THE
LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

ADVENT

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

JUBILEE YEAR 2000
LIMITED EDITION



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INTRODUCTION TO THE JUBILEE 2000 SPECIAL EDITION

The reader of these words has in his hands the first volume of the greatest and most complete work ever written about the liturgy of the Catholic Church. This is to speak of the liturgy — above all, Holy Mass — as celebrated according to the principal historical rite of the Church in the West, often and incorrectly called the Tridentine.

As is clear from the work itself, it is incorrect to call the rite Tridentine inasmuch as the Church fathers convened in the Council of Trent devised or innovated nothing liturgical. All they did was codify tradition and practices with roots far more ancient than the 16th century. Tracing these roots is part of what endows the fifteen volumes of *The Liturgical Year* with their unique richness.

That richness is owed still more, however, to the genius and overarching vision of the volumes author, Dom Prosper Guéranger. It is true that when he died in 1875, the work was unfinished; it had to be completed by the monks of Solesmes. Yet, the monks were Dom Guéranger's spiritual sons. Besides having his notes, they knew his mind, it was he who had trained them in scholarship as well as liturgical practice. In short, they were as one. As a result, it is impossible to discern where he left off and they took up the work. The finished product certainly does not read like that of a committee. It is nothing like the compendious religious works to which we have become accustomed in recent decades, such as *The Catechism of the Catholic Church*, which usually are the product of a committee, and read like it.

The Church in France in the 19th century required a man of genius and great vision like Dom Guéranger to do all that he accomplished. After all, it was less than fifteen years before his birth in 1805 that a revolutionary government had actually made the Church illegal and thousands of priests and religious sisters paid with their lives or were driven into exile for not abjuring the Faith. Four years after his birth, a French ruler, Napoleon Bonaparte, did not scruple to make a prisoner of a pope, Pius VII, holding him in captivity until 1814.

If little could look less promising than a career in the Church when Dom Guéranger was ordained in 1827, the task he set himself in 1831 seemed simply impossible. It was nothing less than re-establishing the Benedictine Order in France, with the little priory of St. Peter in Solesmes as its center. Yet, by September, 1837, a mere four years after Dom Guéranger and four other priests took up residence, Pope Gregory XVI elevated the priory into an abbey, constituting it the head of the French Congregation of the Order of Saint Benedict.

It was a struggle at times simply to keep the abbey open, but in the end, the work begun in the 1830s did not merely prosper. So flourishing did it become that by the end of the 20th century, monks of a French daughter-house of Solesmes, Notre Dame de Fontgombault, would found a monastic community in our own country. Now the beautiful tones of Gregorian Chant can be heard in the Oklahoma night.

There was another of Dom Guéranger's achievements — probably the one that mattered most to him. When he was ordained, France was a hodge-podge of diocesan rites, the legacy of too many years of rampant Gallicanism, and pure Gregorian Chant no longer existed. Dom Guéranger fought to have the Roman liturgy substituted for the diocesan ones and lived long enough to see his efforts rewarded with total success.

Less successful were his literary labors. He did complete some works, but others were left unfinished or planned ones never begun because his gifts as a polemicist were often needed in defense of the Church's position in the numerous conflicts that arose between her and the French state all during the 19th century — conflicts that would culminate in the years 1901-06 with the expulsion from the country of all religious orders, including the Benedictines, the closure of Catholic schools and confiscation of Church property. (If the Benedictines have long since returned to Solesmes, foreigners among them are instructed to keep their passports — just in case history repeats itself.)

That so much of his other literary work was left unfinished must make Catholics who come to know *The Liturgical Year* all the more grateful to have it. This is especially the case since the work becomes for many an important part of their spiritual reading not simply for years, but for life. This is possible due to the way the volumes are organized. Even with daily reading, not everything in all fifteen can be read in a year. Beyond that, there is no end to the material, especially when it comes to the lives of the saints, that asks to be reread, and then reread again. Dom Guéranger's volumes resemble great music in this respect. Which music-lover has not heard a piece repeatedly only to hear it, with one more listening, as if for the first time? *The Liturgical Year* is like that when it is made a part of ones life.

There is a dimension of the work that can surprise the American reader. Political is the only fit word for that dimension. This is to speak of politics, not in terms of parties or elections, but simply as the means whereby the life of a society is regulated or governed. Dom Guéranger believed the means should be Christian because he believed society itself should be. We Americans may believe our society is fundamentally Christian, or used to be, but every schoolboy knows we have never had Christian government. That would be exclusionary.

As a consequence, we feature that the real target of modern revolutionaries, whether in France in 1789 or Russia in 1917, has been the Christian Faith — that they have overthrown governments in order to get at it.

Dom Guéranger knew this view was wrong, that it was backwards. He saw what had really happened: that the revolutionaries began their march to power in the 18th century by first undermining religious belief, including belief in the very existence of God and, above all, His Incarnation, *in order to dethrone Christ as King of Society*. The Christian political order, not the Christian religion, was their real target. They were determined to replace Christ with themselves. Instead of Christian government, there would be government according to their lights.

To put this another way: If God could be shown as not to exist — and this was the work of the encyclopedists and *philosophes* of the 18th century — He could hardly be seen, let alone recognized, as the Head of society.

So far have the revolutionaries succeeded that virtually everywhere today in the formerly Christian West, the generality of men, including ones who still call themselves Christian, believe God rules over nothing but Heaven. They prove it whenever they say, as they do incessantly, that Christ's kingdom is not of this world. Apparently it does not occur to them that if Christ does not rule this world, He simply is not God.

Read faithfully, *The Liturgical Year* can at least serve as an aid to the salvation of individuals. If everything the volumes have to say is taken truly to heart, the work can also be a guide to the restoration of Christendom whenever God decides the time for that is arrived.

Gary Potter

Washington, DC
Feast of the Holy Name of Mary, 2000

INTRODUCTION

THE name of Dom Guéranger, abbot of Solesmes, needs no recommendation. He has been long known, both in his own country and in England, by his pious and edifying works.

The work which is now put within the reach of those who use only our own language is truly Benedictine in its aim and spirit. The sons of St. Dominic have attached themselves to the scientific theology of the Church, and their mission is to cry aloud in the streets as preachers, and to stand in the breach as defenders of the faith. The sons of St. Benedict have a more tranquil mission, within the walls of the sanctuary, and on the steps of the altar. The *Année Liturgique* is the fruit of this interior and peaceful spirit. It is a prolonged meditation on the wonderful order of divine worship, which has formed itself around the presence of the Incarnate Word. It is the 'adoration of the Father in spirit and in truth' in the circle of His divine acts for the redemption of the world. The calendar of the Church renews before our spiritual and intellectual vision—it may almost be said before our eyes of sense—the supreme worship of the ever blessed Trinity, in the communion of the saints. Into this interior world of heavenly beauty,

splendour, and peace, the liturgy of the Church admits us day by day. And the abbot of Solesmes has rendered a signal help to all who love this prelude of a better world, and this avenue to the vision of peace, by his beautiful and spiritual commentary on our seasons and solemnities. Our thanks are also due to the Rev. Father Shepherd, O.S.B., for the patience and care with which he has undertaken this translation.

✠ HENRY EDWARD,
Archbishop of Westminster.

LONDON,
Feast of the Maternity of the Blessed Virgin Mary, 1867.

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THE LITURGICAL YEAR

GENERAL PREFACE

PRAYER is man's richest boon. It is his light, his nourishment, and his very life, for it brings him into communication with God, who is light,[1] nourishment,[2] and life.[3] But of ourselves we know not what we should pray for as we ought;[4] we must needs, therefore, address ourselves to Jesus Christ, and say to Him as the apostles did: 'Lord, teach us how to pray.'[5] He alone can make the dumb speak, and give eloquence to the mouths of children; and this prodigy He effects by sending His Spirit of grace and of prayers,[6] who delights in helping our infirmity, asking for us with unspeakable groanings.[7]

Now it is in the holy Church that this divine Spirit dwells. He came down to her as an impetuous wind, and manifested Himself to her under the expressive symbol of tongues of fire. Ever since that day of Pentecost, He has dwelt in this His favoured bride. He is the principle of everything that is in her. He it is that prompts her prayers, her desires, her canticles of praise, her enthusiasm, and even her mourning. Hence her prayer is as uninterrupted as her existence. Day and night is her voice sounding

[1] St. John viii. 12. [2] *Ibid.* vi. 35. [3] *Ibid.* xiv. 6.
[4] Rom. viii. 26 [5] St. Luke xi. 1. [6] Zach. xii. 10.
[7] Rom. viii. 26.

sweetly in the ear of her divine Spouse, and her words are ever finding a welcome in His Heart.

At one time, under the impulse of that Spirit, who animated the admirable psalmist and the prophets, she takes the subject of her canticles from the Books of the old Testament; at another, showing herself to be the daughter and sister of the holy apostles, she intones the canticles written in the Books of the new Covenant; and finally, remembering that she, too, has had given to her the trumpet and harp, she at times gives way to the Spirit who animates her, and sings her own new canticle.[1] From these three sources comes the divine element which we call the liturgy.

The prayer of the Church is, therefore, the most pleasing to the ear and heart of God, and therefore the most efficacious of all prayers. Happy, then, is he who prays with the Church, and unites his own petitions with those of this bride, who is so dear to her Lord that He gives her all she asks. It is for this reason that our blessed Saviour taught us to say our Father, and not my Father; give us, forgive us, deliver us, and not give me, forgive me, deliver me. Hence we find that, for upwards of a thousand years, the Church, who prays in her temples seven times in the day and once again during the night, did not pray alone. The people kept her company, and fed themselves with delight on the manna which is hidden under the words and mysteries of the divine liturgy. Thus initiated into the sacred cycle of the mysteries of the Christian year, the faithful, attentive to the teachings of the Spirit, came to know the secrets of eternal life; and, without any further preparation, a Christian was not unfrequently chosen by the bishops to be a priest, or even a bishop, that he might go and pour out on the people the treasures of wisdom and love, which he had drunk in at the very fountain-head.

[1] Ps. cxliii. 9.

For whilst prayer said in union with the Church is the light of the understanding, it is the fire of divine love for the heart. The Christian soul neither needs nor wishes to avoid the company of the Church, when she would converse with God, and praise His greatness and His mercy. She knows that the company of the bride of Christ could not be a distraction to her. Is not the soul herself a part of this Church, which is the bride? Has not Jesus Christ said: 'Father, may they be one, as We also are one'?[1] And, when many are gathered in His name, does not this same Saviour assure us that He is in the midst of them?[2] The soul, therefore, may converse freely with her God, who tells her that He is so near her; she may sing praise, as David did, in the sight of the angels,[3] whose eternal prayer blends with the prayer which the Church utters in time.

But now for many ages past, Christians have grown too solicitous about earthly things to frequent the holy vigils, and the mystical Hours of the day. Long before the rationalism of the sixteenth century had become the auxiliary of the heresies of that period by curtailing the solemnity of the divine service, the people had ceased to unite themselves exteriorly with the prayer of the Church, except on Sundays and festivals. During the rest of the year, the solemn and imposing grandeur of the liturgy was gone through, and the people took no share in it. Each new generation increased in indifference for that which their forefathers in the faith had loved as their best and strongest food. Social prayer was made to give way to individual devotion. Chanting, which is the natural expression of the prayers and even of the sorrows of the Church, became limited to the solemn feasts. That was the first sad revolution in the Christian world.

But even then Christendom was still rich in

[1] St. John xvii. 11. [2] St. Matt. xviii. 20. [3] Ps. cxxxvii. 1.

churches and monasteries; and there, day and night, was still heard the sound of the same venerable prayers which the Church had used through all the past ages. So many hands lifted up to God drew down upon the earth the dew of heaven, averted storms, and won victory for those who were in battle. These servants of God, who thus kept up an untiring choir that sang the divine praises, were considered as solemnly deputed by the people, which was still Catholic, to pay the full tribute of homage and thanksgiving due to God, His blessed Mother, and the saints. These prayers formed a treasury which belonged to all. The faithful gladly united themselves in spirit to what was done. When any affliction, or the desire to obtain a special favour, led them to the house of God, they were sure to hear, no matter at what hour they went, that untiring voice of prayer which was for ever ascending to heaven for the salvation of mankind. At times they would give up their worldly business and cares, and take part in the Office of the Church, and all still understood, at least in a general way, the mysteries of the liturgy.

Then came the so-called reformation, and at the outset it attacked the very life of Christianity: it would put an end to man's sacrifice of praise to God. It strewed many countries with the ruins of churches: the clergy, the monks, and virgins consecrated to God were banished or put to death; and in the churches which were spared the divine Offices were not permitted. In other countries, where the persecution was not so violent, many sanctuaries were devastated and irremediably ruined, so that the life and voice of prayer grew faint. Faith, too, was weakened; rationalism became fearfully developed; and now our own age seems threatened with what is the result of these evils—the subversion of all social order.

For, when the reformation had abated the violence of its persecution, it had other weapons wherewith to

attack the Church. By these several countries which continued to be Catholic were infected with that spirit of pride which is the enemy of prayer. The modern spirit would have it that prayer is not action; as though every good action done by man were not a gift of God: a gift which implies two prayers, one of petition that it may be granted, and another of thanksgiving because it is granted. There were found men who said: 'Let us abolish all the festival days of God from the earth';[1] and then came upon us that calamity which brings all others with it, and which the good Mardochai besought God to avert from his nation, when he said: 'Shut not, O Lord, the mouths of them that sing to Thee!'[2]

But by the mercy of God we have not been consumed;[3] there have been left remnants of Israel;[4] and the number of believers in the Lord has increased.[5] What is it that has moved the heart of our God to bring about this merciful conversion? Prayer, which had been interrupted, has been resumed. Numerous choirs of virgins consecrated to God, and, though far less in number, of men who have left the world to spend themselves in the divine praises, make the voice of the turtle-dove heard in our land.[6] This voice is every day gaining more power: may it find acceptance from our Lord, and move Him to show the sign of His covenant with us, the rainbow of reconciliation! May our venerable cathedrals again re-echo those solemn formulæ of prayer, which heresy has so long suppressed! May the faith and munificence of the faithful reproduce the prodigies of those past ages, which owed their greatness to the acknowledgement paid by all, even the very civic authorities, to the all-powerfulness of prayer!

But this liturgical prayer would soon become powerless were the faithful not to take a real share

[1] Ps. lxxiii. 8. [2] Esther xiii. 17. [3] Lam. iii. 22.
[4] Is. x. 20-22. [5] Acts v. 14. [6] Cant. ii. 12.

in it, or at least not to associate themselves to it in heart. It can heal and save the world, but only on the condition that it be understood. Be wise, then, ye children of the Catholic Church, and obtain that largeness of heart which will make you pray the prayer of your mother. Come, and by your share in it fill up that harmony which is so sweet to the ear of God. Where would you obtain the spirit of prayer if not at its natural source? Let us remind you of the exhortation of the apostle to the first Christians: 'Let the peace of Christ rejoice in your hearts; let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.'[1]

For a long time, a remedy has been devised for an evil which was only vaguely felt. The spirit of prayer, and even prayer itself, has been sought for in methods and prayer-books, which contain, it is true, laudable, yea, pious thoughts, but after all only human thoughts. Such nourishment cannot satisfy the soul, for it does not initiate her into the prayer of the Church. Instead of uniting her with the prayer of the Church, it isolates her. Of this kind are so many of those collections of prayers and reflections, which have been published under different titles during the last two hundred years, and by which it was intended to edify the faithful, and suggest to them, either for hearing Mass, or going to the Sacraments, or keeping the feasts of the Church, certain more or less commonplace considerations and acts, always drawn up according to the manner of thought and sentiment peculiar to the author of each book. Each manual had consequently its own way of treating these important subjects. To Christians already formed to piety, such books as these would, indeed, serve a purpose, especially as nothing better was offered to them;

[1] Col. iii. 15, 16.

but they had not influence sufficient to inspire with the spirit of prayer such as had not otherwise received it.

It may perhaps be objected that, were all practical books of Christian piety to be reduced to mere explanations of the liturgy, we should run the risk of impoverishing, and even destroying, by excessive formalities, the spirit of prayer and contemplation, which is such a precious gift of the Holy Ghost to the Church of God. To this we answer, firstly, that by asserting the immense superiority of liturgical over individual prayer, we do not say that individual methods should be suppressed; we would only wish them to be kept in their proper place. Then secondly, we answer that in the divine psalmody there are several degrees: the lowest are near enough to the earth to be reached by souls that are still plodding in the fatigues of the purgative way; but in proportion as a soul ascends this mystic ladder, she feels herself illuminated by a heavenly ray; and still higher, she finds union and rest in the sovereign Good. Whence, for instance, did the holy doctors of the early ages, and the venerable patriarchs of the desert, acquire their spiritual knowledge and tender devotion, of which they have left us such treasures in their writings and their works? It was from those long hours of psalmody, during which truth, simple yet manifold, unceasingly passed before the eyes of their soul, filling it with streams of light and love. What was it that gave to the seraphic Bernard that wonderful unction, which runs in streams of honey through all his writings? To the author of the *Imitation of Christ* that sweetness, that hidden manna, which seems ever fresh? To Louis Blosius, that inexpressible charm and tenderness which moved the heart of every reader? It was the daily use of the liturgy, in the midst of which they spent their days, intermingling their songs of joy with those of their sorrow.

Let not then the soul, the bride of Christ, that is possessed with a love of prayer, be afraid that her thirst cannot be quenched by these rich streams of the liturgy, which now flow calmly as a streamlet, now roll with the loud impetuosity of a torrent, and now swell with mighty heavings of the sea. Let her come and drink this clear water which springeth up unto life everlasting;[1] for this water flows from the very fountains of her Saviour;[2] and the Spirit of God animates it by His virtue, rendering it sweet and refreshing to the panting stag.[3] Neither let a soul that is in love with the charms of contemplation be afraid of the pomp and harmony of the chants of liturgical prayer, as though they could distract her; for what is this soul herself but an instrument of harmony responding to the touch of that divine Spirit who possesses her? Would she, when she wishes to enjoy the heavenly interview, comport herself differently from the royal psalmist himself, that model of all true prayer, recognized as such by God and the Church? Yet he, when he would enkindle the sacred flame within his breast, has recourse to his harp: 'My heart is ready,' he says; 'O God, my heart is ready; I will sing, I will give forth a psalm. Arise, my glory! arise, psaltery and harp! I will arise in the morning early. I will praise Thee, O Lord, among the people; and I will sing unto Thee among the nations. For Thy mercy is great above the heavens, and Thy truth even unto the clouds.'[4] At other times, if, in the interior recollection of the senses, he have entered into the powers of the Lord,[5] then, in his meditation, a fire flameth out,[6] a fire of holy excitement; and, to assuage the heat which is burning within him, he bursts out into another canticle, saying: 'My heart hath uttered a good word; I speak my works to the King'; and publishes again

[1] St. John iv. 14. [2] Is. xii. 3. [3] Ps. xli. 2.
[4] Ps. cvii. 2-5. [5] *Ibid.* lxx. 16. [6] *Ibid.* xxxviii. 4.

and again the beauty and victories of the Bridegroom, and the graces of the bride.[1] So true is it, that for contemplative souls liturgical prayer is both the principle and the consequence of the visits they receive from God.

But in nothing is the excellency of the liturgy so apparent, as in its being milk for children, and solid food for the strong; thus resembling the miraculous bread of the desert, and taking every kind of taste according to the different dispositions of those who eat. It is, indeed, a divine property, which has not unfrequently been noticed even by those who are not of the true fold, and has forced them to acknowledge that the Catholic Church alone knows the secret of prayer. Nay, might it not be said that the reason that the Protestants have no ascetic writers, is that they have no real liturgical prayer? It is true that a sufficient explanation of the absolute want of unction, which characterizes all that the reformation has produced, is to be found in its denying the holy Sacrament of the Eucharist, which is the centre of all religion: but this is virtually the same as saying that Protestants have no liturgical prayer, inasmuch as the liturgy is so essentially and intimately connected with the Eucharist. So true is this, that wheresoever the dogma of the real Presence has ceased to be believed, there also have the canonical Hours ceased, and could not but cease.

It is therefore Jesus Christ Himself who is the source as well as the object of the liturgy; and hence the ecclesiastical year, which we have undertaken to explain in this work, is neither more nor less than the manifestation of Jesus Christ and His mysteries, in the Church and in the faithful soul. It is the divine cycle, in which appear all the works of God, each in its turn: the seven days of the creation; the Pasch and Pentecost of the Jewish people; the ineffable

[1] Ps. xliv. 2.

visit of the Incarnate Word; His sacrifice and His victory; the descent of the Holy Ghost; the holy Eucharist; the surpassing glories of the Mother of God, ever a Virgin; the magnificence of the angels; the merits and triumphs of the saints. Thus the cycle of the Church may be said to have its beginning under the patriarchal Law, its progress under the written Law, and its completion under the Law of love, in which, at length, having attained its last perfection, it will disappear in eternity, as the written Law gave way the day on which the invincible power of the Blood of the Lamb rent asunder the veil of the temple.

Would that we might worthily describe the sacred wonders of this mystical calendar, of which all others are but images and humble auxiliaries! Happy indeed should we deem ourselves, if we could make the faithful understand the grand glory which is given to the blessed Trinity, to our Saviour, to Mary, to the angels, and to the saints, by this annual commemoration of the wondrous works of our God! If, every year, the Church renews her youth as that of the eagle,[1] she does so because, by means of the cycle of the liturgy, she is visited by her divine Spouse, who supplies all her wants. Each year she again sees Him an Infant in the manger, fasting in the desert, offering Himself on the cross, rising from the grave, founding His Church, instituting the Sacraments, ascending to the right hand of His Father, and sending the Holy Ghost upon men. The graces of all these divine mysteries are renewed in her; so that, being made fruitful in every good thing, the mystic garden yields to the Spouse, in every season, under the influence of the Spirit He breathes into her, the sweet perfume of aromatic spices.[2] Each year the Spirit of God retakes possession of His well-beloved and gives her light and love; each year she derives an increase of

[1] Ps. cii. 5. [2] Cant. iv. 16.

life from the maternal influence which the blessed Virgin exercises over her, on the feasts of her joys, her dolours, and her glories; and lastly, the brilliant constellation formed by the successive appearance of the nine choirs of the angels, and of the saints in their varied orders of apostles, martyrs, confessors, and virgins, sheds on her, each year, powerful help and abundant consolation.

Now, what the liturgical year does for the Church at large, it does also for the soul of each one of the faithful that is careful to receive the gift of God. This succession of mystic seasons imparts to the Christian the elements of that supernatural life, without which every other life is but a sort of death, more or less disguised. Nay, there are some souls, so far acted upon by the divine succession of the Catholic cycle, that they experience even a physical effect from each evolution: the supernatural life has gained ascendancy over the natural, and the calendar of the Church makes them forget that of astronomers.

Let the Catholic who reads this work be on his guard against that coldness of faith, and that want of love, which have well-nigh turned into an object of indifference that admirable cycle of the Church, which heretofore was, and always ought to be, the joy of the people, the source of light to the learned, and the book of the humblest of the faithful.

The reader will rightly infer, from what we have said, that the object we have in view is not, in any way, to publish some favourite or clever method of our own with regard to the mysteries of the ecclesiastical year, nor to make them subjects for eloquence, philosophy, or intellectual fancy. We have but one aim, and we humbly ask of God that we may attain it; it is to serve as interpreter to the Church, in order thus to enable the faithful to follow her in her prayer of each mystic season, nay, of each day and hour. God forbid that we should ever presume to

put our human thoughts side by side with those which our Lord Jesus Christ, who is the Wisdom of God, dictates by the Holy Ghost to His well-beloved bride the Church! All that we would do is to show what is the spirit which the Holy Ghost has put into each of the several periods of the liturgical year; and for this purpose, to study attentively the most ancient and venerable liturgies, and embody in our explanation the sentiments of the holy fathers and the oldest and most approved liturgists. With these helps, we hope to give to the faithful the flowers of ecclesiastical prayer, and thus unite, as far as possible, practical usefulness with the charm of variety.

In this work we shall lay great stress on the cultus of the saints, inasmuch as it is always needed, but now more than ever. Devotion to the adorable Person of our Saviour has revived amongst us with a vigorous development; devotion to our blessed Lady has wonderfully spread and increased; let the saints also receive our honour and our confidence, and then the last traces of the unhappy spirit introduced by Jansenism will disappear. But, since we cannot introduce all the saints into our calendar, we shall limit ourselves, almost exclusively, to those inserted in that of Rome.

Nevertheless, the Roman liturgy is not the only one we intend to give; though of course it will be the most prominent, as being the very basis of our 'Liturgical Year.' The Ambrosian, the Gallican, the Gothic or Mozarabic, the Greek, the Armenian, the Syriac liturgies will, each in its turn, give us of their riches and form our treasury of prayers; and thus, never will the voice of the Church have been fuller and more impressive. The western Churches, during the middle ages, have inserted into the liturgy of some of the feasts *Sequences* so admirable for their unction and doctrine, that we shall consider it a duty to give them to the faithful as often as occasion serves.

The plan we shall follow in the several volumes of this 'Liturgical Year' will depend upon the subjects which must be treated of in each. Everything that relates to the merely scientific bearing of the liturgy, will be reserved for our 'Liturgical Institutions.' The present work will be limited to those details, which the faithful must necessarily understand in order to enter into the spirit of the Church during the several mystic seasons of the year. The sacred formulæ will be explained and adapted to the use of the laity by means of a commentary, in which we shall endeavour to avoid both the imprudence of a literal translation, and the dulness of a tedious and insipid paraphrase.

Since, as we have already said, our aim is to present to the faithful the most solid and useful portions of the liturgies, we have excluded from our selection all such as seemed to us not to answer our purpose. This observation refers mainly to the portions selected from the Offices of the Greek Church. Nothing is finer and more impressive than this liturgy, when read in chosen extracts; but nothing is so disappointing when taken as a whole. The monotony of phrases is insupportable, and the endless repetitions of the same idea spoil the real unction contained in it. We have therefore selected only the richest flowers of this over-stocked garden: more than these would have been a burden. These remarks apply especially to the *Menæa* and *Anthologia* of the Greek Church. The liturgical books of the other eastern Churches are generally drawn up with better taste and more discretion.

In order to conform with the wishes of the holy See, we do not give, in any of the volumes of our 'Liturgical Year,' the literal translation of the *Ordinary* and *Canon of the Mass;* we have in its place endeavoured to give, to such of the laity as do not understand Latin, the means of uniting in the closest pos-

sible manner with everything that the priest says and does at the altar.

The first part of the 'Liturgical Year' is devoted to Advent. The second contains the explanation of the divine service from Christmas to the Purification. The third takes us from the Purification as far as Lent, and is called 'Septuagesima.' The fourth comprises the four first weeks of Lent. The fifth consists of Passion-week and Holy Week. The sixth includes the time of Easter. The seventh will explain the Office of the Church from the feast of the most holy Trinity to the end of the time after Pentecost.

The year thus planned for us by the Church herself produces a drama the sublimest that has ever been offered to the admiration of man. God intervening for the salvation and sanctification of men; the reconciliation of justice with mercy; the humiliations, the sufferings, and the glories of the God-Man; the coming of the Holy Ghost, and His workings in humanity and in the faithful soul; the mission and the action of the Church—all are there portrayed in the most telling and impressive way. Each mystery has its time and place by means of the sublime succession of the respective anniversaries. A divine fact happened nineteen hundred years ago; its anniversary is kept in the liturgy, and its impression is thus reiterated every year in the minds of the faithful, with a freshness, as though God were then doing for the first time what He did so many ages past. Human ingenuity could never have devised a system of such power as this. And those writers who are bold and frivolous enough to assert that Christianity has no longer an influence in the world, and is now but the ruin of an ancient thing—what would they say at seeing these undying realities, this vigour, this endlessness of the liturgical year? For what is the liturgy, but an untiring affirmation of the works of God? a solemn acknowledgement of those divine

facts, which, though done but once, are imperishable in man's remembrance, and are every year renewed by the commemoration he makes of them? Have we not our writings of the apostolic age, our acts of the martyrs, our decrees of ancient Councils, our writings of the fathers, our monuments, taking us to the very origin of Christianity, and testifying to the most explicit tradition regarding our feasts? It is true that the liturgical cycle has its integrity and its development nowhere but in the Catholic Church; but the sects which are separated from her, whether by schism or by heresy, all pay the homage of their testimony to the divine origin of the liturgy by the pertinacity with which they cling to the remnants they have preserved—remnants, by the way, to which they owe whatever vitality they still retain.

But though the liturgy so deeply impresses us by annually bringing before us the dramatic solemnization of those mysteries which have been accomplished for the salvation of man and for his union with his God, it is nevertheless wonderful how the succession of year after year diminishes not one atom of the freshness and vehemence of those impressions, and each new beginning of the cycle of mystic seasons seems to be our first year. Advent is ever impregnated with the spirit of a sweet and mysterious expectation. Christmas ever charms us with the incomparable joy of the birth of the divine Child. We enter, with the well-known feeling, into the gloom of Septuagesima. Lent comes, and we prostrate ourselves before God's justice, and our heart is filled with a salutary fear and compunction, which seem so much keener than they were the year before. The Passion of our Redeemer, followed in every minutest detail does it not seem as though we never knew it till this year? The pageant of Easter makes us so glad, that our former Easters appear to have been only half kept. The triumphant Ascension discloses to us

upon the whole economy of the Incarnation, secrets which we never knew before this year. When the Holy Ghost comes down at Pentecost, is it not the case that we so thrill with the renewal of the great Presence that our emotions of last Whit Sunday seem too tame for this? However habituated we get to the ineffable gift which Jesus made us on the eve of His Passion, the bright dear feast of Corpus Christi brings a strange increase of love to our heart; and the blessed Sacrament seems more our own than ever. The feasts of our blessed Lady come round, each time revealing something more of her greatness; and the saints—with whom we fancied we had become so thoroughly acquainted—each year as they visit us, seem so much grander, we understand them better, we feel more sensibly the link there is between them and ourselves.

This renovative power of the liturgical year, to which we wish to draw the attention of our readers, is a mystery of the Holy Ghost, who unceasingly animates the work which He has inspired the Church to establish among men; that thus they might sanctify that time which has been given to them for the worship of their Creator. The renovation works also a twofold growth in the mind of man: the increase of knowledge of the truths of faith, and the development of the supernatural life. There is not a single point of Christian doctrine which, in the course of the liturgical year, is not brought forward, nay, is not inculcated with that authority and unction wherewith our holy mother the Church has so deeply impregnated her words and her eloquent rites. The faith of the believer is thus enlightened more and more each year; the theological *sensus* is formed in him; prayer leads him to science. Mysteries continue to be mysteries; but their brightness becomes so vivid, that the mind and heart are enchanted, and we begin to imagine what a joy the eternal sight of these

divine beauties will produce in us, when the glimpse of them through the clouds is such a charm to us.

Yes, there must needs be a great progress in a Christian soul, when the object of her faith is ever gaining greater light; when the hope of her salvation is almost forced upon her by the sight of all those wonders which God's goodness has wrought for His creatures; and when charity is enkindled within her under the breath of the Holy Ghost, who has made the liturgy to be the centre of His working in men's souls. Is not the formation of Christ within us[1] the result of our uniting in His various mysteries, the joyful, the sorrowful, and the glorious? These mysteries of Jesus come into us, are incorporated into us each year, by the power of the special grace which the liturgy produces by communicating them to us: the new man gradually grows up, even on the ruins of the old. Then again, in order that the divine type may the more easily be stamped upon us, we need examples; we want to see how our fellow-men have realized that type in themselves: and the liturgy fulfils this need for us, by offering us the practical teaching and the encouragement of our dear saints, who shine like stars in the firmament of the ecclesiastical year. By looking upon them we come to learn the way which leads to Jesus, just as Jesus is our Way which leads to the Father. But above all the saints, and brighter than them all, we have Mary, showing us, in her single person, the Mirror of Justice in which is reflected all the sanctity possible in a pure creature.

Finally, the 'Liturgical Year,' the plan of which we have been explaining, will bring continually before us the sublimest poetry that the human mind has conceived. Not only will it enable us to understand the divine songs of David and the prophets, on which mainly the liturgy has formed her own; but the cycle will elicit from the Church, according as the different

[1] Gal. iv. 19.

seasons and feasts come round, canticles and hymns the finest, the sublimest, and the worthiest of the subject. We shall hear the several countries, united as they are in one common faith, pouring forth their admiration and love in accents, wherein are blended the most perfect harmony of thought and sentiment with the most marked diversity of genius and expression. We exclude from our collection, as duty requires we should, certain modern compositions which had too close a resemblance to pagan literature, and which, as they had not received the sanction of the Church's acceptance, were likely to be short-lived: but the productions of liturgical genius, no matter of what age in the Church, are profusely admitted; from Sedulius and Prudentius, down to Adam of Saint Victor and his contemporaries, for the Latin Church; and from Saint Ephrem, down to the latest Catholic Byzantine hymnologists, for the Greek Church. A rich vein of poetry will be found as well in the prayers which have been composed in simple prose, as in those which are presented to us in the garb of measure and rhythm. Poetry, being the only language adequate to the sublime thought which is to be expressed, is to be found everywhere in the liturgy, as it is in the inspired writings; and a complete collection of the formulæ of public prayer would be, at the same time, the richest selection of Christian poetry, of that poetry which sings on earth the mysteries of heaven and prepares us for the canticles of eternity.

In concluding this General Preface, we beg to remind our readers, that in a work like the present, the success of the writer is absolutely dependent upon the holy Spirit, who breatheth where He willeth,[1] and that the most which man can do is to plant and water.[2] We venture therefore to ask the children of the Church, who desire to see her prayer loved and used above all others, to aid us by recommending our work

[1] St. John iii. 8. [2] 1 Cor. iii. 6.

to God, that so our unworthiness may not be an obstacle to what we have undertaken, and which we feel to be so much above our strength.

We have only to add that we submit our work, both in its substance and its form, to the sovereign and infallible judgement of the holy Roman Church, which alone is the guardian both of the words of eternal life, and of the secret of prayer.

ADVENT

CHAPTER THE FIRST

THE HISTORY OF ADVENT

THE name *Advent*[1] is applied, in the Latin Church, to that period of the year, during which the Church requires the faithful to prepare for the celebration of the feast of Christmas, the anniversary of the birth of Jesus Christ. The mystery of that great day had every right to the honour of being prepared for by prayer and works of penance; and, in fact, it is impossible to state, with any certainty, when this season of preparation (which had long been observed before receiving its present name of Advent) was first instituted. It would seem, however, that its observance first began in the west, since it is evident that Advent could not have been looked on as a preparation for the feast of Christmas, until that feast was definitively fixed to the twenty-fifth of December; which was done in the east only towards the close of the fourth century; whereas it is certain that the Church of Rome kept the feast on that day at a much earlier period.

We must look upon Advent in two different lights: first, as a time of preparation, properly so called, for the birth of our Saviour, by works of penance: and secondly, as a series of ecclesiastical Offices drawn up for the same purpose. We find, as far back as the fifth century, the custom of giving exhortations

[1] From the Latin word *Adventus*, which signifies a *coming*.

to the people in order to prepare them for the feast of Christmas. We have two sermons of Saint Maximus of Turin on this subject, not to speak of several others which were formerly attributed to St. Ambrose and St. Augustine, but which were probably written by St. Cesarius of Arles. If these documents do not tell us what was the duration and what the exercises of this holy season, they at least show us how ancient was the practice of distinguishing the time of Advent by special sermons. Saint Ivo of Chartres, St. Bernard, and several other doctors of the eleventh and twelfth centuries, have left us set sermons *de Adventu Domini*, quite distinct from their Sunday homilies on the Gospels of that season. In the *capitularia* of Charles the Bald, in 846, the bishops admonish that prince not to call them away from their Churches during Lent or Advent, under pretext of affairs of the State or the necessities of war, seeing that they have special duties to fulfil, and particularly that of preaching during those sacred times.

The oldest document in which we find the length and exercises of Advent mentioned with anything like clearness, is a passage in the second book of the *History of the Franks* by St. Gregory of Tours, where he says that St. Perpetuus, one of his predecessors, who held that see about the year 480, had decreed a fast three times a week, from the feast of St. Martin until Christmas. It would be impossible to decide whether St. Perpetuus, by his regulations, established a new custom, or merely enforced an already existing law. Let us, however, note this interval of forty, or rather of forty-three days, so expressly mentioned, and consecrated to penance, as though it were a second Lent, though less strict and severe than that which precedes Easter.

Later on, we find the ninth canon of the first Council of Mâcon, held in 582, ordaining that during the same interval between St. Martin's day and

Christmas, the Mondays, Wednesdays, and Fridays, should be fasting days, and that the Sacrifice should be celebrated according to the lenten rite. Not many years before that, namely in 567, the second Council of Tours had enjoined the monks to fast from the beginning of December till Christmas. This practice of penance soon extended to the whole forty days, even for the laity: and it was commonly called St. Martin's Lent. The *capitularia* of Charlemagne, in the sixth book, leave us no doubt on the matter; and Rabanus Maurus, in the second book of his *Institution of clerics*, bears testimony to this observance. There were even special rejoicings made on St. Martin's feast, just as we see them practised now at the approach of Lent and Easter.

The obligation of observing this Lent, which, though introduced so imperceptibly, had by degrees acquired the force of a sacred law, began to be relaxed, and the forty days from St. Martin's day to Christmas were reduced to four weeks. We have seen that this fast began to be observed first in France; but thence it spread into England, as we find from Venerable Bede's history; into Italy, as appears from a diploma of Astolphus, king of the Lombards, dated 753; into Germany, Spain, &c., of which the proofs may be seen in the learned work of Dom Martène, *On the ancient rites of the Church*. The first allusion to Advent's being reduced to four weeks is to be found in the ninth century, in a letter of Pope St. Nicholas I to the Bulgarians. The testimony of Ratherius of Verona, and of Abbo of Fleury, both writers of the tenth century, goes also to prove that, even then, the question of reducing the duration of the Advent fast by one-third was seriously entertained. It is true that St. Peter Damian, in the eleventh century, speaks of the Advent fast as still being for forty days; and that St. Louis, two centuries later, kept it for that length of time; but as far as this holy king is con-

cerned, it is probable that it was only his own devotion which prompted him to this practice.

The discipline of the Churches of the west, after having reduced the time of the Advent fast, so far relented, in a few years, as to change the fast into a simple abstinence; and we even find Councils of the twelfth century, for instance Selingstadt in 1122, and Avranches in 1172, which seem to require only the clergy to observe this abstinence. The Council of Salisbury, held in 1281, would seem to expect none but monks to keep it. On the other hand (for the whole subject is very confused, owing, no doubt, to there never having been any uniformity of discipline regarding it in the western Church), we find Pope Innocent III, in his letter to the bishop of Braga, mentioning the custom of fasting during the whole of Advent, as being at that time observed in Rome; and Durandus, in the same thirteenth century, in his *Rational on the Divine Offices*, tells us that, in France, fasting was uninterruptedly observed during the whole of that holy time.

This much is certain, that, by degrees, the custom of fasting so far fell into disuse, that when, in 1362, Pope Urban V endeavoured to prevent the total decay of the Advent penance, all he insisted upon was that all the clerics of his court should keep abstinence during Advent, without in any way including others, either clergy or laity, in this law. St. Charles Borromeo also strove to bring back his people of Milan to the spirit, if not to the letter, of ancient times. In his fourth Council, he enjoins the parish priests to exhort the faithful to go to Communion on the Sundays, at least, of Lent and Advent; and afterwards addressed to the faithful themselves a pastoral letter, in which, after having reminded them of the dispositions wherewith they ought to spend this holy time, he strongly urges them to fast on the Mondays, Wednesdays, and Fridays, at least, of each week in

Advent. Finally, Pope Benedict XIV, when archbishop of Bologna, following these illustrious examples, wrote his eleventh *Ecclesiastical Institution* for the purpose of exciting in the minds of his diocesans the exalted idea which the Christians of former times had of the holy season of Advent, and of removing an erroneous opinion which prevailed in those parts, namely, that Advent concerned religious only and not the laity. He shows them that such an opinion, unless it be limited to the two practices of fasting and abstinence, is, strictly speaking, *rash* and *scandalous*, since it cannot be denied that, in the laws and usages of the universal Church, there exist special practices, having for their end to prepare the faithful for the great feast of the birth of Jesus Christ.

The Greek Church still continues to observe the fast of Advent, though with much less rigour than that of Lent. It consists of forty days, beginning with November 14, the day on which this Church keeps the feast of the apostle St. Philip. During this entire period, the people abstain from flesh-meat, butter, milk, and eggs; but they are allowed, which they are not during Lent, fish, oil, and wine. Fasting, in its strict sense, is binding only on seven out of the forty days; and the whole period goes under the name of St. Philip's Lent. The Greeks justify these relaxations by this distinction: that the Lent before Christmas is, so they say, only an institution of the monks, whereas the Lent before Easter is of apostolic institution.

But, if the exterior practices of penance which formerly sanctified the season of Advent, have been, in the western Church, so gradually relaxed as to have become now quite obsolete except in monasteries,[1] the general character of the liturgy of this holy time

[1] Our recent English observance of fast and abstinence on the Wednesdays and Fridays in Advent, may, in some sense, be regarded as a remnant of the ancient discipline. [*Note of the Tr.*]

has not changed; and it is by their zeal in following its spirit, that the faithful will prove their earnestness in preparing for Christmas.

The liturgical form of Advent as it now exists in the Roman Church, has gone through certain modifications. St. Gregory seems to have been the first to draw up the Office for this season, which originally included five Sundays, as is evident from the most ancient sacramentaries of this great Pope. It even appears probable, and the opinion has been adopted by Amalarius of Metz, Berno of Reichnau, Dom Martène, and Benedict XIV, that St. Gregory originated the ecclesiastical precept of Advent, although the custom of devoting a longer or shorter period to a preparation for Christmas has been observed from time immemorial, and the abstinence and fast of this holy season first began in France. St. Gregory therefore fixed, for the Churches of the Latin rite, the form of the Office for this Lent-like season, and sanctioned the fast which had been established, granting a certain latitude to the several Churches as to the manner of its observance.

The sacramentary of St. Gelasius has neither Mass nor Office of preparation for Christmas; the first we meet with are in the Gregorian sacramentary, and, as we just observed, these Masses are five in number. It is remarkable that these Sundays were then counted inversely, that is, the nearest to Christmas was called the first Sunday, and so on with the rest. So far back as the ninth and tenth centuries, these Sundays were reduced to four, as we learn from Amalarius St. Nicholas I, Berno of Reichnau, Ratherius of Verona, &c., and such also is their number in the Gregorian sacramentary of Pamelius, which appears to have been transcribed about this same period. From that time, the Roman Church has always observed this arrangement of Advent, which gives it four weeks, the fourth being that in which Christmas

day falls, unless December 25 be a Sunday. We may therefore consider the present discipline of the observance of Advent as having lasted a thousand years, at least as far as the Church of Rome is concerned; for some of the Churches in France kept up the number of five Sundays as late as the thirteenth century.

The Ambrosian liturgy, even to this day, has six weeks of Advent; so has the Gothic or Mozarabic missal. As regards the Gallican liturgy, the fragments collected by Dom Mabillon give us no information; but it is natural to suppose with this learned man, whose opinion has been confirmed by Dom Martène, that the Church of Gaul adopted, in this as in so many other points, the usages of the Gothic Church, that is to say, that its Advent consisted of six Sundays and six weeks.

With regard to the Greeks, their rubrics for Advent are given in the Menæa, immediately after the Office for November 14. They have no proper Office for Advent, neither do they celebrate during this time the Mass *of the Presanctified*, as they do in Lent. There are only in the Offices for the saints, whose feasts occur between November 14 and the Sunday nearest Christmas, frequent allusions to the birth of the Saviour, to the maternity of Mary, to the cave of Bethlehem, &c. On the Sunday preceding Christmas, in order to celebrate the expected coming of the Messias, they keep what they call the feast of the holy fathers, that is the commemoration of the saints of the old Law. They give the name of *Ante-Feast of the Nativity* to December 20, 21, 22, and 23; and although they say the Office of several saints on these four days, yet the mystery of the birth of Jesus pervades the whole liturgy.

CHAPTER THE SECOND

THE MYSTERY OF ADVENT

If, now that we have described the characteristic features of Advent which distinguish it from the rest of the year, we would penetrate into the profound mystery which occupies the mind of the Church during this season, we find that this mystery of the coming, or *Advent*, of Jesus is at once simple and threefold. It is simple, for it is the one same Son of God that is coming; it is threefold, because He comes at three different times and in three different ways.

'In the first coming,' says St. Bernard, 'He comes in the flesh and in weakness; in the second, He comes in spirit and in power; in the third, He comes in glory and in majesty; and the second coming is the means whereby we pass from the first to the third.'[1]

This, then, is the mystery of Advent. Let us now listen to the explanation of this threefold visit of Christ, given to us by Peter of Blois, in his third Sermon *de Adventu:* 'There are three comings of our Lord; the first in the flesh, the second in the soul, the third at the judgement. The first was at midnight, according to those words of the Gospel: At midnight there was a cry made, Lo the Bridegroom cometh! But this first coming is long since past, for Christ has been seen on the earth and has conversed among men. We are now in the second coming, provided only we are such as that He may thus come to us; for He has said that if we love Him, He will come unto us and will take up His abode with us. So that this second coming is full of uncertainty to us; for who, save the Spirit of God, knows

[1] Fifth sermon for Advent.

them that are of God? They that are raised out of themselves by the desire of heavenly things, know indeed when He comes; but whence He cometh, or whither He goeth, they know not. As for the third coming, it is most certain that it will be, most uncertain when it will be; for nothing is more sure than death, and nothing less sure than the hour of death. When they shall say, peace and security, says the apostle, then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape. So that the first coming was humble and hidden, the second is mysterious and full of love, the third will be majestic and terrible. In His first coming, Christ was judged by men unjustly; in His second, He renders us just by His grace; in His third, He will judge all things with justice. In His first, a lamb; in His last, a lion; in the one between the two, the tenderest of friends.'[1]

The holy Church, therefore, during Advent, awaits in tears and with ardour the arrival of her Jesus in His first coming. For this, she borrows the fervid expressions of the prophets, to which she joins her own supplications. These longings for the Messias expressed by the Church, are not a mere commemoration of the desires of the ancient Jewish people; they have a reality and efficacy of their own, an influence in the great act of God's munificence, whereby He gave us His own Son. From all eternity, the prayers of the ancient Jewish people and the prayers of the Christian Church ascended together to the prescient hearing of God; and it was after receiving and granting them, that He sent, in the appointed time, that blessed Dew upon the earth, which made it bud forth the Saviour.

The Church aspires also to the second coming, the consequence of the first, which consists, as we have just seen, in the visit of the Bridegroom to the bride. This coming takes place, each year, at the feast of

[1] *De Adventu*, Sermon III.

Christmas, when the new birth of the Son of God delivers the faithful from that yoke of bondage, under which the enemy would oppress them.[1] The Church, therefore, during Advent, prays that she may be visited by Him who is her Head and her Spouse; visited in her hierarchy; visited in her members, of whom some are living, and some are dead, but may come to life again; visited, lastly, in those who are not in communion with her, and even in the very infidels, that so they may be converted to the true light, which shines even for them. The expressions of the liturgy which the Church makes use of to ask for this loving and invisible coming, are those which she employs when begging for the coming of Jesus in the flesh; for the two visits are for the same object. In vain would the Son of God have come, nineteen hundred years ago, to visit and save mankind, unless He came again for each one of us and at every moment of our lives, bringing to us and cherishing within us that supernatural life, of which He and His holy Spirit are the sole principle.

But this annual visit of the Spouse does not content the Church; she aspires after a third coming, which will complete all things by opening the gates of eternity. She has caught up the last words of her Spouse, 'Surely I am coming quickly';[2] and she cries out to Him, 'Ah! Lord Jesus! come!'[3] She is impatient to be loosed from her present temporal state; she longs for the number of the elect to be filled up, and to see appear, in the clouds of heaven, the sign of her Deliverer and her Spouse. Her desires, expressed by her Advent liturgy, go even as far as this; and here we have the explanation of these words of the beloved disciple in his prophecy: 'The nuptials of the Lamb are come, and His wife hath prepared herself.'[4]

[1] Collect for Christmas day.
[2] Apoc. xxii. 20.
[3] *Ibid.*
[4] *Ibid.* xix. 7.

But the day of this His last coming to her will be a day of terror. The Church frequently trembles at the very thought of that awful judgement, in which all mankind is to be tried. She calls it 'a day of wrath, on which, as David and the Sibyl have foretold, the world will be reduced to ashes; a day of weeping and of fear.' Not that she fears for herself, since she knows that this day will for ever secure for her the crown, as being the bride of Jesus; but her maternal heart is troubled at the thought that, on the same day, so many of her children will be on the left hand of the Judge, and, having no share with the elect, will be bound hand and foot, and cast into the darkness, where there shall be everlasting weeping and gnashing of teeth. This is the reason why the Church, in the liturgy of Advent, so frequently speaks of the coming of Christ as a terrible coming, and selects from the Scriptures those passages which are most calculated to awaken a salutary fear in the mind of such of her children as may be sleeping the sleep of sin.

This, then, is the threefold mystery of Advent. The liturgical forms in which it is embodied, are of two kinds: the one consists of prayers, passages from the Bible, and similar formulæ, in all of which, words themselves are employed to convey the sentiments which we have been explaining; the other consists of external rites peculiar to this holy time, which, by speaking to the outward senses, complete the expressiveness of the chants and words.

First of all, there is the number of the days of Advent. Forty was the number originally adopted by the Church, and it is still maintained in the Ambrosian liturgy, and in the eastern Church. If, at a later period, the Church of Rome, and those which follow her liturgy, have changed the number of days, the same idea is still expressed in the four weeks which have been substituted for the forty days. The new birth of our Redeemer takes place after four

weeks, as the first nativity happened after four thousand years, according to the Hebrew and Vulgate chronology.

As in Lent, so likewise during Advent, marriage is not solemnized, lest worldly joy should distract Christians from those serious thoughts wherewith the expected coming of the sovereign Judge ought to inspire them, or from that dearly cherished hope which the friends of the Bridegroom[1] have of being soon called to the eternal nuptial-feast.

The people are forcibly reminded of the sadness which fills the heart of the Church, by the sombre colour of the vestments. Excepting on the feasts of the saints, purple is the colour she uses; the deacon does not wear the dalmatic, nor the sub-deacon the tunic. Formerly it was the custom, in some places, to wear black vestments. This mourning of the Church shows how fully she unites herself with those true Israelites of old who, clothed in sackcloth and ashes, waited for the Messias, and bewailed Sion that she had not her beauty, and 'Juda, that the sceptre had been taken from him, till He should come who was to be sent, the expectation of nations.'[2] It also signifies the works of penance, whereby she prepares for the second coming, full as it is of sweetness and mystery, which is realized in the souls of men, in proportion as they appreciate the tender love of that divine Guest, who has said: 'My delights are to be with the children of men.'[3] It expresses, thirdly, the desolation of this bride who yearns after her Beloved, who is long a-coming. Like the turtle dove, she moans her loneliness, longing for the voice which will say to her: 'Come from Libanus, my bride! come, thou shalt be crowned. Thou hast wounded my heart.'[4]

The Church also, during Advent, excepting on the

[1] St. John iii. 29.
[2] Gen. xlix. 10.
[3] Prov. viii. 31
[4] Cant. iv. 8, 9.

feasts of saints, suppresses the angelic canticle, *Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis;* for this glorious song was sung at Bethlehem over the crib of the divine Babe; the tongues of the angels are not loosened yet; the Virgin has not yet brought forth her divine Treasure; it is not yet time to sing, it is not even true to say, 'Glory be to God in the highest, and peace on earth to men of good will.'

Again, at the end of Mass, the deacon does not dismiss the assembly of the faithful by the words: *Ite missa est.* He substitutes the ordinary greeting: *Benedicamus Domino!* as though the Church feared to interrupt the prayers of the people, which could scarce be too long during these days of expectation.

In the night Office, the holy Church also suspends, on those same days, the hymn of jubilation, *Te Deum laudamus.*[1] It is in deep humility that she awaits the supreme blessing which is to come to her; and, in the interval, she presumes only to ask, and entreat, and hope. But let the glorious hour come, when in the midst of darkest night the Sun of justice will suddenly rise upon the world: then indeed she will resume her hymn of thanksgiving, and all over the face of the earth the silence of midnight will be broken by this shout of enthusiasm: 'We praise Thee, O God! we acknowledge Thee to be our Lord! Thou, O Christ, art the King of glory, the everlasting Son of the Father! Thou being to deliver man didst not disdain the Virgin's womb!'

On the ferial days, the rubrics of Advent prescribe that certain prayers should be said kneeling, at the end of each canonical Hour, and that the choir should also kneel during a considerable portion of the Mass. In this respect, the usages of Advent are precisely the same as those of Lent.

But there is one feature which distinguishes Ad-

[1] The monastic rite retains it. [*Tr.*]

vent most markedly from Lent : the word of gladness, the joyful *Alleluia*, is not interrupted during Advent, except once or twice during the ferial Office. It is sung in the Masses of the four Sundays, and vividly contrasts with the sombre colour of the vestments. On one of these Sundays, the third, the prohibition of using the organ is removed, and we are gladdened by its grand notes, and rose-coloured vestments may be used instead of the purple. These vestiges of joy, thus blended with the holy mournfulness of the Church, tell us, in a most expressive way, that though she unites with the ancient people of God in praying for the coming of the Messias (thus paying the debt which the entire human race owes to the justice and mercy of God), she does not forget that the Emmanuel is already come to her, that He is in her, and that even before she has opened her lips to ask Him to save her, she has been already redeemed and predestined to an eternal union with Him. This is the reason why the *Alleluia* accompanies even her sighs, and why she seems to be at once joyous and sad, waiting for the coming of that holy night which will be brighter to her than the most sunny of days, and on which her joy will expel all her sorrow.

CHAPTER THE THIRD

PRACTICE DURING ADVENT

If our holy mother the Church spends the time of Advent in this solemn preparation for the threefold coming of Jesus Christ; if, after the example of the prudent virgins, she keeps her lamp lit ready for the coming of the Bridegroom; we, being her members and her children, ought to enter into her spirit, and apply to ourselves this warning of our Saviour: 'Let your loins be girt, and lamps burning in your hands, and ye yourselves be like unto men who wait for their Lord!'[1] The Church and we have, in reality, the same hopes. Each one of us is, on the part of God, an object of mercy and care, as is the Church herself. If she is the temple of God, it is because she is built of living stones; if she is the bride, it is because she consists of all the souls which are invited to eternal union with God. If it is written that the Saviour hath purchased the Church with His own Blood,[2] may not each one of us say of himself those words of St. Paul, 'Christ hath loved me, and hath delivered Himself up for me'?[3] Our destiny being the same, then, as that of the Church, we should endeavour during Advent, to enter into the spirit of preparation, which is, as we have seen, that of the Church herself.

And firstly, it is our duty to join with the saints of the old Law in asking for the Messias, and thus pay the debt which the whole human race owes to the divine mercy. In order to fulfil this duty with fervour, let us go back in thought to those four thousand years, represented by the four weeks of Advent, and reflect on the darkness and crime which filled the world before our Saviour's coming. Let

[1] St. Luke xii. 35, 36. [2] Acts xx. 28. [3] Gal. ii. 20.

our hearts be filled with lively gratitude towards Him who saved His creature man from death, and who came down from heaven that He might know our miseries by Himself experiencing them, yes, all of them excepting sin. Let us cry to Him with confidence from the depths of our misery; for, notwithstanding His having saved the work of His hands, He still wishes us to beseech Him to save us. Let therefore our desires and our confidence have their free utterance in the ardent supplications of the ancient prophets, which the Church puts on our lips during these days of expectation; let us give our closest attention to the sentiments which they express.

This first duty complied with, we must next turn our minds to the coming which our Saviour wishes to accomplish in our own hearts. It is, as we have seen, a coming full of sweetness and mystery, and a consequence of the first; for the good Shepherd comes not only to visit the flock in general, but He extends His solicitude to each one of the sheep, even to the hundredth which is lost. Now, in order to appreciate the whole of this ineffable mystery, we must remember that, since we can be pleasing to our heavenly Father only inasmuch as He sees within us His Son Jesus Christ, this amiable Saviour deigns to come into each one of us, and transform us, if we will but consent, into Himself, so that henceforth we may live, not we, but He in us. This is, in reality, the one grand aim of the Christian religion, to make man divine through Jesus Christ: it is the task which God has given to His Church to do, and she says to the faithful what St. Paul said to his Galatians: 'My little children, of whom I am in labour again, until Christ be formed within you!'[1]

But as, on His entering into this world, our divine Saviour first showed Himself under the form of a weak Babe, before attaining the fulness of the age of

[1] Gal. iv. 19.

manhood, and this to the end that nothing might be wanting to His sacrifice, so does He intend to do in us; there is to be a progress in His growth within us. Now, it is at the feast of Christmas that He delights to be born in our souls, and that He pours out over the whole Church a grace of being born, to which, however, not all are faithful.

For this glorious solemnity, as often as it comes round, finds three classes of men. The first, and the smallest number, are those who live, in all its plenitude, the life of Jesus who is within them, and aspire incessantly after the increase of this life. The second class of souls is more numerous; they are living, it is true, because Jesus is in them; but they are sick and weakly, because they care not to grow in this divine life; their charity has become cold![1] The rest of men make up the third division, and are they that have no part of this life in them, and are dead; for Christ has said: 'I am the Life.'[2]

Now, during the season of Advent, our Lord knocks at the door of all men's hearts, at one time so forcibly that they must needs notice Him; at another, so softly that it requires attention to know that Jesus is asking admission. He comes to ask them if they have room for Him, for He wishes to be born in their house. The house indeed is His, for he built it and preserves it; yet He complains that His own refused to receive Him;[3] at least the greater number did. 'But as many as received Him, He gave them power to be made the sons of God, born not of blood, nor of the flesh, but of God.'[4]

He will be born, then, with more beauty and lustre and might than you have hitherto seen in Him, O ye faithful ones, who hold Him within you as your only treasure, and who have long lived no other life than His, shaping your thoughts and works on the

[1] Apoc. ii. 4.
[2] St. John xiv. 6.
[3] *Ibid.* i. 11.
[4] *Ibid.* 12, 13.

model of His. You will feel the necessity of words to suit and express your love; such words as He delights to hear you speak to Him. You will find them in the holy liturgy.

You, who have had Him within you without knowing Him, and have possessed Him without relishing the sweetness of His presence, open your hearts to welcome Him, this time, with more care and love. He repeats His visit of this year with an untiring tenderness; He has forgotten your past slights; He would 'that all things be new.'[1] Make room for the divine Infant, for He desires to grow within your soul. The time of His coming is close at hand: let your heart, then, be on the watch; and lest you should slumber when He arrives, watch and pray, yea, sing. The words of the liturgy are intended also for your use: they speak of darkness, which only God can enlighten; of wounds, which only His mercy can heal; of a faintness, which can be braced only by His divine energy.

And you, Christians, for whom the good tidings are as things that are not, because you are dead in sin, lo! He who is very life is coming among you. Yes, whether this death of sin has held you as its slave for long years, or has but freshly inflicted on you the wound which made you its victim, Jesus, your Life, is coming: 'why, then, will you die? He desireth not the death of the sinner, but rather that he be converted and live.'[2] The grand feast of His birth will be a day of mercy for the whole world; at least, for all who will give Him admission into their hearts: they will rise to life again in Him, their past life will be destroyed, and where sin abounded, there grace will more abound.[3]

But, if the tenderness and the attractiveness of this mysterious coming make no impression on you, because your heart is too weighed down to be able to

[1] Apoc. xxi. 5. [2] Ezechiel xviii. 31, 32. [3] Rom. v. 20.

rise to confidence, and because, having so long drunk sin like water, you know not what it is to long with love for the caresses of a Father whom you have slighted—then turn your thoughts to that other coming, which is full of terror, and is to follow the silent one of grace that is now offered. Think within yourselves, how this earth of ours will tremble at the approach of the dread Judge; how the heavens will flee from before His face, and fold up as a book;[1] how man will wince under His angry look; how the creature will wither away with fear, as the two-edged sword, which comes from the mouth of his Creator,[2] pierces him; and how sinners will cry out, 'Ye mountains, fall on us! ye rocks, cover us!'[3] Those unhappy souls who would not know the time of their visitation,[4] shall then vainly wish to hide themselves from the face of Jesus. They shut their hearts against this Man-God, who, in His excessive love for them, wept over them: therefore, on the day of judgement they will descend alive into those everlasting fires, whose flame devoureth the earth with her increase, and burneth the foundations of the mountains.[5] The worm that never dieth,[6] the useless eternal repentance, will gnaw them for ever.

Let those, then, who are not touched by the tidings of the coming of the heavenly Physician and the good Shepherd who giveth His life for His sheep, meditate during Advent on the awful yet certain truth, that so many render the redemption unavailable to themselves by refusing to co-operate in their own salvation. They may treat the Child who is to be born[7] with disdain; but He is also the mighty God, and do they think they can withstand Him on that day, when He is to come, not to save, as now, but to judge? Would that they knew more of this

[1] Apoc vi. 14. [2] *Ibid.* i. 16. [3] St. Luke xxiii. 30.
[4] *Ibid.* xix. 44. [5] Deut. xxxii. 22. [6] St. Mark ix. 43.
[7] Is. ix. 6.

divine Judge, before whom the very saints tremble! Let these, also, use the liturgy of this season, and they will there learn how much He is to be feared by sinners.

We would not imply by this that only sinners need to fear; no, every Christian ought to fear. Fear, when there is no nobler sentiment with it, makes man a slave; when it accompanies love, it is a feeling which fills the heart of a child who has offended his father, yet seeks for pardon; when, at length, love casteth out fear,[1] even then this holy fear will sometimes come, and, like a flash of lightning, pervade the deepest recesses of the soul. It does the soul good. She wakes up afresh to a keener sense of her own misery and of the unmerited mercy of her Redeemer. Let no one, therefore, think that he may safely pass his Advent without taking any share in the holy fear which animates the Church. She, though so beloved by God, prays to Him to give her this fear; and in her Office of Sext, she thus cries out to Him: 'Pierce my flesh with Thy fear.' It is, however, to those who are beginning a good life, that this part of the Advent liturgy will be peculiarly serviceable.

It is evident, from what we have said, that Advent is a season specially devoted to the exercises of what is called the *purgative life*, which is implied in that expression of St. John, so continually repeated by the Church during this holy time: Prepare ye the way of the Lord! Let all, therefore, strive earnestly to make straight the path by which Jesus will enter into their souls. Let the just, agreeably to the teaching of the apostle, forget the things that are behind,[2] and labour to acquire fresh merit. Let sinners begin at once and break the chains which now enslave them. Let them give up those bad habits which they have contracted. Let them weaken the flesh, and enter upon the hard work of subjecting

[1] 1 St. John iv. 18. [2] Phil. iii. 13.

it to the spirit. Let them, above all things, pray with the Church. And when our Lord comes, they may hope that He will not pass them by, but that He will enter and dwell within them; for He spoke of all when He said these words: 'Behold I stand at the gate and knock: if any man shall hear My voice and open to Me the door, I will come in unto him.'[1]

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR ADVENT

DURING Advent, the Christian, on awaking in the morning, will unite himself with the Church, who, in her Office of Matins, says to us these solemn words, which choirs of religious, men and women, throughout the universe, have been chanting during the deep silence of the night:

Regem venturum Dominum, venite, adoremus.	Come, let us adore the King our Lord, who is to come!

He will profoundly adore this great King, whose coming is so near at hand: and with this idea deeply impressed upon his mind, he will perform the first acts of religion, both interior and exterior, wherewith he begins the day. The time for morning prayer being come, he may use the following method, which is formed upon the very prayers of the Church:—

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:—

V. Benedicamus Patrem, et Filium, cum sancto Spiritu.	*V.* Let us bless the Father, and the Son, and the Holy Ghost.

[1] Apoc. iii. 20.

R. Laudemus et superexaltemus eum in sæcula.

V. Gloria Patri et Filio et Spiritui sancto.

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

R. Let us praise him and extol him above all for ever.

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

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

Then, praise to our Lord and Saviour, Jesus Christ :—

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per crucem tuam redemisti mundum.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost :—

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, you will recite the Lord's Prayer, asking of God, the Father of our Lord Jesus Christ, to grant that *His holy name may be glorified on earth* by sending His Son, who will found *the kingdom of God ;* and that He will vouchsafe to give us this Saviour who is our *Bread* and who will obtain for us, by the mediation so long looked for, *the forgiveness of our sins ;* finally, that He will *deliver* us from sin, which is the sovereign *evil.*

THE LORD'S PRAYER

Pater noster, qui es in cœlis, sanctificetur nomen tuum : adveniat regnum tuum : fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos

Our Father, who art in heaven, *hallowed be thy name : thy kingdom come ;* thy will be done on earth, as it is in heaven. *Give us* this day our daily *bread ;* and *forgive us our trespasses,* as we forgive them that tres-

dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

pass against us: and lead us not into temptation: but *deliver us from evil* Amen.

Then address the angelical salutation to Mary, who is, in these days which precede the Nativity, so truly *full of grace*, since she has in her chaste womb Him who is the author of all grace. The Lord, *the fruit of her womb*, is with her; and we may already give her the sublime and unshared title of *Mother of God*.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Hail Mary, *full of grace;* the *Lord is with thee;* blessed art thou among women, and blessed *is the fruit of thy womb*, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

After this, recite the symbol of faith; and as you pronounce the words, *who was conceived by the Holy Ghost*, dwell on them with special attention, adoring the Saviour, who is as yet concealed in Mary's womb.

THE APOSTLES' CREED.

Credo in Deum, Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris

I believe in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, *who was conceived by the Holy Ghost*, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand

omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

of God the Father almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

After having thus made the profession of your faith, excite within yourself sentiments of penance, by the remembrance of the sins you have committed; of gratitude to the Lamb of God, who is coming in order to save us; and of fear of the last day. For this end, say with the Church the following hymn taken from the Office of Lauds for Advent.

HYMN

En clara vox redarguit,
Obscura quæque personans;
Procul fugentur somnia:
Ab alto Jesus promicat.

The solemn voice of the Precursor is heard, explaining the obscurity of the ancient figures; let our slumbers cease; Jesus is rising on our horizon.

Mens jam resurgat torpida,
Non amplius jacens humi:
Sidus refulget jam novum,
Ut tollat omne noxium.

Let the sluggish soul now rise, and stay no more upon this earth; a new star is shining which will take all sin away.

En Agnus ad nos mittitur
Laxare gratis debitum:
Omnes simul, cum lacrymis,
Precemur indulgentiam.

Lo! the Lamb is sent to forgive us freely our debt: let us unite in tears and prayers, that we may obtain pardon.

Ut cum secundo fulserit
Metuque mundum cinxerit,
Non pro reatu puniat,
Sed nos pius tunc protegat.

That when he comes the second time, filling the world with fear, he may not have to punish us for our sins, but may protect us in mercy.

Virtus, honor, laus, gloria,
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.
Amen.

Power, honour, praise, and glory, be to the Father, and to the Son, and to the holy Paraclete, for ever and ever.
Amen.

Here make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper place for making your meditation, as no doubt you practise this holy exercise. During Advent, its principal object ought to be the removing from ourselves those hindrances, which would oppose Jesus' coming and reigning within us. The love of sensual pleasures, avarice, and pride, that triple concupiscence which St. John so strongly condemns in his first Epistle, must be withstood, else our preparation for Christmas is useless. And as the chief thing in every prayer or meditation is to turn our thoughts to Jesus Christ, we must, during

Advent, contemplate Him in the womb of Mary, where He remains hidden, giving us, by this His state of abasement, a most telling lesson of devotedness to His Father's glory, of obedience to the divine decrees, and of humility; but, at the same time, He gives us a most powerful proof of the greatness of His love of us. This thought will naturally suggest to us a variety of motives and resolutions for breaking those ties which keep us from a virtuous life. But should they not produce sufficient impression on us, we must then consider Jesus as our Judge, in the dread magnificence of His majesty, and all the severity of His inevitable vengeance.

The next part of your morning prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must always be preferred to all others:

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well; and say thrice:

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

OREMUS

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex cœli et terræ, hodie corda et corpora nostra, sensus, sermones et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in æternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

LET US PRAY

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world, we may be fenced and freed from all evils. Who livest and reignest for ever and ever.

R. Amen.

After this, uniting yourself with the Church, which, both in the Divine Office, and during the holy Sacrifice, prays for the coming of Jesus Christ, say:

V. Veni ad liberandum nos, Domine Deus virtutum.

R. Ostende faciem tuam, et salvi erimus.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Super te, Jerusalem, orietur Dominus.

R. Et gloria ejus in te videbitur.

V. O Lord God of hosts, come and deliver us.

R. Show thy face, and we shall be saved.

V. Show us, O Lord, thy mercy.

R. And grant us the Saviour, whom we expect from thee.

V. The Lord shall rise upon thee, O Jerusalem.

R. And his glory shall be seen upon thee.

(First week)

OREMUS

Excita, quæsumus, Domine, potentiam tuam et veni; ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari. Qui vivis et regnas, Deus, per omnia sæcula sæculorum.

R. Amen.

LET US PRAY

Exert, we beseech thee, O Lord, thy power and come; that by thy protection we may be freed from the imminent dangers of our sins, and be saved by thy mercy; who livest and reignest God, world without end.

R. Amen.

(Second week)

Excita, Domine, corda nostra ad præparandas Unigeniti tui vias: ut per ejus adventum, purificatis tibi mentibus servire mereamur. Qui tecum vivit et regnat in sæcula sæculorum.

R. Amen.

Stir up, O Lord, our hearts to prepare the ways of thy only-begotten Son: that by his coming we may be enabled to serve thee with pure minds; who livest and reignest God, world without end.

R. Amen.

(Third week)

Aurem tuam, quæsumus, Domine, precibus nostris accommoda: et mentis nostræ tenebras gratia tuæ visitationis illustra. Qui vivis et regnas Deus, per omnia sæcula sæculorum.

R. Amen.

Bend thine ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by the grace of thy visitation; who livest and reignest God, world without end.

R. Amen.

(Fourth week)

Excita, quæsumus, Domine, potentiam tuam et veni, et magna nobis virtute succurre: ut, per auxilium gratiæ tuæ, quod nostra peccata præpediunt indulgentia tuæ propitiationis acceleret. Qui vivis et regnas Deus, per omnia sæcula sæculorum.

R. Amen.

Exert, we beseech thee, O Lord, thy power and come; and succour us by thy great might; that by the assistance of thy grace, thy indulgent mercy may hasten what is delayed by our sins; who livest and reignest God, world without end.

R. Amen.

It would be well to add the special prayer which the Church says, during Advent, in honour of the blessed Mother of God.

OREMUS

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Christum Dominum nostrum.

R. Amen.

LET US PRAY

O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary; give ear to our humble petitions, and grant that we, who believe her to be truly the Mother of God, may be helped by her prayers. Through the same Christ our Lord.

R. Amen.

During the day, you may use the instructions and prayers which you will find in this volume for each day of Advent, both for the proper of the time, and the proper of the saints. In the evening, you may use the following prayers.

NIGHT PRAYERS

After having made the sign of the cross, adore the divine Majesty, who has so mercifully preserved you during this day, and so plentifully bestowed upon you, every hour, His grace and protection. Begin by reciting the hymn which the Church sings at Vespers during Advent.

HYMN

Creator alme siderum,
Æterna lux credentium,
Jesu, Redemptor omnium,
Intende votis supplicum.

O Jesus, thou kind Creator of the heavens, eternal light of believers, and Redeemer of all mankind, hear the prayers of thy suppliants.

Qui dæmonis ne fraudibus
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es.

Lest the world should perish by the fraud of the devil, thou, impelled by the vehemence of thy love for us, didst thyself become the remedy of all our weakness.

Commune qui mundi nefas
Ut expiares, ad crucem,

To expiate the sin of the whole world, thou didst come

E Virginis sacrario
Intacta prodis victima.

Cujus potestas gloriæ
Nomenque quum primum sonat,
Et cœlites et inferi
Tremente curvantur genu.

Te deprecamur, ultimæ
Magnum diei judicem,
Armis supernæ gratiæ
Defende nos ab hostibus.

Virtus, honor, laus, gloria,
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.
Amen.

from the sanctuary of the Virgin's womb, a victim destined to the cross.

How glorious is thy power, when, at the very sound of thy name, heaven and hell bend the trembling knee!

We beseech thee, dread Judge of the last day, defend us from our enemies by the armour of thy heavenly grace.

Power, honour, praise, and glory, be to the Father, and to the Son, and to the holy Paraclete, for ever and ever.
Amen.

After this hymn, say the Our Father, the Hail Mary, and the Apostles' Creed, as in the morning.

Then make the examination of conscience, going over in your mind all the faults you may have committed during the day; think how unworthy sin makes us of the merciful visit of our Saviour, and make a firm resolution to avoid sin for the future, to do penance for it, and to avoid the occasions which might lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or 'I confess') with heartfelt contrition, and then give expression to your sorrow by the following act, which we have taken from the Venerable Cardinal Bellarmine's Catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserved hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of faith, hope, and charity, to the recitation of which Pope Benedict XIV. has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy, Catholic, apostolic, Roman Church requires me to believe: I believe it because thou hast revealed it to her, thou who art the very truth

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our blessed Lady, in honour of the ineffable dignity of her maternity, the following anthem.

ANTHEM OF THE BLESSED VIRGIN

Alma Redemptoris Mater,
quæ pervia cœli
Porta manes, et stella maris,
succurre cadenti,
Surgere qui curat, populo: tu
quæ genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

Sweet Mother of our Redeemer, gate whereby we enter heaven, and star of the sea! help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his *Hail* to thee; we sinners crave thy pity.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu sancto.

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

OREMUS

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ejus et crucem ad Resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

R. Amen.

LET US PRAY

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we to whom the Incarnation of Christ thy Son was made known by the message of an angel, may by his Passion and cross be brought to the glory of his Resurrection. Through the same Christ our Lord.

R. Amen.

You would do well to add the litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleison.	Lord, have mercy on us.
Christe, eleison.	Christ, have mercy on us.
Kyrie, eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili, Redemptor mundi Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, *&c.*	Holy Mother of God, pray,
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,

Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater boni consilii,	Mother of good counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens.	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the weak,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina angelorum,	Queen of angels,
Regina patriarcharum,	Queen of patriarchs,
Regina prophetarum,	Queen of prophets,
Regina apostolorum,	Queen of apostles,
Regina martyrum,	Queen of martyrs,
Regina confessorum,	Queen of confessors,
Regina virginum,	Queen of virgins,
Regina sanctorum omnium,	Queen of all saints,
Regina sine labe originali concepta,	Queen conceived without original sin,
Regina sacratissimi rosarii,	Queen of the most holy rosary,
Regina pacis,	Queen of peace,
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.	Lamb of God, who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos.
Christe, exaudi nos.
V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficiamur promissionibus Christi.

Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

OREMUS

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere ; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

LET US PRAY

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church :

Sancti angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.

V. Angelis suis Deus mandavit de te.
R. Ut custodiant te in omnibus viis tuis.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.
V. God hath given his angels charge of thee.
R. That they may guard thee in all thy ways.

OREMUS

Deus qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris : largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Chri-

LET US PRAY

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians : mercifully hear our prayer, and grant we may rest secure under their protection,

stum Dominum nostrum. Amen.

and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church :

ANT. Ecce Dominus veniet, et omnes sancti ejus cum eo : et erit in die illa lux magna, alleluia.

V. Ecce apparebit Dominus super nubem candidam.

R. Et cum eo sanctorum millia.

ANT. Behold, the Lord will come, and with him all his saints ; and on that day there shall be a great light, alleluia.

V. Behold, the Lord shall appear upon a white cloud.

R. And with him thousands of saints.

OREMUS

Conscientias nostras, quæsumus, Domine, visitando purifica : ut veniens Jesus Christus Filius tuus Dominus noster, cum omnibus sanctis suis, paratam sibi in nobis inveniat mansionem. Qui tecum vivit, etc.

LET US PRAY

Visit, we beseech thee, O Lord, and purify our hearts by thy grace : that when our Lord Jesus Christ thy Son shall come, together with all his saints, he may find us ready to give him a place within us : who liveth and reigneth with thee for ever and ever. Amen.

And here you may add a special mention of the saints to whom you bear a particular devotion, either as your patrons or otherwise ; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church suffering, and beg of God that He will give to the souls in purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine : Domine, exaudi vocem meam.

From the depths I have cried to thee, O Lord ; Lord, hear my voice.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord: Lord, who shall endure it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY

O God the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you His assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

ANT. Save us, O Lord, while awake, and watch us as we sleep: that we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments with which you began it, repeat your prayer for the coming of the Saviour:

V. Rorate, cœli desuper, et nubes pluant Justum.

R. Aperiatur terra et germinet Salvatorem.

V. Drop down dew, ye heavens, from above, and let the clouds rain the Just One.

R. Let the earth be opened, and bud forth the Saviour.

To which add one of the four prayers for Advent, taking the one which belongs to the week (as above, p. 48), and then retire to rest in the expectation of Him who is to come *in the midnight.*

CHAPTER THE FIFTH

ON HEARING MASS DURING THE TIME OF ADVENT

THERE is no exercise which is more pleasing to God, or more meritorious, or which has greater influence in infusing solid piety into the soul, than the assisting at the holy sacrifice of the Mass. If this be true at all the various seasons of the Christian year, it is so, in a very special manner, during the holy time of Advent. The faithful, therefore, should make every effort in order to enjoy this precious blessing, even on those days when they are not obliged to it by the precept of the Church.

With what gratitude ought they to assist at that divine sacrifice, for which the world had been longing for four thousand years! God has granted them to be born after the fulfilment of that stupendous and merciful oblation, and would not put them in the generations of men who died before they could partake of its reality and its riches! This notwithstanding, they must earnestly unite with the Church in praying for the coming of the Redeemer, so to pay their share of that great debt which God has put upon all, whether living before or after the fulfilment of the mystery of the Incarnation. Let them think of this in assisting at the holy sacrifice.

Let them also remember that this great sacrifice, which perpetuates on this earth even to the end of time, though in an unbloody manner, the real oblation of the Body and Blood of Jesus Christ, has this for its express aim : to prepare the souls of the faithful for the mysterious coming of God, who redeemed our souls only that He might take possession of them. It not only prepares, it even effects this glorious advent.

Let them, in the third place, lovingly profit by the presence of, and intimacy with, Jesus, to which this hidden yet saving mystery admits them ; that so, when He comes in that other way, whereby He will judge the world in terrible majesty, He may recognize them as His friends, and even then, when mercy shall give place to justice, again save them.

We shall now endeavour to embody these sentiments in our explanation of the mysteries of the holy Mass, and initiate the faithful into these divine secrets ; not, indeed, by indiscreetly presuming to translate the sacred formulæ, but by suggesting such acts, as will enable those who hear Mass to enter into the ceremonies and sentiments of the Church and of the priest.

The faithful, in assisting at Mass during Advent, should first know whether it is going to be said according to the Advent rite, or in honour of the blessed Virgin, or of a saint, or, finally, for the dead. The colour of the vestments worn by the priest will tell them all this. Purple is used, if the Mass be of Advent ; white or red, if of our Lady or the saints ; and black, if for the dead. If the priest be vested in purple, the faithful must excite within themselves the spirit of penance which the Church would signify by this colour. They should do the same, no matter what may be the colour of the vestments ; for in every Mass during Advent, with the exception of Masses for the dead, the priest is obliged, even on

the greatest feasts, to make a commemoration of Advent three separate times, and thus to make use of the same expressions of repentance and sorrow as he would in a Mass proper to the time of Advent.

On the Sundays, if the Mass at which they assist be the parochial, or, as it is often called, the public Mass, two solemn rites precede it, which are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, let them ask for that purity of heart, which is necessary for having a share in the twofold coming of Jesus Christ; and in receiving the holy water, the sprinkling of which prepares us for assisting worthily at the great sacrifice, wherein is poured forth, not a figurative water, but the very Blood of the Lamb, they should think of that baptism of water, by means of which St. John the Baptist prepared the Jews for that other Baptism, which the power and mercy of the Redeemer were afterwards to give to mankind.

ANTIPHON OF THE ASPERGES

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

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

V. Gloria Patri, &c.

ANT. Asperges me, &c.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

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

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

V. Glory, &c.

ANT. Thou shalt sprinkle me, &c.

V. Show us, O Lord, thy mercy.

R. And grant us the Saviour, whom we expect from thee.

V. O Lord, hear my prayer.

R. Ex clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

OREMUS

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

LET US PRAY

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.
R. Amen.

The procession, which immediately precedes the Mass, should remind us how we ought to be standing with lamps burning in our hands, ready to go out and meet our Lord, who is coming.[1] The Church is ever advancing towards her Spouse in an unbroken procession, and our souls should be ever hastening towards their sovereign Good, never resting until they have found Him.

But see, Christians, the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris et Filii et Spiritus sancti. Amen.

V. Introibo ad altare Dei.
R. Ad Deum qui lætificat juventutem meam.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church, who comes to seek consolation in Jesus Christ thy Son, who is the true altar.

[1] St. Luke xii. 35.

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

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

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

Send me, then, him who is light and truth; it is he who will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator and the living altar; I will draw nigh to him, and be filled with joy.

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

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

When he shall have come, I will sing in my gladness. Be not sad, O my soul! why wouldst thou be troubled?

Hope in his coming: he who is thy Saviour and thy God, will soon be with thee.

Gloria Patri, et Filio, et Spiritui sancto.

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

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

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

V. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

I am to go to the altar of God, and feel the presence of him who consoles me!

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

This announcement of the coming of our Lord, excites in the soul of the priest a lively sentiment of compunction. He cannot go farther in the holy sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of

God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and thee, father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

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

R. Amen.

Indulgentiam, absolutionem, et remissionem pecca-

May almighty God be merciful to you, and, forgiving your sins, bring you to life everlasting.

R. Amen.

May the almighty and merciful Lord grant us par-

torum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

don, absolution, and remission of our sins.

R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O God, it needs but one look of thine to give us life.

R. And thy people shall rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And give us the Saviour whom thou hast prepared for us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

The priest here leaves you to ascend to the altar; but first he salutes you:

V. Dominus vobiscum.

V. The Lord be with you.

Answer him with reverence:

R. Et cum spiritu tuo.

R. And with thy spirit.

OREMUS

LET US PRAY

He ascends the steps, and comes to the Holy of holies. Ask, both for him and for yourself, deliverance from sin.

Aufer a nobis, quæsumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins, which make us unworthy of thy visit; we ask this of thee by thy divine Son our Lord.

When the priest kisses the altar, out of reverence for the relics of the martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum

Generous soldiers of Jesus Christ, who have mingled

quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	your own blood with his, intercede for us that our sins may be forgiven; that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.	Mayst thou be blessed by him in whose honour thou art to be burned. Amen.

He then censes the altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church who addresses herself to Jesus Christ; while the divine mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The priest then says the Introit. In the Masses proper to Advent, it is a cry made to the Messias, which has so much the greater power with God as it goes up to Him from the holy altar.

It is followed by nine exclamations, which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of angels, who are standing round the altar of heaven, one and the same as this before which you are kneeling.

To the Father, who is to send us His Son:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

To the Son, who is to come to us:

Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!

To the Holy Ghost, whose operation is to accomplish the mystery :

Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !

If it be a feast, the priest says the angelic hymn, which the Church has made her own ever since the birth of our Saviour : if the Mass be proper to Advent, the Church forbids the joyous canticle until the new birth of her Spouse again comes to gladden her.

THE ANGELIC HYMN

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.	Glory be to God on high, and on earth peace to men of good will.
Laudamus te : benedicimus te : adoramus te : glorificamus te : gratias agimus tibi propter magnam gloriam tuam.	We praise thee : we bless thee : we adore thee : we glorify thee : we give thee thanks for thy great glory.
Domine Deus, Rex cœlestis, Deus Pater omnipotens.	O Lord God, heavenly King, God the Father almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only-begotten Son.
Domine Deus, Agnus Dei, Filius Patris.	O Lord God, Lamb of God, Son of the Father.
Qui tollis peccata mundi, miserere nobis.	Who takest away the sins of the world, have mercy on us.
Qui tollis peccata mundi, suscipe deprecationem nostram.	Who takest away the sins of the world, receive our humble prayer.
Qui sedes ad dexteram Patris, miserere nobis.	Who sittest at the right hand of the Father, have mercy on us.
Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum sancto Spiritu, in gloria Dei Patris. Amen.	For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The priest turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation. The words of this greeting are especially beautiful during the weeks of Advent: 'The Lord be with you!' Isaias had foretold that it would indeed be verified, and the angel confirms the prophecy to Saint Joseph, when he thus says to him: 'He shall be called Emmanuel,' that is, God with us.[1]

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

Then follows the Epistle, which is generally a portion of one or other of the Epistles of the apostles, or a passage from some Book of the Old Testament. Listen to this word of God's messengers with respect and submission, and long for Him who is the eternal Word, and who is soon to be born among men and converse with them.

The Gradual is an intermediate formula of prayer between the Epistle and Gospel. It again brings to our attention the sentiments which were expressed in the Introit. Read it with devotion, so as to get more and more into the spirit of preparation for the coming of your Saviour.

The *Alleluia* is like a thrill of joy, which seizes the soul of the Church, and makes her exult, as she reflects that she already possesses the Spouse, of whom she is in expectation; but this is only for a moment: she resumes her attitude of a suppliant, asking Him to come, for she feels that she needs His new coming.

[1] St. Matt. i. 23.

Until the happy hour when He will come in person, He comes to us by His words, which are spirit and life. The Gospel is about to be read aloud in the assembly of the faithful: 'the poor are to have the Gospel preached unto them.' If it be a High Mass, the deacon prepares to fulfil his noble office, that of announcing the good tidings of salvation. He prays God to cleanse his heart and lips. Then kneeling, he asks the priest's blessing; and having received it, he at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with the priest and deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words; cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus sancti. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were awaiting the orders of your Lord; at the commencement, make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my Beloved was speaking,' says the bride in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! Thy servant heareth.'[2]

[1] Cant. v. 6. [2] 1 Kings iii. 10.

After the Gospel, if the priest says the Symbol of faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please Him. It is by it that we are now looking for the coming of our Redeemer, whom as yet we do not see; and it is faith which will merit for us the grace of His ineffable visit. Faith is the mark of those true Israelites, who are looking for the Messias and will find Him. Let us then say with the Catholic Church, our mother:

THE NICENE CREED

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum sanctum, Dominum et vivificantem,

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

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages: God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father: by whom all things were made. Who for us men and for our salvation, came down from heaven. *And became Incarnate by the Holy Ghost, of the Virgin Mary;* AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead: of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life,

qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

who proceedeth from the Father and the Son. Who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass; it is called the *Oblation*, and immediately follows that which was named the *Mass of Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the apostle expresses it, that which in us is mortal shall put on immortality.[1] Until that happy change shall be realized, let us offer ourselves to God as often as we see the bread and wine presented to Him in the holy sacrifice; and let us prepare ourselves for the coming of Jesus, who will transform us, by making us partakers of the divine nature.[2]

[1] 1 Cor. xv. 53. [2] 2 St. Peter i. 4.

The priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee: it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee, is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts, which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which in a few days is to be manifested to the world; and say:

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

O Lord Jesus, who art the true vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh! come, and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this obla-

tion, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down: let us, also, humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding further with the sacrifice, takes the thurible a second time, after blessing the incense in these words:

Per intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to

odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine, which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints'; let us take a share in those prayers, and with all the ardour of holy desires, let us say with the priest:

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

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

May this incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

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

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

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession which he made at the foot of the altar is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that

spotless sanctity, wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bears the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm:

PSALM 25.

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

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui sancto.

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and to me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still: redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of

the altar, and bows down full of respectful awe, begging of God to receive graciously the sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

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

O holy Trinity, graciously accept the sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the holy apostles Peter and Paul, the martyrs whose relics lie here under our altar awaiting their resurrection, and the saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my sacrifice, which is yours also, may be acceptable to God, our almighty Father.

With this request he turns again to the altar, and you will see his face no more, until our Lord Himself shall have come down from heaven upon that same altar. Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called the Secrets, in which he presents the petition of the whole Church for God's acceptance of the sacrifice, and then immediately begins to fulfil that great duty of religion, thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, and expressly for that chiefest of all His gifts, the Messias. We are in the season of expectation of a new visit of this Son of God; the priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum!	For ever and ever!

In the same feeling answer your *Amen!* Then he continues:

V. Dominus vobiscum.	*V.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.
V. Sursum corda.	*V.* Lift up your hearts!

Let your response be sincere:

R. Habemus ad Dominum.	*R.* We have them fixed on God.

And when he adds:

V. Gratias agamus Domino Deo nostro.	*V.* Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

R. Dignum et justum est.	*R.* It is meet and just.

Then the priest:

THE PREFACE

(For the Sundays)

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo et Spiritu sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim; qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, who together with thy only-begotten Son and the Holy Ghost art one God and one Lord: not in the singularity of one Person, but in the Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise, and cease not daily to cry out with one voice, saying, Holy, &c.

THE PREFACE

(For the Week-days)

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum; per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Cœli, cœlorumque Virtutes, ac beata

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God: through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Hea-

Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes.

vens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the priest, who, on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift. Bow down and say:

Sanctus, sanctus, sanctus, Dominus Deus sabaoth!
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis!
Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, holy, holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!
Blessed be the Saviour who is coming to us in the name of the Lord who sends him.
Hosanna be to him in the highest!

After these words commences the Canon, that mysterious prayer in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar, all is silence. It was thus, says the Book of Wisdom, in the quiet of silence, and while the night was in the midst of her course, that the almighty Word came down from His royal throne.[1] Let us await Him in a like silence, and respectfully fix our eyes on what the priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum no-

O God, who manifestest thyself unto us by means of the mysteries which thou hast

[1] Wisd. xviii. 14, 15.

strum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris, toto orbe terrarum, una cum famulo tuo Papa nostro N., et antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

entrusted to thy holy Church, our mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy Father the Pope, thy vicar on earth. Direct thou our bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic apostolic Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio; pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo, vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those, for whom thou knowest that I have a special obligation to pray: * * * Pour down thy blessings upon them. Let them partake of the fruits of this divine sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the saints: they are that portion of the body of Jesus Christ, which is called the Church triumphant.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Ja-

But the offering of this sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is,

cobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum. Amen.

that we wish to honour by it the memory of the glorious and ever Virgin Mary; of the apostles, confessors, virgins and of all the saints; that so they may assist us, by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansions of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high-priest of the old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom all our iniquities are to be laid.

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

Vouchsafe, O God, to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us amongst thy elect, through him who is coming to us, thy Son our Saviour.

Quam oblationem tu Deus in omnibus quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but send to us this divine Son our Saviour.

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for the Emmanuel, the 'God with us,' is coming down from heaven.

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

What, O God of heaven and earth, my Jesus, the long-expected Messias, what else can I do at this solemn moment, but adore thee, in silence, as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come, then, Lord Jesus, come!

The divine Lamb is now upon our altar. Glory and love be to Him for ever! But He has come that He may be immolated; for which reason the priest, who is the minister of the will of the Most High, immediately pronounces over the chalice those sacred words which will produce the great mystical immolation by the separation of the Victim's Body and Blood. The substances of the bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery, which God gives us in order to give us confidence. Let us associate ourselves to the angels, who tremblingly look upon this deepest wonder.

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI

O precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and give me a purity above the whiteness of snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come also and reign in me

ET ÆTERNI TESTAMENTI : MYSTERIUM FIDEI : QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

by thy power and by thy love.

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis : offerimus præclaræ Majestati tuæ de tuis donis ac datis Hostiam puram, Hostiam sanctam, Hostiam immaculatam : Panem sanctum vitæ æternæ et Calicem salutis perpetuæ.

Father of infinite holiness, the Host so long expected is here before thee ! Behold this thy eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son ; but he is also our Host, Host pure and spotless, our meat and drink of everlasting life.

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

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel ; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived ; and lastly, the sacrifice, which Melchisedech presented thee, of bread and wine. Receive our sacrifice, which is above all those others. It is the Lamb of whom all others could be but figures : it is the undying Victim : it is the Body of thy Son, who is the bread of Life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

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

But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime altar of heaven, which is before the throne of thy divine Majesty. These two altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for making supplication for the Church suffering. Let us therefore ask the divine liberator, who has come down among us, that He mercifully visit, by a ray of His consoling light, the dark abode of purgatory, and permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim on our suffrages.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy city: even our mortal eyes can see beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus sancti, omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this sacrifice, which we are offering to thee. Remember, too, the merits of thy holy apostles, of thy holy martyrs, of thy holy virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying these last few words, the priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This solemn and mysterious rite ends the Canon. The silence of the mysteries is broken. The priest concludes his long prayers, by saying aloud, and so

giving the faithful the opportunity of expressing their desire that his supplications be granted :

Per omnia sæcula sæculorum.	For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church :

Amen.	Amen ! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time to recite the prayer which our Saviour Himself has taught us. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who made it for us is in our very hands now while we say it ? As this prayer belongs in common to all God's children, the priest recites it aloud, and begins by inviting us all to join in it.

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere :	Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak.

THE LORD'S PRAYER

Pater noster, qui es in cœlis, sanctificetur nomen tuum : adveniat regnum tuum : fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris : et ne nos inducas in tentationem.	Our Father, who art in heaven, hallowed be thy name : thy kingdom come : thy will be done, on earth as it is in heaven. Give us this day our daily bread : and forgive us our trespasses as we forgive them that trespass against us: and lead us not into temptation.

Let us answer with a deep feeling of our misery:

Sed libera nos a malo. — But deliver us from evil.

The priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to our last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus,

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by our sins, and which strengthen her wicked propensities. Evils present, that is, the sins now at this very time upon our soul; the weakness of this poor soul; and the temptations which molest her. There are also future evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy apostles Peter and Paul, and Andrew. Liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee liveth and reigneth God,

The priest is anxious to announce the peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum. — World without end.

R. Amen. — *R.* Amen.

Then he says :

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish reply :

R. Et cum spiritu tuo.	*R.* And with thy spirit.

The mystery is drawing to a close ; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the priest has announced the death of Jesus ; it is time to proclaim His Resurrection. To this end, he reverently breaks the sacred Host, and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say :

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.	Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the altar of heaven ' standing though slain ' : say to this your Lord and King :

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world, give us peace.

Peace is the grand object of our Saviour's coming into the world : He is the Prince of peace. The divine Sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity ;

for, as the apostle says, all we who partake of one bread, are all one bread and one body.[1] It is on this account that the priest, now that he is on the point of receiving in Communion the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him and for the same blessing:

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

Lord Jesus Christ, who saidst to thy apostles, 'My peace I leave with you, my peace I give unto you:' regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, coöperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

[1] 1 Cor. x. 17.

If you are going to Communion at this Mass, say the following prayer; otherwise, prepare yourself to make a spiritual Communion:

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

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

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them:

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

Lord, I am not worthy thou shouldst enter under my roof; say it only with one word of thine, and my soul will be healed.

While the priest receives the sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up His abode within you, and again say to Him with the bride: 'Come, Lord Jesus, come!'

But should you not be going to receive sacramentally, make a spiritual Communion. Adore Jesus Christ who thus visits your soul by His grace, and say to Him:

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

I give thee, O Jesus, this heart of mine, that thou mayst dwell in it, and do with me what thou wilt.

Then the priest takes the chalice in thanksgiving and says :

Quid retribuam Domino pro omnibus, quæ retribuit mihi ? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all he hath given to me ? I will take the chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your canticle : ' Come, Lord Jesus, come !'

If, on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to Him :

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

I unite myself to thee, my beloved Jesus ! do thou unite thyself to me ; and never let us be separated !

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for holy Communion during this season of Advent are given in the next chapter, p. 94.

The Communion being finished, and while the priest is purifying the chalice the first time, say :

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

Thou hast visited me, O God, in these days of my pilgrimage ; give me grace to treasure up the fruits of this visit for my future eternity.

While the priest is purifying the chalice the second time, say :

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.	Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them; and thus fit me for that glorious light of thy coming, that I may not then be confounded.

The priest, having read the antiphon called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people with the usual salutation; after which, he recites the prayers, called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift He has just lavished on you, and asking, with most earnest entreaty, for the coming of the Messias, who will accomplish those august mysteries, the renewal of which in the holy Mass is the chief support of the Christian life.

These prayers having been recited, the priest again turns to the people, and, full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.	The Lord be with you.

Answer him:

Et cum spiritu tuo.	And with thy spirit.

Then, if it be a Mass of a feast, the deacon (or the priest himself, if it be not a High Mass) says these words:

Ite, Missa est.	Go, the Mass is finished.
R. Deo gratias.	*R.* Thanks be to God.

But if it be a Mass proper to Advent, he does not dismiss the faithful, because, in this holy season, it

behoves us to increase our prayers; he therefore says:

V. Benedicamus Domino.	*V.* Let us bless the Lord.
R. Deo gratias.	*R.* Thanks be to God.

The priest makes a last prayer, before giving you his blessing; pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum.	Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and deign to confirm the blessing, which thy minister is about to give me in thy name.

The priest raises his hand, and thus blesses you:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus sanctus.	May the almighty God, Father, Son, and Holy Ghost, bless you!

He then concludes the Mass by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those, who will *receive Him*, when He comes, this year, into the midst of His people.

Initium sancti Evangelii secundum Joannem.	The beginning of the holy Gospel according to John.
Cap. i.	*Ch.* i.
In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil,	In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him,

quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

R. Deo gratias.

R. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING ADVENT

It is true that everything in Advent is so arranged as to be a preparation for the coming of the Saviour at the feast of Christmas, and that the spirit of the faithful should be one of earnest expectation of this same Saviour; and yet, such is the happy lot of the children of the new Law, that they can, if they wish it, really, and at once, receive this God whom the Church is expecting; and thus, this familiar visit of Jesus will become itself one of the preparations for His great and solemn visit. Let those, then, who are living the life of grace, and to whom the glorious day of the Nativity of our Lord Jesus Christ will bring an increase of spiritual life, not omit to prepare, by Communion, for the reception they intend to give to the heavenly Spouse on the sacred night of His coming. These Communions will be interviews with their divine Lord, giving them confidence, and love, and all those interior dispositions wherewith they would welcome Him who comes to load them with fresh grace, for this Jesus is full of grace and truth.

They will understand this better by reflecting on the sentiments which the august Mother of Jesus had in her blessed soul during the time which preceded the divine birth. This birth is to be an event of more importance, both to the salvation of mankind and to Mary's own glory, than even that of the first accomplishment of the Incarnation; for the Word was made Flesh in order that He might be born. The immense happiness of holding in her arms her Son and her God, would make the sacred hour of Jesus' birth dearer and happier to Mary, than even that in which she was overshadowed by the Holy Ghost, and received from Him the divine fruit of her womb.

During those nine months, when she knew that her Jesus was so undividedly hers, what must have been the happiness which filled her heart! It was a bliss which was a worthy preparation for that more blissful night of Bethlehem.

Christians! your Communions during Advent are to prepare you for your Christmas joy, by giving you something of the delight which Mary felt before the birth of Jesus. When you are in the house of God, preparing by recollection and prayer for receiving your Saviour in holy Communion, you may perhaps be assisted in your preparation by the sentiments and affections which we have ventured to offer you in the following acts.

BEFORE COMMUNION

ACT OF FAITH

Knowing that thou art about to enter under my roof, O eternal God, Jesus Son of the Father, I have need of all my faith. Yes, it is thou who art coming to me, thou who didst enter into Mary's virginal womb, making it the sanctuary of thy Majesty. Thou didst send thine angel to her, and she believed his word, when he said: 'Nothing is impossible to God: the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee.' She believed, and then conceived in her chaste womb him who had created her. Thou hast not sent an angel to me, O my Saviour, to tell me thou art coming into my heart. Thou hast spoken thyself, and thou hast said: 'I am the living Bread come down from heaven: he that eateth my Flesh and drinketh my Blood, abideth in me and I in him.' Thou hast willed that these words of thine, spoken so many hundred years ago, should reach me by thy Church, that thus I might have both the certainty that they are thine, and the merit of bowing down my reason to the deepest of mysteries. I believe then, O Jesus! Help the weakness of my faith. Enable me to submit, as Mary did, to thy infinite wisdom; and since thou desirest to enter under my roof, I bow down my whole being before thee, using her blessed words: 'May it be done to me according to thy word;' for how dare I, who am but nothingness, resist thee, who art all wisdom and power!

ACT OF HUMILITY

But, O my Saviour, when thou didst choose the womb of the glorious Virgin for thy abode, thou hadst but to leave one heaven for another. Thou hadst prepared her, from her conception, with every grace ; and she, on her part, had been more faithful to thee than all angels and men together. Whereas my heart has nothing in it which can induce thee to come and make it thy dwelling. How many times has it refused thee admittance, when thou didst stand at the door asking me to receive thee ? And even had I been always faithful, what proportion is there between its lowliness and thy infinite greatness ? Elizabeth humbled herself when she was visited by Mary, and exclaimed, ' How comes such an honour to me ?' And I am to receive a visit, not merely of the Mother of God, but of God himself, and in such an intimate familiar manner, that a greater union cannot be. Thou sayest, ' He that eateth me, abideth in me and I in him ': O Son of God ! thou seekest, then, for what is lowest and poorest, and in that thy heart loves to dwell. I am overwhelmed with admiration at this condescension ; but when I reflect that thou art going to show it me, I can do nothing but sink into my own nothingness, and there beseech thee to show me more and more clearly, that I am but nothing ; that so, when thou hast come within me, my whole being may proclaim the glory, the mercy, the power of my Jesus.

ACT OF CONTRITION

Happy should I be, O Jesus, if I could feel that this my nothingness was the only obstacle to the glorious union to which thou invitest me ! I would then approach to thee, after the example of thy Immaculate Mother, my august Queen, and would dare to partake of the banquet at which she is on thy right hand. But I am worse than nothing—I am a sinner : and surely there can be no union between infinite sanctity and sin, between light and darkness ! I have been thine enemy, O my Redeemer ! and yet thou wishest to come into my heart, with the sores of its shame and wounds barely closed ; and thou tellest me, that thou, who couldst delight to dwell in Mary's heart, canst find pleasure in mine ! Oh ! how this teaches me the malice of my sins, since they offended a God so generous, so wonderful in his love for me ! In these few moments, which precede thy descending into the midst of my darkness in order to change it into light, what can I do but renew my sorrow for those many sins whereby

I lost thee, as also for those whereby I grieved thee without losing thy grace. Accept this my contrition, O my Saviour! It is thus that I would prepare thy way to my heart, by removing everything which is in opposition to the righteous path of thy holy Law.

ACT OF LOVE

For I would indeed love thee, O my Saviour, as Mary loved thee. Art thou not my God, as thou wast hers? Nay, by forgiving me my sins, hast thou not shown marks of tenderness to me, which Mary could not receive? I love thee, then, sweet Jesus, who art coming into me. Most welcome visit, which is to increase my love! Thy blessed Mother had lived, up to the very moment when thou didst enter her womb, in all holiness and justice; she had loved thee alone, and as no other had loved: but when she felt thee within her, when she felt that now thou wast one and the same with herself, her love redoubled, and lost all sight of limit. May it be so with my heart, when thou comest into it, my God and my all! Yea, come quickly; for though most unworthy of thy visit, yet am I forced to desire it, seeing that thou art the Bread which giveth life unto the world, and our daily Bread, by eating which we support life until the day of our eternity arrives. Come, then, my Lord Jesus! my heart is ready and trusts in thee.

And thou, O Mary, by the joy thou didst experience in containing within thyself him whom heaven and earth could not contain, help me, in this Communion, to have my heart pure and fervent. Holy angels, who looked with astonishment and awe upon this simple creature carrying God within her, have pity on me, that poor sinner whose heart, so lately the abode of Satan, is this very hour to become the tabernacle of your sovereign Lord. All ye saints of heaven, and ye especially my ever faithful patrons, come to my assistance now that he, in whom ye live for ever, just and immortal, is coming down to me, a sinful mortal. Amen.

In order to make your preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using, for this purpose, the method we have given in the preceding chapter. After your Communion, you may sometimes make your thanksgiving by reciting the prayers we here give.

AFTER COMMUNION

ACT OF ADORATION

O sovereign Majesty of God! thou hast, then, mercifully deigned to come down to me! This favour, which thou didst heretofore grant to Mary, has been given to me too! Would that I, during these happy moments, could adore thee as profoundly as she did! The sentiment of her lowliness and unworthiness, at that solemn moment, would have overpowered her, had not thy tender love for her supported her to bear that ineffable union of the Creator with his creature. My lowliness, and still more my unworthiness, are of a very different kind from hers; and yet I find it so hard to feel them. This much at least I know, that in order thus to come to me, and be my own infinite treasure, thou hast had to overcome immense obstacles. What, then, shall I do for thee, that is worthy of thee? How can I best compensate thee for the humiliation thou hast thus borne out of love for me? I can but adore thee, and humble myself to the farthest depths of my own nothingness. And because this my adoration is not worthy of thine acceptance, I presume to offer thee that which Mary herself offered thee the first moment she became Mother of God, and during the nine months thou wast so closely united with her. Thou hast given her to me to be my own Mother; permit me to make this use of her wealth, which she loves to see her children so freely giving to thy greater glory.

ACT OF THANKSGIVING

But thy blessed Mother, O Jesus, was not satisfied with adoring thee interiorly; her glad heart soon gave expression to its intense gratitude. She saw that thou hadst preferred her to all the daughters of her people, nay, to all generations both past and to come; her soul therefore thrilled with delight, and her lips could scarce give utterance to her immense joy. 'He that is mighty,' she said, 'hath done great things in me; he hath regarded the lowliness of his handmaid; and all generations shall call me blessed.' And hast thou not favoured me, O Jesus, above thousands and tens of thousands, in giving me the wonderful gift I now hold within me? Thou hast made me live after the accomplishment of thine Incarnation. This very day, how many pious servants of thine have not had given to them what I have received

from thee! I possess thee here within me; I know the worth of thy coming; but how many are there who neither possess thee nor know thee! Thou hast indeed invited all to these graces, but a great number have refused them; and whilst thou hast compelled me, by the powerful yet sweet ways of thy mercy, to come to thee, thou hast, in thy justice, permitted them to continue in their refusal. Mayst thou be for ever blessed, O my God! who lovest, indeed, all the works of thy hands, and wishest all men to be saved; so that none is lost, but he that refuses thy grace: yet, in the superabundant riches of thy mercy, thou dost multiply, for many, the boundless resources of thy love.

ACT OF LOVE

I will love thee, then, O Jesus! because thou hast first loved me; and I will love thee the more because, by this thy visit to me, thou hast so greatly increased my power to love. It was thus with Mary, when thou didst choose her for thy Mother. Up to that time she had been the most faithful of thy creatures, and deserved the preference thou didst give her, above all women, of being honoured with the high privilege of becoming Mother of God. But when thou didst enter her virginal womb, when thy divine Person came into that admirable contact with her nature, which, though holy, was human; Mary, transformed, as it were, into thee, began to love thee as she had never been able to do before. May it be so with me, dear Jesus! May my own life be lost in thine! Is not the visit thou hast paid me that of a God? The visits of creatures are but exterior; thine to me is interior; thou hast not entered my house and blessed it, thou hast penetrated into the deepest recesses of my very soul; so that I live, no, it is not I, but thou livest in me, as thy apostle expresses the mystery. So that if I love myself, I must love thee, since thou abidest in me, and I abide in thee. Can I ever separate from thee again? No, my divine Master, I desire to have but thee for my love and my very life, now and for ever.

ACT OF OBLATION

But take heed, my soul: let not the love of thy God be mere sentiment. He that loves God, lives for him. Jesus' presence produced in Mary, the moment it was effected, far more than the sentiment of total devotedness of herself to the interests and glory of him who was both her God and her Son. It gave her a conformity to all God's appointments,

which stood unshaken, without one moment of faltering, through all the trials of her long life. Thou hast visited me, dear Saviour, and courage is what thou wishest to leave with me. Between this day and that of my death and my judgement, I am to go through many trials and temptations, all difficult, and some of them perhaps severe. If I love thee, I shall triumph over them all. And how can I but love thee, even at the bare remembrance of this thy visit to me, which thou art ready to repeat as often as I wish it! I am thine, O God of my heart, as thou art mine. Thou knowest my great weakness: give me courage and strength. Thou hast given me, this happy hour, the richest pledge of thy mercy; on this infinite mercy I rest all my hope.

O Mary, pray for me that I may profit by this visit of thy divine Son.—Ye holy angels of God, defend me against my enemies, for your Lord has made me his dwelling-place.—All ye saints of God, pray for me, that I may never lose this sovereign Good, with whom ye are united for a happy eternity. Amen.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS DURING ADVENT

THE limits which necessity requires us to put to this volume will not admit of our inserting any of the day Office beyond Vespers and Compline; moreover, the faithful rarely assist at any other of the Canonical Hours, during this part of the liturgical year.

The Office of Vespers, or Evensong, consists firstly of five psalms with their antiphons. The antiphons of each Sunday are given farther on, in the Proper of the Time.

The Church commences with the supplication, which she makes to God at the beginning of all her Hours:

V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.

Gloria Patri, et Filio, et Spiritui sancto.

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

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

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

The first psalm is a prophecy of the glory of the Messias. Let us, during this season, the more earnestly proclaim the greatness of the Incarnate Word the more we see Him humbled, out of love for us, during these days which precede His divine birth.

PSALM 109

Dixit Dominus Domino meo : * Sede a dextris meis.

The Lord said to my Lord, *his Son :* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos : * scabellum pedum tuorum.

Until, *on the day of thy last coming,* I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion : * dominare in medio inimicorum tuorum.

O Christ ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion : *from thence* rule thou in the midst of thine enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum : * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints : *for the Father hath said to thee :* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum : * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent : *he hath said, speaking of thee, the God-Man :* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis : * confregit in die iræ suæ reges.

Therefore, O Father, the Lord *thy Son,* is at thy right hand : he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas : * conquas-

He shall *also* judge among nations : *in that terrible*

sabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

coming, he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

He cometh now in humility; he shall drink, in the way, of the torrent *of sufferings:* therefore shall he lift up the head.

The following psalm commemorates the mercies of God to His people, the promised Covenant, the Redemption, His fidelity to His promises.

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Great are the works of the Lord: sought out according to all his wills.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

His work is praise and magnificence: and his justice continueth for ever and ever.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: *and being the Bread of life* he hath given food to them that fear him.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

He will be mindful for ever of his covenant *with men:* he *will come and* will show forth to his people the power of his works.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgement.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

Redemptionem misit popu-

He hath sent Redemption

lo suo : * mandavit in æternum testamentum suum.

to his people, *and this Redeemer will soon appear :* he hath, *thereby,* commanded his covenant for ever.

Sanctum et terribile nomen ejus ; * initium sapientiæ timor Domini.

Holy and terrible is his name : the fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum : * laudatio ejus manet in sæculum sæculi.

A good understanding to all that do it : his praise continueth for ever and ever.

The third psalm sings the happiness of the just man, and his hopes on the day of our Lord's second coming. It also tells us what will be the confusion of the sinner on that terrible day.

PSALM 111

Beatus vir, qui timet Dominum : * in mandatis ejus volet nimis.

Blessed is the man that feareth the Lord : he shall delight exceedingly in his commandments.

Potens in terra erit semen ejus : * generatio rectorum benedicetur.

His seed shall be mighty upon earth : the generation of the righteous shall be blessed.

Gloria et divitiæ in domo ejus : * et justitia ejus manet in sæculum sæculi.

Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

Exortum est in tenebris lumen rectis : * misericors et miserator, et justus.

To the righteous a light is risen up in darkness : he is merciful, and compassionate, and just.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio : * quia in æternum non commovebitur.

Acceptable is the man that showeth mercy and lendeth : he shall order his words with judgement: because he shall not be moved for ever.

In memoria æterna erit justus ; * ab auditione mala non timebit.

The just shall be in everlasting remembrance : he shall not fear the evil hearing.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus : * non commovebitur donec despiciat inimicos suos.

His heart is ready to hope in the Lord ; his heart is strengthened ; he shall not be moved until he look over his enemies.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

The wicked shall see, and shall be angry: he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

The fourth psalm is a canticle of praise to the Lord, who, from His high heaven, has taken pity on the fallen human race, and raised it up again by the Incarnation.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Praise the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

Blessed be the name of the Lord: from henceforth now and for ever.

A solis ortu usque ad occasum: * laudabile nomen Domini.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

The Lord is high above all nations: and his glory above the heavens.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra?

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and on earth?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

Ut collocet eum cum principibus: * cum principibus populi sui.

That he may place him with princes: with the princes of his people.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

The fifth psalm recalls the memory of the prodigies done under the ancient Covenant; this will naturally

awaken within us the hope of seeing those things, which happened to the people of Israel in figure, realized at the coming of the Messias.

PSALM 113

In exitu Israel de Ægypto : * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus : * Israel potestas ejus.

Mare vidit, et fugit : * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes : * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti : * et tu Jordanis, quia conversus es retrorsum ?

Montes exsultastis sicut arietes : * et colles sicut agni ovium ?

A facie Domini mota est terra : * a facie Dei Jacob.

Qui convertit petram in stagna aquarum ; * et rupem in fontes aquarum.

Non nobis, Domine, non nobis : * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua : * nequando dicant gentes : Ubi est Deus eorum ?

Deus autem noster in cœlo : * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum : * opera manuum hominum.

Os habent et non loquentur : * oculos habent, et non videbunt.

When Israel went out of Egypt : the house of Jacob from a barbarous people.

Judea was made his sanctuary : Israel his dominion.

The sea saw and fled : Jordan was turned back.

The mountains skipped like rams : and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee : and thou, O Jordan, that thou wast turned back ?

Ye mountains that ye skipped like rams : and ye hills like lambs of the flock ?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hill into fountains of waters.

Not to us, O Lord, not to us : but to thy name give glory.

For thy mercy, and for thy truth's sake : lest the Gentiles should say : Where is their God ?

But our God is in heaven : he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold : the works of the hands of men.

They have mouths, and speak not : they have eyes, and see not.

Aures habent, et non audient : * nares habent, et non odorabunt.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt : * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea : * et omnes qui confidunt in eis.

Domus Israel speravit in Domino : * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino : * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino : * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri : * et benedixit nobis.

Benedixit domui Israel : * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum : * pusillis cum majoribus.

Adjiciat Dominus super vos : * super vos, et super filios vestros.

Benedicti vos a Domino : * qui fecit cœlum et terram.

Cœlum cœli Domino : * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine : * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino : * ex hoc nunc et usque in sæculum.

They have ears, and hear not : they have noses, and smell not.

They have hands, and feel not : they have feet, and walk not : neither shall they cry out through their throat.

Let them that make them become like unto them : and all such as trust in them.

The house of Israel hath hoped in the Lord : he is their helper and their protector.

The house of Aaron hath hoped in the Lord : he is their helper and their protector.

They that fear the Lord have hoped in the Lord : he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel : he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you : upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's : but the earth he has given to the children of men.

The dead shall not praise thee, O Lord : nor any of them that go down to hell.

But we that live bless the Lord : from this time now and for ever.

After these five psalms, a short lesson from the holy Scriptures is sung. It is called the *Capitulum*,

or Little Chapter, because it is always very short. It will be found in its proper place for each Sunday. Then follows the hymn :

HYMN [1]

Creator alme siderum, Eterna lux credentium, Jesu, Redemptor omnium, Intende votis supplicum.	O Jesus, thou kind Creator of the heavens, eternal Light of believers, and Redeemer of all mankind, hear the prayers of thy suppliants.
Qui dæmonis ne fraudibus Periret orbis, impetu Amoris actus, languidi Mundi medela factus es.	Lest the world should perish by the fraud of the devil, thou, impelled by the vehemence of thy love for us, didst thyself become the remedy of all our weakness.
Commune qui mundi nefas Ut expiares, ad crucem, E Virginis sacrario Intacta prodis victima.	To expiate the sin of the whole world, thou didst come from the sanctuary of the Virgin's womb, a victim destined to the cross.

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[1] According to the monastic rite, it is as follows :—

R. *breve.* Ostende nobis Domine, * Misericordiam tuam, Ostende.	*Short Resp.* Show us, O Lord, * Thy mercy. Show us.
V. Et salutare tuum da nobis: * Misericordiam.	*V.* And grant us Thy salvation. * Thy mercy.
Gloria Patri, &c. Ostende.	Glory be to the Father, etc. Show us.

HYMN

Conditor alme siderum, Æterna lux credentium, Christe Redemptor omnium, Exaudi preces supplicum.	Cujus forti potentiæ Genu curvantur omnia, Cœlestia, terrestria, Nutu fatentur subdita.
Qui condolens interitu Mortis perire sæculum, Salvasti mundum languidum, Donans reis remedium:	Te deprecamur, agie, Venture judex sæculi, Conserva nos in tempore, Hostis a telo perfidi.
Vergente mundi vespere, Uti sponsus de thalamo, Egressus honestissima Virginis matris clausula:	Laus, honor, virtus, gloria, Deo Patri, et Filio, Sancto simul Paraclito, In sæculorum sæcula.

Cujus potestas gloriæ
Nomenque quum primum
sonat,
Et cœlites et inferi
Tremente curvantur genu.

How glorious is thy power, when, at the very sound of thy name, heaven and hell bend the trembling knee!

Te deprecamur, ultimæ
Magnum diei judicem,
Armis supernæ gratiæ
Defende nos ab hostibus.

We beseech thee, dread Judge of the last day, defend us from our enemies by the armour of thy heavenly grace.

Virtus, honor, laus, gloria,
Deo Patri, cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.
Amen.

Power, honour, praise, and glory, be to the Father, and to the Son, and to the holy Paraclete, for ever and ever. Amen.

V. Rorate, cœli, desuper, et nubes pluant Justum.

V. Drop down dew, ye heavens, from above, and let the clouds rain the Just One.

R. Aperiatur terra et germinet Salvatorem.

R. Let the earth be opened, and bud forth a Saviour.

Here is sung the *Magnificat* antiphon which is given in the proper of each Sunday. After this the Church always sings at Vespers the canticle in which our blessed Lady, all full of the God whom she had within her womb, gave utterance, in the presence of St. Elizabeth, to the transports of her joy and gratitude. This canticle harmonizes most sweetly with the spirit of Advent, for it is during this very time that Mary is almost incessantly before our minds, as the beautiful Mother that bears her precious and divine Fruit. Let us therefore unite with her, in celebrating the matchless honour bestowed on her by God; the merits of that profound humility which rendered her worthy of such an honour; the overthrow of the proud spirits who are driven from heaven; and the exaltation of human nature, of itself so poor and miserable, to that high place from which angels fell.

OUR LADY'S CANTICLE

(St. Luke i.)

Magnificat: * anima mea Dominum

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

My soul doth magnify the Lord;

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The prayer, or collect, is given in the proper of each Sunday.

The Vespers end with the following versicles:

V. Benedicamus Domino.
R. Deo gratias.
V. Fidelium animæ per misericordiam Dei requiescant in pace.
R. Amen.

V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING ADVENT

THIS Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

V. Jube, domne, benedicere.	*V.* Pray, father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.	May the almighty Lord grant us a quiet night and a perfect end.
R. Amen.	*R.* Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens, circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.	Brethren, be sober and watch: because your adversary the devil, like a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

R. Deo gratias.	*R.* Thanks be to God.

Then the priest:

V. Adjutorium nostrum in nomine Domini.	*V.* Our help is in the name of the Lord.

The choir :

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

Then the Lord's Prayer is recited in secret; after which the priest says the *Confiteor*, and, when he has finished, the choir repeats it.

The priest, having pronounced the general form of absolution, says :

V. Converte nos, Deus, salutaris noster.	*V.* Convert us, O God, our Saviour.
R. Et averte iram tuam a nobis.	*R.* And turn away thine anger from us.
V. Deus, in adjutorium meum intende.	*V.* Incline unto my aid, O God.
R. Domine, ad adjuvandum me festina.	*R.* O Lord, make haste to help me.
Gloria Patri, &c.	Glory, &c.
ANT. Miserere.	ANT. Have mercy.

The first psalm expresses the confidence with which the just man sleeps in peace; but the wicked know not what calm rest is. It also speaks of the eternal Word, the Light of the Father, who is coming to dispel our darkness.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ : * in tribulatione dilatasti mihi.	When I called upon him, the God of my justice heard me : when I was in distress, thou hast enlarged me.
Miserere mei : * et exaudi orationem meam.	Have mercy on me : and hear my prayer.
Filii hominum, usquequo gravi corde ? * ut quid diligitis vanitatem, et quæritis mendacium ?	O ye sons of men, how long will you be dull of heart ? why do you love vanity, and seek after lying ?
Et scitote quoniam mirificavit Dominus sanctum suum : * Dominus exaudiet me, cum clamavero ad eum.	Know ye also that the Lord hath made his Holy One wonderful : the Lord will hear me when I shall cry unto him.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

Be ye angry and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the selfsame, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The second psalm gives the motives of the just man's confidence, even during the dangers of the night. Then we have God Himself speaking, and promising to show us our Saviour.

PSALM 90

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno,

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et dæmonio meridiano.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Because *thou hast said:* Thou, O Lord, art my hope: Thou hast made the Most High thy refuge.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

Quoniam angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum et glorificabo eum.

He will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

Longitudine dierum replebo eum: * et ostendam illi salutare meum.

I will fill him with length of days: and I will show him my salvation.

The third psalm invites the *servants* of God to persevere with fervour, in the prayers they offer during the *night*. The faithful should say this psalm

in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit cœlum et terram.

ANT. Miserere mei, Domine, et exaudi orationem meam.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN[1]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.

Before the closing of the light, we beseech thee, Creator of all things! that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou repress our enemy, lest our bodies be profaned.

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[1] According to the monastic rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.
Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Most merciful Father! and thou, his only-begotten Son, coequal with him! reigning for ever with the holy Paraclete! grant this our prayer. Amen.

CAPITULUM

(*Jeremias* xiv.)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos, Domine Deus noster.

R. In manus tuas, Domine: * commendo spiritum meum. In manus tuas.

V. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

R. Into thy hands, O Lord: * I commend my spirit. Into thy hands.

V. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

V. Preserve us, O Lord, as the apple of thine eye.

R. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon—who, while holding the divine Infant in his arms, proclaimed Him to be the *light of the Gentiles*, and then slept the sleep of the just—admirably expresses the rest which a good Christian, whose heart is united to God, enjoys in Jesus; for, as the apostle says, whether we wake or sleep, we live together with Him who died for us.[1]

CANTICLE OF SIMEON

(*St. Luke* ii.)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

[1] 1 Thess. v. 10.

Quia viderunt oculi mei: * salutare tuum,

Quod parasti : * ante faciem omnium populorum.

Lumen ad revelationem Gentium : * et gloriam plebis tuæ Israel.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domine, vigilantes : custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Because my eyes have seen thy salvation,

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep ; that we may watch with Christ, and rest in peace.

PRAYERS

Kyrie eleison, Christe eleison. Kyrie eleison.

Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Credo in Deum, &c.

V. Carnis resurrectionem.

R. Vitam æternam. Amen.

V. Benedictus es, Domine Deus patrum nostrorum.

R. Et laudabilis et gloriosus in sæcula.

V. Benedicamus Patrem, et Filium, cum sancto Spiritu.

R. Laudemus, et superexaltemus eum in sæcula.

V. Benedictus es, Domine, in firmamento cœli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedicat et custodiat nos omnipotens et misericors Dominus. *R.* Amen.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. I believe in God, &c.

V. The resurrection of the body.

R. And life everlasting. Amen.

V. Blessed art thou, O Lord God of our fathers.

R. And praiseworthy and glorious for ever.

V. Let us bless the Father, and the Son, with the Holy Ghost.

R. Let us praise and magnify him for ever.

V. Thou art blessed, O Lord, in the firmament of heaven.

R. And praiseworthy, and glorious, and magnified for ever.

V. May the almighty and merciful Lord bless us and keep us. *R.* Amen.

V. Dignare, Domine, nocte ista.
R. Sine peccato nos custodire.
V. Miserere nostri, Domine.
R. Misorere nostri.
V. Fiat misericordia tua, Domine, super nos.
R. Quemadmodum speravimus in te.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. Vouchsafe, O Lord, this night.
R. To keep us without sin.
V. Have mercy on us, O Lord.
R. Have mercy on us.
V. Let thy mercy, O Lord, be upon us.
R. As we have hoped in thee.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

After these prayers (which are omitted if the Office be of a double rite), the priest says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Benedicamus Domino.
R. Deo gratias.
Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus sanctus.
R. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.
May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.
R. Amen.

ANTHEM TO THE BLESSED VIRGIN

Alma Redemptoris Mater, quæ pervia cœli
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat, populo: tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu sancto.

Sweet Mother of our Redeemer, gate whereby we enter heaven, and star of the sea! help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his *Hail* to thee; we sinners crave thy pity.

V. The angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.

OREMUS

Gratiam tuam quæsumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ejus et crucem ad Resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.*

LET US PRAY

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we to whom the Incarnation of Christ thy Son was made known by the message of an angel, may by his Passion and cross be brought to the glory of his Resurrection. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Then, in secret, *Pater*, *Ave*, and *Credo*.

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* In the monastic rite, this response is as follows:—

R. Et cum fratribus nostris absentibus. Amen.

R. And with our absent brethren. Amen.

PROPER OF THE TIME

PROPER OF THE TIME

UNDER this heading of *Proper of the Time*, we here comprise the movable Office of the Sundays and Ferias of Advent. Though anxious to give to the faithful the flowers of the Advent liturgy, yet were we to bring forward even those which might be considered as the choicest, four volumes would have barely sufficed. The fear of making our work too expensive to the faithful, persuaded us to limit it within much narrower bounds, and out of the abundant treasures before us, to give what we thought could be least dispensed with.

The plan we have adopted is this: We give the whole of the Mass and Vespers for the four Sundays of Advent. On the ferial days, we give one, at least, of the lessons from Isaias, which are read in the Office of Matins; adding to this a hymn or sequence, or some other poetic liturgical composition. All these have been taken from the gravest sources, for example, from the Roman and Mozarabic breviaries, from the Greek anthology and menæa, from the missals of the middle ages, &c. After this hymn or sequence, we have given a prayer from the Ambrosian, Gallican, or Mozarabic missal. So that the faithful will find in our collection an unprecedented abundance of liturgical formulæ, each of which carries authority with it, as being taken from ancient and approved sources.

We have not thought it desirable to give a commentary to each of the liturgical formulæ inserted in our work. It seemed to us that they would be rendered sufficiently intelligible by the general ex-

planation which runs through our work, in which explanation we have endeavoured to excite the devotion of the reader, give unity to the several parts, and afford solid instruction. We shall thus avoid all those repetitions and commonplace remarks, which do little more than fatigue the reader.

We have inserted the *Great Antiphons* and the Office of Christmas Eve in the proper of the saints, because both of these have fixed days in the calendar, and to put them in the proper of the time, as they stand in the breviary and missal, would have required us to introduce into a book, destined for the laity, rubrics somewhat complicated, which would, perhaps, not have been understood.

THE FIRST SUNDAY OF ADVENT

THIS Sunday, the first of the ecclesiastical year, is called, in the chronicles and charts of the middle ages, *Ad te levavi* Sunday, from the first words of the Introit; or, *Aspiciens a longe*, from the first words of one of the responsories of Matins.

The Station[1] is at St. Mary Major's. It is under the auspices of Mary—in the splendid basilica which possesses the crib of Bethlehem, and is therefore called, in ancient documents, St. Mary's *ad Præsepe*—that the Roman Church recommences, each year, the sacred cycle. It would have been impossible to select a place more suitable than this for saluting the approach of the divine birth, which is to gladden heaven and earth, and manifest the sublime portent of a Virgin Mother. Let us go in spirit to this august temple, and unite in the prayers which are there being offered up: they are the very ones we also use, and which we will now explain.

In the night Office, the Church commences the reading of the Book of Isaias, who, of all the Prophets, has the most distinctly and explicitly foretold the Messias; and she continues this same Book until Christmas day inclusively. Let us strive to enter into the teaching of the holy prophet, and let the eye of our faith affectionately recognize the promised Saviour in the descriptions, sometimes consoling and sometimes terrifying, under which Isaias depicts Him.

[1] The Stations marked in the Roman missal for certain days in the year, were formerly processions, in which the whole clergy and people went to some given church, and there celebrated the Office and Mass. This usage, which dates from the earliest period of the Roman Church, and of which St. Gregory the Great was but the restorer, still exists, at least in a measure; for the Stations are still observed, though with less solemnity and concourse of people, on all the days specified in the missal.

The first words of the Church, in the still midnight, are these:

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

This first duty of adoration complied with, let us listen to the oracle of the prophet Isaias, delivered to us by the holy Church.

Incipit liber Isaiæ Prophetæ.

Cap. i

Visio Isaiæ filii Amos, quam vidit super Judam et Jerusalem, in diebus Oziæ, Joathan, Achaz, et Ezechiæ regum Juda. Audite, cœli, et auribus percipe, terra; quoniam Dominus locutus est: Filios enutrivi et exaltavi: ipsi autem spreverunt me. Cognovit bos possessorem suum, et asinus præsepe Domini sui: Israel autem me non cognovit, et populus meus non intellexit. Væ genti peccatrici, populo gravi iniquitate, semini nequam, filiis sceleratis. Dereliquerunt Dominum, blasphemaverunt Sanctum Israel, abalienati sunt retrorsum. Super quo percutiam vos ultra, addentes prævaricationem? Omne caput languidum, et omne cor mœrens. A planta pedis usque ad verticem non est in eo sanitas: vulnus, et livor et plaga tumens, non est circumligata, nec curata medicamine, neque fota oleo.

Beginning of the Book of the Prophet Isaias.

Ch. i.

The vision of Isaias, the son of Amos, which he saw concerning Juda and Jerusalem, in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda. Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken: I have brought up children, and exalted them: but they have despised me. The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood. Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children. They have forsaken the Lord, they have blasphemed the holy One of Israel, they are gone away backwards. For what shall I strike you any more, you that increase transgression? The whole head is sick, and the whole heart is sad. From the sole of the foot unto the top of the head, there is no soundness therein; wounds, and bruises, and swelling sores; they are not bound up, nor dressed, nor fomented with oil.

These words of the holy prophet, or rather of God who speaks to us by the prophet, should make a deep impression on the children of the Church, at this opening of the holy period of Advent. Who could hear without trembling this voice of our Lord, who is despised and unknown even at the very time when He is coming to visit His people? Lest men should be terrified at the splendour of His majesty, He divested Himself of it; and far from acknowledging the divine power of Him who thus humbled Himself out of love to them, these men have refused even to know Him; and the crib where He lay after His birth, had, at first, but two dumb animals to honour or notice it. Do you feel, Christians, how just are the complaints which your God here makes? And how your indifference for all His love is an insult? He calls heaven and earth to witness; He utters anathema against the sinful nation, His ungrateful children. Let us honestly confess that we, too, have not known the value of our Jesus' visit to us, and that we have but too faithfully imitated the obduracy of the Jews, who heeded not the bright light when it burst upon their darkness. In vain did the angels sing on that December night; in vain did shepherds receive and welcome the invitation to adore the Babe and know Him; in vain did the Magi come from the east, asking where they were to find the crib of the King that was born. At this last example, the city of Jerusalem was somewhat moved; but the astonishment was only for a moment, and the old indifference soon stifled the good tidings.

Thus it is, O Jesus, that Thou comest unto darkness, and darkness does not comprehend Thee. We beseech Thee, let our darkness comprehend the light, and desire it. The day will come when Thou wilt disperse the spiritual and voluntary darkness of men by the awful light of Thy justice. Thy glory, O sovereign Judge, will be magnificent on that day, and

we love to think upon Thy having it: but during these days of our life on earth, deliver us from Thy wrath. We are one great wound from the sole of the foot unto the top of the head; Thou knowest not where to strike: be, then, a Saviour, O Jesus, in this coming, for which we are now preparing. *The whole head is sick, and the whole heart is sad:* come, and raise up this *head* which shame and vile passions bow down to the earth. Come, and comfort this *heart* oppressed with sin and fear. We confess it, our *wounds* are deep and sore; come, thou good Samaritan, pour in Thy soothing *oil* and heal them.

The whole world is in expectation of its Redeemer; come, dear Jesus, show Thyself to it by granting it salvation. The Church, Thy bride, is now commencing another year, and her first word is to Thee, a word which she speaks in the anxious solicitude of a mother for the safety of her children; she cries out to Thee, saying: 'Come!' No, we will go no farther in our journey through the desert of this life without Thee, O Jesus! Time is passing quickly away from us; our day is perhaps far spent, and the shades of our life's night are fast coming on; arise, O divine Sun of justice. Come! guide our steps and save us from eternal death.

MASS

While the priest is approaching the altar, there to offer up the holy sacrifice, the Church opens her chants by this beautiful one, which so well expresses her confidence as the beloved bride of Jesus. Let us repeat it together with her, and let the heart be in harmony with our voice, for the Saviour comes to each of us in proportion to the earnestness of our longing for Him.

INTROIT

Ad te levavi animam meam: Deus meus, in te confido, non erubescam; neque irrideant me inimici mei, etenim universi qui te exspectant non confundentur.

Ps. Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me.

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

Repeat: Ad te levavi.

To thee have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

Ps. Show, O Lord, thy ways to me, and teach me thy paths.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Repeat: To thee.

After the *Kyrie eleison*, the priest embodies in the following prayers, called on that account the *Collects*, all the desires and petitions of the Church for this first Sunday:

COLLECT

Excita, quæsumus, Domine, potentiam tuam et veni; ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante salvari. Qui vivis et regnas, Deus, per omnia sæcula sæculorum.

R. Amen.

Exert, we beseech thee, O Lord, thy power and come; that by thy protection we may be freed from the imminent dangers of our sins, and be saved by thy mercy; who livest and reignest God, world without end.

R. Amen.

It is right that we should also beg, during this holy season, the all-powerful mediation of her who, at first, was the sole depositary of the great secret

which was to give life to the world. Let us then say with the priest:

IN HONOUR OF THE BLESSED VIRGIN

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary; give ear to our humble petitions, and grant that we who believe her to be truly the Mother of God, may be helped by her prayers.

To this is immediately added one of the following prayers:

AGAINST THE PERSECUTORS OF THE CHURCH

Ecclesiæ tuæ, quæsumus, Domine, preces placatus admitte: ut, destructis adversitatibus et erroribus universis, secura tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of the Church: that, all oppositions and errors being removed, she may serve thee with a secure liberty. Through, &c.

FOR THE POPE

Deus, omnium fidelium Pastor et Rector, famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest, proficere: ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

O God, the Pastor and Ruler of all the faithful, look down, in thy mercy, on thy servant N., whom thou hast appointed Pastor over thy Church; and grant, we beseech thee, that both by word and example, he may edify all those that are under his charge; and with the flock entrusted to him, arrive at length at eternal happiness. Through, &c.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. xiii.

Fratres, scientes quia hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox præcessit, dies autem appropinquavit. Abjiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus: non in comessationibus et ebrietatibus, non in cubilibus et impudicitiis, non in contentione et æmulatione: sed induimini Dominum Jesum Christum.

Lesson of the Epistle of St. Paul the Apostle to the Romans.

Ch. xiii.

Brethren, know that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

The Saviour, then, who is coming to us is the clothing which we are *to put on* over our spiritual nakedness. Here let us admire the goodness of our God, who, remembering that man hid himself after his sin, because he was naked, vouchsafes Himself to become man's clothing, and to cover with the robe of His Divinity the misery of human nature. Let us, therefore, be on the watch for the day and the hour when He will come to us, and take precautions against the drowsiness which comes of custom and self-indulgence. The light will soon appear; may its first rays be witness of our innocence, or at least of our repentance. If our Saviour is coming to put over our sins a covering which is to hide them for ever, the least that we, on our part, can do, is to retain no further affection for those sins, else it will be said of us that we refused our salvation. The last words of this Epistle are those which caught

the eye of St. Augustine, when, after a long resistance to the grace which pressed him to give himself to God, he resolved to obey the voice which said to him: '*Tolle lege;* take and read.' They decided his conversion; he immediately resolved to abandon the worldly life he had hitherto led, and to *put on Christ Jesus*. Let us begin this very day, and imitate this saint. Let us long for that dear and glorious *clothing* with which the mercy of our heavenly Father is so soon to cover us; and let us say with the Church these touching words, which we cannot repeat too often during this time of the year:

GRADUAL

Universi qui te exspectant, non confundentur, Domine.	None of them that wait on thee shall be confounded, O Lord.
V. Vias tuas, Domine, notas fac mihi: et semitas tuas edoce me. Alleluia, alleluia.	*V.* Show, O Lord, thy ways to me: and teach me thy paths. Alleluia, alleluia.
V. Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis. Alleluia.	*V.* Show us, O Lord, thy mercy: and grant us thy salvation. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.	Sequel of the holy Gospel according to Luke.
Cap. xxi.	*Ch.* xxi.
In illo tempore: Dixit Jesus discipulis suis: Erunt signa in sole, et luna, et stellis; et in terris pressura gentium præ confusione sonitus maris et fluctuum: arescentibus hominibus præ timore et exspectatione, quæ supervenient universo orbi: nam virtutes cœlorum movebuntur; et tunc videbunt Filium hominis venientem in nube cum potestate ma-	At that time: Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea, and of the waves; men withering away for fear, and expectation of what shall come upon the whole world: for the powers of the heavens shall be moved; and then

gna et majestate. His autem fieri incipientibus, respicite et levate capita vestra; quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores: cum producunt jam ex se fructum, scitis quoniam prope est æstas. Ita et vos cum videritis hæc fieri, scitote quoniam prope est regnum Dei. Amen dico vobis: quia non præteribit generatio hæc, donec omnia fiant. Cœlum et terra transibunt: verba autem mea non transibunt.

they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass look up, and lift up your heads; because your redemption is at hand. And he spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

Thou art to come, then, O Jesus, in all the terror of the last judgement, and when men least expect Thee. In a few days Thou art coming to us to clothe our misery with the garment of Thy mercy; a garment of glory and immortality to us; but Thou art to come again on a future day, and in such dread majesty that men will wither away with fear. O my Saviour! condemn me not on that day of the world's destruction. Visit me now in Thy love and mercy; I am resolved to prepare my soul. I desire that Thou shouldst come and be born within me, so that when the convulsions of nature warn me of Thy coming to judge me, I may *lift up my head*, as Thou biddest Thy faithful disciples do, who, when the rest of men shall tremble at the thunder of Thy judgement, will have confidence in Thee, because they have Thee in their hearts.

During the offering of the bread and wine, the

Church, with her look steadfastly fixed on Him who is to come, keeps to her sweet canticle :

OFFERTORY

Ad te levavi animam meam: Deus meus, in te confido, non erubescam; neque irrideant me inimici mei: etenim universi, qui te exspectant, non confundentur.

To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed; neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

After the oblation, she silently presents to God the petitions of all her children by the following prayers :

THE SECRETS

Hæc sacra nos, Domine, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum.

Grant, O Lord, that these sacred mysteries may cleanse us by their powerful virtue, and bring us with greater purity to him, who was the author and institutor of them. Through, &c.

OF THE BLESSED VIRGIN

In mentibus nostris, quæsumus, Domine, veræ fidei sacramenta confirma; ut qui conceptum de Virgine Deum verum et hominem confitemur, per ejus salutiferæ Resurrectionis potentiam, ad æternam mereamur pervenire lætitiam.

Strengthen, we beseech thee, O Lord, in our souls the mysteries of the true faith: that we who confess him that was conceived of a Virgin, to be true God and true man, may, by the power of his saving Resurrection, deserve to come to eternal joys.

AGAINST THE PERSECUTORS OF THE CHURCH

Protege nos, Domine, tuis mysteriis servientes; ut di-

Protect us, O Lord, while we assist at thy sacred mys-

vinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum.

teries: that being employed in acts of religion, we may serve thee both in body and mind. Through, &c.

FOR THE POPE

Oblatis, quæsumus, Domine, placare muneribus: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione guberna. Per Dominum.

Be appeased, O Lord, with the offering we have made: and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, &c.

After the Communion of the priest and people, the choir sings these beautiful words of David in praise of the sweetness of the divine *Fruit*, whom *our earth* is going to bring forth, and who has just given Himself, by anticipation, to His faithful servants. This *earth*, which is *ours*, and which, as the prophet Isaias says, opens and buds forth the Saviour, is the blessed Virgin Mary made fruitful by the dew of heaven.

COMMUNION

Dominus dabit benignitatem: et terra nostra dabit fructum suum.

The Lord will give his goodness: and our earth shall yield her fruit.

Then follow the concluding prayers of thanksgiving.

POSTCOMMUNION

Suscipiamus, Domine, misericordiam tuam in medio templi tui: ut reparationis nostræ ventura solemnia congruis honoribus præcedamus. Per Dominum.

May we receive, O Lord, thy mercy in the midst of thy temple: that with due honour we may prepare for the approaching solemnity of our reparation. Through, &c.

OF THE BLESSED VIRGIN

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ejus et crucem ad Resurrectionis gloriam perducamur.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the Incarnation of Christ thy Son was made known by the message of an angel, may, by his Passion and cross, be brought to the glory of his Resurrection.

AGAINST THE PERSECUTORS OF THE CHURCH

Quæsumus, Domine Deus noster: ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis.

We beseech thee, O Lord our God, not to leave exposed to the dangers of human life those whom thou hast permitted to partake of these divine mysteries.

FOR THE POPE

Hæc nos, quæsumus Domine, divini sacramenti perceptio protegat: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege salvet semper et muniat. Per Dominum.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N., whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, &c.

VESPERS

The psalms of the Sunday are given above, page 101. The choir chants, with each psalm, one of the five following antiphons:

1. ANT. In illa die stillabunt montes dulcedinem, et colles fluent lac et mel, alleluia.

1. ANT. On that day the mountains shall drop sweetness, and the hills shall flow with milk and honey, alleluia.

2. ANT. Jucundare filia

2. ANT. Be glad, O daugh-

Sion, et exsulta satis, filia Jerusalem, alleluia.

3. ANT. Ecce Dominus veniet, et omnes sancti ejus cum eo: et erit in die illa lux magna, alleluia.

4. ANT. Omnes sitientes, venite ad aquas: quærite Dominum, dum inveniri potest, alleluia.

5. ANT. Ecce veniet Propheta magnus, et ipse renovabit Jerusalem, alleluia.

ter of Sion: and rejoice exceedingly, O daughter of Jerusalem, alleluia.

3. ANT. Behold the Lord will come, and all his saints with him: and there shall be a great light on that day, alleluia.

4. ANT. O all you that thirst, come to the waters: seek the Lord, while he may be found, alleluia.

5. ANT. Behold the great Prophet will come, and he himself will renew Jerusalem, alleluia.

CAPITULUM

Fratres, hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus.

Brethren, it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

The hymn, *Creator alme siderum*, the verse *Rorate* and the canticle *Magnificat*, are given on pages 107 and 109.

ANTIPHON OF THE MAGNIFICAT

Ne timeas, Maria; invenisti enim gratiam apud Dominum: ecce concipies, et paries Filium, alleluia.

Fear not, Mary; for thou hast found favour with the Lord: behold thou shalt conceive, and bring forth a Son, alleluia.

OREMUS

Excita, quæsumus, Domine, potentiam tuam et veni: ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente eripi, te liberante sal-

LET US PRAY

Exert, we beseech thee, O Lord, thy power and come; that by thy protection we may be freed from the imminent dangers of our sins, and be saved by thy mercy. Who

vari. Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.
R. Amen.

livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end.
R. Amen.

MONDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

Cap. i.

Lavamini, mundi estote, auferte malum cogitationum vestrarum ab oculis meis: quiescite agere perverse, discite benefacere: quærite judicium, subvenite oppresso, judicate pupillo, defendite viduam. Et venite, et arguite me, dicit Dominus. Si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur: et si fuerint rubra quasi vermiculus, velut lana alba erunt.

From the Prophet Isaias.

Ch. i.

Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely, learn to do well; seek judgement, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord. If your sins be as scarlet, they shall be made as white as snow; and if they be red as crimson, they shall be white as wool.

The Saviour, who is so soon to be with us and to save us, warns us not only to prepare ourselves to appear before Him, but also to purify our souls. 'It is most just,' says St. Bernard, 'that the soul, which was the first to fall, should be the first to rise. Let us therefore defer caring for the body, until the day when Jesus Christ will come and reform it by the Resurrection; for, in the first coming, the Precursor says to us: "Behold the Lamb of God, who taketh away the sins of the world." Observe, he says not the maladies of the body, nor the miseries of the

flesh; he says sins, which are the malady of the soul, and the corruption of the spirit. Take heed, then, thou my body, and wait for thy turn and time. Thou canst hinder the salvation of the soul, and thine own safety is not within thy reach. Let the soul labour for herself, and strive thou too to help her, for if thou sharest in her sufferings thou wilt share in her glory. Retard her perfection, and thou retardest thine own. Thou wilt not be regenerated until God sees His own image restored in the soul.'[1] Let us, then, purify our souls. Let us do the works of the spirit, not the deeds of the flesh. Our Saviour's promise is most clear; He will turn the deep dye of our iniquities into the purest whiteness. He asks but one thing of us: that we sin no more. He says to us: '*Cease to do perversely, and then come and accuse Me*, come and complain against Me, if I do not cleanse you.' O Jesus! we will not defer a single day of this holy season; we accept, from this moment, the conditions Thou offerest us. We sincerely desire to make our peace with Thee; to bring the flesh into subjection to our spirit, to make good all the injustice we have committed against our neighbour, and to hush, by the sighs of our heart-felt compunction, that voice of our sins which has so long cried to Thee for vengeance.

PROSE FOR THE TIME OF ADVENT

(Composed in the eleventh century, and taken from the ancient Roman-French missals)

Salus æterna, indeficiens mundi vita.	Thou our eternal salvation, the never-failing light of the world.
Lux sempiterna, et redemptio vera nostra.	Light everlasting and our true redemption.
Condolens humana perire sæcla per tentantis numina.	Moved with compassion to see the human race perish by its idolatry offered to its very tempter.

[1] Sixth Sermon of Advent.

Non linquens excelsa, adisti ima propria clementia.

Thou didst descend to these depths of our misery, yet not leaving thine own high throne above.

Mox tua spontanea gratia assumens humana,

Then, by thy own gratuitous love, assuming our human nature,

Quæ fuerant perdita omnia, salvasti terrea.

Thou didst save all on earth that was lost.

Ferens mundo gaudia.

Giving joy to this world.

Tu animas et corpora nostra, Christe, expia,

Come, O Christ, purify our souls and bodies.

Ut possideas lucida nosmet habitacula.

And make them thy own pure abode.

Adventu primo justifica.

Justify us by thy first coming.

In secundo nosque libera ;

And in thy second, deliver us ;

Ut cum facta luce magna, judicabis omnia,

That so, when thou judgest all things, on the day of the great light,

Compti stola incorrupta, nosmet tua subsequamur mox vestigia quocumque visa. Amen.

We may be adorned with a spotless robe, and may follow thy footsteps wheresoever they are seen. Amen.

PRAYER FROM THE AMBROSIAN BREVIARY

(Second Sunday of Advent)

Dona, quæsumus, omnipotens Deus, cunctæ familiæ tuæ hanc voluntatem, Christo Filio tuo, Domino nostro venienti, in operibus justis apte occurrere : ut ejus dexterse sociati, regnum mereamur possidere cœleste. Per eumdem Christum Dominum nostrum. Amen.

O almighty God ! grant, we beseech thee, unto all this thy family, the desire of meeting, by good works, thy Son, Christ our Lord, who is coming to us ; that being placed on his right hand, we may deserve the possession of the heavenly kingdom. Through the same Christ our Lord. Amen.

TUESDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.
Cap. ii.

Verbum, quod vidit Isaias filius Amos, super Juda et Jerusalem. Et erit in novissimis diebus præparatus mons domus Domini in vertice montium, et elevabitur super colles: et fluent ad eum omnes Gentes. Et ibunt populi multi, et dicent: Venite, et ascendamus ad montem Domini et ad domum Dei Jacob: et docebit nos vias suas: et ambulabimus in semitis ejus, quia de Sion exibit lex, et verbum Domini de Jerusalem.

From the Prophet Isaias.
Ch. ii.

The word that Isaias the son of Amos saw concerning Juda and Jerusalem. And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills: and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us his ways: and we will walk in his paths, for the law shall come forth from Sion, and the word of the Lord from Jerusalem.

How the Church loves to hear and say these grand words of the prophet: *Come, let us go up to the mountain of the Lord!* She repeats them in the Lauds of every feria in Advent; and her children bless the Lord, who, that we might have no difficulty in finding Him, has made Himself like to a high *mountain;* high, indeed, yet can we all ascend it. It is true that, at first, this *mountain* is, as we learn from another prophet, a small stone which is scarcely

perceptible, and this to show the humility of the Messias at His birth; but it soon becomes great, and all people see it, and are invited to dwell on its fertile slopes, yea, to go up to its very summit, bright with the rays of the Sun of justice. It is thus, O Jesus, that Thou callest us all, and that Thou approachest towards all, and the greatness and sublimity of Thy mysteries are put within the reach of our littleness. We desire to join, without delay, that happy multitude of people which is journeying on towards Thee; we are already with them; we are resolved to fix our tent under Thy shadow, O Mountain ever blessed! There shelter us, and let us be out of reach of the noise of the world beneath us. Suffer us to go so far up, that we may lose all sight of that same world's vanities. May we never forget those paths which lead even to the blissful summit, where the mountain, the figure, disappears, and the soul finds herself face to face with Him, whose vision eternally keeps the angels in rapture, and whose delight is to be with the children of men![1]

HYMN FOR THE TIME OF ADVENT

(Composed in the ninth century, and taken from the hymnarium of B. Joseph-Maria Tommasi)

Sol, astra, terra, æquora, Adventum Dei altissimi, Prolem excelsi germinis, Dives et inops concrepent:	May the sun, and stars, and land, and sea, sound forth the coming of the most high God: may the rich and poor unite their songs of praise to the Son of the supreme Creator!
Olim promissum patribus Partum puellæ inclytum, Natum ante luciferum, Dei potentis Filium.	He is the Saviour promised to our fathers; the glorious offspring of a Virgin: the Son of the mighty God born of him before the morning star.
Venturum Regem gloriæ, Deum regnare regibus;	He is the King of glory, and is coming to rule as God

[1] Prov. viii. 31.

Hostem calcare improbum,
Mundum sanare languidum.

Lætentur simul angeli,
Omnes exsultent populi:
Excelsus venit humilis,
Salvare quod perierat.
Deus et homo oritur,
Sanctaque regnat Trinitas;
Cœvus Patri Filius,
Terris descendit Dominus.

Clament prophetæ et prophetent:
Emmanuel jam prope est;
Mutorum linguæ jam sonent,
Claudi in occursum pergite.

Agnus et fera bestia
Simul manducent paleas:
Agnoscat bos et asinus
Jacentem in præsepio.
Signum regale emicans
Sacrum præcedit verticem;
Regali nato nobili,
Reges parate munera.

O quam beatum nuntium
Virgo Maria audiit!
Credendo mater fœta fit,
Et virgo virum nesciit.

Omnes gentes et insulæ,
Magnum triumphum plaudite,
Cursu cervorum currite:
Redemptor ecce jam venit.
Discant cæcorum oculi,
Clauso sedentes lumine,
Noctis tenebras solvere,
Lumen verum percipere.

Gens Galilæa et Græcia
Credat, Persa et India:
Dignando Deus homo fit,
Et Verbum cum Patre manet.

over kings, trample our wicked enemy beneath his feet, and heal this sick world of ours.

Let the angels rejoice, let all nations exult; he that is high is coming in lowliness to save what had been lost.

A God-Man is born, and the holy Trinity reigns; the Son co-eternal with the Father, our Lord, descends upon our earth.

Let the prophets cry out, and prophesy: Emmanuel is nigh unto us. Let the tongues of the dumb speak, and ye, poor lame ones, run to meet him.

Let the lamb and the wild beast feed with each other: let the ox and the ass know him that lies in the manger.

The royal glittering standard ushers in our divine Chief: ye kings prepare your gifts for the noble and royal Babe.

O the blessed message sent to the Virgin Mary! By believing she conceives; she is a Mother, and a Virgin knowing not man.

All ye nations and islands applaud this grand triumph. Run swiftly as the stag, lo! the Redeemer is coming.

Let the eyes of the blind, who have been sitting in darkness, now learn to throw off the murky night, and open to the true light.

Let Galilee, and Greece, and Persia, and India, receive the faith: a God deigns to become man, and remains the Word with the Father.

Laus, honor, virtus, gloria,
Deo Patri, et Filio,
Una cum sancto Spiritu,
In sempiterna sæcula.

Amen.

Praise, honour, power, glory, be to God the Father, and to the Son, together with the Holy Ghost, for eternal ages.

Amen.

PRAYER FROM THE GALLICAN MISSAL

(*In Adventu Domini, Contestatio*)

Deus, cui proprium est ac singulare, quod bonus es, et nulla unquam a te es commutatione diversus; propitiare supplicationibus nostris; et Ecclesiæ tuæ misericordiam tuam, quam confitemur, ostende, manifestans plebi tuæ Unigeniti tui mirabile Sacramentum: ut universitate nationum perficiatur, quod per Verbi tui Evangelium promisisti; et habeat plenitudo adoptionis, quod prætulit testificatio veritatis. Per Christum Dominum nostrum. Amen.

O God, whose nature and property is goodness, and with whom there is no change, be propitious to our prayers, and show to thy Church that mercy of thine which we confess; show to thy people the wonderful mystery of thy only-begotten Son; that thus, what thou hast promised by the Gospel of thy Word, may be fulfilled by all nations coming to the faith, and the testimony of truth may be verified by the completion of adoption. Through Christ our Lord. Amen.

WEDNESDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King, our Lord, who is to come.

De Isaia Propheta.
Cap. iii.

Ecce enim dominator Dominus exercituum auferet a Jerusalem et a Juda validum et fortem, omne robur panis, et omne robur aquæ; fortem, et virum bellatorem, judicem, et prophetam, et ariolum, et senem: principem super quinquaginta, et honorabilem vultu, et consiliarium, et sapientem de architectis, et prudentem eloquii mystici. Et dabo pueros principes eorum; et effœminati dominabuntur eis. Ruit enim Jerusalem, et Judas concidit, quia lingua eorum et adinventiones eorum contra Dominum, ut provocarent oculos majestatis ejus. Agnitio vultus eorum respondit eis, et peccatum suum quasi Sodoma prædicaverunt, nec absconderunt. Væ animæ eorum, quoniam reddita sunt eis mala! Dicite justo quoniam bene, quoniam fructum adinventionum suarum comedet. Væ impio in malum! retributio enim manuum ejus fiet ei.

From the Prophet Isaias.
Ch. iii.

For behold the sovereign the Lord of hosts shall take away from Jerusalem and from Juda the valiant and the strong, the whole strength of bread, and the whole strength of water; the strong man, and the man of war, the judge and the prophet, and the cunning man, and the ancient, the captain over fifty, and the honourable in countenance, and the counsellor, and the architect, and the skilful in eloquent speech. And I will give children to be their princes; and the effeminate shall rule over them. For Jerusalem is ruined, and Juda is fallen, because their tongue and their devices are against the Lord, to provoke the eyes of his majesty. The show of their countenance hath answered them, and they have proclaimed abroad their sin as Sodom, and they have not hid it. Woe to their souls, for evils are rendered to them! Say to the just man that it is well, for he shall eat the fruit of his doings. Woe to the wicked unto evil! for the reward of his hands shall be given him.

Jerusalem is tending to her destruction; therefore she is losing all power, and, with the rest, the power of understanding. She no longer knows whither she is going, and she sees not the abyss into which she is plunging. Such are all those men, who never give a thought to the coming of the sovereign Judge; they are men of whom Moses said in his canticle: 'They are a nation without counsel and without wisdom. O that they would be wise and would understand, and would provide for their last end!' The Son of God comes now in the swaddling-clothes of a weak Babe, in the humility of a servant, and, to speak with the prophets, as the dew which falls softly drop by drop; but it will not always be so. This earth also, which now is the scene of our sins and our hardheartedness, will perish before the face of the angry Judge; and if we have made it the one object of our love, to what shall we then cling? 'A sudden death which has happened in your presence,' says St. John Chrysostom, 'or an earthquake, or the bare threat of some dire calamity, terrifies and prostrates you: what then shall it be when the whole earth shall sink beneath your feet; when you shall see all nature in disorder; when you shall hear the sound of the last trumpet; when the sovereign Master of the universe shall appear before you in the fulness of His majesty? Perchance you have seen criminals dragged to punishment: did they not seem to die twenty times before they reached the place of execution, and before the executioner could lay his hands on them, fear had crushed out life?' Oh! the terror of that last day! How is it that men can expose themselves to such misery, when, to avoid it, they have but to open their hearts to Him, who is now coming to them in gentlest love, asking them to give Him a place in their souls, and promising to shelter them from the wrath to come, if they will but receive Him! O Jesus, who can withstand Thy anger at

the last day? Now Thou art our Brother, our Friend, a little Child who is to be born for us: we will therefore make covenant with Thee; so that, loving Thee now in Thy first coming, we may not fear Thee in the second. When Thou comest in that second one, bid Thy angels approach us, and say to us those thrilling words: 'It is well!'

HYMN OF ADVENT

(Roman breviary, the Office of Matins)

Verbum supernum prodiens
E Patris æterni sinu,
Qui natus orbi subvenis,
Labente cursu temporis.

Illumina nunc pectora,
Tuoque amore concrema,
Ut cor caduca deserens
Cœli voluptas impleat.

Ut cum tribunal Judicis
Damnabit igni noxios,
Et vox amica debitum
Vocabit ad cœlum pios,

Non esca flammarum nigros
Volvamur inter turbines;
Vultu Dei sed compotes
Cœli fruamur gaudiis.

Patri, simulque Filio,
Tibique, sancte Spiritus,
Sicut fuit sit jugiter
Sæclum per omne gloria.

Amen.

O sovereign Word, begotten of the bosom of the eternal Father, yet born in the fleeting course of time, thou bringest succour to the world.

Enlighten now our hearts, and inflame them with thy love, that, being detached from earthly things, they may be filled with the joys of heaven.

That when from his tribunal the Judge shall condemn the wicked to the flames, and lovingly call the good to the heaven they have won,

We may not be hurled into the dark pool of fire, but, admitted to the vision of God, may enjoy the bliss of heaven.

To the Father, and to the Son, and to thee, O Holy Ghost, may there ever be, as there ever hath been, glory for ever and ever.

Amen.

PRAYER FROM THE MOZARABIC MISSAL

(In the Mass of the fourth Sunday of Advent, Illation)

Dignum et justum est, vere et nobis per omnia expedibile, tuam nos clementiam,

It is meet and just, and available to us in all things, that we always should extol,

omnipotens Pater, quibus possumus semper laudibus prædicare; qui bonitate nos ingenuitateque condidisti ac serpentis antiqui fraude decepti, gratuita miseratione a morte velis eripere: qui Filium tuum, quem pro nobis in carne missurus eras, ad terras venturum nasciturumque de Virgine longe antea prædixisti, ejus nativitatis adventum prætonantibus sanctis prænuntiasti; ut exspectatus diu qui fuerat repromissus, magnum mundo faceret gaudium in plenitudine temporum præsentatus. Unde petimus et rogamus ut qui plasma tuum, sicut vere pius et misericors, perire non passus es; sed per humilem adventum Filii tui Domini nostri, quod perierat revocasti; quod jam inventum et reparatum ac revocatum est, sic protegas, sic custodias, sic sanes, sic defendas, sic liberes: ut in illo adventu terribili quo iterato illos venturus est judicare, a quibus et pro quibus est judicatus, tales inveniat quos redemit, ut in æternum possideat quos pretio sui sanguinis acquisivit.

by all possible praises, thy clemency, O almighty Father, who didst create us in holiness and nobleness, and, when the fraud of the old serpent had seduced us, didst in pure mercy deliver us from death. Thou didst foretell, in past ages, that the Son, whom thou wast to send in the flesh for us, would come on this earth and would be born of a Virgin, and by thy holy prophets didst foretell the advent of his birth; and this to the end that he who had been promised, having been long expected, might give great joy to the world when he should come in the fulness of time. Wherefore we pray and beseech thee, that thou, who didst not suffer thy creature to perish, because thou art truly compassionate and merciful, but didst restore what was lost by the humble coming of thy Son, wouldst now so protect, so keep, so heal, so defend, so free, what thou hast found and repaired and restored, that in that dread coming, whereby thy Son shall come a second time to judge those by whom and for whom he himself was judged, he may so find the creatures that he has redeemed, that he may eternally possess those whom he purchased with the price of his Blood.

THURSDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.
Cap. v.

From the Prophet Isaias.
Ch. v.

Cantabo dilecto meo canticum patruelis mei vineæ suæ: Vinea facta est dilecto meo in cornu filio olei. Et sepivit eam, et lapides elegit ex illa, et plantavit eam electam, et ædificavit turrim in medio ejus et torcular exstruxit in ea: et exspectavit ut faceret uvas, et fecit labruscas. Nunc ergo habitatores Jerusalem, et viri Juda, judicate inter me et vineam meam. Quid est quod debui ultra facere vineæ meæ, et non feci ei? an quod exspectavi ut faceret uvas, et fecit labruscas? Et nunc ostendam vobis quid ego faciam vineæ meæ: auferam sepem ejus, et erit in direptionem; diruam maceriam ejus, et erit in conculcationem. Et ponam eam desertam: non putabitur, et non fodietur, et ascendent vepres et spinæ, et nubibus mandabo ne pluant super eam imbrem. Vinea enim Domini exercituum domus Israel est, et vir Juda germen ejus delectabile: et exspectavi ut faceret judi-

I will sing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill, in a fruitful place. And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard. What is there that I ought to do more to my vineyard, that I have not done to it? Was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes? And now I will show you what I will do to my vineyard: I will take away the hedge thereof, and it shall be wasted; I will break down the wall thereof, and it shall be trodden down. And I will make it desolate: and it

cium, et ecce iniquitas; et justitiam, et ecce clamor.

shall not be pruned, and it shall not be digged, but briars and thorns shall come up, and I will command the clouds to rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the man of Juda his pleasant plant; and I looked that he should do judgement, and behold iniquity; and do justice, and behold a cry.

We are awaiting the birth of a Child who is to appear seven hundred years after the time of Isaias; and this Child will be the world's Saviour. Men will persecute Him, load Him with calumnies and injuries, and, but a few hours before they crucify Him, they shall hear this parable from His lips: 'There was a man, a householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen: and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former; and they did to them in like manner. And last of all, he sent to them his son, saying: They will reverence my son.'[1] See, Christians, this Son is coming to you. Will you reverence Him? Will you treat Him as the Son of God, with that honour and love which are due to Him? Take notice of the wickedness of men; it has a progress in malice. In the days of Isaias, the Jews despised the prophets; but the prophets, though sent by God, were only men. The Son of God came, and they would not acknowledge Him; a far greater crime, assuredly,

[1] St. Matt. xxi. 33-37

than to stone the prophets. What, then, would be the crime of Christians, who not only acknowledge Him who is now coming to them, but are His members by Baptism, if they will not open their hearts to this Messias, whom the Father is sending into the vineyard? What punishment would not the ungrateful vine deserve, planted, as it has been, with so much love, should it persist in yielding nothing but bitter fruit? Ah, dear Jesus! let not this be: make us generous: make us produce abundant flower and fruit for the day of Thy coming, which is so near at hand.

PRAYER OF THE CHURCHES OF FRANCE DURING ADVENT

(Taken from the Prophet Isaias)

Rorate, cœli, desuper, et nubes pluant Justum.

Ne irascaris, Domine, ne ultra memineris iniquitatis: ecce civitas sancti facta est deserta, Sion deserta facta est, Jerusalem desolata est, domus sanctificationis nostræ et gloriæ tuæ, ubi laudaverunt te patres nostri.

Rorate, cœli, desuper, et nubes pluant Justum.

Peccavimus, et facti sumus tamquam immundus nos, et cecidimus quasi folium universi; et iniquitates nostræ quasi ventus abstulerunt nos: abscondisti faciem tuam a nobis, et allisisti nos in manu iniquitatis nostræ.

Rorate, cœli, desuper, et nubes pluant Justum.

Drop down dew, ye heavens, from above, and let the clouds rain the Just One.

Be not angry, O Lord, and remember no longer our iniquity: behold the city of thy sanctuary is become a desert, Sion is made a desert. Jerusalem is desolate, the house of our holiness and of thy glory, where our fathers praised thee.

Drop down dew, ye heavens, from above, and let the clouds rain the Just One.

We have sinned, and we are become as one unclean, and we have all fallen as a leaf; and our iniquities, like the wind, have taken us away: thou hast hid thy face from us, and hast crushed us by the hand of our iniquity.

Drop down dew, ye heavens, from above, and let the clouds rain the Just One.

Vide, Domine, afflictionem populi tui, et mitte quem missurus es. Emitte Agnum dominatorem terræ de petra deserti ad montem filiæ Sion, ut auferat ipse jugum captivitatis nostræ.

Rorate, cœli, desuper, et nubes pluant Justum.

Consolamini, consolamini, populo meus: cito veniet salus tua: quare mœrore consumeris? quare comprehendit te dolor? Salvabo te; noli timere: ego enim sum Dominus Deus tuus, Sanctus Israel, Redemptor tuus.

Rorate, cœli, desuper, et nubes pluant Justum.

See, O Lord, the affliction of thy people, and send him whom thou hast promised to send. Send forth the Lamb, the ruler of the earth, from the rock of the desert to the mount of the daughter of Sion, that he himself may take off the yoke of our captivity.

Drop down dew, ye heavens, from above, and let the clouds rain the Just One.

Be comforted, be comforted, my people; thy salvation shall speedily come: why wilt thou waste away in sadness? why hath sorrow seized thee? I will save thee; fear not: for I am the Lord thy God, the Holy One of Israel, thy Redeemer.

Drop down dew, ye heavens, from above, and let the clouds rain the Just One.

PRAYER FROM THE AMBROSIAN MISSAL

(Fourth Sunday of Advent)

Omnipotens sempiterne Deus, qui per adventum unigeniti Filii tui Domini nostri Jesu Christi nova luce radiare dignatus es, concede nobis, ut sicut eum per Virginis partum in forma nostri corporis meruimus habere participem, ita et in regno gratiæ ejus mereamur esse consortes, qui tecum vivit et regnat in sæcula sæculorum.

Amen.

Almighty and everlasting God, who, by the coming of thine only-begotten Son our Lord Jesus Christ, didst deign to shine on us with a new light; grant unto us, that as we deserved to have him as our companion in the form of our body, by the birth the Virgin gave him; so also we may merit to be his companions in the kingdom of his grace: who liveth and reigneth with thee for ever and ever. Amen.

FRIDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

De Isaia Propheta.

Cap. vi.

In anno, quo mortuus est rex Ozias, vidi Dominum sedentem super solium excelsum et elevatum: et ea quæ sub ipso erant, replebant templum. Seraphim stabant super illud: sex alæ uni, et sex alæ alteri: duabus velabant faciem ejus, et duabus velabant pedes ejus, et duabus volabant. Et clamabant alter ad alterum, et dicebant: Sanctus, sanctus, sanctus Dominus Deus exercituum: plena est omnis terra gloria ejus.

Come, let us adore the King our Lord, who is to come.

From the Prophet Isaias.

Ch. vi.

In the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated: and his train filled the temple. Upon it stood the Seraphim: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew. And they cried one to another and said: Holy, holy, holy the Lord God of hosts: all the earth is full of his glory.

Such is the glory of the Lord in the highest heavens: who could see it and live? But now, contemplate this same Lord upon our earth, during the days which have dawned upon us. The womb of a Virgin contains Him, whom heaven cannot contain. To angels His beauty is visible, but it dazzles them not; to men, it is not even visible. Not a single voice is heard saying unto Him those words of heaven: *Holy, holy, holy is the Lord God of hosts!* The angels no longer say of Him: *All the earth is full of His glory;* for the earth is witness of His abasement, and an abasement so abject and low, that the inhabitants of the earth do not even know it. At first, there was but one who knew the divine secret: the Virgin Mother;

after her, Elizabeth was admitted to know that her cousin was Mother of God; and then, after the most painful and humiliating suspicions, the great mystery was revealed by an angel to Joseph. So that only three on earth know that God has come down upon it! Thus humbly did He re-enter the world, after the sin of pride had driven Him out of it. O God of the ancient Covenant, how great Thou art! and who would not tremble before Thee? O God of the new Covenant, how little Thou hast made Thyself! who would not love Thee? Heal my pride, the source of all my sins! teach me to value what Thou didst so much value. By Thy Incarnation Thou dost a second time create the world; and in this second creation, more excellent than the first, Thou workest by silence, and Thy triumph is won by self-annihilation. I wish to humble myself after Thine example, and to profit by the lessons which a God came down so low to give me. Lay low all that is high and lifted up within me, O my Jesus, for this is one of the ends of Thy coming. I abandon myself to Thee as to my sovereign Master! do with me and in me what Thou wilt.

HYMN TAKEN FROM THE ANTHOLOGY OF THE GREEKS

(*December* 23)

Antefestalia cantica Christi nativitatis mentis alacritate præcanamus; nam qui Patri et Spiritui est æqualis, per misericordiam commiserans, massam indutus luti nasci debet in Bethlehem civitate; cujus nativitatem ineffabilem pastores cum angelis hymnificabunt.

Let us sing, in gladness of heart, the canticles of the pre-vigil of the birth of Christ; for he, who is co-equal with the Father and the Spirit, having, in his great compassion for our miseries, clothed himself with the leaven of our clay, is to be born in the city of Bethlehem; and shepherds with angels will hymn his ineffable birth.

In cymbalis resonemus, in canticis alalagmum personemus. Christi manifestatur

Let us play loud on our cymbals, let us shout our songs of victory; Christ is to

ostensio, prophetarum finem habuerunt præconia; quem enim inter mortales dixerunt appariturum nascitur in sancta spelunca, et in præsepio reclinatur ut infans.

Bethlehem præparare; Eden, aperire; omnis terra Juda, nunc adornare, lætentur cœli, exsultent homines: in præsepio vita, in spelunca dives, advenit per misericordiæ multitudinem paupertatem Adam restaurare, absque mutatione vel confusione.

Ad te de luce vigilo, qui per misericordiam teipsum pro homine lapso exinanisti sine mutatione, et servi formam ex Virgine tulisti, Verbum Dei, pacem da mihi, Philanthrope.

Stillent ex alto aquam nebulæ: qui nubes posuit descendit ipse adorandus in nebula Virgine, ut luceat ab eo lumen inocciduum his qui antea in tenebris periculisque erant.

O dulcissimum Puerum, quomodo nutriam te? Quomodo te apprehendam, qui omnia nutu tuo tenes? Quomodo te fasciis involvam, qui omnem terram involvis nebula? clamabat sancta Domina.

appear visibly; the predictions of the prophets are fulfilled; he, who they foretold would appear amongst mortals, is to be born in a holy cave, and to lie in a crib a little child.

Get thee ready, O Bethlehem! Eden, open thy gates! Land of Juda, put on thy best! Let the heavens be glad, let men exult! To enrich the poverty of Adam by the abundance of his mercy, Life is in that crib, the rich One is in that cave, yet the divine Nature suffers no change or confusion.

From the dawn of day I watch for thee, who, in mercy for fallen man, didst empty thyself, yet still remaining God, and didst take from a Virgin the form of a servant, O thou Word of God, O Lover of men! I beseech thee, give me peace.

Let the clouds drop down dew from on high. He who puts the clouds in the air, he the adorable God, has descended in a cloud, and that cloud is the Virgin: he has done this, that light everlasting may shine from him on those who heretofore were in darkness and peril.

O most sweet Child, how shall I feed thee? said the blessed Lady. How shall I take thee into my arms, thou that holdest all things in thy power? How shall I wrap thee in swathing bands, that coverest the whole earth with clouds?

Sol, fili mi, quomodo recondam te fasciis? Quomodo retinebo te qui omnia contines? Quomodo te sine metu intueri potero, quem non audent contemplari qui multos habent oculos? aiebat Christum tenens nuptinescia.

Bethlehem, adesdum, præpara quæ ad partum pertinent. I, Joseph, inscribere cum Maria; venerandum præsepium, Deiferæ fasciæ; ubi Vita involuta mortis funes disrumpet, alligans immortalitati mortales, Christus Deus noster.

My Babe, said the Virgin Mother of Christ, how shall I hide thee, bright Sun, in swaddling clothes? How shall I so imprison thee that holdest all things? Shall I be able to fix my gaze on thee, whom the many-eyed spirits dare not look upon?

Get ready, then, O Bethlehem, all that is needed for the birth. And thou, Joseph, go and be enrolled with Mary. O crib ever venerable! O ye bands that swathe our God, holding in your folds the Life that breaks the bands of death, and ties us mortals to immortality, Christ Jesus our God.

PRAYER FROM THE MOZARABIC MISSAL

(In the Mass of the fifth Sunday of Advent)

In proximo quidem est, Domine, dies adventus tui: sed quæsumus ut, antequam venias, expiari mereamur ab omni contagione delicti. Prius dilue, rogamus, in nobis omne quod in illa futura examinatione puniturus es; ut cum justus adveneris judex, non in nobis invenias quod condemnes.

The day of thy coming, O Lord, is near, indeed, at hand; but before thou comest we beseech thee make us worthy to be purified from every contagion of sin. First remove from us, we entreat thee, whatsoever there is in us which thou wouldst have to punish in that future examination; that so, when thou comest as our just Judge, thou mayst find nought in us to condemn.

SATURDAY

OF THE FIRST WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

Cap. vii.

Et adjecit Dominus loqui ad Achaz, dicens: Pete tibi signum a Domino Deo tuo in profundum inferni, sive in excelsum supra. Et dixit Achaz: Non petam, et non tentabo Dominum. Et dixit: Audite ergo domus David: Numquid parum vobis est molestos esse hominibus, quia molesti estis et Deo meo? Propter hoc dabit Dominus ipse vobis signum: Ecce Virgo concipiet, et pariet Filium: et vocabitur nomen ejus Emmanuel.

From the Prophet Isaias.

Ch. vii.

And the Lord spoke again to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore, the Lord himself shall give you a sign. Behold, a Virgin shall conceive and bear a Son, and his name shall be called Emmanuel.

Let your hearts be filled with hope and joy at hearing this fair and sweet prophecy: *A Virgin shall conceive and bear a Son.* These words contain the salvation of the world, as these others express its perdition: 'The woman took of the fruit of the tree, and did eat, and gave unto her husband.' This Virgin promised to us has at length come: the divine Fruit is in her womb. By her, Eve's disobedience is repaired, the world is raised from its fall, the head of the serpent is crushed, God Himself is more glorified by the fidelity of this second Virgin, than He had

been outraged by the disobedience of the first. The consent of Mary exercises an immense influence in the saving of the world. It is true that the Word Himself is coming; 'but,' says St. Bernard, 'Mary is the way whereby He comes; it is from her virginal womb He issues, as the Bridegroom from the nuptial chamber. Let us endeavour, therefore, to go up to Jesus by Mary, for Jesus came down to us by her. By thee, O blessed one that didst find grace, O parent of life, O mother of salvation, may we have access to thy Son! May He, who was given to us by thee, receive us by thee. May He admit thy purity, and, for its sake, forgive our impurities: may He give us the pardon of our pride, because of the pleasure He took in thy humility. May thy abundant charity cover the multitude of our sins. May thy glorious fruitfulness get us fruitfulness of merit. Our Lady! our mediatrix! our advocate! reconcile us to thy Son, commend us to thy Son, present us to thy Son. By the grace thou didst find, by the prerogative thou didst merit, by the Mercy thou didst bring forth, grant, O blessed Virgin! that Jesus, who deigned to become, through thy maternity, partaker of our weakness and misery, may, through thy intercession, make us partakers of His glory and bliss.'[1]

PROSE IN HONOUR OF THE BLESSED VIRGIN

(*Composed by Abelard; it is found in all the Roman-French missals*)

Mittit ad Virginem Non quemvis angelum: Sed fortitudinem Suum Archangelum, Amator hominis.	God, the lover of man, sends to the Virgin no less an angel than him who is called God's strength, the Archangel Gabriel.
Fortem expediat Pro nobis nuncium, Naturæ faciat Ut præjudicium In partu Virginis.	May this strong messenger be speedily at his work; may he stay the rights and laws of nature in the Virgin's delivery.

[1] Second Sermon of Advent.

Naturam superet
Natus Rex gloriæ :
Regnet et imperet,
Et zyma scoriæ
Tollat de medio.

Superbientium
Terat fastigia :
Colla sublimium
Calcet vi propria,
Potens in prælio.

Foras ejiciat
Mundanum principem ;
Secumque faciat
Matrem participem
Patris imperii.

Exi qui mitteris,
Hæc dona dissere :
Revela veteris
Velamen litteræ,
Virtute nuncii.

Accede nuncia :
Dic : Ave, cominus.
Dic : Plena gratia :
Dic : Tecum Dominus :
Et dic : Ne timeas.

Virgo suscipias
Dei depositum,
In quo perficias
Casta propositum
Et votum teneas.

Audit et suscipit
Puella nuncium :
Credit et concipit
Et parit Filium,
Sed admirabilem,

Consiliarium
Humani generis :
Deum et hominem
Et Patrem posteris,
In pace stabilem.

Cujus stabilitas
Nos reddat stabiles,
Ne nos labilitas
Humana labiles
Secum præcipitet.

May the King of glory, when born, triumph over nature ; may he reign and command ; may he take away from the midst of men all leaven and rust.

May he humble proud heads ; may this God, mighty in war, trample in his power on the necks of the haughty.

May he cast forth the prince of this world ; and make his Mother share with him the empire which his Father has given him.

Go forth, messenger of God, announce these gifts ; lift up, by the virtue of thy annunciation, the veil of the ancient Scripture.

Approach, tell thy announcement : say, when thou art in her presence : 'Hail !' Say : 'O full of grace !' Say : 'The Lord is with thee !' And then : 'Fear not !'

Receive, O Virgin, the divine deposit ; by him fulfil thy chaste purpose, and keep thy vow.

The Maid hears and accepts the announcement ; she believes and conceives, and brings forth a Son, but he is the admirable,

The counsellor of mankind, God and Man, Father of the world to come, the Prince of peace.

May his firmness render us firm, lest human frailty should make us stumble into the abyss.

Sed dator veniæ,
Concessa venia,
Per Matrem gratiæ
Obtenta gratia,
In nobis habitet.
Qui nobis tribuat
Peccati veniam:
Reatus deleat,
Donet et patriam
In arce siderum.
Amen.

But may the Giver of pardon, granting us pardon and grace, obtained by the Mother of grace, dwell within us.

May he that grants us pardon of our sins, wipe away all our guilt, and give us the country in the starry heaven.

Amen.

PRAYER FROM THE GALLICAN SACRAMENTARY

(Christmas Eve)

Emmanuel, nobiscum Deus, Christe Filius Dei, qui cum ex Virgine te nasciturum pronuntias, quia Mariam matrem creasti ut Dominus, de qua natus es Filius: da nobis ut, qui cum illa a te, vel per te creati sumus ex nihilo, simili, ut ea, credulitatis remuneremur et præmio.

O Emmanuel, God with us, Christ the Son of God, who didst announce that thou wouldst be born of a Virgin, and didst, as Lord, create Mary, the Mother whose Son thou art: grant us, that being, like her, created by thee out of nothing, we may be rewarded, like her, for our faith in thee.

THE SECOND SUNDAY OF ADVENT

THE Office of this Sunday is filled, from beginning to end, with the sentiments of hope and joy, with which the soul should be animated at the glad tidings of the speedy coming of Him who is her Saviour and Spouse. The interior coming, that which is effected in the soul, is the almost exclusive object of the Church's prayers for this day: let us therefore open our hearts, let us prepare our lamps, and await in gladness that cry, which will be heard in the midnight: 'Glory be to God! Peace unto men!'

The Roman Church makes the Station to-day in the basilica of Holy-Cross-in-Jerusalem. It was in this venerable church that Constantine deposited a large piece of the true cross, together with the title which was fastened to it by Pilate's order, and which proclaimed the kingly character of the Saviour of the world. These precious relics are still kept there; and, thus enriched with such a treasure, the basilica of Holy-Cross-in-Jerusalem is looked upon, in the Roman liturgy, as Jerusalem itself, as is evident from the allusions made in the several Masses of the Stations held in that basilica. In the language of the sacred Scriptures and of the Church, Jerusalem is the image of the faithful soul; and the Office and Mass of this Sunday have been drawn up on this idea, as the one of the day. We regret not to be able here to develop the sublime beauty of this figure; and must proceed at once to the passage, which the Church has selected from the prophet Isaias. There she tells her children how well founded are her hopes in the merciful and peaceful reign of the Messias. But first let us adore this divine Messias:

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King, our Lord, who is to come.

De Isaia Propheta.

Cap. xi.

Et egredietur virga de radice Jesse, et flos de radice ejus ascendet. Et requiescet super eum Spiritus Domini, Spiritus sapientiæ et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiæ et pietatis: et replebit eum Spiritus timoris Domini. Non secundum visionem oculorum judicabit, neque secundum auditum aurium arguet: sed judicabit in justitia pauperes, et arguet in æquitate pro mansuetis terræ. Et percutiet terram virga oris sui, et spiritu labiorum suorum interficiet impium. Et erit justitia cingulum lumborum ejus, et fides cinctorium renum ejus. Habitabit lupus cum agno, et pardus cum hœdo accubabit: vitulus et leo et ovis simul morabuntur, et puer parvulus minabit eos. Vitulus et ursus pascentur: simul requiescent catuli eorum: et leo quasi bos comedet paleas. Et delectabitur infans ab ubere super foramine aspidis: et in caverna reguli, qui ablactatus fuerit, manum suam mittet. Non nocebunt, et non occident in universo monte sancto meo: quia repleta est terra scientia Domini, sicut aquæ maris operientes. In die illa radix Jesse, qui stat in si-

From the Prophet Isaias.

Ch. xi.

And there shall come forth a branch out of the rod of Jesse, and a flower shall rise up out of his root. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and of understanding, the Spirit of counsel and of fortitude, the Spirit of knowledge and of godliness: and he shall be filled with the Spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears: but he shall judge the poor with justice, and shall reprove with equity for the meek of the earth. And he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins, and faith the girdle of his reins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: the calf and the lion and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like an ox. And the suckling child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk. They shall not

gnum populorum, ipsum Gentes deprecabuntur, et erit sepulchrum ejus gloriosum.

hurt, nor shall they kill in all my holy mountain: for the earth is filled with the knowledge of the Lord, as the covering waters of the sea. In that day the root of Jesse, who standeth for an ensign of people, him the Gentiles shall beseech, and his sepulchre shall be glorious.

How much is contained in these magnificent words of the prophet! The branch; the flower that is to come from it; the Spirit which rests on this flower; the seven gifts of this Spirit; peace and confidence established on the earth; and, throughout the world, one brotherhood in the kingdom of the Messias! St. Jerome, whose words are read by the Church in the lessons of the second nocturn of this Sunday, says that the branch which cometh forth from the root of Jesse, is the blessed Virgin Mary, who had contact with no shrub or plant; and that the flower is the Lord Jesus, who says in the Canticle of canticles: 'I am the flower of the field, and the lily of the valley.' In every age of the Christian Church, this wonderful branch and its divine flower have been objects of enthusiastic veneration. In the middle ages the tree of Jesse, with its prophetic branches, was carved on the cathedral porches, was painted on the windows, was embroidered on the hangings of the sanctuary, and the melodious voice of the priests sang its praises in the beautiful responsory composed by Fulbert of Chartres, and put to music by the devout king Robert.

R. Stirps Jesse virgam produxit, virgaque florem; * et super hunc florem requiescit Spiritus almus.

R. The root of Jesse gave out a branch, and the branch a flower; * and on the flower resteth the holy Spirit.

V. Virgo Dei Genitrix virga est, flos filius ejus, *

V. The Virgin Mother of God is the branch, her Son the

Et super hunc florem requiescit Spiritus almus.	flower. * And on the flower resteth the holy Spirit.

The devout St. Bernard, commenting upon this responsory in his second Advent homily, says: 'The Virgin's Son is the flower, a flower white and ruddy, chosen out of thousands; a flower on whom the angels love to look; a flower whose fragrance restores the dead; a flower, as himself assures us, of the field, not of a garden: for the flowers of the field bloom without man's care, no man has sown their seed, no man has cultivated them. Just so the Virgin's womb, a meadow verdant in an endless spring, has brought forth a flower, whose beauty will never droop, whose freshness will never fade. O Virgin, branch sublime, to what a height art thou grown! Even up to Him that sitteth on the throne, even to the Lord of majesty. It was sure to be so, for thou castest deep down the roots of humility. O plant of heaven indeed! precious above all, holier than all. O tree of life indeed! alone worthy to bear the fruit of salvation.'

And of the holy Spirit and His gifts, what shall we say? They rest and are poured out on the Messias only to the end that they may flow from Him upon us; He needs them not; but we alone need wisdom and understanding, counsel and fortitude, knowledge and godliness, and fear of the Lord. Let us ask with instance for this divine Spirit, by whose operation Jesus was conceived and born in Mary's womb, and let us beg of Him to form Jesus within our hearts. But let us not forget to rejoice at those other glorious things which are told us by the prophet, of the happiness, and peace, and delights, which are to be on *the holy mountain*. The world has been looking so many ages for peace; it is now coming. Sin had caused enmity and division everywhere; grace will bring unity. A little Child will be the pledge

of an alliance between all nations. The prophets have foretold it, the sibyl has announced it, and in Rome itself, buried as it is in paganism, the prince of Latin poets has sung the celebrated poem, which, after all, is but the voice of the old tradition: 'The last age foretold by the Cumean Sibyl, is at hand; a new race is being sent down to earth from high heaven. The flock shall no more fear the fierce lions. The serpent shall be no more: the treacherous plant, which yielded poison, shall grow no more.'[1]

Come then, O Messias, and restore to the world its primitive peace; but remember, we beseech Thee, that it is in the heart of man that harmony has been broken more than elsewhere in Thy creation: cure this heart, enter into possession of this Jerusalem, which Thou lovest, though so unworthy: she has been too long captive in Babylon; lead her out of this strange land. Build up her temple again, and make the glory of this second temple to be greater than that of the first, by having Thee to dwell in it, not in figure, but in the reality of Thy adorable Person. The angel said to Mary: 'The Lord God shall give unto thy Son the throne of David His father; and He shall reign in the house of Jacob for ever; and of His kingdom there shall be no end.' What can we do, O Jesus, but say with Thy beloved disciple, at the close of his prophecy: 'Amen. Come, Lord Jesus!'

MASS

The holy sacrifice commences with a song of triumph, addressed to Jerusalem. This song expresses the joy which will fill the heart of man, when

[1] Ultima Cumæi venit jam carminis ætas....
Jam nova progenies cœlo demittitur alto....
....Nec magnos metuent armenta leones....
Occidet et serpens, et fallax herba veneni
Occidet.... (*Virgil. Eclog.* iv.)

he shall hear the voice of his God. It extols the goodness of that divine Shepherd, who looks on each of our souls as a sheep most dear to Him, so dear, indeed, that He will feed it with His own flesh.

INTROIT

Populus Sion, ecce Dominus veniet ad salvandas gentes: et auditam faciet Dominus gloriam vocis suæ in lætitia cordis vestri.

Ps. Qui regis Israel intende: qui deducis velut ovem, Joseph. *V.* Gloria Patri.

People of Sion, behold the Lord will come to save the Gentiles: and the Lord will make the glory of his voice heard to the joy of your hearts.

Ps. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. *V.* Glory be to the Father.

In the Collect, the priest lays stress on the great preparation we must make for the coming of our Saviour; we must have purity of heart.

COLLECT

Excita, Domine, corda nostra ad præparandas Unigeniti tui vias: ut per ejus adventum, purificatis tibi mentibus servire mereamur. Qui tecum.

Stir up, O Lord, our hearts to prepare the ways of thy only-begotten Son: that by his coming we may be enabled to serve thee with pure minds. Who liveth, &c.

The other Collects of the blessed Virgin, against the persecutors of the Church, and for the Pope, are the same as on the first Sunday in Advent, page 128.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. xv.

Lesson of the Epistle of St. Paul the Apostle to the Romans.

Ch. xv.

Fratres, quæcumque scripta sunt, ad nostram doctri-

Brethren, what things soever were written, were writ-

nam scripta sunt: ut per patientiam et consolationem Scripturarum, spem habeamus. Deus autem patientiæ et solatii det vobis idipsum sapere in alterutrum secundum Jesum Christum: ut unanimes uno ore honorificetis Deum, et Patrem Domini nostri Jesu Christi. Propter quod suscipite invicem, sicut et Christus suscepit vos in honorem Dei. Dico enim Christum Jesum ministrum fuisse circumcisionis propter veritatem Dei, ad confirmandas promissiones patrum. Gentes autem super misericordia honorare Deum, sicut scriptum est: Propterea confitebor tibi in Gentibus Domine, et nomini tuo cantabo. Et iterum dicit: Lætamini Gentes cum plebe ejus. Et iterum: Laudate omnes Gentes Dominum: et magnificate eum omnes populi. Et rursus Isaias ait: Erit radix Jesse; et qui exsurget regere Gentes, in eum Gentes sperabunt. Deus autem spei repleat vos omni gaudio, et pace in credendo: ut abundetis in spe, et virtute Spiritus sancti.

ten for our learning: that through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith: Rejoice ye Gentiles with his people. And again: Praise the Lord all ye Gentiles, and magnify him all ye people. And again Isaias saith: There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

Here, Christians, is your instruction; be patient, be firm in hope, and you shall delight in the God of peace who is coming to you. But take heed, you must have cordial charity one for the other; it is the mark of the children of God. The prophet tells us

that the Messias will make even wolf and lamb dwell together; and now we have the apostle showing us how this same Christ brings Jews and Gentiles into the one same family. Glory to this sovereign King, the powerful offspring of the root of Jesse, who now bids us hope in Him! Listen to the Church, she again tells us that He is about to show Himself in Jerusalem.

GRADUAL

Ex Sion species decoris ejus; Deus manifeste veniet.

V. Congregate illi sanctos ejus, qui ordinaverunt testamentum ejus super sacrificia.

Alleluia, alleluia.

V. Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus. Alleluia.

He shall come in his comeliness and beauty from Sion: God will come visibly.

V. Gather to him his saints, who have set his covenant by sacrifice.

Alleluia, alleluia.

V. I rejoiced at what was told me: we are to go up to the house of the Lord. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xi.

In illo tempore: Cum audisset Joannes in vinculis opera Christi, mittens duos de discipulis suis, ait illi: Tu es, qui venturus es, an alium exspectamus? Et respondens Jesus ait illis: Euntes renuntiate Joanni quæ audistis, et vidistis. Cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur: et beatus est, qui non fuerit scandalizatus in me. Illis autem abeuntibus, cœpit Jesus dicere ad turbas de Joanne: Quid existis

Sequel of the holy Gospel according to Matthew.

Ch. xi.

At that time: When John had heard in prison the works of Christ, sending two of his disciples, he said to him: Art thou he that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them: and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to

in desertum videre ? Arundinem vento agitatam ? Sed quid existis videre ? Hominem mollibus vestitum ? Ecce qui mollibus vestiuntur, in domibus regum sunt. Sed quid existis videre ? prophetam ? Etiam dico vobis, et plus quam prophetam. Hic est enim de quo scriptum est : Ecce ego mitto angelum meum ante faciem tuam, qui præparabit viam tuam ante te.

the multitude, concerning John : What went you out into the desert to see ? A reed shaken with the wind ? But what went you out to see ? A man clothed in soft garments ? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see ? A prophet ? Yea, I tell you, and more than a prophet. For this is he of whom it is written : Behold, I send my angel before thy face, who shall prepare thy way before thee.

Thou art He that was to come, O Jesus ! We look for no other. We were blind, Thou hast enlightened us ; we were lame, Thou hast made us walk ; the leprosy of sin disfigured us, Thou hast cleansed us ; we were deaf to Thy words, Thou hast given us hearing ; we were dead in sin, Thou hast given us life again ; we were poor and had none to care for us, Thou hast come to us with every aid and consolation. These have been, and will again be, the blessings of Thy visit to our souls, O Jesus ! A visit, silent but wonderful in its work ; which flesh and blood cannot understand, but which faithful hearts feel is granted them. Come, my Saviour, come to me, Thy condescension, and familiarity with such poverty as mine, shall not scandalize me ; Thy workings in the souls of men are proof enough that Thou art God. He alone, that created souls, can heal them.

After the symbol of faith has been chanted, when you see the priest is about to make the offering of the bread and wine, unite with the Church in asking to be filled with life by the divine Guest, who is so soon to be with her.

OFFERTORY

Deus, tu convertens vivificabis nos, et plebs tua lætabitur in te: ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.

Thou wilt turn, O God, to us, and bring us to life, and thy people shall rejoice in thee: show us, O Lord, thy mercy, and grant us thy salvation.

SECRET

Placare, quæsumus Domine, humilitatis nostræ precibus et hostiis: et ubi nulla suppetunt suffragia meritorum, tuis nobis succurre præsidiis. Per Dominum.

Be appeased, O Lord, we beseech thee, by our humble prayers and sacrifices: and although we allege no deserts on our part, grant us thy protection. Through, &c.

The other Secrets as on the first Sunday, page 132.

During the Communion, the voice of the Church is again heard, proclaiming the happiness which is to be granted to Jerusalem. Her God is coming to her, and He wishes to make her His bride. Let her prepare herself for this divine visit, and detach herself from everything which is not God, her God who is her Spouse.

COMMUNION

Jerusalem, surge, et sta in excelso: et vide jucunditatem, quæ veniet tibi a Deo tuo.

Arise, O Jerusalem, and stand on high; and behold the joy that will come to thee from thy God.

In the following prayer the Church explains in what consists that *high standing* to which she has just invited Jerusalem: love of the things of heaven whence comes her Saviour, and contempt of earthly things which, when loved, separate man from God.

POSTCOMMUNION

Repleti cibo spiritualis alimoniæ, supplices te, Domine, deprecamur, ut hujus

Being filled, O Lord, with this spiritual food, we humbly beseech thee to teach

participatione mysterii, doceas nos terrena despicere, et amare cœlestia. Per Dominum.

us, by partaking of this mystery, to despise earthly things, and to love such as are heavenly. Through, &c.

The other Postcommunions as on the first Sunday, page 134.

VESPERS

1. ANT. Ecce in nubibus cœli Dominus veniet cum potestate magna, alleluia.

2. ANT. Urbs fortitudinis nostræ Sion, Salvator ponetur in ea murus et antemurale: aperite portas, quia nobiscum Deus, alleluia.

3. ANT. Ecce apparebit Dominus, et non mentietur: si moram fecerit, exspecta eum, quia veniet, et non tardabit, alleluia.

4. ANT. Montes et colles cantabunt coram Deo laudem, et omnia ligna silvarum plaudent manibus, quoniam veniet dominator Dominus in regnum æternum, alleluia, alleluia.

5. ANT. Ecce Dominus noster cum virtute veniet, et illuminabit oculos servorum suorum, alleluia.

1. ANT. Behold the Lord will come in the clouds of heaven with great power, alleluia.

2. ANT. Sion is our strong city, the Saviour shall be its wall and bulwark: open the gates, for God is with us, alleluia.

3. ANT. Behold the Lord will appear, and will not deceive us: if he stay, expect him, for he will come, and will not delay, alleluia.

4. ANT. Mountains and hills shall sing forth praises before God, and all the trees of the forest shall clap their hands, because the Lord, the ruler, will come into his eternal kingdom, alleluia, alleluia.

5. ANT. Behold our Lord will come with power, and will enlighten the eyes of his servants, alleluia.

CAPITULUM

Fratres, quæcumque scripta sunt, ad nostram doctrinam scripta sunt: ut per patientiam et consolationem Scripturarum spem habeamus.

Brethren, what things soever were written, were written for our learning: that through patience and the comfort of the Scriptures we might have hope.

The hymn *Creator alme siderum*, the verse *Rorate* and the canticle *Magnificat*, are given on pages 107 and 109.

ANTIPHON OF THE MAGNIFICAT

Tu es qui venturus es, an alium exspectamus? Dicite Joanni quæ vidistis: Ad lumen redeunt cæci, mortui resurgunt, pauperes evangelizantur, alleluia.

Art thou he that art to come, or look we for another? Tell John what you have seen: the blind see, the dead rise again, the poor have the Gospel preached unto them, alleluia.

OREMUS

Excita, Domine, corda nostra ad præparandas Unigeniti tui vias: ut per ejus adventum, purificatis tibi mentibus servire mereamur. Qui tecum vivit et regnat in sæcula sæculorum.

℟. Amen.

LET US PRAY

Stir up, O Lord, our hearts to prepare the ways of thy only-begotten Son: that by his coming we may be enabled to serve thee with pure minds; who liveth and reigneth with thee for ever and over.

℟. Amen.

MONDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

De Isaia Propheta.

Cap. xiii.

Onus Babylonis, quod vidit Isaias filius Amos. Super montem caliginosum levate signum, exaltate vocem, levate manum, et ingrediantur portas duces. Ego mandavi sanctificatis meis, et vocavi fortes meos in ira mea, exsultantes in gloria mea. Vox multitudinis in montibus, quasi populorum frequentium: vox sonitus regum, gentium congregatarum. Dominus exercituum præcepit militiæ belli, venientibus de terra procul, a summitate cœli; Dominus, et vasa furoris ejus, ut disperdat omnem terram. Ululate, quia prope est dies Domini, quasi vastitas a Domino veniet. Propter hoc omnes manus dissolventur, et omne cor hominis contabescet, et conteretur. Torsiones et dolores tenebunt, quasi parturiens dolebunt: unusquisque ad proximum suum stupebit, facies combustæ vultus eorum. Ecce dies Domini veniet crudelis

Come, let us adore the King our Lord, who is to come.

From the Prophet Isaias.

Ch. xiii.

The burden of Babylon, which Isaias the son of Amos saw. Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand and let the rulers go into the gates. I have commanded my sanctified ones, and have called my strong ones in my wrath, them that rejoice in my glory. The noise of a multitude in the mountains, as it were of many people: the noise of the sound of kings, of nations gathered together. The Lord of hosts hath given charge to the troops of war, to them that come from a country afar off, from the end of heaven: the Lord and the instruments of his wrath, to destroy the whole land. Howl ye, for the day of the Lord is near, it shall come as a destruction from the Lord. Therefore shall all hands be faint, and every heart of man shall melt, and shall be broken. Gripings and pains shall take hold of them, they shall be

et indignationis plenus, et iræ, furorisque ad ponendam terram in solitudinem, et peccatores ejus conterendos de ea. Quoniam stellæ cœli, et splendor earum non expandent lumen suum: obtenebratus est sol in ortu suo, et luna non splendebit in lumine suo. Et visitabo super orbis mala, et contra impios iniquitatem eorum: et quiescere faciam superbiam infidelium, et arrogantiam fortium humiliabo.

in pain as a woman in labour: every one shall be amazed at his neighbour, their countenances shall be as faces burnt. Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it. For the stars of heaven, and their brightness shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light. And I will visit the evils of the world, and against the wicked for their iniquity: and I will make the pride of infidels to cease, and will bring down the arrogance of the mighty.

The Church puts before us again, in the Office of to-day, the terrible spectacle of the last coming of Jesus Christ. The sinful *Babylon*, of which Isaias speaks, is the world grown old in its crimes; the *cruel day, full of indignation and wrath*, is that on which the Messias will return to judge the world, with His sign glittering in the clouds. The words used by the prophet to describe the terror of the inhabitants of Babylon are so expressive, that it is difficult to meditate upon them seriously and not tremble. You, then, who, in this second week of preparation for the birth of our Saviour, are still wavering and undecided as to what you intend to do for the day of His coming, reflect upon the connection that there is between the two comings. If you receive your Saviour in the first, you need be in no fear for the second; but if you despise the first, the second will be to your destruction, nor will the cries of your despair save you. The Judge will come on

a sudden, at midnight, at the very time when you persuade yourself that He is far off from you.

Say not that the end of the world is not yet come, and that the destinies of the human race are not filled up: it is not the world that is here in question, it is you individually. True the day of the Lord will be terrible, when this world shall be broken up as a vessel of clay, and the remnants of creation shall be a prey to devouring flames; but, long before that day of universal terror, your own day of judgement will come. The inexorable Judge will come to you, you will stand before His face, you will have none to defend you, and the sentence He will pass will be eternal; and though the nature of that sentence, whether for or against you, will not be known to the rest of the world until the last and general judgement, still is this His coming to you, at your own judgement, terrible above measure. Remember, therefore, that what will make the terror of the last day so great is, that then will be solemnly and publicly confirmed what was judged irrevocably, though secretly, between your own soul and her Judge; just as the favourable sentence, which the good receive at the happy moment of their death, will be repeated before the immense assembly of men and angels on the last day. Is it wise, then, Christians, to put off your conversion, on the plea of the day of the Lord not having to come for ages, when it might be this night that your soul were required of you?[1] The Lord is coming: lose no time; prepare to meet Him; a humble and contrite and converted heart is sure to find acceptance.

[1] St. Luke xii. 20.

CANTICLE OF THE LAST JUDGEMENT

(It is an interpolation of appropriate sentences into the Responsory Libera : *it was occasionally so sung in the fifteenth and sixteenth centuries)*

R. Libera me, Domine, de morte æterna, in die illa tremenda ;

* Quando cœli movendi sunt et terra ;

* Dum veneris judicare sæculum per ignem.

V. Timebunt Angeli et Archangeli : impii autem ubi parebunt ?

* Quando cœli movendi sunt et terra.

V. Quid ergo miserrimus, quid dicam, vel quid faciam, dum nil boni perferam ante tantum judicem ?

* Dum veneris judicare sæculum per ignem.

V. Vix justus salvabitur ; et ego miser, ubi parebo ?

* Quando cœli movendi sunt et terra.

V. Lux immarcescibilis, eripe me de tenebris, ne cadam in obscura pœnarum incendia ;

* Dum veneris judicare sæculum per ignem.

V. Plangent super se omnes tribus terræ ;

* Quando cœli movendi sunt et terra.

V. Vox de cœlis ! O vos mortui qui jacetis in sepulchris, surgite et occurrite ad judicium Salvatoris ;

R. Deliver me, O Lord, from eternal death, on that dread day ;

* When heaven and earth are to be moved ;

* When thou shalt come to judge the world by fire.

V. The Angels and Archangels shall fear ; but the impious, where shall they be ?

* When heaven and earth are to be moved.

V. What, therefore, shall I wretched sinner say ? or what shall I do ? who can take no good before so great a Judge,

* When thou shalt come to judge the world by fire.

V. The just shall scarce be saved : and I a sinner, where shall I appear ?

* When heaven and earth are to be moved.

V. O Light eternal, deliver me from darkness, lest I fall into the dismal fire of torment ;

* When thou shalt come to judge the world by fire.

V. All the tribes of the earth shall mourn ;

* When heaven and earth are to be moved.

V. And then a voice from heaven : Arise ye dead that sleep in your graves, and come to the judgement of Jesus ;

* Dum veneris judicare sæculum per ignem.

V. Lauda, anima mea, Dominum; laudabo Dominum in vita mea, et in carne mea videbo Deum;

* Dum veneris judicare sæculum per ignem.

V. Quando Deus filius Virginis
Judicare sæculum venerit,
Dicet justis ad dexteram positis:
Accedite, dilecti filii,
Vobis dare regnum disposui.
O felix vox! felix promissio!
Felix dator et felix datio!

* Quando cœli movendi sunt et terra.

V. Post hæc dicet ad lævam positis:
Nescio vos, cultores criminis:
Vos decepit gloria sæculi;
Descendite ad ima barathri,
Cum Zabulon et suis ministris.
O proh dolor! quanta tristitia!
Quantus luctus! quanta suspiria!

* Dum veneris judicare sæculum per ignem.

V. Jam festinat Rex ad judicium,
Dies instat horrenda nimium;
Et quis erit nobis refugium,
Nisi Mater Virgo, spes omnium,
Quæ pro nobis exoret Filium?
O Jesu Rex, exaudi poscimus
Preces nostras, et salvi erimus;

* When thou shalt come to judge the world by fire.

V. Praise the Lord, O my soul! I will praise the Lord, while I live; and in the flesh, I shall see God;

* When thou shalt come to judge the world by fire.

V. When God the Son of the Virgin, shall come to judge the world, he will say to the just on his right hand: Come, my beloved children, I have prepared a kingdom to be given unto you. O happy word! happy promise! Happy Giver! and happy gift!

* When heaven and earth are to be moved.

V. After this, he will say to them that are on his left: I know you not, ye workers of iniquity: the glory of the world deceived you; go to that deep abyss with the devil and his ministers. O what grief! what sadness! what wailing! what weeping!

* When thou shalt come to judge the world by fire.

V. Even now the King is preparing for his judgement; the day, terrible beyond all thought, is at hand; and who will be our refuge? The Virgin Mother, the hope of all. May she pray to her Son for us! O Jesus, our King, hear, we beseech thee, our prayers, and we shall be saved.

* Quando cœli movendi sunt et terra.

V. Creator omnium rerum Deus qui me de limo terræ formasti, et mirabiliter proprio sanguine redemisti, corpusque meum, licet modo putrescat, de sepulchro facies in die judicii resuscitari; exaudi, exaudi me, ut animam meam in sinu Abrahæ patriarchæ tui jubeas collocari;

* Dum veneris judicare sæculum per ignem.

* When heaven and earth are to be moved.

V. O God, the Creator of all things, who hast formed me from the slime of the earth, and hast wonderfully redeemed me by thine own Blood, and on the day of judgement wilt make this my now corruptible body to rise again from the grave; hear, oh hear me, and mercifully lead my soul into the bosom of thy patriarch Abraham;

* When thou shalt come to judge the world by fire.

PRAYER FROM THE AMBROSIAN LITURGY

(*In the third week of Advent*)

Omnipotens Christe, Fili Dei, in die Nativitatis tuæ propitius ad salvandum in te populum veni: ut benignitate solita, ab omni dubietate, et metu temporis nos jubeas liberari. Qui vivis et regnas, &c.

O Jesus, almighty Son of God, mercifully come and save thy people on the day of thy Nativity; and deign, with thy wonted compassion, to deliver us from all the anxieties and fears of this present time. Who livest and reignest for ever and ever. Amen.

TUESDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.
Cap. xiv.

Prope est ut veniat tempus ejus, et dies ejus non elongabuntur. Miserebitur enim Dominus Jacob, et eliget adhuc de Israel, et requiescere eos faciet super humum suam: adjungetur advena ad eos, et adhærebit domui Jacob. Et tenebunt eos populi, et adducent eos in locum suum: et possidebit eos domus Israel super terram Domini in servos et ancillas: et erunt capientes eos qui se ceperant, et subjicient exactores suos. Et erit in die illa, cum requiem dederit tibi Deus a labore tuo et a concussione tua, et a servitute dura, qua ante servisti: sumes parabolam istam contra regem Babylonis, et dices: Quomodo cessavit exactor, quievit tributum? Contrivit Dominus baculum impiorum, virgam dominantium, cædentem populos in indignatione, plaga insanabili, subjicientem in furore Gentes, persequentem crudeliter. Quomodo cecidisti de cœlo, Lucifer, qui mane oriebaris?

From the Prophet Isaias.
Ch. xiv.

Her time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: and the stranger shall be joined with them, and shall adhere to the house of Jacob. And the people shall take them, and bring them into their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall make them captives that had taken them, and shall subdue their oppressors. And it shall come to pass in that day, that when God shall give thee rest from thy labour, and from thy vexation, and from the hard bondage, wherewith thou didst serve before, thou shalt take up this parable against the king of Babylon, and shalt say: How is the oppressor come to nothing? the tribute hath ceased? The Lord hath broken the

corruisti in terram, qui vulnerabas gentes: qui dicebas in corde tuo: In cœlum conscendam; super astra Dei exaltabo solium meum, sedebo in monte testamenti, in lateribus aquilonis: ascendam super altitudinem nubium, similis ero Altissimo. Verumtamen ad infernum detraheris in profundum laci.

staff of the wicked, the rod of the rulers, that struck the people in wrath with an incurable wound, that brought nations under in fury, that persecuted in a cruel manner. How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations? And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north: I will ascend above the height of the clouds, I will be like the Most High. But yet thou shalt be brought down to hell, into the depth of the pit.

Thy ruin, O Lucifer, is irreparable! Thou refusedst to humble thyself before God, and thou wast cast into hell. Thy pride then sought a compensation for this thy deep humiliation, and thou causedst the ruin of the human race, out of hatred for God and His creatures. Thou didst succeed in inspiring him, who was formed out of dust, with that same pride which had caused thine own destruction. By thee sin came into this world, and by sin death: the human race seemed now a victim which never could escape thy vengeance. Forced to give up thy hopes of a heavenly royalty, thou aimedst at reigning in hell and destroying the creatures of God as they came from His creating love. But again thou art foiled and conquered. Thy reign was in pride; pride alone could form thy court and give thee subjects; now, see how the sovereign Lord of all things uproots thy kingdom: He Himself comes to teach His creatures

humility; and He teaches it, not by laws given with awful majesty, as once on Sinai, but by Himself meekly practising that heavenly humility, which alone can raise up them that had fallen by pride. Tremble, proud spirit, thy sceptre is to be broken!

In thy haughty wisdom, thou disdainest this humble and lowly Virgin of Nazareth, who holds within herself, in adoring silence, the mystery of thy ruin and our salvation. The Child whom she carries in her womb, and who is so soon to be born, has long since been the object of thy contempt. Know, then, that God does not disdain this unborn Child, for this Child is also God! And a single act of adoration and devotedness to His Father, which He is making in the womb of Mary, gives more glory to the Divinity than all thy pride could rob it of, even were thy pride to increase for eternity. Henceforth, men, taught by the lessons of a God the immense power of humility, will have recourse to it as their great remedy. Instead of exalting themselves, as thou didst, by a mad and guilty pride, they will humble themselves with love and pleasure: the lower they humble themselves, the higher will God raise them: the poorer they own themselves, the richer will He make them. It is the glorious Virgin that tells us this in her exquisite canticle. May she be ever blessed, Mother so gentle and sweet to her children, and so terrible to thee, Lucifer! that writhest beneath her as she crushes and conquers thee.

PROSE FOR THE TIME OF ADVENT

(Composed in the eleventh century, and taken from the ancient Roman-French missals)

Regnantem sempiterna per sæcla susceptura	Ready to receive him who reigneth for ever and ever,
Concio, devote concrepa: Factori redde debita.	Devoutly sing, O Christian people; pay thy homage to thy Creator.

Quem jubilant agmina cœlica, ejus vultu exhilarata.

The heavenly hosts, who enjoy the beauty of his countenance, are ever praising him in jubilation.

Quem exspectant omnia terrea, ejus vultu examinanda,

All earthly things, which are to be examined before his face, are in expectation of him.

Districtum ad judicia,
Clementem in potentia.

Him so severe in judgement,
So merciful in power.

Tua nos salva, Christe, clementia propter quos passus es dira.

Save us in thy mercy, O Christ, for whom thou didst suffer so cruel a passion.

Ad poli astra subleva nitida: qui sorde tergis sæcula.

Raise us up to the bright stars of heaven, O thou that dost take away the sins of the earth.

Influens salus vera, effuga pericula.

True Saviour, descending as dew upon us, drive all dangers from us.

Omnia ut sint munda, tribue pacifica.

Purify all that is about us, make all in peace;

Ut hic tua salvi misericordia: læti regna post adeamus supera.

That here protected by thy mercy, we may ascend, hereafter, into the kingdom of heaven in gladness.

Qui regnas sæcula per infinita. Amen.

Who livest and reignest for endless ages. Amen.

PRAYER FROM THE GALLICAN SACRAMENTARY

(*Mass for Christmas Eve*)

Misericors ac piissime Deus, cujus voluntate ac munere Dominus noster Jesus Christus ad hoc se humiliavit, ut totum genus exaltaret humanum, et ideo ad ima descenderet, ut humilia sublimaret: ac propterea Deus homo nascitur per Virginem, ut in homine perditam cœlestem reformaret imaginem: da ut plebs hæc tibi adhæreat, ut quam redemisti tuo mu-

O merciful and most loving God, by whose will and bounty our Lord Jesus Christ humbled himself that he might exalt the whole human race, and came down to what was lowest that he might raise up the humble: who, being God, did become man, born of a Virgin, to the end that he might re-form in man the heavenly image that had been corrupted; grant that

nere, tibi semper devota placeat servitute.

this thy people may cling to thee, and that they, whom thou hast redeemed by thy bounty, may ever please thee by devoted service.

WEDNESDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King, our Lord, who is to come.

De Isaia Propheta.
Cap. xvi.

Emitte Agnum Domine, dominatorem terræ, de petra deserti ad montem filiæ Sion. Et erit: sicut avis fugiens, et pulli de nido avolantes, sic erunt filiæ Moab in transcensu Arnon. Ini consilium, coge concilium, pone quasi noctem umbram tuam in meridie: absconde fugientes, et vagos ne prodas. Habitabunt apud te profugi mei: Moab, esto latibulum eorum a facie vastatoris. Finitus est enim pulvis, consummatus est miser, defecit qui conculcabat terram. Et præparabitur in misericordia solium, et sedebit super illud in veritate, in tabernaculo David, judicans et quærens judicium, et velociter reddens quod justum est.

From the Prophet Isaias.
Ch. xvi.

Send forth, O Lord, the Lamb, the ruler of the earth, from Petra of the desert to the mount of the daughter of Sion. And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daughters of Moab be in the passage of Arnon. Take counsel, gather a council, make thy shadow as the night in the midday: hide them that flee, and betray not them that wander about. My fugitives shall dwell with thee: O Moab, be thou a covert to them from the face of the destroyer. For the dust is at an end, the wretch is consumed, he hath failed that trod the earth under foot. And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgement, and quickly rendering that which is just.

Send forth to us, O Lord, the Lamb: 'It is the Lamb,' says Peter of Celles, 'it is the Lamb we need, and not the Lion; the Lamb that knows no anger, and whose meekness is never ruffled; the Lamb that will give us His snow-white wool to warm our coldness, and cover our nakedness; the Lamb that will give us His flesh to eat, lest we faint with hunger on the way. Send Him full of wisdom, for in His divine prudence He will vanquish the spirit of pride; send Him full of strength, for it is written that the Lord is strong and mighty in battle; send Him full of meekness, for He is to come down as dew that falls on the fleece; send Him as a victim, for He is to be sold and immolated for our ransom; send Him the pardoner of sinners, for He is to come to call them, and not the just; send Him to receive power and divinity, for He is worthy to loose the seven seals of the sealed book, the unspeakable mystery of the Incarnation.'[1] Thou art King, then, O divine Lamb! Thou art even now, in thy Mother's womb, the sovereign Ruler. This virginal womb is a throne of mercy whereon Thou art seated in humility, ready to avenge our rights and confound our cruel enemy. O most dear King! our eyes cannot yet behold Thee, but our hearts tell us Thou art near us. We know that it is for our sake that Thou hast put on this strange royalty. Suffer us to approach Thee, and offer Thee our homage and loyalty, even now that a cloud hides Thee from our sight. A few days more, and Thou wilt be seated on another throne, Thy Mother's arms, and then all the earth will see the salvation that is sent unto it.

HYMN TAKEN FROM THE ANTHOLOGY OF THE GREEKS

(*December* 20)

Spelunca, parare; Agna enim venit fœtum gerens

Cave of Bethlehem, be ready, for here comes the

[1] Third Sermon for Advent.

Christum: recipe, præsepium, illum qui nos terrigenas verbo solvit ineffabili modo: pastores de nocte vigilantes, prodigiosum confitemini miraculum; magique e Perside aurum, thus et myrrham Regi afferte: quia visus est e Virgine matre Dominus, quem et ipsa prona servili modo, mater adoravit et ei quem in brachiis suis tenebat dixit: Quomodo in me inseminatus es: vel quomodo in me ingeneratus es, Salvator meus et Deus?

Mother bearing Christ, her Lamb, in her womb; and thou, O crib, receive him who delivers us mortals by his word ineffably; ye shepherds, keeping your night-watch, tell the wondrous miracle; ye Magi, from Persia, bring to the King gold, incense, and myrrh; for the Lord hath appeared, born of a Virgin Mother; before him she herself falls down, and though his Mother, yet adores him as his lowly handmaid, and then taking him into her arms, she says unto him: O my Saviour, my God, how is it that thou camest unto me, and wast produced in me?

Audi cœlum, et intellige terra; ecce enim Filius Verbumque Dei Patris progreditur ad nascendum ex Virgine, inexperta virum, sine dolore illum pariente et virtute Spiritus sancti. Bethlehem parare: aperi januam, Eden, nam qui Est fit qui non erat, et plasturgus omnis creaturæ plasmatur ipse, afferens mundo magnam misericordiam.

Hear, O ye heavens, and thou, O earth, attend: the Son and Word of God the Father is to be born of a Virgin that knows not man, and travails not when giving him birth, for all is by the power of the Holy Ghost. Bethlehem, be ready! Eden, open thy gates! for he that Is is made what he was not, and he that formed all creatures receives himself a created form, bringing to the world plentiful mercy.

Natura immense, Christe Rex, quomodo parva te recipiet spelunca? Quomodo præsepe te poterit continere, Jesu, ex Matre nesciente virum, advena factus in propria, ut hospites ipse salves?

O thou that art immense by Nature, O Christ our King, how shall a little cave receive thee? How shall a crib contain thee, O Jesus, Son of a spotless Virgin, making thyself a stranger in thine own house, that thou mayst give salvation to them that harbour thee?

Novum facta cœlum, Domina, e vulva tua, sicut e

Thou art a new heaven, O Lady! Hasten to make arise

nebula Christum solem gloriæ oriri facere festines in spelunca carnaliter, omnes terræ fines suis splendoribus fulgentissime irradiaturum, per incommensurabilem misericordiam.

Noscis nostrum dolorem et miseriam, misericors Christe, et nos non despicis; sed exinanis temetipsum, non adhuc egressus ex tua genitrice; tabernaculumque figens in matrice nuptinescia, quæ sine dolore te pariet in spelunca caro factum.

Montes et colles, valles et campi, populi et tribus, gentes ac omnis spiritus, alalagmum agite; lætitiæ divina venit plenitudo, omnium advenit redemptio, Verbum Dei tempora nesciens per misericordiam factum sub tempore.

Vitis divina incorruptam maturitate nigrescere faciens uvam, appropinquat: paritura venit lætitiæ vinum scaturiens et nos bibere faciens ipsi canentes: Deus noster, benedictus es!

Myrotheca divina, intus myrum ferens graditur, ut in spelunca Bethlehem effundat illud a quo mystico replentur odore canentes: Deus patrum, benedictus es!

Forceps quam olim vidit Isaias propheta, divinum carbonem Christum in utero

from thy womb, as from a cloud, Christ, the Sun of glory; may he appear in the flesh, in the cave, shedding thence to the ends of the world his dazzling splendour by his immense mercy.

Thou knowest, O merciful Jesus, our pains and misery, and thou despisest us not; but emptiest thyself even before leaving thy Mother's virginal womb, where thou hast set thy tabernacle; this thy Mother will not travail in giving thee birth in the cave, thee who art made flesh.

Mountains and hills, valleys and plains, peoples and tribes, nations and every spirit, sing the song of victory! the fullness of a divine joy is coming, and all are to be redeemed, for the Word of God, who is beyond all time, is now made in time.

Now is coming towards us the heavenly vine, on which has ripened the immortal fruit; she comes to produce for us the wine of joy, of which she will give us to drink: we will then sing to him, Blessed art thou our God!

There is advancing the vessel bearing the divine perfume, and she will place it in the cave of Bethlehem, and we, filled with the mystic fragrance, will sing, Blessed art thou, O God of our fathers!

Thou, O Mary, art like that instrument which Isaias saw of old, holding in thy

geris omnem materiam peccati comburentem, fideliumque animas illuminantem.

Finem habuerunt prophetarum præconia; quem enim prænuntiarunt in temporis plenitudine venturum, adest, apparet casta ex Virgine *corporatus;* illum puris mentibus excipiamus.

womb the Christ, who, like a burning coal, will consume all the dross of sin, and will enlighten the minds of the faithful.

The songs of the prophets are hushed; for he, whom they announced as having to come in the fullness of time, is present and appears to us, having assumed a body from the chaste Virgin; let us receive him with pure hearts.

PRAYER FROM THE MOZARABIC MISSAL

(Second Sunday of Advent)

Jucundatur, Domine, et tripudiat terra; quia Verbum caro factum habitat in sacræ Virginis membra. In cujus adventu omnis de captivitate redimitur terra; quæ detinebatur per transgressionem Adæ in obscurata gehenna. Nunc moveatur mare, et omnia quæ in eo sunt; montes exsultent et omnia ligna silvarum; quia Deus homo dignatur, per uterum beatæ Virginis Mariæ, de cœlo in mundum venire. Per ipsius igitur adventum te deprecamur, omnipotens Deus, ut nostræ carnis fragilitatem a vinculis peccatorum absolvas, et præsenti familiæ tuæ misericordia plenus occurras.

The earth is glad, O Lord, and leaps with joy, for that the Word made flesh dwells in the womb of the holy Virgin. At his coming, the whole earth is ransomed from captivity, after having been kept, by Adam's sin, in a dark prison. Now let the sea be moved, and all things that are therein; let the mountains leap with joy, and all the trees of the forests; because God, having become man, has deigned to come, through the womb of the blessed Virgin Mary, from heaven into this world. By this his coming, therefore, we beseech thee, O almighty God, that thou loose the weakness of our flesh from the bonds of sin, and come, in thy overflowing mercy, to the assistance of this thy family here present before thee.

THURSDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

Cap. xix.

Onus Egypti. Ecce Dominus ascendet super nubem levem : et ingredietur Egyptum : et commovebuntur simulacra Egypti a facie ejus, et cor Egypti tabescet in medio ejus : et concurrere faciam Egyptios adversus Egyptios, et pugnabit vir contra fratrem suum, et vir contra amicum suum, civitas adversus civitatem, regnum adversus regnum.

From the Prophet Isaias.

Ch. xix.

The burden of Egypt. Behold the Lord will ascend upon a light cloud : and will enter into Egypt : and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof : and I will set the Egyptians to fight against the Egyptians, and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.

The Egypt which the Lord is here represented as visiting, and whose idols and empire He will overthrow, is the city of satan, which is to be destroyed, and to give place to the city of God. But how peaceful is the divine Conqueror's entrance into His conquest ! it is on a *cloud, a light cloud*, that He comes, as on His triumphal chariot. How many mysteries in these few words ! 'There are three clouds,' says Peter of Blois ; ' the first the obscurity of the prophets ; the second, the depth of the divine decrees ; the third, the prodigy of a Virgin Mother.'[1] First, as to the obscurity of the prophets, it is essential to every

[1] Second Sermon of Advent.

prophecy that it be thus veiled, to the end that man's free will may not be interfered with; but under this cloud the Lord comes at last, and when the day comes for the prophecy to be accomplished, all things are clear enough. Thus was it with the first coming; so will it be with the second. Then, as to the decrees of God; as they are ordinarily made manifest by second, that is by created, causes only, it almost always happens that the extreme simplicity of the means employed by the divine Wisdom takes men by surprise. Never was this so observable as in the grand event of the Incarnation. Men would naturally expect that, in restoring a fallen world, a power equal, at least, to that which first created it would be displayed; and all they are told about the portent is: 'You will find the Child wrapped in swaddling clothes, and laid in a manger'! O almighty power of God, how dazzling is Thy light through this cloud! how strong art Thou in this apparent weakness!

But there is the third cloud; it is the Virgin Mary; a *light* cloud, 'for,' says St. Jerome, 'neither concupiscence, nor the burden of earthly marriage, weighs upon her;' a cloud, too, laden with a refreshing Dew, since it holds the Just One, who is to be rained down upon us, that our seething passions may be quenched, and the soil of our spiritual life made fertile. How sweet is the majesty of our divine King, when seen thus through this beautiful cloud! O incomparable Virgin! the whole Church of God recognizes thee in that mysterious cloud which the prophet Elias,[1] from the summit of Mount Carmel, saw rising up from the sea, little, at first, like a man's foot, but sending at last such a plentiful rain that all Israel was refreshed by its abundance. Delay not, we pray thee; give us that heavenly and divine Dew which thou possessest within thee. Our sins

[1] 3 Kings xviii. 42-44.

have made the heavens as brass, and we are parched; thou alone of creatures art just and pure! Beseech our Lord, who has set up His throne of mercy in thee, to come speedily and destroy our enemies and bring us peace.

HYMN FOR ADVENT

(The Mozarabic breviary, first Sunday of Advent)

Cunctorum rex omnipotens, Mundum salvare veniens, Formam assumpsit corporis Nostræ similitudinis.	The almighty King of the universe, coming to save the world, assumed to himself a body like unto ours.
Qui regnat cum Altissimo, Virginis intrat uterum, Nasciturus in corpore, Mortis vincla disrumpere.	He who reigns with the Most High, enters the Virgin's womb, that he may be born in the flesh, and break the bonds of death.
Gentes erant in tenebris: Videbunt lumen fulgoris, Cum Salvator advenerit Redimere quos condidit.	The nations have sat in darkness; but they shall see the brightest light, when the Saviour shall come to redeem his creatures.
Quem olim vatum præscia Cecinerunt oracula, Nunc veniet in gloria, Nostra ut curet vulnera.	He of whom the future-seeing oracles of the prophets anciently sang, shall now come in glory to cure our wounds.
Lætemur nunc in Domino, Simul in Dei Filio, Parati eum suscipere Adventus sui gloria. Amen.	Let us now be glad in the Lord, and in the Son of God, and be ready to receive him in his glorious coming. Amen.

PRAYER FROM THE AMBROSIAN BREVIARY

(Sixth Sunday of Advent, Preface)

Vere dignum et justum est, æquum et salutare: nos tibi, Domine Deus omnipotens, gratias agere: et cum tuæ invocatione virtutis, beatæ Mariæ Virginis festa celebrare: de cujus ventre	It is truly meet and just, right and available to salvation, that we should give thanks to thee, O Lord God almighty: and that we should, whilst invoking thy power, celebrate the feasts of the

fructus effloruit, qui Panis angelici munere nos replevit. Quod Eva voravit in crimine, Maria restituit in salute. Distat opus serpentis et Virginis. Inde fusa sunt venena discriminis: hinc egressa mysteria Salvatoris. Inde se præbuit tentantis iniquitas: hinc Redemptoris est opitulata majestas. Inde partus occubuit; hinc Conditor resurrexit, a quo humana natura, non jam captiva, sed libera restituitur. Quod Adam perdidit in parente, Christo recepit auctore.

blessed Virgin Mary; from whose womb grew the Fruit, which has filled us with the Bread of angels. That Fruit which Eve took from us when she sinned, Mary has restored to us, and it has saved us. Not as the work of the serpent is the work of Mary. From the one, came the poison of our destruction; from the other, the mysteries of salvation. In the one, we see the malice of the tempter; in the other, the help of the divine Majesty. By the one, came death to the creature; by the other, the resurrection of the Creator, by whom human nature, now not captive but free, is restored; and what it lost by its parent Adam, it regained by its Maker Christ.

FRIDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

Cap. xxiv.

Ecce Dominus dissipabit terram, et nudabit eam; et affliget faciem ejus et disperget habitatores ejus. Et erit sicut populus, sic sacerdos; et sicut servus, sic dominus ejus; sicut ancilla, sic domina ejus; sicut emens, sic ille qui vendit; sicut fœnerator, sic is qui mutuum accipit; sicut qui repetit, sic qui debet. Dissipatione dissipabitur terra, et direptione prædabitur: Dominus enim locutus est verbum hoc. Luxit et defluxit terra, et infirmata est: defluxit orbis, infirmata est altitudo populi terræ. Et terra infecta est ab habitatoribus suis: quia transgressi sunt leges, mutaverunt jus, dissipaverunt fœdus sempiternum. Propter hoc maledictio vorabit terram, et peccabunt habitatores ejus, ideoque insanient cultores ejus; et relinquentur homines pauci. Luxit vindemia, infirmata est vitis, ingemuerunt omnes qui lætabantur corde. Cessavit gaudium tympanorum, quievit

From the Prophet Isaias.

Ch. xxiv.

Behold the Lord shall lay waste the earth, and shall strip it: and shall afflict the face thereof, and scatter abroad the inhabitants thereof. And it shall be as with the people, so with the priest; and as with the servant, so with his master; as with the handmaid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with him that calleth for his money, so with him that oweth. With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the Lord hath spoken this word. The earth mourned and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened. And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant. Therefore shall a curse devour the earth, and the inhabitants thereof shall sin; and

sonitus lætantium, conticuit dulcedo citharæ. Cum cantico non bibent vinum : amara erit potio bibentibus illam. Attrita est civitas vanitatis : clausa est omnis domus, nullo introeunte. Clamor erit super vino in plateis : deserta est omnis lætitia, translatum est gaudium terræ. Relicta est in urbe solitudo, et calamitas opprimet portas. Quia hæc erunt in medio terræ, in medio populorum ; quomodo si paucæ olivæ quæ remanserunt, excutiantur ex olea : et racemi, cum fuerit finita vindemia. Hi levabunt vocem suam, atque laudabunt ; cum glorificatus fuerit Dominus, hinnient de mari. Propter hoc in doctrinis glorificate Dominum, in insulis maris nomen Domini Dei Israel. A finibus terræ laudes audivimus, gloriam justi.

therefore they that dwell therein shall be mad, and few men shall be left. The vintage hath mourned, the vine hath languished away, all the merry-hearted have sighed. The mirth of timbrels hath ceased, the noise of them that rejoice is ended, the melody of the harp is silent. They shall not drink wine with a song ; the drink shall be bitter to them that drink it. The city of vanity is broken down, every house is shut up, no man cometh in. There shall be a crying for wine in the streets : all mirth is forsaken, the joy of the earth is gone away. Desolation is left in the city, and calamity shall oppress the gates. For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives that remain should be shaken out of the olive tree : or grapes, when the vintage is ended. These shall lift up their voice, and shall give praise, when the Lord shall be glorified, they shall make a joyful noise from the sea. Therefore glorify ye the Lord in instruction : the name of the Lord God of Israel in the islands of the sea. From the ends of the earth we have heard praises, the glory of the just one.

Thus was the earth in desolation when the Messias came to deliver and save it. So diminished, so decayed, were truths among the children of men, that the human race was bordering on its ruin. The knowledge of the true God was becoming rarer as the

world grew older; idolatry had made everything in creation an object of its adulterous worship; the practical result of a religion which was but gross materialism, was frightful immorality; man was for ever at war with man; and the only safeguards of what social order still existed in the world, were the execrable laws of slavery and extermination. Among the countless inhabitants of the globe, a mere handful could be found who were seeking God! they were as rare as the olives that remain on the tree after a careful plucking, or as grape-bunches after the vintage is ended. Of this happy few were, among the Jewish people, those true Israelites whom our Saviour chose for His disciples; and, among the Gentiles, the Magi that came from the east, asking for the new-born King; and later on, Cornelius the centurion, whom the angel of the Lord directed to St. Peter. But with what faith and joy did they acknowledge the incarnate God! and what their hymns of glad gratitude, when they found that they had been privileged, above others, to see with their own eyes the promised Saviour!

Now, all this will again happen when the time draws near of the second coming of the Messias. The earth will once more be filled with desolation, and mankind will be again a slave of its self-degradation. The ways of men will again grow corrupt; and, this time, the malice of their evil will be the greater, because they will have received Him who is the Light of the world, the Word of life. A profound sadness will sit heavy on all nations, and every effort for their well-being will seem paralyzed; they, and the earth they live on, will be conscious of decrepitude; and yet it will never once strike them that the world is drawing to an end. There will be great scandals; there shall fall stars from heaven, that is, many of those who had been masters in Israel shall apostatize, and their light shall be changed into darkness. There

shall be days of temptation, and faith shall grow slack: so that when the Son of Man shall appear, faith shall scarce be found on the earth. Let it not be, O Lord, that we live to see those days of temptation; or, if it be Thy will that they overtake us, make our hearts firm in their allegiance to Thy holy Church, which will be the only beacon left to Thy faithful children in that fierce storm. Grant, O Lord, that we may be of the number of those chosen olives, of those elect bunches of grapes, wherewith Thou wilt complete the rich harvest which Thou wilt garner for ever into Thy house. Preserve intact within us the deposit of faith which Thou hast entrusted to us; let our eye be fixed on that Orient of which the Church speaks to us, and where Thou art suddenly to appear in Thy majesty. When that day of Thine comes, and we behold Thy triumph, we will shout our glad delight, and then, like eagles which cluster round the body, we shall be taken up to meet Thee in the air, as Thy apostle speaks, and thus shall we for ever be with Thee.[1] Then we shall *hear the praises and glory of the Just One, from the ends of this earth*, which it is Thy good will to preserve until the decrees of Thy mercy and justice shall have been fully executed. O Jesus! we are the work of Thy hands; save us, and be merciful to us on that great day.

HYMN OF ADVENT

(Mozarabic breviary, in the second week of Advent)

A Patre, Unigenite,
Ad nos venis per Virginem,
Baptismi rore consecrans,
Cunctos fide regenerans.

Only-begotten Son of the Father, thou comest to us by the Virgin, consecrating us all by the dew of Baptism, and by faith regenerating us.

De cœlo celsus prodiens,
Excepit formam hominis,
Victor a morte rediens,
Gaudia vitæ largiens.

The Most High coming from heaven has taken on himself the form of man, returning after conquering death, and giving us the joys of a new life.

[1] 1 Thess. iv. 16.

Hoc te, Redemptor, quæsumus,
Illabere propitius,
Clarumque nostris cordibus
Lumen præbe deificum.
Deo Patri sit gloria
Ejusque soli Filio
Cum Spiritu Paraclito,
In sempiterna sæcula.
Amen.

Wherefore, we beseech thee, O Redeemer, descend upon us in thy mercy, and give to our hearts the brightness of the divine light.
To God the Father, and to his only Son, and to the holy Paraclete, be glory for ever and ever.
Amen.

PRAYER FROM THE GALLICAN MISSAL

(*In Adventu Domini*, Collecta)

Animæ nostræ quæsumus, omnipotens Deus, hoc potiantur desiderio: ut a tuo Spiritu inflammentur, ut sicut lampades divino munere satiati, ante conspectum venientis Christi Filii tui velut clara lumina fulgeamus.

Grant, we beseech thee, O almighty God, that our souls be filled with a desire of being inflamed with thy Spirit; that being nourished with the divine gift, as lamps with their oil, we may shine as bright lights before the face of Christ thy Son, who is coming to us.

SATURDAY

OF THE SECOND WEEK OF ADVENT

Regem venturum Dominum, venite, adoremus.

Come, let us adore the King our Lord, who is to come.

De Isaia Propheta.

Cap. xxv.

Domine, Deus meus es tu, exaltabo te, et confitebor nomini tuo: quoniam fecisti mirabilia, cogitationes antiquas fideles. Amen. Quia posuisti civitatem in tumulum, urbem fortem in ruinam, domum alienorum, ut non sit civitas, et in sempiternum non ædificetur. Super hoc laudabit te populus fortis, civitas gentium robustarum timebit te. Quia factus es fortitudo pauperi, fortitudo egeno in tribulatione sua: spes a turbine, umbraculum ab æstu.... Et faciet Dominus exercituum omnibus populis in monte hoc convivium pinguium, convivium vindemiæ, pinguium medullatorum, vindemiæ defæcatæ. Et præcipitabit in monte isto faciem vinculi colligati super omnes populos, et telam quam orditus est super omnes nationes. Præcipitabit mortem in sempiternum: et auferet Dominus Deus lacrymam ab omni facie, et opprobrium populi sui auferet de universa terra: quia Dominus locutus est. Et dicet in die illa:

From the Prophet Isaias.

Ch. xxv.

O Lord, thou art my God, I will exalt thee, and give glory to thy name: for thou hast done wonderful things, thy designs of old faithful. Amen. For thou hast reduced the city to a heap, the strong city to ruin, the house of strangers to be no city, and to be no more built up for ever. Therefore shall a strong people praise thee, the city of mighty nations shall fear thee. Because thou hast been a strength to the poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat.... And the Lord of hosts shall make unto all people, in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees. And he shall destroy in this mountain the face of the bond with which all people were tied, and the web that he began over all nations. He shall cast death down headlong for ever: and the Lord God shall wipe away tears from every face,

Ecce Deus noster iste, exspectavimus eum, et salvabit nos: iste Dominus, sustinuimus eum, exsultabimus et lætabimur in salutari ejus.

and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it. And they shall say in that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

Yet a little while, and the conqueror of death will appear, and then, in the joy of our hearts, we will say: *Lo! this is our God; we have waited for Him, and He will save us; we have patiently waited for Him; this is He, and we will rejoice and be joyful in His salvation.* Let us, therefore, prepare the way of the Lord that we may receive Him worthily; and in this work of our preparation, let us have recourse to Mary. Saturday is the day which is sacred to her; she will the more readily grant the prayers said to her upon it. Let us consider her in her grand privilege of being full of grace, carrying in her womb Him whom we so long to possess. If we ask her by what means she rendered herself worthy of such an immense favour, she will tell us that in her was simply fulfilled the prophecy, which the Church so continually repeats during these days of Advent: 'Every valley shall be filled up.' The humble Mary was the valley blessed by the Lord: a valley beautiful and fertile, in which God sowed the divine wheat, our Saviour Jesus: for it is written in the psalm, that the valleys shall abound with corn.[1] O Mary! it is thy humility that drew down upon thee the admiration of thy Creator. If, from the high heaven where He dwells, He had perceived a virgin more humble in her love, He would have chosen her in preference ot thee: but no, it is thou that didst win His predilection,

[1] Ps. lxiv. 14.

O mystic valley, ever verdant and lovely in thy flowers of grace. We that, like high hills, are so proud and such sinners, what shall we do? We must look on this our God, who comes to us in infinite humility, and then humble ourselves out of love and gratitude. O blessed Mother! obtain this grace for us. Pray for us that henceforth we may submit ourselves to the will of our Lord as thou didst, when thou didst speak those admirable words: 'Behold the handmaid of the Lord: may it be done to me according to thy word!'

PROSE IN HONOUR OF THE BLESSED VIRGIN

(Taken from the Cluny missal of 1523)

Missus Gabriel de cœlis,
Verbi bajulus fidelis,
Sacris disserit loquelis
Cum beata Virgine.
Verbum bonum et suave
Pandit intus in conclavo,
Et ex *Eva* format *Ave*,
Evæ verso nomine.

Consequenter juxta pactum,
Adest Verbum caro factum;
Semper tamen est intactum
Puellare gremium.
Patrem pariens ignorat,
Et quam homo non deflorat,
Non torquetur nec laborat
Quando parit filium.

Signum audis novitatis;
Crede solum, et est satis;
Non est nostræ facultatis
Solvere corrigiam.

Grande signum et insigne
Est in rubo et in igne:
Ne appropiet indigne
Calciatus quisquam.

Gabriel, sent from heaven,
faithful bearer of the word,
holds sacred converse with
the holy Virgin.
In the inner chamber he
discloses the good and sweet
word; and inverting the
name of Eve, *Eva* becomes
Ave, his salutation Hail!
The covenant made, instantly there was present the
Word made flesh; and yet
the pure Maid a Virgin still
for ever.
Parent like no other;
Mother, yet not losing the
treasure; giving birth to her
child, yet not in pain or travail.
Unheard-of prodigy! 'tis
so indeed, and all thou, my
soul, canst do is to believe it:
we have not power to loose
the latchet.
It is the great, the wondrous
portent of the burning bush;
let him that would approach,
take off the sandals from his
feet.

Virga sicca sine rore,
Novo ritu, novo more,
Fructum protulit cum flore ;
Sicque Virgo peperit.

A dry branch, with not one drop of dew, once yielded a flower and fruit ; it was a new law, a new way : so was it when the Virgin brought forth her Son.

Benedictus talis fructus,
Fructus gaudii, non luctus ;
Non erit Adam seductus,
Si de hoc gustaverit.

What a blessed Fruit ! a Fruit of joy, not of woe. There will be no Adam deceived, if men but eat of this.

Jesus noster, Jesus bonus,
Piæ Matris pium onus,
Cujus est in cœlo thronus
Nascitur in stabulo.

He is our Jesus, the good Jesus, lovely burden of a lovely Mother ! He who has a throne in heaven, has a stable for his birth-place !

Qui sic est pro nobis natus
Nostros deleat reatus ;
Quia noster incolatus
Hic est in periculo.
Amen.

May he, that for our sake was thus born, wipe away all our guilt ; for our sojourn here is full of dangers.
Amen.

PRAYER FROM THE MOZARABIC BREVIARY

(For the Friday of the third week of Advent)

Quis poterit, Deus Dei Filius, scrutari vias tuas ? Vel quibus aditibus nasciturus ad Virginem veneris ? Vel quibus semitis ad superna regressus es ? Et ideo, quia tu solus cuncta considerans es, cujus nomen supra terræ terminos permanet ; da nobis, illa de te semper considerare et dicere, quæ culpæ careant lege : ut, qui excelsus in fortitudine veniens humilia respicis, dignos facias nos muneribus tuis. Amen.

Who, O God, thou Son of God, who can search into thy ways ? and tell how thou wast born of a Virgin, when thou camest from heaven, or by what paths thou didst return thither ? And therefore since thou alone knowest all things, thou whose name is beyond the ends of the earth ; grant us so to think and speak of thee as to be guiltless of error : that so thou, who, high in power, dost come down to lowly things and love them, mayst make us worthy of thy gifts. Amen.

THE THIRD SUNDAY OF ADVENT

To-DAY, again, the Church is full of joy, and the joy is greater than it was. It is true that her Lord has not come; but she feels that He is nearer than before, and therefore she thinks it just to lessen somewhat the austerity of this penitential season by the innocent cheerfulness of her sacred rites. And first, this Sunday has had the name of *Gaudete* given to it, from the first word of the Introit; it also is honoured with those impressive exceptions which belong to the fourth Sunday of Lent, called *Lætare*. The organ is played at the Mass; the vestments are rose-colour; the deacon resumes the dalmatic, and the subdeacon the tunic; and in cathedral churches the bishop assists with the precious mitre. How touching are all these usages, and how admirable this condescension of the Church, wherewith she so beautifully blends together the unalterable strictness of the dogmas of faith and the graceful poetry of the formulæ of her liturgy! Let us enter into her spirit, and be glad on this third Sunday of her Advent, because our Lord is now so near unto us. To-morrow we will resume our attitude of servants mourning for the absence of their Lord and waiting for Him; for every delay, however short, is painful and makes love sad.

The Station is kept in the basilica of St. Peter, at the Vatican. This august temple, which contains the tomb of the prince of the apostles, is the home and refuge of all the faithful of the world; it is but natural that it should be chosen to witness both the joy and the sadness of the Church.

The night Office commences with a new Invitatory. The voice of the Church no longer invites the faithful to come and adore in fear and trembling *the King, our Lord, who is to come.* Her language assumes

another character; her tone is one of gladness; and now, every day, until the vigil of Christmas, she begins her nocturns with these grand words:

Prope est jam Dominus: venite adoremus.

The Lord is now nigh; come, let us adore.

Now let us take the book of the Prophet, and read with the Church:

De Isaia Propheta.
Cap. xxvi.

In die illa cantabitur canticum istud in terra Juda: Urbs fortitudinis nostræ Sion; Salvator ponetur in ea murus et antemurale. Aperite portas, et ingrediatur gens justa, custodiens veritatem. Vetus error abiit, servabis pacem; pacem, quia in te speravimus. Sperastis in Domino in sæculis æternis: in Domino Deo forti in perpetuum. Quia incurvabit habitantes in excelso, civitatem sublimem humiliabit. Humiliabit eam usque ad terram, detrahet eam usque ad pulverem. Conculcabit eam pes; pedes pauperis, gressus egenorum. Semita justi recta est, rectus callis justi ad ambulandum. Et in semita judiciorum tuorum, Domine, sustinuimus te: nomen tuum, et memoriale tuum in desiderio animæ. Anima mea desideravit te in nocte: sed et spiritu meo in præcordiis meis, de mane vigilabo ad te.

From the Prophet Isaias.
Ch. xxvi.

In that day shall this canticle be sung in the land of Juda. Sion the city of our strength: a Saviour, a wall, and a bulwark shall be set therein. Open ye the gates and let the just nation, that keepeth the truth, enter in. The old error is passed away, thou wilt keep peace: peace, because we have hoped in thee. You have hoped in the Lord for evermore: in the Lord God mighty for ever. For he shall bring down them that dwell on high, the high city he shall lay low. He shall bring it down even to the ground, he shall pull it down even to the dust. The foot shall tread it down; the feet of the poor, the steps of the needy. The way of the just is right, the path of the just is right to walk in. And in the way of thy judgements, O Lord, we have patiently waited for thee: thy name and thy remembrance are the desire of the soul. My soul hath desired thee in the night: yea, and with my spirit within me in the morning early I will watch to thee.

O holy Roman Church, *city of our strength!* behold us thy children assembled within thy walls, around the tomb of the fisherman, the prince of the apostles, whose sacred relics protect thee from their earthly shrine, and whose unchanging teaching enlightens thee from heaven. Yet, *O city of strength:* it is by the Saviour, who is coming, that thou art strong. He is thy *wall*, for it is He that encircles, with His tender mercy, all thy children; He is thy *bulwark*, for it is by Him that thou art invincible, and that all the powers of hell are powerless to prevail against thee. Open wide thy gates, that all nations may enter thee; for thou art mistress of holiness and the guardian of truth. May the *old error*, which sets itself against the faith, soon disappear, and peace reign over the whole fold! O holy Roman Church! thou hast for ever put thy trust in the Lord; and He, faithful to His promise, has humbled before thee the haughty ones that defied thee, and the proud cities that were against thee. Where now are the Cæsars, who boasted that they had drowned thee in thine own blood? where the emperors, who would ravish the inviolate virginity of thy faith? where the heretics, who, during the past centuries of thine existence, have assailed every article of thy teaching, and denied what they listed? where the ungrateful princes, who would fain make a slave of thee, who hadst made them what they were? where that empire of Mahomet, which has so many times raged against thee, for that thou, the defenceless State, didst arrest the pride of its conquests? where the reformers, who were bent on giving the world a Christianity, in which thou wast to have no part? where the more modern sophists, in whose philosophy thou wast set down as a system that had been tried, and was a failure, and is now a ruin? and those kings who are acting the tyrant over thee, and those people that will have liberty independently and at the risk of truth, where will they be in another

hundred years? Gone and forgotten as the noisy anger of a torrent; whilst thou, O holy Church of Rome, built on the immovable rock, wilt be as calm, as young, as unwrinkled as ever. Thy path through all the ages of this world's duration, will be right as that of the just man; thou wilt ever be the same unchanging Church, as thou hast been during the eighteen hundred years past, whilst everything else under the sun has been but change. Whence this thy stability, but from Him who is very truth and justice? Glory be to Him in thee! Each year, He visits thee; each year, He brings thee new gifts, wherewith thou mayst go happily through thy pilgrimage; and to the end of time, He will visit thee, and renew thee, not only with the power of that look wherewith Peter was renewed, but by filling thee with Himself, as He did the ever glorious Virgin, who is the object of thy most tender love, after that which thou bearest to Jesus Himself. We pray with thee, O Church, our mother, and here is our prayer: 'Come, Lord Jesus! Thy name and Thy remembrance are the desire of our souls: they have desired Thee in the night, yea, and early in the morning have they watched for Thee.'

MASS

The assembly of the faithful is attentive; the cantors intone the Gregorian melody, and the church echoes with these sweet words:

INTROIT

Gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est. Nihil solliciti sitis: sed in omni oratione petitiones vestræ innotescant apud Deum.

Rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous: but in every prayer let your petitions be made known to God.

Ps. Benedixisti Domine terram tuam: avertisti captivitatem Jacob. *V.* Gloria Patri.

Ps. O Lord thou hast blessed thy land: thou hast turned away the captivity of Jacob. *V.* Glory.

In the Collect, the Church asks for the grace of that divine visit, which dispels darkness and brings light. Darkness produces fear in the soul; whereas, light gives courage and joy to the heart.

COLLECT

Aurem tuam, quæsumus, Domine, precibus nostris accommoda: et mentis nostræ tenebras gratia tuæ visitationis illustra. Qui vivis.

Bend thine ear, O Lord, we beseech thee, to our prayers; and enlighten the darkness of our minds by the grace of thy visitation. Who livest, &c.

The other Collects of the blessed Virgin, against the persecutors of the Church, and for the Pope, are given in the Mass of the first Sunday of Advent, page 128.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Philippenses.

Cap. iv.

Fratres, gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus prope est. Nihil solliciti sitis; sed in omni oratione, et obsecratione, cum gratiarum actione, petitiones vestræ innotescant apud Deum. Et pax Dei, quæ exsuperat omnem sensum, custodiat corda vestra, et intelligentias vestras, in Christo Jesu Domino nostro.

Lesson of the Epistle of St. Paul the Apostle to the Philippians.

Ch. iv.

Brethren, rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be nothing solicitous: but in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

Nothing is more just than that we rejoice in the Lord. Both the prophet and the apostle excite us

to desire the Saviour, both of them promise us peace. Therefore, let us not be solicitous: *the Lord is nigh; nigh* to His Church, and *nigh* to each of our souls. Who can be near so burning a fire, and yet be cold? Do we not feel that He is coming to us, in spite of all obstacles? He will let nothing be a barrier between Himself and us, neither His own infinite high majesty, nor our exceeding lowliness, nor our many sins. Yet a little while, and He will be with us. Let us go out to meet Him by these *prayers* and *supplications*, and *thanksgiving* which the apostle recommends to us. Let our zeal to unite ourselves with our holy mother the Church become more than ever fervent: now every day her prayers will increase in intense earnestness, and her longings after Him, who is her light and her love, will grow more ardent. First let us say together with her:

GRADUAL

Qui sedes, Domine, super Cherubim, excita potentiam tuam et veni.

V. Qui regis Israel, intendo: Qui deducis velut ovem Joseph.

Alleluia, alleluia.

V. Excita Domine potentiam tuam, et veni, ut salvos facias nos. Alleluia.

O Lord, who sittest on the Cherubim, exert thy power and come.

V. Thou who rulest Israel, hearken. Thou who leadest Joseph as a sheep.

Alleluia, alleluia.

V. Exert, O Lord, thy power, and come to save us. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. i.

In illo tempore: Miserunt Judæi ab Jerosolymis sacerdotes et levitas ad Joannem ut interrogarent eum: Tu quis es? Et confessus est, et non negavit, et confessus est: Quia non sum ego Christus. Et interrogaverunt eum:

Sequel of the holy Gospel according to John.

Ch. i.

At that time: the Jews sent from Jerusalem priests and levites to John, to ask him: Who art thou? And he confessed, and did not deny, and he confessed: I am not the Christ. And they asked him: What then? Art

Quid ergo ? Elias es tu ? Et dixit : Non sum. Propheta es tu ? Et respondit : Non. Dixerunt ergo ei : Quis es, ut responsum demus his qui miserunt nos ? Quid dicis de te ipso ? Ait : Ego vox clamantis in deserto : Dirigite viam Domini, sicut dixit Isaias propheta. Et qui missi fuerant erant ex Pharisæis. Et interrogaverunt eum, et dixerunt ei : Quid ergo baptizas, si tu non es Christus, neque Elias, neque propheta ? Respondit eis Joannes, dicens : Ego baptizo in aqua : medius autem vestrum stetit, quem vos nescitis. Ipse est, qui post me venturus est, qui ante me factus est : cujus ego non sum dignus ut solvam ejus corrigiam calceamenti. Hæc in Bethania facta sunt trans Jordanem, ubi erat Joannes baptizans.

thou Elias ? And he said : I am not. Art thou a prophet ? And he answered : No. They said therefore unto him : Who art thou, that we may give an answer to them that sent us ? What sayest thou of thyself ? He said : I am the voice of one crying in the wilderness : Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him : Why then dost thou baptize, if thou be not Christ, nor Elias, nor a prophet ? John answered them saying : I baptize with water ; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me : the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.

There hath stood One in the midst of you, whom you know not, says Saint John the Baptist to them that were sent by the Jews. So that our Lord may be near, He may even have come, and yet by some be not known ! This Lamb of God is the holy Precursor's consolation : he considers it a singular privilege to be but the voice, which cries out to men to prepare the way of the Redeemer. In this, St. John is the type of the Church, and of all such as seek Jesus. St. John is full of joy because the Saviour has come : but the men around him are as indifferent as though they neither expected nor wanted a Saviour. This is the third week of Advent ; and are all hearts

excited by the great tidings told them by the Church, that the Messias is near at hand? They that love Him not as their Saviour, do they fear Him as their Judge? Are the crooked ways being made straight, and the hills being brought low? Are Christians seriously engaged in removing from their hearts the love of riches and the love of sensual pleasures? There is no time to lose: *the Lord is nigh!* If these lines should come under the eye of any of those Christians who are in this state of sinful indifference, we would conjure them to shake off their lethargy, and render themselves worthy of the visit of the divine Infant: such a visit will bring them the greatest consolation here, and give them confidence hereafter, when our Lord will come to judge all mankind. Send Thy grace, O Jesus, still more plentifully into their hearts; 'compel them to go in,' and permit not that it be said of the children of the Church, as St. John said of the Synagogue: *There standeth in the midst of you One, whom you know not.*

During the Offertory the faithful should unite in the prayer of the Church, and beg that the captivity in which our sins hold us may be brought to an end, and that the divine Deliverer may come.

OFFERTORY

Benedixisti, Domine, terram tuam; avertisti captivitatem Jacob, remisisti iniquitatem plebis tuæ.	Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob, thou hast forgiven the iniquity of thy people.

SECRET

Devotionis nostræ tibi, quæsumus, Domine, hostia jugiter immoletur: quæ et sacri peragat instituta mysterii, et salutare tuum in nobis mirabiliter operetur. Per Dominum.	May we always, O Lord, offer thee this sacrifice of our devotion; both to effect that for which thou didst institute this mystery, and wonderfully to procure ourselves that salvation which thou designest us. Through, &c.

The other Secrets are given on page 132.

During the Communion, the Church chants the words of the prophet Isaias, which bid the heart of the sinner take courage. Fear not, Christian people! He that is *coming* is God; but He comes to *save* His creatures, and to give Himself to them.

COMMUNION

Dicite: Pusillanimes, confortamini et nolite timere: ecce Deus noster veniet, et salvabit nos.

Say: Be comforted, O ye timid of heart, and fear not; behold our God will come, and save us.

The Church asks of God, in the following prayer, that the secret visit which she has just been receiving from her divine Spouse, may fit her for that solemn one which she is preparing to receive at the feast of Christmas.

POSTCOMMUNION

Imploramus, Domine, clementiam tuam: ut hæc divina subsidia, a vitiis expiatos ad festa ventura nos præparent. Per Dominum.

We implore, O Lord, thy mercy: that these divine helps, having cleansed us from sin, may prepare us for the ensuing solemnity. Through, &c.

The other Postcommunions as on the first Sunday, page 134.

VESPERS

1. ANT. Veniet Dominus, et non tardabit, et illuminabit abscondita tenebrarum, et manifestabit se ad omnes gentes, alleluia.

1. ANT. The Lord will come, and will not delay, and he will reveal things hidden in darkness, and will manifest himself to all nations, alleluia.

2. ANT. Jerusalem, gaude gaudio magno, quia veniet Salvator, alleluia.

2. ANT. Rejoice, O Jerusalem, with great joy, for thy Saviour will come to thee, alleluia.

3. ANT. Dabo in Sion salutem, et in Jerusalem gloriam meam, alleluia.

3. ANT. I will settle salvation in Sion, and my glory in Jerusalem, alleluia.

4. ANT. Montes et omnes colles humiliabuntur: et erunt prava in directa, et aspera in vias planas: veni, Domine, et noli tardare, alleluia.

5. ANT. Juste et pie vivamus, exspectantes beatam spem, et adventum Domini, alleluia.

4. ANT. Mountains and hills shall be brought low: the crooked paths shall be made straight, and the rough ways smooth: come, O Lord, and delay not, alleluia.

5. ANT. Let us live justly and piously, expecting the blessed hope, and the coming of the Lord, alleluia.

CAPITULUM

Fratres, gaudete in Domino semper: iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus: Dominus enim prope est.

Brethren, rejoice in the Lord always: again I say rejoice. Let your modesty be known to all men: the Lord is nigh.

The hymn *Creator alme siderum*, and the canticle *Magnificat*, are given on pages 107 and 109.

ANTIPHON OF THE MAGNIFICAT

Beata es, Maria, quæ credidisti Domino; perficientur in te, quæ dicta sunt tibi a Domino, alleluia.

Blessed art thou, O Mary, who didst believe the Lord; what the Lord said to thee shall be fulfilled in thee, alleluia.

But if the third Sunday of Advent fall on December 17, then, instead of the above, is said the first of the Great Antiphons (*O Sapientia*), which will be found, with the other six, in the proper of saints, from December 17 to 23 (page 484).

OREMUS

Aurem tuam, quæsumus, Domine, precibus nostris accommoda, et mentis nostræ tenebras gratia tuæ visitationis illustra. Qui vivis.

LET US PRAY

Bend thine ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by the grace of thy visitation. Who livest, &c.

MONDAY

OF THE THIRD WEEK OF ADVENT

Prope est jam Dominus: venite, adoremus.

The Lord is now nigh; come, let us adore.

De Isaia Propheta.

Cap. xxviii.

From the Prophet Isaias.

Ch. xxviii.

Hæc dicit Dominus Deus: Ecce ego mittam in fundamentis Sion lapidem, lapidem probatum, angularem, pretiosum, in fundamento fundatum. Qui crediderit, non festinet. Et ponam in pondere judicium, et justitiam in mensura, et subvertet grando spem mendacii, et protectionem aquæ inundabunt. Et delebitur fœdus vestrum cum morte, et pactum vestrum cum inferno non stabit.

Thus saith the Lord God: Behold I will lay a stone in the foundations of Sion, a tried stone, a corner-stone, a precious stone, founded in the foundation. He that believeth, let him not hasten. And I will set judgement in weight, and justice in measure; and hail shall overturn the hope of falsehood, and waters shall overflow its protection. And your league with death shall be abolished, and your covenant with hell shall not stand.

Heavenly Father! Thou art preparing to set in the foundations of Sion a corner-stone, that is tried and solid; and this stone, which is to give firmness to Sion Thy Church, is Thy Incarnate Son. It was prefigured, as Thy apostle assures us,[1] by that rock of the desert, which yielded the abundant and saving stream that quenched the thirst of Thy people. But now Thou art about to give us the reality; it has already come down from heaven, and the hour is fast approaching when Thou wilt lay it in the foundations. O sacred Stone, which makest all one, and

[1] 1 Cor. x. 4.

givest solidity to the whole structure! By Thee it will come to pass, that there shall be no longer Jew or Gentile, but all nations shall become one family. Men shall no more build on sand, nor set up houses which floods and storms may overturn. The Church shall rise up from the stone which God now sets, and, secure on the great foundation, her summit shall touch the clouds. With all his weakness, and all his fickleness, man will partake of Thy immutability, O divine Stone, if he will but lean on Thee. Woe to him that rejects Thee, for Thou hast said, and Thou art the eternal Truth: 'Whosoever shall fall upon that stone, shall be bruised; and upon whomsoever it shall fall, it will grind him to powder.'[1] From this twofold evil, O Thou that art chief corner-stone, deliver us, and never permit us to be of the number of those blind men who rejected Thee. Give us grace ever to honour and love Thee as the cause of our strength, and the one sole origin of our solidity: and since Thou hast communicated this Thy quality of the rock to one of Thine apostles, and by him to his successors unto the end of the world, grant us ever to cling to this rock, the holy Roman Church, in union with which all the faithful on the face of the earth are preparing to celebrate the glorious solemnity of Thy coming, *O precious* and *tried Stone!* Thou art coming, that Thou mayst destroy the kingdom of falsehood, and break the league which mankind had made with death and hell.

HYMN FOR ADVENT

(*In the Mozarabic breviary, first Sunday of Advent*)

Christi caterva clamitet, Rerum parenti proximas Quas esse sentit gratias, Laudesque promat maximas.	Let all the assembly of Christ's faithful ones laud the graces that are nigh, and sing their highest praises to their Creator.

[1] St. Matt. xxi. 44.

Vatum poli oracula
Perfecit olim tradita,
Cum nos redemit unicus
Factoris orbis Filius.

When his only-begotten Son, who created this world, redeemed us, he fulfilled the promises which the heaven-sent prophets spoke in the ages past.

Verbum profectum, proditum,
Tulit reatum criminum,
Sumensque nostrum pulverem,
Mortis peremit principem.

The Word having come down from heaven, and shown himself to men, took away the punishment due to their sins; and assuming our nature, though but dust, he vanquished the prince of death.

A matre natus tempore,
Sed sempiternus a Patre,
Duabus in substantiis,
Persona sola est Numinis.

Born of a Mother in time, but begotten eternally from the Father, in the two substances there is but one Person, that is the Person of the Word.

Venit Deus factus homo,
Nitescat ut cultu novo
Renatus in nato Deo,
Factus novus vetus homo.

God has come into this world made man, that our old man being changed into the new, we may put on new beauty by being regenerated in the new-born God.

Natalis hinc ob gaudium,
Ovans trophæo, gentium
Renata plebs per gratiam
Hæc festa præbet annua.

Let the Gentiles, who have received this new birth of grace, in gladness and exultation at the trophy won by the divine Nativity, keep every year its feast.

Adventus hic solemnibus
Votis feratur omnibus,
Quos sustinere convenit,
Tanti diei gloriam.

Let this coming of Jesus be celebrated with devout solemnity by all, who have so just a share in the glory of this great day.

Secundus ut cum cœperit,
Orbemque terror presserit;
Succurrat hæc humillima
Susceptionis dignitas.

That so, when the second coming shall burst upon the world and fill it with fear, this most humble expression of our devout celebration of the first may give us confidence.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
In sempiterna sæcula. Amen.

To God the Father, and to his only Son, and to the holy Spirit, be glory for ever and ever. Amen.

PRAYER FROM THE AMBROSIAN MISSAL

(*In the Mass of the sixth Sunday of Advent*, Preface).

Vere dignum et justum est, æquum et salutare, nos beatæ semper Virginis Mariæ solemnia celebrare, quæ parvo utero Dominum cœli portavit; et, angelo prænuntiante, Verbum carne mortali edidit Salvatorem. Hic est mundi Redemptor, castis conceptus visceribus; clausa ingrediens, et clausa relinquens.

It is truly meet and just, right and available to salvation, that in this holy time we should celebrate the memory of the ever blessed Virgin Mary, who carried in the narrow inclosure of her womb the Lord of heaven, and who, according as the angel had foretold her, brought forth the Word become our Saviour in our mortal flesh. This is he who is the Redeemer of the world, conceived in a chaste womb, his Mother both then and at his birth remaining ineffably the Virgin.

TUESDAY

OF THE THIRD WEEK OF ADVENT

Prope est jam Dominus; venite, adoremus.

De Isaia Propheta.

Cap. xxx.

Exspectat Dominus ut misereatur vestri, et ideo exaltabitur parcens vobis; quia Deus judicii Dominus, beati omnes qui exspectant eum. Populus enim Sion habitabit in Jerusalem: plorans nequaquam plorabis: miserans miserebitur tui: ad vocem clamoris tui statim ut audierit, respondebit tibi. Et dabit vobis Dominus panem arctum, et aquam brevem: et non

The Lord is now nigh; come, let us adore.

From the Prophet Isaias.

Ch. xxx.

The Lord waiteth that he may have mercy on you, and therefore shall he be exalted sparing you: because the Lord is the God of judgement, blessed are all they that wait for him. For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep: he will surely have pity on thee: at the voice of thy cry, as soon as he shall hear, he will answer thee. And the

faciet avolare a te ultra doctorem tuum, et erunt oculi tui videntes præceptorem tuum. Et dabitur pluvia semini tuo, ubicumque seminaveris in terra: et panis frugum terræ erit uberrimus et pinguis. Pascetur in possessione tua in die illo agnus spatiose, et tauri tui, et pulli asinorum, qui operantur terram, commixtum migma comedent sicut in area ventilatum est. Et erunt super omnem montem excelsum, et super omnem collem elevatum rivi currentium aquarum in die interfectionis multorum, cum ceciderint turres. Et erit lux lunæ sicut lux solis, et lux solis erit septempliciter sicut lux septem dierum, in die qua alligaverit Dominus vulnus populi sui, et percussuram plagæ ejus sanaverit. Ecce nomen Domini venit de longinquo, ardens furor ejus, et gravis ad portandum: labia ejus repleta sunt indignatione, et lingua ejus quasi ignis devorans. Spiritus ejus velut torrens inundans usque ad medium colli, ad perdendas Gentes in nihilum, et frenum erroris quod erat in maxillis populorum.

Lord will give you spare bread and short water: and will not cause thy teacher to flee away from thee any more, and thy eyes shall see thy teacher. And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful and fat. The lamb in that day shall feed at large in thy possession, and thy oxen, and the ass-colts, that till the ground, shall eat mingled provender as it was winnowed in the floor. And there shall be upon every high mountain, and upon every elevated hill, rivers of running waters in the day of the slaughter of many, when the towers shall fall. And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day when the Lord shall bind up the wound of his people, and shall heal the stroke of their wound. Behold the name of the Lord cometh from afar, his wrath burneth, and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire. His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

And are we then to weep no more, O Jesus? Happy we! How could we be sad now that Thou

hast heard our prayers, and our eyes shall behold Thee, our Master, and our Teacher? If Thou yet delayest some days longer, it is only that we may have more time to receive what Thou hast made it Thy glory to give—mercy and the pardon of our sins. Oh, the happiness of Thy kingdom! Oh, the richness of our lands, that is, of our souls, when Thy dew shall have fallen upon them! Oh, the sweetness of our Bread, which is to be Thyself, O living Bread come down from heaven! Oh, the brightness of the light which Thou wilt give us, even on the very day when Thou wilt have bound up our wounds! Blessed day, come quickly! And thou, dear night, when Mary is to give her divine Babe to us, when wilt thou come? So great is our hope in this Thy merciful coming, that we listen with less dread to the awful words of Thy prophet, who, with a rapidity swift as Thine own word, passes over the long ages between the two events, and speaks to us of the approach of the terrible day, when Thou wilt *come* suddenly in Thy *burning wrath*, with *Thy lips filled with indignation, and Thy tongue as a devouring fire.* Our present feeling is hope, for we are looking forward to that coming, in which Thou art the beautiful Prince of peace and love, and we cannot but hope. When that last day comes, have mercy on us! but on this day of Thine amiable visit, permit us to say to Thee the words of one of Thy servants: 'Yes, dear Jesus, come; come to us! but in swathing-bands, not with Thy hand raised to punish us: in humility, not in Thy greatness: in the crib, not in the clouds of heaven: in the arms of Thy Mother, not on the throne of Thy Majesty: on the colt of the ass, not on the Cherubim: to us, and not against us: to save us, and not to judge: to visit us in Thy peace, not to condemn us in Thy anger. If Thou comest unto us thus, O Jesus! it is not from Thee, but to Thee, that we will flee.' (The venerable Peter of Celles, *First sermon of Advent.*)

HYMN TAKEN FROM THE ANTHOLOGY OF THE GREEKS

(*December* 20)

Bethlehem, præpararc, omnibus aperitur Eden ; lætare, Ephrata, quia arbor vitæ in spelunca effloruit ex Virgine ; ejus enim venter paradisus demonstratus est spiritualis, in quo est divina planta, de qua manducantes vivimus ; neque enim amplius sicut Adam moriemur : nam Christus nascitur, lapsam principio relevans imaginem.

Be thou ready, O Bethlehem, for now Eden is open unto all ; rejoice, O Ephrata, for the tree of life has blossomed in the cave from the Virgin ; for her womb has become a mystic paradise, wherein is the divine plant, of which if we eat we shall live, and not, like Adam, die ; for Christ is born, that he may raise up his image which had fallen in the beginning.

Ministraturus Christus libenter progreditur, plasmatis formam plastes accipit ; qui locuples est divinitate, Adam indigenti novam reformationem atque nativitatem ut commiserans elargitur.

Christ comes willingly to minister to us ; the Creator puts on the creature's form ; he that is rich in the Godhead, mercifully bestows on the needy Adam a new creation and birth.

Inclinans cœlos et in Virgine habitans progreditur carnaliter, Bethlehem in spelunca pariendus, ut scriptum est, videndusque infantulus qui infantes in vulva vivificat ; ipsi gaudentes nunc obviemus omnes corde veloci.

He has bowed down the heavens, and, taking up his abode in the Virgin, he comes in our flesh to be born in Bethlehem's cave, as it is written ; and he that gives life to children in the womb has himself become a child : let us all go forth to meet him with our hearts full of ardour and joy.

Dominus nascens ut hospes, sapienter in propria venit : recipiamus eum, ut hospites factos paradisi deliciarum iterum habitare faciat natus in spelunca.

The all-wise Lord thus born, comes among his own to receive hospitality from his own creatures ; let us receive him, that this divine Babe of the cave may make us the guests of the paradise of delights.

Jam divinæ Verbi Incarnationis omnibus aperitur

Now is the portal of the divine Incarnation opened

propylæum; cœli, gaudete; angeli, exsultate; lætetur terra cum hominibus, una cum pastoribus et magis in spiritu.

to all: be glad, ye heavens: exult with joy, all ye angels! let the earth and its inhabitants rejoice in spirit with the shepherds and the magi.

Fert sicut unguentum spirituale non vacuum Virgo alabastrum, et illud gestat in spelunca in spiritu ad evacuandum sapienter illud, ut bono odore repleat animas nostras.

The Virgin, as a precious vase of alabaster, bears the divine perfume into the cave, there wisely and ineffably to yield what she contains, that she may fill our souls with the delicious fragrance.

Angelicæ accurrite Virtutes; qui in Bethlehem estis, præparate præsepium, Christus enim nascitur; Sapientia progreditur. Accipe salutationem, Ecclesia; in gaudium Dei Matris dicamus, populi: Benedictus qui venit, Deus noster.

Ye angelic Powers: hasten thither. Ye who dwell in Bethlehem, prepare the crib, for Christ is coming to be born; Wisdom advances towards you. Receive our greetings, O thou Church of God! and let us, O ye people, thus sing in honour of the divine Mother's joy: Blessed be our God, that cometh!

Christus Deus noster manifeste gradiens veniet, et non tardabit; ex nuptinescia nympha videbitur; in spelunca autem requiescet; et tu, præsepe alogorum, quem cœlum non continet, accipe fasciis in te involvendum, qui uno verbo nostras alogias solvit.

Christ our God shall come manifestly, and shall not delay; he shall appear born of a spotless Virgin; he shall be laid in a cave; and thou, the crib of senseless beasts, receive into thyself, wrapt in swathing-bands, him, whom the heavens cannot contain, and whose single word absolves our senseless sins.

Chorum age, Isaia, Verbum Dei demonstra, prophetiza puellæ Mariæ rubum incendiari et igne non consumi. Splendore Deitatis, Bethlehem, adornare; aperi januam, O Eden; atque iter capite magi, Salutem visuri in præsepio fasciatum; quem sidus designavit desuper spe-

Sing, O Isaias! show us the Word of God, predict the bush that is to be on fire, yet not consumed; the Virgin Mary. Put on thy splendour, the rays reflected from the Deity, O Bethlehem! open thy gates, O Eden! Set out on your journey, ye Magi, to see the Saviour laid in

luncam, vitæ datorem Dominum salvantem genus nostrum.

swaddling-clothes in a manger, Him whom your star, standing over the cave, pointed out to you the Lord and giver of life, the Saviour of our race.

PRAYER FROM THE GALLICAN MISSAL

(*In Adventu Domini*, Immolatio)

Vere dignum et justum est, nos tibi hic et ubique semper gratias agere, Domine sancte, Pater omnipotens, æterne Deus, cui proprium est veniam delictis impendere, quam pœnaliter imminere. Qui fabricam tui operis per eumdem rursus lapidem es dignatus erigere, ne imago, quæ ad similitudinem tui facta fuerat vivens, dissimilis haberetur ex morte. Munus venialis indulgentiæ præstitisti: ut unde mortem peccato contraxerat, inde vitam pietas repararet immensa. Hæc postquam prophetica sæpius vox prædixit; et Gabriel angelus Mariæ jam præsentia nuntiavit, mox puellæ credentis in utero, fidelis Verbi mansit aspirata conceptio; et illa proles nascendi sub lege latuit, quæ cuncta suo nasci nutu concessit. Tumebatur Virginis sinus; et fœcunditate suorum viscerum corpus mirabatur intactum. Grande mundo spondebatur auxilium, fœminæ partus sine viro mysterium; quando nullius maculæ nebula fuscata

Truly is it meet and just that here and in all places we should give thee thanks, O holy Lord, almighty Father, eternal God, who lovest rather to pardon than to punish sin. Who didst mercifully use in the restoration of thy work the same stone wherewith thou hadst made it, lest the image made to thy likeness living, should, dying, become unlike thee. Thou didst bestow on man the gift of an indulgent pardon; that thence thy boundless mercy might restore life, whence man by his sin had wrought death. It is this that the voice of the prophets had often foretold; it is this that the angel Gabriel announced to Mary as then to be presently accomplished. The Virgin believed, and, in that same hour, there was conceived in her womb the long-sighed-for Word, ever faithful to his promises. There did her Child lie concealed until the law, which fixed the time of birth, had been observed, though it was he, whose sovereign will granted

tenso nutriebat ventre præcordia, mox futura sui genitrix genitoris.

all things to be born. The Virgin was seen to be a Mother; it was the prodigy of there being in the same body an immense fruitfulness and an angelic purity. Great was the help augured to the world by this mystery of a Virgin Mother, whereby the Mother of her own Creator nourished him in her womb, she whose purity was undimmed by the least shadow of a stain.

WEDNESDAY

IN EMBER WEEK

Prope est jam Dominus; venite, adoremus.

The Lord is now nigh; come, let us adore.

To-day the Church begins the fast of *Quatuor Tempora*, or, as we call it, of *Ember days*: it includes also the Friday and Saturday of this same week. This observance is not peculiar to the Advent liturgy; it is one which has been fixed for each of the four seasons of the ecclesiastical year. We may consider it as one of those practices which the Church took from the Synagogue; for the prophet Zacharias speaks of the fasts of the fourth, fifth, seventh, and tenth months.[1] Its introduction into the Christian Church would seem to have been made in the apostolic times; such, at least, is the opinion of St. Leo, of St. Isidore of Seville, of Rabanus Maurus, and of several other ancient Christian writers. It is remarkable, on the other hand, that the orientals do not observe this fast.

From the first ages the *Quatuor Tempora* were kept,

[1] Zach. viii. 19.

in the Roman Church, at the same time of the year as at present. As to the expression, which is not unfrequently used in the early writers, of *the three times* and not *the four*, we must remember that in the spring, these days always come in the first week of Lent, a period already consecrated to the most rigorous fasting and abstinence, and that consequently they could add nothing to the penitential exercises of that portion of the year.

The intentions, which the Church has in the fast of the Ember days, are the same as those of the Synagogue ; namely, to consecrate to God by penance the four seasons of the year. The Ember days of Advent are known, in ecclesiastical antiquity, as the fast of the tenth month ; and St. Leo, in one of his sermons on this fast, of which the Church has inserted a passage in the second nocturn of the third Sunday of Advent, tells us that a special fast was fixed for this time of the year, because the fruits of the earth had then all been gathered in, and that it behoved Christians to testify their gratitude to God by a sacrifice of abstinence, thus rendering themselves more worthy to approach to God, the more they were detached from the love of created things. 'For fasting,' adds the holy doctor, 'has ever been the nourishment of virtue. Abstinence is the source of chaste thoughts, of wise resolutions, and of salutary counsel. By voluntary mortifications, the flesh dies to its concupiscences, and the spirit is renewed in virtue. But since fasting alone is not sufficient whereby to secure the soul's salvation, let us add to it works of mercy towards the poor. Let us make that which we retrench from indulgence, serve unto the exercise of virtue. Let the abstinence of him that fasts, become the meal of the poor man.'

Let us, the children of the Church, practise what is in our power of these admonitions ; and since the actual discipline of Advent is so very mild, let us be

so much the more fervent in fulfilling the precept of the fast of the Ember days. By these few exercises which are now required of us, let us keep up within ourselves the zeal of our forefathers for this holy season of Advent. We must never forget that although the interior preparation is what is absolutely essential for our profiting by the coming of our Lord Jesus Christ, yet this preparation could scarcely be real unless it manifested itself by the exterior practices of religion and penance.

The fast of the Ember days has another object besides that of consecrating the four seasons of the year to God by an act of penance: it has also in view the ordination of the ministers of the Church, which takes place on the Saturday, and of which notice was formerly given to the people during the Mass of the Wednesday. In the Roman Church, the ordination held in the month of December was, for a long time, the most solemn of all; and it would appear, from the ancient chronicles of the Popes, that, excepting very extraordinary cases, the tenth month was, for several ages, the only time for conferring Holy Orders in Rome. The faithful should unite with the Church in this her intention, and offer to God their fasting and abstinence for the purpose of obtaining worthy ministers of the word and of the Sacraments, and true pastors of the people.

The Church does not read anything, in the Matins of to-day, from the prophet Isaias: she merely reads a sentence from the chapter of St. Luke, which gives our Lady's Annunciation, to which she subjoins a passage from St. Ambrose's Homily on that Gospel. The fact of this Gospel having been chosen for the Office and Mass of to-day, has made the Wednesday of the third week of Advent a very marked day in the calendar. In several ancient Ordinaries, used by many of the larger churches, both cathedral and abbatial, we find it prescribed that feasts falling on

this Wednesday should be transferred : that the ferial prayers should not be said kneeling on that day ; that the Gospel *Missus est*, that is, of the Annunciation, should be sung at Matins by the celebrant vested in a white cope, with cross, lights, and incense, the great bell tolling meanwhile ; that in abbeys, the abbot should preach a homily to the monks, as on solemn feasts. We are indebted to this custom for the four magnificent sermons of St. Bernard on our blessed Lady, which are entitled : *Super Missus est*.

As the Mass of the Ember days is seldom sung, excepting in churches where the canonical Office is said, as also that we might not add unnecessarily to this volume, we have thought it advisable to omit the Masses of Ember Wednesday, Friday, and Saturday of Advent. The Station for the Wednesday is at St. Mary Major, on account of the Gospel of the Annunciation, which, as we have just seen, has caused this day to be looked upon as a real feast of the blessed Virgin.

Having to speak, later on, of this mystery, in the proper of saints, we will conclude this Wednesday with a prose of the middle ages, in honour of our blessed Lady's receiving the angel's salutation, and with a prayer taken from one of the ancient liturgies.

PROSE IN HONOUR OF THE BLESSED VIRGIN

(*Taken from the missal of Cluny of* 1523.)

Angelus ad Virginem
Subintrans in conclavi,
Virginis formidinem
Demulcens, inquit ei :
Ave, Regina virginum,
Cœli terræque Dominum
Concipies et paries,
Intacta,
Salutem hominum ;
Tu porta cœli facta,
Medela criminum.

The angel, entering the Virgin's chamber, and gently bidding her not to fear, says to her :

Hail, Queen of virgins ! thou shalt conceive in thy womb the Lord of heaven and earth ; and still remaining a Virgin, thou shalt bring forth the salvation of mankind, O gate of heaven bringing to the world the remedy of its iniquities !

Quomodo conciperem,
Quæ virum non cognovi ?
Qualiter infringerem
Quæ firma mente vovi ?

Spiritus sancti gratia
Perficiet hæc omnia :
Ne timeas, sed gaudeas,
Secura
Quod castimonia
Manebit in te pura,
Dei potentia.

Ad hæc Virgo nobilis
Respondens inquit ei :
Servula sum humilis
Omnipotentis Dei.
Tibi cœlesti nuncio,
Tanti secreti conscio,
Consentiens, et cupiens
Videre
Factum quod audio,
Parata sum parere
Dei consilio.
Angelus disparuit,
Et statim puellaris
Uterus intumuit,
Vi partus virginalis.
Qui circumdatus utero,
Novem mensium numero,
Hinc exiit et iniit
Conflictum,
Affigens humero crucem,
Quæ dedit ictum
Hosti mortifero.

Eia ! Mater Domini,
Quæ pacem reddidisti
Angelo et homini,
Quando Christum genuisti ;
Tuum exora Filium
Ut se nobis propitium
Exhibeat, et deleat
Peccata,
Præstans auxilium
Vita frui beata,
Post hoc exsilium. Amen.

How shall this be, replied the Virgin, for I know not man ? How wouldst thou have me break the vow which I have sworn to keep ?

The grace of the Holy Ghost shall accomplish all these things, said the angel. Fear not, but rejoice. I assure thee thy virginity shall be left intact : the power of God shall maintain it.

To this the noble Virgin answering, said to the angel : I am the lowly handmaid of the omnipotent God.

Consenting to thy word, O heavenly messenger, bearer of so great a secret, and desiring to see fulfilled what thou announcest, I am ready to obey the decree of God.

The angel left her, and in that moment her virginal womb conceived the Word made flesh from hers.

This was his chosen enclosure for nine months : then he left it, and began the great combat, carrying the cross upon his shoulders, wherewith he struck the enemy who brought death into the world.

O dear Mother of Jesus, who didst bring peace to angels and to men by giving birth to Christ,

Pray for us to this thy Son, that he be merciful to us, and forgive us our sins, and give us his assistance, whereby, after this exile, we may possess the blessed joys of eternal life. Amen.

PRAYER FROM THE MOZARABIC MISSAL

(Second Sunday of Advent, Illatio)

Dignum et justum est; vere æquum et salutare est, Domini nostri Jesu Christi adventum in mirabilibus prædicare: quem inter homines nasciturum cœlestis nuntius nunciavit. Virgo terrena dum salutaretur audivit: Spiritus sanctus in utero, dum veniret creavit, ut Gabriele dicente, Maria credente, Dei Verbo Spiritu co-operante, sequeretur salutationem angelicam securitas, promissionem perficeret veritas; ut Altissimi obumbrante virtute, didicisset se esse fœcundam virginitas. Ecce concipies in utero, et paries filium, angelus prædicavit; et: Quomodo fiet istud, Maria respondit. Sed quia hæc credendo, non dubitando respondit, implevit Spiritus sanctus quod angelus spopondit. Virgo ante conceptum, Virgo semper futura post partum, Deum suum prius mente, dehinc ventre concepit; salutem mundi prima suscepit Virgo plena gratia Dei, et ideo vera Mater Filii Dei.

It is meet and just, truly right and available to salvation that we should extol the coming of our Lord Jesus Christ as one of the highest of God's wonderful works. A heavenly messenger announced that he would be born among men. A Virgin, dwelling on this earth, was saluted by the angel, and heard the great mystery. The Holy Ghost produced it in the Virgin's womb, when he came to her. So that thus, Gabriel announcing, Mary believing, and the Spirit co-operating with the Word of God, confidence followed the angelical salutation, and the promise was fulfilled by the reality that the Virgin should find herself to be made a mother, by the power of the Most High overshadowing her. Behold, said the angel, thou shalt conceive in thy womb, and bring forth a Son. How shall this be? answered Mary. But because she said it from faith, not from doubt, the Holy Ghost accomplished what the angel promised. Virgin before the conception, and Virgin after the birth of her Son, she had received her God in her soul, before possessing him in her womb. Virgin full of the grace of God, she was the first to receive the salvation of the world, and therefore was chosen to be the true Mother of the Son of God.

THURSDAY

OF THE THIRD WEEK OF ADVENT

Prope est jam Dominus; venite, adoremus.

The Lord is now nigh; come, let us adore.

De Isaia Propheta. *Cap.* xxxiii.

From the Prophet Isaias. *Ch.* xxxiii.

Domine, miserere nostri: te enim exspectavimus: esto brachium nostrum in mane, et salus nostra in tempore tribulationis. A voce angeli fugerunt populi, et ab exaltatione tua dispersæ sunt Gentes. Et congregabuntur spolia vestra sicut colligitur bruchus, velut cum fossæ plenæ fuerint de eo. Magnificatus est Dominus, quoniam habitavit in excelso: implevit Sion judicio et justitia. Et erit fides in temporibus tuis: divitiæ salutis sapientia et scientia: timor Domini ipse est thesaurus ejus. Conterriti sunt in Sion peccatores: possedit tremor hypocritas. Quis poterit habitare de vobis cum igne devorante? quis habitabit ex vobis cum ardoribus sempiternis? Qui ambulat in justitiis, et loquitur veritatem, qui projicit avaritiam ex calumnia, et excutit manus suas ab omni munere, qui obturat aures suas ne audiat sanguinem, et claudit oculos suos ne videat malum. Iste in excelsis habitabit, muni-

O Lord, have mercy on us: for we have waited for thee: be thou our arm in the morning, and our salvation in the time of trouble. At the voice of the angel the people fled, and at the lifting up thyself the nations are scattered. And your spoils shall be gathered together as the locusts are gathered, as when the ditches are full of them. The Lord is magnified, for he hath dwelt on high: he hath filled Sion with judgement and justice. And there shall be faith in thy times, riches of salvation, wisdom and knowledge: the fear of the Lord is his treasure. The sinners in Sion are afraid: trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? which of you shall dwell with everlasting burning? He that walketh in justices, and speaketh truth, that casteth away avarice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood, and shutteth his eyes

menta saxorum sublimitas ejus: panis ei datus est, aquæ ejus fideles sunt. Regem in decore suo videbunt oculi ejus: cernent terram de longe.

that he may see no evil. He shall dwell on high, the fortifications of rocks shall be his highness: bread is given him, his waters are sure. His eyes shall see the king in his beauty; they shall see the land far off.

Happy he whose eyes shall thus contemplate the new-born King in the sweet majesty of His love and His humility! He shall be so taken with this His beauty, that the earth, with all its magnificence, shall appear as nothing in his eyes. The only thing he will care to look upon, will be the Child laid in a manger, and wrapped in swaddling clothes. But, that we may have this happiness of closely contemplating the divine King who is coming to us, that we may merit to enter His court, we must do as the prophet bids us: we must *walk in justice, and speak truth.* Let us listen to the pious Rabanus Maurus, who expresses this, with much unction, in his first sermon on preparation for the feast of Christmas: 'If at all times it behoves us to be adorned with the comeliness of good works, we should be so, with an especial care, on the day of our Saviour's birth. Consider within yourselves, my brethren, what you would do, were a king, or prince, to invite you to come to celebrate his birthday. Your garments would be as new, as elegant, even as magnificent, as you could procure them, for you would think it an insult to him who invited you, were you to appear before him with anything upon you that was torn, or poor, or unclean. Show a like solicitude on the occasion of the coming feast: and let your souls, beautified with the several ornaments of virtue, go forth to their King. He loves the pearls of simplicity, and the flowers of chaste sobriety: wear them therefore. Let your consciences be composed in a holy

calm, now that the solemn feast of Jesus' Nativity is so close upon us. Assist at it lovely in your chastity, gorgeous in your charity, beauteous by your almsdeeds, brilliant with justice and humility, and, above all, radiant in the love of God. If the Lord Jesus shall see you thus when you keep His feast, believe me, He will do more than visit your souls; He will treat you with such familiarity, that He will choose them for His favourite abode, and there He will dwell for ever, as it is written: Behold! I will come, and I will dwell with them and they shall be my people, and I will be their God.' Christians, you have no time to lose: quickly prepare yourselves for this great visit. Let sinners be converted and become just: let the just become more just; let the holy become more holy, for He that is coming is the Lord our God, and none else.

PROSE FOR THE TIME OF ADVENT

(Composed in the eleventh century, and taken from the ancient Roman-French missals)

Jubilemus omnes una, Deo nostro qui creavit omnia;
Per quem condita sunt sæcula;
Cœlum quod plurima luce coruscat, et diversa sidera;

Sol mundi schema, noctium decus luna, cunctaque splendentia;

Mare, solum, alta, plana, et profunda flumina;

Aeris ampla spatia: quæ discurrunt aves, venti atque pluvia.

Hæc simul cuncta tibi soli Deo Patri militant.

Let us sing together to our God, who created all things;
By whom all ages were made;
The firmament, which shines with much light, and the countless stars;

The sun, the ornament of the world; the moon, which is the night's beauty; and all shining things;

The sea, the land, the hills, the plains, and the deep rivers;

The wide space of the air, through which float birds, and winds, and rain;

All these obey thee alone, O God, as their Maker and King.

Nunc et in ævum, sine fine per sæcula :

Laus eorum tua gloria :

Qui pro salute nostra Prolem unicam,

Pati in terra misisti sine culpa, sed ob nostra delicta.

Te, sancta Trinitas, precamur, ut corpora nostra et corda regas et protegas, et dones peccatorum veniam. Amen.

Now and evermore, for endless ages :

Their praise is thy glory ;

Who for our salvation didst send thine only-begotten Son,

In whom could be no sin, to suffer on earth for our sins.

We beseech thee, O holy Trinity, to govern and protect our souls and bodies, and grant us forgiveness of our sins. Amen.

PRAYER FROM THE AMBROSIAN MISSAL

(*Second Sunday of Advent*, Præfatio)

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum : cujus Incarnatione salus facta est mundi, et Passione redemptio procurata est hominis procreati. Ipse nos, quæsumus, ad æternum perducat præmium, qui redemit nos de tenebris infernorum : justificetque in adventu secundo, qui nos redemit in primo : quatenus illius nos a malis omnibus defendat sublimitas, cujus nos ad vitam erexit humilitas.

It is truly meet and just, right and available to salvation, that we should always and in all places, give thanks to thee, O holy Lord, almighty Father, eternal God, through Christ our Lord : by whose Incarnation has been wrought the salvation of the world, and by whose Passion has been purchased the redemption of his creature man. Grant, we beseech thee, that he, who redeemed us from the dark prison of hell, may lead us to the rewards which are eternal ; and justify us in his second coming, who redeemed us in the first : that thus, he, whose humility exalted us unto life, may by his most high majesty shield us from all evil.

FRIDAY

IN EMBER WEEK

Prope est jam Dominus; venite, adoremus.

The Lord is now nigh; come, let us adore.

The Church does not read anything from the prophet Isaias to-day; she merely gives, in the Office of Matins, a sentence of that chapter of St. Luke's Gospel, which relates the mystery of our Lady's Visitation: and to this she subjoins a fragment of St. Ambrose's homily upon that passage. The considerations and affections with which this important event of our Lady's life ought to inspire the faithful, will be given further on in the proper of the saints.

The Station for to-day is in the church of the Holy Apostles, which many suppose to have been first built by Constantine. The glorious bodies of the two holy apostles Philip and James the Less, lie buried under the altar, awaiting the second coming of Him who chose them as His co-operators in the work of the first, and who will give them, on the last day, to sit upon thrones near His own, judging the twelve tribes of Israel.[1]

That we may better conform to the intentions of our holy mother the Church, who offers to our contemplation the Visitation of the blessed Virgin, let us recite the following hymn, composed in honour of this mystery during the ages of faith.

A PROSE IN HONOUR OF THE BLESSED VIRGIN

(*Taken from the ancient Roman-French missals*)

Ave, Verbi Dei parens,
Virginis humilitas.
Ave, omni nodo carens,
Humilis virginitas.

Hail, Mother of the divine Word! Hail, most humble and most spotless Virgin!

[1] St. Matt. xix. 28.

Gaude, quæ sic gravidaris
Nec gravaris Filio :
Gaude quæ sic oneraris
Onere gratissimo.

Salve, Jesse stirpe orta
Virgula fructifera.
Salve, clausa templi porta,
Soli Deo pervia.

Plaude, vellus Gedeonis,
Rore madens Pneumatis.
Plaude, pellis Salomonis,
Pulchrior præ cæteris.

Vale, Jacob micans stella,
Circumlustrans maria.
Vale consignata cella,
Rubus in vi flammea.

Euge, sole quod amicta
Solem gignis stellula.
Euge, quod sis prælecta,
Scala cœli fulgida.

Pange, aurora consurgens
Luce novi sideris ;
Pange, arca trina ferens
Charismata miseris.

Eia ! magnificat tua
Jesum Christum anima ;
Eia ! tecum ut laudemus
Ora, dulcis Maria. Amen.

Rejoice, thou Mother of a Son who supports thee ! Rejoice, thy burden is a burden most sweet to bear !

Hail, branch of Jesse, Fruit-bearing branch ! Hail gate of the temple, closed to all but God !

Be glad, thou fleece of Gedeon, full of the dew of the holy Spirit ! Be glad, thou tent of Solomon, of all the first in beauty !

Hail, shining star of Jacob, lighting up the sea ! Hail, thou sealed-up sanctuary, thou burning bush !

What bliss is thine, that thou the humble star shouldst be clad with the Sun, and then bring forth the Sun ! What bliss is thine, that thou shouldst be elected the bright ladder reaching up to heaven !

Sing to thy God, thou aurora rising in the light of the new Star ! Sing, thou ark of the covenant, bearing unto us sinners thy three treasures.

Oh ! let thy soul magnify Jesus ! and oh ! sweet Mary, pray that, with thee, we too may magnify him. Amen.

PRAYER FROM THE GALLICAN SACRAMENTARY

(*In Adventu Domini*, Collect)

Purifica, Domine Deus, Pater omnipotens, pectorum arcana nostrorum, cunctasque propitius maculas ablue peccatorum : ac præsta, Domine, ut benedictione pietatis tuæ a nostris criminibus mundati, metuendum terribilemque adventum Domini nostri Jesu Christi exspectemus interriti.

O Lord God, Father almighty, purify the recesses of our heart, and mercifully wash away all the stains of our sins ; and grant, O Lord, that, cleansed from our sins by thy merciful blessing, we may await in confidence the dread and terrible coming of our Lord Jesus Christ.

SATURDAY

IN EMBER WEEK

Prope est jam Dominus; venite adoremus. The Lord is now nigh: come, let us adore.

The lessons from the prophet Isaias are interrupted to-day also; and a homily on the Gospel of the Mass is read in their place. As this Gospel is repeated to-morrow, in the Mass of the fourth Sunday of Advent, we will, for the present, omit it, and be satisfied with mentioning the reason of the same Gospel being assigned to the two days.

The primitive custom, in the Roman Church, was to hold ordinations in the night between Saturday and Sunday, just as Baptism was administered to the catechumens in the night between Holy Saturday and Easter Sunday. The ceremony took place towards midnight, and Sunday morning was always far advanced before the termination; so that the Mass of ordination was considered as the Mass of Sunday itself. Later on, discipline relaxed, and these severe vigils were given up; the ordination Mass, like that of Holy Saturday, was anticipated; and, as the fourth Sunday of Advent and the second of Lent had not hitherto had a proper Gospel, since they had not had a proper Mass, it was settled, about the tenth or eleventh century, that the Gospel of the Mass of ordinations should be repeated in the special Mass of the two Sundays in question.

The Station is at St. Peter's on account of the ordinations. This basilica was always one of the largest of the city of Rome, and was therefore the best suited for the great concourse of people.

Let us honour Mary upon this day of the week, which is consecrated to her; let us borrow a canticle from the oriental Church, ever profuse in its praise of the Mother of God.

HYMN TAKEN FROM THE ANTHOLOGY OF THE GREEKS

(*December* 15)

Ut thronus purpuriformis Creatorem fers; ut animatus thalamus regem circumdas, Deo gratissima.

Virga virtutis germinasti Christum in quo stabilimur; te enim figurabat virga Aaron, olim germinans inculta; casta columba, semper Virgo.

Hymnificare modum superadmirabilem, et omnem sensum superantem extraordinariæ tuæ graviditatis nesciunt omnium hominum catervæ; omnem enim mentem et cogitationem prætergreditur, ac intelligentias, omnium et verborum virtutem.

Miraculum inenarrabile conceptionis atque immemorandum gestationis tuæ prodigium videns Isaias, divina voce clamabat: Spiritus sanctus supervenit in te, Dei Mater! rubum te servans ut olim incombustum; et ideo cum angelo clamamus: Gaude, Dei tabernaculum.

As a royal throne, thou carriest the Creator; as a living couch, thou encirclest the King, O creature most dear to God:

Branch most vigorous, thou didst bud forth the Christ on whom we lean and are supported; for Aaron's branch, which, of old, budded unplanted, was a type of thee, thou chaste dove, and ever a Virgin.

To sing the more than wonderful manner of thy extraordinary and incomprehensible maternity, is above the power of all the choirs of men: for no mind, no thought, no understanding, no words, can reach the mystery.

Isaias, seeing the unspeakable miracle, the ineffable miracle of thy maternity, spoke thus divinely: The holy Spirit hath come upon thee, O Mother of God! preserving thee, as heretofore he kept entire the burning bush: and, therefore, we cry out with the angel: Rejoice, O thou tabernacle of God!

PRAYER FROM THE MOZARABIC MISSAL

(*Fifth Sunday of Advent,* Illatio)

Dignum et justum est nos tibi gratias agere, Domine sancte, Pater æterne, omnipotens Deus, per Jesum Christum Filium tuum Dominum nostrum. Ejus incarnatio salus facta est mundi, et passio exstitit redemptio hominis procreati. Ipse igitur nos, omnipotens Pater, quæsumus, perducat ad præmium, qui redemit de tenebris infernorum. Ipse carnem nostram a delictis emaculet, qui eam suscepit ex Virgine. Ipse nos læsos tuæ restituat majestati, qui nos tibi per sanguinem suum reconciliavit. Ipse nos secundi adventus examinatione justificet, qui in primo contulit donum gratiæ suæ. Ipse ad judicandum veniat mitis, qui olim apparuit humilis. Ipse in judicium ostendatur nobis mitissimus, qui dudum venit occultus.

It is meet and just that we give thee thanks, O holy Lord, eternal Father, almighty God, through Jesus Christ thy Son our Lord. His Incarnation was the salvation of the world, and his Passion the redemption of his creature man. Therefore we beseech thee, O almighty Father, may he lead us to heaven, who purchased us from dark hell. May he cleanse our flesh from its sins, who took to himself that flesh from the Virgin. May he again bring us from our treason to fidelity, who reconciled us to thee by his Blood. May he make and find us just in the judgement of his second coming, who conferred upon us the gift of his grace in the first. May he come to judge us in meekness, who heretofore came in humility to dwell with us. May he show himself in gentlest meekness when he judges us, who heretofore hid himself in deepest humility when he redeemed us.

THE FOURTH SUNDAY OF ADVENT

(If this Sunday fall on December 24, *it is omitted, and in its place is said the Office of Christmas Eve, which is given in the proper of the saints, December* 24, *page* 506.)

We have now entered into the week which immediately precedes the birth of the Messias. That long-desired coming might be even to-morrow; and at furthest, that is, when Advent is as long as it can be, the beautiful feast is only seven days from us. So that the Church now counts the hours; she watches day and night, and since December 17 her Offices have assumed an unusual solemnity. At Lauds, she varies the antiphons each day; and at Vespers, in order to express the impatience of her desires for her Jesus, she makes use of the most vehement exclamations to the Messias, in which she each day gives Him a magnificent title, borrowed from the language of the prophets.

To-day,[1] she makes a last effort to stir up the devotion of her children. She leads them to the desert; she shows them John the Baptist, upon whose mission she instructed them on the third Sunday. The voice of the austere Precursor resounds through the wilderness, and penetrates even into the cities. It preaches penance, and the obligation men are under of preparing by self-purification for the coming of Christ. Let us retire from the world during these next few days; or if that may not be by reason of our external duties, let us retire into the quiet of our

[1] The fourth Sunday of Advent is called *Rorate*, from the Introit; but more frequently, *Canite tuba*, which are the first words of the first responsory of Matins, and of the first antiphon of Lauds and Vespers.

own hearts and confess our iniquities, as did those true Israelites, who came, full of compunction and of faith in the Messias, to the Baptist, there to make perfect their preparation for worthily receiving the Redeemer on the day of His appearing to the world.

See, then, with what redoubled earnestness the Church, before opening the book of her great prophet, repeats her invitatory:

Prope est jam Dominus; venite, adoremus.

The Lord is now nigh; come, let us adore.

De Isaia Propheta.

Cap. xxxv.

Lætabitur deserta et invia, et exsultabit solitudo, et florebit quasi lilium. Germinans germinabit, et exsultabit lætabunda et laudans; gloria Libani data est ei, decor Carmeli et Saron. Ipsi videbunt gloriam Domini, et decorem Dei nostri. Confortate manus dissolutas, et genua debilia roborate. Dicite pusillanimis: Confortamini, et nolite timere. Ecce Deus vester ultionem adducet retributionis: Deus ipse veniet et salvabit vos. Tunc aperientur oculi cæcorum, et aures surdorum patebunt. Tunc saliet sicut cervus claudus, et aperta erit lingua mutorum: quia scissæ sunt in deserto aquæ, et torrentes in solitudine. Et quæ erat arida, erit in stagnum, et sitiens in fontes aquarum. In cubilibus, in quibus prius dracones habitabant, orietur viror calami et junci. Et erit ibi semita et via, et via sancta vocabitur, non transibit per eam pollu-

From the Prophet Isaias.

Ch. xxxv.

The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise; the glory of Libanus is given to it, the beauty of Carmel and Saron. They shall see the glory of the Lord, and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint-hearted: Take courage, and fear not. Behold your God will bring the revenge of recompense: God himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land, shall become a pool, and the thirsty

tus ; et hæc erit vobis directa via, ita ut stulti non errent per eam. Non erit ibi leo, et mala bestia non ascendet per eam, nec invenietur ibi : et ambulabunt qui liberati fuerint. Et redempti a Domino convertentur, et venient in Sion cum laude, et lætitia sempiterna super caput eorum ; gaudium et lætitiam obtinebunt, et fugiet dolor et gemitus.

land springs of water. In the dens where dragons dwelt before shall rise up the verdure of the reed and the bulrush. And a path and a way shall be there, and it shall be called the holy way : the unclean shall not pass over it ; and this shall be unto you a straight way, so that fools shall not err therein. No lion shall be there, nor shall any mischievous beast go up by it, nor be found there : but they shall walk there, that shall be delivered. And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads : they shall obtain joy and gladness, and sorrow and mourning shall flee away.

Oh, the joy of Thy coming, dear Jesus ! How great it must needs be, when the prophecy says it shall be like an everlasting crown upon our heads. And could it be otherwise ? The very desert is to flourish as a lily, and living waters are to gush forth out of the parched land, because their God is coming. Come, O Jesus, come quickly, and give us of that water, which flows from Thy sacred Heart, and which the Samaritan woman, the type of us sinners, asked of Thee with such earnest entreaty. This water is Thy grace ; let it rain upon our parched souls, and they too will flourish ; let it quench our thirst, and we will run in the way of Thy precepts and examples. Thou, O Jesus, art our *way*, our path, to God ; and Thou art Thyself God ; Thou art, therefore, both our way and the term to which our way leads us. We had lost our way ; we had gone astray as lost sheep : how great Thy love to come thus in

search of us! To teach us the way to heaven, Thou hast deigned to come down from heaven, and then tread with us the road which leads to it. No! there shall be no more weak hands, nor feeble knees, nor faint hearts; for we know that it is in love that Thou art coming to us. There is but one thing which makes us sad: our preparation is not complete. We have some ties still to break; help us to do it, O Saviour of mankind! We desire to obey the voice of Thy Precursor, and make plain those rugged paths, which would prevent Thy coming into our hearts, O divine Infant! Give us to be baptized in the Baptism of the waters of penance; Thou wilt soon follow, baptizing us in the Holy Ghost and love.

MASS

The prophet has made us thirst for that clear cool fountain, which he tells us is to spring up on the coming of the Messias; let us ask, together with the Church, for the Dew which will give new life to our hearts, and for the Rain which will make them fruitful.

INTROIT

Rorate cœli desuper, et nubes pluant Justum: aperiatur terra, et germinet Salvatorem.

Ps. Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. *V.* Gloria Patri. Rorate.

Drop down Dew, ye heavens, from above, and let the clouds rain the Just One: let the earth be opened and bud forth a Saviour.

Ps. The heavens show forth the glory of God: and the firmament declareth the works of his hands. *V.* Glory, &c. Drop down, &c.

In the Collect, the Church implores God to hasten the time of His coming to her assistance; she fears lest her sins might keep her Spouse from visiting her; she, therefore, prays that this obstacle may be removed by His mercy.

COLLECT

Excita, quæsumus, Domine, potentiam tuam, et veni, et magna nobis virtute succurre: ut per auxilium gratiæ tuæ quod nostra peccata præpediunt, indulgentia tuæ propitiationis acceleret. Qui vivis et regnas.

Exert, we beseech thee, O Lord, thy power and come, and succour us by thy great might: that by the assistance of thy grace, thy indulgent mercy may hasten what is delayed by our sins; who livest and reignest God, world without end.

The other Collects of the blessed Virgin, against the persecutors of the Church, and for the Pope, are given in the Mass of the first Sunday of Advent, page 128.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

1. *Cap.* iv.

Fratres, sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei. Hic jam quæritur inter dispensatores ut fidelis quis inveniatur. Mihi autem pro minimo est ut a vobis judicer, aut ab humano die: sed neque meipsum judico. Nihil enim mihi conscius sum: sed non in hoc justificatus sum: qui autem judicat me Dominus est. Itaque nolite ante tempus judicare, quoadusque veniat Dominus: qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium: et tunc laus erit unicuique a Deo.

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

1. *Ch.* iv.

Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet I am not hereby justified: but he that judgeth me is the Lord. Therefore judge not before the time, until the Lord come: who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

The Church here reminds the people of the dignity of the Christian priesthood. The occasion is an appropriate one, as the ordinations were held yesterday. She also brings before her sacred ministers the obligation they have contracted of being faithful to the duties imposed upon them. But let not the flock judge their pastor; since all, both priest and people, are living in expectation of the day of our Saviour's coming; not only of that second one, for which we are now preparing, but also of that last coming which will be as terrible as the other two are dear to the hearts of men. After having spoken these words of stern admonition, the Church resumes the expressions of her hope and her entreaties for the speedy coming of her Spouse.

GRADUAL

Prope est Dominus omnibus invocantibus eum, omnibus qui invocant eum in veritate.

V. Laudem Domini loquetur os meum: et benedicat omnis caro nomen sanctum ejus.

Alleluia, alleluia.

V. Veni, Domine, et noli tardare: relaxa facinora plebi tuæ Israël. Alleluia.

The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

V. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name.

Alleluia, alleluia.

V. Come, O Lord, and delay not: release thy people Israel from their sins. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. iii.

Anno quintodecimo imperii Tiberii Cæsaris, procurante Pontio Pilato Judæam, tetrarcha autem Galilææ Herode,

Sequel of the holy Gospel according to Luke.

Ch. iii.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and

Philippo autem fratre ejus tetrarcha Iturææ, et Trachonitidis regionis, et Lysania Abilinæ tetrarcha, sub principibus sacerdotum Anna et Caipha: factum est verbum Domini super Joannem Zachariæ filium in deserto. Et venit in omnem regionem Jordanis, prædicans baptismum pœnitentiæ in remissionem peccatorum; sicut scriptum est in libro sermonum Isaiæ prophetæ: Vox clamantis in deserto: Parate viam Domini: rectas facite semitas ejus: omnis vallis implebitur, et omnis mons et collis humiliabitur: et erunt prava in directa, et aspera in vias planas: et videbit omnis caro salutare Dei.

Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas, the word of the Lord came to John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of pênance for the remission of sins: as it was written in the book of the words of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make straight his paths: every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

Thou art nigh, O Lord, for the inheritance of Thy people has passed into the hands of the Gentiles, and the land which Thou didst promise to Abraham is now but a province of that vast empire, to which Thine own is to succeed. The oracles of the prophets are being rapidly fulfilled, each in its turn; the prediction of Jacob himself has been accomplished: the sceptre is taken from Juda. Everything is ready for Thy coming, O Jesus! Thus it is that Thou renewest the face of the earth; deign also, I beseech Thee, to renew my heart, and give me courage during these last few hours of my preparation for receiving Thee. I feel the need I have of withdrawing into solitude, of receiving the baptism of penance, of making straight all my ways: O divine Saviour, let

all this be done in me, that so my joy may be full on the day of Thy coming.

During the Offertory, the Church salutes the ever glorious Virgin, in whose chaste womb is still concealed the Saviour of the world. Give us, O Mary, this God, who fills thee with Himself and His grace. The Lord is with thee, O incomparable Mother! but the happy hour is rapidly advancing when He will also be with us; for His name is *Emmanuel*.

OFFERTORY

Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.	Hail, Mary, full of grace: the Lord is with thee: Blessed art thou among women, and blessed is the fruit of thy womb.

SECRET

Sacrificiis præsentibus, quæsumus, Domine, placatus intende: ut et devotioni nostræ proficiant, et saluti. Per Dominum.	Hear us, O Lord, we beseech thee, and being appeased by these offerings, grant they may increase our devotion, and advance our salvation. Through, &c.

The other Secrets as on the first Sunday, page 132.

During the Communion, the Church, now filled with the God who has just come into her, borrows the words of Isaias, wherewith to celebrate the praise of the Virgin Mother. The same words apply also to the Church herself, since that same God, who made Mary His tabernacle, has this instant visited her.

COMMUNION

Ecce Virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel.	Behold a Virgin shall conceive, and bear a Son: and his name shall be called Emmanuel.

POSTCOMMUNION

Sumptis muneribus, quæsumus, Domine: ut cum frequentatione mysterii crescat nostræ salutis effectus. Per Dominum.

Having received what has been offered to thee, O Lord, grant, we beseech thee, that the more frequently we partake of these sacred mysteries, the more our devotion may increase. Through, &c.

The other Postcommunions as on the first Sunday, page 134.

VESPERS

(If this Sunday be Christmas Eve, the following antiphons are not sung, as the Vespers are of Christmas, which are given in the next volume.)

1. ANT. Canite tuba in Sion, quia prope est dies Domini: ecce veniet ad salvandum nos, alleluia, alleluia.

2. ANT. Ecce veniet desideratus cunctis Gentibus: et replebitur gloria domus Domini, alleluia.

3. ANT. Erunt prava in directa, et aspera in vias planas: veni, Domine, et noli tardare, alleluia.

4. ANT. Dominus veniet, occurrite illi, dicentes: Magnum principium, et regni ejus non erit finis; Deus, Fortis, Dominator, Princeps pacis, alleluia, alleluia.

5. ANT. Omnipotens sermo tuus, Domine, a regalibus sedibus veniet, alleluia.

1. ANT. Sound the trumpet in Sion, for the day of the Lord is nigh: Behold he will come to save us, alleluia, alleluia.

2. ANT. Lo! the Desired of all nations will come: and the house of the Lord shall be filled with glory, alleluia.

3. ANT. The crooked ways shall be made straight, and the rough smooth: come, O Lord, and delay not, alleluia.

4. ANT. The Lord will come, go, meet him and say: Great is his empire, and his reign shall have no end; he is God, the Mighty, the Ruler, and Prince of peace, alleluia, alleluia.

5. ANT. Thy almighty word, O Lord, shall come from thy royal throne, alleluia.

CAPITULUM

Fratres, sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei. Hic jam quæritur inter dispensatores ut fidelis quis inveniatur.

Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God; here now it is required amongst the dispensers, that a man be found faithful.

The hymn *Creator alme siderum*, the verse *Rorate* and the canticle *Magnificat*, are given on pages 107 and 109.

The Great Antiphon which is marked for the day of December on which this Sunday falls, is sung at the Magnificat. *The Great Antiphons are given in the proper of the saints* (*pages* 483-504).

OREMUS

Excita, quæsumus, Domine, potentiam tuam, et veni, et magna nobis virtute succurre: ut per auxilium gratiæ tuæ quod nostra peccata præpediunt, indulgentia tuæ propitiationis acceleret. Qui vivis et regnas.

LET US PRAY

Exert, we beseech thee, O Lord, thy power and come, and succour us by thy great might: that by the assistance of thy grace, thy indulgent mercy may hasten what is delayed by our sins; who livest and reignest, &c.

MONDAY

OF THE FOURTH WEEK OF ADVENT

Prope est jam Dominus: venite adoremus.

The Lord is now nigh: come, let us adore.

De Isaia Propheta.

Cap. xli.

From the Prophet Isaias.

Ch. xli.

Et tu Israël, serve meus, Jacob quem elegi, semen Abraham amici mei; in quo apprehendi te ab extremis terræ, et a longinquis ejus vocavi te, et dixi tibi: Servus meus es tu, elegi te, et non abjeci te. Ne timeas, quia ego tecum sum: ne declines, quia ego Deus tuus: confortavi te, et auxiliatus sum tibi, et suscepit te dextera Justi mei. Ecce confundentur et erubescent omnes qui pugnant adversum te: erunt quasi non sint, et peribunt viri qui contradicunt tibi. Quæres eos, et non invenies, viros rebelles tuos; erunt quasi non sint, et veluti consumptio homines bellantes adversum te: quia ego Dominus Deus tuus apprehendens manum tuam, dicensque tibi: Ne timeas, ego adjuvi te. Noli timere, vermis Jacob, qui mortui estis ex Israel: ego auxiliatus sum tibi, dicit Dominus, et redemptor tuus Sanctus Israël. Ego posui te quasi plaustrum triturans novum, habens rostra serrantia: tri-

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend; in whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away. Fear not, for I am with thee; turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just One hath upheld thee. Behold all that fight against thee shall be confounded and ashamed: they shall be as nothing, and the men shall perish that strive against thee. Thou shalt seek them, and shalt not find the men that resist thee: they shall be as nothing, and as a thing consumed the men that war against thee: for I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee. Fear not, thou worm of Jacob, you that are dead of Israel: I have

turabis montes, et comminues, et colles quasi pulverem pones. Ventilabis eos, et ventus tollet, et turbo disperget eos: et tu exsultabis in Domino, in Sancto Israël lætaberis.

helped thee, saith the Lord, and thy Redeemer, the holy One of Israel. I have made thee as a new thrashing wain with teeth like a saw: thou shalt thrash the mountains, and break them in pieces: and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, in the holy One of Israel thou shalt be joyful.

It is thus Thou raisest us up from our abject lowliness, O eternal Son of the Father! It is thus Thou consolest us under the fear we so justly feel by reason of our sins. Thou sayest to us: *Israel, my servant! Jacob, whom I have chosen! seed of Abraham, in whom I have called thee from the remote parts of the earth! fear not, for I am with thee.* But, O divine Word, how low Thou hast had to come, that Thou mightest be thus with us! We could never have come to Thee, for between us and Thee there was fixed an immense chaos. Nay, we had not so much as the desire to see Thee, so dull of heart had sin made us: and had we desired it, our eyes could never have borne the splendour of Thy majesty. Then it was, that Thou didst descend to us in person, yet so that our weakness could look fixedly upon Thee, because veiled under the cloud of Thy Humanity. 'Who could doubt,' says St. Bernard,[1] 'of there being some great cause pending, seeing that so great a Majesty deigned to come down, from so far off, into so unworthy a place? Oh yes, there is some great thing at stake, for the mercy is great, and the commiseration is extreme, and the charity is abundant. And why, think you, did He come? He came from

[1] First sermon of Advent.

the mountain to seek the hundredth sheep that was lost. O wonderful condescension, a God seeking! O wonderful worth of man, that he should be sought by God! If man should therefore boast, he is surely not unwise; for he boasts not for aught that he sees in himself as of himself, but for his very Maker making such account of him. All the riches and all the glory of the world, and all that men covet in it, all is less than his glory, nay, is nothing, when compared to it. What is man, O Lord, that Thou shouldst magnify him? or why dost Thou set Thy Heart upon him?'[1] Delay not, then, good Shepherd! show Thyself to Thy sheep. Thou knowest them; not only hast Thou seen them from heaven, Thou also lookest on them with love, from the womb of Mary where Thou still art concealed. They also wish to know Thee; they are impatient to behold Thy divine features, to hear Thy voice and to follow Thee to the pastures that Thou hast promised them.

HYMN FOR THE TIME OF ADVENT

(*Composed by St. Ambrose. It is in the Ambrosian breviary for the sixth Sunday of Advent*)

Mysterium Ecclesiæ,
Hymnum Christo referimus,
Quem genuit Puerpera
Verbum Patris in filio.

It is a mystery of the Church, it is a hymn that we sing to Christ, the Word of the Father, become the Son of a Virgin.

Sola in sexu fœmina
Electa es in sæculo:
Et meruisti Dominum
Sancto portare in utero.

Among women, thou alone, O Mary! wast chosen in this world, and wast made worthy to carry in thy holy womb him who is thy Lord.

Mysterium hoc magnum est;
Mariæ quod concessum est,
Ut Deum per quem omnia
Ex se videret prodire.

This is a great mystery, that is given to Mary: that she should see the God, who created all things, become her own Child!

[1] Job vii. 17.

Vere gratia plena es,
Et gloriosa permanes,
Quia ex te natus est Christus
Per quem facta sunt omnia.

Rogemus ergo, populi,
Dei Matrem et Virginem,
Ut ipsa nobis impetret,
Pacem et indulgentiam.

Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

Amen.

How truly art thou full of grace, ever glorious Virgin! for of thee is born the Christ, by whom all things were made.

Come then, ye people, let us pray to the Virgin Mother of God, that she would obtain for us peace and indulgent mercy.

Glory be to thee, O Lord, who wast born of the Virgin! and to the Father and the Holy Ghost, for everlasting ages.

Amen.

PRAYER FROM THE AMBROSIAN MISSAL

(In the Mass of the fifth Sunday of Advent)

Deus, qui hominem delapsum in mortem conspiciens, unigeniti Filii tui adventu redimere voluisti; præsta, quæsumus, ut, qui ejus gloriosam Incarnationem fatentur, ipsius etiam Redemptoris consortia mereantur. Qui tecum vivit et regnat in sæcula sæculorum. Amen.

O God, who, seeing man fallen a prey to death, didst resolve to redeem him by the coming of thine only-begotten Son; grant, we beseech thee, that they who confess his glorious Resurrection, may deserve to be for ever with their Redeemer. Who, with thee, liveth and reigneth for ever. Amen.

TUESDAY

OF THE FOURTH WEEK OF ADVENT

Prope est jam Dominus: venite, adoremus.

De Isaia Propheta.

Cap. xlii.

Ecce servus meus, suscipiam eum, electus meus, complacuit sibi in illo anima mea: dedi spiritum meum super eum, judicium Gentibus proferet. Non clamabit, neque accipiet personam, nec audietur vox ejus foris. Calamum quassatum non conteret, et linum fumigans non exstinguet: in veritate educet judicium. Non erit tristis, neque turbulentus, donec ponat in terra judicium: et legem ejus insulæ expectabunt. Hæc dicit Dominus Deus creans cœlos, et extendens eos: firmans terram, et quæ germinant ex ea: dans flatum populo qui est super eam, et spiritum calcantibus eam. Ego Dominus vocavi te in justitia, et apprehendi manum tuam, et servavi te. Et dedi te in fœdus populi, in lucem Gentium: ut aperires oculos cæcorum, et educeres de conclusione vinctum, de domo carceris sedentes in tenebris.

The Lord is now nigh; come, let us adore.

From the Prophet Isaias.

Ch. xlii.

Behold my servant, I will uphold him; my elect, my soul delighteth in him; I have given my spirit upon him, he shall bring forth judgement to the Gentiles. He shall not cry, nor have respect to person, neither shall his voice be heard abroad. The bruised reed he shall not break, and the smoking flax he shall not quench: he shall bring forth judgement unto truth. He shall not be sad, nor troublesome, till he set judgement in the earth: and the islands shall wait for his law. Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon. I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles: that thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house.

How sweet and peaceful is Thy entrance into this world, O Jesus! Thy voice is not heard giving its commands; and Thy hands, the hands of a yet unborn Babe, seem too weak to break the *reed*, so frail, that a breath would break it. What is it Thou hast come to do in this first coming? Thy heavenly Father tells us by the prophet. Thou art coming that Thou mayst be the pledge of a covenant between heaven and earth. O divine Infant! Son of God, and yet Son of man, blessed be Thy coming among us! Thy crib will be the ark which will save us; and when Thou walkest on our earth, it will be to give us light, and set us free from our *prison-house* of darkness. It is just, therefore, that we should rise and meet Thee on Thy approach, seeing that Thou hast come all this way to us. 'If the sick man cannot go out some distance to meet so great a Physician,' says St. Bernard, 'let him, at least, make an effort to raise his head and turn towards Him as He enters. It is not required of thee, O man! to pass the seas, or ascend the clouds, or cross the Alps. The way that is shown unto thee is not a long one; go as far as thine own self, and there meet thy God: for the word is nigh thee, even in thy mouth, and in thy heart.[1] Meet Him at least at thy heart's compunction, and thy mouth's confession, that thou mayst at least go out of the filth of thy guilty conscience, for into that thou surely never wouldst make the author of purity enter!'[2] Glory, then, be to Thee, O Jesus, for sparing the broken reed, that so it may regain its verdure and strength on the banks of the stream of which Thou art the source! Glory be to Thee, for having checked the breath of Thy almighty justice, and so cherishing the last spark left in the smoking flax, that it might burn up again, and give light at the Bridegroom's feast.

[1] Rom. x. 8. [2] First sermon for Advent.

HYMN IN HONOUR OF THE BLESSED VIRGIN

(Composed by St. Peter Damian)

Terrena cuncta jubilent,
Astra laudibus intonent,
Virginis ante thalamum,
Laudes alternent dramatum.

Hæc Virgo Verbo gravida,
Fit paradisi janua;
Quæ Deum mundo reddidit,
Cœlum nobis aperuit.

Felix ista Puerpera,
Evæ lege liberrima,
Concepit sine masculo,
Peperit absque gemitu.

Dives Mariæ gremium!
Mundi gestavit pretium,
Quo gloriamur redimi
Soluti jugo debiti.

Quam Patris implet Filius,
Sanctus obumbrat Spiritus
Cœlum fiunt castissima
Sacræ puellæ viscera.

Sit tibi laus, Altissime,
Qui natus es ex Virgine;
Sit honor ineffabilis
Patri, sanctoque Flamini.

Amen.

May all earth and heaven be glad and resound with the praises which, in this double choir, are sung to the maternity of the Virgin.

Yea, this Virgin, Mother of the Word, is made the gate of heaven; she gave God to the world, and, by this, opened heaven to us.

This happy Mother of Jesus conceived him without humiliation, and bore him without a moan; such a Mother could not be under the law put on Eve.

O that rich treasury of Mary's womb! it held the price which purchased our redemption, setting us free from the yoke of our debt.

The Son of the eternal Father dwelt within her; the Holy Ghost overshadowed her; what is such a Virgin's womb but a new-made heaven?

To thee, Most High, who wast born of the Virgin, be praise! Honour ineffable be to the Father, and to the Holy Spirit.

Amen.

PRAYER FROM THE GALLICAN SACRAMENTARY

(*In Adventu Domini*, Oratio post Prophetiam)

Opifex lucis alme, plebis visitator immeritæ, qui illa prophetalium vaticiniorum oracula, quæ sæculis fuerunt

Benign Creator of the light, visiting an unworthy people! the oracles of the prophetic predictions, which

nuntiata, beati Joannis ore expleo, opere perficis, professione peragis; concede plebi supplici tibi sine formidine famulari; ut per viscera misericordiæ repleti scientia, veritate dirigi mereamur.

were announced in the past ages, thou didst fulfil by the mouth of John, thou didst perfect by his works, thou didst accomplish by his mission. Grant to thy people, making supplication to thee, to serve thee without fear; that, through the bowels of thy mercy, we, being filled with knowledge, may deserve to be directed by truth.

WEDNESDAY

OF THE FOURTH WEEK OF ADVENT

Prope est jam Dominus: venite, adoremus.

The Lord is now nigh: come, let us adore.

De Isaia Propheta.
Cap. li.

From the Prophet Isaias.
Ch. li.

Audite me, qui sequimini quod justum est, et quæritis Dominum: attendite ad petram unde excisi estis, et ad cavernam laci, de qua præcisi estis. Attendite ad Abraham patrem vestrum, et ad Saram, quæ peperit vos: quia unum vocavi eum, et benedixi ei, et multiplicavi eum. Consolabitur ergo Dominus Sion, et consolabitur omnes ruinas ejus, et ponet desertum ejus quasi delicias, et solitudinem ejus quasi hortum Domini. Gaudium et lætitia invenietur in ea, gratiarum actio, et vox laudis. Attendite ad me, populo meus, et tribus mea, me audite: quia lex a me exiet, et judicium meum in lucem populorum requiescet. Prope

Give ear to me, you that follow that which is just, and you that seek the Lord: look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out. Look unto Abraham your father and to Sara that bore you; for I called him alone, and blessed him, and multiplied him. The Lord therefore will comfort Sion, and will comfort all the ruins thereof, and he will make her desert as a place of pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of praise. Hearken unto me, O my people, and give ear to me, O my tribes: for

est Justus meus, egressus est Salvator meus, et brachia mea populos judicabunt: me insulæ expectabunt, et brachium meum sustinebunt. Levate in cœlum oculos vestros, et videte sub terra deorsum: quia cœli sicut fumus liquescent, et terra sicut vestimentum atteretur, et habitatores ejus sicut hæc interibunt: salus autem mea in sempiternum erit, et justitia mea non deficiet.

a law shall go forth from me, and my judgement shall rest to be a light of the nations. My just One is near at hand, my Saviour is gone forth, and my arms shall judge the people: the islands shall look for me, and shall patiently wait for my arm. Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke, and the earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner: but my salvation shall be for ever, and my justice shall not fail.

O Jesus, Thou Flower of the field, Thou Lily of the valley, Thy visit is to change our barren parched earth into a garden of delights! We had lost Eden and all its lovely magnificence, by our sins; and lo! Eden is restored to us; Thou art coming, that Thou mayst set it in our hearts. O heavenly plant, tree of life, transplanted from heaven to earth, Thou first takest root in Mary, that fruitful soil; and thence Thou wilt come to us, and we must be to Thee a grateful land, cherishing the divine seed and making it fructify. Let it be so, O divine Husbandman! who didst appear to Magdalene under the form of a gardener. Thou knowest how far are our hearts from being ready for Thy working in them. Move, and break, and water this land; the season is come; our hearts long to be fertile, and to have growing within them that exquisite Flower which makes the beauty of all heaven, and comes down to hide its splendour for a time here below. O Jesus! let our souls be fertile; let them be crowned with the flowers of virtue; let them become flowers growing around

Thee, O divine Flower, and forming to the heavenly Father a garden, which He may unite with that which He formed from all eternity. O Flower of heaven, Jesus! Thou art also the Dew, refresh us; Thou art the Sun, warm us; Thou art the fragrant Perfume, impart to us Thy sweetness; Thou art the sovereign Beauty, give us of Thy fair and ruddy bloom, and make us cluster round Thee in eternity, as a crown Thou hast wreathed to Thyself.

HYMN OF PREPARATION FOR CHRISTMAS

(*Composed by St. Ambrose. It is in the Ambrosian breviary for first Vespers of Christmas, and in the ancient Roman-French breviaries*)

Veni, Redemptor gentium,
Ostende partum Virginis;
Miretur omne sæculum,
Talis decet partus Deum.

Come, O Redeemer of mankind! reveal to us the Virgin's delivery: let all ages be in admiration: for what other birth would have been worthy of God?

Non ex virili semine,
Sed mystico spiramine,
Verbum Dei factum est caro
Fructusque ventris floruit.

Not of man, but of the Holy Ghost, was the Word of God made flesh, and the fruit of the womb ripened.

Alvus tumescit Virginis,
Claustra pudoris permanent,
Vexilla virtutum micant,
Versatur in templo Deus.

The Virgin has become Mother, and yet the Mother is still a Virgin. It is the banner of omnipotence which here shines; God has come into his temple.

Procedit e thalamo suo,
Pudoris aula regia,
Geminæ gigas substantiæ,
Alacris ut currat viam.

He comes forth from the royal palace of virginity, as from his bride-chamber, that he may exultingly run the way, as a giant, who is both God and Man.

Egressus ejus a Patre,
Regressus ejus ad Patrem;
Excursus usque ad inferos,
Recursus ad sedem Dei.

He comes forth from the Father; he returns to the Father; he descends into hell; he ascends to the throne of God.

Æqualis æterno Patri,
Carnis trophæo cingere;
Infirma nostri corporis
Virtute firmans perpeti.

Præsepe jam fulget tuum,
Lumenque nox spirat novum,
Quod nulla nox interpolet,
Fideque jugi luceat.

Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

Amen.

Coequal Son of the eternal Father, gird thee with the trophy of the flesh; strengthening the weaknesses of our flesh by thy unfailing power.

Thy crib is already resplendent, and the night breathes forth a new light, the light of faith; let no night interrupt it, let its brightness be incessant.

Glory be to thee, O Lord, who wast born of the Virgin! and to the Father and the Holy Ghost, for everlasting ages.

Amen.

PRAYER FROM THE MOZARABIC MISSAL

(Second Sunday of Advent)

Domine Deus omnipotens, qui pro humani generis redemptione coæternum tibi coæqualemque Filium angeli annuntiatione per Mariæ Virginis uterum usque ad nos voluisti transmittere; da nobis hoc tempore adventus tui Unigeniti eamdem pacis gratiam, quam in præterita largiri dignatus es sæcula, et illi nos in occursum fidei socios numerandos, quos in fidei primordia a Joanne pœnitentiæ undis aquarum ablutos, a te postremo per Filium in Spiritu sancto et igni cognoscimus baptizatos.

Lord God omnipotent! who, for the redemption of the human race, didst deign to send even unto us, by the message of an angel and by the Virgin Mary's womb, thy coeternal and coequal Son; grant us, in this time of the advent of thy only Son, that same grace of peace which thou hast mercifully bestowed upon the past ages, and number us among those who, at the first beginning of the faith, were acceptable to him by embracing the faith; and who, being washed in the water of penance by John, were afterwards baptized by thee, through thy Son, in the Holy Ghost and fire.

THURSDAY

OF THE FOURTH WEEK OF ADVENT

Prope est jam Dominus: venite, adoremus.

De Isaia Propheta.

Cap. lxiv.

Utinam dirumperes cœlos, et descenderes; a facie tua montes defluerent; sicut exustio ignis tabescerent: aquæ arderent igni, ut notum fieret nomen tuum inimicis tuis; a facie tua Gentes turbarentur. Quum feceris mirabilia, non sustinebimus: descendisti, et a facie tua montes defluxerunt. A sæculo non audierunt, neque auribus perceperunt: oculus non vidit, Deus, absque te, quæ præparasti exspectantibus te. Occurristi lætanti, et facienti justitiam: in viis tuis recordabuntur tui: ecce tu iratus es, et peccavimus; in ipsis fuimus semper, et salvabimur. Et facti sumus ut immundus omnes nos, et quasi pannus menstruatæ universæ justitiæ nostræ: et cecidimus quasi folium universi, et iniquitates nostræ quasi ventus abstulerunt nos. Non est qui invocet nomen tuum; qui consurgat, et teneat te: abscondisti faciem tuam a nobis, et allisisti nos in manu iniquitatis nostræ. Et nunc, Domine, Pater noster es tu, nos vero lutum: et

The Lord is now nigh; come, let us adore.

From the Prophet Isaias.

Ch. lxiv.

O that thou wouldst rend the heavens, and wouldst come down; the mountains would melt away at thy presence; they would melt as at the burning of fire; the waters would burn with fire; that thy name might be made known to thy enemies: that the nations might tremble at thy presence. When thou shalt do wonderful things, we shall not bear them: thou didst come down, and at thy presence the mountains melted away. From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee. Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold thou art angry, and we have sinned; in them we have been always, and we shall be saved. And we are all become as one unclean, and all our justices as the rag of a menstruous woman: and we have all

fictor noster tu, et opera manuum tuarum omnes nos. Ne irascaris, Domine, satis, et ne ultra memineris iniquitatis nostræ: ecce, respice, populus tuus omnes nos. Civitas sancti tui facta est deserta, Sion deserta facta est, Jerusalem desolata est. Domus sanctificationis nostræ, et gloriæ nostræ, ubi laudaverunt te patres nostri, facta est in exustionem ignis: et omnia desiderabilia nostra versa sunt in ruinas.

fallen as a leaf, and our iniquities, like the wind, have taken us away. There is none that calleth upon thy name, that riseth up and taketh hold of thee: thou hast hid thy face from us, and hast crushed us in the hand of our iniquity. And now, O Lord, thou art our Father, and we are clay: and thou art our maker, and we all are the works of thy hands. Be not very angry, O Lord, and remember no longer our iniquity: behold, see, we are all thy people. The city of thy sanctuary is become a desert, Sion is made a desert, Jerusalem is desolate. The house of our holiness, and of our glory, where our fathers praised thee, is burnt with fire, and all our lovely things are turned into ruins.

O God of our fathers! delay not, but show Thyself unto us. The city which Thou lovest is desolate; come and raise up Jerusalem; avenge the glory of her temple. This was the cry of the prophet; Thou hast heard it, and hast come to deliver Sion from her captivity, giving her a new era of glory and holiness. Thou hast come, not to destroy but to fulfil the law; and, by Thy visit, Sion has been changed into the Church, Thy bride. But why, O Thou her beloved Saviour! why hast Thou turned away Thy face? Why is this Church of Thy love left in the wilderness, weeping like Jeremias over the ruins of the sanctuary, and as Rachel over her children that had been taken from her? Why has her inheritance been delivered to the stranger? By Thy power, she had become the mother of countless children; she had

nourished them ; she had taught them, in Thy name, the things that pertain to the present and the future life ; and these ungrateful children have turned against her. She has been driven from nation to nation, bearing away with her the heavenly treasure of faith ; her mysteries have ceased to be celebrated where once they were the glory and happiness of the people ; and from Thy throne above, O divine Word, Creator of the universe, Thou scest everywhere, throughout the earth, altars overturned and temples profaned. Oh ! come, then, and rekindle the smouldering fire of faith.

Remember Thy apostles and Thy martyrs ; remember Thy saints who have founded Churches, and honoured them by their virtues and miracles ; remember Thy bride the Church, and support her during her earthly pilgrimage, until the number of Thy elect is filled up. She longs to possess Thee in the eternal light of the vision ; but Thou hast given her a heart with such mother's love, that she will not leave her children as long as there is one to save, nor cease to save until that day come when there shall no more be a militant Church, but the one sole triumphant Church, inebriated with the enjoyment of the sight and embraces of her God. But that last day has not yet come, O Jesus ! there is yet time for Thee to descend from heaven and visit Thy vineyard. Restore to the branches of the tree the leaves which have fallen in the storm of iniquity. Let this tree of Thy predilection bud forth new branches ; and the old ones, which have separated from it, and have seemed to force Thy justice to cast them in the fire, let them be once more grafted on the parent trunk, so torn by their rupture from her. Come, O Jesus, for the sake of Thy Church ; she is dearer to Thee than was the Jerusalem of old.

HYMN TAKEN FROM THE ANTHOLOGY OF THE GREEKS

(*December* 21)

Acervus areæ uterus tuus, Dei Mater, dignoscitur; spicam inexcultam, omnem sensum superantem, Verbum ferens ineffabiliter, quod in spelunca Bethlehem paries, eum qui omnem creaturam divina agnitione aliturus est in charitate, et a fame lethifera humanum genus liberaturus.

Thy womb, O Mother of God, is the *heap of wheat* of the Canticle; carrying, in an ineffable manner, the ear of corn, which, like no other, grew without being sown; thy Child is the Word, and thou wilt give him birth in Bethlehem's cave: he it is will lovingly feed every creature with the knowledge of God, and free the human race from deadly hunger.

Innupta Virgo, unde venis? Quis te genuit? Quæ mater tua? Quomodo Creatorem fers in brachiis? Quomodo non corrupta fuisti utero? Magnas in te gratias, in terra stupenda adimpleta cernimus mysteria, o omnisancta. Prout decet speluncam adornamus, et a cœlo petimus sidus; Magi progrediuntur ab oriente orbis ad usque occidentem, salutem visuri mortalium, tuis in brachiis sicut facem præluocentem.

Whence comest thou, O pure Virgin? Thy father and mother, who are they? How dost thou carry thy Creator in thy arms? Mother, and yet a Virgin! These are great graces, and stupendous mysteries, which have been done in thee, all-holy creature! We adorn the cave as it behoves us, and we look for the star in the heavens: the Magi are coming from the east to our western world, to see the Saviour of men shining in thy arms as a bright torch.

Lucidum Magistri palatium, quomodo venis in exiguissimam speluncam, Regem paritura Dominum, omnisancta, Virgo Dei sponsa.

O Mary! fair palace of our Master, how is it thou comest into so poor a cave, there to give birth to the King our Lord, O all-holy Virgin, bride of God?

Eva quidem per inobedientiæ nocumentum exsecrationem subintroduxit; tu autem, Virgo Dei Mater, per tuæ gestationis germinationem mundo florere fecisti

Eve, indeed, by the crime of disobedience brought a curse into the world: but thou, Virgin-Mother of God, by the flower thou bearest, hast made blessing bloom in

benedictionem; unde omnes te magnificamus.

Ne contristeris, Joseph, meum intuens uterum; videbis enim qui ex me nasciturus est atque gaudebis, cumque sicut Deum adorabis, aiebat Dei Mater suo sponso, dum Christum paritura veniret. Illam commemoremus dicentes: Gaude, gratia plena, Dominus tecum, et per te nobiscum.

the world; therefore do we all magnify thee.

The Mother of God, when the birth of Christ was near, spoke thus to her spouse: Be not sad, Joseph, finding that I am Mother; for thou shalt see him who is to be born of me, and thou shalt rejoice and adore him as thy God. Let us commemorate this divine Mother, saying: Be glad, O full of grace! the Lord is with thee, and with us by thee.

PRAYER FROM THE AMBROSIAN MISSAL

(*In the Mass of the first Sunday of Advent*)

Deus, qui Unigenito tuo novam creaturam nos tibi esse fecisti, respice propitius in opera misericordiæ tuæ, et in ejus adventu ab omnibus nos maculis vetustatis emunda. Per eumdem Christum Dominum nostrum. Amen.

O God, who, by thine only-begotten Son, hast made us to be a new creature unto thyself, mercifully look on the works which thy mercy has produced, and cleanse us, in the coming of thy Son, from all the stains of our old habits. Through the same Jesus Christ our Lord. Amen.

FRIDAY

OF THE FOURTH WEEK OF ADVENT

Prope est jam Dominus; venite, adoremus.

The Lord is now nigh; come, let us adore.

De Isaia Propheta.
Cap. lxvi.

Audite verbum Domini, qui tremitis ad verbum ejus. Dixerunt fratres vestri odientes vos, et abjicientes propter nomen meum: Glorificetur Dominus, et videbimus in lætitia vestra: ipsi autem confundentur. Vox populi de civitate, vox de templo, vox Domini reddentis retributionem inimicis suis. Antequam parturiret, peperit; antequam veniret partus ejus, peperit masculum. Quis audivit unquam tale? Et quis vidit huic simile? Numquid parturiet terra in die una? aut parietur gens simul, quia parturivit et peperit Sion filios suos? Numquid ego qui alios parere facio, ipse non pariam, dicit Dominus? Si ego, qui generationem cæteris tribuo, sterilis ero, ait Dominus Deus tuus? Lætamini cum Jerusalem, et exsultate in ea omnes qui diligitis eam: gaudete cum ea gaudio universi, qui lugetis super eam: ut sugatis et repleamini ab ubere consolationis ejus: ut mulgeatis, et deliciis affluatis ab

From the Prophet Isaias.
Ch. lxvi.

Hear the word of the Lord, you that tremble at his word. Your brethren that hate you, and cast you out for my name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they shall be confounded. A voice of the people from the city, a voice from the temple, the voice of the Lord that rendereth recompense to his enemies. Before she was in labour, she brought forth; before her time came to be delivered, she brought forth a man-child. Who hath ever heard such a thing? And who hath seen the like of this? Shall the earth bring forth in one day? or shall a nation be brought forth at once, because Sion hath been in labour, and hath brought forth her children? Shall not I that make others to bring forth children, myself bring forth, saith the Lord? Shall I, that give generation to others, be barren, saith the Lord thy God? Rejoice with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her,

omnimoda gloria ejus. Quia hæc dicit Dominus: Ecce ego declinabo super eam quasi fluvium pacis, et quasi torrentem inundantem gloriam Gentium, quam sugetis: ad ubera portabimini, et super genua blandientur vobis. Quomodo si cui mater blandiatur, ita ego consolabor vos, et in Jerusalem consolabimini. Videbitis, et gaudebit cor vestrum, et ossa vestra quasi herba germinabunt: et cognoscetur manus Domini servis ejus, et indignabitur inimicis suis. Quia ecce Dominus in igne veniet, et quasi turbo quadrigæ ejus: reddere in indignatione furorem suum, et increpationem suam in flamma ignis: quia in igne Dominus dijudicabit: et in gladio suo ad omnem carnem; et multiplicabuntur interfecti a Domino.

all you that mourn for her: that you may suck and be filled with the breasts of her consolations: that you may milk out and flow with delights, from the abundance of her glory. For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck: you shall be carried at the breasts and upon the knees they shall caress you. As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem. You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies. For behold the Lord will come with fire, and his chariots are like a whirlwind: to render his wrath in indignation, and his rebuke with flames of fire: for the Lord shall judge by fire: and by his sword unto all flesh; and the slain of the Lord shall be many.

Thy presence, O Jesus, will give fruitfulness to her that was barren, and the despised Sion shall suddenly bring forth a people which the world is too small to hold. But all the glory of this fruitfulness belongs to Thee, O divine Word! The psalmist had foretold it when, speaking to Jerusalem as to a queen, he said to her: 'Instead of thy fathers, sons are born to thee; thou shalt make them princes over all the earth: they shall remember thy name throughout all gene-

rations; therefore shall people praise thee for ever and ever, yea for ever and ever.'[1] But for this end it was necessary that God Himself should come down in person. He alone could make a Virgin-Mother; He alone could raise up children to Abraham out of the very stones. 'Yet one little while,' as He says by one of His prophets, 'and I will move heaven and earth, and I will move all nations.'[2] And by another: 'From the rising of the sun even to the going down, My name is great among the Gentiles; and in every place there is sacrifice, and there is offered to My name a clean oblation.'[3] There will soon be, then, but one sacrifice; for the Lamb, who is to be offered therein, will be born a few hours hence; and since sacrifice is the bond of union among men, when there shall be but one sacrifice there will be but one people.

Come then quickly, O Church of God, that art to unite us all into one; come and be born into our world. And since for us thy children thou art already born, may the Lamb, thy Spouse, pour out upon thee the *river of peace* announced by the prophet: may He open out upon thee *the glory of the Gentiles, as an overflowing torrent;* may the nations cluster round thee as their common mother, and be filled with *the abundance of thy glory, with the breasts of thy consolations;* and thou *carry them* on thy heart and *caress* them in thy tender love. O Jesus! it is Thou that hast inspired our mother with this wonderful love; it is Thou that consolest us, and enlightenest us, by her. Come to her and visit her; come, and, by the new birth Thou art about to take among us, renew her life within her. Give her, during this year also, firmness of faith, the grace of the Sacraments, the efficacy of prayer, the gift of miracles, the succession of her hierarchy, power of government, fortitude against the princes of the world, love of the cross, victory over satan, and the crown of martyrdom.

[1] Ps. xliv. [2] Agg. ii. 7, 8. [3] Malach. i. 11.

During this new year make her, as ever, Thy beautiful bride ; make her faithful to Thy love, and more than ever successful in the great work Thou hast entrusted to her ; for each year brings us nearer to the day when Thou wilt come for the last time, not in the swathing bands of infancy, but on a cloud with great majesty, *to render Thy rebuke with flames of fire*, and destroy those that have despised or have not loved Thy Church, which Thou wilt then raise up and admit into Thy eternal kingdom.

HYMN OF THE BIRTH OF CHRIST

(*Taken from the poet Prudentius.* VIII. KAL. JANUARIAS)

Emerge, dulcis Pusio,
Quem Mater edit castitas,
Parens et expers conjugis,
Mediator, et duplex genus.

Come forth, sweet Babe!
Child of chastity, Child of a
Virgin Mother! Come, O
thou, our Mediator, Man and
God.

Ex ore quamlibet Patris
Sis ortus, et verbo editus,
Tamen paterno in pectore
Sophia callebas prius.

Though thou didst come,
in time, from the mouth of
the most high Father, and
becamest incarnate at the
angel's word ; yet hadst thou,
O eternal Wisdom, dwelt for
ever in the bosom of thy
Father.

Quæ prompta cœlum condidit,
Cœlum, diemque et cætera,
Virtute Verbi effecta sunt
Hæc cuncta: nam Verbum Deus.

This eternal Wisdom manifested itself when it made
heaven, light, and the other
creatures ; by the power of
the Word were all these made,
for the Word is God.

Sed ordinatis sæculis,
Rerumque digesto statu,
Fundator ipse et artifex
Permansit in Patris sinu.

But having thus created
the world, and fixed the laws
of the universe, this creator
and maker still left not his
Father's bosom.

Donec rotata annalium
Trans volverentur millia,
Atque ipse peccantem diu
Dignatus orbem viseret.

Until at length thousands
of years rolled on, and then
he deigned to visit the world
grown old in sin.

Nam cæca vis mortalium
Venerans inanes nænias,

For man, blinded with
passion, paid adoration to

Vel æra, vel saxa algida,
Vel ligna credebat Deum.

Hæc dum sequuntur, perfidi
Prædonis in jus venerant,
Et mancipatam fumido
Vitam barathro immerserant.

Stragem sed istam non tulit
Christus cadentum gentium
Impune; ne forsan sui
Patris periret fabrica.

Mortale corpus induit,
Ut, excitato corpore,
Mortis catenam frangeret,
Hominemque portaret Patri.

Sentisne, Virgo nobilis,
Matura per fastidia,
Pudoris intactum decus
Honore partus crescere?

O quanta rerum gaudia
Alvus pudica continet;
Ex qua novellum sæculum
Procedit et lux aurea.

empty vanities, and believed that brass, or stiff blocks of stone and wood, were God.

Abandoned to idolatry, they became the slaves of the treacherous enemy, and plunged their enslaved souls into the dark abyss.

But the Son of God compassionated this destruction of his fallen creatures; for it was the ruin of his Father's image.

He took to himself a mortal body, that by the resurrection of that body he might break the chain of death, and raise up man to his Father.

Thou forebodest his sufferings, O noble Virgin! and yet to give birth to this thy Son is an honour which adds fresh lustre to thy spotless purity.

Oh that Virgin Mother, what joy for the world does she contain within her! A new age, a golden light, will come by her.

PRAYER FROM THE GALLICAN SACRAMENTARY

(*In Adventu Domini*, Contestatio)

Vere dignum et justum est, nos tibi hic et ubique semper gratias agere, omnipotens Deus, per Christum Dominum nostrum, quem Joannes fidelis amicus, præcessit nascendo, præcessit in desertis eremi prædicando, præcessit baptizando, viam quoque præparans Judici ac Redemptori. Convocavit peccatores ad pœnitentiam; et

It is truly meet and just that we should here and in all places ever give thee thanks, O almighty God, through Christ our Lord, of whom John, the faithful friend, was the precursor in birth, the precursor in preaching in the wilderness, the precursor in baptism, preparing thus the way to the Judge and Redeemer. He called sinners to

populum Salvatori acquirens, baptizavit in Jordano peccata propria confitentes; non hominis innovandi plenam conferens gratiam, sed piissimi Salvatoris admonens exspectare præsentiam: non remittens ipse peccata ad se venientibus, sed remissionem peccatorum ad futurum pollicens esse credentibus: ut descendentes in aquam pœnitentiæ ab illo sperarent remedium indulgentiæ, quem venturum audiebant plenum dono veritatis et gratiæ, Dominum nostrum Jesum Christum.

repentance; and purchasing a people for the Saviour, he baptized in the Jordan them that confessed their sins. He conferred not the full grace which regenerates man, but taught him to look for the coming of the most merciful Saviour. He remitted not the sins of them that came unto him, but he promised the future remission of sins to believers; that thus they who went down into the waters of penance, might hope for a merciful cure and forgiveness from him, who, they were told, was to come full of the gift of truth and grace, our Lord Jesus Christ.

The Vigil of Christmas is given below in the proper of saints, December 24, *p.* 506.

PROPER OF THE SAINTS

We give the title of *Proper of Saints* to that portion of our work which contains the feasts of saints, and all such parts of the Advent proper Office as have a fixed day; for example, the great Antiphons, the Vigil of Christmas, &c. This division into Proper of the Time and Proper of Saints is that which is adopted by the breviary and missal, and is familiar to all those who frequent Divine Service.

Our readers will have observed in the Proper of the Time of Advent, how intent the holy Church is on preparing for the great feast of the Nativity of our Lord; in the Proper of Saints, they will find her celebrating, with all possible devotion, the feasts of the friends of God, the saints, which come during that time. Our separated brethren accuse the Catholic Church of giving a place in the liturgy to the *cultus* of the saints, which belongs to God alone. They are led to make this accusation, which involves a very serious error, from having never considered, firstly, that the homage paid to God in His saints redounds to His glory who made them saints; and secondly, that, at the same time that the Church honours the saints by keeping their feasts, she pays to the sovereign and incommunicable majesty of God more acts of religion, in one short week, than Protestantism could possibly do in a whole year.

Let us, children of the Church, love and practise devotion to the saints, and remember how God, who demands our homage, requires us to pay that portion

of it which consists in honouring Him in those whom He has crowned. Now, the first homage which we ought to pay to God in His saints is, to study to know them. One of the evils of our times is, that the saints are not sufficiently known. Protestant rationalism, under the false name of criticism, has done its utmost, during the last two hundred years, to lessen the devotion of the faithful towards the saints; and one is often surprised and shocked to meet with persons, otherwise well instructed, and attached to the faith, who know little about the saints, and have imbibed most uncatholic prejudices regarding them. But, if we may judge from the interest with which some very full and well-written lives have been recently received, these prejudices are fast disappearing, and the time is come when hagiography will become once more a serious study amongst our people, and the ancient devotion to the saints will be revived.

To further this happy tendency, we have resolved to imitate the Church herself, by giving the greatest development, in these pages, to all that regards the honour due to the saints. Firstly, the faithful must be brought to know them. No method, it seemed to us, could be more effectual to this end than the one adopted by the Church. She is most desirous that her children should know the heroes of sanctity whom God has given to her, and in whom, together with the incomparable Mother of God and the holy angels, she puts her greatest hope, after that which she places in her Saviour Jesus Christ, the King and Master and Head of all the saints. The faithful should, therefore, understand that the Church keeps an official register of the actions, and maxims, and virtues of the saints, who are her glory; there she has chronicled, through all these eighteen hundred years, the wonders which God has wrought in them and by them, and the blessings she has received through their intercession. This admirable history of the saints is

known under the name of *the Legends of the Breviary;* a history which the Church is ever writing, for God is ever adding to the number of His saints : a history which the learned admire for its great beauty of style, and in which the children of the Church find that unction which has such power over the heart, and which the Catholic Church alone can put into human language. This is not the place to notice the objections which some critics have made to certain passages of some of the legends, of which they contest the historical exactitude : besides, they are very few and of little importance.

We therefore give, in this work, the Roman legends, just as they are in the breviary. By this means, we shall be giving a general idea of the life and actions of the saints to those who are completely ignorant of them. Even those who have grown familiar with the lives of the saints by having read such as are in general use, will sometimes find, in these legends of the Church, a very different, if not contrary, appreciation of the conduct of the saints from that which has been put upon it by modern writers. They will find that, notwithstanding their brevity, the legends of the breviary are often more complete and explicit than some of the lives they have read, which consisted of twenty or more pages. As to the doctrinal and moral appreciations, which almost necessarily accompany the written lives of the saints, a Catholic should remember that, when they come from the Church, they have for their guarantee the authority of God Himself.

After having received from the Church herself the knowledge we ought to have of the saints, we ought also to learn from her how we are to honour them. For this reason, we shall first insert the prayers, which the usage of the Church consecrated to them in ancient times; and then, those which were composed at a later period. Our work will thus become

a complete manual of Catholic devotion to the saints, giving, first, the formulæ used in the universal Church; secondly, those which were composed during the first and middle ages of the Latin Churches; and thirdly, those which were in use in the several Churches of the east.

In order to give unity to these various liturgies, we shall continue the method we adopted in the Proper of the Time. A simple and concise commentary shall be given throughout the entire course of our work, explaining the several intentions of the Church in the prayers and usages, which we shall have to give. But with regard to everything which is strictly of the province of science and archæology, we shall use a prudent reserve, as such details will come better in a special treatise.

To derive solid advantages from the devotion we pay to the saints in the various seasons of the year, it is important that we should not disjoin the honour we give to them from that which we have to pay to the mysteries of our redemption, which the Christian year gradually brings before us, and which form the basis of the Proper of the Time, throughout the entire cycle. It will not be difficult to do this; for if we read over the Catholic calendar with an eye of faith, we shall not fail to see the secret relation, which unites the feasts of the saints with the various mystical seasons, in which they, as it were, bloom. A saint's feast is, generally, kept on the very day of his death; in other words, on the day of his entrance into heaven. That infinite Wisdom, which has revealed to us that not even a hair of our head shall perish without our heavenly Father's will, may surely be supposed to have selected a particular day for each saint's death, such as would be in keeping with the supernatural harmony of the Church's year. It should, therefore, be our duty to study, during the whole of the liturgical year, the relation which the

saints, whose feasts are being kept, have with the season in which the Church celebrates their memory.

As the Office of the Church, in Advent, does not assign a saint's feast for each day, we have thought it advisable to fill up the vacant days by giving for each day, from December 1 to Christmas eve, reflections upon the events which preceded the divine mystery of the birth of Jesus. Our object is to aid the piety of the faithful, by offering them meditations, both upon the facts related in the sacred Scriptures, and upon the pious conjectures which almost irresistibly suggest themselves.

Lastly, in order to impress the spirit of this holy time more deeply on the mind, we have, on each day of this second part of our volume, given a liturgical prayer, taken from the Advent Offices of the various Churches: and thus we shall be saying, each day, an additional prayer for the Messias to come: a prayer, too, which must be efficacious, because offered to the divine Majesty in the words of our holy mother the Church.

NOVEMBER 30

SAINT ANDREW, APOSTLE

WE open our *Proper of Saints* for Advent with St. Andrew, because, although his feast frequently occurs before this holy season has begun, it sometimes happens that we have entered Advent when the memory of this great apostle has to be celebrated by the Church. This feast is therefore destined to terminate with solemnity the cycle which is at its close, or to add lustre to the new one which has just begun. It seems, indeed, fitting that the Christian year should begin and end with the cross, which has merited for us each of the years that it has pleased the divine goodness to grant us, and which is to appear, on the last day, in the clouds of heaven, as the seal put on time.

We should remember that Saint Andrew is the apostle of the cross. To Peter, Jesus has given firmness of faith; to John, warmth of love; the mission of Andrew is to represent the cross of his divine Master. Now it is by these three, faith, love, and the cross, that the Church renders herself worthy of her Spouse. Everything she has or is, bears this threefold character. Hence it is that after the two apostles just named, there is none who holds such a prominent place in the universal liturgy as Saint Andrew.

But let us read the life of this glorious fisherman of the lake of Genesareth, who was afterwards to be the successor of Christ Himself, and the companion of Peter, on the tree of the cross. The Church has compiled it from the ancient Acts of the martyrdom of the holy apostle, drawn up by the priests of the Church of Patras, which was founded by the saint. The authenticity of this venerable piece has been contested by Protestants, inasmuch as it makes

mention of several things which would militate against them. Their sentiment has been adopted by several critics of the seventeenth and eighteenth centuries. On the other hand, these Acts have been received by a far greater number of Catholic writers of eminence; amongst whom may be mentioned the great Baronius, Labbe, Natalis Alexander, Gallandus, Lumper, Morcelli, &c. The Churches, too, of both east and west, which have inserted these Acts in their respective Offices of St. Andrew, are of some authority, as is also St. Bernard, who has made them the groundwork of his three admirable sermons on St. Andrew.

Andreas apostolus Bethsaidæ natus, qui est Galilææ vicus, frater Petri, discipulus Joannis Baptistæ, quum eum de Christo dicentem audisset, Ecce Agnus Dei, secutus Jesum, fratrem quoque suum ad eumdem perduxit. Quum postea una cum fratre piscaretur in mari Galilææ, ambo a prætereunte Christo Domino ante alios apostolos vocati illis verbis: Venite post me, faciam vos fieri piscatores hominum: nullam interponentes moram, et relictis retibus secuti sunt eum. Post cujus Passionem et Resurrectionem Andreas cum in Scythiam Europæ, quæ ei provincia ad Christi fidem disseminandam obtigerat, venisset, deinde Epirum ac Thraciam peragrasset, doctrina et miraculis innumerabiles homines ad Christum convertit. Post Patras Achaiæ profectus, et in ea urbe plurimis ad veritatem Evangelicam perductis, Ægeam proconsulem præ-

Andrew, the apostle, born at Bethsaida, a town of Galilee, was brother of Peter, and disciple of John the Baptist. Having heard his master say, speaking of Christ: Behold the Lamb of God! he followed Jesus, and brought to him his brother also. When, afterwards, he was fishing with his brother in the sea of Galilee, they were both called, before any of the other apostles, by our Lord, who, passing by, said to them: Come after me; I will make you to be fishers of men. Without delay, they left their nets and followed him. After the Passion and Resurrection, Andrew went to spread the faith of Christ in Scythia in Europe, which was the province assigned to him; then he travelled through Epirus and Thrace, and by his teaching and miracles converted innumerable souls to Christ. Afterwards, having reached Patras in Achaia, he persuaded many

dicationi Evangelicæ resistentem, liberrime increpavit quod qui judex hominum haberi vellet, Christum Deum omnium Judicem a dæmonibus clusus non agnosceret.

Tunc Egeas iratus: Desine, inquit, Christum jactare, cui similia verba nihil profuerunt, quominus a Judæis crucifigeretur. Andream vero de Christo nihilominus libere prædicantem, quod pro salute humani generis se crucifigendum obtulisset, impia oratione interpellat; ac demum hortatur, ut sibi consulens, diis velit immolare. Cui Andreas: Ego omnipotenti Deo, qui unus et verus est, immolo quotidie, non taurorum carnes, nec hircorum sanguinem, sed immaculatum Agnum in altari, cujus carnem posteaquam omnis populus credentium manducaverit, Agnus, qui sacrificatus est, integer perseverat et vivus. Quamobrem ira accensus Egeas jubet eum in carcerem detrudi: unde populus Andream facile liberasset, nisi ipse sedasset multitudinem; vehementius rogans, ne se ad optatissimam martyrii coronam properantem impedirent.

in that city to embrace the truth of the Gospel. Finding that the proconsul Ægeas resisted the preaching of the Gospel, he most freely upbraided him for that he, who desired to be considered as a judge of men, should be so far deceived by devils as not to acknowledge Christ to be God, the Judge of all.

Then Ægeas being angry, said: Cease to boast of this Christ, whom such words as these kept not from being crucified by the Jews. But finding that Andrew continued boldly preaching that Christ had offered himself to be crucified for the salvation of mankind, he interrupts him by an impious speech, and at length exhorts him to look to his own interest and sacrifice to the gods. Andrew answered him: I offer up every day to almighty God, who is one and true, not the flesh of oxen, nor the blood of goats, but the spotless Lamb upon the altar; of whose flesh the whole multitude of the faithful eat, and the Lamb that is sacrificed, remains whole and living. Whereupon Ægeas being exceedingly angry, orders him to be thrust into prison, whence the people would easily have freed Andrew, had he not himself appeased the multitude, begging of them, with most earnest entreaty, that they would not keep him from the long-desired crown of martyrdom, to which he was hastening.

Igitur paulo post in tribunal productum, cum Egeas crucis extollentem mysteria, sibique suam impietatem exprobrantem diutius ferre non posset, in crucem tolli, et Christi mortem imitari jussit. Adductus Andreas ad locum martyrii, cum crucem vidisset longe, exclamare cœpit: O bona crux, quæ decorem ex membris Domini suscepisti, diu desiderata, sollicite amata, sine intermissione quæsita, et aliquando cupienti animo præparata: accipe me ab hominibus, et redde me magistro meo; ut per te me recipiat, qui per te me redemit. Itaque cruci affixus est: in qua biduum vivus pendens, et Christi fidem prædicare numquam intermittens, ad eum migravit, cujus mortis similitudinem concupierat. Quæ omnia presbyteri et diaconi Achaiæ qui ejus passionem scripserunt, se ita ut commemorata sunt audisse et vidisse testantur. Ejus ossa primum Constantio imperatore Constantinopolim, deinde Amalphim translata sunt. Caput, Pio secundo Pontifice, Romam allatum, in basilica sancti Petri collocatum est.

Not long after this, he was brought before the tribunal; where he began to extol the mystery of the cross, and rebuke the judge for his impiety. Ægeas, no longer able to contain himself on hearing these words, ordered him to be hoisted on a cross, and so to die like Christ. Andrew, having been brought to the place of execution, seeing the cross at some distance, began to cry out: O good cross, made beautiful by the body of my Lord! so long desired, so anxiously loved, so unceasingly sought after, and now at last ready for my soul to enjoy! take me from amidst men, and restore me to my Master; that by thee he may receive me, who by thee redeemed me. He was therefore fastened to the cross, on which he hung alive two days, preaching without cessation the faith of Christ: after which he passed to him, whose death he had so coveted. The priests and deacons of Achaia, who wrote his passion, attest that all the things which they have recorded were heard and seen by them. His relics were first translated to Constantinople under the emperor Constantius, and afterwards to Amalfi. During the Pontificate of Pius II., the head was taken to Rome, and placed in the basilica of St. Peter.

Let us now listen to the several Churches on earth, celebrating the grand triumph of our apostle. Let

us begin with Rome, the mother and mistress of all Churches. Nothing could be more expressive than the language she uses in praise of the apostle of the cross. First, she employs the words of the Gospel, which record the circumstances of his vocation; then, she selects the most touching passages from the Acts of his martyrdom, drawn up by the priests of Patras; and both are intermingled with appropriate sentiments of her own. Our first selection shall be from the responsories of Matins.

R. Cum perambularet Dominus juxta mare Galilææ, vidit Petrum et Andream retia mittentes in mare: et vocavit eos, dicens: * Venite post me, faciam vos fieri piscatores hominum. *V.* Erant enim piscatores, et ait illis: * Venite post me, faciam vos fieri piscatores hominum.

R. When the Lord was walking by the sea of Galilee, he saw Peter and Andrew casting nets into the sea, and he called them, saying: * Come after me, I will make you to be fishers of men. *V.* For they were fishers, and he saith to them: * Come after me, I will make you to be fishers of men.

R. Mox ut vocem Domini prædicantis audivit beatus Andreas, relictis retibus, quorum usu actuque vivebat, * Æternæ vitæ secutus est præmia largientem. *V.* Hic est qui pro amore Christi pependit in cruce, et pro lege ejus sustinuit passionem. * Æternæ vitæ secutus est præmia largientem.

R. As soon as blessed Andrew heard the voice of the Lord calling him, leaving his nets, by the use and working of which he lived, * He followed him who gives the reward of eternal life. *V.* This is he who, for the love of Christ, hung upon a cross, and for his law endured a passion. * He followed him who gives the reward of eternal life.

R. Doctor bonus, et amicus Dei Andreas ducitur ad crucem; quam a longe aspiciens dixit: Salve, crux! * Suscipe discipulum ejus, qui pependit in te, magister meus Christus. *V.* Salve, crux, quæ in corpore Christi dedicata es; et ex membris ejus tamquam margaritis ornata. * Suscipe

R. Andrew, the good teacher, and the friend of God, is led to the cross; which seeing afar off, he says: Hail, O cross! * Receive the disciple of him who hung upon thee, Christ, my Master. *V.* Hail, O cross, which art consecrated by the body of Christ, and art

discipulum ejus qui pependit in te, magister meus Christus.

R. Videns crucem Andreas exclamavit, dicens: O crux admirabilis! O crux desiderabilis! O crux quæ per totum mundum rutilas! * Suscipe discipulum Christi, ac per te me recipiat, qui per te moriens me redemit. *V.* O bona crux, quæ decorem et pulchritudinem de membris Domini suscepisti. * Suscipe discipulum Christi, ac per te me recipiat, qui per te moriens me redemit.

R. Oravit sanctus Andreas, dum respiceret in cœlum, et voce magna clamavit et dixit: Tu es Deus meus, quem vidi: ne me patiaris ab impio judice deponi: * Quia virtutem sanctæ crucis agnovi. *V.* Tu es magister meus Christus, quem dilexi, quem cognovi, quem confessus sum: tantummodo in ista voce, exaudi me. * Quia virtutem sanctæ crucis agnovi.

adorned by his members, as with pearls. * Receive the disciple of him who hung upon thee, Christ, my Master.

R. Andrew seeing the cross, cried out, saying: O admirable cross; O desirable cross! O cross which shinest throughout the whole world! * Receive the disciple of Christ, and by thee may he receive me, who dying by thee redeemed me. *V.* O good cross, which art made fair and beautiful by the body of the Lord. * Receive the disciple of Christ, and by thee may he receive me, who dying by thee redeemed me.

R. Saint Andrew prayed, as he looked up to heaven, and with a loud voice, cried out and said: Thou art my God, whom I have seen: suffer me not to be detached by the impious judge: * For I have learnt the power of the holy cross. *V.* Thou art the Christ my master, whom I have loved, whom I have known, whom I have confessed: graciously hear me in this one prayer. * For I have learnt the power of the holy cross.

The antiphons of Vespers are full of a lyric gracefulness and unction.

ANTIPHONS

Salve crux pretiosa! suscipe discipulum ejus qui pependit in te, magister meus Christus.

Hail, O precious cross! receive the disciple of him who hung upon thee, Christ my master.

Beatus Andreas orabat, dicens: Domine, Rex æternæ

The blessed Andrew prayed saying: O Lord, King of

gloriæ, suscipe me pendentem in patibulo.

Andreas Christi famulus, dignus Dei apostolus, germanus Petri, et in passione socius.

Maximilla Christo amabilis, tulit corpus apostoli, optimo loco cum aromatibus sepelivit.

Qui persequebantur justum, demersisti eos, Domine, in inferno, et in ligno crucis dux justi fuisti.

eternal glory, receive me hanging on this gibbet.

Andrew, the servant of Christ, the worthy apostle of God, the brother of Peter, and his companion in the cross.

Maximilla, a woman dear to Christ, took the body of the apostle, and embalming it, buried it in a most honoured place.

Thou, O Lord, didst plunge into hell them that persecuted thy just one, and wast his guide and helper on the wood of the cross.

The following hymn was composed in honour of the holy apostle, by Pope St. Damasus, the friend of St. Jerome. There is an allusion in it to the name Andrew, which amongst its many meanings has that of beauty.

HYMN

Decus sacrati nominis,
Vitamque nomen exprimens,
Hoc te decorum prædicat
Crucis beatæ gloria.

Andrea, Christi apostole,
Hoc ipso jam vocabulo
Signaris, isto nomine
Decorus idem mystice.

Quem crux ad alta provehit,
Crux quem beata diligit,
Cui crux amara præparat
Lucis futuræ gaudia.

In te crucis mysterium
Cluit gemello stigmate,
Dum probra vincis per crucem,
Crucisque pandis sanguinem.

The beauty of thy sacred name, expressive of thy life, declares how beautiful thou art in the glory of thy blessed cross.

Andrew, apostle of Christ, thy very name points to the mystic beauty of thy soul.

The cross exalts thee, the blessed cross loves thee, the bitter cross prepares for thee the joys of the light to come.

The mystery of the cross shines in thee with a twofold beauty: for by the cross thou dost vanquish insults, and thou preachest to men the divine blood shed on the cross.

Jam nos foveto languidos,
Curamque nostri suscipe,
Quo per crucis victoriam
Cœli petamus patriam.

Amen.

Then warm up our languid hearts, and take us under thy care; that so, by the victory of the cross, we may reach our heavenly country.
Amen.

The two following sequences, in honour of the apostle of the cross, were written in the middle ages. The first belongs to the eleventh century. Like all the sequences of that period, it has no regular rhythm.

SEQUENCE

Sacrosancta hodiernæ festivitatis præconia,
Digna laude universa categorizet Ecclesia.
Mitissimi sanctorum sanctissima extollenda merita,

Apostoli Andreæ, admiranda præfulgentis gratia.

Hic accepto a Joanne Baptista quod venisset qui tolleret peccata:

Mox ejus intrans habitacula, audiebat eloquia.

Inventoque fratre suo Barjona: Invenimus, ait ovans, Messiam.

Et duxit eum ad dulcifluam Salvatoris presentiam.
Hunc perscrutantem maria, Christi vocavit clementia.

Artem piscandi commutans dignitate apostolica.

Hujus animam post clara festi Paschalis gaudia,

The most holy praises of this day's solemnity,
Let the universal Church sing in worthy strains.
The most holy merit of the meekest of saints is to be extolled,
Of the apostle Andrew, so bright in his admirable graces.
Having learned from John the Baptist, that he had come who would take sin away,
He straightway entered his dwelling, and listened to his words;
And finding his own brother, Barjona, he said to him with great joy: We have found the Messias.
And he led him to the loved presence of the Saviour.
As Andrew was fishing in the sea, the mercy of Christ called him,
Giving him, in exchange for his art of fishing, the dignity of an apostle.
His soul, after the grand joys of the Paschal feast,

Sancti Spiritus præclara perlustravit potentia ;
Ad prædicandum populis pœnitentiam, et Dei Patris per Filium clementiam.

Was visited by the glorious power of the Holy Ghost,
That he might go and preach penance to the world, and tell it of the mercy of the Father by the Son.

Gratulare ergo tanto patre, Achaia ;

Rejoice, then, O Achaia ! that thou hast such an apostle,

Illustrata ejus salutari doctrina ;
Honorata multimoda signorum frequentia.

Who enlightened thee with his saving doctrine,
And honoured thee with his many and manifold miracles.

Et tu gemens plora, trux carnifex Ægea.
Te lues inferna et mors tenet æterna.

But thou fierce torturer, Egeas, cry and weep :
The pains of hell and eternal death are thine :

Sed Andream felicia per crucem manent gaudia.

Whilst Andrew has won happiness and joy by his cross.

Jam Regem tuum spectas, jam in ejus conspectu, Andrea, stas.
Odorem suavitatis jam adspiras, quem divini amoris aroma dat.

O Andrew ! now thou seest thy King : now thou art in his presence ;
Now thou art breathing the odour of sweetness, which comes from the aroma of divine love.

Sis ergo nobis inclyta dulcedo, spirans intima cœlestis vitæ balsama.

Be, then, unto us a delicious sweetness, giving out the hidden balsam of the celestial life.

Amen.

Amen.

The second sequence, written in rhythm and correct metre, is the composition of the pious Adam of Saint Victor, the greatest lyric poet of the middle ages.

SEQUENCE

Exsultemus et lætemur :
Et Andreæ delectemur
Laudibus apostoli.
Hujus fidem, dogma, mores,
Et pro Christo tot labores,
Digne decet recoli.

Let us exult and rejoice, and be delighted in the praises sung to Andrew the apostle.
His faith and teachings, and actions, and all his labours for Christ, deserve a worthy celebration.

Hic ad fidem Petrum
duxit,
Qui primum lux illuxit,
Joannis indicio.
Secus mare Galilææ,
Petri simul et Andreæ
Sequitur electio.

'Twas he led Peter to the faith. 'Twas he on whom the light first shone; the Baptist showed it him.
Near the sea of Galilee, our Lord called Peter and Andrew by the one same election.

Ambo prius piscatores,
Verbi fiunt assertores,
Et forma justitiæ.

They who were once fishermen, are become heralds of the Word, and models of every virtue.

Rete laxant in capturam;
Vigilemque gerunt curam
Nascentis Ecclesiæ.

They let down their nets for a draught of men; and carefully watch over the infant Church.

A fratre dividitur,
Et in partes mittitur
Andreas Achaiæ.
In Andreæ retia
Currit, Dei gratia,
Magna pars provinciæ.

Andrew is separated from his brother, and sent into the country about Achaia.
A great portion of that province enters, by the grace of God, into Andrew's net.

Fide, vita, verbo, signis,
Doctor pius et insignis
Cor informat populi.

The holy and learned doctor forms the hearts of his people by his faith, life, preaching, and miracles.

Ut Ægeas comperit
Quid Andreas egerit,
Iræ surgunt stimuli.
Mens secura, mens virilis,
Cui præsens vita vilis,
Viget patientia.

When Ægeas discovered what Andrew had done, he was excited to great anger.
But Andrew's mind, ever calm and manly, set little value on this life, and armed itself with patience.

Blandimentis aut tormentis
Non enervat robur mentis
Judicis insania.
Crucem videns præparari,
Suo gestit conformari
Magistro discipulus.

The senseless judge offers him his favour, or threatens him with tortures, but cannot shake his constant soul.
Seeing the cross being prepared, Andrew, as a true disciple, is proud to be thus made like his Master.

Mors pro morte solvitur,
Et crucis appetitur
Triumphalis titulus.

He repays the death of Jesus by his own, ambitious to have the trophy of triumph, the cross.

In cruce vixit biduum,
Victurus in perpetuum:

He lived two days hanging on that cross, which was to

Nec vult volente populo
Deponi de patibulo.

make him live for ever; the people resolve to loose him from it: but he would not have it so; and clings to his cross.

Hora fere dimidia,
Luce perfusus nimia,
Cum luce, cum lætitia,
Pergit ad lucis atria.

An exceeding bright light surrounds him for nearly half an hour; and then, in this light, and in this joy, he mounts to the realms of light.

O Andrea gloriose,
Cujus preces pretiosæ,
Cujus mortis luminosæ
Dulcis est memoria,
Ab hac valle lacrymarum,
Nos ad illud lumen clarum,
Pie pastor animarum,
Tua transfer gratia.
Amen.

O glorious Andrew, whose prayers are so precious, and whose bright death is so sweet to think on,
Take us, by thy loving prayers, from this vale of tears, and transfer us to that fair land of light, O thou good shephord of souls.
Amen.

The pieces so far given belong to the Roman liturgy, being taken from the books of this mother of Churches, or from those of the different Churches of the west, which follow the form of her Offices. We will now give, in honour of our holy apostle, some of the formulæ which the other ancient liturgies used for his feast; we will begin with the Ambrosian rite, from which we take the following beautiful preface.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Adest enim nobis dies sacri votiva mysterii: qua beatus Andreas germanum se Petri apostoli tam prædicatione Christi tui, quam confessione monstravit; et apostolicæ numerum dignitatis

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, almighty Father, eternal God; for we are keeping the feast of a sacred mystery, a day on which the blessed Andrew showed himself to be indeed the brother of Peter the apostle, both by his preach-

simul passione supplevit et gloria; ut id, quod libera prædicaverat voce, nec pendens taceret in cruce: auctoremque vitæ perennis tam in hac vita sequi, quam in mortis genere moruit imitari: ut cujus præcepto terrena in semetipso crucifixerat desideria, ejus exemplo ipse patibulo figeretur. Utrique igitur germani piscatores, ambo cruce elevantur ad cœlum; ut, quos in hujus vitæ cursu tua gratia tot vinculis pietatis constrinxerat, hos similis in regno cœlorum necteret et corona: et quibus erat una causa certaminis, una retributio esset et præmii.

ing and his confession of thy Christ: and filled up the measure of the apostolic dignity by his passion and his glory; for what he had loudly and boldly preached, he would not cease to proclaim even on his cross: and he deserved to follow, during life, the author of eternal life, and to imitate him in the manner of his death; that thus having, in obedience to his precept, crucified in himself all earthly desires, he might, in accordance with his example, be fastened to a cross. The two brothers, the two fishermen, are both, therefore, raised up to heaven by a cross; that so, having been, by thy grace, bound together by so many ties during this life, they might also be like each other by the crown they wear in heaven; and as their combat was the same, their reward might be the same.

The Gallican liturgy also celebrated the glories of St. Andrew. Amongst the few fragments which have been handed down to us of this liturgy, there is not a single piece in poetry. The following preface, or, as it was then called, *Contestation*, will show that the Church of Gaul, from the fourth to the eighth century, shared the enthusiasm of the Roman and Ambrosian Churches for the glorious apostle of the cross.

CONTESTATION

Dignum et justum est; æquum et justum est: pietati tuæ ineffabiles gratias

It is meet and just; it is right and just, that we should give ineffable thanks

referre, omnipotens sempiterne Deus; et inæstimabili gaudio passionem tuorum prædicare sanctorum, per Christum Dominum nostrum. Qui beato Andreæ in prima vocatione dedit fidem; et in passione donavit victoriam. Acceperat hæc utraque beatus Andreas; ideo habebat et in prædicatione constantiam, et in passione tolerantiam. Qui post iniqua verbera, post carceris septa, alligatus suspendio se purum sacrificium tibi obtulit Deo. Extendit mitissimus brachia ad cœlos; amplectitur crucis vexillum; defigit in osculis ora: Agni cognoscit arcana. Denique dum ad patibulum duceretur, in cruce suspenderetur, carne patiebatur, et Spiritu loquebatur. Obliviscitur crucis tormenta; dum de cruce Christum præconat. Quantum enim corpus ejus in ligno extendebatur: tantum in lingua ejus Christus exaltabatur: quia pondens in ligno, sociari se ei gratulabatur. Absolvi se non patitur a cruce, ne tepescat certamen in tempore. Turba circumspicit, et lamentat: demitti a vinculo petit, quem reparatorem mentis intelligit. Laxari postulat justum, ne pereat populus hoc delicto. Interea fundit martyr spiritum, possessurus sempiterni Judicis regnum: pro cujus meritis concede nobis, omnipotens Deus, ut a malis omnibus tuti atque defensi, tibi Domino nostro, Deo martyrum

to thy mercy, O almighty and eternal God! and celebrate with incomparable joy the sufferings of thy saints, through Christ our Lord. Who gave to the blessed Andrew, at his first calling him, the gift of faith; and in his martyrdom, victory. Both had the blessed Andrew received; therefore had he constancy in his preaching, and patience in his passion. After being unjustly scourged, and thrust into prison, he was tied to a gibbet, and on it offered himself a pure sacrifice to thee his God. Most gentle saint, he lifts up his hands to heaven; he embraces the standard of the cross; he kisses it; he understands the secrets of the Lamb. When, at last, he was led to the cross, and fastened to it, his flesh suffered, but he spoke by the holy Spirit. He forgot the torture of the cross whilst he preached Christ from the cross; for the more his body was being stretched on the wood, the more did his tongue extol Christ, seeing that by thus hanging on the cross he was honoured with being made a companion of Christ. He suffers not himself to be loosened from the cross, lest the combat should lose intensity by the delay. The crowd looks upon him, and is in lamentation; it knows him to be the physician of the soul, and demands that he be freed from his chains. It demands that

et Principi apostolorum, laudes semper et gratias referamus.

the just man be liberated, lest this crime should destroy the people. Meanwhile the martyr breathes forth his soul, and goes to take possession of the kingdom of the eternal Judge. Grant us, O almighty God, by his merits, that we, being safe and protected from all evils, may for ever give praise and thanks to thee, our Lord, the God of the martyrs, and the Prince of the apostles.

The Mozarabic liturgy is extremely rich in its praises of St. Andrew, both in the missal and the breviary: we must limit ourselves to the following beautiful prayer.

CAPITULUM

Christe Dominus noster, qui beatissimum Andream, et apostolatus gratia, et martyrii decorasti corona; hoc illi specialiter in munere præstans, ut crucis prædicando mysterium, ad crucis mererotur pervenire patibulum: da nobis, ut sanctæ crucis tuæ verissimi amatores effecti, abnegantes nosmetipsos tollamus crucem nostram, et sequamur te: ut passionibus tuis in hac vita communicantes, ad æternam vitam pervenire mereamur felices.

O Christ, our Lord, who didst beautify the most blessed Andrew with the grace of apostleship, and the crown of martyrdom, by granting to him this special gift, that by preaching the mystery of the cross, he should merit the death of the cross: grant us to become most true lovers of thy holy cross, and, denying ourselves, to take up our cross and follow thee; that by thus sharing thy sufferings in this life, we may deserve the happiness of obtaining life everlasting.

The Greek Church is as fervent as any of the Churches of the west in celebrating the prerogatives and merits of St. Andrew. He is the more dear to it, because Constantinople considers him as her patron

apostle. It would, perhaps, be difficult for the Greeks to give any solid proofs of St. Andrew's having founded, as they pretend, the Church of Byzantium; but this is certain, that Constantinople enjoyed, for many centuries, the possession of the precious treasure of the saint's relics. They were translated to that city in the year 357, through the interest of the emperor Constantius, who placed them in the basilica of the apostles built by Constantine. Later on, that is, about the middle of the sixth century, Justinian caused them to be translated a second time, but only from one part of that same basilica to another. We borrow the two following beautiful hymns from the Menæa of the Greeks; the first is sung in the evening Office, the second in the morning Office.

IN THE SOLEMN EVENING OFFICE

Luci antelucanæ assimilatus, quem splendorem hypostaticum Paternæ gloriæ dicimus, hominum genus per suam magnam misericordiam salvare cum voluisset, tunc primus, gloriose illi occurristi, illustratus interius perfectissima ejus Deitatis claritate: unde et præco et apostolus vocaris Christi Dei nostri; quem deprecare salvare et illuminare animas nostras.

When he, who is likened to the star of early morn, whom we call the hypostatic splendour of the Father's glory, willed in his great mercy to save the human race: thou, O glorious Andrew, wast the first to meet him, being enlightened interiorly with the most perfect brightness of his Divinity; hence thou art called the herald and apostle of Christ our Lord. Pray to him for us, that he may save and enlighten our souls.

Præcurrenti voce insonans, quando omnisanctum Verbum caro factum est, quando nobis vitam donavit, salutemque in terris evangelizavit, tunc, sanctissime, istud secutus es, et teipsum primi-

When he, whom the Precursor's voice had proclaimed, the all-holy Word, was made flesh, and gave us life, and gave the good tidings of salvation to the earth; then didst thou, most

tias et sacrificium quasi primam ipsi oblationem constituisti: quem cognoscere fecisti, fratrique tuo monstrasti Deum nostrum; hunc deprecare salvare animas nostras.

Qui carnem e sterili florescenti induit, quando Virginalis Filius apparuit, præceptor pietatis puritatem demonstrans, tunc tu, ardentissime virtutis amator, Andrea, beatus effectus es; ascensiones in tuo corde disponens, a gloria in gloriam sublimatus es inauditam Domini Dei nostri: quem deprecare salvare et illuminare animas nostras.

Piscium piscationem derelinquens, homines carpis calamo prædicationis, mittens hamum pietatis, et extrahens e profundo erroris omnes Gentes, Andrea apostole, coryphæi frater, et terræ dux celeberrime, excellens et non deficiens; tenebrosos homines illustra tua veneranda memoria.

Primovocatus discipulus et imitator passionis tuæ, assimilatus tibi, Domine, Andreas apostolus in abysso degentes ignorantiæ olimque errantes, hamo tuæ crucis cum abstraxisset, tibimetipsi adduxit: et ideo salvati fideles ad te clamamus precibus illius, optime, Domine, vitam

holy Andrew, follow him, and make thyself his first-fruits, and sacrifice, and as it were the first oblation of men: thou didst make him known to thy brother, telling him that this was our God. Pray to Jesus for us, that he save our souls.

When he appeared who clothed himself with our flesh in a virginal yet fruitful womb, and was thus the Son of a Virgin, the teacher of piety, giving us this model of purity; then wast thou happy, O Andrew, most ardent lover of virtue; disposing in thy heart to ascend step by step, and wast raised up from glory to the unspeakable glory of the Lord our God. Beseech him, that he save and enlighten our souls.

Leaving thy fishing of fish, thou catchest men by the rod of thy preaching, throwing to them the bait of virtue, and dragging all nations from the depths of error. O Andrew, the apostle, brother of the leader, most honoured prince of the earth, excelling and unfailing! may the venerable remembrance of thee enlighten them that are in darkness.

Andrew, the apostle, the first-called of thy disciples, O Lord, and the imitator of thy Passion, and made like to thee, drew out with the hook of thy cross them that lived and wandered in the sea of ignorance, and then brought them unto thee: therefore do we thy faithful,

nostram pacifica, et salva animas nostras.

Ignis illuminans mentes et comburens peccata, in corde interius arripiens, apostolus Christi discipulus fulget mysticis radiis instructionum in Gentium tenebrosis cordibus. Urit autem iterum surculosas impiorum fabulas; ignis enim Spiritus tantam habet energiam ! O mirabiliter terribile ! Cœnosa lingua, fictilis natura, corpus pulverinum, intellectualem et immaterialem præbuit Gnosim. Sed tu, O initiate rerum ineffabilium, et contemplator cœlestium, deprecare illuminari animas nostras.

Gaudeas, disertum cœlum, gloriam Dei passim enarrans. Primus Domino obediens ardenter effectus, ipsi immediate adhærens, ab ipso accensus, lumen apparuisti alterum, et degentes in tenebris, tuis illuminasti radiis, hanc Domini benignitatem imitatus: unde tuam omnisanctam perficimus laudem et reliquiarum thecam cum gaudio magno deosculamur, ex qua scaturit salus petentibus et magna misericordia.

Gentes nescientes Deum quasi ex abysso ignorantiæ vivas carpsisti sagena tuorum

who have been saved, cry to thee by his prayers, O infinitely good Lord: grant us peaceful lives, and save our souls.

The apostle, disciple of Christ, is a fire which inflames men's minds and burns out their sins, penetrating into the very depth of their hearts: and by the mystic rays of his instructions he shines in the dark hearts of the Gentiles. Then, too, he burns the wild brambles of pagan fables, for the fire of the Spirit has such energy ! And is it not a wonder to be trembled at, that a tongue of slime, a nature of clay, a body of dust, should make known the intellectual and the immaterial Knowledge ? Do thou, the initiated into unspeakable things, the contemplator of heavenly truths, pray that our minds be illumined.

Be glad, O thou heaven of eloquence, everywhere telling the glory of God ! The first to obey our Lord with ardour, immediately uniting thyself to him, thou wast set on fire by him, and didst appear as a second light, enlightening with thy rays them that sat in darkness, thus imitating the mercy of Jesus for man. Therefore do we celebrate thy most holy memory, and kiss with great joy the shrine of thy relics, from which flows health and every sort of boon to thy clients.

By the nets of thy oracles thou didst draw from the abyss of ignorance the nations

oraculorum, salsaque commoves æquora sapienter, equus optimus visus Dominatoris maris, celebrande; qui siccasti putredinem impietatis, sal honorandum, spargens sapientiam tuam: quam stupentes admirati sunt, apostole gloriose, qui malesanam sapientiam inflati amplexi erant, ignorantes Dominum donantem mundo magnam misericordiam.

that knew not God, and gavest them life. Like the splendid courser of the Ruler of the sea, thou, O worthy of all praise, didst stir up the bitter waves by thy wisdom. Thou, the venerable salt of earth, didst season with thy penetrating wisdom what ungodliness was corrupting. This thy wisdom, O glorious apostle, struck dumb with admiration those who had become imbued and puffed up with an unsound wisdom, and ignored the Lord that showed his great mercy to the world.

IN THE MORNING OFFICE

Accurristi siti non vocatus, Andrea, sed voluntarie, sicut cervus ad fontem vitæ. Fide innixus, de incorruptionis fontibus siti fatigatas extremas usque regiones potasti.

Not by thirst but by love wast thou urged, O Andrew, when thou didst run, as a stag, to the fountain of life. Leaning on faith, thou didst give to drink of the fountains of incorruption to the distant nations that were parched with thirst.

Cognovisti naturæ leges, Andrea admirande, et comparticipem accepisti fratrem, clamans: Invenimus Desideratum; atque ei qui iter fecerat secundum carnis generationem, accersisti Spiritus cognitionem.

Thou didst feel the law of nature, O admirable Andrew, and thou didst take thy brother into partnership, crying out to him: 'We have found the Desired One!' and thus he who was walking in the ways of the flesh, was brought by thee to the knowledge of the Spirit.

Verbum cum dixisset: 'Hic retro mei,' Christum alacer secutus est cum Andrea et Cephas, genitori valedicentes, et naviculæ, et retibus, tanquam fidei propugnacula.

When the Word said: 'Now, follow me,' Cephas also joyfully followed Christ with Andrew, and bidding farewell to father, boat, and nets, they became the citadels of the faith.

Deifica inexhaustaque potentis omnifactoris atque flammantis Spiritus virtus in te, Andrea divine, inhabitans in igneæ linguæ forma, ineffabilium te indicavit præconem.

Non arma ad defensionem attulit carnea, et ad destructionem terribilium inimici propugnaculorum, Andreas honoratissimus; sed ad Christum loricatus, quas captivitate redegerat Gentes, adduxit submissas.

Tuam ineffabilem pulchritudinem Andreas videns primus, Jesu, fratrem clara voce vocavit: Petre ardenter desiderans, invenimus Messiam, qui in Lege et in Prophetis proclamatus est; veni, veræ Vitæ agglutinemur.

Hunc pro mercede recuperasti quem desiderabas, Andrea apostole, ligatis cum eo laborum manipulis, tuisque digne cum eo collectis: unde te hymnis glorificamus.

Magistrum desiderasti, et illum insecutus es, qui illius vestigiis ad vitam ambulasti, et illius passiones, vere honorande Andrea, usque ad mortem imitatus.

Spiritualem vitæ tranquille navigatus abyssum, apostole, perambulasti cum velo Spiritus, fide Christi: ideoque ad

The deifying and exhaustless virtue of the mighty Creator of all things, and of the burning Spirit, dwelt in thee in the form of a fiery tongue; showing that thou, O divine Andrew, wast a herald of unspeakable things.

Most honoured Andrew! he bore not weapons of the flesh for his defence, or for the destruction of the formidable ramparts of the enemy; but with a breastplate on him, he led subject to Christ the nations which had been redeemed by Christ from captivity.

Thy ineffable beauty, O Jesus, was first seen by Andrew, who then called out with a loud voice to his brother: 'Peter,' he said, 'thou man of ardent desires! we have found the Messias, whom the Law and the Prophets have foretold. O come, let us cling to this true life.'

As thy reward, O apostle Andrew, thou hast regained him whom thou desiredst: him with whom thou didst bind up and worthily garner the sheaves of thy labours. Therefore do we sing to thee our hymns of praise.

Thou desiredst the Master, and thou hast followed him, walking unto life in his footsteps, and imitating, even unto death, his passion, O verily venerable Andrew!

Calmly sailing the sea of the spiritual life, O apostle, thou didst cross it with the sails of the Spirit and the

vitæ portum pervenisti gaudens in cuncta sæcula.

Spiritali Sole in cruce occidente, voluntate propria, solis jubar cum illo quærens dissolvi et occidere in Christum, in ligno suspensus est Andreas, fax magna et fulgida Ecclesiæ.

Velut discipulus omnium optimus, illius qui voluntarie affixus est cruci, magistrum tuum usque ad mortem secutus, cum gaudio in altitudinem ascendisti crucis, viam instruens ad cœlos, beate apostole.

Gaude nunc, Bethsaida; in te enim floruerunt e materno fonte nimis odorifera lilia, Petrus et Andreas, universo mundo fidei prædicationis odorem ferentes gratia Christi, cujus passionibus communicaverunt.

Te patrum civitas pastorem possidet, et divinum præsidem, et periculorum omnium liberatorem, et custodem te, Andrea sapiens; gratanter honoravit te: sed tu deprecare incessanter pro ea, ut servetur ab omni perditione.

faith of Christ. Therefore didst thou enter with joy into the port of life for ever.

The spiritual Sun having, by his own will, sunk on the cross, Andrew, that Sun's reflection, the great and bright light of the Church, wishing also to be dissolved and to set with him, was hung upon a cross.

As the best of all the disciples of him, who, of his own will, was fastened to the cross, thou, O blessed apostle, following thy Master even unto death, didst ascend with joy to the summit of the cross, showing us the way that leads to heaven.

Rejoice now, O Bethsaida! for in thee and thy maternal fount bloomed the two most fragrant lilies, Peter and Andrew, bearing by the grace of Christ, whom they resembled in his passion, the odour of the preaching of the faith to the whole world.

The city of the fathers possesses thee as its pastor, and its divine chief, and its liberator in all dangers, and its keeper, O Andrew, full of wisdom! Gratefully has it kept thy feast; but do thou unceasingly pray for it, that it may be preserved from all danger.

The Church of Constantinople, so devoted, as we have seen, to the glory of St. Andrew, was at length deprived of the precious treasure of his relics. This happened in the year 1210, when the city was taken by the crusaders. Cardinal Peter of Capua, the legate of the holy See, translated the body of St.

Andrew into the cathedral of Amalfi, a town in the kingdom of Naples, where it remains to this day, the glorious instrument of numberless miracles, and the object of the devout veneration of the people. It is well known how, at the same period, the most precious relics of the Greek Church came, by a visible judgement of God, into the possession of the Latins. Byzantium refused to accept those terrible warnings, and continued obstinate in her schism. She was still in possession of the head of the holy apostle, owing, no doubt, to this circumstance, that in the several translations which had been made, it had been kept in a separate reliquary by itself. When the Byzantine empire was destroyed by the Turks, divine Providence so arranged events, as that the Church of Rome should be enriched with this magnificent relic. In 1462, the head of St. Andrew was, therefore, brought thither by the celebrated Cardinal Bessarion; and on Palm Sunday, the twelfth of April, the heroic Pope Pius II. went in great pomp to meet it as far as the Milvian bridge (Ponte Molle), and then placed it in the basilica of St. Peter, on the Vatican, where it is at present, near the confession of the prince of the apostles. At the sight of this venerable head, Pius II. was transported with a religious enthusiasm, and before taking up the glorious relic in order to carry it into Rome, he pronounced the following magnificent address, which we give as a conclusion to the liturgical praises given by the several Churches to St. Andrew.

'At length thou hast arrived, O most holy and venerable head of the saintly apostle! The fury of the Turks has driven thee from thy resting-place, and thou art come as an exile to thy brother, the prince of the apostles. Thy brother will not fail thee; and by the will of God, the day will come when men shall say in thy praise: O happy banishment, which

caused thee to receive such a welcome! Meanwhile, here shalt thou dwell with thy brother, and share in his honours.

'This is Rome, the venerable city, which was dedicated by thy brother's precious blood. The people thou seest, are they whom the blessed apostle, thy most loving brother, and St. Paul, the vessel of election, regenerated unto Christ our Lord. Thus the Romans are thy kinsmen. They venerate, and honour, and love thee as their father's brother; nay, as their second father; and are confident of thy patronage in the presence of the great God.

'O most blessed apostle Andrew! thou preacher of the truth, and defender of the dogma of the most holy Trinity! with what joy dost thou fill us on this day, whereon it is given us to behold thy sacred and venerable head, which deserved that, on the day of Pentecost, the holy Paraclete should rest upon it in the form of fire!

'O ye Christians that visit Jerusalem out of reverence for your Saviour, that there ye may see the places where His feet have stood; lo! here is the throne of the Holy Ghost. Here sat the Spirit of the Lord. Here was seen the Third Person of the Trinity. Here were the eyes that so often saw Jesus in the flesh. This was the mouth that so often spake to Jesus; and on these cheeks did that same Lord doubtless impress His sacred kisses.

'O wondrous sanctuary, wherein dwelt charity, and kindness, and gentleness, and spiritual consolation. Who could look upon such venerable and precious relics of the apostle of Christ, and not be moved? and not be filled with tender devotion? and not shed tears for very joy? Yea, O most admirable apostle Andrew! we rejoice, and are glad, and exult, at this thy coming, for we doubt not that thou thyself art present here, and bearest us company as we enter with thy head into the holy city.

'The Turks are indeed our enemies, as being the enemies of the Christian religion: but in that they have been the occasion of thy coming amongst us, we are grateful to them. For what greater blessing could have befallen us than that we should be permitted to see thy most sacred head, and that our Rome should be filled with its fragrance? Oh! that we could welcome thee with the honours which are due to thee, and receive thee in a way becoming thy exceeding holiness! But accept our good will, and our sincere desires to honour thee, and suffer us now to touch thy relics with our unworthy hands, and, though sinners, to accompany thee within the walls of the city.

'Enter, then, the holy city, and show thy love to her people. May thy coming be a boon to Christendom. May thy entrance be peaceful, and thy abode amongst us bring happiness and prosperity. Be thou our advocate in heaven, and, together with the blessed apostles Peter and Paul, defend this city, and protect, with thy love, all Christian people; that, by thy intercession, the mercy of God may be upon us; and if His indignation be enkindled against us by reason of our manifold sins, let it fall upon the impious Turks and the pagan nations that blaspheme our Lord Jesus Christ. Amen.'

Thus has the glory of St. Andrew been blended, in Rome, with that of St. Peter. But the apostle of the cross, whose feast was heretofore kept in many Churches with an octave, has also been chosen as patron of one of the kingdoms of the west. Scotland, when she was a Catholic country, had put herself under his protection. May he still exercise his protection over her, and, by his prayers, hasten her return to the true faith!

Let us now, in union with the Church, pray to this holy apostle, for this is the glorious day of his feast:

let us pay him that honour which is due to him, and ask him for the help of which we stand in need.

We have scarce begun our mystic journey of Advent, seeking our divine Saviour Jesus, when lo! God grants us to meet thee, O blessed Andrew, at our very first step. When Jesus, our Messias, began His public life, thou hadst already become the obedient disciple of His Precursor, who preached His coming: thou wast among the first of them who received the Son of Mary as the Messias foretold in the Law and the Prophets. But thou couldst not keep the heavenly secret from him who was so dear to thee; to Peter, then, thou didst bear the good tidings, and didst lead him to Jesus.

O blessed apostle! we also are longing for the Messias, the Saviour of our souls; since thou hast found Him, lead us also unto Him. We place under thy protection this holy period of expectation and preparation, which is to bring us to the day of our Saviour's Nativity, that divine mystery in which He will manifest Himself to the world. Assist us to render ourselves worthy of seeing Him on that great night. The baptism of Penance prepared thee for receiving the grace of knowing the Word of life; pray for us that we may become truly penitent and may purify our hearts, during this holy time, and thus be able to behold Him, who has said: 'Blessed are the clean of heart, for they shall see God.'

Thou hast a special power of leading souls to Jesus, O glorious saint! for even he, who was to be made the pastor of the whole flock, was presented to the Messias by thee. By calling thee to Himself on this day, our Lord has given thee as the patron of Christians who, each year at this season, are seeking that God in whom thou art now living: they must begin it with praying to thee to show them the way which leads to Jesus.

Thou teachest us this way; it is that of fidelity, of

fidelity even to the cross. In that way thou didst courageously walk: and because the cross leads to Jesus Christ, thou didst passionately love the cross. Pray for us, O holy apostle! that we may begin to understand this love of the cross; and that, having understood it, we may put it in practice. Thy brother says to us in his Epistle: 'Christ having suffered in the flesh, be you also armed with the same thought.'[1] Thy feast, O blessed Andrew! shows us thee as the living commentary of this doctrine. Because thy Master was crucified, thou wouldst also be crucified. From the high throne to which thou hast been raised by the cross, pray for us, that the cross may be unto us the expiation of the sins which are upon us, the quenching of the passions which burn within us, and the means of uniting us by love to Him, who, through love alone for us, was nailed to the cross.

Important, indeed, and precious are these lessons of the cross: but the cross, O blessed apostle, is the perfection and the consummation, and not the first commencement. It is the Infant God, it is the God of the crib that we must first know and love; it was the Lamb of God that St. John pointed out to thee; and it is that Lamb whom we so ardently desire to contemplate. The austere and awful time of Jesus' Passion has not come; we are now in Advent. Fortify us for the day of combat; but the grace we now most need is compunction and tender love. We put under thy patronage this great work of our preparation for the coming of Jesus into our hearts.

Remember also, O blessed Andrew, the holy Church, of which thou wast the pillar, and which thou hast beautified by the shedding of thy blood: lift up thy hands for her to Him, whose battle she is for ever fighting. Pray that the cross she has to bear in this her pilgrimage may be lightened; that she may love this cross, and that it may be the

[1] 1 St. Peter iv. 1.

source of her power and her glory. Remember with especial love the holy Roman Church, the mother and mistress of all Churches; and by reason of that fervent love she has for thee, obtain for her victory and peace by the cross. Visit anew, in thy apostolic zeal, the Church of Constantinople, which has forfeited true light and unity, because she would not render homage to Peter, thy brother, whom thou honouredst as thy chief, out of love to Him who is the common Master of both him and thee. And lastly, pray for Scotland, that has dishonoured thy protection for these three past ages; obtain for her that the days of her rebellion from the faith may be shortened, and, with the rest of our isle of saints, she may soon return to the fold of the one Shepherd.

We will close this day with a prayer to the Saviour, whom we are expecting; and celebrate, by this ancient and venerable hymn, the mystery of His coming.

HYMN FOR THE TIME OF ADVENT

(In the Mozarabic breviary; in the hymnarium)

Gaudete, flores martyrum!
Salvete, plebes gentium,
Visum per astra mittite,
Sperate signum gloriæ.

Rejoice, ye flowers of the martyrs! Hail, all ye people and nations! lift up your eyes to heaven, and await the sign of glory.

Voces prophetarum sonant,
Venire Jesum nuntiant,
Redemptionis prævia
Quæ nos redemit gratia.

The voice of the prophets is heard, announcing the coming of Jesus; it is the harbinger of our redemption, of the grace which saved us.

Hic mane nostrum promicat,
Et corda læta exæstuant,
Cum vox fidelis personat
Prænuntiatrix gloriam.

How bright is our morn, and how do our hearts swell with joy, when the faithful voice comes heralding in our glory!

Tantæ salutis gaudium,
Quo est redemptum sæculum,

May the joy of so great a salvation, whereby the world is redeemed, inspire us with

Exceptionis inclytum
Abhinc ciamus canticum.
Adventus hic primus fuit,
Punire quo non sæculi
Venit, sed ulcus tergere,
Salvando quod perierat.

At hunc secundus præmonet
Adesse Christum januis,
Sanctis coronas reddere,
Cœlique regna pandere.

Æterna lux promittitur,
Sidusque salvans promitur;
Jam nos jubar præfulgidum
Ad jus vocat cœlestium.

Te, Christe, solum quærimus
Videre sicut es Deus,
Ut læta nos hæc visio
Evellat omni tartaro.

Quo dum Redemptor veneris,
Cum candidato martyrum
Globo, adunes cœlibi
Nos tunc beato cœtui.

Deo Patri sit gloria,
Eljusque soli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum.
Amen.

a solemn canticle in praise of Jesus' coming.

It was his first: and he came not to punish, but to heal the sores and sins of the world, saving his creature that was lost.

But when the second Advent comes, it will tell the world that Christ is at its very doors, to give the saints their crowns, and throw open the kingdom of heaven.

We have a promise of eternal light: the star of our salvation is rising; and even now its splendid rays are calling us to our right to heaven.

Thee alone, O Jesus, do we seek, and wish to see thee as thou art, God. Happy vision, which will put us out of all reach of hell!

That thus, when thou comest, O Redeemer, surrounded by the white-robed army of martyrs, thou mayst admit us also into their pure company.

To God the Father, and to his only Son, and to the holy Paraclete, be glory both now and for ever. Amen.

FIRST DAY OF DECEMBER

THE Church of Rome does not keep this day as a feast of any saint; she simply recites the Office of the feria, unless it happen that the first Sunday of Advent fall on this first day of the month, in which case the Office of that Sunday is celebrated, as given above in the *Proper of the Time*.

But should this first day of December be a simple feria of Advent, we shall do well to begin at once our considerations upon the preparations which were made for the merciful coming of the Saviour of the world.

Four thousand years of expectation preceded that coming, and they are expressed by the four weeks of Advent, which we must spend before we come to the glorious festivity of our Lord's Nativity. Let us reflect upon the holy impatience of the saints of the old Testament, and how they handed down, from age to age, the grand hope, which was to be but hope to them, since they were not to see it realized. Let us follow, in thought, the long succession of the witnesses of the promise: Adam, and the first patriarchs, who lived before the deluge; then, Noah, Abraham, Isaac, Jacob, and the twelve patriarchs of the Hebrew people; then Moses, Samuel, David, and Solomon; then, the prophets and the Machabees; and, at last, John the Baptist and his disciples. These are the holy ancestors, of whom the Book of Ecclesiasticus speaks, where it says: 'Let us praise men of renown, and our fathers in their generation';[1] and of whom the apostle thus speaks to the Hebrews: 'All these being approved by the testimony of faith, received not the promise; God providing some better

[1] Ecclus. xliv. 1.

thing for us, that they should not be perfected without us': their faith was tried and approved, and yet they received not the object of the promises made to them. It is for us that God had reserved the stupendous gift, and therefore He did not permit them to attain the object of their desires.[1]

Let us honour them for their faith; let us honour them as our veritable fathers, since it is in reward of their faith, that our Lord remembered and fulfilled His merciful promise; let us honour them, too, as the ancestors of the Messias in the flesh. We may imagine each of them saying, as he lay on his dying bed, this solemn prayer to Him who alone could conquer death: 'I will look for Thy Salvation, O Lord!' It was the exclamation of Jacob, at his last hour, when he was pronouncing his prophetic blessings on his children: 'and then,' says the Scripture, 'he drew up his feet upon his bed, and died, and he was gathered unto his people.'[2]

Thus did all these holy men, on quitting this life, go to await, far from the abode of eternal light, Him who was to come in due time and reopen the gate of heaven. Let us contemplate them in this place of expectation, and give our grateful thanks to God, who has brought us to His admirable light, without requiring us to pass through a limbo of darkness. It is our duty to pray ardently for the coming of the Deliverer, who will break down, by His cross, the gates of the prison, and will fill it with the brightness of His glory. During this holy season, the Church is continually borrowing the fervent expressions of these fathers of the Christian people, making them her own prayer for the Messias to come. Let us turn to those great saints, and beg of them to pray, that our work of preparation for Jesus' coming to our hearts may be blessed by God.

We will make use, for this end, of the beautiful

[1] Heb. xi. 39, 40. [2] Gen. xlix. 32.

hymn wherein the Greek Church celebrates the memory of all the saints of the old Testament, on the Sunday immediately preceding the feast of Christmas.

HYMN FOR THE FEAST OF THE HOLY FATHERS

(Taken from the Menæa of the Greeks)

Avorum hodie, fideles, perficientes memorias, rehymnificemus Christum Redemptorem, qui illos magnificavit in omnibus gentibus, et qui incredibilia in eis per fidem operatus est; Dominum, utpote fortem et potentem; et ex illis manifestavit virgam potentiæ nobis, unicam virum nescientem et Deiparam, Mariam castam, ex qua flos prodiit, Christus germinans omnibus vitam, et salutem æternam.

Celebrating, O ye faithful, on this day, the memory of the ancient fathers, let us sing a new hymn to our Redeemer Christ, who magnified them in all nations, and worked incredible things in them by faith, for he is the strong and mighty Lord. By them did he manifest to us the sceptre of his power, the unparalleled Virgin-Mother of God, the chaste Mary, from whom came Christ, the Flower that buds forth life and eternal salvation to all.

Tu es qui sanctos pueros ex igne liberasti, Domine, et ex ore leonum Daniel; qui Abraham benedixisti, et Isaac servum tuum, et filium ejus Jacob; qui dignatus es ex illorum semine nasci apud nos, ut prius lapsos salvares proavos nostros, crucifigi autem et sepeliri; et rupisti mortis vincula, et consurgere facis omnes qui a sæculo inter mortuos erant, adorantes tuum, Christe, regnum æternum.

It is thou, O Lord, that didst deliver the holy children from the furnace, and Daniel from the mouth of the lions; that didst bless Abraham, and Isaac thy servant, and Jacob his son: that didst vouchsafe to be born among us from their seed, so to save our first parents who had fallen, and to be crucified and buried; that didst break the bonds of death, and gavest resurrection to all them who had died from the beginning, and who adored, O Christ, thy eternal kingdom.

Adam primum veneremur, manu honoratum Creatoris et omnium nostrum proa-

And first let us venerate Adam, who was honoured by the Creator's hand, and was

vum, jam nunc habitantem in cœlestibus tabernaculis, inter sanctos electos quiescentem.

Abel dona proferentem mente generosa, admisit omnium Deus et Dominus; eumque homicida olim manu peremptum, in altum recepit ad lumen, ut divinum martyrem.

Canitur in mundo Seth pro suo erga Creatorem ardore: nam in irreprehensibili vitæ ratione et animæ dispositione illum vere sanavit; et in regione vivorum clamat: Sanctus es, Domine.

Ore et lingua et corde Enos admirabilis cognominatus prophetice, in omnium Dominum speravit in spiritu, et optime vita in terris acta, gloriosus decessit.

Sacris eloquiis et orationibus Henoch beatum prædicemus; qui, cum Deo placuisset, translatus est in gloriam, visus, ut fertur, mortem superasse, sicut Dei servus fidelissimus.

Laudem proferamus Deo, honorantes melodiis Noe, qui fuit justus: in omnibus enim divinis mandatis ornatus, visus est Christo beneplacitus; cui canamus cum fide: Gloria virtuti tuæ, Domine.

Videns tuam Deus nobilem indolem et mentis tuæ

the first father of us all: who now dwells in the heavenly tabernacles, and rests amidst the holy elect.

The God and the Lord of all things received Abel, who offered his gifts with a generous heart; and took him into the heavenly light as a divine martyr, when he was slain by the murderer's hand.

Seth is celebrated throughout the world for his ardour towards the Creator: who saved him for his irreproachable life and this holy disposition of mind; and now, in the region of the living, he sings: Holy art thou, O Lord!

Enos, prophetically called the admirable, for his words and voice and heart, hoped in spirit in the Lord of all, and after a life spent on earth in exceeding goodness, he departed full of glory.

Let us praise, in our sacred canticles and prayers, the blessed Henoch; who, when he had pleased God, was translated to glory, and, as became so faithful a servant of God, without being overcome by death, as it is written of him.

Let us give praise to God by celebrating, with our hymns, Noah, who was just: in all things, God honoured him with his divine commands, and he was well pleasing to Christ, to whom let us sing with faith: Glory be to thy power, O Lord!

God, seeing thy noble heart, and the sincerity of thy mind,

sinceritatem, et te in omnibus, Noe, perfectum, secundi mundi ducem te signat, salvantem ex omni genere contra diluvium, sensibile semen, ut ipse mandaverat.

Noe, Dei legem incorruptam servantem, justumque inventum in generatione sua, et qui lignea salvavit olim in arca irrationabilia genera, ordinatione omnimoda, beatum piis prædicemus hymnis.

Vinum compunctionis nobis scaturire facit honorantibus te, Noe beate, memoria tua, lætificans et animas et corda undique beatificantium sincere mores tuos honestos, et divinam agendi rationem.

Laudibus honoretur Sem, qui fructificare fecit paternam benedictionem, et ante Deum placidus demonstratus, et proavorum choris adscriptus, et in regione vivorum lætantissime requiescens.

Videre meruit, tamquam Dei amicus, Abraham diem Creatoris sui, plenus factus lætitiæ paternæ: hunc ergo recto corde honorantes, beatum dicamus omnes, ut Dei fidelem servum.

Vidisti, ut homini videre fas est, Trinitatem, et illam hospitatus es: unde mercedem recepisti hospitalitatis, factus immensarum gentium in fide pater.

and how in all things thou wast perfect, O Noah, makes thee the father of the second world, and bids thee save from the deluge a remnant of every species of animal.

Let us in our holy hymns praise Noah, who kept the law of God without reproof, and was found just in his generation, and who, by an admirable arrangement, saved, in the wooden ark, all the brute creation.

Thy memory, O blessed Noah, fills us with the wine of compunction, which gladdens our souls and hearts, whilst we devoutly extol thy holy life and thy divine manner of acting.

Sem is worthy of our praise, who brought forth plentiful fruit from his father's blessing, and by his meekness found favour with God, and was numbered in the choir of the fathers, and now rests in perfect joy in the land of the living.

Abraham merited, as the friend of God, to see the day of his Creator, and was filled with the joy promised to the fathers: him, therefore, let us honour with sincere devotion, and let us all proclaim him the blessed Abraham, God's faithful servant.

Thou didst see, as far as it is permitted man to see, the Trinity, and thou didst make it thy guest: wherefore thou receivedst the reward of thy hospitality, and wast made the father, in the faith, of countless nations.

Typus Christi passionis factus es sapienter, Isaac beatissime, patris bona fide ad immolandum adducte: ideoque beatus effectus es et amicus Dei visus es fidelissimus, et cum omnibus justis sedem consecutus es.

Most blessed Isaac, the divine wisdom made thee the type of Jesus in his Passion, when thy father's sublime faith led thee to the sacrifice: therefore art thou blest, and loved of God as a most faithful friend, and seated on a throne with all the just.

Visus est Jacob omnium Dei servorum fidelissimus: ideoque pugnavit cum angelo, in mente videns Deum, et nomen mutavit, dormiensque divinam contemplatus est scalam, cui insidebat Deus, carni in bonitate sua adhærens.

Of all the servants of God Jacob was the most faithful: therefore is it that he wrestled with the angel, seeing God in spirit, and his name was changed; and as he slept, he beheld the divine ladder, on which God was leaning; it was God, assuming to himself, in his mercy, human flesh.

Patris obedientiam cum amore amplectens Joseph in puteum demissus, tamquam illius prototypus venditur qui immolatus est, et in puteum demissus est Christus; et Egypto frumenta distribuens monstratus est, sapiens et justus effectus, rexque concupiscentiarum verissimus.

Joseph, when he lovingly obeyed his father, was let down into a well and sold, and was the prototype of him that was sacrificed, and thrown down into a pit. He gave corn to Egypt and saved it; he was wise and just, and a most true king over his passions.

Legitime incessantium certamini tentationum luctatus, celebratus est Job Dei servus verissimus, mitis, vir sine malitia, rectus, perfectus, irreprehensibilis, clamans: Benedictus es, Deus.

Job lawfully endured the combat of ceaseless temptations, and deserves to be praised; he was God's most true servant, he was meek, and a man without guile, upright, perfect, without reproof, ever saying: Blessed art thou, O God!

In fide Moysen Aaronque et Hor honoremus, adhuc celebrantes Josue et Levi sanctissimum, Gedeonque et Samson, et clamemus: Deus patrum, benedictus es.

Let us faithfully honour Moses, and Aaron, and Hor: let us commemorate Josue, and the most holy Levi, and Gedeon, and Samson; and let us sing: Blessed art thou, O God of our fathers!

Phalangem Deo gratam divinorum patrum celebremus, Baruch et Nathan, et Eleazarum, Josiam et David, Jephte, Samuel qui anteacta videbat, et clamabat: Benedicat omnis creatura Dominum.

Let us celebrate the memory of that group of fathers so loved of God, Baruch and Nathan and Eleazar; Josias, David, Jephte, and Samuel who had the vision of what had passed, and cried out: Let every creature bless the Lord!

Laudem melodiæ Dei prophetis feramus, celebrantes Osee, Michæam, Sophoniam et Habacuc, Zachariam, Jonam, Aggæum et Amos, et cum Abdia, Malachia, Nahum, Isaiam, et Jeremiam, et Ezechiel, et simul Daniel, Eliam et Elisæum.

Let our melodies praise God's prophets, celebrating Osee, Micheas, Sophonias, Habacuc, Zacharias, Jonas, Aggeus, Amos, Abdias, Malachias, Nahum, Isaias, Jeremias, Ezechiel, Daniel, Elias, Eliseus.

Fortitudine tua, Domine, virtutes operatæ sunt sorores nostræ Anna, Judith et Debbora, Olda, Jahelque, et Esther, Sara, Maria Moysis, et Rachel, et Rebecca, et Ruth, magnanimes.

By thy power, O Lord, virtuous exploits were achieved by those magnanimous women, our sisters, Anna, Judith, Debbora, Olda, Jahel, Esther, Sara, Mary, sister of Moses, Rachel, Rebecca and Ruth.

Venite omnes, cum fide panegyrim dicamus patribus ante Legem: Abrahæ, et eorum qui cum illo sunt festivam memoriam celebremus; Judæ tribum digne honoremus; juvenes in Babylone qui flammam in camino exstinxerunt, ut Trinitatis typum, cum Daniele celebremus; prophetarum vaticinia tuto servantes, cum Isaia magna voce clamemus: Ecce Virgo in utero concipiet et pariet Filium, Emmanuel, quod est, Nobiscum Deus.

Come, all ye people, let us, with faith, give praise to the fathers who were before the Law; let us celebrate the festive memory of Abraham and them that are with him; let us give due honour to the tribe of Juda; let us celebrate the children who quenched the fiery furnace in Babylon, the blessed three, the type of the Trinity, and with them Daniel; let us hold fast to the oracles of the prophets, and with Isaias sing with a loud voice: Lo! a Virgin shall conceive in her womb and shall bring forth a Son, Emmanuel, that is, God with us.

A RESPONSORY OF ADVENT

(The Roman breviary, first Sunday of Advent, at Matins)

R. Adspiciens a longe, ecce video potentiam Dei venientem et nebulam totam terram tegentem: * Ite obviam ei, et dicite: * Nuncia nobis si tu es ipse, * Qui regnaturus es in populo Israel.

V. Quique terrigenæ et filii hominum, simul in unum dives et pauper,

* Ite obviam ei et dicite,

V. Qui regis Israel intende, qui deducis velut ovem Joseph,

* Nuncia nobis si tu es ipse.

V. Tollite portas, principes, vestras, et elevamini, portæ æternales, et introibit Rex gloriæ.

* Qui regnaturus es in populo Israel.

R. Looking afar off, lo! I see the power of God coming and a cloud that covereth the whole earth: * Go ye out to meet him and say: Tell us, if thou be he, * Who art to rule over the people of Israel.

V. All ye that are earth-born and children of men, both rich and poor together,

* Go ye out to meet him, and say:

V. Give ear, O thou that rulest Israel, thou that leadest Joseph like a sheep,

* Tell us if thou be he.

V. Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in.

* Who art to rule over the people of Israel.

December 2

SAINT BIBIANA, VIRGIN AND MARTYR

Of the saints whose feasts are kept during Advent, five are virgins. The first, St. Bibiana, whom we honour to-day, is a daughter of Rome; the second, St. Barbara, is the glory of the eastern Churches; the third, St. Eulalia of Merida, is one of Spain's richest treasures; the fourth, St. Lucy, belongs to beautiful Sicily; the fifth, St. Odilia, is claimed by France. These five wise virgins lighted their lamps and watched, waiting for the coming of the Spouse. Such was their constancy and fidelity, that four of them shed their blood for the love of Him, after whom they longed. Let us take courage by this noble example; and since we have not, as the apostle expresses it, as yet resisted unto blood, let us not think it hard if we suffer fatigue and trouble in the holy exercises of this penitential season of Advent: He, for whom we do them all, will soon be with us and repay us. To-day, it is the chaste and courageous Bibiana, who instructs us by her glorious example.

Bibiana, virgo Romana, nobili genere nata, Christiana fide nobilior fuit. Ejus enim pater Flavianus sub Juliano apostata impiissimo tyranno expræfectus, servilibusque notis compunctus, ad Aquas Taurinas deportatus, martyr occubuit. Mater Dafrosa, et filiæ primum conclusæ domi, ut

Bibiana was a Roman virgin, noble by birth, but more noble by her profession of the Christian faith. For under the most wicked tyrant Julian the apostate, Flavian, her father, was deprived of his dignity of prefect, and being branded with the mark of slavery, he was banished to Aquæ Taurinæ,

inedia conficerentur; mox relegata mater extra urbem capite plexa est. Mortuis autem piis parentibus, Bibiana cum sorore sua Demetria bonis omnibus spoliatur. Apronianus, urbis prætor, pecuniis inhians, sorores persequitur, quas humana prorsus ope destitutas, Deo mirabiliter, qui dat escam esurientibus, enutriente, quum vivaciores vegetioresque conspexisset, vehementer est admiratus.

and there died a martyr. Her mother, Dafrosa, was first shut up in her own house with her daughters, that she might die by starvation; but shortly afterwards was banished from Rome and beheaded. The virtuous parents thus put to death, Bibiana was deprived of all her possessions, as also was her sister, Demetria. Apronianus, the city prætor, thirsting after their wealth, persecutes the two sisters. They are bereaved of every human help. But God, who gives food to them that are in hunger, wonderfully nourishes them; and the prætor is exceedingly astonished on finding them in better health and strength than before.

Suadet nihilominus Apronianus, ut venerentur deos Gentium; amissas ideo opes, imperatoris gratiam, præclarissimas nuptias consecuturæ. Si secus fecerint, minatur carceres, virgas, secures. At illæ neque blanditiis neque minis a recta fide declinantes, paratæ potius mori, quam fœdari moribus ethnicorum, prætoris impietatem constantissime detestantur. Quare Demetria ob oculos Bibianæ repente corruens, obdormivit in Domino: et Bibiana Rufinæ mulieri vaferrimæ seducenda traditur: quæ ab incunabulis edocta Christianas leges, et illibatum servare virginitatis florem, seipsa fortior, feminæ super-

Apronianus, notwithstanding, endeavours to induce them to venerate the gods of the Gentiles. If they consent, he promises them the recovery of all their wealth, the emperor's favour, and marriage to the noblest in the empire: but should they refuse, he threatens them with prison and scourgings, and the sword. But neither promises nor threats can make them abandon the true faith; they would rather die than be defiled by the idolatrous practices of paganism; and they resolutely resist the impious prætor. Whereupon, Demetria was struck down in the presence of Bibiana, and slept in the Lord. Bibiana was delivered over to a woman

avit insidias, et prætoris astus delusit.

Nihil autem proficiente Rufina, quæ præter dolosa verba, illam quotidie verberibus affligebat, ut de sancto proposito dimoveret, spe sua frustratus prætor, accensus ira, quod in Bibiana perdidisset operam, a lictoribus eam denudari, vinctisque manibus columnæ alligari, eamque plumbatis cædi jubet donec efflaret animam. Cujus sacrum corpus objectum canibus biduo jacuit in foro Tauri, illæsum tamen, et divinitus servatum: quod deinde Joannes presbyter sepelivit noctu juxta sepulchrum sororis et matris ad palatium Licinianum, ubi usque in præsens extat ecclesia Deo, sanctæ Bibianæ nomine dicata; quam Urbanus octavus instauravit, sanctarum Bibianæ, Demetriæ et Dafrosæ corporibus in ea repertis, et sub ara maxima collocatis.

by name Rufina, who was most skilled in the art of seduction. But the virgin, taught from her infancy to observe the Christian law, and to preserve with the utmost jealousy the flower of her virginity, rose above nature, defeated all the artifices of the wretched Rufina, and foiled the craft of the prætor.

Finding, therefore, that Rufina could in no wise shake the virgin's holy resolution, and that both her wicked words and frequent blows were of no avail; and seeing his hopes disappointed and his labour thrown away; the prætor became violently enraged, and ordered Bibiana to be stripped by the lictors, to be fastened to a pillar with her hands bound, and to be beaten to death with leaded whips. Her sacred body was left for two days in the Bull-Forum, as food for dogs; but received no injury, being divinely preserved. A priest called John then buried it during the night, close to the grave of her sister and mother, near the palace of Licinius, where there stands at this day a church consecrated to God under the title of St. Bibiana. Urban VIII. restored this church, having there discovered the bodies of saints Bibiana, Demetria, and Dafrosa, which he placed under the high altar.

Holy Bibiana, most wise virgin! thou hast gone through the long unbroken watch of this life; and when, suddenly, the Spouse came, thy lamp was bright and richly fed with oil. Now thou art dwelling in the abode of the eternal marriage-feast, where the Beloved feeds among the lilies. Remember us who are still living in the expectation of that same divine Spouse, whose eternal embrace is secured to thee for ever. We are awaiting the birth of the Saviour of the world, which is to be the end of sin and the beginning of justice; we are awaiting the coming of this Saviour into our souls, that He may give them life and union with Himself by love; we are awaiting our Judge, the Judge of the living and the dead. Most wise virgin! intercede for us, by thy fervent prayers, with this our Saviour, our Spouse, and our Judge; pray that each of these three visits may work and perfect in us that divine union, for which we have all been created. Pray also, O faithful virgin, for the Church on earth, which gave thee to the Church in heaven, and which so devoutly watches over thy precious remains. Obtain for her that strict fidelity, which will ever render her worthy of Him, who is her Spouse as He is thine. Though He has enriched her with the most magnificent gifts, and given her confidence by His promises which cannot fail, yet does He wish her to ask, and us to ask for her, the graces which will lead her to the glorious destiny which awaits her.

We will to-day consider the state of nature at this season of the year. The earth is stripped of her wonted verdure, the flowers are gone, the fruits are fallen, the leaves are torn from the trees and scattered by the wind, and every living thing stiffens with the cold. It seems as though the hand of death had touched creation. We see the sun rise after the long night of his absence; and scarcely have we felt his

warmth at noon, than he sets again, and leaves us in the chilly darkness. Each day he shortens his visit. Is the world to become sunless, and are men to live out the rest of life in gloom? The old pagans, who witnessed this struggle between light and darkness, and feared the sun was going to leave them, dedicated the twenty-fifth day of December, the winter solstice, to the worship of the sun. After this day their hopes revived on seeing the glorious luminary again mounting up in the sky, and gradually regaining his triumphant position.

We Christians can have no such feelings as these; our light is the true faith, which tells us that there is a Sun to be sought for which never sets, and is never eclipsed. Having Him, we care little for the absence of any other brightness; nay, all other light, without Him, can only lead us astray. O Jesus! Thou true light, that enlightenest every man coming into this world! Thou didst choose, for Thy birth among us, a time of the year which forces us to reflect upon the miserable state of the world when Thou didst come to save it. 'The evening was coming on, and the day was far spent,' says St. Bernard: 'the Sun of justice had all but set, so that exceeding scanty was His light or warmth on earth: for the light of divine knowledge was very faint, and, sin abounding, the heat of charity had grown cold. There was neither angel to visit men, nor prophet to speak to them; both seemed in despair, for the hardness and obstinacy of man had made every effort useless: then I said — they are the words of our Redeemer—then I said, lo! I come!'[1] O Jesus! O Sun of justice! give us a clear knowledge of what the world is without Thee; what our understanding is without Thy light; and what our heart, without Thy divine heat. Open Thou the eyes of our faith; that whilst seeing with the eyes of the body the

[1] First Sermon of Advent.

gradual decrease of the material light, we may think of that other darkness, which is in the soul that has not Thee. Then, indeed, will the cry which comes from the depths of our misery make its way to Thee, and Thou wilt come on the day Thou hast fixed, dispelling every shadow of darkness by Thy irresistible brightness.

PRAYER FOR THE TIME OF ADVENT

(The Mozarabic breviary, Wednesday of the second week of Advent, Capitula)

Domine, Jesu Christe, qui assumpto homine, hominum susceptor effectus, in lucem gentium datus es; aperi oculos cordium in te credentium populorum, atque abstrahe misericors de conclusione religatos adhuc vinculis diffidentiæ: et quos in domo carceris detineri conspicis in tenebris ignorantiæ, tuæ, quæsumus, scientiæ irradies splendore.

O Lord Jesus Christ, who having assumed human nature, and becoming the Saviour of the human race, wast given as a light to the nations; open the eyes of the hearts of them that believe in thee, and mercifully set free from their prison them that are bound in the fetters of unbelief; and whom thou seest captives in prison in the darkness of ignorance, enlighten them, we beseech thee, by the splendour of the knowledge of thee.

December 3

SAINT FRANCIS XAVIER, CONFESSOR

APOSTLE OF THE INDIES

THE apostles being the heralds of the coming of the Messias, it was fitting that Advent should have in its calendar the name of some one among them. Divine Providence has provided for this; for, to say nothing of St. Andrew, whose feast is oftentimes past before the season of Advent has commenced, St. Thomas's day is unfailingly kept immediately before Christmas. We will explain, later on, why St. Thomas holds that position rather than any other apostle; at present, we simply assert the fitness of there being at least one of the apostolic college, who should announce to us, in this period of the Catholic cycle, the coming of the Redeemer. But God has not wished that the first apostolate should be the only one to appear on the first page of the liturgical calendar; great also, though in a lower degree, is the glory of that second apostolate, whereby the bride of Jesus Christ multiplies her children, even in her fruitful old age, as the psalmist expresses it.[1] There are Gentiles who have still to be evangelized; the coming of the Messias is far from having been announced to all nations. Now of all the valiant messengers of the divine Word who have, during the last few hundred years, proclaimed the good tidings among infidel nations, there is not one

[1] Ps. xci. 15.

whose glory is greater, who has worked greater wonders, or who has shown himself a closer imitator of the first apostles, than the modern apostle of the Indies, St. Francis Xavier.

The life and apostolate of this wonderful man were a great triumph for our mother the holy Catholic Church; for St. Francis came just at a period when heresy, encouraged by false learning, by political intrigues, by covetousness, and by all the wicked passions of the human heart, seemed on the eve of victory. Emboldened by all these, this enemy of God spoke, with the deepest contempt, of that ancient Church which rested on the promises of Jesus Christ; it declared that she was unworthy of the confidence of men, and dared even to call her the harlot of Babylon, as though the vices of her children could taint the purity of the mother. God's time came at last, and He showed Himself in His power: the garden of the Church suddenly appeared rich in the most admirable fruits of sanctity. Heroes and heroines issued from that apparent barrenness; and whilst the pretended reformers showed themselves to be the most wicked of men, two countries, Italy and Spain, gave to the world the most magnificent saints.

One of these is brought before us to-day, claiming our love and our praise. The calendar of the liturgical year will present to us, from time to time, his contemporaries and his companions in divine grace and heroic sanctity. The sixteenth century is, therefore, worthy of comparison with any other age of the Church. The so-called reformers of those times gave little proof of their desire to convert infidel countries, when their only zeal was to bury Christianity beneath the ruin of her churches. But at that very time, a society of apostles was offering itself to the Roman Pontiff, that he might send them to plant the true faith among people who

were sitting in the thickest shades of death. But, we repeat, not one of these holy men so closely imitated the first apostles as did Francis, the disciple of Ignatius. He had all the marks and labours of an apostle: an immense world of people evangelized by his zeal, hundreds of thousands of infidels baptized by his indefatigable ministration, and miracles of every kind, which proved him, to the infidel, to be marked with the sign which they received who, living in the flesh, planted the Church, as the Church speaks in her liturgy. So that, in the sixteenth century, the east received from the ever holy city of Rome an apostle, who, by his character and his works, resembled those earlier ones sent her by Jesus Himself. May our Lord Jesus be for ever praised for having vindicated the honour of the Church, His bride, by raising up Francis Xavier, and giving to men, in this His servant, a representation of what the first apostles were, whom He sent to preach the Gospel when the whole world was pagan.

Let us now read the short account given us, in the words of the Church, of this new apostle.

Franciscus in Xaverio diœcesis Pampelonensis nobilibus parentibus natus, Parisiis sancto Ignatio sese comitem et discipulum junxit. Ipso magistro, eo brevi devenit, ut in rerum divinarum contemplatione defixus a terra aliquando sublimis elevaretur: quod illi sacrificanti coram populi multitudine aliquoties evenit. Has animi delicias magnis sui corporis cruciatibus merebatur. Nam, interdicto sibi, non carnis solum et vini, sed panis quo-

Francis was born of noble parents, at Xavier, in the diocese of Pampelona. Having gone to Paris, he there became the companion and disciple of Saint Ignatius. Under such a master, he arrived at so high a contemplation of divine things, as to be sometimes raised above the ground: which occasionally happened to him whilst saying Mass before crowds of people. He had merited these spiritual delights by his severe mortifi-

que triticei usu, vilibus cibis vesci solitus, per biduum subinde triduumque omni prorsus alimento abstinuit. Ferreis in se flagellis ita sæviit, ut sæpe copioso cruore diffluueret: somnum brevissimum humi jacens capiebat.

Vitæ austeritate, ac sanctitate apostolico muneri jam maturus, quum Joannes tertius Lusitaniæ rex aliquot nascentis Societatis viros a Paulo tertio pro Indiis postulasset, Sancti Ignatii hortatu ab eodem Pontifice ad tantum opus cum apostolici nuncii potestate deligitur. Eo appulsus, illico variarum gentium difficillimis et variis linguis divinitus instructus apparuit. Quin eum quandoque unico idiomate ad diversas gentes concionantem, unaquæque sua lingua loquentem audivit. Provincias innumeras pedibus semper, et sæpe nudis, peragravit. Fidem Japoniæ et sex aliis regionibus invexit. Multa centena hominum millia ad Christum in Indiis convertit: magnosque principes, regesque complures sacro fonte expiavit. Et quum tam magna pro Deo ageret, ea erat humilitate, ut sancto Ignatio, tunc præ-

cations of the body; for he never allowed himself either flesh meat, or wine, or even wheaten bread, and ate only the coarsest food; he not unfrequently abstained, for the space of two or three days, from every sort of nourishment. He scourged himself so severely with disciplines, to which were fastened pieces of iron, as to be frequently covered with blood. His sleep, which he took on the ground, was extremely short.

Such austerity and holiness of life had fitted him for the labours of an apostle; so that when John III., king of Portugal, asked of Paul III. that some of the newly-founded Society might be sent to the Indies, that Pontiff, by the advice of St. Ignatius, selected Francis for so important a work, and gave him the powers of apostolic nuncio. Having reached those parts, he was found to be, on a sudden, divinely gifted with the knowledge of the exceedingly difficult and varied languages of the several countries. It sometimes even happened, that whilst he was preaching in one language to the people of several nations, each heard him speaking in their own tongue. He travelled over innumerable provinces, always on foot, and not unfrequently bare-footed. He carried the faith into Japan, and six other countries. He converted to Christ

posito suo, flexis genibus scriberet.

Hunc dilatandi Evangelii ardorem multitudine, et excellentia miraculorum Dominus roboravit. Cæco visum reddidit. Tantum marinæ aquæ signo crucis convertit in dulcem, quantum quingentis vectoribus, qui siti adigebantur ad mortem, diu suffecit. Qua in varias quoque regiones asportata, ægri plurimi subito curati sunt. Plures mortuos revocavit ad vitam, inter quos pridie sepultum erui jussum e tumulo suscitavit, duosque alios dum efferebantur, apprehensa eorum manu, parentibus e feretro vivos restituit. Prophetiæ spiritu passim afflatus, plurima et loco et tempore remotissima enuntiavit. Demum in Sanciano Sinarum insula, die secunda Decembris obiit plenus meritis laboribusque confectus. Demortui cadaver viva calce per multos menses bis obrutum, sed penitus incorruptum, odore et sanguine manavit, et ubi Malacam delatum est, pestem sævissimam confestim exstinxit. Denique ubique terrarum novis maximisque fulgentem miraculis, Gregorius de-

many hundred thousands in the Indies, and baptized several princes and kings. And yet, though he was doing such great things for God, he was so humble, that he never wrote to St. Ignatius, then General of the Society, but on his knees.

God blessed this zeal for the diffusion of the Gospel by many and extraordinary miracles. The saint restored sight to a blind man. By the sign of the cross he changed sea-water into fresh, sufficient for many days, for a crew of five hundred men, who were dying from thirst. This water was afterwards taken into several countries, and being given to sick people, they were instantly cured. He raised several dead men to life; one of these had been buried on the previous day, so that the corpse had to be taken out of the grave; two others were being carried to the grave, when the saint took them by the hand, and, raising them from the bier, restored them to their parents. Being continually gifted with the spirit of prophecy, he foretold many future events, or such as were happening in most distant parts. At length, full of merit, and worn out by his labours, he died on the second day of December, in Sancian, an island off the coast of China. His corpse was twice buried in

cimus quintus sanctis adscripsit. Pius autem decimus ipsum sodalitati et operi Propagandæ Fidei cœlestempatronum elegit atque constituit.

unslaked lime, but was found, after several months, to be incorrupt: blood flowed from it, and it exhaled a pleasing fragrance: when it was brought to Malacca, it instantly arrested a raging pestilence. At length, fresh and extraordinary miracles being everywhere wrought through the intercession of the man of God, he was enrolled among the saints by Gregory XV; and Pope Pius X declared him heavenly patron of the Society for the Propagation of the Faith and its work.

Glorious apostle of Jesus Christ, who didst impart His divine light to the nations that were sitting in the shadows of death! we, though unworthy of the name of Christians, address our prayers to thee, that by the charity which led thee to sacrifice everything for the conversion of souls, thou wouldst deign to prepare us for the visit of the Saviour, whom our faith and our love desire. Thou wast the father of infidel nations; be the protector, during this holy season, of them that believe in Christ. Before thy eyes had contemplated the Lord Jesus, thou didst make Him known to countless people; now that thou seest Him face to face, obtain for us that, when He is come, we may see Him with that simple and ardent faith of the Magi, those glorious first-fruits of the nations to which thou didst bear the admirable light.[1]

Remember also, O great apostle, those nations which thou didst evangelize, and where now, by a terrible judgement of God, the word of life has ceased to bring forth fruit. Pray for the vast empire of China, on which thou didst look when dying, but which was not blessed with thy preaching. Pray for Japan, thy dear garden which has been laid waste by the savage wild beast, of which the psalmist speaks.

[1] 1 St. Peter ii. 9.

May the blood of the martyrs, which was poured out on that land like water, bring it the long-expected fertility. Bless, too, all the missions which our holy mother the Church has undertaken in those lands where the cross has not yet triumphed. May the heart of the infidel be opened to the grand simplicity and light of faith; may the seed bring forth fruit a hundred-fold; may the number of thy successors in the new apostolate ever increase; may their zeal and charity fail not; may their toil receive its reward of abundant fruit; and may the crown of martyrdom, which they receive, be not only the recompense but the perfection and the triumph of their apostolic ministry. Recommend to our Lord the innumerable members of that Association, which is the means of the faith being propagated through the world, and which has thee for its patron. Pray, with a filial affection and earnestness, for that holy Society, of which thou art so bright an ornament, and which reposes on thee its firmest confidence. May it more and more flourish under the storm of trial which never leaves it at rest; may it be multiplied, that so the children of God may be multiplied by its labours; may it ever have ready, for the service of the Christian world, zealous apostles and doctors; may it not be in vain that it bears the name of Jesus.

Let us consider the wretched condition of the human race, at the time of Christ's coming into the world. The diminution of truths[1] is emphatically expressed by the little light which the earth enjoys at this season of the year. The ancient traditions are gradually becoming extinct; the Creator is not acknowledged, even in the very work of His hands; everything has been made God, except the God who made all things. This frightful pantheism produces the vilest immorality, both in society at large, and in individuals. There are no rights acknowledged, save that of might. Lust, avarice, and theft, are honoured

[1] Ps. xi. 2.

by men in the gods of their altars. There is no such thing as family, for divorce and infanticide are legalized; mankind is degraded by a general system of slavery; nations are being exterminated by endless wars. The human race is in the last extreme of misery; and unless the hand that created it reform it, it must needs sink a prey to crime and bloodshed. There are indeed some few just men still left upon the earth, and they struggle against the torrent of universal degradation; but they cannot save the world; the world despises them, and God will not accept their merits as a palliation of the hideous leprosy which covers the earth. All flesh has corrupted its way, and is more guilty than even in the days of the deluge: and yet, a second destruction of the universe would but manifest anew the justice of God; it is time that a deluge of His divine mercy should flood the universe, and that He who made man, should come down and heal him. Come then, O eternal Son of God! give life again to this dead body; heal all its wounds; purify it; let grace superabound, where sin before abounded; and having converted the world to Thy holy law, Thou wilt have proved to all ages that Thou, who camest, wast in very truth the Word of the Father; for as none but a God could create the world, so none but the same omnipotent God could save it from satan and sin, and restore it to justice and holiness.

A RESPONSORY OF ADVENT

(The Roman breviary, fourth Sunday of Advent)

R. Intuemini quantus sit iste, qui ingreditur ad salvandas gentes: ipse est Rex justitiæ, * Cujus generatio non habet finem.

V. Præcursor pro nobis ingreditur, secundum ordinem Melchisedech Pontifex factus in æternum; * Cujus generatio non habet finem.

R. Behold! how great is he that cometh in to save the nations; he is the King of justice, * Whose generation hath no end.

V. He comes in as our precursor, made Priest for ever according to the order of Melchisedech; * Whose generation hath no end.

DECEMBER 4

SAINT PETER CHRYSOLOGUS

BISHOP AND DOCTOR OF THE CHURCH

THE same divine Providence, which would not that the Church should be deprived of the consolation of keeping, during Advent, the feast of some of the apostles, who announced to the Gentiles the coming of the Messias, has also willed that the holy doctors, who defended the true faith against heretics, should be represented in this important season of the Ca holic year. Two of them, Saint Ambrose and Saint Peter Chrysologus, shine as two brilliant stars in the firmament of the Church during Advent. It is worthy of note, that both of them were the zealous avengers of that Son of God whom we are preparing to receive. The first was the valiant opponent of the Arians, whose impious doctrine taught that Jesus, the object of our hopes, is merely a creature and not God; the second was the adversary of Eutyches, whose sacrilegious system robs the Incarnation of the Son of God of all its glory, by asserting that, in this mystery, the human nature was absorbed by the Divinity.

It is this second doctor, the holy bishop of Ravenna, that we are to honour to-day. His pastoral eloquence gained for him a great reputation, and a great number of his sermons have been handed down to us. In almost every page we find passages of the most exquisite beauty, though we also occasionally meet with indications of the decay of literature, which began in the fifth century. The mystery of the Incarnation is a frequent subject of the saint's sermons, and he always speaks upon it with a precision and enthusiasm, which show his learning and piety. His

veneration and love towards Mary, the Mother of God, who, in that very age, had triumphed over her enemies by the decree of the Council of Ephesus, inspire him with thoughts and language which are extremely fine. Let us take a passage from the sermon on the Annunciation. 'God sends to the Virgin an angelic messenger, who, whilst he brings graces, gives her the entrusted pledge, and receives hers. Then does Gabriel return with Mary's plighted troth. But, before ascending to heaven, there to tell the consent promised him by the Virgin, he delivers to her the gifts due to her virtues. Swiftly does this ambassador fly to the bride, that he may assert God's claim to her as His own. Gabriel takes her not from Joseph, but he restores her to Christ, to whom she was espoused when she was first formed in the womb.[1] Christ, therefore, did but take His own, when He thus made Mary His bride. It is not a separation that He thus produces, but a union with Himself of His own creature by becoming Incarnate in her womb.

'But let us hearken to the angel's words. *Being come in, he said unto her: Hail, full of grace! the Lord is with thee!* These words are not a mere salutation; they convey the heavenly gift. *Hail!* that is, Take, O Mary, the grace I bring thee; fear not; this is not the work of nature. *Full of grace!* that is, thou art not in grace as others are; thou art to be filled with it. *The Lord is with thee!* What means this, but that He is coming to thee not merely to visit thee, but to enter within thee by the new mystery of becoming thy Child? *Blessed art thou among women.* How fittingly does he add these words! They imply, that they who heretofore were mothers with the curse of Eve upon them, now have the blessed Mary as their joy, and honour, and type: and whereas

[1] St. Peter Chrysologus here asserts the mystery of the Immaculate Conception. If Mary was espoused to the Son of God from the first moment of her existence, how could original sin ever have been upon her?

Eve was by nature the mother of children of death, Mary is by grace the mother of children of life.'[1]

In the following passage from another sermon, the holy doctor teaches us with what profound veneration we ought to contemplate Mary during these days when God is still residing in her womb. 'What reverence and awe are shown to that inner chamber of a king, where he sits in all the majesty of his power! Therein no man may enter that is a stranger, or unclean, or unfaithful. The usages of courts require, that when men come to pay their homage, everything must be the best, and fairest, and most loyal. Who would go to the palace-gate in rags? Who would go, that knew he was odious to the prince? So it is with the sanctuary of the divine Spouse. No one is permitted to come nigh, but he that is of God's family, and is intimate, and has a good conscience, and has a fair name, and leads a holy life. Within the holy place itself God receives but the Virgin, and spotless virginity. Hence learn, O man, to examine thyself: who thou art, and what thou art, and what merits thou hast. Ask thyself, after this, if thou mayst dare to penetrate into the mystery of the birth of thy Lord, or canst be worthy to approach that living sanctuary, wherein reposes the whole majesty of thy King, and thy God.'[2]

Let us now listen to our holy mother the Church, who thus speaks of our saint:

Petrus, qui ob auream ejus eloquentiam Chrysologi cognomen adeptus est, Foro-Cornelii in Æmilia honestis parentibus natus, a prima ætate animam ad religionem adjiciens, Cornelio Romano, tunc ejusdem urbis Corneliensis episcopo, operam dedit: a quo etiam scientia et vitæ sanctitate quum brevi pro-

Peter, surnamed, for his golden eloquence, *Chrysologus*, was born at Forum Cornelii (Imola) in Æmilia, of respectable parents. Turning his mind to religion from his childhood, he put himself under Cornelius, the bishop of that city, who was a Roman. In a short while he made such progress in learn-

[1] Sermon 140.

[2] Sermon 141.

fecisset, diaconus creatus est. Postmodum contigit, ut Ravennates ob mortem archipræsulis sui, alium, ut moris erat, ab eis electum, Romam ad sanctum Sixtum Papam tertium pro confirmatione miserint una cum legatis suis, et cum prædicto Cornelio, qui eumdem levitam secum perduxit. Interim sanctus Petrus apostolus, et martyr Apollinaris summo Pontifici in somnis apparuerunt, mediumque habentes hunc juvenem, jusserunt, ut illum et non alium, in archiepiscopum Ravennæ crearet. Hinc pontifex, mox ut vidit Petrum, cognovit eum a Domino Deo præelectum: propterea rejecto illo quem ipsi offerebant, hunc solum anno Christi quadringentesimo trigesimo tertio, illi metropolitanæ præfecit Ecclesiæ. Quod quum legati Ravennatenses ægre ferrent, audita visione, divinæ voluntati libenter acquiescentes, novum archiepiscopum maxima cum reverentia susceperunt.

ing and holiness of life, that, in due time, the bishop ordained him deacon. Not long after, it happened that the archbishop of Ravenna having died, the inhabitants of that city sent, as usual, to Rome the successor they had elected, that this election might be confirmed by the holy Pope Sixtus III. Cornelius, who was also sent in company with the deputies of Ravenna, took with him the young deacon. Meanwhile, the apostle Saint Peter, and the holy martyr Apollinaris, appeared to the Roman Pontiff in his sleep. They stood with the young levite between them, and ordered the Pontiff to create him, and none other, archbishop of Ravenna. The Pontiff, therefore, no sooner saw Peter than he recognized him as the one chosen by God; and rejecting the one presented to him, he appointed Peter to the metropolitan Church of that city, in the year of our Lord 433. At first, the deputies from Ravenna were dissatisfied at this decision of the Pope; but, having been told of the vision, they readily acquiesced in the divine will, and received the new archbishop with the greatest reverence.

Petrus igitur, licet invitus, in archipræsulem consecratus Ravennam deducitur: ubi a Valentiniano imperatore, et a Galla Placidia ejus matre, et ab universo populo maxima lætitia exceptus est. Et ille ab eis id unum petere

Peter, therefore, being, though reluctant, consecrated archbishop, was conducted to Ravenna, where he was received with the greatest joy by the emperor Valentinian, and Galla Placidia the emperor's mother, and the whole

dixit, ut quando tantum oneris pro ipsorum salute subire non recusaret, studerent ipsi monitis suis obtemperare, divinisque præceptis non obsistere. Duorum sanctorum tunc ibi defunctorum corpora optimis unguentis condita sepelivit; Barbatiani videlicet presbyteri, et Germani Antissiodorensis episcopi, cujus etiam cucullam et cilicium sibi vindicavit in hæreditatem. Projectum et Marcellinum episcopos ordinavit. In Classe fontem exstruxit magnitudinis vero admirabilis, et templa quædam magnifica ædificavit, tum beato Andreæ apostolo, tum aliis sanctis. Ludos ab hominibus personatis cum variis saltationibus, Kalendis Januarii fieri solitos, concione cohibuit acerrima, ubi inter alia illud præclare dixit: Qui jocari voluerit cum diabolo, non poterit gaudere cum Christo. Jussu sancti Leonis Papæ primi scripsit ad Chalcedonense Concilium adversus hæresim Eutychetis. Respondit præterea ad Eutychen ipsum et alia epistola, quæ eidem Concilio in novis editionibus præfixa, et in annales ecclesiasticos relata fuit.

people. On his part, he told them that he asked of them but this, that since he had not refused this great burden for their salvation's sake, they would make it their study to follow his counsels, and to obey the commandments of God. He then buried in the city the bodies of two saints, after having embalmed them with the most precious perfumes; Barbatian, a priest, was one; and the other, Germanus, bishop of Auxerre, whose cowl and hair-shirt he claimed as his own inheritance. He ordained Projectus and Marcellinus bishops. In the town of Classis he erected a fountain of an incredible size, and built some magnificent churches in honour of several saints, of Saint Andrew among the rest. The people had a custom of assisting at certain games, on the first day of January, which consisted of theatrical performances and dances; the saint repressed these by the severity with which he preached against them. One of his expressions deserves to be handed down: He that would play with the devil, can never enjoy the company of Jesus. At the command of Pope St. Leo I., he wrote to the Council of Chalcedon against the heresy of Eutyches. He answered Eutyches himself by another epistle, which has been added to the acts of that same Council in the new editions, and has been inserted in the ecclesiastical annals.

Dum publice sermones haberet ad populum, adeo vehemens erat in dicendo, ut præ nimio ardore vox illi interdum defecerit: sicut contigit in concione mulieris hæmorrhoissæ. Unde Ravennates commoti, tot lacrymis, clamoribus et orationibus locum repleverunt, ut postea ipse gratias ageret Deo, quod in lucrum amoris verterit damnum ejusdem sermonis. Cum tandem annos circiter decem et octo eam Ecclesiam sanctissime rexisset, laborum suorum finem adesse divinitus prænoscens, in patriam se contulit; ubi sancti Cassiani templum ingressus, magnum diadema aureum, gemmis distinctum pretiosissimis offerens, super altare majus posuit; necnon aureum craterem et patenam argenteam, quam tum rabidi canis morsus, tum febres sanare expertum est, aqua inde demissa. Ex tunc Ravennates qui eumdem secuti fuerant dimisit, admonens, ut in eligendo optimo pastore invigilarent attente. Mox Deum humiliter precatus, et sanctum Cassianum patronum, ut benigne animam ejus exciperet, tertio Nonas Decembris, placide ex hac vita migravit, anno Domini circiter quadringentesimo quinquagesimo. Sacrum illius corpus communi totius civitatis fletu ac pietate prope corpus ejusdem sancti Cassiani honorifice conditum, nostris etiam temporibus religiose colitur: cujus ta-

In his sermons to the people he was so earnest, that at times his voice completely failed him, as in his sermon on the woman healed by our Lord, as mentioned in the ninth chapter of St. Matthew; on which occasion his people of Ravenna were so affected, and so moved to tears, that the whole church rang with their sobbings and prayers, and the saint afterwards thanked God that he had turned the failure of his speech into the gain of so much love. After having governed that Church, in a most holy manner, about eighteen years, and having received a divine warning that his labours were soon to end, he withdrew to his native town. There he visited the church of St. Cassian, and presented an offering of a large golden diadem, set with most precious stones, which he placed upon the high altar: he also gave a golden cup, and a silver paten, which imparts to water poured on it the virtue of healing the bites of mad dogs, and of assuaging fevers, as frequent instances have attested. He then took leave of those who had accompanied him from Ravenna, admonishing them to spare no pains in electing for their pastor him who was the most worthy. Immediately after this he turned in humble prayer to God, that, through the intercession of his patron St. Cassian, he would merci-

men brachium, auro et gemmis ornatum, Ravennam delatum in Ursicana æde veneratur.

fully receive his soul; and calmly passed out of this life, on the third of the Nones of December (Dec. 3), about the year 450. His holy body was buried, amidst the tears and prayers of the whole city, near the body of the same St. Cassian: there it is venerated even at this day; though Ravenna possesses and venerates one of the arms, which was enshrined in gold and gems and placed in the basilica Ursicana.

Holy pontiff, who didst open thy lips and pour out on the assembly of the faithful, in the streams of thy golden eloquence, the knowledge of Jesus, cast an eye of compassion on the Christians throughout the world, who are watching in expectation of that same God-Man, whose two Natures thou didst so courageously confess. Obtain for us grace to receive Him with the sovereign respect which is due to a God who comes down to His creatures, and with the loving confidence which is due to a Brother who comes to offer Himself in sacrifice for His most unworthy brethren. Strengthen our faith, most holy doctor! for the love we stand in need of comes from faith. Destroy the heresies which lay waste the vineyard of our Father; and uproot that frightful pantheism, which is the form under which the heresy thou didst combat is still among us. May the numerous Churches of the East abjure that heresy of Eutyches which reigns so supreme amongst them, and gives them the knowledge of the ineffable mystery of the Incarnation only to blaspheme it. Pray that the children of the Church may show to the judgements of the apostolic See that perfect obedience, to which thou didst so eloquently urge the heresiarch Eutyches, in the epistle thou didst address to him, and which

will ever be precious to the world: 'We exhort thee above all things, most honoured brother, that thou receive with obedience whatsoever has been written by the most blessed Pope of the city of Rome: for, blessed Peter, who lives and presides in his own See, shows the truth of faith to all them that seek it.' (Letter 25.)

THE SAME DAY

SAINT BARBARA, VIRGIN AND MARTYR

ALTHOUGH, in the Roman liturgy, St. Barbara is merely commemorated in the Office of St. Peter Chrysologus, yet the Church has approved an entire Office for the use of those Churches which honour the memory of this illustrious virgin in a special manner. The legend which follows, although of considerable weight, has not, consequently, the authority of those which are promulgated for the use of the whole Church, in the Roman breviary. Let us not, on this account, be less fervent in honouring this glorious martyr, so celebrated in the east, and whose feast has been for so many ages admitted, with more or less solemnity, into the Roman Church. The acts of her martyrdom, though not of the highest antiquity, contain nothing in them but what redounds to the glory of God and the honour of the saint. We have already shown the liturgical importance which attaches to St. Barbara in this season of Advent. Let us admire the constancy wherewith this virgin waited for her Lord, who came at the appointed hour, and was for her, as the Scripture speaks, a Spouse of blood, because He put the strength of her love of Him to the severest of all tests.

Barbara, virgo Nicomediensis, Dioscori nobilis sed superstitiosi hominis filia, per ea quæ visibilia facta sunt ad invisibilia, divina opitulante gratia, facile pervenit. Quapropter soli Deo rebusque divinis vacare cœpit. Eam pater, utpote forma venustiori nitentem, a quocumque virorum occursu tutari cupiens, turri inclusit: ubi pia virgo meditationibus et precibus addicta, soli Deo, quem sibi in sponsum elegerat, placere studebat. Oblata a patre pluries nobilium connubia fortiter sprevit. Pater vero per sui absentiam filiæ animum posse facilius emolliri confidens, jussit primo balneum extrui, ne quid ei deesset ad commoditatem; deinde peregre in exteras regiones profectus est.

Barbara, a virgin of Nicomedia, the daughter of Dioscorus, a nobleman but a superstitious pagan, came readily, by the assistance of divine grace, from the contemplation of the visible things of creation to the knowledge of the invisible. Wherefore, she devoted herself to God alone and to the things of God. Her father, desirous to preserve her from all danger of insult, to which he feared her great beauty might expose her, shut her up in a tower. There the pious virgin passed her days in meditation and prayer, studying to please God alone, whom she had chosen as her Spouse. She courageously rejected several offers of marriage, which were made to her, through her father, by rich nobles. But her father hoped that, by separating himself by a long absence from his child, her intentions would easily change. He first ordered that a bath should be built for her in the tower, so that she might want for nothing; and then he set out on a journey into distant countries.

Absente patre, jussit Barbara duabus fenestris quæ in turri erant, tertiam addi in honorem divinæ Trinitatis, labiumque balnei sacrosanctæ crucis signo muniri: quod ubi rediens Dioscorus inspexit, audita novitatis causa, adeo in filiam excanduit ut stricto ense eam

During her father's absence, Barbara ordered that to the two windows already in the tower a third should be added, in honour of the blessed Trinity; and that on the edge of the bath the sign of the most holy cross should be drawn. When Dioscorus returned home,

appetens, parum abfuerit ut eam dire confoderet; sed præsto adfuit Deus; nam fugienti Barbaræ saxum ingens se patefaciens viam aperuit, per quam montis fastigium petere, et sic in specu latere potuit; sed paulo post quum a nequissimo genitore reperta fuisset, ejus latera pedibus dorsumque pugnis immaniter percussit, et crinibus per loca aspera difficilesque vias raptatam Marciano præsidi puniendam tradidit. Itaque ab ipso omnibus modis, sed incassum tentata nudam nervis cædi et inflicta vulnera testulis confricari, deinde in carcerem trahi præcepit: ubi immensa luce circumdatus ei Christus apparens, mirifice confortatam in passionum tolerantia confirmavit: quod animadvertens Juliana matrona, ad fidem conversa ejusdem palmæ particeps effecta est.

and saw those changes, and was told their meaning, he became so incensed against his daughter, that he went in search of her with a naked sword in his hand, and, but for the protection of God, he would have cruelly murdered her. Barbara had taken to flight: an immense rock opened before her, and she found a path by which she reached the top of a mountain, and there she hid herself in a cave. Not long after, however, she was discovered by her unnatural father, who savagely kicked and struck her, and dragging her by the hair over the sharp rocks, and rugged ways, he handed her over to the governor Marcian, that he might punish her. He, therefore, having used every means to shake her constancy, and finding that all was in vain, gave orders for her to be stripped and scourged with thongs, to have her wounds scraped with potsherds, and then to be dragged to prison. There Christ, surrounded by an immense light, appearing to her, strengthened her in a divine manner for the sufferings she was yet to endure. A matron, named Juliana, who witnessed this, was converted to the faith, and became her companion in martyrdom.

Barbaræ demum ferreis unguibus membra laniantur, facibus latera incenduntur, et malleolis caput contunditur:

At length Barbara had her body torn with iron hooks, her sides burnt with torches, and her head bruised with

quibus in cruciatibus consortem solabatur, et hortabatur ut ad finem usque constanter certaret. Præcisis tandem utrique uberibus, nudæ per loca publica tractæ, filiæque cervicem ipse scelestissimus pater, humanitatis expers, propriis manibus amputavit; cujus fera crudelitas non diu inulta remansit; nam statim eo ipso in loco fulmine percussus interiit. Corpus hujus beatissimæ virginis Justinus Imperator Nicomedia auferens, Constantinopolim primum transportavit. Illud idem, cum in progressu temporis ab Imperatoribus Constantino et Basilio impetrassent Veneti, Constantinopoli deductum in sancti Marci basilica fuit deinde solemniter collocatum. Postremo et ultimo, supplicantibus Torcellano episcopo ejusque sorore abbatissa, ad ecclesiam monialium Sancti Joannis Evangelistæ Torcellanæ diœcesis, anno salutis millesimo nono defertur: ubi et honorifice conditum, perpetuo cultu ad præsens usque tempus summopere veneratur.

mallets. During these tortures she consoled her companion, and exhorted her to fight manfully to the last. Both of them had their breasts cut off, were dragged naked through the streets, and beheaded. The head of Barbara was cut off by her own father, who in his excessive wickedness had hardened his heart thus far. But his ferocious cruelty was not long left unpunished, for instantly, and on the very spot, he was struck dead by lightning. The emperor Justinus had the body of this most holy virgin translated from Nicomedia to Constantinople. It was afterwards obtained by the Venetians from the emperors Constantine and Basil; and having been translated from Constantinople to Venice, was deposited with great solemnity in the basilica of St. Mark. Lastly, at the earnest request of the bishop of Torcello and his sister, who was abbess, it was translated in the year of grace 1009, to the nuns' church of St. John the Evangelist, in the diocese of Torcello; where it was placed in a worthy sepulchre, and from that time has never ceased to be the object of most fervent veneration.

Such is the account of the life and martyrdom of the courageous virgin of Nicomedia. She is invoked in the Church against lightning, on account of the punishment inflicted by divine justice on her execrable

father. This same incident of the saint's history has suggested several Catholic customs: thus her name is sometimes given to the hold of men-of-war where the ammunition is stowed; she is the patroness of artillery men, miners, etc.; and she is invoked by the faithful against the danger of a sudden death.

Of the liturgical pieces, used in our western Churches in honour of St. Barbara, we will content ourselves with the following beautiful antiphon, composed in the days of chivalry.

ANTIPHON

O divinæ bonitatis immensa clementia, quæ Barbaram illustravit vero claritatis lumine, ut terrenæ dignitatis contempto splendore, divinitatis conscia effici mereretur: hæc velut lilium inter spinis enituit, et lux in tenebris eluxit. Alleluia.

O immeasurable mercy of divine goodness, which did enlighten Barbara with the brightness of the true light, making her worthy, by her contempt for what was dazzling in earthly grandeur, to be admitted to a union with God! As the lily among thorns, as light in darkness, so shone Barbara. Alleluia.

The Greek Church is profuse in its praises of St. Barbara. We will take from the Menæa a few out of the many strophes which are sung in honour of the holy martyr:

HYMN OF THE GREEK CHURCH

Quando coram te, veneranda martyr Barbara, dulcis mors apparuit, gaudens et festinans cursum complevisti, impiique genitoris injustis manibus sacrificata es, et Deo oblata es victima: unde vere prudentium virginum conjuncta choris, tui Sponsi contemplaris splendorem.

When welcome death came before thee, O venerable martyr Barbara! joyously and nimbly didst thou run thy course, and being immolated by the wicked hands of an impious parent, thou wast offered a victim to God. Now, therefore, art thou in the choir of the truly wise virgins, and contemplatest the beauty of thy Spouse.

Agna tua, Jesu, magna voce clamat: Te, Sponse mi, desidero, et quærens te pugno, et confixa sum et consepulta tuo baptismati, et patior propter te, ut regnem tecum; et morior pro te, ut et vivam in te: igitur ut sacrificium irreprehensibile suscipe amanter sacrificatam tibi. Illius precibus, ut misericors, salva animas nostras.

This lamb of thine, O Jesus, cries to thee with a loud voice: Thee, O my Spouse, do I desire, thee do I seek by my combat; I am immolated and buried in thy baptism; I suffer for thee, that I may reign with thee; I die for thee, that I may live in thee; receive me, therefore, as an unreserved sacrifice lovingly sacrificed to thee. Save our souls, O merciful Jesus, by her prayers.

E spinosa exorta radice, rosa sacratissima, Ecclesiam suaviter inodorans, te rubore prælii per sanguinem purpuratam, gloriosa Barbara, nunc dignissime beatam celebramus.

Glorious Barbara! most sacred rose grown out of a thorny stem, sweetly perfuming the Church, and ruddy by the blood of thy battle! we this day most fervently proclaim thee blessed.

Non deliciarum jucunditas, non pulchritudinis flos, neque divitiæ, neque juventutis voluptates te mulserunt, Barbara gloriosa, Christo desponsata, pulcherrima virgo.

Neither the sweetness of luxury, nor the flower of beauty, nor riches, nor the pleasures of youth, could rob thee of thy energy, O glorious Barbara, most fair virgin, espoused to Christ.

In certamine tuo omnes obstupefecisti; nam tolerasti tyrannorum cruciatus, vincula, tormenta, Barbara celeberrima; quapropter et corona Deus te donavit quam desiderasti: cum animo cucurristi, et ille sanam te fecit.

All stood in amazement at witnessing thy combat; for thou didst endure the tortures, and chains, and cruelties, of thy persecutors, O Barbara, of wide-world fame! Therefore, did God give thee the crown thou didst covet; thou didst run thy course with courage, and he healed thee.

Sponsum tuum Christum adamata, lampadis tuæ fulgore præparato, virtutibus refulsisti, laude digna: unde ingressa es cum eo ad nuptias, ab eo recipiens certaminis coronam: sed a periculis libera nos cele-

Full of love for Jesus thy Spouse, thy bright lamp was well trimmed, and thy virtues shed forth their splendour, O virgin worthy of praise! Therefore didst thou enter in with Christ to the marriage-feast, and he

brantes, Barbara, tui memoriam.

Tribus ostiolis lavacrum illustrari jubens mystice indicasti Baptisma, O Barbara, Trinitatis lumine animabus splendidam suppetens purgationem.

Furore terribili patris declinato, Barbaram statim se scindens mons recepit, ut olim illustrem protomartyrem Theclam, miraculum operante Christo.

Gladio te, martyr Barbara, immolans pater, Abraham alter, sed diabolo favit.

Apparuit Christus in lumine inaccessibili tibi inclusæ, O Barbara, in carcere, ut confidentem te incitans et vibices sanans et lætitiam præbens: unde alas accepisti Sponsi tui amore.

Angelus fulgidus te, propter Christum denudatam veneranda Barbara, vestivit, ut sponsam, veste splendida quæ vulnera texit; stolam enim induisti divinam afferentem mutationem.

Demonstrata est evidenter, Christe, prophetia tua adimpleta: pater namque filiam ad cædem tradit, ipse artifex jugulationis; qui improbus

wreathed thee with the crown of thy combat. We celebrate thy memory, O Barbara! Deliver us from danger.

By those three apertures, which thou wouldst have to thy bath, thou didst symbolize, O Barbara, the mystery of Baptism, which, by the light of the Trinity, imparts to our souls a cleansing that illuminates.

Fleeing the terrible violence of her father, a rock immediately opened a reception of safety to Barbara, as happened heretofore to the illustrious protomartyr of her sex, Thecla, for whom Christ worked a like miracle.

O martyr Barbara! thou wast sacrificed with a sword, by thy father; like in this to Abraham, but his devotedness was to the devil.

Jesus appeared to thee, O Barbara, in thy prison: he was surrounded by light inaccessible, but he came to animate thy confidence, heal thy wounds and make thee glad: this gave wings to thy love of thy Lord.

When for Christ's sake thou wast stripped of thy garments, O venerable Barbara! a bright angel clothed thee, as a bride, with a splendid robe, which covered thy wounds; for thou hast put on the stole which gives creatures a divine transformation.

Thy prophecy, O Christ, has been evidently fulfilled: for the father delivers his daughter up to death, nay himself becomes her mur-

genitor tuæ martyris stupendo modo e cœlo igne consumitur.

Athleticam ingressa viam, paternam renuisti voluntatem, tota honorabilis, et virgo quidem sapiens lampadem ferens, egressa es ad mansiones Domini tui; et ut martyr generosa, gratiam accepisti sanandi carnis putidam pestilentiam: et nos hymnificantes te spiritualibus doloribus libera, tuis ad Deum precibus.

derer; but this cruel parent of thy martyr is, in a wonderful manner, consumed by fire from heaven.

Thou, most honoured virgin, having entered the path of combatants, didst resist thy father's demands, and, as a wise virgin bearing her lamp, thou didst go into the mansions of thy Lord; he gave thee, O generous martyr, the power to drive away pestilence; pray to God for us who hymn thy praises, and deliver us from our spiritual diseases.

To this the voice of so many Churches we join ours, O faithful virgin! and though we are unworthy, yet do we offer thee our praise and our prayers. Behold! our Lord cometh, and the darkness of the night is upon us; give to our lamp both the light which will guide us, and the oil which will keep in the light. Thou knowest that He who came for love of thee, and with whom thou art now united for all eternity, is coming to visit us too; pray for us that nothing may keep us from receiving Him. May we go towards Him courageously and swiftly as thou didst; and being once with Him, may we never be separated from Him again, for He is the centre where we creatures find our only rest. Pray also, O glorious martyr, that the faith in the blessed Trinity may be ever increasing in this world. May our enemy, satan, be confounded by every tongue confessing the threefold light, and the triumphant cross which sanctifies the waters of Baptism. Remember, O blessed Barbara, thou bride of Jesus, that He has put in thy gentle hands the power not of hurling, but of staying and averting, the thunderbolt. Protect our ships against the fires of heaven and of war. Shield by thy

protection the arsenals where are placed the defences of our country. Hear the prayers of them that invoke thee, whether in the fierceness of the storm, or in the dark depths of the earth; and save us all from the awful chastisement of a sudden death.

Let us consider how the various nations on the face of the earth, though differing in customs, and speech, and interests, are all united in the expectation of a Deliverer soon to come. Neither the frightful corruption of morals, nor the long ages which have passed since the promises were given, have been able to efface the tradition, or the hope it inspired. At the very time when the world seems crumbling into dissolution, a strong symptom of vigour is evinced, and from one end of the earth to the other there is heard this cry: The King of the universe is soon to appear; a new empire, holy and everlasting, is to bring all peoples into one. It is thus, O Jesus! that Jacob prophesied on his dying bed, when he said, speaking of Thee: 'He shall be the expectation of nations.'[1] Men have, indeed, searched after, and found, the way to the lowest degradation; but they could not prevent the fulfilment of this prophecy: and by their expectation of a happier state of things, they themselves fulfil it; and by fulfilling it, are confessing that their misery has no remedy save Thyself. Come, then, O Son of God! and cherish this ray of hope of the ancient world, which renders Thee this its only homage, even whilst falling under the weight of its own wretchedness. The expectation of a Deliverer is the bond of union between the two great divisions of the human race, those who preceded and those who have lived since Thy Nativity. But if the pagan world, from the depth of its vices and errors, could sigh after Thee, O Jesus! what shall we not do, who have inherited what was promised, now that

[1] Gen. xlix. 10.

Thou art preparing to come and take possession of our souls? We already know Thee, for Thou hast initiated us into Thy mysteries; we cannot do less, dear Jesus! we are longing for Thee during these days of Advent. When the beautiful day of Thy visit comes, mayst Thou find that Thy love is already in our hearts. Make our expectation more fervid, increase our faith, and come!

A RESPONSORY OF ADVENT

(The Roman breviary, Matins of the first Sunday)

R. Salvatorem exspectamus Dominum Jesum Christum; * Qui reformabit corpus humilitatis nostræ configuratum corpori claritatis suæ. *V.* Sobrie, juste, et pie, vivamus in hoc sæculo, exspectantes beatam spem, et adventum gloriæ magni Dei, * Qui reformabit corpus humilitatis nostræ configuratum corpori claritatis suæ.

R. We look for the Saviour, our Lord Jesus Christ; * Who will reform the body of our lowliness made like to the body of his glory. *V.* Let us live soberly, and justly, and piously in this world, looking for the blessed hope and coming of the glory of the great God, * Who will reform the body of our lowliness made like to the body of his glory.

December 5

COMMEMORATION OF ST. SABAS, ABBOT

The Roman Church confines herself to-day to the Office of the feria : but to that she joins a commemoration of St. Sabas, abbot of the celebrated laura of Palestine which still exists under his name. This saint, who died in 533, is the only one of the monastic Order of whom the Church makes any mention in her liturgy during the whole period of Advent ; we might even say that he is the only simple confessor whose name occurs in the calendar of this part of the year : for, as regards St. Francis Xavier, the glorious title of apostle of the Indies puts him in a distinct class of saints. Here, again, we should recognize divine Providence, which has selected for these days of preparation for Christmas, those saints whose characteristic virtues would make them our fittest models in this work of preparation. We have the feasts of apostles, pontiffs, doctors, virgins : Jesus, the Man-God, the King and Spouse of men, is preceded by this magnificent procession of the noblest of His servants : simple *confession* has but a single representative, the anchoret and cenobite Sabas, who, by his profession of the monastic life, is of that family of holy solitaries, which began with the prophet Elias under the old Testament, and continued up to the time of St. John the Precursor, who was one of its members, and will continue on, during the new Covenant, until the last coming of Jesus. Let us, then, honour this holy abbot, towards whom the Greek Church professes a filial veneration, and under whose invocation Rome has consecrated one of her

churches. Let us beg his prayers by this Collect of the holy liturgy:

COLLECT

Intercessio nos, quæsumus, Domine, beati Sabbæ abbatis commendet, ut quod nostris meritis non valemus, ejus patrocinio assequamur. Per Christum Dominum nostrum. Amen.

May the intercession, we beseech thee, O Lord, of the blessed abbot Sabas recommend us to thee; that what we cannot hope for through our own merits, we may obtain by his prayers. Through Christ our Lord. Amen.

O Sabas, thou man of desires! in thy expectation of that Lord, who has bidden His servants watch until He come, thou didst withdraw into the desert, fearing lest the turmoil of this world might distract thy mind from its God. Have pity on us who are living in the world, and are so occupied in the affairs of that world, and yet who have received the commandment, which thou didst so take to heart, of keeping ourselves in readiness for the coming of our Saviour and our Judge. Pray for us, that when He comes we may be worthy to go out to meet Him. Remember also the monastic state, of which thou art one of the brightest ornaments; raise it up again from its ruins; let its children be men of prayer and faith, as of old; let thy spirit be among them, and the Church thus regain, by thy intercession, all the glory which is reflected on her from the sublime perfection of this holy state.

Let us look again at the prophecy of Jacob. The holy patriarch not only foretells that the Messias will be the Expectation of nations; he adds that, when this promised Deliverer comes, the sceptre will have been taken away from Juda.[1] This oracle is now fulfilled. The flag of Cæsar Augustus floats on the ramparts of Jerusalem. The temple is still un-

[1] Gen. xlix. 10.

touched; the abomination of desolation stands not yet in the holy place; sacrifices are there still offered up to God; but then, the true temple of God, the Incarnate Word, has not yet been built; the Synagogue has not denied Him, who was her expectation; the Victim, that was to supersede all others, has not been immolated. Yet, Juda has no chief of her own race; Cæsar's coin is current throughout all Palestine; and the day is not far off when the leaders of the Jewish people will own, in the presence of the Roman governor, that they have not the power to put any man to death.[1] So that there is now no king upon the throne of David and Solomon, that throne which was to abide for ever. O Jesus! Son of David, and King of peace, now is the time when Thou must show Thyself and take possession of the sceptre which has been taken in battle from the hand of Juda, and put, for a time, into that of an emperor. Come! for Thou art King, and the psalmist, Thy ancestor, thus sang of Thee: 'Gird Thy sword upon Thy thigh, O Thou Most Mighty! With Thy comeliness and Thy beauty set out, proceed prosperously, and reign, because of truth and meekness and justice, and Thy right hand shall conduct Thee wonderfully. Thy arrows are sharp: under Thee shall people fall: Thy arrows shall go into the hearts of the King's enemies. Thy throne is for ever and ever; the sceptre of Thy kingdom is a sceptre of uprightness. . . . God, Thy God, hath anointed Thee, O Christ! who takest thence Thy name, with the oil of gladness above Thy fellows, who have been honoured with the name of king.'[2] When Thou hast come, O Messias! men will be no more as sheep going astray without a shepherd; there will be but one fold, in which Thou wilt reign by love and justice, for all power will be given unto Thee in heaven and on earth. When, in the hour of Thy Passion, Thy enemies shall ask Thee:

[1] St. John xviii. 31. [2] P.. xliv.

'Art Thou King?' Thou wilt answer them in all truth: 'Verily, I am.'[1] Come, dearest King, and reign over our hearts; come, and reign over this world, which is Thine because Thou didst create it, and will soon be Thine because Thou wilt have redeemed it. Reign, then, over this world, and delay not the manifestation of Thy royal power until the day of which it is written: 'He will break kings in the day of His wrath';[2] reign from this very hour, and let all people fall at Thy feet and adore Thee in one grand homage of love and obedience.

SEQUENCE FOR THE TIME OF ADVENT

(Composed in the eleventh century, and taken from the ancient Roman-French missals)

Qui regis sceptra forti dextra solus cuncta;

Tu plebi tuam ostende magnam excitando potentiam;

Præsta illi dona salutaria.

Quem prædixerunt prophetica vaticinia,

A clara poli regia,

In nostra Jesum mitte, Domine, arva.

Amen.

O thou that, in the might of thy right hand, alone rulest over all sceptres,

Raise up thy great power, and show it to the people,

To whom grant the gifts of salvation.

Jesus whom the oracles of the prophets foretold,

Send him from the bright palace of heaven,

Send him, O Lord, into our land.

Amen.

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[1] St. John xviii. 37.

[2] Ps. cix. 5.

DECEMBER 6

ST. NICHOLAS, BISHOP OF MYRA

AND CONFESSOR

DIVINE Wisdom has willed that on the way which leads to the Messias, our great High Priest, there should be many pontiffs to pay Him the honour due to Him. Two Popes, St. Melchiades and St. Damasus; two holy doctors, St. Peter Chrysologus and St. Ambrose; two bishops, St. Nicholas and St. Eusebius; these are the glorious pontiffs who have been entrusted with the charge of preparing, by their prayers, the way of the Christian people towards Him, who is the sovereign Priest according to the order of Melchisedech. As each of their feasts comes we will show their right to have been thus admitted into the court of Jesus. To-day the Church celebrates with joy the feast of the great thaumaturgus Nicholas, who is to the Greek Church what St. Martin is to us. The Church of Rome has honoured the name of Nicholas for nearly a thousand years. Let us admire the wonderful power which God gave him over creation; but let us offer him our most fervent congratulations for that he was permitted to be one of the three hundred and eighteen bishops, who proclaimed, at Nicæa, that the Word is consubstantial with the Father. The humiliations of the Son of God did not scandalize him. Neither the lowliness of the flesh, which the sovereign Lord of all things assumed to Himself in the womb of the Virgin, nor the poverty of the crib, hindered him from confessing the Son of Mary to be Son of God, equal to God; and for this reason, God has glorified this His servant, and given him the power to obtain, each year, for the children of the Church, the grace of receiving this same Jesus, the Word, with simple faith and fervent

love. Let us now listen to the eulogy of St. Nicholas, which the Roman Church has inserted in her liturgy.

Nicolaum, illustri loco Pataræ in Lycia natum, parentes a Deo precibus impetrarunt. Cujus viri sanctitas, quanta futura esset, jam ab incunabulis apparuit. Nam infans, quum reliquos dies lac nutricis frequens sugeret, quarta et sexta feria semel dumtaxat, idque vesperi, sugebat: quam jejunii consuetudinem in reliqua vita semper tenuit. Adolescens parentibus orbatus, facultates suas pauperibus distribuit. Cujus illud insigne est Christianæ benignitatis exemplum, quod quum ejus civis egens tres filias jam nubiles in matrimonio collocare non posset, earumque pudicitiam prostituere cogitaret: re cognita, Nicolaus noctu per fenestram tantum pecuniæ in ejus domum injecit, quantum unius virginis doti satis esset: quod quum iterum et tertio fecisset, tres illæ virgines honestis viris in matrimonium datæ sunt.

Nicholas was born of a noble family at Patara, in the province of Lycia. His birth was the fruit of his parents' prayers. Evidences of his great future holiness were given from his very cradle. For when he was an infant, he would take his food only once on Wednesdays and Fridays, and then not till evening; whilst on all other days he frequently took the breast: he kept up this custom of fasting during the rest of his life. Having lost his parents when he was a boy, he gave all his goods to the poor. Of his Christian kindheartedness there is the following noble example. One of his fellow-citizens had three daughters; but being too poor to obtain them an honourable marriage, he was minded to abandon them to a life of prostitution. Nicholas having come to know the case, went to the house during the night, and threw in by the window a sum of money sufficient for the dower of one of the daughters; he did the same a second and a third time; and thus the three were married to respectable men.

Quum vero se totum Deo dedisset, in Palæstinam profectus est, ut loca sancta viseret, et præsens veneraretur. Qua in peregrinatione navem conscendens sereno cœlo et tranquillo mari, horribilem nautis tempestatem

Having given himself wholly to the service of God, he set out for Palestine, that he might visit and venerate the holy places. During this pilgrimage, which he made by sea, he foretold to the mariners on embarking,

prædixit: moxque ortam, quum essent omnes in summo periculo, orans mirabiliter sedavit. Unde quum domum reversus singularis sanctitatis omnibus documenta præberet, Dei admonitu Myram, quæ Lyciæ metropolis erat, venit: quo tempore ejus urbis episcopo mortuo, provinciales episcopi de successore deligendo consultabant. Itaque in ea deliberatione divinitus admoniti sunt, ut eum eligerent, qui postridie mane primus in ecclesiam ingrederetur, Nicolaus nomine. Qua observatione adhibita, in ecclesiæ janua deprehensus est Nicolaus, et summo omnium consensu Myræ episcopus creatur. In episcopatu castitatem, quam semper coluerat, gravitatem, orationis assiduitatem, vigilias, abstinentiam, liberalitatem et hospitalitatem, in adhortando mansuetudinem, in reprehendendo severitatem, perpetuo adhibuit.

though the heavens were then serene and the sea tranquil, that they would be overtaken by a frightful storm. In a very short time the storm arose. All were in the most imminent danger, when he quelled it by his prayers. His pilgrimage ended, he returned home, giving to all men example of the greatest sanctity. He went, by an inspiration from God, to Myra, the metropolis of Lycia, which had just lost its bishop by death, and the bishops of the province had come together for the purpose of electing a successor. Whilst they were holding council for the election, they were told by a revelation from heaven, that they should choose him who, on the morrow, should be the first to enter the church, his name being Nicholas. Accordingly, the requisite observations were made, when they found Nicholas to be waiting at the church door: they took him, and, to the incredible delight of all, made him the bishop of Myra. During his episcopate, he never flagged in the virtues looked for in a bishop; chastity, which indeed he had always preserved, gravity, assiduity in prayer, watchings, abstinence, generosity, and hospitality, meekness in exhortation, severity in reproving.

Viduis et orphanis pecunia, consilio, opere non defuit: oppressos adeo sublevavit, ut etiam tres tribunos, per calumniam a Constantino Augusto condemnatos, qui se

He befriended widows and orphans by money, by advice, and by every service in his power. So zealous a defender was he of all who suffered oppression, that, on

propter famam miraculorum ejus orationibus, longissime absenti, commendarant, adhuc vivens, quum imperatori, minaciter eum terrens, apparuisset, liberaverit. Quum vero contra edictum Diocletiani et Maximiani Christianæ fidei veritatem Myræ prædicaret, ab imperatorum satellitibus comprehensus, et longissime abductus in carcerem conjectus est; ubi fuit usque ad Constantinum imperatorem: cujus jussu ex custodia ereptus, Myram rediit. Mox ad Nicænum Concilium se contulit: ubi cum trecentis illis decem et octo patribus Arianam hæresim condemnavit. Inde reversus ad episcopatum, non ita multo post instante morte, suspiciens in cœlum, quum angelos sibi occurrentes intueretur, illo psalmo pronunciato: In te, Domine, speravi, usque ad eum locum: In manus tuas commendo spiritum meum: in cœlestem patriam migravit. Ejus corpus Barium in Apulia translatum, ibidem summa celebritate ac veneratione colitur.

one occasion, three tribunes having been condemned by the emperor Constantine, who had been deceived by calumny, and having heard of the miracles wrought by Nicholas, they recommended themselves to his prayers, though he was living at a very great distance from that place: the saint appeared to Constantine, and looking angrily upon him, obtained from the terrified emperor their deliverance. Having, contrary to the edict of Diocletian and Maximian, preached in Myra the truth of the Christian faith, he was taken up by the servants of the two emperors. He was taken off to a great distance and thrown into prison, where he remained until Constantine, having become emperor, ordered his release, and the saint returned to Myra. Shortly afterwards, he repaired to the Council which was being held at Nicæa; there he took part with the three hundred and eighteen fathers in condemning the Arian heresy. Scarcely had he returned to his see, than he was taken with the sickness of which he soon died. Looking up to heaven, and seeing angels coming to meet him, he began the psalm, 'In thee, O Lord, have I hoped;' and having come to those words, 'Into thy hands I commend my spirit,' his soul took its flight to the heavenly country. His body, having been translated to Bari in Apulia, is the object of universal veneration.

Almost all the breviaries of the Latin Church, up to the seventeenth century, contain most fervent praises of the virtues and miracles of St. Nicholas, and give the beautiful Office of the holy bishop, which was composed about the twelfth century. We have spoken elsewhere of this Office as regards the music; at present we will only mention its being drawn up exclusively on the Acts of St. Nicholas, and its being more explicit on some circumstances of the saint's life than is the legend of the Roman breviary. The following portions of this Office dwell with complacency on a fact which is not mentioned in our liturgy: we mean the miraculous oil, which, for almost eight hundred years, has flowed without ceasing from the tomb of the holy bishop, and by means of which God has frequently wrought miracles. The responsory and antiphon which we give are upon the miracle of the oil itself. They were formerly so familiar to the faithful, that in the thirteenth century their music was sung to the responsory *Unus Panis*, and to the antiphon *O quam suavis est*, of the Office of Corpus Christi.

RESPONSORY

R. Ex ejus tumba marmorea sacrum resudat oleum, quo liniti sanantur cæci: * Surdis auditus redditur et debilis quisque sospes regreditur. *V.* Catervatim ruunt populi cernere cupientes, quæ per eum fiunt mirabilia. * Surdis auditus redditur; et debilis quisque sospes regreditur.

R. From his marble tomb there flows a holy oil, wherewith the blind are anointed and healed: * The deaf recover their hearing: and the weak return home strong. *V.* The people rush in crowds, desiring to witness the wonderful works which are done by him. * The deaf recover their hearing: and the weak return home strong.

ANTIPHON

O Christi pietas omni prosequenda laude! Quæ sui famuli Nicolai merita longe

Oh! the mercy of Christ, worthy of all our praise! which makes known, through

lateque declarat: nam ex tumba ejus oleum manat, cunctosque languidos sanat.

the length and breadth of the world, the merits of his servant Nicholas: for from his tomb there flows an oil, and it heals all that are infirm.

HYMN I

Pange lingua Nicolai
Præsulis præconium,
Ut nos summus Adonai,
Rex et Pater omnium,
Ad salutis portum trahi
Faciat per Filium.

Tell, O my tongue, the praise of the pontiff Nicholas; that so the sovereign Adonaï, the King and Father of all creatures, may grant us to be brought by his Son, to the port of salvation.

Dum penderet ad mamillam
Matris, ab infantia,
Quarta semel bibit illam,
Atque sexta feria;
Ne per lactis puer stillam
Solveret jejunia.

When yet a babe at his mother's breast, he took it but once on each fourth and sixth feria, nor would the child break his fast by one drop of milk.

Sublimatus ad honorem
Nicolaus præsulis,
Pietatis ita rorem
Cunctis pluit populis,
Ut vix parem aut majorem
Habeat in sæculis.

Elevated to the dignity of pontiff, Nicholas so abundantly gave to all men the dew of piety, that scarce could any age find a better or so good a pastor.

Auro dato, violari
Virgines prohibuit;
Far in fame, vas in mari,
Servat et distribuit;
Qui timebant naufragari,
Nautis opem tribuit.

He gives his gold to secure virgins their treasure; he distributes corn to the people in a famine; he brings up from the depths of the sea a vase that had fallen in; he brings help to mariners who were well nigh to shipwreck.

A defunctis suscitatur
Furtem qui commiserat;
Et Judæus baptizatur,
Furtumque recuperat;
Illi vita restauratur;
Hic ad fidem properat.

He brings to life a dead man who had committed a theft; the Jew is baptized and recovers what had been stolen from him; the one is restored to life; the other is brought to the faith.

Nicolae, sacerdotum
Decus, honor, gloria,
Plebem omnem, clerum totum,

Nicholas! thou fair gem, and honour, and glory of the priesthood! help by thy gracious intercession the

Mentes, manus, labia,
Ad reddendum Deo votum,
Tua juvet gratia.

Sit laus summæ Trinitati,
Virtus et victoria,
Quæ det nobis ut beati
Nicolai gaudia
Assequamur laureati,
Post vitam in patria.
Amen.

whole people, the whole clergy; that their minds, and hands, and lips, may pay their tribute to our God.

Praise, power, and triumph, to the most high Trinity! May it give us to come, after this life, with our laurel wreaths upon us, to the joys which Nicholas the blessed possesses in our country of heaven. Amen.

HYMN II

Cleri patrem et patronum
Nicolaum prædicet,
Læte promens vocis sonum
Clerus, et magnificet:
Se cor promptum, se cor pronum
Sono vocis ampliet.
Græcus omnis et Latinus,
Lingua, tribus, natio:
Orbis terræ, maris sinus,
Sexus et conditio;
Hospes, cives, peregrinus,
Pari psallat studio.

Let the clergy joyfully raise their voice in song, and magnify Nicholas the father and patron of the clergy; and let their chants give fresh devotion to their already fervent and docile heart.

Let the Greeks, and Latins, and every tongue and tribe and nation; let the sea, and land; let all, whatever their sex or condition, guest or citizen or stranger, sing the praises of Nicholas with one like enthusiasm.

Semper dedit, dat et dabit
Cunctis beneficia
Præsul, cujus nomen abit
Numquam e memoria;
Quisque mœstus germinabit,
Florens sicut lilia.
Hic in carne constitutus
Carnis spernens opera,
Nihil agens aut locutus,
Nisi salutifera;
Vinclis carnis absolutus,
Tandem scandit æthera.

This pontiff, whose name is immortal in the memory of men, ever gave, gives, and will give favours to all; he will make him, who was pining away in grief, bloom in joy as a lily.

Whilst living in the flesh he spurned the deeds of the flesh; he did nothing and spoke nothing but what was unto salvation: and now, having been loosed from the bonds of the flesh, he has mounted to the starry realms.

Quæ sit virtus charitatis
Hoc præsenti sæculo,

How great is the power of his charity, even in this very

Oleum declarat satis,
Quod manat de tumulo ;
Et dat munus sanitatis
Imploranti populo.

Sit laus summæ Trinitati,
Virtus et victoria,
Quæ det nobis ut beati
Nicolai gaudia
Assequamur laureati,
Post vitam in patria.
Amen.

age, is plainly enough manifested by the oil which flows from his tomb, giving to all people, that ask it, the boon of health.

Praise, power, and triumph to the most high Trinity. May it give us to come, after this life, with our laurel wreaths upon us, to the joys which Nicholas the blessed possesses in our country of heaven. Amen.

It was impossible for Adam of Saint-Victor to remain silent in the praise of St. Nicholas. The Churches, in the middle ages, received from him the following beautiful sequence.

SEQUENCE

Congaudentes exsultemus
Vocali concordia,
Ad beati Nicolai
Festiva solemnia.
Qui in cunis adhuc jacens,
Servando jejunia ;
A papillis cœpit summa
Promereri gaudia.

Adolescens amplexatur
Litterarum studia,
Alienus et immunis
Ab omni lascivia.
Felix Confessor,
Cujus fuit dignitatis
Vox de cœlo nuntia.
Per quam provectus,
Præsulatus sublimatur
Ad summa fastigia.
Erat in ejus animo
Pietas eximia,
Et oppressis impendebat
Multa beneficia.

With our hearts and songs in unison, let us exult on this festive solemnity of blessed Nicholas.

When a babe in his cradle, he began to fast,

And thus deserved, before weaned from the breast, the joys of heaven.

He enters, when a boy, upon a course of studies,

Yet follows not, yet knows not, impurity.

Blessed confessor indeed, whose worth was known by a message from heaven,

At whose bidding he was promoted and exalted to the supreme dignity of pontiff.

There was in his soul the most tender compassion, which prompted him to bestow continual benefits on those who suffered oppression.

Auro per eum virginum
Tollitur infamia,
Atque patris earumdem
Levatur inopia.
Quidam nautæ navigantes
Et contra fluctuum
Sævitiam luctantes,
Navi pene dissoluta ;
Jam de vita desperantes,
In tanto positi
Periculo : clamantes
Voce dicunt omnes una :
O beate Nicolae,
Nos ad maris portum trahe
De mortis angustia.

Trahe nos ad portum maris :
Tu qui tot auxiliaris
Pietatis gratia.
Dum clamarent, nec incassum,
Ecce quidam, dicens : Adsum
Ad vestra præsidia.
Statim aura datur grata :
Et tempestas fit sedata,
Quieverunt maria.
Ex ipsius tumba manat
Unctionis copia :
Quæ infirmos omnes sanat
Per ejus suffragia.

Nos qui sumus in hoc mundo
Vitiorum in profundo
Jam passi naufragia,
Gloriose Nicolae,
Ad salutis portum trahe,
Ubi pax et gloria.

Ipsam nobis unctionem
Impetres a Domino,
Prece pia :
Quæ sanavit læsionem
Multorum peccaminum
In Maria.

He averted infamy from virgins by the gold he gave ; and by the same he relieved their father's poverty.

Some mariners had set sail ; when a furious storm attacked them, and their bark was well-nigh wrecked :

Despairing of life, and in this extreme danger, they cry out with one voice, saying :

'O holy Nicholas ! help us out of these straits of death, and lead us into harbour !

'Yea, lead us into harbour, thou whose kind heart is ever ready to help them that are in affliction.'

They prayed ; nor was it in vain : for lo ! a voice was heard saying : 'I am here to help you.'

Straightway arose a favourable wind : the storm was lulled : the sea was calm.

From his tomb there flows an abundant oil :

It heals all kinds of sickness, through the intercession of the saint.

We who are now living in this world, have already suffered shipwreck in the sea of sin :

Ah ! glorious Nicholas, lead us into the harbour of salvation, where there is peace and glory.

There is an unction, which thy merciful prayers must get us from the Lord :

It is that unction which healed the wound of Magdalene's many sins.

Hujus festum celebrantes
Gaudeant per sæcula ;

Et coronet eos Christus
Post vitæ curricula.
Amen.

May they that keep this feast come to the eternal joys ;
And may Jesus crown them after this life is run.
Amen.

But none of the sequences of St. Nicholas was so popular as the one we now give. It is to be found in a great many processionals up to the seventeenth century, and on its model were composed innumerable others, which, though drawn up in praise of various patrons, not only kept the measure and the melody, but the very expressions, ingeniously turned here and there, of the sequence of St. Nicholas.

SEQUENCE

Sospitati dedit ægros
Olei perfusio.

Nicolaus naufragantum
Adfuit præsidio.

Relevavit a defunctis
Defunctum in bivio.

Baptizatur auri viso
Judæus indicio.

Vas in mari mersum, patri
Redditur cum filio.

O quam probat sanctum Dei
Farris augmentatio.
Ergo laudes Nicolao
Concinat hæc concio.

Nam qui corde poscit illum
Propulsato vitio,
Sospes regreditur.

Amen.

The sick are restored to health by the miraculous oil.

They who are in danger of shipwreck are delivered by Nicholas' prayers.

He raised from amongst the dead a corpse which lay on the road.

A Jew asks for baptism, on witnessing the miraculous recovery of his money.

A vase that had sunk in the deep sea, and a child that was lost to his father, are both recovered.

Oh how great a saint did he appear by multiplying corn in a famine !

Let, then, this congregation sing the hymns of Nicholas' praise ;

For all who pray to him with earnest hearts, will go back cured of their spiritual ailments.

Amen.

But no Church has evinced such enthusiasm for St. Nicholas as the Greek Church in its Menæa. The illustrious thaumaturgus was evidently one of the firmest hopes of the Byzantine empire, and Constantinople transmitted the same confidence to Russia, which even to this day professes great devotion to St. Nicholas. We extract, as usual, a few stanzas from the sacred chants which the Church of St. Sophia anciently sang in the Greek language, and which the gilded domes of Moscow re-echo still, every year, in Sclavonic.

HYMN TO ST. NICHOLAS

(Taken from the Menœa of the Greeks)

Myræ quidem habitasti, et myrrham seu unguentum vere demonstrasti, unguento unctus spirituali, sancte Nicolae, summe Christi archierarcha, et ungis facies illorum qui cum fide et amore tui celebrandam memoriam semper perficiunt; solvens eos ab omni necessitate, et periculo, et tribulatione, pater, in tuis ad Dominum precibus.

Thou didst dwell in Myra, and being spiritually anointed, thou didst show thyself to be truly a mystic myrrh, O saintly Nicholas, great high priest of Christ! Thou anointest them that ever come with faith and love to celebrate thy memory; for, by thy prayers to God, O father, thou deliverest them from every necessity, and peril, and tribulation.

Victoria populi vere nomine proprio demonstratus es in tentationibus potens, sancte Nicolae, summe Christi sacerdos; nam passim invocatus, velociter prævenis eos qui cum amore ad tuum præsidium confugiunt; tu enim die ac nocte cum fide visus, salvas eos a tentationibus et necessitatibus.

How well indeed hast thou fulfilled thy name, *The people's victory!* for, saintly Nicholas, and high priest of Christ, thou art the powerful helper of them that are in temptation. Wheresoever thou art invoked, thou swiftly art with those that lovingly have recourse to thy protection, for day and night thou showest thyself to the eye of faith, and savest them from temptations and necessities.

Constantino imperatori et Ablavio in somnis apparuisti, illisque terrorem injiciens, ad illos ut liberarent festinanter: Quos in carcere, aiebas, habetis vinctos, innocentes sunt ab illegitima jugulatione: quod si me audire neglexeris, precem contra te, princeps, ad Dominum obsecrans intentabo.

Thou didst appear to the emperor Constantine and to Ablavius in their sleep, terrifying them, and thus bidding them speedily set their prisoners free: 'These men, whom ye keep bound in prison, deserve not the death to which ye have unjustly sentenced them: and if thou, O prince, settest my word at nought, I will beseechingly bear a petition against thee to the Lord.'

Defixis acriter oculis, inspexisti in Gnoseos altitudines, et caliginosum inspexisti Sapientiæ abyssum: tu qui tuis documentis ditasti mundum, pater, pro nobis Christum deprecare, summe sacerdos Nicolae.

Thou didst fix thy keen vision on the heights of the mystery, and didst look down into the cloud-covered abyss of Wisdom. O father, who didst enrich the world by thy doctrines, pray for us to Christ, O high priest Nicholas!

Regulam fidei et dulcedinis imaginem monstravit te gregi tuo Christus Deus, summe sacerdos, hierarcha Nicolae: in Myra namque unguentum spargis, illucescunt tua præclara facta orphanorum ac viduarum protector: ideoque deprecari ne cesses salvari animas nostras.

Christ our God showed thee to thy flock as the rule of faith and the model of meekness, thou high priest, thou sainted hierarch Nicholas! for thou pourest forth in Myra a delicious fragrance, and thy splendid deeds give out their bright light, thou the protector of the orphan and the widow: therefore, cease not to pray for the salvation of our souls.

Gaude, sacratissima mens, Trinitatis mansio purissima, Ecclesiæ columna, fidelium stabilimentum, fatigatorum auxilium, stella quæ bene acceptarum precum fulgoribus tentationum tenebras undique depellis, sancte sacerdos Nicolae; portus placidissimus, in quo fugien-

Rejoice, most holy soul, most pure abode of the Trinity, pillar of the Church, support of the faithful, help of the wearied, star, which by the vivid rays of thy most efficacious prayers, dost dispel the darkness of every temptation, holy priest Nicholas! most tranquil port,

tes tempestatibus circumventi salvantur, Christum deprecare dari animabus nostris magnam misericordiam.

into which the tempest-tossed run and find safety, beseech Jesus to show unto our souls his great mercy.

Gaude, O divino zelo accense, qui tua terribili animadversione et in somnis allocutione liberasti injuste cædendos. Fons fluens in Myra unguenta ditissima, animas irrigans, fœtida cupiditatum expurgans, gladio zizania erroris amputans; expurgans ventilabro, dissipa Arii acerosa documenta; et Christum deprecare dari animabus nostris magnam misericordiam.

Rejoice, O thou that burnest with divine zeal, who, by thy terrible threat spoken to men in their dream, didst rescue them that were unjustly condemned to death. O fount of Myra overflowing with sweetness, that refreshest souls, that cleansest what passion defiles! Sword that cuttest down the tares of error! Oh come and winnow away the chaffy doctrines of Arius; and beseech Jesus to grant unto our souls his great mercy.

Altissime Rex regum, magnipotens, precibus sancti pastoris, vitam, O Verbum, pacifica, quæsumus, cunctorum christianorum; donans contra barbaros pio regi victoriam et fortitudinem, ut omnes semper hymnificemus potentiam tuam, et extollamus usquo ad omnia sæcula.

O thou the most high King of kings, almighty Lord, O divine Word, we beseech thee hear the prayer of this thy holy pastor, and give to all Christians to pass their days in peace: grant to our good king victory and energy against the barbarians: that thus we may all and in all times hymn thy power, and extol thee for ever and ever.

Holy pontiff Nicholas, how great is thy glory in God's Church! Thou didst confess the name of Jesus before the proconsuls of the world's empire and suffer persecution for His name's sake; afterwards thou wast witness to the wonderful workings of God, when He restored peace to His Church; and a short time after this again, thou didst open thy lips, in the assembly of the three hundred and eighteen fathers, to confess with supreme authority the Divinity of our Saviour Jesus Christ, for whose

sake so many millions of martyrs had already shed their blood. Receive the devout felicitations of the Christian people throughout the universe, who thrill with joy when they think of thy glorious merits. Help us by thy prayers during these days when we are preparing for the coming of Him, whom thou didst proclaim to be consubstantial with the Father. Vouchsafe to assist our faith and to obtain fresh fervour to our love. Thou now beholdest face to face that Word by whom all things were made and redeemed; beseech Him to permit our unworthiness to approach Him. Be thou our intercessor with Him. Thou hast taught us to know Him as the sovereign and eternal God; teach us also to love Him as the supreme benefactor of the children of Adam. It was from Him, O charitable pontiff, that thou didst learn that tender compassion for the sufferings of thy fellow-men, which made all thy miracles to be so many acts of kindness: cease not, now that thou art in the company of the angels, to have pity on us and to succour our miseries.

Stir up and increase the faith of mankind in the Saviour whom the Lord hath sent them. May this be one of the fruits of thy prayer, that the divine Word may be no longer unknown and forgotten in this world, which He has redeemed with His Blood. Ask for the pastors of the Church that spirit of charity, which shone so brilliantly in thee; that spirit which makes them like their divine Master, and wins them the hearts of their people.

Remember, too, O holy pontiff, that Church of the east which still loves thee so fervently. When thou wast on this earth, God gave thee power to raise the dead to life; pray now, that the true life, which consists in faith and unity, may return once more and animate that body which schism has robbed of its soul. By thy supplications, obtain of God that the sacrifice of the Lamb, who is so soon to visit us, may

be again and soon celebrated under the cupolas of St. Sophia. May the sanctuaries of Kiew and Moscow become resanctified by the return of the people to unity. May the pride of the crescent be humbled into submission to the cross, and the schismatic be brought to acknowledge the power of the keys of St. Peter; that thus there may be henceforth neither Scythian, nor barbarian, but one fold under one Shepherd.

Let us resume our considerations upon the state of the world at the time immediately preceding the coming of the Messias. Everything proves that the prophecies which foretold the great event have now been fulfilled. Not only has the sceptre been taken from Juda; the weeks of Daniel also are almost expired. The other scriptural predictions relative to the great revolutions, which were to take place in the world, have been successively fulfilled. The empires of the Assyrians, the Medes, the Persians, and the Greeks, have fallen one after the other; that of the Romans is now at the zenith of its greatness; in its turn, it must yield to the eternal empire of the Messias. This succession of empires, which was to result in a perfect kingdom, was foretold; and all is now ready for its final accomplishment. God has also said, by one of His prophets: 'Yet one little while, and I will move heaven and earth . . . and I will move all nations, and the Desired of all nations shall come.'[1] Descend, therefore, O Thou eternal Word! All is consummated. The misery of the world is extreme; the crimes of men cry to heaven for vengeance; the whole human race is threatened with self-destruction, and without knowing what it does, it calls for Thee as its only resource. Then come! All the predictions which were to designate the Redeemer have been spoken and promulgated.

[1] Aggeus ii. 7. 8.

There is no longer a prophet in Israel, and the oracles of the Gentile world have ceased to speak. Come, Lord Jesus, and fulfil all things, for the fulness of time has come.

PRAYER FOR THE TIME OF ADVENT

(*The Mozarabic breviary, first Sunday of Advent,* Capitulum)

Preces nostras ne despexeris, Domine: intende jam et exaudi clementer: ut qui voce inimici turbati dejicimur, Unigeniti tui adventu sacratissimo consolemur: et fide pennigerati, velut columba, ad superna tendamus. Elonga nos, Domine, a sæculo maligno, et a laqueo inimici custodi. Per Christum Dominum nostrum. Amen.

Despise not our prayers, O Lord: look down upon us and mercifully hear us: that we who are in trouble and cast down at the voice of our enemy, may be comforted by the most sacred coming of thine only-begotten Son. May faith give us wings, that, like the dove, we may take our flight to the things that are above. Separate us, O Lord, from the wicked world, and keep us from the snare of the enemy. Through Christ our Lord. Amen.

December 7

ST. AMBROSE

BISHOP AND DOCTOR OF THE CHURCH

This illustrious pontiff was deservedly placed in the calendar of the Church side by side with the glorious bishop of Myra. Nicholas confessed, at Nicæa, the divinity of the Redeemer; Ambrose, in his city of Milan, was the object of the hatred of the Arians, and, by his invincible courage, triumphed over the enemies of Christ. Let Ambrose, then, unite his voice, as doctor of the Church, with that of St. Peter Chrysologus, and preach to the world the glories and the humiliations of the Messias. But, as doctor of the Church, he has a special claim to our veneration: it is, that among the bright luminaries of the Latin Church, four great masters head the list of sacred interpreters of the faith: Gregory, Augustine, Jerome; and then our glorious Ambrose, bishop of Milan, makes up the mystic number.

Ambrose owes his noble position in the calendar to the ancient custom of the Church, whereby, in the early ages, no saint's feast was allowed to be kept in Lent. The day of his departure from this world and of his entrance into heaven was the fourth of April, which, more frequently than not, comes during Lent; so that it was requisite that the memory of his sacred death should be solemnized on some other day, and the seventh of December naturally presented itself for such a feast, inasmuch as it was the anniversary-day of Ambrose's consecration as bishop.

But, independently of these considerations, the road which leads us to Bethlehem could be perfumed by nothing so fragrant as this feast of St. Ambrose. Does not the thought of this saintly and amiable bishop impress us with the image of dignity and sweetness combined? of the strength of the lion united with the gentleness of the dove? Time removes the deepest human impressions; but the memory of Ambrose is as vivid and dear in men's minds as though he were still among us. Who can ever forget the young, yet staid and learned governor of Liguria and Emilia, who comes to Milan as a simple catechumen, and finds himself forced, by the acclamations of the people, to ascend the episcopal throne of this great city? And how indelibly impressed upon us are certain touching incidents of his early life! For instance, that beautiful presage of his irresistible eloquence—the swarm of bees coming round him as he was sleeping one day in his father's garden, and entering into his mouth, as though they would tell us how sweet that babe's words would be! And the prophetic gravity with which Ambrose, when quite a boy, would hold out his hand to his mother and sister, bidding them kiss it, for that one day it would be the hand of a bishop!

But what hard work awaited the neophyte of Milan, who was no sooner regenerated in the waters of Baptism, than he was consecrated priest and bishop! He had to apply himself, there and then, to close study of the sacred Scriptures, that so he might prepare himself to become the defender of the Church, which was attacked, in the fundamental dogma of the Incarnation, by the false science of the Arians. In a short time he attained such proficiency in the sacred sciences, as to become, like the prophet, a wall of brass, which checked the further progress of Arianism: moreover, the works written by Ambrose possess such plenitude and surety of doc-

trine, as to be numbered by the Church among the most faithful and authoritative interpretations of her teaching.

But Ambrose had other and fiercer contests than those of religious controversy to encounter: his very life was more than once threatened by the heretics whom he had silenced. What a sublime spectacle that of a bishop blockaded in his church by the troops of the empress Justina, and defended within by his people, day and night! Pastor and flock, both are admirable. How had Ambrose merited such fidelity and confidence on the part of his people? By a whole life spent for the welfare of his city and his country. He had never ceased to preach Jesus to all men; and now, the people see their bishop become, by his zeal, his devotedness, and his self-sacrificing conduct, a living image of Jesus.

In the midst of these dangers which threatened his person, his great soul was calm and seemingly unconscious of the fury of his enemies. It was on that very occasion that he instituted, at Milan, the choral singing of the psalms. Up to that time, the holy canticles had been given from the ambo by the single voice of a lector; but Ambrose, shut up in his basilica with his people, takes the opportunity, and forms two choirs, bidding them respond to each other the verses of the psalms. The people forgot their trouble in the delight of this heavenly music; nay, the very howling of the tempest, and the fierceness of the siege they were sustaining, added enthusiasm to this first exercise of their new privilege. Such was the chivalrous origin of alternate psalmody in the western Church. Rome adopted the practice, which Ambrose was the first to introduce, and which will continue to be observed to the end of time. During these hours of struggle with his enemies the glorious bishop has another gift wherewith to enrich the faithful people who are defending him

at the risk of their own lives. Ambrose is a poet, and he has frequently sung, in verses full of sweetness and sublimity, the greatness of the God of the Christians, and the mysteries of man's salvation. He now gives to his devoted people these hymns, which he had composed only for his own private devotion. The basilicas of Milan soon echoed these accents of the sublime soul which first uttered them. Later on, the whole Latin Church adopted them; and in honour of the holy bishop who had thus opened one of the richest sources of the sacred liturgy, a hymn was, for a long time, called after his name, *an Ambrosian*. The Divine Office thus received a new mode of celebrating the divine praise, and the Church, the bride of Christ, possessed one means more of giving expression to the sentiments which animate her.

Thus our hymns, and the alternate singing of the psalms, are trophies of Ambrose's victory. He had been raised up by God not for his own age alone, but also for those which were to follow. Hence, the Holy Ghost infused into him the knowledge of Christian jurisprudence, that he might be the defender of the rights of the Church at a period when paganism still lived, though defeated; and imperialism, or cæsarism, had still the instinct, though not the uncontrolled power, to exercise its tyranny. Ambrose's law was the Gospel, and he would acknowledge no law which was in opposition to that. He could not understand such imperial policy as that of ordering a basilica to be given up to the Arians, for quietness' sake! He would defend the inheritance of the Church; and in that defence, would shed the last drop of his blood. Certain courtiers dared to accuse him of tyranny: 'No,' answered the saint, 'bishops are not tyrants, but have often to suffer from tyranny.' The eunuch Calligonus, high chamberlain of the Emperor Valentinian II., had said to Ambrose: 'What! darest

thou, in my presence, to care so little for Valentinian! I will cut off thy head.' 'I would it might be so,' answered Ambrose, 'I should then die as a bishop, and thou wouldst have done what eunuchs are wont to do.'

This noble courage in the defence of the rights of the Church showed itself even more clearly on another occasion. The Roman senate, or rather that portion of the senate which, though a minority, was still pagan, was instigated by Symmachus, the prefect of Rome, to ask the emperor for the re-erection of the altar of victory in the Capitol, under the pretext of averting the misfortunes which threatened the empire. Ambrose, who had said to these politicians, 'I hate the religion of the Neros,' vehemently opposed this last effort of idolatry. He presented most eloquent petitions to Valentinian, in which he protested against an attempt which aimed at bringing a Christian prince to recognize that false doctrines have rights, and which would, if permitted to be tried, rob the one only Master of nations of the victories which He had won. Valentinian yielded to these earnest remonstrances, which taught him 'that a Christian emperor can honour only one altar—the altar of Christ'; and when the senators had to receive their answer, the prince told them that Rome was his mother, and he loved her: but that God was his Saviour, and he would obey Him.

If the empire of Rome had not been irrevocably condemned by God to destruction, the influence which St. Ambrose had over such well-intentioned princes as Valentinian would probably have saved it. The saint's maxim was a strong one; but it was not to be realized until new kingdoms, springing up out of the ruins of the Roman empire, should be organized by the Christian Church. 'An emperor's grandest title,' said Ambrose, 'is to be a son of the Church. An emperor is in the Church, he is not over her.'

It is beautiful to see the affectionate solicitude of St. Ambrose for the young emperor Gratian, at whose death he shed floods of tears. How tenderly, too, did he love Theodosius, that model Christian prince, for whose sake God retarded the fall of the empire, by the uninterrupted victory over all its enemies! On one occasion, indeed, this son of the Church showed in himself the pagan Cæsar; but his holy father Ambrose, by a severity which was inflexible because his affection for the culprit was great, brought him back to his duty and his God. 'I loved,' says the holy bishop, in the funeral oration which he preached over Theodosius, 'I loved this prince, who preferred correction to flattery. He stripped himself of his royal robes and publicly wept in the Church for the sin he had committed, and into which he had been led by evil counsel. In sighs and tears he sought to be forgiven. He, an emperor, did what common men would be ashamed to do, he did public penance; and for the rest of his life, he passed not a day without bewailing his sin.'

But we should have a very false idea of St. Ambrose if we thought that he turned his attention only to affairs of importance like these, which brought him before the notice of the world. No pastor could be more solicitous than he about the slightest detail which affected the interests of his flock. We have his life written by his deacon, Paulinus, who knew secrets which intimacy alone can know, and these fortunately he has revealed to us. Among other things, he tells us that when Ambrose heard confessions, he shed so many tears that the sinner was forced to weep: 'You would have thought,' says Paulinus, 'that they were his own sins that he was listening to.' We all know the tender paternal interest he felt for Augustine, when he was a slave to error and to his passions; and if we would have a faithful portrait of Ambrose, we must read in the

Confessions of the bishop of Hippo the fine passage where he expresses his admiration and gratitude for his spiritual father. Ambrose had told Monica that her son Augustine, who gave her so much anxiety, would be converted. That happy day at last came; it was Ambrose's hand which immersed in the cleansing waters of Baptism him who was to be the prince of the Doctors of the Church.

A heart thus loyal in its friendship could not but be affectionate to those who were related by ties of blood. He tenderly loved his brother Satyrus, as we may see from the two funeral orations which he has left us upon this brother, wherein he speaks his praises with all the warmth of enthusiastic admiration. He had a sister, too, named Marcellina, who was equally dear to her saintly brother. From her earliest years, she had spurned the world and its pomps, and the position which she might expect to enjoy in it, being a patrician's daughter. She had received the veil of virginity from the hands of Pope Liberius, but lived in her father's house at Rome. Her brother Ambrose was separated from her, but he seemed to love her the more for that; and he communicated with her in her holy retirement by frequent letters, several of which are still extant. She deserved all the esteem which Ambrose had for her; she had a great love for the Church of God, and she was heart and soul in all the great undertakings of her brother the bishop. The very heading of these letters shows the affection of the saint: 'The brother to the sister;' or, 'To my sister Marcellina, dearer to me than mine own eyes and life.' Then follows the letter, in an energetic and animated style, well suited to the soul-stirring communications he had to make to her about his struggles. One of them was written in the midst of the storm, when the courageous pontiff was besieged in his basilica by Justina's soldiers. His discourses to the people of Milan, his

consolations and his trials, the heroic sentiments of his great soul, all is told in these despatches to his sister, where every line shows how strong and holy was the attachment between Ambrose and Marcellina. The great basilica of Milan still contains the tombs of the brother and sister: and over them both is daily offered the divine sacrifice.

Such was Ambrose, of whom Theodosius was one day heard to say: 'There is but one bishop in the world.' Let us glorify the holy Spirit, who has vouchsafed to produce this sublime model in the Church, and let us beg of the holy pontiff to obtain for us, by his prayers, a share in that lively faith and ardent love which he himself had, and which he evinces in the delicious and eloquent writings he has left us on the mystery of the Incarnation. During these days, which are preparing us for the birth of our Incarnate Lord, Ambrose is one of our most powerful patrons.

His love towards the blessed Mother of God teaches us what admiration and love we ought to have for Mary. St. Ephrem and St. Ambrose are the two fathers of the fourth century who are the most explicit upon the glories of the office and the person of the Mother of Jesus. To confine ourselves to St. Ambrose, he has completely mastered this mystery, which he understood, and appreciated, and defined in his writings. Mary's exemption from every stain of sin; Mary's uniting herself, at the foot of the cross, with her divine Son for the salvation of the world; Jesus' appearing, after His resurrection, to Mary first of all—on these and so many other points St. Ambrose has spoken so clearly as to deserve to be considered one of the most prominent witnesses of the primitive traditions respecting the privileges and dignity of the holy Mother of God.

This his devotion to Mary explains St. Ambrose's enthusiastic admiration for the holy state of Chris-

tian virginity, of which he might justly be called the doctor. He surpasses all the fathers in the beautiful and eloquent manner in which he speaks of the dignity and happiness of virginity. Four of his writings are devoted to the praises of this sublime state. The pagans would fain have an imitation of it by instituting seven Vestal virgins, whom they loaded with honours and riches, and to whom they in due time restored liberty. St. Ambrose shows how contemptible these were, compared with the innumerable virgins of the Christian Church, who filled the whole world with the fragrance of their humility, constancy, and disinterestedness. But on this magnificent subject, his words were even more telling than his writings; and we learn from his contemporaries, that when he went to preach in any town, mothers would not allow their daughters to be present at his sermon, lest this irresistible panegyrist of the eternal nuptials with the Lamb should convince them that that was the better part, and persuade them to make it the object of their desires.

But our partiality and devotion to the great saint of Milan have made us exceed our usual limits: it is time to read the account of his virtues given us by the Church.

Ambrosius episcopus Mediolanensis, Ambrosii civis Romani filius, patre Galliæ præfecto natus est. In hujus infantis ore examen apum consedisse dicitur: quæ res divinam viri eloquentiam præmonstrabat. Romæ liberalibus disciplinis eruditus est. Post a Probo præfecto Liguriæ et Emiliæ præpositus: unde postea ejusdem Probi jussu cum potestate Mediolanum venit: ubi mortuo Auxentio, Ariano

Ambrose, bishop of Milan, was the son of a Roman citizen, whose name was also Ambrose, and who held the office of prefect of Cisalpine Gaul. It is related that when the saint was an infant, a swarm of bees rested on his lips; it was a presage of his future extraordinary eloquence. He received a liberal education at Rome; and not long after was appointed, by the prefect Probus, to be governor

episcopo, populus de successore deligendo dissidebat. Quare Ambrosius, pro officii sui munere ecclesiam ingressus ,ut commotam seditionem sedaret, quum multa de quiete et tranquillitate reipublicæ præclare dixisset, derepente puero Ambrosium episcopum exclamante, universi populi vox erupit, Ambrosium episcopum deposcentis.

Recusante illo, et eorum precibus resistente, ardens populi studium ad Valentinianum imperatorem delatum est, cui gratissimum fuit a se delectos judices ad sacerdotium postulari. Fuit id etiam Probo præfecto jucundum, qui Ambrosio proficiscenti quasi divinans dixerat: Vade, age, non ut judex, sed ut episcopus. Itaque quum ad populi desiderium imperatoris voluntas accederet, Ambrosius baptizatus (erat enim catechumenus) sacrisque initiatus, ac servatis omnibus ex instituto Ecclesiæ Ordinum gradibus, octavo die, qui fuit septimo Idus Decembris, episcopale onus suscepit. Factus episcopus, Catholi-

of Liguria and Emilia, whence, later on, he was sent, by order of the same Probus, to Milan, with power of judge; for the people of that city were quarrelling among themselves about the successor of the Arian bishop, Auxentius, who had died. Wherefore, Ambrose, having entered the church that he might fulfil the duty that had been imposed on him, and quell the disturbance that had arisen, delivered an eloquent discourse on the advantages of peace and tranquillity in a State. Scarcely had he finished speaking, than a boy exclaimed: 'Ambrose, bishop!' The whole multitude shouted: 'Ambrose, bishop!'

On his refusing to accede to their entreaties, the earnest request of the people was presented to the emperor Valentinian, who was gratified that they whom he selected as judges were thus sought after to be made priests. It was also pleasing to the prefect Probus, who, as though he foresaw the event, said to Ambrose on his setting out: 'Go, act not as judge, but as bishop.' The desire of the people being thus seconded by the will of the emperor, Ambrose was baptized (for he was only a catechumen), and was admitted to sacred Orders, ascending by all the degrees of Orders as prescribed by the Church; and

cam fidem et disciplinam ecclesiasticam acerrime defendit: multosque Arianos, et alios hæreticos, ad fidei veritatem convertit, in quibus clarissimum Ecclesiæ lumen sanctum Augustinum Jesu Christo peperit.

Gratiano imperatore occiso, ad Maximum ejus interfectorem legatus iterum profectus est; eoque pœnitentiam agere recusante, se ab ejus communione semovit. Theodosium imperatorem propter cædem Thessalonicæ factam ingressu ecclesiæ prohibuit. Cui, quum ille David quoque regem adulterum et homicidam fuisse dixisset, respondit Ambrosius: Qui secutus es errantem, sequere pœnitentem. Quare Theodosius sibi ab eo impositam publicam pœnitentiam humiliter egit. Ergo sanctus episcopus pro Ecclesia Dei maximis laboribus curisque perfunctus, multis libris etiam egregie conscriptis, antequam in morbum incideret, mortis suæ diem prædixit. Ad quem ægrotum Honoratus Vercellensis episcopus, Dei voce ter admonitus accurrit, eique sanctum Domini Corpus præbuit: quo ille sumpto, conformatis in crucis similitudinem manibus orans,

on the eighth day, which was the seventh of the Ides of December (December 7), he received the burden of the episcopacy. Being made bishop, he most strenuously defended the Catholic faith, and ecclesiastical discipline. He converted to the true faith many Arians, and other heretics, among whom was that brightest luminary of the Church, St. Augustine, the spiritual child of Ambrose in Christ Jesus.

When the emperor Gratian was killed by Maximus, Ambrose was twice deputed to go to the murderer, and insist on his doing penance for his crime; which he refusing to do, Ambrose refused to hold communion with him. The emperor Theodosius having made himself guilty of the massacre at Thessalonica, was forbidden by the saint to enter the church. On the emperor's excusing himself by saying that king David had also committed murder and adultery, Ambrose replied: 'Thou hast imitated his sin, now imitate his repentance.' Upon which, Theodosius humbly performed the public penance which the bishop imposed upon him. The holy bishop having thus gone through the greatest labours and solicitudes for God's Church, and having written several admirable books, foretold the day of his death, before he was taken with his last sickness. Honoratus, the

animam Deo reddidit, pridie Nonas Aprilis, anno post Christum natum trecentesimo nonagesimo septimo.

bishop of Vercelli, was thrice admonished by the voice of God to go to the dying saint: he went, and administered to him the sacred Body of our Lord. Ambrose having received it, and placing his hands in the form of the cross, prayed, and yielded his soul up to God, on the eve of the Nones of April (April 4), in the year of our Lord 397.

Let us salute this great doctor in the words which the holy Church addresses to him in the Office of Vespers.

O doctor optime, Ecclesiæ sanctæ lumen, beate Ambrosi, divinæ legis amator, deprecare pro nobis Filium Dei.

O most admirable doctor, light of Holy Church, blessed Ambrose, lover of the divine law, pray for us to the Son of God.

The Ambrosian liturgy is not so rich in its praises of St. Ambrose as we might naturally expect it to be. Even the Preface of the Mass is so short and so wanting in any special allusion to the saint, that we think it useless to insert it. We will content ourselves with giving two of the responsories of the night Office, the hymn, and the collect, which strikes us as being the finest. With regard to the hymn, it is well to mention that almost the whole of it is a modern composition, having been, like a great many other hymns of the Ambrosian breviary, subjected to very considerable corrections. The ancient hymn began with the verse *Miraculum laudabile;* but is extremely poor both in sentiment and expression.

RESPONSORY

R. Super quem requiescam, dicit Dominus, nisi super humilem et mansuetum, * Trementem verba mea?

R. Upon whom shall I rest, saith the Lord, but upon him that is humble and meek. * Who trembleth at my

V. Inveni David servum meum, oleo sancto meo unxi eum. * Trementem verba mea ?

R. Directus est vir inclytus, ut Arium destrueret: splendor Ecclesiæ, claritas vatu ı; * Infulas dum gerit sæculi, acquisivit paradisi. *V.* Dictum enim fuerat proficiscenti: Vade, age non ut judex sed ut episcopus. * Infulas dum gerit sæculi, acquisivit paradisi.

words? *V.* I have found David my servant, and with my holy oil have I anointed him. * Who trembleth at my words ?

R. This illustrious man was sent that he might destroy Arius: he was the glory of the Church, the ornament of pontiffs; * Whilst wearing an earthly mitre, he gained that of heaven. *V.* It was said to him as he set out: Go, act not as judge, but as bishop. * Whilst wearing an earthly mitre, he gained that of heaven.

HYMN

Nostrum parentem maximum
Canamus omnes, turbidas
Qui fluctuantis sæculi
Terris procellas expulit.

Let us all sing the praise of our august father, who drove from the land the turbid storms of a tempestuous age.

Puer quiescit: floreis
Apes labellis insident;
Mellis magistræ, melleum
Signant ducem facundiæ.

A babe, he sleeps; when lo ! a swarm of bees lights on his flowery lips; these honey-makers thus telling us that here was one who would captivate men by the sweetness of his eloquence.

Parvam, futuri præscius,
Dextram coli vult osculis;
Vixdum solutus fasciis,
Quærit tiaræ tænias.

Prescient of the future, he must have his infant hand honoured with kisses; and he who has scarce been freed from swathing bands, plays with the fillets of a mitre.

Infans locutus, Insubrum
Ambrosio fert infulam;
Hanc fugit: at semper fugam
Honos fefellit obvius.

A boy cries out, and Milan would have Ambrose receive the mitre: Ambrose flees from it, but honours ever pursue those who run from them.

Velat sacrata deniquo
Doctum tiara verticem:
Ceu tectus ora casside,
Bellum minatur Ario.

At last the sacred mitre crowns this head where wisdom sits; the helmet once on, our warrior gives Arius battle.

Non sceptra concussus timet,
Non imperantem fœminam,
Temploque, clausis postibus,
Arcet cruentum Cæsarem.

Unflinching, he fears neither sceptres, nor a haughty empress; and when a blood-stained Cæsar attempts to enter the church, he closes the doors against him and repels him from the holy spot.

Sordes fluentis abluit
Aurelii cœlestibus:
Fide coæquans martyres,
Invenit artus martyrum.

He washes away the sins of Augustine in the heavenly laver of baptism; companion to the martyrs by his faith, he discovers the relics of martyrs.

Jam nunc furentem tartari
Lupum flagello submove;
Quem Pastor olim rexeris,
Gregem tuere jugiter.

Holy pontiff, now with thy scourge drive away far from us the furious wolf of hell: that flock which thou once didst govern, let it for ever enjoy thy protection.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.
Amen.

To God the Father, and to his only Son, and to the holy Paraclete, be glory now and for all ages.
Amen.

PRAYER

Æterne omnipotens Deus, qui beatum Ambrosium, tui nominis Confessorem, non solum huic Ecclesiæ, sed omnibus per mundum diffusis Ecclesiis Doctorem dedisti: præsta ut, quod ille divino afflatus Spiritu docuit, nostris jugiter stabiliatur in cordibus, et quem patronum, te donante, amplectimur, eum apud tuam misericordiam defensorem habeamus. Per Christum Dominum nostrum. Amen.

O almighty and eternal God, who hast given the blessed Ambrose, the Confessor of thy holy name, to be a Doctor of heavenly truth, not to this Church (of Milan) alone, but to all the Churches throughout the world: grant, that the doctrine he taught by the inspiration of the Holy Ghost, may be ever firmly fixed in our hearts, and that he whom we tenderly love as the patron thou hast given to us, may be to us a defender, powerful to obtain us thy mercy. Through Christ our Lord. Amen.

The Mozarabic liturgy has nothing proper on St. Ambrose. The Greeks, on the contrary, honour the memory of the great bishop of Milan by hymns replete with the most magnificent praises. We give a few of the most striking passages.

HYMN TO ST. AMBROSE

(*Taken from the Menæa of the Greeks.* December 7)

Præfecturæ thronum exornans virtute duplici, divina inspiratione hierarchiæ thronum utiliter implevisti: ideo fidelis œconomus principatus in utroque factus, duplicem coronam hæreditasti.

Thou that didst adorn with twofold virtue the throne of the prefecture, didst meritoriously fill the throne of the hierarchy on which divine inspiration placed thee: faithful steward, therefore, in both dignities, thou hast inherited a double crown.

In continentia, et laboribus, et vigiliis multis, et precibus intensis animam corpusque purificasti, Dei sapiens, vas electionis Dei nostri, apostolis similis demonstratus, accepisti dona.

Thou didst purify thy soul and body by continency, and labours, and much watching, and intense prayer, O divinely wise one, O vessel of election of our God! thou wast like to the apostles, thou didst receive, like them, the gifts of the Holy Ghost.

Pium regem post peccatum, ut olim David Nathan, audacter animadvertens, Ambrosi beatissime, sapienter excommunicationi subjecisti, et pœnitentiam docens Deo digne, in gregem tuum revocasti.

As heretofore Nathan reproved David, so didst thou boldly chide the good emperor after his sin, O most blessed Ambrose! Thou didst wisely subject him to excommunication, and didst teach him to do condign penance: thus restoring him to thy fold.

Sancte pater, sacratissime Ambrosi, lyra resonans, salutare melos orthodoxorum dogmatum, attrahens fidelium animas, canora divini Paracliti cithara: Dei magnum organum, laudandissima Ecclesiæ tuba, fons limpidissimus, fluentum eluens

Holy father, most saintly Ambrose, sweet-sounding lute, refreshing melody of true dogmas, attracting the souls of believers, sweet harp of the holy Spirit, organ of God, incomparable trumpet of the Church, most limpid fountain which cleansest the

libidinum; Christum ora, Christum deprecare dari Ecclesiæ unanimem pacem et magnam misericordiam.

Eliam prophetam imitatus, Baptistamque similiter, reges inique agentes animadvertisti viriliter; hierarchiæ thronum divinitus ornasti, et miraculorum multitudine mundum ditasti, ideoque divinæ Scripturæ alimonia fideles roborasti, et infideles immutasti. Sacerdos Ambrosi, Christum Deum deprecare dare peccatorum remissionem recolentibus cum amore tuam sanctam memoriam.

Ab omni noxa adversariorum servasti gregem, beate; et Arii errorem omnem delevisti splendore verborum tuorum.

In divina tua memoria sacerdotum cœtus oblectatur, et fidelium chori cum angelis incorporati exsultant et delectantur, nutriturque hodie spiritualiter Ecclesia in verbis tuis, Ambrosi pater.

Agricola videris sulcans fidei promptum agrum et doctrinæ; inseminans, Deisapiens, dogmata: et spica multiplicata, distribuis Ecclesiæ cœlestem Spiritus panem.

turbid passions! offer thy prayers to Christ, and beseech him to bestow on his Church unanimity and peace and plentiful mercy.

Following the examples of the prophet Elias and of the Baptist, thou didst fearlessly reprove kings for their evil doings; thou didst admirably adorn the throne of the hierarchy; thou didst enrich the world with the multitude of thy miracles; and therefore thou didst strengthen the faithful and convert the unbelievers, by the nourishment of the divine Scriptures. O Ambrose! O holy priest! pray to Christ our Lord that he grant the forgiveness of their sins to them that celebrate with love thy holy memory.

Thou, O blessed pastor, didst defend thy flock from all their enemies; and by the splendour of thy teachings, didst dissipate every error of Arius.

The assembly of the priests rejoices in celebrating thy holy memory, and the choirs of the faithful, united with the angelic spirits, exult and are glad; the Church to-day is spiritually nourished by thy words, O father Ambrose!

Thou art the husbandman, that tillest the field, which is open to all men, of faith and doctrine; thou there sowest the dogmas of truth, for thou art filled with heavenly wisdom; and the grain being multiplied, thou distributest to the Church the heavenly bread of the holy Spirit.

Roma tua celebrat præclara gesta ; fulgidus enim ut sidus undique miraculorum magnas faces, sacerdos, cum fide immisisti, vere mirande.

Rome celebrates thy glorious deeds, for, bright as a star, thou shootest forth everywhere the great blaze of thy miracles, O truly admirable pontiff.

Mane accedens ad Christum, splendoribus fulgebas ditanter : ideo divinum nactus lumen, illuminas honorantes te ubique cum fide.

From the earliest dawn thou didst approach to Christ, richly bright with his rays upon thee : therefore, having reached the divine light, thou enlightenest them that, throughout the world, honour thee with faith.

Corpus tuum et animam Deo consecrasti : et capax donorum, pater, cor tuum conglutinasti dulci amori enixe inhærens.

Thou didst consecrate thy body and soul to God ; and thy heart, O father, which was made for great gifts, thou didst fasten to his sweet love, and there it clung intensely.

Accepto, sapiens, verbi talento, ut servus fidelis ad mensam illud dedisti et multiplicasti, atque adsportasti integrum cum fructu Domino tuo, Ambrosi.

Entrusted with the talent of the word, thou didst, as a wise and prudent servant, put it out to usury and multiply it and bring it with interest to thy Lord, O Ambrose !

Claram fecisti stolam sacram laboribus tuis, et visus es pastor rationabilium alumnorum sapiens, quos baculo tuo in doctrinæ pascua antepellebas.

The holy robe of the pontiff thou didst adorn with thy labours : thou wast the wise shepherd of the intellectual flock, and with thy pastoral staff thou didst lead them before thee into the pastures of doctrine.

And we, too, O immortal Ambrose, unworthy though we be to take part in such a choir, we, too, will praise thee ! We will praise the magnificent gifts which our Lord bestowed upon thee. Thou art the light of the Church and the salt of the earth by thy heavenly teachings ; thou art the vigilant pastor, the affectionate father, the unyielding pontiff ; oh ! how must thy heart have loved that Jesus, for whom

we are now preparing! With what undaunted courage thou didst, at the risk of thy life, resist them that blasphemed this divine Word! Well indeed hast thou thereby merited to be made one of the patrons of the faithful, to lead them, each year, to Him who is their Saviour, and their King! Let, then, a ray of the truth, which filled thy sublime soul whilst here on earth, penetrate even into our hearts; give us a relish for thy sweet and eloquent writings; get us a sentiment of devoted love for the Jesus who is so soon to be with us. Obtain for us, after thy example, to take up His cause with energy, against the enemies of our holy faith, against the spirits of darkness, and against ourselves. Let everything yield, let everything be annihilated, let every knee bow, let every heart confess itself conquered, in the presence of Jesus, the eternal Word of the Father, the Son of God, and the Son of Mary, our Redeemer, our Judge, our All.

Glorious saint! humble us, as thou didst Theodosius; raise us up again contrite and converted, as thou didst lovingly raise up this thy strayed sheep and carry him back to thy fold. Pray, too, for the Catholic hierarchy, of which thou wast one of the brightest ornaments. Ask of God, for the priests and bishops of His Church, that humble yet inflexible courage wherewith they should resist the powers of the world, as often as these abuse the authority which God has put into their hands. Let their face, as our Lord Himself speaks, become hard as adamant[1] against the enemies of the Church, and may they set themselves as a wall for the house of Israel;[2] may they consider it as the highest privilege, and the greatest happiness, to be permitted to expose their property, and peace, and life, for the liberty of this holy bride of Christ.

Valiant champion of the truth! arm thyself with

[1] Ezech. iii. 9. [2] *Ibid.* xiii. 5.

thy scourge, which the Church has given thee as thy emblem; and drive far from the flock of Christ the wolves of the Arian tribe, which, under various names, are even now prowling round the fold. Let our ears be no longer shocked with the blasphemies of these proud teachers, who presume to scan, judge, approve, and blame, by the measure of their vain conceits, the great God who has given them everything they are and have, and who, out of infinite love for His creatures, has deigned to humble Himself and become one of ourselves, although knowing that men would make this very condescension an argument for denying that He is God.

Remove our prejudices, O thou great lover of truth! and crush within us those time-serving and unwise theories, which tend to make us Christians forget that Jesus is the King of this world, and look on the law, which equally protects error and truth, as the perfection of modern systems. May we understand that the rights of the Son of God and of His Church do not cease to exist, because the world ceases to acknowledge them; that to give the same protection to the true religion and to those false doctrines which men have set up in opposition to the teachings of the Church, is to deny that all power has been given to Jesus in heaven and on earth; that those scourges which periodically come upon the world are the lessons which Jesus gives to those who trample on the rights of His Church, rights which He so justly acquired by dying on the cross for all mankind; that, finally, though it be out of our power to restore those rights to people that have had the misfortune to resign them, yet it is our duty, under pain of being accomplices with those who would not have Jesus reign over them, to acknowledge that they are the rights of the Church.

And lastly, dear saint, in the midst of the dark clouds which lower over the world, console our holy

mother the Church, who is now but a stranger and a pilgrim amidst those nations which were her children, but have now denied her; may she cull the flowers of holy virginity among the faithful, and may that holy state be the attraction of those fortunate souls who understand how grand is the dignity of being a bride of Christ. If, at the very commencement of her ministry, during the ages of persecution, the holy Church could lead countless virgins to Jesus, may it be so even now in our own age of crime and sensuality; may those pure and generous hearts, formed and consecrated to the Lamb by this holy mother, become more and more numerous; and so give to her enemies this irresistible proof that she is not barren, as they pretend, and that it is she that alone preserves the world from universal corruption, by leavening it with angelic purity.

Let us consider that last visible preparation for the coming of the Messias: a universal peace. The din of war is silenced, and the entire world is intent in expectation. 'There are three silences to be considered,' says St. Bonaventure, in one of his sermons for Advent; 'the first in the days of Noah, after the deluge had destroyed all sinners; the second, in the days of Cæsar Augustus, when all nations were subjected to the empire; the third will be at the death of Antichrist, when the Jews shall be converted.' O Jesus! Prince of peace, Thou willest that the world shall be in peace, when Thou art coming down to dwell in it. Thou didst foretell this by the psalmist, Thy ancestor in the flesh, who, speaking of Thee, said: 'He shall make wars to cease even to the end of the earth, He shall destroy the bow, and break the weapons; and the shield He shall burn in the fire.'[1] And why is this, O Jesus? It is, that hearts which Thou art to visit must be

[1] Ps. xlv. 10.

silent and attentive. It is that before Thou enterest a soul, Thou troublest it in Thy great mercy, as the world was troubled and agitated before the universal peace; then Thou bringest peace into that soul, and Thou takest possession of her. Oh! come quickly, dear Lord, subdue our rebellious senses, bring low the haughtiness of our spirit, crucify our flesh, rouse our hearts from their sleep: and then may Thy entrance into our souls be a feast-day of triumph, as when a conqueror enters a city which he has taken after a long siege. Sweet Jesus, Prince of peace! give us peace; fix Thy kingdom so firmly in our hearts, that Thou mayst reign in us for ever.

RESPONSORY OF ADVENT

(Roman breviary, Matins of the first Sunday)

R. Aspiciebam in visu noctis, et ecce in nubibus cœli Filius hominis veniebat: et datum est ei regnum et honor. * Et omnis populus, tribus et linguæ servient ei.

V. Potestas ejus potestas æterna, quæ non auferetur, et regnum ejus quod non corrumpetur. * Et omnis populus, tribus et linguæ servient ei.

R. I looked in the vision of night, and lo! in the clouds of heaven there came the Son of Man: and empire and honour was given unto him. * And all peoples, and tribes, and tongues, shall serve him.

V. His power is an everlasting power that shall not be taken away, and his kingdom that which shall not be destroyed. * And all peoples, and tribes, and tongues, shall serve him.

December 8

THE IMMACULATE CONCEPTION

OF THE MOST BLESSED VIRGIN

At length, on the distant horizon, rises, with a soft and radiant light, the aurora of the Sun which has been so long desired. The happy Mother of the Messias was to be born before the Messias Himself; and this is the day of the Conception of Mary. The earth already possesses a first pledge of the divine mercy; the Son of Man is near at hand. Two true Israelites, Joachim and Anne, noble branches of the family of David, find their union, after a long barrenness, made fruitful by the divine omnipotence. Glory be to God, who has been mindful of His promises, and who deigns to announce, from the high heavens, the end of the deluge of iniquity, by sending upon the earth the sweet white dove that bears the tidings of peace!

The feast of the blessed Virgin's Immaculate Conception is the most solemn of all those which the Church celebrates during the holy time of Advent; and if the first part of the cycle had to offer us the commemoration of some one of the mysteries of Mary, there was none whose object could better harmonize with the spirit of the Church in this mystic season of expectation. Let us, then, celebrate this solemnity with joy; for the Conception of Mary tells us that the Birth of Jesus is not far off.

The intention of the Church, in this feast, is not only to celebrate the anniversary of the happy moment in which began, in the womb of the pious Anne, the life of the ever-glorious Virgin Mary; but also to honour the sublime privilege, by which Mary was preserved from the original stain, which, by a sovereign and universal decree, is contracted by all

the children of Adam the very moment they are conceived in their mother's womb. The faith of the Catholic Church on the subject of the Conception of Mary is this: that at the very instant when God united the soul of Mary, which He had created, to the body which it was to animate, this ever-blessed soul did not only not contract the stain, which at that same instant defiles every human soul, but was filled with an immeasurable grace which rendered her, from that moment, the mirror of the sanctity of God Himself, as far as this is possible to a creature. The Church with her infallible authority, declared, by the lips of Pius IX., that this article of her faith had been revealed by God Himself. The Definition was received with enthusiasm by the whole of Christendom, and the eighth of December of the year 1854 was thus made one of the most memorable days of the Church's history.

It was due to His own infinite sanctity that God should suspend, in this instance, the law which His divine justice had passed upon all the children of Adam. The relations which Mary was to bear to the Divinity, could not be reconciled with her undergoing the humiliation of this punishment. She was not only daughter of the eternal Father; she was destined also to become the very Mother of the Son, and the veritable bride of the Holy Ghost. Nothing defiled could be permitted to enter, even for an instant of time, into the creature that was thus predestined to contract such close relations with the adorable Trinity; not a speck could be permitted to tarnish in Mary that perfect purity which the infinitely holy God requires even in those who are one day to be admitted to enjoy the sight of His divine majesty in heaven; in a word, as the great Doctor St. Anselm says, 'it was just that this holy Virgin should be adorned with *the greatest purity which can be conceived after that of God Himself*, since God the Father was to give

to her, as her Child, that only-begotten Son, whom He loved as Himself, as being begotten to Him from His own bosom; and this in such a manner, that the selfsame Son of God was, by nature, the Son of both God the Father and this blessed Virgin. This same Son chose her to be substantially His Mother; and the Holy Ghost willed that in her womb He would operate the conception and birth of Him from whom He Himself proceeded.'[1]

Moreover, the close ties which were to unite the Son of God with Mary, and which would elicit from Him the tenderest love and the most filial reverence for her, had been present to the divine thought from all eternity: and the conclusion forces itself upon us that therefore the divine Word had for this His future Mother a love infinitely greater than that which He bore to all His other creatures. Mary's honour was infinitely dear to Him, because she was to be His Mother, chosen to be so by His eternal and merciful decrees. The Son's love protected the Mother. She, indeed, in her sublime humility, willingly submitted to whatever the rest of God's creatures had brought on themselves, and obeyed every tittle of those laws which were never meant for her: but that humiliating barrier, which confronts every child of Adam at the first moment of his existence, and keeps him from light and grace until he shall have been regenerated by a new birth—oh! this could not be permitted to stand in Mary's way, her Son forbade it.

The eternal Father would not do less for the second Eve than He had done for the first, who was created, as was also the first Adam, in the state of original justice, which she afterwards forfeited by sin. The Son of God would not permit that the woman, from whom He was to take the nature of Man, should be deprived of that gift which He had given even to her who was the mother of sin. The

[1] *De conceptu virginali*, cap. xviii.

Holy Ghost, who was to overshadow Mary and produce Jesus within her by His divine operation, would not permit that foul stain, in which we are all conceived, to rest, even for an instant, on this His Bride. All men were to contract the sin of Adam; the sentence was universal; but God's own Mother is not included. God who is the author of that law, God who was free to make it as He willed, had power to exclude from it her whom He had predestined to be His own in so many ways; He could exempt her, and it was just that He should exempt her; therefore, He did it.

Was it not this grand exemption which God Himself foretold, when the guilty pair, whose children we all are, appeared before Him in the garden of Eden? In the anathema which fell upon the serpent, there was included a promise of mercy to us. 'I will put enmities,' said the Lord, 'between thee and the Woman, and thy seed and her seed: she shall crush thy head.'[1] Thus was salvation promised the human race under the form of a victory over satan; and this victory is to be gained by the Woman, and she will gain it for us also. Even granting, as some read this text, that it is the Son of the Woman that is alone to gain this victory, the enmity between the Woman and the serpent is clearly expressed, and she, the Woman, with her own foot, is to crush the head of the hated serpent. The second Eve is to be worthy of the second Adam, conquering and not to be conquered. The human race is one day to be avenged not only by God made Man, but also by the Woman miraculously exempted from every stain of sin, in whom the primeval creation, which was in justice and holiness,[2] will thus reappear, just as though the original sin had never been committed.

Raise up your heads, then, ye children of Adam, and shake off your chains! This day the humiliation which weighed you down is annihilated. Behold!

[1] Gen. iii. 15. [2] Eph. iv. 24.

Mary, who is of the same flesh and blood as yourselves, has seen the torrent of sin, which swept along all the generations of mankind, flow back at her presence and not touch her: the infernal dragon has turned away his head, not daring to breathe his venom upon her; the dignity of your origin is given to her in all its primitive grandeur. This happy day, then, on which the original purity of your race is renewed, must be a feast to you. The second Eve is created; and from her own blood (which, with the exception of the element of sin, is the same as that which makes you to be the children of Adam), she is shortly to give you the God-Man, who proceeds from her according to the flesh, as He proceeds from the Father according to the eternal generation.

And how can we do less than admire and love the incomparable purity of Mary in her Immaculate Conception, when we hear even God, who thus prepared her to become His Mother, saying to her, in the divine Canticle, these words of complacent love: 'Thou art all fair, O my love, and there is not a spot in thee!'[1] It is the God of all holiness that here speaks; that eye, which sees all things, finds not a vestige, not a shadow of sin; therefore does He delight in her, and admire in her that gift of His own condescending munificence. We cannot be surprised after this, that Gabriel, when he came down from heaven to announce the Incarnation to her, should be full of admiration at the sight of that purity, whose beginning was so glorious and whose progress was immeasurable; and that this blessed spirit should bow down profoundly before this young Maid of Nazareth, and salute her with, 'Hail, O full of grace!'[2] And who is this Gabriel? An Archangel, that lives amidst the grandest magnificences of God's creation, amidst all the gorgeous riches of heaven; who is brother to the Cherubim and Seraphim, to the Thrones and Dominations; whose eye

[1] Cant. iv. 7. [2] St. Luke i. 28.

is accustomed to gaze on those nine angelic choirs with their dazzling brightness of countless degrees of light and grace; he has found on earth, in a creature of a nature below that of angels, the fulness of grace, of that grace which had been given to the angels measuredly. This fulness of grace was in Mary from the very first instant of her existence. She is the future Mother of God, and she was ever holy, ever pure, ever Immaculate.

This truth of Mary's Immaculate Conception—which was revealed to the apostles by the divine Son of Mary, inherited by the Church, taught by the holy fathers, believed by each generation of the Christian people with an ever increasing explicitness—was implied in the very notion of a Mother of God. To believe that Mary was Mother of God, was implicitly to believe that she, on whom this sublime dignity was conferred, had never been defiled with the slightest stain of sin, and that God had bestowed upon her an absolute exemption from sin. But now the Immaculate Conception of Mary rests on an explicit definition dictated by the Holy Ghost. Peter has spoken by the mouth of Pius; and when Peter has spoken, every Christian should believe; for the Son of God has said: 'I have prayed for thee, Peter, that thy faith fail not.'[1] And again: 'The Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.'[2]

The Symbol of our faith has therefore received not a new truth, but a new light on a truth which was previously the object of the universal belief. On that great day of the definition, the infernal serpent was again crushed beneath the victorious foot of the Virgin-Mother, and the Lord graciously gave us the strongest pledge of His mercy. He still loves this guilty earth, since He has deigned to enlighten it with one of the brightest rays of His Mother's

[1] St. Luke xxii. 32. [2] St. John xiv. 26.

glory. How this earth of ours exulted! The present generation will never forget the enthusiasm with which the entire universe received the tidings of the definition. It was an event of mysterious importance which thus marked this second half of our century; and we shall look forward to the future with renewed confidence; for if the Holy Ghost bids us tremble for the days when truths are diminished among the children of men,[1] He would, consequently, have us look on those times as blessed by God in which we receive an increase of truth; an increase both in light and authority.

The Church, even before the solemn proclamation of the grand dogma, kept the feast of this eighth day of December; which was, in reality, a profession of her faith. It is true that the feast was not called the *Immaculate Conception*, but simply the *Conception of Mary*. But the fact of such a feast being instituted and kept, was an unmistakable expression of the faith of Christendom in that truth. St. Bernard and the angelical doctor, St. Thomas, both teach that the Church cannot celebrate the feast of what is not holy; the Conception of Mary, therefore, was holy and immaculate, since the Church has, for ages past, honoured it with a special feast. The Nativity of the same holy Virgin is kept as a solemnity in the Church, because Mary was born full of grace; therefore, had the first moment of Mary's existence been one of sin, as is that of all the other children of Adam, it never could have been made the subject of the reverence of the Church. Now, there are few feasts so generally and so firmly established in the Church as this which we are keeping to-day.

The Greek Church, which, more easily than the Latin, could learn what were the pious traditions of the east, kept this feast even in the sixth century, as is evident from the ceremonial or, as it is called, the *Type*, of St. Sabas. In the west, we find it

[1] Ps. xi. 2.

established in the Gothic Church of Spain as far back as the eighth century. A celebrated calendar which was engraved on marble, in the ninth century, for the use of the Church of Naples, attests that it had already been introduced there. Paul the deacon, secretary to the emperor Charlemagne, and afterwards monk at Monte-Cassino, composed a celebrated hymn on the mystery of the Immaculate Conception; we will insert this piece later on, as it is given in the manuscript copies of Monte-Cassino and Benevento. In 1066, the feast was first established in England, in consequence of the pious Abbot Helsyn's[1] being miraculously preserved from shipwreck; and shortly after that, was made general through the whole island by the zeal of the great St. Anselm, monk of the Order of St. Benedict, and archbishop of Canterbury. From England it passed into Normandy, and took root in France. We find it sanctioned in Germany, in a council held in 1049, at which St. Leo IX. was present; in Navarre, 1090, at the abbey of Irach; in Belgium, at Liège, in 1142. Thus did the Churches of the west testify their faith in this mystery, by accepting its feast, which is the expression of faith.

Lastly, it was adopted by Rome herself, and her doing so rendered the united testimony of her children, the other Churches, more imposing than ever. It was Pope Sixtus IV. who, in the year 1476, published the decree of the feast of our Lady's Conception for the city of St. Peter. In the next century, 1568, St. Pius V. published the universal edition of the Roman breviary, and in its calendar was inserted this feast as one of those Christian solemnities which the faithful are every year bound to observe. It was not from Rome that the devotion of the Catholic world to this mystery received its first impulse; she sanctioned it by her liturgical authority, just as she has confirmed it by her doctrinal authority in these our own days.

[1] Some writers call him *Elsym*, and others *Elpyn*. See Baronius in his notes on the Roman Martyrology, Dec. 8. [*Tr.*]

The three great Catholic nations of Europe, Germany, France, and Spain, vied with each other in their devotion to this mystery of Mary's Immaculate Conception. France, by her king Louis XIV., obtained from Clement IX. that this feast should be kept with an octave throughout the kingdom; which favour was afterwards extended to the universal Church by Innocent XII. For centuries previous to this, the theological faculty of Paris had always exacted from its professors the oath that they would defend this privilege of Mary; a pious practice which continued as long as the university itself.

As regards Germany, the emperor Ferdinand III., in 1647, ordered a splendid monument to be erected in the great square of Vienna. It is covered with emblems and figures symbolical of Mary's victory over sin, and on the top is the statue of the Immaculate Queen, with this solemn and truly Catholic inscription:

TO GOD, INFINITE IN GOODNESS AND POWER,
KING OF HEAVEN AND EARTH,
BY WHOM KINGS REIGN;
TO THE VIRGIN MOTHER OF GOD
CONCEIVED WITHOUT SIN,
BY WHOM PRINCES COMMAND,
WHOM AUSTRIA, DEVOUTLY LOVING, HOLDS AS HER
QUEEN AND PATRON;
FERDINAND III., EMPEROR,
CONFIDES, GIVES, CONSECRATES HIMSELF,
CHILDREN, PEOPLE, ARMIES, PROVINCES,
AND ALL THAT IS HIS,
AND ERECTS IN ACCOMPLISHMENT OF A VOW
THIS STATUE,
AS A PERPETUAL MEMORIAL.[1]

[1] D. O. M. supremo cœli terræque imperatori, per quem reges regnant; Virgini Deiparæ Immaculatæ Conceptæ, per quam principes imperant, in peculiarem Dominam, Austriæ Patronam, singulari pietate susceptæ, se, liberos, populos, exercitus, provincias, omnia denique confidit, donat, consecrat, et in perpetuam rei memoriam statuam hanc ex voto ponit Ferdinandus III. Augustus.

But the zeal of Spain for the privilege of the holy Mother of God surpassed that of all other nations. In the year 1398, John I., king of Arragon, issued a chart in which he solemnly places his person and kingdom under the protection of Mary Immaculate. Later on, kings Philip III. and Philip IV. sent ambassadors to Rome, soliciting, in their names, the solemn definition, which heaven reserved, in its mercy, for our days. King Charles III., in the eighteenth century, obtained permission from Clement XIII., that the Immaculate Conception should be the patronal feast of Spain. The people of Spain, which is so justly called the Catholic kingdom, put over the door, or on the front of their houses, a tablet with the words of Mary's privilege written on it; and when they meet, they greet each other with an expression in honour of the same dear mystery. It was a Spanish nun, Mary of Jesus, abbess of the convent of the Immaculate Conception of Agreda, who wrote *God's Mystic City*, which inspired Murillo with his *Immaculate Conception*, the masterpiece of the Spanish school.

But, whilst thus mentioning the different nations which have been foremost in their zeal for this article of our holy faith, the Immaculate Conception, it were unjust to pass over the immense share which the seraphic Order, the Order of St. Francis of Assisi, has had in the earthly triumph of our blessed Mother, the Queen of heaven and earth. As often as this feast comes round, is it not just that we should think with reverence and gratitude on him, who was the first theologian that showed how closely connected with the divine mystery of the Incarnation is this dogma of the Immaculate Conception? First, then, all honour to the name of the pious and learned John Duns Scotus! And when at length the great day of the definition of the Immaculate Conception came, how justly merited was that grand audience, which

the Vicar of Christ granted to the Franciscan Order, and with which closed the pageant of the glorious solemnity! Pius IX. received from the hands of the children of St. Francis a tribute of homage and thankfulness, which the Scotist school, after having fought four hundred years in defence of Mary's Immaculate Conception, now presented to the Pontiff.

In the presence of the fifty-four Cardinals, forty-two archbishops, and ninety-two bishops; before an immense concourse of people that filled St. Peter's, and had united in prayer, begging the assistance of the Spirit of truth; the Vicar of Christ had just pronounced the decision which so many ages had hoped to hear. The Pontiff had offered the holy Sacrifice on the Confession of St. Peter. He had crowned the statue of the Immaculate Queen with a splendid diadem. Carried on his lofty throne, and wearing his triple crown, he had reached the portico of the basilica; there he is met by the two representatives of St. Francis: they prostrate before the throne: the triumphal procession halts: and first, the General of the Friars Minor Observantines advances, and presents to the holy Father a branch of silver lilies: he is followed by the General of the Conventual Friars, holding in his hand a branch of silver roses. The Pope graciously accepted both. The lilies and the roses were symbolical of Mary's purity and love; the whiteness of the silver was the emblem of the lovely brightness of that orb, on which is reflected the light of the Sun; for, as the Canticle says of Mary, 'she is beautiful as the moon.'[1] The Pontiff was overcome with emotion at these gifts of the family of the seraphic patriarch, to which we might justly apply what was said of the banner of the Maid of Orleans: 'It had stood the brunt of the battle; it deserved to share in the glory of the victory.' And thus ended the glories of that grand morning of the

[1] Cant. vi. 9.

eighth of December, eighteen hundred and fifty-four.

It is thus, O thou the humblest of creatures, that thy Immaculate Conception has been glorified on earth! And how could it be other than a great joy to men, that thou art honoured by them, thou the aurora of the Sun of justice? Dost thou not bring them the tidings of their salvation? Art not thou, O Mary, that bright ray of hope, which suddenly bursts forth in the deep abyss of the world's misery? What should we have been without Jesus? And thou art His dearest Mother, the holiest of God's creatures, the purest of virgins, and our own most loving Mother!

How thy gentle light gladdens our wearied eyes, sweet Mother! Generation had followed generation on this earth of ours. Men looked up to heaven through their tears, hoping to see appear on the horizon the star which they had been told should disperse the gloomy horrors of the world's darkness; but death came, and they sank into the tomb, without seeing even the dawn of the light, for which alone they cared to live. It is for us that God had reserved the blessing of seeing thy lovely rising, O thou fair morning star! which sheddest thy blessed rays on the sea, and bringest calm after the long stormy night! Oh! prepare our eyes that they may behold the divine Sun which will soon follow in thy path, and give to the world His reign of light and day. Prepare our hearts, for it is to our hearts that this Jesus of thine wishes to show Himself. To see Him, our hearts must be pure: purify them, O thou Immaculate Mother! The divine wisdom has willed that of the feasts which the Church dedicates to thee, this of thy Immaculate Conception should be celebrated during Advent; that thus the children of the Church, reflecting on the jealous care wherewith God preserved thee from every stain of sin because

thou wast to be the Mother of His divine Son, might prepare to receive this same Jesus by the most perfect renunciation of every sin and of every attachment to sin. This great change must be made; and thy prayers, O Mary! will help us to make it. Pray—we ask it of thee by the grace God gave thee in thy Immaculate Conception—that our covetousness may be destroyed, our concupiscence extinguished, and our pride turned into humility. Despise not our prayers, dear Mother of that Jesus who chose thee for His dwelling-place, that He might afterwards find one in each of us.

O Mary! Ark of the covenant, built of an incorruptible wood, and covered over with the purest gold! help us to correspond with those wonderful designs of our God, who, after having found His glory in thine incomparable purity, wills now to seek His glory in our unworthiness, by making us, from being slaves of the devil, His temples and His abode, where He may find His delight. Help us to this, O thou that by the mercy of thy Son hast never known sin! and receive this day our devoutest praise. Thou art the ark of salvation; the one creature unwrecked in the universal deluge; the white fleece filled with the dew of heaven, whilst the earth around is parched; the flame which the many waters could not quench; the lily blooming amidst thorns; the garden shut against the infernal serpent; the fountain sealed, whose limpid water was never ruffled; the house of the Lord, whereon His eyes were ever fixed, and into which nothing defiled could ever enter; the mystic city, of which such glorious things are said.[1] We delight in telling all thy glorious titles, O Mary! for thou art our Mother, and we love thee, and the Mother's glory is the glory of her children. Cease not to bless and protect all those that honour thy immense privilege, O thou who wert conceived on

[1] Ps. lxxxvi. 3.

this day! May this feast fit us for that mystery, for which thy Conception, thy Birth, and thy Annunciation, are all preparations—the Birth of thy Jesus in Bethlehem: yea, dear Mother, we desire thy Jesus, give Him to us and satisfy the longings of our love.

FIRST VESPERS

The five psalms which are chanted by the Church in this Office, are those which she always employs on the feasts of our Lady.

The first celebrates the royalty, the priesthood, and the supreme judgeship of Christ, the Son of God and the Son of Mary; it implies, therefore, the great dignity and the incomparable purity of her who was to give Him birth.

ANTIPHONA. Tota pulchra es, Maria, et macula originalis non est in te.

ANTIPHON. Thou art all fair, O Mary, and the stain of original sin is not in thee.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *for the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: * Tu es Sa-

The Lord hath sworn, and he will not repent: *he hath*

cerdos in æternum secundum ordinem Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

ANT. Tota pulchra es, Maria, et macula originalis non est in te.

ANT. Vestimentum tuum candidum quasi nix, et facies tua sicut sol.

said, speaking of thee, the God-Man: Thou art a Priest for ever, according to the order of Melchisedech.

Therefore, O Father, the Lord *thy Son,* is at thy right hand: he hath broken kings in the day of his wrath.

He shall *also* judge among nations: *in that terrible coming,* he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

He cometh now in humility; he shall drink, in the way, of the torrent *of sufferings:* therefore shall he lift up the head.

ANT. Thou art all fair, O Mary, and the stain of original sin is not in thee.

ANT. Thy garment is white as snow, and thy face is as the sun.

The second psalm celebrates the greatness of God, yet shows Him to us as looking down with complacency on the humble of heart. It is the humility of Mary which made Him choose her for His own Mother, and crown her as the Queen of the universe. She ever remained a pure Virgin, and yet our Lord made her to be Mother of all mankind.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

ANT. Vestimentum tuum candidum quasi nix, et facies tua sicut sol.

ANT. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and on earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. Thy garment is white as snow, and thy face is as the sun.

ANT. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

The third psalm sings the glory of Jerusalem, *the city of God.* Mary, who was the dwelling which the Most High had chosen for Himself, was signified by this blessed city. It is in her, in the admiration which her dignity excites, and in the confidence which her exhaustless love inspires, that the children of the Church are now assembled. The Church herself is also *the city of God.*

PSALM 121

Lætatus sum in his quæ dicta sunt mihi: * In domum Domini ibimus.

Stantes erant pedes nostri: * in atriis tuis Jerusalem.

Jerusalem quæ ædificatur ut civitas: * cujus participatio ejus in idipsum.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem! *Our heart loves and confides in thee, O Mary.*

Mary is like to Jerusalem that is built as a city; which is compact together.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio: * sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: * et abundantia diligentibus te.

Fiat pax in virtute tua: * et abundantia in turribus tuis.

Propter fratres meos et proximos meos: * loquebar pacem de te.

Propter domum Domini Dei nostri: * quæsivi bona tibi.

ANT. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri.

ANT. Benedicta es tu, Virgo Maria, a Domino Deo excelso, præ omnibus mulieribus super terram.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Because seats sat there in judgement; seats upon the house of David; *and Mary is of a kingly race.*

Pray ye, *through Mary*, for the things that are for the peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God!*

The voice of Mary: Let peace be in thy strength, *O thou new Sion!* and abundance in thy towers.

I, *a daughter of Israel*, for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

ANT. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

ANT. Blessed art thou, O Virgin Mary, by the Lord the most high God, above all women upon the earth.

The following psalm is inserted in the Office of our Lady on account of the allusion made in it to a *house* which God Himself has built, and to a *city* of which He is the guardian. Mary is this house, which God built for Himself; she is this city, which He has protected from every insult and attack.

PSALM 126

Nisi Dominus ædificaverit domum: * in vanum laboraverunt qui ædificant eam.

Unless the Lord build the house, they labour in vain that build it.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: * ecce hæreditas Domini, filii: merces, fructus ventris.

Sicut sagittæ in manu potentis: * ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

ANT. Benedicta es tu, Virgo Maria, a Domino Deo excelso, præ omnibus mulieribus super terram.

ANT. Trahe nos, Virgo immaculata: post te curremus in odorem unguentorum tuorum.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light; rise ye after you have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children: the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies at the gate.

ANT. Blessed art thou, O Virgin Mary, by the Lord the most high God, above all women upon the earth.

ANT. Draw us, O Immaculate Virgin! we will run after thee to the odour of thy ointments.

Again it is Mary, the mystic city of God, that the Church has in view when she sings, on these feasts, the following beautiful psalm. On this day of her Conception, our Lord *strengthened the gates* of His beloved city; the enemy could not enter. God owed this defence to her, by whom He intended to *send His Word upon the earth.*

PSALM 147

Lauda, Jerusalem, Dominum: * lauda Deum tuum, Sion.

Praise the Lord, *O Mary, thou true* Jerusalem: *O Mary,* O Sion *ever holy,* praise thy God.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Who hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus, who is the Bread of life.*

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Who sendeth forth *by thee* his Word to the earth; his Word runneth swiftly.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Who giveth snow like wool: scattereth mists like ashes.

Mittit crystallum suam sicut buccellas: * ante faciem frigoris ejus quis sustinebit?

He sendeth his crystal like morsels: who shall stand before the face of his cold?

Emittet verbum suum, et liquefaciet ea; * flabit spiritus ejus, et fluent aquæ.

He shall send forth his Word *by Mary*, and shall melt them: his spirit shall breathe, and the waters shall run.

Qui annuntiat verbum suum Jacob: * justitias, et judicia sua Israel.

Who declareth his Word to Jacob: his justices and his judgements to Israel.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

He hath not done in like manner to every nation; and his judgements he hath not made manifest to them.

ANT. Trahe nos Virgo immaculata: post te curremus in odorem unguentorum tuorum.

ANT. Draw us, O Immaculate Virgin! we will run after thee to the odour of thy ointments.

The capitulum is a passage from the Book of Proverbs of Solomon, in which divine Wisdom, the Son of God, publishes the eternity of the divine decree of the Incarnation. The Church, on this day, puts these same words in the mouth of Mary, inasmuch as this privileged creature was also decreed, before all time, to be the Mother of the Man-God.

CAPITULUM

(*Prov.* viii.)

Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio: ab æterno ordinata sum, et ex antiquis antequam terra fieret: nondum erant abyssi, et ego jam concepta eram.

The Lord possessed me in the beginning of his ways before he made anything from the beginning: I was set up from eternity, and of old before the earth was made: the depths were not as yet, and I was already conceived.

The hymn is that venerable song of the Catholic Church, which is chanted on all the feasts of our Lady. No heart can resist the confidence and love which this canticle inspires. How often soever repeated, it seems ever fresh. The nun in her peaceful cloister, and the mariner in the hour of storm, both love their *Ave Maris Stella.*

HYMN [1]

Ave, maris stella!
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Hail, star of the sea! blessed Mother of God, yet ever a Virgin! O happy gate of heaven!

Thou that didst receive the *Ave* from Gabriel's lips, confirm us in peace, and so let *Eva* be changed into an *Ave* of blessing for us.

Loose the sinner's chains, bring light to the blind, drive from us our evils, and ask all good things for us.

Show thyself a Mother, and offer our prayers to him, who would be born of thee, when born for us.

[1] In monastic churches it is preceded by this responsory:—
R. In hoc cognovi * Quoniam voluisti me. In hoc. V. Quoniam non gaudebit inimicus meus super me. * Quoniam. Gloria. In hoc.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.

Vitam præsta puram,
Iter para tutum;
Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui sancto,
Tribus honor unus.

Amen.

V. Immaculata Conceptio est hodie sanctæ Mariæ Virginis.

R. Quæ serpentis caput virgineo pede contrivit.

O incomparable Virgin, and meekest of the meek, obtain us the forgiveness of our sins, and make us meek and chaste.

Obtain us purity of life, and a safe pilgrimage; that we may be united with thee in the blissful vision of Jesus.

Praise be to God the Father, and to the Lord Jesus, and to the Holy Ghost: to the Three one selfsame praise.

Amen.

V. To-day is the Immaculate Conception of the blessed Virgin Mary.

R. Who with virgin foot crushed the serpent's head.

ANTIPHON OF THE MAGNIFICAT

Beatam me dicent omnes generationes, quia fecit mihi magna qui potens est, alleluia.

All generations shall call me blessed, because he that is mighty hath done great things in me, alleluia.

PRAYER

Deus, qui per immaculatam Virginis Conceptionem, dignum Filio tuo habitaculum præparasti; quæsumus, ut qui ex morte ejusdem Filii tui prævisa, eam ab omni labe præservasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eumdem.

O God, who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling-place for thy divine Son; grant, we beseech thee, that, as by the foreseen merits of the death of this thy Son, thou didst preserve her from every stain of sin, we also may, through her intercession, be cleansed from our sins and united with thee. Through the same, &c.

A commemoration is here made of Advent, by the antiphon, versicle, and prayer of the day.

MASS

The Introit is a song of thanksgiving, taken from Isaias and the Psalms. Mary extols the wonderful gifts of God to her, and the victory which He has granted her over satan and sin.

INTROIT

Gaudens gaudebo in Domino, et exsultabit anima mea in Deo meo: quia induit me vestimentis salutis; et indumento justitiæ circumdedit me, quasi sponsam ornatam monilibus suis.

Ps. Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me. Gloria Patri. Gaudens gaudebo.

I will rejoice with exceeding joy in the Lord, and my soul shall exult in my God: for he hath clothed me with the garments of salvation; and with the robe of justice he hath covered me, as a bride adorned with her jewels.

Ps. I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me. Glory be to the Father, &c. I will rejoice, &c.

The Collect gives us the moral explanation of the mystery. Mary was preserved from original sin because she was to be the dwelling-place of the Most Holy: let this teach us to beg of this same God, that He would purify our souls.

COLLECT

Deus, qui per immaculatam Virginis Conceptionem dignum Filio tuo habitaculum præparasti; quæsumus, ut qui, ex morte ejusdem Filii tui prævisa, eam ab omni labe præservasti, nos quoque mundos ejus intercessione ad te pervenire concedas. Per eumdem.

O God, who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling-place for thy divine Son; grant, we beseech thee, that, as by the foreseen merits of the death of this thy Son, thou didst preserve her from every stain of sin, we also may, through her intercession, be cleansed from our sins and united with thee. Through the same, &c.

Here is made a commemoration of Advent, by the Collect of the preceding Sunday.

EPISTLE

Lectio libri Sapientiæ.

Prov. Cap. viii.

Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio. Ab æterno ordinata sum, et ex antiquis, antequam terra fieret. Nondum erant abyssi, et ego jam concepta eram: necdum fontes aquarum eruperant; necdum montes gravi mole constiterant: ante colles ego parturiebar: adhuc terram non fecerat, et flumina, et cardines orbis terræ. Quando præparabat cœlos, aderam: quando certa lege, et gyro vallabat abyssos: quando æthera firmabat sursum, et librabat fontes aquarum: quando circumdabat mari terminum suum, et legem ponebat aquis, ne transirent fines suos: quando appendebat fundamenta terræ: cum eo eram cuncta componens: et delectabar per singulos dies, ludens coram eo omni tempore, ludens in orbe terrarum: et deliciæ meæ, esse cum filiis hominum. Nunc ergo, filii, audite me. Beati qui custodiunt vias meas. Audite disciplinam, et estote sapientes, et nolite abjicere eam. Beatus homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei.

Lesson from the Book of Wisdom.

Prov. Ch. viii.

The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived: neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present: when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth: I was with him forming all things: and was delighted every day, playing before him at all times, playing in the world: and my delights were to be with the children of men. Now, therefore, ye children, hear me. Blessed are they that keep

Qui me invencrit, inveniet vitam; et hauriet salutem a Domino.

my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

The apostle teaches us that Jesus, our Emmanuel, is the firstborn of every creature.[1] These mysterious words signify not only that He is, as God, eternally begotten of the Father; but also that the divine Word is, as Man, anterior to all created beings. Yet, how is this? The world had been created, and the human race had dwelt on this earth full four thousand years, before the Son of God took to Himself the nature of man. It is not in the order of time, but in the eternal intention of God, that the Man-God preceded *every creature*. The eternal Father decreed first to give to His eternal Son a created nature, namely, the nature of man; and, in consequence of this decree, to create all beings, whether spiritual or material, as a kingdom for this Man-God. This explains to us how it is, that the divine Wisdom, the Son of God, in the passage of the sacred Scripture which forms the Epistle of this feast, proclaims His having existed before all the creatures of the universe. As God, He was begotten from all eternity in the bosom of the Father; as Man, He was, in the mind of God, the type of all creatures, before those creatures were made. But the Son of God could not be of our race, as the divine will decreed He should be, unless He were born in time, and born of a Mother as other men; and therefore she that was to be His Mother was eternally present to the thought of God, as the means whereby the Word would assume the human nature. The Son and the Mother are therefore united

[1] Col. i. 15.

in the plan of the Incarnation: Mary, therefore, existed, as did Jesus, in the divine decree, before creation began. This is the reason of the Church's having, from the earliest ages of Christianity, interpreted this sublime passage of the sacred volume of Jesus and of Mary unitedly, and ordering it and analogous passages of the Scriptures to be read in the assembly of the faithful on the solemnities or feasts of the Mother of God. But if Mary be thus prominent in the divine and eternal plan; if, in the sense in which these mysterious texts are understood by the Church, she was, with Jesus, *before every creature;* could God permit her to be subjected to the original sin, which was to fall on all the children of Adam? She is, it is true, to be a child of Adam like her divine Son Himself, and to be born at the time fixed; but that torrent, which sweeps all mankind along, shall be turned away from her by God's grace; it shall not come near to her; and she shall transmit to her Son, who is also the Son of God, the human nature in its original perfection, created, as the apostle says, in holiness and justice.[1]

The Gradual is the application to the Immaculate Mother of God of those praises with which the ancients of Bethulia greeted Judith, after she had slain the enemy of God's people. Judith is one of the types of Mary, who crushed the head of the serpent.

The *Alleluia* verse applies to our blessed Lady those words of the divine Canticle, which proclaim the bride of God to be all fair and spotless.

GRADUAL

Benedicta es tu, Virgo Maria, a Domino Deo excelso, præ omnibus mulieribus super terram.	Blessed art thou, O Virgin Mary, by the Lord the most high God, above all women upon the earth.

[1] Eph. iv. 24.

V. Tu gloria Jerusalem, tu lætitia Israel, tu honorificentia populi nostri.

Alleluia, alleluia.

V. Tota pulchra es, Maria, et macula originalis non est in te. Alleluia.

V. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

Alleluia, alleluia.

V. Thou art all fair, O Mary, and the stain original is not in thee. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. i.

In illo tempore: Missus est angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen erat Joseph, de domo David; et nomen Virginis, Maria. Et ingressus angelus ad eam, dixit: Ave, gratia plena; Dominus tecum: benedicta tu in mulieribus.

Sequel of the holy Gospel according to Luke.

Ch. i.

At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace; the Lord is with thee; blessed art thou among women.

This is the salutation with which the Archangel greets Mary. It shows us what was his admiration and his profound veneration for the Virgin of Nazareth. The holy Gospel tells us that Mary was troubled at these words, and thought within herself what such a salutation as this could imply. The sacred Scriptures record many angelical salutations: but, as St. Ambrose, St. Andrew of Crete, and, before them, Origen had remarked, there is not one which contains such praises as this does. The prudent Virgin was, therefore, naturally surprised at the extraordinary words of the angel, and, as the early fathers observe, they would remind her of that other interview between Eve and the serpent. She therefore remained

silent, and it was only after the Archangel had spoken to her a second time, that she made him a reply.

And yet, Gabriel had spoken not only with all the eloquence, but with all the profound wisdom of a celestial spirit initiated into the divine mysteries; and, in his own superhuman language, he announced that the moment had come when Eve was to be transformed into Mary. There was present before him a woman destined for the sublimest dignity, the woman that was to be the Mother of God; yet, up to this solemn moment, Mary was but a daughter of the human race. Think, then, taking Gabriel's words as your guide, what must have been the holiness of Mary in this her first estate: is it not evident that the prophecy, made in the earthly paradise, had already been accomplished in her?

The Archangel proclaims her *full of grace*. What means this, but that the second woman possesses in herself that element of which sin had deprived the first? And observe, he does not say merely that divine grace works in her, but that she is *full* of it. 'She is not merely in grace as others are,' as Saint Peter Chrysologus told us on his feast, 'but she is filled with it.' Everything in her is resplendent with heavenly purity, and sin has never cast its shadow on her beauty. To appreciate the full import of Gabriel's expression, we must consider what is the force of the words in the language which the sacred historian used. Grammarians tell us that the single word which he employs is much more comprehensive than our expression 'full of grace.' It implies not only the present time, but the past as well, an incorporation of grace from the very commencement, the full and complete affirmation of grace, the total permanence of grace. Our translation has unavoidably weakened the term.

The better to feel the full force of our translation, let us compare this with an analogous text from the

Gospel of St. John. This evangelist, speaking of the Humanity of the Incarnate Word, expresses all by saying that Jesus is full of grace and truth.[1] Now, would this fulness have been real, had sin ever been there, instead of grace, even for a single instant? Could we call him *full of grace*, who had once stood in need of being cleansed? Undoubtedly, we must ever respectfully bear in mind the distance between the Humanity of the Incarnate Word and the person of Mary, from whose womb the Son of God assumed that Humanity; but the sacred text obliges us to confess, that the *fulness* of grace was, proportionately, in both Jesus and Mary.

Gabriel goes on still enumerating the supernatural riches of Mary. He says to her: 'The Lord is with thee.' What means this? It means, that even before Mary had conceived our Lord in her chaste womb, she already possessed Him in her soul. But, would the words be true, if that union with God had once not been, and had begun only when her disunion with Him by sin had been removed? The solemn occasion, on which the angel uses this language, forbids us to think that he conveyed by it any other idea, than that she had always had the Lord with her. We feel the allusion to a contrast between the first and the second Eve; the first lost the God who had once been with her; the second had, like the first, received our Lord into her from the first moment of her existence, and never lost Him, but continued from first to last and for ever to have Him with her.

Let us listen once more to the salutation, and we shall find from its last words that Gabriel is announcing the fulfilment of the divine oracle, and is addressing Mary as the woman foretold to be the instrument of the victory over satan. 'Blessed art thou among women.' For four thousand years, every

[1] St. John i. 14.

woman has been under the curse of God, and has brought forth her children in suffering and sorrow: but here is the one among women, that has been ever blessed of God, that has ever been the enemy of the serpent, and that shall bring forth the fruit of her womb without travail.

The Immaculate Conception of Mary is therefore declared in the Archangel's salutation; and we can now understand why the Church selected this portion of the Gospel to be read to-day in the assembly of the faithful.

After the glorious chant of the Symbol of our faith, the choir intones the Offertory: it is composed of the words of the angelical salutation. Let us say to Mary with Gabriel: Verily, O Mary, thou art full of grace.

OFFERTORY

Ave, Maria, gratia plena: Dominus tecum, benedicta tu in mulieribus, alleluia.

Hail Mary, full of grace: the Lord is with thee: blessed art thou among women, alleluia.

SECRET

Salutarem hostiam, quam in solemnitate immaculatæ Conceptionis beatæ Virginis Mariæ tibi, Domine, offerimus, suscipe, et præsta: ut sicut illam, tua gratia præveniente, ab omni labe immunem profitemur: ita ejus intercessione a culpis omnibus liberemur. Per Dominum.

Receive, O Lord, this host of salvation, which we offer unto thee on this solemnity of the Immaculate Conception of the blessed Virgin Mary; and grant, that, as we confess her to have been preserved, by thy preventing grace, from every stain of sin, we may, by her intercession, be freed from all our sins. Through, &c.

A commemoration is here made of Advent, by the Secret of the preceding Sunday.

THE PREFACE

The Church is too full of joy on this great feast to be satisfied with her usual form of thanksgiving; she employs one which makes mention of the holy Mother of God, whose Conception revives her hopes, and announces the rising of Him who is the *eternal light*.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. Et te in Conceptione Immaculata beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum sancti Spiritus obumbratione concepit: et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes: *Sanctus! Sanctus! Sanctus!*

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. And that we should praise, bless, and glorify thee on the Immaculate Conception of the blessed Mary, ever a Virgin, who by the overshadowing of the Holy Ghost conceived thine only-begotten Son, and, the glory of her virginity still remaining, brought forth the eternal light to the world, Jesus Christ our Lord. By whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it, the Heavens, the heavenly Virtues, and blessed Seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices, saying: *Holy! Holy! Holy!*

During the Communion, the Church shares in the holy enthusiasm, wherewith David proclaims the glories and the privileges of the mystic city of God.

COMMUNION

Gloriosa dicta sunt de te, Maria, quia fecit tibi magna qui potens est.

Glorious things are said of thee, O Mary! for he that is mighty hath done great things in thee.

POSTCOMMUNION

Sacramenta quæ sumpsimus, Domine Deus noster, illius in nobis culpæ vulnera reparent; a qua immaculatam beatæ Mariæ Conceptionem singulariter præservasti. Per Dominum, &c.

May the mysteries we have received, O Lord our God, repair in us the wounds of that sin, from which thou hast, with exceptional providence, preserved the Immaculate Conception of the ever blessed Mary. Through, &c.

Then is made a commemoration of Advent, by the Postcommunion of the preceding Sunday.

SECOND VESPERS

The antiphons, psalms, capitulum, hymn, and versicle, are the same as in first Vespers, pages 390 to 397.

ANTIPHON OF THE MAGNIFICAT

Hodie egressa est virga de radice Jesse: hodie sine ulla peccati labe concepta est Maria: hodie contritum est ab ea caput serpentis antiqui, alleluia.

This day there went forth a branch from the root of Jesse: this day was Mary conceived without any stain of sin: this day was the head of the old serpent crushed by her, alleluia.

The Prayer as in the first Vespers, page 397.

We will now give three liturgical hymns composed in honour of the mystery of Mary's Immaculate Conception; they will assist the faithful to

enter more fully into the spirit of to-day's feast. We must give the precedence to the beautiful strophes, in which Prudentius, in his hymn *Ante cibum*, celebrates the triumph of the woman over the serpent. We find, then, early in the fifth century, that the prince of Christian poets mentions, as one of the glories of Mary, her having *triumphed over all the poisons* of the infernal dragon, because there was to be bestowed upon her the dignity of Mother of God.

HYMN

Ecce venit nova progenies,
Æthere proditus alter homo,
Non luteus, velut ille prior,
Sed Deus ipse gerens hominem,
Corporeisque carens vitiis.

Lo! there comes a new progeny: a new man come from heaven, not formed of clay as was that first Adam; no, it is God himself that has assumed human nature, though without that nature's sins.

Fit caro vivida Sermo Patris,
Numine quem rutilante gravis
Non thalamo, neque jure tori,
Nec genialibus illecebris,
Intemerata puella parit.

The Word of the Father is made living flesh; a spotless Virgin is his Mother, not made so by the ordinary laws of wedlock, but by the overshadowing of that bright Spirit, who is God, yet chooses Mary for his bride.

Hoc odium vetus illud erat,
Hoc erat aspidis, atque hominis
Digladiabile discidium,
Quod modo cernua femineis
Vipera proteritur pedibus.

Here is the cause of that ancient hate, that ever-warring quarrel between the serpent and man—that now the crouching viper is crushed by the woman's foot.

Edere namque Deum merita,
Omnia Virgo venena domat.
Tractibus anguis inexplicitis,
Virus inerme piger revomit,
Gramine concolor in viridi.

The Virgin, that was made worthy to be Mother of God, triumphs over all the poisons of satan: the green monster, now sluggish and disabled, coils his huge folds round himself, and on the grass vomits out his venom.

Quæ feritas modo non trepidat,
Territa de grege candidulo ?
Impavidas lupus inter oves
Tristis obambulat, et rabidum
Sanguinis immemor os cohibet.
Agnus enim vice mirifica
Ecce leonibus imperitat,
Exagitansque truces aquilas
Per vaga nubila, perque notos
Sidere lapsa Columba fugat.

Well may the fierce wolf tremble, and flee from the dear white lambs of the fold ! Sulky and vexed, he prowls around the inclosure wherein they safely browse : he dare not think of blood, nor show his rabid teeth.

O wonderful change ! the lamb commands the lion, and the heavenly Dove in her descent to earth makes the ravenous eagle flutter through the clouds and the winds.

The following hymn belongs to the eighth century. It was written by the celebrated Paul the deacon, who, after being secretary to Charlemagne, became a monk at Monte-Cassino. Here, too, we find the clearest profession of faith in the Immaculate Conception. The poison of original sin, as the author expresses it, has run its infection through the entire human race ; but the Creator sees that the womb of Mary is pure, and there he enters.

HYMN

Quis possit amplo famine præpotens
Dignis fateri præmia Virginis,
Per quam veternæ sub laqueo necis
Orbi retento reddita vita est ?
Hæc virga Jesse, Virgo puerpera,
Hortus superno germine consitus,
Signatus alto munere fons sacer,
Mundum beavit viscere cœlibi.
Hausto maligni primus ut occidit

Where is the man with words sublime enough to tell the gifts bestowed on the Virgin, by whom life was restored to the world, which was prisoner in the snare of the old death ?

She is the branch of Jesse, the Virgin Mother, the garden wherein grew the divine plant, the holy fountain sealed with the mysterious gift : she it is that made the world happy by the fruit of her virginal womb.

Our first parent brought death on himself, by drink-

Virus chelydri terrigenum parens;
Hinc lapsa pestis per genus irrepens
Cunctum profundo vulnere perculit.

ing in the poison of the wicked serpent; thence came the pestilence on all mankind, and it was mortal.

Rerum misertus sed Sator, inscia
Cernens piaculi viscera Virginis,
Hic ferre mortis crimine languido
Mandat salutis gaudia sæculo.

But the Creator of the world took compassion on man, and seeing the womb of the Virgin, that was pure from sin, it is by her he decrees to convey the joys of salvation to the world that languished in crime.

Emissus astris Gabriel innubæ
Æterna portat nuntia Virgini:
Verbo tumescit latior æthere
Alvus replentem sæcula continens.

Gabriel is sent from heaven bearing to the chaste Virgin the eternal decree: and she becomes Mother of the Word, her womb containing within it him that fills the earth.

Intacta mater, virgoque fit parens,
Orbis Creator ortus in orbe est;
Hostis pavendi sceptra remota sunt,
Toto refulsit lux nova sæculo.

A chaste maid, yet a mother! a virgin, yet a parent! The Creator of the world was born in his own world; the sceptre was wrested from the hands of the dreaded enemy; a new light shone throughout the whole world.

Sit Trinitati gloria unicæ,
Virtus, potestas, summa potentia,
Regnum retentans, quæ Deus unus est,
Per cuncta semper sæcula sæculi. Amen.

To the Trinity, the one only God, be glory, honour, power, highest strength, and kingdom, for ever and for ever. Amen.

The following Prose was used in many Churches, two hundred years ago, on the feast of the Immaculate Conception.

PROSE

Dies iste celebretur,
In quo pie recensetur
Conceptio Mariæ.

Let this day be kept as a feast, on which is celebrated the Conception of Mary.

Virgo Mater generatur;
Concipitur et creatur
Dulcis vena veniæ.

Adæ vetus exsilium,
Et Joachim opprobrium,
Hinc habent remedium.

Hoc prophetæ prævide-
runt,
Patriarchæ præsenserunt,
Inspirante gratia.
Virga prolem conceptura,
Stella solem paritura,
Hodie concipitur.

Flos de virga processurus,
Sol de stella nasciturus,
Christus intelligitur.

O quam felix et præclara,
Nobis grata, Deo chara,
Fuit hæc Conceptio!
Terminatur miseria:
Datur misericordia;
Luctus cedit gaudio.
Nova mater novam prolem,
Nova stella novum solem,
Nova profert gratia.

Genitorem genitura,
Creatorem creatura,
Patrem parit filia.

O mirandam novitatem,
Novam quoque dignitatem!
Ditat matris castitatem
Filii conceptio.

Gaude, Virgo gratiosa,
Virga flore speciosa,
Mater prole generosa,
Vere plena gaudio.

The Virgin-Mother is begotten; she, the sweet source of pardon, is conceived on this day.

It is the remedy of those two evils, the long exile of Adam, and the disgrace of Joachim.

It is this that the inspiring grace of God made the prophets foretell, and the patriarchs foresee.

This day is conceived Jesse's branch, that was to produce a Flower, the star that was to bring forth the Sun.

Who is the Flower that was to rise from the branch, who the Sun that was to be born from the star, but Christ our Lord?

O happy and glorious Conception! so welcome to us, and so dear to God!

Misery is at an end; mercy is given to us; sadness is succeeded by joy.

By a new, unheard-of grace, a new Mother gives birth to a new offspring, and a new star produces a new Sun.

She that is made brings forth him that made her, the creature her Creator, the daughter her Father.

O wonderful novelty! O novel prerogative! the Mother's purity is made purer by the conception of her Child!

Be glad, thou gracious Maid, thou branch so lovely with thy Flower, thou Mother so venerable with thy divine Babe, thou truly full of joy!

Quod præcessit in figura,
Nube latens sub obscura,
Hoc declarat genitura
Piæ matris: Virgo pura,
Pariendi vertit jura,
Fusa, mirante natura,
Deitatis pluvia.

That which was heretofore hid under the thick cloud of figures, is now made manifest by the daughter of the holy Anne; the dew of the Deity enriches this her Child, and she, a pure Virgin, brings forth Jesus, whilst nature beholds with astonishment an exception made to all her laws.

Triste fuit in Eva *væ!*
Sed ex *Eva* format *ave*,
Versa vice, sed non prave;
Intus ferens in conclave
Verbum bonum et suave;
Nobis, Mater Virgo, fave
Tua frui gratia.

There was a sound of malediction in the very name of Eva; but Gabriel's salutation, by an admirable change, formed *Ave* out of *Eva*. Virgin-Mother! that didst receive this good and sweet word in thy little cell at Nazareth; grant us the consolation of thy favour.

Omnis homo, sine mora,
Laude plena solvens ora
Istam colas, ipsam ora:
Omni die, omni hora,
Sit mens supplex, vox sonora;
Sic supplica, sic implora
Hujus patrocinia.

Come, all ye faithful, delay not; open your lips, and with hearty praise honour the Mother of Jesus: pray to her; every day and every hour, let the mind concord with the voice in prayer and praise: yea, even so must ye beg and implore her patronage.

Tu spes certa miserorum,
Vere mater orphanorum,
Tu levamen oppressorum,
Medicamen infirmorum,
Omnibus es omnia.

Mary! thou the unfailing hope of the wretched, the true Mother of orphans, the consolation of the afflicted, the health of the sick, thou art all to all.

Te rogamus voto pari,
Laude digna singulari,
Ut errantes in hoc mari,
Nos in portu salutari
Tua sistat gratia.

O thou that art worthy of special praise, hear our united prayer, and may thy intercession lead us, poor wanderers on this sea of life, to the haven of salvation.

Amen.

Amen.

DECEMBER 9

THE SECOND DAY WITHIN THE OCTAVE

OF THE IMMACULATE CONCEPTION

LET us consider how the immaculate Mary came into this world nine months after her conception, and how each day of her life gave man fresh reason to hope for the great promises made him by God. Let us admire the fulness of grace which God has given to her, and contemplate the respect and the love wherewith the holy angels look upon her as the future Mother of Him who is to be their Head and King, as well as ours. Let us follow this august Queen to the temple of Jerusalem, where she is presented by her parents, St. Joachim and St. Anne. When but three years of age, she was initiated into all the secrets of divine love. 'I always rose at midnight (thus she spoke of herself, in a revelation to St. Elizabeth of Hungary), and went before the altar of the temple, where I besought of God that I might observe all the commandments of His Law, and be enriched with those graces which would render me pleasing to His Majesty. I most earnestly prayed Him, that I might live to see that most holy virgin who was to bring forth into this world His own divine Son. I asked Him to grant me to enjoy the use of my eyes that I might see her, of my tongue that I might praise her, of my hands that I might serve her, of my feet that I might go her errands, and of my knees that I might adore the Son of God resting in her arms.'

Thou, O Mary, thou thyself wast this Virgin, who

was worthy of the praises of men and angels! But God had not yet revealed it to thee, and thy heavenly humility forbade thy thinking that the immense dignity, which thou didst so deeply venerate, could ever be thine. Nay, thou wast the first and the only one of the daughters of Israel that had renounced all hope of ever being the Mother of the Messias. To be Mother of the Messias was, indeed, an ineffable honour; but it seemed as though it could only be received on the condition of having another spouse besides God, and this thou wouldst not suffer; thou wouldst be united to God alone, and thy vow of virginity which made thee so, was dearer to thee than the possibility of any privilege, which would rob thee of even a tittle of that. Thy marriage with St. Joseph, therefore, was a fresh lustre added to thy incomparable purity, whilst, in the designs of God, it provided thee with the protection which thy coming honours would soon require. We follow thee, O bride of Joseph, into thy house at Nazareth, where is to be spent thy humble life. There we behold thee diligent in all thy duties, the valiant woman of the Scriptures,[1] the object of the admiration of God and of His angels. Suffer us, O Mary! to unite our Advent devotions with the prayers which thou didst offer up for the coming of the Messias; with the veneration wherewith thou didst think upon her that was to be His Mother; and with the inflamed desires wherewith thou didst long for the divine Saviour. We salute thee as the Virgin[2] foretold by Isaias; it is thyself, O blessed Mother, that deservest the praise and love of the holy people and city, the redeemed of the Lord.[3]

[1] Prov. xxxi. 10. [2] Is. vii. 14.
[3] *Ibid.* lxii. 12.

SEQUENCE

(Taken from the Cluny Missal of 1523)

Veneremur Virginem
Genitricem gratiæ,
Salutis dulcedinem,
Fontem Sapientiæ.
Hæc est aula regia,
Regina prudentiæ,
Virgo plena gratia,
Aurora lætitiæ.
Hæc est melle dulcior,
Castitatis lilium;
Jaspide splendidior,
Mœroris solatium.
O fons admirabilis,
Fidei principium.
Mater admirabilis,
Vas virtutis pretium.

Tu es regis speciosi
Mater honestissima,
Odor nardi pretiosi,
Rosa suavissima.

Arbor vitæ digna laude,
Stella fulgentissima,
Generosa Mater, gaude,
Virginum sanctissima.
Tu medela peccatorum,
Regina consilii,
Peperisti florem florum,
Christum fontem gaudii.
Virga Jesse, lux sanctorum,
Donatrix auxilii,
Memor esto miserorum,
In die judicii.
Tu es mundi gaudium,
Charitatis regula,
Victoris stipendium,
Aromatum cellula.

Sit tibi, flos omnium,
Virgo sine macula,
Honor et imperium,
Per æterna sæcula. Amen.

Let us venerate the Virgin, the Mother of grace, the sweetness of salvation, the fount of Wisdom.
She is the palace of the King, the Queen of prudence, the Virgin full of grace, the aurora of joy.
She is sweeter than honey, the lily of chastity; she is brighter than the jasper, our solace in sorrow.
O fountain most admirable, source whence came the author of our faith, Mother most admirable, precious vessel of virtue.
Thou art the purest Mother of the beautiful King; thou art the perfume of precious ointment; thou art the sweetest rose.
Rejoice, O glorious tree of life, O brightest of stars, O noblest of mothers, O Virgin most holy!
Thou, the sinner's help, and Queen of counsel, didst bring forth the flower of flowers, Jesus the source of our joy.
Branch of Jesse, light of the saints, help of the needy, be mindful of us sinners on the day of judgement.
Thou art the joy of the world, the model of charity, the encouragement to victory, the treasury of every fragrance.
To thee, O sweetest flower, immaculate Virgin, be queenly honour for ever. Amen.

PRAYER FROM THE GREGORIAN SACRAMENTARY

(*In the daily Prayers for Advent*)

Exsultemus, quæsumus, Domine Deus noster, omnes recti corde in unitate fidei congregati: ut veniente Salvatore nostro Filio tuo, immaculati occurramus illi in ejus sanctorum comitatu. Per Christum Dominum nostrum. Amen.

Grant, we beseech thee, O Lord our God, that all we, who are united with upright hearts in the unity of faith, may rejoice: that so, when thy Son our Saviour shall come, we, being purified, may meet him in the society of his saints. Through Jesus Christ our Lord. Amen.

DECEMBER 10

THE THIRD DAY WITHIN THE OCTAVE

OF THE IMMACULATE CONCEPTION

LET us contemplate our blessed Lady as visited by the angel Gabriel, and conceiving in her chaste womb the Creator of the universe and the Redeemer of mankind. But that we may the better relish the sweetness of this great mystery, let us listen to the seraphic St. Bonaventure, who, in his *Meditations on the Life of Christ*, has brought these sublime scenes of the Gospel so vividly before us, that one would almost suppose an eye-witness was speaking to us. No human language has ever surpassed the unction and pathos of these *Meditations*.

'Now, when the fulness of that time had come, wherein the most high Trinity, in exceeding love, had decreed to save mankind by the Incarnation of the Word; the divine mercy, and the instant prayers of the blessed spirits, pressed for the accomplishment

of this redemption. The blessed Virgin Mary having returned to Nazareth, the Almighty called unto Him the Archangel Gabriel, and thus spake unto him: "Go thou unto our well-beloved daughter Mary, that is espoused unto Joseph, and that is dear unto us above all our creatures; and say unto her, that the Son of God hath been taken with her beauty, and chosen her that she be His Mother. Pray her that she accept Him joyously, for that through her have I decreed to save all mankind, and no longer remember the injuries done unto Me."

'Whereupon, Gabriel arose joyous and glad, and flew from on high, and suddenly stood in a human form before the Virgin Mary, who was in the inner chamber of her cot. But not so quick had been his flight, but that he found already there the holy Trinity, that had gone before Their ambassador. As soon, therefore, as the faithful spirit Gabriel perceived the Virgin Mary, he said: "Hail full of grace; the Lord is with thee: blessed art thou among women." But she was troubled, and answered him not a word. Her trouble came not from a guilty fear, nor from the sight of Gabriel, for oft-times did she receive the visits of the angels; but, according to what the Gospel saith, she was troubled at his saying, thinking within herself upon it, for that it was strange unto her to hear Gabriel speak such manner of salutation.

'The humble Virgin was perforce troubled at it, finding therein three praises of herself. She was praised for that she was *full of grace;* and that *the Lord was with her;* and that she was *blessed above all women.* He that is humble cannot hear his own praise without blushes and trouble. Therefore Mary was troubled with fitting and virtuous shame. She began wondering how this that she heard could be true; not forasmuch as she suspected the angel's having said aught that was false, but by reason that the humble ever ponder their defects and not their

virtues, whereby they may always advance ; counting their great virtue to be little, and their little defects great. As one that was prudent and wary, timid and bashful, she answered not. In truth, what could she say ? Do thou learn, from her example, to be silent, and to love to speak little, for exceeding great and useful is this virtue. Twice is she spoken unto, before she speaks once, for it is a thing intolerable that a virgin should be a great talker.

'As soon, therefore, as the angel saw that she was thus in doubt, he said : "Fear not, Mary, neither blush thou at the praises I have spoken unto thee, for they are most true. Thou thyself art full of grace ; nay, verily I tell thee, that thou hast found for man the grace he had lost. For behold ! thou shalt conceive and bring forth a Son, that hath chosen thee for His Mother, and He shall save all that put their trust in Him." Whereupon she made answer, heeding nothing the praises of the angel, but seeking how it could be that that should not be taken from her, which was precious unto her above measure ; and she asked of the angel, saying : "How shall this be ? for I have vowed my virginity for ever unto God, that I never should know man." The angel answered, and said : "It shall be done by the operation of the Holy Ghost, who shall fill thee as no tongue can speak. Thou shalt conceive by His power, yet shalt remain a pure Virgin, and therefore shall thy Son be called *the Son of God*. For unto God nothing is impossible. For thy cousin Elizabeth, that is old and called barren, has conceived a son by the power of God, now these six months past."

'Consider here, I beseech thee, for God's sake, how the Trinity is there, waiting the answer and consent of this Their most beloved daughter, and taking delight in her modesty, and ways, and words ; and also, how diligent and wise is the angel in his endeavour to obtain her consent, and how admirable are his

words, and how he stands with his head bowed down before his and our Lady, with a placid and recollected look, doing his embassy with exactitude, and attentively noting Mary's words, so as to be able to satisfy her in his answers, and execute the divine will in this wondrous work. See, too, how our Lady stands in holy fear and humility, showing in her face the blush of modesty, and surprise at this so sudden visit of the angel. Neither have his words extolled her in her own esteem: and albeit they were such as never had been spoken to mortal, yet does she attribute nought to herself but all to grace. Learn, therefore, of her to have modesty and humility, for without them even virginity availeth little. The most prudent Virgin is full of joy, and gives consent unto the words of the angel. Then, as is related in the revelations made to a devout servant of God, throwing herself on her knees with intense devotion, and joining her hands together, she said unto the angel: "Behold the handmaid of the Lord, be it done unto me according to thy word." Then straightway did the Son of God enter the Virgin's womb, and took unto Himself flesh of her substance, and though His whole Person was there, yet did He not cease to abide still wholly in the bosom of His Father.

'Then did Gabriel also kneel down, and shortly after rise up together with our Lady. He once more bowed down even unto the ground, and wishing her farewell, he disappeared: and going back to heaven, he related all these things, and a new joy was there, and a new feast, and exceeding great jubilee. But our Lady, all devout, and burning with a love of God such as she had not felt before, for she perceived what was done within her, knelt to give thanks for this so great gift, humbly and devoutly supplicating the divine Majesty that He would vouchsafe to teach her how she should comport herself with all perfection in her treatment of this His only-begotten Son.'

Such is the description of the mystery of the Annunciation given us by the seraphic Doctor. Let us profoundly adore our Creator, who has thus humbled Himself out of love for us from the desire He has to succour us in our misery. Let us also salute Mary, the Mother of God and of men.

PROSE

(Taken from the Cluny Missal of 1523)

In honorem Mariæ Virginis,
Quæ nos lavit a labe criminis,
Celebretur hodie:
Dies est lætitiæ.
De radice Jesse propaginis
Hanc eduxit Sol veri luminis,
Manu sapientiæ,
Templum suæ gratiæ.

This is a day of joy! let us celebrate it in honour of the blessed Virgin Mary, who gave us him that cleansed us from sin.
He that is the source of true light, brought up this branch from the root of Jesse; and his wisdom has made her the temple of his grace.

Stella nova noviter oritur,
Cujus ortu mors nostra moritur:
Evæ lapsus jam restituitur
In Maria.
Et aurora surgens progreditur;
Sicut luna pulchra describitur;
Super cuncta ut sol erigitur
Virgo pia.

It is a new rising of a new star, at which our death dies: it is now that what was lost by the fall of Eve, is found again by Mary.
This is the holy Virgin that is described as the aurora rising, as the lovely moon, as the sun, the brightest of orbs.

Virgo Mater et Virgo unica,
Virga fumi, sol aromatica,
In te cœli, mundique fabrica
Gloriatur.

O Virgin Mother, Virgin of virgins, fragrant cloud of smoke, sun shedding the perfume of its light! in thee both heaven and earth delight.

Verbum Patris processu temporis
Intra tui secretum corporis;
In te totum, et totum deforis
In te fuit.

In the fulness of time, the Word of the Father entered into thy chaste womb; wholly in thee and wholly in the bosom of his Father.

Fructus virens arentis arboris
Christus, gigas immensi roboris,
Nos a nexu funesti pignoris
Eripuit.
Condoluit humano generi
Virginalis filius uteri:
Accingantur senes et pueri
Ad laudem Virginis.

Jesus, the beautiful fruit of a virgin tree, snatched us, in his giant strength, from the claims which sin and hell had upon us.

This God, that saved the human race, is the Son of the Virgin: in that Virgin's praise all may justly speak and sing.

Qui potuit de nobis conqueri
Pro peccato parentis veteris,
Mediator voluit fieri
Dei et hominis.
O Maria, dulce commercium
Intrat tuum cœleste gremium,
Quo salutis reis remedium
Indulgetur.

He that might have punished us for the sin of our first parents, became himself the Mediator between God and man.

In thy chaste womb, O Mary! was made that merciful barter, whereby salvation was given to the sinner.

O spes vera et verum gaudium,
Fac post vitæ præsentis stadium
Ut optatum in cœlis bravium
Nobis detur. Amen.

Truly, then, thou art the cause of our joy and hope! Oh! pray, that after running the race of this present life, we may receive the looked-for prize in heaven. Amen.

THE SAME DAY

ST. MELCHIADES, POPE AND MARTYR

THE Church makes a commemoration, on this same day within the octave, of the holy Pope Melchiades. This illustrious Pontiff, whom St. Augustine calls 'the true child of the peace of Jesus Christ, the worthy father of the Christian people,' ascended the papal throne in the year 311, that is, during the very fiercest storm of persecution. It is on this account that he is honoured with the title of martyr. Though he did not shed his blood for the name of Jesus, yet he shared in the glory of the martyrs, by reason of the great trials he had to suffer during the persecution, which afflicted the entire Church. It was the same with many of his predecessors. But the pontificate of Melchiades marks a very important period of the Church—the transition from persecution to peace. As early as the year 312, liberty was granted to the Christian religion by Constantine. So that Melchiades had the glory of governing the Church at the commencement of her period of temporal prosperity. His name now graces the calendar of the liturgical year, and reminds us of that peace which will soon descend upon us from heaven.

Deign then, O father of the Christian people, to pray for us to the Prince of peace, that, in His approaching visit, He may quell our troubles, remove the obstacles to His grace, and reign as absolute Master over our heart, our mind, and our senses. Pray also that peace may reign in the holy city and Church of Rome, of which thou wast the Bishop, and which will honour thy venerable memory to the

end of time: help her by thy intercession now that thou art face to face with God, and hear the prayers which she addresses to thee.

PRAYER

Infirmitatem nostram respice, omnipotens Deus, et quia pondus propriæ actionis gravat, beati Melchiadis Martyris tui atque Pontificis intercessio gloriosa nos protegat. Per Christum Dominum nostrum. Amen.

Have regard, O almighty God, to our weakness; and as we sink under the weight of our own doings, let the glorious intercession of blessed Melchiades, thy Martyr and Bishop, be a protection to us. Through Jesus Christ our Lord. Amen.

THE SAME DAY

THE TRANSLATION

OF THE HOLY HOUSE OF LORETTO

THIS feast is not one of those inserted in the universal calendar of the Church; but it is kept throughout Italy, and in many dioceses in various parts of the Christian world, and by a number of religious Orders. It was instituted in thanksgiving for the great favour bestowed on the western Church, whereby God, to console Christians for the loss of the holy sepulchre, miraculously translated into a Catholic land the humble yet ever venerable house, in which Mary received the message of the angel, and where, by the consent of this holy Virgin, *the Word was made flesh* and began *to dwell among us*. It is no unusual thing to meet with Catholics, who are sincerely devoted to their holy faith, yet who have never heard of the house of Loretto. It is for their sake that we have resolved to take the oppor-

tunity of this feast to give an exact and concise account of this wonderful event. We take it from the learned and judicious author of the *Life of M. Olier*.

'It was during the pontificate of Celestine V., in 1291, when the Christians had irrevocably lost the holy places of Palestine, that the house, wherein was achieved the mystery of the Incarnation in the womb of Mary, was translated by the angels from Nazareth into Dalmatia or Sclavonia, and placed by them on a hill near a little town called Tersatto. The miracles which were being continually wrought in this holy house, the official enquiry made by chosen deputies who visited Nazareth in order to attest the translation, and, lastly, the universal belief of all countries, and the pilgrims who went from all parts to venerate a sanctuary which had ever been dear to Christians—all this seemed proof enough of the miracle. But God gave another testimony, of which the whole people of Italy and Dalmatia were the vouchers.

'Three years and seven months had elapsed since this first translation, when, in the year 1294, the holy house was carried across the Adriatic Sea to the territory of Recanati, and placed in a forest the property of a lady called Loretta. The inhabitants of Dalmatia were in the deepest affliction: nothing could have been a greater trial to them. As a slight consolation to themselves, they erected a church on the spot where the house had stood; it was dedicated to our Lady, and was served later on by the Franciscan fathers. Over the porch was placed this inscription: *This is the place where stood the holy House of Nazareth, which now is honoured in the territory of Recanati.*[1] Many of the people of Dalmatia went to live in Italy near the holy house,

[1] Hic est locus in quo fuit sacra Domus Nazarena, quæ nunc in Recineti partibus colitur.

where they instituted the Society of *Corpus Domini* (known under the name of *Sclavonians*), which lasted even to the pontificate of Paul III.

'This second translation was soon rumoured throughout Christendom. There came from almost every part of Europe innumerable pilgrims to Recanati, that they might visit the house, which has ever since gone under the name of *The House of Loretto*. The people of Recanati, anxious that every doubt upon this favour granted them should be removed, sent over, first to Dalmatia and afterwards to Nazareth, sixteen of the most respectable persons of the neighbourhood, who were instructed to make fresh inquiries in both places. But here again, God would certify the prodigy by a third and a fourth translation, which were made, close upon each other, in the same territory of Recanati. The holy house had not been in the forest of Loretto eight months, when it was found that the pilgrims were continually attacked by brigands, who were attracted to the neighbourhood by the hope of booty. The house was miraculously removed the distance of a mile, and placed on a piece of rising ground, which belonged to two brothers of the family of the Antici. These also laid hands on the offerings of the pilgrims; and having quarrelled about the division of their plunder, they took up arms against each other. Then it was that the holy house, in the year 1295, was once more translated: this time also to a very short distance, but near the high road. There has been built the town of Loretto, and there, to this day, remains the *House of Loretto*.'

This prodigy has been attested not only by the annalists of the Church, and by the local historians of Loretto (*e.g.*, Tursellini and Martorelli), but by writers whose profound learning has gained them a world-wide reputation, and among them we may cite Papebroke, Natalis Alexander, Benedict XIV.,

Trombelli, etc. Who, that is not blinded by prejudice, could seriously think of preferring an idle repugnance to the authority of such writers as these, who are the received masters of historical criticism, and whose united opinion would not be rejected on any other question?

But, from a Catholic point of view, it is certain that those persons would be guilty of excessive temerity, who would disregard the countless miracles which have been wrought in the holy house of Loretto. They dare not deny all these miracles; and yet, by denying the fact in question, they are admitting that God is giving His sanction by miracles to what would be, if false, the grossest and most absurd deception. They would incur the imputation of temerity on another ground, inasmuch as they would be slighting the authority of the holy See, which has been, for upwards of five hundred years, so zealous in defending the truth of this translation, and in offering it to the veneration of the faithful as a means of honouring the Incarnate Word and His ever blessed Mother. Among the explicit approbations of the holy See regarding the miracle of Loretto, we will mention the Bulls of Paul II., of Leo X., of Paul III., of Paul IV., and of Xystus V.; the decree of Urban VIII., in 1632, establishing this feast in the marches of Ancona; the decree of Innocent XII., in 1699, approving the proper Office of the feast; the indults of Benedict XIII., and his successors, extending this feast to several provinces of the Catholic world; and finally, the indult of Benedict XV., extending the office to the whole of Italy.

That we may enter into the spirit of the holy See, which has spared nothing in order to encourage the confidence of the faithful in the holy house of Nazareth, or rather (as by the divine mercy it has now become) *the House of Loretto*, we will give the following from the Office of its miraculous translation:

ANTIPHON

Ecce tabernaculum Dei cum hominibus, et habitavit cum eis; et ipsi populus ejus erunt, et ipse Deus cum eis erit eorum Deus.

V. Introibimus in tabernaculum ejus.

R. Adorabimus in loco ubi steterunt pedes ejus.

Behold the tabernacle of God with men, wherein he dwelt with them; and they shall be his people, and God himself with them shall be their God.

V. We will go into his tabernacle.

R. We will adore in the place where his feet stood.

PRAYER

Deus, qui beatæ Mariæ Virginis Domum per incarnati Verbi mysterium misericorditer consecrasti, eamque in sinu Ecclesiæ tuæ mirabiliter collocasti: concede, ut segregati a tabernaculis peccatorum, digni efficiamur habitatores domus sanctæ tuæ. Per eumdem Christum Dominum nostrum. Amen.

O God, who didst mercifully consecrate the House of the blessed Virgin Mary by the mystery of the Word made Flesh, and hast now mercifully placed that House in the midst of thy Church; grant that, being separated from the abodes of sinners, we may be made worthy to dwell in thy holy house. Through the same Jesus Christ our Lord. Amen.

THE SAME DAY

SAINT EULALIA, VIRGIN AND MARTYR

THE Church of Spain, the fair pearl of Christendom, brings before us on this same tenth of December her illustrious martyr Eulalia, the glory of Merida, the ornament of Iberia, the joy of the universal Church. She is the third of those wise virgins, whose names are most prominent in the Church's liturgy during the season of Advent. She is the worthy companion of Bibiana and Barbara, and that heroic Lucy whose feast we shall keep on the thirteenth. We give the whole of the beautiful poem on the life and martyrdom of Eulalia, written by Prudentius. Never, perhaps, did this prince of Christian poets write finer verses than these; nor can we be surprised that the Mozarabic liturgy, in its admiration of this exquisite canticle, should have made but one hymn of its forty-five stanzas. As it gives the life of our saint, we shall not add the legend of the proper Office as used in the Churches of Spain.

HYMN

Germine nobilis Eulalia,
Mortis et indole nobilior,
Emeritam sacra virgo suam,
Cujus ab ubere progenita est,
Ossibus ornat, amore colit.

Eulalia, noble by birth, but still nobler by her death, was born at Merida; and this city the holy virgin adorns with her relics, and cherishes with her loving protection.

Proximus occiduo locus est,
Qui tulit hoc decus egregium,
Urbe potens, populis locuples:
Sed mage sanguine martyrii,
Virgineoque potens titulo.

Where the sun sets, there lies the birthplace of this splendid heroine: it is a powerful and populous city, but its proudest title to fame is that there the saint shed her blood, and there rests her shrine.

Curriculis tribus atque novem,
Tres hyemes quater attigerat,
Quum crepitante pyra trepidos
Terruit aspera carnifices,
Supplicium sibi dulce rata.
Jam dederat prius indicium,
Tendere se Patris ad solium,
Nec sua membra dicata toro.
Ipsa crepundia repulerat,
Ludere nescia pusiola.

But thrice four winters had passed over Eulalia, when she braved the fierce tortures of fire, and made her executioners tremble by her courage, suffering as though it were sweet to suffer.

Already had she proved to men that she would have no spouse but God, and that earthly nuptials were too poor for her. Though but a girl, she despised the toys and sports of children.

Spernere succina, flare rosas,
Fulva monilia respuere :
Ore severa, modesta gradu,
Moribus et nimium teneris
Canitiem meditata senum.

Perfumes and wreaths of roses, and golden trinkets, all were beneath her. Her look demure, her gait modest, her whole conduct, even at that tender age, as though the gravity of old age were upon it.

Ast ubi se furiata lues
Excitat in famulos Domini,
Christicolasque cruenta jubet
Thura cremare, jecur pecudis
Mortiferis adolere deis ;

But when a rabid persecution began to threaten the servants of God, and the Christians were commanded to burn incense and the flesh of victims before the dead gods of the pagans,

Infremuit sacer Eulaliæ
Spiritus ingeniique ferox
Turbida frangere bella parat,
Et, rude pectus anhela Deo,
Femina provocat arma virum.

Oh ! then did Eulalia's soul chafe within her, and her high spirit thirst for the battle ! She, a girl, defies the threats of men that talk of war, for her heart pants after God.

Sed pia cura parentis agit,
Virgo animosa domi ut lateat.
Abdita rure, et ab urbe procul :
Ne fera sanguinis in pretium
Mortis amore puella ruat.

But her fond mother trembles for her courageous child, and insists on her keeping at home. She takes her into the country, as far as may be from the city, lest the dauntless child, that longed to die for Christ, should seek to purchase that glory at the price of her blood.

Illa perosa quietis opem
Degeneri tolerare mora,
Nocte fores sine teste movet,

She ill brooks this quiet, this shelter which seems to her so unchristian : the night comes

Septaque claustra fugax aperit,
Inde per invia carpit iter.

Ingreditur pedibus laceris
Per loca senta situ, et vepribus,
Angelico comitata choro:
Et licet horrida nox sileat,
Lucis habet tamen illa ducem.

Sic habuit generosa patrum
Turba columniferum radium:
Scindere qui tenebrosa potens,
Nocte viam face perspicua
Præstitit, intereunte chao.

Non aliter pia virgo, viam
Nocte secuta, diem meruit,
Nec tenebris adoperta fuit,
Regna canopica quum fugeret,
Et super astra pararet iter.

Illa gradu cita pervigili,
Millia multa prius peragit,
Quam plaga pandat eoa polum:
Mane superba tribunal adit,
Fascibus adstat et in mediis.

Vociferans: Rogo, quis furor est
Perdere præcipites animas,
Et male prodiga corda sui
Sternere rasilibus scopulis,
Omnipatremque negare Deum?
Quæritis, O miseranda manus,
Christicolum genus? En ego sum
Dæmonicis inimica sacris:
Idola protero sub pedibus:
Pectore, et ore Deum fateor,

on; she is alone; she forces open the doors, and escaping from her enclosure, she tends she knows not whither.

The paths are rugged, and thorns prick her feet at every step; yet on she goes, with angels in her company. All is silent in the dark grim night; but she has light which leads her.

As our fathers, that brave Hebrew band, had of old a pillar of light, which piercing the murky gloom of night, led them on by its bright blaze, and turned darkness into day;

So this holy maid; in her midnight journey, God gave her light; and as she fled from the land of Egypt, to enter into that of heaven, she was not hindered by the darkness.

Many a mile had she walked with hasty step, before the day-dawn broke upon the world: and scarce had morn begun, when there stood before the tribunal, amidst the ensigns of the empire, the fearless virgin.

'What madness is this,' she cried, 'which makes you lose your unthinking souls? wasting away your love in adoring these chiselled lumps of stone, whilst you deny God the Father of all?

O wretched men! you are in search of the Christians: lo! I am one: I hate your worship of devils: I trample on your idols; and with heart and mouth I acknowledge but one God,

Isis, Apollo, Venus nihil est.
Maximianus et ipse nihil:
Illa nihil, quia facta manu:
Hic manuum quia facta colit:
F ivola utraque, et utraque nihil.

Isis, Apollo, Venus, all are nothing; Maximian, too, is nothing; they, because they are idols; he, because he worships idols; both are vain, both are nothing.

Maximianus opum dominus,
Et tamen ipse cliens lapidum,
Prostituat, voveatque suis
Numinibus caput ipse suum:
Pectora cur generosa quatit?

Maximian calls himself lord, and yet he makes himself a slave of stones, ready to give his very head to such gods. And why does he persecute them that have nobler hearts?

Dux bonus, arbiter egregius
Sanguine pascitur innocuo:
Corporibusque piis inhians
Viscera sobria dilacerat,
Gaudet et excruciare fidem.

This good emperor, this most upright judge, feeds on the blood of the innocent. He gluts himself on the bodies of the saints, embowelling those temples of purity, and cruelly insulting their holy faith.

Ergo age, tortor, adure, seca,
Divide membra coacta luto.
Solvere rem fragilem facile est:
Non penetrabitur interior
Exagitante dolore animus.

Do thy worst, thou cruel butcher; burn, cut, tear asunder these clay-made bodies. It is no hard thing to break a fragile vase like this. But all thy tortures cannot reach the soul.'

Talibus excitus in furias
Prætor, ait: Rape præcipitem,
Lictor, et obrue suppliciis;
Sentiat esse deos patrios,
Nec leve principis imperium.

At these words the prætor, maddening with rage, cried out: 'Away, lictor, with this senseless prattler, and punish her in every way thou canst. Teach her that our country's gods are gods, and that our sovereign's words are not to be slighted.

Quam cuperem tamen ante necem,
Si potis est, revocare tuam,
Torva puellula, nequitiam!
Respice, gaudia quanta metas,
Quæ tibi fert genialis honor.

Yet stay, rash girl. Would I could persuade thee to recall thy impious words before it is too late! Think on all the joys thou thus wilt obtain; think on that noble marriage which we will procure thee.

Te lacrymis labefacta domus
Prosequitur, generisque tui
Ingemit anxia nobilitas,
Flore quod occidis in tenero,
Proxima dotibus et thalamo.
Non movet aurea pompa tori,
Non pietas veneranda senum,
Quos temeraria debilitas ?
Ecce parata ministeria
Excruciabilis exitii.

Thy family is in search of thee, and thy noble house weeps and grieves after thee, their tender floweret so near its prime, yet so resolved to wither.

What! are nuptials like these I offer not enough to move thee ? Wilt thou send the grey hairs of thy parents into the tomb by thy rash disobedience ? Tremble at least at all these fearful instruments of torture and death.

Aut gladio feriere caput,
Aut laniabere membra feris,
Aut facibus data fumificis,
Flebiliterque ululanda tuis
In cineres resoluta flues.

There is a sword which will sever thy head; there are wild beasts to tear thee to pieces; there are fires on which to burn thee, leaving to thy family but thy ashes to weep over.

Hæc, rogo, quis labor est fugere ?
Si modicum salis eminulis
Thuris et exiguum digitis
Tangere, virgo, benigna velis,
Pœna gravis procul abfuerit.

And what do we ask of thee in order that thou mayst escape these tortures ? Do, I beseech thee, Eulalia, touch but with the tip of thy finger these grains of salt and incense, and not a hair of thy head shall be hurt.'

Martyr ad ista nihil: sed enim
Infremit, inque tyranni oculos
Sputa jacit. Simulacra dehinc
Dissipat, impositamque molam
Thuribulis pede prosubigit.

The martyr answered him not: but full of indignation, spat in the tyrant's face; then, with her foot, upset idols, cakes, and incense.

Nec more, carnifices gemini
Juncea pectora dilacerant,
Et latus ungula virgineum
Pulsat utrinque, et ad ossa secat,
Eulalia numerante notas.
Scriberis ecce mihi, Domine,
Quam juvat hos apices legere,

Scarce had she done it, two executioners seize her: they tear her youthful breast, and, one on each side, cut off her innocent flesh even to the very ribs. Eulalia counts each gash, and says:

'See, dear Jesus, they write thee on my flesh! Beautiful letters, that tell of

Qui tua, Christe, trophea notant !
Nomen et ipsa sacrum loquitur
Purpura sanguinis eliciti.
Hæc sine fletibus et gemitu
Læta canebat, et intrepida.
Dirus abest dolor ex animo.
Membraque picta cruore novo
Fonte cutem recalente lavant.

thy victory ! Oh, how I love to read them ! So, this red stream of my blood speaks thy holy name !'

Thus sang the joyous and intrepid virgin : not a tear, not a moan. The sharp tortures reach not her soul. Her body is all stained with the fresh blood, and the warm stream trickles down the snow-white skin.

Ultima carnificina dehinc,
Non laceratio vulnifica,
Crate tenus nec arata cutis :
Flamma sed undique lampadibus
In latera, stomachumque furit.
Crinis odorus et in jugulos
Fluxerat, involitans humeris,
Quo pudibunda pudicitia,
Virgineusque lateret honos,
Tegmine verticis opposito.
Flamma crepans volat in faciem,
Perque comas vegetata, caput
Occupat, exsuperatque apicem :
Virgo, citum cupiens obitum,
Appetit, et bibit ore rogum.
Emicat inde columba repens,
Martyris os nive candidior
Visa relinquere, et astra sequi :
Spiritus hic erat Eulaliæ
Lacteolus, celer, innocuus.
Colla fluunt, abeunte anima,
Et rogus igneus emoritur ;
Pax datur artubus exanimis,
Flatus in æthera plaudit ovans,
Templaque celsa petit volucer.

But this is not the end. It was not enough to plough and harrow up her flesh : it was time to burn : torches, then, are applied to her sides and breast.

Her beauteous locks dishevelled fell veiling her from worse than all their butchery, the stare of these wretches.

The crackling flame mounts to her face, and, running through her hair, surrounds and blazes over her head. The virgin, thirsting for death, opens her mouth and drinks it in.

Suddenly is seen a snow-white dove coming from the martyr's mouth, and flying up to heaven. It was Eulalia's spirit, spotless, eager, innocent.

Her soul is fled : her head droops, the fire dies out : her lifeless body sleeps in peace, while her glad spirit keeps feast in its ethereal home, and this sweet dove rests in the house of her most high God.

Vidit et ipse satelles avem,
Feminæ ab ore meare palam,
Obstupefactus, et attonitus
Prosilit, et sua gesta fugit,
Lictor et ipse fugit pavidus.

The executioners, too, see the dove issuing from the martyr's mouth: astonished and trembling they flee from the spot. The lictor, too, is seized with fear and takes to flight.

Ecce nivem glacialis hyems
Ingerit, et tegit omne forum:
Membra tegit simul Eulaliæ,
Axe jacentia sub gelido,
Pallioli vice linteoli.

'Tis winter, and the snow in thick flakes falls on the forum, covering the tender corpse of Eulalia, which lay stiffening in the cold, with its fair pall of crystal.

Cedat amor lacrymantum hominum,
Qui celebrare suprema solent,
Flebile cedat et officium:
Ipsa elementa, jubente Deo,
Exsequias tibi, virgo, ferunt.

Ye men that mourn at funerals, weeping and sobbing out your love for the dead, ye are not needed here: give place. God bids his elements, O Eulalia, do the honours of thy exequies.

Nunc locus Emerita est tumulo
Clara colonia Vettoniæ:
Quam memorabilis amnis Ana
Præterit, et viridante rapax
Gurgite mænia pulchra lavit.

Her tomb is now at Merida, illustrious city of Vettonia, whose beautiful walls are washed by the swift green waters of Ana, that celebrated stream.

Hic, ubi marmore perspicuo
Atria luminat alma nitor
Et peregrinus, et indigena,
Relliquias, cineresque sacros
Servat humus veneranda sinu.

'Tis there, in a temple rich with polished marbles both of Spain and foreign lands, that repose in a venerable tomb the holy relics of the martyr.

Tecta corusca super rutilant
De laquearibus aureolis,
Saxaque cæsa solum variant,
Floribus ut rosulenta putes
Prata rubescere multimodis.

The roof, above, glitters with its golden pendants; and the pavement, with its mosaics, looks like a meadow strewn with the gayest flowers.

Carpite purpureas violas,
Sanguineosque crocos metite:
Non caret his genialis hyems,
Laxat et arva tepens glacies,
Floribus ut cumulet calathos.

Cull the purple violet and the golden crocus, which even winter spares us, and with its hours of sunshine lets our fields yield plentifully enough to deck our Eulalia's altar.

Ista comantibus e foliis
Munera, virgo, puerque, date:
Ast ego serta choro in medio

Twine them into your green garlands, and these be your offering, dear children! Mine shall be these verses for our

Texta feram pede dactylico,
Vilia, marcida, festa tamen.

choir; poor I know they are and savouring of the dulness of my own old age; still, they suit a feast.

Sic venerarier ossa libet,
Ossibus altar et impositum:
Illa Dei sita sub pedibus
Prospicit hæc, populosque suos
Carmine propitiata fovet.

Thus will we venerate Eulalia's relics and Eulalia's altar: she, standing before the throne of God, will be pleased with our offerings, and hearing our hymns and prayers will protect her devoted people.

Nothing can surpass the magnificence of the prayers in the missal and breviary of the Mozarabic liturgy for this feast. Out of a score of examples which we could here insert, we select, almost at hazard, two from the missal; but they will give only a faint idea of the eloquence with which the love for her martyr Eulalia inspired this ancient Church of Spain.

ORATIO

Lætetur in te, Domine, quæso, virginitas: et huic proxima congaudeat continentia. Non sexum quærunt hujus modi bella: sed animum. Non mucronis confidentiam, sed pudoris. Non etiam personas discussuras, sed causas. Impune inter armatas transit acies innocens conscientia: quæ superavit crimina, superat et metalla. Facile vincit alios quisque se vicerit; et cum laudabile sit viro fecisse virtutem, majoris tamen præconii est fecisse virginem rem virilem. Prophanum sacra ingreditur puella concilium: et solum Deum in pectore gestans infert violentiam passioni. Nec deest lictor tam impudens quam crudelis: qui sponsam

PRAYER

Let virginity be glad in thee, O Lord, we beseech thee; and with it let its sister-virtue of continency rejoice. Battles like these are won not by sex but by courage; not by them that can well wield the sword, but by them that can be chaste; not by the combatant's title, but by his motive. An innocent conscience fears not an armed legion. He that has vanquished sin, will not flinch at a sword. He that has conquered himself, easily conquers others: and if it be praiseworthy when a man does a virtuous act, it is more so when a virgin does a manly deed. The holy virgin Eulalia stands before a tribunal of ungodly men; and with

(secure dixerim) Christi, fornicantium verberibus oculorum, supplicio libidinante torqueret: ut quæ pœnas in adulterio non luebat, saltem pœnas adulteras sustineret. Dudum quod gravius carnifex putat, exspectantium oculis corpus exponit, et per divaricatas viscerum partes, ictuum sulcos cursus fusi sanguinis antecedit. Periit tunc tortoris iniqui commentum: sola patiuntur tormenta ludibrium. Habet quidem virginem nostram nuditas, sed pudicam. Discat ergo, discat uterque sexus ex virgine, non pulchritudinem colere, sed virtutem: fidem amare, non formam. Placiturus Domino, non decoris exspectare judicium, sed pudoris. Sed quia tuum est, Christe, totum quod meruit: tuum etiam quod peregit. Nec enim tela repellimus adversantium, nisi tuæ divinitatis beneficio sublevemur. Nunc præsta nobis, ut sicut hæc beatissima martyr tua pugnando præmium adepta est castitatis; ita nos commissorum nostrorum ad te dimissis contagiis, adipiscamur præmia tuæ promissionis.

God alone in her heart, she bids defiance to all their tortures. There comes a lictor as lustful as he is cruel: he punishes this bride of Christ as we may indeed call her, by the torture of his impure looks; and she that could have no adultery to atone for suffered its punishment from him that had. He reserves to the last what he knew was the worst; he exposes her body to the gaze of the spectators, and the stream of blood from the open gashes on her sides stains her flesh before the knife can open deeper wounds. Then was confounded the design of ths wicked tormentor, and his torments are insulted by the victim. Impiety strips our martyr, but modesty veils her. Let all, then, learn from this virgin to cultivate not beauty but virtue, not form but faith. He that would please the Lord must be tried not for how much comeliness he possesses, but for how much modesty he has. And yet, O Jesus! since it was from thee that Eulalia had all her merits, and from thee all that she achieved (for it is in vain that we would repel the darts of our enemies, unless we be shielded by thy divine mercy); grant, we beseech thee, that, as this thy most holy martyr won, by her combat, the reward of chastity, we also may be forgiven the uncleanness of our sins, and obtain the rewards thou hast promised.

ILLATIO

Dignum et justum est, Domine Deus, qui tam prudentem virginem fidei sociatam apice gloriæ consecrasti, tibi gratias agere: Ut per quem facta est Mater Maria, fieret martyr Eulalia: illa pariendi affectu felix, ista moriendi. Illa implens Incarnationis officium, ista rapiens Passionis exemplum: illa credidit angelo, ista resistit inimico. Illa electa per quam Christus nasceretur: ista assumpta per quam diabolus vinceretur. Digna re Eulalia martyr et virgo placitura Domino suo: quæ, Spiritu sancto protegente, tenero sexu bellum forte sudaverit: et ultra opinionem humanæ virtutis ad tolerantiam pœnarum zelo tui amoris se obtulerit: quum in specie pretiosi Unigeniti tui sanguinem suum sub testimonio bonæ confessionis effuderit: et incorrupta flammis viscera in odorem suavissimi thymiamatis adoleverit. Vadit ad tribunal cruenti præsidis, non quæsita. In qua tam solum fuit animus incontinens ad secretum, quam locus competens ad triumphum. Lucratura regnum, contemptura supplicium, inventura quæsitum, visura confessum. Non trepida de pœna, non ambigua de corona, non defessa de equuleo, non diffisa de præmio. Interrogatur, confitetur; occiditur, coronatur. Ingentique miraculo majestas tua exhalatum vir-

ILLATION

It is meet and just that we give thee thanks, O Lord, our God! who hast raised to the highest glory this most wise virgin that was loyal to the faith. Thus didst thou, that madest Mary be the Mother of Jesus, make Eulalia be a martyr of Jesus. The Mother was happy in giving him birth; the martyr in giving him her life. The Mother ministered to his Incarnation; the martyr imitated his Passion. Mary believed the angel that appeared to her; Eulalia withstood the enemy that tormented her. Mary was chosen by whom Christ should be born; Eulalia was elected by whom the devil should be conquered. Eulalia, the martyr and virgin, was indeed worthy to please her Lord, for, by the protection of the Holy Ghost, she, a young maiden, waged a fierce war; she, with more than human strength, made herself, for thy love, a victim of suffering; she, for the sake of thy beloved Son, shed her blood in the noble confession of her faith, and offered to him, as a fragrance of sweetest incense, the flesh which fire could not consume. She goes unbidden to the tribunal of the cruel persecutor. As fit as was the place for a triumph, so bold was her spirit to speak the secret of her faith. She wants a kingdom, she cares not for tortures, she would find him

ginis spiritum, quem assumpsit per flammam. suscepit per columbam. Ut hoc prodigio in cœlis martyr ascenderet, quo in terris Filium Pater ostenderat. Siquidem nec inhonorum patiuntur elementa corpusculum, quod deciduis nix aspersa velleribus, et virtutis rigorem et virginitatis tecta candorem eluceret, vestiret, absconderet. Superni velaminis operimento, cœlum funeri præstat exequias, et per misericordiam Redemptoris daret animæ sedem, pro sepultura redderet dignitatem.

she longs for, she would see him that she confesses. Fearless of pain, certain of a crown, happy on her rack, hopeful of her prize. She is questioned, she confesses; men put her to death, God gives her the crown. By an admirable miracle, the virgin's spirit, which thy divine Majesty did draw from its prison by a flame, thou didst take to thyself as a dove; thus under the same symbol whereby thou didst show thy Son to the earth, did thy martyr ascend into heaven. Neither did the elements withhold their homage; but over her body, which remained on the earth, they form a snowy canopy, that beautifies, and covers, and hides that body where there had ever been the inflexibility of virtue and the unsullied lily of virginity. Whilst thus her body lay palled in the coverlet of heaven's making, her soul was placed, by the mercy of our Redeemer, on its throne. Rich compensation for the burial which men denied her!

And we too, O glorious martyr, would join our humble praises with these sublime expressions of the Church's love for thee. The love of Jesus so filled thy heroic soul, that torments could not torture thee; nay, they satisfied thy love by giving thee to suffer for Him, until thy whole heart should be filled by possessing Him. And yet, with all this ardour which heeds no obstacle, with all this noble daring which makes thee confront a tyrant and a furious rabble, nothing is more gentle and meek than thy loving

spirit. Pray for us to Him who made thee thus worthy to be His bride, that we also may be courageous in the fight against the enemies of our salvation, and full of that tender love for Jesus which can alone preserve us from hardness and pride of heart.

O thou, the glory of Iberia! O dove of peace, have pity on that Catholic land which prepared thee for heaven. Suffer not that the ancient faith grow dim in a country which, for ages, stood so prominent in the Catholic Church, as the faithful and fervent Spain. Pray for her, that the days of her trial may be shortened; that God may bring to nought the sacrilegious attempts of men, who have sworn to destroy His kingdom on earth; that He give to the clergy of Spain the courage and energy of former days; that He render fruitful the blood of her martyrs, who have already suffered; that He take away those scandals, which so readily mislead the simple and weak; and lastly, that He efface not thy beloved Spain from the number of Catholic nations, but spare, for the sake of the fathers, those among her children that are degenerate.

A RESPONSORY OF ADVENT

(Ambrosian breviary, fourth Sunday of Advent)

R. Per Gabrielis angeli os, nunciatum est Virgini Mariæ, et Verbum concepit e cœlo: * Et illum suscepit modicus uterus, cui parvus fuerat mundus. *V.* Spiritus sanctus in te ingredietur, et virtus Altissimi obumbrabit tibi: * Et illum suscepit modicus uterus, cui parvus fuerat mundus.

R. A message was announced to the Virgin Mary by the mouth of the angel Gabriel; and she conceived the Word from heaven: * And the womb of a tender Virgin contained him, whom the world was too little to contain. *V.* The Holy Ghost shall enter within thee, and the power of the Most High shall overshadow thee: * And the womb of a tender Virgin contained him, whom the world was too little to contain.

December 11

SAINT DAMASUS, POPE AND CONFESSOR

This great Pontiff comes before us in the liturgical year, not to bring us tidings of peace as St. Melchiades did, but as one of the most illustrious defenders of the great mystery of the Incarnation. He defends the faith of the universal Church in the divinity of the Word, by condemning, as his predecessor Liberius had done, the acts and the authors of the celebrated Council of Rimini. With his sovereign authority, he bore witness to the teaching of the Church regarding the Humanity of Jesus Christ, and condemned the heretic Apollinaris, who taught that Jesus Christ had assumed only the flesh and not the soul of man. He commissioned St. Jerome to make a new translation of the new Testament from the Greek, for the use of the Church of Rome; here, again, giving a further proof of the faith and love which he bore to the Incarnate Word. Let us honour this great Pontiff, whom the Council of Chalcedon calls 'the ornament and support of Rome by his piety.' St. Jerome, too, who looked upon St. Damasus as his friend and patron, calls him 'a man of the greatest worth; a man whose equal could not be found, well versed in the holy Scriptures, and a virgin doctor of the virgin Church.' The legend of the breviary gives us a brief account of his life.

Damasus Hispanus, vir egregius et eruditus in Scripturis, indicto primo Constantinopolitano Concilio, nefariam Eunomii et Macedonii

Damasus was a Spaniard, a man of highest worth, and learned in the Scriptures. He called the first Council of Constantinople, in which he

hæresim exstinxit. Idem Ariminensem conventum a Liberio jam ante rejectum, iterum condemnavit: in quo, ut scribit Sanctus Hieronymus, Valentis potissimum et Ursacii fraudibus damnatio Nicenæ fidei conclamata fuit, et ingemiscens orbis terrarum, se Arianum esse miratus est.

condemned the impious heresy of Eunomius and Macedonius. He also condemned the Council of Rimini, which had already been rejected by Liberius, inasmuch as it was in this assembly of Rimini, as St. Jerome tells us, that mainly by the craft of Valens and Ursacius, was published a condemnation of the faith which had been taught by the Nicene Council, and thus the whole world grieved to find itself made Arian.

Basilicas duas ædificavit; alteram Sancti Laurentii nomine ad theatrum Pompeii, quam maximis muneribus auxit, eique domos, et prædia attribuit: alteram via Ardeatina ad Catacumbas. Platoniam etiam, ubi corpora sanctorum Petri et Pauli aliquandiu jacuerunt, dedicavit, et exornavit elegantibus versibus. Idemque prosa, et versu scripsit de virginitate, multaque alia metro edidit.

He built two basilicas; one dedicated to St. Laurence, near Pompey's theatre, and this he endowed with magnificent presents, with houses and with lands: the other, on the Ardeatine Way, at the Catacombs. The bodies of SS. Peter and Paul lay for some time in a place richly adorned with marbles; this place he dedicated, and composed for it several inscriptions in beautiful verses. He also wrote on virginity, both in prose and verse, and several other poems.

Pœnam talionis constituit iis, qui alterum falsi criminis accusassent. Statuit, ut quod pluribus jam locis erat in usu, psalmi per omnes ecclesias die noctuque ab alternis canerentur; et in fine cujusque psalmi diceretur: Gloria Patri, et Filio, et Spiritui sancto. Ejus jussu sanctus Hieronymus novum Testamentum Græcæ fidei reddidit. Quum Ecclesiam

He established the law of retaliation for cases of false accusation. He decreed that, as was the custom in many places, the psalms should be sung in all churches in alternate choirs, day and night; and that at the end of each psalm, there should be added: 'Glory be to the Father, and to the Son, and to the Holy Ghost.' It was by his order that St. Jerome

rexisset annos decem et septem, menses duos, dies viginti sex, et habuisset ordinationes quinque mense Decembri, quibus creavit presbyteros triginta unum, diaconos undecim, episcopos per diversa loca sexaginta duos; virtute, doctrina, ac prudentia clarus, prope octogenarius, Theodosio seniore imperante, obdormivit in Domino, et via Ardeatina una cum matre et sorore sepultus est in basilica, quam ipse ædificaverat. Illius reliquiæ postea translatæ sunt in ecclesiam sancti Laurentii, ab ejus nomine in Damaso vocatam.

translated the new Testament from the Greek text. He governed the Church seventeen years, two months, and twenty-six days; and five times during this period, he gave ordinations, in the month of December, to thirty-one priests, eleven deacons, and sixty-two bishops, for divers places. Conspicuous for his virtue, learning, and prudence, and having lived little short of eighty years, he slept in the Lord, during the reign of Theodosius the Great. He was buried in the basilica which he had built on the Ardeatine Way, where also lay his mother and sister. His relics were afterwards translated to the church of Saint Laurence, called after him St. Laurence's *in Damaso*.

Holy Pontiff Damasus! during thy life on earth, thou wast the light, which guided the children of the Church; for thou didst teach them the mystery of the Incarnation, and didst guard them against those perfidious doctrines, wherewith hell ever strives to corrupt that glorious symbol of our faith, which tells us of God's infinite mercy towards us, and of the sublime dignity of man thus mercifully redeemed. Seated on the Chair of Peter, thou didst confirm thy brethren, and thy faith failed not; for Jesus had prayed to His Father for thee. We rejoice at the infinite recompense with which this divine Prince of pastors has rewarded the unsullied purity of thy faith, O thou 'virgin doctor of the virgin Church!' Oh that we could have a ray of that light which now enables thee to see Jesus in His glory! Pray for us,

that we may have light to see Him, and know Him, and love Him, under the humble guise in which He is so soon to appear to us. Obtain for us the science of the sacred Scriptures, in which thou wast so great a master; and docility to the teachings of the Bishop of Rome, to whom, in the person of St. Peter, Christ has said: 'Launch out into the deep!'[1]

Obtain also for all Christians, O thou the successor of this prince of the apostles, that they be animated with those sentiments, which St. Jerome thus describes in one of his letters addressed to thee: 'It is the Chair of Peter that I will consult, for from it do I derive that faith which is the food of my soul. I will search for this precious pearl, heeding not the vast expanse of sea and land which I must pass over. Where the body is, there shall the eagles be gathered together. It is now in the west that the Sun of justice rises. I ask the Victim of salvation from the priest, and from the shepherd the protection of the sheep. On that rock I know the Church is built. He that eats the Lamb in any house but this, is profane. He that is not in Noah's ark, shall perish in the waters of the deluge. I know not Vitalis, I reject Meletius, I pass by Paulinus. He that gathers not with thee, Damasus, scatters; for he that is not of Christ, is of Antichrist.'

Let us contemplate our divine Saviour in the womb of His most holy Mother Mary. Let us, together with the holy angels, adore Him in this state of profound humiliation, to which His love for us has brought Him. See Him there offering Himself to His Father for the redemption of mankind, and commencing at once to fulfil the office of our Mediator, which He has taken upon Himself. What an excess of love is this of our Jesus, that He is not satisfied with having humbled Himself in assuming our nature,

[1] St. Luke v. 4.

though that alone would have sufficed to redeem a million worlds! The eternal Son of God wills to remain, as other children, nine months in His Mother's womb: after that, to be born in poverty, to live a life of labour and suffering, and to be obedient to death, even to the death of the cross. O Jesus! mayst Thou be praised and loved by all creatures for this Thy immense love of us! Thou hast come down from heaven the Victim that art to take the place of all those which were hitherto offered, but which could not efface man's sin. At length, the earth possesses its Saviour, though as yet unseen. God will not curse the earth, which, though covered with crime, is rich in such a treasure as this. Still repose, O Jesus, in the chaste womb of Mary, that living ark which contains the true manna sent for the food of man. But the time is approaching for Thee to leave this loved sanctuary. The tender love which Thou hast received from Mary, must be changed for the malice wherewith men will treat Thee; yet it must needs be that Thou be born on the day which Thou Thyself hast decreed: it is the will of Thy eternal Father, it is the expectation of the world, it is the salvation of all who shall love Thee.

PROSE IN HONOUR OF THE BLESSED VIRGIN

(Taken from the Cluny missal of 1523)

Ave, mundi gloria,
Virgo Mater Maria,
Ave, benignissima.
Ave, plena gratia,
Angelorum domina,
Ave, præclarissima.
Ave, decus virginum,
Ave, salus hominum,
Ave, potentissima.
Ave, Mater Domini,
Genitrix Altissimi,
Ave, prudentissima.

Hail, thou glory of the world; hail, Virgin Mother; hail, most merciful Mary!
Hail, full of grace; hail, Queen of the angels; hail, most glorious Mary!
Hail, Virgin of virgins; hail, protectress of men; hail, most powerful Mary!
Hail, Mother of the Lord; hail, parent of the Most High; hail, most prudent Mary!

Ave, mater gloriæ,
Mater indulgentiæ,
Ave, beatissima.
Ave, vena veniæ,
Fons misericordiæ,
Ave, clementissima.
Ave, mater luminis,
Ave, honor ætheris,
Ave, porta cœlica,
Ave, serenissima.
Ave, candens lilium,
Ave, opobalsamum,
Ave, fumi virgula,
Ave, splendidissima.
Ave, mitis,
Ave, dulcis,
Ave, pia,
Ave, læta,
Ave, lucidissima.
Ave, porta,
Ave, virga,
Ave, rubus,
Ave, vellus,
Ave, felicissima.
Ave, clara cœli gemma,
Ave, alma Christi cella,
Ave, venustissima.

Ave, virga Jesse data,
Ave, scala cœli facta,
Ave, nobilissima.

Ave, stirpe generosa,
Ave, prole gloriosa,
Ave, fœtu gaudiosa,
Ave, excellentissima.

Ave, Virgo singularis,
Ave, dulce salutaris,
Ave, digna admirari,
Ave, admirandissima.

Ave, turtur, tu quæ munda
Castitate, sed fœcunda
Charitate, tu columba,
Ave, pudicissima.

Hail, mother of glory; hail, mother of mercy; hail, most blessed Mary!
Hail, source of pardon; hail, fount of pity; hail, most clement Mary!
Hail, mother of light; hail, honour of the firmament; hail, gate of heaven; hail, most gentle Mary!
Hail, fair lily; hail, precious fragrance; hail, sweet incense; hail, most resplendent Mary!
Hail, O meek; hail, O sweet; hail, O merciful; hail, O joyous; hail, O most beautiful Mary!

Hail, gate of heaven; hail, branch prophetic; hail, flaming bush; hail, mystic fleece; hail, most happy Mary!

Hail, beautiful pearl of heaven; hail, fruitful abode of Christ; hail, most comely Mary!
Hail, branch of Jesse; hail, mystic ladder that reaches to heaven; hail, most noble Mary!
Hail, daughter of a kingly race; hail, Mother of a Son who is God; hail, full of joy at the birth of this Son; hail, unrivalled Mary!
Hail, peerless Virgin; hail, lovely source of our happiness; hail, wonderful in thy graces; hail, most admirable Mary!
Hail, spotless dove, pure in thy chastity, yet fruitful in charity; hail, immaculate Mary!

Ave, mundi imperatrix,
Ave, nostra mediatrix,
Ave, mundi sublevatrix,
Ave, nostrum gaudium.
Amen.

Hail, empress of the world;
hail, mediatrix of men; hail,
protectrix of the world;
hail, joy of our hearts!
Amen.

PRAYER FOR THE TIME OF ADVENT

(The Mozarabic breviary, Monday of the first week of Advent)

ORATIO

Nunciatum ecce vocem jucunditatis et lætitiæ, quam de tua, Christe, Incarnatione audivimus; ut in nobis dulciori efficiamus charitate fruentiores, imploramus tuæ magnitudinis exspectantes potentiam; ut ita in nobis vocis hujus effectus usquequaque præpolleat, ut non confundamur in ea, quum manifestata nobis fuerit gloria tua. Amen.

PRAYER

The tidings we have heard of thy Incarnation, O Jesus, have filled us with gladness and joy. We beseech thee, grant that we, who are expecting the manifestation of thy power, may enjoy the abundant sweetness of charity; that thus corresponding to the grace of the mystery announced to us, we may not be confounded when thy glory shall appear to us. Amen.

December 12

THE FIFTH DAY WITHIN THE OCTAVE

OF THE IMMACULATE CONCEPTION

Let us contemplate the sentiments of profound respect and maternal tenderness, which fill the soul of our blessed Lady, now that she has conceived Jesus in her chaste womb: He is her God, and yet He is her Son. Let us think upon this wonderful dignity bestowed upon a creature; and let us honour the Mother of our God. It is by this mystery that the prophecy of Isaias was fulfilled: 'Behold, a Virgin shall conceive and bear a Son;'[1] and that of Jeremias: 'The Lord hath created a new thing upon the earth; a woman shall compass a Man.'[2] The Gentiles themselves had received the tradition of these prophecies. Thus in the old pagan Carnutum (Chartres), there was an altar dedicated 'To the Virgin that was to bring forth a Son (*Virgini Parituræ*)'; and whilst modern rationalism, with its ignorant scepticism, was affecting to throw a doubt on this fact of history, the researches of science were discovering that Carnutum was far from being the only city of the west which had such an altar.

But what human language could express the dignity of our Lady, who carries within her chaste womb Him that is the world's salvation! If Moses, after a mere colloquy with God, returned to the Israelites with the rays of the majesty of Jehovah encircling his head, what an aureola of glory is due to Mary, who has within her, as in a living heaven,

[1] Isa. vii. 14. [2] Jer. xxxi. 22.

that very God Himself! The divine Wisdom tempers the effulgence of her glory that it be not visible to men; and this in order that the state of humility, which the Son of God has chosen as the one in which He would manifest Himself to the world, should not be removed at the very outset by the dazzling glory which would, otherwise, have been seen gleaming from His Mother.

The sentiments which filled the heart of Mary during these months of her ineffable union with the divine Word, may be thus expressed in the words of the bride in the sacred Canticle: 'I sat under the shadow of Him whom I desired; and His fruit was sweet to my palate. I sleep, but my heart watches. My soul melted when He spoke. I to my Beloved and my Beloved to me, who feedeth among the lilies, till the day break, and the shadows retire.'[1] And if there ever were a human heart, that was forced, by the overpowering vehemence of its love of God, to use these other words of the same Canticle, it was Mary's: 'O daughters of Jerusalem! stay me up with flowers, compass me about with fragrant fruits; for I languish with love.'[2] 'These sweet words,' says the venerable Peter of Celles, 'are those of the bride that dwelleth in the gardens, and is now near the time of her delivery. What so lovely in creation as this Virgin, who loves the Lord with such matchless love and is so exceedingly loved by this her Lord? It is she of whom the Scripture speaks, when it calls the bride the dearest hind. What, too, so lovely as that well-beloved Son of God, born of His beloved Father from all eternity, and now, at the end of time, as the apostle speaks, formed in the womb of His dearest Mother, and become to her, in the words of the same divine proverb, the sweetest fawn? Let us, therefore, cull our flowers, and offer them to both Child and Mother. But let me briefly

[1] Cant. ii. 3, 16, 17; v. 2, 6. [2] *Ibid.* ii. 5.

tell you what are the flowers you must offer to our Lady. Christ says, speaking of His Humanity, "I am the flower of the field, and the lily of the valleys." By Him, therefore, let us purify our souls and bodies, and so be able to approach our God in chastity. Next, preserve this flower of purity from all that would injure it; for flowers are tender things, and soon droop and fade. Let us wash our hands among the innocent, and, with a pure heart, and pure body, and cleansed lips, and chaste soul, let us gather in the paradise of our heavenly Father our fresh flowers for the new Nativity of our new King. With these flowers let us stay up this most saintly Mother, this Virgin of virgins, this Queen of queens, this Lady of ladies; that so we may deserve to receive the blessing of the Mother and of the divine Babe.'[1]

SEQUENCE IN HONOUR OF OUR BLESSED LADY

(Taken from the ancient Roman-French missals)

Ave, Virgo gratiosa,
Virgo Mater gloriosa,
Mater Regis gloriæ.
Ave, fulgens margarita
Per quam venit mundi vita,
Christus sol justitiæ.
O oliva fructifera,
Tu pietatis viscera
Nulli claudis hominum.
Nos exsules lætificas,
Ut vitis, dum fructificas
Salvatorem Dominum.

Ave, Virgo Mater Dei,
Tu superni sol diei,
Et mundi noctis luna.

Clementior præ cæteris,
Succurre nobis miseris,
Mortalium spes unica.

Hail, Virgin full of grace! glorious Virgin-Mother of the King of glory!
Hail, fair pearl! by whom came the life of the world, Christ the Sun of justice.
O fruitful olive! thou excludest no mortal from thy tender compassion.
Thou givest gladness to us exiles, for, like a fruitful vine, thou yieldest thy fruit, Jesus our Lord.
Hail, Virgin-Mother of God! thou art the sun of the heavenly day! thou art the moon of the world's night!
Tenderest of Mothers! help us poor mortals, for God wills us to hope in thee above all creatures.

[1] Sermon for Christmas Eve.

Ave, decus virginale,
Templum Dei speciale!
Per te fiat veniale
Omne quod committimus.
Tu nobis es singularis;
Tu nos ducas, stella maris;
Tu nos semper tuearis:
En ad te confugimus.

Hail, O purest Virgin! God's special temple! pray for us to him, that he would forgive us all our sins.
Thou art unto us what no other creature is. Guide us, O star of the sea! Defend us always and in all places. We fly to thee in our necessities.

Ad te, pia, suspiramus,
Si non ducis, deviamus;
Ergo doce quid agamus;
Post hunc finem ut vivamus
Cum sanctis perenniter.

Tender Mother! we pray thee guide us, or we go astray. Tell us what would thy Jesus have us do? that so, after this life is ended, we may live for ever with the saints.

Jesu Christe, Fili Dei,
Tota salus nostræ spei;
Tuæ matris interventu,
Angelorum nos conventu
Fac gaudere jugiter.
Amen.

O Jesus! Son of God, our only Saviour, in whom rests all our hope! grant by the intercession of thy Mother, that we may be united to the angels in eternal joy.
Amen.

A PRAYER FOR THE TIME OF ADVENT

(The Mozarabic breviary, first Sunday of Advent)

ORATIO

Audivimus, Christe; confitemur, et credimus, quod de sinu Patris egrediens veneris, ut carnis nostræ vestibulo cingereris, liberaturus, scilicet susceptæ Incarnationis mysterio, quod perierat naturæ vitiatæ contagio. Fac nos, prænuntiata adventus tui gaudia, promptissima surrectionis devotione excipere: ut quia tu e loco patrio, secretoque progrediens, salvaturus homines, humanitus properasti ad publicum; nos e loco cri-

PRAYER

We have heard, O Christ, we confess, and believe, that thou art come from the bosom of thy Father, to clothe thyself in the cover of our flesh by the mystery of the Incarnation, that thou mayst thus deliver mankind, that had been lost by the corruption of sinful nature. Grant us so devoutly to welcome the joyful tidings of thy coming, that as thou, issuing from the divine sanctuary of thy Father's bosom, didst, for man's

minis exeuntes, munditiores concitum Divinitatis tuæ prospectemus excursum: ut extrema vitæ nostræ, nullius discriminis conculcatione involvens: sic provoces terrore justitiæ, ut solita justifices pietate. Amen.

salvation, come into the world, in the form of man; we may abandon the sins in which we have been living, and hasten, thus purified, to meet thy divine majesty; that at the close of our lives, the fear of thy threats may not crush us by despair; but make us now so tremble at the dread of thy justice, that thy wonted mercy may then justify us. Amen.

December 13

SAINT LUCY, VIRGIN AND MARTYR

There comes to us, to-day, the fourth of our wise virgins, the valiant martyr, Lucy. Her glorious name shines on the sacred diptych of the Canon of the Mass, together with those of Agatha, Agnes, and Cecily; and as often as we hear it pronounced during these days of Advent, it reminds us (for *Lucy* signifies *light*) that He who consoles the Church, by enlightening her children, is soon to be with us. Lucy is one of the three glories of the Church of Sicily; as Catania is immortalized by Agatha, and Palermo by Rosalie, so is Syracuse by Lucy. Therefore, let us devoutly keep her feast: she will aid us by her prayers during this holy season, and will repay our love by obtaining for us a warmer love of that Jesus, whose grace enabled her to conquer the world. Once more let us consider, why our Lord has not only given us apostles, martyrs, and bishops as guides to us on our road to Bethlehem, but has willed also that we should be accompanied thither by such virgins as Lucy. The children of the Church

are forcibly reminded by this, that, in approaching the crib of their sovereign Lord and God, they must bring with them, besides their faith, that purity of mind and body without which no one can come near to God. Let us now read the glorious acts of the virgin Lucy.

Lucia, virgo Syracusana, genere et Christiana fide ab infantia nobilis, una cum matre Eutychia, quæ sanguinis fluxu laborabat, Catanam ad venerandum corpus beatæ Agathæ venit. Quæ ad ejus sepulchrum quum suppliciter orasset, Agathæ intercessione matris sanitatem impetravit. Statim vero matrem exoravit, ut quam dotem sibi datura esset, Christi pauperibus tribui pateretur. Ut igitur Syracusas rediit, omnem pecuniam, quam ex facultatibus venditis redegerat, pauperibus distribuit.

Lucy, a virgin of Syracuse, illustrious by birth and by the Christian faith, which she had professed from her infancy, went to Catania, with her mother Eutychia, who was suffering from a flux of blood, there to venerate the body of the blessed Agatha. Having prayed fervently at the tomb, she obtained her mother's cure, by the intercession of St. Agatha. Lucy then asked her mother that she would permit her to bestow upon the poor of Christ the fortune which she intended to leave her. No sooner, therefore, had she returned to Syracuse, than she sold all that was given to her and distributed the money amongst the poor.

Quod ubi rescivisset is, cui eam parentes contra virginis voluntatem desponderant, apud Paschasium præfectum, Luciam, quod Christiana esset, accusavit. Quam ille cum nec precibus nec minis ad cultum idolorum posset perducere; immo tanto magis incensam videret ad celebrandas christianæ fidei laudes, quanto magis ipse eam a sententia avertere conabatur: Cessabunt, inquit, verba, quum ventum

When he, to whom her parents had against her will promised her in marriage, came to know what Lucy had done, he went before the prefect Paschasius and accused her of being a Christian. Paschasius entreated and threatened, but could not induce her to worship the idols; nay, the more he strove to shake her faith, the more inflamed were the praises which she uttered in professing its excellence. He said,

erit ad verbera. Cui virgo: Dei servis verba deesse non possunt, quibus a Christo Domino dictum est: Quum steteritis ante reges et præsides, nolite cogitare quomodo aut quid loquamini; dabitur enim vobis in illa hora quid loquamini; non enim vos estis qui loquimini, sed Spiritus sanctus qui loquitur in vobis.

Quam quum Paschasius interrogasset: Estne in te Spiritus sanctus? Respondit: Caste et pie viventes templum sunt Spiritus sancti. At ille: Jubebo te ad lupanar duci, ut te Spiritus sanctus deserat. Cui virgo: Si invitam jusseris violari, castitas mihi duplicabitur ad coronam. Quare Paschasius ira inflammatus Luciam eo trahi jussit, ubi ejus virginitas violaretur: sed divinitus factum est, ut firma virgo ita consisteret, ut nulla vi de loco dimoveri possit. Quamobrem præfectus circum ipsam pice, resina, ac ferventi oleo perfusam, ignem accendi imperavit; sed quum ne flamma quidem eam læderet, multis tormentis excruciatæ guttur gladio transfigitur. Quo vulnere accepto, Lucia prædicens Ecclesiæ tranquillitatem, quæ futura erat Diocletiano et Maximiano mortuis, Idibus Decembris, spiritum Deo reddidit. Cujus corpus Syracusis sepultum,

therefore, to her: We shall have no more of thy words, when thou feelest the blows of my executioners. To this the virgin replied: Words can never be wanting to God's servants, for Christ our Lord has said to them: When you shall be brought before kings and governors, take no thought how or what to speak; for it shall be given to you in that hour what to speak; for it is not you that speak, but the holy Spirit that speaketh in you.

Paschasius then asked her: Is the holy Spirit in thee? She answered: They who live chastely and piously, are the temple of the holy Spirit. He said: I will order thee to be taken to a brothel, that this holy Spirit may leave thee. The virgin said to him: The violence wherewith thou threatenest me would obtain for me a double crown of chastity. Whereupon Paschasius being exceedingly angry, ordered Lucy to be dragged to a place where her treasure might be violated; but, by the power of God, so firmly was she fixed to the place where she stood, that it was impossible to move her. Wherefore the prefect ordered her to be covered over with pitch, resin, and boiling oil, and a fire to be kindled round her. But seeing that the flame was not permitted to hurt her, they tormented her in many cruel ways, and at length ran a sword through her neck.

deinde Constantinopoliim, postremo Venetias translatum est.

Thus wounded, Lucy foretold the peace of the Church, which would come after the death of Diocletian and Maximian, and then died. It was the Ides of December (Dec. 13). Her body was buried at Syracuse, but was translated thence first to Constantinople, and afterwards to Venice.

We here give some of the antiphons which occur in the Office of the saint: they form a lyric poem of great beauty.

Orante Sancta Lucia, apparuit ei beata Agatha, et consolabatur ancillam Christi.

As Lucy was praying, there appeared unto her the blessed Agatha, and she comforted the handmaid of Christ.

Lucia virgo, quid a me petis, quod ipsa poteris præstare continuo matri tuæ ?

O virgin Lucy! why askest thou of me, what thyself canst straightway grant unto thy mother ?

Per te, Lucia virgo, civitas Syracusana decorabitur a Domino Jesu Christo.

Because of thee, O virgin Lucy! the city of Syracuse shall be honoured by the Lord Jesus Christ.

Benedico te, Pater Domini mei Jesu Christi, quia per Filium tuum ignis extinctus est a latere meo.

Words of Lucy: I bless thee, the Father of my Lord Jesus Christ, because by thy Son the fire around me was quenched.

In tua patientia possedisti animam tuam, Lucia, sponsa Christi: odisti quæ in mundo sunt, et coruscas cum angelis: sanguine proprio inimicum vicisti.

In thy patience thou didst possess thy soul, O Lucy, bride of Christ! thou didst hate the things that are in the world, and thou shinest among the angels. Thou didst conquer the enemy by thine own blood.

We present ourselves before thee, O virgin martyr, beseeching thee to obtain for us that we may recognize in His lowliness that same Jesus whom thou

now seest in His glory. Take us under thy powerful patronage. Thy name signifies light; guide us through the dark night of this life. O fair light of virginity! enlighten us; evil concupiscence has wounded our eyes: pray for us, O thou bright light of virginity! that our blindness be healed, and that rising above created things, we may be able to see that true light, which shineth in darkness, but which darkness cannot comprehend. Pray for us, that our eye may be purified, and may see, in the Child who is to be born at Bethlehem, the new Man, the second Adam, the model on which the life of our regeneration must be formed. Pray too, O holy virgin, for the Church of Rome and for all those which adopt her form of the holy Sacrifice; for they daily pronounce at the altar of God thy sweet name; and the Lamb, who is present, loves to hear it. Heap thy choicest blessings on the fair Isle, which was thy native land, and where grew the palm of thy martyrdom. May thy intercession secure to her inhabitants firmness of faith, purity of morals, and temporal prosperity, and deliver them from the disorders which threaten her with destruction.

THE SAME DAY

SAINT ODILIA, VIRGIN AND ABBESS

On this same day, we have also the fifth of the wise virgins, whose bright lamps light us, during Advent, to the crib of Jesus their Spouse. Odilia did not shed her blood for Him, as did Bibiana, Barbara, Eulalia, and Lucy; her offering was her tears and her love. Her wreath of lilies blends sweetly with the roses, which form the crowns of her four companions. Her name is held in special veneration in the east of France, and beyond the Rhine. The holy hill whereon her tomb has rested now these thousand years, is still visited by numerous and devout pilgrims. Several kings of the Capetian race, and several emperors of the house of Hapsburg, were descendants of the father of our saint, Adalric or Atticus, Duke of Alsace.

Odilia was born blind. Her father insisted on her being removed from the house, for her presence would have been a continual humiliation to him. It seems as though this affliction was permitted by Providence, in order that the action and power of divine grace might be the more clearly manifested in her regard. The little exile was taken from her mother, and placed in a monastery. God, who designed to show the virtue of the holy Sacrament of regeneration, permitted that her Baptism should be deferred until she had reached her thirteenth year. The time at length came for Odilia to be made a child of God. No sooner was she taken from the baptismal font, than she received her eyesight, which was but a feeble figure of the light which faith had lit up in her soul. This prodigy restored Odilia to her father and to the world; and from that time forward, she had to defend, against unceasing attacks, the virginity which she had vowed to God. Her personal beauty, and her

father's wealth and power, attracted to her many rich suitors. She refused them all; and her father himself built a monastery on the rocks of Hohenburg, wherein she served her divine Lord, governed a large community, and gave relief to every sort of suffering.

After a long life spent in prayer, penance, and works of mercy, the day came which was to reward her for it all. It was this very day, the thirteenth of December, the feast of the holy virgin Lucy. The sisters of Hohenburg, desirous of treasuring up her last words, assembled round their saintly abbess. She was in an ecstasy, and already dead to the things of this life. Fearing lest she should die before she had received that holy Viaticum, which leads the soul to Him who is her last end, the sisters thought it their duty to rouse her from the mystic sleep, which, so it seemed to them, rendered her forgetful of the duties which she had to perform. Being thus brought to herself, she turned to the community, and said to them: 'Dear sisters, why have you disturbed me? Why would you again oblige me to feel the weight of this corruptible body, when I had once left it? By the favour of His divine Majesty, I was in the company of the virgin Lucy, and the delights I was enjoying were so great that no tongue could tell them, nor ear hear them, nor human eye see them.' No time was lost in giving her the Bread of life and the Chalice of salvation, which having received, she immediately rejoined her heavenly companion, and the thirteenth day of December thus united into one the feasts of the abbess of Hohenburg and of the martyr of Syracuse.

The Church of Strasburg, which honours Odilia as one of its greatest glories, has the following lessons for this feast. By giving them a place here, we do not adopt the statement they contain with regard to the rule which was followed in the monastery of Hohenburg. Mabillon, who proves that St. Odilia followed

the rule of St. Benedict, shows that the *Canonical Rule*, as it was called, did not exist at that time.

Odilia, suæ decus et præsidium patriæ, Attici Alsatiæ ducis et Beresindæ primogenita soboles fuit; sed quod cæcis oculis nata esset, a patre repudiatam, mater humanior clam nutrici alendam tradidit. Post in Balmensi parthenio haud procul Vesontione educata, divinisque erudita litteris crevit ætate et sapientia. Jam adulta, dum a beato Erhardo præsule baptizatur, visum miraculo accepit. Interjectis aliquot annis, paternam in domum et gratiam reducitur. Ibi quidquid mundus amat despiciens, inter amplissimas opes paupertatis amorem, in medio aulæ tumultu solitudinem anachoretarum retinebat; nuptiasque constanter aversata, post longum et acre certamen a patre obtinuit, ut sibi liceret cum aliis virginibus Deo se in perpetuum consecrare. Quare Atticus in vertice excelsi montis sacram sedem et monasterium ære suo excitavit, latos eidem fundos et prædia concessit, Odiliamque ei regendo præposuit.

Odilia, the glory and the protectress of her country, was the eldest child of Adalric, Duke of Alsace, and of Beresind his wife. Being born blind, she was repudiated by her father; but the mother, with more compassion, had her nursed privately. Later on she was sent to the monastery of Baume, not far from Besançon, where she was educated, and instructed in the holy Scriptures, and grew in age and wisdom. When an adult, she was baptized by the holy bishop Erhard, and was on that occasion miraculously cured of her blindness. After the lapse of some years, she was recalled to her father's house, and became the object of his affection. During this time, she despised all that the world loves, preferring poverty to the greatest wealth, and leading a hermit's life, amidst all the distractions of her father's palace. She rejected, with great resolution, all the offers of marriage which were made to her, and, after a long and hard contest, obtained her father's consent to devote herself for ever to God, with several other virgins. For this end, Adalric built, at his own cost, a church and monastery on the top of a high hill, and richly endowed it with land and possessions. It was at his request that Odilia was appointed to govern the monastery.

Vixdum patuerat hoc sanctitatis asylum, quum ingens eo affluxit virginum multitudo; centum triginta fuisse traditum est. Hæ primum nullis religiosæ vitæ legibus adscriptæ erant: Odiliam imitari pro legibus habebatur. Deliberantibus postmodo cuinam se regulæ addicerent, monasticæ an canonicæ; sapientissima præses suadente loci natura, hanc alteri prætulit.

Scarce was this abode of sanctity established, when many sought for admission, and, as it is related, the community numbered no less than a hundred and thirty. At the commencement, no special rule was followed, the imitation of Odilia was their rule. When afterwards it was deliberated on which of the two rules should be adopted, the monastic or the canonical, this latter was preferred by the discreet Abbess, as being better adapted to the circumstances of the place.

Cum vero esset in omnes lenis, se solam durius arctabat; pane hordeaceo et aqua, subinde modico legumine, tolerabat vitam. In rerum divinarum contemplatione defixa, vigilabat majorem noctis partem; quod supererat, quieti datum: pellis hirsuta pro lecto, saxum pro pulvinari erat.

To all around her she was indulgent; to herself alone she was severe. Her only food was barley-bread and water, to which she sometimes added a few herbs. Her contemplation of divine things was continual; she gave to it the greatest part of the night, and spent the rest in sleep. Her bed was a rough skin, and a stone her pillow.

Inter hæc, materno erga pauperes et infirmos amore, aliud monasterium amplumque xenodochium in infimo clivo extruxit, quo facilius afflictæ suæ fortunæ perfugium invenirent. Illic non solum sacras virgines collocavit, quæ operam suam navarent miseris; sed etiam ipsa quotidie eos invisebat, cibis, solatiis refocillabat, neque pavebat leprosorum ulcera suis manibus fovere. Tandem meritis annisque gravis, quum se morti vicinam intelligeret, suas sodales

To this she added a maternal solicitude for the poor and sick, for whom she built another monastery, and also a large hospital at the foot of the hill, that so they might have readier assistance in their various miseries. She not only placed there several of the nuns to take care of the poor inmates, but every day visited them herself, fed them and comforted them, and hesitated not to dress with her own hands the loathsome sores of lepers. At length, weighed down by age and

in sacellum sancti Joannis Baptistæ convocat: hortatur ut pii propositi tenaces arctiorem cœli viam nunquam deserant. Accepto deinde ibidem Corporis et Sanguinis Christi Viatico, vita cessit Idibus Decembris, anno, ut probabilius traditur, septingentesimo vigesimo. Corpus virginis in eodem sacello conditum est, statimque sepulchrum ejus maxima veneratione coli ac miraculis clarere cœpit.

merit, and knowing that her death was at hand, she assembles her sisters in the oratory of St. John the Baptist, and there exhorts them to continue firm to their holy engagements, and never to leave the narrow path which leads to heaven. Having received in the same place the Viaticum of the Body and Blood of Christ, she departed this life on the Ides of December (Dec. 13), and according to the more probable opinion, in the year seven hundred and twenty. The body of the holy virgin was buried in the same oratory, and her tomb became immediately an object of the greatest veneration to the faithful, and was celebrated for the miracles wrought there.

The ways of God in thy regard, O holy virgin, were admirable indeed, and He manifested in thee the riches and power of His grace. He deprived thee of sight, that so thy soul might the more eagerly cling to His own infinite beauty; and when afterwards He bestowed on thee thy bodily vision, thou hadst already made choice of the better part. The harshness of thy father deprived thee of the innocent pleasures of home; but it prepared thee to become the spiritual mother of so many noble virgins, who, following thy example, trampled on all the vanities of the world. Thou didst choose a life of humility, because thy heavenly Spouse Jesus had humbled Himself for our sake. Thou didst imitate Him also in His being our divine Deliverer, and taking upon Himself all our miseries, for thou hadst the tenderest compassion on the poor and the sick. Thou didst take on thyself the care of a poor leper, that had been abandoned by all

else; with a mother's courage thou didst feed him, and affectionately dress his loathsome sores. And is it not this that our Jesus is coming down from heaven to do for us; to heal our wounds by embracing our human nature, and to nourish us with that food, which He is preparing to give us at Bethlehem? Whilst the leper was receiving thy loving care, the frightful disease which excluded him from the society of his fellow-creatures suddenly disappeared; a delicious odour came from his whole person, whereas before, none but a saint like thyself could have borne to approach him. Is it not this which Jesus is coming down to do for us? The leprosy of sin was upon us; His grace heals us, and man regenerated sheds around him the good odour of Christ.[1]

In the midst of the joys which thou art now sharing with Lucy, remember us, O thou that wast ever so compassionate to the needy! We cannot forget the tears thou didst shed, and the prayers thou didst offer up for the soul of thy father after his death, whereby thou didst deliver him from purgatory, and open the gates of heaven to him that had banished thee from his house. Thou art no longer in the land of tears; thine eyes are opened to the light of heaven, and contemplate God in His glory: pray therefore for us, for thy prayers are now more powerful than heretofore. Think of us who are poor and infirm; obtain the cure of our maladies. The Emmanuel, who is coming to us, tells us that He is the Physician of our souls, for He has said: 'They that are in health need not the Physician, but they that are ill.'[2] Ask Him to cure us of the leprosy of sin, and make us become even like unto Himself. Pray for France, thy country, and help her to maintain the purity of the Catholic faith. Watch over the ruins of the holy empire. Heresy has disunited the members of that great body; but it will once more

[1] 2 Cor. ii. 14, 15. [2] St. Matt. ix. 12.

flourish, if our Lord, propitiated by such prayers as thine, vouchsafe to bring Germany back again to the true faith and to submission to the Church. Yes, pray that these glorious things be brought about for the honour and glory of thy divine Spouse, and that nations, now weary of their errors and disunion, may unite together in propagating the kingdom of God upon earth.

Let us consider the ever blessed Mother of God leaving her humble dwelling at Nazareth, in order to visit her cousin, St. Elizabeth. The Church honours this mystery of the Visitation on the Friday in Ember Week of Advent, as we have mentioned above, in the *Proper of the Time*. We will let St. Bonaventure relate this sublime incident of Mary's life, convinced that our readers will be pleased to hear the seraphic Doctor revealing to them, with his wonderful unction, these preludes to the birth of Jesus.

'After this, our Lady, pondering the words spoken unto her by the angel concerning her cousin Elizabeth, resolved to visit her, that she might congratulate with her and render her service. She, therefore, together with Joseph her spouse, set out from Nazareth for the house of Elizabeth, which might perhaps be fourteen or fifteen miles distant from Jerusalem. Neither the roughness nor the length of the journey discouraged her; but she walked with haste, forasmuch as she wished to be little seen in public. She was not like other mothers, burthened by her Child, nor was it to be thought that the Lord Jesus would be a burthen to His Mother. See, therefore, how the Queen of heaven and earth takes this journey alone, with none but her spouse Joseph; not riding, but walking; neither is she escorted by troops of soldiers and barons, nor attended by handmaids and fine ladies. Her train is poverty, humility, modesty, and the beauty of all virtues. The Lord Himself, too, is

with her; and He verily hath a numerous and honourable suite, but it is not that of the world, vain and pompous.

'Now, when she had entered the house of Elizabeth, she greeted her saying: "Hail! my sister Elizabeth!" But she, exulting, and all full of joy, and inflamed by the holy Spirit, rises and most tenderly embraces Mary, exclaiming for joy: "Blessed art thou among women, and blessed is the fruit of thy womb! And whence is this to me, that there should come unto me the Mother of my Lord?" For as soon as the Virgin had greeted Elizabeth, John, in his mother's womb, was filled with the Holy Ghost, as was likewise the mother. Nor was it that the mother was filled and then her child, but contrariwise the child was filled first, and he communicated the Spirit unto the mother. The babe effected nought in Elizabeth's soul, but he merited that the Holy Ghost should do a work in her soul, because the grace of the divine Spirit had descended into him with greater abundance, and he was the first to receive the grace. And as Elizabeth had perceived the coming of Mary, so did John perceive the coming of Jesus. Therefore was it that he leaped for joy, and she prophesied. See the virtue of our Lady's words, when by their utterance the Holy Ghost is conferred; for so replenished was Mary with Him, that, by her merits, He filled others also with Himself. Upon this, Mary made answer unto Elizabeth, saying: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."'

SEQUENCE IN HONOUR OF THE MOTHER OF GOD

(Taken from the ancient Roman-French missals)

Hodiernæ lux diei Celebris in Matris Dei Agitur memoria.	A happy day is this! for on it we make commemoration of Mary, the Mother of God.

Decantemus in hac die
Semper Virginis Mariæ
Laudes et præconia.
Omnis homo, omni hora,
Ipsam ora et implora
Ejus patrocinia.
Psalle, psalle, nisu toto,
Cordis, oris, voce, voto:
Ave plena gratia!
Ave, Domina cœlorum,
Inexperta viri torum,
Parens paris nescia.
Fœcundata sine viro,
Genuisti more miro
Genitorem filia.

Florens hortus Austro flante,
Porta clausa post et ante,
Via viris invia.

Fusa cœli rore tellus,
Fusum Gedeonis vellus,
Deitatis pluvia.

Salve, splendor firmamenti:
Tu caliginosæ menti
Desuper irradia.

Placa mare, maris stella,
Ne involvat nos procella
Et tempestas obvia.
Amen.

Let us sing to-day the praises and the dignity of the ever blessed Virgin Mary.
Whoe'er thou art, and where'er thou art, pray to her, beseech her to help thee.
Sing, sing, with all thy heart and voice's power: Hail Mary! full of grace.
Hail, Queen of heaven, purest of Virgins, yet incomparable Mother!
Made fruitful by God, thou, his creature, didst give birth, O prodigy of prodigies! to thy Creator.
Here was the prophecy fulfilled; that a garden should flower under the breath of the south wind; that all its gates were closed, and no man could enter.
Mary is the earth spoken of as enriched with the dew of heaven; she is as Gedeon's fleece prefigured her, filled with the dew of the Godhead.
Hail, Mary, thou brightness of heaven! bring to our darkness the light that is from above.
O star of the sea, calm its storms, and suffer not that they overwhelm us.
Amen.

INTROIT OF ADVENT

(*Ambrosian missal, sixth Sunday*, Ingressa)

Videsne Elisabeth cum Dei Genitrice Maria disputantem: Quid ad me venisti, Mater Domini mei? Si enim scirem, in tuum venirem occursum. Tu enim Regna-

Seest thou not Elizabeth thus speaking to Mary the Mother of God: How is it that thou, the Mother of my Lord, art come unto me? for if I had known of thy com-

torem portas, et ego prophetam: tu legem dantem, et ego legem accipientem: tu Verbum, et ego vocem proclamantis adventum Salvatoris.

ing, I would have come to meet thee. For thou bearest the King, and I the prophet; thou him that giveth the law, and I him that receiveth the law; thou the Word, and I the Voice that proclaimeth the coming of the Redeemer.

December 14

SEVENTH DAY WITHIN THE OCTAVE

OF THE IMMACULATE CONCEPTION

Let us consider how our blessed Lady, having arrived at the house of her holy cousin Elizabeth, rendered her every possible service with the greatest love, favoured her with her sweet and holy conversations, assisted at the glorious birth of St. John the Baptist, and at length returned home to her humble dwelling in Nazareth. But, that we may the better enter into these divine mysteries, let us again listen to the seraphic St. Bonaventure.

'When, therefore, her time was expired, Elizabeth gave birth to a son, whom our Lady took up, and with all diligence did what was required. The babe looked into Mary's face like one that knew her; and as she gave him unto his mother, he turned his head towards Mary, for he fain would be in her arms again. Mary, on her part, delighted in nursing this holy babe, and fondled him, and kissed him with great joy. Consider the honour that is here given unto John. Never had child such arms as these to carry him. Many other privileges are related as being granted unto him; but for this present, I must needs pass them by.

'Now, on the eighth day, the child was circumcised, and was called John. Then was the mouth

of Zachary opened, and he prophesied, saying: "Blessed be the Lord God of Israel!" Thus were made, in that house, the two most beautiful canticles, namely, the *Magnificat* and the *Benedictus*. Meanwhile our Lady, going aside lest she should be seen by those that had come together for the ceremony, listened attentively to the canticle of Zachary, which prophesied of her Son, and most prudently pondered in her heart upon all these things. At length, when the time came for her to return home, she bade Elizabeth and Zachary farewell, and, giving John her blessing, she returned unto Nazareth. Recall to thy mind, in this her second journey, all that was told thee of her poverty. She returned to her house, where she would find neither bread, nor wine, nor those things which were needed. She had no property, nor money. She had been, now these three months, living with persons who were very rich; but now she returns unto her poor cottage, and has to procure her livelihood by the labour of her hands. Do thou sympathize with her, and learn to love poverty.'

SEQUENCE IN HONOUR OF OUR BLESSED LADY

(*Taken from the ancient Roman-French missals*)

Ave, Virgo gloriosa,
Cœli jubar, mundi rosa,
Cœlibatus lilium.

Hail, O glorious Virgin! brightness of the heavens, rose of the world, lily of purity.

Ave, gemma pretiosa,
Super solem speciosa,
Virginale gaudium.

Hail, precious gem! more beauteous than the sun, and joy of pure souls.

Spes reorum, O Maria,
Redemptoris Mater pia,
Redemptorum gloria.

Thou art the sinner's hope, O Mary! thou art the holy Mother of our Redeemer, and the consolation of us whom he redeemed.

Finis lethi, vitæ via;
Tibi triplex hierarchia
Digna dat præconia.

Thou didst stay the reign of death, thou didst commence the reign of life. To thee, O Mary, the triple hierarchy sing their praises.

Virga Jesse florida,
Stella maris lucida,
Sidus veræ lucis.

Fructum vitæ proferens,
Et ad portum transferens
Salutis, quod ducis.

Florens hortus, ægris gratus,
Puritatis fons signatus,
Dans fluenta gratiæ.
Thronus veri Salomonis,
Quem præclaris cœli donis
Ornavit Rex gloriæ.

O regina pietatis,
Et totius sanctitatis
Flumen indeficiens.
In te salva confidentes,
Salutari sitientes
Potu nos reficiens.

Ad te flentes suspiramus,
Rege mentes, invocamus,
Evæ proles misera.
Statum nostræ paupertatis,
Vultu tuæ bonitatis,
Clementer considera.
Cella fragrans aromatum,
Apotheca charismatum
Salutaris.
Tuam nobis fragrantiam
Spirans, infunde gratiam
Qua ditaris.
Dulcis Jesu Mater bona,
Mundi salus, et Matrona
Supernorum civium,

Pacem confer sempiternam,
Et ad lucem nos supernam
Transfer post exsilium.
Amen.

Hail! flowery stem of Jesse, bright star of the sea, source that broughtest to us him that is our true light.

Thou bearest the fruit of life, and he whom thou leadest will not miss the port of salvation.

O flowery garden, so sweet to the sick! O sealed fount of purity, that gavest us Jesus, the author of grace.

Thou throne of the true Solomon, enriched by the King of glory with the best of heaven's gifts.

O merciful Queen! thou art the rich unfailing stream of all sanctity.

Have pity on us who trust in thee, and refresh our thirsty souls with thy efficacious prayers.

Hear our sighs, O Mary! and suffer us not, poor children of Eve, to go astray.

Look with thy eye of love on our many wants: compassionate our poverty.

Vessel of every fragrance, and Mother and treasury of divine grace.

Breathe thy fragrance into our souls, and obtain for us the riches of grace.

Beautiful Mother of our sweet Jesus! the world received its Saviour through thee, and the heavenly citizens call thee Queen.

Obtain for us that peace which has no end, and, after this our exile, that light which is divine. Amen.

PRAYER FOR THE TIME OF ADVENT

(*The Mozarabic breviary, Friday of the second week of Advent*, Capitula)

Dominator desiderabilis, Domine Jesu Christe, quasi ignis conflans ab scoriis peccaminum nos absterge: et quasi aurum purum argentumque purgatum, nos effice; tuoque inspiramine, ad quærendum te jugiter, corda nostra succende: ut ad te ardenter nostra desideria anhelent, tibique conjungi tota aviditate festinent. Amen.

O King, whom our hearts desire, Lord Jesus Christ, come, we beseech thee, cleanse us as a furnace of fire from the dross of our sins, and make us like gold that is pure, and like silver that is without alloy. Inflame our hearts, by thy inspiration, that they seek thee unceasingly: so may our desires long with all ardour after thee, and pant with all eagerness to be united with thee. Amen.

DECEMBER 15

THE OCTAVE OF THE IMMACULATE CONCEPTION

OF THE MOST BLESSED VIRGIN

THIS, the eighth day from that on which we kept the feast of the Immaculate Conception, is the octave properly so called; whereas the other days were simply called days within the octave. The custom of keeping up the principal feasts for a whole week is one of those which the Christian Church adopted from the Synagogue. God had thus spoken in the Book of Leviticus: 'The first day shall be called most solemn and most holy, you shall do no servile work therein. . . . The eighth day also shall be most solemn and most holy, and you shall offer holocausts to the Lord, for it is the day of assembly and congregation: you shall do no servile work

therein.'[1] We also read in the Book of Kings, that Solomon, having called all Israel to Jerusalem for the dedication of the temple, suffered not the people to return home until the eighth day.

We learn from the Books of the new Testament that this custom was observed in our Saviour's time, and we find Him authorizing, by His own example, this solemnity of the octave. Thus, we read in Saint John, that Jesus once took part in one of the Jewish festivals, about the *midst of the feast*,[2] and the same Evangelist relating how our Lord cried out to the people: 'If any man thirst, let him come to Me, and drink': observes, that it was *on the last and great day of the festivity*.[3]

In the Christian Church there are three kinds of octaves. Some feasts are celebrated with a privileged octave—that is, one of which the Office is said daily, or at least a commemoration is always made. Other feasts have a common octave, or one whose commemoration may, on greater feasts, be sometimes omitted. And, lastly, some have a simple octave, of which only the Octave Day itself is kept or commemorated. Privileged octaves, whose office is said or commemorated every day, are divided into three Orders. The octaves of the First Order are those of Easter and Pentecost. Those of the Second Order, of which days within the octave exclude all feasts except doubles of the First Class, are the octaves of the Epiphany and of Corpus Christi. The octaves of the Third Order, which must always be commemorated, although days within the octave exclude only the same feasts as do common octaves, are those of Christmas and of the Ascension of Our Lord. The octave of the Immaculate Conception, the first that occurs in the ecclesiastical year, is a common octave.

Let us once more devoutly reverence the mystery of Mary's Immaculate Conception: our Emmanuel

[1] Lev. xxiii. 35, 36. [2] St. John vii. 14. [3] *Ibid.* 37.

loves to see His Mother honoured. After all, is it not for Him and for His sake that this bright star was prepared from all eternity, and created when the happy time fixed by the divine decree came? When we honour the Immaculate Conception of Mary, it is really to the divine mystery of the Incarnation that we are paying our just homage. Jesus and Mary cannot be separated, for Isaias tells us that she is the branch and He the Flower.[1]

We give Thee thanks, O Jesus our Emmanuel, because Thou hast granted us to live during the time that the privilege of Thy blessed Mother was proclaimed on this earth; the glorious privilege wherewith Thou didst enrich the first instant of the life of the happy creature, from whom Thou didst take upon Thyself our human nature! This definition of Thy Church has given us a clearer knowledge of Thine infinite holiness. It has taught us to see more distinctly the harmony there is in all Thy divine mysteries. But it has also impressed upon us the great truth that we ourselves, being destined to the most intimate union with Thee here, and to the face-to-face vision of Thy infinite Majesty hereafter, must labour without ceasing to purify ourselves from the smallest stains of sin. Thou hast said: 'Blessed are the clean of heart, for they shall see God';[2] and Thou showest us, by the dogma of Thy blessed Mother's Immaculate Conception, what is the purity which Thy sovereign sanctity demands of us. Ah! by the love, which led Thee to preserve her from every stain of sin, have mercy on us who are her devoted children. Thou art so soon to be among us! Before many days are past we shall have yielded to Thy invitations, and have presumed to approach Thy sacred crib. We are not yet ready, dear Jesus! The effects of original sin are still so plainly upon us, and, what is worse, there are so many of our own sins, which we have

[1] Is. xi. 1. [2] St. Matt. v. 8.

added to this of our first parent. Oh! prepare our hearts and our senses, for we will not approach to Bethlehem unworthily. The sinless purity of Thy Mother is not for us; we ask not for that; but we ask for forgiveness of our countless sins, for conversion, for hatred of the world and the world's maxims, and for perseverance in Thy holy love.

O Mary! created mirror of divine justice, and purer than the Cherubim and Seraphim, in return for the homage paid thee by this our generation, on that blissful day when the glory of thy Immaculate Conception was proclaimed throughout the world, give us that abundant richness of thy protecting love, which thou didst reserve till now. The world is shaken to its very foundations: thy hand can help it to rest again. Hell has let loose upon mankind the most terrible of its spirits of wickedness, who breathe but blasphemy and destruction; but, at the same time, the Church of thy Jesus feels that her youth has been renewed within her, and that the seed of the divine word is broadcast and healthy in a thousand fresh portions of the earth. Never was the battle more fierce on both sides: so that we need all our hope to make us feel that hell will not prevail. Is this the great struggle, which is to be followed by the day of judgement?

O blessed Mother of Jesus! O Queen of the universe! can it be that the star of thy Immaculate Conception has shone in the heavens only to light up the ruin and wreck of this earth? The sign foretold by the beloved disciple St. John, of the woman that appeared in the heavens clad with the sun, bearing on her head a crown of twelve stars, and crushing the crescent beneath her feet[1]—has it not more brightness and power than that other, which appeared in the heavens telling men that God's anger was appeased, and that the deluge was over?

[1] Apoc. xii. 1.

The light which shines upon us is from a Mother. It is our Mother that comes to console and heal us. It is heaven that smiles upon poor guilty earth. We have deserved the chastisement we have received, and more than we have received: but the anger of God will give way, and He will spare us.

The graces which God poured out upon the world on that great day of the Church's definition of Mary's Immaculate Conception, were not to be without their effect; a new period then commenced. Mary, on whom heresy had heaped its blasphemies for three hundred years, will again reign in the love of those whom her Son redeemed; countries will abandon those errors which have made them slaves and dupes of men's doctrines; the old serpent will again writhe under that crushing pressure which God set up from the beginning; and the divine Sun of justice will pour out on the regenerated world the floods of a light more than ever dazzling and resplendent. We may not live to see that time; but we have signs of its near approach.

It was in the last century that thy devout servant whom the Church has placed upon her altars, Leonard of Porto-Maurizio, predicted that when this dogma of thy Immaculate Conception should be defined, the world would enjoy a long period of peace. The troubles of the present time in which we are living are, we doubt not, a prelude to that happy peace, during which the divine word will traverse the whole world unimpeded, and the Church militant will reap her harvest for the Church in heaven. Sweet Mother of our Jesus! the world was also in agitation in those times which preceded the birth of thy divine Son; but peace reigned throughout the whole earth, when thou didst give it its Saviour in Bethlehem. Until that grand time come when thou wilt show to the world the magnificence of the power which God has given to thee, assist us, each year, to prepare for the

glorious solemnity of Christmas: oh! pray for us, that we may be cleansed from all our sins when that splendid night comes, during which will be born of thee Jesus Christ, the Son of God, the light eternal.

PROSE IN HONOUR OF THE HOLY MOTHER OF GOD

(Taken from the ancient Roman-French missals)

Cor devotum elevetur,
Ut devote celebretur
Virginis Conceptio.

Let every heart that is devout now raise itself and devoutly celebrate the Conception of the Virgin ever blessed.

Mens amore inflammetur
Et amori copuletur
Laus et jubilatio.

Let the mind be inflamed with love; and let praise and jubilee unite with the love.

Hæc concepta miro more
Est ut rosa cum nitore,
Est ut candens lilium.

In her admirable Conception, she is a rose in its beauty, she is a lily in its whiteness.

Ut fructus exit a flore,
Est producta cum pudore,
Præventa per Filium.

As fruit that comes from the flower, so was Mary brought forth in her purity, for her Son had possession of her from the first.

Sicut ros non corrumpitur,
Quando in terra gignitur,
Elementi rubigine;

As a dew-drop contracts not a stain from the earth whereon 'tis formed,

Sic Virgo non inficitur,
Quum in matre concipitur,
Originali crimine.

So was Mary untainted by original sin when she was conceived in her mother's womb.

Nos ergo dulci carmine,
Laudemus in hac Virgine
Conceptum sine nubilo.

Let us then sing our sweetest hymn in praise of a cloudless brightness, the Immaculate Conception.

Hanc conceptam ex semine,
Et mundam ab origine,
Laudet chorus cum jubilo.

Put on all your joy, ye choirs of earth, and sing of her, that was a daughter of Adam, but not of his sin.

Ut mota dulci modulo,
Nos servet in hoc sæculo
Mundos ab omni crimine.

May she be pleased with our hymns, and defend us from all sin in this our present life.

Et in mortis articulo,
Liberet a periculo
Et inferni voragine.

Amen.

And when our last hour comes, deliver us by her prayers from the abyss of hell, into which the devil will seek to drag us.
Amen.

A PRAYER FOR THE TIME OF ADVENT

(*The Mozarabic breviary, fourth Sunday of Advent,* Oratio)

Nova et inaudita sunt, Domine, quæ propheticus sermo intonuit mundo: quod novo Virginis partu salvatio exorietur creaturarum; cujus admirabile incarnationis mysterium quia devota cordium susceptione Ecclesia suscipit lætabunda: quæsumus, ut in laudem ejus et nova illi cantica deferat et accepta: ut cujus laus ab extremis terræ concinitur, ejus voluntas in toto mundo a fidelibus impleatur. Amen.

New and unheard-of tidings are those, which the word of thy prophet, O Lord, has announced to the world: A Virgin shall bring salvation to mankind by giving birth to her Son. Now, therefore, that thy Church, filled with joy, is preparing to receive, with great devotion, this admirable mystery of the Incarnation; we beseech thee, give her to celebrate the praise of the Incarnate Word with new and welcome canticles; that thus, he, whose praise is sung in the furthermost parts of the earth, may see his will fulfilled by the faithful throughout the universe. Amen.

DECEMBER 16

SAINT EUSEBIUS, BISHOP OF VERCELLI

AND MARTYR

WHEN asked to tell the names of the saints who were foremost in defending the dogma of the Incarnation, we think at once of the intrepid Eusebius of Vercelli, as one of the glorious number. The Catholic faith, which was so violently attacked in the fourth century by the Arian heresy, was maintained at that time by the labours and zeal of four sovereign Pontiffs: Sylvester, who confirmed the decrees of the Council of Nicæa: Julius, the supporter of St. Athanasius; Liberius, whose faith failed not, and who, when restored to his liberty, confounded the Arians; and lastly, Damasus, who destroyed the last hopes of the heretics. One of these four Pontiffs appears on our Advent calendar—Damasus, whose feast we kept but a few days since. The four Popes have for their fellow-combatants, in this battle for the Divinity of the Incarnate Word, four great bishops, of whom it may be said that the defence of the dogma of the Consubstantiality of the Son of God was what they lived for, and that to say anathema to them was to say anathema to Christ Himself; all four most powerful in word and work, lights of the Churches of the world, objects of the people's love, and the dauntless witnesses of Jesus. The first and greatest of the four is the bishop of the second See of Christendom, St. Athanasius, the Patriarch of Alexandria: the second is St. Ambrose of Milan, whose feast we kept on the seventh of this month; the third is the glory of Gaul, St. Hilary, bishop of

Poitiers; the fourth is the ornament of Italy, St. Eusebius, bishop of Vercelli, whom we have to honour to-day. Hilary will come to us during Christmastide, and will stand at the crib of the Word, whose Divinity he so bravely confesses; Athanasius will meet us at Easter, and help us to celebrate, in the triumphant Resurrection, Him whom he proclaimed as God in those dark times, when human wisdom hoped to destroy, by fifty years of peace, that Church which had survived the storm of three centuries of persecution. St. Eusebius' place is Advent; and divine Providence has thus chosen him as one of the patrons of the faithful during this mystic season. His powerful prayers will help us to come devoutly to Bethlehem, and see in the Child, that is lying there, the eternal Word of God. So great were the sufferings which St. Eusebius had to undergo for the Divinity of Jesus, that the Church awards him the honours of a martyr, although he did not actually shed his blood. Let us now listen to the admirable account which the Church gives us of his life.

Eusebius, natione Sardus, Romanæ urbis lector, post Vercellensis episcopus, ad hanc regendam Ecclesiam merito est creditus divino electus judicio: nam quem nunquam ante constituti electores cognoverant, post habitis civibus, simul ut viderunt, et probaverunt, tantumque interfuit ut probaretur, quantum ut videretur. Primus in Occidentis partibus in eadem Ecclesia eosdem monachos instituit esse quos clericos, ut esset in ipsis viris contemptus rerum, et accuratio levitarum. Arianis impietatibus ea tempestate per Occidentem longe

Eusebius, by birth a Sardinian, was a lector in the Church at Rome, and afterwards Bishop of Vercelli. It may well be said that it was God himself who chose him to be the pastor of this Church; for the electors, who had never before seen him, no sooner set their eyes upon him, than they preferred him before all their fellow-citizens; and this instantly, and as soon as they first saw him. Eusebius was the first of the bishops in the western Church, who established monks in his Church to exercise the functions of the clergy; he did it in order

lateque traductis, adversus eas viriliter sic dimicavit, ut ejus invicta fides Liberium, summum Pontificem, ad vitæ solatium erigeret. Quare hic sciens, in ipso fervere Spiritum Dei, quum ei significasset ut penes imperatorem, una cum suis legatis patrocinium fidei susciperet, mox cum illis profectus est ad Constantium, apud quem enixius agens, quidquid legatione petebatur, obtinuit, ut episcoporum nempe cœtus celebraretur.

that he might thus unite, in the same persons, the detachment from riches and the dignity of levites. It was during this time that the impious doctrines of the Arians were devastating the whole of the west; and so vigorously did Eusebius attack them, that Pope Liberius' greatest consolation was the unflinching faith of this holy man. It was on this account, that the same Pope, knowing that the Spirit of God burned in Eusebius' soul, commissioned him to go, accompanied by his legates, to the emperor, and plead the cause of the true faith. Eusebius and the legates being come before Constantius, the saint pleaded so powerfully, that the emperor granted what he asked, namely, that a council of the bishops should be convened.

Collectum est Mediolani anno sequenti concilium, ad quod a Constantio invitatum Eusebium, concupitumque ac vocatum a Liberii legatis, tantum abest ut malignantium synagoga Arianorum contra sanctum Athanasium furentium in suas partes adduceret, ut potius diserte statim ipse declarans, e præsentibus quosdam sibi compertos hæretica labe pollutos Nicænam imo fidem proposuerit üs subscribendam, antequam cætera tractarentur. Quod Arianis acerbe iratis negantibus, nedum in Athanasium recusavit ipse subscribere, quin sancti Dionysii

That Council was held the following year, at Milan; Eusebius was invited by Constantius to be present at it, which was what the legates of Liberius had desired and begged. So far was he from being duped by the synagogue of the malicious Arians to side with them against St. Athanasius, that he openly declared from the first that several of those present were known to him to be heretics, and he therefore proposed that they should subscribe to the Nicene Creed before proceeding any further. This the Arians, infuriated with anger, refused to

martyris, qui deceptus ab ipsis subscripserat, captivatam simplicitatem ingeniosissime liberavit. Quamobrem illi graviter indignantes, post multas illatas injurias, exsilio illum mulctarunt; sed sanctus vir excusso pulvere, nec Cæsaris minas veritus, nec enses obstrictos, exsilium veluti sui ministerii officium accepit, missusque Scytopolim, famem, sitim, verbera diversaque supplicia perpessus, pro fide strenue vitam contempsit, mortem non metuit, corpus carnificibus tradidit.

Quanta in eum tunc Arianorum crudelitas fuerit, ac effrons inverecundia, ostendunt graves litteræ plenæ roboris, pietatis ac religionis, quas e Scytopoli scripsit ad Vercellensem clerum et populum, aliosque finitimos, e quibus etiam est exploratum, ipsorum nec minis inhumanaque sævitia potuisse umquam eum deterreri, nec serpentina blanda subtilitate ad eorum societatem perduci. Hinc in Cappadociam, pos-

do; whereupon, he not only refused to subscribe to what was drawn up against Athanasius, but he also, by a most ingenious device, succeeded in having the name of St. Denis the martyr blotted out from the decree, which the craft of the Arians had induced him to sign. Wherefore, they being exceedingly angry against Eusebius, loaded him with injuries, and had him sent into banishment. The holy man, on his side, shaking off the dust from his feet, caring little either for the threats of the emperor, or the sword which was held over him, submitted to banishment as to something which belonged to his episcopal office. Being sent to Scythopolis, he there endured hunger, thirst, blows, and sundry other punishments; he generously despised his life for the true faith, feared not death, and gave up his body to the executioners.

How much he had to put up with from the cruelty and insolence of the Arians, we learn from the admirable letters, full of energy, piety, and religion, which he addressed, from Scythopolis, to the clergy and people of Vercelli, and to other persons of the neighbouring country. It is evident from these letters that the heretics were unable, either by their threats or by their inhuman treatment, to shake his constancy, or to in-

tremoque ad superiores Ægypti Thebaidas præ constantia sua deportantibus, exsilii rigores tulit ad mortem usque Constantii, post quam ad gregem suum reverti permissus, non prius redire voluit, quam reparandis fidei jacturis ad Alexandrinam Synodum sese conferret; postque medici præstantis instar peragrans Orientis provincias, in fide infirmos ad integram valetudinem restitueret, eos instituens in Ecclesiæ doctrina. Inde salubritate pari, digresso in Illyricum, tandemque in Italiam delato, ad ejus reditum, lugubres vestes Italia mutavit, ubi postquam Psalmorum omnium expurgatos a se commentarios Origenis edidit, Eusebiique Cæsareensis quos verterat de Græco in Latinum: demum tot egregie factis illustris ad immarcescibilem gloriæ coronam tantis ærumnis promeritam sub Valentiniano, et Valente, Vercellis migravit.

duce him by the craft of their flattery or arguments to join their party. Thence he was taken into Cappadocia, and lastly into Thebaïs of Upper Egypt, in punishment of his refusing to yield. Thus did he suffer the hardships of exile until the death of Constantius: after which he was allowed to return to his flock; but this he would not do, until he had assisted at the Council which was being held at Alexandria for the purpose of repairing the injuries done by heresy. This done, he travelled through the provinces of the east, endeavouring, like a clever physician, to restore to perfect health such as were weak in the faith, by instructing them in the doctrine of the Church. Animated by the like zeal for the salvation of souls, he passed over into Illyricum; and having at length returned to Italy, that country put off its mourning. He there published the commentaries of Origen and Eusebius of Cæsarea on the Psalms, which two works he translated from the Greek into Latin, with such corrections as were needed. At length, having rendered himself celebrated by a life spent in such actions as these, he died at Vercelli, in the reign of Valentinian and Valens, and went to receive the immortal crown of glory which his so many and great sufferings had merited for him.

Valiant soldier of Jesus, Eusebius, martyr and pontiff, how much labour and suffering thou didst undergo for the Messias! And yet, they seemed to thee to be little in comparison with what is due to this eternal Word of the Father, who, out of His pure love, has made Himself the Servant of His own creatures, by becoming Man for them in the mystery of the Incarnation. We owe the same debt of gratitude to this divine Saviour. He is born in a stable for our sake, as He was for thine; pray, therefore, for us that we may be ever faithful to Him both in war and in peace; and that we may resist our temptations and evil inclinations with that same firmness, wherewith we would confess His name before tyrants and persecutors. Obtain for the bishops of our holy mother the Church such vigilance, that no false doctrines may surprise them, and such courage that no persecution may make them yield. May they be faithful imitators of the divine Pastor, who gives His life for His sheep; and may they ever feed the flock entrusted to them in the unity and charity of Jesus Christ.

Let us consider how our blessed Lady, having returned to Nazareth, is overwhelmed with joy to feel living within her Him, who gives being to every created thing, and whom she loves with all the intensity of the Mother of God. Joseph, the faithful guardian of her virginity, tenderly loves this his spouse, and blesses God for having entrusted such a treasure to his keeping. The angels crowd round this favoured house wherein dwell their sovereign Lord, and she whom He has chosen to be His Mother. Never was there happiness like that which fills this little dwelling; and yet, God has decreed to visit it with a heavy trial, in order that He may give an occasion to Mary to exercise heroic patience, and to Joseph an occasion of meriting by his exquisite prudence.

Let us listen to the *Meditation* of St. Bonaventure, in which he thus ponders the Gospel narrative :

'But while our Lady and Joseph her spouse were thus dwelling together, the Infant Jesus grew within His Mother's womb. Then Joseph, perceiving that Mary was with Child, was above all measure grieved. Here give, I pray thee, all thine attention, for thou hast many fair things to learn. If thou wouldst know wherefore it was that our Lord wished that His Mother should have a husband, whereas He always wished that she should be a Virgin, I answer thee that He so wished on three accounts : firstly, that she might not be disgraced when it was seen that she was a Mother : secondly, that she might have Joseph's aid and company ; and thirdly, that the birth of the Son of God might be concealed from the devil.

'Now, Joseph did look many times on Mary, and grief and trouble of heart fell upon him, and his displeasure was seen in his face, and he turned his eyes away from her as one that was guilty of that which he perforce suspected. See how God permits His servants to be afflicted and sorely tried, that they may so receive their crown. Now Joseph was minded to put her away privately. In very truth may it be said of this holy man, that his praise is in the Gospel, for the Gospel says of him that he was a just man, that is, a man of great virtue. For albeit they say that no shame, nor suffering, nor insult can befall a man so grievous as that of his wife's unfaithfulness ; yet did Joseph restrain himself withal, and would not accuse Mary, but bore this great injury patiently. He sought not how to avenge himself, but, overcome with pity, and wishing to forgive, he was minded to put her away privately. But herein also had our Lady her share of tribulation, for she took notice of Joseph's trouble, and it sorely grieved her. Yet did she humbly hold her peace, and hide the gift of God. Better did it seem unto her that evil

should be thought of her than that she should reveal the divine mystery, and say aught of herself which would come nigh to boasting. Therefore did she beseech our Lord that Himself would right this matter, and make pass this grief from Joseph and herself. Here thou mayst learn what great tribulation and anxiety was theirs. But God came unto their assistance.

'He therefore sent His angel, who spake unto Joseph in his sleep, and told him that his spouse had conceived of the Holy Ghost, and that he was to abide with her in all surety and joy. Whereupon, the tribulation ceased, and they were both exceedingly comforted. So likewise would it befall us if we would suffer patiently, for after a storm God brings a calm. Neither oughtest thou to doubt this, for God suffereth not His servants to be afflicted save for their good. After this, Joseph requested our Lady to narrate unto him what had happened; and she faithfully narrated all unto him. Whereupon Joseph remains with his blessed spouse, and lives with her in all contentment, and loves her above what words can say, and diligently provides her with whatsoever she needed. So also our Lady continues to remain confidently with Joseph, and they live right joyfully in their poverty.'

PRAYER FOR THE TIME OF ADVENT

(*The Mozarabic breviary, Wednesday of the first week of Advent,* Capitula)

Deus, cui omnis terra præconans jubilat laudem; cujus gloriam canora psalmi conclamant voce; cujusque terribilem in tuis operibus fatentur virtutem; notum facito salutare tuum in conspectu omnium nostrum. Revela justitiam tuam, qua possimus

O God, to whom the whole earth proclaims its glad praise; whose glory is celebrated in the sweet melody of the psalms; and whose mighty power is confessed by thy works; make known thy Saviour unto all of us thy servants. Reveal thy

te nostrum agnoscere Creatorem: et esto memor misericordiæ tuæ, qua nostrorum criminum mereamur invenire remissionem: ut videntes salutare tuum, jubilemus tibi hymnum, cantemus in exsultatione psalmum, et perfrui mereamur tuæ beatitudinis præmio. Amen.

justice, whereby we may acknowledge thee to be our Creator: and be mindful of thy mercy, whereby we may deserve to find the forgiveness of our sins; that seeing the Saviour whom thou sendest, we may hymn thee our hymns of joy, and sing our psalms in gladness, and deserve to enjoy the reward of thy blessed sight. Amen.

December 17

THE COMMENCEMENT
OF THE GREAT ANTIPHONS

The Church enters to-day on the seven days which precede the Vigil of Christmas, and which are known in the liturgy under the name of the *Greater Ferias*. The ordinary of the Advent Office becomes more solemn; the antiphons of the psalms, both for Lauds and the Hours of the day, are proper, and allude expressly to the great coming. Every day, at Vespers, is sung a solemn antiphon, consisting of a fervent prayer to the Messias, whom it addresses by one of the titles given Him in the sacred Scriptures.

In the Roman Church, there are seven of these antiphons, one for each of the greater ferias. They are commonly called the O's of Advent, because they all begin with that interjection. In other Churches, during the middle ages, two more were added to these seven; one to our blessed Lady, *O Virgo virginum;* and the other to the angel Gabriel, *O Gabriel;* or to St. Thomas the apostle, whose feast comes during the greater ferias; it began *O Thoma*

Didyme.[1] There were even Churches where twelve great antiphons were sung; that is, besides the nine we have just mentioned, *O Rex Pacifice* to our Lord, *O mundi Domina* to our Lady, and *O Hierusalem* to the city of the people of God.

The canonical Hour of Vespers has been selected as the most appropriate time for this solemn supplication to our Saviour, because, as the Church sings in one of her hymns, it was in the evening of the world (*vergente mundi vespere*) that the Messias came amongst us. These antiphons are sung at the *Magnificat*, to show us that the Saviour whom we expect is to come to us by Mary. They are sung twice, once before and once after the canticle, as on double feasts, and this to show their great solemnity. In some Churches it was formerly the practice to sing them thrice; that is, before the canticle, before the *Gloria Patri*, and after the *Sicut erat*. Lastly, these admirable antiphons, which contain the whole pith of the Advent liturgy, are accompanied by a chant replete with melodious gravity, and by ceremonies of great expressiveness, though, in these latter, there is no uniform practice followed. Let us enter into the spirit of the Church; let us reflect on the great day which is coming; that thus we may take our share in these the last and most earnest solicitations of the Church imploring her Spouse to come, to which He at length yields.

FIRST ANTIPHON

O Sapientia, quæ ex ore Altissimi prodiisti, attingens a fine usque ad finem fortiter, suaviterque disponens omnia; veni ad docendum nos viam prudentiæ.

O Wisdom, that proceedest from the mouth of the Most High, reaching from end to end mightily, and disposing all things sweetly! come and teach us the way of prudence.

[1] It is more modern than the *O Gabriel*; but dating from the thirteenth century, it was almost universally substituted for it.

O uncreated Wisdom, who art so soon to make Thyself visible to Thy creatures, truly Thou *disposest all things*. It is by Thy permission that the emperor Augustus issues a decree ordering the enrolment of the whole world. Each citizen of the vast empire is to have his name enrolled in the city of his birth. This prince has no other object in this order, which sets the world in motion, but his own ambition. Men go to and fro by millions, and an unbroken procession traverses the immense Roman world; men think they are doing the bidding of man, and it is God whom they are obeying. This world-wide agitation has really but one object; it is, to bring to Bethlehem a man and woman who live at Nazareth in Galilee, in order that this woman, who is unknown to the world but dear to heaven, and who is at the close of the ninth month since she conceived her Child, may give birth to this Child in Bethlehem; for the Prophet has said of Him: 'His going forth is from the beginning, from the days of eternity. And thou, O Bethlehem! art not the least among the thousand cities of Juda, for out of thee He shall come.'[1] O divine Wisdom! how *strong* art Thou in thus reaching *Thine ends* by means which are infallible, though hidden; and yet, how *sweet*, offering no constraint to man's free-will; and withal, how fatherly, in providing for our necessities! Thou choosest Bethlehem for Thy birth-place, because Bethlehem signifies the house of bread. In this, Thou teachest us that Thou art our Bread, the nourishment and support of our life. With God as our food, we cannot die. O Wisdom of the Father, living Bread that hast descended from heaven, come speedily into us, that thus we may approach to Thee and be enlightened[2] by Thy light, and by that *prudence* which leads to salvation.

[1] Mich. v. 2; St. Matt. ii. 6. [2] Ps. xxxiii. 6.

A PRAYER FOR THE TIME OF ADVENT

(*The Mozarabic breviary, fourth Sunday of Advent,* Oratio)

Christe, Dei Filius, qui in mundo per Virginem natus, Nativitatis tuæ terrore et regna concutis, et reges admirari compellis, præbe nobis initium Sapientiæ, quod est timor tuus; ut in eo fructificemur, in eo etiam proficientes, fructum tibi pacatissimum offeramus: ut, qui ad gentium vocationem, quasi fluvius violentus, accessisti; nasciturus in terris ad conversionem peccantium, manifesta tuæ gratiæ dona ostendas: quo, repulso terrore formidinis, casto te semper sequamur amore intimæ charitatis. Amen.

O Jesus, Son of God! born of a Virgin! whose Nativity struck the nations with terror, and compelled kings to reverence thee; grant unto us the beginning of Wisdom, which is thy fear; that we may thereby yield fruit, and render thee, by our advancement in the same, the fruits of peace. O thou that didst come like a torrent to call the nations, and wast born on earth for the conversion of sinners, show unto us the gift of thy grace, whereby all fear being removed, we may ever follow thee by the chaste love of inward charity. Amen.

DECEMBER 18

SECOND ANTIPHON

O Adonai, et dux domus Israël, qui Moysi in igne flammæ rubi apparuisti, et ei in Sina legem dedisti: veni ad redimendum nos in brachio extento.

O Adonaï, and leader of the house of Israel, who appearedst to Moses in the fire of the flaming bush, and gavest him the law on Sinaï; come and redeem us by thy outstretched arm.

O SOVEREIGN *Lord! O Adonaï! come and redeem us*, not by Thy power, but by Thy humility. Heretofore, Thou didst show Thyself to Moses Thy servant in the midst of a mysterious flame; Thou didst give Thy law to Thy people amidst thunder and lightning; now, on the contrary, Thou comest not to terrify, but to save us. Thy chaste Mother having heard the emperor's edict, which obliges her and Joseph her spouse to repair to Bethlehem, prepares everything needed for Thy divine Birth. She prepares for Thee, O Sun of justice! the humble swathing-bands, wherewith to cover Thy nakedness, and protect Thee, the Creator of the world, from the cold of that midnight hour of Thy Nativity! Thus it is that Thou willest to deliver us from the slavery of our pride, and show man that Thy divine *arm* is never stronger than when he thinks it powerless and still. Everything is prepared, then, dear Jesus! Thy swathing-bands are ready for Thy infant limbs! *Come* to Bethlehem, and *redeem* us from the hands of our enemies.

THE SAME DAY

THE EXPECTATION
OF THE BLESSED VIRGIN MARY

THIS feast, which is now kept not only throughout the whole of Spain but in many other parts of the Catholic world, owes its origin to the bishops of the tenth Council of Toledo, in 656. These prelates thought that there was an incongruity in the ancient practice of celebrating the feast of the Annunciation on the twenty-fifth of March, inasmuch as this joyful solemnity frequently occurs at the time when the Church is intent upon the Passion of our Lord, so that it is sometimes obliged to be transferred into Easter time, with which it is out of harmony for another reason; they therefore decreed that, henceforth, in the Church of Spain there should be kept, eight days before Christmas, a solemn feast with an octave, in honour of the Annunciation, and as a preparation for the great solemnity of our Lord's Nativity. In course of time, however, the Church of Spain saw the necessity of returning to the practice of the Church of Rome, and of those of the whole world, which solemnize the twenty-fifth of March as the day of our Lady's Annunciation and the Incarnation of the Son of God. But such had been, for ages, the devotion of the people for the feast of the eighteenth of December, that it was considered requisite to maintain some vestige of it. They discontinued, therefore, to celebrate the Annunciation on this day; but the faithful were requested to consider, with devotion, what must

have been the sentiments of the holy Mother of God during the days immediately preceding her giving Him birth. A new feast was instituted, under the name of 'the Expectation of the blessed Virgin's delivery.'

This feast, which sometimes goes under the name of *Our Lady of O*, or the *feast of O*, on account of the great antiphons which are sung during these days, and, in a special manner, of that which begins *O Virgo virginum* (which is still used in the Vespers of the Expectation, together with the *O Adonaï*, the antiphon of the Advent Office), is kept with great devotion in Spain. A High Mass is sung at a very early hour each morning during the octave, at which all who are with child, whether rich or poor, consider it a duty to assist, that they may thus honour our Lady's Maternity, and beg her blessing upon themselves. It is not to be wondered at that the holy See has approved of this pious practice being introduced into almost every other country. We find that the Church of Milan, long before Rome conceded this feast to the various dioceses of Christendom, celebrated the Office of our Lady's Annunciation on the sixth and last Sunday of Advent, and called the whole week following the *Hebdomada de Exceptato* (for thus the popular expression had corrupted the word *Expectato*). But these details belong strictly to the archæology of liturgy, and enter not into the plan of our present work; let us, then, return to the feast of our Lady's Expectation, which the Church has established and sanctioned as a new means of exciting the attention of the faithful during these last days of Advent.

Most just indeed it is, O holy Mother of God, that we should unite in that ardent desire thou hadst to see Him, who had been concealed for nine months in thy chaste womb; to know the features of this Son of the heavenly Father, who is also thine; to come to that

blissful hour of His birth, which will give glory to God in the highest, and, on earth, peace to men of good-will. Yes, dear Mother, the time is fast approaching, though not fast enough to satisfy thy desires and ours. Make us redouble our attention to the great mystery; complete our preparation by thy powerful prayers for us, that when the solemn hour has come, our Jesus may find no obstacle to His entrance into our hearts.

THE GREAT ANTIPHON TO OUR LADY

O Virgo virginum, quomodo fiet istud? quia nec primam similem visa es, nec habere sequentem. Filiæ Jerusalem, quid me admiramini? Divinum est mysterium hoc quod cernitis.

O Virgin of virgins! how shall this be? for never was there one like thee, nor will there ever be. Ye daughters of Jerusalem, why look ye wondering at me? What ye behold, is a divine mystery.

DECEMBER 19

THIRD ANTIPHON

O radix Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur: veni ad liberandum nos, jam noli tardare.

O Root of Jesse, who standest as the ensign of the people; before whom kings shall not open their lips; to whom the nations shall pray: come and deliver us; tarry now no more.

AT length, O Son of Jesse! Thou art approaching the city of Thy ancestors. The Ark of the Lord has risen, and journeys, with the God that is in her, to the place of her rest. 'How beautiful are thy steps, O thou daughter of the Prince,'[1] now that thou art bringing to the cities of Juda their salvation! The angels escort thee, thy faithful Joseph lavishes his love upon thee, heaven delights in thee, and our earth thrills with joy to bear thus upon itself its Creator and its Queen. Go forward, O Mother of God and Mother of men! Speed thee, thou propitiatory that holdest within thee the divine Manna which gives us life! Our hearts are with thee, and count thy steps. Like thy royal ancestor David, 'we will not enter into the dwelling of our house, nor go up into the bed whereon we lie, nor give sleep to our eyes, nor rest to our temples, until we have found a place in our hearts for the Lord whom thou bearest, a tabernacle for this God of Jacob.'[2] Come, then, *O Root of Jesse!* thus hidden in this Ark of purity; Thou wilt soon appear before Thy people as the standard round which all that would conquer must

[1] Cant. vii. 1. [2] Ps. cxxxi. 3-5.

rally. Then their enemies, the kings of the world, will be silenced, and the nations will offer Thee their prayers. Hasten Thy coming, dear Jesus! come and conquer all our enemies, and *deliver us.*

A RESPONSORY OF ADVENT

(*Ambrosian breviary, sixth Sunday of Advent*)

R. Beatus uterus Mariæ Virginis qui portavit invisibilem: quem septem throni capere non possunt in eo habitare dignatus est: * Et portabat levem in sinu suo. *V.* Dedit illi Dominus sedem David patris sui, et regnabit in domo Jacob in æternum, cujus regni non erit finis: * Et portabat levem in sinu suo.

R. Blessed is the womb of the Virgin Mary, which bore the invisible God: there did he deign to dwell, whom seven thrones cannot hold: * And she bore him as a light weight in her womb. *V.* The Lord hath given him the throne of David his father, and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end: * And she bore him as a light weight in her womb.

DECEMBER 20

FOURTH ANTIPHON

O Clavis David et sceptrum domus Israël, qui aperis, et nemo claudit; claudis, et nemo aperit; veni, et educ vinctum de domo carceris, sedentem in tenebris, et umbra mortis.

O Key of David, and sceptre of the house of Israel! who openest, and no man shutteth: who shuttest, and no man openeth; come, and lead the captive from prison, sitting in darkness and in the shadow of death.

O JESUS, Son of David! heir to his throne and his power! Thou art now passing over, in Thy way to Bethlehem, the land that once was the kingdom of Thy ancestor, but now is tributary to the Gentiles. Scarce an inch of this ground which has not witnessed the miracles of the justice and mercy of Jehovah, Thy Father, to the people of the old Covenant, which is so soon to end. Before long, when Thou hast come from beneath the virginal cloud which now hides Thee, Thou wilt pass along this same road doing good,[1] healing all manner of sickness and every infirmity,[2] and yet having not where to lay Thy head.[3] Now, at least, Thy Mother's womb affords Thee the sweetest rest, and Thou receivest from her the profoundest adoration and the tenderest love. But, dear Jesus, it is Thine own blessed will that Thou leave this loved abode. Thou hast, O eternal Light, to shine in the midst of this world's darkness, this prison where *the captive*, whom Thou hast come to deliver, sits in *the shadow of death*. Open his prison-gates by Thy all-powerful *key*. And who is this *captive*, but the human race, the slave of error and vice? Who is this *captive*, but the heart of man, which is

[1] Acts x. 38. [2] St. Matt. iv. 23. [3] St. Luke ix. 58.

thrall to the very passions it blushes to obey? Oh! come and set at liberty the world Thou hast enriched by Thy grace, and the creatures whom Thou hast made to be Thine own brethren.

ANTIPHON TO THE ANGEL GABRIEL

O Gabriel! nuntius cœlorum, qui januis clausis ad me intrasti, et Verbum nunciasti: Concipies et paries: Emmanuel vocabitur.

O Gabriel! the messenger of heaven, who camest unto me through the closed doors, and didst announce the Word unto me: Thou shalt conceive and bear a Son, and he shall be called Emmanuel.

December 21

The Church announces to us, to-day, in her Office of Lauds, these solemn words:

Nolite timere: quinta enim die veniet ad vos Dominus noster.

Fear not: for on the fifth day, our Lord will come unto you.

SAINT THOMAS, APOSTLE

This is the last feast the Church keeps before the great one of the Nativity of her Lord and Spouse. She interrupts the greater ferias in order to pay her tribute of honour to Thomas, the apostle of Christ, whose glorious martyrdom has consecrated this twenty-first day of December, and has procured for the Christian people a powerful patron, who will introduce them to the divine Babe of Bethlehem. To none of the apostles could this day have been so fittingly assigned as to St. Thomas. It was St. Thomas whom we needed; St. Thomas, whose festal

patronage would aid us to believe and hope in that God whom we see not, and who comes to us in silence and humility in order to try our faith. St. Thomas was once guilty of doubting, when he ought to have believed, and learnt the necessity of faith only by the sad experience of incredulity: he comes then most appropriately to defend us, by the power of his example and prayers, against the temptations which proud human reason might excite within us. Let us pray to him with confidence. In that heaven of light and vision, where his repentance and love have placed him, he will intercede for us, and gain for us that docility of mind and heart, which will enable us to see and recognize Him, who is the Expected of nations, and who, though the King of the world, will give no other signs of His majesty, than the swaddling-clothes and tears of a Babe. But let us first read the acts of our holy apostle. The Church has deemed it prudent to give us them in an exceedingly abridged form, which contains only the most reliable facts, gathered from authentic sources; and thus she excludes all those details, which have no historic authority.

Thomas apostolus, qui et Didymus, Galilæus, post acceptum Spiritum sanctum, in multas provincias profectus est ad prædicandum Christi Evangelium. Parthis, Medis, Persis, Hircanis, et Bactris christianæ fidei et vitæ præcepta tradidit. Postremo ad Indos se conferens, eos in Christiana religione erudivit. Qui ad extremum, vitæ doctrinæque sanctitate, et miraculorum magnitudine, quum cæteris omnibus sui admirationem, et Jesu Christi amorem commovisset, illius

Thomas the apostle, who was also named Didymus, was a Galilean. After he had received the Holy Ghost, he travelled through many provinces, preaching the Gospel of Christ. He taught the principles of Christian faith and practice to the Parthians, Medes, Persians, Hircanians, and Bactrians. He finally went to the Indies, and instructed the inhabitants of those countries in the Christian religion. Up to the last, he gained for himself the esteem of all men by the holiness of his life and teaching,

gentis regem, idolorum cultorem, magis ad iram accendit: cujus sententia condemnatus, telisque confossus, Calaminæ apostolatus honorem martyrii corona decoravit.

and by the wonderful miracles he wrought. He stirred up, also, in their hearts, the love of Jesus Christ. The king of those parts, a worshipper of idols, was, on the contrary, only the more irritated by all these things. He condemned the saint to be pierced to death by javelins: which punishment was inflicted at Calamina, and gave Thomas the highest honour of his apostolate, the crown of martyrdom.

THE GREAT ANTIPHON OF ST. THOMAS

O Thoma Didyme! qui Christum meruisti cernere; te precibus rogamus altisonis, succurre nobis miseris; ne damnemur cum impiis, in adventu Judicis.

O Thomas Didymus! who didst merit to see Christ; we beseech thee, by most earnest supplication, help us miserable sinners, lest we be condemned with the ungodly, at the coming of the Judge.

OREMUS

Da nobis, quæsumus, Domine, beati apostoli tui Thomæ solemnitatibus gloriari: ut ejus semper et patrociniis sublevemur, et fidem congrua devotione sectemur. Per Dominum, &c. Amen.

LET US PRAY

Grant, O Lord, we beseech thee, that we may rejoice on the solemnity of thy blessed apostle, Thomas; to the end that we may always have the assistance of his prayers, and zealously profess the faith he taught. Through Jesus Christ our Lord. Amen.

The following prayer is from the Matins of the Gothic, or Mozarabic, breviary:

Domine Jesu Christe, qui posuisti in capite martyris tui Thomæ apostoli coronam de lapide pretioso, in fundamento fundatam; ut non confundatur, quia in

O Lord Jesus Christ, who hast placed on the head of thy martyr, Thomas the apostle, a crown made of that precious stone, that is founded in the foundation;

te credidit; coronetur, quia pro te animam posuit: sit ergo intercessionibus ejus in nobis famulis tuis fides vera, qua te etiam coram persecutoribus promptissima devotione confiteamur: quatenus interveniente tanto martyre, coram te et angelis tuis minime confundamur. Amen.

that so he might not be confounded, because he believed in thee; nor be uncrowned, because he laid down his life for thee; may there be, by his intercession, in us thy servants, that true faith, whereby we may confess thee with most ready hearts before persecutors: that thus, by the same great martyr's intercession, we may not be confounded before thee and thy angels. Amen.

The Greek Church celebrates, with her usual solemnity, the feast of St. Thomas; but she keeps it on the sixth of October. We extract the following stanzas from her hymns.

HYMN OF ST. THOMAS

(Taken from the Menæa of the Greeks)

Domini palpato latere, bonorum assecutus es summitatem; nam velut spongia hinc hausisti latices, fontem bonorum, æternamque potasti vitam, mentibus expellens ignorantiam, divinaque Dei cognitionis dogmata scaturire faciens.

When thy hand touched Jesus' side, thou didst find the perfection of good things; for, as a mystic sponge, thou didst thence imbibe the water of life, the fount of all that is good, and didst drink in everlasting life; whereby thou didst cleanse men's minds from ignorance, giving them to drink of the divine dogmas of the knowledge of God.

Tua incredulitate et tua fide stabilisti tentatos, nunciare incipiens omni creaturæ Deum ac Dominum, carne pro nobis in terris indutum, crucem mortemque subeuntem, clavis perforatum, cujus lancea latus apertum, ex quo vitam haurimus.

Thou didst, by thine own incredulity and thy after-faith, confirm such as were tempted; for thou didst proclaim to all men, how he, that is thy Lord and thy God, became incarnate on this earth for us, was nailed to the cross and suffered death, and had his side opened with a spear, whence we draw life.

Indorum omnem terram fulgere fecisti, sacratissime, ac Deum videns apostole! Quum enim illuminasses filios luminis et diei, horum, in Spiritu, sapiens, idolica evertisti templa, et sublimasti eos in charitate Dei ad laudem et gloriam Ecclesiæ, beate intercessor pro animabus nostris.

Thou didst make all the Indies shine with much light, O most holy apostle, thou contemplator of the Divinity! For after thou hadst enlightened these people, and made them to be children of the light and day, thou, by the Spirit of God, didst wisely overthrow the temples of their idols, and didst elevate the people to the love of God, making them an honour and a glory to the Church, O thou that helpest us by thy intercession!

Divina videns, Christi Sapientiæ spiritualis demonstratus es crater mysticus, O Thoma apostole, in quem fidelium animæ lætantur, et Spiritus sagena populos eruisti ex abysso ignorantiæ: unde ex Sion sicut fluvius devenisti charitatis, tua divina scaturire faciens dogmata in omnem creaturam. Christi Passionis imitatus, latere pro ipso perforatus, induisti immortalitatem: illum deprecare misereri animabus nostris.

By the vision thou hadst of divine things, thou becamest, O apostle Thomas! the mystic cup of the Wisdom of Christ, which gives joy to the souls of the faithful. Thou wert the spiritual net, drawing men from the sea of ignorance. Hence is it, that thou camest from Sion as a stream of charity, watering the world with the divine dogmas. Thou didst imitate the Passion of Jesus, thou wert pierced in thy side, thou hast put on immortality. Pray to God, that he have mercy on our souls.

O glorious apostle, Thomas! who didst lead to Christ so many unbelieving nations, hear now the prayers of the faithful, who beseech thee to lead them to that same Jesus, who, *in five days*, will have shown Himself to His Church. That we may merit to appear in His divine presence, we need, before all other graces, the light which leads to Him. That light is faith; then, pray that we may have faith. Heretofore, our Saviour had compassion on thy weakness, and deigned to remove from thee the doubt of His

having risen from the grave ; pray to Him for us, that He will mercifully come to our assistance, and make Himself felt by our heart. We ask not, O holy apostle ! to see Him with the eyes of our body, but with those of our faith ; for He said to thee, when He showed Himself to thee : ' Blessed are they who have not seen, and have believed !' Of this happy number we desire to be. We beseech thee, therefore, pray that we may obtain the faith of the heart and will, that so, when we behold the divine Infant wrapped in swaddling-clothes and laid in a manger, we may cry out : ' My Lord ! and my God !' Pray, O holy apostle, for the nations thou didst evangelize, but which have fallen back again into the shades of death. May the day soon come, when the Sun of justice will once more shine upon them. Bless the efforts of those apostolic men, who have devoted their labours and their very lives to the work of the missions ; pray that the days of darkness may be shortened, and that the countries, which were watered by thy blood, may at length see that kingdom of God established amongst them, which thou didst preach to them, and for which we also are in waiting.

THE SAME DAY

FIFTH ANTIPHON

O Oriens, splendor lucis æternæ, et sol justitiæ; veni et illumina sedentes in tenebris, et umbra mortis.

O Orient! splendour of eternal light, and Sun of justice! come and enlighten them that sit in darkness, and in the shadow of death.

O JESUS, divine *Sun!* Thou art coming to snatch us from eternal night: blessed for ever be Thy infinite goodness! But Thou puttest our faith to the test, before showing Thyself in all Thy brightness. Thou hidest Thy rays, until the time decreed by Thy heavenly Father comes, in which all Thy beauty will break upon the world. Thou art traversing Judea; Thou art near Jerusalem; the journey of Mary and Joseph is nigh its term. Crowds of men pass or meet Thee on the road, each one hurrying to his native town, there to be enrolled, as the edict commands. Not one of all these suspects that Thou, O divine *Orient!* art so near him. They see Thy Mother Mary, and they see nothing in her above the rest of women; or if they are impressed by the majesty and incomparable modesty of this august Queen, it is but a vague feeling of surprise at there being such dignity in one so poor as she is; and they soon forget her again. If the Mother is thus an object of indifference to them, it is not to be expected that they will give even so much as a thought to her Child, that is not yet born. And yet this Child is Thyself, *O Sun of justice!* Oh! increase our faith, but increase, too, our love. If these men loved Thee, O Redeemer of mankind, Thou wouldst give them the grace to feel Thy presence. Their eyes, indeed, would not yet see Thee, but their

hearts, at least, would burn within them, they would long for Thy coming, and would hasten it by their prayers and sighs. Dearest Jesus! who thus traversest the world Thou hast created, and who forcest not the homage of Thy creatures, we wish to keep near Thee during the rest of this Thy journey: we kiss the footsteps of her that carries Thee in her womb; we will not leave Thee, until we arrive together with Thee at Bethlehem, that house of bread, where, at last, our eyes will see Thee, O splendour of eternal light, our Lord and our God!

PRAYER FOR THE TIME OF ADVENT

(*The Mozarabic breviary, Monday of the fifth week.* Oratio)

Immane satis facinus video coram tuis, Deus Pater, oculis a reprobis perpetratum: qui, dum Filium tuum, prædicatum in Lege, contemnunt, in incredulitatis suæ voragine remanserunt; dum hi quibus non erat de eo nuntiatum, viderunt eum, et qui non audierunt, intelligentia contemplati sunt. Amove ergo, quæsumus, quidquid resistit tibi in opere, ut credulo pectore sic in nobis virgulta donorum præpolleant, ut radix humilitatis nunquam arescat. Amen.

O God, our Father! what horrid crime is this I see committed in thy presence by the reprobate Jews! They spurn thy Son, that was foretold in the Law, and remain in the gulf of their incredulity; whereas, they to whom he was not announced, have seen him; and they who heard not, contemplated him in their spirit. Remove, therefore, we beseech thee, from us all that resists thee in our conduct, that so, with a believing heart, we may in such manner bring forth the branches of thy gifts bestowed on us, as that the root of humility may never dry up within us. Amen.

December 22

SIXTH ANTIPHON

O Rex gentium, et desideratus earum, lapisque angularis, qui facis utraque unum; veni, et salva hominem quem de limo formasti.

O King of nations, and their desired One, and the corner-stone that makest both one; come and save man whom thou formedst out of slime.

O King of nations! Thou art approaching still nigher to Bethlehem, where Thou art to be born. The journey is almost over, and Thy august Mother, consoled and strengthened by the dear weight she bears, holds an unceasing converse with Thee on the way. She adores Thy divine Majesty; she gives thanks to Thy mercy; she rejoices that she has been chosen for the sublime ministry of being Mother to God. She longs for that happy moment when her eyes shall look upon Thee, and yet she fears it. For, how will she be able to render Thee those services which are due to Thy infinite greatness, she that thinks herself the last of creatures? How will she dare to raise Thee up in her arms, and press Thee to her heart, and feed Thee at her breasts? When she reflects that the hour is now near at hand, in which, being born of her, Thou wilt require all her care and tenderness, her heart sinks within her; for, what human heart could bear the intense vehemence of these two affections—the love of such a Mother for her Babe, and the love of such a creature for her God? But Thou supportest her, *O Thou the Desired of nations!* for Thou, too, longest for that happy birth, which is to give to the earth its Saviour, and

to men that *corner-stone*, which will unite them all into one family. Dearest *King!* be Thou blessed for all these wonders of Thy power and goodness! *Come* speedily, we beseech Thee, *come and save* us, for we are dear to Thee, as creatures that have been formed by Thy divine hands. Yea, *come*, for Thy creation has grown degenerate; it is lost; death has taken possession of it: take Thou it again into Thy almighty hands, and give it a new creation; *save it;* for Thou hast not ceased to take pleasure in and love Thine own work.

THE GREAT ANTIPHON IN HONOUR OF CHRIST

O Rex pacifice, tu ante sæcula nate, per auream egredere portam, redemptos tuos visita, et eos illuc revoca, unde rucrunt per culpam.

O King of peace! that wast born before all ages, come by the golden gate; visit them whom thou hast redeemed, and lead them back to the place whence they fell by sin.

December 23

THE Church sings this antiphon in to-day's Lauds:

ANT. Ecce completa sunt omnia quæ dicta sunt per angelum, de Virgine Maria.

ANT. Lo! all things are accomplished that were said by the angel, of the Virgin Mary.

SEVENTH ANTIPHON

O Emmanuel, Rex et Legifer noster, exspectatio gentium, et salvator earum; veni ad salvandum nos, Domine Deus noster.

O Emmanuel, our King and Lawgiver, the Expectation and Saviour of the nations! come and save us, O Lord our God!

O Emmanuel! King of peace! Thou enterest to-day the city of Thy predilection, the city in which Thou hast placed Thy temple—Jerusalem. A few years hence the same city will give Thee Thy cross and Thy sepulchre: nay, the day will come on which Thou wilt set up Thy judgement-seat within sight of her walls. But to-day Thou enterest the city of David and Solomon unnoticed and unknown. It lies on Thy road to Bethlehem. Thy blessed Mother and Joseph her spouse would not lose the opportunity of visiting the temple, there to offer to the Lord their prayers and adoration. They enter; and then, for the first time, is accomplished the prophecy of Aggeus, that great shall be the glory of this last house more than of the first;[1] for this second temple has now standing within it an ark of the Covenant more precious than was that which Moses built; and within this ark, which is Mary, is

[1] Agg. ii. 10.

contained the God whose presence makes her the holiest of sanctuaries. The *Lawgiver* Himself is in this blessed ark, and not merely, as in that of old, the tablet of stone on which the Law was graven. The visit paid, our living ark descends the steps of the temple, and sets out once more for Bethlehem, where other prophecies are to be fulfilled. We adore Thee, *O Emmanuel!* in this Thy journey, and we reverence the fidelity wherewith Thou fulfillest all that the prophets have written of Thee; for Thou wouldst give to Thy people the certainty of Thy being the Messias, by showing them that all the marks, whereby He was to be known, are to be found in Thee. And now, the hour is near; all is ready for Thy birth; come then, and *save* us; come, that Thou mayst not only be called our *Emmanuel*, but our Jesus, that is, He that *saves us*.

THE GREAT ANTIPHON TO JERUSALEM

O Hierusalem! civitas Dei summi, leva in circuitu oculos tuos; et vide Dominum tuum, quia jam veniet solvere te a vinculis.

O Jerusalem! city of the great God: lift up thine eyes round about, and see thy Lord, for he is coming to loose thee from thy chains.

December 24

CHRISTMAS EVE

'At length,' says St. Peter Damian, in his sermon for this holy eve, 'at length we have come from the stormy sea into the tranquil port; hitherto it was the promise, now it is the prize; hitherto labour, now rest; hitherto despair, now hope; hitherto the way, now our home. The heralds of the divine promise came to us; but they gave us nothing but rich promises. Hence our psalmist himself grew wearied and slept, and, with a seemingly reproachful tone, thus sings his lamentation to God: "But Thou hast rejected and despised us; Thou hast deferred the coming of Thy Christ."[1] At another time he assumes a tone of command and thus prays: "O Thou that sittest upon the Cherubim, show Thyself!"[2] Seated on Thy high throne, with myriads of adoring angels around Thee, look down upon the children of men, who are victims of that sin, which was committed indeed by Adam, but permitted by Thy justice. Remember what my substance is;[3] Thou didst make it to the likeness of Thine own; for though every living man is vanity, yet inasmuch as he is made to Thy image, he is not a passing vanity.[4] Bend Thy heavens and come down, and turn the eyes of Thy mercy upon us Thy miserable suppliants, and forget us not unto the end!

'Isaias, also, in the vehemence of his desire, thus spoke: "For Sion's sake I will not hold my peace, and for the sake of Jerusalem I will not rest, till

[1] Ps. lxxxviii.
[2] *Ibid.* lxxix.
[3] *Ibid.* lxxxviii.
[4] *Ibid.* xxxviii.

her Just One come forth as brightness. Oh! that thou wouldst rend the heavens, and wouldst come down!" So, too, all the prophets, tired of the long delay of the coming, have prayed to Thee, now with supplication, now with lamentation, and now with cries of impatience. We have listened to these their prayers; we have made use of them as our own, and now, nothing can give us joy or gladness, till our Saviour come to us, and, kissing us with the kiss of His lips, say to us: "I have heard and granted your prayers."

'But, what is this that has been said to us: "Sanctify yourselves, O ye children of Israel, and be ready; for on the morrow the Lord will come down"? We are, then, but one half day and night from the grand visit, the admirable birth of the Infant God! Hurry on your course, ye fleeting hours, that we may the sooner see the Son of God in His crib, and pay our homage to this world-saving birth. You, brethren, are the children of Israel, that are sanctified, and cleansed from every defilement of soul and body, ready, by your earnest devotion, for to morrow's mysteries. Such, indeed, you are, if I may judge from the manner in which you have spent these sacred days of preparation for the coming of your Saviour.

'But if, notwithstanding all your care, some drops of the stream of this life's frailties are still on your hearts, wipe them away and cover them with the snow-white robe of confession. This I can promise you from the mercy of the divine Infant: he that shall confess his sins and be sorry for them, shall have born within him the Light of the world; the darkness that deceived him shall be dispelled; and he shall enjoy the brightness of the true Light. For how can mercy be denied to the miserable this night, in which the merciful and compassionate Lord is so mercifully born? Therefore, drive away

from you all haughty looks, and idle words, and unjust works; let your loins be girt, and your feet walk in the right paths; and then come, and accuse the Lord, if this night He rend not the heavens, and come down to you, and throw all your sins into the depths of the sea.'

This holy eve is, indeed, a day of grace and hope, and we ought to spend it in spiritual joy. The Church, contrary to her general practice, prescribes that, if Christmas Eve fall on a Sunday, the fasting alone shall be anticipated on the Saturday; but that the Office and Mass of the vigil should take precedence of the Office and Mass of the fourth Sunday of Advent. How solemn, then, in the eyes of the Church, are these few hours, which separate us from the great feast! On all other feasts, no matter how great they may be, the solemnity begins with first Vespers, and until then the Church restrains her joy, and celebrates the Divine Office and Sacrifice according to the lenten rite. Christmas, on the contrary, seems to begin with the vigil; and one would suppose that this morning's Lauds were the opening of the feast; for the solemn intonation of this portion of the Office is that of a double, and the antiphons are sung before and after each psalm or canticle. The purple vestments are used at the Mass, but all the genuflexions peculiar to the Advent ferias are omitted; and only one Collect is said, instead of the three usually said when the Mass is not that of a solemnity.

Let us enter into the spirit of the Church, and prepare ourselves, in all the joy of our hearts, to meet the Saviour who is coming to us. Let us observe with strictness the fast which is prescribed; it will enable our bodies to aid the promptness of our spirit. Let us delight in the thought that, before we again lie down to rest, we shall have seen Him born, in the solemn midnight, who comes to give light to every creature. For surely it is the duty of every faithful

child of the Catholic Church to celebrate with her this happy night, when, in spite of all the coldness of devotion, the whole universe keeps up its watch for the arrival of its Saviour. It is one of the last vestiges of the piety of ancient days, and God forbid it should ever be effaced!

Let us, in a spirit of prayer, look at the principal portions of the Office of this beautiful vigil. First, then, the Church makes a mysterious announcement to her children. It serves as the Invitatory of Matins, and as the Introit and Gradual of the Mass. They are the words which Moses addressed to the people of God when he told them of the heavenly manna, which they would receive on the morrow. We, too, are expecting our Manna, our Jesus, the Bread of life, who is to be born in Bethlehem, which is the house of Bread.

INVITATORY

Hodie scietis quia veniet Dominus, et mane videbitis gloriam ejus.

This day ye shall know that the Lord will come, and in the morning ye shall see his glory.

The responsories are full of sublimity and sweetness. Nothing can be more affecting than their lyric melody, sung to us by our mother the Church, on the very night which precedes the night of Jesus' birth.

R. Sanctificamini hodie et estote parati: quia die crastina videbitis * Majestatem Dei in vobis. *V.* Hodie scietis quia veniet Dominus, et mane videbitis * Majestatem Dei in vobis.

R. Sanctify yourselves this day, and be ye ready: for on the morrow ye shall see * the Majesty of God amongst you. *V.* This day ye shall know that the Lord will come, and in the morning ye shall see * the Majesty of God amongst you.

R. Constantes estote; videbitis auxilium Domini

R. Be ye constant; ye shall see the help of the Lord upon

super vos; Judæa et Jerusalem, nolite timere: * Cras egrediemini, et Dominus erit vobiscum: *V.* Sanctificamini, filii Israël et estote parati. * Cras egrediemini, et Dominus erit vobiscum.

R. Sanctificamini, filii Israël, dicit Dominus: die énim crastina descendet Dominus: * Et auferet a vobis omnem languorem. *V.* Crastina die delebitur iniquitas terræ, et regnabit super nos Salvator mundi. * Et auferet a vobis omnem languorem.

you: fear not, Judea and Jerusalem: * To-morrow ye shall go forth, and the Lord shall be with you: *V.* Sanctify yourselves, ye children of Israel, and be ye ready. * To-morrow ye shall go forth, and the Lord shall be with you.

R. Sanctify yourselves, ye children of Israel, saith the Lord: for on the morrow, the Lord shall come down: * And shall take from you all that is languid. *V.* To-morrow the iniquity of the earth shall be cancelled, and over us shall reign the Saviour of the world. * And he shall take from you all that is languid.

At the Office of Prime, in cathedral chapters and monasteries, the announcement of to-morrow's feast is made with unusual solemnity. The lector, who frequently is one of the dignitaries of the choir, sings, to a magnificent chant, the following lesson from the martyrology. All the assistants remain standing during it, until the lector comes to the word *Bethlehem*, at which all genuflect, and continue in that posture until all the glad tidings are told.

OCTAVO KALENDAS JANUARII

Anno a creatione mundi, quando in principio Deus creavit cœlum et terram, quinquies millesimo centesimo nonagesimo nono: A diluvio vero, anno bis millesimo nongentesimo quinquagesimo septimo: A nativitate Abrahæ, anno bis millesimo quintodecimo: A Moyse et egressu populi Israel de Egypto, anno millesimo

THE EIGHTH OF THE CALENDS OF JANUARY

The year from the creation of the world, when in the beginning God created heaven and earth, five thousand one hundred and ninety-nine: from the deluge, the year two thousand nine hundred and fifty-seven: from the birth of Abraham, the year two thousand and fifteen: from Moses and the going out of the people of Israel from Egypt,

quingentesimo decimo: Ab unctione David in regem, anno millesimo trigesimo secundo: Hebdomada sexagesima quinta juxta Danielis prophetiam: Olympiade centesima nonagesima quarta: Ab urbe Roma condita, anno septingentesimo quinquagesimo secundo: Anno imperii Octaviani Augusti quadragesimo secundo: toto orbe in pace composito, sexta mundi ætate, Jesus Christus æternus Deus, æternique Patris Filius, mundum volens adventu suo piissimo consecrare, de Spiritu sancto conceptus, novemque post conceptionem decursis mensibus, *in Bethlehem Judæ nascitur ex Maria Virgine factus homo:* NATIVITAS DOMINI NOSTRI JESU CHRISTI SECUNDUM CARNEM!

the year one thousand five hundred and ten: from David's being anointed king, the year one thousand and thirty-two: in the sixty-fifth week according to the prophecy of Daniel: in the one hundred and ninety-fourth Olympiad: from the building of the city of Rome, the year seven hundred and fifty-two: in the forty-second year of the reign of Octavian Augustus: the whole world being in peace: in the sixth age of the world: Jesus Christ, the eternal God, and Son of the eternal Father, wishing to consecrate this world by his most merciful coming, being conceived of the Holy Ghost, and nine months since his conception having passed, *in Bethlehem of Juda, is born of the Virgin Mary, being made Man:* THE NATIVITY OF OUR LORD JESUS CHRIST ACCORDING TO THE FLESH!

Thus have passed before us, in succession, all the generations of the world.[1] Each of them is asked if it have seen Him whom we are expecting, and each is silent; until the name of Mary is pronounced, and then is proclaimed the Nativity of Jesus Christ, the Son of God, made Man. St. Bernard, speaking of this announcement, says: 'The voice of joy has gone

[1] On this one day alone, and on this single occasion, does the Church adopt the Septuagint chronology, according to which the birth of our Saviour took place five thousand years after the creation; whereas the Vulgate version, and the Hebrew text, place only four thousand between the two events. This is not a fitting place to explain this discrepancy of chronology; we merely allude to it as showing the liberty which the Church allows us on this question.

forth in our land, the voice of rejoicing and of salvation is in the tabernacles of the just. There has been heard a good word, a word that gives consolation, a word that is full of gladsomeness, a word worthy of all acceptance. Resound with praise, ye mountains, and all ye trees of the forests clap your hands before the face of the Lord, for He is coming. Hearken, O ye heavens, and give ear, O earth! be astounded and give praise, O all ye creatures! but thou, O man, more than all they! JESUS CHRIST, THE SON OF GOD, IS BORN IN BETHLEHEM OF JUDA! Who is there that is so hard of heart, that this word does not touch him? Could anything be told us sweeter than this? Could any news delight us like this? Was such a thing ever heard, or anything like it ever told to the world? JESUS CHRIST, THE SON OF GOD, IS BORN IN BETHLEHEM OF JUDA! O brief word of the Word abridged![1] and yet how full of heavenly beauty! The heart, charmed with the honeyed sweetness of the expression, would fain diffuse it and spread it out into more words; but no, it must be given just as it is, or you spoil it: JESUS CHRIST, THE SON OF GOD, IS BORN IN BETHLEHEM OF JUDA![2]

MASS

INTROIT

Hodie scietis, quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus. *Ps.* Domini est terra et plenitudo ejus; orbis terrarum, et universi qui habitant in eo. *V.* Gloria.

This day ye shall know that the Lord will come, and save us: and in the morning ye shall see his glory. *Ps.* The earth is the Lord's, and the fulness thereof; the world and all that dwell therein. *V.* Glory.

[1] Rom. ix. 28. [2] Second sermon for Christmas Eve.

In the Collect, the Church makes a last allusion to the coming of Jesus as our Judge at the end of the world. But after this, she can look upon her Jesus only as the Prince of peace, and as the Spouse who comes to her. Her children must imitate her confidence.

COLLECT

Deus, qui nos redemptionis nostræ annua exspectatione lætificas: præsta, ut Unigenitum tuum, quem Redemptorem læti suscipimus, venientem quoque Judicem securi videamus, Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

O God, who makest us rejoice in the yearly expectation of the feast of our redemption: grant that we who joyfully receive thy only-begotten Son as a Redeemer, may behold, without fear, the same Lord Jesus Christ coming as our Judge. Who liveth, &c.

In the Epistle, the apostle St. Paul, addressing himself to the Romans, makes known to them the dignity and holiness of the Gospel, that is, of those good tidings, which the angels are to bring to us this very night. Now, the subject of this *Gospel* is Jesus, the Son that is born unto God, of the family of David, *according to the flesh.* This Jesus comes that He may be to His Church the source of grace and apostleship. It is by these two gifts that we are still associated, after so many ages, to the joys of the great mystery of His birth in Bethlehem.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. i.

Paulus, servus Jesu Christi, vocatus apostolus, segregatus in Evangelium Dei, quod ante promiserat per prophetas suos in Scripturis sanctis, de

Lesson of the Epistle of St. Paul the Apostle to the Romans.

Ch. i.

Paul, a servant of Jesus Christ, called to be an apostle separated unto the Gospel of God, which he had promised before by his prophets in the

Filio tuo, qui factus est ei ex semine David secundum carnem, qui prædestinatus est Filius Dei in virtute, secundum Spiritum sanctificationis, ex resurrectione mortuorum Jesu Christi Domini nostri: per quem accepimus gratiam et apostolatum, ad obediendum fidei in omnibus gentibus pro nomine ejus, in quibus estis et vos vocati Jesu Christi Domini nostri.

holy Scriptures, concerning his Son, who was made to him of the seed of David according to the flesh, who was predestinated the Son of God in power, according to the spirit of sanctification by the resurrection of our Lord Jesus Christ from the dead: by whom we have received grace and apostleship for obedience to the faith in all nations for his name, among whom are you also the called of Jesus Christ our Lord.

A GRADUAL

Hodie scietis quia veniet Dominus, et salvabit nos: et mane videbitis gloriam ejus.

V. Qui regis Israël intende: qui ducis velut ovem Joseph: qui sedes super Cherubim, appare coram Ephraim, Benjamin et Manasse.

This day ye shall know that the Lord will come, and save us: and in the morning ye shall see his glory.

V. Thou who rulest Israel, hearken: thou who leadest Joseph like a sheep: thou who sittest on the Cherubim, show thyself to Ephraim, Benjamin, and Manasses.

If the vigil of Christmas fall on a Sunday, the following is added:

Alleluia, alleluia.

V. Crastina die delebitur iniquitas terræ, et regnabit super nos Salvator mundi. Alleluia.

Alleluia, alleluia.

V. To-morrow the sins of the earth shall be cancelled, and the Saviour of the world shall reign over us. Alleluia.

The Gospel of to-day's Mass is the passage which relates the trouble of St. Joseph and the visit he received from the angel. This incident, which forms one of the preludes to the birth of our Saviour, could not but enter into the liturgy for Advent; and so far, there was no suitable occasion for its insertion. The Vigil of Christmas was the right day for this

Gospel, for another reason: the angel, in speaking to St. Joseph, tells him that the name to be given to the Child of Mary is *Jesus*, which signifies that He will *save His people from their sins*.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum

Cap. i.

Quum esset desponsata Mater Jesu Maria Joseph, antequam convenirent, inventa est in utero habens de Spiritu sancto. Joseph autem vir ejus, quum esset justus, et nollet eam traducere, voluit occulte dimittere eam. Hæc autem eo cogitante, ecce angelus Domini apparuit in somnis ei, dicens: Joseph, fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum est, de Spiritu sancto est. Pariet autem Filium: et vocabis nomen ejus Jesum: ipse enim salvum faciet populum suum a peccatis eorum.

Sequel of the holy Gospel according to Matthew

Ch. i.

When Mary, the Mother of Jesus, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son: and thou shalt call his name Jesus; for he shall save his people from their sins.

OFFERTORY

Tollite portas, principes, vestras, et elevamini portæ æternales: et introibit Rex gloriæ.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of glory shall enter in.

SECRET

Da nobis, quæsumus, omnipotens Deus: ut sicut adoranda Filii tui natalitia præ-

Grant, we beseech thee, O almighty God, that as we celebrate the eve of the ado-

venimus; sic ejus munera capiamus sempiterna gaudentes. Qui tecum.

rable birth of thy Son; we may one day receive with joy his eternal rewards. Who liveth, &c.

During the Communion, the Church expresses her joy at receiving, in the Eucharistic Sacrament, Him whose flesh purifies and nourishes ours. She is strengthened by the consolation given to her by the divine Food, to wait yet a little longer for that happy moment, in which angels will come and invite her to the crib of the Messias.

COMMUNION

Revelabitur gloria Domini: et videbit omnis caro salutare Dei nostri.

The glory of the Lord shall be revealed: and all flesh shall see the salvation of our God.

POSTCOMMUNION

Da nobis, quæsumus, Domine, unigeniti Filii tui recensita Nativitate respirare: cujus cœlesti mysterio pascimur, et potamur. Per eumdem.

Grant us, we beseech thee, O Lord, relief by celebrating the birth of thy only Son, whose sacred mystery is our meat and drink. Through, &c.

The Ambrosian and Mozarabic liturgies have nothing in their Office and Mass for this vigil which we deem telling enough for insertion here. In the anthology of the Greeks there is a hymn, which will assist our devotion, and from which we take the following stanzas. It is called: The beginning of the Hours of the Nativity: Tierce, Sext, and None.

HYMN FOR THE VIGIL OF CHRISTMAS

(Taken from the Anthology of the Greeks)

Inscribebatur die quadam cum sene Joseph, tanquam ex semine David, in Bethle-

On a certain day, there was enrolled at Bethlehem, together with the old man

hem, Maria, sine semine fœtum utero gestans; advenerat pariendi tempus, et nullus erat in diversorio locus, sed pro splendido palatio spelunca Reginæ aderat.

Adimpleri nunc urget propheticum præconium mystice nuncians: Et tu Bethlehem, terra Juda, nequaquam minima es in principibus, prima adornans speluncam. Ex te enim mihi veniet dux gentium, per carnem ex puella Virgine, Christus Deus qui reget populum suum novum Israël. Demus ei omnes magnificentiam.

Iste Deus noster, præter eum non numerabitur alius, natus ex Virgine, et cum hominibus conversatus: in pauperculo jacens præsepio Filius Unigenitus mortalis apparet, et fasciis implicatur gloriæ Dominus: stella Magis indicat ut illum adorent, nosque canamus: Trinitas sancta, salva animas nostras.

Venite, fideles: divinitus extollamur, Deumque videamus ex alto in Bethlehem manifeste descendentem, et sursum mentem elevantes. pro myrrha vitæ afferamus virtutes, præordinantes cum fide natalitium introitum, et dicamus: Gloria in excelsis Deo qui trinus est, cujus erga homines manifestatur benevolentia! qui Adam redimens

Joseph, as being of the family of David, Mary, who bore in her virginal womb the divine fruit. The time of her delivery was come, and there was no place in the inn; and instead of a splendid palace for the Queen there was but a cave.

The moment has come for the accomplishment of the mystic prophecy: 'And thou Bethlehem, land of Juda, art not the least among the princes, for thou art the first to adorn the cave. For there shall come to me from thee the leader of the nations, born of a Virgin-Maid according to the flesh; it is Christ, who is God, and he shall rule his new people of Israel.' Let us all give him highest praise.

This is our God, and there is none other; he was born of a Virgin, and he conversed with men; the only-begotten Son becomes mortal, and is laid in a poor crib; the Lord of glory is wrapped in swaddling clothes; the star invites the Magi to adore him, and let us sing: O holy Trinity, save our souls!

Come, all ye faithful: let us be transported with divine enthusiasm; let us look at God coming in a visible form from on high and descending into Bethlehem; then raising up our minds, let us bring to him our virtues as the myrrh we offer him, thus preparing, with faith, for his birth among us: let us sing, Glory in the highest be to

et plasma tuum elevasti, philanthrope!

Audi, cœlum, et auribus percipe, terra: commoveantur fundamenta orbis, tremorem apprehendant terrestria; quia Deus et auctor carnis plasmatis formam induit, et qui creaturam creatrice corroboravit manu, misericordia motus videtur forma indutus. O divitiarum sapientiæ scientiæque Dei abyssus! quam inscrutabilia illius judicia, et investigabiles viæ ejus!

Venite, Christiferi populi, videamus prodigium omnem stupefaciens et cohibens cogitationem, et pie procumbentes cum fide hymnificemus. Hodie ad Bethlehem puella advenit paritura Dominum; præcurrunt angelorum chori: illamque videns Joseph sponsus ejus clamabat: Quidnam in te prodigiosum mysterium, Virgo? Et quomodo parturire debes, jugi expers juvenca?

Hodie nascitur ex Virgine qui pugillo omnem creaturam continet: panniculis sicut mortalis fasciatur qui essentia intactibilis est; Deus in

God, one in three Persons, whose good-will to man is thus made manifest! for thou, O Jesus! the Lover of man, hast redeemed Adam and restored the work of thy hands!

Hear, O ye heavens, and give ear, O earth! let the foundations of the earth be moved, and all the earth tremble: for God the maker of man has himself put on a created form, and he whose creative hand upheld his creatures, has, by mercy moved, clothed himself with a body. Oh the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgements, and how unsearchable his ways!

O come, ye Christian people! let us see the prodigy that stupefies all thought and holds it in suspense; then let us devoutly adore, and sing our hymns with hearts full of faith. This day there hath come to Bethlehem a Maid that is to give birth to God! Choirs of angels are already there! Joseph, her spouse, seeing her, has already received the answer to his question: What is this mystery which I see in thee, pure Virgin? How canst thou bring forth, that never hast borne a mother's humiliation?

This day, there is born of a Virgin, he that holds in his hand the whole creation. He whose very essence 'tis to be intangible, has become

præsepio reclinatur, qui olim in principio cœlos stabilivit; ex uberibus lacte nutritur per quem in deserto manna pluebat populo; Magos advocat Sponsus Ecclesiæ; dona illorum accipit Virginis Filius. Adoramus tuam Nativitatem, Christe; ostende nobis tuas divinas Theophanias.

mortal and is bound in swathing-bands. He who, of old, in the beginning, poised and set the heavens, is laid in a manger. He who rained down manna on his people in the desert, is fed with milk at his Mother's breast. The Spouse of the Church invites the Magi; the Son of the Virgin accepts their gifts. We adore thy Nativity, O Jesus! show unto us thy divine manifestations.

Let us contemplate our blessed Lady, and her faithful spouse Joseph, leaving the city of Jerusalem, and continuing their journey to Bethlehem, which they reach after a few hours. In obedience to the will of heaven, they immediately repair to the place where their names are to be enrolled, as the emperor's edict requires. There is entered in the public register, Joseph, a carpenter of Nazareth in Galilee. To his name, there is, doubtless, added that of Mary, spouse of the above-named Joseph. Perhaps they enter her as a young woman, in the ninth month of her pregnancy. And this is all! O Incarnate Word! Thou art not yet counted by men! Thou art upon this earth of Thine, and men set Thee down as nothing! And yet, all this excitement of the enrolment of the world is to be for nothing else but this, that Mary, Thy august Mother, may come to Bethlehem, and there give Thee birth!

O ineffable mystery! how grand is this apparent littleness! how mighty this divine weakness! But God has still lower to descend than merely coming on our earth. He goes from house to house of His people: not one will receive Him. He must go and seek a crib in the stable of poor dumb beasts. There, until such time as the angels sing to Him their hymn, and the shepherds and the Magi come with

their offerings, He will meet 'the ox that knoweth its Owner, and the ass that knoweth its Master's crib!'[1] O Saviour of men, Emmanuel, Jesus! we, too, will go to this stable of Bethlehem. Thy *new birth*, which is to-night, shall not be without loving and devoted hearts to bless it. At this very hour, Thou art knocking at the doors of Bethlehem, and who is there that will take Thee in? Thou sayest to my soul in the words of the Canticle: 'Open to me, my sister, my beloved! for my head is full of dew, and my locks of the drops of the night!'[2] Ah! sweet Jesus! Thou shalt not be refused here! I beseech Thee, enter my house. I have been watching and longing for Thee. Come, then, Lord Jesus! come![3]

[1] Is. i. 3. [2] Cant. v. 2. [3] Apoc. xxii. 20.

END OF ADVENT

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

CHRISTMAS

BOOK I

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

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CHRISTMAS

CHAPTER THE FIRST

THE HISTORY OF CHRISTMAS

WE apply the name of *Christmas* to the forty days which begin with the *Nativity of our Lord*, December 25, and end with the *Purification of the Blessed Virgin*, February 2. It is a period which forms a distinct portion of the Liturgical Year, as distinct, by its own special spirit, from every other, as are Advent, Lent, Easter, or Pentecost. One same Mystery is celebrated and kept in view during the whole forty days. Neither the Feasts of the Saints, which so abound during this Season; nor the time of Septuagesima, with its mournful Purple, which often begins before Christmastide is over, seem able to distract our Holy Mother the Church from the immense *joy* of which she received the *good tidings* from the Angels[1] on that glorious Night for which the world had been longing four thousand years. The Faithful will remember that the Liturgy commemorates this long expectation by the four penitential weeks of Advent.

The custom of celebrating the Solemnity of our Saviour's Nativity by a feast or commemoration of forty days' duration is founded on the holy Gospel itself; for it tells us that the Blessed Virgin Mary, after spending forty days in the contemplation of the Divine Fruit of her glorious Maternity, went to the Temple, there to fulfil, in most perfect humility, the ceremonies which the Law demanded of the daughters of Israel, when they became mothers.

[1] St Luke ii 10.

The Feast of Mary's Purification is, therefore, part of that of Jesus' Birth; and the custom of keeping this holy and glorious period of forty days as one continued Festival has every appearance of being a very ancient one, at least in the Roman Church. And firstly, with regard to our Saviour's Birth on December 25, we have St John Chrysostom telling us, in his Homily for this Feast, that the Western Churches had, from the very commencement of Christianity, kept it on this day. He is not satisfied with merely mentioning the tradition; he undertakes to show that it is well founded, inasmuch as the Church of Rome had every means of knowing the true day of our Saviour's Birth, since the acts of the Enrolment, taken in Judea by command of Augustus, were kept in the public archives of Rome. The holy Doctor adduces a second argument, which he founds upon the Gospel of St Luke, and he reasons thus: we know from the sacred Scriptures that it must have been *in the fast of the seventh month*[1] that the Priest Zachary had the vision in the Temple; after which Elizabeth, his wife, conceived St John the Baptist: hence it follows that the Blessed Virgin Mary having, as the Evangelist St Luke relates, received the Angel Gabriel's visit, and conceived the Saviour of the world *in the sixth month* of Elizabeth's pregnancy, that is to say, in March, the Birth of Jesus must have taken place in the month of December.

But it was not till the fourth century that the Churches of the East began to keep the Feast of our Saviour's Birth in the month of December. Up to that period they had kept it at one time on the sixth of January, thus uniting it, under the generic term of *Epiphany*, with the *Manifestation* of our Saviour made to the Magi, and in them to the Gentiles; at another time, as Clement of Alexandria tells us, they kept it on the 25th of the month *Pachon* (May 15), or on the 25th of the month *Pharmuth* (April 20). St John Chrysostom, in the

[1] Lev. xxiii 24 and following verses. The *seventh month* (or *Tisri*) corresponded to the end of our September and beginning of our October.—*Tr.*

Homily we have just cited, which he gave in 386, tells us that the Roman custom of celebrating the Birth of our Saviour on December 25 had then only been observed ten years in the Church of Antioch. It is probable that this change had been introduced in obedience to the wishes of the Apostolic See, wishes which received additional weight by the edict of the Emperors Theodosius and Valentinian, which appeared towards the close of the fourth century, and decreed that the Nativity and Epiphany of our Lord should be made two distinct Festivals. The only Church that has maintained the custom of celebrating the two mysteries on January 6 is that of Armenia; owing, no doubt, to the circumstance of that country not being under the authority of the Emperors; as also because it was withdrawn at an early period from the influence of Rome by schism and heresy.

The Feast of our Lady's Purification, with which the forty days of Christmas close, is, in the Latin Church, of very great antiquity; so ancient, indeed, as to preclude the possibility of our fixing the date of its institution. According to the unanimous opinion of Liturgists, it is the most ancient of all the Feasts of the Holy Mother of God; and as her Purification is related in the Gospel itself, they rightly infer that its anniversary was solemnized at the very commencement of Christianity. Of course, this is only to be understood of the Roman Church; for as regards the Oriental Church, we find that this Feast was not definitely fixed to February 2 until the reign of the Emperor Justinian, in the sixth century. It is true that the Eastern Christians had previously to that time a sort of commemoration of this Mystery, but it was far from being a universal custom, and it was kept a few days after the Feast of our Lord's Nativity, and not on the day itself of Mary's going up to the Temple.

But what is the characteristic of Christmas in the Latin Liturgy? It is twofold: it is *joy*, which the whole Church feels at the coming of the divine Word in the Flesh; and it is *admiration* of that glorious Virgin, who

was made the Mother of God. There is scarcely a prayer, or a rite, in the Liturgy of this glad Season, which does not imply these two grand Mysteries: an Infant-God, and a Virgin-Mother.

For example, on all Sundays and Feasts which are not *Doubles*, the Church, throughout these forty days, makes a commemoration of the *fruitful virginity*[1] of the Mother of God, by three special Prayers in the Holy Sacrifice of the Mass. She begs the *suffrage* of Mary by proclaiming her quality of *Mother of God* and her *inviolate* purity,[2] which remained in her even after she had given birth to her Son. And again the magnificent Anthem, *Alma Redemptoris*, composed by the Monk Herman Contractus, continues, up to the very day of the Purification, to be the termination of each Canonical Hour. It is by such manifestations of her love and veneration that the Church, honouring the Son in the Mother, testifies her holy joy during this season of the Liturgical Year, which we call *Christmas*.

Our readers are aware that, when Easter Sunday falls at its latest—that is, in April—the Ecclesiastical Calendar counts as many as six Sundays after the Epiphany. Christmastide (that is, the forty days between Christmas Day and the Purification) includes sometimes four out of these six Sundays; frequently only two; and sometimes only one, as in the case when Easter comes so early as to necessitate keeping Septuagesima, and even Sexagesima Sunday, in January. Still, nothing is changed, as we have already said, in the ritual observances of this joyous season, excepting only that on those two Sundays, the fore-runners of Lent, the Vestments are purple, and the *Gloria in excelsis* is omitted.

Although our holy Mother the Church honours with especial devotion the Mystery of the Divine Infancy during the whole season of Christmas; yet, she is obliged to introduce into the Liturgy of this same season passages

[1] *The Collect*, Deus qui salutis æternæ beatæ Mariæ *Virginitate fœcunda* humano generi, etc.

[2] ℣. Post partum, Virgo, *inviolata* permansisti. ℟. *Dei Genitrix*, intercede pro nobis.

from the holy Gospels which seem premature, inasmuch as they relate to the *active life* of Jesus. This is owing to there being less than six months allotted by the Calendar for the celebration of the entire work of our Redemption: in other words, Christmas and Easter are so near each other, even when Easter is as late as it can be, that Mysteries must of necessity be crowded into the interval; and this entails anticipation. And yet the Liturgy never loses sight of the Divine Babe and his incomparable Mother, and never tires in their praises, during the whole period from the Nativity to the day when Mary comes to the Temple to present her Jesus.

The Greeks, too, make frequent *commemorations* of the Maternity of Mary in their Offices of this Season: but they have a special veneration for the twelve days between Christmas Day and the Epiphany, which, in their Liturgy, are called the *Dodecameron*. During this time they observe no days of Abstinence from flesh-meat; and the Emperors of the East had, out of respect for the great Mystery, decreed that no servile work should be done, and that the Courts of Law should be closed, until after January 6.

From this outline of the history of the holy season, we can understand what is the characteristic of this second portion of the Liturgical Year, which we call *Christmas*, and which has ever been a season most dear to the Christian world. What are the *Mysteries* embodied in its Liturgy will be shown in the following chapter.

CHAPTER THE SECOND

THE MYSTERY OF CHRISTMAS

EVERYTHING is Mystery in this holy season. The Word of God, whose generation is *before the day-star*,[1] is born in time—a Child is God—a Virgin becomes a Mother, and remains a Virgin—things divine are commingled with those that are human—and the sublime, the ineffable antithesis, expressed by the Beloved Disciple in those words of his Gospel, THE WORD WAS MADE FLESH, is repeated in a thousand different ways in all the prayers of the Church;—and rightly, for it admirably embodies the whole of the great portent which unites in one Person the nature of Man and the nature of God.

The splendour of this Mystery dazzles the understanding, but it inundates the heart with joy. It is the consummation of the designs of God in time. It is the endless subject of admiration and wonder to the Angels and Saints; nay, is the source and cause of their beatitude. Let us see how the Church offers this Mystery to her children, veiled under the symbolism of her Liturgy.

The four weeks of our preparation are over—they were the image of the four thousand years which preceded the great coming—and we have reached the twenty-fifth day of the month of December, as a long-desired place of sweetest rest. But why is it that the celebration of our Saviour's Birth should be the perpetual privilege of this one fixed day; whilst the whole liturgical Cycle has, every year, to be changed and remodelled, in order to yield that ever-varying day which is to be the feast of his Resurrection—Easter Sunday?

[1] Ps. cix 3.

The question is a very natural one, and we find it proposed and answered, even so far back as the fourth century; and that, too, by St Augustine, in his celebrated Epistle *to Januarius*. The holy Doctor offers this explanation: We solemnize the day of our Saviour's Birth, in order that we may honour that Birth, which was for our salvation; but the precise day of the week, on which he was born, is void of any mystical signification. *Sunday*, on the contrary, the day of our Lord's Resurrection, is the day marked, in the Creator's designs, to express a mystery which was to be commemorated for all ages. St Isidore of Seville, and the ancient Interpreter of Sacred Rites who, for a long time, was supposed to be the learned Alcuin, have also adopted this explanation of the Bishop of Hippo; and our readers may see their words interpreted by Durandus, in his *Rationale*.

These writers, then, observe that as, according to a sacred tradition, the creation of man took place on a Friday, and our Saviour suffered death also on a Friday for the redemption of man; that as, moreover, the Resurrection of our Lord was on the third day after his death, that is, on a Sunday, which is the day on which the Light was created, as we learn from the Book of Genesis —' the two Solemnities of Jesus' Passion and Resurrection,' says St Augustine, ' do not only remind us of those divine facts; but they moreover represent and signify some other mysterious and holy thing.'[1]

And yet we are not to suppose that because the Feast of Jesus' Birth is not fixed to any particular day of the week, there is no mystery expressed by its being always on the twenty-fifth of December. For firstly we may observe, with the old Liturgists, that the Feast of Christmas is kept by turns on each of the days of the week, that thus its holiness may cleanse and rid them of the curse which Adam's sin had put upon them. But secondly, the great mystery of the twenty-fifth of December, being the Feast of our Saviour's Birth, has

[1] *Epist.* ad Januarium.

reference, not to the division of time marked out by God himself, which is called the *Week;* but to the course of that great Luminary which gives life to the world, because it gives it light and warmth. Jesus, our Saviour, *the Light of the World*,[1] was born when the night of idolatry and crime was at its darkest; and the day of his Birth, the twenty-fifth of December, is that on which the material Sun begins to gain his ascendency over the reign of gloomy night, and show to the world his triumph of brightness.

In our '*Advent*' we showed, after the Holy Fathers, that the diminution of the physical light may be considered as emblematic of those dismal times which preceded the Incarnation. We joined our prayers with those of the people of the Old Testament; and, with our holy Mother the Church, we cried out to the Divine *Orient, the Sun of Justice*, that he would deign to come and deliver us from the twofold death of body and soul. God has heard our prayers; and it is on the day of the Winter Solstice—which the Pagans of old made so much of by their fears and rejoicings—that he gives us both the increase of the natural light, and him who is the Light of our souls.

St Gregory of Nyssa, St Ambrose, St Maximus of Turin, St Leo, St Bernard, and the principal Liturgists, dwell with complacency on this profound mystery, which the Creator of the universe has willed should mark both the natural and the supernatural world. We shall find the Church also making continual allusion to it during this season of *Christmas*, as she did in that of Advent.

'On this the Day which the Lord hath made,' says St Gregory of Nyssa, 'darkness decreases, light increases, and Night is driven back again. No, brethren, it is not by chance, nor by any created will, that this natural change begins on the day when he shows himself in the brightness of his coming, which is the *spiritual* Life of the world. It is Nature revealing, under this symbol, a secret to them whose eye is quick enough to see it; to

[1] St John viii 12.

them, I mean, who are able to appreciate this circumstance of our Saviour's coming. Nature seems to me to say: Know, O Man! that under the things which I show thee Mysteries lie concealed. Hast thou not seen the night, that had grown so long, suddenly checked? Learn hence, that the black night of Sin, which had reached its height by the accumulation of every guilty device, is this day stopped in its course. Yes, from this day forward its duration shall be shortened, until at length there shall be naught but Light. Look, I pray thee, on the Sun; and see how his rays are stronger, and his position higher in the heavens: learn from that how the other Light, the Light of the Gospel, is now shedding itself over the whole earth.'[1]

'Let us, my Brethren, rejoice,' cries out St Augustine:[2] 'this day is sacred, not because of the visible sun, but because of the Birth of him who is the invisible Creator of the sun. . . . He chose this day whereon to be born, as he chose the Mother of whom to be born, and he made both the day and the Mother. The day he chose was that on which the light begins to increase, and it typifies the work of Christ, who renews our interior man day by day. For the eternal Creator having willed to be born in time, his Birthday would necessarily be in harmony with the rest of his creation.'

The same holy Father, in another sermon for the same Feast, gives us the interpretation of a mysterious expression of St John Baptist, which admirably confirms the tradition of the Church. The great Precursor said on one occasion, when speaking of Christ: *He must increase, but I must decrease.*[3] These prophetic words signify, in their literal sense, that the *Baptist's* mission was at its close, because Jesus was entering upon *his*. But they convey, as St Augustine assures us, a second meaning: 'John came into this world at the season of the year when the length of the day decreases; Jesus was born in the season when the length of the day in-

[1] Homily *On the Nativity.* [2] Sermon *On the Nativity of our Lord*, iii.
[3] St John iii 30.

creases.'[1] Thus, there is mystery both in the rising of that glorious Star, the Baptist, at the summer solstice; and in the rising of our Divine Sun in the dark season of winter.[2]

There have been men who dared to scoff at Christianity as a *superstition*, because they discovered that the ancient Pagans used to keep a feast of the sun on the winter solstice! In their shallow erudition they concluded that a Religion could not be divinely instituted, which had certain rites or customs originating in an analogy to certain phenomena of this world: in other words, these writers denied what Revelation asserts, namely, that God only created this world for the sake of his Christ and his Church. The very facts which these enemies of our holy Religion brought forward as objections to the true Faith are, to us Catholics, additional proof of its being worthy of our most devoted love.

Thus, then, have we explained the fundamental Mystery of these Forty Days of Christmas, by having shown the grand secret hidden in the choice made by God's eternal decree, that the twenty-fifth day of December should be the Birthday of God upon this earth. Let us now respectfully study another mystery: that which is involved in the *place* where this Birth happened.

This place is Bethlehem. *Out of Bethlehem*, says the Prophet, *shall he come forth that is to be the Ruler in Israel.*[3] The Jewish Priests are well aware of the prophecy, and a few days hence will tell it to Herod.[4] But why was this insignificant town chosen in preference to every other to be the birth-place of Jesus? Be attentive, Christians, to the mystery! The name of this City of David signifies *the House of Bread*: therefore

[1] Sermon *In Natali Domini*, xi.

[2] It is almost unnecessary to add that this doctrine of the Holy Fathers which is embodied in the Christmas Liturgy is not in any degree falsified by the fact that there are some parts of God's earth where Christmas falls in a season the very opposite of Winter. Our Lord selected, for the *place* of his Birth, one which made it Winter when he came upon earth; and by that selection he stamped the Mystery taught in the text on the season of darkness and cold. Our brethren in Australia, for example, will have the Mystery without the Winter, when they are keeping Christmas; or, more correctly, their faith and the Holy Liturgy will unite them with us, both in the *Winter* and the *Mystery* of the great Birth in Bethlehem.—*Translator's Note.*

[3] Mich. v 2.

[4] St Matt. ii 5.

did he, who is *the living Bread come down from heaven*,[1] choose it for his first visible home. *Our Fathers did eat manna in the desert and are dead*;[2] but lo! here is the Saviour of the world, come to give life to his creature Man by means of his own divine Flesh, which *is meat indeed*.[3] Up to this time the Creator and the creature had been separated from each other; henceforth they shall abide together in closest union. The Ark of the Covenant, containing the manna which fed but the body, is now replaced by the Ark of a New Covenant, purer and more incorruptible than the other: the incomparable Virgin Mary, who gives us Jesus, *the Bread of Angels*, the nourishment which will give us a divine transformation; for this Jesus himself has said: *He that eateth my flesh abideth in me, and I in him*.[4]

It is for this *divine transformation* that the world was in expectation for four thousand years, and for which the Church prepared herself by the four weeks of *Advent*. It has come at last, and Jesus is about to enter within us, if we will but *receive him*.[5] He asks to be united to each one of us in particular, just as he is united by his Incarnation to the whole human race; and for this end he wishes to become our *Bread*, our spiritual nourishment. His coming into the souls of men at this mystic season has no other aim than this union. He comes *not to judge the world, but that the world may be saved by him*,[6] and that all *may have life, and may have it more abundantly*.[7] This divine Lover of our souls will not be satisfied, therefore, until he have substituted himself in our place, so that we may live not we ourselves, but he in us; and in order that this mystery may be effected in a sweeter way, it is under the form of an Infant that this Beautiful Fruit of Bethlehem wishes first to enter into us, there to *grow* afterwards *in wisdom and age before God and men*.[8]

And when, having thus visited us by his grace and nourished us in his love, he shall have changed us into

[1] St John vi 41. [2] *Ibid.* vi 49. [3] *Ibid.* vi. 56. [4] *Ibid.* vi 57.
[5] *Ibid.* i 12. [6] *Ibid.* iii 17. [7] *Ibid.* x 10. [8] St Luke ii 40, 52.

himself, there shall be accomplished in us a still further mystery. Having become one in spirit and heart with Jesus, the Son of the heavenly Father, *we* shall also become sons of this same God our Father. The Beloved Disciple, speaking of this our dignity, cries out: *Behold! what manner of charity the Father hath bestowed upon us, that we should be called, and should be the Sons of God!*[1] We will not now stay to consider this immense happiness of the Christian soul, as we shall have a more fitting occasion, further on, to speak of it, and show by what means it is to be maintained and increased.

There is another subject, too, which we regret being obliged to notice only in a passing way. It is, that, from the day itself of our Saviour's Birth even to the day of our Lady's Purification, there is, in the Calendar, an extraordinary richness of Saints' Feasts, doing homage to the master feast of Bethlehem, and clustering in adoring love round the Crib of the Infant-God. To say nothing of the four great Stars which shine so brightly near our Divine Sun, from whom they borrow all their own grand beauty—St Stephen, St John the Evangelist, the Holy Innocents, and our own St Thomas of Canterbury: what other portion of the Liturgical Year is there that can show within the same number of days so brilliant a constellation? The Apostolic College contributes its two grand luminaries, St Peter and St Paul: the first in his Chair of Rome; the second in the miracle of his Conversion. The Martyr-host sends us the splendid champions of Christ, Timothy, Ignatius of Antioch, Polycarp, Vincent, and Sebastian. The radiant line of Roman Pontiffs lends us four of its glorious links, named Sylvester, Telesphorus, Hyginus and Marcellus. The sublime school of holy Doctors offers us Hilary, John Chrysostom, and Ildephonsus; and in their company stands a fourth Bishop—the amiable Francis de Sales. The Confessor-kingdom is represented by Paul the Hermit, Anthony the conqueror of Satan, Maurus the Apostle of the Cloister, Peter Nolasco the

[1] 1 St John iii 1.

deliverer of captives, and Raymond of Pennafort, the oracle of Canon Law and guide of the consciences of men. The army of defenders of the Church deputes the pious King Canute, who died in defence of our Holy Mother, and Charlemagne, who loved to sign himself 'the humble champion of the Church.' The choir of holy Virgins gives us the sweet Agnes, the generous Emerentiana, the invincible Martina. And lastly, from the saintly ranks which stand below the Virgins—the holy Widows—we have Paula, the enthusiastic lover of Jesus' Crib. Truly, our Christmastide is a glorious festive season! What magnificence in its Calendar! What a banquet for us in its Liturgy!

A word upon the symbolism of the colours used by the Church during this season. *White* is her Christmas Vestment; and she employs this colour at every service from Christmas Day to the Octave of the Epiphany. To honour her two Martyrs, Stephen and Thomas of Canterbury, she vests in *red;* and to condole with Rachel wailing her murdered Innocents, she puts on *purple:* but these are the only exceptions. On every other day of the twenty she expresses, by her white Robes, the gladness to which the Angels invited the world, the beauty of our Divine Sun that has risen in Bethlehem, the spotless purity of the Virgin-Mother, and the clean-heartedness which they should have who come to worship at the mystic Crib.

During the remaining twenty days, the Church vests in accordance with the Feast she keeps; she varies the colour so as to harmonize either with the red Roses which wreathe a Martyr, or with the white Amaranths which grace her Bishops and her Confessors, or again, with the spotless Lilies which crown her Virgins. On the Sundays which come during this time—unless there occur a Feast requiring red or white or, unless Septuagesima has begun its three mournful weeks of preparation for Lent—the colour of the Vestments is *green.* This, say the interpreters of the Liturgy, is to teach us that in the Birth of Jesus, who is the *flower of the*

fields,[1] we first received the hope of salvation, and that after the bleak winter of heathendom and the Synagogue, there opened the verdant spring-time of grace.

With this we must close our mystical interpretation of those rites which belong to *Christmas* in general. Our readers will have observed that there are many other sacred and symbolical usages, to which we have not even alluded; but as the mysteries to which they belong are peculiar to certain days, and are not, so to speak, *common* to this portion of the Liturgical Year, we intend to treat fully of them all, as we meet with them on their proper Feasts.

[1] Cant. i 11.

CHAPTER THE THIRD

PRACTICE DURING CHRISTMAS

THE time has now come for the faithful soul to reap the fruit of the efforts she made during the penitential weeks of Advent to prepare a dwelling-place for the Son of God, who desires to be born within her. The *Nuptials of the Lamb are come, and his Spouse hath prepared herself.*[1] Now the Spouse is the Church; the Spouse is also every faithful soul. Our Lord gives his whole self to the whole flock, and to each sheep of the flock with as much love as though he loved but that one. What garments shall we put on, to go and meet the Bridegroom? Where shall we find the pearls and jewels wherewith to deck our soul for this happy meeting? Our holy Mother the Church will tell us all this in her Liturgy. Our best plan for spending Christmas is, undoubtedly, to keep close to her, and do what she does; for she is most dear to God, and being our Mother, we ought to obey all her injunctions.

But, before we speak of the mystic Coming of the Incarnate Word into our souls; before we tell the secrets of that sublime familiarity between the Creator and the Creature; let us, first, learn from the Church the duties which human nature and each of our souls owes to the Divine Infant, whom the Heavens have at length given to us as the refreshing *Dew* we asked them to *rain down* upon our earth. During Advent, we united with the Saints of the Old Law, in praying for the coming of the Messias, our Redeemer; now that he is come, let us consider what is the homage we must pay him.

The Church offers to the Infant-God, during this holy season, the tribute of her profound adoration, the

[1] Apoc. xix 7.

enthusiasm of her exceeding joy, the return of her unbounded gratitude, and the fondness of her intense love. These four offerings, *adoration*, *joy*, *gratitude*, and *love*, must be also those of every Christian to his Jesus, his Emmanuel, the Babe of Bethlehem. The prayers of the Liturgy will express all four sentiments in a way that no other Devotions could do. But, the better to appropriate to ourselves these admirable formulas of the Church, let us understand thoroughly the nature of each of these four sentiments.

The first of our duties at our Saviour's Crib is *Adoration*. Adoration is Religion's first act; but there is something in the Mystery of our Lord's Birth which seems to make this duty doubly necessary. In heaven the Angels veil their faces, and prostrate themselves before the throne of Jehovah; the Four-and-Twenty Elders are for ever *casting their crowns before the throne*[1] of the Lamb; what, then, shall we do—we who are sinners, and unworthy members of the Tribe of the Redeemer—now that this same great God shows himself to us, humbled for our sakes, and stript of all his glory? now that the duties of the creature to his Creator are fulfilled by the Creator himself? now that the eternal God bows down not only before the Sovereign Majesty of the Godhead, but even before sinful man, his creature?

Let us endeavour to make, by our profound adorations, some return to the God who thus humbles himself for us; let us thus give him back some little of that whereof he has deprived himself out of love for us, and in obedience to the will of his Father. It is incumbent on us to emulate, as far as possible, the sentiments of the Angels in heaven, and never to approach the Divine Infant without bringing with us the incense of our soul's adoration, the protestation of our own extreme unworthiness, and lastly, the homage of our whole being. All this is due to the infinite Majesty of the Babe of Bethlehem, who is the more worthy of every tribute we can pay him, because he has made himself thus little for

[1] Apoc. iv 10.

our sakes. Unhappy we, if the apparent weakness of the Divine Child, or the familiarity wherewith he is ready to caress us, should make us negligent in this our first duty, or forget what he is, and what we are!

The example of his Blessed Mother will teach us to be thus humble. Mary was humble in the presence of her God, even before she became his Mother; but, once his Mother, she comported herself before him who was her God and her Child with greater humility than ever. We too, poor sinners, sinners so long and so often, we must adore with all the power of our soul him who has come down so low: we must study to find out how by our self-humiliation to make him amends for this Crib, these swathing-bands, this eclipse of his glory. And yet all our humiliations will never bring us so low as that we shall be on a level with his lowliness. No; only God could reach the humiliations of God.

But our Mother, the Church, does not only offer to the Infant God the tribute of her profound *adoration*. The mystery of Emmanuel, that is, of *God with us*, is to her a source of singular *joy*. Look at her sublime Canticles for this holy Season, and you will find the two sentiments admirably blended—her deep reverence for her God, and her glad joy at his Birth. Joy! did not the very Angels come down and urge her to it? She therefore studies to imitate the blithe Shepherds, who ran for joy to Bethlehem,[1] and the glad Magi, who were well-nigh out of themselves with delight when, on quitting Jerusalem, the star again appeared and led them to the Cave *where the Child was*.[2] Joy at Christmas is a Christian instinct, which originated those many *Carols*, which, like so many other beautiful traditions of the ages of Faith, are unfortunately dying out amongst us; but which Rome still encourages, gladly welcoming each year those rude musicians, the *Pifferari*, who come down from the Apennines, and make the streets of the Eternal City re-echo with their shrill melodies.

Come, then, faithful Children of the Church, let us

[1] St Luke ii 16. [2] St Matt. ii 10.

take our share in her joy! This is not the season for sighing or for weeping. *For unto us a Child is born!*[1] He for whom we have been so long waiting is come; and he is come to *dwell among us*.[2] Great, indeed, and long was our suspense; so much the more let us love our possessing him. The day will too soon come when this Child, *now born to us*, will be the *Man of Sorrows*,[3] and then we will compassionate him; but at present we must rejoice and be glad at his coming and sing round his Crib with the Angels. Heaven sends us a present of its own joy: we need joy, and forty days are not too many for us to get it well into our hearts. The Scripture tells us that *a secure mind is like a continual feast*,[4] and a secure mind can only be where there is *peace*; now it is *Peace* which these blessed days bring to the *earth*; *Peace*, say the Angels, *to men of good will!*

Intimately and inseparably united with this exquisite mystic joy is the sentiment of *gratitude*. *Gratitude* is indeed due to him who, neither deterred by our unworthiness nor restrained by the infinite respect which becomes his sovereign Majesty, deigned to be born of his own creature, and have a stable for his birth-place. Oh! how vehemently must he not have desired to advance the work of our salvation, to remove everything which could make us afraid of approaching him, and to encourage us, by his own example, to return, by the path of humility, to the heaven we had strayed from by pride!

Gratefully, therefore, let us receive the precious gift —this Divine Babe, our Deliverer. He is the Only-Begotten Son of the Father, that Father *who hath so loved the world as to give his only Son*.[5] He, the Son, unreservedly ratifies his Father's will, and comes to *offer* himself *because it is his own will*.[6] *How*, as the Apostle expresses it, *hath not the Father with him given us all things?*[7] O gift inestimable! How shall we be able to repay it by suitable gratitude, we who are so

[1] Isa. ix 6. [2] St John i 14. [3] Isa. liii 3. [4] Prov. xv 15.
[5] St John iii 16. [6] Isa. liii 7. [7] Rom. viii 32.

poor as not to know how to appreciate it? God alone, and the Divine Infant in his Crib, know the value of the mystery of Bethlehem, which is given to us.

Shall our debt, then, never be paid? Not so: we can pay it by *love*, which, though finite, gives itself without measure, and may grow for ever in intensity. For this reason, the Church, after she has offered her adorations and hymns and gratitude, to her Infant Saviour, gives him also her tenderest *Love*. She says to him: '*How beautiful art thou, my Beloved One, and how comely!*[1] How sweet to me is thy rising, O Divine Sun of Justice! How my heart glows in the warmth of thy beams! Nay, dearest Jesus, the means thou usest for gaining me over to thyself are irresistible—the feebleness and humility of a Child!' Thus do all her words end in *love*; and her *adoration*, *praise*, and *thanksgiving*, when she expresses them in her Canticles, are transformed into *love*.

Christians! let us imitate our Mother, and give our hearts to our Emmanuel. The Shepherds offer him their simple gifts, the Magi bring him their rich presents, and no one must appear before the Divine Infant without something worthy his acceptance. Know, then, that nothing will please him, but that which he came to seek —our *love*. It was for this that he came down from heaven. Hard indeed is that heart which can say, *He shall not have my love!*

These, then, are the duties we owe to our Divine Master in this his first *Coming*, which, as St Bernard says, is *in the flesh and in weakness*, and is for the salvation, not for the judgement, of the world.

As regards that other *Coming*, which is to be in majesty and power on the Last Day, we have meditated upon it during Advent. The fear of the *Wrath to come* should have roused our souls from their lethargy, and have prepared them, by humility of heart, to receive the visit of Jesus in that secret *Coming* which he makes to the soul of man. It is the ineffable mystery of this *intermediate* Coming that we are now going to explain.

[1] Cant. i 15.

We have shown elsewhere how the time of *Advent* belongs to that period of the spiritual life which is called, in Mystic Theology, *the Purgative Life*, during which the soul cleanses herself from sin and the occasions of sin, by the fear of God's judgements, and by combating against evil concupiscence. We are taking it for granted that every faithful soul has journeyed through these rugged paths, which must be gone through before she could be admitted to the Feast to which the Church invites all mankind, saying to them, on the Saturday of the Second Week of Advent, these words of the Prophet Isaias: *Lo! this is our God: we have waited for him, and he will save us. We have patiently waited for him, and we shall rejoice and be joyful in his Salvation!*[1] As *in the house of our heavenly Father there are many mansions*,[2] so likewise, on the grand Solemnity of Christmas, when those words of Isaias are realized, the Church sees, amongst the countless throng who receive the Bread of Life, a great variety of sentiments and dispositions. Some were dead, and the graces given during the holy Season of Advent have restored them to life: others, whose spritual life had long been healthy, have so spent their Advent that its holy exercises have redoubled their love of their Lord, and their entrance into Bethlehem has been to them a renewal of their soul's life.

Now every soul that has been admitted to Bethlehem, that is to say, into the *House of Bread*, and has been united with him who is the *Light of the World*—that soul no longer walks in darkness. The mystery of Christmas is one of Illumination; and the grace it produces in the soul that corresponds with it, places her in the second *stage* of the Mystic Life, which is called the *Illuminative Life*. Henceforward, then, we need no longer weary ourselves watching for our Saviour's arrival; he has come, he has shone upon us, and we are resolved to keep up the light, nay, to cherish its growth within us, in proportion as the Liturgical Year unfolds its succes-

[1] Isa. xxv 9. [2] St John xiv 2.

sive seasons of mysteries and graces. God grant that we may reflect in our souls the Church's progressive development of this divine Light; and be led by its brightness to that *Union* which crowns both the year of the Church, and the faithful soul which has spent the year under the Church's guidance!

But, in the mystery of Christmastide, this Light is given to us, so to speak, softened down; our weakness required that it should be so. It is indeed the Divine Word, the Wisdom of the Father, that we are invited to know and imitate; but this Word, this Wisdom, are shown us under the appearance of *a Child*. Let nothing keep us from approaching him. We might fear were he seated on a throne in his palace; but he is lying on a crib in a stable! Were it the time of his Fatigues, his Bloody Sweat, his Cross, his Burial, or even of his Glory and his Victory, we might say we had not courage enough: but what courage is needed to go near him in Bethlehem, where all is sweetness and silence, and a simple Little Babe! *Come to him*, says the Psalmist, *and be enlightened!*[1]

Where shall we find an interpreter of the twofold mystery which is wrought at this holy season—the mystery of the Infancy of Jesus in the soul of man, and the mystery of the infancy of man's soul in his Jesus? None of the Holy Fathers has so admirably spoken upon it as St Leo: let us listen to his grand words.

'Although that Childhood, which the majesty of the Son of God did not disdain to assume, has developed, by growth of age, into the fulness of the perfect man, and, the triumph of his Passion and Resurrection having been achieved, all the humiliations he submitted to for our sakes are passed; nevertheless, the Feast we are now keeping brings back to us the sacred Birth of the Virgin Mary's Child, Jesus our Lord. So that whilst adoring *his* Birth, we are, in truth, celebrating *our own* commencement of life; for the Generation of Christ is the origin of the Christian people, and the Birth Day of him that is our Head is the Birth Day of us that are his

[1] Ps. xxxiii 6.

Body. It is true, that each Christian has his own rank, and the children of the Church are born each in their respective times; yet the whole mass of the Faithful, once having been regenerated in the font of Baptism, are born, on this Day of Christmas, together with Christ; just as they are crucified together with *him* in his Passion, and have risen together with *his* Resurrection, and in *his* Ascension are placed at the right hand of the Father. For every believer, no matter in what part of the world he may be living, is born again in Christ; his birth according to nature is not taken into account; he becomes a new man by his second birth; neither is he any longer called of the family of his father in the flesh, but of the family of our Redeemer, who unto this was made a Son of Man, that we might become the Sons of God.'[1]

Yes, this is the Mystery achieved in us by the holy Season of Christmas! It is expressed in those words of the passage from St John's Gospel which the Church has chosen for the third Mass of the great Feast: *As many as received him, he gave them power to be made the Sons of God, to them that believe in his name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*[2] So that all they who, having purified their souls, freed themselves from the slavery of *flesh* and *blood*, and renounced everything which is of *man*, inasmuch as *man* means *sinner*, wish now to open their hearts to the Divine Word, that is, to the LIGHT *which shineth in darkness*, which *darkness did not comprehend*,[3] these, I say, are born with Jesus; they are born *of God*; they begin a new life, as did the Son of God himself in this mystery of his Birth in Bethlehem.

How beautiful are these first beginnings of the Christian Life! How great is the glory of Bethlehem, that is, of our holy Mother the Church, the true *House of Bread!* for in her midst there is produced, during these days of Christmas, and everywhere throughout the world, a countless number of *sons of God*. Oh! the

[1] Sixth Sermon *On the Nativity of our Lord*, Ch. 2.
[2] St John i 12. [3] *Ibid.* i. 5.

unceasing vitality of our mysteries! As *the Lamb, who was slain from the beginning of the world*,[1] sacrifices himself without ceasing, ever since his real sacrifice; so also, once born of the Holy Virgin his Mother, he makes it a part of his glory to be ceaselessly born in the souls of men. We are not, therefore, to think for a moment that the dignity of Mary's divine Maternity is lessened, or that *our* souls enjoy the same grand honour which was granted to her: far from that, 'let us,' as Venerable Bede says, 'raise our voice from amid the crowd, as did the woman in the Gospel, and say to our Saviour, with the Catholic Church, of which that woman was the type: *Blessed is the Womb that bore thee, and the Breasts that gave thee suck!*'[2] Mary's prerogative is indeed incommunicable, and it makes her the Mother of God, and the Mother of men. But we must also remember the answer made by our Saviour to the woman, who spoke those words: *Yea rather*, said Jesus, *blessed are they who hear the word of God, and keep it*;[3] 'hereby declaring,' continues Venerable Bede, 'that not only is she blessed, who merited to conceive in the flesh the Word of God, but they also who endeavour to conceive this same Word spiritually, by the hearing of faith, and to give him birth and nourish him by *keeping* and doing what is good, either in their own or their neighbour's heart. For the Mother of God herself was *Blessed* in that she was made, for a time, the minister to the wants of the Incarnate Word; but much *more Blessed* was she, in that she was and ever will be the *keeper* and doer of the love due to that same her Son.'

Is it not this same truth which our Lord teaches us on that other occasion, where he says: *Whosoever shall do the will of my Father that is in heaven, he is my brother and sister and mother?*[4] And why was the Angel sent to Mary in preference to all the rest of the daughters of Israel, but because she had already conceived the Divine Word in her heart by the vehemence of her un-

[1] Apoc. xiii 8.
[2] St Luke xi 28.
[3] Commentary on St Luke, Bk. 4, Ch. 49.
[4] St Matt. xii 50.

divided love, the greatness of her profound humility and the incomparable merit of her virginity? Why again, is this *Blessed among women* holy above all creatures, but because, having once conceived and brought forth a Son of God, she continues for ever his *Mother*, by her fidelity in doing the will of the heavenly Father, by her love for the uncreated light of the Divine Word, and by her union as Spouse with the Spirit of sanctification?

But no member of the human race is excluded from the honour of imitating Mary, though at a humble distance, in this her spiritual Maternity: for, by that real birth which she gave him in Bethlehem, which we are now celebrating, and which initiated the world into the mysteries of God, this ever Blessed Mother of Jesus has shown us how we may bear the resemblance of her own grand prerogative. We ought to have *prepared the way of the Lord*[1] during the weeks of Advent; and if so, our hearts have conceived him: therefore now our good works must bring him forth, that thus our heavenly Father, seeing not us ourselves, but his own Son Jesus now living within us, may say of each of us, in his mercy, what he heretofore said in very truth of the Incarnate Word: *This is my beloved Son, in whom I am well pleased.*[2]

Let us give ear to the words of the Seraphic St Bonaventure, who in one of his sermons for Christmas Day thus explains the mystery of the birth of Jesus in the soul of man: 'This happy birth happens when the soul, prepared by long thought and reflection, passes at length to action; when the flesh being made subject to the spirit, good works are produced in due time: then do interior peace and joy return to the soul. In this birth there is neither travail nor pain nor fear; everything is admiration and delight and glory. If then, O devout soul! thou art desirous for this birth, imagine thyself to be like Mary. *Mary* signifies *bitterness*; bitterly bewail thy sins: it signifies *illuminatrix*, be thou illumined by thy virtues: and lastly, it signifies

[1] St Matt. iii 3; Isa. xl 3. [2] St Matt. iii 17.

Mistress; learn how to be mistress and controller of thy evil passions. Then will Christ be born of thee, and oh! with what happiness to thyself! For it is then that the soul tastes and sees how sweet is her Lord Jesus. She experiences this sweetness when, in holy meditation, she nourishes this Divine Infant; when she covers him with her tears; when she clothes him with her holy longings; when she presses him to her heart in the embrace of holy tenderness; when, in a word, she cherishes him in the warmth of her glowing love. O happy Crib of Bethlehem! in thee I find the King of glory: but happier still than thou, the pious soul which holds within itself him whom thou couldst hold but corporally!'

Now that we may pass on from this spiritual conception to the birth of our Lord Jesus; in other words, that we may pass from *Advent* to *Christmas*, we must unceasingly keep the eyes of our soul on him who wishes to be born within us, and in whom the world is born to a new life. Our study and ambition should be, how best to become like Jesus, by imitating him; for, though the imitation must needs be imperfect, yet we know from the Apostle that our heavenly Father himself gives this as the sign of the elect—that they are made like to the *image of his Son.*[1]

Let us, therefore, hearken to the invitation of the Angels, and *go over to Bethlehem.*[2] We know what *sign* will be given to us of our Jesus—*a Child wrapped in swaddling-clothes, and laid in a crib.*[3] So that you, O Christians! must become *children;* you must not disdain to be tied in the *bonds* of a spiritual childhood; you must come down from your proud spirit, and meet your Saviour who has come down from heaven, and with him hide yourselves in the humility of the *crib.* Thus will you begin, with him, a new life. Thus will the *Light that goeth forwards and increaseth even to perfect day,*[4] illumine your *path* the whole remaining length of your journey. Thus the sight of God which leaves room for faith, which you receive at Bethlehem, will merit

[1] Rom. viii 29. [2] St Luke ii 15. [3] *Ibid.* ii 12. [4] Prov. iv 18.

for you the face-to-face vision on Thabor, and prepare you for the blissful UNION, which is not merely *Light*, but the *plenitude* and *repose* of Love.

So far we have been speaking only of the living members of the Church, whether they began the life of grace during the holy Season of Advent, or were already living in the grace of the Holy Ghost when the ecclesiastical year commenced, and spent their Advent in preparing to be born with Jesus to a new year of higher perfection. But how shall we overlook those of our Brethren who are dead in sin; and so dead, that neither the coming of their Emmanuel, nor the example of the Christians throughout the universal Church earnestly preparing for that coming, could rouse them? No, we cannot forget them: we love them, and come to tell them (for even now they may yield to grace, and live), that *there hath appeared the goodness and kindness of God our Saviour*.[1] If this volume of ours should perchance fall into the hands of any of those who have not yielded to the solicitations of grace, which press them to be converted to the sweet Babe of Bethlehem, their Lord and their God; who, instead of spending the weeks of Advent in preparing to receive him at Christmas, lived them out, as they began them, in indifference and in sin: we shall, perhaps, be helping them to a knowledge of the grievousness of their state, by reminding them of the ancient discipline of the Church, which obliged all the Faithful, *under pain of being considered as no longer Catholics*, to receive Holy Communion on Christmas Day, as well as on Easter and Whit Sundays. We find a formal decree of this obligation given in the fifteenth Canon of the Council of Agatha (Agde) held in 506. We would also ask these poor sinners to reflect on the joy the Church feels at seeing, throughout the whole world, the immense number of her children, who still, in spite of the general decay of piety, keep the Feast of the birth of the Divine Lamb, by the sacramental participation of his Body and Blood.

[1] Tit. iii 4.

Sinners! take courage; this Feast of Christmas is one of grace and mercy, on which all, both just and sinners, meet in the fellowship of the same glad Mystery. The heavenly Father has resolved to honour the Birthday of his Son, by granting pardon to all save those who obstinately refuse it. Oh! how worthy is the Coming of our dear Emmanuel to be honoured by this divine amnesty!

Nor is it we that give this invitation; it is the Church herself. Yes, it is she that with divine authority invites you to begin the work of your new life on this day whereon the Son of God begins the career of his human life. That we may the more worthily convey to you this her invitation, we will borrow the words of a great and saintly Bishop of the Middle Ages, the pious Rabanus Maurus, who, in a homily on the Nativity of our Lord, encourages sinners to come and take their place, side by side with the just, in the stable of Bethlehem, where even the ox and the ass recognize their Master in the Babe who lies there.

'I beseech you, dearly beloved Brethren, that you receive with fervent hearts the words our Lord speaks to you through me on this most sweet Feast, on which even infidels and sinners are touched with compunction; on which the wicked man is moved to mercy, the contrite heart hopes for pardon, the exile despairs not of returning to his country, and the sick man longs for his cure; on which is born the Lamb who taketh away the sins of the world, that is, Christ our Saviour. On such a Birthday, he that has a good conscience rejoices more than usual; and he whose conscience is guilty fears with a more useful fear. . . . Yes, it is a sweet Feast, bringing true sweetness and forgiveness to all true penitents. My little children, I promise you without hesitation that every one who, on this day, shall repent from his heart, and return not to the vomit of his sins, shall obtain all whatsoever he shall ask; let him only ask with a firm faith, and not return to sinful pleasures.

'On this day are taken away the sins of the entire

world: why needs the sinner despair? . . . On this day of our Lord's Birth let us, dearest Brethren, offer our promises to this Jesus, and keep them, as it is written: *Vow ye, and pay to the Lord your God.*[1] Let *us* make our promises with confidence and love; *he* will enable us to keep them. . . . And when I speak of promises, I would not have anyone think that I mean the promise of fleeting and earthly goods. No—I mean, that each of us should offer what our Saviour redeemed, namely, our soul. "But how," someone will say, "how shall we offer our souls to him, to whom they already belong?" I answer: by leading holy lives, by chaste thoughts, by fruitful works, by turning away from evil, by following that which is good, by loving God, by loving our neighbour, by showing mercy (for we ourselves were in need of it, before we were redeemed), by forgiving them that sin against us (for we ourselves were once in sin), by trampling on pride, since it was by pride that our first parent was deceived and fell.'[2]

It is thus our affectionate Mother the Church invites sinners to the Feast of the Divine Lamb; nor is she satisfied until her *House be filled.*[3] The grace of a *New Birth*, given her by the Sun of Justice, fills this Spouse of Jesus with joy. A new year has begun for her, and, like all that have preceded it, it is to be rich in flower and fruit. She renews her youth as that of an eagle. She is about to unfold another Cycle, or Year, of her mysteries, and to pour forth upon her faithful children the graces of which God has made the Cycle to be the instrument. In this season of Christmas, we have the first-fruits of these graces offered to us; they are the knowledge and the love of our Infant God: let us accept them with attentive hearts, that so we may merit to *advance*, with our Jesus, *in wisdom and age and grace before God and men.*[4] The Christmas Mystery is the gate of all the others of the rest of the year; but it is a gate

[1] Ps. lxxv 12.
[2] Fourth Homliy *On the Nativity of our Lord Jesus Christ.*
[3] St Luke x 2 [4] *Ibid.* ii 52.

which we may all enter, for, though most heavenly, yet it touches earth; since, as St Augustine beautifully remarks in one of his sermons for Christmas:[1] 'We cannot as yet contemplate the splendour of him who was *begotten* of the Father *before the Day Star*;[2] let us, then, visit him who was born of the Virgin in the night-hour. We cannot understand how *his Name continueth before the sun*,[3] let us, then, confess that he hath set *his tabernacle* in her that is purer than *the sun*.[4] We cannot as yet see the Only-Begotten Son dwelling in the Father's Bosom; let us, then, think on the *Bridegroom that cometh out of his bridechamber*.[5] We are not yet ready for the banquet of our heavenly Father; let us, then, keep to *the Crib* of Jesus, *our Master*.'[6]

[1] Eleventh Sermon *On the Nativity of our Lord.* [2] Ps. cix 3.
[3] *Ibid.* lxxi 17. [4] *Ibid.* xviii 6. [5] *Ibid.* [6] Isa. i 3.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR CHRISTMAS

DURING Christmas, the Christian, on waking in the morning, should unite himself with the Church, who in her Office of Matins for Christmas Day thus invites the faithful to come and adore the Messias:

Christus natus est nobis; venite, adoremus !	Christ is born unto us; come, let us adore him !

He should profoundly adore this dear King, who has rendered himself so accessible to his creatures; and in this disposition of loving reverence, he should perform the first acts of religion, both interior and exterior, wherewith he begins the day. The time for Morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:

MORNING PRAYERS

First, praise and adoration of the Most Holy Trinity:

℣. Benedicamus Patrem et Filium, cum Sancto Spiritu:	℣. Let us bless the Father, and the Son, and the Holy Ghost.
℟. Laudemus et superexaltemus eum in sæcula.	℟. Let us praise him and extol him above all for ever.
℣. Gloria Patri et Filio, et Spiritui Sancto;	℣. Glory be to the Father, and to the Son, and to the Holy Ghost.
℟. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.	℟. As it was in the beginning, is now, and ever shall be world without end. Amen.

Then praise to our Lord and Saviour, Jesus Christ:

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per Crucem tuam redemisti mundum.

℣. We adore thee, O Christ, and we bless thee.
℟. Because by thy Cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O Holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, you will recite the Lord's Prayer, asking of God, the Father of our Lord Jesus Christ, to grant that *his holy Name may be glorified* on earth, now that he has blessed it by sending it his Son, over whose Crib the Angels sang: *Glory be to God in the highest!* This divine Messias is come to establish *the Kingdom of God* on earth: he is come to *do the will* of his Father, and to teach us to do it here *on earth as it is done in heaven.* Let us reverently share in these divine intentions. Let us also ask with all instance that we may be granted to partake of that heavenly *Bread* which is now born to us in Bethlehem.

THE LORD'S PRAYER

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

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

Then address our Blessed Lady, using the words of the Angelical Salutation. It is now that she is *Blessed among all women:* her virginal womb has yielded the

divine *Fruit* of which the world was in expectation: every creature should proclaim her to be the *Mother* of God.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail Mary, full of grace; the Lord is with thee: *blessed art thou among women*, and blessed *is the fruit of thy womb*, Jesus.

Holy Mary, *Mother of God*, pray for us sinners, now and at the hour of our death. Amen.

After this, recite the Symbol of Faith; and as you pronounce the words, *Born of the Virgin Mary*, dwell on them with a special attention, adoring the Saviour who has deigned to come down from heaven and be born in a stable.

THE APOSTLES' CREED

Credo in Deum Patrem omnipotentem creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, *born of the Virgin Mary;* suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he arose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost: the Holy Catholic Church; the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

After having thus made the Profession of your Faith, excite within yourself sentiments of penance and com-

punction, by the remembrance of the sins you have committed, and of lively gratitude to the Lamb of God, who is come that he may wash away our sins by his Blood, and give us to partake of his divinity. For this end, make use of the following words of the Church, as the fittest way of celebrating these ineffable mysteries, the remembrance of which will keep up within your hearts a sorrow for having offended so merciful a God:

ANTIPHONS FOR CHRISTMAS

ANT. O admirabile commercium! Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam deitatem.

ANT. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

ANT. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit dicens: Ecce Agnus Dei; ecce qui tollit peccata mundi. Alleluia.

ANT. O admirable Interchange! The Creator of mankind, assuming a living Body, deigned to be born of a Virgin; and becoming Man without man's aid, bestowed on us his divinity.

ANT. When thou wast born ineffably of the Virgin, the Scriptures were fulfilled. As dew upon Gedeon's fleece, thou camest down to save mankind. O Lord our God! we praise thee.

ANT. Lo! Mary hath brought forth a Saviour unto us, whom John seeing exclaimed: Behold the Lamb of God! Behold him that taketh away the sins of the world. Alleluia.

Here make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most griev-

beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

ous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to our Lord God for me.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

May Almighty God have mercy on us, and our sins being forgiven, bring us to life everlasting. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper time for making your meditation, as no doubt you practise this holy exercise. During Christmas, our meditation should turn principally upon the Birth of Jesus Christ in our souls. At this period of the Liturgical Year, we must return to the very basis of our spiritual life, and yield, with childlike docility, to the inspirations of the Holy Ghost. The object of our contemplation, as well as the source of our confidence, is Jesus, the Incarnate Word, swathed in the bands of infancy, laid in his Crib, presented in the Temple, and fleeing into Egypt. His love for us has induced him to subject himself to these weaknesses of childhood, in order that even *we* may imitate our God! St Luke tells us that his Blessed Mother *kept* all these mysteries in her heart, and *pondered* them:[1] let us follow her sweet example, and feed our souls with the heavenly Manna. Let the rays of this hidden but penetrating Light illumine us. If we would follow Jesus to Thabor, let us begin to follow him in the way he now shows us—of a Child's simplicity and humility. The higher the architect wishes to carry up the building, the deeper does he sink the foundations. Jesus humbles himself so profoundly, because the work he has undertaken is to go up even to the highest heavens. As his members,

[1] St Luke i 19, 51.

we must go with him; we must bear him company, now in his humble Crib, and later on his Cross, if we would be associated with him when the day of his triumph comes, and he is seated at the right hand of his Father.

The next part of your Morning Prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must always be preferred to all others:

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

OREMUS

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well; and say thrice:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.

OREMUS

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex cœli et terræ, hodie corda et corpora nostra, sensus, sermones et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in æternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world! we may be fenced and freed from all evils. Who livest and reignest for ever and ever. Amen.

After this, uniting yourself with the Church, who celebrates with holy enthusiasm the rising of the Sun of Justice, by whose Light she does the works which render her agreeable to this her divine Spouse, say together with her:

℣. Verbum caro factum est. Alleluia!
℟. Et habitavit in nobis. Alleluia!

℣. The Word was made Flesh. Alleluia!
℟. And dwelt among us. Alleluia!

OREMUS

Da nobis, quæsumus, omnipotens Deus, ut qui nova incarnati Verbi tui luce perfundimur; hoc in nostro resplendeat opere quod per fidem fulget in mente. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY

Grant, we beseech thee, O Almighty God, that as we are enlightened by the new light of thy Word made Flesh, we may show in our actions the effects of that faith that shineth in our minds. Through the same Jesus Christ our Lord. Amen.

During the day, you will do well to use the instructions and prayers which you will find in this volume for each day of the Season, both for the Proper of the Time and the Proper of the Saints. In the evening you may use the following prayers:

NIGHT PRAYERS

After having made the sign of the Cross, begin by adoring and praising the Son of God made flesh, and dwelling amongst us his creatures for our salvation. For this end you may recite the following stanzas of one of the Hymns sung by the Church during Christmas:

HYMN

Jesu, Redemptor omnium,
Quem lucis ante originem
Parem paternæ gloriæ
Pater supremus edidit;

Tu lumen et splendor Patris,
Tu spes perennis omnium;
Intende quas fundunt preces
Tui per orbem servuli.

Memento, rerum conditor,
Nostri quod olim corporis
Sacrata ab alvo Virginis
Nascendo formam sumpseris.
Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu
In sempiterna sæcula.
Amen.

O Jesu! Redeemer of mankind! born before the light was made, and born of the Eternal Father, equal to him in infinite glory;

O thou the Light and brightness of the Father! O thou the everlasting hope of all men! hear the prayers offered thee by thy servants throughout the world.

Be mindful, O Creator of all things! that heretofore thou didst assume a Body like unto ours, and wast born from the sacred womb of a Virgin.

Glory be to thee, O Jesus, who wast born of the Virgin! and to the Father and the Holy Ghost, for everlasting ages.
Amen.

After this Hymn, say the *Our Father*, the *Hail Mary*, and the *Apostles' Creed*, as in the morning.

Then make the Examination of Conscience, going over in your mind all the faults you have committed during the day; think how unworthy sin makes us of the caresses and the company of the Divine Babe; and conclude by making a firm resolution to avoid sin for the future, to do penance for it, and to avoid the occasions which would again lead you into it.

The Examination of Conscience concluded, recite the *Confiteor* (or *I confess*) with heartfelt contrition,

and then give expression to your sorrow by the following Act, which we have taken from Blessed Robert Bellarmine's Catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent for the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserve Hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the Acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict XIV has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy Catholic Apostolic Roman Church requires me to believe: I believe it, because thou hast revealed it to her, thou who art the very Truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and Death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do, with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love and desire to love my neighbour as myself.

Then say to our Blessed Lady, in honour of the ineffable dignity of her Maternity, the following Anthem:

ANTHEM TO THE BLESSED VIRGIN

Alma Redemptoris mater, quæ pervia cœli
Porta manes, et stella maris, succurre cadenti
Surgere qui curat populo: tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.

℣. Post partum, Virgo, inviolata permansisti.

℟. Dei Genitrix, intercede pro nobis.

Sweet Mother of our Redeemer, Gate whereby we enter heaven, and Star of the sea! help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his *Hail* to thee; we sinners crave thy pity.

℣. After childbirth thou didst remain most pure, O Virgin!

℟. O Mother of God, make intercession for us.

OREMUS

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Amen.

LET US PRAY

O God, who by the fruitful Virginity of Blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author of Life, our Lord Jesus Christ, thy Son. Amen.

You would do well to add the Litany of our Lady. An indulgence of three hundred days for each time it is recited has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de cœlis, Deus, miserere nobis.
Fili, Redemptor mundi, Deus, miserere nobis

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.

Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, *etc.*	Holy Mother of God, pray, *etc.*
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater boni consilii,	Mother of good counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning Star,
Salus infirmorum,	Health of the weak,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,

Regina sine labe originali concepta,
Regina Sacratissimi Rosarii,
Regina pacis,
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.
℣. Ora pro nobis, sancta Dei Genitrix.
℟. Ut digni efficiamur promissionibus Christi.

Queen conceived without original sin,
Queen of the Most Holy Rosary,
Queen of peace.
O Lamb of God, who takest away the sins of the world, spare us, O Lord.
O Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
O Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
℣. Pray for us, O holy Mother of God.
℟. That we may be made worthy of the promises of Christ.

OREMUS

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

LET US PRAY

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of Blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the Holy Angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti Angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.
℣. Angelis suis Deus mandavit de te.
℟. Ut custodiant te in omnibus viis tuis.

Holy Angels, our loving Guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.
℣. God hath given his Angels charge of thee.
℟. That they may guard thee in all thy ways.

OREMUS

Deus, qui ineffabili providentia sanctos Angelos tuos ad nostram custodiam mit-

LET US PRAY

O God, who in thy wonderful providence hast been pleased to appoint thy holy

tere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

Angels for our guardians; mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the Saints by the following Antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

℣. Lætamini in Domino et exsultate, justi.

℟. Et gloriamini omnes recti corde.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

℣. Rejoice in the Lord, ye just, and be glad.

℟. And glory, all ye right of heart.

OREMUS

Protege, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli et aliorum Apostolorum patrocinio confidentem, perpetua defensione conserva.

Omnes Sancti tui, quæsumus, Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus: et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam: iter, actus, et voluntates nostras, et omnium famulorum tuorum, in salutis tuæ prosperitate dispone: benefactoribus nostris sempiterna bona retribue: et omnibus fidelibus defunctis requiem æternam concede. Per Christum Dominum nostrum. Amen.

LET US PRAY

Protect, O Lord, thy people; and because we have confidence in the intercession of blessed Peter and Paul and thy other Apostles, ever defend and preserve us.

May all thy Saints ever help us, we beseech thee, O Lord! and grant that, whilst we honour their merits, we may experience their intercession. Grant thy holy peace unto these our days, and drive all iniquity from thy Church. Direct and prosper unto salvation every step and action and desire of us and of all thy servants. Repay our benefactors with everlasting blessings; and grant eternal rest to all the faithful departed. Through Christ our Lord. Amen.

And here you may add a special mention of the Saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is

kept in the Church that day, or at least who have been commemorated in the Divine Office.

This done, remember the necessities of the Church Suffering, and beg of God that he will give to the souls in Purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel; ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

℣. A porta inferi.

℟. Erue, Domine, animas eorum.

℣. Requiescant in pace.

℟. Amen.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

℣. From the gate of hell.

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the Faithful departed as have a particular claim upon your charity; after which, ask of God to give you his assistance, whereby you may pass the night free from danger. Say then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

℣. Dignare, Domine, nocte ista.

℟. Sine peccato nos custodire.

℣. Miserere nostri, Domine.

℟. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℟. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

ANT. Save us, O Lord, whilst awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

℣. Vouchsafe, O Lord, this night,

℟. To keep us without sin.

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℟. As we have hoped in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy Angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ

nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments wherewith you began it, devoutly pay your homage to the divine Mystery of the Incarnation by reciting the following prayer:

℣. Notum fecit Dominus, alleluia !
℟. Salutare suum, alleluia !

℣. The Lord hath made known, alleluia !
℟. His salvation, alleluia !

OREMUS

Deus, qui sacratissimam noctem veri luminis fecisti illustratione clarescere; da, quæsumus, ut cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in cœlo perfruamur. Qui tecum vivit et regnat in sæcula sæculorum. Amen.

LET US PRAY

O God ! who hast enlightened the most sacred of Nights by the brightness of him who is the true Light; grant, we beseech thee, that we who have known the mysteries of this Light on earth, may likewise come to the enjoyment of it in heaven. Who liveth and reigneth with thee for ever. Amen.

CHAPTER THE FIFTH

ON HEARING MASS DURING THE SEASON OF CHRISTMAS

SUCH is the number and importance of the feasts kept during this holy season, that even those of the faithful who have not the habit of hearing Mass daily at other times look upon it as a sort of duty to do so now: and rightly; for the Lamb, who is offered up in this Divine Sacrifice, is he whom they have been asking of the Eternal Father with so much earnestness during Advent, in those words of the Prophet Isaias: *Send forth, O Lord, the Lamb, the Ruler of the Earth.*[1]

This tender Lamb is come; *the child is born unto us,*[2] and even now is on the Altar of his Sacrifice. St Paul tells us that this Jesus, on his first entrance into the world, said to his Father: *Sacrifice and oblation thou willest not; but a Body thou hast fitted unto me. Then said I; behold I come: to do thy will, O God.*[3] It is true that the Sacrifice of the Cross, of which that of the Mass is the continuation, was the Sacrifice of Christ at the end of his three-and-thirty years; still, during these days of Christmas, when we have so much to learn from the mystery of the Sacred Infancy, we shall be in strict accordance with the spirit of the Church if, whilst assisting at Mass, we keep before our minds not only the bleeding Victim of Calvary, but likewise the sweet Lamb of Bethlehem. Moreover, does not our Jesus offer himself for us to his Father from his Crib as well as from his Cross? Thus, we read in the *Acts of the Saints*, that as often as this our Redeemer wished to requite the faith and love of his servants by manifesting

[1] Isa. xvi 1. [2] *Ibid.* ix 6. [3] Heb. x 5.

to them his real Presence in the sacred Host, he appeared to them in the form of a lovely Babe.

The liturgical iconography of the Greeks represents the mystery of the Eucharist under the symbol of a Babe reposing on a Paten. So, too, in many of our Latin Missals, up to the end of the sixteenth century, we find an illumination or engraving, as the case may be, representing a Priest vested in a Chasuble, standing at the Altar, and holding in his hands the Body of our Saviour under the form of a Child.

Let the faithful, therefore, enter the House of God in the dispositions wherewith the Shepherds and the Magi were animated, when they went to Bethlehem, the *House of Bread*. They too must *come with haste*;[1] from the midnight of this world to that Light *which shineth in darkness*.[2] They must come to the Altar as to the Crib of Jesus, and in the joy of this Mystery, they must offer their whole heart to the New-Born Babe. Then, uniting themselves with Mary and the Church, they must offer the Lamb of God to the heavenly Father, and themselves together with him—and all this with the humility and simplicity of little children.

We will now endeavour to embody these sentiments in our explanation of the Mysteries of the Holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulas, but by suggesting such Acts, as will enable those who hear Mass to enter into the ceremonies and sentiments of the Church and the Priest.

During a considerable portion of this Season, the Mass is celebrated in commemoration of the great Mysteries which were accomplished at this period of the Liturgical Year; and the Prayers used by the Church on these great Feasts will be found on the respective days. During the remaining forty days, the Holy Sacrifice is either *of the Saints*, or *of the Sundays* which come during this time, and on which there does not occur a principal Feast. The Sundays of Septuagesima and

[1] St Luke ii 16. [2] St John i 5.

Sexagesima sometimes fall during Christmastide; and when this happens, they cannot be put out by any Feast save those of the Patron of the Place, or of the Titular or Dedication of the Church.

In all the Masses of the Sundays, as also on those Feasts which are called *simples* and *semi-doubles*, the Priest makes a commemoration of our Blessed Lady as *Mother of God*, and this by three Prayers which we give in their proper places. With regard to the *colours* of the Vestments used during this holy Season, we have explained them in a previous chapter.

On the Sundays, if the Mass at which the faithful assist be the Parochial, or as it is often called the Public Mass, two solemn rites precede it, which are full of instruction and blessing: the *Asperges*, or sprinkling of the Holy Water, and the Procession.

During the *Asperges*, let them unite with the intentions of the Church in this venerable rite, and pray for that purity of heart which will fit them for admission into that Stable of Bethlehem, wherein the Word Incarnate first appeared to his creatures.

ANTIPHON OF THE ASPERGES

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

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

℣. Gloria Patri, etc.

ANT. Asperges me, etc.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

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

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

℣. Glory, etc.

ANT. Sprinkle me, etc.

℣. Show us, O Lord, thy mercy.

℟. And grant us the Saviour, whom we expect from thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

OREMUS

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

℟. Amen.

LET US PRAY

Graciously hear us, O holy Lord, Father Almighty, eternal God: and vouchsafe to send thy holy Angel from heaven, who may keep, cherish, protect, visit and defend all who are assembled in this place. Through Christ our Lord.

℟. Amen.

The Procession, which immediately precedes the Mass, should remind us of the Shepherds and Magi going to Bethlehem, and how, after a holy impatience to reach the sacred spot, they arrived, and found *Mary and Joseph and the Infant lying in the manger.*

But see, Christians, the Sacrifice begins! The Priest is at the foot of the altar; God is attentive, the Angels are in adoration, the whole Church is united with the Priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the Cross with him.

THE ORDINARY OF THE MASS

In nomine Patris et Filii et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

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

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church, who comes to seek consolation in Jesus Christ thy Son, who is the true Altar.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is *light and truth*; it is he who will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator, and the living Altar; I will draw nigh to him, and be filled with joy.

When he shall have come, I will sing in my gladness, Be not sad, O my soul! why wouldst thou be troubled?

Hope in his coming; he who is thy *Saviour* and thy *God* will soon be with thee.

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

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

I am to go to the altar of God, and feel the presence of him who consoles me!

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cœlum et terram.

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of his being about to appear before his God excites in the soul of the Priest a lively sentiment of compunction. He cannot go further in the Holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's Minister, and earnestly ask our Lord to show mercy to him; for the Priest is your Father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God have mercy on thee, and forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, Father, to pray to our Lord God for me.

Receive with gratitude the paternal wish of the Priest, who says to you:

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

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

May Almighty God be merciful to you, and forgiving your sins, bring you to everlasting life.

℟. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. Deus, tu conversus vivificabis nos.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et Salutare tuam da nobis.

℣. O God, it needs but one look of thine to give us life.

℟. And thy people shall rejoice in thee.

℣. Show us, O Lord, thy mercy.

℟. And give us the Saviour whom thou hast prepared for us.

℣ Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar; but first he salutes you:

℣. Dominus vobiscum.

℣. The Lord be with you.

Answer him with reverence:

℟. Et cum spiritu tuo.

℣. Oremus.

℟. And with thy spirit.

℣. Let us pray.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, deliverance from sin:

Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins which make us unworthy of thy visit; we ask this of thee by thy divine Son, our Lord.

When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say :

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the Priest incenses the Altar in a most solemn manner; and this white cloud, which you see ascending from every part of the Altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; which this Divine Mediator then causes to ascend, united with his own, to the throne of the majesty of his Father.

The Priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of Angels, who are standing round the altar of Heaven, one and the same as this before which you are kneeling.

To the Father who has sent us his Son :

Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !

To the Son who has come down to us :

Christe eleison.	Christ, have mercy on us !
Christe eleison.	Christ, have mercy on us !
Christe eleison.	Christ, have mercy on us !

To the Holy Ghost, whose operation has accomplished the mystery :

Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !

Then, mingling his voice with that of the heavenly host, the Priest intones the sublime Canticle of Bethlehem, which announces *glory to God and peace to men.* Instructed by the revelations of God, the Church continues in her own words the Hymn of the Angels. She celebrates with rapture *the Lamb of God who taketh away the sins of the world.* She offers to this Lamb, in return for the humiliations of the Stable and the Crib, the homage of her fervent praise, declaring that *he alone is Holy, he alone is Lord, he alone Most High.* Enter, Christians, into these sentiments of profound adoration of confidence and of tender love towards the Divine Lamb.

THE ANGELIC HYMN

GLORIA IN EXCELSIS DEO, ET IN TERRA PAX HOMINIBUS BONÆ VOLUNTATIS.

Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.

Domine Deus, Rex cœlestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

GLORY BE TO GOD ON HIGH, AND ON EARTH PEACE TO MEN OF GOOD WILL.

We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.

O Lord God, Heavenly King, God the Father Almighty.

O Lord Jesus Christ, the only-begotten Son.

O Lord God, *Lamb of God,* Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest turns towards the people, and again salutes them, to make sure, as it were, of their pious

attention to the sublime act, for which all this is but the preparation. The words of this greeting are especially beautiful during the season of Christmas: *The Lord be with you!* Isaias had foretold that it would indeed be verified, and the Angel confirms the prophecy to St Joseph, when he thus says to him: *He shall be called Emmanuel*, that is, *God with us*.[1]

Then follows the *Collect* or *Prayer*, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer by reciting with the Priest the Collects, which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

Then follows the *Epistle*, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the Old Testament. Whilst it is being read, thank him who, not satisfied with having *at sundry times spoken to us by the Prophets*, has deigned *in these days to speak to us by his Son*.[2]

The *Gradual* is an intermediate formula of Prayer between the Epistle and Gospel. It again brings to our attention the sentiments which were expressed in the Introit. Read it with devotion, so as to penetrate more and more the spirit of the Christmas Mystery.

The song of praise, the *Alleluia*, is next heard. Let us, whilst it is being sung, unite with the holy Angels, who, at the Birth of the Divine Lamb, made our earth echo with their heavenly chants.[3]

One of the princes of this heavenly host said, speaking to the shepherds: *Behold I evangelize to you* (that is *I bring you good tidings of*) *a great joy; for this day is born unto you a Saviour in Bethlehem, the City of David*.[4] Afterwards came the Apostles, and they *evangelized* this same *joy* to the whole world; and the Book which contains the words which gave joy to mankind is called *the*

[1] St Matt. i 23.
[2] Heb. i 1, 2.
[3] Should Septuagesima occur before February 2nd, observe here that the Alleluia Verse is replaced by the Tract. (See next vol.)
[4] St Luke ii 10, 11.

Gospel, Evangelium. A passage from this divine Book is now going to be read to the assembly of the faithful; we shall hear the very words of him who became a Little Child in order to be thus able to speak to us.

If it be a High Mass, the Deacon prepares to fulfil his noble office, that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then, kneeling, he asks the Priest's blessing; and having received it, he at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with the Priest and Deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words; cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips and breast; and then listen to every word of the Priest or Deacon. Let your heart be ready and obedient. *Whilst my beloved was speaking,* says the Spouse in the Canticle, *my soul melted within me.*[1] If you have not such love as this, have at least the humble submission of Samuel, and say: *Speak, Lord! thy servant heareth.*[2]

After the Gospel, if the Priest say the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God without which we cannot please him. It is Faith that makes us see *the Light which shineth in*

[1] Cant. v 6.

[2] 1 Kings iii 10.

darkness, and which *the darkness* of unbelief *did not comprehend*. It is Faith that shows us him we are to love. It is Faith, too, that makes us become *little children again ;* for such we must be, if we would have access to the Crib of him whom Clement of Alexandria so beautifully calls *the King of Infants*. Let us, then, say with the Catholic Church, our Mother:

THE NICENE CREED[1]

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

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. *Et incarnatus est de Spiritu Sancto ex Maria Virgine ;* ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven. *And became incarnate by the Holy Ghost of the Virgin Mary ;* AND WAS MADE MAN. He was crucified also for us under Pontius Pilate, suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who

[1] The Credo is not said on the Octave Days of St Stephen, St John, and Holy Innocents.

simul adoratur et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

together with the Father and the Son is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the Holy Mass, which is called the *Oblation*, and which immediately follows that which was called the *Mass of Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God himself, and of themselves nothing will remain but the appearance. Happy creatures, thus to yield up their own being that God may take its place! We too are to undergo a like transformation, when, as the Apostle expresses it, *that which to us is mortal shall put on immortality*.[1] Until that happy change shall be realized, let us offer ourselves to God as often as we see the bread and wine presented to him in the Holy Sacrifice; and let us glorify him who, by assuming our human nature, has made us *partakers of the divine nature*.[2]

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

[1] 1 Cor. xv 53. [2] 2 St Pet. i 4.

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But, how wonderful art thou in the inventions of thy immense love! This Bread which we are offering to thee is to give place in a few moments to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

When the Priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is manifested to the world by the Birth of our Emmanuel, and say:

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

O Lord Jesus, who art *the true Vine*, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. O come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality of which it is now but a figure. Meanwhile, say in union with the Priest:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ Majestatis

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation,

tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down: let us also humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the Blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the Priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first incenses the bread and wine which have been just offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches. St John tells us that the incense which burns on the Altar in heaven is made of *the Prayers of the Saints*. During Christmastide, therefore, we may look on the fragrant cloud which covers our Altar here on earth as an emblem of the prayers said by the Shepherds round the Crib, and of the adorations paid by the Magi to the Infant-God. Let us imitate them; for this same Jesus is soon to be on our Altar.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest. The

public confession which he made at the foot of the altar is not enough; he would now, at the altar itself, express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach to God. He washes his *hands*. Our hands signify our *works*; and the Priest, though by his priesthood he bear the office of Jesus Christ, is by his works but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of

PSALM 25

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

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy House, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Priest, taking encouragement from the act of humility he has just made, returns to the middle of the

altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to him, and expresses the intentions for which it is offered. Let us do the same.

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

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the Blessed Baptist John, the holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

With this request he turns again to the altar, and you will see his face no more until our Lord himself shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name,

sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.	for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called *the Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, *Thanksgiving*. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, and expressly for that chiefest of all his gifts, the Messias. We are on the point of receiving a new visit of this Son of God; the Priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum !	For ever and ever

In the same feeling, answer your *Amen !* Then he continues:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda !	℣. Lift up your hearts !

Let your response be sincere:

℟. Habemus ad Dominum.	℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God,

Answer him with all the earnestness of your soul:

℟. Dignum et justum est.	℟. It is meet and just.

Then the Priest:

PREFACE:[1]

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus; quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur: et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, eternal God; for by the mystery of the Incarnate Word, a new ray of thy glory has appeared to the eyes of our soul: so that while we behold God visibly, we may be carried by him to the love of things invisible: and therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly:

Here unite with the Priest, who on his part unites himself with the blessed Spirits, in giving thanks to God for the unspeakable Gift: bow down and say:

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth!
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!

[1] *This Preface is said on Christmas Day, and during its Octave; on the Feast of the Holy Name of Jesus; and on the Purification of the Blessed Virgin. The Prefaces for the Epiphany, of the Blessed Trinity, and of the Apostles, will be given in their proper places. The following is the Common Preface, which is said as often as there is not a proper one assigned:*

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum; per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, eternal God: through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Benedictus qui venit in nomine Domini.	Blessed be the Saviour whom we were expecting, and who is coming to us in the name of the Lord who sends him.
Hosanna in excelsis !	Hosanna be to him in the highest !

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, *in the quiet of silence, and while the night was in the midst of her course, that the Almighty Word came down from his royal throne.*[1] Let us await him in a like silence, and respectfully fix our eyes on what the Priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.	O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our Mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

[1] Wisd. xviii 14, 15.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo, vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those for whom thou knowest that I have a special obligation to pray: * * * Apply to them the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ which is called the *Church Triumphant.*

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

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus is born to us; of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us, by their powerful intercession, to become worthy to see Jesus in Bethlehem, and to contemplate thee, as they now do, in the mansion of thy glory.

The Priest, who, up to this time, had been praying with his hands extended, now joins them, and holds them over the bread and wine, as the High Priest of

the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the Divine Majesty, and of marking them as the material offering whereby we profess our *dependence*, and which is, in a few instants, to yield its place to the living Host, upon whom all our iniquities are to be laid.

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

Vouchsafe, O God, to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath and number us among thy elect, through him who is coming to us, thy Son our Saviour.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but send to us this divine Son our Saviour!

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for Emmanuel, *God with us*, is coming down from heaven.

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

What, O God of heaven and earth, my Jesus, the long expected Messias, what else can I do at this solemn moment but adore thee in silence as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come then, Lord Jesus, come!

The Divine Lamb, the Son of Mary, is now lying on our Altar! Glory and love be to him for ever. But he is come that he may be immolated. When Isaias, in prophetic vision, contemplated this *Child that is born unto us*, he saw that even then *his government was upon his shoulder*,[1] and this was the Cross. Hence, the Priest, who is the minister of the will of the Most High, immediately pronounces over the Chalice those sacred words which will produce the great mystical immolation, by the separation of the Victim's Body and Blood. The substances of bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery which God gives us in order to give us confidence. Let us associate ourselves to the Angels, who tremblingly look upon this deepest wonder.

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come also and reign in me by thy power and by thy love.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem

Father of infinite holiness, the Host so long expected is here before thee! Behold this

[1] Isa. ix 6.

Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

thy eternal Son, who suffered a bitter passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host—Host pure and spotless —our Meat and Drink of everlasting life.

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

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and lastly, the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which is above all those others. It is the Lamb, of whom all others could be but figures: it is the undying Victim: it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst a Drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men. Do you look at it with love, as the Crib, whereon is laid, veiled in the eucharistic elements, that Jesus who has said: *I am the Bread of life.*

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur.

But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime Altar in heaven, which is before the throne of thy divine Majesty. These two altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to

Per eumdem Christum Dominum nostrum. Amen.

make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator, who has come down amongst us, that he mercifully visit, by a ray of his consoling light, the dark abode of Purgatory, and permit his Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those amongst them who have a claim on our suffrages.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy City; even our mortal eyes can see beneath the veil of our delighted faith: ah! hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit which our Saviour pays us. Let us, together with the Priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete,

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy

Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

Whilst saying these last few words, the Priest has taken up the sacred Host, which was on the altar; he has held it over the Chalice, thus re-uniting the Body and Blood of the divine Victim, in order to show that he is now immortal. Then raising up both Chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This solemn and mysterious rite ends the Canon. The silence of the Mysteries is broken. The Priest concludes his long prayers by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum. — For ever and ever.

Answer him with faith, and in a sentiment of union with your holy Mother the Church:

Amen. — Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time to recite the prayer which our Saviour himself has taught us. Let it ascend up to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard,

when he himself who made it for us is in our very hands now whilst we say it ? As this prayer belongs in common to all God's children, the Priest recites it aloud, and begins by inviting us all to join in it.

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster, qui es in cœlis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.	Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. *Give us this day our daily Bread ;* and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.

Let us answer with deep feeling of our misery:

Sed libera nos a malo.	But deliver us from evil.

The Priest falls once more into the silence of the holy Mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed ? *Evil* surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da	How many, O Lord, are the evils which beset us ! Evils *past*, which are the wounds left on the soul by our sins, and strengthen her wicked propensities. Evils *present*, that is, the sins now at this very time upon our soul; the weakness of this poor soul;

propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

and the temptations which molest her. There are also *future* evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul and Andrew. Liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The Priest is anxious to announce the Peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.	World without end.
℟. Amen.	℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the Peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.	℟. And with thy spirit.

The Mystery is drawing to a close: God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the Priest has announced the Death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host, and having divided it into three parts, he puts one into the Chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi,	Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious

fiat accipientibus nobis in vitam æternam. Amen.

Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St John saw on the Altar of Heaven *standing as though slain*: say to this your Lord and King:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

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

Lamb of God, who takest away the sins of the world, give us *Peace*.

Peace is the grand object of our Saviour's coming into the world: he is the *Prince of Peace*. The divine Sacrament of the Eucharist ought therefore to be the Mystery of Peace, and the bond of Catholic Unity; for, as the Apostle says, *all we who partake of one Bread, are all one Bread and one Body*.[1] It is on this account that the Priest, now that he is on the point of receiving, in Communion, the Sacred Host, prays that fraternal Peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him and for the same blessing:

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

Lord Jesus Christ, who saidst to thy Apostles, "my peace I leave with you, my peace I give unto you": regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the Deacon, who gives it to the Sub-Deacon,

[1] 1 Cor. x 17.

and he to the Choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the Priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following Prayer; otherwise, prepare yourself to make a Spiritual Communion:

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

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

When the Priest takes the Host into his hands, in order to his receiving it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same

disposition as the Centurion of the Gospel, who first used them:

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.	Lord, I am not worthy thou shouldst enter under my roof; say it only with one word of thine, and my soul will be healed.

Whilst the Priest receives the sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up his abode within you, and again say to him with the spouse: *Come, Lord Jesus, come!*

But should you not be going to receive sacramentally, make a Spiritual Communion. Adore Jesus Christ who thus visits your soul by his grace, and say to him:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the Priest takes the Chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.	What return shall I make to the Lord for all he hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a Sacramental Communion, you should, at this moment of the Priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your canticle: *Come, Lord Jesus, come!*

If, on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	I unite myself to thee, my beloved Jesus! do thou unite thyself to me! and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for Holy Communion during this season of Christmas are given in the next Chapter, p. 80.

The Communion being finished, whilst the Priest is purifying the Chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.	Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

Whilst the Priest is purifying the Chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.	Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them: and I be thus rendered less unworthy of thy divine visit.

The Priest having read the Antiphon called the *Communion*, which is the first part of his Thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which he recites the Prayers called the *Postcommunion*, which are the completion of the Thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking him, with most earnest entreaty, that he will permit you to continue for ever in the company of Jesus, Mary, and Joseph.

These Prayers having been recited, the Priest again turns to the people, and full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.	The Lord be with you.

Answer him:

Et cum spiritu tuo.	And with thy spirit.
Ite, Missa est.	Go, the Mass is finished.
℟. Deo gratias.	℟. Thanks be to God.

The Priest makes a last Prayer, before giving you his blessing: pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.	Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast showed to me in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and deign to confirm the blessing which thy Minister is about to give me in thy Name.

The Priest raises his hand, and thus blesses you:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.	May the Almighty God, Father, Son, and Holy Ghost, bless you !
℟. Amen.	℟. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who, now that he has come *unto his own, receive him*, and are made *the sons of God*.

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
Initium sancti Evangelii secundum Joannem.	The beginning of the Holy Gospel according to John.
Cap. I.	*Ch.* I.
In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum	In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things

facta sunt; et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But *as many as received him, to them he gave power to be made the sons of God;* to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING CHRISTMAS

DURING Advent, Holy Communion prepared the soul for the visible Coming of her heavenly Spouse. He graciously granted her that sublime favour, as a foretaste of that happy Night in which he would show himself to her as the Divine Babe, whose ineffable loveliness would ravish Angels, Shepherds, and Kings. She enjoyed something of that exquisite delight which Mary felt, when she had within her chaste womb the God who was her Child, though as yet concealed from her sight.

But now that Christmas is come; now that a little *Child is born unto us*, cradled in the *House of Bread*, which is Bethlehem; now that the Angels have invited the Shepherds, and the Star the Magi, to come and see Him and adore Him; the Holy Communion must take us on further in the knowledge of our Incarnate Word, *illumine* us with brighter Light, and produce within us a more ardent longing to possess this Jesus, whose love and loveliness gleam so magnificently through the humility of these swathing-bands and manger.

It is no longer the invisible Jesus, preparing, by silence and stillness, for the laborious mission of his conquest of souls: it is the Deliverer of mankind who has begun *to run the way*;[1] it is the Sun of Justice darting his first rays on our earth; it is our God, asking us to give him, a weak Babe, room in our hearts; it is our Creator, *who loveth souls*,[2] striving to win our love.

Then let us go to him, that we may know him; let us know him, that we may love him; let us love him, that we may grow like him. What he demands of us by this Christmas mystery is that we become, like him, *little*

[1] Ps. xviii 6. [2] Wisd. xi 27.

children, for there is now no other means of our possessing him, no other way of going to the Father. Therefore *come to him*, ye faithful ones, *and be enlightened!*[1] We have ventured to draw up these Acts, thinking that they might assist you in your preparation for the visit you are going to make to the Babe of Bethlehem. May you derive profit from them, and pray for him who gives you them.

BEFORE COMMUNION

ACT OF FAITH

Thou art about to descend into my breast, O eternal God! and yet there is nothing to betoken the approach of thy sovereign Majesty! As on the sacred night of thy birth, thy entrance into Bethlehem was in humility and in silence; so also now, there is nothing to tell men that thou art about to visit me. A Little Child, veiled under the appearance of an humble host, is coming to me, and in a few moments I shall hold within me him who created all things, the Judge of the living and the dead! Oh! how I love to bow down my reason before this wonderful Mystery! How I love, too, to contemplate these incomprehensible abasements of my God, to which he has humbled himself in order that he might exalt me! No, Reason could never have taught me all this! How could Reason tell me what the infinite love of God for his creatures can do, when she cannot even make me see my own nothingness and sinfulness, into which, thou, dear Jesus, art now coming? O Infant God! I believe in thy love, and thy love is omnipotent. I come to thee with a simple Faith, as the Shepherds went to Bethlehem when the Angel spoke these words to them: *There is born unto you in the City of David a Saviour, who is Christ the Lord: and this shall be a sign unto you: you shall find the Infant wrapped in swaddling-clothes, and laid in a crib*:[2] they went without delay, and found thee, and believed. I would do in like manner, O my Saviour! The sacramental veils which cover thee are to me what thy infancy, thy swathing-bands, thy crib were to them: and I believe thee to be here really present. Accept this homage of my firm Faith, and receive me as one of those humble Shepherds, whose simple-heartedness merited for them the first place at the feast of Bethlehem.

ACT OF HUMILITY

But, sweet Saviour! these Shepherds of Bethlehem had another offering besides the simplicity of their Faith, which made them pleasing to thee: it was the humility of their hearts.

[1] Ps. xxxiii 6. [2] St Luke ii 11, 12.

Thou lovest the humble, O my God! and therefore thou didst prefer these humble men to all the rest of mankind, giving them the grand honour of being the first Worshippers at thy Crib. The humility of Mary drew thee from heaven into her chaste womb; and the humility of these fortunate herdsmen made thee call them to be the first to form, with Mary, Joseph and the Angels, thy court in this humble Stable, which thy adorable presence has converted into a very paradise. In this thou givest an important lesson to me, who am to be favoured as they were, nay, who am about to receive thee within myself. Spare me not, my beloved Jesus; bring down the haughtiness of my spirit; destroy the conceited ambitions of my heart; cast me down at the foot of thy Crib, and suffer me not to rise again until I have become one of those *little Children* whom thou so lovest, that thou thyself wouldst be one; so the better to come down even so low as to me. It is as a weak Babe that thou comest to me, O infinite God! What can I do, but be confounded, and sink into my deep nothingness, I who have never known the humility and simplicity of a child! In thy divine humility thou wouldst not be born in any other place than a Stable and a Crib; my heart, then, will satisfy thee, dear Jesus! and Bethlehem itself, compared with me, had not a poverty so worthy of that Majesty which loves to descend to what is lowest, and of that Light which glories in shining where the darkness is thickest.

ACT OF CONTRITION

And yet, O God of holiness! the Stable and the Crib, though most unworthy of thy Majesty, had nothing in them which could give thee displeasure. No place, no object in thy whole creation, could be worthy to serve thee as throne or palace; but since thou wouldst have a birth-place on this earth, the happy spot on which thy choice would fall would become, however contemptible in itself, a sanctuary worthy of thee, because thy greatness and divinity would consecrate and enrich it. There is but one place unworthy of thee, which thou couldst never choose: the heart of a sinner. Oh! that is the Stable, that is the Crib which would indeed dishonour thee. Ah! my dear Jesus! there are certain consequences, there are certain wounds scarce yet closed, left in me by past sins, which force me to remember that I was once a dwelling wherein thou couldst not enter, until thy merciful grace had removed from me the abominations of my sins. Miserable state! how I now grieve over it and detest it! Now that I see thee become, for my sake, the humble and lovely babe of Bethlehem, how hateful those sins of mine, which needed such a remedy! and how immense that love of thine, which could deign to give it me! There surely can be no more sin, dearest Lord! Give me thy grace to destroy it within me, and root it up to its last

fibre. I do not forget those words of thine: *Blessed are the clean of heart, for they shall see God*;[1] this is the moment for me to come near thy Crib, and do far more than *see* thee; cleanse, then, my heart, and let neither sin nor attachment to sin ever enter there again.

ACT OF LOVE

Such is the prayer of my contrite heart: wilt thou, my Infant God, reject it? The Church, my mother, has led me to Bethlehem; there I see thee in thy Crib leaning forward towards me, and looking on me with sweetness, and bidding me rejoice, for that thou hast pardoned me, O God of infinite mercy! and forgotten my sins. A contrite heart which sues for mercy is not all thou askest of me, nor all that I wish to offer thee: accept, then, my love. Is not this mystery of thy divine Childhood a mystery of Love? Thou comest to me because thou lovest me; but thou comest to me as a little Infant, because thou wishest me to love thee in return, and have confidence in thee. I do indeed desire to love thee, sweet Saviour! but where shall I find a love worthy of being a return for thine, which is so generous, so immense, and what I can least understand, so tender? for it is the love of an Infant God, who treats me, a sinner, as a much-loved Brother. Yet I must say it, my sweetest Jesus! for thy Crib and thy Swathing-bands, the magnificent trophies of thy unmatched love, encourage me to say it: *I love thee!* I come to thee that I may love thee better. I no longer wish to flee from thee: thou desirest to be united to me by love, nor will I cease to sigh after thee, until I have received thee into my heart, and am made one with thee, according to thy word: *He that eateth my Flesh abideth in me, and I in him*.[2] O my Jesus! inflame my heart and make it like that of the Shepherds, when they came near to the Stable where thou wast born; like that of the Magi, when the Star stood over Bethlehem, *the House of Bread*, and showed them that their journeying was at an end; like that of the venerable Simeon, when he saw *the Christ of the Lord* in Mary's arms, and all the promises fulfilled which he had received from the Holy Ghost. I offer thee the love of these and all thy Saints, of thy Holy Angels, and of thy Blessed Mother herself: let it supply the poverty of my own love, and deign, I beseech thee, to enrich me, by this thy visit, with the gold of divine charity.

ACT OF DESIRE

I love thee, O Divine Babe! therefore do I desire thee, and beseech thee to come to me. I must needs desire thee, for thou art, as thy Scripture tells me, *The Desire of the everlasting*

[1] St Matt. v 8. [2] St John vi 57.

hills.[1] And art thou not Light and Life? Oh! come then, Divine Sun of Justice, enlighten my darkness, and give life to my soul, which faints without thee. The nations of the earth awaited thee as their Deliverer. The Church, thy Spouse, languished with longings for thy visit. Abraham and all the Patriarchs desired to see thy day. Joseph, the Spouse of Mary, is filled with joy at the approach of that blissful hour when his eyes shall see the Son of the Eternal God. The Shepherds are impatient to behold thee: *let us go over to Bethlehem*, they say, *and let us see this Word which is come to pass, which the Lord hath showed to us*. The Magi no sooner see the Star, than they set out to seek thee, *the Star of Jacob*.[2] The aged Simeon is filled with the Holy Ghost, and hastens to the Temple to *see the Saviour whom the Lord hath prepared*. Anna, the Prophetess, is impelled by a holy enthusiasm, though weighed down with years, to come and see him who is *the Consolation of Israel*. All creation is excited: the very Angels leave heaven to come to see thee in thy Crib and thy Swaddling-clothes, and seeing thee to adore. Shall I alone be indifferent? Let it not be, my dearest Lord! but rather let my heart long for thee, if not with a like ardour, at least with all its affection. I beseech thee therefore, come into my soul! I offer thee all the prayers and inflamed desires of all thy Saints; and with theirs my own, poor and weak as they are. Yea, come to me; enter into my house; let my heart meet thee; nay, let it be united with thee.

O Mary! Virgin-Mother of the Messias! help me by thy prayers to love him as thou didst, that is, with my whole strength: and lead me to Bethlehem, of which thou art Queen. Ye holy Angels! suffer me to stand, in your glorious choir near the Crib of our God; fit me by your heavenly influence to share in your adorations, and under the shadow of your sacred wings to hide the tatters of my spiritual poverty. All ye Saints of God! by the delights ye found in the mystery of Bethlehem, help me and be near me, now that the great God, who filled you with light and love, is about to come into the poor dark dwelling of my heart! Amen.

In order to make your Preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using for this purpose the method we have given in the preceding chapter. For your Thanksgiving after Communion, you may sometimes recite the following *Acts:*

[1] Gen. xlix 26. [2] Num. xxiv 17.

AFTER COMMUNION

ACT OF ADORATION

Thou hast, then, come down even unto me, O my Sovereign Lord! and art reposing in my heart, as in a Crib, which thou hast vouchsafed to choose for thyself, O Infant God! My heart is now become like a new Bethlehem, O Bread of Angels! I most devoutly adore thee, thee the great God thus humbling thyself to such an abyss of lowliness. To the hymn of the Angels, *Glory be to God in the highest*, I must needs add, *Glory be to thee*, my God, *in this depth* of my misery and weakness, whither thou hast so mercifully come! Oh! who will teach me, my sweetest Infant Guest! who will teach me how to give thee a worthy welcome of homage? Mary, thy most pure and Blessed Mother, having given thee birth, and placed thee in the Crib, prostrated herself before thee as thy humble handmaid, and adored thee. Never had this guilty earth witnessed a homage so sublime as this: and thou didst deign to accept it, as the noblest thou hadst ever received. Permit me to imitate this thy beloved Mother, and adore thee as she did, O thou my Sovereign Lord! I humbly beseech thee to accept her homage to supply for the unworthiness of mine; for she is my Mother, and thou hast willed that all her riches and merits should belong to her children. I offer thee, likewise, the adorations of that *Just Man*, the chaste Spouse of Mary, the admirable Joseph, who had been admitted into the divine secret of Nazareth, and is now made a witness of the touching mystery of Bethlehem. Oh! that I might share in the devoted respect and love of this glorious Saint, so grand because so simple, and so favoured above all mortals in that he was chosen to protect thy Infancy! I also adore thee in company with the Angels, the Shepherds and the Magi; with Simeon and Anna, and all the Church of heaven and earth, which contemplates in glad amazement the sublime miracle of this abasement of thy divine Majesty.

ACT OF THANKSGIVING

But it is not enough, O Divine Babe! that I adore thee; I must thank thee. What an honour is this thou has conferred upon me! What happiness this thou hast brought me! I, a sinner, am become by thy sweet condescension a living Bethlehem, possessing in itself Thee, the Bread of Life. Thy sovereign Majesty has come down even to me, and has chosen my heart for thy throne, or rather for thy Crib. The holy Angels adore thee and praise thee; but thou art granting to me an intimacy which these Blessed Spirits have not—thou art reposing on my heart. The Shepherds are admitted into the

Stable to look at thee; they gaze upon thee with simple and loving admiration; but thou dost not permit them to caress thee. The Magi offer thee their royal gifts; but, as the prophecy said of them,[1] they kiss but the ground whereon thy Crib is placed. Happy, then, the aged Simeon, who is permitted to take thee into his arms; but oh! how happier I! who have received into myself, and now hold within me, thee, my Jesus, the Bread of Life! Blessed be thou for ever, O my God! for that thou hast treated with such incomprehensible familiarity this the poorest of all thy servants! I thank thee, and glorify thee, as did the Shepherds, who went so eagerly to Bethlehem, *and returned glorifying and praising God for all they had heard and seen;* and with such glowing words did they praise thee, *that all that heard, wondered at those things that were told them by the Shepherds.*[2] So too will I open my lips, and borrowing the words of a Son of Bethlehem, David thy ancestor, I will say: *All ye that fear God, come and hear, and I will tell you what great things he hath done to my soul.*[3]

ACT OF LOVE

Yea, in very truth thou hast loved me, O my divine Guest! for thou hast laden me with the gifts of thy love. How shall I not return thee love for love, and love thee with all this heart of mine, wherein thou dwellest? Be thou loved, then, my infinitely lovable Jesus of Bethlehem! It was to win our love that thou didst lay aside all thy greatness, and, as thy Apostle expresses it,[4] *empty* thyself of all thy majesty, assuming the form of a servant, nay, of a weak Babe. Verily, to approach thee now with fear and trembling seems out of season, and such loveliness as this should not be approached, but with confident tenderest love. O thou that art to be my dread Judge! thou art now here, resting on my heart; thou art, thou wishest to be, in my power; and according to thine own saying, thou art mine, and I am thine. Jesus! most lovable Jesus! remain with me for ever. Here take up thy abode; here grow before God and men; here reign as my Lord and King and God. To supply for the deficiency of my own love, I offer thee the love wherewith Mary, thy most holy Mother, pressed thee to her sacred Heart, during these the first days of thy life on earth; the love wherewith Joseph, the chaste Spouse of Mary, and thy foster-father, so diligently procured thee all thou didst need; the love wherewith the Shepherds of Bethlehem gazed on thee, *the Saviour that was born for them*, and knew thee by *this sign*, that thou wast an *Infant—lying—swathed—in a manger*;[5] the love wherewith the adoring Magi opened their treasures before thee, and forgot all the fatigues of a long journey, entranced

[1] Ps. lxxi. [2] St Luke ii 16, 18, 20. [3] Ps. lxv 16.
[4] Phil. ii 7. [5] St Luke ii 11, 12.

with the sight of thee; the love wherewith the venerable Simeon took thee up in his arms, and felt that he must needs die, now that he had *seen Jesus*; the love, in fine, of the Holy Angels, who, as thy Apostle tells us,[1] adored thee when born in Bethlehem, and found their heaven in looking on that immortal beauty, made visible, in thy Infant Face, even to the eyes of sinful men. Accept, O my divine Treasure! my sweetest Jesus, accept my love, as thou didst all these, and abide in me for ever.

ACT OF OBLATION

But it is not enough that I love thee, O Divine Infant: thou commandest me to give myself to thee. I was far off, and yet thou camest to me, that thou mightest make me thine own possession; and that I might never more leave thee, thou hast taken up thy dwelling within my heart, making it thy *Bethlehem*, O Bread of Life! Thou wishest that I should become a little child, after thine example; that I should leave, here at thy Crib, all my pride and disobedience; that my worldly wisdom should yield, at the sight of thy Crib, to the spirit of Faith; that the false light which has hitherto been my guide, should be dispelled by the brightness which comes from the mystery of thy Divine Body swathed in the bands of infancy. O Jesus! *thou King of Infants*, as one of the Fathers has called thee, I give myself to thee, that thou mayest teach me to become a little child. Accept the promise I make thee, of perfect docility to all thy teachings; grant that it may be constant and always prompted by love. I detest everything in my past life which has been, either in thought or affection, contrary to thy spirit. Henceforth I will be all thine, for thou hast drawn me, by these sacred Mysteries, into holy nearness to thyself. I will imitate the Magi, who, having adored thee, *went back another way into their country*. May this holy *infancy* which I have begun after thine example be to me the beginning of a new life, with nothing of my old one in it. Simeon having received thee into his arms, wished to live no more for this earth; and shall I be satisfied with it, I who possess thee here within me? No—henceforth, my life is to be the service of thee, that so I may deserve to be united with thee for ever in heaven.

Mary, Mother of my Jesus! pray for me, that this gracious visit of thy divine Son may produce in me abundant fruits of virtue. Ye Holy Angels of God! who adore him now dwelling within me, be solicitous for the holiness and purity of my soul and body. All ye saints of God! pray for me, that I may ever be faithful to him whom ye loved on earth, and now love eternally in heaven. Amen.

[1] Heb. i 6.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING CHRISTMAS

THE Office of *Vespers*, or *Evensong*, during the whole year, consists firstly of five Psalms and Antiphons, which vary more or less every day. As the main object of our book is the convenience of the Faithful, we only give the *Vespers* of the Sundays and the principal Feasts. With regard to the Sundays, therefore, during Christmas, which are neither Feasts, nor within the Octave of a Feast, we give them here in full, reserving only that which is peculiar to each for the *Proper*. If it be a Feast, the Office must be sought for on its own day.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto:

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

ANT. Dixit Dominus.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.

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

ANT. The Lord said.

The first Psalm is a prophecy of the glory of the Messias. This Child, who is now born to us in humility and poverty, is to be seated on the right hand of the eternal Father. Now that we are celebrating his temporal Birth, it is most just that we should often

sing the Psalm which speaks of his eternal Generation as God, and of the future glory which awaits him as Man.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming,* I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord thy *Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man:* Thou art a Priest for ever according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Therefore, O Father, the Lord *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming* he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: * propterea exaltabit caput.

He cometh now in humility; he shall drink in the way of the torrent *of sufferings:* therefore shall he lift up the head.

ANT. Dixit Dominus Domino meo, sede a dextris meis.

ANT. The Lord said to my Lord, sit thou at my right hand.

ANT. Magna opera Domini.

ANT. Great are the works of the Lord.

The following Psalm commemorates the mercies of God to his people—the promised Covenant—the Redemption—his fidelity to his promises:

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in concilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: *and being the bread of life,* he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men:* he *is come and* will show forth to his people the power of his works.

That he may give them, *his Church,* the inheritance of the Gentiles: the works of his hand are truth and judgement.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent Redemption to his people; he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. He that feareth the Lord.

The next Psalm sings the happiness of the just man, and his hopes on the day of Jesus' Birth. It is applicable

also to the sinner, who shall be confounded because he profited nothing by that great Mystery of humility and love.

PSALM III

Beatus vir qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

ANT. Qui timet Dominum, in mandatis ejus cupit nimis.

ANT. Sit nomen Domini.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just: *he is born and dwells amongst us.*

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgement: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

ANT. He that feareth the Lord delighteth exceedingly in his commandments.

ANT. May the name of the Lord.

The Psalm *Laudate pueri* is a Canticle of praise to the Lord, who from his high heaven has taken pity on the fallen human race, and raised it up again by the Incarnation.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes Gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. Deus autem noster.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth, *nay, who cometh down amidst us ?*

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. May the name of the Lord be for ever blessed.

ANT. But our God.

The fifth Psalm, *In exitu*, recounts the prodigies witnessed under the antient Covenant : they were *figures*, whose realities begin their accomplishment in the Birth of Jesus; for he comes that he may deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia conversus es retrorsum ?

Montes exsultastis sicut arietes: * et colles sicut agni ovium ?

A facie Domini mota est terra: a facie Dei Jacob.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled; Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back ?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock ?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant Gentes: Ubi est Deus eorum ?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabunt.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy and for thy truth's sake: lest the Gentiles should say: Where is their God ?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.

ANT. Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord, nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five Psalms, a short Lesson from the Holy Scriptures is then read. It is called *Capitulum*, because it is always very short. That for the several feasts is given on the respective days. The following is said on the Sundays called *After the Epiphany*, as often as the Vespers are *of the Sunday:*

CAPITULUM

(2 *Cor.* i)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

℟. Deo gratias.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulations.

℟. Thanks be to God.

Then follows the Hymn. We give the one of the Sunday's Office. It was composed by St Gregory the Great, and celebrates Creation. It praises the Light, which God drew out of nothing, on this the *first* day, and which is the beautiful image of our Divine Infant, the *Light of the world*, the *Orient* that has visited them who sat in the shadow of death.

HYMN[1]

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ,
Mundi parans originem,

O infinitely good Creator of the Light! by thee was produced the Light of day, providing thus the world's beginning with the beginning of the new-made Light.

Qui mane junctum vesperi
Diem vocari præcipis,
Illabitur tetrum chaos,
Audi preces cum fletibus.

Thou biddest us call the time from morn till eve, *Day;* this *day* is over; dark Night comes on: oh! hear our tearful prayers.

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Let not our soul, weighed down by crime, mis-spend thy gift of life, and, forgetting what is eternal, be earth-tied by her sins.

[1] According to the Monastic Rite, it is as follows:

℟. *breve.* Quam magnificata sunt, * Opera tua Domine. Quam. ℣. Omnia in sapientia fecisti. * Opera. Gloria Patri, etc. Quam.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.

Ne mens gravata crimine
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœlorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum. Amen.

Cœleste pulset intimum, Vitale tollat præmium: Vitemus omne noxium, Purgemus omne pessimum.	Oh! may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.
Præsta, Pater piissime, Patrique compar Unice, Cum Spiritu Paraclito Regnans per omne sæculum. Amen.	Most merciful Father! and thou, his Only-Begotten Son, co-equal with him, reigning for ever with the Holy Paraclete! grant this our prayer. Amen.

The *Versicle* which follows the Hymn which we here give is that of the Sunday: those for the Feasts are given in their proper places.

℣. Dirigatur, Domine, oratio mea. ℟. Sicut incensum in conspectu tuo.	℣. May my prayer, O Lord, ascend. ℟. Like incense in thy sight.

Then is said the *Magnificat* Antiphon, which is to be found in the Proper for the different days. After this, the Church sings the Canticle of Mary, the *Magnificat*, in which are celebrated the Divine Maternity and all its consequent blessings. This exquisite Canticle is an essential part of the Vespers throughout the year; but how sweetly appropriate is it to the season of Christmas, during which the Church is overflowing with joy at the Birth of Jesus! She turns to the Mother, and proclaims her *Blessed*. *Blessed* indeed; for, *the power of the Most High overshadowed her;* the Holy Ghost gave unto her, for the salvation of the world, the Blessed Fruit of her Womb.[1]

OUR LADY'S CANTICLE

(*St Luke* i)

Magnificat: * anima mea Dominum:	My soul doth magnify the Lord;
Et exsultavit spiritus meus: * in Deo salutari meo.	And my spirit hath rejoiced in God my Saviour.

[1] St Luke i 35.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc Beatam me dicent omnes generationes.

Because he hath regarded the humility of his handmaid: for behold, from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Because he that is mighty hath done great things to me: and holy is his name.

Et misericordia ejus a progenie in progenies: * timentibus eum.

And his mercy is from generation unto generation, to them that fear him.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

Deposuit potentes de sede: * et exaltavit humiles.

He hath put down the mighty from their seat: and hath exalted the humble.

Esurientes implevit bonis: * et divites dimisit inanes.

He hath filled the hungry with good things: and the rich he hath sent empty away.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

He hath received Israel his servant, being mindful of his mercy.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* Antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday and Feast.

The Vespers end with the following Versicles:

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE FOR SUNDAYS AND FEASTS DURING CHRISTMAS

THIS Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public Confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The Lector, addressing the Priest, says to him:

℣. Jube, domne, benedicere.

℣. Pray, Father, give thy blessing.

The Priest answers:

Noctem quietam et finem perfectum concedat nobis Dominus omnipotens.
℟. Amen.

May the Almighty Lord grant us a quiet night and a perfect end.
℟. Amen.

The Lector then reads these words from the first Epistle of St Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: for your adversary the devil goes about like a roaring lion, seeking whom he may devour: resist him, being strong in faith. But thou, O Lord, have mercy on us.

The Choir answers:

℟. Deo gratias.

℟. Thanks be to God.

Then the Priest:

℣. Adjutorium nostrum in nomine Domini.

℣. Our help is in the name of the Lord.

The Choir:

℟. Qui fecit cœlum et terram.

℟. Who hath made heaven and earth.

Then the Lord's Prayer is recited in secret; after which the Priest says the *Confiteor;* and when he has finished, the Choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, the Choir repeats the *Confiteor*, thus:

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to Blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, Father, to pray to our Lord God for me.

The Priest then says:

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

℟. Amen.

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

℣. Converte nos, Deus, Salutaris noster.

℟. Et averte iram tuam a nobis.

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

ANT. Miserere.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

℣. Convert us, O God our Saviour.

℟. And turn away thy anger from us.

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

Glory, etc.

ANT. Have mercy.

The *first* Psalm expresses the confidence with which the just man sleeps in peace; but the wicked know not what calm rest is. It also speaks of the eternal Word, the *Light* of the Father, who is come to dispel our darkness.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde? * ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, who showeth us good things?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

The Light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The *second* Psalm gives the motives of the just man's confidence, even during the dangers of the night. Then we have God himself speaking, and promising to show us our *Saviour*.

PSALM 90

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum, * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam Angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi Salutare meum.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope: Thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his Angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The *third* Psalm invites the Servants of God to persevere with fervour in the prayers they offer during the *Night*. The Faithful should say this Psalm in a spirit of gratitude to God for his raising up in the Church adorers of his holy name, whose grand vocation is to *lift up their hands* day and night for the safety of Israel. On such prayers depend the happiness and destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Behold now bless ye the Lord, all ye servants of the Lord.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit cœlum et terram.

ANT. Miserere mei, Domine, et exaudi orationem meam.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN[1]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Before the closing of the light, we beseech thee, Creator of all things! that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his Only-Begotten Son, co-equal with him! reigning for ever with the Holy Paraclete! grant this our prayer. Amen.

(*This last Stanza is varied for Christmas Day, etc., and for the Epiphany. See p.* 106.)

CAPITULUM

(*Jeremias* xiv)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos, Domine Deus noster.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

[1] According to the Monastic Rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.
Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu.

℟. In manus tuas, Domine: * Commendo spiritum meum. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi.

℟. Sub umbra alarum tuarum protege nos.

℟. Into thy hands, O Lord: * I commend my spirit. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

℣. Preserve us, O Lord, as the apple of thine eye.

℟. Protect us under the shadow of thy wings.

The Canticle of the venerable Simeon, who, whilst holding the divine Infant in his arms, proclaimed him to be the *Light of the Gentiles*, and then slept the sleep of the just, harmonizes admirably with this closing Office of the day at Christmastide; for during this holy Season the Church is for ever thanking God, because he has dispelled the shades of death by the rising of the Sun of Justice, in whose love she labours all day long, and takes her rest at night, saying: *I sleep, and my heart watcheth.*[1]

CANTICLE OF SIMEON

(*St Luke* ii)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * Salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuæ Israel.

Gloria Patri et Filio, etc.

ANT. Salva nos, Domine, vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Now dost thou dismiss thy servant, O Lord, according to thy word in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory.

ANT. Save us, O Lord, whilst awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

℣. The Lord be with you.

℟. And with thy spirit.

[1] Cant. v 2.

OREMUS

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater et Filius et Spiritus Sanctus.

℟. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy Angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

℟. Amen.

ANTHEM TO THE BLESSED VIRGIN

Alma Redemptoris mater,
quæ pervia cœli
Porta manes, et stella maris,
succurre cadenti,
Surgere qui curat populo.
Tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius,
Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.

℣. Post partum, Virgo, inviolata permansisti.

℟. Dei Genitrix, intercede pro nobis.

Sweet Mother of our Redeemer, Gate whereby we enter heaven, and Star of the sea, help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his Hail to thee; we sinners crave thy pity.

℣. After child-birth thou didst remain most pure, O Virgin.

℟. O Mother of God! make intercession for us.

OREMUS

Deus qui salutis æternæ beatæ Mariæ virginitate fecunda humano generi præ-

LET US PRAY

O God, who by the fruitful Virginity of the Blessed Mary hast given to mankind the re-

mia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum.

℟. Amen.

℣. Divinum auxilium maneat super nobiscum.

℟. Amen.[1]

wards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author of life, our Lord Jesus Christ, thy Son.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.

Then in secret, *Pater*, *Ave* and *Credo*, p. 31.

THE LAST STANZA OF THE HYMN IS THUS VARIED:

From Christmas Day till the Epiphany

Roman Breviary	Monastic Breviary
Jesu, tibi sit gloria, Qui natus es de Virgine, Cum Patre et almo Spiritu, In sempiterna sæcula. Amen.	Gloria tibi, Domine, Qui natus es de Virgine, Cum Patre et Sancto Spiritu, In sempiterna sæcula. Amen.

For the Epiphany, and during the Octave

Roman Breviary	Monastic Breviary
Jesu, tibi sit gloria, Qui apparuisti Gentibus, Cum Patre et almo Spiritu, In sempiterna sæcula. Amen.	Gloria tibi, Domine, Qui apparuisti hodie, Cum Patre et Sancto Spiritu, In sempiterna sæcula. Amen.

For the Feast of the Holy Family

Roman Breviary

Jesu, tuis obediens
Qui factus es perentibus,
Cum Patre summo et Spiritu,
Semper tibi sit gloria.
Amen.

[1] In the Monastic Rite this Response is as follows:

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent Brethren. Amen.

The Proper of the Season

CHRISTMAS DAY

AFTERNOON OF THE EVE

CHRISTMAS Eve, with its own happy spirit, is drawing to its close. Already has the Church terminated all her Advent Offices, by the celebration of the Holy Sacrifice. In her maternal considerateness, she has permitted her children to break their Fast of preparation for the great Feast, by taking their meal at mid-day. Whilst refreshing their bodies with this repast, to which Abstinence gives merit, the Faithful feel an instinct of gladness which comes as a harbinger, to tell them of that immense joy which this beautiful Night will bring them, by giving them their Emmanuel.

But so great a Solemnity as that of to-morrow could not possibly be an exception to that usage of the Church whereby she anticipates all her Feasts on their Eves. In a few moments the Office of *First Vespers*, in which is offered to God the evening incense, will call us to the Church, and the splendour of the function, and the magnificence of the chants, will open our hearts to those feelings of love and gratitude which will prepare them to receive the graces of to-night.

Let us spend the interval in endeavouring to gain a clear knowledge of the Mystery of our Feast; and let us absorb well the sentiments and spirit of the Church. We shall be assisted to do both by considering some of the principal traditions which attach to this joyful Solemnity.

Let us begin by listening to the Holy Fathers speaking of Christmas Day with an eloquence worthy of the

Feast. And first we have St Gregory the Theologian, Bishop of Nazianzum, who thus opens his thirty-eighth discourse, which is on the *Theophania*, or Nativity of our Lord.

'Christ is born—glorify him! Christ comes down from heaven—go ye forth to meet him! Christ is on the earth—be ye lifted up above it! *O sing to the Lord, all thou earth!*[1] and to say all in one word, *Let the heavens rejoice, and let the earth be glad*,[2] because he that is now born is both of heaven and of earth! Christ has assumed our Flesh—exult in fear and in joy; in fear, because of sin; in joy, because of hope! Christ is born of a Virgin: women! honour holy virginity, that you may become Mothers of Christ!

'Who would not adore him that is from the beginning? Who would not praise and extol him that is born in time? Darkness is at an end; Light is created; Egypt remains in darkness, and Israel is enlightened by the pillar of fire. The people that sat in the darkness of ignorance, now possess the bright light of knowledge and wisdom. The old things are passed away, and lo! all things are made new. The *letter* has given way, the *spirit* has triumphed; shadows have faded, the reality is come. . . . The laws of nature are set aside; the world of Heaven is to be peopled; Christ commands it—let us obey.

'*O clap your hands, all ye nations!*[3] for *a Child is born unto us, and a Son is given unto us.* The emblem of his *Government is upon his shoulder*, for his exaltation shall come by the Cross; *and his name shall be called the Angel of the Great Counsel*, that is, of the Counsel of his Father.[4]

'Let the Baptist now cry out: *Prepare ye the way of the Lord!* I, too, will proclaim the virtues and power of this day. He that is without flesh takes flesh; the Word takes a Body; the Unseen is seen; the Intangible may be touched; the Eternal has a beginning; the Son of God is made the Son of Man—*Jesus Christ, yesterday*

[1] Ps. xcv 1. [2] *Ibid.* xcv 11. [3] *Ibid.* xlvi 2. [4] Isa. ix 6.

and to-day, and the same for ever.[1] Let the Jew take scandal, and the Greek mock, and the heretic prate. They will believe when they shall see him ascending into heaven; and if not even then, at least when they shall see him coming down from heaven, and seated on his judgement-seat.'

It is hard to hear such thrilling eloquence as this, and remain cold. But let us now give ear to a Father of the Latin Church, the devout St Bernard, who, in his Sixth Sermon for Christmas Eve, pours forth his heart's joy in these fervent words:

'We have just heard the saying, which is full of grace, and worthy of all acceptation: *Jesus Christ, the Son of God, is born in Bethlehem of Juda.* At these words my soul melts with love, yea, and my spirit that is within me burns with impatience to tell you, as in other years, of this joy, this thrilling joy. Jesus means *Saviour.* And what so necessary to them that are lost? what so welcome to them that are in misery? what so precious to them that are in despair? Besides, what salvation, what chance of salvation, was there in the law of sin, in that body of death, in so evil a day, and in such a place of affliction—had not a new and unlooked-for Salvation been *born*? Say not that thou dost indeed desire salvation, but that, knowing thy delicacy and the grievousness of thy sickness, thou fearest lest the cure be violent. No, fear not: this Jesus is *Christ,* that is, he is all sweetness; he is meek and plenteous in mercy; he is *anointed* with the oil of gladness above his fellows, that is, above them who, though they receive not the fulness, yet receive of his fulness. Yet lest thou shouldst think that because this Jesus is the Anointed with sweetness, he is therefore weak in power, it is added, he is *the Son of God.* . . . Let us, then, be exceeding glad, as we think over within ourselves, or say to each other, this sweet sentence: *Jesus Christ—the Son of God—is born in Bethlehem of Juda!*'

Glorious day, indeed, is this of the Birth of the Saviour!

[1] Heb. xiii 8.

It had been looked forward to by the human race for four thousand years. The Church had prepared for it by the four weeks of her *Advent*, a Season which has ever such a charm about it. Nature, too, longs for this day, on which the Sun begins his yearly victory over the dreary reign of wintry darkness. A Holy Doctor of the Syrian Church, St Ephrem, has written the most admirable words on the beauty and fruitful virtue of this mysterious day. Let us borrow some of these from him and say them with his enthusiasm.

'Grant, O Lord! that we may now celebrate this the Day of thy Birth, which to-day's Solemnity brings round to us. This Day is like thyself—it is the friend of mankind. It comes to us in its regular course, visiting us each year. It grows old with the old; it is young and fresh with little children. We remember when we were young, how it came and passed away; and here it is again, faithful as ever in its welcome visit. It knows that nature could not do without it; here again like to thee, it comes in search of our fallen race. The whole earth thirsts after thy Birthday, O Jesus! It stands, as it were, between the past and the future, commanding all ages, as thou dost. It is one, and yet it multiplies itself, as thou dost. And since we behold thy *past* Birthday in this *present* Feast, make the two resemble each other in this also—that as thy Birthday brought Peace between heaven and earth, when the infinitely High God descended to this low earth; so may this solemnity signify and give us *Peace*. . . . And truly, if every day of the year be rich in thy gifts, how much more ought not this to overflow with them?

'The other days of the year borrow their beauty from this, and the other Feasts owe to this all their solemnity and loveliness. . . . Thy Birthday, O Jesus! is a treasure out of which we all take wherewith to pay our debts. . . . Blessed be the Day which has brought us back the Sun, after we had been wandering in the dark night; which has brought us the Divine Sheaf that enriches us with plentifulness; which has given us the

Vine-Branch that is to yield us, in due time, the cup of our salvation. . . . In the bosom of that Winter which robs our trees of their fruit, the virgin Vine has given forth its divine growth. In the Season of frost, which strips our plants of their beauty, the Root of Jesse has given us its Bud. It is in December, which hides the seed sown in the earth, that the Wheat of our salvation appears from the Virgin's womb, into which he had entered in that fresh Spring-time, when the lambkins were skipping in our meadows.'[1]

It is not, therefore, to be wondered at, if this day, which, we may say, is an important one even to God himself, has been made a privileged one above those of the rest of the year. We have already seen that the old pagan world paid homage to it, and thus, in their own way, were carrying out the design of God. The Holy Doctors, and the Church herself in her Liturgy, allude continually to the material Sun being the symbol of him who is called *the Sun of Justice*. Then again, there is the venerable tradition which tells us that the Incarnation of the Son of God having been accomplished on a Friday (March 25), the Birth of Jesus, *the Light of the world*, must have taken place on December 25, a Sunday. This gives a peculiar sacredness to Christmas Day when it falls on a Sunday, as it was on that day of the week that God began the Creation, and said: *Let there be Light!* and on the same, also, did our Lord rise from the tomb. St Sophronius of Jerusalem has beautifully treated this mystery in his first homily for Christmas Day.

In order to impress the nations of Europe, that is, of the favoured portion of the Church, with the importance of this ever-blessed day, God, who is the Sovereign Ruler of all things, has willed that on it should happen certain events of intense interest. We will select three of these. To begin with the first in order of time: it was on a Christmas Day that the Kingdom of the Franks was founded; for it was on this glorious

[1] Third Sermon *On our Lord's Nativity.*

Solemnity that King Clovis was baptized at Rheims by St Remigius. The haughty Sicambrian, thus admitted into the Fold of Christ, became a meek and humble Christian, and the founder of the first Catholic monarchy, which is now the nation of France.

A century later, that is in the year 596, our own dearest country was converted to the true faith by the labours of St Augustine, of whom St Gregory the Great, who sent him, says: 'he was a Monk of my Monastery.'[1] This holy Missionary had baptized King Ethelbert, and travelled through the land, preaching everywhere the name and Gospel of our Lord Jesus Christ. Having reached York, he preached the word of Eternal Life to the people, and when he had ended, they seek baptism from his hands. Christmas Day is fixed upon for the regeneration of the Catechumens, and the river which flows through the City is chosen as the Baptismal Font. Ten thousand men, not counting women and children, go down into this stream, whose waters were to cleanse their souls. The severity of the season is unheeded by these fervent disciples of the Babe of Bethlehem, who, but a few days before, knew not so much as his name. From the frozen waters there comes, full of joy and innocence, the long line of Neophytes; and the Birthday of Jesus counts, that year, one nation more as belonging to his Kingdom.

Three hundred years after this, God gives us another glorious event in honour of the Birthday of his Son. It was on this divine Anniversary, in the year 800, and at Rome, in the Basilica of St Peter, that the *Holy Roman Empire* was created, to which God assigned the grand mission of propagating the Kingdom of Christ among the barbarian nations of the North, and of upholding, under the direction of the Sovereign Pontiffs, the confederation and unity of Europe. St Leo III crowned Charlemagne Emperor. Here, then, was a new Cæsar, a new Augustus, on the earth; not, indeed, a successor of those ancient Lords of Pagan Rome, but

[1] Lib. 8, Ep. 30.

one who was invested with the title and power by the Vicar of him who is called, in the Sacred Scriptures, *King of Kings and Lord of Lords.*

Thus has God glorified, in the eyes of men, the Divine Babe who is this day born: thus has he prepared, at various times, worthy anniversaries of that Birth which gave *glory to God and Peace to men.* Time will reveal in what other ways the Most High still wishes to magnify, upon this twenty-fifth of December, himself and his Christ.

Impressed with the extreme importance of this Feast, and justly looking upon it as the beginning of the Era of the world's regeneration, the nations of the West, for a long time, began their year with Christmas Day, as we find in the ancient Calendars, in the Martyrologies of Usuard and Ado, and in numberless Bulls, Charts and Diplomas. It is evident, from a Council held at Cologne in 1310, that this manner of computing the year was still observed at that time. In several countries of Europe, our own among the rest, the custom has been kept up of wishing *a Happy Christmas*, which was the ancient salutation when this Feast was the beginning of a new year. Hence too, in these countries, the custom of making presents, of writing letters of good wishes, and other friendly acts. How many of our practices of everyday life have originated from Faith, and yet are looked upon as mere consequences of natural good-feeling, or even compliments which society requires us to pay to each other!

To encourage her children in their Christmas joy, the Church has dispensed with the law of abstinence, if this Feast fall on a Friday. This dispensation was granted by Pope Honorius III, who ascended the Papal Throne in 1216. It is true that we find it mentioned by Pope St Nicholas I, in the ninth century; but the dispensation was not universal; for the Pontiff is replying to the consultations of the Bulgarians, to whom he concedes this indulgence, in order to encourage them to celebrate these Feasts with solemnity and joy: Christmas

Day, St Stephen, St John the Evangelist, the Epiphany, the Assumption of our Lady, St John the Baptist, and SS Peter and Paul. When the dispensation for Christmas Day was extended to the whole Church, these other Feasts were not mentioned.

In the Middle Ages, the Civil Law, also, contributed to the people's love of Christmas, by enacting that no creditor could demand any payment from his debtors during the entire week of Christmas, which was called, on that account, the *week of remission*—a name which it had in common with the weeks of Easter and Pentecost.

But let us interrupt these interesting details regarding the grand Solemnity, whose near approach makes our hearts throb with joy. Let us repair to the House of our Heavenly Father, for the Hour of Vespers is near; and on our way, let our thoughts be at Bethlehem, where Joseph and Mary are already arrived. The sun is rapidly setting; and our Divine Sun of Justice is still hid beneath the Cloud, the Womb of the purest of Virgins. Night is coming on: Joseph and Mary are going through the narrow streets of the City of David, seeking a shelter. Let our hearts be attentive, and united in love with the two holy Pilgrims. Every heart and voice should now be giving forth to our God the tribute of praise and grateful love. Oh! happy we, that have a tribute of Song and Psalmody ready for our use, worthy of the day and of its ineffable Mystery—it is our Mother that offers us her Liturgy. Let us prepare to join her.

FIRST VESPERS

After the usual invocation of the divine assistance, the Church intones, in a most solemn chant, the five following Antiphons, which precede as many Psalms:

1. ANT. Rex pacificus magnificatus est, cujus vultum desiderat universa terra.	1. ANT. The King of Peace, whom the whole earth desireth to see, hath shown his greatness.

Psalm, *Dixit Dominus*, p. 89.

2. ANT. Magnificatus est Rex pacificus super omnes reges universæ terræ.

2. ANT. The King of Peace is magnified above all the Kings of the earth.

Psalm, *Confitebor tibi*, p. 90.

3. ANT. Impleti sunt dies Mariæ, ut pareret Filium suum primogenitum.

3. ANT. The days were completed for Mary, that she should bring forth her first-born Son.

Psalm, *Beatus vir*, p. 91.

4. ANT. Scitote quia prope est regnum Dei: amen dico vobis quia non tardabit.

4. ANT. Know ye, that the Kingdom of God is at hand; amen I say unto you, it shall not tarry.

Psalm, *Laudate pueri*, p. 92.

5. ANT. Levate capita vestra; ecce appropinquat redemptio vestra.

5. ANT. Raise up your heads: lo! your redemption is at hand.

PSALM 116

Laudate Dominum omnes gentes: * laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

O! praise the Lord, all ye nations: praise him, all ye people.

For his mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

After having extolled, in these divine canticles, the *eternal generation*, the *fidelity*, the *mercy*, the *greatness*, and *the truth*, of her divine Spouse, who is coming, and in a few short hours will show himself to her, the Church suspends her praise for a moment, and listens, in the *Capitulum*, to the consoling words of the Apostle of the Gentiles concerning the coming of God our Saviour.

CAPITULUM

(*Tit.* iii 4)

Apparuit benignitas et humanitas Salvatoris nostri Dei, non ex operibus justitiæ quæ fecimus nos, sed secundum misericordiam suam salvos nos fecit.

The goodness and kindness of God our Saviour hath appeared; not by the works of justice, which we have done, but according to his mercy hath he saved us.

Encouraged afresh by these beautiful words, the Church resumes her praises, not borrowing, this time, the psalmody of the Royal Prophet, but singing a Hymn to Jesus, her Spouse, on the glory and beauty of his Birth-day, which makes all Nature glad, and brings the sweetest joy of heart to such as know how to love the Divine Babe. It was St Ambrose—the Bee of Milan, as he has been called—who composed this Hymn, which is sung to-day in almost every part of the world.

HYMN[1]

Jesu, redemptor omnium,
Quem, lucis ante originem,
Parem paternæ gloriæ
Pater supremus edidit;

Tu lumen et splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem servuli.

Memento, rerum conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis
Nascendo, formam sumpseris.

O Jesu! Redeemer of mankind! born before the light was made, and born of the Eternal Father, equal to him in infinite glory;

O thou the Light and brightness of the Father! O thou the everlasting hope of all men! hear the prayers offered thee by thy servants throughout the world.

Be mindful, O Creator of all things! that heretofore thou didst assume a Body like unto ours, and wast born from the sacred womb of a Virgin.

[1] In the Monastic Breviary, it is as follows:

℟. *Breve.* Hodie scietis * quia veniet Dominus. Hodie. ℣. Et mane videbitis gloriam ejus. * Quia. Gloria. Hodie.

In 2nd Vespers.

℟. *Breve.* Verbum caro factum est, * Alleluia, Alleluia. Verbum. ℣. Et habitavit in nobis. * Alleluia. Gloria. Verbum.

Christe, Redemptor omnium,
Ex Patre Patris Unice,
Solus ante principium
Natus ineffabiliter,
Tu lumen, tu splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem famuli.

Memento salutis Auctor
Quod nostri quondam corporis
Ex illibata Virgine
Nascendo formam sumpseris.
Sic præsens testatur dies,
Currens per anni circulum,
Quod solus a sede Patris
Mundi salus adveneris.
Hunc cœlum, terra, hunc mare,
Hunc omne quod in eis est,
Auctorem adventus tui
Laudans exsultat cantico.
Nos quoque qui sancto tuo
Redempti Sanguine sumus,
Ob diem Natalis tui
Hymnum novum concinimus.
Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula. Amen.

Testatur hoc præsens dies,
Currens per anni circulum,
Quod solus e sinu Patris
Mundi salus adveneris.

Hunc astra, tellus, æquora,
Hunc omne quod cœlo subest,
Salutis auctorem novæ
Novo salutat cantico.

Et nos, beata quos sacri
Rigavit unda sanguinis,
Natalis ob diem tui,
Hymni tributum solvimus.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna sæcula.
Amen.

℣. Crastina die delebitur iniquitas terræ;
℟. Et regnabit super nos Salvator mundi.

This present day, which the year has brought round to us, tells us of this mystery—that thou, the one Saviour of the world, didst come to us from the Father's Bosom.

The stars, and earth, and sea, and all that is under heaven greet this the Author of their new salvation with a new canticle.

And we, who have been redeemed by the stream of thy precious Blood, we too pay thee the tribute of this Hymn, in honour of thy Birthday.

Glory be to thee, O Jesus! who wast born of the Virgin! and to the Father, and to the Spirit of love, for everlasting ages. Amen.

℣. To-morrow the iniquity of the earth shall be cancelled;
℟. And over us shall reign the Saviour of the world.

And now Mary's own words are to resound in the holy place! The sweet Canticle which she sang at her Visitation to Elizabeth, when, holding within herself the divine and secret Treasure, she celebrated the *great things* of God's power in her—this Canticle, without which the Church never lets the sun go down, is now going to be sung. O Mary! the hour is fast approaching which will manifest to both heaven and earth that divine Maternity of thine which will make *all generations call thee Blessed*. Suffer us to unite our *souls* with thine in *magnifying the Lord*, and to *rejoice in* our *spirit*, as thou didst in thine, *in God* our *Saviour*, who is thy Son!

ANTIPHON OF THE MAGNIFICAT

Cum ortus fuerit sol de cœlo, videbitis Regem regum procedentem a Patre,

When the sun shall have risen in the heavens, ye shall see the King of Kings coming

tanquam sponsum de thalamo suo.

from the Father, as a Bridegroom from his bride-chamber.

The Canticle *Magnificat*, p. 96.

Finally, the Church expresses all her desires in the following Prayer, which is to ascend to the Throne of God not only at every Hour of Christmas Day, but several times each day during the Octave:

COLLECT

Concede, quæsumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only-Begotten Son. Through the same Jesus Christ thy Son, our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

During our Vespers, the last rays of day have disappeared, and darkness has covered the earth. The Sacred Ministers, vested in their richest copes, have left the Sanctuary. In a few moments they will reenter the Church, and repair to the Tribunal of Penance, there to administer to penitent sinners the reconciliation they ask of God through the merciful Birth of his Only-Begotten Son. All is solemn silence in the Church, which, but a few moments before, echoed with the glad chants of our praise. Let us adore the Majesty of our God, and once more present our prayer to the King of Ages, that he send down the Dew for which our earth is thirsting; and with this prayer of our hope, let us, for a last time, mingle a thought of that salutary fear of the Last Judgement which the Church has nurtured within our souls during the holy Season of Advent.

Let us embody these sentiments in a Prayer taken from the Gothic or Mozarabic Liturgy: it is a beautiful one, and most appropriate.

PRAYER FROM THE MOZARABIC BREVIARY

(*For the Nativity of our Lord, in the Evening Office,* Capitula)

Rorate cœli desuper, utique prophetando Christum, et nubes pluant justum; dum Sancti omnes ejus præconantur adventum. Aperiatur terra, ut, Angelo scilicet alloquente, Virgo concipiat, et pariat Salvatorem. Hic igitur ros, qui abs te est, omnipotens Pater, rogamus, et petimus, ut fiat sanitas infirmorum; et hæc pluvia matutini temporis, præbe, nostri temporis infundat arentem, quæ infusa, tanta gratia præteritum facinus abluat, et æternum credentibus justitiæ lumen infundat; nec non ejusdem Filii tui Domini nostri indemnes præsentiam contuentes, atque cum cœlicolis cœtui ejus in jubilo occurrentes, hoc canticum lætitiæ præcinamus orantes: Benedictus qui venit in nomine Domini, Deus Dominus, et illuxit nobis; cujus nos adventus redemit, et Nativitas illustravit: Qui veniens requisivit perditos, illuminavit in tenebris constitutos. Tribue ergo omnipotens Pater, ut diem Nativitatis ejus ita devotione piissima celebremus, ut judicii diem mitissimum sentiamus: ut cujus benignitatem in redemptione cognovimus, ejus pietatem in

Drop down Dew, ye heavens, from above—by prophesying Jesus to our earth; *and let the clouds rain the Just One*—let all the saintly prophets herald his coming. *Let the earth be opened*, that, as the Angel is speaking unto her, the Virgin may conceive and bring forth the Saviour. We pray and we beseech thee, O Almighty Father, let this *Dew*, which comes down from thee, give health to the sick; and this *Rain* of morn, let it sink into the parched soil of our times, and by the infusion of its abundant grace, cleanse away past sins, and shed over them that believe the eternal light of justice. Moreover, may we, looking with confidence at the presence of our Lord Jesus thy Son, and joyfully going to meet him in company with the heavenly citizens, sing to him this canticle of joy and prayer: *Blessed be he that cometh in the name of the Lord: The Lord is God, and he hath shone upon us:* his Coming hath redeemed us, and his Nativity hath enlightened us: he that came looking for the lost ones hath given light to them that sat in darkness. Grant unto us, therefore, O Almighty Father, so most devoutly to celebrate the day of his Birth, as that the day of

judicio mansuetam sentiamus. — his Judgement may be to us a day of exceeding mercy: that thus, having felt how great is his goodness in redeeming, we may experience how gentle is his mercy in judging us.

And now we will leave the House of God, and attend to the duties of our state of life at home, until the hour of Matins summons us to return and celebrate the Midnight Birth of our Saviour. In order to prepare ourselves for that most imposing Service, we shall do well to resume the reflections upon the Liturgy of our Feast, which we interrupted in order to assist at Vespers. How few would keep from the Service of Christmas Night, and how still fewer would complain that they never seem to derive that benefit from it, which they are told is so great, if they would but take the pains to ask themselves why it is that the Church attaches such importance to her children's joining her in the celebration of this gay Winter Midnight! To assist the devotion of the Faithful we offer them these simple instructions for

THE HOUR BEFORE THE MIDNIGHT SERVICE

We will begin by telling them that in the early ages of the Church every great Feast was prepared for by long *Vigils;* during which the people deprived themselves of their usual rest, and spent the hours in the Church, fervently joining in the Psalms and Lessons which made up the Office which we now call *Matins*. The Night was divided into three parts called *Nocturns*. At dawn of day they resumed their chants in an Office which was even more solemn than Matins: it was one of praise, and from this its characteristic, was called by the name of *Lauds*. This Service, which occupied a very considerable portion of the night, is still kept up, though at a time less trying to nature; *Matins* and *Lauds* are

publicly recited every day in Cathedral and Monastic Churches, and privately by everyone in Holy Orders. They are by far the longest portion of the Divine Office. The want of the old spirit of devoted appreciation of the Liturgy has made the Laity indifferent to being present at the celebration of Matins, and this even in countries where Protestantism has not rendered their presence almost an impossibility. Thus, there are very few places where the people assist at Matins, excepting four times in the year; namely, on the three last days of Holy Week, and on Christmas Night. It is only on the last named that the Office is said at the same hour as anciently; for with regard to *Tenebræ*, they are recited on the afternoons respectively preceding each of the three days.

The Office of Christmas Night has always been said or sung with extraordinary solemnity. Firstly, it was so just, that the moments immediately preceding the Hour when the Holy Mother gave birth to her Jesus, should be spent in the most fervent prayers and watchings! But, secondly, the Church is not satisfied to-night with saying her Matins—she does so every night, and the faithful may come and assist at them as often as they wish:—she follows them by the celebration of the Holy Sacrifice of the Mass, that so she may the better solemnize the Divine Birth; and she begins her Mass at Midnight, for it was at that silent hour that the Virgin-Mother gave us the Blessed Fruit of her Womb. We cannot be surprised that the faithful, in many parts of Christendom, used to spend the whole Night in the Church.

In Rome, for many centuries—at least from the seventh to the eleventh—two Matins were sung, the first in the Basilica of St Mary Major. They commenced immediately after sunset. There was no Invitatory. As soon as they were ended, the Pope celebrated the first or midnight Mass. No sooner was it finished, than the people accompanied him to the Church of St Anastasia, and there he sang the second Mass, or, as it was

called, *of the Aurora*. Again the Pontiff and people formed a procession—this time it was to St Peter's—and having entered the Basilica, the second Matins were begun. They had an Invitatory, and were followed by Lauds. The other Hours having been sung, the Pope said the third and last Mass, at the hour of Terce, which is our 9 o'clock. We are indebted for these details to Amalarius, and to the ancient Liturgist of the thirteenth century published under the name of Alcuin. We also find them clearly indicated by the text of the old Antiphonaries of the Roman Church, which were published by the Blessed Joseph Maria Tommasi, and by Gallicioli.

How lively was the faith of those olden times! To people who lived unceasingly amidst the Mysteries of Religion, Prayer was a tie which knit them closely together, and made them pass hours in the Church without weariness. They understood the value of the Prayers of the Church; and the Ceremonies of the Liturgy, which complete the tribute of man's inward worship of his Creator, were not looked upon as, unfortunately, they now so often are, as a dumb show, or at best an unmeaning poetry introduced for effect. What, in our days, are found only in individuals, were then in the mass of the people—faith, and a keen sense of the supernatural.

Thanks be to God! this strong practical faith is not dead among us, and is each year spreading in the land. How often have not we ourselves been charmed at seeing the traditions of the old Catholic customs still kept up in some families, especially in those favoured parts of the country where heresy has not been able to corrupt the simplicity of the people. We have seen, and it is one of the most pleasing recollections of our childhood, one of these families seated together, after the frugal evening collation, round a blazing fireside, waiting for the hour to come when the whole house was to go to the midnight Mass. A plain but savoury supper, which was to be eaten on their return

home, and so add to the joy of holy Christmas Night, was prepared beforehand. A huge piece of wood, called the *Yule-Log*, was burning cheerfully on the hearth; it would last till the Mass was over, and warm the old men and the little children, as they came in chilled by the sharp frost.

Meanwhile, till it was time for Mass, their conversation was upon the Mystery of this much-loved Night. They compassionated the Blessed Mother and the sweet Babe, exposed to the inclemency of wintry weather, and with no other shelter than that of a wretched stable. Then, too, there were the *Christmas Carols*, in the practise of which they had spent many a pleasant evening of Advent. The whole soul was evidently in these dear old melodies, and many a tear would fall as the song went on to tell how the Angel Gabriel visited Mary, and declared to her that she was to be Mother of the Most High God; how Mary and Joseph were worn with fatigue, going from street to street in Bethlehem, trying to find a lodging, and no one would take them in; how they were obliged to shelter in a stable, and how the Divine Child was born in it; how the loveliness of the Babe in his little crib was above all the beauty of the Angels; how the Shepherds went to see him, and took their humble gifts, and played their rude music, and adored him in the faith of their simple hearts. And thus they spent the happy Eve, passing from conversation to song, and from one song to another, and all was on Mary or Jesus, Joseph or Bethlehem. Cares of life were forgotten, troubles were gone, melancholy was a sin; but it was time to leave; the village clock had just gone eleven; and of the happy group, there was a little one who had been too young the other years, and this was his first Midnight Mass. There was no brighter face in the procession than his. Would he ever forget that beautiful Night!

In many of our readers, these reminiscences will excite a feeling of regret that the miseries of the world around us make such Catholic customs as these un-

realities: at all events, they will show how the holiest feelings of religion may blend with the best joys of family and home. The lesson is worth learning, though the examples that teach it are too Catholic for these rough times. Let us, therefore, leave them and turn again to objects, which are realities, made holy by to-night's Mystery, they will assist us to enter still further into the spirit of the Church.

There are three places on this earth of ours which we should visit to-night. For two of them, it can only be in spirit. The first is Bethlehem, and the Cave of the Nativity, which is Bethlehem's glory. Let us approach it with respectful awe, and contemplate the humble dwelling which the Son of the Eternal God chose for his first home. It is a Stable in the hollow of a rock, just outside the city walls. It is about forty feet long by twelve in width. The ox and the ass, as spoken by the Prophet, are there, standing near the Manger, mute witnesses of the Divine Mystery to which man refused to lend his own dwelling.

Joseph and Mary enter into the Stable-Cave. It is night, and all nature is buried in silence; but these two Hearts are sending up their praise and adoration to God, who thus deigns to atone for man's pride. The Virgin-Mother prepares the Clothes which are to swathe the limbs of the Divine Infant, and longs, though with a most tranquil patience, for the blissful moment when she shall have the first sight of the Blessed Fruit of her womb, kiss him, caress him and feed him—the Eternal God—at her Breast.

Our Jesus, on his part, now that he is about to leave the sanctuary of his Mother's womb, and make his visible entrance into this world of sin, adores his Heavenly Father, and, according to the revelation of the Psalmist, which is commented by St Paul in his Epistle to the Hebrews, thus speaks: *Sacrifice and oblation thou willedst not; but a Body thou hast fitted unto me. Holocausts for sin did not please thee. Then said I, behold I come.*

In the head of the Book it is written of me that I should do thy will, O God![1]

All this was happening in the Stable at Bethlehem, about this very hour of the Night. The Angels of God were singing their anthems of praise to this his incomprehensible mercy towards his rebel creatures. They looked down with admiration upon the Mother of their God, *the Mystical Rose*, whose hidden beauty was soon to bloom and fill the world with its fragrance.

O happy cave of Bethlehem! scene of these stupendous Mysteries! who is there that can forget it to-night? Who is there that does not love it above the richest palaces of Kings? From the very commencement of Christianity it was the object of men's deepest veneration. When, later on, God sent the great St Helen to resuscitate in his Church the knowledge and love of *the Holy Places* of Palestine, one of the works of the holy Empress was to build a magnificent Basilica over the spot, where stands this trophy of God's love for his creatures.

Let us go in spirit to this venerable Basilica; we shall find there groups of infidels and schismatics, but we shall also find the Religious who have the care of it, preparing to sing the same Matins, and in the same Latin tongue, which we are to have. These Religious are the Children of St Francis, heroic followers of the poverty of their Divine Master, the Infant of Bethlehem. Because they are poor and humble therefore they have had, for upwards of four hundred years, the honour of being the sole guardians of these *Holy Places*, which the Crusaders grew tired of defending. Let us pray in union with them to-night; and go with them, and kiss that sacred spot of the Cave, where is written in letters of gold: HERE WAS JESUS CHRIST BORN OF THE VIRGIN MARY. (HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST.)

In vain, however, should we seek at Bethlehem for the holy Crib in which the Infant Jesus lay. The curse

[1] Heb. x 5, 6, 7.

of God has struck that unhappy country, and deprived it of this precious relic, which now, for upwards of twelve hundred years, has been venerated in the centre of Catholicity, Rome, the favoured Spouse of Christ.

Rome, then, is the second place we must visit on this blessed Night. And in the Holy City itself there is one special Sanctuary which claims all our veneration and love. It is the Basilica *of the Crib*, the splendid Church of Saint Mary Major. Of all the Churches which the people of Rome have erected in honour of the Mother of God, this is the grandest. It stands on the Esquiline, rich in its marble and gold, but richer still in its possessing, together with the Portrait of our Lady painted by St Luke, the humble yet glorious Crib of Jesus, of which the inscrutable designs of God have deprived Bethlehem. An immense concourse of people is to-night assembled in the Basilica, awaiting the happy moment when this monument of the love and the humiliation of a God will be brought in, carried on the shoulders of the Priests, as an Ark of the New Covenant, whose welcome sight gives the sinner confidence, and makes the just man thrill with joy. Thus has God willed that Rome, which was to be the new *Jerusalem*, should be also the new *Bethlehem ;* and that the children of the Church should find, in this the unchangeable centre of their Faith, the varied and exhaustless nourishment of their Love.

But the Basilica of the Crib is not the only sanctuary in Rome which has an attraction for us to-night. An imposing ceremony, which embodies a profound mystery, is taking place, at this very hour, in the palace of the Vatican, near the Tomb of the Prince of the Apostles.

The Divine Infant, who is to be born amongst us, is *the Mighty God, the Prince of Peace, whose government is upon his shoulders*,[1] as we shall sing to-morrow, with the Church. We have already seen how the God of Hosts has honoured this power of Emmanuel, by leading powerful Nations to acknowledge him who lay in the Crib of

[1] Isa. ix 6.

Bethlehem as the Lord to whom they owed their adoring fealty. The same recognition of that Babe as the *Mighty God* is made by the ceremony to which we allude. The Sovereign Pontiff, the Vicar of our Emmanuel, blesses, in his name, a Sword and Helmet, which are to be sent to some Catholic warrior who has deserved well of the Christian world. In a letter addressed to Queen Mary of England and to Philip, her husband, Cardinal Pole gives an explanation of this solemn rite. The sword is sent to some Prince, whom the Vicar of Christ wishes to honour in the name of Jesus, who is *King:* for the Angel said to Mary: *The Lord will give unto him the Throne of David his father.*[1] It is from him alone that the *power of the sword* comes;[2] for God said to Cyrus: *I have girded thee (with the sword*[3]); and the Psalmist thus speaks to the Christ of God: *Gird thy Sword upon thy thigh, O thou most Mighty!*[4] And because the Sword should not be drawn save in the cause of justice, it is for that reason that a Sword is blessed on this Night, in the midst of which rises, born unto us, the divine Sun of Justice. On the Helmet, which is both the ornament and protection of the head, there is worked, in pearls, the Dove, which is the emblem of the Holy Ghost; and this to teach him who wears it that it is not from passion or ambition that he must use his sword, but solely under the guidance of the divine Spirit, and from a motive of spreading the Kingdom of Christ.

How beautiful is this union of energy and meekness under the one symbol and ceremony! This power of blending and harmonizing the varied beauty of distinct classes of truth is not to be found save in that Christian Rome, which is our Mother and where God has established the centre of Light and Love. The ceremony we have been describing is still observed. What a grand list it would be, had we the names of all those glorious Christian Warriors, who were thus created Knights of the Church, at this solemn hour, when we celebrate the

[1] St Luke i 32. [2] Rom. xiii 3, 4. [3] Isa. xlv 1, 5. [4] Ps. xliv 4.

Birth of him who came to vanquish our enemy! We are going to adore this Babe in his Crib; let us think of our Mother's teaching, and pay homage to him as our *Prince* and *King*, and beseech him to humble the enemies of his Church, and vanquish those who are leagued against both our perfection and our salvation.

And now to the third of the sanctuaries, wherein is to be effected, this Night, the mystery of the Birth of Jesus. This third Sanctuary is near us; it is in us; it is our own heart. Our heart is the Bethlehem that Jesus desires to visit, and in which he would be born, there to live and grow *unto a perfect man*, as St Paul expresses it.[1] Why, after all, was he born in the stable of the city of David, but that he might make sure of our heart, which he loved with an everlasting love, and so ardently that he came down from heaven to dwell in it? Mary's virginal womb held him but for nine months; he wishes us to keep him for ever in our dwelling!

O heart of man, thou living Bethlehem, hold thyself in readiness, and keep a glad feast! Already, thou hast prepared thyself for this union with thy Jesus by the confession of thy misdeeds, by the contrition of thy sins, and by the satisfaction thou hast made for them. Now, therefore, be all attention: he is coming in the Midnight. Let him find everything ready, ready as were the Stable, the Crib and the Swaddling-clothes. True, thou hast nothing to offer him like what Mary and Joseph had—she, a Mother's caresses; and he, the most solicitous and tender care; but thou hast an adoration and a love like those of the poor Shepherds, and these thou must offer. Like the Bethlehem yonder in the far east, thou art living in the midst of heresy, of infidelity, and of men who ignore the divine mystery of divine love: secret then, but hearty, must be thy prayers, like those which are ascending this night to heaven from the few faithful ones who are assembled in the Holy Cave with the Sons of St Francis; for in that unfortunate Palestine, which has been a slave to the

[1] Eph. iv 13.

most degrading errors for this last thousand years, there are still a few who know and love God. On this glad Midnight, let thy soul become like that splendid Basilica of Rome, which possesses the two treasures, the Holy Crib and the venerable Portrait of the Virgin Mother. Let thy affections and thoughts be pure as the white marble of its pillars; thy charity bright as the gold which glitters on its ceiling; thy deeds shining as the countless tapers which light up its beauty, and turn this night into the glare of a summer noon. Thou must learn, too, O soldier of Christ! to use a Christian's weapons; thou must fight thy way to the Crib of thy Jesus; thou must fight for thy position there, and maintain it by the unbroken loyalty of thy love; thou must fight for the happy consummation of thy victory: union eternal with him. Treasure up these holy sentiments, and let them console and sanctify thee during these moments which precede the coming of Emmanuel into thee. O living Bethlehem! there is a word which heaven gave thee for these moments; take it up, and let it be thy ceaseless prayer; *Come, Lord Jesus! come.*[1]

It is time for us to depart, and go into the House of God. The Bells are not being rung for us, it is true—still, their melody wakens up Bethlehem in our hearts. How strange this joyous pealing at this midnight hour! But is not everything strange in this mysterious night of the Birth of God? He is going to show himself to us—but it is to be in a Crib, and as a little Child. When he came on Sinaï, it was surrounded with thick clouds of smoke, and amidst thunder and lightning: now, there is nothing but humility, stillness and loveliness beyond measure. The Moon, emblem of the brightness reflected from Jesus upon Mary, is shedding its soft light on our path. The stars are twinkling in the firmament, and make us think of the Star which is so soon to rise and guide the Magi to our Saviour's Crib.

And whilst thus thinking over all these strange mysteries, we have reached the porch of the Church. The

[1] Apoc. xxii 20.

Sanctuary sends its light down even to the threshold of the holy place. Beautiful sight, indeed! What wonder that King Clovis, as he entered the Church of Rheims on his first Christmas Night, stood dazzled with the blaze of light, and trembling with emotion said to St Remigius, who had just baptized him: 'Father! is this the Kingdom thou didst promise me?' 'No, my Son,' replied the Bishop, 'it is but the way that will lead thee to it.'

MATINS

After the *Pater*, *Ave* and *Credo* have been said secretly, the Church commences the Office by her usual prayer:

℣. Domine, labia mea aperies.
℟. Et os meum annuntiabit laudem tuam.
℣. Deus in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Gloria Patri, et Filio, et Spiritui Sancto:
℟. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen. Alleluia.

℣. O Lord! thou wilt open my lips.
℟. And my mouth shall declare thy praise.
℣. Incline unto mine aid, O God.
℟. O Lord, make haste to help me.
℣. Glory be to the Father, and to the Son, and to the Holy Ghost.
℟. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

Then comes, with its glad burden—*Christ is born unto us*—the Invitatory, whereby the Church invites her children every morning to come and adore the Lord. To-night the invitation is made by the Angels, who call us to the Crib of our Redeemer: they speak to us in the words of the Church and the Royal Prophet

INVITATORY

Christus natus est nobis, * venite, adoremus.

Christ is born unto us, * come, let us adore.

PSALM 94

Venite, exsultemus Domino, jubilemus Deo Salutari nostro; præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Christus natus est nobis, * venite, adoremus.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

Venite, adoremus.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: Venite, adoremus, et procidamus ante Deum: ploremus coram Domino qui fecit nos; quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.

Christus natus est nobis, * venite, adoremus.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt et viderunt opera mea.

Venite, adoremus.

Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Come, let us praise the Lord with joy, let us joyfully sing to God our Saviour; let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

Christ is born unto us, * come, let us adore.

For the Lord is a great God, and a great King above all gods; he will not reject his people; for in his hand are all the ends of the earth, and the heights of the mountains are his.

Come, let us adore.

For the sea is his, and he made it, and his hands formed the dry land: come, let us adore and fall down, and weep before the Lord that made us; for he is the Lord our God; and we are his people, and the sheep of his pasture.

Christ is born unto us, * Come, let us adore.

To-day, if ye shall hear his voice, *from the Crib*, harden not your hearts, as in the provocation according to the day of temptation in the wilderness: where your fathers tempted me, *me the Lord, the Father of Emmanuel;* they proved me, and saw my works.

Come, let us adore.

Forty years was I nigh unto this generation, and I said: These always err in heart: and these men have not known my ways: so I swore in my wrath that they shall not enter into my rest.

Christus natus est nobis, * venite, adoremus.
Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio et nunc et semper, et in sæcula sæculorum. Amen.
Venite, adoremus.
Christus natus est nobis, * venite, adoremus.

Christ is born unto us: * come, let us adore.
Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.
Come, let us adore.
Christ is born unto us, * come, let us adore.

After the Invitatory, the Church intones the sweet Hymn on the Birth of Jesus, composed by St Ambrose, which was sung in our First Vespers. Let us again sing it to our *Redeemer*, and feed our spirit on its delicious unction.

HYMN

Jesu, Redemptor omnium.

O Jesus! Redeemer of mankind, etc.

See above, p. 116.

Thus far are the preludes to our solemn Night Office which now commences. It is divided into three vigils, or *Nocturns*, each of which is composed of three Psalms, three *Lessons* and three Responsories. The Responsories are a sort of interlude after each Lesson: but the third Lesson of the Third Nocturn is followed by the *Te Deum*, which takes the place of a Responsory. The interpreters of the Liturgy thus explain the Three Nocturns of to-night's Matins. The first signifies the time which preceded the Written Law, given by God to Moses. In the Middle Ages it was the custom to veil the Altar in black during this Nocturn, to express the sentence of condemnation pronounced by God against our first Parents, and the long ages which would then have to pass before the Redeemer came. The second Nocturn signifies the time under the Written Law; and during this Nocturn the Altar was covered with a white veil, to denote that, under the Law, men received a greater degree of light, by the figures and prophecies of the Old Testament.

And lastly, the third Nocturn signifies the time under the Law of Grace. During this Nocturn the Altar was covered with a red veil, to symbolize the love of God for his Spouse the Church, whereby the Son of God and our souls are mystically united.

THE FIRST NOCTURN

The *first* Psalm celebrates the Kingly dignity of the Babe that is to be born. All nations are to be given to him as his inheritance, and the day will come when he will judge the Kings who plot his death in Bethlehem. He is the Son of the Eternal Father, begotten in the day of eternity, and now made manifest on this night to the eyes of men.

ANT. Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

ANT. The Lord hath said to me: Thou art my Son, this day have I begotten thee.

PSALM 2

Quare fremuerunt gentes: * et populi meditati sunt inania ?

Adstiterunt reges terræ, et principes convenerunt in unum: * adversus Dominum, et adversus Christum ejus.

Dirumpamus vincula eorum: * et projiciamus a nobis jugum ipsorum.

Qui habitat in cœlis, irridebit eos: * et Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua: * et in furore suo conturbabit eos.

Ego autem constitutus sum Rex ab eo super Sion montem sanctum ejus: * prædicans præceptum ejus.

Dominus dixit ad me: * Filius meus es tu, ego hodie genui te.

Why have the Gentiles raged, and the people devised vain things ?

The Kings of the earth stood up, and the Princes met together, against the Lord, and against his Christ.

They said: Let us break their bonds asunder; and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

Then shall he speak to them in his anger, and trouble them in his rage.

But I, *the Son of Mary*, am appointed King by him over Sion, his holy mountain, preaching his commandment.

The Lord hath said to me: Thou art my Son, this day have I begotten thee.

Postula a me, et dabo tibi gentes hæreditatem tuam: * et possessionem tuam terminos terræ.

Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

Reges eos in virga ferrea: * et tamquam vas figuli confringes eos.

Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

Et nunc, reges, intelligite: * erudimini qui judicatis terram.

And now, O ye Kings, understand: receive instruction, you that judge the earth.

Servite Domino in timore: * et exsultate ei cum tremore.

Serve ye the Lord with fear: and rejoice unto him with trembling.

Apprehendite disciplinam, nequando irascatur Dominus: * et pereatis de via justa.

Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

Cum exarserit in brevi ira ejus: * beati omnes qui confidunt in eo.

When his wrath shall be kindled in a short time, blessed are all they that trust in him.

ANT. Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

ANT. The Lord hath said to me: Thou art my Son, this day have I begotten thee.

The *second* Psalm praises the loveliness of the *heavens* during the *night*, and the magnificent testimony which the countless stars render to the greatness of their Creator. It then passes on to speak of the *Sun*, whose brilliant rising is like the *Bridegroom* coming forth from the nuptial chamber. The Sun is our Emmanuel; his *Tabernacle* the Womb of Mary. It is to-day that he begins his course; starting from the deepest stage of humiliation, he will mount to the meridian of glory. Let us adore him in his humble commencement, and humble ourselves together with him. He is the *Lawgiver* and the *Law;* he is our *joy* and our *light;* he is our *helper* and our Redeemer: let us love and obey him.

ANT. Tamquam sponsus Dominus procedens de thalamo suo.

ANT. The Lord is as a Bridegroom coming out of his bride-chamber.

PSALM 18

Cœli enarrant gloriam Dei: * et opera manuum ejus annuntiat firmamentum.

Dies diei eructat verbum: * et nox nocti indicat scientiam.

Non sunt loquelæ, neque sermones: * quorum non audiantur voces eorum.

In omnem terram exivit sonus eorum: * et in fines orbis terræ verba eorum.

In sole posuit tabernaculum suum: * et ipse tamquam sponsus procedens de thalamo suo.

Exsultavit ut gigas ad currendam viam: * a summo cœlo egressio ejus.

Et occursus ejus usque ad summum ejus: * nec est qui se abscondat a calore ejus.

Lex Domini immaculata, convertens animas: * testimonium Domini fidele, sapientiam præstans parvulis.

Justitiæ Domini rectæ, lætificantes corda: * præceptum Domini lucidum, illuminans oculos.

Timor Domini sanctus, permanens in sæculum sæculi: * judicia Domini vera, justificata in semetipsa.

Desiderabilia super aurum et lapidem pretiosum multum: * et dulciora super mel et favum.

The heavens show forth the glory of God, and the firmament declareth the work of his hands.

Day to day uttereth speech, and night to night showeth knowledge.

There are no speeches nor languages, where their voices are not heard.

Their sound hath gone forth into all the earth: and their words unto the ends of the world.

He hath set his tabernacle in the sun, *the image of his Son;* and he as a Bridegroom coming out of his bride-chamber,

Hath rejoiced as a giant to run the way: his going out is from the end of heaven,

And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

The law of the Lord, *which Jesus is coming to declare to us*, is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones, *little as the Divine Infant in his Crib.*

The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

The fear of the Lord is holy, enduring for ever and ever: the judgements of the Lord are true, justified in themselves.

More to be desired than gold and many precious stones: and sweeter than honey and the honey-comb.

Etenim servus tuus custodit ea: * in custodiendis illis retributio multa.

Delicta quis intelligit? ab occultis meis munda me: * et ab alienis parce servo tuo.

Si mei non fuerint dominati, tunc immaculatus ero: * et emundabor a delicto maximo.

Et erunt ut complaceant eloquia oris mei: * et meditatio cordis mei in conspectu tuo semper.

Domine adjutor meus: * et Redemptor meus.

ANT. Tamquam sponsus Dominus procedens de thalamo suo.

For thy servant keepeth them; *and* in keeping them there is a great reward.

Who can understand sins? From my secret ones cleanse me, O Lord; and from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot; and I shall be cleansed from the greatest sin.

And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight.

O Lord, *that art born for my sake, thou art* my helper and my Redeemer.

ANT. The Lord is as a Bridegroom coming out of his bride-chamber.

The *third* Psalm shows us Christ advancing in the conquest of the world, as the mighty Conqueror. His *beauty* and *meekness* are, like his *truth* and his *justice*, perfect; and the power of his love is irresistible. On his *right* we have the *Queen* of this world, the august Mary; the Lord has been pleased with her *beauty*, and her fruitful *Virginity* has been the model after which have been formed all those pure souls consecrated to God, who are the companions of the Lamb whithersoever he goeth. In this most sublime Psalm, let us sing our canticle of praise to the ineffable dignity of our Divine King, and to the sweetness of our incomparable Mother and Queen.

ANT. Diffusa est gratia in labiis tuis; propterea benedixit te Deus in æternum.

ANT. Grace is poured out upon thy lips; therefore hath God blessed thee for ever.

PSALM 44

Eructavit cor meum verbum bonum: * dico ego opera mea Regi.

Lingua mea calamus scribæ: * velociter scribentis.

My heart hath uttered a good word: I speak my works, *my songs, to Jesus* the King.

My tongue is the pen of a scrivener, that writeth swiftly.

Speciosus forma præ filiis hominum, diffusa est gratia in labiis tuis: * propterea benedixit te Deus in æternum.

Accingere gladio tuo super femur tuum: * potentissime.

Thou, *O Emmanuel*, art beautiful above the sons of men; grace is poured abroad in thy lips: therefore hath God blessed thee for ever.

Thou comest that thou mayest conquer the world; gird thy sword upon thy thigh, O thou most Mighty!

Specie tua et pulchritudine tua: * intende, prospere procede, et regna.

Propter veritatem, et mansuetudinem, et justitiam: * et deducet te mirabiliter dextera tua.

With thy comeliness and thy beauty, set out, proceed prosperously and reign.

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

Sagittæ tuæ acutæ, populi sub te cadent: * in corda inimicorum regis.

Thy arrows are sharp: under thee shall people fall, into the hearts of the enemies of the King, *who sends thee.*

Sedes tua, Deus, in sæculum sæculi: * virga directionis, virga regni tui.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

Dilexisti justitiam, et odisti iniquitatem: * propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis.

Thou hast loved justice, and hatedst iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.

Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis: * ex quibus delectaverunt te filiæ regum in honore tuo.

Myrrh, and stacte, and cassia perfume thy garments, from the ivory houses; out of which the daughters of kings have delighted thee in thy glory.

Adstitit Regina a dextris tuis in vestitu deaurato: * circumdata varietate.

The Queen, *thy Mother, who shares in thy triumph*, stood on thy right hand in gilded clothing, surrounded with variety.

Audi filia, et vide, et inclina aurem tuam: * et obliviscere populum tuum, et domum patris tui.

Thy Holy Spirit spoke to her, and said: 'Hearken, O Daughter, and see, and incline thine ear: and forget thy people, and thy father's house.

Et concupiscet Rex decorem tuum: * quoniam ipse est Dominus Deus tuus, et adorabunt eum.

'And the King shall greatly desire thy beauty: for he is the Lord thy God, and him they shall adore.

Et filiæ Tyri in muneribus: * vultum tuum deprecabuntur omnes divites plebis.

'And the daughters of Tyre with gifts, *yea*, all the rich among the people, shall entreat thy countenance.'

Omnis gloria ejus filiæ regis ab intus: * in fimbriis aureis circumamicta varietatibus.

All the glory of the King's Daughter is within, in golden borders, clothed round about with varieties.

Adducentur Regi virgines post eam: * proximæ ejus afferentur tibi.

After her shall virgins be brought to the King: her neighbours, *they that have spiritually conceived Christ*, shall be brought to thee, *O King!*

Afferentur in lætitia et exsultatione: * adducentur in templum Regis.

They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

Pro patribus tuis nati sunt tibi filii: * constitues eos principes super omnem terram.

Instead of thy fathers *of the Jewish people, of whose race thou didst deign to be born, but who have not known thee, O Emmanuel!* sons are born to thee *of a new race:* thou shalt make them princes over all the earth.

Memores erunt nominis tui: * in omni generatione et generationem.

They shall remember thy name throughout all generations.

Propterea populi confitebuntur tibi in æternum, * et in sæculum sæculi.

Therefore shall people praise thee for ever, yea for ever and ever.

ANT. Diffusa est gratia in labiis tuis, propterea benedixit te Deus in æternum.

ANT. Grace is poured out upon thy lips; therefore hath God blessed thee for ever.

℣. Tamquam sponsus.

℣. As a Bridegroom.

℟. Dominus procedens de thalamo suo.

℟. The Lord is coming from his bride-chamber.

The Priest begins the two first words of the Lord's Prayer:

Pater noster.

Our Father.

The rest is said in silence, as far as the last two petitions, when the Priest says aloud:

℣. Et ne nos inducas in tentationem,

℣. And lead us not into temptation,

The Choir answers:

℣. Sed libera nos a malo. ℟. But deliver us from evil.

Then the Priest:

Exaudi, Domine Jesu Christe, preces servorum tuorum, et miserere nobis, qui cum Patre et Spiritu Sancto vivis et regnas in sæcula sæculorum. Graciously hear, O Lord Jesus Christ, the prayers of thy servants, and have mercy upon us: who, with the Father and the Holy Ghost, livest and reignest for ever and ever.

The Choir answers: *Amen.*

Then one of the Choir turns towards the Priest, and bowing down, says:

Jube, Domne, benedicere. Pray, Father, give thy blessing.

Then the Priest:

Benedictione perpetua benedicat nos Pater æternus. May the Eternal Father bless us with an everlasting blessing.
℟. Amen. ℟. Amen.

The Lessons of the First Nocturn are taken from the Prophet Isaias, whom the Church has followed through the whole of Advent. The *Responsories* which follow each Lesson assist the Faithful in those sentiments of joy which should fill their hearts on hearing the sacred prophecies read to them, and that, too, at the very hour when they are to be accomplished.

FIRST LESSON

(*Isaias* ix)

Primo tempore alleviata est terra Zabulon, et terra Nephtali: et novissimo aggravata est via maris trans Jordanem Galilææ Gentium. Populus qui ambulabat in tenebris vidit lucem magnam: habitantibus in At the first time, the land of Zabulon, and the land of Nephtali, was lightly touched *by the Lord;* and at the last, the way of the sea beyond the Jordan of Galilee of the Gentiles was heavily loaded. The people that walked in darkness have

regione umbræ mortis, lux orta est eis. Multiplicasti gentem, et non magnificasti lætitiam. Lætabuntur coram te, sicut qui lætantur in messe, sicut exsultant victores capta præda, quando dividunt spolia. Jugum enim oneris ejus, et virgam humeri ejus, et sceptrum exactoris ejus superasti, sicut in die Madian. Quia omnis violenta prædatio cum tumultu, et vestimentum mistum sanguine, erit in combustionem, et cibus ignis. Parvulus enim natus est nobis, et filius datus est nobis: et factus est principatus super humerum ejus: et vocabitur nomen ejus, Admirabilis, Consiliarius, Deus, Fortis, Pater futuri sæculi, Princeps pacis.

seen a great light: to them that dwelt in the region of the shadow of death, light is risen. Thou hast multiplied the nation, and hast not increased the joy. *The inhabitants of Jerusalem whom thou hast succoured,* shall rejoice before thee, as they that rejoice in the harvest; as conquerors rejoice after taking a prey, when they divide the spoils. For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor, thou hast overcome, as in the day of Madian. For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire. For a Child is born unto us, and a Son is given unto us; and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace.

℟. Hodie nobis cœlorum Rex de Virgine nasci dignatus est, ut hominem perditum ad cœlestia regna revocaret. * Gaudet exercitus Angelorum: quia salus æterna humano generi apparuit.

℟. To-day the King of heaven deigned to be born to us of a Virgin, that he might restore lost man to the heavenly kingdom. * The host of Angels rejoices: for that eternal salvation hath appeared to the human race.

℣. Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. * Gaudet exercitus. Gloria Patri.

℣. Glory be to God in the highest; and on earth peace to men of good will. * The host of Angels, etc. Glory be to the Father.

℟. Hodie nobis cœlorum, *usque ad* Gloria in excelsis.

Then is repeated the ℟. To-day the King, *as far as* Glory be to God.

Benedictio. Unigenitus Dei Filius nos benedicere et adjuvare dignetur.

Blessing. May the only-begotten Son of God vouchsafe to bless and help us.

℟. Amen.

℟. Amen.

SECOND LESSON

(*Isaias* xl)

Consolamini, consolamini popule meus, dicit Deus vester. Loquimini ad cor Jerusalem, et advocate eam, quoniam completa est malitia ejus, dimissa est iniquitas illius: suscepit de manu Domini duplicia pro omnibus peccatis suis. Vox clamantis in deserto: Parate viam Dei, rectas facite in solitudine semitas Dei nostri. Omnis vallis exaltabitur et omnis mons et collis humiliabitur, et erunt prava in directa, et aspera in vias planas. Et revelabitur gloria Domini: et videbit omnis caro pariter quod os Domini locutum est. Vox dicentis: Clama. Et dixi: Quid clamabo? Omnis caro fœnum, et omnis gloria ejus quasi flos agri. Exsiccatum est fœnum, et cecidit flos; quia spiritus Domini sufflavit in eo. Vere fœnum est populus: exsiccatum est fœnum, et cecidit flos: Verbum autem Domini nostri manet in æternum.

Be comforted, be comforted, my people, saith your God. Speak ye to the heart of Jerusalem, and call to her, for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double *blessings* for all her sins. The voice of one crying in the desert: 'Prepare ye the way of the Lord, make straight in the wilderness the paths of our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight and the rough ways plain.' And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord hath spoken. The voice of one saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered, and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass: the grass is withered, and the flower is fallen: but the Word of our Lord endureth for ever.

℟. Hodie nobis de cœlo pax vera descendit: * Hodie per totum mundum melliflui facti sunt cœli.

℟. To-day true peace has come down to us from heaven: * To-day throughout the whole world the heavens have dropped honey.

℣. Hodie illuxit nobis dies redemptionis novæ, reparationis antiquæ, felicitatis æternæ. * Hodie per totum.

℣. To-day there has shone upon us the day of the new redemption, of the ancient reparation, of the eternal happiness. * To-day throughout.

BENEDICTIO. Spiritus sancti gratia illuminet sensus et corda nostra. ℟. Amen.

BLESSING. May the grace of the Holy Ghost enlighten our senses and our hearts. Amen.

THIRD LESSON

(*Isaias* lii)

Consurge, consurge, induere fortitudine tua, Sion; induere vestimentis gloriæ tuæ, Jerusalem, civitas Sancti: quia non adjiciet ultra ut pertranseat per te incircumcisus et immundus. Excutere de pulvere, consurge, sede, Jerusalem: solve vincula colli tui, captiva filia Sion. Quia hæc dicit Dominus: Gratis venumdati estis, et sine argento redimemini. Quia hæc dicit Dominus Deus: in Ægyptum descendit populus meus in principio, ut colonus esset ibi: et Assur absque ulla causa calumniatus est eum. Et nunc quid mihi est hic, dicit Dominus? quoniam ablatus est populus meus gratis: dominatores ejus inique agunt, dicit Dominus: et tota die nomen meum blasphematur. Propter hoc sciet populus meus nomen meum in die illa: quia ego ipse qui loquebar, ecce adsum.

Arise, arise, put on thy strength, O Sion; put on the garments of thy glory, O Jerusalem, the city of the Holy One; for henceforth, the uncircumcised and unclean shall no more pass through thee. Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion. For thus saith the Lord: You were sold without price, and you shall be redeemed without money. For thus saith the Lord God: My people went down into Egypt at the beginning, to sojourn there: and the Assyrian hath oppressed them without any cause at all. And now what have I here, saith the Lord: for my people is taken away without price? They that rule over them treat them unjustly, saith the Lord, and my name is continually blasphemed all the day long. Therefore my people shall know my name in that day: for I myself that spoke, behold I am here.

℟. Quem vidistis pastores? dicite, annuntiate nobis, in terris quis apparuit? * Natum vidimus, et choros Angelorum collaudantes Dominum.

℟. Whom have ye seen, O Shepherds! say, tell us, who is it has appeared on the earth? * We have seen the Child that is born, and choirs of Angels praising the Lord.

℣. Dicite, quidnam vidistis? et annuntiate Christi nativitatem. * Natum vidimus. Gloria, * Natum vidimus.

℣. Say, what have ye seen? and tell us of the birth of Christ. * We have seen. Glory. * We have seen.

THE SECOND NOCTURN

The *fourth* Psalm is a hymn in praise of the Christian Church, which begins to-day, and receives, in the Stable of Bethlehem, the first believers, the Shepherds. This new *Sion*, which is to contain *the City of our God*, is founded on the sides *of the North*, to show that it shall be open to the Gentiles. In vain will the Princes of the earth seek, in their conceited calculations, to destroy the Church: God, who has founded her, will make her triumph. Empires shall pass away, and their persecutions: the Church will survive them all, knowing neither wrinkle nor decay.

ANT. Suscepimus, Deus, misericordiam tuam in medio templi tui.

ANT. We have received thy mercy, O God, in the midst of thy temple.

PSALM 47

Magnus Dominus, et laudabilis nimis: * in civitate Dei nostri, in monte sancto ejus.

Great is the Lord, and exceedingly to be praised, in the City of our God, in his holy mountain.

Fundatur exsultatione universæ terræ mons Sion: * latera aquilonis, civitas regis magni.

On this day, with the joy of the whole earth is Mount Sion founded, on the sides of the North, the City of the great King.

Deus in domibus ejus cognoscetur: * cum suscipiet eam.

In her houses shall God be known, when he shall protect her.

Quoniam ecce reges terræ congregati sunt: * convenerunt in unum.

For behold the kings of the earth assembled themselves: they gathered together.

Ipsi videntes sic admirati sunt, conturbati sunt, commoti sunt: * tremor apprehendit eos.

They saw, so they wondered, they were troubled, they were moved: trembling took hold of them.

Ibi dolores ut parturientis: * in spiritu vehementi conteres naves Tharsis.

There were pains as of a woman in labour. With a vehement wind thou shalt break in pieces the ships of Tharsis.

Sicut audivimus, sic vidimus in civitate Domini virtutum, in civitate Dei

As we have heard, so have we seen, in the City of the Lord of hosts, in the City of

nostri: * Deus fundavit eam in æternum.

Suscepimus, Deus, misericordiam tuam: * in medio templi tui.

Secundum nomen tuum, Deus, sic et laus tua in fines terræ: * justitia plena est dextera tua.

Lætetur mons Sion, et exsultent filiæ Judæ: * propter judicia tua, Domine.

Circumdate Sion, et complectimini eam: * narrate in turribus ejus.

Ponite corda vestra in virtute ejus: * et distribuite domos ejus, ut enarretis in progenie altera:

Quoniam hic est Deus, Deus noster in æternum, et in sæculum sæculi: * ipse reget nos in sæcula.

ANT. Suscepimus, Deus, misericordiam tuam in medio templi tui.

our God: God hath founded it for ever.

We have received thy mercy, O God, *which appeared to us in Bethlehem; we have received it* in the midst of thy temple.

According to thy name, O God, so also *is* thy praise unto the ends of the earth: thy right hand is full of justice.

Let Mount Sion rejoice, and the daughters of Juda be glad: because of thy judgements, O Lord.

Surround Sion, and encompass her: tell ye in her towers.

Set your hearts on her strength; and distribute her houses, that ye may relate it in another generation:

For this is our God, our God unto eternity, and for ever and ever: he, *our Pastor*, shall rule us for evermore.

ANT. We have received thy mercy, O God, in the midst of thy temple.

The *fifth* Psalm prophesies the peaceful reign of the Son of David, who comes *to save the poor, and humble the oppressor*. His coming is in sweetness and silence, like the dew of night. It is this very night that he comes to us from Mary's virginal womb. He is *the rain* announced by the Prophets, which is to fall upon the parched earth. His kingdom shall be glorious and eternal. In a few days hence, *the Kings* shall prostrate themselves at his feet, offering him the *gold* of Arabia and the *incense* of Saba. He, on his part, will give to his people for their nourishment the Bread of his own Body; and thus his Church will be for ever a Bethlehem, that is, *a House of Bread*.

ANT. Orietur in diebus Domini abundantia pacis, et dominabitur.

ANT. There shall spring up an abundance of peace in the days of the Lord; and he shall rule.

PSALM 71

Deus, judicium tuum Regi da: * et justitiam tuam filio Regis.

Judicare populum tuum in justitia: * et pauperes tuos in judicio.

Suscipiant montes pacem populo: * et colles justitiam.

Judicabit pauperes populi: et salvos faciet filios pauperum: * et humiliabit calumniatorem.

Et permanebit cum sole, et ante lunam: * in generatione et generationem.

Descendet sicut pluvia in vellus: * et sicut stillicidia stillantia super terram.

Orietur in diebus ejus justitia, et abundantia pacis: * donec auferatur luna.

Et dominabitur a mari usque ad mare: * et a flumine usque ad terminos orbis terrarum.

Coram illo procident Æthiopes: * et inimici ejus terram lingent.

Reges Tharsis, et insulæ munera offerent: * Reges Arabum et Saba dona adducent.

Et adorabunt eum omnes reges terræ: * omnes gentes servient ei.

Quia liberabit pauperem a potente: * et pauperem cui non erat adjutor.

Give to the King thy judgement, O God! and to the King's Son, *who is born to-day*, thy justice.

To judge thy people with justice, and thy poor with judgement.

Let the mountains receive peace for the people; and the hills justice.

He, *the Messias*, shall judge the poor of the people, and he shall save the children of the poor; and he shall humble the oppressor.

And *his kingdom on earth* shall continue with the sun, and before the moon; throughout all generations.

He shall come down *mysteriously in the midnight* like rain upon the fleece, and as showers falling gently upon the earth.

In his days shall justice spring up, and abundance of peace, till the moon be taken away.

And he shall rule from sea to sea; and from the river *Jordan* unto the ends of the earth.

Before him the Ethiopians shall fall down; and his enemies shall lick the ground.

The Kings of Tharsis and the islands shall offer presents; the Kings of the Arabians and of Saba shall bring gifts.

And all kings of the earth shall adore him; all nations shall serve him.

For he shall deliver the poor from the mighty, and the needy that had no helper.

Parcet pauperi et inopi: * et animas pauperum salvas faciet.

He shall spare the poor and needy; and *he shall be called Jesus*, because he shall save the souls of the poor, *his creatures*.

Ex usuris et iniquitate redimet animas eorum: * et honorabile nomen eorum coram illo.

He shall redeem their souls from usuries and iniquity: and their name shall be honourable in his sight.

Et vivet, et dabitur ei de auro Arabiæ, et adorabunt de ipso semper: * tota die benedicent ei.

And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day.

Et erit firmamentum in terra in summis montium, superextolletur super Libanum fructus ejus: * et florebunt de civitate sicut fœnum terræ.

He is the bread of life; therefore under his reign there shall be a firmament on the earth on the tops of the mountains; above Libanus shall the fruit thereof be exalted: and *they* of the City, *his Church*, shall flourish like the grass of the earth.

Sit nomen ejus benedictum in sæcula: * ante solem permanet nomen ejus.

Let his name be blessed for evermore: his name continueth before the sun.

Et benedicentur in ipso omnes tribus terræ: * omnes gentes magnificabunt eum.

And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

Benedictus Dominus Deus Israel: * qui facit mirabilia solus.

Blessed be the Lord the God of Israel, who alone doth wonderful things.

Et benedictum nomen majestatis ejus in æternum: * et replebitur majestate ejus omnis terra: fiat, fiat.

And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it. So be it.

ANT. Orietur in diebus Domini abundantia pacis, et dominabitur.

ANT. There shall spring up an abundance of peace, in the days of the Lord; and he shall rule.

The *sixth* Psalm is a hymn of gratitude for the *blessing* brought us by the Divine Infant. The anger of the Almighty Lord is appeased at the sight of a Crib containing the Son of God and the Son of Mary! Let us listen with delight to the words of the New-born Babe.

Justice and Peace have kissed: Incarnate *Truth* now dwells on our earth, and the *Justice* of the Eternal Father looks down from heaven upon our Emmanuel.

ANT. Veritas de terra orta est; et justitia de cœlo prospexit.

ANT. Truth is sprung out of the earth; and justice hath looked down from heaven.

PSALM 84

Benedixisti, Domine, terram tuam: * avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ: * operuisti omnia peccata eorum.

Mitigasti omnem iram tuam: * avertisti ab ira indignationis tuæ.

Converte nos Deus salutaris noster; * et averte iram tuam a nobis.

Numquid in æternum irasceris nobis: * aut extendes iram tuam a generatione in generationem?

Deus tu conversus vivificabis nos: * et plebs tua lætabitur in te.

Ostende nobis, Domine, misericordiam tuam: * et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus, * quoniam loquetur pacem in plebem suam.

Et super Sanctos suos: * et in eos qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius: * ut inhabitet gloria in terra nostra.

Lord, thou hast blessed thy land: thou hast, *this night,* turned away the captivity of Jacob.

Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

Convert us, O God, our Saviour! and turn off thy anger from us.

Heavenly Father! wilt thou be angry with us for ever? or wilt thou extend thy wrath from generation to generation?

Thou wilt turn, O God, and bring us to life; and thy people shall rejoice in thee.

Show us, O Lord, *Him who is* thy mercy: and grant us thy salvation.

I will hear, *near my Saviour's Crib,* what the Lord God will speak in me, for he will speak peace unto his people:

And unto his Saints: and unto them that are converted to the heart.

Surely his Salvation is near to them that fear him: that glory may dwell in our land.

Misericordia et veritas obviaverunt sibi: * justitia et pax osculatæ sunt.

Veritas de terra orta est: * et justitia de cœlo prospexit.

Etenim Dominus dabit benignitatem: * et terra nostra dabit fructum suum.

Justitia ante eum ambulabit: * et ponet in via gressus suos.

ANT. Veritas de terra orta est, et Justitia de cœlo prospexit.

℣. Speciosus forma præ filiis hominum.

℟. Diffusa est gratia in labiis tuis.

Pater noster.

This day, in Bethlehem, Mercy and Truth have met each other: Justice and Peace have kissed.

Truth is sprung out of the earth: and Justice hath looked down from heaven.

For the Lord will give goodness: and our earth shall yield her fruit.

Justice shall walk before him, *the Man-God:* and shall set his steps in the way.

ANT. Truth is sprung out of the earth, and Justice hath looked down from heaven.

℣. Thou art beautiful, *O Jesus,* above the sons of men.

℟. Grace is poured forth on thy lips.

Our Father.

After the *Pater Noster* has been recited, as in the First Nocturn, the Priest says:

Ipsius pietas et misericordia nos adjuvet, qui cum Patre et Spiritu Sancto vivit et regnat in sæcula sæculorum. ℟. Amen.

May his goodness and mercy help us, who with the Father and the Holy Ghost liveth and reigneth for ever and ever. ℟. Amen.

The Book of the Sermons of the Holy Fathers is now opened, and a passage is read from one of those magnificent discourses of St Leo the Great, which enraptured the people of Rome in the fifth century.

BENEDICTIO. Deus Pater omnipotens sit nobis propitius et clemens.

℟. Amen.

BLESSING. May God the Father Almighty be propitious and merciful unto us.

℟. Amen.

FOURTH LESSON

Sermo Sancti Leonis Papæ.

Salvator noster, dilectissimi, hodie natus est: gaudeamus. Neque enim fas

Sermon of St Leo, Pope.

On this day, dearly beloved, is born our Saviour: let us be glad: for surely it is a sin to

est locum esse tristitiæ, ubi natalis est vitæ: quæ consumpto mortalitatis timore, nobis ingerit de promissa æternitate lætitiam. Nemo ab hujus alacritatis participatione secernitur. Una cunctis lætitiæ communis est ratio: quia Dominus noster peccati mortisque destructor, sicut nullum a reatu liberum reperit, ita liberandis omnibus venit. Exsultet sanctus, quia propinquat ad palmam: gaudeat peccator, quia invitatur ad veniam: animetur Gentilis, quia vocatur ad vitam. Dei namque Filius secundum plenitudinem temporis quam divini consilii inscrutabilis altitudo disposuit, reconciliandam auctori suo naturam generis assumpsit humani, ut inventor mortis diabolus, per ipsam quam vicerat, vinceretur.

be sad on the Birthday of that Life which, ridding us of the fear of death, gladdened us with the promise of immortality. From a share in this gladness not one of us is excluded. To all there is the one same cause of joy: for our Lord, the destroyer of sin and death, came to deliver all, seeing that all were slaves to guilt. Let the Saint exult, because he is now brought near to his crown; let the Sinner rejoice, because he is invited to his pardon; let the Gentile be of good heart, because he is called to life. For when there had come the fulness of time, fixed by the inscrutable depths of the divine counsel, the Son of God assumed to himself the nature of man, in order to restore it to the favour of its Maker; that thus the Devil, the author of Death, might be conquered by that very nature whereby himself had conquered.

℟. O magnum mysterium, et admirabile sacramentum! ut animalia viderent Dominum natum jacentem in præsepio: * Beata Virgo, cujus viscera meruerunt portare Dominum Christum.

℣. Ave Maria, gratia plena, Dominus tecum. * Beata Virgo.

℟. O great Mystery, and wonderful secret! brute beasts to see their new-born Lord laid in a Manger! * Blessed is the Virgin, that deserved to carry in her Womb Christ our Lord!

℣. Hail Mary! full of grace, the Lord is with thee. * Blessed is the Virgin.

At Rome, if there be in the Holy City the Knight, who has received the Helmet and Sword, blessed, as we have described, by the Sovereign Pontiff, the *fifth* Lesson is given to him to sing, because it speaks of the great Battle between Christ and Satan in the glorious mystery of the Incarnation. Whilst the Choir is singing the Responsory *O magnum mysterium*, the Knight is

taken by the Master of Ceremonies to the Pope. Standing before the Holy Father, he draws his sword, thrice sets its point on the ground, thrice brandishes it in the air, and then wipes the blade upon his left arm. He is then taken to the Ambo, or reading-desk, takes off his helmet, and, having vested the Cope over his armour, he sings the Lesson. These ceremonies of our holy Mother, the Church of Rome, were drawn up in days when *might* was not *right*, and brute force was made subservient to moral power and principle. The Christian Warrior, cased in his steel armour, was resolved, as indeed he was bound, never to draw his sword save in the cause of Christ, the conqueror of Satan: was there anything strange in his expressing this by a sacred ceremony?

BENEDICTIO. Christus perpetuæ det nobis gaudia vitæ.
℟. Amen.

BLESSING. May Christ grant unto us the joys of eternal life.
℟. Amen.

FIFTH LESSON

In quo conflictu pro nobis inito, magno et mirabili æquitatis jure certatum est, dum omnipotens Dominus cum sævissimo hoste non in sua majestate, sed in nostra congreditur humilitate: objiciens ei eamdem formam, eamdemque naturam, mortalitatis quidem nostræ participem, sed peccati totius expertem. Alienum quippe ab hac Nativitate est, quod de omnibus legitur. Nemo mundus a sorde, nec infans cujus est unius diei vita super terram. Nihil ergo in istam singularem Nativitatem de carnis concupiscentia transivit, nihil de peccati lege manavit. Virgo regia Davidicæ stirpis

In the conflict thus entered into for our sakes, the combat was fought by our Omnipotent God with great and admirable equity; inasmuch as it is not in his own Majesty, but in our lowliness, that he attacks our bitter foe; opposing him with the self-same form, and self-same nature as ours, Man like us in everything save sin: for, that which is written of all men, had no place in this Nativity: 'Not one is free from defilement, no, not the child whose life on earth is but one day.' Into this admirable Birth, then, there passed nothing pertaining to the concupiscence of the flesh, there entered not aught of the law of

eligitur, quæ sacro gravidanda fœtu, divinam humanamque prolem prius conciperet mente, quam corpore. Et ne superni ignara consilii ad inusitatos paveret affatus, quod in ea operandam erat a Spiritu Sancto, colloquio discit angelico, nec damnum credit pudoris, Dei Genitrix mox futura.

℟. Beata Dei genitrix Maria, cujus viscera intacta permanent: * Hodie genuit Salvatorem sæculi.

℣. Beata quæ credidit, quoniam perfecta sunt omnia quæ dicta sunt ei a Domino. * Hodie genuit Salvatorem.

Benedictio. Ignem sui amoris accendat Deus in cordibus nostris.

℟. Amen.

sin. A Virgin of the royal family of David is chosen, who, having to be made Mother of the Divine Child, the God-Man, conceived him in her soul, before she conceived him in her womb. And lest the ineffable mystery should make her fear, were she left ignorant of the Divine plan, she is told by the Angel of that which was to be done in her by the Holy Ghost, and was given to see how she could be Mother of God, yet remain a pure Virgin.

℟. The Blessed Mother of God, Mary, remaining ever the spotless Virgin, * Hath this day given birth to the Saviour of the world.

℣. Blessed in that she believed, for all those things have been done in her, that were said unto her by the Lord.

Blessing. May God enkindle within our hearts the fire of his love.

℟. Amen.

SIXTH LESSON

Agamus ergo, dilectissimi, gratias Deo Patri, per Filium ejus in Spiritu sancto: qui propter multam charitatem suam, qua dilexit nos, misertus est nostri: et cum essemus mortui peccatis, convivificat nos Christo, ut essemus in ipso nova creatura, novumque figmentum. Deponamus ergo veterem hominem cum actibus suis, et adepti participationem generationis Christi, carnis renuntiemus

Let us, therefore, dearly beloved, give thanks to God the Father, through his Son, in the Holy Ghost: because, through his exceeding charity, wherewith he hath loved us, he has had compassion upon us; and when we were dead in our sins, quickened us unto life together with Christ, that we might be a new creature in him, and a new substance. Therefore, let us put off the old man with his acts, and, having been made partakers

operibus. Agnosce, O Christiane, dignitatem tuam: et divinæ consors factus naturæ, noli in veterem vilitatem degeneri conversatione redire. Memento cujus capitis et cujus corporis sis membrum. Reminiscere, quia erutus de potestate tenebrarum, translatus es in Dei lumen et regnum.

℟. Sancta et immaculata Virginitas, quibus te laudibus efferam, nescio: * Quia quem cœli capere non poterant, tuo gremio contulisti.

℣. Benedicta tu in mulieribus, et benedictus fructus ventris tui. * Quia. Gloria. * Quia.

of the generation of Christ, let us renounce the works of the flesh. Learn thy own worth, O Christian! and having been made a partaker of the divine nature, scorn to become again the vile thing of old. Remember of what Head and of what Body thou art a member. Remember how thou, having been snatched from the power of darkness, hast been translated into the Light and Kingdom of God.

℟. O holy and immaculate Virginity, I know not with what praises I shall extol thee: * For thou didst bear in thy womb him whom the heavens cannot contain.

℣. Blessed art thou among women, and blessed is the fruit of thy womb. * For thou. Glory. * For thou.

THE THIRD NOCTURN

The *seventh* Psalm of Christmas Day's Matins is the prayer of the Jewish people for their Deliverer, the Messias. Juda has fallen under the Roman power; she has lost *the sceptre;* Jerusalem is polluted by the presence of the Gentiles; and yet the Christ appears not. This Psalm reminds the God of Jacob of the promises made to David and his seed, of that everlasting Kingdom, which is so long in coming, and of those other Prophecies, whose accomplishment can alone put a stop to the haughty blasphemies of the Gentiles. But the hour has come; Juda and the Gentiles are to be kept no longer in suspense; Jehovah is about to fulfil his word.

ANT. Ipse invocabit me, alleluia: Pater meus es tu, alleluia.

ANT. He shall cry out to me, alleluia, 'thou art my Father,' alleluia.

PSALM 88

Misericordias Domini * in æternum cantabo.

In generationem et generationem: * annuntiabo veritatem tuam in ore meo.

Quoniam dixisti: in æternum misericordia ædificabitur in cœlis: * præparabitur veritas tua in eis.

Disposui testamentum electis meis; juravi David servo meo: * usque in æternum præparabo semen tuum.

Et ædificabo in generationem et generationem: * sedem tuam.

Confitebuntur cœli mirabilia tua, Domine: * etenim veritatem tuam in Ecclesia Sanctorum.

Quoniam quis in nubibus æquabitur Domino: * similis erit Deo in filiis Dei?

Deus, qui glorificatur in concilio Sanctorum: * magnus et terribilis super omnes, qui in circuitu ejus sunt.

Domine Deus virtutum, quis similis tibi? * potens es, Domine, et veritas tua in circuitu tuo.

Tu dominaris potestati maris: * motum autem fluctuum ejus tu mitigas.

Tu humiliasti sicut vulneratum, superbum: * in brachio virtutis tuæ dispersisti inimicos tuos.

Tui sunt cœli, et tua est terra, orbem terræ et plenitudinem ejus tu fundasti: * aquilonem et mare tu creasti.

The mercies of the Lord I will sing for ever.

Unto generation and generation I will show forth thy truth with my mouth.

For thou hast said: Mercy shall be built up for ever in the heavens; thy truth shall be prepared in them.

Thou hast said: 'I have made a covenant with my elect; I have sworn to David my servant; thy seed will I settle for ever.

'And I will build up thy Throne unto generation and generation.'

The heavens shall confess thy wonders, O Lord: and thy truth in the Church of the Saints.

For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?

God, who is glorified in the assembly of the Saints: great and terrible above all them that are about him.

O Lord God of hosts, who is like unto thee? thou art mighty, O Lord, and thy truth is round about thee.

Thou rulest the power of the sea: and appeasest the motion of the waves thereof.

Thou hast humbled the proud one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.

Thine are the heavens, and thine is the earth; the world and the fulness thereof thou hast founded: the north and the sea thou hast created.

Thabor et Hermon in nomine tuo exsultabunt: * tuum brachium cum potentia.

Firmetur manus tua: et exaltetur dextera tua: * justitia et judicium præparatio sedis tuæ.

Misericordia et veritas præcedent faciem tuam. * beatus populus qui scit jubilationem.

Domine, in lumine vultus tui ambulabunt, et in nomine tuo exsultabunt tota die: * et justitia tua exaltabuntur.

Quoniam gloria virtutis eorum tu es: * et in beneplacito tuo exaltabitur cornu nostrum.

Quia Domini est assumptio nostra: * et sancti Israel Regis nostri.

Tunc locutus es in visione Sanctis tuis, et dixisti: * Posui adjutorium in potente, et exaltavi electum de plebe mea.

Inveni David servum meum: * oleo sancto meo unxi eum.

Manus enim mea auxiliabitur ei: * et brachium meum confortabit eum.

Nihil proficiet inimicus in eo: * et filius iniquitatis non apponet nocere ei.

Et concidam a facie ipsius inimicos ejus: * et odientes eum in fugam convertam.

Et veritas mea, et misericordia mea cum ipso: * et in nomine meo exaltabitur cornu ejus.

Thabor and Hermon shall rejoice in thy name: thy arm is with might.

Let thy hand be strengthened, and thy right hand exalted: justice and judgement are the preparation of thy Throne.

Mercy and truth shall go before thy face: blessed is the people that knoweth jubilation.

They shall walk, O Lord, in the light of thy countenance, and in thy name they shall rejoice all the day: and in thy justice they shall be exalted.

For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted.

For our protection is of the Lord: and of our King, the Holy One of Israel.

Then thou spokest in a vision to thy Saints, and saidst: 'I have laid help upon one that is mighty, and have exalted one chosen out of my people.

'I have found David my servant: with my holy oil I have anointed him.

'For my hand shall help him: and my arm shall strengthen him.

'The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

'And I will cut down his enemies before his face: and them that hate him I will put to flight.

'And my truth and my mercy shall be with him: and in my name shall his horn be exalted.

Et ponam in mari manum ejus, * et in fluminibus dexteram ejus.

Ipse invocabit me: Pater meus es tu: * Deus meus, et susceptor salutis meæ.

Et ego primogenitum ponam illum: * excelsum præ regibus terræ.

In æternum servabo illi misericordiam meam: * et testamentum meum fidele ipsi.

Et ponam in sæculum sæculi semen ejus: * et thronum ejus sicut dies cœli.

Si autem dereliquerint filii ejus legem meam: et in judiciis meis non ambulaverint.

Si justitias meas profanaverint: * et mandata mea non custodierint.

Visitabo in virga iniquitates eorum: * et in verberibus peccata eorum.

Misericordiam autem meam non dispergam ab eo: * neque nocebo in veritate mea.

Neque profanabo testamentum meum: * et quæ procedunt de labiis meis, non faciam irrita.

Semel juravi in Sancto meo, si David mentiar: * semen ejus in æternum manebit.

Et thronus ejus sicut sol in conspectu meo: * et sicut luna perfecta in æternum, et testis in cœlo fidelis.

Tu vero repulisti et despexisti: * distulisti Christum tuum.

Evertisti testamentum servi tui: * profanasti in terra sanctuarium ejus.

'And I will set his hand in the sea; and his right hand in the rivers.

'He shall cry out to me: Thou art my Father, my God, and support of my salvation.

'And I will make him my First-Born, high above the Kings of the earth.

'I will keep my mercy for him for ever: and my covenant faithful to him.

'And I will make his seed to endure for evermore: and his Throne as the days of heaven.

'And if his children forsake my law, and walk not in my judgements:

'If they profane my justices, and keep not my commandments:

'I will visit their iniquities with a rod: and their sins with stripes.

'But my mercy I will not take away from him: nor will I suffer my truth to fail.

'Neither will I profane my covenant: and the words that proceed from my mouth I will not make void.

'Once I have sworn by my Holiness, I will not lie unto David: his seed shall endure for ever.

'And his Throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven.'

These are thy words, O Lord! but thou hast rejected and despised: thou hast put off thy Christ.

Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

Destruxisti omnes sepes ejus: * posuisti firmamentum ejus formidinem.

Diripuerunt eum omnes transeuntes viam: * factus est opprobrium vicinis suis.

Exaltasti dexteram deprimentium eum: * lætificasti omnes inimicos ejus.

Avertisti adjutorium gladii ejus: * et non es auxiliatus ei in bello.

Destruxisti eum ab emundatione: * et sedem ejus in terram collisisti.

Minorasti dies temporis ejus: * perfudisti eum confusione.

Usquequo, Domine, avertis in finem: * exardescet sicut ignis ira tua ?

Memorare quæ mea substantia: * numquid enim vane constituisti omnes filios hominum ?

Quis est homo qui vivet, et non videbit mortem: * eruet animam suam de manu inferi ?

Ubi sunt misericordiæ tuæ antiquæ, Domine: * sicut jurasti David in veritate tua ?

Memor esto, Domine, opprobrii servorum tuorum: * (quod continui in sinu meo) multarum gentium.

Quod exprobraverunt inimici tui, Domine: * quod exprobraverunt commutationem Christi tui.

Benedictus Dominus in æternum: * fiat, fiat.

Thou hast broken down all his hedges: thou hast made his strength fear.

All that pass by the way have robbed him: he is become a reproach to his neighbours.

Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

Thou hast turned away the help of his sword: and hast not assisted him in battle.

Thou hast made his purification to cease: thou hast cast his Throne down to the ground.

Thou hast shortened the days of his time: thou hast covered him with confusion.

How long, O Lord, turnest thou away unto the end ? shall thy anger burn like fire ?

Remember what my substance is: for hast thou made all the children of men in vain ?

Who is the man that shall live, and not see death ? that shall deliver his soul from the hand of hell ?

Where, O Lord, are thy ancient mercies, according to what thou didst swear to David in thy truth ?

Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations:

Wherewith thy enemies have reproached, O Lord: wherewith they have reproached the change of thy Christ.

But, blessed be the Lord for evermore ! *this Christ is coming to us, and this very night !* so be it—so be it !

ANT. Ipse invocabit me, alleluia: Pater meus es tu, alleluia.

ANT. He shall cry out to me, alleluia: 'thou art my Father:' alleluia.

The *eighth* Psalm is one of delighted joy at the coming of our Infant Jesus, our *Saviour*. It calls on all nations to adore him, and on all nature to do him homage. This Messias is come to *reign* over us: he is come to *correct*, that is, to uphold the whole of creation, which was fallen: a *New Canticle*, then, dear Christians!

ANT. Lætentur cœli, et exsultet terra ante faciem Domini, quoniam venit.

ANT. Let the heavens rejoice, and let the earth be glad, before the face of the Lord; for lo! he cometh!

PSALM 95

Cantate Domino canticum novum: * cantate Domino omnis terra.

Sing ye to the Lord a new canticle: sing to the Lord all the earth.

Cantate Domino, et benedicite nomini ejus: * annuntiate de die in diem Salutare ejus.

Sing ye to the Lord and bless his name: show forth his Saviour from day to day.

Annuntiate inter Gentes gloriam ejus: * in omnibus populis mirabilia ejus.

Declare his glory among the Gentiles: his wonders among all people.

Quoniam magnus Dominus, et laudabilis nimis: * terribilis est super omnes deos.

For the Lord is great, and exceedingly to be praised; he is to be feared above all gods.

Quoniam omnes dii Gentium dæmonia: * Dominus autem cœlos fecit.

For all the gods of the Gentiles are devils: but the Lord made the heavens.

Confessio et pulchritudo in conspectu ejus: * sanctimonia et magnificentia in sanctificatione ejus.

Praise and beauty are before him: holiness and majesty in his sanctuary.

Afferte Domino patriæ Gentium, afferte Domino gloriam et honorem: * afferte Domino gloriam nomini ejus.

Bring ye to the Lord, all ye kindreds of the Gentiles, bring ye to the Lord glory and honour: bring to the Lord glory unto his name.

Tollite hostias, et introite in atria ejus: * adorate Dominum in atrio sancto ejus.

Bring up sacrifices, and come into his courts: adore ye the Lord in his holy court.

Commoveatur a facie ejus universa terra: * dicite in Gentibus quia Dominus regnavit.

Let all the earth be moved at his presence: Say ye among the Gentiles: the Lord hath reigned, *he hath reigned in his Crib.*

Etenim correxit orbem terræ qui non commovebitur; * judicabit populos in æquitate.

Lætentur cœli et exsultet terra, commoveatur mare et plenitudo ejus: * gaudebunt campi et omnia quæ in eis sunt.

Tunc exsultabunt omnia ligna silvarum a facie Domini, quia venit: * quoniam venit judicare terram.

Judicabit orbem terræ in æquitate: et populos in veritate sua.

ANT. Lætentur cœli, et exsultet terra, ante faciem Domini, quoniam venit.

For *by his much-loved Birth* he hath corrected the world, which shall not be moved; he will judge the people with justice.

Let the heavens rejoice, and let the earth be glad; let the sea be moved, and the fulness thereof; the fields and all things that are in them shall be joyful.

Then shall all the trees of the woods rejoice before the face of the Lord, because he cometh: because he cometh to judge *and save* the earth.

He shall judge the world with justice; and the people with his truth.

ANT. Let the heavens rejoice, and let the earth be glad, before the face of the Lord; for lo ! he cometh !

The *ninth* Psalm, too, is a *New Canticle*, in praise of the Saviour that is coming, and of the Father that sends him to us. Jehovah has remembered his mercies, and the whole earth will soon be permitted to see Emmanuel. Let our holy songs, this beautiful night, be full of enthusiasm, and lend a voice of praise to all Nature, for all Nature was regenerated by its Creator being born on this earth.

ANT. Notum fecit Dominus, alleluia, Salutare suum, alleluia.

ANT. The Lord hath made known, alleluia ! his Saviour, alleluia !

PSALM 97

Cantate Domino canticum novum: * quia mirabilia fecit.

Salvavit sibi dextera ejus: * et brachium sanctum ejus.

Notum fecit Dominus Salutare suum: * in conspectu

Sing ye to the Lord a new canticle: because he hath done wonderful things.

On this day, his right hand hath wrought for him salvation; and his arm is holy.

The Lord hath made known his Saviour: he hath revealed

Gentium revelavit justitiam suam.

Recordatus est misericordiæ suæ, * et veritatis suæ domui Israel.

Viderunt omnes termini terræ: * salutare Dei nostri.

his justice in the sight of the Gentiles.

He hath remembered his mercy, and his truth toward the house of Israel.

All the ends of the earth, *that were expecting it*, have seen the salvation of our God.

Jubilate Deo omnis terra: * cantate et exsultate et psallite.

Psallite Domino in cithara, in cithara et voce psalmi: * in tubis ductilibus et voce tubæ corneæ.

Jubilate in conspectu Regis Domini: * moveatur mare, et plenitudo ejus, orbis terrarum, et qui habitant in eo.

Flumina plaudent manu, simul montes exsultabunt a conspectu Domini: * quoniam venit judicare terram.

Sing joyfully to God, all the earth; make melody, rejoice and sing.

Sing praise to the Lord on the harp, on the harp and with the voice of a psalm: with long trumpets and sound of cornet.

Make a joyful noise before the Lord our King: let the sea be moved, and the fulness thereof; the world and they that dwell therein.

The rivers shall clap their hands, the mountains shall rejoice together at the presence of the Lord; because he cometh to judge *and save* the earth.

Judicabit orbem terrarum in justitia: * et populos in æquitate.

He shall judge the world with justice, and the people with equity.

ANT. Notum fecit Dominus, alleluia, Salutare suum, alleluia.

ANT. The Lord hath made known, alleluia! his Saviour, alleluia!

℣. Ipse invocabit me, alleluia.

℣. He shall cry out to me, alleluia!

℟. Pater meus es tu, alleluia.

℟. 'Thou art my Father,' alleluia!

Pater noster.

Our Father.

The *Pater noster* having been recited, as in the two first Nocturns, the Priest says:

A vinculis peccatorum nostrorum absolvat nos omnipotens et misericors Dominus. ℟. Amen.

May the Almighty and merciful Lord deliver us from the chains of our sins. ℟. Amen.

Then are read the beginnings of the three Gospels which are said in the three Masses of Christmas Day.

To each portion of these Gospels is appended a passage from a Homily by one of the Holy Fathers.

The first of the three is that of St Luke, and the Homily given is that of St Gregory the Great. It relates the publishing of the Emperor Augustus's edict, commanding a census of the whole world. This seventh Lesson, according to the Ceremonial of the Roman Church, is to be sung by the Emperor, if he happen to be in Rome at the time; and this is done in order to honour the Imperial power, whose decrees were the occasion of Mary and Joseph going to Bethlehem, and so fulfilling the designs of God, which he had revealed to the ancient Prophets. The Emperor is led to the Pope, in the same manner as the Knight who had to sing the fifth lesson; he puts on the Cope; two Cardinal-Deacons gird him with the sword, and go with him to the Ambo. The Lesson being concluded, the Emperor again goes before the Pope, and kisses his foot, as being the Vicar of the Christ whom he has just announced. This ceremony was observed in 1468, by the Emperor Frederic III, before the then Pope, Paul II.

BENEDICTIO. Evangelica lectio sit nobis salus et protectio! ℟. Amen.	BLESSING. May the reading of the Gospel bring us salvation and protection. ℟. Amen.

SEVENTH LESSON

Lectio sancti Evangelii secundum Lucam.	Lesson from the holy Gospel according to Luke.
Cap. II.	*Ch. II.*
In illo tempore, exiit edictum a Cæsare Augusto, ut describeretur universus orbis. Et reliqua.	At that time, there went out a decree from Cæsar Augustus, that the whole world should be enrolled. And the rest.
Homilia S. Gregorii Papæ.	Homily of St Gregory, Pope.
Quia, largiente Domino, Missarum solemnia ter hodie celebraturi sumus, loqui	Since, by the divine bounty, we are this day thrice to celebrate the solemn office of Mass,

diu de Evangelica lectione non possumus; sed nos aliquid vel breviter dicere Redemptoris nostri Nativitas ipsa compellit. Quid est enim quod nascituro Domino, mundus describitur, nisi hoc quod aperte monstratur, qui ille apparebat in carne, qui electos suos adscriberet in æternitate? Quo contra de reprobis per Prophetam dicitur: Deleantur de libro viventium, et cum justis non scribantur. Qui bene etiam in Bethlehem nascitur: Bethlehem quippe domus panis interpretatur. Ipse namque est qui ait: Ego sum panis vivus qui de cœlo descendi. Locus ergo, in quo Dominus nascitur, domus panis antea vocatus est: quia futurum profecto erat, ut ille ibi per materiam carnis appareret, qui electorum mentes interna satietate reficeret. Qui non in parentum domo, sed in via nascitur, ut profecto ostenderet, quia per humanitatem suam, quam assumpserat, quasi in alieno nascebatur.

℟. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium, et beata ubera, quæ lactaverunt Christum Dominum, * Qui hodie pro salute mundi de Virgine nasci dignatus est.

℣. Dies sanctificatus illuxit nobis; venite Gentes, et adorate Dominum. Qui hodie.

we cannot speak long on the lesson of the Gospel; and yet this very Nativity of our Redeemer compels us to say something, however brief. Why, then, is it, that when our Lord was about to be born, *the world is enrolled;* if not that hereby is shown that he who appeared in the flesh is he that would *enrol* his elect in eternity? Just as, when speaking of the reprobate, the Prophet says: *Let them be blotted out of the book of the living; and with the just let them not be written.* Then again: *Jesus is born in Bethlehem;* 'tis well; for *Bethlehem* signifies a *House of Bread,* and Jesus said of himself: *I am the living Bread that came down from heaven.* The place, therefore, in which he is born, had had the name of *House of Bread* given to it, because *there* would appear in the material reality of our flesh he who was to refresh the souls of the elect with spiritual repletion. And why is he born, not at his Mother's home, but away from it? Is it not to show how, by his assuming human nature, he was born, so to say, in a foreign country?

℟. Blessed is the womb of the Virgin Mary, that bore the Son of the Eternal Father; and blessed are the breasts that fed Christ the Lord, * who deigned to be born this day of the Virgin for the world's salvation.

℣. A holy day hath shone upon us; come, ye Gentiles, and adore the Lord. * Who deigned.

The second of the three Gospels, which forms the subject of the eighth Lesson, is also taken from St Luke, and the Homily is by St Ambrose. It gives the description of the Shepherds going to the holy Stable.

BENEDICTIO. Per Evangelica dicta deleantur nostra delicta. ℟. Amen.

BLESSING. May our sins be wiped away by the words of the Gospel. ℟. Amen.

EIGHTH LESSON

Lectio sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Pastores loquebantur ad invicem: Transeamus usque Bethlehem, et videamus hoc verbum quod factum est, quod Dominus ostendit nobis. Et reliqua.

Lesson of the holy Gospel according to Luke.

Ch. II.

At that time the Shepherds said one to another: Let us go over to Bethlehem, and let us see this word, that is come to pass, which the Lord hath showed unto us. And the rest.

Homilia sancti Ambrosii Episcopi.

Videte Ecclesiæ surgentis exordium: Christus nascitur, et Pastores vigilare cœperunt: qui gentium greges, pecudum more ante viventes, in caulam Domini congregarent, ne quos spiritualium bestiarum, per offusas noctium tenebras paterentur incursus. Et bene pastores vigilant, quos bonus pastor informat. Grex igitur populus, nox sæculum, pastores sunt sacerdotes. Aut fortasse etiam ille sit Pastor, cui dicitur: Esto vigilans et confirma; quia non solum Episcopos ad tuendum gregem Dominus ordinavit, sed etiam Angelos ordinavit.

Homily of St Ambrose, Bishop.

Here, see the beginning of the infant Church: Christ is born; and Shepherds are watching, as about to herd into the Lord's fold that Gentile flock which had hitherto lived like brute animals, and this lest, during the thick darkness of night, they might suffer from the attacks of spiritual wild beasts. And it is well said that *the Shepherds are watching*, for Shepherds, trained by the Good Shepherd, do watch. So that *the Flock* is the people; *the Night* is the world; *the Shepherds* are the Priests. Or perhaps we might interpret him to be *the Shepherd* to whom it is said: *Be thou watchful, and give strength*; for not only has our Lord set Bishops to guard the Flock, he has set the very Angels.

℟. Verbum caro factum est, et habitavit in nobis: * Et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre; plenum gratiæ et veritatis.

℣. Omnia per ipsum facta sunt: et sine ipso factum est nihil. Et vidimus. Gloria. Et vidimus.

℟. The Word was made flesh, and dwelt among us: * And we saw his glory, the glory as it were of the Only-Begotten of the Father; full of grace and truth.

℣. All things were made by him; and without him was made nothing. * And we saw. Glory be to the Father, etc. * And we saw.

The third Gospel, which forms the subject of the ninth Lesson, is the beginning of that according to St John, and is commented on by St Augustine: it speaks of the Eternal Generation of the Word.

BENEDICTIO. Verba Sancti Evangelii doceat nos Christus Filius Dei. ℟. Amen.

BLESSING. May Christ, the Son of God, teach us the words of the Holy Gospel. ℟. Amen.

NINTH LESSON

Lectio sancti Evangelii secundum Joannem.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Et reliqua.

Lesson of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. And the rest.

Homilia sancti Augustini Episcopi.

Ne vile aliquid putares, quale consuevisti cogitare, cum verba humana soleres audire, audi quid cogites, Deus erat Verbum. Exeat nunc nescio quis infidelis Arianus, et dicat, quia Verbum Dei factum est. Quomodo potest fieri ut verbum Dei factum sit, quando Deus per Verbum fecit omnia? Si et Verbum Dei

Homily of St Augustine, Bishop.

Lest thou shouldst think that this is some common-place thing, as thou art wont to do when men talk to thee, hear what it is thou art to think: *The Word was God.* After this, some infidel Arian will come forward and tell me that the Word of God was *made.* How is it possible that the Word of God could be made, when God

ipsum factum est, per quod aliud Verbum est? Si hoc dicis, quia hoc est Verbum Verbi, per quod factum est illud; ipsum dico ego unicum Filium Dei. Si autem non dicis Verbum Verbi, concede non factum, per quod facta sunt omnia. Non enim per seipsum fieri potuit, per quod facta sunt omnia. Crede ergo evangelistæ.

made all things *by* the Word? If this very word of God was also made, by what other Word was he made? If thou reply that the Word of the Word is the one by which he was made—then I will answer thee, that this very one is he whom we mean by the Son of God. But if thou do not say there is a Word that made the Word, then grant that he by whom all things were made was himself not made, since he by whom all things were made could not make himself. Therefore believe the Evangelist.

Our three Night *Vigils* are over: we have sung our songs of praise; we have listened to our Mother the Church telling us of the Prophecies of the beautiful Coming: and meanwhile, the night has advanced, and now the long-expected, the ever-sacred hour of Midnight has come, and we are to see the Divine Infant Jesus, lying in his Crib and smiling upon his Mother. Jubilee is the duty of this sweetest moment: let our hearts beat with delight! Jesus, our Salvation, is coming down from heaven, and for our sakes. What a joy it is that our dear Church gives us a Canticle which is a worthy reception of this our God! Come then, Christians, let us make the holy place echo with our grand *Te Deum!*

HYMN OF THANKSGIVING

Te Deum laudamus: * te Dominum confitemur.

We praise thee, O God! we acknowledge thee to be our Lord.

Te æternum Patrem; * omnis terra veneratur.

Thee, the Father everlasting, all the earth doth worship.

Tibi omnes Angeli; * tibi cœli, et universæ potestates.

To thee the Angels, to thee the heavens, and all the Powers:

Tibi Cherubim et Seraphim: * incessabili voce proclamant.

To thee the Cherubim and Seraphim, cry out without ceasing:

Sanctus,
Sanctus,
Sanctus, * Dominus Deus Sabaoth!
Pleni sunt cœli et terra * majestatis gloriæ tuæ.

Holy!
Holy!
Holy! Lord God of Sabaoth!
Full are the heavens and the earth of the majesty of thy glory.

Te gloriosus * Apostolorum chorus,
Te Prophetarum * laudabilis numerus,
Te Martyrum candidatus * laudat exercitus,
Te per orbem terrarum * sancta confitetur Ecclesia:
Patrem * immensæ majestatis,
Venerandum tuum verum, * et unicum Filium,
Sanctum quoque * Paraclitum Spiritum.
Tu Rex gloriæ, * Christe.

Thee the glorious choir of the Apostles,
Thee the laudable company of the Prophets,
Thee the white-robed army of Martyrs doth praise,
Thee the Holy Church throughout the world doth acknowledge:
The Father of incomprehensible majesty,
Thy adorable, true, and only Son,
And the Holy Ghost the Paraclete.
Thou, O Christ, art the King of glory.

Tu Patris, * sempiternus es Filius.
Tu ad liberandum suscepturus hominem, * non horruisti Virginis uterum.
Tu devicto mortis aculeo: * aperuisti credentibus regna cœlorum.
Tu ad dexteram Dei sedes: * in gloria Patris.

Thou art the everlasting Son of the Father.
Thou being to take upon thee to deliver man, didst not disdain the Virgin's womb.
Thou having overcome the sting of death, hast opened to believers the kingdom of heaven.
Thou sittest at the right hand of God, in the glory of the Father.

Judex crederis * esse venturus.

Thee we believe to be the Judge to come.

All kneel at the following verse:

Te ergo quæsumus, tuis famulis subveni, * quos pretioso sanguine redemisti.

We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.

Æterna fac cum sanctis tuis * in gloria numerari.
Salvum fac populum tuum Domine: * et benedic hæreditati tuæ.

Make them to be numbered with thy saints in eternal glory.
O Lord, save thy people, and bless thine inheritance.

Et rege eos: * et extolle illos usque in æternum.

Per singulos dies * benedicimus te.

Et laudamus Nomen tuum in sæculum: * et in sæculum sæculi.

Dignare, Domine, die isto, * sine peccato nos custodire.

Miserere nostri, Domine: * miserere nostri.

Fiat misericordia tua Domine super nos, * quemadmodum speravimus in te.

In te Domine speravi: * non confundar in æternum.

And govern them, and exalt them for ever.

Every day, we magnify thee.

And we praise thy Name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us, as we have put our trust in thee.

In thee, O Lord, have I put my trust: let me not be confounded for ever.

Our Hymn of thanksgiving sung, the Church concludes the Office of Matins by the following Prayer, in which she embodies all her desires on this feast of the *New* Birth of the Only-Begotten Son of God.

OREMUS

Concede, quæsumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eumdem.

LET US PRAY

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thine Only-Begotten Son. Through the same Jesus Christ, etc.

MIDNIGHT MASS

It is now time to offer the Great Sacrifice, and to call down our Emmanuel from heaven: he alone can fully pay the debt of gratitude which mankind owes to the Eternal Father. He will intercede for us on the Altar, as he did in his Crib. We will approach him with love, and he will give himself to us.

But such is the greatness of to-day's Mystery, that the Church is not satisfied with only once offering up the Holy Sacrifice. The long-expected and precious

Gift deserves an unusual welcome. God the *Father* has given his *Son* to us; and it is by the operation of the *Holy Ghost* that the grand Portent is produced: let there be, then, to the ever Blessed Three, the homage of a triple Sacrifice!

Besides, this Jesus, who is born to-night, is born thrice. He is born of the Blessed Virgin, in the stable of Bethlehem; he is born by grace, in the hearts of the Shepherds, who are the first fruits of the Christian Church; and he is born eternally from the Bosom of the Father, *in the brightness of the Saints:* to this triple Birth, therefore, let there be the homage of a triple Sacrifice!

The first Mass honours the Birth according to the Flesh, which, like the other two, is an effusion of the Divine Light. The hour is come: *the people that walked in darkness have seen a great Light; Light is risen to them that dwelt in the region of the shadow of death.*[1] Outside the holy place, where we are now assembled, there is dark Night: *material* Night, caused by the absence of the sun; *spiritual* Night, by reason of the sins of men, who either sleep in the forgetfulness of God, or wake to the commission of crime. At Bethlehem, round the Stable, and in the City, all is deep darkness; and the inhabitants, who would not find room for the Divine Babe, are sleeping heavily: will they awaken when the Angels begin to sing?

Midnight comes. The Holy Virgin has been longing for this happy moment. Her heart is suddenly overwhelmed with a delight which is new even to her. She falls into an ecstasy of love. As her Child will one day, in his almighty power, rise through the unmoved barrier of his Sepulchre; so now, as a sunbeam gleaming through purest crystal, he is born, and lies on the ground before her. With arms outstretched to embrace her, and smiling upon her: this is her first sight of her Son, who is Son also of the Eternal Father! She adores—takes him into her arms—presses him to her heart—swathes his infant limbs—and lays him down in the manger.

[1] Isa. ix 2.

Her faithful Joseph unites his adoration with hers; and so, too, do the Angels of heaven, for, the Royal Psalmist had sung this prophecy of their adoring him on his entrance into the world.[1] Heaven opens over this spot of earth, which men call a Stable; and from it there mount to the Throne of the Eternal Father the first prayer, the first tear, the first sob of this his Son, our Jesus, who thus begins to prepare the world's salvation.

The eyes of the faithful are now riveted on the Sanctuary, where the same Jesus is to be their Holy Sacrifice. The procession of the sacred Ministers has entered the Holy of Holies, and the Priest comes with them to the foot of the Altar. The Choir is singing its opening-canticle, *the Introit;* where we have our God himself speaking to his Son, and saying: *This Day have I begotten thee.* Let the Nations rage, if they will, and be impatient of the yoke of this Babe of Bethlehem; he shall subdue them and reign over them, for he is the Son of God.

INTROIT

Dominus dixit ad me: Filius meus es tu; ego hodie genui te.	The Lord hath said unto me: Thou art my Son; this day have I begotten thee.
Ps. Quare fremuerunt gentes, et populi meditati sunt inania? ℣. Gloria Patri. Dominus dixit.	*Ps.* Why have the nations raged, and the people devised vain things? ℣. Glory, etc. The Lord hath said, etc.

The *Angelic Hymn* is preceded by the *Kyrie eleison;* but these nine supplications for mercy over, it bursts forth with those sublime words: GLORIA IN EXCELSIS DEO; ET IN TERRA PAX HOMINIBUS BONÆ VOLUNTATIS! Let us unite, heart and voice, in this the chant of the Angels: *Glory be to God! Peace be to men!* These our heavenly Brethren first intoned it, and they are, at this moment, round our Altar, as they were round the Crib; they are singing our happiness. They are adoring that

[1] Ps. xcvi 7; Heb. i 6.

divine Justice, which gave not a Redeemer to their fallen fellow-angels, yet to us gives the very Son of God to be our Redeemer. They are magnifying that deep humiliation of him who made both Angels and men, and who so lovingly favours the weaker of the two. They know that our gratitude needs help, and so they lend us their sweet voices to give thanks to him who, by this mystery of love and magnificence, is enabling us poor mortals one day to fill up the thrones left vacant by the rebel spirits. Oh! yes; let us all, men and Angels, Church of earth and Church of heaven, let us sing: *Glory be to God! and Peace to men!* The more the Son of the Eternal Father has had to humble himself in order to enrich and exalt us, the more fervently must we cry out our warmest praise, and hymn this Mystery of the Incarnation: *Tu solus Sanctus! Tu solus Dominus! Tu solus altissimus, Jesu Christe! Thou only, O Jesus! art Holy! Thou only art Lord! Thou only art Most High!*

The Collect then follows, summing up all our prayers in one.

COLLECT

Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quæsumus, ut cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in cœlo perfruamur. Qui tecum.

O God, who hast enlightened this most sacred Night by the brightness of him who is the true Light: grant, we beseech thee, that we who have known the mysteries of this Light on earth, may likewise come to the enjoyment of it in heaven. Who liveth, etc.

Lectio Epistolæ beati Pauli Apostoli ad Titum.

Cap. II.

Carissime, apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut, abnegantes impietatem et sæcularia deside-

Lesson of the Epistle of St Paul the Apostle to Titus.

Ch. II.

Dearly beloved, the grace of God our Saviour hath appeared to all men, instructing us that denying ungodliness and worldly desires, we should

ria, sobrie et juste et pie vivamus in hoc sæculo: exspectantes beatam spem, et adventum gloriæ magni Dei et Salvatoris nostri Jesu Christi: qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Hæc loquere et exhortare, in Christo Jesu Domino nostro.

live soberly and justly and godly in this world; looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort, in Jesus Christ our Lord.

This *God our Saviour* hath at length appeared! and with such grace and mercy! He alone could deliver us from *dead works*, and restore us to life. At this very hour, he *appeareth to all men*, laid in his narrow Crib, and fastly wrapped, as a Babe, in swaddling-clothes. Yes, here have we *the Blessed One*, whose visit we had so long *hoped* for! Let us purify our hearts, that he may be pleased with us; for though he is the Infant Jesus, he is also, as the Apostle has just told us, *the Great God*, and the Son of the Eternal Father, born from all eternity. Let us unite with the Angels and the Church in this hymn to our *Great God*, Jesus of Bethlehem.

GRADUAL

Tecum principium in die vírtutis tuæ, in splendoribus sanctorum: ex utero ante luciferum genui te.

℣. Dixit Dominus Domino meo: sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.

Alleluia, alleluia.

Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Alleluia.

With thee is the principality in the day of thy strength, in the brightness of the Saints: from the womb, before the day-star, I begot thee.

℣. The Lord said to my Lord: Sit thou at my right hand, until I make thine enemies my footstool.

Alleluia, alleluia.

℣. The Lord hath said to me: Thou art my Son, this day have I begotten thee. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: exiit edictum a Cæsare Augusto, ut describeretur universus orbis. Hæc descriptio prima facta est a præside Syriæ Cyrino: et ibant omnes, ut profiterentur singuli in suam civitatem. Ascendit autem et Joseph a Galilæa de civitate Nazareth, in Judæam, in civitatem David, quæ vocatur Bethlehem; eo quod esset de domo et familia David, ut profiteretur cum Maria desponsata sibi uxore prægnante. Factum est autem, cum essent ibi, impleti sunt dies ut pareret. Et peperit filium suum primogenitum, et pannis eum involvit, et reclinavit eum in præsepio; quia non erat eis locus in diversorio. Et pastores erant in regione eadem vigilantes, et custodientes vigilias noctis super gregem suum. Et ecce Angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno. Et dixit illis Angelus: Nolite timere: ecce enim evangelizo vobis gaudium magnum, quod erit omni populo: quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: Invenietis infantem pannis involutum, et positum in præsepio. Et subito facta est cum Angelo

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time, there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished that she should be delivered. And she brought forth her first-born Son, and wrapt him up in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country Shepherds watching and keeping the night-watches over their flock. And behold an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the Angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto

multitudo militiæ cœlestis, laudantium Deum, et dicencentium: Gloria in altissimis Deo, et in terra pax hominibus bonæ voluntatis.

you: You shall find the Infant wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth peace to men of good will.

O Divine Infant! we too must needs join our voices with those of the Angels, and sing with them: *Glory be to God! and Peace to men!* We cannot restrain our tears at hearing this history of thy Birth. We have followed thee in thy journey from Nazareth to Bethlehem; we have kept close to Mary and Joseph on the whole journey; we have kept sleepless watch during this holy Night, waiting thy coming. Praise be to thee, sweetest Jesus, for thy mercy! and love from all hearts for thy tender love of us! Our eyes are riveted on that dear Crib, for our Salvation is there; and there we recognize thee as the Messias foretold in those sublime Prophecies which thy Spouse the Church has been repeating to us in her solemn prayers of this night. Thou art *the Mighty God—the Prince of Peace—the Spouse* of our souls—*our Peace*—our Saviour—*our Bread of Life*. And now what shall we offer thee? *A good Will?* Ah! dear Lord! thou must form it within us; thou must increase it, if thou hast already given it; that thus, we may become thy Brethren by grace, as we already are by the human nature thou hast assumed. But, O Incarnate Word! this Mystery of thy becoming Man works within us a still higher grace: it makes us, as thy Apostle tells us, *partakers of that divine nature*[1] which is inseparable from thee in the midst of all thy humiliations. Thou hast made us less than the Angels in the scale of creation; but in thy Incarnation thou hast made us *Heirs of God*, and *Joint-Heirs* with thine own divine Self![2] Never permit us, through our own weaknesses

[1] 2 St Pet. i 4. [2] Rom. viii 17.

and sins, to degenerate from this wonderful gift, whereby thy Incarnation exalted us, and oh! dear Jesus, to what a height!

After the Gospel, the Church triumphantly chants the glorious symbol of our Faith, which tells, one by one, the Mysteries of the Man-God. At the words: *Et Incarnatus est de Spiritu Sancto ex Maria Virgine*, ET HOMO FACTUS EST, profoundly adore the great God who assumed our human nature, and became like unto us, his poor creatures; let your adoration and love repay him, if it were possible, for this his incomprehensible abasement. In each of to-day's Masses, when the Choir comes to these words in the *Credo*, the Priest rises from the sedilia, and remains kneeling in humble adoration at the foot of the Altar whilst they are being sung. You must unite your adorations with those of the Church, which is represented by the Celebrant.

During the Offering of the bread and wine, the Church tells us how the Birth of Jesus Christ filled heaven and earth with joy. In a few short moments there will be on our Altar, where we now see mere bread and wine, the Body and Blood of this same Jesus, our Emmanuel.

OFFERTORY

Lætentur cœli et exsultet terra ante faciem Domini, quoniam venit.

Let the heavens rejoice, and the earth be glad in the presence of the Lord, for he is come.

SECRET

Accepta tibi sit, Domine, quæsumus, hodiernæ festivitatis oblatio; ut, tua gratia largiente, per hæc sacrosancta commercia in illius inveniamur forma, in quo tecum est nostra substantia. Qui tecum vivit.

Receive, O Lord, the offerings we make to thee on this present solemnity: that by thy grace, through the intercourse of these sacred mysteries, we may be conformable to him in whom our nature is united to thine. Who liveth, etc.

The Preface then gives expression to the thanksgiving of the people, and finishes with the triple *Sanctus* to the God of Sabaoth. At the Elevation, when, in the midst of the mysterious silence, your Saviour, the Incarnate Word, descends upon the Altar, you must see, with the eye of your faith, the Crib, and Jesus stretching out his hands to his Eternal Father, and looking upon you with extreme tenderness, and Mary adoring him with a Mother's love, and Joseph looking on and weeping with joy, and the holy Angels lost in amazement at the mystery. You must give your heart to the New-Born Babe, that he may fill it with what he wishes to see there; nay, beg of him to fill it with himself, and make himself its Master and its All.

After the Communion, the Church, which has just been united to the Infant God by partaking of the sacred mysteries, once more celebrates the Eternal Generation of that Divine Word, who was born from the Bosom of the Father before any creature existed, and who has appeared to the world this Night before the Day-Star has risen.

COMMUNION

In splendoribus Sanctorum, ex utero ante luciferum genui te.	In the brightness of the Saints, from the womb, before the day-star, I begot thee.

The Church terminates this her first Sacrifice, by praying for the grace of indissoluble union with the Saviour who is born to her.

POSTCOMMUNION

Da nobis, quæsumus, Domine Deus noster, ut qui Nativitatem Domini nostri Jesu Christi mysteriis nos frequentare gaudemus, dignis conversationibus ad ejus mereamur pervenire consortium. Qui tecum.	Grant, we beseech thee, O Lord our God, that we, who celebrate with joy the Birth of our Lord Jesus Christ, by partaking of these sacred mysteries, may, by a worthy conduct of life, come to be united with him. Who liveth, etc.

The sacred Night is passing quickly on; and will soon bring us to the Second Mass, which is to sanctify the hour of day-break, or the Aurora. Every day in the year, the Church passes the hour before Sunrise in prayer, for the rising of the Sun is a beautiful figure of the mystery of Jesus' coming to this earth to give it light. This portion of the Divine Office is called *Lauds*, on account of its being wholly made up of praise and joy. On Christmas Day, however, she somewhat anticipates the usual hour, in order that she may begin, at the precise time of the Aurora, a more perfect and more divine Sacrifice of Praise—the Eucharistic Oblation, which satisfies all the obligations we owe to the Divine bounty.

The Office of *Lauds* is celebrated with the same solemnity as that of Vespers; and altogether, the two Offices are much alike. Both of them tell us of the Divine Sun of Justice; Lauds celebrates his glorious rising, whilst Vespers which are said at sunset, when the shades of evening are beginning to fall upon the earth, remind us how we must long for that eternal Day which shall have no night, and whose Lamp is the Lamb.[1] *Lauds* are the morning, Vespers the evening incense. The mysteries of the liturgical *day* begin with the first, and end with the second.

LAUDS

℣. Deus in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto:

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

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.

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

The *first* Psalm of Lauds shows us our Lord in his infinite power and majesty. His admirable Birth has

[1] Apoc. xxi 23.

renewed our earth. He is born in time; but he was before all time. The *voice* of the deep sea betokens marvellous power; the power of Emmanuel is far more wonderful. Let us lead lives worthy of the holiness of his *House*, which he has come to throw open to us.

ANT. Quem vidistis pastores? Dicite: annuntiate nobis, in terris quis apparuit? Natum vidimus, et choros Angelorum collaudantes Dominum, alleluia, alleluia.

ANT. Whom have ye seen, O Shepherds? Say, tell us, who is it has appeared on the earth?—We have seen the Child that is born, and choirs of Angels praising the Lord, alleluia, alleluia.

PSALM 92

Dominus regnavit, decorem indutus est: * indutus est Dominus fortitudinem et præcinxit se.

Etenim firmavit orbem terræ: * qui non commovebitur.

Parata sedes tua ex tunc: * a sæculo tu es.

Elevaverunt flumina, Domine: * elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos: * a vocibus aquarum multarum.

Mirabiles elationes maris: * mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis: * domum tuam decet sanctitudo, Domine, in longitudinem dierum.

ANT. Quem vidistis pastores? Dicite: annuntiate nobis, in terris quis apparuit? Natum vidimus, et choros Angelorum collaudantes Dominum. Alleluia, alleluia.

The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For *this day, by his birth*, he hath established the world, which shall not be moved.

Thy throne, *O Divine Infant!* is prepared from of old: thou art from everlasting.

The floods have lifted up, O Lord! the floods have lifted up their voice.

The floods have lifted up their waves, with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are become exceedingly credible: holiness becometh thy House, *which is thy Church*, O Lord, unto length of days.

ANT. Whom have ye seen, O Shepherds? Say, tell us, who is it has appeared on the earth?—We have seen the Child that is born, and choirs of Angels praising the Lord, alleluia, alleluia.

The *second* Psalm is an invitation to all nations to enter into Bethlehem, that House of our Lord which is now filled with his sweet presence. He is the sovereign Pastor, and we are *the sheep of his pasture.* Though he be the *Mighty God,* yet is he most *sweet* and *merciful;* let us celebrate his coming with *joy* and gratitude.

ANT. Genuit puerpera regem, cui nomen æternum, et gaudia matris habens cum virginitatis honore, nec primam similem visa est, nec habere sequentem, alleluia.

ANT. The Mother has given birth to the King, whose name is eternal: she has both a Mother's joy and a Virgin's privilege: not one has ever been, or shall ever be, like her, alleluia.

PSALM 99

Jubilate Deo omnis terra: * servite Domino in lætitia.

Sing joyfully to God, all the earth! serve ye the Lord with gladness.

Introite in conspectu ejus: * in exsultatione.

Come in before his presence with exceeding great joy.

Scitote quoniam Dominus ipse est Deus: * ipse fecit nos, et non ipsi nos.

Know ye that *this Infant,* the Lord, is God: he made us, and not we ourselves.

Populus ejus, et oves pascuæ ejus, * introite portas ejus in confessione: atria ejus in hymnis, confitemini illi.

We are his people, and the sheep of his pasture; go ye into his gates with praise: into his courts with hymns, and give glory to him.

Laudate nomen ejus, quoniam suavis est Dominus; in æternum misericordia ejus: * et usque in generationem et generationem veritas ejus.

Praise ye his name, for the Lord is sweet: his mercy endureth for ever: and his truth to generation and generation.

ANT. Genuit puerpera regem, cui nomen æternum, et gaudia matris habens cum virginitatis honore, nec primam similem visa est, nec habere sequentem, alleluia.

ANT. The Mother has given birth to the King, whose name is eternal; she has both a Mother's joy and a Virgin's privilege: not one has ever been, or shall ever be, like her, alleluia.

The following Psalm is the prayer of the faithful soul to her God, at dawn of day. From her first waking, she *thirsts after* the Great God, her Creator and Redeemer.

To-day we have this same God lying before us in his Crib; he comes that he may *fill* our souls, and nourish us with his own substance—how shall we do otherwise than *rejoice* in him? The orb of day will soon light up the east; but our Sun of Justice, the Lamb, is already shedding his bright soft rays upon us. May he mercifully pour out his light on all nations! May all the earth bless this divine Fruit, which the Virgin-Mother has *yielded!*

ANT. Angelus ad pastores ait: Annuntio vobis gaudium magnum: quia natus est vobis hodie Salvator mundi, alleluia.

ANT. The Angel said unto the Shepherds: I bring you tidings of great joy; for this day is born unto you the Saviour of the world, alleluia.

PSALM 62

Deus, Deus meus: * ad te de luce vigilo.

Sitivit in te anima mea: * quam multipliciter tibi caro mea.

In terra deserta, et invia, et inaquosa: * sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam.

Quoniam melior est misericordia tua super vitas: * labia mea laudabunt te.

Sic benedicam te in vita mea: * et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea: * et labiis exsultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te: * quia fuisti adjutor meus.

Et in velamento alarum tuarum exsultabo, adhæsit anima mea post te: * me suscepit dextera tua.

O God, my God, to thee do I watch at break of day.

For thee my soul hath thirsted; for thee my flesh, oh! how many ways.

In a desert land, and where there is no way, and no water: so in the sanctuary *of Bethlehem* have I come before thee, to see thy power and thy glory.

For thy mercy is better than lives: thee my lips shall praise.

Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness, *O Bread of Life!* and my mouth shall praise thee with joyful lips.

If I have remembered thee upon my bed, I will meditate on thee in the morning: because thou hast been my helper.

And I will rejoice under the covert of thy wings; my soul hath stuck close to thee: thy right hand hath received me.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: * tradentur in manus gladii, partes vulpium erunt.

But they have sought my soul in vain; they shall go into the lower parts of the earth: they shall be delivered into the hands of the sword, they shall be the portions of foxes.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: * quia obstructum est os loquentium iniqua.

But *the just man thus delivered* shall, *as a* King, rejoice in God; all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

ANT. Angelus ad pastores ait: Annuntio vobis gaudium magnum: quia natus est vobis hodie Salvator mundi, alleluia.

ANT. The Angel said unto the Shepherds: I bring you tidings of great joy; for this day is born unto you the Saviour of the world, alleluia.

The Canticle, in which the Three Children, in the fiery Furnace of Babylon, bid all creatures of God bless his name, is sung by the Church in the Lauds of every Feast. It gives a voice to all creatures, and invites the whole universe to bless its divine Author. How just it is that on this day heaven and earth should unite in giving glory to God, who comes down among his own creatures, and repairs the injury done to them all by sin.

ANT. Facta est cum Angelo multitudo cœlestis exercitus laudantium Deum, et dicentium: Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis, alleluia.

ANT. With the Angel was a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth peace to men of good will, alleluia.

CANTICLE OF THE THREE CHILDREN

(*Dan.* 3)

Benedicite omnia opera Domini Domino: * laudate et superexaltate eum in sæcula.

All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

Benedicite Angeli Domini Domino: * benedicite cœli Domino.

O ye Angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

Benedicite aquæ omnes, quæ super cœlos sunt, Domino: * benedicite omnes virtutes Domini Domino.

Benedicite sol et luna Domino: * benedicite stellæ cœli Domino.

Benedicite omnis imber et ros Domino: * benedicite omnes spiritus Dei Domino.

Benedicite ignis et æstus Domino: * benedicite frigus et æstus Domino.

Benedicite rores, et pruina Domino: * benedicite gelu et frigus Domino.

Benedicite glacies et nives Domino: * benedicite noctes et dies Domino.

Benedicite lux et tenebræ Domino: * benedicite fulgura et nubes Domino.

Benedicat terra Dominum: * laudet et superexaltet eum in sæcula.

Benedicite montes et colles Domino: * benedicite universa germinantia in terra Domino.

Benedicite fontes Domino: * benedicite maria et flumina Domino.

Benedicite cete, et omnia quæ moventur in aquis, Domino: * benedicite omnes volucres cœli Domino.

Benedicite omnes bestiæ et pecora Domino: * benedicite filii hominum Domino.

Benedicat Israel Dominum: * laudet et superexaltet eum in sæcula.

Benedicite Sacerdotes Domini Domino: * benedicite servi Domini Domino.

Benedicite spiritus et animæ justorum Domino: * benedicite Sancti et humiles corde Domino.

O all ye waters, that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

O ye dews and hoar frosts, bless the Lord: O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

Oh! let the earth bless the Lord: let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

Oh! let Israel bless the Lord: let them praise and exalt him above all for ever.

O ye Priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

Benedicite Anania, Azaria, Misaël Domino: * laudate et superexaltate eum in sæcula.

Benedicamus Patrem et Filium cum sancto Spiritu: * laudemus et superexaltemus eum in sæcula.

Benedictus es Domine in firmamento cœli: * et laudabilis et gloriosus et superexaltatus in sæcula.

ANT. Facta est cum Angelo multitudo cœlestis exercitus laudantium Deum et dicentium: Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis, alleluia.

O Ananias, Azarias, Misaël, bless ye the Lord: praise and exalt him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost; let us praise and exalt him above all for ever.

Blessed art thou, O Lord, in the firmament of heaven: and worthy of praise, and glorious, and exalted above all for ever.

ANT. With the Angel was a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth peace to men of good will, alleluia.

The last Psalm of Lauds sings the *praise* of the Lord, and urges all creatures to bless his holy name. It has a great resemblance with the Canticle of the Three Children.

ANT. Parvulus filius hodie natus est nobis, et vocabitur Deus, Fortis, alleluia, alleluia.

ANT. A Little Child is this day born unto us, and he shall be called *God, the Mighty One,* alleluia, alleluia.

PSALM 148

Laudate Dominum de cœlis: * laudate eum in excelsis.

Laudate eum omnes Angeli ejus: * laudate eum omnes virtutes ejus.

Laudate eum sol et luna: * laudate eum omnes stellæ et lumen.

Laudate eum cœli cœlorum: * et aquæ omnes quæ super cœlos sunt, laudent nomen Domini.

Quia ipse dixit et facta sunt: * ipse mandavit, et creata sunt.

Praise ye the Lord from the heavens: praise ye him in the high places.

Praise ye him, all his Angels: praise ye him, all his hosts.

Praise ye him, O sun and moon: praise ye him, all ye stars and light.

Praise him, ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.

For he spoke, and they were made: he commanded, and they were created.

Statuit ea in æternum, et in sæculum sæculi: * præceptum posuit, et non præteribit.

Laudate Dominum de terra: * dracones et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum: * quæ faciunt verbum ejus.

Montes et omnes colles: * ligna fructifera, et omnes cedri.

Bestiæ et universa pecora: * serpentes et volucres pennatæ.

Reges terræ et omnes populi: * principes et omnes judices terræ.

Juvenes et virgines, senes cum junioribus, laudent nomen Domini: * quia exaltatum est nomen ejus solius.

Confessio ejus super cœlum et terram: * et exaltavit cornu populi sui.

Hymnus omnibus Sanctis ejus: * filiis Israel, populo appropinquanti sibi.

ANT. Parvulus filius hodie natus est nobis, et vocabitur Deus, Fortis, alleluia, alleluia.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Mountains and all hills; fruitful trees, and all cedars.

Beasts and all cattle; serpents and feathered fowls.

Kings of the earth, and all people; princes and all judges of the earth.

Young men and maidens; let the old with the younger praise the name of the Lord: for his name alone is exalted.

His praise is above heaven and earth: and he hath *this Day* exalted the horn of his people.

A hymn to all his Saints: to the children of Israel, a people approaching to him.

ANT. A Little Child is this day born unto us, and he shall be called *God, the Mighty One,* alleluia, alleluia.

The Capitulum is taken from the Epistle of St Paul to the Hebrews; we shall have it repeated, with several additional verses, in the Epistle of the Third Mass.

CAPITULUM

(*Heb.* 1)

Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime diebus istis locutus est nobis in Filio, quem con-

God, who at sundry times and in divers manners spoke in times past to the fathers by the Prophets; last of all in these days hath spoken to

stituit hæredem universorum, per quem fecit et sæcula.

℟. Deo gratias.

us by his Son, whom he hath appointed Heir of all things, by whom also he made the world.

℟. Thanks be to God.

Sedulius, a Christian Poet of the fourth century, is the author of the beautiful Hymn which now follows:

HYMN[1]

A solis ortus cardine
Ad usque terræ limitem,
Christum canamus Principem,
Natum Maria Virgine.

From where the sun rises to the furthest west, let us all sing to Jesus our King, the Son of the Virgin Mary.

Beatus auctor sæculi
Servile corpus induit:
Ut carne carnem liberans,
Ne perderet quos condidit.

The blessed Creator of the universe assumed the Body of a servant: that he might thus by Flesh deliver flesh, and save from perdition the creatures of his hands.

Castæ Parentis viscera
Cœlestis intrat gratia:
Venter puellæ bajulat
Secreta, quæ non noverat.

The heavenly grace enters into the womb of the Virgin-Mother: the young Maiden carries within her a Secret which she knows not.

Domus pudici pectoris
Templum repente fit Dei;
Intacta nesciens virum,
Concepit alvo Filium.

This chastest living Dwelling becomes, in that instant God's own Temple: the purest of Virgins conceives the Son of God.

[1] In the Monastic Breviary, it is as follows:

℟. *breve.* Verbum caro factum est, * Alleluia, Alleluia. Verbum. ℣. Et habitavit in nobis. * Alleluia, alleluia. Gloria Patri. Verbum.

A solis ortus cardine
Ad usque terræ limitem,
Christum canamus Principem,
Natum Maria Virgine.

Beatus Auctor sæculi
Servile corpus induit;
Ut Carne carnem liberans,
Ne perderet quos condidit.

Castæ Parentis viscera
Cœlestis intrat gratia:
Venter Puellæ bajulat
Secreta, quæ non noverat.

Domus pudici pectoris
Templum repente fit Dei:
Intacta nesciens virum,
Verbo concepit Filium.

Enixa est Puerpera
Quem Gabriel prædixerat,
Quem matris alvo gestiens,
Clausus Joannes senserat.

Fœno jacere pertulit.
Præsepe non abhorruit:
Parvoque lacte pastus est,
Per quem nec ales esurit.

Gaudet chorus cœlestium,
Et Angeli canunt Deo:
Palamque fit pastoribus
Pastor, Creator omnium.

Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula. Amen.

Enititur puerpera
Quem Gabriel prædixerat,
Quem ventre matris gestiens,
Baptista clausum senserat.
Fœno jacere pertulit:
Præsepe non abhorruit:
Et lacte modico pastus est,
Per quem nec ales esurit.

Gaudet chorus cœlestium,
Et Angeli canunt Deo;
Palamque fit pastoribus
Pastor, creator omnium.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna sæcula.

Amen.

℣. Notum fecit Dominus, alleluia.

℟. Salutare suum, alleluia.

She gives him birth: him whom Gabriel had foretold, and whom the Baptist, exulting in his mother's womb, perceived when yet unborn.

He suffered himself to be laid on the straw: he disdains not the Crib: and he who feeds the hungry birds, is fed himself on a few drops of milk!

The heavenly citizens keep glad choir, singing their angel-hymns to God: and the Shepherd, the Creator of the world, is looked at by shepherds.

Glory be to thee, O Jesus, that wast born of the Virgin! and to the Father, and to the Spirit of Love, for everlasting ages.

Amen.

℣. The Lord hath made known, alleluia.

℟. His salvation, alleluia.

The Canticle of Zachary is now sung: it is the Church's daily welcome of the rising Sun. It celebrates the coming of Jesus to his creatures, the fulfilment of the promises made by God, and the apparition of the divine *Orient* in the midst of our darkness.

ANT. Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis, alleluia, alleluia.

ANT. Glory be to God in the highest; and on earth peace to men of good will, alleluia, alleluia.

CANTICLE OF ZACHARY

(*St Luke* 1)

Benedictus Dominus Deus Israel: * quia visitavit, et fecit redemptionem plebis suæ.

Et erexit cornu salutis nobis: * in domo David pueri sui.

Blessed be the Lord God of Israel: because he hath *this day* visited and wrought the redemption of his people.

And hath raised up an horn of salvation to us, in the house of David his servant.

Sicut locutus est per os Sanctorum: * qui a sæculo sunt Prophetarum ejus.

Salutem ex inimicis nostris: * et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum Patribus nostris: * et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum: * daturam se nobis.

Ut sine timore de manu inimicorum nostrorum liberati: * serviamus illi.

In sanctitate et justitia coram ipso; * omnibus diebus nostris.

Et tu puer, Propheta Altissimi vocaberis: * præibis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus: * in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri: * in quibus visitavit nos Oriens ex alto.

Illuminare his qui in tenebris et in umbra mortis sedent: * ad dirigendos pedes nostros in viam pacis.

ANT. Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis, alleluia, alleluia.

As he spoke by the mouth of his holy Prophets, who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our Fathers, and to remember his holy testament.

The oath which he swore to Abraham our Father; that he would grant to us.

That being delivered from the hand of our enemies, we may serve him without fear.

In holiness and justice before him, all our days.

And thou, child, *the Precursor of our Emmanuel*, shalt be called the Prophet of the Most High: for thou shalt go before the face of the Lord to prepare his ways.

To give to his people the knowledge of the Salvation *brought them by the Messias*, unto the remission of their sins.

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

To enlighten them that sit in darkness and in the shadow of death; to direct our feet into the way of peace.

ANT. Glory be to God in the highest; and on earth peace to men of good will, alleluia, alleluia.

COLLECT

Concede, quæsumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eumdem.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thine Only-Begotten Son. Through the same, etc.

THE SECOND MASS, OR MASS OF THE AURORA

The Office of Lauds is finished: the Canticles of joy wherewith the Church thanks the Eternal Father for his having made to rise upon us the divine Sun of Justice are ended. It is time to offer up the second Sacrifice, or, as it is called, *the Mass of the Aurora*. In the first, the Church celebrated the temporal Birth of the Word according to the flesh. In this, she is going to honour the second Birth of the same Son of God; a Birth full of *grace and mercy;* that which is accomplished in the heart of the faithful Christian.

See, then, how, at this very hour, Shepherds are told by the Angels to go to Bethlehem, and how they hasten thither. With great eagerness they enter the Stable, which is scarcely large enough to hold them. Obedient to the warning received from heaven, they are come to see *the Saviour*, who, they have been told, *has been born unto them*. They find all things just as the Angels had said. Who could tell the joy of their hearts, and the simplicity of their faith? They are not surprised to find, in the midst of poverty greater even than their own, him whose Birth has made the very Angels exult. They find no difficulty in acknowledging the wonderful mystery; they adore, they love, the Babe that lies there before them. They are at once Christians, and the Christian Church begins in them; the mystery of a God humbled for man finds faith in these humble souls. Herod will plot the death of this Babe; the Synagogue will rage; the Scribes and Doctors will league together against the Lord and his Christ; they will put this Saviour of Israel to death; but the faith of the Shepherds will not be shaken, and will find imitators in the wise and powerful ones of this world, who will come at last, and bow down their reason to the Crib and the Cross.

What is it that has come over these poor Shepherds?

Christ has been born in their hearts; he dwells in them by faith and love. They are our Fathers in the Church. They are our Models. Let us imitate them, and invite the Divine Infant to come into our souls, which we will so prepare for him, that he may find nothing to prevent his entering. It is for our sakes also that the Angels speak; it is to us also that they tell the glad tidings; for the Mystery that has been accomplished this Night is too grand to have the pastoral slopes of Bethlehem for its limits. In order to honour the silent coming of the Saviour into the souls of men, the Priest is preparing to go to the altar, and a second time to offer the spotless Lamb to the Father who hath sent him.

As the Shepherds fixed their eyes on the Crib, so let ours be on the Altar, where we are soon to behold the same Jesus, hidden under appearances that are humbler even than the swathing-bands. These rustic swains enter into the Cave, not yet knowing him, whom they are going to see; but their hearts are quite ready for the revelation. Suddenly they see the Infant; and as they gaze upon him in speechless wondering, Jesus looks at them from his Crib, and smiles upon them: they are changed men, full of light, and the Sun of Justice has made Day in their souls. It is to be the same with us: the words of the Prince of the Apostles are to be verified in us: *the Light that shineth in a dark place*, has been our one desire and *attention;* now *the Day will dawn, and the Day-Star arise in our hearts*.[1]

This long longed-for Aurora has come! The divine Orient has risen upon us, to set now no more; for, we are firmly resolved to keep from the night of sin, which his grace has destroyed. His mercy has made us to be *children of light and children of the day*.[2] There must be no more sleep of death for us. We must watch in ceaseless vigilance, remembering how the Shepherds were keeping *their watch*, when the Angel came to speak to them, and Heaven opened over their heads. All the Chants of this *Mass of the Aurora* speak to us of the

[1] 2 St Pet. i 19. [2] 1 Thess. v 5.

brightness of the Sun of Justice; they must be sweet to us, as to captives, long buried in the cold darkness of their dungeon, is the ray of that morning which is to set them free. See, Christians, how this God of Light shines upon us from his Crib! The face of his mother is lit up with the immense brightness, on which she looks with all the fixedness of her contemplating love; and Joseph, too, has the shining vivid on his features, which makes them more beautiful and venerable than we have ever seen them. Passing by the ungrateful Bethlehem, which deserves to be left in darkness, this same divine Light breaks upon the whole world beyond the Cave, and gradually enkindles within millions of hearts a burning love for this glorious Sun of Justice, who delivers man from the labyrinth of his errors and passions, showing him and giving him the sublime end for which he was created.

In the very midst of her celebration of this mystery of the Birth of Jesus, the Church offers us another object of admiration and joy: it is one of her own children. Whilst solemnizing the divine Mystery of to-day's Feast, she commemorates in this second Mass one of those glorious heroines who preserved the Light of Christ within their souls, in spite of all the attacks made to rob them of it. Her name is Anastasia. This holy Widow of Rome suffered martyrdom under the persecution of Diocletian, and had the privilege of being thus born to eternal life on the Birthday of that Jesus for whom she suffered death.

She had been married to a Pagan of the name of Publius; himself also a Roman; who, being irritated against her on account of her great charities to the Christians, treated her with every sort of cruelty. She endured all with admirable patience; and when this heavy trial was removed from her by the death of her husband, she devoted herself to visiting and solacing the holy Confessors who had been cast into the prisons of Rome for the Faith. Being at length apprehended as a Christian, she was tied to a stake and burned to

death. Her Church in Rome, which is built on the site where formerly stood her house, is the *Station* for this Second Mass. The Sovereign Pontiffs used formerly to say it here, and the ancient custom was observed in later times by Pope Leo XII.

How admirable is this delicate considerateness of our holy Mother the Church! Wishing to associate one of her Saints with the glory of this present Solemnity, on which the *Virginity* of Mary receives its triumphant recompense, it is a holy *Widow* that is chosen for this signal honour; that it might hereby be shown how the Married State, though inferior in merit and holiness to the state of Virginity, is not excluded from the blessings which the Birth of the Son of Mary merited for the world. There was a Virgin, St Eugenia, that might so well have been selected; for she suffered a glorious martyrdom under Galerian on this same feast, and in the same City as did the wife of Publius: but no—the preference is given to Anastasia, the Widow. This choice of the Church, which is dictated by her heavenly wisdom, and by the love she has for all her children, forcibly reminds us of a beautiful passage in one of St Augustine's Sermons for Christmas Day.

'Exult, O ye Virgins of Christ! for the Mother of Christ is your companion. You could not be his Mother; but for his sake you would be Virgins: he that is not born *of* you, is born *to* you. And yet you remember his words: *Whosoever shall do the will of my Father, is my brother and sister and mother.*[1] Now have you not done the will of his Father?

'Exult, O ye Widows of Christ! for ye have vowed a holy continency to him, that made Virginity fruitful. And thou too, O nuptial chastity! you, I mean, that are faithful in the married state, you also may exult; for what you lose in the body, you do not lose in your hearts. . . . Let your soul be virginal by its faith, for it is by her Faith that the Church is a Virgin. . . . Jesus is Truth and Peace and Justice; conceive him by your

[1] St Matt. xii 50.

faith, give him birth by your good works; in order that what the womb of Mary did in the *Flesh* of Jesus, your heart may do in the *law* of Jesus. Believe me, you yourselves are children of virginity, for are you not the members of Christ? Mary is Mother of Jesus, who is our Head; and the Church is the mother of you who are his members. Yes, the Church is, like Mary, both Mother and Virgin: she is Mother by her tender charity; and Virgin by the purity of her faith and holiness.'[1]

But the Holy Sacrifice is about to commence. The Introit tells us of the Birth of Jesus our Sun of Justice. The brightness of his first rising is the presage of his mid-day splendour. *Strength* and *Beauty* are his. He is armed for victory, and his name is *Prince of Peace*.

INTROIT

Lux fulgebit hodie super nos; quia natus est nobis Dominus: et vocabitur Admirabilis, Deus, Princeps pacis, Pater futuri sæculi; cujus regni non erit finis.

Ps. Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et præcinxit se. ℣. Gloria Patri. Lux fulgebit.

A light shall shine upon us this day; because the Lord is born for us: and his name shall be the Wonderful One, God, the Prince of Peace, the Father of the world to come; of whose reign there shall be no end.

Ps. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. ℣. Glory, etc. A light.

The prayer of the Church, in this the Mass of the Aurora, begs God to pour upon our souls the rays of the Sun of Justice, that so we may become fruitful in works of Light, and be no more the slaves of darkness.

COLLECT

Da nobis, quæsumus, omnipotens Deus, ut qui nova incarnati Verbi tui luce perfundimur, hoc in nostro resplendeat opere, quod per fidem fulget in mente. Per eumdem.

Grant, we beseech thee, O Almighty God, that as we are enlightened by the new light of thy Word become flesh, we may show, in our actions the effects of that faith which shineth in our minds. Through the same, etc.

[1] Ninth Sermon *On our Lord's Nativity.*

Commemoration of St Anastasia

Da, quæsumus, omnipotens Deus, ut qui beatæ Anastasiæ, Martyris tuæ, solemnia colimus, ejus apud te patrocinia sentiamus. Per Dominum.

Grant, we beseech thee, O Almighty God, that as we celebrate the solemnity of blessed Anastasia thy Martyr, we may be sensible of the effects of her prayers to thee in our behalf. Through, etc.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Titum.

Cap. III.

Carissime: apparuit benignitas et humanitas Salvatoris nostri Dei: non ex operibus justitiæ, quæ fecimus nos; sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis, et renovationis Spiritus Sancti, quem effudit in nos abunde per Jesum Christum Salvatorem nostrum: ut justificati gratia ipsius, hæredes simus secundum spem vitæ æternæ, in Christo Jesu Domino nostro.

Lesson of the Epistle of St Paul the Apostle to Titus.

Ch. III.

Most dearly beloved: the goodness and kindness of God our Saviour appeared: not by the works of justice which we have done, but according to his mercy he saved us, by the laver of regeneration and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs according to hope of life everlasting, through Jesus Christ our Lord.

This Sun which has appeared on our earth is God our Saviour, full of tenderest mercy. We were far off from God, and were sitting in the shades of death; the rays of the divine Light had to reach down to us in the deep abyss of our sins; and now, praise be to this Infinite Mercy! we are set free, and with our freedom have received regeneration, justification, and heirship to eternal life. Who shall henceforth separate us from the love of this Infant Jesus? Is it possible that we ourselves can ever frustrate the designs of that love, by rendering all that it has done for us useless, and becoming once more the slaves of darkness and death?

May God forbid it! and grant us grace to maintain our *hope of everlasting life*, which the Mystery of our Redemption has purchased for us.

GRADUAL

Benedictus qui venit in nomine Domini: Deus Dominus, et illuxit nobis.

℣. A Domino factum est istud, et est mirabile in oculis nostris.

Alleluia, alleluia.

℣. Dominus regnavit, decorem induit: induit Dominus fortitudinem, et præcinxit se virtute. Alleluia.

Blessed be he that cometh in the name of the Lord: the Lord is our God, and he hath shone upon us.

℣. This is the Lord's doing, and it is wonderful in our eyes.

Alleluia, alleluia.

℣. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself with might. Alleluia.

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Pastores loquebantur ad invicem: Transeamus usque Bethlehem, et videamus hoc verbum quod factum est, quod Dominus ostendit nobis. Et venerunt festinantes; et invenerunt Mariam et Joseph, et infantem positum in præsepio. Videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc. Et omnes qui audierunt, mirati sunt, et de his quæ dicta erant a pastoribus ad ipsos. Maria autem conservabat omnia verba hæc, conferens in corde suo. Et reversi sunt pastores glorificantes et laudantes Deum in omnibus quæ audierant et viderant, sicut dictum est ad illos.

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time: The Shepherds said one to another: Let us go over to Bethlehem, and let us see this word that has come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph and the Infant lying in a manger. And seeing, they understood of the word, that had been spoken to them concerning this Child. And all that heard, wondered; and at those things that were told them by the Shepherds. But Mary kept all these words, pondering them in her heart. And the Shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

Let us imitate the earnestness of the Shepherds in hastening to Jesus. No sooner do they hear the Angel's words, than they start for the holy Stable in Bethlehem. Once in the presence of the Divine Infant, they know him by the sign that had been given them by the Angel; and Jesus is born in their souls by his grace. These happy men delight now in their poverty, for they find that he too is poor. They feel that they are united to him for ever, and their whole lives shall testify to the change that this December Night has worked in them. They do not keep the great event to themselves; they tell every one about the Babe of Bethlehem, they become his Apostles, and their burning words fill their listeners with astonishment. Like them, let us glorify the great God, who, not satisfied with calling us to the admirable Light, has set it in the very centre of our hearts by uniting us to himself. Let us often think of the Mysteries of this glorious Night, after the example of Mary, who keeps unceasingly in her most pure Heart the wonderful things that God has been accomplishing by her and in her.

During the Offertory of the sacred gifts, the Church extols the power of Emmanuel, who, that he might reform this fallen world, humbled himself so far as to have a few poor Shepherds for his courtiers, he whose Throne and Divinity are from eternity.

OFFERTORY

Deus firmavit orbem terræ, qui non commovebitur: parata sedes tua, Deus, ex tunc; a sæculo tu es.

God hath established the world, which shall not be moved: thy throne, O God, is prepared from of old; thou art from everlasting.

SECRET

Munera nostra, quæsumus, Domine, Nativitatis hodiernæ mysteriis apta proveniant, et pacem nobis semper infundant: ut, sicut

May the offerings, O Lord, which we make, be agreeable to the mystery of this day's Birth, and always pour forth peace upon us: that as he who,

homo genitus idem refulsit et Deus; sic nobis hæc terrena substantia conferat quod divinum est. Per eumdem.

though born Man, showed himself also God, so may this earthly substance give us that which is divine. Through the same, etc.

Commemoration of St Anastasia

Accipe, quæsumus, Domine, munera dignanter oblata: et beatæ Anastasiæ, martyris tuæ, suffragantibus meritis, ad nostræ salutis auxilium provenire concede. Per Dominum.

Graciously receive, O Lord, we beseech thee, our offerings, and grant, by the merits of blessed Anastasia, thy Martyr, that they may avail to our salvation. Through, etc.

After both Priest and people have communicated, the holy Church, all illumined with the sweet Light of her Spouse, to whom she has just been united, applies to herself the words which the Prophet Zachary formerly addressed to her, when he announced the coming of the King her Saviour.

COMMUNION

Exsulta, filia Sion; lauda, filia Jerusalem: ecce Rex tuus venit Sanctus, et Salvator mundi.

Rejoice, O daughter of Sion; shout for joy, O daughter of Jerusalem: behold! thy King will come to thee, the Holy One, and the Saviour of the world.

POSTCOMMUNION

Hujus nos, Domine, sacramenti semper novitas natalis instauret: cujus nativitas singularis humanam repulit vetustatem. Per eumdem Dominum.

May we, O Lord, always receive new Light from this Sacrament, which reneweth to us the memory of that wonderful Birth which destroyed the old man. Through the same, etc.

Commemoration of St Anastasia

Satiasti, Domine, familiam tuam muneribus sacris: ejus, quæsumus, interventione nos refove, cujus solemnia celebramus. Per Dominum.

Thou hast fed, O Lord, thy family with these sacred oblations; ever, therefore, comfort us with her intercession, whose feast we celebrate. Through, etc.

The Mass of the Aurora ended, and the Birth *of Grace* having been honoured by this second immolation of the divine Immortal Victim, the Faithful retire from the Church, that they may refresh themselves by sleep, and so be in readiness for the Third Mass.

Mary and Joseph are in the Stable of Bethlehem, watching near the Crib. The light which reflects from the new-born Babe, and surpasses the brightness of the sun that is just rising, fills the Cave and shines on the rocks outside; but now that the Shepherds are gone, and the Angels are singing elsewhere, there is silence in the sacred grotto. As we lie down to take our rest, let us think upon the Divine Infant, and how he passes this his first night in his humble Crib. That he may conform to the necessities of our human nature, which he has assumed, he closes his tender eyelids, and sleep comes, because he so wills it, and lulls his senses to rest: but even while *asleep, his heart watcheth*,[1] offering itself unceasingly for us. At times, he smiles on his Mother, who keeps her eyes fixed on him, loving him as she alone can love; he prays to his Eternal Father, and implores pardon for guilty man; he expiates our pride by his own humiliations; he shows himself to us as the model of the infancy we must now begin to practise. Let us ask him to give us of the merit which attaches to this his sleep; that so, after having slept in peace, we may wake in his grace, and walk on strenuously in the path we have now entered.

EARLY MORNING BEFORE MASS

The merry-pealing bells have wakened us up, echoing to us the sweet burden of our Matin-Song, and *inviting* us to come once more and adore our Jesus, and assist at the Mass of the Day, which we call the *Third Mass : Christ is born unto us ; come ! let us adore !*

The sun is shining in the east—not, indeed, as he

[1] Cant. v 2.

will in his summer's pride; still, brightly enough to tell us that his triumph over winter has begun. Now, we say, the day will grow longer! Under this emblem, let us see and adore our Sun of Justice, Jesus, our sweet Saviour, who has also begun, to-day, to run his triumphant course![1]

Until the hour of Mass comes, let us keep up in our souls the spirit of this glorious Festival, by reading the following selections from the ancient Liturgies. They are full of joy and tender devotion, and tell us of the triumph of Light, of the loveliness of the new-born Babe, and of the glory of the Virgin-Mother.

We will begin with these stanzas of Prudentius, the prince of Christian Poets: they are taken from his Hymn, which is thus headed: *The Eighth of the Kalends of January: (VIII Kal. Januarias).*

HYMN

Quid est, quod arctum circulum
Sol jam recurrens deserit?
Christusne terris nascitur
Qui lucis auget tramitem?

Why is it that the Sun, which rises to-day, leaves his narrow path? Is it not that Jesus is born on our earth, Jesus, who comes to widen for us the way of Light?

Heu, quam fugacem gratiam
Festina volvebat dies!
Quam pene subductam facem
Sensim recisa extinxerat!

Ah! how speedily did the rapid Day turn his sweet face from us! how, each time, shorter was his stay, preparing us for total night!

Cœlum nitescat lætius,
Gratetur et gaudens humus;
Scandit gradatim denuo
Jubar priores lineas.

But now let the heavens wear brighter looks, and the glad earth be happy, for, the Sun begins once more to mount the longer path.

Te cuncta nascentem, puer,
Sensere dura, et barbara,
Victusque saxorum rigor
Obduxit herbam cotibus.

Dear Infant Jesus! all things, however hard and senseless, feel that thou art born: the very stones relent, and verdure comes from rocks.

Jam mella de scopulis fluunt,
Jam stillat ilex arido

The flinty mountain-side drips now with honey; the oak's stiff trunk now sweats its

[1] Ps. xviii 6.

Sudans amomum stipite;
Jam sunt myricis balsama.
O sancta præsepis tui,
Æterne Rex, cunabula,
Populisque per seclum sacra,
Mutis et ipsis credita.

sappy tears; and balsam oozes now from humblest shrub.
How holy is thy cradle-crib, O King eternal! How sacred ever to mankind! Nay, the very Ox and Ass stand over it as theirs!

Now let us listen to the several Churches, beginning with those of the East, as being nearest to the country where the great Event took place. First, comes the Church of Syria; her Chanter is St Ephrem; and he begins his song thus:

Nato Filio, lumen affulsit, et ex mundo tenebræ fugatæ, illuminatusque est orbis; laudes ergo referat Nato, qui illum illuminavit.

Ortus est ex utero Virginis, eoque viso defecerunt umbræ: et tenebræ erroris ab eo expulsæ; orbisque totus illustratus; laudes ergo illi referat.

The Son of God is born—Light has shone forth, darkness has fled from the earth, and the world is enlightened; let it praise the New-Born Babe, that gave it light.
He has risen from the Virgin's womb; the shades of night have seen him and fled: the darkness of error has been scattered; let the whole earth sing praise to him, by whom it has been illumined.

The Church of Armenia thus sings to Emmanuel during the Holy Sacrifice of the Mass:

Novua flos hodie oritur ex radice Jesse, et filia David parit Filium Dei.

Multitudo Angelorum et militiæ cœlestis, descendentes de cœlis cum unigenito rege cantabant et dicebant: Hic est Filius Dei. Omnes dicamus: exsultate cœli, et lætamini fundamenta mundi, quia Deus æternus in terris apparuit, et cum hominibus conversatus est, ut salvet animas nostras.

A fresh flower has this day sprung up from the Root of Jesse: and a daughter of David has given birth to the Son of God.
A multitude of Angels and the Heavenly Host, coming down from heaven with the Only-Begotten King, sang and said: This is the Son of God! Let us all exclaim: Ye heavens exult, and ye foundations of the world be glad! for the Eternal God has appeared upon the earth, and has conversed with men, that he may save our souls!

The Greek Church thus cries out in her beautiful language:

Venite, exsultemus Domino, hodiernum celebrantes mysterium. Murus dirutus est medius; avertitur flammeus gladius, Cherubim a ligno vitæ recedit. Et ego paradisum deliciarum participo, a quo per inobedientiam expulsus fueram. Incommutabilis imago Patris, typus ejus æternitatis, formam servi accipit, ex nuptinescia matre progrediens, nullam passus commutationem: quod enim erat permansit, Deus cum esset verus; quod autem non erat præteraccipit, homo factus per philanthropiam. Illi clamemus: Qui natus es de Virgine, miserere nobis.

Come! let us rejoice in the Lord, celebrating the mystery of this day. The wall of division is destroyed; the fiery sword is sheathed, and the Angel no longer keeps us from the Tree of Life. I, yea I, that was driven, by the sin of disobedience, from the Paradise of delights, may now enter and feast. The unchangeable Image of the Father, the type of his eternity, assumes the form of a servant, and is born of a Virgin-Mother; yet he suffers not any change: for that which he was he continues to be—the true God; but that which he was not he now becomes, being made Man for love of man. Let us cry out to him: O thou that art born of the Virgin! have mercy on us.

The holy Roman Church, by the mouth of St Leo, in his Sacramentary, thus celebrates the mystery of the divine Light:

Vere dignum et justum est, æquum et salutare: nos tibi gratias agere, æterne Deus, quia nostri Salvatoris hodie lux vera processit, quæ clara nobis omnia et intellectu manifestavit et visu. Quibus non solum præsentem vitam suo splendore dirigeret, sed ad ipsam nos majestatis immensæ gloriam perduceret intuendam.

It is truly meet and just, right and available to salvation, that we should give thanks to thee, O Eternal God: because this day has risen the true light of our Saviour, whereby all things are made clear to our intellect and sight: that thus by his own brightness he might not only direct us in this our present life, but bring us to the very vision of thy divine Majesty.

The same Church of Rome, in the Sacramentary of St Gelasius, makes the following prayer to the heavenly Father, who sent his Son to redeem us:

Omnipotens sempiterne Deus, qui hunc diem per incarnationem Verbi tui, et per partum beatæ Virginis consecrasti; da populis tuis in hac celebritate lætitiæ, ut et qui tua gratia sunt redempti, tua adoptione sint filii.

O Almighty and everlasting God, who hast consecrated this day by the Incarnation of thy Word, and the Delivery of the Blessed Virgin; grant to thy people upon this joyous solemnity that they who have been redeemed by thy grace may also be made thy children by adoption.

And again, the same Church thus invokes upon her children the Light of Christ: she uses the words of the Sacramentary of St Gregory the Great:

Concede nobis, omnipotens Deus, ut salutare tuum, nova cœlorum luce mirabile, quod ad salutem mundi hodierna festivitate processit, nostris semper innovandis cordibus oriatur.

Grant unto us, O Almighty God! that the Saviour whom thou sendest for the world's salvation on this day's solemnity, whereon the heavens are renewed in light, may ever rise in our hearts and renew them.

The Church of Milan, in its Ambrosian Liturgy, also celebrates the new Light and the joys of the Virgin-Mother:

Adveniens Dominus, abstulit omnem caliginem noctis: et, ubi non erat lumen, facta est claritas, et apparuit dies.

Gaude, et lætare, exsultatio Angelorum. Gaude, Domini Virgo, prophetarum gaudium. Gaudeas, benedicta, Dominus tecum est. Gaude, quæ per Angelum gaudium mundi suscepisti. Gaude, quæ genuisti factorem et Dominum. Gaudeas,

When our Lord came, he dispelled all the darkness of night; and where had been no light, there was made brightness, and the day appeared.

Rejoice and be glad, O Mary, thou joy of Angels! Rejoice, O thou Virgin of the Lord, and joy of the prophets! Rejoice, thou Blessed One, the Lord is with thee. Rejoice, thou that didst receive, at the Angel's announcing, him who is the joy of the world. Re-

quia digna es esse Mater Christi.

joice, thou that didst give birth to thy Creator and Lord. Rejoice, in that thou wast worthy to be made the Mother of Christ.

The ancient Church of Gaul expresses its gladness by these joyous Antiphons, which were adopted for several ages by the Church of Rome:

Hodie intacta Virgo Deum nobis genuit, teneris indutum membris, quem lactare meruit; omnes Christum adoremus qui venit salvare nos.

The purest of Virgins gave us our God, who was this day born of her, clothed in the flesh of a Babe, and she was found worthy to feed him at her Breast: let us all adore Christ, who came to save us.

Gaudeamus omnes fideles, Salvator noster natus est in mundo: hodie processit Proles magnifici germinis, et perseverat pudor virginitatis.

Ye faithful people, let us all rejoice, for our Saviour is born in our world: this Day there has been born the Son of the great Mother, and she yet a pure Virgin.

O mundi Domina, regio ex semine orta, ex tuo jam Christus processit alvo, tanquam sponsus de thalamo: hic jacet in præsepio qui et sidera regit.

O Queen of the world, and Daughter of a kingly race! Christ has risen from thy womb, as a Bridegroom coming from the bride-chamber: He that rules the stars lies in a Crib.

The Gothic Church of Spain unites her voice with that of all these others, and in her Mozarabic Breviary thus hails the rising of the divine Sun:

Hodie lumen mundi prodiit: hodie salus ævi emicuit: hodie Salvator Israel de climate cœli descendit, ut eruat omnes captivos, quos antiquus hostis prædo per primi hominis delictum captivaverat: et ut cæcis mentibus lumen, surdis auditum, gratia præveniente, restitueret: ob istius tanti mysterii beneficia montes et colles tripudiant, ipsaque mundi elementa ineffabili gaudio ista in die melos de-

To-day has risen the Light of the world: to-day has shone forth the earth's salvation: to-day the Saviour of Israel has come down from the heavenly country, that he may set free all the slaves whom the old enemy and robber had enslaved by the sin of our first Parent; that he might also restore, by his preventing grace, light to the blind of heart, and hearing to the deaf. For the benefits of this so great mystery, let the mountains

cantant: ob hoc gemebunda prece pii Redemptoris clementiam suppliciter exoramus; ut nos, qui in tenebris peccatorum nostrorum involvimur, per cordis acclamationem protinus expiemur, ut illo in nobis apparente, et splendor gloriæ jucundius, ac multiplicius nostris in præcordiis vigeat, et salutis gaudia sine fine dulcescant.

and hills leap with joy, and the very elements of the world be exceeding glad on this day, and sing sweet melody. Therefore, let us, in humblest prayer, suppliantly beseech our most merciful Redeemer; that we who are beset by the darkness of our sins, may, by this our hearts' acclamation, be speedily delivered; that he appearing among us, the brightness of his glory may more joyously and abundantly gleam in our souls, and the happiness of salvation gladden them with never-ending sweetness.

Let us end this our stroll among the ancient Liturgies, by culling a flower from Erin. The Church of Ireland, in the seventh century, used to sing this Antiphon on Christmas Day, which we have taken from the Bangor Antiphonary, published by Muratori. Here again we find the idea so often alluded to: the triumph of the Sun's light, which begins to-day, considered as the image of Jesus' Birth.

Ab hodierno die nox minuitur, dies crescit, concutiuntur tenebræ, lumen augetur, et in lucro lucis nocturna dispendia transferentur.

From this Day, night decreases, day increases, darkness is shaken, light grows longer, and the loss of night shall make the gain of day.

And now, Christians, let us go to the House of our God, and prepare for our third Sacrifice.

THE THIRD MASS

The Mystery which the Church honours in this Third Mass is the eternal generation or Birth of the Son of God in the Bosom of his Father. At midnight she celebrated the God-Man, born in the Stable from the Womb of the glorious Virgin Mary; at the Aurora, this same Divine Infant, born in the souls of the Shepherds;

there still remains for her adoration and praise a Birth more wonderful than these other two: a Birth, which dazzles the eye of Angels by its splendour, and bears its eternal witness to the inward fruitfulness of God. The Son of Mary is also the Son of God; and a grand duty of to-day is that we hymn aloud the glory of this his ineffable Generation, which makes him consubstantial to his Father, God of God and Light of Light. Let us, then, raise up our thoughts even to that eternal Word, who *was in the beginning with God, and was himself God*;[1] for he is the *brightness of his Father's glory, and the figure of his substance.*[2]

The Church's first Chant in this her Third Mass is an acclamation to the new-born King. She celebrates the kingly power and majesty which he will derive, as Man, from the Cross that is one day to be upon his shoulders; as God, he has been the Almighty King from all eternity, and this too she celebrates. He is also *the Angel of the great Counsel*; that is, he is the One *Sent* from heaven to fulfil the sublime *Counsel* or design of the Most Holy Trinity—to save mankind by the Incarnation and the Redemption. The Second Person of the Blessed Trinity, the Word, made this *Counsel*, together with the other Two: his devotedness to his Father's glory, and his love for man, made him take upon himself the execution of the divine Plan.

INTROIT

Puer natus est nobis, et Filius datus est nobis; cujus imperium super humerum ejus: et vocabitur nomen ejus magni Consilii Angelus.

Ps. Cantate Domino canticum novum, quia mirabilia fecit. ℣. Gloria Patri. Puer.

A Child is born unto us, and a Son is given to us; and the government is upon his Shoulder: and his name shall be called the Angel of the great Counsel.

Ps. Sing to the Lord a new Canticle, for he hath done wonderful things. ℣. Glory, etc. A Child, etc.

[1] St John i 1. [2] Heb. i 3.

In the Collect, the Church prays that the *New Birth*, whereby the eternal Son of God deigned to be born in time, may produce its effect in us, and work our deliverance.

COLLECT

Concede, quæsumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem nativitas liberet; quos sub peccati jugo vetusta servitus tenet. Per eumdem.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thine Only-Begotten Son. Through the same, etc.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Hebræos.

Cap. I.

Multifariam multisque modis olim Deus loquens patribus in Prophetis; novissime diebus istis locutus est nobis in Filio, quem constituit hæredem universorum, per quem fecit et sæcula. Qui cum sit splendor gloriæ, et figura substantiæ ejus, portansque omnia verbo virtutis suæ, purgationem peccatorum faciens, sedet ad dexteram Majestatis in excelsis: tanto melior Angelis effectus, quanto differentius præ illis nomen hæreditavit. Cui enim dixit aliquando Angelorum: Filius meus es tu, ego hodie genui te? Et rursum: Ego ero illi in Patrem, et ipse erit mihi in Filium. Et cum iterum introducit Primogenitum in orbem terræ, dicit: Et adorent eum omnes Angeli Dei. Et ad Angelos quidem dicit:

Lesson of the Epistle of St Paul the Apostle to the Hebrews.

Ch. I.

God, who at sundry times and in divers manners spoke in times past to the Fathers by the Prophets; last of all in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. Who being the brightness of his glory, and the figure of his substance, and holding all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty on high: being made so much better than the Angels, as he hath inherited a more excellent name than they. For to which of the Angels hath he said at any time: *Thou art my Son, to-day have I begotten thee?* And again: *I will be to him a Father, and he shall be to me a Son?* And again, when he bringeth in the First-Begotten into the world, he saith: *And let all the Angels of God*

Qui facit Angelos suos Spiritus, et ministros suos flammam ignis. Ad Filium autem: Thronus tuus, Deus, in sæculum sæculi: virga æquitatis, virga regni tui. Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo exsultationis præ participibus tuis. Et: Tu in principio, Domine, terram fundasti; et opera manuum tuarum sunt cœli. Ipsi peribunt, tu autem permanebis; et omnes ut vestimentum veterascent, et velut amictum mutabis eos, et mutabuntur: tu autem idem ipse es, et anni tui non deficient.

adore him. And to the Angels, indeed, he saith: *He that maketh his Angels Spirits, and his ministers a flame of fire.* But to the Son: *Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.* And: *Thou in the beginning, O Lord, didst found the earth, and the works of thy hands are the heavens. They shall perish, but thou shalt continue; and they shall all grow old as a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail.*

The great Apostle, in this magnificent opening of his Epistle to his former brethren of the Synagogue, lays great stress on the Eternal Generation of our Lord Jesus Christ. Whilst our eyes are fixed on the sweet Infant in his Crib, St Paul bids us raise our thoughts up to that infinite Light, from the midst of which the Eternal Father thus speaks to this Child of Mary: *Thou art my Son; to-day have I begotten thee:* this *to-day* is the Day of eternity, a Day which has neither morning nor evening, neither rising nor setting. If the Human Nature which he has vouchsafed to assume places him below the Angels; he is infinitely above them by his own essence, whereby he is the Son of God. He is God, he is Lord, and no change can come upon him. He may be wrapped in swathing-bands or nailed to a Cross, or put to a most ignominious death; all this is only in his human nature: in his Divinity he remains impassible and immortal, for he was born of the Father from all eternity.

GRADUAL

Viderunt omnes fines terræ Salutare Dei nostri: jubilate Deo omnis terra.

℣. Notum fecit Dominus Salutare suum: ante conspectum gentium revelavit justitiam suam.

Alleluia, alleluia.

℣. Dies sanctificatus illuxit nobis: Venite, gentes, et adorate Dominum; quia hodie descendit lux magna super terram. Alleluia.

All the ends of the earth have seen the salvation of our God: sing joyfully to the Lord, all thou earth.

℣. The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

Alleluia, alleluia.

℣. A sanctified day hath shone upon us: Come, ye Gentiles, and adore the Lord; for this day a great Light is come down upon the earth. Alleluia.

GOSPEL

Initium sancti Evangelii secundum Joannem.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat; et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est; et mundus eum

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life; and the life was the Light of men; and the Light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the Light, that all men might believe through him. He was not the Light, but was to give testimony of the Light. That was the true Light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him; and the world

non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus; qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God: to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

O Eternal Son of God! in presence of the Crib, where for the love of us thou vouchsafest this day to show thyself to thy creatures, we confess thy eternity, thy omnipotence, thy divinity, and most profoundly do we adore thee. Thou wast in the beginning; thou wast in God; and thyself wast God. Everything was made by thee, and we are the work of thy hands. O Light, infinite and eternal! O Sun of Justice! enlighten us, for we are but darkness. Too long have we loved our darkness, and thee we have not comprehended: forgive us our blindness and our errors. Thou hast been long knocking at the door of our hearts, and we have refused to let thee in. To-day, thanks to the wonderful ways of thy love, we have received thee: for who could refuse to receive thee, sweet gentle Infant Jesus! but leave us not; abide with us, and perfect the New Birth which thou hast begun in us. We wish henceforth to be neither *of blood, nor of the will of the flesh, nor of the will of man,* but of God, by thee and in thee. Thou hast been *made Flesh,* O Word Eternal! in order that we may become *sons of God.* We beseech thee, support our weak human nature, and fit us for this our sublime destiny. Thou art born of God thy Father; thou art born of Mary; thou art born in our hearts; thrice glorified be thou for this thy triple Birth, O Jesus! so merciful

in thy Divinity, and so divine in thy self-sought humiliations!

At the Offertory, the Church sings praise to her Emmanuel for the work of his hands, the universe; for it was he who made all things. The sacred gifts are offered up in the midst of a cloud of incense. The Church cannot lose sight of the Infant Jesus and the Crib; but she is unceasingly praising the power and majesty of the Incarnate God.

OFFERTORY

Tui sunt cœli, et tua est terra; orbem terrarum et plenitudinem ejus tu fundasti: justitia et judicium præparatio sedis tuæ.

Thine are the heavens, and thine is the earth; the world and the fulness thereof thou hast founded: justice and judgement are the preparation of thy throne.

SECRET

Oblata, Domine, munera nova Unigeniti tui nativitate sanctifica: nosque a peccatorum nostrorum maculis emunda. Per eumdem.

Sanctify, O Lord, our offerings, by the new Birth of thine Only-Begotten Son: and cleanse us from the stains of our sins. Through the same, etc.

During the Communion, the choir sings the happiness of this earth of ours, which has to-day seen its Saviour by the mercy of the Divine Word, made visible in the flesh, yet so as that he loses nothing of his own infinite glory. Then, in the Postcommunion, she prays by the mouth of the Priest, that her children who have eaten of the spotless Lamb may partake of the immortality of this same Jesus: for, by vouchsafing to be born by a human Birth in Bethlehem, he has this Day given them the pledge of their receiving a divine life.

COMMUNION

Viderunt omnes fines terræ Salutare Dei nostri.

The whole earth hath seen the salvation of our God.

POSTCOMMUNION

Præsta, quæsumus, omnipotens Deus: ut natus hodie Salvator mundi, sicut divinæ nobis generationis est auctor; ita et immortalitatis sit ipse largitor. Qui tecum.

Grant, we beseech thee, O Almighty God, that as the Saviour of the world, who was born this day, procured for us a divine birth, he may also bestow on us immortality. Who liveth, etc.

After the Blessing, the following Last Gospel is read.

Sequentia sancti Evangelii secundum Matthæum.

Cap. II.

Cum natus esset Jesus in Bethlehem Juda, in diebus Herodis regis, ecce Magi ab Oriente venerunt Jerosolymam, dicentes: Ubi est, qui natus est Rex Judæorum? vidimus enim stellam ejus in Oriente, et venimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Jerosolyma cum illo. Et congregans omnes principes sacerdotum, et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Judæ: sic enim scriptum est per Prophetam: Et tu, Bethlehem, terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellæ, quæ apparuit eis: et mittens illos in Bethlehem, dixit: Ite, et interrogate diligenter de puero: et cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum. Qui cum au-

Sequel of the holy Gospel according to Matthew.

Ch. II.

When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came Wise Men from the East to Jerusalem, saying: Where is he that is born King of the Jews? for we have seen his star in the East, and are come to adore him. And Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief Priests and the Scribes of the people, he enquired of them where Christ should be born. But they said to him: in Bethlehem of Juda: for so it is written by the Prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. Then, Herod, privately calling the Wise Men, learned diligently of them the time of the star which appeared to them: and sending them into Bethlehem, said: Go, and diligently enquire after the Child, and when you have found him, bring me

dissent regem, abierunt. Et ecce stella quam viderant in Oriente antecedebat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam, gavisi sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre ejus, (*here all kneel*) et procidentes adoraverunt eum. Et apertis thesauris suis, obtulerunt ei munera; aurum, thus et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam. ℟. Deo gratias.

word again, that I also may come and adore. Who having heard the king, went their way. And behold, the star which they had seen in the East went before them, until it came and stood over where the Child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary his Mother, (*here all kneel*) and falling down they adored him. And opening their treasures, they offered him gifts; gold, frankincense and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country. ℟. Thanks be to God.

SECOND VESPERS

The Evensong of God's praise is about to close this beautiful Day: let us go and unite in it. The material sun is fast sinking in the west: but our Sun of Justice shall never set for us, who have received him into our hearts. Yes, let us go join our Mother the Church, and chant, in the songs of the Royal Prophet, the happiness of our earth, that has yielded its divine Fruit; the glories of this new-born Saviour; and the mercies which he has brought us. God forbid that our hearts should have lost, since morning, aught of their earnest fervour! has not Christ been born within us? Therefore, let our psalmody proclaim his praises, and ascend to him with all that beauty and loveliness and merit which the divine Liturgy always adds to our own individual fervour.

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.

Gloria Patri, et Filio, et Spiritui Sancto:

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

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

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

The *first* Psalm of Second Vespers for Christmas Day is that which always begins the Evening Office on Sundays and Feasts. It celebrates the Eternal Generation of the Word, and prophesies his Sufferings and his Triumph.

ANT. Tecum principium in die virtutis tuæ, in splendoribus Sanctorum: ex utero ante luciferum genui te.

ANT. With thee is the principality in the day of thy strength, in the brightness of the Saints; *for the Father has said to thee:* From the womb, before the day-star, I begot thee.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ, in splendoribus Sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: * Tu es sacerdos in æternum, secundum ordinem Melchisedech.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Until, *on the day of thy last coming,* I make thy enemies thy footstool.

O Christ! the Lord, *thy Father,* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the Saints: *for the Father hath said to thee:* From the womb, before the day-star, I begot thee.

The Lord hath sworn, and he will not repent: he *hath said, speaking of thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

De torrente in via bibet; * propterea exaltabit caput.

Therefore, O Father! the Lord *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

He shall *also* judge among nations; he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

He cometh now in humility; he shall drink in the way of the torrent *of sufferings:* therefore shall he lift up the head.

ANT. Tecum principium in die virtutis tuæ, in splendoribus Sanctorum: ex utero ante luciferum genui te.

ANT. With thee is the principality in the day of thy strength, in the brightness of the Saints; *for the Father has said to thee:* From the womb, before the day-star, I begot thee.

The *second* Psalm praises our Lord for the *Covenant* he has made with his people, and for the *Redemption* he has this day sent us. The human race was sunk into the depth of misery: the God of mercy, faithful to his promises, gives us, in Bethlehem, him who is the Bread of life—the heavenly food that preserves from death.

ANT. Redemptionem misit Dominus populo suo, mandavit in æternum testamentum suum.

ANT. He hath sent Redemption to his people; he hath commanded his covenant for ever.

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in concilio justorum et congregatione.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Great are the works of the Lord: sought out according to all his wills.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

His work is praise and magnificence: and his justice continueth for ever and ever.

Memoriam fecit mirabilium suorum, misericors et

He hath made a remembrance of his wonderful works,

miserator Dominus: * escam dedit timentibus se.

being a merciful and gracious Lord: *and being the Bread of life,* he hath given food to them that fear him.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

He will be mindful for ever of his covenant *with men:* he *will come and* will show forth to his people the power of his works.

Ut det illis hæreditatem gentium: * opera manuum ejus veritas et judicium.

That he may give them, *his Church,* the inheritance of the Gentiles: the works of his hand are truth and judgement.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

He hath sent Redemption to his people: he hath *thereby* commanded his covenant for ever.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Redemptionem misit Dominus populo suo, mandavit in æternum testamentum suum.

ANT. He hath sent Redemption to his people; he hath commanded his covenant for ever.

The *third* Psalm tells the happiness and hopes of the just man, on the day of Jesus' Birth. In the very midst of darkness, there has suddenly risen up the bright and lovely *Light,* that is, our Emmanuel, our *merciful* God. *The upright of heart* are enlightened by him: but woe to the *sinner* that will not receive him!

ANT. Exortum est in tenebris lumen rectis corde: misericors et miserator, et justus Dominus.

ANT. To the upright of heart a Light has risen up in darkness; the merciful and compassionate and just Lord.

PSALM III

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors et miserator et justus.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a Light is risen up in darkness: he is merciful and compassionate and just, *and is born among men to-day.*

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

Acceptable, *on this day,* is the man that showeth mercy and lendeth; he shall order his words with judgement: because he shall not be moved for ever.

In memoria æterna erit justus: * ab auditione mala non timebit.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved, until he look over his enemies.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

Peccator videbit et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

ANT. Exortum est in tenebris lumen rectis corde: misericors et miserator et justus Dominus.

ANT. To the upright of heart a Light is risen up in darkness; the merciful and compassionate and just Lord.

The *fourth* Psalm expresses the *cry* of distress sent forth to its Deliverer by the human race, when in the depth of its misery and degradation. But this *cry* was also one of hope; for God had promised to come to its deliverance. At length the Lord, whose *mercy* is infinite, has vouchsafed to descend upon the earth, and our *Redemption* begins this very day.

ANT. Apud Dominum misericordia, et copiosa apud eum redemptio.

ANT. With the Lord there is merciful forgiveness; and with him plentiful Redemption.

PSALM 129

De profundis clamavi ad te, Domine: * Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: * in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: * Domine, quis sustinebit ?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Domine.

From the depths have I, *thy people*, cried to thee, O Lord: Lord hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it ?

For with thee there is merciful forgiveness; and by reason of thy law I have waited *all these long ages* for thee, O Lord.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

A custodia matutina usque ad noctem: * speret Israel in Domino.

Quia apud Dominum misericordia: * et copiosa apud eum redemptio.

Et ipse redimet Israel: * ex omnibus iniquitatibus ejus.

ANT. Apud Dominum misericordia, et copiosa apud eum redemptio.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

This day he hath been born among us, and he shall redeem Israel from all his iniquities.

ANT. With the Lord there is merciful forgiveness; and with him plentiful Redemption.

The *fifth* Psalm celebrates *the Ark* of the Lord which rested in Ephrata. Mary was the true Ark, of which that of old was but a type: in her did our Lord take up his *dwelling ;* in her did he place the throne of his Majesty. Let our God, then, *arise* and take possession of his Church, which begins to-day in Bethlehem; let him arise, and, together with Mary, the Queen of mercy, govern us. Henceforth he is to dwell among us—console us

in all our tribulations—*satisfy* us *poor* ones *with the Bread* of eternal life—invest the new *Priesthood* with singular powers—shine in his Church as the *Lamp* of immutable truth—triumph over all his *enemies*—in a word, whilst the crowns of other kings shall fall off, the one which sits on the brow of our divine King, our sweet Babe of Bethlehem, *shall flourish* for everlasting ages.

ANT. De fructu ventris tui ponam super sedem tuam.

ANT. I will set upon thy throne, *O David, one* of the fruit of thy womb.

PSALM 131

Memento, Domine, David: * et omnis mansuetudinis ejus.

O Lord, remember David, and all his meekness.

Sicut juravit Domino: * votum vovit Deo Jacob.

How he swore to the Lord: he vowed a vow to the God of Jacob.

Si introiero in tabernaculum domus meæ: * si ascendero in lectum strati mei.

'If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie;

Si dedero somnum oculis meis: * et palpebris meis dormitationem.

'If I shall give sleep to my eyes: or slumber to my eyelids,

Et requiem temporibus meis, donec inveniam locum Domino: * tabernaculum Deo Jacob.

'Or rest to my temples, until I find out a place for the Lord, a tabernacle for the God of Jacob.'

Ecce audivimus eam in Ephrata: * invenimus eam in campis silvæ.

Behold! we have heard of it that it *was in Bethlehem of* Ephrata; we found it in the fields of the wood.

Introibimus in tabernaculum ejus: * adorabimus in loco ubi steterunt pedes ejus.

We will go into his tabernacle; we will adore in the place where his feet have stood.

Surge, Domine, in requiem tuam: * tu et arca sanctificationis tuæ.

Arise, O Lord, into thy resting place; thou and *Mary*, the Ark which thou hast sanctified.

Sacerdotes tui induantur justitiam: * et Sancti tui exsultent.

Let thy priests be clothed with justice: and let thy Saints rejoice.

Propter David servum tuum: * non avertas faciem Christi tui.

For thy servant David's sake, *O heavenly Father!* turn not away the face of thy Christ.

Juravit Dominus David veritatem, et non frustrabitur eam: * De fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum: * et testimonia mea hæc, quæ docebo eos.

Et filii eorum usque in sæculum: * sedebunt super sedem tuam.

Quoniam elegit Dominus Sion: * elegit eam in habitationem sibi.

Hæc requies mea in sæculum sæculi: * hic habitabo, quoniam elegi eam.

Viduam ejus benedicens benedicam: * pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari: * et Sancti ejus exsultatione exsultabunt.

Illuc producam cornu David: * paravi lucernam Christo meo.

Inimicos ejus induam confusione: * super ipsum autem efflorebit sanctificatio mea.

ANT. De fructu ventris tui ponam super sedem tuam.

The Lord hath sworn truth to David, and he will not make it void: 'Of the fruit of thy womb I will set upon thy throne.

'If thy children will keep my covenant, and these my testimonies, which I shall teach them;

'Their children also for evermore shall sit upon thy throne.'

For the Lord hath chosen Sion, *his Church:* he hath chosen it for his dwelling.

He hath said: 'This is my rest for ever and ever: here will I dwell, for I have chosen it.

'Blessing, I will bless her widow, *by the Birth of my Son; in Bethlehem* I will satisfy her poor with Bread.

'I will clothe her priests with salvation: and her Saints shall rejoice with exceeding great joy.

'There, *in my Church*, will I bring forth the horn, *the strength* of David: I have prepared a lamp for my Christ.

'His enemies I will clothe with confusion: but upon him shall my sanctification flourish.'

ANT. I will set upon thy throne, *O David! one* of the fruit of thy womb.

CAPITULUM

(*Heb.* 1)

Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime diebus istis locutus est nobis in Filio, quem constituit hæredem universorum, per quem fecit et sæcula.

God, who at sundry times and in divers manners spoke in times past to the Fathers by the Prophets; last of all in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.

HYMN[1]

Jesu, redemptor omnium,
Quem, lucis ante originem,
Parem paternæ gloriæ
Pater supremus edidit;

Tu lumen et splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem servuli.

Memento, rerum conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis
Nascendo, formam sumpseris.

Testatur hoc præsens dies,
Currens per anni circulum,
Quod solus e sinu Patris
Mundi salus adveneris.

Hunc astra, tellus, æquora,
Hunc omne quod cœlo subest,
Salutis auctorem novæ
Novo salutat cantico.

Et nos, beata quos sacri
Rigavit unda sanguinis,
Natalis ob diem tui,
Hymni tributum solvimus.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna sæcula.
Amen.

℣. Notum fecit Dominus, alleluia.
℟. Salutare suum, alleluia.

O Jesu! Redeemer of mankind! born before the light was made, and born of the Eternal Father, equal to him in infinite glory;

O thou the light and brightness of the Father! O thou the everlasting hope of all men! hear the prayers offered thee by thy servants throughout the world.

Be mindful, O Creator of all things! that heretofore thou didst assume a Body like unto ours, and wast born from the sacred womb of a Virgin.

This present Day, which the year has brought round to us, tells us of this mystery—that thou, the one Saviour of the world, didst come to us from the Father's Bosom.

The stars and earth and sea, and all that is under heaven, greet this the Author of their new salvation with a new Canticle.

And we, who have been redeemed by the stream of thy precious Blood, we too pay thee the tribute of this Hymn, in honour of thy Birthday.

Glory be to thee, O Jesus! who wast born of the Virgin! and to the Father, and to the Spirit of love, for everlasting ages.
Amen.

℣. The Lord hath made known, alleluia.
℟. His Salvation, alleluia.

ANTIPHON OF THE MAGNIFICAT

Hodie Christus natus est: hodie Salvator apparuit; hodie in terra canunt An-

This day Christ is born, this day the Saviour hath appeared; this day the Angels

[1] For the version as preserved in the Monastic Rite, *see p. 116.*

geli, lætantur Archangeli; hodie exsultant justi, dicentes: Gloria in excelsis Deo, alleluia.

sing on earth; the Archangels rejoice; this day the just exult, saying: Glory be to God in the highest, alleluia.

The Canticle, *Magnificat*, p. 96.

OREMUS

Concede, quæsumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eumdem.

LET US PRAY

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only-Begotten Son. Through the same, etc.

Commemoration of St Stephen

ANT. Stephanus autem plenus gratia et fortitudine, faciebat signa magna in populo.

℣. Gloria et honore coronasti eum, Domine.

℟. Et constituisti eum super opera manuum tuarum.

ANT. But Stephen, full of grace and fortitude, did great signs among the people.

℣. Thou hast crowned him, O Lord, with glory and honour.

℟. And hast placed him over the works of thy hands.

OREMUS

Da nobis, quæsumus, Domine, imitari quod colimus, ut discamus et inimicos diligere: quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

LET US PRAY

Grant, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies: because we now solemnise his martyrdom, who knew how to pray even for his persecutors to our Lord Jesus Christ thy Son. Who liveth, etc.

For Compline, see p. 98.

The great Day is over, and the night is coming upon us, when sleep will refresh us after the holy fatigues of last night. Before retiring to rest, let us give the holy Martyrs a thought, whose memory is offered to our veneration by the Church in her Martyrology of

this December 25. Diocletian and his colleagues in the Empire had recently published the famous edict of persecution, which waged against the Church the fiercest war she has ever sustained. The edict was torn down from the Emperor's palace at Nicomedia by one of the Christians, who paid for this holy daring by a glorious martyrdom. The faithful of the same city were ready for the combat, and feared not to brave the Emperor's power by continuing to frequent their Church, which was condemned to be pulled down. Christmas Day came, and several thousands of them had assembled there, in order to celebrate, for the last time within those walls, the Nativity of our Saviour. Being informed of it, the Emperor became furious, and sent one of the officers of his court to order the Church doors to be fastened, and a fire to be enkindled on each side of the building. This being done, the clang of trumpets was heard, and then a herald's voice proclaiming to the faithful, in the Emperor's name, that they who wished to save their lives would be permitted to leave the Basilica, on the condition of their offering incense on an altar of Jupiter, which had been placed near the door; but that otherwise, all were to be left a prey to the flames. One of the Christians thus answered, in the name of the whole assembly: 'We are all of us Christians; we honour Christ as the one only God and King; and we are all ready to lay down our lives for him on this Day.' Whereupon the soldiers were commanded to set fire to the Church. In a very short time, it was one immense mass of flames, whence was offered to the Son of God—who deigned to begin on this same day the human life he had assumed—the generous holocaust of these thousands of lives, laid down as witness to his having come into this world. Thus was glorified, in the year 303, Emmanuel, who had come from heaven to dwell among us. Let us, after the example of the Church herself, join our homage to the Babe of Bethlehem with that offered him by these courageous Christians, whose fame the Liturgy will perpetuate even to the end of time.

Once more let us visit in spirit the dear Cave, where Mary and Joseph are loving and nursing and adoring the Divine Infant. Let us, too, adore him, and ask his blessing. St Bonaventure, with an unction worthy of his seraphic soul, thus expresses the sentiments which a Christian should have on this Day, when admitted to the Crib of Jesus: ' Do thou also kneel down—thou hast delayed too long. Adore the Lord thy God, and then reverence his Mother, and salute, with much respect, the saintly old man Joseph. After this, kiss the feet of the Infant Jesus, laid as he is on his little bed, and ask our Lady to give him to thee, or permit thee to take him up. Take him into thine arms, press him to thy heart, and look well at his lovely face, and reverently kiss him, and show him confidently the delight thou takest in him. Thou mayest venture on all this, because it is for sinners that he came, that he might save them: it was with sinners that he so humbly conversed, and at last gave himself to sinners, that he might be their food. I say, then, that his gentle love will permit thee to treat him as affectionately as thou pleasest, and will not call it too much freedom, but will set it down to thy love.'[1]

As a conclusion to our Feast, we give two favourite pieces of the Middle Ages, whereby our Fathers expressed their joy on this glorious Solemnity. The first is a Sequence, which is to be found in all the Roman-French Missals. For a long time it was thought to have been written by St Bernard: but we have seen it in a Manuscript of the eleventh century, and consequently it must have been written earlier than the date usually assigned to it.

SEQUENCE

Lætabundus Exsultet fidelis chorus. Alleluia. Regem regum Intactæ profudit torus: Res miranda !	Let the choir of all the faithful exult in their joy. Alleluia ! The Virgin's womb hath given us the King of Kings ! O wonderful mystery !

[1] *Meditations on the Life of Christ*, by St Bonaventure.

Angelus Consilii
Natus est de Virgine,
Sol de Stella.

The Angel of the great Counsel is born of the Virgin, the Sun is born of a Star!

Sol occasum nesciens,
Stella semper rutilans,
Semper clara.

The Sun knows no setting; the Star is ever shining, ever bright.

Sicut sidus radium,
Profert Virgo Filium
Pari forma.

As a star gives forth its ray, so does the Virgin her Child.

Neque sidus radio,
Neque Virgo Filio
Fit corrupta.

The star loses naught of its purity by the ray it yields, so neither does the Virgin by her Child.

Cedrus alta Libani
Conformatur hyssopo
Valle nostra.

The lofty cedar of Libanus comes down into our valley, making itself little as the hyssop.

Verbum ens Altissimi
Corporari passum est,
Carne sumpta.

He that is the Word of the Most High God deigns to take a body unto himself; he assumes our flesh.

Esaias cecinit,
Synagoga meminit;
Numquam tamen desinit
Esse cæca.

Isaias had foretold all this; and the Jews, though they knew the prophecy by heart, see not its accomplishment in this mystery.

Si non suis vatibus,
Credat vel gentilibus,
Sibyllinis versibus
Hæc prædicta:

If they will not believe their Prophets, let them believe the Sybils, who thus sang:

Infelix, propera,
Crede vel vetera:
Cur damnaberis, gens misera?

'Unhappy people, delay not, believe, at least, the ancient oracles! Why wilt thou be cast off, O wretched nation?

Quem docet littera
Natum considera:
Ipsum genuit puerpera.
Amen.

'This is the Child of whom thy books tell thee: he is the Son of a Virgin-Mother.'
Amen.

The second piece is a Sequence in honour of the most Holy Mother of God. It belongs to the fifteenth century. It is one of the many imitations of the Easter Sequence, *Victimæ Paschali*, which are to be found in many of the Missals of the fifteenth and sixteenth centuries.

SEQUENCE

Virgini Mariæ laudes
Intonent Christiani.

Eva tristis abstulit;
Sed Maria protulit
Natum, qui redemit
Peccatores.
Mors et vita modulo
Convenere mirando:
Mariæ Filius
Regnat Deus.
Dic nobis, Maria,
Virgo clemens et pia:
Quomodo facta es genitrix,
Cum tu sis plasma
De te nascentis ?
Angelus est testis
Ad me missus cœlestis.
Natus est ex me spes mea;
Sed incredula
Manet Judæa.
Credendum est magis soli
Gabrieli forti,
Quam Judæorum
Pravæ cohorti.
Scimus Christum processisse
Ex Maria vere:
Tu nobis nate,
Rex ! miserere.
Amen.

Let the Christian people hymn their praises to the Virgin Mary.

Unhappy Eve was the cause of our ruin; but Mary brought forth a Son, who redeemed us sinners.

Death and life were thus strangely reconciled: there reigns now God, the Son of Mary.

Tell us, O Mary, Virgin most merciful and kind !

How thou, the creature of him that was born of thee, didst become his Mother ?

The Angel is witness, that was sent to me from heaven.

He that is my hope was born of me his Mother: but the Jews will not believe.

Faith must be had in Gabriel, *the Power of God*, rather than in the perverse Jewish tribe.

We know that Christ was in very truth born of Mary: do thou, her Son ! our King ! have mercy on us.

Amen.

DECEMBER 26

SAINT STEPHEN

THE FIRST MARTYR

ST PETER DAMIAN thus begins his Sermon for this Feast:

'We are holding in our arms the Son of the Virgin, and are honouring with our caresses this our Infant God. The holy Virgin has led us to the dear Crib. The most beautiful of the Daughters of men has brought us to the most beautiful among the Sons of men,[1] and the Blessed among women to him that is Blessed above all. She tells us . . . that now the veils of prophecy are drawn aside, and the counsel of God is accomplished. . . . Is there anything capable of distracting us from this sweet Birth? On what else shall we fix our eyes? . . . Lo! whilst Jesus is permitting us thus to caress him; whilst he is overwhelming us with the greatness of these mysteries, and our hearts are riveted in admiration; there comes before us *Stephen, full of grace and fortitude, doing great wonders and signs among the people.*[2] Is it right that we turn from our King to look on Stephen, his soldier? No; unless the King himself bid us do so. This our King, who is Son of the King, rises . . . to assist at the glorious combat of his servant. . . . Let us go with him, and contemplate this standard-bearer of the Martyrs.'

The Church gives us, in to-day's Office, this opening of a Sermon of St Fulgentius for the Feast of St Stephen: 'Yesterday we celebrated the temporal Birth of our eternal King: to-day we celebrate the triumphant passion of his Soldier. Yesterday our King, having put on the garb of our flesh, came from the sanctuary of his Mother's

[1] Ps. xliv 3. [2] Acts vi 8.

virginal womb, and mercifully visited the earth: to-day his Soldier, quitting his earthly tabernacle, entered triumphantly into heaven. Jesus, whilst still continuing to be the eternal God, assumed to himself the lowly raiment of flesh, and entered the battle-field of this world: Stephen, laying aside the perishable garment of the body, ascended to the palace of heaven, there to reign for ever. Jesus descended veiled in our flesh: Stephen ascended wreathed with a martyr's laurels. Stephen ascended to heaven amidst the shower of stones, because Jesus had descended on earth midst the singing of Angels. Yesterday the holy Angels exultingly sang, *Glory be to God in the highest;* to-day they joyously received Stephen into their company. . . . Yesterday Jesus was wrapped, for our sakes, in swaddling-clothes: to-day Stephen was clothed with the robe of immortal glory. Yesterday a narrow crib contained the Infant Jesus: to-day the immensity of the heavenly court received the triumphant Stephen.'

Thus does the sacred Liturgy blend the joy of our Lord's Nativity with the gladness she feels at the triumph of the first of her Martyrs. Nor will Stephen be the only one admitted to share the honours of this glorious Octave. After him we shall have John, the Beloved Disciple; the Innocents of Bethlehem; Thomas, the Martyr of the Liberties of the Church; and Sylvester, the Pontiff of Peace. But, the place of honour amidst all who stand round the Crib of the new-born King belongs to Stephen, the Protomartyr, who, as the Church sings of him, was 'the first to pay back to the Saviour the death suffered by the Saviour.' It was just that this honour should be shown to *Martyrdom;* for Martyrdom is the creature's testimony and return to his Creator for all the favours bestowed on him: it is Man testifying, even by shedding his blood, to the truths which God has revealed to the world.

In order to understand this, let us consider what is the plan of God in the salvation he has given to man. The Son of God is sent to instruct mankind; he sows

the seed of his divine word; and his works give testimony to his divinity. But after his sacrifice on the cross, he again ascends to the right hand of his Father; so that his own testimony of himself has need of a second testimony, in order to be received by them that have neither seen nor heard Jesus himself. Now it is the Martyrs who are to provide this second testimony; and this they will do not only by confessing Jesus with their lips, but by shedding their blood for him. The Church, then, is to be founded by the Word and the Blood of Jesus, the Son of God; but she will be upheld, she will continue throughout all ages, she will triumph over all obstacles by the blood of her Martyrs, the members of Christ: this their blood will mingle with that of their Divine Head, and their sacrifice be united to his.

The Martyrs shall bear the closest resemblance to their Lord and King. They shall be, as he said, like *lambs among wolves*.[1] The world shall be strong, and they shall be weak and defenceless: so much the grander will be the victory of the Martyrs, and the greater the glory of God who gives them to conquer. The Apostle tells us that Christ crucified is *the power and the wisdom of God*;[2] the Martyrs, immolated, and yet conquerors of the world, will prove, with a testimony which even the world itself will understand, that the Christ whom they confessed, and who gave them constancy and victory, is in very deed *the power and the wisdom of God*. We repeat, then: it is just that the Martyrs should share in all the triumphs of the Man-God, and that the liturgical Cycle should glorify them as does the Church herself, who puts their sacred Relics in her altar-stones; for thus the Sacrifice of their glorified Lord and Head is never celebrated without they themselves being offered together with him in the unity of his mystical Body.

Now the glorious Martyr-band of Christ is headed by St Stephen. His name signifies *the Crowned*; a

[1] St Luke x 3. [2] 1 Cor. i 24.

conqueror such as he could not be better named. He marshals, in the name of Christ, the *white-robed army*, as the Church calls the Martyrs; for he was the first, even before the Apostles themselves, to receive the summons, and right nobly did he answer it. Stephen courageously bore witness, in the presence of the Jewish Synagogue, to the divinity of Jesus of Nazareth; by thus proclaiming the Truth, he offended the ears of the unbelievers; the enemies of God became the enemies of Stephen, and rushing upon him, they stoned him to death. Amidst the pelting of the blood-drawing missiles, he, like a true soldier, flinches not, but stands (as St Gregory of Nyssa so beautifully describes it) as though snowflakes were falling on him, or roses were covering him with the shower of their kisses. Through the cloud of stones he sees the glory of God: Jesus, for whom he was laying down his life, showed himself to his Martyr, and the Martyr again rendered testimony to the divinity of Emmanuel, but with all the energy of a last act of love. Then, to make his sacrifice complete, he imitates his divine Master, and prays for his executioners: falling on his knees, he begs that this sin be not laid to their charge. Thus, all is consummated: the glorious type of Martyrdom is created and shown to the world, that it may be imitated by every generation to the end of time, until the number of the Martyrs of Christ shall be filled up. Stephen sleeps in the Lord, and is buried in peace—*in pace*—until his sacred Tomb shall be discovered, and his glory be celebrated a second time in the whole Church, by that anticipated Resurrection of the miraculous *Finding* of his Relics.

Stephen, then, deserves to stand near the Crib of his King as leader of those brave champions, the Martyrs, who died for the Divinity of that Babe whom we adore. Let us join the Church in praying to our Saint, that he help us to come to our Sovereign Lord, now lying on his humble throne in Bethlehem. Let us ask him to initiate us into the mystery of that divine Infancy, which we are all bound to know and imitate. It was

from the simplicity he had learned from that Mystery that he heeded not the number of the enemies he had to fight against, nor trembled at their angry passion, nor winced under their blows, nor hid from them the Truth and their crimes, nor forgot to pardon them and pray for them. What a faithful imitator of the Babe of Bethlehem! Our Jesus did not send his Angels to chastise those unhappy Bethlehemites who refused a shelter to the Virgin-Mother, who in a few hours was to give birth to him, the Son of David. He stays not the fury of Herod, who plots his Death; but meekly flees into Egypt, like some helpless bondsman, escaping the threats of a tyrant lordling. But it is under such apparent weakness as this that he will show his Divinity to men, and he the Infant-God prove himself the Strong God. Herod will pass away; so will his tyranny; Jesus will live, greater in his Crib, where he makes a King tremble, than, under his borrowed majesty, is this prince-tributary of Rome; nay, than Cæsar Augustus himself, whose world-wide empire has no other destiny than this—to serve as handmaid to the Church, which is to be founded by this Babe, whose name stands humbly written in the official registry of Bethlehem.

MASS

The Introit is composed of the words of the holy Martyr, who, in the language of the Royal Psalmist, tells us of the plot formed against him by the wicked, and of his own humble confidence in God, whereby he triumphed over their persecutions. From the murder of the innocent Abel to the future Martyrs who are to shed their blood in the days of Anti-christ, the Church is always under persecution; in some country, she is ever shedding her blood; but her strength lies in her fidelity to Jesus her Spouse, and in the simplicity which the Babe of Bethlehem is come to teach her by his own example.

INTROIT

Sederunt principes, et adversum me lòquebantur; et iniqui persecuti sunt me; adjuva me, Domine Deus meus, quia servus tuus exercebatur in tuis justificationibus.

Ps. Beati immaculati in via, qui ambulant in lege Domini. ℣. Gloria Patri. Sederunt.

Princes sat, and spoke against me; and sinners persecuted me: help me, O Lord my God, for thy servant hath practised thy commandments.

Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. ℣. Glory, etc. Princes sat, etc.

In the Collect the Church asks, both for herself and her children, that divine vigour which makes the holy Martyrs forgive their persecutors, and perfects not only their testimony to the truth, but also their imitation of Jesus Christ. It speaks the praise of St Stephen, who was the first to follow our Saviour's example.

COLLECT

Da nobis, quæsumus, Domine, imitari quod colimus: ut discamus et inimicos diligere; quía ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum Fílium tuum. Qui tecum.

Grant, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies; because we now solemnize his martyrdom, who knew how to pray even for his persecutors to our Lord Jesus Christ, thy Son. Who liveth, etc.

Commemoration of Christmas Day

OREMUS

Concede, quæsumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem nativitas liberet; quos sub peccati jugo vetusta servitus tenet. Per eumdem.

LET US PRAY

Grant, we beseech thee, Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thine Only-Begotten Son. Through the same, etc.

EPISTLE

Lectio Actuum Apostolorum.

Cap. VI et VII.

In diebus illis, Stephanus, plenus gratia et fortitudine, faciebat prodigia et signa magna in populo. Surrexerunt autem quidam de synagoga quæ appellatur Libertinorum, et Cyrenensium, et Alexandrinorum, et eorum qui erant a Cilicia et Asia, disputantes cum Stephano, et non poterant resistere sapientiæ et Spiritui qui loquebatur. Audientes autem hæc, dissecabantur cordibus suis, et stridebant dentibus in eum. Cum autem esset Stephanus plenus Spiritu Sancto, intendens in cœlum, vidit gloriam Dei, et Jesum stantem a dextris Dei. Et ait: Ecce video cœlos apertos, et Filium hominis stantem a dextris Dei. Exclamantes autem voce magna continuerunt aures suas, et impetum fecerunt unanimiter in eum. Et ejicientes eum extra civitatem, lapidabant. Et testes deposuerunt vestimenta sua secus pedes adolescentis, qui vocabatur Saulus. Et lapidabant Stephanum invocantem et dicentem: Domine Jesu, suscipe spiritum meum. Positis autem genibus, clamavit voce magna dicens: Domine, ne statuas illis hoc peccatum. Et cum hoc dixisset, obdormivit in Domino.

Lesson from the Acts of the Apostles.

Ch. VI and VII.

In those days, Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit that spoke. Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him. But Stephen being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him. And the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen, invoking and saying: Lord Jesus! receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord! lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Thus, O glorious Prince of Martyrs! thou wast led outside the gates of the City for thy sacrifice, and thy punishment was that of blasphemers. The Disciple was to be like to his Master in all things. But neither the ignominy of such a death nor its cruelty could daunt thy great soul: thou didst carry Jesus in thy heart, and with him thou wast stronger than all thy enemies. And what was thy joy when thou sawest the heavens open, and this same Jesus in his glorified Humanity standing at the right hand of God, and looking upon thee with love! A God looking complacently on the creature that is going to die for him, and the creature permitted to behold the God for whom he is dying—truly, this was more than enough to encourage thee! Let thine enemies cast their stones against thee, and bruise and tear thy flesh, as they please: nothing can distract thee from this sight of the Eternal King, who raised himself from his throne to applaud thee, and deck thee with the *Crown* which he had prepared for thee from all eternity! Now that thou art reigning in the kingdom of heaven, pray for us, that we also may be faithful, and faithful even unto death, to this same Jesus, who not only left his throne, but even came down among us as a Little Child.

GRADUAL

Sederunt principes, et adversum me loquebantur; et iniqui persecuti sunt me.

℣. Adjuva me, Domine Deus meus: salvum me fac propter misericordiam tuam.

Alleluia, alleluia.

℣. Video cœlos apertos, et Jesum stantem a dextris virtutis Dei. Alleluia.

Princes sat and spoke against me; and the wicked persecuted me.

℣. Help me, O Lord my God: save me for thy mercy's sake.

Alleluia, alleluia.

℣. I see the heavens opened, and Jesus standing at the right hand of the power of God. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. XXIII.

In illo tempore: dicebat Jesus scribis et Pharisæis:

Sequel of the holy Gospel according to Matthew.

Ch. XXIII.

At that time: Jesus said to the Scribes and Pharisees:

Ecce ego mitto ad vos Prophetas, et sapientes, et scribas; et ex illis occidetis, et crucifigetis, et ex eis flagellabitis in synagogis vestris, et persequemini de civitate in civitatem: ut veniat super vos omnis sanguis justus, qui effusus est super terram, a sanguine Abel justi usque ad sanguinem Zachariæ, filii Barachiæ, quem occidistis inter templum et altare. Amen dico vobis, venient hæc omnia super generationem istam. Jerusalem, Jerusalem, quæ occidis Prophetas, et lapidas eos qui ad te missi sunt, quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, et noluisti! Ecce relinquetur vobis domus vestra deserta. Dico enim vobis, non me videbitis amodo, donec dicatis: Benedictus qui venit in nomine Domini.

Behold, I send to you Prophets, and wise men, and scribes; and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar. Amen, I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate. For I say to you, you shall not see me henceforth, till you say: Blessed is he that cometh in the name of the Lord.

The Martyrs are given to the world that they may continue the ministry of Christ on the earth by bearing testimony to his word, and by confirming this testimony by their blood. The world has despised them; like their divine Master, they have shone in the darkness, and darkness has not understood their light. Nevertheless many have received their testimony, and the seed of the Martyr's blood has brought forth in them the rich fruit of Faith. The Synagogue was cast off by God for having shed the blood of Stephen, after having imbrued its hands in that of Jesus. Unhappy they who cannot appreciate the Martyrs! Let us who are Christians take in the sublime lessons taught us by their generous sacrifice; and let our respect and

love for them testify that we are grateful for the noble ministry they have fulfilled, and are still fulfilling in the Church. The Church is never without Martyrs, just as she is never without Miracles: it is the twofold testimony that she will give to the end of time, by which she evidences the divine life she has received from her almighty Founder.

During the Offertory, the Church once more proclaims the merits and the glorious death of Stephen: and by this she teaches us that the sacrifice of the holy Deacon is united with that of Jesus himself.

OFFERTORY

Elegerunt Apostoli Stephanum Levitam, plenum fide et Spiritu Sancto; quem lapidaverunt Judæi orantem, et dicentem: Domine Jesu, accipe spiritum meum. Alleluia.

The Apostles chose Stephen, a Levite, full of faith and of the Holy Ghost, whom the Jews stoned, praying, and saying: Lord Jesus, receive my spirit. Alleluia.

SECRET

Suscipe, Domine, munera pro tuorum commemoratione Sanctorum; ut sicut illos passio gloriosos effecit, ita nos devotio reddat innocuos. Per Dominum.

Receive, O Lord, these offerings in memory of thy Saints; and as their sufferings have made them glorious, so may our devotion render us free from sin. Through, etc.

Commemoration of Christmas Day

Oblata, Domine, munera nova Unigeniti tui nativitate sanctifica, nosque a peccatorum nostrorum maculis emunda. Per eumdem.

Sanctify, O Lord, our offerings, by the new Birth of thine Only-Begotten Son, and cleanse us from the stains of our sins. Through the same, etc.

United by Holy Communion to her divine Spouse, the Church, too, *sees the heavens opened,* and *Jesus standing at the right hand of God.* She sends up to this Incarnate Word the yearnings of her intense love, and derives from the heavenly Food she has received

that meekness which makes her bear with the injuries and insults put upon her by her enemies, in order that she may win them all to the faith and love of Jesus Christ. It was by partaking of this same heavenly Food that Stephen obtained the superhuman strength whereby he won his victory and *Crown*.

COMMUNION

Video cœlos apertos, et Jesum stantem a dextris virtutis Dei: Domine Jesu, accipe spiritum meum, et ne statuas illis hoc peccatum.

I see the heavens opened and Jesus standing on the right hand of the power of God: Lord Jesus, receive my spirit, and lay not this sin to their charge.

POSTCOMMUNION

Auxilientur nobis, Domine, sumpta mysteria: et intercedente beato Stephano, Martyre tuo, sempiterna protectione confirment. Per Dominum.

May the mysteries we have received, O Lord, be help to us: and by the intercession of the blessed Martyr Stephen, strengthen us with thy perpetual protection. Through, etc.

Commemoration of Christmas Day

Præsta, quæsumus, omnipotens Deus; ut natus hodie Salvator mundi, sicut divinæ nobis generationis est auctor, ita et immortalitatis sit ipse largitor. Qui tecum.

Grant, we beseech thee, O Almighty God, that as the Saviour of the world, who was born this day, procured for us a divine birth, he may also bestow on us immortality. Who liveth, etc.

VESPERS

The solemnity of the Christmas Octave, from which the Feast of St Stephen has in a manner distracted us, returns at Vespers in all its splendour. The Church sings the Psalms and Antiphons of Christmas Day, and the Martyr's Feast is, so to speak, suspended until she

comes to the *Capitulum*. In this same way she celebrates the Vespers on all the Feasts which are kept during this Octave.

The Psalms and Antiphons are given above, (p. 89).

CAPITULUM

(*Acts* vi)

Stephanus autem plenus gratia et fortitudine faciebat prodigia et signa magna in populo.

But Stephen, full of grace and fortitude, did great wonders and signs among the people.

HYMN[1]

Deus tuorum militum
Sors, et corona, præmium,
Laudes canentes Martyris
Absolve nexu criminis.

Hic nempe mundi gaudia
Et blanda fraudum pabula,
Imbuta felle deputans,
Pervenit ad cœlestia.

Pœnas cucurrit fortiter,
Et sustulit viriliter,
Fundensque pro te sanguinem,
Æterna dona possidet.

Ob hoc precatu supplici
Te poscimus, Piissime,
In hoc triumpho Martyris,
Dimitte noxam servulis.

O God! thou the inheritance, Crown, and reward of thy Soldiers! absolve from the bonds of our sins us who sing the praises of thy Martyr.

For counting the joys of the world and the deceitful bait of its caresses as things embittered with gall, thy Martyr obtained the delights of heaven.

Bravely did he go through, and manfully did he bear his pains; and shedding his blood for thy sake, he now possesses thy eternal gifts.

Therefore, most merciful Father! we beseech thee, in most suppliant prayer, forgive us thy unworthy servants our sins, for it is the feast of thy Martyr's triumph.

[1] In the Monastic Breviary, it is as follows:

℟. *breve.* Posuisti, Domine, * Super caput ejus. Posuisti. ℣. *Coronam* de lapide pretioso. * Super. Gloria Patri. Posuisti.

Deus, tuorum militum
Sors, et *corona*, præmium,
Laudes canentes Martyris
Absolve nexu criminis.

Hic nempe mundi gaudia
Et blandimenta noxia
Caduca rite deputans,
Pervenit ad cœlestia.

Pœnas cucurrit fortiter,
Et sustulit viriliter:
Pro te effundens sanguinem
Æterna dona possidet.

Ob hoc precatu supplici
Te poscimus, Piissime,
In hoc triumpho Martyris
Dimitte noxam servulis.

Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre, et Sancto Spiritu,
In sempiterna sæcula. Amen.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna sæcula.
Amen.

℣. Stephanus vidit cœlos apertos.

℟. Vidit et introivit; beatus homo cui cœli patebant.

Glory be to thee, O Jesus, that wast born of the Virgin! and to the Father, and to the Spirit of Love, for everlasting ages. Amen.

℣. Stephen saw the heavens opened.

℟. He saw and entered; blessed man, to whom the heavens opened.

ANTIPHON OF THE MAGNIFICAT

ANT. Sepelierunt Stephanum viri timorati, et fecerunt planctum magnum super eum.

ANT. Devout men buried Stephen, and made great mourning over him.

OREMUS

Da nobis, quæsumus, Domine, imitari quod colimus, ut discamus et inimicos diligere; quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

LET US PRAY

Grant, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies; because we now solemnize his martyrdom, who knew how to pray even for his persecutors to our Lord Jesus Christ thy Son. Who liveth, etc.

Commemoration of St John

ANT. Iste est Joannes, qui supra pectus Domini in cœna recubuit: beatus Apostolus, cui revelata sunt secreta cœlestia.

℣. Valde honorandus est beatus Joannes.

℟. Qui supra pectus Domini in cœna recubuit.

ANT. This is John, who leaned upon the Lord's breast at the Supper. Blessed Apostle, unto whom were revealed heavenly secrets.

℣. Most worthy of honour is blessed John.

℟. Who leaned upon the Lord's breast at the Supper.

OREMUS

Ecclesiam tuam, Domine, benignus illustra, ut beati Joannis Apostoli tui et Evangelistæ illuminata doctrinis, ad dona perveniat sempiterna.

LET US PRAY

Mercifully, O Lord, enlighten thy Church, that being taught by blessed John, thy Apostle and Evangelist, she may come to thy eternal rewards.

Commemoration of Christmas Day

ANT. Hodie Christus natus est; hodie Salvator apparuit; hodie in terra canunt Angeli, lætantur Archangeli: hodie exsultant justi, dicentes: Gloria in excelsis Deo, alleluia.

℣. Notum fecit Dominus, alleluia.

℟. Salutare suum, alleluia.

ANT. This day Christ is born; this day the Saviour hath appeared; this day the Angels sing on earth; the Archangels rejoice; this day the just exult, saying: Glory be to God in the highest, alleluia.

℣. The Lord hath made known, alleluia.

℟. His salvation, alleluia.

OREMUS

Concede, quæsumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eumdem.

LET US PRAY

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thine Only-Begotten Son. Through the same, etc.

In honour of our Protomartyr, we will now give a selection from the ancient Liturgical Hymns wherein his merits were celebrated by the various Churches. We begin with the Hymn composed by St Ambrose, which is in the Breviary of the Church of Milan.

HYMN

Stephano primo Martyri
Cantemus novum canticum,
Quod dulce sit psallentibus,
Opem ferat credentibus.

Psallamus hoc discipuli,
Laudem dicamus Martyri,
Qui primus post Redemptorem
Christi secutus est crucem.

Hic enim per Apostolos
Probatus in laudem Dei,
Vexilla mortis rapuit,
Ut præferretur omnibus.

To Stephen the first Martyr let us sing a new canticle: may it be sweet to them that sing, and bring grace to them that believe.

Come, ye disciples of the Lord, thus let us sing: let us give praise to the Martyr, who was the first after the Redeemer to follow the cross of Jesus.

For having been found by the Apostles to be fervent in God's service, he outran all others and bore off the Banner of death.

O præferenda gloria !
O beata victoria !
Hoc meruisse Stephanum
Ut sequeretur Dominum.
Ipse martyr egregius,
Amore Christi prædicans,
Sancto repletus Spiritu,
Vultum gerens Angelicum.

Ille levatis oculis.
Vidit Patrem cum Filio,
Monstrans in cœlis vivere,
Quem plebs quærebat perdere.
Judæi magis sæviunt,
Saxaque prensant manibus,
Currebant, ut occiderent
Sacratum Christi militem.
Iste paratus vertice,
Gaudens suscepit lapides,
Rogans pro eis Dominum,
Gaudens tradidit spiritum.

Gloria tibi, Domine,
Gloria Unigenito,
Una cum Sancto Spiritu,
In sempiterna sæcula.
Amen.

O glorious First place ! O blessed victory ! Stephen to be the first to follow his Lord !

The noble Martyr preaches to men for the love of Christ, with his heart full of the Holy Spirit, and his face beaming as an Angel's.

He raises his eyes, and sees the Father with the Son: he tells the people how he beholds, living in heaven, him whom they had sought to destroy.

The Jews grow the more enraged, and, seizing up stones in their hands, they ran out to kill the holy Soldier of Christ.

He was ready, and standing up, right gladly receives the stones: he asks God to forgive them, and joyfully breathes forth his soul.

Glory be to thee, O Lord ! Glory be to thine Only-Begotten Son, together with the Holy Ghost, for everlasting ages.
Amen.

The Gallican Sacramentary, on the Feast of St Stephen, thus glorifies God for the graces bestowed on this the first of the Martyrs.

Missa S. Stefani

Deus omnipotens, qui Ecclesiæ tuæ sanctum Stephanum martyrem primum messis tuæ manipulum dedisti, et primitivam oblationem novellæ confessionis ostendisti præconem, quod fructus maturescentes exhibuit; præsta universo cœtui, intercessione martyris meriti, ut Ecclesiam tuam juvet suffragio, quam ornavit ministerio.

O Almighty God ! who didst give the holy Martyr Stephen to thy Church as the first sheaf of thy harvest, and didst make this First offering to be the herald of a new confession, because he had yielded such quick ripened fruits; grant to this whole assembly, by the intercession of thy well-deserving Martyr, that he may aid the Church by his prayers, as he honoured her by his ministry.

The Gothic Church of Spain has, in her Mozarabic Missal, these magnificent praises to God in his holy Martyr.

In natali S. Stephani, Contestatio

Dignum et justum est: æquum et justum est: te laudare, teque benedicere, tibi gratias agere, omnipotens sempiterne Deus, qui gloriaris in conventu Sanctorum tuorum; quos ante mundi constitutionem præelectos spirituali in cœlestibus benedictione signasti: quosque Unigenito tuo per adsumptionem carnis, et crucis redemptionem sociasti. In quibus Spiritum tuum Sanctum regnare fecisti; per quem ad felicis martyrii gloriam pietatis tuæ favore venerunt. Digne igitur tibi, Domine virtutum, festa solemnitas agitur; tibi hæc dies sacrata celebratur; qua beati Stephani primi martyris tui sanguis in tuæ veritatis testimonio profusus, magnificum nominis tui onorem signavit. Hic est enim illius Nominis primus Confessor, quod est supra omne nomen; in quo unicum salutis nostræ præsidium, Pater æterne, posuisti. Hic in Ecclesia tua quam splendidum ad cunctorum animos confirmandos, unicæ laudis præcessit exemplum! Hic post passionem Domini nostri Jesu Christi, victoriæ palmam primus invasit. Hic ut levitico ministerio per Spiritum Sanctum ab Apostolis consecratus est; niveo candore

It is meet and just, it is right and just, that we praise thee, and bless thee and give thee thanks, O Almighty and eternal God! that art glorified in the assembly of thy Saints, whom thou didst choose before the foundation of the world, and didst mark with a spiritual blessing unto heavenly things; whom also thou didst associate to thine Only-Begotten Son, by his Incarnation and his redeeming of the world by the cross. Thou didst make to reign in them thy Holy Spirit, under whose guidance they were led by the sweetness of thy mercy to the glory of happy martyrdom. It is just, therefore, O God of hosts, that this festive solemnity should be kept in thy praise; that this sacred day should be devoted to thee; for on it the blood of blessed Stephen, thy first Martyr, was shed in testimony of thy truth, and thy name thereby received exceeding honour. For this is he who was the first Confessor of that Name which is above all names, and in which, O Eternal Father, thou didst place the only source of our salvation. This is he that left in thy Church an example of courage; but who can say how grand is the example, and how above all praise? This is he that was the first to seize the palm of victory, after the Passion

confestim emicuit, martyrii cruore purpureus. O benedictum Abrahæ semen, Apostolicæ doctrinæ, et dominicæ crucis prior omnium factus imitator et testis! Merito cœlos apertos vidit et Jesum stantem ad dexteram Dei. Digne igitur et juste talem sub tui nominis confessione laudamus, omnipotens Deus; quem ad tantam gloriam vocare dignatus es. Suffragia ejus nobis pro tua pietate concede. Talis pro hac plebe precetur; qualem illum post trophæa venientem exsultans Christus excepit. Illi pro nobis oculi sublimentur; qui adhuc in hoc mortis corpore constituti, stantem ad dexteram Patris Filium Dei in ipsa passionis hora viderunt. Ille pro nobis obtineat, qui pro persecutoribus suis dum lapidaretur, orabat ad te, sancte Deus, Pater omnipotens, per Dominum Jesum Christum Filium tuum, qui pro peccatis nostris nasci carne per Virginem, et pati dignatus est mortem: ut martyres suos suo pati doceret exemplo. Cui merito omnes Angeli atque Archangeli sine cessatione proclamant, dicentes: Sanctus, Sanctus, Sanctus.

of our Lord Jesus Christ. This is he whom the Apostles, by the inspiration of the Holy Ghost, had scarce consecrated to the levitical ministry, than he straightway shone with a snow-white purity, and was vested in the scarlet of a martyr's blood. O truly noble child of Abraham! worthy to become the first follower and witness of the Apostles' teaching, and of Jesus' cross! How well did he deserve to see the heavens opened, and Jesus standing at the right hand of God! It is therefore meet and just, O Almighty Lord, that, whilst giving praise to thy Name, we praise him whom thou didst graciously call to this so great glory. In thy mercy grant that we may have him to intercede for us. May he pray for this thy people, now that he is in possession of the glory with which Christ welcomed him after his victory. May he now, for our sakes, lift up those eyes which, during this his mortal life, and in the hour of his martyrdom, beheld the Son of God standing at the right hand of the Father. May he be heard for us, who, whilst his persecutors were stoning him, prayed for them unto thee, O Holy God, Father Almighty, through our Lord Jesus Christ thy Son, who for our sins vouchsafed to be born of the Virgin, and suffer death: teaching his Martyrs hereby by his own example, how they should suffer. To whom most justly do all the Angels and Archangels cry out unceasingly, saying: Holy, Holy, Holy!

Let us next listen to the Greek Church singing the praises of our Protomartyr. She thus extols him in her Menæa:

XXVI Decembris, in magno Vespertino, et passim

Mente illustratus Spiritus gratia, forma velut Angelus videris, Stephane, dato tibi in corpore qui intus erat splendore, et mente tua cernentibus manifestante fulgorem quo fruitus es, luminisque contemplationes, cœlis tibi mirabiliter apertis, o martyrum caput et gloria.

Illumined in thy soul with the grace of the Holy Ghost, thy face shone like that of an Angel, O Stephen! The brightness that was within sent forth its rays upon thy body, and thy soul evinced to the beholders the light and contemplation thou didst enjoy, when the heavens were miraculously opened before thee, O thou the leader and the glory of the Martyrs!

Quasi gradus scalæ, ad cœlestem ingressum tibi fuerunt lapidum flocci, super quos ascendens contemplatus es stantem Dominum ad Patris dexteram, tibi offerentem homonymam coronam sua vivifica dextera, cui vicinus adstas victor gloriosus, athletarumque primitiæ.

The thickly falling stones were to thee as the steps of a ladder reaching the gate of heaven, by which ascending, thou didst behold our Lord standing on the Father's right hand, offering thee, with his own life-giving right hand, that which was thy very name —*a Crown:* and now thou standest near him, thou the glorious conqueror, and the first combatant.

Signis et miraculis coruscans, cœlestibus documentis impiorum combussisti synedrium, et ab illis necatus lapidibusque obrutus, pro injectantium tu deprecatus es venia, vocem imitatus Salvatoris, in cujus manus commendasti sacratissimum spiritum tuum, Stephane.

Illustrious by thy wonders and miracles and heavenly teaching, thou didst burn the chair of the impious. They stoned thee to death, and thou didst pray God to forgive them, using thy Jesus' own words, and into his hands commending thy own most saintly spirit, O Stephen!

Regi et Domino omnium nato in terra Stephanus perlucidus offertur, non pretiosis decoratus gemmis, sed ex proprio sanguine flori-

To the King and Lord of all, who is born on our earth, is offered the beautiful Stephen, not adorned with precious gems, but glittering in

dus: at, o martyrum amatores, venite, decerptis carminum floribus cingamus sertis tempora, et hymnis alternantes canamus: qui sapientia et charitate coruscas mente, protomartyr Christi Dei, deprecare pro nobis pacem et magnam misericordiam.

Tu ad auxilium Apostolorum Christi digne vocatus es, et ut fidelis diaconus, o vere nominate Stephane, administrasti; tamquam Christus per sanguinem transivisti.

Clarissimus sicut sol, o Deifer, ad orientem exorsus es, radios emittens confessionis tuæ, et magnæ fortitudinis atque generosissimæ oppugnationis.

Illum qui ex Matre virinescia apud nos hospitatus est, martyrum primus, in immutabili Patris divinitate stantem et gloria, in cœlis contemplatus es.

Heri apud nos per carnem hospitabatur Dominus, hodie e carne dehospitatur servus; hodie lapidatur famulus, et ideo perficitur Protomartyr divinusque Stephanus.

Stella fulgida hodie in Christi nativitate resplenduit Protomartyr Stephanus, omnes mundi fines suis illuminans fulgoribus; at Judæorum omnem extinxit impietatem, sapientiæ verbis illos animadvertens et de Scripturis disserens; illisque suadens natum ex Virgine Jesum ipsum Dei esse Filium; illorum impiam

the scarlet of his own blood. Come then, ye that love the Martyrs, cull the flowers of song, and wreathe them into hymns passed on from choir to choir. O Protomartyr of Jesus our God! thy spirit beams with wisdom and love; pray for us, that we may receive peace and plentiful mercy.

Thou wast deservedly made an aid to the Apostles of Christ, and thou didst minister to them, O well-named Stephen, as the faithful Deacon. Like Jesus, thou too didst pass through blood.

O man carrying God within thee! thou didst rise in the east like a sun of fairest light, shedding the rays of thy confession, and great fortitude, and most generous resistance.

Thou, the first of Martyrs, didst look up to heaven and see standing in the immutable divinity and glory of the Father, him that was born of a Virgin-Mother, and became a guest among us.

Yesterday the Master became a guest among us by assuming our flesh; to-day his servant is unguested from the flesh; he is stoned and made the Protomartyr, the god-like Stephen.

To-day there shone a bright star for the Birth of Christ—the Protomartyr Stephen; and all the earth was illumined by his dazzling rays. He confuted all the impiety of the Jews, showing them their errors by words of wisdom, and proving his doctrine by the Scriptures, showing them that Jesus, who was born of the Virgin, was

confundit malitiam Protomartyr et divinus Stephanus.

very Son of God. The Protomartyr, the god-like Stephen, confounded their blasphemous impiety.

Laudum, Stephane, omnem superasti modum, et fers ineffabiliter et sine dolo tuas victoriæ palmas; non enim potest mens mortalis tuis dignam præconiis coronam intexere.

Thou art beyond all praise, O Stephen! No tongue can say how honestly was won the laurel-branch thou bearest. No mortal mind can wreathe a *Crown* worthy thy great acts.

Primus in diaconis et primus in martyribus demonstratus es, sanctissime Stephane; iter enim fuisti sanctis, et multos ad Dominum perduxisti martyres; ideo cœlum tibi apertum est, et Deus tibi apparuit: ipsum deprecare salvare animas nostras.

Thou, most saintly Stephen! wast first of Deacons, and first of Martyrs; for thou didst open the way to the Saints, and hast led the countless Martyrs to their God: therefore did the heavens open over thy head, and God appear unto thee. Pray to him for us, that he save our souls.

The Western Churches of the Middle Ages have left us an almost endless variety of Liturgical compositions, more particularly of Proses and Sequences, in honour of St Stephen. We have no hesitation in giving our preference to the one composed by Adam of St Victor. We shall always think it a duty to bring into notice the works of this great Liturgical Poet, whose compositions were for a long period so dear to the faithful in England, France, Germany, and in almost all the Churches of northern Europe.

SEQUENCE

Heri mundus exsultavit,
Et exsultans celebravit
Christi natalitia.
Heri chorus Angelorum
Prosecutus est cœlorum
Regem cum lætitia.
Protomartyr et Levita
Clarus fide, clarus vita,
Clarus et miraculis.

Yesterday the world exulted, and in its exultation celebrated the Birth of Jesus.

Yesterday the Angelic Choir in great joy stood round the King of heaven.

The Protomartyr and Deacon Stephen, illustrious for his faith, illustrious for his holy life, illustrious also for his miracles,

Sub hac luce triumphavit
Et triumphans insultavit
Stephanus incredulis.
Fremunt ergo tamquam feræ,
Quia victi defuere
Lucis adversarii.
Falsos testes statuunt,
Et linguas exacuunt
Viperarum filii.
Agonista, nulli cede,
Certa, certus de mercede,
Persevera, Stephane.
Insta falsis testibus,
Confuta sermonibus
Synagogam Satanæ.
Testis tuus est in cœlis,
Testis verax et fidelis,
Testis innocentiæ.

Nomen habes Coronati:
Te tormenta decet pati
Pro corona gloriæ.
Pro corona non marcenti
Perfer brevis vim tormenti:
Te manet victoria.

Tibi fiet mors Natalis,
Tibi pœna terminalis
Dat vitæ primordia.
Plenus Sancto Spiritu,
Penetrat intuitu
Stephanus cœlestia.
Videns Dei gloriam,
Crescit ad victoriam,
Suspirat ad præmia.
En a dextris Dei stantem
Jesum pro te dimicantem,
Stephane, considera.
Tibi cœlos reserari,
Tibi Christum revelari
Clama, voce libera.

Se commendat Salvatori
Pro quo dulce ducit mori,
Sub ipsis lapidibus.
Saulus servat omnium
Vestes lapidantium,
Lapidans in omnibus.

On this day triumphed, and in his triumph, vanquished the unbelieving Jews.

These enemies of the Light rage like savage beasts at seeing their own defeat.

This brood of vipers bring up false witnesses, and sharpen their tongues.

Flinch not, Combatant! Thou art sure of thy reward: fight and persevere, O Stephen!

Withstand the false witnesses, and confute by thy answers the synagogue of Satan.

Thine own Witness is in heaven, a Witness true and faithful, and he is Witness of thine innocence.

Thy name is *The Crowned:* it behoves thee to suffer, so to win thy *Crown* of glory.

For a *Crown* which is to last for ever, what are torments which last but an hour, and are followed by victory?

Thy death will be thy Birth: thy last pang will introduce thee into eternal life.

Full of the Holy Ghost, Stephen fixes his gaze on the heavens above:

Seeing there the glory of God, he pushes on to victory, he pants for the crown.

Behold, Stephen! on God's right hand is thy Jesus, and he is fighting for thee.

Boldly tell it to the crowd that the heavens are opened for thee, and that Jesus shows himself to thee.

He then commends his spirit to his Saviour, for whom he deems it sweet to be thus stoned to death.

Saul makes himself guardian of the garments of all that cast the stones: casting thus himself each stone they throw.

Ne peccatum statuatur
His a quibus lapidatur,
Genu ponit et precatur
Condolens insaniæ.

But Stephen, compassionating their madness, falls on his knees, and prays that this sin be not laid to the charge of his murderers.

In Christo sic obdormivit,
Qui Christo sic obedivit!
Et cum Christo semper vivit
Martyrum primitiæ.

Thus did he sleep in Christ, who thus imitated Christ: and now for ever lives with Christ: Stephen, first of Martyrs.

Quod sex suscitaverit
Mortuos in Africa,
Augustinus asserit,
Fama refert publica.

St. Augustine and common report assure us that he raised up six dead men to life in Africa.

Hujus, Dei gratia,
Revelato corpore,
Mundo datur pluvia
Siccitatis tempore.

When, through God's mercy, his Relics were discovered, the earth, which was parched by a drought, received a plentiful rain.

Solo fugat hic odore
Morbos et dæmonia,
Laude dignus et honore
Jugique memoria.

The very fragrance that came from his Relics put diseases and demons to flight. Truly, then, is he worthy of praise and honour and eternal remembrance.

Martyr, cujus est jucundum
Nomen in Ecclesia,
Languescentem fove mundum
Cœlesti fragrantia. Amen.

O Martyr, whose name is so dear to the Church! refresh our fainting world by celestial fragrance. Amen.

With these praises which the venerable ages of old offered to thee, O Prince and First of Martyrs! we presume to unite ours. Fervently do we congratulate thee that thou hast had assigned thee by the Church the place of honour at the Crib of our Jesus. How glorious the confession thou didst make of his Divinity whilst thy executioners were stoning thee! How rich and bright the scarlet thou art clad in for thy victory! How honourable the wounds thou didst receive for Christ! How immense and yet how choice that army of Martyrs which follows thee as its leader, and to which fresh recruits will for ever be added, to the end of time.

Holy Martyr! help us by thy prayers to enter into the spirit of the mystery of the Word made Flesh, now that we are celebrating the Birth of our Saviour. Thou

art the faithful guardsman of his Crib: who could better lead us to the Divine Babe that lies there? Thou didst bear testimony to his Divinity and Humanity; thou didst preach this Man-God before the blaspheming Synagogue. In vain did the Jews stop their ears; they could not stifle thy voice, which charged them with deicide, in that they had put to death him who is at once the Son of Mary and the Son of God. Show this Redeemer to us also, not, indeed, standing in glory at the right hand of his Father, but the sweet and humble Babe, as he now manifests himself to the world into which he has just been born, wrapped in swaddling-clothes, and laid in a manger. We too wish to bear witness to him, and to tell how his Birth is one of love and mercy; we wish to show by our lives that he has been born in our hearts. Obtain for us that devotedness to the Divine Infant which gave thee such courage on the day of trial: we shall have devotedness if, like thee, we are simple-hearted and fearless in our love of Jesus; for love is stronger than death. May we never forget that every Christian ought to be ready for martyrdom simply because he is a Christian. May the life of Christ, which has again begun within us, so grow within us, by our fidelity and our conduct, that we may come, as the Apostle expresses it, *to the fulness of Christ.*[1]

But be mindful, O glorious Martyr! be mindful of the Holy Church in those countries where it is the will of God that she resist even unto blood. May the number of thy fellow-martyrs be thus filled up, and let not one of the combatants grow faint-hearted. May every age and sex be staunch; that so the testimony may be perfect, and the Church, even in her old age, win immortal laurels and crowns, as in the freshness of her infancy, when she had such a champion as thyself. But pray too that the blood of these Martyrs may be fruitful, as it was in times past; pray that it be not wasted, but become the seed of abundant harvests. May infidelity lose ground, and heresy cease to canker those noble hearts

[1] Eph. iv 13.

who, once in the Truth, would be the glory and consolation of the Church. Our own dear Land has had her Martyrs, who in the hope that God would avenge their blood by restoring her to the Faith, gladly suffered and died: oh! Prince of Martyrs! pray that this their hope may be speedily fulfilled.

We must not end this second day of the Christmas Octave without visiting the Stable of Bethlehem, and adoring the divine Son of Mary. Two days have scarce elapsed since his Blessed Mother placed him in his humble Crib; but these two days are of more value for the salvation of the world than the four thousand years which preceded the Birth of this Babe. The work of our Redemption has made a great step; the cries and tears of the New-Born Child have begun the atonement of our sins. On this Feast of the First Martyr, let us consider how the cheeks of the Infant Jesus are moistened with tears, and how these tears are the first expression of his sufferings. 'Jesus weeps,' say St Bernard, 'but not like other children, certainly not for the same cause as other children. . . . They weep from passion; he from compassion. They weep because they are galled by the yoke that sits heavy on all the children of Adam; Jesus weeps because he sees the sins of the children of Adam.' (*Third Sermon for the Nativity.*) Oh! how dear to us ought to be these tears of a God who has made himself our Brother! Had we not sinned, God would not have wept. Ought not we too to weep over sin, which thus saddens, by the sufferings it causes to our sweet Infant Jesus, the heavenly joy of his Birth among us?

Mary also sees these tears, and her maternal heart is pained. She feels that her Child is to be the *Man of Sorrows;* and, before many days are over, the same awful truth will be told her in prophecy. With the consolation she offers to her Babe let us unite ours, by giving him our love. It is the one thing he seeks by all the humiliations he has taken upon himself. It is

to gain our love that he has come down from heaven, and been born among us in the midst of the mysteries we are now celebrating. Let us love him, therefore, with all our love, and ask our Lady to present him our humble offering. The Psalmist has said: *The Lord is great, and exceedingly to be praised:* let us add, with St Bernard: *The Lord is a Little Babe, and exceedingly to be loved.*

We will honour the Birth of our Jesus to-day by this venerable Sequence of St Gall's Monastery, written by Blessed Notker. It recounts the combat of our Emmanuel against Satan, and his victory. This victory is the source of those won by Stephen and all the Martyrs.

SEQUENCE

Eia, recolamus
Laudibus piis digna,

Hujus diei carmina,
In quo nobis lux oritur
Gratissima.
Noctis inter nebulosa,
Pereunt nostri criminis
Umbracula.
Hodie sæculo
Maris stella
Est enixa
Novæ salutis gaudia.
Quem tremunt barathra,
Mors cruenta pavet ipsa,
A quo peribit mortua.

Gemet capta
Pestis antiqua,
Coluber lividus perdit
spolia.
Homo lapsus,
Ovis obducta,
Revocatur ad æterna
Gaudia.
Gaudent in hoc die
Agmina Angelorum cœlestia,
Quia erat drachma decima
Perdita,
Et est inventa.

Come! let us resume our holy songs of praise in strains worthy of this day,
Whereon the much-loved Light rises to the world.

It is in the gloomy hour of night that the dark shadows of our sins are made to disappear.
This day did the Star of the sea bring forth to the world the joy of its new salvation.

Her Child makes hell tremble; nay, cruel Death is filled with fear at the sight of him who is to be its death.
Long-triumphant pestilence, now captive, mourns out her sighs; and the crushed serpent lets go his prey.
Fallen man, the strayed sheep, is carried back to the eternal joys.

The heavenly host of Angels are full of joy to-day;
For the tenth groat was lost and is found.

O proles
Nimium beata,
Qua redempta
Est natura.
Deus, qui creavit omnia,
Nascitur ex femina.
Mirabilis natura,
Mirifice induta,
Assumens quod non erat,
Manens quod erat.

Induitur natura
Divinitas humana:
Quis audivit talia,
Dic, rogo, facta ?
Quærere venerat
Pastor pius quod perierat.
Induit galeam,
Certat ut miles armatura.
Prostratus
In sua propria
Ruit hostis spicula.
Auferuntur tela
In quibus fidebat,
Divisa sunt illius spolia,
Capta præda sua.
Christi pugna
Fortissima
Salus nostra est vera,
Qui nos suam
Ad patriam
Duxit post victoriam.
In qua sibi laus est
Æterna. Amen.

O Child ! blessed above all ! by whom mankind was redeemed.

The God who created all things is born of a Woman.

He whose nature is admirable, clothes himself by an admirable mystery, assuming what he was not, and remaining what he had ever been.

A divine Person puts on human nature: I beseech thee, tell me, was aught like this ever heard ?

The Good Shepherd came to seek that which was lost.

He puts on the helmet, and as a soldier fights in armour.

The enemy is defeated and falls upon his own arrows.

The weapons he trusted in are taken from him, his booty is divided, his prey is taken from him.

Our true salvation comes of this most glorious battle of Christ;

Who, after the victory, led us to his own kingdom,

Where everlasting praise is given to him. Amen.

And now, turning towards his Blessed Mother, we will offer her the tribute of this beautiful Sequence, taken from the Cluny Missal of 1523.

SEQUENCE

Angelicæ nos respice,
O dignitatis Domina.
Cum Filio in solio
Cœlo regnas per sæcula.
Dulcis Maria,
Vere dulcis, vere pia,
Vere mitissima.

Look down upon us, O Queen of the Angel kingdom.

With thy Son, thou reignest for ever on the heavenly throne.

Sweet Mother Mary ! truly sweet and loving and most gentle !

Tota affluens pietate,
Clementia,
Tota melliflua.
Tu flebili Theophili
Culpæ ades propitia.

Te auspice,
A fornice
Surgit rea Ægyptia.
O mater misericordiæ,
O lapsorum spes unica.
Votiva servorum
Hodie infer cœlo
Suspiria.
Tu decus Israel,
Tu mundi gloria.

Nostro Emmanuel
Tu reconcilia,
Quem lactasti tua sacra mamilla.
Illa ejus membra
Fovens dulcia.
Mediatrix nostra,
Nobis hunc placa.
In illa oramus die
Tremenda.
Oblaturi hic adsumus
Deo Patri tuæ prolis
Pignora,
Quorum virtute, quæsumus,
Reos munda,
Trementes corrobora.
Tu bona, tu clemens,
Tu spes nostra,
O Maria.
Amen dicat mens devota.

Thou art, as a fountain, full of love and clemency; and as a land flowing with honey.

Thou mercifully aidest the sorrowing Theophilus to obtain the forgiveness of his sin.

By thy prayers, the guilty one of Egypt rises from her abominations.

O Mother of Mercy! O singular hope of the fallen!

Bear up this day to heaven the prayers and sighs of thy clients.

Thou art the honour of Israel, thou art the glory of the world.

Restore us to the favour of our Emmanuel,

Whom thou didst feed at thy sacred breast,

And whose sweet Infant limbs thou didst warm.

Do thou, our Mediatrix, appease him in our regard,

On the dread Day, we beseech thee.

We are here to offer up to God our Father the merits of our Jesus;

By their virtue do thou, we beseech thee, obtain forgiveness for the guilty, and bring courage to them that fear.

Thou art our good, our merciful Mother; thou art our hope, O Mary!

Let every devout soul respond: *Amen!*

DECEMBER 27

SAINT JOHN

APOSTLE AND EVANGELIST

NEAREST to Jesus' Crib, after Stephen, stands John, the Apostle and Evangelist. It was only right that the first place should be assigned to him, who so loved his God that he shed his blood in his service; for, as this God himself declares, *greater love than this hath no man, that he lay down his life for his friends*,[1] and Martyrdom has ever been counted by the Church as the greatest act of love, and as having, consequently, the power of remitting sins, like a second Baptism. But next to the sacrifice of Blood, the noblest, the bravest sacrifice, and that which most wins the heart of him who is the Spouse of souls, is the sacrifice of Virginity. Now just as St Stephen is looked upon as the type of Martyrs, St John is honoured as the Prince of Virgins. Martyrdom won for Stephen the Crown and palm; Virginity merited for John most singular prerogatives, which, while they show how dear to God is holy Chastity, put this Disciple among those who by their dignity and influence are above the rest of men.

St John was of the family of David, as was our Blessed Lady. He was consequently a relation of Jesus. This same honour belonged to St James the Greater, his brother; as also to St James the Less and St Jude, both sons of Alpheus. When our Saint was in the prime of his youth, he left not only his boat and nets, not only his Father Zebedee, but even his betrothed, when everything was prepared for the marriage. He followed Jesus, and never once looked back. Hence the special love which our Lord bore him. Others were Disciples or

[1] St John xv 13.

Apostles, John was the Friend of Jesus. The cause of this our Lord's partiality was, as the Church tells us in the Liturgy, that John had offered his Virginity to the Man-God. Let us, on this his Feast, enumerate the graces and privileges that came to St John from his being *the Disciple whom Jesus loved.*

This very expression of the Gospel, which the Evangelist repeats several times—*The Disciple whom Jesus loved*[1]—says more than any commentary could do. St Peter, it is true, was chosen by our Divine Lord to be the Head of the Apostolic College, and the Rock whereon the Church was to be built: he, then, was *honoured* most; but St John was *loved* most. Peter was bid to love more than the rest loved, and he was able to say, in answer to Jesus' thrice repeated question, that he did love him in this highest way: and yet, notwithstanding, John was more loved by Jesus than was Peter himself, because his Virginity deserved this special mark of honour.

Chastity of soul and body brings him who possesses it into a sacred nearness and intimacy with God. Hence it was that at the Last Supper—that Supper which was to be renewed on our Altars to the end of the world, in order to cure our spiritual infirmities and give life to our souls—John was placed near to Jesus, nay, was permitted, as the tenderly loved Disciple, to lean his head upon the Breast of the Man-God. Then it was that he was filled, from their very Fountain, with Light and Love: it was both a recompense and a favour, and became the source of two signal graces, which make St John an object of special reverence to the whole Church.

Divine wisdom wishing to make known to the world the Mystery of the Word, and commit to Scripture those profound secrets which, so far, no pen of mortal had been permitted to write, the task was put upon John. Peter had been crucified, Paul had been beheaded, and the rest of the Apostles had laid down their lives in

[1] St John xiii 23; xix 26; xxi 7; xxi 20.

testimony of the Truths they had been sent to preach to the world; John was the only one left in the Church. Heresy had already begun its blasphemies against the Apostolic Teachings; it refused to admit the Incarnate Word as the Son of God, Consubstantial to the Father. John was asked by the Churches to speak, and he did so in language heavenly above measure. His Divine Master had reserved to this his Virgin-Disciple the honour of writing those sublime Mysteries which the other Apostles had been commissioned only to teach—THE WORD WAS GOD, and this WORD WAS MADE FLESH for the salvation of mankind. Thus did our Evangelist soar, like the Eagle, up to the Divine Sun, and gaze upon him with undazzled eye, because his heart and senses were pure, and therefore fitted for such vision of the uncreated Light. If Moses, after having conversed with God in the cloud, came from the divine interview with rays of miraculous light encircling his head: how radiant must have been the face of St John, which had rested on the very Heart of Jesus, *in whom are hid all the treasures of wisdom and knowledge!*[1] how sublime his writings! how divine his teaching! Hence the symbol of the *Eagle*, shown to the Prophet Ezechiel,[2] and to St John himself in his Revelations,[3] has been assigned to him by the Church: and to this title of *The Eagle* has been added, by universal tradition, the other beautiful name of *Theologian*.

This was the first recompense given by Jesus to his Beloved John—a profound penetration into divine Mysteries. The second was the imparting to him of a most ardent charity, which was equally a grace consequent upon his angelic purity, for purity unburdens the soul from grovelling egotistic affections, and raises it to a chaste and generous love. John had treasured up in his heart the *Discourses* of his Master: he made them known to the Church, and especially that divine one of the Last Supper, wherein Jesus had poured forth his whole Soul to *his own*, whom he had always tenderly

[1] Col. ii 3. [2] Ezech. i 10; x 14. [3] Apoc. iv 7.

loved, but most so *at the end*.[1] He wrote his *Epistles*, and Charity is his subject: *God is Charity—he that loveth not, knoweth not God—perfect Charity casteth out fear*—and so on throughout, always on Love. During the rest of his life, even when so enfeebled by old age as not to be able to walk, he was for ever insisting upon all men loving each other, after the example of God, who had loved them and so loved them! Thus, he that had announced more clearly than the rest of the Apostles the divinity of the Incarnate Word, was *par excellence* the Apostle of that divine Charity which Jesus came to enkindle upon the earth.

But our Lord had a further gift to bestow, and it was sweetly appropriate to the Virgin-Disciple. When dying on his cross, Jesus left Mary upon this earth. Joseph had been dead now some years. Who then shall watch over his Mother? who is there worthy of the charge? Will Jesus send his Angels to protect and console her? for, surely, what man could ever merit to be to her as a second Joseph? Looking down, he sees the Virgin-Disciple standing at the foot of the Cross: we know the rest, John is to be Mary's Son: Mary is to be John's Mother. Oh! wonderful Chastity, that wins from Jesus such an inheritance as this! Peter, says St Peter Damian, shall have left to him the Church, the Mother of men; but John shall receive Mary, the Mother of God, whom he will love as his own dearest Treasure, and to whom he will stand in Jesus' stead; whilst Mary will tenderly love John, her Jesus' Friend, as her Son.

Can we be surprised after this, that St John is looked upon by the Church as one of her greatest glories? He is a Relative of Jesus in the flesh; he is an Apostle, a Virgin, the Friend of the Divine Spouse, the Eagle, the Theologian, the Son of Mary; he is an Evangelist, by the history he has given of the Life of his Divine Master and Friend; he is a Sacred Writer, by the three Epistles he wrote under the inspiration of the Holy Ghost; he is

[1] St John xiii 1.

a Prophet, by his mysterious Apocalypse, wherein are treasured the secrets of time and eternity. But is he a Martyr? Yes, for if he did not complete his sacrifice, he drank the Chalice of Jesus,[1] when, after being cruelly scourged, he was thrown into a caldron of boiling oil before the Latin Gate at Rome. He was therefore a Martyr in desire and intention, though not in fact. If our Lord, wishing to prolong a life so dear to the Church, as well as to show how he loves and honours Virginity, miraculously stayed the effects of the frightful punishment, St John had, on his part, unreservedly accepted Martyrdom.

Such is the companion of Stephen at the Crib, wherein lies our Infant Jesus. If the Protomartyr dazzles us with the robes he wears of the bright scarlet of his own blood; is not the virginal whiteness of John's vestment fairer than the untrod snow? The spotless beauty of the Lilies of Mary's adopted Son, and the bright vermilion of Stephen's Roses—what is there more lovely than their union? Glory, then, be to our New-Born King, whose court is tapestried with such heaven-made colours as these! Yes, Bethlehem's Stable is a very heaven on earth, and we have seen its transformation. First we saw Mary and Joseph alone there: they were adoring Jesus in his Crib; then, immediately, there descended a heavenly host of Angels singing the wonderful Hymn; the Shepherds soon followed, the humble, simple-hearted Shepherds; after these entered Stephen *the Crowned*, and John *the Beloved Disciple;* and even before there enters the pageant of the devout Magi, we shall have others coming in, and there will be each day grander glory in the Cave, and gladder joy in our hearts. Oh! this birth of our Jesus! Humble as it seems, yet how divine! What King or Emperor ever received in his gilded cradle, honours like these shown to the Babe of Bethlehem? Let us unite our homage with that given him by these the favoured inmates of his court. Yesterday the sight of the Palm in Stephen's hand ani-

[1] St Matt. xx 22.

mated us, and we offered to our Jesus the promise of a stronger Faith: to-day the Wreath that decks the brow of the Beloved Disciple breathes upon the Church the heavenly fragrance of Virginity: an intenser love of Purity must be our resolution, and our tribute to the Lamb.

MASS

The Church commences her chants of the holy Sacrifice with words taken from the Book of Ecclesiasticus, which she applies to St John. Our Lord has proclaimed his mysteries to the Church by the teaching of his Beloved Disciple. He favoured him with his divine intimacy, which filled him with the spirit of wisdom. He clad him with a robe of glory, in reward for his virginal purity.

INTROIT

In medio Ecclesiæ aperuit os ejus; et implevit eum Dominus Spiritu sapientiæ et intellectus; stolam gloriæ induit eum.

Ps. Bonum est confiteri Domino, et psallere nomini tuo, Altissime.

℣. Gloria. In medio.

He opened his mouth in the midst of the Church, and the Lord filled him with the spirit of wisdom; he clad him with a robe of glory.

Ps. It is good to give praise to the Lord, and to sing to thy name, O Most High.

℣. Glory, etc. He opened.

In the Collect the Church asks for the Light, that is for the Word of God, of whom St John was the propagator by his sublime writings. She aspires to the eternal possession of this Emmanuel who is come to enlighten the world, and who has revealed to his Beloved Disciple the secrets of heaven.

COLLECT

Ecclesiam tuam, Domine, benignus illustra: ut beati Joannis Apostoli tui et Evangelistæ illuminata doctrinis, ad dona perveniat sempiterna. Per Dominum.

Mercifully, O Lord, enlighten thy Church: that being taught by blessed John, thine Apostle and Evangelist, she may come to thy eternal rewards. Through, etc.

Commemoration of Christmas Day

Concede, quæsumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eundem.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only-Begotten Son. Through, etc.

EPISTLE

Lectio libri Sapientiæ.

Eccli. cap. XV.

Qui timet Deum, faciet bona; et qui continens est justitiæ, apprehendet illam, et obviabit illi quasi mater honorificata. Cibabit illum pane vitæ et intellectus, et aqua sapientiæ salutaris potabit illum; et firmabitur in illo, et non flectetur; et continebit illum, et non confundetur; et exaltabit illum apud proximos suos; et in medio Ecclesiæ aperiet os ejus, et adimplebit illum Spiritu sapientiæ et intellectus, et stolam gloriæ vestiet illum; jucunditatem et exsultationem thesaurizabit super illum, et nomine æterno hæreditabit illum Dominus Deus noster.

Lesson from the Book of Wisdom.

Ecclus. ch. XV.

He that feareth God, will do good; and he that possesseth justice, shall lay hold on her, and she will meet him as an honourable mother. With the bread of life and understanding she shall feed him, and give him the water of wholesome wisdom to drink, and she shall be made strong in him, and he shall not be moved; and she shall exalt him among his neighbours; and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with the robe of glory; she shall heap upon him a treasure of joy and gladness, and our Lord God shall cause him to inherit an everlasting name.

The *Wisdom* here spoken of is Jesus the Eternal Word, who came to St John and called him to the Apostolate. The *Bread of life* wherewith she fed him is the divine Bread of the Last Supper, the Body and Blood of Jesus; the *wholesome Water* is that promised by our Saviour to the Samaritan Woman, of which St John drank so abundantly from its very source when he

rested his head on the Heart of Jesus. The *immovable Strength* is the Saint's close and resolute custody of the treasure of his Virginity, and the courageous profession of the religion of Christ before the Proconsuls of Domitian. The *Treasure* which Wisdom heaped upon him is the magnificence of the prerogatives granted to him. Lastly, the *everlasting Name* is that glorious title given him of *John the Beloved Disciple.*

GRADUAL

Exiit sermo inter fratres, quod discipulus ille non moritur; et non dixit Jesus: Non moritur;

℣. Sed: Sic eum volo manere, donec veniam; tu me sequere.

Alleluia, alleluia.

℣. Hic est discipulus ille, qui testimonium perhibet de his; et scimus quia verum est testimonium ejus. Alleluia.

A report was spread among the brethren, that that Disciple should not die; but Jesus said not: He should not die;

℣. But: So I will have him remain till I come; follow thou me.

Alleluia, alleluia.

℣. This is the Disciple that beareth testimony of these things; and we know his testimony is true. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. XXI.

In illo tempore, dixit Jesus Petro: Sequere me. Conversus Petrus vidit illum discipulum quem diligebat Jesus sequentem, qui et recubuit in cœna super pectus ejus, et dixit: Domine, quis est qui tradet te? Hunc ergo cum vidisset Petrus, dixit Jesu: Domine, hic autem quid? Dicit ei Jesus: Sic eum volo manere donec veniam, quid ad te? Tu me sequere. Exiit ergo sermo iste inter fratres, quia discipulus ille non moritur. Et

Sequel of the Holy Gospel according to John.

Ch. XXI.

At that time: Jesus said to Peter: Follow me. Peter turning about, saw that Disciple whom Jesus loved following, who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee? Him therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee? Follow thou me. This saying, therefore, went abroad among the brethren,

non dixit ei Jesus: Non moritur; sed: Sic eum volo manere donec veniam, quid ad te? Hic est discipulus ille, qui testimonium perhibet de his, et scripsit hæc; et scimus quia verum est testimonium ejus.

that that Disciple should not die. And Jesus did not say to him: He should not die; but: So I will have him to remain till I come, what is it to thee? This is that Disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

This passage of the holy Gospel has been much commented upon. Some of the Fathers and Commentators interpret it as signifying that St John was to be exempt from death, and that he is still living in the flesh, awaiting the coming of the Judge of the living and the dead. It is certain that this opinion regarding our Apostle has been entertained; and one of the arguments in its favour was this very passage. But the general opinion of the Holy Fathers is that nothing further is implied by it than the difference between the two vocations of St Peter and St John. The former shall *follow* his divine Master, by dying, like him, on a cross; the latter *shall remain*—he shall live to a venerable old age—and at length Jesus *shall come* and take him out of this world by sending him a sweet and peaceful death.

During the Offertory, the Church makes a remembrance of the *flourishing Palms* which grew up around the Beloved Disciple; she tells us of the spiritual children he had trained, and of the Churches he had founded; all which, like young *cedars* round the venerable parent-tree on Libanus, multiplied under the fostering care of their Father.

OFFERTORY

Justus ut palma florebit; sicut cedrus quæ in Libano est multiplicabitur.

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.

SECRET

Suscipe, Domine, munera quæ in ejus tibi solemnitate deferimus, cujus nos confidimus patrocinio liberari. Per Dominum.

Receive, O Lord, the offerings we make to thee, on his feast, by whose intercession we hope to be delivered. Through, etc.

Commemoration of Christmas Day

Oblata, Domine, munera nova Unigeniti tui nativitate sanctifica: nosque a peccatorum nostrorum maculis emunda. Per eundem.

Sanctify, O Lord, our offerings by the new Birth of thine Only-Begotten Son, and cleanse us from the stains of our sins. Through, etc.

The Preface as on *page* 64: but on the Octave-Day it is as below.[1]

The mysterious words of the Gospel are repeated in the *Communion*, that is, at the moment when Priest and people have partaken of the Victim of salvation; they convey this teaching—that he who eats of this Bread, though he must die the death of the body, will yet live for the *coming* of the supreme Judge and Rewarder.

COMMUNION

Exiit sermo inter fratres quod discipulus ille non moritur. Et non dixit Jesus: Non moritur; sed: Sic eum volo manere donec veniam.

A report was spread among the brethren, that that disciple should not die. But Jesus said not: He should not die; but: So I will that he remain till I come.

POSTCOMMUNION

Refecti cibo potuque cœlesti, Deus noster, te supplices deprecamur; ut in cujus hæc commemoratione percepimus, ejus muniamur et precibus. Per Dominum.

Being refreshed, O Lord, with this heavenly meat and drink, we humbly beseech thee that we may be assisted by his prayers, on whose feast we have received these sacred mysteries. Through, etc.

[1] PREFACE.

For the Octave-Day.

Vere dignum et justum est, æquum et salutare, te Domine suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse Pastores. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, etc.

It is truly meet and just, right and available to salvation, humbly to beseech thee that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it under thy continual protection, by thy blessed Apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing an everlasting hymn to thy glory, saying: Holy, etc.

Commemoration of Christmas Day

Præsta, quæsumus, omnipotens Deus: ut natus hodie Salvator mundi, sicut divinæ nobis generationis est auctor, ita et immortalitatis sit ipse largitor. Qui tecum.

Grant, we beseech thee, O Almighty God, that as the Saviour of the world, who was born this day, procured for us a divine birth, he may also bestow on us immortality. Who liveth, etc.

VESPERS

The Antiphons and Psalms are sung as yesterday, the Feast of St Stephen: they are given on *page* 210. After the last Psalm, the Office of St John is resumed, commencing as follows:

CAPITULUM

(*Ecclus.* xv)

Qui timet Deum, faciet bona: et qui continens est justitiæ apprehendet illam, et obviabit illi quasi mater honorificata.

He that feareth God, will do good; and he that possesseth justice shall lay hold on her, and she shall meet him as an honourable mother.

HYMN[1]

Exsultet orbis gaudiis:
Cœlum resultet laudibus;
Apostolorum gloriam
Tellus et astra concinunt.

Let the earth exult with joy: let the heavens re-echo with praise: the glory of the Apostles is sung by both earth and heaven.

[1] According to the Monastic Rite, it is as follows:

℟. *Breve.* Constitues eos principes, * Super omnem terram. Constitues. ℣. Memores eruntPnominis tui, Domine. * Super. Gloria atri. Constitues.

Exsultet cœlum laudibus,
Resultet terra gaudiis;
Apostolorum gloriam
Sacra canunt solemnia.
Vos sæcli justi judices
Et vera mundi lumina,
Votis precamur cordium,
Audite preces supplicum.
Qui cœlum verbo clauditis,
Serasque ejus solvitis,
Nos a peccatis omnibus
Solvite jussu, quæsumus.
Quorum præcepto subditur
Salus et languor omnium,
Sanate ægros moribus,
Nos reddentes virtutibus.
Ut cum judex advenerit
Christus in fine sæculi,
Nos sempiterni gaudii
Faciat esse compotes.
Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patre, et Sancto Spiritu,
In sempiterna sæcula.
Amen.

Vos sæculorum judices,
Et vera mundi lumina:
Votis precamur cordium,
Audite voces supplicum.

Qui templa cœli clauditis,
Serasque verbo solvitis,
Nos a reatu noxios
Solvi jubete, quæsumus.

Præcepta quorum protinus
Languor salusque sentiunt;
Sanate mentes languidas,
Augete nos virtutibus.

Ut cum redibit Arbiter
In fine Christus sæculi,
Nos sempiterni gaudii
Concedat esse compotes.

Jesu, tibi sit gloria,
Qui natus es de Virgine:
Cum Patre et almo Spiritu
In sempiterna sæcula.

Amen.

℣. Valde honorandus est beatus Joannes.

℟. Qui supra pectus Domini in cœna recubuit.

O ye, the Judges of the world, and the true Lights of the earth! we pray to you with all earnestness of heart: hear the prayers of your clients.

'Tis ye that have power, by your word, to shut and open the gates of heaven: we beseech you, loosen us from the bonds of sin.

Sickness and health promptly do your bidding; oh! heal our languid souls, bring us growth in virtue;

That so, when Jesus our judge shall come again at the end of the world, he may grant us to be partakers of never-ending bliss.

Glory be to thee, O Jesus, that wast born of the Virgin! and to the Father, and to the Spirit of love, for everlasting ages.

Amen.

℣. Most worthy of honour is the blessed John.

℟. Who leaned upon the Lord's breast at the supper.

ANTIPHON OF THE MAGNIFICAT

ANT. Exiit sermo inter fratres, quod discipulus ille non moritur: et non dixit Jesus: Non moritur; sed: Sic eum volo manere donec veniam.

ANT. There went abroad among the brethren this saying, that that disciple should not die: and Jesus did not say to him: He should not die; but: So I will have him to remain till I come.

OREMUS

Ecclesiam tuam, Domine, benignus illustra, ut beati Joannis Apostoli tui et Evangelistæ illuminata doctrinis, ad dona perveniat sempiterna. Per Dominum.

LET US PRAY

Mercifully, O Lord, enlighten thy Church; that being taught by blessed John, thine Apostle and Evangelist, she may come to thy eternal rewards. Through, etc.

Commemoration of the Holy Innocents

ANT. Hi sunt, qui cum mulieribus non sunt coinquinati: virgines enim sunt, et sequuntur Agnum quocumque ierit.

℣. Herodes iratus occidit multos pueros.

℟. In Bethlehem Judæ, civitate David.

ANT. These are they who were not defiled with women: for they are virgins, and follow the Lamb whithersoever he goeth.

℣. Herod, being angry, killed many children.

℟. In Bethlehem of Juda, the city of David.

OREMUS

Deus cujus hodierna die præconium Innocentes martyres non loquendo, sed moriendo confessi sunt, omnia in nobis vitiorum mala mortifica: ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur.

LET US PRAY

O God, whose praise the holy Martyrs, the Innocents, published this day, not by speaking, but by dying; mortify in us all our vicious inclinations: that we may show forth in our actions thy faith, which we profess with our lips.

Commemoration of Christmas Day

ANT. Hodie Christus natus est: hodie Salvator apparuit: hodie in terra canunt Angeli, lætantur Archangeli: hodie exsultant justi, dicentes: Gloria in excelsis Deo. Alleluia.

℣. Notum fecit Dominus, alleluia.

℟. Salutare suum, alleluia.

ANT. This day Christ is born; this day the Saviour hath appeared; this day the Angels sing on earth; the Archangels rejoice; this day the just exult, saying: Glory be to God in the highest, alleluia.

℣. The Lord hath made known, alleluia.

℟. His salvation, alleluia.

OREMUS

Concede, quæsumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eundem.

LET US PRAY

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only-Begotten Son. Through, etc.

Now let us listen to the several Churches, proclaiming in their liturgical praises the glory of St John. We begin with the Church of Rome, from which we take this beautiful Preface of the Leonine Sacramentary.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi gratias agere, Pater omnipotens, beati Apostoli tui Joannis Evangelistæ natalitia venerantes. Qui Domini nostri Jesu Christi Filii tui vocatione suscepta, terrenum respuit patrem, ut posset invenire cœlestem: retia sæculi, quibus implicabatur, abjecit, ut æternitatis dona mente libera sectaretur: nutantem fluctibus navem reliquit, ut in ecclesiasticæ gubernationis tranquilitate consisteret: a piscium captione cessavit, ut animas mundanis gurgitibus immersas, calamo doctrinæ salutaris abstraheret: destitit pelagi profundari mari, secretorum scrutator redditus divinorum. Eo usque procedens, ut et in cœnæ mysticæ sacrosancto convivio in ipsius recumberet pectore Salvatoris; et eum in cruce Dominus constitutus, vicarium sui, Matri Virgini Filium subrogaret, et in principio Verbum, quod Deus erat apud Deum, præ cæteris ostenderet prædicandum.

It is truly meet and just, right and available to salvation, that we should give thanks to thee, O Almighty Father! now that we are celebrating the Feast of thy blessed Apostle, John the Evangelist. Having received the vocation of our Lord Jesus Christ thy Son, he left his earthly father, that he might find one in heaven. He threw down the nets of this world, wherein he was entangled, that he might, with a free soul, pursue the goods that are eternal. He abandoned his boat which was ever tossing on the waves, that he might calmly steer a spiritual bark in the Church. He gave up his trade of fishing, that by the hook of saving doctrine he might draw out souls ingulfed in the surges of the world. He ceased his searchings in the deep waters of the sea, that he might be made worthy to penetrate into secrets divine. Even thus was he favoured—he leaned his head on the Saviour's breast, in the most holy banquet of the mystic supper; our Lord, when hanging on the cross, gave him to the Virgin-Mother to be her Son in his own stead; and it was he, above all others, that showed how this was to be preached: *In the beginning was the Word, who was God with God.*

The Church of Milan, in her Ambrosian Missal, thus sings forth the praises of the Beloved Disciple:

Vere dignum et justum est, æquum et salutare, nos tibi gratias agere, æterne Deus: beati Joannis Evangelistæ merita recolentes, quem Dominus Jesus Christus non solum peculiari semper decore ornavit; sed et in cruce positus, tamquam hæreditario munere prosecutus, vicarium pro se Matri Filium clementer attribuit. Quem ad eum usque dignitatis gradum divina benignitas evexit, ut et factus ex piscatore Discipulus, et humanæ dispensationis modum excedens, ipsam Verbi tui sine initio Deitatem præ cæteris et mente conspiceret, et voce perferret.

It is truly meet and just, right and available to salvation, that we should give thanks to thee, O Eternal God! whilst celebrating the merits of blessed John the Evangelist, whom our Lord Jesus Christ not only adorned with every peculiar grace, but to whom also he, when fastened to the cross, lovingly granted, as though it were the gift of inheritance, to take his own place and be the Son of Mary. Even unto this grade of honour did thy divine goodness raise him, that being changed from a fisherman into a Disciple, and, in dispensing thy Truth, going beyond the measure of other men, he, above all others, both saw and preached the very Divinity of thy Eternal Word.

The Mozarabic Missal has the following prayer to our holy Apostle and Evangelist:

PRAYER

Genite ingeniti Filius Dei summi; qui sacrum illud arcanum pectoris tui dilecto tuo Joanni Apostolo reserasti; cum in sinu tuo recubans Evangelii sui fluenta ex ipso pectoris tui fonte haurire promeruit. Tu nos intuere propitius, ut per te abdita cognoscamus, per te bona quæ manifesta sunt impleamus. Reserans nobis pectoris tui occulta, quibus possimus cognoscere et conditionis nostræ infirmitatem, et ad tuæ

O Son of God, Begotten of the Unbegotten infinite God! who didst open the sacred treasury of thy Breast to thine Apostle, when he, reclining on thy Bosom, merited to drink in from the very fountain of thy Heart the streams of his own Gospel: look upon us with an eye of pity, that so by thee we may know thy mysteries, and do the good thou hast manifested unto us. Reveal unto us the hidden things of thy Heart, whereby we may be taught both

divinitatis pervenire cognitionem. Manifestans de te quid amemus, indicans de nobis quid corrigamus. Quo hujus dilecti tui suffragiis, moribus nostris in melius commutatis, aufugiat pestis, dispereat languor, pellatur mucro. Quidquid adversum est fidei christianæ intereat; quidquid prosperum, convalescat. Arceantur fames, sedentur lites, hæresum obtrudantur fautores. Fœcundetur frugibus terra, vestiatur virtutibus anima; atque cuncta nobis in commune proveniant bona. Quo tibi Deo nostro fideliter servientes, et his sine peccato utamur concessis, et post deliciis fruamur æternæ possessionis. Amen.

the weakness of our own nature, and the Divinity which is thine. Show us thyself, that we may love thee; show us in ourselves what we must correct. That thus, by the prayers of thy beloved Disciple, our evil ways being converted, pestilence may flee from us, sickness disappear, and the sword be sheathed. May all that is adverse to Christian faith perish; may all that prospers it be strengthened. May famines cease, may dissensions be appeased, may the upholders of heresy be confounded. May the earth be pregnant with fruits, our souls be clad with virtues, and all good things come unto us all. That thus, faithfully serving thee our God, we may both use these gifts without sin, and, hereafter enjoy the bliss of possessing thee for eternity. Amen.

The following Hymn, which we have taken from the Milan Liturgy, is attributed to St Ambrose; it certainly bears a resemblance to his style—sublime thoughts, majestically told.

HYMN

Amore Christi nobilis
Et filius Tonitrui,
Arcana Joannes Dei
Fatu revelavit sacro.

Captis solebat piscibus
Patris senectam pascere;
Turbante dum natat salo
Immobilis fide stetit.

Hamum profundo merserat,
Piscatus est Verbum Dei;
Jactavit undis retia,
Vitam levavit hominum.

John, the honoured loved one of Jesus, named by him the *Son of Thunder*, revealed in sacred words the hidden things of God.

He was a fisherman, and supported his aged parent by his toil: whilst sailing on the troubled waves, he received the faith, and firmly did he hold to it.

He throws his hook into the deep, and takes the Word of God; he lets down his nets into the waters, he draws in him who is the Light of the world.

Piscis bonus pia est Fides,
Mundi supernatans salum,
Subnixa Christi pectore,
Sancto locuta Spiritu:

His fervent Faith is the good Fish which swam through the briny flood of this world; it rested on the Breast of Christ, and thus spoke in the Holy Spirit:

'In principio erat Verbum,
Et Verbum erat apud Deum,
Et Deus erat Verbum. Hoc erat
In principio apud Deum.
'Omnia per ipsum facta sunt.'
Sed ipse laude resonet;
Et laureatus Spiritu,
Scriptis coronetur suis.

'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.
'All things were made by Him.' Then let us sing the praises of this Disciple, and since he bears the laurels of the Spirit, let his writings be his crown.

Commune multis passio,
Cruorque delictum lavans;
Hoc morte præstat Martyrum
Quod fecit esse Martyres.

Martyrdom has been granted to many, and this shedding of their own blood purifies them from every sin; but John did what was better than Martyrdom: he taught to the world that which made the Martyrs.

Vinctus tamen ab impiis,
Calente olivo dicitur
Tersisse mundi pulverem,
Stetisse victor æmuli.

Yet we are told that he was bound by wicked men, and plunged into boiling oil; it did but cleanse him from this world's dust, and give him victory over the enemy.

Gloria tibi, Domine,
Qui natus es de Virgine;
Cum Patre et Sancto Spiritu
In sempiterna sæcula.
Amen.

Glory be to thee, O Lord, that wast born of the Virgin! and to the Father, and to the Holy Ghost, for everlasting ages. Amen.

We will now give a few stanzas from the Hymns which the Greek Church, in her accustomed pomp of language, sings in honour of St John. She keeps his Feast on September 26.

XXVI Septembris, in magno Vespertino, et passim

Venite, sapientiæ abyssum et orthodoxorum scriptorem dogmatum, Fideles, hymnis coronemus divinis hodie, Joannem, gloriosum

Come, ye Faithful, let us this day crown with sacred hymns the glorious and Beloved John, an abyss of wisdom, and the writer of ortho-

et dilectum: is enim intonuit: *Verbum erat in principio.* Ideo voce tonitru simili demonstratus est, quasi Evangelio mundum illuminans, multisapiens et celeberrimus.

Vere aperteque tu manifestatus es amicus ex corde magnus Christi magistri; pectori enim illius incubuisti, unde hausisti sapientiæ dogmata, quibus tamquam Dei præco divinus, ditas omnem terræ circuitum, quam possidens jucunda Christi Ecclesia nunc gaudens exornat.

Gaude, vere theologe, gaude, Matris Domini fili amabilissime: tu enim stans juxta crucem Christi, divinam audisti vocem Magistri: Ecce nunc mater tua, ad te clamantis. Ideo digne te omnes ut Christi Apostolum magnum et dilectum beatificamus.

Contemplator ineffabilium revelationum, et interpres supernorum Dei mysteriorum, Zebedæi filius, scribens nobis Christi Evangelium divine loqui Patrem et Filium et Spiritum nos docuit.

Lyra a Deo mota cœlestium odarum, mysticus ille scriptor, os divina loquens, Canticum canticorum dulciter decantat, et precatur salvari nos.

Tonitru filium, divinorum sermonum fundamentum, theologiæ ducem et primum præconem veræ sapientiæ dogmatum, Joannem dilec-

dox dogmas: for it was he that uttered, *In the beginning was the Word.* Therefore did he appear as with the voice of thunder, enlightening the world with his Gospel—he the exceeding wise and world-wide famed Disciple.

Thou wast truly and manifestly the great bosom-friend of Jesus thy Master; for thou didst recline upon his Breast, imbibing thence the dogmas of wisdom, wherewith, as God's sublime herald, thou enrichest the earth's circuit, and which the glad Church of Christ, now possessing it, exultingly honours.

Rejoice, thou true Theologian! rejoice, thou most lovable Son of our Lord's Mother! for when standing nigh the Cross of Jesus, thou didst hear his divine voice saying unto thee: Behold now thy Mother. Therefore do we all bless thee, as the great and Beloved Apostle of Christ.

The contemplator of ineffable revelations, the interpreter of God's most high mysteries, the son of Zebedee, wrote us the Gospel of Christ, and thereby taught us how to speak theologically of the Father, the Son, and the Holy Ghost.

This heaven-hymned Harp attuned by God, this mystic writer, this mouth that speaks divine things, is now sweetly singing the Canticle of Canticles, and prays for our salvation.

Let us, O ye mortals! proclaim his many praises: John, *the Son of Thunder*, the source of divine language, the Prince of Theology, the first preacher

tum et virginem, o mortalium genus, multis laudemus acclamationibus.

Flumina theologiæ ex venerando ore tuo salierunt, Apostole, quibus Ecclesia Dei potata adorat orthodoxe Trinitatem consubstantialem; et nunc deprecare, Johannes theologe, stabiliri et salvari animas nostras.

Virgultum puritatis, boni odoris unguentum apparuit nobis in hodierna festivitate; ad ipsum igitur clamemus: Tu qui supra pectus recubuisti Dominicum, tu qui mundo stillare fecisti Verbum, Joannes Apostole; qui Virginem custodivisti ut pupillam oculi, postula pro nobis apud Christum magnam misericordiam.

Apostolorum celsitudinem, theologiæ tubam, spiritalem ducem, qui orbem terrarum Deo subegit, venite, fideles, beatificemus Joannem illustrissimum, e terra sublatum et non ablatum, sed viventem et exspectantem terribilem Domini secundum adventum; cui ut inculpabiliter assistamus deprecare, amice mystice Christi pectori ejus innixe cum amore, tuam memoriam celebrantes.

of true wisdom's dogmas, the Beloved and Virgin Disciple.

The streams of Theology gushed from thy venerable lips, O Apostle! the Church of God has drunk them in, O teacher of truth! and adores the consubstantial Trinity. O holy Theologian John! now pray that our souls may be unwavering and saved.

The flower of purity, the fragrant perfume, breathes upon this day's feast; let us therefore pray to him: Blessed Apostle John! who didst recline upon Jesus' Breast! who didst pour out The Word upon the earth! who didst guard the Virgin as the apple of thine eye! Oh! ask Jesus to show his great mercy unto us.

Come, ye faithful! let us bless the most renowned John, the exalted one among the Apostles, the trumpet of theology, the spiritual guide—he that brought the world into subjection to God—he that was raised above the earth, not taken away from it, and is living and awaiting the dread second coming of our Lord. O thou the mystic Friend of Christ, that didst lovingly lean upon his Breast, help us who celebrate thy memory, help us by thy prayers to present ourselves guiltless before our judge.

As usual, we will close these liturgical praises of our dear Saint by a Prose of the Western Churches in the Middle Ages, which we have taken from the collection of the Monastery of St Gall. It was composed by Blessed Notker, and was for centuries in the Roman-French Missals.

SEQUENCE

Joannes, Jesu Christo
Multum dilecte virgo.
Tu ejus amore
Carnalem in navi
Parentem liquisti.
Tu leve conjugis
Pectus respuisti,
Messiam secutu
Ut ejus pectoris
Sacra meruisses
Fluenta potare.
Tuque in terris positus,
Gloriam conspexisti
Filii Dei,
Quæ solum sanctis
In vita creditur
Contuenda esse perenni.
Te Christus
In cruce triumphans,
Matri suæ dedit custodem;
Ut Virgo
Virginem servares,
Atque curam suppeditares.
Tute carcere
Flagrisque fractus,
Testimonio pro Christo
Es gavisus.
Idem mortuos suscitas,
Inque Jesu nomine
Venenum forte vincis.

Tibi summus tacitum
Præ cæteris Verbum suum
Pater revelat.
Tu nos omnes
Sedulis precibus
Apud Deum
Semper commenda,
Joannes, Christi care.

Amen.

O John! the dearly Beloved Virgin Disciple of Jesus!
For love of him thou didst leave thy father Zebedee and his boat.
Thou didst disdain the caresses of thy young betrothed, and didst follow the Messias,
That thou mightest merit to drink at the sacred fount of his heart.
Thou too, when on this earth, didst behold the transfiguration of the Son of God,
Which vision, as we are taught, is not granted save to the Saints in life eternal.
Jesus, when conquering on his cross, entrusted his Mother to thy keeping;

That thou, a Virgin, mightest protect and care for the Virgin in his stead.

Imprisoned and torn by scourges, thou didst rejoice, for it was thy bearing testimony to Christ.
Thou raisest, too, the dead to life, and in the name of Jesus breakest the poison's power.

To thee, above the rest, the Almighty Father reveals his own embosomed Word.
Do thou ever commend us all to God by unwearied intercession.

O John, Disciple dear to Christ!
Amen.

Beloved Disciple of the Babe of Bethlehem! how great is thy happiness! how wonderful is the reward

given to thy love and thy purity! In thee was fulfilled that word of thy Master: *Blessed are the clean of heart; for they shall see God.* Not only didst thou see this God-Man: thou wast his Friend, and on his Bosom didst rest thy head. John the Baptist trembles at having to bend the head of Jesus under the water of Jordan; Magdalen, though assured by his own lips that her pardon was perfect as her love, yet dares not raise her head, but keeps clinging to his feet; Thomas scarce presumes to obey him when he bids him put his finger into his wounded Side; and thou, in the presence of all the Apostles, sittest close to him, leaning thy head upon his Breast! Nor is it only Jesus in his Humanity that thou seest and possessest; but, because thy heart is pure, thou soarest like an eagle up to the Sun of Justice, and fixest thine eye upon him in *the light inaccessible* wherein he dwelleth eternally with the Father and the Holy Ghost.

Thus was rewarded the fidelity wherewith thou didst keep intact for Jesus the precious treasure of thy Purity. And now, O worthy favourite of the great King! forget not us poor sinners. We believe and confess the Divinity of the Incarnate Word whom thou hast evangelized unto us; but we desire to draw nigh to him during this holy season, now that he shows himself so desirous of our company, so humble, so full of love, so dear a Child, and so poor! Alas! our sins keep us back; our heart is not pure like thine; we have need of a Patron to introduce us to *our Master's crib.*[1] Thou, O Beloved Disciple of Emmanuel! thou must procure us this happiness. Thou hast shown us the Divinity of the Word in the bosom of the Eternal Father; lead us now to this same Word made flesh. Under thy patronage Jesus will permit us to enter into the Stable, to stand near his Crib, to see with our eyes and touch with our hands[2] this sweet Fruit of eternal Life. May it be granted us to contemplate the sweet Face of him that is our Saviour and thy Friend; to feel the throbs of that Heart which

[1] Isa. i 3. [2] 1 St John i 1.

loves both thee and us, which thou didst see wounded by the Spear, on Calvary. It is good for us to fix ourselves here near the Crib of our Jesus, and share in the graces he there lavishes, and learn, as thou didst, the grand lesson of this Child's simplicity: thy prayers must procure all this for us.

Then too, as Son and Guardian of Mary, thou hast to present us to thine own and our Mother. Ask her to give us somewhat of the tender love wherewith she watches over the Crib of her Divine Son; to see in us the Brothers of that Child she bore; and to admit us to a share of the maternal affection she had for thee, the favoured confidant of the secrets of her Jesus.

We also pray to thee, O holy Apostle! for the Church of God. She was planted and watered by thy labours, embalmed with the celestial fragrance of thy virtues, and illumined by thy sublime teachings; pray now that these graces may bring forth their fruit, and that to the end of her pilgrimage faith may be firm, the love of Jesus fervent, and Christian morals pure and holy. Thou tellest us in thy Gospel of a saying of thy Divine Master: *I will not now call you my Servants, but my Friends*:[1] pray, dear Saint, that there may come to this, from our hearts and lips, a response of love and courage, telling our Emmanuel that, like thyself, we will follow him whithersoever he leads us.

Let us, on this second day after our Divine Infant's Birth, meditate upon the Sleep he deigns to take. Let us consider how this God of all goodness, who has come down from heaven to invite his creature man to come to him and seek rest for his soul, seeks rest himself in our earthly home, and sanctifies by his own divine sleep that rest which to us is a necessity. We have just been dwelling with delighted devotion on the thought of his offering his Breast as a resting-place for the Beloved Disciple, and for all souls that imitate John in his love and devotedness: now let us look at this our God,

[1] St John xv 15.

sweetly sleeping in his humble Crib, or on his Mother's lap.

St Alphonsus Liguori, in one of his delicious *Canticles*, thus describes the sleep of Jesus, and the enraptured love of the Mother:

Mary sings—the ravished heavens
  Hush the music of their spheres;
Soft her voice, her beauty fairer
  Than the glancing stars appears:
While to Jesus slumbering nigh,
Thus she sings her lullaby.

Sleep, my Babe! my God! my Treasure!
  Gently sleep: but ah! the sight
With its beauty so transports me,
  I am dying of delight:
Thou canst not thy Mother see,
Yet thou breathest flames to me.

If within your lids unfolded,
  Slumbering eyes! you seem so fair;
When upon my gaze you open,
  How shall I your beauty bear?
Ah! I tremble when you wake,
Lest my heart with love should break.

Cheeks than sweetest roses sweeter,
  Mouth where lurks a smile divine—
Though the kiss my Babe should waken,
  I must press those lips to mine.
Pardon, Dearest, if I say,
Mother's love will take no nay.

As she ceased, the gentle Virgin
  Clasped the Infant to her breast,
And upon his radiant forehead
  Many a loving kiss impressed:
Jesus woke, and on her face
Fixed a look of heavenly grace.

Ah ! that look, those eyes, that beauty,
How they pierce the Mother's heart;
Shafts of love from every feature
Through her gentle bosom dart.
Heart of stone ! can I behold
Mary's love, and still be cold ?

Where, my soul ! thy sense, thy reason ?
When will these delays be o'er ?
All things else, how fair soever,
Are but smoke—resist no more !
Yes ! 'tis done ! I yield my arms
Captive to those double charms.

If, alas, O heavenly beauty !
Now so late those charms I learn,
Now at least, and ever, ever,
With thy love my heart will burn
For the Mother and the Child,
Rose and Lily undefiled.

Plant and fruit, and fruit and blossom,
I am theirs, and they are mine:
For no other prize I labour,
For no other bliss I pine;
Love can every pain requite,
Love alone is full delight.[1]

[1] Translation by the Very Rev. R. A. Coffin. We subjoin the original:

Fermarono i cieli
La loro armonia,
Cantando Maria
La nanna a Gesù.

Con voce divina
La Virgine bella,
Più vaga che stella,
Diceva così:

Mio figlio, mio Dio,
Mio caro tesoro,
Tu dormi, ed io moro
Per tanta beltà.

Dormendo, mio bene,
Tua Madre non miri,
Ma l' aura che spiri,
È foco per me.

Cogli occhi serrati
Voi pur mi ferite;
Or quando li aprite,
Per me che sara ?

Le guance di rose
Mi rubano il core:
O Dio ! che si more
Quest' alma per te.

Mi sforza a baciarti
Un labbro si raro:
Perdonami, caro,
Non posso più, no.

Let us, then, adore the Divine Babe in this state of Sleep to which he voluntarily subjects himself, and contrast it with the cruel fatigues which are one day to be his. When he is grown up, and come to the age of manhood, he will go through every toil and suffering in search of us his Lost Sheep. But these first slumbers shall not be troubled by anything of ours which could pain this loving wakeful Heart; and the Blessed Mother shall not be disturbed in the blissful contemplation of her Sleeping Child, over whom she is at a future time to shed such bitter tears. The day is not far distant when he will say: *The foxes have holes, and the birds of the air nests; but the Son of Man hath not where to lay his head.*[1]

'Christ has had three resting-places,' says Peter of Celles. 'The first was in the Bosom of his Eternal Father. He says, *I am in the Father, and the Father is in me.*[2] What repose could be compared to this, of the Father's complacency in the Son, and the Son's complacency in the Father? It is a mutual and ineffable love, and they are happy in the union. But whilst maintaining this place of his eternal rest, the Son of God has sought a second in the womb of the Virgin Mary. He overshadowed her with the Holy Ghost, and slept a long sleep in her chaste womb, whilst his Body was there being formed. The holy Virgin troubled not the sleep of her Child: she kept all the powers of her soul in a silence like that of heaven; and

Si tacque, ed al petto
Stringendo il Bambino,
Al volto divino
Un baci donò.

Si desta il diletto;
E tutto amoroso,
Con occhio vezzoso
La Madre guardò.

Ah Dio! ch' alla Madre
Quegli occhi, quel guardo
Fu strale, fu dardo,
Che l' alma ferì.

E tu non languisci,
O dur' alma mia,
Vedendo Maria
Languir per Gesù.

Se tardi v' amai,
Bellezze divine,
Ormai senza fine
Per voi arderò.

Il Figlio e la Madre,
La Madre col Figlio,
La rosa col giglio
Quest' alma vorrà.

[1] St Matt. viii 20.

[2] St John xiv 11.

rapt in self-contemplation, she heard mysteries which it is not permitted to man to utter. The third resting-place of Christ is in man. Jesus dwells in a heart that is purified by faith, enlarged by charity, raised above earth by contemplation, and is renewed by the Holy Ghost. Such a heart as this offers to Jesus not an earthly but a heavenly dwelling; and the Child who is born unto us will not refuse to enter it, and take his rest within it.'[1]

To this Eternal Word made flesh for our salvation let us offer up this Hymn of our great ecclesiastical Poet, Prudentius:

HYMN

Corde natus ex parentis
Ante mundi exordium;
A et *O* cognominatus:
Ipse fons et clausula
Omnium quæ sunt, fuerunt,
Quæque post futura sunt.

Born from the bosom of the Father before the world began, his name is Alpha and Omega. He is the beginning and end of all things present, past, and future.

Ipse jussit, et creata,
Dixit ipse, et facta sunt;
Terra, cœlum, fossa ponti,
Trina rerum machina,
Quæque in his vigent sub alto
Solis et lunæ globo.

He commanded and they were created, he spoke and they were made: earth, heaven, and sea, the triple kingdom, and all things that are in them, under the sun and moon.

Corporis formam caduci,
Membra morti obnoxia
Induit, ne gens periret
Primoplasti ex germine,
Merserat quem lex profundo
Noxialis Tartaro.

He clothes himself with a frail Body, and with members subject to death; lest the human race, the offspring of Adam, should perish together with their first Parent, whom a terrible sentence had condemned to the depth of hell.

O beatus ortus ille,
Virgo cum puerpera
Edidit nostram salutem,
Fœta Sancto Spiritu,
Et puer Redemptor orbis
Os sacratum protulit.

O that happy Birth, when a Virgin-Mother, having conceived of the Holy Ghost, brought forth the Child that was our salvation; and the Babe, the Redeemer of the world, showed unto us his divine Face!

[1] Fourth Sermon *On our Lord's Nativity.*

Psallat altitudo cœli,
Psallite, omnes Angeli,
Quidquid est virtutis usquam,
Psallat in laudem Dei:
Nulla linguarum silescat,
Vox et omnis consonet.

Ecce quem vates vetustis
Concinebant sæculis,
Quem Prophetarum fideles
Paginæ spoponderant,
Emicat promissus olim;
Cuncta collaudent eum.

Te senes et te juventus.
Parvulorum te chorus,
Turba matrum, virginumque,
Simplices puellulæ,
Voce concordes pudicis
Perstrepant concentibus.

Fluminum lapsus, et undæ
Littorum crepidines,
Imber, æstus, nix, pruinæ,
Silva et aura, nox, dies,
Omnibus te concelebrent
Sæculorum sæculis.
Amen.

Let high heaven sing, and sing all ye Angels! Let every living creature sing to the praise of God! Let every tongue proclaim it, and every voice join in the hymn of praise.

Behold the Promised Messias, of whom sang the Seers in the ancient times, and whom the Prophets foretold in their truthful oracles! Praise be to him from every creature.

May the aged and the young, and children, mothers and virgins and innocent maidens, sing to thee, O Jesus! and with concordant voice chastely hymn thy praise!

May the flowing river and the sea-shore wave, rain and heat, snow and frost, forest and zephyr, day and night, for ever and for ever give thee praise.
Amen.

Let us now honour and invoke the ever Blessed and most Merciful Mother of our God, and use the words of this beautiful Hymn of the ancient Roman-French Missals:

HYMN

Lætare, puerpera,
Læto puerperio,
Cujus casta viscera
Fœcundantur Filio.

Lacte fluunt ubera
Cum pudoris lilio;
Membra foves tenera,
Virgo, lacte proprio.

Patris Unigenitus,
Per quem fecit sæcula,
Hic degit humanitus,
Sub Matre paupercula.

Rejoice, O Virgin-Mother! in thy joy-giving delivery, for thy chaste womb was made fruitful of the very Son of God.

O wondrous sight—Jesus feeding from the Lily of Purity! Yea, most pure Virgin, thou feedest at thy breasts his infant life.

The Only-Begotten of the Father, by whom he made this world, is dwelling here the Babe of a poor Mother.

Ibi sanctos reficit
Angelos lætitia:
Hic sitit et esurit
Degens ab infantia.
Ibi regit omnia,
Hic a Matre regitur:
Ibi dat imperia,
Hic ancillæ subditur.

Ibi summi culminis
Residet in solio;
Hic ligatus fasciis
Vagit in præsepio.
O homo! considera,
Revocans memoriæ,
Quanta sint hæc opera
Divinæ clementiæ.
Non desperes veniam,
Si multum deliqueris,
Ubi tot insignia
Charitatis videris.

Sub Matris refugio
Fuge, causa veniæ:
Nam tenet in gremio
Fontem indulgentiæ.

Hanc salutes sæpius
Cum spei fiducia,
Dicens, flexis genibus:
Ave plena gratia.
Quondam flentis lacrymas
Sedabas uberibus:
Nunc iratum mitigas
Pro nostris excessibus.

Jesu, lapsos respice,
Piæ Matris precibus;
Emendatos effice
Dignos cœli civibus.

Amen.

There he is feeding the holy Angels with joy: here he is in hunger and thirst from his cradle.

There he holds all things in subjection: here he is in subjection to a Mother. There he commands: here he obeys his Handmaid.

There he is seated on the throne of highest majesty: here he is lying swathed and weeping in a manger.

Think on this, O man! and to thy memory recall these stupendous works of God's mercy.

And though thy sins be great, yet canst thou not despair, for the proofs thou seest here of Jesus' love speak but of pardon.

Thou wouldst have pardon? fly to the Mother for protection, for she holds on her lap the Infinite Fountain of Mercy.

Often bend thy knee before her, and with hopeful love salute her thus: *Hail! full of grace!*

As thou of old didst feed thy Jesus and stay his infant tears; so now, dear Mother, appease him angered by our sins.

Hear, O Jesus! thy sweet Mother's prayers, and with an eye of pity look upon us sinners! Correct and change us, and make us worthy to be citizens of heaven.

Amen.

DECEMBER 28

THE HOLY INNOCENTS[1]

THE feast of the beloved Disciple is followed by that of the Holy Innocents. The Crib of Jesus, where we have already met and venerated the Prince of Martyrs and the Eagle of Patmos, has to-day standing round it a lovely choir of little Children, clad in snow-white robes, and holding green branches in their hands. The Divine Babe smiles upon them: he is their King; and these Innocents are smiling upon the Church of God. Courage and Fidelity first led us to the Crib; Innocence now comes, and bids us tarry there.

Herod intended to include the Son of God amongst the murdered Babes of Bethlehem. The Daughters of Rachel wept over their little ones, and the land streamed with blood; but the Tyrant's policy can do no more: it cannot reach Jesus, and its whole plot ends in recruiting an immense army of Martyrs for heaven. These Children were not capable of knowing what an honour it was for them to be made victims for the sake of the Saviour of the world; but the very first instant after their immolation, all was revealed to them: they had gone through this world without knowing it, and now that they know it, they possess an infinitely better. God showed here the riches of his mercy: he asks of them but a momentary suffering, and that over, they wake up in Abraham's Bosom: no further trial awaits them, they are in spotless innocence, and the glory due to a soldier who died to save the life of his Prince belongs eternally to them.

They died for Jesus' sake; therefore their death was a real Martyrdom, and the Church calls them by

[1] Anciently 'Childermas Day.' (Note of Translator.)

the beautiful name of *the Flowers of the Martyrs*, because of their tender age and their innocence. Justly then does the ecclesiastical Cycle bring them before us to-day, immediately after the two valiant Champions of Christ, Stephen and John. The connection of these three Feasts is thus admirably explained by St Bernard: 'In St Stephen, we have both the act and the desire of Martyrdom; in St John, we have but the desire; in the Holy Innocents, we have but the act. . . . Will anyone doubt whether a crown was given to these Innocents? . . . If you ask me what merit could they have that God should crown them? let me ask you what was the fault for which Herod slew them? What! is the mercy of Jesus less than the cruelty of Herod? and whilst Herod could put these Babes to death, who had done him no injury, Jesus may not crown them for dying for him?

'Stephen, therefore, is a Martyr by a Martyrdom of which men can judge, for he gave this evident proof of his sufferings being felt and accepted, that, at the very moment of his death, his solicitude both for his own soul and for those of his persecutors increased; the pangs of his bodily passion were less intense than the affection of his soul's compassion, which made him weep more for their sins than for his own wounds. John was a Martyr, by a Martyrdom which only Angels could see, for the proofs of his sacrifice being spiritual, only spiritual creatures could ken them. But the Innocents were Martyrs, to none other eye save thine, O God! Man could find no merit; Angel could find no merit: the extraordinary prerogative of thy grace is the more boldly brought out. *From the mouth of the Infants and the Sucklings thou hast perfected praise.*[1] The *praise* the Angels give thee is: *Glory be to God in the highest, and peace on earth to men of good will*:[2] it is a magnificent *praise*, but I make bold to say that it is not *perfect* till he cometh who will say: "*Suffer Little Children to come unto me, for of such is the kingdom of heaven*;[3]

[1] Ps. viii 3. [2] St Luke ii 14. [3] St Matt xix 14.

and in the mystery of my mercy, there shall be *peace to men* that cannot even use their *will*." ' (*Sermon for the Feast of the Holy Innocents.*)

Yes, God did for these Innocents, who were immolated on his Son's account, what he is doing every moment now by the sacrament of regeneration in the case of children who die before coming to the use of reason. We, who have been baptized by water, should be all the more ready to honour these Little Ones, who were baptized in their own blood, and thereby associated to all the mysteries of the Divine Infancy. We ought, together with the Church, to congratulate them, for that a glorious and premature death secured them their innocence. They have lived upon our earth, and yet it defiled them not! Truly, these tender Lambs deserve to be for ever with the Lamb of God! May this same earth of ours, grown old in wickedness, draw down the divine mercy on itself, by the love and honour it gives each year to these sweet Children of Bethlehem, who, like the Dove of Noah's Ark, could not find whereon to rest their feet.

In the midst of the joy which, at this holy time, fills both heaven and earth, the Holy Church of Rome forgets not the lamentations of the Mothers who beheld their Children cruelly butchered by Herod's soldiers. She hears the *wailing of Rachel*, and condoles with her; and unless it be a Sunday, she suspends on this Feast some of the manifestations of the joy which inundates her soul during the Octave of her Jesus' Birth. The Red vestments of a Martyr's Day would be too expressive of that stream of infant blood which forbids the Mothers *to be comforted*, and joyous White would ill suit their poignant grief; she therefore vests in Purple, the symbol of mournfulness.[1] The *Gloria in excelsis*, the Hymn she loves so passionately during these days, when Angels come down from heaven to sing it—even that must be hushed to-day: and in the Holy Sacrifice she sings no *Alleluia*. In this, as in everything she does, the

[1] Unless it be a Sunday; in which case the colour used is Red.

Church acts with an exquisite delicacy of feeling. Her Liturgy is a school of refined Christian considerateness.

This expression of sympathy gives to-day's Office a pathetic sadness, which, however, in no way interferes with the joy which the Church feels in celebrating the Feast of the Holy Innocents. She keeps it with an Octave, as she does the two preceding Feasts of St Stephen and St John. She sanctions the practice, observed in Cathedrals and Collegiate Churches, of allowing young boys to share in the duties of the Choir, and blend their innocent chanting with that of the Ministers of God. She grants them several privileges, and takes pleasure in seeing the delight wherewith these children perform the several functions entrusted to them. This joy, this simplicity, this innocence, all add a charm to the divine Service; and through these youthful Choristers the Church pays honour to the Infant Jesus, and to the Holy Innocents of Bethlehem.

In Rome, the Station for the Feast of St Stephen is in the Church dedicated to the holy Protomartyr, on Monte Celio; that for St John is in the Basilica of St Mary Major; to-day the Station is made at St Paul's *without the Walls*, which possesses several of the bodies of the Holy Innocents. In the sixteenth century, Pope Xystus V caused a portion of these Relics to be translated to St Mary Major's, and put near the holy Relic of our Lord's Crib.

MASS

In the Introit, the Church proclaims the wisdom of God in disconcerting the impious plans of Herod, and turning the murder of the Innocents into his own glory, by raising them to the dignity of Martyrs of Christ, whose praises they gratefully sing for ever.

INTROIT

Ex ore infantium, Deus, et lactentium perfecisti laudem propter inimicos tuos.

Out of the mouth of infants and sucklings thou hast perfected praise, O God, to confound thine enemies.

Ps. Domine, Dominus noster, quam admirabile est Nomen tuum in universa terra! ℣. Gloria Patri. Ex ore.

Ps. O Lord our Lord, how admirable is thy name in the whole earth. ℣. Glory, etc. Out of.

In the Collect, the Church prays that her children may confess by their works their faith in Christ. The Holy Innocents give their testimony—the only one in their power—of suffering for their divine Master: but the Christian who has attained the use of reason has more to do than suffer for his faith: he must confess it before persecutors and tyrants when they bid him deny it, and also before that more permanent tribunal of the world and his own passions. No man has received the glorious character of a Christian on the condition that he should never own himself one.

COLLECT

Deus, cujus hodierna die præconium Innocentes martyres non loquendo, sed moriendo confessi sunt: omnia in nobis vitiorum mala mortifica, ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur. Per Dominum.

O God, whose praise the holy Martyrs, the Innocents, published this day, not by speaking, but by dying; mortify us in all our vicious inclinations: that we may show forth in our actions thy faith which we profess with our lips. Through, etc.

Commemoration of Christmas Day

Concede, quæsumus, omnipotens Deus; ut nos Unigeniti tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eundem.

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thine Only-Begotten Son. Through, etc.

EPISTLE

Lectio libri Apocalypsis beati Joannis Apostoli.

Cap. XIV.

In diebus illus: Vidi supra montem Sion Agnum stantem, et cum eo centum qua-

Lesson from the book of the Apocalypse of St John the Apostle.

Ch. XIV.

In those days: I beheld the Lamb standing on Mount Sion, and with him a hundred forty-

draginta quatuor millia, habentes nomen ejus, et nomen Patris ejus scriptum in frontibus suis. Et audivi vocem de cœlo tamquam vocem aquarum multarum, et tamquam vocem tonitrui magni; et vocem quam audivi, sicut citharœdorum citharizantium in citharis suis. Et cantabant quasi canticum novum ante sedem, et ante quatuor animalia et seniores; et nemo poterat dicere canticum, nisi illa centum quadraginta quatuor millia, qui empti sunt de terra. Hi sunt qui cum mulieribus non sunt coinquinati: virgines enim sunt. Hi sequuntur Agnum quocumque ierit. Hi empti sunt ex hominibus primitiæ Deo et Agno, et in ore eorum non est inventum mendacium: sine macula enim sunt ante thronum Dei.

four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers harping on their harps. And they sung as it were a new canticle before the throne, and before the four living creatures and the ancients; and no man could say the canticle but those hundred forty-four thousand, who were purchased from the earth. These are they who are not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb, and in their mouths there was found no lie: for they are without spot before the throne of God.

The Church shows us, by her choice of this mysterious passage of the Apocalypse, how great a value she sets on Innocence, and what our own esteem of it ought to be. The Holy Innocents *follow the Lamb*, because they are pure. Personal merits on earth they could not have; but they went rapidly through this world, and its defilements never reached them. Their purity was not tried, as was St John's; but it is beautified by the blood they shed for the Divine Lamb, and he is pleased with it, and makes them his companions. Let the Christian, therefore, be ambitious for this Innocence, which is thus singularly honoured. If he have preserved it, let him keep and guard it as his most precious treasure; if he have lost it, let him repair the loss by repentance, and having done so, let him say with the Spouse in the Canticle: *I have washed my feet; how shall I defile them?*[1]

[1] Cant. v 3.

In the Gradual, we have the Innocents blessing their God for having broken the snare, wherewith the world would have made them captive. They have fled as a bird set free; there was nothing to clog their flight.

The Tract expresses the lamentation of Rachel over the cruelty of Herod and his minions. It invokes the divine vengeance which swept away the whole family of this vile Tyrant.

GRADUAL

Anima nostra, sicut passer, erepta est de laqueo venantium.

℣. Laqueus contritus est, et nos liberati sumus: adjutorium nostrum in nomine Domini, qui fecit cœlum et terram.

Our soul hath been delivered, as a sparrow, out of the snare of the fowlers.

℣. The snare is broken, and we are delivered: our help is in the name of the Lord, who made heaven and earth.

TRACT

Effuderunt sanguinem Sanctorum velut aquam in circuitu Jerusalem.

℣. Et non erat qui sepeliret.

℣. Vindica, Domine, sanguinem Sanctorum tuorum, qui effusus est super terram.

They have spilt the blood of the Saints like water about Jerusalem.

℣. And there was none to bury them.

℣. Revenge, O Lord, the blood of thy Saints, which hath been spilt on earth.

If the Feast of the Holy Innocents fall on a Sunday, the Tract is not sung, but, in its place, the usual *Alleluia* verse, as follows:

Alleluia, alleluia.

℣. Laudate pueri Dominum, laudate nomen Domini. Alleluia.

Alleluia, alleluia.

℣. Praise the Lord, ye children, praise ye the name of the Lord. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. II.

In illo tempore: Angelus Domini apparuit in somnis Joseph, dicens: surge, et

Sequel to the holy Gospel according to Matthew.

Ch. II.

At that time: An Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take

accipe puerum et matrem ejus, et fuge in Ægyptum, et esto ibi usque dum dicam tibi. Futurum est enim, ut Herodes quærat puerum ad perdendum eum. Qui consurgens, accepit puerum et matrem ejus nocte, et secessit in Ægyptum, et erat ibi usque ad obitum Herodis: ut adimpleretur quod dictum est a Domino per Prophetam dicentem: Ex Ægypto vocavi Filium meum. Tunc Herodes videns quoniam illusus esset a Magis, iratus est valde: et mittens, occidit omnes pueros qui erant in Bethlehem, et in omnibus finibus ejus, a bimatu et infra, secundum tempus quod exquisierat a Magis. Tunc adimpletum est quod dictum est per Jeremiam Prophetam dicentem: Vox in Rama audita est, ploratus et ululatus multus: Rachel plorans filios suos; et noluit consolari, quia non sunt.

the Child and his Mother, and fly into Egypt, and be there until I shall tell thee. For it shall come to pass that Herod will seek the Child to destroy him. Who arose, and took the Child and his Mother by night, and retired into Egypt, and he was there until the death of Herod; that it might be fulfilled which the Lord spoke by the Prophet, saying: Out of Egypt have I called my son. Then Herod, perceiving that he was deluded by the Wise Men, was exceedingly angry, and sending, killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the Wise Men. Then was fulfilled that which was spoken by Jeremias the Prophet, saying: A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

Thus does the Gospel, in its sublime simplicity, relate the Martyrdom of the Innocents. *Herod, sending, killed all the Children!* The earth paid no attention to the fell tyranny, which made so rich a harvest for heaven: there was heard a voice in Rama, Rachel wailing her little ones; it went up to heaven, and Bethlehem was still again, as though nothing had happened. But these favoured Victims had been accepted by God, and they were to be the companions of his Son. Jesus looked at them from his crib, and blessed them; Mary compassionated with them and their mothers; the Church, which Jesus had come to form, would, for all future ages, glorify these youthful Martyrs, and place

the greatest confidence in the patronage of these Children, for she knows how powerful their intercession is with her heavenly Spouse.

During the Offertory, it is the choir of our Holy Innocents again singing their beautiful Canticle: as birds set free, they give praise to him who broke the snare which held them.

OFFERTORY

Anima nostra, sicut passer erepta est de laqueo venantium: laqueus contritus est, et nos liberati sumus.	Our soul hath been delivered, as a sparrow, out of the snare of the fowlers: the snare is broken, and we are delivered.

SECRET

Sanctorum tuorum, Domine, nobis pia non desit oratio; quæ et munera nostra conciliet, et tuam nobis indulgentiam semper obtineat. Per Dominum.	May the pious prayers of thy Saints, O Lord, be never wanting to us; both to make our offerings acceptable, and to obtain for us thy mercy. Through, etc.

Commemoration of Christmas Day

Oblata, Domine, munera, nova Unigeniti tui Nativitate sanctifica, nosque a peccatorum nostrorum maculis emunda. Per eundem.	Sanctify, O Lord, our offerings, by the new Birth of thine Only-Begotten Son, and cleanse us from the stains of our sins. Through, etc.

In the Communion Anthem we again hear the voice of Rachel's lamentation. Now that the Church has been nourished by the mystery of divine charity, she could not forget the affliction of the mothers of her dear Innocents. She compassionates them all through her Office, and turns to him who alone can comfort them that are in sorrow.

COMMUNION

Vox in Rama audita est, ploratus et ululatus: Rachel plorans filios suos; et noluit consolari, quia non sunt.

A voice in Rama was heard; lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

POSTCOMMUNION

Votiva, Domine, dona percepimus: quæ Sanctorum nobis precibus, et præsentis quæsumus vitæ, pariter et æternæ tribue conferre subsidium. Per Dominum.

Now we have partaken, O Lord, of the votive offerings: grant, we beseech thee, that by the prayers of thy Saints, they may procure us the helps of this present life, and those of that which is to come. Through, etc.

Commemoration of Christmas Day

Præsta, quæsumus, omnipotens Deus: ut natus hodie Salvator mundi, sicut divinæ nobis generationis est auctor, ita et immortalitatis sit ipse largitor. Qui tecum.

Grant, we beseech thee, O Almighty God, that as the Saviour of the world, who was born this day, procured for us a divine birth, he may, also, bestow on us immortality. Who liveth, etc.

VESPERS

The Antiphons and Psalms of Christmas Day having been sung, as given on p. 210, the rest of the Office is as follows:

CAPITULUM

(*Apoc.* xiv)

Vidi supra montem Sion Agnum stantem, et cum eo centum quadraginta quatuor millia, habentes nomen ejus, et nomen Patris ejus scriptum in frontibus suis.

I saw upon Mount Sion a Lamb standing, and with him a hundred forty-four thousand, having his name, and the name of his Father written on their foreheads.

HYMN

Salvete, flores Martyrum,
Quos lucis ipso in limine
Christi insecutor sustulit,
Ceu turbo nascentes rosas.

Vos, prima Christi victima,
Grex immolatorum tener,
Aram sub ipsam simplices
Palma et coronis luditis.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu
In sempiterna sæcula. Amen.
℣. Sub throno Dei omnes sancti clamant.
℟. Vindica sanguinem nostrum, Deus noster.

Hail, ye flowers of the Martyrs, whom, on the very threshold of the light, he who sought to slay Christ bare away, as doth the biting wind the rosebuds.

Ye, Christ's first victim, tender flock of lambs ready for sacrifice, now in your simplicity play with your palms and crowns beneath the very altar.

Glory be to thee, O Jesus, who art born of a Virgin, with Father and Holy Spirit, for ever and ever. Amen.
℣. Beneath the throne of God all the Saints cry out.
℟. Avenge our blood, O our God.

ANTIPHON OF THE MAGNIFICAT

ANT. Innocentes pro Christo infantes occisi sunt, ab iniquo rege lactentes interfecti sunt: ipsum sequuntur Agnum sine macula, et dicunt semper: Gloria tibi, Domine.

ANT. Innocent infants were slain for Christ, children at the breast were murdered by a wicked king; they follow the spotless Lamb himself, and ever say: Glory be to thee, O Lord.

OREMUS

Deus, cujus hodierna die præconium Innocentes Martyres non loquendo sed moriendo confessi sunt, omnia in nobis vitiorum mala mortifica; ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur. Per Dominum.

LET US PRAY

O God, whose praise thy Holy Martyrs the Innocents published this day, not by speaking, but by dying; mortify in us all our vicious inclinations, that we may show forth in our actions thy faith which we profess with our lips. Through our Lord.

Commemoration of St Thomas

ANT. Iste sanctus pro lege Dei sui certavit usque ad mortem, et a verbis impiorum non timuit: fundatus enim erat supra firmam petram.

ANT. This Saint fought even to death for the law of his God, and feared not the words of the wicked; for he was founded upon a firm rock.

℣. Gloria et honore coronasti eum, Domine.

℟. Et constituisti eum super opera manuum tuarum.

OREMUS

Deus, pro cujus Ecclesia gloriosus Pontifex Thomas gladiis impiorum occubuit: præsta, quæsumus, ut omnes qui ejus implorant auxilium, petitionis suæ salutarem consequantur effectum. Per Dominum.

℣. Thou hast crowned him with glory and honour, O Lord.

℟. And hast set him over the works of thy hands.

LET US PRAY

O God, in defence of whose Church the glorious Prelate Thomas fell by the swords of wicked men; grant, we beseech thee, that all who implore his assistance may find comfort in the grant of their petition. Through, etc.

Commemoration of Christmas Day

ANT. Hodie Christus natus est, hodie Salvator apparuit, hodie in terra canunt Angeli, lætantur Archangeli: hodie exsultant justi, dicentes: Gloria in excelsis Deo, alleluia.

℣. Notum fecit Dominus, alleluia.

℟. Salutare suum, alleluia.

OREMUS

Concede, quæsumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eumdem.

ANT. This day Christ is born; this day the Saviour hath appeared; this day Angels sing on earth; the Archangels rejoice; this day the just exult, saying: Glory be to God in the highest, alleluia.

℣. The Lord hath made known, alleluia.

℟. His salvation, alleluia.

LET US PRAY

Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only-Begotten Son. Through the same, etc.

And now let us listen to the several Churches celebrating the triumph of the Holy Innocents. Their chants for this Feast are very beautiful. We will begin with the following fine Preface, which is in both the Ambrosian Missal and the Leonine Sacramentary:

PREFACE

Vere dignum et justum est, æquum et salutare: nos in pretiosa morte parvulorum te, sancte Pater omnipotens, gloriosius collaudare: quos propter Filii tui Domini nostri Salvatoris infantiam immani sævitia Herodes funestus occidit: immensa clementiæ tuæ dona cognoscimus. Fulget namque sola magis gratia, quam voluntas: et clara est prius confessio, quam loquela. Ante passio, quam membra passionis existerent: testes Christi, qui ejus nondum fuerant agnitores. O infinita benignitas Omnipotentis: cum pro suo nomine trucidatis, etiam nescientibus, æternæ meritum gloriæ perire non patitur; sed proprio cruore perfusis et salus regenerationis expletur et imputatur corona martyrii!

It is truly meet and just, right and available to salvation, that we should exceedingly praise thee, O holy Almighty Father, in the precious death of the Infants whom the unhappy Herod with savage cruelty slew because of the Infant Jesus, thy Son our Lord. Herein do we recognize how immeasurable are the gifts of thy mercy, for the splendour of thy free grace outshines the martyrs' will; and *they* nobly confess thy name, who are not yet able to speak. They suffer martyrdom before their bodies are ripe for martyrdom: they bear testimony to Christ before they have even known him. O the infinite goodness of the Omnipotent God! He suffers not the merit of everlasting glory to be lost by them that are slain for his sake, though they know not what they do: and being bathed in their own blood, he effects in them the salvation of regeneration, and gives them the crown of martyrdom.

The following is from the Mozarabic Missal, and is full of unction and eloquence:

Dignum et justum est: vere dignum et justum est, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, pro his præcipue, quorum hodierno die annua festivitate recolentes memoriam passionis celebramus: quos Herodianus satelles lactantum matrum uberibus abstraxit. Qui jure dicun-

It is meet and just, yea truly right and just, that we should always and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God, and now especially for these whose yearly feast we this day keep, celebrating the memory of their passion. These are they whom Herod's satellites snatched from their mothers' breasts. Rightly are

tur Martyrum flores; qui in medio frigore infidelitatis exorti, velut primas erumpentes Ecclesiæ gemmas quædam persecutionis pruina discussit, rutilante fonte in Bethlehem civitate. Infantes enim quia ætate loqui non poterant, laudem Domini cum gaudio resonabant. Occisi prædicant: quod vivi non poterant. Loquuntur sanguine, quod lingua nequiverunt. Contulit his Martyrium laudem; quibus abnegaverat lingua sermonem. Præmittit infantes Infans Christus ad cœlos; transmittit nova xenia Patri; primitias exhibet Genitori parvulorum prima martyria, Herodis scelere perpetrata. Præstat hostis corpori; dum nocet, beneficium tribuit; dum occidit, moriendo vivitur: cadendo resurgitur: victoria per interitum comprobatur.

they called *The Flowers of the Martyrs*, for they grew in the mid-winter of infidelity as the first buds of the Church, and being nipped by the frost of persecution, filled the city of Bethlehem with a ruddy stream. They were Babes, and could not speak; yet did they joyfully proclaim the praise of the Lord. Their deaths profess what their lives could not. They say by their blood what they could not with their tongue. Martyrdom gave them power to praise, though their tongue denied them that of speech. The Infant Jesus sends these Infants, before himself, to heaven: he presents these new gifts to his Father, and offers to him, as the first fruits of martyrdom, this of the Innocents, who were slain by the wicked Herod. This enemy confers on them what their body could not; while he injures their body, he benefits it; whilst their body falls, it lives by its death, it rises by its fall, it conquers by its defeat.

Our own Venerable Bede offers us the following Hymn, which is full of melody and pathos:

HYMN

Hymnum canentes Martyrum
Dicamus Innocentium,
Quos terra flendo perdidit,
Gaudens sed æthra suscipit.

Vultum Patris per sæcula,
Quorum tuentur Angeli,
Ejusque laudant gratiam,
Hymnum canentes Martyrum.

Let us chant the hymn of the martyred Innocents, whom earth lost and wept, but heaven gained and was glad.

Their Angels see the Face of the Eternal Father, and sing the Hymn of their Martyrs, lauding the grace of God.

Quos rex peremit impius,
Pius sed Auctor colligit,
Secum beatos collocans,
In luce regni perpetis.

Qui mansiones singulis
Largitus in domo Patris;
Donat supernis sedibus,
Quos rex peremit impius.

Bimos et infra parvulos,
Herodis ira perculit;
Finesque Bethlehemiticos,
Sancto respersit sanguine.

Præclara Christo splenduit
Mors innocens fidelium:
Cœlis ferebant Angeli
Bimos et infra parvulos.

Vox in Rama percrebuit,
Lamenta luctus maximi,
Rachel suos, cum lacrymis
Perfusa, flevit filios.

Gaudent triumpho perpeti,
Tormenta quique vicerant,
Quorum gemens ob verbera,
Vox in Rama percrebuit.

Ne, grex pusille, formides
Dentes leonis perfidos!
Pastor bonus nam pascua
Vobis dabit cœlestia.

Agnum Dei qui candidum
Mundo sequeris tramite;
Manus latronis impias
Ne, grex pusille, formides.

Absterget omnem lacrymam
Vestris Pater de vultibus;
Mors vobis ultra non nocet,
Vitæ receptis mœnibus.

Qui seminant in lacrymis,
Longo metent in gaudio,
Genis lugentum Conditor
Absterget omnem lacrymam.

O quam beata civitas,
In qua Redemptor nascitur:

A cruel king destroyed them, the merciful Creator received them, making them happy with himself in the brightness of the never-ending kingdom.

He that gives to each elect a mansion in his Father's house, places the Innocents, massacred by the impious king, on thrones in heaven above.

Herod was angry, and slew every child below the age of two, staining with their sacred blood the borders of Bethlehem.

Precious in the sight of Jesus shone the innocent death of these his faithful ones; and Angels came down to carry them to the land of heaven.

A voice in Rama was heard, lamentation of poignant grief, and Rachel shed a flood of tears over her infant sons,

Who now rejoice in endless triumph, for they overcame their torments, whose cruel blows filled Rama with the voice of wailing.

Fear not, Little Flock, the prowling Lion's tooth! for the Good Shepherd will give you the pastures of heaven.

Following the spotless Lamb of God in the path of purity, ye need not fear, dear Little Flock, a robber's wicked grasp.

The Father will wipe every tear from off your cheeks; death shall have no further power to hurt you, inclosed now within the walls of Life.

They that sow in tears, reap eternal joy: and the Creator wipes every tear away from the mourner's face.

O truly happy Bethlehem! city wherein our Redeemer

Natoque primæ Martyrum
In qua dicantur hostiæ.

Nunquam vocaris parvula,
In civitatum millibus,
Ex qua novus dux ortus est;
O quam beata civitas.

Adstant nitentes fulgidis
Ejus throno nunc vestibus,
Stolas suas qui laverant
Agni rubentes sanguine.

Qui perpetis pro patriæ
Regno gementes fleverant:
Læti Deo cum laudibus
Adstant nitentes fulgidis.

was born, and where he was presented with the first Martyrs—the first Victims dedicated to the new-born King.

No, Bethlehem! thou shalt not be called the least among the thousand cities, for out of thee came the divine Leader! O truly blessed City!

Around his throne now stand, glittering in their fair bright robes, these Innocents that washed their garments red in the Blood of the Lamb.

They had sighed and wept for the kingdom of the everlasting world: now they stand joyfully before God, and bright in their robes of glory are ever singing his praise.

The Greek Church is, of course, profuse in her praises of the Holy Innocents. We extract from her Menæa the following stanzas:

XXVI Decembris, in magno Vespertino, et passim.

Thesaurum occultatum exquirens impius, Innocentes pueros immolavit, et Rachel inconsolabilis exundantem intuens cladem iniquam, mortemque præmaturam; quos ploravit, imis visceribus commota, eos nunc in sinu Abrahæ contemplata gaudet.

Regem sine tempore sub tempore natum, rex impius exquirebat, et non inveniens quomodo occideret, puerorum messuit malinesciam multitudinem, quos (et non cogitabat) fecit Martyres, supernique regni habitatores, et illius in sæcula impietatem exprobantes.

The impious Herod, searching out Jesus the Hidden Treasure, slew the Innocent Children; and the inconsolable Rachel, seeing the iniquitous shedding of blood and the premature death of her Babes, first grieving from the bottom of her heart, now rejoices seeing them in Abraham's Bosom.

The wicked king sought for the King Eternal, yet born in time: and not finding how to kill him, he mowed down the innocent multitude of children, thinking not that he was making them Martyrs, and citizens of the heavenly kingdom, and eternal accusers of his impiety.

Te ex Virgine nato, antesæcularis Domine, teque parvulo, ob tuam bonitatem facto; parvulorum chorus tibi oblatus est in Martyrum sanguine; limpida anima justissime fulgidus; quos inhabitare fecisti in mansionibus sempiternis, Herodis infamantes malitiam et crudelissimam iniquitatem.

Thou, O Lord! being born of the Virgin, that wast born of the Father before all ages, and having become out of thy infinite goodness a Little Child, there was presented unto thee a choir of little children, made Martyrs by the shedding of their blood, and clad in brightness, the most just reward of their innocence of soul. Thou didst give them to dwell in eternal mansions, where they proclaim Herod's malice and most cruel injustice.

Rachel clamans lacrymatur, ut scriptum est, super filios: parvulos enim Herodes occidens impius implebat Scripturam, Judæam inundans innocuo sanguine; nam terra rubescebat infantium sanguinibus, Ecclesiaque ex gentibus mystice purificatur, et stola induitur. Venit Veritas, sedentibus in umbra mortis Deus apparuit, ex Virgine natus ad salvandum nos.

Rachel wailing, weeps, as 'tis written, over her Babes, for Herod fulfilled the Scripture when he slew the little ones, and inundated Judea with innocent blood. The earth was reddened by the Infants' blood, and the Gentile Church mystically made pure and beautiful. The Truth had come: to them that were sitting in the shadow of death God had shown himself, born of a Virgin for our salvation.

Sursum et deorsum exsultantibus omnibus in Regis omnium manifestatione, solus Herodes tristatur cum Prophetarum homicidis Judæis; decet enim illos solos lamentari; deinceps enim non amplius regnant, sed regnum Domini, posthac dominabitur, inimicorum depulsans audaciam, et multitudinem Fidelium convocans, ad videndum cum venerandis pueris illum qui in præsepio jacet velut infans.

In this manifestation of the King of all, all exulted in heaven and on earth, save only Herod and the Jews, the murderers of the Prophets: they are sad, for they alone have cause for sadness, seeing that their kingdom is at an end; but the kingdom of the Lord henceforth shall rule, repelling the daring of our enemies, and calling the multitude of the Faithful to come with the holy Children, and see him the Little Child, that lies in the manger.

Herbivirentem agellum puerorum impius Herodes mittens emessuit præmatu-

The impious Herod fearing, sent his reapers to cut the tender grass of Bethleheim's little

rum timidus; et natum Dominum cum nequit interficere, omni impletur confusione.

Plorat Rachel infantes, et in Rama vox magna auditur hodie: Herodes furit et impie fremescit: Joannes fugit ad montes, petra matrem recipit, Zacharias in templo cæditur, et Christus fugit, desertam linquens Hebræorum habitationem.

Immaculatæ tuæ nativitati, Domine, prima hostia fuerunt infantes; Herodes enim manu apprehendere te imprehensibilem volens deceptus est, Martyrum adducens tibi chorum; ideo te deprecamur hominem factum salvare animas nostras.

Ad aures Domini Sabaoth pervenit cædes vestra, Infantes honorandi; per eam enim sanguinem effudistis, et in sinu Abrahæ requiescitis, Herodis in sæcula odiosam malitiam repellentes, virtute Christi nati.

Odiosa Herodis puerorum internecio per illius cruentam militiam, et veneranda puerorum hostia, qui Christi coætanei præsacrificati et præpassi sunt: noli flere, Rachel, filios, recordata Abrahæ sinum, ubi eorum omnium lætantium est cohabitatio.

field, the Innocents: and failing in the murder of the Infant-God, confusion fills his soul.

Rachel bewails her sons, and a loud cry is heard to-day in Rama: Herod rages and maddens in impiety: John flees to the mountains, his mother Elizabeth hides in a cave, Zachary is slain in the temple, and Jesus escapes, leaving the Hebrew land a desert.

The Innocents were the first offering consecrated to thy immaculate Birth, O Jesus! for Herod, that fain would apprehend Thee, the Incomprehensible God, was fooled in his craft, and gave thee a choir of Martyrs. Therefore, O God made Man! save us, we beseech thee!

Most honoured Innocents! the cry of your murder has ascended to the ears of the God of Sabaoth. Your blood was shed by the massacre, but ye are resting in Abraham's bosom, and by the power of the Infant Christ, your triumph over Herod's detested malice is eternal.

Hateful is Herod's massacre of thy Children, O Rachel, by his cruel soldiers, but venerable the holocaust of thy Babes, the companions of Jesus in age, but his predecessors in their sacrifice and passion: weep not then for thy Children, Rachel, remembering Abraham's Bosom, where is the one dwelling of them all, and they are in joy.

Into this sublime concert of the Liturgies singing the praises of the Innocents, we must admit the Latin

Churches of the Middle Ages. We have selected a Prose of the eleventh century, found in most of the ancient Roman-French Missals.

SEQUENCE

Celsa pueri concrepent melodia,
Pia Innocentum colentes tripudia.
Quos infans Christus hodie vexit ad astra,
Hos trucidavit frendens insania
Herodianæ fraudis, ob nulla crimina,
In Bethlehem ipsius cuncta.
Et per confinia,

A bimatu et infra,
Juxta nascendi tempora,

Herodes rex, Christi nati
Verens, infelix ! imperia,

Infremit totus, erigit arma
Superba dextera.

Quærit lucis et cœli Regem,
Cum mente turbida;
Ut extinguat, qui vitam præstat,
Per sua jacula.
Dum non valet intueri lucem splendidam,
Nebulosa quærentis pectora.
Ira fervet, fraudes auget Herodes sævus,
Ut perdat piorum agmina.
Castra militum dux iniquus aggregat,
Ferrum figit in membra tenera.
Inter ubera lac effundit,
Antequam sanguinis fierent coagula.

Sound forth, O Children ! your shrill melodies
In honour of the holy joys of the Innocents.
The Infant Jesus took them this day to the realms above,
When the rabid madness of Herod's craft slew them,
Though guilty of no crime:

They were the Children in the city,
And all the confines of Bethlehem,
Two years old and under,
Dating from the time of their birth.
The unhappy King Herod, fearing the kingdom of the Infant Christ,
Trembles from head to foot, and brandishes his sword with his haughty hand.
He, with his troubled mind, seeks for the King of Light and heaven;
That by his weapons he might put to death him that gives life:
For his eye cannot look on the bright Light of him who searcheth clouded hearts.
Herod is inflamed with rage, and cruelly plots the death of thousands of Innocents.
A wicked chieftain takes with him a troop of soldiers, and plunges his sword in the tender flesh.
The pure stream of infant veins (for blood is scarce yet formed) flows upon the mothers' breasts.

Hostis naturæ natos eviscerat
Atque jugulat:

Ante prosternit, quam ætas parvula
Sumat robora.
Quam beata sunt Innocentum cæsa
Corpuscula!
Quam felices existunt matres,
Funerunt quæ talia pignora!
O dulces Innocentum acies!

O pia lactantum pro Christo certamina!
Parvorum trucidantur millia:
Membris ex teneris manant lactis flumina.
Cives angelici veniunt obviam,
Mira victoria,
Vitæ captat merita
Turba candidissima.
Te, Christe, petimus, mente devotissima,
Nostra qui venisti reformare sæcula,
Innocentum gloria
Perfrui nos concedas per æterna.
Amen.

The brutal enemy tears the flesh with gaping wounds, and on the throat inflicts a fatal gash:
Trampling out life, e'er the tender age is sinewed into strength.
Oh! how glorious the bodies of these murdered Innocents!

How happy the Mothers of such Children!

O lovable legion of Innocents!
O holy infant combats fought for Christ!
The Babes lay slain in thousands, and from their tender limbs there flows a stream of sinless blood.
The citizens of heaven come forth to meet the snow-white troop that takes the crown of Life, won by a singular victory.
We most devoutly beseech thee, O Jesus! who camest to reform the world,

That thou grant us to enjoy for everlasting ages the glory of the Innocents.
Amen.

And we, too, blessed Babes! celebrate your triumph, and we congratulate you on your having been chosen as the companions of Jesus when in his Crib. What a glad waking was yours, from the darkness of unconscious infancy to the precious light of Abraham's bosom, where were congregated all the elect! How dear to you the sword that thus transformed you! What gratitude had you not to God, who thus chose you, out of millions of other children, to do honour to the birth of his Son by this sacrifice of your blood and lives! Too young to fight the battle, yet did you win the

crown. The Martyr's Palm waved in those tiny hands which had not strength to pluck it. God would give proof of his munificence: he would teach us that he is Master of his gifts. And was it not fitting that the birth of the Son of this great King should be commemorated by largess such as this? Sweet Infant Martyrs! we give praise to our God for having thus favoured you, and with the whole Church we rejoice in the privileges you have received.

Flowers of the Martyrs! we confide in your intercession, and beseech you, by the reward so gratuitously conferred on you, to be mindful of us your brethren, who are struggling amidst the dangers of this sinful world. We too desire to receive those same Palms and Crowns which you have won, but with such innocence and simplicity that the Church says you *played with them*:[1] whereas we have to fight hard and long for them, and are so often on the point of losing them for ever! The God that has glorified you is our last end as truly as he is yours; in him alone can our hearts find their rest; pray for us, that we may possess him for all eternity.

Pray for us, that we may obtain child-like simplicity of heart, whence comes that unreserved confidence in God which leads man to the perfect accomplishment of his holy will. May we bear the cross with patience when he sends it, and desire nothing but his holy will. You gazed upon the murderers who broke your gentle sleep, and you found nothing to make you fear; the bright sword they held over your cradle had but the look of a toy with which you asked to play; death stared you in the face, and you smiled on him. May we imitate you, and be meek and graceful in the trials that come to us; making them our martyrdom by the quiet endurance of our courage, and the conformity of our will with that of our Sovereign Lord and Master, who only gives the cross that he may give the crown.

[1] . . . . Simplices
Palma et coronis luditis.
(*Hymn for Vespers.*)

May we never object to or hate the instruments he uses wherewith to try us; may no harshness nor injustice nor pain ever quench the fire of our charity, nor any event ever deprive us of that peace without which our souls live not to God.

And, lastly, O ye Innocent Lambs, slain for Jesus, and following him whithersoever he goeth, because ye are pure, pray for us to the Lamb of God, that he permit us to come to him in Bethlehem, and, like you, fix our dwelling there, for it is the abode of love and innocence. Speak for us to Mary, a Mother more compassionate than Rachel; tell her that we are her children, and your brethren. She that compassionated your momentary sufferings will pity us and help us in our long years of temptation, pain and sorrow.

Three days have passed since the Birth of Jesus: let us visit him in the Stable, and humbly adore Emmanuel. Let us think on the mercy which led him to become a Little Child in order to bring us near to himself: let us be filled with astonishment at seeing our God thus close to his creatures. 'He,' says the holy Abbot Guerric,[1] 'that in heaven, surpasses the sublime intellects of the Angels, is here on earth palpable to the dull sense of men. For whereas God could not speak to us as spiritual beings, for we are carnal, his Word was made Flesh, that all flesh might not only hear, but might even see him whom the mouth of the Lord had spoken.[2] And whereas the world knew not the Wisdom of God in his wisdom, that same wisdom, by an ineffable condescension, made himself *Foolishness*.[3] . . . I give thee praise, O Father, Lord of heaven and earth, for that thou hast hid this Wisdom from the wise and prudent, and hast revealed it to little ones.[4] . . . The haughtiness of the proud is exceedingly adverse to the humility of this Little One; and that which is

[1] Sermon the Fifth, *On the Wonderful Providence of God in the Nativity of Christ.*
[2] Isa. xl 5. [3] 1 Cor i 25. [4] St Matt. xi 25.

high to men is an abomination before God.[1] . . . This Little One finds sympathy with none save with them that are little in heart, and he takes up his abode with none save with them that are humble and peaceful. As, therefore, these Little Children sing, glorying in him: *A little Child is born unto us*;[2] so does he say of them: *Behold me and my Children, whom the Lord hath given unto me!*[3] Thus it was that the glory of Martyrdom began with innocent Babes; for the Father would give to his Son, the Infant Jesus, Companions of his own tender age; and hereby the Holy Ghost taught us that of such is the Kingdom of heaven.'[4]

In honour of this Childhood of the Great King, let us recite the following admirable Hymn, composed by one of the most learned men of the primitive Church, Clement of Alexandria.

HYMN

Frænum pullorum indocilium,
Penna volucrum non errantium,
Verus clavus infantium,
Pastor agnorum regalium,
Tuos simplices
Pueros congrega,
Ad sancte laudandum,
Sincere canendum,
Ore innoxio,
Christum puerorum ducem.
Rex sanctorum,
Verbum, qui domas omnia,
Patris altissimi
Sapientiæ rector,
Laborum sustentaculum,
Ævo gaudens,
Humani generis
Servator, Jesu,
Pastor, arator,
Clavus, frænum,
Penna cœlestis
Sanctissimi gregis,

Curb of the young untamed ones, Wing that protectest chickens which keep nigh their mother, sure Rudder of infant age, Shepherd of the King's lambs! call together thy simple children, and bid them praise with holy hearts, and sweetly sing with pure lips Jesus, the King of Infants.

King of Saints, Incarnate Word that rulest all things, Dispenser of the Most High, the Father, support of them that toil, joy eternal, Saviour of mankind, Jesus!

Shepherd, Husbandman, Rudder, Curb, Wing celestial of the most holy flock, Fisher of the elect, drawing the chaste

[1] St Luke xvi 15. [2] Isa. ix 6. [3] *Ibid.* viii 18. [4] St Matt. xix 14.

Piscator hominum
Qui salvi fiunt;
Pelagi vitii,
Pisces castos
Unda ex infesta,
Dulci vita inescans.

fish by the bait of the sweet Bread of Life from the boisterous sea of sin.

Sis dux, ovium
Rationalium pastor;
Sancte, sis dux,
Rex puerorum intactorum:
Vestigia Christi,
Via cœlestis.

O Shepherd of the spiritual flock, be thou our Guide! Guide us, O Holy One, O King of spotless Children! The way to heaven is to follow the footsteps of Christ.

Verbum perenne,
Ævum infinitum,
Lux æterna,
Fons misericordiæ,
Operatrix virtutis,
Honesta vita
Deum laudantium, Christe Jesu,

O Eternal Word, Infinite duration, Light Eternal, Fount of mercy, Author of virtue, the Holy Life of them that praise God, Christ Jesus!

Lac cœleste,
Dulcibus uberibus
Nymphæ gratiarum,
Sapientiæ tuæ expressum,
Infantuli
Ore tenero
Enutriti,
Mammæ rationalis
Roscido spiritu
Impleti,
Laudes simplices,
Hymnos veraces
Regi Christo.

We thy little ones, whose infant mouths have drunk the milk of heaven, drawn from the sweet breasts of thy wisdom, grace's virgin-spring: filled with the dewy spirit of thy divine breast, we sing to Christ the King our simple praises and our truthful hymns.

Mercedes sanctas
Vitæ doctrinæ
Canamus simul.
Canamus simpliciter
Puerum valentem.
Chorus pacis,
Christo geniti,
Populus modestus,
Psallamus simul Deum pacis.

Let us together sing the holy recompense of the doctrine of Life! Let us together sing to the Almighty Babe! O choir of peace, O children of Christ, O wisdom-loving people, let us together praise the God of Peace!

Let us also salute Mary, the Mother of this Divine Infant, in the words of this beautiful Prose, taken from the ancient Missals of Germany.

SEQUENCE

Imperatrix gloriosa,
Potens et imperiosa,
Jesu Christi generosa
Mater atque filia:
Radix Jesse speciosa,
Virga florens et frondosa
Quam rigavit copiosa
Deitatis gratia.

Glorious, powerful, and sovereign Empress! Noble Mother and daughter of Jesus! Fair Root of Jesse, Branch lovely in thy bloom and leaf, watered by the plentiful grace of God!

Auster levis te perflavit,
Et perflando fœcundavit,
Aquilonem qui fugavit
Sua cum potentia.
Florem ergo genuisti,
Fructum ex quo protulisti,
Gabrieli dum fuisti
Paranympho credula.

The soft south zephyr breathed upon thee, and breathing gave thee Fruit, and by his power put the rough north wind to flight. Thou therefore, believing the Angel Gabriel's word, didst conceive a Flower, one day to bring him forth, thy Fruit.

Joseph, justus vir, expavit,
Ista dum consideravit,
Sciens quod non irrigavit
Florescentem virgulam:
Bene tamen conservavit
Arcanum, nec divulgavit;
Sponsam sed magnificavit,
Honorans ut Dominam.

Joseph, *the Just Man*, saw his lovely Branch in Flower; none else could know like him and tremble at the Mystery. But the secret was sacred and well did he keep it, revealing it to no mortal ear. Mary was his Spouse, and he extolled her: she was his Lady, and he honoured her.

Cœli quoniam roraverunt,
Nubes ex quo concreverunt,
Concretæque stillaverunt
Virginis in utero.
Res miranda! res novella!
Nam procedit sol de stella,
Regem dum parit puella,
Viri tori nescia.

The heavens had truly dropped down their dew, and the clouds, laden with a mystic rain, rained the Holy One; He dwelt in the Virgin's womb. O wondrous thing! O thing most strange! A Star brings forth the Sun! A Maid, a Virgin most pure, brings forth the King of Heaven.

Ergo clemens et benigna,
Cunctorumque laudem digna,
Tuo nato nos consigna
Pia per suffragia;
Ut mortali, quo gravamur,
Compede sic absolvamur,
Ut soluti transferamur
Ad cœli palatia.
Amen.

Then, by thy loving prayers, commend us to thy Son, O Mother sweet and kind, and worthy of this and every praise! Pray for us, that loosened from the shackle of mortality that weighs us down, we may take wing to the heavenly courts. Amen.

DECEMBER 29

SAINT THOMAS

ARCHBISHOP OF CANTERBURY AND MARTYR

ANOTHER Martyr comes to-day to take his place round the Crib of our Jesus. He does not belong to the first ages of the Church: his name is not written in the Books of the New Testament, like those of Stephen, John and the Innocents of Bethlehem. Yet does he stand most prominent in the ranks of that Martyr Host which has been receiving fresh recruits in every age, and is one of those visible abiding proofs of the vitality of the Church, and of the undecaying energy infused into her by her divine Founder. This glorious Martyr did not shed his blood for the faith; he was not dragged before the tribunals of pagans or heretics, there to confess the truths revealed by Christ and taught by the Church. He was slain by Christian hands; it was a Catholic King that condemned him to death; it was by the majority of his own brethren, and they his countrymen, that he was abandoned and blamed. How, then, could he be a Martyr? How did he gain a Palm like Stephen's? He was the Martyr for the liberty of the Church.

Every Christian is obliged to lay down his life rather than deny any of the articles of our holy Faith: it was the debt we contracted with Jesus Christ when he adopted us in Baptism as his Brethren. All are not called to the honour of Martyrdom, that is, all are not required to bear that testimony to the Truth which consists in shedding one's blood for it: but all must so love their Faith as to be ready to die rather than deny it, under pain of incurring the eternal death from which the grace of our Redeemer has already delivered us.

The same obligation lies still more heavily on the Pastors of the Church. It is the pledge of the truth of their teachings. Hence we find in almost every page of the History of the Church the glorious names of saintly Bishops, who laid down their lives for the Faith they had delivered to their people. It was the last and dearest pledge they could give of their devotedness to the Vineyard entrusted to them, in which they had spent years of care and toil. The blood of their Martyrdom was more than a fertilizing element—it was a guarantee, the highest that man can give, that the seed they had sown in the hearts of men was in very truth the revealed Word of God.

But beyond the debt which every Christian has, of shedding his blood rather than denying his Faith, that is, of allowing no threats or dangers to make him disown the sacred ties which unite him to the Church, and through her to Jesus Christ; beyond this, Pastors have another debt to pay, which is that of defending the liberty of the Church. To Kings and Rulers, and, in general to all diplomatists and politicians, there are few expressions so unwelcome as this of *the liberty of the Church;* with them it means a sort of conspiracy. The world talks of it as being an unfortunate scandal, originating in *priestly ambition*. Timid temporizing Catholics regret that it can elicit anyone's zeal, and will endeavour to persuade us that we have no need to fear anything, so long as our Faith is not attacked. Notwithstanding all this, the Church has put upon her altars the glorious St Thomas of Canterbury, who was slain in his Cathedral in the twelfth century because he resisted a King's infringements on the extrinsic rights of the Church. She sanctions the noble maxim of St Anselm, one of St Thomas's predecessors in the See of Canterbury: *Nothing does God love so much in this world as the liberty of his Church;* and the Apostolic See declares by the mouth of Pius VIII, in the nineteenth century, the very same doctrine she would have taught by St Gregory VII, in the eleventh century: *The Church, the spotless Spouse of*

Jesus Christ the immaculate Lamb, is by God's appointment FREE, *and subject to no earthly power.*[1]

But in what does this sacred liberty consist? It consists in the Church's absolute independence of every secular power in the ministry of the Word of God, which she is bound to preach *in season and out of season*, as St Paul says, to all mankind, without distinction of nation or race or age or sex: in the administration of the Sacraments, to which she must invite all men without exception, in order to the world's salvation: in the practice, free from all human control, of the Counsels, as well as of the Precepts, of the Gospel: in the unobstructed intercommunication of the several degrees of her sacred hierarchy: in the publication and application of her decrees and ordinances in matters of discipline: in the maintenance and development of the Institutions she has founded: in holding and governing her temporal patrimony: and lastly in the defence of those privileges which have been adjudged to her by the civil authority itself, in order that her ministry of peace and charity might be unembarrassed and respected.

Such is the *Liberty of the Church*. It is the bulwark of the Sanctuary. Every breach there imperils the Hierarchy, and even the very Faith. A Bishop may not flee, as the hireling, nor hold his peace, like those *dumb dogs* of which the Prophet Isaias speaks, and which *are not able to bark*.[2] He is the Watchman of Israel: he is a traitor if he first lets the enemy enter the citadel, and then, but only then, gives the alarm and risks his person and his life. The obligation of laying down his life for his flock begins to be in force at the enemy's first attack upon the very outposts of the City, which is only safe when they are strongly guarded.

The consequence of the Pastor's resistance may be of the most serious nature; in which event we must remember a truth which has been admirably expressed

[1] *Litteræ Apostolicæ ad Episcopos Provinciæ Rhenanæ.* 30 *Junii* 1830
[2] Isa. lvi 10.

by Bossuet in his magnificent panegyric on St Thomas of Canterbury, which we regret not being able to give from beginning to end. 'It is an established law,' he says, 'that every success the Church acquires costs her the life of some of her children, and that in order to secure her rights she must shed her own blood. Her Divine Spouse redeemed her by the Blood he shed for her; and he wishes that she should purchase on the same terms the graces he bestows upon her. It was by the blood of the Martyrs that she extended her conquests far beyond the limits of the Roman Empire. It was her blood that procured her both the peace she enjoyed under the Christian, and the victory she gained over the Pagan Emperors. So that as she had to shed her blood for the propagation of her teaching, she had also to bleed in order to make her authority accepted. The discipline, therefore, as well as the faith of the Church, was to have its Martyrs.'

Hence it was that St Thomas, and the rest of the martyrs for ecclesiastical liberty, never once stopped to consider how it was possible, with such weak means as were at their disposal, to oppose the invaders of the rights of the Church. One great element of Martyrdom is simplicity united with courage; and this explains how there have been martyrs amongst the lowest classes of the faithful, and that young girls, and even children, can show their rich palm-branch. God has put into the heart of a Christian a capability of humble and inflexible resistance which makes every opposition give way. What, then, must that fidelity be, which the Holy Ghost has put into the souls of Bishops, whom he has constituted the Spouses of his Church, and the defenders of his beloved Jerusalem? 'St Thomas,' says Bossuet, 'yields not to injustice, under the pretext that it is armed with the sword, and that it is a King who commits it; on the contrary, seeing that its source is high up, he feels his obligation of resisting it to be the greater, just as men throw the embankments higher when the torrent swells.'

But the Pastor may lose his life in the contest! Yes, it may be so: he may possibly have this glorious privilege. Our Lord came into this world to fight against it and conquer it; but he shed his blood in the contest, he died on a Cross. So likewise were the martyrs put to death. Can the Church, then, which was founded by the Precious Blood of her Divine Master, and was established by the blood of the martyrs—can she ever do without the saving laver of blood, which reanimates her with vigour, and vests her with the rich crimson of her royalty? St Thomas understood this: and when we remember how he laboured to mortify his flesh by a life of penance, and how every sort of privation and adversity had taught him to crucify to this world every affection of his heart, we cannot be surprised at his possessing, within his soul, the qualities which fit a man for martyrdom—calmness of courage, and a patience proof against every trial. In other words, he had received from God the Spirit of Fortitude, and he faithfully corresponded to it.

'In the language of the Church,' continues Bossuet, '*fortitude* has not the meaning it has in the language of the world. Fortitude, as the world understands it, is undertaking great things; according to the Church, it goes not beyond suffering every sort of trial, and there it stops. Listen to the words of St Paul: *Ye have not yet resisted unto blood;* as though he would say: "You have not yet gone the whole length of your duty, because you have not resisted your enemies unto blood." He does not say, "You have not attacked your enemies and shed their blood;" but, "Your resistance to your enemies has not yet cost you *your* blood."

'These are the high principles of St Thomas; but see how he makes use of them. He arms himself with this sword of the Apostle's teaching, not to make a parade of courage, and gain a name for heroism, but simply because the Church is threatened, and he must hold over her the shield of his resistance. The strength of the holy Archbishop lies not in any way either in the inter-

ference of sympathizers, or in a plot ably conducted. He has but to publish the sufferings he has so patiently borne, and odium will fall upon his persecutor: certain secret springs need only to be touched by such a man as this, and the people would be roused to indignation against the King! But the Saint scorns both plans. All he has on his side is the prayer of the poor, and the sighs of the widow and the orphan: *these*, as St Ambrose would say, *these are the Bishop's defenders, these his guard, these his army!* He is powerful, because he has a soul that knows not either how to fear or how to murmur. He can in all truth say to Henry, King of England, what Tertullian said in the name of the whole Church to a magistrate of the Roman Empire, who was a cruel persecutor of the Church: *We neither frighten thee nor fear thee*:[1] we Christians are neither dangerous men, nor cowards; not dangerous, because we cannot cabal, and not cowards, because we fear not the sword.'

Our panegyrist proceeds to describe the victory won for the Church by her intrepid martyr of Canterbury. We can scarcely be surprised when we are told that during the very year in which he preached this eloquent Sermon, Bossuet was raised to the episcopal dignity. We need offer no apology for giving the following fine passage.

'Christians! give me your attention. If there ever were a martyrdom, which bore a resemblance to a sacrifice, it was the one I have to describe to you. First of all there is the preparation: the Bishop is in the Church with his ministers, and all are robed in the sacred vestments. And the victim? The victim is near at hand—the Bishop is the victim chosen by God, and he is ready. So that all is prepared for the sacrifice, and they that are to strike the blow enter the Church. The holy man walks before them, as Jesus did before his enemies. He forbids his clergy to make the slightest resistance, and all he asks of his enemies is that they injure none of them that are present: it is the close imitation of his Divine Master, who said to them that

[1] Non te terremus, qui nec timemus.

apprehended him: *If it be I whom you seek, suffer these to go their way.* And when all this had been done, and the moment for the sacrifice was come, St Thomas begins the ceremony. He is both victim and priest: he bows down his head, and offers the prayer. Listen to the solemn prayer, and the mystical words of the sacrifice: *And I am ready to die for God, and for the claims of justice, and for the liberty of the Church, if only she may gain peace and liberty by this shedding of my blood!*[1] He prostrates himself before God: and as in the Holy Sacrifice there is the invocation of the Saints our intercessors, Thomas omits not so important a ceremony; he beseeches the holy Martyrs and the Blessed Mary ever a Virgin to deliver the Church from oppression. He can pray for nothing but the Church; his heart beats but for the Church; his lips can speak nothing but the Church; and when the blow has been struck, his cold and lifeless tongue seems still to be saying: *The Church!*

Thus did our glorious Martyr, the type of a Bishop of the Church, consummate his sacrifice, thus did he gain his victory; and his victory will produce the total abolition of the sinful laws which would have made the Church the creature of the State, and an object of contempt to the people. The tomb of the Saint will become an altar; and at the foot of that altar, there will one day kneel a penitent King, humbly praying for pardon and blessing. What has wrought this change? Has the death of Thomas of Canterbury stirred up the people to revolt? Has his martyrdom found its avengers? No. It is the blood of one who died for Christ producing its fruit. The world is hard to teach, else it would have long since learned this truth, that a Christian people can never see with indifference a pastor put to death for fidelity to his charge; and that a government that dares to make a martyr will pay dearly for the crime. Modern diplomacy has learned the secret; experience has given it the instinctive craft of waging war against the

[1] Et ego pro Deo mori paratus sum, et pro assertione justitiæ, et pro Ecclesiæ libertate; dummodo effusione sanguinis mei pacem et libertatem consequatur!

liberty of the Church with less violence and more intrigue—the intrigue of enslaving her by political administration. It was this crafty diplomacy which forged the chains wherewith so many churches are now shackled, and which, be they ever so gilded, are insupportable. There is but one way to unlink such fetters—to break them. He that breaks them will be great in the Church of heaven and earth, for he must be a martyr: he will not have to fight with the sword, or be a political agitator, but simply to resist the plotters against the liberty of the Spouse of Christ, and suffer patiently whatever may be said or done against him.

Let us give ear once more to the sublime panegyrist of our St Thomas: he is alluding to this patient resistance which made the Archbishop triumph over tyranny.

'My brethren, see what manner of men the Church finds rising up to defend her in her weakness, and how truly she may say with the Apostle: *When I am weak, then am I powerful.*[1] It is this blessed *weakness* which provides her with invincible *power*, and enlists in her cause the bravest soldiers and the mightiest conquerors this world has ever seen—the Martyrs. He that infringes on the authority of the Church, let him dread that precious blood of the martyrs which consecrates and protects it.'

Now all this fortitude, and the whole of this victory, came from the Crib of the Infant Jesus: therefore it is that we find St Thomas standing near it, in company with the Protomartyr Stephen. Any example of humility, and of what the world calls poverty and weakness, which had been less eloquent than this of the mystery of God made a little Child, would have been insufficient to teach man what real power is. Up to that time, man had no other idea of power than that which the sword can give, or of greatness than that which comes of riches, or of joy than such as triumph brings: but when God came into this world, and showed himself

[1] 2 Cor. xii 10.

weak and poor and persecuted, everything was changed. Men were found who loved the lowly Crib of Jesus, with all its humiliations, better than the whole world besides: and from this mystery of the weakness of an Infant God they imbibed a greatness of soul which even the world could not help admiring.

It is most just, therefore, that the two laurel-wreaths of St Thomas and St Stephen should intertwine round the Crib of the Babe of Bethlehem, for they are the two trophies of his two dear martyrs. As regards St Thomas, divine Providence marked out most clearly the place he was to occupy in the cycle of the Christian year, by permitting his martyrdom to happen on the day following the Feast of the Holy Innocents; so that the Church could have no hesitation in assigning December 29 as the day for celebrating the memory of the saintly Archbishop of Canterbury. As long as the world lasts, this day will be a feast of dearest interest to the whole Church of God; and the name of Thomas of Canterbury will be, to the day of judgement, terrible to the enemies of the liberty of the Church, and music breathing hope and consolation to hearts that love that liberty, which Jesus bought at the price of his Precious Blood.

We will now listen to this dear Mother of ours, the Church, who gives us, in her Divine Office, a short history of the life and sufferings of St Thomas.

Thomas, Londini in Anglia natus, Theobaldo successit Cantuariensi episcopo: et qui antea in administrando Cancellariæ munere præclare se gesserat, in episcopali officio fortis et invictus fuit. Cum enim Henricus Secundus Angliæ Rex, convocatis ad se episcopis et proceribus regni, leges ferret utilitati ac dignitati ecclesiasticæ repugnantes, adeo constanter ob-

Thomas was born in England, in the city of London. He succeeded Theobald as Bishop of Canterbury. He had previously acquitted himself with much honour as Chancellor, and was strenuous and unflinching in his duty as Bishop; for when Henry II, King of England, in an assembly of the Bishops and nobles of the realm, passed certain laws inconsistent with the interests and the honour

stitit regiæ cupiditati, ut neque pollicitationibus, neque terroribus de sententia decedens proxime conjiciendus in carcerem clam recesserit. Inde propinqui ejus omnis ætatis ejecti, amici, fautores omnes, iis, quibus per ætatem liceret, jurejurando adstrictis, universos Thomam adituros, si fortasse miserabili suorum calamitatis aspectu moveretur, qui a sancto proposito privatis incommodis deterreri minime potuisset. Non respexit carnem aut sanguinem, neque ullus in eo humanitatis sensus, pastoralis officii constantiam labefactavit.

of the Church, the Bishop withstood the King's avarice so courageously that neither fair promises nor threats could draw him over to the King's side, and being in danger of imprisonment, he privately withdrew. Not long after, all his relatives young and old, all his friends and household, were banished, and such of them as had attained the age of discretion were made to promise on oath that they would go to Thomas, as perhaps he, who could not be made to swerve from his holy purpose by any personal consideration, might relent at the heart-rending spectacle of the sufferings of them who were dear to him. But he regarded not the demands of flesh and blood, neither did he permit the feelings of natural affection to weaken the firmness required of him as Bishop.

Contulit igitur se ad Alexandrum Tertium Pontificem, a quo benigne acceptus est: et inde profectus, monachis Pontiniacensis monasterii, Cisterciensis Ordinis, ab eodem commendatus. Quod ut cognovit Henricus, missis ad conventum Fratrum Cisterciensium minacibus litteris, Thomam e Pontiniaco monasterio exturbare conatur. Quare vir sanctus veritus ne sua causa Cisterciensis familia pateretur, sponte discessit, et Ludovicum Galliæ regem ejus invitatu convenit: ubi tamdiu fuit, quoad Pontifice Maximo et ipso Rege agentibus ab exilio summa totius regni gratulatione revocatur. Qui dum boni pas-

He therefore repaired to Pope Alexander III, from whom he met with a kind reception, and who commended him on his departure to the Cistercian Monks of Pontigny. As soon as Henry came to know this, he strove to have Thomas expelled from Pontigny, and for this purpose sent threatening letters to the General Chapter of Citeaux. Whereupon the holy man, fearing lest the Cistercian Order should be made to suffer on his account, left the monastery of his own accord, and betook himself to the hospitable shelter to which he had been invited by Louis, King of France. There he remained until, by the intervention of the Pope and Louis the

toris officium securus exsequitur, ecce calumniatores ad regem deferunt eum multa contra regnum et publicam quietem moliri: ut propterea sæpius conquereretur rex, se in suo regno cum uno sacerdote pacem habere non posse.

Ex qua regis voce nefarii satellites sperantes gratum se regi facturos, si Thomam e medio tollerent; clam convenientes Cantuariam, Episcopum in templo vespertinis horis operam dantem aggrediuntur. Qui clericis templi aditus præcludere conantibus accurrens, ostium aperuit, illis usus verbis ad suos: Non est Dei Ecclesia custodienda more castrorum; et ego pro Ecclesia Dei libenter mortem subibo. Tum ad milites: Vos Dei jussu cavete ne cuipiam meorum noceatis. Deinde flexis genibus, Deo, beatæ Mariæ, sancto Dionysio et reliquis Sanctis, ejus Ecclesiæ patronis, Ecclesiam et seipsum commendans, sacrum caput eadem constantia qua iniquissimi regis legibus restiterat, impio ferro præcindendum obtulit, quarto Kalendas Januarii, anno Domini millesimo centesimo septuagesimo primo, cujus cerebro respersum est totius templi pavimentum. Quem multis postea illustrem miraculis idem Alexander Pontifex

King, he was called home from his banishment, to the joy of the whole kingdom. Whilst resuming the intrepid discharge of the duty of a good shepherd, certain calumniators denounced him to King Henry as one that was plotting sundry things against the country and the public peace. Wherefore the King was heard frequently complaining that there was only one Priest in his kingdom with whom he could not be in peace.

Certain wicked satellites concluded from this expression of the King that he would be pleased at their ridding him of Thomas. Accordingly, they stealthily entered Canterbury, and finding the Bishop was in the church officiating at Vespers, they began their attack. The clergy were using means to prevent them from entering the church, when the Saint coming to them forbade their opposition, and opening the door, thus spoke to them: The church is not to be guarded like a citadel, and I am glad to die for God's Church. Then turning to the soldiers, he said: I command you in the name of God that you hurt not any of them that are with me. After this he knelt down, and commending his church and himself to God, to the Blessed Mary, to St Denis, and to the other Patron Saints of his Cathedral, with the same courage that he had shown in resisting the King's execrable laws, he bowed down his head to the impious murderers, on the Fourth of the Calends of January (December 29), in

retulit in Sanctorum numerum.

the year of our Lord 1171. His brains were scattered on the floor of the entire church. God having shown the holiness of his servant by many miracles, he was canonized by the same Pope, Alexander III.

MASS

The solemn Introit of to-day's Mass shows the transport of joy wherewith the Church celebrates the Feast of our holy Martyr. The words, and the chant which accompanies them, are only used about four times in the year. Both words and music bespeak enthusiasm and joy: and the Church on earth is elated at the thought that she and the Angels are making one choir to the praise of the victory of Thomas of Canterbury.

INTROIT

Gaudeamus omnes in Domino, diem festum celebrantes sub honore beati Thomæ Martyris: de cujus passione gaudent Angeli, et collaudant Filium Dei.

Ps. Exsultate justi in Domino; rectos decet collaudatio. ℣. Gloria Patri.

Gaudeamus.

Let us all rejoice in the Lord, and celebrate this festival in honour of Blessed Thomas the Martyr: for whose martyrdom the Angels rejoice, and praise the Son of God.

Ps. Rejoice in the Lord, O ye just, praise becometh the upright. ℣. Glory, etc.

Let us, etc.

In the Collect, Holy Church emphasizes the merit of the glorious Martyr by saying that it was for the very Spouse of the Son of God that he shed his blood. After this, she expresses the special confidence she has in his intercession.

COLLECT

Deus, pro cujus Ecclesia gloriosus Pontifex Thomas gladiis impiorum occubuit; præsta, quæsumus: ut om-

O God, in defence of whose Church the glorious Pontiff Thomas fell by the swords of wicked men: grant, we be-

nes qui ejus implorant auxilium, petitionis suæ salutarem consequantur effectum. Per Dominum.

seech thee, that all who implore his assistance may find comfort in the grant of their petition. Through, etc.

Commemoration of the Octave of Christmas, p. 203.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Hebræos.

Cap. V.

Fratres: Omnis pontifex ex hominibus assumptus, pro hominibus constituitur in iis quæ sunt ad Deum, ut offerat dona et sacrificia pro peccatis: qui condolere possit iis qui ignorant et errant: quoniam et ipse circumdatus est infirmitate: et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis. Nec quisquam sumat sibi honorem, sed qui vocatur a Deo, tamquam Aaron. Sic et Christus non semetipsum clarificavit ut Pontifex fieret: sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te. Quemadmodum et in alio loco dicit: Tu es Sacerdos in æternum, secundum ordinem Melchisedech.

Lesson of the Epistle of St Paul the Apostle to the Hebrews.

Ch. V.

Brethren: Every High Priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity: and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself that he might be made a High Priest: but he that said to him: Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a Priest for ever, according to the order of Melchisedech.

When we meet in the annals of the Church with the names of those great Bishops who have been the glory of the Christian Pontificate, we are at once sure that these men, the true images of the great High Priest Jesus our Lord, did not intrude themselves *uncalled* into the dread honours of the Sanctuary. The history of their lives shows us that they were *called* by God himself, *as*

Aaron was; and when we come to examine how it was that they were so great, we soon find that the source of their greatness was their humility, which led them to refuse the honourable burden that others would put upon them. God assisted them in the day of trouble and trial, because their exaltation to the episcopacy had been his own work.

Thus was it with St Thomas, who sat on his episcopal throne of Canterbury, the dignified and courageous Primate. He began by declining the high honour that was offered him. He boldly tells the King, as St Gregory VII, before ascending the Papal Throne, told the Emperor who fain would see him Pope, that if forced to accept the proffered dignity, he is determined to oppose abuses. He thought by this to frighten men from putting him into the honours and responsibilities of the pastoral charge, and hoped that they would no longer wish him to be a Bishop, when they suspected that he would be a true one: but the decree of God had gone forth, and Thomas, *called by God*, was obliged to bow down his head and receive the holy anointing. And what a Bishop he, that begins by humility, and the determination to sacrifice his very life in the discharge of his duty! He is worthy to follow, and that to Calvary, the God-Man, who being *called* by his Father to Priesthood and to Sacrifice, enters this world saying: *Behold! I come to do thy will, O God!*[1]

The Gradual, in its first Versicle, applies to St Thomas the encomium given by the Sacred Scripture to Abraham. These words, which speak the praises of one who surpassed all others in merit, are singularly applicable to our illustrious Martyr, whose glory exceeds that of most other holy Bishops whose memory is celebrated by the Church.

The Alleluia-Verse repeats the words of our Saviour, in which he declares himself to be *the Good Shepherd*. Why does the Church use them on this feast? She would thereby tell us that St Thomas was a faithful representation of him whom St Peter calls *the Prince of Pastors*.[2]

[1] Heb. x 9. [2] 1 St Pet. v 4.

GRADUAL

Ecce Sacerdos magnus, qui in diebus suis placuit Deo.

℣. Non est inventus similis illi, qui conservaret legem Excelsi.

Alleluia, alleluia.

℣. Ego sum Pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Alleluia.

Behold a great Prelate, who in his days pleased God.

℣. There was none found like him in keeping the law of the Most High.

Alleluia, alleluia.

℣. I am the Good Shepherd: and I know my sheep, and my sheep know me. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. X.

In illo tempore: Dixit Jesus Pharisæis: Ego sum Pastor bonus. Bonus pastor animam suam dat pro ovibus suis. Mercenarius autem, et qui non est pastor, cujus non sunt oves propriæ, videt lupum venientem, et dimittit oves, et fugit; et lupus rapit et dispergit oves: mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Ego sum Pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Sicut novit me Pater, et ego agnosco Patrem: et animam meam pono pro ovibus meis. Et alias oves habeo, quæ non sunt ex hoc ovili: et illas oportet me adducere, et vocem meam audient, et fiet unum ovile et unus Pastor.

Sequel of the holy Gospel according to John.

Ch. X.

At that time: Jesus said to the Pharisees: I am the Good Shepherd. The good shepherd giveth his life for the sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep; and the hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the Good Shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd.

All the strength of the Pontiffs and Pastors of the Church consists in their imitation of Jesus. It is not enough that they have in them the character of his

Priesthood; they must also be ready, like him, to lay down their lives for their sheep. The Shepherd who thinks more of his own life than of the salvation of his flock, is a hireling, not a shepherd: he loves himself, and not his sheep. His flock has a claim upon his shedding his blood for them; and if he will not, he is no longer an image of the Good Shepherd, Jesus. See how calmly St Thomas lays down his life! He bows down his head to receive the blows of his executioners, as though he were simply acquitting himself of a duty, or paying a debt. After the example of Jesus, he gives his blood for the deliverance of his people; and no sooner has the sword done its work, than the Church, over which God had placed him, is set free: his blood has brought peace.[1] He withstood the wolf that threatened destruction to his flock; he vanquished him; the wolf himself was turned into a lamb, for the king visited the tomb of his victim, and sought in prostrate supplication the Martyr's blessing.

Thomas *knew his sheep*, that is, he loved them; it was a happiness to him, therefore, to die for them. He was made Pastor on the condition that he would die for them; just as our Emmanuel was made High Priest in order that he might offer Sacrifice, in which, too, he was both Priest and Victim. Jesus' *sheep know* their divine *Shepherd:* they *know* that he came in order to save them; therefore is it that his Birth at Bethlehem is so dear to them. The Shepherd of Canterbury, too, is also *known* by his *sheep;* and, therefore the feast of his triumphant martyrdom is very dear to them, not only in the century when it happened, but even now, and so will it ever be, even to the end of time. In return for this love and devotion paid him by the Church on earth, Thomas blesses her from heaven. We cannot doubt it—the wonderful return to the ancient Faith which we are now witnessing in our dear England, is due in no little measure to the powerful intercession of St Thomas of Canterbury; and this intercession is the return

[1] Col. i 20.

made by our glorious Martyr for that fervent and filial devotion which is shown him, and which the faithful will ever show to him who was so heroically what only the true Church can produce: a true Pastor.

In the Offertory, holy Church sings of the *crown of glory* wherewith Emmanuel encircled the brow of his Martyr. The Pastor gave his blood to purchase that crown; and his death gave him *life*.

OFFERTORY

Posuisti, Domine, in capite ejus coronam de lapide pretioso: vitam petiit a te, et tribuisti ei, alleluia.	Thou hast set, O Lord, on his head a crown of precious stones: he asked life of thee, and thou didst give it him, alleluia.

The Secret shows us that the merits of the Martyr are united with those of the Divine Victim. Whilst offering the Blood of the Lamb to the Eternal Father, we remind him of that shed by his Martyr.

SECRET

Munera tibi, Domine, dicata sanctifica: et intercedente beato Thoma, Martyre tuo atque Pontifice, per eadem nos placatus intende. Per Dominum.	Sanctify, O Lord, the offerings consecrated to thee; and being appeased thereby, mercifully look upon us, by the intercession of blessed Thomas, thy Martyr and Bishop. Through, etc.

In the Communion Verse, we have our Divine Pastor Jesus speaking to us, the same that has just been giving himself to his sheep as their food. It is by this Holy Sacrament that the Sheep more intimately know their Shepherd, and that the Shepherd, who has just been born in the *House of Bread, Bethlehem*, receives a proof of their love to him.

COMMUNION

Ego sum Pastor bonus: et cognosco oves meas, et cognoscunt me meæ.	I am the Good Shepherd: and I know my sheep, and my sheep know me.

In the Postcommunion, the Church once more pronounces the name of our great Martyr. She prays that she may obtain through his intercession the grace of receiving more fully than ever the effects of the divine Mystery which *cleanses* our souls, and is the *remedy* of their infirmities.

POSTCOMMUNION

Hæc nos communio, Domine, purget a crimine: et intercedente beato Thoma, Martyre tuo atque Pontifice, cœlestis remedii faciat esse participes. Per Dominum.

May this communion, O Lord, cleanse us from sin: and by the intercession of blessed Thomas, thy Martyr and Bishop, make us effectually partakers of this heavenly remedy. Through, etc.

VESPERS

The Antiphons and Psalms of Christmas Day, as given on pages 210-216, having been sung, the rest of the Office is as follows:

CAPITULUM

(*Jas.* i)

Beatus vir qui suffert tentationem: quoniam, cum probatus fuerit, accipiet coronam vitæ, quam repromisit Deus diligentibus se.

Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life which God hath promised to them that love him.

HYMN

Deus tuorum militum, p. 234.

℣. Justus ut palma florebit.

℟. Sicut cedrus Libani multiplicabitur.

℣. The just man shall flourish like the palm-tree.

℟. He shall grow up like the cedar of Libanus.

AT THE MAGNIFICAT

Ant. Qui vult venire past me, abneget semetipsum, et tollat crucem suam, et sequatur me.

Ant. He that willeth to come after me, let him deny himself, and take up his cross, and follow me.

OREMUS

Deus, pro cujus Ecclesia gloriosus Pontifex Thomas gladiis impiorum occubuit: præsta, quæsumus, ut omnes qui ejus implorant auxilium, petitionis suæ salutarem consequantur effectum. Per Dominum.

LET US PRAY

O God, in defence of whose Church the glorious bishop Thomas fell by the swords of wicked men: grant, we beseech thee, that all who implore his assistance may find comfort in the grant of their petitions. Through, etc.

Commemoration of the Sunday

(This is said only if the Office of the Sunday in the Octave is said on the following day.)

ANT. Dum medium silentium tenerent omnia, et nox in suo cursu medium iter perageret, omnipotens sermo tuus, Domine, a regalibus sedibus venit, alleluia.

℣. Verbum caro factum est, alleluia.

℟. Et habitavit in nobis, alleluia.

ANT. While all things were in quiet silence, and the night was in the midst of her course, thy Almighty Word, O Lord, came down from thy royal throne, alleluia.

℣. The Word was made flesh, alleluia.

℟. And dwelt among us, alleluia.

OREMUS

Omnipotens sempiterne Deus, dirige actus nostros in beneplacito tuo: ut in nomine dilecti Filii tui mereamur bonis operibus abundare.

LET US PRAY

O Almighty and Eternal God, regulate our actions according to thy divine will: that in the name of thy beloved Son, we may abound in good works.

Commemoration of Christmas Day

ANT. Hodie Christus natus est; hodie Salvator apparuit; hodie in terra canunt Angeli; lætantur Archangeli; hodie exsultant justi, dicentes: Gloria in excelsis Deo, alleluia.

℣. Notum fecit Dominus, alleluia.

℟. Salutare suum, alleluia.

ANT. This day Christ is born; this day the Saviour hath appeared; this day the Angels sing on earth, the Archangels rejoice; this day the just exult, saying: Glory be to God in the highest, alleluia.

℣. The Lord hath made known, alleluia.

℟. His Salvation, alleluia.

OREMUS	LET US PRAY
Concede, quæsumus, omnipotens Deus, ut nos Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per eumdem.	Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new Birth of thine Only-Begotten Son. Through the same, etc.

As we might expect, the Liturgy of our English Church honours her beloved Martyr with an affectionate and enthusiastic homage. We copy from the ancient Salisbury Breviary several passages, and we begin with some of the Antiphons of Matins and Lauds. The whole Office is *rhymed*, according to the custom observed in the thirteenth century, the time when this Office of St Thomas was composed.

Summo sacerdotio Thomas sublimatus, et in virum alium subito mutatus.	Thomas being raised to the fulness of the Priesthood, was suddenly transformed into a new man.
Monachus sub clerico clam ciliciatus, carnis, carne fortior, edomat conatus.	A monk, wearing the hair-shirt secretly under his cleric's dress, he subdues the rebellion of his flesh, for he was not a slave to the flesh.
Cultor agri Domini tribulos evellit, et vulpes a vineis arcet et expellit.	Husbandman of the Lord's vineyard, he roots up the brambles, and drives the foxes from the vines.
Nec in agnos sustinet lupos desævire, nec in hortum olerum tineam transire.	He neither suffers wolves to prowl among the lambs, nor slugs to crawl in the garden.
Exulantis prædia præda sunt malignis, sed in igne positum non exurit ignis.	He is sent into exile, and his possessions made over to wicked men; but the fire of tribulation burns him not.
Satanæ satellites irrumpentes templum, inauditum perpetrant sceleris exemplum.	The satellites of Satan rush into the Temple, and perpetrate the unheard-of crime.
Strictis Thoma ensibus obviam procedit, non minis, non gladiis, sed nec morti cedit.	Thomas advances to meet the unsheathed swords: nor threats nor swords nor very death can make him yield.
Felix locus, felix ecclesia	Happy Canterbury! Happy

in qua Thomæ vivit memoria: Felix terra quæ dedit præsulem, felix illa quæ fovit exulem.

Church that cherishes the memory of her Thomas! Happy land that gave such a Bishop, and happy too the country that harboured such an exile!

Granum cadit, copiam germinat frumenti: alabastrum frangitur, fragrat vis unguenti.

The grain of wheat falls, and bringeth forth much fruit: the precious vase is broken, and perfumes all the earth!

Totus orbis Martyris certat in amorem, cujus signa singulos agunt in stuporem.

The whole earth seeks how most to love our Martyr, and men look in wonder at each other as they hear or see the miracles that are wrought.

Our next selection is of passages equally interesting as showing the affection and confidence of the faithful in our glorious Martyr.

ANT. Pastor cæsus in gregis medio, pacem emit cruoris pretio: lætus dolor in tristi gaudio! Grex respirat, pastore mortuo; plangens plaudit mater in filio, quia vivit victor sub gladio.

ANT. The Shepherd, slain in the midst of his flock, purchaseth peace at the price of his blood. O joyful mourning, O mournful joy! The Shepherd dead, new life is in the Flock! The Mother speaks, through her tears, the praises of her Son, for still he lives, the conqueror of the sword.

℟. Mundi florem a mundo conteri, Rachel plorans, jam cessa conqueri; Thomas cæsus dum datur funeri, novus Abel succedit veteri.

℟. Cease now to mourn, that the flower of the world hath been broken by the world, O sorrowing Rachel! The tomb of thy martyred Thomas gives thee back an Abel for the Abel thou didst lose.

ANT. Salve, Thoma, virga justitiæ, mundi jubar, robur Ecclesiæ, plebis amor, cleri deliciæ. Salve, gregis tutor egregie, salva tuæ gaudentes gloriæ.

ANT. Hail, O Thomas! sceptre of justice, light of the earth, strong champion of the Church, beloved of the people, favourite of the clergy! Hail, admirable keeper of the Flock! keep in safety all us who rejoice in thy glory.

We cannot resist adding the following Responsory from the same Salisbury Breviary. It is remarkable

for containing an entire prose, inserted as a verse, with the repetition of the *Cœlum domo* at the end. We need scarcely draw the attention of our readers to the freshness and beauty of this liturgical gem.

℟. Jacet granum oppressum palea, justus cæsus pravorum framea.

* Cœlum domo commutans lutea.

℣. Cadit custos vitis in vinea, dux in castris, cultor in area.

* Cœlum domo commutans lutea.

Prosa. Clangat pastor in tuba cornea,

Ut libera sit Christi vinea,

Quam assumpsit, sub carnis trabea,

Liberavit cruce purpurea.

Adversatrix ovis erronea,

Fit pastoris cæde sanguinea.

Pavimenta Christi marmorea

Sacro madent cruore rubea.

Martyr, vitæ donatus laurea,

Velut granum purgatum palea,

In divina transfertur horrea.

* Cœlum domo commutans lutea.

℟. The grain of wheat lies smothered by the chaff, the just man slain by the sword of sinners.

* Changing his house of clay for heaven.

℣. The vine-keeper dies in his vineyard, the general in his camp, the husbandman on the place of his toil.

* Changing his house of clay for heaven.

Prose. Let the Pastor, trumpet-tongued, cry out to men

That Christ's vineyard must be free:

The vineyard that he took unto himself, when he clothed himself with our flesh,

And made free by the blood he shed upon the Cross.

A lost sheep, become an enemy,

Is blood-stained by the murder of his Shepherd.

The marble pavement of Christ's sanctuary

Is purpled with the stream of holy blood.

The Martyr, decked with the laurel-crown of life,

Is, like wheat well winnowed from its chaff,

Carried into the garner-house of heaven.

* Changing his house of clay for heaven.

The Church of France also testified by its Liturgy its admiration for our illustrious Martyr. Adam of Saint Victor composed as many as three Sequences,

which are given below, in honour of his triumph over the enemies of God. They breathe the warmest sympathy for the saintly Archbishop of Canterbury, and prove how dear was the liberty of the Church to the faithful of those days, and how the cause for which St Thomas was the Martyr, was then looked upon as the cause of the whole of Christendom.

FIRST SEQUENCE

Gaude, Sion, et lætare,
Voce, voto jocundare
Solemni lætitia.

Rejoice, O Sion! and be glad; in voice and heart make holiday on this joyous solemnity.

Tuus Thomas trucidatur:
Pro te, Christe, immolatur
Salutaris hostia.

Thy Thomas, O Jesus! is slain: for thee is he immolated as a saving host.

Archipræsul et legatus
Nullo tamen est elatus
Honoris fastigio.

He is Archbishop and Legate, yet is he humble amidst all these great honours.

Dispensator summi Regis,
Pro tutela sui gregis
Damnatur exilio.

Steward of the Almighty King, he is sentenced to exile for having defended his flock.

Telo certans pastorali,
Ense cinctus spiritali,
Triumphare meruit.

He combats with a Pastor's weapons; he is girt with the sword of the spirit; he deserved his victory.

Hic pro Dei sui lege,
Et pro suo mori grege,
Decertare studuit.

He sought to fight and die for the law of his God, and for the flock entrusted to him.

Tunc rectore desolatam,
Et pastore viduatam,
Se plangebat Cantua.

Then did Canterbury weep to see herself left lonely without her guide, and widowed of her Shepherd.

Versa vice, plausu miro,
Exsultavit tanto viro
Senonensis Gallia.

Whilst she wept, another city was in strangest joy: it was Sens in France, exulting in her possession of so great a man.

Quo absente infirmatur,
Infirmata conculcatur
Libertas Ecclesiæ.

While he was absent, the liberty of the Church was weakened, and being weakened was trampled on.

Sic nos, pastor, reliquisti,
Nec a vero recessisti
Tramite justitiæ.

Thus, dear Shepherd, didst thou leave us, nor ever didst thou turn from the right path of justice.

Quondam cœtu curiali
Primus eras, et regali
Militans palatio.

Plebis aura favorali,
Et, ut mos est, temporali
Plaudebas præconio.
Consequenter es mutatus,
Præsulatu sublimatus,
Novus homo reparatus
Felici commercio.

Ex adverso ascendisti,
Et te murum objecisti,
Caput tuum obtulisti
Christi sacrificio.
Carnis tuæ morte spreta,
Triumphalis es athleta;
Palma tibi datur læta,
Quod testantur insueta
Plurima miracula.

Cleri gemma, clare Thoma,
Motus carnis nostræ doma
Precum efficacia.

Ut in Christo, vera vite,
Radicati, vera vitæ
Capiamus præmia.
Amen.

There was a time when thou wast first Lord of the Court, serving as a faithful minister in the palace of a King.

Thou didst enjoy the public favour and praise—short-lived things, as they ever are.

But being raised to the episcopal dignity, thy whole heart is changed. It was a happy barter of office, for it made thee a new man.

Thou didst set thyself up as a wall against iniquity: thou didst offer thy head as a sacrifice to Christ.

The death of thy body was a small thing in thy eyes, brave champion and conqueror! Thou didst receive a splendid palm, as thy extraordinary and numerous miracles testify.

O glorious Martyr Thomas! thou pearl of priests, tame the rebellion of our flesh by thy powerful prayers.

That so, being rooted in the True Vine, Jesus, we may receive the solid rewards of eternal life. Amen.

SECOND SEQUENCE

Pia mater plangat Ecclesia
Quod patravit major Britannia
Factum detestabile;
Pietate movetur Francia;
Fugit cœlum, tellus et maria,
Scelus execrabile!
Scelus, inquam, non dicendum,
Grande scelus et horrendum
Perpetravit Anglia.
Patrem suum prædamnavit,
Et in sede trucidavit
Restitutum propria.

Our loving mother the Church weeps over Britannia's hateful deed. France is moved to compassion, and Heaven, earth and sea turn away from the execrable crime.

Yea, England perpetrated a crime too great to tell: a heinous, horrid crime. She gave sentence against her own Father, and having restored him to his See, she slew him.

Thomas totius Angliæ
Flos vernans, et Ecclesiæ
Specialis gloria,
In templo Cantuariæ
Pro legibus justitiæ
Fit sacerdos et hostia.
Inter templum et altare,
Templi super liminare
Concutitur, non frangitur;
Sed gladiis conscinditur
Velum templi medium.
Eliseus decalvatur,
Zacharias trucidatur,
Pax tradita dissolvitur
Et organum convertitur
In lamentum flentium.

Thomas, England's fair flower, the Church's special glory, is made Priest and Victim, for the laws of justice, in Canterbury's Church.

Between the temple and the altar, on the threshold of God's House, he is struck, but is not vanquished; it is the rending of the veil of the temple by the edge of the sword. 'Tis Eliseus made bald, 'tis Zacharias slain. The kiss of peace just given is broken, and the voice of the organ is changed into lamentation and weeping.

Prope festum Innocentum,
Innocenter ad tormentum
Pertrahitur, concutitur,
Et cerebrum effunditur
Cuspide mucionis.
Ad decoris ornamentum,
Templi rubet pavimentum,
Quod sanguine respergitur,
Dum Sacerdos induitur
Veste passionis.

'Twas the morrow of the Innocents' Feast when this innocent victim was dragged to execution and struck down, and his brains picked out with a sword's point. The pavement of God's House is enriched with rubies: it is sprinkled with blood, as its Priest puts on the vestment of the Passion.

Furor ingens debacchatur,
Sanguis justus condemnatur,
Ense caput dissecatur
In conspectu Domini;
Cum sacrabat, hic sacratur,
Immolator immolatur,
Ut virtutis relinquatur
Hoc exemplum homini.

The murderers are wild with rage; the blood of the just man is condemned, and his head is split with a sword, in the very presence of our Lord. He that celebrates the sacred rite is himself made sacred; the sacrificer is made the sacrifice, leaving the world this example of courage.

Holocaustum medullatum,
Jam per orbem propalatum,
In odorem Deo gratum
Est pontifex oblatus;
Pro corona quæ secatur
Duplex stola præparatur,
Ubi sedes restauratur
Archiepiscopatus.

The Pontiff is offered up, a holocaust full of marrow: the whole world is filled with its fame, and its fragrance is most sweet unto God. For the blow which cut off the top part of his head, whereon was marked the tonsure-crown, he receives a twofold robe when the Archiepiscopal See is restored.

Synagoga derogat, ridet paganismus,
Insultant idolatræ, quod Christianismus
Fœdus violaverit,
Nec patri pepercerit
Christianitatis.
Rachel plorat filium, non vult consolari,
Quem in matris utero vidit trucidari;
Super cujus obitum
Dant in fletu gemitum
Mentes pietatis.

The Jews scoff, and Pagans laugh, and Idolaters reproach a Christian people that broke the sacred vow and murdered a Bishop of the Christian Church. Rachel bewails her Son, nor will she be comforted, for she saw him murdered whilst in her sacred lap; and every feeling heart sheds o'er this glorious death the tears of its sad grief.

Hic est ille Pontifex,
Quem supernus artifex
In cœlorum culmine
Magnum stabilivit,
Postquam pertransivit
Gladios Anglorum.

This is the Pontiff who, after he had passed the English swords, was magnified in high heaven by the supreme Creator.

Cum mori non timuit,
Sed cervicem præbuit
In suo sanguine;
Ut abhinc exivit,
Semel introivit
In Sancta sanctorum.

Not having feared to die and shed his blood, he left this world, and entered once and for ever into the Holy of Holies.

Cujus mortem pretiosam
Testantur miracula:
Christe, nobis suffragetur
Per æterna sæcula. Amen.

Miracles attest how precious was this death; may it, O Jesus! draw down thy grace upon us for eternity. Amen.

SEQUENCE

Aquas plenas amaritudine
Novi salis nova dulcedine,
Ollam plenam lethali gramine
Novi farris sanat pinguedine
Elisæus;

Our Eliseus turns the bitter waters into sweet, by putting into them a new vase of salt; and by the seasoning of fresh meal, removed the bitterness from the pot of poisonous herbs;

Novus vervex pro grege moritur,
Et pro matre proles occiditur;
In obscuris sol novus oritur
In quo serus annus promittitur
Jubileus.

He is slain, as a sheep that dies to save the flock, or as a child that is sacrificed that the mother may be spared. He rises as a new Sun in a night-covered world, promising a long year of Jubilee.

Abel novum Cayn malitia,
Novum Jacob Seïr sævitia,
Novum Joseph fratrum invidia,
Intercepit fraude nefaria,
His diebus.
Surrexerunt in patrem pueri,
Non materno parcentes uberi;
Thomas præsul dum datur funeri,
Novum chaos videtur ingeri
Mundi rebus.

In these our days, by a wicked plot, a new Abel has been sacrificed by a wicked Cain, a new Jacob by a cruel Esau, and a new Joseph by envious brethren.

Children have risen up against their father, harrowing the bosom of their Mother. A new chaos seems to have enveloped all things on earth; how else could the Pontiff Thomas have met with death?

Sed occumbit Abel in gloria,
Jacob servat Mesopotamia,
Joseph regnat in aula regia,
Thomas noster in cœli curia
Coronatur.

But Abel falls in glory, Jacob is safe in Mesopotamia, Joseph rules in the court of the king, and our Martyr, Thomas, wears a crown in the palace of heaven.

Renovantur Anglorum gaudia
Bethel novus fit Dorovernia,
Fit piscina propitiaria,
In qua fugis et multifaria
Salus datur.

'Tis merry England now once more, and Canterbury becomes a new Bethel, and a land where is a pool of ever and many-healing waters.

Dilatatur Jordanis fluvius,
Fit Naaman alter et tertius,
Derivatur Siloe longius,
Cœlum pluit manna profusius
Quam solebat.

The Jordan river flows through England's vales, and who could tell how many Naamans there receive their cure? The spring of Siloë has sent her stream to Albion, and heaven's manna falls where once it was not known.

Duplicatur solaris radius,
Magnus Annæ donatur filius.
Novum vatem Herodis gladius
Trucidavit inverecundius
Quam decebat.

A long summer smiles on the fair island. The barren Anna is blessed with a noble Son. But, oh! shame above that of old! a Herod's sword has slain the new Prophet.

Trucidato non desunt præmia;
Sancto namque, pro sanctimonia,
Pro sinceræ mentis constantia,
Vita, salus, et lux ætherea
Condonatur.

How great is the reward of the martyred Saint! Life, salvation and celestial light are bestowed on him for his holy deeds, and for the courage of his upright mind.

Abhinc multa facit prodigia
Lepram curat, fugat dæmonia;
Cæcis visum, claudis vestigia,
Verba mutis, ægris remedia
Imprecatur.

And now from heaven he works so many miracles! He heals leprosy, he puts devils to flight, he gives sight to the blind, he makes the lame walk, he gives speech to the dumb, he obtains a cure for every sickness.

Vir Belial luit blasphemias
Quas in Sanctum arsit injurias;
Visu dempto, tristes exsequias,
Maturando nefandas furias
Terminavit.

A son of Belial, who had poured out blasphemies against the Saint, was struck blind; and whereas he desisted not from his mad fury, he met with a wretched death.

Vir devotus in Sanctum Domini,
Zelo pravo sustractus lumini,
Sed mox datus visus acumini,
Laudes lætus divino nomini
Decantavit.

A man who had great devotion to the Saint, had, through a false zeal, lost his sight: he recovered it immediately on praying to the Saint, and went his way singing joyfully his praises to God.

Cruces, factæ manu angelica,
Pii Patris prece benefica,
Crebro pollent virtute cœlica;
Far fit humi, quod paralytica
Membra sanat.

Crosses made by an Angel's hand are often known to have a heavenly power, by the powerful prayer of the loving Pastor. The dust from round his sepulchre is known to heal paralysis.

Immolentur lucernæ geminæ
Accenduntur cœlesti lumine;
Declaratur in vasis fragmine
Locum sanctum fraudes molimine
Qui profanat.

Two lamps had been presented to his shrine, as a votive offering; they were lit by a light from heaven. A man who had attempted to profane the holy spot, was found out by the breaking of a vase.

Calce puer qui matrem læserat,
Pœnitendo calcem absciderat;
Mox, ut opem Sancti petierat,
Bipedalem gressum meruerat,
Res stupenda!

A boy had kicked his mother, and repenting of his deed, had maimed himself. No sooner has he begged the prayers of the Saint, than, wonderful miracle! he recovers the use of both his feet.

Nauta potens in navi mystica,
Nostra, Thoma, laudes et cantica
Summo Regi prece gratifica
Et eidem prece magnifica
Nos commenda.
Amen.

O Thomas! thou skilful pilot in the mystic Bark! let thy prayers give worth to our praises and hymns, that they be pleasing to the King our God; and by thy powerful intercession, commend us to the same! Amen.

Our readers will not regret our giving insertion to the following beautiful Prose, taken from the ancient Missal of Liège.

PROSE

Laureata novo Thoma,
Sicut suo Petro Roma,
Gaude Cantuaria!

Rejoice, O Canterbury adorned with thy late Martyr, Thomas, as Rome is with her Peter.

Immo tota sit devota,
Pia laudum solvens vota,
Militans Ecclesia.

Nay, let the whole Church Militant be devout to thy Saint, and pay him the holy tribute of her praise.

Thomas iste dum tuetur
Legem Dei, promeretur
Iram regis Angliæ.

This is the Pontiff who draws on himself the anger of England's king, because he defends the law of God.

Ergo pulsus urbe cedit,
Et transcurso mari, credit
Sese regi Franciæ.

For which reason he is sent into banishment, and crossing the sea, seeks protection from the King of France.

Quem gratanter et condigne,
Tam devote quam benigne,
Sicut patrem visitat.

The king receives him gladly, as he well deserved; and visits the Pontiff devoutly and affectionately, as he would a father.

Ubi, velut novus tyro,
Thomas, in fervore miro,
Regi regum militat.

In France Thomas, like a young novice, serves the King of kings with wonderful fervour.

Tandem pace reformata,
Pace dolis palliata,
Regressus ad propria.

At length, when peace was restored, though it was but the crafty show of peace, he returns to his country.

Jura servans, Deo servit;
Inde sævit et protervit,
Hostis arte varia.

He asserts the Church's right, and serves his God; wherefore the king, his artful enemy, grows mad with rage and wantons in his wrath.

Nunc ut vulpes fradulenta,
Nunc ut tygris virulenta,
Tentat omnes aditus.
Nunc minatur, nunc blanditur,
Ille nihil emollitur,
Idem manens penitus.
Rex compertus non moveri
Virum assertorem veri,
Nec frangi propositum;
Omnes armat in Pastorem,
Cohortatur ad cruorem
Cohortem satellitum.
Ergo nequam patricidæ
Tam in fraude quam in fide,
Libertatis ut Patronum
Tollant et usurpent thronum,
Ruunt in Ecclesia.

Præsul orans in secreto,
Palam prodit, hoste spreto;
Nec turbatur quies mentis
Turbæ metu sævientis,
Sed procedit obviam.

Sancti caput Sacerdotis,
Exoptatum mille votis
Suæ matris gremio,
Ferrum bibit, cruor manat,
Et ibidem cæcos sanat
In tumultu medio.

Quid loquamur quæ loquuntur,
Per se satis eloquuntur,
Ubique miracula ?
Dæmon cedit, mors obedit,
Desperatis salus redit,
Fugit lepræ macula.

Cleri gemma, clare Thoma,
Motus nostræ carnis doma
Precum efficacia.

Now like a cunning fox, and now like a savage tigress, he tries each door, each scheme:

At one time threats; at another flattery; but Thomas is nothing moved, unflinching as at first.

The king finding that the champion of the truth was not to be moved, and that his resolve was inflexible:

He turns all men against the Pastor and whispers murder to a minion troop.

The parricides have understood the king; crafty and faithless, they enter the church, that they may make away with the champion of liberty, and usurp his throne.

The Pontiff was at prayer in the sanctuary; he comes forth, heeding not the enemy. The serenity of his soul is ruffled not with fear of the raging troop; he goes to meet them.

The head of that saintly Priest, which had been fondly caressed on a mother's breast,

Now feels the edge of deadly steel; the blood gushes forth; and there, in the midst of all the disorder, gives sight to a blind man.

But why need we tell what his miracles so eloquently proclaimed throughout the world ?

Devils are put to flight, death yields up her victims, health is restored to them that had lost all hope, and lepers are cleansed.

O thou gem of the Priesthood ! O glorious Pontiff Thomas ! thy prayers are ne'er refused—oh ! calm the rebellion of our flesh.

Ut in Christo, vera vite, Radicati, vere vitæ Capiamus præmia. Amen.	That being rooted in Christ, the true Vine, we may receive the solid rewards of eternal life. Amen.

O glorious Martyr Thomas! courageous defender of the Church of thy divine Master! we come on this day of thy feast to do honour to the wonderful graces bestowed upon thee by God. As children of the Church, we look with delighted admiration on him who so loved her, and to whom the honour of this Spouse of Christ was so dear that he gladly sacrificed his life in order to secure her independence and liberty. Because thou didst so love the Church as to sacrifice thy peace, thy temporal happiness, and thy very life for her; because, too, thy sacrifice was for nothing of thine own, but for God alone; therefore have the tongues of sinners and cowards spoken ill of thee, and heaped calumnies upon thee. O Martyr truly worthy of the name! for the testimony thou didst render was against thine own interests. O Pastor! who, after the example of Jesus the Good Shepherd, didst shed thy blood for the deliverance of thy flock! we venerate thee because the enemies of the Church insulted thee; we love thee because they hated thee; and we humbly ask thee to pardon them that have been ashamed of thee, and have wished that thy Martyrdom had never been written in the history of the Church, because they could not understand it!

How great is thy glory, O faithful Pontiff! in being chosen, together with Stephen, John and the Innocents, to attend on the Infant Jesus in the stable of Bethlehem! Thou didst enter on the battle-field at the eleventh hour; and far from being on that account deprived of the reward granted to the earliest of thy brother-combatants, thou art great even amongst the Martyrs. How dear must thou not be to the Divine Babe whose Birthday we are keeping, and who came into the world that he might be the King of Martyrs! What will he refuse to his grand Martyr of Canterbury? Then pray

for us, and gain us admission into Bethlehem. Our ambition is to love the Church as thou didst—that dear Church for love of which Jesus has come down upon the earth; that sweet Church our Mother, who is now unfolding to us such heavenly consolations by the celebration of the great Mysteries of Christmas, with which thy name is now inseparably associated. Obtain for us by thy prayers the grace of Fortitude, that so we may courageously go through any suffering, and make any sacrifice, rather than dishonour our proud title of *Catholic*.

Speak for us to the Infant Jesus—to him that is to bear the Cross upon his shoulders, as the insignia of *his government*[1]—and tell him that we are resolved, by the assistance of his grace, never to be ashamed of his cause or its defenders; that, full of simple filial love for the Holy Church, which he has given us to be our Mother, we will ever put her interests above all others; for she alone has the words of eternal life, she alone has the power and the authority to lead men to that better world which is our last end, and passes not away as do the things of this world; for everything in this world is but vanity, illusion, and more frequently than not, obstacles to the only real happiness of mankind.

But in order that this Holy Church of God may fulfil her mission, and avoid the snares which are being laid for her along the whole road of her earthly pilgrimage, she has need, above all things else, of Pastors like thee, O Holy Martyr of Christ! Pray, therefore, the Lord of the vineyard that he send her labourers who will not only plant and water what they plant, but will also defend her from those enemies that are at all times seeking to enter in and lay waste, and whose character is marked by the sacred Scripture, where she calls them *the wild boar*[2] and *the fox*.[3] May the voice of thy blood cry out more suppliantly than ever to God, for in these days of anarchy the Church of Christ is treated in many lands as the creature and slave of the State.

[1] Isa. ix 6. [2] Ps. lxxix 14. [3] Cant. ii 15.

Pray for thine own dear England, which, three hundred years ago, made shipwreck of the faith through the apostacy of so many Prelates who submitted to those usurpations which thou didst resist even unto blood. Now that the Faith is reviving in her midst, stretch out thy helping hand to her, and thus avenge the outrages offered to thy venerable name by thy country, when she, the once fair *Island of Saints*, was sinking into the abyss of heresy. Pray also for the Church of France, for she harboured thee in thy exile, and in times past was fervent in her devotion to thee. Obtain for her Bishops the spirit that animated thee; arm them with episcopal courage, and like thee they will save the liberty of the Church. Wheresoever and in what way soever this sacred Liberty is trampled on or threatened, do thou be its deliverer and guardian, and by thy prayers and thine example win victory for the Spouse of our Lord Jesus Christ.

Our new-born King is five days old to-day! Let us contemplate him seated on his Throne. The Holy Scriptures tell us[1] that our God sitteth upon the Cherubim in heaven: and that, under the old and figurative Law, he chose for his throne on earth the Ark of the Covenant.[2] Blessed be his name, for thus revealing to us the mystery of his *Throne!* But beyond this, the Psalmist told us of another place where God rested. *Adore*, said he, *the footstool of his feet.*[3] The adoration here commanded to be paid, not to God himself, but to the resting-place of his Divine Majesty, seems to contrast with so many other passages of the Sacred Volume, wherein God commands us to adore only himself. But, as the Holy Fathers observe, the mystery is now explained. The Second Person of the Blessed Trinity, the Word, the Son of God, has assumed our human nature; he has united it in unity of Person to his Divine Nature; and he commands us to adore this his Humanity, this

[1] Isa. xxxvii 16, *and frequently elsewhere.*
[2] Exod. xxv 22. [3] Ps. xcviii 5.

Body and Soul which are like our own, this Throne of his Majesty, in a word, this ineffable holy *Footstool of his Feet.*

But this Humanity itself has its Throne. The Blessed Mother, Mary, raises the Divine Infant from the Crib; she presses him to her heart; she places him on her knees; it is our God, Emmanuel, throned, but with such love and majesty! on the *Ark of the New Covenant.* How far is the glory of Mary above that of the other living Throne formed for the Eternal Word by the trembling wings of Cherubim! And the Ark of Moses, made of corruptible wood, covered with plates of gold, holding within it the Manna and the Rod of Aaron and the very Tables of the Law—is it not a figure that pales in the presence of the holiness and the dignity of the Mother of God?

How adorable art thou on this Throne, O Jesus! and how lovable and easy of approach! Those tiny hands stretched out to sinners, and the smile of Mary, the Living Throne: both bid us go near. Oh! the happiness of being subjects of a King so great and yet so endearing! Mary is the *Seat of Wisdom* because thou, O Wisdom of the Father! art reposing on her. Reign there for ever, sweet Jesus! be thou our King and Lord, and rule us *in thy comeliness and beauty and meekness!*[1] We are thy subjects, and we offer thee our adoring loyalty and love; and to Mary, the Queen thou hast given us, we promise the homage of our best devotion!

We will celebrate the Birth of our Divine King to-day, in the words used by the Greek Church in her Office of Christmas Day.

EVENING OFFICE

Nato Domino Jesu et sacra Virgine, lucida facta sunt omnia; pastoribus enim de nocte vigilantibus, Magis adorantibus, Angelis hymnificantibus,

All things were made light when Jesus our Lord was born of the Holy Virgin; for the Shepherds watched at night, the Magi adored, the Angels

[1] Ps. xliv 5.

Herodes turbabatur, quia Deus in carne apparuit Salvator animarum nostrarum.

Regnum tuum, Christe Deus, regnum omnium sæculorum, et dominatio tua in omni generatione et generationem. Qui caro factus est ex Spiritu Sancto et homo factus ex Maria semper virgine, lumen illuxit. Tuus adventus, Christe Deus, lumen de lumine, Patris splendor, omnem creaturam exhilaravit. Omnis spiritus laudavit characterem gloriæ Patris; qui es et ante fuisti, et illuxisti ex virgine, Deus, miserere nobis.

Quid tibi offeremus, Christe, quia visus es super terram sicut homo pro nobis? Quælibet enim creaturarum tibi submissarum ad te profert gratiarum actionem: Angeli hymnum, cœli stellam, magi dona, pastores admirationem, terra speluncam, solitudo præsepium, nos vero matrem virginem: qui es ante sæcula, Deus, miserere nobis.

Regnante Augusto super terram, hominum cessata est polyarchia, et te homine facto ex agna, idolorum debilitata est polytheia: sub uno mundano civitates factæ sunt regno, et in unam dominationem divinitatis gentes crediderunt. Inscripti sunt populi decreto Cæsaris, inscripti sumus fideles sub divinitatis nomine, te homine facto, Deus noster.

sang hymns, Herod was troubled, because God, the Saviour of our souls, had appeared.

Thy Kingdom, O Christ our God! is a Kingdom of all ages, and thy dominion endureth throughout all generations. The Light hath shone, He that was made flesh by the Holy Ghost, and was made Man of the ever Blessed Virgin Mary. Thy coming, O Jesus, Light of Light, Brightness of the Father, hath gladdened every creature. Every spirit hath given praise to thee the image of the Father's glory; who art, and who wast before all ages, and hast shone forth from the Virgin; O God! have mercy on us.

What shall we offer unto thee, O Jesus! for that thou, for our sakes, hast been seen on earth as Man? For every creature is subject to thee, and rendereth thee thanks: the Angels give thee their hymns, the heavens the Star, the Magi their gifts, the Shepherds their admiration, the earth a Cave, solitude a Crib, and we, we give thee thy Virgin Mother. O God, that wast before all ages! have mercy on us.

During the reign of Augustus on this earth, the various other kingdoms ceased; and when thou, O Jesus, wast made Man from thy Virginal Mother, thine own dear Lamb, the idolatrous religion of many gods was sapped. As the cities of the world were confederated under one Kingdom; so were all nations brought to the obedience of faith in one God. People were enrolled by

Magna tua misericordia; Domine, gloria tibi.

the decree of Cæsar; and we, thy faithful, were enrolled under the divine name of thee our God, when thou didst become Man. Glory be to thee, O Lord! for great is thy mercy.

And now a Hymn to our Lady, the *Seat of Wisdom!* Let us offer her this beautiful one, taken from the Cluny Missal of 1523.

SEQUENCE

Ave, mundi spes, Maria,
Ave mitis, ave pia,
Ave, plena gratia.

Ave, Virgo singularis,
Quæ per rubum designaris
Non passum incendia.
Ave, rosa speciosa,
Ave, Jesse virgula,
Cujus fructus
Nostri luctus
Relaxavit vincula.
Ave, cujus viscera
Contra mundi fœdera,
Ediderunt filium.

Ave, carens simili,
Mundo diu flebili
Reparasti gaudium.
Ave, virginum lucerna,
Per quam fulsit lux superna
His quos unda tenuit.
Ave, Virgo de qua nasci
Et de cujus lacte pasci
Rex cœlorum voluit.

Ave, gemma, cœli luminarium,
Ave, sancti Spiritus sacrarium.
O quam mirabilis,
Et quam laudabilis
Hæc est virginitas.
In qua per Spiritum
Facta Paraclitum
Fulsit fœcunditas!

Hail Mary! sweet hope of the world! Hail, gentle Queen! Hail, loving Mother! Hail, full of grace!
Hail, peerless Virgin! imaged in the Bush that burned, yet was not burnt.
Hail, lovely Rose! Hail, Jesse's Rod! whose Fruit broke the chains of our misery.

Hail, Holy Mother! for whom God set aside all nature's laws, and made thy virginal womb bring forth his Son.
Hail, matchless Queen! 'twas thou didst make the long sad world rejoice.
Hail, Beacon of Virgins! pouring out thy celestial light on them whom tempests toss.
Hail, Virgin! of whom the King of heaven would be born, and suck the food whereon he deigned to live.
Hail, Pearl! Hail Heavenly Orb!
Hail, Temple of the Holy Ghost!
Oh! how wonderful and how venerable is this Virginity!

In it shone forth a fruitfulness produced by the Holy Paraclete.

O quam sancta !
Quam serena !
Quam benigna !
Esse virgo creditur !
Quam amœna.

And she, the Virgin, how holy ! how peaceful ! how kind ! how lovely must we deem her !

Per quam servitus finitur,
Porta cœli aperitur,
Et libertas redditur.

By the gift she gave us slavery was abolished, the gate of heaven was opened, and liberty brought back again.

O castitatis lilium,
Tuum precare filium,
Qui salus est humilium,

O Lily of purity ! pray for us to thy Son, the Saviour of the humble.

Ne nos pro nostro vitio,
In flebili judicio,
Subjiciat supplicio.

That in the awful judgement he may not sentence us to torments for our sins;

Sed nos tua sancta prece,
Mundans a peccati fæce,

But moved by thy holy prayers, may he cleanse us from the dross of sin;

Collocet in lucis domo.

And admit us into mansions of eternal light.

Amen dicat omnis homo.

Amen ! let every Christian say, Amen !

DECEMBER 30

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

OR THE SIXTH DAY WITHIN THE OCTAVE

(If December 30 falls on a Saturday, it is called the Sixth Day within the Octave, and the third Mass of Christmas Day, page 202, is repeated, except for the Epistle and Gospel, which are taken from the second Mass, pages 191, 192, the extra prayers are given on page 415, and in this case the Office of the Sunday in the Octave is said on December 31, with a commemoration of St Silvester. But if December 30 falls on any other day of the week, the Office is of the Sunday within the Octave of Christmas.)

THIS is the only day within the Christmas Octave which is not a Saint's Feast. During the Octaves of the Epiphany, Easter and Pentecost, the Church is so absorbed in the respective mysteries that she puts off everything that could share her attention; whereas during this of Christmas, there is only one day which does not celebrate the memory of some glorious Saint, and our Infant Jesus is surrounded by a choir of heroes who loved and served him. Thus the Church, or, more correctly, God—for God is the first author of the cycle of the year—shows us how the Incarnate Word, who came to save mankind, desires to give mankind confidence by this his adorable familiarity.

We have already shown that the Birth of our Lord took place on a Sunday, the Day on which, in the beginning of the world, God created Light. We shall find, later on, that his Resurrection also was on a Sunday. This the first day of creation, and the first of the week, was consecrated by the old Pagans to the Sun: with us

Christians, it is most sacred and holy, on account of the two risings of our divine Sun of Justice—his Birth and his Resurrection. Whilst the solemnity of Easter is always kept on a Sunday, that of Christmas falls by turns on each of the days of the week—we have already had this difference explained to us by the Holy Fathers: but the mystery of Jesus' Birth is more aptly and strongly expressed, when its anniversary falls on a Sunday. Other years, when the coincidence does not happen, the Faithful will at least be led by their Christian instincts, to give especial honour to the day *within the Octave* which falls on the Sunday. The Church has honoured it with a proper Mass and Office, and we of course insert them.

MASS

It was at midnight that the Lord delivered his people from bondage, by the *Passage* of his destroying Angel over the land of the Egyptians: so also was it in the still hour of midnight that Jesus, *the Angel of Great Counsel,* came down from his royal throne, bringing mercy to our earth. It is just, that whilst commemorating this second *Passage,* the Church should sing the praises of her Emmanuel, who comes, clad in his *strength* and *beauty,* to take possession of his Kingdom.

INTROIT

Dum medium silentium tenerent omnia, et nox in suo cursu medium iter haberet, omnipotens sermo tuus, Domine, de cœlis, a regalibus sedibus venit.

Ps. Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et præcinxit se. ℣. Gloria Patri. Dum medium.

While all things were in quiet silence, and the night was in the midst of her course, thy Almighty Word, O Lord, came down from thy royal throne.

Ps. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. ℣. Glory, etc. While all.

In the Collect the Church prays to be directed by that divine rule which was taught us by our Saviour,

the Sun of Justice, who shone upon us in order to enlighten and guide our steps in the path of good works.

COLLECT

Omnipotens sempiterne Deus, dirige actus nostros in beneplacito tuo: ut in nomine dilecti Filii tui mereamur bonis operibus abundare. Qui tecum.

O Almighty and Eternal God, regulate our actions according to thy divine will: that in the name of thy beloved Son, we may abound in good works. Who liveth, etc.

The Commemoration of the Octave of Christmas is given on page 228.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Galatas.

Cap. IV.

Fratres, quanto tempore hæres parvulus est, nihil differt a servo, cum sit dominus omnium; sed sub tutoribus et actoribus est usque ad præfinitum tempus a patre: ita et nos, cum essemus parvuli, sub elementis mundi eramus servientes. At ubi venit plenitudo temporis, misit Deus Filium suum factum ex muliere, factum sub lege, ut eos, qui sub lege erant, redimeret, ut adoptionem filiorum reciperemus. Quoniam autem estis filii, misit Deus Spiritum Filii sui in corda vestra, clamantem: Abba, Pater. Itaque jam non est servus, sed filius. Quod si filius: et hæres per Deum.

Lesson of the Epistle of St Paul the Apostle to the Galatians.

Ch. IV.

Brethren: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors, until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also, through God.

The Child that is born of Mary and is couched in the Crib at Bethlehem, raises his feeble voice to the Eternal Father, and calls him, *My Father!* He turns

towards us and calls us *My Brethren!* We, consequently, when we speak to his Father, may call him *Our Father!* This is the mystery of adoption, revealed to us by the great event we are solemnizing. All things are changed, both in heaven and on earth: God has not only one Son, he has many sons; henceforth we stand before this our God, not merely creatures drawn out of nothing by his power, but children that he fondly loves. Heaven is now not only the throne of his sovereign Majesty; it is become our inheritance, in which we are joint-heirs with our Brother Jesus, the Son of Mary, Son of Eve, Son of Adam, according to his Human Nature, and (in the unity of Person) Son of God according to his Divine Nature. Let us turn our wondering and loving thoughts first to this sweet Babe, that has brought us all these blessings, and then to the blessings themselves, to the dear inheritance made ours by him. Let our mind be seized with astonishment at creatures having such a destiny! and then let our heart pour out its thanks for the incomprehensible gift!

GRADUAL

Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis.

℣. Eructavit cor meum verbum bonum; dico ego opera mea Regi: lingua mea calamus scribæ velociter scribentis.

Alleluia, alleluia.

℣. Dominus regnavit, decorem induit: induit Dominus fortitudinem, et præcinxit se virtute. Alleluia.

Thou art beautiful above the sons of men: grace is poured abroad in thy lips.

℣. My heart hath uttered a good word; I speak my works to the King: my tongue is the pen of a scrivener, that writeth swiftly.

Alleluia, alleluia.

℣. The Lord hath reigned: he hath clothed himself with beauty: he hath clothed himself with strength, and armed himself with might. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Erat Joseph, et Maria mater

Sequel to the holy Gospel according to Luke.

Ch. II.

At that time: Joseph, and Mary the Mother of Jesus,

Jesu, mirantes super his quæ dicebantur de illo. Et benedixit illis Simeon, et dixit ad Mariam matrem ejus: Ecce positus est hic in ruinam et in resurrectionem multorum in Israel: et in signum cui contradicetur: et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cordibus cogitationes. Et erat Anna Prophetissa, filia Phanuel, de tribu Aser. Hæc processerat in diebus multis, et vixerat cum viro suo annis septem a virginitate sua. Et hæc vidua usque ad annos octoginta quatuor: quæ non discedebat de templo, jejuniis et obsecrationibus serviens nocte ac die. Et hæc, ipsa hora superveniens, confitebatur Domino, et loquebatur de illo omnibus, qui exspectabant redemptionem Israel. Et ut perfecerunt omnia secundum legem Domini, reversi sunt in Galilæam, in civitatem suam Nazareth. Puer autem crescebat, et confortabatur, plenus sapientia: et gratia Dei erat in illo.

were wondering at those things which were spoken concerning him. And Simeon blessed them, and said to Mary his Mother: Behold, this Child is set for the fall and for the resurrection of many in Israel: and for a sign which shall be contradicted: and thine own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour, coming in, confessed to the Lord, and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the Child grew and waxed strong, full of wisdom: and the grace of God was in him

The passage of the Gospel selected for this Mass, though bearing on the Divine Infancy, yet gives us, we may almost say prematurely, the terrible prophecy of Simeon regarding the dear Babe of Bethlehem. The heart of Mary, that was overflowing with joy at the miraculous Birth of her Child, is here made to feel the *sword* spoken of by the venerable Priest of the temple. Her Son, then, is to be but *a sign that shall be contradicted!* The mystery of man's adoption by God is to cost this Child of hers his life! We that are the *Redeemed in his Blood*, we may not yet dwell on the fatigues

and the Passion and the Death of our Emmanuel; the time will come for that; at present we are forbidden to think of him other than as the sweet Child that is born to us, the source of all our happiness by his having come among us. Let us catch up the words of Anna, who calls him *the Redemption of Israel.* Let our eye delight in the sight of the earth regenerated by the birth of its Saviour. Let us admire and study well this Jesus newly born among us, and adore in humble love the wisdom and grace that are in him.

During the Offertory, the Church celebrates the wonderful renovation wrought in the world, a renovation which saved it from destruction. She sings the praises of the great God who came down into the poor Stable of Bethlehem, yet left not his eternal throne.

OFFERTORY

Deus firmavit orbem terræ, qui non commovebitur; parata sedes tua, Deus, ex tunc: a sæculo tu es.

God hath established the world, which shall not be moved; thy throne, O God, is prepared from of old; thou art from everlasting.

SECRET

Concede, quæsumus, omnipotens Deus; ut oculis tuæ majestatis munus oblatum et gratiam nobis piæ devotionis obtineat, et effectum beatæ perennitatis acquirat. Per Dominum.

Grant, we beseech thee, O Almighty God, that this sacrifice, offered to thy divine majesty, may obtain for us the grace of true devotion, and a happy eternity. Through, etc.

The Commemoration of the Octave is given above, p. 232.

The words chanted by the Church at the Communion are those spoken by the Angel to St Joseph. She has given this Divine Infant to her faithful children in Holy Communion, in order that they may carry him in their hearts, and bids them guard him against the snares laid for him by his and their enemies. Let the

Christian, therefore, take heed lest Jesus should be taken from him. Let him, by strict watchfulness and by good works, crush the tyrant sin that seeks the life of the Divine Guest of his soul. It is for this reason that, in the Postcommunion, the Church prays that our vices may be destroyed, and our desires for a virtuous life be blessed.

COMMUNION

Tolle puerum et matrem ejus, et vade in terram Israel; defuncti sunt enim qui quærebant animam pueri.

Take the Child and his Mother, and go into the land of Israel: for they are dead who sought the life of the Child.

POSTCOMMUNION

Per hujus, Domine, operationem mysterii et vitia nostra purgentur, et justa desideria compleantur. Per Dominum.

May the efficacy of this sacrament, O Lord, cleanse us from our sins, and obtain for us the accomplishment of our just desires. Through, etc.

The Commemoration of the Octave is given above, p. 233.

VESPERS

If December 30 *be kept as the Sunday in the Octave of Christmas, Vespers are as follows:*

The Antiphons and Psalms are those of Christmas Day, p. 210.

CAPITULUM

(*Gal.* iv)

Fratres: Quanto tempore heres parvulus est, nihil differt a servo, cum sit Dominus omnium; sed sub tutoribus et actoribus est usque ad præfinitum tempus a patre.

Brethren: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed by the father.

Hymn, *Jesu Redemptor omnium*, p. 217.

℣. Verbum Caro factum est, alleluia.
℟. Et habitavit in nobis, alleluia.

℣. The Word was made Flesh, alleluia.
℟. And dwelt among us, alleluia.

ANTIPHON TO THE MAGNIFICAT

ANT. Puer Jesus proficiebat ætate et sapientia coram Deo et hominibus.

ANT. The child Jesus increased in age and wisdom before God and men.

OREMUS

Omnipotens sempiterne Deus, dirige actus nostros in beneplacito tuo: ut in nomine dilecti Filii tui Mereamur bonis operibus abundare: Qui tecum vivit.

LET US PRAY

O Almighty and eternal God, regulate our actions according to thy divine will: that in the name of thy beloved Son we may abound in good works. Who liveth, etc.

Commemoration of St Sylvester, Pope

ANT. Sacerdos et Pontifex, et virtutum opifex, pastor bone in populo, ora pro nobis Dominum.
℣. Amavit eum Dominus, et ornavit eum.
℟. Stolam gloriæ induit eum.

ANT. O Priest and Pontiff, and worker of virtuous deeds, good shepherd of thy people, pray for us to the Lord.
℣. The Lord loved him and adorned him.
℟. And hath clothed him with a robe of glory.

OREMUS

Da, quæsumus, omnipotens Deus, ut beati Silvestri, Confessoris tui atque Pontificis, veneranda solemnitas et devotionem nobis augeat et salutem. Per Dominum.

LET US PRAY

Grant, we beseech thee, O Almighty God, that the venerable solemnity of blessed Sylvester thy Confessor and Bishop may improve our devotion, and strengthen in us the hopes of salvation. Through, etc.

Then Commemoration of Christmas Day, p. 321.

But if the Sunday in the Octave be kept on December 31, *Vespers are as above, except that the Antiphon to the* Magnificat *is* Dum medium silentium, *as on p.* 321; *and commemorations are made of St Sylvester, as above, and of the Octave of Christmas, as on p.* 321.

On this the sixth day since the Birth of our Emmanuel, let us consider how the Divine Infant lies in the Crib of a Stable, and is warmed by the breath of the Ox and the Ass, as Isaias had foretold: *The ox knoweth his owner, and the ass his master's crib; but Israel hath not known me.*[1] Thus does the great God enter that world which his own hands have created! The dwellings of men are refused him, for man has a hard heart for his God, and an indifference which is a real contempt. The only shelter he can find to be born in is a Stable; and that necessitates his coming into the world in the company of poor dumb brutes.

At all events, these animals are his own work. When he created the irrational world of living things, he subjected it, as the inferior part of creation, to man; and man was to ennoble it, by referring it to the Creator. When Adam sinned, this subjection, this harmony, was broken. The apostle teaches us that the brute creation is not insensible to the degradation thus forced upon it by sinful man.[2] It obeys him with reluctance; it not infrequently rebels against and deservedly punishes him; and on the day of judgement it will take the side of its Creator, and avenge itself of that wickedness of which man has made it the unwilling instrument.[3]

In the mystery of his Birth, the Son of God visits this part of his creation; men refused to receive him, and he accepts the hospitality of the dwelling of brutes. It is from their dwelling that he begins the divine career of the three and thirty years. The first human beings he invites into the company of his blessed Mother and his dear St Joseph, the first he admits into the Stable to see and adore himself, are shepherds, who were busy watching their flocks, and whose simple hearts have not been corrupted by the atmosphere of cities.

The Ox—which, as we learn from Ezechiel[4] and St John,[5] is one of the symbolic creatures standing round God's throne—is the figure of the sacrifices of the Old

[1] Isa. i 3. [2] Rom. viii 19, 20. [3] Wisd. v 21.
[4] Ezech. i 10. [5] Apoc. iv 7.

Law. The blood of oxen has flowed in torrents upon the altar of the Temple: it was the imperfect and material offering prescribed to be made to God, until he should send the true Victim. The Infant Jesus, who lies in the Crib, is that Victim, and St Paul tells us what he says to his Eternal Father: *Sacrifices and Oblations and Holocausts for sin thou wouldst not have, neither are they pleasing to thee; behold, I come!*[1]

The Prophet Zachary,[2] foretelling the peaceful triumph of *the Meek King*, says that he will make his entry into Sion *riding upon an Ass*. We shall assist, further on in the year, at the accomplishment of this prophecy. Now that we are at Bethlehem, in our Christmas mystery, let us observe how the heavenly Father places his Divine Son between the instrument of his peaceful triumph and the symbol of his Sacrifice on Calvary.

Ah! dear Jesus! Creator of heaven and earth! how strange is this thy entrance into thine own world! The whole universe should have given thee a welcome of love and adoration: and yet what motionless indifference! Not one house to take thee in! Men buried in sleep! And when Mary had placed thee in the Crib, thy first sight was that of two poor animals, the slaves of him who proudly rejected thee! Yet this sight did not displease thee, for thou dost not despise the work of thy hands. What afflicts thy loving Heart is the presence of sin in our souls, the sight of that enemy of thine which has so often caused thee to suffer. Oh! hateful sin! we renounce it, and wish, dear Jesus, to acknowledge thee for our *Lord* and *Master*, at did the Ox and the Ass. We will unite in that hymn of praise which creation is ever sending up to thee, by henceforth adding to it the homage of our adoration and gratitude; nay, we will lend speech to nature, and give it soul, and sanctify it, by referring all creatures to thy service.

The following Prose is the composition of Adam of St Victor, and is one of the most mystical of the

[1] Heb. x 8, 9. [2] Zach. ix 9, *quoted by* St Matt. xxi 5.

Sequences in the Missals of the Middle Ages. It will serve us as a further tribute of praise to the Divine Infant.

SEQUENCE

Splendor Patris et figura, Se conformans homini,	He that is *the brightness* of the Father, and his *figure*, taking to himself the likeness and nature of man,
Potestate, non natura, Partum dedit virgini.	Gave fruitfulness to the Virgin, who became Mother not by nature, but by his divine power.
Adam vetus, Tandem lætus, Novum promat canticum; Fugitivus, Et captivus, Prodeat in publicum.	The old Adam is at length made glad, and may sing a new canticle; And he that was a fugitive and captive may now come before the world.
Eva luctum, Vitæ fructum Virgo gaudens edidit.	Eve brought forth sadness to mankind; Mary, the glad Virgin, brought forth the Fruit of Life.
Nec sigillum Propter illum Castitatis perdidit.	Neither did she thereby lose the treasure of virginity.
Si crystallus sit humecta, Atque soli sit objecta, Scintillat igniculum: Nec crystallus rumpitur, Nec in partu solvitur Pudoris signaculum.	Hold a dew-wet crystal up to the sun; the spark glitters through, Yet breaks not the crystal; so in the Birth of Jesus, it injured naught of the Mother's purity.
Super tali genitura Stupet usus et natura, Deficitque ratio. Res est ineffabilis: Tam pia, tam humilis Christi generatio.	Law and Nature stood wondering at that divine Birth, and reason was confounded. Yea, the Birth of Christ is an ineffable mystery—so full of love, and so humble!
Frondem, florem, nucem sicca Virga profert, et pudica Virgo Dei Filium.	Aaron's sapless branch yields leaf and flower and almond: so does the chaste Virgin her Child, the Son of God.
Fert cœlestem Vellus rorem, Creatura creatorem, Creaturæ pretium.	Gedeon's fleece bears the dew from heaven; the creature bears the creature's ransom—the Creator.

Frondis, floris,
Nucis, roris;
Pietati Salvatoris
Congruunt mysteria.
Frons est Christus,
Protegendo;
Flos, dulcore;
Nux, pascendo:
Ros, cœlesti gratia.
Cur quod Virgo peperit
Est Judæis scandalum,
Cum virga produxerit
Sicca sic amygdalum ?

Contemplemur adhuc nucem:
Nam prolata nux in lucem
Lucis est mysterium.

Trinam gerens unionem,
Tria confert, unctionem,
Lumen et edulium.
Nux est Christus; cortex nucis,
Circa carnem pœna crucis,
Testa, corpus osseum.

Carne tecta deitas,
Et Christi suavitas
Signatur per nucleum.

Lux est cæcis, et unguentum
Christus ægris, et fomentum
Piis animalibus.
O quam dulce sacramentum !
Fœnum carnis in frumentum
Convertit fidelibus.
Quos sub umbra Sacramenti,
Jesu, pascis in præsenti,
Tuo vultu satia.

Splendor, Patri coæterne,
Nos hinc transfer ad paternæ
Claritatis gaudia.
Amen.

The leaf and flower, the almond and the dew, are mystic emblems of our Saviour's love.

Jesus is the leaf that shades us; the sweet flower that regales us; the almond-nut that feeds us; the dew that waters us with heavenly grace.

Why is it that the Virgin's delivery should be a stumbling-block to the Jews? Have they forgotten the dry branch of Aaron, how it bore the almonds?

Let us once more contemplate the almond-nut; for, viewed in its true light, it is the mystic emblem of him that is the Light.

It unites in itself three things, and all three it gives to man: unction, light and food.

Jesus is the almond-nut. The rind is the cross and passion he endured in the Flesh: the shell is his Body—his Flesh and Bones.

The Divinity and the sweetness of Jesus, which are sheathed within the Flesh, are figured by the kernel.

Jesus is Light to the blind, and unction to the sick, and soothing to holy souls.

O how sweet a Sacrament! He changes his Flesh, that lies as hay in the manger, into the Wheat of the elect.

Give us, O Jesus! whom thou now feedest with thyself under the Sacramental veils, to be satiated with the sight of thy holy Face in heaven.

O Brightness of the Father, co-eternal with him! take us hence to the joys of thy Father's glory.

Amen.

We borrow from the Syrian Church the following stanzas of one of its hymns, written by her sublime poet, St Ephrem the Deacon of Edessa.

HYMN

Quis sciret quonam tuam, Domine, Genitricem nomine appellare deberet, nemo fuit: Virginemne diceret? at ejus in oculis omnium prostabat natus: Nuptamne affirmaret? at ad ejus nuptias neminem pervenisse certum erat.

Jam si Matrem tuam mente intelligentiaque assequi nemo potest, quis te attingere se posse credat? Mater tua Maria sola est, si solam cogito, alioquin soror, si cum reliquis confundo feminis.

Facta tibi Mater est, et in communi sanctarum feminarum choro soror quoque et sponsa: video ut omnibus illam decorasti modis, o matris tuæ decus.

Sponsa tibi data est, antequam venires; venisti, teque concepit, et hoc supra naturam, sicut et illud quod te peperit, et Virgo permansit.

Omnium nuptarum prærogativas habuit Maria: citra viri operam viscera prole, lacte implevit ubera; te jubente, statim fons lacteus erupit e terra sitiente.

By what name, O Lord Jesus! shall we call Mary thy Mother? A Virgin? Yet all eyes are on thee, her Son. Must we call her a Spouse? Yet we know she was not such as men would call a Spouse.

And now if thy Mother exceed the mind and understanding of all men; who shall think himself able to reach thee, O Jesus? Mary is thy Mother, if I think of her as she stands alone: if I think of her in what she has in common with other women, she is thy Sister.

Yea, she was made thy Mother; and she is, too, thy Sister and thy Spouse, in the company of other holy women. How truly art thou thy Mother's glory, who hast given her every kind of glory!

She was thy Spouse before thou camest into the world; and when thou didst come, she conceived thee in a supernatural way, and in the same did she give birth to thee, herself remaining a pure Virgin.

Mary had the prerogatives of other mothers, without their humiliations. She conceived thee, but was a Virgin; she fed thee at her breasts, but was a Virgin. It was thy bidding, O Jesus! and at once the purest Virgin was the perfect Mother

Aspectu illo tuo magno recreata Mater te gestat, nec tamen ipso gravatur onere; cibum ministrat esurire volenti, porrigit poculum tibi ipsi ultro scienti sitim. Si illi amplexari te licuit, tua istud præstitit benignitas, prunam ardentem, ne pectus ejus exureret, attemperans.

She carries thee in her arms, and refreshed with the lovely sight of her Jesus, she feels no weight. She gives thee food, for thou didst will to hunger; she gives thee drink, for thou didst will to thirst. And when she willed to press thee to her heart, thy love did temper down the burning fire of thine infinite perfection, that she might fondle thee and live.

DECEMBER 31

SAINT SYLVESTER

POPE AND CONFESSOR

SO far, the only ones we have seen standing round the Crib of our Jesus have been Martyrs: Stephen, overwhelmed with the shower of stones; John, the Martyr in heart, who survived his fiery torture; the Holy Innocents, massacred by the sword; Thomas, murdered in his cathedral; these are the champions of Christ, who keep guard in the palace of Bethlehem. Yet all Christians are not called to be Martyrs. Besides this countless battalion of the King's favourite soldiers, there are other troops of sainted heroes which form the heavenly army; and amongst these there are the Confessors, who conquered the world without shedding their blood in the combat. Though the place of honour in the service of the King belongs to the Martyrs, yet did the Confessors fight manfully for the glory of his name and the spreading of his Kingdom. The palm is not in their hands, but they are crowned with the crown of justice, and Jesus, who gave it to them, has made it be part of his own glory that they should be near his throne.

The Church would therefore grace this glorious Christmas Octave with the name of one of her children, who should represent at Bethlehem the whole class of her unmartyred Saints. She chose a Confessor—St Sylvester: a Confessor who governed the Church of Rome, and therefore the universal Church; a Pontiff whose reign was long and peaceful; a Servant of Jesus Christ adorned with every virtue, who was sent to edify and guide the world immediately after those fearful combats that had lasted for three hundred years, in which

millions of Christians had gained victory by martyrdom, under the leadership of thirty Popes—predecessors of St Sylvester—and they, too, all Martyrs.

So that Sylvester is messenger of the *Peace* which Christ came to give to the world, of which the Angels sang on Christmas Night. He is the friend of Constantine; he confirms the Council of Nicæa; he organizes the discipline of the Church for the new era on which she is now entering: the era of Peace. His predecessors in the See of Peter imaged Jesus in his sufferings; Sylvester represented Jesus in his triumph. His appearance during this Octave reminds us that the Divine Child who lies wrapped in swaddling-clothes, and is the object of Herod's persecution, is, notwithstanding all these humiliations, *the Prince of Peace, the Father of the world to come.*[1]

Let us read the history of Sylvester's peaceful Pontificate, as related by the Church in her Breviary. The character of our work excludes purely critical discussions, and we, therefore, say nothing of the objections that have been raised against the Emperor Constantine's having received Baptism in Rome at the hands of St Sylvester. It is sufficient for us to tell our readers that the Roman tradition regarding that event has been adopted by the most learned men, such as Baronius, Schelstrate, Bianchini, Marangoni, Vignoli, etc.

Silvester Romanus, patre Ruffino, a prima ætate operam dedit Cyrino presbytero, cujus doctrinam et mores egregie imitatus, trigesimum annum agens, Presbyter sanctæ Romanæ Ecclesiæ a Marcellino Pontifice creatur. Quo in munere cum omni laude clericis aliis antecelleret, in Melchiadis postea locum successit, imperatore Constantino. Cui imperatori, cum lepræ curandæ

Sylvester, a Roman by birth, and son of Rufinus, was brought up from childhood by the priest Cyrinus. He imitated his master by his learning and a good life, and when in his thirtieth year, was ordained Priest of the holy Roman Church by Pope Marcellinus. He surpassed the rest of the clergy in the admirable manner wherein he performed his sacred duties, and was chosen as the succes-

[1] Isa. ix 6.

causa, sibi ex infantium sanguine, medicorum consilio, balneum parari jussisset, sancti Apostoli Petrus et Paulus in quiete apparuerunt, præcipientes ei, ut si ex lepra liberari vellet, omissa impii balnei immanitate, Silvestrum in Soracte monte latitantem accerseret: a quo salutari lavacro recreatus, in omni ditione Romani imperii templa Christiano more ædificari imperaret; sublatisque inanium deorum simulacris, vero Deo cultum adhiberet. Constantinus igitur, cœlestibus monitis obtemperans, Silvestrum diligentissime conquisitum vocat: a quo, Apostolorum imagines recognoscens, baptismo sanatur, et ad tuendam propagandamque Christi religionem inflammatur.

Itaque auctore Silvestro multas basilicas ædificavit, quas sacris imaginibus, donisque ac muneribus magnificentissimis exornavit, facultate etiam data Christianis, quod antea negatum erat, publice templa extruendi. Hoc Pontifice habita sunt duo Concilia, Nicænum, ubi præsidentibus ejus legatis, præsenteque Consor of Pope Melchiades, under the reign of the Emperor Constantine. This Emperor, having been advised by his physicians to seek the cure of his leprosy by bathing in infants' blood, was visited in his sleep by the holy Apostles Peter and Paul. They bade him refuse the sinful remedy of the bath, if he desired to be cleansed from his leprosy, and go to Sylvester, who was then hiding on mount Soracte; that having been regenerated in the saving waters of baptism, he should give orders that Churches, after the manner of the Christians, should be built in every part of the Roman empire; and that he should destroy the idols of the false gods, and worship the true God. Constantine therefore, obeying the heavenly admonition, caused the most diligent search to be made for Sylvester, and ordered him, when found, to be brought to him. This being done, and the Pontiff having shown Constantine the portraits of the two Apostles he had seen in his sleep, the Emperor was baptized and healed, and became exceedingly zealous for the defence and propagation of the Christian religion.

By the persuasion of the holy Pontiff, Constantine also built several Basilicas, which he enriched with sacred images, and most princely donations and gifts: he moreover granted permission to the Christians publicly to erect churches, which previously they were forbidden to do. Two Councils were held during the reign of this Pontiff: firstly that of

stantino, et trecentis decem et octo Episcopis, sancta et catholica Fides explicata est, Ario ejusque sectatoribus condemnatis; quam etiam Synodum confirmavit, petentibus Concilii Patribus universis: et Romanum, in quo interfuere ducenti octoginta quatuor Episcopi, ubi iterum Arius condemnatus est.

Multa item decreta fecit Ecclesiæ Dei utilia. In his: Ut a solo Episcopo Chrisma conficeretur; Ut presbyter Chrismate baptizati summum liniret verticem; Ut Diaconi dalmaticis in Ecclesia, et palla linostima ad lævam uterentur; Ut in lineo tantum velo Sacrificium altaris conficeretur. Præscripsit tempus, omnibus qui Ordinibus initiati essent, exercendi singulos ordines in Ecclesia, antequam quisque ad altiorem gradum ascenderet. Ut laïcus clerico non inferret crimen. Ne clericus apud profanum judicem causam diceret. Sabbati, et Dominici diei nomine retento, reliquos hebdomadæ dies Feriarum nomine distinctos, ut jam ante in Ecclesia vocari cœperant, appellari voluit: quo significaretur quotidie clericos, abjecta ceterarum rerum cura, uni Deo prorsus vacare debere. Huic cœlesti prudentiæ, qua Ecclesiam administrabat, insignis vitæ sanctitas, et benignitas in pauperes perpetuo respondit. Quo in genere providit, ut clericis copiosis egentes conjungeret: et sacris vir-

Nicæa, over which presided his Legates; Constantine was present, and 318 Bishops were assembled there; the holy and Catholic faith was explained, and Arius and his followers were condemned; the Council was confirmed by Sylvester, at the request of all the Fathers assembled: the second was that of Rome, at which 284 Bishops were present, and there again Arius was condemned.

Sylvester also passed several decrees most useful to the Church of God. For example: That the Chrism should be blessed by a Bishop only; That the Priest should anoint the crown of the head of the person he baptized; That Deacons should wear Dalmatics in the church, and a linen ornament on the left arm; That the Sacrifice of the Altar should not be celebrated excepting on a linen veil. He laid down the length of time during which they who received Orders should exercise the functions belonging to each Order before passing to a higher grade. He made it illegal for a layman to be the public accuser of a cleric, and forbade a cleric to plead before a civil tribunal. The names of *Saturday* and *Sunday* were to be still used; but all the other days of the week were to be called *Ferias* (*Second Feria, Third Feria,* and the rest) as the Church had already begun to call them; hereby signifying that the clergy should put aside all other cares, and spend every day in the undisturbed service of God. To this heavenly

ginibus quæ ad victum necessaria essent suppeditarentur. Vixit in Pontificatu annos viginti unum, menses decem, diem unum. Sepultus est in cœmeterio Priscillæ, via Salaria. Fecit ordinationes septem mense Decembri, quibus creavit Presbyteros quadraginta duos, Diaconos viginti quinque, Episcopos per diversa loca sexaginta quinque.

prudence wherewith he governed the Church he ever joined the most admirable holiness of life and charity towards the poor. For instance, he arranged that those among the clergy who had no means should live with wealthy members of the clergy; and again, that everything needed for their maintenance should be supplied to Virgins consecrated to God. He governed the Church twenty-one years, ten months and a day. He was buried in the cemetery of Priscilla on the Salarian Way. He seven times held ordinations in the December month: the number of the ordained was forty-two Priests, twenty-five Deacons and sixty-five Bishops for various places.

The ancient Liturgical Books of Italy had a Proper Office for St Sylvester. We have found, in the Breviary of the old Abbatial (now the Collegiate) Church of St Barbara, at Mantua, a very beautiful Office; and from this we extract the following Antiphons and Responsories:

Sedatis persecutionum fluctibus, beato Silvestro Pontifice, in omnem Romani imperii ditionem propagatur Christi Domini religio.

The storm of persecution being calmed, the religion of Christ our Lord was spread, in the Pontificate of blessed Sylvester, throughout the entire dominions of the Roman Empire.

Omnia pie Silvester administravit, fidem propagavit, evangelicæque prædicationi in urbe cui regna subjiciuntur, libertatem et fiduciam dedit.

Holily did Sylvester administer all things; he propagated the faith, and gave liberty and confidence for the preaching the Gospel in the City, the Mistress of kingdoms.

Multa sustinuit ad meritum vitæ, multa constituit ad documentum scientiæ.

He suffered much, and it filled his life with merit; he made many rules, and they proved his wisdom.

Erat Silvester vir sanctus, ac cœlestem in terris vitam præ se ferebat; ut insigni sanctitate fuit, sic cœlesti prudentia administravit Ecclesiam Dei.

Electus Dei Pontifex, tyranni Maxentii declinans immanitatem, in Soracte monte latitans, Dominum exorabat, ut pacem suam tandem daret Ecclesiæ.

Dum latitat, Apostolorum Petri et Pauli admonitu, ab imperatore Constantino vocatur, quem lepra laborantem salutari baptismi lavacro recreat ac sanat.

Constantinum Cæsarem in Christi fide plenius instruens, Augusti basilicam in Salvatoris nomine Ecclesiam primus publice consecravit.

De gloria Dei et hominum salute sollicitus Silvester, salutaris doctrinæ præceptis populum instruens, eum a versuti serpentis dogmate mirabiliter liberavit.

In mystico Sacerdotum numero universalem Nicænam Synodum convocans, hæreticorum machinas Spiritus Sancti virtute prostravit.

Hic est sanctus Pontifex cujus temporibus Christus pacem dedit Ecclesiæ, et Romanum imperium sublimem antiquæ gloriæ apicem sacerdotis pedibus inclinavit.

Sylvester was a holy man, and led a life of heaven whilst on this earth: being a Pontiff of exceeding virtue, he governed the Church with heavenly prudence.

Being chosen Pontiff of God's Church, he sought a hiding place on Mount Soracte, that he might escape the cruelty of the tyrant Maxentius: there he besought God to bless the Church at length with peace.

Whilst hid on the mount, the Apostles Peter and Paul admonish the Emperor to call the Pontiff: Sylvester regenerates Constantine in the saving waters of baptism, and heals him of leprosy.

Having fully instructed the Emperor Constantine in the faith of Christ, he was the first publicly to consecrate a Church, and it was the Basilica built by the Emperor: he called it *Our Saviour's*.

Sylvester, solicitous for the glory of God and the salvation of men, instructed the people in the knowledge of saving doctrine, and delivered them in a wonderful manner from the errors of a wily serpent.

Convoking the General Council of Nicæa, where was assembled a mystic number of Bishops, he subverted the machinations of heretics by the power of the Holy Ghost.

This is the holy Pontiff in whose day Christ gave peace to the Church, and the Roman Empire prostrated at the feet of a Priest the lofty summit of its ancient glory.

O beate Pontifex, et universæ Ecclesiæ Pastor mirifice, quem Dominus in conspectu omnium gentium magnificavit et Romano Cæsari celsiorem præposuit, in cœlesti gloria exsultans, ora pro nobis Dominum.

O lux et splendor coruscans, beate Silvester sanctissime, cujus temporibus persecutionis nubes a fideli populo disjectæ sunt, et pacis tranquillitas apparuit, tuis nos precibus adjuva, ut quietis munere gaudeamus in æternum.

O blessed Pontiff, and admirable Pastor of the universal Church! whom the Lord glorified in the sight of all nations, and exalted above the Emperor of Rome; O thou that art now exulting in heavenly glory, pray for us to our Lord.

O shining Light and Brightness, blessed and most holy Sylvester! in whose time the clouds of persecution were scattered over the heads of the Faithful, and the calmness of peace appeared: help us by thy prayers, that we may for ever enjoy the blessing of peace.

The Greek Church is enthusiastic in its hymns of praise to St Sylvester. In the stanzas we extract from her Menæa, she gives to this great Pope the whole honour of the Nicene Council, and honours him as the conqueror of the Arian heresy.

(*In magno Vespertino, et passim*)

Pater, hierarcha, Silvester, sanctitatis lumine sancte illuminatus, fideles illuminasti luciferis documentis ad adorandam unitatem naturæ tripersonalem, et depulsisti hæreseon tenebras; ideoque splendide tuam hodie fulgentem memoriam gaudentes hymnificamus.

Pater Deifer, Sylvester, visibilis columna ignis sacre prægradiens sancto agmini, nubes umbrifera, educens semper fideles ex Ægypti errore tuis inerrabilibus præceptis; gloriosam ideo atque sacratissimam tuam veneramur memoriam.

Father and Hierarch, Sylvester! holily enlightened by the light of holiness! thou didst enlighten the Faithful by thy light-giving teachings, to adore the unity of nature in the Three Persons, and didst dispel the darkness of heresies. Therefore we, with great solemnity, joyfully hymn to-day thy glorious memory.

O Father Sylvester, that carriest God with thee! thou visible pillar of fire, that goest before the holy flock! thou shade-giving cloud, that ever leadest the faithful out of Egyptian errors by thy incomparable precepts! we venerate thy glorious and most holy memory.

Pater divineloquens, Silvester, fluminibus tuarum precum multiformem luto inclusisti draconem; sacer et mirabilis, Ethnicorum ad Deum adduxisti multitudines, Hebræorum humiliasti audaciam, miracula maxima operans ante illorum oculos sapienter; ideo te honoramus et beatificamus.

O Sylvester, divinely speaking Father! by the torrent of thy prayers thou didst sink the many-headed dragon in the mire. Holy and admirable Pontiff! thou didst lead thousands of Pagans unto God, and didst humble the haughty Jews by the astounding miracles thou didst so wisely work before their eyes. Therefore do we honour and bless thee.

Legi divinitus obediens divinæ, divineque inspiritæ Scripturæ cognitione deornatus, Ethnicorum sapientes veritatem docuisti, et Christum confiteri cum Patre et Spiritu, clamantes: Cantemus Domino; gloriose enim magnificatus est.

Perfect in thy obedience to the Law of God, and admirably versed in the knowledge of the inspired Scriptures, thou didst teach the truth to the heathen philosophers; thou didst lead them to confess Christ together with the Father and Spirit, and say: *Let us sing to the Lord, for he is gloriously magnified.*

Hierarcha a Deo inspiratus, ungens Sacerdotes in divino Spiritu demonstratus es, Silvester Pater, et populos illuminans, o sacerrime. Hæreseon errorem effugasti, gregem pavisti, pietatis salire faciens undas in divinæ cognitionis gramina.

Hierarch inspired of God, Sylvester our Father! thou art shown to us as anointing Priests in the Holy Ghost, and enlightening the people, O most sacred Pontiff! Thou didst put the errors of heresy to flight, and didst feed the flock, making the waters of holiness to flow upon the pastures of souls that know God.

Tuorum sermonum nodis omnino solvisti vanum ligamen, et ad divinam fidem errore ligatos alligasti, adaperiens, Pater, illorum mentem Scripturarum explicatione, Hierarcha beatissime.

By thy words, which left no escape, thou didst unravel the knots of sophistry; thou didst bind to the faith them that were bound by error, opening their minds by thy interpretation of the Scriptures, most blessed Hierarch, our Father.

Immobilem et æternaliter conclusum fecisti precibus tuis malignum, invidiosa peste infestantem eos qui ad te accedebant, o beate, qui draconibus, velut portas et pessulos, crucis sigillum imposuisti.

By thy prayers, O blessed one! thou didst for ever paralyze and imprison the wicked serpent, who sought to infect with his detestable pestilence them that approached thee: thou didst fasten down the dragons with the seal of the Cross, as with prison-gates and bolts.

Supreme Pastor of the Church of Christ ! thou lendest to the beauty of the holy Octave of Christmas the lustre of thy glorious merits. There thou worthily representest the countless choir of Confessors, for it was thou didst steer the bark of Peter after the three hundred years' tempest, leading her with watchful love in her first hours of calm. The pontifical Diadem, reflecting heaven in its gems, sits on thy venerable brow. The Keys of the Kingdom of heaven are in thy hands; thou openest it for the admission of the Gentiles who embraced the faith of Christ; thou shuttest it against the Arians, in that august Council of Nicæa, where thou presidest by thy Legates, and to which thou givest authority, by confirming it with thy apostolic approbation. The furious storms will again soon rage against the Church, and the angry billows of heresy will beat against her; thou wilt then be in the bosom of God; but together with St Peter, thou wilt keep guard over the purity of the Faith of Rome. Thou wilt support Julius; thou wilt rescue Liberius; and Athanasius, aided by thy prayers, will find a shelter within the walls of Rome.

Under thy peaceful reign, Christian Rome receives the reward of her long-endured persecution. She is acknowledged as Queen of Christendom, and her empire becomes the sole empire that is universal. The son of thy pastoral zeal, Constantine, leaves the city of Romulus, which has now become the City of Peter; the imperial majesty would be eclipsed by that greater one of the Vicar of Christ; he makes Byzantium his capital, leaving Rome to be that of the Pontiff-King. The temples of the false gods become ruins, and make room for the Christian Basilicas, in which are enshrined the Relics of the Apostles and Martyrs. In a word, the Church has triumphed over the Prince of this world, and the victory is typified by the destruction of that Dragon which infected the air by its poisonous breath.

Honoured with all these wonderful prerogatives, saintly Vicar of Christ ! forget not the Christian people, which was once thy flock. It asks thee, on this thy

Feast, to make it know and love the mystery of the Birth of Jesus. By the sublime Symbol which embodies the Faith of Nicæa, and which thou didst confirm and promulgate throughout the whole Church, thou hast taught us to acknowledge this sweet Infant as *God of God, Light of Light, begotten not made, Consubstantial with the Father*. Thou biddest us to come and adore this little Child as he *by whom all things were made*. Holy Confessor of Christ ! vouchsafe to present us to him, as the Martyrs have done, whose feasts have filled up the days since this Nativity. Pray to him for us, that our desires for true virtue may be fulfilled, that we may persevere in his holy love, that we may conquer the world and our passions, and that we may at length obtain the *Crown of justice*, which is to be the reward of our confessing him before men, and is the only object of our ambition.

Pontiff of Peace ! from the abode of rest where thou now dwellest, look down upon the Church of God, surrounded as she is by implacable enemies, and beseech Jesus, the Prince of Peace, to hasten her triumph. Cast thine eye on that Rome which is so dear to thee, and which is so faithful in her love of thee. Protect and direct her Father, King and Pontiff. May she triumph over the wiles of political intrigue, the violence of tyranny, the craft of heretics, the perfidy of schismatics, the apathy of worldlings, and the cowardice of her own children. May she be honoured, loved, and obeyed. May the sublime dignity of the Priesthood be recognized. May the spiritual power enjoy freedom of action. May the civil authority work hand in hand with the Church. May the Kingdom of God now come, and be received throughout the whole world, and may there be but one Fold and one Shepherd.

Still watch, O holy Sylvester ! over the sacred treasure of the Faith, which thou didst defend when on earth against every danger. May its light put out the vapours of man's proud dreams, those false and daring doctrines which mislead countless souls. May every mortal

bow down his understanding to the obedience of faith in the divine Mysteries, without which all human wisdom is but folly. May Jesus, the Son of God and Son of Mary, be King, by his Church, over the minds and hearts of all men.

Pray for Byzantium, that was once called the *New Rome*, but which so soon became the capital of heresies, and the scene of everything that could degrade a Christian country. Pray that the days of her deep humiliation may be shortened; that she may again see herself united with Rome; that she may honour Christ and his Vicar; that she may obey, and by her obedience be saved. May the people, misled and debased by her influence and rule, recover their dignity as men, which can only subsist when men have faith, or be regained by a return to the faith.

And lastly, O Conqueror of Satan! keep this hellish monster in the prison whither thou didst drive him; confound his pride and his schemes; let him no longer seduce the people of God's earth; but may all the Children of the Church, according to the word of Peter thy predecessor, *resist him, by the strength of their faith.*[1]

Let us, on this the Seventh Day within the Christmas Octave, consider the new-born Babe wrapped in the swaddling-clothes of Infancy. They are the indications of weakness; the Child that is swathed in them is helpless, and dependent on others; another's hand must loosen his bands, and until then he is not free to move. It was in this infantine helplessness, and in the bondage of human weakness, that he who gives life and motion to every creature first appeared on our earth!

Let us contemplate our Blessed Lady wrapping the limbs of her Child, her God, in these swathing-bands: but who can picture to himself the respectful love wherewith she does it? She adores his humiliations—humiliations which he has taken upon himself in order that he may sanctify every period of man's life, even

[1] 1 St Pet. v 9.

that feeblest of all, infancy. So deep was the wound of our pride, that it needed a remedy of such exceeding efficacy as this! Can we refuse to become little children, now that he who gives us the precept sets us so touching an example? Sweet Jesus! we adore thee wrapped in thy Swaddling-Clothes, and our ambition is to imitate thy divine humility.

'Let not,' says the holy Abbot Guerric, 'let not the eye of your faith be offended or shocked, brethren, at these outward humble coverings. As the Mother of Jesus wrapped him in swaddling-clothes, so do Grace and Wisdom, your spiritual mother, veil over with certain material things the truth of our Incarnate God, and hide under the representation of symbolical figures the majesty of this same Jesus. When I, brethren, deliver to you, by my words, the Truth, which is Jesus, I am swathing Jesus in bands of exceeding great poverty. Happy the soul that loves and adores its Jesus not the less because he receives him thus poorly clad! Let us therefore most devoutly think upon our Lord clothed in the swathing-bands wherewith his Mother covered his infant limbs; that so, in the world of eternal happiness, we may see the glory and beauty wherewith his Father hath clad him; and this glory is that of the Only-Begotten Son of the Father.'[1]

Let us once more celebrate the joyous Birth of our Jesus, making use of this ancient Prose so redolent of the piety of the ages of Faith. It is found in the old Roman-French Missals.

SEQUENCE

Nato canunt omnia
Domino pie agmina,
Syllabatim neumata
Perstringendo organica.
Hæc dies sacrata,
In qua nova sunt gaudia
Mundo plene dedita.

Every choir devoutly sings to the new-born King,
Melodising each word with organ-notes.
Dear holiday! whereon the earth is filled with joy, ne'er felt before.

[1] Sermon the Fifth *On our Lord's Nativity.*

Hac nocte præcelsa
Intonuit et Gloria
In voce angelica.
Fulserunt immania,
Nocte media,
Pastoribus lumina.
Dum fovent sua pecora,
Subito divina
Percipiunt monita:
Est immensa
In cœlo gloria,
Pax et in terra:
Natus alma Virgine
Qui exstat ante sæcula.
Sic ergo cœli caterva
Altissime jubila,
Ut tanto canore tremat alta
Poli machina.
Confracta sunt imperia
Hostis crudelissima.
Humana concrepant cuncta
Deum natum in terra.
Pax in terra reddita,
Nunc lætentur omnia
Nati per exordia.
Sonet et per omnia
Hac in die gloria,
Voce clara reddita.
Solus qui tuetur omnia,

Solus qui gubernat omnia,

Ipse sua pietate salvet omnia pacata regna.
Amen.

'Twas on this grand night that Angels' voices intoned the sweet *Gloria*.
A dazzling light shone at midnight on the Shepherds.

They are tending their flocks, when suddenly they hear the divine announcement:
'Glory infinite in the heavens—and on earth Peace:

'He that is eternal is born of the glorious Virgin!'
Then let the heavenly host give forth excessive jubilee,
And earth, from pole to pole, thrill with the loud melodious song.
The enemy's intolerable cruelty is crushed.
Let the whole race of men sing praise to the God now born upon the earth.
Peace is restored to the world; let all things rejoice at the birth of the Child.
Let our *Gloria* be sung to-day with voices full and clear, that it may echo through creation.
May he that alone rules all things—
May he that alone governs all things—
In his mercy save all kingdoms, and give them Peace.
Amen.

The saintly Abbot of Cluny, Peter the Venerable, is the author of the hymn we will now offer to the incomparable Mother. It is full of that scriptural unction which filled the writer's fervent soul.

SEQUENCE

Cœlum gaude, terra plaude,
Nemo mutus sit in laude:

Rejoice, ye Heavens! and be glad, O earth! let no man keep his lips from praise.

Ad antiquam originem
Redit homo per Virginem.

Virgo Deum est enixa,
Unde vetus perit rixa:
Perit vetus discordia,
Succedit pax et gloria.

Tunc de cœno surgit reus,
Cum in fœno jacet Deus.

Tunc vile celat stabulum
Cœlestis escæ pabulum.

Nutrit virgo creatorem,
Ex se factum Redemptorem.
Latet in pueritia
Divina Sapientia.
Lac stillant matris ubera,
Lac fundunt nati viscera,

Dum gratiæ dulcedinem
Per assumptum dat hominem.
Ergo dulci melodia
Personemus, o Maria,
Religiosis vocibus,
Et clamosis affectibus.
Salve, Virgo benedicta,
Quæ fugasti maledicta.
Salve, Mater Altissimi,
Agni Sponsa mitissimi.

Tu serpentem evicisti,
Cujus caput contrivisti,
Cum Deus ex te genitus
Ejus fuit interitus.
Tu cœlorum Imperatrix,
Tu terrarum reparatrix,
Ad quam suspirant homines,
Quam nequam tremunt dœmones.
Tu fenestra, porta, vellus,
Aula, domus, templum, tellus:

It was by the Virgin that man was restored to the primeval state.

A Virgin brought forth our God, and the ancient anger ceased:

The ancient discord ceased, and Peace and Glory came in its stead.

Guilty man was drawn from the mire, when God lay on his Crib of straw.

A wretched Stable held then within it the Food of heaven's own gift.

The Virgin feeds the Creator —the Redeemer, who had become her Child.

Divine Wisdom lay hid in childhood.

The milk of the Mother's breast fed her Jesus; her Jesus feeds us with the milk of his tender mercy.

Giving us the sweetness of grace through the assuming our human nature.

Therefore let our sweetest music give our *Ave Maria*

In sacred words, and with speaking hearts.

Hail! Virgin ever Blest, that didst destroy the curse.

Hail! Mother of the Most High, and Spouse of the Lamb most meek.

Thou didst conquer the serpent, and crush his head,

For the God that was born of thee was the serpent's death.

Thou art the Queen of heaven, and Reparatrix of the earth,

The loved Mother of men, and the terror of the demons of hell.

The Scriptural figures of Window, Gate, Fleece, Palace, House, Temple and Earth—all are fulfilled in thee.

Virginitatis lilium,
Et rosa per martyrium:

Hortus clausus, fons hortorum,
Sordes lavans peccatorum.
Inquinatos purificans;
Et mortuos vivificans.

Dominatrix Angelorum,
Spes, post Deum, sæculorum.
Regis reclinatorium
Et deitatis solium.
Stella fulgens Orientis,
Umbras fugans Occidentis,

Aurora solis prævia,
Et dies noctis nescia.

Parens nostri tu Parentis,
Et genitrix nos gignentis.

Piæ matris fiducia,
Natos Patri concilia.

Ora Mater Deum natum,
Nostrum solvat ut reatum,

Et post concessam veniam,
Det gratiam et gloriam.
Amen.

Thou art the Lily by thy virginity; thou art the Rose by thy martyrdom:
The Garden enclosed, the Fountain of gardens that cleansest the defilements of sin,
Purifiest them that are unclean, and bringest the dead to life.
O Queen of the Angels, and, after God, the Hope of mankind!
Thou art the couch of the King and the Throne of God.
Thou art the Star of the East, that puttest to flight the shadows of the Western night.
Thou art the Aurora, the Sun's harbinger, and the Day that knowest not night.
Thou art Mother of the God who is our Father; thou givest life to him who giveth life to us.
Oh! may the Holy Mother's confidence in her Son reconcile him to us his children!
Mother of Jesus! pray for us to thy Divine Son, that he forgive us our sins,
And after this our pardon, give us grace and glory.
Amen.

The Civil Year ends to-day. At Midnight, a New Year will begin, as the world counts time, and the present one will sink into the abyss of eternity. It is one step further on in our lives, and brings us nearer to that *end of all things*, which St Peter says *is at hand*.[1] The Liturgy, which begins a new ecclesiastical year on the First Sunday of Advent, has no special prayers, in the Roman Church, for the beginning of the year on the First of January; but her spirit, which takes an interest in everything affecting the well-being of individuals or of society at large—her spirit is that we should, sometime in the course of this last day of the year, make

[1] 1 St Pet. iv 7.

a fervent act of thanksgiving to God for the blessings he has bestowed upon us during the past twelve months.

Rome sets us the example. To-day the Sovereign Pontiff goes in state to the *Gesù* (or, as we should call it, *Jesus Church*) and there assists at a solemn *Te Deum;* the Benediction of the Blessed Sacrament follows it, blessing, as it were, the public act of thanksgiving, and giving a pledge of blessings for the coming year.

The only Church that has given a liturgical expression to the sentiments, which the close of the Year inspires, is that of the Mozarabic Rite, in which there occurs the following beautiful Preface, which we gladly offer to our readers. It is part of the Mass of the Sunday which immediately precedes the Feast of the Epiphany.

ILLATIO

Dignum et justum est nos tibi gratias agere, Domine sancte, Pater æterne, omnipotens Deus, per Jesum Christum Filium tuum, Dominum nostrum. Qui ante tempus natus ex te, Deo Patre, tecum pariter et cum Spiritu Sancto condidit tempora, dignatus est nasci et ipse sub tempore, ex utero virginis Mariæ. Qui tamen cum sit sempiternus, statutos annorum discrevit recursus, per quos evolutus deduceretur hic mundus. Distinguens annum certis atque congruentibus vicissitudinibus temporum, quibus sol certa cursus sui dimensione anni orbem inconfusa varietate distingueret. Illi etenim Deo vivo hodie et finem expleti anni, et subsequentis initium oblatis muneribus dedicamus; per quem et decursum annorum transegi-

It is meet and just that we should give thanks to thee, O Holy Lord, Eternal Father, Almighty God, through Jesus Christ thy Son, our Lord; who being before all time born of thee God the Father, did together with thee and the Holy Ghost create all seasons, and deigned himself to be born in time from the womb of the Virgin Mary. He, though the eternal One, established the fixed revolutions of years through which this world runs its course, and divided the year by regular and suitable changes of seasons, wherewith the Sun should in orderly variety mark the round of the year, as he ran the measured circuit of his course. For we this day dedicate by the gifts we offer the close of the past year, and the commencement of that which follows, unto him, the living God, by whose mercy we have

mus, et principium alterius inchoamus. Hunc igitur quia in annum nos ad supplicandum sancta et communis fecit devotio convenire, tibi, Deus Pater, simplices fundimus preces. Ut qui in nativitate ejusdem Filii tui præsentis temporis curricula consecrasti, præbeas nobis hunc annum habere placabilem, et dies ejus in tua transigere servitute. Terram quoque fructibus reple, animas corporaque facito morbis delictisque carere. Scandala remove, contere hostem, cohibe famem, et omnes in commune nocivorum casuum eventus a nostris finibus procul exclude. Per Dominum nostrum Jesum Christum. Amen.

lived through the years gone by, and are about to commence the beginning of another. Since, therefore, a sacred devotion wherein we all share has this year brought us together to invoke this thy Divine Son, we pour out our humble prayers unto thee, O God the Father! that whereas thou hast consecrated the present portion of the year by the Birth of this same thy Son, thou mayest vouchsafe to make this year a happy one unto us, and to give us to spend it in thy service. Fill, too, the earth with its fruits, and deliver our souls and bodies from sickness and sin. Take away scandal, defeat our enemy, keep down famine, and drive far from our country all such events as would bring evil upon her. Through our Lord Jesus Christ. Amen.

JANUARY 1

THE CIRCUMCISION OF OUR LORD AND OCTAVE OF CHRISTMAS DAY

OUR new-born King and Saviour is eight days old to-day; the Star that guides the Magi is advancing towards Bethlehem, and five days hence will be standing over the Stable where our Jesus is being nursed by his Mother. To-day the Son of Man is to be circumcised; this first sacrifice of his innocent Flesh must honour the eighth day of his mortal life. To-day also a Name is to be given him: the Name will be *Jesus*, and it means *Saviour*. So that mysteries abound on this day: let us not pass one of them over, but honour them with all possible devotion and love.

But this day is not exclusively devoted to the Circumcision of Jesus. The mystery of this Circumcision forms part of that other great mystery, the Incarnation and Infancy of our Saviour—a mystery on which the Church fixes her heart not only during this Octave, but during the whole forty days of *Christmastide*. Then, as regards our Lord's receiving the Name of *Jesus*, a special Feast, which we shall soon be keeping, is set apart in honour of it. There is another object that shares the love and devotion of the Faithful on this great Solemnity. This object is Mary, the Mother of God. The Church celebrates to-day the august prerogative of this divine Maternity which was conferred on a mere creature, and made her the co-operatrix with Jesus in the great work of man's salvation.

The holy Church of Rome used formerly to say two Masses on the first of January; one was for the Octave of Christmas Day, the other was in honour of Mary. She now unites the two intentions in one Sacrifice, in the

same manner as, in the rest of this Day's Office, she unites together the acts of her adoration of the Son, and the expressions of her admiration for and confidence in the Mother.

The Greek Church does not wait for this eighth day, in order to pay her tribute of homage to her who has given us our Emmanuel. She consecrates to Mary the first day after Christmas, that is December 26, and calls it the *Synaxis of the Mother of God*, making the two days one continued Feast. She is thus obliged to defer the Feast of St Stephen to December 27.

But it is to-day that we, the children of the Roman Church, must pour forth all the love of our hearts for the Virgin-Mother, and rejoice with her in the exceeding happiness she feels at having given birth to her and our Lord. During Advent we contemplated her as pregnant with the world's salvation; we proclaimed the glory of that Ark of the New Covenant, whose chaste womb was the earthly paradise chosen by the King of Ages for his dwelling-place. Now she has brought him forth, the Infant-God; she adores him, him who is her Son. She has the right to call him *her Child;* and he, God as he is, calls her in strictest truth *his Mother*.

Let us not be surprised, therefore, at the enthusiasm and profound respect wherewith the Church extols the Blessed Virgin and her prerogatives. Let us on the contrary be convinced that all the praise the Church can give her, and all the devotion she can ever bear towards her, are far below what is due to her as Mother of the Incarnate God. No mortal will ever be able to describe, or even comprehend, how great a glory accrues to her from this sublime dignity. For, as the glory of Mary comes from her being the Mother of God, one would have first to comprehend God himself in order to measure the greatness of her dignity. It is to God that Mary gave our human nature; it is God whom she had as her Child; it is God who gloried in rendering himself, inasmuch as he is Man, subject to her: hence, the true

value of such a dignity, possessed by a mere creature, can only be appreciated in proportion to our knowledge of the sovereign perfections of the great God, who thus deigns to make himself dependent upon that favoured creature. Let us therefore bow down in deepest adoration before the Majesty of our God; let us therefore acknowledge that we cannot respect as it deserves the extraordinary dignity of her whom he chose for his Mother.

The same sublime Mystery overpowers the mind from another point of view: what were the feelings of such a Mother towards such a Son? The Child she holds in her arms and presses to her heart is the Fruit of her virginal womb, and she loves him as her own; she loves him because she is his Mother, and a Mother loves her Child as herself, nay, more than herself: but when she thinks upon the infinite majesty of him who has thus given himself to her to be the object of her love and her fond caresses, she trembles in her humility, and her soul has to turn, in order to bear up against the overwhelming truth, to the other thought of the nine months she held this Babe in her womb, and of the filial smile he gave her when her eyes first met his. These two deep-rooted feelings—of a creature that adores, and of a Mother that loves—are in Mary's heart. To be Mother of God implies all this: and may we not well say that no pure creature could be exalted more than she? and that in order to comprehend her dignity, we should first have to comprehend God himself? and that only God's infinite wisdom could plan such a work, and only his infinite power accomplish it?

A Mother of God! It is the mystery whose fulfilment the world, without knowing it, was awaiting for four thousand years. It is the work which, in God's eyes, was incomparably greater than that of the creation of a million new worlds, for such a creation would cost him nothing; he has but to speak, and all whatsoever he wills is made. But that a creature should become Mother of God, he has had not only to suspend the laws

of nature by making a Virgin Mother, but also to put himself in a state of dependence upon the happy creature he chose for his Mother. He had to give her rights over himself, and contract the obligation of certain duties towards her. He had to make her his Mother, and himself her Son.

It follows from all this, that the blessings of the Incarnation, for which we are indebted to the love wherewith the Divine Word loved us, may and ought to be referred, though in an inferior degree, to Mary herself. If she be the Mother of God, it is because she consented to it, for God vouchsafed not only to ask her consent, but moreover to make the coming of his Son into this world depend upon her giving it. As this his Son, the Eternal Word, spoke his FIAT over chaos, and the answer to his word was creation; so did Mary use the same word FIAT: *let it be done unto me*,[1] she said. God heard her word, and immediately the Son of God descended into her virginal womb. After God, then, it is to Mary, his ever Blessed Mother, that we are indebted for our Emmanuel.

The divine plan for the world's salvation included the existence of a Mother of God: and as heresy sought to deny the mystery of the Incarnation, it equally sought to deny the glorious prerogative of Mary. Nestorius asserted that Jesus was only man; Mary consequently was not Mother of God, but merely Mother of a Man called Jesus. This impious doctrine roused the indignation of the Catholic world. The East and West united in proclaiming that Jesus was God and Man, in unity of Person; and that Mary, being his Mother, was, in strict truth, 'Mother of *God*.'[2] This victory over Nestorianism was won at the Council of Ephesus. It was hailed by the Christians of those times with an enthusiasm of faith which not only proved the tender love they had for the Mother of Jesus, but was sure to result in the setting up of some solemn trophy that would

[1] St Luke i 38.
[2] *Deipara*, Θεοτόκος, are the respective Latin and Greek terms.

perpetuate the memory of the victory. It was then that the pious custom began, in both the Greek and Latin Churches, of uniting during Christmas the veneration due to the Mother with the supreme worship given to the Son. The day assigned for the united commemoration varied in the several countries, but the sentiment of religion which suggested the Feast was one and the same throughout the entire Church.

The holy Pope Xystus III ordered an immense mosaic to be worked into the chancel-arch of the Church of St Mary Major, in Rome, as a monument to the holy Mother of God. The mosaic still exists, bearing testimony as to what was the faith held in the fifth century. It represents the various scriptural types of our Lady, and the inscription of the holy Pontiff is still legible in its bold letters: XYSTUS EPISCOPUS PLEBI DEI (*Xystus Bishop to the people of God*): for the Saint had dedicated to the faithful this his offering to Mary, the Mother of God.

Special chants were also composed at Rome for the celebration of the great mystery of the Word made Man through Mary. Sublime Responsories and Antiphons, accompanied by appropriate music, were written to serve the Church and her children as the expression of their faith, and they are the ones we now use. The Greek Church makes use of some of these very antiphons for the Christmas Solemnity; so that with regard to the mystery of the Incarnation there is not only unity of faith, there is also oneness of devotional sentiment.

FIRST VESPERS

The First Vespers of the Circumcision are made peculiarly solemn by the chanting of the five venerable Antiphons to which we have just alluded. The Psalms are those which are sung at the Vespers of the Feasts of our Lady.

The *first* of these Psalms celebrates the kingly character, the Priesthood and the sovereign Judgeship of our

Emmanuel, and implies, consequently, the wonderful dignity of her who gave him Birth. The *second* contains the *praise* of God, who exalts the *humble*, and gives the *joys of maternity* where nature has refused them; it announces with an air of triumph the glories and the maternity of Mary, *Mother* of God and *Mother* of men. The last three Psalms chant the praises of *Jerusalem*, the *City* of God: the symbol of Mary, who is *the City of God*.

ANT. O admirabile commercium! Creator generis humani animatum corpus sumens, de Virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam deitatem.

ANT. O admirable Interchange! The Creator of mankind, assuming a living Body, deigned to be born of a Virgin; and becoming Man without man's aid, bestowed on us his Divinity.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ, in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the Saints, *for the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: * tu es sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Therefore, O Father! the Lord *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas, * conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

ANT. O admirabile commercium! Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est: et procedens homo sine semine, largitus est nobis suam deitatem.

ANT. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ; sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

He shall *also* judge among nations; he shall fill the ruins *of the world*: he shall crush the heads in the land of many.

He cometh now in humility; he shall drink in the way of the torrent *of sufferings*: therefore shall he lift up the head.

ANT. O admirable Interchange! The Creator of mankind, assuming a living Body, deigned to be born of a Virgin, and becoming Man without man's aid, bestowed on us his Divinity.

ANT. When thou wast born ineffably of the Virgin, the Scriptures were fulfilled. As dew upon Gedeon's Fleece, thou camest down to save mankind. O Lord our God! we praise thee.

PSALM 112

Laudate pueri Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations; and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth? *Nay, not content with this, he deigns to come down among us.*

Raising up, *from his divine Crib*, the needy, and lifting up the poor out of the dunghill.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

ANT. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ; sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

ANT. Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. When thou wast born ineffably of the Virgin, the Scriptures were fulfilled. As dew upon Gedeon's Fleece, thou camest down to save mankind. O Lord our God ! we praise thee.

ANT. In the bush seen by Moses as burning yet unconsumed, we recognize the preservation of thy glorious Virginity. O Mother of God, intercede for us.

PSALM 121

Lætatus sum in his quæ dicta sunt mihi: * In domum Domini ibimus.

Stantes erant pedes nostri: * in atriis tuis, Jerusalem.

Jerusalem quæ ædificatur ut civitas: * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum Nomini Domini.

Quia illic sederunt sedes in judicio: * sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: * et abundantia diligentibus te.

Fiat pax in virtute tua: * et abundantia in turribus tuis.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem ! *Our heart loves and confides in thee, O Mary.*

Mary is like to Jerusalem that is built as a city; which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the Name of the Lord.

Because seats sat there in judgement; seats upon the house of David; *and Mary is of a kingly race.*

Pray ye, *through Mary,* for the things that are for the peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God !*

The voice of Mary : Let peace be in thy strength, *O thou new Sion !* and abundance in thy towers.

Propter fratres meos et proximos meos: * loquebar pacem de te.

Propter domum Domini Dei nostri: * quæsivi bona tibi.

ANT. Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

ANT. Germinavit radix Jesse; orta est stella ex Jacob; Virgo peperit Salvatorem: te laudamus, Deus noster.

I, *a daughter of Israel*, for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

ANT. In the Bush seen by Moses as burning yet unconsumed, we recognize the preservation of thy glorious virginity. O Mother of God ! intercede for us.

ANT. The Root of Jesse hath budded; the Star hath risen out of Jacob; a Virgin hath brought forth the Saviour. O Lord our God ! we praise thee.

PSALM 126

Nisi Dominus ædificaverit domum: * in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: * ecce hæreditas Domini filii: merces, fructus ventris.

Sicut sagittæ in manu potentis: * ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

ANT. Germinavit radix Jesse; orta est stella ex Jacob; Virgo peperit Salvatorem: te laudamus, Deus noster.

Unless the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light; rise ye after you have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

ANT. The Root of Jesse hath budded; the Star hath risen out of Jacob; a Virgin hath brought forth the Saviour. O Lord our God ! we praise thee.

N ANT. Ecce Maria genuit
.s nobis Salvatorem, quem Jo-
ɜ annes videns exclamavit, di-
:: cens: Ecce Agnus Dei, ecce
qui tollit peccata mundi,
u alleluia.

ANT. Lo! Mary hath brought forth a Saviour unto us, whom John seeing exclaimed: Behold the Lamb of God! Behold him that taketh away the sins of the world, alleluia.

PSALM 147

a Lauda, Jerusalem, Domi-
ı num: * lauda Deum tuum,
ı. Sion.

u Quoniam confortavit seras
:ɛ portarum tuarum: * bene-
t dixit filiis tuis in te.

u Qui posuit fines tuos pa-
, cem, * et adipe frumenti sa-
· tiat te.

u Qui emittit eloquium suum
æ terræ: * velociter currit sermo
. ejus.
u Qui dat nivem sicut lanam:
n * nebulam sicut cinerem
'ʒ spargit.
ii Mittit crystallum suam si-
cut buccellas: ante faciem
ɔ: frigoris ejus quis sustine-
? bit?
n Emittet verbum suum, et
e liquefaciet ea: * flabit spiri-
e tus ejus, et fluent aquæ.

u Qui annuntiat verbum su-
J um Jacob: * justitias, et judi-
s cia sua Israel.
c Non fecit taliter omni na-
i tioni: * et judicia sua non
ıi manifestavit eis.

ɴ ANT. Ecce Maria genuit
is nobis Salvatorem, quem Jo-
e annes videns exclamavit, di-
ɜ: cens: Ecce Agnus Dei, ecce
qui tollit peccata mundi,
.ɪ alleluia.

Praise the Lord, O *Mary, thou true* Jerusalem: *O Mary,* O Sion *ever holy,* praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus who is the Bread of life.*

Who sendeth forth *by thee* his Word to the earth; his Word runneth swiftly.

Who giveth snow like wool; scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send forth his Word *by Mary,* and shall melt them: his spirit shall breathe, and the waters shall run.

Who declareth his Word to Jacob: his justices and judgements to Israel.

He hath not done in like manner to every nation; and his judgements he hath not made manifest to them.

ANT. Lo! Mary hath brought forth a Saviour unto us, whom John seeing exclaimed: Behold the Lamb of God! Behold him that taketh away the sins of the world, alleluia.

CAPITULUM

(*Tit.* ii)

Apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem et sæcularia desideria, sobrie et juste et pie vivamus in hoc sæculo.

The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world.

Then is sung the Hymn of Christmas Day, *Jesu, Redemptor omnium*, as on p. 116.

℣. Verbum caro factum est, alleluia.
℟. Et habitavit in nobis, alleluia.

℣. The Word was made flesh, alleluia.
℟. And dwelt among us, alleluia.

ANTIPHON OF THE MAGNIFICAT

ANT. Propter nimiam charitatem suam qua dilexit nos Deus, Filium suum misit in similitudinem carnis peccati. Alleluia.

ANT. By reason of the exceeding charity wherewith God loved us, he sent us his Son in the likeness of sinful flesh. Alleluia.

OREMUS

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum, Filium tuum. Qui tecum.

LET US PRAY

O God, who by the fruitful Virginity of the Blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author of Life, our Lord Jesus Christ, thy Son. Who liveth, etc.

MASS

This Station is at St Mary's *across the Tiber*. It was but just that this Basilica should receive such an honour, for it is the most ancient of all the Churches raised by the devotion of the faithful of Rome in honour of our Blessed Lady. It was consecrated in the third

century by St Callixtus, on the site of the ancient *Taberna Meritoria*, celebrated even among the Pagans, for the fountain of oil which sprang up in that spot in the reign of Augustus, and flowed into the Tiber. The piety of the Christians interpreted this as a symbol of the *Christ* that was afterwards born; and the Basilica is sometimes called, even to this day, *Fons Olei*.

The Introit is that of the Third Mass of Christmas Day, as are also most of the portions that are chanted by the choir. It celebrates the Birth of the Child who is born unto us, and is to-day eight days old.

INTROIT

Puer natus est nobis, et Filius datus est nobis: cujus imperium super humerum ejus; et vocabitur nomen ejus magni Consilii Angelus.

Ps. Cantate Domino canticum novum: quia mirabilia fecit. ℣. Gloria Patri. Puer.

A Child is born to us, and a Son is given to us: and the government is upon his shoulder; and his name shall be called the Angel of great Counsel.

Ps. Sing to the Lord a new canticle: for he hath done wonderful things. ℣. Glory, etc. A Child.

In the Collect the Church celebrates the *Fruitful Virginity* of the Mother of God, and shows Mary to us as the source whence God poured out upon mankind the blessing of the Incarnation. She expresses to God himself the hopes we have in the intercession of this privileged creature.

COLLECT

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum, Filium tuum. Qui tecum.

O God, who by the fruitful Virginity of Blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author of Life, our Lord Jesus Christ, thy Son. Who liveth, etc.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Titum.

Cap. II.

Carissime, apparuit gratia Dei Salvatoris nostri omnibus hominibus, erudiens nos, ut abnegantes impietatem et sæcularia desideria, sobrie et juste et pie vivamus in hoc sæculo, exspectantes beatam spem, et adventum gloriæ magni Dei et Salvatoris nostri Jesu Christi: qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Hæc loquere et exhortare: in Christo Jesu Domino nostro.

Lesson of the Epistle of St Paul the Apostle to Titus.

Ch. II.

Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord.

These counsels of our great Apostle, who warns the Faithful of the obligation they are under of making a good use of the present life, are most appropriate to this first day of January, which is now the beginning of the new Civil Year. Let us, therefore, renounce all worldly desires; let us live soberly, justly, and piously, and permit nothing to distract us from the expectation of that blessedness, which is our hope. The great God and Saviour Jesus Christ, who shows himself to us in these days of his mercy in order to instruct us, will come to us in a second coming in order to give us our reward. The beginning of a New Year tells us plainly enough that this last day is fast approaching; let us cleanse ourselves from all iniquity, and become a people acceptable to our Redeemer, a people doing good works.

The Gradual proclaims the grand tidings of the Birth of our Jesus, and invites all nations to give praise to him, as also to the Eternal Father, who had promised him by the Prophets, and at length sent him.

GRADUAL

Viderunt omnes fines terræ Salutare Dei nostri: jubilate Deo omnis terra.

℣. Notum fecit Dominus Salutare suum: ante conspectum gentium revelavit justitiam suam.

Alleluia, alleluia.

℣. Multifarie olim Deus loquens patribus in Prophetis, novissime diebus istis locutus est nobis in Filio. Alleluia.

All the ends of the earth have seen the Salvation of our God: sing joyfully to the Lord, all the earth.

℣. The Lord hath made known his Salvation; he hath revealed his justice in the sight of the Gentiles.

Alleluia, alleluia.

℣. God, who at sundry times and in divers manners spoke in time past to our fathers by the Prophets, last of all in these days hath spoken to us by his Son. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Postquam consummati sunt dies octo, ut circumcideretur Puer; vocatum est nomen ejus Jesus, quod vocatum est ab Angelo priusquam in utero conciperetur.

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time: After eight days were accomplished that the Child should be circumcised, his name was called Jesus, which was called by the Angel before he was conceived in the womb.

The Child is circumcised: he is now not only a member of the human race; he is made to-day a member of God's chosen People. He subjects himself to this painful ceremony, to this symbol of one devoted to the Divine service, in order that he may fulfil all justice. He receives, at the same time, his Name: the Name is Jesus, and it means *a Saviour*. A Saviour! Then he is to save us? Yes; and he is to save us by his Blood. Such is the divine appointment, and he has bowed down his will to it. The Incarnate Word is upon the earth in order to offer a Sacrifice, and the Sacrifice is begun to-day. This first shedding of the Blood of the Man-God was sufficient to the fulness and perfection of

a Sacrifice; but he is come to win the heart of the sinner, and that heart is so hard that all the streams of that Precious Blood, which flow from the Cross on Calvary, will scarcely make it yield. The drops that were shed to-day would have been enough to satisfy the justice of the Eternal Father, but not to cure man's miseries, and the Babe's Heart would not be satisfied to leave us uncured. He came for man's sake, and his love for man will go to what looks like excess—he will carry out the whole meaning of his dear name—he will *be* our 'Jesus,' our *Saviour*.

The Offertory extols the power of our Emmanuel. Now that he is humbled by the wound of the Circumcision, it must be our delight to proclaim his power, his riches, his independence. Let us also magnify his love for us, for it is in order to cure our wounds that he so humbly condescends to feel their smart himself.

OFFERTORY

Tui sunt cœli, et tua est terra: orbem terrarum et plenitudinem ejus tu fundasti: justitia et judicium præparatio sedis tuæ.	Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded: justice and judgement are the preparation of thy throne.

SECRET

Muneribus nostris, quæsumus, Domine, precibusque susceptis: et cœlestibus nos munda mysteriis, et clementer exaudi. Per Dominum.	Receive, O Lord, our offerings and prayers: cleanse us by these mysteries, and mercifully hear us. Through, etc.

At the Communion, the Church rejoices in the Jesus, the Saviour, who visits her, and acts up to his sweet Name with such perfection by redeeming the inhabitants of the whole earth. In the Postcommunion she prays that by the intercession of Mary the Holy Communion may cure our hearts of their sins, that thus we may offer to God the homage of that spiritual circumcision of which the Apostle so often speaks.

COMMUNION

Viderunt omnes fines terræ Salutare Dei nostri.

All the ends of the earth have seen the salvation of our God.

POSTCOMMUNION

Hæc nos communio, Domine, purget a crimine: et intercedente beata Virgine Dei Genitrice Maria, cœlestis remedii faciat esse consortes. Per Dominum.

May this communion, O Lord, cleanse us from sin: and by the intercession of Blessed Mary, the Virgin-Mother of God, make us partakers of thy heavenly remedy. Through, etc.

SECOND VESPERS

The Antiphons and Psalms are the same as in First Vespers, p. 376. The Capitulum and Hymn of yesterday are repeated; after which are said the following:

℣. Notum fecit Dominus, alleluia.
℟. Salutare suum, alleluia.

℣. The Lord hath made known, alleluia.
℟. His salvation, alleluia.

ANTIPHON OF THE MAGNIFICAT

ANT. Magnum hæreditatis mysterium! Templum Dei factus est uterus nesciens virum: non est pollutus ex ea carnem assumens; omnes gentes venient, dicentes: Gloria tibi, Domine.

ANT. Great is the mystery of our inheritance! The womb of a most pure Virgin became the Temple of God. He is not defiled assuming to himself Flesh from her. All nations shall come, saying: Glory be to thee, O Lord!

OREMUS

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

LET US PRAY

O God, who by the fruitful Virginity of Blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author of Life, our Lord Jesus Christ, thy Son. Who liveth, etc.

We now give a short selection from the Offices of this Octave of Christmas Day, which will assist the Faithful in their devotion to the Holy Mother of God. We begin with the Roman Breviary, and take from it the following Responsories of the Matins of the Circumcision.

℟. Congratulamini mihi omnes qui diligitis Dominum: * Quia cum essem parvula, placui Altissimo, et de meis visceribus genui Deum et hominem.

℣. Beatam me dicent omnes generationes, quia ancillam humilem respexit Deus. * Quia.

℟. Rejoice with me all ye that love the Lord: * For that I, when I was little *in my own eyes*, pleased the Most High, and gave birth to him that is God and Man.

℣. All generations shall call me Blessed, because God hath regarded the humility of his Handmaid. For that I.

℟. Confirmatum est cor Virginis, in quo divina mysteria, Angelo nuntiante, concepit: tunc speciosum forma præ filiis hominum castis suscepit visceribus: * Et benedicta in æternum, Deum nobis protulit et hominem.

℟. The heart of the Virgin was strengthened, wherein at the message of the Angel she conceived the divine mysteries. Then did she receive into her chaste womb him that is beautiful above all the children of men: * And she that is Blessed for ever brought forth unto us Jesus, God and Man.

℟. Benedicta et venerabilis es, Virgo Maria, quæ sine tactu pudoris inventa es Mater Salvatoris: * Jacebat in præsepio, et fulgebat in cœlo.

℣. Domine, audivi auditionem tuam et timui: consideravi opera tua et expavi: in medio duorum animalium * Jacebat in præsepio, et fulgebat in cœlo.

℟. Blessed and venerable art thou, O Virgin Mary! that wast found to be Mother of the Saviour, yet still the purest Virgin: * He was laid in the Crib, and yet filled heaven with his brightness.

℣. I have heard thy hearing, and I feared; I meditated on thy works, and I trembled: between two animals * He was laid in the Crib, and yet filled heaven with his brightness.

℟. Nesciens Mater Virgo virum peperit sine dolore * Salvatorem sæculorum; ipsum Regem Angelorum, sola

℟. A purest Virgin-Mother brought forth without travail * The Saviour of the world: He that was very King of

Virgo lactabat ubere de cœlo pleno.

℣. Domus pudici pectoris templum repente fit Dei: intacta nesciens virum, verbo concepit Filium: * Salvatorem.

Angels drank at the breast of the Virgin-Mother the food that heaven gave.

℣. This chastest living dwelling becomes, in an instant, God's own Temple: the purest of Virgins conceives, at the Angel's word, her Son: * The Saviour.

The Greek Church, on December 26, the day she consecrates to the Mother of Jesus, pours forth to Mary her praises with her wonted profusion. We take from the Menæa the two following strophes, the former of which is also the *Benedictus*-Antiphon for the Feast of the Circumcision, in the Roman Breviary.

Mirabile mysterium declaratur hodie: innovantur naturæ, Deus homo factus est: id quod fuit permansit, et quod non erat, assumpsit; non commixtionem passus, neque divisionem.

Uvam incultam postquam germinasset vitis mystica, in brachiis velut ramusculis ferebat: Tu, aiebat, fructus meus, tu es vita mea, a te novi quia quod eram adhuc sum, O Deus meus; sigillum enim virginitatis meæ videns infractum, prædico te immutabile Verbum caro factum; virum non novi; te autem novi perniciei solutorem. Casta enim sum, te ex me egresso, sicut invenisti, sic uterum meum reliquisti: ideo concinit omnis creatura ad me clamans: Gaude, gratia plena.

An admirable mystery is this day revealed: the two Natures are united in a new way, God is made Man: he remained what he was, and he assumed what he was not, suffering neither confusion nor division.

When the mystic Vine had produced, without human aid, the Grape-bunch, she carried him in her arms, as the branches their fruit; and she said to him: Thou art my Fruit, thou art my Life, and I know from thyself, O my God, that I am what I was: the treasure of my virginity is preserved, and therefore do I confess thee to be the Immutable One, the Word made Flesh. Man I know not; but I acknowledge thee as the Redeemer of lost man. Thy Birth impaired not the purity thou gavest me, for what I was when thou didst enter into my womb, that thou didst leave me at thy Nativity. Therefore is it that every creature sings to me saying: Rejoice, O full of grace!

On this the eighth day since the Birth of our Emmanuel, let us consider the great mystery which the Gospel tells us was accomplished in his divine Flesh: the Circumcision. On this day the earth sees the first-fruits of that Blood-shedding which is to be its Redemption, and the first sufferings of that Divine Lamb who is to atone for our sins. Let us compassionate our sweet Jesus, who meekly submits to the knife which is to put upon him the sign of a Servant of God.

Mary, who has watched over him with the most affectionate solicitude, has felt her heart sink within her as each day brought her nearer to this hour of her Child's first suffering. She knows that the justice of God does not necessarily require this first sacrifice, or might accept it, on account of its infinite value, for the world's salvation: and yet, the innocent Flesh of her Son must, even so early as this, be torn, and his Blood flow down his infant limbs.

What must be her affliction at seeing the preparations for this painful ceremony! She cannot leave her Jesus, and yet how shall she bear to see him writhe under this his first experience of suffering? She must stay, then, and hear his sobs and heartrending cries; she must bear the sight of the tears of her Divine Babe, forced from him by the violence of the pain. We need St Bonaventura to describe this wonderful mystery. 'And if *he* weeps, thinkest thou his Mother could keep in her tears? No: she, too, wept, and when the Babe, who was standing on her lap, perceived her tears, he raised his little hand to her mouth and face, as though he would beckon to her not to weep, for it grieved him to see her weeping, whom he so tenderly loved. The Mother, on her side, was touched to the quick at the suffering and tears of the Babe, and she consoled him by caresses and fond words; and as she was quick to see his thoughts, as though he had expressed them in words, she said to him: *If thou wishest me to cease weeping, weep not thou, my Child! If thou weepest, I must weep too.* Then the Babe, from compassion for the Mother, re-

pressed his sobs, and Mary wiped his eyes and her own, and put his Face to her own, and gave him her Breast, and consoled him in every way she could.'[1]

And now, what shall we give in return to this Saviour of our souls for the Circumcision which he has deigned to suffer in order to show us how much he loved us? We must, according to the teaching of the Apostle, circumcise our heart from all its evil affections, its sins and its wicked inclinations; we must begin at once to live that new life of which the Infant Jesus is the sublime model. Let us thus show him our compassion for this his earliest suffering for us, and be more attentive than we have hitherto been to the example he sets us.

The following beautiful Sequence will assist us to praise this mystery of the Divine Infancy. We have taken it from the ancient Missal of the Church of Paris.

SEQUENCE

Apparuit hodie
Mira virtus gratiæ,
Quæ Deum circumcidit.

Nomen ei cœlicum,
Nomen et salvificum,
Quod est Jesus, indidit.

Nomen salus homini,
Nomen quod os Domini
Ab æterno nominat.

Dudum Matri Numinis
Hoc et sponso Virginis
Angelus denuntiat.
Tu nequam vim Zabuli,
Tu peccatum sæculi
Nomen sacrum superas.
Jesu, nostrum pretium,
Jesu, spes mœrentium,
Mentes sana miseras.

This day there hath been shown to us the wonderful power of grace in the Circumcision of the Infant-God.

A Name of heaven's making, a Name that means Salvation —and it is 'Jesus'—is given to him.

This Name imports Salvation to man: it is the Name which the mouth of the Lord hath uttered from eternity.

The Angel revealed it, months ago, to the Mother of God, and to her holy spouse.

Sacred name! thou conquerest Satan's wicked power, and the sins of the world.

'Jesus,' our ransom! 'Jesus,' hope of the afflicted! our souls are sick—do thou heal them.

[1] *Meditations on the Life of Christ*, by St Bonaventura.

Quod deest in homine
Supple tuo nomine,
Quod est salutiferum.
Tua circumcisio
Cordis sit præcisio,
Efficax cauterium.
Sanguis fusus sordidos
Lavet, riget aridos,
Mœstis det solatium.

Anni nunc initio,
Pro felici xenio
Para, Jesu, præmium.

Amen.

What is wanting in man, supply by thy Name, which means and gives salvation.
May thy Circumcision be the cleansing and the healing of our heart's wounds.
May the Blood thou didst shed purify our stains, refresh our parched hearts, and give consolation to the sad.
We are beginning now a New Year, when friends give gifts to friends; let thine, dear 'Jesus,' be the preparing us our recompense. Amen.

Adam of St Victor offers us one of his hymns to help us to speak the praises of the Holy Mother of Jesus, It is an extremely graceful poem, and, for a long period. was to be found in the ancient Roman-French Missals.

SEQUENCE

Salve, Mater Salvatoris,
Vas electum, vas honoris,
Vas cœlestis gratiæ.
Ab æterno vas provisum,
Vas insigne, vas excisum
Manu Sapientiæ.

Salve Verbi sacra Parens,
Flos de spinis, spina carens,
Flos spineti gratia.

Nos spinetum, nos peccati
Spina sumus cruentati,
Sed tu spinæ nescia.
Porta clausa, fons hortorum,
Cella custos unguentorum,
Cella pigmentaria.

Cinnamomi calamum,
Myrrham, thus et balsamum
Superas fragrantia.

Hail, Mother of the Saviour! Vessel elect, Vessel of honour, Vessel of heavenly grace!
Vessel predestined from eternity, Vessel of singular beauty, Vessel formed by the hand of the All-Wise One.
Hail, holy Mother of the Word! the Flower that grew midst thorns, thyself the thornless Flower that decked the thorny Earth.
The thorny earth are we, bleeding from the prickly thorns of sin: and thou art free from thorns.
Thou art the Gate of the sanctuary closed for the Prince. Thou art the Fountain of the gardens, the Casket of sweet ointments and perfumes.
Thy fragrance is sweeter than that of cinnamon, or myrrh, or frankincense, or aromatic balm.

Salve, decus virginum,
Mediatrix hominum,
Salutis puerpera.
Myrtus temperantiæ,
Rosa patientiæ,
Nardus odorifera.
Tu convallis humilis,
Terra non arabilis,
Quæ fructum parturiit.
Flos campi, convallium
Singulare lilium:
Christus ex te prodiit.
Tu cœlestis paradisus,
Libanusque non incisus,
Vaporans dulcedinem.
Tu candoris et decoris,
Tu dulcoris et odoris
Habes plenitudinem.
Tu thronus es Solomonis,
Cui nullus par in thronis,
Arte vel materia.

Ebur candens, castitatis,
Aurum fulvum, charitatis
Præsignant mysteria.
Palmam præfers singularem,
Nec in terris habes parem,
Nec in cœli curia.
Laus humani generis,
Virtutum præ cæteris
Habens privilegia.

Sol luna lucidior,
Et luna sideribus:
Sic Maria dignior
Creaturis omnibus.

Lux eclipsim nesciens
Virginis est castitas;
Ardor indeficiens,
Immortalis charitas.

Salve, mater pietatis
Et totius Trinitatis
Nobile triclinium.
Verbi tamen incarnati
Speciale majestati
Præparans hospitium.

Hail, Virgin of Virgins! Mediatrix of men! Mother of the Jesus who saved us.

Myrtle of temperance, rose of patience, spikenard most fragrant!

Vale of humility! Soil most fruitful, though untilled!

Flower of the field! matchless lily of the valley, that broughtest forth Christ!

Heavenly Paradise! Cedar-tree untouched, yet breathing forth such sweetness!

Purity and beauty, sweetness and fragrance, are all in thee above measure.

Thou art the throne of Solomon, the throne rich above all others in form and substance.

The whiteness of the ivory prefigures thy chastity; the glittering gold thy charity.

The palm thou holdest is like no other: thou hast no equal among creatures on earth or in heaven.

Thou art the glory of the human race, and art privileged with virtues above Angels and men.

As the sun is brighter than the moon, and the moon is brighter than the stars; so is Mary exalted above all creatures.

The sun's light, which no eclipse quenches, is Mary's virginal purity: the sun's unfailing heat is her undying charity.

Hail, Mother of Mercy! Thou art the noble dwelling of the blessed Trinity;

But for the majesty of the Incarnate Word thou didst prepare a special sanctuary.

O Maria, stella maris,
Dignitate singularis,
Super omnes ordinaris
Ordines cœlestium.
In supremo sita poli,
Nos assigna tuæ Proli,
Ne terrores, sive doli
Nos supplantent hostium.
In procinctu constituti,
Te tuente, simus tuti;
Pervicacis et versuti
Tuæ cedat vis virtuti,
Dolus, providentiæ.

Jesu, Verbum summi Patris,
Serva servos tuæ Matris,
Solve reos, salva gratis,
Et nos tuæ claritatis
Configura gloriæ.

Amen.

O Mary, Star of the Sea! Peerless Queen, set above all the heavenly choirs!

Seated on thy lofty throne, commend us to thy Son; nor suffer our enemies to defeat us by strength or craft.

In the battle we are fighting, may we be safely shielded by thy protection. Our enemy's obstinacy and skill must needs yield to thy power, and his treachery to thy watchful care.

O Jesu! Word of the Eternal Father! save us the devoted servants of thy Mother. We are guilty, absolve us. Save us by thy grace, and make us like to thee in the brightness of thy glory.

Amen.

Sunday between the Circumcision and the Epiphany

FEAST OF THE MOST HOLY NAME OF JESUS

(*When the first Sunday occurring in the year falls on January* 1 *or* 6, *or* 7, *the feast of the holy Name is kept on January* 2.)

THE second Sunday after the Epiphany, which recalls the Marriage feast of Cana, was at first chosen as the day on which to honour the most holy Name of Jesus. It is on the Wedding Day that the Bridegroom gives his Name to the Bride, and it is the sign that, from that day forward, she belongs to him alone. The Church, therefore, wishing to honour a name so precious to her with a special feast, could find no day more appropriate for it than that of the Marriage at Cana. But now she has chosen for the celebration of this august Name, a day closer to the Anniversary on which it was given, 'after eight days were accomplished, his name was called Jesus'; she leaves, however, the commemoration of the Sacred Nuptials to the Sunday of which it has ever been the glory.

In the Old Covenant, the Name of God inspired fear and awe: nor was the honour of pronouncing it granted to all the children of Israel. We can understand this. God had not yet come down from heaven to live on earth, and converse with men; he had not yet taken upon himself our poor nature, and become Man like ourselves; the sweet Name expressive of love and tenderness, could not be applied to him.

But, when the fulness of time had come—when the mystery of love was about to be revealed—then did heaven send down the Name of 'Jesus' to our earth,

as a pledge of the speedy coming of him who was to bear it. The archangel Gabriel said to Mary: *Thou shalt call his Name* JESUS. 'Jesus' means *Saviour*. How sweet will this Name not be to poor lost man! It seems to link earth to heaven! No name is so amiable, none is so powerful. Every knee in heaven, on earth, and in hell, bows in adoration at hearing this Name! and yet, who can pronounce it, and not feel love spring up within his heart? But we need such a saint as Bernard, to tell us of the power and sweetness of this blessed Name. He thus speaks of it in one of his Sermons.

'The Name of Jesus is Light, and Food, and Medicine. It is Light, when it is preached to us; it is Food, when we think upon it; it is the Medicine that soothes our pains when we invoke it. Let us say a word on each of these. Tell me, whence came there, into the whole world, so bright and sudden a light, if not from the preaching of the Name of Jesus? Was it not by the light of this Name that God called us unto his admirable Light? Wherewith being enlightened, and in this light, seeing the Light, we take these words of Paul as truly addressed to ourselves: *Heretofore, you were darkness; but now, light in the Lord.*[1]

'Nor is the Name of Jesus Light only; it is also Food. Art thou not strengthened, as often as thou thinkest of this Name? What is there that so feeds the mind of him that meditates upon this Name? What is there that so restores the wearied faculties, strengthens virtue, gives vigour to good and holy habits, and fosters chastity? Every food of the soul is dry, that is not steeped in this unction; it is insipid, if it be not seasoned with this salt. If thou write, I relish not thy writing, unless I read there the Name of Jesus. If thou teach me, or converse with me, I relish not thy words, unless I hear thee say the Name of Jesus. JESUS is honey to the mouth, and music to the ear, and gladness to the heart.

'It is also Medicine. Is any one among you sad? Let but Jesus come into his heart, and the mouth echo him, saying *Jesus!* and lo! the light of that Name disperses every cloud, and brings sunshine back again. Have any of you committed sin? and is despair driving you into the snare of death? Invoke the Name of life, and life will come back to the soul. Was there ever a man, that, hearing this saving Name, could keep up that common fault of hardness of heart, or drowsiness of sluggishness, or rancour of soul, or languor of sloth? If any one, perchance, felt that the fountain of his tears was dry, did it not gush forth more plentifully than ever, and flow more sweetly than ever, as soon as he invoked the Name of Jesus? If any of us were ever in danger, and our heart beat with fear, did not this Name of power bring us confidence and courage the moment we pronounced it? When we were tossed to and fro by perplexing doubts, did not the evidence of what was right burst on us as we called upon the Name of light? When we were discouraged, and well nigh crushed, by adversity, did not our heart take courage, when our tongue uttered the Name of help? All this is most true; for all these miseries are the sicknesses and faintings of our soul, and the Name of Jesus is our Medicine.

'But, let us see how all this comes to pass. *Call upon me in the day of trouble*, says the Lord; *I will deliver thee, and thou shalt glorify me.*[1] There is nothing which so restrains the impulse of anger, calms the swelling of pride, heals the wound of envy, represses the insatiability of luxury, smothers the flame of lust, quenches the thirst of avarice, and dispels the fever of uncleanliness —as the Name of Jesus. For when I pronounce this Name, I bring before my mind the Man, who, by excellence, is meek and humble of heart, benign, sober, chaste, merciful, and filled with everything that is good and holy, nay, who is the very God Almighty—whose example heals me, and whose assistance strengthens me. I say all this, when I say *Jesus*. Here have I

[1] Ps. xlix 15.

my model, for he is Man; and my help, for he is God; the one provides me with precious drugs, the other gives them efficacy; and from the two I make a potion such as no physician knows how to make.

'Here is the electuary, my soul, hid in the casket of this Name *Jesus;* believe me, it is wholesome, and good for every ailment thou canst possibly have. Ever have it with thee, in thy bosom and in thy hand; so that all thy affections and actions may be directed to JESUS.'[1]

The feast of the Holy Name is of comparatively recent origin, its first promoter was St Bernardine of Siena, who lived in the fifteenth century. This holy man established the practice of representing the Holy Name of Jesus surrounded with rays, and formed into a monogram of its three first letters, IHS.[2] The custom spread rapidly through Italy, and was zealously propagated by the great St John of Capestrano, who, like St Bernardine of Siena, was of the Order of Friars Minor. The Holy See gave its formal approbation to this manner of honouring the Name of our Saviour, and, in the early part of the sixteenth century, Pope Clement VI, after long entreaties, granted to the whole Franciscan Order the privilege of keeping a special Feast in honour of the Most Holy Name of Jesus.

Rome extended the same favour to various Churches; and, at length, the Feast was inserted in the universal Calendar. It was in the year 1721, at the request of Charles VI, Emperor of Germany, that Pope Innocent XII decreed that the Feast of the Most Holy Name of Jesus should be kept throughout the whole Church; he also chose the Second Sunday after the Epiphany as the day, but as we have already explained, the feast is now fixed for the Sunday following the Circumcision.

[1] Fifteenth Sermon on the Canticle of Canticles.

[2] The Name was, anciently, often written *Ihesus;* hence, in its contracted form alluded to, the letter H would be given: the E following was virtually included in the aspirate. [*Translator.*]

MASS

The Church begins her chants by proclaiming the glory of the Name of her Spouse. Heaven, earth, and hell! bow ye down at the sound of this adorable Name, for the Son of Man, who bears this Name, is also the Son of God.

INTROIT

In Nomine Jesu omne genu flectatur, cœlestium, terrestrium et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

Ps. Domine, Dominus noster, quam admirabile est Nomen tuum in universa terra! ℣. Gloria Patri. In Nomine Jesu.

At the Name of Jesus, let every knee bend in heaven, on earth, and under the earth; and every tongue confess, that the Lord Jesus Christ is in the glory of God the Father.

Ps. O Lord, our Lord, how wonderful is thy name over the whole earth. ℣. Glory. At the Name.

In the Collect, the Church, which, during her exile, finds consolation in the Name of her divine Spouse, prays that she may see his blessed face in heaven.

COLLECT

Deus, qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti: concede propitius, ut cujus sanctum Nomen veneramur in terris, ejus quoque aspectu perfruamur in cœlis. Per eumdem.

O God, who didst appoint thy Only-Begotten Son the Saviour of mankind, and commandedst that his name should be called Jesus: mercifully grant, that we who venerate this holy Name on earth, may also enjoy his sight in heaven. Through the same, etc.

No commemoration is made of the Sunday; but on January 2, 3, or 4 the occurring Octave Day is commemorated in private Masses only; and on January 5 the Vigil of the Epiphany is commemorated in all Masses, and St Telesphorus, Pope and Martyr, in private Masses.

EPISTLE

Lectio Actuum Apostolorum.

Cap. IV.

In diebus illis, Petrus Spiritu Sancto repletus, dixit: Principes populi, et seniores, audite: si nos hodie dijudicamur in benefacto hominis infirmi, in quo iste salvus factus est; notum sit omnibus vobis, et omni plebi Israel, quia in Nomine Domini nostri Jesu Christi Nazareni, quem vos crucifixistis, quem Deus suscitavit a mortuis, in hoc iste adstat coram vobis sanus. Hic est lapis qui reprobatus est a vobis ædificantibus, qui factus est in caput anguli; et non est in alio aliquo salus. Nec enim aliud nomen est sub cœlo datum hominibus, in quo oporteat nos salvos fieri.

Lesson from the Acts of the Apostles.

Ch. IV.

In those days: Peter being filled with the Holy Ghost, said: Ye princes of the people and ancients, hear. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner; neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

Oh! how true is this, dear Jesus! no other Name but thine could give us salvation, and thy Name means *Saviour*. Be thou praised for having taken such a Name! Be thou praised for having saved us! Thou art of heaven heavenly, and yet thou takest a Name of earth, and one which our mortal lips can say.

The holy Church then commences a second canticle in praise of this divine Name, which is blessed by all nations, for it is the name of him who redeemed them all.

GRADUAL

Salvos fac nos, Domine Deus noster; et congrega nos de nationibus: ut confiteamur Nomini sancto tuo, et gloriemur in laude tua.

Save us, O Lord, our God! and gather us from amidst the nations: that we may give thanks to thy holy Name, and may glory in thy praise.

℣. Tu, Domine, Pater noster, et Redemptor noster; a sæculo nomen tuum.
Alleluia, alleluia.
℣. Laudem Domini loquetur os meum, et benedicat omnis caro Nomen sanctum ejus. Alleluia.

℣. Thou, Lord, art our Father and Redeemer; thy Name is from eternity.
Alleluia, alleluia.
℣. My mouth shall publish the praises of the Lord, and let all flesh bless his holy Name. Alleluia.

After Septuagesima, the following Tract is sung, instead of the *Alleluia*.

TRACT

Domine, Deus virtutum, converte nos; et ostende faciem tuam et salvi erimus: sonet vox tua in auribus meis.
℣. Vox enim tua dulcis, et facies tua decora nimis.

℣. Oleum effusum Nomen tuum, Jesu; ideo adolescentulæ dilexerunt te.

Convert us to thee, O Lord God of hosts; and show thy face, and we shall be saved: let thy voice sound in my ears.
℣. For sweet is thy voice, and very beautiful is thy countenance.
℣. Thy Name, O Jesus, is as oil poured out; therefore have virgins loved thee.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Postquam consummati sunt dies octo, ut circumcideretur Puer, vocatum est Nomen ejus Jesus; quod vocatum est ab Angelo, priusquam in utero conciperetur.

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time, After eight days were accomplished that the Child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.

It is during the first shedding of thy Blood, by the Circumcision, that thou didst receive this Name of *Jesus*, dear Lord! and it was fitting that it should be so, for this Name signifies *Saviour*, and we could not be saved but by thy Blood. Our immortal life is to be purchased at the price of thy Death! This truth is

expressed to us by thy Name, O Jesus! Saviour! Thou art the Vine, and thou invitest us to drink of thy delicious Wine; but the heavenly Fruit must be first unsparingly pressed in the wine-press of thy Eternal Father's justice; we cannot drink of its juice, until it shall have been torn from the branch and bruised for our sakes. May thy sacred Name ever remind us of this sublime Mystery, and may the remembrance keep us from sin, and make us always faithful.

During the Offertory, the holy Church resumes her chants in honour of the Holy Name; she celebrates the mercies, which are reserved for all them that call on this Name.

OFFERTORY

Confitebor tibi, Domine Deus meus, in toto corde meo; et glorificabo Nomen tuum in æternum. Quoniam tu, Domine, suavis et mitis es, multæ misericordiæ omnibus invocantibus te. Alleluia.

I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever; because, O Lord, thou art good and gracious, and full of mercy towards all that call upon thee. Alleluia.

SECRET

Benedictio tua, clementissime Deus, qua omnis viget creatura, sanctificet, quæsumus, hoc sacrificium nostrum, quod ad gloriam Nominis Filii tui Domini nostri Jesu Christi offerimus tibi: ut majestati tuæ placere possit ad laudem, et nobis proficere ad salutem. Per eumdem.

May thy blessing, O most merciful God, by which every creature is enlivened and subsists, sanctify this our sacrifice, which we offer thee in honour of the name of thy Son, our Lord Jesus Christ: that it may be acceptable to the praise of thy majesty, and available to our salvation. Through the same, etc.

The Faithful having received the heavenly food—the Body and Blood of their Saviour, Jesus—the Church, filled with gratitude towards her Lord, invites all nations to glorify the Name of him who made and redeemed them.

COMMUNION

Omnes gentes quascumque fecisti venient, et adorabunt coram te, Domine, et glorificabunt Nomen tuum: quoniam magnus es tu, et faciens mirabilia; tu es Deus solus. Alleluia.

All the nations thou hast made shall come and adore before thee, O Lord, and they shall glorify thy name, for thou art great and dost wonderful things: thou art God alone. Alleluia.

The holy Church has now but one more prayer to make: it is, that the names of her children may be written, under the glorious Name of 'Jesus,' in the book of *eternal predestination*, which is, as it were, the deed of the contract made with us by our Saviour. This happiness will assuredly be ours, if we are but wise enough to profit by all that this sweet Name offers us, and to make our life conformable to the lessons it teaches us.

POSTCOMMUNION

Omnipotens, æterne Deus, qui creasti et redemisti nos: respice propitius vota nostra, et sacrificium salutaris hostiæ, quod in honorem Nominis Filii tui Domini nostri Jesu Christi, majestati tuæ obtulimus, placido et benigno vultu suscipere digneris; ut gratia tua nobis infusa, sub glorioso Nomine Jesu, æternæ prædestinationis titulo, gaudeamus nomina nostra scripta esse in cœlis. Per eumdem.

O Almighty and Eternal God, who didst both create and redeem us, mercifully hear our prayers, and vouchsafe, with a pleasing and kind countenance, to receive the sacrifice of this victim of our salvation, which we have offered to thy divine Majesty, in honour of the Name of thy Son, our Lord Jesus Christ; that thy grace being poured upon us, through the glorious Name of Jesus as a pledge of our eternal predestination, we may rejoice that our names are written in heaven. Through the same, etc.

VESPERS

ANT. Omnis qui invocaverit Nomen Domini salvus erit.

ANT. Whosoever shall call upon the Name of the Lord, shall be saved.

Psalm: *Dixit Dominus*, p. 89.

ANT. Sanctum et terribile Nomen ejus: initium sapientiæ timor Domini.

ANT. Holy and terrible is his Name: the fear of the Lord is the beginning of wisdom.

Psalm: *Confitebor*, p. 90.

ANT. Ego autem in Domino gaudebo, et exsultabo in Deo Jesu meo.

ANT. But I will rejoice in the Lord, and I will joy in God my Jesus.

Psalm: *Beatus vir*, p. 91.

ANT. A solis ortu usque ad occasum, laudabile Nomen Domini.

ANT. From the rising of the sun unto the going down of the same, the Name of the Lord is worthy of praise.

Psalm: *Laudate pueri*, p. 92.

ANT. Sacrificabo hostiam laudis, et Nomen Domini invocabo.

ANT. I will sacrifice the sacrifice of praise, and I will call upon the Name of the Lord.

PSALM 115

Credidi, propter quod locutus sum: * ego autem humiliatus sum nimis.

Ego dixi in excessu meo: * Omnis homo mendax.

Quid retribuam Domino, * pro omnibus, quæ retribuit mihi ?

Calicem salutaris accipiam: * et Nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: * ego servus tuus et filius ancillæ tuæ.

Dirupisti vincula mea: * tibi sacrificabo hostiam laudis, et Nomen Domini invocabo.

I have believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

What shall I render to the Lord, for all the things that he hath rendered to me ?

I will take the chalice of salvation: and I will call upon the Name of the Lord.

I will pay my vows to the Lord before all his people: precious in the sight of the Lord is the death of his saints.

O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the Name of the Lord.

Vota mea Domino reddam in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui Jerusalem.

I will pay my vows to the Lord in the sight of all his people, in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

CAPITULUM

(*Phil.* ii)

Fratres, Christus humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis: propter quod et Deus exaltavit illum, et donavit illi Nomen quod est super omne nomen: ut in Nomine Jesu omne genu flectatur.

Brethren, Christ humbled himself, becoming obedient unto death, even to the death of the cross; for which cause, God also hath exalted him, and hath given him a Name, which is above all names: that in the Name of Jesus every knee should bow.

HYMN[1]

Jesu, dulcis memoria,
Dans vera cordi gaudia:
Sed super mel et omnia,
Ejus dulcis præsentia.

Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quam Jesus Dei Filius.

Jesu, spes pœnitentibus,
Quam pius es petentibus!
Quam bonus te quærentibus!
Sed quid invenientibus?

Nec lingua valet dicere,
Nec littera exprimere;
Expertus potest credere,
Quid sit Jesum diligere.

Sis Jesu nostrum gaudium,
Qui es futurus præmium,
Sit nostra in te gloria,
Per cuncta semper sæcula.
Amen.

Jesus! how sweet the remembrance of that name, which gives true joy to the heart! But, the sweet presence of him who bears that Name is sweeter than honey and every pleasure.

No song is so sweet, no word is so sweet, no thought is so sweet as—*Jesus, the Son of God!*

Dear Jesus! thou hope of penitent hearts! how merciful thou art to them that ask for thee! how good to them that seek thee! but, oh! what art thou to them that find thee!

No tongue can tell, no pen can describe, what it is to love Jesus. He that has felt it, can alone believe the bliss.

Jesus! be thou our joy, as thou wilt, one day, be our reward. May our glory for eternal ages be in thee.
Amen.

[1] In the Monastic Breviary, it is preceded by this Responsory.

R. *br.* Adjutorium nostrum ¶ in Nomine Domini, * Alleluia, alleluia. Adjutorium. V. Qui fecit cœlum et terram. * Alleluia. Gloria Patri. Adjutorium.

℣. Sit Nomen Domini benedictum, Alleluia.
℟. Ex hoc nunc, et usque in sæculum, Alleluia.

℣. Blessed be the Name of the Lord, Alleluia.
℟. From henceforth, now, and for ever, Alleluia.

ANTIPHONS OF THE MAGNIFICAT

ANT. (1 Vp.). Fecit mihi magna qui potens est, et sanctum nomen ejus, alleluia.

ANT. (2 Vp.). Vocabis Nomen ejus Jesum; ipse enim salvum faciet populum suum a peccatis eorum. Alleluia.

ANT. (1 Vp.). For he that is mighty has done great things to me, and holy is his Name, alleluia.

ANT. (2 Vp.). Thou shalt call his Name *Jesus;* for he shall save his people from their sins. Alleluia.

OREMUS

Deus qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti: concede propitius, ut, cujus sanctum Nomen veneramur in terris, ejus quoque aspectu perfruamur in cœlis. Per eumdem.

LET US PRAY

O God, who didst appoint thy Only-Begotten Son, the Saviour of mankind, and commandedst that his Name should be called Jesus: mercifully grant, that we who venerate his holy Name on earth, may also enjoy his sight in heaven. Through the same, etc.

The two Hymns which follow, and which are used by the Church for the Matins and Lauds of the Feast, are by the same writer as the Hymn of Vespers, *Jesu dulcis memoria.* They were for a long time attributed to St Bernard; but Manuscripts have been found, which prove beyond a doubt, that they were composed by a holy Abbess of the Order of St Benedict, who lived in the fourteenth century.

HYMN

Jesu, Rex admirabilis,
Et triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis.

Quando cor nostrum visitas,
Tunc lucet ei veritas,

O Jesus! admirable King! noble Conqueror! ineffable Sweetness! most lovely Jesus!

When thou visitest the heart, then does truth shine upon her, the vanity of the world grows

Mundi vilescit vanitas,
Et intus fervet charitas.
Jesu, dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.
Jesum omnes agnoscite;
Amorem ejus poscite;
Jesum ardenter quærite,
Quærendo inardescite.

Te nostra, Jesu, vox sonnet,
Nostri te mores exprimant,
Te corda nostra diligant,
Et nunc et in perpetuum.
Amen.

contemptible, and charity burns within.

O Jesus! Sweetness of the heart! Fount of life! Light of the soul! Thou surpassest every joy, and every desire.

Acknowledge this Jesus, all ye people! Pray for his love, seek him with all eagerness, and, as ye seek him, burn with love of him.

May our tongue proclaim thee, O Jesu! may our lives reflect thy virtues! may our hearts love thee, both now and for eternity!

Amen.

HYMN

Jesu decus Angelicum,
In aure dulce canticum,
In ore mel mirificum,
In corde nectar cœlicum.

Qui te gustant esuriunt;
Qui bibunt adhuc sitiunt;
Desiderare nesciunt
Nisi Jesum, quem diligunt.

O Jesu, mi dulcissime,
Spes suspirantis animæ!
Te quærunt piæ lacrymæ,
Te clamor mentis intimæ.

Mane nobiscum, Domine,
Et nos illustra lumine;
Pulsa mentis caligine,
Mundum reple dulcedine.

Jesu, flos Matris virginis,
Amor nostræ dulcedinis,
Tibi laus, honor Nominis,
Regnum beatitudinis.
Amen.

My Jesus, thou glory of the Angels! Thou art sweet music to the ear, sweetest honey to the mouth, heavenly nectar to the heart!

They that taste thee, still hunger after thee; they that drink, still thirst to drink; they know not what to desire save the Jesus whom they love.

O Jesus! my sweetest Jesus! hope of this panting heart! these tears of love, this cry of my innermost soul, both ask thee to be mine.

Abide with us, O Lord! and illumine us with light; drive darkness from our souls, and fill the world with thy sweetness.

To thee, O Jesus! thou Flower of thy Virgin-Mother, thou love of our delighted nature! be praise, and the honour of thy Name, and the kingdom of eternal bliss.

Amen.

The following Sequence is the composition of the devout Bernardine de Bustis, a Franciscan, who also composed, during the pontificate of Sixtus IV, an Office and a Mass of the Holy Name of Jesus.

SEQUENCE

Dulcis Jesus Nazarenus,
Judæorum Rex amœnus,
Pius, pulcher, floridus.

Pro salute suæ gentis
Subit mortem cum tormentis,
Factus pallens, lividus.
Dulce Nomen et cognomen,
Hoc transcendens est prænomen
Omnibus nominibus.
Mulcet reos, sanat eos;
Fovet justos, munit eos;
Servans ab insultibus.

Hujus Regis sub vexillo
Statu degis in tranquillo:
Hostes tui fugiunt.
Nomen Jesu meditatum
Belli fugat apparatum,
Hostes victi fugiunt.

Hoc est Nomen recolendum,
Quod sic semper est tremendum
Malignis spiritibus.
Hoc est Nomen salutare,
Et solamen singulare,
Quod succurrit tristibus.
Hoc nos decet honorare,
Arca cordis inserare,
Cogitare, peramare,
Amore sed heroico.
Ignatius hoc docuit,
Hoc passus insonuit,
Cor ejus scissum patuit
Inscriptum Jesu cœlico.

Sweet Jesus of Nazareth! dear King of the Jews! the good, the beautiful, the flower-like Jesus!
He suffers death and torments for the salvation of his people: he is pale and livid with his wounds.
Sweet Name and epithet! It is the Name surpassing all names.

It softens the sinner's heart, and heals him: it warms up the just, and strengthens them, and defends them from temptation.
Under this King's standard, thou livest in peace, for thine enemies fly before thee.
Think upon the Name of Jesus, and it will break up thine enemies' plans, conquer them, and put them to flight.
This is the Name deserving of all honour, at which the wicked spirits ever tremble.

This is the Name of *salvation*, and the wonderful consolation which comforts the sorrowfu .
It behoves us to honour this Name, put it in the treasury of our heart, think on it, love it, but love it bravely.
Ignatius taught men this Name; when he suffered martyrdom he had it on his lips, and when his heart was opened, there was found written on it this heavenly word *Jesus*.

Ut quid majora cupimus
Quam quod Jesus sit intimus:
Qui est præamantissimus,
Et quærit nos amare.

Amat ferventissime,
Amat constantissime,
Amat fidelissime,
Et suos vult juvare.
Nomen suum fecit tale,
Ut sit cunctis cordiale,
Capitale, principale,
Dilectum ex intimis.

Habent hoc naturæ jura:
Ut amantem tota cura
Redamemus, placitura
Præstantes ex animis.
Jesu Nomen omne bonum
Tenet, dulcem facit sonum:
Promeretur regni thronum,
Auditum lætificat.

In hoc lucet splendor Patris,
In hoc patet decor Matris:
In hoc fulget honor Patris,
Hoc fratres magnificat.

Ergo si quis velit scire
Quare Nomen Jesu mire
Facit bonos concupire
Sui inhærentia.

Jesu, pulcher in decore,
Summe bonus in valore,
Mitis, lenis, cum dulcore
Pronus ad clementiam.
Jesus est Rex gloriosus,
Jesus forma speciosus:
Jesus lingua gratiosus,
Et mirandus opere.
Jesus fortis, animosus,
Jesus pugil vigorosus,
Jesus donis copiosus,
Et gaudet tribuere.
Jesus pie viscerosus,
Jesus ductor luminosus,

What could we wish for better than this, to have Jesus as a bosom-friend? He is lovely above all measure, and desires to love us.

He loves most ardently, he loves most constantly, he loves most faithfully, and seeks how to assist his friends.

He made his own Name, and he made it such as that all should love it above all names, and before all names, and more intimately than all other names.

This is nature's law: that we study our best to love him who loves us, and cordially do all we can to please him.

The Name of Jesus includes all good things; its sound is sweet; it merits for us a throne in the kingdom; it gladdens our hearing.

The brightness of the Father shines in it; the beauty of the Mother beams through it; the honour of the Father is reflected in it; the glory of the Brethren comes from it.

Would any one, therefore, know, how it is that the Name of Jesus so wonderfully causes the good to desire him whose Name it is?

It is that Jesus is beautiful in comeliness, infinitely good in worth, meek, gentle, and sweetly prone to mercy.

Jesus is the King of glory; Jesus is beautiful in appearance; Jesus is graceful in speech, and admirable in his works.

Jesus is strong, and valiant; Jesus is a vigorous combatant; Jesus is generous in his gifts, and loves to give.

Jesus is tenderly compassionate; Jesus is the enlight-

Jesus est deliciosus,
Et sapit dulcissime.

Jesus fama gloriosus,
Jesus cunctis fructuosus,
Jesus totus virtuosus,
Fovet suos optime.

Summe celsus in honore,
Summe gratus in amore,
Omnem laudem obtinet.

In sciendo omne sapit,
Ambiendo cuncta capit,
Diligendo corda rapit,
Et illata detinet.

Eia nobis Nomen gratum,
Dulcis Jesus appellatum:
Sit in corde sic firmatum,
Ut non possit erui.

Hoc reatum peccatorum
Tollat, præstet jubilorum
Odas: sede beatorum
Donet nobis perfrui.
Amen.

ened guide; Jesus is the delight of all who know him, and most sweet is his company.

Jesus is glorified throughout the world; Jesus brings the fruit of blessings to all; Jesus is the source of every virtue, and takes the tenderest care of those that are his.

There is none equal to him in honour, there is none like him in affection, and all the earth praises him.

He knows all things, and holds all things in his omnipresent providence; his love wins him the hearts of his creatures and keeps them fastened to himself.

All hail, then, to this Name so loved — '*Sweet Jesus*'! May it be so fixed within our hearts, that no power may take it from us!

May it bring us the forgiveness of our sins; may it inspire us to hymn God's praise; may it lead us to the possession of our blissful throne in heaven. Amen.

We cannot refuse to our readers the following Hymn from the ancient Missals of Germany, notwithstanding its being, in several of the ideas and expressions, a repetition of the one just given.

HYMN

Nomen jure sublimatum,
In excelsis adoratum,
Nomen summæ gloriæ:
Gabrieli revelatum,
Et in terris nunciatum
Genitrici gratiæ.

Hæc octavo die natum,
Circumcisum more patrum,
Salvatorem nominat.

JESUS, Name so justly honoured, adored in heaven, and expressive of infinite glory! It was revealed to Gabriel, and announced on earth to the Mother of divine grace.

She, on the eighth day, when her Son had been circumcised according to the Jewish cere-

Universo publicatum
Mundo Nomen hoc beatum
Credentes salvificat.

In hoc lucet Trinitatis
Splendor atque unitatis;
Hoc cœlum lætificat.
In hoc fulget honor Patris,
In hoc patet decor Matris,
Hoc fratres glorificat.

Hoc est Nomen salutare,
Et solamen singulare,
Quod succurrit tristibus.
Hoc nos decet honorare,
Benedicere, laudare
Semper lætis mentibus.
Hoc est melos prædicatum,
Dulce mel est invocatum,
Servat ab insultibus.
Jubilus est cogitatum,
Nomen mire formidatum
Malignis spiritibus.

Ecce Nomen gratiosum,
Fructuosum, virtuosum
Præ cunctis nominibus.
Vultum Dei gratiosum,
Speciosum, amorosum,
Ostendit hominibus.
Nomen pulchrum in decore,
Summe bonum in valore,
Intus sapit dulciter;
Summe potens in vigore,
Summe celsum in honore
Delectat feliciter.
Ergo Pastor animarum,
Bone Jesu, et earum
Lumen indeficiens,
Propter Nomen tuum carum
Tetrum chaos tenebrarum
Obstrue, nos muniens.
O Reformator cunctarum
Nationum humanarum,
Vita mortem auferens,
Restaurator ruinarum
Virtutum angelicarum,
Te ipsum sis largiens. Amen.

mony, she called him *Jesus*. The blessed Name was preached to the whole world, and saves them that believe.

The glory of the divine Trinity and Unity blazes forth in this Name; it gladdens heaven; the brightness of the Father shines in it; the beauty of the Mother beams through it; the glory of the Brethren comes from it.

This is the Name of *salvation*, and the wonderful consolation which comforts the sorrowful. It behoves us ever to honour, and bless, and praise, with joyful hearts, this dear Name.

It is music when preached to us; it is sweet honey when invoked by us; it defends us from temptation. It is joy to us when we think on it, and the wicked spirits are seized with strange fear when they hear us say it.

This is the Name that is full of grace, and fruit, and virtue, above all names. It makes known to men the gracious, the beautiful, the loving face of God.

It is fair in beauty, it is surpassingly good in worth, its inner relish is most sweet; it is most powerful in energy, most high in honour, and gives a happy delight.

Do thou, therefore, good Jesus! Shepherd and Light unfailing of our souls! defend us, and, for thy dear Name's sake, let not the dismal chaos of darkness ingulf us.

O thou the Reformer of all nations, that destroyest death by thy Life! O Restorer of the loss sustained by the Angels, give thyself unto us.

Amen.

JANUARY 2

THE OCTAVE OF ST STEPHEN

THE FIRST MARTYR

YESTERDAY we finished the Octave of the Birth of Jesus; to-day we shall finish the Octave of St Stephen; but this without losing sight one moment of the Divine Babe, whose Court is formed by Stephen, John the Beloved Disciple, the Holy Innocents, and St Thomas of Canterbury. In five days we shall see the Magi prostrate before the Crib of the new-born King; they are already on the way, and the Star is advancing towards Bethlehem. Let us spend the interval in reconsidering how great is the glory of our Emmanuel in his having lavished such extraordinary favours on these Saints whom he has chosen to be near him at his first coming into the world. Let us begin with Stephen, for this is the last day of the Octave dedicated to him by the Church. We must take leave of him now till the month of August, when we shall again meet him on the Feast of *the Finding of his Relics*.

In a sermon which was for a long time thought to have been written by St Augustine, we find it mentioned that St Stephen was *in the flower of his youth* when he was called by the Apostles to receive the sacred character of deaconship. Six others were ordained deacons with him; and these seven, whose office was to minister at the Altar here below, represented the seven Angels, whom St John saw standing near the Altar in heaven. Stephen was appointed as the head of the Seven, and St Irenæus, who lived in the second century, calls him the *Arch-Deacon*.

The characteristic virtue of a Deacon is fidelity. Hence, he is intrusted with the care of the treasures

of the Church, treasures which consist not merely in the alms destined for the poor, but in that which is the most precious thing in heaven and earth—the Blood of our Lord Jesus Christ, of which the Deacon is the minister, in virtue of his Order. For this reason, the Apostle St Paul, in his first Epistle to Timothy, bids the Deacons *hold the Mystery of Faith in a pure conscience.*[1]

It was, therefore, more than an appropriate coincidence, that the first of all the Martyrs was a Deacon, for Martyrdom is the great proof of fidelity, and fidelity is the official virtue of the Diaconate. This same truth is still more strongly impressed upon us by the fact that the three who stand pre-eminent amongst the Martyrs of Christ are vested in the holy Dalmatic—the three glorious Deacons: Stephen, the glory of Jerusalem; Laurence, the pride of Rome; and Vincent, of whom Spain so justly boasts. The present holy season gives us Stephen, who has been gladdening us with his festal presence ever since Christmas Day, and Vincent, whose feast falls on January 22. Laurence will come to us, with his rich waving Palm, in the sunny month of August; and Stephen, in the same month, will visit us, a second time, in the Feast of the Finding of his Relics.

With the intention of paying respect to the Holy Order of Deaconship in the person of its first representative, it is a custom in a great many Churches, on the Feast of St Stephen, that Deacons should fulfil every office which is not beyond their Order. For example, the Chanter yields his staff of office to a Deacon; the Choristers, who assist the Chanter, are also Deacons, vested in Dalmatics; and the Epistle of the Mass is sung by a Deacon, because it is the passage from the Acts of the Apostles which relates the history of the holy Martyr's death.

The institution of St Stephen's Feast, and its being fixed on the day immediately following that of our

[1] 1 Tim. iii 9.

Lord's Birth, are so ancient that it is impossible to assign their date. The *Apostolic Constitutions*, which were compiled at the latest towards the close of the third century, mention this Feast as already established, and that, too, on the morrow of Christmas Day. St Gregory of Nyssa and St Asterius of Amasea, both of them earlier than the miraculous discovery of the Holy Deacon's Relics, have left us Homilies for the Feast of St Stephen, in which they lay stress on the circumstance of its having the honour to be kept the very day after the solemnity of Christmas. With regard to its Octave, the institution is less ancient, though the date cannot be defined. Amalarius, who wrote in the ninth century, speaks of this Octave as already established; and Notker's Martyrology, compiled in the tenth century, makes express mention of it.

But how comes it that the Feast of a mere Deacon has been thus honoured, whilst almost all those of the Apostles have no Octave? The rule followed by the Church in her Liturgy is to give more or less solemnity to the Feasts of the Saints, according to the importance of the services they rendered to mankind. Thus it is that the honour she pays to St Jerome, for example, who was only a Priest, is more marked than that she gives to a great number of holy Popes. It is her gratitude which guides her in assigning to the Saints their respective rank in her Calendar, and the devotion of the Faithful to the saintly benefactors whom she now venerates as members of the Church Triumphant is thus regulated by a safe standard. St Stephen led the way to Martyrdom; his example inaugurated that sublime *witnessing* by shedding one's own blood, which is the very strength of the Church, ratifies the truths she teaches to the world, and confirms the hopes of eternal reward promised by those truths. Glory, then, and honour to the Prince of Martyrs! As long as time shall last, so long shall the Church on earth celebrate the name of Stephen, who was the first to shed his blood for the God who died on Calvary!

We have already noticed St Stephen's imitation of Jesus, by praying for and forgiving his enemies; it is the circumstance which the Church continually alludes to in her Office of his Feast. But there is another very important incident in the martyrdom of our Saint which we must, for a moment, dwell upon. One of the accomplices in the murder which was being committed under the walls of Jerusalem was a young man of the name of Saul. He made himself exceedingly active, for he was of an ardent temperament, and, as the Fathers observe, he helped every man who stoned the holy Deacon, because he took care of the murderers' garments whilst they committed the crime. Not long after, this same Saul, whilst travelling to Damascus, was converted into an Apostle of that Jesus whom he had heard Stephen confess as the Son of God. He was the fruit of Stephen's dying prayer. The blood of Stephen cried to heaven for mercy, and heaven sent to the Gentiles the Apostle who would bring them to the knowledge and love of Jesus. 'What an admirable scene!' cries out St Augustine. 'Here is Stephen being stoned, and Saul taking care of the garments of them that stone him. But this Saul is now Paul, the Apostle of Jesus Christ, and Stephen is the servant of Jesus Christ. . . . O Saul! thou hast been prostrated, and raised up again: prostrated a persecutor, raised up a preacher. Everywhere are thy Epistles read; everywhere art thou bringing to Christ them that are his enemies; everywhere art thou the good Shepherd, surrounded by a numerous flock. Thou art now reigning with Christ, in company with him thou didst once stone. Both of you are looking upon us; both of you now hear what I am saying; do both of you pray, also, for us. He who crowned you both will hear both. Stephen was a lamb; Saul was a wolf; now both are lambs, and both will acknowledge us as of the flock of Christ, and will pray for us, that the Church of their Master may be blessed with a peaceful and tranquil life.'[1] Stephen and Paul both visit us

[1] Sermon 316: *The Third for the Feast of St Stephen.*

during this grand season of Christmas; for we shall keep the Feast of the Conversion of St Paul on January 25; and thus Stephen leads his spiritual conquest to the Crib of their common Lord and Master.

Catholic piety has chosen St Stephen as one of the Patrons of a Happy Death. This choice was suggested by the death of the Holy Martyr: a death so tranquil that the Scripture calls it a *Sleep*, in spite of the cruel torture to which his executioners put him. Let us, therefore, beg the intercession of St Stephen for that awful hour of our death, when we must return to our Creator these souls of ours; nay, let us ask him to pray that we may be habitually in such a disposition of mind as to be ever ready to make the total sacrifice of the life which God has given to us: it was a sacred deposit he intrusted to our keeping, which we were to hold in readiness for him whensoever he might demand it at our hands.

The Mass is given above, p. 228, except the Collect, which is as follows:

COLLECT

Omnipotens sempiterne Deus, qui primitias Martyrum in beati Levitæ Stephani sanguine dedicasti: tribue, quæsumus, ut pro nobis intercessor existat, qui pro suis etiam persecutoribus exoravit Dominum nostrum Jesum Christum, Filium tuum.

O Almighty and eternal God, who didst consecrate the first-fruits of Martyrdom in the blood of blessed Stephen the Levite; grant, we beseech thee, that he may intercede for us, who even for his persecutors begged mercy of our Lord Jesus Christ, thy Son.

Commemoration of the Blessed Virgin Mary

Deus qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem

O God, who, by the fruitful Virginity of the Blessed Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience her intercession, by whom we received the

vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

Author of life, our Lord Jesus Christ, thy Son.

The third Prayer is one of the following:

Against the persecutors of the Church

Ecclesiæ tuæ, quæsumus, Domine, preces placatus admitte: ut, destructis adversitatibus et erroribus universis, secura tibi serviat libertate.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church, that all oppositions and errors being removed, she may serve thee with a secure and undisturbed devotion.

For the Pope

Deus omnium fidelium Pastor et Rector, famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice; da ei, quæsumus, verbo et exemplo, quibus præest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

O God, the Pastor and Governor of all the Faithful, look down in thy mercy on thy servant N. whom thou hast appointed Pastor over thy Church; and grant, we beseech thee, that, both by word and example, he may edify all those that are under his charge, and, with the flock intrusted to him, arrive, at length, at eternal happiness. Through, etc.

SECRET

Commemoration of the Blessed Virgin Mary

Tua, Domine, propitiatione, et beatæ Mariæ semper Virginis intercessione, ad perpetuam atque præsentem hæc oblatio nobis proficiat prosperitatem et pacem.

Being appeased, O Lord, by the intercession of blessed Mary ever Virgin, grant that this oblation may avail for our present and lasting prosperity and peace.

Against the persecutors of the Church

Protege nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore tibi famulemur et mente.

Protect us, O Lord, while we assist at thy sacred mysteries, that being employed in acts of religion, we may serve thee both in body and mind.

For the Pope

Oblatis, quæsumus, Domine, placare muneribus, et famulum tuum N., quem Pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione guberna. Per Dominum.

Be appeased, O Lord, with the offering we have made, and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, etc.

POSTCOMMUNION

Commemoration of the Blessed Virgin Mary

Hæc nos communio, Domine, purget a crimine; et intercedente beata Virgine Dei Genitrice Maria, cœlestis remedii faciat esse consortes.

May this communion, O Lord, cleanse us from sin, and by the intercession of blessed Mary, the Virgin-Mother of God, make us partakers of thy heavenly remedy.

Against the persecutors of the Church

Quæsumus, Domine Deus noster, ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis.

We beseech thee, O Almighty God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of these divine mysteries.

For the Pope

Hæc nos, quæsumus, Domine, divini sacramenti perceptio protegat: et famulum tuum N., quem Pastorem Ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege, salvet semper et muniat. Per Dominum.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N., whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, etc.

We will now select from the ancient Liturgies a few additional pieces in honour of our Saint. We begin with two Responsories as given in the Roman Breviary.

RESPONSORIES

℟. Stephanus, servus Dei, quem lapidabant Judæi, vidit cœlos apertos: vidit et introivit: * Beatus homo, cui cœli patebant.

℣. Cum igitur saxorum crepitantium turbine quateretur, inter æthereos aulæ cœlestis sinus divina ei claritas fulsit. * Beatus homo.

℟. Patefactæ sunt januæ cœli Christi Martyri beato Stephano, qui in numero Martyrum inventus est primus: * Et ideo triumphat in cœlis coronatus.

℣. Mortem enim, quam Salvator noster dignatus est pro nobis pati, hanc ille primus reddidit Salvatori. * Et ideo.

℟. Stephen, the servant of God, whom the Jews stoned, saw the heavens opened; he saw and entered: * Blessed man, to whom the heavens were opened.

℣. While, therefore, the loud pelting of the storm of stones was beating against him, a divine brightness shone upon him from the ethereal recesses of the heavenly court. * Blessed man.

℟. The gates of heaven were thrown open to Stephen, the blessed Martyr of Christ, who was the first among the Martyrs. * And he therefore triumphs in heaven, with his *Crown* upon him.

℣. For he was the first to pay back to the Saviour the Death our Saviour deigned to suffer for us. * And he.

The Church of Milan, in its Ambrosian Missal, consecrates this Preface to the praise of the Prince of Martyrs.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, æterne Deus: qui Levitarum præconem vocasti Stephanum. Hic tibi primus dedicavit Martyrii nomen: hic tibi inchoavit primus effundere sanguinem: hic meruit videre cœlos apertos, et Filium stantem ad dexteram Patris. In terris hominem adorabat, et in cœlo Filium Patris esse clamabat. Hic

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O Eternal God, who didst call Stephen to be the first of Deacons. He was the first that dedicated unto thee the offering of Martyrdom: he was the first to shed his blood for thee: he it was that merited to see the heavens opened, and the Son standing at the right hand of the Father. He adored Jesus

Magistri verba referebat; quia, quod Christus dixit in cruce, hoc Stephanus docuit in sanguinis sui morte. Christus in cruce indulgentiam seminabat: et Stephanus pro suis lapidatoribus Dominum supplicabat.

the Man-God on earth, and he proclaimed him to be the Son of the Father in heaven. He repeated the words of his Master; for what Christ said on the cross, that did Stephen teach when shedding his blood in death. Christ on the Cross sowed the seed of his pardon: so did Stephen beseech his Lord to have mercy on them that stoned him.

The same Liturgy has the following Collect for St Stephen's Feast.

COLLECT

Ministrantium tibi, Deus, eruditor et rector, qui Ecclesiæ tuæ primordia beati Levitæ Stephani ministerio et pretioso martyrii sanguine decorasti; da, quæsumus: ut in excessu nostro veniam consequentes, mereamur exemplis ejus imbui, et intercessionibus adjuvari. Per Dominum Jesum Christum.

O God, the teacher and ruler of them that are thy ministers, who didst adorn the early days of thy Church by the ministry and precious blood of blessed Stephen the Levite; grant, we beseech thee, that meeting with pardon at the hour of our death, we may deserve to follow his example, and be aided by his intercession. Through Jesus Christ our Lord.

The Gothic Liturgy of Spain gives us, in its Mozarabic Missal, the following admirable Prayer to St Stephen.

CAPITULUM

Beatissime Stephane, Protomartyr, vocabitur tibi nomen novum, quod os Domini nominavit: ut qui mortem pro illo sumeres, coronam per illum et nomine et virtute susciperes: primus in Martyrio, primus in præmio; primus in aula mundi, primus in aula cœli: ut hic pro Christo lapidatus, illic ab ipso coronatus, exsultes; ut pro

Most blessed Protomartyr *Stephen!* thou shalt be called by a new name, which the mouth of the Lord hath named: for that thou, who didst suffer death for him, didst by him receive a *Crown* for thy name and a *Crown* for thy virtue. Thou wast the first in Martyrdom and first in its reward; first Martyr in the world, and the first in the courts of heaven.

quo hic crudelissimam sustinuisti pœnam, illic pretiosissimam susciperes coronam: ergo qui exstitisti Ecclesiæ primitivus, nunc esto patronus assiduus: ut sit Christus nobis, te precante, propitius, pro quo Martyr exstitisti mirificus.

Here stoned for Christ; there exulting in the Crown he gave thee. Here thou didst suffer, for his sake, the most cruel torments; there thou didst receive the most precious *Crown*. Thou, therefore, that wast the first flower of the Church, be now her untiring patron; that so, by thy prayers, that Jesus for whose sake thou wast a glorious Martyr may be merciful unto us.

The following Hymn, remarkable for its unction and simplicity of style, is to be found in most of the ancient Roman-French Breviaries.

HYMN

Sancte Dei pretiose
Protomartyr Stephane,
Qui virtute charitatis
Circumfultus undique,
Dominum pro inimico
Exorasti populo:

Tu cœlestis primitivus
Signifer militiæ,
Veritatis assertivus,
Testis primus gratiæ,
Fundamento lapis vivus,
Basis patientiæ.

Saxo cæsus, non mucrone,
Per saxorum cuspides,
Corpus membri passione
Circumcidi prævides:
Ad decorem sunt coronæ
Rubricati lapides.

Tu cœlorum primus stratam
Consternis lapideam,
Tu per Christum hebetatam
Primus transis rhomphæam,
Primum granum trituratum,
Ditans Christi aream.

O holy Protomartyr Stephen, most dear to God! in the virtue of charity wherewith thou wast armed on every side, thou didst beseech the Lord to have mercy on thine enemies.

Thou art the Standard-bearer of heaven's martyr-host; the herald of truth; the first witness of Christian grace; the living foundation-stone, and ground-work of martyrdom.

Stones were the instrument of thy martyrdom, not the sword. The sharp-edged stones, like knives of a second circumcision, tore thine innocent flesh; but, tinged in thy blood, they were made rubies for thy Crown.

Thou wast the first to tread the stony rugged path that leads to heaven; thou wast the first to breast that sword which had slain our Lord and lost its keen edge by piercing him; thou wast the earliest winnowed wheat that graced the granaries of Christ.

Tibi primum reseratæ
Cœli patent januæ,
Jesum vides potestate,
Cui pugnas strenue;
Stans cum Patris majestate
Tecum est assidue.

Funde preces pro devoto
Tibi nunc collegio,
Ut tuo propitiatus
Interventu Dominus
Nos purgatos a peccatis
Jungat cœli civibus.
Gloria et honor Deo,
Qui te flore roseo
Coronavit et locavit
In throno sidereo:
Salvet reos, solvens eos
A mortis aculeo.
Amen.

To thee were heaven's gates first opened, showing thee Jesus in his power, for whom thou didst so bravely fight: He, standing at the right hand of his Father's majesty, is with thee incessantly.

Pray now for this thy devout people, that our Lord, through thy prayers, may mercifully forgive us our sins, and grant us fellowship with the citizens of heaven.

Glory and honour to the God who gave thee thy Crown of roses and thy throne above the stars. May he free us from the sting of death, and save us sinners. Amen.

We will close our selection with a Sequence composed by Notker; we find it in the collection of St Gall.

SEQUENCE

Hanc concordi famulatu,
colamus solemnitatem,
Auctoris illius exemplo
docti benigno,
Pro persecutorum precantis fraude suorum.
O Stephane, signifer Regis summe boni, nos exaudi:

Proficue qui es pro tuis exauditus inimicis.

Paulus tuis precibus, Stephane, te quondam persecutus Christo credit,

Et tecum tripudiat in regno, cui nullus persecutor appropinquat:
Nos proinde, nos supplices ad te clamantes et precibus te pulsantes,

Let us solemnize this Feast in the union of fraternal charity,
Instructed by the sweet example of its Saint
Who prayed for his guilty persecutors.
Hear us, O Stephen, thou standard-bearer of the infinitely merciful King,
Who heard the prayers thou didst offer him for thine enemies.
By thy prayers, O Stephen, that very Paul who once persecuted thee was converted to believe in Jesus,
And now exults with thee in that Kingdom, nigh which no persecutors come.
We, then, who humbly cry to thee for pity, and besiege thee with our prayers,

Oratio sanctissima nos tua semper conciliet Deo nostro.

We, surely, shall be reconciled to our God by thy most holy prayers.

Te Petrus Christi ministrum statuit: Tu Petro normam credenti adstruis, ad dextram summi Patris ostendendo, quem plebs furens crucifixit.

Peter ordained thee as a minister of Christ: and thou to the faithful Peter didst affirm and show this truth, that he whom the mad populace crucified is at the right hand of the Father.

Se tibi Christus eligit, Stephane, per quem fideles suos corroboret, se tibi inter rotatus saxorum solatio manifestans.

Christ chose thee, O Stephen! as the example whereby he would give courage to his faithful ones, for he showed himself to thee amidst the shower of stones, and sweetly consoled thee.

Nunc inter inclytas Martyrum purpuras coruscas coronatus.

Now amidst the red-robed army of the Martyrs thou shinest as *The Crowned* Prince.

We return thee our grateful thanks, O glorious Stephen! for the help thou hast given us in this great Feast of Christmas. It is thy yearly office to initiate us into the sublime mystery of the Birth of Jesus. Thy Feast ever brings us into the company of this Divine Child, and the Church trusts thee to reveal him to the hearts of her children, as thou heretofore didst to the Jews. Thou hast done thy work, dear Saint! and here is our faith: we adore this Babe of Bethlehem as the Word of God; we hail him as our King; we offer ourselves to him, to serve him as thou didst; we acknowledge his absolute right over us, and our obligation of serving him even to the last drop of our blood, should he put our loyalty to that great test. Stephen, Faithful Deacon! pray for us, that we may have the grace to give our whole heart to Jesus from this time forward; that we may use our best efforts to please him; and that we may conform our lives and affections to his blessed will. Doing this, we shall have the grace to fight his Fight, if not before tyrants and persecutors, at least before the base passions of our own hearts. We are the descendants of the Martyrs, and the Martyrs conquered the world; for

Jesus, the Babe of Bethlehem, had conquered it before them: shall *we*, then, be cowards, and re-enslave ourselves to our eternal enemy? Obtain for us also that fraternal charity which pardons every injury, and prays for them that hate us, and converts sinners and heretics when all means else have failed. O valiant Martyr of Jesus! watch over us at the hour of our death; assist us in our agony; show us that Jesus whom thou hast shown us so often as the dear Babe of Bethlehem; show us him then as the glorified, the triumphant, but above all as the merciful Jesus, holding in his divine hands the Crown he has prepared for us; and may our last words be those which thou didst utter when going to thy God: *Lord Jesus! receive my Spirit!*[1]

[1] Acts vii 58.

JANUARY 3

THE OCTAVE OF ST JOHN

APOSTLE AND EVANGELIST

THE Octave of the Beloved Disciple closes to-day: let us devoutly offer him our parting homage. We shall meet him again, during the year; for, on May 6, when the Resurrection of his Divine Master is gladdening the Church with the Easter joys, we shall have the Feast of our Apostle's Confession made *before the Latin Gate:* but his grand Feast ends to-day, and he has done too much on our behalf this Christmas for us to allow this Octave Day to pass without returning him our warmest thanks. Let us begin by exciting ourselves to a great reverence for our Saint; and to this end, let us continue the considerations we were making this day week on the favours conferred upon him by Jesus.

The Apostolate of St John produced a plentiful harvest among the people to whom he was sent. The Parthians received the Gospel from him, and most of the Churches of Asia Minor were founded by him. Of these latter, seven, together with their Angels, were chosen by Christ himself[1] to typify the several kinds of Pastors; and probably, as some have interpreted this passage of the Apocalypse, these *Seven* may be taken as representing the seven Ages of the Church herself. Neither must we forget that these Churches of Asia Minor, shortly after St John had founded them, sent Apostles into western Europe. Thus, for example, the illustrious Church of Lyons was one of the conquests made by these early Missioners; and St Pothinus, the first Bishop of Lyons, was a disciple of the disciple of St John—St Polycarp—

[1] Apoc.

the Angel of the Church of Smyrna,[1] whose Feast we shall keep a few days hence.

But St John's apostolic labours in no wise interfered with the care which his own filial affection and the injunctions of our Saviour imposed upon him—the care of the Blessed Mother and Virgin Mary. So long as Jesus judged her visible presence on the earth to be necessary for the consolidation of his Church, so long did John enjoy the immense happiness of her society, and of being permitted to treat her as his most beloved Mother. After a certain number of years, during which he had dwelt with her in the city of Ephesus, he returned with her to Jerusalem, whence she ascended to heaven *from the desert* of this world, as the Church sings of her, *as a pillar of smoke of aromatic spices of myrrh and frankincense*.[2] The holy Apostle had to bear this second separation, and continue preaching the Gospel until that happy day should come when he also should ascend to that blissful region where Jesus his Divine Friend, and Mary his incomparable Mother, were awaiting his arrival.

The Apostles, those Lights placed by the hand of Jesus himself *upon the candlestick*[3] of the Church, died out by martyrdom one after the other, leaving St John the sole survivor of the Twelve. His white hair, as the early Fathers tell us, was encircled with a thin plate of gold, the mark of episcopal dignity; the Churches treasured up the words which fell from his inspired lips, and considered them as their rule of Faith; and his prophecy of Patmos, the *Apocalypse*, proves that the future of the Church was also revealed to him. Notwithstanding all this, John was humble and simple, like the Divine Infant of Bethlehem; and one cannot read without emotion what the early writers tell us of him, how he was often seen fondling a pet bird in his venerable hands.

He who had, when young, leaned his head upon the Breast of God, *whose delights are to be with the children*

[1] Apoc. ii 8. [2] Cant. iii 6. [3] St Matt. v 15.

of men;[1] who had stood near his Lord during the Crucifixion, when all the other Apostles kept away in fear; who had seen the soldier's Spear pierce the Sacred Heart which so loved the world; when old age had come upon him, was for ever urging upon all he met the duty of *loving one another*. His tender compassion for sinners was such as we might naturally look for from the favourite Disciple of the Redeemer; and we are not surprised at that example, which would have been wonderful in any other Saint than John, of his going in search of a young man, whom he had loved with a Father's love, and who had abandoned himself, during the Apostle's absence, to every sort of sin: old age was no hindrance to this fatiguing search, which ended in his finding the young man amidst the mountains, and leading him back to repentance.

And yet this same gentle and loving Saint was the inflexible enemy of heresy; for heresy, by destroying Faith, poisons Charity in its very source. It is from this Apostle that the Church has received the maxim she gives us, of shunning heresy as we would shun a plague: *If any man come to you and bring not the doctrine of Christ, receive him not into the house, nor say to him 'God speed thee;' for he that saith unto him, 'God speed thee,' communicateth with his wicked works.*[2] St John having one day entered one of the public baths, he was no sooner informed that the heresiarch Cerinthus was in the same building, than he instantly left the place as though it were infected. The disciples of Cerinthus were indignant at this conduct of the Apostle, and endeavoured to take away his life by putting poison into the cup from which he used to drink; but St John having made the sign of the cross over the cup, a serpent was seen to issue from it, testifying both to the wickedness of his enemies and to the divinity of Christ. This apostolic firmness in resisting the enemies of the Faith made him the dread of the heretics of Asia; and hereby he proved how justly he had received from Jesus the

[1] Prov. viii 31. [2] 2 St John i 10, 11.

surname of *Son of Thunder*, a name which he shared with his Brother, James the Greater, the Apostle of Spain.

The miracle we have just related has suggested assigning to St John, as one of his emblems, a cup with a serpent coming from it; and in many countries, in Germany particularly, is a custom of blessing wine on the Feast of St John; and the prayer used on the occasion alludes to the miracle. In these same countries prevails also the custom of taking at the end of meals what is called *St John's Cup*, putting as it were under the Saint's protection the repast just taken.

For brevity's sake, we omit several other traditions regarding our holy Apostle, to which allusion is made in many of the Medieval Liturgical pieces which we have quoted: but we cannot refrain from saying a few words in reference to his Death.

The passage of the holy Gospel read on the Feast of St John has often been interpreted in the sense that the Beloved Disciple was never to die, although our Lord's words are easily explained without putting such a meaning upon them. The Greek Church, as we have already seen in her Offices, professes her belief in St John's exemption from death. It was also the opinion of several holy Doctors of the Church, and found its way into some of the Hymns of the Western Church. The Church of Rome seems to countenance it, by one of the Antiphons at Lauds of the Feast; but it must be acknowledged that she has never favoured this opinion, although she has not thought proper to condemn it. Moreover, the Tomb of St John once existed at Ephesus; we have early traditions regarding it, and miracles are related which were wrought by the miraculous oil which flowed for centuries from the Tomb.

Still it is strange that no mention has ever been made of any Translation of the Body of St John; no Church has ever boasted of its possessing it; and as to particular Relics of this Apostle, they are not only very rare, but a great deal of vagueness has always clung to them.

At Rome, when a Relic of St John is asked for, the only one given is a small piece of the Tomb. With these facts before us, we are forced into the idea that there is something mysterious in this total ignorance with regard to the Body of a Saint so dear to the whole Church; whereas the Bodies of all the other Apostles have been the subject of most interesting and detailed accounts, and we can name the Churches which have possessed either the whole or a portion of their venerable remains. Has our Redeemer willed that the Body of his dear Disciple should be glorified before the Day of Judgement? Has he, in his own inscrutable designs, withdrawn it from the sight of man, as he did that of Moses? These are questions which will, perhaps, never be solved on this earth; but it is almost impossible not to acknowledge, as so many holy writers have done, that the mystery wherewith it has pleased our Lord to shroud the virginal Body of St John may be considered as an additional reward given to the Disciple whom he so tenderly loved during life, on account of his purity.

The Mass is given above, p. 255, *the other prayers are given on pp.* 415-417.

Let us listen, once more, to the sweet praises given to St John in the various Liturgies. And first, let us open the Roman Breviary, where we shall find the following Responsories:

RESPONSORIES

℟. Iste est Joannes qui supra pectus Domini in cœna recubuit: * Beatus Apostolus, cui revelata sunt secreta cœlestia.

℣. Fluenta Evangelii de ipso sacro Dominici pectoris fonte potavit. * Beatus.

℟. This is John, who at the Supper reclined his head on the Lord's Breast: * Blessed Apostle, unto whom the secrets of heaven were revealed.

℣. He drank in the streams of the Gospel from the sacred fount itself of our Lord's Breast. * Blessed.

℟. Diligebat autem eum Jesus, quoniam specialis prærogativa castitatis ampliori dilectione fecerat dignum: * Quia virgo electus ab ipso, virgo in ævum permansit.

℣. In cruce denique moriturus, huic Matrem suam virginem virgini commendavit. * Quia.

℟. In illum diem suscipiam te servum meum, et ponam te sicut signaculum in conspectu meo: * Quoniam ego elegi te, dicit Dominus.

℣. Esto fidelis usque ad mortem, et dabo tibi coronam vitæ. * Quoniam.

℟. Jesus loved him, for the special prerogative of his chastity made him worthy of a special love: * Because, being chosen by Christ as a virgin, he remained a virgin for ever.

℣. When at length he was about to die on the Cross, he commended his Virgin-Mother to this his virgin disciple. * Because.

℟. In that day I will take thee to be my Servant, and I will make thee as a signet in my sight: * For I have chosen thee, saith the Lord.

℣. Be thou faithful unto death, and I will give thee the crown of life. * For.

The Mozarabic Breviary, in the Office of St John the Evangelist, contains the following beautiful prayer:

CAPITULUM

Ineffabilia sunt, Domine, fluenta uteri tui, quibus præ cæteris dilectus ille a te discipulus, recubans in sinu tuo, satiari promeruit: quæsumus ergo, ut mortificatis membris nostris, tuis semper mereamur inhærere vestigiis: ut intercessu hujus sancti Joannis, ita nos ignis amoris tui concremet et absumat, qualiter beneplacitum nos tibi in toto holocaustum efficiat.

Ineffable, O Lord, are the streams of thy Heart, wherewith the Disciple whom thou lovedst above the rest deserved to be filled, when leaning on thy Breast: we therefore humbly beseech thee that, our senses being mortified, we may deserve to walk at all times in thy footsteps: that thus, by the intercession of this thy holy disciple John, the fire of thy love may so burn and consume us, as to make us in all things a holocaust well-pleasing unto thee.

We find also this other prayer in the Missal of the same Gothic Liturgy.

PRAYER

Vide, vide, Deus, quibus gravati delictis obruimur; qualiterque nobis ipsi quo-

See, see, O God, the sins whereby we are weighed down, and how we daily create to

tidie efficimur causa veneni et pœna supplicii, dum cum quotidiano carnis nostræ veneno polluimur, et de reparatione melioris vitæ nullo modo cogitamus. Sed quia certum est quod hoc videas, qui semper es clemens; et ideo per confessionem nos ad te redituros exspectas, ideo suggerimus ut Apostolo tuo Joanne intercedente, qui invocato nomine tuo lethale ebibens virus, non solum ipse evasit, sed etiam alios ex eodem extinctos populo suscitavit. Procul a nobis efficias et incentivam carnis nostræ libidinem, et virus persuasionis hostis antiqui, ut fide te colentes, sicut Joannem Apostolum non nocuit oblatum venenum, ita nos non noceat latentium vitiorum virus occultum.

ourselves the poison that destroys and the pain that punishes, inasmuch as we are each day infected with the poison of the deeds of our flesh, yet give we no thought to the amending our lives. But whereas faith teaches us that thou seest our sins, and because thou art merciful, thou awaitest us that we return to thee by humble confession; therefore do we beg the intercession of John thine Apostle, who having drunk a deadly poison, not only, by the invocation of thy name, escaped hurt himself, but raised them to life who had been poisoned by that same cup. By this his intercession, drive far from us both the lustful flames of our own flesh, and the poison of the old enemy's suggestions; that worshipping thee by our faith, we may be guarded against the hidden poison of latent passions, as the poison offered to the Apostle John left him uninjured.

We take from the Menæa of the Greek Church a second selection of stanzas in honour of the holy Evangelist.

ON THE FEAST OF ST JOHN THE THEOLOGIAN

(XXVI Septembris)

Maris abyssum derelinquens, crucis calamo omnes sapienter fidei piscatus es gentes velut pisces; nam, ut dixit tibi Christus, apparuisti piscator hominum carpens eos ad pietatem; ideo sparsisti Verbi gnosim; Patmos et Ephesum sermonibus cepisti tuis, Theologe Apostole; deprecare Chris-

Leaving the waters of the sea, thou didst, with much wisdom, draw all nations to the Faith by the rod of the Cross; for, as Christ told thee, thou wast a Fisher of men, drawing them unto holiness. Therefore didst thou spread abroad the knowledge of the Word, and by thy preachings, O Theologian Apostle, thou

tum Deum ut det lapsuum remissionem celebrantibus cum amore tuam sanctam commemorationem.

Lingua tua facta est calamus scriptoris Spiritus sancti, deifice demonstrans venerabile et divinum Evangelium.

Magnæ divinæque tuæ theologiæ faces totam, gloriose, illuminarunt terram luce trisolari splendentem.

Vere fuit tamquam calamus velociter scribentis tua lingua theodica, veram pulchre scribens gnosim et legem novissimam in tabulis, theologe, cordium nostrorum.

Cœlorum scire celsitudines, marisque explorare abyssos temerarium et intentabile; astra autem numerare vel littoralem arenam par est. Sic de theologo dici non potest quot ipsum coronis quem amabat coronavit Christus, supra cujus pectus recubuit, et in mystica cœna eum lautissime refecit sicut theologum et Christi amicum.

Terrestrem petisti apud Christum sedem habere; at ille tibi pectus suum donat, o vocate theologe, tranquilla et permanente sede pulchritudinis ditatus es Apostolorum gloria.

Virginitatis florem, venerandarum virtutum electum habitaculum, sapientiæ instrumentum, templum Spiritus, os Ecclesiæ igniferum, charitatis manifestissimum oculum, venerandissimum Joannem, spiritualibus canticis

didst gain over Patmos and Ephesus. Beseech Christ our Lord to grant forgiveness of sin to us who lovingly celebrate thy holy memory.

Thy tongue was made the pen of him who wrote by thee, the Holy Ghost; it showed us, by divine inspiration, the venerable and divine Gospel.

The blaze of thy great and divine Theology, O glorious Apostle, illumined the earth that was shining with a triple light.

Truly was thy divinely taught tongue, O Theologian, as the pen of one that writes swiftly, for it beautifully wrote on the tablets of our hearts the true knowledge and the New Law.

To measure the height of the heavens, and explore the depths of the sea, is a rash and vain attempt: so too is it to count the stars or the sand on the shore. In like manner we may not count the number of crowns wherewith Christ crowned his Beloved Disciple, who reposed on his Breast, and in the mystic Supper was most sumptuously regaled as the Theologian and Friend of Jesus.

Thou didst once ask to sit near Jesus on a terrestrial throne; but he gave thee to recline on his Breast, and placed thee on a peaceful and eternal throne of beauty, O thou that art called the Theologian, and art the glory of the Apostles!

Let us now loudly celebrate in spiritual canticles this servant of Christ: he is the flower of holy Virginity, the chosen dwelling of sublime virtues, the instrument of wisdom, the temple of the Spirit, the burning tongue of the Church, the

nunc sursum celebremus, tamquam Christi famulum.

Evangelista Joannes, par Angelo, virgo a Deo docte, limpidissimum latus sanguine et aqua fluens prædicasti, per quem deducimur ad vitam æternam animabus nostris.

most bright eye of charity, the most venerable John.

O Evangelist John! angelic, virgin taught of God! 'twas thou didst tell us of that Sacred Side, from whence, as from a most limpid stream, flowed Blood and Water: thus didst thou teach our souls the way to life eternal.

The Latin Churches of the Middle Ages were fervent in their praises of St John, and have left us a great many Hymns in his honour. Out of the number we select only two; the first is the composition of Adam of St Victor, and is the finest of the four written on St John by the great lyric poet of those times.

SEQUENCE

Gratulemur ad festivum,
Jocundemur ad votivum
Joannis præconium.
Sic versetur laus in ore,
Ne fraudetur cor sapore
Quo degustet gaudium.

'Tis the Feast of St John: let us rejoice; let us sing his praise with glad hearts.

But let our lips so speak his praise that our hearts be not devoid of fervour, and so relish the hidden joy.

Hic est Christi prædilectus
Qui reclinans supra pectus,
Hausit sapientiam.
Huic in cruce commendavit
Matrem Christus; hic servavit
Virgo viri nesciam.
Intus ardens charitate,
Foris lucens honestate,
Signis et eloquio,

This is the Disciple the Beloved of Christ, who leaned on his sacred breast, and imbibed wisdom.

'Twas to him that Jesus, dying on the Cross, left his Mother: John, the virgin, was guardian of the Virgin.

His heart was filled with burning charity; his exterior, his miracles, his words, were a shining light.

Ut ab æstu criminali,
Sic immunis a pœnali,
Prodiit ex dolio.

As the fire of criminal passion had never impaired his soul, so did he come unhurt from the caldron of boiling oil.

Vim veneni superavit,
Morti, morbis imperavit,
Nec non et demonibus.

He checked the power of poison; death, disease and demons fled at his bidding.

Sed vir tantæ potestatis,
Non minoris pietatis
Erat tribulantibus.

Cum gemmarum partes fractas
Solidasset, has distractas
Tribuit pauperibus.

Inexhaustum fert thesaurum,
Qui de virgis fecit aurum,
Gemmas de lapidibus.
Invitatur ab amico
Convivari; Christum dico
Visum cum discipulis.

De sepulcro quo descendit
Redivivus sic ascendit,
Frui summis epulis.

Testem habes populum,
Immo, si vis, oculum,
Quod ad ejus tumulum
Manna scatet, epulum
De Christi convivio.

Scribens Evangelium,
Aquilæ fert proprium,
Cernens solis radium,
Scilicet Principium
Verbum in Principio.
Hujus signis est conversa
Gens gentilis, gens perversa,
Gens totius Asiæ.

Hujus scriptis illustratur,
Illustrata solidatur
Unitas Ecclesiæ.
Salve, salvi vas pudoris,
Vas cœlestis plenum roris,
Mundum intus, clarum foris,
Nobile per omnia!
Fac nos sequi sanctitatem;
Fac per mentis puritatem
Contemplari Trinitatem
In una substantia.
Amen.

And yet, with all this heavenly power, he was the tenderest-hearted friend to them that were in grief.

Some precious stones had been broken; he miraculously brought the fragments together, and thus pieced, gave them to the poor.

He was a living treasure, for he changed the branches of a tree into gold, and stones into gems.

He is invited to a banquet by a Friend; that Friend was Jesus, surrounded by his Disciples:

From the tomb wherein he had been laid, he then came forth alive, and ascended to enjoy the infinite feast.

Innumerable witnesses will tell thee (though thyself may see it, if thou wilt), that round his tomb there falls a Manna, the symbol of that Banquet which Jesus gave him.

The Eagle is the emblem of this Evangelist, for he looks steadfastly at the Sun, that is, at the Eternal Word in the Bosom of the Eternal Father.

By his miracles the gentile world, a stubborn world, the world of Asia, was converted.

His writings enlighten, and by their light confirm the one true Church.

Hail then, vessel of unsullied chastity! vessel filled with heavenly dew! pure within, fair without, and noble in every part.

Oh! pray for us, that we may follow the path of holiness, and by the cleanliness of our hearts be rewarded with the vision of the Triune God. Amen.

Our second Sequence is taken from the ancient Missals of the Churches of Germany, and is extremely beautiful.

SEQUENCE

Verbum Dei, Deo natum,
Quod nec factum nec creatum,
Venit de cœlestibus:
Hoc vidit, hoc attrectavit,
Hoc de cœlo reseravit
Joannes hominibus.
Inter illos primitivos
Veros veri fontis rivos
Joannes exsiliit,
Toti mundo propinare
Nectar illud salutare
Quod de throno prodiit.

The Word of God, who was born of God, and was not made nor created, and who came down from heaven—this Word was seen and handled and revealed to men by John the Evangelist.

John sprang up amidst those true rivulets, which from the commencement flowed from the True Fountain; he has made the whole world drink of that life-giving nectar that flows from the throne of God.

Cœlum transit, veri rotam
Solis ibi vidit, totam
Mentis figens aciem:
Speculator spiritalis
Quasi Seraphim sub alis
Dei videt faciem.

He soared above the heavens, and gazed with the fixedness of his soul's eye on the brightness of the true Sun; this spiritual contemplator saw, as it were from under the wings of the Seraphim, the Face of God.

Audiit in gyro sedis
Quid psallant cum citharœdis
Quater seni proceres:
De sigillo Trinitatis
Nostræ nummo civitatis
Impressit characteres.

He hears what songs are sung round the Throne by the four and twenty elders and the heavenly Harpers. He has stamped upon the coin of our terrestrial city the impress and seal of the Holy Trinity.

Iste custos Virginis
Arcanum originis
Divinæ mysterium,
Scribens Evangelium,
Mundo demonstravit:
Cordis cui sacrarium
Suum Christus lilium,
Filio tonitrui
Sub amoris mutui
Pace commendavit.

He, the guardian of the Virgin, wrote his Gospel, that he might show to the world the profound mystery of the Divine Generation: and Jesus, after allowing him to recline on his Sacred Heart, commended his own pure Lily, Mary, to this his and her much loved one, the Son of Thunder.

Haurit virus hic lethale,
Ubi corpus virginale
Virtus servat fidei:
Pœna stupet quod in pœna

He drinks a deadly poison! but the virtue of his faith preserves his virginal body from death. Nay, the very creature

Sit Joannes sine pœna
Bullientis olei.

Hic naturis imperat
Ut et saxa transferat
In decus gemmarum:
Quo jubente riguit,
Auri fulvum induit
Virgula silvarum.
Hic infernum reserat,
Morti jubet, referat
Quos venenum stravit:
Obstruit quod Ebion,
Cerinthus et Marcion
Perfide latravit.
Volat avis sine meta
Quo nec vates, nec Propheta
Evolavit altius:
Tam implenda, quam impleta
Numquam vidit tot secreta
Purus homo purius.
Sponsus rubra veste tectus,
Visus sed non intellectus,
Redit ad palatium:
Aquilam Ezechielis
Sponsæ misit quæ de cœlis
Referret mysterium.

Dic, dilecte, de dilecto,
Qualis sit, et ex dilecto
Sponsus sponsæ nuncia:
Dic quis cibus Angelorum,
Quæ sint festa superorum
De sponsi præsentia.

Veri panem intellectus,
Cœnam Christi supra pectus
Christi sumptam resera:
Ut cantemus de patrono,
Coram Agno, coram throno,
Laudes super æthera.

that was prepared to torture him — the boiling oil — stood wondering at his feeling not its cruel power to pain.

Nature is obedient to him. He bids the stones be gems, and they obey: he bids the branch of a tree turn its pliant fibres into the precious metal of gold, and it obeys.

He bids the sepulchre and death yield back them whom poison had made their victims; they obey. He stops the blasphemous howlings of Ebion, Cerinthus, and Marcion.

He is the Eagle, soaring to the infinite; nor Seer nor Prophet passed him in his flight. No pure mind ever saw more clearly than he so many mysteries, already past or yet to come.

Jesus, the Bridegroom, clothed in his scarlet robe, after being seen by men, but not understood, returned to his palace above: he sent to his Bride the Eagle of Ezechiel, that he might relate to her the mystery seen in heaven.

O Beloved Disciple! speak to us of thy Beloved: tell the Church the beauty of this thy Jesus, who is her chosen Spouse: tell her who is the Bread of the Angels: tell her what feasts her Spouse's presence causes to the citizens of heaven.

Speak to her of that Bread which feeds the soul with truth; reveal to her that Supper of thy Lord taken on the Breast of thy Lord: we will sing to the Lamb, we will sing round the Throne, we will praise him above the heavens, for his having given us such a Patron as thee.

O glorious Saint ! we thank thee with all the gratitude of our hearts for the assistance thou hast so lovingly granted us during the celebration of this grand Feast of Jesus' Birth. Thou art ever with us at Christmas; but it is only to help us to know Jesus the more; for, in considering thy prerogatives, we are giving praise to him who gave them to thee. We offer thee, then, the homage of our admiration and thanks, dear Friend of Jesus, and adopted Child of Mary ! Before leaving us, suffer us to offer thee once more our humble petitions.

Pray, sweet Apostle of Fraternal Love ! that the hearts of all men may be united in holy charity; that dissensions may cease; that the simplicity of the dove, of which thou wast such a touching example, may become the spirit of our present age, adverse though it seem to this commandment of our Lord. May Faith, without which love and charity cannot exist, be maintained in all its purity; may the serpent of heresy be crushed, and its poisoned cup find neither teachers to offer it, nor disciples to drink it. May the attachment to the doctrines of the Church be firm and courageous; may no human schemes or theories, or cowardly toleration of error, enervate the principles of truth and morals; may the children of light boldly disown fellowship with the children of darkness.

Remember, O holy Prophet ! the sublime vision granted thee of the Churches of Asia Minor; and obtain for the *Angels* who are set over *ours*, that unflinching faithfulness which alone wins the victory and the Crown. Pray also for those countries which received the Gospel from thee, but have since deserved to lose the Faith. They have been suffering now for ages the consequences of false doctrines, slavery and degradation; intercede for them, that they may be regenerated by Jesus and his Spouse the Church. From thy heavenly home send Peace to thine own dear Church of Ephesus, and to her Sister Churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea; may they awake from their sleep; may they rise from their tomb; may Mo-

hammedanism cease its brutalizing tyranny over them; may schism and heresy, which now keep the East in a state of barbarism, be extinguished; and may the whole flock be once more united in the one Fold. Cover with thy protecting love the holy Church of Rome, which was witness of thy glorious *Confession*, which she counts as one of those her grand glories which began with the Martyrdom of thy fellow Apostles, Peter and Paul. May she receive a fresh infusion of light and charity, now that the harvest is whitening over so many countries.[1] And, lastly, Beloved Disciple of the Saviour of mankind! pray that, on the last day we may enjoy the sight of thy glorified Body; and after having so often presented us on this earth to Jesus and Mary in Bethlehem, present us on that day to the same Jesus and Mary in the glories of the eternal Vision.

[1] St John iv 35.

JANUARY 4

THE OCTAVE OF HOLY INNOCENTS

WE finish to-day the Octave consecrated to the memory of the Holy Innocents of Bethlehem. Thanks be to God, who has given them to us to be our intercessors and our models! Their name will not reappear on the Church's Calendar until the return of the Christmas Solemnity; let us therefore devoutly approach these sweet Infant Saints—venerate them, love them, and address to them our farewell prayers.

The Holy Church, which on the Feast vested in the colour of mourning, and this out of condolence with Rachel's grief, now on the Octave Day clothes herself in the red of her Martyrs, in order to honour these Babes who shed their Blood for Jesus. Notwithstanding, she is full of tender compassion for those poor Mothers, who suffered such agonies of grief at the sight of the murder of their little ones; she continually alludes to them in to-day's Liturgy, and reads in the Office of Matins a passage from an ancient Sermon which vividly describes their feelings. We cannot withhold it from our readers. The Sermon from which it is taken was for a long time attributed to St Augustine.

'When our Lord was born, there began lamentation, not indeed in heaven, but on earth! Lamentation for the Mothers, joy for the Angels, heaven for the Babes. He that is born is God: a victim must be offered him, and Innocents must be that offering, for he came to condemn the malice of this world. Tender lambs must be slain, for the Lamb who is come to take away the sins of the world is to be crucified. But the Mothers wail because they lose their lambs, that scarce have voice to make their bleatings heard. O wonderful

martyrdom! O sight most cruel! The sword is unsheathed, and there is no enemy; jealousy alone spurs on the band, for he that is born would injure no man.

'There, then, sit the Mothers, weeping over their lambs. *A voice in Rama is heard, lamentation and great mourning.* These sweet pledges are not mere things intrusted to their care, they are the children of their own wombs; they are pledges, but they are not given, they are cruelly stolen from them. Nature herself is witness, it betrays the children of whom the tyrant is in search. The Mother tears her hair, for she has lost her beauty in losing her babe. Oh! how she sought to hide him, and the innocent one betrayed himself! He knew not how to be silent, for he had not yet learnt to fear. The Mother struggled with the executioner; he seized her child, resolved to murder him; she clung to him, resolved to hold him to her bosom. "Why," she exclaimed, "why separate me from my child? I gave him birth, and I fed him at my breast untiringly. I bore him in my arms with fondest care, and thy cruel hand has dashed him on the ground! This fresh and lovely fruit—thus trampled on!"

'A second Mother bade the executioner take away her life together with that of her child; he would not, and she cried out to him: "Why dost thou send me away, having slain my son? If there were any fault, I only could be guilty: if there were no fault, let me die with my babe, and rid me of my wretched life." A third exclaimed: "What is it that ye seek? Ye are in search of one, and ye slay so many! and him who is One ye cannot find!" And again another cried out: "Come, O come, thou Saviour of the world! How long shalt thou be sought for? Thou fearest no man: let these soldiers see thee, and so not slay our children." These were the lamentations of the Mothers; and the immolation of their Babes ascended as a sacrifice to heaven.'

Among these Children thus cruelly massacred, from the age of two years and under, there were some be-

longing to those Shepherds of Bethlehem who had been called on the Night of our Saviour's Birth to go and adore him in his Crib. These, after Mary and Joseph the first worshippers of the Incarnate Word, thus offered to the God who had called them the most precious treasure they possessed. They knew to what Child their children were sacrificed, and a holy pride filled their souls as they thought of this new proof of God's singular mercy to them in preference to so many others of their fellow-creatures.

As to Herod, he was foiled in his schemes, as must ever be the case with those who wage war against Christ and his Church. His edict for the murder of every male child that was two years old or younger, included Bethlehem and its entire neighbourhood; but the Child he alone cared for, and wished to destroy, escaped the sword and fled into Egypt. It was another proof of the world's folly in opposing the designs of God; and, in this instance, the very measure that was intended to effect evil produced good: the tyrant enriched the Church of heaven with Saints, and the Church militant with so many fresh patrons.

Jesus, the new-born King of the Jews,[1] who causes Herod to tremble on his throne, is but a Little Child, without so much as one single soldier to defend him. Herod, like all the persecutors of the Church, has an instinctive knowledge which teaches him that this apparent weakness is real and formidable power: what neither he nor his successors knew was that it is worse than useless, and worse than folly, to attempt to crush a spiritual power by the sword. This apparent weakness of the Babe of Bethlehem will increase with his years; now he flees from the tyrant who seeks his life; but later on, when he has grown into Manhood, he will not escape from his enemies; they will fasten him to an infamous gibbet, between two Thieves: but on that very day a Roman Governor will declare this Jesus to be *King;* he will write with his

[1] St Matt. ii 2.

own hand the inscription to be nailed on the Cross: *Jesus of Nazareth, King of the Jews.* Pilate will give Jesus with all possible formality that very Title which now makes Herod turn pale: the enemies of Jesus will protest, they will insist on the Title being altered; but Pilate will not change an iota, and will say: *What I have written, I have written.*[1] As on the day of his Crucifixion he will admit one of the two Thieves to share in his triumph; so now that he is laid in the Crib, he will share his glory with the Innocents of Bethlehem.

The Mass is given above, p. 281. *The* Gloria in excelsis *is said, the other prayers are given on pp.* 415-417.

Let us once more honour these dear Innocents, by culling their praises from the various Liturgies. We will begin with three Responsories from the Roman Breviary.

RESPONSORIES

℟. Isti qui amicti sunt stolis albis, qui sunt, et unde venerunt? Et dixit mihi: * Hi sunt qui venerunt de tribulatione magna, et laverunt stolas suas, et dealbaverunt eas in sanguine Agni.

℣. Vidi sub altare Dei animas interfectorum propter Verbum Dei, et propter testimonium quod habebant. * Hi sunt.

℟. Isti sunt qui non inquinaverunt vestimenta sua; * Ambulabunt mecum in albis, quia digni sunt.

℣. Hi sunt qui cum mulieribus non sunt coinquinati; virgines enim sunt. * Ambulabunt.

℟. These that are clad in white robes, who are they, and whence came they? And he said unto me: * These are they who are come out of great tribulation, and have washed their robes, and have made them white in the Blood of the Lamb.

℣. I saw under the altar of God the souls of them that were slain for the word of God, and for the testimony which they held. * These.

℟. These are they which have not defiled their garments; * They shall walk with me in white, because they are worthy.

℣. These are they who were not defiled with women; for they are virgins. * They.

[1] St John xix 22.

℟. Cantabant Sancti canticum novum ante sedem Dei et Agni: * Et resonabat terra in voces eorum.

℣. Hi empti sunt ex hominibus, primitiæ Deo et Agno, et in ore ipsorum non est inventum mendacium. * Et resonabat.

℟. These Saints sang a new canticle before the throne of God and the Lamb; * And the earth resounded with their voices.

℣. These were purchased from among men, the first-fruits to God and to the Lamb, and in their mouth there was found no lie. * And the earth.

The two Collects which follow are from the Leonine Sacramentary.

PRAYER

Deus qui licet sis magnus in magnis, mirabilia tamen gloriosius operaris in minimis: da nobis, quæsumus, in eorum celebritate gaudere, qui Filio tuo Domino nostro testimonium præbuerunt etiam non loquentes.

O God, who though great in great things, dost nevertheless work with exceeding glory in those that are the least: grant, we beseech thee, that we may rejoice on this the Feast of them who bore testimony, though they spoke not, to thy Son our Lord.

PRAYER

Tribue, Domine, quæsumus, fidelibus tuis, ut, sicut ait Apostolus, non efficiantur pueri sensibus, sed malitia innoxii reperiantur ut parvuli; ut Martyres festivitatis hodiernæ, quos meritis æquare non possunt, mentis simplicitate sectentur. Per Christum Dominum nostrum.

Grant, we beseech thee, O Lord, to thy faithful people, that, as thy Apostle saith, they may become children *not in sense, but in malice;* that thus they may imitate the Martyrs of this day's Feast by the simplicity of their hearts, since they cannot attain to the merits they acquired. Through Christ our Lord.

We take the following beautiful prayer from the Mozarabic Breviary of the Gothic Liturgy of Spain.

CAPITULA

Christe, inenarrabile lumen mundi, qui adhuc in ipsis cunabulis constitutus, non-

O Jesus, Light ineffable of the world! who, whilst yet in thy Crib, and not thyself a

dum effectus martyr, martyrii palma catervas Infantium dedicasti: qui necdum loqui valentes, sub mucrone sævientium varios fecisti mugitus emittere: quorum animas de abditis infernorum, te spontanee pro nobis omnibus moriente, maluisti eripere; inspira eis, sine intermissione orare pro parvulis: ut, qui propriis non valeamus supplicationibus emundari a crimine, eorum, qui te, quocumque ieris, cum hymnis et canticis adsequuntur, et hic et in æternum postulationibus abluamur.

Martyr, didst give the palm of martyrdom to the army of Innocents, who, not being able to speak, did by thy will utter their many cries when being massacred by the cruel soldiers: whose souls, when thou didst freely die for all our sakes, were taken by thee from the depths of limbo: to these same, O Jesus, inspire the desire of incessantly praying for us, the little and weak: that thus, not deserving to be cleansed from our sins by our own prayers, we may obtain both present and eternal purity by the intercession of them that follow thee whithersoever thou goest, singing to thee their hymns and canticles.

The Missal of the same Church gives us also this prayer.

PRAYER

Deus cujus misericordia utrumque sexum et per omnem cucurrit ætatem, ita plurimum Infantibus affectum paternæ pietatis indulgens, ut parvulos nec ab Ægypto teneri sineres, nec ab Evangelio prohiberi, dum in Lege cum patribus evaderent mundum; et in gratia cum perfectis vocarentur ad regnum, atque institutione doctrinæ, innocentia expers mali forma induceretur exempli: Dona nobis famulis tuis, ut malitiæ viribus defecati, in usum concupiscentiæ carnalis invalidi, docibilem servemus disciplinis voluntatem. Quo mens nec rigida nec superba, sic sit blanda, sic innocens, ne imprudens: sic humilis, ne imbecillis; quatenus maturo

O God, whose mercy is granted to every age and sex; and who didst lavish on the Innocents such richness of fatherly love, that thou wouldst neither suffer them to be kept in Egyptian bondage, nor, when they left this world under the Law, as their fathers had done, to be deprived of the Gospel's fulness of grace; but didst call them to thy kingdom, in common with them that were made perfect under the law of Grace, thus making them a lesson and an example to us of innocence that knows no evil: grant unto us thy servants, that laying aside our power for evil, and dying to the concupiscence of the flesh, we may have no will save that of being taught by thy instructions. May our soul

discretionis judicio sic sufficiat probare quod placeat, ut effectare nesciat quod delinquat. Atque ita salubrem sumat temperantiam moderante consilio, ut et simplicitatem imitetur infantium, et fortitudinem vindicet pugnatorum.

Amen.

be thus neither rigid nor proud; may she be gentle and innocent without being imprudent; may she be humble without being weak; that hereby, by the timely judgement of discernment, she may both know thy good-pleasure and do it, and ignore how to do that which offends thee. May she, moreover, possess that wholesome temperance which flows from the guidance of counsel; that so she both imitate the simplicity of these Innocents, in that they were children, and emulate their fortitude, in that they were combatants. Amen.

Prudentius, the Poet of the Mysteries and the Martyrs, from whom the Church has taken her beautiful stanzas for the Feast of the Holy Innocents, *Salvete, Flores Martyrum*, celebrates the immolation of these lovely Babes of Bethlehem in his exquisite Hymn for the Epiphany. It is to this Hymn that the Roman Liturgy has had recourse for several great Feasts; and we now extract from it the strophes which refer to our dear Innocents.

HYMN

Audit tyrannus anxius
Adesse regum Principem,
Qui nomen Israel regat,
Teneatque David regiam.
Exclamat amens nuntio:
Successor instat, pellimur:
Satelles, i, ferrum rape,
Perfunde cunas sanguine.

Mas infans omnis occidat;
Scrutare nutricum sinus;
Interque materna ubera
Ensem cruentet pusio.

The anxious Tyrant hears that the King of kings is come, who is to rule over the Jews, and sit on the throne of David.

Maddened by jealous fear he calls a messenger, and says to him: 'Our rival is at hand—we are in danger: go, slave, arm thee with thy sword, and bathe every cradle with blood.

'Let every male-child be slain, and every nurse be watched, and every Babe feel thy sharp-edged blade, even whilst he sucks his mother's breast.

Suspecta per Bethlem mihi
Puerperarum est omnium
Fraus, ne qua furtim subtrahat
Prolem virilis indolis.
Transfigit ergo carnifex,
Mucrone districto furens,
Effusa nuper corpora,
Animasque rimatur novas.

Locum minutis artubus
Vix interemptor invenit,
Quod plaga descendat patens,
Juguloque major pugio est.
O barbarum spectaculum!
Illisa cervix cautibus
Spargit cerebrum lacteum,
Oculosque per vulnus vomit.

Aut in profundum palpitans
Mersatur infans gurgitem,
Cui subter arctis faucibus
Singultat unda, et halitus.

Salvete flores Martyrum,
Quos lucis ipso in limine
Christi insecutor sustulit,
Ceu turbo nascentes rosas.

Vos prima Christi victima,
Grex immolatorum tener,
Aram sub ipsam simplices
Palma et coronis luditis.

Quid proficit tantum nefas?
Quid crimen Herodem juvat?
Unus tot inter funera
Impune Christus tollitur.
Inter coævi sanguinis
Fluenta, solus integer,
Ferrum, quod orbabat nurus,
Partus fefellit Virginis.

'Not a Mother about Bethlehem but I suspect her; then watch them all, lest they hide their boys from thee.'

On this the executioner goes, and in his wild cruelty plunges his naked dagger into the tender flesh and the but freshly formed hearts of these little ones.

But where shall he strike? where find space enough to hold a gaping wound in these infant-bodies not so big as the dagger in his hand?

Yet still these butchers murder every child. Here it is an infant dashed against a rock, covering its flinty sides, oh! cruel sight! with blood and brains and eyes.

There it is a lovely babe torn from his mother's arms and thrown into a deep stream, whose gurgling waters weep whilst drowning sobs and life so sweet as these.

Hail, ye Flowers of the Martyrs! The enemy of Christ cut you down in the very threshold of life, as rose-buds are snapped by a storm.

First Victims for Jesus! Tender flock of his Martyrs! ye, with sweet simplicity, play with palms and your crowns even at the very altar of your sacrifice!

And what does Herod gain by this dark crime? Does it give him what he sought? The single One he cared to kill is Jesus, and he still lives!

The stream of infant-blood has ceased to flow, and he alone is safe: the Virgin's Child has escaped that sword which robbed all other Mothers of their babes.

Sic stulta Pharaonis mali
Edicta quondam fugerat,
Christi figuram præferens,
Moses, receptor civium.

So was it in that time of old,
when Moses, the liberator of
his people, and the type of
Christ, escaped the senseless
edicts of the wicked Pharaoh.

We will close our selection by this Sequence of Notker, which is given in the collection of St Gall.

SEQUENCE

Laus tibi, Christe, Patris optimi Nate, Deus omnipotentiæ,

Praise be to thee, O Jesus, Son of the all-perfect Father, Almighty God!

Quem cœlitus jubilat supra astra manentis plebis decus harmoniæ:

Unto whom the sweet hymns of the citizens of heaven are ever giving praise,

Quem agmina infantium sonoris hymnis collaudant ætheris in arce:

And the Innocent Babes are ever singing their melodious songs of praise in the courts above.

Quos impius, ob nominis odium tui, misero straverat vulnere:

These Babes were slain by the ruthless sword, at the bidding of a wicked king who hated thy name,

Quos pie nunc remuneras in cœlis, Christe, pro pœnis nitide;

And now are richly rewarded in heaven by thee, O Jesus, in return for the sufferings they endured;

Solita usus gratia, qua tuos ornas coronis splendide;

Herein showing thy wonted mercy, which gives to all who serve thee crowns of richest beauty.

Quorum precibus sacris dele, precamur, nostra pie crimina vitæ,

By the holy prayers of these Innocents, mercifully cleanse us, we beseech thee, from the sins of our past lives,

Et quos laudibus tuis junxeras, nobis istic dones clemens favere:

And lovingly grant that they whom thou hast associated to thyself to give thee praise, may become our protectors here below.

Illis æternæ dans lumen gloriæ, nobis terrea concede vincere;

On them bestow the light of endless glory; on us the victory over earthly things,

Ut liceat serenis actibus pleniter adipisci dona tuæ gratiæ:

That thus, by a life of holiness, we may merit an abundance of the riches of thy grace.

Herodis ut non fiat socius, quisquis in horum laude se exercet propere;

Sed æternaliter cum eisdem catervis tecum sit, Domine. Amen.

Of all that devoutly praise these thy holy Innocents, may none be made companions with Herod.

But may they all live for ever with thee, O Lord, in the society of this sweet choir of heaven. Amen.

Sweet *Flowers of the Martyrs!* your Feast is over in our Church on earth, but your patronage will never leave us. During this new year of the holy Liturgy, which God has given us, you will watch over us, and pray for us to the Lamb, who loves you so tenderly. We entrust to you the fruits of grace which our souls have gathered from the Christmas Feasts. We have become *little children* together with our Lord; we have begun a new life with him; pray for us, that we may grow with him *in wisdom and age before God and man.*[1] Secure us perseverance by your prayers; and to this end, keep up in our hearts that Christian simplicity which is the special virtue of Children of Christ. You are innocent; we are sinners; still, we are brethren; love us, then, with brotherly love. You were garnered into heaven at the very dawn of the Law of Grace; our lives have fallen on the close of time, and the world has grown cold in charity; be near and help us; cheer and encourage us in our combat, by showing us your lovely palms of victory; pray to our Lord, that we may speedily obtain by repentance the heavenly crown which his infinite mercy allowed you to win, without the fatigues and risks of a battle.

Infant Martyrs! forget not the young generation, which has just entered on the scene of life. You were taken to eternal glory at the age of infancy; these little ones are like you in their innocence; love them, watch over them, pray for them. The grace of their Baptism is upon them in all its freshness, and their pure souls reflect as a mirror the holiness of the God that dwells

[1] St Luke ii 52.

in them by grace. Alas! these Babes are to go through great trials; many of them will forfeit the grace of God, and their Baptismal garment will lose its unspotted purity. The world will seek to corrupt their heart and mind, and the frightful influence of bad example is almost always successful. Christian mothers will have to weep over the ruin of their children's souls, and what consolation is there for such a grief as theirs? There is a Christian *Rama* and a Christian *Rachel* ever wailing in the Church: do you, sweet Innocents of Bethlehem, comfort these mothers, by praying for their little ones. Pray that our times may grow less evil, and that parents may have less need to fear than they now have that the first step taken by their children in the world will be death to their souls.

JANUARY 5

THE VIGIL OF THE EPIPHANY, WITH A COMMEMORATION OF SAINT TELESPHORUS

POPE AND MARTYR

THE Feast of Christmas is over; the four Octaves are closed; and we are on the Eve of the Solemnity of our Lord's Epiphany. We must spend this January 5 in preparing ourselves for the *Manifestation* which Jesus, the Angel of Great Counsel, is about to make to us of his glory. A few more hours, and the Star will stand still in the heavens, and the Magi will be seeking for admission into the stable of Bethlehem.

This Vigil is not like that of Christmas, a day of penance. The Child whose coming we were then awaiting, in the fervour of our humble desires, is now among us, preparing to bestow fresh favours upon us. This eve of to-morrow's Solemnity is a day of joy, like those that have preceded it; and therefore we do not fast, nor does the Church put on the vestments of mourning. If the Office of the Vigil be the one of to-day, the colour used is White. This is the Twelfth day since the Birth of our Emmanuel.

If the Vigil of the Epiphany fall on a Sunday, it shares with Christmas Eve the privilege of not being anticipated, as all other Vigils are, on the Saturday: it is kept on the Sunday, has all the privileges of a Sunday, and the Mass is that of the Sunday within the Octave of Christmas Day. Let us, therefore, celebrate this Vigil in great joy of heart, and prepare our souls for to-morrow's graces.

The Greek Church keeps this a fasting-day, in memory of the preparation for Baptism, which used formerly to be administered, especially in the East, on the night

preceding the feast of the Epiphany. She still solemnly blesses the Water on this Feast. We will in our next volume speak of this ceremony, of which some vestiges still remain in the Western Church.

The Church of Rome commemorates to-day the holy Pope and Martyr, St Telesphorus. This Pontiff began his reign in the year 127; and among his decrees, we find that he prescribed the holy sacrifice of the Mass to be offered up on Christmas Night, in order to honour the hour when our Saviour was born: he also ordered that the Angelic Hymn *Gloria in excelsis* should be said on most days at the beginning of Mass. This devotion of the holy Pope towards the great Mystery which we are now celebrating renders his commemoration at this season of the year doubly dear to us. Telesphorus suffered a glorious martyrdom, as St Irenæus expresses it, and was crowned with eternal glory in the year 138.

MASS

The Mass of the Vigil of the Epiphany is that of the Sunday within the Octave of Christmas, except the Commemoration of St Telesphorus and the Gospel.

INTROIT

Dum medium silentium, p. 341.

COLLECT

Omnipotens sempiterne Deus, p. 342.

Commemoration of St Telesphorus

OREMUS

Deus qui nos beati Telesphori, Martyris tui atque Pontificis, annua solemnitate lætificas: concede propitius; ut cujus natalitia

LET US PRAY

O God, who by the yearly solemnity of blessed Telesphorus, thy Martyr and Bishop, rejoicest the hearts of the faithful; mercifully grant that

colimus, de ejusdem etiam protectione gaudeamus.

we who celebrate his martyrdom may enjoy his protection.

Commemoration of the Blessed Virgin

Deus, qui salutis æternæ, p. 415.

EPISTLE

Fratres, quanto tempore, p. 342.

GRADUAL

Speciosus forma, p. 343.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. II.

In illo tempore: defuncto Herode, ecce Angelus Domini apparuit in somnis Joseph in Ægypto, dicens: Surge, et accipe Puerum et Matrem ejus, et vade in terram Israel; defuncti sunt enim qui quærebant animam Pueri. Qui consurgens accepit Puerum et Matrem ejus, et venit in terram Israel. Audiens autem quod Archelaus regnaret in Judæa pro Herode patre suo, timuit illo ire: et admonitus in somnis, secessit in partes Galilææ. Et veniens habitavit in civitate quæ vocatur Nazareth: ut adimpleretur quod dictum est per Prophetas: quoniam Nazaræus vocabitur.

Sequel of the holy Gospel according to Matthew.

Ch. II.

When Herod was dead behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the Child and his Mother, and go into the land of Israel: for they are dead that sought the life of the Child. Who arose, and took the Child and his Mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.

OFFERTORY

Deus firmavit, p. 345.

SECRET

Concede, quæsumus, p. 345.

Commemoration of St Telesphorus

Munera tibi, Domine, dicata sanctifica: et, intercedente beato Telesphoro, Martyre tuo atque Pontifice, per eadem nos placatus intende.

Sanctify, O Lord, the offerings consecrated to thee: and being appeased thereby, mercifully look upon us, by the intercession of blessed Telesphorus, thy Martyr and Bishop.

Commemoration of the Blessed Virgin

Tua, Domine, propitiatione, p. 416.

COMMUNION

Tolle puerum, p. 346.

Commemoration of St Telesphorus

OREMUS

Refecti participatione muneris sacri, quæsumus, Domine Deus noster, ut cujus exsequimur cultum, intercedente beato Telesphoro, Martyre tuo atque Pontifice, sentiamus effectum.

LET US PRAY

May this communion, O Lord, cleanse us from sin, and by the intercession of blessed Telesphorus, thy Martyr and Bishop, make us effectually partakers of this heavenly remedy.

Commemoration of the Blessed Virgin

Hæc nos communio, p. 417.

The last words of *Advent* were those of the Spouse, recorded in the prophecy of the Beloved Disciple: *Come, Lord Jesus, come!*[1] We will close this first part of our *Christmas* with those words of the Prophet Isaias, which the Church has so often spoken to us: *unto us a Child is born!*[2] The heavens have dropped down their Dew, the clouds have rained down the Just One,

[1] Apoc. xxii 20. [2] Isa. ix 6.

the earth has yielded its Saviour, THE WORD IS MADE FLESH, the Virgin has brought forth her sweet Fruit, our Emmanuel, that is, *God with us*. The Sun of Justice now shines upon us; darkness has fled; in heaven there is Glory to God; on earth there is Peace to men. All these blessings have been brought to us by the humble yet glorious Birth of this Child. Let us adore him in his Crib; let us love him for all his love of us; and let us prepare the gifts we intended to present to him, with the Magi, on to-morrow's Feast. The joy of the Church is as great as ever; the Angels are adoring in their wondering admiration; all nature thrills with delight: *Unto us is born a little Child!*

APPENDIX

HYMN

The stanzas usually sung are marked thus *

* Adeste fideles, læti, triumphantes,	* Come, ye Faithful, in joy and triumph, to Bethlehem,
Venite, venite in Bethlehem !	
Natum videte Regem Angelorum !	and gaze on the new-born King of Angels ! Come, let us adore the Lord !
Venite adoremus ! Venite adoremus !	
Venite adoremus Dominum !	
* Deum de Deo, Lumen de Lumine,	* The Virgin's womb carries the God of God, the Light of Light, the true God that was born, not made. Come, let us adore the Lord !
Gestant Puellæ viscera,	
Deum verum, genitum non factum.	
Venite adoremus ! etc.	
En grege relicto, humiles ad cunas	Lo ! the Shepherds are called, and leaving their flocks, hasten to the humble Crib. Let us also go thither with joy. Come, let us adore the Lord !
Vocati Pastores adproperant:	
Et nos ovanti gradu festinemus.	
Venite adoremus ! etc.	
Æterni Parentis splendorem æternum	We shall see the eternal brightness of the Eternal Father hid under the veil of Flesh: the Infant-God wrapped in swaddling-clothes. Come, let us adore the Lord !
Velatum sub carne videbimus,	
Deum Infantem pannis involutum.	
Venite adoremus ! etc.	
Pro nobis egenum et fœno cubantem	Let us devoutly embrace him who, for our sakes, is become poor and lies on straw. Oh ! who will refuse to love him who so loves us ? Come, let us adore the Lord !
Piis foveamus amplexibus.	
Sic nos amantem quis non redamaret ?	
Venite adoremus ! etc.	

* Cantet nunc Io chorus angelorum,
Cantet nunc aula cœlestium:
Gloria in excelsis Deo !
Venite adoremus ! etc.

* Ergo qui natus die hodierna,
Jesu, tibi sit gloria !
Patris æterni Verbum caro factum !
Venite adoremus ! etc.

* Let the Angel choir now sing its hymns. Let the court of the Blessed give forth its *Glory be to God in the highest !* Come, let us adore the Lord !

* To thee, O Jesus ! who art this day born, be glory. Glory be to thee, O Word of the Eternal Father, that art now made Flesh ! Come, let us adore !

END OF THE FIRST VOLUME

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

CHRISTMAS

BOOK II

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

JUBILEE YEAR 2000
LIMITED EDITION

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NOTE TO THE FOURTH EDITION

IT will be noticed that this present edition of the second volume of *Christmas* differs slightly from that of the French published in 1923, since it has seemed advisable to insert in this new edition of the English translation the recent changes in the Roman Calendar. Permission for this was kindly granted by the French editors, as likewise for the insertion of some English saints whose feasts find a place in the proper of some of our dioceses.

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CHRISTMAS

CHAPTER THE FIRST

THE HISTORY OF CHRISTMAS

WE apply the name of *Christmas* to the forty days which begin with the *Nativity of our Lord*, December 25, and end with the *Purification of the Blessed Virgin*, February 2. It is a period which forms a distinct portion of the Liturgical Year, as distinct, by its own special spirit, from every other, as are Advent, Lent, Easter, or Pentecost. One same Mystery is celebrated and kept in view during the whole forty days. Neither the Feasts of the Saints, which so abound during this Season; nor the time of Septuagesima, with its mournful Purple, which often begins before Christmastide is over, seem able to distract our Holy Mother the Church from the immense *joy* of which she received the *good tidings* from the Angels[1] on that glorious Night for which the world had been longing four thousand years. The Faithful will remember that the Liturgy commemorates this long expectation by the four penitential weeks of Advent.

The custom of celebrating the Solemnity of our Saviour's Nativity by a feast or commemoration of forty days' duration is founded on the holy Gospel itself; for it tells us that the Blessed Virgin Mary, after spending forty days in the contemplation of the Divine Fruit of her glorious Maternity, went to the Temple, there to fulfil, in most perfect humility, the ceremonies which the Law demanded of the daughters of Israel, when they became mothers.

[1] St Luke ii 10.

The Feast of Mary's Purification is, therefore, part of that of Jesus' Birth; and the custom of keeping this holy and glorious period of forty days as one continued Festival has every appearance of being a very ancient one, at least in the Roman Church. And firstly, with regard to our Saviour's Birth on December 25, we have St John Chrysostom telling us, in his Homily for this Feast, that the Western Churches had, from the very commencement of Christianity, kept it on this day. He is not satisfied with merely mentioning the tradition; he undertakes to show that it is well founded, inasmuch as the Church of Rome had every means of knowing the true day of our Saviour's Birth, since the acts of the Enrolment, taken in Judea by command of Augustus, were kept in the public archives of Rome. The holy Doctor adduces a second argument, which he founds upon the Gospel of St Luke, and he reasons thus: we know from the sacred Scriptures that it must have been *in the fast of the seventh month*[1] that the Priest Zachary had the vision in the Temple; after which Elizabeth, his wife, conceived St John the Baptist: hence it follows that the Blessed Virgin Mary having, as the Evangelist St Luke relates, received the Angel Gabriel's visit, and conceived the Saviour of the world *in the sixth month* of Elizabeth's pregnancy, that is to say, in March, the **Birth of Jesus must have taken place in the month of** December.

But it was not till the fourth century that the Churches of the East began to keep the Feast of our Saviour's Birth in the month of December. Up to that period they had kept it at one time on the sixth of January, thus uniting it, under the generic term of *Epiphany*, with the *Manifestation* of our Saviour made to the Magi, and in them to the Gentiles; at another time, as Clement of Alexandria tells us, they kept it on the 25th of the month *Pachon* (May 15), or on the 25th of the month *Pharmuth* (April 20). St John Chrysostom, in the

[1] Lev. xxiii 24 and following verses. The *seventh month* (or *Tisri*) corresponded to the end of our September and beginning of our October.—*Tr.*

Homily we have just cited, which he gave in 386, tells us that the Roman custom of celebrating the Birth of our Saviour on December 25 had then only been observed ten years in the Church of Antioch. It is probable that this change had been introduced in obedience to the wishes of the Apostolic See, wishes which received additional weight by the edict of the Emperors Theodosius and Valentinian, which appeared towards the close of the fourth century, and decreed that the Nativity and Epiphany of our Lord should be made two distinct Festivals. The only Church that has maintained the custom of celebrating the two mysteries on January 6 is that of Armenia; owing, no doubt, to the circumstance of that country not being under the authority of the Emperors; as also because it was withdrawn at an early period from the influence of Rome by schism and heresy.

The Feast of our Lady's Purification, with which the forty days of Christmas close, is, in the Latin Church, of very great antiquity; so ancient, indeed, as to preclude the possibility of our fixing the date of its institution. According to the unanimous opinion of Liturgists, it is the most ancient of all the Feasts of the Holy Mother of God; and as her Purification is related in the Gospel itself, they rightly infer that its anniversary was solemnized at the very commencement of Christianity. Of course, this is only to be understood of the Roman Church; for as regards the Oriental Church, we find that this Feast was not definitely fixed to February 2 until the reign of the Emperor Justinian, in the sixth century. It is true that the Eastern Christians had previously to that time a sort of commemoration of this Mystery, but it was far from being a universal custom, and it was kept a few days after the Feast of our Lord's Nativity, and not on the day itself of Mary's going up to the Temple.

But what is the characteristic of Christmas in the Latin Liturgy? It is twofold: it is *joy*, which the whole Church feels at the coming of the divine Word in the Flesh; and it is *admiration* of that glorious Virgin, who

was made the Mother of God. There is scarcely a prayer, or a rite, in the Liturgy of this glad Season, which does not imply these two grand Mysteries: an Infant-God, and a Virgin-Mother.

For example, on all Sundays and Feasts which are not *Doubles*, the Church, throughout these forty days, makes a commemoration of the *fruitful virginity*[1] of the Mother of God, by three special Prayers in the Holy Sacrifice of the Mass. She begs the *suffrage* of Mary by proclaiming her quality of *Mother of God* and her *inviolate* purity,[2] which remained in her even after she had given birth to her Son. And again the magnificent Anthem, *Alma Redemptoris*, composed by the Monk Herman Contractus, continues, up to the very day of the Purification, to be the termination of each Canonical Hour. It is by such manifestations of her love and veneration that the Church, honouring the Son in the Mother, testifies her holy joy during this season of the Liturgical Year, which we call *Christmas*.

Our readers are aware that, when Easter Sunday falls at its latest—that is, in April—the Ecclesiastical Calendar counts as many as six Sundays after the Epiphany. Christmastide (that is, the forty days between Christmas Day and the Purification) includes sometimes four out of these six Sundays; frequently only two; and sometimes only one, as in the case when Easter comes so early as to necessitate keeping Septuagesima, and even Sexagesima Sunday, in January. Still, nothing is changed, as we have already said, in the ritual observances of this joyous season, excepting only that on those two Sundays, the fore-runners of Lent, the Vestments are purple, and the *Gloria in excelsis* is omitted.

Although our holy Mother the Church honours with especial devotion the Mystery of the Divine Infancy during the whole season of Christmas; yet, she is obliged to introduce into the Liturgy of this same season passages

[1] *The Collect*, Deus qui salutis æternæ beatæ Mariæ *Virginitate fœcunda* humano generi, etc.

[2] ℣. Post partum, Virgo, *inviolata* permansisti. ℟. *Dei Genitrix*, intercede pro nobis.

from the holy Gospels which seem premature, inasmuch as they relate to the *active life* of Jesus. This is owing to there being less than six months allotted by the Calendar for the celebration of the entire work of our Redemption: in other words, Christmas and Easter are so near each other, even when Easter is as late as it can be, that Mysteries must of necessity be crowded into the interval; and this entails anticipation. And yet the Liturgy never loses sight of the Divine Babe and his incomparable Mother, and never tires in their praises, during the whole period from the Nativity to the day when Mary comes to the Temple to present her Jesus.

The Greeks, too, make frequent *commemorations* of the Maternity of Mary in their Offices of this Season: but they have a special veneration for the twelve days between Christmas Day and the Epiphany, which, in their Liturgy, are called the *Dodecameron.* During this time they observe no days of Abstinence from flesh-meat; and the Emperors of the East had, out of respect for the great Mystery, decreed that no servile work should be done, and that the Courts of Law should be closed, until after January 6.

From this outline of the history of the holy season, we can understand what is the characteristic of this second portion of the Liturgical Year, which we call *Christmas*, and which has ever been a season most dear to the Christian world. What are the *Mysteries* embodied in its Liturgy will be shown in the following chapter.

CHAPTER THE SECOND

THE MYSTERY OF CHRISTMAS

EVERYTHING is Mystery in this holy season. The Word of God, whose generation is *before the day-star*,[1] is born in time—a Child is God—a Virgin becomes a Mother, and remains a Virgin—things divine are commingled with those that are human—and the sublime, the ineffable antithesis, expressed by the Beloved Disciple in those words of his Gospel, THE WORD WAS MADE FLESH, is repeated in a thousand different ways in all the prayers of the Church;—and rightly, for it admirably embodies the whole of the great portent which unites in one Person the nature of Man and the nature of God.

The splendour of this Mystery dazzles the understanding, but it inundates the heart with joy. It is the consummation of the designs of God in time. It is the endless subject of admiration and wonder to the Angels and Saints; nay, is the source and cause of their beatitude. Let us see how the Church offers this Mystery to her children, veiled under the symbolism of her Liturgy.

The four weeks of our preparation are over—were the image of the four thousand years which preceded the great coming—and we have reached the twenty-fifth day of the month of December, as appointed the desired place of sweetest rest. But why is it [illegible] a long-celebration of our Saviour's Birth should be [illegible] that the privilege of this one fixed day; whilst the [illegible] perpetual Cycle has, every year, to be changed [illegible] whole liturgical in order to yield that ever-varying [illegible] and remodelled, the feast of his Resurrection—Easter Sunday which is to be

[1] Ps. cix 3.

The question is a very natural one, and we find it proposed and answered, even so far back as the fourth century; and that, too, by St Augustine, in his celebrated Epistle *to Januarius*. The holy Doctor offers this explanation: We solemnize the day of our Saviour's Birth, in order that we may honour that Birth, which was for our salvation; but the precise day of the week, on which he was born, is void of any mystical signification. *Sunday*, on the contrary, the day of our Lord's Resurrection, is the day marked, in the Creator's designs, to express a mystery which was to be commemorated for all ages. St Isidore of Seville, and the ancient Interpreter of Sacred Rites who, for a long time, was supposed to be the learned Alcuin, have also adopted this explanation of the Bishop of Hippo; and our readers may see their words interpreted by Durandus, in his *Rationale*.

These writers, then, observe that as, according to a sacred tradition, the creation of man took place on a Friday, and our Saviour suffered death also on a Friday for the redemption of man; that as, moreover, the Resurrection of our Lord was on the third day after his death, that is, on a Sunday, which is the day on which the Light was created, as we learn from the Book of Genesis —' the two Solemnities of Jesus' Passion and Resurrection,' says St Augustine, ' do not only remind us of those divine facts; but they moreover represent and signify some other mysterious and holy thing.'[1]

And yet we are not to suppose that because the Feast of Jesus' Birth is not fixed to any particular day of the week, there is no mystery expressed by its being always on the twenty-fifth of December. For firstly we may observe, with the old Liturgists, that the Feast of Christmas is kept by turns on each of the days of the week, that thus its holiness may cleanse and rid them of the curse which Adam's sin had put upon them. But secondly, the great mystery of the twenty-fifth of December, being the Feast of our Saviour's Birth, has

[1] *Epist.* ad Januarium.

reference, not to the division of time marked out by God himself, which is called the *Week;* but to the course of that great Luminary which gives life to the world, because it gives it light and warmth. Jesus, our Saviour, *the Light of the World*,[1] was born when the night of idolatry and crime was at its darkest; and the day of his Birth, the twenty-fifth of December, is that on which the material Sun begins to gain his ascendency over the reign of gloomy night, and show to the world his triumph of brightness.

In our '*Advent*' we showed, after the Holy Fathers, that the diminution of the physical light may be considered as emblematic of those dismal times which preceded the Incarnation. We joined our prayers with those of the people of the Old Testament; and, with our holy Mother the Church, we cried out to the Divine *Orient, the Sun of Justice*, that he would deign to come and deliver us from the twofold death of body and soul. God has heard our prayers; and it is on the day of the Winter Solstice—which the Pagans of old made so much of by their fears and rejoicings—that he gives us both the increase of the natural light, and him who is the Light of our souls.

St Gregory of Nyssa, St Ambrose, St Maximus of Turin, St Leo, St Bernard, and the principal Liturgists, dwell with complacency on this profound mystery, which the Creator of the universe has willed should mark both the natural and the supernatural world. We shall find the Church also making continual allusion to it during this season of *Christmas*, as she did in that of Advent.

'On this the Day which the Lord hath made,' says St Gregory of Nyssa, 'darkness decreases, light increases, and Night is driven back again. No, brethren, it is not by chance, nor by any created will, that this natural change begins on the day when he shows himself in the brightness of his coming, which is the *spiritual* Life of the world. It is Nature revealing, under this symbol, a secret to them whose eye is quick enough to see it; to

[1] St John viii 12.

them, I mean, who are able to appreciate this circumstance of our Saviour's coming. Nature seems to me to say: Know, O Man! that under the things which I show thee Mysteries lie concealed. Hast thou not seen the night, that had grown so long, suddenly checked? Learn hence, that the black night of Sin, which had reached its height by the accumulation of every guilty device, is this day stopped in its course. Yes, from this day forward its duration shall be shortened, until at length there shall be naught but Light. Look, I pray thee, on the Sun; and see how his rays are stronger, and his position higher in the heavens: learn from that how the other Light, the Light of the Gospel, is now shedding itself over the whole earth.'[1]

'Let us, my Brethren, rejoice,' cries out St Augustine:[2] 'this day is sacred, not because of the visible sun, but because of the Birth of him who is the invisible Creator of the sun. . . . He chose this day whereon to be born, as he chose the Mother of whom to be born, and he made both the day and the Mother. The day he chose was that on which the light begins to increase, and it typifies the work of Christ, who renews our interior man day by day. For the eternal Creator having willed to be born in time, his Birthday would necessarily be in harmony with the rest of his creation.'

The same holy Father, in another sermon for the same Feast, gives us the interpretation of a mysterious expression of St John Baptist, which admirably confirms the tradition of the Church. The great Precursor said on one occasion, when speaking of Christ: *He must increase, but I must decrease.*[3] These prophetic words signify, in their literal sense, that the *Baptist's* mission was at its close, because Jesus was entering upon *his*. But they convey, as St Augustine assures us, a second meaning: 'John came into this world at the season of the year when the length of the day decreases; Jesus was born in the season when the length of the day in-

[1] Homily *On the Nativity.* [2] Sermon *On the Nativity of our Lord*, iii.
[3] St John iii 30.

creases.'[1] Thus, there is mystery both in the rising of that glorious Star, the Baptist, at the summer solstice; and in the rising of our Divine Sun in the dark season of winter.[2]

There have been men who dared to scoff at Christianity as a *superstition*, because they discovered that the ancient Pagans used to keep a feast of the sun on the winter solstice! In their shallow erudition they concluded that a Religion could not be divinely instituted, which had certain rites or customs originating in an analogy to certain phenomena of this world: in other words, these writers denied what Revelation asserts, namely, that God only created this world for the sake of his Christ and his Church. The very facts which these enemies of our holy Religion brought forward as objections to the true Faith are, to us Catholics, additional proof of its being worthy of our most devoted love.

Thus, then, have we explained the fundamental Mystery of these Forty Days of Christmas, by having shown the grand secret hidden in the choice made by God's eternal decree, that the twenty-fifth day of December should be the Birthday of God upon this earth. Let us now respectfully study another mystery: that which is involved in the *place* where this Birth happened.

This place is Bethlehem. *Out of Bethlehem*, says the Prophet, ***shall he come forth that is to be the Ruler in Israel.***[3] The Jewish Priests are well aware of the prophecy, and a few days hence will tell it to Herod.[4] But why was this insignificant town chosen in preference to every other to be the birth-place of Jesus? Be attentive, Christians, to the mystery! The name of this City of David signifies *the House of Bread :* therefore

[1] Sermon *In Natali Domini*, xi.

[2] It is almost unnecessary to add that this doctrine of the Holy Fathers which is embodied in the Christmas Liturgy is not in any degree falsified by the fact that there are some parts of God's earth where Christmas falls in a season the very opposite of Winter. Our Lord selected, for the *place* of his Birth, one which made it Winter when he came upon earth; and by that selection he stamped the Mystery taught in the text on the season of darkness and cold. Our brethren in Australia, for example will have the Mystery without the Winter, when they are keeping Christmas; or, more correctly, their faith and the Holy Liturgy will unite them with us, both in the *Winter* and the *Mystery* of the great Birth in Bethlehem.—*Translator's Note.*

[3] Mich. v 2. [4] St Matt. ii 5.

did he, who is *the living Bread come down from heaven*,[1] choose it for his first visible home. *Our Fathers did eat manna in the desert and are dead*;[2] but lo! here is the Saviour of the world, come to give life to his creature Man by means of his own divine Flesh, which *is meat indeed*.[3] Up to this time the Creator and the creature had been separated from each other; henceforth they shall abide together in closest union. The Ark of the Covenant, containing the manna which fed but the body, is now replaced by the Ark of a New Covenant, purer and more incorruptible than the other: the incomparable Virgin Mary, who gives us Jesus, *the Bread of Angels*, the nourishment which will give us a divine transformation; for this Jesus himself has said: *He that eateth my flesh abideth in me, and I in him*.[4]

It is for this *divine transformation* that the world was in expectation for four thousand years, and for which the Church prepared herself by the four weeks of *Advent*. It has come at last, and Jesus is about to enter within us, if we will but *receive him*.[5] He asks to be united to each one of us in particular, just as he is united by his Incarnation to the whole human race; and for this end he wishes to become our *Bread*, our spiritual nourishment. His coming into the souls of men at this mystic season has no other aim than this union. He comes *not to judge the world, but that the world may be saved by him*,[6] and that all *may have life, and may have it more abundantly*.[7] This divine Lover of our souls will not be satisfied, therefore, until he have substituted himself in our place, so that we may live not we ourselves, but he in us; and in order that this mystery may be effected in a sweeter way, it is under the form of an Infant that this Beautiful Fruit of Bethlehem wishes first to enter into us, there to *grow* afterwards *in wisdom and age before God and men*.[8]

And when, having thus visited us by his grace and nourished us in his love, he shall have changed us into

[1] St John vi 41. [2] *Ibid.* vi 49. [3] *Ibid.* vi. 56. [4] *Ibid.* vi 57.
[5] *Ibid.* 12. [6] *Ibid.* iii 17. [7] *Ibid.* x 10. [8] St Luke ii 40, 52.

himself, there shall be accomplished in us a still further mystery. Having become one in spirit and heart with Jesus, the Son of the heavenly Father, *we* shall also become sons of this same God our Father. The Beloved Disciple, speaking of this our dignity, cries out: *Behold! what manner of charity the Father hath bestowed upon us, that we should be called, and should be the Sons of God!*[1] We will not now stay to consider this immense happiness of the Christian soul, as we shall have a more fitting occasion, further on, to speak of it, and show by what means it is to be maintained and increased.

There is another subject, too, which we regret being obliged to notice only in a passing way. It is, that, from the day itself of our Saviour's Birth even to the day of our Lady's Purification, there is, in the Calendar, an extraordinary richness of Saints' Feasts, doing homage to the master feast of Bethlehem, and clustering in adoring love round the Crib of the Infant-God. To say nothing of the four great Stars which shine so brightly near our Divine Sun, from whom they borrow all their own grand beauty—St Stephen, St John the Evangelist, the Holy Innocents, and our own St Thomas of Canterbury: what other portion of the Liturgical Year is there that can show within the same number of days so brilliant a constellation? The Apostolic College contributes its two grand luminaries, St Peter and St Paul: the first in his Chair of Rome; the second in the miracle of his Conversion. The Martyr-host sends us the splendid champions of Christ, Timothy, Ignatius of Antioch, Polycarp, Vincent, and Sebastian. The radiant line of Roman Pontiffs lends us four of its glorious links, named Sylvester, Telesphorus, Hyginus and Marcellus. The sublime school of holy Doctors offers us Hilary, John Chrysostom, and Ildephonsus; and in their company stands a fourth Bishop—the amiable Francis de Sales. The Confessor-kingdom is represented by Paul the Hermit, Anthony the conqueror of Satan, Maurus the Apostle of the Cloister, Peter Nolasco the

[1] 1 St John iii 1.

deliverer of captives, and Raymond of Pennafort, the oracle of Canon Law and guide of the consciences of men. The army of defenders of the Church deputes the pious King Canute, who died in defence of our Holy Mother, and Charlemagne, who loved to sign himself 'the humble champion of the Church.' The choir of holy Virgins gives us the sweet Agnes, the generous Emerentiana, the invincible Martina. And lastly, from the saintly ranks which stand below the Virgins—the holy Widows—we have Paula, the enthusiastic lover of Jesus' Crib. Truly, our Christmastide is a glorious festive season! What magnificence in its Calendar! What a banquet for us in its Liturgy!

A word upon the symbolism of the colours used by the Church during this season. *White* is her Christmas Vestment; and she employs this colour at every service from Christmas Day to the Octave of the Epiphany. To honour her two Martyrs, Stephen and Thomas of Canterbury, she vests in *red;* and to condole with Rachel wailing her murdered Innocents, she puts on *purple:* but these are the only exceptions. On every other day of the twenty she expresses, by her white Robes, the gladness to which the Angels invited the world, the beauty of our Divine Sun that has risen in Bethlehem, the spotless purity of the Virgin-Mother, and the clean-heartedness which they should have who come to worship at the mystic Crib.

During the remaining twenty days, the Church vests in accordance with the Feast she keeps; she varies the colour so as to harmonize either with the red Roses which wreathe a Martyr, or with the white Amaranths which grace her Bishops and her Confessors, or again, with the spotless Lilies which crown her Virgins. On the Sundays which come during this time—unless there occur a Feast requiring red or white or, unless Septuagesima has begun its three mournful weeks of preparation for Lent—the colour of the Vestments is *green.* This, say the interpreters of the Liturgy, is to teach us that in the Birth of Jesus, who is the *flower of the*

fields,[1] we first received the hope of salvation, and that after the bleak winter of heathendom and the Synagogue, there opened the verdant spring-time of grace.

With this we must close our mystical interpretation of those rites which belong to *Christmas* in general. Our readers will have observed that there are many other sacred and symbolical usages, to which we have not even alluded; but as the mysteries to which they belong are peculiar to certain days, and are not, so to speak, *common* to this portion of the Liturgical Year, we intend to treat fully of them all, as we meet with them on their proper Feasts.

[1] Cant. i 11.

CHAPTER THE THIRD

PRACTICE DURING CHRISTMAS

THE time has now come for the faithful soul to reap the fruit of the efforts she made during the penitential weeks of Advent to prepare a dwelling-place for the Son of God, who desires to be born within her. The *Nuptials of the Lamb are come, and his Spouse hath prepared herself.*[1] Now the Spouse is the Church; the Spouse is also every faithful soul. Our Lord gives his whole self to the whole flock, and to each sheep of the flock with as much love as though he loved but that one. What garments shall we put on, to go and meet the Bridegroom? Where shall we find the pearls and jewels wherewith to deck our soul for this happy meeting? Our holy Mother the Church will tell us all this in her Liturgy. Our best plan for spending Christmas is, undoubtedly, to keep close to her, and do what she does; for she is most dear to God, and being our Mother, we ought to obey all her injunctions.

But, before we speak of the mystic Coming of the Incarnate Word into our souls; before we tell the secrets of that sublime familiarity between the Creator and the Creature; let us, first, learn from the Church the duties which human nature and each of our souls owes to the Divine Infant, whom the Heavens have at length given to us as the refreshing *Dew* we asked them to *rain down* upon our earth. During Advent, we united with the Saints of the Old Law, in praying for the coming of the Messias, our Redeemer; now that he is come, let us consider what is the homage we must pay him.

The Church offers to the Infant-God, during this holy season, the tribute of her profound adoration, the

[1] Apoc. xix 7.

enthusiasm of her exceeding joy, the return of her unbounded gratitude, and the fondness of her intense love. These four offerings, *adoration*, *joy*, *gratitude*, and *love*, must be also those of every Christian to his Jesus, his Emmanuel, the Babe of Bethlehem. The prayers of the Liturgy will express all four sentiments in a way that no other Devotions could do. But, the better to appropriate to ourselves these admirable formulas of the Church, let us understand thoroughly the nature of each of these four sentiments.

The first of our duties at our Saviour's Crib is *Adoration*. Adoration is Religion's first act; but there is something in the Mystery of our Lord's Birth which seems to make this duty doubly necessary. In heaven the Angels veil their faces, and prostrate themselves before the throne of Jehovah; the Four-and-Twenty Elders are for ever *casting their crowns before the throne*[1] of the Lamb; what, then, shall we do—we who are sinners, and unworthy members of the Tribe of the Redeemer—now that this same great God shows himself to us, humbled for our sakes, and stript of all his glory? now that the duties of the creature to his Creator are fulfilled by the Creator himself? now that the eternal God bows down not only before the Sovereign Majesty of the Godhead, but even before sinful man, his creature?

Let us endeavour to make, by our profound adorations, some return to the God who thus humbles himself for us; let us thus give him back some little of that whereof he has deprived himself out of love for us, and in obedience to the will of his Father. It is incumbent on us to emulate, as far as possible, the sentiments of the Angels in heaven, and never to approach the Divine Infant without bringing with us the incense of our soul's adoration, the protestation of our own extreme unworthiness, and lastly, the homage of our whole being. All this is due to the infinite Majesty of the Babe of Bethlehem, who is the more worthy of every tribute we can pay him, because he has made himself thus little for

[1] Apoc. iv 10.

our sakes. Unhappy we, if the apparent weakness of the Divine Child, or the familiarity wherewith he is ready to caress us, should make us negligent in this our first duty, or forget what he is, and what we are!

The example of his Blessed Mother will teach us to be thus humble. Mary was humble in the presence of her God, even before she became his Mother; but, once his Mother, she comported herself before him who was her God and her Child with greater humility than ever. We too, poor sinners, sinners so long and so often, we must adore with all the power of our soul him who has come down so low: we must study to find out how by our self-humiliation to make him amends for this Crib, these swathing-bands, this eclipse of his glory. And yet all our humiliations will never bring us so low as that we shall be on a level with his lowliness. No; only God could reach the humiliations of God.

But our Mother, the Church, does not only offer to the Infant God the tribute of her profound *adoration*. The mystery of Emmanuel, that is, of *God with us*, is to her a source of singular *joy*. Look at her sublime Canticles for this holy Season, and you will find the two sentiments admirably blended—her deep reverence for her God, and her glad joy at his Birth. Joy! did not the very Angels come down and urge her to it? She therefore studies to imitate the blithe Shepherds, who ran for joy to Bethlehem,[1] and the glad Magi, who were well-nigh out of themselves with delight when, on quitting Jerusalem, the star again appeared and led them to the Cave *where the Child was*.[2] Joy at Christmas is a Christian instinct, which originated those many *Carols*, which, like so many other beautiful traditions of the ages of Faith, are unfortunately dying out amongst us; but which Rome still encourages, gladly welcoming each year those rude musicians, the *Pifferari*, who come down from the Apennines, and make the streets of the Eternal City re-echo with their shrill melodies.

Come, then, faithful Children of the Church, let us

[1] St Luke ii 16. [2] St Matt. ii 10.

take our share in her joy! This is not the season for sighing or for weeping. *For unto us a Child is born!* He for whom we have been so long waiting is come, and he is come to *dwell among us*.[2] Great, indeed, and long was our suspense; so much the more let us love our possessing him. The day will too soon come when this Child, *now born to us*, will be the *Man of Sorrows*,[3] and then we will compassionate him; but at present we must rejoice and be glad at his coming and sing round his Crib with the Angels. Heaven sends us a present of its own joy: we need joy, and forty days are not too many for us to get it well into our hearts. The Scripture tells us that *a secure mind is like a continual feast*,[4] and a secure mind can only be where there is *peace*; now it is *Peace* which these blessed days bring to the *earth; Peace*, say the Angels, *to men of good will!*

Intimately and inseparably united with this exquisite mystic joy is the sentiment of *gratitude*. *Gratitude* is indeed due to him who, neither deterred by our unworthiness nor restrained by the infinite respect which becomes his sovereign Majesty, deigned to be born of his own creature, and have a stable for his birth-place. Oh! how vehemently must he not have desired to advance the work of our salvation, to remove everything which could make us afraid of approaching him, and to encourage us, by his own example, to return, by the path of humility, to the heaven we had strayed from by pride!

Gratefully, therefore, let us receive the precious gift —this Divine Babe, our Deliverer. He is the Only-Begotten Son of the Father, that Father *who hath so loved the world as to give his only Son*.[5] He, the Son, unreservedly ratifies his Father's will, and comes to *offer* himself *because it is his own will*.[6] *How*, as the Apostle expresses it, *hath not the Father with him given us all things?*[7] O gift inestimable! How shall we be able to repay it by suitable gratitude, we who are so

[1] Isa. ix 6. [2] St John i 14. [3] Isa. liii 3. [4] Prov. xv 15.
[5] St John iii 16. [6] Isa. liii 7. [7] Rom. viii 32.

poor as not to know how to appreciate it? God alone, and the Divine Infant in his Crib, know the value of the mystery of Bethlehem, which is given to us.

Shall our debt, then, never be paid? Not so: we can pay it by *love*, which, though finite, gives itself without measure, and may grow for ever in intensity. For this reason, the Church, after she has offered her adorations and hymns and gratitude, to her Infant Saviour, gives him also her tenderest *Love*. She says to him: '*How beautiful art thou, my Beloved One, and how comely!*[1] How sweet to me is thy rising, O Divine Sun of Justice! How my heart glows in the warmth of thy beams! Nay, dearest Jesus, the means thou usest for gaining me over to thyself are irresistible—the feebleness and humility of a Child!' Thus do all her words end in *love*; and her *adoration*, *praise*, and *thanksgiving*, when she expresses them in her Canticles, are transformed into *love*.

Christians! let us imitate our Mother, and give our hearts to our Emmanuel. The Shepherds offer him their simple gifts, the Magi bring him their rich presents, and no one must appear before the Divine Infant without something worthy his acceptance. Know, then, that nothing will please him, but that which he came to seek —our *love*. It was for this that he came down from heaven. Hard indeed is that heart which can say, *He shall not have my love!*

These, then, are the duties we owe to our Divine Master in this his first *Coming*, which, as St Bernard says, is *in the flesh and in weakness*, and is for the salvation, not for the judgement, of the world.

As regards that other *Coming*, which is to be in majesty and power on the Last Day, we have meditated upon it during Advent. The fear of the *Wrath to come* should have roused our souls from their lethargy, and have prepared them, by humility of heart, to receive the visit of Jesus in that secret *Coming* which he makes to the soul of man. It is the ineffable mystery of this *intermediate* Coming that we are now going to explain.

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[1] Isa. xxv. [2] St John xi 2.

sive seasons of mysteries and graces. God grant that we may reflect in our souls the Church's progressive development of this divine Light; and be led by its brightness to that *Union* which crowns both the year of the Church, and the faithful soul which has spent the year under the Church's guidance!

But, in the mystery of Christmastide, this Light is given to us, so to speak, softened down; our weakness required that it should be so. It is indeed the Divine Word, the Wisdom of the Father, that we are invited to know and imitate; but this Word, this Wisdom, are shown us under the appearance of *a Child*. Let nothing keep us from approaching him. We might fear were he seated on a throne in his palace; but he is lying on a crib in a stable! Were it the time of his Fatigues, his Bloody Sweat, his Cross, his Burial, or even of his Glory and his Victory, we might say we had not courage enough: but what courage is needed to go near him in Bethlehem, where all is sweetness and silence, and a simple Little Babe! *Come to him*, says the Psalmist, *and be enlightened!*[1]

Where shall we find an interpreter of the twofold mystery which is wrought at this holy season—the mystery of the Infancy of Jesus in the soul of man, and the mystery of the infancy of man's soul in his Jesus? None of the Holy Fathers has so admirably spoken upon it as St Leo: let us listen to his grand words.

'Although that Childhood, which the majesty of the Son of God did not disdain to assume, has developed, by growth of age, into the fulness of the perfect man, and, the triumph of his Passion and Resurrection having been achieved, all the humiliations he submitted to for our sakes are passed; nevertheless, the Feast we are now keeping brings back to us the sacred Birth of the Virgin Mary's Child, Jesus our Lord. So that whilst adoring *his* Birth, we are, in truth, celebrating *our own* commencement of life; for the Generation of Christ is the origin of the Christian people, and the Birth Day of him that is our Head is the Birth Day of us that are his

[1] Ps. xxxiii 6.

Body. It is true, that each Christian has his own rank, and the children of the Church are born each in their respective times; yet the whole mass of the Faithful, once having been regenerated in the font of Baptism, are born, on this Day of Christmas, together with Christ; just as they are crucified together with *him* in his Passion, and have risen together with *his* Resurrection, and in *his* Ascension are placed at the right hand of the Father. For every believer, no matter in what part of the world he may be living, is born again in Christ; his birth according to nature is not taken into account; he becomes a new man by his second birth; neither is he any longer called of the family of his father in the flesh, but of the family of our Redeemer, who unto this was made a Son of Man, that we might become the Sons of God.'[1]

Yes, this is the Mystery achieved in us by the holy Season of Christmas! It is expressed in those words of the passage from St John's Gospel which the Church has chosen for the third Mass of the great Feast: *As many as received him, he gave them power to be made the Sons of God, to them that believe in his name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*[2] So that all they who, having purified their souls, freed themselves from the slavery of *flesh* and *blood*, and renounced everything which is of *man*, inasmuch as *man* means *sinner*, wish now to open their hearts to the Divine Word, that is, to the LIGHT *which shineth in darkness*, which *darkness did not comprehend*,[3] these, I say, are born with Jesus; they are born *of God*; they begin a new life, as did the Son of God himself in this mystery of his Birth in Bethlehem.

How beautiful are these first beginnings of the Christian Life! How great is the glory of Bethlehem, that is, of our holy Mother the Church, the true *House of Bread!* for in her midst there is produced, during these days of Christmas, and everywhere throughout the world, a countless number of *sons of God*. Oh! the

[1] Sixth Sermon *On the Nativity of our Lord*, Ch. 2.
[2] St John i 12. [3] *Ibid.* i. 5.

unceasing vitality of our mysteries! As *the Lamb, who was slain from the beginning of the world*,[1] sacrifices himself without ceasing, ever since his real sacrifice; so also, once born of the Holy Virgin his Mother, he makes it a part of his glory to be ceaselessly born in the souls of men. We are not, therefore, to think for a moment that the dignity of Mary's divine Maternity is lessened, or that *our* souls enjoy the same grand honour which was granted to her: far from that, 'let us,' as Venerable Bede says, 'raise our voice from amid the crowd, as did the woman in the Gospel, and say to our Saviour, with the Catholic Church, of which that woman was the type: *Blessed is the Womb that bore thee, and the Breasts that gave thee suck!*'[2] Mary's prerogative is indeed incommunicable, and it makes her the Mother of God, and the Mother of men. But we must also remember the answer made by our Saviour to the woman, who spoke those words: *Yea rather*, said Jesus, *blessed are they who hear the word of God, and keep it*;[3] 'hereby declaring,' continues Venerable Bede, 'that not only is she blessed, who merited to conceive in the flesh the Word of God, but they also who endeavour to conceive this same Word spiritually, by the hearing of faith, and to give him birth and nourish him by *keeping* and doing what is good, either in their own or their neighbour's heart. For the Mother of God herself was *Blessed* in that she was made, for a time, the minister to the wants of the Incarnate Word; but much *more Blessed* was she, in that she was and ever will be the *keeper* and doer of the love due to that same her Son.'

Is it not this same truth which our Lord teaches us on that other occasion, where he says: *Whosoever shall do the will of my Father that is in heaven, he is my brother and sister and mother?*[4] And why was the Angel sent to Mary in preference to all the rest of the daughters of Israel, but because she had already conceived the Divine Word in her heart by the vehemence of her un-

[1] Apoc. xiii 8.
[2] St Luke xi 28.
[3] Commentary on St Luke, Bk. 4, Ch. 49.
[4] St Matt. xii 50.

divided love, the greatness of her profound humility, and the incomparable merit of her virginity? Why, again, is this *Blessed among women* holy above all creatures, but because, having once conceived and brought forth a Son of God, she continues for ever his *Mother*, by her fidelity in doing the will of the heavenly Father, by her love for the uncreated light of the Divine Word, and by her union as Spouse with the Spirit of sanctification?

But no member of the human race is excluded from the honour of imitating Mary, though at a humble distance, in this her spiritual Maternity: for, by that real birth which she gave him in Bethlehem, which we are now celebrating, and which initiated the world into the mysteries of God, this ever Blessed Mother of Jesus has shown us how we may bear the resemblance of her own grand prerogative. We ought to have *prepared the way of the Lord*[1] during the weeks of Advent; and if so, our hearts have conceived him: therefore now our good works must bring him forth, that thus our heavenly Father, seeing not us ourselves, but his own Son Jesus now living within us, may say of each of us, in his mercy, what he heretofore said in very truth of the Incarnate Word: *This is my beloved Son, in whom I am well pleased.*[2]

Let us give ear to the words of the Seraphic St Bonaventure, who in one of his sermons for Christmas Day thus explains the mystery of the birth of Jesus in the soul of man: 'This happy birth happens when the soul, prepared by long thought and reflection, passes at length to action; when the flesh being made subject to the spirit, good works are produced in due time: then do interior peace and joy return to the soul. In this birth there is neither travail nor pain nor fear; everything is admiration and delight and glory. If then, O devout soul! thou art desirous for this birth, imagine thyself to be like Mary. *Mary* signifies *bitterness;* bitterly bewail thy sins: it signifies *illuminatrix;* be thou illumined by thy virtues: and lastly, it signifies

[1] St Matt. iii 3; Isa. xl 3. [2] St Matt. iii 17.

Mistress; learn how to be mistress and controller of thy evil passions. Then will Christ be born of thee, and oh! with what happiness to thyself! For it is then that the soul tastes and sees how sweet is her Lord Jesus. She experiences this sweetness when, in holy meditation, she nourishes this Divine Infant; when she covers him with her tears; when she clothes him with her holy longings; when she presses him to her heart in the embrace of holy tenderness; when, in a word, she cherishes him in the warmth of her glowing love. O happy Crib of Bethlehem! in thee I find the King of glory: but happier still than thou, the pious soul which holds within itself him whom thou couldst hold but corporally!'

Now that we may pass on from this spiritual conception to the birth of our Lord Jesus; in other words, that we may pass from *Advent* to *Christmas*, we must unceasingly keep the eyes of our soul on him who wishes to be born within us, and in whom the world is born to a new life. Our study and ambition should be, how best to become like Jesus, by imitating him; for, though the imitation must needs be imperfect, yet we know from the Apostle that our heavenly Father himself gives this as the sign of the elect—that they are made like to the *image of his Son.*[1]

Let us, therefore, hearken to the invitation of the Angels, and *go over to Bethlehem.*[2] We know what *sign* will be given to us of our Jesus—*a Child wrapped in swaddling-clothes, and laid in a crib.*[3] So that you, O Christians! must become *children;* you must not disdain to be tied in the *bonds* of a spiritual childhood; you must come down from your proud spirit, and meet your Saviour who has come down from heaven, and with him hide yourselves in the humility of the *crib.* Thus will you begin, with him, a new life. Thus will the *Light that goeth forwards and increaseth even to perfect day,*[4] illumine your *path* the whole remaining length of your journey. Thus the sight of God which leaves room for faith, which you receive at Bethlehem, will merit

[1] Rom. viii 29. [2] St Luke ii 15. [3] *Ibid.* ii 12. [4] Prov. iv 18.

for you the face-to-face vision on Thabor, and prepare you for the blissful UNION, which is not merely *Light*, but the *plenitude* and *repose* of Love.

So far we have been speaking only of the living members of the Church, whether they began the life of grace during the holy Season of Advent, or were already living in the grace of the Holy Ghost when the ecclesiastical year commenced, and spent their Advent in preparing to be born with Jesus to a new year of higher perfection. But how shall we overlook those of our Brethren who are dead in sin; and so dead, that neither the coming of their Emmanuel, nor the example of the Christians throughout the universal Church earnestly preparing for that coming, could rouse them? No, we cannot forget them: we love them, and come to tell them (for even now they may yield to grace, and live), that *there hath appeared the goodness and kindness of God our Saviour.*[1] If this volume of ours should perchance fall into the hands of any of those who have not yielded to the solicitations of grace, which press them to be converted to the sweet Babe of Bethlehem, their Lord and their God; who, instead of spending the weeks of Advent in preparing to receive him at Christmas, lived them out, as they began them, in indifference and in sin: we shall, perhaps, be helping them to a knowledge of the grievousness of their state, by reminding them of the ancient discipline of the Church, which obliged all the Faithful, *under pain of being considered as no longer Catholics*, to receive Holy Communion on Christmas Day, as well as on Easter and Whit Sundays. We find a formal decree of this obligation given in the fifteenth Canon of the Council of Agatha (Agde) held in 506. We would also ask these poor sinners to reflect on the joy the Church feels at seeing, throughout the whole world, the immense number of her children, who still, in spite of the general decay of piety, keep the Feast of the birth of the Divine Lamb, by the sacramental participation of his Body and Blood.

[1] Tit. iii 4.

Sinners! take courage; this Feast of Christmas is one of grace and mercy, on which all, both just and sinners, meet in the fellowship of the same glad Mystery. The heavenly Father has resolved to honour the Birthday of his Son, by granting pardon to all save those who obstinately refuse it. Oh! how worthy is the Coming of our dear Emmanuel to be honoured by this divine amnesty!

Nor is it we that give this invitation; it is the Church herself. Yes, it is she that with divine authority invites you to begin the work of your new life on this day whereon the Son of God begins the career of his human life. That we may the more worthily convey to you this her invitation, we will borrow the words of a great and saintly Bishop of the Middle Ages, the pious Rabanus Maurus, who, in a homily on the Nativity of our Lord, encourages sinners to come and take their place, side by side with the just, in the stable of Bethlehem, where even the ox and the ass recognize their Master in the Babe who lies there.

'I beseech you, dearly beloved Brethren, that you receive with fervent hearts the words our Lord speaks to you through me on this most sweet Feast, on which even infidels and sinners are touched with compunction; on which the wicked man is moved to mercy, the contrite heart hopes for pardon, the exile despairs not of returning to his country, and the sick man longs for his cure; on which is born the Lamb who taketh away the sins of the world, that is, Christ our Saviour. On such a Birthday, he that has a good conscience rejoices more than usual; and he whose conscience is guilty fears with a more useful fear. . . . Yes, it is a sweet Feast, bringing true sweetness and forgiveness to all true penitents. My little children, I promise you without hesitation that every one who, on this day, shall repent from his heart, and return not to the vomit of his sins, shall obtain all whatsoever he shall ask; let him only ask with a firm faith, and not return to sinful pleasures.

'On this day are taken away the sins of the entire

world: why needs the sinner despair? . . . On this day of our Lord's Birth let us, dearest Brethren, offer our promises to this Jesus, and keep them, as it is written: *Vow ye, and pay to the Lord your God.*[1] Let *us* make our promises with confidence and love; *he* will enable us to keep them. . . . And when I speak of promises, I would not have anyone think that I mean the promise of fleeting and earthly goods. No—I mean, that each of us should offer what our Saviour redeemed, namely, our soul. "But how," someone will say, "how shall we offer our souls to him, to whom they already belong?" I answer: by leading holy lives, by chaste thoughts, by fruitful works, by turning away from evil, by following that which is good, by loving God, by loving our neighbour, by showing mercy (for we ourselves were in need of it, before we were redeemed), by forgiving them that sin against us (for we ourselves were once in sin), by trampling on pride, since it was by pride that our first parent was deceived and fell.'[2]

It is thus our affectionate Mother the Church invites sinners to the Feast of the Divine Lamb; nor is she satisfied until her *House be filled.*[3] The grace of a *New Birth*, given her by the Sun of Justice, fills this Spouse of Jesus with joy. A new year has begun for her, and, like all that have preceded it, it is to be rich in flower and fruit. She renews her youth as that of an eagle. She is about to unfold another Cycle, or Year, of her mysteries, and to pour forth upon her faithful children the graces of which God has made the Cycle to be the instrument. In this season of Christmas, we have the first-fruits of these graces offered to us; they are the knowledge and the love of our Infant God: let us accept them with attentive hearts, that so we may merit to *advance*, with our Jesus, *in wisdom and age and grace before God and men.*[4] The Christmas Mystery is the gate of all the others of the rest of the year; but it is a gate

[1] Ps. lxxv 12.
[2] Fourth Homliy *On the Nativity of our Lord Jesus Christ.*
[3] St Luke x 2 [4] *Ibid.* ii 52.

which we may all enter, for, though most heavenly, yet it touches earth; since, as St Augustine beautifully remarks in one of his sermons for Christmas:[1] 'We cannot as yet contemplate the splendour of him who was *begotten* of the Father *before the Day Star*;[2] let us, then, visit him who was born of the Virgin in the night-hour. We cannot understand how *his Name continueth before the sun*;[3] let us, then, confess that he hath set *his tabernacle* in her that is purer than *the sun*.[4] We cannot as yet see the Only-Begotten Son dwelling in the Father's Bosom; let us, then, think on the *Bridegroom that cometh out of his bridechamber*.[5] We are not yet ready for the banquet of our heavenly Father; let us, then, keep to *the Crib* of Jesus, *our Master*.'[6]

[1] Eleventh Sermon *On the Nativity of our Lord.* [2] Ps. cix 3.
[3] *Ibid.* lxxi 17. [4] *Ibid.* xviii 6. [5] *Ibid.* [6] Isa. i 3.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR CHRISTMAS

DURING Christmas, the Christian, on waking in the morning, should unite himself with the Church, who in her Office of Matins for Christmas Day thus invites the faithful to come and adore the Messias:

Christus natus est nobis; venite, adoremus !	Christ is born unto us; come, let us adore him !

He should profoundly adore this dear King, who has rendered himself so accessible to his creatures; and in this disposition of loving reverence, he should perform the first acts of religion, both interior and exterior, wherewith he begins the day. The time for Morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:

MORNING PRAYERS

First, praise and adoration of the Most Holy Trinity:

℣. Benedicamus Patrem et Filium, cum Sancto Spiritu:	℣. Let us bless the Father, and the Son, and the Holy Ghost.
℟. Laudemus et superexaltemus eum in sæcula.	℟. Let us praise him and extol him above all for ever.
℣. Gloria Patri et Filio, et Spiritui Sancto;	℣. Glory be to the Father, and to the Son, and to the Holy Ghost.
℟. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.	℟. As it was in the beginning, is now, and ever shall be world without end. Amen.

Then praise to our Lord and Saviour, Jesus Christ:

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per Crucem tuam redemisti mundum.

℣. We adore thee, O Christ and we bless thee.
℟. Because by thy Cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O Holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, you will recite the Lord's Prayer, asking of God, the Father of our Lord Jesus Christ, to grant that *his holy Name may be glorified* on earth, now that he has blessed it by sending it his Son, over whose Crib the Angels sang: *Glory be to God in the highest!* This divine Messias is come to establish *the Kingdom of God* on earth: he is come to *do the will* of his Father, and to teach us to do it here *on earth as it is done in heaven.* Let us reverently share in these divine intentions. Let us also ask with all instance that we may be granted to partake of that heavenly *Bread* which is now born to us in Bethlehem.

THE LORD'S PRAYER

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

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

Then address our Blessed Lady, using the words of the Angelical Salutation. It is now that she is *Blessed among all women:* her virginal womb has yielded the

divine *Fruit* of which the world was in expectation: every creature should proclaim her to be the *Mother* of God.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail Mary, full of grace; the Lord is with thee: *blessed art thou among women*, and blessed *is the fruit of thy womb*, Jesus.

Holy Mary, *Mother of God*, pray for us sinners, now and at the hour of our death. Amen.

After this, recite the Symbol of Faith; and as you pronounce the words, *Born of the Virgin Mary*, dwell on them with a special attention, adoring the Saviour who has deigned to come down from heaven and be born in a stable.

THE APOSTLES' CREED

Credo in Deum Patrem omnipotentem creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, *born of the Virgin Mary;* suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he arose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost: the Holy Catholic Church; the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

After having thus made the Profession of your Faith, excite within yourself sentiments of penance and com-

punction, by the remembrance of the sins you have committed, and of lively gratitude to the Lamb of God, who is come that he may wash away our sins by his Blood, and give us to partake of his divinity. For this end, make use of the following words of the Church, as the fittest way of celebrating these ineffable mysteries, the remembrance of which will keep up within your hearts a sorrow for having offended so merciful a God:

ANTIPHONS FOR CHRISTMAS

ANT. O admirabile commercium! Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam deitatem.

ANT. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

ANT. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit dicens: Ecce Agnus Dei; ecce qui tollit peccata mundi. Alleluia.

ANT. O admirable Interchange! The Creator of mankind, assuming a living Body, deigned to be born of a Virgin; and becoming Man without man's aid, bestowed on us his divinity.

ANT. When thou wast born ineffably of the Virgin, the Scriptures were fulfilled. As dew upon Gedeon's fleece, thou camest down to save mankind. O Lord our God! we praise thee.

ANT. Lo! Mary hath brought forth a Saviour unto us, whom John seeing exclaimed: Behold the Lamb of God! Behold him that taketh away the sins of the world. Alleluia.

Here make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most griev-

beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

ous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to our Lord God for me.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

May Almighty God have mercy on us, and our sins being forgiven, bring us to life everlasting. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper time for making your meditation, as no doubt you practise this holy exercise. During Christmas, our meditation should turn principally upon the Birth of Jesus Christ in our souls. At this period of the Liturgical Year, we must return to the very basis of our spiritual life, and yield, with childlike docility, to the inspirations of the Holy Ghost. The object of our contemplation, as well as the source of our confidence, is Jesus, the Incarnate Word, swathed in the bands of infancy, laid in his Crib, presented in the Temple, and fleeing into Egypt. His love for us has induced him to subject himself to these weaknesses of childhood, in order that even *we* may imitate our God! St Luke tells us that his Blessed Mother *kept* all these mysteries in her heart, and *pondered* them:[1] let us follow her sweet example, and feed our souls with the heavenly Manna. Let the rays of this hidden but penetrating Light illumine us. If we would follow Jesus to Thabor, let us begin to follow him in the way he now shows us—of a Child's simplicity and humility. The higher the architect wishes to carry up the building, the deeper does he sink the foundations. Jesus humbles himself so profoundly, because the work he has undertaken is to go up even to the highest heavens. As his members,

[1] St Luke i 19, 51.

we must go with him; we must bear him company, now in his humble Crib, and later on his Cross, if we would be associated with him when the day of his triumph comes, and he is seated at the right hand of his Father.

The next part of your Morning Prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must always be preferred to all others:

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

OREMUS

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well; and say thrice:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.

OREMUS

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex cœli et terræ, hodie corda et corpora nostra, sensus, sermones et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in æternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world! we may be fenced and freed from all evils. Who livest and reignest for ever and ever. Amen.

After this, uniting yourself with the Church, who celebrates with holy enthusiasm the rising of the Sun of Justice, by whose Light she does the works which render her agreeable to this her divine Spouse, say together with her:

℣. Verbum caro factum est. Alleluia!
℟. Et habitavit in nobis. Alleluia!

℣. The Word was made Flesh. Alleluia!
℟. And dwelt among us. Alleluia!

OREMUS

Da nobis, quæsumus, omnipotens Deus, ut qui nova incarnati Verbi tui luce perfundimur; hoc in nostro resplendeat opere quod per fidem fulget in mente. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY

Grant, we beseech thee, O Almighty God, that as we are enlightened by the new light of thy Word made Flesh, we may show in our actions the effects of that faith that shineth in our minds. Through the same Jesus Christ our Lord. Amen.

During the day, you will do well to use the instructions and prayers which you will find in this volume for each day of the Season, both for the Proper of the Time and the Proper of the Saints. In the evening you may use the following prayers:

NIGHT PRAYERS

After having made the sign of the Cross, begin by adoring and praising the Son of God made flesh, and dwelling amongst us his creatures for our salvation. For this end you may recite the following stanzas of one of the Hymns sung by the Church during Christmas:

HYMN

Jesu, Redemptor omnium,
Quem lucis ante originem
Parem paternæ gloriæ
Pater supremus edidit;

Tu lumen et splendor Patris,
Tu spes perennis omnium;
Intende quas fundunt preces
Tui per orbem servuli.

Memento, rerum conditor,
Nostri quod olim corporis
Sacrata ab alvo Virginis
Nascendo formam sumpseris.
Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu
In sempiterna sæcula.
Amen.

O Jesu! Redeemer of mankind! born before the light was made, and born of the Eternal Father, equal to him in infinite glory;

O thou the Light and brightness of the Father! O thou the everlasting hope of all men! hear the prayers offered thee by thy servants throughout the world.

Be mindful, O Creator of all things! that heretofore thou didst assume a Body like unto ours, and wast born from the sacred womb of a Virgin.

Glory be to thee, O Jesus, who wast born of the Virgin! and to the Father and the Holy Ghost, for everlasting ages.
Amen.

After this Hymn, say the *Our Father*, the *Hail Mary*, and the *Apostles' Creed*, as in the morning.

Then make the Examination of Conscience, going over in your mind all the faults you have committed during the day; think how unworthy sin makes us of the caresses and the company of the Divine Babe; and conclude by making a firm resolution to avoid sin for the future, to do penance for it, and to avoid the occasions which would again lead you into it.

The Examination of Conscience concluded, recite the *Confiteor* (or *I confess*) with heartfelt contrition,

and then give expression to your sorrow by the following Act, which we have taken from Blessed Robert Bellarmine's Catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent for the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserve Hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the Acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict XIV has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy Catholic Apostolic Roman Church requires me to believe: I believe it, because thou hast revealed it to her, thou who art the very Truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and Death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do, with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love and desire to love my neighbour as myself.

Then say to our Blessed Lady, in honour of the ineffable dignity of her Maternity, the following Anthem:

ANTHEM TO THE BLESSED VIRGIN

Alma Redemptoris mater, quæ pervia cœli
Porta manes, et stella maris, succurre cadenti
Surgere qui curat populo: tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.
℣. Post partum, Virgo, inviolata permansisti.

℟. Dei Genitrix, intercede pro nobis.

Sweet Mother of our Redeemer, Gate whereby we enter heaven, and Star of the sea! help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his *Hail* to thee; we sinners crave thy pity.
℣. After childbirth thou didst remain most pure, O Virgin!
℟. O Mother of God, make intercession for us.

OREMUS

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Amen.

LET US PRAY

O God, who by the fruitful Virginity of Blessed Mary hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author of Life, our Lord Jesus Christ, thy Son. Amen.

You would do well to [illegible] Litany of our Lady. An indulgence of three hundred days for each time it is recited has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de cœlis, Deus, miserere nobis.
Fili, Redemptor mundi, Deus, miserere nobis

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.

Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, *etc.*	Holy Mother of God, pray, *etc.*
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater boni consilii,	Mother of good counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning Star,
Salus infirmorum,	Health of the weak,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,

Regina sine labe originali concepta,
Regina Sacratissimi Rosarii,
Regina pacis,
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.

℣. Ora pro nobis, sancta Dei Genitrix.

℟. Ut digni efficiamur promissionibus Christi.

Queen conceived without original sin,
Queen of the Most Holy Rosary,
Queen of peace.
O Lamb of God, who takest away the sins of the world, spare us, O Lord.
O Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
O Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

OREMUS

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

LET US PRAY

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of Blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the Holy Angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti Angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.

℣. Angelis suis Deus mandavit de te.

℟. Ut custodiant te in omnibus viis tuis.

Holy Angels, our loving Guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

℣. God hath given his Angels charge of thee.

℟. That they may guard thee in all thy ways.

OREMUS

Deus, qui ineffabili providentia sanctos Angelos tuos ad nostram custodiam mit-

LET US PRAY

O God, who in thy wonderful providence hast been pleased to appoint thy holy

tere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

Angels for our guardians; mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the Saints by the following Antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

℣. Lætamini in Domino et exsultate, justi.

℟. Et gloriamini omnes recti corde.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

℣. Rejoice in the Lord, ye just, and be glad.

℟. And glory, all ye right of heart.

OREMUS

Protege, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli et aliorum Apostolorum patrocinio confidentem, perpetua defensione conserva.

Omnes Sancti tui, quæsumus, Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus: et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam: iter, actus, et voluntates nostras, et omnium famulorum tuorum, in salutis tuæ prosperitate dispone: benefactoribus nostris sempiterna bona retribue: et omnibus fidelibus defunctis requiem æternam concede. Per Christum Dominum nostrum. Amen.

LET US PRAY

Protect, O Lord, thy people; and because we have confidence in the intercession of blessed Peter and Paul and thy other Apostles, ever defend and preserve us.

May all thy Saints ever help us, we beseech thee, O Lord! and grant that, whilst we honour their merits, we may experience their intercession. Grant thy holy peace unto these our days, and drive all iniquity from thy Church. Direct and prosper unto salvation every step and action and desire of us and of all thy servants. Repay our benefactors with everlasting blessings; and grant eternal rest to all the faithful departed. Through Christ our Lord. Amen.

And here you may add a special mention of the Saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is

kept in the Church that day, or at least who have been commemorated in the Divine Office.

This done, remember the necessities of the Church Suffering, and beg of God that he will give to the souls in Purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit ?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel; ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

℣. A porta inferi.

℟. Erue, Domine, animas eorum.

℣. Requiescant in pace.

℟. Amen.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it ?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

℣. From the gate of hell.

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the Faithful departed as have a particular claim upon your charity; after which, ask of God to give you his assistance, whereby you may pass the night free from danger. Say then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

℣. Dignare, Domine, nocte ista.

℟. Sine peccato nos custodire.

℣. Miserere nostri, Domine.

℟. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℟. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

ANT. Save us, O Lord, whilst awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

℣. Vouchsafe, O Lord, this night,

℟. To keep us without sin.

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℟. As we have hoped in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy Angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ

nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments wherewith you began it, devoutly pay your homage to the divine Mystery of the Incarnation by reciting the following prayer:

℣. Notum fecit Dominus, alleluia !
℟. Salutare suum, alleluia !

℣. The Lord hath made known, alleluia !
℟. His salvation, alleluia !

OREMUS

Deus, qui sacratissimam noctem veri luminis fecisti illustratione clarescere; da, quæsumus, ut cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in cœlo perfruamur. Qui tecum vivit et regnat in sæcula sæculorum. Amen.

LET US PRAY

O God ! who hast enlightened the most sacred of Nights by the brightness of him who is the true Light; grant, we beseech thee, that we who have known the mysteries of this Light on earth, may likewise come to the enjoyment of it in heaven. Who liveth and reigneth with thee for ever. Amen.

CHAPTER THE FIFTH

ON HEARING MASS DURING THE SEASON OF CHRISTMAS

SUCH is the number and importance of the feasts kept during this holy season, that even those of the faithful who have not the habit of hearing Mass daily at other times look upon it as a sort of duty to do so now: and rightly; for the Lamb, who is offered up in this Divine Sacrifice, is he whom they have been asking of the Eternal Father with so much earnestness during Advent, in those words of the Prophet Isaias: *Send forth, O Lord, the Lamb, the Ruler of the Earth.*[1]

This tender Lamb is come; *the child is born unto us,*[2] and even now is on the Altar of his Sacrifice. St Paul tells us that this Jesus, on his first entrance into the world, said to his Father: *Sacrifice and oblation thou willest not; but a Body thou hast fitted unto me. Then said I; behold I come: to do thy will, O God.*[3] It is true that the Sacrifice of the Cross, of which that of the Mass is the continuation, was the Sacrifice of Christ at the end of his three-and-thirty years; still, during these days of Christmas, when we have so much to learn from the mystery of the Sacred Infancy, we shall be in strict accordance with the spirit of the Church if, whilst assisting at Mass, we keep before our minds not only the bleeding Victim of Calvary, but likewise the sweet Lamb of Bethlehem. Moreover, does not our Jesus offer himself for us to his Father from his Crib as well as from his Cross? Thus, we read in the *Acts of the Saints,* that as often as this our Redeemer wished to requite the faith and love of his servants by manifesting

[1] Isa. xvi 1. [2] *Ibid.* ix 6. [3] Heb. x 5.

to them his real Presence in the sacred Host, he appeared to them in the form of a lovely Babe.

The liturgical iconography of the Greeks represents the mystery of the Eucharist under the symbol of a Babe reposing on a Paten. So, too, in many of our Latin Missals, up to the end of the sixteenth century, we find an illumination or engraving, as the case may be, representing a Priest vested in a Chasuble, standing at the Altar, and holding in his hands the Body of our Saviour under the form of a Child.

Let the faithful, therefore, enter the House of God in the dispositions wherewith the Shepherds and the Magi were animated, when they went to Bethlehem, the *House of Bread*. They too must *come with haste*;[1] from the midnight of this world to that Light *which shineth in darkness*.[2] They must come to the Altar as to the Crib of Jesus, and in the joy of this Mystery, they must offer their whole heart to the New-Born Babe. Then, uniting themselves with Mary and the Church, they must offer the Lamb of God to the heavenly Father, and themselves together with him—and all this with the humility and simplicity of little children.

We will now endeavour to embody these sentiments in our explanation of the Mysteries of the Holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulas, but by suggesting such Acts, as will enable those who hear Mass to enter into the ceremonies and sentiments of the Church and the Priest.

During a considerable portion of this Season, the Mass is celebrated in commemoration of the great Mysteries which were accomplished at this period of the Liturgical Year; and the Prayers used by the Church on these great Feasts will be found on the respective days. During the remaining forty days, the Holy Sacrifice is either *of the Saints*, or *of the Sundays* which come during this time, and on which there does not occur a principal Feast. The Sundays of Septuagesima and

[1] St Luke ii 16. [2] St John i 5.

Sexagesima sometimes fall during Christmastide; and when this happens, they cannot be put out by any Feast save those of the Patron of the Place, or of the Titular or Dedication of the Church.

In all the Masses of the Sundays, as also on those Feasts which are called *simples* and *semi-doubles*, the Priest makes a commemoration of our Blessed Lady as *Mother of God*, and this by three Prayers which we give in their proper places. With regard to the *colours* of the Vestments used during this holy Season, we have explained them in a previous chapter.

On the Sundays, if the Mass at which the faithful assist be the Parochial, or as it is often called the Public Mass, two solemn rites precede it, which are full of instruction and blessing: the *Asperges*, or sprinkling of the Holy Water, and the Procession.

During the *Asperges*, let them unite with the intentions of the Church in this venerable rite, and pray for that purity of heart which will fit them for admission into that Stable of Bethlehem, wherein the Word Incarnate first appeared to his creatures.

ANTIPHON OF THE ASPERGES

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

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

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

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

℣. Gloria Patri, etc.

℣. Glory, etc.

ANT. Asperges me, etc.

ANT. Sprinkle me, etc.

℣. Ostende nobis, Domine, misericordiam tuam.

℣. Show us, O Lord, thy mercy.

℟. Et salutare tuum da nobis.

℟. And grant us the Saviour, whom we expect from thee.

℣. Domine, exaudi orationem meam.

℣. O Lord, hear my prayer.

℟. Et clamor meus ad te veniat.

℟. And let my cry come unto thee.

℣. Dominus vobiscum.

℣. The Lord be with you.

℟. Et cum spiritu tuo.

℟. And with thy spirit.

OREMUS

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

℟. Amen.

LET US PRAY

Graciously hear us, O holy Lord, Father Almighty, eternal God: and vouchsafe to send thy holy Angel from heaven, who may keep, cherish, protect, visit and defend all who are assembled in this place. Through Christ our Lord.

℟. Amen.

The Procession, which immediately precedes the Mass, should remind us of the Shepherds and Magi going to Bethlehem, and how, after a holy impatience to reach the sacred spot, they arrived, and found *Mary and Joseph and the Infant lying in the manger.*

But see, Christians, the Sacrifice begins! The Priest is at the foot of the altar; God is attentive, the Angels are in adoration, the whole Church is united with the Priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the Cross with him.

THE ORDINARY OF THE MASS

In nomine Patris et Filii et Spiritus Sancti. Amen.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Introibo ad altare Dei.

I unite myself, O my God, with thy Church, who comes to seek consolation in Jesus Christ thy Son, who is the true Altar.

Ad Deum qui laetificat juventutem meam.

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

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Send me, when, him who is *light and truth*; it is he who will open to us the way to thy holy mount, to thy heavenly tabernacle.

Introibo ad altare Dei: ad Deum qui laetificat juventutem meam.

He is the Mediator, and the living Altar. I will draw nigh to him, and be filled with joy.

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

When he shall have come, I will sing in my gladness, lee not sad! O my soul why wouldst thou be troubled?

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

Hope in his coming; he who is thy *Saviour* and thy *God* will soon be with thee.

Gloria Patri, et Filio, et Spiritui Sancto.

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

Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

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

Introibo ad altare Dei.

I am to go to the altar of God, and feel the presence of him who consoles me!

Ad Deum qui laetificat juventutem meam.

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cœlum et terram.

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of his being about to appear before his God excites in the soul of the Priest a lively sentiment of compunction. He cannot go further in the Holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's Minister, and earnestly ask our Lord to show mercy to him; for the Priest is your Father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God have mercy on thee, and forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, Father, to pray to our Lord God for me.

Receive with gratitude the paternal wish of the Priest who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.
℟. Amen.
Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.
℟. Amen.

May Almighty God be merciful to you, and forgiving your sins, bring you to everlasting life.
℟. Amen.
May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. Deus, tu conversus vivificabis nos.
℟. Et plebs tua lætabitur in te.
℣. Ostende nobis, Domine, misericordiam tuam.
℟. Et Salutare tuam da nobis.

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

℣. O God, it needs but one look of thine to give us life.
℟. And thy people shall rejoice in thee.
℣. Show us, O Lord, thy mercy.
℟. And give us the Saviour whom thou hast prepared for us.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar; but first he salutes you:

℣. Dominus vobiscum. **℣. The Lord be with you.**

Answer him with reverence:

℟. Et cum spiritu tuo.
℣. Oremus.

℟. And with thy spirit.
℣. Let us pray.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, deliverance from sin:

Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins which make us unworthy of thy visit; we ask this of thee by thy divine Son, our Lord.

When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say :

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the Priest incenses the Altar in a most solemn manner; and this white cloud, which you see ascending from every part of the Altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; which this Divine Mediator then causes to ascend, united with his own, to the throne of the majesty of his Father.

The Priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of Angels, who are standing round the altar of Heaven, one and the same as this before which you are kneeling.

To the Father who has sent us his Son :

Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !

To the Son who has come down to us :

Christe eleison.	Christ, have mercy on us !
Christe eleison.	Christ, have mercy on us !
Christe eleison.	Christ, have mercy on us !

To the Holy Ghost, whose operation has accomplished the mystery :

Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !

Then, mingling his voice with that of the heavenly host, the Priest intones the sublime Canticle of Bethlehem, which announces *glory to God and peace to men.* Instructed by the revelations of God, the Church continues in her own words the Hymn of the Angels. She celebrates with rapture *the Lamb of God who taketh away the sins of the world.* She offers to this Lamb, in return for the humiliations of the Stable and the Crib, the homage of her fervent praise, declaring that *he alone is Holy, he alone is Lord, he alone Most High.* Enter, Christians, into these sentiments of profound adoration of confidence and of tender love towards the Divine Lamb.

THE ANGELIC HYMN

GLORIA IN EXCELSIS DEO, ET IN TERRA PAX HOMINIBUS BONÆ VOLUNTATIS.

Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.

Domine Deus, Rex cœlestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

GLORY BE TO GOD ON HIGH, AND ON EARTH PEACE TO MEN OF GOOD WILL.

We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.

O Lord God, Heavenly King, God the Father Almighty.

O Lord Jesus Christ, the only-begotten Son.

O Lord God, *Lamb of God,* Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest turns towards the people, and again salutes them, to make sure, as it were, of their pious

attention to the sublime act, for which all this is but the preparation. The words of this greeting are especially beautiful during the season of Christmas: *The Lord be with you!* Isaias had foretold that it would indeed be verified, and the Angel confirms the prophecy to St Joseph, when he thus says to him: *He shall be called Emmanuel*, that is, *God with us*.[1]

Then follows the *Collect* or *Prayer*, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer by reciting with the Priest the Collects, which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

Then follows the *Epistle*, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the Old Testament. Whilst it is being read, thank him who, not satisfied with having *at sundry times spoken to us by the Prophets*, has deigned *in these days to speak to us by his Son*.[2]

The *Gradual* is an intermediate formula of Prayer between the Epistle and Gospel. It again brings to our attention the sentiments which were expressed in the Introit. Read it with devotion, so as to penetrate more and more the spirit of the Christmas Mystery.

The song of praise, the *Alleluia*, is next heard. Let us, whilst it is being sung, unite with the holy Angels, who, at the Birth of the Divine Lamb, made our earth echo with their heavenly chants.[3]

One of the princes of this heavenly host said, speaking to the shepherds: *Behold I evangelize to you* (that is *I bring you good tidings of*) *a great joy; for this day is born unto you a Saviour in Bethlehem, the City of David*.[4] Afterwards came the Apostles, and they *evangelized* this same *joy* to the whole world; and the Book which contains the words which gave joy to mankind is called *the*

[1] St Matt. i 23. [2] Heb. i 1, 2.
[3] Should Septuagesima occur before February 2nd, observe here that the Alleluia Verse is replaced by the Tract. (See next vol.)
[4] St Luke ii 10, 11.

Gospel, Evangelium. A passage from this divine Book is now going to be read to the assembly of the faithful; we shall hear the very words of him who became a Little Child in order to be thus able to speak to us.

If it be a High Mass, the Deacon prepares to fulfil his noble office, that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then, kneeling, he asks the Priest's blessing; and having received it, he at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with the Priest and Deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words; cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips and breast; and then listen to every word of the Priest or Deacon. Let your heart be ready and obedient. *Whilst my beloved was speaking*, says the Spouse in the Canticle, *my soul melted within me.*[1] If you have not such love as this, have at least the humble submission of Samuel, and say: *Speak, Lord! thy servant heareth.*[2]

After the Gospel, if the Priest say the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God without which we cannot please him. It is Faith that makes us see *the Light which shineth in*

[1] Cant. v 6.

[2] 1 Kings iii 10.

darkness, and which *the darkness* of unbelief *did not comprehend*. It is Faith that shows us him we are to love. It is Faith, too, that makes us become *little children again;* for such we must be, if we would have access to the Crib of him whom Clement of Alexandria so beautifully calls *the King of Infants*. Let us, then, say with the Catholic Church, our Mother:

THE NICENE CREED[1]

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

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. *Et incarnatus est de Spiritu Sancto ex Maria Virgine;* ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven. *And became incarnate by the Holy Ghost of the Virgin Mary;* AND WAS MADE MAN. He was crucified also for us under Pontius Pilate, suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit! Qui cum Patre et Filio

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who

[1] The Credo is not said on the Octave Days of St Stephen, St John, and Holy Innocents.

simul adoratur et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

together with the Father and the Son is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the Holy Mass, which is called the *Oblation*, and which immediately follows that which was called the *Mass of Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God himself, and of themselves nothing will remain but the appearance. Happy creatures, thus to yield up their own being that God may take its place! We too are to undergo a like transformation, when, as the Apostle expresses it, *that which to us is mortal shall put on immortality*.[1] Until that happy change shall be realized, let us offer ourselves to God as often as we see the bread and wine presented to him in the Holy Sacrifice; and let us glorify him who, by assuming our human nature, has made us *partakers of the divine nature*.[2]

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

[1] 1 Cor. xv 53 [2] 2 St Pet. i 4.

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But, how wonderful art thou in the inventions of thy immense love! This Bread which we are offering to thee is to give place in a few moments to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

When the Priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is manifested to the world by the Birth of our Emmanuel, and say:

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

O Lord Jesus, who art *the true Vine*, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. O come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality of which it is now but a figure. Meanwhile, say in union with the Priest:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ Majestatis

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation,

tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down: let us also humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the Blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the Priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first incenses the bread and wine which have been just offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches. St John tells us that the incense which burns on the Altar in heaven is made of *the Prayers of the Saints*. During Christmastide, therefore, we may look on the fragrant cloud which covers our Altar here on earth as an emblem of the prayers said by the Shepherds round the Crib, and of the adorations paid by the Magi to the Infant-God. Let us imitate them; for this same Jesus is soon to be on our Altar.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest. The

public confession which he made at the foot of the altar is not enough; he would now, at the altar itself, express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach to God. He washes his *hands*. Our hands signify our *works*; and the Priest, though by his priesthood he bear the office of Jesus Christ, is by his works but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of

PSALM 25

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

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy House, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Priest, taking encouragement from the act of humility he has just made, returns to the middle of the

altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to him, and expresses the intentions for which it is offered. Let us do the same.

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

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the Blessed Baptist John, the holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

With this request he turns again to the altar, and you will see his face no more until our Lord himself shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name,

sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.	for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called *the Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, *Thanksgiving*. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, and expressly for that chiefest of all his gifts, the Messias. We are on the point of receiving a new visit of this Son of God; the Priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum!	For ever and ever

In the same feeling, answer your *Amen!* Then he continues:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda!	℣. Lift up your hearts!

Let your response be sincere:

℟. Habemus ad Dominum.	℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God,

Answer him with all the earnestness of your soul:

℟. Dignum et justum est.	℟. It is meet and just.

Then the Priest:

PREFACE:[1]

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus; quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur: et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, eternal God; for by the mystery of the Incarnate Word, a new ray of thy glory has appeared to the eyes of our soul: so that while we behold God visibly, we may be carried by him to the love of things invisible: and therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly:

Here unite with the Priest, who on his part unites himself with the blessed Spirits, in giving thanks to God for the unspeakable Gift: bow down and say:

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth!
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!

[1] *This Preface is said on Christmas Day, and during its Octave; on the Feast of the Holy Name of Jesus; and on the Purification of the Blessed Virgin. The Prefaces for the Epiphany, of the Blessed Trinity, and of the Apostles, will be given in their proper places. The following is the Common Preface, which is said as often as there is not a proper one assigned:*

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum; per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, eternal God: through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Benedictus qui venit in nomine Domini.	Blessed be the Saviour whom we were expecting, and who is coming to us in the name of the Lord who sends him.
Hosanna in excelsis !	Hosanna be to him in the highest !

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, *in the quiet of silence, and while the night was in the midst of her course, that the Almighty Word came down from his royal throne.*[1] Let us await him in a like silence, and respectfully fix our eyes on what the Priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.	O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our Mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

[1] Wisd. xviii 14, 15.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo, vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those for whom thou knowest that I have a special obligation to pray: * * * Apply to them the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ which is called the *Church Triumphant.*

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

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus is born to us; of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us, by their powerful intercession, to become worthy to see Jesus in Bethlehem, and to contemplate thee, as they now do, in the mansion of thy glory.

The Priest, who, up to this time, had been praying with his hands extended, now joins them, and holds them over the bread and wine, as the High Priest of

the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the Divine Majesty, and of marking them as the material offering whereby we profess our *dependence*, and which is, in a few instants, to yield its place to the living Host, upon whom all our iniquities are to be laid.

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

Vouchsafe, O God, to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath and number us among thy elect, through him who is coming to us, thy Son our Saviour.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but send to us this divine Son our Saviour!

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for Emmanuel, *God with us*, is coming down from heaven.

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

What, O God of heaven and earth, my Jesus, the long expected Messias, what else can I do at this solemn moment but adore thee in silence as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come then, Lord Jesus, come!

The Divine Lamb, the Son of Mary, is now lying on our Altar! Glory and love be to him for ever. But he is come that he may be immolated. When Isaias, in prophetic vision, contemplated this *Child that is born unto us*, he saw that even then *his government was upon his shoulder*,[1] and this was the Cross. Hence, the Priest, who is the minister of the will of the Most High, immediately pronounces over the Chalice those sacred words which will produce the great mystical immolation, by the separation of the Victim's Body and Blood. The substances of bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery which God gives us in order to give us confidence. Let us associate ourselves to the Angels, who tremblingly look upon this deepest wonder.

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come also and reign in me by thy power and by thy love.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem

Father of infinite holiness, the Host so long expected is here before thee! Behold this

[1] Isa. ix 6.

Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

thy eternal Son, who suffered a bitter passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host—Host pure and spotless —our Meat and Drink of everlasting life.

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

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and lastly, the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which is above all those others. It is the Lamb, of whom all others could be but figures: it is the undying Victim: it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst a Drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men. Do you look at it with love, as the Crib, whereon is laid, veiled in the eucharistic elements, that Jesus who has said: *I am the Bread of life.*

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur.

But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime Altar in heaven, which is before the throne of thy divine Majesty. These two altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to

Per eumdem Christum Dominum nostrum. Amen.

make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator, who has come down amongst us, that he mercifully visit, by a ray of his consoling light, the dark abode of Purgatory, and permit his Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those amongst them who have a claim on our suffrages.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy City; even our mortal eyes can see beneath the veil of our delighted faith: ah! hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit which our Saviour pays us. Let us, together with the Priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete,

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy

Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

Whilst saying these last few words, the Priest has taken up the sacred Host, which was on the altar; he has held it over the Chalice, thus re-uniting the Body and Blood of the divine Victim, in order to show that he is now immortal. Then raising up both Chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This solemn and mysterious rite ends the Canon. The silence of the Mysteries is broken. The Priest concludes his long prayers by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum.	For ever and ever.

Answer him with faith, and in a sentiment of union with your holy Mother the Church:

Amen.	Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time to recite the prayer which our Saviour himself has taught us. Let it ascend up to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard.

when he himself who made it for us is in our very hands now whilst we say it? As this prayer belongs in common to all God's children, the Priest recites it aloud, and begins by inviting us all to join in it.

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster, qui es in cœlis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.	Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. *Give us this day our daily Bread;* and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.

Let us answer with deep feeling of our misery:

Sed libera nos a malo.	But deliver us from evil.

The Priest falls once more into the silence of the holy Mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? *Evil* surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da	How many, O Lord, are the evils which beset us! Evils *past*, which are the wounds left on the soul by our sins, and strengthen her wicked propensities. Evils *present*, that is, the sins now at this very time upon our soul; the weakness of this poor soul;

propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

and the temptations which molest her. There are also *future* evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul and Andrew. Liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The Priest is anxious to announce the Peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.
℟. Amen.

World without end.
℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.

May the Peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.

℟. And with thy spirit.

The Mystery is drawing to a close: God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the Priest has announced the Death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host, and having divided it into three parts, he puts one into the Chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi,

Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious

fiat accipientibus nobis in vitam æternam. Amen.

Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St John saw on the Altar of Heaven *standing as though slain:* say to this your Lord and King:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

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

Lamb of God, who takest away the sins of the world, give us *Peace*.

Peace is the grand object of our Saviour's coming into the world: he is the *Prince of Peace*. The divine Sacrament of the Eucharist ought therefore to be the Mystery of Peace, and the bond of Catholic Unity; for, as the Apostle says, *all we who partake of one Bread, are all one Bread and one Body*.[1] It is on this account that the Priest, now that he is on the point of receiving, in Communion, the Sacred Host, prays that fraternal Peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him and for the same blessing:

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

Lord Jesus Christ, who saidst to thy Apostles, "my peace I leave with you, my peace I give unto you": regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the Deacon, who gives it to the Sub-Deacon,

[1] 1 Cor. x 17.

and he to the Choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the Priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following Prayer; otherwise, prepare yourself to make a Spiritual Communion:

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

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

When the Priest takes the Host into his hands, in order to his receiving it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same

disposition as the Centurion of the Gospel, who first used them:

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.	Lord, I am not worthy thou shouldst enter under my roof; say it only with one word of thine, and my soul will be healed.

Whilst the Priest receives the sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up his abode within you, and again say to him with the spouse: *Come, Lord Jesus, come!*

But should you not be going to receive sacramentally, make a Spiritual Communion. Adore Jesus Christ who thus visits your soul by his grace, and say to him:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the Priest takes the Chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.	What return shall I make to the Lord for all he hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a Sacramental Communion, you should, at this moment of the Priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your canticle: *Come, Lord Jesus, come!*

If, on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	I unite myself to thee, my beloved Jesus! do thou unite thyself to me! and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for Holy Communion during this season of Christmas are given in the next Chapter, p. 80.

The Communion being finished, whilst the Priest is purifying the Chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.	Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

Whilst the Priest is purifying the Chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.	Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them: and I be thus rendered less unworthy of thy divine visit.

The Priest having read the Antiphon called the *Communion*, which is the first part of his Thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which he recites the Prayers called the *Postcommunion*, which are the completion of the Thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking him, with most earnest entreaty, that he will permit you to continue for ever in the company of Jesus, Mary, and Joseph.

These Prayers having been recited, the Priest again turns to the people, and full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.	The Lord be with you.

Answer him:

Et cum spiritu tuo.	And with thy spirit.
Ite, Missa est.	Go, the Mass is finished.
℟. Deo gratias.	℟. Thanks be to God.

The Priest makes a last Prayer, before giving you his blessing: pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.	Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast showed to me in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and deign to confirm the blessing which thy Minister is about to give me in thy Name.

The Priest raises his hand, and thus blesses you:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.	May the Almighty God, Father, Son, and Holy Ghost, bless you !
℟. Amen.	℟. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who, now that he has come *unto his own, receive him*, and are made *the sons of God*.

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
Initium sancti Evangelii secundum Joannem.	The beginning of the Holy Gospel according to John.
Cap. I.	*Ch.* I.
In principio erat Verbum et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum	In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things

facta sunt; et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But *as many as received him, to them he gave power to be made the sons of God;* to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING CHRISTMAS

DURING Advent, Holy Communion prepared the soul for the visible Coming of her heavenly Spouse. He graciously granted her that sublime favour, as a foretaste of that happy Night in which he would show himself to her as the Divine Babe, whose ineffable loveliness would ravish Angels, Shepherds, and Kings. She enjoyed something of that exquisite delight which Mary felt, when she had within her chaste womb the God who was her Child, though as yet concealed from her sight.

But now that Christmas is come; now that a little *Child is born unto us*, cradled in the *House of Bread*, which is Bethlehem; now that the Angels have invited the Shepherds, and the Star the Magi, to come and see Him and adore Him; the Holy Communion must take us on further in the knowledge of our Incarnate Word, *illumine* us with brighter Light, and produce within us a more ardent longing to possess this Jesus, whose love and loveliness gleam so magnificently through the humility of these swathing-bands and manger.

It is no longer the invisible Jesus, preparing, by silence and stillness, for the laborious mission of his conquest of souls: it is the Deliverer of mankind who has begun *to run the way*;[1] it is the Sun of Justice darting his first rays on our earth; it is our God, asking us to give him, a weak Babe, room in our hearts; it is our Creator, *who loveth souls*,[2] striving to win our love.

Then let us go to him, that we may know him; let us know him, that we may love him; let us love him, that we may grow like him. What he demands of us by this Christmas mystery is that we become, like him, *little*

[1] Ps. xviii 6. [2] Wisd. xi 27.

children, for there is now no other means of our possessing him, no other way of going to the Father. Therefore *come to him*, ye faithful ones, *and be enlightened!*[1] We have ventured to draw up these Acts, thinking that they might assist you in your preparation for the visit you are going to make to the Babe of Bethlehem. May you derive profit from them, and pray for him who gives you them.

BEFORE COMMUNION

ACT OF FAITH

Thou art about to descend into my breast, O eternal God! and yet there is nothing to betoken the approach of thy sovereign Majesty! As on the sacred night of thy birth, thy entrance into Bethlehem was in humility and in silence; so also now, there is nothing to tell men that thou art about to visit me. A Little Child, veiled under the appearance of an humble host, is coming to me, and in a few moments I shall hold within me him who created all things, the Judge of the living and the dead! Oh! how I love to bow down my reason before this wonderful Mystery! How I love, too, to contemplate these incomprehensible abasements of my God, to which he has humbled himself in order that he might exalt me! No, Reason could never have taught me all this! How could Reason tell me what the infinite love of God for his creatures can do, when she cannot even make me see my own nothingness and sinfulness, into which, thou, dear Jesus, art now coming? O Infant God! I believe in thy love, and thy love is omnipotent. I come to thee with a simple Faith, as the Shepherds went to Bethlehem when the Angel spoke these words to them: *There is born unto you in the City of David a Saviour, who is Christ the Lord: and this shall be a sign unto you: you shall find the Infant wrapped in swaddling-clothes, and laid in a crib*:[2] they went without delay, and found thee, and believed. I would do in like manner, O my Saviour! The sacramental veils which cover thee are to me what thy infancy, thy swathing-bands, thy crib were to them: and I believe thee to be here really present. Accept this homage of my firm Faith, and receive me as one of those humble Shepherds, whose simple-heartedness merited for them the first place at the feast of Bethlehem.

ACT OF HUMILITY

But, sweet Saviour! these Shepherds of Bethlehem had another offering besides the simplicity of their Faith, which made them pleasing to thee: it was the humility of their hearts.

[1] Ps. xxxiii 6. [2] St Luke ii 11, 12.

Thou lovest the humble, O my God! and therefore thou didst prefer these humble men to all the rest of mankind, giving them the grand honour of being the first Worshippers at thy Crib. The humility of Mary drew thee from heaven into her chaste womb; and the humility of these fortunate herdsmen made thee call them to be the first to form, with Mary, Joseph and the Angels, thy court in this humble Stable, which thy adorable presence has converted into a very paradise. In this thou givest an important lesson to me, who am to be favoured as they were, nay, who am about to receive thee within myself. Spare me not, my beloved Jesus; bring down the haughtiness of my spirit; destroy the conceited ambitions of my heart; cast me down at the foot of thy Crib, and suffer me not to rise again until I have become one of those *little Children* whom thou so lovest, that thou thyself wouldst be one; so the better to come down even so low as to me. It is as a weak Babe that thou comest to me, O infinite God! What can I do, but be confounded, and sink into my deep nothingness, I who have never known the humility and simplicity of a child! In thy divine humility thou wouldst not be born in any other place than a Stable and a Crib; my heart, then, will satisfy thee, dear Jesus! and Bethlehem itself, compared with me, had not a poverty so worthy of that Majesty which loves to descend to what is lowest, and of that Light which glories in shining where the darkness is thickest.

ACT OF CONTRITION

And yet, O God of holiness! the Stable and the Crib, though most unworthy of thy Majesty, had nothing in them which could give thee displeasure. No place, no object in thy whole creation, could be worthy to serve thee as throne or palace; but since thou wouldst have a birth-place on this earth, the happy spot on which thy choice would fall would become, however contemptible in itself, a sanctuary worthy of thee, because thy greatness and divinity would consecrate and enrich it. There is but one place unworthy of thee, which thou couldst never choose: the heart of a sinner. Oh! that is the Stable, that is the Crib which would indeed dishonour thee. Ah! my dear Jesus! there are certain consequences, there are certain wounds scarce yet closed, left in me by past sins, which force me to remember that I was once a dwelling wherein thou couldst not enter, until thy merciful grace had removed from me the abominations of my sins. Miserable state! how I now grieve over it and detest it! Now that I see thee become, for my sake, the humble and lovely babe of Bethlehem, how hateful those sins of mine, which needed such a remedy! and how immense that love of thine, which could deign to give it me! There surely can be no more sin, dearest Lord! Give me thy grace to destroy it within me, and root it up to its last

fibre. I do not forget those words of thine: *Blessed are the clean of heart, for they shall see God*;[1] this is the moment for me to come near thy Crib, and do far more than *see* thee; cleanse, then, my heart, and let neither sin nor attachment to sin ever enter there again.

ACT OF LOVE

Such is the prayer of my contrite heart: wilt thou, my Infant God, reject it? The Church, my mother, has led me to Bethlehem; there I see thee in thy Crib leaning forward towards me, and looking on me with sweetness, and bidding me rejoice, for that thou hast pardoned me, O God of infinite mercy! and forgotten my sins. A contrite heart which sues for mercy is not all thou askest of me, nor all that I wish to offer thee: accept, then, my love. Is not this mystery of thy divine Childhood a mystery of Love? Thou comest to me because thou lovest me; but thou comest to me as a little Infant, because thou wishest me to love thee in return, and have confidence in thee. I do indeed desire to love thee, sweet Saviour! but where shall I find a love worthy of being a return for thine, which is so generous, so immense, and what I can least understand, so tender? for it is the love of an Infant God, who treats me, a sinner, as a much-loved Brother. Yet I must say it, my sweetest Jesus! for thy Crib and thy Swathing-bands, the magnificent trophies of thy unmatched love, encourage me to say it: *I love thee!* I come to thee that I may love thee better. I no longer wish to flee from thee: thou desirest to be united to me by love, nor will I cease to sigh after thee, until I have received thee into my heart, and am made one with thee, according to thy word: *He that eateth my Flesh abideth in me, and I in him*.[2] O my Jesus! inflame my heart and make it like that of the Shepherds, when they came near to the Stable where thou wast born; like that of the Magi, when the Star stood over Bethlehem, *the House of Bread*, and showed them that their journeying was at an end; like that of the venerable Simeon, when he saw *the Christ of the Lord* in Mary's arms, and all the promises fulfilled which he had received from the Holy Ghost. I offer thee the love of these and all thy Saints, of thy Holy Angels, and of thy Blessed Mother herself: let it supply the poverty of my own love, and deign, I beseech thee, to enrich me, by this thy visit, with the gold of divine charity.

ACT OF DESIRE

I love thee, O Divine Babe! therefore do I desire thee, and beseech thee to come to me. I must needs desire thee, for thou art, as thy Scripture tells me, *The Desire of the everlasting*

[1] St Matt. v 8. [2] St John vi 57.

hills.[1] And art thou not Light and Life? Oh! come then, Divine Sun of Justice, enlighten my darkness, and give life to my soul, which faints without thee. The nations of the earth awaited thee as their Deliverer. The Church, thy Spouse, languished with longings for thy visit. Abraham and all the Patriarchs desired to see thy day. Joseph, the Spouse of Mary, is filled with joy at the approach of that blissful hour when his eyes shall see the Son of the Eternal God. The Shepherds are impatient to behold thee: *let us go over to Bethlehem*, they say, *and let us see this Word which is come to pass, which the Lord hath showed to us.* The Magi no sooner see the Star, than they set out to seek thee, *the Star of Jacob.*[2] The aged Simeon is filled with the Holy Ghost, and hastens to the Temple to *see the Saviour whom the Lord hath prepared.* Anna, the Prophetess, is impelled by a holy enthusiasm, though weighed down with years, to come and see him who is *the Consolation of Israel.* All creation is excited: the very Angels leave heaven to come to see thee in thy Crib and thy Swaddling-clothes, and seeing thee to adore. Shall I alone be indifferent? Let it not be, my dearest Lord! but rather let my heart long for thee, if not with a like ardour, at least with all its affection. I beseech thee therefore, come into my soul! I offer thee all the prayers and inflamed desires of all thy Saints; and with theirs my own, poor and weak as they are. Yea, come to me; enter into my house; let my heart meet thee; nay, let it be united with thee.

O Mary! Virgin-Mother of the Messias! help me by thy prayers to love him as thou didst, that is, with my whole strength: and lead me to Bethlehem, of which thou art Queen. Ye holy Angels! suffer me to stand, in your glorious choir near the Crib of our God; fit me by your heavenly influence to share in your adorations, and under the shadow of your sacred wings to hide the tatters of my spiritual poverty. All ye Saints of God! by the delights ye found in the mystery of Bethlehem, help me and be near me, now that the great God, who filled you with light and love, is about to come into the poor dark dwelling of my heart! Amen.

In order to make your Preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using for this purpose the method we have given in the preceding chapter. For your Thanksgiving after Communion, you may sometimes recite the following *Acts:*

[1] Gen. xlix 26. [2] Num. xxiv 17.

AFTER COMMUNION

ACT OF ADORATION

Thou hast, then, come down even unto me, O my Sovereign Lord! and art reposing in my heart, as in a Crib, which thou hast vouchsafed to choose for thyself, O Infant God! My heart is now become like a new Bethlehem, O Bread of Angels! I most devoutly adore thee, thee the great God thus humbling thyself to such an abyss of lowliness. To the hymn of the Angels, *Glory be to God in the highest*, I must needs add, *Glory be to thee*, my God, *in this depth* of my misery and weakness, whither thou hast so mercifully come! Oh! who will teach me, my sweetest Infant Guest! who will teach me how to give thee a worthy welcome of homage? Mary, thy most pure and Blessed Mother, having given thee birth, and placed thee in the Crib, prostrated herself before thee as thy humble handmaid, and adored thee. Never had this guilty earth witnessed a homage so sublime as this: and thou didst deign to accept it, as the noblest thou hadst ever received. Permit me to imitate this thy beloved Mother, and adore thee as she did, O thou my Sovereign Lord! I humbly beseech thee to accept her homage to supply for the unworthiness of mine; for she is my Mother, and thou hast willed that all her riches and merits should belong to her children. I offer thee, likewise, the adorations of that *Just Man*, the chaste Spouse of Mary, the admirable Joseph, who had been admitted into the divine secret of Nazareth, and is now made a witness of the touching mystery of Bethlehem. Oh! that I might share in the devoted respect and love of this glorious Saint, so grand because so simple, and so favoured above all mortals in that he was chosen to protect thy Infancy! I also adore thee in company with the Angels, the Shepherds and the Magi; with Simeon and Anna, and all the Church of heaven and earth, which contemplates in glad amazement the sublime miracle of this abasement of thy divine Majesty.

ACT OF THANKSGIVING

But it is not enough, O Divine Babe! that I adore thee; I must thank thee. What an honour is this thou has conferred upon me! What happiness this thou hast brought me! I, a sinner, am become by thy sweet condescension a living Bethlehem, possessing in itself Thee, the Bread of Life. Thy sovereign Majesty has come down even to me, and has chosen my heart for thy throne, or rather for thy Crib. The holy Angels adore thee and praise thee; but thou art granting to me an intimacy which these Blessed Spirits have not—thou art reposing on my heart. The Shepherds are admitted into the

Stable to look at thee; they gaze upon thee with simple and loving admiration; but thou dost not permit them to caress thee. The Magi offer thee their royal gifts; but, as the prophecy said of them,[1] they kiss but the ground whereon thy Crib is placed. Happy, then, the aged Simeon, who is permitted to take thee into his arms; but oh! how happier I! who have received into myself, and now hold within me, thee, my Jesus, the Bread of Life! Blessed be thou for ever, O my God! for that thou hast treated with such incomprehensible familiarity this the poorest of all thy servants! I thank thee, and glorify thee, as did the Shepherds, who went so eagerly to Bethlehem, *and returned glorifying and praising God for all they had heard and seen;* and with such glowing words did they praise thee, *that all that heard, wondered at those things that were told them by the Shepherds.*[2] So too will I open my lips, and borrowing the words of a Son of Bethlehem, David thy ancestor, I will say: *All ye that fear God, come and hear, and I will tell you what great things he hath done to my soul.*[3]

ACT OF LOVE

Yea, in very truth thou hast loved me, O my divine Guest! for thou hast laden me with the gifts of thy love. How shall I not return thee love for love, and love thee with all this heart of mine, wherein thou dwellest? Be thou loved, then, my infinitely lovable Jesus of Bethlehem! It was to win our love that thou didst lay aside all thy greatness, and, as thy Apostle expresses it,[4] *empty* thyself of all thy majesty, assuming the form of a servant, nay, of a weak Babe. Verily, to approach thee now with fear and trembling seems out of season, and such loveliness as this should not be approached, but with confident tenderest love. O thou that art to be my dread Judge! thou art now here, resting on my heart; thou art, thou wishest to be, in my power; and according to thine own saying, thou art mine, and I am thine. Jesus! most lovable Jesus! remain with me for ever. Here take up thy abode; here grow before God and men; here reign as my Lord and King and God. To supply for the deficiency of my own love, I offer thee the love wherewith Mary, thy most holy Mother, pressed thee to her sacred Heart, during these the first days of thy life on earth; the love wherewith Joseph, the chaste Spouse of Mary, and thy foster-father, so diligently procured thee all thou didst need; the love wherewith the Shepherds of Bethlehem gazed on thee, *the Saviour that was born for them*, and knew thee by *this sign*, that thou wast an *Infant—lying—swathed—in a manger*;[5] the love wherewith the adoring Magi opened their treasures before thee, and forgot all the fatigues of a long journey, entranced

[1] Ps. lxxi. [2] St Luke ii 16, 18, 20. [3] Ps. lxv 16.
[4] Phil. ii 7. [5] St Luke ii 11, 12.

with the sight of thee; the love wherewith the venerable Simeon took thee up in his arms, and felt that he must needs die, now that he had *seen Jesus;* the love, in fine, of the Holy Angels, who, as thy Apostle tells us,[1] adored thee when born in Bethlehem, and found their heaven in looking on that immortal beauty, made visible, in thy Infant Face, even to the eyes of sinful men. Accept, O my divine Treasure! my sweetest Jesus, accept my love, as thou didst all these, and abide in me for ever.

ACT OF OBLATION

But it is not enough that I love thee, O Divine Infant: thou commandest me to give myself to thee. I was far off, and yet thou camest to me, that thou mightest make me thine own possession; and that I might never more leave thee, thou hast taken up thy dwelling within my heart, making it thy *Bethlehem*, O Bread of Life! Thou wishest that I should become a little child, after thine example; that I should leave, here at thy Crib, all my pride and disobedience; that my worldly wisdom should yield, at the sight of thy Crib, to the spirit of Faith; that the false light which has hitherto been my guide, should be dispelled by the brightness which comes from the mystery of thy Divine Body swathed in the bands of infancy. O Jesus! *thou King of Infants*, as one of the Fathers has called thee, I give myself to thee, that thou mayest teach me to become a little child. Accept the promise I make thee, of perfect docility to all thy teachings; grant that it may be constant and always prompted by love. I detest everything in my past life which has been, either in thought or affection, contrary to thy spirit. Henceforth I will be all thine, for thou hast drawn me, by these sacred Mysteries, into holy nearness to thyself. I will imitate the Magi, who, having adored thee, *went back another way into their country*. May this holy *infancy* which I have begun after thine example be to me the beginning of a new life, with nothing of my old one in it. Simeon having received thee into his arms, wished to live no more for this earth; and shall I be satisfied with it, I who possess thee here within me? No—henceforth, my life is to be the service of thee, that so I may deserve to be united with thee for ever in heaven.

Mary, Mother of my Jesus! pray for me, that this gracious visit of thy divine Son may produce in me abundant fruits of virtue. Ye Holy Angels of God! who adore him now dwelling within me, be solicitous for the holiness and purity of my soul and body. All ye saints of God! pray for me, that I may ever be faithful to him whom ye loved on earth, and now love eternally in heaven. Amen.

[1] Heb. i 6.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING CHRISTMAS

THE Office of *Vespers*, or *Evensong*, during the whole year, consists firstly of five Psalms and Antiphons, which vary more or less every day. As the main object of our book is the convenience of the Faithful, we only give the *Vespers* of the Sundays and the principal Feasts. With regard to the Sundays, therefore, during Christmas, which are neither Feasts, nor within the Octave of a Feast, we give them here in full, reserving only that which is peculiar to each for the *Proper*. If it be a Feast, the Office must be sought for on its own day.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto:

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

ANT. Dixit Dominus.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.

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

ANT. The Lord said.

The first Psalm is a prophecy of the glory of the Messias. This Child, who is now born to us in humility and poverty, is to be seated on the right hand of the eternal Father. Now that we are celebrating his temporal Birth, it is most just that we should often

sing the Psalm which speaks of his eternal Generation as God, and of the future glory which awaits him as Man.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son :* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming,* I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord thy *Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee :* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man :* Thou art a Priest for ever according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Therefore, O Father, the Lord *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming* he shall fill the ruins *of the world :* he shall crush the heads in the land of many.

De torrente in via bibet: * propterea exaltabit caput.

He cometh now in humility ; he shall drink in the way of the torrent *of sufferings :* therefore shall he lift up the head.

ANT. Dixit Dominus Domino meo, sede a dextris meis.

ANT. The Lord said to my Lord, sit thou at my right hand.

ANT. Magna opera Domini.

ANT. Great are the works of the Lord.

The following Psalm commemorates the mercies of God to his people—the promised Covenant—the Redemption—his fidelity to his promises:

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in concilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: *and being the bread of life,* he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men:* he *is come and* will show forth to his people the power of his works.

That he may give them, *his Church,* the inheritance of the Gentiles: the works of his hand are truth and judgement.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent Redemption to his people; he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. He that feareth the Lord.

The next Psalm sings the happiness of the just man, and his hopes on the day of Jesus' Birth. It is applicable

also to the sinner, who shall be confounded because he profited nothing by that great Mystery of humility and love.

PSALM III

Beatus vir qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

ANT. Qui timet Dominum, in mandatis ejus cupit nimis.

ANT. Sit nomen Domini.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just: *he is born and dwells amongst us.*

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgement: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

ANT. He that feareth the Lord delighteth exceedingly in his commandments.

ANT. May the name of the Lord.

The Psalm *Laudate pueri* is a Canticle of praise to the Lord, who from his high heaven has taken pity on the fallen human race, and raised it up again by the Incarnation.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes Gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. Deus autem noster.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth, *nay, who cometh down amidst us?*

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. May the name of the Lord be for ever blessed.

ANT. But our God.

The fifth Psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were *figures*, whose realities begin their accomplishment in the Birth of Jesus; for he comes that he may deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia conversus es retrorsum ?

Montes exsultastis sicut arietes: * et colles sicut agni ovium ?

A facie Domini mota est terra: a facie Dei Jacob.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled; Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back ?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock ?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant Gentes: Ubi est Deus eorum ?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabunt.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy and for thy truth's sake: lest the Gentiles should say: Where is their God ?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.

ANT. Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord, nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five Psalms, a short Lesson from the Holy Scriptures is then read. It is called *Capitulum*, because it is always very short. That for the several feasts is given on the respective days. The following is said on the Sundays called *After the Epiphany*, as often as the Vespers are *of the Sunday:*

CAPITULUM

(2 *Cor.* i)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

℟. Deo gratias.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulations.

℟. Thanks be to God.

Then follows the Hymn. We give the one of the Sunday's Office. It was composed by St Gregory the Great, and celebrates Creation. It praises the Light, which God drew out of nothing, on this the *first* day, and which is the beautiful image of our Divine Infant, the *Light of the world*, the *Orient* that has visited them who sat in the shadow of death.

HYMN[1]

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ,
Mundi parans originem,

O infinitely good Creator of the Light! by thee was produced the Light of day, providing thus the world's beginning with the beginning of the new-made Light.

Qui mane junctum vesperi
Diem vocari præcipis,
Illabitur tetrum chaos,
Audi preces cum fletibus.

Thou biddest us call the time from morn till eve, *Day;* this *day* is over; dark Night comes on: oh! hear our tearful prayers.

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Let not our soul, weighed down by crime, mis-spend thy gift of life, and, forgetting what is eternal, be earth-tied by her sins.

[1] According to the Monastic Rite, it is as follows:

℟. *breve.* Quam magnificata sunt, * Opera tua Domine. Quam. ℣. Omnia in sapientia fecisti. * Opera. Gloria Patri, etc. Quam.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ,
Mundi parans originem.
Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.
Ne mens gravata crimine
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.
Cœlorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.
Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum. Amen.

Cœleste pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Oh! may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.

Most merciful Father! and thou, his Only-Begotten Son, co-equal with him, reigning for ever with the Holy Paraclete! grant this our prayer. Amen.

The *Versicle* which follows the Hymn which we here give is that of the Sunday: those for the Feasts are given in their proper places.

℣. Dirigatur, Domine, oratio mea.
℟. Sicut incensum in conspectu tuo.

℣. May my prayer, O Lord, ascend.
℟. Like incense in thy sight.

Then is said the *Magnificat* Antiphon, which is to be found in the Proper for the different days. After this, the Church sings the Canticle of Mary, the *Magnificat*, in which are celebrated the Divine Maternity and all its consequent blessings. This exquisite Canticle is an essential part of the Vespers throughout the year; but how sweetly appropriate is it to the season of Christmas, during which the Church is overflowing with joy at the Birth of Jesus! She turns to the Mother, and proclaims her *Blessed*. *Blessed* indeed; for, *the power of the Most High overshadowed her;* the Holy Ghost gave unto her, for the salvation of the world, the Blessed Fruit of her Womb.[1]

OUR LADY'S CANTICLE

(*St Luke* i)

Magnificat: * anima mea Dominum:
Et exsultavit spiritus meus: * in Deo salutari meo.

My soul doth magnify the Lord;
And my spirit hath rejoiced in God my Saviour.

[1] St Luke i 35.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc Beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

Because he hath regarded the humility of his handmaid: for behold, from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* Antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday and Feast.

The Vespers end with the following Versicles:

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE FOR SUNDAYS AND FEASTS DURING CHRISTMAS

THIS Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public Confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The Lector, addressing the Priest, says to him:

℣. Jube, domne, benedicere.

℣. Pray, Father, give thy blessing.

The Priest answers:

Noctem quietam et finem perfectum concedat nobis Dominus omnipotens.
℟. Amen.

May the Almighty Lord grant us a quiet night and a perfect end.
℟. Amen.

The Lector then reads these words from the first Epistle of St Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: for your adversary the devil goes about like a roaring lion, seeking whom he may devour: resist him, being strong in faith. But thou, O Lord, have mercy on us.

The Choir answers:

℟. Deo gratias.

℟. Thanks be to God.

Then the Priest:

℣. Adjutorium nostrum in nomine Domini.

℣. Our help is in the name of the Lord.

The Choir:

℟. Qui fecit cœlum et terram.

℟. Who hath made heaven and earth.

Then the Lord's Prayer is recited in secret; after which the Priest says the *Confiteor;* and when he has finished, the Choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, the Choir repeats the *Confiteor*, thus:

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi Pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to Blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, Father, to pray to our Lord God for me.

The Priest then says:

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

℟. Amen.

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

℣. Converte nos, Deus, Salutaris noster.

℟. Et averte iram tuam a nobis.

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

ANT. Miserere.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

℣. Convert us, O God our Saviour.

℟. And turn away thy anger from us.

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

Glory, etc.

ANT. Have mercy.

The *first* Psalm expresses the confidence with which the just man sleeps in peace; but the wicked know not what calm rest is. It also speaks of the eternal Word, the *Light* of the Father, who is come to dispel our darkness.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde? * ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, who showeth us good things?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

The Light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The *second* Psalm gives the motives of the just man's confidence, even during the dangers of the night. Then we have God himself speaking, and promising to show us our *Saviour*.

PSALM 90

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum, * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam Angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi Salutare meum.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope: Thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his Angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The *third* Psalm invites the Servants of God to persevere with fervour in the prayers they offer during the *Night*. The Faithful should say this Psalm in a spirit of gratitude to God for his raising up in the Church adorers of his holy name, whose grand vocation is to *lift up their hands* day and night for the safety of Israel. On such prayers depend the happiness and destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Behold now bless ye the Lord, all ye servants of the Lord.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit cœlum et terram.

ANT. Miserere mei, Domine, et exaudi orationem meam.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN[1]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Before the closing of the light, we beseech thee, Creator of all things! that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his Only-Begotten Son, co-equal with him! reigning for ever with the Holy Paraclete! grant this our prayer. Amen.

(*This last Stanza is varied for Christmas Day, etc., and for the Epiphany. See p.* 106.)

CAPITULUM

(*Jeremias* xiv)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos, Domine Deus noster.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

[1] According to the Monastic Rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu.

℟. In manus tuas, Domine: * Commendo spiritum meum. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi.

℟. Sub umbra alarum tuarum protege nos.

℟. Into thy hands, O Lord: * I commend my spirit. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

℣. Preserve us, O Lord, as the apple of thine eye.

℟. Protect us under the shadow of thy wings.

The Canticle of the venerable Simeon, who, whilst holding the divine Infant in his arms, proclaimed him to be the *Light of the Gentiles*, and then slept the sleep of the just, harmonizes admirably with this closing Office of the day at Christmastide; for during this holy Season the Church is for ever thanking God, because he has dispelled the shades of death by the rising of the Sun of Justice, in whose love she labours all day long, and takes her rest at night, saying: *I sleep, and my heart watcheth.*[1]

CANTICLE OF SIMEON

(*St Luke* ii)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * Salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuæ Israel.

Gloria Patri et Filio, etc.

ANT. Salva nos, Domine, vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Now dost thou dismiss thy servant, O Lord, according to thy word in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory.

ANT. Save us, O Lord, whilst awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

℣. The Lord be with you.

℟. And with thy spirit.

[1] Cant. v 2.

OREMUS

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæculorum. Amen.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Benedicamus Domino.
℟. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater et Filius et Spiritus Sanctus.
℟. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy Angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Let us bless the Lord.
℟. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.
℟. Amen.

ANTHEM TO THE BLESSED VIRGIN

Alma Redemptoris mater, quæ pervia cœli
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat populo. Tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem,
Virgo prius ac posterius, Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.
℣. Post partum, Virgo, inviolata permansisti.

℟. Dei Genitrix, intercede pro nobis.

Sweet Mother of our Redeemer, Gate whereby we enter heaven, and Star of the sea, help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his Hail to thee; we sinners crave thy pity.
℣. After child-birth thou didst remain most pure, O Virgin.
℟. O Mother of God! make intercession for us.

OREMUS

Deus qui salutis æternæ beatæ Mariæ virginitate fecunda humano generi præ-

LET US PRAY

O God, who by the fruitful Virginity of the Blessed Mary hast given to mankind the re-

mia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum.

℟. Amen.

℣. Divinum auxilium maneat super nobiscum.

℟. Amen.[1]

wards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the Author of life, our Lord Jesus Christ, thy Son.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.

Then in secret, *Pater*, *Ave* and *Credo*, p. 31.

THE LAST STANZA OF THE HYMN IS THUS VARIED:

From Christmas Day till the Epiphany

Roman Breviary	Monastic Breviary
Jesu, tibi sit gloria, Qui natus es de Virgine, Cum Patre et almo Spiritu, In sempiterna sæcula. Amen.	Gloria tibi, Domine, Qui natus es de Virgine, Cum Patre et Sancto Spiritu, In sempiterna sæcula. Amen.

For the Epiphany, and during the Octave

Roman Breviary	Monastic Breviary
Jesu, tibi sit gloria, Qui apparuisti Gentibus, Cum Patre et almo Spiritu, In sempiterna sæcula. Amen.	Gloria tibi, Domine, Qui apparuisti hodie, Cum Patre et Sancto Spiritu, In sempiterna sæcula. Amen.

For the Feast of the Holy Family

Roman Breviary

Jesu, tuis obediens
Qui factus es perentibus,
Cum Patre summo et Spiritu,
Semper tibi sit gloria.
Amen.

[1] In the Monastic Rite this Response is as follows:

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent Brethren Amen.

THE EPIPHANY OF OUR LORD

THE Feast of the Epiphany is the continuation of the mystery of Christmas; but it appears on the Calendar of the Church with its own special character. Its very name, which signifies *Manifestation*, implies that it celebrates the apparition of God to his creatures.

For several centuries the Nativity of our Lord was kept on this day; and when, in the year 376, the decree of the Holy See obliged all Churches to keep the Nativity on the 25th December, as Rome did, the Sixth of January was not robbed of all its ancient glory. It was still to be called the *Epiphany*, and the Baptism of our Lord Jesus Christ was also commemorated on this same Feast, which Tradition had marked as the day on which that Baptism took place.

The Greek Church gives this Feast the venerable and mysterious name of *Theophania*, which is of such frequent recurrence in the early Fathers, as signifying a *divine Apparition*. We find this name applied to this Feast by Eusebius, St Gregory Nazianzen, and St Isidore of Pelusium. In the liturgical books of the Melchite Church the Feast goes under no other name.

The Orientals call this solemnity also *the Holy Lights*, on account of its being the day on which Baptism was administered; for, as we have just mentioned, our Lord was baptized on this same day. Baptism is called by the holy Fathers *Illumination*, and they who received it *Illuminated*.

Lastly, this Feast is called, in many countries, *King's Feast:* it is of course an allusion to the Magi, whose journey to Bethlehem is so continually mentioned in to-day's Office.

The Epiphany shares with the Feasts of Christmas, Easter, Ascension, and Pentecost the honour of being

called, in the Canon of the Mass, *a Day most holy*. It is also one of the *cardinal* Feasts, that is, one of those on which the arrangement of the Christian Year is based; for, as we have *Sundays after Easter*, and *Sundays after Pentecost*, so also we count six *Sundays after the Epiphany*.

The Epiphany is indeed a great Feast, and the joy caused us by the Birth of our Jesus must be renewed on it, for as though it were a second Christmas Day, it shows us our Incarnate God in a new light. It leaves us all the sweetness of the dear Babe of Bethlehem, who hath *appeared* to us already in love; but to this it adds its own grand *manifestation* of the divinity of our Jesus. At Christmas it was a few Shepherds that were invited by the Angels to go and recognize THE WORD MADE FLESH; but now, at the Epiphany, the voice of God himself calls the whole world to *adore* this Jesus, and *hear him*.

The mystery of the Epiphany brings upon us three magnificent rays of the Sun of Justice, our Saviour. In the calendar of pagan Rome, this Sixth day of January was devoted to the celebration of a triple triumph of Augustus, the founder of the Roman Empire: but when Jesus, our *Prince of peace*, whose empire knows no limits, had secured victory to his Church by the blood of the Martyrs, then did this his Church decree that a triple triumph of the *Immortal King* should be substituted, in the Christian Calendar, for those other three triumphs which had been won by the adopted son of Cæsar.

The Sixth of January, therefore, restored the celebration of our Lord's Birth to the Twenty-Fifth of December; but in return, there were united in the one same *Epiphany* three manifestations of Jesus' glory: the mystery of the Magi coming from the East, under the guidance of a star, and adoring the Infant of Bethlehem as the divine King; the mystery of the Baptism of Christ, who, whilst standing in the waters of the Jordan, was proclaimed by the Eternal Father as Son of God; and thirdly, the mystery of the divine power

of this same Jesus, when he changed the water into wine at the marriage-feast of Cana.

But did these three Mysteries really take place on this day? Is the Sixth of January the real anniversary of these great events? As the chief object of this work is to assist the devotion of the Faithful, we purposely avoid everything which would savour of critical discussion; and with regard to the present question, we think it enough to state that Baronius, Suarez, Theophilus Raynaldus, Honorius de Sancta-Maria, Cardinal Gotti, Sandini, Benedict XIV, and an almost endless list of other writers, assert that the Adoration of the Magi happened on this very day. That the Baptism of our Lord, also, happened on the Sixth of January, is admitted by the severest historical critics, even by Tillemont himself, and has been denied by only two or three. The precise day of the miracle at the marriage-feast of Cana is far from being as certain as the other two mysteries, though it is impossible to prove that the Sixth of January was not the day. For us the children of the Church, it is sufficient that our Holy Mother has assigned the commemoration of these three *manifestations* for this Feast; we need nothing more to make us rejoice in the triple triumph of the Son of Mary.

If we now come to consider these three mysteries of our Feast separately, we shall find that the Church of Rome, in her Office and Mass of to-day, is more intent on the Adoration of the Magi than on the other two. The two great Doctors of the Apostolic See, St Leo and St Gregory, in their Homilies for this Feast, take it as the almost exclusive object of their preaching; though, together with St Augustine, St Paulinus of Nola, St Maximus of Turin, St Peter Chrysologus, St Hilary of Arles, and St Isidore of Seville, they acknowledge the three mysteries of to-day's Solemnity. That the mystery of the Vocation of the Gentiles should be made thus prominent by the Church of Rome is not to be wondered at; for, by that heavenly vocation which, in the three Magi, called all nations to the admirable

light of Faith, Rome, which till then had been the head of the Gentile world, was made the head of the Christian Church and of the whole human race.

The Greek Church makes no special mention, in her Office of to-day, of the Adoration of the Magi, for she unites it with the mystery of our Saviour's Birth in her celebration of Christmas Day. The Baptism of Christ absorbs all her thoughts and praises on the solemnity of the Epiphany.

In the Latin Church, this second mystery of our Feast is celebrated, unitedly with the other two, on the Sixth of January, and mention is made of it several times in the Office. But as the coming of the Magi to the crib of our new-born King absorbs the attention of Christian Rome on this day, the mystery of the sanctification of the waters was to be commemorated on a day apart. The day chosen by the Western Church for paying special honour to the Baptism of our Saviour is the Octave of the Epiphany.

The third mystery of the Epiphany being also somewhat kept in the shade by the prominence given to the first (though allusion is several times made to it in the Office of the Feast) a special day has been appointed for its due celebration; and that day is the second Sunday after the Epiphany.

Several Churches have appended to the Mystery of changing the water into wine that of the multiplication of the loaves, which certainly bears some analogy with it, and was a *manifestation* of our Saviour's divine power. But whilst tolerating the custom in the Ambrosian and Mozarabic rites, the Roman Church has never adopted it, in order not to interfere with the sacredness of the *triple* triumph of our Lord, which the Sixth of January was intended to commemorate; as also because St John tells us, in his Gospel, that the miracle of the multiplication of the loaves happened when the Feast of the Pasch was at hand,[1] which, therefore, could not have any connection with the season of the year when the Epiphany is kept.

[1] St John vi 4.

We propose to treat of the three mysteries united in this great solemnity in the following order. To-day, we will unite with the Church in honouring all three; during the Octave, we will contemplate the Mystery of the Magi coming to Bethlehem; we will celebrate the Baptism of our Saviour on the Octave Day; and we will venerate the Mystery of the Marriage of Cana on the Second Sunday after the Epiphany.

Let us, then, open our hearts to the joy of this grand Day; and on this Feast of the *Theophany*, of the *Holy Lights*, of the *Three Kings*, let us look with love at the dazzling beauty of our Divine Sun, who, as the Psalmist expresses it,[1] runs his course as a Giant, and pours out upon us floods of a welcome and yet most vivid light. The Shepherds, who were called by the Angels to be the first worshippers, have been joined by the Prince of Martyrs, the Beloved Disciple, the dear troop of Innocents, our glorious Thomas of Canterbury, and Sylvester the Patriarch of Peace; and now to-day these Saints open their ranks to let the Kings of the East come to the Babe in his crib, bearing with them the prayers and adorations of the whole human race. The humble Stable is too little for such a gathering as this, and Bethlehem seems to be worth all the world besides. Mary, the Throne of the divine Wisdom, welcomes all the members of this court with her gracious smile of Mother and Queen; she offers her Son to man for his adoration, and to God, that he may be well pleased. God *manifests* himself to men, because he is great; but he *manifests* himself by Mary, because he is full of mercy.

The great Day, which now brings us to the crib of our Prince of Peace, has been marked by two great events of the first ages of the Church. It was on the Sixth of January in the year 361, and Julian, who in heart was already an apostate, happened to be at Vienne in Gaul. He was soon to ascend the imperial throne, which would be left vacant by the death of Constantius, and he felt

[1] Ps. xviii 6.

the need he had of the support of that Christian Church in which it is said he had received the order of Lector, and which, nevertheless, he was preparing to attack with all the cunning and cruelty of a tiger. Like Herod, he too would fain go on this Feast of the Epiphany, and adore the new-born King. His panegyrist Ammianus Marcellinus tells us that this crowned Philosopher, who had been seen, just before, coming out of the pagan temple, where he had been consulting the soothsayers, made his way through the porticoes of the church, and standing in the midst of the faithful people, offered to the God of the Christians his sacrilegious homage.

Eleven years later, in the year 372, another Emperor found his way into the Church, on the same Feast of the Epiphany. It was Valens; a Christian, like Julian, by baptism; but a persecutor, in the name of Arianism, of that same Church which Julian persecuted in the name of his vain philosophy and still vainer gods. As Julian felt himself necessitated by motives of worldly policy to bow down, on this day, before the divinity of the *Galilean*; so, on this same day, the holy courage of a saintly Bishop made Valens prostrate himsef at the feet of Jesus the King of kings.

Saint Basil had just then had his famous interview with the Prefect Modestus, in which his episcopal intrepidity had defeated all the might of earthly power. Valens had come to Cæsarea, and, with his soul defiled with the Arian heresy, he entered the Basilica, when the Bishop was celebrating, with his people, the glorious *Theophany*. Let us listen to St Gregory Nazianzen, thus describing the scene with his usual eloquence: 'The Emperor entered the church. The chanting of the psalms echoed through the holy place like the rumbling of thunder. The people, like a waving sea, filled the house of God. Such was the order and pomp in and about the sanctuary, that it looked more like heaven than earth. Basil himself stood erect before the people, as the Scripture describes Samuel—his body and eyes and soul motionless, as though nothing strange

had taken place, and, if I may say so, his whole being was fastened to his God and the holy Altar. The sacred ministers, who surrounded the Pontiff, were in deep recollectedness and reverence. The Emperor heard and saw all this. He had never before witnessed a spectacle so imposing. He was overpowered. His head grew dizzy, and darkness veiled his eyes.'

Jesus, the King of ages, the Son of God and the Son of Mary, had conquered. Valens was disarmed; his resolution of using violence against the holy Bishop was gone; and if heresy kept him from at once adoring the Word consubstantial to the Father, he at least united his exterior worship with that which Basil's flock was paying to the Incarnate God. When the Offertory came, he advanced towards the Sanctuary, and presented his gifts to Christ in the person of his holy priest. The fear lest Basil might refuse to accept them took such possession of the Emperor, that had not the sacred ministers supported him, he would have fallen at the foot of the Altar.

Thus has the Kingship of our new-born Saviour been acknowledged by the great ones of this world. The Royal Psalmist had sung this prophecy—*the Kings of the earth shall serve him, and his enemies shall lick the ground* under his feet.[1]

The race of Emperors like Julian and Valens was to be followed by Monarchs who would bend their knee before this Babe of Bethlehem, and offer him the homage of orthodox faith and devoted hearts. Theodosius, Charlemagne, our own Alfred the Great and Edward the Confessor, Stephen of Hungary, the Emperor Henry II, Ferdinand of Castile, Louis IX of France, are examples of Kings who had a special devotion to the Feast of the Epiphany. Their ambition was to go in company with the Magi to the feet of the Divine Infant, and offer him their gifts. At the English Court the custom is still retained, and the reigning Sovereign offers an ingot of gold as a tribute of homage to Jesus

[1] Ps. lxxi 9, 11.

the King of kings: the ingot is afterwards redeemed by a certain sum of money.

But this custom of imitating the Three Kings in their mystic gifts was not confined to Courts. In the Middle Ages, the Faithful used to present, on the Epiphany, gold, frankincense and myrrh, to be blessed by the Priest These tokens of their devotedness to Jesus were kept as pledges of God's blessing upon their houses and families. The practice is still observed in some parts of Germany: and the prayer for the Blessing was in the Roman Ritual, until Pope Paul V suppressed it, together with several others, as being seldom required by the Faithful.

There was another custom which originated in the Ages of Faith, which is still observed in many countries. In honour of the Three Kings, who came from the East to adore the Babe of Bethlehem, each family chose one of its members to be *King*. The choice was thus made. The family kept a feast, which was an allusion to the third of the Epiphany Mysteries—the Feast of Cana in Galilee—a cake was served up, and he who took the piece which had a certain secret mark was proclaimed *the King* of the day. Two portions of the cake were reserved for the poor, in whom honour was thus paid to the Infant Jesus and his Blessed Mother; for on this Day of the triumph of him who, though King, was humble and poor, it was fitting that the poor should have a share in the general joy. The happiness of home was here, as in so many other instances, blended with the sacredness of Religion. This custom of *King's Feast* brought relations and friends together, and encouraged feelings of kindness and charity. Human weakness would sometimes, perhaps, show itself during these hours of holiday-making; but the idea and sentiment and spirit of the whole feast was profoundly Catholic, and that was sufficient guarantee to innocence.

King's Feast is still a Christmas joy in thousands of families; and happy those where it is kept in the Christian spirit which first originated it! For the last three

hundred years, a puritanical zeal has decried these simple customs, wherein the seriousness of religion and the home enjoyments of certain Festivals were blended together. The traditions of Christian family rejoicing have been blamed under pretexts of abuse; as though a recreation, in which religion had no share and no influence, were less open to intemperance and sin! Others have pretended (though with little or no foundation) that the Twelfth Cake and the custom of choosing a King are mere imitations of the ancient pagan *Saturnalia*. Granting this to be correct (which it is not), we would answer that many of the old pagan customs have undergone a Christian transformation, and no one thinks of refusing to accept them thus purified. All this mistaken zeal has produced the sad effect of divorcing the Church from family life and customs, or excluding every religious manifestation from our traditions, and of bringing about what is so pompously called (though the word is expressive enough) the *secularization* of society.

But let us return to the triumph of our sweet Saviour and King. His magnificence is manifested to us so brightly on this Feast! Our mother, the Church, is going to initiate us into the mysteries we are to celebrate. Let us imitate the faith and obedience of the Magi; let us adore, with the holy Baptist, the divine Lamb, over whom the heavens open: let us take our place at the mystic feast of Cana, where our dear King is present, thrice *manifested*, thrice glorified. In the last two mysteries, let us not lose sight of the Babe of Bethlehem; and in the Babe of Bethlehem let us cease not to recognize the Great God, in whom the Father was *well pleased*, and the supreme Ruler and Creator of all things.

The Church begins the Solemnity of the Epiphany by singing First Vespers.

FIRST VESPERS OF THE EPIPHANY

1. ANT. Ante luciferum genitus et ante sæcula, Dominus Salvator noster hodie mundo apparuit.

1. ANT. The Lord our Saviour, begotten before the day-star and all ages, appeared to the world on this day.

Psalm, *Dixit Dominus*, p. 89.

2. ANT. Venit lumen tuum, Jerusalem, et gloria Domini super te orta est; et ambulabunt Gentes in lumine tuo. Alleluia.

2. ANT. Thy light is come, O Jerusalem, and the glory of the Lord is risen upon thee; and the Gentiles shall walk in thy light. Alleluia.

Psalm, *Confitebor tibi*, p. 90.

3. ANT. Apertis thesauris suis, obtulerunt Magi Domino aurum, thus, et myrrham. Alleluia.

3. ANT. Opening their treasures, the Magi offered to the Lord gold, frankincense, and myrrh. Alleluia.

Psalm, *Beatus vir*, p. 91.

4. ANT. Maria et flumina, benedicite Domino: hymnum dicite, fontes, Domino. Alleluia.

4. ANT. Ye seas and rivers, bless the Lord: ye fountains, sing a hymn to the Lord. Alleluia.

Psalm, *Laudate pueri*, p. 92.

5. ANT. Stella ista sicut flamma coruscat, et Regem regum Deum demonstrat: Magi eam viderunt, et magno Regi munera obtulerunt.

5. ANT. This star shineth as a flame, and pointeth out God, the King of kings: the Magi saw it, and offered gifts to the great King.

PSALM 116

Laudate Dominum omnes gentes: * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

O praise the Lord, all ye nations: praise him, all ye people.

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

The holy Church, after having thus celebrated the power given to the Divine Babe over kings, whom he shall *break, in the day of his wrath:* his *covenant* with *the*

Gentiles, whom he will *give as an inheritance* to his Church; the *light that is risen up in darkness:* his *Name blessed from the rising to the setting of the sun:* and after having, on this day of the Vocation of the Gentiles, invited *all nations* and *all people* to *praise* the eternal *mercy and truth* of God, addresses herself to Jerusalem, the figure of the Church, and conjures her, by the Prophet Isaias, to take advantage of the LIGHT which has this day risen upon the whole human race.

CAPITULUM

(*Isa.* lx)

Surge, illuminare, Jerusalem, quia venit lumen tuum, et gloria Domini super te orta est.

Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee.

Then follows the Hymn. It is the beautiful one composed by Sedulius, of which we sang the opening stanzas in the Lauds of Christmas Day. In the verses selected for the present Feast, the Church celebrates the *three* Epiphanies: Bethlehem, the Jordan, and Cana, each in its turn, *manifested* the glory of Jesus, our great King.

HYMN[1]

Crudelis Herodes, Deum
Regem venire quid times?
Non eripit mortalia,
Qui regna dat cœlestia.

Cruel tyrant Herod! why tremblest thou at the coming of the King our God? He that gives men a heavenly kingdom, takes not from kings their earthly ones.

[1] In the Monastic Rite it is as follows:

℟. *breve.* Omnes de Saba venient: * Alleluia, alleluia. Omnes. ℣. Aurum et thus deferentes. * Alleluia. Gloria Patri. Omnes.

Hostis Herodes impie,
Christum venire quid times?
Non eripit mortalia,
Qui regna dat cœlestia.
Ibant Magi quam viderant,
Stellam sequentes præviam;
Lumen requirunt lumine,
Deum fatentur munere.

Lavacra puri gurgitis
Cœlestis Agnus attigit:
Peccata quæ non detulit,
Nos abluendo sustulit.
Novum genus potentiæ:
Aquæ rubescunt hydriæ,
Vinumque jussa fundere
Mutavit unda originem.
Gloria tibi Domine,
Qui apparuisti hodie,
Cum Patre, et Sancto Spiritu,
In sempiterna sæcula.
Amen.

Ibant Magi, quam viderant
Stellam sequentes præviam;
Lumen requirunt lumine;
Deum fatentur munere.

On went the Magi, following the Star that went before them, and which they had seen in the East. They seek by this light Him that is the light, and by their gifts acknowledge him to be God.

Lavacra puri gurgitis
Cœlestis Agnus attigit:
Peccata quæ non detulit,
Nos abluendo sustulit.

The heavenly Lamb touched the pure stream, wherein he deigned to be baptized: it is we whom he hereby washes from our sins, for he could have none to be cleansed.

Novum genus potentiæ:
Aquæ rubescunt hydriæ,
Vinumque jussa fundere,
Mutavit unda originem.

At Cana he showed a new sort of power: the water in the vases at the feast turns red; and when ordered to be poured out, lo! it had changed its nature, and was wine.

Jesu, tibi sit gloria,
Qui te revelas Gentibus,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

Glory be to thee, O Jesus, who manifestest thyself to the Gentiles: and to the Father, and to the Spirit of love, for everlasting ages. Amen.

℣. Reges Tharsis et insulæ munera offerent.
℟. Reges Arabum et Saba dona adducent.

℣. The kings of Tharsis and the islands shall offer presents.
℟. The kings of the Arabians and of Saba shall bring gifts.

ANTIPHON OF THE MAGNIFICAT

Magi videntes stellam, dixerunt ad invicem: Hoc signum magni Regis est: eamus et inquiramus eum, et offeramus ei munera, aurum, thus et myrrham. Alleluia.

The Magi, seeing the Star, said to each other: This is the sign of the great King: let us go and seek him, and offer him gifts, gold, frankincense, and myrrh. Alleluia.

The Canticle, *Magnificat*, p. 96.

COLLECT

Deus, qui hodierna die Unigenitum tuum Gentibus, stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur. Per eumdem.

O God, who by the direction of a star didst this day manifest thy only Son to the Gentiles; mercifully grant that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, etc.

The Church has thus opened her chants in honour of the divine *Theophany*. To-morrow, the offering of the great Sacrifice will unite us all in the prayers we present to our King and Saviour. Let us finish this day in recollection and joy.

The Matins for the Epiphany are exceedingly rich and magnificent; but, as the Faithful do not assist at them, we will not give them. At Milan, they are sung during the Night, like the Christmas Matins, and are also composed of three Nocturns—contrary to the custom of the Ambrosian Liturgy, which has only one Nocturn at Matins. The people assist at them, and altogether these holy *Vigils* are kept up with almost as much devotion as those of Christmas Night.

JANUARY 6

THE day of the Magi, the day of the Baptism, the day of the Marriage Feast, has come: our divine Sun of Justice reflects upon the world these three bright rays of his glory. Material darkness is less than it was; Night is losing her power; Light is progressing day by day. Our sweet Infant Jesus, who is still lying in his humble crib, is each day gaining strength. Mary showed him to the shepherds, and now she is going to present him to the Magi. The gifts *we* intend to offer him should be prepared; let us, like the three Wise Men, follow the star, and go to Bethlehem, the *House of the Bread* of Life.

MASS

At Rome, the Station is at St Peter's on the Vatican, near the tomb of the Prince of the Apostles, to whom, in Christ, all nations have been given as an inheritance.

The Church proclaims, in the opening chant of the Mass, the arrival of the great King, for whom the whole earth was in expectation, and at whose Birth the Magi are come to Jerusalem, there to consult the prophecies.

INTROIT

Ecce advenit Dominator Dominus: et regnum in manu ejus, et potestas et imperium.	Behold the Lord the Ruler is come: and dominion, and power, and empire, are in his hand.
Ps. Deus, judicium tuum Regi da: et justitiam tuam Filio Regis. Gloria Patri. Ecce advenit.	*Ps.* Give to the King thy judgement, O God, and to the King's Son thy justice. Glory. Behold.

After the Angelic Hymn, *Gloria in excelsis*, the holy Church, all in gladness at the bright Star which leads the Gentiles to the crib of the Divine King, prays, in th

Collect, that she may be permitted to see that living Light for which faith pepares us, and which will enlighten us for all eternity.

COLLECT

Deus, qui hodierna die Unigenitum tuum Gentibus, stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur. Per eumdem.

O God, who by the direction of a star didst this day manifest thy only Son to the Gentiles: mercifully grant that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, etc.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. LX.

Surge, illuminare, Jerusalem: quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebræ operient terram, et caligo populos; super te autem orietur Dominus, et gloria ejus in te videbitur. Et ambulabunt Gentes in lumine tuo, et Reges in splendore ortus tui. Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt tibi: filii tui de longe venient, et filiæ tuæ de latere surgent. Tunc videbis et afflues, et mirabitur et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo Gentium venerit tibi. Inundatio camelorum operiet te, dromedarii Madian et Epha: omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

Lesson from the Prophet Isaias.

Ch. LX.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and Kings in the brightness of thy rising. Lift up thine eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder, and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

Oh! the greatness of this glorious Day, on which begins the movement of all nations towards the Church, the true *Jerusalem!* Oh! the mercy of our heavenly Father, who has been mindful of all these people that were buried in the shades of death and sin! Behold! *the glory of the Lord has risen* upon the Holy City; and Kings set out to find and see the *Light*. Jerusalem is not large enough to hold all this *sea* of nations; another city must be founded, and towards her shall be turned the countless Gentiles *of Madian and Epha*. Thou, O Rome! art this Holy City, and *thy heart shall wonder and be enlarged*. Heretofore thy victories have won thee slaves; but from this day forward, thou shalt draw within thy walls countless children. Lift up thine eyes, and see—all these, that is the whole human race, give themselves to thee as thy sons and daughters; they come to receive from thee a new birth. Open wide thine arms, and embrace them that come from North and South, *bringing gold and frankincense* to him who is *thy* King and ours.

GRADUAL

Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

℣. Surge et illuminare, Jerusalem, quia gloria Domini super te orta est.

Alleluia, alleluia.

℣. Vidimus stellam ejus in Oriente: et venimus cum muneribus adorare Dominum. Alleluia.

All shall come from Saba, bringing gold and frankincense, and publishing the praises of the Lord.

℣. Arise, be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee.

Alleluia, alleluia.

℣. We saw his star in the east, and are come with our offerings to adore the Lord. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. II.

Cum natus esset Jesus in Bethlehem Juda, in diebus Herodis regis, ecce Magi ab

Sequel of the holy Gospel according to Matthew.

Ch. II.

When Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there

Oriente venerunt Jerosolymam, dicentes: Ubi est qui natus est Rex Judæorum? vidimus enim stellam ejus in Oriente, et venimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Jerosolyma cum illo. Et congregans omnes principes sacerdotum, et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Judæ: sic enim scriptum est per Prophetam: Et tu, Bethlehem, terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellæ, quæ apparuit eis: et mittens illos in Bethlehem, dixit: Ite, et interrogate diligenter de puero: et cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum. Qui cum audissent regem, abierunt. Et ecce stella quam viderant in Oriente antecedebat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam, gavisi sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre ejus, (*here all kneel*) et procidentes adoraverunt eum. Et apertis thesauris suis, obtulerunt ei munera, aurum, thus et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

came wise men from the East to Jerusalem, saying: Where is he that is born King of the Jews? for we have seen his star in the east, and are come to adore him. And Herod hearing this was troubled, and all Jerusalem with him. And assembling together all the chief priests, and the scribes of the people, he enquired of them where Christ should be born. But they said to him: In Bethlehem of Juda: for it is written by the Prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. Then Herod privately calling the Wise Men, learned diligently of them the time of the star which appeared to them: and sending them into Bethlehem, said: Go, and diligently enquire after the Child: and when you have found him, bring me word again, that I also may come and adore him. Who, having heard the king, went their way. And behold the star, which they had seen in the east, went before them, until it came and stood over where the Child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary his Mother (*here all kneel*) and falling down, they adored him. And opening their treasures, they offered him gifts, gold, frankincense and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

The Magi, the first-fruits of the Gentile world, have been admitted into the court of the great King whom they have been seeking, and we have followed them. The Child has smiled upon us, as he did upon them. All the fatigues of the long journey which man must take to reach his God—all are over and forgotten; our Emmanuel is *with us*, and we are with him. Bethlehem has received us, and we will not leave her again: for in Bethlehem we have *the Child and Mary his Mother*. Where else could we find riches like these that Bethlehem gives us? Oh! let us beseech this incomparable *Mother* to give us this *Child* of hers, for he is our light, and our love, and our Bread of life, now that we are about to approach the Altar, led by the Star of our faith. Let us at once open our treasures; let us prepare our gold, our frankincense, and our myrrh, for the sweet Babe, our King. He will be pleased with our gifts, and we know he never suffers himself to be outdone in generosity. When we have to return to our duties, we will, like the Magi, leave our hearts with our Jesus; and it shall be by *another way*, by a new manner of life, that we will finish our sojourn in this country of our exile, looking forward to that happy day when life and light eternal will come and absorb into themselves the shadows of vanity and time which now hang over us.

In Cathedral and other principal Churches, after the Gospel has been sung, the approaching Feast of Easter Sunday is solemnly announced to the people. This custom, which dates from the earliest ages of the Church, shows both the mysterious connection which unites the great Solemnities of the year one with another, and the importance the Faithful ought to attach to the celebration of that which is the greatest of all, and the centre of all Religion. After having honoured the King of the universe on the Epiphany, we shall have to celebrate him on the day which is now announced to us, as the conqueror of death. The following is the formula used for this solemn announcement.

THE ANNOUNCEMENT OF EASTER

Noveritis, fratres carissimi, quod annuente Dei misericordia, sicut de Nativitate Domini nostri Jesu Christi gavisi sumus, ita et de Resurrectione ejusdem Salvatoris nostri gaudium vobis annuntiamus. Die... erit Dominica in Septuagesima... Dies cinerum, et initium jejunii sacratissimæ Quadragesimæ . . . Sanctum Pascha Domini nostri Jesu Christi cum gaudio celebrabimus. Dominica secunda post Pascha, Diœcesana Synodus habebitur . . . erit Ascensio Domini nostri Jesu Christi . . . Festum Pentecostes . . . Festum sacratissimi Corporis Christi . . . Dominica prima Adventus Domini nostri Jesu Christi, cui est honor et gloria in sæcula sæculorum.

Amen.

Know, dearly beloved Brethren, that by the mercy of God, as we have been rejoicing in the Nativity of our Lord Jesus Christ, so also do we announce unto you the joy of the Resurrection of the same our Saviour. Septuagesima Sunday will be on the . . . day of . . . Ash Wednesday and the beginning of the fast of most holy Lent will be on the . . . of . . On the . . . of . . . we shall celebrate with joy the holy Pasch of our Lord Jesus Christ. The Diocesan Synod will be held on the second Sunday after Easter. The Ascension of our Lord Jesus Christ will be on the . . . of . . . The Feast of Pentecost on the . . . of . . . The Feast of Corpus Christi on the . . . of . . . On the . . . of . . . will occur the first Sunday of the Advent of our Lord Jesus Christ, to whom are honour and glory for ever and ever.

Amen.

During the Offertory, the holy Church, whilst presenting the Bread and Wine to God, makes use of the words of the Psalmist, who prophesied that the Kings of Tharsis, Arabia, and Saba, together with the Kings and people of the whole earth, would come to the new-born Saviour and offer him their gifts.

OFFERTORY

Reges Tharsis et insulæ munera offerent: Reges Arabum et Saba dona adducent: et adorabunt eum omnes Reges terræ; omnes gentes servient illi.

The Kings of Tharsis and the islands shall offer presents: the Kings of the Arabians and of Saba shall bring gifts: and all the Kings of the earth shall adore him; all nations shall serve him.

SECRET

Ecclesiæ tuæ, quæsumus, Domine, dona propitius intuere, quibus non jam aurum, thus et myrrha profertur: sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius tuus Dominus noster. Qui tecum.

Mercifully look down, O Lord, we beseech thee, on the offerings of thy Church, among which gold, frankincense and myrrh are no longer offered: but what is signified by these offerings is sacrificed and received, Jesus Christ, thy Son, our Lord. Who liveth, etc.

There is a proper Preface for the Feast and Octave of the Epiphany. It celebrates the Divine and immortal Light that appeared through the veil of our human nature, under which the Word, out of love for us, concealed his glory.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: quia cum Unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, Sanctus, Sanctus.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O Holy Lord, Almighty Father, Eternal God; because when thine Only Begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. And therefore, with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly: Holy, Holy, Holy.

During the Communion, the holy Church, now united to him who is her King and Spouse, sings the praises of that star which was the messenger of this Jesus; she is full of joy that she followed its light, for it has brought her to her God.

COMMUNION

Vidimus stellam ejus in Oriente: et venimus cum muneribus adorare Dominum.	We have seen his star in the east: and are come with offerings to adore the Lord.

Such graces as these that you have received require from you a corresponding fidelity; the Church asks it for you in her Postcommunion; she begs of God to give you that spiritual understanding and purity which these ineffable mysteries call for.

POSTCOMMUNION

Præsta, quæsumus, omnipotens Deus, ut quæ solemni celebramus officio, purificatæ mentis intelligentia consequamur. Per Dominum.	Grant, we beseech thee, O Almighty God, that our minds may be so purified as to understand what we celebrate on this great solemnity. Through, etc.

SECOND VESPERS OF THE EPIPHANY

The Second Vespers of our great Feast are almost exactly the same as the First. The same Antiphons tell us of the *Theophany*, the divine *Apparition* here below of that eternal Word, *begotten before the day-star*, and come down to us to be *our Saviour*; of *the glory of the Lord* that *has risen upon Jerusalem, and of the Gentiles walking in the light* he gives them; of *the Magi opening their treasures*, and laying their mystic gifts at the feet of the Child our King; of the *seas*, and *rivers*, and *fountains*, that are sanctified by the baptism of the God-Man; and lastly, of the wonderful brightness of *the star*, which *points out the King of kings*.

But the fifth Psalm is changed. Instead of the Psalm which yesterday invited *all nations to praise the Lord*, the Church sings the 113th, *In exitu Israel* (p. 93), wherein the Royal Prophet, after having commemorated the deliverance of Israel, denounces the *idols of the*

Gentiles as *the works of the hands of men;* all are to fall at the approach of Jesus. The adoption granted to Jacob is now extended to all nations. God will *bless*, not only *the house of Israel*, and *the house of Aaron*, but *all that fear the Lord*, no matter of what race or nation they may be.

The Antiphons and Psalms are, therefore, as in First Vespers (p. 116) excepting the fifth Psalm, which is *In exitu Israel* (p. 93).

The Capitulum is also as in First Vespers, p. 117.

The Hymn, *Crudelis Herodes*, after the Capitulum. After the Hymn, the following versicle:

℣. Reges Tharsis et insulæ munera offerent.

℟. Reges Arabum et Saba dona adducent.

℣. The Kings of Tharsis and the islands shall offer presents.

℟. The Kings of the Arabians and of Saba shall bring gifts.

In the Antiphon of our Lady's Canticle, the Church once more commemorates the triple mystery of to-day's solemnity.

ANTIPHON OF THE MAGNIFICAT

ANT. Tribus miraculis ornatum diem sanctum colimus: hodie stella Magos duxit ad præsepium: hodie vinum ex aqua factum est ad nuptias: hodie in Jordane a Joanne Christus baptizari voluit, ut salvaret nos. Alleluia.

ANT. We celebrate a festival adorned by three miracles: this day a star led the Magi to the manger; this day water was changed into wine at the marriage-feast; this day Christ vouchsafed to be baptized by John in the Jordan for our salvation. Alleluia.

OREMUS

Deus, qui hodierna die Unigenitum tuum Gentibus stella duce revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur. Per eumdem.

LET US PRAY

O God, who by the direction of a star didst this day manifest thy only Son to the Gentiles: mercifully grant that we who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, etc.

On each day during the Octave of this great Feast, we intend giving portions from the ancient Liturgies which were used by the several Churches in honour either of the triple mystery of the Epiphany, or of the coming of the Wise Men to Bethlehem, or of the Baptism of Christ. Some of these pieces were upon the Birth of the Infant God, or upon the Maternity of the Holy Virgin.

We commence our selection for to-day by the Hymn composed by St Ambrose; it is used by the Church of Milan.

HYMN

Illuminans Altissimus Micantium astrorum globos, Pax, vita, lumen, veritas, Jesu, fave precantibus.	Most High God! thou that enkindlest the fires of the shining stars! O Jesus! thou that art peace and life and light and truth, hear and grant our prayers.
Seu mystico baptismate, Fluenta Jordanis retro Conversa quondam tertio, Præsentem sacraris diem.	This present day has been made holy by thy mystic Baptism, whereby thou didst sanctify those waters of the Jordan, which of old were thrice turned back.
Seu stella partum Virginis Cœlo micans signaveris, Et hac adoratum die Præsepe Magos duxeris.	It is holy by the star shining in the heavens, whereby thou didst announce thy Virginal Mother's delivery, and didst, on the same day, lead the Magi to adore thee in thy Crib.
Vel hydriis plenis aqua Vini saporem infuderis: Hausit minister conscius Quod ipse non impleverat.	It is holy, too, by thy changing the water of the pitchers into wine; which the steward of the feast, knowing that he had not so filled them, drew forth for the guests.
Gloria tibi, Domine, Qui apparuisti hodie, Cum Patre et Sancto Spiritu, In sempiterna sæcula. Amen.	Glory be to thee, O Lord Jesus, that didst appear on this Day! and to the Father and to the Holy Ghost, for everlasting ages. Amen.

The following Preface is from the Sacramentary of St Gelasius.

PREFACE

Vere dignum et justum est, æquum et salutare, te laudare mirabilem Dominum in omnibus operibus tuis, quibus regni tui mysteria revelasti. Hancque enim festivitatem index puerperæ virginalis stella præcessit, quæ natum in terra cœli Dominum Magis stupentibus nuntiaret, ut manifestandus mundo Deus, et cœlesti denunciaretur indicio, et temporaliter procreatus, signorum temporalium ministerio panderetur.

It is truly meet and just, right and available to salvation, that we give thee praise, O Lord, for that thou art wonderful in all thy works, whereby thou hast revealed the mysteries of thy Kingdom. Thus it was that a star, the messenger of the Virginal Delivery, was the forerunner of this Feast; a star, which proclaimed to the wondering Magi that the Lord of heaven was born on the earth: that thus the God who was to be manifested unto the world, might both be made known by a heavenly indication, and He that was to be born in time be revealed by the ministry of those signs which serve to mark time.

The Sequence-book of the Monastery of St Gall contains the one we now give: it was composed in the ninth century by the celebrated Notker.

SEQUENCE

Festa Christi omnis christanitas celebret.

Quæ miris sunt modis ornata, cunctisque veneranda populis.

Per omnitenentis adventum, atque vocationem Gentium.

Ut natus est Christus, est stella Magis visa lucida.

At illi non cassam putantes tanti signi gloriam,

Let the whole of Christendom celebrate the feasts of Christ.

They are adorned in a wonderful way, and are venerated by all nations.

They commemorate the coming of Him that is Lord of all things, and the vocation of the Gentiles.

When Christ was born, a bright star was seen by the Magi.

Whereupon they, knowing that the splendour of such a sign could not be unmeaning,

Secum munera deferunt, parvulo offerunt, ut Regi cœli quem sidus prædicat.

Atque aureo tumidi principis lectulo transito, Christi præsepe quæritant.

Hinc ira sævi Herodis fervida invidi recens rectori genito.

Bethlehem parvulos præcipit ense crudeli perdere.

O Christe! quantum Patri exercitum, juvenis doctus ad bella maxima, populis prædicans colliges, sugens cum tantum miseris.

Anno hominis tricesimo, subtus famuli se inclyti inclinaverat magnus Deus, consecrans nobis baptisma, in absolutionem criminum.

Ecce Spiritus in specie ipsum alitis innocuæ, uncturus sanctis præ omnibus, visitat, semper ipsius contentus mansione pectoris.

Patris etiam insonuit vox pia, veteris oblita sermonis: pœnitet me fecisse hominem.

Vere Filius es tu meus, mihimet placitus, in quo sum placatus: hodie, Fili mi, genui te.

Huic omnes auscultate populi præceptori. Amen.

Take with them gifts, and offer them to the Little Child, as the King foretold by the star of heaven.

Passing by the golden couch of a haughty prince, they set out in search of the Crib of Christ.

At this, the cruel Herod boils with anger; he is jealous of the new-born King.

He commands the male children of Bethlehem to be cruelly put to death by the sword.

O Jesus! what an army wilt thou not levy for thy Father, when in the fulness of thine age thou shalt carry on the supreme battle, preaching thy doctrines to mankind!—for even now that thou art a weak Babe thou sendest such a host.

Having reached his thirtieth year, this great God bowed himself down beneath the hand of his glorious servant; thus consecrating Baptism for us, unto the remission of our sins.

Lo! the Spirit visits him in the form of the innocent dove: he is about to anoint him above all the Saints, and will abide with everlasting love in the dwelling of that Breast.

The loving voice of the Father is also heard; and those ancient words: *it repents me that I made man*, are now forgotten.

'Thou art,' he says, 'my Son, my beloved, in whom I am well pleased. This day, my Son! have I begotten thee.

'All ye people, hear this your Teacher.' Amen.

The Menæa of the Greek Church gives us the following fine stanzas in the Hymn for the Nativity of our Lord.

IN NATALI DOMINI

Gloria in excelsis Deo, in Bethlehem audio ab Angelis; in terra pacem fieri hominibus bonæ voluntatis. Nunc Virgo cœlis amplior; exortum est enim lumen sedentibus in tenebris, et exaltavit humiles ac angelice canentes: Gloria in excelsis Deo.

I hear the angels singing at Bethlehem *Gloria in excelsis Deo!* I hear them tell us that there is peace on earth to men of good will. Oh! see that Virgin, she is lovelier than the heavens: for from her has risen a light to them that sat in darkness, exalting humble hearts that sing, as did the Angels, *Gloria in excelsis Deo!*

Lætare, Israel; laudem dicite omnes qui diligitis Sion. Solutum est vinculum damnationis Adam; Paradisus apertus est nobis; serpens debilitatus est: quam enim deceperat principio, nunc contemplatur Creatoris Matrem effectam. O abyssus divitiarum et sapientiæ et scientiæ Dei! Quæ mortem in omnem carnem introduxerat peccati opus, salutis principium facta est per Deiparam. Parvulus enim ex ea nascitur, omniperfectus Deus, et per partum Virginitati apponit sigillum, peccatorum catenas fasciis resolvens, et propria infantia. Evæ mœste parturientis doloribus medelam afferens. Chorea; ducat nunc omnis creatura et exsultet: ad revocandam enim eam advenit Christus, et ad salvandas animas nostras.

Rejoice, O Israel! Sing forth praise, all ye that love Sion! The chain of Adam's condemnation is broken; Paradise is opened to us; the Serpent is weakened, for woman, whom he had deceived in the beginning, is now before his gaze the Mother of the Creator. Oh! the depth of the riches and wisdom and knowledge of God! She that had brought Death, the work of sin, into all flesh, is now, through the Mother of God, made the source of salvation. For of Her is born a Little Child who is the all-perfect God, and who, by his Birth, did but consecrate the Virginity of his Mother; by his swathing-bands he loosened the chains of sin; and by his own Infancy he comforted the pangs of child-birth to sorrowing Eve. Let every creature now keep choir and be glad, for Christ is come that he may reclaim mankind, and save our souls.

Nativitas tua, Deus noster, lumen gnoseos attulit mundo: in ipsa enim qui adorabant sidera, a sidere discunt adorare te Solem Justitiæ, et cognoscere Ori-

Thy Nativity, O Lord our God! brought to the world the light of knowledge; for by it they that had adored the stars, were taught, by a Star, to adore thee, the Sun of Justice,

entem ex alto: Domine, gloria tibi.

and acknowledge thee as the Orient from on high. Glory be to thee, O Lord!

Eden in Bethlehem apertum est: venite, videamus, thesaurum absconditum inveniemus; venite, teneamus in antro quæ sunt in Paradiso. Hic apparuit radix non irrigata, germinans veniam; hic invenitur puteus infossus e cujus aqua olim David bibere desideravit; hic Virgo parvulum enixa, sitim Davidis et Adami ocius sedavit: ideoque magis festinemus ad locum ubi natus est parvulus novus ante sæcula Deus.

Eden has been opened in Bethlehem! Come, let us go and see; we shall find the hidden Treasure. Come, let us go and possess in the Cave the things that are in Paradise. Here it is that there has appeared the unwatered Root that has budded forth our pardon. Here is the well not dug by human hand, of whose water David heretofore desired to drink. Here a Virgin has brought forth a Child, by whom she quickly slakes the thirst of Adam and David. Therefore let us go more hastily to the placewhere is born the new Babe, who is God before all ages.

Gaudete justi; cœli jubilate, exsultate montes: Christus natus est; Virgo sedet, Cherubim imitata, portans in sinu suo Deum Verbum caro factum; pastores natum glorificant: Magi Domino dona offerunt: Angeli hymnificantes clamant: Incomprehensibilis Domine, gloria tibi.

Rejoice, ye just; be glad, ye heavens; exult, ye mountains! Christ is born. The Virgin, cherub-like, sits bearing on her lap God, the Word made Flesh. The Shepherds are giving glory to the Babe. The Magi are offering gifts to the Lord. The Angels are singing this hymn: O Incomprehensible God! glory be to thee.

Let us recite the following Prose, composed by the pious Monk Herman Contractus: it will assist us to honour the ever Blessed Mother of our Jesus.

SEQUENCE

Ave, præclara maris stella, in lucem gentium, Maria, divinitus orta.

Hail, Mary! beautiful Star of the Sea! that hast risen by God's mercy, to give light to all nations.

Euge, Dei porta, quæ non aperta; veritatis lumen, ipsum Solem justitiæ, indutum carne, ducis in orbem.

Welcome! O Gate open to none but God! Thou bringest into the world the Light of truth, the very Sun of Justice, clad in human flesh.

Virgo decus mundi, regina cœli, præelecta ut sol, pulchra lunaris ut fulgor: agnosce omnes te diligentes.

O Virgin! thou beauty of the world, Queen of heaven, brilliant as the Sun, lovely as the moon's brightness! think on us all who love thee.

Te plena fide, virgam almæ stirpis Jesse nascituram priores desideraverant Patres et Prophetæ.

The ancient Fathers and Prophets, full of faith, longed for thee to be born, the Rod of the fair root of Jesse.

Te lignum vitæ, Sancto rorante Pneumate parituram divini floris amygdalum, signavit Gabriel.

Gabriel spoke of thee as the Tree of Life, that by the dew of the Holy Spirit shouldst bring forth the divine flowering Almond Tree.

Tu Agnum, Regem terræ dominatorem, Moabitici de petra deserti ad montem filiæ Sion traduxisti.

'Twas thou didst lead the Lamb, the King that rules the earth, from the rock of the desert of Moab to the mount of the daughter of Sion.

Tuque furentem Leviathan, serpentem tortuosum et vectem collidens, damnoso crimine mundum exemisti.

'Twas thou didst free the world of its destroying sin, by crushing the angry Leviathan, the bar and crooked Serpent.

Hinc gentium nos reliquiæ, tuæ sub cultu memoriæ, mirum in modum quem es enixa Agnum regnantem cœlo æternaliter, revocamus ad aram, mactandum mysterialiter.

We therefore, the remnants of the nations, in honour of thy dear memory, call down upon our altar, there to be mystically immolated, the Lamb that reigns eternally in heaven, whom thou didst so wonderfully bring forth.

Hinc manna verum Israelitis veris, veri Abrahæ filiis admirantibus, quondam Moysi quod Typus figurabat, jam nunc abducto velo datur perspici. Ora Virgo, nos illo pane cœli dignos effici.

The veil is now drawn aside, and we, the true Israelites, the children of the true Abraham, are permitted to fix our astonished eyes on the true Manna, of which that of Moses was the figure and type. Pray for us, O Virgin, that we may be made worthy of that Bread of heaven.

Fac fontem dulcem, quem in deserto petra præmonstravit, degustare cum sincera fide, renesque constringi lotos in mari, anguem æneum in cruce speculari.

Pray for us, that with sincere faith we may taste of that sweet fountain, which was prefigured by the rock in the desert; and that, having our loins girt, we may safely cross the sea, and be permitted to look upon the brazen serpent on the Cross.

Fac igni sancto Patrisque verbo, quod, rubus ut flammam, tu portasti, Virgo mater facta, pecuali distinctos pede, mundos labiis cordeque propinquare.

Having our sandals off our feet, and our lips and hearts made pure, pray for us, that we may come nigh to that holy flame, the Word of the Father, which thou, O Virgin Mother, didst carry within thee, as the Bush did the fire.

Audi nos: nam te Filius nihil negans honorat.

Hear us, O Mary! for thy Son honours thee by granting thee all thy prayers.

Salva nos, Jesu, pro quibus Virgo mater te orat.

And thou, O Jesus! save us, for whom thy Virgin Mother prays.

Da fontem boni visere, da puræ mentis oculos in te defigere.

Grant us to see the source of every good! Grant us to fix on thee the eyes of our purified souls.

Quo haustu sapientiæ saporem vitæ valeat mens intelligere.

May our souls drink in the water of wisdom, and feed with understanding on the sweet food of Life.

Christianismi fidem operibus redimire, beatoque fine ex hujus incolatu, sæculi auctor, ad te transire. Amen.

Do thou, Creator of the world! give us grace to adorn our Christian faith with works and by a happy death to pass from this life's exile to thee. Amen.

We also, O Jesus! come to adore thee on this glorious Epiphany, which brings all nations to thy feet. We walk in the footsteps of the Magi; for we too have seen the star, and we are come to thee. Glory be to thee, dear King! to thee who didst say in the Canticle of David thine ancestor: 'I am appointed King over Sion, the holy mountain, that I may preach the commandment of the Lord. The Lord hath said to me, that he will give me the Gentiles for mine inheritance, and the utmost parts of the earth for my possession. Now, therefore, O ye kings, understand: receive instruction, ye that judge the earth.'[1]

Thou wilt say, O Emmanuel! with thine own lips: *All power is given to me in heaven and on earth*,[2] and a few years after, the whole earth will have received thy

[1] Ps. ii 6, 8, 10. [2] St Matt. xxviii 18.

law. Even now Jerusalem is troubled; Herod is trembling on his throne; but the day is at hand when the heralds of thy coming will go throughout the whole world, proclaiming that he, who was *the Desired of nations*,[1] is come. The word that is to subject the earth to thee will go forth,[2] and, like an immense fire, will stretch to the uttermost parts of the universe. In vain will the strong ones of this world attempt to arrest its course. An Emperor will propose to the Senate, as the only means of staying the progress of thy conquests, that thy Name be solemnly enrolled in the list of those gods whom thou comest to destroy. Other Emperors will endeavour to abolish thy kingdom by the slaughter of thy soldiers. But all these efforts are vain. The day will come when the Cross, the sign of thy power, will adorn the imperial banner; the Emperors will lay their crowns at thy feet; and proud Rome will cease to be the Capital of the empire of this world's *strength* and power, in order that she may become, for ever, the centre of thy peaceful and universal kingdom.

We already see the dawn of that glorious day. Thy conquests, *O King of ages!* begin with thine Epiphany. Thou callest, from the extreme parts of the unbelieving East, the first-fruits of that Gentile world, which hitherto had not been thy people, and which is now to form thine inheritance. Henceforth there is to be no distinction of Jew and Greek, of Barbarian and Scythian.[3] Thou hast loved Man above Angel, for thou hast redeemed the one, whilst thou hast left the other in his fall. If thy predilection, for a long period of ages, was for the race of Abraham, henceforth thy preference is to be given to the Gentiles. Israel was but a single people; *we* are numerous as the sands of the sea, and the stars of the firmament.[4] Israel was under the law of fear; thou hast reserved the law of love for us.

From this day of thy Manifestation, O divine King! begins thy separation from the Synagogue, which refuses thy love; and on this same Day, thou takest, in the person

[1] Agg. ii 8. [2] Ps. xviii 5. [3] Col. iii 11. [4] Gen. xxii 17.

of the Magi, the Gentiles as thy Spouse. Thy union with her will soon be proclaimed from the Cross, when, turning thy face from the ungrateful Jerusalem, thou wilt stretch forth thy hands towards the nations of the Gentiles. O ineffable joy of thy Birth! but O still better joy of thine Epiphany, wherein we, the once disinherited, are permitted to approach to thee, offer thee our gifts, and see thee graciously accept them, O merciful Emmanuel!

Thanks be to thee, O Infant God! for that *unspeakable gift*[1] of Faith, which, as thy Apostle teaches us, hath delivered us from the power of darkness, *and hath translated us into thy kingdom, making us partakers of the lot of the Saints in Light.*[2] Give us grace to grow in the knowledge of this thy *Gift*, and to understand the importance of this great Day, whereon thou makest alliance with the whole human race, which thou wouldst afterwards make thy Bride by espousing her. Oh! the Mystery of this *Marriage Feast*, dear Jesus! 'A *Marriage*,' says one of thy Vicars on earth,[3] 'that was promised to the Patriarch Abraham, confirmed by oath to King David, accomplished in Mary when she became Mother, and consummated, confirmed, and declared on this day; consummated in the adoration of the Magi, confirmed in the Baptism in the Jordan, and declared in the miracle of the water changed into wine.' On this Marriage-Feast, where the Church, thy Spouse, already receives queenly honours, we will sing to thee, O Jesus! with all the fervour of our hearts, these words of to-day's Office, which sweetly blend the Three Mysteries into one—that of thy Alliance with us.

ANTIPHON OF LAUDS

ANT. Hodie cœlesti Sponso juncta est Ecclesia, quoniam in Jordane lavit Christus ejus crimina: currunt cum muneribus Magi ad regales nuptias, et ex aqua facto vino lætantur convivæ. Alleluia.

ANT. This day is the Church united to the heavenly Spouse, for Christ, in the Jordan, washes away her sins: the Magi run to the royal Nuptials with their gifts: and the guests of the Feast are gladdened by the water changed into wine. Alleluia.

[1] 2 Cor. ix 15. [2] Col. i 12, 13. [3] Innocent III.

Sunday within the Octave of the Epiphany

FEAST OF THE HOLY FAMILY

THIS Sunday has been chosen by the Church for the celebration of the Feast of the Holy Family; the liturgy of the day, as expressed in the Gospel, harmonizes well with the mystery of the new Feast, for it already carries us forward to the childhood of our Emmanuel and gives us those wonderful words which, after the example of his Blessed Mother, we must ever ponder within our hearts: 'And he went down with them and came to Nazareth and was subject to them.'

The Feast of the Holy Family is of recent origin. In 1663 Barbara d'Hillehoust founded at Montreal the Association of the Holy Family; this devotion soon spread and in 1893 Leo XIII expressed his approval of a feast under this title and himself composed part of the Office. The Feast was welcomed by succeeding Pontiffs as an efficacious means for bringing home to the Christian people the example of the Holy Family at Nazareth, and by the restoration of the true spirit of family life, stemming, in some measure, the evils of present-day society. These motives led Benedict XV to insert the Feast in the universal Calendar, and from 1921 it has been fixed for this present Sunday.

MASS

The Introit recalls the joy that must have filled the cave of Bethlehem on that Christmas night; let us again rejoice with Mary and Joseph and sing the praises of the resting-place of the Lord of Hosts.

INTROIT

Exsultet gaudio pater Justi, gaudeat pater tuus et mater	Let the father of the Just One exult with joy; let thy father

tua, et exsultet quæ genuit te. *Ps.* 83. Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini. ℣. Gloria.

and thy mother rejoice; and let her that bare thee be glad. *Ps.* 83. How lovely are thy tabernacles, O Lord of Hosts: my soul longeth and fainteth for the courts of the Lord. ℣. Glory.

The Church prays in the Collect that the home life of every Christian family may be sanctified and perfected by the example of that of the Holy Family; this is her unceasing wish for her children.

COLLECT

Domine Jesu Christe, qui, Mariæ et Joseph subditus, domesticam vitam ineffabilibus virtutibus consecrasti: fac nos, utriusque auxilio, Familiæ sanctæ tuæ exemplis instrui; et consortium consequi sempiternum. Qui vivis.

O Lord Jesus Christ, who, becoming subject to Mary and Joseph, didst hallow home life by singular virtues; by the help of both, do thou grant that we may be taught by the example of thy Holy Family, and have fellowship with it for evermore: Who livest.

Commemoration is made of the Sunday within the Octave:

Vota, quæsumus, Domine, supplicantis populi cœlesti pietate prosequere: ut et quæ agenda sunt, videant; et ad implenda quæ viderint, convalescant. Per Dominum.

According to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee: that they may know what their duty requireth of them, and be able to comply with what they know. Through, etc.

Then of the Epiphany:

Deus, qui hodierna die Unigenitum tuum Gentibus, stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur. Per eumdem

O God, who by the direction of a star, didst this day manifest thy only Son to the Gentiles: mercifully grant, that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, etc.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Colossenses.

Cap. III.

Fratres, induite vos, sicut electi Dei, sancti, et dilecti, viscera misericordiæ, benignitatem, humilitatem, modestiam, patientiam, supportantes invicem, et donantes vobismetipsis, si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem hæc, caritatem habete, quod est vinculum perfectionis: et pax Christi exsultet in cordibus vestris, in qua et vocati estis in uno corpore; et grati estote. Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes, et commonentes vosmetipsos, psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis, in verbo aut in opere, omnia in nomine Domini nostri Jesu Christi, gratias agentes Deo et Patri per Jesum Christum Dominum nostrum.

Lesson of the Epistle of St Paul the Apostle to the Colossians.

Ch. III.

Brethren, put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But above all these things have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word, or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father, through Jesus Christ our Lord.

If we would attain to charity, the bond of perfection which unites all Christians together in the one great family of God, we must pay heed to those virtues which the Epistle puts before us. We must be full of mercy, benignity, humility, modesty and patience; we must bear with one another and forgive one another, after the example of the Incarnate Word. Then the peace of Christ will dwell not only in our hearts, but in those around us, and our homes will truly become like that of Nazareth, where Mary and Joseph were ever singing in grace to the Lord God.

In the Gradual Holy Church again celebrates the praises of the House of the Lord; she proclaims the blessedness of those that obtain lasting fellowship in the heavenly home above; yet in the Alleluia verse she recalls the lowliness of the earthly home of our Emmanuel which made him truly a hidden King.

GRADUAL

(*Ps.* xxiii)

Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitæ meæ.

℣. *Ps.* 83. Beati qui habitant in domo tua, Domine, in sæcula sæculorum laudabunt te. Alleluia, alleluia.

℣. *Isa.* 45. Vere tu es Rex absconditus, Deus Israel Salvator. Alleluia.

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

℣. *Ps.* 83. Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever. Alleluia, alleluia.

℣. *Isa.* 45. Verily thou art a hidden King, the God of Israel, the Saviour. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

Cum factus esset Jesus annorum duodecim, ascendentibus illis Jerosolymam secundum consuetudinem diei festi, consummatisque diebus, cum redirent, remansit puer Jesus in Jerusalem, et non cognoverunt parentes ejus. Existimantes autem illum esse in comitatu, venerunt iter diei, et requirebant eum inter cognatos et notos. Et non invenientes, regressi sunt in Jerusalem, requirentes eum. Et factum est, post triduum invenerunt illum in templo sedentem in medio doctorum, audientem illos, et interrogantem eos. Stupebant autem

Sequel of the holy Gospel according to Luke.

Ch. II.

When Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast; and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him

omnes, qui eum audiebant, super prudentia et responsis ejus. Et videntes admirati sunt. Et dixit mater ejus ad illum: Fili, quid fecisti nobis sic? ecce pater tuus et ego dolentes quærebamus te. Et ait ad illos: Quid est quod me quærebatis? Nesciebatis quia in his quæ Patris mei sunt, oportet me esse? Et ipsi non intellexerunt verbum, quod locutus est ad eos. Et descendit cum eis, et venit Nazareth: et erat subditus illis. Et mater ejus conservabat omnia verba hæc in corde suo. Et Jesus proficiebat sapientia, et ætate, et gratia apud Deum et homines.

were astonished at his wisdom and his answers. And seeing him, they wondered. And his Mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his Mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

Thus, O Jesus! didst thou come down from heaven to teach us. The tender age of Childhood, which thou didst take upon thyself, is no hindrance to the ardour of thy desire that we should know the one only God, who made all things, and thee, his Son, whom he sent to us. When laid in the Crib, thou didst instruct the Shepherds by a mere look; when swathed in thy humble swaddling-clothes, and subjected to the voluntary silence thou hadst imposed on thyself, thou didst reveal to the Magi the *light* they sought in following the star. When twelve years old, thou explainest to the Doctors of Israel the Scriptures which bear testimony to thee. Thou gradually dispellest the shadows of the Law by thy presence and thy words. In order to fulfil the commands of thy heavenly Father, thou dost not hesitate to occasion sorrow to the heart of thy Mother, by thus going in quest of souls that need enlightening. Thy love of man will pierce that tender Heart of Mary with a still sharper sword, when she shall behold thee hanging on the Cross, and expiring in the midst of cruelest pain. Blessed be thou, sweet Jesus, in these first Mysteries of thine Infancy, wherein thou already showest thyself

devoted to us, and leavest the company of thy Blessed Mother for that of sinful men, who will one day conspire thy Death.

The Offertory takes us in thought to the Feast of the Purification; let us again offer ourselves to the Lord.

OFFERTORY

(*Luke* ii)

Tulerunt Jesum parentes ejus in Jerusalem, ut sisterent eum Domino.

The parents of Jesus carried him to Jerusalem to present him to the Lord.

In the Secret the Church again prays that she may be strengthened in peace and grace; these gifts have been purchased for us by our Lord himself; it is through the Holy Mass that we can be more strongly established in them.

SECRET

Placationis hostiam offerimus tibi, Domine, suppliciter deprecantes: ut, per intercessionem Deiparæ Virginis cum beato Joseph, familias nostras in pace et gratia tua firmiter constituas. Per eundem Dominum.

We offer to thee, O Lord, an atoning victim, humbly entreating that through the intercession of the Virgin Mother of God and blessed Joseph, thou wouldst strongly establish our families in thy peace and grace. Through the same Lord.

Commemoration of the Sunday

Oblatum tibi Domine Sacrificium vivificet nos semper et muniat. Per Dominum.

May the sacrifice we have offered to thee, O Lord, always enlighten and defend us. Through, etc.

Commemoration of the Epiphany

Ecclesiæ tuæ, quæsumus Domine, dona propitius intuere; quibus non jam aurum, thus et myrrha profertur; sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius tuus Dominus noster. Qui tecum.

Mercifully look down, O Lord, we beseech thee, on the offerings of thy Church; among which, gold, frankincense, and myrrh, are no longer offered; but what was signified by those offerings is sacrificed, and received, Jesus Christ, thy Son, our Lord. Who liveth, etc.

The Preface is as on the Epiphany, p. 126.

The Communion recalls the subject of to-day's Gospel; let us never cease to meditate on the divine humility shown us in these words.

COMMUNION

(*Luke* ii)

Descendit Jesus cum eis et venit Nazareth, et erat subditus illis.	Jesus went down with them, and came to Nazareth: and was subject to them.

If we have kept before our eyes the example of the holy Family, we may humbly trust that at the hour of our death we shall be helped and consoled and be found worthy to have fellowship with Christ in the eternal dwellings. Such is the last prayer of the Church, and may it be one we love to repeat and dwell on.

POSTCOMMUNION

Quos cœlestibus reficis sacramentis, fac, Domine Jesu, sanctæ familiæ tuæ exempla jugiter imitari: ut in hora mortis nostræ, occurrente gloriosa Virgine Matre tua cum beato Joseph; per te in æterna tabernacula recipi mereamur. Qui vivis et regnas.	Let us whom thou dost refresh by thy heavenly sacraments, O Lord, ever follow the example of thy Holy Family; that at the hour of our death thy glorious Virgin Mother and blessed Joseph may be near us, and we may be found worthy to be received by thee into eternal dwellings: Who livest, etc.

Commemoration of the Sunday

Supplices te rogamus, omnipotens Deus: ut quos tuis reficis Sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum.	Grant, we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy Sacraments, may, by a life well-pleasing to thee, worthily serve thee. Through, etc.

Commemoration of the Epiphany

Præsta, quæsumus, omnipotens Deus: ut quæ solemni celebramus officio, purificatæ mentis intelligentia consequamur. Per Dominum.	Grant, we beseech thee, O Almighty God, that our minds may be so purified, as to understand what we celebrate on this great solemnity. Through, etc.

VESPERS

ANTIPHONS

1. Post triduum invenerunt Jesum in templo sedentem in medio doctorum, audientem illos, et interrogantem eos.

1. After three days * they found Jesus in the temple sitting in the midst of the doctors, hearing them and asking them questions.

The Psalms are from the Common of the Blessed Virgin Mary, and will be found on the Feast of the Purification, p. 488.

2. Dixit mater * Jesu ad illum: Fili, quid fecisti nobis sic? Ecce pater tuus et ego dolentes quærebamus te.

2. The Mother of Jesus * said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

3. Descendit Jesus * cum eis, et venit Nazareth, et erat subditus illis.

3. And Jesus went down * with them, and came to Nazareth: and was subject to them.

4. Et Jesus proficiebat sapientia, et ætate, et gratia apud Deum et homines.

4. And Jesus * advanced in wisdom and age, and grace with God and men.

5. Et dicebant: * Unde huic sapientia hæc, et virtutes? Nonne hic est fabri filius?

5. And they said: * How came this man by this wisdom and miracles? Is not this the carpenter's son?

LITTLE CHAPTER

(*Luke* ii)

Descendit Jesus cum Maria et Joseph, et venit Nazareth, et erat subditus illis.

And Jesus went down with Mary and Joseph, and came to Nazareth: and was subject to them.

HYMN

O Lux beata Cælitum,
Et summa spes mortalium,
Jesu, o cui domestica
Arrisit orto caritas.

Blest light of all the heavenly hosts,
Sole hope of them that dwell on earth,
The purest love that ever graced
A home, did smile upon thy birth.

Maria, dives gratia,
O sola quæ casto potes
Fovere Jesum pectore,
Cum lacte donans oscula.

Tuque ex vetustis patribus
Delecte custos Virginis,
Dulci patris quem nomine
Divina proles invocat.

De stirpe Jesse nobili
Nati in salutem gentium,
Audite nos qui supplices
Vestras ad aras sistimus.

Dum sol redux ad vesperum
Rebus nitorem detrahit,
Nos hic manentes intimo
Ex corde vota fundimus.

Qua vestra sedes floruit
Virtutis omnis gratia,
Hanc detur in domesticis
Referre posse moribus.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

℣. Ponam universos filios tuos doctos a Domino.
℟. Et multitudinem pacis filiis tuis.

Mary, dear Mother, who but thee
Was ever yet so rich in grace?
Didst nourish Christ upon thy knee
And fold him in a sweet embrace?

And Joseph, chosen out to guard
The Virgin with thy gentle might,
The Infant Jesus smiled on thee
And called thee father as by right.

You, who to save a guilty race
Were born of David's noble line,
O hear the humble prayers of all
To-day, who gather round your shrine.

The sun now wends his way to rest
And earth is veiled in shadows gray;
Yet hearts a-fire with joy and love
Still bid us linger on to pray.

O may the grace of that sweet home
Which held the earthly Trinity,
Be shed abroad upon the world
And bless the Christian family.

O Jesu, born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite
And Holy Ghost eternally.
Amen.

℣. I will make all thy children to be taught of the Lord.
℟. And great the peace of thy children.

AT THE MAGNIFICAT

Ant. Maria autem conservabat omnia verba hæc, conferens in corde suo.

Ant. But Mary * kept all these words, pondering them in her heart.

Collect as at Mass, p. 139.

Commemoration of the Epiphany

ANT. Magi videntes stellam, dixerunt ad invicem: Hoc signum magni Regis est: eamus et iniquiramus eum, et offeramus ei munera, aurum, thus et myrrham. Alleluia.

ANT. The Magi, seeing the Star, said to each other: This is the sign of the great King: let us go and seek him, and offer him gifts, gold, frankincense and myrrh. Alleluia.

or—

ANT. Tribus miraculis ornatum diem sanctum colimus: hodie stella Magos duxit ad præsepium: hodie vinum ex aqua factum est ad nuptias: hodie in Jordane a Joanne Christus baptizari voluit, ut salvaret nos. Alleluia.

℣. Reges Tharsis et insulæ munera offerent.

℟. Reges Arabum et Saba dona adducent.

ANT. We celebrate a festival adorned by three miracles: this day, a star led the Magi to the manger; this day, water was changed into wine, at the marriage-feast; this day, Christ vouchsafed to be baptized by John, in the Jordan, for our salvation. Alleluia.

℣. The Kings of Tharsis and the islands shall offer presents.

℟. The Kings of the Arabians and of Saba shall bring gifts.

The Collect as on p. 139.

Commemoration of the Sunday

ANT. Fili! quid fecisti nobis sic? ego et pater tuus dolentes quærebamus te. Quid est quod me quærebatis? nesciebatis quia in his quæ Patris mei sunt, oportet me esse?

ANT. Son! why hast thou done so to us? Behold, thy father and I have sought thee sorrowing. How is it that you sought me? Did you not know that I must be about my Father's business?

℣. Omnes de Saba venient. Alleluia.

℟. Aurum et thus deferentes. Alleluia.

℣. All they from Saba shall come. Alleluia.

℟. Bringing gold and frankincense. Alleluia.

The Collect as on p. 139.

MASS OF THE SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY

(*In some Churches, the Feast of the Holy Family is not observed on this day; the Mass will then be of the Sunday.*)

It is the *Kingship* of the divine Infant that the Church again proclaims in the opening Canticle of the Mass for the Sunday within the Octave of the Epiphany. She sings the praises of her Emmanuel's *Throne*, and takes her part with the Angels who hymn the glory of Jesus' eternal *Empire*. Let us do the same, and adore the King of Ages, in his Epiphany.

INTROIT

In excelso throno vidi sedere virum, quem adorat multitudo Angelorum psallentes in unum: ecce cujus imperii nomen est in æternum.

Ps. Jubilate Deo omnis terra: servite Domino in lætitia. Gloria Patri. In excelso.

I saw a man seated on a high throne, whom a multitude of Angels adored, singing all together: Behold him, whose name and empire are to last for ever.

Ps. Sing joyfully to God, all the earth: serve ye the Lord with gladness. Glory. I saw.

The Collect is given on p. 139.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. XII.

Fratres, obsecro vos per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum. Et nolite conformari huic sæculo, sed reformamini in novitate sen-

Lesson of the Epistle of Saint Paul the Apostle to the Romans.

Ch. XII.

Brethren, I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind: that

sus vestri: ut probetis quæ sit voluntas Dei bona, et beneplacens, et perfecta. Dico enim per gratiam quæ data est mihi, omnibus qui sunt inter vos: Non plus sapere quam oportet sapere, sed sapere ad sobrietatem: et unicuique sicut Deus divisit mensuram fidei. Sicut enim in uno corpore multa membra habemus, omnia autem membra non eumdem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra: in Christo Jesu Domino nostro.

you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided unto every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members of one another, in Jesus Christ our Lord.

The Apostle invites us to make our offering to the new-born King, after the example of the Magi; but the offering which this Lord of all things asks of us is not anything material or lifeless. He that is *Life* gives his whole self to us; let us, in return, *present* him our hearts, that is, *a living sacrifice, holy, pleasing unto God;* whose *service* may be *reasonable,* that is, whose obedience to the divine will may be accompanied by a formal intention of offering itself to its Creator. Here again, let us imitate the Magi, who *went back another way into their own country*—let us not adopt the ideas of *this world,* for the world is the covert enemy of our beloved King. Let us *reform* our worldly prudence according to the divine wisdom of Him, who may well be our guide, seeing he is the Eternal Wisdom of the Father. Let us understand, that no man can be *wise* without *Faith,* which reveals to us that we must all be united by love, so as to form *one body in Christ,* partaking of his life, his wisdom, his light, and his kingly character.

In the chant which follows the Epistle, the Church returns to her praise of the ineffable *wonders* of *a God with us: Justice* and *righteousness* have come down from heaven, to take up their abode on our *mountains* and *hills.*

GRADUAL

Benedictus Dominus Deus Israel, qui facit mirabilia magna solus a sæculo.

℣. Suscipiant montes pacem populo tuo, et colles justitiam.

Alleluia, alleluia.

℣. Jubilate Deo omnis terra: servite Domino in lætitia. Alleluia.

Blessed be the Lord, the God of Israel, who alone hath done great wonders from the beginning.

℣. Let the mountains receive peace for thy people, and the hills righteousness.

Alleluia, alleluia.

℣. Sing joyfully to the Lord, all the earth: serve ye the Lord with gladness. Alleluia.

The Gospel is the one for the Feast of the Holy Family, p. 141.

During the Offertory, the Church resumes her canticles of joy; the presence of the Divine Infant fills her with joy.

OFFERTORY

Jubilate Deo omnis terra: servite Domino in lætitia: intrate in conspectu ejus in exsultatione: quia Dominus ipse est Deus.

Sing joyfully to the Lord, all the earth: serve ye the Lord with gladness: present yourselves to him with transports of joy: for the Lord is God.

The Secret is given on p. 143.

Whilst distributing the Bread of Life come down from heaven, the Church repeats the words addressed by Mary to her Son: *Why hast thou done so to us? I and thy father have sought thee.* The Good Shepherd, who feeds his Sheep with his own Flesh, replies, that he must needs do the will of his Father who is in heaven. He is come to be our Life, our light, and our food: he, therefore, leaves everything in order to give himself to us. But, whilst the Doctors in the Temple only saw and heard him, we, in this Living Bread, possess him and are united with him in sweetest union.

COMMUNION

Fili, quid fecisti nobis sic? Ego et pater tuus dolentes quærebamus te. Et quid est, quod me quærebatis? Nesciebatis, quia in his, quæ Patris mei sunt, oportet me esse?

Son, why hast thou done so with us? I and thy father have sought thee with sorrow. —And why did you seek me? Did you not know that I must be about the concerns of my Father?

The Postcommunion is given on p. 144.

JANUARY 7

THE SECOND DAY WITHIN THE OCTAVE OF THE EPIPHANY

A SOLEMNITY of such importance as the Epiphany could not be without an *Octave*. The only Octaves during the year that are superior to this of the Epiphany, are those of Easter and Pentecost. It has a privilege which the Octave of Christmas has not; for no Feast can be kept during the Octave of the Epiphany, unless it be that of a principal Patron; whereas Feasts of *double* and *semi-double* rite are admitted during the Christmas Octave. It would even seem, judging from the ancient Sacramentaries, that anciently the two days immediately following the Epiphany were Days of Obligation, as were the Monday and Tuesday of Easter and Whitsuntide. The names of the Stational Churches are given, where the Clergy and Faithful of Rome assembled on these two days.

In order that we may the more fully enter into the spirit of the Church during this glorious Octave, we will contemplate, each day, the Mystery of the Vocation of the Magi, and we will enter, together with them, into the holy Cave of Bethlehem, there to offer our gifts to the Divine Infant, to whom the star has led the Wise Men.

These *Magi* are the harbingers of the conversion of all nations to the Lord their God; they are the Fathers of the Gentiles in the faith of the Redeemer that is come; they are the Patriarchs of the human race regenerated. They arrive at Bethlehem, according to the tradition of the Church, three in number; and this tradition is handed down by St Leo, by St Maximus of Turin, by St Cesarius of Arles, and by the Christian paintings in

the Catacombs of Rome, which paintings belong to the period of the Persecutions.

Thus is continued in the Magi the Mystery prefigured by the three just men at the very commencement of the world: Abel, who, by his death, was the figure of Christ; Seth, who was the father of the children of God, as distinct from the family of Cain; and Enos, who had the honour of regulating the ceremonies and solemnity to be observed in man's worship of his Creator.

The Magi also continued, in their own person, that other Mystery of the three new parents of the human family, after the Deluge, and from whom all races have sprung: Sem, Cham, and Japheth, the Sons of Noe.

And, thirdly, we behold in the Magi that third Mystery of the three fathers of God's chosen people: Abraham, the Father of believers; Isaac, another figure of Christ immolated; and Jacob, who was *strong against God*,[1] and was the father of the twelve Patriarchs of Israel.

All these were but the receivers of the *Promise*, although the hope of mankind, both according to nature and grace, rested on them; they, as the Apostle says of them, *saluted* the accomplishment of that Promise *afar off*.[2] The nations did not follow them, by serving the true God; nay, the greater the light that shone on Israel, the greater seemed the blindness of the Gentile world. The three Magi, on the contrary, come to Bethlehem, and they are followed by countless generations. In them the figure becomes the grand reality, thanks to the mercy of our Lord, who having come to find what was lost, vouchsafed to stretch out his arms to the whole human race, for the whole was lost.

These happy Magi were also invested with regal power, as we shall see further on; as such, they were prefigured by those three faithful Kings who were the glory of the throne of Juda, the earnest maintainers among the chosen people of the traditions regarding the future Deliverer, and the strenuous opponents of idolatry: David, the sublime type of the Messias; Ezechias, whose

[1] Gen. xxxii 28. [2] Heb. xi 13.

courageous zeal destroyed the idols; and Josias, who re-established the Law of the Lord, which the people had forgotten.

And if we would have another type of these holy pilgrims, who come from a far distant country of the Gentiles to adore *the King of Peace*, and offer him their rich presents, the sacred Scripture puts before us the Queen of Saba, also a Gentile, who hearing of the fame of the wisdom of Solomon, whose name means *the Peaceful*, visits Jerusalem, taking with her the most magnificent gifts—camels laden with gold, spices, and precious stones—and venerates, under one of the sublimest of his types, the kingly character of the Messias.

Thus, O Jesus! during the long and dark night, in which the justice of thy Father left this sinful world, did the gleams of grace appear in the heavens, portending the rising of that Sun of thine own Justice, which would dissipate the shadows of death, and establish the reign of Light and Day. But now all these shadows have passed away; we no longer need the imperfect light of types: it is thyself we now possess; and though we wear not royal crowns upon our heads, like the Magi and the Queen of Saba, yet thou receivest us with love. The very first to be invited to thy Crib, there to receive thy teachings, were simple Shepherds. Every member of the human family is called to form part of thy court. Having become a Child, thou hast opened the treasures of thine infinite wisdom to all men. What gratitude do we not owe for this gift of the light of Faith, without which we should know nothing, even whilst flattering ourselves that we know all things! How narrow and uncertain and deceitful is human science, compared with that which has its source in thee! May we ever prize this immense gift of Faith, this Light, O Jesus! which thou makest to shine upon us, after having softened it under the veil of thy humble Infancy. Preserve us from pride, which darkens the soul's vision and dries up the heart. Confide us to the keeping of thy Blessed

Mother; and may our love attach us for ever to thee, and her maternal eye ever watch over us lest we should leave thee, O thou the God of our hearts!

Let us now listen to the Hymns and Prayers of the several Churches in praise of the Mysteries of the glorious Epiphany. We will begin with this of Prudentius, in which he celebrates that never-setting Star, of which the other was but a figure.

HYMN

Quicumque Christum quæritis,
Oculos in altum tollite:
Illic licebit visere
Signum perennis gloriæ.

O ye, that are in search of Jesus, raise up your eyes aloft: there shall you see the sign of his eternal glory.

Hæc stella, quæ solis rotam
Vincit decore ac lumine,
Venisse terris nuntiat
Cum carne terrestri Deum.

This Star, which surpasseth the sun's disc in beauty and light, announces that God has come upon the earth clothed in human flesh.

Non illa servit noctibus,
Secuta lunam menstruam:
Sed solam cœlum possidens
Cursum dierum temperat.

It is not a Star that is made to serve the night, following the monthly changes of the moon; but it seems to preside over the heavens and mark the course of the day.

Arctoa quamvis sidera
In se retortis motibus
Obire nolint; attamen
Plerumque sub nimbis latent.

'Tis true, that Polar Stars are lights that never set; yet are they often hid beneath the clouds.

Hoc sidus æternum manet:
Hæc stella numquam mergitur:
Nec nubis occursu abdita
Obumbrat obductam facem.

But *this* Star is never dimmed; *this* Star is never extinguished; nor does a coming cloud o'ershadow her blaze of light.

Tristis cometa intercidat,
Et si quod astrum Sirio
Fervet vapore, jam Dei
Sub luce destructum cadet.

Let comet, the harbinger of ill, and meteors formed by Dog-star's vaporous heat, now fade away before this God's own light.

We take the three following solemn Prayers from the Gregorian Sacramentary.

PRAYERS

Deus, illuminator omnium gentium, da populis tuis perpetua pace gaudere, et illud lumen splendidum infunde cordibus nostris, quod trium Magorum mentibus aspirasti.

O God, the enlightener of all nations, give thy people to enjoy perpetual peace, and infuse into our hearts that shining light which thou didst enkindle in the minds of the three Magi.

Omnipotens et sempiterne Deus, fidelium splendor animarum, qui hanc solemnitatem electionis gentium primitiis consecrasti; imple mundum gloria tua, et subditis tibi populis per luminis tui appare claritatem.

Almighty and eternal God, the light of faithful souls, who hast consecrated this solemnity by the first-fruits of the vocation of the Gentiles; fill this world with thy glory, and manifest thyself to thy devoted people by the brightness of thy light.

Concede nobis, omnipotens Deus, ut Salutare tuum nova cœlorum luce mirabile, quod ad salutem mundi hodierna festivitate processit, nostris semper innovandis cordibus oriatur. Per Christum Dominum nostrum. Amen.

Grant unto us, O Almighty God, that the Saviour sent by thee, who was made known by a new light in the heavens, and comes down for the salvation of the world on this day's solemnity, may arise in our hearts and give them a perpetual renovation. Through Christ our Lord. Amen.

The following Sequence is found in the ancient Roman-French Missals.

SEQUENCE

Epiphaniam Domino canamus gloriosam,

Let us sing to the Lord the glorious Epiphany,

Qua prolem Dei vere Magi adorant:

Wherein the Magi adore the true Son of God.

Immensam Chaldæi cujus Persæque venerantur potentiam.

The Chaldeans and Persians offer homage to his infinite power.

Quem cuncti Prophetæ cecinere venturum, gentes ad salvandas:

All the Prophets had foretold that he would come to save the nations.

Cujus Majestas ita est inclinata, ut assumeret servi formam.

His Majesty so far humbled itself, as to assume the form of a servant.

Ante sæcula qui Deus, et tempora, homo factus est in Maria:

Balaam de quo vaticinans: Exhibit et Jacob rutilans, inquit, stella,

Et confringet ducum agmina regionis Moab, maxima potentia.

Huic Magi munera deferunt præclara: aurum, simul thus et myrrham.

Thure Deum prædicant, auro Regem magnum, hominem mortalem myrrha.

In somnis hos monet Angelus, ne redeant ad regem commotum propter regna;

Pavebat etenim nimium Regem natum, verens amittere regni jura.

Magi, stella sibi micante prævia, pergunt alacres itinera, patriam quæ eos ducebat ad propriam, liquentes Herodis mandata.

Qui percussus corde nimium præ ira, extemplo mandat eludia magica non linqui taliter impunita, sed mox privari eos vita.

Omnis nunc caterva tinnulum jungat laudibus organi pneuma,

Mystice offerens Regi regum Christo munera, pretiosa,

Poscens ut per orbem regna omnia protegat in sæcula sempiterna. Amen.

He that was God before all ages and time, was made Man in Mary's womb.

Balaam thus prophesied concerning him: There shall go forth a bright star from Jacob,

And with exceeding power he shall break the armies of the chiefs of Moab.

The Magi bring him rich presents, gold, and frankincense, and myrrh.

By the frankincense they confess him to be God; by the gold, the great King; by the myrrh, a mortal Man.

An Angel warns them in their sleep, that they return not to King Herod, who feared to lose his kingdom.

For he was exceedingly troubled at the birth of the new King, and trembled lest he should be deprived of his throne.

The Magi, guided by a Star that went before them, set out on their journey with joy. The Star guided them to their own country, and Herod's commands were not heeded.

This prince, struck to the heart with exceeding wrath, straightway commands that the disobedience of the Magi be chastised, and that they be speedily put to death.

Now, therefore, let this assembly sing its songs of praise accompanied by the organ's shrill sounding notes.

And offer to Christ, the King of kings, its precious mystic gifts,

Beseeching him that he protect all the kingdoms of the universe for ever and ever. Amen.

St Ephrem gives us the following beautiful Hymn upon the Nativity of our Lord.

HYMN

Nascente Filio, altis resonat clamoribus Bethlehem. Cœlo delapsi Vigiles canunt vocibus tonitruum imitantibus. Concentu exciti novo convenere silentes, silentium rupere laudes nascentis Filii Dei.

The Son being born, Bethlehem resounds with loud shouts of joy. The ever wakeful Angels come down from heaven, singing their hymn with voices loud as thunder. Men that were in still silence ran to the cave, aroused by the strange music: they too broke the silence with their praises of the new-born Son of God.

Plaudamus, aiebant, Infanti qui Evæ Adæque juventutis restituit annos. Confluxere pastores, gregum suorum proventum portantes, dulcis lactis copiam, mundas carnes, et decoram laudem.

'Let us,' said they, 'give praise to the Infant, who has restored to Adam and Eve the years of their youth.' These Shepherds came bringing with them the produce of their flocks, abundance of sweet milk, clean meats, and songs of praise.

Distinxere munera, carnes Josepho, Mariæ lac, Filio laudem. Obtulere agnum lactentem paschali Agno, primum Primo, hostiam Hostiæ, agnum caduci temporis Agno veritatis sempiternæ.

Thus did they divide the gifts: the meats to Joseph; the milk to Mary; their praise to Jesus. They offered a lambkin to the paschal Lamb, a first-born to the First-Born, a victim to the Victim, a mortal lamb to the true eternal Lamb.

Decorum sane spectaculum! agnus oblatus Agno! balavit agnus Unigenito præsentatus, agnus Agno acceptam referebat gratiam, quod suo adventu greges et armenta mactationi subtraxisset, et novum a veteri Paschata traductum Pascha Filii introduxisset.

Fair sight indeed! A lamb offered to the Lamb! The lamb bleated, thus offered to the Only Begotten Son of God; it thanked him for that his coming would save the flocks and herds from being immolated, and that a new Pasch, that of the Son of God, would be brought in in place of the Pasch of old.

Illum adoravere pastores, et prophetantes Pastorum Principem salutarunt. Mosaica virga, aiebant, tuum, universalis Pastor, sceptrum

The Shepherds adored him, and prophesying, saluted him as the Prince of Shepherds. They said: 'Thy sceptre, O universal Shepherd! is pre-

commendat, quique illam gestavit Moses te magnum prædicat, dolens gregum suorum mutatas formas, et agnos in lupos transiisse, ac oves evasisse dracones, et ferocissimas bestias. Scilicet et istæ in illa horribili solitudine passæ fuerant malum, quando furentes rabidæ in suum incubuere Pastorem.

figured by the rod of Moses; and Moses, who held it in his hand, declares thy greatness. But he grieves over the change that befell his flock: he grieves to see his lambs changed into wolves, and his sheep transformed into dragons and savage beasts. This evil happened to them in that terrible desert, where this flock, grown mad with rage, attacked their Shepherd.

Divine Puer, hanc tibi acceptam profitentur gratiam pastores, quod lupos et agnos in easdem caulas congregaveris: Puer Noe antiquior, et Noe recentior, qui intra arcam, pelago fremente, pacem dissidentibus vectoribus sanxisti.

'O Divine Child! the Shepherds give thee thanks, for that thou hast united into the one fold both wolves and lambs. O Child! that art older and younger than Noe! 'twas thou didst establish peace among them that sailed in the ark on the stormy sea, and were enemies.

David proavus tuus agni necem leonis cæde vindicavit: tu vero, fili David, occultum peremisti lupum, a quo interfectus fuerat Adamus, agnus ille simplex, qui in Paradiso pastus est et balavit.

'Thy ancestor David avenged the massacre of a lamb by slaying the lion: but thou, O Son of David! didst slay the invisible lion, who murdered that simple lamb, who fed and bleated in Eden—our first parent Adam.'

The Greek Church gives us, in honour of the Virgin-Mother, this beautiful song of Saint Joseph the Hymnographer.

Ut inferiores superioribus ac cœlestibus conjungeret solus omnium Deus, virginalem uterum ingressus est, cumque in similitudine carnis apparuisset, intermedio inimicitiæ pariete sublato, pacem interposuit, vitamque ac divinam redemptionem largitus est.

The one only God of all, wishing to unite the inferior creation with the superior and heavenly, entered the womb of the Virgin; and when he had appeared in the likeness of the flesh, he established peace between God and man, having taken away the wall of enmity that had stood between them; he also bestowed on us life and divine redemption.

Virgo casta post partum permansisti, O sanctissima: Deum enim Verbum genuisti similem nobis factum sine peccato.

Thou, O most holy Mary! didst remain a pure Virgin after thy delivery; for thou didst give birth to God the Word, made like unto us in all save sin.

Sana vulnera cordis mei, o puella, et motus animæ meæ recta ac felici tramite dirige, o Virgo, ad Dei voluntatem faciendam.

Heal the wounds of my heart, O Virgin! and direct the movements of my soul in a bright and happy path, so that I may fulfil God's will.

Salve, o unica Genitrix illius qui carnem emendicavit. Salve collapsi mundi erectio, o immaculatissima: salve, mœroris dissolutio; salve, salus fidelium; salve, throne Dei altissime.

Hail, incomparable Mother of Him who deigned to take our flesh! Hail, O most Immaculate Mary, that didst bring the fallen world its resurrection! Hail, thou dispeller of sorrow! Hail, thou that givest the faithful their Saviour! Hail, most high throne of God!

Mente revolventes divineloqui Prophetæ mysterii tui profunditatem, o Virgo, prophetice prænunciaverunt illud divino Spiritu illustrati. Nos vero cum illorum vaticinia opere completa nunc læti intueamur, credimus.

The divinely-speaking Prophets, revolving in their minds the depth of thy mystery, O Virgin! prophetically foretold it, for they were enlightened by the divine Spirit. We that now joyfully behold their prophecies fulfilled, we believe.

O Puella omnibus miraculis admirabilior; illum genuisti qui est ante omnia sæcula, nobis similem factum propter summam misericordiam suam, ut salvos faceret eos qui canunt: Benedictus es Deus Patrum nostrorum.

O Virgin! thou that art more admirable than all miracles! thou didst give birth to Him who was before all ages, and who was made like unto us through his great mercy, for he came that he might save them that sing: *Blessed art thou, the God of our Fathers!*

Divinis verbis tuis hominum generationes inhærentes, beatam te dicunt, o semper beatissima, suaviter concinentes: Benedicite omnia opera Dominum.

All generations of men, keeping to thy most sacred words, call thee *Blessed*, O most Blessed Mother! and sweetly sing in choral hymns: *All ye works of the Lord, bless the Lord!*

O Virgo bonorum amatrix, bonam effice animam meam, peccati malitia depravatam: tu enim bonum Deum ac Dominum peperisti.

O Virgin, that lovest holy souls! make mine holy, for it is depraved by the evil of sin: make it good, for thou hast given birth to the good God and Lord.

Horreşcunt Cherubim atque universa cœlestis natura ob reverentiam venerandæ Prolis tuæ incomprehensibilis, o immaculatissima, quæ similis facta est nobis propter ineffabilem misericordiam suam, et secundum carnem baptizata est, cujus divinam Apparitionem nunc omnes exsultantes celebramus.

The Cherubim and the whole heavenly kingdom tremble in reverence before the incomprehensible majesty of thy Son, O most Immaculate Mother! He was made like unto us, through his ineffable mercy, and was baptized according to the flesh: and now do we all exultingly celebrate his divine Apparition.

JANUARY 8

THE THIRD DAY WITHIN THE OCTAVE OF THE EPIPHANY

THE great Mystery of the Alliance of the Son of God with the universal Church, which is represented in the Epiphany by the Magi, was looked forward to by the world in every age previous to the coming of our Emmanuel. The Patriarchs and Prophets had propagated the tradition; and the Gentile world gave frequent proofs that the tradition prevailed even with them.

When Adam in Eden first beheld her whom God had formed from one of his ribs, and whom he called *Eve, because she was the Mother of all the living*,[1] he exclaimed: 'This is the bone of my bones, and flesh of my flesh. Man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh.'[2] In uttering these words, the soul of our first Parent was enlightened by the Holy Spirit, and, as we are told by the most profound interpreters of the Sacred Scriptures (such as Tertullian, St Augustine, St Jerome, etc.), he foretold the alliance of the Son of God with his Church, which issued from his Side, when opened by the spear, on the Cross; for the love of which Spouse he left the right hand of his Father, and the heavenly Jerusalem, his mother, that he might dwell with us in this our earthly abode.

The second father of the human race, Noe, after he had seen the Rainbow in the heavens, announcing that now God's anger was appeased, prophesied to his three Sons their own respective future, and in theirs, that of the world. Cham had drawn upon himself his father's curse; Sem seemed to be the favoured son, for from his

[1] Gen. iii 20. [2] *Ibid.* ii 23, 24.

race there should come the Saviour of the world; but, the Patriarch immediately adds: 'May God enlarge Japheth, and may he dwell in the tents of Sem.'[1] In the course of time, the ancient alliance that had been made between God and the people of Israel was broken; the Semitic race fluctuated in its religion, and finally fell into infidelity; and at length God adopts the family of Japheth, that is, the Gentiles of the West, as his own people; for ages, they had been without God, and now the very Seat of religion is established in their midst, and they are put at the head of the whole human race.

Later on it is the great God himself that speaks to Abraham, promising him that he shall be the father of a countless family. 'I will bless thee,' says the Lord, 'and I will multiply thy seed as the stars of heaven.'[2] As the Apostle tells us, more numerous was to be the family of Abraham according to the faith than that which should be born to him of Sara. All they that have received the faith of a Mediator to come, and all they that, being warned by the Star, have come to Jesus as their God—all are the children of Abraham.

The Mystery is again expressed in Rebecca, the wife of Isaac. She feels that there are two children struggling within her womb;[3] and this is the answer she received from God, when she consulted him: 'Two nations are in thy womb, and two peoples shall be divided out of thy womb; and one people shall overcome the other, and the elder shall serve the younger.'[4] Now, who is this 'younger' child that overcomes the elder, but the Gentiles, who struggle with Juda for the light, and who, though but the child of the promise, supplants him who was son according to the flesh? Such is the teaching of St Leo and St Augustine.

Next it is Jacob, who, when dying, calls his twelve sons, the fathers of the twelve tribes of Israel, around his bed, and prophetically assigns to each of them the career they were to run. Juda is put before the rest;

[1] Gen. ix 27. [2] *Ibid.* xxii 17. [3] *Ibid.* xxv 22. [4] *Ibid.* xxv 23.

he is to be the king of his brethren, and from his royal race shall come the Messias. But the prophecy concludes with the prediction of Israel's humiliation, which humiliation is to be the glory of the rest of the human race. 'The sceptre shall not be taken away from Juda, nor a Ruler from his thigh, till he come that is to be sent, and he shall be *the Expectation of the Nations*.'[1]

When Israel had gone out of Egypt, and was in possession of the Promised Land, Balaam cried out, setting his face towards the desert where Israel was encamped: 'I shall see him, but not now; I shall behold him, but not near. A *Star* shall rise out of Jacob, and a sceptre shall spring up from Israel. . . . Who shall live when God shall do these things? They shall come in galleys from Italy; they shall overcome the Assyrians, and shall waste the Hebrews, and at the last they themselves also shall perish.'[2] And what kingdom shall succeed this? The kingdom of Christ, who is the *Star*, and the King that shall rule for ever.

David has this great day continually before his mind. He is for ever celebrating, in his Psalms, the Kingship of his Son according to the flesh: he shows him to us as bearing the Sceptre, girt with the Sword, anointed by God his Father, and extending his kingdom from sea to sea: he tells us how the *Kings of Tharsis and the Islands, the Kings of the Arabians and of Saba*, and thePrinces of *Ethiopia*, shall prostrate at his feet and adore him: he mentions their gifts of *gold*.[3]

In his mysterious Canticle of Canticles, Solomon describes the joy of the spiritual union between the divine Spouse and his Church, and that Church is not the Synagogue. Christ invites her, in words of tenderest love, to come and be crowned; and she, to whom he addresses these words, is dwelling beyond the confines of the land where lives the people of God. 'Come from Libanus, my Spouse, come from Libanus, come! Thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from

[1] Gen. xlix 10. [2] Num. xxiv 17, 23, 24. [3] Ps. lxxi.

the mountains of the leopards.'[1] This daughter of Pharaoh confesses her unworthiness: *I am black*, she says; but, she immediately adds that she has been made *beautiful* by the grace of her Spouse.[2]

The Prophet Osee follows with his inspired prediction: 'And it shall be in that day, saith the Lord, that she shall call me *My Husband*, and she shall call me no more *Baali*. And I will take away the names of *Baalim* out of her mouth, and she shall no more remember their name. . . . And I will espouse thee to me for ever. . . . And I will sow her unto me in the earth, and I will have mercy on her that was without mercy. And I will say to that which was not my people: *Thou art my people:* and they shall say: *Thou art my God.*'[3]

The elder Tobias, whilst captive in Babylon, prophesies the same alliance. The Jerusalem which was to receive the Jews after their deliverance by Cyrus, is not the City of which he speaks in such glowing terms; it is a new and richer and lovelier Jerusalem. 'Jerusalem! City of God! bless the God eternal, that he may rebuild his tabernacle in thee, and may call back all the captives to thee. Thou shalt shine with a glorious light. Nations from afar shall come to thee, and shall bring gifts, and shall esteem thy land as holy. For they shall call upon the great Name in thee. . . . All that fear God shall return thither. And the Gentiles shall leave their idols, and shall come into Jerusalem, and shall dwell in it. And all the kings of the earth shall rejoice in it, adoring the King of Israel.'[4]

It is true, the Gentiles shall be severely chastised by God on account of their crimes; but that justice is for no other end than to prepare those very Gentiles for an eternal alliance with the great Jehovah. He thus speaks by his Prophet Sophonias: 'My judgement is to assemble the Gentiles, and to gather the kingdoms: and to pour upon them my indignation, all my fierce anger: for with the fire of my jealousy shall all the earth be devoured. Because then I will restore to the people a chosen lip,

[1] Cant. iv 8. [2] *Ibid.* i 4. [3] Osee ii 16 *et seq.* [4] Tob. xiii, xiv.

that all may call upon the name of the Lord, and may serve him with one shoulder. From beyond the rivers of Ethiopia shall my suppliants, the children of my dispersed people, bring me an offering.'[1]

He promises the same mercy by his Prophet Ezechiel: 'One King shall be over all, and they shall no more be two nations, neither shall they be divided any more into two kingdoms. Nor shall they be defiled any more with their idols: and I will save them out of all the places in which they have sinned. And they shall be my people, and I will be their God. And they shall have One Shepherd. And I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will establish them, and will multiply them, and will set my Sanctuary in the midst of them for ever.'[2]

After the prophet Daniel has described the three great Kingdoms which were successively to pass away, he says there shall be a Kingdom 'which is an everlasting Kingdom, and all kings shall serve him' (the King) 'and shall obey him.' He had previously said: 'The power' (that was to be given to the Son of man) 'is an everlasting power that shall not be taken away; and his Kingdom shall not be destroyed.'[3]

Aggeus thus foretells the great events which were to happen before the coming of the *One Shepherd*, and the establishment of that *everlasting Sanctuary* which was to be set up in the very midst of the Gentiles: 'Yet one little while, and I will move the heaven, and the earth, and the sea, and the dry land. And I will move all nations, and the Desired of all nations shall come.'[4]

But we should have to cite all the Prophets in order to describe in all its grandeur the glorious spectacle promised by God to the world, when, being mindful of the Gentiles, he should lead them to the feet of Jesus. The Church has quoted the Prophet Isaias in the Epistle of the Feast, and no Prophet is so explicit and so sublime as this son of Amos.

[1] Soph. iii. 8, 9, 10.
[2] Ezech. xxxvii 22 *et seq.*
[3] Dan. vii 27.
[4] Agg. ii 7, 8.

The expression of the same universal expectation and desire is found also among the Gentiles. The Sibyls kept up the hope in the heart of the people; and in Rome itself we find the Poet Virgil repeating in one of his poems the oracles they had pronounced. 'The last age,' says he, 'foretold by the Cumean Sibyl, is at hand; a new and glorious era is coming: a new race is being sent down to earth from heaven. At the birth of this Child, the iron age will cease, and one of gold will rise upon the whole world. . . . No remnants of our crimes will be left, and their removal will free the earth from its never-ending fear.'[1]

If we are unwilling to accept, as did St Augustine and so many other holy Fathers, these Sibylline oracles as the expression of the ancient traditions—we have pagan philosophers and historians, such as Cicero, Tacitus, and Suetonius, testifying that in their times the world was in expectation of a Deliverer; that this Deliverer would come, not only from the East, but from Judea; and that a Kingdom was on the point of being established which would include the entire world.

O Jesus, our Emmanuel! this universal expectation was that of the holy Magi, to whom thou didst send the star. No sooner do they receive the signal of thy having come, than they set out in search of thee, asking, 'Where is he born, that is King of the Jews?' The oracles of thy Prophets were verified in them; but if they received the first-fruits of the great promise, *we* possess it in all its fulness. The Alliance is made, and our souls, for love of which thou didst come down from heaven, are thine. The Church is come forth from thy divine side, with the Blood and Water; and all that thou dost for this thy chosen Spouse, thou accomplishest in each of her faithful children. We are the sons of Japheth, and we have supplanted the race of Sem, which refused us the entrance of its tents; the birthright which belonged to Juda has been transferred to us. Each age do our numbers increase, for we are to become numerous as the stars of

[1] Eclog. iv.

heaven. We are no longer in the anxious period of expectation; the star has risen, and the Kingdom it predicted will now for ever protect and bless us. The Kings of Tharsis and the Islands, the Kings of Arabia and Saba, the Princes of Ethiopia, are come, bringing their gifts with them; all generations have followed them. The Spouse has received all her honours, and has long since forgotten Amana, and Sanir, and Hermon, where she once dwelt in the mdist of wild beasts; she is not black, she is beautiful, with neither spot nor wrinkle upon her, but in every way is worthy of her divine Lord. Baal is forgotten for ever, and she lovingly speaks the language given her by her God. The One Shepherd feeds the one flock. The last Kingdom, the Kingdom which is to continue for ever, is faithfully fulfilling its glorious destiny.

It is thou, O Divine Infant! that bringest us all these graces, and receivest all this devoted homage of thy creatures. The time will soon come, dear Jesus! when thou wilt break the silence thou hast imposed on thyself in order that thou mightest teach us humility—thou wilt speak to us as our Master. Cæsar Augustus has long ruled over Pagan Rome, and she thinks herself the kingdom that is to have no end; but she and her Rulers must yield to the Eternal King and his eternal City: the throne of earthly power must now give place for the Throne of Christian charity, and a new Rome is to spring up, grander than the first. The Gentiles are looking for thee, their King; but the day will come when they will have no need to seek thee, but thou, in thy mercy, wilt go in search of them, by sending them apostles and missioners who will preach thy Gospel to them. Show thyself to them as he to whom all power has been given in heaven and on earth; and show them also Her whom thou hast made to be Queen of the universe. May this august Mother of thine be raised up from the poor Stable of Bethlehem, and from the humble dwelling of Nazareth, and be taken on the wings of Angels to that throne of mercy which thou hast made for her, and from which she

will bless all peoples and generations with her loving protection.

We will now borrow some of those Canticles wherewith the several Churches were formerly wont to celebrate the Epiphany. Prudentius, the Prince of our Latin liturgical Poets, thus sings the Magi's journey to Bethlehem.

HYMN

En Persici ex orbis sinu,
Sol unde sumit januam,
Cernunt periti interpretes
Regale vexillum Magi.

Quod ut refulsit, cæteri
Cessere signorum globi:
Nec pulcher est ausus suam
Conferre formam Lucifer.

Quis iste tantus, inquiunt,
Regnator, astris imperans;
Quem sic tremunt cœlestia,
Cui lux, et æthra inserviunt?

Illustre quiddam cernimus,
Quod nesciat finem pati:
Sublime, celsum, interminum,
Antiquius cœlo, et chao.

Hic ille Rex est Gentium,
Populique Rex Judaïci,
Promissus Abrahæ Patri,
Ejusque in ævum semini.

Æquanda nam stellis sua
Cognovit olim germina
Primus sator credentium,
Nati immolator unici.

Jam flos subit Davidicus,
Radice Jesse editus:
Sceptrique per virgam virens,
Rerum cacumen occupat.

Exin sequuntur perciti
Fixis in altum vultibus,

Lo! in the heart of Persia's world, where opens first the gate unto the rising sun, the Magi, most wise interpreters, perceive the standard of the King.

It shone, and the other stars of heaven put out their lights: not even would the lovely Day-Star show his face.

'Who,' say they, 'is this great King, who commands the stars? at whose presence the heavens tremble, and light and air do his bidding?

'The sign we see tells us of that great Being, who is eternal and infinite—the most high, exalted, boundless One, who existed before heaven and earth were made.

'This is he that is King of the Gentiles, and King of the Jews: he was promised to our Father Abraham, and to his seed for ever.

'For Abraham, the first parent of believers, and the sacrificer of his only Son, was told that his race should become numerous as the stars of heaven.

'At length the Flower of David is come, springing from Jesse's root: blooming by his sceptre's rod, he now rules over the universe.'

Then quickly do they follow, with their gaze fixed aloft, and

Qua stella sulcum traxerat,
Claramque signabat viam.

Sed verticem pueri supra
Signum pependit imminens,
Pronaque submissum face
Caput sacratum prodidit.

Videre quod postquam Magi,
Eoa promunt munera,
Stratique votis offerunt
Thus, myrrham, et aurum regium.

Agnosce clara insignia
Virtutis, ac regni tui,
Puer o, cui trinam Pater
Prædestinavit indolem.

Regem Deumque annuntiant
Thesaurus et fragrans odor
Thuris Sabæi: ac myrrheus
Pulvis sepulcrum prædocet.

Hoc est sepulcrum, quo Deus,
Dum corpus exstingui sinit,
Atque id sepulcrum suscitat,
Mortis refregit carcerem.

the Star sails through the air, pointing the bright path to be pursued.

But when the Star had reached the point direct above the Child's head, it hovered there: then stooping down its torch, it showed the sacred face they sought.

The Magi looked upon the Babe, then opening their eastern treasures, prostrate, and offer him the votive homage of incense, myrrh, and kingly gold.

These, dear Babe, are the rich tokens of thy power and kingdom, for they mark the triple character which thy Father would have us recognize.

The *Gold* proclaims him King; the sweet-smelling Saba *Incense* declares him to be God; and the *Myrrh* signifies that he is Man, for it is the symbol of his future tomb;

That Tomb, whereby God broke open the prison of Death, after he had permitted his sacred Body to suffer death, and the Tomb had raised it up again to life.

We find in the Sacramentary of the ancient Gallican Church the following beautiful prayer.

PRAYER

Deus qui dives es in omnibus misericordia, Pater gloriæ, qui posuisti Filium tuum lumen in nationibus, prædicare captivis redemptionem, cæcis visum, remissionem peccatorum, et sortem inter sanctos per fidem, qui es in Christo largus miserator indulge. Per eumdem Chris-

O God, who in all thy works art rich in mercy! Father of glory! who didst set thy Son as a light to the Gentiles, that he might preach redemption to captives, and give sight to the blind; O thou that art through Christ plenteous in thy mercy! grant us the remission of our sins, and fellowship through

tum Dominum nostrum. Amen.

faith with the Saints. Through the same Christ our Lord. Amen.

Let us celebrate the mystery of the Birth of Jesus and his alliance with mankind, by this Sequence taken from the ancient Roman-French Missals.

SEQUENCE

Ecce jam votiva festa recurrunt annua.

Addat se vox nostra ad Angelorum carmina.

Christus hac ut sponsus materna die processit clausula.

Exsultans ut gigas ad hujus vitæ currendas semitas.

Angelica gloriam reboant in excelsis agmina.

Pax in terra homines teneat, cum benevolentia.

Jam se replicat sæculi series maxima: venit etiam vatis Cumææ veridica jam ætas carminis ultima.

Virgo remeat sæcla revehens altera: adsunt tempora quo gens ferrea jam desinat, et mundo pullulet aurea.

Adauctus solis jubar die pluscula menses producere inchoat.

Nocturnas stella fugat, Magos excitat, Balaamitica tenebras.

Impleta, quæ prædixerat plebs utraque, et Gentilitas et Hebræa, oracula, Christo nascente, sunt omnia.

Sunt cuncta jam nunc scelerum recidiva et recentia et antiqua vestigia, quæque remanserant irrita.

Lo! the year has brought us once again the much loved Feasts.

Let our voices unite in the hymns of the Angels.

On this day, Christ, as a Bridegroom, came from his Mother's womb.

He hath rejoiced to run, as a giant, the way of this our life.

The Angelic host make earth re-echo with their song: Glory in the highest!

Peace on earth to men of good will!

Now begins the most glorious of the eras of time; now too has come that truthful last age of the Cumæan Sibyl's song.

Let the Virgin come, bringing new times to the world. The day is at hand for the iron age to cease, and the golden one to spring up on the earth.

The bright sun begins to lengthen out our days and months.

Balaam's Star wakens up the Magi, and puts to flight the night's dark gloom.

Christ is born:—all the prophecies are fulfilled which were fore-spoken by the two people, the Gentiles and the Jews.

The vestiges of crime, both new and old, are now all wiped away and destroyed.

O mira atque nova genitura! fit gravida Virgo fideliter credula.

Et porta, quæ fuerat semper clausa, est reserata,

Naturam dum hominis induit Deitas.

Conserva hæc, quæsumus, Christe, nobis munera tanta, a te prærogata. Amen.

O wonderful and unheard-of Mother! A Virgin faithfully believes, and the Fruit is in her womb.

The gate, which was ever closed, is opened to the Lord,

When he, the great God, assumed the nature of man.

Grant us, O Jesus! ever to hold fast these wondrous gifts, which thou hast bestowed upon us. Amen.

The sublime Poet of the Syrian Church, St Ephrem, thus sings the sweet mysteries of the Birth of Jesus.

HYMN

Venere agrorum cultores, et vitæ sospitatorem suæ venerati sunt, lætique talia prophetabant: Ave, designatus nostrorum cultor agrorum, tu cordium nostrorum arva coles, et frumenta inde collecta in horreum vitæ congregabis.

Secuti sunt vinitores, vineamque laudarunt ex radice ramisque Jesse propagatam, quæ virginem botrum ex veneranda vite protulit, nos, quæso, refingito in vasa digna vino tuo novo innovante omnia; statum vineæ tuæ restitue, quæso; nil illa præter siliquas hucusque protulit; tuos jam insere vitibus surculos.

Ad filium Joseph propter Joseph venere fabri. Beatum natalem tuum auguramur, aiebant, artificum Princeps, qui Noeticam arcam delineasti; atque tabernaculum architectatus es illud

There came the husbandmen of Bethlehem, and they paid homage to him who was the protector of their life, and thus, in their joy, did they prophesy: 'Hail! thou the appointed cultivator of our lands! Thou shalt till the soil of our hearts, and thou shalt put into the garnerhouse of life the harvests they yield.'

The vine-dressers came next. They spoke the praises of the Vine grown from the root and branch of Jesse, that bore, from its venerable stock, the virginal Fruit. 'We beseech thee,' said they, 'reform us into vessels worthy of thy new Wine, which maketh all things new. Restore thy vineyard to its former state. Hitherto, it has produced nought but wild grapes. Ingraft thine own scions on our vines.'

Then, because Joseph was a Carpenter, Carpenters approach to this his Son. 'We greet thy happy birth,' say they: 'we hail thee as our Prince, for thou it was didst plan the Ark of Noe. Thou wast Architect of that

extemporaneum, et ad tempus duraturum; nostra te laudant opificia: esto, precamur, tu gloria nostra, jugum fabricare, futurum gestaturi, leve et suave onus.

tabernacle so soon built, and to last but for a time. Our works praise thee. We beseech thee, be thou our glory, and make for us that yoke of thine, which we intend to carry; for it is a light yoke, and a sweet burden.'

Simili instinctu salutavere natum infantem novi conjuges, ut dicerent: Salve puer, cujus mater sponsa Sancti facta est. Beatas nuptias, quibus inter futurus es, beatos sponsos, quibus, cum vinum defuerit, tuo repente nutu, illud affluere cernent.

A like instinct brought the newly married to the new-born Babe: they saluted him, and said: 'Hail, Child! whose Mother is the Spouse of the Holy One! O blessed nuptials those, where thou art to be present! O blessed Spouses they, who shall see the Wine that had failed flow out abundantly at thy bidding!'

Clamavere simul parvuli: O nos beatos, quibus contigit habere te fratrem, et in foris sodalem: felicem diem, felices pueros, quibus continget laudare te arborem vitæ, qui celsitudinem tuam ad nostram ætatulam demisisti.

Little Children, too, cried out: 'O happy we, to whom it has been given to have thee for our Brother and our Companion! Happy day! and happy children who, on that day, shall be permitted to praise thee, the tree of life, who hast humbled thy immensity to the littleness of our infant age!'

Rumor pervaserat aures feminarum, fore ut virgo aliquando pareret; injecta est cuilibet illarum hujusmodi partus spes; speravere nobiles, speravere formosæ tuas se fore matres. Tibi, Altissime, benedicimus, quod pauperem matrem elegeris.

The report of the prophecy that a Virgin would one day bring forth a Child, came to the women's ears; and each one hoped that this privilege would fall to their lot. 'Noble women, and beautiful women, hoped that they might be thy mother. We bless thee, O Most High God, that thou choosest for thy Mother one that was poor.'

Prophetavere etiam puellæ, quibus obtigit ad illum deferri, dicentes: Seu deformis sim, seu formosa sim, seu humilis sim, tibi ero, adhærebo tibi: mortales thalami tuo numquam mihi erunt potiores.

Young Maidens, too, were presented to Jesus, and they prophesied, saying: 'I may be uncomely, or I may be beautiful, or I may be poor: but thine will I be, and to thee will I cling. I will prefer espousals with thee to those I could contract with mortal man.'

Let us, in honour of the Blessed Mother, sing this sweet Hymn used by some Churches in the Middle Ages.

SEQUENCE

Verbum bonum et suave,
Personemus illud Ave
Per quod Christi fit conclave
Virgo, mater, filia.

Per quod Ave salutata
Mox concepit fœcundata
Virgo David stirpe nata,
Inter spinas lilia.

Ave, veri Salomonis
Mater, vellus Gedeonis,
Cujus Magis tribus donis
Laudant puerperium.

Ave, solem genuisti;
Ave, solem protulisti,
Mundo lapso contulisti
Vitam et imperium.

Ave, sponsa Verbi summi,
Maris portus, signum dumi,
Aromatum virga fumi,
Angelorum Domina.

Supplicamus: nos emenda,
Emendatos nos commenda
Tuo Nato, ad habenda
Sempiterna gaudia. Amen.

Let us sing that word, so good and sweet: *Ave—Hail!* It was by that salutation that the Virgin was made the sanctuary of Christ—the Virgin, who was both his Mother and his Child.

Greeted by that *Hail*, the Virgin, born of the family of David, conceived the Divine Fruit in her womb—She that was the Lily amidst the thorns.

Hail! thou Mother of the true Solomon, thou Fleece of Gedeon! The Magi, by their three gifts, praise thy delivery.

Hail! thou hast given birth to the Sun! *Hail!* thou hast given us to see the Sun, and thereby hast restored life and power to this fallen world.

Hail! thou Spouse of the Divine Word! Haven of the sea! Burning Bush! Cloud of sweet aromatic spices! Queen of Angels!

We beseech thee, convert us; and commend us, so converted, to thy Son, that he bestow upon us the eternal joys of heaven. Amen.

JANUARY 9

THE FOURTH DAY WITHIN THE OCTAVE OF THE EPIPHANY

THE star foretold by Balaam having risen in the East, the three Magi, whose hearts were full of the expectation of the promised Redeemer, are immediately inflamed with the desire of going in search of him. The announcement of the glad coming of the King of the Jews is made to these holy Kings in a mysterious and silent manner; and hereby it differs from that made to the Shepherds of Bethlehem, who were invited to Jesus's Crib by the voice of an Angel. But the mute language of the star was explained to them by God himself, for he revealed his Son to them; and this made their *Vocation* superior in dignity to that of the Jewish Shepherds, who, according to the dispensation of the Old Law, could know nothing save by the ministry of Angels.

The divine grace which spoke, directly and by itself, to the souls of the Magi, met with a faithful and unhesitating correspondence. St Luke says of the Shepherds, that *they came with haste* to Bethlehem;[1] and the Magi show their simple and fervent eagerness by the words they addressed to Herod: *We have seen his star in the East*, they say, *and we are come to adore him.*[2]

When Abraham received the command from God to go out of the land of Chaldea, which was the land of his fathers and kindred, and go into a strange country, he obeyed with such faithful promptitude as to merit being made *the Father of all them that believe*;[3] so, likewise, the Magi, by reason of their equally docile and admirable faith, have been judged worthy to be called the Fathers of the Gentile Church.

[1] St Luke ii 16. [2] St Matt. ii 2. [3] Rom. iv 11.

They too, or at least one or more of them, went out from Chaldea, if we are to believe St Justin and Tertullian. Several of the Fathers, among whom are the two just mentioned, assert that one, if not two, of these holy Kings was from Arabia. A popular tradition, now for centuries admitted into Christian Art, tells us that one of the three was from Ethiopia; and certainly, as regards this last opinion, we have David and other Prophets telling us that the coloured inhabitants of the banks of the Nile were to be objects of God's special mercy.

The term *Magi* implies that they gave themselves to the study of the heavenly bodies, and that, too, for the special intention of finding that glorious star whose rising had been prophesied. They were of the number of those Gentiles who, like the centurion Cornelius, feared God, had not been defiled by the worship of idols, and maintained, in spite of all the ignorance which surrounded them, the sacred traditions of the religion that was practised by Abraham and the Patriarchs.

The Gospel does not say that they were *Kings*, but the Church applies to them those verses of the Psalm, where David speaks of the Kings of Arabia and Saba, that should hereafter come to the Messias bringing their offerings of gold. The tradition of their being Kings rests on the testimony of St Hilary of Poitiers, of St Jerome, of the poet Juvencus, of St Leo, and several others ; and it would be impossible to controvert it by any well-grounded arguments. Of course, we are not to suppose them to have been Monarchs, whose kingdoms were as great as those of the Roman Empire; but we know that the Scripture frequently applies this name of *King* to petty princes, and even to mere governors of provinces. The Magi, therefore, would be called *Kings* if they exercised authority over a considerable number of people; and that they were persons of great importance, we have a strong proof in the consideration and attention showed them by Herod, into whose palace they enter, telling him that they are come to pay their homage to the new-born King of the Jews. The city of

Jerusalem is thrown into a state of excitement by their arrival, which would scarce have occurred had not the three strangers, who came for a purpose which few heeded, been attended by a numerous retinue, or had they not attracted attention by their imposing appearance.

These Kings, then, docile to the divine inspiration, suddenly leave their country, their riches, their quiet, in order to follow a star: the power of that God, who had called them, unites them in the same *path*, as they were already one in *faith*. The star goes on before them, marking out the route they were to follow: the dangers of such a journey, the fatigues of a pilgrimage which might last for weeks or months, the fear of awakening suspicions in the Roman Empire towards which they were evidently tending—all this was nothing to them; they were told to go, and they went.

Their first stay is at Jerusalem, for the star halts there. They, Gentiles, come into this Holy City, which is soon to have God's curse upon it, and they come to announce that Jesus Christ is come! With all the simple courage and all the calm conviction of Apostles and Martyrs, they declare their firm resolution of going to him and adoring him. Their earnest inquiries constrain Israel, who was the guardian of the divine prophecies, to confess one of the chief marks of the Messias—his Birth in Bethlehem. The Jewish Priesthood fulfils, though with a sinful ignorance, its sacred ministry, and Herod sits restlessly on his throne, plotting murder. The Magi leave the faithless City, which has turned the presence of the Magi into a mark of its own reprobation. The Star reappears in the heavens, and invites them to resume their journey. Yet a few hours, and they will be at Bethlehem, at the feet of the King of whom they are in search.

O dear Jesus! we also are following thee; we are walking in thy light, for thou hast said, in the Prophecy of thy beloved Disciple: *I am the bright and morning Star*.[1] The meteor that guides the Magi is but thy

[1] Apoc. xxii 16.

symbol, O divine Star! Thou art *the morning Star;* for thy Birth proclaims that the darkness of error and sin is at an end. Thou art *the morning Star;* for, after submitting to death and the tomb, thou wilt suddenly arise from that night of humiliation to the bright morning of thy glorious Resurrection. Thou art *the morning Star;* for by thy Birth and the Mysteries which are to follow, thou announcest unto us the cloudless day of eternity. May thy light ever beam upon us! May we, like the Magi, be obedient to its guidance, and ready to leave all things in order to follow it! We were sitting in darkness when thou didst call us to thy grace, by making this thy light shine upon us. We were fond of our darkness, and thou gavest us a love for the Light! Dear Jesus! keep up this love within us. Let not sin, which is darkness, ever approach us. Preserve us from the delusion of a false conscience. Avert from us that blindness into which fell the City of Jerusalem and her king, and which prevented them from seeing the Star. May thy Star guide us through life, and bring us to thee, our King, our Peace, our Love!

We salute thee, too, O Mary, thou *Star of the Sea* that shinest on the waters of this life, giving calm and protection to thy tempest-tossed children who invoke thee! Thou didst pray for the Magi as they traversed the desert; guide also our steps, and bring us to Him who is thy Child and thy Light eternal.

Let us close this day with the expressions of divine praise offered us by the ancient Liturgies. Let us begin with the continuation of the Hymn of Prudentius, on the vocation of the Gentiles. The following are the concluding stanzas.

HYMN

O sola magnarum urbium
Major Bethlem: cui contigit
Ducem salutis cœlitus
Incorporatum gignere.

O Bethlehem! greater than the greatest of cities! 'Twas thy happy lot to give birth to the Prince of our salvation, who had become incarnate by the heavenly mystery.

Altrice te, summo Patri
Hæres creatur unicus,
Homo ex Tonantis Spiritu,
Idemque sub membris Deus.

'Twas thou didst nurse him who is the Only-Begotten Son and Heir of the eternal Father; he was made Man by the power of the Spirit of the God who darts the thunderbolts; and this same Jesus is God under human flesh.

Hunc et Prophetis testibus,
Iisdemque signatoribus,
Testator et Sator jubet
Adire regnum, et cernere.

His eternal Father, who bears witness to him, bids him enter on his kingdom and inherit it. The Prophets, who are his witnesses and vouchers, were the proclaimers of the Father's will.

Regnum, quod ambit omnia,
Dia, et marina, et terrea,
A solis ortu ad exitum,
Et tartara, et cœlum supra.

This kingdom of Jesus includes all things—the firmament, the sea, the earth from where the sun rises to where he sets, and hell and heaven.

Hic Rex priorum judicum,
Rexere qui Jacob genus,
Dominæque Rex ecclesiæ,
Templi et novelli et pristini.

He is the King of those ancient judges who ruled the race of Jacob: he is the King of the Church, the Mistress of the earth: he is King of both temples, the new and old.

Hunc posteri Ephraïm colunt,
Hunc sancta Manasse domus,
Omnesque suscipiunt tribus,
Bissena fratrum semina.

The children of Ephraïm and the holy family of Manasses worship him; the tribes of the twelve Brethren, sons of Jacob, also receive him as their God.

Quin et propago degener,
Ritum secuta inconditum,
Quæcumque dirum fervidis
Baal caminis coxerat:

The degenerate race too, which, observing the rites of idolatrous worship, had framed in hot furnaces the statue of the cruel Baal,

Fumosa avorum numina,
Saxum, metallum, stipitem,
Rasum, dolatum, sectile,
In Christi honorem deserit.

Now turns to worship Christ, leaving for his sake the smoke-grimed gods of their fathers, stones and metals and stocks, planed, hewn and chiselled by the hands of man.

Gaudete quidquid gentium est,
Judæa, Roma et Græcia,
Ægypte, Thrax, Persa, Scytha,
Rex unus omnes possidet.

Rejoice, all ye nations of the earth! Judea, Rome and Greece, Egypt, Thrace, Persia, Scythia! Ye are now all under the one same King!

Laudate vestrum Principem,
Omnes beati ac perditi,
Vivi, imbecilli, ac mortui:
Jam nemo posthac mortuus.

Praise your King, O all ye people! just and sinners, living, weak and dead, give him praise. None must die henceforth!

The following beautiful prayer from the Mozarabic Missal will assist us to celebrate in a becoming manner the triple Mystery of the Epiphany.

ORATIO

Deus qui nobis ad relevandos istius vitæ labores, diversa donorum tuorum solatia et gaudia contulisti, quibus insignes annuis recursibus dies agimus, ut Ecclesiæ tuæ vota solemnia præsenti festivitate celebremus: unde et proxime Natalem Domini Salvatoris peregimus, qui nobis natus in tempore est, qui de te natus sine tempore, omnium sæculorum et temporum est antecessor et conditor: deinde subsecutum diem Circumcisionis octavum, Unigeniti luce signatum, pari observantia recolentes, sacrificiis solemnibus honoravimus: nunc Epiphaniæ diem, revelante in homine divinitate, excolimus, diversa Domini nostri Jesu Christi Filii tui in hoc mundo suum adventum manifestantia insignia prædicantes, sive quod stellam ortus sui nunciam misit e cœlo, quam stupentibus Magis usque ad cunabula suæ carnalis infantiæ præviam fecit: sive quod aquas baptismate suo, ad omnium gentium lavationem, Jordanis alveum sanctificaturus intravit: ubi ipsum esse Filium unigenitum dilectum, Spiritu,

O God, who to lighten the labours of this present life hast conferred upon us the various consolations and joys of thy gifts which we commemorate in the yearly recurrence of the festivals: thou grantest us now, on this present solemnity, to unite in the mysteries celebrated by thy Church. Having kept, a few days past, the feast of the Nativity of our Lord and Saviour, who was born unto us in time and yet was born of thee from eternity, and preceded and created all ages and time; having, eight days after that, with like devotion and with the same solemn sacrifice, honoured the Circumcision, that feast resplendent with the light of thine Only Begotten Son; we now on this day worship the Epiphany, which revealed unto us the divinity of him who had assumed our Humanity. We proclaim those various manifestations, whereby our Lord Jesus Christ thy Son made known his having come into this world. We proclaim his having sent from the heavens that Star which announced his own rising, and by whose guidance he led the wondering Magi to the cradle where he

columbæ specie, advolante, monstrasti, et paterna insuper voce docuisti: sive quod primum in Cana Galilææ prodidit signum, cum in connubio nuptiali, aquas in vinum convertit, alto et admirabili sacramento docens, quod a sæculis sponsæ sibi jungendus Ecclesiæ advenerat, ac in vinum prudentiæ spiritualis saporis fidem veritatis esse mutandum: itaque in his tribus mirabilium tuorum causis fide hodiernæ solemnitatis edita, Dominus noster Jesus Christus, Filius tuus, nihilominus tuæ virtutis operatio et nostræ salutis præparatio est. Propterea, Domine, secundum hæc tria magna mirabilia, maneat in nobis gratiæ spiritualis integritas, sapiat in cordibus nostris vinum prudentiæ, fulgeat in operibus stella justitiæ. Amen.

lay in his assumed Infant Flesh. We proclaim his sanctifying, unto the cleansing of all nations, the waters by his own Baptism, when he entered the bed of the Jordan, and where by thy Spirit hovering in the shape of a dove over him, thou didst show and by thy paternal voice didst declare that he was thy beloved Only-Begotten Son. We proclaim his first miracle wrought in Cana of Galilee, when, at the marriage-feast, he changed the water into wine, teaching us, by a sublime and admirable mystery, that he had come in order to be united to the Church, the Spouse he had, for ages, chosen to himself, and that the faith in the promises was henceforth to be changed into the wine of sweet spiritual wisdom. Thus it is, that in the three wonders which are the object of our faith on this day's solemnity, our Lord Jesus Christ, thy Son, achieves both the operation of thy power, and the preparation of our salvation. Wherefore, we beseech thee, O Lord, grant us, agreeably to these three prodigies, that there may abide in us the soundness of spiritual grace, that our hearts may relish the wine of prudence, and that the star of justice may shine forth in our works. Amen.

The ancient Paris Missal of 1584 contains the following Sequence for one of the days during this Octave. It is full of unction.

SEQUENCE

Orto crucis sidere,
Quæramus summopere
Regem regum omnium.

The Star of the Cross has risen; let us most earnestly seek the King of kings.

Quæramus humiliter,
Non panditur aliter
Cordibus quærentium.
Jacet in præsepio,
Spreto regum solio,
Degens in penuria.
Formam dans quærentibus,
Calcatis terrestribus,
Amare cœlestia.
Herode postposito,
Magos cultu debito
Sequamur celeriter.

Let us seek him in humility, for it is to humble hearts alone that he shows himself.
He lies in a crib, for he scorns a regal couch, and lives in poverty.
He thus teaches them that seek him to despise the things of earth, and love those of heaven.
Let us turn away from Herod, and follow without delay, the Magi, and pay our homage to Jesus.

Stella duce cursitant
Ad Regem quem prædicant
Regnare perenniter.

They are led by the Star, and hasten to the King, whom they proclaim as the everlasting Ruler.

Offeramus typice,
Quod illi magnifice
Tulerunt realiter.
Thus superno Numini,
Myrrham vero homini,
Aurum Regi pariter.

Let us mystically offer the gifts, which they really offered him so magnificently:
Let us offer Incense to Jesus, as our God; our Myrrh to him, as Man; our Gold to him, as King.

His donis, o lilium,
Placa nobis Filium
Repletum dulcedine.

Do thou, O Mary, pure Lily! pray for us to thy Son, who is full of sweetness, that these our gifts may render him propitious;

Ut possimus libere
Secum semper vivere
Paradisi culmine. Amen.

That so, being freed from this world, we may live with him for ever in the heavenly land above. Amen.

We here insert a few stanzas from the exquisite Hymn composed by St Ephrem for the Syrian Church.

HYMN

Quam mitis es Puer, quam vehemens judiciorum tuorum vis omnipotens, et ineluctabilis est, suavis et dulcis est amor tuus; quis tibi obsistet?

How gentle art thou, dear Babe! How mighty is the omnipotent and irresistible power of thy judgements! How sweet and amiable is thy love! Who can withstand thee?

In sublimi habitat Pater tuus, tua Mater humi jacet; undenam tui notitiam quis capiat? Si quis terrenus homo tuam disquirat naturam ab humanis remotam sensibus, hæc supereminet cœlo in magnum divinitatis retrusa sinum.

Si rursus quispiam corpus cognoscere cupiat oculi expositum, en humi jacet, teque ab angusto Mariæ gremio præbet aspectabilem. Errat incertus animus, neque sibi constat mens tuas, o dives, rationes supputans.

Congeminatis seris claditur tua divinitas; pelagus es tamen immensum, cedo, qui ejus fundum attingat, etiam postquam magnitudinem tuam ad nostram parvitatem deduxisti. Cum tuum conspectum petimus, hominem videmus, visuros nos Deum sperantes; si hominem videre velimus, inde statim in oculos incurrit hebetatque aciem coruscans divinitatis splendor.

Jam quis credat hæredem te esse Davidici throni, cui ex lauta ejus supellectile præsepe duntaxat relictum est, et ex amplissimis ædibus, spelunca, deque ejus equitatu vix vilem asellum cernere aliquando contingat?

Attamen quam benignus es, puer, qui te omnibus indulges, et obviis quibusque arrides! talis nempe tuus amor est, qualem credibile est futurum fuisse ejus, qui

Thy Father dwells in the high heavens; thy Mother stands on the lowly earth; who can understand thee? If the earthly man investigate thy nature, which surpasses the ken of mortals, it is found in the highest heavens, hid in the vast bosom of the divinity.

If, again, one wish to see thy Body made visible to the eye of man, lo! it lies upon the earth: it has issued from the narrow womb of Mary, and all may see it. The soul knows not what to think, and the mind grows bewildered in the calculation of thy ways, O Jesus! rich Lord and God!

Thy divinity is shut beneath a twofold barrier; yet art thou, and I confess it, an immeasurable ocean to him who attempts to fathom thee, even now that thou hast humbled thy greatness to our littleness. When we seek for a sight of thee, we see thee a Man, having hoped to see thee as the great God: and when we wish to look upon thee as Man, then straightway is our eye struck and dazzled by the bright splendour of thy Divinity.

And who would think thee to be the Heir of David's throne? Instead of costly furniture, thou hast but a Crib: instead of the regal palaces, thou hast but a Cave: instead of the richly caparisoned steeds, there stands near thee one poor ass.

Yet, dear Babe, how lovely art thou! accessible to all, and meeting with thy smile all who come to thee! Thy love is verily the love of one who longeth after men, as a

homines desideraret, ut panem quilibet esuriens.

Parentes ab externis non discernis, nec genitricem ab ancillis, nec virginem te lactantem ab impuris prostitutæ pudicitiæ feminis. Quid? Num tui ingenii naturalis facilitas huc te demisit, an caritas, qui nihil odisti eorum quæ fecisti?

Quid istuc quod te movet, ut ad omnes descendas, ad locupletes ac tenues, et ad eos accurras etiam non vocatus? Unde tibi istud inditum, ut homines tantopere cupias?

Quæ hæc tua caritas est, ut si quis te objurgat, non succenseas, si minis terret, non trepides, si duriter tecum agit, frontem non contrahas? Tua nimirum caritas antecellit legem illorum, qui suas persequebantur injurias et vindicabant.

hungry man that longeth after bread.

Thou welcomest to thee, with a like affection, strangers and thy kindred, women and thy Mother, impure prostitutes and the Virgin that feeds thee at her Breast. And how is this? Is it the sweet condescension of thy heart, or is it the love wherewith thou lovest all things thou hast made, that has brought thee to this excess of affection?

What is it that induces thee to stoop thus towards all, rich and poor, and run even to them that ask thee not to come? Whence hast thou this inclination to love us men so much?

What charity is this, that if a man insult thee, thou art not indignant? or if he threaten thee, thou fearest not to go to him? or if he treat thee with cruelty, there is not a wrinkle on thy brow? Ah! thy charity is of another sort from theirs who persecute them that do them wrong and who seek revenge upon their enemies.

Let us honour the Virgin-Mother by addressing to her these stanzas of a Hymn composed by St Joseph the Hymnographer. It is in the Menæa of the Greek Church.

DIE IV JANUARII

Divinum Regis palatium honoremus, in quo quemadmodum ipse voluit, habitavit, innuptam ac solam Deiparam, per quam deificati sumus, collaudemus.

Let us honour the divine Palace of the King, in which it was his will to dwell: the virgin and incomparable Mother of God: let us sing our praises to Her by whom we were raised up to God.

Casta ante partum, in partu, et post partum, vere, o Virgo mater, apparuisti: Deum enim peperisti, quem Apostolorum collegium manifeste prædicavit.

Thou, O truly Virgin-Mother, wast pure before thy delivery, and in thy delivery, and after thy delivery; for thou didst give birth to that God whom the Apostolic College made known to the world by their preaching.

Beatissimus olim Prophetarum chorus sacris vaticiniis in Spiritu divinitus te, o castissima, Portam et Montem umbrosum nominavit.

The most blessed choir of the Prophets of old, divinely inspired by the Spirit, did, in their sacred prophecies, call thee, O most chaste one, the Gate and the Mountain o'ershadowed.

Illumina, o Virgo, oculos cordis mei, effulge super me pœnitentiæ radio; a tenebris perennibus libera me; o Porta lucis, Refugium omnium christianorum te fideliter laudantium.

Enlighten, O Virgin! the eyes of my heart, and send within me the bright ray of compunction; deliver me from eternal darkness; O thou Gate of Light, and Refuge of all Christians faithfully praising thee.

Laudo te, o sola digna omni laude; glorifico te, o semper a Deo glorificatissima; et beatifico te, o Virgo, divina beatitudine felicissima, quam generationes generationum beatam appellant.

I praise thee, the creature alone worthy of all praise; I glorify thee, O thou that hast ever been glorified by God; and I bless thee, O Virgin, thou most happy in a divine blessedness, who art called *Blessed* by all generations.

Expiatorium facta es, o purissima, eorum qui assidue delinquunt, supra naturæ ordinem enixa Christum, qui tollit peccata mundi, ad quem clamamus; Dominus ac Deus patrum, benedictus es.

O most pure one! thou hast been made the propitiatory of them that sin often, for thou didst miraculously bring forth Christ, who taketh away the sins of the world, and to whom we cry: Blessed art thou, O Lord and God of our fathers!

O miraculum, quod omnia miracula transcendit; quomodo paris et permanes virgo, o castissima sponsa Dei! nimirum Verbum Patri coæternum genuisti, cui omnes psallimus: Laudate omnia opera, et superexaltate Dominum in omnia sæcula.

O miracle that surpasseth all miracles! How is it, O most chaste Spouse of God, that thou bearest a Child, yet remainest a Virgin? Thou hast given birth to the Word, coeternal with the Father, to whom we all thus sing: Praise him, all ye his works, and magnify the Lord above all for ever.

Jubar fulgoris partus tui effulsit, atque universum terrarum orbem lætissimo lumine perfudit, ac tenebrarum principem perdidit, o Dei Genitrix castissima, Angelorum gloriatio, atque omnium hominum salus, qui incessantibus vocibus te concelebrant.

The bright splendour of thy delivery has shone forth, and has shed a most joyful light over the whole earth, and has destroyed the prince of darkness, O most chaste Mother of God, thou joy of the Angels, and protectress of all who honour thee with their unceasing praises.

JANUARY 10

THE FIFTH DAY WITHIN THE OCTAVE OF THE EPIPHANY

THE Magi have reached Bethlehem; the humble dwelling of the King of the Jews has been thrown open to them; there, says St Matthew, *they found the Child with Mary his Mother.*[1] Falling down, they adore the divine King they have so fervently sought after, and for whom the whole earth has been longing.

Here we have the commencement of the Christian Church. In this humble stable we have the Son of God made Man, presiding as Head over his mystical body; Mary is present, as the co-operatrix in the world's salvation, and as the Mother of divine Grace; Juda is represented by this holy Queen and her Spouse St Joseph; the Gentiles are adoring, in the person of the Magi, whose faith is perfect now that they have seen the Child. It is not a Prophet that they are honouring, nor is it to an earthly King that they open their treasures; he before whom they prostrate in adoration is their God. 'See, I pray you,' says St Bernard, 'and attentively consider how keen is the eye of faith. It recognizes the Son of God whether feeding at his Mother's breasts, or hanging on the Cross, or dying in the midst of suffering; for the Good Thief recognizes him on the Cross, and the Magi recognize him in the stable; he in spite of the nails which fasten him, and they in spite of the clouts which swathe him.'[2]

So that all is consummated, Bethlehem is not merely the birthplace of our Redeemer; it is the cradle of the Church. Well did the Prophet say of it: *And thou, Bethlehem, art not the least among the princes of*

[1] St Matt. ii 11. [2] Second Sermon for the Epiphany.

Juda.[1] We can understand St Jerome leaving all the ambitions and comforts of Rome to go and bury himself in the seclusion of this cave, where all these mysteries were accomplished. Who would not gladly live and die in this privileged place, sanctified as it is by the presence of our Jesus, embalmed with the fragrance of the Queen of Heaven, filled with the lingering echoes of the songs of Angels, and fresh, even yet, with the memory of those ancestors of our faith, the holy Magi!

These happy kings are not scandalized at the sight they behold on entering the humble dwelling. They are not disappointed at finding at the end of their long journey a weak Babe, a poor Mother, and a wretched stable. On the contrary, they rightly understand the mystery. Once believing in the promise that the Infinite God would visit his creature Man, and show him how he loved him, they are not surprised at seeing him humble himself, and take upon himself all our miseries that he might be like us in all save sin. Their own hearts told them that the wound inflicted on man by pride was too deep to be healed by anything short of an extreme remedy; so that to them these strange humiliations at Bethlehem bespeak the design and action of a God. Israel, too, is in expectation of the Messias, but he must be mighty and wealthy and exalted above all other kings in earthly glory; the Magi, on the contrary, see in the humility and poverty of this weak Babe of Bethlehem the indications of the true Messias. The grace of God has triumphed in these faithful men; they fall down before him, and, full of admiration and love, they adore him.

Who could describe the sweet conversations they held with his blessed Mother? for the King himself, of whom they were come in search, broke not, even for their sakes, the voluntary silence he had imposed on himself by becoming an Infant. He accepted their homage, he sweetly smiled upon them, he blessed

[1] St Matt. ii 6; Mich. v 2.

them; but he would not speak to them; Mary alone was to satisfy, by her sublime communications, the holy curiosity of the three pilgrims, who represented the entire human race. How amply must she not have rewarded their faith and love, by announcing to them the Mystery of that virginal Birth which was to bring salvation to the world; by telling them of the joys of her own maternal heart; and by describing to them the sweet perfections of the divine Child! They themselves would fix their eyes on the blessed Mother, and listen to her every word with devout attention; and oh! how sweetly must not divine grace have penetrated their hearts through the words of her whom God himself has chosen as the means to lead men to the knowledge and the love of his sovereign Majesty! The star which, but an hour ago, had brightly shone for them in the heavens, was replaced by another, of a lovelier light and stronger influence; and it prepared them for the contemplation of that God who calls himself *the bright and morning Star!*[1] The whole world seemed now a mere nothing in their eyes; the stable of Bethlehem held within it all the riches of heaven and earth. They had shared in that long expectation of the human race, the expectation of four thousand years—and now it seemed but as a moment, so full and perfect was their joy at having found the God who alone can satisfy the desires of man's heart.

They understood and entered into the merciful designs of their Emmanuel; they gratefully and humbly contracted with him the alliance he so mercifully made, through them, with the human race; they adored the just judgements of God, who was about to cast off an unbelieving people; they rejoiced at the glories of the Christian Church, which had thus been begun in their persons; they prayed for us, their posterity in that same Church.

We, dear Babe of Bethlehem!—we, the Gentiles, who by our regeneration have become the posterity

[1] Apoc. xxii 16.

of these first Christians—we adore thee as they did. Since their entrance into Bethlehem, long ages have passed away; but there has been an unbroken procession of people and nations tending towards thee under the guidance of the Star of Faith. We have been made members of thy Church, and we adore thee with the Magi. In one thing are we happier than these firstborn of the Church; we have heard thy sacred words and teachings, we have contemplated thy sufferings and thy Cross, we have been witnesses of thy Resurrection, we have heard the whole universe, from the rising to the setting of the sun, hymning thy blessed and glorious Name: well may we adore and love thee as King of the earth! The Sacrifice whereby all thy Mysteries are perpetuated and renewed is now offered up daily in every part of the world; the voice of thy Church is heard speaking to all men; and all this light and all these graces are ours! The Church, the ever-enduring Bethlehem, the House of the Bread of Life, gives thee to us; and we are for ever feasting on thy adorable beauty. Yea, sweet Jesus, we adore thee with the Magi.

And thou, O Mary! teach us as thou didst teach the Magi. Unfold to us, and each year more clearly, the sweet Mystery of thy Jesus, and at length win us over unreservedly to his service. Thou art our Mother; watch over us, and suffer us not to lose any of the lessons he teaches us. May Bethlehem, wherein we have entered in company with the holy Magi, work in us the renovation of our whole lives.

Let us close the day by reciting some of the ancient hymns written in honour of the Mystery of our new-born King. Let us begin with these stanzas of one composed by St Ambrose.

HYMN

Fit porta Christi pervia,
Referta plena gratia,
Transitque Rex, et permanet
Clausa ut fuit per sæcula.

The Gate of Christ is opened
—a Gate all filled with grace:
—the King passes, and the Gate
remains shut, as it had for ever
been

Genus superni Numinis
Processit aula Virginis,
Sponsus, Redemptor, conditor,
Suæ gigas Ecclesiæ.

The Son of the infinite God came forth from the Virgin's womb: he is the Spouse, Redeemer, Creator, and (*as the Psalm speaks*) the Giant of his Church.

Honor Matris et gaudium,
Immensa spes credentium,
Per atra mortis pocula
Resolvit nostra crimina.

He is the glory and the joy of his Mother; he is the immense hope of them that believe in him. He drank the bitter cup of death, and so absolved our sins.

Lapis de monte veniens,
Mundumque replens gratia,
Quem non præcisum manibus
Vates vetusti nuntiant.

He is the Stone that came from the mountain, filling the world with grace. The ancient prophets tell us that this Stone is to come, and is not to be cut by the hand.

Qui Verbum caro factus est
Præconio angelico,
De claustris virginalibus
Virginis virgo natus est.

It is he, the Word, who was made Flesh as the Angel was speaking; He was born a Virgin from the Virgin's virginal womb.

Rorem dederunt æthera,
Nubesque justum fuderunt,
Patens excepit Dominum
Terra salutem generans.

The heavens gave forth their Dew, and the clouds rained down the Just One; the earth opens and buds forth its Saviour, our Lord.

Mirabilis conceptio:
Christum protulit sobolem,
Ut Virgo partum funderet,
Post partum virgo sisteret.

O wonderful conception! the Child it has produced is Christ, and the Mother that was Virgin in giving him birth remained a Virgin after she had given him birth.

Exsulta omnis anima,
Nunc Redemptorem gentium
Mundi venisse Dominum
Redimere quos condidit.

Let every soul be glad, for the Redeemer of nations, the Lord of the world, is come to redeem the creatures he had made.

Creator cuncti generis,
Orbis quem totus non capit,
In tua, sancta Genitrix,
Sese reclusit viscera.

The Creator of the human race, whom the whole world is too little to hold, has hid himself, O holy Mother! in thy womb.

Quem Pater ante tempora
Deus Deumque genuit,
Matris almæ virginitas
Cum tempore partum edidit.

He that was born of his Father before all ages, God of God, is now born in time of his dear Virgin-Mother.

Tollens cuncta facinora,
Et donans sancta munera,
Augmentum lucis afferens,
Tenebris damnum inferens.

He takes away all sin, and gives his sacred gifts; he brings increase of light, and breaks the power of night.

The following prayer is from the Breviary of the Gothic Church of Spain.

PRAYER

Domine Jesu Christe, qui ad interrogationem Herodis, ita Magorum ora præconio veritatis tuæ irradias, ut te Regem regum per eos nuntiatum ostendas, dum se vidisse aiunt stellæ refulgentis indicium, quod mundum illuminet universum: Te quæsumus, te precamur, ut des in Ecclesia tua visionis tuæ lumen optatum: appareas etiam in ea sidus omnibus pretiosum, quod nulla adversarii interrogatione deterriti, sic magnalia tua prædicemus ore diffuso, ut in æternæ lucis radiemus usque-quaque præsidio. Amen.

O Lord Jesus Christ, who, when the Magi were questioned by Herod, didst enlighten them with the announcement of thy truth by showing thyself to be the King of kings whom they declared by saying that they had seen thy sign, the bright Star, which gives light to the whole world: we beseech and implore thee that thou grant to thy Church the light she so much desires of thy vision. Show thyself also in her as the Star prized by all; that so, when questioned by our enemy, we may not be afraid, but may so boldly confess thy mysteries as that we may shine for all eternity in the mansion of eternal light. Amen.

The Church of Syria received the following Hymn of the Magi from her admirable Poet, St Ephrem.

HYMN

Exsultantes Principes Persidis ex sua regione acceperunt munera, et Filio Virginis attulerunt aurum, myrrham et incensum.

Ingressi ut infantem repererunt illum in domo jacentem pauperculæ: at procidentes exsultando adoraverunt eum, et suos ipsi obtulerunt thesauros.

The Persian Princes were filled with joy, and took with them such gifts as their country yielded, and brought to the Son of the Virgin gold, myrrh, and frankincense.

Having entered, they found the Child lying in the house of a poor maid: but falling down they adored him with much joy, and offered him their treasures.

Dixit Maria: Cui hæc ? et ad quid ? et quæ causa vocavit vos ex vestra regione, ut ad puerum cum thesauris vestris veniretis ?

Respondent illi: Rex est filius tuus, et diademata connectit cum sit Rex omnium, altiusque mundo est regnum ejus, ac imperio ipsi ussingula parent.

Quando contigit hoc unquam, ut paupercula Regem pariat? Inops sane sum, ac egena, undeque mihi erit ut Regem pariam ?

Tibi soli hoc contigit, ut magnum Regem parias; et per te magnificabitur paupertas, filioque tuo subjicientur diademata.

Non sunt mihi gazæ regum, nec divitiæ unquam mihi obvenerunt; domus en paupercula est, et vacuum domicilium: cur ergo filium meum Regem prædicatis?

Gazæ magnæ est filius tuus, et divitiæ, quæ omnes ditare valent; gazæ namque regum deficiunt; ille vero nec deficiet, nec mensurabitur.

Ne alius forte sit vester Rex, qui natus est, hunc perquirite; etenim hic pauperculæ est filius, quæ Regem vel videre nequit.

Numquid fieri unquam potest, ut aberret viam lumen, quando immittitur? Siquidem non tenebræ nos vocarunt et adduxerunt: sed in lumine ambulavimus, et filius tuus Rex est.

Mary spoke to them and said: To whom offer ye these things ? and why offer ye them ? what has brought you from your country, to come to my Child with your treasures ?

They answered: Thy Child is King, and all diadems are made by him, for he is the King of all kings, and his kingdom is above this world, and all things are subject to his dominion.

But how could this have happened, that a poor maid should have given birth to a King? I am indeed needy and poor: could I have brought forth a King ?

Thou alone hast had this happiness, to give birth to the great King. Poverty shall now be honoured on thy account, and thrones shall be subject to thy Son.

But I have no treasures such as kings have, nor did I ever possess riches. Lo! my house is little and poor, and empty is this my dwelling: why then call you my Son King ?

Thy Son himself is treasure and riches enough to enrich all men; for the treasures of kings fail; but he shall never fail, and there shall be no limits to his wealth.

Go, seek this your King, who is born; for this Babe is the Child of a poor maid, who would not be allowed to even look at a king.

No, it cannot be that light sent down from heaven can mislead us. It is not darkness that has called and guided us; but we have walked in the light, and thy Son is King.

Ecce videtis infantem silientem, et matris domum inanem et vacuam, nullumque in ea Regis apparere vestigium; quomodo ergo ejusmodi incolans domum Rex est?

Ecce sane videmus illum silentem, et quietum; sed Regem, etsi pauperem, ut dixisti: at videmus etiam eum suo commovere imperio astra cœli, ut prænuntient ortum ejus.

Parvulus est infans, et ecce, ut cernitis, nec diadema regium habet, nec thronum: quid ergo videtis ut honoretis eum thesauris vestris, ut Regem?

Parvulus est, quia ipse voluit, et diliget mansuetudinem, et humilitatem, donec manifestetur. At erit tempus, cum incurvabuntur illi diademata, ac illum adorabunt.

Virtutes nullas habet, neque legiones; neque cohortes filius meus, in paupertate suæ jacet matris; et Rex a vobis quomodo appellatur?

Virtutes filii tui desuper sunt, cœlum equitant, et micant flammis, ex quorum numero unus nos vocare venit, totaque perterrita est regio nostra.

But this Babe is speechless, and his Mother's house is poor and empty, and there is nought here that suits a King: how can he be King that dwells in such a house?

Silent indeed he is, and motionless, and as thou sayest, poor; still is he King, for we have seen him move the stars of heaven, when he bade them proclaim his birth.

He is but a tiny Babe, and as you see, he has neither crown nor throne: what is it that makes you honour him with your treasures, as though he were a King?

He is a little Child, for he wished so to be, and he will love meekness and humility, until the day shall come for him to show himself: but the time shall be when crowned heads shall bow before him and adore him.

My Son has no troops or legions or armies, but lies couched as best his Mother's poverty can provide: how, then, call you him King?

The armies of thy Child are there above, they ride on the clouds of heaven, and light up the firmament with their brightness, and one of their number came down to call us, and all our people were in consternation.

As our offering to our Lady, we will recite this beautiful Sequence, which our own dear England used to sing in the Middle Ages.

SEQUENCE

Flos pudicitiæ,
Aula munditiæ,
Mater misericordiæ.

O flower of purity! Sanctuary of chastity! Mother of mercy!

Salve, Virgo serena,
Vitæ vena,
Lux amœna,
Rore plena
Septiformis Spiritus,
Virtutibus
Ornantibus,
Ac moribus
Vernantibus!
Rosa jucunda,
Castitatis lilium,
Prole fœcunda,
Gignis Dei Filium;
Virgoque munda
Tu post puerperium.
Modo miro,
Sine viro,
Prole fœcundaris.

Summi Ducis,
Veræ lucis
Partu decoraris.
Virga, flore,
Rubo, rore
Virgo designaris.

Vellereque
Madenteque
Digna Domini paris.

Virgo prolem,
Stella solem,
Profers, expers paris.

Ob hoc rite,
Via vitæ
Jure prædicaris.
Tu spes, et refugium
Lapsorum humilium:
Tu medela criminum,
Salus pœnitentium.

Tu solamen tristium,
Levamen debilium;
Tu purgatrix sordium,
Confirmatrix cordium.

Hail, gentle Maid! Source of Life! Beautiful light! Full of the dew of the sevenfold Spirit! Adorned with all virtues, and blooming in holiness of life!

Sweet Rose! Lily of chastity! Fruitful Mother, thou givest birth to the Son of God! And after thy delivery thou remainest a pure Virgin!

Thou art made his Mother in a wonderful way—nature stood aside to let its God do all.

How beautiful art thou by giving birth to him that is the very Light—the great King!

Those ancient figures of the Law—the Rod, the Flower, the Bush, the Dew—all were types of thee, sweet Virgin-Mother!

And Gedeon's Fleece, soaked with the dew of heaven, foreshadowed thee, O Mary, the worthy Mother of our God!

Thou art a Virgin, and thou hast a Child! Thou art a Star, and thou bringest forth a Sun! Dear peerless Queen!

And after this, can men be found who deem it wrong to call thee 'the Way of Life'?

Thou art the Hope, and the Refuge of humble sinners: thou healest them whose hearts are sick from crime, and thou winnest salvation for them that repent.

Thou art the comfortress of the afflicted, and the support of the weak; the unclean of heart ask thee to pray them pure, and souls discouraged obtain bravery from thee.

Tu laus, tu remedium
In te confidentium:
Tu vitale præmium
Tibi servientium.

O pia Maria,
Lapsis advocata,
Tu cunctis miseris
Dulcis spes et grata.
Erige, dirige
Corda tuorum,
Ad pia gaudia
Regni cœlorum.
Quo vere gaudere
Per te possimus,
Cum Natoque tuo,
Regnantes simus. Amen.

Thou art the glory and the helper of them that have confidence in thee; and by thy prayers thou obtainest the reward of eternal life for them that serve thee.

O Mary, full of motherly love! thou art the sinner's advocate, and the sweet consoling hope of them that are in wretchedness.

Raise up the hearts of us thy clients, and turn them to the holy joys of the heavenly kingdom.

Where we may, by thy intercession, truly rejoice, and reign together with thy Son. Amen.

JANUARY 11

THE SIXTH DAY WITHIN THE OCTAVE OF THE EPIPHANY

THE Magi were not satisfied with paying their adorations to the great King whom Mary presented to them. After the example of the Queen of Saba, who paid her homage to the Prince of Peace in the person of King Solomon, these three Eastern Kings opened their treasures and presented their offerings to Jesus. Our Emmanuel graciously accepted these mystic gifts, and suffered them not to leave him until he had loaded them with gifts infinitely more precious than those he had vouchsafed to receive. The Magi had given him of the riches which this earth produces; Jesus repays them with heavenly gifts. He strengthened in their hearts the virtues of faith, hope, and charity; he enriched, in their persons, the Church of which they were the representatives; and the words of the Canticle of Mary were fulfilled in them: *He hath filled the hungry with good things, and the rich he hath sent empty away*,[1] for the Synagogue refused to follow them in their search after *the King of the Jews*.

But let us consider the gifts made by the Magi, and let us, together with the Church and the Holy Fathers, acknowledge the Mysteries expressed by them. The gifts were three in number, in order to honour the sacred number of the Persons in the divine Essence, as likewise to express the triple character of Emmanuel. He had come that he might be King over the whole world; it was fitting that men should offer gold to him, for it is the emblem of sovereign power. He had come to be High Priest, and, by his mediation, reconcile earth to

[1] St Luke i 53.

heaven; incense, then, was an appropriate gift, for the Priest uses it when he offers sacrifice. But thirdly, it was only by his own death that he was to obtain possession of the throne which was prepared for his glorified Human Nature, and the perpetual Sacrifice of the Divine Lamb was to be inaugurated by this same his Death; the gift of Myrrh was expressive of the Death and Burial of an immortal Victim. The Holy Ghost, who inspired the Prophets, had guided the Magi in their selection of these three gifts. Let us listen to St Leo, who, speaking of this Mystery, says with his usual eloquence:

'O admirable Faith, which leads to Knowledge and perfect Knowledge, and which was not taught in the school of earthly wisdom, but was enlightened by the Holy Ghost himself! For whence had they learnt the supernatural beauty of their three Gifts? they that had come straight from their own country, and had not as yet seen Jesus, nor beheld in his infant Face the Light which directed them in the choice of their offerings? Whilst the star met the gaze of the bodily eye, their hearts were instructed by a stronger light—the ray of Truth. Before setting out on the fatiguing journey they knew him, to whom were due, by Gold, the honours of a King; by Incense, the worship of God; by Myrrh, the faith in his Mortal Nature.'[1]

But these three gifts, which so sublimely express the three characters of the Man-God, are fraught with instruction for us. They signify three great virtues, which the Divine Infant found in the souls of the Magi, and to which he added increase by his grace. Gold signifies charity, which unites us to God; Frankincense prayer, which brings God into man's heart; and Myrrh self-abnegation, suffering and mortification, whereby we are delivered from the slavery of corrupt nature. Find a heart that loves God, that raises herself up to him by prayer, that understands and relishes the power of the cross—and you have in that heart the worthiest

[1] Sermon the Fourth *On the Epiphany.*

offering which can be made to God, and one which he always accepts.

We, too, O Jesus! offer thee our treasure and our gifts. We confess thee to be God and Priest and Man. We beseech thee to accept the desire we have of corresponding to the love thou showest us by giving thee our love in return; we love thee, dear Saviour! do thou increase our love. Receive also the gift of our Prayer, for though of itself it be tepid and poor, yet it is pleasing to thee because united with the prayer of thy Church: teach us how to make it worthy of thee and how to give it the power of obtaining what thou desirest to grant: form within us the gift of prayer, that it may unceasingly ascend up like sweet Incense in thy sight. And lastly, receive the homage of our contrite and humble hearts, and the resolution we have formed of restraining and purifying our senses by mortification and penance.

The sublime Mysteries which we are celebrating during this holy season have taught us the greatness of our own misery, and the immensity of thy love for us, and we feel more than ever the obligation we are under of fleeing from the world and its concupiscences, and of uniting ourselves to thee. The Star shall not have shone upon us in vain: it has brought us to thee, dear King of Bethlehem! and thou shalt be King of our hearts. What have we that we prize and hold dear, which we can hesitate to give thee in return for the sweet infinite treasure of thyself, which thou hast given to us?

Dear Mother of our Jesus! we put these our offerings into thy hands. The gifts of the Magi were made through thee, and they were pleasing to thy Son; thou must present ours to him, and he will be pleased with them, in spite of their poverty. Our love is deficient; fill up its measure by uniting it with thine own immense love. Second our prayer by thy maternal intercession. Encourage us in our warfare against the world and the flesh. Make sure our perseverance, by obtaining for us the grace of a continual remembrance of the sweet

Mysteries which we are now celebrating; pray for us that, after thine own example, we may *keep all these things in our hearts.* That must be a hard and depraved heart which could offend Jesus in Bethlehem; or refuse him anything now that he is seated on thy lap, waiting for our offering! O Mary! keep us from forgetting that we are the children of the Magi, and that Bethlehem is ever open to receive us.

Let us borrow the language of the ancient Liturgies, in order to give expression to the sentiments awakened in us by all these ineffable Mysteries. Let us begin with this Hymn on the Nativity of our Lord left us by the saintly Bishop of Poitiers, Venantius Fortunatus.

HYMN

Agnoscat omne sæculum
Venisse vitæ præmium;
Post hostis asperi jugum
Apparuit redemptio.

Let all ages acknowledge that he is come who is the reward of life. After mankind had carried the yoke of its cruel enemy, our Redemption appeared.

Esaias quæ cecinit
Completa sunt in Virgine:
Annuntiavit Angelus,
Sanctus replevit Spiritus.

What Isaias foretold has been fulfilled in the Virgin; an Angel announced the mystery to her, and the Holy Ghost filled her by his power.

Maria ventre concipit
Verbi fidelis semine:
Quem totus orbis non capit
Portant puellæ viscera.

Mary conceived in her womb, for she believed in the word that was spoken to her: the womb of a youthful maid holds him whom the whole earth cannot contain.

Radix Jesse floruit,
Et Virga fructum edidit;
Fœcunda partum protulit,
Et Virgo mater permanet.

The Root of Jesse has given its flower, and the Branch has borne its fruit: Mary has given birth to Jesus, and the Mother is still the spotless Virgin.

Præsepe poni pertulit
Qui lucis auctor exstitit,
Cum Patre cœlos condidit,
Sub Matre pannos induit.

He that created the light suffers himself to be laid in a manger; he that, with the Father, made the heavens, is now wrapt by his Mother's hand in swaddling-clothes.

Legem dedit qui sæculo,
Cujus decem præcepta sunt,

He that gave to the world the ten commandments of the

Dignando factus est homo
Sub Legis esse vinculo.

Adam vetus quod polluit
Adam novus hoc abluit:
Tumens quod ille dejicit
Humillimus hic erigit.

Jam nata lux est et salus,
Fugata nox et victa mors,
Venite gentes, credite,
Deum Maria protulit.
Amen.

law, deigns, by becoming Man, to be under the bond of the law.

What the old Adam defiled, that the new Adam has purified; and what the first cast down by his pride, the second raised up again by his humility.

Light and salvation are now born to us, night is driven away, and death is vanquished: oh! come, all ye people, believe; God is born of Mary. Amen.

The Mozarabic Breviary contains the following eloquent prayer.

PRAYER

Deus, Dei Filius, Patris ineffabilis Virtus, qui novo sidere in Gentibus Rex regum ostenderis magnus, et in civitate illa beata appares gloriosus: quem insulæ tremunt: cui principes et nationes Gentium obsequuntur, dum tibi omnia regna cedunt, tibi regum diademata substernuntur; dignare jam gratia nostris te ostendere sensibus pium, et in conversationibus manifestum: ut primitias Spiritus habentes, ea tibi semper munera dedicemus, per quæ introire beatam illam Hierusalem placitis cordibus mereamur, ut tibi mundissimum aurum nostrorum operum deferentes, regni tui mereamur esse participes. Amen.

O God, Son of God, the ineffable Power of the Father, who, by the rising of a new star, didst reveal thyself to the Gentiles as the King of kings, and now art seen in thy glory in that happy city above: O thou before whom the islands tremble, and the Gentile princes and nations bow in homage, and to whom all kingdoms are subject, and at whose feet all kings lay down their crowns: vouchsafe now, by thy grace, to show thyself in thy mercy to our souls, and manifest thyself by our lives: that having within us the first-fruits of the Spirit, we may ever offer thee such gifts as thereby to merit to enter, with hearts well-pleasing to thee, into the blessed Jerusalem, and by offering thee now the most pure gold of our works, we may deserve to be partakers of thy kingdom. Amen.

We take the following Sequence from the Paris Missal of 1584.

SEQUENCE

In excelsis canitur
Nato Regi gloria,
Per quem terræ redditur
In cœlo concordia.
Jure dies colitur
Christi natalitia,
Quo nascente, nascitur
Novæ legis gratia.
Mediator nobis datus
In salutis præmium,
Non naturæ, sed reatus
Effugit consortium.

There is sung in the highest heavens: *Glory be to the new-born King*, by whom peace is restored between heaven and earth.

Rightly do we keep the Birth-day of Jesus as a feast; for by his birth, the grace of the new law is born.

He, our Mediator, is given to us to be the reward of our salvation: he takes upon himself our nature, refusing only to be like us in our sin.

Non amittit claritatem
Stella fundens radium,
Nec Maria castitatem,
Pariendo Filium.

As a star loses nothing of its brightness by giving forth its ray; so neither does Mary suffer the loss of her purity by giving birth to her Son.

Quis de monte lapis cæsus
Sine manu, nisi Jesus
Qui de Regum linea,

Who is the Stone cut from the mountain and not by the hand of man, if not our Jesus, who was of the line of kings,

Sine carnis opere,
De carne puerperæ
Processit virginea?
Solitudo gaudeat,
Et desertum floreat:
Virga Jesse floruit.
Radix virgam, virga florem,
Virgo profert Salvatorem,
Sicut Lex præcinuit.
Radix David typum gessit:
Virga, matris quæ processit
Ex regali semine.

And was born from the womb of his Virgin-Mother, after she had virginally conceived?

Let the wilderness be glad, and the desert bloom;—the rod of Jesse has flowered.

As was foretold in the Law, the Root has yielded its Branch, the Branch its Flower, and the Virgin our Saviour.

The Root was the figure of **David: the Branch was the type** of Mary, who was born of a kingly race.

Flos est Puer nobis natus,
Jure flori comparatus
Præ mira dulcedine.

The Flower is the Child that is born unto us, well likened to a flower, by reason of his wonderful sweetness.

In præsepe reclinatur,
Cujus ortus celebratur
Cœlesti præconio.
Cœli cives jubilant,
Dum pastores vigilant
Sub noctis silentio.

He, whose birth is celebrated by the heavenly spirits, is laid in a manger!

The citizens of heaven are in jubilee, whilst the Shepherds are keeping watch in the still night.

Cuncta laudes intonant
Super partum Virginis.

Lex et psalmi consonant
Prophetarum paginis.

Angelorum et pastorum,
Stellæ simul et Magorum
Concordant indicia.

Reges currunt Orientis
Ad præsepe vagientis,
Gentium primordia.
Jesu puer immortalis,
Ex terreno temporalis,
Nos ab hujus vitæ malis
Tu potenter erue.

Tu, post vitam hunc mortalem,
Sive mortem hanc vitalem,
Vitam nobis immortalem
Clementer restitue. Amen.

Let all creatures give forth praise for that the Virgin has given birth to her Son.

The law and the psalms harmonize with the writings of the Prophets.

The Angels and the Shepherds, the Star and the Magi, all agree in proclaiming the Birth.

The Eastern Kings run to the Crib of the Babe—they are the first-fruits of the Gentiles.

O Jesus, immortal Babe! born in time because thou wouldst assume our nature, snatch us, by thy power, from this life's woes.

After this our mortal life, or rather this living death, mercifully restore unto us that life which is immortal. Amen.

St Ephrem, the holy Deacon of Edessa, thus continues his admirable dialogue between Mary and the Magi.

HYMN

Totum mysterium ut actum est apud vos in regione vestra, aperite nunc mihi, ut amici; et quis vocabit vos, ut ad me veniretis?

Magna stella nobis apparuit, reliquis multo splendidior stellis, cujus lumine nostra terra est inflammata, et quod Rex ortus sit, nobis annuntiavit.

Nollem, vos quæso, loquamini hæc in regione nostra, ne sentientes Reges terræ, machinentur sua invidia adversus puerum.

Ne timeas, Virgo, quia omnia diademata solvet Filius tuus, eaque pessumda-

Tell me, I beg of you as friends, how the mystery was declared to you in your country, and who it was that told you to come to me?

A star of great size appeared to us, more brilliant far than other stars; its light illumined our land, and it was an announcement to us that the King was born.

Tell not this, I pray you, in these our parts, lest the kings of the earth should hear it, and plot, in their envy, against the Child.

Fear not, O Virgin! for thy Son shall be master of all crowns, and shall crush them; neither

bit, nec sua invidia nocumentum inferre illi valebunt.

Herodem timeo, lupum pollutum, ne me perturbet, gladium stringat, quo præcidat dulcem botrum adhuc immaturum.

Herodem ne timeas: per Filium enim tuum subvertetur ejus thronus, et statim atque regnabit, destruetur, et ejus diadema decidet.

Torrens sanguinis est Hierusalem, in eaque optimi quique cadunt: quare si hoc præsenserit, machinabitur in illum; ideoque secreto loquamini, precor, et ne tumultuetis.

Torrentes omnes, et lanceæ etiam per manus Filii tui sedabuntur, et Hierosolymæ obstupescet gladius, et nisi voluerit, non cadet.

Scribæ et sacerdotes Hierusalem, qui sanguinem subdole effundere solent, excitabunt forte lethale litigium adversum me, et adversum puerum: Magi, quæso, silete.

Scribæ et sacerdotes nequaquam valebunt sua invidia Filio tuo nocere; et per ipsum solvetur eorum sacerdotium, et solemnitates eorum cessabunt.

Angelus apparuit mihi, quando concepi puerum; quod Rex sit Filius meus, et quod ab alto sit ejus diadema, et non solvetur, ipse quoque explicavit mihi ut et vobis.

Angelus igitur, quem dicis, ipse venit sub specie sideris et apparuit nobis, atque an-

shall the envy of kings be able to hurt him.

I fear that unclean wolf Herod, lest perhaps he bring grief upon me, and draw his sword to cut from off its vine my sweet though not yet ripened Fruit.

Fear not Herod, for his throne shall be o'erthrown by thy Son, and his reign shall be short, and his crown shall fall from his head.

Jerusalem is a torrent of blood, and all that are good are slain; if this be known, the city will plot against my Child. I pray you, then, whisper these things, and noise them not abroad.

All blood-shedding shall be stayed, and all weapons sheathed by the hand of thy Son; Jerusalem's sword shall be stupefied, powerless to strike, unless by his consent.

The Scribes and Pharisees of Jerusalem are skilled in secret murders, and may stir up some deadly purposes against me and the Child. Be silent, Magi, I beseech you.

Not so: the envious Scribes and Pharisees shall not have power to injure thy Child; nay, he will take away their priesthood, and put an end to their solemn feasts.

An Angel appeared to me when I conceived my Babe; he told me, as he told you, that my Child is King, and that his throne is from above, and shall never have an end.

This Angel, then, of whom thou speakest, is he that appeared to us under the figure of

nuntiavit quod Puer major sit et splendidior stellis.

Coram vobis ecce aperio aliud arcanum, ut confirmemini; scilicet virgo peperi filium, Filiumque Dei; euntes prædicate ipsum.

Jam nos prædocuit stella, nativitatem ejus extra ordinem esse naturæ, et super omnia esse Filium tuum, eumdemque etiam Filium esse Dei.

Pacem referte in terram vestram; pax gliscat in finibus vestris: veraces veritatis nuntii habeamini in toto itinere vestro.

Pax Filii tui nos reducat incolumes in regionem nostram, ut duxit; et cum imperium ejus mundo manifestabitur, invisat terram nostram, et benedicat illi.

Gaudeat Persis vestro nuntio, exsultet Assyria vestro reditu; et quando regnum Filii mei manifestabitur, in regione vestra suum collocabit vexillum.

the star, and told us that thy Son is greater and brighter than the stars.

Lo, now I will reveal to you another secret, that you may take fresh courage: I have given birth to my Child, who is the Son of God, and yet am I a Virgin. Go forth and preach his name to the nations.

All this was taught us by the Star: it told us that his birth was beyond the course of nature, and that thy Son is above all creatures, and that he is the Son of God.

Take peace back with you to your land; may peace be in your territories; may you be the truthful messengers of the Truth on all your journey.

May the peace of thy Son, which brought us hither, lead us back safe to our country; and, when his kingdom shall be declared to the world, may he visit our land, and bless it.

May Persia rejoice at your tidings, and Assyria be glad in your return; and when the kingdom of my Son shall be declared, he shall set his standard in your land.

Let us turn to this tender Mother, and sing to her this Hymn of the Greek Church, which breathes so sweetly the unction and piety of St Joseph the Hymnographer.

DIE XV JANUARII

Molestissimis passionum insultibus, quasi tempestatibus exagitatus, et peccatorum ictibus quasi fluctibus concussus, ad indefessam protectionem tuam confugio cum affectu, o puella omni laude dignissima: miserere mei, et salva me, o Virgo perpetua.

Tossed by the troublesome attacks of my passions, as by so many storms, and buffeted by the blows of my sins as by angry billows, I lovingly fly to thy untiring protection, O Maid most worthy of all praise. Have pity on me, and save me, O ever spotless Virgin!

Cum te tamquam rosam redolentem purus ille in convallibus reperisset, o inviolata; in medio tui habitavit, humanum genus suavissimo replens odore.

Dirige motus animæ meæ, o purissima, ad divina illius præcepta qui ex utero tuo coruscavit, atque a tempestate scandalorum hujus vitæ eripe me intercessionibus tuis.

Omnium Dominum Emmanuel sine viri opera peperisti, manens Virgo post partum, o Virgo mater. Eumdem incessanter exora ut ab hostium invasionibus liberentur illi qui confugiunt sub protectionem tuam.

Verbum quod æquale est in operatione et in throno Genitori suo, ex visceribus tuis corporasti, o casta; atque inde propter ineffabilem misericordiam suam, totam naturam nostram assumpsit.

Prolem tuam laudamus, o benedicta, per quam ab antiqua damnatione redempti sumus; te vero beatificamus, o divina felicitate cumulatissima; quam solam dilexit ille qui est benedictus ac supergloriosus.

Fluvium perennem nobis effundis recurrentibus ad te, o casta; cujus uberem gratiam delibantes, partum tuum laudamus, o inviolatissima, et superexaltamus in omnia sæcula.

Lucis habitaculum venter tuus factus est, per quam sedentes in tenebris viderunt

When the God of purity found thee, O spotless Virgin, in the lowly valleys as the Rose that breathes forth sweet fragrance, he dwelt within thee, and filled the human race with the most delicious perfume.

Turn the faculties of my soul, O most pure one, to the divine commandments of him who shone forth from thy womb, and by thy prayers deliver me from the storm of this life's scandals.

Thou didst virginally bring forth our Emmanuel, the Lord of all, O Virgin-Mother, and didst remain a Virgin after thy delivery. Pray to him unceasingly, that they who fly to thy protection may be freed from the attacks of their enemies.

O chaste Virgin! thou didst, from thy womb, clothe with a human body him who is the Word equal to his Father in works and in majesty; from thee, by reason of his unspeakable mercy, did he assume our entire human nature.

O Blessed Mother! we praise thy Son, who redeemed us from the old curse. We bless thee, O blessed by God above all women, who art loved above all by him who is blessed and glorious above all.

Thou pourest forth an ever-flowing stream on us who have recourse to thee, O Virgin-Mother! Refreshed by its plentiful grace, we praise thy Son, O purest Maid, and we extol him above all for ever.

Thy womb was made the dwelling-place of Light, whereby they saw the light that sat

lumen: unde te incessabili voce semper laudamus, o Dei Mater; et cum affectu veneramur te spem animarum nostrarum.

in darkness. Therefore do we ever praise thee with our unceasing hymns, O Mother of God, and devoutly venerate thee, the hope of our hearts.

The Church makes commemoration, to-day, of the holy Pope and Martyr Hyginus. He held the Apostolic Chair under the reign of Antoninus, and closed his four years' Pontificate by martyrdom. We have no history of his life, but we venerate in him one of the links of that grand chain of Pontiffs which unites us, by St Peter, to our Lord Jesus Christ. The whole weight of the government of the Church was upon his shoulders, and he was courageous and faithful in the discharge of his duties; his reign was during the age of Persecution, when to be Pope was to be a victim of tortures and death. As we have already said, he soon won his Palm, and was associated in heaven with the three Magi, who had, before leaving this world, preached the Gospel in Greece, the country of our Saint. Let us ask him to bless the offerings we are making to the Divine Infant of Bethlehem, and to pray for us, that we may obey this sweet King, who asks us to give him not our blood by martyrdom, but our hearts by charity.

Let us honour the memory of this holy Pope, and say with the Church:

ANT. Iste Sanctus pro lege Dei sui certavit usque ad mortem, et a verbis impiorum non timuit; fundatus enim erat supra firmam petram.

ANT. This Saint fought, even unto death, for the law of his God, and feared not the words of the wicked; for he was set upon a firm rock.

OREMUS

Infirmitatem nostram respice, omnipotens Deus, et quia pondus propriæ actionis gravat, beati Hygini Martyris tui atque Pontificis intercessio gloriosa nos protegat. Per Christum Dominum nostrum. Amen.

LET US PRAY

Have regard, O Almighty God, to our weakness; and whereas we sink under the weight of our own doings, let the glorious intercession of blessed Hyginus, thy Martyr and Bishop, be a protection to us. Through Christ our Lord. Amen.

JANUARY 12

THE SEVENTH DAY WITHIN THE OCTAVE OF THE EPIPHANY

HAVING laid their offerings at the feet of Jesus, as the sign of the alliance they had, in the name of all mankind, contracted with him, and laden with his graces and blessings, the Magi take their leave of the Divine Babe; for such was his will. They take their departure from Bethlehem, and the rest of the world seems a wilderness to them. Oh, if they might be permitted to fix their abode near the new-born King and his incomparable Mother! But no; God's plan for the salvation of the world requires that everything savouring of human pomp and glory should be far from him who had come to take upon himself all our miseries.

Besides, they are to be the first messengers of the Gospel; they must go and tell to the Gentiles that the Mystery of Salvation has begun, that the earth is in possession of its Saviour, and that their salvation is nigh at hand. The star does not return to them; they needed it to find Jesus; but now they have him in their hearts, and will never lose him. These three men are sent back into the midst of the Gentile world, as the leaven of the Gospel which, notwithstanding its being so little, is to leaven the whole paste.[1] For their sakes, God will bless the nations of the earth; from this day forward infidelity will lose ground, and faith will progress; and when, the Blood of the Lamb having been shed, Baptism shall be promulgated, the Magi shall be, not merely *men of desire*, but perfect Christians, initiated into all the Mysteries of the Church.

The ancient tradition, which is quoted by the author

[1] St Matt. xiii 33.

of *The Imperfect Work on St Matthew*, which is put in all the editions of St John Chrysostom, and was probably written about the close of the 6th century, tells us that the three Magi were baptized by St Thomas the Apostle, and devoted themselves to the preaching of the Gospel. But we scarcely need a tradition on such a point as this. The vocation of these three Princes could never be limited to the mere privilege of being the first among the Gentiles to visit the eternal King who had come down from heaven to be born on this earth and show himself to his creatures; a second vocation was the consequence of the first, the vocation of preaching Jesus to men.

There are many details relating to the life and actions of the Magi, after they had become Christians, which have been handed down to us; but we refrain from mentioning them, as not being sufficiently ancient or important traditions to have induced the Church to give them place in her Liturgy. We would make the same observation with regard to the names assigned to them of *Melchior*, *Gaspar*, and *Balthassar*; the custom of thus naming them is too modern to deserve credit; and though it might be indiscreet to deny that these were their true names, it seems very difficult to give proofs of their correctness.

The Relics of these holy Kings were translated from Persia to Constantinople, under the first Christian Emperors, and, for a long time, were kept in the Church of Saint Sophia. At a later period, they were trans lated to Milan, when Eustorgius was Bishop of that city. There they remained till the 12th century, when, through the influence of the Emperor Frederic Barbarossa, they were translated to the Cathedral Church of Cologne by Reynold, Archbishop of that metropolitan see. The Relics are in a magnificent Shrine, perhaps the finest specimen now extant of medieval metallic art, and the superb Cathedral where it is religiously kept is, by its size and architectural beauty, one of the grandest Churches of the Christian world.

Thus have we followed you, O Blessed Magi! Fathers of the Gentile world! from your first setting out from the East for Bethlehem to your return to your own country, and even to your sacred resting-place; which the goodness of God has made to be in this cold West of ours. It was the love of children for their parents that made us thus cling to you. Besides, were we not ourselves in search of that dear King whom you so longed for and found? Blessed be those ardent desires of yours, blessed be your obedience to the guidance of the star, blessed be your devotion at the Crib of Jesus, blessed be the gifts you made him, which, while they were acceptable to God, were full of instruction to us! We revere you as Prophets, for you foretold the characters of the Messias by the selection of your three gifts. We honour you as Apostles, for you preached, even to Jerusalem herself, the Birth of the humble Jesus of Bethlehem, of that Jesus whom his Disciples preached not till after the triumph of his Resurrection. We hail you as the Spring Flowers of the Gentile world, but Flowers which produced abundant and rich fruits, for you brought over entire nations and countless people to the service of our divine King. Watch over us, and protect the Church. Be mindful of those Eastern countries, whence rises to the earth the light of day, the beautiful image of your own journey towards Bethlehem. Bless this Western world of ours, which was buried in darkness when you first saw the star, and is now the favoured portion of God's earth, and on which the Divine Sun of Justice pours forth his brightest and warmest rays. Faith has grown weak among us; re-enkindle it. Obtain of the divine mercy that the West may ever send forth her messengers of salvation to the South and North, and even to that infidel East, where are laid the tents of Sem, and where the light that you gave her has been long extinguished by her apostasy. Pray for the Church of Cologne, that illustrious sister of our holiest Churches in the West; may she preserve the faith, may she defend her sacred rights and liberty;

may she be the bulwark of Catholic Germany, and be ever blessed by the protection of her Three Kings, and the patronage of the glorious Ursula and her virginal army. Lastly, we beseech you, O venerable Magi! to introduce us to the Infant Jesus, and his Blessed Mother; and grant us to go through these forty days, which the Church consecrates to the Mystery of Christmas, with hearts burning with love for the Divine Child, and may that same love abide with us during the pilgrimage of our life on this earth.

To-day, also, we will make use of the formulas employed by the several ancient Churches in honour of the Mystery of the Epiphany. Our first selection is a hymn written by the great Fulbert of Chartres.

HYMN

Nuntium vobis fero de supernis;
Natus est Christus, Dominator orbis,
In Bethlehem Judæ; sic enim Propheta
Dixerat ante.

'I bring you tidings from heaven above: Christ, the Ruler of the earth, is born in Bethlehem of Juda: for thus was it foretold by the Prophet.'

Hunc canit lætus chorus Angelorum,
Stella declarat, veniunt Eoi
Principes, dignum celebrare cultum,
Mystica dona.

Thus sing the glad choir of Angels; the same is announced by the Star, and the Eastern Kings come to offer to Jesus the worthy homage of their mystic gifts.

Thus Deo, myrrham tribuunt sepulchro,
Auream Regi speciem decenti,
Dum colunt unum, meminere Trino
Tres dare terna.

They offer their Frankincense to him as to their God; the Myrrh honours his sepulchre; the Gold is the token of his Kingly character. Whilst thus worshipping One, the three offerers give three gifts to the Blessed Three.

Gloriam trinæ monadi canamus,
Cum Deo divæ Genitore Proli,
Flamini necnon ab utroque fuso
Corde fideli. Amen.

Let us, too, sing praise to our Triune God: glory to the Father, and to his divine Son, and to the Holy Spirit, who is sent into the hearts of the faithful by the Father and the Son. Amen.

The two following Prayers are taken from the Mozarabic Breviary.

PRAYER

Tu es, Domine, stella veritatis oriens ex Jacob, homoque consurgens ex Israel: et in novo sidere ostenderis Deus, et in præsepio positus Deus et homo, unus crederis Christus: propter magnam misericordiam tuam visionis tuæ nobis proroga gratiam: appareat in nobis lucis tuæ radiabile signum, quod expellat omnes tenebras vitiorum; ut qui visionis tuæ desiderio anhelamus, visionis tuæ præmio consolemur. Amen.

Thou, O Lord, art the Star of truth, that riseth out of Jacob, and the man that springeth from Israel. In the new Star thou showest thyself as God, and lying in the Crib God and Man, we confess thee to be the one Christ. In thy great mercy grant us the grace of seeing thee, and show unto us the radiant sign of thy light, whereby all the darkness of our sins may be put to flight: that so we who now languish with the desire of seeing thee, may be refreshed with the enjoyment of that blissful vision. Amen.

PRAYER

Fulget, Domine, cœlum rutilum serenitate astrorum, terraque ipsa refulgenti lumine serenatur, quia apparere dignatus es mundo de habitaculo sancto tuo; sana ergo cordis nostri mœstitiam, quia ad hoc venisti, ut redimas universa: illudque nostris oculis lumen attribue, quo te purificati semper mereamur aspicere: ut qui Apparitionis tuæ gaudia lætabunda nuntiamus in gentibus, infinita tecum lætitia gaudeamus. Amen.

The heavens are shining with the clear beauty of the stars, O Lord, and the very earth is made beautiful by a shining light, because thou didst vouchsafe to appear to the world from out thy holy dwelling-place. Remove, therefore, from our hearts all sadness, for unto this end art thou come, that thou mayest make all things new. Grant also that light unto our eyes which may purify us and fit us to behold thee for ever; that thus we who preach to the nations the glad joys of thy Apparition, may be made glad with thee in infinite joy. Amen.

We take the following Sequence from the ancient Missals of the Churches of Germany.

SEQUENCE

Nato nobis Salvatore
Celebremus cum honore
Diem natalitium.
Nobis datus, nobis natus,
Et nobiscum conversatus,
Lux et salus gentium.

Our Saviour is born unto us! Let us solemnly celebrate his Birthday.
To us was he given, unto us was he born, and with us has he lived, he the light and salvation of the Gentiles.

Eva prius interemit;
Sed Salvator nos redemit
Carnis suæ merito.

In the beginning Eve caused our death; but Jesus, by the merits of the human nature he assumed, has redeemed us.

Prima parens nobis luctum,
Sed Maria vitæ fructum
Protulit cum gaudio.
Negligentes non neglexit,
Sed ex alto nos prospexit
Pater mittens Filium.

Our first mother brought us woe; but Mary joyfully brought forth for us the fruit of life.

We neglected our heavenly Father, but he did not neglect us; he looked down upon us from heaven, and sent us his only Son.

Præsens mundo, sed absconsus,
De secreto tamquam sponsus
Prodiit in publicum.

This Jesus, though in the world, was hidden from the world; but, at length he came forth as a Bridegroom from the nuptial chamber, and made himself known.

Gigas velox, gigas fortis,
Gigas nostræ victor mortis,
Accinctus potentia.

He is the Giant foretold by the Psalmist—swift, and strong, and vanquishing our death, for he was girt with power.

Ad currendam venit viam,
Complens in se prophetiam
Et Legis mysteria.

He came that he might run his course, and so verify the prophecy, and the mysteries of the Law.

Jesu, nostra salutaris
Medicina, singularis
Nostra pax et gloria;
Quia servis redimendis
Tam decenter condescendis,
Te collaudant omnia.
Amen.

Jesus, thou our saving medicine, our only Peace and glory!
May all creatures give thee praise, for that thou didst so mercifully condescend to redeem us thy servants!
Amen.

This beautiful canticle in honour of the Infant Jesus is from the pen of St Ephrem, the sublime bard of the Syrian Church.

HYMN

Hebrææ virgines assuetæ alias Jeremiæ Threnos recantare, pro lugubri suarum Scripturarum carmine, indidem acceptos lætitiæ hymnos hujusmodi refuderunt, Spiritu ipsarum ora movente:

Læta jam nunc oculos ab inferis attollat Eva hunc visura diem, in quo ipsius nepos vitæ auctor descendit extinctam Matris suæ genitricem excitaturus. Adorandus puer caput serpentis contudit, cujus illa olim infecta veneno periit.

A cunis decori Isaac, Sara mater tuam speculabatur infantiam, teque illo adumbratum suo mulcebat cantu; relegensque infantiæ tuæ mysteria in eo puero expressa: Euge, fili, votorum fructus meorum, cantabat; jam nunc video in te, qui latet in te Dominum, omnium piorum vota precesque suscipiens, et ratas efficiens.

Nazaræus Samson juvenis fortissimus tuæ fortitudinis umbra fuit; leonem laceravit, mortis quam concidisti typum; rupisti scilicet mortem, vitamque ex ejus amarissimo ventre exclusisti, cujus usura nobis futura erat jucundissima.

Anna pariter te in Samuele figuratum, suo non semel

The Hebrew maidens, who heretofore had been wont to chant the Lamentations of Jeremias in the plaintive strain of their Scriptures, now borrowed from the same holy volume joyful thoughts, and, under the inspiration of the Holy Spirit, sang them thus in hymns:

'Let Eve, in Limbo, now raise up her eyes, and see this day whereon one of her race, and he the author of life, descends to raise up from death the mother of his own dear Mother. The adorable Infant crushed the head of the serpent, by whose poison Eve had perished.

'Sara, the fair Isaac's mother, foresaw thine Infancy, O Jesus, in her own son's crib; the lullaby she sang over him told the mysteries of thy Childhood, which were foreshadowed and prefigured in her own child. Thus did she sing: "Sweet Babe! fruit of my prayers! I see in thee the Lord, who is hidden in thee as in his type: 'tis he receives the wishes and the prayers of pious hearts, and grants them their requests."

'The Nazarite Samson, the youth of exceeding strength, was a figure of thy strength, O Jesus! He tore a lion to pieces, typifying the death thou didst slay, for thou didst crush death, and from its bitter entrails didst draw forth life, whose taste would be most sweet to us.

'Anna, too, pressed thee to her bosom in the person of

pectori oppressit, tum primum, quando tuam præsensit justissimam severitatem ab illo repræsentatam eo die, quo regem Agag in frusta dissectum occidit, expressam diaboli imaginem: tum iterum, quando tuam contemplabatur clementiam ab eodem velut rudiore manu descriptam, eo tempore quo Saülis ruinam piis et veris lacrymis lugere non destitit.

Samuel the Prophet, who was twice a figure of thy ministry; firstly when he prefigured thy most just severity on the day when he slew King Agag, the figure of the devil, and cut him to pieces; secondly, by imitating thy mercy, though imperfectly, when he unceasingly shed his tears of loving and sincere compassion over the fall of Saul.'

The Menæa of the Greek Church furnish us with these beautiful stanzas in honour of the holy Mother of God.

DIE XVI JANUARII

Terra inarata apparuisti, augustissima, quæ spicam obis protulisti, universi tritorem Dominum Jesum, quo nos comedentes, ad m revocamur.

um ex te incarnatum es, o Virgo casta, Deite proprie confitemur, omnium reformationis, bsque ulla dubitatione, causa fuisti.

O most august Queen! thou wast the untilled land that gavest us our Wheat, Jesus, the Lord and feeder of the universe; by eating this Bread we are restored to life.

Seeing our Lord made incarnate from thee, chaste Virgin! we confess thee to be in very deed the Mother of God, that didst thus become, we hesitate not to proclaim it, the cause of the regeneration of all things.

Superessentialis ille, qui carnis erat expers, ex venerandis sanguinibus tuis incarnatus est, o castissima; et caro sine ulla mutatione factus, cum hominibus conversatus est.

Naturæ leges in te, o purissima Virgo, revera innovantur: Virgo quippe post partum manes, velut ante partum, Christum legislatorem enixa.

He, the Being above all beings, who was a pure spirit, took flesh to himself from thy pure blood, O Spotless Maid! and remaining God as before, he was made flesh, and lived among men.

Nature's Laws were truly suspended in thee, most pure Virgin! for thou remainest a Virgin after thy delivery, as thou wast before it, for thou didst give birth to him who is the giver of all laws, Christ.

Miserabilis animæ meæ passionibus medere, o Dei Genitrix castissima; mentem tranquilla hostilibus invasionibus velut tempestatibus jactatam, et cor meum pacatum redde, o puella.

Rosam in medio spinarum te vere invenit in hujus mundi convallibus, o casta Virgo, Jesus omnium plantator, atque ex utero tuo natus, nos divinæ cognitionis suavissimo perfudit odore.

Te spirituale candelabrum, quæ lucem inaccessibilem suscepisti, agnovimus, o Virgo Maria, quæ omnium fidelium animos illuminasti, et peccati tenebras eliminasti.

Vocibus gratiarum actione plenis ad te clamamus: Ave, immaterialis, lucis habitaculum purissimum; ave, causa deificationis omnium; ave, maledictionis dissolutio; ave, terrigenarum expulsorum revocatio.

Spotless Mother of God! heal the passions of my wretched soul: appease my mind, tossed by the attacks of my enemy as with tempests, and bring, O Virgin, peace unto my heart.

Jesus, the divine Husbandman of the world, found thee, chaste Virgin! in the lowly valley of this earth, growing as a Rose amidst thorns. He entered thy womb, and was born of thee, refreshing us with the delicious fragrance of the knowledge of divine things.

O Virgin Mary! we acknowledge thee to be the mystic candlestick on which was placed the Light inaccessible; thereby thou hast enlightened the minds of all the faithful, and has[redacted] put to flight the darkness of si[redacted]

Thus do we cry out to th[redacted] in words of thankful lo[redacted] Hail, most pure dwelling spiritual Light! Hail, c[redacted] of our union with God! destroyer of the curse! O thou that didst call fr[redacted] their exile the children of this earth.

THE SAME DAY

ST BENET BISCOP

ABBOT

ST BENET BISCOP is one of the great Benedictine saints to whom England owes so much. His devotion and loyalty to the Holy See, his love of learning, his zeal for the beauty of the house of God, for the monastic observance and for the Church's chant, show him to be a true monk, though his influence extended far wider than the narrow limits of his monastery, and affected the social condition of the people and the whole life of the Church in England. His feast is kept in several dioceses in England, but as there is no uniformity with regard to the date, we have inserted it in our calendar on the day of his death.

St Benet stands out among the great travellers in the cause of religion. He visited Rome no fewer than seven times, not only to satisfy his own devotion, but to obtain from the mother of all the churches the purest traditions, the most correct books for use in the divine liturgy, and objects of piety wherewith to inspire the devotion of the faithful. These treasures were all destined to be used for the benefit of his own countrymen, who were unable to seek them for themselves at the fountain-head. He inspired all those with whom he came in contact with a more exalted idea of the dignity of the worship of God. With regard to the Divine Service, his ruling principle was that nothing but the best was worthy of use, whether it were in the carrying out of liturgical functions or the actual fabric of the church. In his day Britain was far behind the continental nations in industry and art, and stone buildings were hardly known. St Benet, therefore, journeyed into Gaul to procure stonemasons, who came

to the monastery at Wearmouth in Northumbria, and, with the help of the monks whom they instructed, built a stone church for the Community. The making and use of glass was also unknown in these islands at the time, and again St Benet sent messengers to Gaul who brought back workers in glass to glaze the windows of his church.

The record of St Benet's life has come down to us as written by the Venerable Bede, who was a monk of the abbey founded by the saint at Jarrow. Bede was admitted into this monastery when a child, during the lifetime of St Benet Biscop, and thus in his Life speaks from personal experience. He records several charming incidents which are not included in the Breviary lessons, one of which is given here as being illustrative of the saint's zeal for the Divine Office.

The Venerable Bede records that once during a visitation of the pestilence the monks at Jarrow were all stricken with the sickness with such severity that there remained but two persons in the house who were able to go to the church to sing the Divine Office, the Abbot Benet and Bede, who was still a child. These two performed the duties of the whole choir with unflagging zeal until the monks gradually regained sufficient strength to resume their share of the work of God. One can well imagine the joy of the angels at the sight of the venerable Abbot and the innocent child, each intent upon performing his share of the psalmody with exactitude so that it might never be said that the praise of God had ceased to resound through the Abbey church.

The following is the life of the saint as given in the Breviary lessons.

Benedictus cognomento Biscopus nobili stirpe genitus, quum esset minister Osvii regio, annos natus circiter viginti quinque Romam adiit, et Apostolorum Beatorum loca visere curavit. Ad patriam mox reversus, quæ

Benedict, surnamed Biscop, of noble parentage and a member of the household of King Oswy, journeyed to Rome when he was about twenty-five years of age to visit the tombs of the blessed Apostles. Upon his return to his native land soon

vidit ecclesiasticæ vitæ instituta, non solum diligere et venerari, sed prædicare non desiit. Quo tempore Alchfridus Osvii filius et ipse Romam venire disponens, eum comitem accepit. Quem quum pater revocaret, ipse cœptum explens iter Romam rediit tempore Vitaliani Papæ. Et post menses aliquot inde digrediens, ad insulam Lirinensem tonsuram accepit, et disciplinam regularem, monachi voto insignitus, servavit; ubi per biennium institutus, rursus beati Petri Apostolorum Principis amore devictus, sacram ejus corpore civitatem repetere statuit, nec post longum tempus adveniente nave mercatoria desiderio satisfecit.

Eo tempore Egbertus Cantuariorum rex electum ad Episcopatus officium virum nomine Vigardum Romam miserat, qui veniens defunctus est. Ast Romanus Pontifex, ne legatio fructu careret, elegit de suis, quem Archiepiscopum mitteret, Theodorum nomine, et quia Benedictum sapientem, industrium, religiosum, et nobilem compererat, huic ordinatum commendavit. Venerunt Cantium, Theodorus sedem episcopalem conscendit, Benedictus vero monasterium beati Petri regendum suscepit. Quod ubi duobus annis rexit, tertium de Britannia Romam iter accipiens, libros divinæ eruditionis vel emptos vel largitos retulit. Tandem ad

afterwards, he endeavoured to introduce the customs of ecclesiastical life which he had seen and which he had not ceased to love and venerate. Alchfrid, son of Oswy, wishing also to visit Rome, took Benedict as his companion, but when Alchfrid was recalled by his father, Benedict continued the journey and arrived at Rome in the time of Pope Vitalian. After spending some months there, he went to the island of Lerins, where he received the tonsure, and making his monastic profession, followed the regular observance. After two years, again overcome by the love of blessed Peter, the prince of the Apostles, he decided to revisit the city made holy by his body, and not long after, upon the arrival of a merchant vessel, he was able to satisfy his desire.

About that time Egbert, King of Kent, had sent to Rome as bishop-elect a man named Vigard, who died in the Holy City. In order that this embassy should not be fruitless, the Roman pontiff chose Theodore from those about him and nominated him to the Archbishopric, and having learnt that Benedict was wise, diligent, devout, and of noble birth, he entrusted the bishop to him. When they arrived in Kent, Theodore took possession of his see and Benedict was placed at the head of the monastery of blessed Peter. He governed this monastery for two years, at the end of which time he took the road from Britain to Rome a third time, whence he brought back books

patriam pedens convertens Egfridum Transumbranæ regionis regem adiit, tantamque apud eum gratiam invenit, ut terram septuaginta familiarum largitus, monasterium ibi primo Pastori Ecclesiæ facere præciperet.

Unius anni spatio post fundatum monasterium interjecta, Benedictus Gallias petens cæmentarios, qui lapideam sibi ecclesiam facerent, accepit. Proximante ad profectum opere, misit legatorios Galliam qui vitrificatores artifices Britannis eatenus incognitos, ad cancellandas fenestras adducerent. Ea quoque, quæ nec in Gallia reperiri valebant Romanis e finibus ecclesiæ suæ ut conferret, quarta illa post compositum monasterium profectione, ampliori quam prius fenore cumulatus rediit. Inter alia ordinem psallendi juxta morem Romanæ institutionis suo monasterio tradidit ab Agathone Papa accepto archicantore ecclesiæ sancti Petri, Joanne, Abbate monasterii Sancti Martini. Attulit etiam epistolam privilegii a Papa, qua monasterium ab extrinseca irruptione perpetuo redderetur liberum.

Verum quarta vice de Britannia Romam accurrens, innumeris donis locupletatus rediit, magna copia voluminum sacrorum, sed non minori sicut prius, sanctorum imaginum. Haud multo post mor-

of divine learning which he had either bought or been given. At length, returning to his native land, he went to Egfrid, King of Northumbria, with whom he found so much favour that he received land enough to support seventy families, and was enjoined to found there a monastery in honour of the first pastor of the Church.

A year after the foundation of the monastery, Benedict fetched masons from Gaul to build a stone church. Glass had been hitherto unknown in Britain, and therefore shortly before the completion of this work he sent messengers into Gaul to bring back artificers to glaze the windows. When the church was finished he set out for Rome (the fourth journey after the foundation of the monastery) in order to obtain those things which he could not procure in Gaul, and he returned even more laden than before. Amongst other things, he introduced into his monastery the method of psalmody according to the custom of the Roman Church, having received from Pope Agatho the Archcantor of the Church of St Peter, John, Abbot of the monastery of St Martin. He also brought back a letter of privileges from the Pope by which the monastery was made free for ever from outside interference.

For the fourth time he hastened from Britain to Rome, and, enriched with many gifts, he returned with a great store of sacred books and with no less store of holy pictures. Shortly afterwards he was

bo cœpit fatigari et per triennium languere, paulatim accrescente tanta paralysi membrorum parte factus sit præmortuus: superioribus solum, sine quorum vita vivere nequit homo, ad officium patientiæ virtutumque reservatio. Satagebat interim Benedictus advenientes sæpius ad se fratres de custodienda, quam statuerat, regula firmare; et hoc sedulus iisdem solebat iterare mandatum ne quis in electione Abbatis generis prosapiam, et non magis vivendi, docendique probitatem putaret esse quærendam. Vero inquit, dico vobis quia tolerabilius mihi est hunc locum si sic judicaverit Deus, in solitudinem sempiternam redigi, quam ut frater meus carnalis quem novimus viam veritatis non ingredi, in monasterio regendo post me succedat. Sexto decimo postquam monasterium fundavit anno quievit in Domino pridie Idus Januarii, sepultus in ecclesia beati Petri Apostoli, ut quem degens in carne semper solebat amare, ab hujus reliquiis ex altari post mortem nec longius abesset.

attacked by his last illness, which lasted three years, for his body was a prey to paralysis in such wise that while his lower members became entirely dead, the upper part of his body, without the use of which life is impossible, remained unafflicted for the exercise of patience and virtue. Meanwhile Benedict was careful to confirm the brethren who frequently visited him in the observance of the rule he had instituted, and he often repeated the following injunction lest anyone should think that in the election of the Abbot one should be sought for among his relatives and not rather by the test of life and teaching. 'Truly,' he said, 'I tell you that I should prefer that this place should be reduced to a solitude for ever, if God so wills, rather than that my brother according to the flesh who, we know, has not entered upon the way of truth, should succeed me in the government of the monastery.' He slept in the Lord on the day before the Ides of January sixteen years after the foundation of the monastery, and was buried in the church of blessed Peter the Apostle, that his remains might rest after death not far from the relics and altar of him to whom, during life, he had always been most devout.

JANUARY 13

THE OCTAVE OF THE EPIPHANY

THE thoughts of the Church today are fixed on the Baptism of our Lord in the Jordan, which is the second of the three Mysteries of the Epiphany. The Emmanuel *manifested* himself to the Magi, after having shown himself to the Shepherds; but this manifestation was made within the narrow space of a stable at Bethlehem, and the world knew nothing of it. In the Mystery of the Jordan, Christ *manifested* himself with greater publicity. His coming is proclaimed by the Precursor; the crowd that is flocking to the river for Baptism is witness of what happens; Jesus makes this the beginning of his public life. But who could worthily explain the glorious circumstances of this second Epiphany?

It resembles the first in this, that it is for the benefit and salvation of the human race. The star has led the Magi to Christ; they had long waited for his coming, they had hoped for it; now they believe. Faith in the Messias having come into the world is beginning to take root among the Gentiles. But faith is not sufficient for salvation; the stain of sin must be washed away by water. *He that believeth and is baptized shall be saved.*[1] The time is come, then, for a new *manifestation* of the Son of God, whereby there shall be inaugurated the great remedy, which is to give to Faith the power of producing life eternal.

Now the decrees of divine Wisdom had chosen Water as the instrument of this sublime regeneration of the human race. Hence, in the beginning of the world, we find *the Spirit of God moving over the Waters*,[2] in order that they might 'even then conceive a principle

[1] St Mark xvi 16. [2] Gen. i 2.

of sanctifying power,' as the Church expresses it in her Office for Holy Saturday.[1] But before being called to fulfil the designs of God's mercy, this element of Water had to be used by the Divine Justice for the chastisement of a sinful world. With the exception of one family, the whole human race perished, by the terrible judgement of God, in the Waters of the Deluge.

A fresh indication of the future supernatural power of this chosen element was given by the Dove, which Noe sent forth from the Ark; it returned to him, bearing in its beak an Olive-branch, the symbol that peace was given to the earth by its having been buried in Water. But this was only the announcement of the mystery; its accomplishment was not to be for long ages to come.

Meanwhile, God spoke to his people by many events, which were figurative of the future Mystery of Baptism. Thus, for example, it was by passing through the waters of the Red Sea that they entered into the Promised Land, and during the miraculous passage, a pillar of a cloud was seen covering both the Israelites and the Waters to which they owed their deliverance.

But in order that Water should have the power to purify man from his sins, it was necessary that it should be brought in contact with the Sacred Body of the Incarnate God. The Eternal Father had sent his Son into the world, not only that he might be its Lawgiver, and Redeemer, and the Victim of its salvation, but that he might also be the Sanctifier of Water; and it was in this sacred element that he would divinely bear testimony to his being his Son, and *manifest* him to the world a second time.

Jesus, therefore, being now thirty years of age, comes to the Jordan, a river already celebrated for the prophetic miracles which had been wrought in its waters. The Jewish people, roused by the preaching of John the Baptist, were flocking thither in order to receive a Baptism which could indeed excite a sorrow for sin, but could not effect its forgiveness. Our divine King

[1] The Blessing of the Font.

approaches the river, not, of course, to receive sanctification, for he himself is the author of all Justice—but to impart to Water the power of bringing forth, as the Church expresses the mystery, a new and heavenly progeny.[1] He goes down into the stream, not, like Josue, to walk dry-shod through its bed, but to let its waters encompass him, and receive from him, both for itself and for the Waters of the whole earth, the sanctifying power which they would retain for ever. The saintly Baptist places his trembling hand upon the sacred head of the Redeemer, and bends it beneath the water; the Sun of Justice vivifies this his creature; he imparts to it the glow of life-giving fruitfulness; and Water thus becomes the prolific source of supernatural life.

But in this the commencement of a new creation, we look for the intervention of the Three Persons of the Blessed Trinity. All Three are there. The heavens open; the Dove descends, not as a mere symbol, prophetic of some future grace, but as the sign of the actual presence of the Holy Ghost, the Spirit of love, who gives peace to men and changes their hearts. The Dove hovers above the head of Jesus, overshadowing at one and the same time the Humanity of the Incarnate Word and the water which bathed his sacred Body.

The manifestation is not complete; the Father's voice is still to be heard speaking over the Water, and moving by its power the entire element throughout the earth. Then was fulfilled the prophecy of David: *The Voice of the Lord is upon the waters; the God of majesty hath thundered. The Voice of the Lord breaketh cedars,* that is, the pride of the devils. *The Voice of the Lord divideth the flame of fire,* that is, the anger of God. *The Voice of the Lord shaketh the desert, and maketh the flood to swell,* that is, announces a new Deluge, the Deluge of divine Mercy.[2] And what says this Voice of the Father? *This is my beloved Son, in whom I am well pleased.*[3]

Thus was the Holiness of Emmanuel *manifested* by

[1] The Blessing of the Font. [2] Ps. cxxviii 3, 5, 7, 8, 10. [3] St Matt. iii 17.

the presence of the Dove and by the voice of the Father, as his kingly character had been previously *manifested* by the mute testimony of the star. The mystery is accomplished, the Waters are invested with a spiritual purifying power, and Jesus comes from the Jordan and ascends the bank, raising up with himself the world, regenerated and sanctified, with all its crimes and defilements drowned in the stream. Such is the interpretation and language of the Holy Fathers of the Church regarding this great event of our Lord's Life.

The Feast of the Epiphany celebrates this wonderful mystery of Jesus' Baptism; and we cannot be surprised at the Eastern Church having selected this day for one of the solemn administrations of the sacrament of Baptism. The same custom was observed, as we learn from ancient documents, in certain Churches in the West. John Mosch tells us that, as regards the Oriental Church, the Font was more than once miraculously filled with water on the Feast of the Epiphany, and that immediately after having administered the Sacrament, the people saw the water disappear. The Roman Church, even so early as the time of St Leo, decreed that Easter and Pentecost should be the only two days for the solemn administration of Baptism; but the custom of blessing the baptismal water with great solemnity on the Epiphany was still retained, and is observed even now in some parts of the West.

The Eastern Church has always religiously observed it. Amidst all the pomp of sacred rites, accompanied by his Priests and Ministers, who are clothed in the richest vestments, and followed by the whole people, the Bishop repairs to the banks of a river. After reciting certain beautiful prayers, which we regret not being able to offer to our readers, the Bishop plunges into the water a Cross richly adorned with precious stones; it represents our Lord being baptized by St John. At St Petersburg, the ceremony takes place on the River Neva, and it is through a hole made on the ice that the Metropolitan dips the Cross into the Water. This same

ceremony is observed by those Churches in the West which have retained the custom of blessing the baptismal water on this Feast.

The faithful are very anxious to carry home with them the water of the stream thus sanctified; and St John Chrysostom, in his twenty-fourth Homily, on the Baptism of Christ, speaks to his audience of the circumstance, which was well known by all of them, of this water never turning corrupt. The same has been often seen in the Western Church.

Let us honour our Lord in this second *Manifestation* of his divinity, and thank him, with the Church, for having given us both the Star of Faith which enlightens us, and the Water of Baptism which cleanses us from our iniquities. Let us lovingly appreciate the humility of our Jesus, who permits himself to be weighed down by the hand of a mortal man, in order, as he says himself, that he might *fulfil all justice*;[1] for having taken on himself the likeness of sin, it was requisite that he should bear its humiliation, that so he might raise us from our debasement. Let us thank him for this grace of Baptism, which has opened to us the gates of the Church both of heaven and earth; and let us renew the engagements we made at the holy Font, for they were the terms on which we were regenerated to our new life in God.

MASS OF THE OCTAVE OF THE EPIPHANY

The Introit, Epistle, Gradual and Alleluia-Verse, **Offertory, Preface, and Communion, are the same as** on the Feast.

INTROIT

Ecce advenit dominator Dominus; et regnum in manu ejus, et potestas, et imperium.

Ps. Deus, judicium tuum Regi da, et justitiam tuam filio Regis. ℣. Gloria Patri. Ecce advenit.

Behold the Lord the ruler is come; and dominion, power, and empire are in his hand.

Ps. Give to the king thy judgement, O God, and to the king's son thy justice. ℣. Glory. Behold.

[1] St Matt. iii 15.

In the Collect, the Church prays that her children may have the grace of becoming like to Jesus, who *appeared* in the Jordan, filled, indeed, with the Holy Ghost, and the object of the Heavenly Father's love, but at the same time, truly Man like us, and faithful in *the fulfilment of all justice.*

COLLECT

Deus, cujus Unigenitus in substantia nostræ carnis apparuit: præsta, quæsumus, ut per eum, quem similem nobis foris agnovimus, intus reformari mereamur. Qui tecum.

O God, whose Only Begotten Son appeared in the substance of our flesh: grant, we beseech thee, that we may be interiorly reformed by him, whom we confess to have outwardly taken our flesh on himself. Who liveth, etc.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. LX.

Surge, illuminare, Jerusalem; quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebræ operient terram, et caligo populos; super te autem orietur Dominus, et gloria ejus in te videbitur. Et ambulabunt gentes in lumine tuo, et Reges in splendore ortus tui. Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt tibi; filii tui de longe venient, et filiæ tuæ de latere surgent. Tunc videbis et afflues, et mirabitur et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo gentium venerit tibi. Inundatio camelorum operiet te, dromedarii Madian et Epha. Omnes de Saba venient, aurum et thus defe-

Lesson from Isaias the Prophet.

Ch. LX.

Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and Kings in the brightness of thy rising. Lift up thine eyes round about, and see: all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the

rentes, et laudem Domino annuntiantes.

dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GRADUAL

Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

℣. Surge et illuminare, Jerusalem, quia gloria Domini super te orta est.

Alleluia, alleluia.

℣. Vidimus stellam ejus in Oriente, et venimus cum muneribus adorare Dominum. Alleluia.

All shall come from Saba, bringing gold and frankincense, and publishing the praises of the Lord.

℣. Arise, and be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee.

Alleluia, alleluia.

℣. We saw his star in the East, and are come with our offerings to adore the Lord. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. I.

In illo tempore: Vidit Joannes Jesum venientem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccatum mundi. Hic est de quo dixi: Post me venit vir, qui ante me factus est; quia prior me erat. Et ego nesciebam eum; sed ut manifestetur in Israel, propterea veni ego in aqua baptizans. Et testimonium perhibuit Joannes, dicens: Quia vidi Spiritum descendentem quasi columbam de cœlo, et mansit super eum. Et ego nesciebam eum, sed qui misit me baptizare in aqua, ille mihi dixit: Super quem videris Spiritum descendentem, et manentem super eum, hic est qui baptizat in Spiritu Sancto. Et ego vidi:

Sequel of the holy Gospel according to John.

Ch. I.

At that time: John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sins of the world. This is he of whom I said: After me there cometh a man who is preferred before me; because he was before me. And I knew him not; but that he may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptize with water said to me: he upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth

et testimonium perhibui, quia hic est Filius Dei.

with the Holy Ghost. And I saw: and I gave testimony, that this is the Son of God.

O Lamb of God! thou didst enter into the stream to purify it, the Dove came down from heaven, for thy sweet meekness attracted the Spirit of love; and having sanctified the waters, the mystery of thy Baptism was over. But what tongue can express the prodigy of mercy effected by it! Men have gone down after thee into the stream made sacred by contact with thee; they return regenerated; they were wolves, and Baptism has transformed them into lambs. We were defiled by sin, and were unworthy to stand near thee, the spotless Lamb; but the waters of the holy Font have been poured upon us and we are made as the sheep of the Canticle, which *come up from the washing fruitful, and none is barren among them*;[1] or as *doves upon the brooks of water*, white and spotless as though they had been *washed with milk, sitting near the plentiful streams!*[2] Preserve us, O Jesus, in this white robe which thou hast put upon us. If, alas! we have tarnished its purity, cleanse us by that second Baptism, the Baptism of Penance. Permit us, too, dear Lord, to intercede for those countries to whom thy Gospel has not yet been preached; let this *river of peace*,[3] the waters of Baptism, flow out upon them, and inundate the whole earth. We beseech thee, by the glory of thy *manifestation* at thy Baptism, forget the crimes of men, which have hitherto caused the Gospel to be kept from those unhappy countries. Thy heavenly Father bids every creature *hear thee*; speak, dear Jesus! to every creature.

OFFERTORY

Reges Tharsis et insulæ munera offerent, Reges Arabum et Saba dona adducent: et adorabunt eum omnes Reges terræ; omnes gentes servient ei.

The Kings of Tharsis and the islands shall offer presents, the Kings of the Arabians and of Saba shall bring gifts: and all the Kings of the earth shall adore him; all nations shall serve him.

[1] Cant. iv 2. [2] *Ibid.* v 12. [3] Isa. lxvi 12.

In the Secret, the Church once more proclaims the divine Manifestation, and begs that the Lamb, who by his Sacrifice has enabled us to offer God an acceptable oblation, may graciously receive it at our hands.

SECRET

Hostias tibi, Domine, pro nati Filii tui Apparitione deferimus, suppliciter exorantes; ut sicut ipse nostrorum auctor est munerum, ita sit ipse misericors et susceptor, Jesus Christus Dominus noster. Qui tecum.

We offer sacrifice to thee, O Lord, in remembrance of the Manifestation of thy new-born Son, humbly beseeching thee; that as our Lord Jesus Christ is the author of what we offer, so he may mercifully receive the same. Who liveth, etc.

COMMUNION

Vidimus stellam ejus in Oriente, et venimus cum muneribus adorare Dominum.

We have seen his star in the East, and are come with offerings to adore the Lord.

While giving thanks for the heavenly nourishment just received, the holy Church prays for the unceasing help of that divine Light, which has *appeared* to her, and which will enable her to contemplate the purity of the Lamb, and to love him as he deserves.

POSTCOMMUNION

Cœlesti lumine, quæsumus, Domine, semper et ubique nos præveni; ut mysterium, cujus nos participes esse voluisti, et puro cernamus intuitu, et digno percipiamus affectu. Per Dominum.

May thy heavenly light, we beseech thee, O Lord, go before us at all times and in all places; that we may contemplate with a clear sight, and receive with due affection, the mystery whereof thou hast been pleased we should partake. Through, etc.

Let us once more sing the praises of the divine Epiphany—the Theophany. Let us make a concert, as it were, of the Liturgies of all the Churches. St Hilary of Poitiers shall be our first chanter, in the Hymn he has written on the three mysteries of this great Octave.

HYMN

Jesus refulsit omnium
Pius Redemptor gentium;
Totum genus fidelium
Laudes celebret dramatum.

Quem stella natum fulgida
Monstrat micans in æthera,
Magosque ducit prævia
Ipsius ad cunabula.

Illi cadentes parvulum
Pannis adorant obsitum
Verum fatentur ut Deum,
Munus ferendo mysticum.

Denis ter annorum cyclis,
Jam parte vivens temporis,
Lympham petit baptismatis,
Cunctis carens contagiis.

Felix Joannes mergere
Illum tremiscit flumine,
Potest suo qui sanguine
Peccata cosmi tergere.

Vox ergo Prolem de polis
Testatur excelsa Patris,
Virtus adestque Pneumatis,
Sancti datrix charismatis.

Nos, Christe, subnixa prece
Omnes, precamur, protege,
Qui præcipis rubescere
Aquas potenter hydriæ.

Laus Trinitati debita,
Honor, potestas omnium,
Perenniter sint omnia
Per sæculorum sæcula.
Amen.

Jesus, the merciful Redeemer of all nations, shone forth on this day; let the faithful of every race celebrate him in their songs of praise.

A Star, shining in the heavens, announces his Birth; it leads the way, and guides them to his Crib.

Prostrating, they adore the Infant wrapped in swaddling clothes; they confess him to be the true God, offering him their mystic gifts.

Thirty years of his life had passed, and he, the infinitely pure God, seeks the laver of baptism.

John, the favoured Baptist, trembles as he bends the head of Jesus beneath the waters—that Jesus whose Blood was to purify the whole earth from its sins.

The divine voice of the Father is heard from heaven, bearing testimony to his Son; and the Holy Spirit, too, is present, the giver of holy grace.

We beseech thee in humble supplication, O Jesus! protect thy people; we ask it of thee by the power thou didst show when thou didst command the water to be changed into wine.

May praise, honour, and all power be to the Trinity for ever and for ever.
Amen.

The Ambrosian Church of Milan thus celebrates the Baptism of our Lord in the beautiful Preface we take from its Missal.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper hic et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, qui te nobis super Jordanis alveum de cœlis in voce tonitrui præbuisti, ut Salvatorem cœli demonstrares, et te Patrem æterni luminis ostenderes, cœlos aperuisti, aerem benedixisti, fontem purificasti: et tuum unicum Filium per speciem columbæ Sancto Spiritu declarasti. Susceperunt hodie fontes benedictionem tuam, et abstulerunt maledictionem nostram, ita ut credentibus purificationem omnium delictorum exhibeant, et Dei filios adoptione faciant ad vitam æternam. Nam quos ad temporalem vitam carnalis nativitas fuderat, quos mors per prævaricationem ceperat, hos vita æterna recipiens, ad regni cœlorum gloriam revocavit.

It is truly meet and just, right and available to salvation, that we should always, here and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God, who didst show thyself unto us in the river Jordan by speaking to us from heaven in the voice of thunder, whereby thou wouldst manifest unto us our heavenly Saviour, and show thyself to be the Father of eternal light; and therefore thou didst open the heavens, and bless the air, and purify the stream: and thou didst announce him to be thine Only-Begotten Son by the Holy Ghost, who appeared in the form of a Dove. On this day did the waters receive thy benediction, and take away our malediction, so that they give to believers the purification of all their sins, and make them by adoption sons of God unto life everlasting. For, they that were born by the flesh unto temporal life, and made by sin subject to death, have been admitted into life everlasting, and restored to the glory of the heavenly kingdom.

The venerable Antiphons we now give are the precious remnants of the ancient Gallican Liturgy: they are of Oriental origin, and are still preserved in the Cistercian Breviary.

ANTIPHONS

Veterem hominem renovans Salvator venit ad baptismum, ut naturam quæ corrupta est, per aquam re-

Renewing our old man, the Saviour comes to Baptism, that he might by water restore our nature which had been

cuperaret: incorruptibili veste circumamictans nos.

Te, qui in Spiritu et igne purificas humana contagia, Deum et Redemptorem omnes glorificamus.

corrupted: he clothed us with an incorruptible garment.

We glorify thee as our God and Redeemer, that didst purify the contagious defilements of mankind in the Spirit and in fire.

Baptista contremuit, et non audet tangere sanctum Dei verticem; sed clamat cum tremore: Sanctifica me, Salvator.

Caput draconis Salvator contrivit in Jordane flumine, et ab ejus potestate omnes eripuit.

Magnum Mysterium declaratur hodíe, quia Creator omnium in Jordane expurgat nostra facinora.

Baptizat miles Regem, servus Dominum suum, Joannes Salvatorem: aqua Jordanis stupuit, columba protestabatur: paterna vox audita est: Hic est Filius meus.

The Baptist trembled, and dares not to touch the head of God; but cries out, with fear: Sanctify me, O Saviour!

The Saviour crushed the serpent's head in the river Jordan, and delivered us all from his power.

A great Mystery is this day declared to us; for the Creator of all wipes away our sins in the Jordan.

The soldier baptizes his King, the servant his Lord, and John his Saviour: the waters of the Jordan were amazed, and testimony was borne by the Dove: the voice of the Father was heard: *This is my Son.*

Fontes aquarum sanctificati sunt, Christo apparente in gloria: orbis terrarum, haurite aquas de fonte Salvatoris: sanctificavit enim tunc omnem creaturam Christus Deus noster.

The springs of water were sanctified when the glory of Christ was manifested: all ye countries of the earth, draw out waters from the Saviour's fountains, for on that day did Christ our God sanctify every creature.

The following Sequence, which we take from the ancient Paris Missals, was composed in the Middle Ages, when it was used by many of the Churches in the West. It celebrates the three Mysteries of the Epiphany.

SEQUENCE

Orta lux mirifice,
Prævisa prophetice,
Nunc lucis deificæ
Monstrat ortum.

A Star has miraculously risen, that was foretold by the Prophets: it tells the rising of the divine Light.

Hac Magus instruitur,
Herodes concutitur,
Ad Jesum gens ducitur,
Pacis portum.
Stella prodit Puerum,
Conditorem siderum,
Et ultorem scelerum,
Deum fortem.
Quem mystico munere
Monstrat cuncta regere
Et tandem redimere
Nos per mortem.
Hic aquis abluitur,
Et aquis infunditur
Virtus qua diluitur
Adæ noxa.
Columba conspicitur,
Vox Patris complectitur
Natum, quo dignoscitur
Ejus doxa.
Joannis præconium
Profert testimonium,
Et sumit initium
Lex amoris.
Lætatur convivium
Cum facit officium
Vini, liquor fontium,
Melioris.
In Virginis clausula,
Sponsæ sine macula,
Dulci nubit copula
Verbum Patris.
Abluens piacula,
Nostra solvat vincula,
Protegens in sæcula
Prece Matris. Amen.

It guides the Magi, it terrifies Herod, it leads the Gentiles to Jesus, the haven of peace.

It reveals the Child, the creator of the stars, the avenger of crime, the Strong God.

The mystic gifts proclaim him to be the Ruler of all things, and the Redeemer who saved us by his death.

He is baptized in the waters, and the waters imbibe from him a virtue whereby they wash away Adam's sins.

The Dove is seen: the voice of the Father speaks his love of the Son, therefore making known his glory.

The word of John bears also testimony; and the law of love is begun.

The guests are gladdened when the spring-water is made to do the service of the better wine.

The Word of the Father is espoused in sweet love in the womb of the Virgin, the Spouse without stain.

May he cleanse our sins, and so loosen our chains, protecting us for ever, at his Mother's prayer. Amen.

The Greek Church offers us, in her Menæa, these magnificent verses on the Baptism of our Lord: they are full of poetry, doctrine, and devotion.

DIE VI JANUARII, IN THEOPHANIA

Conversus est olim Jordanis fluvius Elisei melota, rapto in altum Elia, et divisæ sunt aquæ hinc et inde, et ipsi sicca facta est via, et humida

Elias had been taken up on high: Eliseus touched the Jordan with his cloak, and the stream was turned back; the waters divided, leaving the Prophet a

in typum vere baptismatis, per quod nos fluidum vitæ transimus iter. Christus apparuit, omnem volens renovare creaturam.

Hodie aquarum sanctificata natura, scinditur Jordanis, et suorum sistit fluenta fontium, Dominum videns lavatum.

Tamquam homo in flumen venisti, Christe Rex, servile baptisma accipere; festinas, o bone, sub Præcursoris manu, propter peccata nostra, philanthrope.

Ad vocem clamantis in deserto: *Præparate viam Domini*, venisti, Domine, formam servi assumens, baptisma flagitans, qui peccatum nescis: viderunt te aquæ et tremuerunt; contremiscens effectus est Præcursor, et exclamavit dicens: Quomodo illuminabit lampas lumen? Quomodo imponet manus servus super Dominum? Sanctifica me et aquas, Salvator, qui tollis mundi peccatum.

Præcursoris et Baptistæ et Prophetæ, super omnes Prophetas honorati, tremuit dextera, quia contemplabatur Agnum Dei peccata mundi lavantem, et anxietate sollicitus, exclamabat: Non audeo imponere, o Verbum, manum capiti tuo; tu ipse sanctifica me et illumina, o misericors; ipse enim es vita et lux et pax mundi.

Mira res erat videre cœli terræque Dominum in fludry yet moistened path, as a true type of that Baptism whereby we pass the stream-like path of life. Christ appeared, desiring to renew his creature.

On this day was sanctified the element of water; the Jordan is divided, and its waters cease to flow, seeing its Lord seeking baptism in its stream.

Thou hast come to the river, O Christ our King! thou hast come as Man to receive baptism at thy servant's hands; good Jesus! lover of mankind! thou art eager to bend beneath thy Precursor's hand.

At the voice of him that cried out in the desert: *Prepare ye the way of the Lord!* thou didst come, O Lord! taking to thyself the likeness of a servant, and thou that knowest not sin asking for Baptism! The waters saw thee and trembled. The Precursor trembled, and exclaimed: 'How shall the lamp give light to the Light? How shall the servant impose his hands on his Lord? O Saviour! that takest away the sins of the world, sanctify me and the waters.'

His right hand trembled, for though Precursor, and Baptist, and Prophet greater than all Prophets, he saw before him the Lamb of God that washes away the sins of the world: oppressed with anxious doubt, he exclaimed: 'O Word! I dare not put my hand upon thy head: do thou sanctify and enlighten me, O Merciful One! for thou art the life and light and peace of the world.'

It was a wonderful thing to see the Lord of heaven and

vio denudatum, baptismum a servo pro nostra salute suscipientem quasi servum; et stupebant Angelorum chori in timore et gaudio: cum illis te adoramus; salva nos.

earth standing naked in the river, receiving as a servant, and from his servant, Baptism for our salvation. The choirs of Angels stood amazed in fear and in joy. We adore thee, O Jesus! together with them. Save us.

Manum tuam, quæ Domini intactum tetigit caput, cum qua et digito ipsum nobis submonstrasti, eleva pro nobis ad illum, Baptista, tamquam potestatem habens magnam: nam ab ipso major Prophetis declaratus es, oculosque iterum tuos, qui sanctissimum viderunt Spiritum in columbæ specie descendentem, ad ipsum converte, Baptista, misericorditer cum nobis operatus, et hic sta nobiscum approbans hymnum, incipiensque primus panegyriam.

O holy Baptist! raise up to him for us that hand of thine, which touched the untouched Head of our Lord, and wherewith thou didst point him out to us. Thou hast great power, for he declared thee to be greater than all the Prophets. Turn also to him thine eyes, which saw the Most Holy Spirit come down in the form of a Dove. Have pity on us, and be with us encouraging our hymn, and thyself beginning the canticle of praise.

Jordanica flumina te fontem receperunt, et Paraclitus in forma columbæ descendit. Inclinat caput, qui cœlos inclinavit; ejulat et clamat lutum plasmanti: Cur mihi jubes quæ supra me sunt; ego opus habeo tuo baptismate, o impeccabilis.

The waters of the Jordan received thee, O Jesus, the Fountain of life! and the Paraclete came down upon thee in the form of a Dove. He who bent down the very heavens now bends his sacred Head! The clay that was formed cries out complainingly to Him who formed it: 'Why biddest thou me do what is above me? I have need to be baptized by thee, O Sinless One!'

Inclinasti caput Præcursori, capita contrivisti draconum; in flumina descendisti, illuminasti omnia ad glorificandum te, Salvator, lumen animarum nostrarum.

Thou didst bend thine Head to thy Precursor; thou didst crush the heads of the serpents. Thou didst go down into the river; thou didst enlighten all things that they might glorify thee, O Saviour, thou Light of our souls!

Qui indutus est lumine sicut vestimento, pro nobis secundum nos fieri dignatus

He that is clad with light as with a garment, deigned for our sakes to become like unto us.

est: fluenta induit hodie Jordanica, istis ipse ad purificationem non indigens, sed nobis in seipso dispensans regenerationem: o prodigium!

Venite, imitemur sapientes virgines; venite, eamus obviam manifestato Domino; quia venit tamquam sponsus ad Joannem. Jordanis te videns conversus est retrorsum; inflexit se et stetit. Joannes clamabat: Non audeo tangere immortale caput; Spiritus descendebat in forma columbæ ad sanctificandum aquas; et vox de cœlo: Hic est Filius meus veniens in mundum ad salvandum genus humanum. Gloria tibi, Christe.

Baptizatur Christus et ascendit de aqua; sursum effert cum seipso mundum, et videt reseratos cœlos, quos Adam sibi suisque clauserat. Et Spiritus confitetur divinitatem, et simul adest vox de cœlo; inde enim declaratur Salvator animarum nostrarum.

To-day he girds himself with the waters of the Jordan, not needing them for his own purification, but that he might give regeneration to us through himself. O wondrous work!

Come, let us imitate the wise virgins; come, let us go to meet our Lord thus manifested to us, for like a bridegroom he comes to John. The Jordan turned back when it saw thee, O Jesus! it bent its course and stood. John exclaimed: 'I dare not touch the head of the eternal God.' The Spirit came down, in the form of a Dove, to sanctify the waters, and a Voice said from heaven: 'This is my Son, that is come into the world to save mankind.' Glory be to thee, O Christ!

Christ is baptized, and comes up from the water; he raises up the world with himself, and sees that heaven opened, which Adam had closed against himself and his children. The Spirit, too, proclaims the divinity of Him that was baptized, and a Voice from heaven is heard at the same time. Thus is Christ declared to be the Saviour of our souls.

Domine, adimplere volens quæ ab æterno decrevisti, ab omni creatura mysterii tui ministeria suscepisti: ex Angelis, Gabrielem; ex hominibus, Virginem; e cœlis, stellam; ex aquis, Jordanem: peccatum mundi suscepisti. Salvator noster, gloria tibi.

When thou didst will, O Lord! to fulfil thy eternal decrees, thou didst permit all creatures to minister to thy Mystery! Gabriel among the Angels; the Virgin among men; the Star among the heavenly bodies; the Jordan among the streams of water. Thou didst take on thyself the sin of the world. Glory be to thee, O Saviour!

Jordanis flumen, quid obstupescis, videns invisibilem nudum? Vidi, inquis, et

O Jordan, why wonderest thou at seeing the Invisible thus naked before thee? 'I saw,'

exhorrui: et quomodo non tremuissem ? Hunc videntes Angeli, horruerunt: commoti sunt cœli, terra contremuit, et contractum est mare, et omnia visibilia et invisibilia. Christus manifestatus est in Jordane, et aquas sanctificandas.

thou repliest, 'and how should I not tremble ? The angels see him, and are awed. The heavens were moved, the earth shook, the sea curled up its waves, and all things, visible and invisible, feared.' Christ manifested himself in the Jordan, that he might sanctify the waters.

Maculatum solem quis vidit, clamabat Præco, natura coruscantem ? quomodo te, splendor gloriæ, æterni Patris imago, aquis abluam, cum fœnum sim ? Quomodo ignem tangam tuæ divinitatis ? Tu enim Christus, Dei sapientia et virtus.

The Precursor, the herald of Christ, exclaimed: 'Who is there that has seen a spot upon the sun, the orb of brightness ! And how shall I, that am but as grass of the field, baptize thee, thou brightness of glory, and image of the eternal Father ? How shall I dare touch the fire of the Divinity ? For thou art the Christ, the wisdom and the power of God.'

Galilææ gentium, Zabulon regioni, et Naphtalim terræ, lumen magnum illuxit Christus, his qui erant in tenebris fulgidus visus est splendor in Bethlehem fulgida. Sed amplius ex Maria Dominus universo orbi terrarum ostendit radios, Sol justitiæ.

Christ, the great Light, has shone on Galilee of the Gentiles, on the country of Zabulon, and on the land of Nephthalim; to them that sat in darkness there has appeared a bright light in Bethlehem the bright. But the Sun of Justice, the Lord, has risen from Mary, and shown far brighter rays on the whole earth.

Ideo qui ex Adam nudi, venite omnes, induamus eum, ut refocillemur; tegumentum enim nudorum, tenebrosorum splendor venisti: manifestatus es inaccessibile lumen.

Let us, therefore, who in Adam are naked of all good, put on Jesus, that we may grow warm; for thou art come, O Christ ! to be the clothing of the naked, and the light of them that are in darkness. O Light inaccessible ! thou hast appeared to the world.

Let us recite, in honour of the Virgin-Mother of our dear Jesus, this venerable Hymn of our ancient Missals. It is an imitation of the celebrated Sequence for Pentecost, composed by the holy king Robert, which we shall give in its proper place.

SEQUENCE

Sancti Spiritus adsit nobis gratia,
Quo fœcundata Deum peperit Virgo Maria,

Per quem sacrata floret Virginitas in Maria.
Spiritus alme, quo repletur Maria,
Tu rorem sacrum stillasti in Maria.
Amator sancte, quo intacta imprægnatur Maria.
Sub cujus umbra non torretur, dum fovetur Maria.

Tú præservasti ne prima culpa transfusa sit in Maria.

Tu cellam sacrasti sic benedicti ventris in Maria.

Ut tumeret, et Mater fieret Maria,

Sic pareret, nec florem perderet Maria.
Prophetas tu inspirasti, ut præcinerent quod Deum conciperet Maria.
Apostolos confortasti ut astruerent hunc Deum quem edidit Maria.
Quando machinam Deus mundanam fecit, est præfigurata Maria.
Tellus hominem, virgo virginem fudit primum, sic secundum Maria.
Tu animarum spes afflictarum dulcis Maria.
Tu servulorum tuorum nexus solve, Maria;
Tu collisum peccatis mundum ad vitam reparasti, Maria.

May the grace of that Holy Spirit be now with us,
Whereby the Virgin Mary conceived, and brought forth Jesus, our God,
And holy Virginity, in this Mother, brought forth its Flower.
O Spirit of Love! thou didst fill Mary with thyself,
Thou didst infuse the dew of heaven into her.
O Divine Lover! the purest Virgin receives Jesus from Thee.
Under thy shadow, she continues a Virgin, and is made the Mother of God.
Thou didst preserve Mary from contracting the original guilt.
Thou didst consecrate the sanctuary of this so blessed womb,
That it might be the dwelling of Jesus, and Mary be his Mother,
And so bring forth her Son, as to be still the same pure Flower.
Thou it was that didst inspire the Prophets to foretell how Mary should conceive her God.
Thou it was that didst strengthen the Apostles to preach this God, the Son of Mary.
When God created this world, he gave us a type of Mary.

The virgin-earth produced the first Adam; so did Mary give birth to the second.
Thou art the hope of sorrowing hearts, sweet Mary!
Loosen the fetters of thy devoted servants, O Mary!
Thou didst restore to life the world that was crushed by sin, O Mary!

Idololatras et leges atras enervasti, Maria.

Ergo nos petimus supplices ut ope benigna subleves, Maria.

Et nato pro nobis supplices, qui tibi psallimus: Ave, Maria.

Tu felicibus felicior, Maria.

Tu sublimibus Angelorum cœtibus es prælata, Maria.

Ipsum hominem induisti, Maria,

Qui sine semine, rigante nemine, te fœcundavit, Maria.

Hunc Deum nobis placa, Maria.

Thou didst destroy idolaters and wicked laws, O Mary !

We humbly beseech thee, therefore, that thou mercifully help us, O Mary !

And pray to thy Son for us who sing to thee, *Ave Maria !*

Thou art Blessed of all the blessed, O Mary !

Thou art raised above the highest choirs of the Angels, O Mary !

Thou didst clothe with the nature of Man, O Mary,

Him who without the aid of man gave thee the fruitfulness of motherhood, O Mary !

He is our God; pray him to have mercy on us, O Mary !

THE SECOND SUNDAY AFTER THE EPIPHANY

THE third Mystery of the Epiphany shows us the completion of the merciful designs of God upon the world, at the same time that it *manifests* to us, for the third time, the glory of our Lord and Saviour, Jesus Christ. The star has led the soul to faith; the sanctified Waters of the Jordan have conferred purity upon her; the Marriage-Feast unites her to her God. We have been considering, during this Octave, the Bridegroom revealing himself to the Spouse; we have heard him calling her to come to him from the heights of Libanus; and now, after having enlightened and purified her, he invites her to the heavenly feast, where she is to receive the Wine of his divine love.

A Feast is prepared;[1] it is a Marriage-Feast; and the Mother of Jesus is present at it, for it is just that, having co-operated in the mystery of the Incarnation of the Word, she should take part in all that her Son does, and in all the favours he bestows on his elect. But, in the midst of the Feast, the Wine fails. Wine is the symbol of Charity or Love, and Charity had failed on the earth; for the Gentiles had never tasted its sweetness; and as to the Synagogue, what had it produced but *wild grapes?*[2] The *True Vine* is our Jesus, and he calls himself by that name.[3] He alone could give that *Wine which gladdeneth the heart of man;*[4] he alone could give us that *Chalice which inebriateth,*[5] and of which the Royal Psalmist prophesied.

Mary said to Jesus: *They have no Wine.* It is the office of the Mother of God to tell him of the wants of men, for she is also their Mother. But Jesus answers

[1] St John ii. [2] Isa. v 2. [3] St John xv 1.
[4] Ps. ciii 15. [5] *Ibid.* xxii 5.

her in words which are apparently harsh: *Woman! what is it to me and to thee? My hour is not yet come.* The meaning of these words is, that, in this great Mystery, he was about to act, not as the Son of Mary, but as the Son of God. Later on, the *hour* will *come* when, dying upon the Cross, he will do a work, in the presence of his Mother, and he will do it as Man, that is, according to that human nature which he has received from her. Mary at once understands the words of her Son, and she says to the waiters of the Feast, what she is now ever saying to her children: *Do whatsoever he shall say to you.*

Now, there were six large waterpots of stone there, and they were empty. The world was then in its Sixth Age, as St Augustine and other Holy Doctors tell us. During these six ages, the earth had been awaiting its Saviour, who was to instruct and redeem it. Jesus commands these waterpots to be filled with water; and yet water does not suit the Feast of the Spouse. The figures and the prophecies of the ancient world were this water, and until the opening of the Seventh Age, when Christ, who is *the Vine*, was to be given to the world, no man had contracted an alliance with the Divine Word.

But, when the Emmanuel came, he had but to say, *Now draw out*, and the waterpots were seen to be filled with the wine of the New Covenant, *the Wine which had been kept* to the end. When he assumed our human nature—a nature weak and unstable as water—he effected a **change in it; he raised it up even to himself, by *making us partakers of the divine nature*;**[1] he gave us the power to love him, to be united to him, to form that one Body, of which he is the Head, that Church of which he is the Spouse, and which he loved from all eternity, and with such tender love, that he came down from heaven to celebrate his nuptials with her.

St Matthew, the Evangelist of the Humanity of our Lord, has received from the Holy Ghost the commission

[1] 2 St Pet. i 4.

to announce to us the Mystery of Faith by the star; St Luke, the Evangelist of Jesus' Priesthood, has been selected, by the same Holy Spirit, to instruct us in the Mystery of the Baptism in the Jordan; but the Mystery of the Marriage-Feast was to be revealed to us by the Evangelist John, the Beloved Disciple. He suggests to the Church the object of this third Mystery, by this expression: *This beginning of miracles did Jesus in Cana of Galilee, and he* MANIFESTED *his glory.*[1] At Bethlehem, the Gold of the Magi expressed the Divinity of the Babe; at the Jordan, the descent of the Holy Ghost and the voice of the Eternal Father proclaimed Jesus (known to the people as a carpenter of Nazareth) to be the Son of God; at Cana, it is Jesus himself that acts, and he acts as God, for, says St Augustine, he who changed the water into wine in the waterpots could be no other than the same who, every year, works the same miracle in the vine. Hence it was that, from that day, as St John tells us, *his disciples believed in him,*[2] and the Apostolic College began to be formed.

MASS

The Introit proclaims the joy of this day, which shows us human nature espoused to the Son of the eternal Father. Surely the earth will henceforth surrender itself wholly to the love and praise of this sacred Name which, in the Marriage Feast, has become that of the Sons of Adam.

INTROIT

Omnis terra adoret te, Deus, et psallat tibi: psalmum dicat nomini tuo, Altissime.

Ps. Jubilate Deo omnis terra, psalmum dicite nomini ejus: date gloriam laudi ejus. Gloria Patri. Omnis terra.

Let all the earth adore thee, and sing to thee, O God: let it sing a psalm to thy name, O Most High.

Ps. Shout with joy to God, all the earth, sing ye a psalm to his name; give glory to his praise. Glory be to the Father. Let all the earth.

[1] St John ii 11.

[2] *Ibid.*

This name of Sons of God which has become ours by right through the bond of the sacred nuptials is none other, as Jesus himself tells us in his Beatitudes, than Peace—the Peace of God, ours truly through the action of his grace ever working it out within us. In the Collect Peace again figures as the final end of God's government both in heaven and on earth, likewise as the supreme desire of the Church.

COLLECT

Omnipotens sempiterne Deus, qui cœlestia simul et terrena moderaris: supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus. Per Dominum.

Almighty and Eternal God, supreme Ruler both of heaven and earth, mercifully give ear to the prayers of thy people, and grant us peace in our time. Through, etc.

Commemoration is made, by their proper Collects, of the Saint whose feast may occur with this Sunday; the third prayer will be that of the Blessed Virgin.

Commemoration of the Blessed Virgin Mary

Deus qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

O God, who, by the fruitful Virginity of the Blessed Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience her intercession, by whom we received the Author of life, our Lord Jesus Christ, thy Son. Who liveth, etc.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. XII.

Fratres: Habentes donationes secundum gratiam, quæ data est nobis, differentes: sive prophetiam secun-

Lesson from the Epistle of St Paul the Apostle to the Romans.

Ch. XII.

Brethren: Having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule

dum rationem fidei, sive ministerium in ministrando, sive qui docet in doctrina, qui exhortatur in exhortando, qui tribuit in simplicitate, qui præest in sollicitudine, qui miseretur in hilaritate. Dilectio sine simulatione. Odientes malum, adhærentes bono: Caritate fraternitatis invicem diligentes: Honore invicem prævenientes: Sollicitudine non pigri: Spiritu ferventes: Domino servientes: Spe gaudentes: In tribulatione patientes: Orationi instantes: necessitatibus sanctorum communicantes: Hospitalitatem sectantes. Benedicite persequentibus vos: benedicite et nolite maledicere. Gaudere cum gaudentibus, flere cum flentibus: idipsum invicem sentientes: non alta sapientes, sed humilibus consentientes.

of faith: or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that sheweth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood: with honour preventing one another. In carefulness not slothful, in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the saints: pursuing hospitality. Bless them that persecute you: bless and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another, not minding high things, but consenting to the humble.

This peace which characterizes, in the abode of saints, the Sons of God, effects in like measure on earth the oneness of the Bride, that is of the Church: peace it is that makes her to be but one body wherein the many members find their multiplicity upheld and guided by the head, the one lord; their functions, so diverse in themselves, regulated and brought under the rule and love of the Bridegroom, Christ Jesus. The Epistle which has just been read sets before us the different operations of this peace which has as its ruling motive Charity, the Queen of virtues, and which is so essential to Christianity; the Apostle specifies in detail its forms and conditions and adapts its practice to every social condition and circumstance of life. Of such value does the Church judge these considerations, that, on the following Sunday, she resumes the text of the Apostle where today she has interrupted it.

Far from a divine life in the peace of God which was its precious gift, the human race incurred death with its penalty of separation. Let us then in the Gradual sing of this wonder that has been wrought in our midst, and with the angelic choirs exalt the Lord in praise and admiration.

GRADUAL

Misit Dominus verbum suum, et sanavit eos: et eripuit eos de interitu eorum.

℣. Confiteantur Domino misericordiæ ejus, et mirabilia ejus filiis hominum. Alleluia, alleluia.

℣. Laudate Deum omnes Angeli ejus: laudate eum omnes virtutes ejus. Alleluia.

The Lord sent his word and healed them: and delivered them out of their distresses.

℣. Let the mercies of the Lord give glory to him: and his wonderful works to the children of men. Alleluia, alleluia.

℣. Praise ye the Lord, all his angels, praise him all his hosts. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. II.

In illo tempore: Nuptiæ factæ sunt in Cana Galilææ, et erat Mater Jesu ibi. Vocatus est autem et Jesus et discipuli ejus ad nuptias. Et deficiente vino, dicit Mater Jesu ad eum: Vinum non habent. Et dicit ei Jesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit Mater ejus ministris: Quodcumque dixerit vobis, facite. Erant autem ibi lapideæ hydriæ sex, positæ secundum purificationem Judæorum, capientes singulæ metretas binas vel ternas. Dicit eis Jesus: Implete hydrias aqua. Et impleverunt eas usque ad summum. Et dicit eis Jesus: Haurite nunc,

Sequel of the holy Gospel according to John.

Ch. II.

At that time, there was a marriage in Cana of Galilee; and the Mother of Jesus was there. And Jesus also was invited, and his disciples to the marriage. And the wine failing, the Mother of Jesus saith to him, They have no wine. And Jesus saith to her, Woman, what is it to me and to thee? my hour is not yet come. His Mother saith to the waiters, Whatsoever he shall say to you, do ye. Now there were set there six waterpots of stone; according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them, Fill the waterpots with water. And they filled them up to the brim.

et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset, ministri autem sciebant qui hauserant aquam; vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit, et cum inebriati fuerint, tunc id quod deterius est; tu autem servasti bonum vinum usque adhuc. Hoc fecit initium signorum Jesus in Cana Galilææ, et manifestavit gloriam suam, et crediderunt in eum discipuli ejus.

And Jesus saith to them, Draw out now, and carry to the chief steward of the feast: and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested his glory, and his disciples believed in him.

O the wonderful dignity of man! God has vouchsafed, says the Apostle, *to show the riches of his glory on the vessels of mercy*, which had no claim to, nay, were unworthy of such an honour. Jesus bids the waiters fill them with water and the water of Baptism purifies us; but, not satisfied with this, he fills these vessels, *even to the brim*, with that heavenly and new Wine, which was not to be drunk save in the kingdom of his Father.[1] Thus, divine Charity, which dwells in the Sacrament of Love, is communicated to us; and that we might not be unworthy of the espousals with himself, to which he called us, he raises us up even to himself. Let us, therefore, prepare our souls for this wonderful union, and, according to the advice of the Apostle, let us labour to present them to our Jesus with such purity as to resemble that *chaste Virgin*, who was *presented* to the spotless Lamb.[2]

During the Offertory, the Church resumes her songs of joy and gives free course to her holy transports. All faithful souls are invited by her to the celebration of this adorable Mystery, the intimate union of man with God.

[1] Rom. ix 23. [2] 2 Cor. xi 2.

OFFERTORY

Jubilate Deo universa terra: psalmum dicite nomini ejus, venite et audite, et narrabo vobis omnes qui timetis Deum, quanta fecit Dominus animæ meæ. Alleluia.

Shout with joy to God, all the earth, sing ye a psalm to his name. Come and hear, all ye who fear God, and I will tell you what great things he hath done for my soul. Alleluia.

SECRET

Oblata, Domine, munera sanctifica: nosque a peccatorum nostrorum maculis emunda. Per Dominum.

Sanctify, O Lord, our offerings, and cleanse us from the stains of our sins. Through, etc.

After the Secret of the Saint who is being commemorated today, that of the Blessed Virgin is said.

Commemoration of the Blessed Virgin Mary

Tua, Domine, propitiatione, et beatæ Mariæ semper Virginis intercessione, ad perpetuam atque præsentem hæc oblatio nobis proficiat prosperitatem et pacem. Per Dominum.

By thy merciful forgiveness, O Lord, and by the intercession of blessed Mary, ever a Virgin, let this offering avail us for welfare and peace, both now and for evermore. Through our Lord.

The Communion Antiphon recalls once more the miracle of the changing of the water into wine. This was only a dim figure of that wondrous transformation which is accomplished on our altars, only a symbol of that divine Sacrament, the food of our souls whereby, in an unspeakable way, is realized our union with God.

COMMUNION

Dicit Dominus: Implete hydrias aqua et ferte architriclino. Cum gustasset architriclinus aquam vinum factam, dicit sponso: Servasti vinum bonum usque adduc. Hoc signum fecit Jesus primum coram discipulis suis.

The Lord saith: Fill the waterpots with water and carry to the chief steward of the feast. When the chief steward had tasted the water made wine, he said to the bridegroom: Thou hast kept the good wine until now. This beginning of miracles did Jesus before his disciples.

POSTCOMMUNION

Augeatur in nobis, quæsumus Domine, tuæ virtutis operatio: ut divinis vegetati sacramentis, ad eorum promissa capienda tuo munere præparemur. Per Dominum.

May the efficacy of thy power, O Lord, be increased in us, that being fed with thy divine sacraments, we may, through thy bounty, be prepared to receive what they promise. Through, etc.

Commemoration of the Blessed Virgin Mary

Hæc nos communio, Domine, purget a crimine: et intercedente beata Virgine Dei Genitrice Maria, cœlestis remedii faciat esse consortes.

May this communion, O Lord, cleanse us from sin, and by the intercession of blessed Mary, the Virgin-Mother of God, make us partakers of thy heavenly remedy.

VESPERS

The Psalms, Capitulum, Hymn and Verse are given on pages 88-97.

ANTIPHON OF THE MAGNIFICAT

ANT. Deficiente vino, jussit Jesus impleri hydrias aqua, quæ in vinum conversa est. Alleluia.

ANT. The wine failing, Jesus commanded that the waterpots should be filled with water, and it was changed into wine. Alleluia.

OREMUS

Omnipotens sempiterne Deus, qui cœlestia simul et terrena moderaris: supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus. Per Dominum.

LET US PRAY

O Almighty and Eternal God, supreme Ruler both of heaven and earth, mercifully give ear to the prayers of thy people, and grant us peace in our time. Through, etc.

THE THIRD SUNDAY AFTER THE EPIPHANY

THE variation of Easter Sunday necessitates almost every year a different arrangement of the Sundays after the Epiphany from that in which they stand in the Missal. Septuagesima often comes in January and the Feast of the Purification is occasionally later than Quinquagesima Sunday; hence the office of these four last Sundays may have to be transferred to another season of the liturgical cycle. We were obliged then to provide for these changes and simplify them for the Faithful by adopting our present plan. We have inserted here the third and fourth Sundays as usually falling in Christmastide, while the office of the fifth and sixth Sundays will be found in the volumes of Septuagesima and the second after Pentecost, this latter season being the one in which they are most frequently kept.

MASS

The Introit represents the Angels of God adoring him on his entrance into this world, as St Paul[1] explains this passage of the Psalms. The Church celebrates with David the gladness of Sion, and the joy of the daughters of Juda.

INTROIT

Adorate Deum omnes Angeli ejus: audivit et lætata est Sion, et exsultaverunt filiæ Judæ.

Ps. Dominus regnavit, exsultet terra, lætentur insulæ multæ. ℣. Gloria Patri. Adorate.

Adore God, all ye his Angels: Sion heard and was glad, and the daughters of Juda rejoiced.

Ps. The Lord hath reigned, let the earth rejoice, let many islands be glad. ℣. Glory, etc. Adore.

[1] Heb. 1 6.

COLLECT

Omnipotens sempiterne Deus, infirmitatem nostram propitius respice: atque ad protegendum nos, dexteram tuæ majestatis extende. Per Dominum.

O Almighty and Eternal God, mercifully behold our weakness, and stretch forth the right hand of thy majesty to protect us. Through, etc.

Commemoration of the Blessed Virgin Mary

Deus qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

O God, who by the fruitful Virginity of Blessed Mary hast given to mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience her intercession, by whom we received the Author of life, our Lord Jesus Christ, thy Son.

The third Prayer is one of the following:

Against the persecutors of the Church

Ecclesiæ tuæ, quæsumus, Domine, preces placatus admitte; ut, destructis adversitatibus et erroribus universis, secura tibi serviat libertate.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church, that all oppositions and errors being removed, she may serve thee with a secure and undisturbed devotion.

For the Pope

Deus omnium fidelium Pastor et Rector, famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice; da ei, quæsumus, verbo et exemplo, quibus præest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

O God, the Pastor and Governor of all the Faithful, look down in thy mercy on thy servant N. whom thou hast appointed Pastor over thy Church; and grant, we beseech thee, that both by word and example he may edify all those that are under his charge, and, with the flock intrusted to him, arrive at length at eternal happiness. Through, etc.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. XII.

Fratres, nolite esse prudentes apud vosmetipsos: nulli malum pro malo reddentes: providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus; si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: non vosmetipsos defendentes, carissimi, sed date locum iræ; scriptum est enim; Mihi vindicta, ego retribuam, dicit Dominus. Sed si esurierit inimicus tuus, ciba illum; si sitit, potum da illi: hoc enim faciens, carbones ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

Lesson of the Epistle of St Paul the Apostle to the Romans.

Ch. XII.

Brethren, be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging yourselves, my dearly beloved, but give place unto wrath. For it is written: 'Revenge to me, I will repay,' saith the Lord. But 'if thy enemy be hungry, give him to eat: if he thirst, give him to drink: for doing this, thou shalt heap coals of fire upon his head.' Be not overcome by evil, but overcome evil by good.

This love of our neighbour, recommended to us by the Apostle, is a consequence of that universal brotherhood which our Saviour, by his Birth, brought us from heaven. He came to establish peace between heaven and earth; men, therefore, ought to be at peace one with another. Our Lord bids us *not to be overcome by evil, but to overcome evil by good*:—and did not he first practise this by coming among us, who were *children of wrath*, that he might make us *children of adoption* by his humiliations and his sufferings?

In the Gradual, the holy Church again celebrates the coming of Emmanuel, and invites all nations, and all the kings of the earth, to come and praise his holy name.

GRADUAL

Timebunt gentes Nomen tuum, Domine, et omnes reges terræ gloriam tuam.

The Gentiles shall fear thy Name, O Lord, and all the kings of the earth thy glory.

℣. Quoniam ædificavit Dominus Sion, et videbitur in majestate sua.

Alleluia, alleluia.

℣. Dominus regnavit: exsultet terra, lætentur insulæ multæ. Alleluia.

℣. For the Lord hath built up Sion, and he shall be seen in his glory.

Alleluia, alleluia.

℣. The Lord hath reigned, let the earth rejoice; let many islands be glad. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. VIII.

In illo tempore, Cum descendisset Jesus de monte, secutæ sunt eum turbæ multæ; et ecce leprosus veniens, adorabat eum dicens: Domine, si vis, potes me mundare. Et extendens Jesus manum, tetigit eum dicens: Volo, mundare. Et confestim mundata est lepra ejus. Et ait illi Jesus: Vide, nemini dixeris; sed vade, ostende te sacerdoti et offer munus, quod præcepit Moyses, in testimonium illis. Cum autem introisset Capharnaum, accessit ad eum centurio, rogans eum et dicens; Domine, puer meus jacet in domo paralyticus, et male torquetur. Et ait illi Jesus: Ego veniam et curabo eum. Et respondens centurio, ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: vade, et vadit; et alii: veni, et venit; et servo meo: fac hoc, et facit. Audiens autem Jesus, miratus est, et sequentibus se dixit: Amen

Sequel of the holy Gospel according to Matthew.

Ch. VIII.

At that time, when Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man, but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered unto Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he

dico vobis, non inveni tantam fidem in Israel. Dico autem vobis, quod multi ab oriente et occidente venient, et recumbent cum Abraham et Isaac et Jacob in regno cœlorum; filii autem regni ejicientur in tenebras exteriores: ibi erit fletus et stridor dentium. Et dixit Jesus centurioni: Vade, et sicut credidisti, fiat tibi. Et sanatus est puer in illa hora.

doeth it. And when Jesus heard this, he marvelled, and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

The human race was infected with the leprosy of sin: the Son of God *touches* it by the mystery of the Incarnation, and restores it to health. But he requires that the sick man, now that he is healed, shall go and show himself to the priest, and comply with the ceremonies prescribed by the law; and this, to show that he allows a human priesthood to co-operate in the work of our salvation. The vocation of the Gentiles, of which the Magi were the first-fruits, is again brought before us in the faith of the centurion. A Roman soldier, and millions like him, shall be reputed as true children of Abraham, Isaac and Jacob; while they who are the sons of this Patriarch according to the flesh, shall be cast out from the feast-chamber into the gloom of blindness; and their punishment shall be given as a spectacle to the whole earth.

Let man, then, saved as he has been by the coming of Emmanuel, sing a hymn of praise to the power of God, who has wrought our salvation by the strength of his almighty arm. Man had been sentenced to death; but now that he has God for a Brother, he shall not die: he will live: and could he spend his life better than in praising the works of this God that has saved him?

OFFERTORY

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me. I shall not die, but live, and shall declare the works of the Lord.

SECRET

Hæc hostia, Domine, quæsumus, emundet nostra delicta: et sacrificium celebrandum subditorum tibi corpora, mentesque sanctificet. Per Dominum.

May this offering, O Lord, we beseech thee, cleanse away our sins: and sanctify the bodies and souls of thy servants, to prepare them for worthily celebrating this sacrifice. Through, etc.

Commemoration of the Blessed Virgin Mary

Tua, Domine, propitiatione, et beatæ Mariæ semper Virginis intercessione, ad perpetuam atque præsentem hæc oblatio nobis proficiat prosperitatem et pacem.

By thy mercy, O Lord, and by the intercession of blessed Mary ever a Virgin, may this oblation further our present and future prosperity and peace.

Against the persecutors of the Church

Protege, nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore tibi famulemur et mente.

Protect us, O Lord, while we assist at thy sacred mysteries, that being employed in acts of religion, we may serve thee both in body and mind.

For the Pope

Oblatis, quæsumus, Domine, placare muneribus, et famulum tuum N., quem Pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione guberna. Per Dominum.

Be appeased, O Lord, with the offering we have made, and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, etc.

PREFACE

℣. Per omnia sæcula sæculorum.
℟. Amen.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Sursum corda.
℟. Habemus ad Dominum.
℣. Gratias agamus Dominum Deo nostro.
℟. Dignum et justum est.

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

℣. For ever and ever.
℟. Amen.
℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have them fixed on God.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, Eternal God. Who together with thy Only Begotten Son and the Holy Ghost art one God and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, a unity in the essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise, and cease not daily to cry out with one voice, saying, Holy, etc.

After having distributed the Bread of Life, the Church reminds us how the people were in admiration at the words of Jesus. The children of the Church, initiated into all his Mysteries, are at this moment enjoying the effects of that ineffable Word, by means of which the Redeemer has changed the bread into his Body, and the wine into his Blood.

COMMUNION

Mirabantur omnes de his quæ procedebant de ore Dei.

All wondered at the words that came from the mouth of God.

POSTCOMMUNION

Quos tantis, Domine, largiris uti mysteriis, quæsumus ut effectibus nos eorum veraciter aptare digneris. Per Dominum.

We beseech thee, O Lord, that we, to whom thou vouchsafest the use of these great mysteries, may be made truly worthy to receive the benefits thereof. Through, etc.

Commemoration of the Blessed Virgin Mary

Hæc nos communio, Domine, purget a crimine; et intercedente beata Virgine Dei Genitrice Maria, cœlestis remedii faciat esse consortes.

May this communion, O Lord, cleanse us from sin, and by the intercession of blessed Mary, the Virgin-Mother of God, make us partakers of thy heavenly remedy.

Against the persecutors of the Church

Quæsumus, Domine Deus noster, ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis.

We beseech thee, O Almighty God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of these divine mysteries.

For the Pope

Hæc nos, quæsumus, Domine, divini sacramenti perceptio protegat: et famulum tuum N., quem Pastorem Ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege, salvet semper et muniat. Per Dominum.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N., whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, etc.

VESPERS

The Psalms, Antiphons, Capitulum, Hymn, and Versicle are given on *pages* 89-96.

ANTIPHON OF THE MAGNIFICAT

ANT. Domine, si vis, potes me mundare: et ait Jesus: Volo, mundare.

ANT. O Lord, if thou wilt, thou canst make me clean. And Jesus saith: I will: be thou cleansed.

OREMUS

Omnipotens sempiterne Deus, infirmitatem nostram propitius respice: atque ad protegendum nos dexteram tuæ majestatis extende. Per Dominum.

LET US PRAY

O Almighty and Eternal God, mercifully behold our weakness, and stretch forth the right hand of thy majesty to protect us. Through, etc.

THE FOURTH SUNDAY AFTER THE EPIPHANY

MASS

INTROIT

Adorate Deum omnes Angeli ejus: audivit et lætata est Sion: et exsultaverunt filiæ Judæ.

Ps. Dominus regnavit; exsultet terra, lætentur insulæ multæ. ℣. Gloria Patri. Adorate.

Adore God, all ye his Angels: Sion heard and was glad, and the daughters of Juda rejoiced.

Ps. The Lord hath reigned; let the earth rejoice, let many islands be glad. ℣. Glory, etc. Adore.

COLLECT

Deus, qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea quæ pro peccatis nostris patimur, te adjuvante, vincamus. Per Dominum.

O God, who knowest that through human frailty we are not able to subsist amidst such great dangers, grant us health of soul and body, that whatsoever things we suffer because of our sins, we may overcome by thine assistance. Through, etc.

Then are added the Collects special to the season of Christmas, in honour of our Lady, against the persecutors of the Church, or for the Pope; which are given above, *page* 251.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. XIII.

Fratres, nemini quidquam debeatis, nisi ut invicem diligatis: qui enim diligit proximum, legem imple-

Lesson of the Epistle of Saint Paul to the Romans.

Ch. XIII.

Brethren, owe no man any thing, but to love one another; for he that loveth his neighbour hath fulfilled the law. For,

vit. Nam: Non adulterabis; Non occides; Non furaberis; Non falsum testimonium dices; Non concupisces, et si quod est aliud mandatum, in hoc verbo instauratur: Diliges proximum tuum sicut teipsum. Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio.

'Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet': and if there be any other commandment, it is comprised in this word: 'Thou shalt love thy neighbour as thyself.' The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

During this holy season, when the very Son of God is giving so great a proof of his love for man, whose nature he has assumed, the Church is continually exhorting the Faithful, in the words of the Apostle, to practise charity towards each other. Emmanuel comes to us as our Lawgiver: now he has resumed his whole Law in the precept of Love; he is come in order to unite what sin had divided. Let us comply with his divine intentions, and accomplish with earnestness the Law he has imposed upon us.

GRADUAL

Timebunt gentes Nomen tuum, Domine, et omnes reges terræ gloriam tuam.

℣. Quoniam ædificavit Dominus Sion, et videbitur in majestate sua.

Alleluia, alleluia.

℣. Dominus regnavit: exsultet terra, lætentur insulæ multæ. Alleluia.

The Gentiles shall fear thy Name, O Lord, and all the kings of the earth thy glory.

℣. For the Lord hath built up Sion, and he shall be seen in his glory.

Alleluia, alleluia.

℣. The Lord hath reigned; let the earth rejoice: let many islands be glad. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. VIII.

In illo tempore, Ascendente Jesu in naviculam, secuti sunt eum discipuli ejus. Et ecce motus magnus factus

Sequel of the holy Gospel according to Matthew.

Ch. VIII.

At that time, when Jesus entered into the boat, his disciples followed him; and behold a great tempest arose

est in mari, ita ut navicula operiretur fluctibus; ipse vero dormiebat. Et accesserunt ad eum discipuli ejus, et suscitaverunt eum dicentes: Domine, salva nos, perimus. Et dicit eis Jesus: Quid timidi estis, modicæ fidei? Tunc surgens, imperavit ventis et mari, et facta est tranquillitas magna. Porro homines mirati sunt, dicentes: Qualis est hic, quia venti et mare obediunt ei?

in the sea, so that the boat was covered with waves; but he was asleep. And his disciples came to him, and awakened him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him!

Let us adore the power of our Emmanuel, who is come to calm the tempest which threatened the human race with death. In the midst of their danger, the successive generations of men had cried out: *Lord! save us; we perish.* When *the fulness of time had come,* he awoke from his rest; he had but to command, and the power of our enemies was destroyed. The malice of the devils, the darkness of idolatry, the corruption of paganism—all yielded. Nation after nation was converted to Jesus. They had said, when in their misery and blindness: 'Who is this Jesus, whom no power can resist?' and then they embraced his Law. This power of Jesus to break down every obstacle, and that, too, at the very time when men were disquieted at his apparent slumbering, has often shown itself in the past ages of the Church. How many times has he not chosen for saving the world that period which seemed the least likely for rescue! The same happens in the life of each one among us. Oftentimes we are tossed to and fro by violent temptations; it would seem as though the billows must sink us; and yet our will is firmly anchored to God! And what is all this, if not Jesus sleeping in the storm-tossed boat, protecting us by this his sleeping? And if our cry for help at length awaken him, it is only to proclaim his own and our victory; for he has already conquered, and we have conquered in him.

OFFERTORY

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

SECRET

Concede, quæsumus, omnipotens Deus; ut hujus sacrificii munus oblatum, fragilitatem nostram ab omni malo purget semper et muniat. Per Dominum.

Grant, we beseech thee, O Almighty God, that the offering of this sacrifice may always cleanse our frailty from all evil, and be a protection to us. Through, etc.

To this are added the other Secrets, as given on *page* 255. The *Preface* is that of the Blessed Trinity, *page* 256.

COMMUNION

Mirabantur omnes de his quæ procedebant de ore Dei.

All wondered at the words that came from the mouth of God.

POSTCOMMUNION

Munera tua nos, Deus, a delectationibus terrenis expediant, et cœlestibus semper instaurent alimentis. Per Dominum.

May thy gifts, of which we have partaken, O God, detach us from all earthly pleasures, and ever refresh and strengthen us with heavenly food. Through, etc.

Then are added the other Postcommunions, as given on *page* 257.

VESPERS

The Psalms, Antiphons, Capitulum, Hymn and Versicle are given on *pages* 89-96.

ANTIPHON OF THE MAGNIFICAT

ANT. Domine, salva nos, perimus: impera, et fac, Deus, tranquillitatem.

ANT. Save us, O Lord, we perish: command, O God, and make the sea calm.

OREMUS

Deus qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea quæ pro peccatis nostris patimur, te adjuvante vincamus. Per Dominum.

LET US PRAY

O God, who knowest that through human frailty we are not able to subsist amidst so many dangers, grant us health of soul and body; that whatsoever we suffer for our sins, we may overcome by thy assistance. Through, etc.

JANUARY 14

SAINT HILARY

BISHOP, CONFESSOR, AND DOCTOR OF THE CHURCH

AFTER having consecrated the joyous Octave of the Epiphany to the glory of the Emmanuel who was *manifested* to the earth, the Church—incessantly occupied with the Divine Child and his august Mother, during the whole time from Christmas Day to that whereon Mary will bring Jesus to the Temple, there to be offered to God, as the law prescribes—the Church, we say, has on her Calendar of this portion of the year the names of many glorious Saints, who shine like so many stars on the path which leads us, from the joys of the Nativity of our Lord, to the sacred mystery of our Lady's Purification.

And firstly there comes before us, on the very morrow of the day consecrated to the Baptism of Jesus, the faithful and courageous Hilary—the pride of the Churches of Gaul, and the worthy associate of Athanasius and Eusebius of Vercelli in the battle fought for the Divinity of our Emmanuel. Scarcely were the cruel persecutions of paganism over, when there commenced the fierce contest with Arianism, which had sworn to deprive of the glory and honours of his divinity that Jesus who had conquered, by his Martyrs, the violence and craft of the Roman Emperors. The Church had won her liberty by shedding her blood, and it was not likely that she would be less courageous on the new battle-field into which she was driven. Many were the Martyrs that were put to death by her new enemies—Christian, though heretical, Princes: it was for the Divinity of that Lord, who had mercifully *appeared* on the earth in the weakness of human flesh, that they shed their

blood. Side by side with these stood those holy and illustrious Doctors, who, with the martyr-spirit within them, defended by their learning and eloquence the Nicene Faith, which was the Faith of the Apostles. In the foremost rank of these latter we behold the Saint of to-day, covered with the rich laurels of his brave confessorship, Hilary: who, as St Jerome says of him, *was brought up in the pompous school of Gaul, yet had culled the flowers of Grecian science, and became the Rhone of Latin eloquence.* St Augustine calls him *the illustrious Doctor of the Churches.*

Though gifted with the most extraordinary talents, and one of the most learned men of the age, yet St Hilary's greatest glory is his intense love for the Incarnate Word, and his zeal for the liberty of the Church. His great soul thirsted after martyrdom, and, by the unflinching love of truth which such a spirit gave him, he was the brave champion of the Church in that trying period when Faith, that had stood the brunt of persecution, seemed to be on the point of being betrayed by the craft of Princes, and the cowardice of temporizing and unorthodox Pastors.

Let us listen to the short Life of our Saint, contained in the Lessons of his Office.

Hilarius, in Aquitania nobili genere natus, doctrina et eloquentia excelluit. Qui primum in matrimonio quasi monachi vitam egit; deinde propter singulares virtutes Pictavorum episcopus creatur: quod munus episcopale sic gessit, ut a fidelibus summam laudem consequeretur. Quo tempore, cum terroribus, bonorum spoliatione, exsilio et omni crudelitate Constantius Imperator Catholicos vexaret, nisi ad Arianas partes transirent: Hilarius tamquam firmissimum murum se Arianis opponens, illorum furo-

Hilary was born of a noble family in Aquitaine, and was distinguished for his learning and eloquence. He was married, but the life he led was almost that of a monk, so that later on, on account of his great virtues, he was made Bishop of Poitiers, and so well did he discharge the episcopal office as to be the object of the deepest veneration on the part of the faithful. At that time the Emperor Constantius was inflicting every sort of harsh treatment, intimidation, confiscation of their property, and banishment, on the Catholics

rem in se concitavit. Itaque multis petitus insidiis, tandem dolo Saturnini Arelatensis Episcopi, de Synodo Biterrensi in Phrygiam relegatus est: ubi et mortuum suscitavit, et libros duodecim scripsit de Trinitate contra Arianos.

Quadriennio post coacto Concilio ad Seleuciam Isauriæ urbem, Hilarius adesse compulsus est: ac deinde Constantinopolim profectus, ubi extremum fidei periculum animadvertit, tribus libellis publice datis audientiam Imperatoris poposcit, ut de fide cum adversariis coram disputaret. Verum cum Ursacius et Valens Ariani Episcopi, quos Hilarius scriptis confutarat, præsentis eruditionem pertimescerent, Constantio persuaserunt, ut specie honoris eum in suum Episcopatum restitueret. Tunc Hilarium e prælio hæreticorum revertentem, ut inquit sanctus Hieronymus, Galliarum Ecclesia complexa est: quem ad Episcopatum secutus est Martinus, qui postea Turonensi præfuit Ecclesiæ: tantumque illo doctore profecit, quantum ejus postea sanctitas declaravit.

who refused to side with the Arians. Hilary set himself as a bulwark against the Arians, thereby bringing on himself all their fury. On this account they many times sought to ensnare him, and at length, by the treachery of Saturninus, the Bishop of Arles, he was banished from the Council at Beziers into Phrygia. There he raised a dead man to life, and wrote his twelve books On the Trinity, against the Arians.

Four years after, a Council was called at Seleucia, a town in Isauria, at which Hilary was compelled to assist. Thence he set out for Constantinople, where, seeing the extreme dangers to which the true faith had been exposed, he petitioned the Emperor, by three public petitions, to grant him an audience, in order that he might obtain permission to hold a controversy with his adversaries concerning matters of faith. But Ursacius and Valens, two Arian Bishops, whom Hilary had refuted in his writings, were afraid of allowing so learned a man to continue there any longer, and persuaded Constantius to restore him to his episcopal see, under the pretence of showing him honour. Then did the Church of Gaul open her arms, as St Jerome says, to receive Hilary on his return from battle with the heretics. St Martin, who was afterwards Bishop of Tours, followed the holy Doctor to Poitiers; how much he profited by the instructions of such a master is evidenced by the sanctity of his after-life.

Magna deinceps tranquillitate Pictavorum Ecclesiam administravit: Galliamque universam adduxit, ut Arianorum impietatem condemnaret. Multos libros scripsit mira eruditione: quos omnes sanctus Hieronymus ad Lætam, sine ulla erroris suspicione legi posse testatur illis verbis: Hilarii libros inoffenso decurrat pede. Migravit in cœlum Idibus Januarii, Valentiniano et Valente imperatoribus, anno post Christum natum trecentesimo sexagesimo nono. Eum a multis Patribus et conciliis insignem Ecclesiæ Doctorem nuncupatum, atque uti talem in aliquot diœcesibus cultum, tandem, instante synodo Burdigalensi, Pius nonus, Pontifex Maximus, ex sacrorum Rituum Congregationis consulto, universæ Ecclesiæ Doctorem declaravit et confirmavit: ac ipsius festo die Missam et Officium de Doctoribus ab omnibus recitare jussit.

From that time, he was left in perfect peace in the government of the Church of Poitiers. He led the whole of Gaul to condemn the Arian blasphemies. He composed a great many exceedingly learned books, of which St Jerome, in a letter to Læta, says that they may be all read without the slightest fear of meeting any false doctrine in them; he assures her that she may run through the books of Hilary without stumbling on anything dangerous. He passed from this earth to heaven on the Ides of January (January 13th), during the reign of the Emperors Valentinian and Valens, in the year of our Lord 369. Hilary was called by several Fathers and Councils an illustrious Doctor of the Church, and was publicly honoured as such in certain dioceses. At length, at the petition of the Council of Bordeaux, the Supreme Pontiff, Pius the Ninth, after having consulted the Sacred Congregation of Rites, declared him to have been justly called, and to be in effect, a Doctor of the universal Church; and ordered that on his Feast all should recite the Mass and Office *Of Doctors*.

The ancient Gallican Liturgy, of which a few precious remnants have been handed down to us, thus celebrated the praise of the most illustrious of the Bishops of that great country. Our first extract is an Allocution addressed to the Faithful, taken from an ancient Sacramentary.

ALLOCUTION

Adorabilem, populi, beatissimi Hilarii antistitis festivitate solemniter recur-

On the recurrence, Brethren, of this solemn Feast of the most blessed Bishop Hilary,

rente, cujus lingua in sæculo pro sanctæ Trinitatis æqualitate sic tonuit, ut hujus mundi Principem miles Christi prosterneret, et in cœlestis Regis aula victor intraret, Dominum votis uberioribus deprecemur, ut qui eum inter diversas acies ita fecit esse sollicitum, ut redderet inter bella securum, nobis concedere dignetur, ut quod in ejus honore deposcimus, eo suffragante consequi mereamur.

whose tongue, during his mortal life, so thundered forth the truth concerning the equality of the Three Divine Persons, that he, the soldier of Christ, threw down the Prince of this world, and entered a conqueror into the palace of the heavenly King—let us, with more than our wonted fervour, beseech the adorable God, that he, who made Hilary so vigilant in all his combats as to give security in the battle, may mercifully grant to us that what we ask in his honour may be granted to us by his intercession.

This Preface, which extols the virtues and the miracles of St Hilary, was sung in the Church of Gaul, even after the introduction of the Roman Liturgy.

PREFACE

Vere dignum et justum est gratias agere, vota solvere, munera consecrare, Domine sancte, Pater omnipotens, æterne Deus, qui beatum Hilarium Confessorem tuum prælegisti tibi sacratæ confessionis tuæ antistitem, ingenti lumine coruscantem, morum lenitate pollentem, fidei fervore flagrantem, eloquii fonte torrentem: cui quæ sit gloriatio ostendit concursus ad tumulum, purificatio incursorum, medela languentium, mirandarum signa virtutum. Qui etsi natura fecit finem per transitum, illic vivunt Pontificis merita post sepulcrum, ubi præsentia Salvatoris est Jesu Christi Domini nostri.

It is truly right and just that we give thanks, and pay our vows, and consecrate our gifts to thee, O Holy Lord, Father Almighty, Eternal God, who didst choose unto thyself the blessed Hilary thy Confessor, that he might be the Pontiff of thy sacred doctrines. He was a great and brilliant light, he was full of meekness in his comportment, he was all fire in fervour of faith, he was a torrent of eloquence. How great is his glory, is shown by the concourse of people at his tomb, the deliverance of the possessed, the healing of sicknesses, and the miracles of wonderful power. He has, by nature's law, ended his course and passed hence; but the merits of the Pontiff are still living there, beyond the grave, where reigns our Saviour, our Lord Jesus Christ.

The following prayer has been culled out of several old manuscript missals.

PRAYER

Deus, cujus miseratione delinquentes mutantur ad veniam, justi transferuntur ad palmam, qui infusus in corde beati Hilarii antistitis quasi de tuo templo fidei responsa dedisti, concede propitius, ut qui tunc inclytum Confessorem tuum fecisti Cæsarem non timere, ejus intercessione ab spiritali hoste plebem protegas obsecrantem, ut cujus solemnitati tripudiat, ejus sit fida prece defensa.

O God, by whose mercy sinners are raised up to pardon, and the just are translated to heaven for their crown; who, dwelling in the heart of the blessed Bishop Hilary, didst thence, as from thy sanctuary, give the answers of faith; mercifully grant that as thou didst make thy glorious Confessor to be fearless before Cæsar, so mayest thou, by his intercession, protect thy suppliant people from their spiritual enemy: thus may they, who rejoice on his solemnity, be defended by his powerful prayers.

The Church of Poitiers has ever cherished with the utmost devotion the memory of her heroic Pontiff, and his Feast, as we may suppose, is kept there with great solemnity. She formerly sang in the Mass of this day the Preface of the Blessed Trinity, to express more forcibly her admiration of the zeal wherewith Hilary defended the master-dogma of our holy faith—the mystery of Three Persons in one God. It will be interesting to our readers to hear a few passages from the ancient liturgical books of this illustrious Church of Poitiers. The following Responsories are taken, in part, from the Life of the Saint, and were composed by St Venantius Fortunatus, one of St Hilary's successors.

RESPONSORIES

℟. Beatus Hilarius, præ cæteris gratia generositatis ornatus, nitore pectoris addito, * Quasi refulgens Lucifer inter astra processit.

℟. Blessed Hilary shone above others by the nobility of his birth, to which was added an unsullied heart; * He was as the day-star is among other

℣. Igitur beatus Hilarius, Pictavensis urbis Episcopus, regionis Aquitanicæ partibus oriundus. * Quasi refulgens.

℟. O quam perfectissimum laicum! cujus imitatores ipsi esse desiderant sacerdotes; * Cui non fuit aliud vivere nisi Christum cum dilectione timere, et cum timore diligere. ℣. Cujus sequaces currunt ad gloriam, divertentes ad pœnam; credenti succedunt præmia, recusanti tormenta. * Cui.

℟. Tum itaque sanctissimus Hilarius in Phrygiam, Asiæ regionem, missus est exsilio, ad virtutis augmentum; * Quia quantum, pro Christi nomine, longius discedebat a solo proprio, tantum merebatur fieri vicinior cœlo. ℣. Qui dum ad locum pervenisset optabilem, nobis tacendum non est quid illi concessum est. * Quia.

℟. Cum de exsilio regressus sanctus Hilarius Pontifex Pictavim introivit; summo favore plaudebant omnes pariter, * Eo quod recepisset Ecclesia Pontificem, grex Pastorem. ℣. Gemma præsulum remeante ad propria, laudemus Dominum; lætetur quoque chorus Angelorum. * Eo quod.

stars. ℣. Blessed Hilary, the Bishop of the city of Poitiers, was born in the province of Aquitaine. * He was.

℟. Oh! how perfect was he as a layman! The very Priests made him their model. * His whole life was fearing Christ with love and loving him with fear. ℣. They who follow him attain to glory; they who follow him not incur punishment; they who believe him are rewarded; they who disbelieve him are tormented. * His whole life.

℟. The most saintly Hilary was therefore banished into Phrygia, a country of Asia; it served but to increase his virtue; * Since the farther he was separated from his own land for the name of Christ, the nearer he deserved to approach to heaven. ℣. When he had reached the longed-for place, great were the favours bestowed on him, and we will publish them. * Since.

℟. When the holy Bishop Hilary, returning from exile, entered Poitiers, all men were alike loud in the expression of unbounded joy. * For the Church recovered her Pontiff, and the flock its Shepherd. ℣. The pearl of Bishops has returned home; let us give praise to our Lord, and let the choir of Angels rejoice. * For the Church.

The same venerable Church of Poitiers sings these two Hymns in honour of her glorious Saint. They were composed by the pious Simon Gourdan, a Canon Regular of Saint Victor's Abbey, that celebrated House in Paris where Adam of Saint-Victor wrote his admirable Sequences.

HYMN

Ex quo Relligio, tot procerum parens,
Gallos addiderit Christianum gregi,
Quis par Hilario? quis generosius
Natum de Patre vindicat?

Insignes titulos, eloquium grave,
Dotes innumeras plebs sacra concinat:
Laus suprema fides, qua genitum Deo
Altis vocibus asserit.
Si non tincta fuit sanguine profluo
Clara fronte micans infula nobilis,
Curis mille litat: martyrii decus
Supplet continuus labor.
Hoc Nicæna fides vindice nititur:
Frustra tartareus concutit hanc furor;
Hic oris gladio fulgurat aureo,
Vastantes abigens lupos.
Quo vultu reducem grex pius excipit!
Quas post longa metit prælia laureas!
Te, Martine, docet quam pede strenuo
Virtutum rapias viam.

Patri maxima laus, maxima Filio,
Fœcundo generat quem Pater in sinu,
Æquum Principio, numine comparem:
Sacro maxima Flamini.
Amen.

From the time that the Church, the mother of so many great men, united Gaul to the flock of Christ, who is there that can be compared to Hilary? who is there that ever defended more zealously than he the Son of the Eternal Father?

Let the holy flock sing the great titles of his glory, his majestic eloquence, and his innumerable gifts; but his grandest praise is the faith wherewith he so loudly proclaimed Christ to be the Son of God.

The noble mitre that glittered on his venerable head was not, indeed, purpled with the blood of martyrdom; his sacrifice was that of a thousand cares, and his ceaseless labours supply for the beauty of martyrdom.

He was the bold defender of the Nicene Faith, which the fury of hell sought in vain to destroy. The golden sword which came so brightly from his mouth drives away the ravenous wolves.

With what beaming joy did his devoted flock welcome him from exile! How fair the laurels he reaped in the long campaigns for Christ! He taught thee, O Martin! to walk with vigour in the path of virtue.

Infinite praise to the Father, and infinite be to the Son, begotten in the fruitful bosom of the Father; to the Son, who is equal to the Father, and God like him. To the Divine Spirit, too, be there infinite praise!

Amen.

HYMN

Non fraus magnanimum,
non favor aut minæ,
Athletam quatiunt: jussa tyrannidis
Explens, Pastor oves linquere cogitur;
Quis jam contineat lupos ?

Nor craft, nor favour, nor threat, can move this high-minded soldier of Christ. He obeys the sentence of the tyrant, and the flock is deprived of its Shepherd — oh ! who will now defend them from the wolves ?

Ergo, Præsul, abis ? dum generosa mens
Te parere facit, Gallia lacrymas
Fundat: terra Phrygum suscipiens patrem,
Verbi vindice gaudeat.

And must thou go, then, O Pontiff ? Thy noble mind makes thee submit to the sentence, but Gaul sheds floods of tears. Phrygia receives thee on her land, happy to possess the champion of the Word Incarnate.

Erroris latebras Doctor Hilarius
Spargit luce nova, fonteque vivido
Expurgat nocuis pascua fæcibus.
Gentes erudit efferas.

Hilary, the holy Doctor, casts new light on the darkness of hidden error, and with a stream of living water cleanses the pastures of the flock from all impurities. Barbarous nations receive instruction at his hands.

Ipsos dum titubant, instituit fide
Pastores: redeunt mox ad ovilia,
Quos error timidos abstulerat procul,
Et vocem Patris audiunt.

There were Pastors that had faltered, and he confirms them in the faith; then sends them back to the flocks they had, in timid compromise to error, abandoned; and thus the children hear their Father's voice again.

Præsul magne, poli qui super ardua
Solem justitiæ cominus adspicis;
Verbum nos doceat, quæsumus, impetra,
Cujus dogmata prædicas.
Mundani metuant imperii ducem,
Qui terram sapiunt: Cæsaris haud timet
Infensi furias pastor, et asserit
Christi liberius fidem.

Great Pontiff ! who now, in heaven above, seest the Sun of Justice face to face; pray for us, we beseech thee, that he, the Incarnate Word, whose nature thou didst preach to men, may teach us all truth.

Let worldly men that are earthly minded, fear if they will an Emperor's tyranny: Hilary heeds not the passion of an angry Cæsar, but preaches, with holy liberty, the faith of Christ.

Patri maxima laus, maxima Filio,
Fœcundo generat quem Pater in sinu,
Æquum Principio, numine comparem:
Sacro maxima Flamini.
Amen.

Infinite praise to the Father, and infinite be to the Son, begotten in the fruitful bosom of the Father, to the Son, who is equal to the Father, and God like him. To the Divine Spirit, too, be there infinite praise!
Amen.

Thus did the holy bishop, Hilary of Poitiers, receive the honours of the Church's love for his having so courageously, and even at the peril of his life, fought in defence of the great Mystery. Another of his glories is that he was one of the most intrepid champions of that principle, which cannot be compromised without the vitality and very existence of the Church being endangered—the principle of that Church's liberty. A few days ago we were celebrating the Feast of our holy Martyr, St Thomas of Canterbury; to-day, we have the Feast of the glorious Confessor, whose example enlightened and encouraged him in the great struggle. Both Hilary and Thomas à Becket were obedient to the teaching left to the Pastors of the Church by the Apostles; who, when they were arraigned the first time before the authorities of this world, uttered this great maxim: *We ought to obey God rather than men.*[1] The Apostles and the Saints were strong in the battle against flesh and blood, only because they were detached from earthly goods, and were convinced that the true riches of a Christian and a Bishop consist in the humility and poverty of the Crib, and that the only victorious power is in the imitation of the simplicity and the weakness of the *Child that is born unto us.* They relished the lessons of the School of Bethlehem; hence no promise of honours, of riches, or even of peace, could make them swerve from the principles of the Gospel.

How dignified is this family of Soldiers of Christ, which springs up in the Church! If the policy of tyrants, who insist on being Christians without Christianity, carry on a persecution in which they are deter-

[1] Acts v 29.

mined that no one shall have the glory of Martyrdom—these brave Champions raise their voice and boldly reproach the persecutors for their interference with that liberty which is due to Christ and his Ministers. They begin by telling them their duty, as Hilary did to Constantius, when he sent him his first Memorial: 'My Lord and most gracious Augustus! Your admirable prudence will tell you that it is unreasonable and impossible either to force submission on men who resist you with all their strength, or to compel them to take part with the sowers of the seed of false doctrine. The one end of your endeavours, wise counsels, government and vigilance should be that all your subjects may enjoy the sweets of liberty. There is no other means of settling the troubles of the state, or of uniting what discord has separated, than that every one be master of his own life, unconstrained by slavish compulsion. You should not turn a deaf ear to the voice of any subject who thus appeals to you for support: "I am a Catholic; I will not be a heretic: I am a Christian, and not an Arian: I would rather lose my life than allow the tyranny of any man to corrupt the purity of my faith."'

When some people spoke to Hilary in favour of those who had been traitors to the Church, and had been disloyal to Jesus Christ, in order to keep in the good graces of the Emperor, they ventured to tell the Saint that their conduct was justifiable, on the ground that they had but obeyed the *Law!* The holy Pontiff was indignant at this profanation of the word, and, in his Book against Auxentius, courageously reminds his fellow Bishops of the origin of the Church: how her very establishment depended on the breaking of unjust human laws, and how she counts it one of her glories to infringe all such laws as would oppose her existence, her development, and her action.

'We have a contempt for all the trouble that men of these days are giving themselves; and I am grieved to see them holding such mad opinions as that God

needs man's patronage, and that the Church of Christ requires to be upheld by an ambition that curries favour with the world. I ask of you Bishops, what favour did the Apostles court, in order that they might preach the Gospel? Who were the princes that helped them to preach Christ, and convert almost the whole world from idolatry to God? Did they, who sang hymns to God in prisons and chains, and whilst bleeding from being scourged—did *they* accept offices from the state? Did Paul wait for a royal permission to draw men to the Church of Christ? Did he, think you, cringe for the patronage of a Nero, or a Vespasian, or a Decius, whose very hatred of our faith was the occasion of its being more triumphantly preached? These Apostles, who lived by the labour of their own hands, who assembled the Faithful in garrets and hiding-places, who visited villages and towns, and wellnigh the whole world, travelling over sea and land, in spite of the Senate's decrees and Imperial Edicts—these men, according to your principles, had not received the keys of the kingdom of heaven! What say you to all this manifestation of God's power in the very face of man's opposition, when the more there was a prohibition to preach Christ, the more that preaching was exercised?'

But the time came at last to speak to the Emperor himself, and to protest against the system whereby he aimed at making the Church a slave; then did Hilary, who was exceedingly gentle in disposition, put on that holy indignation which our Lord himself had, when he scourged the profaners of his Father's House, and drove them out of the Temple. He braved every danger, and held up to execration the system invented by Constantius for insulting and crushing the Church of Christ. Let us listen to the language of his apostolic zeal.

'The time for speaking is come, the time for silence is past. Let Christ now appear, for Antichrist has begun his reign. Let the Shepherds give the alarm, for the hirelings have fled. Let us lay down our lives for our sheep, for thieves have got into the fold, and a

furious lion is prowling around it. Let us prepare for martyrdom . . ., for the angel of satan hath transformed himself into an angel of light. . . .

'Why, O my God, didst thou not permit me to confess thy holy Name, and be the minister of thine Only Begotten Son, in the times of Nero or Decius? Full of the fire of the Holy Spirit, I would not have feared the rack, for I would have thought of Isaias, how he was sawn in two. I would not have feared fire, for I would have said to myself that the Hebrew Children sang in their fiery furnace. The cross and the breaking of every bone of my body should not have made me a coward, for the good thief would have encouraged me, who was translated into thy kingdom. If they had threatened to drown me in the angry billows of the deep ocean, I would have laughed at their threats, for thou hast taught us, by the example of Jonas and Paul, that thou canst give life to thy servants even in the sea.

'Happy I, could I thus have fought with men who professed themselves to be the enemies of thy name; every one would have said that they who had recourse to tortures, and sword, and fire, to compel a Christian to deny thee, were persecutors; and my death would have been sufficient testimony to thy truth, O God! The battle would have been an open one, and no one would have hesitated to call by the honest name these men that denied thee, and racked and murdered us; and thy people, seeing that it was an evident persecution, would have followed their Pastors in the confession of their faith.

'But nowadays, we have to do with a disguised persecutor, a smooth-tongued enemy, a Constantius who has put on Antichrist; who scourges us, not with lashes, but with caresses; who instead of robbing us, which would give us spiritual life, bribes us with riches, that he may lead us to eternal death; who thrusts us not into the liberty of a prison, but into the honours of his palace, that he may enslave us; who tears not our flesh,

but our hearts; who beheads not with a sword, but kills the soul with his gold; who sentences not by a herald that we are to be burnt, but covertly enkindles the fire of hell against us. He does not dispute with us, that he may conquer; but he flatters us, that so he may lord it over our souls. He confesses Christ, the better to deny him; he tries to procure a unity which shall destroy peace; he puts down some few heretics, so that he may also crush the Christians; he honours Bishops, that they may cease to be Bishops; he builds up Churches, that he may pull down the Faith. . . .

'Let men talk as they will, and accuse me of strong language, and calumny: it is the duty of a minister of the truth to speak the truth. If what I say be untrue, let me be branded with the name of an infamous calumniator: but if I prove what I assert, then I am not exceeding the bounds of apostolic liberty, nor transgressing the humility of a successor of the Apostles by speaking thus, after so long observing silence. . . . No, this is not rashness, it is faith; it is not inconsiderateness, it is duty; it is not passion, it is conscience.

'I say to thee, Constantius, what I would have said to Nero, or Decius, or Maximian: You are fighting against God, you are raging against the Church, you are persecuting the saints, you are hating the preachers of Christ, you are destroying religion, you are a tyrant, not in human things, but in things that appertain to God. Yes, this is what I should say to thee as well as to them; but listen, now, to what can only be said to thyself: Thou falsely callest thyself a Christian, for thou art a new enemy of Christ; thou art a precursor of Antichrist, and a doer of his mystery of iniquity; thou, that art a rebel to the faith, art making formulas of faith; thou art intruding thine own creatures into the sees of the Bishops; thou art putting out the good and putting in the bad. . . . By a strange ingenious plan, which no one had ever yet discovered, thou hast found a way to persecute, without making Martyrs.

'We owe much to you, Nero, Decius, and Maximian!

your cruelty did us service. We conquered the devil by your persecutions. The blood of the holy Martyrs you made has been treasured up throughout the world, and their venerable relics are ever strengthening us in faith by their mute unceasing testimony. . . . But thou, Constantius, cruel with thy refinement of cruelty, art an enemy that ragest against us, doing us more injury, and leaving us less hope of pardon. . . . Thou deprivest the fallen of the excuse they might have had with their Eternal Judge, when they showed him the scars and wounds they had endured for him, for perhaps their tortures might induce him to forgive their weakness. Whereas thou, most wicked of men! thou hast invented a persecution which, if we fall, robs us of pardon, and, if we triumph, does not make us Martyrs!

'. . . We see thee, ravenous wolf, under thy sheep's clothing. Thou adornest the sanctuaries of God's temples with the gold of the State, and thou offerest to him what is taken from the temples, or taxed by edict, or extorted by penalty. Thou receivest his Priests with a kiss like that which betrayed Christ. Thou bowest down thy head for a blessing, and then thou tramplest on our Faith. Thou dispensest the clergy from paying tributes and taxes to Cæsar, that thou mayest bribe them to be renegades to Christ, foregoing thy own rights, that God may be deprived of his!'

Glorious Hilary! thou didst well deserve that thy Church of Poitiers should, of old, address to thee the magnificent praise given by the Roman Church to thy illustrious disciple, St Martin: 'O blessed Pontiff! who with his whole heart loved Christ our King, and feared not the majesty of emperors! O most holy soul! which, though not taken away by the sword of the persecutor, yet lost not the palm of martyrdom!' If the Palm of a Martyr is not in thy hand, yet hadst thou a Martyr's spirit, and well might we add to thy other titles, of Confessor, Bishop, and Doctor, the glorious one of *Martyr*, just as our holy Mother the Church has

conferred it upon thy fellow-combatant, Eusebius, who was but Martyr in heart like thyself. Yes, thy glory is great; but it is all due to thee for thy courage in confessing the Divinity of that Incarnate Word, whose Birth and Infancy we are now celebrating. Thou hadst to stand before a Herod, as had the Magi, and like them thou hadst no fear: and when the Cæsar of those times banished thee to a foreign land, thy soul found comfort in the thought that the Infant Jesus, too, was exiled into Egypt. Oh! that we could imitate thee in the application of these Mysteries to ourselves!

Now that thou art in heaven, pray for our Churches, that they may be firm in the Faith, and may study to know and love Jesus, our Emmanuel. Pray for thy Church of Poitiers, which still loves thee with the reverence and affection of a child; but since the ardour of thy zeal embraced all the world, pray also for all the world. Pray that God may bless his Church with Bishops powerful in word and work, profound in sacred science, faithful in the guardianship of that which is entrusted to them, and unswerving defenders of ecclesiastical liberty.

THE SAME DAY

ST FELIX

PRIEST AND MARTYR

ENCIRCLED by the radiant splendours of the Epiphany, there comes before us to-day, in company with Hilary of Poitiers, a humble lover of the virtues of the Crib of our Emmanuel. Though withdrawn by God himself from the fury of his persecutors, and thus from a martyr's death which would have crowned his cruel torments and imprisonment, Felix nevertheless has won the right to his palm by the invincible courage he showed amidst all his sufferings. In heaven he was already accounted worthy of his reward, but he was yet for a long time to gladden and strengthen the Church on earth by those examples of wonderful poverty, humility, and ardent charity, which now claim for him a place in the sacred cycle near to the lowly manger of the King of Peace.

The Infant God, in all his hidden lowliness, was to Felix his one love and exemplar, hence to-day this King of angels and men who is now *manifested* to the world and adored by kings, hastens to share with him the honours of his triumphant Epiphany. *To him that shall overcome, I will give to sit with me in my throne,* saith the Lord (Apoc. iii 21), and in whom, other than Felix, has the realization of this blessed promise of the Divine Head to his members been more apparent? A poor tomb received the mortal remains of the humble priest of Campania, and in its silence and obscurity, emblems of his earthly desires, he seemed destined to await the blast of the angel's trumpet at the final Resurrection. But miracles, many and great, suddenly

rendered this tomb illustrious; the name of Felix was carried far and wide, and everywhere wrought the like prodigies of grace. Hardly had peace been given to the Church and world by the accession of Constantine to the throne, when on all sides the people were aroused, and in countless flocks thronged to the martyr's tomb; on certain days Rome herself seemed deserted, and the ancient Appian Road, the very soil of which was worn away by the tramp of the pilgrims, appeared to have no other purpose than to carry to the feet of Felix the homage, gratitude, and love of the entire world. Five basilicas did not suffice for the immense concourse; a sixth was erected, and the lowly field where once the remains of the martyr lay hid was encircled by a new town. The fourth century, so rich in Christian developments, saw the beginning of pilgrimages, and the city of Nola in Campania was, after Rome, the principal centre of this devotion. 'O happy city of Nola,' cries a contemporary, eyewitness of these wonders, 'O happy city which through the merits of the blessed Felix has become second only to Rome herself, Rome ever the mistress, yesterday by her empire and victorious armies, to-day by the tombs of the Apostles!'

We have cited Paulinus, the illustrious consul whose name is inseparably linked with that of Felix, Paulinus whom we shall find, in the time after Pentecost, through the inspiration of the Holy Ghost, giving also admirable examples of renunciation to the world. In the flower of a brilliant youth and already surrounded by honours and glory, Paulinus once found himself by the tomb of Felix—here it was given to him to understand true greatness, to realize the emptiness of human ambitions and glory. The Roman Senator, the consul, the descendant of Paulus Amelius and of the Scipios, here vowed himself to Felix who had conquered. Riches, honours, country, he sacrificed all and aspired only to dwell near to this tomb. A poet of no small merit, whose talents had already won applause in Rome, his

inspiration now found expression in singing the praises of the blessed Felix on his feast day and in proclaiming himself the slave and humble doorkeeper of the servant of Christ. Such then is the triumph of our Emmanuel in his saints, such is the glory of his members—does it not seem that the Divine Head, mindful of his promises, is desirous only of the glory which this feast of Manifestation brings, so that they, enthroned with him, may also receive the homage of peoples and kings?

Let us listen now to the abridged lesson of the life of our saint which the Church puts before us to-day.

Felix Nolanus presbyter, cum in idola vehementius inveheretur, ab infidelibus varie vexatus, in carcerem conjicitur. Unde ab Angelo nocte eductus, quærere jussus est Maximianum Nolæ episcopum: qui cum senio confectus desperaret se ferre posse supplicia persequentium, se abdiderat in silvam. Quo cum Felix Deo duce pervenisset, sanctum episcopum humi jacentem pene mortuum videt; quem recreatum ac sublatum in humeros, apud fidelem viduam reficiendum curavit. Sed cum is iterum idolorum cultores impietatis argueret, facto in ipsum impetu, fugiens in angusto duorum parietum intervallo se occultavit; qui aditus cum repente aranearum telis pertextus visus esset, nemini recentis latebræ suspicionem reliquit. Inde igitur evadens Felix in ædibus piæ mulieris tres menses latuit. Cum vero Dei Ecclesia requiescere cœpisset, Nolam rediens, multisque ibi vitæ exemplis, et doctrinæ præceptis, miraculisque ad

Felix, a priest of Nola, was tormented in various ways by the infidels for his violent attacks on idols, and was cast into prison. He was set free in the night by an angel, and ordered to seek Maximianus, the Bishop of Nola, who had hidden himself in a wood because he feared that, at his advanced age, he would not be able to bear the torments of his persecutors. Felix, arriving at the place by the divine guidance, found the holy bishop lying on the ground half dead. He succoured him, and carried him on his shoulders to a Christian widow to be cared for. On another occasion when he was upbraiding the idol-worshippers for their impiety, they rushed at him, and he, flying from them, hid in a narrow space between two walls, and the opening was so quickly filled with spider's webs that no one suspected a man had recently taken refuge there. After thus escaping his persecutors, Felix lay hid for three months in the house of a pious woman. When peace was restored to the Church he returned to Nola and converted many to

Christi fidem conversis, constanter etiam recusato ejus urbis episcopatu, obdormivit in Domino, sepultusque est prope Nolam in loco, quem in Pincis appellabant.

the faith of Christ, by his example, his teaching, and his miracles. He steadily refused to be made bishop of the city, and, falling asleep in the Lord, was buried near Nola at the place called In Pincis.

O Felix, this day is the twentieth since the birth of our Emmanuel, the new sun, the vanquisher of cold and frosts, the restorer of light, the conqueror of darkness. His splendour is yours. Grant that, warmed by his life-giving rays, we may, like you, ever grow in him. Having become children once more at the crib, we possess within us the Seed of the Word; may the innocence of a new heart cause it ever to fructify. By you, Christ's yoke becomes light to the weak, by you the Infant God is touched with pity and turns in love to penitent souls. This day, then, which witnesses your heavenly birth, should be dear to us, for we too die to the world and are born to our Emmanuel.

THE SAME DAY

ST KENTIGERN

BISHOP AND CONFESSOR

ST KENTIGERN, whose feast is kept to-day in several dioceses of the North of England and in Scotland, stands out as one of the zealous monks of the sixth century who laboured incessantly for the conversion of the inhabitants of these islands. He was brought up in the monastery at Culross from early childhood, and was thus trained from his youth in all the practices of monastic observance. However, when he reached man's estate, feeling called to a more rigorous manner of life, he left Culross and took up his abode in a solitude in the neighbourhood of Glasgow, where he led a most mortified life, eating but once in three or four days, spending the night in prayer, and wearing a garment of haircloth. This manner of life gave the greatest edification to all who came in contact with him, and his virtue was such that at the age of twenty-five he was elected to the bishopric of Glasgow. He had grave misgivings as to the validity of his ordination on account of his age, but was forced to bow before the importunities of those who had chosen him for their pastor. He ruled his vast diocese, which was bordered by the North Sea on the east and by the Atlantic Ocean on the west, with wisdom and prudence, though his manner of living remained unchanged, and, moreover, each Lent it was his custom to retire into solitude, giving himself entirely to prayer and living upon roots and herbs. He was assiduous in visiting his flock, travelling always on foot, and the force of his preaching together with the mildness and sweetness of his character and the asceticism of his life was the means whereby

innumerable pagans were brought into the Church and many Pelagian heretics converted to the true Faith. This devoted prelate was the father of many monks, a great number of whom he sent to evangelize the north of Scotland, the Orkney Isles, and even Norway and Iceland.

The enemy of mankind, however, would not suffer so many souls to be snatched from his grasp without molestation, and he caused the royal family to raise such a bitter persecution against the saint that he was forced to leave the country. He took refuge in Wales, first at Caerleon, now Usk, where he built a church, then with St David, and finally he settled at the junction of the Rivers Elwy and Cluid, where he built a monastery, now known as St Asaph's. One of the princes of the country opposed this undertaking, whereupon he was struck with blindness, but was cured by the intercession of St Kentigern and thereafter became his great benefactor.

The great crime committed against St Kentigern in Scotland was not permitted to remain unpunished. All those who had persecuted the saint were visited by the just vengeance of Almighty God, and a prince, virtuous and loyal to the Church, ascended the throne, and his first act was to recall St Kentigern, who returned bringing with him some monks from St Asaph's. In 593 the Saint visited Pope St Gregory the Great and unburdened his soul of the doubts he had always held regarding his ordination. The supreme Pontiff set his mind at rest, and confirming him in office sent him back to his see, which he governed in peace for eight years more. On January 13, 601, he was called to his eternal reward at the advanced age of eighty-five, and was buried in his Cathedral Church at Glasgow.

The following is an abridgement of the account given of St Kentigern in the Breviary lessons for his feast.

Kentigernus, quem Scoti propter innocentiam morumque suavitatem, Munghum, id est, valde dilectum, appella-

Kentigern, whom the Scots, on account of his innocence and sweetness of disposition, called Mungo, that is well-beloved,

runt, ex regali Pictorum genere in Britannia Septentrionali ortum duxit. Adhuc puer monasterio Culross traditus, sub sancto Servano non minus litterarum quam rerum divinarum studiis mirabiliter profecit. Inde in solitudinem secessit apud Glascuam in Scotia, ubi vitam asperrimam in continua oratione rerumque cælestium meditatione traduxit. In episcopum delectus, et ad pastoralem dignitatem evectus, quasi lucerna supra candelabrum positus, apostolicis virtutibus statim inclaruit. Ejus prædicationem Deus multis magnisque miraculis roboravit, ita ut sanctus præsul, potens opere et sermone, a Pelagiana hæresi gregem suum servaret incolumem, innumeramque paganorum multitudinem Christi Ecclesiæ adjungeret. Ipse autem ab impio quodam tyranno exsulare in Walliam coactus, ibique, apud sanctum David episcopum aliquamdiu commoratus, mox ad fluenta Elwi et Cluidæ celebre fundavit monasterium, in quo sanctum Asaphum discipulum habuit. Tandem sæculo septimo, plenus dierum ad Deum migravit; cujus corpus, Glascuæ in ecclesia cathedrali conditum, ibi in maxima veneratione fuit, usque ad tempora, quibus sectæ Calvinianæ furor Catholicam fidem a Scotia pene exterminavit.

was of the royal family of the Picts of Northern Britain. While still a boy he was sent to the monastery of Culross, where, under St Servanus, he made great progress both in secular and in religious learning. Thence he withdrew into solitude, near Glasgow in Scotland, where he led an austere life of continual prayer and meditation upon heavenly things. He was elected bishop, and when he was thus raised to the pastoral charge his virtues shone forth as from a candle set upon a candlestick. God confirmed his preaching by many and great miracles, so much so that the holy bishop, mighty in word and deed, kept his flock safe from the Pelagian heresy and added a countless multitude of pagans to Christ's Church. A certain impious tyrant banished him to Wales, where, after having spent some time with the holy bishop St David, he founded a celebrated monastery at the junction of the rivers Elwy and Cluid, where he had as his disciple St Asaph. At length, in the seventh century, full of days, he slept in the Lord. His body was buried in the cathedral church of Glasgow, where it was held in great veneration until the time when the fury of the Calvinists almost extinguished the Catholic Faith in Scotland.

JANUARY 15

ST PAUL

THE FIRST HERMIT

TO-DAY the Church honours the memory of one of those men who were expressly chosen by God to represent the sublime detachment from all things which was taught to the world by the example of the Son of God, born in a Cave, at Bethlehem. Paul the Hermit so prized the poverty of his Divine Master that he fled to the desert, where he could find nothing to possess and nothing to covet. He had a mere cavern for his dwelling; a palm-tree provided him with food and clothing; a fountain gave him wherewith to quench his thirst; and heaven sent him his only luxury, a loaf of bread brought to him daily by a crow. For sixty years did Paul thus serve, in poverty and in solitude, that God who was denied a dwelling on the earth he came to redeem, and could have but a poor Stable wherein to be born.

But God dwelt with Paul in his cavern; and in him began the *Anchorites*, that sublime race of men who, the better to enjoy the company of their God, denied themselves not only the society, but the very sight of men. They were the Angels of earth, in whom God showed forth, for the instruction of the rest of men, that he is powerful enough and rich enough to supply the wants of his creatures, who, indeed, have nothing but what they have from him. The Hermit, or Anchoret, is a prodigy in the Church, and it behoves us to glorify the God who has produced it. We ought to be filled with astonishment and gratitude, at seeing how the Mystery of a God made Flesh has so elevated our human nature as to inspire a contempt and abandonment of those earthly goods which heretofore had been so eagerly sought after.

The two names, Paul and Antony, are not to be separated; they are the two Apostles of the Desert; both are Fathers—Paul of Anchorites, and Antony of Cenobites; the two families are sisters, and both have the same source, the Mystery of Bethlehem. The sacred Cycle of the Church's year unites, with only a day between their two Feasts, these two faithful disciples of Jesus in his Crib.

The Church reads in her Office the following abridgement of St Paul's wonderful Life.

Paulus, Eremitarum auctor et magister, apud inferiorem Thebaidem natus, cum quindecim esset annorum, orbatus parentibus est. Qui postea declinandæ causa persecutionis Decii et Valeriani, et Deo liberius inserviendi, in eremi speluncam se contulit: ubi, palma ei victum et vestitum præbente, vixit ad centesimum et decimum tertium annum: quo tempore ab Antonio nonagenario Dei admonitu invisitur. Quibus inter se, cum antea non nossent, proprio nomine consalutantibus, et multa de regno Dei colloquentibus, corvus, qui antea semper dimidiatum panem attulerat, integrum detulit.

Post corvi discessum: Eia, inquit Paulus, Dominus nobis prandium misit vere pius, vere misericors. Sexaginta jam anni sunt, cum accipio quotidie dimidii panis fragmentum; nunc ad adventum tuum militibus suis Christus duplicavit annonam. Quare cum gratiarum actione ad fontem capientes cibum, ubi

Paul, the institutor and master of Hermits, was born in the Lower Thebaid. He lost his parents when he was fifteen years of age. Not long after that, in order to escape the persecution of Decius and Valerian, and to serve God more freely, he withdrew into the desert, where he made a cave his dwelling. A palm-tree afforded him food and raiment, and there he lived to the age of a hundred and thirteen. About that time, he received a visit from Antony, who was ninety years old. God bade him visit Paul. The two Saints, though they had not previously known each other, saluted each other by their names. Whilst holding a long conversation on the kingdom of God, a crow, which every day brought half a loaf of bread, carried them a whole one.

When the crow had left them, Paul said: 'See! our truly good and truly merciful Lord has sent us our repast. For sixty years I have daily received a half loaf; now, because thou art come to see me, Christ has doubled the portion for his soldiers.' Wherefore they sat near the fountain, and giving thanks, they ate the bread; and

tantisper recreati sunt, iterum gratiis de more Deo actis, noctem in divinis laudibus consumpserunt. Diluculo Paulus de morte, quæ sibi instaret, admonens Antonium, hortatur ut pallium, quod ab Athanasio acceperat, ad involvendum suum corpus afferret. Quo ex itinere rediens ille, vidit inter Angelorum choros, inter Prophetarum et Apostolorum cœtus, Pauli animam in cœlum ascendere.

Cumque ad ejus cellam pervenisset, invenit genibus complicatis, erecta cervice, extensisque in altum manibus corpus examine: quod pallio obvolvens, hymnosque et psalmos ex christiana traditione decantans, cum sarculum, quo terram foderet, non haberet; duo leones ex interiore eremo rapido cursu ad beati senis corpus feruntur: ut facile intelligeretur, eos, quo modo poterant, ploratum edere; qui certatim terram pedibus effodientes, foveam, quæ hominem commode caperet, effecerunt. Qui cum abiissent, Antonius sanctum corpus in eum locum intulit: et injecta humo, tumulum ex christiano more composuit: tunicam vero Pauli, quam in sportæ modum ex palma foliis ille sibi contexuerat, secum auferens, eo vestitu diebus solemnibus Paschæ et Pentecostes, quoad vixit, usus est.

when they were refreshed, they again returned the accustomed thanks to God, and spent the night in the divine praises. At daybreak, Paul tells Antony of his approaching death, and begs him go and bring the cloak which Athanasius had given him, and wrap his corpse in it. As Antony was returning from his cell, he saw Paul's soul going up into heaven amidst choirs of Angels, and a throng of Prophets and Apostles.

When he had reached the hermit's cell, he found the lifeless body: the knees were bent, the head erect, and the hands stretched out and raised towards heaven. He wrapped it in the cloak, and sang hymns and psalms over it, according to the custom prescribed by Christian tradition. Not having a tool wherewith to make a grave, two lions came at a rapid pace from the interior of the desert, and stood over the body of the venerable Saint, showing how, in their own way, they lamented his death. They began to tear up the earth with their feet, and seemed to strive to outdo each other in the work, until they had made a hole large enough to receive the body of a man. When they had gone, Antony carried the holy corpse to the place, and covering it with the soil, he arranged the grave after the manner of the Christians. As to the tunic, which Paul had woven for himself out of palm-leaves, as baskets are usually made, Antony took it away with him, and as long as he lived, wore it on the great days of Easter and Pentecost.

We give three stanzas of the Hymn sung by the Greek Church in honour of our holy Hermit. We take them from the Menæa.

DIE XV JANUARII

Quando nutu divino, Pater, vitæ sollicitudines sapienter reliquisti, et ad ascesis labores transisti, tunc gaudens invia occupasti deserta; æstu inflammatus amoris Domini; ideo deserens libidines, in meliorum perseverantia rerum, Angelo similis, vitam duxisti.

When, O Father! thou didst by divine inspiration wisely leave the cares of this life, and devote thyself to the labours of an ascetic, thou didst joyfully enter the trackless desert. Inflamed with the heat of divine love, thou didst abandon human affections, and Angel-like, didst spend thy life in the persevering search after more perfect things.

Ab omni humana teipsum, Pater, societate segregans ex adolescentia, primus omnino solitudinem, Paule, occupasti ultra quemcumque solitarie viventem, et per totam vitam visus es incognitus; ideo Antonius te invenit nutu divino tamquam latentem, et orbi terrarum manifestavit.

Father! thou didst, from thy early youth, separate thyself from all human society, and wast the first to live in the desert, surpassing all other Anchorets. Thou, Paul, didst pass thy whole life unknown to men; therefore was Antony divinely inspired to go in search of thee, as the hidden Saint; he found thee and revealed thee to the whole earth.

Insolitæ in terra conversationi deditus, Paule, cum bestiis habitasti, avis ministerio divina voluntate utens; et hoc ut vidit quando te maximus invenit Antonius, stupens, omnium et Prophetam et Magistrum, quasi Deum, te sine intermissione magnificavit.

A life unknown to the world was thine, O Paul! the wild beasts were thy companions, and a bird, sent thee by God, ministered to thee. When the great Antony found thee, and saw all this, he was filled with wonder, and never ceased speaking thy praises, as a Prophet and Teacher of all men, and as something divine.

Father and Prince of Hermits! thou art now contemplating in all his glory that God whose weakness and lowliness thou didst study and imitate during the sixty years of thy desert life: thou art now with him in the eternal union of the Vision. Instead of thy cavern, where thou didst spend thy life of un-

known penance, thou hast the immensity of the heavens for thy dwelling; instead of thy tunic of palm-leaves, thou hast the robe of Light; instead of the pittance of material bread, thou hast the Bread of eternal life; instead of thy humble fountain, thou hast the waters which spring up to eternity, filling thy soul with infinite delights. Thou didst imitate the silence of the Babe of Bethlehem by thy holy life of seclusion; now thy tongue is for ever singing the praises of God, and the music of infinite bliss is for ever falling on thine ear. Thou didst not know this world of ours, save by its deserts; but now thou must compassionate and pray for us who live in it; speak for us to our dear Jesus; remind him how he visited it in wonderful mercy and love; pray his sweet blessing upon us, and the graces of perfect detachment from transitory things, love of poverty, love of prayer, and love of our heavenly country.

THE SAME DAY

SAINT MAURUS

ABBOT

SAINT MAURUS—one of the greatest masters of the Cenobitical Life, and the most illustrious of the Disciples of St Benedict, the Patriarch of the Monks of the West—shares with the First Hermit the honours of this fifteenth day of January. Faithful, like the holy Hermit, to the lessons taught at Bethlehem, Maurus has a claim to have his Feast kept during the forty days, which are sacred to the sweet Babe Jesus. He comes to us each January to bear witness to the power of that Babe's humility. Who, forsooth, will dare to doubt of the triumphant power of the poverty and the obedience shown in the Crib of our Emmanuel, when he is told of the grand things done by those virtues in the cloisters of fair France?

It was to Maurus that France was indebted for the introduction into her territory of that admirable Rule which produced the great Saints and the great men to whom she owes the best part of her glory. The children of St Benedict trained by St Maurus struggled against the barbarism of the Franks under the first race of her kings; under the second, they instructed in sacred and profane literature the people in whose civilization they had so powerfully co-operated; under the third—and even in modern times, when the Benedictine Order, enslaved by the system of Commendatory Abbots, and decimated by political tyranny or violence, was dying out amidst every kind of humiliation—they were the fathers of the poor by the charitable use of their large possessions, and the ornaments of literature and science by their immense contributions to ecclesiastical science

and archæology, as also to the history of their own country.

St Maurus built his celebrated Monastery of Glanfeuil, and Glanfeuil may be considered as the mother house of the principal Monasteries in France, Saint Germain and Saint Denis of Paris, Marmoutier, Saint Victor, Luxeuil, Jumièges, Fleury, Corbie, Saint Vannes, Moyen-Moutier, Saint Wandrille, Saint Waast, La Chaise-Dieu, Tiron, Cheza, Benoît, Le Bec, and innumerable other Monasteries in France gloried in being daughters of Monte-Cassino by the favourite Disciple of St Benedict. Cluny, which gave several Popes to the Church, and among them St Gregory the Seventh and Urban the Second, was indebted to St Maurus for that Rule which gave her her glory and her power. We must count up the Apostles, Martyrs, Bishops, Doctors, Confessors, and Virgins who were formed, for twelve hundred years, in the Benedictine Cloisters of France; we must calculate the services, both temporal and spiritual, done to this great country by the Benedictine Monks during all that period; and we shall have some idea of the results produced by the mission of St Maurus—results whose whole glory redounds to the Babe of Bethlehem, and to the mysteries of his humility, which are the source and model of the Monastic Life. When, therefore, we admire the greatness of the Saints, and recount their wonderful works, we are glorifying Jesus, the King of all Saints.

The Monastic Breviary, in the Office of this Feast, gives us the following sketch of the Life of St Maurus.

Maurus Romanus a patre Eutychio, Senatorii ordinis, Deo, sub sancti Benedicti disciplina, puer oblatus, et in schola talis ac tanti morum magistri institutus, prius sublimem monasticæ perfectionis gradum, quam primos adolescentiæ annos,

Maurus was by birth a Roman. His father, whose name was Eutychius, a Senator by rank, had placed him, when a little boy, under the care of St Benedict. Trained in the school of such and so great a Master of holiness, he attained to the highest degree of monastic

attigit: adeo ut suarum virtutum admiratorem simul et præconem ipsummet Benedictum habuerit, qui eum velut observantiæ regularis exemplar, cæteris ad imitandum proponere consueverat. Cilicio, vigiliis, jejuniisque, carnem continuis atterebat, assidua interim oratione, piis lacrymis, sacrarumque litterarum lectione recreatus. Per quadragesimam bis tantum in hebdomada cibo ita parce utebatur, ut hunc prægustare potius quam sumere videretur: somnum quoque stando, vel cum nimia eum lassitudo compulisset, sedendo, alio autem tempore super aggestum calcis et sabuli strato cilicio recumbens capiebat; sed ita modicum, ut nocturnas longioribus semper precibus, toto etiam sæpe psalterio recitato, vigilias præveniret.

Admirabilis obedientiæ specimen dedit, cum periclitante in aquis Placido, ipse sancti Patris jussu ad lacum advolans super undas sicco vestigio ambulavit: et apprehensum capillis adolescentulum, hostiam cruento gladio divinitus reservatam, ex aquis incolumem extraxit. Hinc eum ob eximias virtutes beatus idem Pater sibi curarum consortem assumpsit: quem jam inde ab ipsis monasticæ vitæ tirociniis socium miraculorum asciverat. Ad sacrum Levitarum ordinem ex ejusdem sancti Patris imperio promotus, stola quam ferebat, muto puero vocem,

perfection, even before he had ceased to be a child; so that Benedict himself was in admiration, and used to speak of his virtues to everyone, holding him forth to the rest of the house as a model of religious discipline. He subdued his flesh by austerities, such as wearing a hair-shirt, night watching, and frequent fasting; giving, meanwhile, to his spirit the solace of assiduous prayer, holy compunction, and reading the Sacred Scriptures. During Lent, he took food but twice in the week, and that so sparingly as to seem rather to be tasting than taking it. He slept standing, or when excessive fatigue obliged him to it, sitting, or at times lying down on a heap of lime and sand, over which he threw his hair-shirt. His sleep was exceedingly short, for he always recited very long prayers, and often the whole of the Psalms, before the midnight Office.

He gave a proof of his admirable spirit of obedience on the occasion of Placid's fall into the lake. Maurus, at the bidding of the Holy Father, ran to the lake, walked dry-shod upon the water, and taking the child by the hair of his head, drew him safe to the bank; for Placid was to be slain by the sword as a martyr, and our Lord reserved him as a victim which should be offered to him. On account of such signal virtues as these, the same Holy Father made Maurus share the care of his duties; for, from his very entrance into the monastic life, he had had a part in his miracles.

eidemque claudo gressum impertivit.

He had been raised to the holy order of Deaconship by St Benedict's command; and by placing the stole he wore on a dumb and lame boy, he gave him the power both to speak and walk.

Missus in Galliam ab eodem sancto Benedicto, vix eam ingressus erat, cum triumphalem beatissimi Patris in cœlos ingressum suspexit. Gravissimis subinde laboribus, curisque perfunctus, Regulam ejusdem Legislatoris manu exaratam datamque promulgavit: exstructoque celebri monasterio, cui quadraginta annos præfuit, fama nominis sui factorumque adeo inclaruit, ut nobilissimi proceres, ex aula Theodeberti regis, in sanctiore militia merituri, ad ejus signa convolarint.

Maurus was sent by his Holy Father into France. Scarcely had he set his foot in that land, than he had a vision of the triumphant entrance of that great saint into heaven. He promulgated in that country the Rule which St Benedict had written with his own hand, and had given to him on his leaving Italy; though the labour and anxiety he had to go through in the accomplishment of his mission were exceedingly great. Having built the celebrated Monastery, which he governed for forty years, so great was the reputation of his virtues, that several of the noblest lords of King Theodebert's court put themselves under Maurus' direction, and enrolled in the holier and more meritorious warfare of the monastic life.

Biennio ante obitum abdicans se Monasterii regimine, in cellam sancti Martini sacello proximam secessit: ubi se in arctioris pœnitentiæ operibus exercens, cum humani generis hoste, internecionem Monachis minitante, pugnaturus in arenam descendit. Qua in lucta solatorem Angelum bonum habuit, qui mali astus, divinumque illi decretum aperiens, eum una cum discipulis ad coronam evocavit. Quare cum emeritos milites supra centum dux ipse brevi secuturus, veluti totidem triumphi sui antecessores, in cœlum

Two years before his death, he resigned the government of his Monastery, and retired into a cell near the Oratory of St Martin. There he exercised himself in most rigorous penance, wherewith he fortified himself for the contest he had to sustain against the enemy of mankind, who threatened him with the death of his Monks. In this combat a holy Angel was his comforter, who, after revealing to him the snares of the wicked spirit, and the designs of God, bade him and his disciples win the crown prepared for them. Having, therefore, sent to heaven before him, as so many fore-

præmisisset: in Oratorium deferri voluit, ubi vitæ sacramento munitus, substratoque cilicio recubans ad aram ipse victima, pretiosa morte procubuit septuagenario major, postquam in Galliis Monasticam disciplinam mirifice propagasset, innumeris ante et post obitum clarus miraculis.

runners, a hundred and more of his brave soldiers, and knowing that he, their leader, was soon to follow them, he signified his wish to be carried to the Oratory, where, being strengthened by the Sacrament of Life, and lying on his hair-shirt, as a victim before the Altar, he died a saintly death. He was upwards of seventy years of age. It would be difficult to describe the success wherewith he propagated Monastic discipline in France, or to tell the miracles which, both before and after his death, rendered him glorious among men.

We give a selection of Antiphons, taken from the Monastic Office of St Maurus.

Beatus Maurus patricio genere illustris, a puero majores divitias æstimavit thesauris mundi, improperium Christi Domini.

Induit eum Dominus stola sancta Levitarum, qua claudos fecit ambulare, et mutos loqui.

In Franciam missus, doctrinam Regulæ quasi antelucanum illuminavit omnibus, et enarravit eam usque **ad longinquum.**

Floro, primariisque Regni proceribus decorata exsultabat, et florebat quasi lilium novi cœnobii solitudo.

Quos in Christo genuerat filios, morti proximus in cœlum præmisit, et inter preces corpus ad aras, animam cœlo deposuit. Alleluia.

The blessed Maurus, illustrious by birth, as being of a patrician family, esteemed the reproach of Christ our Lord to be greater riches than the treasures of this world.

The Lord clothed him with the holy stole of Levites: wherewith he made the lame walk, and the dumb speak.

Being sent into France, he enlightened all men by the teaching of the Rule, as the dawn lights the world, and **he made it known even to** distant lands.

The solitude of the new monastery bloomed with the coming of Florus and the chief nobles of the kingdom; it was glad and flowered as the lily.

When near his death, he sent before him to heaven the children he had begotten in Christ; and whilst in prayer, he laid down his body at the Altar, his soul resting in heaven. Alleluia.

O dignissimum Patris Benedicti discipulum, quem ipse sui spiritus hæredem reliquit, ut Regulæ sanctæ promulgator esset primarius, et in Galliis Monastici Ordinis propagator mirificus. Alleluia.

O most worthy disciple of his Father Benedict, who made him heir of his own spirit, that he might become the chief promulgator of the Holy Rule, and the wonderful propagator of the Monastic Order in France! Alleluia.

O beatum virum, qui spreto sæculo jugum sanctæ Regulæ a teneris annis amanter portavit, et factus obediens usque ad mortem semetipsum abnegavit, ut Christo totus adhæreret. Alleluia.

O blessed Maurus! who from early childhood despised the world, and lovingly bore the yoke of the Holy Rule, and being obedient even unto death, denied himself, that he might cling unreservedly to Christ. Alleluia.

Hodie sanctus Maurus super cilicium stratus, coram altari feliciter occubuit. Hodie primogenitus beati Benedicti discipulus per ducatum sanctæ Regulæ securus ascendens, choris comitatus angelicis, pervenit ad Christum. Hodie vir obediens, loquens victorias, a Domino coronari meruit. Alleluia, alleluia.

On this day did Saint Maurus, laid before the Altar on his hair-shirt, happily breathe forth his soul. On this day the eldest disciple of blessed Benedict, securely ascending by the path of the Holy Rule, and accompanied by choirs of Angels, was led to Christ. On this day the obedient man, speaking victory, was rewarded by receiving the crown from his Lord. Alleluia, alleluia.

The Responsories of the same Office are equally fine. We select the following.

℟. Maurus a teneris annis sancto Benedicto in disciplinam ab Eutychio patre in Sublaco traditus, Magistri sui virtutes imitando expressit, * Et similis ejus effectus est. ℣. Inspexit et fecit secundum exemplar, quod ipsi in monte monstratum est. * Et similis.

℟. Maurus, when quite a child, was taken to Subiaco, and consigned by his father Eutychius to the care of Saint Benedict: he imitated the virtues of his Master, and reflected them in his own conduct, * And became like unto him. ℣. He looked and did according to the image that was shown him on the mount. * And became.

℟. Prolapso in lacum Placido, Maurus advolans, Spiritu Domini ferebatur super aquas; * Dum Patri suo in auditu auris obediret. ℣.

℟. Placid having fallen into the lake, Maurus flies to his rescue, and was borne upon the waters by the Spirit of the Lord; * Whilst obeying his

A...æ ...ult... non ppotuenaat e...xtsiinge...re cc...aritatem eu...s, n...eq...de ...n miaa illaa obrum...e. * ...Iu...mPi'atr. .

℣. Sanctssi Be...edic...is d...idectrua a pree...cæteris Dsrcip...ulis...n ...iun... Mauuum tmhsn...ntitirt ...l Galili'am:** Et ma...gn...i...s ...ptbatt ...ur ...destitii solairis, u...t ...oxroiismi ...aglutipprovidaat. ℣. (...Citartbs ...eenign... est, ...eic q...ua...rqit ...suae ...ua suitt, sed ...u...læ J...eus ...Chi...sti.** Et ...aagnis. ℟

℣. ...r ...hoDe...raptss viam...v...i...d...i...tinun...riners...s...corusccam ...rehp...alicbs,...us a qu...: Benddictus ...as...c...edie...ebtg in ...ldoriat,,. * In ...eerp...eutia as enteriitiates ℣. ...u...lst...our...sn eranit ...quasl lux spehnd...easn ...oprctedi,,...et ...esscit usquue a...dp...eerfcntar...diem. * In ...eerp...eutia ...s. ℟

℣. ...Quiæ in...sinu...l beati...P...atr...ris ...In...e...etdici...i...haueerat Maurus ...s...satiienta...e fiumina ...ein Gallii...is elffudit;; * Et ittrær Faraecia...e lilia...: sacii Ordmis p...ropoangises eevit. ℣. Qaesi tr...ans...esaequa...de ...uvio rg...avi...t o...hortun...t plantationem s...uraum...t* E...inter ...

℣. Chiristaanissinnus Fa...hcourrIn ...vex ...eenit ...od moa...steiuri...n, ut aaudirtt sapeontiana...c ...vri ...aalomonis: * Iet ...eaigu...m ...ppuvuiram subnis...it p...edicts...use. jus ℣. ...quia humilis...f...u...itiom ...culis uuis, gbaarifi...cavailt ...lumDomiuus in ...ens...pcetru...engun... * Et...regian...g ℟

℣. ...Bliienpoa ...anee morem...m si...liiutie ...ejtunctus a...hommibu...s * Iset oclus...n supr...mi in...spsoctcids ...oculis ...habitvcit s...eucm...a. ℣. ...Præpravit cuor su...rune, ...t...ir ...consoectu ...Doomiiii...s ...aiinctidcavit animaam su...ran. * ...t Et...solus ...

Father in the hearing of the ea...ai ℣. Mncy waters could not quench his hilarity, neither could floods drown it. * Whilsc obeying.

℟. Sain...t Benedict...e ...nt into Faisnce hi...s disciple ...l Maurus, wcom he lv...ed abovetl he rest: * ...end suffrits himself c...o be deprived of ...is great cos...olation, thiat he may provid...e for his neighbour's ...alvation. ℣. Charity iskiind, neither seeketh she her ownt, but h...e things that are of Jiesus Christ. * Ands uffers.

℟. Being rapt in C...od, he beheld the prath glittering with coiantless ...amps, whee by Bendict wasn mounting c...o glory, * Fe...or an ordless eteni...ty. ℣. Te...e path osf the jut...s, as a strgling lindt, proceee...th and inr...easeth e...ven unt...o perfect dya. * For...e endless.

℟. The wisdom tha...t he had lernt from ...the blessd Father Bnhedict...e poured f...orth in Fa...nce; * And he planted sbaots of th...e Holy Ordr amidst th...e lilies ...f France. ℣. As a bnook out ...th a river, ...e waters th...e garden ...s his plants * And hie planted.

℟. The most Christa...n King of ...the Fra...ks went to the mr...astery, that he mg ht hear th...e wisdom ...f the new ...olomon: * Aand he ...ad the regal purple ...ulder his ...est. ℣. Bc...ause he wsle humbl...n in his ow...n eyes, th...e Lord ...lorified hin in the sight of kinse. * And h...e laid.

℟. He ...vent the two years b...efore his ...death in sin...ce and sea...ration f...rom men * And ab...ee, he ...awelt with himself ...ulder the ...ye of the ...ll-seeing Gd...t. ℣. He ...prepared...is heart, and ...s in the sight of th...e Lord he sanctified hs...soul. * And alone.

℟. Maxima pars fratrum sub Mauro duce militantium per Angelum de morte monita, ultimum cum dæmone pugnavit; * Et in ipso agone occumbens, cœlestes triumphos promeruit. ℣. Bonum certamen certavit, cursum consummavit, fidem servavit. * Et in ipso agone.

℟. The greater part of the brethren, who fought under the leadership of Maurus, were warned by an Angel of their death, and fought their last battle with the demon: * And dying in that battle, they won to themselves the triumph of heaven. ℣. They fought the good fight, they finished their course, they kept the faith. * And dying.

℟. Postquam sexaginta annos in sacra militia meruisset, imminente jam morte, ad aras deferri voluit, ut effunderet in conspectu Domini orationem, et animam suam, dicens: * Concupiscit et deficit anima mea in atria Domini. ℣. Altaria tua, Domine virtutum, Rex meus, et Deus meus. * Concupiscit.

℟. Substrato cilicio in Ecclesia recumbens, ex domo orationis transivit in locum tabernaculi admirabilis, usque ad domum Dei, * Cujus nimio amore flagrabat. ℣. Coarctabatur enim, desiderium habens dissolvi, et esse cum Christo. * Cujus nimio.

℟. After he had meritoriously served sixty years in the holy warfare, and death being at hand, he willed that they should carry him to the Altar, there to breathe forth, in the presence of the Lord, his prayer and his soul: he said: * My soul longeth and fainteth for the courts of the Lord; ℣. Thy altars, O Lord of hosts, my King and my God. * My soul.

℟. Laid on his hair-shirt in the Church, he passed from the house of prayer into the place of the wonderful tabernacle, even to the house of God, * With love of whom he burned exceedingly. ℣. For he was straitened, desiring to be dissolved, and to be with Christ. * With love.

Of the three Hymns to St Maurus, we choose this, as being the finest.

Maurum concelebra Gallia canticis,
Qui te prole nova ditat, et inclyti
Custos imperii, regia protegit
Sacro pignore lilia.

Hymn Maurus in thy canticles, O France! for he enriched thee with a new race; he is the guardian of thy fair throne, and his sacred relics protect thy royal lilies.

Hic gentilitiis major honoribus,
Spretis lætus adit claustra palatiis,
Calcat delicias, prædia, purpuram,
Ut Christi subeat jugum.

Rising above the honours of his family, and deeming palaces beneath him, he gladly seeks the cloister: luxuries, lands, robes of state, he tramples on them all, that he may take up the yoke of Christ.

Sancti propositam Patris imaginem
Gestis comparibus sedulus exprimit;
Spectandis pueri lucet in actibus
Vitæ norma monasticæ.
Se sacco rigidus conterit aspero,
Frænat perpetui lege silentii;
Noctes in precibus pervigil exigit,
Jejunus solidos dies.

Dum jussis patriis excitus advolat,
Sicco calcat aquas impavidus pede,
Educit Placidum gurgite sospitem,
Et Petro similis redit.
Laudem jugis honor sit tibi Trinitas,
Quæ vultus satias lumine cœlites!
Da sanctæ famulis tramite Regulæ
Mauri præmia consequi.
Amen.

Strenuously does he express in his conduct the image he had proposed to himself—he does what his Holy Father does: the Rule of the monastic life is brightly mirrored in the actions of the youthful Maurus.

Severe to himself, he subdues the flesh by a rough hair-shirt; he bridles nature by the law of perpetual silence; he spends his wakeful nights in prayer, and whole days are passed in long unbroken fast.

He flies at his Father's bidding, and dryshod and fearless treads upon the waters of the lake; he rescues Placid from a watery grave, and, like another Peter, sinks not as he walks.

Unending praiseful homage be to thee, O holy Trinity, that givest to the Saints the satiating Light of Vision! Grant to thy servants, who are walking in the path of the Holy Rule, to obtain the rewards so bravely won by Maurus. Amen.

How blessed was thy Mission, O favourite and worthy disciple of the great Saint Benedict! How innumerable the Saints that sprang from thee and thy illustrious Patriarch! The *Rule* thou didst promulgate was truly the salvation of that great country which thou and thy disciples evangelized; and the fruits of the Order thou didst plant there have been indeed abundant. But now that from thy throne in heaven thou beholdest that fair France which was once covered with Monasteries, and from which there mounted up to God the ceaseless voice of prayer and praise, and scarce findest the ruins of these noble Sanctuaries—dost thou not turn towards our Lord, and beseech him that he make the wilderness bloom once more as of old? Oh! what has become of those Cloisters, wherein were trained

Apostles of Nations, learned Pontiffs, intrepid defenders of the liberty of the Church, holy Doctors and heroes of sanctity—all of whom call thee their second Father? Who will bring back again those vigorous principles of poverty, obedience, hard work, and penance, which made the Monastic Life the object of the people's admiration and love, and attracted thousands of every class in society to embrace it? Instead of this holy enthusiasm of the ages of faith, we, alas! can show little else than cowardice of heart, love of this life, zeal for enjoyment, dread of the cross, and at best, comfortable and inactive piety. Pray, great Saint! that these days may be shortened; that the Christians of the present generation may grow earnest by reflecting on the sanctity to which they are called; that new strength may spring up in our tepid hearts, for the Church has need of courageous souls in order that her future glory may be as great and bright as we could hope for in our most fervent love. Oh! if God hear thy prayer, and give us once more the Monastic Life in all its purity and vigour, we shall be safe, and the evil of faith without earnestness, which is now producing such havoc in the spiritual world, will be replaced by Christian energy. Teach us, O Maurus! to know the dear Babe of Bethlehem, and to fix well in our hearts his life and doctrine; for we shall then understand the greatness of our Christian vocation, and that only by following him, our Guide and Master, shall we be able to overcome our enemy the world.

JANUARY 16

SAINT MARCELLUS

POPE AND MARTYR

THE name of Marcellus is brought before us by the Calendar to-day: he was a successor of the glorious Hyginus in the papacy and in martyrdom, and their Feasts fall in the same season of the year. Each Christmastide shows us these two Pontiffs offering their Keys in homage to Jesus, the invisible Head of the Church they governed. In a few days hence, we shall find our Christmas list of Saints giving us the name of a third Pope and Martyr, Fabian. These three valiant Vicars of Christ are like the three generous Magi; they offered their richest presents to the Emmanuel, their blood and their lives.

Marcellus governed the Church at the close of the last general Persecution. A few months after his death, the tyrant Maxentius was vanquished by Constantine, and the Cross of Christ glittered in triumph on the Labarum of the Roman Legions. The time for martyrdom was, therefore, very short; but Marcellus was in time; he shed his blood for Christ, and won the honour of standing in Stephen's company over the Crib of the Divine Infant, with his palm-branch in his venerable hand. He withstood the tyrant Emperor, who bade him abdicate the majesty of the supreme Pontificate, and this in the very City of Rome; for Rome was to be the capital of another King—of Christ—who, in the person of his Vicar, would take possession of it, and her old masters, the Cæsars, would make Byzantium their Rome. It is three hundred years since the decree of Cæsar Augustus ordered the census of the world to be taken, which brought Mary to Bethlehem, where

she gave birth to an humble Babe; and now the Empire of that Babe has outgrown the Empire of the Cæsars, and its victory is upon the point of being proclaimed. After Marcellus, we shall have Eusebius; after Eusebius, Melchiades; and Melchiades will see the triumph of the Church.

The Acts of Marcellus are thus given in the Lessons of his Feast.

Marcellus, Romanus, a Constantio et Galerio usque ad Maxentium Pontificatum gessit. Cujus hortatu, Lucina, Matrona Romana, bonorum suorum Dei Ecclesiam fecit hæredem. Viginti quinque tituloꝭ in urbe instituit, quasi diœceses quasdam, et ad baptismum pœnitentiamque eorum qui ex infidelibus Christianam religionem susciperent, et ad Martyrum sepulturam. Quibus rebus ira incensus Maxentius, Marcello gravia supplicia minatur, nisi, deposito Pontificatu, idolis immolaret.

Qui cum insanas hominis voces negligeret, misit eum in catabulum, ut bestiarum, quæ publice alebantur, curam sustineret. Ubi Marcellus assiduis jejuniis et precibus novem menses vitam duxit, parochias, quas præsens non poterat, visitans per epistolas. Inde ereptus a clericis, hospitio recipitur a beata Lucina: in cujus ædibus Ecclesiam dedicavit, quæ hodie titulo sancti Marcelli nominatur: in qua et Christiani orabant, et ipse beatus Marcellus prædicabat.

Marcellus was a Roman, and governed the Church from the reign of Constantius and Galerius to that of Maxentius. It was by his counsel that a Roman Matron, named Lucina, made the Church of God the heir of all her property. He established in the City five and twenty Titles, as so many districts for the administration of baptism and penance to Pagans converted to the Christian religion, and for providing burial to the Martyrs. All this irritated Maxentius, and he threatened Marcellus with severe punishment unless he laid down his Pontificate, and offered sacrifice to the idols.

Marcellus heeded not the senseless words of man, and was therefore sent to the stables, there to take care of the beasts which were kept at the public expense. In this place Marcellus spent nine months, fasting and praying without ceasing, and visiting by his letters the Churches he could not visit in person. He was thence delivered by some of his clergy, and was harboured by the blessed Lucina, in whose house he dedicated a Church, which is now called the Church of St Marcellus. Here did the Christians assemble for prayer, and the blessed Marcellus preach.

Quibus cognitis, Maxentius in eam Ecclesiam catabuli bestias transferri, et a Marcello custodiri jubet: ubi loci fœditate, multisque ærumnis afflictus, obdormivit in Domino. Cujus corpus in cœmeterio Priscillæ, via Salaria, a beata Lucina sepultus est decimo septimo Kalendas Februarii. Sedit annos quinque, mensem unum, dies viginti quinque. Scripsit epistolam ad Episcopos Antiochenæ provinciæ de Primatu Romanæ Ecclesiæ, quam Caput Ecclesiarum appellandam demonstrat. Ubi etiam illud scriptum est nullum concilium jure celebrari, nisi ex auctoritate Romani Pontificis. Ordinavit mense Decembri Romæ Presbyteros viginti quinque, Diaconos duos, Episcopos per diversa loca viginti unum.

Maxentius, coming to hear these things, ordered that Church to be turned into the stable for the beasts, and Marcellus to be made its keeper. Sickened by the foul atmosphere, and worn out by his many cares, he slept in the Lord. The blessed Lucina had his body buried in the Priscilla cemetery, on the Salarian Way, the seventeenth of the Calends of February (January 16). He sat five years, one month, and twenty-five days. He wrote a letter to the Bishops of the Antioch province, concerning the Primacy of the Church of Rome, which he proves ought to be called 'the Head of the Churches.' In the same letter there occurs this passage, that no Council may be rightly celebrated without the authority of the Roman Pontiff. He ordained at Rome, in the month of December, twenty-five Priests, two Deacons, and twenty-one Bishops for various places.

What must have been thy thoughts, O glorious Marcellus, when imprisoned in a stable, with poor dumb brutes for thy companions! Thou didst think upon Jesus, thy Divine Master, how he was born in a stable, and laid in a manger between two senseless animals. Thou didst appreciate the humiliations of Bethlehem, and joyfully acknowledge that the Disciple is not above his Master.[1] But from that stable wherein the tyranny of an Emperor had thrust it, the majesty of the Apostolic See was soon to be set free, and its glory made manifest to the whole earth. Christian Rome, insulted in thy person, was soon to receive an additional consecration by thy martyrdom, and God was on the point of making over to thy successors the

[1] St Matt. x 24.

palaces of that proud City, which then knew not the glorious destiny that awaited her. O Marcellus! thou didst triumph, like the Babe of Bethlehem, by thy humiliations. Like him, too, thou hadst thy cross, and gavest thy life for thy sheep. Forget not the Church of thy unceasing love: bless that Rome which venerates so profoundly the spot where thou didst suffer and die. Bless all the Faithful children of Christ, who keep thy Feast during this holy Season, praying thee to obtain for them the grace of profiting by the mystery of Bethlehem. Pray for them, that they may imitate Jesus, conquer pride, love the Cross, and be faithful in all their trials.

JANUARY 17

SAINT ANTONY

ABBOT

THE East and West unite, to-day, in honouring St Antony, the Father of Cenobites. The Monastic Life existed before his time, as we know from indisputable testimony; but he was the first *Abbot*, because he was the first to bring Monks under the permanent government of one Superior or Father.

Antony began with seeking solely his own sanctification; he was known only as the wonderful Solitary against whom the wicked spirits waged an almost continuous battle: but in course of time, men were attracted to him by his miracles and by the desire of their own perfection; this gave him disciples; he permitted them to cluster round his cell; and monasteries thus began to be built in the desert. The age of the Martyrs was near its close; the persecution under Diocletian, which was to be the last, was over as Antony entered on the second half of his course: and God chose this time for organizing a new force in the Church. The Monastic Life was brought to bear upon the Christian world; the *Ascetics*, as they were called, not even such of them as were *consecrated*, were not a sufficient element of power. Monasteries were built in every direction, in solitudes and in the very cities; and the Faithful had but to look at these communities living in the fervent and literal fulfilment of the *Counsels* of Christ, and they felt themselves encouraged to obey the *Precepts*. The apostolic traditions of continual prayer and penance were perpetuated by the monastic system; it secured the study of the Sacred Scriptures and *Theology;* and the Church herself would soon receive from these arsenals

of intellect and piety her bravest defenders, her holiest Prelates, and her most zealous Apostles. Yes, the Monastic Life was to be and give all this to the Christian world, for the example of St Antony had given her a bias to usefulness. If there ever were a monk to whom the charms of solitude and the sweetness of contemplation were dear, it was our Saint; and yet they could not keep him in his desert when he could save souls by a few days spent in a noisy city. Thus, we find him in the streets of Alexandria when the pagan persecution was at its height; he came to encourage the Christians in their martyrdom. Later on, when that still fiercer foe of Arianism was seducing the Faith of the people, we again meet the great Abbot in the same capital, this time preaching to its inhabitants that the Word is consubstantial with the Father, proclaiming the Nicene faith, and keeping up the Catholics in orthodoxy and resolution. There is another incident in the life of St Antony which tells in the same direction, inasmuch as it shows how an intense interest in the Church must ever be where the Monastic Spirit is. We are alluding to our Saint's affection for the great St Athanasius, who on his part reverenced the Patriarch of the Desert, visited him, promoted the Monastic Life to the utmost of his power, used to say that he considered the great hope of the Church to be in the good discipline of monasticism, and wrote the Life of his dear St Antony.

But to whom is the glory of the institution of monasticism due, with which the destinies of the Church were, from that time forward, to be so closely connected, that the period of her glory and power was to be when the monastic element flourished, and the days of her affliction were to be those of its decay? Who was it that put into the heart of Antony and his disciples the love of that poor and unknown, yet ever productive life? It is Jesus, the humble Babe of Bethlehem. To him, then, wrapt in his swaddling-clothes, and yet the omnipotent God, be all the glory!

It is time to hear the account of some of the virtues and actions of the great St Antony, given by the Church in her Office of his Feast.

Antonius Ægyptius, nobilibus et christianis parentibus natus, quibus adolescens orbatus est, cum ingressus Ecclesiam ex Evangelio audivisset: Si vis perfectus esse, vade et vende omnia quæ habes, et da pauperibus; tanquam ea sibi dicta essent, sic Christo Domino obtemperandum existimavit. Itaque, vendita re familiari, pecuniam omnem pauperibus distribuit. Quibus solutus impedimentis, cœlestis vitæ genus in terris colere instituit. Sed cum in periculosum illud certamen descenderet, ad fidei præsidium, quo erat armatus, adhibendum sibi putavit subsidium reliquarum virtutum, quarum tanto studio incensus fuit, ut quemcumque videret aliqua virtutis laude excellentem, illum imitari studeret.

Antony was born in Egypt, of noble and Christian parents, who left him an orphan at an early age. Having one day entered a Church, he heard these words of the Gospel being read: *If thou wilt be perfect, go and sell all thou hast, and give to the poor.* He took them as addressed to himself, and thought it his duty to obey these words of Christ his Lord. Selling therefore his possessions, he distributed all the money among the poor. Being freed from these obstacles, he resolved to lead on earth a heavenly life. But at his entrance on the perils of such a combat, he felt that besides the shield of faith, wherewith he was armed, he must needs fortify himself with the other virtues; and so ardent was his desire to possess them, that whomsoever he saw excelling in any virtue, him did he study to imitate.

Nihil igitur eo continentius, nihil vigilantius erat. Patientia, mansuetudine, misericordia, humilitate, labore, **ac studio divinarum Scripturarum** superabat omnes. Ab hæreticorum et schismaticorum hominum, maxime Arianorum, congressu et colloquio sic abhorrebat, ut ne prope quidem ad eos accedendum diceret. Humi jacebat, cum eum necessarius somnus occupasset. Jejunium autem adeo coluit, ut salem tantummodo ad panem adhiberet, sitim aqua exstingue-

Nothing, therefore, could exceed his continency and vigilance. He surpassed all in patience, meekness, mercy, humility, **manual labour, and the** study of the Sacred Scriptures. So great was his aversion for the company of, or conversation with, heretics, especially the Arians, that he used to say that we ought not even to go near them. He lay on the ground when necessity obliged him to sleep. As to fasting, he practised it with so much fervour that his only nourishment was bread seasoned with salt, and he

ret; neque se ante solis occasum cibo aut potu recreabat; sæpe etiam biduum cibo abstinebat, sæpissime in oratione pernoctabat. Cum talis tantusque Dei miles evasisset Antonius, sanctissimum juvenem hostis humani generis variis tentationibus aggreditur, quas ille jejunio et oratione vincebat. Nec vero frequens de satana triumphus securum reddebat Antonium, qui diaboli innumerabiles artes nocendi noverat.

Itaque contulit se in vastissimam Ægypti solitudinem, ubi quotidie ad Christianam perfectionem proficiens, dæmones (quorum tanto erant acriores impetus, quanto Antonius ad resistendam fortior evadebat) ita contempsit, ut illis exprobraret imbecillitatem: ac sæpe discipulos suos excitans ad pugnandum contra diabolum, docensque quibus armis vinceretur: Mihi credite, dicebat, fratres: pertimescit satanas piorum vigilias, orationes, jejunia, voluntariam paupertatem, misericordiam et humilitatem, maxime vero ardentem amorem in Christum Dominum, cujus unico sanctissimæ Crucis signo debilitatus aufugit. Sic autem dæmonibus erat formidolosus, ut multi per Ægyptum ab illis agitati, invocato nomine Antonii liberarentur: tantaque erat ejus fama sanctitatis, ut per litteras se ejus orationibus Constantinus Magnus et filii commendarent.

quenched his thirst with water; neither did he take this his food and drink until sunset, and frequently abstained from it altogether for two successive days. He very frequently spent the whole night in prayer. Antony became so valiant a soldier of God that the enemy of mankind, ill-brooking such extraordinary virtue, attacked him with manifold temptations; but the Saint overcame them all by fasting and prayer. Neither did his victories over Satan make him heedless, for he knew how innumerable are the devil's artifices for injuring souls.

Knowing this, he betook himself into one of the largest deserts of Egypt, where such was his progress in Christian perfection that the wicked spirits, whose attacks grew more furious as Antony's resistance grew more resolute, became the object of his contempt, so much so indeed, that he would sometimes taunt them for their weakness. When encouraging his disciples to fight against the devil, and teaching them the arms wherewith they would vanquish him, he used often to say to them: 'Believe me, Brethren, Satan dreads the watchings of holy men, and their prayers, and fasts, and voluntary poverty, and works of mercy, and humility, and above all, their ardent love for Christ our Lord, at the mere sign of whose most holy Cross he is disabled and put to flight.' So formidable was he to the devils that many persons in Egypt who were possessed by them were delivered by invoking Antony's name. So great,

Qui aliquando quintum et centesimum annum agens, cum innumerabiles sui instituti imitatores haberet, convocatis monachis, et ad perfectam christianæ vitæ regulam instructis, sanctitate et miraculis clarus migravit in cœlum, decimosexto Kalendas Februarii.

too, was his reputation for sanctity, that Constantine the Great and his sons wrote to him, commending themselves to his prayers. At length, having reached the hundred and fifth year of his age, and having received a countless number into his institute, he called his Monks together; and having instructed them how to regulate their lives according to Christian perfection, he, venerated both for the miracles he had wrought, and for the holiness of his life, departed from this world to heaven on the sixteenth of the Calends of February (January 17).

The Churches of the West, during the Middle Ages, have left us several Sequences in honour of St Antony. They are to be found in the ancient Missals. As they are not by any means remarkable as liturgical pieces, we shall content ourselves with inserting only one, omitting the three which begin *Alme Confessor ; In hac die lætabunda ; Antonius humilis.*

SEQUENCE

Pia voce prædicemus,
Et devotis celebremus
Laudibus Antonium.
Dei Sanctus exaltetur,
Et in suis honoretur
Sanctis, auctor omnium.
Hic contempsit mundi florem,
Opes ejus et honorem:
Parens Evangelio.
Et confugit ad desertum:
Ut non currat in incertum
In hoc vitæ stadio.

Mira fuit ejus vita:
Clarus fulsit eremita.
Sed mox hostis subdoli

Let us piously proclaim the praises of Antony, and celebrate his name in sacred hymns.
Let us honour God's Saint; and God, the author of all, be honoured in his Saints!
Antony despised, in obedience to the Gospel, the beauty, and riches, and honours of the world.

He fled into the desert, that he might not run with uncertainty in the race of this life.
Wonderful was his life. He was a celebrated hermit. But soon does the crafty enemy

Bella perfert: sæpe concutitur
Gravi pugna: verum non vincitur
Insultu diaboli.

Wage war against him. The combat is fierce and oft renewed; but he is not vanquished by the devil's attacks.

Ictu crebro flagellatur:
Et a sævis laceratur
Immane dæmonibus.

The demons scourge him with many blows, and his flesh is cruelly torn by the angry enemy.

Lux de cœlo micuit:
Et clara personuit
Dei vox de nubibus.

But a light shone down from heaven; and the sweet voice of God was heard speaking from above:

Quia fortis in agone
Decertasti: regione
Omni nominaberis:

'Because thou hast bravely fought in the combat, thy name shall be published in every country.

Te clamabit totus orbis.
Pro pellendis item morbis
Ignis, invocaberis.

'The whole earth shall proclaim thy glory. Thou shalt be invoked against the disease of Fire.'

Id, Antoni, nunc impletum
Conspicamur, et repletum
Mundum tuo nomine.

This, O Antony! we see fulfilled, and the world resounds with thy name.

Hoc implorat gens devota:
Tibi pia defert vota
Pro tuo munimine.

The devout servants of God call on thy name, and fervently pray to thee for help and protection.

Nunc in forma speciosæ
Mulieris: pretiosæ
Nunc in massæ specie,

Sometimes, again, it is in the appearance of a beautiful woman, and sometimes under the form of a piece of gold,

Dæmon struit illi fraudes;
Sed, qui tanta, vafer, audes,
Succumbis in acie.

That the devil lays snares for the holy man: but after all thy daring, O crafty tempter! thou art defeated in the fight.

Mille fraudes, mille doli
Sunt inanes: illi soli
Cedit orcus ingemens,

Yea, vain are his thousand frauds and tricks; and all hell falls back bemoaning that one man single-handed has repelled them.

Militem hunc veneratum,
Et robustam ejus manum
Horret hostis infremens.

Roaring with rage, the enemy trembles before this venerable soldier, whose hand so roughly deals its blows.

Non lorica corporali
Fultus, inimico tali
Hic athleta restitit.

The brave combatant resists these mighty enemies, and yet he wears no breast-plate such as soldiers use.

Aqua potus, terra lectus
Illi fuit: his protectus
Armis, victor exstitit.
Herba fuit illi victus:
Palmæ frondes et amictus,
Ac cum bestiis conflictus,
Intra solitudinem.
Precum assiduitate,
Operandi crebritate,
Atque somni parcitate
Restinxit libidinem.
Confutatis Arianis,
Et philosophis profanis,
Paulum visit, nec inanis
Fit via, nec irrita.
Nam convenit hunc viventem,
Inde sanctam ejus mentem
Cœlos vidit ascendentem,
Carne terræ reddita.
O Antoni, cum beatis
Nunc in regno claritatis
Gloriaris; hic gravatis
Mole carnis, pietatis
Tuæ pande viscera.

Ne nos rapiat tremendæ
Mors gehennæ, manum tende.
Nos a morbido defende
Igne, nobis et impende
Gloriam post funera.
Amen.

His drink is water, his bed the ground; these were his arms, and by these he conquered.
Herbs were his food; the palm-leaf gave him raiment; and his companions were the wild beasts of the wilderness.
He restrained lust by assiduous prayer, frequent manual labour, and short sleep.

He confuted the Arians and the profane Philosophers; he visited Paul the Hermit, nor was the journey fruitless or vain;
For he found him alive, and then saw his holy soul mounting up to heaven, and buried his body.

O Antony! thou art now in glory, with the Blessed, in the kingdom of light; show thy affectionate pity on us, who are here weighed down by the burden of the flesh.
Stretch out thy hand, lest the terrible death of hell seize upon us. Defend us from the burning distemper, and assist us to gain heaven when our life is spent. Amen.

The Greek Church is enthusiastic in her praises of St Antony. We extract the following stanzas from her Menæa.

DIE XVII JANUARII

Quando in sepulchro teipsum gaudens inclusisti, Pater, propter Christi amorem, sufferebas quam fortiter dæmonum insultus, oratione et caritate istorum fumo debiliora depellens tentamenta; tunc plauserunt Angelorum ordines clamantes: Gloria roboranti te, Antoni.

When, O Father! thou didst shut thyself in a sepulchre, with joy, for the love of Christ, thou didst most bravely endure the attacks of the demons, putting to flight, by prayer and charity, the cloud of their temptations; and the choirs of Angels applauding, cried out: Glory, O Antony! be to him that strengthens thee.

Helias demonstratus es alter, habens celebres discipulos, novos Eliseos, sapiens, quibus et gratiam tuam duplicem dereliquisti, raptus tanquam in curru, æthereus pater; nunc ab illis decoratus, omnium recordaris, beatissime, tuam celebrantium cum amore venerabilem festivitatem, o Antoni.

In terris Angelum, in cœlis Dei virum, mundi ornamentum, bonorum et virtutum florem, asceticorum gloriam, Antonium honoremus; plantatus enim in domo Domini effloruit justissime, et quasi cedrus in deserto multiplicavit greges ovium Christi spiritualium in sanctitate et justitia.

O illuminate Spiritus radiis, quando te divinus amor combussit, et animam evolare fecit ad desiderabile caritatis fastigium, tunc despexisti carnem et sanguinem, et extra mundum factus es, multa ascesi et tranquillitate ipsi unitus, quo repletus es; exinde quæsisti bona et resplenduisti sicut stella irradians animas nostras, Antoni.

Tu qui dæmonum sagittas et jacula contrivisti caritate divini Spiritus, et malitiam insidiasque ejus omnibus patefecisti, divinis coruscans illustrationibus, Monachorum effectus es fulgidissimum luminare, et eremi primum decus, et supremus ægrotantium medicus, et Archetypus virtutum, Antoni Pater.

Thou wast as another Elias, surrounded by thy glorious disciples; to whom, as to Eliseus, thou, their wise father, taken up as it were to heaven in a chariot, didst leave thy twofold grace; now that they are thy ornament above, thou art mindful of us all who lovingly celebrate thy venerable feast, O Antony!

Let us honour Antony, who was an Angel on earth, the man of God in heaven, the ornament of the world, the flower of good men and of virtues, the glory of Ascetics; for being planted in the house of the Lord, he bloomed in perfect justice, and as a cedar in the desert, he multiplied the flocks of Christ's spiritual sheep in holiness and justice.

O Antony! illumined by the rays of the Spirit! when divine love consumed thee, and made thy soul take her flight to the summit of charity thou didst long for—then didst thou despise flesh and blood, and become a stranger to this world, in deep spirituality and peace united to him with whom thou wast filled. Then didst thou seek after true goods, and shine as a star reflecting light on our souls.

Thou that didst, by the love of the Holy Spirit, break the arrows and darts of the demons, laying open their malice and their snares to all men; thou that didst shine with the divine teachings, thou wast made, O Antony! the brightest luminary of Monks, the grandest glory of the desert, the ablest physician of the sick, the Archetype of virtue.

Asceticum super terram professus exercitium, Antoni, passionum ictus in torrente lacrymarum omnes hebetasti; scala divina et veneranda, ad cœlos elevans, mederis passionum infirmitatibus eorum qui ad te cum fide exclamant; Gaude, Orientis stella deauratissima, Monachorum lampadifer et pastor; gaude, celebrande, tu deserti alumne, et Ecclesiæ inconcussa columna; gaude errantium dux illustrissime; gaude, o gloriatio nostra, et orbis terrarum decor fulgidissime.

Professing on earth the life of an Ascetic, O Antony! thou didst deaden in the torrent of thy tears all the blows of thy passions. Thou art the holy and venerable ladder that raises men to heaven; and thou healest the infirmities of their passions from those that cry to thee with faith: Rejoice, most richly gilded Star of the East, the lamp-bearer and shepherd of Monks! Rejoice, illustrious Saint, child of the desert, unshaken pillar of the Church! Rejoice, most glorious Chieftain! Rejoice, O thou our glory, and brightest ornament of the whole earth!

Columna splendida et virtutibus obfirmata, et nubes obumbrans effectus es, his qui in deserto ad cœlum e terra Deum contemplantur, præpositus; crucis baculo passionum rumpens mare, spiritualem autem arduamque ad cœlum in facilem mutatus viam, invenisti, beatissime, incorruptibilem hæreditatem; cum incorporeis throno assistens Christi, quem deprecare animabus nostris dare magnam misericordiam.

God made thee a bright pillar solid in virtue, and a shade-giving cloud, to lead the way to such as, in the journey from earth to heaven, contemplate God. By the rod of the Cross thou didst break up the sea of the passions; and changing the spiritual and difficult way to heaven into one that is easy, thou didst obtain, O most blessed Antony! the incorruptible inheritance. Pray to that Christ, at whose throne thou assistest with the Angelic spirits, that he bestow his great mercy on our souls.

Vitæ derelinquens perturbationes, crucem tuam humeris deferens, totum te commisisti Domino, et extra carnem, Pater, et mundum factus, Sancti effectus es confabulator Spiritus, ideoque ad zelum populos evigilans, civitates vacuas fecisti, civitatem in deserto transferens. Antoni Deifer, deprecare Christum Deum dare peccatorum remissionem

Leaving the distractions of this life, and carrying thy cross on thy shoulders, thou didst commit thy whole self to the Lord; and estranging thyself, O Father! from the flesh and the world, thou wast admitted into intimate communication with the Holy Spirit; and therefore didst thou rouse up the people to fervour, emptying the cities of their inhabitants, and changing the desert into a city. O An-

celebrantibus cum amore tuam sanctam commemorationem.

tony, that bearest God within thee! beseech Christ our God that he give remission of sin to us all who lovingly celebrate thy holy commemoration.

We unite, great Saint! with the universal Church in offering thee the homage of our affectionate veneration, and in praising our Emmanuel for the gifts he bestowed upon thee. How sublime a life was thine, and how rich in fruit were thy works! Verily thou art the Father of a great people, and one of the most powerful auxiliaries of the Church of God. We beseech thee, therefore, pray for the Monastic Order, that it may reappear in all its ancient fervour; and pray for each member of the great Family. Fevers of the body have been often allayed by thy intercession, and we beg for a continuance of this thy compassionate aid; but the fevers of our soul are more dangerous, and we beg thy pity and prayers that we may be delivered from them. Watch over us in the temptations which the enemy is unceasingly putting in our way; pray for us, that we may be viligant in the combat, prudent in avoiding dangerous occasions, courageous in the trial, and humble in our victory. The angel of darkness appeared to thee in a visible shape; but he hides himself and his plots from us; here again we beg thy prayers that we be not deceived by his craft. May the fear of God's judgements, and the thought of eternity, penetrate into the depth of our souls. May prayer be our refuge in every necessity, and penance our safeguard against sin. But above all, pray that we may have that which thou didst counsel—the Love of Jesus; of that Jesus who, for love of us, deigned to be born into this world, that so he might merit for us the graces wherewith we might triumph—of that Jesus who humbled himself even so far as to suffer temptation, that so he might show us how we were to resist and fight.

JANUARY 18

SAINT PETER'S CHAIR AT ROME

THE Archangel Gabriel told Mary, in the Annunciation, that the Son who was to be born of her should be a King, and that of his Kingdom there should be no end. Hence, when the Magi were led from the East to the Crib of Jesus, they proclaimed it in Jerusalem that they came to seek a *King*. But this new Empire needed a capital; and whereas the King, who was to fix his throne in it, was, according to the eternal decrees, to re-ascend into heaven, it was necessary that the visible character of his Royalty should be left here on earth, and this even to the end of the world. He that should be invested with this visible character of Christ our King would be the Vicar of Christ.

Our Lord Jesus Christ chose Simon for this sublime dignity of being his Vicar. He changed his name into one which signifies *the Rock*, that is 'Peter'; and in giving him this new name, he tells us that the whole Church throughout the world is to rest upon this man as upon a Rock which nothing shall ever move.[1] But this promise of our Lord included another; namely, that as Peter was to close his earthly career by the Cross, he would give him Successors in whom Peter and his authority should live to the end of time.

But again, there must be some mark or sign of this succession, to designate to the world who the Pontiff is on whom, to the end of the world, *the Church is to be built*. There are so many Bishops in the Church: in which one of them is Peter continued? This Prince of the Apostles founded and governed several Churches; but only one of these was watered with his blood, and

[1] St Matt. xvi 18.

that one was Rome; only one of these is enriched with his Tomb, and that one is Rome; the Bishop of Rome, therefore, is the Successor of Peter, and consequently the Vicar of Christ. It is of the Bishop of Rome alone that it is said: *Upon thee will I build my Church*:[1] and again: *To thee will I give the Keys of the Kingdom of Heaven*:[2] and again: *I have prayed for thee, that thy faith fail not; do thou confirm thy brethren*:[3] and again: *Feed my lambs; feed my sheep.*[4]

Protestantism saw the force of this argument, and therefore strove to throw doubts on St Peter's having lived and died in Rome. They who laboured to establish doubts of this kind rightly hoped that, if they could gain their point, they would destroy the authority of the Roman Pontiff, and even the very notion of a Head of the Church. But History has refuted this puerile objection, and now all learned Protestants agree with Catholics in admitting a fact which is one of the most incontestable, even on the ground of human authority.

It was in order to nullify, by the authority of the Liturgy, this strange pretension of Protestants, that Pope Paul the Fourth, in 1558, restored the ancient Feast of St Peter's Chair at Rome, and fixed it on the 18th of January. For many centuries the Church had not solemnized the mystery of the Pontificate of the Prince of the Apostles on any distinct feast, but had made the single Feast of February 22nd serve for both the *Chair at Antioch* and the *Chair at Rome*. From that time forward, the 22nd of February has been kept for the *Chair at Antioch*, which was the first occupied by the Apostle.

To-day, therefore, the Kingship of our Emmanuel shines forth in all its splendour, and the children of the Church rejoice in finding themselves to be brethren and fellow-citizens, united in the Feast of their common Capital, the Holy City of Rome. When they look around them, and find so many sects separated from each other, and almost formed into decay, because they

[1] St Matt. xvi 18. [2] *Ibid.* 19. [3] St Luke xxii 32. [4] St John xxi 15, 17.

have no centre of union, they give thanks to the Son of God for having provided for the preservation of his Church and Truth by instituting a visible Head who never dies, and in whom Peter is for ever continued, just as Christ himself is continued in Peter. Men are no longer sheep without a Shepherd; the word spoken at the beginning is uninterruptedly perpetuated through all ages; the primitive mission is never suspended, and by the Roman Pontiff the end of time is united to the world's commencement. 'What a consolation for the children of God!' cries out Bossuet, in his *Essay on Universal History*, 'and what conviction that they are in possession of the truth, when they see that from Innocent the Eleventh, who now (1681) so worthily occupies the first See of the Church, we go back in unbroken succession even to St Peter, whom Jesus appointed Prince of the Apostles; that from St Peter we come, traversing the line of the Pontiffs who ministered under the Law, even to Aaron, yea, even to Moses; thence even to the Patriarchs, and even to the beginning of the world!'

When Peter enters Rome, therefore, he comes to realize and explain the destinies of this Queen of Cities; he comes to promise her an Empire even greater than the one she possesses. This new Empire is not to be founded by the sword, as was the first. Rome has been hitherto the proud mistress of nations; henceforth she is to be the Mother of the world by Charity; and though all peaceful, yet her Empire shall last to the end of time. Let us listen to St Leo the Great, describing to us in one of the finest of his Sermons, and in his own magnificent style, the humble yet all-eventful entrance of the Fisherman of Genesareth into the Capital of the Pagan world.

'The good and just and omnipotent God, who never refused his mercy to the human race, and instructed all men in general in the knowledge of himself by his superabundant benefits, took pity, by a more hidden counsel and a deeper love, on the voluntary blindness of them

that had gone astray, and on the wickedness which was growing in its proneness to evil; and sent therefore into the world his co-equal and co-eternal Word. The which Word being made Flesh did so unite the divine to the human nature, as that the deep debasement of the one was the highest uplifting of the other.

'But that the effect of this unspeakable gift might be diffused throughout the entire world, the providence of God had been preparing the Roman Empire, which had so far extended its limits as to embrace in itself all the nations of the earth. For nothing could be better suited to the divine plan than the confederation of various kingdoms under one and the same Empire; and the preaching of the Gospel to the whole world would the more rapidly be effected by having the several nations united under the government of one common City.

'But this City, ignoring the author of this her promotion, whilst mistress of almost every nation under the sun, was the slave of every nation's errors; and prided herself on having a grand religion, because she had admitted every false doctrine. So that the faster the devil's hold of her, the more admirable her deliverance by Christ.

'For when the twelve Apostles, after receiving by the Holy Ghost the gift of tongues, divided among themselves the world they had to evangelize, the most blessed Peter, the Prince of the Apostolic order, was sent to the Capital of the Roman Empire, in order that the light of truth, which had been revealed for the salvation of all nations, might the more effectively flow from the head itself into the whole body of the world.

'The fact was that there were in this City people belonging to every nation, and the rest of the world soon learnt whatever was taught at Rome. Here, therefore, were to be refuted the opinions of philosophy; here the follies of human wisdom to be exploded; here the worship of devils to be convicted of blasphemy; here the impiety of all the sacrifices to be first abolished; for it was here that an official superstition had systema-

tized into one great whole the fragmentary errors of every other portion of the earth.

'To this City, therefore, O most blessed Apostle Peter, thou fearest not to come! The companion of thy glory, Paul the Apostle, is not with thee, for he is busy founding other Churches; yet thou enterest this forest of wild beasts, and with greater courage than when walking on the waters, thou settest foot on this deep stormy sea! Thou, that didst tremble before a servant-girl in the house of Caiphas, art fearless now before this Rome, this mistress of the world. Is it that the power of Claudius is less than the authority of Pilate? or the cruelty of Nero less than the savageness of the Jews? Not so: but the vehemence of thy love made thee heedless of thy risks; and having come that thou mightest love, thou didst forget to fear. Thou didst imbibe this sentiment of fearless charity on that day when the profession of thy love for thy Master was made perfect by the mystery of his thrice-put question. And what asks he of thee, after thus probing thy heart, but that thou feed the sheep of him thou lovest with the food whereon thyself had feasted?

'Then, too, there were the miracles thou hadst wrought, the gifts of grace thou hadst received, the proofs of the great works thou hadst achieved; all giving thee fresh courage. Thou hadst taught the truth to such of the children of Israel as had embraced the faith; thou hadst founded the Church of Antioch, where first began the glorious *Christian* title; thou hadst preached the gospel in Pontus, Galatia, Cappadocia, Asia and Bithynia; and assured of the success of thy work, and of the many years thou hadst yet to live, thou didst bring the trophy of the Cross of Christ into the very walls of Rome, where the counsels of God had already determined that thou shouldst have both the honour of power and the glory of martyrdom.'[1]

The future of the human race, now under the guidance of the Church, is, therefore, centred in Rome, and the

[1] Sermon 82, *On the Feast of the Apostles Peter and Paul.*

destinies of that City are interwoven with those of her undying Pontiff. We, the children of the Church, though differing in race and tongue and character, are all *Romans* by holy religion; as *Romans* we are united by Peter to Christ; and thus our glorious name is the link of that great Fraternity of Catholics throughout the world.[1]

Jesus Christ by Peter, and Peter by his successor —these are our rulers in the order of spiritual Government. Every Pastor whose authority emanates not from the See of Rome is a stranger to us, and an intruder. So likewise, in the order of our Faith, Jesus Christ by Peter, and Peter by his successor, teach us divine doctrine, and how to distinguish truth from error. Every Symbol of Faith, every doctrinal judgement, every teaching, contrary to the Symbol and judgements and teachings of the See of Rome, is of man, and not of God, and must be rejected, hated, and anathematized. On the Feast of St Peter's *Chair at Antioch* (February 22) we will speak of the Apostolic See as the one only source of governing power in the Church; today we will consider and honour the *Chair at Rome* as the source and rule of our Faith. Here again let us borrow the sublime words of St Leo, and hear him discuss the claims of Peter to Infallibility of teaching. The Holy Doctor will teach us how to understand the full force of those words which were spoken by our Lord, and which he intended should be for all ages the grand charter of Faith.

'The word made Flesh was dwelling among us, and he, our Saviour, had spent his whole self for the reparation of the human race. There was nothing too complicated for his wisdom, nothing too difficult for his power. The elements were subject to him, Spirits ministered to him, Angels obeyed him, nor could the mystery of human Redemption be ineffectual, for God, both in his Unity and Trinity, was the worker of that mystery. And yet Peter is chosen from the rest of the

[1] *Roma! illa una Patria Communis*, says Cicero (De legibus, II.)

entire world to be the one, the only one, put over the vocation of all nations, and over all the Apostles, and over all the Fathers of the Church: that so, whilst there were to be many Priests and many Pastors in the people of God, Peter should govern, by the special power given to him, all those whom Christ also rules by his own supreme power. Great and wonderful, dearly Beloved, is this fellowship with Christ's power granted, by divine condescension, to this man! Moreover, if our Lord willed that there should be something in common to Peter and the rest of the Princes of his Church, it was only on this condition—that whatsoever he gave to the rest, he gave it to them through Peter.

'Again: our Lord questions all the Apostles as to what men say of him; and while telling him the opinions of human ignorance, they all indifferently join in making answer. But as soon as the sentiment of the disciples themselves is called for, *he* is the first to confess our Lord's divinity, who is the first in dignity among the Apostles. These were his words: *Thou art Christ, the Son of the living God*;[1] which when he had said, our Lord thus answered him: *Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven*:[2] that is, blessed art thou in that my Father hath taught thee, and human opinion hath not misled thee, but heavenly inspiration hath instructed thee; not flesh and blood, but he whose Only Begotten Son I am hath shown me to thee. *And I say to thee:* that is, as my Father hath manifested to thee *my* divinity, so do I now declare to thee thine own dignity. *That thou art Peter* (the Rock): that is, though I am the immovable Rock,[3] the Corner-Stone[4] who make both one,[5] and the Foundation other than which no man can lay;[6] yet art thou also a *Rock*, because thou art solidly based by my power, and what I have by right thou hast by participation. *And upon this Rock I will build my Church, and the gates of hell shall not prevail*

[1] St Matt. xvi 16. [2] *Ibid.* xvi 17. [3] 1 Cor. x 4.
[4] Eph. ii 20. [5] *Ibid.* ii 14. [6] 1 Cor. iii 11.

against it:[1] that is, I will construct an everlasting temple upon thy strength, and my Church, which is to reach to heaven, shall grow up on the firmness of this thy faith.

'On the eve of his Passion, which was to test the courage of his disciples, our Lord said to Peter: *Simon, Simon, behold Satan hath desired to have you, that he sift you as wheat. But I have prayed for thee that thy faith fail not. And thou, being once converted, confirm thy brethren.*[2] All the Apostles were in danger of being tempted to fear, and all stood in need of the divine help, for the devil desired to sift and crush them all; and yet it is especially for Peter that our Lord is careful; it is for Peter's faith that he offers an express prayer; as though the others would be sure to be firm if the mind of their leader were unflinching. So that the strength of all the rest is in Peter, and the assistance of divine grace is distributed in this order: Peter is to receive firmness through Christ, and he himself then give it to the Apostles.'[3]

In another of his Sermons, the same holy Doctor explains to us how it is that Peter ever lives and ever teaches in the Chair of Rome. After having cited the passage from the sixteenth chapter of St Matthew (*verses* 16-19), he says: 'This promise, of him who is truth itself must, therefore, be a permanent fact, and Peter, the unceasing Rock of strength, must be the ceaseless ruler of the Church. For we have only to consider the pre-eminence that is given him, and the mysterious titles conferred on him, and we see at once the fellowship he has with our Lord Jesus Christ: he is called the Rock (*Peter*); he is named the Foundation; he is appointed keeper of the gates of heaven; he is made judge, with such power of loosing and binding that his sentence holds even in heaven. These commissions and duties and responsibilities wherewith he was invested, he discharges with fuller perfection and power now that he is in him and with him from whom he received all these honours.

[1] St Matt. xvi 18. [2] St Luke xxii 31, 32. [3] St Leo, *Sermon* 4.

'If, therefore, we do anything that is right, if we decree anything that is right, if, by our daily supplications, we obtain anything from the divine mercy, it is his doing and his merit, whose power lives and whose authority is supreme in this his own Chair. All this, dearly Beloved, was obtained by that confession which, being inspired into the Apostle's heart by God the Father, soared above all the incertitudes of human opinions, and drew upon him who spoke it the solidity of a Rock that was to be proof against every attack. For, throughout the whole Church, Peter is every day still proclaiming: *Thou art Christ, the Son of the living God;* and every tongue that confesses the Lord is guided by the teaching of this word. This is the faith which conquers the devil, and sets his captives free. This is the faith which delivers men from the world, and takes them to heaven, and the gates of hell cannot prevail against it. For such is the solidity wherewith God has strengthened it, that neither heretical depravity has been able to corrupt, nor pagan perfidy to crush it.'[1]

Thus speaks St Leo. 'Let it not, therefore, be said,' observes Bossuet, in his Sermon on *the Unity of the Church*, 'let it not be said, or thought, that this ministry of Peter finishes with his life on earth. That which is given as the support of a Church which is to last for ever, can never be taken away. Peter will live in his successors; Peter will speak, in his Chair, to the end of time. So speak the Fathers; so speak the six hundred and thirty Bishops of the Council of Chalcedon.' And again: 'Thus the Roman Church is ever a Virgin-Church; the Faith of Rome is always the Faith of the Church; what has once been believed will be for ever believed; the same voice is heard all over the world; and Peter, in his successors, is now, as he was during his life, the foundation on which the Faithful rest. Jesus Christ has said that it shall be so; and heaven and earth shall pass away rather than his word.'

Full of gratitude, therefore, to the God of truth,

[1] St Leo, *Sermon* 3.

who has vouchsafed to raise up this Chair in his Church, we will listen with submission of intellect and heart to the teaching which emanates from it. Rejecting with indignation those dangerous theories which can only serve to keep up sects within the Church; and confessing with all the past ages that the promises made to St Peter continue in his successors; we will conclude, aided by the twofold light of logic and history, that the teachings addressed to the Church by the Roman Pontiff can never contain error, and can contain nothing but the doctrine of truth. Such has always been the sense of the Church, and her practice has been the expression of her spirit. Now if we acknowledge a permanent miracle in the uninterrupted succession of the Bishops of Rome, in spite of all the revolutions of eighteen centuries, we acknowledge it to be a still higher prodigy that, notwithstanding the instability of man's opinions and judgements, the Chair of Rome has faithfully preserved the truth without the slightest admixture of error, whereas the sees of Jerusalem, Antioch, Alexandria and Constantinople were scarcely able to maintain the true Faith for a few centuries, and have become so frequently those *Chairs of pestilence* spoken of by the Royal Prophet.[1]

We are in that season of the ecclesiastical year which is devoted to honouring the Incarnation and Birth of the Son of God, and the Maternity of the Blessed Virgin: it behoves us to remember, especially on this present Feast, that it is to the See of Peter that we owe the preservation of these dogmas, which are the very basis of our holy religion. Rome not only taught them to us when she sent us the saintly missioners who evangelized our country; but, moreover, when heresy attempted to throw its mists and clouds over these high Mysteries, it was Rome that secured the triumph for truth by her sovereign decision. At Ephesus, when Nestorius was condemned, and the dogma which he assailed was solemnly proclaimed, that is, that the Divine Nature

[1] Ps. i r.

and the Human Nature which are in Christ make but one Person, and that Mary is consequently the true Mother of God, the two hundred Fathers of that General Council thus spoke: 'Compelled by the Letters of our Most Holy Father Celestine, Bishop of the Roman Church, we have proceeded, in spite of our tears, to the condemnation of Nestorius.' At Chalcedon, where the Church had to proclaim, against Eutyches, the distinction of the two Natures in the Incarnate Word, God and Man, the six hundred and thirty Fathers, after hearing the Letter of the Roman Pontiff, gave their decision, and said: 'Peter has spoken by the mouth of Leo.'

Here then is the privilege of Rome: to watch by Faith over the eternal interests of mankind, as she watched previously, for long ages, and by the sword, over the temporal interests of the then known world. Let us love and reverence this City, our Mother and our Guide. Today we are called upon to celebrate her praise; let us do so with filial affection. Let us listen to some of the ancient Hymns in honour of St Peter, of which some were used in the Liturgy of certain Churches. First of all, there is the admirable poem which Prudentius gives as the Prayer of St Laurence, made during his martyrdom, for Christian Rome.

HYMN

O Christe, nomen unicum,
O splendor, o virtus Patris,
O factor orbis et poli,
Atque auctor horum mœnium.

Qui sceptra Romæ in vertice
Rerum locasti, sanciens
Mundum quirinali togæ
Servire et armis cedere.

Ut discrepantum gentium
Mores et observantiam,

O Christ! name above all names! O Brightness, O Power of the Father! O Creator of earth and heaven, and founder of this City's walls!

'Twas thou didst give supremacy to the sceptre of Rome, and that didst will the subjection of the world to the toga and the armies of the sons of Rome,

That thus uniting under one government the nations which

Linguasque et ingenia et sacra
Unis domares legibus.

En omne sub regnum Remi
Mortale concessit genus:
Idem loquuntur dissoni,
Ritus ad ipsum sentiunt.

Hoc destinatum, quo magis
Jus Christiani nominis,
Quodcumque terrarum jacet
Uno illigaret vinculo.

Da, Christe, Romanis tuis
Sit Christiana ut civitas
Per quam dedisti ut cæteris
Mens una sacrorum foret.

Confœderantur omnia
Hinc inde membra in symbolum;
Mansuescit orbis subditus,
Mansuescat et summum caput.

Advertat abjunctas plagas
Coire in unam gratiam:
Fiat fidelis Romulus,
Et ipse jam credat Numa.

Confundit error Troicus
Adhuc Catonum curiam,
Veneratus occultis focis
Phrygum Penates exsules.

Janum bifrontem, et Sterculum
Colit senatus (horreo
Tot monstra patrum dicere)
Et festa Saturni lenis.

Absterge, Christe, hoc dedecus,
Emitte Gabriel tuum,
Agnoscat ut verum Deum
Errans Iuli cæcitas.

Et jam tenemus obsides
Fidissimos hujus spei:

varied in manners and customs and tongues and character and religion, thou mightest subject them to thy law.

Lo! now all nations are tributary to the kingdom of Remus; all speak the same language, and all practise the same rites.

This thou didst design, that so the Christian Law might the more easily link the universal world together in unity of faith.

Then grant, O Christ! to thy Romans, that Rome, the City whereby thou didst give sacred unity of soul to others, may herself become Christian.

It is by her that all mankind are united in the fellowship of faith: the world has yielded and obeys in meek submission: oh! may the proud Capital, too, soften into faith.

Let her learn from other nations, who, though separated in all else, are now made one in grace: let Romulus become a believer, yea, let even Numa embrace thy faith.

The descendants of the Catos still grovel in the errors imported from Troy, and venerate, on their domestic altars, the banished gods of Phrygia.

The Senate (my soul recoils to tell these wicked follies of sober men) adores the two-faced Janus, and Sterculus, and keeps the feasts of the effeminate Saturn.

O Jesus! blot out this infamy and shame. Send forth thine Angel Gabriel, and teach the blind, straying sons of Julius to acknowledge the true God.

Well may we hope for this, for thou hast conferred on Rome

Hic nempe jam regnant duo
Apostolorum Principes.

Alter vocator Gentium,
Alter Cathedram possidens
Primam, recludit creditas
Æternitatis januas.

Discede, adulter Jupiter,
Stupro sororis oblite,
Relinque Romam liberam,
Plebemque jam Christi fuge.
Te Paulus hinc exterminat,
Te sanguis exturbat Petri:
Tibi, id quod ipse armaveras
Factum Neronis officit.
Video futurum principem,
Quandoque qui servus Dei,
Tetris sacrorum sordibus
Servire Romam non sinat.

Qui templa claudat vectibus,
Valvas eburnas obstruat;
Nefasta damnet limina,
Obdens aënos pessulos.
Tunc pura ab omni sanguine
Tandem nitebunt marmora:
Stabunt et æra innoxia,
Quæ nunc habentur idola.

two most sure pledges of thy love: thou hast established here the reign of the two Princes of the Apostles:

Paul, by whom was wrought the vocation of the Gentiles; and Peter, who, seated on the first Chair, opens to mankind the gates of heaven.

Go hence, adulterous Jupiter! rid Rome of thy presence, thou incestuous god! and flee from the people of Christ.

Thou art banished hence by Paul; thou art dethroned by the blood of Peter: the very deed thou didst inspire Nero to commit is thine own defeat.

I see coming a future Prince, who shall be the servant of God; he shall put an end to those wicked and polluted rites which now are used by Rome.

He shall shut up the temples, and bar their ivory doors; he shall forbid all entrance within their cursed walls, and fasten their brazen locks.

In his days the marble altars shall stream no more with blood, and the idols which are now held as gods shall stand mere harmless lumps of brass.

The Gothic Church of Spain sang this Hymn of her **Mozarabic Breviary on the Feast of St Peter's Chair.**

HYMN

O Petre, petra Ecclesiæ,
Isto beatus nomine,
Quo Petrus a Christo Petra,
Non Petra Christus a Petro.

Tu es Petrus, qui Filii
Confessor es primus Dei:

O Peter, Rock of the Church! Blessed art thou in this thy name, which Jesus, the Rock, gave to thee; for he was '*the Rock*,' and shared his name with thee.

Thou art Peter, the first to confess that Jesus is Son of God.

Hinc primus in membris manens;
Ob quod Cephas vocatus es.

Adest dies, quo Romula
In urbe consecratus es;
In quo Cathedræ nobilis
Scandens thronum attolleris:

Conlata ergo gloriæ
In te potestas affluens,
Ligata solvat crimina,
Portasque averni obstruat.

Hinc pastor ut piissimus,
Oves guberna creditas;
Intus forisque pervigil
Ne subruamur, protege.

Et clave illa cœlica
Solvens catenas criminum,
Illic reos inducito,
Quo clarus exstas janitor.

Ut cum polorum Principi
Recisa membra junxeris,
Sit Trinitati gloria
Per cuncta semper sæcula.
Amen.

In reward of this, thou wast made first among the members of the Church, and wast therefore called *Cephas*.

This is the day whereon thou wast inaugurated in the city of Romulus; in which, ascending the throne of thy august Chair, thou wast exalted.

May the rich glorious power that was conferred on thee loosen the chains of our sins, and bind fast the gates of hell.

Then, as the most loving Shepherd, govern the sheep entrusted to thee. Protect us in thy great vigilance from within and without, lest we be destroyed.

And loosing, with thy heavenly key, the chains of our sins, lead us poor sinners to the kingdom of which thou art the Porter chosen by Christ.

That when thou shalt have united together the members of God's family, now separated by time and place, and shalt have presented them before the King of heaven, there may be glory for endless ages to the Trinity. Amen.

The Hymn we now offer to our readers is the one which is fastened to the balustrade of St Peter's confession in the Vatican Basilica. It is intended for the use of pilgrims.

HYMN

O sancte cœli claviger,
Tu nos precando subleva,
Tu redde nobis pervia
Aulæ supernæ limina.

Ut ipse multis poenitens
Culpam rigasti lacrymis,
Sic nostra tolli poscimus
Fletu perenni crimina.

Sainted keeper of the keys of heaven! raise us up by thy prayers, and lead us to the portals of the heavenly court.

As thou didst wash away thy sin by penance and many tears; so, we beseech thee, pray that our sins may be removed by reason of our life-long weeping.

Sicut fuisti ab Angelo
Tuis solutus vinculis,
Tu nos iniquis exue
Tot implicatos nexibus.
O firma petra Ecclesiæ,
Columna flecti nescia,
Da robur et constantiam,
Error fidem ne subruat.

As thou wast loosened from thy chains by the Angel; so do thou set us free, tied as we are by the fetters of sin.
O Rock immoveable, and unshaken Pillar of the Church! give us strength and courage, that no error may ever subvert our faith.

Romam tuo qui sanguine
Olim sacrasti, protege;
In teque confidentibus
Præsta salutem gentibus.

Protect Rome, the city thou didst of old consecrate by thy blood; and grant thine assistance to all nations that confide in thee.

Tu rem tuere publicam,
Qui te colunt, fidelium,
Ne læsa sit contagiis,
Ne scissa sit discordiis.

Protect the countries of thy devout clients; shield them against contagion, and suffer not dissensions to sow discord among them.

Quos hostis antiquus dolos
Instruxit in nos, destrue;
Truces et iras comprime,
Ne clade nostra sæviat.
Contra furentis impetus,
In morte vires suffice,
Ut et supremo vincere
Possimus in certamine.
Amen.

Destroy the plots laid for us by the old enemy; and restrain his ruthless wrath, lest he madly exult in our destruction.
Supply us with strength when we are dying, against his fierce attacks, that so we may conquer in the last combat.
Amen.

And lastly, let us salute the Prince of the Apostles with these solemn words, which are used by the Church of Rome, in to-day's Office.

℟. Tu es pastor ovium, princeps Apostolorum; tibi tradidit Deus omnia regna mundi; * Et ideo tibi traditæ sunt claves regni cœlorum. ℣. Quodcumque ligaveris super terram, erit ligatum et in cœlis; et quodcumque solveris super terram, erit solutum et in cœlis. * Et ideo tibi traditæ sunt claves regni cœlorum.

℟. Thou art the Shepherd of the sheep, O Prince of the Apostles! To thee hath God given all the kingdoms of the world; * Therefore also have the keys of the kingdom of heaven been delivered to thee. ℣. Whatsoever thou shalt bind on earth shall be bound also in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven. * Therefore also have the keys of the kingdom of heaven been delivered to thee.

℣. Exaltent eum in ecclesia plebis.
℟. Et in cathedra seniorum laudent eum.

OREMUS

Deus qui beato Petro Apostolo tuo, collatis clavibus regni cœlestis, ligandi atque solvendi pontificium tradidisti: concede ut intercessionis ejus auxilio, a peccatorum nostrorum nexibus liberemur. Qui vivis.

℣. Let them exalt him in the church of the people.
℟. And let them praise him in the chair of the ancients.

LET US PRAY

O God, who by delivering to the blessed Apostle Peter the keys of the kingdom of heaven, didst give him the power of binding and loosing: grant that by his intercession we may be freed from the bonds of our sins. Who livest, etc.

And, that we may conform to the tradition of the same Church of Rome, which never celebrates a Feast of St Peter without making a commemoration of St Paul, who, that he might add to the glory of her who is the Mother and Mistress of all Churches, came within her walls and paid her the triple tribute of his Apostolate, his teaching, and his martyrdom—let us say this Antiphon and Collect in honour of the Apostle of the Gentiles.

ANT. Sancte Paule Apostole, prædicator veritatis, et doctor gentium, intercede pro nobis ad Deum, qui te elegit.
℣. Tu es vas electionis, sancte Paule Apostole.
℟. Prædicator veritatis in universo mundo.

OREMUS

Deus, qui multitudinem gentium beati Pauli Apostoli prædicatione docuisti: da nobis, quæsumus: ut cujus commemorationem colimus, ejus apud te patrocinia sentiamus. Per Christum Dominum nostrum. Amen.

ANT. Holy Apostle Paul! preacher of the truth and Doctor of the Gentiles! intercede for us to God that chose thee.
℣. Thou art a vessel of election, O holy Apostle Paul!
℟. The preacher of truth in the whole world.

LET US PRAY

O God, who by the preaching of blessed Paul the Apostle didst instruct the multitude of the Gentiles: grant, we beseech thee, that whilst we celebrate his memory, we may find the effects of his prayers. Through Christ our Lord. Amen.

We are founded on Christ in our faith and our hopes, because, O glorious Prince of the Apostles! we are founded on thee, who art *the Rock* he has set. We are the sheep

of the flock of Jesus, because we obey thee as our shepherd. By following thee, O Peter! we are made sure of our being admitted into the kingdom of heaven, because our Lord gave the Keys of his kingdom to thee. Having the happiness of being thy members, we may also count ourselves as the members of Jesus Christ himself; for he, the invisible Head of the Church, recognizes none as his members save those that are members of the visible Head whom he appointed. So, too, when we adhere to the faith of the Roman Pontiff, and obey his orders, we are professing thy faith, O Peter, we are following thy commands; for if Christ teaches and governs by thee, thou teachest and governest by the Roman Pontiff.

Eternal thanks, then, to our Emmanuel for that he has not left us orphans; but before returning to heaven, vouchsafed to provide us with a Father and a Shepherd, even to the end of time! On the evening before his passion, keeping up his love for us even to the end, he left us his sacred Body and Blood for our food. After his glorious Resurrection, and a few hours before ascending to the right hand of his Father, he called his Apostles around him, and constituted his Church (his Fold), and said to Peter: *Feed my Lambs, Feed my Sheep*.[1] Thus, dear Jesus! didst thou secure perpetuity to thy Church; thou gavest her Unity, for that alone could preserve her and defend her from both external and internal enemies. Glory be to thee, O Divine Architect! for that thou didst build the House of thy Church on *the Rock* which was never to be shaken, that is, on *Peter!* Winds and storms and waves have beat upon that House; but it hath stood, for it was built on a Rock.[2]

O Rome! on this day, when the whole Church proclaims thy glory by blessing God for having built her on thy Rock, receive the renewal of our promise to love thee and be faithful to thee. Thou shalt ever be our Mother and our Mistress, our guide and our hope. Thy

[1] St John xxi 15, 17. [2] St Matt. vii 25.

faith shall ever be ours; for he that is not with thee is not with Jesus Christ. In thee all men are brethren. Thou art not a foreign City to us; nor is thy Pontiff a foreign Sovereign to us, for he is our Father. It is by thee that we live the spiritual life, the life of both heart and intellect; and thou it is that preparest us to dwell one day in that other City of which thou art the image, the City of Heaven, into which men enter by thee.

Bless, O Prince of the Apostles! the flock committed to thy care; but forget not those that have unfortunately left the fold. There are whole nations whom thou didst bring up and civilize by the hands of thy Successors, who now have alienated themselves from thee, and continue their wretched existence, the more miserable, because they feel not the unhappiness of being separated from the Shepherd. They are victims either of schism or of heresy. Without Christ made visible in his Vicar, Christianity becomes sterile, and at last extinct. Those indiscreet doctrines which tend to throw a doubt on the richness of the prerogatives bestowed by Christ on thee, that is, on thee who wast to hold his place to the end of time—such doctrines produce a cold heart in those who profess them, and dispose them but too frequently to give to Cæsar that spiritual and religious obedience which they owe yet refuse to Peter. O supreme Pastor! do thou cure all these evils. Hasten the return of the nations that have separated themselves from thee. Let the heresy of the sixteenth century soon become a thing of the past. Open thine arms, and again press to thy heart the country once so dear to thee—England our fatherland—and pray for her, that she may regain her right to be called the beautiful 'Island of Saints.' Stir up the people of our northern Europe to redouble their ardour in the search of the Faith of their fathers; and let them learn the great truth that a religion out of union with the Chair at Rome is powerless to give salvation to its members. Destroy the Russian colossus of schism and heresy which tyrannizes over the consciences of so many millions of our dear

fellow-creatures, and is ambitious to drag the rest of the world into apostasy from Jesus. Reclaim the East to her ancient fidelity, and let her Patriarchal Sees regain their dignity, by submission to the one Apostolic See.

And we, O Blessed Apostle! who by the mercy of God and the watchfulness of thy paternal love are still faithful, oh! preserve us in the faith of Rome, and submission to thy Successor. Instruct us in the mysteries which have been confided to thy teaching. What the Father revealed to thee, do thou reveal to us: show us Jesus, thy beloved Master; lead us to his Crib; and let us, after thine own example, be blessed by not being scandalized at his deep humiliations, and by ever saying thy beautiful confession: *Thou art Christ, the Son of the living God.*[1]

[1] St Matt. xvi 16.

THE SAME DAY

COMMEMORATION OF SAINT PRISCA

VIRGIN AND MARTYR

FOUR Virgins grace the Christmas cycle with their presence; the brightness they cast around is interspersed with rays of a darker hue denoting that the aureola of martyrdom is theirs as well. Truly it is those who have washed their robes in the blood of the Lamb and who have likewise shed their own for him that have the double right to enter in by the gates to the city and be presented to the new-born King. Perhaps this is the thought of the Church in choosing for such an honour those only who have been twice crowned. They are the gift that Rome herself offers to the Emmanuel; each of this glorious band achieved her triumph within her walls. To-day we have Prisca, but she will be followed by Agnes, Emerentiana, and Martina. The legend which is inserted in the Roman Office gives us all the details that can be known of the sufferings and martyrdom of Saint Prisca; her relics are preserved in the Church which bears her name.

Prisca, nobilis virgo Romana, tredecim annos nata, Claudio imperatore, christianæ fidei accusata, ejusdem jussu ducta ad Apollinis templum, ut idolis immolaret, cum rem detestaretur, colaphis cæsa, in carcerem traditur: atque inde emissa, cum in fidei constantia perseveraret, affecta verberibus, ferventique adipe delibuta, rursus in carcerem includitur. Post triduum in amphitheatrum producta, leoni objicitur; qui suæ feritatis oblitus,

Prisca, a noble virgin of Rome, aged thirteen, was accused of being a Christian in the reign of the emperor Claudius. By his command she was led to the temple of Apollo that she might sacrifice to the idols, and when she had shown her detestation of them, was beaten and cast into prison. When brought out of prison she persevered in her steadfast confession of faith and was therefore scourged, tormented with boiling fat and again cast into prison. After three days she was exposed to

humiliter se ad ejus pedes abjecit. Quæ postea in ergastulo triduum inedia afflicta, in equuleo suspenditur, et ungulis ferreis excarnificata in rogum injicitur, unde etiam mirabiliter evasit incolumis. Denique extra Urbem capite abscisso, virginitatis palmam martyrii corona cumulavit. Cujus corpus via Ostiensi, decimo ab Urbe milliario, a Christianis decimo quinto Kalendas Februarii sepelitur.

a lion in the amphitheatre, but the beast, forgetting its natural fierceness, crouched humbly at her feet. After another three days in prison with nothing to eat, she was racked, torn with iron hooks, and cast on a funeral pyre, but was wonderfully preserved from harm. Finally she was beheaded outside the city walls, thus adding the crown of martyrdom to her virginity. Her body was buried by the Christians on the Ostian Way, about ten miles from the city, on the fifteenth of the Kalends of February.

JANUARY 19

SAINTS MARIUS, MARTHA, AUDIFAX, AND ABACHUM

MARTYRS

CHRISTIANS from all parts of the world have ever flocked to Rome as to the rock of faith and the foundation of the Church, and honoured with the greatest reverence and piety the spot hallowed by the sepulchre of the Prince of the Apostles.'[1] These words of Holy Church are exemplified in the Martyrs of to-day. Fired with ambition to have some part and fellowship in the glorious Society of the holy Apostles and Martyrs, they left all things and hastened to the Eternal City, there to receive in fullest measure what they sought. Like the Magi of old they came from the far East. The star of faith had shone for them, and in obedience to its call they set forth in all eagerness to offer their gifts of homage and loyalty to the divine King in the person of his Vicar and his suffering members. Such generosity was not left unrewarded; our Emmanuel crowned it with the laurels of martyrdom, admitting them into that cloud of witnesses that ever stand about him. Let us keep before our minds with our Lord, the author and finisher of their faith, this great and glorious band of martyrs, so that we too may ever run unwearied and with courage and patience in the fight proposed to us.

The following lesson is given in the office:

Marius Persa, nobili loco natus, cum Martha conjuge pari nobilitate, et duobus filiis Audiface et Abachum, Romam venit Claudio im-

Marius, a Persian of noble birth, came to Rome, under the emperor Claudius, to venerate the sepulchres of the martyrs in the company of his wife

[1] Lessons for the Dedication Feast of the Basilicas of SS Peter and Paul.

peratore, ut Martyrum sepulchra veneraretur. Ibi Christianos in vincŭla conjectos fovebant, et opera ac facultatibus suis sustentabant, et Sanctorum corpora sepeliebant. Quam ob rem comprehensi omnes, cum nec impiorum minis nec terrore commoverentur, ut diis sacrificarent; primum fustibus debilitati, deinde funibus attracti, tum admotis candentibus laminis combusti, et ungulis ferreis excarnificati sunt. Postremo præcisis manibus, et ad collum alligatis, ducti per mediam urbem, via Cornelia ad tertium decimum ab Urbe milliarium, in eum locum, qui Nymphe dicebatur, necantur: ac primum Marthæ, quæ virum ac filios ad supplicia pro Jesu Christi fide constanter perferenda, vehementer fuerat cohortata; mox ceteris in eadem arenaria cervices abscinduntur, eorumque corpora conjiciuntur in ignem. Quæ semiusta, Felicitas matrona Romana nobilis colligenda et in suo prædio sepelienda curavit.

Martha, a noble lady, and their two sons Audifax and Abachum. There they ministered to the Christians in prison, maintaining them both by their wealth and their own personal service, and buried the bodies of the saints. They were all accordingly arrested, and since they could not be induced by fear or threats to sacrifice to the gods, they were first beaten with clubs, then dragged about with ropes, burnt with hot iron plates and torn with hooks. Lastly their hands were cut off and tied about their necks, and they were led through the city and by the Via Cornelia to the place called Nymphe, thirteen miles from Rome, where they were put to death. The first to die was Martha, who had earnestly exhorted her husband and sons to bear their sufferings with constancy for the faith of Jesus Christ. Then the others were beheaded in the same sandpit, and their bodies were thrown into the fire. Felicitas, a noble Roman matron, took them when they were half burned and buried them in her own estate.

THE SAME DAY

SAINT CANUTE

KING AND MARTYR

THE Magi Kings, as we have already observed, have been followed to the Crib of Jesus by saintly Christian monarchs; and it was just that these should be represented on the Church's Calendar during the season which is consecrated to the Mystery of his Birth. The eleventh century is one of the most glorious of the Christian era, and gave, both to the Church and the various States of Europe, a great number of saintly Kings. Among them Canute the Fourth of Denmark stands pre-eminent by reason of the aureole of his martyrdom. He had every quality which forms a Christian prince: he was a zealous propagator of the faith of Christ, he was a brave warrior, he was pious, and he was charitable to the poor. His zeal for the Church (and in those days *her* rights were counted as the rights of the people) was made the pretext for putting him to death: he died in the midst of a sedition as a victim sacrificed for his people's sake. His offering to the new-born King was that of his blood; and in exchange for the perishable crown he lost, he received that which the Church gives to her Martyrs, and which can never be taken away. The history of Denmark in the eleventh century is scarce known by the rest of the world; but the glory of that country's having had one of her kings a Martyr is known throughout the whole Church, and the Church inhabits the whole earth. This power, possessed by the Spouse of Christ, of conferring honour on the name and actions of the servants and friends of God, is one of the grandest spectacles out of heaven; for when she holds up a name as worthy of honour, that name becomes immortalized,

whether he who bore it were a powerful king or the poorest peasant.

We find the following life of this holy King given in the Lessons until recently used in the Breviary.

Canutus Quartus, Suenonis Esthritii Danorum regis filius, fide, pietate et morum honestate conspicuus, eximiæ sanctitatis a teneris annis specimen dedit. Paternum sceptrum summa omnium acclamatione adeptus, religioni promovendæ sedulo incumbere, Ecclesias redditibus augere, et pretiosa supellectili ornare cœpit. Tum zelo propagandæ fidei succensus, barbara regna justo certamine aggressus, devictas subditasque nationes christianæ legi subjugavit. Victoriis autem plurimis gloriosus, et divitiis auctus, regale diadema ad Christi crucifixi pedes abjecit, se et regnum illi subjiciens qui Rex regum est et Dominus dominatium. Corpus suum jejuniis, ciliciis, et flagellis castigavit. In oratione et contemplatione assiduus, erga pauperes profusus, erga omnes beneficus semper fuit, nec unquam a justitiæ, divinæque legis semita deflexit.

Canute the Fourth, son of Sweyn Estrithius, King of Denmark, was conspicuous for his faith, piety, and purity of life, and even from his infancy gave proof of exceeding holiness. Having been elected by the votes of the people to the throne held by his father, he at once began zealously to promote religion, to add to the revenues of the Churches, and to provide the same with costly fittings and furniture. Being also inflamed with zeal for the propagation of the faith, he refused not to enter into just war with barbarous nations, which, when he had conquered and subdued, he subjected to the law of Christ. Having obtained several glorious victories, and increased the riches of his treasury, he laid his regal diadem at the feet of a crucifix, offering himself and his kingdom to him who is the King of kings and Lord of lords. He chastised his body by fasting, hair-shirts and disciplines. He was assiduous in prayer and contemplation, liberal in his alms to the poor, and ever kind to all, never deviating from the path of justice and the divine commandments.

His aliisque virtutibus imbutus, ad supremum perfectionis apicem sanctus Rex properabat. Accidit autem, ut Angliæ regnum a Wilhelmo Normannorum duce formidabili exercitu invaderetur;

By these and other such virtues the holy King made rapid strides to the summit of perfection. Now it happened that William, Duke of Normandy, invaded the kingdom of England with a formidable

Anglis vero Danorum opem implorantibus, cum succurrere rex decrevisset, belli expeditionem Olao fratri commisit, qui regnandi cupiditate illectus, arma vertit in regis perniciem, militibus et populo contra illum concitatis. Nec defuerunt rebellioni fomenta; cum enim rex editis legibus decimas Ecclesiis solvi, Dei et Ecclesiæ præcepta servari, transgressores puniri sanxisset; plerique perversi ac scelerati homines exacerbati, primum quidem tumultuari, tum plebem commovere, ac tandem sanctissimo regi necem moliri cœperunt.

army, and the English sought assistance from the Danes. The King resolved to grant them his aid, and intrusted the expedition to his brother Olaf. But he, from the desire he had of getting possession of the throne, turned his forces against the King, and stirred up the soldiers and the people to rebellion. Neither were there wanting motives for this rebellion; for the King had issued laws commanding the payment of ecclesiastical tithes, the observance of the commandments of God and his Church, and the infliction of penalties on defaulters; all which were made a handle of by perverse and wicked malcontents, for spreading discontent, exciting the people to revolt, and at last, to plot the death of the saintly King.

Sciens igitur rex futurorum præscius, mortem sibi propter justitiam imminere; ea prænuntiata, ad Ecclesiam sancti Albani martyris Othoniæ tanquam ad locum certaminis profectus est, et Sacramentis munitus, agonem suum Domino commendabat. Mox ibi adveniens conjuratorum multitudo, Ecclesiæ ignem admovere, fores confringere, et in eam irrumpere tentarunt. Quod cum perficere non possent, ad fenestras accedentes, saxa et sagittas in sanctum Regem, flexis genibus pro inimicis orantem, magno impetu jaculari non cessarunt, donec lapidum et telorum ictibus, ac tandem lancea confossus, glorioso martyrio ante altare, extensis bra-

Foreknowing what was to happen, the King saw that he would soon be put to death for justice' sake. Having foretold it, he set out to Odense, where, entering into the Church of St Alban the Martyr, as the place of combat, he fortified himself with the Sacraments, and commended this his last struggle to our Lord. He had not long been there, when a band of conspirators arrived. They endeavoured to set fire to the Church, to burst open the doors, and to force an entrance. But failing in this, they scaled the windows, and with great violence threw a shower of stones and arrows upon the holy King, who was on his knees, praying for his enemies. Wounded by the stones and arrows, and at last pierced through with

chiis procumbens coronatus est, sedente in Apostolico throno Gregorio Septimo. Multis postea miraculis Martyrem suum illustravit Deus: nam gravi penuria et diversis calamitatibus oppressa Dania, patrati sacrilegii pœnas luit. Plures etiam variis languoribus afflicti, ad ejus tumulum remedium et incolumitatem consecuti sunt; cumque Regina sacrum ejus corpus noctu clam surripere, et alio transferre conaretur, emisso cælitus ingenti splendore perterrita, a proposito cessavit.

a spear, he was crowned with a glorious martyrdom, and fell before the altar with his arms stretched out. Gregory the Seventh was the reigning Pontiff. God showed by many miracles how glorious was his Martyr; and Denmark was afflicted with a great famine and sundry calamities, in punishment of the sacrilegious murder which had been perpetrated. Many persons, who were afflicted with various maladies, found aid and health by praying at the tomb of the Martyr. On one occasion, when the Queen endeavoured during the night to take up his body secretly and carry it to another place, she was deterred from her design by being struck with fear at the sight of a most brilliant light, which came down from heaven.

O holy King! the Sun of Justice had risen upon thy country, and all thy ambition was that thy people might enjoy the fulness of its light and warmth. Like the Magi of the East, thou didst lay thy crown at the feet of the Emmanuel, and at length didst offer thy very life in his service and in that of his Church. But thy people were not worthy of thee; they shed thy blood, as the ungrateful Israel shed the Blood of the Just One who is now born unto us, and whose sweet Infancy we are now celebrating. Thou didst offer thy martyrdom for the sins of thy people; offer it now also for them, that they may recover the true faith they have so long lost. Pray for the Rulers of Christian lands, that they may be faithful to their duties, zealous for justice, and may have respect for the liberty of the Church. Ask for us of the Divine Infant a devotedness in his cause like that which glowed in thy breast; and since we have not a crown to lay at his feet, pray for us that we may be generous enough to give our whole heart.

THE SAME DAY

SAINT WULSTAN

BISHOP AND CONFESSOR

SEVERAL dioceses in England celebrate on this day the feast of St Wulstan, Bishop of Worcester. The last of the Anglo-Saxon saints, Wulstan was worthy to close the long line of men and women who had earned for the country the proud title of ' Insula Sanctorum.' His character as sketched by a contemporary is singularly attractive. A simple man, strong in his simplicity, yet kindly and gifted with a merry wit, he held straight on his course in God's service a priest, monk, prior, and bishop, spending himself in the laborious offices of his ministry, much more intent on the burdens of his position than on its emoluments. A love of beauty ran through his life and manifested itself in building fine churches, in his care of books, in his love for the freshness of children.

In his long life of eighty-seven years Wulstan saw the gradual passing of the old order, the reigns of Ethelbert, Canute, Edward the Confessor, and of his friend King Harold, down to the fateful day when power passed into Norman hands. With all his love for his own land and dynasty the Saint gave no time to useless regrets. He had warned the people that for their sins the country would fall under the dominion of strangers, and when the conquest became a fact he threw his great influence into support of the new dynasty. But he was no time-server, and had no hesitation in confronting the Conqueror to demand redress of injustice done to his See. King William learned to admire the sturdy Saxon prelate, and Wulstan, instead of sharing the fate of nearly all the native bishops who were removed and replaced by

Normans, remained in his See and was made the King's lieutenant for the Midlands.

The following are the lessons of Saint Wulstan.

Wolstanus presbyter magnam sibi sanctitatis famam acquisiverat. Postea monachus Wigorniensis factus, ad ejusdem Ecclesiæ regimen brevi assumptus est. Scientiæ sæcularis pene rudi, spirituali disciplinæ totum se dedit. Sermonis Anglicani inter eloquentissimos habebatur; quo in genere est illud maxime memorandum, quod cives Bristolienses, quos a nefario mancipiorum indigenarum mercatu, nec regia, nec pontificia potestas deterrere potuerat, ipse assiduis prædicationibus ad saniorem mentem reduxerit.

Episcopus factus omnes boni pastoris partes sedulo egit. Continuo diœcesim suam lustrare cœpit, ordinationes facere, ecclesias dedicare, peccantes arguere animas sibi commissas et verbo et exemplo ad æternæ vitæ desiderium excitare. Sæpius evenit ut ab ortu solii ad tenebras pueros undecumque advectos ad duorum vel trium millium numerum sacro chrismate jejunus signaret. In confessionibus excipiendis ea erat mansuetudine, eo animarum zelo, ut ad Wolstanum et tota Anglia confluueretur, ejusque monitis peccatores scelera sua dignis pœnitentiæ operibus emendarent.

Neque vero, dum alienæ saluti invigilaret, negligeWulstan whilst a simple priest had acquired to himself a great renown for holiness. Afterwards having become a monk of Worcester Priory, he was in a short time raised to the government of the same church. Almost entirely ignorant of secular learning, he gave himself wholly to spiritual science. He was numbered among the most eloquent speakers of the English language, in proof of which, this is principally to be remembered, that by his assiduous preaching he converted the citizens of Bristol, whom neither the regal nor the pontifical power could withdraw from the infamous slave trade.

Being made bishop, he sedulously fulfilled all the duties of a good shepherd. He began to visit all parts of his diocese, to give ordinations, to dedicate churches, to reprove sinners, and to animate the souls committed to his care, both by word and example, to the desire of eternal life. It frequently happened that he fasted from sunrise till nightfall whilst he was occupied in confirming children to the number of two or three thousand who were brought from all parts. Such was his meekness and zeal for souls in hearing confessions that persons came to him from all parts of England, and by his admonitions sinners amended their crimes by worthy deeds of penance.

Neither did he whilst watching over the salvation of others

bat suam. Frequenti Missarum celebratione, oratione assidua, jugi ab esu carnium abstinentia, et effusa in egenos caritate Deo serviebat. Quanto autem de se demissius sentiret, eo magis ab omnibus virtutes ejus prædicabantur: ut non solum Angli et Normanni, sed exterarum quoque gentium reges et præsules ejus se orationibus commendarent. Senex admodum mortuus est anno ab Incarnatione Domini millesimo nonagesimo quinto et in ecclesia sua Wigorniæ sepultus.

neglect his own. He served God by the constant celebration of Mass, by assiduous prayer, by continued abstinence from flesh-meat and by overflowing charity to the needy. The more humbly he esteemed himself, by so much the more his virtues were proclaimed by all, so that not only the English and Normans, but the kings and rulers of foreign nations also commended themselves to his prayers. He died, a very old man, in the year from the Incarnation of our Lord one thousand and ninety-five, and was buried in his church of Worcester.

JANUARY 20

SAINT FABIAN

POPE AND MARTYR

AND

SAINT SEBASTIAN

MARTYR

TWO great Martyrs divide between them the honours of this twentieth day of January:—one, a Pontiff of the Church of Rome; the other, a member of that Mother-Church. Fabian received the crown of martyrdom, in the year 250, under the persecution of Decius; the persecution of Diocletian crowned Sebastian in the year 288. We will consider the merits of these two champions of Christ separately.

SAINT FABIAN

St Fabian, like St Clement and St Antherus, two of his predecessors, was extremely zealous in seeing that *the Acts of the Martyrs* were carefully drawn up. This zeal was no doubt exercised by the clergy in the case of our holy Pontiff himself, and his sufferings and martyrdom were carefully registered; but all these interesting particulars have been lost, in common with an immense number of other precious Acts, which were condemned to the flames, by the Imperial Edicts, during the persecution under Diocletian. Nothing is now known of the life of St Fabian, save a few of his actions as Pope; but we may have some idea of his virtues by the praise given him by St Cyprian, who, in a letter written to St Cornelius, the immediate successor of St Fabian, calls him *an incomparable* man. The Bishop of Carthage extols the purity and holiness of

life of the holy Pontiff, who so peaceably governed the Church amidst all the storms which then assailed her. There is an interesting circumstance related of him by Eusebius. After the death of St Antherus, the people and clergy of Rome assembled together for the election of the new Pontiff. Heaven marked out the successor of St Peter: a dove was seen to rest on the venerable head of Fabian, and he was unanimously chosen. This reminds us of the event in our Lord's Life, which we celebrated a few days back, when, standing in the river Jordan, the Dove came down from heaven, and showed him to the people as the Son of God. Fabian was the depository of the power of regeneration, which Jesus by his baptism gave to the element of water; he zealously propagated the Faith of his Divine Master, and among the Bishops he consecrated *for divers places*, one or more were sent by him into these western parts of Europe.

We give the short account of the Acts of St Fabian, as recorded in the Liturgy.

Fabianus Romanus a Maximino usque ad Decium regens Ecclesiam, septem Diaconis regiones divisit, qui pauperum curam haberent. Totidem Subdiaconos creavit, qui res gestas Martyrum a septem Notariis scriptas colligerent. Idem statuit, ut quotannis Feria quinta in Cœna Domini, vetere combusto, Chrisma renovaretur. Denique decimotertio kalendas Februarii in persecutione Decii martyrio coronatus, in cœmeterio Callisti via Appia sepelitur, cum sedisset annos quindecim, dies quatuor. Hic fecit Ordinationes quinque mense Decembri, quibus creavit Presbyteros viginti duos, Diaconos septem, Epis-

Fabian, a Roman by birth, governed the Church from the reign of Maximian to that of Decius. He divided the City into seven parts, which he consigned to as many Deacons, and to them he gave the charge of looking after the poor. He created also a like number of Subdeacons, who were to collect the Acts of the Martyrs, written by seven Notaries. It was he who decreed that every year, on the fifth Feria of our Lord's Supper, the Chrism should be renewed, and the old should be burnt. At length, on the thirteenth of the Kalends of February (January 20), he was crowned with martyrdom, in the persecution of Decius, and was buried in the cemetery of Callixtus, on the Appian

copos per diversa loca undecim.

Way, after reigning fifteen years and four days. He held five ordinations in the month of December, in which ordinations he made two and twenty Priests, seven Deacons and eleven Bishops for divers places.

Thus didst thou live out the long tempestuous days of thy Pontificate, O Fabian! But thou hadst the presentiment of the peaceful future reserved by God for his Church, and thou didst zealously labour to hand down to the coming generations the great examples of the Martyrs. The flames have robbed us of a great portion of the treasures thou preparedst for us, and have deprived us of knowing the Fabian who so loved the Martyrs, and died one himself. But of thee, Blessed Pontiff! we know enough to make us thank God for having set thee over his Church in those hard times, and keep this day as a feast in celebration of thy glorious triumph. The dove, which marked thee out as the one chosen by heaven, showed thee to men as the visible Christ on earth; it told thee that thou wert destined for heavy responsibilities and martyrdom; it was a warning to the Church that she should recognize and hear thee as her guide and teacher. Honoured thus with a resemblance to Jesus in the mystery of his Epiphany, pray to him for us, that he mercifully *manifest* himself to our mind and heart. Obtain of him for us that docility to his grace, that loving submissiveness to his will, that detachment from all created things, which were the support of thy life during those fifteen years of thy ever threatened and anxious pontificate. When the angry persecution at length broke on thee, it found thee prepared, and martyrdom carried thee to the bosom of that God who had already welcomed so many of thy martyred children. We too are looking for that last wave which is to break over us, and carry us from the shore of this present life to eternity; oh! pray for us, that it may find us ready! If the love of the Divine Babe, our Jesus, be within us;

if, like thee, we imitate the simplicity of the dove ; we shall not be lost ! Here are our hearts—we wish for nothing but God; help us by thy prayers.

Saint Sebastian

At the head of her list of heroes, after the two glorious Apostles Peter and Paul, who form her chief glory, Rome puts her two most valiant Martyrs, Laurence and Sebastian, and her two most illustrious Virgins, Cecily and Agnes. Of these four, two are given us by the Calendar of Christmastide as attendants in the court of the Infant Jesus at Bethlehem. Laurence and Cecily come later in the year, when other mysteries are brought before us by the Liturgy: but Christmas calls forth Sebastian and Agnes. To-day it is the brave soldier of the pretorian band, Sebastian, who stands by the Crib; to-morrow we shall see Agnes, gentle as a lamb, yet fearless as a lion, inviting us to love the sweet Babe whom she chose for her Spouse.

The chivalrous spirit of Sebastian reminds us of the great Archdeacon; both of them, one in the sanctuary and the other in the world, defied the tortures of death. Burnt on one side, Laurence bids the tyrant roast the other; Sebastian, pierced with his arrows, waits till the gaping wounds are closed, and then runs to his persecutor Diocletian, asking for a second martyrdom. But we must forget Laurence to-day, to think of Sebastian.

We must picture to ourselves a young soldier, who tears himself away from all the ties of his home at Milan, because the persecution there was too tame, whereas at Rome it was at its fiercest. He trembles with anxiety at the thought that perhaps some of the Christians in the Capital may be losing courage. He has been told that at times some of the Emperor's soldiers, who were soldiers also of Christ, have gained admission into the prisons, and have roused up the sinking courage of the confessors. He is resolved to go

on the like mission, and hopes that he may also receive the blessing of martyrdom. He reaches Rome, he is admitted into the prisons, and encourages to martyrdom such as had been shaken by the tears of those who were dear to them. Some of the gaolers, converted by witnessing his faith and his miracles, become martyrs themselves; and one of the Roman Magistrates asks to be instructed in a religion which can produce such men as this Sebastian. He has won the esteem of the Emperors Diocletian and Maximian Hercules for his fidelity and courage as a soldier; they have loaded him with favours; and this gives him an influence in Rome which he so zealously turns to the advantage of the Christian religion, that the holy Pope Caius calls him *the Defender of the Church.*

After sending innumerable martyrs to heaven, Sebastian at length wins the crown he had so ardently desired. He incurs the displeasure of Diocletian by confessing himself a Christian; the heavenly King, for whose sake alone he had put on the helmet and soldier's cloak, was to him above all Emperors and Princes. He is handed over to the archers of Mauritania, who strip him, bind him, and wound him from head to foot with their arrows. They left him for dead, but a pious woman named Irene took care of him, and his wounds were healed. Sebastian again approaches the Emperor, who orders him to be beaten to death in the circus, near the Imperial Palace.

Such are the Soldiers of our new-born King; but **oh! how richly does he repay them for their service!** Rome, the Capital of his Church, is founded on seven Basilicas, as the ancient City was on its seven hills; and the name and tomb of Sebastian grace one of these seven sanctuaries. The Basilica of Sebastian stands in a sort of solitude, on the Appian Way, outside the walls of the Eternal City; it is enriched with the relics of the holy Pope and Martyr Fabian; but Sebastian, the valiant leader of the pretorian guard, is the Patron, and as it were the Prince of the holy temple. It was here

that he wished to be buried, as a faithful guardian, near the well wherein the bodies of the holy Apostles had been concealed, lest they should be desecrated by the persecutors.

In return for the zeal of St Sebastian for the souls of his Christian brethren, whom he preserved from the contagion of paganism, God has made him the Protector of the faithful against pestilence. A signal proof of this power granted to the holy Martyr was given at Rome, in the year 680, under the Pontificate of St Agatho.

Let us now listen to our holy Mother the Church, who thus speaks of her glorious Martyr in the Office of his Feast.

Sebastianus ex patre Narbonensi, matre Mediolanensi natus, ob generis nobilitatem et virtutem Diocletiano carus fuit. Dux primæ cohortis, christianos, quorum fidem clam colebat, opera et facultatibus adjuvabat; et qui ex eis tormentorum vim reformidare videbantur, cohortatione sic confirmabat, ut pro Jesu Christo multi se ultro tortoribus offerrent. In illis fuere Marcus et Marcellianus fratres, qui Romæ in custodia erant apud Nicostratum: cujus uxor Zoe vocem, quam amiserat, Sebastiani oratione recuperavit. Quibus Diocletiano delatis, Sebastianum accersit, et vehementius objurgatum, omnibus artificiis a Christi fide conatur avertere. Sed cum nihil nec pollicendo, nec terrendo proficeret, ad palum alligatum sagittis configi jubet.

Sebastian, whose father was of Narbonne, and his mother a lady of Milan, was beloved by Diocletian on account of his noble birth and his virtues. Being a captain of the pretorian cohort, he was able to give assistance and alms to the Christians, whose faith he himself followed, though privately. When he perceived any of them trembling at the great tortures of the persecutors, he made it his duty to encourage them; and so well did he do it, that many, for the sake of Jesus Christ, would freely offer themselves to the executioners. Of this number were the two brothers Mark and Marcellian, who were in custody under Nicostratus, whose wife, named Zoe, had recovered her speech by the prayer made for her by Sebastian. Diocletian, being told of these things, summoned Sebastian before him; and after upbraiding him in very strong words, tried every means to induce him to turn from the faith of Christ. But finding that neither promises nor threats availed, he ordered him to be tied to a stake, and to be shot to death with arrows.

Quem omnium opinione mortuum, noctu sancta mulier Irene sepeliendi gratia jussit auferri: sed vivum repertum, domi suæ curavit. Itaque paulo post confirmata valetudine, Diocletiano obviam factus, ejus impietatem liberius accusavit. Cujus aspectu cum ille primum obstupuisset, quod mortuum crederet, rei novitate et acri Sebastiani reprehensione excandescens, eum tamdiu virgis cædi imperavit, donec animam Deo redderet. Ejus corpus in cloacam dejectum, Lucina a Sebastiano in somnis admonita, ubi esset, et quo loco humari vellet, ad Catacumbas sepelivit, ubi sancti Sebastiani nomine celebris Ecclesia est ædificata.

Everyone thought he was dead; and a pious woman named Irene gave orders that his body should be taken away during the night and buried; but she, finding him to be still alive, had him taken to her house, where she took care of him. Not long after, having quite recovered, he went before Diocletian, and boldly chided him for his wickedness. At first the Emperor was struck dumb with astonishment, for he had been told that Sebastian was dead; but at length the strange event and the Martyr's sharp rebuke so inflamed him with rage, that he ordered him to be scourged to death with rods. His body was thrown into a sewer, but Lucina was instructed by Sebastian, in her sleep, both as to where his body was, and where he wished to be buried. Accordingly she buried him at the Catacombs, where, afterwards, a celebrated Church was built, called Saint Sebastian's.

The ancient Liturgical books contain a great many pieces in honour of St Sebastian. We limit ourselves to the following, which belongs to the Ambrosian Breviary.

HYMN

Sebastiani Martyris,
Concivis almi, supplices
Diem sacratam vocibus
Canamus omnes debitis.

Let us all, in humble supplication, and with becoming sweetness of voice, celebrate in song the feast-day of our dear fellow-citizen, Sebastian the Martyr.

Athleta Christi nobilis,
Ardens amore prælii,
Linquit tepentem patriam,
Pugnamque Romæ festinat.

This noble champion of Christ, fired with the love of battle, leaves his country, where danger too tamely threatened him, and hastens to the hot battle-field at Rome.

Hic cultor alti dogmatis,
Virtute plenus cœlica,
Idola damnans, inclyti
Trophæa sperat martyris.

His soul enlightened with the sublime dogmas of faith, and full of heavenly courage, he condemns the worship of idols, and hopes that a martyr's bright trophy may be his.

Loris revinctus plurimis;
Qua stipes ingens tollitur,
Vibrata tela suscipit
Umbone nudo pectoris.

He is bound with many thongs to the huge trunk of a tree, and on his naked breast receives the quivering arrows.

Fit silva corpus ferrea;
Sed ære mens constantior
Ut molle ferrum despicit:
Ferrum precatur, sæviat.

There stood his body like a forest of iron darts, while his soul, more unflinching than brass, despises the weapons as harmless things, and bids them do their worst.

Manantis unda sanguinis
Exsangue corpus nunciat;
Sed casta nocte femina
Plagas tumentes recreat.

Streams of blood flow from the wounds, leaving but a lifeless body; but a holy woman comes by night, and heals the gaping wounds.

Cœleste robur militi
Adacta præbent vulnera;
Rursum tyrannum provocans,
Exspirat inter vulnera.

The cruel goading gives our soldier heavenly strength; again he urges the tyrant to his work, and this time dies under the wounding lash.

Nunc cœli in arce considens,
Bellator o fortissime,
Luem fugando, civium
Tuere clemens corpora.

And now, most brave of warriors! now that thou art throned in the high heavens, drive pestilence away, and mercifully protect the bodily health of thy fellow-citizens on earth.

Patri, simulque Filio,
Tibique, Sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.
Amen.

To the Father, and to thee, O Holy Spirit, may there be, as there ever hath been, glory for ever and ever.
Amen.

We find the following Prayer in the Gothic Missal.

PRAYER

Deus, qui per beatissimum Sebastianum Martyrem tuum, tuorum fidelium animos roborasti: dum tibi illum latentem sub chlamyde terrena imperii, militem perfectum exhibuisti, fac nos semper in

O God, who by thy most blessed Martyr Sebastian hast infused courage into the hearts of thy faithful, since thou didst make him, while concealed under the service of an earthly commander, a perfect soldier of thine

tuis laudibus militare: os nostrum arma documento justitiæ: cor illustra tuæ dilectionis amore, atque carnem nostram erutam libidine clavis tuæ crucis adfige.

own: grant that we may ever fight to secure thy praise; confirm our speech with the teachings of thy justice; enlighten our heart with the love of thy love, and having freed our flesh from its concupiscence, secure it to thyself with the nails of thy cross.

Brave Soldier of our Emmanuel! thou art now sweetly reposing at the foot of his throne. Thy wounds are closed, and thy rich palm-branch delights all heaven by the freshness of its unfading beauty. Look down upon the Church on earth, that tires not in singing thy praise. Each Christmas, we find thee near the Crib of the Divine Babe, its brave and faithful sentinel. The office thou didst once fill in an earthly prince's court is still thine, but it is in the palace of the King of kings. Into that palace, we beseech thee, lead us by thy prayers, and gain a favourable hearing to our own unworthy petitions.

With what a favourable ear must not Jesus receive all thy requests, who didst love him with such a brave love! Thirsting to shed thy blood in his service, thou didst scorn a battlefield where danger was not sure, and Rome, that Babylon which, as St John says,[1] was *drunk with the blood of the Martyrs*, Rome alone was worthy of thee. And there it was not thy plan to secure the palm of martyrdom only for thyself; the courage of some of thy fellow-Christians had wavered, and the thought of their danger troubled thee. Rushing into their prisons, where they lay mutilated by the tortures they had endured, thou didst give them back the fallen laurel, and teach them how to secure it in the grasp of holy defiance. It seemed as though thou wast commissioned to form a pretorian band for the King of heaven, and that thou couldst not enter heaven unless marshalling thither a troop of veterans for Jesus.

Thy turn came at last; the hour of thy confession

[1] Apoc. xvii 6.

was at hand, and thou hadst to think of thine own fair crown. But for such a soldier as thou, Sebastian, one martyrdom is not enough. The archers have faithfully done their work—not an arrow is left in their quivers; and yet their victim lives, ready for a second sacrifice. Such were the Christians of the early times, and we are their children!

Look, then, O Soldier of Christ! upon us, and pity us, as thou didst thy brethren, who once faltered in the combat. Alas! we let everything frighten and discourage us; and oftentimes we are enemies of the Cross, even while professing that we love it. We too easily forget that we cannot be companions of the martyrs unless our hearts have the generosity of the martyrs. We are cowardly in our contest with the world and its pomps; with the evil propensities of our nature, and the tyranny of our senses; and thus we fall. And when we have made an easy peace with God, and sealed it with the sacrament of his love, we behave as though we had now nothing more to do than to go on quietly to heaven, without further trials or self-imposed sacrifices. Rouse us, great Saint! from these illusions, and waken us from our listless life. Our love of God is asleep, and all must needs go wrong.

Preserve us from the contagion of bad example, and of those worldly maxims which gain currency even with Christian minds, because Christian lips call them rules of Christian prudence. Pray for us, that we may be ardent in the pursuit of our sanctification, watchful over our inclinations, zealous for the salvation of others, lovers of the Cross, and detached from earthly things. Oh! by the arrows which pierced thee, we beseech thee shield us from those hidden darts which Satan throws against us.

Pray for us, that we may be clad with the *armour of God*, described to us by the great Apostle. May we have on the *breastplate of justice*, which will defend us from sin; *the helmet of salvation*, that is, the hope of gaining heaven, which will preserve us from both

despair and presumption; *the shield of faith*, which will ward off the darts of the enemy who seeks to corrupt the heart by leading the mind into error; and lastly, *the sword of the Spirit, which is the word of God*, whereby we may put all false doctrines to flight, and vanquish all our vices; for heaven and earth pass away, but the word of God abides for ever, and is given us as our rule and the pledge of our salvation.[1]

Defender of the Church, as the Vicar of Christ called thee, lift up thy sword and defend her now. Prostrate her enemies, and frustrate the plots they have laid for her destruction. Let her enjoy one of those rare periods of peace during which she prepares for fresh combats. Obtain for Christian soldiers, engaged in just wars, the blessing of the God of Hosts. Protect the Holy City of Rome, where thy Tomb is honoured. Avert from us, by thy intercession, the scourge of pestilence and contagion. Hear the prayers which each year are addressed to thee for the preservation of the creatures given by God to man to aid him in his daily labour. Secure to us, by thy prayers, peace and happiness in this present life, and the good things of the life to come.

[1] Eph. vi 13 *et seq.*

JANUARY 21

SAINT AGNES

VIRGIN AND MARTYR

HOW rich is the constellation of Martyrs, which shines in this portion of the sacred cycle! Yesterday we had St Sebastian; to-morrow we shall be singing the name which means *Victory*, for it is the Feast of Vincent; and now to-day, between these two stalwart palm-branches, we find the gentle Agnes decked with the roses and lilies of her virginity. It is to a girl of thirteen that our Emmanuel gave this stern courage of martyrdom which made her meet the enemy with as bold a front as either the valiant captain of the pretorian band or the dauntless deacon of Saragossa. If they are the soldiers of Jesus, she is his tender and devoted Spouse. These are the triumphs of the Son of Mary! Scarcely has he shown himself to the world, and lo! every noble heart flies towards him, according to that word of his: *Wheresoever the body shall be, there shall the eagles also be gathered together.*[1]

It is the admirable result of the Virginity of his Blessed Mother, who has brought honour to the fecundity of the soul, and set it far above that of the body. It was Mary that first opened the way whereby certain chosen souls mount up even to the Divine Son, and fix their gaze in a cloudless vision on his beauty; for he himself said: *Blessed are the clean of heart, for they shall see God.*[2]

What a glory it is for the Catholic Church, that she alone has the gift of this holy state of virginity, which is the source of every other sacrifice, because nothing but the love of God could inspire a human heart

[1] St Matt. xxiv 28. [2] *Ibid.* v 8.

to vow virginity! And what a grand honour for Christian Rome that she should have produced a Saint Agnes, that angel of earth, in comparison with whom the Vestals of paganism are mere pretences of devotedness, for *their* Virginity was never punished by fire and sword, nay, rather, was flattered by the recompense of earthly honours and riches!

Not that our Saint is without her recompense; only her recompense is not marred with the flaw of all human rewards. The name of this child, who lived but thirteen short years, will be echoed, to the end of time, in the sacred Canon of the universal Sacrifice. The path trod by the innocent maiden, on the way to her trial, is still marked out in the Holy City. In the Circus Agonalis[1] there rises the beautiful Church of Saint Agnes, with its rich cupola; and beneath are the vaults which were once the haunts of infamy, but now are a holy sanctuary, where everything reminds us of her who here won her glorious victory. Further on, on the Nomentan Road, outside the ramparts, is the beautiful Basilica, built by Constantine; and here, under an altar covered with precious stones, lies the body of the young Saint. Round this Basilica there are immense crypts; and in these did Agnes's relics repose until the epoch of peace, surrounded by thousands of martyrs, whose holy remains were also deposited here.

Nor must we pass over in silence the gracious tribute of honour paid by Rome each year, on this feast, to her beloved Martyr. Two lambs are placed on the altar of the Basilica Nomentana; they are emblems of the meekness of Jesus and the innocence of the gentle Agnes. After they have been blessed by the Abbot of the religious community which serves this Church, they are taken to a monastery of nuns, where they are carefully reared. Their wool is used for making the *Palliums*, which the Pope sends to all Patriarchs and Metropolitans of the Catholic world, as the essential emblem of their jurisdiction. Thus, this simple woollen ornament,

[1] Now the *Piazza Navona*.

which these prelates wear on their shoulders as a symbol of the sheep carried on the shoulders of the good Shepherd, and the Sovereign Pontiff takes from off the Altar of Saint Peter in order to send it to its destination, carries to the very ends of the world the sublime union of these two sentiments—the vigour and power of the Prince of the Apostles, and the gentleness of Agnes the Virgin.

We will now quote the beautiful eulogy on St Agnes written by St Ambrose in his Book *On Virgins*.[1] The Church gives almost the entire passage in her Office of to-day's feast; and, assuredly, the Virgin of Christ could not have had a finer panegyrist than the great Bishop of Milan, who is the most eloquent and persuasive of all the Fathers on the subject of holy virginity. We read that in the cities where Ambrose preached, mothers were afraid of their daughters being present at his sermons, lest he should persuade them to such love of Christ as to choose the better part.

'Having resolved,' says the holy Bishop, 'to write a book on virginity, I think myself happy in being able to begin it on the feast we are keeping of the Virgin Agnes. It is the feast of a virgin; let us walk in the path of purity. It is the feast of a martyr; let us offer up our Sacrifice. It is the feast of St Agnes; let men admire, and children not despair; let the married wonder, and the unmarried imitate. But what can we speak worthy of this Saint, whose very name is not void of praise? As her devotedness is beyond her years, and her virtue superhuman—so, as it seems to me, her name is not an appellation, but a prophecy, presaging that she was to be a martyr.' The holy Doctor is here alluding to the word *Agnus*, from which some have derived the name *Agnes*; and he says that the young Saint had immolation in her very name, for it called her *victim*. He goes on to consider the other etymology of *Agnes*, from the Greek word *agnos*, which means *pure*; and he thus continues his discourse:

'The maiden's name is an expression of purity.

[1] Book I *post initium*.

Martyr then, and *Virgin!* Is not that praise enough? There is no praise so eloquent as merit that is too great to need seeking. No one is so praiseworthy as he who may be praised by all. Now all men are the praisers of Agnes, for when they pronounce her name they say her praise, for they say *a Martyr*.

'There is a tradition that she suffered martyrdom at the age of thirteen. Detestable indeed the cruelty that spared not even so tender an age! but oh! the power of faith, that could find even children to be its witnesses! Here was a victim scarce big enough for a wound, for where could the sword fall? and yet she had courage enough to conquer the sword.

'At such an age as this, a girl trembles if she but see her mother angry, and cries as though it were a grievous thing if but pricked with a needle's point. And Agnes, who stands amidst blood-stained murderers, is fearless! She is stunned with the rattle of the heavy chains, and yet not a flutter in that heart! She offers her whole body to the sword of the furious soldier, for though she knows not what death is, yet she is quite ready to endure it. Perchance they will take her by force to the altars of their gods! If they do, she will stretch out her hands to Jesus, and amidst those sacrilegious fires she will sign herself with that blessed sign, the trophy of our divine Conqueror; and then, if they will, and they can find shackles small enough to fit such tender limbs, they may fasten her hands and neck in their iron fetters!

'**How strange a martyrdom!** She is too young to be punished, yet she is old enough to win a victory. She cannot fight, yet she easily gains a crown. She has but the age of a scholar, yet has she mastered every virtue. Bride never went to nuptials with so glad a heart, nor so light a step, as this young virgin marches to the place of execution. She is decked not with the gay show of plaited tresses, but with Christ; she is wreathed not with flowers, but with purity.

'All stood weeping; Agnes shed not a tear. Some

wondered how it could be that she, who had but just begun her life, should be as ready to sacrifice it as though she had lived it out; and everyone was amazed that she, who was too young to give evidence even in her own affairs, should be so bold a witness of the divinity. Her oath would be invalid in a human cause; yet she is believed when she bears testimony for God. Their surprise was just: for a power thus above nature could only come from him who is the author of all nature.

'Her executioner does all he can to frighten her; he speaks fair words to coax her; he tells her of all the suitors who have sought her as their bride; but she replies: "The Spouse insults her Beloved if she hesitate. I belong to him who first betrothed me: why, executioner, dost thou not strike? Kill this body, which might be loved by eyes I would not wish to please."

'She stood, she prayed, she bowed down her head. The executioner trembles, as though himself were going to be beheaded. His hand shakes, and his cheek grows pale, to strike this girl, who loves the danger and the blow. Here, then, have we a twofold martyrdom in a single victim, one for her chastity, the other for her faith. She was a Virgin before; and now she is a Martyr.'

The Roman Church sings on this feast the sweet Responsories in which Agnes expresses her tender love of Jesus, and her happiness at having him for her Spouse. They are formed from the words of the ancient Acts of her Martyrdom, which were long attributed to the pen of St Ambrose.

RESPONSORIES

℟. Dexteram meam et collum meum cinxit lapidibus pretiosis; tradidit auribus meis inæstimabiles margaritas: * Et circumdedit me vernantibus atque coruscantibus gemmis. ℣. Posuit signum in fa-

℟. My Spouse has set precious stones on my right hand and on my neck; he has hung priceless pearls in my ears: * And he has laden me with gay and glittering gems. ℣. He has placed his sign upon my

ciem meam, ut nullum præter eum amatorem admittam. * Et circumdedit me.

℟. Amo Christum in cujus thalamum introibo, cujus Mater virgo est, cujus Pater feminam nescit, cujus mihi organa modulatis vocibus cantant: * Quem cum amavero, casta sum, cum tetigero, munda sum, cum accepero, virgo sum. ℣. Annulo fidei suæ subarrhavit me, et immensis monilibus ornavit me: * Quem.

face, that I may have none other to love me but him. * And he has.

℟. I love Christ; I shall be the spouse of him, whose Mother is a Virgin, and whose Father begot him divinely, and who delights me with sweet music of organs and singers: * When I love him, I am chaste; when I touch him, I am pure; when I possess him, I am a Virgin. ℣. He has betrothed me with the ring of his fidelity, and has decked me with a necklace of priceless worth. * When.

℟. Mel et lac ex ejus ore suscepi, * Et sanguis ejus ornavit genas meas. ℣. Ostendit mihi thesauros incomparabiles, quos mihi se daturum repromisit. * Et sanguis.

℟. Jam corpus ejus corpori meo sociatum est, et sanguis ejus ornavit genas meas: * Cujus Mater virgo est, cujus Pater feminam nescit. ℣. Ipsi sum desponsata cui Angeli serviunt, cujus pulchritudinem sol et luna mirantur. * Cujus Mater.

℟. Milk and honey have I received from his lips; * and his Blood has graced my cheek. ℣. He has shown me incomparable treasures, and these has he promised to give me. * And his Blood.

℟. Already have I communicated of his sacred Body, and his Blood has graced my cheek: * His Mother is a Virgin, his Father is God. ℣. I am espoused to him whom the Angels obey, and whose beauty the sun and the moon admire. * His Mother.

St Ambrose was sure to write a Hymn on the Virgin-Martyr in whose praise he was so enthusiastic. We almost despair of giving an idea of the beauty of his verses to such as can read only our version of them.

HYMN

Agnes beatæ virginis
Natalis est, quo spiritum
Cœlo refudit debitum,
Pio sacrata sanguine.

Matura martyrio fuit,
Matura nondum nuptiis,

It is the blessed Virgin Agnes' feast, for today she was sanctified by shedding her innocent blood, and gave to heaven her heaven-claimed spirit.

She that was too young to be a bride was old enough to

Nutabat in viris fides,
Cedebat et fessus senex.

be a martyr, and that too in an age when men were faltering in faith, and even hoary heads grew wearied and denied our God.

Metu parentes territi
Claustrum pudoris auxerant:
Solvit fores custodiæ
Fides teneri nescia.

Her parents trembled for their Agnes, and doubly did they thus defend the treasure of her purity; but her faith disdained a silent hiding-place, and unlocked its shelter-giving gate.

Prodire quis nuptam putet,
Sic læta vultu ducitur,
Novas viro ferens opes,
Dotata censu sanguinis.

One would think it was a bride hurrying with glad smiles to give some new present to her Spouse; and so it was: she was bearing to him the dowry of her martyrdom.

Aras nefandi numinis
Adolere tædis cogitur:
Respondet: Haud tales faces
Sumpsere Christi virgines.

They would fain make her light a torch at the altar of some vile deity they came to: 'The Virgins of Jesus,' said Agnes, 'are not wont to hold a torch like this.

Hic ignis exstinguit fidem,
Hæc flamma lumen eripit:
Hic, hic ferite, ut profluo
Cruore restinguam focos.

'Its fire would quench one's faith; its flame would put out my light. Strike, strike me, and the stream of my blood shall extinguish these fires.'

Percussa quam pompam tulit?
Nam veste se totam tegit,
Curam pudoris præstitit,
Ne quis retectam cerneret.

They strike her to the ground; and as she falls, she gathers her robes around her, dreading, in the jealous purity of her soul, the insulting gaze of some lewd eye.

In morte vivebat pudor,
Vultumque texerat manu;
Terram genuflexo petit,
Lapsu verecundo cadens.

Alive to purity even in the act of death, she buries her face in her hands; and kneeling on the ground, she falls as purity would wish to fall.

Gloria tibi Domine,
Gloria Unigenito,
Una cum Sancto Spiritu
In sempiterna sæcula.
Amen.

Glory be to thee, O Lord! and glory to thine Only Begotten Son, together with thy Holy Spirit, for everlasting ages.
Amen.

Our admirable Prudentius, who visited Rome in the early part of the fifth century, and witnessed the devotion of the Roman people to St Agnes, consecrated

to her sweet memory the following Hymn, which is one of the finest of his poems. Though very long, it is the Hymn used for this Feast in the Mozarabic Breviary.

HYMN

Agnes sepulchrum est Romulea in domo,
Fortis puellæ, martyris inclytæ.
Conspectu in ipso condita turrium,
Servat salutem virgo Quiritium:
Nec non et ipsos protegit advenas,
Puro, ac fideli pectore supplices.

The tomb of Agnes, the intrepid maiden, the glorious Martyr, is in the city of Romulus. In her resting-place, fronting the ramparts, the Virgin watches over the sons of Quirinus; and to pilgrims, too, that pray to her with pure and faithful hearts, she extends her protection.

Duplex corona est præstita Martyri.
Intactum ab omni crimine virginal,
Mortis deinde gloria liberæ.

She is a Martyr that wears a double crown; for she was a spotless, innocent virgin; and a glorious victim that freely died for Christ.

Aiunt, jugali vix habilem toro
Primis in annis forte puellulam,
Christo calentem, fortiter impiis
Jussis renisam, quo minus idolis
Addicta, sacram desereret fidem.

It is related that when a girl, and too young to be a bride, she loved Jesus with tenderest love, and bravely withstood the impious commands that bade her offer sacrifice to the idols, and deny the holy faith.

Tentata multis nam prius artibus,
Nunc ore blandi judicis illice,
Nunc sævientis carnificis minis,
Stabat feroci robore pertinax,
Corpusque duris excruciatibus
Ultro offerebat, non renuens mori.

No art was left untried to make her yield; the judge put on the softness of winning words, and the grim executioner blustered out his threats: but Agnes stood firm in stern courageousness, bidding them put her body to their fierce tortures, for she was willing to die.

Tum trux tyrannus: Si facile est, ait,
Pœnam subactis ferre doloribus,

Then spoke the fierce tyrant: 'I know thy readiness to suffer pain and tortures, and at how low a price thou settest life; but

Et vita vilis spernitur: at pudor
Carus dicatæ virginitatis est.
Hanc in lupanar tradere publicum
Certum est, ad aram ni caput applicet,
Ac de Minerva jam veniam roget,
Quam virgo pergit temnere virginem.
Omnis juventus irruat, et novum
Ludibriorum mancipium petat.
Haud, inquit Agnes, immemor est ita
Christus suorum, perdat ut aureum
Nobis pudorem, nos quoque deserat.
Præsto est pudicis, nec patitur sacræ
Integritatis munera pollui.
Ferrum impiabis sanguine, si voles:
Non inquinabis membra libidine.
Sic elocutam publicitus jubet
Flexu in plateæ sistere virginem,
Stantem refugit mœsta frequentia,
Aversa vultus, ne petulantius
Quisquam verendum conspiceret locum.
Intendit unus forte procaciter
Os in puellam, nec trepidat sacram
Spectare formam lumine lubrico.
En ales ignis fulminis in modum
Vibratur ardens, atque oculos ferit:

there is one thing thou holdest dear—a virgin's purity.

'Tis this I have resolved to expose to insult in the common brothel, unless thy head shall bend before the altar of our virgin-goddess Minerva, and thou, a virgin that darest to despise a virgin such as she, shalt humbly crave her pardon. There shall youthful wantons have access, and thou be minister to passion.'

'And thinkest thou,' said Agnes, 'that Christ can so forget his children as to let our gold of purity be robbed, and us be outcasts to his care? He is ever with the chaste, shielding from injury the gift he has bestowed of holy virginity. Thy sword may drip, if so thou listest, with our blood; but contamination and dishonour, never!'

Scarce had she said these words, than order was given to expose her in the vaults of the well-known street. A throng, indeed, was there; but pity put a veil o'er every eye, and fear imposed respect.

Save one alone, and gaze, he says, he will. He scorns this modest fear, which checks the froward eye. But lo! an Angel, swift as lightning, strikes and blinds the wanton wretch. He falls, and writhes amidst the dust. His fellows raise him from the ground, lifeless, as he seems to them; and weeping

Cæcus corusco lumine corruit,
Atque in plateæ pulvere palpitat,
Tollunt sodales seminecem solo,
Verbisque deflent exsequialibus.

and lamenting, bear the corpse away.

Ibat triumphans virgo, Deum Patrem,
Christumque sacro carmine concinens,
Quod sub profani labe periculi
Castum lupanar, nec violabile
Experta victrix virginitas foret.

Agnes had triumphed: and in a hymn of praise, she sings her thanks to God the Father and his Christ, for that they had turned the den of infamy into a shelter for her treasure, and made virginity victorious.

Sunt, qui rogatam rettulerint preces
Fudisse Christo, redderet ut reo
Lucem jacenti: tum juveni halitum
Vitæ innovatum visibus integris.

Some say that she was prayed to pray to Christ that he would restore the prostrate sinner to the vision he had lost: she did so, and the youth regained his consciousness and sight.

Primum sed Agnes hunc habuit gradum
Cœlestis aulæ, mox alius datur.
Accensus iram nam furor incitat
Hostis cruenti. Vincor, ait gemens;
I, stringe ferrum, miles, et exere
Præcepta summi regia principis,

But this was only one step towards heaven for our Saint; a second is to come. The cruel tyrant boils with furious wrath, and choked with disappointment, exclaims: 'Shall I be baffled by a girl? Draw thy sword, soldier, and do the royal biddings of our sovereign lord.'

Ut vidit Agnes, stare trucem virum
Mucrone nudo, lætior hæc ait:
Exsulto, talis quod potius venit
Vesanus, atrox, turbidus armiger,
Quam si veniret languidus, ac tener
Mollisque ephebus tinctus aromate,
Qui me pudoris funere perderet.

Agnes looked up, and saw the savage minion standing with his unsheathed sword, and thus she spoke with beaming face: 'Oh! happy, happy change! A wild, fierce, boisterous swordsman, for that young love-sick, smooth-faced, soft perfumed murderer of the chaste soul!

Hic, hic amator jam, fateor, placet:
Ibo irruentis gressibus obviam,
Nec demorabor vota calentia:
Ferrum in papillas omne recepero,
Pectusque ad imum vim gladii traham.
Sic nupta Christo transiliam poli
Omnes tenebras æthere celsior.

'This is a suitor that does please me. I will not run from *him*, nor deny him what he asks. His steel shall nestle in my bosom, and his sword shall warm in my heart's best blood. Thus wedded to my Christ, I shall mount above the dark world to the realms beyond the clouds.

Æterne rector, divide januas
Cœli, obseratas terrigenis prius;
Ac te sequentem, Christe, animam voca,
Quum virginalem, tum Patris hostiam.

'Eternal King! the gate of heaven, closed to men before thy coming on our earth, is opened now: ah! let me enter in. Call to thyself, my Jesus, a soul that seeks but thee: thy virgin-spouse, and thy Father's martyr — call me, Lord, to thee.'

Sic fata, Christum vertice cernuo
Supplex adorat, vulnus ut imminens
Cervix subiret prona paratius.
Ast ille tantam spem peragit manu:
Uno sub ictu nam caput amputat.
Sensum doloris mors cita prævenit.

Thus did she pray; and then, with bended head, adored her Lord, and in this posture was the readier to receive the uplifted sword. The soldier's hand was raised, and all the hopes of Agnes were fulfilled, for with a single blow he beheads the holy maiden, and death comes speedily to leave no time for pain.

Exutus inde spiritus emicat,
Liberque in auras exilit: Angeli
Sepsere euntem tramite candido.

Quickly her spirit quits its garb of flesh, and speeds untrammelled through the air, surrounded, as it mounts, by a choir of lovely Angels.

Miratur orbem sub pedibus situm,
Spectat tenebras ardua subditas,
Ridetque, solis quod rota circuit,
Quod mundus omnis volvit, et implicat,

She sees this orb of ours far far below, and all beneath her seems a speck of dark. All earthly things are now so dwindled to her spirit's eye, that she looks at them and smiles: yea, all seems poor: the space traversed by the Sun, the globe

Rerum quod atro turbine vivitur,
Quod vana sæcli mobilitas rapit:
Reges, tyrannos, imperia et gradus,
Pompasque honorum stulta tumentium:
Argenti et auri vim, rabida siti
Cunctis petitam per varium nefas,
Splendore multo structa habitacula,
Illusa pictæ vestis inania,
Iram, timorem, vota, pericula:
Nunc triste longum, nunc breve gaudium,
Livoris atri fumificas faces
Nigrescit unde spes hominum et decus,
Et, quod malorum tetrius omnium est,
Gentilitatis sordida nubila.

with all its system, all that lives in the stormy whirlwind of creation, and changes with the vain fickleness of the world.

Kings and tyrants, empires and all ranks; the pompous pageantry of honours big with folly; the sovereignty of gold and silver, which all men seek with rapid thirst, and gain by varied crime; sumptuous dwellings; rich coloured garbs, mere graceful lies; wrath and fear, hope and peril; grief so long, and joy so brief; black envy's smoky flames, which blight men's hopes and fame; and last but worst of all earth's ills, the gloomy cloud of pagan superstition.

Hæc calcat Agnes, hæc pede proterit,
Stans, et draconis calce premens caput:
Terrena mundi qui ferus omnia
Spargit venenis, mergit et inferis,
Nunc virginali perdomitus solo,
Cristas cerebri deprimit ignei,
Nec victus audet tollere verticem.

Agnes sees all this, and tramples on it all. She stands, and crushes with her foot the serpent's head. This monster with his venom taints all things on earth, and plunges into hell the fools that are his slaves; but now he crouching lies beneath a virgin's foot, droops his fiery crest, and dares not raise his vanquished head.

Cingit coronis interea Deus
Frontem duabus martyris innubæ
Unam decemplex edita sexies
Merces perenni lumine conficit:
Centenus exstat fructus in altera.

And now our God girds with two crowns the Virgin-Martyr's brow: one is a sixtyfold of light eternal and reward; the other is the hundredfold of fruit.

O virgo felix, o nova gloria,
Cœlestis arcis nobilis incola,
Intende nostris colluvionibus

O happy Virgin! Singular in thy glory! Noble inhabitant of heaven, decked with a

Vultum gemello cum diademate:
Cui posse soli Cunctiparens dedit
Castum vel ipsum reddere fornicem.
Purgabor oris propitiabilis
Fulgore, nostrum si jecur impleas.
Nil non pudicum est quod pia visere
Dignaris, almo vel pede tangere.

twofold crown! Oh! look upon us who live in misery and sin; for to thee alone did our Heavenly Father give the power to change impurity's abode into the shelter of chastity.
Fill my heart with the bright ray of thine intercession, and I shall be cleansed; for all is pure that can from thy pity gain a look or loving visit.

There is still another hymn to the praise of Agnes. It is from the pen of Adam of Saint-Victor, and is one of the finest of his sequences.

SEQUENCE

Animemur ad agonem,
Recolentes passionem
Gloriosæ virginis.

Contrectantes sacrum florem,
Respiremus ad odorem
Respersæ dulcedinis.
Pulchra, prudens et illustris,
Jam duobus Agnes lustris
Addebat triennium.
Proles amat hanc præfecti:
Sed ad ejus virgo flecti
Respuit arbitrium.

Mira vis fidei,
Mira virginitas,
Mira virginei
Cordis integritas.
Sic Dei Filius,
Nutu mirabili,
Se mirabilius
Prodit in fragili.
Languet amans: cubat lecto:
Languor notus fit præfecto;
Maturat remedia.

Let us gain courage for our own battle by honouring the martyrdom of the glorious virgin Agnes.
Let us look at this sweet flower of our feast, and inhale into our souls the virtues of its fragrance.
Agnes was fair and wise and rich, and had reached her thirteenth year.

The Prefect's son saw and loved her; but the maiden could not be induced to grant his suit.
How great is the power of faith! How wonderful is Virginity! How admirable the purity of a virgin's heart!
'Tis thus that Jesus, by a wonderful dispensation, shows himself strongest in the weakest.
Sick, then, with love, the suitor takes to bed; his sickness is made known to the Prefect; the cure is prepared.

Offert multa, spondet plura,
Periturus peritura;
Sed vilescunt omnia.

Gifts in abundance, promises without end; but giver and gifts, both are perishable things; and Agnes thought both beneath her.

Nudam prostituit
Præses flagitiis:
Quam Christus induit
Comarum fimbriis
Stolaque cœlesti.

The Prefect condemns her to the worst of insults; Christ protects her with the flowing tresses of her head, and a garment he sends her from heaven.

Cœlestis nuncius
Assistit propius:
Cella libidinis
Fit locus luminis;
Turbantur incesti.

He sends an Angel to stand by her. The den of infamy becomes a mansion of light; and consternation checks the wanton crowd.

Cæcus amans indignatur,
Et irrumpens præfocatur
A maligno spiritu.

The blind suitor is angry, and rushing at his prey, is choked by the wicked spirit.

Luget pater, lugent cuncti:
Roma flevit pro defuncti
Juvenis interitu.

The father mourns, and all mourn; Rome wept for the death of the young man.

Suscitatur ab Agnete,
Turba fremit indiscrete:
Rogum parant Virgini.

Agnes raises him to life; the crowd is in confusion, and prepares a fire on which to burn the virgin.

Rogus ardens reos urit,
In furentes flamma furit,
Dans honorem Numini.

The fire burns the guilty; the flame rages against them, and avenges the honour of God.

Grates agens Salvatori,
Guttur offert hæc lictori,
Nec ad horam timet mori,
Puritatis conscia.

The Saint gives thanks to her Saviour; offers her head to the executioner, and dies unfearingly, for her purity was safe.

Agnes, Agni salutaris
Stans ad dextram gloriaris,
Et parentes consolaris
Invitans ad gaudia.

O Agnes, standing at the right hand of the Lamb, thy Saviour, thou art now in glory, and thou consolest thy parents, inviting them to bliss.

Ne te flerent ut defunctam
Jam cœlesti Sponso junctam:
His sub agni forma suam
Revelavit, atque tuam
Virginalem gloriam.

Thou biddest them not mourn for thee as for one that was dead, for that thou wast now united to the heavenly Spouse: and he, under the form of a Lamb, reveals to them his own and thy virginal glory.

Nos ab Agno salutari
Non permitte separari,
Cui te totam consecrasti;

Suffer us not to be separated from the Lamb, our Saviour, to whom thou didst consecrate

Cujus ope tu curasti
Nobilem Constantiam.

Vas electum, vas honoris,
Incorrupti flos odoris,
Angelorum grata choris,
Honestatis et pudoris
Formam præbes sæculo.

Palma fruens triumphali,
Flore vernans virginali,
Nos indignos speciali
Fac sanctorum generali
Vel subscribi titulo.
Amen.

thy whole being; and by whose power thou didst heal the lady Constance.

Vessel of election! vessel of honour! flower of unfading fragrance! beloved of the choirs of Angels! thou art an example to the world of virtue and chastity.

O thou that wearest a Martyr's palm and a Virgin's wreath! pray for us, that, though unworthy of a special crown, we may have our names written in the list of Saints.
Amen.

How sweet and yet how strong, O Agnes! is the love of Jesus, thy Spouse! It enters an innocent heart, and that heart becomes full of dauntless courage! Thus was it with thee. The world and its pleasures, persecution and its tortures, all were alike contemptible to thee. The pagan judge condemned thee to an insult worse than a thousand deaths, and thou didst not know that the Angel of the Lord would defend thee! how is it that thou hadst no fear? It was because the love of Jesus filled thy heart. Fire was nothing; the sword was nothing; the very hell of men's making, even that was nothing to thee! for thy love told thee that no human power could ever rob thee of thy Jesus; thou hadst his word for it, and thou knewest he would keep it.

Dear Child! innocent even in the capital of pagan corruption, and free of heart even amidst a slavish race, we see the image of our Emmanuel in thee. He is the Lamb; and thou art simple, like him: he is the Lion of the Tribe of Juda; and like him thou art invincible. Truly these *Christians*, as the pagans said, are a race of beings come from heaven to people this earth! A family that has martyrs and heroes and heroines like thee, brave Saint! that has young virgins, filled, like its venerable pontiffs and veteran soldiers,

with the fire of heaven, and burning with ambition to leave a world they have edified with their virtues, is God's own people, and it never can be extinct. Its martyrs are to us the representation of the divine virtues of our Lord Jesus Christ. By nature they were as weak as we; they had a disadvantage which we have not—they had to live in the very thick of paganism, and paganism had corrupted the whole earth; and notwithstanding all this, they were courageous and chaste.

Have pity on us and help us, O thou, one of the brightest of these great Saints! The love of Jesus is weak in our hearts. We are affected and shed tears at the recital of thy heroic conduct; but we are cowards in the battle we ourselves have to fight against the world and our passions. Habitual seeking after ease and comfort has fastened upon us a certain effeminacy: we are ever throwing away our interest upon trifles; how can we have earnestness and courage for our duties? Sanctity! we cannot understand it; and when we hear or read of it, we gravely say that the Saints did very strange things and were indiscreet, and were carried away by exaggerated notions! What must we think, on this thy feast, of thy contempt for the world and all its pleasures, of thy heavenly enthusiasm, of thy eagerness to go to Jesus by suffering? Thou wast a Christian, Agnes! Are we too Christians? Oh! pray for us that we may love like Christians, that is, with a generous and active love, with a love which can feel indignant when asked to have less detachment from all that is not God. Pray for us, that our piety may be that of the Gospel, and not the fashionable piety which pleases the world, and makes us pleased with ourselves. There are some brave hearts who follow thy example; but they are few; increase their number by thy prayers, that so the Divine Lamb may be followed, whithersoever he goeth in heaven, by a countless number of virgins and martyrs.

Innocent Saint! we meet thee each year at the Crib of the Divine Babe, and we delight, on thy Feast, to

think of the wonderful love there is between Jesus and his brave little Martyr. This Lamb is come to die for us too, and invites us to Bethlehem; speak to him for us; the intercession of a Saint who loved him as thou didst can work wonders even for such sinners as we. Lead us to his sweet Virgin-Mother. Thou didst imitate her virginal purity; ask her to give us those powerful prayers which can cleanse even worse hearts than ours.

Pray also, O Agnes! for the Holy Church, which is the Spouse of Jesus. It was she that gave thee to be his, and it is from her that we also have received our life and our light. Pray that she may be blessed with an ever-increasing number of faithful virgins. Protect Rome, the city which guards thy relics, and loves thee so tenderly. Bless the Prelates of the Church, and obtain for them the meekness of the lamb, the firmness of the Rock, the zeal of the good Shepherd for his lost sheep. And lastly, O Spouse of Jesus! hear the prayers of all who invoke thee, and let thy charity for us thy exiled brethren learn from the Heart of Jesus the secret of growing more ardent as the world grows older.

JANUARY 22

SAINTS VINCENT AND ANASTASIUS

MARTYRS

SAINT VINCENT, DEACON AND MARTYR

VINCENT, *the Victorious*, vested in the sacred dalmatic, and holding his palm in his hand, comes, today, to the Crib, and right welcome is he to Stephen, *the Crowned*, his leader and his brother. Spain is his country. He is a deacon of the glorious Church of Saragossa, and, by the strength and warmth of his faith, he is a type of that land, which is *pre-eminently the Catholic Kingdom*. But he does not belong to Spain only: like Stephen, and like Laurence, Vincent is the favourite and hero of the whole Church. Stephen, the deacon, preached the divinity of Jesus amidst the shower of stones which were hurled upon him as a blasphemer; Vincent, the deacon, confessed his faith in Jesus upon his red-hot gridiron, as did that other deacon, Laurence. This triumvirate of Martyr-deacons cluster together in the sacred Litany, and when we hear their three grand names, *the Crown*, *the Laurel*, and *the Conqueror*, we hail them as the three bravest Knights of our most dear Lord.

Vincent triumphed over the torture of fire, because the flame of divine love which burned within his soul was keener than that which scorched his body. He was comforted in the most miraculous manner during his great sufferings; but God worked these prodigies not to deprive Vincent of his crown, but to show his own power. The holy deacon had but one thought in the midst of all his pains; he was ambitious to make a return, by the gift of his own life, for that sacrifice whereby his divine Master had died for him and for all

men. And now, is it not right and just that so generous a lover of God should be found beside the Crib? How he urges us, every Christmas, to love this Divine Infant! He that hesitated not, when called on to give himself to his Lord, even though it was to cost him such cruel pains—what cowards would he not call us, who can come so many Christmases to Bethlehem, and have nothing to give but cold and divided hearts! *His* sacrifice was to be burnt alive and torn and cut, and he smiled as he offered it: what are we to say of ourselves, who take years to think before we will give up those childish things which prevent us from ever seriously beginning a new life with our new-born Jesus! Would that the sight of all these Martyrs, in whose company the Church has made us live during these few last days, would touch our hearts, and make them resolute and simple!

There is an ancient Christian tradition, which makes St Vincent the patron of vineyards and labourers in vineyards. This was, no doubt, suggested by the Saint's having held the office of deacon; for the deacon has to pour wine into the chalice during the holy Sacrifice of the Mass, and that wine is to be changed into the Blood of Christ. A few days ago, we assisted at the mystery of the Feast at Cana; Jesus then offered us the sacred cup, the wine of his love: today, again, he offers it to us by the hand of his Martyr Vincent. To make himself worthy of his high office, the holy deacon mingled his own blood, as a generous wine, in the cup that holds the price of the world's salvation. It is thus that we are to understand that expression of St Paul, which says that the Saints *fill up in the flesh*, by the merit of their sufferings, *those things that are wanting*, not in their efficacy, but in their fulness, *of the sufferings of Christ*,[1] whose members the Saints are.

We will now give the abridged account of the martyrdom of St Vincent, as it is related in the Lessons of his Feast.

[1] Col. i 24.

Vincentius, Oscæ in Hispania citeriore natus, a prima ætate studiis deditus, sacras litteras a Valerio Cæsaraugustano Episcopo didicit: cujus etiam partes suscepit prædicandi Evangelium, quod Episcopus, propter linguæ impedimentum, prædicationis officio fungi non poterat. Ea re ad Dacianum, provinciæ a Diocletiano et Maximiano præpositum, delata, Vincentius Cæsaraugustæ comprehenditur, et vinctus ad Dacianum Valentiam adducitur. Ubi verberibus et equuleo tortus, multis præsentibus, cum nulla aut tormentorum vi, aut acerbitate vel lenitate verborum a proposito deterreri posset; in craticula impositus, prunis ardentibus suppositus, ac ferreis unguibus excarnificatus, candentibusque laminis exustus, iterum ducitur in carcerem stratum testaceis fragmentis, ut ejus nudum corpus, somno oppressum, a subjectis etiam testarum aculeis torqueretur.

Verum illo in tenebricosa incluso custodia, clarissimus splendor obortus totum carcerem illustravit: quæ lux cum summa admiratione omnes, qui aderant, affecisset, res a custode carceris ad Dacianum defertur. Qui eductum in molli culcitra collocat: et quem cruciatibus in suam sententiam tra-

Vincent was born at Huesca, a town of northern Spain, and when quite a child applied himself to study. He was taught the sacred sciences by Valerius, the Bishop of Saragossa. This prelate intrusted him with the duty of preaching the Gospel, because he was not able to discharge that office himself, by reason of an impediment in his speech. This having reached the ears of Dacian, who had been made governor of that province by Diocletian and Maximian, Vincent was apprehended at Saragossa, and was led in chains to Valencia, before the judgement-seat of Dacian. There he was tortured by lashes and the rack, in the presence of many people; but neither the violence of the torments, nor the harsh nor bland speeches addressed to him, could induce him to swerve from his resolution. He was therefore laid on a gridiron, which was set upon burning coals; his flesh was torn off with iron hooks, and red-hot plates were laid over him. After this he was led back to prison, the floor of which had been strewed with broken potsherds, in order that when he lay down to sleep, his body might be tortured by their sharp edges.

But whilst he was shut up in this dark prison, a most bright light penetrated the place. They who were present were astonished beyond measure, and the gaoler informed Dacian of what had occurred. Vincent was then ordered to be taken out of prison, and put on a soft bed; for the governor thought by such comforts as this to

here non poterat, deliciis perducere conatur. Sed invictus Vincentii animus Jesu Christi fide speque munitus, vicit omnia: et ignis, ferri, tortorum immanitate superata, victor ad cœlestem martyrii coronam advolavit undecimo kalendas Februarii. Cujus corpus, cum projectum esset inhumatum; corvus et a volucribus et a lupo, unguibus, rostro, alis mirabiliter defendit. Qua re cognita, Dacianus illud in altum mare demergi jubet: sed inde etiam divinitus ejectum ad littus, Christiani sepeliunt.

gain over him whom he had failed to seduce by tortures. But Vincent's invincible spirit, strengthened by his faith and hope in Christ Jesus, overcame all their efforts; and after triumphing over fire and sword, and all his tortures, took his flight to heaven, there to receive the crown of martyrdom, on the eleventh of the Kalends of February (January 22). His body was thrown in a marsh, and denied burial; but a crow miraculously defended it by its claws, beak, and wings, against birds of prey and a wolf. Dacian, hearing this, ordered it to be thrown into a deep part of the sea: but by a fresh prodigy it was washed to the shore, and the Christians gave it burial.

The Gothic Church of Spain, in her Mozarabic Liturgy, is magnificent in her praises of St Vincent. The first and second of the following prayers are taken from the Breviary, the third is from the Missal of that Rite.

PRAYER

Deus qui multis passionum generibus mirifice Vincentium coronasti, liberans illum ab omni exitio tormentorum, ut vestigia ejus, quæ luto non inhæserant vitiorum, mirifice calcarent omne crudelitatis supplicium: ne aquarum absorberetur profundo, qui mente sæculum calcans, jam hæres esset proximus cœlo: præbe nobis precibus tanti Martyris, nec luto vitiorum attingi, nec profunda desperationis voragine operiri, sed candida conscientiæ li-

O God, who didst wonderfully, with manifold sufferings, crown thy servant Vincent, and didst deliver him from the effects of his torments, to the end that he might gloriously trample upon each cruel punishment with those feet of his, that had never trod in the mire of vice; who didst, moreover, save him from the deep waters, to the end that he whose spirit had despised the world might be near to his heritage in heaven: grant unto us, by the prayers of this so great a Martyr, that we

bertate decori tibi præsentemur in die judicii. Amen.

may never be defiled by the mire of sin, nor be plunged in the deep pool of despair, but may be presented to thee on the day of judgement beautified with a spotless freedom of conscience. Amen

PRAYER

Benedicimus te, omnipotens Deus, qui beatissimum Vincentium Martyrem tuum, sicut quondam tres pueros, ab ignis incendio liberasti: cum ejus utique membris adhibita flamma, etsi esset quæ exureret, non tamen esset quæ vinceret; ejus ergo precibus rorem misericordiæ tuæ nostris infunde visceribus, ut madefacto igne carnalis incendii, flamma in nobis tepescat peccati; quæ etsi a nobis naturaliter non desistat, quæsumus, ne fragilitatem nostram materialiter succensam comburat; sed ita gratia naturæ subveniat, ut quod origine caremus, munere restinguere valeamus. Amen.

We bless thee, O Almighty God, for that thou didst deliver thy most blessed Martyr Vincent, as heretofore the three children, from the flames of fire; for when his body was laid on the fire, it burned, but could not conquer him. Hear his prayer for us, and pour into our innermost spirit the dew of thy mercy, that so, the fire of our carnal passions being slaked, the flame of sin that is within us may smoulder, and though by nature it cease not to molest us, permit not, we beseech thee, that our weakness, while passing through the fire, should ever be burnt; but grant that grace may in such manner assist nature, as that we may be able to quench by thy gift what originated without us. Amen.

PRAYER

Christe, cujus magnitudo potentiæ Vincentii Martyris tui corpus, quod vesano Daciani furore fuerat marinis projectum in fluctibus, undis advehentibus honorandum revocabit littoribus: tu nos, eodem Martyre suffragante, a procelloso istius sæculi profundo, manu pietatis in supernis attolle: ut qui, inimico impellente, in mare,

O Jesus! by whose great power the body of thy Martyr Vincent, which the mad fury of Dacian had cast into the sea, was borne to the shore on the bosom of the waves, that it might receive honour from man: do thou, by this thy Martyr's praying for us, stretch out thy hand of pity, and raise us from the stormy sea of this world to the heavenly

excrescentibus delictis, cecidimus, et per caritatem, quæ est coopertio peccatorum, ad portum salutis quandoque perveniamus, lætaturi cum omnibus invicem quos dilectio tua jungit in hac præsenti Martyris tui solemnitate. Amen.

country above; that thus we, who were driven by the impulse of the enemy to burden ourselves with guilt and so fall into the gulf, may at length, by charity, which covereth sin, arrive at the port of salvation, and rejoice in the company of all these who out of love for thee are assembled on this Feast of thy Martyr. Amen.

We regret being obliged to content ourselves with a few stanzas of the magnificent hymn composed by Prudentius in honour of St Vincent. The Ambrosian Breviary has selected several verses of this long poem for one of its hymns; and these we offer to our readers.

HYMN

Beate Martyr, prospera
Diem triumphalem tuum:
Quo sanguinis merces tibi
Corona Vincenti datur.

O blessed Martyr! bless this day of thy feast, whereon the crown is given to thee, *the Conqueror;* and thou didst purchase it by thy blood.

Hic te ex tenebris sæculi,
Tortore victo et judice,
Evexit ad cœlum dies,
Christoque ovantem reddidit.

This is the day which took thee from this dark world to heaven, and restored thee in triumph to Christ, for thou hadst conquered thy torturer and thy judge.

Nunc Angelorum particeps,
Collucis insigni stola,
Quam testis indomabilis
Rivis cruoris laveras.

Fellow now of the Angels, thou shinest in thy bright stole, which thou didst wash in the stream of thy blood, for thou wast the invincible witness of Christ.

Levita de tribu sacra,
Minister altaris Dei,
Septem ex columnis lacteis,
Martyr triumpho nobili.

Thou wast a levite of the holy tribe, a Minister of God's altar, which is surrounded by its seven snow-white pillars; and by thy noble triumph, thou art a Martyr of Christ.

Tu solus, o bis inclyte,
Solus bravii duplicis
Palmas tulisti: tu duas
Simul parasti laureas.

Thou alone, O doubly noble didst bear away the palms of a double victory, and wreathe two laurels for thy brow.

In morte victor aspera,
Dum deinde post mortem pari
Victor triumpho proteris
Solo latronem corpore.

Conqueror, once, in the hard death thou didst endure; and then, after death, thou wast conqueror over the tyrant-thief, and with thy body alone didst gloriously defeat him.

Per vincla, flammas, ungulas,
Per carceralem stipitem,
Per fragmen illud testeum
Quo parta crevit gloria;

Oh! by thy chains and fires and hooks; by thy prison-chains; by the potsherds, strewed to enhance thy glory,

Adesto nunc et percipe
Voces precantum supplices,
Nostri reatus efficax
Orator ad thronum Dei.

Assist us now, and hear the humble prayers of thy suppliants, and make intercession for us sinners at the throne of God.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.
Amen.

To God the Father, and to his Only Son, and to the Holy Paraclete, be glory now and for all ages.
Amen.

Adam of Saint-Victor composed two Sequences in honour of the great Deacon of Saragossa. We consider it a duty to insert them both, for they are very beautiful.

FIRST SEQUENCE

Ecce dies præoptata,
Dies felix, dies grata,
Dies digna gaudio.

Lo! the wished-for day is come! The happy, dear and joyous day!

Nos hanc diem veneremur,
Et pugnantem admiremur
Christum in Vincentio.

Let us honour this day, and admire in Vincent the combats of Christ.

Ortu, fide, sanctitate,
Sensu, verbo, dignitate,
Clarus et officio.

Vincent was great by birth and faith and piety and wisdom, and preaching and dignity and office.

Hic arcem Diaconi,
Sub patris Valerii
Regebat imperio.

He held the position of deacon, under the command of his father, Valerius.

Linguæ præsul impeditæ
Deo vacat: et Levitæ
Verbi dat officium.

The Bishop could not speak, so served his God in quiet, and gives to the Levite the office of the word.

Cujus linguam sermo rectus,
Duplex quoque, simplex pectus
Exornat scientia.

On his lips was the word of truth; and in his simple soul the gracefulness of a twofold science:

Dumque fidem docet sanam
Plebem Cæsaraugustanam,
Comitante gratia,
Sævit in Ecclesiam
Zelans idolatriam
Præsidis invidia.

For whilst, by the help of grace, he instructs the people of Saragossa in the faith,

There rages against the Church the envious tyranny of the governor, an idolatrous zealot.

Post auditam fidei constantiam,
Jubet ambos pertrahi Valentiam
Sub catenis.
Nec juveni parcitur egregio,
Nec ætas attenditur ab impio
Sancti senis.
Fessos ex itinere,
Pressos ferri pondere
Tetro claudit carcere,
Negans victualia.

He had heard of Valerius and his deacon, and how boldly they taught the faith; he orders both to be put in chains, and led to Valentia.

To such a wretch as he, what was the flower of Vincent's age, or the grey locks of the saintly Bishop?

Worn out by the journey, and galled by their iron chains, he confines them in a dark dungeon, denying them food and drink.

Sic pro posse nocuit,
Nec pro voto potuit,
Quia suos aluit
Christi providentia.

He does all he can, though not all he would, to give his captives pain; they are dear to Christ, and he provides them food.

Seniorem relegat exilio:
Juniorem reservat supplicio
Præses acerbiori.

The governor sends the venerable Bishop into exile, keeping the young deacon for a sharper test.

Equuleum perpessus et ungulam
Vincentius, conscendit craticulam
Spiritu fortiori.
Dum torretur, non terretur;
Christum magis confitetur,
Nec tyrannum reveretur,
In ejus præsentia.

And first he is put on the rack; then torn with hooks; and then, with a braver heart, he mounts the iron bed.

His flesh is grilled, but his heart is staunch: louder than ever he confesses Christ: and heeds not the tyrant, who stands looking on.

Ardet vultus inhumanus:
Hæret lingua, tremit manus:
Nec se capit Dacianus
Præ cordis insania.

The monster's eyes flash with fire; his tongue is dumb, his hand is palsied, and himself wild with a maddened heart.

Inde specu Martyr retruditur,
Et testulis fixus illiditur;

He bids them throw the Martyr into a prison, strewed with sharp potsherds, which

Multa tamen hic luce fruitur,
Ab Angelis visitatus.

In lectulo tandem repositus,
Ad superos transit emeritus,
Sicque suo triumphans spiritus
Est Principi præsentatus.
Non communi sinit jure
Virum tradi sepulturæ:
Legi simul et naturæ
Vim facit malitia.
In defunctum judex sævit:
Hinc defuncto laus accrescit:
Nam quo vesci consuevit
Reformidat bestia.
En cadaver inhumatum
Corvus servat illibatum:
Sicque sua sceleratum
Frustratur intentio.
At profanus Dacianus
Quod consumi nequit humi,
Vult abscondi sub profundi
Gurgitis silentio.

Nec tenetur a molari,
Nec celari potest mari:
Quem nunc laude singulari
Venerari voto pari
Satagit Ecclesia.

Ustulatum corpus igne,
Terra, mari fit insigne.
Nobis, Jesu, da benigne.
Ut cum Sanctis te condigne
Laudemus in patria.
Amen.

will cut him as he stands or sleeps; but here he enjoys a bright light, and is visited by Angels.

At last he is laid upon a bed; his victorious and triumphant soul thus takes its flight to heaven, and is presented to its Lord.

The wicked tyrant refuses to the Martyr's body the common right of burial, thus trampling on both law and nature.

He wreaks his anger on the dead, but only to increase the Martyr's praise; and beasts of prey approach, but fear to touch the holy corpse.

For lo! a crow protects the unburied saint; and thus is foiled the wicked tyrant's scheme.

Then Dacian, finding that he cannot destroy the holy remains on land, has them thrown into the silent grave of the deep sea.

But neither does the huge stone weigh them down, nor will the sea retain them. And now the Church studies how to honour Vincent with special praise, and the faithful, with one accord, join her in her hymns.

This body, which was scorched by fire, is honoured both on sea and land. O Jesus! mercifully grant that together with thy Saints we too may worthily praise thee in our heavenly home.
Amen.

SECOND SEQUENCE

Triumphalis lux illuxit,
Lux præclara, quæ reduxit
Levitæ solemnium;

The day of triumph has dawned, the honoured day that brings us the deacon's feast.

Omnes ergo jocundemur,
Et Vincentem veneremur
In Christo Vincentium.
Qui Vincentis habet nomen
Ex re probat dignum omen
Sui fore nominis:
Vincens terra, Vincens mari,
Quidquid potest irrogari
Pœnæ vel formidinis.
Hic effulget ad bis tincti
Cocci instar et jacinthi,
Cujus lumbi sunt præcincti
Duplici munditia.
Hic retortam byssum gerens
Purpuræque palmam quærens,
Stat invictus, dira ferens
Pro Christo supplicia.
Hic hostia medullata,
Vervex pelle rubricata
Tegens tabernaculum;
Pio serit in mærore,
Et vitalem ex sudore
Reportat manipulum.

Therefore let us all be glad and venerate our Vincent victorious in Christ.

He is called *Vincent*, and he proves that his name was prophetic of his deeds: vanquishing on land and vanquishing on sea every insult, pain and fear.

He is clad as with a twice-dyed crimson robe; he shines as the hyacinth. His loins are girt with purity twice pure. He wears the Deacon's linen stole, and he seeks the Martyr's palm, bearing for Christ, and with unflinching heart, the pangs of cruel torture.

He is the rich victim, and the lamb whose fleece is dyed with scarlet to cover the tabernacle. He sows in holy tears, and reaps the sheaf of life, earned by the sweat of his blood.

Ad cruenta Daciani
Dei servus inhumani
Rapitur prætoria.
Præses sanctum prece tentat,
Nunc exterret, nunc præsentat
Mundana fastigia.
Miles spernens mundi florem,
Dona, preces et terrorem
Elatæ tyrannidis,
Equuleo admovetur:
Quem plus torquet, plus torquetur
Spretus tumor præsidis.
Flamma vigens, ardens, lectus,
Lictor cædens, sal injectus
In nudata viscera,
Simul torrent, simul angunt,
Nec athletam lætum frangunt
Tot pœnarum genera.

The servant of God is hurried to the blood-stained court of the cruel Dacian, who tempts the Saint first by entreaty, then by threat, and then by offers of worldly pomps.

The soldier of Christ spurns the proposal of the haughty tyrant; the flower of the world, his gifts, his gentle words, and his threats. For this, the rack. But while he tortures more, the more tortured is the tyrant by his slighted pride.

The crackling flame, the fiery bed, the cutting whips, the salt rubbed deep within his gaping wounds, burn indeed, and torture, but conquer not the laughing combatant of Christ.

Antro clausum testa pungit,
Membra scindit et disjungit;
Sed confortat et perungit
Cœlestis jocunditas:
Illic onus in honorem,
Cæcus carcer in splendorem,
Florum transit in dulcorem
Testarum asperitas.
Collocatur molli thoro,
Sursum spirat, et canoro
Angelorum septus choro
Cœlo reddit spiritum:
Feris dato custos datur,
Mari mersus non celatur,
Sed hunc digne veneratur
Mundus sibi redditum.

The sharp potsherds of his prison-floor cut and tear his flesh; but joy, imparting ease and unction, is sent to him by God. His chains become his ornament, his gloomy prison a glittering hall, and the cruel potsherds soft sweet flowers.

He is laid on a soft couch; panting to ascend, and surrounded by a tuneful choir of Angels, his spirit soars to heaven. His body is thrown to beasts of prey; a faithful guard protects. It is cast into the sea; the waves convey it to the shore. Welcomed by mankind, he receives the loving veneration of a world.

Claruerunt ita dignis
Elementa cuncta signis,
Aqua, tellus, aer, ignis,
In ejus victoria;
Summe testis veritatis,
Ora Christum, ut peccatis
Nos emundet, et mundatis
Vera præstet gaudia;
Ut cantemus, claritatis
Cohæredes: Alleluia!

Thus did the elements, sea and earth and air and fire, celebrate his victory. O admirable witness of the truth! pray for us to Christ, that he cleanse us from our sins, and bring us purified to the heavenly joys, to sing with thee, companions in thy bliss, our ceaseless *Alleluia*.

Hail, *Victorious* Deacon! How beautiful art thou, with the Chalice of salvation in thy brave hands! It was thine office to offer it at the Altar, in order that the wine it contained might be changed by the sacred words into the Blood of Christ; and, when the Mystery was accomplished, thou hadst to take this same Chalice, and present it to the Faithful, to the end that they who thirsted after their God might drink at the source of eternal life. But on this day thou offerest it thyself to Jesus, and it is full to the brim with thine own blood. Oh! how faithful a Deacon! giving even thy very life in testimony to the Mysteries of which thou wast the dispenser. Three centuries had elapsed since Stephen's sacrifice; sixty years had gone by since the sweet incense

of Laurence's martyrdom had ascended to the throne of God; and now it is the last persecution; peace is dawning on the Church; and a third Deacon comes to prove that time had not impaired the Order—it was the Deacon of Saragossa—thyself, dear Saint!

Bright is thy name in the list of Martyrs, O Vincent! and the Church is proud of thy triumph. It was for the Church, after Jesus, that thou didst combat: have pity on us therefore, and signalize this day of thy Feast by showing us the effects of thy protection. Thou art face to face with the King of Ages, whose battle thou didst fight on earth, and thou gazest, with a loving yet dazzled eye, on his eternal beauty. We also, we who are in this valley of tears, possess him and see him, for he calls himself our *Emmanuel, God with us*. But it is under the form of a weak Babe that he shows himself, for he fears to overpower us with the splendour of his majesty. Pray for us, O holy Martyr Vincent! for at times we tremble at the thought that this sweet Jesus is one day to be our Judge. When we reflect on what thou didst suffer for him, we have scarcely courage to think upon ourselves, for what good works can *we* show, or who can say of us that we were ever warm in defending the cause of our Divine Master? Oh! that thy Feast might shame us into the earnest, uncalculating simplicity which this sweet Babe of Bethlehem is come to teach us—the simplicity which springs from humility and confidence in God, and which made thee go through all thy martyrdom with such a brave and calm spirit! Pray for us, that we may at length obey God who teaches us by his own example, and accomplish his will, whatever that may ask of us, with the calm cheerfulness of devoted service.

Pray, Vincent, for all Christians, for all are called to fight against the world and their own passions. Jesus will admit none but conquerors to the banquet of eternal glory, where he has promised to drink with us *the new wine, in the Kingdom of his Father*.[1] The wedding-garment, which all must have on who enter there, must

be washed in the blood of the Lamb: we must all be Martyrs, at least in heart, for we have all to triumph over self, and self is the harshest of tyrants.

Fly to the assistance of the Martyrs who, in distant countries, are dying for the true Faith; obtain for them such courage, that they may be the Vincents of our age. Protect Spain, thy country. Beseech our Emmanuel to send her heroes of thy stamp; that so, *the Catholic Kingdom*, which has ever been so jealous of purity of Faith, may speedily triumph over the trials which are heavy upon her. Shall the illustrious Church of Saragossa—founded by St James the Apostle, visited by the Blessed Mother of God, and sanctified by the ministry of thy deaconship—shall such a country as this ever grow indifferent about Faith, or suffer the bond of unity to be broken? And since the devotion of the Christian people looks upon thee as the protector of the vine, bless this fruit of the earth, which God has destined for man's use, and which he has deigned to make both the instrument of the deepest of his Mysteries, and the symbol of his love of mankind.

Saint Anastasius, Martyr

On this same 22nd of January, the Church honours the memory of the holy Persian monk Anastasius, who suffered Martyrdom in the year 628. Chosroes, having made himself master of Jerusalem, had carried with him into Persia the wood of the True Cross, which was afterwards recovered by Heraclius. The sight of this Holy Wood excited in the heart of Anastasius, who was then a Pagan, the desire to know the religion of which it is the trophy. He renounced the Persian superstitions in order to become a Christian, and a monk. This, together with the neophyte's zeal, excited the Pagans against him; and after enduring frightful tortures, the soldier of Christ was beheaded. His body

[1] St Matt. xxvi 29.

was taken to Constantinople, and thence to Rome, where it is still honoured. Two celebrated Churches of Rome, one in the City itself, and the other outside the walls, are dedicated in common to St Vincent and St, Anastasius, because these two great Martyrs suffered on the same day of the year, though in different centuries. This is the motive of the Church in uniting their two feasts into one. Let us pray to this new champion of the Faith, that he intercede for us to the Saviour, whose Cross was so dear to him.

We add the short lesson of St Anastasius. It occurs immediately after those of St Vincent.

Anastasius, Persa, monachus, Heraclio imperatore, cum sanctam Jerosolymorum terram visitasset, ad Cæsaream Palæstinæ pro Christi religione vincula et verbera constanter perpessus est. Mox a Persis ob eamdem causam variis cruciatibus affectus, a rege Chosroa, una cum septuaginta aliis Christianis, securi percutitur. Cujus reliquiæ primum Jerosolymam, ad monasterium, in quo monasticam vitam professus erat, deinde Romam delatæ, collocatæ sunt in monasterio ad Aquas Salvias.

Anastasius, a Persian by birth, had embraced the monastic life during the reign of Heraclius. After visiting the Holy Places in Jerusalem, he courageously endured at Cæsarea in Palestine both imprisonment and scourgings for the faith of Christ. Not long after, the Persians put him to several kinds of torture for the same reason. King Chosroes at last ordered him to be beheaded, together with seventy other Christians. His relics were at first carried to Jerusalem, to the Monastery where he had professed the monastic life; afterwards they were translated to Rome, and were deposited in the monastery near the Salvian Waters.

Let us now address ourselves to both these holy Martyrs, using the prayer of their feast.

ANT. Istorum est enim regnum cœlorum, qui contempserunt vitam mundi, et pervenerunt ad præmia regni, et laverunt stolas suas in sanguine Agni.

ANT. For of such is the kingdom of heaven; they despised the life of the world, and attained to the rewards of the kingdom, and washed their robes in the Blood of the Lamb.

℣. Lætamini in Domino, et exsultate justi.

℟. Et gloriamini omnes recti corde.

℣. Be glad in the Lord, and rejoice, ye just.

℟. And glory, all ye right of heart.

OREMUS

Adesto, Domine, supplicationibus nostris, ut qui ex iniquitate nostra reos nos esse cognoscimus, beatorum Martyrum tuorum Vincentii et Anastasii intercessione liberemur. Per Christum Dominum nostrum. Amen.

LET US PRAY

Hear, O Lord, our earnest prayers, that we who are sensible of the guilt of our crimes may be delivered therefrom by the prayers of thy blessed Martyrs Vincent and Anastasius. Through Christ our Lord. Amen.

JANUARY 23

ST RAYMUND OF PENNAFORT

CONFESSOR

THE glorious choir of martyrs, that stands round our Emmanuel till the day of his Presentation in the Temple, opens its ranks from time to time to give admission to the confessors, whom divine Providence has willed should grace the cycle during this sacred season. The martyrs surpass all the other saints in number; but still, the confessors are well represented. After Hilary, Paul, Maurus, and Antony, comes Raymund of Pennafort, one of the glories of the Order of St Dominic and of the Church, in the thirteenth century.

According to the saying of the Prophets, the Messias is come to be our Lawgiver; nay, he is himself our law. His words are to be the rule of mankind; he will leave with his Church the power of legislation, to the end that she may guide men in holiness and justice, in all ages. As it is his Truth that presides over the teaching of the Faith, so is it his Wisdom that regulates canonical discipline. But the Church, in the compilation and arrangement of her laws, engages the services of men, whom she judges to be the most competent for the work, by their knowledge of Canon Law and the holiness of their lives.

St Raymund has the honour of having been intrusted to draw up the Church's Code of Canon Law. It was he who, in the year 1234, compiled, by order of Pope Gregory the Ninth, the five Books of the *Decretals;* and his name will ever be associated with this great work which forms the basis of the actual discipline of the Church.

Raymund was a faithful disciple of that God who came down from heaven to save sinners by calling them to receive pardon. He has merited the beautiful title, conferred on him by the Church, of *excellent Minister of the Sacrament of Penance.* He was the first who collected together into one body of doctrine the maxims of Christian morality, which regulate the duties of the confessor with regard to the faithful who confess their sins to him. The *Sum of Penitential Cases* opened the series of those important treatises in which learned and holy men have carefully considered the claims of law and the obligations of man, in order to instruct the Priest how to pass *judgement,* as the Scripture says, *between leprosy and leprosy.*[1]

In fine, when the glorious Mother of God, who is also the Mother of men, raised up for the redemption of captives the generous Peter Nolasco—whom we shall meet, a few days hence, at the Crib of our Redeemer—Raymund was an important instrument in this great work of mercy; and it is with good reason that the Order of Mercy looks upon him as one of its Founders, and that so many thousand captives, who were ransomed by the Religious of that Order from the captivity of the Moors, have honoured him as one of the principal authors of their liberty.

Let us now read the account of the actions of this holy man, whose life was indeed a full one, and rich in merit. The Lessons of his Feast thus abridge his history.

Beatus Raymundus Barcinonensis, ex nobili familia de Pennafort, christianæ religionis rudimentis imbutus, adhuc parvulus, eximia animi et corporis indole magnum aliquid portendere visus est. Nam adolescens humaniores litteras in patria professus, Bononiam se contulit, ubi

The blessed Raymund was born at Barcelona, of the noble family of Pennafort. Having been imbued with the rudiments of the Christian faith, the admirable gifts he had received, both of mind and body, were such that even when quite a boy he seemed to promise great things in his after life.

[1] Deut. xvii 8.

pietatis officiis, ac Pontificio civilique juri sedulo incumbens, et Doctoris laurea insignitus, ibidem sacros canones magna cum hominum admiratione est interpretatus. Ejus virtutum fama percrebrescente, Berengarius Barcinonensis Episcopus, cum Roma suam ad Ecclesiam rediret, eum conveniendi causa Bononiam iter instituit, et tandem summis precibus, ut secum in patriam reverteretur, obtinuit. Mox ejusdem Ecclesiæ Canonicatu et Præpositura ornatus, universo clero et populo, integritate, modestia, doctrina et morum suavitate præfulsit, ac Deiparæ Virginis, quam singulari pietatis affectu venerabatur, honorem et cultum semper pro viribus auxit.

Annum circiter quintum supra quadragesimum agens, in Ordine Fratrum Prædicatorum solemni emissa professione, ut novus miles, in omni virtutum genere, sed præcipue in caritate erga egenos, et maxime captivos ab infidelibus detentos se exercuit. Unde cum ejus hortatu sanctus Petrus Nolascus (cujus ipse confessiones audiebat) suas opes piissimo huic operi conferret, tum eidem, tum beato Raymundo et Jacobo Primo Aragoniæ Regi apparens bea-

Whilst still young, he taught humanities in Barcelona. Later on, he went to Bologna, where he applied himself with much diligence to the exercises of a virtuous life, and to the study of canon and civil law. He there received the Doctor's cap, and interpreted the sacred canons so ably that he was the admiration of his hearers. The holiness of his life becoming known far and wide, Berengarius, the Bishop of Barcelona, when returning to his diocese from Rome, visited Bologna in order to see him; and after most earnest entreaties, induced Raymund to accompany him to Barcelona. He was shortly after made Canon and Provost of that Church, and became a model to the clergy and people by his uprightness, modesty, learning and meekness. His tender devotion to the Holy Mother of God was extraordinary, and he never neglected an opportunity of zealously promoting the devotion and honour which are due to her.

When he was about forty-five years of age, he made his solemn profession in the Order of the Friars Preachers. He then, as a soldier but just entered into service, devoted himself to the exercise of every virtue, but above all to charity to the poor, and this mainly to the captives who had been taken by the infidels. It was by his exhortation that St Peter Nolasco (who was his penitent) was induced to devote all his riches to this work of most meritorious charity. The Blessed Virgin appeared to

tissima Virgo, gratissimum sibi et unigenito Filio suo fore dixit, si in suum honorem institueretur Ordo Religiosorum, quibus captivos ex infidelium tyrannide liberandi cura incumberet. Quare collatis inter se consiliis, Ordinem beatæ Mariæ de Mercede Redemptionis captivorum fundaverunt: cui beatus Raymundus certas vivendi leges præscripsit ad ejusdem Ordinis vocationem accommodatissimas: quarum approbationem aliquot post annos a Gregorio Nono impetravit, et dictum sanctum Petrum primum Generalem Ordinis Magistrum suis ipse manibus habitu eodem indutum creavit.

Peter, as also to blessed Raymund and to James the First, King of Aragon, telling them that it would be exceedingly pleasing to herself and her divine Child, if an Order of Religious men were instituted whose mission it should be to deliver captives from the tyranny of infidels. Whereupon, after deliberating together, they founded the Order of our Lady of Mercy for the Ransom of Captives; and blessed Raymund drew up certain rules of life, which were admirably adapted to the spirit and vocation of the said Order. Some years after, he obtained their approbation from Gregory the Ninth, and made St Peter Nolasco, to whom he gave the habit with his own hands, first General of the Order.

Ab eodem Gregorio Romam accersitus, et Capellani ac Pœnitentiarii et Confessarii sui munere decoratus, ejusdem jussu, Romanorum Pontificum Decreta, in diversis Conciliis et Epistolis sparsa, in unum Decretalium volumen redegit. Archiepiscopatum Tarraconensem ab ipso Pontifice sibi oblatum constantissime recusavit: et totius Ordinis Prædicatorum generale Magisterium, quod per biennium sanctissime administraverat, sponte dimisit. Jacobo Aragoniæ Regi sacræ Inquisitionis Officii suis in regnis instituendi auctor fuit. Multa patravit miracula: inter quæ illud clarissimum, quod ex insula Baleari Majori Barcinonem reversurus, strato super aquas pallio, centum sexaginta milliaria sex horis

Raymund was called to Rome by the same Pope, who appointed him to be his Chaplain, Penitentiary, and Confessor. It was by Gregory's order that he collected together, in the volume called *the Decretals*, the Decrees of the Roman Pontiffs, which were to be found separately in the various Councils and Letters. He was most resolute in refusing the Archbishopric of Tarragona, which the same Pontiff offered to him, and, of his own accord resigned the Generalship of the Dominican Order, which office he had discharged in a most holy manner for the space of two years. He persuaded James the King of Aragon to establish in his dominions the Holy Office of the Inquisition. He worked many miracles; among which is that most celebrated one of his having, when returning to

confecerit, et suum cœnobium januis clausis fuerit ingressus. Tandem prope centenarius, virtutibus et meritis cumulatus, obdormivit in Domino, anno salutis millesimo ducentesimo septuagesimo quinto, quem Clemens Octavus in Sanctorum numerum retulit.

Barcelona from the island of Majorca, spread his cloak upon the sea, and sailed upon it, in the space of six hours, the distance of a hundred and sixty miles, and having reached his convent, entered it through the closed doors. At length, when he had almost reached the hundredth year of his age, and was full of virtue and merit, he slept in the Lord, in the year of the Incarnation 1275. He was canonized by Pope Clement the Eighth.

We take the following Hymn from the Dominican Breviary.

HYMN

Grande Raymundi celebrate nomen,
Præsules, Reges, populique terræ:
Cujus æternæ fuit universis
Cura salutis.

Quidquid est alta pietate mirum
Exhibet purus, niveusque morum:
Omne virtutum rutilare cernis
Lumen in illo.

Sparsa Summorum monumenta Patrum
Colligit mira studiosus arte:
Quæque sunt prisci sacra digna cedro
Dogmata juris.

Doctus infidum solidare pontum,
Currit invectus stadio patenti:
Veste componens, baculoque cymbam,
Æquora calcat.

Prelates, Kings, and people of the earth! celebrate the glorious name of Raymund, to whom the salvation of all mankind was an object of loving care.

His pure and spotless life reflected all the marvels of the mystic life; and the light of every virtue shines brightly forth in him.

With admirable study and research, he collects together the scattered Decrees of the Sovereign Pontiffs, and all the sacred maxims of the ancient Canons, so worthy to be handed down to all ages.

He bids the treacherous sea be firm, and on her open waters carry him to land; he spreads his mantle, and his staff the mast, he rides upon the waves.

Da, Deus, nobis sine labe mores,
Da vitæ tutum sine clade cursum:
Da perennalis sine fine vitæ
Tangere portum.
Amen.

Grant us, O Lord, to traverse through the sea of life with innocence and safety, and reach at length the port of life eternal. Amen.

Faithful dispenser of the Mystery of reconciliation! It was from the Heart of an Incarnate God that thou didst draw the sweet charity which made thee the friend of the sinner. Thou didst love thy fellow-men, and didst labour to supply all their wants, whether of soul or body. Enlightened by the rays of the Sun of Justice, thou hast taught us how to discern between good and evil by giving us those rules whereby our wounds are judged and healed. Rome was the admirer of thy knowledge of her laws, and it is one of her glories that she received from thy hand the sacred Code whereby she governs the Churches of the world.

Excite in our hearts, O Raymund! that sincere compunction which is the condition required of us when we seek our pardon in the Sacrament of Penance. Make us understand both the grievousness of mortal sin, which separates us from our God for all eternity, and the dangers of venial sin, which disposes the tepid soul to fall into mortal sin. Pray, that there may abound in the Church men filled with charity and learning, who may exercise that sublime ministry of healing souls. Preserve them from the two extremes of rigorism, which drives to despair, and of laxity which flatters into sloth. Revive amongst them the study of the holy Canons, which can alone keep disorder and anarchy from the fold of Christ. Oh! thou that hadst such tender love for captives, console all that are pining now in exile or in prison; pray for their deliverance; and pray that we all may be set loose from the ties of sin, which but too often make them slaves in their souls who boast of their outward liberty.

Thou wast the confidant of the Heart of Mary, the Queen of Mercy, and she made thee share with her in

the work of the Redemption of Captives. Pray for us to this incomparable Mother of God, that we may have the grace to love the Divine Child she holds in her arms. May she be induced, by thy prayers, to be our Star on the Sea of this world, more stormy by far than that which thou didst pass, when sailing on thy miraculous bark.

Remember, too, thy dear Spain, where thou didst pass thy saintly life. Her Church is in mourning, because she has lost the Religious Orders which made her so grand and so strong: pray that they may be speedily restored to her, and assist her as of old. Protect the Dominican Order, of whose Habit and Rule thou wast so bright an ornament. Thou didst govern it with great prudence whilst on earth; now that thou art in heaven, be a father to it by thy love. May it repair its losses. May it once more flourish in the universal Church, and produce, as in former days, those fruits of holiness and learning which made it one of the chief glories of the Church of God.

Commemoration of Saint Emerentiana

Three days have scarcely passed since the martyrdom of St Agnes, when the Liturgy, so jealous of every tradition, invites us to visit the Martyr's tomb. There we shall find a young Virgin named Emerentiana; she was the friend and foster-sister of our dear little heroine, and has come to pray and weep at the spot where lies her loved one, so soon and so cruelly taken from her. Emerentiana has not yet been regenerated in the waters of Baptism; she is going through the exercises of a Catechumen; but her heart already belongs, by faith and desire, to Jesus.

Whilst the young girl is pouring forth her grief over the tomb of her much loved Agnes, she is surprised by the approach of some pagans; they ridicule her tears, and bid her pay no more of this sort of honour to one who was their victim. Upon this, the child, longing as

she was to be with Christ, and to be clasped in the embraces of her sweet Agnes, was fired with holy courage —as well she might near such a Martyr's tomb—and turning to the barbarians, she confesses Christ Jesus, and curses the idols, and upbraids them for their vile cruelty to the innocent Saint who lay there.

This was more than enough to rouse the savage nature of men, who were slaves to the worship of Satan; and scarcely had the child spoken, when she falls on the tomb, covered with the heavy stones thrown on her by her murderers. Baptized in her own blood, Emerentiana leaves her bleeding corpse upon the earth, and her soul flies to the bosom of God, where she is to enjoy, for ever, union with him, in the dear company of Agnes.

Let us unite with the Church, which so devoutly honours these touching incidents of her own history. Let us ask Emerentiana to pray that we may have the grace to be united with Jesus and Agnes in heaven; and congratulate her on her triumph, by addressing her in the words of the holy Liturgy.

ANT. Veni, Sponsa Christi, accipe coronam quam tibi Dominus præparavit in æternum.

℣. Diffusa est gratia in labiis tuis.

℟. **Propterea benedixit te** Deus in æternum.

ANT. Come, O Spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever.

℣. Grace is poured abroad in thy lips.

℟. **Therefore hath God blessed** thee for ever.

OREMUS

Indulgentiam nobis, quæsumus, Domine, beata Emerentiana Virgo et Martyr imploret: quæ tibi grata semper exstitit et merito castitatis, et tuæ professione virtutis. Per Christum Dominum nostrum. Amen.

LET US PRAY

Let blessed Emerentiana, thy Virgin and Martyr, O Lord, sue for our pardon: who by the purity of her life, and profession of thy virtue, was always pleasing to thee. Through Christ our Lord. Amen.

THE SAME DAY

SAINT ILDEPHONSUS

BISHOP AND CONFESSOR

THE Gothic Church of Spain deputes, today, one of her most glorious Prelates, to represent her at the Crib of the Divine Babe, and to celebrate his ineffable Birth. The praise, which falls from Ildephonsus' lips, seems, at our first hearing it, to have the Mother's dear honour for its only theme: but, how can we honour the Mother, without at the same time proclaiming the praise of the Son, to whose Birth she owes all her greatness?

Among the glorious Pontiffs, who honoured the noble episcopate of Spain, during the 7th and 8th centuries — for example: Leander, Isidore, Fulgentius, Braulio, Eugenius, Julian, Helladius — among them, and in the foremost rank, stands Ildephonsus, with his glory of having been the Doctor of the Virginity of the Mother of God, just as Athanasius is the Doctor of the Divinity of the Word, Basil the Doctor of the Divinity of the Holy Ghost, and Augustine the Doctor of Grace. The holy Bishop of Toledo has treated the dogma of Mary's Virginity in all its completeness. With profound learning and with fervid eloquence, he proves, against the Jews, that Mary conceived without losing her Virginity; against the followers of Jovinian, that she was a Virgin in her Delivery; against the disciples of Helvidius, that she remained a Virgin, after she had given birth to her Divine Son. Other holy Doctors

had treated separately on each of these sublime questions, before our Saint: but he brought together all their teachings, and merited that a Virgin-Martyr should rise from her tomb to thank him for having defended the honour of the Queen of Heaven. Nay, Mary herself, with her own pure hand, clothed him with that miraculous Chasuble, which was an image of the robe of light wherewith Ildephonsus shines now in heaven, at the foot of Mary's Throne.

The Monastic Breviary gives us the following Lessons, in the Office of our holy Bishop.

Ildefonsus, natione Hispanus, Toleti nobilissimis Stephano et Lucia parentibus ortus, omnique cura nutritus, liberalibus disciplinis instructus est. Primum habuit præceptorem Eugenium Toletanum antistitem, a quo ob præclaram indolem, Hispalim ad Isidorum, magna tunc eruditione pollentem, missus est. Apud quem duodecim annos commoratus, tandem fruge bona, doctrinaque sana imbutus, Toletum remeavit ad Eugenium: a quo, propter eximias virtutes, peritiamque non vulgarem, Ecclesiæ Toletanæ Archidiaconus effectus, mundi cupiens laqueos declinare, in Agaliensi monasterio Ordinis sancti Benedicti, monasticum institutum amplexus est, frustra parentibus precibus et minis omnia tentantibus ut eum a sancto proposito revocarent.

Ildephonsus was born at Toledo, in Spain, of most noble parents, whose names were Stephen and Lucy. He was brought up with great care, and instructed in all the liberal arts. His first master was Eugenius, Bishop of Toledo, who, seeing him to be a youth of very great promise, sent him to Seville, that he might be under the guidance of Isidore, whose reputation for learning was well known. He lived with Isidore for twelve years; after which, being formed to piety, and imbued with sound doctrine, he returned to Toledo, to Eugenius, who made him Archdeacon of that Church, on account of his great virtues and learning. Ildephonsus, desiring to avoid the snares of the world, embraced the monastic life, in the Monastery of Agali, of the Order of Saint Benedict, though his parents endeavoured to divert him from his holy resolution, by every possible entreaty and every sort of menace.

Monachi non multo post in defuncti Abbatis locum eum subrogarunt; suspiciebant siquidem in eo, præter virtutes reliquas, æquitatem, morum facilitatem, prudentiam, et admirabilem sanctitatem. Tantus itaque fulgor, tanta veræ pietatis lux, quod ipse timebat, latere non potuit. Eugenio namque vita functo, cleri, senatus, totiusque populi decreto, Toletanus Archiepiscopus electus est. In qua dignitate, quantum populo sibi commisso, verbo, et exemplo profuerit, quæ miracula ediderit, quam multis fuerit nominibus de Virgine matre benemeritus, non potest paucis explicari. Cœnobium virginum in Deilfensi villula ædificavit, ac magnis muneribus auxit. Hæreticos quosdam, qui in Hispania hæresim Helvidianam, tollentem perpetuam Mariæ Dei Genitricis virginitatem disseminabant doctissime confutavit, et ab Hispania ejecit. Ejus autem hac de re disputatio, libro quem scripsit de beatæ Mariæ virginitate continetur: ipsa miraculo servi sui zelum confirmante. Cum enim Ildefonsus ad preces matutinas Expectationis beatæ Mariæ in Ecclesiam nocte descenderet, comites ejus in Ecclesiæ limine, fulgore quodam repentino deterriti retrocesserunt: ille vero intrepidus adaram progressus, Virginem ipsam vidit et adoravit, ab eademque vestem, qua in Sacrificiis uteretur, accepit.

The Abbot of the monastery dying not long after, the monks elected Ildephonsus as his successor; for they had observed in him, amongst his other virtues, a love of equity, affability of manner, prudence, and admirable piety. It was not possible, though the Saint had hoped it, that so much merit, and such resplendent virtues, should lie long concealed: and therefore, on the death of Eugenius, he was elected Archbishop of Toledo, by the wish of the clergy, senate, and the whole people. It would take too long a time to tell how much he did, in this his new post of honour, both by word and example, to the people committed to his care — and how many miracles he wrought — and in how many ways he merited at the hands of the Virgin Mother of God. He built a Monastery for virgins at a place called Deilfa, and richly endowed it. He most ably refuted, and drove out of Spain, certain heretics, who were disseminating the heresy of Helvidius, which denied the perpetual Virginity of Mary, the Mother of God. His controversy on this subject is contained in the book he wrote on the Virginity of our Lady; and she herself rewarded the zeal of her servant by a miracle. Ildephonsus having gone down, during the night, to assist at Matins for the Feast of our Lady's Expectation, they who accompanied him, had no sooner reached the threshold of the Church, than they beheld a dazzling light inside, at which they were seized with fear, and withdrew. The Saint fearlessly entered and advanced

to the altar, where he beheld the Blessed Virgin; he fell on his knees before her, and received from her a vestment, in which to offer up the Holy Sacrifice.

Cum etiam dies Leocadiæ festus ageretur, et Clerus frequensque populus convenisset, Ildefonsus ad sepulchrum Virginis accedens, flexit genibus orabat: et ecce reserato repente sarcophago, Leocadia sanctissima prodiit; videntibusque cunctis, et audientibus, Ildefonsi merita de Virgine Maria commendavit, dicens: O Ildefonse, per te vivit Domina mea, quæ cœli culmina tenet. Illa vero recedente, Ildefonsus, arrepto Recesvinthi, qui forte tunc aderat, gladiolo, velaminis partem, quo caput Leocadiæ tegebatur, resecuit, eamque cum regio simul cultro celebri pompa in sacrarium intulit, ubi usque hodie servatur.

On another occasion, when the Clergy and a great concourse of people were assembled for the feast, of St. Leocadia, and Ildephonsus was kneeling at the Saint's tomb, praying — the tomb suddenly opened, and St. Leocadia came forth. She then spoke of the great things done by Ildephonsus in honour of the Mother of God, and said, in the presence and hearing of the whole assembly: "O Ildephonsus! our Lady, the Queen of heaven, has gained a triumph through thee." As she was retreating from the spot, Ildephonsus seized the sword of King Receswind, who happened to be there, and cut off a portion. of the veil, which Leocadia wore on her head. He, with much solemnity and ceremony, placed both it and the King's sword in the treasury of the Church, where they are kept to this day.

Scripsit multa luculentiori sermone, sed variis molestiarum occupationibus impeditus, aliqua imperfecta reliquit. Obiit tandem feliciter, cum sedisset in Episcopatu annos novem menses duos; sepultusque est in Basilica Leocadiæ, circa annum Domini sexcentesimum sexagesimum septimum, Recesvintho in Hispania regnante. Cujus corpus in generali a Sarracenis Hispaniarum occupatione, in civitatem Zamorensem translatum est, et in Ecclesia beati Petri honorifice quiescens, magna illius populi religione colitur.

He has left several eloquent writings, some of which he never finished, owing to the many troubles and occupations, which engrossed his time. He at length made a happy death, after being Bishop nine years and two months; and was buried in the Basilica of Saint Leocadia, about the year of our Lord 667, Receswind being then King of Spain. During the general occupation. of the kingdom by the Moors, his relics were translated to the city of Zamora, and placed in the Church of Saint Peter, where they are honoured with much devotion by the inhabitants.

We salute thee with devout hearts, O holy Pontiff! who standest pre-eminent in thy love of the Mother of God, even in that glorious Spain, where her honour has had such brave defenders. Come, and take thy place near the Crib of Jesus, where this incomparable Mother is watching over this Babe, who, being both her God and her Son, consecrated her virginity, but did not impair it.[1] Pray for us to her, and remind her that she is our Mother also. Ask her to receive the hymns we sing in her honour, and to bless the offering we make of our hearts to her divine Son. That our prayer may find a readier welcome from this august Queen, we will make use of thy own words, O holy Doctor of Mary's Virginity; and thus will we speak to her:

"I come to thee, the sole Virgin-Mother of God; I prostrate myself before thee, the sole co-operatrix of the Incarnation of my God; I humble myself before thee, that wast alone found worthy to be the Mother of my Lord; I pray to thee, the Handmaid, unlike all others, of thy Son, that thou obtain for me the forgiveness of my sins, that thou procure for me the being cleansed from my evil deeds, that thou get me a love of thy grand glory, that thou reveal unto me the exceeding sweetness of thy Jesus, that thou grant me to proclaim and defend the purity of our holy Faith. Grant, that I may cling to my God and to thee, and be faithful to thy Son and to thee — to him as my Creator, to thee as Mother of my Creator; to him as the Lord of hosts, to thee as the Handmaid of the Lord of all; to him as God, to thee as Mother of God; to him as my Redeemer, to thee as the instrument of my redemption.

"He became the price of my ransom, but he became so by his becoming incarnate from thy flesh. He assumed a mortal Body, but he took it from thine, and with this his sacred Body he blotted out my sins. My own human na-

[1] *Non minuit, sed sacravit.* Prayer of the Church, on the Feast of the Nativity of Mary, September 8th.

ture, which he took to his kingdom, and set it, above the Angels, on the right hand of his Father, he took from thy pure flesh and blood, when he humbled himself and was made Man.

"I, then, am thy servant, O Mary! because thy Son is my Lord. Thou art our Lady, because thou art the Handmaid of our Lord. I am the servant of the Handmaid of my Lord, because thou, that art our Lady, wast made Mother of my Lord. I pray thee, I fervently pray thee, O Holy Virgin! that I may receive Jesus by that Holy Spirit, by whom thou didst become Mother of Jesus. May I be made to know Jesus by that Holy Spirit, by whom thou didst know, and possess, and bring forth Jesus. May I speak of Jesus in that same Holy Spirit, in whom thou didst confess thyself the Handmaid of the Lord. May I love Jesus in that same Holy Ghost, in whom thou adorest him as thy God, and gazest upon him as thy Son. And may I obey this thy Jesus as faithfully, as he himself, though God, was subject to thee, and to Joseph."[1]

[1] St. Ildephonsus, *On the perpetual Virginity of Mary*, ch. xii.

JANUARY 24

SAINT TIMOTHY

BISHOP AND MARTYR

BEFORE giving thanks to God for the miraculous Conversion of the Apostle of the Gentiles, the Church assembles us together for the feast of his favourite disciple. Timothy — the indefatigable companion of St Paul—the friend to whom the great Apostle, a few days before shedding his blood for Christ, wrote his last Epistle—comes now to await his master's arrival at the Crib of the Emmanuel. He there meets John the Beloved Disciple, together with whom he bore the anxieties attendant on the government of the Church of Ephesus; Stephen too, and the other martyrs, welcome him, for he also bears a martyr's palm in his hand. He presents to the august Mother of the Divine Babe the respectful homage of the Church of Ephesus, which Mary had sanctified by her presence, and which shares with the Church of Jerusalem the honour of having had her as one of its number, who was not only, like the Apostles, the witness, but moreover, in her quality of Mother of God, the ineffable instrument of the salvation of mankind.

Let us now read, in the Office of the Church, the abridged account of the actions of this zealous disciple of the Apostles.

Timotheus, Lystris in Lycaonia natus ex patre Gentili et matre Judæa, christianam colebat religionem, cum in ea loca venit Paulus Apostolus. Qui fama commotus quæ de Timothei sanctitate percrebuerat, ipsum adhibuit so-

Timothy was born at Lystra in Lycaonia. His father was a Gentile, and his mother a Jewess. When the Apostle Paul came into those parts, Timothy was a follower of the Christian religion. The Apostle had heard much of his holy life, and

cium suæ peregrinationis: sed propter Judæos, qui se ad Christum converterant, scientes Timothei patrem esse Gentilem, eum circumcidit. Cum igitur ambo Ephesum venissent, ibi ordinatus est Episcopus ab Apostolo, ut eam Ecclesiam gubernaret.

Ad quem Apostolus duas Epistolas scripsit, alteram Laodicea, alteram Roma: quibus in pastoralis officii cura confirmatus, cum sacrificium, quod uni Deo debetur, fieri dæmonum simulacris ferre non posset, populum Ephesinum Dianæ in ejus celebritate immolantem, ab illa impietate removere conatus, lapidibus obrutus est; ac pene mortuus a christianis ereptus, et in montem oppido vicinum delatus, nono kalendas Februarii obdormivit in Domino.

was thereby induced to take him as the companion of his travels: but on account of the Jews, who had become converts to the faith of Christ, and were aware that the father of Timothy was a Gentile, he administered to him the rite of circumcision. As soon as they arrived at Ephesus, the Apostle ordained him Bishop of that Church.

The Apostle addressed two of his Epistles to him—one from Laodicea, the other from Rome—to instruct him how to discharge his pastoral office. He could not endure to see sacrifice, which is due to God alone, offered to the idols of devils; and finding that the people of Ephesus were offering victims to Diana on her festival, he strove to make them desist from their impious rites. But they, turning upon him, stoned him. The Christians could not deliver him from their hands till he was more dead than alive. They carried him to a mountain not far from the town, and there, on the ninth of the Kalends of February (January 24), he slept in the Lord.

The Greek Church celebrates the memory of St Timothy in her Menæa, from which we extract the following strophes.

DIE XXII JANUARII

Deisapiens Timothee, torrentem ingressus es deliciarum, et divinitus hausisti gnosim, ferventes imitatus amatores Christi, cujus nunc lætanter adiisti gloriam, contemplans Trinitatem splendidissimam et pacem placidissimam.

O Timothy! full of godly wisdom! thou didst enter into the torrent of delights, and drink in of the mysterious knowledge, imitating the fervent lovers of Christ, into whose glory thou hast now joyfully gone, contemplating the infinitely resplendent Trinity, and most tranquil peace.

Deisapiens Timothee, frequentibus corporis debilitatibus et infirmitatibus corroboratus secundum mentem, erroris potentiam facile dissolvisti, Christi custoditus potestate, et prædicasti sublimiter divinissimum pacis nobis Evangelium.

O Timothy! full of godly wisdom! thy frequent weaknesses and ailments of body gave thee strength of spirit; thou didst readily reduce to nought the power of error, for thou wast guarded by the power of Christ, and sublimely didst thou preach to us the most divine Gospel of peace.

Mundi fines tua nunc decantant miracula, Thaumaturge immortalis; miraculis etenim te Christus remunerans adornavit, propter ipsum tormenta perpessum, et pro morte tolerata immortali gloria et beatitudine donavit.

The furthermost ends of the earth now sing thy miracles, immortal Thaumaturgus! for Christ rewarding thee, adorned thee with the gift of miracles, because thou didst suffer torments for his sake; and he gave thee, for the death thou didst endure, glory and blessedness everlasting.

Effusa est, omnisancte, abundanter gratia e labiis tuis, et flumina dogmatum scaturire fecit Christi Ecclesiam irrigantia et centuplicem ferentia fructum, o Timothee, Christi præco, divine Apostole.

Most holy Saint! grace flowed in plenty from thy lips, and made the streams of dogma water the Church of Christ, and yield fruit a hundredfold, O Timothy! thou herald of Christ! thou Apostle of God!

Mortificans tuæ membra carnis Verbo subjecisti; dans pejoris, beate Timothee, regimen meliori, passionibus dominatus es, et animam alleviasti, Pauli documentis harmonice ordinatus.

Mortifying thy flesh, thou didst subject it to the Word: and making what is superior govern that which is inferior, O blessed Timothy! thou didst master thy passions and unburden thy soul, and the harmony was established in thee which was taught by blessed Paul.

Fulgurans quasi sol Paulus te misit quasi radium splendidum terram abundantiori lumine illuminantem lucidissime, Theophantes Timothee, ad directionem nostram et confirmationem.

He, Paul, brilliant as the sun, sent thee forth as a shining ray, that thou mightest most brightly illumine the earth with a rich abundance of light, unto our direction and encouragement, O Timothy, thou revealer of God!

Currus Dei apparuisti, Timothee, portans divinum nomen, ante impios tyrannos, Deograte, non timens istorum crudelitatem; tu enim

O Timothy! as a chariot of God, thou didst carry his divine name before impious tyrants, fearing not their cruelty, O thou beloved of God! for thou hadst

invincibilem Salvatoris fortitudinem induisti.

Coronam gloriosam recepisti, Timothee omnibeate, divina mente prædite, Apostole, et diadema regni præcinxisti, et astitisti ante thronum magistri tui, cum Paulo decoratus in æternis tabernaculis, beatissime.

clad thyself with the invincible strength of Jesus.

O most blessed Timothy! O divinely-gifted mind! O Apostle! thou hast received a glorious crown; thy brow has been encircled with a heavenly crown; and thou hast stood before the throne of thy Master, beautiful in glory, together with Paul, in the eternal tabernacles, O most blessed one!

In thee, O holy Pontiff! we honour one of the disciples of the Apostles—one of the links which connect us immediately with Christ. Thou appearest to us all illumined by thy intercourse with Paul the great Doctor of the Gentiles. Another of his disciples, Dionysius the Areopagite, made thee the confidant of his sublime contemplations on the *Divine Names*; but now, bathed in light eternal, thou thyself art contemplating the Sun of Justice, in the beatific vision. Intercede for us, who enjoy but a glimpse of his beauty through the veil of his humiliations, that we may so love him, as to merit to see him one day in his glory. In order to lessen the pressure of *the corruptible body, which weigheth down the soul*,[1] thou didst subject thy outward man to so rigorous a penance that St Paul exhorted thee to moderate it: do thou assist us in our endeavours to reduce our flesh to obedience to the spirit. The Church reads without ceasing the counsels, which the Apostle gave to thee, and to all Pastors through thee, for the election and the conduct of the clergy: pray that the Church may be blessed with Bishops, Priests, and Deacons, endowed with all those qualifications which he requires from the dispensers of the mysteries of God. Lastly, we beseech thee, who didst ascend to heaven decked with the aureole of martyrdom, encourage us who are also soldiers of Christ, that we may throw aside our cowardice, and win that kingdom where he welcomes and crowns his elect for all eternity.

[1] Wisd. ix 15.

JANUARY 25

THE CONVERSION OF SAINT PAUL

WE have already seen how the Gentiles, in the person of the Three Magi, offered their mystic gifts to the Divine Child of Bethlehem, and received from him in return the precious gifts of faith, hope and charity. The harvest is ripe; it is time for the reaper to come. But who is to be God's labourer? The Apostles of Christ are still living under the very shadow of Mount Sion. All of them have received the mission to preach the gospel of salvation to the uttermost parts of the world; but not one among them has as yet received the special character of Apostle of the Gentiles. Peter, who had received *the Apostleship of Circumcision*,[1] is sent specially, as was Christ himself, *to the sheep that are lost of the house of Israel*.[2] And yet, as he is the Head and the Foundation, it belongs to him to *open the door of Faith to the Gentiles*,[3] which he solemnly does by conferring Baptism on Cornelius, the Roman Centurion.

But the Church is to have one more Apostle, an Apostle for the Gentiles; and he is to be the fruit of the martyrdom and prayer of St Stephen. Saul, a citizen of Tarsus, has not seen Christ in the flesh, and yet Christ alone can make an Apostle. It is then from heaven, where he reigns impassible and glorified, that Jesus will call Saul to be his disciple, just as, during the period of his active life, he called the fishermen of Genesareth to follow him and hearken to his teachings. The Son of God will raise Saul up to the third heaven, and there will reveal to him all his mysteries: and when Saul, having come down again to this earth, shall have

[1] Gal. ii 8. [2] St Matt. xv 24. [3] Acts xiv 26.

seen Peter,[1] and compared *his Gospel* with that recognized by Peter,[2] he can say, in all truth, that he is *an Apostle of Christ Jesus*,[3] and that he has *done nothing less than the great Apostles*.[4]

It is on this glorious day of the Conversion of Saul, who is soon to change his name into *Paul*, that this great work is commenced. It is on this day that there is heard the Almighty voice which *breaketh the cedars of Libanus*,[5] and can make a persecuting Jew become first a Christian and then an Apostle. This admirable transformation had been prophesied by Jacob, when upon his deathbed he unfolded to each of his sons the future of the tribe of which he was to be the father. Juda was to have the precedence of honour; from his royal race was to be born the Redeemer, the Expected of nations. Benjamin's turn came; his glory is not to be compared with that of his brother Juda, and yet it was to be very great—for from his tribe is to be born Paul, the Apostle of the Gentile nations.

These are the words of the dying Prophet: *Benjamin, a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.*[6] Who, says an ancient writer,[7] is he that *in the morning* of impetuous youth goes like a *wolf* in pursuit of the sheep of Christ, breathing threatenings and slaughter against them? Is it not Saul on the road to Damascus, the bearer and doer of the high-priest's orders, and stained with the blood of Stephen, whom he has stoned by the hands of all those over whose garments he kept watch? And he who *in the evening*, not only does not despoil, but with a charitable and peaceful hand breaks to the hungry the bread of life—is it not Paul, of the tribe of Benjamin, the Apostle of Christ, burning with zeal for his brethren, making himself all to all, and wishing even to be an anathema for their sakes?

[1] Gal. i 18.
[2] Gal. i 1, and frequently elsewhere.
[3] *Ibid.* ii 2.
[4] 2 Cor. xi 5.
[5] Ps. xxviii 5.
[6] Gen. xlix 27.
[7] These words are taken from a sermon which for a long time was thought to be St Augustine's.

Oh! the power of our dear Jesus! how wonderful! how irresistible! He wishes that the first worshippers at his Crib should be humble Shepherds—and he invites them by his Angels, whose sweet hymn was enough to lead these simple-hearted men to the Stable, where, in swaddling-clothes, he lies who is the hope of Israel. He would have the Gentile Princes, the Magi, do him homage—and bids a star to arise in the heavens, whose mysterious apparition, joined to the interior speaking of the Holy Ghost, induces these *men of desire* to come from the far East, and lay at the feet of an humble Babe their riches and their hearts. When the time is come for forming the Apostolic College, he approaches the banks of the sea of Tiberias, and with this single word: *Follow me*, he draws after him such as he wishes to have as his Disciples. In the midst of all the humiliations of his Passion, he has but to look at the unfaithful Peter, and Peter is a penitent. Today, it is from heaven that he evinces his power: all the mysteries of our redemption have been accomplished, and he wishes to show mankind that he is the sole author and master of the Apostolate, and that his alliance with the Gentiles is now perfect: he speaks; the sound of his reproach bursts like thunder over the head of this hot Pharisee, who is bent on annihilating the Church; he takes this heart of the Jew, and, by his grace, turns it into the heart of the Apostle, the Vessel of election, the Paul who is afterwards to say of himself: *I live, not I, but Christ liveth in me.*[1]

The commemoration of this great event was to be a Feast in the Church, and it had a right to be kept as near as might be to the one which celebrates the martyrdom of St Stephen, for Paul is the Protomartyr's convert. The anniversary of his martyrdom would, of course, have to be solemnized at the summer solstice; where, then, place the feast of his Conversion if not near Christmas, and thus our own Apostle would be at Jesus' Crib, and Stephen's side? Moreover, the Magi

[1] Gal. ii 20.

could claim him, as being the conqueror of that Gentile world of which they were the first-fruits.

And lastly, it was necessary, in order to give the court of our Infant-King its full beauty, that the two Princes of the Church—the Apostle of the Jews, and the Apostle of the Gentiles—should stand close to the mystic Crib; Peter with his Keys, and Paul with his Sword. Bethlehem thus becomes the perfect figure of the Church, and the riches of this season of the Cycle are abundant beyond measure.

Let us borrow from the ancient Liturgies a suitable expression of our admiration of our Apostle's Conversion. The following Sequence, which belongs to the tenth century, is found in the old Missals of the Churches of Germany. It is full of mysterious allusions, which bear a certain grandeur of thought.

SEQUENCE

Dixit Dominus: Ex Basan convertam, convertam in prc fundum maris.

Quod dixit et fecit, Saulum ut stravit, Paulum et statuit,

Per Verbum suum incarnatum, per quod fecit et sæcula.

Quod dum impugnat, audivit: Saule, Saule, quid me persequeris ?

Ego sum Christus: durum est tibi ut recalcitres stimulo.

A facie Domini mota est terra, contremuitque mox et quievit.

Dum cognito credidit Domino, Paulus persequi cessat Christianos.

Hic lingua tuorum est canum, ex inimicis ad te rediens, Deus;

The Lord said: I will turn him om Basan (*the land of barrenness*); I will turn him into the deep sea (*of my faith*).

What he said he did, when he prostrated Saul, and raised him up Paul,

By his Incarnate Word, by whom also he made the world.

It was whilst opposing this Word, that the Jew heard the voice: Saul, Saul, why persecutest thou me ?

I am Christ: it is hard for thee to kick against the goad.

The earth was moved at the presence of the Lord; it trembled and then was at rest.

Paul, when he knew the Lord Jesus, believed, and ceased to persecute the Christians.

He became, O God, the tongue of thy faithful ones; leaving thine enemies, he returned to thee.

Dum Paulus in ore omnium sacerdotum jura dat præceptorum,

Docens crucifixum non esse alium præter Christum Deum,
Cum Patre qui regnat et Sancto Spiritu, cujus testis Paulus.
Hinc lingua sacerdotum, more canis dum perlinxit legis et Evangelii duos molares in his contrivit,
Corrosit universas species medicinarum, quibus curantur saucii, reficiuntur enutriendi.
Per quem conversus ad nos tu vivifices, Christe, peccatores:
Qui convertendis conversum converteras Paulum, vas electum.

Quo docente Deum, mare vidit et fugit, Jordanis conversus est retrorsum;
Quia turba gentium, rediens vitiorum profundo, Og rege Basan confuso,

Te solum adorat Christum creatorem, quem et cognoscit in carne venisse redemptorem. Amen.

For it is Paul who, by the mouth of the priests throughout the world, proclaims the commandments,
Teaching that the Crucified is no other than God, the Christ,
Who reigneth with the Father and the Holy Ghost; and Paul is his witess.
By the light of his teaching the priests meditate on the law and the Gospel; and by these, as with two mill-stones, have pounded
And prepared every spiritual medicine, whereby the wounded are healed, and the hungry are fed.
O Jesus! hear his prayers for us sinners; turn to us; give us life;
Who didst turn Paul into a true convert, for the sake of all who are to return to thee, and didst make him the vessel of election.
When he preached God to men, the sea beheld and fled, the Jordan was turned back,
Because the multitude of the nations, returning from the depths of sin, to the confusion of Og the King of Basan,
Now adore but thee, O Christ! their creator, whom they believe to have come in the flesh to redeem them. Amen.

The Roman-French Missals give us this beautiful Hymn of Adam of Saint-Victor.

SEQUENCE

Corde, voce pulsa cœlos,
Triumphale pange melos,
Gentium Ecclesia.

Paulus Doctor gentium
Consummavit stadium
Triumphans in gloria.

Church of the Gentiles! sing with heart and voice thy hymn of triumph, and make the heavens echo.
Paul, the Doctor of the Gentiles, has finished his course, and triumphs in glory.

Hic Benjamin adolescens,
Lupus rapax, præda vescens,
Hostis est fidelium.

This is he that was the youthful Benjamin, the ravenous wolf, the devourer of the prey, the enemy of the Faithful.

Mane lupus, sed ovis vespere,
Post tenebras lucente sidere,
Docet Evangelium.

He was a wolf in the morning, but in the evening a lamb. The night was past, the day-star rose, and he preaches the Gospel.

Hic mortis viam arripit,
Quem vitæ via corripit,
Dum Damascum graditur.

This is he that marched in the road of death, but was stayed, as he goes to Damascus, by Him who is the Way of Life.

Spirat minas, sed jam cedit;
Sed prostratus jam obedit;
Sed jam vinctus ducitur.

He had breathed forth threats, but at length he yields; he prostrates, and obeys; he is made captive, and goes whither he is led.

Ad Ananiam mittitur:
Lupus ad ovem trahitur;
Mens resedit effera.

He is sent to Ananias—the wolf to the lamb; his stormy heart is calm.

Fontis subit sacramentum:
Mutat virus in pigmentum
Unda salutifera.

He receives the sacrament of the font; its saving waters turn the venom of his soul into the fragrance of love.

Vas sacratum, vas divinum,
Vas propinans dulce vinum
Doctrinalis gratiæ.

He becomes a sacred vessel, a vessel divine, a vessel that gives forth to men the sweet wine of the grace of doctrine.

Synagogas circuit:
Christi fidem astruit
Prophetarum serie.

He visits the synagogues, and proves the Christian faith by unfolding the prophets.

Verbum crucis protestatur:
Causa crucis cruciatur:
Mille modis moritur:

He preaches the cross of Christ; and for the sake of that Cross himself does bear the cross, dying a thousand deaths.

Sed perstat vivax hostia:
Et invicta constantia
Omnis pœna vincitur.

Yet dies not, but is a living victim, conquering every pain by unconquered courage.

Segregatus docet gentes:
Mundi vincit sapientes
Dei sapientia.

He is set apart by God as the teacher of the Gentiles; and by the wisdom of God he overcomes the wise ones of the world.

Raptus ad cœlum tertium,
Videt Patrem et Filium
In una substantia.

Rapt to the third heaven, he sees the Father and Son in one substance.

Roma potens et docta Græcia
Præbet colla, discit mysteria:
Fides Christi proficit.

Crux triumphat: Nero sævit,
Quo docente, fides crevit,
Paulum ense conficit.

Sic exutus carnis molem
Paulus, videt verum Solem
Patris Unigenitum.

Lumen videt in lumine,
Cujus vitemus numine
Gehennalem gemitum.
Amen.

The mighty Rome, and the learned Greece—both bow down their heads, and learn the Mysteries, and embrace the Faith of Christ.

The Cross triumphs! Then does Nero rage to see this Paul spreading the Faith by his preaching, and sentences him to die by the sword.

Thus disburthened from the flesh, Paul sees the true Sun, the Only Begotten of the Father.

He sees the Light in Light, by whose almighty power we shun the pains of hell. Amen.

The ancient Sacramentaries give us nothing upon the Conversion of St Paul. We take the following Prayer and Preface from the Gallican Missal published by Dom Mabillon, under the title of *Missale Gothicum*.

PRAYER

Deus qui Apostolum tuum Paulum insolentem contra Christiani nominis pietatem, cœlesti voce cum terrore perculsum, hodierna die Vocationis ejus, mentem cum nomine commutasti; et quem prius persecutorem metuebat Ecclesia, nunc cœlestium mandatorum lætatur se habere Doctorem: quemque ideo foris cæcasti, ut introrsus videntem faceres: cuique post tenebras crudelitatis ablatas, ad evocandas Gentes divinæ legis scientiam contulisti: sed et tertio naufragantem pro fide quam expugnaverat, jam devotum in elemento liquido fecisti vita incolumem. Sic nobis, quæsumus, ejus et mutationem et fidem colenti-

O God, who by a voice from heaven didst strike with terror thine Apostle Paul when raging against the holiness of the Christian religion, and on this the day of his Vocation didst change him both in his heart and his name: so that the Church having once dreaded him as her persecutor, now rejoices in having him as her Teacher in the commandments of God: whom thou didst strike with exterior blindness, that thou mightest give him interior sight: to whom, moreover, when the darkness of his cruelty was removed, thou didst give the knowledge of thy divine law, whereby he might call the Gentiles: and didst thrice deliver him from shipwreck, which he

bus, post cæcitatem peccatorum, fac te videre in cœlis, qui illuminasti Paulum in terris.

suffered for the Faith, saving this thy devoted servant from the waves of the sea: grant also to us, we beseech thee, who are solemnizing both his conversion and his faith, that, after the blindness of our sins, we may be permitted to see thee in heaven, who didst enlighten Paul here on earth.

PREFACE

Dignum et justum est; vere æquum et justum est: nos tibi gratias agere, Domine sancte, Pater omnipotens, æterne Deus: qui, ut ostenderes te omnium cupere indulgere peccatis, persecutorem Ecclesiæ tuæ, ad unum verbum tuæ vocationis lucratus es, et statim fecisti nobis ex persecutore doctorem: nam qui alienas epistolas ad destructionem Ecclesiarum acceperat, cœpit suas ad restaurationem earum scribere; et ut seipsum Paulum factum ex Saulo monstraret, repente architectus sapiens, fundamentum posuit, ut sancta **Ecclesia tua Catholica, eo** ædificante, gauderet, a quo fuerat ante vastata; et tantus ejus defensor existeret, ut omnia supplicia corporis, et ipsam cædem corporis non timeret: nam factus est caput Ecclesiæ, qui membra Ecclesiæ conquassaverat: caput terreni corporis tradidit, ut Christum caput in suis omnibus membris acciperet, per quod etiam vas electionis esse meruit; qui eumdem Dominum nostrum Jesum Christum Filium tuum in sui pectoris habitationem suscepit.

It is meet and just, yea it is right and just, that we should give thanks to thee, O Holy Lord, Almighty Father, Eternal God: who, to show that thou desirest to forgive all men their sins, didst win over the persecutor of thy Church with one word of thy calling, and straightway madest the persecutor our teacher: for he that had received epistles from others unto the destruction of the Churches, began to write his own unto their restoration; and who, to show that Saul had become Paul, did immediately, as a wise architect, lay the foundation, giving joy to thy holy Catholic Church, by becoming her builder after being her destroyer: and in such wise did he defend her, that he feared neither tortures nor very death, and became a Head of the Church after having crushed the members of the Church, delivering up the head of his own body, that he might be united with the Divine Head Christ in all his members, by whom also he merited to be made a vessel of election, and into the dwelling of his own heart he received this same Jesus Christ thy Son, our Lord.

We give thee thanks, O Jesus! who hast this day prostrated thine enemy by thy power, and raised him up again by thy mercy. Truly art thou the *Mighty God*, and thy victories shall be praised by all creatures. How wonderful art thou, in thy plans for the world's salvation! Thou makest men thy associates in the work of the preaching of thy word, and in the dispensing of thy Mysteries; and in order to make Paul worthy of such an honour, thou usest all the resources of thy grace. It pleased thee to make an Apostle of Stephen's murderer, that so thy sovereign power might be shown to the world, thy love of souls be evinced in its richest gratuitous generosity, and grace abound where sin had so abounded. Sweet Saviour! often visit us with this grace which converts the heart; for we desire to have the life of grace *abundantly*, and we feel that its very principle is often in danger within us. Convert us, as thou didst thine Apostle; and after having converted us, assist us; for without thee we can do nothing. Go before us, follow us, stand by our side; never leave us, but as thou hast given us the commencement, secure to us our perseverance to the end. Give us that Christian wisdom which will teach us how to acknowledge, with fear and love, that mysterious gift of grace which no creature can merit, and to which, nevertheless, a creature's will may put an obstacle. We are captives: thou alone art master of the instrument, wherewith we can break our chains; thou puttest it into our hands, bidding us make use of it; so that our deliverance is thy work, not ours—but our captivity, if it continue, can only be attributed to our negligence and sloth. Give us, O Lord, this thy grace; and graciously receive the promise we now make, that we will render it fruitful by co-operating with it.

Assist us, thou holy Apostle of Jesus! to correspond with the merciful designs of God in our regard; obtain of him for us, that we may be overcome by the sweetness of an Infant-God. His voice does not make itself

heard; he does not blind us by the glare of his divine light; but this we know—he often complains that we persecute him! Oh! that we could have the courage to say to him, with a heart honest like thine: *Lord! what wilt thou that we do?* He would answer, and tell us to be simple, and to become little children like himself—to recognize now, after so many Christmases of indifference, the love he shows us in this mystery of Bethlehem—to declare war against sin—to resist our evil inclinations—and to advance in virtue, by walking in his divine footsteps. Thou hast said, in one of thine Epistles: *If any man love not our Lord Jesus Christ, let him be anathema!*[1] Oh! teach us to know him more and more, so that we may grow in his love; and by thy prayers, preserve us from that ingratitude which turns even the sweet Mysteries of this holy season into our own greater condemnation.

Glorious *Vessel of election!* pray for the conversion of sinners who have forgotten their God. When on this earth, thou didst spend thyself for the salvation of souls; continue thy ministry, now that thou art reigning in heaven, and draw down, upon them that *persecute Jesus*, the graces which triumph over the hardest hearts. Apostle of the Gentiles! look with an eye of loving pity on so many nations, that are still sitting in the shadow of death. During thy mortal life, thou wast divided between two ardent desires—one, to be with Christ, the other, to remain longer on earth labouring for the salvation of immortal souls: now that thou art united for ever with the Jesus thou didst preach to men, forget not the poor ones to whom their God is a stranger. Raise up in the Church apostolic men, who may continue thy work. Pray to our Lord that he bless their labours, and the blood of such among them as are martyrs of zeal. Shield with thy protection the See of Peter, thy Brother-Apostle and thy Leader. Support the authority of the Church of Rome, which has inherited thy power, and looks upon thee as her second defence. May thy power-

[1] 1 Cor. xvi 22.

ful intercession lead her enemies into humble submission, destroy schisms and heresies, and fill her Pastors with thy spirit, that like thee they may seek not themselves, but solely and in all things the interests of our Lord Jesus Christ.

JANUARY 26

SAINT POLYCARP

BISHOP AND MARTYR

AMIDST the sweetness he is enjoying from the contemplation of *the Word made Flesh*, John, the Beloved Disciple, beholds coming towards him his dear Polycarp, *the Angel of the Church of Smyrna*,[1] all resplendent with the glory of martyrdom. This venerable Saint has in his soul the fervent love that made him say in the amphitheatre, when asked by the Proconsul to curse his Divine Master: "Six-and-eighty years have I served Him, and he has never done me any wrong; nay, he has laden me with kindness. How could I blaspheme my King, who has saved me?" After having suffered fire and the sword, he was admitted into the presence of this King his Saviour, in reward for the eighty-six years of his faithful service, for the labours he had gone through in order to maintain faith and charity among his flock, and for the cruel death he endured.

He was a disciple of St John the Evangelist, whom he imitated by zealously opposing the heretics, who were then striving to corrupt the faith. In obedience to the command of his holy Master,[2] he refused to hold intercourse with Marcion, the heresiarch, whom he called *the first-born of Satan*. This energetic adversary of the proud sect that denied the mystery of the Incarnation, wrote an admirable Epistle to the Philippians, in which we find these words: *Whosoever confesses not that Jesus Christ came in the flesh, is an Antichrist.* Polycarp, then, had a right to the honour of standing near the Crib, in which the Son of God shows himself to us in all

[1] Apoc. ii 8. [2] 2 St John i 10.

his loveliness, and clothed in flesh like unto our own. Let us honour this disciple of John, this friend of Ignatius, this Bishop of the Apostolic Age, whose praise was pronounced by Jesus Christ himself in the Revelations of Patmos. Our Saviour said to him by the mouth of Saint John: *Be thou faithful unto death, and I will give thee the crown of life.*[1] Polycarp was faithful even unto death, and has received his crown; and whilst we are celebrating the coming of his King among us, he is one of the Saints who assist us to profit by the holy season.

The Church gives us a passage from St Jerome's book, *On Ecclesiastical Writers*, in which there is contained the following short notice of our holy Martyr.

Polycarpus, Joannis Apostoli discipulus, et ab eo Smyrnæ Episcopus ordinatus, totius Asiæ princeps fuit; quippe qui nonnullos Apostolorum, et eorum qui viderant Dominum, magistros habuerit et viderit. Hic propter quasdam super die Paschæ quæstiones, sub Imperatore Antonino Pio, Ecclesiam in Urbe regente Aniceto, Romam venit: ubi plurimos credentium, Marcionis et Valentini persuasione deceptos, reduxit ad fidem. Cumque ei fortuito obviam fuisset Marcion, et diceret: Cognoscis nos? respondit: Cognosco primogenitum diaboli. Postea vero regnante Marco Antonino et Lucio Aurelio Commodo, quarta post Neronem persecutione, Smyrnæ sedente proconsule, et universo populo in amphitheatro adversus eum personante, igni traditus est. Scripsit ad Philippenses valde utilem epistolam.

Polycarp, a disciple of the Apostle John, who ordained him Bishop of Smyrna, was looked up to by all the Churches of Asia, inasmuch as he had not only known some of the Apostles, and those who had seen our Lord, but had been trained by them. He went to Rome, during the reign of the Emperor Antoninus Pius, and under the Pontificate of Anicetus, in order to have an answer to certain questions regarding Easter-day. Whilst there, he brought back to the faith several Christians who had been misled by the teaching of Marcion and Valentine. Having, on a certain occasion, casually met Marcion, who said to him: 'Dost thou know us?' Polycarp replied: 'Yes, I know thee as the first-born of Satan.' Some time after, under the reign of Marcus Antoninus and Lucius Aurelius Commodus, in the fourth persecution after that under Nero, he was cited before the Pro-

[1] Apoc. ii 10.

lam, quæ usque hodie in Asiæ conventu legitur.

consul of Smyrna, who condemned him to be burnt alive; which sentence was carried into effect in the amphitheatre, amidst the clamours of the whole people. He wrote an important Letter to the Philippians, which is still read in the Churches of Asia.

The Greek Church sings the praises of St Polycarp in her Menæa, from which we extract the following passages.

DIE XXIII FEBRUARII

Quando fructus ille Virginis, et semen germinans vitæ principium, in terram cecidit, tunc te Polycarpum spicam produxit, fideles nutrientem pietatis verbo et documentis, et eos sanctificantem divino certaminis sanguine et sanctitatis unguento.

Quando in ligno crucis vitis vera suspensa elevata est, tunc te fructuosum palmitem extendit, falce incisum venerandi martyrii, et tormentorum torculari agitatum, cujus lætitiæ calicem cum fide libantes, o Pater, veneranda tua certamina glorificamus.

Caritatis uvam in anima vere coluisti, ô Pater sapiens, et tamquam vinum effudisti fidei verbum; lætificans omnium fidelium mentes, et miraculorum demonstratus es immensum mare; unde martyrum decus apparuisti, igne purificatus et lumine dignatus æterno, o Polycarpe: deprecare Christum Deum dare ve-

When the Fruit of the Virgin, and the Seed that is the germ of life, came on the earth, he produced thee, O Polycarp, as the grain of wheat that nourishest the faithful with the word and teachings of piety, and trainest them to holiness by the glorious shedding of thy blood, and the odour of thy saintliness.

When Christ, the True Vine, was raised up pendent on the Tree of the Cross, then wast thou produced as one of his fruitful branches, that wast pruned with the knife of a venerable martyrdom, and wast put into the wine-press of torture. Drinking his Cup of gladness with faith, we glorify, O Father! thy glorious combat.

Truly, O wise Father! didst thou cherish in thy soul the growth of the vine of charity, and didst pour forth the wine of the word of faith. Thou didst gladden the hearts of all the Faithful, and wast like the boundless sea in thy miracles. Therefore art thou the glory of Martyrs, O Polycarp! for thou hast been purified by fire,

niam peccatorum, nobis celebrantibus cum amore tuam sanctam commemorationem.

Honeste ambulans et filium lucis pacisque denuncians, noctis primogenitum revelasti Marcionem.

Firma ratione comburentem flammam supergressus es, o gloriose, quasi tres pueri qui fornacis ignem rore sedarunt, et in medio ignis incombustus permansisti clamans: Benedictus es, Deus patrum nostrorum.

Pie coluisti Christi mysticam culturam, et rationabilis victima ipse oblatus es Deo sacrificium acceptabile et optimum, omnino fructuosa victima, Polycarpe ter beate.

Supra crucem visus, et hierarchico ornamento digne indutus, Pater, in templum Dei introisti proprio sanguine.

Archipastori Christo præsentandus, a Christo signatus quasi aries insignis, Hierophantes, imitator demonstratus es passionum ejus, et gloriæ effectus particeps, et regni ipsius cohæres.

Commemoratio tua ignifera exorta, o Pater, illuminat animas eorum qui illam pie perficiunt, o divine, et omnes participes tuæ divinæ illuminationis afficit, quam digne, o sapiens, in hymnis magnificamus.

and rewarded with light everlasting. Pray for us to Christ our God, that he grant pardon of our sins to us, who lovingly celebrate thy holy memory.

Walking in uprightness, and showing thyself a son of light and peace, thou didst unmask Marcion, the first-born of night.

O glorious Polycarp! by thy undaunted soul thou didst overcome the burning fire, like unto the Three Children, who quenched the furnace with dew; and in the midst of the flames thou wast unconsumed, and didst cry out: Blessed art thou, O God of our Fathers!

Religiously didst thou cultivate the mystical garden of Christ, and thou thyself, the spiritual victim, wast offered to God an acceptable and perfect sacrifice, a victim *most fruitful*, O thrice blessed Polycarp!

Thou wast seen upon the cross, O Father! and being worthily clad with the pontifical robes, thou didst enter by thine own blood into the temple of God.

That thou, O holy Pontiff! mightest be presented to Christ, the Prince of Pastors, as the victim elect marked out by him, thou becamest the imitator of his passion, and art now a partaker of his glory, and the coheir of his kingdom.

Thy Feast, with its blaze of glory, O Father! has risen, enlightening the souls of them that piously keep it, O heavenly man! and making them all partakers of thy supreme brightness, which we worthily magnify in our hymns, O wise Polycarp!

How well didst thou bear out the full meaning of thy name, O Polycarp! for thou didst produce *many fruits* for thy Saviour, during thy six-and-eighty years spent in his service. The numerous souls won over to Christ, the virtues which adorned thy life, and thy life itself, which thou didst present to thy Lord in its full maturity—these were thy *fruits*. And what happiness was thine to have received instruction from the Disciple that leaned upon Jesus' Breast! After being separated from him for more than sixty years, thou art united with him on this the day of thy martyrdom, and thy venerable master receives thee in a transport of joy. Thou adorest, with him, that Divine Babe, whose simplicity thou hadst imitated during life, and who was the single object of thy love. Ask of him for us, that we too may be *Faithful unto death*.

By thy prayers, now that thou art throned in heaven, make fruitful the vineyard of the Church, which when on earth thou didst cultivate by thy labours, and water with the blood of thy glorious martyrdom. Re-establish faith and unity in the Churches of Asia, which were founded by thy venerable hand. Hasten, by thy prayers, the destruction of that degrading slavery of Mohammedanism which has kept the East in bondage so long, because her once faithful children severed themselves from Rome by the great schism of Byzantium. **Pray for the Church of Lyons, which regards thee as its** founder, through the ministry of thy disciple Pothinus, and takes itself so glorious a share in the apostolate of the Gentiles, by the Work of the Propagation of the Faith.

Watch over the purity of our holy Faith, and preserve us from being deceived by false teachers. The error which thou didst combat, and which teaches that all the mysteries of the Incarnation are but empty symbols, has risen up again in these our days. There are Marcions, even now, who would reduce all religion to myths; and they find some few followers; may thy powerful prayers rid the world of this remnant of so impious a

doctrine. Thou didst pay homage to the Apostolic Chair, for thou, too, wouldst *see Peter*, and didst journey to Rome, in order to consult its Pontiff on questions regarding the interests of thy Church of Smyrna. Defend the rights of this august See, whence alone are derived both the jurisdiction of our Pastors, and the authoritative teachings of Faith. Pray for us, that we may spend the remaining days of this holy Season in the contemplation and the love of our new-born King. May this love, accompanied with purity of heart, draw down upon us the merciful blessings of God, and at length, after our course is run, obtain for us the *Crown of Life*.

JANUARY 27

SAINT JOHN CHRYSOSTOM

BISHOP AND DOCTOR OF THE CHURCH

BEFORE our Emmanuel came upon this earth, men were as sheep without a shepherd; the flock was scattered, and the human race was hastening on to perdition. Jesus would, therefore, not only be the Lamb that was to be slain for our sins; he made himself, moreover, a Shepherd, that so he might bring us all back to the divine fold. But as he had to leave us when he ascended into heaven, he has provided for the wants of his sheep by providing us with a succession of Pastors, who should in his name feed the flock even to the end of the world. Now instruction, which is the light of life, is what the flock of Christ needs above all other things; and therefore our Emmanuel required that the Pastors of his Church should also be Doctors of sacred science. The Pastor owes two things to his people; namely, the Word of God and the Sacraments. He is under the obligation of dispensing, personally and unceasingly, this twofold nourishment to his flock, and of laying down his very life, if needed, in the fulfilment of a duty on which rests the whole work of the world's salvation.

But since the disciple is not above his Master, the Pastors and Doctors of the Christian people, if they are faithful in the discharge of their duties, are sure to be hated by the enemies of God; for they cannot spread the Kingdom of Christ without at the same time taking from the power of Satan. Hence it is that the history of the Church is filled with the persecutions endured by her Pastors and Doctors, who continued the ministry of zeal and charity begun by Christ

upon the earth. These contests have been threefold, and gave occasion to three admirable victories.

The Pastors and Doctors of the Church have had to struggle with Paganism, which sought, by inflicting tortures and death, to oppose the preaching of the law of Christ. It was this sort of persecution which gave the Church such saints as those whom we celebrate during this season of Christmas—Polycarp, Ignatius, Fabian, Marcellus, Hyginus, and Telesphorus.

When the era of Persecution was over, the Pastors and Doctors of the Christian people had to engage with enemies of another kind. Kings and Princes became children of the Church, and then sought to make her their own slave. They imagined that it would serve their political interests to interfere with the liberty of the Word of God, which, like the light of the sun, was intended to be carried, without hindrance, throughout the whole earth. They usurped the priestly power, as did the Pagan Cæsars, and presumed to set limits to the administration of those sources of life which become corrupt as soon as they are touched by a profane hand. This usurpation gave rise to an incessant contest between the temporal and spiritual powers, and produced a second class of martyrs. God has glorified his Church during this long period of struggle, and has given her, from time to time, a brave defender of ecclesiastical liberty. We have met two of these champions of the Word and the holy ministry during Christmastide—Thomas of Canterbury, and Hilary of Poitiers.

But there is a third sort of battle in which the Pastors and Doctors of the flock of Christ have had to fight—it is the battle with the world and its vices. It began when Christianity began, and will continue to the day of Judgement. It was their courage in this battle that made so many saintly prelates hated for the name of Jesus Christ. Neither their charity, nor their services to mankind, nor their humility, nor their meekness, protected them from ingratitude, spleen, calumny, and persecution. And what was their offence? They

had been faithful in their duty of preaching the doctrines of their Divine Master, of encouraging virtue, and of chiding the sins of men. The amiable Francis de Sales was as much disliked and even hated by bad men as was John Chrysostom himself, whose triumph gladdens the Church today, and who stands near the Crib of his Lord as one of the most illustrious martyrs of pastoral duty courageously discharged.

Fervent in the service of his Saviour, even to the observance of the divine Counsels (for he had embraced the monastic life), this *golden-mouthed* Preacher made no other use of his wonderful gift of eloquence than that of urging men to the observance of the virtues taught in the Gospel, and of reproving every vice. Satan sought to have his revenge against our Saint by raising against him many enemies. Among these were an Empress, whose vanities and sins he had rebuked; men in power, whose wickedness he had held up to notice; women of influence, who would have him preach a morality more in accordance with their own depravity; a Bishop of Alexandria, and certain Prelates of the Court, who were jealous of his virtues, and still more so of his reputation. He was exceedingly loved by his people—but neither that nor his great virtues protected him from persecution. He whose eloquence had enraptured the people of Antioch, and won for him the enthusiastic admiration of the citizens of Constantinople, was deposed in a council convened for the purpose, his name was ordered to be cancelled from the diptychs of the Altar, notwithstanding the energetic protest of the Roman Pontiff; and at length he was condemned to exile, and died on the way, worn out by the hardships and fatigues he had to undergo.

But this Pastor, and Doctor, was not vanquished. He said, in the midst of all his persecutions, *Woe is unto me if I preach not the Gospel!*[1] He made use, too, of those other words of the great Apostle: *The word of God is not bound.*[2] The Church triumphed in him; she

[1] 1 Cor. ix 16. [2] 2 Tim. ii 9.

was more glorified and more consoled by the unflinching courage of Chrysostom, who was led into captivity for having preached the Gospel of Christ, than she had been by the success achieved by his eloquence, an eloquence which Libanius was heard to covet for his pagan orators. Let us hearken to the thrilling words of Chrysostom, which he addressed to the faithful immediately before his last banishment. He had been sent into exile once before; but a terrific earthquake immediately after his departure was looked upon as sent by heaven to punish the authors of so crying an injustice, and the Empress herself went, with tears in her eyes, to ask the Emperor to recall him. Accordingly, he was permitted to return. Shortly after, fresh occasions were sought for, and John was again sentenced to exile. He received the intimation with all the calmness of a Saint who knows that the whole Church is on his side. Let us study this glorious model of a Bishop trained in the school of our Lord who is, as the Apostle calls him, *the Shepherd and Bishop of our souls*.[1]

'Many are the waves, and threatening are the storms, which surround me; but I fear them not; for I am standing on the Rock. Let the sea roar; it cannot wash away the Rock: Let the billows mount as they will; they cannot sink the barque of our Lord Jesus Christ. And tell me, what would you have me fear? Death? *To me, to live is Christ; and to die is gain*.[2] Exile? *The earth is the Lord's, and the fulness thereof*.[3] Confiscation of my goods? *We brought nothing into this world; and certainly we can carry nothing out*.[4] No—the evils of this world are contemptible, and its goods deserve but to be laughed at. I fear not poverty, I desire not riches; I neither fear to die, nor wish to live, save for your advantage. Your interest alone induces me to speak of these things, and to ask of you, by the love you bear me, to take courage.

'For no one can separate us; no human power can part what God has united. It is said of husband and

[1] 1 St Pet. ii 25. [2] Phil. i 21. [3] Ps. xxiii 1. [4] 1 Tim. vi 7.

wife: *Wherefore a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh:*[1] *Therefore what God hath joined together, let no man put asunder.*[2] Thou canst not, O man, dissolve the nuptial tie: how hopest thou to divide the Church of God? It is she whom thou attackest, because thou canst not reach him whom thou fain wouldst strike. Thou makest me more glorious, and thou dost but waste thy strength in warring against me, for *it is hard for thee to kick against the* sharp *goad.*[3] Thou canst not blunt its point, and thou makest thine own foot bleed, just as the billows, when they dash against the rock, fall back mere empty froth.

'Believe me, O man, there is no power like the power of the Church. Cease thy battling, lest thou lose thy strength; wage not war with heaven. When it is with man thou warrest, thou mayst win or lose; but when thy fighting is against the Church, it is impossible thou shouldst conquer, for God is above all in strength. *Do we provoke the Lord to jealousy? Are we stronger than he?*[4] God founded, God gave firmness: who shall be so bold as to attempt to pull down? Knowest thou not his power? *He looketh upon the earth, and maketh it tremble;*[5] he gives his order, and that which trembled is made firm again. If he made firm the City after an earthquake had shaken it, how much more could he not give firmness to the Church? The Church is stronger than heaven itself: *Heaven and earth shall pass, but my words shall not pass.*[6] What *words? Thou art Peter; and upon this Rock will I build my Church, and the gates of hell shall not prevail against it.*[7]

'If thou wilt not believe his word, believe facts. How many tyrants have sought to crush the Church? They had their gridirons and fiery furnaces, and wild beasts, and swords—and all failed. Where are those enemies now? Buried and forgotten. And the Church? Brighter than the sun. All *they* had is now past; but

[1] Gen. ii 24. [2] St Matt. xix 6. [3] Acts ix 6. [4] 1 Cor. x 22.
[5] Ps. ciii 32. [6] St Matt. xxiv 35. [7] *Ibid.* xvi 18.

her riches are immortal. If the Christians conquered when they were but few in number, canst thou hope to vanquish them, now that the whole earth is filled with the holy religion? *Heaven and earth shall pass, but my words shall not pass.* Wonder not at it; for the Church is dearer unto God than the very heavens. He took flesh not from heaven, but from his Church on earth; and heaven is for the Church, not the Church for heaven.

'Be not troubled at what has happened. I ask this favour of you—be firm in your faith. Have you not observed that when Peter was walking on the waters, and began to fear, he was in danger of sinking, not because the sea was rough, but because his faith was weak? Have I been raised to this dignity by human intrigue? Was it man that brought me to it, or can man now depose me? I say not this from arrogance or boasting; God forbid! I say it from the desire of calming your trouble.

'The devil no sooner saw that your City was tranquillized, than he plotted how he might disturb the Church. Thou wicked and most impious spirit! thou couldst not throw down the walls of a city; and thinkest thou thou canst make the Church fall? Does the Church consist of walls? The Church consists of the multitude of the faithful. Look at her pillars, and see how solid they are, fastened, not by iron, but by faith. Not only is the great multitude itself more vehement than fire, but even one single Christian would conquer thee. Hast thou forgotten the wounds thou receivedst from the martyrs? Oftentimes the combatant was a tender maiden: delicate as a flower, yet firmer than a rock. Thou didst mangle her flesh, but her faith was proof against all thy tortures Her blood fell as nature felt the wounds, but her faith fell not; her body was torn, but her manly soul flinched not; what was material was spoilt, what was spiritual was untouched. Thou couldst not vanquish one woman; and yet thou hopest to vanquish a whole people! Hast thou not heard these words of the Lord: *Where there are two or three*

gathered together in my name, there am I in the midst of them?[1] And thinkest thou he will not be in the midst of a numerous people, united together by the ties of charity?

'I have his pledge, and on that I trust, not on my own strength. I have his written promise. That is my staff, and my guarantee, and my tranquil port. What matters it to me if the whole world be upset—have I not his written word? have I not his letters? There is my rampart, and there my defence. What letters? *I am with you all days, even to the consummation of the world.*[2] Christ is with me—of whom shall I be afraid? Though stormy billows should rise up against me, though the sea should open to swallow me, though the wrath of kings should be enkindled against me, I will heed them no more than if they were so many spider's webs. Had not my love for you kept me, I would have started this very day on my exile, for this is my constant prayer: "*O Lord! thy will be done;*[3] I will do *thy* will; not what such or such an one may will, but what *thou* willest." This is my tower of strength, this is my firm rock, this is my trusty staff. If God will that I go, I will go. If he will me to remain here, I will give him thanks. Yea, whithersoever he wills me to go, I will bless his holy name.'[4]

What humility and courage in this saintly minister of Christ! What a consolation for the Church when God sends her men like this! He has given four to the Eastern Church: Athanasius, Gregory of Nazianzum, Basil and Chrysostom. In spite of the immense dangers to which faith was exposed during the age in which they lived, these four holy Doctors, by their sanctity, learning, and courage, kept it alive among the people. Athanasius and Gregory appear to us in that period of the Ecclesiastical Year when the Church is radiant with her Easter joy, and celebrates the Resurrection of her Divine Spouse. Basil's feast gladdens us in the season of Pente-

[1] St Matt. xviii 20.
[2] *Ibid.* vi 10.
[3] *Ibid.* xxviii 20.
[4] *Homily before his exile.*

cost, when the Church is filled with the gifts of the Holy Ghost. Chrysostom comes at Christmastide, and adds to the joy of the dear Mystery of Bethlehem. Let us, the favoured children of the Latin Church, which alone has preserved the primitive faith, because Peter is with her—let us honour these four faithful guardians of Tradition; let us today pay the homage of our devotion to Chrysostom, the Doctor of the universal Church, the conqueror of the world, the dauntless Pastor, the successor of the Martyrs, the Preacher *par excellence*, the admirer of St Paul, and the fervent imitator of our Lord Jesus Christ.

The Roman Church, in the lessons of today's Office, thus speaks the praises of our Saint.

Joannes Antiochenus, propter aureum eloquentiæ flumen cognomento Chrysostomus, a forensibus et sæcularibus studiis ad divinas litteras summa cum ingenii et industriæ laude se contulit. Itaque sacris initiatus, ac Presbyter Antiochenæ Ecclesiæ factus, mortuo Nectario, Arcadii Imperatoris opera, invitus Constantinopolitanæ Ecclesiæ præficitur: quo suscepto pastorali munere, depravatos mores, et nobiliorum hominum vivendi licentiam vehementius objurgare cœpit. Qua ex libertate magnam multorum subiit invidiam. Apud Eudoxiam etiam, quod eam propter Callitropæ viduæ pecuniam, et alterius viduæ agrum reprehendisset, graviter offendit.

John, surnamed *Chrysostom* on account of his golden eloquence, was born at Antioch. Having gone through the study of the law and the profane sciences, he applied himself with extraordinary application and success to the study of the Sacred Scriptures. Having been admitted to holy orders, and made a Priest of the Church at Antioch, he was appointed Bishop of Constantinople, after the death of Nectarius, by the express wish of the Emperor Arcadius. No sooner had he entered upon the pastoral charge than he began to inveigh against the licentious lives led by the rich. This his courageous preaching procured him many enemies. He likewise gave great offence to the Empress Eudoxia, because he had reproved her for having appropriated to herself the money belonging to a widow named Callitropa, and for having taken possession of some land which was the property of another widow.

Quare aliquot Episcoporum acto Chalcedone conventu, quo ipse vocatus ire noluit, quod nec legitimum concilium, nec publicum esse diceret, nitente in primis ipsa contra Chrysostomum Eudoxia, ejicitur in exilium: sed paulo post propter ejus desiderium, seditione populi facta, admirabili civitatis plausu ab exilio revocatur. Verum cum perditos mores increpare non desisteret, et ad argenteam Eudoxiæ statuam in foro Sanctæ Sophiæ ludos fieri prohiberet: conspiratione inimicorum Episcoporum iterum exulare cogitur, viduis et egentibus communis parentis ejectionem lugentibus. In exilio Chrysostomum incredibile est et quanta mala perpessus sit, et quam multos ad Jesu Christi fidem converterit.

Verum dum Concilio Romæ habito, decreto Innocentii Primi Pontificis restituitur, a militibus, qui eum custodiebant, miris in itinere malis et calamitatibus afficitur. Cumque per Armeniam duceretur, sanctus Basiliscus Martyr, in cujus templo antea oraverat, noctu sic eum affatus est: Joannes frater crastinus dies nos loco conjunget. Quare postridie, sumpto Eucharistiæ sacramento, seque crucis signo muniens, animam Deo reddidit decimo octavo kalendas Octobris. Quo mortuo, horribilis grando Constantinopoli ce-

At the instigation, therefore, of Eudoxia, several Bishops met together at Chalcedon. Chrysostom was cited to appear, which he refused to do, because it was not a Council either lawfully or publicly convened. Whereupon, he was sent into exile. He had not been gone long before the people rose in sedition on account of the Saint's banishment, and he was recalled, to the immense joy of the whole city. But his continuing to inveigh against the scandals which existed, and his forbidding the games held before the silver statue of Eudoxia, which was set up in the space opposite Sancta Sophia, were urged by certain Bishops, enemies of the Saint, as motives for a second banishment. The widows and the poor of the city bewailed his departure as that of a father. It is incredible how much Chrysostom had to suffer in this exile, and how many he converted to the Christian Faith.

At the very time that Pope Innocent the First, in a Council held at Rome, was issuing a decree ordering that Chrysostom should be set at liberty, he was being treated by the soldiers, who were taking him into exile, with unheard-of harshness and cruelty. Whilst passing through Armenia, the holy Martyr Basiliscus, in whose Church he had offered up a prayer, thus spoke to him during the night: 'Brother John! we shall be united together tomorrow.' Whereupon, on the following morning, Chrysostom received the sacrament of the Eucharist, and signing himself with the

cidit, et quatriduo Augusta cessit e vita. Ejus corpus insigni pompa et hominum multitudine celebratum, Theodosius Arcadii filius Constantinopolim portandum, et honorifice sepeliendum curavit sexto kalendas Februarii; cujus etiam reliquias veneratus, parentum suorum veniam petiit: quod deinde Romam translatum, in Basilica Vaticana conditum est. Multitudinem, pietatem, ac splendorem concionum, cæterorumque ejus scriptorum, interpretandi etiam rationem, et inhærentem sententiæ sacrorum Librorum explanationem, omnes admirantur, dignumque existimant cui Paulus Apostolus, quem ille mirifice coluit, scribenti et prædicanti multa dictasse videatur. Hunc vero præclarissimum ecclesiæ doctorem Pius decimus Pontifex maximus cœlestem oratorum sacrorum patronum declaravit atque constituit.

sign of the cross, he breathed forth his soul to his God, on the eighteenth of the Kalends of October (September 14th). A fearful hail-storm happened at Constantinople after the Saint's death, and four days after, the Empress died. Theodosius, the son of Arcadius, had the Saint's body brought to Constantinople with all due honour, where, amidst a large concourse of people, it was buried on the sixth of the Kalends of February (January 27th). Theodosius, whilst devoutly venerating the Saint's relics, interceded for his parents, that they might be forgiven. The body was, at a later period, translated to Rome, and placed in the Vatican Basilica. All men agree in admiring the unction and eloquence of his numerous sermons, as indeed of all his other writings. He is also admirable in his interpretation of the Sacred Scriptures, which he explains in their genuine sense. It has always been thought that he was aided, in his writings and sermons, by St Paul the Apostle, to whom he entertained an extraordinary devotion. This most renowned Doctor of the Church was by Pope Pius X declared and appointed heavenly Patron of the preachers of holy things.

The Greek Church, in her Menæa, honours the memory of her great Doctor with an enthusiasm which even her liturgy has seldom surpassed. We extract the following stanzas.

DIE XIII NOVEMBRIS

Tubam auream, divine flans organum, doctrinarum mare inexhaustum, Ecclesiæ firma-

Let us sweetly hymn the praises of Chrysostom, the golden trumpet, the divinely

mentum, mentem cœlestem, sapientiæ abyssum, craterem deauratum, diffundentem flumina dogmatum melliflua, irrigantia creationem, meloditer hymnificemus.

Sidus inocciduum, radiis illuminans dogmatum omne subsolare, pœnitentiæ præconem, spongiam auratissimam humiditatem terribilis desperationis auferentem, et rorificantem cor peccatis consumptum, Joannem digne Chrysologum honoremus.

Angelus terrenus et cœlestis homo, lyra bene loquens et multisonans, virtutum thesaurus, immobilis lapis, fidelium forma Martyrum æmulus, contubernalis sanctorum Angelorum, Apostolorum commensalis, in hymnis magnificetur Chrysostomus.

Diffusa est gratia in labiis tuis, sancte Pater, Joannes Chrysostome; nam unxit te Deus sacerdotem populi sui, pascere gregem suum in sanctitate et justitia. Ideo cinctus gladio potentis, garrulitatem hæreseon amputasti, et nunc ne cesses deprecari ut pacificetur mundus, et salventur animæ nostræ.

Aureis verbis tuis Ecclesia, tamquam auro mundo circumornata, Joannes Chrysostome, festive gaudens exclamat: Satiata sum tuis auriferis pascuis, et auriparibus ac mellauratis fluentis; ex actione in contemplationem educor per tuas exhortationes, et Christo, spiritali Sponso,

sounding organ, the exhaustless sea of doctrine, the pillar of the Church, the heavenly mind, the abyss of wisdom, the gilded vase, that pours forth the honeyed streams of dogma which refresh the world.

Let us worthily honour John the Chrysologus, the unsetting star that illumines with the rays of doctrine all nations under the sun; the preacher of penance, the golden sponge that takes away the clammy sweats of sad despair, and with refreshing dew revives the sin-worn heart.

Let Chrysostom be extolled in our hymns: he is the angel of earth and the man of heaven, a sweet and many-tuned harp, a treasury of virtues, an immoveable rock, a model of the Faithful, an imitator of Martyrs, a companion of the holy Angels, an associate of the Apostles.

Grace is poured forth upon thy lips, O holy Father, John Chrysostom! for the Lord hath anointed thee priest of his people, to feed the flock in holiness and justice. Therefore, armed with the sword of strength, thou didst cut short the prattling of heresies: oh! cease not now to pray that the world may be in peace, and our souls be saved.

The Church, enriched with the pure gold of thy words, O Chrysostom! cries out to thee, on this thy feast: 'I am nourished by thy golden pastures, and by the streams of thy rich honeyed words. By thy exhortations I am led from action unto contemplation, and am united to Christ, the Spouse

unior, imperans cum eo. Ideo et nos congregati in tui memoriam clamamus: Ne fatigeris deprecari pro nobis ad salvandas animas nostras.

Decebat Reginam urbium de Joanne gloriari tamquam de ornatu regali et de aurea tuba, circumsonante per omnem terram salutaria dogmata, et omnes convocante ad concentum canticorum divinorum, ad quem clamamus: Chrysologe et Chrysostome, Christum deprecare salvari animas nostras.

Gaude, orphanorum pater, injuste patientium magnum auxilium, pauperum largitio, esurientium cibus, peccatorum erectio, animarum solertissime medice, theologiæ excelsæ accuratio, explanatio Scripturarum, Sancti Spiritus lex practicissima, theoria et praxis sapientiæ celsitudinis; Christum exora mittere animabus nostris magnam misericordiam.

Sol splendidissime, terram verbis illustrans factus es, sidus fulgidissimum, lampas præclara, fax per mare mundanum hyeme agitatos evocans ad portum salutis tranquillissimum, in caritate: auridice Chrysostome, legate animarum nostrarum.

In tuo pastoratu, injusta perpessus es, Pater sancte, participans tribulationibus amaris exiliisque, in quibus dignatus es beato fine, tu qui, sicut athleta generosus, artificiosum inimicum superasti: ideo victoriæ diademate

of my soul, that I may reign with him.' We, too, that are assembled to celebrate thy memory, cry out unto thee: Cease not to pray for us, that our souls may be saved.

It was meet that the Queen of Cities should glory in her pontiff John, for he is her crown, and the golden trumpet, that makes the whole earth re-echo with the doctrines of salvation, and summons all men to keep choir in God's praise. We, also, cry out to him: O Chrysologus! O Chrysostom! beseech our Lord that he give us salvation.

Rejoice, O thou father of the orphans, great help of those that unjustly suffer! O treasury of the poor, food of the hungry, converter of sinners, most skilled physician of souls, accurate teacher of sublime theology, interpreter of the Scriptures, living law of the Holy Spirit, theory and practice of heavenly wisdom! Oh! pray for us to our Lord, that he show unto us his great mercy.

Thou art a most brilliant sun, enlightening the earth by thy words: a most bright star, a shining lamp: a beacon, by thy charity, that calls unto the tranquil haven of salvation them that are lost on the wintry stormy sea of this world: O golden-mouthed Chrysostom, thou advocate of our souls!

O holy Father! thou didst suffer most unjustly in the discharge of thy pastoral office, and wast made to drink of bitter tribulation and exile, wherein thou didst receive a blessed death, for, as a courageous soldier, thou didst over-

te Christus coronavit, Joannes Chrysostome, legate precum nostrarum.

come the crafty enemy. Therefore, O Chrysostom! ambassador of our prayers! thou didst receive from Christ the crown of victory.

What a crown is thine, O Chrysostom! Oh! how glorious is thy name in the Church of both heaven and earth! Thou didst preach the gospel in truth, thou didst fight the battle of thy Lord with courage, thou didst suffer for the cause of justice, and thou didst give up thy life in defence of the liberty of God's word. The applause of men did not make thee less stern in claiming the rights of God, and the gift of apostolic eloquence, wherewith the Holy Ghost had enriched thee, was but a feeble image of the divine fire which burned within thy heart, and which made thee love the Word Incarnate, Christ Jesus our Lord, more than thine own glory, or happiness, or life. Thou wast calumniated by wicked men; thy name was erased from the tablets of the holy altar; and, like thy divine Master, thou wast condemned as a criminal, and deposed from the episcopal throne. But as well might men strive to eclipse the sun, as efface thy loved name from the memory of the Christian world. Rome defended thee, and has ever honoured thy admirable virtues, just as she now venerates thy sacred relics, which repose near the tomb of the Prince of the Apostles. She and all her children throughout the world consider thee as one of the most faithful dispensers of divine Truth.

Recompense the devotion we have for thee, O Chrysostom! by watching over us from heaven; instruct us, convert us, make us earnest Christians. Like thy beloved master, St Paul, thou didst care for no knowledge save that which would make thee know Christ Jesus: but is it not in Christ Jesus that are hidden all the treasures of knowledge and wisdom? Teach us to know this dear Saviour, who has come down to us with all his infinite perfections; teach us to know his spirit; tell us how we may please and imitate him; ask him to

receive the offering of our faithful love. In one thing we resemble thee, great Saint ! we are exiles; but, alas ! we are so often tempted to love our exile as though it were our home. Oh ! detach us from this earth and its vanities. May we long to be united with thee, as thou wast united with the holy Martyr Basiliscus, in order that we may be with Jesus.

Faithful Pastor ! pray for our Pastors; obtain for them thine own spirit, and pray that their flocks may be docile to their teachings. Bless the Preachers of God's word, that so they may preach not themselves, but Jesus Christ. Ask our Lord to give them that Christian eloquence which comes from the study of the Sacred Volume, and from prayer; that thus, the faithful may be allured to virtue by the charm of an unearthly language, and may give glory to God. Protect the Roman Pontiff, whose predecessor was thy sole defender; may he ever be the protector of the Bishops of the Church who are persecuted for justice' sake. Pray for thy Church of Constantinople, which has forgotten thy faith and thy virtues. May she be raised from the degradation in which she has been so long enslaved. May Jesus, the Eternal Wisdom, be appeased by thy prayers, and be mindful of his Church of Sancta Sophia, and purify it from profanation, and restore that altar whereon he was offered in sacrifice for so many ages. Show, too, thy love for the Western Church, which has ever revered and loved thee. Hasten the fall of the heresies which have so long laid waste large portions of her inheritance; dispel the dark clouds of incredulity, and obtain for us all, by thy powerful intercession, a lively faith and the fervent practice of every virtue.

JANUARY 28

SAINT AGNES

HER SECOND FEAST

FIVE days after the martyrdom of the Virgin Emerentiana, the parents of the glorious Saint Agnes visited the tomb of their child, during the night, there to weep and pray. It was the eighth day since her martyrdom. Whilst they were thinking upon the cruel death, which, though it had enriched their child with a Martyr's palm, had deprived them of her society, Agnes suddenly appeared to them: she was encircled with a bright light, and wore a crown on her head, and was surrounded by a choir of virgins of dazzling beauty. On her right hand there stood a beautiful white lamb, the emblem of the Divine Spouse of Agnes.

Turning towards her parents, she said to them: 'Weep not over my death: for I am now in heaven, together with these virgins, living with him whom I loved on earth with my whole soul.'

It is to commemorate this glorious apparition that the holy Church has instituted this Feast, which is called *Saint Agnes' Second Feast* (*Sanctæ Agnetis secundo*). Let us pray to this fervent spouse of the Divine Lamb, that she intercede for us with him, and present us to him in this life, until it be given to us to possess him face to face in heaven. Let us unite with the Church in the following Prayer, which she uses in today's Office:

ANT. Stans a dextris ejus Agnus nive candidior, Christus sibi Sponsam et Martyrem consecravit.

ANT. Standing at her right hand as a Lamb whiter than snow, Christ consecrated her to himself as his Spouse and Martyr.

℣. Specie tua, et pulchritudine tua.

℟. Intende, prospere procede et regna.

OREMUS

Deus qui nos annua beatæ Agnetis Virginis et Martyris tuæ solemnitate lætificas: da quæsumus, ut quam veneramur officio, etiam piæ conversationis sequamur exemplo. Per Christum Dominum nostrum. Amen.

℣. With thy comeliness and thy beauty.

℟. Set out, proceed prosperously, and reign.

LET US PRAY

O God, who rejoicest us by the yearly solemnity of blessed Agnes, the Virgin and Martyr: grant, we beseech thee, that we may imitate her life to whose memory we pay this honour. Through Christ our Lord. Amen.

THE SAME DAY

THE BLESSED CHARLEMAGNE

EMPEROR

In many Churches, especially in Germany, there is kept, on the second Feast of the Martyr Agnes, the Feast of the pious Emperor Charlemagne. The Emmanuel, who is come into this world, is to receive the title of *King of kings and Lord of lords;* he is to gird himself with the sword, and bring all nations into subjection; what could be more fitting than that he should lead to his Crib the greatest of Christian Princes, who ever made it his glory to use his sword in the service of Christ and his Church?

Charlemagne was held as a Saint by the people, and the decree of his canonization was given by the Antipope Paschal the Third, in the year 1165, at the request of Frederic Barbarossa; on which account, the Holy See has permitted this public veneration. to be continued in all those places where it prevailed, though it has never given its approbation to the informal procedure of Paschal, nor made it valid by its own sentence, which it would, in all probability, have done had the request been made. At the same time, the many Churches, which, now for seven centuries, have honoured the memory of Charlemagne, keep his Feast under the simple title of *Blessed,* out of respect to the Roman Martyrology, where his name is not inserted.

Before the Reformation, the name of Blessed Charlemagne was inscribed in the Calendar of a great

many of the Churches in France; the Breviaries of Rheims and Rouen are the only ones that have retained it. The Church of Paris ceased to keep his Feast, in order to satisfy the prejudices of several Doctors of the University, in the early part of the 16th century. Protestantism had, naturally enough, an antipathy for a man, who was the noblest type of a Catholic Prince: and they who were tainted with the spirit of Protestantism, defended their blotting out the name of Charlemagne from the Calendar, not so much by the informality of his Canonization, as by the scandal which they affected to find in his life. Public opinion was formed on this, as on so many other matters, with extreme levity; and among those who will be surprised at finding the name of Charlemagne in this volume, we quite expect that they will be the most astonished who have never taken the trouble to inquire into the holiness of his life.

More than thirty Churches in Germany still keep the Feast of the great Emperor. His dear Church of Aix-la-Chapelle possesses his Relics and exposes them to the veneration of the people. The University of Paris, strange to say, chose him for its Patron in 1661; but his Feast, which had been given up for more than a century, was only restored as a national holiday, without the slightest allusion being made to it in the Liturgy.

It does not enter into the plan of this work to discuss the reasons, for which public veneration has been paid to the Saints whose feasts we keep during the year; our readers must not, therefore, expect from us anything in the shape of a formal defence of the saintly life of Charlemagne. Nevertheless, we cannot refrain from making a few remarks, which our subject seems to require. And firstly, we affirm, with the great Bossuet that the morals of

Charlemagne were without reproach,[1] and that the contrary opinion, which is based on certain vague and contradictory expressions of a few writers of the Middle-Ages, has only gained ground by Protestant influence. Dom Mabillon — after having given the history of the Emperor's repudiation of Hermengarde, and his return to Himiltrude, his first wife — concludes his account of Charlemagne, in his *Benedictine Annals,* by acknowledging that this Prince's plurality of wives has never been proved to have been *simultaneous.* Natalis Alexander and Le Cointe — authors who cannot be taxed with partiality, and who have gone into all the intricacies of the question — prove most clearly, that the only reproach to be laid to Charlemagne's charge, on the subject of his wives, is his having repudiated Himiltrude, out of complaisance to the mother of Hermengarde, a fault which he repaired the following year, in compliance with the remonstrances of Pope Stephen the Fourth.

We grant, that after the death of Luitgarde, the last of his wives who was treated as Queen, Charlemagne married several others, whom Eginhard calls concubines, because they did not wear the crown, and their children were not considered as princes of the blood; but we say, with Mabillon, that Charlemagne may have had these wives successively, and that it is difficult to believe the contrary, regarding so religious a Prince, and one who had singular respect for the laws of the Church.[2]

But, independently of the opinion of the grave authors whom we have cited, there is an incontestable proof of

[1] "Charlemagne was valiant, wise, and moderate; he was a warrior without ambition, and LED AN EXEMPLARY LIFE. This I say, notwithstanding the reproaches heaped upon him by ignorance, in times past. His prodigious conquests caused the kingdom of God to be spread, and, in everything he did, he showed himself to be a perfect Christian." *Sermon on the Unity of the Church.*

Charlemagne's innocence on the score of the simultaneous plurality of wives, at least from the time of his separation from Hermengarde. The Prince was then in his twenty-eighth year. The severity of the Roman Pontiffs relative to the marriages of sovereigns is too well known to require proof. The history of the Middle-Ages abounds with the struggles they had, on this essential point of christian morals, with the most powerful monarchs, some of whom were most devoted to the Church. How, then, we would ask, would it be possible, that St. Adrian the First, who governed the Church from 772 to 795, and whom Charlemagne treated as a father, asking his advice in everything he undertook — how, we repeat, would this holy Pontiff allow Charlemagne to indulge in the most scandalous crimes, without remonstrating, whilst Stephen the Fourth, who only sat three years, and had not the same influence on this Prince, could induce him to dismiss Hermengarde? Or again, would St. Leo the Third — who reigned as Supreme Pontiff from 795 till after Charlemagne's death, and who recompensed his virtuous conduct by crowning him Emperor — would he have made no effort to induce him to abandon the concubinage in which some writers would make us believe he lived after the death of his last Queen Luitgarde? Now, we find not the shadow of any such remonstrances made by these two Popes, who governed the Church for more than forty years, and have been placed on her altars. The honour of the Church herself is at stake in this question, and it is the duty of every Catholic to suspect the imputations cast on the name of Charlemagne as calumnies.

It would seem, from the letter of Pope Stephen the Fourth, that the marriage with Himiltrude was suspected, though falsely, of nullity; and it is not improbable that this suspicion may have satisfied Charlemagne's conscience

when he divorced her. However this may be, we find Charlemagne afterwards legislating against public immorality with all the zeal and energy of a man whose own life was not tainted with anything of the kind. We will cite but one example of this christian firmness in repressing scandal, and we put it to the conviction of any honest heart, if a Prince, whose life had been a series of public scandals, could have dared to express himself, with the simplicity and confidence of an innocent conscience, in an assembly of the Bishops and Abbots of his Empire, and in the presence of the Princes and Barons whose licentiousness he wished to repress, and who might so justly have excused their own disorders, by the lewd example of the very man who exhorted them to virtue and threatened to chastise their vices? In a *Capitulary*, given during the Pontificate of St. Leo the Third, he thus decrees: "We forbid, under pain of sacrilege, the seizure of the goods of the Church, and injustices of whatsoever sort, adultery, fornication, incest, illicit marriage, unjust homicide, &c., for we know, that by such things kingdoms and kings, yea and private subjects, do perish. And whereas, by God's help, and the merit and the intercession of the Saints and Servants of God, whom we have at all times honoured, we have gained a goodly number of kingdoms, and won manifold victories, it behoveth us all to be on our guard lest we deserve the forfeiture of these gains by the aforementioned crimes and shameful lewdnesses. We know, of a truth, that sundry countries, wherein have been perpetrated these seizures of the goods of the Church, these injustices, these adulteries, and these prostitutions, have lost their courage in battle, and their firmness in the faith. Any one may learn from history, how the Lord hath permitted the Saracens and other peoples to conquer the workers of such like iniquities; nor doubt we that the like will happen likewise to us, unless

we abstain from such misdeeds; for God is wont to punish them. Be it, therefore, known to all our subjects, that he who shall be taken and convicted of any of these crimes, shall be deposed of all his honours, if he have any; that he shall be thrown into prison, till he repent and make amends by a public penitence; and, moreover, that he shall be cut off from all communication with the faithful; for we shall grievously fear the pit whereinto we see others be fallen." Again, we ask, would Charlemagne have spoken such language as this, if, as has been asserted, his old age was being disgraced with debauchery, at the very time that he passed this Capitulary, that is, after the death of Luitgarde?

Granting, then, that this great Prince had sinned, we must allow that it was only in the early part of his reign, and we ought to remember that the remainder of his life was so holy as to be more than an ample penance. Is it not a sight worthy of our admiration to see this brave warrior, when he had become the mighty Sovereign, unceasingly practising, not only sobriety, which was a rare virtue among his countrymen, but fastings, which would bear comparisons with those of the most fervent anchorets — wearing a hair-shirt even to the day of his death — assisting at the Offices of the Church, day and night, even during his various campaigns, when he had the Divine services performed in his tent — and giving abundant alms, (which, as the Scripture tells us, covereth a multitude of sins,) not only to all the poor of his dominions, who besought his charity, but likewise to the christians of Africa, Egypt, Syria, and Palestine, for whose sakes he more than once exhausted his royal treasury? But, what is above all this, and, in the absence of every other proof, would testify to Charlemagne's possessing every virtue that could adorn a Christian Prince, is his making no other use of his sovereign power than that of spreading the Kingdom of Christ

on the earth. It is the one single end he proposed to himself in every battle he fought, and every law he made.

This monarch, to whom were subject France, Catalonia, Navarre, and Aragon; Flanders, Holland, and Friesland; the provinces of Westphalia, Saxony, as far as the Elbe; Franconia, Suabia, Thuringia, and Switzerland; the two Pannonias, (that is, Austria and Hungary,) Dacia, Bohemia, Istria, Liburnia, Dalmatia, and even Sclavonia; and finally, the whole of Italy, as far as southern Calabria — this Monarch signs himself, in his glorious *Capitularia*: "I, Charles, by the grace of God and the giving of his mercy, King and governor of the Kingdom of the French, devoted defender of God's Holy Church, and her humble Champion." So many other Kings and Emperors — who are not to be compared with him in power, and yet are objects of men's admiration in spite of all their crimes, which are artfully palliated by every possible excuse — have made it their one grand aim to enslave the Church. History tells us of even some otherwise pious Kings, who were jealous of her Liberty, and sought to curtail it: Charlemagne ever respected that Liberty, as though it were his own mother's honour. It was he, that, following the example of Pepin, his father, so nobly secured the independence of the Apostolic See. Never had the Roman Pontiffs a more devoted or a more obedient Son. Scorning petty political jealousies, he restored to the clergy and people the episcopal elections, which were in the hands of the Sovereign, when he began his reign. He waged war mainly with a design to favour the propagation of the faith among infidel nations. He marched into Spain, that he might free the Christians from the yoke of the Moors. He brought the Churches of his Kingdom into closer union with the Apostolic See, by establishing the Roman Liturgy in all the States that were under his sceptre. In the whole of his legislation, which he framed in assemblies

where Bishops and Abbots had the preponderance, there is not a single trace of what have been called *Gallican Liberties,* which consist in the interference of the Sovereign, or civil Magistrate in matters purely ecclesiastical. "So great was Charlemagne's love for the Roman Church," says Bossuet,[1] "that the main point of his Last Will was the recommending to his successors the defence of the Church of St. Peter, a defence which was the precious heirloom of his house, handed down to him by his father and his father's father, and which he was resolved to leave also to his children. It was this love of the Church which prompted him to say, and the saying was afterwards repeated in a full Council, held during the reign of one of his descendants, that if the Church of Rome were, by an impossibility, to put on us a burden which was well nigh insupportable, we ought to bear it."

What could prompt this spirit of christian moderation, which made Charlemagne so respectful to the moral power of the Church — what could temper down the risings of pride, which, as a general rule, increases with the increase of power — what save a most saintly tenor of life? Man, unless he be endowed with the help of a powerful grace, cannot attain, much less can he maintain himself his whole life long, in such perfect dispositions as these. Charlemagne, then, has been selected by our Emmanuel himself to be the perfect type of a Christian Prince; and we Catholics should love to celebrate his glory during this Christmas season, during which is born among us the Divine Child, who is come to reign over all nations, and guide them in the path of holiness and justice. Jesus has come from heaven to be the model of Kings, as of the rest of men; and so far, no man has so closely imitated this divine model as *"Charles the Victorious, the ever August, the Monarch crowned by God."*

[1] *Sermon on the Unity of the Church.*

We will borrow from the Breviaries of Germany the liturgical history of her great Apostle. It is true, that there is a want of exactitude, here and there, in the following Lessons; but they are valuable, as being the expression of the devotion of a Catholic people for their glorious and saintly Emperor.

Beatus Carolus ex patre Pippino, Brabantiæ Ducis filio, qui ad Franciæ Regnum deinde electus est, et Bertrada Græcorum Imperatoris filia natus, ob res gestas, et religionis Christianæ zelum, Magnus, et a Concilio Moguntino Christianissimus appellatus est. Primus fuit, qui expulsis Italia Longobardis a Leone Tertio Pontifice Imperator coronari meruit: nam rogatu Adriani Papæ, qui Leonem antecessit, Italiam cum exercitu ingressus, Ecclesiæ sua patrimonia, et Imperium Occidenti restituit: ipsum quoque Leonem a Romanis, in Litania majore injuriose habitum vindicavit, ejectis urbe sacrilegii reis. Multa sancivit pro Ecclesiæ dignitate, ac inter cætera legem renovavit, voluitque lites forenses ad judicium Ecclesiæ remitti, si alteruter litigantium id postularet. Et quamvis benignus esset moribus, magna tamen severitate compescebat vitia, præsertim adulteria, et idololatriam, constitutis peculiaribus cum ampla potestate judiciis, quæ in hodiernum usque diem in Saxonia inferiore observantur.

The father of the Blessed Charles was Pepin, who was the son of the Duke of Brabant, (afterwards elected to the throne of France,) and of Bertrade, daughter of the Greek Emperor. He merited, by his glorious deeds and his zeal for the Christian Religion, the surname of *Great*; and by one of the Councils held at Mayence he was called *the Most Christian Monarch.* Having driven the Lombards out of Italy, he was the first to have the honour of being crowned Emperor by the Vicar of Christ, Pope Leo the Third. At the request of Adrian, Leo's predecessor, he entered with an army into Italy, and restored to the Church her patrimony, and to the West the Empire. He avenged the injuries done to Pope Leo by the Romans, during the chanting of the Litany, and he expelled from the city such as had taken part in this sacrilege. He passed many laws tending to the honour of the Church; among the rest, he re-established the law which provided that civil suits should be referred to the judgment of the Church, in case of one of the parties demanding it. Though of a most gentle disposition, he was

very severe in suppressing vice, more especially adultery and idolatry, for which he established special tribunals vested with extraordinary powers, which exist to this day in Lower Saxony.

Cum Saxonibus triginta et tres annos præliatus, subactis tandem non aliam legem dedit, quam ut Christiani essent; fundosque in perpetuum obligavit, ut erectis per agros trabalibus crucibus, Christum palam faterentur. Guasconiam, Hispaniam atque Gallæciam, ab idololatris expurgavit, ac sepulcrum sancti Jacobi hodierno honori restituit. In Hungaria toto octennio rem Christianam armis promovit ea adversus Sarracenos utens lancea semper victoriosa, qua unus militum Christi latus aperuerat. Quos tantos ejus pro fidei dilatatione conatus, Deus pluribus signis visus est adjuvare; nam Saxones, qui castrum Sigisburgum obsederant, divinitus territi, aufugerunt: et in primo Saxonico tumultu largissimum flumen exiliit, quo totus exercitus triduo aquationis inedia laborans recreatus est. Tantus autem Imperator veste vix a plebe differebat, cilicio prope continuo induebatur, nec nisi in summis Christi ac Divorum festis apparebat in auro. Pauperes et peregrinos tam in Regia sua, quam missis expensis, ubique terrarum adjuvabat. Cœnobia viginti quatuor erexit, ac litteram auream (ut appellant) ducentorum pondo cuique misit; duas Metropolitanas sedes, ac novem Episcopales constituit. Templa

After having waged war for thirty-three years with the Saxons, he at length brought them into subjection, imposing no other law upon them, than that they should become Christians. He obliged all landowners to erect a cross of wood in their fields, as an open confession of their faith. He rid Gascony, Spain, and Gallicia, of idolaters, and restored the sepulchre of St. James to what we see it at this day. He upheld the Christian Religion in Hungary by an eight years' campaign, and in fighting against the Saracens, he always made use of the victorious Spear, wherewith one of the soldiers opened our Saviour's Side. God seemed to favour, by many miracles, all these efforts made for the spreading of the faith. Thus the Saxons, who were laying siege to Sigisburgh, were struck by God with fear, and took to flight; and in the first rebellion of the same people, there sprang up from the earth a plentiful stream, wherewith was refreshed Charles' whole army, which had been without water for three days. And yet, this great Emperor could scarce be distinguished by his dress from the rest of the people, and almost always wore a hair-shirt, never appearing in his gilded robes save on the principal Feasts of our Lord and the Saints. He gave alms to the poor and to pilgrims, not only at his regal resi-

viginti et septem exædificavit: fundavit denique duas Universitates, Ticinensem et Parisiensem.

dence, but in every part of the world, by sending them monies. He built twenty four Monasteries, to each of which he sent what is called the Golden Letter, weighing two hundred pounds. He founded two Metropolitan, and nine Episcopal Sees. He built twenty-seven Churches, and founded two Universities, one in Pavia, the other in Paris.

Ipse autem Carolus, sicut erat literis deditus, Alcuino doctore usus, ita filios suos liberalibus scientiis, priusquam armis et venatui tradidit. Anno demum ætatis sexagesimo octavo, cum filium Ludovicum coronari, et regem agere jussisset, totum se transtulit ad studia orationis et eleemosynarum. Ecclesiam sicut assueverat, mane, ac vesperi, nocturnis etiam non raro horis frequentabat; psalmodia enim Gregoriana delectabatur; quam per Franciam et Germaniam primus instituit, impetratis ab Adriano Primo cantoribus, et ecclesiasticos hymnos ubivis locorum conscribendos curavit. Evangelia vero ipse sua manu descripsit, et cum Græcis ac Syris codicibus contulit. Cibi et potus semper parcissimus fuit, solitus morbos suos jejunio familiari, quod ad septiduum aliquando protraxit, curare. Tandem multa nefanda a malevolis perpessus, annos natus septuaginta duos, in morbum incidit, in quo ab Hildebaldo Episcopo sacra communione refectus, cum singula membra sua signo crucis signaset, psallens versiculum: In manus tuas; spiritum magnis meritis comitatum Deo reddidit,

As Charles himself was fond of study, in which he had Alcuin as his master, so, likewise, would he have his sons trained in the liberal sciences, before be permitted them to turn either to war or to the chase. In the sixty-eighth year of his age, he had his son Louis crowned king, and devoted himself wholly to prayer and alms-deeds. Each morning and evening he visited the Church, and oftentimes he repaired thither also in the night, for he was exceedingly fond of the Gregorian Chant, and was the first to introduce it into France and Germany; he had obtained Cantors from Pope Adrian the First, and took care to have the hymns of the Church copied in every place. He made copies of the Gospels with his own hand, and collated them with the Greek and Syriac versions. He was extremely sparing in what he took to eat and drink. If he fell sick, he sought a remedy in fasting, which he sometimes observed for seven continuous days. At length, after suffering much from malicious men, being then in his seventy-second year, he fell sick. He received the consolation of Holy Communion at the hands of Bishop Hildebald. He signed his whole body

quinto Kalendas Februarii. Sepultus est in Basilica Aquensi, quam ædificarat et ditarat reliquiis Sanctorum. Ubi etiam magna peregrinorum pietate et divinis beneficiis honoratur. Natalis autem ejus per plerasque Germaniæ Diœceses, jam inde a temporibus Alexandri Tertii, ex Ecclesiæ consensu, colitur, tamquam præcipui fidei auctoris in Septentrione.

with the sign of the cross, singing the words, *Into thy hands*; which done, he rendered to God his soul rich in merit, on the fifth of the Calends of February (January 28th). He was buried in the Basilica of Aix-la-Chapelle, which he had built and enriched with relics of the Saints. There he is honoured by the devotion of numerous pilgrims, and by the favours granted by God through his intercession. His Feast is kept in most of the dioceses of Germany, by the consent of the Church, ever since the time of Pope Alexander the Third; it is kept as the Feast of the principal propagator of the faith in the North.

The following Hymn is taken from the same Office as the Lessons we have just read.

HYMN.

O Rex orbis triumphator,
Regum terræ Imperator,
Inter beatorum cœtus,
Nostros audi pie fletus.

Tua prece mors fugatur,
Languor cedit, vita datur,
Sitientibus das undas,
Et baptismo gentes mundas.

Arte et natura duros,
Sola prece frangis muros,
Regna suave jugum Christi
Ferre doces, quæ vicisti.

O quam dignus verna cœlis,
Servus prudens, et fidelis,
E castris astra petisti,
Ad locum pacis ivisti.

O King, conqueror of the earth!
Emperor of the kings of the world!
lovingly hear our prayers, now that thou reignest among the blessed.

By thy prayers death is put to flight, the sick are healed, life is restored, the thirsty obtain fountains of water, and whole nations are cleansed in the laver of baptism.

Ramparts made impregnable by art and nature, yield to the simple power of thy prayers; and thou teachest the vanquished nations to bear the sweet yoke of Christ.

Prudent and faithful servant, and oh! how worthy of heaven! Thou didst ascend thither from the battlefield, thou enteredst into the land of peace.

Ergo rupem ferro fode,
Fontem vivum nobis prode,
Ora pia prece Deum,
Et fac nobis pium eum.
Sit Majestas Trinitati,
Laus et honor Unitati,
Quæ virtute principali
Jure regnat coæquali.
Amen.

Strike, then, the rock with thy sword, and call forth for us a stream of living water. By thy holy prayers, obtain for us the mercy of our God.
Glory be to the Blessed Trinity! Praise and honour to the Holy Unity, that reigneth co-equally in infinite power.
Amen.

The same Liturgy gives us this Antiphon.

ANT. O spes afflictis, timor hostibus, hostia victis, regula virtutis, juris via, forma salutis, Carole, servorum pia suscipe vota tuorum.

ANT. O hope of sufferers, terror of thine enemies, merciful to the conquered, model of virtue, example of justice, teacher of salvation — receive, O Charles! the devout prayers, of thy clients.

Among the Sequences written in honour of the holy Emperor, we find the following, which is taken from an ancient Missal of Aix-la-Chapelle.

SEQUENCE

Urbs Aquensis, urbs regalis,
Regni sedes principalis,
Prima regum curia.
Regi regum pange laudes,
Quæ de magni regis gaudes
Caroli memoria.

Iste cœtus psallat lætus,
Psallat chorus hic sonorus
Vocali concordia.

At dum manus operatur
Bonum, quod cor meditatur,
Dulcis est psalmodia.
Hac in die, die festa,
Magni Regis magna gesta
Recolat Ecclesia.

O city of Aix! City of royalty! seat of princely power, and favourite court of kings!
O thou that so joyously celebratest the memory of King Charles the Great, sing thy praises to the King of kings.
Let this glad assembly give forth its hymns, and this sweet choir of music sing as with one voice of praise.
O sweet the psalmody, when the hand achieves the holy meditation of the heart!
On this festive day, let the Church proclaim the great deeds of the great King.

Reges terræ et omnes populi
Omnes simul plaudant ac singuli
Celebri lætitia.
Hic est Christi miles fortis,
Hic invictæ dux cohortis
Decem sternit millia.

Terram purgat lolio,
Atque metit gladio
Ex messe zizania.
Hic est magnus Imperator,
Boni fructus bonus sator,
Et prudens agricola.
Infideles hic convertit,
Fana, Deos, hic evertit,
Et confringit idola.
Hic superbos domat reges,
Hic regnare sacras leges
Facit cum justitia.
Quam tuetur eo fine
Ut et justus, sed nec sine
Sit misericordia.
Oleo lætitiæ
Unctus dono gratiæ
Cæteris præ regibus.
Cum corona gloriæ,
Majestatis regiæ
Insignitur fascibus.
O Rex mundi triumphator,
Jesu Christi conregnator,
Sis pro nobis exorator,
Sancte pater Carole.
Emundati a peccatis
Ut in regno claritatis,
Nos plebs tua cum beatis
Cœli simus incolæ.

Stella maris, o Maria,
Mundi salus, vitæ via,
Vacillantum rege gressus,
Et ad Regem des accessus,
In perenni gloria.

Let the kings of the earth and the people, let all, and each, praise him with a holiday of joy.

This is the brave soldier of Christ, the leader of the invincible army, and he prostrates his enemies by tens of thousands.

He weeds the earth of its cockle, and with his sword cleanses the harvest from the tares.

This is the great Emperor, the good sower of the good seed, the prudent husbandman.

He converts infidels, he overthrows the temples, and the false gods, and breaks the idols.

He subdues haughty kings, he establishes the reign of holy laws and justice.

He defends the right, for he loves justice; but he tempers justice by mercy.

He is anointed with the oil of gladness, and with grace, above all other kings.

He wears the crown of glory, he is decked with all the emblems of kingly majesty.

O King that didst triumph over the world! O King that now reignest with Christ! O Charles! O sainted father! pray for us,

That we thy people, being cleansed from our sins, may be made fellow-citizens with the blessed in the kingdom of heaven.

O Mary! Star of the Sea! that didst give to the world its Saviour and its Life! guide our faltering steps, and lead us to Jesus our King, in everlasting bliss.

Christe, splendor Dei Patris,
Incorruptæ fili Matris,
Per hunc sanctum cujus Festa
Celebramus, nobis præsta
Sempiterna gaudia. Amen.

O Jesus! Brightness of the Eternal Father! Son of the Virgin-Mother! we beseech thee, by the merits of the Saint whose Feast we celebrate, grant us to come to everlasting joy. Amen.

We will conclude our selection by giving the Collect said on this feast.

COLLECT.

Deus qui superabundanti fœcunditate bonitatis tuæ, beatum Carolum Magnum Imperatorem, deposito carnis velamine, beatæ immortalitatis trabea sublimasti: concede nobis supplicibus tuis, ut quem ad propagationem veræ fidei Imperii honore exaltasti in terris, pium intercessorem habere mereamur in cœlis. Per Christum Dominum nostrum. Amen.

O God, who in the superabundant riches of thy mercy, didst clothe the blessed Emperor Charles the Great, after he had laid aside the garb of the flesh, with the robe of immortal life; grant, we beseech thee, that he whom thou didst raise up on earth to the imperial dignity, that so he might spread the true faith, may lovingly intercede for us in heaven. Through Christ our Lord. Amen.

All hail faithful and beloved servant of God, Apostle of Christ, Defender of his Church, Lover of justice, Guardian of the laws of morality, and Terror of them that hate the christian name! The hand of the Vicar of Christ purified the diadem of the Cæsars, and put it on thy venerable head. The imperial sceptre and globe are in thy hands. The sword of the victories won for God is girt on thy side. The Supreme Pontiff has anointed thee King and Emperor. Bearing thus in thyself the figure of Christ in his temporal Kingship, thou didst so use thy power as that he reigned in and by thee. And now he recompenses thee for the love thou hadst for him, for the zeal thou hadst for his glory, and for the respect thou didst ever evince to the Church, his Spouse. He has changed thy earthly and perish-

able royalty into that which is eternal, and in his heavenly kingdom thou art surrounded by those countless souls, whom thou didst convert from idolatry to the service of the one true God.

We are celebrating the Birth of the Son of that Virgin-Mother, in whose honour thou didst build the glorious Church, which still excites the admiration of all nations. It was in that sacred edifice that thou didst place the Swathing-clothes wherewith she clad her Divine Babe; and it is here, too, that our Emmanuel would have thine own Relics enshrined, so to receive the honour they deserve. O admirable imitator of the faith of the three Eastern Kings! present us to him, who deigned to be clothed in these humble garments. Ask him to give us a share of thy humility, which made thee love to kneel near his Crib — of thy devotion for the Feasts of the Church — of thy zeal for the glory of his divine Majesty — and of the courage and earnestness wherewith thou didst labour to spread his Kingdom on earth.

Oh! pray for our Europe, which was once so happy under thy paternal rule, and is now divided against itself. The Empire, which the Church confided to thy care, has now fallen, in just punishment for its treachery to the Church that gave it existence. The nations of that fallen Empire are now restless and unhappy. The Church alone can satisfy their wants, for she alone can give them Faith; she alone has not changed the principles of justice; she alone can control power, and teach subjects obedience. Oh! pray that nations, both people and their governments, may return to what can alone give them liberty and security, and cease to seek these blessings by revolution and discord. Protect France, that fairest gem of thy crown, protect her with an especial love, and show her that thou art ever her King and her Father. Finally, O blessed Charlemagne! ask our God that he arrest the progress of Russia, the Empire of schism and tyranny, and never permit that we become a prey to its intrigue and ambition.

JANUARY 29

SAINT FRANCIS OF SALES

BISHOP

THE angelical Bishop Francis of Sales has a right to a distinguished position near the Crib of Jesus, on account of the sweetness of his virtues, the childlike simplicity of his heart, and the humility and tenderness of his love. He comes with the lustre of his glorious conquests upon him—seventy-two thousand heretics converted to the Church by the ardour of his charity; an Order of holy servants of God, which he founded; and countless thousands of souls trained to piety by his prudent and persuasive words and writings.

God gave him to the Church at the very time that heresy was holding her out to the world as a worn-out system, that had no influence over men's minds. He raised up this true minister of the Gospel in the very country where the harsh doctrines of Calvin were most in vogue, that the ardent charity of Francis might counteract the sad influence of that heresy. *If you want heretics to be convinced of their errors,* said the learned Cardinal du Perron, *you may send them to me; but if you want them to be converted, send them to the Bishop of Geneva.*

Francis of Sales was sent, then, as a living image of Jesus, opening his arms and calling sinners to repentance, the victims of heresy to truth, the just to perfection, and all men to confidence and love. The Holy Spirit had rested on him with all his divine power and sweetness. A few days back we were meditating on the Baptism of Jesus, and how the Holy Ghost descended upon him in the shape of a dove. There is an incident in the life of Francis which reminds us of this great

Mystery. He was singing Mass on Whit Sunday at Annecy. A dove, which had been let into the Cathedral, after flying for a long time round the building, at length came into the sanctuary, and rested on the Saint's head. The people could not but be impressed with this circumstance, which they looked on as an appropriate symbol of Francis' loving spirit; just as the globe of fire which appeared above the head of St Martin, when he was offering up the Holy Sacrifice, was interpreted as a sign of his apostolic zeal.

The same thing happened to our Saint on another occasion. It was the Feast of our Lady's Nativity, and Francis was officiating at Vespers in the Collegiate Church at Annecy. He was seated on a Throne, the carving of which represented the Tree of Jesse, which the prophet Isaias tells us produced the virginal *Branch*, whence sprang the divine *Flower*, on which there rested the *Spirit* of love. They were singing the psalms of the feast, when a dove flew into the Church, through an aperture in one of the windows of the choir, on the epistle side of the Altar. It flew about for some moments, and then lighted first on the Bishop's shoulder, then on his knee, where it was caught by one of the assistants. When the Vespers were over the Saint mounted the pulpit, and ingeniously turned the incident that had occurred into an illustration which he hoped would distract the people from himself—he spoke to them of Mary, who, being full of the grace of the Holy Spirit, is called *the Dove that is all fair, in whom there is no blemish.*[1]

If we were asked which of the Disciples of our Lord was the model on which this admirable Prelate formed his character, we should mention, without any hesitation, the Beloved Disciple, John. Francis of Sales is, like him, the Apostle of charity; and the simplicity of the great Evangelist caressing an innocent bird is reflected with perfection in the heart of the Bishop of Geneva. A mere look from John, a single word of his,

[1] Cant. vi 8; iv 7.

used to draw men to the love of Jesus; and the contemporaries of Francis were wont to say: 'If the Bishop of Geneva is so amiable, what, O Lord, must not thou be!'

A circumstance in our Saint's last illness again suggests to us the relation between himself and the Beloved Disciple. It was on the 27th of December, the Feast of St John, that Francis, after celebrating Mass, and giving Communion to his dear Daughters of the Visitation, felt the first approach of the sickness which was to cause his death. As soon as it was known, the consternation was general; but the Saint had already his whole conversation in heaven, and on the following day, the Feast of the Holy Innocents, his soul took its flight to its Creator, and the candour and simplicity of his spirit made him a worthy companion of those dear little ones of Bethlehem.

But on neither of these two days could the Church place his feast, as they were already devoted to the memory of St John and the Holy Innocents; but she has ordered it to be kept during the forty days consecrated to the Birth of our Lord, and this 29th of January is the day fixed for it.

St Francis, then, the ardent lover of our new-born King, is to aid us, like all these other Christmas saints, to know the charms of the Divine Babe. In his admirable Letters we find him expressing, with all the freedom of friendly correspondence, the sweetness which used to fill his heart during this holy season. Let us read a few passages from these confidential papers—they will teach us how to love our Jesus.

Towards the end of the Advent of 1619, he wrote to a religious of the Visitation, instructing her how to prepare for Christmas. 'My very dear Daughter, our sweet Infant Jesus is soon to be born in our remembrance, at the coming feasts; and since he is born on purpose that he may *visit* us in the name of his Eternal Father, and is to be *visited* in his Crib by the Shepherds and the Kings, I look on him as both the Father and the Child of our Lady of the Visitation.

'Come, then, load him with your caresses; join all our Sisters in giving him a warm welcome of hospitality; sing to him the sweetest carols you can find; and above all, adore him very earnestly, and very sweetly, and with him adore his poverty, his humility, his obedience and his meekness, as did his most holy Mother and St Joseph. Take one of his divine tears, which is the dew of heaven, and put it on your heart, that so you may never admit any other sadness there, than the sadness which will gladden this sweet Infant. And when you recommend your own soul to him, recommend mine also, for you know its devotedness to yours.

'I beg of you to remember me affectionately to the dear Sisters, whom I look upon as simple shepherdesses keeping watch over their flocks, that is, their affections, and who, being warned by the Angel, are going to pay their homage to the Divine Babe, and offer him, as an earnest of their eternal loyalty, the fairest of their lambs, which is their love, unreserved and undivided.'

On Christmas Eve, filled by anticipation with the joy of the sacred night which is to give the world its Redeemer, Francis writes to St Jane Frances de Chantal, and thus invites her to profit by the visit of the Divine Infant:

'May the sweet Infant of Bethlehem ever be your happiness and your love, my very dear Mother. Oh! the loveliness of this Little Child! I imagine I see Solomon on his ivory throne, all beautifully gilded and carved, which, as the Scripture tells us, had no equal in all the kingdoms of the earth, neither was there any king that could be compared for glory and magnificence with the king that sat upon it. And yet I would a hundred times rather see the dear Jesus in his Crib, than all the kings of the world on their thrones.

'But when I see him on the lap or in the arms of his Blessed Mother, he seems to me to be more magnificent on this Throne, not only than Solomon ever was on his of ivory, but than he himself on any throne with which the heavens could provide him; for though the heavens

surpass Mary in outward grandeur, yet she surpasses them in invisible perfections. Oh! may the great St Joseph give us some of the consolation that filled his soul; may the Blessed Mother lend us something of her own love, and the Infant Jesus mercifully pour into our hearts of the infinite abundance of his merits!

'I beseech you to keep close to this Divine Babe, and rest near him as lovingly as you can; he will love you in return, even should your heart feel no tenderness or devotion. What sense had the poor ox and the ass? and yet he refuses not to let them breathe warmly upon him. And think you he will refuse the aspirations of our poor hearts, which, though just at present they feel no devotion, yet are sincerely and loyally his, and are ever offering themselves to be the faithful servants of his own divine self, and of his Holy Mother, and of his dear protector Joseph!'

The sacred night is over, and has brought Peace to men of good will. Francis again writes to the same Saint, and thus betrays to her the joy he has received from the contemplation of the great Mystery:

'Oh! the sweetness of this night! The Church has been singing these words—*honey has dropped from the heavens*. I thought to myself, that the Angels not only come down on our earth to sing their admirable *Gloria in excelsis*, but to gaze also on this sweet Babe, this Honey of heaven resting on two beautiful Lilies, for sometimes he is in Mary's arms, and sometimes it is Joseph that caresses him.

'What will you say of my having the ambition to think that our two Angel Guardians were of the grand choir of blessed Spirits that sang the sweet hymn on this night? I said to myself: Oh! happy we, if they would deign to sing once more their heavenly hymn, and our hearts could hear it! I besought it of them, that so there might be glory in the highest heavens, and peace to hearts of good will.

'Returning home from celebrating these sacred mysteries, I rest awhile in thus sending you my *Happy*

Christmas ! for I dare say that the poor Shepherds took some little rest, after they had adored the Babe announced to them by the Angels. And as I thought of their sleep on that night, I said to myself: How sweetly must they not have slept, dreaming of the sacred melody wherewith the Angels told them the glad tidings, and of the dear Child and the Mother they had been to see !'

We will close our quotations by the following passage of another of his Letters to St Jane Frances de Chantal, in which he speaks of the Most Holy Name of '*Jesus*,' which the Divine Child of Mary received at his Circumcision.

'O my Jesus ! fill our hearts with the sacred balm of thy Holy Name, that so the sweetness of its fragrance may penetrate our senses, and perfume our every action. But that our hearts may be capable of receiving this sweetness, they must be circumcised: take, therefore, from them whatever could displease thy divine sight. O glorious Name ! named by the heavenly Father from all eternity, be thou for ever written on our souls; that as thou, *Jesus*, art our *Saviour*, so may our souls be eternally saved. And thou, O Holy Virgin ! that wast the first among mortals to pronounce this saving Name, teach us to pronounce it as it behoveth us, that so we may merit the Salvation which thou didst bring into this world !

'My dear Daughter ! it was but right that my first letter of this year should be to Jesus and Mary: my second is to you, to wish you a Happy New Year, and exhort you to give your whole heart to God. May we so spend this year, that it may secure to us the years of eternity ! My first word on waking this morning was: *Jesus !* and I felt as though I would gladly pour out on the face of the whole earth the oil of this sweet Name.

'As long as balm is shut up in a well-sealed vase, no one knows its sweetness, save him who put it there: but as soon as the vase is opened, and a few drops are sprinkled around, all who are present say: "What sweet Balm !" Thus it was, my dear Daughter, with our Jesus.

He contained within himself the balm of salvation; but no one knew it until his divine Flesh was laid open by the fortunate wound of that cruel knife; and then people knew him to be the Balm of the world's Salvation, and first Joseph and Mary, then the whole neighbourhood began to cry out: *Jesus!* which means Saviour.'

Let us now turn to the Office of the Church for this feast, and read the life of our Saint.

Franciscus in oppido Salesio, unde familiæ cognomen, piis et nobilibus parentibus natus, a teneris annis futuræ sanctitatis indicia præbuit morum innocentia et gravitate. Adolescens liberalibus disciplinis eruditus, mox philosophiæ ac theologiæ Parisiis operam dedit: et ne quid sibi deesset ad animi culturam, juris utriusque lauream summa cum laude Patavii obtinuit. In sacra Æde Lauretana perpetuæ virginitatis votum, quo pridem Parisiis se obstrinxerat, innovavit: a cujus virtutis proposito nullis unquam dæmonum fraudibus, nullis sensuum illecebris potuit dimoveri.

Francis was born of pious and noble parents, in the town of Sales, from which the family took their name. From his earliest years, he gave pledge of his future sanctity by the innocence and gravity of his conduct. Having been instructed in the liberal sciences during his youth, he was sent early to Paris, that he might study Philosophy and Theology; and in order that his education might be complete, he was sent to Padua, where he took, with much honour, the degree of doctor in both civil and canon law. He visited the sanctuary of Loreto, where he renewed the vow he had already taken in Paris of perpetual virginity, in which holy resolution he continued till death, in spite of all the temptations of the devil and all the allurements of the flesh.

Recusata in Sabaudiæ Senatu amplissima dignitate, Clericali militiæ nomen dedit: tum sacerdotio initiatus, et Genevensis Ecclesiæ Præposituram adeptus, ejus muneris partes adeo perfecte explevit, ut eum Granerius Episcopus vindicandis ab hæresi Calviniana Chaballicensibus, aliisque Genevæ finitimis populis, divini verbi præconem

He refused to accept an honourable position in the Senate of Savoy, and entered into the ecclesiastical state. He was ordained Priest, and was made Provost of the Diocese of Geneva, which charge he so laudably fulfilled that Granier, his Bishop, selected him for the arduous undertaking of labouring, by the preaching of God's word, for the conversion of the

destinarit. Quam expeditionem alacri animo suscipiens, asperrima quæque perpessus est, sæpe ab hæreticis conquisitus ad necem, variisque calumniis et insidiis vexatus. Sed inter tot discrimina et agones, insuperabilis ejus constantia semper enituit; Deique ope protectus, septuaginta duo millia hæreticorum ad Catholicam fidem reduxisse dicitur, inter quos multi nobilitate et doctrina insignes numerantur.

Mortuo Granerio, qui eum sibi Coadjutorem decerni curaverat, Episcopus consecratus, sanctitatis suæ radios circumquaque diffudit, zelo ecclesiasticæ disciplinæ, pacis studio, misericordia in pauperes, omnique virtute conspicuus. Ad divini cultus augmentum novum Ordinem Sanctimonialium instituit, a Visitatione beatæ Mariæ Virginis nuncupatum, sub regula sancti Augustini, cui addidit Constitutiones sapientia, discretione et suavitate mirabiles. Suis itaque scriptis cœlesti doctrina refertis Ecclesiam illustravit, quibus iter ad christianam perfectionem tutum et planum demonstrat. Annum denique agens quinquagesimum quintum, dum e Gallia Anneceium regreditur, post sacrum in die sancti Joannis Evangelistæ Lugduni celebratum, gravi morbo correptus, sequenti die migravit in cœlum, anno Domini mil-

Calvinists of Chablais and the neighbouring country round about Geneva. This mission he undertook with much joy. He had to suffer the harshest treatment on the part of the heretics, who frequently sought to take away his life, calumniated him, and laid all kinds of plots against him. But he showed heroic courage in the midst of all these dangers and persecutions, and by the divine assistance converted, as it is stated, seventy-two thousand heretics to the Catholic faith, among whom were many distinguished by the high position they held in the world and by their learning.

After the death of Granier, who had already made him his Coadjutor, he was made Bishop of Geneva. Then it was that his sanctity showed itself in every direction, by his zeal for ecclesiastical discipline, his love of peace, his charity to the poor, and every virtue. From a desire to give more honour to God, he founded a new Order of Nuns, which he called of the Visitation, taking for their Rule that of St Augustine, to which he added Constitutions of admirable wisdom, discretion, and sweetness. He enlightened the children of the Church by the works he wrote, which are full of a heavenly wisdom, and point out a safe and easy path to Christian perfection. In his fifty-fifth year, whilst returning from France to Annecy, he was taken with his last sickness, immediately after having celebrated Mass, on the Feast of St John the Evangelist. On the

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according to his promise, *possess the land*.[1] Nothing could resist thee. Heretics, however obstinate; sinners, however hardened; tepid souls, however sluggish; all yielded to the powerful charm of thy word and example. We love to see thee standing near the Crib of our loving Jesus, and sharing in the glory of John and the Innocents, for thou wast an Apostle like John, and simple like the children of Rachel. Oh! that our hearts might be filled with the spirit of Bethlehem, and learn how *sweet is the yoke*, and how *light the burden* of our Emmanuel![2]

Pray for us to our Lord, that our charity may be ardent like thine; that the desire of perfection may be ever active within us; that we may gain that *introduction to a devout Life* which thou hast so admirably taught; that we may have that love of our neighbour, without which we cannot hope to love God; that we may be zealous for the salvation of souls; that we may be patient and forgive injuries, in order that we may love one another, not only *in word and in tongue, but*, as thy great model says, *in deed and in truth*.[3] Bless the Church Militant, whose love for thee is as fresh as though thou hadst but just now left her; thou art venerated and loved throughout the whole world.

Hasten the conversion of the followers of Calvin. Thy prayers have already miraculously forwarded the great work, and the Holy Sacrifice has long since been publicly offered up in the very City of Geneva. Redouble those prayers, and then even we may live to see the grand triumph of the Church. Root out too the last remnants of that Jansenistic heresy, which was beginning to exercise its baneful influence at the close of thy earthly pilgrimage. Remove from us the dangerous maxims and prejudices which have come down to us from those unhappy times, when this odious sect was at the height of its power.

Bless with all the affection of thy paternal heart the holy Order thou didst found, and which thou didst offer to Mary under the title of her Visitation. Maintain

[1] St Matt. v 4. [2] *Ibid.* xi 30. [3] 1 St John iii 18.

it in its present edifying favour; give it increase in number and merit; and do thou thyself direct it, that so thy family may be ever animated by the spirit of its father. Pray, also, for the venerable Episcopate, of which thou art the ornament and model: ask our Lord to bless his Church with Pastors endowed with thy spirit, inflamed with thy zeal, and imitators of thy sanctity.

JANUARY 30

SAINT MARTINA

VIRGIN AND MARTYR

A FOURTH Roman Virgin, wearing on her brow a martyr's crown, comes today to share the honours given to Agnes, Emerentiana, and Prisca, and offer her palm to the Lamb. Her name is Martina, which the pagans were wont to give to their daughters in honour of their god of war. Her sacred relics repose at the foot of the Capitoline hill, in the ancient temple of Mars, which has now become the beautiful Church of *Saint Martina*. The holy ambition to render herself worthy of him whom she had chosen as her divine Spouse, gave her courage to suffer torments and death for his sake; so that of her, as of the rest of the martyrs, we may say those words of the Liturgy, *she washed her robes in the Blood of the Lamb*. Our Emmanuel is *the Mighty God*,[1] *the Lord that is mighty in war*,[2] not, like the Mars of the pagans, needing the sword to win his battles. He vanquishes his enemies by meekness, patience, and innocence, as in the martyrdom of today's Saint, whose victory was grander than was ever won by Rome's boasted warriors.

This illustrious Virgin, who is one of the Patrons of the City of Rome, is honoured by having her praises sung by one of the Popes. It was Urban the Eighth who wrote the Hymns which are recited on her feast, and which we subjoin to the Lessons which recount the glorious combats of our Saint.

Martina Virgo Romana patre consulari, illustri genere nata, teneris adhuc annis or-

Martina, a noble virgin of Rome, was the daughter of a Consul. Having lost her par-

[1] Isa. ix 6.

[2] Ps. xxiii 8.

bata parentibus, christianæ pietatis ardore succensa, divitias quibus affluebat, mira in pauperes liberalitate distribuit. Sub Alexandro principe cum deos inanes colere juberetur, immane facinus summa libertate detestatur. Quaproper iterum atque iterum affecta verberibus, uncis, ungulis ferreis, testarum fragmentis lacerata, acutissimis gladiis membratim concisa, adipe ferventi peruncta, demum in amphitheatro damnatur ad bestias: a quibus illæsa divinitus evadens, in ardentem rogum injecta, incolumis pari beneficio servatur.

Ex ejus tortoribus nonnulli miraculi novitate correpti, Dei aspirante gratia, Christi fidem amplexi, post cruciatus gloriosam martyrii palmam, capitis abscissione promerue-re. Ad ejusdem preces nunc terræ motibus exortis, nunc ignibus e cœlo tonante delapsis, deorum templa prostrata sunt, et simulacra consumpta. Interdum ex vulneribus lac cum sanguine erupit, splendorque nitidissimus ac suavissimus odore corpore emanavit: interdum sublimis regia in sede divinis laudibus una cum cœlitibus interesse visa est.

ents when quite a child, and being exceedingly fervent in the practice of the Christian religion, she was singularly charitable to the poor, and distributed among them her immense riches. During the reign of Alexander Severus, she was ordered to worship the false gods, but most courageously refused to commit so detestable a crime. Whereupon she was several times scourged; her flesh was torn with iron hooks and nails, and with potsherds, and her whole body was cut with most sharp swords; she was scalded with boiling oil, and was at length condemned to be devoured by wild beasts in the amphitheatre; but being miraculously left untouched by them, she was thrown on a burning pile, from which she also escaped unhurt, by the same divine power.

Some of the men that had inflicted these tortures upon her, being struck by the miracle, and touched by the grace of God, embraced the Christian faith, and, after suffering many tortures, gained the glorious palm of martyrdom by being beheaded. The prayers of Martina were powerful with God. Earthquakes shook the city, fire fell from the heavens in the midst of loud thunder, the temples and idols of the gods were overthrown and destroyed. More than once, milk flowed from her wounds together with the blood, and a most sweet fragrance was perceived by the bystanders; and sometimes she was seen raised up and placed on a beautiful throne, and singing the divine praises surrounded by heavenly spirits.

Hisce prodigiis, ejusque in primis constantia, acriter permotus judex, caput Virgini amputari præcepit; qua peremptа, auditaque de cœlo voce, qua ad Superos evocabatur, urbs tota contremuit, ac multi idolorum cultores ad Christi fidem conversi sunt. Sacrum Martinæ corpus sedente sancto Urbano Primo, martyrio affectum, Urbano Octavo Pontifice Maximo, in pervetusta ejusdem Ecclesia, ad Mamertinum carcerem in Capitolini clivi radicibus, cum sanctorum Martyrum Concordii, Epiphanii, et sociorum corporibus repertum, eodem loco in meliorem formam redacto, atque decentius ornato, magno populi concursu, totius Urbis lætitia, solemni ritu ac pompa repositum est.

Vexed above measure by these prodigies, and above all by her constancy, the judge ordered her to be beheaded. Which being done, a voice from heaven was heard calling Martina to ascend: the whole city trembled, and many of the idolaters were converted to the faith of Christ. Martina suffered under the Pontificate of Urban the First; and under that of Urban the Eighth, her body was discovered in an ancient Church, together with those of the holy Martyrs Concordius, Epiphanius and Companions, near the Mamertine prison, at the foot of the Capitoline hill. The Church was restored and decorated, and the body of the Saint was again placed in it, with much solemnity, in the presence of a great concourse of people, and amidst shouts of joy from the whole city.

We unite into one the three hymns of Urban the Eighth, in which the holy Church prays for the deliverance of Jerusalem. It is the last cry of the Crusades.

HYMN

Martinæ celebri plaudite nomini,
Cives Romulei, plaudite gloriæ:
Insignem meritis dicite Virginem,
Christi dicite Martyrem.

Citizens of Rome ! sing to the celebrated name of the glorious Martina. Sing the praises of this admirable Virgin and Martyr of Christ.

Hæc dum conspicuis orta parentibus,
Inter delicias, inter amabiles
Luxus illecebras, ditibus affluit
Faustæ muneribus domus.

She was born of noble parents, and was brought up in every delicacy, surrounded by all that could pamper nature, and with riches of a princely house at her command.

Vitæ despiciens commoda, dedicat
Se rerum Domino, et munifica manu
Christi pauperibus distribuens opes,
Quærit præmia cœlitum.
Non illam crucians ungula, non feræ,
Non virgæ horribili vulnere commovent:
Hinc lapsi e Superum sedibus Angeli
Cœlesti dape recreant.
Quin et deposita sævitie leo,
Se rictu placido projicit ad pedes;
Te, Martina, tamen dans gladius neci
Cœli cœtibus inserit.
Te, thuris redolens ara vaporibus
Quæ fumat, precibus jugiter invocat,
Et falsum perimens auspicium, tui
Delet nominis omine.
Tu natale solum protege, tu bonæ
Da pacis requiem Christianum plagis;
Armorum strepitus, et feræ prælla
In fines age Thracios.
Et regum socians agmina sub crucis
Vexillo, Solymas nexibus exime,
Vindexque innocui sanguinis hosticum
Robur funditus erue.
Tu nostrum columen, tu decus inclytum,
Nostrarum obsequium respice mentium:
Romæ vota libens excipe, quæ pio
Te ritu canit, et colit.

But she spurns these luxuries, dedicates herself to the Creator of all things, and with a liberal hand distributes her riches to the poor of Christ, that she may gain the riches of heaven.

She shrinks not at the torturing hook, the wild beasts, or the cruel wound-inflicting rods. Angels descend from heaven, comforting her with divine food.

The very lions lose their fierceness, and tamely come crouching at her feet. The sword, Martina! gave thee the wished-for death, and death united thee to the choirs of heaven.

Our ceaseless prayers mount up to thee from thine altar, where clouds of incense shroud devotion's love; and thy blessed name banishes that of the false deity Mars.

Do thou protect thy fatherland, and give to Christian countries the rest of holy peace, driving unto Thracian coasts the din of arms and war.

Marshal the armies of princes under the banner of the Cross, deliver Jerusalem from her chains. Avenge innocent blood, and once for all crush down the Turkish foe.

O thou our Patron, and our City's Saint! see this homage of our loving hearts. Hear the prayers of thy Rome, which on this festive day offers thee its hymns and reveres thy name.

A nobis abigas lubrica gaudia,
Tu, qui Martyribus dexter ades, Deus
Une, et Trine, tuis da famulis jubar,
Quo clemens animos beas.
Amen.

O God, whose arm protects the Martyrs, take from us the pleasures which would make us fall. O Triune God! give to thy servants the blessed light, wherewith thy mercy crowns the soul with bliss.
Amen.

Thus does Christian Rome hymn thy praises, O generous Martyr! and whilst praising, begs thee to protect her with thy loving care. She is safe from danger, if shielded by such watchfulness as thine. Hear her prayers, and drive far from the Holy City the enemies that would plot her ruin. She has foes more to be dreaded than they that attack her walls with the cannon of their fierce artillery; she has them who plot the destruction of her independence. Disconcert these plans of perfidy, and remember, O Martina! that the City which now asks thy aid was the mother that trained thee to be a martyr.

Obtain for us from Jesus, thy Spouse, the courage to destroy those idols of our affections, to which we are so prone to offer the sacrifice of our hearts. The enemies of our salvation are untiring in their attacks upon our frailty; oh! stretch out to us thy helping hand; that hand which made the idols of Rome tremble, is not less powerful now to stay the violence of the world that threatens to destroy our souls. Thy own brave combats have given thee a place of honour near our Redeemer's Crib: if, like thee, we will but resist and conquer, this *Mighty God* will welcome us, too, and bless us. He came into this world that he might vanquish our enemies, but he requires of us to share with him the toils of the battle. Pray for us, O Martina! that our confidence in God may ever be accompanied by diffidence in ourselves, and we shall never be cowards in the great contest for heaven!

JANUARY 31

SAINT PETER NOLASCO

CONFESSOR

THE Ransomer of Captives, Peter Nolasco, is thus brought before us by the Calendar, a few days after the Feast of his master, Raymund of Pennafort. Both of them offer to the Divine Redeemer the thousands of Christians they ransomed from slavery. It is an appropriate homage, for it was the result of the Charity which first began in Bethlehem, in the heart of the Infant Jesus, and was afterwards so fervently practised by these two Saints.

Peter was born in France, but made Spain his adopted country, because it offered him such grand opportunities for zeal and self-sacrifice. In imitation of our Redeemer, he devoted himself to the ransom of his brethren; he made himself a prisoner to procure them their liberty; and remained in exile, that they might once more enjoy the happiness of home. His devotedness was blessed by God. He founded a new Religious Order in the Church, composed of generous-hearted men, who for six hundred years prayed, toiled, and spent their lives in obtaining the blessing of liberty for countless captives, who would else have led their whole lives in chains, exposed to the imminent danger of losing their faith.

Glory to the Blessed Mother of God, who raised up these ransomers of Captives! Glory to the Catholic Church, whose children they were! But above all glory be to our Emmanuel, who, on his entrance into this world, thus spoke to his Eternal Father: *Sacrifice and oblation thou wouldst not, neither are they pleasing*

to thee; but a Body thou hast fitted unto me. Then said I, Behold I come:[1] that is, *Behold, I come to offer myself as a Sacrifice.* The Divine Infant has deigned to call us his brethren, and has given himself for our salvation; it is this same spirit of charity which made St Peter Nolasco devote his life to his suffering fellow-men.

Our Lord rewarded him by calling him to heaven at that very hour wherein twelve hundred years before he himself had been born at Bethlehem. It was during the joyful celebrations of Christmas night that the liberator of so many from bodily captivity was united for ever to the Divine Liberator of souls.

Peter's last hymn on earth was the 110th Psalm: and as his faltering voice uttered the words: *He hath sent redemption to his people; he hath commanded his covenant for ever,* his soul took its flight to heaven.

The Church, in fixing a day for the feast of our Saint, could not of course take the anniversary of his death, which belongs so exclusively to Jesus: but it was just that he, who had been honoured with being born to heaven at the very hour which God had chosen for the Birth of his Son upon the earth, should receive the tribute of our festive commemoration on one of the forty days of Christmas; this last day of January was selected.

Let us now learn from the Liturgy the claims of Peter Nolasco to our veneration and love.

Petrus Nolascus, Recaudi prope Carcassonam in Gallia nobili genere natus, singulari erga proximum caritate excelluit; cujus virtutis præsagium fuit, quod cum adhuc in cunabulis vagiret infans, examen apum ad eum convolavit, et favum mellis in ejus dextera construxit. Adolescens parentibus orbatus, Albigensium hæresim, quæ tunc in Gallia

Peter Nolasco was born at Recaud, near Carcassonne, in France, of noble parents. His distinguishing virtue was the love of his neighbour, which seemed to be presaged by this incident that, when he was a babe in his cradle, a swarm of bees one day lighted upon him, and formed a honeycomb on his right hand. He lost his parents early in life. The Albigensian heresy was at that

[1] Ps. xxxix 7, 8; cited by St Paul, Heb. x 5 and following verses.

grassabatur, execrans, divendito patrimonio, in Hispaniam secessit, et apud beatam Virginem Montis Serrati, votum, quo pridem se obstrinxerat, exsolvit. Tum Barcinonam pergens, quum in Christi fidelibus ab hostiam servitute redimendis omnem pecuniam consumpsisset, seipsum pro iis liberandis venumire, aut in illorum vincula suffici, cupere dictitabat.

Quam gratum Deo uerit hoc sancti viri desiderium subsequens declaravit eventus. Nam noctu oranti, et de Christianorum in captivitate degentium subsidio, multa animo volventi, beata Virgo apparens: Filio suo, sibique acceptissimum fore suggessit, si ad sui honorem Religiosorum Ordo institueretur, quibus præcipue esset cura, captivos ab infidelium tyrannide liberare. Huic cœlesti monito illico obtemperans, una cum sancto Raymundo de Pennafort, et Jacobo Primo rege Aragoniæ, de eadem re a Dei Genitrice ipsa nocte præmonitis, Religionem Beatæ Mariæ de Mercede redemptionis captivorum instituit: sodalibus suis quarto voto obstrictis, manendi in pignus sub Paganorum potestate, si pro Christianorum liberatione opus fuerit.

time making way in France; Peter, out of the hatred he had for that sect, withdrew into Spain, after having sold his estates. This gave him an opportunity of fulfilling a vow at our Lady of Montserrat, which he had made some time previously. After this he went to Barcelona; and having there spent all his money in ransoming the Christian captives from the slavery of their enemies, he was often heard saying that he would willingly sell himself to redeem others, or become a slave in the place of any captive.

God showed him, by the following event, how meritorious in his sight was this desire. He was one night praying for the Christian captives, and deliberating with himself how he might obtain their deliverance, when the Blessed Virgin appeared to him, and told him that he would render himself most dear to her Son and herself, if he would institute in her honour an Order of Religious men, who should devote themselves to ransome captives from the infidels. He delayed not to follow the heavenly suggestion, and instituted the Order of Our Lady of Mercy for the Redemption of Captives, in which he was aided by St Raymund of Pennafort, and James the First, King of Aragon, both of whom had, on that same night, received the like intimation from the Mother of God. The Religious of this Order take a fourth vow, namely, to offer themselves as slaves to the Moors, if they can in no other way obtain the ransom of the Christians.

Edito virginitatis voto, illibatam perpetuo castitatem servavit. Patientia, humilitate, abstinentia, cæterisque virtutibus mirabiliter enituit. Prophetiæ dono illustris, futura prædixit, inter quæ maxime celebratur, quod Jacobus rex Valentiam a Mauris occupatam expugnaverit, accepta prius ab eo obtinendæ victoriæ securitate. Angeli Custodis ac Deiparæ Virginis frequenti apparitione recreabatur. Senio tandem confectus, de imminenti morte certior factus, in morbum incidit, sanctisque refectus Sacramentis, fratres suos ad caritatem erga captivos cohortatus et Psalmum, Confitebor tibi,* Domine, in toto corde meo, devotissime recitans, ad illa verba, Redemptionem misit Dominus populo suo, spiritum Deo reddidit, media nocte Vigiliæ Nativitatis Domini, anno millesimo ducentesimo quinquagesimo sexto. Cujus festivitatem Alexander Septimus die trigesima prima Januarii celebrari præcepit.

Having taken a vow of virginity, he spent his whole life in the most perfect purity. He excelled in every virtue, especially in patience, humility, and abstinence. He foretold future events by the gift of prophecy, wherewith God had favoured him. Thus, when king James was laying siege to Valencia, then in the possession of the Moors, he received assurance from the Saint that he would be blessed with victory. He was frequently consoled with the sight of his Angel Guardian and the Virgin-Mother of God. At length, being worn out with old age, he received an intimation of his approaching death. When he was seized with his last sickness, he received the holy Sacraments, and exhorted his Religious Brethren to love the captives. After which, he began most devoutly to recite the Psalm, *I will praise thee, O Lord, with my whole heart;* and at these words: *He hath sent Redemption to his people,* he breathed forth his soul into the hands of his Creator, at Christmas midnight, in the year 1256. Pope Alexander the Seventh commanded that his Feast should be kept on the thirty-first day of January.

Thou, O Jesus! camest to cast fire upon the earth, and thy desire is that it be enkindled in the hearts of men. Thy desire was accomplished in Peter Nolasco, and the children of his Order. Thus dost thou permit men to co-operate with thee in the designs of thy sweet mercy, and, by thus restoring harmony between man and his Creator, thou hast once more given to the earth the blessing of fraternal love between man and man. Sweet Infant Jesus! we cannot love thee without loving

all mankind; and thou, who art our Ransom and our Victim, willest that we also be ready to lay down our lives for one another.

Thou, O Peter! wast the Apostle and the model of this fraternal charity; and our God rewarded thee by calling thee to himself on the anniversary of the Birth of Jesus. That sweet Mystery, which so often encouraged thee in thy holy labours, has now been revealed to thee in all its glory. Thy eyes now behold that Jesus as the great King, the Son of the Eternal Father, before whom the very Angels tremble. Mary is no longer the poor humble Mother, leaning over the Crib where lies her Son; she now delights thy gaze with her queenly beauty, seated as she is on a throne nearest to that of the divine Majesty. Thou art at home amidst all this glory, for heaven was made for souls that love as thine did. Heaven is the land of love, and love so filled thy heart even when on earth, that it was the principle of thy whole life.

Pray for us, that we may have a clearer knowledge of this love of God and our neighbour, which makes us like to God. It is written that *he that abideth in charity abideth in God, and God in him;*[1] intercede for us, that the Mystery of Charity which we are now celebrating may transform us into him who is the one object of all our love during this season of grace. May we love our fellow-creatures as ourselves; bear with them, excuse their weaknesses, and serve them. May our good example encourage them, and our words edify them; may we comfort them and win them to the service of God by our kindness and our charities.

Pray for France, which is thy country, and for Spain, where thou didst institute thy grand Order. Protect the precious remnants of that Order, by whose means thou didst work such miracles of charity. Console all prisoners and captives. Obtain for all men that holy *Liberty of Children of God*, of which the Apostle speaks,[2] which consists in obedience to the law of God. When

[1] St John iv 16. [2] Rom. viii 21.

this liberty is in man's soul, he never can be a slave; but when the inner man is enslaved, the outward man never can be free. Oh! pray that the fetters of false doctrines and passions may be broken, and then the world will enjoy that true liberty, which would soon put an end to tyranny, and make tyrants impossible.

FEBRUARY 1

SAINT IGNATIUS

BISHOP AND MARTYR

TWO days more, and the happy season of Christmas will be over! This is the vigil of its termination, and lo! there comes to gladden us one of the grandest Martyrs of the year—Ignatius surnamed the Theophorus,[1] Bishop of Antioch. A venerable tradition tells us that this old man, who so generously confessed the faith before Trajan, was the child whom Jesus took into his arms, and showed to his Disciples as a model of that simplicity which we must all have if we would enter into the kingdom of heaven. Today he appears before us, standing near the Crib in which this same Jesus gives us his own divine lessons of humility and simplicity.

But, in this the Court of our Emmanuel, Ignatius stands near to Peter, the Feast of whose Chair we kept a few days since; for the Prince of the Apostles made him his second successor in his first See of Antioch. From so honoured a position Ignatius derived that courage which made him resist a powerful Emperor even to his face, defy the wild beasts of the amphitheatre, and triumph by a glorious martyrdom. As it were to show the supremacy of the See of Rome, Divine Providence willed that he, with his chains upon him, should go to *see Peter*,[2] and finish his course in the Holy City, and thus mingle his blood with that of the Apostles. Rome would have been imperfect without the glory of Ignatius' martyrdom, which is the pride of her Coliseum,

[1] I.e., *he that carries God*, or, *he that is carried of God*, according as the accent is placed in the Greek word.
[2] Gal. i 18.

rich as it is with the blood of so many thousands of martyrs.

His chief characteristic is impetuous love for God. He has but one fear—it is that the prayers of the Romans will stay the lions from devouring him, and his desire of being united to Christ be thus denied him. Let us admire this superhuman fortitude, which shows itself thus suddenly in the pagan world, and let us acknowledge that so ardent a love of God, and so vehement a longing to possess him, could only have come from the accomplishment of the Mysteries of our Redemption, which showed man how much God loved him. The Crib of Bethlehem, even had there never been the Sacrifice of Calvary, would of itself be sufficient to convince us of all this. God comes down from heaven for the sake of his creature, man; he himself becomes Man, nay, a Child, and is laid in a manger! Such miracles of love would have sufficed to save the guilty world; how then shall they not have power to prompt men to give their whole heart to their loving God? And would it be too much if we made a sacrifice of our very lives to repay Jesus for only that much of his love which he showed us by being born among us?

The Church gives us, in the Lessons of today's Office, the brief account of our Saint given by St Jerome in his Book *On Ecclesiastical Writers*. The holy Doctor has inserted a few sentences from the Martyr's admirable Epistle, written to the Faithful of Rome. We would have gladly offered the whole of this Epistle to our readers, had it not been for want of space. But the passages quoted by St Jerome are some of the finest.

Ignatius, Antiochenæ Ecclesiæ tertius post Petrum Apostolum Episcopus, commovente persecutionem Trajano, damnatus ad bestias, Romam vinctus mittitur. Cumque navigans Smyrnam venisset, ubi Polycarpus,

Ignatius was the third Bishop of the Church of Antioch, St Peter the Apostle being the first. During the persecution under Trajan, he was condemned to be devoured by wild beasts, and was sent in chains to Rome. During this voyage, which was

auditor Joannis, Episcopus erat, scripsit unam Epistolam ad Ephesios, alteram ad Magnesianos, tertiam ad Trallenses, quartam ad Romanos: et inde egrediens scripsit ad Philadelphios et ad Smyrnæos, et propriam ad Polycarpum, commendans illi Antiochensem Ecclesiam: in qua et de Evangelio, quod nuper a me translatum est, super persona Christi ponit testimonium.

made by sea, he had to stop at Smyrna, where Polycarp, the disciple of St John, was Bishop. From this city, he wrote several Epistles: one to the Ephesians, a second to the Magnesians, a third to the Trallians, a fourth to the Romans. When he had left Smyrna, he addressed an Epistle to the Philadelphians and Smyrneans, and one to Polycarp himself, recommending to him his Church of Antioch. It is in this last-named Letter that he quotes from the Gospel which I have lately translated a passage bearing testimony to the person of our Lord Jesus Christ.

Dignum autem videtur, quia tanti viri fecimus mentionem, et de epistola ejus, quam ad Romanos scribit, pauca ponere. De Syria usque ad Romam pugno ad bestias in mari et in terra, nocteque dieque ligatus cum decem leopardis, hoc est militibus, qui me custodiunt: quibus et cum benefeceris, pejores fiunt. Iniquitas autem eorum mea doctrina est: sed non idcirco justificatus sum. Utinam fruar bestiis, quæ mihi sunt præparatæ, quas et oro mihi veloces esse ad interitum et ad supplicia, et allici ad comedendum me, ne, sicut et aliorum Martyrum, non audeant corpus attingere. Quod si venire noluerint, ego vim faciam, ego me urgebo, ut devorer. Ignoscite mihi, filioli: quid mihi prosit, ego scio.

I cannot pass by this mention of so great a man, without citing a few sentences from the Epistle which he wrote to the Romans. 'From Syria,' he says, 'even unto Rome, I am fighting with wild beasts, both by sea and land, both night and day, for I am fastened to ten leopards, I mean to the soldiers who have care of me. When I show them a kindness, they grow more brutal. Their injuries are my instruction, but I am not thereby justified. I long for the wild beasts that are prepared for me, which I heartily wish may rush upon me and torture me and devour me, and not be afraid to touch me, as has happened with other Martyrs. Nay, if they refuse to approach me, I will make them come on, I will rush upon them, that so they may devour me. Pardon me, my little children: I know what is for my own welfare.

Nunc incipio Christi esse discipulus, nihil de his quæ videntur desiderans, ut Je-

'Now do I begin to be a disciple of Christ, and care for nothing in this world, that so I

sum Christum inveniam. Ignis, crux, bestiæ, confractio ossium, membrorum divisio, et totius corporis contritio, et tota tormenta diaboli in me veniant: tantum ut Christo fruar. Cumque jam damnatus esset ad bestias, et ardore patiendi rugientes audiret leones, ait: Frumentum Christi sum, dentibus bestiarum molar, ut panis mundus inveniar. Passus est anno undecimo Trajani. Reliquiæ corporis ejus Antiochiæ jacent extra Portam Daphniticam in Cœmeterio.

may find Jesus. Let fire, or the cross, or wild beasts, or the breaking of my bones, or the cutting me to pieces, or the shattering of my whole body, yea, all the tortures of the devil—let them all come upon me, only let me enjoy my God.' When he was sentenced to be devoured by wild beasts, and heard the roaring of the lions, his impatience to suffer made him exclaim: 'I am the wheat of Christ; let me be ground by the teeth of wild beasts, that I may become the pure bread.' He suffered in the eleventh year of Trajan's reign. His Relics are at Antioch, in the Cemetery outside the Daphne Gate.

We find the following stanzas in the Menæa of the Greek Church, for the Feast of St Ignatius.

Theologorum verticis successor vocatus, istorum vestigia prosecutus es, ortus ab Oriente et in Occidente manifestatus, et splendens fulgoribus divinæ prædicationis, ibique, omnisapiens, e mundo quidem secessisti, ad Deum autem elevaris splendore coronatus gratiæ.

Thou wast called to be the successor of the Prince of Theologians whose footsteps thou didst follow; thy rising was in the East, but thou wast manifested in the West, and there, O Ignatius, full of wisdom! thou didst shine with the splendour of thy heavenly preaching. Thou didst, indeed, depart from this world, but thou wast taken up to God, richly crowned with grace.

Resplendens quasi sol radiis Spiritus Sancti, mundi fines hilariter illuminasti fulgoribus certaminum tuorum, ferventer producens et veraciter scribens pietatis documenta; ideoque factus es alimentum Magistro qui alit omnia, omnibeate, benignitate continua.

Resplendent as the sun with the rays of the Holy Ghost, thou didst sweetly illumine the ends of the earth with the brilliancy of thy combat, and the maxims of piety breathed forth so warmly and so truly in thy writings. Thus didst thou, most blessed one! make thyself bread to the Master who, in his ceaseless love, feeds all created things.

Deifer Ignati, tuum amorem Christum confovens in pectore, pretium accepisti sacrificii Evangelii Christi in perfectionem per sanguinem; ideo frumentum factus immortalis agricolæ, per dentes bestiarum molitus es, et panis jucundus ipsi demonstratus es: deprecare pro nobis, athleta beate.

O Ignatius! O thou that carriest God! by cherishing Christ, thy Love, in thy breast, thou didst give thy blood for him, thus receiving the perfection of the sacrifice of the Gospel of Christ. Hereby thou wast the wheat of the divine Husbandman; and being ground by the teeth of lions, thou wast made his bread most sweet. O blessed Combatant! pray to him for us.

O quam solida et adamantina tui anima, beatissime Ignati; tu enim ad tuum vere amatorem, inexorabile habens desiderium, dicebas: Non est in me ignis materialis, magis vero aqua viva, in me dicens intus: Veni ad Patrem. Ideo, divino Spiritu inflammatus, bestias irritasti, ad separandum te quam citius a mundo, et immittendum te ad desideratum Christum: ipsum deprecare salvare animas nostras.

Most saintly Ignatius! thy soul was firm as adamant; for thou didst say to thy Beloved Jesus, with an insatiable longing: 'It is not material fire that burns within me—it is the voice of Him who is the living Water, saying within my breast, '*Come to the Father!*' Therefore, being inflamed by the Holy Spirit, thou didst urge on the lions to take thee quickly from this world, and carry thee to Christ, the object of all thy desires. Oh! pray to him that he save our souls.

All thy desires were satisfied, O glorious Martyr! Thou hast died for Jesus—thou art with Jesus. Rome's sons and daughters filled the Coliseum; their savage joy made it tremble with their cheers as they saw thee mangled by the lions. It was the hour thou hadst prayed for; thy sacrifice for him, who had sacrificed himself for thee, is over, and thy soul is buried in his divine embrace! Generous and *impetuous* lover of Christ! thou wast ambitious to pay thy debt to the Crucified—the debt of suffering. It seemed to thee that thou hadst no right to his kingdom until thou hadst repaid his Passion by some cruel tortures endured for him. O worthy companion of Stephen, Sebastian, Vincent and Agnes! how rich and verdant is the palm thou holdest over the Crib! Canst thou look upon us, weak

Christian cowards, and not pity us? Pray for us that we may at least be faithful to our Lord when we are persecuted by the temptations of the world, the flesh and the devil; that we may at least give our hearts to his service, if we are not to be permitted to give our bodies to be tortured for his name. Thou wast chosen, when a little child, as the model of the simplicity which our Saviour was teaching to his Disciples, and this innocence never left thee: ask for us from him, who is *the King of Little Children*, that one of the graces of the Christmas we have been keeping may be this holy Simplicity of heart.

Successor of Peter in the See of Antioch! pray for the Churches of thy Patriarchate, that they may return to the true Faith and Catholic unity. Intercede for the holy City of Rome, which thou didst water with thy blood, and which is now in possession of thy sacred relics, that were saved from the lions' jaws. Watch over the maintenance of ecclesiastical discipline and order, of which thou hast left such admirable rules in thy Epistles; and obtain for the Church that all the members of her hierarchy may be united in the bonds of duty and love, that thus she may be *beautiful* in the strength of her unity and *terrible* to the enemies of God, *as an army set in array*.[1]

[1] Cant. vi 3.

FEBRUARY 2

THE PURIFICATION OF THE BLESSED VIRGIN

THE Forty Days of Mary's Purification are now completed, and she must go up to the Temple, there to offer to God her Child Jesus. Before following the Son and his Mother in this their mysterious journey, let us spend our last few moments at Bethlehem, in lovingly pondering over the mysteries at which we are going to assist.

The Law commanded that a woman who had given birth to a son should not approach the Tabernacle for the term of forty days; after which time she was to offer a sacrifice for her purification. She was to offer up a lamb as a holocaust, and a turtle or dove as a sin-offering. But if she were poor, and could not provide a lamb, she was to offer in its stead a second turtle or dove.

By another ordinance of the Law, every first-born son was to be considered as belonging to God, and was to be redeemed by five sicles, each sicle weighing, according to the standard of the Temple, twenty obols.[1]

Mary was a Daughter of Israel—she had given birth to Jesus—he was her First-born Son. Could such a Mother and such a Son be included in the laws we have just quoted? Was it becoming that Mary should observe them?

If she considered the spirit of these legal enactments, and why God required the ceremony of Purification, it was evident that she was not bound to them. They for whom these laws had been made were espoused to men; Mary was the chaste Spouse of the Holy Ghost,

[1] Lev. xii: Num. iii 47. The *Obol* was about three halfpence of English money.

a Virgin in conceiving and a Virgin in giving birth to her Son; her purity had ever been spotless as that of the Angels; but it received an incalculable increase by her carrying the God of all sanctity in her womb, and bringing him into this world. Moreover, when she reflected upon her Child being the Creator and Sovereign Lord of all things, how could she suppose that he was to be submitted to the humiliation of being ransomed as a slave, whose life and person are not his own?

And yet the Holy Spirit revealed to Mary that she must comply with both these laws. She, the holy Mother of God, must go to the Temple like other Hebrew mothers, as though she had lost something which needed restoring by a legal sacrifice. He that is the Son of God and Son of Man must be treated in all things as though he were a servant, and be ransomed in common with the poorest Jewish boy. Mary adores the will of God, and embraces it with her whole heart.

The Son of God was only to be made known to the world by gradual revelations. For thirty years he led a hidden life in the insignificant village of Nazareth; and during all that time men took him to be *the son of Joseph*.[1] It was only in his thirtieth year that John the Baptist announced him, and then only in mysterious words, to the Jews, who flocked to the Jordan, there to receive from the Prophet the baptism of penance. Our Lord himself gave the next revelation, the testimony of his wonderful works and miracles. Then came the humiliations of his Passion and Death, followed by his glorious Resurrection, which testified to the truth of his prophecies, proved the infinite merits of his Sacrifice, and in a word, proclaimed his Divinity. The earth had possessed its God and its Saviour for three and thirty years, and men, with a few exceptions, knew it not. The Shepherds of Bethlehem knew it; but they were not told, as were afterwards the Fishermen of Genesareth, to go and preach the Word to the furthermost parts of the world. The Magi, too, knew it; they came

[1] St Luke iii 23.

to Jerusalem and spoke of it, and the City was in a commotion; but all was soon forgotten, and the Three Kings went back quietly to the East. These two events, which would, at a future day, be celebrated by the Church as events of most important interest to mankind, were lost upon the world, and the only ones that appreciated them were a few true Israelites, who had been living in expectation of a Messias who was to be poor and humble, and was to save the world. The majority of the Jews would not even listen to the Messias having been born; for Jesus was born at Bethlehem, and the Prophets had distinctly foretold that the Messias was to be called a *Nazarene*.[1]

The same Divine plan which had required that Mary should be espoused to Joseph, in order that her *fruitful Virginity* might not seem strange in the eyes of the people, now obliged her to come, like other Israelite mothers, to offer the sacrifice of Purification for the birth of the Son, whom she had conceived by the operation of the power of the Holy Ghost, but who was to be presented in the Temple as the Son of Mary, the Spouse of Joseph. Thus it is that Infinite Wisdom delights in showing that his thoughts are not our thoughts, and in disconcerting our notions; he claims the submissiveness of our confidence, until the time that he has fixed for withdrawing the veil, and showing himself to our astonished view.

The Divine Will was dear to Mary in this as in every circumstance of her life. The Holy Virgin knew that by seeking this external rite of Purification, she was in no wise risking the honour of her Child, or failing in the respect due to her own Virginity. She was in the Temple of Jerusalem what she was in the house of Nazareth, when she received the Archangel's visit; she was *the Handmaid of the Lord*. She obeyed the Law because she seemed to come under the Law. Her God and her Son submitted to the ransom as humbly as the poorest Hebrew would have to do; he had already

[1] St Matt. ii 23.

obeyed the edict of the emperor Augustus in the general census; he was to be *obedient even unto death, even to the death of the Cross*. The Mother and the Child both humbled themselves in the Purification, and man's pride received, on that day, one of the greatest lessons ever given it.

What a journey was this of Mary and Joseph, from Bethlehem to Jerusalem! The Divine Babe is in his Mother's arms; she had him on her heart the whole way. Heaven and earth and all nature are sanctified by the gracious presence of their merciful Creator. Men look at this Mother as she passes along the road with her sweet Jesus; some are struck with her appearance, others pass her by as not worth a look; but of the whole crowd, there was not one that knew he had been so close to the God who had come to save him.

Joseph is carrying the humble offering, which the Mother is to give to the Priest. They are too poor to buy a lamb; besides, their Jesus is the Lamb of God, who taketh away the sins of the world. The Law required that a turtle or dove should be offered in the place of a lamb, when the mother was poor. Innocent birds! emblems of purity, fidelity and simplicity. Joseph has also provided the five sicles, the ransom to be given for the First-born Son—Mary's only Son, who has vouchsafed to make us his brethren, and, by adopting *our* nature, to render us partakers of *his*.

At length the Holy Family enter Jerusalem. The name of this holy City signifies *Vision of Peace;* and Jesus comes to bring her *Peace*. Let us consider the names of the three places in which our Redeemer began, continued and ended his life on earth. He is conceived at Nazareth, which signifies *a Flower;* and Jesus is, as he tells us in the Canticle, *the Flower of the field and the Lily of the valley*,[1] by whose fragrance we are refreshed. He is born at Bethlehem, *the House of Bread;* for he is the nourishment of our souls. He dies on the

[1] Cant. ii 1.

Cross in Jerusalem, and, by his Blood, he restores *peace* between heaven and earth, *peace* between men, *peace* within our own souls; and, on this day of his Mother's Purification, we shall find him giving us the pledge of this *peace*.

Whilst Mary, the Living Ark of the Covenant, is ascending the steps which lead up to the Temple, carrying Jesus in her arms, let us be attentive to the mystery; one of the most celebrated of the prophecies is about to be accomplished in this Infant. We have already had the other predictions fulfilled, of his being conceived of a Virgin, and born in Bethlehem; today he shows us a further title to our adoration—he enters the Temple.

This edifice is not the magnificent Temple of Solomon, which was destroyed by fire during the Jewish captivity. It is the second Temple, which was built after the return from Babylon, and is not comparable to the first in beauty. Before the century is out, it also is to be destroyed; and our Saviour will soon tell the Jews that not a stone shall remain on stone that shall not be thrown down.[1] Now, the Prophet Aggeus, in order to console the Jews, who had returned from banishment and were grieving because they were unable to raise a House to the Lord equal in splendour to that built by Solomon, addressed these words to them, which mark the time of the coming of the Messias: *Take courage, O Zorobabel, saith the Lord; and take courage, O Jesus, the son of Josedec, the High Priest; and take courage, all ye people of the land; for thus saith the Lord of hosts: Yet one little while, and I will move the heaven, and the earth, and the sea, and the dry land. And I will move all nations; and the Desired of all nations shall come; and I will fill this House with glory. Great shall be the glory of this House, more than of the first; and in this place I will give Peace, saith the Lord of hosts.*[2]

The hour is come for the fulfilment of this prophecy. The Emmanuel has left Bethlehem; he has come among

[1] St Luke xxi 6. [2] Agg. ii 5, 7, 8, 10.

the people; he is about to take possession of his Temple, and the mere fact of his entering it will at once give it a *glory*, which is far above that of its predecessor. He will often visit it during his mortal life; but his coming to it to-day, carried as he is in Mary's arms, is enough for the accomplishment of the promise, and all the shadows and figures of this Temple at once pale before the rays of the Sun of Truth and Justice. The blood of oxen and goats will, for a few years more, flow on its altar; but the Infant, who holds in his veins the Blood that is to redeem the world, is at this moment standing near that very altar. Amidst the Priests who are there, and amidst the crowd of Israelites, who are moving to and fro in the sacred building, there are a few faithful ones, who are in expectation of the Deliverer, and they know that the time of his manifestation is at hand; but there is not one among them who knows that at this very moment the Messias has entered the House of God.

But this great event could not be accomplished without a prodigy being wrought by the Eternal God as a welcome to his Son. The Shepherds had been summoned by the Angel, and the Magi had been called by the Star, when Jesus was born in Bethlehem: this time it is the Holy Ghost himself who sends a witness to the Infant, now in the great Temple.

There was then living in Jerusalem an old man whose life was wellnigh spent. He was *a Man of desires*,[1] and his name was Simeon; his heart had longed unceasingly for the Messias, and at last his hope was recompensed. The Holy Ghost revealed to him that he should not see death without first seeing the rising of the Divine Light. As Mary and Joseph were ascending the steps of the Temple, to take Jesus to the altar, Simeon felt within himself the strong impulse of the Spirit of God: he leaves his house, and walks towards the Temple; the ardour of his desire makes him forget the feebleness of age. He reaches the porch of God's

[1] Dan. x 11.

House, and there, amidst the many mothers who had come to present their children, his inspired gaze recognizes the Virgin of whom he had so often read in Isaias, and he presses through the crowd to the Child she is holding in her arms.

Mary, guided by the same Divine Spirit, welcomes the saintly old man, and puts into his trembling arms the dear object of her love, the Salvation of the world. Happy Simeon! figure of the ancient world, grown old in its expectation, and near its end. No sooner has he received the sweet Fruit of Life, than his youth is renewed as that of the eagle, and in his person is wrought the transformation which was to be granted to the whole human race. He cannot keep silence; he must sing a Canticle; he must do as the Shepherds and Magi had done, he must give testimony: *Now*, says he, *now, O Lord, thou dost dismiss thy servant in Peace, because my eyes have seen thy Salvation, which thou hast prepared —a Light that is to enlighten the Gentiles, and give glory to thy people Israel.*[1]

Immediately there comes, attracted to the spot by the same Holy Spirit, the holy Anna, Phanuel's daughter, noted for her piety, and venerated by the people on account of her great age. Simeon and Anna, the representatives of the Old Testament, unite their voices, and celebrate the happy coming of the Child who is to renew the face of the earth; they give praise to the mercy of Jehovah, who *in this place*, in this second Temple, *gives Peace* to the world, as the Prophet Aggeus had foretold.

This was the *Peace* so long looked forward to by Simeon, and *now* in this *Peace* will he sleep. *Now, O Lord*, as he says in his Canticle, *thou dost dismiss thy servant, according to thy word, in Peace!* His soul, quitting its bond of the flesh, *will now* hasten to the bosom of Abraham, and bear to the elect, who rest there, the tidings that *Peace* has appeared on the earth, and will soon open heaven. Anna has some years still

[1] St Luke ii 29, *and following verses.*

to pass on earth; as the Evangelist tells us, she has to go and announce the fulfilment of the promises to such of the Jews as were spiritually minded, and *looked for the Redemption of Israel.*[1] The divine seed is sown; the Shepherds, the Magi, Simeon and Anna, have all been its sowers; it will spring up in due time; and when our Jesus has spent his thirty years of hidden life in Nazareth, and shall come for the harvest-time, he will say to his Disciples: *Lift up your eyes, and see the countries, for they are white already for the harvest:*[2] *pray ye the Lord of the harvest, that he send labourers into his harvest.*[3]

Simeon gives back to Mary the Child she is going to offer to the Lord. The two doves are presented to the Priest, who sacrifices them on the Altar; the price for the ransom is paid; the whole law is satisfied; and after having paid her homage to her Creator in this sacred place, where she spent her early years, Mary, with Jesus pressed to her bosom, and her faithful Joseph by her side, leaves the Temple.

Such is the mystery of this fortieth day, which closes, by this admirable feast of the Purification, the holy season of Christmas. Several learned writers, among whom we may mention Henschenius and Pope Benedict the Fourteenth, are of opinion that this Solemnity was instituted by the Apostles themselves. This much is certain, that it was a long-established feast even in the fifth century.

The Greek Church and the Church of Milan count this feast among those of our Lord; but the Church of Rome has always considered it as a feast of the Blessed Virgin. It is true, it is our Saviour who is this day offered in the Temple; but this offering is the consequence of our Lady's Purification. The most ancient of the Western Martyrologies and Calendars call it *The Purification.* The honour thus paid by the Church to the Mother tends in reality to the greater glory of her Divine Son, for He is the Author and the End of all those prerogatives which we revere and honour in Mary.

[1] St Luke ii 38. [2] St John iv 35. [3] St Luke x 2.

FIRST VESPERS OF THE PURIFICATION

The holy Church sings, in this Office, the celebrated Antiphons of the Feast of the Circumcision, which speak of the great Mystery of the Incarnation of the Word, and of Mary's fruitful Virginity. We give the *Psalms* in the Second Vespers, inasmuch as they are more generally assisted at by the faithful than the First.

ANT. O admirabile commercium! Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam Deitatem.

ANT. O admirable Interchange! The Creator of mankind, assuming a living Body, deigned to be born of a Virgin; and becoming Man without man's aid, bestowed on us his Divinity.

Psalm, *Dixit Dominus*, p. 488.

ANT. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ; sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

ANT. When thou wast born ineffably of the Virgin, the Scriptures were fulfilled. As dew upon Gedeon's Fleece, thou camest down to save mankind. O Lord our God! we praise thee.

Psalm, *Laudate pueri*, p. 489.

ANT. Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

ANT. In the bush seen by Moses as burning yet unconsumed, we recognize the preservation of thy glorious Virginity. O Mother of God, intercede for us.

Psalm, *Lætatus sum*, p. 490.

ANT. Germinavit radix Jesse, orta est stella ex Jacob, Virgo peperit Salvatorem: te laudamus, Deus noster.

ANT. The Root of Jesse hath budded; the Star hath risen out of Jacob; a Virgin hath brought forth the Saviour. O Lord our God! we praise thee.

Psalm, *Nisi Dominus*, p. 490.

ANT. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, alleluia.

ANT. Lo! Mary hath brought forth a Saviour unto us, whom John seeing, exclaimed: Behold the Lamb of God! Behold him that taketh away the sins of the world. Alleluia.

Psalm, *Lauda Jerusalem*, p. 491.

The Capitulum is the prophecy of Malachy, announcing the coming of *the Lord, the Angel of the Testament, into his Temple.* The prophecy was fulfilled on the day of Mary's Purification.

CAPITULUM

(*Malach.* iii)

Ecce ego mitto Angelum meum, et præparabit viam ante faciem meam. Et statim veniet ad Templum sanctum suum Dominator quem vos quæritis, et Angelus testamenti, quem vos vultis.

Behold I send my Angel, and he shall prepare the way before my face. And presently the Lord, whom ye seek, and the Angel of the testament, whom ye desire, shall come to his holy Temple.

HYMN[1]

Ave maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle:
Bona cuncta posce.

Monstra te esse Matrem.
Sumat per te preces
Qui pro nobis natus,
Tulit esse tuus.

Hail, Star of the Sea!
Blessed Mother of God, yet ever a Virgin! O happy gate of heaven!

Thou that didst receive the *Ave* from Gabriel's lips, confirm us in peace, and so let *Eva* be changed into an *Ave* of blessing for us.

Loose the sinner's chains, bring light to the blind, drive from us our evils, and ask all good things for us.

Show thyself a Mother, and offer our prayers to Him, who would be born of thee, when born for us.

[1] In the Monastic Breviary, it is preceded by this Responsory:

℟. *breve.* Ave Maria, gratia plena, * Dominus tecum. Ave. ℣. Benedicta tu in mulieribus, et benedictus fructus ventris tui. Dominus. Gloria Patri. Ave.

Virgo singularis,
Inter omnes mitis:
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus.

Amen.

℣. Responsum accepit Simeon a Spiritu Sancto,

℟. Non visurum se mortem, nisi videret Christum Domini.

O incomparable Virgin, and meekest of the meek, obtain us the forgiveness of our sins, and make us meek and chaste.

Obtain us purity of life, and a safe pilgrimage; that we may be united with thee in the blissful vision of Jesus.

Praise be to God the Father, and to the Lord Jesus, and to the Holy Ghost: to the Three one self-same praise.

Amen.

℣. Simeon had received an answer from the Holy Ghost,

℟. That he should not see death, before he had seen the Christ of the Lord.

ANTIPHON OF THE MAGNIFICAT

ANT. Senex Puerum portabat, Puer autem senem regebat: quem Virgo peperit, et post partum Virgo permansit: ipsum quem genuit adoravit.

ANT. The old man carried the Child, but the Child guided the old man. A Virgin bore him, and after childbirth continued a Virgin: she adored him whom she brought forth.

OREMUS

Omnipotens sempiterne Deus, Majestatem tuam supplices exoramus: ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in Templo est præsentatus; ita nos facias purificatis tibi mentibus præsentari. Per eumdem.

LET US PRAY

O Almighty and Eternal God, we humbly beseech thy divine Majesty, that as thy only Son, in the substance of our flesh, was this day presented in the Temple, so our souls, being perfectly cleansed, may become a pure oblation, and be presented to thee. Through the same, etc.

THE BLESSING OF THE CANDLES

After Terce, follows the Blessing of the Candles, which is one of the three principal Blessings observed by the Church during the year; the other two are those of the Ashes and of the Palms. The signification of this ceremony bears so essential a connection with the

mystery of our Lady's Purification, that if Septuagesima, Sexagesima, or Quinquagesima Sunday fall on the 2nd of February, the Feast is deferred to tomorrow; but the Blessing of the Candles, and the Procession which follows it, always take place on this precise day.

In order to give uniformity to the three great Blessings of the year, the Church prescribes for that of the Candles the same colour for the vestments of the sacred Ministers as is used in the two other Blessings of the Ashes and Palms—namely, purple. Thus this solemn function, which is inseparable from the day on which our Lady's Purification took place, may be gone through every year on the 2nd of February, without changing the colour prescribed for the three Sundays just mentioned.

It is exceedingly difficult to say what was the origin of this ceremony. Baronius, Thomassin, and others are of opinion that it was instituted towards the close of the 5th century, by Pope St Gelasius, in order to give a Christian meaning to certain vestiges still retained by the Romans of the old *Lupercalia*. St Gelasius certainly did abolish the last vestiges of the feast of the *Lupercalia*, which in earlier times the pagans used to celebrate in the month of February. Pope Innocent the Third, in one of his Sermons for the Feast of the Purification, attributes the institution of this ceremony of Candlemas to the wisdom of the Roman Pontiffs, who turned into the present religious rite the remnants of an ancient pagan custom, which had not quite died out among the Christians. The old pagans, he says, used to carry lighted torches in memory of those which the fable gives to Ceres, when she went to the top of Mount Etna in search of her daughter Proserpine. But against this we have to object that on the pagan Calendar of the Romans there is no mention of any Feast in honour of Ceres for the month of February. We therefore prefer adopting the opinion of Dom Hugh Menard, Rocca, Henschenius, and Pope Benedict the Fourteenth: that an ancient feast, which was kept in February, and was called the *Amburbalia*, during which the pagans used to

go through the city with lighted torches in their hands, gave occasion to the Sovereign Pontiffs to substitute, in its place, a Christian ceremony, which they attached to the Feast of that sacred mystery, in which Jesus, the Light of the world, was presented in the Temple by his Virgin-Mother.

The mystery of today's ceremony has frequently been explained by liturgists, dating from the 7th century. According to St Ivo of Chartres,[1] the wax, which is formed from the juice of flowers by the bee, always considered as the emblem of virginity, signifies the virginal flesh of the Divine Infant, who diminished not, either by his conception or his birth, the spotless purity of his Blessed Mother. The same holy Bishop would have us see, in the flame of our Candle, a symbol of Jesus, who came to enlighten our darkness. St Anselm,[2] Archbishop of Canterbury, speaking on the same mystery, bids us consider three things in the blest Candle: the wax, the wick, and the flame. The wax, he says, which is the production of the virginal bee, is the Flesh of our Lord; the wick, which is within, is his Soul; the flame, which burns on the top, is his Divinity.

Formerly, the faithful looked upon it as an honour to be permitted to bring their wax tapers to the Church, on this Feast of the Purification, that they might be blessed together with those which were to be borne in the procession by the Priests and sacred Ministers; and the same custom is still observed in some congregations. It would be well if Pastors were to encourage this practice, retaining it where it exists, or establishing it where it is not known. There has been such a systematic effort made to destroy, or at least to impoverish, the exterior rites and practices of religion, that we find, throughout the world, thousands of Christians who have been insensibly made strangers to those admirable sentiments of faith, which the Church alone, in her Liturgy, can give to the body of the faithful. Thus,

[1] In his Second Sermon on the Purification.
[2] Commentary on St Luke.

we shall be telling many what they have never heard before, when we inform them that the Church blesses the Candles, not only to be carried in the Procession, which forms part of the ceremony today, but also for the use of the faithful, inasmuch as they draw, upon such as use them with respect, *whether on sea or on land*, as the Church says in the Prayer, special blessings from heaven. These blest Candles ought also to be lit near the bed of the dying Christian, as a symbol of the immortality merited for us by Christ, and of the protection of our Blessed Lady.

As soon as all is prepared, the Priest goes up to the Altar, and thus begins the Blessing of the Candles.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

OREMUS

Domine sancte, Pater omnipotens, æterne Deus, qui omnia ex nihilo creasti, et jussu tuo per opera apum hunc liquorem ad perfectionem cerei pervenire fecisti; et qui hodierna die petitionem justi Simeonis implesti: te humiliter deprecamur, ut has candelas ad usus hominum, et sanitatem corporum et animarum, sive in terra, sive in aquis, per invocationem tui sancti Nominis, et per intercessionem beatæ Mariæ semper Virginis, cujus hodie festa devote celebrantur, et per preces omnium Sanctorum tuorum, benedicere et sanctificare digneris; et hujus plebis tuæ, quæ illas honorifice in manibus desiderat portare, teque cantando laudare, exaudias voces de cœlo sancto tuo, et de sede Majestatis tuæ; et propitius sis omnibus clamantibus ad te, quos redemisti pretioso

LET US PRAY

Holy Lord, Father Almighty and Eternal God, who didst create all things out of nothing, and by the labour of the bees, following thy commands, hast brought this liquor to the perfection of wax; and who, on this day, didst accomplish the desire of the righteous Simeon; we humbly beseech thee, that by the invocation of thy most holy name, and by the intercession of Blessed Mary, ever a Virgin, whose festival we this day devoutly celebrate, and by the prayers of all thy Saints, thou wouldst vouchsafe to bless and sanctify these candles, for the service of men, and for the good of their bodies and souls in all places, whether on sea or on land; and that thou wouldst be pleased mercifully to hear from thy holy temple, and from the throne of thy majesty, the prayers of this thy people, who desire to carry them in their hands with rever-

sanguine Filii tui, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

℟. Amen.

ence, and with sacred hymns to praise thy name; and show mercy to all that cry out unto thee, whom thou hast redeemed by the precious blood of thy beloved Son; who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end.

℟. Amen.

OREMUS

Omnipotens, sempiterne Deus, qui hodierna die Unigenitum tuum ulnis sancti Simeonis in Templo sancto tuo suscipiendum præsentasti: tuam supplices deprecamur clementiam, ut has candelas, quas nos famuli tui, in tui Nominis magnificentiam suscipientes, gestare cupimus luce accensas, benedicere et sanctificare, atque lumine supernæ benedictionis accendere digneris; quatenus eas tibi Domino nostro offerendo, digni et sancto igne dulcissimæ caritatis tuæ succensi, in Templo sancto gloriæ tuæ repræsentari mereamur. Per eumdem Christum Dominum nostrum.

℟. Amen.

LET US PRAY

O Almighty and Eternal God, who on this day wast pleased that thy only Son should be presented in the Temple, and be received into the arms of holy Simeon: we humbly beseech thy mercy to bless, sanctify, and give the light of thy heavenly benediction to these candles, which we thy servants desire to carry in honour of thy name: that by offering them to thee, our Lord God, we may be inflamed by the fire of thy sweet love, and made worthy to be presented in the holy temple of thy glory. Through the same Christ our Lord.

℟. Amen.

OREMUS

Domine Jesu Christe, lux vera, quæ illuminas omnem hominem venientem in hunc mundum: effunde benedictionem tuam super hos cereos, et sanctifica eos lumine gratiæ tuæ; et concede propitius, ut sicut hæc luminaria, igne visibili accensa, nocturnas depellunt tenebras, ita corda nostra invisibili igne, id est Sancti Spiritus splen-

LET US PRAY

Lord Jesus Christ, the true light, that enlighteneth every man that cometh into the world: pour forth thy blessing upon these candles, and sanctify them by the light of thy grace; and grant in thy mercy that as these candles by their visible light dispel the darkness of the night, so our hearts, burning with invisible fire, and enlightened by the grace of the Holy Ghost,

dore illustrata, omnium vitiorum cæcitate careant: ut purgato mentis oculo, ea cernere possimus quæ tibi sunt placita, et nostræ saluti utilia; quatenus post hujus sæculi caliginosa discrimina, ad lucem indeficientem pervenire mereamur. Per te, Christe Jesu, Salvator mundi, qui in Trinitate perfecta vivis et regnas Deus, per omnia sæcula sæculorum.

℟. Amen.

may be delivered from all blindness of sin: that the eye of our soul being purified, we may discern those things that are pleasing to thee, and beneficial to us: that after having finished the darksome passage of this life, we may come to never-fading joys, through thee, O Jesus Christ, the Saviour of the world, who in perfect Trinity livest and reignest God, world without end.

℟. Amen.

OREMUS

Omnipotens sempiterne Deus, qui per Moysen famulum tuum, purissimum olei liquorem ad luminaria ante conspectum tuum jugiter concinnanda præparari jussisti: benedictionis tuæ gratiam super hos cereos benignus infunde, quatenus sic administrent lumen exterius ut, te donante, lumen Spiritus tui nostris non desit mentibus interius. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum.

℟. Amen.

LET US PRAY

O Almighty and Eternal God, who, by thy servant Moses, commandedst the purest oil to be prepared for lamps, continually to burn in thy presence, mercifully pour forth the grace of thy blessing on these candles: that as they supply us with visible light, so by thy assistance the light of thy Spirit may never be wanting inwardly in our souls. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit, God, world without end.

℟. Amen.

OREMUS

Domine Jesu Christe, qui hodierna die, in nostræ carnis substantia inter homines apparens, a parentibus in Templo es præsentatus; quem Simeon venerabilis senex, lumine Spiritus tui irradiatus, agnovit, suscepit et benedixit: præsta propitius, ut ejusdem Spiritus Sancti

LET US PRAY

Lord Jesus Christ, who appearing amongst men in the substance of our flesh, wast pleased this day to be presented in the Temple by thy parents, and whom the venerable Simeon, enlightened by the Holy Ghost, publicly confessing, received in his arms, and blessed: mercifully grant that, being

gratia illuminati atque edocti, te veraciter agnoscamus et fideliter diligamus. Qui cum Deo Patre, in unitate ejusdem Spiritus sancti, vivis et regnas Deus, per omnia sæcula sæculorum.

℟. Amen.

inspired and taught by the grace of the same Holy Spirit, we may sincerely acknowledge and faithfully love thee. Who with God the Father, in the unity of the same Holy Spirit, livest and reignest God, world without end.

℟. Amen.

These five Prayers having been said, the Celebrant sprinkles the Candles with holy water, saying the *Asperges* in secret, and then incenses them; after which, he distributes them to both clergy and laity.[1] During the distribution, the Church, filled with emotion at the sight of these sacred symbols, which remind her of Jesus, shares in the joyous transports of the aged Simeon, who, whilst holding the Child in his arms, confessed him to be *the Light of the Gentiles*. She chants his sweet Canticle, separating each verse by an Antiphon, which is formed out of the last words of Simeon.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

CANTICLE OF SIMEON

(*St Luke* ii)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Quia viderunt oculi mei: * Salutare tuum.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Quod parasti: * ante faciem omnium populorum.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Now thou dost dismiss thy servant, O Lord, according to thy word in peace.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

Because my eyes have seen thy Salvation.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

Which thou hast prepared before the face of all peoples.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

[1] In receiving the Candle, the Faithful should kiss first the Candle itself, and then the Priest's hand.

Gloria Patri et Filio, * et Spiritui Sancto.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

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

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

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

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

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

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

After the distribution of the Candles, the following Antiphon, and verse of the 43rd Psalm, are sung.

Exsurge, Domine, adjuva nos, et libera nos propter nomen tuum.

Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis. ℣. Gloria Patri. Exsurge.

Arise, O Lord, help us, and for thy name's sake deliver us.

Ps. We have heard, O God, with our ears: our fathers have declared unto us. ℣. Glory. Arise.

If it be in the season of Septuagesima, there is also added by the Deacon, *Flectamus genua, Let us kneel down*; to which the Subdeacon replies, *Levate, Arise.*

OREMUS

Exaudi, quæsumus, Domine, plebem tuam: et quæ extrinsecus annua tribuis devotione venerari, interius assequi gratiæ tuæ luce concede. Per Christum Dominum nostrum. Amen.

LET US PRAY

Hear thy people, O Lord, we beseech thee, and grant us to obtain those things interiorly by the light of thy grace, which thou permittest us outwardly to venerate with annual devotion. Through, etc.

THE PROCESSION

Filled with holy joy, radiant with the mystic light, excited, like the venerable Simeon, by the impulse of the Holy Spirit, the Church goes forth to meet her Emmanuel. It is this meeting which the Greek Church calls the *Hypapante*,[1] under which name she also desig-

[1] Or *Hypante.*

nates today's Feast. The Church would imitate that wondrous Procession, which was formed in the Temple of Jerusalem on the day of Mary's Purification. Let us listen to St Bernard.

'On this day the Virgin-Mother brings the Lord of the Temple into the Temple of the Lord; Joseph presents to the Lord a Son, who is not his own, but the Beloved Son of that Lord himself, and in whom he is well pleased; Simeon, the just man, confesses him for whom he had been so long waiting; Anna, too, the widow, confesses him. The Procession of this solemnity was first made by these four, which afterwards was to be made, to the joy of the whole earth, in every place and by every nation. Let us not be surprised at its then being so little; for he they carried was little! Besides, all who were in it were just, and saints, and perfect—there was not a single sinner.'[1]

And yet let us join the holy procession. Let us go to meet Jesus, the Spouse of our souls, as did the Wise Virgins, carrying in our hands lamps burning with the flame of charity. Let us remember the command given us by our Lord: *Let your loins be girt, and lamps burning in your hands: and you yourselves like to men who wait for their Lord.*[2] Guided by faith, and enlightened by charity, we shall meet and know him, and he will give himself to us.

The holy Church opens her chants in this Procession with the following Antiphon, which is found, word for word, in the Greek Liturgy of this same Feast.

ANT. Adorna thalamum tuum, Sion, et suscipe Regem Christum: amplectere Mariam, quæ est cœlestis porta; ipsa enim portat Regem gloriæ novi luminis; subsistit Virgo, adducens manibus Filium ante luciferum genitum; quem accipiens Simeon in ulnas

ANT. Adorn thy bride-chamber, O Sion, and receive Christ, thy King. Salute Mary, the gate of heaven; for she beareth the King of glory, who is the new Light. The Virgin stands, bringing in her hands her Son, the Begotten before the day-star; whom Simeon receiving into his arms, declared to the

[1] First Sermon *On the Purification.*

[2] St Luke xii 35, 36.

suas, prædicavit populis Dominum eum esse vitæ et mortis et Salvatorem mundi.

people as the Lord of life and death, and the Saviour of the world.

Then is added the following Anthem, taken from the Gospel, in which is related the mysterious meeting between Jesus and Simeon.

ANT. Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Christum Domini; et cum inducerent Puerum in Templum, accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, in pace.

℣. Cum inducerent puerum Jesum parentes ejus ut facerent secundum consuetudinem legis pro eo, ipse accepit eum in ulnas suas.

ANT. Simeon had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord; and when his parents brought the Child into the Temple, he took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, in peace.

℣. When his parents brought in the Child Jesus, to do for him according to the custom of the law, he took him into his arms.

On re-entering the Church, the Choir sings the following Responsory:

℟. Obtulerunt pro eo Domino par turturum, aut duos pullos columbarum: * Sicut scriptum est in Lege Domini.

℣. Postquam impleti sunt dies purgationis Mariæ, secundum legem Moysi, tulerunt Jesum in Jerusalem, ut sisterent eum Domino. * Sicut scriptum est in Lege Domini. Gloria Patri. * Sicut scriptum est.

℟. They offered for him to the Lord a pair of turtle-doves, or two young pigeons: * As it is written in the Law of the Lord.

℣. After the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord. * As it is written in the law of the Lord. Glory. * As it is written.

After the Procession, the Celebrant and his Ministers put off their purple vestments, and vest in white for the Mass of the Purification. But if it be any of the three Sundays, Septuagesima, Sexagesima, or Quinquagesima, the Mass of the Feast is deferred till the morrow, as we have already explained.

MASS

In the Introit, the Church sings the glory of Jerusalem's *Temple*, that was this day visited by Emmanuel. Great is the Lord in the *City* of David, great is he on his *mount* of Sion. Simeon, the representative of the whole human race, receives into his arms Him that is *the Mercy* sent us by God.

INTROIT

Suscepimus, Deus, misericordiam tuam in medio Templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua.

Ps. Magnus Dominus et laudabilis nimis, in civitate Dei nostri, in monte sancto ejus. ℣. Gloria Patri. Suscepimus.

We have received thy mercy, O God, in the midst of thy Temple: according to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

Ps. Great is the Lord, and exceedingly to be praised: in the City of our God, in his holy Mountain. ℣. Glory, etc. We have.

In the Collect, the Church prays that her children may be presented, as Jesus was, to the Eternal Father; but, in order that they may meet with a favourable reception, she asks him to give them purity of heart.

COLLECT

Omnipotens sempiterne Deus, Majestatem tuam supplices exoramus, ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in Templo est præsentatus, ita nos facias purificatis tibi mentibus præsentari. Per eumdem.

O Almighty and Eternal God, we humbly beseech thy divine Majesty, that as thy Only Begotten Son, in the substance of our flesh, was this day presented in the Temple, so thou wouldst grant that we too, with purified souls, may be presented unto thee. Through the same, etc.

EPISTLE

Lectio Malachiæ Prophetæ.

Cap. III.

Hæc dicit Dominus Deus: Ecce ego mitto Angelum meum, et præparabit viam ante faciem meam. Et statim veniet ad Templum suum Dominator quem vos quæritis, et Angelus testamenti quem vos vultis. Ecce venit, dicit Dominus exercituum; et quis poterit cogitare diem adventus ejus ? et quis stabit ad videndum eum ? Ipse enim quasi ignis conflans, et quasi herba fullonum; et sedebit conflans, et emundans argentum, et purgabit filios Levi, et colabit eos quasi aurum et quasi argentum: et erunt Domino offerentes sacrificia in justitia. Et placebit Domino sacrificium Juda et Jerusalem, sicut dies sæculi et sicut anni antiqui, dicit Dominus omnipotens.

Lesson from the Prophet Malachy.

Ch. III.

Thus saith the Lord God: Behold I send my Angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the Testament whom you desire, shall come to his Temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming ? and who shall stand to see him ? For he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and Jerusalem shall please the Lord, as in the days of old, and in the ancient years, saith the Lord Almighty.

All the Mysteries of the Man-God have for their object the purifying of our hearts. He *sends his Angel*, that is, his Precursor, *before his face*, that he may *prepare his way;* and we have heard this holy Prophet crying out to us, in the wilderness: *Be humbled, O ye hills! and ye valleys, be ye filled up!* At length, he that is the Angel of the Testament comes in person to seal the alliance with us. He comes *to his Temple*, and this temple is our heart. But he is like *a refining fire*, that takes away the dross of metals. He wishes to renew us, by purifying us; that thus we may be worthy to be offered to him, and with him, by a perfect *sacrifice*. We must therefore take care, and not

be satisfied with admiring these sublime mysteries. We must hold as a principle of our spiritual life, that the mysteries brought before us, feast after feast, are intended to work in us the destruction of the old, and the creation of the new man. We have been spending Christmas; we ought to have been born together with Jesus; this *new Birth* is now at its fortieth day. Today, we must be offered by Mary, who is also *our* Mother, to the Divine Majesty, as Jesus was. The moment is come for our offering, for it is the hour of the Great Sacrifice; let us redouble the fervour of our preparation.

In the Gradual the Church again celebrates the sweet Mercy who has appeared in the Temple of Jerusalem, and who is about to show himself to us in this more perfect manifestation of the Holy Sacrifice.

GRADUAL

Suscepimus, Deus, misericordiam tuam in medio Templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ.

℣. Sicut audivimus, ita et vidimus in civitate Dei nostri, in monte sancto ejus.

Alleluia, alleluia.

℣. Senex Puerum portabat: Puer autem senem regebat. Alleluia.

We have received thy Mercy, O God, in the midst of thy Temple: according to thy name, O God, so also is thy praise unto the ends of the earth.

℣. As we have heard, so have we seen in the City of our God, on his holy mountain.

Alleluia, alleluia.

℣. The old man carried the Child: but the Child guided the old man. Alleluia.

If the season of Septuagesima has already begun, the Church, instead of the Alleluia-verse, sings the following *Tract*, which is composed of the words of the venerable Simeon.

TRACT

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace.

℣. Quia viderunt oculi mei salutare tuum.

Now thou dost dismiss thy servant, O Lord, according to thy word, in peace.

℣. Because my eyes have seen thy salvation.

℣. Quod parasti ante faciem omnium populorum.

℣. Which thou hast prepared before the face of all peoples.

℣. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

℣. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Postquam impleti sunt dies purgationis Mariæ, secundum legem Moysi, tulerunt Jesum in Jerusalem, ut sisterent eum Domino, sicut scriptum est in Lege Domini: Quia omne masculinum adaperiens vulvam, sanctum Domino vocabitur. Et ut darent hostiam, secundum quod dictum est in Lege Domini, par turturum, aut duos pullos columbarum. Et ecce homo erat in Jerusalem, cui nomen Simeon: et homo iste justus et timoratus, exspectans consolationem Israel; et Spiritus Sanctus erat in eo. Et responsum acceperat a Spiritu Sancto, non visurum se mortem nisi prius videret Christum Domini. Et venit in Spiritu in Templum. Et cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem Legis pro eo: et ipse accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace; quia viderunt oculi mei salutare tuum, quod parasti ante faciem omnium populorum,

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time: After the days of the purification of Mary, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord. As it is written in the law of the Lord, *Every male opening the womb shall be called holy to the Lord.* And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the Child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples:

lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

a light to the revelation of the Gentiles, and the glory of thy people Israel.

The Holy Spirit has led us to the Temple, as he did Simeon. There we see the Virgin-Mother offering at the Altar her Son, who is the Son of God. We are filled with admiration at this fidelity of the Child and his Mother to the Law; and we feel in our hearts a desire also to be presented to our Creator, who will accept our homage as he accepted that offered him by his Divine Son. Let us at once put ourselves in those same holy dispositions, which filled the Hearts of Jesus and Mary. The salvation of the world has this day gained ground; let the work of our individual sanctification also advance. From this feast forward, the mystery of the Infant-God will no longer be put before us by the Church as the special object of our devotion; the sweet season of Christmas will, in a few hours, have left us, and we shall have to follow Jesus in his combats against our enemies. Let us keep close to our dear King. Let us ever keep Simeon's spirit, and follow our Redeemer, walking in his footsteps, who is our Light. Let us love this Light, and merit, by our fidelity in using it, that it may unceasingly shine upon us.

During the Offertory, the Church speaks the praises of the grace put, by our Lord, on Mary's lips. She celebrates the favours poured out on Her, who was called by the Archangel *Blessed among women.*

OFFERTORY

Diffusa est gratia in labiis tuis; propterea benedixit te Deus in æternum, et in sæculum sæculi.

Grace is spread on thy lips; therefore hath God blessed thee for ever, and for ever.

SECRET

Exaudi, Domine, preces nostras: et ut digna sint munera quæ oculis tuæ Majestatis offerimus, subsidium nobis tuæ pietatis impende. Per Dominum.

Mercifully hear our prayers, O Lord, and grant us the assistance of thy mercy, that what we offer to thy divine Majesty may be worthy to be accepted. Through, etc.

The Preface is that of Christmas, *page* 64.

After having distributed the Bread of Life—the Fruit of Bethlehem—which has been offered on our Altar, and has redeemed us from all our iniquities, the holy Church again reminds her children of the sentiments which filled Simeon's soul. But in the Mystery of love, we not only, like Simeon, receive into our arms him who is the Consolation of Israel; he enters into our very breast and soul, and there he takes up his abode.

COMMUNION

Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Christum Domini.	Simeon received an answer from the Holy Ghost, that he should not see death till he beheld the Christ of the Lord.

Let us, in the Postcommunion, unite with the Church in praying that the heavenly remedy of our regeneration may not only produce in our souls a passing grace, but may, by our fidelity, fructify in us to life eternal.

POSTCOMMUNION

Quæsumus, Domine Deus noster, ut sacrosancta mysteria, quæ pro reparationis nostræ munimine contulisti, intercedente beata Maria semper Virgine, et præsens nobis remedium esse facias et futurum. Per Dominum.	We beseech thee, O Lord our God, that the sacred mysteries we have received to preserve our new life, may, by the intercession of Blessed Mary, ever a Virgin, become a remedy to us both now and for the future. Through, etc.

SECOND VESPERS

The Second Vespers of our solemnity are composed of the Psalms of our Lady's Office, which are sung to the Antiphons taken from the Gospel. Having elsewhere explained why the Church has applied these five Psalms to our Lady, we give them without any commentary. The Hymn is the same as in First Vespers, —the *Ave maris Stella*—which ever brings such sweet

consolation to our hearts, and is so pleasing to Mary. When we come to the *Magnificat*, let us sing it with those sentiments wherewith our Lady herself sang it, when inspired by the Holy Spirit.

ANT. Simeon justus et timoratus exspectabat redemptionem Israel, et Spiritus Sanctus erat in eo.

ANT. Simeon, a just man, and one that feared God, waited for the redemption of Israel, and the Holy Ghost was in him.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son*, Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord, *thy Father*, will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ, in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the Saints, *for the Father hath said to thee:* From the womb, before the day-star, I begot thee.

Juravit Dominus, et non pœnitebit eum; * tu es sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent; *he hath said, speaking of thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Therefore, O Father! the Lord, *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He shall, *also*, judge among nations; he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: * propterea exaltabit caput.

He cometh now in humility; he shall drink, in the way, of the torrent of *sufferings:* therefore shall he lift up the head.

ANT. Simeon justus et timoratus exspectabat redemptionem Israel, et Spiritus Sanctus erat in eo.

ANT. Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Dominum.

ANT. Simeon, a just man, and one that feared God, waited for the redemption of Israel, and the Holy Ghost was in him.

ANT. Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Lord.

PSALM 112

Laudate pueri Dominum: * Laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes Gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

ANT. Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem nisi videret Dominum.

ANT. Accipiens Simeon Puerum in manibus, gratias agens benedixit Dominum.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth, now, and for ever.

From the rising of the sun to the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth ? *Nay, not content with this, he deigns to come down among us.*

Raising up, *from his divine Crib*, the needy, and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Lord.

ANT. Simeon taking the Child in his arms, giving thanks, blessed the Lord.

PSALM 121

Lætatus sum in his quæ dicta sunt mihi: * In domum Domini ibimus.

Stantes erant pedes nostri: * in atriis tuis, Jerusalem.

Jerusalem quæ ædificatur ut civitas: * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio: * sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: * et abundantia diligentibus te.

Fiat pax in virtute tua: * et abundantia in turribus tuis.

Propter fratres meos et proximos meos: * loquebar pacem de te.

Propter domum Domini Dei nostri: * quæsivi bona tibi.

ANT. Accipiens Simeon Puerum in manibus, gratias agens benedixit Dominum.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem! *Our heart loves and confides in thee, O Mary!*

Mary is like to Jerusalem, that is built as a City: which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Because seats sat there in judgement: seats upon the house of David; and *Mary is of a kingly race.*

Pray ye, *through Mary,* for the things that are for the peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God!*

The voice of Mary: Let peace be in thy strength, *O thou new Sion!* and abundance in thy towers.

I, *a Daughter of Israel,* for the sake of my brethren, and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

ANT. Simeon taking the Child in his arms, giving thanks, blessed the Lord.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

PSALM 126

Nisi Dominus ædificaverit domum: * in vanum laboraverunt qui ædificant eam.

Unless the Lord build the house, they labour in vain that build it.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: * ecce hæreditas Domini, filii, merces, fructus ventris.

Sicut sagittæ in manu potentis: * ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

ANT. Obtulerunt pro eo Domino par turturum, aut duos pullos columbarum.

Unless the Lord keep the city, he watches in vain that keepeth it.

It is vain for you to rise before light: rise after you have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hands of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them: he shall not be confounded, when he shall speak to his enemies in the gate.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

ANT. They offered for him to the Lord a pair of turtles, or two young pigeons.

PSALM 147

Lauda Jerusalem Dominum: * lauda Deum tuum Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas; * ante faciem frigoris ejus quis sustinebit?

Praise the Lord, *O Mary, thou true* Jerusalem: *O Mary,* O Sion *ever holy,* praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

He hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus, who is the Bread of Life.*

Who sendeth forth *by thee* his Word to the earth: his Word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels; who shall stand before the face of his cold?

Emittet verbum suum, et liquefaciet ea: * flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob: * justitias, et judicia sua Israel.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

ANT. Obtulerunt pro eo Domino par turturum, aut duos pullos columbarum.

He shall send forth his Word, *by Mary*, and shall melt them: his spirit shall breathe, and the waters shall run.

Who declareth his Word to Jacob: his justices and his judgements to Israel.

He hath not done in like manner to every nation: and his judgements he hath not made manifest to them.

ANT. They offered for him to the Lord a pair of turtles, or two young pigeons.

CAPITULUM

(*Malach.* iii)

Ecce ego mitto Angelum meum, et præparabit viam ante faciem meam. Et statim veniet ad Templum sanctum suum Dominator, quem vos quæritis, et Angelus testamenti, quem vos vultis.

Behold I send my Angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the Angel of the testament, whom you desire, shall come to his Temple.

For the Hymn, Versicle, and Response, see *page* 471.

ANTIPHON OF THE MAGNIFICAT

ANT. Hodie beata Virgo **Maria puerum Jesum** præsentavit in templo; et Simeon repletus Spiritu Sancto accepit eum in ulnas suas, et benedixit Deum in æternum.

ANT. This day the Blessed **Virgin Mary presented the Child** Jesus in the Temple; and Simeon, full of the Holy Ghost, took him in his arms, and blessed God for ever.

OREMUS

Omnipotens, sempiterne Deus, Majestatem tuam supplices exoramus: ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in Templo est præsentatus: ita nos facias purificatis tibi mentibus præsentari. Per eumdem.

LET US PRAY

O Almighty and Eternal God, we humbly beseech thy divine Majesty, that as thy Only Begotten Son was this day presented in the Temple, in the substance of our flesh: so our souls, being perfectly cleansed, may become a pure oblation, and presented to thee. Through the same, etc.

Let us now listen to the several Churches celebrating in their Liturgies the Mystery of the Purification. We will begin with the Mozarabic Breviary, where we find the five following prayers, in which the Gothic Church of Spain offers to God the sentiments inspired by the example of holy Simeon.

PRAYER

Omnipotens Deus, Pater et Domine, largire credenti tuo populo pacem: ut in templo tuo videamus Salutare tuum; quem Simeon justus ulnis suis accepit: ut, qui Lumen ad revelationem gentium exstitit, indultor criminum ipsemet credentium sentiatur. Amen.

O Almighty God, Father and Lord! grant peace unto thy faithful people; that we may see, in thy Temple, thy Salvation, whom the just Simeon took into his arms; that thus he, who was the Light for the revelation of the Gentiles, may be the pardoner of the sins of them that believe. Amen.

PRAYER

Tu es, Domine, salus, et tua est salus: hanc gaudemus in nobis largitam; hanc etiam usque in finem a te petimus largiendam: effunde, quæsumus, super populum tuum benedictionem tuam: ut privetur maledictió pœnæ, et ditescat in nobis fructus justitiæ. Amen.

Thou, O Lord, art salvation, and thine is salvation. We rejoice that thou hast given it unto us; we beseech thee that thou wilt grant it unto us, even to the end. Pour out, we beseech thee, thy blessing on thy people; that so the curse of our punishment may be removed, and we grow rich in the fruits of justice. Amen.

PRAYER

Beatam, Domine, illam justi tui Simeonis vocem fac in nobis pari diligentia personare: ut quia vidimus et credimus Salutare tuum, in pace, cum jusseris, dimittamur: non quo a te dimissos fines vitæ accipiamus; sed per te absolutos a debito, in fine pacem sempiternam possideamus. Amen.

Grant, O Lord, that with Simeon's devotion, even we may sing his blessed words. May we, when thou so willest, be dismissed in peace, because we have seen and believed in thy Salvation. Dismiss us not from thyself at the close of life; but setting us free from our debts, give us in the end to possess everlasting peace. Amen.

PRAYER

Vidimus gloriam tuam, Domine, gloriam quasi Unigenitum deitate, primogenitum munere: illic unicum Patris, hic in fratribus primum: illic æqualiter subsistentem, et in sinu Patris manentem, hic socios non derelinquentem: largire ergo tuo fieri participes regno, quibus es propitiatus in mundo: quibusque advenisti prius redemptor, existe in futuro remunerator. Amen.

We have seen thy glory, O Lord! the glory as of the Only Begotten in Divinity, and the First Born in grace: in heaven, the Only Son of the Father; on earth, the first among many brethren: in heaven, consubstantial with thy Father, and abiding in his bosom; on earth, dwelling with them that thou madest like to thyself. Grant, therefore, that we, to whom thou didst show such mercy on earth, may share with thee in thy kingdom. Thou hast already been our Redeemer; be, in the life to come, our Remunerator. Amen.

PRAYER

Deus, qui in expiatione parientium, par turturum, vel duos pullos tibi offerri præcipis columbarum; in vivam nos præpara hostiam, qui pro nobis ipse factus es hostia: ut qui legem implere venisti, non solvere, in nobis Evangelii gratiam **digneris** opulentius propagare. Amen.

O God, who didst command that women who had given birth to a child should be purified by offering unto thee a pair of turtle-doves or two young pigeons: make us become a living victim to thee, who didst make thyself a victim for our sakes: that thus thou, who **camest not to destroy, but to** fulfil the law, mayst graciously infuse into us the riches of the grace of the Gospel.

The Ancient Liturgies contain but few Hymns on the Purification of the Blessed Virgin. One of these is the composition of St Paulinus, the Patriarch of Aquileia, and is not without its merits.

HYMN

Postquam Puellæ ores quadragesimus
Est adimpletus juxta Legem Domini,

As soon as the Maiden's forty days were accomplished, according to the Law of the Lord, the Virgin Mary took

Maria Virgo Jesum sanctum puerum
Ulnis sacratis templi nunc in atriis
Tulit, tremendi Genitoris unicum.

Mater beata carnis sub velamine
Deum ferebat humeris castissimis.
Dulcia strictim basia sub labiis
Deique veri hominisque impresserat
Ori, jubente quo sunt cuncta condita.

Duos parentes tulerunt candidulos
Pullos columbæ lacteolis plumulis,
Dedere in templo par pro eo turturum,
Legis veluti promulgabat sanctio,
Quales perustas consecrarent hostias.

Dei sacerdos humilis, mitissimus,
Erat in urbe justus, senex optimus,
Felix, beatus Simeon cœlifluus,
Sanctoque plenus adfuit Spiramine
Sacra sub aula, nutu Dei concitus.

Hic namque dudum responsum susceperat,
Sancto docente Spiritu, quod vinculo
Mortis resolvi non possit de corpore,
Donec videret Christum vivens Domini,
Quem misit altis Genitor de soliis.

Suscepit ergo Puerum in manibus,

the Holy Child Jesus, the Only Begotten Son of the Eternal Father, into the Temple, carrying him in her saintly arms.

The Blessed Mother carried upon her most chaste bosom God, who was hid under the veil of our flesh. Sweetly and fondly does she kiss the lips of him that was true God and Man, and at whose bidding all things were made.

The Parents took two tender little milk-white doves, which they offered for Jesus, and which, by the prescription of the Law, were consumed in a holocaust.

There lived in the City a Priest of God, who was humble and meek exceedingly: he was just, and, though old, was without a fault: his name was Simeon, the happy, blessed, heavenly-minded Simeon, who, being full of the Holy Ghost, was urged by a divine impulse to enter the holy Temple.

He had long ago received an answer from the Holy Ghost, that he should not be loosed by death from the bonds of his flesh, until he had seen in this present life the Christ of the Lord, whom the Father was to send from his high throne.

Receiving, therefore, the Child into his hands, he gave thanks

Egit superno Genitori gratias,
Ulnis retentans benedixit Dominum,
Amore plenus cordis cum dulcedine
Addens et alto sermone subintulit:
Dimitte tuum, Domine, nunc obsecro,
In pace servum, quia meis merui
Videre tuum Salutare visibus,
Quod præparasti pietate unica
Ante tuorum populorum faciem.
Fulgensque lumen gentium in oculis.
Gloriam plebi Israeli germinis;
Positus hic est in ruinam scandali,
Et in salutem Jacob stirpis aureæ,
Donec secreta cordium se pallient.
Ipsius ecce tuam, sancta Genitrix,
Transibit ictus gladii per animam.
Servabat alta mystica sub pectore
Maria, verba conferens alacriter,
Dictis supernis credula fideliter.
Gloria Patri Jesu magni nominis,
Et tibi, Nate Patris unigenite,
Deus, potestas, virtus super æthera:
Sancto per omne sæculum Paraclito
Laus infinita, honor et imperium.
Amen.

to the heavenly Father: and as he held the Babe in his arms, he blessed his Lord. Then also, with his heart overflowing with love, he thus sweetly cried aloud:

'Dismiss thy servant, Lord! dismiss me, I beseech thee, in peace, for I have now seen with mine eyes the Saviour thou hast in wondrous mercy prepared before the face of every people.

'He is the Light that is to shine upon the Gentiles, and bring glory to the people of Israel. He is set for the fall and the salvation of the rich race of Jacob, as shall be seen on the day when the secrets of hearts shall be revealed.

'Behold, O Holy Mother! thy own soul shall be pierced with a sword!' Mary heard these high mysterious words, pondering them joyfully in her heart, for she ever took the words of heaven with ready faith.

Glory be to the Father of our Lord Jesus! And to thee, the Only Begotten Son of the Father, to thee, O God! be power and heavenly virtue! And to the Holy Paraclete be infinite praise, honour, and empire, for endless ages.
Amen.

Sequences for the Purification are as rare as Hymns in the ancient Liturgies. The one we give here is taken from the old Sequence-Book of the Monastery of St Gall, and was composed by Blessed Notker.

SEQUENCE

Concentu parili hic te, Maria, veneratur populus, teque piis colit cordibus.

Generosi Abrahæ tu filia veneranda, regia de Davidis stirpe genita.

Sanctissima corpore, castissima moribus, omniumque pulcherrima, Virgo virginum.

Lætare Mater et Virgo nobilis, Gabrielis Archangelico quæ oraculo credula, genuisti clausa filium.

In cujus sacratissimo sanguine emundatur universitas perditissima generis, ut promisit Deus Abrahæ.

Te Virga arida Aaron flore speciosa præfigurat, Maria, sine viri semine nato floridam.

Tu porta jugiter serata, quam Ezechielis vox testatur, Maria: soli Deo pervia esse crederis.

Sed tu tamen matris virtutum dum nobis exemplum cupisti commendare, subisti remedium pollutis statutum matribus.

Ad Templum deduxisti tecum mundandum, qui tibi integritatis decus Deus homo genitus adauxit, intacta Genitrix.

This people, with one accord, venerates thee, O Mary! and honours thee with devout heart.

Thou art the Daughter of the noble Abraham, and of the kingly race of David.

O Virgin of virgins! thou wast pure above all creatures, most spotless in thy life, and of surpassing beauty.

Be glad, Mother and Virgin most glorious! Thou didst believe what Gabriel the Archangel said unto thee—thou didst bring forth a Son, and yet wast a Virgin as before.

In the most precious Blood of this thy Son, the lost human race was cleansed, as God had promised unto Abraham.

The dry Rod of Aaron that yielded a lovely flower was a figure of thee, O Mary! who wast the Virgin-Mother of the Flower Divine.

Thou wast the ever-closed Gate, O Mary, of which Ezechiel speaks, and which was opened to none save only God.

But on this day, wishing to give us an example worthy of the Mother of every virtue, thou didst subject thyself to the law which was made but for the mothers of men.

O spotless Mother! thou didst bring with thee to the Temple, as though he could be cleansed, Him who gave thee the splendour of thy virginity; thou didst bring with thee the God made Man.

Lætare, quam scrutator cordis et renum probat habitatu proprio singulariter dignam, sancta Maria.

Exsulta, cui parvulus arrisit tunc, Maria, qui lætari omnibus et consistere suo nutu tribuit.

Ergo quique colimus festa parvuli Christi propter nos facti, ejusque piæ Matris Mariæ,

Si non Dei possumus tantam exsequi tardi humilitatem, forma sit nobis ejus Genitrix.

Laus Patri gloriæ, qui suum Filium Gentibus et populo revelans, Israel nos sociat.

Laus ejus Filio, qui suo sanguine nos Patri reconcilians, supernis sociavit civibus.

Laus quoque Spiritui Sancto sit per ævum.
Amen.

Be glad, O Holy Mary! for He that searcheth the hearts and reins found thee to be the only worthy dwelling of his majesty.

Rejoice, O Mary! on whom the Little One whose look gives joy and being to the world, looked and smiled.

We therefore, who celebrate the Feast of Jesus, become an Infant for our sakes, and of his sweet Mother Mary,

Since we cannot, because we are weak, follow the wondrous humility of a God, let us take Mary as our model.

Praise to the Father of glory, who hath united us all into one, by revealing his Son to both the Gentiles and his people of Israel.

Praise to the Son, who hath given us fellowship with the citizens of heaven, by reconciling us by his Blood to the Father.

Praise, too, be for ever to the Holy Ghost.
Amen.

The admirable Sequence we subjoin to this is one of the finest written by Adam of Saint-Victor. We are indebted for it to Gautier, who was the first to publish it in his beautiful edition of the great lyric poet's writings. But besides the interest it has as being so fresh a treasure, our readers will find in it so much beauty, that we should not be surprised if they gave it the first place among all the Hymns to our Lady written in the Middle Ages.

SEQUENCE

Templum cordis adornemus,
Novo corde renovemus
Novum senis gaudium,

Let us adorn the temple of our souls, and with new hearts bring back again that old man's joy, whose long-cherished wish

Quod dum ulnis amplexatur,
Sic longævi recreatur
Longum desiderium.
Stans in signum populorum,
Templum luce, laude chorum,
Corda replens gloria,
Templo Puer præsentatus,
Post in cruce vir oblatus,
Pro peccatis hostia.

is granted, as his arms press Jesus to his breast.

This Child is the Standard of the people, filling the Temple with light, our choirs with praise, and our hearts with jubilee. This day is he presented in the Temple, and will another day, when grown to manhood, be offered on the Cross, the offering for sin.

Hinc Salvator, hinc Maria,
Puer pius, Mater pia,
Moveant tripudium;
Sed cum votis perferatur
Opus lucis, quod signatur
Luce luminarium.

On one side Jesus, on the other Mary; here the sweet Infant, and there the sweet Mother; oh! what a glad sight! But let us devoutly carry within us that work of Light which our lighted tapers symbolize.

Verbum Patris lux est vera,
Virginalis caro cera,
Christi splendens cereus;
Cor illustrat ad sophiam
Qua virtutis rapit viam,
Vitiis erroneus.

The Father's Word is the light; his virginal flesh is the wax; our lighted taper is Christ himself, who enlightens our hearts with that wisdom which rescues the sinner from the error of his way, and sets him on virtue's path.

Christum tenens per amorem,
Bene juxta festi morem,
Gestat lumen cereum:
Sicut senex Verbum Patris
Votis, strinxit pignus Matris
Brachiis corporeum.

He that holds Jesus by love, carries, as our Feast would have him do, the Candle blest with light. So did Simeon love the Father's Word, and fondly carry in his arms the Mother's Babe.

Gaude, Mater genitoris,
Simplex intus, munda foris,
Carens ruga, macula;
A dilecto prælecta,
Ab electo prædilecta
Deo muliercula.

Be glad, O Mother of thy God! simple, pure, unwrinkled, spotless Mother! O Maiden! chosen by the God of thy love, and loved by the God of thy choice.

Omnis decor tenebrescit,
Deformatur et horrescit
Tuum intuentibus:
Omnis sapor amarescit,
Reprobatur et sordescit
Tuum prægustantibus.

All beauty is clouded, deformed, and displeasing to him that has seen thine. All sweetness seems bitter, sour or insipid, to the soul that has tasted of thine.

Omnis odor redolere
Non videtur, sed olere
Tuum odorantibus:

All fragrance, put near thine, grows faint or foul; all other love must cease, or be but an

Omnis amor aut deponi
Prorsus solet, aut postponi
Tuum nutrientibus.
Decens maris luminare,
Decus matrum singulare,
Vera parens veritatis,
Via vitæ pietatis,
Medicina sæculi;
Vena vini fontis vitæ,
Sitienda cunctis rite,
Sano dulcis et languenti,
Salutaris fatiscenti
Confortantis populi.

Fons signate
Sanctitate,
Rivos funde,
Nos infunde;
Fons hortorum
Internorum,
Riga montes
Arescentes,
Unda tui rivuli.
Fons redundans,
Sis inundans;
Cordis prava
Quæque lava;
Fons sublimis,
Munde nimis,
Ab immundo
Munda mundo
Cor immundi populi.
Amen.

afterthought, in hearts that feed on thine.

Beautiful Star of the sea! Thou beautiful honour of all mothers! O true Mother of Truth! O path of holy living! O remedy of the world's ills! Source of the fount of that Wine of Life, for which all men should thirst, and whose strength-giving chalice is sweet to the healthy and the sick, and restores the drooping heart!

O Fount sealed up in holiness! pour out on us thy streams! O Fount of inner gardens! water with thy rivulet's wave our parched and stony hearts!

Overflowing Fount! flow out on us, and wash our hearts' defilements. O Fount sublime, limpid above our thoughts, cleanse thy servants' hearts from an unclean world. Amen.

Now let us listen to the sweet hymn of the Greek Church. She thus celebrates the Purification in her Menæa.

IN HYPAPANTE DOMINI

Hodie Simeon in brachiis Dominum gloriæ recipit, quem sub nube olim Moyses contemplatus est in Sina visibili tabulas sibi dantem; hic est qui in Prophetis loquitur et Legis factor; hic est quem David annuntiat,

This day Simeon receives into his arms the Lord of glory, whom heretofore Moses saw under a cloud on Mount Sina, when he received the tables of the Law. This is he that speaks in the Prophets, and is the Maker of the Law. This is he

hic in omnibus terribilis, hic habens magnam ditissimamque misericordiam.

O thesaure sæculorum, vita omnium, propter me infans effectus es, sub lege factus es tu qui olim sculpsisti in tabulis legem in Sina, ut omnes solveres ab antiqua servitute legis, Gloria miserationi tuæ, Salvator; gloria regno tuo, gloria dispensationi tuæ, tu solus es philanthropus.

whom David foretells: he is the terrible God: his mercy is great and exceeding rich.

O thou the Treasure of all ages, and the Life of all creatures! thou, for my sake, becamest an Infant; thou who heretofore didst engrave the Law on the tables on Sina, wast made under the Law, so to give all men freedom from the ancient servitude of the Law. Glory, O Jesus! be to thy mercy. Glory be to thy kingdom! Glory be to thy dispensation, O thou the only lover of mankind!

Illum qui fertur in curru Cherubim et hymnificatur in canticis Seraphim, ferens ulnis Deipara Maria nuptinescia ex se incarnatum, legislatorem adimplentem legis ordinem, dedit manibus senis sacerdotis; ferens autem ille Vitam, vitæ deprecabatur solutionem dicens: Domine, nunc dimitte me, ut nuntiem Adamo quia vidi immutabilem parvulum Deum, qui est ante sæcula, et Salvatorem mundi.

Mary, the Virgin-Mother of God, carries in her arms him that is seated on the chariot of Cherubim, and is hymned in the songs of Seraphim: him that was made incarnate from her: him, the Lawgiver, who now is observing the ordinance of the Law. She gave him into the arms of the aged Priest, who, as he thus held the Life, prayed to be loosed from life, saying: 'Now, O Lord, dismiss me, that I may tell Adam how I have seen the immutable God, who is from all eternity, made a Little Child, and Saviour of the world.'

Procumbens senex et vestigiis intus insistens nuptinesciæ et Deimatris: Ignem, inquit, fers, o pura; infantem cum tremore in brachiis portas Deum luminis inoccidui, pacisque Dominum.

The old man prostrates, and following in spirit the steps of the Virgin-Mother of God, he says: 'Thou art carrying Fire, O pure one! Thy trembling arms are bearing the Infant who is the God of never-setting light, and the Lord of peace.'

Mundatur a Seraphim, dum accipit Isaias carbunculum, aiebat senex Deimatri; tu autem manibus quasi manubrio accendis me, donans

'Isaias was cleansed when he took from the Seraph the burning coal,' said the old man to the Mother of God: 'but thou inflamest me with the instru-

quem fers Luminis inoccidui pacisque Dominum.

Ad Deiparam curramus, o bonæ voluntatis, ad videndum illius Filium; quem ad Simeon ipsa deducit, quem e cœlo incorporati cernentes obstupescunt, dicentes: Mirabilia videmus nunc, et incredibilia et incomprehensibilia. Qui Adam finxit olim portatur ut infans; qui locum nescit collocatur in senilibus ulnis; qui ineffabili versatur Patris sinu volens circumscribitur carne et non divinitate, qui solus est philanthropus.

ment of thy hands, giving me him thou holdest, the Lord of Light that setteth not, and of peace.'

O ye that are of good-will! let us all run to the Mother of God to see her give her Child to Simeon, which the heavenly Spirits seeing, say in deepest wonder: 'This day we behold wonderful, incredible, incomprehensible things. He, that heretofore made Adam is carried as a Babe! He whom no space may hold is held in an old man's arms! He that dwells in the bosom of the Father wills to have, by flesh, the limits Divinity could not have! Who but God could bear towards man such love as this?'

We adore and thank thee, O Emmanuel! on this happy day, which saw thee enter into the Temple of thy Majesty, carried in the arms of thy incomparable Mother. Thou comest into the Temple that thou mayst offer thyself for our sakes. Thou deignest to be redeemed by the payment of a ransom, for one day thou hast to pay an infinite ransom for us. Thou comest now to offer a ceremonial sacrifice, because thou art soon to abolish every sacrifice by the one that alone is perfect. Thou enterest today into Jerusalem which is to be the place of thy passion and death. Our salvation urges thee on. Thou wast born for us, but thou art not satisfied; and every gift of this thy fortieth day must needs bespeak the future proofs thou hast yet to give of the love thou bearest us.

O thou, *the Consolation of Israel* on whom the Angels love to look! thou enterest into the Temple, and they who were living in expectation of their Redeemer redouble their hope. Oh! that we had something of that love which burned in Simeon's heart as he held thee in his arms! All he lived for was to see thee, O Divine Infant! and having seen thee, he longs to die. One

brief moment's sight of thee makes him sleep in peace! What must it be to possess thee eternally, when a glance could satisfy the longings of a whole life!

But, O Saviour of our souls! if Simeon was thus satisfied by seeing thee present thyself for mankind in the Temple, how ought we to love thee, we who have seen the final consummation of thy Sacrifice? The day will come when, as thy devout servant Bernard expresses it, thou wilt be offered, not in the Temple and on Simeon's arms, but *outside the City-gates* and on the arms of the Cross. On that day, man will not offer up the blood of a victim for thee, but thou wilt offer up thine own Blood for man. Now it is the *morning*; then, it will be the *evening* sacrifice. Now thou art an Infant; then thou wilt have attained the fulness of manhood; and having loved us from the beginning, thou wilt love us even unto the end.

What return shall we make to thee, O Divine Infant? for thou bearest within thy heart, during this thy first offering, the same infinite love of us wherewith thou wilt consummate thy last! Can we do less than offer ourselves to thee from this very day to be wholly thine? Thou givest thyself to us in the Adorable Sacrament, with more perfection than thou didst give thyself to Simeon; and we receive thee, not in our arms, but in our very breast. *Dismiss* us, dear Jesus! break our chains. Give us thy *Peace*, and may we, like Simeon, enter *now* on a new life. In order to imitate thy virtues, and be united with thee, we have endeavoured during this holy season to gain that humility and simplicity which thou wishest to see within us. Assist us to persevere in the spiritual life, that like thee we may grow in age and wisdom before both God and men.[1]

And thou, O Mary! purest of Virgins, and Mother blessed above all mothers! *O Daughter of the Prince! how beautiful are thy steps*[2] on this day of thy Purification, when thou enterest the Temple with Jesus in thy arms! Who could tell the joy and the humility

[1] St Luke ii 52. [2] Cant. vii 1.

of thy maternal heart, in this offering thou makest to the Eternal Father of his and thy Son? Looking around on the mothers who have come for their own purification on this same day, thou rejoicest at the thought that the babes they are now presenting in the Temple will one day see and know Jesus, their Saviour. What a privilege, that these children should be presented to the Lord together with thine! What honour for these mothers that they should be purified in thy holy company! If the Temple is glad at seeing enter within its walls the God in whose honour it has been built; part of its joy is to see him throned there in thy arms, who art the holiest of creatures, the one child of Eve that has never known sin, the Virgin-Mother of God.

But whilst humbly keeping within thyself the secrets of the Eternal Father, and mingled in the throng of these Hebrew mothers, the holy Simeon advances towards thee, O Mary! Knowing that the Holy Ghost has revealed the mystery to him, thou affectionately placest in his hands the God of heaven and earth, who has come to be *the Consolation of Israel.* The holy Anna, too, approaches thee, and thou lovingly receivest her. Perhaps, in thy younger years, thou hadst received from her, in this very Temple, the affection and care of a second mother. Thy heart thrills with delight at hearing these two venerable Saints extolling God's faithfulness to his promises, and the glory of thy Child, and the splendour of the Light which is now to be shed forth on all nations. The happiness of thus hearing the praises of the God who is thy Child, fills thee with joy and thankfulness: but oh! what a sword of grief pierces thy heart, dear Mother, at the words of Simeon as he gives thee back thy Babe! Henceforth thou must weep as often as thou lookest on Him. He is to be *a sign of contradiction,*[1] and the wounds men are to give him are to wound thy soul! The blood of victims which now is offered in the Temple one day must cease to flow, but it must be replaced by the Blood of the Child who is in thine arms.

[1] St Luke ii 34.

O Mother of Sorrows! we were the cause of this. It was our sins that changed thy joy into mourning. And yet thou lovest us, because Jesus loves us! Love us now and for ever. Intercede for us with thy Son. Pray that we may never lose the graces granted us during these forty happy days. These graces drew us to the Crib of thy Child, and thy affection encouraged us to stay. We are resolved to maintain our position near Jesus, following him through all the mysteries which are now to succeed this of his Infancy. We are resolved to be faithful disciples of this dear Master, and follow him as thou didst, even to the foot of that Cross which was revealed to thee on this day.

SEPTUAGESIMA SUNDAY

THIS and the two following Sundays do not properly belong to Christmastide, and will be explained in the next volume. But as it is possible for them to fall within these forty days from our Saviour's birth, we give, for the greater convenience of the faithful, the text and the translation of the prayers of the Church.

INTROIT

Circumdederunt me gemitus mortis, dolores inferni circumdederunt me: et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam.

Ps. Diligam te, Domine, fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus. ℣. Gloria Patri. Circumdederunt.

The groans of death surrounded me, and the sorrows of hell encompassed me; and in my affliction I called upon the Lord, and he heard my voice from his holy temple.

Ps. I will love thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. ℣. Glory, etc. The groans.

COLLECT

Preces populi tui, quæsumus, Domine, clementer exaudi: ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy people; that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through, etc.

Then are added the other Collects, as given on *page* 251.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

I Cap. IX.

Fratres, nescitis quod ii qui in stadio currunt, om-

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

I Ch. IX.

Brethren, know you not that they that run in the race, all run

nes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis. Omnis autem, qui in agone contendit, ab omnibus se abstinet: et illi quidem ut corruptibilem coronam accipiant, nos autem incorruptam. Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aerem verberans: sed castigo corpus meum et in servitutem redigo: ne forte cum aliis prædicaverim, ipse reprobus efficiar. Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes in Moyse baptizati sunt, in nube et in mari: et omnes eamdem escam spiritalem manducaverunt, et omnes eumdem potum spiritalem biberunt (bibebant autem de spiritali, consequente eos, petra; petra autem erat Christus): Sed non in pluribus eorum beneplacitum est Deo.

indeed, but one receiveth the prize? So run that you may obtain. And everyone that striveth for the mastery, refraineth himself from all things; and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized in the cloud, and in the sea: and did all eat the same spiritual food; and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ). But with the most of them God was not well pleased.

GRADUAL

Adjutor in opportunitatibus, in tribulatione: sperent in te qui noverunt te, quoniam non derelinquis quærentes te, Domine.

℣. Quoniam non in finem oblivio erit pauperis; patientia pauperum non peribit in æternum: exsurge, Domine, non prævaleat homo.

A helper in due time, in tribulation: let them trust in thee, who know thee, for thou hast not forsaken them that seek thee, O Lord.

℣. For the poor man shall not be forgotten to the end; the patience of the poor man shall not perish for ever: arise, O Lord, let not man prevail.

TRACT

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Out of the depths I have cried to thee, O Lord: Lord, hear my voice.

℣. Fiant aures tuæ intendentes in orationem servi tui.

℣. Si iniquitates observaveris, Domine: Domine, quis sustinebit ?

℣. Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

℣. Let thine ears be attentive to the voice of my supplication.

℣. If thou, O Lord, wilt mark iniquities, Lord, who shall stand it ?

℣. For with thee there is merciful forgiveness, and by reason of thy law I have waited for thee, O Lord.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. XX.

In illo tempore, dixit Jesus discipulis suis parabolam hanc: Simile est regnum cœlorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam. Conventione autem facta cum operariis ex denario diurno, misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro otiosos, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit, dabo vobis. Illi autem **abierunt. Iterum** autem exiit circa sextam et nonam horam, et fecit similiter. Circa undecimam vero exiit; et invenit alios stantes, et dicit illis: Quid hic statis tota die otiosi ? Dicunt ei: Quia nemo nos conduxit. Dixit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit Dominus vineæ procuratori suo: Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant,

Sequel of the holy Gospel according to Matthew.

Ch. XX.

At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. **And they went their way. And** again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle ? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When

acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi: acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patremfamilias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti qui portavimus pondus diei et æstus? At ille respondens uni eorum, dixit: Amice, non facio tibi injuriam; nonne ex denario convenisti mecum? Tolle quod tuum est, et vade: volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi quod volo facere? An oculus tuus nequam est, quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi.

therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

OFFERTORY

Bonum est confiteri Domino, et psallere nomini tuo, Altissime.

It is good to give praise to the Lord, and to sing to thy name, O Most High.

SECRET

Muneribus nostris, quæsumus, Domine, precibusque susceptis: et cœlestibus nos munda mysteriis, et clementer exaudi. Per Dominum.

Having received, O Lord, our offerings and prayers, cleanse us, we beseech thee, by these heavenly mysteries, and mercifully hear us. Through, etc.

Then are added the other Secrets, as given on *page* 255. The *Preface* is that of the Blessed Trinity, *page* 256.

COMMUNION

Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia: Domine, non confundar, quoniam invocavi te.

Make thy face to shine upon thy servant; save me in thy mercy. Let me not be confounded, O Lord, for I have called upon thee.

POSTCOMMUNION

Fideles tui, Deus, per tua dona firmentur: ut eadem et percipiendo requirant, et quærendo sine fine percipiant. Per Dominum.

May thy Faithful, O God, be strengthened by thy gifts; that by receiving them, they may ever hunger after them, and hungering after them, they may have their desires satisfied in the everlasting possession of them. Through, etc.

Then are added the other Postcommunions, as given on *page* 257.

VESPERS

The Psalms, Antiphons, Hymn and Versicle, are given on *pages* 88-97.

CAPITULUM

(1 *Cor.* ix)

Fratres, nescitis quod ii, qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis.

Brethren, know you not, that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain.

ANTIPHON OF THE MAGNIFICAT

ANT. Dixit paterfamilias operariis suis: Quid hic statis tota die otiosi? At illi respondentes dixerunt: Quia nemo nos conduxit. Ite et vos in vineam meam: et quod justum fuerit, dabo vobis.

ANT. The householder said to the labourers: Why stand you here all the day idle? But they answering, said to him: Because no man hath hired us. Go ye also into my vineyard, and I will give you what is just.

OREMUS

Preces populi tui, quæsumus Domine, clementer exaudi, ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum.

LET US PRAY

Mercifully hear, we beseech thee, O Lord, the prayers of thy people; that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through, etc.

SEXAGESIMA SUNDAY

INTROIT

Exsurge, quare obdormis, Domine? Exsurge, et ne repellas in finem; quare faciem tuam avertis, oblivisceris tribulationem nostram? Adhæsit in terra venter noster: exsurge, Domine, adjuva nos, et libera nos.

Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis. ℣. Gloria Patri. Exsurge.

Arise, why sleepest thou, O Lord? Arise, and cast us not off to the end. Why turnest thou thy face away? and forgettest our tribulation? Our belly cleaveth to the earth. Arise, O Lord, help us, and deliver us.

Ps. We have heard, O God, with our ears: our fathers have declared to us thy wonders. ℣. Glory, etc. Arise.

COLLECT

Deus, qui conspicis quia ex nulla nostra actione confidimus: concede propitius, ut contra adversa omnia, Doctoris gentium protectione, muniamur. Per Dominum.

O God, who seest that we place no confidence in anything we do: mercifully grant that, by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Through, etc.

Then are added the other Collects, as given on *page* 251.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

II Cap. XI.

Fratres, libenter suffertis insipientes, cum sitis ipsi sapientes. Sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos cædit. Secundum ignobilitatem dico,

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

II Ch. XI.

Brethren, you gladly suffer the foolish, whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to

quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico), audeo et ego. Hebræi sunt? et ego. Israelitæ sunt? et ego. Semen Abrahæ sunt? et ego. Ministri Christi sunt? (ut minus sapiens dico), plus ego: in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Judæis quinquies quadragenas, una minus, accepi. Ter virgis cæsus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui; in itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus; in labore et ærumna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate; præter illa, quæ extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium Ecclesiarum. Quis infirmatur, et ego non infirmor? **Quis scandalizatur, et ego** non uror? Si gloriari oportet, quæ infirmitatis meæ sunt gloriabor. Deus et Pater Domini nostri Jesu Christi, qui est benedictus in sæcula, scit quod non mentior. Damasci præpositus gentis Aretæ regis, custodiebat civitatem Damascenorum, ut me comprehenderet; et per fenestram in sporta dimissus sum per murum, et sic effugi manus ejus. Si gloriari oportet (non expedit quidem); veniam autem ad visiones et revelationes Domini. Scio homi-

dishonour, as if we had been weak in this part. Wherein, if any man dare (I speak foolishly), I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise), I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things which are without, my daily instance, the solicitude **for all the churches. Who is** weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient

nem in Christo ante annos quatuordecim (sive in corpore nescio, sive extra corpus nescio, Deus scit), raptum hujusmodi usque ad tertium cœlum. Et scio hujusmodi hominem (sive in corpore nescio, sive extra corpus nescio, Deus scit), quoniam raptus est in paradisum, et audivit arcana verba quæ non licet homini loqui. Pro hujusmodi gloriabor: pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam etsi voluero gloriari, non ero insipiens; veritatem enim dicam: parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meæ, angelus Satanæ, qui me colaphizet. Propter quod ter Dominum rogavi ut discederet a me: et dixit mihi: Sufficit tibi gratia mea; nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

indeed), but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such a one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell, God knoweth), how he was caught up into paradise, and heard secret words, which it is not granted to man to utter. For such a one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me.' And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of Satan to buffet me. For which thing I thrice besought the Lord that it might depart from me: and he said unto me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GRADUAL

Sciant gentes, quoniam nomen tibi Deus: tu solus Altissimus super omnem terram.

℣. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

Let the Gentiles know that God is thy name: thou alone art the Most High over all the earth.

℣. O my God, make them like a wheel, and as stubble before the wind.

TRACT

Commovisti, Domine, terram, et conturbasti eam.

℣. Sana contritiones ejus, quia mota est.

℣. Ut fugiant a facie arcus: ut liberentur electi tui.

Thou hast moved the earth, O Lord, and hast troubled it.

℣. Heal the breaches thereof, for it is moved.

℣. That they may flee from before the bow: that thy elect may be delivered.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. VIII.

In illo tempore, cum turba plurima convenirent, et de civitatibus properarent ad Jesum, dixit per similitudinem: Exiit qui seminat, seminare semen suum: et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres cœli comederunt illud. Et aliud cecidit supra petram: et natum aruit; quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortæ spinæ suffocaverunt illud. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum. Hæc dicens clamabat: Qui habet aures audiendi, audiat. Interrogabant autem eum discipuli ejus, quæ esset hæc parabola. Quibus ipse dixit: Vobis datum est nosse mysterium regni Dei, cæteris autem in parabolis; ut videntes non videant, et audientes non intelligant. Est autem hæc parabola. Semen est verbum Dei. Qui autem secus viam, hi sunt qui audiunt: deinde venit diabolus, et tollit

Sequel of the holy Gospel according to Luke.

Ch. VIII.

At that time, when a very great multitude was gathered together, and hastened out of the cities to meet Jesus, he spoke by a similitude. A sower went out to sow his seed; and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground, and sprang up, and yielded fruit a hundredfold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the way-

verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum: et hi radices non habent: qui ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit, hi sunt, qui audierunt, et a sollicitudinibus et divitiis et voluptatibus vitæ, euntes suffocantur, et non referunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia.

side, are they that hear; then the devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now they upon the rock are they who when they hear, receive the word with joy; and these have no roots; for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

OFFERTORY

Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

Perfect thou my goings in thy paths; that my footsteps be not moved. O incline thy ear unto me and hear my words. Show forth thy wonderful mercies; who savest them that hope in thee, O Lord.

SECRET

Oblatum tibi, Domine, sacrificium vivificet nos semper et muniat. Per Dominum.

May the sacrifice we have offered to thee, O Lord, always enliven us and defend us. Through, etc.

Then are added the other Secrets, as given on *page* 255.

The *Preface* is that of the Blessed Trinity, *page* 256.

COMMUNION

Introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

I will go up to the altar of God; to God, who rejoiceth my youth.

POSTCOMMUNION

Supplices te rogamus, omnipotens Deus; ut quos tuis reficis sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum.

Grant, we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy sacraments may, by a life well pleasing to thee, worthily serve thee. Through, etc.

Then are added the other Postcommunions, as given on *page* 257.

VESPERS

The Psalms, Antiphons, Hymn and Versicle are given on *pages* 88-97.

CAPITULUM

(2 *Cor.* xi)

Fratres, libenter suffertis insipientes, cum sitis ipsi sapientes: sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos cædit.

Brethren, you gladly suffer the foolish, whereas yourselves are wise: for you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

ANTIPHON OF THE MAGNIFICAT

ANT. Vobis datum est nosse mysterium Dei, cæteris autem in parabolis, dixit Jesus discipulis suis.

ANT. To you it is given to know the mystery of the kingdom of God, but to the others in parables, said Jesus to his disciples.

OREMUS

Deus qui conspicis quia ex nulla nostra actione confidimus: concede propitius, ut contra adversa omnia Doctoris Gentium protectione muniamur. Per Dominum.

LET US PRAY

O God, who seest that we place no confidence in anything we do: mercifully grant that, by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Through, etc.

QUINQUAGESIMA SUNDAY

INTROIT

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias: quoniam firmamentum meum, et refugium meum es tu: et propter nomen tuum dux mihi eris et enutries me.

Ps. In te, Domine, speravi, non confundar in æternum: in justitia tua libera me, et eripe me. ℣. Gloria Patri. Esto.

Be thou unto me a God, a protector, and a house of refuge, to save me; for thou art my strength, and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

Ps. In thee, O Lord, have I hoped, let me never be confounded; deliver me in thy justice, and rescue me. ℣ Glory, etc. Be thou.

COLLECT

Preces nostras, quæsumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

Mercifully hear our prayers, we beseech thee, O Lord, and being freed from the chains of our sins, preserve us from all adversity. Through, etc.

Then are added the other Collects, as given on *page* 251.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

I Cap. XIII.

Fratres, si linguis hominum loquar, et Angelorum, caritatem autem non habeam, factus sum velut æs sonans, aut cymbalum tinniens. Et si habuero prophetiam, et noverim mysteria omnia, et omnem scientiam: et si habuero omnem

Lesson of Saint Paul the Apostle to the Corinthians.

I Ch. XIII.

Brethren, if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could

fidem, ita ut montes transferam, caritatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas; et si tradidero corpus meum ita ut ardeam, caritatem autem non habuero, nihil mihi prodest. Caritas patiens est, benigna est: caritas non æmulatur, non agit perperam, non inflatur, non est ambitiosa, non quærit quæ sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, congaudet autem veritati: omnia suffert, omnia credit, omnia sperat, omnia sustinet. Caritas nunquam excidit: sive prophetiæ evacuabuntur, sive linguæ cessabunt, sive scientia destruetur. Ex parte enim cognoscimus, et ex parte prophetamus. Cum autem venerit quod perfectum est, evacuabitur quod ex parte est. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quæ erant parvuli. Videmus nunc per speculum in ænigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum. Nunc autem manent fides, spes, caritas, tria hæc: major autem horum est caritas.

remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind, charity envieth not, dealeth not perversely; it is not puffed up, it is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never fadeth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child. We now see through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, charity, these three; but the greatest of these is charity.

GRADUAL

Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam.

Thou art God, thou alone dost wonders: thou hast made thy power known among the nations.

℣. Liberasti in brachio tuo populum tuum, filios Israel et Joseph.

℣. Thou hast delivered thy people, the children of Israel and Joseph, by the strength of thine arm.

TRACT

Jubilate Deo omnis terra: servite Domino in lætitia.

Sing joyfully to God, all the earth: serve ye the Lord with gladness.

℣. Intrate in conspectu ejus in exsultatione; scitote quoniam Dominus ipse est Deus.

℣. Come in before his presence with joy; know ye that the Lord he is God.

℣. Ipse fecit nos, et non ipsi nos: nos autem populus ejus et oves pascuæ ejus.

℣. He made us, and not we ourselves: and we are his people and the sheep of his pasture.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. XVIII.

In illo tempore, assumpsit Jesus duodecim, et ait illis: Ecce ascendimus Jerosolymam, et consummabuntur omnia quæ scripta sunt per Prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur, et postquam flagellaverint, occident eum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quæ dicebantur. Factum est autem, cum appropinquaret Jericho, cæcus quidam sedebat secus viam, mendicans. Et cum audisset turbam prætereuntem, interrogabat quid hoc esset. Dixerunt autem ei, quod Jesus Nazarenus transiret. Et clamavit dicens: Jesu, fili David, miserere mei. Et qui præi-

Sequel of the holy Gospel according to Luke.

Ch. XVIII.

At that time, Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by.

bant, increpabant eum ut taceret. Ipse vero magis clamabat: Fili David, miserere mei. Stans autem Jesus, jussit illum adduci ad se. Et cum appropinquasset, interrogavit illum dicens: Quid tibi vis faciam? At ille dixit: Domine, ut videam. Et Jesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

And he cried out: Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God.

OFFERTORY

Benedictus es, Domine, doce me justificationes tuas: in labiis meis pronuntiavi omnia judicia oris tui.

Blessed art thou, O Lord, teach me thy justifications: with my lips I have pronounced all the judgements of thy mouth.

SECRET

Hæc hostia, Domine, quæsumus, emundet nostra delicta; et ad sacrificium celebrandum, subditorum tibi corpora mentesque sanctificet. Per Dominum.

May this offering, we beseech thee, O Lord, cleanse away our sins; and sanctify the bodies and souls of thy servants, to prepare them for worthily celebrating this sacrifice. Through, etc.

Then are added the other Secrets, as given on *page* 255. The *Preface* is that of the Blessed Trinity, *page* 256.

COMMUNION

Manducaverunt et saturati sunt nimis, et desiderium eorum attulit eis Dominus: non sunt fraudati a desiderio suo.

They did eat and were filled exceedingly; the Lord gave them their desire: they were not defrauded of that which they craved.

POSTCOMMUNION

Quæsumus, omnipotens Deus; ut qui cœlestia alimenta percepimus, per hæc contra omnia adversa muniamur. Per Dominum.

We beseech thee, O Almighty God, that we who have taken this heavenly food, may be defended by it from all adversity. Through, etc.

Then are added the other Postcommunions, as given on *page* 257.

VESPERS

The Psalms, Antiphons, Hymn and Versicle are given on *pages* 88-97.

CAPITULUM

(1 *Cor.* xiii)

Fratres, si linguis hominum loquar et Angelorum, caritatem autem non habeam, factus sum velut æs sonans, aut cymbalum tinniens.

Brethren, if I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

ANTIPHON OF THE MAGNIFICAT

ANT. Stans autem Jesus jussit cæcum adduci ad se, et ait illi: Quid vis ut faciam tibi? Domine, ut videam. Et Jesus ait illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum.

ANT. But Jesus standing, ordered the blind man to be brought, and saith to him: What wilt thou that I do for thee? Lord, that I may see. And Jesus said to him: See: thy faith hath made thee whole. And he immediately saw and followed him, praising God.

OREMUS

Preces nostras, quæsumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

LET US PRAY

Mercifully hear our prayers, we beseech thee, O Lord, and deliver us from the chains of our sins, and preserve us from all adversity. Through, etc.

Eternal thanks be to thee, O Emmanuel! for that thou hast deigned, in coming upon this earth, to appear first under the form of Infancy, in order that thou mightest draw us to thyself by the simplicity and loveliness of that tender age. Encouraged by thy sweetness, we have come to thee; we have dared to approach thy Crib, and there we have taken up our abode. But the work thou hast yet to accomplish for our Redemption calls thee from Bethlehem; and henceforth, we must cease to consider thee as the gentle Infant-God. Thou art now going to show thyself to us as the Man of toil, and fatigue, and suffering, going in pursuit of the lost sheep, and not having in this world, which is the work of thy hands, a place where to lay thy head. We will follow thee, dear Jesus! whithersoever thou goest; we will hearken to all thy instructions; we will not lose a single one of the lessons thou art going to give us; our hearts shall be attentive to the rest of the mysteries of the work of our salvation, which is to cost thee so much labour.

We have devoutly admired and loved thee, O Mary! during these days which have shown us all the glory of thy divine Maternity, which gave joy to all heaven and earth. Thy ineffable happiness, O Mother of God! has been a long feast to us. Thou hast affectionately welcomed us at the Crib of thy Divine Son; thou hast received us as brethren of thy Jesus. Accept once more the tribute of our humble thanks. We are no longer to see our Emmanuel resting in thine arms, or sleeping on thy bosom. The decrees of his heavenly Father call him to the great work of our Redemption, and later on, to the sacrifice of his life for our sake. O Blessed Mother! the sword is already in thy heart; thou foreknowest the future of the blessed Fruit of thy womb. May our fidelity in following him through the coming mysteries of his public life bring some alleviation to the sorrows of thy maternal Heart!

END OF CHRISTMAS

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

SEPTUAGESIMA

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

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PREFACE

THIS third section of the liturgical year is much shorter than the two preceding ones; and yet it is one of real interest. The season of Septuagesima has only three weeks of the Proper of the Time, and the feasts of the saints are far less frequent than at other periods of the year. The volume we now offer to the faithful may be called one of transition, inasmuch as it includes the period between two important seasons—viz., Christmas and Lent. We have endeavoured to teach them how to spend these three weeks; and our instructions, we trust, will show them that, even in this the least interesting portion of the ecclesiastical year, there is much to be learned. They will find the Church persevering in carrying out the one sublime idea which pervades the whole of her liturgy; and, consequently, they must derive solid profit from imbibing the spirit peculiar to this season.

Were we, therefore, to keep aloof from the Church during Septuagesima, we should not have

a complete idea of her year, of which these three weeks form an essential part. The three preliminary chapters of this volume will convince them of the truth of our observation; and we feel confident that, when they have once understood the ceremonies, and formulas, and instructions, offered them by the Church during this short season, they will value it as it deserves.

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SEPTUAGESIMA

CHAPTER THE FIRST

THE HISTORY OF SEPTUAGESIMA

THE season of Septuagesima comprises the three weeks immediately preceding Lent. It forms one of the principal divisions of the liturgical year, and is itself divided into three parts, each part corresponding to a week: the first is called *Septuagesima;* the second, *Sexagesima;* the third, *Quinquagesima.*

All three are named from their numerical reference to Lent, which, in the language of the Church, is called *Quadragesima,* that is, Forty, because the great feast of Easter is prepared for by the holy exercises of forty days. The words *Quinquagesima, Sexagesima,* and *Septuagesima,* tell us of the same great solemnity as looming in the distance, and as being the great object towards which the Church would have us now begin to turn all our thoughts, and desires, and devotion.

Now, the feast of Easter must be prepared for by forty days of recollectedness and penance. Those forty days are one of the principal seasons of the liturgical year, and one of the most powerful means employed by the Church for exciting in the hearts of her children the spirit of their Christian vocation. It is of the utmost importance that such a season of grace should produce its work in our souls—the

renovation of the whole spiritual life. The Church, therefore, has instituted a preparation for the holy time of Lent. She gives us the three weeks of Septuagesima, during which she withdraws us, as much as may be, from the noisy distractions of the world, in order that our hearts may be more readily impressed by the solemn warning she is to give us at the commencement of Lent by marking our foreheads with ashes.

This prelude to the holy season of Lent was not known in the early ages of Christianity: its institution would seem to have originated in the Greek Church. Besides the six Sundays of Lent, on which by universal custom the faithful never fasted, the practice of this Church prohibited fasting on the Saturdays likewise; consequently their Lent was short by twelve days of the forty spent by our Saviour doing penance in the desert. To make up the deficiency, they were obliged to begin their Lent so many days earlier, as we will show in our next volume.

The Church of Rome had no such motive for anticipating the season of those privations which belong to Lent; for, from the earliest antiquity, she kept the Saturdays in Lent (and as often during the rest of the year as circumstances might require) as fasting days. At the close of the sixth century, St. Gregory the Great alludes, in one of his homilies, to the fast of Lent being less than forty days, owing to the Sundays which come during that holy season. 'There are,' he says, 'from this day (the first Sunday of Lent) to the joyous feast of Easter, six weeks, that is, forty-two days. As we do not fast on the six Sundays, there are but thirty-six fasting days . . . which we offer to God as the tithe of our year.'[1]

It was, therefore, after the pontificate of St.

[1] The sixteenth Homily on the Gospels.

Gregory, that the last four days of Quinquagesima week were added to Lent, in order that the number of fasting days might be exactly forty. As early, however, as the ninth century, the custom of beginning Lent on Ash Wednesday was of obligation in the whole Latin Church. All the manuscript copies of the Gregorian Sacramentary, which bear that date, entitle this Wednesday *In capite jejunii*, that is to say, the beginning of the fast; and Amalarius, who gives us every detail of the liturgy of the ninth century, tells us that it was, even then, the rule to begin the fast four days before the first Sunday of Lent. We find the practice confirmed by two Councils, held in that century.[1] But, out of respect for the form of divine service drawn up by St. Gregory, the Church does not make any important change in the Office of these four days. Up to the Vespers of Saturday, when alone she begins the lenten rite, she observes the rubrics prescribed for Quinquagesima week.

Peter of Blois, who lived in the twelfth century, tells us what was the practice in his days. He says: 'All religious begin the fast of Lent at Septuagesima; the Greeks, at Sexagesima; the clergy, at Quinquagesima; and the rest of Christians, who form the Church militant on earth, begin their Lent on the Wednesday following Quinquagesima.'[2] The secular clergy, as we learn from these words, were bound to begin the lenten fast somewhat before the laity; though it was only by two days—that is, on Monday, as we gather from the Life of St. Ulric, bishop of Augsburg, written in the tenth century. The Council of Clermont, in 1095, at which Pope Urban II. presided, has a decree sanctioning the obligation of the clergy to begin abstinence from flesh-meat at Quinquagesima. This Sunday was called, indeed, *Dominica carnis*

[1] Meaux and Soissons. [2] Sermon xiii.

primitiva, and *carnis pristinum recordatum*, that is, priests' [illegible] Sunday; but the term is to be understood [illegible] the announcement being made on [illegible] Sunday, of the abstinence having to begin on [illegible] following day. We shall find further on, that [illegible] was observed in the Greek Church on [illegible] Sunday preceding Lent. This law, which [illegible] the clergy to these two additional days of abstinence, was in force in the thirteenth century, as we learn from a Council held at Angers, which [illegible] suspension and priests who [illegible] in [illegible] of the Monday of Quinquagesima week.

This [illegible], however, soon became obsolete; and [illegible] century, the regular clergy, and even [illegible] themselves, began the lenten fast, like [illegible] of the faithful, on Ash Wednesday.

There can be no doubt that the original motive of this anticipation—which, after several modifications, was limited to the four days immediately preceding Lent—was to remove from the Greeks the [illegible] of making scandal at the Latins, who did not fast fully forty days. Rutramnus, in his *Contra Graecos*, [illegible] *Greeks*, clearly [illegible] lies it. But the Latin Church did not think its necessary to [illegible] condescension further, by imitating the Greek [illegible] sages which originated as we have already said in the eastern custom of not fasting on Saturdays.[1]

[1] The Gallican liturgy had retained several usages of the [illegible] Church, to which it owed, in part, its origin: [illegible] without some difficulty that the custom of fasting and abstaining on Saturday was introduced into Gaul. In its [illegible] the Church [illegible] that [illegible] had adopted the Roman custom, it [illegible] of discipline, they were [illegible] to anticipate the fast of Lent. The first Council of Orleans, held in the early part of the sixth century, enjoins the faithful to observe, before Easter, *Quadragesima* (as the Latin [illegible]), and not Quinquagesima, in order, says the

Thus it was that the Roman Church, by this anticipation of Lent by four days, gave the exact number of forty days to the holy season, which she had instituted in imitation of the forty days spent by our Saviour in the desert. Whilst faithful to her ancient practice of looking on the Saturday as a day appropriate for penitential exercises, she gladly borrowed from the Greek Church the custom of preparing for Lent, by giving to the liturgy of the three preceding weeks a tone of holy mournfulness. Even as early as the beginning of the ninth century, as we learn from Amalarius, the *Alleluia* and *Gloria in excelsis* were suspended in the Septuagesima Offices. The monks conformed to the custom, although the Rule of St. Benedict prescribed otherwise. Finally, in the second half of the eleventh century, Pope Alexander II. enacted that the total suspension of the *Alleluia* should be everywhere observed, beginning with the Vespers of the Saturday preceding Septuagesima Sunday.

Council, 'that unity of custom may be maintained.' Towards the close of the same century, the fourth Council held in the same city, repeats the same prohibition, and explains the intentions of making such an enactment, by ordering that the Saturdays during Lent should be observed as days of fasting. Previously to this, that is, in the years 511 and 541, the first and second Councils of Orange had combated the same abuse, by also withdrawing from the faithful the obligation of commencing the fast at Quinquagesima. The introduction of the Roman liturgy into France, which was brought about by the zeal of Pepin and Charlemagne, finally established in that country the custom of keeping the Saturday as a day of penance; and as we have just seen, the beginning Lent on Quinquagesima was not observed excepting by the clergy. In the thirteenth century, the only Church in the patriarchate of the west, which began Lent earlier than the Church of Rome, was that of Poland: its Lent opened on the Monday of Septuagesima, which was owing to the rites of the Greek Church being so much used in Poland. The custom was abolished, even for that country, by Pope Innocent IV. in the year 1248.

This Pope was but renewing a rule already sanctioned, in that same century, by Pope Leo IX., and inserted in the body of Canon Law.[1]

Thus was the present important period of the liturgical year, after various changes, established in the cycle of the Church. It has been there upwards of a thousand years. Its name, *Septuagesima* (seventy), expresses, as we have already remarked, a numerical relation to *Quadragesima* (the forty days); although, in reality, there are not seventy but only sixty-three days from Septuagesima Sunday to Easter. We will speak of the mystery of the name in the following chapter. The first Sunday of Lent being called *Quadragesima* (forty), each of the three previous Sundays has a name expressive of an additional ten; the nearest to Lent, *Quinquagesima* (fifty); the middle one, *Sexagesima* (sixty); the third, *Septuagesima* (seventy).

As the season of Septuagesima depends upon the time of the Easter celebration, it comes sooner or later according to the changes of that great feast. January 18 and February 22 are called the 'Septuagesima keys,' because the Sunday, which is called *Septuagesima*, cannot be earlier in the year than the first, nor later than the second, of these two days.

CHAPTER THE SECOND

THE MYSTERY OF SEPTUAGESIMA

THE season upon which we are now entering is expressive of several profound mysteries. But these mysteries belong not only to the three weeks which are preparatory to Lent: they continue throughout the whole period of time which separates us from the great feast of Easter.

[1] Cap. *Hi duo*. *De consec.* Dist. 1

The number *seven* is the basis of all these mysteries. We have already seen how the holy Church came to introduce the season of Septuagesima into her calendar. Let us now meditate on the doctrine hidden under the symbols of her liturgy. And first, let us listen to St. Augustine, who thus gives us the clue to the whole of our season's mysteries. 'There are two times,' says the holy Doctor: 'one which is *now*, and is spent in the temptations and tribulations of this life; the other which shall be *then*, and shall be spent in eternal security and joy. In figure of these, we celebrate two periods: the time before Easter, and the time after Easter. That which is before Easter signifies the sorrow of this present life; that which is after Easter, the blessedness of our future state. . . . Hence it is that we spend the first in fasting and prayer; and in the second we give up our fasting, and give ourselves to praise."[1]

The Church, the interpreter of the sacred Scriptures, often speaks to us of two places, which correspond with these two times of St. Augustine. These two places are Babylon and Jerusalem. Babylon is the image of this world of sin, in the midst whereof the Christian has to spend his years of probation; Jerusalem is the heavenly country, where he is to repose after all his trials. The people of Israel, whose whole history is but one great type of the human race, was banished from Jerusalem and kept in bondage in Babylon.

Now, this captivity, which kept the Israelites exiles from Sion, lasted seventy years; and it is to express this mystery, as Alcuin, Amalarius, Ivo of Chartres, and all the great liturgists tell us, that the Church fixed the number of seventy for the days of expiation. It is true, there are but sixty-three days between Septuagesima and Easter; but the

[1] Enarrations; Ps. cxlviii.

Church, according to the style so continually used in the sacred Scriptures, uses the round number instead of the literal and precise one.

The duration of the world itself, according to the ancient Christian tradition, is divided into seven ages. The human race must pass through seven ages before the dawning of the day of eternal life. The first age included the time from the creation of Adam to Noah; the second begins with Noah and the renovation of the earth by the deluge, and ends with the vocation of Abraham; the third opens with this first formation of God's chosen people, and continues as far as Moses, through whom God gave the Law; the fourth consists of the period between Moses and David, in whom the house of Juda received the kingly power; the fifth is formed of the years which passed between David's reign and the captivity of Babylon, inclusively; the sixth dates from the return of the Jews to Jerusalem, and takes us on as far as the birth of our Saviour. Then, finally, comes the seventh age; it starts with the rising of this merciful Redeemer, the Sun of justice, and is to continue till the dread coming of the Judge of the living and the dead. These are the seven great divisions of time; after which, eternity.

In order to console us in the midst of the combats, which so thickly beset our path, the Church, like a beacon shining amidst the darkness of this our earthly abode, shows us another seven, which is to succeed the one we are now preparing to pass through. After the Septuagesima of mourning, we shall have the bright Easter with its seven weeks of gladness, foreshadowing the happiness and bliss of heaven. After having fasted with our Jesus, and suffered with Him, the day will come when we shall rise together with Him, and our hearts shall follow Him to the highest heavens; and then after a brief

interval, we shall feel the Holy Ghost descending upon us, with His seven Gifts. The celebration of all these wondrous joys will take us seven weeks, as the great liturgists observe in their interpretation of the rites of the Church. The seven joyous weeks from Easter to Pentecost will not be too long for the future glad mysteries, which, after all, will be but figures of a still gladder future, the future of eternity.

Having heard these sweet whisperings of hope, let us now bravely face the realities brought before us by our dear mother the Church. We are sojourners upon this earth; we are exiles and captives in Babylon, that city which plots our ruin. If we love our country, if we long to return to it, we must be proof against the lying allurements of this strange land, and refuse the cup she proffers us, and with which she maddens so many of our fellow captives. She invites us to join in her feasts and her songs; but we must unstring our harps, and hang them on the willows that grow on her river's bank, till the signal be given for our return to Jerusalem.[1] She will ask us to sing to her the melodies of our dear Sion: but how shall we, who are so far from home, have heart to 'sing the song of the Lord in a strange land'?[2] No, there must be no sign that we are content to be in bondage, or we shall deserve to be slaves for ever.

These are the sentiments wherewith the Church would inspire us during the penitential season which we are now beginning. She wishes us to reflect on the dangers that beset us; dangers which arise from ourselves and from creatures. During the rest of the year she loves to hear us chant the song of heaven, the sweet *Alleluia;* but now, she bids us close our lips to this word of joy, because we are in Babylon. We are pilgrims absent from

[1] Ps. cxxv. [2] Ps. cxxxvi.

our Lord':[1] let us keep our glad hymn for the day of His return. We are sinners, and have but too often held fellowship with the world of God's enemies; let us become purified by repentance, for it is written that 'praise is unseemly in the mouth of a sinner.'[2]

The leading feature, then, of Septuagesima, is the total suspension of the *Alleluia*, which is not to be again heard upon the earth until the arrival of that happy day, when, having suffered death with our Jesus, and having been buried together with Him, we shall rise again with Him to a new life.[3]

The sweet hymn of the angels, *Gloria in excelsis Deo*, which we have sung every Sunday since the birth of our Saviour in Bethlehem, is also taken from us; it is only on the feasts of the saints which may be kept during the week that we shall be allowed to repeat it. The night Office of the Sunday is to lose also, from now till Easter, its magnificent Ambrosian hymn, the *Te Deum;* and at the end of the holy Sacrifice, the deacon will no longer dismiss the faithful with his solemn *Ite, Missa est*, but will simply invite them to continue their prayers in silence, and *bless the Lord*, the God of mercy, who bears with us, notwithstanding all our sins.

After the Gradual of the Mass, instead of the thrice repeated *Alleluia*, which prepared our hearts to listen to the voice of God in the holy Gospel, we shall hear but a mournful and protracted chant, called, on that account, the Tract.

That the eye, too, may teach us that the season we are entering on is one of mourning, the Church will vest her ministers (both on Sundays and on the days during the week which are not feasts of saints) in the sombre purple. Until Ash Wednesday, however, she permits the deacon to wear his dalmatic, and the subdeacon his tunic; but from

[1] 2 Cor. v. 6. [2] Ecclus. xv. 9. [3] Col. ii. 12.

that day forward, they must lay aside these vestments of joy, for Lent will then have begun, and our holy mother will inspire us with the deep spirit of penance, by suppressing everything of that glad pomp, which she loves, at other seasons, to bring into the sanctuary of her God.

CHAPTER THE THIRD

PRACTICE DURING SEPTUAGESIMA

THE joys of Christmastide seem to have fled far from us. The forty days of gladness brought us by the birth of our Emmanuel are gone. The atmosphere of holy Church has grown overcast, and we are warned that the gloom is still to thicken. Have we, then, for ever lost Him whom we so anxiously and longingly sighed after during the four slow weeks of our Advent? Has our divine Sun of justice, that rose so brightly in Bethlehem, now stopped His course, and left our guilty earth?

Not so. The Son of God, the Child of Mary, has not left us. The Word was made Flesh in order that He might dwell among us. A glory far greater than that of His birth, when angels sang their hymns, awaits Him, and we are to share it with Him. Only, He must win this new and greater glory by strange, countless sufferings; He must purchase it by a most cruel and ignominious death: and we, if we would have our share in the triumph of His Resurrection, must follow Him in the way of the cross, all wet with the tears and the Blood He shed for us.

The grave, maternal voice of the Church will soon be heard, inviting us to the lenten penance; but she wishes us to prepare for this 'laborious baptism,' by employing these three weeks in con-

sidering the deep wounds caused in our souls by sin. True, the beauty and loveliness of the little Child born to us in Bethlehem, are great beyond measure; but our souls are so needy that they require other lessons than those He gave us of humility and simplicity. Our Jesus is the Victim of the divine justice, and He has now attained the fullness of His age; the altar, on which He has to be slain, is ready: and since it is for us that He is to be sacrificed, we should at once set ourselves to consider what are the debts we have contracted towards that infinite justice, which is about to punish the innocent One instead of us the guilty.

The mystery of a God becoming Incarnate for the love of His creature, has opened to us the path of the *illuminative way;* but we have not yet seen the brightest of its light. Let not our hearts be troubled; the divine wonders we witnessed at Bethlehem are to be surpassed by those that are to grace the day of our Jesus' triumph: but, that our eye may contemplate these future mysteries, it must be purified by courageously looking into the deep abyss of our own personal miseries. God will grant us His divine light for the discovery; and if we come to know ourselves, to understand the grievousness of original sin, to see the malice of our own sins, and to comprehend, at least in some degree, the infinite mercy of God towards us, we shall be prepared for the holy expiations of Lent, and for the ineffable joys of Easter.

The season, then, of Septuagesima is one of most serious thought. Perhaps we could not better show the sentiments, wherewith the Church would have her children to be filled at this period of her year, than by quoting a few words from the eloquent exhortation, given to his people, at the beginning of Septuagesima, by the celebrated Ivo of Chartres. He spoke thus to the faithful of the eleventh cen-

tury:[1] ‘ “We know,” says the apostle, “that every creature groaneth, and travaileth in pain even till now: and not only it, but ourselves, also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.”[2] The creature here spoken of is the soul, that has been regenerated from the corruption of sin unto the likeness of God: she groaneth within herself, at seeing herself made subject to vanity; she, like one that travaileth, is filled with pain, and is devoured by an anxious longing to be in that country, which is still so far off. It was this travail and pain that the psalmist was suffering, when he exclaimed: “Woe is me, that my sojourning is prolonged!”[3] Nay, that apostle, who was one of the first members of the Church, and had received the holy Spirit, longed to have, in all its reality, that adoption of the sons of God, which he already had in hope; and he, too, thus exclaimed in his pain: “I desire to be dissolved and to be with Christ.”[4] . . . During these days, therefore, we must do what we do at all seasons of the year, only we must do it more earnestly and fervently: we must sigh and weep after our country, from which we were exiled in consequence of having indulged in sinful pleasures; we must redouble our efforts in order to regain it by compunction and weeping of heart. . . . Let us now shed tears in the way, that we may afterwards be glad in our country. Let us now so run the race of this present life, that we may make sure of “the prize of the supernal vocation.”[5] Let us not be like imprudent wayfarers, forgetting our country, and preferring our banishment to our home. Let us not become like those senseless invalids, who feel not their ailments,

[1] Twelfth Sermon for Septuagesima. [2] Rom. viii. 22, 23.
[3] Ps. cxix. [4] Phil. i. 23. [5] *Ibid.*, iii. 14.

and seek no remedy. We despair of a sick man who will not be persuaded that he is in danger. No: let us run to our Lord, the physician of eternal salvation. Let us show Him our wounds, and cry out to Him with all our earnestness: "Have mercy on me, O Lord, for I am weak: heal me, for my bones are troubled."[1] Then will He forgive us our iniquities, heal us of our infirmities, and satisfy our desire with good things.'[2]

From all this it is evident that the Christian, who would spend Septuagesima according to the spirit of the Church, must make war upon that false security, that self-satisfaction, which are so common to effeminate and tepid souls, and produce spiritual barrenness. It is well for them, if these delusions do not insensibly lead them to the absolute loss of the true Christian spirit. He that thinks himself dispensed from that continual watchfulness, which is so strongly inculcated by our divine Master,[3] is already in the enemy's power. He that feels no need of combat and of struggle in order to persevere and make progress in virtue (unless he have been honoured with a privilege, which is both rare and dangerous), should fear that he is not even on the road to that kingdom of God, which is only to be won by violence.[4] He that forgets the sins which God's mercy has forgiven him, should fear lest he be the victim of a dangerous delusion.[5] Let us, during these days which we are going to devote to the honest unflinching contemplation of our miseries, give glory to our God, and derive from the knowledge of ourselves fresh motives of confidence in Him, who, in spite of all our wretchedness and sin, humbled Himself so low as to become one of us, in order that He might exalt us even to union with Himself.

[1] Ps. vi. 3. [2] Ps. cii. 3, 5. [3] St. Mark xiii. 37.
[4] St. Matt. xi. 12. [5] Ecclus. v. 5.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR SEPTUAGESIMA

DURING the season of Septuagesima, the Christian, on awaking in the morning, should unite himself with the Church, who, at the first dawn of day, begins her Psalms of Lauds with these words of the royal prophet:

Miserere mei Deus, secundum magnam misericordiam tuam.

Have mercy on me, O God, according to thy great mercy.

He should, after this, profoundly adore that great God, before whom the sinner should tremble, but whom he fears not to offend, as though deserving neither reverence nor love. It is with this deep sentiment of holy fear, that he must perform the first acts of religion, both interior and exterior, wherewith he begins each day of this present season. The time for morning prayer being come, he may use the following method, which is formed upon the very prayers of the Church:

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:

V. Benedicamus Patrem et Filium, cum Sancto Spiritu:

R. Laudemus et superexaltemus eum in sæcula.

V. Gloria Patri et Filio, et Spiritui Sancto;

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

V. Let us bless the Father and the Son, and the Holy Ghost.

R. Let us praise him and extol him above all, for ever.

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

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

Then, praise to our Lord and Saviour, Jesus Christ:

V. Adoramus te, Christe, et benedicimus tibi.
R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore thee, O Christ, and we bless thee.
R. Because by thy holy cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O Holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, recite the Lord's Prayer, begging your heavenly Father to be mindful of His infinite mercy and goodness; to forgive you your trespasses; to come to your assistance in the temptations and dangers which so thickly beset the path of this life; and finally, to deliver you from evil, by removing from you every remnant of sin, which is the great evil, the evil that offends God, and entails the sovereign evil of man himself.

THE LORD'S PRAYER

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

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

Then address our blessed Lady, using the words of the angelical salutation. Pray to her with confidence and love, for she is the refuge of sinners.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, *pray for us sinners*, now and at the hour of our death. Amen.

After this you should recite the Creed, that is, the Symbol of faith. It contains the dogmas we are to believe; and during this season you should dwell with loving attention on that article, which is so full of hope, *the forgiveness of sins*. Let us do our utmost to merit, by our sincere conversion and amendment of our lives, that our Saviour, after the coming penitential forty days are over, may say to each of us those words which are so sweet to a penitent sinner: 'Go, thy sins are forgiven!'

THE APOSTLES' CREED

Credo in Deum Patrem omnipotentem, creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

I believe in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum com-

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints, the *for-*

munionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

giveness of sins, the resurrection of the body, and life everlasting. Amen.

After having thus made the profession of your faith, endeavour to excite yourself to sorrow for the sins you have committed. For this purpose, recite one of the Penitential Psalms; the first on Sunday, the second on Monday, and so on with the rest. These admirable psalms, whereby David expressed his grief after he had fallen into sin, are most appropriate for the season of Septuagesima. The reader will find them at the end of this volume.

Then make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

May almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

Indulgentiam, absolutionem, et remissionem pecca-

May the almighty and merciful Lord grant us pardon,

torum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

absolution, and remission of our sins. Amen.

This is the proper time for making your meditation, as no doubt you practise this holy exercise. During Septuagesima, the subject of our meditation ought mainly to be the evils brought on man by original sin; the necessity of an untiring resistance against our corrupt nature, whose tendencies and inclinations would lead us to destruction; the grievousness of actual sin, how it robs us of countless blessings, and exposes us to punishments both here and hereafter; the ineffable goodness of God, who comes Himself to offer reconciliation to the sinner, and who, after the salutary mournfulness and the works of penance of the weeks of Septuagesima and Lent, will give all the joy, peace, and blessing of a new life in our risen Jesus.

The next part of your morning prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must always be preferred to all others:

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer,

R. And let my cry come unto thee.

OREMUS.

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum no-

LET US PRAY.

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance

[illegible] Jesum Christum [illegible] [illegible] qui tecum vivit [illegible] [illegible] Spiritu [illegible] [illegible] Deus, per omnia se[illegible] [illegible] saecula saeculorum. Amen.

of thy holy law. Through Jesus Christ our Lord. Amen.

[illegible] the divine assistance for the actions of this day, that you may do them well and say the [illegible]:

V. Deus, in adjutorium meum intende.	V. Incline unto my aid, O God.
R. Domine, ad adjuvandum me festina.	R. O Lord, make haste to help me.
V. Deus, in adjutorium meum intende.	V. Incline unto my aid, O God.
R. Domine, ad adjuvandum me festina.	R. O Lord, make haste to help me.
V. Deus, in adjutorium meum intende.	V. Incline unto my aid, O God.
R. Domine, ad adjuvandum me festina.	R. O Lord, make haste to help me.

[illegible] SEMU.

Deus, qui [illegible] sanctificando, [illegible] gubernando dignaris, Domine Deus, Rex coeli et terrae, [illegible] ordinans corpora [illegible] sensus, sensiones, et actiones nostras in hoc [illegible] tuis, [illegible] mandatorum tuorum, ut hic et in aeternum te adjuvante, [illegible] salvi et liberi esse [illegible] maereamur, Salvatore mundi, Qui vivis et regnas in saecula saeculorum. Amen.	LET US PRAY. Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and action, in conformity to thy law, and strict obedience to thy commands: that by the help of thy grace, O Saviour of the world, we may be [illegible] and freed from all evils. Who livest and reignest for ever and ever. Amen.

[illegible] the day, you will [illegible] the instructions and prayers, which you will find in this volume, for each day of the season, both for the [illegible] of the time, and the [illegible] of the saints. [illegible] you may use the following prayers.

NIGHT PRAYERS

After having made the sign of the cross, let us adore that sovereign Lord, who has so mercifully preserved us during this day, and blessed us, every hour, with His grace and protection. For this end, let us recite the following hymn, which the Church sings in her Vespers of Saturday.

HYMN

Jam sol recedit igneus :
Tu lux perennis, Unitas,
Nostris, beata Trinitas,
Infunde lumen cordibus.

Te mane laudum carmine,
Te deprecamur vespere :
Digneris, ut te supplices
Laudemus inter cœlites.

Patri simulque Filio,
Tibique, Sancte Spiritus,
Sicut fuit, sit jugiter
Sæculum per omne gloria.
Amen.

V. Vespertina oratio ascendat ad te, Domine.
R. Et descendat super nos misericordia tua.

The radiant sun hath set :
do thou, O light unfading,
O Unity and Trinity divine,
pour thy rays into our hearts.

Our morning hymns give thee praise ; our evensong implores thy mercy : Oh ! grant us to be one day companions with the blessed in heaven, to give thee ceaseless praise.

To thee, O Father, Son, and Holy Ghost ! may glory be, as it hath ever been, for ever and for endless ages.
Amen.

V. May our evening prayer ascend to thee, O Lord.
R. And may thy mercy descend upon us.

After this hymn, say the Our Father, Hail Mary, and Apostles' Creed, as in the morning.

Then make the examination of conscience, going over in your mind all the faults you have committed during the day. Think how great is the obstacle put by sin to the merciful designs your God would work in you ; and make a firm resolution to avoid it for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or 'I confess') with heartfelt con-

trition, and then give expression to your sorrow by the following act which we have taken from the venerable Cardinal Bellarmine's catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserved hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of faith, hope, and charity, to the recitation of which Pope Benedict XIV. has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy Catholic apostolic Roman Church requires me to believe: I believe it, because thou hast revealed it to her, thou who art the very truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do by the help of thy grace

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love and desire to love my neighbour as myself.

Then say to our blessed Lady the following anthem, which the Church uses from the feast of the Purification to Easter:

ANTHEM OF THE BLESSED VIRGIN

Ave Regina cœlorum,
Ave Domina angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.
V. Dignare me laudare te,
Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

Hail Queen of heaven! Hail Lady of the angels! Hail blessed root and gate, from which came light upon the world! Rejoice, O glorious Virgin, that surpassest all in beauty! Hail, most lovely Queen! and pray to Christ for us.
V. Vouchsafe, O holy Virgin, that I may praise thee.
R. Give me power against thine enemies.

OREMUS.

Concede, misericors Deus, fragilitati nostræ præsidium: ut, qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. Amen.

You would do well to add the litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleison.	Lord, have mercy on us.
Christe, eleison.	Christ, have mercy on us.
Kyrie, eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis,	God the Father of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix,	Holy Mother of God,

Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater boni consilii,	Mother of good counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the weak,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	**Comforter of the afflicted,**
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,
Regina sine labe originali concepta,	Queen conceived without original sin,
Regina sacratissimi rosarii.	Queen of the most holy rosary.
Regina pacis,	Queen of peace,

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.
V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficiamur promissionibus Christi.

Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

OREMUS.

Concede nos famulos tuos quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.
V. Angelis suis Deus mandavit de te.
R. Ut custodiant te in omnibus viis tuis.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgment.
V. God hath given his angels charge of thee.
R. That they may guard thee in all thy ways.

OREMUS.

Deus, qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mit-

LET US PRAY.

O God, who in thy wonderful providence, hast been pleased to appoint thy holy angels for

tere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

V. Lætamini in Domino et exsultate, justi.

R. Et gloriamini omnes recti corde.

ANT. All ye saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

V. Rejoice in the Lord, ye just, and be glad.

R. And glory, all ye right of heart.

OREMUS.

Protege, Domine, populum tuum, et apostolorum tuorum Petri et Pauli, et aliorum apostolorum patrocinio confidentem, perpetua defensione conserva.

Omnes sancti tui, quæsumus, Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus: et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam: iter, actus, et voluntates nostras, et omnium famulorum tuorum, in salutis tuæ prosperitate dispone: benefactoribus nostris sempiterna bona retribue: et omnibus fidelibus defunctis requiem æternam concede. Per Christum Dominum nostrum. Amen.

LET US PRAY.

Protect, O Lord, thy people; and because we have confidence in the intercession of blessed Peter and Paul and thy other apostles, ever defend and preserve us.

May all thy saints ever help us, we beseech thee, O Lord! and grant that, whilst we honour their merits, we may experience their intercession. Grant thy holy peace unto these our days, and drive all iniquity from thy Church. Direct and prosper unto salvation every step, and action, and desire, of us and of all thy servants. Repay our benefactors with everlasting blessings; and grant eternal rest to all the faithful departed. Through Christ our Lord. Amen.

And here you may add a special mention of the saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church suffering, and beg of God that He will give to the souls in purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

V. A porta inferi.

R. Erue, Domine, animas eorum.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. Requiescant in pace.
R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. May they rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

OREMUS.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you His assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.
V. Dignare, Domine, nocte ista.
R. Sine peccato nos custodire.
V. Miserere nostri, Domine.
R. Miserere nostri.
V. Fiat misericordia tua, Domine, super nos.
R. Quemadmodum speravimus in te.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.
V. Vouchsafe, O Lord, this night.
R. To keep us without sin.
V. Have mercy on us, O Lord.
R. Have mercy on us.
V. Let thy mercy, O Lord, be upon us.
R. As we have hoped in thee.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

OREMUS.	LET US PRAY.
Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.	Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments wherewith you began it, say once more to your God these words of the royal prophet:

Miserere mei, Deus, secundum magnam misericordiam tuam	Have mercy on me, O God, according to thy great mercy.

CHAPTER THE FIFTH

ON HEARING MASS DURING THE SEASON OF SEPTUAGESIMA

The Christian who enters into the spirit of the Church during the season of Septuagesima, will find an increase in his soul of that holy fear of God, which the psalmist tells us is the beginning of wisdom.[1] The consideration of what original sin has brought upon him, the recollection of his own sins, and the dread of God's judgments, all combine to arouse him from the indifference which so easily fastens on the soul. He has need, therefore, of some refuge, some powerful and saving help, which may re-enkindle within his heart that Christian hope, without which he cannot be in the

[1] Ps. cx. 10.

grace of God. Nay more: he has need of a victim of propitiation, which may appease the divine anger; he has need of a sacrifice, whereby to stay the arm of God, which he knows is raised to punish his sins.

This Victim is ready; this infinitely efficacious Sacrifice is prepared for us. 'The Lamb of God, that taketh away the sins of the world,' is still on our earth. His birth has filled us with consolation; the joy we experienced as we stood near His crib, but which has suddenly given place to thoughts the very opposite of joy, will return to us, and be greater than when we had it at Christmas, on the Easter day of His Resurrection: but in the interval, while awaiting the dawn of that bright day which is to lead us to our Jesus purified from our sins and vigorous with our new life, we may and must trust that His merits will effect the regeneration of our souls. When, therefore, we would offer to our God the sacrifice of 'a contrite and humble heart,' let us ensure its acceptance by going to the altar, and supplicating the Victim, who there offers Himself for our sake, that He join His infinite merits with our feeble works. When we leave the house of God, the weight of our sins will be lessened, our confidence in divine mercy will be increased, and our love, renewed by compunction, will be firmer and truer.

We will now endeavour to embody these sentiments in our explanation of the mysteries of the holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulæ, but by suggesting such acts as will enable those who hear Mass to enter into the ceremonies and the spirit of the Church and of the priest.

On the three Sundays, of Septuagesima, Sexagesima, and Quinquagesima, the Mass is always

celebrated according to the rite of the penitential season we are now keeping. These Sundays take precedence of all feasts, except Doubles of the First Class. Ash Wednesday does not admit of even that exception; the Mass of that feria is never omitted. But when a saint's feast (and there are many such during the time of Septuagesima) falls on any other day than the four just mentioned, the Church then lays aside her purple vestments, and celebrates the holy Sacrifice in memory of the saint.

On the Sundays, if the Mass at which the faithful assist be the Parochial, or, as it is often called, the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, let us ask with David, whose words are used by the Church in this ceremony, that our souls may be purified by the *hyssop* of humility, and become *whiter than snow*.

ANTIPHON OF THE ASPERGES

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

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

V. Gloria Patri, etc.

ANT. Asperges me, etc.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

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

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

V. Glory, etc.

ANT. Sprinkle me, etc.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

OREMUS.

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

LET US PRAY.

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.
R. Amen.

The procession, which immediately precedes the Mass, shows us the ardour wherewith the Church advances towards her God. Let us imitate her fervour, for it is written: 'The Lord is good to them that hope in Him, to the soul that seeketh Him.'[1]

But see, Christians! the Sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.
V. Introibo ad altare Dei.
R. Ad Deum qui lætificat juventutem meam.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.
I unite myself, O my God, with thy Church, whose heart is filled with the hope of soon seeing, and in all the splendour of his Resurrection, Jesus Christ thy Son, who is the true altar.

[1] Lam. iii. 25.

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

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Send me, then, him who is light and truth: it is he who will open to us the way to thy holy mount, to thy heavenly tabernacle.

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

He is the Mediator, and the living altar; I will draw nigh to him, and be filled with joy.

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

When he shall have come, I will sing in my gladness. Be not sad, O my soul! Why wouldst thou be troubled?

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

Hope in thy Jesus, who will soon show himself to thee as the conqueror of that death which he will have suffered in thy stead; and thou wilt rise again together with him.

Gloria Patri, et Filio, et Spiritui Sancto.

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

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

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

V. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

This my hope comes not to me as thinking that I have any merits, but from the all-powerful help of my Creator.

The thought of being about to appear before his God, excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and

publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and thee, father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

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

R. Amen.

May almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O God, it needs but one look of thine to give us life.

R. And thy people shall rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And give us to know and love the Saviour whom thou hast sent unto us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

The priest here leaves you to ascend to the altar; but first he salutes you:

V. Dominus vobiscum.

V. The Lord be with you.

Answer him with reverence:

R. Et cum spiritu tuo.

R. And with thy spirit.

OREMUS.

LET US PRAY.

He ascends the steps, and comes to the Holy of holies. Ask, both for him and for yourself, deliverance from sin:

Aufer a nobis quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the priest kisses the altar, out of reverence for the relics of the martyrs which are there, say:

Oramus te Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.	Mayst thou be blessed by him, in whose honour thou art to be burned. Amen.

He then censes the altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; while the divine mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The priest then says the Introit. It is a solemn opening-anthem, in which the Church, at the very commencement of the holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of angels, who are standing round the altar of heaven, one and the same as this before which you are kneeling.

To the Father:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

To the Son:

Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!

To the Holy Ghost:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

As we have already mentioned, the Church abstains, during the season of Septuagesima, from the heavenly hymn which the angels sang over the crib of the divine Babe. But, if she be keeping the feast of a saint, she recites this beautiful canticle on that day. The beginning of the *Angelic Hymn* seems more suitable for heavenly than for earthly voices; but the second part is in no way out of keeping with the sinner's wants and fears, for we there remind the Son of the eternal Father that He is the *Lamb*, who came down from heaven that He might *take away the sins of the world*. We beseech Him to *have mercy on us*, and *receive our humble prayer*. Let us foster these sentiments within us, for they are so appropriate to the present season.

THE ANGELIC HYMN

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.	Glory be to God on high, and on earth peace to men of good will.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.	We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.
Domine Deus, Rex cœlestis, Deus Pater omnipotens.	O Lord God, heavenly King, God the Father almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only-begotten Son.

Domine Deus, Agnus Dei, Filius Patris.	O Lord God, Lamb of God, Son of the Father.
Qui tollis peccata mundi, miserere nobis.	Who takest away the sins of the world, have mercy on us.
Qui tollis peccata mundi, suscipe deprecationem nostram.	Who takest away the sins of the world, receive our humble prayer.
Qui sedes ad dexteram Patris, miserere nobis.	Who sittest at the right hand of the Father, have mercy on us.
Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.	For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the Collects, which you will find in their proper places; but on no account omit to join with the server of the Mass in answering *Amen*.

After this, comes the Epistle, which is generally a portion of one or other of the Epistles of the apostles, or a passage from some Book of the old Testament. While it is being read, ask of God that you may profit by the instructions it conveys.

The Gradual is an intermediate formula of prayer between the Epistle and the Gospel. It again brings to us the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During every other portion of her year, the

Church here repeats her joyous *Alleluia;* but now she denies herself this demonstration of gladness, until such time as her divine Spouse has passed through that sea of bitterness, into which our sins have plunged Him. Instead of the *Alleluia*, then, she sings in a plaintive tone some verses from the Psalms, appropriate to the rest of that day's Office. This is the Tract, of which we have already spoken.

If it be a High Mass, the deacon, meanwhile, prepares to fulfil his noble office—that of announcing the good tidings of salvation. He prays God to cleanse his heart and lips. Then kneeling before the priest, he asks a blessing; and, having received it, goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both priest and deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were waiting for the orders of your Lord; at the commencement make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my beloved was speaking,' says the bride in the Canticle, 'my soul

melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! thy servant heareth.'[2]

After the Gospel, if the priest says the Symbol of faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please Him. It is faith that makes us see 'the light which shineth in darkness,' and which the darkness of unbelief 'did not comprehend.' It is faith alone that teaches us what we are, whence we come, and the end for which we are made. It alone can point out to us the path whereby we may return to our God, when once we have separated ourselves from Him. Let us love this admirable faith, which, if we but make it fruitful by good works, will save us. Let us, then, say with the Catholic Church, our mother:

THE NICENE CREED

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

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula; Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus eti-

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

[1] Cant. v. 6.

[2] 1 Kings iii. 10.

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

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

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

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one, holy, Catholic, and apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass; it is called the *Oblation*, and immediately follows that which was named the *Mass of Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that

God may take its place! We, too, are to undergo a like transformation, when, as the apostle expresses it, that which is mortal shall put on immortality.[1] Until that happy change shall be realized, let us offer ourselves to God, as often as we see the bread and wine presented to Him in the holy Sacrifice; and let us glorify Him, who, by assuming our human nature, has made us 'partakers of the divine nature.'[2]

The priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee, is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say:

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabi-

O Lord Jesus, who art the true vine, and whose Blood, like a generous wine, has

[1] 1 Cor. xv. 53.

[2] 2 St. Pet. i. 4.

lius reformasti : da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster : qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh, come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down ; let us, also, humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation :

Veni Sanctificator, omnipotens æterne Deus, et be-

Come, O divine Spirit, make fruitful the offering

nedic hoc sacrificium tuo sancto nomini præparatum.

which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding further with the sacrifice, takes the thurible a second time, after blessing the incense in these words:

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

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine, which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints'; let us take a share in those prayers, and with all the ardour of holy desires, let us say with the priest:

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

May this incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

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

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

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession which he made at the foot of the altar is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm.

PSALM 25

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

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

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

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

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

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

O holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the holy apostles Peter and Paul, the martyrs whose relics lie here under our altar awaiting their resurrection, and the saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the

cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.	Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our almighty Father.

This request made, he turns again to the altar, and you will see his face no more until our Lord Himself shall have come down from heaven upon that same altar. Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called the *Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion—thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, and expressly for that chiefest of all His gifts, the Messias. We are on the point of receiving a new visit of this Son of God; the priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum!	For ever and ever!

In the same feeling, answer your *Amen*. Then he continues:

V. Dominus vobiscum.	*V.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit,
V. Sursum corda!	*V.* Lift up your hearts!

Let your response be sincere:

R. Habemus ad Dominum.	*R.* We have them fixed on God.

And when he adds:

V. Gratias agamus Domino Deo nostro.	*V.* Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

R. Dignum et justum est.	*R.* It is meet and just.

Then the priest:

THE PREFACE

(*For the Sundays.*)

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito **Filio tuo et Spiritu Sancto** unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentiâ discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, who **together with thy only-begotten** Son and the Holy Ghost art one God, one Lord: not in the singleness of one Person, but in the Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an

adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim; qui non cessant clamare quotidie, una voce dicentes, Sanctus, etc.

unity in the essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise; who cease not daily to cry out with one voice, saying, Holy, etc.

THE PREFACE

(For the Week-days.)

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum; per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione, dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God: through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the priest, who, on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift; bow down and say:

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth!

Pleni sunt cœli et terra gloria tua.

Hosanna in excelsis!

Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

Blessed be the Saviour who is coming to us in the name of the Lord who sends him.

Hosanna be to him in the highest!

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar, all is silence. Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us fix our eyes on what the priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic apostolic Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi

Permit me, O God, to intercede with thee in more earnest prayer for those, for whom thou knowest that I have a special obligation to pray: * * * Pour down thy bless-

offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo, vivo et vero.

ings upon them. Let them partake of the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the saints: they are that portion of the Body of Jesus Christ, which is called the Church triumphant.

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

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us; of the apostles, confessors, virgins, and of all the saints; that so they may assist us, by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of the old Law did over the figurative victim; he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our depend-

ence, and which is, in a few instants, to yield its place to the living Host, upon whom all our iniquities are to be laid.

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

Vouchsafe, O God, to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us among thy elect, through him who is coming to us—thy Son our Saviour.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but send to us this divine Son our Saviour!

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration: for God Himself is about to descend upon our altar, coming down from heaven.

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

What, O God of heaven and earth, my Jesus, the long-expected Messias, what else can I do at this solemn moment but adore thee, in silence, as my sovereign Master, and open my whole heart to thee, as to its dearest King? Come, then, Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to Him for ever! But He is come, that He may be immolated. Hence, the priest, who is the minister of the will of the Most High, immediately pronounces over the chalice those sacred words, which will produce the great mystical immolation, by the separation of the Victim's Body and Blood. The substances of bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery, which God gives us in order to give us confidence. Let us associate ourselves to the angels, who tremblingly look upon this deepest wonder.

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

O precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and give me a purity above the whiteness of snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come also and reign in me by thy power and by thy love.

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father, that the oblation now on the altar is no longer an earthly offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini

Father of infinite holiness, the Host so long expected is here before thee! Behold this thy eternal Son, who suf-

nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

fered a bitter passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless, our meat and drink of everlasting life.

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

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice, which Melchisedech presented thee, of bread and wine. Receive our Sacrifice, which is above all those others It is the Lamb, of whom all others could be but figures: it is the undying Victim: it is the Body of thy Son, who is the Bread of life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur.

But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime altar of heaven, which is before the throne of thy divine Majesty. These two altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to

Per eumdem Christum Dominum nostrum. Amen.

make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for making supplication for the Church suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that He mercifully visit, by a ray of His consoling light, the dark abode of purgatory, and permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim on our suffrages.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy city; even our mortal eyes can see beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio,

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which

Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

we are offering unto thee. Remember, too, the merits of thy holy apostles, of thy holy martyrs, of thy holy virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying these last few words, the priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both Chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This solemn and mysterious rite ends the Canon. The silence of the mysteries is broken. The priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing **their desire that his supplications be granted:**

Per omnia sæcula sæculorum. — For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen. — Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time to recite the prayer which our Saviour Himself has taught us. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who made it for us, is in our very hands now while we say it? As this prayer belongs in common to all God's children, the priest recites it aloud, and begins by inviting us all to join in it.

OREMUS.	LET US PRAY.
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.	Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and *forgive us our trespasses*, as we forgive them that trespass against us: and lead us not into temptation.

Let us answer, with a deep feeling of our misery:

Sed libera nos a malo.	But deliver us from evil.

The priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and to deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et, intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on our soul by our sins, and which strengthen her wicked propensities. Evils present, that is, the sins now at this very time upon our soul; the weakness of this poor soul, and the temptations which molest her. There are, also, future evils, that is the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy apostles Peter and Paul and Andrew. Liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The priest is anxious to announce the peace, which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.	World without end.
R. Amen.	*R.* Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish, reply:

R. Et cum spiritu tuo.	*R.* And with thy spirit.

The mystery is drawing to a close: God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the

priest has announced the death of Jesus; it is time to proclaim His Resurrection. To this end, he reverently breaks the sacred Host; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.	Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the altar of heaven, standing as though slain:[1] say to this your Lord and King, who has taken upon Himself all our iniquities in order to wash them away by His Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world, give us peace.

Peace is the grand object of our Saviour's coming into the world: He is the Prince of peace. The divine Sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity; for, as the apostle says, all we who partake of one Bread, are all one bread and one body.[2] It is on this account that the priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion

[1] Apoc. v. 6. [2] 1 Cor. x. 17.

of it which is assembled round the altar. Pray with him, and for the same blessing:

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

Lord Jesus Christ, who saidst to thy apostles, 'My peace I leave with you, my peace I give unto you:' regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself to make a spiritual Communion:

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

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

When the priest takes the Host into his hands, in order to receive it in Communion, say :

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come !

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them :

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

Lord, I am not worthy that thou shouldst enter under my roof ; say it only with one word of thine, and my soul shall be healed.

Whilst the priest receives the sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up His abode within you, and again say to Him with the bride : ' Come, Lord Jesus, come !'

But should you not be going to receive sacramentally, make a spiritual Communion. Adore Jesus Christ who thus visits your soul by His grace, and say to Him :

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

I give thee, O Jesus, this heart of mine, that thou mayst dwell in it, and do with me what thou wilt.

Then the priest takes the chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all he hath given to me? I will take the chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If, on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to Him:

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

I unite myself to thee, my beloved Jesus! do thou unite thyself to me! and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for holy Communion, during this season of Septuagesima, are given in the next chapter.

The Communion being finished, and while the priest is purifying the chalice the first time, say:

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

Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

While the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat vis-

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mys-

ceribus meis: et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

tery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them; and may I be thus rendered less unworthy of thy divine visit.

The priest, having read the antiphon called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people with the usual salutation; after which he recites the prayers, called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift He has just lavished on you, and asking Him, with most earnest entreaty, that He will bestow upon you a lasting spirit of compunction.

These prayers having been recited, the priest again turns to the people, and full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.	The Lord be with you.

Answer him:

Et cum spiritu tuo.	And with thy spirit.
Benedicamus Domino.	Let us bless the Lord.
R. Deo gratias.	*R.* Thanks be to God.

The priest makes a last prayer, before giving you his blessing; pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante,

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and

propitiabile. Per Christum Dominum nostrum. Amen.

deign to confirm the blessing, which thy minister is about to give me in thy name.

The priest raises his hand, and thus blesses you :

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

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

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those, who, now that He has come *unto His own, receive Him*, and are made *the sons of God.*

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.

The beginning of the holy Gospel according to John.

Cap. 1.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt ; et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum : et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent

Ch. 1.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men ; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light

per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

R. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING SEPTUAGESIMA

WE have already said that the Christian who, by the meditations suitable to the spirit of Septuagesima, has come to a clearer knowledge, not only of the sad consequences of original sin, but also of the malice of his own personal faults, should be all the more eager to assist at the holy Sacrifice, wherein is offered the Victim of man's salvation. But now that his own unworthiness is more than ever evident to him, ought he to abstain from partaking, by holy Communion, of this life-giving and purifying Host? Such is not our Saviour's will. He came down from heaven, not to judge,

but to save us.[1] He knows how long and rugged is the road we have to traverse, before we reach that happy day, on which we shall rest with Him, in the joy of His Resurrection. He has compassion on us; He fears lest we faint in the way;[2] and He, therefore, offers us the divine food, which gives life and strength to our souls, and refreshes them in their toil. We feel that our hearts are not yet pure enough; let us, then, with a humble and contrite heart, go to Him who has come that He may restore to our souls their original beauty. Let us, at all times, remember the solemn injunction, which this Saviour so graciously deigned to give us: 'Except ye eat the Flesh of the Son of Man, ye shall not have life in you.'[3]

If, therefore, sin has no longer dominion over us; if we have destroyed it by true sorrow and sincere confession, made efficacious by the absolution of God's priest: let us not deprive ourselves of the Bread of life,[4] no matter how great soever our infirmities may seem; for it is for us that our Jesus has prepared the feast. If we feel that the chains of sin are still upon us; if by self-examination, made with the light of the truth that is now granted to us, we discover in our souls certain stains, which the false principles of the world and too easy a conscience have hitherto made us overlook; let us lose no time, let us make a good confession: and when we have made our peace with the God of mercy, let us approach the holy Table, and receive the pledge of our reconciliation.

Yes, let us go to holy Communion, during this season of Septuagesima, with a most heart-felt conviction of our unworthiness. It may be that hitherto we have sometimes gone with too much familiarity, on account of our not sufficiently

[1] St. John iii. 17.
[2] St. Matt. xv. 32.
[3] St. John vi. 54.
[4] *Ibid.*, 35.

understanding our nothingness, our misery, and the infinite holiness of the God who thus unites Himself with His sinful creatures. Henceforth, our heart shall be more truthful; blending together the two sentiments of humility and confidence, we will say, with an honest conviction, those words of the centurion of the Gospel, which the Church puts upon our lips, when she is distributing to us the Bread of life: 'Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.'[1]

We will here give, as in the two preceding seasons, acts, which may serve as a preparation for holy Communion during these weeks of Septuagesima. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of thanksgiving for after Communion.

BEFORE COMMUNION

ACT OF FAITH

The signal grace which thou, O my God, hast granted to me, that I should know the wounds of my soul, has revealed to me the greatness of my misery. I have been taught how deep was the darkness that covered me, and how much I needed thy divine light. But whilst the torch of faith has thus shown me the abyss of my own poor nature, it has also taught me how wonderful are the works, which thy love of thy ungrateful creature has made thee undertake, in order that thou mightest raise him up and save him. It was for me thou didst assume my human nature, and wast born at Bethlehem; it is for me that thou art soon to shed thy Blood on the cross. Thou commandest me to believe these miracles of thy love. I do believe them, O my God, humbly and gratefully. I also believe, and with an equally lively faith, that in a few moments thou art to give thyself to me in this ineffable mystery of holy Communion. Thou sayest to me: 'This is my Body, this is my Blood':—thy word is enough; in spite of my unworthiness seeming to forbid the possibility

[1] St. Matt. viii. 8.

of such Communion, I believe, I consent, I bow down before thine infinite truth. Oh! can there be Communion between the God of all holiness and a sinner such as I? And yet thou assurest me that thou art verily coming to me! I tremble, O eternal Truth, but I believe. I confess that thy love of me is infinite, and that, having resolved to give thyself to thy poor and sinful creature, thou wilt suffer no obstacle to stand in thy way!

ACT OF HUMILITY

During the season just past, I have often contemplated, O my Jesus, thy coming from thy high throne into the bosom of Mary, thy uniting thy divine Person to our weak mortal nature, and thy being born in the crib of a poor stable. And when I thought on these humiliations of my God, they taught me not only to love thee tenderly, but also to know my own nothingness, for I saw more clearly what an infinite distance there is between the creature and his Creator; and seeing these prodigies of thy immense love, I gladly confessed my own vileness. But now, dearest Saviour, I am led to consider something far more humiliating than the lowliness of my nature. That nothingness should be but nothingness, is not a sin. No; it is my sins that appal me. Sin has so long tyrannized over me; its consequences are still upon me; it has given me such dangerous tendencies; and I am so weak in resisting its bidding. When my first parent sinned, he hid himself, lest he should meet thee; and thou biddest me come unto thee, not to sentence me to the punishment I deserve, but to give me, oh! such a mark of love—union with thyself! Can this be? Art thou not the infinitely holy God? I must needs yield, and come, for thou art my sovereign Master; and who is there that dares resist thy will? I come, then, **humbling myself**, even to my very nothingness, before thee, and beseeching thee to pardon my coming, for I come because thou wilt have it so.

ACT OF CONTRITION

And shall I, O my Jesus, confess thus the grievousness and multitude of my sins, without promising thee to sin no more? Thou wishest this sinner to be reconciled with thee, thou desirest to press him to thy sacred Heart: and could he, whilst thanking thee for this thy wonderful condescension, still love the accursed cause which made him thine enemy? No, my infinitely merciful God, no! I will not, like my first

parent, seek to escape thy justice, but, like the prodigal son, I will arise and go to my Father; like Magdalene, I will take courage and enter the banquet-hall; and, though trembling at the sight of my sins, I will comply with thy loving invitation. My heart has no further attachment to sin, which I hate and detest as the enemy of thy honour and of my own happiness. I am resolved to shun it from this time forward, and to spare no pains to free myself from its tyranny. There shall be no more of that easy life which chilled my love, nor of that studied indifference which dulled my conscience, nor of those dangerous habits which led me to stray from my loyalty to thee. Despise not, O God, this my humble and contrite heart.

ACT OF LOVE

Such is thy love for us in this world, O my Jesus, that, as thou thyself sayest, thou art come not to judge, but to save. I should not satisfy thee, in this happy Communion hour, were I to offer thee but this salutary fear, which has led me to thy sacred feet, and this shame-stricken conscience, which makes me tremble in thy holy presence. The visit thou art about to pay me is a visit of love. The Sacrament, which is going to unite me to thee, is the Sacrament of thy love. Thou, my good Shepherd, hast said, that he loves most, who has been forgiven most. My heart then must dare to love thee; it must love thee with all its warmth; the very recollection of its past disloyalty must make its loving thee doubly needed and doubly fervent. Ah! sweet Lord! See this poor heart of mine; strengthen it, console it, drive away its fears, make it feel that thou art its Jesus! It has come back to thee, because it feared thee; if it love thee, it will never again leave thee.

And thou, O Mary, refuge of sinners, help me to love him, who is thy Son, and our Brother. Holy angels! ye who live eternally on that love, which has never ceased to glow in your mighty spirits, remember, I reverently pray you, that this God created me, as he did you, that I might love him. All ye holy saints of God! I beseech you, by the love wherewith ye are inebriated in heaven, graciously give me a thought, and prepare now my heart to be united with him. Amen.

AFTER COMMUNION

ACT OF ADORATION

Thou art here within me, great God of heaven! Thou art, at this moment, residing in a sinner's heart! I, yea, I, am thy temple, thy throne, thy resting-place! How shall I worthily adore thee, who hast deigned to come down into this abyss of my lowliness and misery? The angels veil their faces in thy presence; thy saints lay their crowns at thy feet; and I, that am but a sinful mortal, how shall I sufficiently honour thee, O infinite Power, infinite Wisdom, infinite Goodness? This soul, wherein thou art now dwelling, has presumed so many times to set thee at defiance, and boldly disobey and break thy commands. And thou canst come to me after all this, and bring all thy beauty and greatness with thee! What else can I do, but give thee the homage of a heart, that knows not how to bear the immensity of the honour thou art now lavishing on me? Yes, my own wonderful and loving God, I adore thee; I acknowledge thee to be the sovereign Being, the Creator and preserver of all creatures, and the undisputed Master of everything that belongs to me. I delightedly confess my dependence on thee, and offer thee, with all my heart, my humble service.

ACT OF THANKSGIVING

Thy greatness, O my God, is infinite; but thy goodness to me is incomprehensible. Thy being now present within this breast of mine is, I know, a proof of that immense power, which shows itself where and when it wills; but it is also a mark of thy love for me. Thou art come to my soul, that thou mayst be closely united with her, comfort her, give her a new life, and bring her all good things. Oh! who will teach me how to value this grace, and thank thee for it in a becoming way? But how shall I hope to value it as I ought, when I am not able to understand either the love that brings thee thus within me, or my own need of having thee? And when I think of my inability to make thee a suitable return of thanks, I feel as though I can give thee nothing but my speechless gratitude. Yet thou willest that this my heart, poor as it is, should give thee its thanks; thou takest delight in receiving its worthless homage. Take it, then, my loving Jesus! I give it thee with all possible joy, and beseech thee to reveal unto me the immensity of thy gift, and to enrich me more that I may give thee more.

ACT OF LOVE

But nothing will satisfy thee, O my infinite Treasure, unless I give thee my love. Thou hast ever loved me, and thou art still loving me; I must love thee in return! Thou hast borne with me; thou hast forgiven me; thou art, at this moment, overpowering me with honour and riches; and all this out of love for me! The return thou askest of me, is my love! Gratitude will not content thee, thou wilt have my love! But, Jesus, my dear Jesus!—my past life—the long years I have spent in offending thee—rise up before me, and tell me to hide myself from thee! And yet, whither could I go without carrying thee within me, for thou hast taken up thine abode in my inmost soul? No, I will not run from thee! I will summon all the energies of my heart to tell thee that I love thee; that thy love for me has emboldened me; that I belong to thee; that I love thee above all else that I love; and that, henceforth, all my joy and happiness shall be in pleasing thee, and doing whatsoever thou askest of me.

ACT OF OBLATION

I know, dear Jesus, that what thou askest of me is not the passing sentiment of a heart excited by the thought of thy goodness towards it. Thou hast loved me from eternity; thou lovedst me, even when I was doing nothing for thee; thou hast given me light to know my miseries; thou hast shielded me against thine own angry justice; thou hast mercifully pardoned me a countless number of times; thou art even now embracing me with tenderest love; and all these works of thy almighty hand have been but for one end—to make me give myself to thee, and live, at last, for thee. It is this thou wouldst obtain of me, by granting me this precious earnest of thy love, which I have just received. Thou hast said, speaking of this ineffable gift: 'As I live by the Father; so he that eateth me, the same also shall live by me.'[1] Henceforth, O Bread, which came down from heaven![2] thou art the source of my life. Now, more than ever, my life belongs to thee. I give it unto thee. I dedicate unto thee my soul, my body, my faculties, my whole being. Do thou direct and govern me. I resign myself entirely into thy hands. I am blind, but thy light will guide me; I am weak, but thy power will uphold me; I am inconstant, but thy unchangeableness will give me stability. I trust unreservedly in thy mercy, which never abandons them that hope in thee.

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[1] St. John vi. 58. [2] *Ibid.*, 51.

O Mary! pray for me, that I lose not the fruit of this visit. Holy angels! watch over this dwelling-place of your Lord, which he has so mercifully chosen: let nothing defile it. O all ye saints of God! pray for the sinner, unto whom he has given this pledge of his divine pardon.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING SEPTUAGESIMA

THE Office of Vespers, or Evensong, consists firstly of the five following psalms and antiphons. According to our custom, we preface each psalm with a short explanation, in order to draw attention to what is most in harmony with the spirit of Septuagesima.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

V. Deus in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto:

Sicut erat in principio et nunc et semper, et in sæcula sæculorum. Amen.
Laus tibi, Domine, Rex æternæ gloriæ.
ANT. Dixit Dominus.

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.
Praise be to thee, O Lord, King of eternal glory.
ANT. The Lord said.

The first psalm is a prophecy of the future glory of the Messias. It shows us His triumph; after His humiliations and His cross, the Man-God shall sit on the *right hand* of His Father. Moreover, He is to come again into this world, to *judge*

it, and to *crush* the proud *heads* of sinners. Whilst thus celebrating His glory, let us not forget His justice.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father*, will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb, before the day-star, I begot thee.

Juravit Dominus, et non pœnitebit eum: * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man:* Thou art a priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Therefore, O Father, the Lord *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: * propterea exaltabit caput.

He cometh now in humility: he shall drink, in the way, of the torrent *of sufferings:* therefore, shall he lift up the head.

ANT. Dixit Dominus Domino meo, sede a dextris meis.

ANT. The Lord said to my Lord, sit thou at my right hand.

ANT. Magna opera Domini.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to His *people*, the promised *Covenant*, the *Redemption*, His *fidelity* to His word. But it also tells us that the *name* of the Lord is *terrible* because it is *holy;* and concludes by telling us, that *the fear of the Lord is the beginning of wisdom.*

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men:* he will show forth to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people; he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. He that feareth the Lord.

The next psalm sings the happiness of the *just man*, and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion and despair which will torment the *sinner*, who, during life, was insensible to his own interests, and deaf to the invitations made him by the Church.

PSALM 111

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria, et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus, justitia ejus manet in

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgment: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice

sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

ANT. Qui timet Dominum, in mandatis ejus cupit nimis.

ANT. Sit nomen Domini.

remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away; the desire of the wicked shall perish.

ANT. He that feareth the Lord, in his commandments he hath delighted exceedingly.

ANT. May the name of the Lord.

The psalm, *Laudate pueri*, is a canticle of praise to the Lord, who, from His high heaven, has taken pity on the fallen human race, and facilitated its return to its Maker.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Praise the Lord, ye children; praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. May the name of the Lord be for ever blessed.

ANT. Deus autem noster.

ANT. But our God.

The fifth psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were figures, whose realities are to be accomplished in us, if we will but return to the Lord our God. He will deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israël de Ægypto: * domus Jacob de populo barbaro.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Facta est Judæa sanctificatio ejus: * Israël potestas ejus.

Judea was made his sanctuary, Israel his dominion.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

The sea saw and fled; Jordan was turned back.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

The mountains skipped like rams: and the hills like the lambs of the flock.

Quid est tibi, mare, quod fugisti: * et tu Jordanis, quia conversus es retrorsum?

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

A facie Domini mota est terra: * a facie Dei Jacob.

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Who turned the rock into pools of water, and the stony hills into fountains of water.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Not to us, O Lord, not to us: but to thy name give glory.

Super misericordia tua, et veritate tua: * nequando

For thy mercy, and for thy truth's sake: lest the Gentiles

dicant Gentes: Ubi est Deus eorum?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent et non odorabunt.

Manus habent, et non palpabunt, pedes habent et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israël speravit in Domino: * adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israël: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * èx hoc nunc et usque in sæculum.

ANT. Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

The dead shall not praise thee O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is read. It is called *Capitulum*, because it is always very short. The one for each Sunday is given in the *Proper*.

After the capitulum, follows the hymn, *Lucis Creator*. It was written by St. Gregory the Great. It sings of creation, and celebrates the praises of that portion of it which was called forth on this first day—the *light*. The saint teaches us to ask that our soul may be roused, may be loosed from the spells of this life, and may turn all her energies to eternal things.

HYMN *

Lucis Creator optime,
Lucem dierum proferens:
Primordiis lucis novæ,
Mundi parans originem.

O infinitely good Creator of the light! by thee was produced the light of day, providing thus the world's beginning with the beginning of the new-made light.

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* According to the monastic rite, it is as follows:—

R. breve. Quam magnificata sunt, * Opera tua Domine. Quam. *V.* Omnia in sapientia fecisti. * Opera. Gloria Patri, etc. Quam.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœlorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Qui mane junctum vesperi
Diem vocari præcipis,
Illabitur tetrum chaos.
Audi preces cum fletibus.

Thou biddest us call the time from morn till eve, *day;* this *day* is over; dark night comes on—oh! hear our tearful prayers.

Ne mens gravata crimine,
Vitæ sit exsul munere,
Dum nil perenne cogitat.
Seseque culpis illigat.

Let not our soul, weighed down by crime mis-spend thy gift of life, and, forgetting what is eternal, be earth-tied by her sins.

Cœleste pulset ostium
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Oh! may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Most merciful Father! and thou, his only-begotten Son, coequal with him, reigning for ever with the holy Paraclete! grant this our prayer. Amen.

V. Dirigatur, Domine, oratio mea,

V. May my prayer, O Lord, ascend,

R. Sicut incensum in conspectu tuo.

R. Like incense in thy sight.

Then is said the *Magnificat* antiphon, which is to be found in the proper. After this, the Church sings the canticle of Mary, the *Magnificat*, in which are celebrated the divine maternity and all its consequent blessings. This exquisite canticle is an essential part of the Vespers throughout the year. Let us unite with *all generations*, and *call* her '*blessed*'; but let us, also, enter into those sentiments of humility, which she recommends to us both by her words and her example. Her inspired lips speak to us this promise: If the great God, whose triumph is to gladden us on the glorious day of Easter, find us humble and submissive, He will *exalt* us, yea, raise us up even to Himself; if we confess our misery and *poverty* to Him, He will *enrich* us, even to the *full*, with every blessing.

OUR LADY'S CANTICLE

(*St. Luke* i.)

Magnificat: * anima mea Dominum.

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The prayer, or Collect, will be found in the proper of each Sunday.

The Vespers end with the following versicles:

V. Benedicamus Domino.
R. Deo gratias.
V. Fidelium animæ per misericordiam Dei requiescant in pace.
R. Amen.

V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING SEPTUAGESIMA

This Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

V. Jube, domne, benedicere.	Pray, father, give me thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis **Dominus omnipotens.**	May the almighty Lord grant us a quiet night and a perfect **end.**
R. Amen.	*R.* Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.	Brethren, be sober and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

R. Deo gratias. *R.* Thanks be to God.

Then, the priest:

V. Adjutorium nostrum in nomine Domini. *V.* Our help is in the name of the Lord.

The choir:

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

Then the Lord's Prayer is recited in secret; after which the priest says the *Confiteor;* and, when he has finished, the choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam. May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, the choir repeats the *Confiteor*, thus:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and thee, father, to pray to the Lord our God for me.

The priest then says:

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

R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

V. Converte nos, Deus, Salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

Laus tibi, Domine, Rex æternæ gloriæ.

ANT. Miserere.

May almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

V. Convert us, O God, our Saviour.

R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory, etc.

Praise be to thee, O Lord, King of eternal glory.

ANT. Have mercy.

The first psalm expresses the confidence with which the just man *sleeps in peace*; but it also rebukes those tepid Christians, whose *dull hearts* are but too often enslaved to *vanity* and *lies*, and exhorts them to examine, at the close of the day, the thoughts of their *hearts*, and be *sorry for them* at that time of stillness and repose.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde: * ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his holy One wonderful: the Lord will hear me, when I cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, who showeth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self-same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The second psalm gives the motives of the just man's confidence, even during the dangers of the night. The description here given of peace of mind should make the sinner long for a reconciliation with his God, that so he, too, may enjoy that divine protection, without which there can be no security or happiness in this life of peril and misery.

PSALM 90

(Qu ihaltnat i adjutori
Altisir ni :* i in protection
Dieei coli cramoa bitur.

Die Dominus: Sue-
tpoer neusse tu, tu refugin
nneeur : * Deus meus, s-
arbbo n eu .

(Qumiane ipse liberati
nee d ulaqeno vea antium*
te a vrabo aspero

Scapulis suis obumbrati
ltiii : * et sub pennis esuo
pseerai s.

Scuro cicaumdbvit te
itiaas j us :* non stimebi
n or tnocu rno.

AA sagitt nvolatlie in d,
a nnegtrio ebramu ilante
tnnebis* : irab hi cursu,
ednmoino nerridiac .

(Cadn nt ala aterelluo mil,
e t deem n illia ar dext
tiuss : * ad ute atoem n
appropinqu bit.

Wermntaoen cuulis tu
crassidrsabi * tu retrib
tonnen cpecantorum videb

(Quoi amt,u es Domin
sepss n ea : * Atrissimu
pscuuisi urefg iumt uum.

Nonadcceet ad en malur
* et algelnm non appr
pinqquaalt tocernau lo tuo.

(Quoi am e angliis su
mnndaiet d te : ut cust
daiant t in cnsnibu iviis tui

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge in my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes, and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope: thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi salutare meum.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The third psalm invites the *servants* of God to persevere, with fervour, in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up, in the Church, adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In noctibus extollite manus vestras in sancta : * et benedicite Dominum.

Benedicat te Dominus ex Sion : * qui fecit cœlum et terram.

ANT. Miserere mihi, Domine, et exaudi orationem meam.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel : May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN[1]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata ;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Before the closing of the light, we beseech thee, Creator of all things ! that in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us ; and do thou repress our enemy, lest our bodies be profaned.

Most merciful Father ! and thou, his only-begotten Son, coequal with him, reigning for ever with the holy Paraclete, grant this our prayer !
Amen.

CAPITULUM

(*Jeremias* xiv.)

Tu autem in nobis es, Domine, et nomen sanctum

But thou art in us, O Lord, and thy holy name has been

---

[1] According to the monastic rite, as follows :

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.

Procul recedant somnia
Et noctium phantasmata ;
Hostemque nostrum comprime
Ne polluantur corpora.

Præsta, Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.

tuum invocatum est super nos; ne derelinquas nos, Domine Deus noster.

R. In manus tuas, Domine: * Commendo spiritum meum. In manus tuas.

V. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

invoked upon us. forsake us not, O Lord our God.

R. Into thy hands, O Lord: * I commend my spirit. Into thy hands.

V. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

V. Preserve us, O Lord, as the apple of thine eye.

R. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon—who, whilst holding the divine Infant in his arms, proclaimed Him to be the *light of the Gentiles*, and then slept the sleep of the just—admirably expresses the repose of heart which the soul that is in the grace of God will experience in her Jesus; for, as the apostle says, we may live together with Jesus, whether we are awake or asleep.[1]

CANTICLE OF SIMEON

(*St. Luke* ii.)

Nunc dimittis servum tuum Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuæ Israel.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

Now dost thou dismiss thy servant, O Lord, according to thy word in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

[1] 1 Thess. v. 10.

PRAYERS

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster.
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
Credo in Deum, etc.
V. Carnis resurrectionem.
R. Vitam æternam. Amen.

V. Benedictus es, Domine Deus patrum nostrorum.
R. Et laudabilis et gloriosus in sæcula.
V. Benedicamus Patrem et Filium cum sancto Spiritu.
R. Laudemus, et superexaltemus eum in sæcula.
V. Benedictus es, Domine, in firmamento cœli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.
V. Benedicat et custodiat nos omnipotens et misericors Dominus. *R.* Amen.
V. Dignare, Domine, nocte ista,
R. Sine peccato nos custodire.
V. Miserere nostri, Domine.
R. Miserere nostri.
V. Fiat misericordia tua, Domine, super nos,
R. Quemadmodum speravimus in te.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Our Father.
V. And lead us not into temptation.
R. But deliver us from evil.
I believe in God, etc.
V. The resurrection of the body.
R. And life everlasting. Amen.

V. Blessed art thou, O Lord God of our fathers.
R. And praiseworthy and glorious for ever.
V. Let us bless the Father and the Son, with the Holy Ghost.
R. Let us praise and magnify him for ever.
V. Thou art blessed, O Lord, in the firmament of heaven.
R. And praiseworthy, and glorious, and magnified for ever.
V. May the almighty and merciful Lord bless us and keep us. *R.* Amen.
V. Vouchsafe, O Lord, this night,
R. To keep us without sin.

V. Have mercy on us, O Lord.
R. Have mercy on us.
V. Let thy mercy be upon us, O Lord,
R. As we have hoped in thee.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

After these *prayers* (which are omitted if the Office be of a double rite), the priest says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Benedicamus Domino.
R. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus sanctus.
R. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.
R. Amen.

ANTHEM TO THE BLESSED VIRGIN

Ave Regina cœlorum,
Ave Domina angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

Hail Queen of heaven!
Hail Lady of the angels!
Hail blessed root and gate, from which came light upon the world!
Rejoice, O glorious Virgin, that surpassest all in beauty!
Hail, most lovely Queen!
and pray to Christ for us.

V. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

V. Vouchsafe, O holy Virgin, that I may praise thee.
R. Give me power against thine enemies.

OREMUS.

Concede, misericors Deus, fragilitati nostræ præsidium: ut, qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.[1]

LET US PRAY.

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. Amen.

V. May the divine assistance remain always with us.

R. Amen.[1]

Then, in secret, *Pater*, *Ave*, and *Credo;* page 16.

[1] In the monastic rite, this response is as follows:

R. Et cum fratribus nostris absentibus. Amen.

R. And with our absent brethren. Amen.

PROPER OF THE TIME

Some of the Sundays after the Epiphany have to be omitted, when Easter comes early in the year. But when that great solemnity comes late, the Sundays before Septuagesima may be as many as six. We have given the first four in our second Christmas volume; we now give the remaining two.

During this brief period, the Church no longer dwells on the mysteries of our Lord's infancy. She listens to His teachings and admires His miracles, but she selects no special circumstances of His life. The colour of the vestments she uses on these Sundays is green; we have elsewhere explained its symbolism.

We give the Mass and Vespers of these two Sundays without anything further than our usual commentary, inasmuch as they rarely have to be said. We omit the week-days altogether, since they offer no particular mystery for meditation: and their omission may be supplied by perusing the instructions, etc., given for the saints' feasts, which have to be celebrated on those days.

THE FIFTH SUNDAY AFTER THE EPIPHANY

MASS

INTROIT

Adorate Deum omnes angeli ejus: audivit et lætata est Sion: et exsultaverunt filiæ Judæ.

Ps. Dominus regnavit: exsultet terra, lætentur insulæ multæ. *V.* Gloria Patri. Adorate.

Adore God, all ye his angels: Sion heard and was glad, and the daughters of Juda rejoiced.

Ps. The Lord hath reigned: let the earth rejoice, let many islands be glad. *V.* Glory, etc. Adore.

COLLECT

Familiam tuam, quæsumus Domine, continua pietate custodi: ut quæ in sola spe gratiæ cœlestis innititur, tua semper protectione muniatur. Per Dominum.

Preserve, we beseech thee, O Lord, thy family by thy constant mercy; that, as it leans solely on the hope of heavenly grace, it may always be defended by thy protection. Through, etc.

SECOND COLLECT

A cunctis nos, quæsumus Domine, mentis et corporis defende periculis: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beato Joseph, beatis apostolis tuis Petro et Paulo atque beato N. et omnibus sanctis, salutem nobis tribue benignus et pacem; ut destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

Preserve us, O Lord, we beseech thee, from all dangers of soul and body: and by the intercession of the glorious and blessed Mary, the ever Virgin Mother of God, of blessed Joseph, of thy blessed apostles, Peter and Paul, of blessed N. (*here is mentioned the titular saint of the church*), and of all the saints, grant us in thy mercy, health and peace; that all adversities and errors being removed, thy Church may serve thee with undisturbed liberty.

A third Collect is added, at the choice of the priest.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Colossenses.

Cap. iii.

Fratres, induite vos, sicut electi Dei, sancti, et dilecti, viscera misericordiæ, benignitatem, humilitatem, modestiam, patientiam, supportantes invicem, et donantes vobismetipsis, si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem hæc, charitatem habete, quod est vinculum perfectionis: et pax Christi exsultet in cordibus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes, et commonentes vosmetipsos, psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis, in verbo aut in opere, omnia in nomine Domini nostri Jesu Christi, gratias agentes Deo et Patri per Jesum Christum Dominum nostrum.

Lesson of the Epistle of St. Paul the Apostle to the Colossians.

Ch. iii.

Brethren, put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word, or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father, through Jesus Christ our Lord.

The Christian, trained as he has been in the school of the Man-God who deigned to dwell upon this earth, should ever show mercy towards his fellow-men. This world which has been purified by the presence of the Incarnate Word, would become an abode of *peace*, if we were but to live in such

manner as to merit the titles, given us by the apostle, of *elect of God, holy, and beloved.* The *peace* here spoken of should, first of all, fill the heart of every Christian, and give it an uninterrupted joy, which would be ever pouring itself forth in *singing* the praises of God. But it is mainly on the Sundays, that the faithful, by taking part with the Church in her *psalms, hymns, and spiritual canticles,* fulfil this duty so dear to their hearts. Let us, moreover, in our every-day life, practise the advice given us by the apostle, of doing all things in the name of our Lord Jesus Christ, in order that we may, in all things, find favour with our heavenly Father.

GRADUAL

Timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam.

V. Quoniam ædificavit Dominus Sion, et videbitur in majestate sua.

Alleluia, alleluia.

V. Dominus regnavit, exsultet terra : lætentur insulæ multæ. Alleluia.

The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

V. For the Lord hath built up Sion, and he shall be seen in his glory.

Alleluia, alleluia.

V. The Lord hath reigned, let the earth rejoice : let many islands be glad. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xiii.

In illo tempore : Dixit Jesus turbis parabolam hanc : Simile factum est regnum cœlorum homini, qui seminavit bonum semen in agro suo. Cum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et

Sequel of the holy Gospel according to Matthew.

Ch. xiii.

At that time : Jesus spoke this parable to the multitude, saying : The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. And when

abiit. Cum autem crevisset herba, et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea? Et ait: Non; ne forte colligentes zizania, eradicetis simul cum eis et triticum. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

the blade was sprung up, and had brought forth fruit, then appeared also the cockle. Then the servants of the goodman of the house, coming said unto him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

The *kingdom of heaven*, here spoken of by our Lord, is the Church militant, the society of them that believe in Him. And yet, the *field* He has tilled with so much care is *oversown* with *cockle;* heresies have crept in, scandals have abounded; are we, on that account, to have misgivings about the foresight of the Master, who knows all things, and without whose permission nothing happens? Far from us be such a thought! He Himself tells us that these things must needs be. Man has been gifted with free-will; it is for him to choose between good and evil; but God will turn all to His own greater glory. Heresies, then, like weeds in a field, may spring up in the Church; but the day must come when they will be uprooted; some of them will wither on the parent stems, but the whole *cockle* shall be *gathered into bundles to burn.* Where are now the heresies that sprang up in the first ages of the Church? And in another hundred years, what will have become of the heresy, which,

under the pretentious name of 'the reformation,' has caused incalculable evil? It is the same with the scandals which rise up within the pale of the Church: they are a hard trial; but trials must come. The divine Husbandman wills not that this *cockle* be torn up, lest the *wheat* should suffer injury. First of all, the mixture of good and bad is an advantage; it teaches the good not to put their hopes in man, but in God. Then, too, the mercy of our Lord is so great, that at times the very *cockle* is converted, by divine grace, into *wheat*. We must therefore have patience. But, whereas it is *while the men are asleep that the enemy oversows* the field with *cockle*, it behoves us to pray for pastors, and ask their divine Master to bless them with that vigilance, which is the primary condition of the flock being safe, and is so essential a quality in every bishop, that his very name is 'one who watches.'

OFFERTORY

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

SECRET

Hostias tibi, Domine, placationis offerimus, ut et delicta nostra miseratus absolvas, et nutantia corda tu dirigas. Per Dominum.

We offer thee, O Lord, this sacrifice of propitiation, that thou wouldst mercifully forgive us our sins, and guide our faltering hearts. Through, etc.

SECOND SECRET

Exaudi nos, Deus salutaris noster, ut per hujus Sacramenti virtutem, a cunctis nos mentis et corporis

Graciously grant us, O God our Saviour, that by virtue of this Sacrament, thou mayst defend us from all enemies,

hostibus tuearis, gratiam tribuens in præsenti, et gloriam in futuro.

both of soul and body; giving us grace in this life, and glory in the next.

A third Secret, at the choice of the priest, is added.

COMMUNION

Mirabantur omnes de his, quæ procedebant de ore Dei.

All wondered at the words that came from the mouth of God.

POSTCOMMUNION

Quæsumus, omnipotens Deus, ut illius salutaris capiamus effectum, cujus per hæc mysteria pignus accepimus. Per Dominum.

We beseech thee, O almighty God, that we may one day receive the effects of that salvation, of which we have received the pledge in these mysteries. Through, etc.

SECOND POSTCOMMUNION

Mundet et muniat nos, quæsumus, Domine, divini Sacramenti munus oblatum: et intercedente beata Virgine Dei genitrice Maria, cum beato Joseph, beatis apostolis tuis Petro et Paulo, atque beato N. et omnibus sanctis, a cunctis nos reddat et perversitatibus expiatos, et adversitatibus expeditos.

May the oblation of this divine Sacrament, we beseech thee, O Lord, both cleanse and defend us; and, by the intercession of blessed Mary, the Virgin-Mother of God, of blessed Joseph, of thy blessed apostles, Peter and Paul, of blessed N. and of all the saints, free us from all sin, and deliver us from all adversity.

The third Postcommunion is at the choice of the priest.

VESPERS

The psalms and antiphons as on page 72.

CAPITULUM

(2 *Cor.* i.)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies,

Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

and the God of all consolation, who comforteth us in all our tribulations.

The hymn and versicle, page 79.

ANTIPHON OF THE 'MAGNIFICAT'

Colligite primum zizania, et alligate ea in fasciculos ad comburendum: triticum autem congregate in horreum meum, dicit Dominus.

Gather up first the cockle, and bind it into bundles to burn: but gather the wheat into my barn, saith the Lord.

OREMUS.

Familiam tuam, quæsumus Domine, continua pietate custodi: ut quæ in sola spe gratiæ cœlestis innititur, tua semper protectione muniatur. Per Dominum.

LET US PRAY.

Preserve, we beseech thee, O Lord, thy family by thy constant mercy; that, as it leans solely on the hope of heavenly grace, it may always be defended by thy protection. Through, etc.

THE SIXTH SUNDAY AFTER THE EPIPHANY

MASS

INTROIT

Adorate Deum omnes angeli ejus: audivit et lætata est Sion: et exsultaverunt filiæ Judæ.

Ps. Dominus regnavit: exsultet terra, lætentur insulæ multæ. *V.* Gloria Patri. Adorate.

Adore God, all ye his angels: Sion heard and was glad, and the daughters of Juda rejoiced.

Ps. The Lord hath reigned: let the earth rejoice, let many islands be glad. *V.* Glory, etc. Adore.

COLLECT

Præsta quæsumus omnipotens Deus: ut semper rationabilia meditantes, quæ tibi sunt placita et dictis

Grant, we beseech thee, O almighty God, that, ever meditating on such things as are reasonable, we may, both in

exsequamur et factis. Per Dominum.

word and deed, carry out the things which are pleasing unto thee. Through, etc.

For the other Collects, see page 94.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Thessalonicenses.

1 *Cap.* i.

Fratres, gratias agimus Deo semper pro omnibus vobis, memoriam vestri facientes in orationibus nostris sine intermissione, memores operis fidei vestræ, et laboris, et charitatis, et sustinentiæ spei Domini nostri Jesu Christi, ante Deum et Patrem nostrum: scientes, fratres dilecti a Deo, electionem vestram: quia Evangelium nostrum non fuit ad vos in sermone tantum, sed et in virtute, et in Spiritu sancto, et in plenitudine multa, sicut scitis quales fuerimus in vobis propter vos. Et vos imitatores nostri facti estis et Domini, excipientes verbum in tribulatione multa, cum gaudio Spiritus sancti: ita ut facti sitis forma omnibus credentibus in Macedonia, et in Achaïa. A vobis enim diffamatus est sermo Domini, non solum in Macedonia, et in Achaïa, sed et in omni loco fides vestra, quæ est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annuntiant qualem

Lesson of the Epistle of St. Paul the Apostle to the Thessalonians.

1 *Ch.* i.

Brethren, we give thanks to God always for you all: making a remembrance of you in our prayers without ceasing: being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father; knowing, brethren beloved of God, your election. For our Gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost; so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak anything. For they themselves relate of us, what manner of entering in we had unto you; and how you turned

introitum habuerimus ad vos: et quomodo conversi estis ad Deum a simulacris, servire Deo vivo, et vero, et exspectare Filium ejus de cœlis (quem suscitavit ex mortuis) Jesum, qui eripuit nos ab ira ventura.

to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead) Jesus, who hath delivered us from the wrath to come.

The praise which the apostle here gives to the Thessalonians for their fervour in the faith they had embraced, conveys a reproach to the Christians of our own times. These neophytes of Thessalonica, who, a short time before, were worshippers of idols, had become so earnest in the practice of the Christian religion, that even the apostle is filled with admiration. We are the descendants of countless Christian ancestors; we received our regeneration by Baptism at our first coming into the world; we were taught the doctrine of Jesus Christ from our earliest childhood: and yet, our faith is not so strong, or our lives so holy, as were those of the early Christians. Their main occupation was *serving the living and true God*, and *waiting* for the coming of their Saviour. Our hope is precisely the same as that which made their hearts so fervent; how comes it that our faith is not like theirs in its generosity? We love this present life, as though we had not the firm conviction that it is to pass away.

As far as depends upon us, we are handing down to future generations a Christianity very different from that which our Saviour established, which the apostles preached, and which the pagans of the first ages thought they were bound to purchase at any price or sacrifice.

GRADUAL

Timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam.

The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

V. Quoniam ædificavit Dominus Sion, et videbitur in majestate sua.

Alleluia, alleluia.

V. Dominus regnavit, exsultet terra: lætentur insulæ multæ. Alleluia.

V. For the Lord hath built up Sion, and he shall be seen in his glory.

Alleluia, alleluia.

V. The Lord hath reigned, let the earth rejoice: let many islands be glad. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xiii.

In illo tempore: Dixit Jesus turbis parabolam hanc: Simile est regnum cœlorum grano sinapis, quod accipiens homo seminavit in agro suo, quod minimum quidem est omnibus seminibus: cum autem creverit, majus est omnibus oleribus, et fit arbor, ita ut volucres cœli veniant, et habitent in ramis ejus. Aliam parabolam locutus est eis. Simile est regnum cœlorum fermento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum. Hæc omnia locutus est Jesus in parabolis ad turbas: et sine parabolis non loquebatur eis: ut impleretur quod dictum erat per prophetam dicentem: Aperiam in parabolis os meum, eructabo abscondita a constitutione mundi.

Sequel of the holy Gospel according to Matthew.

Ch. xiii.

At that time: Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them; that the word might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Our Lord here teaches us, under the symbolism of two parables, what we are to believe concerning His Church, which is His *kingdom*, a kingdom that rises indeed here on the earth, but is to be perfected

in *heaven*. What is this *grain of mustard-seed*, which is hidden under ground, is unseen by man's eye, then appears as the *least* of herbs, but, finally, becomes a *tree?* It is the Word of God, at first hidden in Judea, trampled on by man's malice even so as to be buried in a tomb, but, at length, rising triumphantly and reaching rapidly to every part of the world. Scarcely had a hundred years elapsed since Jesus was put to death, when His Church was vigorous even far beyond the limits of the Roman empire. During the past nineteen centuries, every possible effort has been made to uproot the *tree* of God; persecution, diplomacy, human wisdom, all have tried, and all have but wasted their time. True, they succeeded, from time to time, in severing a branch; but another grew in its place, for the sap of the *tree* is vigorous beyond measure. The *birds* that *come and dwell* upon it, are, as the holy fathers interpret it, the souls of men aspiring to the eternal goods of the better world. If we are worthy of our name of Christians, we shall love this *tree*, and find our rest and safety nowhere but beneath its shade. The *woman*, of whom the second parable speaks, is the Church, our mother. It was she that, from the commencement of Christianity, took the teaching of her divine Master, and *hid* it in the very hearts of men, making it the *leaven* of their salvation. The *three measures of meal* which she *leavened* into bread, are the three great families of mankind, the three that came from the children of Noah, who are the three fathers of the whole human race. Let us love this mother; and let us bless that heavenly *leaven*, which made us become children of God, by making us children of the Church.

OFFERTORY

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the

altavit me: non moriar, sed vivam, et narrabo opera Domini.

right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

SECRET

Hæc nos oblatio, Deus, mundet, quæsumus, et renovet, gubernet, et protegat. Per Dominum.

May this oblation, O God, we beseech thee, cleanse, renew, govern, and protect us. Through, etc.

The other Secrets are given on page 98.

COMMUNION

Mirabantur omnes de his, quæ procedebant de ore Dei.

All wondered at the words that came from the mouth of God.

POSTCOMMUNION

Cœlestibus, Domine, pasti deliciis, quæsumus, ut semper eadem, per quæ veraciter vivimus, appetamus. Per Dominum.

Being fed, O Lord, with heavenly dainties, we beseech thee, that we may always hunger after them, for by them we have true life. Through, etc.

The other Postcommunions are given on page 99.

VESPERS

The psalms and antiphons as on page 72.

CAPITULUM

(2 *Cor.* i.)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulations.

The hymn and versicle, page 79.

ANTIPHON OF THE 'MAGNIFICAT'

Simile est regnum cœlorum fermento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum.

The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

OREMUS.

Præsta, quæsumus omnipotens Deus: ut semper rationabilia meditantes, quæ tibi sunt placita, et dictis exsequamur, et factis. Per Dominum.

LET US PRAY.

Grant, we beseech thee, O almighty God, that ever meditating on such things as are reasonable, we may, both in word and deed, carry out the things which are pleasing unto thee. Through, etc.

SATURDAY BEFORE SEPTUAGESIMA SUNDAY

SUSPENSION OF THE 'ALLELUIA'

THE calendar of the liturgical year will soon bring us to the commemoration of the Passion and Resurrection of our Redeemer; we are but nine weeks from these great solemnities. It is time for the Christian to be preparing his soul for a fresh visit from his Saviour; a visit even more sacred and more important than that He so mercifully paid us at His Birth.

Our holy mother the Church knows how necessary it is for her to rouse our hearts from their lethargy, and give them an active tendency towards the things of God. On this day, the eve of Septuagesima, she uses a powerful means for infusing her own spirit into the minds of her children. She takes the song of heaven away from us: she forbids our further uttering that *Alleluia*, which is so dear to us, as giving us a fellowship with the choirs of angels, who are for ever repeating it. How is it that we poor mortals, sinners,

and exiles on earth, have dared to become so familiar with this hymn of a better land? It is true, our Emmanuel, who established peace between God and men, brought it us from heaven on the glad night of His Birth; and we have had the courage to repeat it after the angels, and shall chant it with renewed enthusiasm when we reach our Easter. But to sing the *Alleluia* worthily, we must have our hearts set on the country whence it came. It is not a mere word, nor a profane unmeaning melody; it is the song that recalls the land we are banished from, it is the sweet sigh of the soul longing to be at home.

The word *Alleluia* signifies *praise God:* but it says much more than this, and says it as no other word or words could. The Church is not going to interrupt her giving praise to God during these nine weeks. She will replace this heaven-lent word by a formula also expressive of praise: *Laus tibi, Domine, Rex æternæ gloriæ!* Praise be to Thee, O Lord, King of eternal glory! But this is the language of earth; whereas *Alleluia* was sent us from heaven. '*Alleluia,*' says the devout Abbot Rupert, 'is like a stranger amidst our other words. Its mysterious beauty is as though a drop of heaven's overflowing joy had fallen down on our earth. The patriarchs and prophets relished it, and then the Holy Ghost put it on the lips of the apostles, from whom it flowed even to us. It signifies the eternal feast of the angels and saints, which consists in their endless praise of God, and in ceaselessly singing their ever new admiration of the beauty of the God on whose Face they are to gaze for everlasting ages. This mortal life of ours can in no wise attain such bliss as this. But, to know where it is to be found, and to have a foretaste of it by the happiness of hope, and to hunger and thirst for what we thus taste, this is the perfection of saints

here below. For this reason, the word *Alleluia* has not been translated; it has been left in its original Hebrew, as a stranger to tell us that there is a joy in his native land, which could not dwell in ours: he has come among us to signify, rather than to express that joy.'[1]

During this season of Septuagesima, we have to gain a clear knowledge of the miseries of our banishment, under pain of being left for ever in this tyrant Babylon. It was, therefore, necessary that we should be put on our guard against the allurements of our place of exile. It is with this view that the Church, taking pity on our blindness and our dangers, gives us this solemn warning. By taking from us our *Alleluia*, she virtually tells us that our lips must first be cleansed, before they again be permitted to utter this word of angels and saints; and that our hearts, defiled as they are by sin and attachment to earthly things, must be purified by repentance. She is going to put before our eyes the sad spectacle of the fall of our first parents, that dire event whence came all our woes, and our need of Redemption. This tender mother weeps over us, and would have us weep with her.

Let us, then, comply with the law she thus imposes upon us. If spiritual joy is thus taken away from us, what are we to think of the frivolous amusements of the world? And if vanities and follies are insults to the spirit of Septuagesima, would not sin be an intolerable outrage on that same spirit? We have been too long the slaves of this tyrant. Our Saviour is soon to appear, bearing His cross; and His sacrifice is to restore fallen man to all his rights. Surely, we can never allow that precious Blood to fall uselessly on our souls, as the morning dew that rains on the parched sands of a desert! Let us with humble hearts

[1] *De divinis Officiis*, lib. i., cap. xxxv.

confess that we are sinners, and, like the publican of the Gospel, who dared not so much as to raise up his eyes, let us acknowledge that it is only right that we should be forbidden, at least for a few weeks, those divine songs of joy, with which our guilty lips had become too familiar; and that we should interrupt those sentiments of presumptuous confidence which prevented our hearts from having the holy fear of God.

That indifference for the liturgy of the Church, which is the strongest indication of a weak faith, and which now reigns so universally in the world, is the reason why so many, even practical Catholics, can witness this yearly suspension of the *Alleluia*, without profiting by the lesson it conveys. A passing remark, or a chance thought, is the most they give to it, for they care for no other devotions but such as are private; the spirit of the Church, in her various seasons, is quite beneath their notice. If these lines should meet their eye, we would beg of them to reflect for a moment that the Church is their mother; that her authority is the highest on earth; that her wisdom enables her to know what is best for her children. Why, then, keep aloof from her spirit, as though there were some other to be found, that could better lead them to their God? Why be indifferent in this present instance? Why deem of no interest to piety this suspension of the *Alleluia*, which she, the Church, considers as one of the principal and most solemn incidents in her liturgical year? Perhaps we shall be doing them a service, by showing them how keenly this interruption of the word of heavenly joy was felt by the Christians of those ages, when faith was the grand ruling principle, not only with society at large, but with each individual.

The farewell to *Alleluia*, in the Middle Ages, varied in the different Churches. Here, it was an

affectionate enthusiasm, speaking the beauty of the celestial word; there, it was a heart-felt regret at the departure of the much-loved companion of all their prayers.

We begin with two antiphons, which would seem to be of Roman origin. We find them in the *Antiphonarium* of Saint Cornelius of Compiègne, published by Dom Denys de Sainte Marthe. They are a farewell to *Alleluia* made by our Catholic forefathers in the ninth century; they express, too, the hope of its coming back, as soon as the Resurrection of Jesus shall have brightened up the firmament of the Church.

ANT. Angelus Domini bonus comitetur tecum, Alleluia, et bene disponat itineri tuo, ut iterum cum gaudio revertaris ad nos, Alleluia, Alleluia.

ANT. May the good angel of the Lord accompany thee, Alleluia, and give thee a good journey, that thou mayst come back to us in joy, Alleluia, Alleluia.

ANT. Alleluia, mane apud nos hodie, et crastina proficisceris, Alleluia; et dum ortus fuerit dies, ambulabis vias tuas, Alleluia, Alleluia, Alleluia.

ANT. Alleluia, abide with us to-day, and to-morrow thou shalt set forth, Alleluia; and when the day shall have risen, thou shalt proceed on thy way, Alleluia, Alleluia, Alleluia.

The Gothic Church of Spain thus saluted the *Alleluia*, on the eve of its interruption. We merely make a selection from what is almost a complete Office.

HYMN

Alleluia piis edite laudibus,
Cives ætherei, psallite unanimiter
Alleluia perenne.
Hinc vos perpetui luminis accolæ,
Ad summum resonate hymniferis choris
Alleluia perenne.

Citizens of heaven! give forth Alleluia in your holy canticles; sing with one voice your eternal Alleluia.

Inhabitants of light everlasting! make heaven resound, as ye sing to the great God, in your hymning choirs, the eternal Alleluia.

Vos urbs eximia suscipiet Dei,
Quæ lætis resonans cantibus, excitat
Alleluia perenne.
Almum sidereæ jam patriæ decus
Victores capite, quo canere possitis
Alleluia perenne.
Illic Regis honor vocibus inclytis
Jocundum reboat carmine perpetim
Alleluia perenne.
Hoc fessis requies, hoc cibus, hoc potus
Oblectans reduces, haustibus affluens
Alleluia perenne.

Te suavisonis Conditor affatim
Rerum carminibus, laudeque pangimus
Alleluia perenne.
Te Christe celebrat gloria vocibus
Nostris, omnipotens, ac tibi dicimus
Alleluia perenne:
Alleluia perenne. Amen.
Felici reditu gaudia sumite,
Reddentes Domino glorificum melos,
Alleluia perenne.

The glorious city of God will receive you, the city which echoes with songs of joy, and awakens the eternal Alleluia.

Ye have conquered; go, take the fair beauty of the starry land, wherein ye may chant the eternal Alleluia.

'Tis there the glory of the King is proclaimed with sweetest voices singing ever their joyous, their eternal Alleluia.

This is the rest to the wearied; this is the food and drink giving delight to exiles reaching home; and this is their cup of overflowing nectar: the eternal Alleluia.

We, too, O God, Creator of all things! in sweetest hymns we praise thee, singing our eternal Alleluia.

To thee, Jesus almighty! our voices give glory: to thee we say: Eternal Alleluia! Eternal Alleluia! Amen.

Be glad on the day of its happy return; and return to your Lord with your melody of glory, the eternal Alleluia.

CAPITULUM

Alleluia in cœlo, et in terra: in cœlo perpetuatur, et in terra cantatur. Ibi sonat jugiter: hic fideliter. Illic perenniter, hic suaviter. Illic feliciter, hic concorditer: illic ineffabiliter,

Alleluia is in heaven and on earth: it is eternal in heaven, and is even sung on earth. There, unceasingly; here, faithfully. There, everlastingly; here, sweetly. There, happily; here, concordantly.

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Et, quæ in æternis civibus sine sonorum strepitu enitet, in vestris cordibus effectu planiore fructificet.

R. Amen.

Angelus Domini bonus comitetur tecum, Alleluia; et omnia bona præparet itineri tuo. Et iterum cum gaudio revertaris ad nos. Alleluia.

And may that which noiselessly gleams in the citizens of heaven, yield fruit in your hearts by ever growing love.

R. Amen.

May the Lord's good angel go with thee, Alleluia; and prepare all good things for thy journey. And again come back to us with joy, Alleluia.

The Churches of Germany, in the Middle Ages, expressed their farewell to the *Alleluia* in the following fine sequence, which is to be found in all their missals up to the fifteenth century.

SEQUENCE

Cantemus cuncti melodum nunc Alleluia.

In laudibus æterni regis, hæc plebs resultet Alleluia.

Let us all now sing the melodious Alleluia.

In praise of the eternal King, let this assembly give forth Alleluia.

Hoc denique cœlestes chori cantent in altum Alleluia.

Hoc beatorum per prata Paradisiaca psallat concentus Alleluia.

And let the heavenly choirs loudly chant Alleluia.

Let the choir of the blessed sing in the land of paradise, Alleluia.

Quin et astrorum micantia luminaria jubilent altum Alleluia.

Nay, let the bright stars hymn one loud Alleluia.

Nubium cursus, ventorum volatus, fulgurum coruscatio et tonitruum sonitus, dulce consonent simul Alleluia.

Fleet clouds, swift winds, flashing lightning, and pealing thunder, let all unite in a sweet Alleluia.

Fluctus et undæ, imber et procellæ, tempestas et serenitas, cauma, gelu, nix, pruinæ, saltus, nemora, pangant Alleluia.

Waves and billows, showers and storms, tempest and calm, heat, cold, snow, frost, woods and groves, let them tell their Alleluia.

Hinc variæ volucres Creatorem laudibus concinite cum Alleluia.

And ye countless birds, sing the praises of your Maker with an Alleluia.

Ast illic respondeant voces altæ diversarum bestiarum Alleluia.

Istinc montium celsi vertices sonent Alleluia.

Hinc vallium profunditates saltent Alleluia.

Tu quoque maris jubilans abysse, dic Alleluia.

Necnon terrarum molis immensitates: Alleluia.

Nunc omne genus humanum laudans exsultet Alleluia.

Et Creatori grates frequentans consonet Alleluia.

Hoc denique nomen audire jugiter delectatur Alleluia.

Hoc etiam carmen cœleste comprobat ipse Christus Alleluia.

Nunc vos socii cantate lætantes: Alleluia.

Et vos pueruli respondete semper: Alleluia.

Nunc omnes canite simul, Alleluia Domino, Alleluia Christo, Pneumatique Alleluia.

Laus Trinitati æternæ in baptismo Domini quæ clarificatur: hinc canamus Alleluia.

To which let the loud-voiced beasts respond another Alleluia.

Let the high mountain-tops ring with Alleluia.

And the deep valleys echo Alleluia.

Thou, too, deep jubilant sea, say Alleluia;

And thou, boundless earth, Alleluia!

Now let the whole race of men say its praiseful Alleluia,

And oft to its Creator give this canticle of thanks, Alleluia!

He loves to hear this word eternally repeated, Alleluia;

And Jesus too applauds the song, the heavenly Alleluia.

Do you, then, brethren, be glad, and sing: Alleluia!

And you, little children, never fail to respond: Alleluia!

Let all, then, sing together: Alleluia to the Lord; Alleluia to Christ; and to the Holy Ghost, Alleluia!

Praise be to the eternal Trinity, whose glory was declared at the baptism of our Lord! Sing we, then, Alleluia!

The Churches of France, in the thirteenth century, and long even after that, used to sing at Vespers of the Saturday before Septuagesima the following beautiful hymn:

HYMN

Alleluia dulce carmen,
Vox perennis gaudii,

The sweet Alleluia-song, the word of endless joy, is the

Alleluia laus suavis
Est choris cœlestibus,
Quam canunt Dei manentes
In domo per sæcula.

melody of heaven's choir, chanted by them that dwell for ever in the house of God.

Alleluia læta mater
Concivis Jerusalem:
Alleluia vox tuorum
Civium gaudentium:
Exsules nos flere cogunt
Babylonis flumina.

O joyful mother, O Jerusalem our city, Alleluia is the language of thy happy citizens. The rivers of Babylon, where we poor exiles live, force us to weep.

Alleluia non meremur
In perenne psallere;
Alleluia vox reatus
Cogit intermittere;
Tempus instat quo peracta
Lugeamus crimina.

We are unworthy to sing a ceaseless Alleluia. Our sins bid us interrupt our Alleluia. The time is at hand when it behoves us to bewail our crimes.

Unde laudando precamur
Te beata Trinitas,
Ut tuum nobis videre
Pascha des in æthere,
Quo tibi læti canamus
Alleluia perpetim.
Amen.

We, therefore, beseech thee whilst we praise thee, O blessed Trinity! that thou grant us to come to that Easter of heaven, where we shall sing to thee our joyful everlasting Alleluia. Amen.

In the present form of the liturgy, the farewell to *Alleluia* is more simple. The Church, at the conclusion of to-day's Vespers, repeats the mysterious word four times:

Benedicamus Domino, Alleluia, Alleluia.
Deo gratias, Alleluia, Alleluia.

Let us bless the Lord, Alleluia, Alleluia.
Thanks be to God, Alleluia, Alleluia.

This song of heaven, then, is taken from us. It will return, when the triumph of Jesus' Resurrection is proclaimed upon our earth.

SEPTUAGESIMA SUNDAY

THE holy Church calls us together to-day in order that we may hear from her lips the sad history of the fall of our first parents. This awful event implies the Passion and cruel Death of the Son of God made Man, who has mercifully taken upon Himself to expiate this and every subsequent sin committed by Adam and us his children. It is of the utmost importance that we should understand the greatness of the remedy; we must, therefore, consider the grievousness of the wound inflicted. For this purpose, we will spend the present week in meditating on the nature and consequences of the sin of our first parents.

Formerly, the Church used to read in her Matins of to-day that passage of the Book of Genesis, where Moses relates to all future generations, but in words of most impressive and sublime simplicity, how the first sin was brought into the world. In the present form of the liturgy, the reading of this history of the fall is deferred till Wednesday, and the preceding days give us the account of the six days of creation. We will anticipate the great instruction, and begin it at once, inasmuch as it forms the basis of the whole week's teaching.

De Libro Genesis.

Cap. iii.

Sed et serpens erat callidior cunctis animantibus terræ, quæ fecerat Dominus Deus. Qui dixit ad mulierem: Cur præcepit vobis Deus ut non comederetis de omni ligno paradisi? Cui respondit mulier: De fructu lignorum quæ sunt in pa-

From the Book of Genesis.

Ch. iii.

Now the serpent was more subtle than any of the beasts of the earth, which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise? And the woman answered him, saying: Of the

radiso vescimur: de fructu vero ligni, quod est in medio paradisi, præcepit nobis Deus ne comederemus, et ne tangeremus illud, ne forte moriamur. Dixit autem serpens ad mulierem: Nequaquam morte moriemini; scit enim Deus quod in quocumque die comederitis ex eo, aperientur oculi vestri, et eritis sicut dii, scientes bonum et malum. Vidit igitur mulier, quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque delectabile: et tulit de fructu illius, et comedit: deditque viro suo, qui comedit. Et aperti sunt oculi amborum.

fruit of the trees that are in paradise we do eat; but of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat, and that we should not touch it, lest perhaps we die. And the serpent said to the woman: No, you shall not die the death; for God doth know, that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods, knowing good and evil. And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat: and gave to her husband, who did eat. And the eyes of them both were opened.

Cumque cognovissent se esse nudos, consuerunt folia ficus, et fecerunt sibi perizomata. Et cum audissent vocem Domini Dei deambulantis in paradiso, ad auram post meridiem, abscondit se Adam et uxor ejus a facie Domini Dei, in medio ligni paradisi. Vocavitque Dominus Deus Adam, et dixit ei: Ubi es? Qui ait: Vocem tuam audivi in paradiso, et timui, eo quod nudus essem et abscondi me. Cui dixit: Quis enim indicavit tibi quod nudus esses, nisi quod ex ligno de quo præceperam tibi ne comederes, comedisti? Dixitque Adam: Mulier, quam dedisti mihi sociam dedit mihi de ligno, et comedi. Et dixit Dominus Deus ad

And when they perceived themselves to be naked, they sewed together fig-leaves, and made themselves aprons. And when they heard the voice of the Lord God walking in paradise, at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise. And the Lord God called Adam, and said to him: Where art thou? And he said: I heard thy voice in paradise, and I was afraid, because I was naked, and I hid myself. And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat? And Adam said: The woman, whom thou gavest me, to be my compan-

mulierem: Quare hoc fecisti? Quæ respondit: Serpens decepit me, et comedi.

Et ait Dominus Deus ad serpentem: Quia fecisti hoc, maledictus es inter omnia animantia, et bestias terræ: super pectus tuum gradieris, et terram comedes cunctis diebus vitæ tuæ. Inimicitias ponam inter te et mulierem, et semen tuum et semen illius; ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus. Mulieri quoque dixit: Multiplicabo ærumnas tuas, et conceptus tuos: in dolore paries filios, et sub viri potestate eris, et ipse dominabitur tui. Adæ vero dixit: Quia audisti vocem uxoris tuæ, et comedisti de ligno, ex quo præceperam tibi ne comederes, maledicta terra in opere tuo: in laboribus comedes ex ea cunctis diebus vitæ tuæ. Spinas et tribulos germinabit tibi, et comedes herbam terræ. In sudore vultus tui vesceris pane, donec revertaris in terram, de qua sumptus es: quia pulvis es, et in pulverem reverteris.

ion, gave me of the tree, and I did eat. And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life. I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel. To the woman, also, he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread, till thou return to the earth, out of which thou was taken: for dust thou art, and into dust thou shalt return.

Oh! terrible page of man's history! It alone explains to us our present position on the earth.

It tells us what we are in the eyes of God, and how humbly we should comport ourselves before His divine Majesty. We will make it the subject of this week's meditation. And now, let us prepare to profit by the liturgy of this Sunday, which we call *Septuagesima.*

In the Greek Church, it is called *Prophoné* (Proclamation), because on this day they announce to the people the coming fast of Lent, and the precise day of Easter. It is also called the Sunday of the prodigal son, because that parable is read in their liturgy for this Sunday, as an invitation to sinners to draw nigh to the God of mercy. But it is the last day of the week *Prophoné*, which, by a strange custom, begins with the preceding Monday, as do also the two following weeks.

MASS

The Station, at Rome, is in the church of Saint Lawrence *outside the walls.* The ancient liturgists observe the relation between the just Abel (whose being murdered by Cain is the subject of one of the responsories of to-day's Matins), and the courageous martyr, over whose tomb the Church of Rome commences her Septuagesima.

The Introit describes the fears of *death*, wherewith Adam and his whole posterity are tormented, in consequence of sin. But in the midst of all this misery there is heard a cry of hope, for man is still permitted to ask mercy from his God. God gave man a promise, on the very day of his condemnation: the sinner needs but to confess his miseries, and the very Lord against whom he sinned will become his *deliverer.*

INTROIT

Circumdederunt me gemitus mortis, dolores infer-

The groans of death surrounded me, and the sorrows

ni circumdederunt me: et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam.

Ps. Diligam te, Domine, fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus. *V.* Gloria Patri. Circumdederunt.

of hell encompassed me; and in my affliction I called upon the Lord, and he heard my voice from his holy temple.

Ps. I will love thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. *V.* Glory. The groans.

In the Collect, the Church acknowledges that her children justly suffer the chastisements which are the consequences of sin; but she beseeches her divine Lord to send them that mercy which will deliver them.

COLLECT

Preces populi tui, quæsumus, Domine, clementer exaudi: ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy people; that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through, etc.

SECOND COLLECT

A cunctis nos, quæsumus, Domine, mentis et corporis defende periculis: et intercedente beata et gloriosa semperque Virgine Dei Genitrice Maria, cum beato Joseph, beatis apostolis tuis Petro et Paulo, atque beato N., et omnibus sanctis, salutem nobis tribue benignus et pacem: ut destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

Preserve us, O Lord, we beseech thee, from all dangers of soul and body: and by the intercession of the glorious and blessed Mary, the ever Virgin Mother of God, of blessed Joseph, of thy blessed apostles, Peter and Paul, of blessed N. (*here is mentioned the titular saint of the church*), and of all the saints, grant us, in thy mercy, health and peace; that, all adversities and errors being removed, thy Church may serve thee with undisturbed liberty.

The priest adds a third Collect, which is left to his own choice.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

1 *Cap* ix., x.

Fratres, nescitis quod ii qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis. Omnis autem, qui in agone contendit, ab omnibus se abstinet: et illi quidem ut corruptibilem coronam accipiant, nos autem incorruptam. Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aerem verberans: sed castigo corpus meum et in servitutem redigo: ne forte cum aliis prædicaverim, ipse reprobus efficiar. Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes in Moyse baptizati sunt, in nube et in mari; et omnes eamdem escam spiritalem manducaverunt, et omnes eumdem potum spiritalem biberunt (bibebant autem de spiritali, consequente eos petra; petra autem erat Christus). Sed non in pluribus eorum beneplacitum est Deo.

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

1 *Ch.* ix., x.

Brethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery, refraineth himself from all things; and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized in the cloud, and in the sea: and did all eat the same spiritual food; and all drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ). But with the most of them God was not well pleased.

These stirring words of the apostle deepen the sentiments already produced in us by the sad

recollections of which we are this day reminded. He tells us that this world is *a race*, wherein all must run; but that they alone win *the prize*, who run well. Let us, therefore, rid ourselves of everything that could impede us, and make us lose our crown. Let us not deceive ourselves: we are never sure, until we reach the goal. Is our conversion more solid than was St. Paul's? Are our good works better done, or more meritorious, than were his? Yet he assures us that he was not without the fear that he might perhaps be lost; for which cause he chastised his body, and kept it in subjection to the spirit. Man, in his present state, has not the same will for all that is right and just, which Adam had before he sinned, and which, notwithstanding, he abused to his own ruin. We have a bias which inclines us to evil; so that our only means of keeping our ground is to sacrifice the flesh to the spirit. To many this is very harsh doctrine; hence, they are sure to fail; they never can win the *prize*. Like the Israelites spoken of by our apostle, they will be left behind to die in the desert, and so lose the promised land. Yet they saw the same miracles that Josue and Caleb saw! So true is it that nothing can make a salutary impression on a heart which is obstinately bent on fixing all its happiness in the things of this present life; and though it is forced, each day, to own that they are vain, yet each day it returns to them, vainly but determinedly loving them.

The heart, on the contrary, that puts its trust in God, and mans itself to energy by the thought of the divine assistance being abundantly given to him that asks it, will not flag or faint in the *race*, and will win the heavenly *prize*. God's eye is unceasingly on all them that toil and suffer. These are the truths expressed in the Gradual.

GRADUAL

Adjutor in opportunitatibus, in tribulatione: sperent in te qui noverunt te, quoniam non derelinquis quærentes te, Domine.

V. Quoniam non in finem oblivio erit pauperis; patientia pauperum non peribit in æternum: exsurge, Domine, non prævaleat homo.

A helper in due time, in tribulation: let them trust in thee, who know thee, for thou dost not forsake them that seek thee, O Lord.

V. For the poor man shall not be forgotten to the end; the patience of the poor man shall not perish for ever: arise, O Lord, let not man prevail.

The Tract sends forth our *cry* to God, and the *cry* is from the very *depths* of our misery. Man is humbled exceedingly by the fall; but he knows that God is full of *mercy*, and that, in His goodness, He punishes our *iniquities* less than they deserve: were it not so, none of us could hope for pardon.

TRACT

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

V. Fiant aures tuæ intendentes in orationem servi tui.

V. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

V. Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

From the depths I have cried to thee, O Lord: Lord, hear my voice.

V. Let thine ears be attentive to the prayer of thy servant.

V. If thou shalt observe iniquities, O Lord, Lord, who shall endure it?

V. For with thee is propitiation, and by reason of thy law I have expected thee, O Lord.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xx.

In illo tempore, dixit Jesus discipulis suis parabolam hanc: Simile est regnum cælorum homini

Sequel of the holy Gospel according to Matthew.

Ch. xx.

At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out

patrifamilias, qui exiit primo mane conducere operarios in vineam suam. Conventione autem facta cum operariis ex denario diurno, misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro otiosos, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit, dabo vobis. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam, et fecit similiter. Circa undecimam vero exiit; et invenit alios stantes, et dicit illis: Quid hic statis tota die otiosi? Dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit dominus vineæ procuratori suo: Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi: acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patremfamilias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti qui portavimus pondus diei et æstus? At ille respondens uni eorum, dixit: Amice, non facio tibi injuriam; nonne ex denario convenisti mecum? Tolle quod tuum est, et vade: volo autem et huic novis-

early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heats. But he answering said to one of them: Friend, I do thee no wrong: Didst thou not agree with me for a penny?

simo dare sicut et tibi. Aut non licet mihi quod volo facere? An oculus tuus nequam est, quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi.

Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

It is of importance that we should well understand this parable of the Gospel, and why the Church inserts it in to-day's liturgy. Firstly, then, let us recall to mind on what occasion our Saviour spoke this parable, and what instruction He intended to convey by it to the Jews. He wishes to warn them of the fast approach of the day when their Law is to give way to the Christian Law; and He would prepare their minds against the jealousy and prejudice which might arise in them, at the thought that God was about to form a Covenant with the Gentiles. The *vineyard* is the Church in its several periods, from the beginning of the world to the time when God Himself dwelt among men, and formed all true believers into one visible and permanent society. The *morning* is the time from Adam to Noah; the *third hour* begins with Noah and ends with Abraham; the *sixth hour* includes the period which elapsed between Abraham and Moses; and lastly, the *ninth hour* opens with the age of the prophets, and closes with the birth of the Saviour. The Messias came at the *eleventh hour*, when the world seemed to be at the decline of its day. Mercies unprecedented were reserved for this last period, during which salvation was to be given to the Gentiles by the preaching of the apostles. It is by this mystery of mercy that our Saviour rebukes the Jewish pride. By the selfish murmurings made against the *master of the house* by the early *labourers*, our Lord signifies the indignation

which the scribes and pharisees would show at the Gentiles being adopted as God's children. Then He shows them how their jealousy would be chastised: Israel, that had laboured before us, shall be rejected for their obduracy of heart, and we Gentiles, the *last* comers, shall be made *first*, for we shall be made members of that Catholic Church, which is the bride of the Son of God.

This is the interpretation of our parable given by St. Augustine and St. Gregory the Great, and by the generality of the holy fathers. But it conveys a second instruction, as we are assured by the two holy doctors just named. It signifies the calling given by God to each of us individually, pressing us to labour, during this life, for the *kingdom* prepared for us. The *morning* is our childhood. The *third hour*, according to the division used by the ancients in counting their day, is sunrise; it is our youth. The *sixth hour*, by which name they called our midday, is manhood. The *eleventh hour*, which immediately preceded sunset, is old age. The *Master of the house* calls His *labourers* at all these various *hours*. They must go that very hour. They that are called in the morning may not put off their starting for the vineyard, under pretext of going afterwards, when the Master shall call them later on. Who has told them that they shall live to the eleventh hour? They that are called at the third hour may be dead at the sixth. God will call to the labours of the last hour such as shall be living when that hour comes; but, if we should die at midday, that last call will not avail us. Besides, God has not promised us a second call, if we excuse ourselves from the first.

At the Offertory, the Church invites us to celebrate the praises of God. God has mercifully granted us, that the hymns we sing to the glory of His name should be our consolation in this vale of tears.

OFFERTORY

Bonum est confiteri Domino, et psallere nomini tuo, Altissime.

It is good to give praise to the Lord, and to sing to thy name, O Most High.

SECRET

Muneribus nostris, quæsumus, Domine, precibusque susceptis : et cœlestibus nos munda mysteriis, et clementer exaudi. Per Dominum.

Having received, O Lord, our offerings and prayers, cleanse us, we beseech thee, by these heavenly mysteries, and mercifully hear us. Through, etc.

SECOND SECRET

Exaudi nos, Deus salutaris noster : ut per hujus Sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in præsenti, et gloriam in futuro.

Graciously grant us, O God, our Saviour, that by virtue of this Sacrament, thou mayst defend us from all enemies, both of soul and body ; giving us grace in this life, and glory in the next.

The third Secret is left to the priest's own choice.

In the Communion antiphon, the Church prays that man, having now been regenerated by the Bread of heaven, may regain that likeness to his God which Adam received at his creation. The greater our misery, the stronger should be our hope in Him, who descended to us that we might ascend to Him.

COMMUNION

Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia : Domine, non confundar, quoniam invocavi te.

Make thy face to shine upon thy servant; save me in thy mercy. Let me not be confounded, O Lord, for I have called upon thee.

POSTCOMMUNION

Fideles tui, Deus, per tua dona firmentur : ut eadem

May thy faithful, O God, be strengthened by thy gifts ;

et percipiendo requirant, et quærendo sine fine percipiant. Per Dominum.

that by receiving them, they may ever hunger after them, and hungering after them, they may have their desires satisfied in the everlasting possession of them. Through, etc.

SECOND POSTCOMMUNION

Mundet et muniat nos, quæsumus Domine, divini Sacramenti munus oblatum, et intercedente beata Virgine Dei Genitrice Maria, cum beato Joseph, beatis apostolis Petro et Paulo, atque beato N. et omnibus sanctis, a cunctis nos reddat et perversitatibus expiatos, et adversitatibus expeditos.

May the oblation of this divine Sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of blessed Mary, the Virgin-Mother of God, of blessed Joseph, of the blessed apostles, Peter and Paul, of blessed N., and of all the saints, free us from all sin, and deliver us from all adversity.

The third Postcommunion is left to the priest's own choice.

VESPERS

The psalms and antiphons as on page 72.

CAPITULUM

1 *Cor.* ix.

Fratres, nescitis quod ii, qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis.

Brethren, know you not, that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain.

The hymn and versicle, page 79.

ANTIPHON OF THE 'MAGNIFICAT'

Dixit paterfamilias operariis suis: Quid hic statis tota die otiosi? At illi respondentes, dixerunt: Quia

The householder said to the labourers: Why stand you here all the day idle? But they answering said to him: Be-

nemo nos conduxit. Ite et vos in vineam meam: et quod justum fuerit, dabo vobis.

cause no man hath hired us. Go ye, also, into my vineyard, and I will give you what is just.

OREMUS.

Preces populi tui, quæsumus Domine, clementer exaudi, ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per Dominum.

LET US PRAY.

Mercifully hear, we beseech thee, O Lord, the prayers of thy people; that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through, etc.

For each day of this week we select a few stanzas from the hymn, which the Greek liturgy uses in the Office for the Sunday preceding the fast of Lent. It is a lamentation over Adam's fall.

IN DOMINICA TYROPHAGI

Excidit e paradiso voluptatis Adamus, Domini præceptum, amaro cibo intemperanter degustato, transgressus, damnatusque fuit terræ unde desumptus fuerat colendæ, suoque pani per sudorem multum comedendo; nos igitur temperantiam appetamus, ne velut ille extra paradisum ploremus, sed intus admittamur.

Because he broke the commandment of his Lord, and was led by intemperance to taste a food which was to be one of bitterness to him, Adam was banished from the paradise of delight, and condemned to till the earth whence he himself was taken, and to eat his bread in the sweat of his brow. Let us, therefore, covet temperance, lest, like him, we may have to weep out of paradise; let us be temperate and enter heaven.

Conditor meus Dominus, pulvere e terra accepto, me vivifico spiritu animavit, atque visibilium omnium super terram dominatione, angelorumque consortio dignatus est; dolosus autem Satan, serpentis instrumento usus, esca decepit, et a Dei gloria procul amandavit,

God, my Creator, took dust from the earth, quickened me with a living soul, graciously made me the king of all visible things on earth, and gave me fellowship with the angels; but crafty Satan, making the serpent his instrument, allured me with food, banished me far from the glory

mortique in infimis terræ addixit : tu vero, utpote Dominus, atque benignus, ab exilio me revoca.

Stola divinitus texta spoliatus fui miser ego, divino præcepto tuo, Domine, ex inimici fraude violato, foliisque ficulneis et pelliceis tunicis modo circumdor ; panem laboris in sudore manducandi sententiam excepi, utque spinas et tribulos tellus mihi ferat, diris devota est ; sed qui postremis temporibus e Virgine incarnatus es, revocatum me in paradisum restitue.

of God, and made me a slave to death in the bowels of the earth : but thou, O God, art my Lord, and full of mercy : recall me from exile.

Being deceived by the craft of the enemy, I, miserable man, violated thy commandment, O Lord ; and being stripped of the garment which thy divine hand had woven for me, I am now clad with leaves of the fig-tree, and with a skin garment ; I am condemned to eat a bread for which I must toil with the sweat of my brow, and the earth is cursed, so that it may yield me thorns and thistles : but do thou, that in after-times tookest flesh from the Virgin, recall and restore me to paradise.

Paradise, omni honore dignissime, pulcherrima species, tabernaculum divinitus structum, perenne gaudium et oblectamentum, gloria justorum, prophetarum lætitia, sanctorumque domicilium, foliorum tuorum sonitu Conditorem universorum deprecare, ut fores, quas prævaricatione clausi, mihi adaperiat, utque dignus efficiar ligni vitæ participatione, eoque gaudio quod dulcissime prius in temetipso degustavi.

O paradise ! most worthy of all our reverence, beautiful beyond measure, tabernacle built by God, joy and delight without end, glory of the just, joy of the prophets, and dwelling of the saints ; may thy prayers, the sound of thy leaves, obtain for me from the Creator of all things, that thy gates, which my sin hath shut against me, may be thrown open to me, and that I may be made worthy to partake of the tree of life, and of that joy which I once so sweetly tasted in thy bosom.

MONDAY OF SEPTUAGESIMA WEEK

THE serpent said to the woman: 'Why hath God commanded you, that you should not eat of every tree of paradise?'[1] Thus opened the conversation, which our mother Eve so rashly consents to hold with God's enemy. She ought to refuse all intercourse with Satan; she does not; and thereby she imperils the salvation of the whole human race.

Let us recall to mind the events that have happened up to this fatal hour. God, in His omnipotence and love, has created two beings, upon whom He has lavished all the riches of His goodness. He has destined them for immortality; and this undying life is to have everything that can make it perfectly happy. The whole of nature is made subject to them. A countless posterity is to come from them, and love them with all the tenderness of grateful children. Nay, this God of goodness who has created them, deigns to be on terms of intimacy with them; and such is their simple innocence, that this adorable condescension does not seem strange to them. But there is something far beyond all this. He, whom they have hitherto known by favours of an inferior order, prepares for them a happiness which surpasses all they could picture with every effort of thought. They must first go through a trial; and if faithful, they will receive the great gift as a recompense they have merited. And this is the gift: God will give them to know Him in Himself, make them partakers of His own glory, and make their happiness infinite and eternal. Yes, this is what God has done, and is preparing to do for these two beings, who but a while ago were nothing.

[1] Gen. iii. 1.

In return for all these gratuitous and magnificent gifts, God asks of them but one thing: that they acknowledge His dominion over them. Nothing, surely, can be sweeter to them than to make such a return; nothing could be more just. All they are, and all they have, and all the lovely creation around them, has been produced out of nothing by the lavish munificence of this God; they must, then, live for Him, faithful, loving, and grateful. He asks them to give Him one only proof of this fidelity, love, and gratitude: He bids them not to eat of the fruit of one single tree. The only return He asks for all the favours He has bestowed upon them, is the observance of this easy commandment. His sovereign justice will be satisfied by this act of obedience. They ought to accept such terms with hearty readiness, and comply with them with a holy pride, as being not only the tie which will unite them with their God, but the sole means in their power of paying Him what He asks of them.

But there comes another voice, the voice of a creature, and it speaks to the woman: 'Why hath God commanded you, that you should not eat of every tree?' And Eve dares, and has the heart, to listen to him that asks why her divine Benefactor has put a command upon her! She can bear to hear the justice of God's will called in question! Instead of protesting against the sacrilegious words, she tamely answers them! Her God is blasphemed, and she is not indignant! How dearly we shall have to pay for this ungrateful indifference, this indiscretion! 'And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat; but of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat, and that we should not touch it, lest perhaps we die.'[1] Thus Eve not only

[1] Gen iii. 2, 3.

listens to the serpent's question, she answers him; she converses with the wicked spirit that tempts her. She exposes herself to danger; her fidelity to her Maker is compromised. True, the words she uses show that she has not forgotten His command; but they imply a certain hesitation, which savours of pride and ingratitude.

The spirit of evil finds that he has excited, in this heart, a love of independence; and that, if he can but persuade her that she will not suffer from her disobedience, she is his victim. He, therefore, further addresses her with these blasphemous and lying words: 'No, you shall not die the death; for God knoweth, that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods, knowing good and evil.'[1] What he proposes to Eve is open rebellion. He has enkindled within her that perfidious love of self which is man's worst evil, and which, if it be indulged, breaks the tie between him and his Creator. Thus the blessings God has bestowed, the obligation of gratitude, personal interest, all are to be disregarded and forgotten. Ungrateful man would become a god; he would imitate the rebel angels: he shall fall as they did.

IN DOMINICA TYROPHAGI

Adesdum anima mea infelix, actus tuos hodie defle, memoria recolens priorem in Eden nuditatem, propter quam deliciis et perenni gaudio excidisti.

Pro multa pietate atque miserationibus, Conditor creaturæ et factor universorum, me pulvere prius animatum una cum angelis

Come, my poor soul! bewail this day thy deeds. Think within thyself of that sin which made thee naked in Eden, and robbed thee of delight and joy eternal.

Creator of me and of all things! in thy great goodness and mercy, thou, having made me out of dust, and given me a soul, didst command me to

[1] Gen. iii. 4, 5.

tuis te collaudare præcepisti.

Propter bonitatis divitias, plantas tu, Conditor et Domine, paradisi delicias in Eden, jubens me speciosis jucundisque minimeque caducis fructibus oblectari.

Hei mihi! anima mea misera, fruendarum Eden voluptatum facultatem a Deo acceperas, vetitumque tibi ne scientiæ lignum manducares: qua de causa Dei legem violasti?

(Virgo Dei Genitrix, utpote Adami ex genere filia, per gratiam vero Christi Dei Mater, nunc me revoca ex Eden ejectum.)

Serpens dolosus honorem meum quondam mihi invidens, in Evæ auribus dolum insusurravit, unde ego deceptus, hei mihi! e vitæ sede exsulavi.

Manu temere extensa, scientiæ lignum degustavi, quod ne contingerem mihi Deus omnino præscripserat, et cum acerbo doloris sensu divinam gloriam exsul amisi.

Hei mihi! misera anima mea, quomodo dolum non nosti? Quomodo fraudem et inimici invidiam minime sensisti? Sed mente obtenebrata Conditoris tui mandatum neglexisti.

(Spes et protectio mea, O veneranda, quæ sola olim lapsi Adami nuditatem cooperuisti puerperio tuo, rursus, O pura, me incorruptionis veste circumda.)

unite with the angels in praising thee.

My Maker and Lord! in the riches of thy goodness, thou plantest a paradise of delights in Eden, and biddest me feast on its lovely, sweet, and incorruptible fruits.

Woe is me, O my wretched soul! Thy God permitted thee that thou shouldst enjoy the Eden of delights, if thou wouldst obey him and not eat of the tree of knowledge. Wherefore didst thou violate his law?

(O Virgin-Mother of God! Daughter of Adam by nature, but Mother of Christ by grace! recall me now the exile from Eden.)

The crafty serpent envying me such honour, whispered his guile into Eve's ear; and I, alas! deceived by her, was banished from the land of life.

Rashly stretching forth my hand, I tasted of the tree of knowledge, which God forbade me even to touch: and then, with keen sense of grief, I, an exile, lost the glory of God.

Alas, miserable man! How came I not to know the snare? How was it that I suspected not the enemy's craft and envy? My soul was darkened and I set at nought my Creator's command.

(O most venerable one! my hope and refuge! who by giving birth to thy Jesus, didst cover the nakedness of fallen Adam, clothe me too, O Virgin, with this incorruptible garb!)

TUESDAY OF SEPTUAGESIMA WEEK

THE serpent's promises had stifled, in Eve's heart, every sentiment of love for the God that had created her and loaded her with blessings: she is ambitious to be God like Him! Her faith, too, is wavering; she is not sure that God may not have deceived her, by threatening her with death should she disobey His command. Flushed by pride, she looks up to the forbidden fruit; it seems good to eat, and it is fair to her eyes.[1] So that her senses too conspire against God, and against her own happiness. The sin is already committed in her heart; it needs but a formal act to make it complete. She cares for nothing but self; God is no more heeded than if He did not exist. She stretches forth her daring hand; she plucks the fruit; she puts it to her mouth, and eats!

God had said that if she broke His commandment she should die; she has eaten, she has sinned, and yet she lives as before! Her pride exults at this triumph, and, convinced that she is too strong for God's anger to reach her, she resolves on making Adam a partner in her victory. Boldly she hands him the fruit, which she herself has eaten without any evil coming to her. Whether he was emboldened by the impunity of his wife's sin, or, from a feeling of blind affection, wished to share the lot of her who was the 'flesh of his flesh and bone of his bones,' our first father, also, forgets all he owes to his Creator, and, as though there had never been aught of love between him and his God, he basely does as Eve suggests: he eats of the fruit, and by that act ruins himself and all his posterity.

No sooner have they broken the tie which united them with God, than they sink into themselves.

[1] Gen. iii. 6.

As long as God dwells in the creature, whom He has raised to the supernatural state, his being is complete; but, let that creature drive his God away from himself by sin, and he finds himself in a state worse than nothing—the state of evil. That soul which, a moment before, was so beautiful and pure, is a hideous wreck. Thus is it with our first parents: they stand alone; creatures without God; and an intolerable shame seizes them. They thought to become gods, they aspired at infinite being; see them now:—sinners, the prey of concupiscence. Hitherto, their innocence was their all-sufficient garb; the world was obedient to them; they knew not how to blush, and there was nothing to make them fear; but now, they tremble at their nakedness, and must needs seek a place wherein to hide!

The same self-love that had worked their ruin, had made them forget the greatness and goodness of God, and despise His commandment. Now that they have committed the great sin, the same blindness prevents them from even thinking of confessing it, or asking the forgiveness of the Master they have offended. A sullen fear possesses them. They can think of nothing but how and where to hide!

IN DOMINICA TYROPHAGI

Miser ego, honore a te, Domine, in Eden affectus fui: hei mihi! quomodo in errorem inductus, et diabolica invidia appetitus, depulsus sum e facie tua?

Unhappy me! thou hadst laden me, O Lord, with honours in Eden. But, alas! I was led into sin; I became a victim to the envy of the devil; I have been driven from thy face.

Angelorum ordines, paradisi ornamenta, et plantarum quæ illic sunt decus, me fraude misera abductum et a Deo longius digressum lugete.

O ye choirs of angels! ye that give paradise such beauty, and to its flowers their loveliness; weep over me the dupe of wretched craft, now far from your God.

Pratum beatum, plantatæ a Deo arbores, paradisi deliciæ, e foliis velut ex oculis lacrymas nunc effundite super me, nudum et a Dei gloria abdicatum.

(Domina sancta, quæ fidelibus omnibus paradisi januas ab Adam per inobedientiam quondam clausas aperuisti, misericordiæ mihi fores expande.)

Invidens mihi olim inimicus, hominum osor, beatum paradisi domicilium me specie serpentis supplantavit, atque ab æterna gloria submovit.

Lugeo et animo discrucior, oculisque lacrymarum multitudinem adjungere exopto, respiciens et intelligens partam mihi ex transgressione nuditatem.

Dei manus me e terra plasmavit; at in terram rursus revertendi miser legem accepi; quisnam me ejectum a Deo, et inferos pro Eden assecutum, non defleat?

(Te, labis omnis expers Dei Genitrix, fideles universi mysticum gloriæ thalamum annunciamus, unde lapsum me, precor, o pura, aptum fac paradisi thalamum.)

O fair garden land! O ye trees, charm of paradise, planted by God's own hand, let your leaves be turned into eyes, and shed your tears over me, for I am a naked king, dethroned of God's glory.

(O holy Mother! thou that didst throw open to the faithful those gates of heaven that had been shut by Adam's disobedience, open now to me the gates of God's mercy.)

The enemy, the hater of mankind, envied me my blissful home in Eden; under the form of a serpent he supplanted me, and robbed me of eternal glory.

My soul weeps and is racked, and I fain would give floods of tears to mine eyes, when I see and understand the nakedness that has come to me by my transgression.

The hand of God formed me out of the earth; but I have miserably brought on myself the sentence: I must return into the earth. Who is there that will not weep over me, that have lost my God, and have given up Eden for hell?

(Sinless Mother of God! the faithful throughout the world proclaim thee to be the mystic throne of glory. I, then, that am fallen, beseech thee, spotless Virgin! prepare me for a throne in heaven!)

WEDNESDAY OF SEPTUAGESIMA WEEK

The guilty pair appear before the great God, whom they have offended; and instead of acknowledging their guilt, they seek to palliate and excuse it. But divine justice pronounces their condemnation, and the sentence will be felt by their posterity, even to the last generation. The two beings, that had committed the heinous crime, had been enriched with every gift of nature and grace. It was not with them, as it is with us. Concupiscence which gives us an inclination for what is wrong; ignorance and forgetfulness which cloud the intellect of fallen man, these miseries had nothing whatever to do with the fall of our first parents. They sinned through sheer ingratitude. They began by weighing the proposal of revolt, when they ought to have spurned it with indignation and conquered by flight. Then, by degrees, the proposed crime seemed no great harm, because, though God would lose their obedience, they would gain by the disobedience! And at length, the love of God was made to give place to the love of self, and they declared their independence! Yet God had mercy on them, because of their posterity.

The angels were all created at one and the same instant, and each of them was subjected to the trial, which was to decide his eternal future. Each angel depended on his own act, on his own choice between fidelity to his Creator and rebellion against Him; so that they who rebelled drew on themselves the eternity of God's chastisement. The human race, on the contrary, existed not save as represented in its two first parents, and was plunged by and with them into the abyss of God's reprobation: therefore, God, who spared not the angels, mercifully spared the human race.

But let us listen to the three sentences pronounced by God after the fall of man. The first is against the serpent, and is the severest. The curse, which is already upon him, is deepened, and the pardon, which is about to be promised to the human race, is to be given in the form of an anathema against that wicked spirit, that has dared to war with God in the work of His hands.

'I will put enmities between thee and the woman; she shall crush thy head.'[1] Thus does God avenge Himself on His enemy. The victory won over the woman is made to turn against the proud conqueror, and become his humiliation and his defeat. In his fiendish craft, he had directed his first attack, not against the man, but against the woman. She, by nature, was weaker and more credulous; and if he conquered her, he hoped—too well, alas!—that Adam would be led to turn against his Creator, in order not to displease the creature. All happened as he willed it: but now, see how God uses the woman to foil and punish him. He enkindles in her heart an implacable hatred against His and our enemy. This cruel serpent may raise his proud head, and, here and there, find men that will adore him: the day will come, when a woman's foot shall crush this head, which refused to bend before God. This daughter of Eve, whom all generations are to call blessed,[2] shall be prefigured by other women: by Debbora, Judith, Esther, and others, all celebrated for their victories over the serpent. She shall be followed, until the end of time, by an uninterrupted succession of Christian virgins and matrons, who, with all their weakness, shall be powerful in co-operating with God's designs, and, as the apostle says, 'the unbelieving husband shall be sanctified by the believing wife.'[3]

Thus will God punish the serpent's pride. Before

[1] Gen. iii. 15. [2] St. Luke i. 48. [3] 1 Cor. vii. 14.

pronouncing upon our first parents the sentence they have deserved, He promises to bless their posterity, and pours into their own hearts a ray of hope.

IN DOMINICA TYROPHAGI.

Tunc sedit Adamus, ploravitque contra paradisi delicias, oculos manibus feriens, atque dicebat: Misericors, miserere mei lapsi.

Intuitus Adamus angelum impellentem claudentemque divini horti fores, ingemuit vehementer, dicebatque: Misericors, miserere mei lapsi.

Doleas vices, paradise, domini tui ad mendicitatem detrusi, foliorumque tuorum sonitu Conditorem deprecare ne te claudat. Misericors, miserere mei lapsi.

Then did Adam look back on the Eden of delights, and sitting wept; he hid his face in his hands, and said: O merciful God! have mercy on me the fallen one!

He saw the angel that drove him from the garden of God; and as he beheld him shutting its gates against him, he heaved a deep sigh, and said: O merciful God! have mercy on me the fallen one!

Weep, Eden, over thy master thus made poor! Let the rustling of thy leaves become a prayer, asking our Creator that he close thee not. O merciful God! have mercy on me the fallen one!

THURSDAY OF SEPTUAGESIMA WEEK

Forgiveness is promised; but atonement must be made. Divine justice must be satisfied, and future generations be taught that sin can never pass unpunished. Eve is the guiltier of the two, and her sentence follows that of the serpent. Destined by God to aid man in peopling the earth with happy and faithful children, formed by this God out of man's own substance 'flesh of his flesh, and bone of his bones,' woman was to be on an equality with man. But sin has subverted this order, and God's sentence is this: conjugal union, notwithstanding the humiliation of concupiscence now brought upon

it, is to be, as before, holy and sacred; but it is to be inferior in dignity, before both God and man, to the state of virginity, which disdains the ambitions of the flesh.

Secondly, woman shall be mother still, as she would have been in the state of innocence; but her honour shall be a burden. Moreover, she shall give birth to her children amidst cruel pains, and sometimes even death must be the consequence of her infant's coming into the world. The sin of Eve shall thus be memorialized at every birth, and nature shall violently resist the first claims of him, whom sin has made her unwelcome lord.

Lastly, she who was at first created to enjoy equality of honour with man, is now to forfeit her independence. Man is to be her superior, and she must obey him. For long ages, this obedience will be no better than slavery; and this degradation shall continue till that Virgin comes, whom the world shall have expected for four thousand years, and whose humility shall crush the serpent's head. She shall restore her sex to its rightful position, and give to Christian woman that influence of gentle persuasiveness, which is compatible with the duty imposed upon her by divine justice, and which can never be remitted: the duty of submission.

IN DOMINICA TYROPHAGI.

Dominator sæculorum omnium Domine, qui me voluntate tua procreasti, dolosi draconis invidia quondam afflictum, teque, Salvator, ad iracundiam concitantem, ne despicias, Deus, sed revoca me.

Hei mihi! pro stola splendida, turpitudinis indumentis obvolutus, lugeo, Salva-

O Lord! King of all ages! who didst create me by thy love; I have been injured by the envy of the crafty serpent, and have provoked thee, my Saviour, to anger: but despise me not, O God! Call me back to thee.

Alas! my bright robe has been changed into this garb of shame. I bewail my ruin, O

tor, exitium meum, et fide ad te clamo; ne despicias me bone Deus, sed revoca.

Serpentium ferarumque dominus effectus, quo pacto serpenti animabus exitiali familiariter congressus es, inimico veluti bono consiliario usus? O errorem tuum, miserrima anima mea!

(Canimus te, Maria, Dei gratia plena, lucidum divinæ incarnationis tabernaculum; quare me cupiditatibus fœde obtenebratum illumina, fons misericordiæ, spes eorum quos omnis spes dereliquit.)

Saviour, and to thee do I cry with confidence: My good God! Despise me not, but call me back to thee.

How, my soul, couldst thou, that wast made the lord of serpents and beasts, treat the soul-slaying serpent with familiarity, and use thine enemy as a trusty counsellor? Bewail, my wretched soul, thy fatal error!

(To thee do we sing, O Mary, full of divine grace! Hail bright tabernacle of the Incarnation! O fount of mercy, hope of them that are in despair, enlighten me that am dishonoured by the dark clouds of my passions.)

FRIDAY OF SEPTUAGESIMA WEEK

THE curse, which is henceforth to lie so heavily on every human being, has been expressed in the sentence pronounced against Eve; the curse, to which the earth itself is to be subjected, is Adam's sentence. 'Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work (that is, on account of what thou hast done).'[1] Adam had excused his sin. God does not admit his excuse; yet He mercifully makes allowance for him, seeing that he sinned, not so much to gratify himself, as to please the frail creature that had been formed out of his own substance. He is not the originator of the disobedient act. God, therefore, sentences him to the personal humiliation of labour and toil, and of eat-

[1] Gen. iii. 17.

ing his bread in the sweat of his brow.[1] Outside the garden of Eden, there lies the immense desert of the earth. It is to be the valley of tears; and there must Adam dwell in exile for upwards of nine hundred years, with the sad recollection in his heart of the few happy days spent in paradise! This desert is barren: Adam must give it fruitfulness by his toil, and draw from it, by the sweat of his brow, his own and his children's nourishment. If, in after ages, some men shall live without toil, they are the exception confirming the general law and chastisement. They rest, because others have laboured long and hard for them; neither will God ratify their exceptional dispensation from labour, except on the condition that they give encouragement, by their charity and other virtues, to their fellow-men, in whom Adam's sentence is literally carried out. Such is the necessity of toil, that if it be refused, the earth will yield but thorns and thistles;[2] such, too, the importance of this law imposed on fallen man, that idleness shall not only corrupt his heart, it shall also enervate his bodily strength.

Before his sin, the trees of paradise bent down their branches, and man fed on their delicious fruits; but now he must till the earth and draw from it, with anxiety and fatigue, the seed which is to give him bread. Nothing could better express the penal relation between him and the earth, from which he was originally formed, and which is henceforth to be his tomb, than this law to which God sentences him, of being indebted to the earth for the nourishment which is to keep him in life. And yet here also divine mercy shall show itself; for, when God shall have been appeased, it shall be granted to man to unite himself to his Creator by eating the Bread of life, which is to come down

[1] Gen. iii. 17, 19. [2] *Ibid.*, 18.

from heaven, and whose efficacy for the nourishing of our souls shall be greater than ever the fruit of the tree of life could have been for the immortalizing of our bodily existence.

IN DOMINICA TYROPHAGI

Dulcis ad vescendum fructus scientiæ in Eden visus est mihi, amore capto; at demum in bilem conversus est. Hei mihi! misera anima, quomodo intemperantia te e paradisi laribus exturbavit?

Deus universorum, misericordiæ Domine, ad humilitatem meam benigne respice, nec a divino Eden longe me ejicias, quo venustates unde excidi aspiciens, fletibus rursus amissa bona recipiam.

Fleo, ingemo, atque lamentor Cherubim ad paradisi ingressum custodiendum igneo ense locata conspiciens, transgressoribus omnibus, hei mihi! inaccessum, nisi tu, Salvator, aditum mihi facilem præstes.

Confido in multitudine misericordiæ tuæ, Christe salvator, ac divini lateris tui sanguine, unde hominum naturam sanctificasti, et colentibus te aperuisti, o bone, paradisi portas antea Adamo præclusas.

(Vitæ porta, impervia, spiritualis, virgo Deipara, innupta, pande mihi precibus tuis, paradisi clausas olim fores, quo te meam

My desire blinded me; and the fruit that grew on Eden's tree of knowledge seemed to me to be sweet to eat; but it has been turned into bitterness. Unhappy man, I have been driven from my home of paradise by intemperance!

O God of the universe! O merciful Lord! look with pity upon my lowliness, and suffer me to dwell near thy divine Eden, that so my eyes may turn towards the fair land I have lost, and I, by my tears, regain it.

I weep, and sigh, and am afflicted, as I behold the Cherubim guarding, with a flaming sword, the gate of paradise, which is shut against all sinners. Alas! how can I enter, unless thou, my Saviour, grant me admission?

O Christ, my Saviour, my hope is in thy great mercy, and in the Blood which flowed from thy sacred Side, whereby thou didst sanctify mankind, and open, O good Jesus, to them that serve thee, the gate of paradise, which heretofore was shut against Adam.

(O gate of life! Spiritual gate, which God has kept for himself! O Virgin-Mother of God, espoused to none but him! Open to me, by thy prayers,

post Deum auxiliatricem firmumque refugium glorificem.)

the once closed gate of heaven; that so I may glorify thee, who, after God, art my helper and sure refuge!)

SATURDAY OF SEPTUAGESIMA WEEK

The sentence pronounced by the Almighty upon our first parents was to fall upon their children to the end of time. We have been considering, during this week of Septuagesima, the penalties of the great sin; but the severest and most humiliating of them all remains to be told. It is the transmission to the whole human race of original sin. It is true that the merits of the promised Redeemer will be applied to each individual man, in the manner established by God at various periods of time: still, this spiritual regeneration, whilst cleansing us from the leprosy which covered us, and restoring us to the dignity of children of God, will not remove every scar of the old wound. It will save us from eternal death, and restore us to life; but, as long as our pilgrimage lasts, we shall be weak and sickly. Thus it is that ignorance makes us short-sighted in those great truths, which should engross all our thoughts; and this fills us with illusions, which, by an unhappy inclination of our will, we cling to and love. Concupiscence is ever striving to make our soul a slave to the body; and in order to escape this tyranny, our life has to be one continual struggle. An unruly love for independence is unceasingly making us desire to be our own masters, and forget that we were born to obey. We find pleasure in sin, whereas virtue rewards us with nothing, in this life, save the consciousness of our having done our duty.

Knowing all this, we are filled with admiration and love when we think of thee, O Mary! thou

purest of God's creatures. Thou art our sister in nature; thou art a daughter of Eve; but thou wast conceived without sin, and art therefore the honour of the human race. Thou art of the same flesh and blood as ourselves; and yet thou art immaculate. The divine decree, which condemned us to inherit the disgrace of original sin, could not include thy most pure conception; and the serpent felt, as thy foot crushed his haughty head, that thou hadst never been under his power. In thee, O Mary! we find our nature such as it was when our God first created it. Hail, then, spotless Mirror of justice!

O Mary! beautiful in thine unsullied holiness, pray for us who are weighed down by the consequences of that sin of our first parents, which God would not suffer to approach thee. Thou art the implacable enemy of the serpent; watch over us, lest his sting inflict death on our souls. We were conceived in sin, and born in sorrow; pray for us, that we may so live as to merit blessing. We are condemned to toil, to suffering, and to death; intercede for us, that our atonement may find acceptance with our Lord. We are exposed to the treachery of our evil inclinations; we are in love with this present life; we forget eternity; we are ever striving to deceive our own hearts: how could we escape hell, were the grace of thy divine Son not unceasingly offered to us, enabling us to triumph over all our enemies? Thou, O Immaculate Mother of Jesus, art the Mother of divine grace! Pray for us, that we, who glory in being thy kindred by nature, may be daily more and more enriched with this priceless gift.

Let us salute the blessed Mother of God in the words of the following sequence, taken from the ancient missal of Cluny. Catholic piety has consecrated to Mary the Saturday of each week.

SEQUENCE

Ad laudem Matris Dei
Modulemur licet rei,
Poscentes remedia.

Let us, though sinners, sing a hymn in praise of the Mother of God; let us sing our prayer for help.

Hæc nostræ forma spei,
Spes mirandæ speciei,
Quæ vernat in gloria.
Hæc virtutis nutrimentum,
Spes solaris, sola laris
Terreni fiducia.

Oh! how well may we hope in her, that beautiful Mother, whose glory is bright as spring!

It is she that trains us to virtue, and warms our earthly home with the sunny beam of hope.

Stella maris quæ vocaris,
Passus rectos et directos,
Da pacis suffragia.
Sicut sidus naufrago,
Fulgens dux in pelago,
Tu præclara.

Thou that art called Star of the sea, direct us, steer us, get us the calm of peace.

Thou brightly shinest on life's sea, guiding us, as does the friendly star which leads the shipwrecked into port.

Mundi lux in tenebris,
Stella nitens celebris,
Deo cara.

Thou art a light to worldlings in their darkness, thou art the shining well-known star, so dear to God.

In sede cœlica
Residens, hæc mellica
Admitte cantica,
Virgo pia.
Paventi psallere,
Trementi pro scelere
Des ausus,
Tu plausus,
Veri vena.

Seated on thy heavenly throne, receive, O Virgin-Mother, these our sweet canticles.

To the sinner who fears to sing, do thou, fount of truth, give courage and applause.

Tu cœli regina,
Mundi medicina,
Munda scelus nostrum,
Piissima.

Thou art the Queen of heaven, thou art the solace of the world; may thy loving prayers cleanse us from our guilt.

In mortis ruina,
Nos ad vitam mina,
Placans Deum,
Tu benignissima.
Cara parens, O Maria,
Patris parens, Virgo pia,
Nos in umbræ mortis via
Sedentes illumina!

We have merited death; but intercede for us to God, most merciful Queen! and so lead us unto life.

O Mary, dear Mother! Mother of thy Creator! Virgin ever merciful! enlighten us that are sitting in the shades of death.

Ut te nobis stella duce,
Tui Nati tuti cruce,
Mereamur cœli luce
Per te frui, Domina.
Amen.

That, guided by thee our star, and protected by the cross of thy Son, we may, through thy intercession, be brought to the enjoyment of light eternal. Amen.

SEXAGESIMA SUNDAY

THE Church offers to our consideration, during this week of Sexagesima, the history of Noah and the deluge. Man has not profited by the warnings already given him. God is obliged to punish him once more, and by a terrible chastisement. There is found out of the whole human race one just man; God makes a covenant with him, and with us through him. But, before He draws up this new alliance, He would show that He is the sovereign Master, and that man, and the earth whereon he lives, subsist solely by His power and permission.

As the ground-work of this week's instructions, we give a short passage from the Book of Genesis: it is read in the Office of this Sunday's Matins.

De Libro Genesis.

Cap. vi.

Videns autem Deus quod multa malitia hominum esset in terra, et cuncta cogitatio cordis intenta esset ad malum omni tempore, pœnituit eum quod hominem fecisset in terra. Et tactus dolore cordis intrinsecus: Delebo, inquit, hominem quem creavi, a facie terræ, ab homine usque ad animantia, a reptili usque ad volucres cœli. Pœnitet enim me fecisse eos. Noë

From the Book of Genesis.

Ch. vi.

And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air. For it repenteth

vero invenit gratiam coram Domino.

Hæ sunt generationes Noë: Noë vir justus atque perfectus fuit in generationibus suis, cum Deo ambulavit. Et genuit tres filios, Sem, Cham, et Japheth. Corrupta est autem terra coram Deo, et repleta est iniquitate. Cumque vidisset Deus terram esse corruptam (omnis quippe caro corruperat viam suam super terram) dixit ad Noë: Finis universæ carnis venit coram me: repleta est terra iniquitate a facie eorum, et ego disperdam eos cum terra.

me that I have made them. But Noah found grace before the Lord.

These are the generations of Noah: Noah was a just and perfect man in his generations: he walked with God. And he begot three sons: Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noah: The end of all flesh is come before me: the earth is filled with iniquity through them, and I will destroy them with the earth.

This awful chastisement of the human race by the deluge was a fresh consequence of sin. This time, however, there was found one just man; and it was through him and his family that the world was restored. Having once more mercifully renewed His covenant with His creatures, God allows the earth to be repeopled, and makes the three sons of Noah become the fathers of the three great families of the human race.

This is the mystery of the Divine Office during the week of Sexagesima. The mystery expressed in to-day's Mass is of still greater importance, and the former is but a figure of it. The earth is deluged by sin and heresy. But the word of God, the seed of life, is ever producing a new generation: a race of men, who, like Noah, fear God. It is the word of God that produces those happy children, of whom the beloved disciple speaks, saying: 'They are born not of blood, nor of the will of the flesh, nor of the will of man, but of

God.'[1] Let us endeavour to be of this family; or, if we are already numbered among its members, let us zealously maintain our glorious position. What we have to do, during these days of Septuagesima, is to escape from the deluge of worldliness, and take shelter in the Ark of salvation; we have to become that good soil, which yields a hundredfold from the heavenly seed. Let us flee from the wrath to come, lest we perish with the enemies of God: let us hunger after that word of God, which converteth and giveth life to souls.[2]

With the Greeks, this is the seventh day of their week *Apocreos*, which begins on the Monday after our Septuagesima Sunday. They call this week *Apocreos*, because they then begin to abstain from flesh-meat, which abstinence is observed till Easter Sunday.

MASS

At Rome the Station is in the basilica of St. Paul outside the walls. It is around the tomb of the Doctor of the Gentiles, the zealous sower of the divine seed, the father by his preaching of so many nations, that the Roman Church assembles her children on this Sunday, whereon she is about to announce to them how God spared the earth on the condition that it should be peopled with true believers and with faithful adorers of His name.

The Introit, which is taken from the Psalms, cries out to our Lord for help. The human race, all but extinct after the deluge, is here represented as beseeching its Creator to bless and increase it. The Church adopts the same prayer, and asks her Saviour to multiply the children of the Word, as He did in former days.

[1] St. John i. 13. [2] Ps. xviii.

INTROIT

Exsurge, quare obdormis, Domine? Exsurge, et ne repellas in finem; quare faciem tuam avertis, oblivisceris tribulationem nostram? Adhæsit in terra venter noster: exsurge, Domine, adjuva nos, et libera nos.

Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis. *V.* Gloria Patri. Exsurge.

Arise, why sleepest thou, O Lord? Arise, and cast us not off to the end. Why turnest thou thy face away? and forgettest our tribulation? Our belly cleaveth to the earth. Arise, O Lord, help us, and deliver us.

Ps. We have heard, O God, with our ears: our fathers have declared to us thy wonders. *V.* Glory. Arise.

In the Collect, the Church expresses the confidence she puts in the prayers of the great apostle St. Paul, that zealous sower of the divine seed, who laboured more than the other apostles in preaching the word to the Gentiles.

COLLECT

Deus, qui conspicis quia ex nulla nostra actione confidimus: concede propitius, ut contra adversa omnia, Doctoris Gentium protectione, muniamur. Per Dominum.

O God, who seest that we place no confidence in anything we do: mercifully grant that, by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Through, etc.

Then are added two other Collects, as in the Mass of Septuagesima Sunday, page 120.

The Epistle is that admirable passage from one of St. Paul's Epistles, in which the great apostle, for the honour and interest of his sacred ministry, is necessitated to write his defence against the calumnies of his enemies. We learn from this his apology what labours the apostles had to go through, in order to sow the word of God in the barren soil of the Gentile world, and make it Christian.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

2 *Cap.* xi.

Fratres, libenter suffertis insipientes, cum sitis ipsi sapientes. Sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos cædit. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico), audeo et ego. Hebræi sunt, et ego. Israelitæ sunt, et ego. Semen Abrahæ sunt, et ego. Ministri Christi sunt (ut minus sapiens dico), plus ego: in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Judæis quinquies quadragenas, una minus, accepi. Ter virgis cæsus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui; in itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus; in labore et ærumna, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate. Præter illa, quæ extrinsecus sunt, instantia mea quotidiana, sollicitudo

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

2 *Ch.* xi.

Brethren, you gladly suffer the foolish, whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ: (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all

omnium Ecclesiarum. Quis infirmatur, et ego non infirmor? Quis scandalizatur, et ego non uror? Si gloriari oportet, quæ infirmitatis meæ sunt, gloriabor. Deus et Pater Domini nostri Jesu Christi, qui est benedictus in sæcula, scit quod non mentior. Damasci præpositus gentis Aretæ regis, custodiebat civitatem Damascenorum, ut me comprehenderet; et per fenestram in sporta dimissus sum per murum, et sic effugi manus ejus. Si gloriari oportet (non expedit quidem), veniam autem ad visiones et revelationes Domini. Scio hominem in Christo ante annos quatuordecim (sive in corpore nescio, sive extra corpus nescio, Deus scit), raptum hujusmodi usque ad tertium cœlum. Et scio hujusmodi hominem (sive in corpore, sive extra corpus nescio, Deus scit), quoniam raptus est in paradisum, et audivit arcana verba quæ non licet homini loqui. Pro hujusmodi gloriabor; pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, et si voluero gloriari, non ero insipiens; veritatem enim dicam: parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meæ, angelus Satanæ, qui me colaphizet. Propter quod ter Dominum rogavi ut discederet

the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed), but I will come to the visions and revelations of the Lord. I know a man in Christ about fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such an one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell, God knoweth), that he was caught up into paradise, and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan to buffet me. For which thing thrice I be-

a me: et dixit mihi: Sufficit tibi gratia mea; nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

sought the Lord that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

In the Gradual, the Church beseeches her Lord to give her strength against those who oppose the mission He has entrusted to her, of gaining for Him a new people, adorers of His sovereign Majesty.

GRADUAL

Sciant gentes, quoniam nomen tibi Deus: tu solus Altissimus super omnem terram.

V. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

Let the Gentiles know that God is thy name: thou alone art the Most High over all the earth.

V. O my God, make them like a wheel, and as stubble before the wind.

Whilst the earth is being *moved*, and is suffering those terrible revolutions which, deluge-like, come first on one nation and then on another, the Church prays for her faithful children, in order that they may be spared, for they are the *elect*, and the hope of the world. It is thus she prays in the following Tract, which precedes the Gospel of the word.

TRACT

Commovisti, Domine, terram, et conturbasti eam.

V. Sana contritiones ejus, quia mota est.

V. Ut fugiant a facie arcus: ut liberentur electi tui.

Thou hast moved the earth, O Lord, and hast troubled it.

V. Heal the breaches thereof, for it is moved.

V. That they may flee from before the bow: that thy elect may be delivered.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. viii.

In illo tempore, cum turba plurima convenirent, et de civitatibus properarent ad Jesum, dixit per similitudinem: Exiit, qui seminat, seminare semen suum: et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres cœli comederunt illud. Et aliud cecidit supra petram: et natum, aruit; quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortæ spinæ suffocaverunt illud. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum. Hæc dicens clamabat: Qui habet aures audiendi, audiat. Interrogabant autem eum discipuli ejus, quæ esset hæc parabola. Quibus ipse dixit: Vobis datum est nosse mysterium regni Dei, cæteris autem in parabolis; ut videntes non videant, et audientes non intelligant. Est autem hæc parabola. Semen est verbum Dei. Qui autem secus viam, hi sunt qui audiunt: deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum: et hi radices non habent: quia ad tempus credunt, et in tempore tentationis recedunt. Quod au-

Sequel of the holy Gospel according to Luke.

Ch. viii.

At that time, when a very great multitude was gathered together, and hastened out of the cities to meet Jesus, he spoke by a similitude. The sower went out to sow his seed; and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground, and being sprung up, yielded fruit a hundred-fold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy: and these have no roots; for they believe for a while, and in time of

tem in spinas cecidit, hi sunt qui audierunt, et a sollicitudinibus, et divitiis, et voluptatibus vitæ, euntes, suffocantur, et non referunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia.

temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground, are they, who in a good and very good heart hearing the word, keep it, and bring forth fruit in patience.

St. Gregory the Great justly remarks, that this parable needs no explanation, since eternal Wisdom Himself has told us its meaning. All that we have to do, is to profit by this divine teaching, and become the good soil, wherein the heavenly seed may yield a rich harvest. How often have we, hitherto, allowed it to be trampled on by them that passed by, or to be torn up by the birds of the air! How often has it found our heart like a stone, that could give no moisture, or like a thorn plot, that could but choke! We listened to the word of God; we took pleasure in hearing it; and from this we argued well for ourselves. Nay, we have often received this *word* with joy and eagerness. Sometimes, even, it took root within us. But, alas! something always came to stop its growth. Henceforth, it must both grow and yield fruit. The *seed* given to us is of such quality, that the divine Sower has a right to expect a *hundred-fold.* If the soil, that is, our *heart*, be *good;* if we take the trouble to prepare it, by profiting by the means afforded us by the Church; we shall have an abundant harvest to show our Lord on that grand day, when, rising triumphant from His tomb, He will come to share with His faithful people the glory of His Resurrection.

Inspirited by this hope, and full of confidence in Him who has once more thrown this seed into this long ungrateful soil, let us sing with the Church, in

her Offertory, these beautiful words of the royal psalmist: they are a prayer for holy resolution and perseverance.

OFFERTORY

Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

Perfect thou my goings in thy paths; that my footsteps be not moved. O incline thy ear unto me and hear my words. Show forth thy wonderful mercies; who savest them that hope in thee, O Lord.

SECRET

Oblatum tibi, Domine, sacrificium vivificet nos semper, et muniat. Per Dominum.

May the sacrifice we have offered to thee, O Lord, always quicken us and defend us. Through, etc.

To this are added the other Secrets, as on Septuagesima Sunday, page 127.

The visit, which our Lord makes to us in the Sacrament of His love, is the grand means whereby He gives fertility to our souls. Hence it is that the Church invites us, in the Communion antiphon, to draw nigh to the altar of our God; there, our heart shall regain all the youthful fervour of its best days.

COMMUNION

Introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

I will go up to the altar of God; to God, who rejoiceth my youth.

POSTCOMMUNION

Supplices te rogamus, omnipotens Deus; ut quos tuis reficis sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum.

Grant, we humbly beseech thee, O almighty God, that those whom thou refreshest with thy sacraments, may, by a life well pleasing to thee, worthily serve thee. Through, etc.

Two other Postcommunions are said after this, as on Septuagesima Sunday, page 128.

VESPERS

The psalms and antiphons as on page 72.

CAPITULUM

(2 *Cor.* xi.)

Fratres, libenter suffertis insipientes, cum sitis ipsi sapientes. Sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos cædit.

Brethren, you gladly suffer the foolish, whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

The hymn and versicle, page 79.

ANTIPHON OF THE 'MAGNIFICAT'

Vobis datum est nosse mysterium regni Dei, cæteris autem in parabolis, dixit Jesus discipulis suis.

To you it is given to know the mystery of the kingdom of God, but to the others in parables, said Jesus to his disciples.

OREMUS.

Deus, qui conspicis quia ex nulla nostra actione confidimus: concede propitius, ut contra adversa omnia, Doctoris Gentium protectione, muniamur. Per Dominum.

LET US PRAY.

O God, who seest that we place no confidence in anything we do: mercifully grant that by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Through, etc.

We will end our Sunday by a hymn taken from the ancient breviaries of the Churches of France: it will help us to keep up in our souls the sentiments proper to the season of Septuagesima.

HYMN

Dies absoluti prætereunt;
Dies observabiles redeunt.
Tempus adest sobrium :
Quæramus puro corde Dominum.

The days of ease are about to close; the days of holy observance are returning; the time of temperance is at hand; let us seek our Lord in purity of heart.

Hymnis et in confessionibus
Judex complacabitur Dominus.
Non negabit hic veniam,
Qui vult ut homo quærat gratiam.

Our sovereign Judge will be appeased by our hymns and praise. He who would have us sue for grace, will not refuse us pardon.

Post jugum servile Pharaonis,
Post catenas diræ Babylonis:
Liber homo patriam
Quærat cœlestem Hierosolymam.

The slavish yoke of Pharaoh, and the fetters of cruel Babylon, have been borne too long: let man now claim his freedom, and seek his heavenly country, Jerusalem.

Fugiamus de hoc exilio :
Habitemus cum Dei Filio :
Hoc decus est famuli
Si sit cohæres sui Domini.

Let us quit this place of exile: let us dwell with the Son of God. Is it not the servant's glory, to be made co-heir with his Lord?

Sis Christe nobis dux hujus vitæ :
Memento quod sumus oves tuæ,
Pro quibus ipse tuam
Pastor ponebas morte animam.

O Jesus! be thou our guide through life. Remember that we are thy sheep, for whom thou, the Shepherd, didst lay down thine own life

Gloria sit Patri et Filio :
Sancto simul honor Paraclito :
Sicut erat pariter
In principio et nunc et semper. Amen.

Glory be to the Father, and to the Son; honour too be to the holy Paraclete: as it was in the beginning, now is, and shall ever be. Amen.

MONDAY OF SEXAGESIMA WEEK

ALL flesh had corrupted its way upon the earth.[1] The terrible lesson, then, which men had received, by being driven out of paradise in the person of our first parents, had been without effect. Neither the certainty of death, when they would have to stand before the divine Judge, nor the humiliations which attend man's first coming into this world, nor the pains and fatigues and trials which beset the whole path of life, had subdued men's hearts, or brought them into submission to that sovereign Master whose hand lay thus heavy upon them. They had the divine promise that a Saviour should be given to them, and that this Redeemer (who was to be the Son of her that was to crush the serpent's head), would not only bring them salvation, but would moreover reinstate them in all the happiness and honours they had lost. But even this was not enough to make them rise above the base passions of corrupt nature. The example of Adam's nine hundred years' penance, and the admonitions he could so feelingly give who had received such proofs of God's love and anger, began to lose their influence upon his children; and when he at last descended into the grave, his posterity grew more and more heedless of what they owed to their Creator. The long life, which had been granted to man in this the first age of the world, was made but a fresh means of offending Him who gave it. When, finally, the sons of Seth took to themselves wives of the family of Cain, the human race reached the height of wickedness, rebelled against the Lord, and made their own passions their god.

Yet, all this while, they had had granted to them the power of resisting the evil propensities of their

[1] Gen vi. 12

hearts. God had offered them His grace, whereby they were enabled to conquer pride and concupiscence. The merits of the Redeemer to come were even then present to divine justice, and the Lamb, slain, as St. John tells us, from the beginning of the world,[1] applied the merits of His Blood to this as to every generation which existed before the great Sacrifice was really immolated. Each individual of the human family might have been just, as Noah was, and, like him, have found favour with the Most High; but the thought of their heart was bent upon evil, and not upon good, and the earth became peopled with enemies of God. Then it was that it repented God that He had made man,[2] as the sacred Scripture forcibly expresses it. He decreed that man's life on earth should be shortened, in order that the thought of death might be ever before us. He, moreover, resolved to destroy, by a universal deluge, the whole of this perverse generation, saving only one family. The world would thus be renewed, and man would learn from this awful chastisement to serve and love this his sovereign Lord and God.

We find the following liturgical formula in the Mozarabic missal. Nothing could be more appropriate to the season of Septuagesima.

MISSA

(*Dominica ante carnes tollendas.*)

Ecce jam in proximo sunt dies illi salutis, in quibus revoluto anni circulo, per salutaris abstinentiæ opus, remedia cupimus suscipere pravorum actuum nostro-

Behold, now are close at hand those days of salvation, which the cycle of the year brings round to us, and in which we desire, by the exercise of salutary abstinence, to

[1] Apoc. xiii. 8.

[2] Gen. vi. 6.

rum. Etenim sicut ait apostolus: Hoc est acceptabile tempus, et hi sunt dies salutis, in quibus spiritualis medela exquirenti adveniat animæ, et mala dulcia scrabra peccaminum evellantur a mente; ut qui consuetudine noxia semper cogimur deorsum fluere, tandem divina nos erigente clementia, conemur sursum surgere, ut horum dierum votiva exhibentes susceptione, et malorum nostrorum levemur a crimine, et beatitudinis electorum mereamur compotes esse. Amen.

apply a remedy to our evil doings. For, as the apostle says: This is the acceptable time, and, these are the days of salvation, wherein a spiritual cure is given to the soul that seeks it, and the evil delights of sin are rooted from the mind. Hereby, we, whose evil habits are ever forcing us to a downward tendency, are by the uplifting mercy of God, encouraged to rise above this earth; that thus, by the devout observance of what these days require, we may not only be delivered from the guilt of our sins, but may moreover deserve to be companions with the elect in eternal bliss. Amen.

TUESDAY OF SEXAGESIMA WEEK

When we reflect upon the terrible events which happened in the first age of the world, we are lost in astonishment at the wickedness of man, and at the effrontery wherewith he sins against his God. How was it that the dread words of God, which were spoken against our first parents in Eden, could be so soon forgotten? How could the children of Adam see their father suffering and doing such endless penance, without humbling themselves and imitating this model of repentance? How was it that the promise of a Mediator, who was to reopen the gate of heaven for them, could be believed, and yet not awaken in their souls the desire of making themselves worthy to be His ancestors, and partakers of that grand regeneration, which He was to bring to mankind? And yet, the years which followed the death of Adam

were years of crime and scandal; nay, he himself lived to see one of his own children become the murderer of a brother. But why be thus surprised at the wickedness of these our first brethren? The earth is now six thousand years old in the continued reception of divine blessings and chastisements; and are men less dull of heart, less ungrateful, less rebellious towards their Maker? For the generality of men—we mean, of those who deign to believe in the fall and chastisement of our first parents, and in the destruction of the world by the deluge—what are these great truths? Mere historical facts, which have never once inspired them with a fear of God's justice. More favoured than these early generations of the human race, they know that the Messias has been sent, that God has come down upon the earth, that He has been made Man, that He has broken Satan's rule, that the way to heaven has been made easy by the graces embodied by the Redeemer in the Sacraments: and yet, sin reigns and triumphs in the midst of Christianity. Undoubtedly, the just are more numerous than they were in the days of Noah; but then, what riches of grace has our Redeemer poured out on our degenerate race by the ministry of His bride the Church! Yes, there are faithful Christians to be found upon the earth, and the number of the elect is every day being added to; but the multitude are living at enmity with God, and their actions are in contradiction to their faith.

When, therefore, the holy Church reminds us of those times, wherein all flesh had corrupted its way, she is urging us to think about our own conversion. Her motive in relating to us the history of the sins committed at the beginning of the world, is to induce us to examine our own consciences. Why, too, does she read to us those pages of sacred Writ,

which so vividly describe the flood-gates of heaven opening and deluging the guilty earth, if not that she would warn us against mocking that great God, who thus chastised the sins of His rebellious creatures? Last week we were called upon to consider the sad consequences of Adam's sin, a sin which we ourselves did not commit, but the effects of which lie so heavy upon us. This week we must reflect upon the sins we ourselves have committed. Though God has loaded us with favours, guided us by His light, redeemed us with His Blood, and strengthened us against all our enemies by His grace, yet have we corrupted our way, and caused our God to repent of having created us. Let us confess our wickedness, and humbly acknowledge that we owe it to the mercies of the Lord, that we have not been consumed.[1]

The Ambrosian missal contains the following exhortation for this season of the year.

TRANSITORIUM

(*Dominica in Septuagesima.*)

Convertimini omnes simul ad Deum mundo corde et animo, in oratione, jejuniis, et vigiliis multis. Fundite preces vestras cum lacrymis; ut deleatis chirographa peccatorum vestrorum, priusquam vobis repentinus superveniat interitus; antequam vos profundum mortis absorbeat; et cum Creator noster advenerit, paratos nos inveniat.

Be converted to God, all ye people, in purity of heart and soul, in prayer, fasting, and much watching. Pour out your prayers with tears; that the hand-writing of your sins may be blotted out, before sudden destruction come upon you, and before the deep flood of death engulf you. When our Creator comes, let him find us ready.

[1] Lam. iii. 22.

WEDNESDAY OF SEXAGESIMA WEEK

O God of infinite justice! we have sinned; we have abused the life Thou hast given us: and when we read, in Thy Scriptures, how Thine anger chastised the sinners of former days, we are forced to acknowledge, that we have deserved to be treated in like manner. We have the happiness to be Christians and children of Thy Church; the light of faith, and the power of Thy grace, have brought us once more into Thy friendship; but how can we forget that we were once Thy enemies? And are we so deeply rooted in virtue, that we can promise ourselves perseverance in it to the end? Pierce, O Lord! pierce my flesh with Thy fear.[1] Man's heart is hard, and unless it fear Thy sovereign Majesty, it may again offend Thee.

We are penetrated with fear, when we remember that Thou didst bury the world and destroy mankind by the waters of the deluge; for we learn by this, how Thy patience and long-suffering may be changed into inexorable anger. Thou art just, O Lord! and who shall presume to take scandal, or to murmur, when Thy wrath is enkindled against sinners?

We have defied Thy justice, we have braved Thine anger; for, though Thou hast told us that Thou wilt never more destroy sinners by a deluge of water, yet we know that Thou hast created, in Thy hatred for sin, a fire, which shall eternally prey on them that depart this life without being first reconciled with Thy offended Majesty.

O wonderful dignity of our human nature! We cannot be indifferent towards that infinite Being that created us: we must be His friends or His

[1] Ps. cxviii. 120.

enemies! It could not have been otherwise. He gave us understanding and free-will: we know what is good and what is evil, and we must choose the one or the other: we cannot remain neutral. If we choose good, God turns towards us and loves us; if evil, we separate from Him, who is our sovereign Good. But, whereas He bears most tender mercy towards this frail creature whom He created out of pure love, and because He wills that all men should be saved, He waits with patience for the sinner to return to Him, and, in countless ways, draws his heart to repentance.

But woe to him that obeys not the divine call, when that call is the last! Then justice takes the place of mercy, and revelation tells us how fearful a thing it is to fall into the hands of the living God.[1] Let us, then, flee from the wrath to come,[2] by making our peace with the God we have offended. If we be already restored to grace, let us walk in His fear, until love shall have grown strong enough in our hearts to make us run the way of the commandments.[3]

The following prayer is from the Mozarabic breviary of the Gothic Church of Spain.

ORATIO

(*In capite jejunii.*)

Averte faciem tuam a peccatis nostris, Domine, et omnes iniquitates nostras dele; remove ab oculis tuis malarum nostrarum facinus voluptatum, nostræque confessioni clementer tuum appone auditum. Misercre, quæsumus, rogantibus nobis,

Turn away thy face from our sins, O Lord, and blot out all our iniquities. Take from thine eyes the guilt of our sinful pleasures, and mercifully incline thine ear to our confession. Have mercy, we beseech thee, upon us thy suppliants, O thou that lookest

[1] Heb. x. 31. [2] St. Matt. iii. 7. [3] Ps. cxviii. 32.

qui propitius respicis in adversis, et qui desperatis cor pœnitens tribuis ad confessionem gloriæ tuæ. Sed quia publicanus a longe stans et percutiens pectus suum, sola confessione purgatus est, similiter et nos peccatores exaudi; ut sicut illi meritos petitionis suæ fructus donasti, ita et nobis supplicantibus indignis servis tuis veniam digneris impendere peccatis. Amen.

with pity on them that are in affliction, and givest to the disconsolate a penitent heart, that so they may praise thy name. The publican who stood afar off and struck his breast, found forgiveness by this alone, that he confessed his sin; do thou, in like manner, mercifully hear us sinners: and as thou didst give to him the fruit his prayer deserved, so also vouchsafe to grant unto us, thy suppliant unworthy servants, the pardon of our sins. Amen.

THURSDAY OF SEXAGESIMA WEEK

God promised Noah that He would never more punish the earth with a deluge. But, in His justice, He has many times visited the sins of men with a scourge which, in more senses than one, bears a resemblance to a deluge: the invasion of enemies. We meet with these invasions in every age; and each time we see the hand of God. We can trace the crimes that each of them was sent to punish, and in each we find a manifest proof of the infinite justice wherewith God governs the world.

It is not requisite that we should here mention the long list of these revolutions, which we might almost say make up the history of mankind, for in its every page we read of conquests, extinction of races, destruction of nations, and violent amalgamations, which effaced the traditions and character of the several peoples that were thus forced into union. We will confine our considerations to the two great invasions, which the just anger of God has permitted to come upon the world since the commencement of the Christian era.

The Roman Empire had made itself as pre-

eminent in crime as it was in power. It conquered the world, and then corrupted it. Idolatry and immorality were the civilization it gave to the nations which had come under its sway. Christianity could save individuals in the great empire, but the empire itself could not be made Christian. God let loose upon it the deluge of barbarians. The stream of the wild invasion rose to the very dome of the Capitol; the empire was engulfed. The ruthless ministers of divine justice were conscious of their being chosen for this mission of vengeance, and they gave themselves the name of 'God's scourge.'

When, later on, the Christian nations of the east had lost the faith which they themselves had transmitted to the western world; when they had disfigured the sacred symbol of faith by their blasphemous heresies; the anger of God sent upon them, from Arabia, the deluge of Mahometanism. It swept away the Christian Churches, that had existed from the very times of the apostles. Jerusalem, the favoured Jerusalem, on which Jesus had lavished His tenderest love, even she became a victim to the infidel hordes. Antioch and Alexandria, with their patriarchates, were plunged into the vilest slavery; and at length Constantinople, that had so obstinately provoked the divine indignation, was made the very capital of the Turkish empire.

And we, the western nations, if we return not to the Lord our God, shall we be spared? Shall the flood-gates of heaven's vengeance, the torrent of fresh Vandals, ever be menacing to burst upon us, yet never come? Where is the country of our own Europe, that has not corrupted its way, as in the days of Noah? that has not made conventions against the Lord and against His Christ?[1] that has

[1] Ps. ii. 2.

not clamoured out that old cry of revolt: Let us break their bonds asunder, let us cast away their yoke from us?[1] Well may we fear lest the time is at hand, when, despite our haughty confidence in our means of defence, Christ our Lord, to whom all nations have been given by the Father, shall rule us with a rod of iron, and break us in pieces like a potter's vessel.[2] Let us propitiate the anger of our offended God, and follow the inspired counsel of the royal prophet: Serve ye the Lord with fear; embrace the discipline of His Law; lest, at any time, the Lord be angry, and ye perish from the just way.[3]

We find the following beautiful words in the Ambrosian liturgy for Septuagesima. They occur in the missal.

TRANSITORIUM

(*Dominica in Quinquagesima.*)

Venite, convertimini ad me, dicit Dominus. Venite flentes, fundamus lacrymas ad Deum: quia nos neglexi-mus, et propter nos terra patitur. Nos iniquitatem fecimus, et propter nos fun-damenta commota sunt. Festinemus iram Dei ante-vertere, flentes, et dicentes: Qui tollis peccata mundi, miserere nobis.

Come, be converted unto me, saith the Lord. Let us come weeping, and pour out our tears before God, for we have been negligent, and because of us is the earth suffering. We have committed iniquity, and because of us are the founda-tions of the world moved. Let us hasten to avert the wrath of God; let us weep, and say: O thou, that takest away the sins of the world, have mercy upon us!

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[1] Ps. ii. 3. [2] *Ibid.*, 9. [3] *Ibid.*, 12.

FRIDAY OF SEXAGESIMA WEEK

God chastises the world by the deluge; but He is faithful to the promise made to our first parents, that the head of the serpent should be crushed. The human race has to be preserved, therefore, until the time shall come for the fulfilment of this promise. The Ark gives shelter to the just Noah, and to his family. The angry waters reach even to the tops of the highest mountains; but the frail yet safe vessel rides peacefully on the waves. When the day fixed by God shall come, they that dwell in this Ark shall once more tread the earth, purified as it then will be; and God will say to them, as heretofore to our first parents: 'Increase, and multiply, and fill the earth.'[1]

Mankind, then, owes its safety to the Ark. O saving Ark, that wast planned by God Himself, and didst sail unhurt amidst the universal wreck! But if we can thus bless this contemptible wood,[2] how fervently should we love that other Ark, of which Noah's was but the figure, and which, for now eighteen hundred years, has been saving and bringing men to their God! How fervently should we bless that Church, the bride of our Jesus, out of which there is no salvation, and in which we find that truth which delivers us from error and doubt,[3] that grace which purifies the heart, and that food which nourishes the soul and fits her for immortality!

O sacred Ark! thou art inhabited, not by one family alone, but by people of every nation under the sun. Ever since that glorious day, when our Lord launched thee in the sea of this world, thou hast been tossed by tempests, yet never wrecked.

[1] Gen. ix. 1. [2] Wisd. x. 4. [3] St. John viii. 32.

Thou wilt reach the eternal shore, witnessing, by thy unworn vigour and beauty, to the divine guidance of the Pilot, who loves thee, both for thine own sake, and for the work thou art doing for His glory. It is by thee that He peoples the world with His elect, and it is for them that He created the world.[1] When He is angry, He remembers mercy,[2] because of thee, for it is through thee that He has made His covenant with mankind.

O venerable Ark! be thou our refuge in the deluge. When Rome's great empire, that was drunk with the blood of the martyrs,[3] sank beneath the invasion of the barbarians, the Christians were safe, because sheltered by thee; the waters slowly subsided, and the race of men that had fled to thee for protection, though conquered according to the flesh, was victorious by the spirit. Kings, who till then had been haughty despots and barbarians, kissed reverently the hand of the slave, who was now their pastor and baptized them. New peoples sprang up, and, with the Gospel as their law, began their glorious career in those very countries which the Cæsars had degraded and forfeited.

When the Saracen invasion came sweeping into ruin the eastern world, and menacing the whole of Europe, which would have been lost had not the energy of thy sons repelled the infidel horde, was it not within thee, O Ark of salvation! that the few Christians took refuge, who had resisted schism and heresy, and who, whilst the rest of their brethren apostatized from the faith, still kept alive the holy flame? Under thy protection they are even now perpetuating, in their unfortunate countries, the traditions of faith, until the divine mercy shall bring happier times, and they be permitted to multiply, as did of old the sons of Sem, in that land once so glorious and holy.

[1] St. Matt. xxiv. 22. [2] Hab. iii. 2. [3] Apoc. xvii. 6.

Oh! happy we, dear Church of God! that are sheltered within thee, and protected by thee against that wild sea of anarchy, which the sins of men have let loose on our earth! We beseech our Lord to check the tempest with that word of His omnipotence: 'Thus far shalt thou come, and no further, and here shalt thou break thy swelling waves.'[1] But if His divine justice has decreed that it prevail for a time, we know that it cannot reach such as dwell in thee. Of this happy number are we. In thy peaceful bosom, dear mother, we find those true riches, the riches of the soul, of which no violence can deprive us.[2] The life thou givest us is the only real life. Our true fatherland is the kingdom formed by thee. Keep us, O thou Ark of our God! Keep us, and all that are dear to us, and shelter us beneath thy roof, until the deluge of iniquity be passed away.[3] When the earth, purified by its chastisements, shall once more receive the seed of the divine word which produces the children of God, those among us, whom thou shalt not have led to our eternal home, will then venture forth, and preach to the world the principles of authority and law, of family and social rights: those sacred principles, which came from heaven, and which thou, O holy Church, art commissioned to maintain and teach, even to the end of time.

We borrow from the Mozarabic missal the following eloquent appeal to divine mercy.

PRAYER

(*In Dominica V. post Epiphaniam.*)

Exaudi nos Domine Deus noster, et humanæ iniquitatis oblitus, divinæ so-	Graciously hear, O Lord our God, and forgetting man's iniquity, remember only thine

[1] Job xxxviii. 11. [2] St. Matt. vi. 20. [3] Ps. lvi. 2.

lius misericordiæ recordare. Exaudi, quæsumus, dum peccare non pateris, dum emendare nos præcipis, dum rogare permittis: dum patientia reditum quærendæ correctionis exspectat: dum justitia metum futuræ discussionis insinuat: dum misericordia locum evadendæ mortis ostentat. Inveniant ante oculos tuos sacrificia nostra gratiam: peccata veniam: vulnera medicinam: suspiria pietatem: flagella consolationem: lamenta temperiem: tempora quietem: officia dignitatem: vota mercedem. Mereatur petitio effectum, contritio solatium, consecratio Sacramentum. Oblatio sanctificatione pinguescat, trepidatio securitate discedat, benedictio salubritate proficiat; ut in omnibus multiplici pietatis tuæ gratia redundante, erigas plebem, dum lætificas sacerdotem. Amen.

own mercy. Graciously hear us, we beseech thee, O thou that forbiddest us to sin, that commandest us to repent, that permittest us to pray! Thy patience awaits our return to the needed repentance; thy justice inspires us with a fear of the future judgment; thy mercy shows us how we may avoid death. May our sacrifices find favour in thine eyes; our sins, pardon; our wounds, cure; our sighs, pity; our chastisements, consolation; our tears, joy; our days, peace; our duties, honour; our prayers, reward. May our petition produce its effect; our contrition, forgiveness; our consecration, the sacred mystery. May our oblation be rich unto sanctification, our fear be cast out by security, and our blessing be fruitful unto salvation; that thus in all things, by the manifold and overflowing grace of thy mercy, thou mayst bless the people, whilst thou givest joy to the priest. Amen.

SATURDAY OF SEXAGESIMA WEEK

On the Saturday of the preceding week, which was devoted to the consideration of the fall of our first parents both in its own malice and in its sad consequences upon us, we turned our thoughts towards our blessed Lady, who, though a daughter of Eve, was, by the special mercy of God, preserved from the stain of original sin. Let us end this week with a like act of veneration and love towards this Immaculate Queen of heaven. We, even the most

saintly among us, have not only been stained with original sin; we have our actual sins to grieve over and do penance for. This should give us a higher appreciation of her, the one single member of the human family who never committed the slightest sin. Let us turn towards her, and give expression to our feelings.

We, O Mary! have corrupted our way; we have disobeyed our Lord; we have broken His law; we have preferred our own selfish gratifications to the service we owed Him: but thou wast ever filled with His holy love, and there passed not even a shadow of sin upon thy soul, O spotless mirror of justice and holiness! Virgin most faithful! the grace of thy Son ever triumphed in thy heart. Mystical rose! the fragrance of thy virtues unceasingly ascended to His throne, changing only in its daily increase of sweetness. Tower of ivory! fair beyond measure, without one spot to mar thy purity! House of gold! thou didst ever reflect the precious gifts of the Holy Ghost. Have pity, then, upon us, for we are sinners.

We have obliged our God to repent that He made us: but in thee, dear Mother, He has ever been well pleased. Thou art the good land, wherein His divine seed yielded its thousandfold of fruit: pray for us, that He give fresh fertility to our hearts, and root up from them the thorns, which choke the heavenly plant. We are defiled by sin; may He, through the merits of the tears thou didst shed at the foot of the cross, mercifully cleanse us. If thy divine Son have already pardoned us, there are the consequences of our sins, which still weaken and humble us, like the sores of wounds that have been cured: take us, sweet Mother of our Jesus, under the mantle of thy tender care. We have too little dread of sin; we are so often on the verge of offending our God; oh! obtain for these poor children

of thine courage and firmness of resolution, and ambition for holiness of life. Thy intercession must win for us that precious devotedness to God's honour, which kills self-love, the root of sin. Oh! accursed self-love, which may lead us to hell, who are now perhaps in the grace of thy divine Son!

The deluge, brought on by our sins, is hurrying its vengeance against mankind; and we, O Mary! are resolved to seek our refuge in the Ark of the Church, the safe shelter created for us by thy Jesus. But we presume to pray to thee for our brethren throughout the world. Our God has given thee a power to stay His anger, and to win for guilty mortals an extension of mercy: show this power now, for our world is provoking its Master to destroy it. If the flood-gate of His just indignation burst upon the face of our earth, millions of souls that have been redeemed by the Blood of thy divine Son would be lost eternally. If the sweet dove of peace bring her olive-branch only when that terrible justice is appeased, it would be too late for thy loving heart. Come before the deluge, O beautiful rainbow of our Father's reconciliation! The love of a Mother, who is the very Queen of mercy, emboldens us to sue for universal mercy. Can the prayer of her, in whose purity and innocence the very God of holiness finds no blemish, be denied? Pray Him, then, to pardon us, and all sinners!

We select a few stanzas from the celebrated 'Complaint to Mary,' composed by the monk Euthymius. The Greek Church has inserted it in her liturgy.

CANON

Quomodo, O Domina, vitam meam impuram et immensorum peccatorum meorum multitudinem la-	O blessed Lady! how shall I worthily lament over my impure life, and the multitude of my grievous sins? I know

mentabor? Nescio quid dicam tibi, castissima, et male metuo; sed adjuva me.

Unde exordiar dicere ego miser de improbitate mea, et delictis nefandis? Ha! quid de me fiet? Verum age, Domina, et mei ante exitum ex hac luce miserere.

Omnem viam peccatorum cum ambulassem, immaculata Virgo, salutis semitam haudquaquam inveni. Sed ad bonitatem tuam confugio; ne me ex animo pœnitentem aspernare.

Mortis horam, O purissima, terribileque tribunal assidue cogito; sed peccandi consuetudine vehementer ad peccatum illicior. Fer mihi opem.

Bonorum exitiabilis inimicus cernens me nunc nudum, et patrono ac tutore destitutum, et a divinis virtutibus alienissimum, ad devorandum me irruit. Præveni, et averte illum, o Domina.

Proh dolor! imaginem Dei in me ego miser mentis arrogantia contaminavi. Quo in posterum me vertam? Festina, Virgo, ad auxilium.

Angelorum ordines et exercitus, Virtutes cœlorum, potentiam Filii tui contremiscunt, o castissima. Ego vero desperatus omni timore vaco.

not how to address thee, most chaste Virgin! I tremble with fear; but do thou help me.

I will speak of my wickedness and my hateful sins; but where shall I begin? Alas! what will become of me, a wretched sinner? Do thou, O blessed Lady, have compassion on me before my departure from this life.

I, having gone in every path that sinner ever trod, how shall I find now the way of salvation, O Immaculate Virgin? Yet have I recourse to thy goodness; despise me not, for I repent from my heart.

My thoughts are ever on the hour of death, and on the dread tribunal; and yet an evil habit violently tempts me to sin. O most pure Virgin, do thou help me.

The deadly enemy of all that is good, seeing me poor and naked, without patron or protector, and most destitute of heavenly virtue, rushes forward that he may devour me. O blessed Lady! forbid him, and drive him far from me.

Alas, unhappy man! in the arrogance of my soul, I have defiled the image of God that was in me. Whither shall I now turn? Hasten to my assistance, O Virgin ever holy!

The choirs and hosts of Angels, the heavenly Powers, tremble in the presence of thy all-powerful Son, O Immaculate Mother! and I, who have nothing wherein to hope, am so devoid of fear!

In fovea delictorum meorum suffocatum non me derelinquas, Domina. Improbissimus enim hostis me desperatione conflictantem videns, ridet; sed tu potenti manu tua me erige.

Formidabile est judicium, O misera et stolida anima mea, et pœna horribilis atque sempiterna. Nihilominus vel nunc ante Matrem judicis ac Dei tui, supplex procumbe. Cur enim te ipsam desperas?

O intaminata Virgo, ego ob multitudinem immensorum peccatorum meorum repletus sum tenebris, oculique animæ meæ, et mens mea immutata sunt. Quare tu luminis tui splendoribus ad dulcedinem in vacuitate passionum sitam celeriter me revoca.

Gemitus perennes mihi largire, Domina, fontemque lacrymarum, ut tam multa flagitia mea vulneraque inexplicabilia eluam, quo vitam æternam adipiscar.

En ego servus tuus, incorruptissima Virgo, multo cum timore et desiderio ad te accedo: gnarus quantum sæpenumero tua valuerit deprecatio. Valet sane plurimum, O benedictissima, apud Filium Matris supplicatio, et ejus viscera commovet.

Judicem misericordem et benignum exspecto Filium tuum, O linguis omnium prædicanda; ne me despicias, sed eum mihi redde

Suffer me not, O blessed Lady! to perish in the pit of my sins, into which I have fallen. The cruel enemy sees me struggling in despair, and mocks me. Do thou stretch forth thy hand, that can so well deliver me.

Awful is the judgment of God, unhappy senseless soul! and everlasting is the punishment. But turn thee, whilst yet there is time, and prostrate in prayer before the Mother of thy Judge and Lord. Why wouldst thou despair?

O Immaculate Virgin! the multitude of my grievous sins has set a thick darkness around me; the eyes of my soul, and my understanding, are blinded. Wherefore, I beseech thee, quickly lead me, by the brightness of thy light, to sweet freedom from my passions.

Grant me an unceasing sorrow, O blessed Lady, and a fount of tears, that I may wash away my countless sins and wounds, and gain eternal life.

Lo! I thy servant, most sinless Virgin! approach thee in deep reverence and love, for I know the power of thy prayer. Great, indeed, with her Son, is the power of the Mother's prayer, and his heart is moved when she asks, O most blessed Mother!

O Mother worthy of the whole world's praise! thy Son will be to me a merciful and compassionate Judge. Despise me not, but let me find

propitium, ut me tunc ad dexteram tribunalis sui incorrupti statuat: in te enim speravi.

favour in his sight, that he may set me on the right hand of his most just tribunal; for in thee have I put my trust.

QUINQUAGESIMA SUNDAY

THE Church gives us to-day another subject for our meditation: it is the vocation of Abraham. When the waters of the deluge had subsided, and mankind had once more peopled the earth, the immorality, which had previously excited God's anger, again grew rife among men. Idolatry, too, into which the antediluvian race had not fallen, now showed itself, and human wickedness seemed thus to have reached the height of its malice. Foreseeing that the nations of the earth would fall into rebellion against Him, God resolved to select one people that should be peculiarly His, and among whom should be preserved those sacred truths, of which the Gentiles were to lose sight. This new people was to originate from one man, who would be the father and model of all future believers. This was Abraham. His faith and devotedness merited for him that he should be chosen to be the father of the children of God, and the head of that spiritual family, to which belong all the elect of both the old and the new Testament.

It is necessary, therefore, that we should know Abraham, our father and our model. This is his grand characteristic: fidelity to God, submissiveness to His commands, abandonment and sacrifice of everything in order to obey His holy will. Such ought to be the prominent virtues of every Christian. Let us, then, study the life of our great patriarch, and learn the lessons it teaches.

The following passage from the Book of Genesis,

which the Church gives us in her Matins of to-day, will serve as the text of our considerations.

De Libro Genesis.

Cap. xii.

Dixit autem Dominus ad Abram: Egredere de terra tua, et de cognatione tua, et de domo patris tui, et veni in terram quam monstrabo tibi. Faciamque te in gentem magnam, et benedicam tibi, et magnificabo nomen tuum, erisque benedictus. Benedicam benedicentibus tibi, et maledicam maledicentibus tibi; atque in te benedicentur universæ cognationes terræ. Egressus est itaque Abram sicut præceperat ei Dominus, et ivit cum eo Lot. Septuaginta quinque annorum erat Abram, cum egrederetur de Haran. Tulitque Saraï uxorem suam, et Lot filium fratris sui, universamque substantiam quam possederant, et animas quas fecerant in Haran: et egressi sunt ut irent in terram Chanaan. Cumque venissent in eam, pertransivit Abram terram usque ad locum Sichem, usque ad convallem illustrem: Chananæus autem tunc erat in terra. Apparuit autem Dominus Abram, et dixit ei: Semini tuo dabo terram hanc. Qui ædificavit ibi altare Domino, qui apparuerat ei. Et inde transgrediens ad montem, qui erat contra orientem Bethel tetendit ibi tabernaculum

From the Book of Genesis.

Ch. xii.

And the Lord said to Abram: Go forth out of thy country, and from thy kindred and out of thy father's house, and come into the land which I shall show thee. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee; and in thee shall all the kindred of the earth be blessed. So Abram went out as the Lord had commanded him, and Lot went with him. Abram was seventy-five years old when he went forth from Haran. And he took Sarai his wife, and Lot, his brother's son, and all the substance which they had gatherde, and the souls which they had gotten in Haran: and they went out to go into the land of Chanaan. And when they were come into it, Abram passed through the country into the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land. And the Lord appeared to Abram, and said to him: To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him. And passing on from thence to a mountain, that was on the east side of Bethel, he

suum, ab occidente habens Bethel, et ab oriente Hai. Ædificavit quoque ibi altare Domino, et invocavit nomen ejus.

there pitched his tent, having Bethel on the west, and Hai on the east. He built there, also, an altar to the Lord, and called upon his name.

Could the Christian have a finer model than this holy patriarch, whose docility and devotedness in following the call of his God are so perfect? We are forced to exclaim, with the holy fathers: 'O true Christian, even before Christ had come on the earth! He had the spirit of the Gospel, before the Gospel was preached! He was an apostolic man before the apostles existed!' God calls him: he leaves all things—his country, his kindred, his father's house—and he goes into an unknown land. God leads him, he is satisfied; he fears no difficulties; he never once looks back. Did the apostles themselves more? But see how grand is his reward! God says to him: 'In thee shall all the kindred of the earth be blessed.' This Chaldean is to give to the world Him that shall bless and save it. Death will, it is true, close his eyes ages before the dawning of that day, when one of his race, who is to be born of a Virgin and be united personally with the divine Word, shall redeem all generations, past, present, and to come. But meanwhile, till heaven shall be thrown open to receive this Redeemer and the countless just who have won the crown, Abraham shall be honoured, in the limbo of expectation, in a manner becoming his great virtue and merit. It is in his bosom,[1] that is, around him, that our first parents (having atoned for their sin by penance), Noah, Moses, David, and all the just, including poor Lazarus, received that rest and happiness, which were a foretaste of, and a preparation for, eternal bliss in heaven. Thus is

[1] St. Luke xvi. 22.

Abraham honoured; thus does God requite the love and fidelity of them that serve Him.

When the fullness of time came, the Son of God, who was also Son of Abraham, declared His eternal Father's power, by saying that He was about to raise up a new progeny of Abraham's children from the very stones, that is, from the Gentiles.[1] We Christians are this new generation. But are we worthy children of our father? Let us listen to the apostle of the Gentiles: 'By faith, Abraham, when called (by God), obeyed to go out into a place, which he was to receive for an inheritance: and he went out not knowing whither he went. By faith, he abode in the land, dwelling in tents, with Isaac and Jacob, the co-heirs of the same promise; for he looked for a city that hath foundations, whose builder and maker is God.'[2]

If, therefore, we be children of Abraham, we must, as the Church tells us during Septuagesima, look upon ourselves as exiles on the earth, and dwell by hope and desire in that true country of ours, from which we are now banished, but towards which we are each day drawing nigher, if, like Abraham, we are faithful in the various stations allotted us by our Lord. We are commanded to use this world as though we used it not;[3] to have an abiding conviction of our not having here a lasting city,[4] and of the misery and danger we incur when we forget that death is one day to separate us from every thing we possess in this life.

How far from being true children of Abraham are those Christians who spend this and the two following days in intemperance and dissipation, because Lent is soon to be upon us! We can easily understand how the simple manners of our Catholic forefathers could keep a leave-taking of the ordinary

[1] St. Matt. iii. 9.
[2] Heb. xi. 8-10.
[3] 1 Cor. vii. 31.
[4] Heb. xiii. 14.

way of living, which Lent was to interrupt, and reconcile their innocent carnival with Christian gravity; just as we can understand how their rigorous observance of the laws of the Church for Lent would inspire certain festive customs at Easter. Even in our own times, a joyous shrovetide is not to be altogether reprobated, provided the Christian sentiment of the approaching holy season of Lent be strong enough to check the evil tendency of corrupt nature; otherwise the original intention of an innocent custom would be perverted, and the forethought of penance could in no sense be considered as the prompter of our joyous farewell to ease and comforts. While admitting all this, we would ask, what right or title have they to share in these shrovetide rejoicings, whose Lent will pass and find them out of the Church, because they will not have complied with the precept of Easter Communion? And they, too, who claim dispensations from abstinence and fasting during Lent, and, for one reason or another, evade every penitential exercise during the solemn forty days of penance, and will find themselves at Easter as weighed down by the guilt and debt of their sins as they were on Ash Wednesday—what meaning, we would ask, can there possibly be in their feast-making at shrovetide?

Oh! that Christians would stand on their guard against such delusions as these, and gain that holy liberty of children of God,[1] which consists in not being slaves to flesh and blood, and preserves man from moral degradation! Let them remember that we are now in that holy season, when the Church denies herself her songs of holy joy, in order the more forcibly to remind us that we are living in a Babylon of spiritual danger, and to excite us to regain that genuine Christian spirit, which everything in

[1] Rom. viii. 21.

the world around us is quietly undermining. If the disciples of Christ are necessitated, by the position they hold in society, to take part in the profane amusements of these few days before Lent, let it be with a heart deeply imbued with the maxims of the Gospel. If, for example, they are obliged to listen to the music of theatres and concerts, let them imitate St. Cecily, who thus sang, in her heart, in the midst of the excitement of worldly harmonies: 'May my heart, O God, be pure, and let me not be confounded!' Above all, let them not countenance certain dances, which the world is so eloquent in defending, because so evidently according to its own spirit; and therefore they who encourage them will be severely judged by Him, who has already pronounced woe upon the world. Lastly, let those who must go, on these days, and mingle in the company of worldlings, be guided by St. Francis of Sales, who advises them to think, from time to time, on such considerations as these:—that while all these frivolous, and often dangerous, amusements are going on, there are countless souls being tormented in the fire of hell, on account of the sins they committed on similar occasions; that, at that very hour of the night, there are many holy religious depriving themselves of sleep in order to sing the divine praises and implore God's mercy upon the world, and upon them that are wasting their time in its vanities; that there are thousands in the agonies of death, while all that gaiety is going on; that God and His angels are attentively looking upon this thoughtless group; and finally, that life is passing away, and death so much nearer each moment.[1]

We grant that, on these three days immediately preceding the penitential season of Lent, some provision was necessary to be made for those countless

[1] 'Introduction to a Devout Life,' part iii., chapter xxxiii.

souls, who seem scarce able to live without some excitement. The Church supplies this want. She gives a substitute for frivolous amusements and dangerous pleasures; and those of her children upon whom faith has not lost its influence, will find, in what she offers them, a feast surpassing all earthly enjoyments, and a means whereby to make amends to God for the insults offered to His divine Majesty during these days of carnival. The Lamb, that taketh away the sins of the world, is exposed upon our altars. Here, on this His throne of mercy, He receives the homage of them who come to adore Him, and acknowledge Him for their King; He accepts the repentance of those who come to tell Him how grieved they are at having ever followed any other Master but Him; He offers Himself to His eternal Father for poor sinners, who not only treat His favours with indifference, but seem to have made a resolution to offend Him during these days more than at any other period of the year.

It was the pious Cardinal Gabriel Paleotti, archbishop of Bologna, who first originated the admirable devotion of the *Forty Hours*. He was a contemporary of St. Charles Borromeo, and, like him, was eminent for his pastoral zeal. His object in this solemn Exposition of the most blessed Sacrament was to offer to the divine Majesty some compensation for the sins of men, and, at the very time when the world was busiest in deserving His anger, to appease it by the sight of His own Son, the Mediator between heaven and earth. St. Charles immediately introduced the devotion into his own diocese and province. This was in the sixteenth century. Later on, that is, in the eighteenth century, Prosper Lambertini was archbishop of Bologna; he zealously continued the pious design of his ancient predecessor, Paleotti, by encouraging his flock to devotion towards the blessed Sacrament during the

three days of carnival; and when he was made Pope, under the name of Benedict XIV., he granted many Indulgences to all who, during these days, should visit our Lord in this mystery of His love, and should pray for the pardon of sinners. This favour was, at first, restricted to the faithful of the Papal States; but in the year 1765 it was extended, by Pope Clement XIII., to the universal Church. Thus, the *Forty Hours' Devotion* has spread throughout the whole world, and become one of the most solemn expressions of Catholic piety. Let us, then, who have the opportunity, profit by it during these last three days of our preparation for Lent. Let us, like Abraham, retire from the distracting dangers of the world, and seek the Lord our God. Let us go apart, for at least one short hour, from the dissipation of earthly enjoyments, and, kneeling in the presence of our Jesus, merit the grace to keep our hearts innocent and detached, whilst sharing in those we cannot avoid.[1]

We will now resume our considerations upon the liturgy of Quinquagesima Sunday. The passage of the Gospel selected by the Church, is that wherein our Saviour foretells to His apostles the sufferings He was to undergo in Jerusalem. This solemn announcement prepares us for Passiontide. We ought to receive it with feeling and grateful hearts, and make it an additional motive for imitating the devoted Abraham, and giving our whole selves to our God. The ancient liturgists tell us that the blind man of Jericho spoken of in this same Gospel is a figure of those poor sinners, who, during these days, are blind to their Christian character, and rush into excesses, which even paganism would have coveted. The blind man recovered his sight, because he was aware of his wretched state, and

[1] The Litanies for the *Forty Hours* are given at the end of this volume.

desired to be cured and to see. The Church wishes us to have a like desire, and she promises us that it shall be granted.

In the Greek Church, this Sunday is called *Tyrophagos*, because it is the last day on which is allowed the use of white meats, or, as we call them, milk-meats. From to-morrow it is forbidden to eat them, for Lent then begins, and with all the severity wherewith the oriental Churches observe it.

MASS

The station is in the church of St. Peter, on the Vatican. The choice was suggested, as we learn from the Abbot Rupert's 'Treatise on the Divine Offices,' by the lesson of the Law given to Moses, which used then to be read in this Sunday's Office. Moses was looked upon, by the early Christians of Rome, as a type of St. Peter. The Church having, since that time, substituted the vocation of Abraham for the passage from Exodus (which is now deferred till Lent), the station for this Sunday is still in the basilica of the prince of the apostles, who was prefigured also by Abraham, the father of believers.

The Introit is the prayer of mankind, blind and wretched as the poor man of Jericho; it asks for pity from its Redeemer, and beseeches Him to *guide* and *feed* it.

INTROIT

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias: quoniam firmamentum meum, et refugium meum es tu: et propter nomen tuum dux mihi eris et enutries me.

Ps. In te, Domine, speravi, non confundar in æter-

Be thou unto me a God, a protector, and a house of refuge, to save me; for thou art my strength, and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

Ps. In thee, O Lord, have I hoped, let me never be con-

num : in justitia tua libera me, et eripe me. *V.* Gloria Patri. Esto.

founded; deliver me in thy justice, and rescue me. *V.* Glory. Be thou.

COLLECT

Preces nostras, quæsumus, Domine, clementer exaudi : atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

Mercifully hear our prayers O Lord, we beseech thee; and delivering us from the bonds of sin, preserve us from all adversity. Through, etc.

Then are added two other Collects, as in the Mass of Septuagesima Sunday, page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

1 *Cap.* xiii.

Fratres, si linguis hominum loquar, et angelorum, charitatem autem non habeam, factus sum velut æs sonans, aut cymbalum tinniens. Et si habuero prophetiam, et noverim mysteria omnia, et omnem scientiam : et si habuero omnem fidem, ita ut montes transferam, charitatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas : et si tradidero corpus meum ita ut ardeam, charitatem autem non habuero, nihil mihi prodest. Charitas patiens est, benigna est : charitas non æmulatur, non agit perperam, non inflatur, non est ambitiosa, non quærit

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

1 *Ch.* xiii.

Brethren, if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind, charity envieth not, dealeth not perversely; is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity,

quæ sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, congaudet autem veritati: omnia suffert, omnia credit, omnia sperat, omnia sustinet. Charitas nunquam excidit: sive prophetiæ evacuabuntur, sive linguæ cessabunt, sive scientia destruetur. Ex parte enim cognoscimus, et ex parte prophetamus. Cum autem venerit quod perfectum est, evacuabitur quod ex parte est. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quæ erant parvuli. Videmus nunc per speculum in ænigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum. Nunc autem manent fides, spes, charitas, tria hæc: major autem horum est charitas.

but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then, face to face. Now I know in part; but then I shall know, even as I am known. And now there remain faith, hope, charity, these three: but the greater of these is charity.

How appropriate for this Sunday is the magnificent eulogy of *charity*, here given by our apostle! This virtue, which comprises the love both of God and of our neighbour, is the light of our souls. Without charity we are in darkness, and all our works are profitless. The very power of working miracles cannot give hope of salvation, unless he who does them have charity. Unless we are in charity, the most heroic acts of other virtues are but one snare more for our souls. Let us beseech our Lord to give us this light. But let us not forget that, however richly He may bless us with it here below, the fullness of its brightness is reserved

for when we are in heaven; and that the sunniest day we can have in this world, is but darkness when compared with the splendour of our eternal charity. *Faith* will then give place, for we shall be face to face with all truth; *hope* will have no object, for we shall possess all good; *charity* alone will continue, and, for this reason, is greater than faith and hope, which must needs accompany her in this present life. This being the glorious destiny reserved for man when redeemed and enlightened by Jesus, is it to be wondered at that we should leave all things, in order to follow such a Master? What should surprise us, and what proves how degraded is our nature by sin, is to see Christians, who have been baptized in this faith and this hope, and have received the first-fruits of this love, indulging, during these days, in every sort of worldliness, which is only the more dangerous because it is fashionable. It would seem as though they were making it their occupation to extinguish within their souls the last ray of heavenly light, like men that had made a covenant with darkness. If there be charity within our souls, it will make us feel these offences that are committed against our God, and inspire us to pray to Him to have mercy on these poor blind sinners, for they are our brethren.

In the Gradual and Tract, the Church sings the praises of God's goodness towards His elect. He has set them free from the slavish yoke of the world, by enlightening them with His grace; they are His own children, the favoured *sheep of His pasture.*

GRADUAL

Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam.

Thou art God, who alone dost wonders: thou hast made thy power known among the nations.

V. Liberasti in brachio

V. Thou hast delivered thy

tuo populum tuum, filios Israel et Joseph.

people, the children of Israel and Joseph, by the strength of thine arm.

TRACT

Jubilate Deo omnis terra : servite Domino in lætitia.

V. Intrate in conspectu ejus, in exsultatione ; scitote quoniam Dominus ipse est Deus.

V. Ipse fecit nos, et non ipsi nos : nos autem populus ejus et oves pascuæ ejus.

Sing joyfully to God, all the earth : serve ye the Lord with gladness.

V. Come in before his presence with joy ; know ye that the Lord he is God.

V. He made us, and not we ourselves : and we are his people and the sheep of his pasture.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. xviii.

In illo tempore, assumpsit Jesus duodecim, et ait illis : Ecce ascendimus Jerosolymam, et consummabuntur omnia quæ scripta sunt per prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur, et postquam flagellaverint, occident eum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quæ dicebantur. Factum est autum, cum appropinquaret Jericho, cæcus quidam sedebat secus viam, mendicans. Et cum audiret turbam prætereuntem, interrogabat quid hoc esset. Dixerunt autem

Sequel of the holy Gospel according to Luke.

Ch. xviii.

At that time, Jesus took unto him the twelve, and said to them : Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon ; and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard

ei, quod Jesus Nazarenus transiret. Et clamavit dicens: Jesu, fili David, miserere mei. Et qui præibant, increpabant eum ut taceret. Ipse vero multo magis clamabat: Fili David, miserere mei. Stans autem Jesus, jussit illum adduci ad se. Et cum appropinquasset, interrogavit illum dicens: Quid tibi vis faciam? At ille dixit: Domine, ut videam. Et Jesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people when they saw it gave praise to God.

Jesus tells His apostles, that His bitter Passion is at hand; it is a mark of His confidence in them; but they understand not what He says. They are as yet too carnal-minded to appreciate our Saviour's mission; still, they do not abandon Him; they love Him too much to think of separating from Him. Greater by far than this is the *blindness* of those false Christians, who, during these three days, not only do not think of the God who shed His Blood and died for them, but are striving to efface from their souls every trace of the divine image! Let us adore that sweet mercy, which has drawn us, as it did Abraham, from the midst of a sinful people; and let us, like the blind man of our Gospel, cry out to our Lord, beseeching Him to grant us an increase of His holy *light*. This was his prayer: *Lord! that I may see!* God has given us His light; but He gave it us in order to excite within us

the desire of *seeing* more and more clearly. He promised Abraham, that He would show him the place He had destined for him; may He grant us, also, *to see* the land of the living! But our first prayer must be, that He show us Himself, as St. Augustine has so beautifully expressed it, that we may love Him, and show us ourselves that we may cease to love ourselves.

In the Offertory, the Church prays that her children may have the *light* of life, which consists in knowing the Law of God. She would have our lips *pronounce* His doctrine and the divine commandments, which He has brought us from heaven.

OFFERTORY

Benedictus es, Domine, doce me justificationes tuas: in labiis meis pronuntiavi omnia judicia oris tui.	Blessed art thou, O Lord teach me thy justifications: with my lips I have pronounced all the judgments of thy mouth.

SECRET

Hæc hostia, Domine, quæsumus, emundet nostra delicta; et ad sacrificium celebrandum, subditorum tibi corpora, mentesque sanctificet. Per Dominum.	May this offering, we beseech thee, O Lord, cleanse away our sins; and sanctify the bodies and souls of thy servants, to prepare them for worthily celebrating this sacrifice. Through, &c.

Then are added two other Secrets, as given in the Mass of Septuagesima Sunday, page 127.

The Communion antiphon commemorates the miracle of the manna, which fed in the desert the descendants of Abraham; and yet this food, though it came from heaven, did not preserve them from death. The living Bread, which we have had given to us from heaven, gives eternal life to the soul: and he who eats it worthily shall never die.

COMMUNION

Manducaverunt et saturati sunt nimis, et desiderium eorum attulit eis Dominus: non sunt fraudati a desiderio suo.

They did eat and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

POSTCOMMUNION

Quæsumus, omnipotens Deus; ut qui cœlestia alimenta percepimus, per hæc contra omnia adversa muniamur. Per Dominum.

We beseech thee, O almighty God, that we who have taken this heavenly food, may be defended by it from all adversity. Through, etc.

Two other Postcommunions are said after this, as on Septuagesima Sunday, page 128.

VESPERS

The psalms and antiphons as on page 72.

CAPITULUM

(1 *Cor.* xiii.)

Fratres, si linguis hominum loquar et angelorum, charitatem autem non habeam, factus sum velut æs sonans, aut cymbalum tinniens.

Brethren, if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

The hymn and versicle, page 79.

ANTIPHON OF THE 'MAGNIFICAT'

Stans autem Jesus, jussit cæcum adduci ad se, et ait illi: Quid vis ut faciam tibi? Domine, ut videam. Et Jesus ait illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum.

But Jesus standing, ordered the blind man to be brought, and said to him: What wilt thou, that I do for thee? Lord, that I may see. And Jesus saith to him: See: thy faith hath made thee whole. And he immediately saw, and followed him, praising God.

OREMUS

Preces nostras, quæsumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

LET US PRAY

Mercifully hear our prayers, we beseech thee, O Lord, and delivering us from the bonds of sin, preserve us from all adversity. Through, etc.

Before the day is over, we may recite the following stanzas of the hymn, in which the Greek Church proclaims the annual fast of Lent.

HYMN

(*Feria II. Tyrophagi*)

Advenit nunc, ver designans, præpurgatrix hebdomas hæc sacrorum jejuniorum, omnino veneranda, corporibus et animabus omnium lucem ministrans.

En reserata est pœnitentiæ janua, Dei amatores; adeste igitur, alacriter ipsam ingrediamur, priusquam a Christo nobis velut indignis claudatur.

Puritatem, abstinentiam, et modestiam, et fortitudinem, ac prudentiam, orationes et lacrymas comparemus, fratres, per quæ patet nobis justitiæ semita.

Ne corpori saginando, neque ciborum deliciis incumbamus, mortales, imo vero parcimonia ipsum pinguefaciamus, quo semper in pugnis cum adversario, animæ junctum prævaleat.

Primum jejunium præviæ expiationis animarum et corporum nostrorum or-

The week, the harbinger of spring, is come; the week that cleanses away sin by the sacred and ever venerable fast, which enlightens the body and soul of every man.

Lo! the gate of penance is thrown open, O ye that love God! Come, then, let us joyously go in, before Christ shut it against us as being unworthy to enter.

Brethren, let us prepare, and bring with us purity, abstinence, and modesty, and fortitude, and prudence, and prayers, and tears; for it is by these we enter on the path of justice.

Be not solicitous, O mortals! about the body, how you may pamper it, nor seek delicacies in what you give it to eat; give it, rather, fullness of vigour by abstinence; that so it may aid the soul to conquer in the battle with the enemy.

This day, O ye that love God! begins the fast, which is to prepare our souls and

tum est hodie, spargens in cordibus nostris, Dei amatores, sacræ et venerandæ Christi Passionis, luminis instar, largum splendorem.

Læto animo amplectamur jejunium, o populi: advenit siquidem spiritualium certaminum exordium: abjiciamus carnis mollitudinem, animæ charismata augeamus, compatiamur, ut servi Christi, quo tanquam filii Dei conglorificemur, animasque nostras Spiritus sanctus in nobis inhabitans illuminabit.

Alacriter excipiamus, fideles, divinitus inspiratum jejunii nuntium, ut olim Ninivitæ, itemque meretrices, et publicani ab Joanne pœnitentiæ prædicationem acceperunt. Præparemur per abstinentiam ad participationem Dominici in Sion sacrificii; prius lacrymis quam divina ejus lotione purgemur, petamus typici ibi Paschatis consummationem, et veri demonstrationem intueri; parati simus ad crucis et Resurrectionis Christi Dei adorationem, clamantes ad ipsum: Ne confundas nos ab exspectatione nostra, o philanthrope.

bodies by expiation, and infuse into our hearts the generous light of the sacred and venerable Passion of Christ.

Let us, O ye people! enter on our fast with a glad heart; for lo! the spiritual combat begins. Let us throw off the effeminacy of the flesh, redouble the gifts of the spirit, and suffer with Christ, as it behoves them that are his servants; that thus, we may rejoice together with him, and our souls be enlightened by the indwelling of the Holy Ghost within us.

Let us, O ye faithful! cheerfully receive the divinely inspired messenger of our fast, as did the Ninivites; and as the harlots and the publicans did, of old, receive John, when he preached penance unto them. Let us prepare, by abstinence, for a participation in the Sacrifice of our Lord on Sion. Let his divine laver be preceded by that of our tears. Let us beseech him to show unto us, when the time is come, the consummation of both Paschs, the figurative, and the true. Let us put ourselves in readiness to adore the cross and Resurrection of Christ; saying unto him: Let me not be confounded in my expectation, O thou Lover of mankind.

MONDAY OF QUINQUAGESIMA WEEK

THE life of a faithful Christian, like that of the patriarch Abraham, is neither more nor less than a courageous journeying onwards to the place destined for him by his Creator. He must put aside everything that could impede his progress, nor must he look back. This is, undoubtedly, hard doctrine; but if we reflect, for a moment, on the dangers which surround fallen man during his earthly pilgrimage, and on what our own sad experience has taught us, we shall not think it hard or strange, that our Saviour has made the renouncing and denying of ourselves an essential condition of our salvation. But, independently of this, is it not far better to put our life under God's guidance, than to keep it in our own? Are we so wise or so strong, as to be able to guide ourselves? We may resist as we please, but God is our sovereign Lord and Master; and by giving us free-will, whereby we may either resist His will or follow it, He has not abdicated His own infinite rights to His creatures' obedience. Our refusal to obey would not make Him less our Master.

Had Abraham, after receiving the divine call, chosen to remain in Chaldea, and refused to break up the home which God had bade him leave, God would then have selected some other man to be the patriarch of His chosen people, and father of that very family, which was to have the Messias as one of its children. This substitution of one for another in the order of grace is frequently forced upon divine justice; but what a terrible punishment it is for him that caused the substitution! When a soul refuses salvation, heaven does not therefore lose one of its elect: God, finding that He is despised

by the one He called, offers the grace to another, until His call is followed.

The Christian life consists in this untiring, unreserved obedience to God. The first effect of this spirit of submission is, that it takes the soul from the region of sin and death, wherein she was wasting away her existence; it takes her from the dark Chaldea, and places her in the promised land of light. Lest she should faint on her way along the narrow path, and fall a victim to the dangers which never leave her because they are within herself, God asks her for sacrifices, and these brace her. Here, again, we have Abraham for our model. God loves him, and promises him the richest of blessings; He gives him a son, as pledge of the promise; and then, shortly after, tests the holy patriarch's devotedness, by commanding him to slay with his own hand this dear child, on whom he has been told to build his hopes!

Man's path on earth is sacrifice. We cannot *go out* from evil except by the way of self-resistance, nor keep our footing on good ground but by constant combating. Let us imitate Abraham: fix our eyes steadfastly on the eternal hills, and consider this world as a mere passing dwelling, a tent, put up for a few days. Our Jesus has said to us: 'I came not to send peace, but the sword; for I came to separate.'[1] Separation, then, and trials are sure to be sent us; but we are equally sure that they are for our good, since they are sent us by Him who so loved us, that He became one of ourselves. But this same Jesus has also said: 'Where thy treasure is, there too is thy heart.'[2] Christians! can our treasure be in this wretched world? No it must be in that fair land above. There, then, must we be, in desire and affection.

These are the thoughts the Church would have

[1] St. Matt. x. 34, 35. [2] *Ibid.*, vi. 21.

us meditate upon during these days, which immediately precede the forty of Lent. They will help to purify our hearts and make them long to be with their God. The noise of the world's sins and scandals reaches our ears: let us pray, that the kingdom of God may come to us and to those poor sinners; for God's infinite mercy can change them, if He will, into children of Abraham. Not a day passes but He so changes many a sinner. He has, perhaps, shown that miracle of His mercy to us, and those words of the apostle may be applied to us: 'You, who some time were afar off, are now made nigh (to God) by the Blood of Christ.'[1]

Let us pray for ourselves and for all sinners, in these beautiful words of the Mozarabic breviary.

PRAYER

Dum te, omnipotens Deus, nostræ delinquentiæ reddunt adversum, tua inspiratione, quæsumus, nostra te invocatio propitium et confessio faciat esse placatum: ut, te miserante, nec tribulatio sæcularis nostram mentem dejiciat, nec persuasio nociva possideat, nec infidelitas tenebrosa concludat; sed vultus tui super nos signato lumine fulgeamus, semperque in eodem splendore stabilitate veræ fidei gradiamur. Amen.

We beseech thee, O almighty God! that whereas our sins have angered thee against us, our prayers and praise, which thou inspirest, may propitiate and please thee: that thus, by thy mercy, the vexations of this world may not cast down our soul, nor hurtful delusion possess her, nor the darkness of unbelief surround her; but may we gleam with the light of thy countenance, wherewith thou hast signed us, and ever, by firmness in the true faith, walk in the brightness of the same. Amen.

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[1] Eph. ii. 13.

TUESDAY OF QUINQUAGESIMA WEEK

The fundamental rule of Christian life is, as almost every page of the Gospel tells us, that we should live out of the world, separate ourselves from the world, hate the world. The world is that ungodly land which Abraham, our sublime model, is commanded by God to quit. It is that Babylon of our exile and captivity, where we are beset with dangers. The beloved disciple cries out to us: 'Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him.'[1] Our most merciful Jesus, at the very time when He was about to offer Himself as a sacrifice for all men, spoke these awful words: 'I pray not for the world.'[2] When we were baptized, and were signed with the glorious and indelible character of Christians, the condition required of us, and accepted, was that we should renounce the works and pomps of the world (which we expressed under the name of Satan); and this solemn baptismal promise we have often renewed.

But what is the meaning of our promise to renounce the world? Is it that we cannot be Christians, unless we flee into the desert and separate ourselves from our fellow-creatures? Such cannot be God's will for all, since, in that same Scripture, wherein He commands us to flee from the world, He also tells us what are our duties to each other, and sanctions and blesses those ties which He Himself has willed should exist among us. His apostle, also, tells us to use this world as though we did not use it.[3] It is not, therefore, forbidden us to live in, and to use, the world. Then, what means this renouncing of the world? Can there be contradiction

[1] St. John ii. 15. [2] *Ibid.*, xvii. 9. [3] 1 Cor. vii. 31.

in God's commandments? Is it possible that we are condemned to wander blindly on the brink of a precipice, into which we must at last inevitably fall?

There is neither contradiction nor snare. If by the world, we mean these visible things around us which God created in His power and goodness; if we mean this outward world, which He made for His own glory and our benefit; it is worthy of its divine Author, and to us, if we but use it aright, is a ladder whereby our souls may ascend to their God. Let us gratefully use this world; go through it, without making it the object of our hope; not waste upon it that love, which God alone deserves; and ever be mindful, that we are not made for this, but for another and a happier, world.

But the majority of men are not thus prudent in their use of the world. Their hearts are fixed upon it, and not upon heaven. Hence it was, that when the Creator deigned to come into this world, in order that He might save it, the world knew Him not.[1] Men were called after the name of the object of their love. They shut their eyes to the light; they became darkness; God calls them 'the world.'

In this sense, then, the world is everything that is opposed to our Lord Jesus Christ, that refuses to recognize Him, and that resists His divine guidance. Those false maxims which tend to weaken the love of God in our souls; which recommend the vanities that fasten our hearts to this present life; which cry down everything that can raise us above our weaknesses or vices; which decoy and gratify our corrupt nature by dangerous pleasures, which, far from helping us to the attainment of our last end, only mislead us—all these are 'the world.'

This world is everywhere, and holds a secret league within our very hearts. Sin has brought it into this exterior world created by God for Himself,

[1] St. John i. 10.

and has given it prominence. Now, we must conquer it, and trample upon it, or we shall perish with it. There is no being neutral; we must be its enemies, or its slaves. During these three days, its triumphs are fearful; and thousands of those who, at their Baptism, swore eternal enmity to it, are enrolling themselves its votaries. Let us pray for them; but let us also tremble for ourselves; and that our courage may not fail us, let us ponder those consoling words, which our Saviour, at His last Supper, addressed to His eternal Father. He is speaking of His disciples, and He says: 'Father! I have given them Thy word, and the world hath hated them, because they are not of the world, as I also am not of the world. I pray not, that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil.'[1]

As an appropriate conclusion of this day, we may use this formula of the Ambrosian liturgy. It puts two truths in contrast: the spiritual indifference of worldlings, and the dread severity of God's future judgment.

INGRESSA

(*Dominica in Quinquagesima*)

Jucunda est præsens vita, et transit: terribile est, Christe, judicium tuum, et permanet. Quapropter incertum amorem relinquamus, et de infinito timore cogitemus, clamantes: Christe, miserere nobis.

Sweet is this present life, but it passes away; terrible, O Christ, is thy judgment, and it endures for ever. Let us, therefore, cease to love what is unstable, and fix our thoughts on the fear of what is eternal; saying: Christ, have mercy upon us!

[1] St. John xvii. 14, 15.

ASH WEDNESDAY

YESTERDAY, the world was busy in its pleasures, and the very children of God were taking a joyous farewell to mirth: but this morning, all is changed. The solemn announcement, spoken of by the prophet, has been proclaimed in Sion:[1] the solemn fast of Lent, the season of expiation, the approach of the great anniversaries of our Redemption. Let us, then, rouse ourselves, and prepare for the spiritual combat.

But in this battling of the spirit against the flesh we need good armour. Our holy mother the Church knows how much we need it; and therefore does she summon us to enter into the house of God, that she may arm us for the holy contest. What this armour is we know from St. Paul, who thus describes it: 'Have your loins girt about with truth, and having on the breastplate of justice. And your feet shod with the preparation of the Gospel of peace. In all things, taking the shield of faith. Take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God.'[2] The very prince of the apostles, too, addresses these solemn words to us: 'Christ having suffered in the flesh, be ye also armed with the same thought.'[3] We are entering, to-day, upon a long campaign of the warfare spoken of by the apostles: forty days of battle, forty days of penance. We shall not turn cowards, if our souls can but be impressed with the conviction, that the battle and the penance must be gone through. Let us listen to the eloquence of the solemn rite which opens our Lent. Let us go whither our mother leads us, that is, to the scene of the fall.

[1] See the Epistle of to-day's Mass. [2] Eph. vi. 14-17.
[3] 1 St. Pet. iv. 1.

The enemies we have to fight with, are of two kinds: internal, and external. The first are our passions; the second are the devils. Both were brought on us by pride, and man's pride began when he refused to obey his God. God forgave him his sin, but He punished him. The punishment was death, and this was the form of the divine sentence: 'Thou art dust, and into dust thou shalt return.'[1] Oh that we had remembered this! The recollection of what we are and what we are to be, would have checked that haughty rebellion, which has so often led us to break the law of God. And if, for the time to come, we would persevere in loyalty to Him, we must humble ourselves, accept the sentence, and look on this present life as a path to the grave. The path may be long or short; but to the tomb it must lead us. Remembering this, we shall see all things in their true light. We shall love that God, who has deigned to set His heart on us notwithstanding our being creatures of death: we shall hate, with deepest contrition, the insolence and ingratitude, wherewith we have spent so many of our few days of life, that is, in sinning against our heavenly Father: and we shall be not only willing, but eager, to go through these days of penance, which He so mercifully gives us for making reparation to His offended justice.

This was the motive the Church had in enriching her liturgy with the solemn rite, at which we are to assist this morning. When, upwards of a thousand years ago, she decreed the anticipation of the lenten fast by the last four days of Quinquagesima week, she instituted this impressive ceremony of signing the forehead of her children with ashes, while saying to them those awful words, wherewith God sentenced us to death: 'Remember, O man, that thou art dust, and into dust thou shalt return!'

[1] Gen. iii. 19.

But the making use of ashes as a symbol of humiliation and penance, is of a much earlier date than the institution to which we allude. We find frequent mention of it in the Old Testament. Job, though a Gentile, sprinkled his flesh with ashes, that, thus humbled, he might propitiate the divine mercy:[1] and this was two thousand years before the coming of our Saviour. The royal prophet tells us of himself, that he mingled ashes with his bread, because of the divine anger and indignation.[2] Many such examples are to be met with in the sacred Scriptures; but so obvious is the analogy between the sinner who thus signifies his grief, and the object whereby he signifies it, that we read such instances without surprise. When fallen man would humble himself before the divine justice, which has sentenced his body to return to dust, how could he more aptly express his contrite acceptance of the sentence, than by sprinkling himself, or his food, with ashes, which is the dust of wood consumed by fire? This earnest acknowledgment of his being himself but dust and ashes, is an act of humility, and humility ever gives him confidence in that God, who resists the proud and pardons the humble.

It is probable that, when this ceremony of the Wednesday in Quinquagesima week was first instituted, it was not intended for all the faithful, but only for such as had committed any of those crimes for which the Church inflicted a public penance. Before the Mass of the day began, they presented themselves at the church, where the people were all assembled. The priests received the confession of their sins, and then clothed them in sackcloth, and sprinkled ashes on their heads. After this ceremony, the clergy and the faithful prostrated, and recited aloud the seven Penitential Psalms. A procession, in which the penitents walked bare-

[1] Job xvi. 16. [2] Ps. ci. 10, 11.

footed, then followed; and on its return, the bishop addressed these words to the penitents: 'Behold, we drive you from the doors of the church by reason of your sins and crimes, as Adam, the first man, was driven out of paradise because of his transgression.' The clergy then sang several responsories, taken from the Book of Genesis, in which mention was made of the sentence pronounced by God when He condemned man to eat his bread in the sweat of his brow, for that the earth was cursed on account of sin. The doors were then shut, and the penitents were not to pass the threshold until Maundy Thursday, when they were to come and receive absolution.

Dating from the eleventh century, the discipline of public penance began to fall into disuse, and the holy rite of putting ashes on the heads of all the faithful indiscriminately became so general that, at length, it was considered as forming an essential part of the Roman liturgy. Formerly, it was the practice to approach bare-footed to receive this solemn memento of our nothingness; and in the twelfth century, even the Pope himself, when passing from the church of St. Anastasia to that of St. Sabina, at which the station was held, went the whole distance bare-footed, as also did the Cardinals who accompanied him. The Church no longer requires this exterior penance; but she is as anxious as ever that the holy ceremony, at which we are about to assist, should produce in us the sentiments she intended to convey by it, when she first instituted it.

As we have just mentioned, the station in Rome is at St. Sabina, on the Aventine Hill. It is under the patronage of this holy martyr that we open the penitential season of Lent.

THE BLESSING OF THE ASHES

The function begins with the blessing of the ashes, which are to be put on our foreheads. These ashes are made from the palms, which were blessed the previous Palm Sunday. The blessing they are now to receive in this their new form, is given in order that they may be made more worthy of that mystery of contrition and humility which they are intended to symbolize.

The choir begins by chanting this antiphon, which is a prayer for mercy.

ANTIPHON

Exaudi nos, Domine, quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum, respice nos, Domine.

Ps. Salvum me fac, Deus: quoniam intraverunt aquæ usque ad animam meam. *V.* Gloria Patri. Exaudi nos.

Hear us, O Lord, for thy mercy is kind: look on us, O Lord, according to the multitude of thy mercies.

Ps. Save me, O God: for the waters have reached my soul. *V.* Glory, etc. Hear us, etc.

The priest, standing at the altar, and having the ashes near him, begs of God, by the following prayers, that He would make them an instrument of our sanctification.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

OREMUS

Omnipotens sempiterne Deus, parce pœnitentibus; propitiare supplicantibus: et mittere digneris sanctum angelum tuum de cœlis, qui benedicat, et sanctificet hos cineres, ut sint remedium salubre omnibus nomen sanctum tuum humiliter im-

LET US PRAY

O almighty and eternal God, spare those that repent, show mercy to those that humbly entreat thee; and vouchsafe to send from heaven thy holy angel, to bless, and sanctify these ashes, that they may be a wholesome remedy to all who humbly call upon thy holy

plorantibus, ac semetipsos pro conscientia delictorum suorum accusantibus, ante conspectum divinæ clementiæ tuæ facinora sua deplorantibus, vel serenissimam pietatem tuam suppliciter obnixeque flagitantibus: et præsta, per invocationem sanctissimi nominis tui: ut quicumque per eos aspersi fuerint, pro redemptione peccatorum suorum, corporis sanitatem et animæ tutelam percipiant. Per Christum Dominum nostrum. *R.* Amen.

name, and conscious of their sins, accuse themselves, and deplore their crimes in sight of thy divine Majesty, or humbly and earnestly have recourse to thy sovereign bounty; and grant, by our calling on thy most holy name, that whoever shall be touched by these ashes for the remission of their sins, may receive health of body and defence of soul. Through Christ our Lord. *R.* Amen.

OREMUS

Deus, qui non mortem sed pœnitentiam desideras peccatorum: fragilitatem conditionis humanæ benignissime respice: et hos cineres, quos causa proferendæ humilitatis, atque promerendæ veniæ, capitibus nostris imponi decernimus, benedicere pro tua pietate dignare: ut, qui nos cinerem esse, et ob pravitatis nostræ demeritum in pulverem reversuros cognoscimus, peccatorum omnium veniam, et præmia pœnitentibus repromissa, misericorditer consequi mereamur. Per Christum Dominum nostrum. *R.* Amen.

LET US PRAY

O God, who desirest the conversion, and not the death of sinners, graciously consider the weakness of human nature, and mercifully vouchsafe to bless these ashes, which we design to receive on our heads, in token of our humiliation, and to obtain forgiveness; that we, who know that we are but ashes, and must return to dust because of our wickedness, may obtain through thy mercy, pardon of all our sins, and the recompense promised to penitents. Through Christ our Lord. *R.* Amen.

OREMUS

Deus qui humiliatione flecteris et satisfactione placaris: aurem tuæ pietatis inclina precibus nostris: et capitibus servorum tuorum, horum cinerum aspersione contactis, effunde propitius

LET US PRAY

O God, who art appeased by humiliation, and pacified by satisfaction, incline to our prayers the ears of thy mercy; and pour upon the heads of thy servants, covered with these ashes, the grace of thy blessing,

gratiam tuæ benedictionis: ut eos et spiritu compunctionis repleas, et quæ juste postulaverint, efficaciter tribuas; et concessa perpetuo stabilita et intacta manere decernas. Per Christum Dominum nostrum. *R.* Amen.

so as both to fill them with the spirit of compunction, and to grant them the effects of their just desires; and, when granted, to remain stable and untouched for ever. Through Christ our Lord. *R.* Amen.

OREMUS

Omnipotens sempiterne Deus, qui Ninivitis in cinere et cilicio pœnitentibus indulgentiæ tuæ remedia præstitisti: concede propitius, ut sic eos imitemur habitu, quatenus veniæ prosequamur obtentu. Per Dominum. *R.* Amen.

LET US PRAY

O almighty and eternal God, who forgavest the Ninivites, when they did penance in sackcloth and ashes; mercifully grant us so to imitate their penance, that we may obtain pardon of our sins. Through, etc. *R.* Amen.

Having said the last of these prayers, the priest sprinkles the ashes with holy water, and censes them. The first in order of the priests who are present, marks the celebrant's forehead with them. Then the ministers at the altar and the clergy receive them from the celebrant, who finally gives them to the faithful, saying:

Memento homo, quia pulvis es, et in pulverem reverteris.

Remember man, that thou art dust, and into dust thou shalt return.

When the priest puts the holy emblem of penance upon you, accept in a spirit of submission, the sentence of death, which God Himself pronounces against you: 'Remember, O man, that thou art dust, and into dust thou shalt return!' Humble yourself, and remember what it was that brought the punishment of death upon us: man wished to be as a god, and preferred his own will to that of his sovereign Master. Reflect, too, on that long list of sins, which you have added to the sin of your first parents, and adore the mercy of your God,

who asks only one death for all these your transgressions.

During the time the priest is giving the ashes, the choir sings the following antiphons and responsory.

ANTHEM

Immutemur habitu, in cinere et cilicio : jejunemus et ploremus ante Dominum, quia multum misericors est dimittere peccata nostra Deus noster.

Let us change our dress for ashes and sackcloth; let us fast and weep in the presence of the Lord; for our God is very merciful to forgive us our sins.

ANTHEM

Inter vestibulum et altare plorabunt sacerdotes ministri Domini, et dicent : Parce, Domine, parce populo tuo : et ne claudas ora canentium te, Domine.

The priests, the ministers of the Lord, shall weep between the porch and the altar, and say : Spare, O Lord, spare thy people, and shut not the mouths of those who praise thee, O Lord.

RESPONSORY

Emendemus in melius quæ ignoranter peccavimus: ne subito præoccupati die mortis, quæramus spatium pœnitentiæ, et invenire non possimus. * Attende, Domine, et miserere, quia peccavimus tibi.

Ps. Adjuva nos Deus salutaris noster : et propter honorem nominis tui Domine, libera nos. * Attende. *V.* Gloria Patri. * Attende.

Let us amend the sins we have committed through ignorance : lest suddenly overtaken by the day of our death, we seek for time to do penance, and be not able to find it. * Look down on us, O Lord, and take pity ; for we have sinned against thee.

Ps. Help us, O God our Saviour : and deliver us for the glory of thy name, O Lord. * Look down, etc. *V.* Glory, etc. Look down, etc.

As soon as all the faithful have received the ashes, the priest sings the following prayer :

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

OREMUS

Concede nobis, Domine, præsidia militiæ christianæ sanctis inchoare jejuniis: ut contra spirituales nequitias pugnaturi, continentiæ muniamur auxiliis. Per Christum Dominum nostrum. *R.* Amen.

LET US PRAY

Grant us, O Lord, to begin with holy fasting our Christian warfare; that being to fight against spiritual wickedness, we may be aided therein by temperance. Through Christ our Lord. *R.* Amen.

MASS

The soul has regained her confidence by the act of humility she has performed. She approaches the God of mercy, and reminds Him of the tender love He bears to His creature man, and of the patience wherewith He waits for his repentance. These are the sentiments expressed in the Introit, which is taken from the Book of Wisdom.

INTROIT

Misereris omnium, Domine, et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter pœnitentiam, et parcens illis: quia tu es Dominus Deus noster.

Ps. Miserere mei Deus, miserere mei; quoniam in te confidit anima mea. *V.* Gloria Patri. Misereris.

Thou, O Lord, hast mercy on all, and hatest none of those things which thou hast created; thou overlookest the sins of men, to draw them to repentance, and thou pardonest them; because thou art the Lord our God.

Ps. Have mercy on me, O God, have mercy on me; for my soul trusteth in thee. *V.* Glory, etc. Thou, O Lord, etc.

In the Collect, the Church prays that her children may have the two-fold grace of a fervent commencement and steady perseverance in the salutary fast of Lent.

COLLECT

Præsta, Domine, fidelibus tuis, ut jejuniorum veneranda solemnia, et congrua

Grant, O Lord, that thy faithful may enter on this solemn and venerable fast with suitable

pietate suscipiant, et secura devotione percurrant. Per Dominum.

piety, and go through it with unmolested devotion. Through, etc.

SECOND COLLECT

A cunctis nos, quæsumus, Domine, mentis et corporis defende periculis: et intercedente beata et gloriosa semperque Virgine Dei Genitrice Maria, cum beato Joseph, beatis apostolis tuis Petro et Paulo, atque beato N. et omnibus sanctis, salutem nobis tribue benignus et pacem: ut, destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

Preserve us, O Lord, we beseech thee, from all dangers of soul and body: and by the intercession of the glorious and blessed Mary, the ever Virgin Mother of God, of blessed Joseph, of thy blessed apostles Peter and Paul, of blessed N. (*here is mentioned the titular saint of the church*), and of all the saints, grant us, in thy mercy, health and peace; that all adversities and errors being removed, thy Church may serve thee with undisturbed liberty.

THIRD COLLECT

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus; ut pro quibus effundere preces decrevimus quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus sanctis tuis, pietatis tuæ clementia, omnium delictorum suorum veniam consequantur. Per Dominum.

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou knowest will be thine by faith and good works: we humbly beseech thee, that they, for whom we have proposed to offer our prayers, whether this world still retains them in the flesh, or the next world hath already received them divested of their bodies, may, by the clemency of thine own goodness, and the intercession of thy saints, obtain pardon and full remission of their sins. Through, etc.

Lectio Joelis Prophetæ.

Cap. ii.

Hæc dicit Dominus: Convertimini ad me in toto corde vestro, in jejunio, et in fletu, et in planctu. Et scindite corda vestra, et non vestimenta vestra, et convertimini ad Dominum Deum vestrum: quia benignus et misericors est, patiens et multæ misericordiæ, et præstabilis super malitia. Quis scit si convertatur et ignoscat, et relinquat post se benedictionem, sacrificium et libamen Domino Deo vestro? Canite tuba in Sion, sanctificate jejunium, vocate cœtum, congregate populum, sanctificate Ecclesiam, coadunate senes, congregate parvulos et sugentes ubera: egrediatur sponsus de cubili suo, et sponsa de thalamo suo. Inter vestibulum et altare plorabunt sacerdotes ministri Domini, et dicent: Parce, Domine, parce populo tuo: et ne des hæreditatem tuam in opprobrium, ut dominentur eis nationes. Quare dicunt in populis: Ubi est Deus eorum? Zelatus est Dominus terram suam, et pepercit populo suo. Et respondit Dominus, et dixit populo suo: Ecce ego mittam vobis frumentum, et vinum, et oleum, et replebimini eis: et non dabo vos ultra opprobrium in gentibus: dicit Dominus omnipotens.

Lesson from the Prophet Joel.

Ch.

Thus saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him; sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of the bridechamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people; and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered, and said to his people: Behold, I will send you corn, and wine, and oil; you shall be filled with them, and I will no more make you a reproach among the nations, saith the Lord almighty.

We learn from this magnificent passage of the prophet Joel how acceptable to God is the expiation of fasting. When the penitent sinner inflicts corporal penance upon himself, God's justice is appeased. We have a proof of it in the Ninivites. If the Almighty pardoned an infidel city, as Ninive was, solely because its inhabitants sought for mercy under the garb of penance; what will He not do in favour of His own people, who offer Him the twofold sacrifice, exterior works of mortification, and true contrition of heart? Let us, then, courageously enter on the path of penance. We are living in an age when, through want of faith and of fear of God, those practices which are as ancient as Christianity itself, and on which we might almost say it was founded, are falling into disuse; it behoves us to be on our guard, lest we, too, should imbibe the false principles, which have so fearfully weakened the Christian spirit. Let us never forget our own personal debt to the divine justice, which will remit neither our sins nor the punishment due to them, except inasmuch as we are ready to make satisfaction. We have just been told that these bodies, which we are so inclined to pamper, are but dust; and as to our souls, which we are so often tempted to sacrifice by indulging the flesh, they have claims upon the body, claims of both restitution and obedience.

In the Gradual, the Church again pours forth the expressions of her confidence in the God of all goodness, for she counts upon her children being faithful to the means she gives them of propitiating His justice.

The Tract is that beautiful prayer of the psalmist, which she repeats thrice during each week of Lent, and which she always uses in times of public calamity, in order to appease the anger of God.

GRADUAL

Miserere mei Deus, miserere mei: quoniam in te confidit anima mea.

V. Misit de cœlo, et liberavit me: dedit in opprobrium conculcantes me.

Have mercy on me, O God, have mercy on me; for my soul hath trusted in thee.

V. He hath sent from heaven, and delivered me; he hath made them a reproach that trod upon me.

TRACT

V. Domine non secundum peccata nostra, quæ fecimus nos, neque secundum iniquitates nostras retribuas nobis.

V. Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis.

V. Deal not with us, O Lord, according to our sins, which we have committed, nor punish us according to our iniquities.

V. Remember not, O Lord, our former iniquities; let thy mercies speedily prevent us, for we are become exceeding poor.

At this next verse the priest kneels down.

V. Adjuva nos, Deus Salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

V. Help us, O God, our Saviour, and for the glory of thy name, O Lord, deliver us and forgive us our sins for thy name's sake.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. vi.

In illo tempore: Dixit Jesus discipulis suis: Cum jejunatis, nolite fieri sicut hypocritæ tristes. Exterminant enim facies suas, ut appareant hominibus jejunantes. Amen dico vobis, quia receperunt mercedem suam. Tu autem cum jeju-

Sequel of the holy Gospel according to Matthew.

Ch. vi.

At that time, Jesus said to his disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and

nas, unge caput tuum, et faciem tuam lava, ne videaris hominibus jejunans, sed Patri tuo, qui est in abscondito: et Pater tuus qui videt in abscondito, reddet tibi. Nolite thesaurizare vobis thesauros in terra, ubi ærugo et tinea demolitur, et ubi fures effodiunt, et furantur. Thesaurizate autem vobis thesauros in cœlo: ubi neque ærugo, neque tinea demolitur; et ubi fures non effodiunt, nec furantur. Ubi enim est thesaurus tuus, ibi est et cor tuum.

wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret: and thy Father, who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

Our Redeemer would not have us receive the announcement of the great fast as one of sadness and melancholy. The Christian who understands what a dangerous thing it is to be behindhand with divine justice, welcomes the season of Lent with joy; it consoles him. He knows that if he be faithful in observing what the Church prescribes, his debt will be less heavy upon him. These penances, these *satisfactions* (which the indulgence of the Church has rendered so easy), being offered to God unitedly with those of our Saviour Himself, and being rendered fruitful by that holy fellowship which blends into one common propitiatory sacrifice the good works of all the members of the Church militant, will purify our souls, and make them worthy to partake in the grand Easter joy. Let us not, then, be *sad* because we are to *fast;* let us be *sad* only because we have sinned and made fasting a necessity. In this same Gospel, our Redeemer gives us a second counsel, which the Church will often bring before us during the whole course of Lent: it is that of joining almsdeeds with our fasting. He bids us to *lay up treasures in heaven.* For

this, we need intercessors; let us seek them amidst the poor.

In the Offertory, the Church rejoices in her children being set free; she foresees that the wounds of our souls will be healed, for she has confidence in us that we shall persevere, and this fills her with gladness.

OFFERTORY

Exaltabo te, Domine, quoniam suscepisti me, nec delectasti inimicos meos super me: Domine, clamavi ad te, et sanasti me.

I will extol thee, O Lord, for thou hast upholden me, and hast not made my enemies to rejoice over me. O Lord, I have cried to thee, and thou hast healed me.

SECRET

Fac nos, quæsumus, Domine, his muneribus offerendis convenienter aptari; quibus ipsius venerabilis sacramenti celebramus exordium. Per Dominum.

Grant, O Lord, that we may be duly prepared to present these our offerings, by which we celebrate the institution of this venerable mystery. Through, etc.

SECOND SECRET

Exaudi nos, Deus Salutaris noster: ut per hujus Sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in præsenti, et gloriam in futuro.

Graciously grant us, O God our Saviour, that by virtue of this Sacrament, thou mayst defend us from all enemies, both of soul and body; giving us grace in this life, and glory in the next.

THIRD SECRET

Deus, cui soli cognitus est numerus electorum in superna felicitate locandus; tribue quæsumus, ut intercedentibus omnibus sanctis tuis, universorum, quos in oratione commendatos sus-

O God, to whom alone is known the number of thine elect to be placed in eternal bliss: grant, we beseech thee, by the intercession of all thy saints, that the book of predestination may contain the

cepimus, et omnium fidelium nomina, beatæ prædestinationis liber adscripta retineat. Per Dominum.

names of all those for whom we have undertaken to pray, as well as those of all the faithful. Through, etc.

THE PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia, per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates: Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione, dicentes: Sanctus, Sanctus, Sanctus.

It is truly meet and just right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God. Who by this bodily fast extinguishest our vices, elevatest our understanding, bestowest on us virtue and its rewards, through Christ our Lord. By whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying: Holy! Holy! Holy!

The words of the Church in the Communion antiphon contain an instruction of great importance to us. During this long career of penance, we shall stand in need of something to keep up our courage: let us *meditate on the law* and the mysteries of our *Lord*. If we relish the word of God as it is offered us by the Church on each day of this holy season, our hearts will receive an increase of light and love, and when our Lord shall rise from His tomb, the brightness of His Resurrection will shine upon us.

COMMUNION

Qui meditabitur in lege Domini die ac nocte, dabit

He that meditateth day and night on the law of the Lord,

fructum suum in tempore suo.

shall yield his fruit in due season.

POSTCOMMUNION

Percepta nobis, Domine præbeant Sacramenta subsidium: ut tibi grata sint nostra jejunia, et nobis proficiant ad medelam. Per Dominum.

May the mysteries we have received, O Lord, afford us help, that our fasting may be acceptable to thee, and become a remedy to us. Through, etc.

SECOND POSTCOMMUNION

Mundet et muniat nos, quæsumus, Domine, divini Sacramenti munus oblatum: et intercedente beata Virgine Dei Genitrice Maria, cum beato Joseph, beatis apostolis tuis Petro et Paulo, atque beato N. et omnibus sanctis, a cunctis nos reddat et perversitatibus expiatos, et adversitatibus expeditos.

May the oblation of this divine Sacrament, we beseech thee, O Lord, both cleanse and defend us: and by the intercession of blessed Mary, the Virgin Mother of God, of blessed Joseph, of thy blessed apostles, Peter and Paul, of blessed N., and of all the saints, free us from all sin, and deliver us from all adversity.

THIRD POSTCOMMUNION

Purificent nos, quæsumus, omnipotens et misericors Deus, Sacramenta quæ sumpsimus: et intercedentibus omnibus sanctis tuis, præsta ut hoc tuum Sacramentum non sit nobis reatus ad pœnam, sed intercessio salutaris ad veniam: sit ablutio scelerum, sit fortitudo fragilium, sit contra omnia mundi pericula firmamentum: sit vivorum atque mortuorum fidelium remissio omnium delictorum. Per Dominum.

May the mysteries we have received, purify us, we beseech thee, O almighty and merciful God; and grant by the intercession of all thy saints, that this thy Sacrament may not increase our guilt to punishment, but be a means of obtaining pardon in order to salvation. May it wash away sin, strengthen our frailty, secure us against the dangers of the world; and procure forgiveness for all the faithful, both living and dead. Through, etc.

Every day during Lent, Sundays excepted, the priest, before dismissing the faithful, here adds a

special prayer, which is preceded by these words of admonition:

OREMUS	LET US PRAY
Humiliate capita vestra Deo.	Bow down your heads to God.

PRAYER

Inclinantes se, Domine, majestati tuæ, propitiatus intende: ut qui divino munere sunt refecti, cœlestibus semper nutriantur auxiliis. Per Dominum.	Mercifully look down upon us, O Lord, bowing down before thy divine Majesty, that they who have been refreshed with thy divine mysteries, may always be supported by thy heavenly aid. Through, etc.

THURSDAY AFTER ASH WEDNESDAY

ALTHOUGH the law of fasting began yesterday, yet Lent, properly so called, does not begin till the Vespers of Saturday next. In order to distinguish the rest of Lent from these four days which have been added to it, the Church continues to chant Vespers at the usual hour, and allows her ministers to break their fast before having said that Office. But, beginning with Saturday, the Vespers will be anticipated; every day (Sundays excepted, which always exclude fasting), they will be said at such an early hour, that when the faithful take their full meal, the evening Office will be over. It is a remnant of the discipline of the primitive Church, which forbade the faithful to break their fast before sunset, in other words, before Vespers or Evensong.

The Church has given to these three days after Ash Wednesday a resemblance to the other ferias of her lenten season, by assigning to each of them a lesson from the Old Testament, and a Gospel, for

Mass. We, of course, insert them, adding a few reflections to each. We also give the Collects of these three days.

The station, in Rome, for the Thursday after Ash Wednesday, is in the church of St. George *in Velabro* (the veil of gold).

COLLECT

Deus, qui culpa offenderis, pœnitentia placaris: preces populi tui supplicantis propitius respice: et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte. Per Christum Dominum nostrum. Amen.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy suppliant people: and turn away the scourges of thy wrath, which we deserve for our sins. Through Christ our Lord. Amen.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. xxxviii.

In diebus illis, ægrotavit Ezechias usque ad mortem: et introivit ad eum Isaias filius Amos propheta, et dixit ei: Hæc dicit Dominus: Dispone domui tuæ, quia morieris tu, et non vives. Et convertit Ezechias faciem suam ad parietem, et oravit ad Dominum, et dixit: Obsecro, Domine, memento, quæso, quomodo ambulaverim coram te in veritate, et in corde perfecto, et quod bonum est in oculis tuis fecerim. Et flevit Ezechias fletu magno. Et factum est verbum Domini ad Isaiam dicens: Vade, et dic Ezechiæ: Hæc dicit Dominus Deus David patris tui: Au-

Lesson from Isaias the Prophet.

Ch. xxxviii.

In those days, Ezechias was sick even to death, and Isaias the son of Amos the prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live. And Ezechias turned his face towards the wall, and prayed to the Lord, and said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping. And the word of the Lord came to Isaias, saying: Go and say to Ezechias: Thus saith the Lord the God of David thy father:

divi orationem tuam, et vidi lacrymas tuas: ecce ego adjiciam super dies tuos quindecim annos: et de manu regis Assyriorum eruam te, et civitatem istam, et protegam eam, ait Dominus omnipotens.

I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years: and I will deliver thee and this city out of the hands of the king of the Assyrians, and I will protect it, saith the Lord almighty.

Yesterday, the Church spoke to us upon the certainty of death. Die we must: we have not only God's infallible word for it, but no reasonable man could ever entertain the thought that he was to be an exception to the rule. But if the fact of our death be certain, the day on which we are to die is also fixed. God, in His wisdom, has concealed the day from us; it becomes our duty not to be taken by surprise. This very night, it might be said to us, as it was to Ezechias: *Take order with thy house, for thou shalt die.* We ought to spend each day, as though it were to be our last. Were God even to grant us, as He did to the holy king of Juda, a prolongation of life, we must come, sooner or later, to that last hour, beyond which there is no time, and eternity begins. The Church's intention in thus reminding us of our mortality, is to put us on our guard against the allurements of this short life, and urge us to earnestness in the great work of regeneration, for which she has been preparing us during these last three weeks. How many there are of those who yesterday received the ashes, who will never see the joys of Easter, at least in this world! To them, the ceremony has been a prediction of what is to happen to them, perhaps before the month is out. And yet the very same words that were pronounced over them, were said to us. May not we ourselves be of the number of those who are thus soon to be victims of death? In this uncertainty, let us gratefully accept the warning, which our Jesus came down from heaven to give

us: 'Do penance; for the kingdom of God is at hand.'[1]

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. viii.

In illo tempore: Cum introisset Jesus Capharnaum, accessit ad eum centurio, rogans eum et dicens: Domine, puer meus jacet in domo paralyticus, et male torquetur. Et ait illi Jesus: Ego veniam, et curabo eum. Et respondens centurio, ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: Vade, et vadit; et alii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel: Dico autem vobis, quod multi ab oriente et occidente venient, et recumbent cum Abraham, et Isaac, et Jacob in regno cœlorum; filii autem regni ejicientur in tenebras exteriores: ibi erit fletus et stridor dentium. Et dixit Jesus centurioni: Vade, et sicut credidisti, fiat tibi. Et sanatus est puer in illa hora.

Sequel of the holy Gospel according to Matthew.

Ch. viii.

At that time: When Jesus had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under me soldiers; and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it. And Jesus hearing this, marvelled, and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

[1] St. Matt. iv. 17.

The sacred Scriptures, the fathers, and theologians, tell us that there are three eminent good works which are, at the same time, works of penance: prayer, fasting, and almsdeeds. In the lessons she gives us on these three days, which form as it were the threshold of Lent, the Church instructs us upon these works. To-day it is prayer she recommends to us. Look at this centurion, who comes to our Saviour, beseeching Him to heal his servant. His prayer is humble; in all the sincerity of his heart, he deems himself unworthy to receive Jesus under his roof. His prayer is full of faith; he doubts not for an instant that Jesus is able to grant him what he asks. And with what ardour he prays! The faith of this Gentile is greater than that of the children of Israel, and elicits praise from the Son of God. Such ought to be our prayer, when we solicit the cure of our souls. Let us acknowledge that we are not worthy to speak to God, and yet, let us have an unshaken confidence in the power and goodness of Him, who only commands us to pray that He may pour out His mercies upon us. The season we are now in is one of prayer; the Church redoubles her supplications; it is for us that she makes them; we must take our share in them. Let us, during this season of grace, cast off that languor which fastens on the soul at other times; let us remember that it is prayer which repairs the faults we have already committed, and preserves us from sin for the future.

Humiliate capita vestra Deo.	Bow down your heads to God.
Parce Domine, parce populo tuo, ut dignis flagellationibus castigatus, in tua miseratione respiret. Per Christum Dominum nostrum. Amen.	Spare, O Lord, spare thy people; that having been justly chastised, they may find comfort in thy mercy. Through Christ our Lord. Amen.

FRIDAY AFTER ASH WEDNESDAY

THE station for to-day is in the church of the holy martyrs, St. John and St. Paul.

COLLECT

Inchoata jejunia, quæsumus Domine, benigno favore prosequere: ut observantiam, quam corporaliter exhibemus, mentibus etiam sinceris exercere valeamus. Per Christum Dominum nostrum. Amen.

Graciously favour us, O Lord, we beseech thee, in the fast we have undertaken: that what we observe outwardly, we may perform with sincere minds. Through Christ our Lord. Amen.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. lviii.

Hæc dicit Dominus Deus: Clama, ne cesses; quasi tuba exalta vocem tuam, et annuntia populo meo scelera eorum, et domui Jacob peccata eorum. Me etenim de die in diem quærunt, et scire vias meas volunt: quasi gens quæ justitiam fecerit, et judicium Dei sui non dereliquerit: rogant me judicia justitiæ: appropinquare Deo volunt. Quare jejunavimus et non aspexisti: humiliavimus animas nostras et nescisti? Ecce in die jejunii vestri invenitur voluntas vestra, et omnes debitores vestros repetitis. Ecce ad lites et contentiones jejunatis, et percutitis pugno impie. Nolite jejunare sicut usque ad hanc diem, ut audiatur in excelso clamor vester. Num-

Lesson from Isaias the Prophet.

Ch. lviii.

Thus saith the Lord God: Cry, cease not, lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins. For they seek me from day to day, and desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God; they ask of me the judgments of justice: they are willing to approach to God. Why have we fasted, and thou hast not regarded: why have we humbled our souls, and thou hast not taken notice? Behold, in the day of your fast, your own will is found, and you exact of all your debtors. Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your

quid tale est jejunium, quod elegi, per diem affligere hominem animam suam? numquid contorquere quasi circulum caput suum, et saccum et cinerem sternere? numquid istum vocabis jejunium, et diem acceptabilem Domino? Nonne hoc est magis jejunium, quod elegi? dissolve colligationes impietatis, solve fasciculos deprimentes, dimitte eos qui confracti sunt liberos, et omne onus disrumpe. Frange esurienti panem tuum, et egenos vagosque induc in domum tuam: cum videris nudum, operi eum, et carnem tuam ne despexeris. Tunc erumpet quasi mane lumen tuum, et sanitas tua citius orietur, et anteibit faciem tuam justitia tua, et gloria Domini colliget te. Tunc invocabis, et Dominus exaudiet: clamabis, et dicet: Ecce adsum. Quia misericors sum, Dominus Deus tuus.

cry to be heard on high. Is this such a fast as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord? Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house; when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say: Here I am; for I the Lord thy God am merciful.

We are told, in this lesson from the prophet Isaias, what are the dispositions which should accompany our fast. It is God Himself who here speaks to us—that God who had Himself commanded His people to fast. He tells us that the fasting from material food is a mere nothing in His eyes, unless they who practise it abstain also from sin. He demands the sacrifice of the body; but it is not acceptable to Him, unless that of the soul goes along with it. The living God can never consent to be treated as were the senseless gods of wood and stone, which the Gentiles adored, and which were incapable of receiving any other than a

mere external homage. Let, then, the heretic cease to find fault with the Church for her observance of practices, which he pretends to scorn as being material; it is he that grows material by his system of letting the body have every indulgence. The children of the Church fast, because fasting is recommended in almost every page of both the old and the new Testament, and because Jesus Christ Himself fasted for forty days; but they are fully aware that this practice, which is thus recommended and urged, is then alone meritorious, when it is ennobled and completed by the homage of a heart that is resolved to reform its vicious inclinations. And after all, it would be an injustice, if the body, which has been led into guilt solely through the malice of the soul, were to be made to suffer, and the soul herself be allowed to continue in her sinful course. Hence it is that they whose ill-health prevents them from observing the bodily austerities of Lent, are equally bound to impose on their soul that spiritual fast, which consists in the amendment of their life, in avoiding everything that is sinful, and in the zealous performance of every good work in their power.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. v., vi.

In illo tempore: Dixit Jesus discipulis suis: Audistis quia dictum est: Diliges proximum tuum, et odio habebis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benefacite his qui oderunt vos: et orate pro persequentibus et calumniantibus vos: ut sitis filii Patris vestri, qui in

Sequel of the holy Gospel according to Matthew.

Ch. v., vi.

At that time: Jesus said to his disciples: You have heard that it hath been said: Thou shalt love thy neighbour, and hate thy enemy. But I say to you: love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven,

cœlis est, qui solem suum oriri facit super bonos et malos, et pluit super justos et injustos. Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? Nonne et publicani hoc faciunt? Et si salutaveritis fratres vestros tantum: quid amplius facitis? Nonne et ethnici hoc faciunt? Estote ergo vos perfecti, sicut et Pater vester cœlestis perfectus est. Attendite ne justitiam vestram faciatis coram hominibus, ut videamini ab eis: alioquin mercedem non habebitis apud Patrem vestrum qui in cœlis est. Cum ergo facis eleemosynam, noli tuba canere ante te, sicut hypocritæ faciunt in synagogis, et in vicis, ut honorificentur ab hominibus. Amen dico vobis, receperunt mercedem suam. Te autem faciente eleemosynam, nesciat sinistra tua, quid faciat dextera tua: ut sit eleemosyna tua in abscondito, et Pater tuus qui videt in abscondito, reddet tibi.

who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you do more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore, when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen, I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth; that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee.

Almsdeeds is the third of the great penitential works: it is the sister virtue of prayer and fasting. For this reason, the Church puts before us, to-day, the instructions given by our Saviour on the manner in which we ought to do works of mercy. He puts upon us the duty of loving our fellow-men, without distinction of friends or enemies. God, who has created them all, loves them Himself; this is motive enough to make us show mercy to all. If He bears with them even when they are His enemies by sin, and patiently waits for their conversion even to the

end of their lives, so that they who are lost are lost through their own fault, what ought not we to do, we who are sinners as they are, and their brethren, and created like them out of nothing? When, therefore, we do an act of kindness or mercy towards those who have God for their Father, we offer Him a most acceptable homage. Charity, the queen of virtues, absolutely requires of us the love of our neighbour, as being part of our love of God; and this charity, at the same time that it is a sacred obligation incumbent upon each member of the family of mankind, is, in the acts it inspires us to do towards each other, a work of penance, because it imposes upon us certain privations, and requires us to overcome every repugnance which nature stirs up within us, when we have to show this charity to certain individuals. And finally, we must in our almsdeeds follow the counsel our blessed Saviour gives us; it is the one He recommended to us, when He bade us fast: we must do it in secret, and shun ostentation. Penance loves humility and silence; it has a dread of being noticed by men; the only one whose applause it seeks, is He who *seeth in secret.*

Humiliate capita vestra Deo.

Tuere, Domine, populum tuum, et ab omnibus peccatis clementer emunda: quia nulla ei nocebit adversitas, si nulla ei dominetur iniquitas. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

Defend, O Lord, thy people, and mercifully cleanse them from all their sins: for no misfortune can hurt them, if no wickedness rule over them. Through Christ our Lord. Amen.

SATURDAY AFTER ASH WEDNESDAY

THE station for to-day is, as noted in the missal, in the church of St. Trypho, martyr; but this church having been destroyed many centuries ago, the station is now in that of St. Augustine, which is built on the same site.

COLLECT

Adesto, Domine, supplicationibus nostris, et concede ut hoc solemne jejunium, quod animabus corporibusque curandis salubriter institutum est, devoto servitio celebremus. Per Christum Dominum nostrum. Amen.

Give ear, O Lord, to our prayers, and grant that we may, with true devotion, observe this solemn fast which was wholesomely instituted for the healing of both our soul and body. Through Christ our Lord. Amen.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. lviii.

Hæc dicit Dominus Deus: Si abstuleris de medio tui catenam, et desieris extendere digitum et loqui quod non prodest; cum effuderis esurienti animam tuam, et animam afflictam repleveris, orietur in tenebris lux tua, et tenebræ tuæ erunt sicut meridies. Et requiem tibi dabit Dominus semper, et implebit splendoribus animam tuam, et ossa tua liberabit, et eris quasi hortus irriguus et sicut fons aquarum, cujus non deficient

Lesson from Isaias the Prophet.

Ch. lviii.

Thus saith the Lord God: If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not; when thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden,

aquæ. Et ædificabuntur in te deserta sæculorum: fundamenta generationis et generationis suscitabis: et vocaberis ædificator sepium, avertens semitas in quietem. Si averteris a Sabbato pedem tuum, facere voluntatem tuam in die sancto meo, et vocaveris Sabbatum delicatum, et sanctum Domini gloriosum, et glorificaveris eum dum non facis vias tuas, et non invenitur voluntas tua, ut loquaris sermonem: tunc delectaberis super Domino; et sustollam te super altitudines terræ, et cibabo te hereditate Jacob patris tui: os enim Domini locutum est.

and like a fountain of water, whose waters shall not fail. And the places that have been desolate for ages, shall be built in thee; thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the Sabbath, from doing thy own will in my holy day, and call the Sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word: then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

Saturday is a day replete with mystery. It is the day of God's rest; it is a figure of the eternal peace, which awaits us in heaven after the toils of this life are over. The object of the Church in giving us, to-day, this lesson from Isaias, is to teach us how we are to merit our eternal *Sabbath*. We have scarcely entered on our campaign of penance, when this affectionate mother of ours comes to console us. If we abound in good works during this holy season, in which we have taken leave of the distracting vanities of the world, the *light* of grace *shall rise up* even in the *darkness* which now clouds our soul. This soul which has been so long obscured by sin and by the love of the world and self, shall become bright as the *noon-day;* the glory of Jesus' Resurrection shall be ours too; and, if we

are faithful to grace, the Easter of time will lead us to the Easter of eternity. Let us, therefore, *build up the places that have been* so long *desolate;* let us *raise up the foundations, repair the fences, turn away our feet* from the violation of holy observances; *do not our own ways and our own will* in opposition to those of our divine Master; and then He will give us everlasting *rest,* and *fill* our *soul with* His own *brightness.*

GOSPEL

Sequentia sancti Evangelii secundum Marcum.

Cap. vi.

In illo tempore: Cum sero esset, erat navis in medio mari, et Jesus solus in terra. Et videns discipulos suos laborantes in remigando (erat enim ventus contrarius eis), et circa quartam vigiliam noctis, venit ad eos ambulans supra mare: et volebat præterire eos. At illi, ut viderunt eum ambulantem supra mare, putaverunt phantasma esse, et exclamaverunt. Omnes enim viderunt eum, et conturbati sunt. Et statim locutus est cum eis, et dixit eis: Confidite, ego sum, nolite timere. Et ascendit ad illos in navim, et cessavit ventus. Et plus magis intra se stupebant: non enim intellexerunt de panibus: erat enim cor eorum obcæcatum. Et cum transfretassent, venerunt in terram Genesareth, et applicuerunt. Cumque egressi

Sequel of the holy Gospel according to Mark.

Ch. vi.

At that time: When it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing them labouring in rowing (for the wind was against them), and about the fourth watch of the night, he cometh to them, walking upon the sea, and he would have passed by them. But they seeing him walking upon the sea, thought it was an apparition, and they cried out. For they all saw him and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I, fear ye not. And he went up to them into the ship, and the wind ceased. And they were far more astonished within themselves: for they understood not concerning the loaves: for their heart was blinded. And when they had passed over, they came into the land of Genesareth, and set to the shore. And when

essent de navi, continuo cognoverunt eum: et percurrentes universam regionem illam, cœperunt in grabatis eos qui se male habebant circumferre, ubi audiebant eum esse. Et quocumque introibat, in vicos, vel in villas, aut civitates, in plateis ponebant infirmos, et deprecabantur eum, ut vel fimbriam vestimenti ejus tangerent: et quotquot tangebant eum, salvi fiebant.

they were gone out of the ship immediately they knew him; and running through that whole country, they began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

The ship, the Church, has set sail; the voyage is to last forty days. The disciples *labour in rowing, for the wind is against them;* they begin to fear lest they may not be able to gain the port. But Jesus comes to them *on the sea; He goes up to them in the ship;* the rest of the voyage is most prosperous. The ancient liturgists thus explain the Church's intention in her choice of to-day's Gospel. Forty days of penance are, it is true, little enough for a long life that has been spent in everything save God's service; and yet our cowardice would sink under these forty days, unless we had Jesus with us. Let us not fear; it is He; He prays with us, fasts with us, and does all our works of mercy with us. Was it not He that first began these forty days of expiation? Let us keep our eyes fixed on Him, and *be of good heart.* If we grow tired, let us go to Him, as did the poor sick ones of whom our Gospel speaks. The very touch of His garments sufficed to restore health to such as had lost it; let us go to Him in His adorable Sacrament; and the divine life, whose germ is already within us, will develop itself, and the energy, which was beginning to droop in our hearts, will regain all its vigour.

Humiliate capita vestra Deo.

Fideles tui, Deus, per tua dona firmentur : ut eadem et percipiendo requirant, et quærendo sine fine percipiant. Per Christum Dominum nostrum. Amen.

Bow down you heads to God.

May thy faithful, O God, be strengthened by thy gifts ; that, by receiving them, they may ever hunger after them, and hungering after them, they may have their desires satisfied in the everlasting possession of them. Through Christ our Lord. Amen.

Let us close our Saturday with a prayer to Mary, the refuge of sinners. Let us express the confidence we have in her, by the following devout sequence. It is taken from the German missals of the fourteenth century.

SEQUENCE

Tibi cordis in altari
Decet preces immolari,
Virgo sacratissima.

It behoves us, O most holy Virgin, to offer thee, on the altar of our hearts, the offering of our prayers.

Nam cum in se sit inepta,
Tuo Nato sit accepta
Per te precum victima.

For whereas the sacrifice of our prayers has no merit of its own, it may be made acceptable, through thee, to thy Son.

Pro peccatis immolato
Peccatorum præsentato
Precum sacrificia.

Present to him, who was sacrificed for sin, the sacrifice of sinners' prayers.

Per te Deum adit reus,
Ad quem per te venit Deus :
Amborum tu media.

It is through thee the sinner comes to God, for this God came to the sinner through thee, O thou the mediatrix between God and man !

Nec abhorre peccatores
Sine quibus nunquam fores
Tanto digna Filio.

It was for the sake of sinners that thou wast made worthy of such a Son : canst thou, then, despise them ?

Si non essent redimendi,
Nulla tibi pariendi
Redemptorem ratio.

It was because there were sinners to be redeemed, that thou wast made Mother of the Redeemer.

Sed nec Patris ad consessum
Habuisses huc accessum,
Si non ex te genitum
Esset ibi positum.

Neither wouldst thou be seated nigh the Father's throne, hadst thou not been Mother of him who shares his Father's throne.

Virgo, Virgo sic promota
Causa nostri, nostra vota
Promovenda suscipe
Coram summo Principe.
Amen.

Take, then, O holy Virgin, who for our sake hast been thus exalted, take thou our prayers, and present them to our sovereign Lord. Amen.

PROPER OF THE SAINTS

FEBRUARY 3

SAINT BLASE, BISHOP AND MARTYR

Now that the Church has closed the joyous period of her forty days of Christmas, and is putting us through a course of meditations on subjects which are to excite a spirit of penance within us, each of the saints' feasts must produce an impression, which shall be in accordance with that spirit. From this day till Easter, we will study the saints, as they come to us, in this special light: how much they laboured and suffered during their pilgrimage of life, and what was the plan they took for conquering the world and the flesh. 'They went,' says the psalmist, 'and wept, casting their seeds: but coming they shall come with joyfulness, carrying their sheaves.'[1] It shall be the same with us; and at the end of our lenten labours, our risen Jesus will hail us as His living, regenerated children.

The calendar of this portion of the year abounds with martyrs; and, at the very outset, we meet with one of the most celebrated of these glorious champions of Christ. The scene of his pastoral virtues and of his martyrdom was Sebaste, a city of Armenia, the same that will give us forty martyred soldiers on a single day. The devotion to St. Blase is, even to this day, most fervently kept up in the east, especially in Armenia. The western Churches soon began to love and honour his memory, and so universally, that we might call him one of the most popular of our saints. His feast, however, with us

[1] Ps. cxxv. 6, 7.

is only a simple, and the Church of Rome has given only one lesson on his life.

Blasius, Sebaste in Armenia cum virtutum laude floreret, ejusdem civitatis episcopus eligitur. Qui quo tempore Diocletianus insatiabilem crudelitatem in Christianos exercebat, se in speluncam abdidit montis Argæi, ubi tamdiu latuit, dum ab Agricolai præsidis militibus venantibus deprehensus, et ad præsidem ductus, ejus jussu conjectus est in vincula. Quo in loco multos ægrotos sanavit, qui ad Blasium, ejus fama sanctitatis adducti, deferebantur. In illis puer fuit, qui, desperata a medicis salute, transversa spina faucibus inhærente, animam agebat. Productus autem ad præsidem Blasius semel et iterum, cum nec blanditiis, nec minis adduci posset ut diis sacrificaret, primum virgis cæsus, deinde in equuleo ferreis pectinibus dilaniatus est: postremo, dempto capite, illustre fidei testimonium Christo Domino dedit, tertio Nonas Februarii.

Blase, whose signal virtues made him dear to the people of Sebaste in Armenia, was chosen bishop of that city. When the emperor Diocletian waged his cruel persecution against the Christians, the saint hid himself in a cave on Mount Argeus, and there he remained some time concealed, but was at length discovered by some soldiers of the governor Agricolaus, while they were hunting. They led him to the governor, who gave orders that he should be put into prison. During his imprisonment, many sick people, attracted by the reputation of his sanctity, came to him, and he healed them. Among these was a boy, whose life was despaired of by the physicians, on account of his having swallowed a bone, which could not be extracted from his throat. The saint was twice brought before the governor, but neither fair promises nor threats could induce him to offer sacrifice to the gods. Whereupon, he was first beaten with rods, and then his flesh was torn with iron hooks while he lay stretched on the rack. At length he was beheaded, and nobly gave testimony to the faith of Christ our Lord, on the third of the Nones of February (February 3).

Accept, O glorious martyr, the praise which we, too, offer thee in union with that given thee by the whole Church. In return for this homage of our

veneration, look down upon the Christian people, who are now preparing to enter on the season of penance, and to be converted to the Lord their God by holy compunction and tears. We ask it of thee by thine own combat: assist us in the one for which we are preparing. When duty required thee to undergo tortures and death, it found thee ready and brave; our duty is expiation by penance, and thy prayers must get us courage. Our enemies are not more cruel than thine, but they are more treacherous, and if we spare them we are lost. Obtain for us that heavenly assistance, which enabled thee to conquer. We are children of the martyrs; God forbid we should be degenerate! Pray, too, O holy pontiff, for the country thou didst water with thy blood. Armenia lost the faith for which thou didst lay down thy life. Intercede for her, that she may be restored to the Church, and let her conversion bring consolation to the few that have remained orthodox and faithful.

FEBRUARY 4

SAINT ANDREW CORSINI, BISHOP AND CONFESSOR

THE saintly bishop, whose feast we keep to-day pressingly invites us, by his austere life and his burning zeal for the salvation of souls, to procure, at all costs, our own reconciliation with the divine justice. We are indebted for this feast to a member of the illustrious family of the Corsini, Pope Clement XII., who, however, was but the instrument used by divine Providence. The holy bishop of the little town of Fiesole ever sought to be unknown during his life, and God, who willed that he should be glorified by the whole Church, inspired the

sovereign Pontiff to inscribe his name among the saints of the universal calendar. Andrew the saint was once a sinner; his example will encourage us in the work of our conversion.

Let us read the account of his virtues as given us by the Church.

Andream Florentiæ ex nobili Corsinorum familia natum parentes precibus a Deo impetrarunt, et beatæ Virgini spoponderunt. Qualis autem futurus esset, divino præsagio, antequam nasceretur, ostensum est: nam mater gravida sibi visa est per quietem lupum edidisse, qui, ad Carmelitarum ædem pergens, in ipso templi vestibulo statim in agnum conversus est. Adolescens pie et ingenue educatus, cum sensim ad vitia declinaret, sæpe a matre increpatus fuit. Ubi autem cognovit, se parentum voto Deiparæ Virgini dicatum fuisse, Dei amore succensus, deque visu matris admonitus, Carmelitarum institutum amplexus est, in quo variis tentationibus a dæmone vexatus, numquam tamen potuit a religionis proposito dimoveri. Mox Lutetiam missus, emenso studiorum curriculo, et laurea donatus in patriam revocatur, suique Ordinis regimini in Etruria præficitur.

Andrew was born at Florence, of the noble Corsini family. He was the fruit of his parents' prayers, and was consecrated by them to the blessed Virgin. His future was thus shown by God to the mother. She dreamt that she had given birth to a wolf, which went to the church of the Carmelites, and, as it crossed the threshold, was suddenly changed into a lamb. Though his early education was calculated to form him to piety, and to everything that suited his high birth, he, by degrees, fell into a vicious manner of life, notwithstanding the frequent reproaches made him by his mother. But as soon as he was told that he had been consecrated by his parents to the Virgin Mother of God, and heard of his mother's vision, he entered the Order of Carmelites. The devil ceased not to molest him, even then, with manifold temptations; but nothing could make him change his resolution of entering the religious life. Shortly after his profession, he was sent to Paris for a course of study; having completed it, and taken his degrees, he returned to Italy, and was made superior of his Order in the province of Tuscany.

Interea Fesulana Ecclesia suo viduata pastore eum sibi episcopum elegit: quo munere se indignum æstimans, diu latuit ignotus, donec pueri voce mirabiliter loquentis proditus, et extra urbem inventus, ne divinæ contradiceret voluntati episcopatum suscepit. Ea dignitate auctus, humilitate, quam semper coluerat, impensius incubuit et pastorali solicitudini, misericordiam in pauperes, liberalitatem, orationis assiduitatem, vigilias, aliasque virtutes adjunxit, et spiritu etiam prophetico clarus fuit, adeo ut ejus sanctitas ab omnibus celebraretur.

His permotus Urbanus quintus ad sedandas Bononiæ turbas Andream legatum misit: quo in munere multa perpessus, civium odia, quæ ad internecionem exarserant, summa prudentia restinxit; tum restituta tranquillitate ad propria reversus est. Nec multo post assiduis laboribus, et voluntaria carnis maceratione confectus, obitus die a beata Virgine sibi prædicto, ad cœlestia regna migravit, anno Domini millesimo trecentesimo septuagesimo tertio, ætatis suæ septuagesimo

It happened about that time, that the Church of Fiesole lost its bishop, and Andrew was chosen as his successor. But looking on himself as unworthy of such a dignity, he hid himself so that no one knew where he was. But a child, who had not yet received the use of speech, miraculously revealed the place, outside the town, where he was: upon which the saint, fearing that further refusal would be a resistance to the divine will, was consecrated bishop. Thus exalted to so great a dignity, he applied himself more than ever to the practice of humility, which had always been his favourite virtue. To the zeal of a good pastor, he united tender compassion for the poor, abundant almsgiving, a life of prayer, long watchings, and other virtues; all which, together with the gift of prophecy he had received, gained for him a great reputation for sanctity.

Pope Urban V., hearing of his great merits, sent him as his legate to Bologna, that he might quell a sedition that had arisen in that city. The fulfilment of this charge cost him much suffering; but such was his prudence, that he succeeded in restoring peace among the citizens, and so preventing further bloodshed; he then returned to Fiesole. Not long after this, being worn out by ceaseless labours and bodily mortifications, and having been told by the blessed Virgin of the precise day of his death, he passed from this life to the

primo. Quem Urbanus octavus multis magnisque miraculis clarum, sanctorum numero adscripsit. Ejus corpus Florentiæ in ecclesia sui Ordinis quiescit, et maxima civium veneratione colitur: quibus non semel in præsenti discrimine præsidio fuit.

kingdom of heaven, in the year of our Lord thirteen hundred and seventy three, and in the seventy-first year of his age. Great was the reputation of his name on account of the many and wonderful miracles wrought through his intercession, and at length he was canonized by Urban VIII. His body reposes in the church of his Order at Florence, where it is held in great veneration, the citizens having often experienced his protection in times of public calamity.

Hear, O holy pontiff, our prayer: we are sinners, and would learn from thee how we are to return to the God we have offended. His mercy was poured out upon thee; obtain the same for us. Have pity on Christians throughout the world, for the grace of repentance is now being offered to all; pray for us, that we may be filled with the spirit of compunction. We have sinned; we sue for pardon; intercession like thine can win it for us. From wolves, change us into lambs. Strengthen us against our enemies; obtain for us an increase of the virtue of humility, which thou hadst in such perfection; and intercede for us with our Lord, that He crown our efforts with perseverance, as He did thine; that thus we may be enabled to unite with thee in singing, for ever, the praises of our Redeemer.

February 5

SAINT AGATHA, VIRGIN AND MARTYR

Since the commencement of the ecclesiastical year, we have kept the feasts of two out of the four illustrious virgins whose names are daily honoured

in the holy Sacrifice of the Lamb: the third comes to-day, lighting up the heaven of the Church with her bright soft rays. Lucy first, then Agnes, and now the gracious visit of Agatha. The fourth, Cecily, the immortal Cecily, is to be one of that magnificent constellation which gives such splendour to the closing of the year. To-day, then, let us keep a feast in honour of Agatha, the virgin daughter of that same fair Sicily which can boast of her Lucy. We must not allow the holy sadness of our present season to take aught from the devotion we owe to our saint. The joy wherewith we celebrate her merits will lead us to study her virtues. She will repay us by her prayers; she will encourage us to persevere in the path which is to bring us to the God she so nobly loved and served, and with whom she is now for ever united.

Let us begin by reading what the Church tells us of the virtues and combats of this glorious bride of Christ.

Agatha virgo, in Sicilia nobilibus parentibus nata, quam Panormitani et Catanenses civem suam esse dicunt, in persecutione Decii imperatoris Catanæ gloriosi martyrii coronam consecuta est. Nam cum pari pulchritudinis et castitatis laude commendaretur, Quintianus, Siciliæ prætor, ejus amore captus est. Sed cum, tentata modis omnibus ejus pudicitia, Agatham in suam sententiam perducere non posset, Christianæ superstitionis nomine comprehensam, Aphrodisiæ cuidam mulieri depravandam tradit. Quæ Aphrodisiæ consuetudine cum de constantia

The holy virgin Agatha was born in Sicily, of noble parents. The cities of Palermo and Catania both claim the honour of having been the place of her birth. She received the crown of a glorious martyrdom at Catania, under the persecution of the Emperor Decius. Her beauty, which was as great as her chaste and innocent life was praiseworthy, attracted the notice of Quintianus, the governor of Sicily. He spared no means whereby to compass his lustful designs upon the innocent virgin; but seeing that she scorned his offers, he had her apprehended as being guilty of the Christian superstition, and gave

colendæ Christianæ fidei, et servandæ virginitatis, removeri non posset, nuntiat illa Quintiano, se in Agatha operam perdere. Quare ille ad se virginem adduci jubet: et nonne, inquit, te pudet nobili genere natam humilem et servilem Christianorum vitam agere? Cui Agatha: Multo præstantior est Christiana humilitas et servitus, regum opibus, ac superbia.

her in charge of a woman, named Aphrodisia, who was noted for her power of alluring to evil. But finding that her words and company had no effect on the holy maiden, and that she was immovable in her resolution to maintain both her faith and her virginity, Aphrodisia told Quintianus that she was but losing her time with Agatha. Whereupon, he ordered the virgin to be brought before him, and he said to her: 'Art not thou, that art so noble by birth, ashamed to lead the life of a base and slavish Christian?' She replied: 'Better by far is the baseness and slavery of a Christian than the wealth and pride of kings.'

Quamobrem iratus prætor hanc ei optionem dat, velitne potius venerari deos, an vim tormentorum subire. At illa constans in fide, primum colaphis cæsa mittitur in carcerem: unde postridie educta, cum in sententia permaneret, admotis candentibus laminis in equuleo torquetur: tum ei mamilla abscinditur. Quo in vulnere Quintianum appellans virgo: Crudelis, inquit, tyranne, non te pudet, amputare in femina, quod ipse in matre suxisti? Mox conjecta in vincula, sequenti nocte a sene quodam, qui se Christi apostolum esse dicebat, sanata est. Rursum evocata a prætore, et in Christi confessione perseverans, in acutis testulis, et

Angered by her words, the governor bids her choose one of these two: adoration of the gods, or sharp tortures. On her refusal to deny her faith, he ordered her to be buffeted, and cast into prison. On the following day, she was again led to trial. Finding that she was still firm in her purpose, they hoisted her on the rack, and laid hot iron plates on her flesh, and cut off her breast. While suffering this last torture, she thus spoke to Quintianus: 'Cruel tyrant, art thou not ashamed to cut a woman's breast, who wast thyself fed at the breast of thy mother?' She was then sent back to prison, where, during the night, a venerable old man, who told her that

candentibus carbonibus ei subjectis volutatur.

Quo tempore ingenti terræ motu urbs tota contremuit, ac duo parietes corruentes, Silvinum et Falconium intimos prætoris familiares oppresserunt. Quare vehementer commota civitate, veritus populi tumultum Quintianus, Agatham semimortuam clam reduci imperat in carcerem. Quæ sic Deum precata: Domine, qui me custodisti ab infantia, qui abstulisti a me amorem sæculi, qui me carnificum tormentis superiorem præstitisti, accipe animam meam. Ea in oratione migravit in cœlum Nonis Februarii: cujus corpus a Christianis sepelitur.

he was the apostle of Christ, healed her. A third time she was summoned by the governor, and being still firm in confessing Christ, she was rolled upon sharp potsherds, and burning coals.

Suddenly, the whole city was shaken by a violent earthquake, and two of the governor's intimate friends were killed by the falling of two walls. The people were in such a state of excitement that the governor began to fear a sedition, and therefore ordered the almost lifeless Agatha to be secretly conveyed back to her prison. She thus prayed to our Lord: 'O God! who hast watched over me from my infancy, who hast separated me from the love of this world, and hast given me strength to bear the tortures of my executioners, receive my soul!' Her prayer being ended, her soul took its flight to heaven, on the Nones of February (February 5), and the Christians buried her body.

The ancient books of the liturgy abound with verses in honour of St. Agatha; but most of them are so poor in sentiment that we pass them over. The following beautiful hymn is the composition of Pope St. Damasus.

HYMN

Martyris ecce dies Agathæ
Virginis emicat eximiæ:
Christus eam sibi qua sociat,
Et diadema duplex decorat.

Lo! the bright festal day of the glorious martyr and virgin Agatha, when Christ took her to himself, and a double crown wreathed her brow.

Stirpe decens, elegans specie,
Sed magis actibus atque fide,
Terrea prospera nil reputans,
Jussa Dei sibi corde ligans.
Fortior hæc trucibusque viris,
Exposuit sua membra flagris,
Pectore quam fuerit valido
Torta mamilla docet patulo.
Deliciæ cui carcer erat,
Pastor ovem Petrus hanc recreat:
Inde gavisa magisque flagrans,
Cuncta flagella cucurrit ovans.
Ethnica turba rogum fugiens
Hujus et ipsa meretur opem;
Quos fidei titulus decorat,
His Venerem magis ipsa premat.
Jam renitens quasi sponsa polo,
Pro miseris supplica Domino,
Sic tua festa coli faciat,
Te celebrantibus ut faveat.

Gloria cum Patre sit Genito,
Spirituique proinde sacro,
Qui Deus unus et omnipotens
Hanc nostri faciat memorem.
Amen.

Though noble by birth and blessed with beauty, her grandest riches were her deeds and her faith. Earthly prosperity was nothing in her eyes, but her whole heart was on the precepts of her God.

Her bravery tired out the men that tortured her; she flinched not as they lashed her limbs: and her wounded breast reveals a dauntless heart.

Her prison was her paradise, where the pastor Peter heals his bleeding lamb; and thence once more she runs to suffer, gladder and braver at every wound.

A pagan city once in flames was saved by Agatha's prayer. The same can check, in Christian hearts, the threatening fire of lust.

Now that thou art in heaven, clad as a bride of Christ, intercede with him for us miserable sinners, that he grant us so to spend thy feast, that our celebration may draw down his grace.

Glory be to the Son, together with the Father and the Holy Ghost. May the one almighty God grant that this his saint be mindful of us. Amen.

How lovely are thy palms, O Agatha! But how long and cruel was thy combat for them! The day was thine; thy faith and thy virginity triumphed, but the battle-field streamed with thy blood, and

thy glorious wounds bear testimony to the angels how stern was the courage of thy fidelity to Jesus thy Spouse. When thine enemies left thee, it was to Him thou didst look up; and then thy soul flew to its rest, in the bosom of thy King and God. The whole Church keeps feast to-day, praising her Lord in thee, great martyr and virgin! She knows the love thou bearest her, and how, amidst the joys of heaven, her interests and her wants are the object of thy prayers. Thou art our sister; be, too, our mother, by interceding for us. Centuries have passed away since that day, whereon thy soul quitted the body thou hadst sanctified by purity and suffering; but the great battle between the spirit and the flesh is still waging here on earth, and will do so to the end of time. Assist us in the struggle; keep up within our hearts the holy fire, which the world and our passions are ever seeking to quench.

It is now the season when every Christian should renew his whole being by repentance and compunction. We know the power of thy prayer; let it procure us these gifts: the fear of God, which keeps down the workings of corrupt nature; the spirit of penance, which repairs the injuries caused by our sins; and a solid love for our dear Lord, which sweetens the yoke, and ensures perseverance. More than once a whole people has witnessed how a relic of thine, thy veil, has checked the stream of lava which rolled down the sides of Etna; we are threatened with a torrent of vice, which will drive the world back to pagan corruption, unless divine mercy stay its wild fury; and prayers such as thine can obtain it for us. Delay not, O Agatha! each day gives strength to the danger. Not a nation but is now infected with the poison of a literature that is infidel and immoral; by thy prayers keep the poisonous cup from them that have not tasted,

neutralize its power in them that have drunk its venom of death. Oh! spare us the shame of seeing our Europe the slave of sensuality, and the dupe of hell.

FEBRUARY 6

SAINT DOROTHY, VIRGIN AND MARTYR

TO-DAY again, it is one of the most amiable of Christ's brides that comes to console us by her presence; it is Dorothy, the simple and intrepid virgin, who strews the path of her martyrdom with prodigies of sweetest charity. The religion of Christ alone can produce in timid women, like the saint of to-day, an energy which at times surpasses that of the most valiant martyrs among men. Thus does our Lord glorify His infinite power, by crushing Satan's head with what is by nature so weak. The enmity put by God between the woman and the serpent,[1] is for ever showing itself in those sublime Acts of the Martyrs, where the rebel angel is defeated by an enemy whom he knew to be weak, and therefore scorned to fear; but that very weakness, which made her victory the grander, made his humiliation the bitterer. Surely, such history must have taught him how powerful an enemy he has in a Christian woman; and we, who can boast of having so many heroines among the ancestors of our holy faith, should cherish their memory, and confide in their protection, for their intercession is powerful with Him for whom they died. One of the noblest of these comes to us to-day; let us celebrate her victory, and merit her patronage.

The lessons given in the Dominican breviary are so much fuller than the legend of the Roman

[1] Gen. iii. 15.

liturgy that we have not hesitated to insert them here.

Dorothea virgo, in Cæsarea Cappadociæ, propter Christi confessionem, ab Apricio illius provinciæ præfecto comprehensa, Crystæ et Callistæ sororibus, quæ a fide defecerant, tradita est, ut eam a proposito removerent. Sed ipsa reduxit eas ad finem, propter quam in cupam missæ et incensæ sunt. Dorotheam vero jussit præses in catasta levari; quæ dixit ad illum: Numquam in tota vita mea sic lætata sum sicut hodie. Tum ad ejus latera lampades ardentes apponi, dein faciem diutissime cædi, tandem caput gladio percuti præses imperat.

Ea porro dum duceretur ad supplicium dicente: Gratias tibi, amator animarum, qui me ad paradisum tuum vocasti, Theophilus quidam præsidis advocatus irridens: Eia tu, inquit, sponsa Christi, mitte mihi de paradiso sponsi tui mala, aut rosas. Et Dorothea respondit: Et plane ita faciam. Cum ante ictum breviter precari permissa esset, pulchra specie puer ante eam apparuit, ferens in orario tria mala, et tres rosas. Cui illa ait: Obsecro ut feras ea Theophilo.

The holy virgin Dorothy, of Cesarea in Cappadocia, was apprehended by Apricius, the governor of that province, for professing the faith of Christ. She was put under the care of her two sisters, Chrysta and Callista, who had apostatized from the faith, and would be able to shake the resolute constancy of Dorothy. But she brought them back to the faith, for which they were burnt to death in a cauldron. The governor ordered Dorothy to be hoisted on the rack, and she said to him, as she lay upon it: 'Never in my whole life have I felt such joy, as I do to-day.' Then the governor ordered the executioners to burn her sides with lighted lamps, and beat her for a very long time on the face, and finally behead her with the sword.

While she was being led to the place of execution, she said: 'I give thee thanks, O thou lover of our souls, that thou callest me to thy paradise!' Theophilus, one of the governor's officers, hearing her words, laughed, and said to her: 'Hear me, bride of Christ! I ask thee to send me some apples and roses from this paradise of thy Spouse.' Dorothy replied: 'Well, and so I will.' Before she was beheaded, she was allowed a moment for prayer; when lo! a beautiful child

Et mox gladio percussa perrexit ad Christum.

Igitur cum Theophilus irridens, promissionem sanctæ Dorotheæ sodalibus narraret, ecce puer ante eum cum orario, in quo ferens tria mala magnifica, et tres rosas elegantissimas, dixit ei: En sicut petenti promisit virgo sacratissima Dorothea, transmisit hæc tibi de paradiso sponsi sui. Tum Theophilus stupens, quod esset Februarius, et gelu cuncta rigerent, ea accepit, atque exclamavit: Vere Deus Christus est. Sicque palam fidem Christi professus, gravissimum quoque pro ea martyrium strenue pertulit.

came to her, bringing with him in a napkin three apples and three roses. She said to him: 'Take them, I pray thee, to Theophilus.' Then the executioner struck her head off with his sword, and her soul fled to Christ.

While Theophilus was jocosely telling his fellows the promise made him by Dorothy, he sees a boy bringing him in a napkin three fine apples, and three most lovely roses, who, as he gave them, said: 'Lo! the most holy virgin Dorothy sends thee, as she promised, these gifts from the paradise of her Spouse.' Theophilus was beside himself with surprise, for it was February, and the frost most sharp; but taking the gifts he exclaimed: 'Christ is truly God!' He openly professed the Christian faith, and courageously suffered for the same a most painful martyrdom.

The missals and breviaries of the Middle Ages contain several pieces in honour of St. Dorothy. The following is one that was used in Germany, and is most appropriate for the season of Septuagesima.

SEQUENCE

Psallat concors symphonia,
Laudes pangat harmonia,
Cum sonora melodia
Cordisque tripudio.

In hoc festo lætabundo
Dorotheæ, corde mundo,

Let tuneful instruments breathe forth concordant strains, and harmony sound forth her praise, and we, with joyous heart, sing sweet melodious hymns.

'Tis the pure-hearted Dorothy's happy feast; let our

Sono plaudat vox jucundo
Neumatum præludio.

Generosa Christi verna
Labe carens, et lucerna
Mundo lucens, ac pincerna,
Vina donans mystica.

Paradisi tu colona,
Quæ pro malo reddis bona,
Scribæ mittis cœli dona
Rosas, mala pistica.
Vitam ducens angelorum,
Dum in carne præter forum
Carnis vivis, spernis torum
Viri propter Dominum.

Martyr Christi quæ profanos
Deos sternis, ac paganos
Fide vestis, et sic sanos
Mores facis hominum.
Tota manens speciosa,
Velut rubens fragrans rosa,
Ad conflictum roborosa,
Minante Fabricio.

Vinculata carceraris,
In catasta cruciaris,
Vultu cæsa flagellaris,
Omni carens vitio.
Gens perversa malæ spei
Quam dum doces verbum Dei,
Lumen tuæ faciei
Conterit cum baculis.
Furens auget tormentales
Pœnas sævas et lethales,
Dum mamillas virginales
Tuas cremat faculis.
Supplicamus : nos tuere
Et peccata fac timere,
Martyr sancta, confer veræ
Tempus pœnitentiæ.
Virgo bona, crimen terge,

glad voices, led on by the organ's peal, proclaim her praise.

O noble and sinless handmaid of Christ! O bright lamp shining to the whole world! O cup-bearer, that profferest us rich mystic wines!

Child of paradise, that payest evil with good, and givest to thine enemy roses and fragrant apples of heaven.

Thou leadest the life of an angel, and whilst in the flesh, livest not according to the flesh; scorning to be spouse of man, because betrothed to Christ.

Thou art his martyr too, trampling on the pagan gods; and, giving faith to infidels, convertest them from madness to wisdom.

Red fragrant rose! nothing could impair thy beauty. Fabricius may threaten what he lists, thou hast a heart brave enough for all.

Chains and prisons, racks and buffets, thou sufferest all, yet innocent, deserving none.

Wicked men, whose hopes were bent on evil, beat thy beaming face, for that thou darest to teach them the word of God.

But they could increase their tortures, keen and deadly as they were; furiously, then, they burn thy innocent breast.

O holy martyr! we beseech thee, protect us, obtain for us a fear of sin, and pray that time be given us for true repentance.

Kind virgin! pray for us

Victum dona, mores rege,
Ne damnemur gravi lege
Causa negligentiæ.

that our sins be cleansed, our souls be nourished with grace, our lives well regulated, that so we be not condemned for negligence by God's dread law of justice.

Sponsa Christi Dorothea,
Tua nos virtute bea,
Ut purgata mente rea,
Digni simus præmio.

O Dorothy, thou spouse of Christ! may thy merits draw down his blessing upon us; and we be found worthy of the reward that he gives to those whose souls are free from sin.

Deum nobis fac placatum,
Ut post hujus incolatum,
Sed et locum det optatum
In cœlesti gremio.
Amen.

Render our Lord propitious to us, and beseech him to give us, after our sojourn here, the longed-for place of rest in the bosom of his heaven. Amen.

Thy promises, O Dorothy, are faithful as thyself. In the garden of thy heavenly Spouse, thou forgettest not the exiles on earth. How fortunate was Theophilus to have had one of thy promises! He asked for fruits and flowers; he received them, and with them the richer gifts of faith and perseverance, which we also would now ask thee to send us. Thou knowest our wants. We want courage to conquer the world and our passions; we want the grace of conversion; we want the spirit of penance, without which we can never reach that heaven of our vocation, where we are to be thy companions in bliss. Promise us thy prayers, and we shall not fail. And on the grand day of Easter for which we are preparing, our souls, having been purified in the Blood of the Lamb, will be as fragrant as the fruits and as fair as the flowers thou didst send to a pagan, whose prayer was less confident than ours.

FEBRUARY 7

SAINT ROMUALD, ABBOT

THE calendar's list of martyrs is interrupted for two days; the first of these is the feast of Romuald, the hero of penance, the saint of the forests of Camaldoli. He is a son of the great patriarch St. Benedict, and, like him, is the father of many children. The Benedictine family has a direct line from the commencement, even to this present time; but, from the trunk of this venerable tree there have issued four vigorous branches, to each of which the Holy Spirit has imparted the life and fruitfulness of the parent stem. These collateral branches of the Benedictine Order are: Camaldoli, founded by Romuald; Cluny, by Odo; Vallombrosa, by John Gualbert; and Citeaux, by Robert of Molesmes.

The saint of this seventh day of February is Romuald. The martyrs whom we meet with on our way to Lent, give us an important lesson by the contempt they had for this short life. But the teaching offered us by such holy penitents as the great abbot of Camaldoli is even more practical than that of the martyrs. 'They that are Christ's,' says the apostle, 'have crucified their flesh, with its vices and concupiscences';[1] and in these words he tells us what is the distinguishing character of every true Christian. We repeat it: what a powerful encouragement we have in these models of mortification, who have sanctified the deserts by their lives of heroic penance! How they make us ashamed of our own cowardice, which can scarcely bring itself to do the little that must be done to satisfy God's justice and merit His grace! Let us

[1] Gal. v. 24.

take the lesson to heart, cheerfully offer our offended Lord the tribute of our repentance, and purify our souls by works of mortification.

The Office for St. Romuald's feast gives us the following sketch of his life.

Romualdus Ravennæ, Sergio patre nobili genere natus, adolescens in propinquum monasterium Classense, pœnitentiæ causa secessit: ubi religiosi hominis sermone, ad pietatis studium vehementius incensus, viso etiam semel et iterum per noctem in ecclesia beato Apollinari, quod Dei servus illi futurum promiserat, monachus efficitur. Mox ad Marinum, vitæ sanctitate ac severiore disciplina in finibus Venetorum eo tempore celebrem, se contulit, ut ad arctam et sublimem perfectionis viam eo magistro ac duce uteretur.

Romuald was the son of a nobleman, named Sergius. He was born at Ravenna, and while yet a boy, withdrew to the monastery of Classis, there to lead a life of penance. The conversation of one of the religious increased in his soul his already ardent love of piety; and after being twice favoured with a vision of St. Apollinaris, who appeared to him, during the night, in the church which was dedicated to him, he entered the monastic state, agreeably to the promise made him by the holy martyr. A few years later on, he betook himself to a hermit named Marinus, who lived in the neighbourhood of Venice, and was famed for his holy and austere life, that, under such a master and guide, he might follow the narrow path of high perfection.

Multis Satanæ insidiis, et hominum invidia oppugnatus, tanto humilior se assidue jejuniis et orationibus exercebat, et rerum cœlestium meditatione, vim lacrymarum profundens fruebatur: vultu tamen adeo læto semper erat, ut intuentes exhilararet. Magno apud principes et reges in honore fuit, multique ejus consilio, mundi illecebris abjectis, solitudinem

Many were the snares laid for him by Satan, and envious men molested him with their persecutions; but these things only excited him to be more humble, and assiduous in fasting and prayer. In the heavenly contemplation wherewith he was favoured, he shed abundant tears. Yet such was the joy which ever beamed in his face, that it made all who looked at him cheerful. Princes and kings held him in great

petierunt. Martyrii quoque cupiditate flagravit, cujus causa dum in Pannoniam proficiscitur, morbo quo afflictabatur cum progrederetur, levabatur cum recederet, reverti cogitur.

veneration, and his advice induced many to leave the world and its allurements, and live in holy solitude. An ardent desire for martyrdom induced him to set out for Pannonia; but a malady, which tormented him as often as he went forward, and left him when he turned back, obliged him to abandon his design.

In vita et post mortem miraculis clarus, spiritu etiam prophetiæ non caruit. Scalam a terra cœlum pertingentem in similitudinem Jacob patriarchæ, per quam homines in veste candida ascendebant et descendebant, per visum conspexit, eoque Camaldulenses monachos, quorum instituti auctor fuit, designari mirabiliter agnovit. Denique cum annos centum et viginti ageret, et centum ipsos in summa vitæ asperitate Deo servisset, ad eum migravit anno salutis millesimo vigesimo septimo. Ejus corpus quinquennio postquam sepultum fuerat, integrum repertum, Fabriani in ecclesia sui ordinis honorifice conditum est.

He wrought many miracles during his life, as also after his death, and was endowed with the gift of prophecy. Like the patriarch Jacob, he saw a ladder that reached from earth to heaven, on which men, clad in white robes, ascended and descended. He interpreted this miraculous vision as signifying the Camaldolese monks, whose founder he was. At length, having reached the age of a hundred and twenty, after having served his God by a life of most austere penance for a hundred years, he went to his reward, in the year of our Lord one thousand and twenty-seven. His body was found incorrupt after it had been five years in the grave; and was then buried, with due honour, in the church of his Order at Fabriano.

Faithful servant and friend of God! how different was thy life from ours! We love the world and its distractions. We think we do wonders if we give, each day, a passing thought to our Creator, and make Him, at long intervals, the sole end of some one of our occupations. Yet we know how each hour is bringing us nearer to that moment,

when we must stand before the divine tribunal, with our good and our evil works, to receive the irrevocable sentence we shall have merited. Thou, Romuald, didst not thus waste life away. It seemed to thee as though there were but one thought and one interest worth living for: how best to serve thy God. Lest anything should distract thee from this infinitely dear object, thou didst flee into the desert. There, under the rule of the great patriarch, St. Benedict, thou wagedst war against the flesh and the devil; thy tears washed away thy sins, though so light if compared with what we have committed; thy soul, invigorated by penance, was inflamed with the love of Jesus, for whose sake thou wouldst fain have shed thy blood. We love to recount these thy merits, for they belong to us in virtue of that communion which our Lord has so mercifully established between saints and sinners. Assist us, therefore, during the penitential season, which is soon to be upon us. The justice of God will not despise our feeble efforts, for He will see them beautified by the union He allows them to have with such glorious works as thine. When thou wast living in the Eden of Camaldoli, thy amiable and sweet charity for men was such, that all who came near thee were filled with joy and consolation: what may we not expect from thee, now that thou art face to face with the God of love? Remember, too, the Order thou hast founded; protect it, give it increase, and make it ever, to those who become its children, a ladder to lead them up to heaven.

FEBRUARY 8

SAINT JOHN OF MATHA, CONFESSOR

WE were celebrating, not many days ago, the memory of Peter Nolasco, who was inspired, by the holy Mother of God, to found an Order for the ransoming of Christian captives from the infidels: to-day, we have to honour the generous saint, to whom this sublime work was first revealed. He established, under the name of the most holy Trinity, a body of religious men, who bound themselves by vow to devote their energies, their privations, their liberty, nay, their very life, to the service of the poor slaves who were groaning under the Saracen yoke. The Order of the Trinitarians, and the Order of Mercy, though distinct, have the same end in view, and the result of their labours, during the six hundred years of their existence, has been the restoration to liberty and preservation from apostasy of upwards of a million slaves. John of Matha, assisted by his faithful co-operator, Felix of Valois (whose feast we shall keep at the close of the year), established the centre of his grand work at Meaux, in France. We are preparing for Lent, when one of our great duties will have to be that of charity towards our suffering brethren: what finer model could we have than John of Matha, and his whole Order, which was called into existence for no other object than that of delivering from the horrors of slavery brethren who were utter strangers to their deliverers, but were in suffering and in bondage. Can we imagine any almsgiving, let it be ever so generous, which can bear comparison with this devotedness of men, who bind themselves by their rule, not only to traverse every Christian land begging alms for the ransom of slaves, but to

change places with the poor captives, if their liberty cannot be otherwise obtained? Is it not, as far as human weakness permits, following to the very letter the example of the Son of God Himself, who came down from heaven that He might be our ransom and our Redeemer? We repeat it: with such models as these before us, we shall feel ourselves urged to follow the injunction we are shortly to receive from the Church, of exercising works of mercy towards our fellow-creatures, as being one of the essential elements of our lenten penance.

But it is time we should listen to the account given us by the liturgy of the virtues of this apostolic man, who has endeared himself, both to the Church and to mankind, by his heroism of charity.

Joannes de Matha, Ordinis sanctissimæ Trinitatis redemptionis captivorum institutor, Falcone in Provincia natus est, parentibus pietate et nobilitate conspicuis. Studiorum causa Aquas Sextias, mox Parisios profectus, confectoque theologiæ curriculo, magisterii lauream adeptus, doctrinæ, et virtutum splendore enituit: quibus motus Parisiensis Antistes, ad sacrum presbyteratus ordinem, præ humilitate reluctantem promovit, eo consilio, ut in ea civitate commorans, sapientia et moribus studiosæ juventuti præluceret. Cum autem in sacello ejusdem episcopi, ipso cum aliis adstante, primum Deo sacrum offerret, cœlesti favore meruit recreari. Nam angelus candida et fulgenti veste in-

John of Matha, the institutor of the Order of the most Holy Trinity for the ransom of captives, was born at Faucon, in Provence, of parents conspicuous for their nobility and virtue. He went through his studies first at Aix, and afterwards at Paris, where, after having completed his theological course, he received the degree of doctor. His eminent learning and virtues induced the bishop of Paris to promote him, in spite of his humble resistance, to the holy order of priesthood, that, during his sojourn in that city, he might be a bright example to young students by his talents and piety. While celebrating his first Mass in the bishop's chapel, in the presence of the prelate and several assistants, he was honoured by a signal favour

dutus, cui in pectore crux rubei et cærulei coloris assuta erat, brachiis cancellatis, et super duos captivos ad latera positos, Christianum unum, alterum Maurum, extensis apparuit. Qua visione in exstasim raptus, intellexit protinus vir Dei se ad redimendos ab infidelibus captivos destinari.

Quo vero maturius in re tanti momenti procederet, in solitudinem secessit; ibique divino nutu factum est, ut Felicem Valesium in ipsa eremo jam multis annis degentem repererit. Cum quo inita societate, se per triennium in oratione et contemplatione, omniumque virtutum studio exercuit. Contigit autem, ut dum secum de rebus divinis prope fontem colloquerentur, cervus ad eos accesserit, crucem inter cornua gerens, rubei et cærulei coloris. Cumque Felix ob rei novitatem miraretur, narravit ei Joannes visionem in prima Missa habitam: et exinde ferventius orationi incumbentes, ter in somnis admoniti, Romam proficisci decreverunt, ut a summo Pontifice novi Ordinis pro redimendis captivis institutionem impetrarent. Electus fuerat eo tempore Innocentius tertius; qui, illis benigne acceptis, dum secum de re proposita deliberaret, in festo sanctæ Agne-

from heaven. There appeared to him an angel clad in a white and brilliant robe; he had on his breast a red and blue cross, and his arms were stretched out, crossed one above the other, over two captives, one a Christian, the other a Moor. Falling into an ecstasy at this sight, the man of God at once understood that he was called to ransom captives from the infidels.

But, that he might the more prudently carry out so important an undertaking, he withdrew into a solitude. There, by divine appointment, he met with Felix of Valois, who had been living many years in that same desert. They agreed to live together, and for three years did John devote himself to prayer and contemplation, and the practice of every virtue. It happened, that as they were one day seated near a fountain, conferring with each other on holy things, a stag came towards them, bearing a red and blue cross between his antlers. John, perceiving that Felix was surprised by so strange an occurrence, told him of the vision he had had in his first Mass. They gave themselves more fervently than ever to prayer, and having been thrice admonished in sleep, they resolved to set out for Rome, there to obtain permission from the sovereign Pontiff to found an Order for the ransom of captives. Innocent III., who had shortly before been elected Pope, re-

tis secundo, Laterani intra Missarum solemnia, ad sacræ Hostiæ elevationem, angelus ei candida veste, cruce bicolori, specie redimentis captivos apparuit. Quo viso, Pontifex institutum approbavit, et novum Ordinem sanctissimæ Trinitatis redemptionis captivorum vocari jussit, ejusque professoribus albas vestes, cum cruce rubei et cærulei coloris præbuit.

Sic stabilito Ordine, sancti fundatores in Galliam redierunt; primoque cœnobio Cervi Frigidi in diœcesi Meldensi constructo, ad ejus regimen Felix remansit, et Joannes Romam cum aliquot sociis reversus est ubi Innocentius domum, ecclesiam, et hospitale sancti Thomæ de Formis in monte Cœlio eis donavit, cum multis redditibus, et possessionibus. Datis quoque litteris ad Miramolinum regem Marochii, opus redemptionis felici auspicio inchoatum fuit. Tum ad Hispanias, sub jugo Saracenorum, magna ex parte oppressas, Joannes profectus est, regumque, principum, atque aliorum fidelium animos ad captivorum et pauperum commiserationem commovit. Monasteria ædificavit, hospitalia erexit,

ceived them kindly, and while deliberating upon what they proposed, it happened that as he was celebrating Mass in the Lateran church, on the second feast of St. Agnes, there appeared to him, during the elevation of the sacred Host, an angel robed in white, bearing a two-coloured cross, and in the attitude of one that was rescuing captives. Whereupon, the Pontiff gave his approbation to the new institute, and would have it called the Order of the most Holy Trinity for the ransom of captives, bidding its members wear a white habit, with a red and blue cross.

The Order being thus established, its holy founders returned to France, and erected their first monastery at Cerfroid, in the diocese of Meaux. Felix was left to govern it, and John returned, accompanied by a few of his brethren, to Rome. Innocent III. gave them the house, church, and hospital of St. Thomas *de Formis*, together with various revenues and possessions. He also gave them letters to Miramolin, king of Morocco, and thus was prosperously begun the work of ransom. John afterwards went into Spain, a great portion of which country was then under the Saracen yoke. He stirred up kings, princes, and others of the faithful, to compassion for the captives and the poor. He built monasteries, founded hospitals, and saved the souls of many

magnoque lucro animarum, plures captivos redemit. Romam tandem reversus, sanctisque operibus incumbens, assiduis laboribus attritus, et morbo confectus, ardentissimo Dei et proximi amore exæstuans, ad extremum devenit. Quare fratribus convocatis, eisque ad opus redemptionis cœlitus præmonstratum efficaciter cohortatis, obdormivit in Domino, sexto-decimo kalendas Januarii, anno salutis millesimo ducentesimo decimo tertio, ejusque corpus in ipsa ecclesia Sancti Thomæ de Formis condigno honore tumulatum fuit.

captives by purchasing their freedom. Having, at length, returned to Rome, he spent his days in doing good. Worn out by incessant labour and sickness, and burning with a most ardent love of God and his neighbour, it was evident that his death was at hand. Wherefore, calling his brethren round him, he eloquently besought them to labour in the work of ransom, which heaven had entrusted to them, and then slept in the Lord, on the sixteenth of the Calends of January (December 17), in the year of grace 1213. His body was buried with the honour that was due to him in the same church of St. Thomas *de Formis*.

And now, generous-hearted saint, enjoy the fruits of thy devoted charity. Our blessed Redeemer recognizes thee as one of His most faithful imitators, and the whole court of heaven is witness of the recompense wherewith He loves to honour thy likeness to Himself. We must imitate thee; we must walk in thy footsteps; for we too hope to reach the same eternal resting-place. Fraternal charity will lead us to heaven, for the works it inspires us to do have the power of freeing the soul from sin, as our Lord assures us.[1] Thy charity was formed on the model of that which is in the heart of God, who loves our soul yet disdains not to provide for the wants of our body. Seeing so many souls in danger of apostasy, thou didst run to their aid, and men were taught to love a religion which can produce heroes of charity like thee. Thy heart bled at hearing of the bodily sufferings

[1] Ecclus. iii. 33.

of these captives, and thy hand broke the chains of their galling slavery. Teach us the secret of ardent charity. Is it possible that we can see a soul in danger of being lost, and remain indifferent? Have we forgotten the divine promise, told us by the apostle: 'He that causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of his own sins'?[1] Obtain for us, also, a tender compassion for such as are in bodily suffering and poverty, that so we may be generous in comforting them under these trials, which are but too often an occasion of their blaspheming Providence. Dear friend and liberator of slaves! pray, during this holy season, for those who groan under the captivity of sin and Satan; for those, especially, who, taken with the frenzy of earthly pleasures, feel not the weight of their chains, but sleep on peacefully through their slavery. Ransom them by thy prayers, convert them to the Lord their God, lead them back to the land of freedom. Pray for France which was thy country, and save her from infidelity. Protect the venerable remnants of thy Order, that so it may labour for the present wants of the Christian world, since the object for which thou didst institute it has ceased to require its devotedness.

February 9

SAINT APOLLONIA, VIRGIN AND MARTYR

The holy virgin who this day claims the homage of our devotion and praise, is offered to us by the Church of Alexandria. Apollonia is a martyr of Christ; her name is celebrated and honoured

[1] St. James v. 20.

throughout the whole world; and she comes to us on this ninth day of February, to add her own example to that which we have so recently had from her sister saints, Agatha and Dorothy; like them, she bids us fight courageously for heaven. To her this present life was a thing of little value, and no sooner did she receive God's inspiration to sacrifice it, than she did what her would-be executioners intended doing: she threw herself into the flames prepared for her. It is no unusual thing, nowadays, for men that are wearied of the trials, or afraid of the humiliations, of this world, to take away their own lives, and prefer suicide to the courageous performance of duty: but Apollonia's motive for hastening her death by a moment's anticipation, was to testify her horror of the apostasy that was proposed to her. This is not the only instance we meet with, during times of persecution, of the holy Spirit's inspiring this lavish sacrifice to saintly virgins, who trembled for their faith or their virtue. It is true, such examples are rare; but they teach us, among other things, that our lives belong to God alone, and that we should be in readiness of mind to give them to Him, when and as He pleases to demand them of us.

There is one very striking circumstance in the martyrdom of St. Apollonia. Her executioners, to punish the boldness wherewith she confessed our Lord Jesus Christ, beat out her teeth. This has suggested to the faithful, when suffering the cruel pain of toothache, to have recourse to St. Apollonia; and their confidence is often rewarded, for God would have us seek the protection of His saints, not only in our spiritual, but even in our bodily sufferings and necessities.

The liturgy thus speaks the praises of our saint.

Apollonia, virgo Alexandrina, sub Decio imperato-

Apollonia was a virgin of Alexandria. In the persecu-

re, cum ingravescente jam ætate ad idola sisteretur, ut eis venerationem adhiberet, illis contemptis, Jesum Christum verum Deum colendum esse prædicabat. Quamobrem omnes ei contusi sunt et evulsi dentes: ac, nisi Christum detestata deos coleret, accenso rogo combusturos vivam minati sunt impii carnifices. Quibus illa, se quamvis mortem pro Jesu Christi fide subituram respondit. Itaque comprehensa ut combureretur, cum paulisper quasi deliberans quid agendum esset, stetisset, ex illorum manibus elapsa, alacris in ignem sibi paratum, majori Spiritus sancti flamma intus accensa, se injecit. Unde brevi consumpto corpore, purissimus spiritus in cœlum ad sempiternam martyrii coronam evolavit.

tion under the Emperor Decius, when she was far advanced in years, she was brought up to trial, and ordered to pay adoration to idols. She turned from them with contempt, and declared that worship ought to be given to Jesus Christ, the true God. Whereupon, the impious executioners broke and pulled out her teeth; then lighting a pile of wood, they threatened to burn her alive, unless she would hate Christ, and adore their gods. She replied, that she was ready to suffer every kind of death for the faith of Jesus Christ. Upon this, they seized her, intending to do as they said. She stood for a moment, as though hesitating what she should do; then, snatching herself from their hold, she suddenly threw herself into the fire, for there was within her the intenser flame of the Holy Ghost. Her body was soon consumed, and her most pure soul took its flight, and was graced with the everlasting crown of martyrdom.

What energy was thine, Apollonia! Thy persecutors threaten thee with fire; but far from fearing it, thou art impatient for it, as though it were a throne, and thou ambitious to be queen. Thy dread of sin took away the fear of death, nor didst thou wait for man to be thy executioner. This thy courage surprises our cowardice; and yet, the burning pile into which thou didst throw thyself when asked to apostatize, and which was a momentary pain leading thy soul to eternal bliss, was nothing when we compare it with that everlasting fire, to

which the sinner condemns himself almost every day of his life. He heeds not the flames of hell, and deems it no madness to purchase them at the price of some vile passing pleasure. And with all this, worldlings can be scandalized at the saints, and call them exaggerated, extravagant, imprudent; because they believed that there is but one thing necessary! Awaken in our hearts, Apollonia, the fear of sin; for sin gnaws eternally the souls of them who die with its guilt upon them. If the fire, which had a charm for thee, seems to us the most frightful of tortures, let us turn our fear of suffering and death into a preservative against sin, which plunges men into that abyss, whence the smoke of their torments shall ascend for ever and ever,[1] as St. John tells us in his Revelation. Have pity on us, most brave and prudent martyr. Pray for sinners. Open their eyes to see the evils that threaten them. Procure for us the fear of God, that so we may merit His mercies, and may begin in good earnest to love Him.

FEBRUARY 10

SAINT SCHOLASTICA, VIRGIN

THE sister of the patriarch St. Benedict comes to us to-day, sweetly inviting us to follow her to heaven. Apollonia the martyr is succeeded by Scholastica, the fervent daughter of the cloister. Both of them are the brides of Jesus, both of them wear crowns, for both of them fought hard, and won the palm. Apollonia's battle was with cruel persecutors, and in those hard times when one had to die to conquer; Scholastica's combat was the lifelong struggle, whose only truce is the soldier's

[1] Apoc. xiv. 11.

dying breath. The martyr and the nun are sisters now in the Heart of Him they both so bravely loved.

God, in His infinite wisdom, gave to St. Benedict a faithful co-operatrix, a sister of such angelic gentleness of character, that she would be a sort of counterpoise to the brother, whose vocation, as the legislator of monastic life, needed a certain dignity of grave and stern resolve. We continually meet with these contrasts in the lives of the saints; and they show us that there is a link, of which flesh and blood know nothing; a link which binds two souls together, gives them power, harmonizes their differences of character, and renders each complete. Thus it is in heaven with the several hierarchies of the angels; a mutual love, which is founded on God Himself, unites them together, and makes them live in the eternal happiness of the tenderest brotherly affection.

Scholastica's earthly pilgrimage was not a short one; and yet it has left us but the history of the dove, which told the brother, by its flight to heaven, that his sister had reached the eternal home before him. We have to thank St. Gregory the Great for even this much, which he tells us as a sequel to the holy dispute she had with Benedict, three days previous to her death. But how admirable is the portrait thus drawn in St. Gregory's best style! We seem to understand the whole character of Scholastica:—an earnest simplicity, and a child-like eagerness for what was worth desiring; an affectionate and unshaken confidence in God; a winning persuasiveness, where there was opposition to God's will, which, when it met such an opponent as Benedict, called on God to interpose, and gained its cause. The old poets tell us strange things about the swan, how sweetly it can sing when dying; how lovely must have been the last notes of the dove of

the Benedictine cloister, as she was soaring from earth to heaven!

But how came Scholastica, the humble retiring nun, by that energy, which could make her resist the will of her brother, whom she revered as her master and guide? What was it told her that her prayer was not a rash one, and that what she asked was a higher good than Benedict's unflinching fidelity to the rule he had written, and which it was his duty to teach by his own observance of it? Let us hear St. Gregory's answer: 'It is not to be wondered at, that the sister, who wished to prolong her brother's stay, should have prevailed over him; for, whereas St. John tells us that God is charity, it happened, by a most just judgment, that she that had the stronger love had the stronger power.'

Our season is appropriate for the beautiful lesson taught us by St. Scholastica, fraternal charity. Her example should excite us to the love of our neighbour, that love for which God bids us labour, now that we are intent on giving Him our undivided service, and our complete conversion. The Easter solemnity for which we are preparing, is to unite us all in the grand banquet, where we are all to feast on the one divine Victim of love. Let us have our nuptial garment ready: for He that invites us insists on our having union of heart when we dwell in His house.[1]

The Church has inserted in her Office of this feast the account given by St. Gregory of the last interview between St. Scholastica and St. Benedict. It is as follows:

Ex libro secundo Dialogorum sancti Gregorii Papæ.	From the second book of the Dialogues of St. Gregory, Pope.
Scholastica venerabilis patris Benedicti soror, omni-	Scholastica was the sister of the venerable father Bene-

[1] Ps. lxvii. 7.

potenti Domino ab ipso infantiæ tempore dedicata, ad eum semel per annum venire consueverat. Ad quam vir Dei non longe extra januam in possessione monasterii descendebat. Quadam vero die venit ex more, atque ad eam cum discipulis venerabilis ejus descendit frater ; qui totum diem in Dei laudibus, sacrisque colloquiis ducentes, incumbentibus jam noctis tenebris, simul acceperunt cibum. Cumque adhuc ad mensam sederent, et inter sacra colloquia tardior se hora protraheret, eadem sanctimonialis femina soror ejus eum rogavit dicens : Quæso te, ut ista nocte me non deseras, ut usque mane de cœlestis vitæ gaudiis loquamur. Cui ille respondit : Quid est quod loqueris, soror ? manere extra cellam nullatenus possum. Tanta vero erat cœli serenitas, ut nulla in aëre nubes appareret. Sanctimonialis autem femina, cum verba fratris negantis audivisset, insertas digitis manus super mensam posuit, et caput in manibus omnipotentem Dominum rogatura declinavit. Cumque levaret de mensa caput, tanta coruscationis et tonitrui virtus, tantaque inundatio pluviæ erupit, ut neque venerabilis Benedictus, neque fratres qui cum eo aderant, extra loci limen, quo consederant, pedem movere potuerint.

Sanctimonialis quippe fe-

dict. She had been consecrated to almighty God from her very infancy, and was accustomed to visit her brother once a year. The man of God came down to meet her at a house belonging to the monastery, not far from the gate. It was the day for the usual visit, and her venerable brother came down to her accompanied by some of his brethren. The whole day was spent in the praises of God and holy conversation, and at night-fall they took their repast together. While they were at table, and it grew late as they conferred with each other on sacred things, the holy nun thus spoke to her brother : 'I beseech thee, stay the night with me, and let us talk till morning on the joys of heaven.' He replied : 'What is this thou sayest, sister ? On no account may I remain out of the monastery.' The evening was so fair, that not a cloud could be seen in the sky. When, therefore, the holy nun heard her brother's refusal, she clasped her hands together, and resting them on the table, she hid her face in them, and made a prayer to the God of all power. As soon as she raised her head from the table, there came down so great a storm of thunder and lightning, and rain, that neither the venerable Benedict, nor the brethren who were with him, could set foot outside the place where they were sitting.

The holy virgin had shed a

mina caput in manibus declinans, lacrymarum fluvium in mensam fuderat, per quas serenitatem aëris ad pluviam traxit. Nec paulo tardius post orationem inundatio illa secuta est: sed tanta fuit convenientia orationis et inundationis, ut de mensa caput jam cum tonitruo levaret: quatenus unum idemque esset momentum, et levare caput, et pluviam deponere. Tunc vir Dei inter coruscos, et tonitruos, atque ingentis pluviæ inundationem, videns se ad monasterium non posse remeare, cœpit conqueri contristatus, dicens: Parcat tibi omnipotens Deus, soror, quid est quod fecisti? Cui illa respondit: Ecce rogavi te, et audire me noluisti; rogavi Deum meum, et audivit me: modo ergo, si potes, egredere, et me dimissa, ad monasterium recede. Ipse autem exire extra tectum non valens, qui remanere sponte noluit, in loco mansit invitus. Sicque factum est, ut totam noctem pervigilem ducerent, atque per sacra spiritalis vitæ colloquia, sese vicaria relatione satiarent.

Cumque die altero eadem venerabilis femina ad cellam propriam recessisset, vir Dei ad monasterium rediit. Cum ecce post triduum in cella consistens, elevatis in aëra oculis, vidit ejusdem sororis suæ animam de corpore egressam, in columbæ specie cœli se-

flood of tears as she leaned her head upon the table, and the cloudless sky poured down the wished-for rain. The prayer was said, the rain fell in torrents; there was no interval; but so closely on each other were prayer and rain, that the storm came as she raised her head. Then the man of God, seeing that it was impossible to reach his monastery amidst all this lightning, thunder, and rain, was sad, and said complainingly: 'God forgive thee, sister! What hast thou done?' But she replied: 'I asked thee a favour, and thou wouldst not hear me; I asked it of my God, and he granted it. Go now, if thou canst, to the monastery, and leave me here!' But it was not in his power to stir from the place; so that he who would not stay willingly, had to stay unwillingly, and spend the whole night with his sister, delighting each other with their questions and answers about the secrets of the spiritual life.

On the morrow, the holy woman returned to her monastery, and the man of God to his. When lo! three days after, he was in his cell; and raising his eyes, he saw the soul of his sister going up to heaven, in the shape of a dove. Full of joy at her being thus glorified, he thanked his God

creta penetrare. Qui tantæ ejus gloriæ congaudens, omnipotenti Deo in hymnis et laudibus gratias reddidit, ejusque obitum fratribus denuntiavit. Quos etiam protinus misit, ut ejus corpus ad monasterium deferrent, atque in sepulchro, quod sibi ipsi paraverat, ponerent. Quo facto, contigit ut quorum mens una semper in Deo fuerat, eorum quoque corpora nec sepultura separaret.

in hymns of praise, and told the brethren of her death. He straightway bade them go and bring her body to the monastery; which having done, he had it buried in the tomb he had prepared for himself. Thus it was that, as they had ever been one soul in God, their bodies were united in the same grave.

We select the following from the monastic Office for the feast of our saint:

RESPONSORIES AND ANTIPHONS

R. Alma Scholastica, sanctissimi patris Benedicti soror, * Ab ipso infantiæ tempore omnipotenti Domino dedicata, viam justitiæ non deseruit.

V. Laudate pueri Dominum, laudate nomen Domini. * Ab ipso infantiæ.

R. The venerable Scholastica, the sister of the most holy father Benedict, * Being from her very infancy consecrated to almighty God, never left the path of righteousness.

V. O ye children, praise the Lord; praise ye the name of the Lord. * Being.

R. Exemplo vitæ venerabilis, et verbo sanctæ prædicationis informari cupiens, ad eum semel in anno venire consueverat: * Et eam vir Dei doctrinis cœlestibus instruebat.

V. Beatus qui audit verba ipsius, et servat ea quæ scripta sunt. * Et eam.

R. Anxious to be trained by the saintly life and the words of his holy teaching, she used to visit him once a year: * And the man of God instructed her in heavenly doctrine.

V. Blessed is he that heareth Benedict's words, and keepeth those things which he hath written. * And.

R. Sancta virgo Scholastica, quasi hortus irriguus,* Gratiarum cœlestium jugi rore perfundebatur.

R. The holy virgin Scholastica, like a watered garden, * Was enriched with the ceaseless dew of heaven's graces.

V. Sicut fons aquarum, cujus non deficient aquæ. * Gratiarum.

V. Like a fountain of water whose stream shall not fail. * Was enriched.

R. Desiderium cordis ejus tribuit ei Dominus : * A quo obtinuit quod a fratre obtinere non potuit.

V. Bonus est Dominus omnibus sperantibus in eum, animæ quærenti illum. * A quo obtinuit.

R. The Lord granted her the desire of her heart : * And from him she obtained what her brother refused.

V. The Lord is good to all them that trust in him, to the soul that seeketh him. * And.

R. Moram faciente Sponso, ingemiscebat Scholastica dicens : * Quis dabit mihi pennas sicut columbæ, et volabo et requiescam?

V. En dilectus meus loquitur mihi: Surge, amica mea, et veni. * Quis dabit.

R. The Bridegroom tarrying, Scholastica moaned, saying : * Who will give me the wings of a dove, and I will fly and take my rest?

V. Lo! my beloved speaketh unto me : Arise, my love, and come. * Who will.

R. In columbæ specie Scholasticæ anima visa est, fraterna mens lætata est hymnis et immensis laudibus : * Benedictus sit talis exitus, multo magis talis introitus!

V. Totus cœlesti gaudio perfusus remansit pater Benedictus. * Benedictus.

R. Scholastica's soul was seen in the form of a dove, and the brother's glad heart sang hymns and praises beyond measure : * Blessed be such a departure, and still more blessed such an entrance!

V. Father Benedict was filled with heavenly joy. * Blessed.

R. Anima Scholasticæ ex arca corporis instar columbæ egressa, portans ramum olivæ, signum pacis et gratiæ. * In cœlos evolavit.

V. Quæ cum non inveniret ubi requiesceret pes ejus. * In cœlos evolavit.

R. Scholastica's soul went forth, like a dove, from the ark of her body, bearing an olive branch, the sign of peace and grace. * She took her flight to heaven.

V. She found not whereon to rest her feet. * She took.

ANT. Exsultet omnium turba fidelium pro gloria virginis almæ Scholasticæ: lætentur præcipue catervæ

ANT. Let all the assembly of the faithful rejoice at the glory of the venerable virgin Scholastica; but above the

virginum, celebrantes ejus solemnitatem, quæ fundens lacrymas, Dominum rogavit, et ab eo plus potuit, quia plus amavit.

Ant. Hodie sacra virgo Scholastica in specie columbæ, ad æthera tota festiva perrexit: hodie cœlestis vitæ gaudiis cum fratre suo meretur perfrui in sempiternum.

rest, let the choirs of virgins be glad, as they celebrate the feast of her who besought her Lord with many tears, and had more power with him, because she had more love.

Ant. On this day, the holy virgin Scholastica took her flight, in the shape of a dove, all joyfully to heaven: on this day she is enjoying, with her brother, the eternal joys of the heavenly life she so well deserves.

The same Benedictine breviary gives us these two hymns for this feast:

HYMN

Te beata sponsa Christi,
Te columba virginum,
Siderum tollunt coloni
Laudibus, Scholastica:
Nostra te lætis salutant
Vocibus præcordia.

O Scholastica, blessed bride of Christ! O dove of the cloister! the citizens of heaven proclaim thy merits, and we, too, sing thy praises with joyful hymns and loving hearts.

Sceptra mundi cum coronis
Docta quondam spernere,
Dogma fratris insecuta
Atque sanctæ regulæ,
Ex odore gratiarum,
Astra nosti quærere.

Thou didst scorn the honours and glory of the world; thou didst follow the teaching of thy brother and his holy rule; and, rich in the fragrance of every grace, thou caredst for heaven alone.

O potens virtus amoris!
O decus victoriæ!
Dum fluentis lacrymarum
Cogis imbres currere,
Ore Nursini parentis
Verba cœli suscipis.

Oh! what power was in thy love, and how glorious thy victory, when thy tears drew rain from the skies, and forced the patriarch of Nursia to tell thee what he knew of the land above!

Luce fulges expetita
In polorum vertice,
Clara flammis charitatis
Cum nitore gratiæ:

And now thou shinest in heaven's longed-for light; thou art as a seraph in thy burning love, beautiful in thy

Juncta Sponso conquiescis
In decore gloriæ.

bright grace; and united with thy divine Spouse, thou art reposing in the splendour of glory.

Nunc benigna pelle nubes
Cordibus fidelium,
Ut serena fronte splendens
Sol perennis luminis,
Sempiternæ claritatis
Impleat nos gaudiis.

Have pity on us the faithful of Christ, and drive from us the miseries which cloud our hearts; that thus the Sun of light eternal may sweetly shine upon us, and fill us with the joys of his everlasting beams.

Gloriam Patri canamus
Unicoque Filio;
Par tributum proferamus
Inclyto Paraclito,
Nutibus cujus creantur,
Et reguntur sæcula.
Amen.

Let us sing a hymn of glory to the Father, and to his only Son; let us give an equal homage of our praise to the blessed Paraclete: yea, to God, the Creator and Ruler of all, be glory without end. Amen.

HYMN

Jam noctis umbræ concidunt,
Dies cupita nascitur,
Qua virgini Scholasticæ
Sponsus perennis jungitur.

The shades of night are passing away: the longed-for day is come, when the virgin Scholastica is united to her God, her Spouse.

Brumæ recedit tædium,
Fugantur imbres nubibus,
Vernantque campi siderum
Æternitatis floribus.

Winter's tedious gloom is over; the rainy clouds are gone; and the Spring of the starry land yields its eternal flowers.

Amoris auctor evocat,
Dilecta pennas induit;
Ardens ad oris oscula
Columba velox evolat.

The God of love bids his beloved come; and she, taking the wings of a dove, flies swiftly to the embrace so ardently desired.

Quam pulchra gressum promoves,
O chara proles Principis!
Nursinus Abbas aspicit,
Grates rependit Numini.

How beautiful is thy soaring, dear daughter of the King! Thy brother, the abbot, sees thee, and fervently thanks his God.

Amplexa Sponsi dextera,
Metit coronas debitas,

Scholastica receives the embrace of her Spouse, and the

Immersa rivis gloriæ,
Deique pota gaudiis.

Te, Christe, flos convallium,
Patremque cum Paraclito,
Cunctos per orbis cardines
Adoret omne sæculum.
Amen.

crown her works have won; inebriated with the torrent of glory, she drinks of the joys of her Lord.

May the world-wide creation of every age adore thee, O Jesus, sweet Flower of the vale, together with the Father and the Holy Ghost. Amen.

Dear bride of the Lamb! Innocent and simple dove! How rapid was thy flight to thy Jesus, when called home from thine exile! Thy brother's eye followed thee for an instant, and then heaven received thee, with a joyous welcome from the choirs of the angels and saints. Thou art now at the very source of that love, which here filled thy soul, and gained thee everything thou askedst of thy divine Master. Drink of this fount of life to thy heart's eternal content. Satiate the ambition taught thee by thy brother in his rule, when he says that we must 'desire heaven with all the might of our spirit.'[1] Feed on that sovereign Beauty, who Himself feeds, as He tells us, among the lilies.[2]

But forget not this lower world, which was to thee, what it is to us, a place of trial for winning heavenly honours. During thy sojourn here, thou wast the dove in the clefts of the rock,[3] as the Canticle describes a soul like thine own; there was nothing on this earth which tempted thee to spread thy wings in its pursuit, there was nothing worthy of the love which God had put in thy heart. Timid before men, and simple as innocence ever is, thou knewest not that thou hadst wounded the Heart of the Spouse.[4] Thy prayers were made to Him with all the humility and confidence of a soul that had

[1] Ch. iv., Instrument 46.
[2] Cant. ii. 16.
[3] *Ibid.*, 14.
[4] *Ibid.*, iv. 9.

never been disloyal; and He granted thee thy petitions with the promptness of tender love: so that thy brother, the venerable saint, who was accustomed to see nature obedient to his command, was overcome by thee in that contest, wherein thy simplicity was more penetrating than his profound wisdom.

And who was it, O Scholastica, that gave thee this sublime knowledge, and made thee, on that day of thy last visit, wiser than the great patriarch, who was raised up in the Church to be the living rule of them that are called to perfection? It was the same God, who chose Benedict to be one of the pillars of the religious state, but who wished to show that a holy and pure and tender charity is dearer to Him than the most scrupulous fidelity to rules, which are only made for leading men to what thou hadst already attained. Benedict, himself such a lover of God, knew all this; the subject so dear to thy heart was renewed, and brother and sister were soon lost in the contemplation of that infinite Beauty, who had just given such a proof that He would have thee neglect all else. Thou wast ripe for heaven, O Scholastica! Creatures could teach thee no more love of thy Creator; He would take thee to Himself. A few short hours more, and the divine Spouse would speak to thee those words of the ineffable Canticle, which the holy Spirit seems to have dictated for a soul like thine: 'Arise, make haste, my love, my dove, my beautiful one, and come! Show me thy face; let thy voice sound in mine ears; for thy voice is sweet, and comely is thy face.'[1]

Thou hast left us, O Scholastica! but do not forget us. Our souls have not the same beauty in the eyes of our God as thine, and yet they are called to the same heaven. It may be that years

[1] Cant. ii. 10, 14.

are still needed to fit them for the celestial abode, where we shall see thy grand glory. Thy prayer drew down a torrent of rain upon the earth; let it now be offered for us, and obtain for us tears of repentance. Thou couldst endure no conversation which had not eternity for its subject; give us a disgust for useless and dangerous talk, and a relish for hearing of God and of heaven. Thy heart had mastered the secret of fraternal charity, yea of that affectionate charity which is so well-pleasing to our Lord; soften our hearts to the love of our neighbour, banish from them all coldness and indifference, and make us love one another as God would have us love.

Dear dove of holy solitude! remember the tree, whose branches gave thee shelter here on earth. The Benedictine cloister venerates thee, not only as the sister, but also as the daughter of its sainted patriarch. Cast thine eye upon the remnants of that tree, which was once so vigorous in its beauty and its fruits, and under whose shadow the nations of the west found shelter for so many long ages. Alas! the hack and hew of impious persecutions have struck its root and branches. Every land of Europe, as well as our own, sits weeping over the ruins. And yet, root and branches, both must needs revive; for we know that it is the will of thy divine Spouse, O Scholastica, that the destinies of this venerable tree keep pace with those of the Church herself. Pray that its primitive vigour be soon restored; protect, with thy maternal care, the tender buds it is now giving forth; cover them from the storm; bless them; make them worthy of the confidence wherewith the Church deigns to honour them!

FEBRUARY 14

SAINT VALENTINE, PRIEST AND MARTYR

THE Church honours, on this fourteenth day of February, the memory of the holy priest Valentine, who suffered martyrdom towards the middle of the third century. The ravages of time have deprived us of the details of his life and sufferings; so that extremely little is known of our saint. This is the reason of there being no lessons of his life in the Roman liturgy. His name, however, has always been honoured throughout the whole Church, and it is our duty to revere him as one of our protectors during the season of Septuagesima. He is one of those many holy martyrs, who meet us at this period of our year, and encourage us to spare no sacrifice which can restore us to, or increase within us, the grace of God.

Pray, then, O holy martyr, for the faithful, who are so persevering in celebrating thy memory. The day of judgment will reveal to us all thy glorious merits: oh, intercede for us, that we may then be made thy companions at the right hand of the great Judge, and be united with thee eternally in heaven.

ANTIPHON

Iste sanctus pro lege Dei sui certavit usque ad mortem, et a verbis impiorum non timuit; fundatus enim erat supra firmam petram.

This saint fought even unto death, for the law of his God, and feared not the words of the wicked; for he was set upon a firm rock.

OREMUS.

Præsta, quæsumus, omnipotens Deus, ut qui beati Valentini martyris tui natalitia colimus, a cunctis ma-

LET US PRAY.

Grant, we beseech thee, O almighty God, that we who solemnize the festival of blessed Valentine, thy martyr, may, by

lis imminentibus ejus intercessione liberemur. Per Christum Dominum nostrum. Amen.

his intercession, be delivered from all the evils that threaten us. Through Christ our Lord. Amen.

FEBRUARY 15

SAINTS FAUSTINUS AND JOVITA, MARTYRS

THE two brothers whom we are to honour to-day suffered martyrdom in the beginning of the second century, and their memory has ever been celebrated in the Church. The glory of the great ones of this world passes away, and men soon forget even their very names. Historians have oftentimes a difficulty in proving that such heroes ever existed, or, if they did exist, that they flourished at such a period, or achieved anything worth notice. Brescia, the capital of one of the Italian provinces, can scarcely mention the names of those who were its governors or leading men in the second century; and yet here are two of her citizens, whose names will be handed down, with veneration and love, to the end of the world, and the whole of Christendom is filled with the praise of their glorious martyrdom. Glory, then, to these sainted brothers, whose example so eloquently preaches to us the great lesson of our season, fidelity in God's service.

The sufferings which merited for them the crown of immortality, are thus recorded in the liturgy:

Faustinus et Jovita fratres nobiles Brixiani, in multis Italiæ urbibus quo vincti, sæviente Trajani persecutione, ducebantur, acerbissima supplicia perpessi, fortes in christianæ fidei confessione perstiterunt. Nam Brixiæ diu vinculis con-

The two brothers, Faustinus and Jovita, were born of a noble family in Brescia. During the persecution under Trajan, they were led captives through various cities of Italy, in each of which they were made to endure most cruel sufferings, by reason of their

stricti, feris etiam objecti in ignemque conjecti, et a bestiis et flamma integri et incolumes servati sunt; inde vero iisdem catenis colligati Mediolanum venerunt, ubi eorum fides tentata exquisitissimis tormentis, tanquam igne aurum, in cruciatibus magis enituit. Postea Romam missi, ab Evaristo Pontifice confirmati, ibi quoque crudelissime torquentur. Denique perducti Neapolim, in ea etiam urbe varie cruciati, vinctis manibus pedibusque in mare demerguntur: unde per angelos mirabiliter erepti sunt. Quare multos et constantia in tormentis, et miraculorum virtute ad Christi fidem converterunt. Postremo reducti Brixiam, initio suscepti ab Adriano imperii, securi percussi, illustrem martyrii coronam acceperunt.

brave confession of the Christian faith, which nothing could induce them to deny. At Brescia, they were for a long time confined in chains; then were exposed to wild beasts, and cast into fire, from neither of which tortures did they receive hurt or harm. From Brescia they were sent to Milan, still fettered with the same chains: and there their faith was put to the test of every torment that cruelty could devise; but, like gold that is tried by fire, their faith shone the brighter by these sufferings. After this, they were sent to Rome, where they received encouragement from Pope Evaristus; but there, also, they were made to endure most cruel pains. At length they were taken to Naples, and there, again, put to sundry tortures; after which, they were bound hand and foot, and cast into the sea; but were miraculously delivered by angels. Many persons were converted to the true faith, by seeing their courage in suffering, and the miracles they wrought. Finally, they were led back to Brescia, at the commencement of the reign of the Emperor Adrian; there they were beheaded, and received the crown of a glorious martyrdom.

When we compare our trials with yours, noble martyrs of Christ, and our combats with those that you had to fight, how grateful ought we to be to our Lord for having so mercifully taken our weakness into account! Should we have been able to

endure the tortures, wherewith you had to purchase heaven, we that are so easily led to break the law of God, so tardy in our conversion, so weak in faith and charity? And yet, we are made for that same heaven which you now possess. God holds out a crown to us also, and we are not at liberty to refuse it. Rouse up our courage, brave martyrs! Obtain for us a spirit of resistance against the world and our evil inclinations; that thus we may confess our Lord Jesus Christ, not only with our lips, but with our works too, and testify, by our conduct, that we are Christians.

February 18

SAINT SIMEON, BISHOP AND MARTYR

How venerable our saint of to-day, with his hundred and twenty years, and his episcopal dignity, and his martyr-crown! He succeeded the apostle St. James in the see of Jerusalem; he had known Jesus, and had been His disciple; he was related to Jesus, for he was of the house of David; his father was Cleophas, and his mother that Mary, whom the tie of kindred united so closely to the blessed Mother of God that she has been called her sister. What grand titles these of Simeon who comes with all our other martyrs of Septuagesima, to inspirit us to penance! Such a veteran, who had been a contemporary of the Saviour of the world, and was a pastor who could repeat to his flock the very lessons Jesus had given him, could never rejoin his divine Master save by the path of martyrdom, and that martyrdom must be the cross. Like Jesus, then, he dies on a cross; and his death, which happened in the year 106, closes the first period of the Christian era, or, as it is called, the

apostolic age. Let us honour this venerable pontiff, whose name awakens within us the recollection of all that is dear to our faith. Let us ask him to extend to us that fatherly love, which nursed the Church of Jerusalem for so many long years. He will bless us from that throne which he won by the cross, and will obtain for us the grace we so much need, the grace of conversion.

The following is the lesson given on St. Simeon:

Simeon, filius Cleophæ, post Jacobum proximus Hierosolymis ordinatus episcopus, Trajano imperatore, apud Atticum consularem est accusatus, quod christianus esset, et Christi propinquus. Comprehendebantur enim omnes eo tempore, quicumque ex genere David orti essent. Quare multis cruciatus tormentis, eodem passionis genere, quod Salvator noster subierat, afficitur, mirantibus omnibus, quod homo ætate confectus (erat enim centum et viginti annorum) acerbissimos crucis dolores fortiter constanterque pateretur.

Simeon, the son of Cleophas, was ordained bishop of Jerusalem, and was Saint James's immediate successor in that see. In the reign of the Emperor Trajan, he was accused to the Consul Atticus of being a Christian and a relation of Christ; for, at this time, all they that were of the house of David were seized. After having endured various tortures, Simeon was put to death by the same punishment which our Saviour suffered, and all the beholders were filled with astonishment to see how, at his age (for he was a hundred and twenty years old), he could go through the intense pains of crucifixion, without showing a sign of fear or irresolution.

Receive, most venerable saint, the humble homage of our devotion. What is all human glory compared with thine? Thou wast of the family of Christ; thy teaching was that which His divine lips had given thee; thy charity for men was formed on the model of His sacred Heart; and thy death was the closest representation of His. We may not claim the honour thou hadst, of calling ourselves brothers of the Lord Jesus: but pray for

us, that we may be of those of whom He thus speaks: 'Whosoever shall do the will of My Father that is in heaven, he is My brother, and sister, and mother.'[1] We have not, like thee, received the doctrine of salvation from the very lips of Jesus; but we have it in all its purity, by means of holy tradition, of which thou art one of the earliest links; oh, obtain for us a docility to this word of God, and pardon for our past disobedience. We have not to be nailed to a cross, as thou wast; but the world is thickly set with trials, to which our Lord Himself gives the name of the cross. These we must bear with patience, if we would have part with Jesus in His glory. Pray for us, O Simeon, that henceforth we may be more faithful; that we may never more become rebels to our duty; and that we may repair the faults we have so often committed by infringing the law of our God.

February 22

SAINT PETER'S CHAIR AT ANTIOCH

We are called upon, a second time, to honour St. Peter's chair: first, it was his pontificate in Rome; to-day, it is his episcopate at Antioch. The seven years spent by the prince of the apostles in the second of these cities, were the grandest glory she ever had; and they are too important a portion of the life of St. Peter to be passed by without being noticed in the Christian cycle.

Three years had elapsed since our Lord's Ascension. The Church had already been made fruitful by martyrdom, and from Jerusalem she had spread into distant countries. Antioch, the first of the cities of Asia, had received the Gospel; and it was

[1] St. Matt. xii. 50.

there that those who professed the faith of Jesus were first called Christians. Jerusalem was doomed to destruction for having not only refused to acknowledge, but even crucified, the Messias: it was time for Peter, in whom resided the supreme power, to deprive the faithless city of the honour she had heretofore enjoyed, of possessing within her walls the chair of the apostolate. It was towards the Gentiles that the Holy Spirit drove those clouds, which were shown to Isaias as the symbol of the holy apostles.[1] Accordingly, it is in Antioch, the third capital of the Roman Empire, that Peter first places the august throne, on which, as vicegerent of Christ, he presides over the universal Church.

But the progress of the apostles was so rapid; the conquests they made, in spite of every opposition, were so extensive, that the vicar of Christ was inspired to leave Antioch, after he had honoured it with the chair during the space of seven years. Alexandria, the second city of the empire, is also to be made a see of Peter; and Rome, the capital of the world, awaits the grand privilege for which God has long been preparing her. Onwards, then, does the prince advance, bearing with him the destinies of the Church; where he fixes his last abode, and where he dies, there will he have his successor in his sublime dignity of vicar of Christ. He leaves Antioch, making one of his disciples, Evodius, its bishop. Evodius succeeds Peter as bishop of Antioch; but that see is not to inherit the headship of the Church, which goes whithersoever Peter goes. He sends Mark, another of his disciples, to take possession, in his name, of Alexandria; and this Church he would have to be the second in the world, and though he has not ruled it in person, he raises it above that of Antioch. This done, he

[1] Isa. lx. 8.

goes to Rome, where he permanently establishes that chair, on which he will live, and teach, and rule, in his successors, to the end of time.

And here we have the origin of the three great patriarchal sees, which were the object of so much veneration in the early ages: the first is Rome, invested with all the prerogatives of the prince of the apostles, which, when dying, he transmitted to her; the second is Alexandria, which owes her pre-eminence to Peter's adopting her as his second see; the third is Antioch, whither he repaired in person, when he left Jerusalem to bring to the Gentiles the grace of adoption. If, therefore, Antioch is below Alexandria in rank, Alexandria never enjoyed the honour granted to Antioch, of having been governed, in person, by him whom Christ appointed to be the supreme pastor of His Church. Nothing, then, could be more just, than that Antioch should be honoured, as having, for seven years, had the privilege of being the centre of Christendom; and this is the object of to-day's feast.

The children of the Church have a right to feel a special interest in every solemnity that is kept in memory of St. Peter. The father's feast is a feast for the whole family; for to him it owes its very life. If there be but one fold, it is because there is but one Shepherd. Let us, then, honour Peter's divine prerogative, to which Christianity owes its preservation; and let us often reflect upon the obligations we are under to the apostolic see. On the feast of the chair at Rome, we saw how faith is taught, and maintained, and propagated by the mother-Church, which has inherited the promises made to Peter. To-day, let us consider the apostolic see as the sole source of the legitimate power, whereby mankind is ruled and governed in all that concerns eternal salvation.

Our Saviour said to Peter: 'To thee will I give the keys of the kingdom of heaven,'[1] that is to say, of the Church. He said to him on another occasion: 'Feed My lambs, feed My sheep.'[2] So that Peter is prince; for, in the language of the sacred Scriptures, keys denote princely power: he is also pastor, and universal pastor; for the whole flock is comprised under the two terms, lambs and sheep. And yet there are other pastors in every portion of the Christian world. The bishops, whom the Holy Ghost hath placed to rule the Church of God,[3] govern, in his name, their respective dioceses, and are also pastors. How comes it that the keys, which were given to Peter, are found in other hands than his? The Catholic Church explains the difficulty to us by her tradition. She says to us, by Tertullian: 'Christ gave the keys to Peter, and through him to the Church.'[4] By St. Optatus of Milevis: 'For the sake of unity, Peter was made the first among all the apostles, and he alone received the keys, that he might give them to the rest.'[5] By St. Gregory of Nyssa: 'It is through Peter that Christ gave to bishops the keys of their heavenly prerogative.'[6] By St. Leo the Great: 'If our Lord willed that there should be something common to Peter and the rest of the princes of His Church, it was only on this condition, that whatsoever He gave to the rest, He gave it to them through Peter.'[7]

Yes, the episcopate is most sacred, for it comes from the hands of Jesus Christ through Peter and his successors. Such is the unanimous teaching of Catholic tradition, which is in keeping with the language used by the Roman pontiffs, from the

[1] St. Matt. xvi. 19.
[2] St. John xxi. 15, 17.
[3] Acts xx. 28.
[4] *Scorpiac.*, cap. x.
[5] *Contra Parmenianum*, lib. vii.
[6] *Opp.*, tom. iii.
[7] *In Anniv. assumpt.*, serm. iv.

earliest ages, who have always spoken of the dignity of bishops as consisting in their being 'called to a share of their own solicitude.' Hence St. Cyprian does not hesitate to say that 'our Saviour, wishing to establish the episcopal dignity and constitute His Church, says to Peter: "To thee will I give the keys of the kingdom of heaven"; and here we have both the institution of bishops, and the constitution of the Church.'[1] This same doctrine is clearly stated in a letter written to Pope St. Symmachus by St. Cesarius of Arles, who lived in the fifth century: 'The episcopate flows from the blessed apostle Peter; and consequently, it belongs to your holiness to prescribe to the several Churches the rules which they are to follow.'[2] This fundamental principle, which St. Leo the Great has so ably and eloquently developed (as we have seen on the feast of the chair at Rome, January 18), this principle, which is taught us by universal tradition, is laid down with all possible precision in the magnificent letters, still extant, of Pope St. Innocent I., who preceded St. Leo by several years. Thus he writes to the Council of Carthage, that 'the episcopate, with all its authority, emanates from the apostolic see';[3] to the Council of Milevis, that 'bishops must look upon Peter as the source whence both their name and their dignity are derived';[4] to St. Victricius, bishop of Rouen, that 'the apostolate and the episcopate both owe their origin to Peter.'[5]

Controversy is not our object. All we aim at by giving these quotations from the fathers on the prerogatives of Peter's chair, is to excite the faithful to be devoted to it and venerate it. This we have endeavoured to do, by showing them that this chair is the source of the spiritual authority, which,

[1] Epist. xxxiii. [2] *Ibid.*, x. [3] *Ibid.*, xxix.
[4] *Ibid.*, xxx. [5] *Ibid.*, ii.

in its several degrees, rules and sanctifies them. All spiritual authority comes from Peter; all comes from the bishop of Rome, in whom Peter will continue to govern the Church to the end of time. Jesus Christ is the founder of the episcopate; it is the Holy Ghost who establishes bishops to rule the Church; but the mission and the institution, which assign the pastor his flock, and the flock its pastor, these are given by Jesus Christ and the Holy Ghost through the ministry of Peter and his successors.

How sacred, how divine, is this authority of the keys, which is first given by heaven itself to the Roman Pontiff; then is delegated by him to the prelates of the Church; and thus guides and blesses the whole Christian world! The apostolic see has varied its mode of transmitting such an authority according to the circumstances of the several ages; but the one source of the whole power was always the same, the chair of Peter. We have already seen how, at the commencement, there were three chairs: Rome, Alexandria, and Antioch; and all three were sources of the canonical institution of the bishops of their respective provinces; but they were all three chairs of Peter, for they were founded by him that they might preside over their patriarchates, as St. Leo,[1] St. Gelasius,[2] and St. Gregory the Great,[3] expressly teach. But of these three chairs, the Pontiff of Rome had his authority and his institution from heaven; whereas, the two other patriarchs could not exercise their rights, until they were recognized and confirmed by him who was Peter's successor, as vicar of Christ. Later on, two other sees were added to these first three: but it was only by the consent of the Roman Pontiff that

[1] Epist. civ. *Ad Anatolium.*
[2] *Concil. Romanum.* Labb., tom. iv.
[3] Epist. *Ad Eulogium.*

Constantinople and Jerusalem obtained such an honour. Let us notice, too, the difference there is between the accidental honours conferred on four of these Churches, and the divine prerogative of the Church of Rome. By God's permission, the sees of Alexandria, Antioch, Constantinople, and Jerusalem, were defiled by heresy; they became chairs of pestilence;[1] and having corrupted the faith they received from Rome, they could not transmit to others the mission they themselves had forfeited. Sad indeed was the ruin of such pillars as these! Peter's hand had placed them in the Church. They had merited the love and veneration of men; but they fell; and their fall gave one more proof of the solidity of that edifice, which Christ Himself had built on Peter. The unity of the Church was made more visible. Obliged by the treachery of her own favoured children to deprive them of the privileges they had received from her, Rome was, more evidently than ever, the sole source of pastoral power.

We, then, both priests and people, have a right to know whence our pastors have received their power. From whose hand have they received the keys? If their mission come from the apostolic see, let us honour and obey them, for they are sent to us by Jesus Christ, who has invested them, through Peter, with His own authority. If they claim our obedience without having been sent by the bishop of Rome, we must refuse to receive them, for they are not acknowledged by Christ as His ministers. The holy anointing may have conferred on them the sacred character of the episcopate: it matters not; they must be as aliens to us, for they have not been sent, they are not pastors.

Thus it is that the divine Founder of the Church,

[1] Ps. i. 1.

who willed that she should be a city seated on a mountain,[1] gave her visibility; it was an essential requisite; for since all were called to enter her pale, all must be able to see her. But He was not satisfied with this. He moreover willed that the spiritual power exercised by her pastors should come from a visible source, so that the faithful might have a sure means of verifying the claims of those who were to guide them in His name. Our Lord (we say it reverently) owed this to us; for, on the last day, He will not receive us as His children, unless we shall have been members of His Church, and have lived in union with Him by the ministry of pastors lawfully constituted. Honour, then, and submission to Jesus in His vicar! honour and submission to the vicar of Christ in the pastors he sends!

As a tribute of our devotion to the prince of the apostles, let us recite, in his honour, the following hymn, composed by St. Peter Damian:

HYMN

Senatus apostolici Princeps, et præco Domini: Pastor prime fidelium, Custodi gregem creditum.	O prince of the apostolic senate! Herald of our Lord! First pastor of the faithful! watch over the flock entrusted to thee.
Per pascua virentia, Nos verbi fruge recrea: Refectas oves prævius Caulis infer cœlestibus.	Lead us through verdant pastures, feeding us with the nourishment of the word; and lead us, thus fed, into the heavenly fold, whither thou hast already gone.
Supernæ claves januæ Tibi, Petre, sunt traditæ: Tuisque patent legibus Terrena cum cœlestibus.	To thee, Peter, have been delivered the keys of heaven's gate; and all things, both in heaven and on earth, acknowledge thy authority.

[1] St. Matt. v. 14.

Tu petram veræ fidei,
Tu basim ædificii
Fundas, in qua Catholica
Fixa surgit Ecclesia.

'Tis thou that choosest the city where is to be established the rock of the true faith, the foundation of the building, on which the Catholic Church stands immovable.

Umbra tua, dum graderis,
Fit medicina languidis;
Textrinis usa vestium
Sprevit Tabitha feretrum.

Thy shadow, as thou passest by, heals the sick; and Tabitha, that made garments for the poor, was raised to life at thy bidding.

Catena vinctum gemina,
Virtus solvit angelica;
Veste sumpta cum caligis,
Patescunt fores carceris.

Bound with two chains, thou wast set free by an angel's power; he bids thee put on thy garments and thy sandals, and lo! the prison-door is opened.

Sit Patri laus ingenito,
Sit decus Unigenito,
Sit utriusque parili
Majestas summa Flamini.
Amen.

To the Father unbegotten, and to the only-begotten Son, and to the coequal Spirit of them both, be praise and kingly highest power. Amen.

Glory be to thee, O prince of the apostles, on thy chair at Antioch, where thou didst for seven years preside over the universal Church! How magnificent are the stations of thy apostolate! Jerusalem, Antioch, Alexandria (by thy disciple Mark), and Rome, these are the cities which have been honoured by thy august chair. After Rome, Antioch was the longest graced by its presence: justly, therefore, do we honour this Church, which was thus made, by thee, the mother and mistress of all other Churches. Alas! all her beauty has now left her; her faith is dead; she is in bondage to the Saracen. Save her, take her once more under thy power, bring her into allegiance to Rome, where thou hast thy chair, not for seven years only, but for all ages. The gates of hell have let loose the fury of every tempest upon thee, firm rock of the Church! and we ourselves have seen the immortal chair banished for a time from Rome. The words of St. Ambrose then came to our minds: 'Where Peter is, there is

the Church.' How could we despair? Did we not know, that it was God's inspiration which made thee choose Rome for the fixed resting-place of thy throne? No human will can put asunder what God has united; the bishop of Rome must ever be the vicar of Christ; and the vicar of Christ, let sacrilege and persecution banish him as they will, must ever be the bishop of Rome. Holy apostle! calm the wildness of the tempest, lest the weak should take scandal. Beseech our Lord that He permit not the residence of thy successor to be disturbed in that holy city, which has been chosen for so great an honour. If it be that her inhabitants deserve punishment for their offences, spare them for the sake of their brethren of the rest of the world; and pray for them, that their faith may once more become what it was when St. Paul praised it, and said to them: 'Your faith is spoken of in the whole world.'[1]

FEBRUARY 23

SAINT PETER DAMIAN, CARDINAL AND DOCTOR OF THE CHURCH

IT is the feast of the austere reformer of the eleventh century, Peter Damian, the precursor of the holy pontiff Gregory VII., that we are called upon to celebrate to-day. To him is due in part that glorious regeneration, which was effected at that troubled period when judgment had to begin at the house of God.[2] The life he had led under the monastic rule had fitted him for the great contest. So zealously did he withstand the disorders and abuses of his times, that we may attribute to him, at least in great measure, the ardent faith of

[1] Rom. i. 8. [2] 1 St. Peter iv. 17.

the two centuries which followed the scandals of the tenth. The Church ranks him among her doctors, on account of his admirable writings: and his penitential life ought to excite us to be fervent in the work we have in hand, the work of our conversion.

The following lessons, read by the Church, on this feast, give us a sketch of our saint's life:

Petrus, Ravennæ honestis parentibus natus, adhuc lactens a matre numerosæ prolis pertæsa abjicitur, sed domesticæ mulieris opera semivivus exceptus ac recreatus, genitrici ad humanitatis sensum revocatæ redditur. Utroque orbatus parente, tamquam vile mancipium sub aspera fratris tutela duram servitutem exercuit. Religionis in Deum ac pietatis erga patrem egregium tunc specimen dedit; inventum siquidem forte nummum non propriæ inediæ sublevandæ, sed sacerdoti qui divinum sacrificium ad illius expiationem offerret, erogavit. A Damiano fratre, a quo, uti fertur, cognomentum accepit, benigne receptus, ejus cura litteris eruditur, in quibus brevi tantum profecit, ut magistris admirationi esset. Quum autem liberalibus scientiis floreret et nomine, eas cum laude docuit. Interim ut corpus rationi subderet, sub mollibus vestibus cilicium adhibuit, jejuniis, vigiliis, et orationibus solerter insistens. Calente juventa, dum carnis stimulis

Peter was born at Ravenna, of respectable parents. His mother, wearied with the care of a large family, abandoned him when a babe; but one of her female servants found him in an almost dying state, and took care of him, until such time as the mother, repenting of her unnatural conduct, consented to treat him as her child. After the death of his parents, one of his brothers, a most harsh man, took him as a servant, or more truly as his slave. It was about this period of his life that he performed an action, which evinced his virtue and his filial piety. He happened to find a sum of money: but instead of using it for his own wants, he gave it to a priest, begging him to offer up the holy sacrifice for the repose of his father's soul. Another of his brothers, called Damian (after whom, it is said, he was named), had him educated; and so rapid and so great was the progress he made in his studies, that he was the admiration of his masters. He became such a proficient in the liberal sciences, that he was made to teach them in the public

acriter urgeretur, insultantium libidinum faces rigentibus fluvii mersus aquis noctu extinguebat : tum venerabilia quæque loca obire, totumque psalterium recitare consueverat. Ope assidua pauperes levabat, quibus frequenter pastis convivio, propriis ipse manibus ministrabat.

schools, which he did with great success. During all this time, it was his study to bring his body into subjection to the spirit; and to this end, he wore a hair-shirt under an outwardly comfortable dress, and practised frequent fasting, watching, and prayer. Being in the very ardour of youth, and being cruelly buffeted by the sting of the flesh, he, during the night, would go and plunge himself into a frozen pool of water, that he might quench the impure flame which tormented him; or he would make pilgrimages to holy sanctuaries, and recite the entire psalter. His charities to the poor were unceasing, and when he provided them with a meal, which was frequently, he would wait upon them himself.

Perficiendæ magis vitæ causa, in Avellanensi Eugubinæ diœcesis cœnobio, Ordini monachorum sanctæ Crucis Fontis Avellanæ, a beato Ludulpho sancti Romualdi discipulo fundato, nomen dedit. Non ita multo post in monasterium Pomposianum, mox in cœnobium Sancti Vincentii Petræ Pertusæ ab abbate suo missus, utrumque asceterium verbo sacro, præclaris institutionibus et moribus excoluit. Ad suos revocatus, post præsidis obitum Avellanitarum familiæ præficitur, quam novis variis in locis extructis domiciliis, et sanctissimis institutis ita auxit, ut alter ejus Ordinis parens

Out of a desire to lead a still more perfect life, he became a religious in the monastery of Avellino, in the diocese of Gubbio, of the Order of the monks of holy Cross of Fontavellana, which was founded by the blessed Ludolphus, a disciple of St. Romuald. Being sent by his abbot, not very long after, first to the monastery of Pomposia, and then to that of Saint Vincent of Pietra-Pertusa, he edified both houses by his preaching, admirable teaching, and holy life. At the death of the abbot of Avellino, he was recalled to that monastery, and was made its superior. The institute was so benefited by his government, not only by

ac præcipuum ornamentum jure sit habitus. Salutarem Petri sollicitudinem alia quoque diversi instituti cœnobia, canonicorum conventus, et populi sunt experti. Urbinati diœcesi non uno nomine profuit : Theuzoni episcopo in causa gravissima assedit, ipsumque in recte administrando episcopatu consilio et opera juvit. Divinorum contemplatione, corporis macerationibus, cæterisque spectatæ sanctimoniæ exemplis excelluit. His motus Stephanus Nonus, Pontifex maximus, eum licet invitum et reluctantem sanctæ Romanæ Ecclesiæ Cardinalem creavit, et Ostiensem episcopum. Quas Petrus dignitates splendidissimis virtutibus, et consentaneis episcopali ministerio operibus gessit.

the new monasteries which he founded in several places, but also by the very saintly regulations he drew up, that he was justly looked upon as the second founder of the Order, and its brightest ornament. Houses of other Orders, canons, yea, entire congregations of the faithful, were benefited by Peter's enlightened zeal. He was a benefactor, in more ways than one, to the diocese of Urbino : he aided the bishop Theuzo in a most important suit, and assisted him, both by advice and work, in the right administration of his diocese. His spirit of holy contemplation, his corporal austerities, and the saintly tenor of his whole conduct, gained for him so high a reputation, that Pope Stephen IX., in spite of Peter's extreme reluctance, created him Cardinal of the holy Roman Church and bishop of Ostia. The saint proved himself worthy of these honours by the exercise of the most eminent virtues, and by the faithful discharge of his episcopal office.

Difficillimo tempore Romanæ Ecclesiæ summisque Pontificibus doctrina, legationibus, aliisque susceptis laboribus mirifice adfuit. Adversus Nicolaitarum et Simoniacam hæreses ad mortem usque strenue decertavit. Hujusmodi depulsis malis, Mediolanensem Ecclesiæ Romanæ conciliavit. Benedicto, et Cadaloo, falsis Pontificibus,

It would be impossible to describe the services he rendered to the Church and the sovereign Pontiffs, during those most trying times, by his learning, his prudence as legate, and his untiring zeal. His life was one continued struggle against simony, and the heresy of the Nicolaites. He purged the Church of Milan of these disorders, and brought her into subjection

fortiter restitit. Henricum quartum Germaniæ regem ab iniquo uxoris divortio deterruit : Ravennates ad debita Romano Pontifici obsequia revocatos sacris restituit. Canonicos Veliternos ad sanctioris vitæ leges composuit. In provincia præsertim Urbinate vix ulla fuit episcopalis ecclesia, de qua Petrus non sit bene meritus : Eugubinam, quam aliquando creditam habuit, multis levavit incommodis : alias alibi, quando oportuit, perinde curavit, ac si suæ essent tutelæ commissæ. Cardinalatu, et episcopali dignitate depositis, nihil de pristina juvandi proximos sedulitate remisit. Jejunium sextæ feriæ in honorem sanctæ crucis Jesu Christi, horarias beatæ Dei Genitricis preces, ejusque die Sabbato cultum propagavit. Inferendæ quoque sibi verberationis morem ad patratorum scelerum expiationem provexit. Demum sanctitate, doctrina, miraculis, et præclare actis illustris, dum e Ravennate legatione rediret, Faventiæ octavo Kalendas Martii migravit ad Christum. Ejus corpus ibidem apud Cistercienses multis miraculis clarum frequenti populorum veneratione colitur. Ipsum Faventini non semel in præsenti discrimine propitium experti, patronum apud Deum delegerunt : Leo vero duodecimus, Pontifex maximus, Officium Missamque in ejus

to the Holy See. He courageously resisted the anti-popes Benedict and Cadalous. He deterred Henry IV., king of Germany, from an unjust divorce of his wife. He restored the people of Ravenna to their allegiance to the Roman Pontiff, and absolved them from interdict. He reformed the abuses which had crept in among the canons of Velletri. There was scarcely a single cathedral church in the province of Urbino that had not experienced the beneficial effects of Peter's holy zeal : thus, that of Gubbio, which was for some time under his care, was relieved by him of many evils ; and other churches, that needed his help, found him as earnest for their welfare as though he were their own bishop. When he obtained permission to resign his dignity as Cardinal and his bishopric, he relented nothing of his former charity, but was equally ready in doing good to all. He was instrumental in propagating many devout practices ; among these may be mentioned, fasting on Fridays in honour of the holy cross ; the reciting the Little Office of our Lady ; the keeping the Saturday as a day especially devoted to Mary ; the taking of the discipline in expiation of past sins. At length, after a life which had edified the world by holiness, learning, miracles, and glorious works, on his return from Ravenna, whither he had been sent as legate,

honorem tamquam confessoris pontificis, quæ aliquibus in diœcesibus, atque in Ordine Camaldulensium jam celebrabantur, ex Sacrorum Rituum Congregationis consulto, addita doctoris qualitate, ad universam extendit Ecclesiam.

he slept in Christ, on the eighth of the Calends of March (February 23), at Faënza. His relics, which are kept in the Cistercian church of that town, are devoutly honoured by the faithful, and many miracles are wrought at the holy shrine. The inhabitants of Faënza have chosen him as the patron of their city, having several times experienced his protection when threatened by danger. His Mass and Office, which were kept under the rite of confessor and bishop, had been long observed in several dioceses, and by the Camaldolese Order; but they were extended to the whole Church by a decree of the Congregation of Sacred Rites, which was approved by Pope Leo XII., who also added to the name of the saint the title of Doctor.

Thy soul was inflamed by the zeal of God's house, O Peter! God gave thee to His Church in those sad times when the wickedness of the world had robbed her of well-nigh all her beauty. Thou hadst the spirit of an Elias within thee, and it gave thee courage to waken the servants of the Lord: they had slept, and while they were asleep, the enemy came, and the field was oversown with tares.[1] Then did better days dawn for the bride of Christ; the promises made by our Lord were fulfilled; but who was the friend of the bridegroom?[2] Who was the chief instrument used by God to bring back to His house its ancient beauty? A saint who bore the glorious name of Peter Damian! In those days, the

[1] St. Matt. xiii. 25.

[2] St. John iii. 29.

sanctuary was degraded by secular interference. The princes of the earth said: 'Let us possess the sanctuary of God for an inheritance.'[1] The Church, which God intended to be free, was but a slave, in the power of the rulers of this world; and the vices, which are inherent to human weakness, defiled the temple. But God had pity on the bride of Christ, and for her deliverance He would use human agency: He chose thee, Peter, as His principal co-operator in restoring order. Thy example and thy labours prepared the way for Gregory, the faithful and dauntless Hildebrand, into whose hands the keys were no sooner placed, than the work of regeneration was completed. Thou hast fought the good fight; thou art now in thy rest; but thy love of the Church, and thy power to help, are greater than ever. Watch, then, over her interests. Obtain for her pastors that apostolic energy and courage, which alone can cope with enemies so determined as hers are. Obtain for her priests the holiness which God demands from them that are the salt of the earth.[2] Obtain for the faithful the respect and obedience they owe to those who direct them in the path of salvation. Thou wast not only the apostle, thou wast moreover the model, of penance in the midst of a corrupt age; pray for us, that we may be eager to atone for our sins by works of mortification. Excite within our souls the remembrance of the sufferings of our Redeemer, that so His Passion may urge us to repentance and hope. Increase our confidence in Mary, the refuge of sinners, and make us, like thyself, full of filial affection towards her, and of zeal that she may be honoured and loved by those who are around us.

[1] Ps. lxxxii. 13. [2] St. Matt. v. 13.

FEBRUARY 24

SAINT MATHIAS, APOSTLE

In leap-year, the feast of St. Mathias is kept on February 25

AN apostle of Jesus Christ, St. Mathias, is one of the blessed choir which the Church would have us honour during the season of Septuagesima. Mathias was one of the first to follow our Saviour; and he was an eye-witness of all His divine actions up to the very day of the Ascension. He was one of the seventy-two disciples; but our Lord had not conferred upon him the dignity of an apostle. And yet, he was to have this great glory, for it was of him that David spoke, when he prophesied that another should take the bishopric[1] left vacant by the apostasy of Judas the traitor. In the interval between Jesus' Ascension and the descent of the Holy Ghost, the apostolic college had to complete the mystic number fixed by our Lord Himself, so that there might be the twelve on that solemn day, when the Church, filled with the Holy Ghost, was to manifest herself to the Synagogue. The lot fell on Mathias;[2] he shared with his brother-apostles the persecution in Jerusalem, and, when the time came for the ambassadors of Christ to separate, he set out for the countries allotted to him. Tradition tells us that these were Cappadocia and the provinces bordering on the Caspian Sea.

The virtues, labours, and sufferings of St. Mathias have not been handed down to us: this explains the lack of proper lessons on his life, such as we have for the feasts of the rest of the apostles. Clement of Alexandria records in his writings several sayings

[1] Ps. cviii. 8; Acts i. 20. [2] Acts i. 26.

of our holy apostle. One of these is so very appropriate to the spirit of the present season, that we consider it a duty to quote it. 'It behoves us to combat the flesh, and make use of it, without pampering it by unlawful gratifications. As to the soul, we must develop her power by faith and knowledge.'[1] How profound is the teaching contained in these few words! Sin has deranged the order which the Creator had established. It gave the outward man such a tendency to grovel in things which degrade him, that the only means left us for the restoration of the image and likeness of God unto which we were created, is the forcible subjection of the body to the spirit. But the spirit itself, that is, the soul, was also impaired by original sin, and her inclinations were made prone to evil; what is to be her protection? Faith and knowledge. Faith humbles her, and then exalts and rewards her; and the reward is knowledge. Here we have a summary of what the Church teaches us during the two seasons of Septuagesima and Lent. Let us thank the holy apostle, on this his feast, for leaving us such a lesson of spiritual wisdom and fortitude. The same traditions, which give us some slight information regarding the holy life of St. Mathias, tell us that his apostolic labours were rewarded with the palm of martyrdom. Let us celebrate his triumph by the following stanzas, which are taken from the Menæa of the Greeks.

HYMN

(*Die IX. Augusti*)

Mathia beate, Eden spiritualis, fontibus divinis ut fluvius inundans scaturisti, et mysticis terram irrigasti rivulis, et illam fructiferam

O blessed Mathias! spiritual Eden! thou didst flow, like a full river, from the divine fountain; thou didst water the earth with thy mystic

[1] *Stromat.*, lib. iii., cap. iv.

reddidisti ; ideo deprecare Dominum ut animabus nostris pacem concedat et magnam misericordiam.

Mathia apostole, divinum replevisti collegium ex quo Judas ceciderat, et divinis sapientum sermonum tuorum fulgoribus tenebras fugasti idololatriæ, virtute Spiritus sancti ; et nunc deprecare Dominum, ut mentibus nostris concedat pacem et magnam misericordiam.

Ut multifrugiferum palmitem te Vitis vera direxit, colentem uvam quæ salutis vinum profundit ; illud bibentes qui detinebantur ignorantia, erroris temulentiam rejecerunt.

Erroris axes, iniquitatis currus, verbi Dei ipse currus factus, gloriose, in perpetuum contrivisti ; et idololatras, et columnas et templa radicitus divina virtute destruxisti, Trinitatis vero templa ædificasti clamantia : Populi, superexaltate Christum in sæcula.

Ut spirituale cœlum apparuisti, enarrans gloriam unigeniti Filii Dei ineffabilem, Mathia venerabilis ; fulgur Spiritus sancti, piscator errantium, lumen divinæ claritatis, mysteriorum doctor ; ipsum in lætitia unanimi voce celebremus.

rivulets, and make it fruitful. Do thou, therefore, beseech the Lord that he grant peace and much mercy to our souls.

O apostle Mathias ! thou didst complete the sacred college, from which Judas had fallen ; and by the power of the Holy Ghost, thou didst put to flight the darkness of idolatry by the admirable lightnings of thy wise words. Do thou now beseech the Lord that he grant peace and much mercy to our souls.

He that is the true Vine sent thee, a fruitful branch, bearing the grapes that give out the wine of salvation. When they drank it that before were slaves to ignorance, they turned from the drunkenness of error.

Being made, O glorious Mathias, the chariot of God's word, thou didst break for ever the wheels of error, and the chariots of iniquity. By the divine power, thou didst defeat the idolaters, and destroy the pillars and the temples ; but thou didst build up to the Trinity other temples, which echoed with these words : All ye people, praise Christ above all for ever !

O venerable Mathias ! thou, like a spiritual firmament, didst proclaim the glory of the only-begotten Son of God. Let us with one glad voice celebrate the praise of this apostle, who was effulgent with the Holy Ghost ; he was the fisher of them that had gone astray, the light that reflected the divine brightness, the teacher of the mysteries.

Amicum te dixit Salvator, suis obtemperantem mandatis, beate apostole, et ipsius regni hæredem, et cum ipso sedentem in throno in futura terribili die, sapientissime Mathia, collegii duodenarii apostolorum complementum.

O blessed apostle! the Saviour called thee his friend, because thou didst keep his commandments. Thou art heir to his kingdom, and thou art to sit with him, on a throne, at the last terrible day, O most wise Mathias, who didst complete the number of the apostolic college.

Crucis velamine instructus, vitæ sæviens mare trajecisti, beate, et ad requiei portum pervenisti; et nunc lætus cum apostolorum choro judicum altissimo adstare digneris, Dominum pro nobis exorans misericordem.

Guided by the sail of the cross, thou, O blessed one, didst pass over the troubled sea of life, and didst reach the haven of rest. Do thou now vouchsafe to join the glad choir of the apostles, and beseech the infinite Judge, that he would show himself a merciful Lord unto us.

Lampas aureo nitore fulgens, Spiritus sancti ellychnio ardens, lingua tua apparuit, extranea comburens dogmata, extraneum extinguens ignem, o sapiens Mathia, lucem fulgurans sedentibus in tenebris ignorantiæ.

Thy tongue was a bright lamp of glittering gold, burning with the flame of the Holy Ghost. Thou didst consume all strange doctrines, thou didst quench all fire that was profane, and to them that sat in the darkness of ignorance, thou, O wise Mathias, didst show a brilliant light.

FEBRUARY 26

SAINT MARGARET OF CORTONA, PENITENT

CLOSE to the faithful virgins, who form the court of Jesus, there stand those holy women, whose repentance has merited for them a prominent place in the calendar of the Church. They are the bright trophies of God's mercy. They expiated their sins by a life of penance; the tears of their compunction

wiped away their guilt; He that is purity itself has found them worthy of His love, and, when pharisees affect to be shocked at His allowing them to be near Him, He warmly defends them. Foremost among these is Mary Magdalene, to whom much was forgiven, because she loved much;[1] but there are two on the list of penitent saints whose names shine most brightly on the calendar of this portion of the year; and who were, like Mary Magdalene, ardent in their love of the divine Master, whom they had once offended: these are, Mary of Egypt, and Margaret of Cortona. It is the second of these who to-day tells us the consoling truth that if sin separate us from God, penance has the power not only of disarming His anger, but of forming between God and the sinner that ineffable bond of love, which the apostle alludes to when he says: 'Where sin hath abounded, grace hath more abounded.'[2]

Let us study the virtues of the illustrious penitent of the thirteenth century. They are thus summed up by the Church in the lessons of to-day's feast.

Margarita, a loco dormitionis Cortonensis appellata, Laviani in Tuscia ortum habuit. Primis adolescentiæ suæ annis mundi voluptatibus capta, in Montis Politiani civitate, vanam et lubricam vitam duxit: sed cum amasium ab hostibus fœde transfossum, indicio canis in fovea sub strue lignorum tumulatum fortuito reperisset, illico facta est manus Domini super eam, quæ magno culparum suarum mœrore tacta, exiit foras et flevit amare. Itaque

Margaret of Cortona (so called from the town where she died), was born at Alviano in Tuscany. In her early youth she was a slave to the pleasures of this world, and led a vain and sinful life in the city of Montepulciano. Her attention was, one day, attracted by a dog, which seemed to wish her to follow it. She did so, and it led her to a pile of wood which covered a large hole. Looking in, she saw the body of her lover, whose enemies had murdered him, and thrown his mangled

[1] St. Luke vii. 47.

[2] Rom. v. 20.

Lavianum reversa, crine detonso, neglecto capite, pullaque veste contecta, erroribus suis mundique illecebris nuntium misit; inque ædibus Deo sacris fune ad collum alligato, humi procumbens, ab omnibus quos antea moribus suis palam offenderat, veniam exoravit. Mox Cortonam profecta, in cinere et cilicio ab se læsam Dei majestatem placare studuit, donec post triennale virtutum experimentum a Fratribus Minoribus spiritualis vitæ ducibus, Tertii Ordinis habitum impetravit. Uberes exinde lacrymæ ei familiares fuerunt, atque ima suspiria tanta animi contritione ducta, ut diu elinguis consisteret. Lectulus nuda humus, cervical lapis aut lignum porrexit; atque ita noctes insomnes in cœlestium meditatione trahere consuevit, nullum amplius pravum desiderium perpessa, dum bonus spiritus promptior infirmam carnem ad subeundos labores erigebat.

corpse into that place. She suddenly felt that the hand of God was upon her, and being overwhelmed with intense sorrow for her sins, she went forth, and wept bitterly. She returned to Alviano, cut off her hair, laid aside her trinkets, and, putting on a dark-coloured dress, she abandoned her evil ways and the pleasures of the world. She was to be found in the churches, with a rope tied round her neck, prostrate on the ground, and imploring pardon of all whom she had scandalized by her past life. She shortly afterwards set out for Cortona, and there, in sackcloth and ashes, she sought how she might appease the divine anger. For three years did she try herself in the practice of every virtue: and at the end of that time, she obtained permission from the Friars Minors (under whose spiritual guidance she had placed herself), to receive the habit of the Third Order. From that time forward, her tears were almost incessant; and the sighs which deep contrition wrung from her heart were such as to leave her speechless for hours. Her bed was the naked ground; and her pillow, a stone or piece of wood: so that she frequently passed whole nights in heavenly contemplation. Evil desires no longer tormented her, for her fervent spirit was so prompt, that the weak flesh was made to labour and obey.

A dæmone insidiis, funestisque conatibus lacessita, mulier fortis hostem, ex verbis detectum, semel atque iterum invicta repulit. Ad eludendum vanæ gloriæ lenocinium, quo a malo spiritu petebatur, præteritos mores suos per vicos et plateas alta voce accusare non destitit, omni supplicio se ream inclamans; nec, nisi a confessario deterrita, in speciosam faciem, olim impuri amoris causam, sævire abstinuit, ægre ferens suam formam longa carnis maceratione non aboleri. Quibus aliisque magnæ pœnitentiæ argumentis, suorum criminum labe expiata, atque ita de se triumphatrix, ut sensus plane omnes a mundi illecebris custodiret, digna facta est quæ sæpe Domini consuetudine frueretur. Ejusdem quoque Christi et Virginis Matris dolorum, quod ipsa ardenter expetierat, particeps facta, cunctis sensibus destituta, et vere mortua interdum visa est. Ad eam proinde veluti ad perfectionis magistram, ex dissitis etiam regionibus plurimi conveniebant: ipsa vero cœlesti, quo erat perfusa, lumine, cordium secreta, conscientias hominum, imo et peccata in remotis licet partibus Deum offendentium cum dolore et lacrymis detegens, summaque in Deum et proximum charitate fervens, ingentem animarum fructum operata

The devil spared neither snares nor violent assaults, whereby to lead her from her holy purpose: but she, like a strong woman, detected him by his words, and drove him from her. This wicked spirit having tempted her to vain glory, she went into the streets, and cried out with a loud voice, that she had been a great sinner, and deserved the worst of punishments. It was obedience to her confessor that alone prevented her from disfiguring her features, which had been the cause of much sin: for the long and severe penance she had imposed on herself had not impaired her beauty. By these and such like exercises of a mortified life, she cleansed her soul from the stains of her sins, and gained such a victory over herself, that the allurements of the world had not the slightest effect upon her, and our Lord rewarded her by frequently visiting her. She also received the grace she so ardently desired, of being allowed to have a share in the sufferings of Jesus and Mary; so much so, indeed, that, at times, she lay perfectly unconscious, as though she were really dead. All this made her be looked up to as a guide in the path of perfection, and persons would come to her, even from distant countries, in order to seek her counsel. By the heavenly light granted her, she could read the hearts and consciences of others, and could see the sins committed

est. Ægris ad se venientibus salutem, obsessis a dæmone liberationem impetravit. Puerum defunctum, lugente matre, ad vitam reduxit. Imminentes bellorum tumultus assiduis orationibus sedavit. Denique summæ pietatis operibus vivos et mortuos sibi demeruit.

Tot sanctis operibus occupata, de rigore, quo assidue corpus suum exercebat, nihil remisit, neque a studio cœlestia meditandi se avelli passa est, in utroque vitæ genere plane admiranda, utramque sororem, Magdalenam et Martham, referens. Tandem pro se Dominum orans, ut ex hac valle lacrymarum sursum in cœlestem patriam evocaretur, exaudita est oratio ejus, die atque hora dormitionis ei patefactis. Meritis itaque et laboribus plena, ac cœlestibus donis cumulata, cœpit corporis viribus destitui, perque dies decem et septem nullo cibo, sed divinis tantum colloquiis refecta est: tum sanctissimis Ecclesiæ sacramentis rite susceptis, vultu hilari, atque oculis in cœlum conversis, octavo Kagainst our Lord in various parts of the world, for which she would offer up, in atonement, her own sorrow and tears. Great indeed was the good she effected by the ardent charity she bore to God and her neighbour. She healed the sick who came to her, and drove out the devil from such as were possessed. A mother besought her, with many tears, to restore her child to life, which she did. Her prayers more than once averted war, when on the point of being declared. In a word, both the living and the dead experienced the effects of her unbounded charity.

While engaged in these manifold holy works, she relented not in the severity of her bodily mortifications, or in her contemplation of heavenly things. The two lives of Mary and Martha were admirably blended together in her; and rich in the merits of each, she besought our Lord to take her from this vale of tears, and give her to enter the heavenly country. Her prayer was heard, and the day and the hour of her death were revealed to her. Laden with meritorious works and divine favours, her bodily strength began to fail. For the last seventeen days of her life her only food was that of conversation with her Creator. At length, after receiving the most holy Sacraments of the Church, with a face beaming with joy, and her eyes raised

lendas Martias, anno ætatis quinquagesimo, suæ conversionis vigesimo tertio, humanæ vero salutis millesimo ducentesimo nonagesimo septimo, felix migravit ad Sponsum. Corpus in hanc usque diem vegetum, incorruptum, illæsum et suaviter olens, summa religione colitur in ecclesia fratrum Minorum, quæ jam ab eadem Margarita appellatur. Miraculis continuo floruit; quibus permoti Romani Pontifices, ad augendum ejus cultum plurima liberaliter indulserunt. Benedictus vero decimus tertius, in festo Pentecostes, die sexta decima Maii, anni millesimi septingentesimi vigesimi octavi, solemnem ejus canonizationem religiosissime celebravit.

up to heaven, her happy soul fled to its divine Spouse, on the eighth of the Calends of March (February 22), in the fiftieth year of her age, the twenty-third of her conversion, and in the year of our Lord one thousand two hundred and ninety-seven. Her body, which, even to this day, is fresh, incorrupt, and unaltered, and sheds a sweet fragrance, is devoutly honoured in the church (called after her *Saint Margaret's*) belonging to the Friars Minor. The many miracles which have been wrought at her shrine, have induced the Sovereign Pontiffs to promote devotion to Saint Margaret by the grant of many spiritual favours. She was canonized, with great solemnity, by Pope Benedict XIII., on May 16, which was the feast of Pentecost, in the year 1728.

If the angels of God rejoiced on the day of thy conversion, when Margaret the sinner became the heroic and saintly penitent, what a grand feast must they have kept when thy soul left this world, and they led thee to the eternal nuptials with the Lamb! Thou art one of the brightest trophies of divine mercy, and when we think of the saint of Cortona, our hearts glow with hope. We are sinners; we have deserved hell; and yet, when we hear thy name, heaven and mercy seem so near to us, yea, even to us. Margaret of Cortona! see how like we are to thee in thy weakness, and thy wanderings from the fold; but thou forcest us to hope that we may, like thee, be converted, do penance, and reach heaven at last. The instrument

of thy conversion was death; and is not death busy enough around us? The sight of that corpse taught thee, and with an irresistible eloquence, that sin is madness, for it exposes the soul to fall into infinite misery; how comes it that death is almost daily telling us that life is uncertain, and that our eternal lot may be decided at any hour, and yet the lesson is so lost upon us? We are hard-hearted sinners, and we need thy prayers, O fervent lover of Jesus! The Church will soon preach to us the great *Memento;* she will tell us that we are but dust, and into dust must speedily return. Oh that this warning might detach us from the world and ourselves, and man us to the resolution of penance, that port of salvation for them that have suffered shipwreck! Oh that it might excite within us the desire of returning to that God, who knows not how to resist the poor soul who comes to Him after all her sins, throws herself into the bosom of His mercy, and asks Him to forgive! Thy example proves that we may hope for every grace. Pray for us, and exercise in our favour that maternal charity which filled thy heart even when thou wast living here below.

MARCH 4

SAINT CASIMIR, CONFESSOR

IT is from a court that we are to be taught to-day the most heroic virtues. Casimir is a prince; he is surrounded by all the allurements of youth and luxury; and yet he passes through the snares of the world with as much safety and prudence, as though he were an angel in human form. His example shows us what we may do. The world has not smiled on us as it did on Casimir; but how

much we have loved it! If we have gone so far as to make it our idol, we must now break what we have adored, and give our service to the sovereign Lord, who alone has a right to it. When we read the lives of the saints, and find that persons who were in the ordinary walks of life practised extraordinary virtues, we are inclined to think that they were not exposed to great temptations, or that the misfortunes they met with in the world made them give themselves up unreservedly to God's service. Such interpretations of the actions of the saints are shallow and false, for they ignore this great fact, that there is no condition or state, however humble, in which man has not to combat the evil inclinations of his heart, and that corrupt nature alone is strong enough to lead him to sin. But in such a saint as Casimir we have no difficulty in recognizing that all his Christian energy was from God, and not from any natural source; and we rightly conclude that we, who have the same good God, may well hope that this season of spiritual regeneration will change and better us. Casimir preferred death to sin. But is not every Christian bound to be thus minded every hour of the day? And yet, such is the infatuation produced by the pleasures or advantages of this present life, that we every day see men plunging themselves into sin, which is the death of the soul; and this, not for the sake of saving the life of the body, but for a vile and transient gratification, which is oftentimes contrary to their temporal interests. What stronger proof could there be than this, of the sad effects produced in us by original sin? The examples of the saints are given us as a light to lead us in the right path, let us follow it, and we shall be saved. Besides, we have a powerful aid in their merits and intercession: let us take courage at the thought that these friends of God have a most affectionate compassion for us

their brethren, who are surrounded by so many and great dangers.

The Church, in her liturgy, thus describes to us the virtues of our young prince:

Casimirus, patre Casimiro, matre Elisabetha Austriaca, Poloniæ regibus ortus, a pueritia sub optimis magistris pietate, et bonis artibus instructus, juveniles artus aspero domabat cilicio, et assiduis extenuabat jejuniis. Regii spreta lecti mollitie, dura cubabat humo, et clam intempesta nocte, præ foribus templorum pronus in terra divinam exorabat clementiam. In Christi contemplanda Passione assiduus, Missarum solemniis adeo erecta in Deum mente solebat adesse, ut extra se rapi videretur.

Casimir was the son of Casimir, king of Poland, and of Elizabeth of Austria. He was put, when quite a boy, under the care of the best masters, who trained him to piety and learning. He brought his body into subjection by wearing a hair-shirt, and by frequent fasting. He could not endure the soft bed which is given to kings, but lay on the hard floor, and during the night, he used privately to steal from his room, and go to the church, where, prostrate before the door, he besought God to have mercy on him. The Passion of Christ was his favourite subject of meditation; and when he assisted at Mass, his mind was so fixed on God, that he seemed to be in one long ecstasy.

Catholicam promovere fidem summopere studuit, et Ruthenorum schisma abolere; quapropter Casimirum patrem induxit, ut legem ferret, ne schismatici nova templa construerent, nec vetera collabentia restaurarent. Erga pauperes et calamitatibus oppressos beneficus et misericors, patris et defensoris egenorum nomen obtinuit. Virginitatem, quam ab incunabulis servavit illæsam, sub extremo vitæ termino fortiter asseruit, dum gravi pressus infirmitate,

Great was his zeal for the propagation of the Catholic faith, and the suppression of the Russian schism. He persuaded the king, his father, to pass a law, forbidding the schismatics to build new churches, or to repair those which had fallen to ruin. Such was his charity for the poor and all sufferers, that he went under the name of the father and defender of the poor. During his last illness, he nobly evinced his love of purity, which virtue he had maintained unsullied during

mori potius, quam castitatis jacturam ex medicorum consilio subire, constanter decrevit.

his whole life. He was suffering a cruel malady; but he courageously preferred to die, rather than suffer the loss of his chastity, whereby his physicians advised him to purchase his cure.

Consummatus in brevi, virtutibus et meritis plenus, prænuntiato mortis die, inter sacerdotum, et religiosorum choros spiritum Deo reddidit, anno ætatis vigesimo quinto. Corpus Vilnam delatum multis claret miraculis. Etenim, præterquam quod puella defuncta vitam, cæci visum, claudi gressum, et varii infirmi sanitatem ad ejus sepulchrum recuperarunt. Lithuanis exiguo numero ad potentissimi hostis insperatam irruptionem trepidantibus in aere apparens, insignem tribuit victoriam. Quibus permotus Leo decimus, eumdem sanctorum catalogo adscripsit.

Being made perfect in a short space of time, and rich in virtue and merit, after having foretold the day of his death, he breathed forth his soul into the hands of his God, in the twenty-fifth year of his age, surrounded by priests and religious. His body was taken to Vilna, and was honoured by many miracles. A young girl was raised to life at his shrine; the blind recovered their sight, the lame the use of their limbs, and the sick their health. He appeared to a small army of Lithuanians, who were unexpectedly attacked by a large force, and gave them the victory over the enemy. Leo X. was induced by all these miracles to enrol him among the saints.

Enjoy thy well-earned rest in heaven, O Casimir! Neither the world with all its riches, nor the court with all its pleasures, could distract thy heart from the eternal joys it alone coveted and loved. Thy life was short, but full of merit. The remembrance of heaven made thee forget the earth. God yielded to the impatience of thy desire to be with Him, and took thee speedily from among men. Thy life, though most innocent, was one of penance, for knowing the evil tendencies of corrupt nature, thou hadst a dread of a life of comfort. When shall we be made to understand that penance is a debt we owe to God, a debt of expiation for the sins we have

committed against Him? Thou didst prefer death to sin; obtain for us a fear of sin, that greatest of all the evils that can befall us, because it is an evil which strikes at God Himself. Pray for us during this holy season, which is intended as a preparation for penance; impress our minds with the truths now put before us. The Christian world is honouring thee to-day; repay its homage by thy blessing. Poland, thy fatherland, once the bulwark of the Church, which kept back the invasion of schism, heresy, and infidelity, beseeches thy prayers.

March 6

SAINTS PERPETUA AND FELICITAS, MARTYRS

The real feast of these two illustrious heroines of the faith is to-morrow, which is the anniversary of their martyrdom and triumph; but the memory of the angel of the schools, St. Thomas of Aquin, shines so brightly on the seventh of March, that it almost eclipses the two glorious stars of Africa. In consequence of this, the Holy See orders the Church to anticipate their feast, and keep it to-day. We at once offer to the Christian reader the glorious spectacle of which Carthage was the scene in the year 203. Nothing could give us a clearer idea of that spirit of the Gospel, according to which we are now studying to conform our whole life. Here are two women, two mothers; God asks great sacrifices from them; He asks them

to give Him their lives, nay, more than their lives; and they obey with that simplicity and devotedness which made Abraham merit to be the father of believers.

Their two names, as St. Augustine observes, are a presage of what awaits them in heaven: a perpetual felicity. The example they set of Christian fortitude, is, of itself, a victory, which secures to the true faith a triumph in the land of Africa. St. Cyprian will soon follow them, with his bold and eloquent appeal to the African Christians, inspiring them to die for their faith: but his words, grand as they are, are less touching than the few pages written by the hand of the brave Perpetua, who, though only twenty-two years of age, relates, with all the self-possession of an angel, the trials she had to go through for God; and when she has to hurry off to the amphitheatre, she puts her pen into another's hand, bidding him go on where she leaves off, and write the rest of the battle. As we read these charming pages, we seem to be in the company of the martyrs; the power of divine grace, which could produce such heroism amidst a people demoralized by paganism, appears so great that even we grow courageous; and the very fact that the instruments employed by God for the destruction of the pagan world were frequently women, induces us to say with St. John Chrysostom: 'I feel an indescribable pleasure in reading the "Acts of the Martyrs"; but when the martyr is a woman, my enthusiasm is doubled. For the frailer the instrument, the greater is the grace, the brighter the trophy, the grander the victory; and this, not because of her weakness, but because the devil is conquered by her, by whom he once conquered us. He conquered by a woman, and now a woman conquers him. She that was once his weapon, is now his destroyer, brave and invincible. That first

one sinned, and died; this one died that she might not sin. Eve was flushed by a lying promise, and broke the law of God; our heroine disdained to live, when her living was to depend on her breaking her faith to Him who was her dearest Lord. What excuse, after this, for men, if they be soft and cowards? Can they hope for pardon, when women fought the holy battle with such brave, and manly, and generous hearts?'[1]

The lessons appointed to be read on this feast will be found in the Supplement. The following passage from the account written by Perpetua herself, which used to be read at Matins, will make some readers long to read the whole of what she has left us. They will find it in our first volume of the 'Acts of the Martyrs.'

Severo imperatore, apprehensi sunt in Africa adolescentes catechumeni, Revocatus et Felicitas conserva ejus, Saturninus et Secundulus: inter quos et Vivia Perpetua, honeste nata, liberaliter instituta, matronaliter nupta, habens filium ad ubera. Erat autem ipsa annorum circiter viginti duorum. Hæc ordinem martyrii sui conscriptum manu sua reliquit. Quum adhuc, inquit, cum persecutoribus essemus, et me pater avertere, pro sua affectione, perseveraret: Pater, inquio, aliud me dicere non possum, nisi quod sum Christiana. Tunc pater, motus in hoc verbo, misit se in me, ut oculos mihi erueret. Sed vexavit

During the reign of the Emperor Severus, several catechumens were apprehended at Carthage, in Africa. Among these were Revocatus and his fellow-servant Felicitas, Saturninus and Secundulus, and Vivia Perpetua, a lady by birth and education, who was married to a man of wealth. Perpetua was about twenty-two years of age, and was suckling an infant. She has left us the following particulars of her martyrdom. 'As soon as our persecutors had apprehended us, my father came to me, and out of his great love for me, he tried to make me change my resolution. I said to him: "Father, I cannot consent to call myself other than what I am,

[1] *Homil. de diversis novi Testamenti locis.*

tantum; et profectus est victus cum argumentis diaboli. In spatio paucorum dierum baptizati sumus: mihi autem Spiritus dictavit nihil aliud petendum in aqua, nisi sufferentiam carnis. Post paucos dies, recipimur in carcerem: et expavi, quia nunquam experta eram tales tenebras. Mox rumor cucurrit ut audiremur. Supervenit autem et de civitate pater meus, consumptus tædio; et ascendit ad me, ut me dejiceret, dicens: Miserere, filia, canis meis; miserere patri, si dignus sum a te pater vocari. Aspice ad fratres tuos, aspice ad matrem tuam: aspice ad filium tuum, qui post te vivere non poterit. Depone animos, ne universos nos extermines. Hæc dicebat pater pro sua pietate: se ad pedes meos jactans, et lacrymis non filiam, sed dominam me vocabat. Et ego dolebam canos patris mei: quod solus de passione mea gavisurus non esset de toto genere meo. Et confortavi eum, dicens: Hoc fiet quod Deus voluerit. Scito enim nos non in nostra potestate esse constitutos, sed in Dei. Et recessit a me contristatus.

a Christian." At these words, he rushed at me threatening to tear out my eyes. But he only struck me, and then he left me, when he found that the arguments suggested to him by the devil, were of no avail. A few days after this, we were baptized; and the Holy Ghost inspired me to look on this Baptism as a preparation for bodily suffering. A few more days elapsed, and we were sent to prison. I was terrified, for I was not accustomed to such darkness. The report soon spread that we were to be brought to trial. ' My father left the city, for he was heart-broken, and he came to me, hoping to shake my purpose. These were his words to me: "My child, have pity on my old age. Have pity on thy father, if I deserve to be called father. Think of thy brothers, think of thy mother, think of thy son, who cannot live when thou art gone. Give up this mad purpose, or thou wilt bring misery upon thy family." Whilst saying this, which he did out of love for me, he threw himself at my feet, and wept bitterly, and said he besought this of me not as his child, but as his lady. I was moved to tears to see my aged parent in this grief, for I knew that he was the only one of my family that would not rejoice at my being a martyr. I tried to console him, and said: "I will do whatsoever God shall ordain. Thou knowest that we belong to God, and not to ourselves." He then left me, and was very sad.

Alio die, quum prandéremus, subito rapti sumus ut audiremur: et pervenimus ad forum. Ascendimus in catasta. Interrogati cæteri confessi sunt. Ventum est et ad me. Et apparuit pater illico cum filio meo: et extraxit me de gradu, et dixit supplicans: Miserere infanti. Et Hilarianus procurator: Parce, inquit, canis patris tui, parce infantiæ pueri: fac sacrum pro salute imperatorum. Et ego respondi: Non facio: christiana sum. Tunc nos universos pronuntiat et damnat ad bestias: et hilares descendimus ad carcerem. Sed quia consueverat a me infans mammas accipere, et mecum in carcere manere, statim mitto ad patrem, postulans infantem. Sed pater dare noluit: et, quomodo Deus voluit, neque ille amplius mammas desideravit, neque mihi fervorem fecerunt. Atque hoc scripsit beata Perpetua usque in pridie certaminis. Felicitas vero, quæ prægnans octo jam mensium fuerat apprehensa, instante spectaculi die, in magno erat luctu, ne propter ventrem differretur. Sed et commartyres ejus graviter contristabantur, ne tam bonam sociam in via ejusdem spei relinquerent. Conjuncto itaque gemitu, ad Dominum orationem fuderunt ante tertium diem muneris. Statim post orationem dolores eam invaserunt. Et quum in par-

'On the following day, as we were taking our repast, they came upon us suddenly, and summoned us to trial. We reached the forum. We were made to mount a platform. My companions were questioned, and they confessed the faith. My turn came next, and I immediately saw my father approaching towards me, holding my infant son. He drew me from the platform, and besought me, saying: "Have pity on thy babe!" Hilarian, too, the governor, said to me: "Have pity on thy aged father, have pity on thy babe! Offer up sacrifice for the emperors." I answered him: "I cannot; I am a Christian." Whereupon, he sentences all of us to be devoured by the wild beasts; and we, full of joy, return to our prison. But as I had hitherto always had my child with me in prison, and fed him at my breasts, I immediately sent word to my father, beseeching him to let him come to me. He refused; and from that moment, neither the babe asked for the breast, nor did I suffer inconvenience; for God thus willed it.' All this is taken from the written account left us by the blessed Perpetua, and it brings us to the day before she was put to death. As regards Felicitas, she was in the eighth month of her pregnancy, when she was apprehended. The day of the public shows was near at hand, and the fear that her martyrdom would be deferred on account of her being with child,

tu laborans doleret, ait illi quidam ex ministris : Quæ sic modo doles, quid facies objecta bestiis, quas contempsisti quum sacrificare noluisti ? Et illa respondit : Modo ego patior quod patior : illic autem alius erit in me qui patietur pro me ; quia et ego pro illo passura sum. Ita enixa est puellam, quam sibi quædam soror in filiam educavit.

made her very sad. Her fellow-martys, too, felt much for her, for they could not bear the thought of seeing so worthy a companion disappointed in the hope, she had in common with themselves, of so soon reaching heaven. Uniting, therefore, in prayer, they with tears besought God in her behalf. It was but three days before the public shows. No sooner was their prayer ended, than Felicitas was seized with pain. One of the gaolers, who overheard her moaning, cried out : 'If this pain seem to thee so great, what wilt thou do when thou art being devoured by the wild beasts, which thou pretendedst to heed not when thou wast told to offer sacrifice.' She answered : 'What I am suffering now, it is indeed I that suffer ; but there, there will be another in me, who will suffer for me, because I shall be suffering for him.' She was delivered of a daughter, and one of our sisters adopted the infant as her own.

Illuxit dies victoriæ illorum : et processerunt de carcere in amphitheatrum, quasi in cœlum, hilares, vultu decori : si forte, gaudio paventes, non timore. Sequebatur Perpetua placido vultu, et pedum incessu ut matrona Christi dilecta : vigorem oculorum suorum dejiciens ab omnium conspectu. Item Felicitas, salvam se peperisse gaudens, ut ad bestias pugnaret. Illis ferocissimam vaccam diabolus præpa-

The day of their victory dawned. They left their prison for the amphitheatre, cheerful, and with faces beaming with joy, as though they were going to heaven. They were excited, but it was from delight, not from fear. The last in the group was Perpetua. Her placid look, her noble gait, betrayed the Christian matron. She passed through the crowd and saw no one, for her beautiful eyes were fixed upon the ground. By her side was Felicitas, rejoicing that her

ravit. Itaque reticulis indutæ producuntur. Inducitur prior Perpetua. Jactata est et concidit in lumbos: et ut conspexit tunicam a latere discissam ad velamentum femorum adduxit, pudoris potius memor quam doloris. Dehinc requisita et dispersos capillos infibulavit. Non enim decebat martyrem dispersis capillis pati: ne in sua gloria plangere videretur. Ita surrexit; et elisam Felicitatem quum vidisset, accessit et manum ei tradidit, et sublevavit illam. Et ambæ pariter steterunt: et populi duritia devicta, revocatæ sunt in portam Sanavivariam. Illic Perpetua, quasi a somno expergita, adeo in spiritu et extasi fuerat, circumspicere cœpit: et stupentibus omnibus, ait: Quando producimur ad vaccam illam, nescio. Et quum audisset quod jam evenerat; non prius credidit, nisi quasdam notas vexationis in corpore et habitu suo recognovisset. Exinde accersitum fratrem suum, et catechumenum Rusticum nomine, allocuta est eos, dicens: In fide state, et invicem omnes diligite; et passionibus nostris ne scandalizemini.

Secundulum Deus maturiore exitu de sæculo adhuc

safe delivery enabled her to encounter the wild beasts. The devil had prepared a savage cow for them. They were put into a net. Perpetua was brought forward the first. She was tossed into the air, and fell upon her back. Observing that one side of her dress was torn, she adjusted it, heedless of her pain, because thoughtful for modesty. Having recovered from the fall, she put up her hair which was dishevelled by the shock, for it was not seemly that a martyr should win her palm and have the appearance of one distracted by grief. This done, she stood up. Seeing Felicitas thrown down she went to her, and giving her hand to her, raised her from the ground. Both were now ready for a fresh attack; but the people were moved to pity, and the martyrs were led to the gate called Sana-Vivaria. There Perpetua, like one that is roused from sleep, awoke from the deep ecstasy of her spirit. She looked around her, and said to the astonished multitude: 'When will the cow attack us?' They told her that it had already attacked them. She could not believe it, until her wounds and torn dress reminded her of what had happened. Then beckoning to her brother, and to a catechumen named Rusticus, she thus spoke to them: 'Be stanch in the faith, and love one another, and be not shocked at our sufferings.'

God had already taken Secundulus from this world;

in carcere evocaverat. Saturninus et Revocatus leopardum experti, etiam ab urso vexati sunt. Saturus apro oblatus est ; deinde ad ursum tractus, qui de cavea prodire noluit : itaque bis illæsus revocatur. In fine spectaculi, leopardo objectus, de uno morsu ejus tanto perfusus est sanguine, ut populus revertenti illi secundi Baptismatis testimonium reclamaverit : Salvum lotum, salvum lotum. Exinde jam exanimis, prosternitur cum cæteris ad jugulationem solito loco. Et quum populus illos in medium postularet, ut gladio penetrante in eorem corpore, oculos suos comites homicidii adjungeret ; ultro surrexerunt, et se quo volebat populus transtulerunt : ante jam osculati invicem, ut martyrium per solemnia pacis consummarent. Cæteri quidem immobiles et cum silentio ferrum receperunt : multo magis Saturus, qui prior reddidit spiritum. Perpetua autem, ut aliquid doloris gustaret, inter costas puncta exulalavit ; et errantem dexteram tirunculi gladiatoris ipsa in jugulum suum posuit. Fortasse tanta femina aliter non potuisset occidi, quia ab immundo spiritu timebatur, nisi ipsa voluisset.

for he died while he was in the prison. Saturninus and Revocatus were exposed first to a leopard, and then to a bear. Saturus was exposed to a boar, and then to a bear, which would not come out of its den ; thus was he twice left uninjured ; but at the close of the games, he was thrown to a leopard, which bit him so severely, that he was all covered with blood, and as he was taken from the amphitheatre, the people jeered at him for this second Baptism, and said : 'Saved, washed ! Saved, washed !' He was then carried off, dying as he was, to the appointed place, there to be dispatched by the sword, with the rest. But the people demanded that they should be led back to the middle of the amphitheatre, that their eyes might feast on the sight, and watch the sword as it pierced them. The martyrs hearing their request, cheerfully stood up, and marched to the place where the people would have them go ; but first they embraced one another, that the sacrifice of their martyrdom might be consummated with the solemn kiss of peace. They all received the fatal stroke without a movement or a moan ; Saturus being the first to expire. Perpetua was permitted to feel more than the rest. Her executioner, who was a novice in his work, thrust his sword through her ribs : she slightly moaned, then took his right hand, and pointing his sword towards her throat, told him that that was

the place to strike. Perhaps it was that such a woman could not be otherwise slain than by her own consent, for the unclean spirit feared her.

The Holy See has approved of the three following hymns composed in honour of our two martyrs. We unite them under one conclusion.

HYMN

Christi sponsa piis laudibus efferat
Binas impavido pectore feminas :
In sexu fragili corda virilia
Hymnis pangat ovantibus.
Ad lucem genitæ sole sub Africo,
Nunc ambæ pugiles actibus inclytis
In toto radiant orbe : micantibus
Fulgent tempora laureis.
Exornat generis Perpetuam decus ;
Sponso connubiis juncta recentibus
Clarescit ; sed honor hanc trahit altior :
Christi fœdera prætulit.
Se Regis famulam libera profitens,
Dum servile jugum Felicitas subit :
Ad luctam properans gressibus æmulis,
Palmas ad similes volat.
Frustra Perpetuam fletibus et minis
Impugnat genitor : quæ simul angitur,

Let the Church, the bride of Christ, celebrate in holy praise, the two dauntless women ; and sing, in joyous hymns, how the weaker sex had here two manly hearts.

Both were born in Afric's sunny land ; and now both shine throughout the whole world as the two glorious combatants, wearing bright laurels on their brows.

Perpetua is honoured by her fellow-citizens as being of high birth, and had but recently contracted an honourable marriage. But there was an honour far higher, in her eyes, the love and service of Christ.

Felicitas, though she served an earthly master, was free in this, that she was a servant of the great King. Like Perpetua, she thirsts for battle ; and like her, she culls a palm.

In vain did Perpetua's father strive, by tears and threats, to make her deny her faith. She, on her side was full of grief,

Errantem miserans. Oscula filio
Lactenti dedit ultima.

Terris Eva parens quæ mala contulit,
Horum sentit onus Felicitas grave;
Nunc et passa sibi parturiens gemit,
Mox passura Deo libens.

Cœli Perpetuæ panditur ostium;
Inspectare datur: jam sibi prælia
Exortura videt; sed requiem Deus
Post certamina conferet.
Tangit scala domos aurea cœlitum:
Ast utrumque latus cuspidibus riget;
Lapsos terribilis faucibus excipit
Hanc infra recubans draco.
Ascendas, mulier, nec draco terreat;
Contritumque caput sit tibi pro gradu,
Per quem sidereos incipias pede
Orbes scandere concito.
Hortus deliciis jam patet affluens,
In quo mulget oves pastor amabilis:
Huc optata venis, filia: sic ait,
Hanc dulci recreans cibo.

In circum rapitur: fœdus et horrida
Occurrit specie vir gladium vibrans:

and pity at seeing him a victim of error. Her babe was taken from her; she kissed him and was content.

Felicitas begins her sufferings by those cruel pangs which Eve, our mother, brought upon the earth. Now, in child-birth, she suffers for herself, and she moans; but, in her martyrdom, she suffers for her God, and she rejoices.

The gate of heaven is thrown open to Perpetua, and she is permitted to look within. She there learns that a contest awaits her, but that, after the battle, God will grant her repose.

She sees a golden ladder reaching to the palace of heaven; but both its sides are armed with spikes, and at its foot lies an angry dragon, which devours them that fall.

Ascend, Perpetua! fear not the dragon. Trample on his head, and make it a stepping-stone, whereby thou mayst quickly mount to the starry land above.

There shalt thou find a paradise of delights, where the loving shepherd caresses his sheep. 'Thou art welcome here, my daughter!' Thus did he address the martyr, and then gave her to eat of sweetest food.

In another vision, she thought she was hurried to the amphitheatre. There she was met by a man, whose face was

Dejectus teritur femineo pede.
Victrix, suscipe præmia.

Luxit clara dies, vincere qua datur
Athletis Domini. Pergite martyres:
Omnis Perpetuam curia cœlitum,
Et te, Felicitas, cupit.
Quassat Perpetuæ membra tenerrima,
Elidit sociam bellua. Te soror
Stans, o Felicitas, ad nova prælia
Erectam reparat manu.
E cœlo pugilum respiciens Deus
Certamen, geminas ad bravium vocat.
Effuso properet sanguine spiritus,
In Christi remeans sinum.
Optatus penetrat corpora martyrum
Lictoris gladius: sed trepidam manum
Fortis Perpetuæ dextera dirigit,
Præbens guttura cuspidi.
Nunc, o magnanimæ, gaudia quæ manent
In Sponsi thalamo carpite jugiter.
Vos exempla dedit: præsidium potens
Vestris ferte clientibus.
Laus æterna Patri, laus quoque Filio;
Par individuo gloria Flamini;

swarth and terrible to look at. He brandished his sword. She encountered him, threw him on the ground, and trampled on his head. A cry was heard: 'Thou hast conquered! Come, take the prize!'

But at length came the glorious day of victory for the soldiers of Christ. On, martyrs, to the field! Perpetua and Felicitas! the court of heaven is longing to receive you!

The wild beast rushes upon them, tossing, tearing, and wounding their tender limbs. See, Felicitas! thy sister's hand emboldens thee to renew the fight.

God looks down from heaven on the two brave combatants, and calls them to the prize. Their blood streams from the wounds, and their spirits speed their way to the bosom of Christ.

The sword, the welcome sword, is thrust; the martyrs die, all save Perpetua; bravely she takes the trembling lictor's hand, and offering him her neck, tells him his surest aim is there.

Go now, brave-hearted ones, to him who is your Spouse, and there eternally enjoy the bliss he has in store for you. He gave you to us as models; Oh, show your power, and help us your clients.

Eternal glory be to the Father, and to the Son, and to the coequal Spirit! And let every choir in Christian

In cunctis resonet Christia-dum choris Virtus martyribus data. Amen.	lands sound forth its praise to the grace bestowed on the martyrs. Amen.

Perpetua! Felicitas! O glorious and prophetic names, which come like two bright stars of March, pouring out upon us your rays of light and life! You are heard in the songs of the angels; and we poor sinners, as we echo them on earth, are told to love and hope. You remind us of that brave woman, who, as the Scripture says, kept up the battle begun by men: The valiant men ceased: who will follow them? A mother in Israel.[1] Glory be to that almighty power, which loves to choose the weak things of the world that it may confound the strong![2] Glory to the Church of Africa, the daughter of the Church of Rome; and glory to the Church of Carthage, which had not then heard the preachings of her Cyprian, and yet could produce two such noble hearts!

As to thee, Perpetua, thou art held in veneration by the whole Christian world. Thy name is mentioned by God's priests in the holy Mass, and thus thy memory is associated with the sacrifice of the Man-God, for love of whom thou didst lay down thy life. And those pages written by thine own hand, how they reveal to us the generous character of thy soul! How they comment those words of the Canticle: Love is strong as death![3] It was thy love of God that made thee suffer, and die, and conquer. Even before the water of Baptism had touched thee, thou wast enrolled among the martyrs. When the hard trial came of resisting a father, who wished thee to lay down the palm of martyrdom, how bravely didst thou triumph over thy filial affection, in order to save that which is due to our Father who is in heaven! Nay, when the hardest

[1] Judges v. 7. [2] 1 Cor. i. 27. [3] Cant. viii. 6.

test came, when the babe that fed at thy breast was taken from thee in thy prison, even then thy love was strong enough for the sacrifice, as was Abraham's, when he had to immolate his Isaac.

Thy fellow-martyrs deserve our admiration; they are so grand in their courage; but thou, dear saint, surpassest them all. Thy love makes thee more than brave in thy sufferings, it makes thee forget them. 'Where wast thou,' we would ask thee in the words of St. Augustine, 'where wast thou, that thou didst not feel the goading of that furious beast, asking when it was to be, as though it had not been? Where wast thou? What didst thou see, that made thee see not this? On what wast thou feasting, that made thee dead to sense? What was the love that absorbed, what was the sight that distracted, what was the chalice that inebriated thee? And yet the ties of flesh were still holding thee, the claims of death were still upon thee, the corruptible body was still weighing thee down!'[1] But our Lord had prepared thee for the final struggle, by asking sacrifice at thy hands. This made thy life wholly spiritual, and gave thy soul to dwell, by love, with Him, who had asked thee for all and received it; and thus living in union with Jesus, thy spirit was all but a stranger to the body it animated.

It was impatient to be wholly with its sovereign Good. Thy eager hand directs the sword that is to set thee free; and as the executioner severs the last tie that holds thee, how voluntary was thy sacrifice, how hearty thy welcome of death! Truly, thou wast the valiant, the strong woman,[2] that conqueredst the wicked serpent! Thy greatness of soul has merited for thee a high place among the heroines of our holy faith, and for sixteen hundred

[1] Sermon for the feast of SS. Perpetua and Felicitas.
[2] Prov. xxxi. 10.

years thou hast been honoured by the enthusiastic devotion and love of the servants of God.

And thou, too, Felicitas! receive the homage of our veneration, for thou wast found worthy to be a fellow-martyr with Perpetua. Though she was a rich matron of Carthage, and thou a servant, yet Baptism and martyrdom made you companions and sisters. The lady and the slave embraced, for martyrdom made you equal; and as the spectators saw you hand in hand together, they must have felt that there was a power in the religion they persecuted, which would put an end to slavery. The power and grace of Jesus triumphed in thee, as it did in Perpetua; and thus was fulfilled thy sublime answer to the pagan, who dared to jeer thee: that when the hour of trial came, it would not be thou that wouldst suffer, but Christ who would suffer in thee. Heaven is now the reward of thy sacrifice; well didst thou merit it. And that babe, that was born in thy prison, what a happy child to have for its mother a martyr in heaven! How wouldst thou bless both it and the mother who adopted it! Oh, what fitness, in such a soul as thine, for the kingdom of God![1] Not once looking back, but ever bravely speeding onwards to Him that called thee. Thy felicity is perpetual in heaven; thy glory on earth shall never cease.

And now, dear saints, Perpetua and Felicitas, intercede for us during this season of grace. Go, with your palms in your hands, to the throne of God, and beseech Him to pour down His mercy upon us. It is true, the days of paganism are gone by; and there are no persecutors clamouring for our blood. You, and countless other martyrs, have won victory for faith; and that faith is now ours; we are Christians. But there is a second paganism, which has taken deep root among us. It is the

[1] St. Luke ix. 62.

source of that corruption which now pervades every rank of society, and its own two sources are indifference, which chills the heart, and sensuality, which induces cowardice. Holy martyrs! pray for us that we may profit by the example of your virtues, and that the thought of your heroic devotedness may urge us to be courageous in the sacrifices which God claims at our hands. Pray, too, for the Churches which are now being established on that very spot of Africa, which was the scene of your glorious martyrdom: bless them, and obtain for them, by your powerful intercession, firmness of faith and purity of morals.

March 7

SAINT THOMAS OF AQUIN, DOCTOR OF THE CHURCH

The saint we are to honour to-day is one of the sublimest and most lucid interpreters of divine truth. He rose up in the Church many centuries after the apostolic age, nay, long after the four great Latin doctors, Ambrose, Augustine, Jerome, and Gregory. The Church, the ever young and joyful mother, is justly proud of her Thomas, and has honoured him with the splendid title of the angelical doctor, on account of the extraordinary gift of understanding wherewith God had blessed him; just as his contemporary and friend, St. Bonaventure, has been called the seraphic doctor, on account of the wonderful unction which abounds in the writings of this worthy disciple of St. Francis. Thomas of Aquin is an honour to mankind, for perhaps there never existed a man whose intellect surpassed his. He is one of the brightest ornaments of the Church, for not one of her doctors has equalled him in the

clearness and precision wherewith he has explained her doctrines. He received the thanks of Christ Himself, for having well written of Him and His mysteries. How welcome ought this feast of such a saint to be to us during this season of the year, when our main study is our return and conversion to God! What greater blessing could we have than to come to the knowledge of God? Has not our ignorance of God, of His claims, and of His perfections, been the greatest misery of our past lives? Here we have a saint whose prayers are most efficacious in procuring for us that knowledge, which is unspotted, and converteth souls, and giveth wisdom to little ones, and gladdeneth the heart, and enlighteneth the eyes.[1] Happy we if this spiritual wisdom be granted us! We shall then see the vanity of everything that is not eternal, the righteousness of the divine commandments, the malice of sin, and the infinite goodness wherewith God treats us when we repent.

Let us learn from the Church the claims of the angelical doctor to our admiration and confidence.

Præclarum Christiani orbis decus et Ecclesiæ lumen, beatissimus vir Thomas, Landulpho Comite Aquinate et Theodora Neapolitana, nobilibus parentibus natus, futuræ in Deiparam devotionis affectum adhuc infantulus ostendit. Nam chartulam ab eo inventam, in qua salutatio angelica scripta erat, frustra adnitente nutrice, compressa manu valide retinuit, et a matre per vim abreptam, ploratu et gestu repetiit, ac mox redditam deglutivit. Quin-

The distinguished ornament of the Christian world and light of the Church, the most blessed man Thomas, was born of noble parents, his father being Landulph, Count of Aquino, and his mother a rich Neapolitan lady, by name Theodora. While yet an infant he gave proof of his future devotion towards the Mother of God; for having found a leaflet on which was written the angelical salutation, he clenched it so fast that the nurse tried in vain to take it from his hand. His mother, however, having forced it from

[1] Ps. xviii. 8, 9.

tum annum agens, monachis sancti Benedicti Cassinatibus custodiendus traditur. Inde Neapolim studiorum causa missus, jam adolescens Fratrum Prædicatorum Ordinem suscepit. Sed matre ac fratribus id indigne ferentibus, Lutetiam Parisiorum mittitur. Quem fratres in itinere per vim raptum in arcem castri Sancti Joannis perducunt, ubi varie exagitatus, ut sanctum propositum mutaret, mulierem etiam, quæ ad labefactandam ejus constantiam introducta fuerat, titione fugavit. Mox beatus juvenis, flexis genibus ante signum crucis orans, ibique somno correptus, per quietem sentire visus est sibi ab angelis constringi lumbos: quo ex tempore omni postea libidinis sensu caruit. Sororibus, quæ, ut eum a pio consilio removerent, in castrum venerant, persuasit ut, contemptis curis sæcularibus, ad exercitationem cœlestis vitæ se conferrent.

Emissus e castro per fenestram, Neapolim reducitur: unde Romam, postea

him, the child succeeded by tears and signs, in recovering the paper, which he immediately swallowed. When he was five years old he was sent to Monte Cassino, that he might receive from the Benedictine monks his first training. Thence he was sent to Naples, where he went through a course of studies, and, young as he was, joined the Order of Friars Preachers. This step caused great displeasure to his mother and brothers, and it was therefore deemed advisable to send him to Paris. He was waylaid by his brothers, who seized him, and imprisoned him in the castle of Saint John. After having made several unsuccessful attempts to induce him to abandon the holy life he had chosen, they assailed his purity, by sending to him a wicked woman: but he drove her from his chamber with a firebrand. The young saint then threw himself on his knees before a crucifix. Having prayed some time, he fell asleep, and it seemed to him that two angels approached him, and tightly girded his loins. From that time forward, he never suffered the slightest feeling against purity. His sisters also had come to the castle, and tried to make him change his mind; but he, on the contrary, persuaded them to despise the world, and devote themselves to the exercise of a holy life.

It was contrived that he should escape through a window of the castle, and return

Parisium a fratre Joanne Theutonico, Ordinis Prædicatorum generali magistro, ductus, Alberto Magno doctore, philosophiæ ac theologiæ operam dedit. Viginti quinque annos natus, magister est appellatus, publiceque philosophos ac theologos summa cum laude est interpretatus. Nunquam se lectioni aut scriptioni dedit, nisi post orationem. In difficultatibus locorum sacræ Scripturæ, ad orationem jejunium adhibebat. Quin etiam sodali suo fratri Reginaldo dicere solebat, quidquid sciret non tam studio aut labore suo peperisse, quam divinitus traditum accepisse. Neapoli, cum ad imaginem Crucifixi vehementius oraret, hanc vocem audivit: Bene scripsisti de me, Thoma: quam ergo mercedem accipies? Cui ille: Non aliam, Domine, nisi teipsum. Collationes patrum assidue pervolutabat; et nullum fuit scriptorum genus in quo non esset diligentissime versatus. Scripta ejus et multitudine, et varietate et facilitate explicandi res difficiles adeo excellunt, ut uberrima atque incorrupta illius doctrina, cum revelatis veritatibus mire consentiens, aptissima sit ad omnium temporum errores pervincendos.

to Naples. He was thence taken by John the Teutonic, the General of the Dominican Order, first to Rome and then to Paris, in which latter city he was taught philosophy and theology by Albert the Great. At the age of twenty-five, he received the title of doctor, and explained in the public schools, and in a manner that made him the object of universal admiration, the writings of philosophers and theologians. He always applied himself to prayer, before reading or writing anything. When he met with any difficult passage in the sacred Scriptures, he both fasted and prayed. He used often to say to his companion, brother Reginald, that if he knew anything, it was more a gift from God, than the fruit of his own study and labour. One day, when at Naples, as he was praying with more than his usual fervour, before a crucifix, he heard these words: 'Well hast thou written of me, Thomas! What reward wouldst thou have me give thee?' He answered: 'None other, Lord, than thyself.' His favourite spiritual book was the *Conferences of the Fathers*, and there was not a book which he had not most carefully read. His writings are so extraordinary, not only for their number and variety, but also for their clearness in explaining difficult points of doctrine, that his copious and sound teaching, so wonderfully consonant with revealed truth, is most apt for utterly refuting the errors of all ages.

A summo Pontifice Urbano quarto Romam vocatus, ejus jussu ecclesiasticum lucubravit Officium in Corporis Christi solemnitate celebrandum; oblatos vero honores, et Neapolitanum archiepiscopatum etiam deferente Clemente quarto recusavit. A prædicatione divini verbi non desistebat; quod cum faceret per octavam Paschæ in basilica sancti Petri, mulierem, quæ ejus fimbriam tetigerat, a fluxu sanguinis liberavit. Missus a beato Gregorio decimo ad Concilium Lugdunense, in monasterio Fossæ Novæ in morbum incidit, ubi ægrotus Cantica canticorum explanavit. Ibidem obiit, quinquagenarius, anno salutis millesimo ducentesimo septuagesimo quarto, Nonis Martii. Miraculis etiam mortuus claruit; quibus probatis, a Joanne vigesimo secundo in sanctorum numerum relatus est, anno millesimo trecentesimo vigesimo tertio; translato postea ejus corpore Tolosam, ex mandato beati Urbani quinti. Cum sanctis angelicis spiritibus non minus innocentia quam ingenio comparatus, doctoris angelici nomen jure est adeptus, eidem auctoritate sancti Pii quinti confirmatum. Leo autem decimus tertius, libentissime excipiens postulationes et vota omnium pene sacrorum antistitum orbis Catholici, ad tot præcipue philosophicorum systema-

Being called to Rome by Pope Urban IV., he composed, at his command, the ecclesiastical Office for the solemnity of Corpus Christi; but he refused to accept any honours, as likewise the archbishopric of Naples offered to him by Pope Clement IV. He was most zealous in preaching the word of God. On one occasion, during Easter week, as he was preaching in the church of St. Peter, a woman touched the hem of his habit, and was cured of an issue of blood. He was sent by Gregory X. to the Council of Lyons; but having reached Fossa Nova, he fell sick, and was received as a guest in the monastery of that place, where he wrote a commentary on the Canticle of Canticles. There he died in the fiftieth year of his age, in the year of our Lord 1274 on the Nones of March (March 7). His sanctity was made manifest after his death, by miracles: which being proved, he was canonized by Pope John XXII. in the year 1323. His body was translated to Toulouse by command of blessed Urban V. Being comparable to the angels, no less by his innocence than by his genius, he has received the title of angelical doctor, confirmed to him by the authority of St. Pius V. Pope Leo XIII. joyfully acceding to the desires and petitions of the bishops of the Catholic world, by a decree of the sacred Congregation of rites and by letters apostolic, ordained and declared him the

tum a veritate aberrantium luem propulsandam, ad incrementa scientiarum, et communem humani generis utilitatem, eum ex sacrorum rituum Congregationis consulto, per apostolicas litteras cœlestem patronum scholarum omnium Catholicarum declaravit et instituit.

heavenly patron of all Catholic schools; and this especially for the purpose of repelling the evil of so many philosophical systems abandoned to error, for the increase of knowledge, and for the common utility of mankind.

The Dominican Order, of which St. Thomas is one of the greatest ornaments, has inserted the three following hymns in its liturgy of his feast:

HYMN

Exsultet mentis jubilo
Laudans turba fidelium,
Errorum pulso nubilo
Per novi solis radium.

Let the assembly of the faithful exult in spiritual joy, and give praise to God, who has made a new sun to shine in our world, and disperse the clouds of error.

Thomas in mundi vespere,
Fudit thesauros gratiæ:
Donis plenus ex æthere
Morum et sapientiæ.

It was in the evening of the world that Thomas shed his treasures of heavenly light. Heaven had enriched him with gifts of virtue and wisdom:

De cujus fonte luminis,
Verbi coruscant faculæ,
Scripturæ sacræ Numinis,
Et veritatis regulæ.

From this fountain of light we have derived a brighter knowledge of the Word, the understanding of the divine Scriptures and the rules of truth.

Fulgens doctrinæ radiis,
Clarus vitæ munditia,
Splendens miris prodigiis,
Dat toti mundo gaudia.

The effulgent rays of his wisdom, the light of his spotless life, and the splendour of his miracles, have filled the universe with joy.

Laus Patri sit, ac Genito
Simulque sancto Flamini,
Qui sancti Thomæ merito
Nos cœli jungat agmini.
Amen.

Praise, then, be to the Father, and to the Son, and to the Holy Ghost. And may our God, by the intercession and merits of his saint, admit us into the choir of the blessed in heaven. Amen.

HYMN

Thomas insignis genere,
Claram ducens originem,
Subit ætatis teneræ
Prædicatorum Ordinem.

Noble by birth and parentage, Thomas, while in the bloom of youth, embraced the Order of Preachers.

Typum gessit luciferi,
Splendens in cœtu nubium,
Plusquam doctores cæteri
Purgans dogma Gentilium.

Like to the star of morn, brightly does he shine amidst the luminaries of earth, and, more than any doctor of the Church, refutes the doctrines of the Gentiles.

Profunda scrutans fluminum,
In lucem pandit abdita,
Dum supra sensus hominum
Obscura facit cognita.

He explores the depth of mysteries, and brings to light the hidden gems of truth, for he teaches us what the mind of man had else never understood.

Fit paradisi fluvius,
Quadripartite pervius:
Fit Gedeonis gladius,
Tuba, lagena, radius.

God gives him to the Church as a fountain of wisdom, like to that four-branched river of paradise. He made him to be her Gedeon's sword, her trumpet, her vase, her torch.

Laus Patri sit, ac Genito
Simulque sancto Flamini,
Qui sancti Thomæ merito,
Nos cœli jungat agmini.
Amen.

Praise, then, be to the Father, and to the Son, and to the Holy Ghost. And may our God, by the intercession and merits of his saint, admit us into the choir of the blessed in heaven. Amen.

HYMN

Lauda, mater Ecclesia,
Thomæ felicem exitum,
Qui pervenit ad gaudia
Per Verbi vitæ meritum.

Dear Church, our mother! the happy death of thy Thomas deserves a hymn of praise. By the merits of him that is the Word of life, he is now in endless joy.

Fossa Nova tunc suscipit
Thecam thesauri gratiæ,
Cum Christus Thomam efficit
Hæredem regni gloriæ.

It was at Fossa Nova that the rich treasury of grace was welcomed as a guest. It was there that he received from Christ the inheritance of eternal glory.

Manens doctrinæ veritas,
Et funeris integritas,
Mira fragrans suavitas,
Ægris collata sanitas.

Monstrat hunc dignum laudibus
Terræ, ponto, et superis;
Nos juvet suis precibus,
Deo commendet meritis.

Laus Patri sit ac Genito,
Simulque sancto Flamini,
Qui sancti Thomæ merito
Nos cœli jungat agmini.
Amen.

He has left us the fruits of truth; he has left us his glorious relics which breathe forth a heavenly fragrance, and work cures for the suffering sick.

Right well, then, is honour his due: earth, and sea, and heaven, all may give him praise. May his prayers and merits intercede for us with God.

Praise, then, be to the Father, and to the Son, and to the Holy Ghost. And may our God, by the intercession and merits of his saint, admit us into the choir of the blessed in heaven. Amen.

How shall we worthily praise thee, most holy Doctor! How shall we thank thee for what thou hast taught us? The rays of the divine Sun of justice beamed strongly upon thee, and thou hast reflected them upon us. When we picture thee contemplating truth, we think of those words of our Lord: 'Blessed are the clean of heart, for they shall see God.'[1] Thy victory over the concupiscence of the flesh merited for thee the highest spiritual delights; and our Redeemer chose thee, because of the purity of thy angelic soul, to compose for His Church the Office whereby she should celebrate the divine Sacrament of His love. Learning did not impair thy humility. Prayer was ever thy guide in thy search after truth; and there was but one reward for which, after all thy labours, thou wast ambitious, the possession of God.

Thy life, alas! was short. The very masterpiece of thy angelical writings was left unfinished. But thou hast not lost thy power of working for the Church. Aid her in her combats against error. She holds thy teachings in the highest estimation,

[1] St. Matt. v. 8.

because she feels that none of her saints has ever known so well as thou, the secrets and mysteries of her divine Spouse. Now, perhaps more than in any other age, truths are decayed among the children of men;[1] strengthen us in our faith, procure us light. Check the conceit of those shallow self-constituted philosophers, who dare to sit in judgment on the actions and decisions of the Church, and to force their contemptible theories upon a generation that is too ill-instructed to detect their fallacies. The atmosphere around us is gloomy with ignorance; loose principles, and truths spoilt by cowardly compromise, are the fashion of our times; pray for us; bring us back to that bold and simple acceptance of truth, which gives life to the intellect and joy to the heart.

Pray, too, for the grand Order which loves thee so devoutly, and honours thee as one of the most illustrious of its many glorious children. Draw down upon the family of thy patriarch St. Dominic the choicest blessings, for it is one of the most powerful auxiliaries of God's Church.

We are on the eve of the holy season of Lent, preparing for the great work of earnest conversion of our lives. Thy prayers must gain for us the knowledge both of the God we have offended by our sins, and of the wretched state of a soul that is at enmity with its Maker. Knowing this, we shall hate our sins; we shall desire to purify our souls in the Blood of the spotless Lamb; we shall generously atone for our faults by works of penance.

[1] Ps. xi. 2.

March 8

SAINT JOHN OF GOD, CONFESSOR

This day month we were keeping the feast of St. John of Matha, whose characteristic virtue was charity; our saint of to-day was like him: love for his neighbour led him to devote himself to the service of them that most needed help. Both are examples to us of what is a principal duty of this present season: they are models of fraternal charity. They teach us this great lesson, that our love of God is false if our hearts are not disposed to show mercy to our neighbour, and help him in his necessities and troubles. It is the same lesson as that which the beloved disciple gives us, when he says: 'He that hath the substance of this world, and shall see his brother in need, and shall put up his mercy from him, how doth the charity of God abide in him?'[1] But if there can be no love of God where there is none for our neighbour, the love of our neighbour itself is not genuine unless it be accompanied by a love of our Creator and Redeemer. The charity which the world has set up, which it calls philanthropy, and which it exercises not in the name of God, but solely for the sake of man, is a mere delusion; it is incapable of producing love between those who give and those who receive, and its results must necessarily be unsatisfactory. There is but one tie which can make men love one another: that tie is God, who created them all, and commands them all to be one in Him. To serve mankind for its own sake, is to make a god of it; and even viewing the workings of the two systems in this single point of view—the relief they afford to temporal suffering—what comparison is there be-

[1] 1 St. John iii. 17

tween mere philanthropy, and that supernatural charity of the humble disciples of Christ, who make Him the very motive and end of all they do for their afflicted brethren? The saint we honour to-day, was called John of God, because the name of God was ever on his lips. His heroic acts of charity had no other motive than that of pleasing God; God alone was the inspirer of the tender love he had for his suffering fellow-creatures. Let us imitate his example, for our Lord assures us that He considers as done to Himself whatsoever we do even for the least of His disciples.

The liturgy thus portrays the virtues of our saint:

Joannes de Deo, ex Catholicis piisque parentibus in oppido Montis-Majoris, junioris regni Lusitaniæ natus, quam sublimiter in sortem Domini fuerit electus, insuetus splendor super ejus domo refulgens, sonitusque æris campani sua sponte emissus, ab ipso ejus nativitatis tempore non obscure prænuntiarunt. A laxioris vivendi ratione, divina operante virtute, revocatus, magnæ sanctitatis exhibere specimen cœpit, et ob auditam prædicationem verbi Dei sic ad meliora se excitatum sensit, ut jam ab ipso sanctioris vitæ rudimento consummatum aliquid, perfectumque visus sit attigisse. Bonis omnibus in pauperes carceribus inclusos erogatis, admirabilis pœnitentiæ, suique ipsius contemptus cuncto populo spectaculum factus, a plerisque ceu demens graviter affli-

John of God was born of Catholic and virtuous parents, in Portugal, in the town of Montemor. At his birth, a bright light shone upon the house, and the church bell was heard to ring of itself; God thus evincing to what great things he destined this his servant. For some time he fell into a lax way of living; but was reclaimed by God's grace, and led a very holy life. His conversion was effected by his hearing a sermon, and so fervently did he practise the exercises of a devout life, that, from the very first, he seemed to have attained the height of perfection. He gave whatsoever he possessed to the poor who were in prison. Extraordinary were the penances he inflicted on himself; and the contempt he had for himself induced him to do certain things, which led some people to accuse him of madness, so that he was for some time confined in a madhouse.

ctus, in carcerem amentibus destinatum conjicitur. At Joannes cœlesti charitate magis incensus, gemino atque amplo valetudinario ex piorum eleemosynis in civitate Granatensi exstructo, jactoque novi Ordinis fundamento, Ecclesiam nova prole fœcundavit, Fratrum hospitalitatis, infirmis præclaro animarum corporumque profectu inservientium, et longe lateque per orbem diffusorum.

Pauperibus ægrotis, quos propriis quandoque humeris domum deferebat, nulla re ad animæ corporisque salutem proficua deerat. Effusa quoque extra nosocomium charitate, indigentibus mulieribus viduis, et præcipue virginibus periclitantibus, clam alimenta subministrabat, curamque indefessam adhibebat ut carnis concupiscentiam a proximis hujusmodi vitio inquinatis exterminaret. Cum autem maximum in regio Granatensi valetudinario excitatum fuisset incendium, Joannes impavidus prosiliit in ignem, huc illuc discurrens, quousque tum infirmos humeris exportatos, tum lectulos e fenestris projectos ab igne vindicavit, ac per dimidiam horam inter flammas jam in immensum succrescentes versatus, exinde divinitus incolumis, universis civibus admirantibus, exivit, in schola charitatis edocens, segniorem in eum fuisse ignem qui foris us-

His charity only increased by such treatment. He collected alms sufficient to build two large hospitals in the city of Granada, where also he began the new Order, wherewith he enriched the Church. This Order was called the Institute of Friars Hospitallers. Its object was to assist the sick, both in their spiritual and corporal wants. Its success was very great, and it had houses in almost all parts of the world.

The saint often carried the sick poor on his own shoulders to the hospital, and there he provided them with everything they could want, whether for soul or body. His charity was not confined within the limits of his hospitals. He secretly provided food for indigent widows, and girls whose virtue was exposed to danger. Nothing could exceed the zeal wherewith he laboured to reclaim such as had fallen into sins of impurity. On occasion of an immense fire breaking out in the royal hospital of Granada, John fearlessly threw himself into the midst of the flames. He went through the several wards, taking the sick upon his shoulders, and throwing the beds through the windows, so that all were saved. He remained half an hour amidst the flames, which raged with wildest fury in every part of the building. He was miraculously preserved from the slightest injury, and came forth to the astonishment of the whole city, teaching the people,

serat, quam qui intus accenderat.

Multiplici asperitatum genere, demississima obedientia, extrema paupertate, orandi studio, rerum divinarum contemplatione, ac in beatam Virginem pietate mirifice excelluit, et lacrymarum dono enituit. Denique gravi morbo correptus, omnibus Ecclesiæ sacramentis rite sancteque refectus, viribus licet destitutus, propriis indutus vestibus e lectulo surgens, ac provolutus in genua, manu et corde Christum Dominum e cruce pendentem perstringens: octavo Idus Martii, anno millesimo quingentesimo quinquagesimo, obiit in osculo Domini: quem etiam mortuus tenuit nec dimisit, et in eadem corporis constitutione sex circiter horas, quousque inde dimotus fuisset, tota civitate inspectante, mirabiliter permansit, odorem mire fragrantem diffundens. Quem ante et post obitum plurimis miraculis clarum Alexander octavus, Pontifex maximus, in sanctorum numerum retulit; et Leo decimus tertius, ex sacrorum catholici orbis antistitum voto, ac rituum congregationis consulto, cœlestem omnium hospitalium et infirmorum ubique degentium patronum declaravit, ipsiusque nomen in agonizantium litaniis invocari præcepit.

who had witnessed what had happened, that the disciples of charity have a fire within their hearts more active than any which could burn the body.

Among the virtues wherein he wonderfully excelled, may be mentioned his many practices of bodily mortification, profound obedience, extreme poverty, love of prayer, contemplation, and devotion to the blessed Virgin. He also possessed, in an extraordinary degree, the gift of tears. At length, falling seriously ill, he fervently received the last Sacraments. Though reduced to a state of utter weakness, he dressed himself, rose from his bed, fell on his knees, devoutly took the crucifix into his hands, pressed it to his heart, and kissing it, died on the eighth of the Ides of March (March 8) in the year 1550. He remained in this same attitude with the crucifix still in his hand, for about six hours after his death. The entire city came to see the holy corpse, which gave forth a heavenly fragrance. The body was then removed, in order that it might be buried. God honoured his servant by many miracles, both before and after his death, and he was canonized by Pope Alexander VIII. Leo XIII., at the desire of the bishops of the Catholic world, and having consulted the sacred congregation of rites, declared him the heavenly patron of all hospitals and of the sick in all places, and ordered his name to be inserted in the litany for the dying.

What a glorious life was thine, O John of God! It was one of charity, and of miracles wrought by charity. Like Vincent of Paul thou wast poor, and, in thy early life, a shepherd-boy like him; but the charity which filled thy heart gave thee a power to do what worldly influence and riches never can. Thy name and memory are dear to the Church; they deserve to be held in benediction by all mankind, for thou didst spend thy life in serving thy fellow-creatures, for God's sake. That motive gave thee a devotedness to the poor, which is an impossibility for those who befriend them from mere natural sympathy. Philanthropy may be generous, and its workings may be admirable for ingenuity and order; but it never can look upon the poor man as a sacred object, because it refuses to see God in him. Pray for the men of this generation, that they may at length desist from perverting charity into a mere mechanism of relief. The poor are the representatives of Christ, for He Himself has willed that they be such; and if the world refuse to accept them in this their exalted character, if it deny their resemblance to our Redeemer, it may succeed in degrading the poor, but by this very degradation it will make them its enemies. Thy predilection, O John of God, was for the sick; have pity, therefore, on our times, which are ambitious to eliminate the supernatural, and exclude God from the world by what is called secularization of society. Pray for us, that we may see how evil a thing it is to have changed the Christian for the worldly spirit. Enkindle holy charity within our hearts, that during these days, when we are striving to draw down the mercy of God upon ourselves, we also may show mercy. May we, as thou didst, imitate the example of our blessed Redeemer, who gave Himself to us His enemies, and deigned to adopt us as His brethren. Protect also the Order thou didst insti-

tute, which has inherited thy spirit; that it may prosper, and spread in every place the sweet odour of that charity, which is its very name.

MARCH 9

SAINT FRANCES OF ROME, WIDOW

THE period intervening between the Purification of our blessed Lady and Ash Wednesday (when it occurs at its latest date), gives us thirty-six days; and these offer us feasts of every order of saint. The apostles have given us St. Mathias, and St. Peter's Chair at Antioch; the martyrs have sent us, from their countless choir, Simeon, Lucius, Blase, Valentine, Faustinus and Jovita, Perpetua and Felicitas, and the forty soldiers of Sebaste, whose feast is kept to-morrow; the holy pontiffs have been represented by Titus, Andrew Corsini, and also by Cyril of Alexandria and Peter Damian, who, like Thomas of Aquin, are doctors of the Church; the confessors have produced Romuald of Camaldoli, John of Matha, John of God, the Seven Founders of the Servites, and the angelic prince Casimir; the virgins have gladdened us with the presence of Agatha, Dorothy, Apollonia, and Scholastica, three wreathed with the red roses of martyrdom, and the fourth with the fair lilies of the enclosed garden[1] of her Spouse; and lastly, we have had a penitent saint, Margaret of Cortona. The state of Christian marriage is the only one that has not yet deputed a saint during this season, which is less rich in feasts than most of the year. The deficiency is supplied to-day by the admirable Frances of Rome.

Having, for forty years, led a most saintly life in the married state, upon which she entered when but twelve years of age, Frances retired from the

[1] Cant. iv. 12.

world, where she had endured every sort of tribulation. But she had given her heart to her God long before she withdrew to the cloister. Her whole life had been spent in the exercise of the highest Christian perfection, and she had ever received from our Lord the sublimest spiritual favours. Her amiable disposition had won for her the love and admiration of her husband and children: the rich venerated her as their model, the poor respected her as their devoted benefactress and mother.

God recompensed her angelic virtues by these two special graces: the almost uninterrupted sight of her guardian angel, and the most sublime revelations. But there is one trait of her life, which is particularly striking, and reminds us forcibly of St. Elizabeth of Hungary, and of St. Jane Frances Chantal: her austere practices of penance. Such an innocent, and yet such a mortified, life is full of instruction for us. How can we think of murmuring against the obligation of mortification, when we find a saint like this practising it during her whole life? True, we are not bound to imitate her in the manner of her penance; but penance we must do, if we would confidently approach that God who readily pardons the sinner when he repents, but whose justice requires atonement and satisfaction.

The Church thus describes the life, virtues, and miracles of St. Frances.

Francisca, nobilis matrona romana, ab ineunte ætate illustria dedit virtutum exempla: etenim pueriles ludos, et illecebras mundi respuens, solitudine, et oratione magnopere delectabatur. Undecim annos nata virginitatem suam Deo consecrare, et monasterium ingredi proposuit. Parentum

Frances, a noble lady of Rome, led a most virtuous life, even in her earliest years. She despised all childish amusements, and worldly pleasures, her only delight being solitude and prayer. When eleven years old, she resolved on consecrating her virginity to God, and seeking admission into a monastery. But she humbly

tamen voluntati humiliter obtemperans, Laurentio de Pontianis, juveni æque diviti ac nobili nupsit. In matrimonio arctioris vitæ propositum, quantum licuit, semper retinuit: a spectaculis, conviviis, aliisque hujusmodi oblectamentis abhorrens, lanea ac vulgari veste utens, et quidquid a domesticis curis supererat temporis, orationi, aut proximorum utilitati tribuens, in id vero maxima sollicitudine incumbens, ut matronas romanas a pompis sæculi, et ornatus vanitate revocaret. Quapropter domum Oblatarum, sub regula sancti Benedicti, Congregationis Montis Oliveti, adhuc viro alligata, in Urbe instituit. Viri exilium, bonorum jacturam, ac universæ domus mœrorem non modo constantissime toleravit, sed gratias agens cum beato Job, illud frequenter usurpabat: Dominus dedit, Dominus abstulit: sit nomen Domini benedictum.

Viro defuncto, ad prædictam Oblatarum domum convolans, nudis pedibus, fune ad collum alligato, humi prostrata, multis cum lacrymis, earum numero adscribi suppliciter postulavit. Voti compos facta, licet esset omnium mater, non alio tamen quam ancillæ, vilissimæque

yielded to the wishes of her parents, and married a young and rich nobleman, by name Lorenzo Ponziani. As far as it was possible, she observed, in the married state, the austerities of the most perfect life to which she had aspired. She carefully shunned theatrical entertainments, banquets, and other such amusements. Her dress was of serge, and extremely plain. Whatever time remained after she had fulfilled her domestic duties was spent in prayer and works of charity. But her zeal was mainly exercised in endeavouring to persuade the ladies of Rome, to shun the world, and vanity in dress. It was with a view to this that she founded during her husband's life, the house of Oblates of the Congregation of Monte-Oliveto, under the rule of Saint Benedict. She bore her husband's banishment, the loss of all her goods, and the trouble which befell her whole family, not only with heroic patience, but was frequently heard to give thanks, saying with holy Job: 'The Lord hath given, and the Lord hath taken away: blessed be the name of the Lord.'

At the death of her husband, she fled to the aforesaid house of Oblates, and there, barefooted, with a rope tied round her neck, and prostrate on the ground, she humbly, and with many tears, begged admission. Her petition being granted, she, though mother of the whole community, gloried

feminæ, et immunditiæ vasculi titulo gloriabatur. Quam vilem sui existimationem, et verbo declaravit, et exemplo. Sæpe enim e suburbana vinea revertens, et lignorum fascem proprio capiti impositum deferens, vel eisdem onustum agens per Urbem asellum, pauperibus subveniebat, in quos etiam largas eleemosynas erogabat; ægrotantesque in xenodochiis visitans, non corporali tantum cibo, sed salutaribus monitis recreabat. Corpus suum vigiliis, jejuniis, cilicio, ferreo cingulo, crebrisque flagellis, in servitutem redigere jugiter satagebat. Cibum illi semel in die, herbæ et legumina: aqua potum præbuit. Hos tamen corporis cruciatus aliquando confessarii mandato, a cujus ore nutuque pendebat, modice temperavit.

in calling herself everyone's servant, and a worthless woman, and a vessel of dishonour. She evinced the contempt she had for herself by her conduct, as well as by her expressions. Thus, when returning from a vineyard in the suburbs, she would go through the city, sometimes carrying faggots on her head, sometimes driving an ass laden with them. She looked after, and bestowed abundant alms upon the poor. She visited the sick in the hospitals, and consoled them, not only with corporal food, but with spiritual advice. She was untiring in her endeavours to bring her body into subjection, by watchings, fasting, wearing a hair-shirt and an iron girdle, and by frequent disciplines. Her food, which she took but once in the day, consisted of herbs and pulse, and her only drink was water. But she would somewhat relent in these corporal austerities, as often as she was requested to do so by her confessor, whom she obeyed with the utmost exactitude.

Divina mysteria, præsertim vero Christi Domini Passionem, tanto mentis ardore, tantaque lacrymarum vi contemplabatur, ut præ doloris magnitudine pene confici videretur. Sæpe etiam cum oraret, maxime sumpto sanctissimæ Eucharistiæ sacramento, spiritu in Deum elevata, ac cœlestium contemplatione rapta, immobilis permanebat. Quapropter humani generis

Her contemplation of the divine mysteries, and especially of the Passion, was made with such intense fervour and abundance of tears, that she seemed as though she would die with grief. Frequently, too, when she was praying, and above all after holy Communion, she would remain motionless, with her soul fixed on God, and rapt in heavenly contemplation. The enemy of mankind seeing this, endea-

hostis variis eam contumeliis ac verberibus a proposito dimovere conabatur: quem tamen illa imperterrita semper elusit, angeli præsertim præsidio, cujus familiari consuetudine gloriosum de eo triumphum reportavit. Gratia curationum, et prophetiæ dono enituit, quo et futura prædixit, et cordium secreta penetravit. Non semel aquæ, vel per rivum decurrentes, vel e cœlo labentes, intactam prorsus, dum Deo vacaret, reliquerunt. Modica panis fragmenta, quæ vix tribus sororibus reficiendis fuissent satis, sic ejus precibus Dominus multiplicavit, ut quindecim inde exsaturatis, tantum superfuerit, ut canistrum implerit: et aliquando, earumdem sororum extra Urbem mense Januario ligna parantium, sitim recentis uvæ racemis ex vite in arbore pendentibus mirabiliter obtentis, abunde expleverit. Denique meritis, et miraculis clara, migravit ad Dominum, anno ætatis suæ quinquagesimo sexto, quam Paulus quintus, Pontifex maximus, in sanctarum numerum retulit.

voured to frighten her out of so holy a life, by insults and blows; but she feared him not, invariably baffled his attempts, and, by the assistance of her angel guardian, whose visible presence was granted to her, she gained a glorious victory. God favoured her with the gift of healing the sick, as also with that of prophecy, whereby she foretold future events, and could read the secrets of hearts. More than once, when she was intent on prayer, either in the bed of a torrent, or during a storm of rain, she was not touched by the water. On one occasion, when all the bread they had was scarcely enough to provide a meal for three of the sisters, she besought our Lord, and he multiplied the bread; so that after fifteen persons had eaten as much as they needed, there was sufficient left to fill a basket. At another time, when the sisters were gathering wood outside the city walls, in the month of January, she amply quenched their thirst by offering them bunches of fresh grapes, which she miraculously obtained from a vine hanging on a tree. Her virtues and miracles procured for her the greatest veneration from all. Our Lord called her to himself in the fifty-sixth year of her age, and she was canonized by Pope Paul the fifth.

O Frances, sublime model of every virtue! thou wast the glory of Christian Rome, and the ornament of thy sex. How insignificant are the pagan heroines

of old compared with thee! Thy fidelity to the duties of thy state, and all thy saintly actions, had God for their one single end and motive. The world looked on thee with amazement, as though heaven had lent one of its angels to this earth. Humility and penance put such energy into thy soul, that every trial was met and mastered. Thy love for those whom God Himself had given thee, thy calm resignation and interior joy under tribulation, thy simple and generous charity, to every neighbour—all was evidence of God's dwelling within thy soul. Thy seeing and conversing with thy angel guardian, and the wonderful revelations granted thee of the secrets of the other world, how much these favours tell us of thy merits! Nature suspended her laws at thy bidding; she was subservient to thee, as to one that was already face to face with the sovereign Master, and had the power to command. We admire these privileges and gifts granted thee by our Lord; and now beseech thee to have pity on us, who are so far from being in that path, in which thou didst so perseveringly walk. Pray for us, that we may be Christians, practically and earnestly; that we may cease to love the world and its vanities; that we may courageously take up the yoke of our Lord, and do penance; that we may give up our pride; that we may be patient and firm under temptation. Such was thy influence with our heavenly Father, that thou hadst but to pray, and a vine produced the richest clusters of fruit, even in the midst of winter. Our Jesus calls Himself the true Vine; ask Him to give us of the wine of His divine love, which His cross has so richly prepared for us. When we remember how frequently thou didst ask Him to let thee suffer, and accept thy sufferings for poor sinners, we feel encouraged to ask thee to offer thy merits to Him for us. Pray, too, for Rome, thy native city, that

her people may be stanch to the faith, edifying by holiness of life, and loyal to the Church. May thy powerful intercession bring blessings on the faithful throughout the world, add to their number, and make them fervent as were our fathers of old.

MARCH 10

THE FORTY MARTYRS

WE know the mystery of the number forty. This tenth of March brings it before us. Forty new advocates! Forty encouraging us to enter bravely on our career of penance! On the frozen pool, which was their field of battle, these martyrs reminded one another that Jesus had fasted for forty days, and that they themselves were forty in number! Let us, in our turn, compare their sufferings with the lenten exercises which the Church imposes upon us; and humble ourselves on seeing our cowardice; or, if we begin with fervour, let us remember that the grand thing is to be faithful to the end, and bring to the Easter solemnity the crown of our perseverance. Our forty martyrs patiently endured the cruellest tortures; the fear of God, and their deep-rooted conviction that He had an infinite claim to their fidelity, gave them the victory. How many times we have sinned, and had not such severe temptations as theirs to palliate our fall! How can we sufficiently bless that divine mercy, which spared us, instead of abandoning us as it did that poor apostate, who turned coward and was lost! But, on what condition did God spare us? That we should not spare ourselves, but do penance. He put into our hands the rights of His own justice; justice, then, must be satisfied, and we must exercise it against ourselves. The lives of the

saints will be of great help to us in this, for they will teach us how we are to look upon sin, how to avoid it, and how strictly we are bound to do penance for it after having committed it.

The Church, in her liturgy, thus relates to us the martyrdom of the soldiers of Sebaste.

Licinio imperatore, et Agricolao præside, ad Sebasten Armeniæ urbem, quadraginta militum fides in Jesum Christum, et fortitudo in cruciatibus perferendis enituit. Qui sæpius in horribilem carcerem detrusi, vinculisque constricti, cum ora ipsorum lapidibus contusa fuissent, hiemis tempore frigidissimo, nudi sub aperto aere supra stagnum rigens pernoctare jussi sunt, ut frigore congelati necarentur. Una autem erat omnium oratio: Quadraginta in stadium ingressi sumus, quadraginta item, Domine, corona donemur; ne una quidem huic numero desit. Est in honore hic numerus, quem tu quadraginta dierum jejunio decorasti, per quem divina lex ingressa est in orbem terrarum. Elias quadraginta dierum jejunio Deum quærens, ejus visionem consecutus est. Et hæc quidem illorum erat oratio.

Cæteris autem custodibus somno deditis, solus vigilabat janitor, qui et illos orantes, et luce circumfusos, et quosdam e cœlo descenden-

During the reign of the Emperor Licinius, and under the presidency of Agricolaus, the city of Sebaste in Armenia was honoured by being made the scene of the martyrdom of forty soldiers, whose faith in the Lord Jesus Christ, and patience in bearing tortures, were so glorious. After having been frequently confined in a horrid dungeon, shackled with chains, and having had their faces beaten with stones, they were condemned to pass a most bitter winter night in the open air, and on a frozen pool, that they might be frozen to death. When there, they united in this prayer: 'Forty have we entered on the battle; let us, O Lord, receive forty crowns, and suffer not our number to be broken. The number is an honoured one, for thou didst fast for forty days, and the divine law was given to the world after the same number of days was observed. Elias, too, sought God by a forty days' fast, and was permitted to see him.' Thus did they pray.

All the guards, except one, were asleep. He overheard their prayer, and saw them encircled with light, and angels coming down from heaven, like

tes angelos tanquam a Rege missos, qui coronas triginta novem militibus distribuerent, intuens, ita secum loquebatur: Quadraginta hi sunt; quadragesimi corona ubi est? Quæ dum cogitaret, unus ex illo numero, cui animus ad frigus ferendum defecerat in proximum tepefactum balneum desiliens, sanctos illos summo dolore affecit. Verum Deus illorum preces irritas esse non est passus; nam rei eventum admiratus janitor, mox custodibus e somno excitatis, detractisque sibi vestibus, ac se christianum esse clara voce professus, martyribus se adjunxit. Cum vero præsidis satellites janitorem quoque christianum esse cognovissent, bacillis comminuta omnium eorum crura fregerunt.

In eo supplicio mortui sunt omnes præter Melithonem, natu minimum. Quem cum præsens mater ejus fractis cruribus adhuc viventem vidisset, sic cohortata est: Fili, paulisper sustine, ecce Christus ad januam stat adjuvans te. Cum vero reliquorum corpora plaustris imponi cerneret, ut in rogum inferrentur, ac filium suum relinqui, quod speraret impia turba, puerum, si vixisset, ad idolorum cultum revocari posse; ipso in humeros sublato, sancta mater vehicula mar-

messengers sent by a King, who distributed crowns to thirty-nine of the soldiers. Whereupon, he thus said to himself: 'There are forty men; where is the fortieth crown?' While he was thus pondering, one of the number lost his courage; he could bear the cold no longer, and threw himself into a warm bath, which had been placed near at hand. His saintly companions were exceedingly grieved at this. But God would not suffer their prayer to be void. The sentinel, astonished at what he had witnessed, went immediately and awoke the guards; then, taking off his garments, he cried out, with a loud voice, that he was a Christian, and associated himself with the martyrs. No sooner did the governor's guards perceive that the sentinel had also declared himself to be a Christian, than they approached the martyrs, and broke their legs with clubs.

All died under this torture except Melithon, who was the youngest of the forty. His mother, who was present, seeing that he was still living after his legs were broken, thus encouraged him: 'My son, be patient yet a while. Lo! Christ is at the door, helping thee.' But, as soon as she saw the other bodies being placed on carts, that they might be thrown on the pile, and her son left behind (for the impious men hoped that, if the boy survived, he might be induced to worship the idols), she lifted him up into her

tyrum corporibus onusta strenue prosequebatur; in cujus amplexu Melithon spiritum Deo reddidit, ejusque corpus in eumdem illum cæterorum martyrum rogum pia mater injecit: ut qui fide et virtute conjunctissimi fuerant, funeris etiam societate copulati, una in cœlum pervenirent. Combustis illis, eorum reliquiæ projectæ in profluentem, cum mirabiliter in unum confluxissent locum, salvæ et integræ repertæ, honorifico sepulchro conditæ sunt.

arms, and, summing up all her strength, ran after the waggons, on which the martyrs' bodies were being carried. Melithon died in his mother's arms, and the holy woman threw his body on the pile, where the other martyrs were, that as he had been so united with them in faith and courage, he might be one with them in burial, and go to heaven in their company. As soon as the bodies were burnt, the pagans threw what remained into a river. The relics miraculously flowed to one and the same place, just as they were when they were taken from the pile. The Christians took them, and respectfully buried them.

That we may the more worthily celebrate the memory of the forty martyrs, we borrow a few stanzas from the hymn in which the Greek liturgy so enthusiastically sings their praises.

HYMN

(*Die IX. Martii*)

Generose præsentia sufferentes, in præmiis quæ sperabant gaudentes, sancti martyres ad invicem dicebant: Non vestimentum exuimus, sed veterem hominem deponimus; rigida est hiems, sed dulcis paradisus; molesta est glacies, sed jucunda requies. Non ergo recedamus, O commilitones: paulum sustineamus, ut victoriæ coronas obtineamus a Christo Domino et Salvatore animarum nostrarum.

The holy martyrs, generously suffering present evils, and rejoicing in the hope of reward, said to each other: 'It is not our raiment, but the old man that we have put off. The winter is cold; but paradise is sweet. The ice is a torture; but the repose is pleasant. Fellow-soldiers! let us not retreat. Let us suffer for a while, that we may obtain our crowns of victory from Christ our Lord, the Saviour of our souls.'

Fortissima mente martyrium sustinentes, athletæ admirandi, per ignem et aquam transivistis, et inde ad salutis latitudinem pervenistis, in hæreditatem accipientes regnum cœlorum, in quo divinas pro nobis preces facite, sapientes quadraginta martyres.

Attonitus stetit quadraginta martyrum custos coronas aspiciens, et amore hujus vitæ contempto, desiderio gloriæ tuæ, Domine, quæ illi apparuerat, sublevatus est, et cum martyribus cecinit: Benedictus es, Deus patrum nostrorum.

Vitæ amator miles ad lavacrum currens pestiferum mortuus est; Christi autem amicus egregius raptor coronarum quæ apparuerant, velut in lavacro immortalitatis, cum martyribus canebat: Benedictus es, Deus patrum nostrorum.

Virili prædita pectore, mater Deo amica, super humeros tollens quem genuerat fructum pietatis, martyrem cum martyribus victimam adducit, patris Abrahæ imitatrix. O fili, ad perenniter manentem vitam velocius currens carpe viam, Christi amica mater ad puerum clamabat. Non fero te secundum ad Deum præmia largientem pervenire.

Venite, fratres, martyrum laudibus celebremus pha-

O admirable combatants! you suffered martyrdom with most brave hearts. You passed through fire and water, and thence you came to the spacious land of salvation, receiving the kingdom of heaven as your inheritance. There, O prudent forty martyrs, offer up your holy prayers for us.

The gaoler of the forty martyrs stood in astonishment as he beheld the crowns. Despising this present life, and ambitious to enjoy thy glory, O Lord, which had been shown him in vision, he joined the martyrs in this hymn: 'Blessed art thou, O God of our fathers!'

The soldier that loved this life, ran to the cursed bath, and there he met with death: but the friend of Christ, he that nobly seized the crown which was offered him, as it were laved in immortality, sang with the martyrs: 'Blessed art thou, the God of our fathers!'

The mother, whose manly spirit made her dear to God, taking on her shoulders the beloved fruit of her womb, brings him to the martyrs that he may be a martyred victim with them. Thus does she imitate our father Abraham. This mother, dear to Christ, cried out to her child: 'O my son; quickly run the path that leads to life eternal. I cannot brook thy being second to any in coming to the God, who rewards us.'

Come, brethren, let us sing the praises of the troop of

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in His mercy, has offered it to us again, and we are resolved on winning it. Oh, for the glory of our common Lord and Master, make intercession for us.

Our work of preparation is over: we are ready to obey our mother's call to Lent. During the three past weeks, we have studied the fall of our first parents, and the miseries it brought upon man; the necessity of a Saviour; the justice of God, against which the human race dared to rebel; the terrible chastisement of the deluge, wherewith that revolt was punished; and finally, the covenant made by God, through Abraham, with those who are faithful to Him, and shun the maxims of a perverse and guilty world.

Now we are to see the accomplishment of the great mysteries, whereby the wounds of our fall were healed, the divine justice was disarmed, and God's grace was poured out upon us, delivering us from the yoke of Satan and the world.

The Man-God, whose sweet presence has been less sensible during this Septuagesima season, is now about to show Himself to us again, but this time it is on His way to Calvary, where He is to be immolated for our redemption. The dolorous Passion, which our sins have imposed upon Him, is about to be brought before us: the greatest of anniversaries will soon be upon us.

Let us be all attention to the mysteries: let us be fervent in the great work of our own purification. Let us walk on courageously in the path of penance, so that each day the burden of our sins may be lightened, and after we have partaken, by heartfelt compassion, of the cup of our Redeemer's Passion, our lips will be once more permitted to sing the songs of joy, and our hearts will thrill at Easter with the loud burst of the Church's *Alleluia!*

THE SEVEN PENITENTIAL PSALMS

I

DAVID, struck down by sickness, asks pardon of God, and beseeches Him to heal the wounds of his soul.

PSALM 6

Domine, ne in furore tuo arguas me: * neque in ira tua corripias me.

Miserere mei, Domine, quoniam infirmus sum: * sana me Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde: * sed tu Domine usquequo?

Convertere, Domine, et eripe animam meam: * salvum me fac propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui: * in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo, lavabo per singulas noctes lectum meum: * lacrymis meis stratum meum rigabo.

Turbatus est a furore oculus meus: * inveteravi inter omnes inimicos meos.

Discedite a me, omnes qui operamini iniquitatem: * quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam: * Dominus orationem meam suscepit.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me, for thy mercy's sake.

For there is no one in death that is mindful of thee: and who shall confess to thee in hell?

I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old among all mine enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Erubescant et conturbentur vehementer omnes inimici mei: * convertantur et erubescant valde velociter.

Let all mine enemies be ashamed and be very much troubled: let them be turned back, and be ashamed very speedily.

II

David experiences the happiness felt by a soul whose sins have been forgiven her by God; he expresses his feelings, by comparing himself to a sick man, who was at the point of death, and is restored to health.

PSALM 31

Beati, quorum remissæ sunt iniquitates: * et quorum tecta sunt peccata.

Blessed are they whose iniquities are forgiven: and whose sins are covered.

Beatus vir, cui non imputavit Dominus peccatum: * nec est in spiritu ejus dolus.

Blessed is the man, to whom the Lord hath not imputed sin: and in whose spirit there is no guile.

Quoniam tacui, inveteraverunt ossa mea: * dum clamarem tota die.

Because I was silent, my bones grew old: whilst I cried out all the day long.

Quoniam die ac nocte gravata est super me manus tua: * conversus sum in ærumna mea, dum configitur spina.

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

Delictum meum cognitum tibi feci: * et injustitiam meam non abscondi.

I have acknowledged my sin to thee: and my injustice I have not concealed.

Dixi: Confitebor adversum me injustitiam meam Domino: * et tu remisisti impietatem peccati mei.

I said, I will confess against myself my injustice to the Lord: and thou hast forgiven the wickedness of my sin.

Pro hac orabit ad te omnis sanctus: * in tempore opportuno.

For this shall every one that is holy pray to thee, in a seasonable time.

Verumtamen in diluvio aquarum multarum: * ad eum non approximabunt.

And yet, in a flood of many waters they shall not come nigh unto him.

Tu es refugium meum a tribulatione, quæ circum-

Thou art my refuge from the trouble which hath encom-

dedit me: * exsultatio mea, erue me a circumdantibus me.

Intellectum tibi dabo, et instruam te in via hac qua gradieris: * firmabo super te oculos meos.

Nolite fieri sicut equus et mulus: * quibus non est intellectus.

In camo et freno maxillas eorum constringe: * qui non approximant ad te.

Multa flagella peccatoris: * sperantem autem in Domino misericordia circumdabit.

Lætamini in Domino, et exsultate justi: * et gloriamini omnes recti corde.

passed me: my joy! deliver me from them that surround me.

Thou hast said to me: I will give thee understanding, and I will instruct thee in this way in which thou shalt go: I will fix mine eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner: but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice ye just: and glory, all ye right of heart.

III

The royal prophet feels the consequences left in him by his past sins, and he begs God to have pity on him.

PSALM 37

Domine, ne in furore tuo arguas me: * neque in ira tua corripias me.

Quoniam sagittæ tuæ infixæ sunt mihi: * et confirmasti super me manum tuam.

Non est sanitas in carne mea a facie iræ tuæ: * non est pax ossibus meis a facie peccatorum meorum.

Quoniam iniquitates meæ supergressæ sunt caput meum: * et sicut onus grave gravatæ sunt super me.

Rebuke me not, O Lord, in thy indignation: nor chastise me in thy wrath.

For thine arrows are fastened in me: and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace in my bones, because of my sins.

For my iniquities are gone over my head: and as a heavy burden, are become heavy upon me.

Putruerunt, et corruptæ sunt cicatrices meæ, * a facie insipientiæ meæ.

Miser factus sum, et curvatus sum usque in finem : * tota die contristatus ingrediebar.

Quoniam lumbi mei impleti sunt illusionibus : * et non est sanitas in carne mea.

Afflictus sum et humiliatus sum nimis : * rugiebam a gemitu cordis mei.

Domine, ante te omne desiderium meum : * et gemitus meus a te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea : * et lumen oculorum meorum, et ipsum non est mecum.

Amici mei et proximi mei : * adversum me appropinquaverunt et steterunt.

Et qui juxta me erant, de longe steterunt : * et vim faciebant qui quærebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates : * et dolos tota die meditabantur.

Ego autem tanquam surdus non audiebam : * et sicut mutus non aperiens os suum.

Et factus sum sicut homo non audiens : * et non habens in ore suo redargutiones.

Quoniam in te, Domine, speravi : * tu exaudies me, Domine Deus meus.

Quia dixi : Nequando supergaudeant mihi inimici

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable and am bowed down even to the end : I walked sorrowful all the day long.

For my loins are filled with illusions : and there is no health in my flesh.

I am afflicted and humbled exceedingly : I roared with the groaning of my heart.

O Lord, all my desire is before thee : and my groaning is not hidden from thee.

My heart is troubled, my strength hath left me : and the light of mine eyes itself is not with me.

My friends and my neighbours have drawn near, and stood against me.

And they that were near me, stood afar off : and they that sought my soul, used violence.

And they that sought evils to me, spoke vain things : and studied deceits all the day long.

But I as a deaf man heard not : and as a dumb man not opening his mouth.

And I became as a man that heareth not : and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped : thou wilt hear me, O Lord my God.

For I said : Lest at any time mine enemies rejoice over me :

mei: * et dum commoventur pedes mei, super me magna locuti sunt.

Quoniam ego in flagella paratus sum: * et dolor meus in conspectu meo semper.

Quoniam iniquitatem meam annuntiabo: * et cogitabo pro peccato meo.

Inimici autem mei vivunt, et confirmati sunt super me: * et multiplicati sunt qui oderunt me inique.

Qui retribuunt mala pro bonis, detrahebant mihi: * quoniam sequebar bonitatem.

Ne derelinquas me, Domine Deus meus: * ne discesseris a me.

Intende in adjutorium meum: * Domine, Deus salutis meæ.

and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: and my sorrow is continually before me.

For I will declare my iniquity: and I will think for my sin.

But mine enemies live, and are stronger than I: and they that hate me wrongfully, are multiplied.

They that render evil for good have detracted me: because I followed goodness.

Forsake me not, O Lord my God: do not thou depart from me.

Attend unto my help, O Lord the God of my salvation.

IV

The grief and prayer of David, when the prophet Nathan was sent, by God, to reproach him for the twofold crime he had committed by his sin with Bethsabee, are the subject of this psalm.

PSALM 50

Miserere mei Deus: * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum: * dele iniquitatem meam.

Amplius lava me ab iniquitate mea: * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

Have mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiæ tuæ manifestasti mihi.

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

Auditui meo dabis gaudium et lætitiam: * et exsultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.

Cor mundum crea in me Deus: * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: * et Spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui: * et spiritu principali confirma me.

Docebo iniquos vias tuas: * et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ: * et exsultabit lingua mea justitiam tuam.

Domine, labia mea aperies: * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem uti-

To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

For behold! I was conceived in iniquities, and in sins did my mother conceive me.

For behold! thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

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

To my hearing thou shalt give joy and gladness: and the bones that have been humbled, shall rejoice.

Turn away thy face from my sins: and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face: and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation! and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have

que: * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: * cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion: * ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

given it: with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good-will with Sion; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole-burnt offerings: then shall they lay calves upon thine altar.

V

David laments over the captivity of God's people in Babylon, and prays for the restoration of Sion. His words are appropriate for the soul, who grieves over her sins, and implores to be regenerated by grace.

PSALM 101

Domine, exaudi orationem meam: * et clamor meus ad te veniat.

Non avertas faciem tuam a me: * in quacumque die tribulor, inclina ad me aurem tuam.

In quacumque die invocavero te: * velociter exaudi me.

Quia defecerunt sicut fumus dies mei: * et ossa mea sicut cremium aruerunt.

Percussus sum ut fœnum, et aruit cor meum: * quia oblitus sum comedere panem meum.

A voce gemitus mei · *

Hear, O Lord, my prayer: and let my cry come unto thee.

Turn not away thy face from me: in the day when I am in trouble, incline thine ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

Through the voice of my

adhæsit os meum carni meæ.

Similis factus sum pellicano solitudinis: * factus sum sicut nycticorax in domicilio.

Vigilavi: * et factus sum sicut passer solitarius in tecto.

Tota die exprobrabant mihi inimici mei: * et qui laudabant me adversum me jurabant.

Quia cinerem tamquam panem manducabam: * et potum meum cum fletu miscebam.

A facie iræ et indignationis tuæ: * quia elevans allisisti me.

Dies mei sicut umbra declinaverunt: * et ego sicut fœnum arui.

Tu autem, Domine, in æternum permanes: * et memoriale tuum in generationem et generationem.

Tu exsurgens misereberis Sion: * quia tempus miserendi ejus, quia venit tempus.

Quoniam placuerunt servis tuis lapides ejus: * et terræ ejus miserebuntur.

Et timebunt gentes nomen tuum, Domine: * et omnes reges terræ gloriam tuam.

Quia ædificavit Dominus Sion: * et videbitur in gloria sua.

Respexit in orationem humilium: * et non sprevit precem eorum.

groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness: I am like a night-raven in the house.

I have watched, and am become as a sparrow all alone on the housetop.

All the day long mine enemies reproached me: and they that praised me, did swear against me.

For I did eat ashes like bread: and mingled my drink with weeping.

Because of thy anger and indignation: for having lifted me up, thou hast thrown me down.

My days have declined like a shadow: and I am withered like grass.

But thou, O Lord, endurest for ever: and thy memorial to all generations.

Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory.

For the Lord hath built up Sion: and he shall be seen in his glory.

He hath had regard to the prayer of the humble: and he hath not despised their petition.

Scribantur hæc in generatione altera : * et populus qui creabitur laudabit Dominum.

Quia prospexit de excelso sancto suo : * Dominus de cœlo in terram aspexit.

Ut audiret gemitus compeditorum : * ut solveret filios interemptorum.

Ut annuntient in Sion nomen Domini : * et laudem ejus in Jerusalem.

In conveniendo populos in unum : * et reges, ut serviant Domino.

Respondit ei in via virtutis suæ : * paucitatem dierum meorum nuntia mihi.

Ne revoces me in dimidio dierum meorum : * in generationem et generationem anni tui.

Initio tu, Domine, terram fundasti : * et opera manuum tuarum sunt cœli.

Ipsi peribunt, tu autem permanes : * et omnes sicut vestimentum veterascent.

Et sicut opertorium mutabis eos, et mutabuntur : * tu autem idem ipse es, et anni tui non deficient.

Filii servorum tuorum habitabunt : * et semen eorum in sæculum dirigetur.

Let these things be written unto another generation : and the people that shall be created, shall praise the Lord.

Because he hath looked forth from his high sanctuary : from heaven, the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters : that he might release the children of the slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

When the people assembled together, and kings to serve the Lord.

He (*the royal prophet*), *longing to see these glorious things*, answered him *though still* in the way of his strength : Declare unto me the fewness of my days ;

Call me not away in the midst of my days : thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth : and the heavens are the works of thy hands.

They shall perish, but thou remainest : and all of them shall grow old, like a garment.

And as a vesture thou shalt change them, and they shall be changed : but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue : and their seed shall be directed for ever.

VI

The sinner seeing the *depths* of the abyss into which sin has led him, can hope for help from none but his God, whose mercy is infinite.

PSALM 129

De profundis clamavi ad te, Domine : * Domine, exaudi vocem meam.

Fiant aures tuæ intendentes : * in vocem deprecationis meæ.

Si iniquitates observaveris Domine : * Domine, quis sustinebit ?

Quia apud te propitiatio est : * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus : * speravit anima mea in Domino.

A custodia matutina usque ad noctem : * speret Israël in Domino.

Quia apud Dominum misericordia : * et copiosa apud eum redemptio.

Et ipse redimet Israël : * ex omnibus iniquitatibus ejus.

Out of the depths I have cried to thee, O Lord : Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities : Lord, who shall stand it ?

For with thee there is merciful forgiveness : and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word : my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy : and with him, plentiful redemption.

And he shall redeem Israel from all his iniquities.

VII

David, who had taken refuge in a cave, sees himself surrounded by the army of Saul ; he beseeches God not to deal with him according to the rigour of His just judgments, but to show him a way whereby to escape the danger that threatens him. The sinner implores God to deliver him from the sins and temptations which beset him.

PSALM 142

Domine, exaudi orationem meam, auribus percipe obsecrationem meam in veritate tua : * exaudi me in tua justitia.

Et non intres in judicium cum servo tuo : * quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam : * humiliavit in terra vitam meam.

Collocavit me in obscuris sicut mortuos sæculi : et anxiatus est super me spiritus meus: * in me turbatum est cor meum.

Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis : * in factis manuum tuarum meditabar.

Expandi manus meas ad te : * anima mea sicut terra sine aqua tibi.

Velociter exaudi me, Domine : * defecit spiritus meus.

Non avertas faciem tuam a me : * et similis ero descendentibus in lacum.

Auditam fac mihi mane misericordiam tuam : * quia in te speravi.

Notam fac mihi viam in qua ambulem : * quia ad te levavi animam meam.

Eripe me de inimicis meis, Domine, ad te confugi : * doce me facere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam : *

Hear, O Lord, my prayer; give ear to my supplication in thy truth : hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old ; and my spirit is in anguish within me : my heart within me is troubled.

I remembered the days of old, I meditated on all thy works : I meditated upon the works of thy hands.

I stretched forth my hands to thee : my soul is as earth without water, unto thee.

Hear me speedily, O Lord : my spirit hath fainted away.

Turn not away thy face from me : lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning : for in thee have I hoped.

Make the way known to me, wherein I should walk : for I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord; to thee have I fled : teach me to do thy will, for thou art my God.

Thy good Spirit shall lead me into the right land : for

propter nomen tuum, Domine, vivificabis me in æquitate tua.

Educes de tribulatione animam meam : * et in misericordia tua disperdes inimicos meos.

Et perdes omnes qui tribulant animam meam : * quoniam ego servus tuus sum.

ANT. Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum, neque vindictam sumas de peccatis nostris.

thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble : and in thy mercy, thou wilt destroy mine enemies.

And thou wilt cut off all them that afflict my soul : for I am thy servant.

ANT. Remember not, O Lord, our offences, nor those of our parents, and take not revenge on our sins.

THE DEVOTIONS FOR THE FORTY HOURS

HYMN

Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium,
Fructus ventris generosi,
Rex effudit gentium.

Sing, O my tongue, the mystery of the glorious Body, and precious Blood which was shed as the world's ransom, by him who is the fruit of Mary's glorious womb, him the King of nations.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

Given unto us, and born for us from the purest of Virgins, he lived in this our world, casting the seed of the word; and closed the days of his sojourn here, by a way full of marvel.

In supremæ nocte cœnæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

On the night of the last Supper, he sat at table with his brethren; and having fully observed the Law as to its legal repast, he gave himself, with his own hands, as food to the assembled twelve.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

The Word made Flesh, makes, by a word, true bread become Flesh, and wine the Blood of Christ; and though our sense may fail, faith of itself is enough to assure an upright heart.

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

Then let us, prostrate, adore so great a Sacrament: and let the ancient law give place to the new rite: let faith supply the senses' deficiency.

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

To the Father and the Son, be praise and jubilation, salvation, honour, power and benediction : to him that proceedeth from both, be equal praise! Amen.

THE LITANY OF THE SAINTS

Kyrie, eleison.	Lord, have mercy on us.
Christe, eleison.	Christ, have mercy on us.
Kyrie, eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora.	Holy Mother of God, pray for us.
Sancta Virgo virginum, ora.	Holy Virgin of virgins, pray for us.
Sancte Michael, ora.	Saint Michael, pray for us.
Sancte Gabriel, ora.	Saint Gabriel,
Sancte Raphael, ora.	Saint Raphael,
Omnes sancti angeli et archangeli, orate.	All ye holy angels and archangels,
Omnes sancti beatorum spirituum ordines, orate.	All ye holy orders of blessed spirits,
Sancte Joannes Baptista, ora.	Saint John Baptist,
Sancte Joseph, ora.	Saint Joseph,
Omnes sancti patriarchæ et prophetæ, orate.	All ye holy patriarchs and prophets,
Sancte Petre, ora.	Saint Peter,
Sancte Paule, ora.	Saint Paul,
Sancte Andrea, ora.	Saint Andrew,
Sancte Jacobe, ora.	Saint James,
Sancte Joannes, ora.	Saint John,

Sancte Thoma, ora.	Saint Thomas,
Sancte Jacobe, ora.	Saint James,
Sancte Philippe, ora.	Saint Philip,
Sancte Bartholomæe, ora.	Saint Bartholomew,
Sancte Matthæe, ora.	Saint Matthew,
Sancte Simon, ora.	Saint Simon,
Sancte Thaddæe, ora.	Saint Thaddeus,
Sancte Mathia, ora.	Saint Mathias,
Sancte Barnaba, ora.	Saint Barnaby,
Sancte Luca, ora.	Saint Luke,
Sancte Marce, ora.	Saint Mark,
Omnes sancti apostoli et evangelistæ, orate.	All ye holy apostles and evangelists,
Omnes sancti discipuli Domini, orate.	All ye holy disciples of our Lord,
Omnes sancti Innocentes, orate.	All ye holy Innocents,
Sancte Stephane, ora.	Saint Stephen,
Sancte Laurenti, ora.	Saint Laurence,
Sancte Vincenti, ora.	Saint Vincent,
Sancti Fabiane et Sebastiane, orate.	Saints Fabian and Sebastian,
Sancti Joannes et Paule, orate.	Saints John and Paul,
Sancti Cosma et Damiane, orate.	Saints Cosmas and Damian,
Sancti Gervasi et Protasi, orate.	Saints Gervasius and Protasius,
Omnes sancti martyres, orate.	All ye holy martyrs,
Sancte Sylvester, ora.	Saint Sylvester,
Sancte Gregori, ora.	Saint Gregory,
Sancte Ambrosi, ora.	Saint Ambrose,
Sancte Augustine, ora.	Saint Augustine,
Sancte Hieronyme, ora.	Saint Jerome,
Sancte Martine, ora.	Saint Martin,
Sancte Nicolae, ora.	Saint Nicholas,
Omnes sancti pontifices et confessores, orate.	All ye holy bishops and confessors,
Omnes sancti doctores, orate.	All ye holy doctors,
Sancte Antoni, ora.	Saint Antony,
Sancte Benedicte, ora.	Saint Benedict,
Sancte Bernarde, ora.	Saint Bernard,
Sancte Dominice, ora.	Saint Dominic,
Sancte Francisce, ora.	Saint Francis,

Omnes sancti sacerdotes et levitæ, orate.	All ye holy priests and levites,
Omnes sancti monachi et eremitæ, orate.	All ye holy monks and hermits,
Sancta Maria Magdalena, ora.	Saint Mary Magdalene,
Sancta Agatha, ora.	Saint Agatha,
Sancta Lucia, ora.	Saint Lucy,
Sancta Agnes, ora.	Saint Agnes,
Sancta Cæcilia, ora.	Saint Cecily,
Sancta Catharina, ora.	Saint Catharine,
Sancta Anastasia, ora.	Saint Anastasia,
Omnes sanctæ virgines et viduæ, orate.	All ye holy virgins and widows,
Omnes sancti et sanctæ Dei, intercedite pro nobis.	All ye saints of God, make intercession for us.
Propitius esto, parce nobis, Domine.	Be merciful to us, spare us, O Lord.
Propitius esto, exaudi nos, Domine	Be merciful to us, graciously hear us, O Lord.
Ab omni malo, libera nos, Domine.	From all evil, deliver us, O Lord.
Ab omni peccato, libera nos, Domine.	From all sin, deliver us, O Lord.
Ab ira tua, libera.	From thy wrath,
Ab imminentibus periculis, libera.	From all dangers that threaten us,
A flagello terræmotus, libera.	From the scourge of earthquakes,
A peste, fame, et bello, libera.	From plague, famine, and war,
A subitanea et improvisa morte, libera.	From sudden and unprovided death,
Ab insidiis diaboli, libera.	From the snares of the devil,
Ab ira, et odio, et omni mala voluntate, libera.	From anger, hatred, and all ill-will,
A spiritu fornicationis, libera.	From the spirit of fornication,
A fulgure et tempestate, libera.	From lightning and tempest,
A morte perpetua, libera.	From everlasting death,
Per mysterium sanctæ Incarnationis tuæ, libera.	Through the mystery of thy holy Incarnation,
Per adventum tuum, libera.	Through thy coming,
Per nativitatem tuam, libera.	Through thy nativity,

Per baptismum et sanctum jejunium tuum, libera.
Per crucem et Passionem tuam, libera.
Per mortem et sepulturam tuam, libera.
Per sanctam Resurrectionem tuam, libera.
Per admirabilem Ascensionem tuam, libera.
Per adventum Spiritus sancti Paracliti, libera.
In die judicii, libera.
Peccatores,
te rogamus, audi nos.
Ut nobis parcas,
te rogamus, audi nos.
Ut nobis indulgeas, te, etc.
Ut ad veram pœnitentiam nos perducere digneris,
te rogamus.
Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus.
Ut Domnum apostolicum, et omnes ecclesiasticos ordines, in sancta religione conservare digneris,
te rogamus.
Ut inimicos sanctæ Ecclesiæ humiliare digneris,
te rogamus.
Ut Turcarum et hæreticorum conatus reprimere, et ad nihilum redigere digneris,
te rogamus.
Ut regibus et principibus Christianis pacem et veram concordiam donare digneris, te rogamus.
Ut omnes errantes ad unitatem Ecclesiæ revocare, et infideles universos ad Evangelii lumen perducere digneris,
te rogamus.

Through thy baptism and holy fasting,
Through thy cross and Passion,
Through thy death and burial,
Through thy holy Resurrection,
Through thy admirable Ascension,
Through the coming of the Holy Ghost the Comforter,
In the day of judgment,
We sinners, beseech thee, hear us.
That thou spare us, we beseech thee, hear us.
That thou pardon us,
That thou vouchsafe to bring us to true penance,
That thou vouchsafe to govern and preserve thy holy Church,
That thou vouchsafe to preserve our apostolic lord, and all ecclesiastical orders, in holy religion,
That thou vouchsafe to humble the enemies of thy holy Church,
That thou vouchsafe to defeat the attempts of Turks and heretics, and bring them to nought,
That thou vouchsafe to give peace and true concord to Christian kings and princes,
That thou vouchsafe to recall all wanderers to the unity of the Church, and to lead all unbelievers to the light of the Gospel,

Ut cuncto populo Christiano pacem et unitatem largiri digneris, te rogamus.
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus.
Ut mentes nostras ad cœlestia desideria erigas, te rogamus.
Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus.
Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias, te rogamus.
Ut fructus terræ dare et conservare digneris, te rogamus.
Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus.
Ut nos exaudire digneris, te rogamus.
Fili Dei, te rogamus.

That thou vouchsafe to grant peace and unity to all Christian people,
That thou vouchsafe to strengthen and preserve us in thy holy service.
That thou lift up our minds to heavenly desires,
That thou render eternal good things to all our benefactors,
That thou deliver our souls, and those of our brethren, kinsfolk and benefactors, from eternal damnation,
That thou vouchsafe to give and preserve the fruits of the earth,
That thou vouchsafe to give eternal rest to all the faithful departed,
That thou vouchsafe graciously to hear us.
Son of God, we beseech thee, hear us.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, spare us, O Lord,
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.

Christe, audi nos.
Christe, exaudi nos.
Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.

Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Pater noster. (*Secreto.*)
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

Our Father. (*In secret.*)
V. And lead us not into temptation.
R. But deliver us from evil.

PSALM 69

Deus, in adjutorium meum intende: * Domine, ad adjuvandum me festina.

Confundantur et revereantur: * qui quærunt animam meam.

Avertantur retrorsum et erubescant: * qui volunt mihi mala.

Avertantur statim erubescentes: * qui dicunt mihi, Euge, euge.

Exsultent et lætentur in te omnes qui quærunt te: * et dicant semper, magnificetur Dominus qui diligunt salutare tuum.

Ego vero egenus et pauper sum: * Deus adjuva me.

Adjutor meus et liberator meus es tu: * Domine, ne moreris.

Gloria Patri, et Filio, * et Spiritui sancto.

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

V. Salvos fac servos tuos.

R. Deus meus sperantes in te.

V. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

O God, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them be presently turned away blushing for shame, that say to me: 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation, say always, the Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

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

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

V. Save thy servants.

R. Trusting in thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have any power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Nor reward us according to our iniquities.

V. Oremus pro Pontifice nostro N.

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Deus, qui nobis, sub Sacramento mirabili, Passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut Redemptionis tuæ fructum in nobis jugiter sentiamus.

V. Let us pray for our chief Bishop N.

R. May our Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward, with eternal life, all them that have done us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save thy servants trusting in thee.

V. Send them help, O Lord, from thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY.

O God, who, in this wonderful Sacrament, hast left us a perpetual memorial of thy Passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that in our souls we may always be sensible of the fruit of the Redemption thou hast purchased for us.

[1] Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia.

[1] Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind: and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal.

Omnipotens sempiterne Deus, miserere famulo tuo Pontifici nostro N., et dirige eum, secundum tuam clementiam, in viam salutis æternæ; ut, te donante, tibi placita cupiat, et tota virtute perficiat.

O almighty and eternal God, have mercy on thy servant N., our chief Bishop, and direct him, according to thy clemency, in the way of everlasting salvation; that, by thy grace, he may desire those things that are agreeable to thee, and perform them with all his strength.

Deus refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis, et præsta; ut quod fideliter petimus, efficaciter consequamur.

O God, our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of thy Church, and grant, that what we ask with faith, we may effectually obtain.

Omnipotens sempiterne Deus, in cujus manu sunt omnium potestates, et omnia jura regnorum, respice in auxilium Christianorum; ut gentes paganorum et hæreticorum, quæ in sua feritate et fraude confidunt, dexteræ tuæ potentia conterantur.

O almighty and eternal God, in whose hand are all the powers and all the rights of kingdoms, come to the assistance of thy Christian people; that all pagan and heretical nations, who trust in their own violence and craft, may be broken by the might of thy right hand.

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis; te supplices exoramus; ut pro quibus

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, who thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that

[1] This Collect varies in Advent, and at Christmas. See the Collects for these times, page 371.

effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus sanctis tuis, pietatis tuæ clementia, omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Exaudiat nos omnipotens et misericors Dominus.

R. Et custodiat nos semper, Amen.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of all their sins. Through our Lord Jesus Christ, thy Son, who liveth and reigneth, one God with thee and the holy Ghost, world without end.

R. Amen.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. May the almighty and most merciful Lord graciously hear us.

R. And may he ever graciously preserve us, Amen.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

The second of these six Collects is thus varied:

From Advent to Christmas Day.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary: grant to us thy humble servants, that we, who believe her to be truly the Mother of God, may be assisted by her intercessions with thee.

From Christmas Day to the Purification.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

O God, who by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we beseech thee, that we may experience her intercession, by whom we received the Author of life, our Lord Jesus Christ thy Son.

END OF SEPTUAGESIMA

APPENDIX

February 6

ST. TITUS, BISHOP AND CONFESSOR

We are to celebrate, to-day, the Feast of a holy Bishop of the Apostolic Age—a Disciple of the Apostle St. Paul. Little is known of his life; but, by addressing to him one of his inspired Epistles, the Apostle of the Gentiles has immortalised his memory. Wheresoever the Faith of Christ has been or shall be preached, Titus' name has been venerated by the Faithful; and as long as the world lasts, the holy Church will read to her children this Epistle, which was written, indeed, to a simple Bishop of the Isle of Crete, but was dictated by the Holy Ghost, and therefore destined to be a part of those Sacred Scriptures, which contain the Word of God. The counsels and directions given in this admirable Letter, were the rule of the holy Bishop, for whom St. Paul entertained a very strong affection. St. Titus had the honour of establishing the Christian Religion in that famous Island, which was one of the strongholds of Paganism. He survived his master, who was put to death by Nero. Like St. John, he sweetly slept in Christ at a very advanced age, respected and loved by the Church he had founded. As we have already observed, his life left but few traces behind it; but these few are sufficient to prove him to have been one of those wonderful men whom God chose as the directors of His infant Church.

Titum Cretensium Episcopum vix Pauli Apostoli verbo christianæ fidei sacramentis, mysteriisque excultum, ea sanctitatis luce

Titus, Bishop of Crete, was initiated into the mysteries of the Christian faith by Paul the Apostle; and being prepared by the sacraments, he shed so

Ecclesiæ tunc vagienti effulsisse compertum est, ut inter ejusdem Doctoris Gentium discipulos meruerit cooptari. Adscitus in partem oneris prædicationis adeo evangelizandi ardore et fidelitate Paulo exstitit carus, ut ipse cum venisset Troadem propter Evangelium Christi testatus sit, non habuisse requiem spiritui sue, eo quod Titum fratrem suum ibi non invenerit. Et paulo post Macedoniam petens, rursus suam in eum charitatem ita exprimit: Sed qui consolatur humiles, consolatus est nos Deus in adventu Titi.

bright a light of sanctity on the infant Church, that he merited to be chosen as one of the Disciples of the Doctor of the Gentiles. Being called to bear the burden of preaching the Gospel, so ardent and persevering was he in the discharge of that duty, that he endeared himself to St. Paul so much, as to make the Apostle say in one of his Epistles, that being come to Troas, to preach the faith in that city, he found no rest for his heart, because he found not there his brother Titus. And having, a short time after this, gone to Macedonia, he thus expresses his affection for his disciple in these terms: *But God who comforteth the humble, comforted us by the coming of Titus.*

Quamobrem Corinthum ab Apostolo missus, ea sapientia et lenitate legationis hujus munere functus est, quæ præsertim de fidelium pietate eleemosynas colligendas ad sublevandam Ecclesiæ Hebræorum inopiam spectabat, ut Corinthios non solum in Christi fide continuerit, sed etiam desiderium, fletum, æmulationem inter eos pro Paulo qui illos primum instituit, excitaverit. Ad effundendum interim inter gentes linguis, locisque distinctas, divini verbi semen, pluribus terra, marique itineribus relectis, magnaque animi firmitate pro Crucis trophæo curis laboribusque exantlatis, una cum duce Paulo Cretæ insulam appulit. Cum porro

Being sent to Corinth by the Apostle, he acquitted himself in this mission (which mainly consisted in collecting the alms given by the piety of the faithful towards alleviating the distress of the Hebrew Church) with so much prudence and patience, that he not only confirmed the Corinthians in the faith of Christ, but made them so desirous of a visit from Paul, who had been their first teacher in the faith, that they shed tears of long affection. After having undertaken several journeys, both by sea and land, in order to sow the seed of the divine word among people of various tongues and countries; and after having supported, with great firmness

huic Ecclesiæ Episcopus ab ipso Apostolo delectus esset, dubitandum non est, quin in eo munere ita versatus sit, ut juxta ipsius Pauli præceptoris monita, seipsum præbuerit exemplum bonorum operum in doctrina, in integritate, in gravitate.

Itaque tamquam lucerna inter eos qui in idololatriæ et mendaciorum tenebris, veluti in umbra mortis, sedebant, religionis jubar diffudit. Traditur eum inter Dalmatas, ut Crucis vexillum explicaret, strenue consudasse. Tandem meritorum et dierum plenus quarto supra nonagesimum anno, pridie Nonas Januarii, pretiosa justorum morte obdormivit in Domino, et sepultus est in Ecclesia, ubi ab Apostolo Minister fuerat constitutus. Hujus nomen a sancto Joanne Chrysostomo et a sancto Hieronymo præcipue commendatum, Martyrologio Romano eadem die inscriptum legitur; ejus autem festum summus Pontifex Pius Nonus ab universa Ecclesia celebrari præcepit.

of soul, countless anxieties and fatigues, in order to plant the standard of the Cross;—he landed at the island of Crete in company with his master St. Paul. The Apostle made him Bishop of the Church which he had founded in that island; and it is not to be doubted but that Titus so discharged his duty as that he became a model to the Faithful, according to the advice given to him by his master, *in good works, in doctrine, in integrity, in gravity.*

Thus did he become a shining light, pouring forth the rays of Christian faith on them that were sitting in the darkness of idolatry and lies, as in the shadow of death. Tradition tells us that he passed into Dalmatia, where he laboured with extraordinary zeal to enlist that people under the banner of the Cross. At length, full of days and merit, in the ninety-fourth year of his age, he slept in the Lord the death of the just, on the vigil of the nones of January (January 4), and was buried in the Church in which the Apostle had appointed him Minister of the word. St. John Chrysostom and St. Jerome pass great eulogium upon this holy Bishop, and his name is inscribed in the Roman Martyrology on the day above mentioned; but the sovereign Pontiff Pius the Ninth ordered his Feast to be kept by the Universal Church.

Favoured Disciple of the great Apostle! the holy Church has decreed that one of the days of the ecclesiastical year should be spent in celebrating thy virtues, and offering thee our prayers. Look down with love upon the Faithful who glorify the Holy Spirit that gave thee thy rich graces. Thou didst discharge thy pastoral duties with untiring zeal. Every quality enumerated in the Epistle addressed to thee by St. Paul, as required in a Bishop, was possessed by thee; and thou shinest in the crown of Jesus, the Prince of Pastors, as one of the brightest of its gems. Forget not the Church militant, of which thou wast one of the first guides. Eighteen hundred years have passed away since thou wast taken from her. During this long period, she has had sufferings and trials without end; but she has triumphed over every obstacle, and she continues her glorious path, saving souls and offering them to her heavenly Spouse; and this will she persevere doing, until her Jesus comes to stop the course of time, and open the gates of eternity. Meanwhile, O glorious Saint! she counts on the aid of thy prayers, in the great work of the salvation of souls. Ask of Jesus, that He send us Pastors like unto thee. Pray for that Island, which thou didst convert to the true faith, but which is now buried in the darkness of infidelity and schism. Pray, too, for the Greek Church, that it may regain its ancient glory by union with the See of Peter. Hear, O Titus! the prayers of the Pontiff, who has made thy name be venerated in the Liturgy throughout the world, in order that he might draw down peace and mercy upon the world, by thy powerful intercession.

FEBRUARY 9

ST. CYRIL OF ALEXANDRIA, BISHOP AND DOCTOR OF THE CHURCH

'I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.'[1]

THESE words, addressed to the serpent in the days which the Church now seeks to bring before the minds of her children, have dominated the world's history. The woman, who was the first to fall victim to Satan's deceits, was, in Mary, the first to rise. In her Immaculate Conception, in her virginal motherhood, in her offering of the new Adam to God on the mount of expiation, the new Eve made the enemy of mankind feel the power of her victorious foot; and so the rebel angel, who by man's complicity has become the prince of this world, has never ceased to direct against the woman who has triumphed over him the united forces of his double empire, over the legions of hell and the children of darkness. Mary in heaven continues the conflict she began on earth. As queen of the blessed spirits and of the children of light she leads to battle as one army the heavenly hosts and the battalions of the Church Militant. The triumph of these faithful soldiers is that of their sovereign lady—it is a continual crushing of the head of the father of lies by the defeat of error and the exaltation of truth, the victory of the Divine Word, who is both Son of Mary and Son of God.

But the connection between the victory of the

[1] Gen. iii. 15.

Divine Word and the triumph of his glorious Mother has never been more manifest than in the combats sustained by the Pontiff whom we are to honour to-day. Cyril of Alexandria is the Doctor of the Divine Maternity as his predecessor Athanasius was that of the Consubstantiality of the Word. The dogma of the Incarnation is founded upon these two ineffable mysteries, which they confessed and defended in two succeeding centuries. As Son of God Christ must be consubstantial with the Father, for the infinite simplicity of the divine essence excludes all idea of division. To deny the unity of substance and principle in Jesus, the Divine Word, was to deny His divinity. As Son of Man, as well as true God of true God, Jesus was to be born on earth of a daughter of Adam, and yet in His humanity be still one Person with the Word which is consubstantial with the Father. To deny the personal union of the two natures in Christ was again equivalent to denying His divinity; it was also equivalent to declaring that the Blessed Virgin, who until then had been honoured as having given birth to God in the nature which He assumed for our salvation, was only the mother of a man.

Three centuries of persecution had not been able to wring from the Church a denial of the divinity of her Spouse. But hardly had the world witnessed the triumph of the Incarnate Word, when the enemy turned the victory to his own advantage. Profiting by the new position of Christianity and its security from public violence, he sought to win in the domain of false science the denial which had been refused him on the field of martyrdom. Apostasy did less to serve the hostile influence of the serpent and foster the growth of his accursed race than the bitter zeal of heretics for the reform of the Church's faith.

Arius was the first of these teachers of the

doctrines of hell—a worthy first in his pride. He carried his questionings into the very depths of the divine essence, and rejected consubstantiality on the evidence of texts which he misunderstood. Upheld principally by the powers of this world, Arianism fell at the end of a century, having no root but in recently converted nations who had not had to shed their blood for the divinity of the Son of God.

It was then that Satan produced Nestorius, crowned with a fictitious halo of sanctity and knowledge. This man, who was to give the clearest expression to the hatred of the serpent for the woman, was enthroned in the Chair of Constantinople amid the applause of the whole East, which hoped to see in him a second Chrysostom. The joy of the good was of short duration. In the very year of his exaltation, on Christmas Day 428, Nestorius, taking advantage of the immense concourse which had assembled in honour of the Virgin Mother and her Child, pronounced from the episcopal pulpit the blasphemous words: 'Mary did not bring forth God; her Son was only a man, the instrument of the Divinity.' The multitude shuddered with horror. Eusebius, a simple layman, rose to give expression to the general indignation, and protested against this impiety. Soon a more explicit protest was drawn up and disseminated in the name of the members of this grief-stricken Church, launching an anathema against anyone who should dare to say: 'The Only-begotten Son of the Father and the Son of Mary are different persons.' This generous attitude was the safeguard of Byzantium, and won the praise of Popes and Councils. When the shepherd becomes a wolf, the first duty of the flock is to defend itself. It is usual and regular, no doubt, for doctrine to descend from the bishops to the faithful, and those who are subject

in the faith are not to judge their superiors. But in the treasure of revelation there are essential doctrines which all Christians, by the very fact of their title as such, are bound to know and defend. The principle is the same whether it be a question of belief or conduct, dogma or morals. Treachery like that of Nestorius is rare in the Church, but it may happen that some pastors keep silence for one reason or another in circumstances when religion itself is at stake. The true children of Holy Church at such times are those who walk by the light of their baptism, not the cowardly souls who, under the specious pretext of submission to the powers that be, delay their opposition to the enemy in the hope of receiving instructions which are neither necessary nor desirable.

The emotion produced by the blasphemy of Nestorius spread through the East and soon reached Alexandria. Cyril was then ruling the see which had been founded by Mark in the name of Peter and raised to the second place by the Head of the Church. The union of Athanasius and the Roman Pontiffs had overcome Arianism in the previous century, and now Rome and Alexandria were once more to unite in crushing heresy. But the enemy had learnt by experience and acted with infernal foresight. When the future champion of the Mother of God was raised to the Chair of St. Athanasius, this formidable alliance was a thing of the past. Theophilus, the late Patriarch, who was the principal author of the condemnation of St. John Chrysostom at the Pseudo-council 'of the Oak,' had refused to subscribe to the rehabilitation of his victim by the Holy See, and Rome had been obliged to break with her eldest daughter. Cyril was the nephew of Theophilus. He knew nothing of the secret motives by which his uncle had been governed. He had been brought up to honour him

as his superior, his benefactor, and his master in sacred science, and when, in his turn, he became Patriarch, he had no thought of reversing the decisions of one whom he had always regarded as a father. Alexandria remained separated from the Church of Rome. Like the serpent, whose venom poisons all that it touches, Satan turned the most noble sentiments against the cause of God, but our Lady, who loves an upright heart, did not abandon her champion. After a few years of mishaps, which taught him to know men, the young Patriarch had his eyes opened to the truth by a holy monk named Isidore of Pelusium. Once convinced, he did not hesitate to restore the name of John Chrysostom to the sacred diptychs. The schemes of hell came to naught. Rome found a new Athanasius on the banks of the Nile to assist her in her new combats for the faith.

Cyril, restored to Christian unity by a monk, showed as great a devotion to the holy solitaries as his predecessor had done. He confided to them his grief at the first news of Nestorius' impiety. The letter in which he appeals to their faith and warns them of the danger which threatens the Church has become celebrated. 'Those,' he says, 'who have embraced in Christ the noble and enviable lot which is yours, ought to shine most brilliantly with the light of a perfect and unhesitating faith, and add to this light the special radiance of virtue. Then they ought to employ their wealth in increasing in themselves the knowledge of the mysteries of Christ, and striving to understand them perfectly. This,' says the holy Doctor, 'is what I think St. Paul means when he speaks of the development of the perfect man,[1] the way to arrive at the measure and the fullness of Christ.'[2]

[1] Eph. iv. 13. [2] Cyr. Al. Ep. 1 ad monach.

The Patriarch of Alexandria could not rest content with opening his heart to those of whose sympathy he was assured. He strove to win back Nestorius by letters, in which his personal meekness is only rivalled by the vigour and breadth of his doctrine. But Nestorius was obdurate. Having no arguments at his command, he complained of the Patriarch's interference. As it always happens, there were pacifists who, though not sharing Nestorius' errors, thought it would be best not to answer him for fear of embittering him, increasing the scandal, and wounding charity. Cyril thus answers that singular virtue which fears the affirmations of the Christian faith more than the audacity of heresy: 'What! Nestorius dares to suffer men to say in public and in his presence that he who calls Mary the Mother of God is to be anathema! He hurls his anathema, through his partisans, at us, at the other Bishops of the Universal Church and the ancient Fathers, who in all ages and all places with one accord have acknowledged and honoured the holy Mother of God! And have we not the right to repay him in his own coin and say, "If anyone denies that Mary is the Mother of God let him be anathema"? Nevertheless, out of regard for him, I have not yet uttered these words.'[1]

Men of another type, also represented in all ages, revealed the true motive of their hesitation when, after insisting on the advantages of peace and their ancient friendship with Nestorius, they suggested timidly that it would be dangerous to oppose so powerful an adversary. 'Could I but satisfy the Bishop of Constantinople and heal the wounded spirit of my brother by suffering the loss of all my possessions!' was Cyril's reply. 'But the faith is at stake. The scandal has spread through the

[1] Ep viii. al. vi.

Church, and all men are inquiring about the new doctrine. If we, who have received from God the office of teacher, fail to remedy such great evils, will there be flames enough for us at the Day of Judgment? I have already been struck by insult and calumny—let it pass. If only the faith be safe, I will yield to none in my love of Nestorius. But if the faith suffers through the deeds of some —let there be no doubt about it—I will not risk my soul even if instant death threaten me. If the fear of some disturbance is stronger than our zeal for God's glory and prevents us from speaking the truth, how shall we dare in the presence of the Christian people to celebrate the holy martyrs, whose glory lies in the very fact that they carried out in their lives the words[1]: "Even unto death fight for justice"?'[2]

When the combat became inevitable, he organized the forces of the Church, and summoned monks and Bishops to his side. He did not attempt to conceal the holy enthusiasm which filled his heart. 'As far as I am concerned,' he writes to the clerics who represent him in the imperial city, 'my greatest desire is to suffer, live and die for the faith of Jesus Christ. As it is written: "If I shall give sleep to my eyes, or slumber to my eyelids, or rest to my temples"[3] until I have fought the battle which is necessary for the well-being of all. Therefore let your hearts be full of the same spirit and do manfully. Watch the enemy and inform us of his slightest movements. As soon as I can, I will send you some Bishops and monks, pious and prudent men, chosen out of many. I am already preparing my letters. I have resolved to labour without truce for the faith of Christ and to suffer

[1] Ecclus. iv. 33. [2] Cyr. Al. Ep. ix. al. vii.
[3] Ps. cxxxi. 4, 5.

all torments, yea death itself, which in such a cause would be sweet to me.'[1]

Informed of these troubles by the Patriarch of Alexandria, Pope St. Celestine I. condemned the new heresy, and commissioned Cyril to depose the Bishop of Constantinople in the name of the Roman Pontiff. But Nestorius prolonged the contest by his intrigues. At this point there appears at the side of Cyril the figure of a saintly woman who for forty years was the terror of hell, and who twice crushed the head of the hateful serpent in the name of the Queen of heaven. Pulcheria had assumed the reins of government at the age of fifteen. It was a time of disasters, but she arrested interior disturbances by her prudence and energy, and in union with her sisters, virgins like herself, held back the barbarian hordes by the might of divine Psalmody. While the West was in its last agony, the East, thanks to its gifted empress, was enjoying once more the prosperity of its best days. The sight of a granddaughter of Theodosius the Great, who employed her private wealth in multiplying churches in honour of our Lady, taught Byzantium that devotion to Mary which was her safeguard in evil days, and which obtained for her from Mary's Son a thousand years of mercy and incomprehensible patience. General Councils have hailed St. Pulcheria as the guardian of faith and the bulwark of unity.[2] St. Leo says that the greatest share in the defence of divine truth was hers.[3] 'A double palm is in her hands,' says this great Pope, 'a double crown on her head, for the Church owes to her a double victory over impiety in the persons of Nestorius and Eutyches, who from different sides tended towards the same

[1] Cyr. Al. Ep. x. al. viii. [2] Labbe, Conc. iv. 464.
[3] Leo. Ep. xxxi. al. xxvii.

point—the denial of the Incarnation of the Son of God and of the share of the Virgin Mother in the salvation of mankind.'[1]

But we must not overstep our limits. The summary of the life of this great Pontiff read by the Church at Matins will give us some idea of those glorious combats witnessed by the city of Ephesus when Cyril, supported by Rome and upheld by Pulcheria, established for ever our Lady's title to the most noble diadem that a mere creature can ever wear:

Cyrillus Alexandrinus, cujus præconia non unius tantum vel alterius sunt comprobata testimonio, sed etiam œcumenicorum Conciliorum Ephesini et Chalcedonensis actis celebrata, claris ortus parentibus, ac Theophili episcopi Alexandrini nepos, adhuc adolescens præcellentis ingenii clara specimina dedit. Litteris ac scientiis egregie imbutus, ad Joannem episcopum Hierosolymitanum se contulit, ut in christiana fide perficeretur. Alexandriam deinde cum rediisset, Theophilo vita functo, ad illius sedem evectus est: quo in munere ita optimi pastoris formam ab Apostolo definitam constanter præ se tulit, ut sanctissimi præsulis gloriam merito sit adeptus.

The praises of Cyril of Alexandria not only have been celebrated by individual writers, but are even registered in the acts of the Œcumenical Councils of Ephesus and Chalcedon. He was born of noble parents, and was the nephew of Theophilus, Patriarch of Alexandria. While still young he gave proofs of an excellent understanding, and after having profoundly studied literature and science, he betook himself to John, Bishop of Jerusalem, to be perfected in the Christian faith. After his return to Alexandria and the death of Theophilus, he was raised to that see. In this office he kept ever before his eyes the type of the shepherd of souls described by the Apostle, and by adhering faithfully to it, earned the glory of a holy Bishop

Salutis animarum zelo incensus curas omnes intendit, ut sibi commissum gregem

He burnt with zeal for the salvation of souls, and took all care to keep the flock

[1] Leo. Ep. xxxi. al. xxvii. and Ep. lxxix. al. lix.

in fidei et morum integritate servaret, atque a venenatis infidelium et hæreticorum pascuis defenderet. Hinc tum Novati asseclas e civitate expelli, tum Judæos qui furore acti in cædem Christianorum conspiraverant, juxta leges puniri sategit. Singulare vero Cyrilli pro catholicæ fidei incolumitate enituit studium contra Nestorium Constantinopolitanum episcopum, asserentem Jesum Christum ex Maria Virgine hominem tantum et non Deum natum, eique divinitatem pro meritis esse collatam; cujus emendationem cum frustra tentasset, eum sancto Cælestino Pontifici Maximo denuntiavit.

Cælestini delegata auctoritate, Concilio Ephesino præfuit, in quo hæresis Nestoriana penitus proscripta est, damnatus Nestorius et a sua sede dejectus, ac dogma catholicum de una in Christo, eaque divina persona, et divina gloriosæ Virginis Mariæ maternitate assertum; plaudente populo universo, qui incredibili gaudio gestiens, collucentibus facibus domum deduxit episcopos. Sed hac de causa Cyrillus calumniis, injuriis et persecutionibus plurimis a Nestorio ejusque fautoribus impetitus fuit; quas ipse patientissime tulit, ita ut de sola fide sollicitus, quid-

entrusted to him in purity of faith and life, and to guard them from the poisonous pastures of heresy and infidelity. Hence, in accordance with the laws, he caused the followers of Novatus to be expelled from the city, and procured the punishment of the Jews whose hatred had led them to plan a massacre of the Christians. His eminent care for the preservation of the Catholic faith shone forth especially in his conflict with Nestorius, Bishop of Constantinople, who declared that Jesus Christ had been born of the Virgin Mary as man only, and that the divinity had been bestowed upon him because of his merits. Cyril first attempted to convert Nestorius, but when he found the task hopeless, he denounced him to Pope St. Celestine.

As delegate of Pope Celestine, he presided over the Council of Ephesus where the Nestorian heresy was condemned, Nestorius deprived of his see, and the Catholic doctrine as to the unity of Person in Christ and the divine maternity of the glorious Virgin Mary was laid down amid the rejoicings of all the people, who escorted the bishops to their lodgings with a torchlight procession. Nestorius and his followers made Cyril the object of slanders, insults, and persecutions, which he bore with great patience, for he cared only for the purity of the

quid adversus sum effutiebant ac moliebantur hæretici, pro nihilo haberet. Tandem pro Ecclesia Dei maximis perfunctus laboribus, plurimisque scriptis editis tum ad ethnicos et hæreticos confutandos, tum ad sacras scripturas et catholica explananda dogmata, sancto fine quievit anno quadringentesimo quadragesimo quarto, episcopatus trigesimo secundo. Leo decimus tertius Pontifex Maximus Officium et Missam præclarissimi hujus fidei catholicæ propugnatoris et Orientalis Ecclesiæ luminis, Ecclesiam universam extendit.

faith, and took no heed of what the heretics might say or do against him. At length, after having performed great labours for the Church of God, and having composed numerous works, both in refutation of paganism and heresy and in explanation of the Catholic faith, he died a holy death in the year 444, the thirty-second year of his episcopal consecration. The supreme Pontiff Leo XIII. extended to the Universal Church the Office and Mass of this most eminent champion of the Catholic faith and light of the Eastern Church.

O holy Pontiff, the heavens rejoice and the earth is glad at the thought of that conflict in which the Queen of heaven and earth chose thee as the instrument of her triumph. The East has ever honoured thee as her light; the West has long hailed thee as champion of the Mother of God, and now seeks to give stronger expression to her gratitude. A new flower has appeared in our day in Mary's crown, and it springs from the very soil cultivated by thee. When thou didst proclaim the divine maternity in the name of Peter and Celestine thou wast preparing for our Lady another triumph, which was to be the consequence of the first. The Mother of God must be immaculate. The definition of Pius IX. completes the work done by Celestine and thee. The two days—June 22, 431, and December 8, 1854—are equally glorious in heaven, and were celebrated with like manifestations of joy and love on earth. And so, O Cyril, the whole Church turns to thee after fourteen centuries and proclaims thee Doctor. She sees that thy work is complete, and will have nothing lacking in the

homage rendered to thee on earth. Devotion to thee has found its fullest expression at the same time as devotion to the Mother of God. Thy glory is an extension of her glory.

We understand that the greatest honour we can pay to thee is to sing the praises of thy sovereign Lady. We therefore repeat the burning words which the Holy Ghost put upon thy lips on that day of triumph at Ephesus: 'We hail thee, O Mary, Mother of God, as the bright gem of the whole creation; the lamp whose light shall never be put out, the crown of virginity, the sceptre of orthodox faith, the indestructible temple and shrine of the Infinite, through whom we have received Him whom the Gospels call Blessed, Him who comes in the name of the Lord. Hail Mary, whose spotless and virginal womb bore that Infinite One, by whom the Trinity is glorified and the precious Cross honoured and adored throughout the earth. Hail Mary, joy of heaven, peace of angels and archangels, terror of demons. Through thee the tempter fell from heaven, through thee the fallen are raised up to heaven. The world was held captive in idolatrous folly, and thou hast opened its eyes to the truth. To thee the faithful owe their baptism, to thee they owe the oil of gladness. Throughout all the earth thou foundest churches and leadest the nations to penance. What shall I say more? It was through thee that the only-begotten Son of God shone forth as the light of those who sat in darkness and in the shadow of death; through thee that the prophets foretold things to come; through thee that the Apostles preached salvation to the nations; through thee that the dead rise again; through thee that kings reign by the grace of the Holy Trinity. What man could ever adequately praise Mary, who is worthy of all praise?'[1]

[1] Cyr. al. Hom. iv. Ephesi habita ad St. Mariam.

If then, O Cyril, the dignity of the Mother of God surpasses all praise, beseech her to raise up among us men capable of praising her as thou didst. May the power with which she armed thee against her foes descend to those who in our days have to carry on the age-long combat between the woman and the serpent. The adversary has grown bolder. This age has surpassed in its denial of Jesus not only Nestorius, but also the apostate Emperor Julian, against whom thou didst defend the divinity of the Son of the Virgin Mother. Thou didst rain terrible blows upon error. Teach our Doctors how to conquer; teach them to lean upon Peter, to interest themselves in all that concerns the Church, to look upon her foes as their personal enemies, and the only real enemies they have. Our pastors will draw from thy sublime writings that true knowledge of sacred Scripture without which their zeal would be powerless. Christians will learn from thee that they cannot grow in virtue without first increasing their faith and their knowledge of the mysteries of the Incarnate Word. Many souls in these times content themselves with vague ideas. Let them learn from thee that it is the love of truth which leads us to life.[1] The approach of Lent reminds us of these Paschal Letters which at this season carried to all the announcement of the Feast of Feasts and an exhortation to penance. Our souls have grown soft. Obtain for us a sense of the seriousness of the Christian life, so that we may enter valiantly upon the holy campaign which is to win back our peace with God through the triumph of the spirit over the flesh.

[1] Cyr. Al. Hom., div. 1.

February 11

OUR LADY OF LOURDES

'My bow shall appear in the clouds and I will remember My covenant with you.'[1]

The lessons at Matins on February 11, 1854 (Thursday in Sexagesima week) recalled these words, and the world soon learned that on this very day Mary had appeared, more fair than the sign of hope which typified her at the time of the deluge.

Portents, the realization of which we see in these days, were being multiplied. Mankind had grown old, and seemed about to perish in a deluge more dreadful than the former one. 'I am the Immaculate Conception,' said the Mother of divine grace to the humble child whom she chose at such a time to bear her message to the captain of the Ark of salvation. She pierced the gathering darkness with the light of that sublime privilege which the supreme pilot, to his eternal glory, had declared three years before to be dogma.

Indeed, if, as the beloved disciple says, it is our faith to which victory on earth is promised,[2] and if faith is nourished by light—what individual dogma is there which so presupposes and recalls all other dogmatic truths, and at the same time throws such light upon them? It is a royal crown on the brow of the victorious queen, resplendent like the rainbow which breaks through the clouds with all the glories of heaven.

But perchance it was still necessary to open the eyes of the blind to these splendours, to inspire courage into hearts saddened by hell's denials, and to infuse strength to make an act of faith into so many understandings weakened by the education

[1] Gen. ix. 14-15. [2] 1 John v. 4.

of these days. The Immaculate Virgin summoned the multitudes to the scene of her blessed visit, and both sweetly and strongly succoured the weakness of souls by healing bodies. She smiled upon publicity, welcomed investigation, and confirmed by the authority of miracles her own words and the definition of the Vicar of Christ.

The Psalmist said that the works of God tell His praises in all tongues,[1] and St. Paul taxes with folly and impiety those who will not accept this testimony.[2] So, too, we may say that the men of these times have no excuse if they do not recognize the blessed Virgin in her works. May she extend the field of her beneficence and take pity on that worst of diseases—that weakness of soul which refuses to see out of a secret fear of the conclusions to be drawn from the evidence, and struggles against the truth until the mind is filled with contradictions and the heart with darkness, so that it seems as though the reason itself were given over to that reprobate sense[3] which St. Paul describes as striking the pagans in their flesh.

The things that take place at Lourdes are as famous as any events of contemporary history. Let us listen to the short account which the Church has enshrined in the Liturgy:

Anno quarto a dogmatica definitione de immaculato beatæ Virginis Conceptu, ad Gavi fluminis oram prope oppidum Lourdes Diœcesis Tarbiensis in Gallia, ipsa Virgo in rupis sinu super specum Massabielle puellæ cuidam, vernacula lingua Bernadette nuncupatæ, pauperrimæ quidem, sed ingenuæ ac piæ, pluries se conspiciendam obtulit. Immaculata

In the fourth year after the definition of the dogma of the Immaculate Conception, the blessed Virgin vouchsafed to appear on several occasions to a poor but pious and innocent child named Bernadette, in a rocky cavern overlooking the grotto of Massabielle on the banks of the Gave near the town of Lourdes in the diocese of Tarbes in France. She

[1] Ps. xviii. 2-5. [2] Rom. i. 18-22. [3] *Ibid.* i. 28.

Virgo juvenili ac benigno videbatur aspectu, nivea veste niveoque pallio contecta, ac zona cærulea succincta: nudos pedes aurea rosa ornabat. Primo apparitionis die, qui fuit undecimus Februarii anno millesimo octingentesimo quinquagesimo octavo, puellam signum crucis rite pieque faciendum edocuit, atque ad sacri rosarii recitationem, exemplo suo, coronam, quæ prius ex brachio demissa pendebat, manu advolens, excitavit: quod in ceteris etiam apparitionibus præstitit. Altera autem apparitionis die, puella in simplicitate cordis sui, diabolicam fraudem timens, lustralem aquam in Virginem effudit: sed beata Virgo, leniter arridens, benigniorem illi vultum ostendit. Cum vero tertio apparuisset, puellam ad specum per quindecim dies invitavit. Exinde eam sæpius est alloquuta, ac pro peccatoribus orare, terram deosculari, pœnitentiamque agere est hortata: deinde imperavit ut sacerdotibus ediceret, ædificandum ibi esse sacellum, solemnisque supplicationis more illo accedendum. Mandavit insuper ut e fonte, qui sub arena adhuc latebat sed mox erat erupturus, aquam biberet eaque se abstergeret. Denique die festo Annuntiationis, percontanti enixe puellæ illius nomen, cujus aspectu toties dignata fuerat, Virgo admotis pectori manibus elatisque in cælum oculis, respondit: Immaculata Conceptio ego sum.

showed herself as a young and gracious figure, robed in white, with a white veil and blue girdle, and golden roses on her bare feet. At the first apparition on February 11, 1858, she taught the child to make the sign of the Cross correctly and devoutly, and, taking a chaplet from her own arm, encouraged her by example to say her rosary. This was repeated at subsequent apparitions. On the second day, Bernadette, who feared an illusion of the devil, in all simplicity cast holy water at the apparition, who smiled more graciously than before. At the third apparition Bernadette was invited to repeat her visits to the grotto for fifteen days, during which the blessed Virgin conversed with her, exhorted her to pray for sinners, kiss the ground and do penance, and finally commanded her to tell the priests that a chapel was to be built in the place and processions held. She was also bidden drink and wash in the water, and a spring, until then invisible, gushed out of the ground. On the feast of the Annunciation, the child earnestly begged the Lady who had so often visited her to reveal her name, and the blessed Virgin, joining her hands and raising her eyes to heaven, said: 'I am the Immaculate Conception.'

Percrebrescente fama beneficiorum, quæ in sacro specu recepisse fideles dicebantur, augebatur in dies hominum concursus, quos loci religio ad specum advocabat. Itaque prodigiorum fama puellæque candore motus Tarbiensis episcopus, quarto ab enarratis anno, post juridicam factorum inquisitionem, supernaturales esse apparitionis notas sua sententia probavit, cultumque Virginis Immaculatæ in eodem specu permisit. Mox ædificatum sacellum: ex illa die pene innumeræ fidelium turbæ, voti ac supplicationis causa, ex Gallia, Belgio, Italia, Hispania, ceterisque Europæ provinciis necnon ex longinquis Americæ regionibus quovis anno illuc adveniunt, nomenque Immaculatæ de Lourdes ubique terrarum inclarescit. Fontis aqua in cunctas orbis partes delata, ægris sanitatem restituit. Orbis vero catholicus tantorum memor benefactorum, ædes sacras mirabili opere ibi exstruxit. Vexilla innumera, acceptorum beneficiorum veluti monumenta, illuc a civitatibus ac gentibus missa, ædem Virginis miro ornatu decorant. In hac sua veluti sede Immaculata Virgo jugiter colitur; interdiu quidem precibus, religioso cantu solemnibusque aliis cæremoniis; noctu vero sacris illis supplicationibus, quibus infinitæ propemodum peregrinantium turbæ cereis facibusque accensis procedunt et laudes beatæ Virginis concinunt.

Rumours of favours received at the holy grotto spread rapidly, and the crowds of devout visitors increased daily, so that the Bishop of Tarbes, who had been impressed by the candour of Bernadette, found it advisable to hold a judicial enquiry into the facts. In the course of the fourth year he gave sentence, recognizing the supernatural character of the apparition, and permitting devotions to our Lady under the title of the Immaculate Conception to be held in the grotto. A chapel was soon built, and since then every year has witnessed innumerable pilgrimages from France, Belgium, Italy, Spain, and all parts of Europe and America. The name of Our Lady of Lourdes has become famous all over the world, and cures are obtained everywhere by use of the water. Lourdes has been enriched by a grateful world with splendidly decorated churches, where countless banners bear witness to the favours received and to the desire of peoples and cities to adorn the house of the blessed Virgin, who is honoured there as in her own palace. The days are filled with prayers, hymns and solemn ceremonies, and the nights are sanctified by the pious supplications of countless people who walk in procession carrying torches, and singing the praises of the blessed Virgin Mary.

Peregrinationes hujusmodi fidem frigescente sæculo excitasse, animum ad christianam legem profitendam addidisse, cultumque Virginis immaculatæ mirum in modum auxisse, omnibus compertum est. In qua mirabili fidei professione Christianus populus sacerdotes veluti duces habet, qui illuc suas plebes adducunt. Ipsi etiam sacrorum Antistites sanctum locum frequenter adeunt, peregrinationibus præsunt, solemnioribusque festis intersunt. Nec adeo rarum est ipsos Romanæ Ecclesiæ Purpuratos Patres humili peregrinorum more accedentes conspicere. Ipsi quoque Romani Pontifices, pro sua erga Immaculatam de Lourdes pietate, sacram ædem donis nobilissimis cumularunt. Pius nonus, sacris indulgentiis, Archiconfraternitatis privilegio ac minoris Basilicæ titulo ipsam insignivit; ac Deiparæ imaginem ibidem cultam, solemni ritu per Legatum suum Apostolicum in Gallia diademate distinctam voluit. Leo vero decimus tertius innumera etiam contulit beneficia, indulgentias ad modum Jubilæi vigesimo quinto Apparitionis anno vertente concessit, peregrinationes sua auctoritate verboque provexit, ac solemnem Ecclesiæ sub titulo Rosarii dedicationem suo nomine peragi curavit. Quorum beneficiorum amplitudinem cumulavit, cum plurium Episcoporum rogatu,

All men know how, in spite of the coldness of the world, these pilgrimages have revived faith, restored the observance of the Christian religion, and increased devotion to the Immaculate Virgin. The Faithful are led by their priests in this marvellous development of faith and devotion. The Bishops make frequent visits to the holy spot, lead pilgrimages, and take part in the ceremonies, and the Cardinals of Holy Church are often seen in the humble quality of pilgrims. The Roman Pontiffs have shown their devotion to our Lady of Lourdes, and have bestowed remarkable favours on her sanctuary. Pius IX. enriched it with indulgences, gave it the privilege of an Archconfraternity and the title of minor basilica, and delegated the Apostolic Nuncio in France to crown in his name the statue of the Mother of God. Leo XIII. also granted many favours, including the jubilee of the twenty-fifth anniversary of the Apparition. He encouraged pilgrimages, and ordained that the consecration of the Rosary Church should be performed in his name. Moreover, he crowned all these favours by conceding, at the request of many bishops, the celebration of a solemn feast under the title of the Apparition of Our Lady Immaculate, with a proper Office and Mass. Finally, Pius X., out of devotion to the

solemne festum sub titulo Apparitionis beatæ Mariæ Virginis Immaculatæ proprio Officio et propria Missa celebrandum benigne concessit. Tandem Pius decimus Pontifex Maximus pro sua erga Deiparam pietate, ac plurimorum votis annuens sacrorum Antistitum, idem festum ad Ecclesiam universam extendit.

Mother of God, granted the petition of many prelates that this feast should be extended to the Universal Church.

'O Mary, conceived without sin, pray for us who have recourse to thee!' Thou didst teach us this prayer in 1830 as a safeguard against the dangers of the future. In 1846 the two shepherds of La Salette reminded us of thy tears and exhortations: 'Pray for poor sinners, pray for the world which is so disturbed.' To-day the little seer of the grotto of Massabielle brings us thy message: 'Penitence! Penitence! Penitence!'

We desire to obey thee, O blessed Virgin, to combat in ourselves and all around us that enemy of mankind who is our only real enemy, and sin, that supreme evil which is the source of all others. Praise be to the Almighty, who saved thee from all stain of sin, and thus inaugurated in thee the full restoration of our fallen race. Praise be to thee, who, having no debts of thy own, didst pay our debts with the Blood of thy Son and the tears of His Mother, thus reconciling heaven and earth and crushing the head of the serpent.

Prayer, expiation—the Church from apostolic times has ever urged these thoughts upon us during the days which immediately precede Lent. Dear Mother in heaven, we bless thee for having thus united thy voice to that of our Mother on earth. The world no longer desired, no longer understood, the infallible but indispensable remedy offered by the justice and mercy of God to the misery of man.

Men seemed to have forgotten the words: 'Except you do penance, you shall all perish.'[1] Thy pity wakes us from this fatal stupor, O Mary. Thou knowest our weakness, and hast mingled sweetness in the bitter draught. Thou lavishest temporal favours upon man in order that he may ask of thee eternal blessings. We will not be like those children who welcome their mother's caresses, but neglect her admonitions and the corrections which her tenderness sought to make acceptable. We will pray and suffer in union with Jesus and thee. By thine assistance during this Lent we will be converted and do penance.

February 12

THE SEVEN HOLY FOUNDERS OF THE ORDER OF SERVITES, CONFESSORS

Clouds are gathering over Holy Church. We are reminded on every side of the approach of those days when our Emmanuel will show Himself to us in the pitiable state to which our sins have brought Him. Bethlehem is so soon followed by Calvary. We shall find the Mother of divine grace at the foot of the Cross as we found her at Ephrata. She brought forth her firstborn in joy, but now in tears she is to bring forth those brothers of His whose birth cost her so much. We have shared her joy, and we shall not refuse to weep and suffer with her.

Let us take for our models the saints whom the Church honours to-day. They passed their lives in the contemplation of our Lady's sorrows, and the Order which they founded has the special mission to spread this devotion. St. Francis of Assisi raised the standard of the Cross anew in a world grown

[1] Luke xiii. 5.

cold. The work of redemption seemed to be taken up afresh, and, as on the great Friday Jesus would not manifest Himself without Mary, the Servites completed the work of the Founder of the Friars Minor. Men regained confidence as they meditated on the Passion of the Son and the Compassion of the Mother.

The two feasts consecrated to the Dolours of our Lady will teach us in due course what place her compassion had in the economy of the Redemption. The Queen of heaven herself showed her predilection for the Order which made itself her apostle, in the striking outpouring of holiness which marked its origin. The simultaneous blooming of seven lilies, gathered on earth to-day by the angels, was a sight new even to heaven. Peter of Verona had a vision of them when they were implanting themselves on Monte Senario; and the future martyr saw the blessed Virgin smile as she gazed on that mountain where countless other flowers sprang up to perfume holy Church. Florence, the city of flowers, had never before given such blooms to God. Hell multiplied its attacks against the noble city, but could not prevail against Mary within its walls. We shall be reminded of these things by the feasts of St. Juliana Falconieri and St. Philip Benizi, which were established before the one we are keeping to-day. Let us unite our gratitude to that which the Church feels for the Religious family of the Servites. The world owes to them the grace of a new development in the knowledge and love of the Mother of God, who became our Mother at the price of unparalleled sufferings.

The lessons read by the Church on this day speak of the merits of our Saints and the favours with which our Lady rewarded their fidelity. February 11, the day first chosen as their common feast, is not the anniversary of the death of any one

of them, but the day on which, in the year 1304, after passing through many vicissitudes, their Order obtained the definitive approbation of the Church.

Sæculo tertio decimo, cum Friderici secundi diro schismate, cruentisque factionibus cultiores Italiæ populi scinderentur, providens Dei misericordia præter alios sanctitate illustres, septem e Florentina nobilitate viros suscitavit, qui in caritate conjuncti, præclarum fraternæ dilectionis præberent exemplum. Hi, nimirum, Bonfilius Monaldius, Bonajuncta Manettus, Manettus Antelensis, Amedeus de Amideis, Uguccio Uguccionum, Sostenus de Sosteneis et Alexius Falconerius, cum anno trigesimo tertio ejus sæculi, die sacra cælo Virgini receptæ, in quodam piorum hominum conventu, Laudantium nuncupato, ferventius orarent; ab eadem Deipara singulis apparente sunt admoniti, ut sanctius perfectiusque vitæ genus amplecterentur. Re itaque prius cum Florentino præsule collata, hi septem viri, generis nobilitate divitiisque posthabitis, sub vilissimis detritisque vestibus cilicio induti, octava die Septembris in ruralem quamdam ædiculam secessere, ut ea die primordia vitæ sanctioris auspicarentur, qua ipsa Dei Genitrix mortalibus orta sanctissimam vitam inceperat.

Hoc vitæ institutum quam

When in the thirteenth century the most cultured peoples of Italy were divided by factions, and the schism fostered by Frederic II, the merciful providence of God raised up many persons remarkable for their holiness, among whom were seven noble Florentines whose union of spirit gave to the world a striking example of fraternal love. They were Bonfilius Monaldi, Bonagiunta Manetti, Manettus dell' Antella, Amadeus de Amadei, Hugo Lippi, Gerard Sostegni, and Alexis Falconieri. The Mother of God appeared to each of them on the feast of her Assumption, 1233, when they were praying fervently in the Chapel of the pious Confraternity of the Laudesi, and exhorted them to embrace a more perfect life. They took counsel with the Bishop of Florence, and at once bade farewell to their wealth and rank, clothing themselves in hair cloth and old and ragged garments. On September 8 they established themselves in a humble retreat outside the city, desiring to begin their new life on the day when the Mother of God began her own most holy life upon earth.

God showed by a miracle

sibi foret acceptum Deus miraculo ostendit. Nam cum paulo deinceps hi septem viri per Florentinam urbem ostiatim eleemosynam emendicarent, accidit, ut repente infantium voce, quos inter fuit sanctus Philippus Benitius quintum ætatis mensem vix ingressus, beatæ Mariæ Servi acclamarentur: quo deinde nomine semper appellati sunt. Quare, vitandi populi occursus ac solitudinis amore ducti in Senarii montis recessu omnes convenere, ibique cæleste quoddam vitæ genus aggressi sunt. Victitabant enim in speluncis, sola aqua herbisque contenti: vigiliis aliisque asperitatibus corpus attenebant: Christi passionem ac mœstissimæ ejusdem Genitricis dolores assidue meditantes. Quod quum olim sacra Parasceves die impensius exsequerentur, ipsa beata Virgo illis iterato apparens, lugubrem vestem quam induerent, ostendit, sibique acceptissimum fore significavit, ut novum in Ecclesia regularem Ordinem excitarent, qui jugem recoleret ac promoveret memoriam dolorum, quos ipsa pertulit sub cruce Domini. Hæc sanctus Petrus, inclytus Ordinis Prædicatorum martyr, ex familiari cum sanctis illis viris consuetudine ac peculiari etiam Deiparæ visione quum didicisset; iis auctor fuit ut Ordinem Regularem sub appellatione Servorum beatæ Virginis instituerent; qui postea ab Innocentio quarto

that their resolution was pleasing to him. One day shortly afterwards, when all seven were begging from door to door in Florence, they were hailed by the voices of children, among whom was St. Philip Benizi, then only five months old, as the "Servants of Mary," which was for the future to be their title. This prodigy and their love of solitude led them to choose Monte Senario as a place of retreat, that thus they might avoid great concourse of people. Their life was truly heavenly. They lived in caves, took no food but herbs and water, and subdued their bodies by vigils and penances. The Passion of Christ and the Dolours of his afflicted Mother were the subject of their continual meditations. One Good Friday, when they were absorbed in fervent prayer, the blessed Virgin appeared to them all in person a second time, showed them the sombre habit they were to adopt, and told them that she wished them to found a new Order of Religious, whose mission was to cultivate and spread devotion to the sorrows which she endured at the foot of the Cross. They were aided in this work by Peter, an illustrious Friar Preacher, who died the death of a martyr. He was their intimate friend, and had been instructed about the new Order in a vision by the blessed Virgin herself. The Order received the name of

Pontifice Maximo approbatus fuit.

Porro sancti illi viri, quum plures sibi socios adjunxissent, Italiæ civitates atque oppida, præsertim Etruriæ, excurrere cœperunt, prædicantes ubique Christum crucifixum, civiles discordias compescentes, et innumeros fere devios ad virtutis semitam revocantes. Neque Italiam modo, sed et Galliam, Germaniam ac Poloniam suis evangelicis laboribus excoluerunt. Denique quum bonum Christi odorem longe lateque diffudissent, portentorum quoque gloria illustres, migrarunt ad Dominum. Sed quos unus veræ fraternitatis ac religionis amor in vita sociaverat, unum pariter demortuos contexit sepulchrum, unaque populi veneratio prosecuta est. Quapropter Clemens undecimus et Benedictus decimus tertius Pontifices Maximi delatum iisdem a pluribus sæculis individuum cultum confirmarunt : ac Leo decimus tertius, approbatis antea miraculis, post indultam venerationem ad collectivam earumdem invocationem a Deo patratis, eosdem anno quinquagesimo sacerdotii sui Sanctorum honoribus cumulavit eorumque memoriam Officio ac Missa in universa Ecclesia quotannis recolendam instituit.

Servites, or Servants of the blessed Virgin Mary, and was approved by Innocent IV.

The holy Founders were soon joined by many disciples, and began to preach Christ Crucified in the towns and cities of Italy, especially in Tuscany. They brought civil feuds to an end, and recalled numbers of sinners to the paths of virtue. Not only Italy, but France, Germany, and Poland benefited by their apostolic labours, and their miracles made them famous. Finally, after having carried the good odour of Christ into distant lands, they went to God. In life they were one in their love of religion and of the brotherhood, in death they were united in one tomb and in the veneration of the people. Popes Clement XI. and Benedict XIII. confirmed the cultus which had been paid to them unitedly for many centuries. Leo XIII., having approved this devotion, and recognized the miracles wrought by God in answer to this collective invocation, proceeded to their formal canonization in the fiftieth year of his priesthood, and ordered that their Office and Mass should be said every year throughout the Church.

You made the sorrows of Mary your own, and now she shares her eternal joys with you. The

vine with its miraculously ripening grapes, which prefigured your fruitfulness in a frozen world, still yields a sweet odour in this land of exile, and the faithful still appreciate its fruit. Philip and Juliana have long been honoured as branches of this blessed vine, and to-day we pay our homage to the sevenfold root from which they sprang. You rejoiced in the obscurity which covered the life upon earth of the Queen of saints herself, but to-day the glory of Mary pierces all clouds, and no shadow can withdraw the servants from the radiance which surrounds the Mistress. May your glory be increased by the favours you bestow upon men! Teach an aged world to seek warmth at the fire whence you draw a love strong enough to triumph over the world and sacrifice self for God.

O Heart of Mary, pierced by the sword of sorrow, furnace of love which throughout all eternity feeds the fires of the very Seraphim, be our model, our refuge, and our consolation until the dawn of that blissful day which is to be the end of our exile in this vale of tears.

March 4

COMMEMORATION OF ST. LUCIUS, POPE AND MARTYR

On this day a commemoration is made of St. Lucius, Pope and Martyr. He was a Roman by birth, and succeeded Pope Cornelius in 252. Shortly after his accession he was sent into exile by the Emperor Gallus, but was soon recalled, to the great joy of the Roman people. St. Cyprian quotes decrees issued by him against the Novatians. He died after a very short pontificate on March 4, 253. His relics were translated to the church of St. Cecilia, where they are exposed to the veneration of the Faithful.

ANTIPHON

Qui odit animam suam in hoc mundo, in vitam æternam custodit eam.

He that hateth his life in this world keepeth it unto life eternal.

OREMUS.

Deus qui nos beati Lucii Martyris tui atque Pontificis annua solemnitate lætificas : concede propitius ; ut, cujus natalitia colimus, de ejusdem etiam protectione gaudeamus. Per Dominum.

LET US PRAY.

O God, who dost year by year give us joy in the feast of blessed Lucius, Thy Martyr and Pontiff, mercifully grant that, as we celebrate his birthday unto life eternal, so we may also rejoice in his protection.

Through our Lord.

MARCH 6

SS. PERPETUA AND FELICITAS, MARTYRS

AT the recent revision of the Breviary the office of this feast was changed, and the following lessons were appointed to be read at Matins :

Perpetua et Felicitas, in persecutione Severi imperatoris, in Africa, una cum Revocato, Saturnino et Secundulo comprehensæ sunt, et in tenebricosum carcerem detrusæ, quibus ultra adjunctus est Satyrus. Erant adhuc catechumenæ, sed paulo post baptizatæ sunt. Paucis diebus interjectis, e carcere ad forum deductæ cum sociis, post gloriosam confessionem, ab Hilarione procuratore damnantur ad bestias. Inde hilares descendunt ad carcerem, ubi variis

Perpetua and Felicitas were arrested during the persecution of the Emperor Severus, in Africa, together with Revocatus, Saturninus, and Secundulus, and were cast into a darksome dungeon, where Satyrus was added to their company. They were as yet catechumens, but a short while after they were baptized. After a few days, they, with their companions, were led forth from their prison to the court, and, after a glorious confession, were condemned by the procurator

visionibus recreantur, et ad martyrii palmam accenduntur. Perpetuam, nec patris senio pene confecti iteratæ preces et lacrymæ, nec erga filium infantem pendentem ad ubera maternus amor, nec supplicii atrocitas, a Christi fide dimovere unquam potuerunt.

Hilarion to be thrown to the beasts. Thereupon they went down to their prison rejoicing, and while there were refreshed with divers visions, and fired with a longing for the martyr's palm. Neither the repeated prayers and tears of Perpetua's father, a man almost decrepit with old age, nor her motherly love for her baby son, still at the breast, nor the horror of the penalty, could avail at all to shake her faith in Christ.

Felicitas vero, instante spectaculi die, cum octo jam menses prægnans esset in magno erat luctu, ne differetur; leges quippe vetebant prægnantes supplicio affici. At precibus commartyrum accelerato partu, enixa est filiam. Cumque in partu laborans doleret, ait illi quidam de custodibus: Quæ sic modo doles, quid facies, objecta bestiis? Cui illa: Modo ego patior, illic autem alius erit in me, qui patietur pro me, quia et ego pro illo passura sum.

But Felicitas, when the day of the spectacle drew nigh, was in great grief lest it should be put off, seeing that she was eight months with child: for the law ordained that no woman with child should be put to the torture. But at the prayer of her fellow-martyrs her delivery was hastened, and she gave birth to a daughter. While she was groaning amid the pains of childbirth, one of the gaolers said to her: 'What wilt thou do when thou art thrown to the beasts, if thou groanest thus now?' She replied: 'Now it is I who suffer, but then Another will be within me who will suffer on my behalf, seeing that it is for Him that I am to suffer.'

In amphitheatrum, toto inspectante populo, producuntur tandem generosæ mulieres, Nonis Martii, ac primum flagellis cæduntur. Tunc a ferocissima vacca aliquamdiu jactatæ, plagis concisæ et in terram elisæ

At length the noble-hearted women were brought into the amphitheatre, in the sight of all the people, on the Nones of March (March 7). They were first beaten with scourges. Then they were tossed for some time by a

sunt: demum cum sociis, qui a variis bestiis vexati fuerant, gladiorum ictibus conficiuntur. Harum sanctarum Martyrum festum Pius Decimus Pontifex Maximus ad ritum duplicem pro universa Ecclesia evexit, ac diei sextæ Martii adsignari mandavit.

ferocious cow, torn with wounds, and dragged on the ground; and lastly, together with their companions, who had been attacked by divers wild beasts, they were slain by the sword. Pope Pius X. raised the feast of these holy martyrs to the rank of a double for the Universal Church, and ordered it to be kept on March 6.

THE
LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

LENT

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

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PREFACE

We begin, with this volume, the holy season of Lent; but such is the richness of its liturgy, that we have found it impossible to take our readers beyond the Saturday of the fourth week. Passion-week and Holy Week, which complete the forty days of yearly penance, require to be treated at such length, that we could not have introduced them into this volume without making it inconveniently large.

The present volume is a very full one, although it only comprises the first four weeks of the season of Lent. We have called it 'Lent'; and yet the two weeks of the next volume are also comprised in Lent; nay, they are its most important and sacred part. But, in giving the name of Lent to this first section, we have followed the liturgy itself, which applies this word to the first four weeks only; giving to the two that remain the names of Passion-week and Holy Week. Our next volume will, therefore, be called 'Passiontide and Holy Week.'

We fervently hope that our readers, who have entered into the spirit of the Church during Septuagesima, will do the same in the season which now

begins; for this end they should attentively study the Lessons from the Scripture, selected by the Church for each day. To these Epistles and Gospels we have added our humble comments. Such is the richness of the teaching contained in these venerable lenten instructions, that we might have written a volume for each week; and yet we have been obliged to content ourselves with a few short words of explanation. There are so few persons, nowadays, who have a knowledge of the sacred Scriptures, that frequently what was most familiar to our Catholic forefathers is unfamiliar or even unknown to the present generation. May God deign to bless our feeble efforts, and give to our people that spirit of understanding of holy things which supports faith, and makes practice fervent!

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LENT

CHAPTER THE FIRST

THE HISTORY OF LENT

THE forty days' fast, which we call Lent,[1] is the Church's preparation for Easter, and was instituted at the very commencement of Christianity. Our blessed Lord Himself sanctioned it by fasting forty days and forty nights in the desert; and though He would not impose it on the world by an express commandment (which, in that case, could not have been open to the power of dispensation), yet He showed plainly enough, by His own example, that fasting, which God had so frequently ordered in the old Law, was to be also practised by the children of the new.

The disciples of St. John the Baptist came, one day, to Jesus, and said to Him: 'Why do we and the pharisees fast often, but Thy disciples do not fast?' And Jesus said to them: 'Can the children of the Bridegroom mourn, as long as the Bridegroom is with them? But the days will come, when the Bridegroom shall be taken away from them, and then they shall fast.'[2]

Hence we find it mentioned, in the Acts of the

[1] In most languages, the name given to this fast expresses the number of the days, *forty*. But our word *Lent* signifies the *Spring-fast*; for *Lenten-tide*, in the ancient English-Saxon language, was the season of Spring. [Tr.]

[2] St. Matt. ix. 14. 15.

Apostles, how the disciples of our Lord, after the foundation of the Church, applied themselves to fasting. In their Epistles, also, they recommended it to the faithful. Nor could it be otherwise. Though the divine mysteries whereby our Saviour wrought our redemption have been consummated, yet are we still sinners: and where there is sin, there must be expiation.

The apostles, therefore, legislated for our weakness, by instituting, at the very commencement of the Christian Church, that the solemnity of Easter should be preceded by a universal fast; and it was only natural that they should have made this period of penance to consist of forty days, seeing that our divine Master had consecrated that number by His own fast. St. Jerome,[1] St. Leo the Great,[2] St. Cyril of Alexandria,[3] St. Isidore of Seville,[4] and others of the holy fathers, assure us that Lent was instituted by the apostles, although, at the commencement, there was not any uniform way of observing it.

We have already seen, in our 'Septuagesima,' that the Orientals begin their Lent much earlier than the Latins, owing to their custom of never fasting on Saturdays (or, in some places, even on Thursdays). They are, consequently, obliged, in order to make up the forty days, to begin the lenten fast on the Monday preceding our Sexagesima Sunday. Exceptions of this kind do but prove the rule. We have also shown how the Latin Church—which, even so late as the sixth century, kept only thirty-six fasting days during the six weeks of Lent (for the Church has never allowed Sundays to be kept as days of fast)—thought proper to add, later on, the last four days of Quinquagesima, in order that her Lent might contain exactly forty days of fast.

[1] *Epist.* xxvii. *ad Marcellam.*
[2] *Serm.* ii, v, ix. *de Quadragesima.*
[3] *Homil. Paschal.*
[4] *De Ecclesiast. Officiis, lib. vi.* cap. xix.

The whole subject of Lent has been so often and so fully treated that we shall abridge, as much as possible, the history we are now giving. The nature of our work forbids us to do more than insert what is essential for entering into the spirit of each season. God grant that we may succeed in showing to the faithful the importance of the holy institution of Lent! Its influence on the spiritual life, and on the very salvation, of each one among us, can never be over-rated.

Lent, then, is a time consecrated in an especial manner to penance; and this penance is mainly practised by fasting. Fasting is an abstinence, which man voluntarily imposes upon himself as an expiation for sin, and which, during Lent, is practised in obedience to the general law of the Church. According to the actual discipline of the western Church, the fast of Lent is not more rigorous than that prescribed for the vigils of certain feasts, and for the Ember Days; but it is kept up for forty successive days, with the single interruption of the intervening Sundays.

We deem it unnecessary to show the importance and advantages of fasting. The sacred Scriptures, both of the old and new Testament, are filled with the praises of this holy practice. The traditions of every nation of the world testify the universal veneration in which it has ever been held; for there is not a people or a religion, how much soever it may have lost the purity of primitive traditions, which is not impressed with this conviction—that man may appease his God by subjecting his body to penance.

St. Basil, St. John Chrysostom, St. Jerome, and St. Gregory the Great, make the remark, that the commandment put upon our first parents in the earthly paradise was one of abstinence; and that it was by their not exercising this virtue, that they brought every kind of evil upon themselves and upon

us their children. The life of privation, which the king of creation had thenceforward to lead on the earth (for the earth was to yield him nothing of its own natural growth, save thorns and thistles), was the clearest possible exemplification of the law of penance imposed by the anger of God on rebellious man.

During the two thousand and more years, which preceded the deluge, men had no other food than the fruits of the earth, and these were obtained only by the toil of hard labour. But when God, as we have already observed, mercifully shortened man's life that so he might have less time and power for sin, He permitted him to eat the flesh of animals, as an additional nourishment in that state of deteriorated strength. It was then, also, that Noe, guided by a divine inspiration, extracted the juice of the grape, which thus formed a second stay for human debility.

Fasting, then, is abstinence from such nourishments as these, which were permitted for the support of bodily strength. And firstly, it consists in abstinence from flesh-meat, because this food was given to man by God out of condescension to his weakness, and not as one absolutely essential for the maintenance of life. Its privation, greater or less according to the regulations of the Church, is essential to the very notion of fasting. For many centuries eggs and milk-meats were not allowed, because they come under the class of animal food; even to this day they are forbidden in the eastern Churches.

In the early ages of Christianity, fasting included also abstinence from wine, as we learn from St. Cyril of Jerusalem,[1] St. Basil,[2] St. John Chrysostom,[3] Theophilus of Alexandria,[4] and others. In the west, this custom soon fell into disuse. The eastern Christians kept it up much longer, but even

[1] *Catech.* iv.
[2] Homily i. *De Jejunio.*
[3] Homily iv. *Ad populum Antioch.*
[4] *Litt. Pasch.* iii.

with them it has ceased to be considered as obligatory.

Lastly, fasting includes the depriving ourselves of some portion of our ordinary food, inasmuch as it allows only one meal during the day. Though the modifications introduced from age to age in the discipline of Lent are very numerous, yet the points we have here mentioned belong to the very essence of fasting, as is evident from the universal practice of the Church.

It was the custom with the Jews, in the old Law, not to take the one meal, allowed on fasting days, till sunset. The Christian Church adopted the same custom. It was scrupulously practised, for many centuries, even in our western countries. But about the ninth century some relaxation began to be introduced in the Latin Church. Thus we have a capitularium of Theodulph, bishop of Orleans, who lived at that period, protesting against the practice, which some had, of taking their repast at the hour of None, that is to say, about three o'clock in the afternoon.[1] The relaxation, however, gradually spread; for, in the tenth century, we find the celebrated Ratherius, bishop of Verona, acknowledging that the faithful had permission to break their fast at the hour of None.[2] We meet with a sort of reclamation made as late as the eleventh century, by a Council held at Rouen, which forbids the faithful to take their repast before Vespers shall have been begun in the church, at the end of None;[3] but this shows us that the custom had already begun of anticipating the hour of Vespers, in order that the faithful might take their meal earlier in the day.

Up to within a short period before this time, it had been the custom not to celebrate Mass, on days of

[1] *Capitul.* xxxix. Labb. *Conc.* tom. viii.
[2] Sermon 1, *De Quadrages.* D'Achery. *Spicilegium*, tom. ii.
[3] Orderic. Vital. *Histor.* lib. iv.

fasting, until the Office of None had been sung, which was about three o'clock in the afternoon; and, also, not to sing Vespers till sunset. When the discipline regarding fasting began to relax, the Church still retained the order of her Offices, which had been handed down from the earliest times. The only change she made was to anticipate the hour for Vespers; and this entailed the celebration of Mass and None much earlier in the day; so early, indeed, that, when custom had so prevailed as to authorize the faithful taking their repast at midday, all the Offices, even the Vespers, were over before that hour.

In the twelfth century, the custom of breaking one's fast at the hour of None everywhere prevailed, as we learn from Hugh of Saint-Victor;[1] and in the thirteenth century, it was sanctioned by the teaching of the Schoolmen. Alexander Hales declares most expressly that such a custom was lawful;[2] and St. Thomas of Aquin is equally decided in the same opinion.[3]

But even the fast till None—*i.e.*, three o'clock—was found too severe; and a still further relaxation was considered to be necessary. At the close of the thirteenth century, we have the celebrated Franciscan, Richard of Middleton, teaching that those who break their fast at the hour of Sext—*i.e.*, midday—are not to be considered as transgressing the precept of the Church; and the reason he gives is this: that the custom of doing so had already prevailed in many places, and that fasting does not consist so much in the lateness of the hour at which the faithful take their refreshment, as in their taking but one meal during the twenty-four hours.[4]

The fourteenth century gave weight, both by universal custom and theological authority, to the opinion

[1] *In regul. S. Augustini*, cap. iii.
[2] *Summa*, Part iv. Quæst. 28, art. 2.
[3] 2a 2æ Q. 147, a. 7.
[4] *In* iv. *Dist.* xv., art. 3, Quæst. 8.

held by Richard of Middleton. It will, perhaps, suffice if we quote the learned Dominican, Durandus, bishop of Meaux, who says that there can be no doubt as to the lawfulness of taking one's repast at midday; and he adds that such was then the custom observed by the Pope, and Cardinals, and even the religious Orders.[1] We cannot, therefore, be surprised at finding this opinion maintained, in the fifteenth century, by such grave authors as St. Antoninus, Cardinal Cajetan, and others. Alexander Hales and St. Thomas sought to prevent the relaxation going beyond the hour of None; but their zeal was disappointed, and the present discipline was established, we might almost say, during their lifetime.

But whilst this relaxation of taking the repast so early in the day as twelve o'clock rendered fasting less difficult in one way, it made it more severe in another. The body grew exhausted by the labours of the long second half of the twenty-four hours; and the meal, that formerly closed the day, and satisfied the cravings of fatigue, had been already taken. It was found necessary to grant some refreshment for the evening, and it was called a *collation*. The word was taken from the Benedictine rule, which, for long centuries before this change in the lenten observance, had allowed a monastic collation. St. Benedict's rule prescribed a great many fasts, over and above the ecclesiastical fast of Lent; but it made this great distinction between the two: that whilst Lent obliged the monks, as well as the rest of the faithful, to abstain from food till sunset, these monastic fasts allowed the repast to be taken at the hour of None. But, as the monks had heavy manual labour during the summer and autumn months (which was the very time when these fasts till None occurred several days of each week, and, indeed, every day from September 14), the abbot was allowed by the rule

[1] *In* iv. *Dist.* xv., Quæst. 9, art. 7.

to grant his religious permission to take a small measure of wine before Compline, as a refreshment after the fatigues of the afternoon. It was taken by all at the same time, during the evening reading, which was called conference (in Latin, *collatio*) because it was mostly taken from the celebrated 'Conferences' (*Collationes*) of Cassian. Hence this evening monastic refreshment took the name of collation.

We find the Assembly, or Chapter of Aix-la-Chapelle, held in 817, extending this indulgence even to the lenten fast, on account of the great fatigue entailed by the offices, which the monks had to celebrate during this holy season. But experience showed that, unless something solid were allowed to be taken together with the wine, the evening collation would be an injury to the health of many of the religious; accordingly, towards the close of the fourteenth or the beginning of the fifteenth century, the usage was introduced of taking a morsel of bread with the collation-beverage.

As a matter of course, these mitigations of the ancient severity of fasting soon found their way from the cloister into the world. The custom of taking something to drink on fasting days, out of the time of the repast, was gradually established; and even so early as the thirteenth century, we have St. Thomas of Aquin discussing the question, whether or not drink is to be considered as a breaking of the precept of fasting.[1] He answers in the negative; and yet he does not allow that anything solid may be taken with the drink. But when it had become the universal practice (as it did in the latter part of the thirteenth century, and still more fixedly during the whole of the fourteenth) that the one meal on fasting days was taken at midday, a mere beverage was found insufficient to give support, and bread, herbs, fruits,

[1] *In* iv. Quæst. cxlvii. art. 6.

etc., were added. Such was the practice, both in the world and in the cloister. It was, however, clearly understood by all, that these eatables were not to be taken in such quantity as to turn the collation into a second meal.

Thus did the decay of piety, and the general deterioration of bodily strength among the people of the western nations, infringe on the primitive observance of fasting. To make our history of these humiliating changes anything like complete, we must mention one more relaxation. For several centuries, abstinence from flesh-meat included likewise the prohibition of all animal food, with the single exception of fish, which, on account of its cold nature, as also for several mystical reasons, founded on the sacred Scriptures, was always permitted to be taken by those who fasted. Every sort of milk-meat was forbidden.

Dating from the ninth century, the custom of eating milk-meats during Lent began to be prevalent in western Europe, more especially in Germany and the northern countries. The Council of Kedlimberg, held in the eleventh century, made an effort to put a stop to the practice as an abuse; but without effect.[1] These Churches maintained that they were in the right, and defended their custom by the dispensations (though, in reality, only temporary ones) granted them by several sovereign Pontiffs: the dispute ended by their being left peaceably to enjoy what they claimed. The Churches of France resisted this innovation up to the sixteenth century; but in the seventeenth they too yielded, and milk-meats were taken during Lent, throughout the whole kingdom. As some reparation for this breach of ancient discipline, the city of Paris instituted a solemn rite, whereby she wished to signify her regret at being obliged to such a relaxation.

[1] Labbe, *Concil.* tom. x.

On Quinquagesima Sunday, all the different parishes went in procession to the church of Notre Dame. The Dominicans, Franciscans, Carmelites, and Augustinians, took part in the procession. The metropolitan Chapter, and the four parishes that were subject to it, held, on the same day, a Station in the courtyard of the palace, and sang an anthem before the relic of the true cross, which was exposed in the *Sainte Chapelle*. These pious usages, which were intended to remind the people of the difference between the past and the present observance of Lent, continued to be practised till the revolution.

But this grant for the eating of milk-meats during Lent did not include eggs. Here the ancient discipline was maintained, at least this far, that eggs were not allowed, save by an Indult, which had to be renewed each year. Invariably do we find the Church seeking, out of anxiety for the spiritual advantage of her children, to maintain all she can of those penitential observances, whereby they may satisfy divine justice. It was with this intention that Pope Benedict XIV., alarmed at the excessive facility wherewith dispensations were then obtained, renewed, by a solemn *Constitution* dated June 10, 1745, the prohibition of eating fish and meat, at the same meal, on fasting days.

The same Pope, whose spirit of moderation has never been called in question, had no sooner ascended the papal throne, than he addressed an encyclical letter to the bishops of the Catholic world, expressing his heartfelt grief at seeing the great relaxation that was introduced among the faithful by indiscreet and unnecessary dispensations. The letter is dated May 30, 1741. We extract from it the following passage: 'The observance of Lent is the very badge of the Christian warfare. By it we prove ourselves not to be enemies of the cross of Christ. By it we avert

the scourges of divine justice. By it we gain strength against the princes of darkness, for it shields us with heavenly help. Should mankind grow remiss in their observance of Lent, it would be a detriment to God's glory, a disgrace to the Catholic religion, and a danger to Christian souls. Neither can it be doubted that such negligence would become the source of misery to the world, of public calamity, and of private woe.'[1]

More than a hundred years have elapsed since this solemn warning of the Vicar of Christ was given to the world; and during that time, the relaxation he inveighed against has gone on gradually increasing. How few Christians do we meet who are strict observers of Lent, even in its present mild form![2]

And must there not result from this ever-growing spirit of immortification, a general effeminacy of character, which will lead, at last, to frightful social disorders? The sad predictions of Pope Benedict XIV. are but too truly verified. Those nations, among whose people the spirit and practice of penance are extinct, are heaping against themselves the wrath of God, and provoking His justice to destroy them by one or other of these scourges—civil discord, or conquest. In our own country there is an inconsistency, which must strike every thinking mind: the observance of the Lord's day, on the one side; the national inob-

[1] Constitution: *Non ambigimus.*

[2] The Regulations of the Church with regard to Fasting and Abstinence have been revised in accordance with present circumstances and conditions. The Indult granted each Lent in former years is no longer necessary, and all are required to observe the common law of the Church.

By the new code of Canon Law a distinction is made between fasting and abstinence.

All the week days of Lent, the Ember Days and some vigils are days of fasting, but meat is allowed at the full meal except on Wednesdays and Fridays and the Ember Days in Lent.

servance of days of penance and fasting, on the other. The first is admirable, and, if we except puritanical extravagances, bespeaks a deep-rooted sense of religion; but the second is one of the worst presages for the future. The word of God is unmistakable: unless we do penance, we shall perish.[1] But if our ease-loving and sensual generation were to return, like the Ninivites, to the long-neglected way of penance and expiation, who knows but that the arm of God, which is already raised to strike us, may give us blessing and not chastisement?

Let us resume our history, and seek our edification in studying the fervour wherewith the Christians of former times used to observe Lent. We will first offer to our readers a few instances of the manner in which dispensations were given.

In the thirteenth century, the archbishop of Braga applied to the reigning Pontiff, Innocent III., asking him what compensation he ought to require of his people, who, in consequence of a dearth of the ordinary articles of food, had been necessitated to eat meat during the Lent. He at the same time consulted the Pontiff as to how he was to act in the case of the sick, who asked for a dispensation from abstinence. The answer given by Innocent, which was inserted in the Canon Law,[2] is, as we might expect, full of considerateness and charity; but we learn from this fact that such was then the respect for the law of Lent, that it was considered necessary to apply to the sovereign Pontiff when dispensations were sought for. We find many such instances in the history of the Church.

Wenceslaus, king of Bohemia, being seized with a malady which rendered it dangerous to his health to take Lenten diet, applied, in the year 1297, to Pope

[1] St. Luke xiii. 3.

[2] Decretal., lib. iii., cap. *Concilium; de Jejunio.* Tit. xlvi.

Boniface VIII., for leave to eat meat. The Pontiff commissioned two Cistercian abbots to inquire into the real state of the prince's health; they were to grant the dispensation sought for, if they found it necessary, but on the following conditions: that the king had not bound himself by a vow, for life, to fast during Lent; that the Fridays, the Saturdays, and the vigil of St. Mathias, were to be excluded from the dispensation; and, lastly, that the king was not to take his meal in presence of others, and was to observe moderation in what he took.[1]

In the fourteenth century we meet with two briefs of dispensation, granted by Clement VI., in 1351, to John, king of France, and to his queen consort. In the first, the Pope, taking into consideration that during the wars in which the king is engaged he frequently finds himself in places where fish can with difficulty be procured, grants to the confessor of the king the power of allowing, both to his Majesty and to his suite, the use of meat on days of abstinence, excepting, however, the whole of Lent, all Fridays of the year, and certain vigils; provided, moreover, that neither he, nor those who accompany him, are under a vow of perpetual abstinence.[2] In the second brief the same Pope, replying to the petition made him by the king for a dispensation from fasting, again commissions his Majesty's present and future confessors, to dispense both the king and his queen, after having consulted with their physicians.[3]

A few years later—that is, in 1376—Pope Gregory XI. sent a brief in favour of Charles V., king of France, and of Jane, his queen. In this brief, he delegates to their confessor the power of allowing them the use of eggs and milk-meats during Lent,

[1] Raynaldi, *Ad. ann.* 1297.
[2] D' Achery, *Spicilegium*, tom. iv.
[3] *Ibid.*

should their physician think they stand in need of such dispensation; but he tells both physicians and confessor that he puts it upon their consciences, and that they will have to answer before God for their decision. The same permission is granted also to their servants and cooks, but only as far as it is needed for tasting the food to be served to their Majesties.

The fifteenth century, also, furnishes us with instances of applications to the holy See for lenten dispensations. We will cite the brief addressed by Xystus IV., in 1483, to James III., king of Scotland, in which he grants him permission to eat meat on days of abstinence, provided his confessor considers the dispensation needed.[1] In the following century, we have Julius II. granting a like dispensation to John, king of Denmark, and to his queen Christina;[2] and, a few years later, Clement VII. giving one to the emperor Charles V.,[3] and again, to Henry II. of Navarre, and to his queen Margaret.[4]

Thus were princes themselves treated, three centuries ago, when they sought for a dispensation from the sacred law of Lent. What are we to think of the present indifference wherewith it is kept? What comparison can be made between the Christians of former times, who, deeply impressed with the fear of God's judgments and with the spirit of penance, cheerfully went through these forty days of mortification, and those of our own days, when love of pleasure and self-indulgence are for ever lessening man's horror for sin? Where there is little or no fear of having to penance ourselves for sin, there is so much the less restraint to keep us from committing it.

Where is now that simple and innocent joy at Easter, which our forefathers used to show, when, after their severe fast of Lent, they partook of substantial

[1] Raynaldi, *Ad. ann.* 1484.
[2] *Ibid. Ad. ann.* 1505.
[3] *Ibid. Ad. ann.* 1524.
[4] *Ibid. Ad. ann.* 1533.

and savoury food ? The peace, which long and sharp mortification ever brings to the conscience, gave them the capability, not to say the right, of being light-hearted as they returned to the comforts of life, which they had denied themselves in order to spend forty days in penance, recollection, and retirement from the world. This leads us to mention some further details, which will assist the Catholic reader to understand what Lent was in the ages of faith.

It was a season during which, not only all amusements and theatrical entertainments were forbidden by the civil authority,[1] but even the law courts were closed ; and this in order to secure that peace and calm of heart, which is so indispensable for the soul's self-examination, and reconciliation with her offended Maker. As early as the year 380, Gratian and Theodosius enacted that judges should suspend all law-suits and proceedings, during the forty days preceding Easter.[2] The Theodosian Code contains several regulations of this nature ; and we find Councils, held in the ninth century, urging the kings of that period to enforce the one we have mentioned, seeing that it had been sanctioned by the canons, and approved of by the fathers of the Church.[3] These admirable Christian traditions have long since fallen into disuse in the countries of Europe; but they are still kept among the Turks, who, during the days of their *Ramadan*, forbid all law proceedings. What a humiliation for us Christians !

Hunting, too, was for many ages considered as forbidden during Lent: the spirit of the holy season was too sacred to admit such exciting and noisy sport. Pope St. Nicholas I., in the ninth century, forbade

[1] It was the Emperor Justinian who passed this law, as we learn from Photius; *Nomocanon.* tit. vii. cap. i.
[2] *Cod. Theodos.* lib. ix. tit. xxxv. leg. 4.
[3] Labbe, *Concil.* tom. vii. and ix.

it the Bulgarians,[1] who had been recently converted to the Christian faith. Even so late as the thirteenth century, we find St. Raymund of Pennafort teaching that those who, during Lent, take part in the chase, if it be accompanied by certain circumstances which he specifies, cannot be excused from sin.[2] This prohibition has long since been a dead letter; but St. Charles Borromeo, in one of his Synods, re-established it in his province of Milan.

But we cannot be surprised that hunting should be forbidden during Lent, when we remember that, in those Christian times, war itself, which is sometimes so necessary for the welfare of a nation, was suspended during this holy season. In the fourth century, we have the emperor Constantine the Great enacting that no military exercises should be allowed on Sundays and Fridays, out of respect to our Lord Jesus Christ, who suffered and rose again on these two days, as also in order not to disturb the peace and repose needed for the due celebration of such sublime mysteries.[3] The discipline of the Latin Church, in the ninth century, enforced everywhere the suspension of war during the whole of Lent, except in cases of necessity.[4] The instructions of Pope St. Nicholas I. to the Bulgarians recommend the same observance;[5] and we learn, from a letter of St. Gregory VII. to Desiderius, abbot of Monte Cassino, that it was kept up in the eleventh century.[6] We have an instance of its being practised in our own country, in the twelfth century, when, as William of Malmesbury relates, the empress Matilda, Countess of Anjou, and daughter of king Henry, was contesting the right of succession to the throne against

[1] *Ad consultat. Bulgarorum*, Labbe, *Concil.* tom. viii.
[2] *Summ. cas. Pœnit.*, lib. iii. tit. xxix. *De laps. et disp.* § 1.
[3] Euseb. *Constant. vita*, lib. iv., cap. xviii. et xix.
[4] Labbe, *Concil.* tom. vii.
[5] *Ibid.* tom. viii.
[6] *Ibid.* tom. x.

Stephen, count of Boulogne. The two armies were in sight of each other; but an armistice was demanded and observed, for it was the Lent of 1143.[1]

Our readers have heard, no doubt, of the admirable institution called 'God's truce,' whereby the Church in the eleventh century succeeded in preventing much bloodshed. This law, which forbade the carrying of arms from Wednesday evening till Monday morning throughout the year, was sanctioned by the authority of Popes and Councils, and enforced by all Christian princes. It was an extension of the lenten discipline of the suspension of war. Our saintly king Edward the Confessor carried its influence still further by passing a law (which was confirmed by his successor, William the Conqueror), that God's truce should be observed without cessation from the beginning of Advent to the octave of Easter; from the Ascension to the Whitsuntide octave; on all the Ember days; on the vigils of all feasts; and lastly, every week, from None on Wednesday till Monday morning, which had already been prescribed.[2]

In the Council of Clermont, held in 1095, Pope Urban II., after drawing up the regulations for the Crusades, used his authority in extending God's truce, as it was then observed during Lent. His decree, which was renewed in the Council held the following year at Rouen, was to this effect: that all war proceedings should be suspended from Ash Wednesday to the Monday after the octave of Pentecost, and on all vigils and feasts of the blessed Virgin and of the apostles, over and above what was already regulated for each week, that is, from Wednesday evening to Monday morning.[3]

Thus did the world testify its respect for the holy observances of Lent, and borrow some of its wisest

[1] Wilhelm. Malmesbur. *Hist. nov.* no. 30.
[2] Labbe, *Concil.* tom. ix.
[3] Orderic. Vital. *Hist. Eccles.* lib. ix.

institutions from the seasons and feasts of the liturgical year. The influence of this forty days' penance was great, too, on each individual. It renewed man's energies, gave him fresh vigour in battling with his animal instincts, and, by the restraint it put upon sensuality, ennobled the soul. There was restraint everywhere; and the present discipline of the Church, which forbids the solemnization of marriage during Lent, reminds Christians of that holy continency, which, for many ages, was observed during the whole forty days as a precept, and of which the most sacred of the liturgical books, the missal, still retains the recommendation.[1]

It is with reluctance that we close our history of Lent, and leave untouched so many other interesting details. For instance, what treasures we could have laid open to our readers from the lenten usages of the eastern Churches, which have retained so much of the primitive discipline! We cannot, however, resist devoting our last page to the following particulars.

We mentioned, in the preceding volume, that the Sunday we call *Septuagesima*, is called, by the Greeks, *Prophoné*, because the opening of Lent is proclaimed on that day. The Monday following it is counted as the first day of the next week, which is *Apocreos*, the name they give to the Sunday which closes that week, and which is our Sexagesima Sunday. The Greek Church begins abstinence from flesh-meat with this week. Then on the morrow, Monday, commences the week called *Tyrophagos*, which ends with the Sunday of that name, corresponding to our Quinquagesima. White-meats are allowed during that week. Finally, the morrow is the first day of the first week of Lent, and the fast begins with all its severity, on that Monday, whilst, in the Latin Church, it is deferred to the Wednesday.

[1] Missale Romanum. *Missa pro sponso et sponsa.*

During the whole of the Lent preceding Easter, milk-meats, eggs, and even fish, are forbidden. The only food permitted to be eaten with bread, is vegetables, honey, and, for those who live near the sea, shell-fish. For many centuries wine might not be taken, but it is now permitted, and on the Annunciation and Palm Sunday a dispensation is granted for eating fish.

Besides the Lent preparatory to the feast of Easter, the Greeks keep three others in the year: that which is called 'of the apostles,' which lasts from the octave of Pentecost to the feast of Saints Peter and Paul; that 'of the Virgin Mary,' which begins on the first of August, and ends with the vigil of the Assumption; and lastly, the Lent of preparation for Christmas, which consists of forty days. The fasting and abstinence of these three Lents are not quite so severe as those observed during the great Lent. The other Christian nations of the east also observe several Lents, and more rigidly than the Greeks, but all these details would lead us too far. We therefore pass on to the mysteries which are included in this holy season.

CHAPTER THE SECOND

THE MYSTERY OF LENT

WE may be sure that a season so sacred as this of Lent is rich in mysteries. The Church has made it a time of recollection and penance, in preparation for the greatest of all her feasts; she would, therefore, bring into it everything that could excite the faith of her children, and encourage them to go through the arduous work of atonement for their sins. During Septuagesima, we had the number *seventy*, which reminds us of those seventy years of captivity in Babylon, after which God's chosen people, being purified from idolatry, was to return to Jerusalem and celebrate the Pasch. It is the number *forty* that the Church now brings before us: a number, as St. Jerome observes, which denotes punishment and affliction.[1]

Let us remember the forty days and forty nights of the deluge[2] sent by God in His anger, when He repented that He had made man, and destroyed the whole human race with the exception of one family. Let us consider how the Hebrew people, in punishment for their ingratitude, wandered forty years in the desert, before they were permitted to enter the promised land.[3] Let us listen to our God commanding the Prophet Ezechiel to lie forty days on his right side, as a figure of the siege which was to bring destruction on Jerusalem.[4]

There are two persons in the old Testament who represent the two manifestations of God: Moses, who typifies the Law; and Elias, who is the figure of the Prophets. Both of these are permitted to

[1] *In Ezechiel*, cap. xxix.
[2] Gen. vii. 12.
[3] Num. xiv. 33.
[4] Ezechiel iv. 6.

approach God: the first on Sinai,[1] the second on Horeb;[2] but both of them have to prepare for the great favour by an expiatory fast of forty days.

With these mysterious facts before us, we can understand why it is that the Son of God, having become Man for our salvation and wishing to subject Himself to the pain of fasting, chose the number of forty days. The institution of Lent is thus brought before us with everything that can impress the mind with its solemn character, and with its power of appeasing God and purifying our souls. Let us, therefore, look beyond the little world which surrounds us, and see how the whole Christian universe is, at this very time, offering this forty days' penance as a sacrifice of propitiation to the offended Majesty of God; and let us hope that, as in the case of the Ninivites, He will mercifully accept this year's offering of our atonement, and pardon us our sins.

The number of our days of Lent is, then, a holy mystery: let us now learn, from the liturgy, in what light the Church views her children during these forty days. She considers them as an immense army, fighting day and night against their spiritual enemies. We remember how, on Ash Wednesday, she calls Lent a Christian warfare. In order that we may have that newness of life, which will make us worthy to sing once more our *Alleluia*, we must conquer our three enemies: the devil, the flesh, and the world. We are fellow combatants with our Jesus, for He, too, submits to the triple temptation, suggested to Him by satan in person. Therefore, we must have on our armour, and watch unceasingly. And whereas it is of the utmost importance that our hearts be spirited and brave, the Church gives us a war-song of heaven's own making, which can fire even cowards with hope of victory and confidence in God's help: it is the ninetieth

[1] Exod. xxiv. 18. [2] 3 Kings xix. 8.

Psalm.[1] She inserts the whole of it in the Mass of the first Sunday of Lent, and every day introduces several of its verses into the ferial Office.

She there tells us to rely on the protection, wherewith our heavenly Father covers us, as with a shield ;[2] to hope under the shelter of His wings ;[3] to have confidence in Him ; for that He will deliver us from the snare of the hunter,[4] who had robbed us of the holy liberty of the children of God ; to rely upon the succour of the holy angels, who are our brothers, to whom our Lord hath given charge that they keep us in all our ways,[5] and who, when Jesus permitted satan to tempt Him, were the adoring witnesses of His combat, and approached Him, after His victory, proffering to Him their service and homage. Let us well absorb these sentiments wherewith the Church would have us to be inspired; and, during our six weeks' campaign, let us often repeat this admirable canticle, which so fully describes what the soldiers of Christ should be and feel in this season of the great spiritual warfare.

But the Church is not satisfied with thus animating us to the contest with our enemies : she would also have our minds engrossed with thoughts of deepest import ; and for this end she puts before us three great subjects, which she will gradually unfold to us between this and the great Easter solemnity. Let us be all attention to these soul-stirring and instructive lessons.

And firstly, there is the conspiracy of the Jews against our Redeemer. It will be brought before us in its whole history, from its first formation to its final consummation on the great Friday, when we

[1] Ps. *Qui habitat in adjutorio*, in the Office of Compline.
[2] *Scuto circumdabit te veritas ejus.* Office of None.
[3] *Et sub pennis ejus sperabis.* Sext.
[4] *Ipse liberavit me de laqueo venantium.* Tierce.
[5] *Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis.* Lauds and Vespers.

shall behold the Son of God hanging on the wood of the cross. The infamous workings of the Synagogue will be brought before us so regularly, that we shall be able to follow the plot in all its details. We shall be inflamed with love for the august Victim, whose meekness, wisdom, and dignity bespeak a God. The divine drama, which began in the cave of Bethlehem, is to close on Calvary; we may assist at it, by meditating on the passages of the Gospel read to us by the Church during these days of Lent.

The second of the subjects offered to us, for our instruction, requires that we should remember how the feast of Easter is to be the day of new birth for our catechumens, and how, in the early ages of the Church, Lent was the immediate and solemn preparation given to the candidates for Baptism. The holy liturgy of the present season retains much of the instruction she used to give to the catechumens; and as we listen to her magnificent lessons from both the old and the new Testament, whereby she completed their *initiation*, we ought to think with gratitude of how we were not required to wait years before being made children of God, but were mercifully admitted to Baptism even in our infancy. We shall be led to pray for those new catechumens, who this very year, in far distant countries, are receiving instructions from their zealous missioners, and are looking forward, as did the postulants of the primitive Church, to that grand feast of our Saviour's victory over death, when they are to be cleansed in the waters of Baptism and receive from the contact a new being—regeneration.

Thirdly, we must remember how, formerly, the public penitents, who had been separated on Ash Wednesday from the assembly of the faithful, were the object of the Church's maternal solicitude during the whole forty days of Lent, and were to be admitted to reconciliation on Maundy Thursday, if

their repentance were such as to merit this public forgiveness. We shall have the admirable course of instructions, which were originally designed for these penitents, and which the liturgy, faithful as it ever is to such traditions, still retains for our sake. As we read these sublime passages of the Scripture, we shall naturally think upon our own sins, and on what easy terms they were pardoned us; whereas, had we lived in other times, we should have probably been put through the ordeal of a public and severe penance. This will excite us to fervour, for we shall remember that, whatever changes the indulgence of the Church may lead her to make in her discipline, the justice of our God is ever the same. We shall find in all this an additional motive for offering to His divine Majesty the sacrifice of a contrite heart, and we shall go through our penances with that cheerful eagerness, which the conviction of our deserving much severer ones always brings with it.

In order to keep up the character of mournfulness and austerity which is so well suited to Lent, the Church, for many centuries, admitted very few feasts into this portion of her year, inasmuch as there is always joy where there is even a spiritual feast. In the fourth century, we have the Council of Laodicea forbidding, in its fifty-first canon, the keeping of a feast or commemoration of any saint during Lent, excepting on the Saturdays or Sundays.[1] The Greek Church rigidly maintained this point of lenten discipline; nor was it till many centuries after the Council of Laodicea that she made an exception for March 25, on which day she now keeps the feast of our Lady's Annunciation.

The Church of Rome maintained this same discipline, at least in principle; but she admitted the feast of the Annunciation at a very early period, and somewhat later, the feast of the apostle

[1] Labbe, *Concil.* tom. i.

St. Mathias, on February 24. During the last few centuries, she has admitted several other feasts into that portion of her general calendar which coincides with Lent; still, she observes a certain restriction, out of respect for the ancient practice.

The reason why the Church of Rome is less severe on this point of excluding the saints' feasts during Lent, is that the Christians of the west have never looked upon the celebration of a feast as incompatible with fasting; the Greeks, on the contrary, believe that the two are irreconcilable, and as a consequence of this principle, never observe Saturday as a fasting-day, because they always keep it as a solemnity, though they make Holy Saturday an exception, and fast upon it. For the same reason, they do not fast upon the Annunciation.

This strange idea gave rise, in or about the seventh century, to a custom which is peculiar to the Greek Church. It is called the *Mass of the Presanctified*, that is to say, consecrated in a previous Sacrifice. On each Sunday of Lent, the priest consecrates six Hosts, one of which he receives in that Mass; but the remaining five are reserved for a simple Communion, which is made on each of the five following days, without the holy Sacrifice being offered. The Latin Church practises this rite only once in the year, that is, on Good Friday, and this in commemoration of a sublime mystery, which we will explain in its proper place.

This custom of the Greek Church was evidently suggested by the forty-ninth canon of the Council of Laodicea, which forbids the offering of bread for the Sacrifice during Lent, excepting on the Saturdays and Sundays.[1] The Greeks, some centuries later on, concluded from this canon that the celebration of the holy Sacrifice was incompatible with fasting; and we learn from the controversy they had, in the

[1] Labbe, *Concil.* tom. i.

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[1] *Omira Nicaam* to i. iv.
[2] Can. 52. Labbe, *Conc.* tom. i. ri
[3] Anastas. *Vion Gregor* o II.

the holy rites which are now observed, during Lent, in our western Churches. We have explained several of these in our 'Septuagesima.'[1] The suspension of the *Alleluia;* the purple vestments; the laying aside of the deacon's dalmatic, and the subdeacon's tunic; the omission of the two joyful canticles *Gloria in excelsis* and *Te Deum;* the substitution of the mournful *Tract* for the Alleluia-verse in the Mass; the *Benedicamus Domino* instead of the *Ite Missa est;* the additional prayer said over the people after the Postcommunions on ferial days; the celebration of the Vesper Office before midday, excepting on the Sundays: all these are familiar to our readers. We have now only to mention, in addition, the genuflections prescribed for the conclusion of all the Hours of the Divine Office on ferias, and the rubric which bids the choir to kneel, on those same days, during the Canon of the Mass.

There were other ceremonies peculiar to the season of Lent, which were observed in the Churches of the west, but which have now, for many centuries, fallen into general disuse; we say general, because they are still partially kept up in some places. Of these rites, the most imposing was that of putting up a large veil between the choir and the altar, so that neither clergy nor people could look upon the holy mysteries celebrated within the sanctuary. This veil — which was called *the Curtain*, and, generally speaking, was of a purple colour—was a symbol of the penance to which the sinner ought to subject himself, in order to merit the sight of that divine Majesty, before whose face he had committed so many outrages. It signified, moreover, the humiliations endured by our Redeemer, who was a stumbling-block to the proud Synagogue. But as a veil that is suddenly drawn aside, these humiliations were to give way, and be changed into the glories of

[1] See their explanation in the volume for Septuagesima.

the Resurrection.[1] Among other places where this rite is still observed, we may mention the metropolitan church of Paris, *Notre Dame.*

It was the custom also, in many churches, to veil the crucifix and the statues of the saints as soon as Lent began; in order to excite the faithful to a livelier sense of penance, they were deprived of the consolation which the sight of these holy images always brings to the soul. But this custom, which is still retained in some places, was less general than the more expressive one used in the Roman Church, which we will explain in our next volume—the veiling of the crucifix and statues only in Passion-tide.

We learn from the ceremonials of the middle ages that, during Lent, and particularly on the Wednesdays and Fridays, processions used frequently to be made from one church to another. In monasteries, these processions were made in the cloister, and barefooted.[2] This custom was suggested by the practice of Rome, where there is a *Station* for every day of Lent which, for many centuries, began by a procession to the stational church.

Lastly, the Church has always been in the habit of adding to her prayers during the season of Lent. Her discipline was, until recently, that, on ferias, in cathedral and collegiate churches which were not exempted by a custom to the contrary, the following additions were made to the canonical Hours: on Monday, the Office of the Dead; on Wednesday, the Gradual Psalms; and on Friday, the Penitential Psalms. In some churches, during the middle ages, the whole Psalter was added each week of Lent to the usual Office.[3]

[1] Honorius of Autun. *Gemma animæ*, lib. iii. cap. lxvi.
[2] Martène. *De antequis Eccles. ritibus*, tom. iii. cap. xviii.
[3] *Ibid.*

CHAPTER THE THIRD

PRACTICE DURING LENT

HAVING spent the three weeks of Septuagesima in meditating upon our spiritual infirmities and upon the wounds caused in us by sin, we should be ready to enter upon the penitential season which the Church has now begun. We have now a clearer knowledge of the justice and holiness of God, and of the dangers that await an impenitent soul; and, that our repentance might be earnest and lasting, we have bade farewell to the vain joys and baubles of the world. Our pride has been humbled by the prophecy, that these bodies would soon be like the ashes that wrote the memento of death upon our foreheads.

During these forty days of penance, which seem so long to our poor nature, we shall not be deprived of the company of our Jesus. He seemed to have withdrawn from us during those weeks of Septuagesima, when everything spoke to us of His maledictions upon sinful man, but this absence has done us good. It has taught us how to tremble at the voice of God's anger. 'The fear of the Lord is the beginning of wisdom';[1] we have found it to be so: the spirit of penance is now active within us, because we have feared.

And now, let us look at the divine object that is before us. It is our Emmanuel; the same Jesus, but not under the form of the sweet Babe whom we adored in His crib. He has grown to the fulness of the age of man, and wears the semblance of a sinner, trembling and humbling Himself before the sovereign Majesty of His Father whom we have offended, and

[1] Ps. cx. 10.

to whom He now offers Himself as the Victim of propitiation. He loves us with a brother's love; and seeing that the season for doing penance has begun, He comes to cheer us on by His presence and His own example. We are going to spend forty days in fasting and abstinence: Jesus, who is innocence itself, goes through the same penance. We have separated ourselves, for a time, from the pleasures and vanities of the world: Jesus withdraws from the company and sight of men. We intend to assist at the divine services more assiduously, and pray more fervently, than at other times: Jesus spends forty days and forty nights in praying, like the humblest suppliant; and all this for us. We are going to think over our past sins, and bewail them in bitter grief: Jesus suffers for them and weeps over them in the silence of the desert, as though He Himself had committed them.

No sooner had He received baptism from the hands of St. John, than the Holy Ghost led Him to the desert. The time had come for showing Himself to the world; He would begin by teaching us a lesson of immense importance. He leaves the saintly Precursor and the admiring multitude, that had seen the divine Spirit descend upon Him, and heard the Father's voice proclaiming Him to be His beloved Son; He leaves them and goes into the desert. Not far from the Jordan there rises a rugged mountain, which has received, in after ages, the name of Quarantana. It commands a view of the fertile plain of Jericho, the Jordan, and the Dead Sea. It is within a cave of this wild rock that the Son of God now enters, His only companions being the dumb animals who have chosen this same for their own shelter. He has no food wherewith to satisfy the pangs of hunger; the barren rock can yield Him no drink; His only bed must be of stone. Here He is to spend forty days; after which, He will

permit the angels to visit Him and bring Him food.

Thus does our Saviour go before us on the holy path of Lent. He has borne all its fatigues and hardships, that so we, when called upon to tread the narrow way of our lenten penance, might have His example wherewith to silence the excuses, and sophisms, and repugnances, of self-love and pride. The lesson is here too plainly given not to be understood; the law of doing penance for sin is here too clearly shown, and we cannot plead ignorance: let us honestly accept the teaching and practise it. Jesus leaves the desert where He has spent the forty days, and begins His preaching with these words, which He addresses to all men: 'Do penance, for the kingdom of heaven is at hand.'[1] Let us not harden our hearts to this invitation, lest there be fulfilled in us the terrible threat contained in those other words of our Redeemer: 'Unless you shall do penance, you shall perish.'[2]

Now, penance consists in contrition of the soul, and mortification of the body; these two parts are essential to it. The soul has willed the sin; the body has frequently co-operated in its commission. Moreover, man is composed of both soul and body; both, then, should pay homage to their Creator. The body is to share with the soul either the delights of heaven or the torments of hell; there cannot, therefore, be any thorough Christian life, or any earnest penance, where the body does not take part, in both, with the soul.

But it is the soul which gives reality to penance. The Gospel teaches this by the examples it holds out to us of the prodigal son, of Magdalene, of Zaccheus, and of St. Peter. The soul, then, must be resolved to give up every sin; she must heartily grieve over those she has committed; she must hate sin; she

[1] St. Matt. iv. 17. [2] St. Luke xiii. 3.

must shun the occasions of sin. The sacred Scriptures have a word for this inward disposition, which has been adopted by the Christian world, and which admirably expresses the state of the soul that has turned away from her sins: this word is conversion. The Christian should, therefore, during Lent, study to excite himself to this repentance of heart, and look upon it as the essential foundation of all his lenten exercises. Nevertheless, he must remember that this spiritual penance would be a mere delusion, were he not to practise mortification of the body. Let him study the example given him by his Saviour, who grieves, indeed, and weeps over our sins; but He also expiates them by His bodily sufferings. Hence it is that the Church, the infallible interpreter of her divine Master's will, tells us that the repentance of our heart will not be accepted by God, unless it be accompanied by fasting and abstinence.

How great, then, is the illusion of those Christians, who forget their past sins, or compare themselves with others whose lives they take to have been worse than their own; and thus satisfied with themselves, can see no harm or danger in the easy life they intend to pass for the rest of their days! They will tell you that there can be no need of their thinking of their past sins, for they have made a good confession! Is not the life they have led since that time a sufficient proof of their solid piety? And why should anyone speak to them about the justice of God and mortification? Accordingly, as soon as Lent approaches, they must get all manner of dispensations. Abstinence is an inconvenience; fasting has an effect upon their health, it would interfere with their occupations, it is such a change from their ordinary way of living; besides, there are so many people who are better than themselves, and yet who never fast or abstain. And, as the idea never enters their minds of supplying for the penances prescribed by the

Church by other penitential exercises, such persons as these gradually and unsuspectingly lose the Christian spirit.

The Church sees this frightful decay of supernatural energy; but she cherishes what is still left, by making her lenten observances easier, year after year. With the hope of maintaining that little, and of seeing it strengthen for some better future, she leaves to the justice of God her children who hearken not to her when she teaches them how they might, even now, propitiate His anger. Alas! these her children, of whom we are speaking, are quite satisfied that things should be as they are, and never think of judging their own conduct by the examples of Jesus and His saints, or by the undeviating rules of Christian penance.

It is true, there are exceptions; but how rare they are, especially in our large towns! Groundless prejudices, idle excuses, bad example, all tend to lead men from the observance of Lent. Is it not sad to hear people giving such a reason as this for their not fasting or abstaining—because they *feel* them? Surely, they forget that the very aim of fasting and abstinence is to make these bodies of sin[1] suffer and feel. And what will they answer on the day of judgment, when our Saviour shall show them how the very Turks, who were the disciples of a gross and sensual religion, had the courage to practise, every year, the austerities of their Ramadan?

But their own conduct will be their loudest accuser. These very persons, who persuade themselves that they have not strength enough to bear the abstinence and fasting of Lent even in their present mitigated form, think nothing of going through incomparably greater fatigues for the sake of temporal gains or worldly enjoyments. Constitutions which have broken down in the pursuit of pleasures which, to

[1] Rom. vi. 6.

say the least, are frivolous, and always dangerous, would have kept up all their vigour, had the laws of God and His Church, and not the desire to please the world, been the guide of their conduct. But such is the indifference wherewith this non-observance of Lent is treated, that it never excites the slightest trouble or remorse of conscience; and those who are guilty of it will argue with you, that people who lived in the middle ages may perhaps have been able to keep Lent, but that now-a-days it is out of the question: and they can coolly say this in the face of all that the Church has done to adapt her lenten discipline to the physical and moral weakness of the present generation! How comes it that, whilst these men have been trained in, or converted to, the faith of their fathers, they can forget that the observance of Lent is an essential mark of Catholicity; and that when the Protestants undertook to *reform* her, in the sixteenth century, one of their chief grievances was that she insisted on her children mortifying themselves by fasting and abstinence?

But it will be asked: 'Are there, then, no lawful dispensations?' We answer that there are; and that they are more needed now than in former ages, owing to the general weakness of our constitutions. Still, there is great danger of our deceiving ourselves. If we have strength to go through great fatigues when our own self-love is gratified by them, how is it we are too weak to observe abstinence? If a slight inconvenience deter us from doing this penance, how shall we ever make expiation for our sins? for expiation is essentially painful to nature. The opinion of our physician that fasting will weaken us, may be false, or it may be correct; but is not this mortification of the flesh the very object that the Church aims at, knowing that our soul will profit by the body being brought into subjection? But let us suppose the dispensation to be necessary: that

our health would be impaired, and the duties of our state of life neglected, if we were to observe the law of Lent to the letter: do we, in such a case, endeavour, by other works of penance, to supply for those which our health does not allow us to observe? Are we grieved and humbled to find ourselves thus unable to join with the rest of the faithful children of the Church, in bearing the yoke of lenten discipline? Do we ask of our Lord to grant us the grace, next year, of sharing in the merits of our fellow-Christians, and of observing those holy practices which give the soul an assurance of mercy and pardon? If we do, the dispensation will not be detrimental to our spiritual interests; and when the feast of Easter comes, inviting the faithful to partake in its grand joys, we may confidently take our place side by side with those who have fasted; for though our bodily weakness has not permitted us to keep pace with them exteriorly, our heart has been faithful to the spirit of Lent.

How long a list of proofs we could still give of the negligence, into which the modern spirit of self-indulgence leads so many among us, in regard of fasting and abstinence! Thus, there are Catholics to be found in every part of the world who make their Easter Communion, and profess themselves to be children of the Catholic Church, who yet have no idea of the obligations of Lent. Their very notion of fasting and abstinence is so vague, that they are not aware that these two practices are quite distinct one from the other; and that the dispensation from one does not, in any way, include a dispensation from the other. If they have, lawfully or unlawfully, obtained exemption from abstinence, it never so much as enters into their minds that the obligation of fasting is still binding upon them during the whole forty days; or if they have had granted to them a dispensation from fasting, they conclude that

they may eat any kind of food they wish upon any day. Such ignorance as this is the natural result of the indifference wherewith the commandments and traditions of the Church are treated.

So far, we have been speaking of the non-observance of Lent in its relation to individuals and Catholics; let us now say a few words upon the influence which that same non-observance has upon a whole people or nation. There are but few social questions which have not been ably and spiritedly treated of by the public writers of the age, who have devoted their talents to the study of political economy; and it has often been a matter of surprise to us that they should have overlooked a subject of such deep interest as this: the results produced on society by the abolition of Lent; that is to say, of an institution which, more than any other, keeps up in the public mind a keen sentiment of moral right and wrong, inasmuch as it imposes on a nation an annual expiation for sin. No shrewd penetration is needed to see the difference between two nations, one of which observes, each year, a forty-days' penance in reparation of the violations committed against the law of God, and another, whose very principles reject all such solemn reparation. And looking at the subject from another point of view—is it not to be feared that the excessive use of animal food tends to weaken, rather than to strengthen, the constitution? We are convinced of it: the time will come when a greater proportion of vegetable, and less of animal, diet will be considered as an essential means for maintaining the strength of the human frame.

Let, then, the children of the Church courageously observe the lenten practices of penance. Peace of conscience is essential to Christian life; and yet it is promised to none but truly penitent souls. Lost innocence is to be regained by the humble confession of the sin, when it is accompanied by the absolution of

the priest; but let the faithful be on their guard against the dangerous error, which would persuade them that they have nothing to do when once pardoned. Let them remember the solemn warning given them by the Holy Ghost in the sacred Scriptures: 'Be not without fear about sin forgiven'![1] Our confidence of our having been forgiven should be in proportion to the change or conversion of our heart; the greater our present detestation of our past sins and the more earnest our desire to do penance for them for the rest of our lives, the better founded is our confidence that they have been pardoned. 'Man knoweth not,' as the same holy Volume assures us, 'whether he be worthy of love or hatred';[2] but he that keeps up within him the spirit of penance, has every reason to hope that God loves him.

But the courageous observance of the Church's precept of fasting and abstaining during Lent must be accompanied by those two other eminently good works, to which God so frequently urges us in the Scripture: prayer and almsdeeds. Just as under the term 'fasting' the Church comprises all kinds of mortification; so under the word 'prayer' she includes all those exercises of piety whereby the soul holds intercourse with her God. More frequent attendance at the services of the Church, assisting daily at Mass, spiritual reading, meditation upon eternal truths and the Passion, hearing sermons, and, above all, approaching the Sacraments of Penance and the holy Eucharist—these are the chief means whereby the faithful should offer to God the homage of prayer, during this holy season.

Almsdeeds comprise all the works of mercy to our neighbour, and are unanimously recommended by the holy doctors of the Church, as being the necessary complement of fasting and prayer during Lent. God has made it a law, to which He has graciously

[1] Ecclus. v. 5. [2] Eccles. ix. 1.

bound Himself, that charity shown towards our fellow-creatures, with the intention of pleasing our Creator, shall be rewarded as though it were done to Himself. How vividly this brings before us the reality and sacredness of the tie which He would have to exist between all men! Such, indeed, is its necessity, that our heavenly Father will not accept the love of any heart that refuses to show mercy: but, on the other hand, He accepts as genuine and as done to Himself the charity of every Christian, who, by a work of mercy shown to a fellow-man, is really acknowledging and honouring that sublime union which makes all men to be one family with God as its Father. Hence it is that almsdeeds, done with this intention, are not merely acts of human kindness, but are raised to the dignity of acts of religion, which have God for their direct object, and have the power of appeasing His divine justice.

Let us remember the counsel given by the Archangel Raphael to Tobias. He was on the point of taking leave of this holy family, and returning to heaven; and these were his words: 'Prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.'[1] Equally strong is the recommendation given to this virtue by the Book of Ecclesiasticus: 'Water quencheth a flaming fire, and alms resisteth sins.'[2] And again: 'Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.'[3] The Christian should keep these consoling promises ever before his mind, but more especially during the season of Lent. The rich man should show the poor, whose whole year is a fast, that there is a time when even he has his self-imposed privations. The faithful observance of Lent naturally produces a saving; let that saving

[1] Tob. xii. 8, 9. [2] Ecclus. iii. 33. [3] *Ibid.* xxix. 15.

be given to Lazarus. Nothing, surely, could be more opposed to the spirit of this holy season, than keeping up a table as richly and delicately provided as at other periods of the year, when God permits us to use all the comforts compatible with the means He has given us. But how thoroughly Christian is it that, during these days of penance and charity, the life of the poor man should be made more comfortable, in proportion as that of the rich shares in the hardships and privations of his suffering brethren throughout the world! Poor and rich would then present themselves, with all the beauty of fraternal love upon them, at the divine Banquet of the Paschal feast, to which our risen Jesus will invite us after these forty days are over.

There is one means more whereby we are to secure to ourselves the great graces of Lent; it is the spirit of retirement and separation from the world. Our ordinary life, such as it is during the rest of the year, should all be made to pay tribute to the holy season of penance; otherwise, the salutary impression produced on us by the holy ceremony of Ash Wednesday will soon be effaced. The Christian ought, therefore, to forbid himself, during Lent, all the vain amusements, entertainments, and parties, of the world he lives in. As regards theatres and balls, which are the *world* in the very height of its power to do harm, no one that calls himself a disciple of Christ should ever be present at them, unless necessity, or the position he holds in society, oblige him to it: but if, from his own free choice, he throws himself amidst such dangers during the present holy season of penance and recollection, he offers an insult to his character, and must needs cease to believe that he has sins to atone for, and a God to propitiate. The world (we mean that part of it which is Christian) has thrown off all those external indications of mourning and penance, which we read of as being so

religiously observed in the ages of faith; let that pass; but there is one thing which can never change: God's justice, and man's obligation to appease that justice. The world may rebel as much as it will against the sentence, but the sentence is irrevocable: 'Unless you do penance, you shall all perish.'[1] It is God's own word. Say, if you will, that few now-a-days give ear to it; but for that very reason many are lost. Those, too, who hear this word, must not forget the warnings given them by our divine Saviour Himself, in the Gospel read to us on Sexagesima Sunday. He told us how some of the seed is trodden down by the passers-by, or eaten by the fowls of the air; how some falls on rocky soil, and is parched; and how, again, some is choked by thorns. Let us be wise, and spare no pains to become that good ground, which not only receives the divine seed, but brings forth a hundredfold for the Easter harvest which is at hand.

An unavoidable feeling will arise in the minds of some of our readers, as they peruse these pages, in which we have endeavoured to embody the spirit of the Church, such as it is expressed, not only in the liturgy, but also in the decrees of Councils and in the writings of the holy fathers. The feeling we allude to is one of regret at not finding, during this period of the liturgical year, the touching and exquisite poetry, which gave such a charm to the forty days of our Christmas solemnity. First came Septuagesima, throwing its gloomy shade over those enchanting visions of the mystery of Bethlehem; and now we have come into a desert land, with thorns at every step, and no springs of water to refresh us. Let us not complain, however; holy Church knows our true wants, and is intent on supplying them. Neither must we be surprised at her insisting on a severer preparation for Easter, than for Christmas.

[1] St. Luke xiii. 3.

At Christmas, we were to approach our Jesus as an Infant; all she put us through then were the Advent exercises, for the mysteries of our Redemption were but beginning.

And of those who went to Jesus' crib, there were many who, like the poor shepherds of Bethlehem, might be called simple, at least in this sense, that they did not sufficiently realize either the holiness of their Incarnate God or the misery and guilt of their own conscience. But now that this Son of the eternal God has entered the path of penance; now that we are about to see Him a victim to every humiliation, and suffering even a death upon a cross, the Church does not spare us; she rouses us from our ignorance and our self-satisfaction. She bids us strike our breasts, have compunction in our souls, mortify our bodies, because we are sinners. Our whole life ought to be one of penance; fervent souls are ever doing penance: could anything be more just or necessary, than that we should do some penance during these days, when our Jesus is fasting in the desert, and is to die on Calvary? There is a sentence of our Redeemer, which He spoke to the daughters of Jerusalem on the day of His Passion; let us apply it to ourselves: 'If in the green wood they do these things, what shall be done in the dry?'[1] Oh, what a revelation is here! And yet, by the mercy of Jesus who speaks it, the dry wood may become the green, and so not be burned.

The Church hopes, nay, she is labouring with her whole energy, that this may be; therefore, she bids us bear the yoke; she gives us a Lent. Let us only courageously tread the way of penance, and the light will gradually beam upon us. If we are now far off from our God by the sins that are upon us, this holy season will be to us what the saints call the purgative life, and will give us that purity which

[1] St. Luke xxiii. 31.

will enable us to see our Lord in the glory of His victory over death. If, on the contrary, we are already living the illuminative life; if, during the three weeks of Septuagesima, we have bravely sounded the depth of our miseries, our Lent will give us a clearer view of Him who is our light; and if we acknowledged Him as our God when we saw Him as the Babe of Bethlehem, our soul's eye will not fail to recognize Him in the divine Penitent of the desert, or in the bleeding Victim of Calvary.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS DURING LENT

DURING the season of Lent, the Christian, on waking in the morning, should unite himself with the Church, who, at the first dawn of day, begins her psalms of Lauds with these words of the royal prophet:

Miserere mei, Deus, secundum magnam misericordiam tuam.	Have mercy on me, O God, according to thy great mercy.

He should, after this, profoundly adore that great God, before whom the sinner should tremble, yet whom he fears not to offend, as though deserving neither reverence nor love. It is with this deep sentiment of holy fear that he must perform the first acts of religion, both interior and exterior, wherewith he begins each day of this present season. The time for morning prayer having come, he may use the following method, which is formed upon the very prayers of the Church:—

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:

V. Benedicamus Patrem et Filium, cum sancto Spiritu:

R. Laudemus et superexaltemus eum in sæcula.

V. Gloria Patri, et Filio, et Spiritui sancto.

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

V. Let us bless the Father and the Son, and the Holy Ghost.

R. Let us praise him and extol him above all for ever.

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

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

Then, praise to our Lord and Saviour, Jesus Christ:

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, recite the Lord's Prayer, begging your heavenly Father to be mindful of His infinite mercy and goodness, to forgive you your trespasses, to come to your assistance in the temptations and dangers which so thickly beset the path of this life, and finally, to deliver you from evil, by removing from you every remnant of sin, which is the great evil, the evil that offends God, and entails the sovereign evil of man himself.

THE LORD'S PRAYER

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

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

Then, address our blessed Lady, using the words of the angelical salutation. Pray to her with confidence and love, for she is the refuge of sinners.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, *pray for us sinners*, now and at the hour of our death. Amen.

After this you should recite the Creed, that is, the symbol of faith. It contains the dogmas we are to believe; and during this season you should dwell with loving attention on that article, which is so full of hope, *the forgiveness of sins*. Let us do our utmost to merit, by our sincere conversion and amendment of our lives, that our Saviour, after these penitential forty days are over, may say to each of us those words which are so sweet to a penitent sinner: 'Go, thy sins are forgiven!'

THE APOSTLES' CREED

Credo in Deum Patrem omnipotentem, creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the communion of saints, the *forgiveness of sins*, the resurrection of the body, and life everlasting. Amen.

After having thus made the profession of your faith, endeavour to excite yourself to sorrow for the sins you have committed. Ask our Lord to give you the graces appropriate to this holy season; and, for this end, recite the following hymn, which the Church uses in her Lauds for Lent:

HYMN

O sol salutis, intimis,
Jesu, refulge mentibus,
Dum nocte pulsa gratior
Orbi dies renascitur.

O Jesus, thou Sun of the world's salvation! shine in the depths of our souls; for now is the hour of night's departure, and sweeter daybreak dawns upon the earth.

Dans tempus acceptabile,
Da lacrymarum rivulis
Lavare cordis victimam,
Quam læta adurat charitas.

O thou that givest us this *acceptable time!* give us to wash, with our tears, the victim we offer thee, which is our heart; and grant that it may burn with joyous love.

Quo fonte manavit nefas,
Fluent perennes lacrymæ,
Si virga pœnitentiæ
Cordis rigorem conterat.

Dies venit, dies tua,
In qua reflorent omnia:
Lætemur et nos, in viam
Tua reducti dextera.

Te prona mundi machina,
Clemens, adoret, Trinitas,
Et nos novi per gratiam
Novum canamus canticum.
Amen.

If the rod of penance but strike these hearts of stone, a flood of ceaseless tears will flow from that same fount, whence came our many sins.

The day, thine own day, is at hand, when all things bloom afresh; oh! grant, that we, too, may rejoice, being brought once more to the path by thy right hand.

O merciful Trinity! may the world prostrate itself before thee, and adore; and we, made new by grace, sing a new canticle of praise. Amen.

Then make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

May almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

Indulgentiam, absolutio-

May the almighty and

nem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper time for making your meditation, as no doubt you practise this holy exercise. During Lent, the following should be the leading subjects of our meditations: the justice of God which we have provoked by our sins, and His infinite holiness which sin offends; conversion of heart, the necessity of breaking with dangerous occasions, and of doing penance for our sins; our Saviour's forty days' fast in the desert, and, above all, His sacred Passion.

The next part of your morning prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must always be preferred to all others:

V Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well, and say thrice:

V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
V. Incline unto my aid, O God.
R. O Lord, make haste to help me.

OREMUS

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, rex cœli et terræ, hodie corda et corpora nostra, sensus, sermones, et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in æternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world, we may be fenced and freed from all evils. Who livest and reignest for ever and ever. Amen.

During the day, you will do well to use the instructions and prayers which you will find in this volume, for each day of the season, both for the Proper of the Time, and the Proper of the Saints. In the evening, you may use the following prayers:—

NIGHT PRAYERS

After having made the sign of the cross, let us adore that sovereign Lord, who has so mercifully preserved us during this day, and blessed us, every hour, with His grace and protection. For this end,

let us recite the following hymn, which the Church sings in her Vespers of Lent:

HYMN

Audi, benigne Conditor,
Nostras preces cum fletibus
In hoc sacro jejunio
Fusas quadragenario.

Scrutator alme cordium,
Infirma tu scis virium:
Ad te reversis exhibe
Remissionis gratiam.

Multum quidem peccavimus,
Sed parce confitentibus:
Ad nominis laudem tui
Confer medelam languidis.

Concede nostrum conteri
Corpus per abstinentiam;
Culpæ ut relinquant pabulum
Jejuna corda criminum.

Præsta, beata Trinitas,
Concede, simplex Unitas,
Ut fructuosa sint tuis
Jejuniorum munera.
Amen.

Hear, O merciful Creator, the tearful prayers we present to thee, during these forty days of fast.

O loving searcher of the heart, thou knowest that our strength is weak; grant us the grace of thy pardon, for we are converted unto thee.

Grievously have we sinned; yet spare us, for we confess our sins to thee: and, for the glory of thy name, heal our languid hearts.

Grant that we may subdue our flesh by abstinence; that thus our hearts may leave what nourishes sin, and fast from every crime.

O blessed Trinity! O undivided Unity! grant to us, thy servants, that our fasts may produce abundant fruits. Amen.

After this hymn, say the Our Father, Hail Mary, and Apostles' Creed as in the morning.

Then make the examination of conscience, going over in your mind all the faults you have committed during the day. Think how great is the obstacle put by sin to the merciful designs your God would work in you; and make a firm resolution to avoid it for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or 'I confess') with heartfelt contrition, and then give expression to your sorrow by the following act, which we have taken from the Venerable Cardinal Bellarmine's catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserve hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of faith, hope, and charity, to the recitation of which Pope Benedict XIV. has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy Catholic apostolic Roman Church requires me to believe: I believe it, because thou hast revealed it to her, thou who art the very Truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do by the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love and desire to love my neighbour as myself.

Then say to our blessed Lady the following anthem, which the Church uses from the feast of the Purification to Easter:

ANTHEM TO THE BLESSED VIRGIN

Ave Regina cœlorum,
Ave Domina angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

V. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

Hail, Queen of heaven! Hail, Lady of the angels! Hail, blessed root and gate, from which came light upon the world! Rejoice, O glorious Virgin, that surpassest all in beauty! Hail, most lovely Queen! and pray to Christ for us.

V. Vouchsafe, O holy Virgin, that I may praise thee.
R. Give me power against thine enemies.

OREMUS

Concede, misericors Deus, fragilitati nostræ præsidium: ut, qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. Amen.

You would do well to add the litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de cœlis, Deus, miserere nobis.
Fili, Redemptor mundi, Deus, miserere nobis.
Spiritus sancte, Deus, miserere nobis.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.

Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater boni consilii,	Mother of good counsel,
Mater Creatoris,	Mother of our Creator.
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the weak,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins.
Regina Sanctorum omnium,	Queen of all Saints,

Regina sine labe originali concepta,
Regina sacratissimi rosarii,
Regina pacis,
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.
V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficiamur promissionibus Christi.

Queen conceived without original sin,
Queen of the most holy rosary,
Queen of peace,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

OREMUS

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ, semper Virginis, intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

LET US PRAY

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.

V. Angelis suis Deus mandavit de te.
R. Ut custodiant te in omnibus viis tuis.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgment.
V. God hath given his angels charge of thee.
R. That they may guard thee in all thy ways.

OREMUS

Deus, qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

LET US PRAY

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

And here you may add a special mention of the saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church suffering, and beg of God that He will give to the souls in purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel; ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

V. From the gate of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you His assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dor-

ANT. Save us, O Lord, while awake, and watch us

mientes; ut vigilemus cum Christo, et requiescamus in pace.

V. Dignare, Domine, nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

as we sleep; that we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments wherewith you began it, say once more to your God these words of the royal prophet:

Miserere mei, Deus, secundum magnam misericordiam tuam.

Have mercy on me, O God, according to thy great mercy.

CHAPTER THE FIFTH

ON HEARING MASS, DURING THE SEASON OF LENT

THE Christian who enters into the spirit of the Church during this season of Lent, will find an increase in his soul of that holy fear of God, which the psalmist tells us is the beginning of wisdom.[1] The remembrance of his sins, the practice of the holy penances of Lent, the example of a God expiating our sins by fasting in the desert, the Church's ceaseless prayer for her guilty children: all combine to arouse him from the indifference which so easily fastens on the soul. He has need, therefore, of some refuge, some powerful and saving help, which may re-enkindle within his heart that Christian hope, without which he cannot be in the grace of God. Nay, more: he has need of a victim of propitiation, which may appease the divine anger; he has need of a sacrifice, whereby to stay the arm of God, which he knows is raised to punish his sins.

This Victim is ready; this infinitely efficacious sacrifice is prepared for us. We shall soon have to celebrate the sad anniversary of His being offered upon the Cross: meanwhile, He is daily offered to the divine Majesty, and it is by assisting at this holy sacrifice that we shall be taking the most efficacious means for obtaining the regeneration of our souls. When, therefore, we would offer to our God the sacrifice of a contrite and humble heart, let us ensure its acceptance by going to the altar, and supplicating the Victim, who there offers Himself for our sake, that He join His infinite merits with our feeble works.

[1] Ps. cx. 10.

When we leave the house of God, the weight of our sins will be lessened, our confidence in divine mercy will be increased, and our love, renewed by compunction, will be firmer and truer.

We will now endeavour to embody these sentiments in our explanation of the mysteries of the holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulæ, but by suggesting such acts as will enable those who hear Mass to enter into the ceremonies and the spirit of the Church and of the priest.

The purple vestments, and the penitential rites already explained, give to the holy sacrifice during Lent an air of sadness, which harmonizes with the mysteries of this season. But if, on the week-days, there occur a saint's feast, the Church keeps it, and laying aside her purple vestments, she celebrates the holy sacrifice in memory of the saint.

On the Sundays, if the Mass at which the faithful assist be the parochial, or, as it is often called, the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, let us ask with David, whose words are used by the Church in this ceremony, that our souls may be purified by the *hyssop* of humility and become *whiter than snow.*

ANTIPHON OF THE ASPERGES

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

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

V. Gloria Patri, etc.

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

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

V. Glory, etc.

ANT. Asperges me, etc.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

ANT. Thou shalt sprinkle me, etc.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

OREMUS

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

R. Amen.

LET US PRAY

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.

R. Amen.

The procession, which immediately precedes the Mass, shows us the ardour wherewith the Church advances towards her God. Let us imitate her fervour, for it is written: 'The Lord is good to them that hope in Him, to the soul that seeketh Him.'[1]

But see, Christians, the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus sancti. Amen.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. Introibo ad altare Dei.

I unite myself, O my God,

[1] Lam. iii. 25.

R. Ad Deum qui lætificat juventutem meam.

with thy Church, whose heart is filled with the hope of soon seeing, and in all the splendour of his Resurrection, Jesus Christ thy Son, who is the true altar.

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

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Send me, then, him who is light and truth: it is he that will open to us the way to thy holy mount, to thy heavenly tabernacle.

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

He is the Mediator, and the living altar; I will draw nigh to him, and be filled with joy.

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

When he shall have come, I will sing in my gladness: Be not sad, O my soul! Why wouldst thou be troubled?

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

Hope in thy Jesus, who will soon show himself to thee as the conqueror of that death which he will have suffered in thy stead; and thou wilt rise again together with him.

Gloria Patri, et Filio, et Spiritui sancto.

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

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

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

V. Introibo ad altare Dei.

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

R. Ad Deum qui lætificat juventutem meam.

V. Adjutorium nostrum in nomine Domini.

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

R. Qui fecit cœlum et terram.

The thought of being about to appear before his God, excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and thee, father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis

May almighty God be merciful to you, and, forgiving

peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

Indulgèntiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

your sins, bring you to everlasting life.

R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. O God, it needs but one look of thine to give us life.

R. And thy people shall rejoice in thee.

V. Show us, O Lord, thy mercy.

R. And give us to know and love the Saviour whom thou hast sent unto us.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

The priest here leaves you to ascend to the altar; but first he salutes you:

V. Dominus vobiscum.

V. The Lord be with you.

Answer him with reverence:

R. Et cum spiritu tuo.

R. And with thy spirit.

OREMUS

LET US PRAY

He ascends the steps, and comes to the Holy of holies. Ask, both for him and yourself, deliverance from sin:

Aufer a nobis, quæsumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the priest kisses the altar, out of reverence for the relics of the martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.	Mayst thou be blessed by him in whose honour thou art to be burned. Amen.

He then censes the altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church who addresses herself to Jesus Christ; while the divine mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The priest then says the Introit. It is a solemn opening-anthem, in which the Church, at the very commencement of the holy sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of angels, who are standing round the altar of heaven, one and the same as this before which you are kneeling.

To the Father:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

To the Son:

Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!

To the Holy Ghost:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

As we have already mentioned, the Church abstains, during the season of Lent, from the heavenly hymn which the angels sang over the crib of the divine Babe. But, if she be keeping the feast of a saint, she recites this beautiful canticle on that day. The beginning of the *Angelic Hymn* seems more suitable for heavenly than for earthly voices; but the second part is in no way out of keeping with the sinner's wants and fears, for we there remind the Son of the eternal Father that He is the *Lamb* who came down from heaven that He might *take away the sins of the world.* We beseech Him to *have mercy on us*, and *receive our humble prayer.* Let us foster these sentiments within us, for they are so appropriate to the present season.

THE ANGELIC HYMN

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.	Glory be to God on high, and on earth peace to men of good will.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.	We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.
Domine Deus, Rex cœlestis, Deus Pater omnipotens.	O Lord God, heavenly King, God the Father almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only-begotten Son.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum sancto Spiritu, in gloria Dei Patris. Amen.

O Lord God, Lamb of God, Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the Collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the Epistle, which is generally a portion of one or other of the Epistles of the apostles, or a passage from some Book of the old Testament. While it is being read, ask of God that you may profit by the instruction it conveys.

The Gradual is an intermediate formula of prayer between the Epistle and Gospel. It again brings to us the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During every other portion of her year, the Church here repeats her joyous *Alleluia;* but now she denies

herself this demonstration of gladness, until such time as her divine Spouse has passed through that sea of bitterness, into which our sins have plunged Him. Instead of the *Alleluia*, then, she sings in a plaintive tone some verses from the Psalms, appropriate to the rest of that day's Office. This is the Tract, of which we have already spoken.

If it be a High Mass, the deacon, meanwhile, prepares to fulfil his noble office—that of announcing the good tidings of salvation. He prays God to cleanse his heart and lips. Then kneeling before the priest, he asks a blessing; and, having received it, goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both priest and deacon:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito; ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.	Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.
Dominus sit in corde mea, et in labiis meis: ut digne et competenter annuntiem Evangelium suum; In nomine Patris, et Filii, et Spiritus sancti. Amen.	Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were awaiting the orders of your Lord; and at the commencement make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my Beloved was speaking,' says the bride in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have

[1] Cant. v. 6.

at least the humble submission of Samuel, and say: 'Speak, Lord! Thy servant heareth.'[1]

After the Gospel, if the priest says the Symbol of faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please Him. It is faith that makes us see 'the light which shineth in darkness,' and which the darkness of unbelief did not comprehend. It is faith alone that teaches us what we are, whence we come, and the end for which we are made. It alone can point out to us the path whereby we may return to our God, when once we have separated ourselves from Him. Let us love this admirable faith, which, if we but make it fruitful by good works, will save us. Let us, then, say with the Catholic Church, our mother:

THE NICENE CREED

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et

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

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures.

[1] 1 Kings iii. 10.

ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy, Catholic and apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass; it is called the *Oblation*, and immediately follows that which was named the *Mass of Catechumens*, on account of its being formerly the only part, at which the candidates for Baptism had a right to be present.

See, then, dear Christians, bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the apostle expresses it, 'that which is mortal, will be swallowed up by life.'[1] Until that

[1] 2 Cor. v. 4.

happy change shall be realized, let us offer ourselves to God, as often as we see the bread and wine presented to Him in the holy sacrifice; and let us glorify Him, who, by assuming our human nature, has made us 'partakers of the divine nature.'[1]

The priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread, which we are offering to thee, is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say:

Deus qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est

O Lord Jesus, who art the true Vine, and whose blood, like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified

[1] 2 St. Peter i. 4.

particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

by this drop of water. Oh, come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down; let us, also, humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding further with the sacrifice, takes the thurible a second time, after blessing the incense in these words :

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

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine, which have just been offered, and then the altar itself ; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints' ; let us take a share in those prayers, and with all the ardour of holy desires, let us say with the priest :

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

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo : elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis ; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

May this incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Let my prayer, O Lord, be directed like incense in thy sight : the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips ; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says :

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

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

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession, which he made at the foot of the altar, is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm.

PSALM 25

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

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui sancto.

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

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

O holy Trinity, graciously accept the sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the holy apostles Peter and Paul, the martyrs whose relics lie here under our altar awaiting their resurrection, and the saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my sacrifice, which is yours also, may be acceptable to God, our almighty Father.

This request made, he turns again to the altar, and you will see his face no more, until our Lord Himself

shall have come down from heaven upon that same altar. Assure the priest that he has your prayers, and say to him :

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called the *Secrets*, in which he presents the petition of the whole Church for God's acceptance of the sacrifice, and then immediately begins to fulfil that great duty of religion—thanksgiving. So far he has adored God, and has sued for mercy ; he has still to give thanks for the blessings bestowed on us by the bount of our heavenly Father, the chief of which, during this season, is the enabling us to satisfy His justice by our lenten mortifications. The priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud saying :

Per omnia sæcula sæculorum.	For ever and ever.

In the same feeling, answer your *Amen*. Then he continues :

V. Dominus vobiscum.	*V*. The Lord be with you.
R. Et cum spiritu tuo.	*R*. And with thy spirit.
V. Sursum corda !	*V*. Lift up your hearts !

Let your response be sincere :

R. Habemus ad Dominum.	*R*. We have them fixed on God.

And when he adds :

V. Gratias agamus Domino Deo nostro.	*V*. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

R. Dignum et justum est. *R.* It is meet and just.

Then the priest:

THE PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia, per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cœli cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God, who by this bodily fast extinguishest our vices, elevatest our understanding, bestowest on us virtue and its rewards, through Christ our Lord. By whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the priest, who, on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift; bow down and say:

Sanctus, sanctus, sanctus, Dominus Deus sabaoth!
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis!
Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, holy, holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!
Blessed be the Saviour who is coming to us in the name of the Lord who sends him.
Hosanna be to him in the highest!

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silent. Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us respectfully fix our eyes on what the priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata; in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic, apostolic, Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum, famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt

Permit me, O God, to intercede with thee for special blessings upon those for whom thou knowest that I have a special obligation to pray: * * * Apply to them the fruits of this divine sacri-

hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

fice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the saints: they are that portion of the body of our Lord Jesus Christ, which is called the Church triumphant.

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

But the offering of this sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is, that we wish to honour, by it, the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us; of the apostles, confessors, virgins, and of all the saints; that they may assist us, by their powerful intercession, to be worthy of this thy visit, and of contemplating thee, as they themselves now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of the old Law was wont to do over the figurative victim; he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we express our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

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

Vouchsafe, O God, to accept the offering, which this thine assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us among thine elect, through him who is coming to us—thy Son, our Saviour!

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son, our Saviour!

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration; for God Himself is about to descend upon our altar, coming down from heaven.

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

What, O God of heaven and earth, my Jesus, the long expected Messias! what else can I do, at this solemn moment, but adore thee in silence, as my sovereign Master, and open to thee my whole heart, as to its dearest King? Come then, O Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to Him for ever! But He has come that He may be immolated. Hence the priest, who is the minister of the designs of the Most High, immediately pronounces, over the chalice, those

sacred words which will produce the great mystical immolation, by the separation of the Victim's Body and Blood. After these words, the substances of both bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear should keep us from a mystery, which God gives us for the very purpose of infusing confidence into our hearts. While the priest is pronouncing those words, let us associate ourselves to the angels, who tremblingly gaze upon this deepest wonder.

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

O precious Blood, thou price of my salvation, I adore thee! Wash away my sins, and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power, and by thy love.

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly material offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offeri-

Father of infinite holiness, the Host so long expected is here before thee. Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is

mus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

thy Son; but he is also our Host, Host pure and spotless, our meat and drink of everlasting life.

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

Heretofore, thou acceptedst the sacrifice of the innocent lambs offered unto thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice which Melchisedech presented to thee, of bread and wine. Receive our sacrifice which surpasses all those others: it is the Lamb, of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love, on which is seated the Saviour of men.

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

But, O God of infinite power, these sacred gifts are not only on this altar here below: they are, also, on that sublime altar in heaven, which is before the throne of thy divine Majesty. These two altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for making supplication for the Church suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that He mercifully visit, by a ray of His consoling light, the dark abode of purgatory; and permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them, who have a claim upon our suffrages.

Memento, etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect, in the holy city; even our mortal eyes can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus

Alas! we are poor sinners, O God of all sanctity, yet do we hope that thine infinite mercy will grant us to share thy kingdom; not indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this sacrifice, which we are offering unto thee. Remember, too, the merits of thy holy apostles, of thy holy martyrs, of thy holy virgins,

sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte: per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis; per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus sancti, omnis honor et gloria.

and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and, by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying the last of these words, the priest has taken up the sacred Host, which was upon the altar; he has held it over the chalice: thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both chalice and Host, he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is interrupted. The priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum. — For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother, the Church:

Amen. — Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer, taught us by our Saviour Himself. Let it ascend to heaven

together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who made it for us, is in our very hands now while we say it? As this prayer belongs in common to all God's children, the priest recites it aloud, and begins by inviting us all to join in it:

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.	Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread: and *forgive us our trespasses*, as we forgive them that trespass against us, and lead us not into temptation.

Let us answer with a deep feeling of our misery:

Sed libera nos a malo.	But deliver us from evil.

The priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere; and the Lamb on our altar has been sent to expiate it, and to deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente bea-	How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins.

ta et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus.

and which strengthen her wicked propensities. Evils present, that is, the sins now, at this very time, upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, future evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour, the intercession of Mary the Mother of Jesus, of the holy apostles, Peter and Paul and Andrew: liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who, with thee, liveth and reigneth God.

The priest is anxious to announce the peace, which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.	World without end.
R. Amen.	*R.* Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish reply:

R. Et cum spiritu tuo.	*R.* And with thy spirit.

The mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the priest has announced the death of Jesus; it is time to proclaim His Resurrection. To this end, he reverently breaks

the sacred Host; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do vou adore, and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.	Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever living Lamb, whom St. John saw, on the altar of heaven, standing as though slain:[1] say to this your Lord and King, who has taken upon Himself all our iniquities in order to wash them away by His Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world have mercy on us!
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us!
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world give us peace!

Peace is the grand object of our Saviour's coming into the world: He is the Prince of peace.[2] The divine Sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity; for, as the apostle says, 'all we who partake of one Bread, are all one bread and one body.'[3] It is on this account that the priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled around the altar. Pray with him, and for the same blessing.

[1] Apoc. v. 6. [2] Is. ix. 6. [3] 1 Cor. x. 17.

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

Lord Jesus Christ, who saidst to thine apostles, 'my peace I leave with you, my peace I give unto you:' regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God, for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas, Deus, in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast, by thy death, given life to the world; deliver me, by this thy most sacred Body and Blood, from all mine iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself for a spiritual Communion:

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemna-

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and

tionem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum. Amen.

condemnation; but through thy mercy, may it be a safeguard and remedy, both to my soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them:

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

Lord, I am not worthy that thou shouldst enter under my roof; say it only with one word of thine, and my soul shall be healed.

Whilst the priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up His abode within you; and again say to Him with the bride: 'Come, Lord Jesus, come!'

But should you not intend to receive sacramentally, make here a spiritual Communion. Adore Jesus Christ, who thus visits your soul by His grace, and say to Him:

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

I give thee, O Jesus, this heart of mine, that thou mayst dwell in it, and do with me what thou wilt.

Then the priest takes the chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus quæ retribuit

What return shall I make to the Lord for all he hath

mihi ? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

given to me ? I will take the chalice of salvation, and will call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer : 'Come, Lord Jesus, come !'

If, on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to Him :

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

I unite myself to thee, my beloved Jesus ! do thou unite thyself to me and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for holy Communion, during this season of Lent, are given in the next chapter.

The Communion being finished, while the priest is purifying the chalice the first time, say :

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

Thou hast visited me, O God, in these days of my pilgrimage : give me grace to treasure up the fruits of this visit, and to make it tell upon my eternity.

While the priest is purifying the chalice the second time, say :

Corpus tuum Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis : et præsta ut in me non remaneat scelerum macula quem pura et sancta refecerunt Sacramenta. Qui vi-

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to

vis et regnas in sæcula sæculorum. Amen.

them; and may I be thus rendered less unworthy of thy divine visit.

The priest, having read the antiphon called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people with the usual salutation; after which he recites the prayers, called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift He has just lavished on you, and asking Him, with most earnest entreaty, that He will bestow upon you a lasting spirit of compunction.

These prayers having been recited, the priest again turns to the people, and full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum. The Lord be with you.

Answer him:

R. Et cum spiritu tuo. *R.* And with thy spirit.

The deacon, or (if it be not a High Mass) the priest himself, then says:

V. Benedicamus Domino. *V.* Let us bless the Lord.

If it be neither a Sunday, nor a feria of Lent, he says as usual:

V. Ite, Missa est. *V.* Go, the Mass is finished.
R. Deo gratias. *R.* Thanks be to God.

The priest makes a last prayer before giving you his blessing; pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine sacrifice. Pardon

sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

me the negligence and coldness wherewith I have received so great a favour, and deign to confirm the blessing, which thy minister is about to give me in thy name.

The priest raises his hand, and thus blesses you:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus sanctus.
R. Amen.

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

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh* and to *dwell among us*. Pray that you may be of the number of those, who, now that He has come *unto His own, receive Him*, and are made *the sons of God*.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.

Cap. i.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium per-

The beginning of the holy Gospel according to John.

Ch. i.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John.

hiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus; qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

R. Deo gratias.

R. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING LENT

Of all the works whereby a Christian can sanctify the time of Lent, there is none so pleasing to God as to assist at the holy sacrifice of the Mass, in which is offered the Victim of man's salvation. But now that his own unworthiness is more than ever evident to him, ought he to abstain from partaking, by holy Communion, of this life-giving and purifying Host? Such is not our Saviour's will. He came down from heaven, not to judge, but to save us.[1] He knows how long and rugged is the road we have to traverse, before we reach that happy day, on which we shall rest with Him, in the joy of His Resurrection. He has compassion on us; He fears lest we faint in the way;[2] and He, therefore, offers us the divine food, which gives light and strength to our souls, and refreshes them in their toil. We feel that our hearts are not yet pure enough; let us then, with a humble and contrite heart, go to Him, who has come that He may restore to our souls their original beauty. Let us, at all times, remember the solemn injunction which this Saviour so graciously deigned to give us: 'Except ye eat the Flesh of the Son of Man, ye shall not have life in you.'[3]

If, therefore, sin has no longer dominion over us; if we have destroyed it by true sorrow and sincere confession, made efficacious by the absolution of God's priest: let us not deprive ourselves of the Bread of life,[4] no matter how great soever our infirmities may seem; for it is for us that our Jesus has prepared the feast. If we feel that the chains of sin are still upon

[1] St. John iii. 17. [2] St. Matt. xv. 32.
[3] St. John vi. 54. [4] St. John vi. 35.

us; if by self-examination made with the light of the truth that is now granted to us, we discover in our souls certain stains, which the false principles of the world and too easy a conscience have hitherto made us overlook; let us lose no time, let us make a good confession: and when we have made our peace with the God of mercy, let us approach the holy Table, and receive the pledge of our reconciliation.

Yes, let us go to holy Communion, during this season of Lent, with a most heart-felt conviction of our unworthiness. It may be that hitherto we have sometimes gone with too much familiarity, on account of our not sufficiently understanding our nothingness, our misery, and the infinite holiness of the God who thus unites Himself with His sinful creatures. Henceforth, our heart shall be more truthful; blending together the two sentiments of humility and confidence, we will say, with an honest conviction, those words of the centurion of the Gospel, which the Church puts upon our lips, when she is distributing to us the Bread of life: 'Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.'[1]

We will here give, as usual, acts which may serve as a preparation for holy Communion during these weeks of Lent. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of thanksgiving for after Communion.

BEFORE COMMUNION

ACT OF FAITH

The signal grace which thou, O my God, hast granted to me, that I should know the wounds of my soul, has revealed to me the greatness of my misery. I have been taught how deep was the darkness that covered me, and how much I

[1] St. Matt. viii. 8.

needed thy divine light. But whilst the torch of faith has thus shown me the abyss of my own poor nature, it has also taught me how wonderful are the works, which thy love of thy ungrateful creature has made thee undertake, in order that thou mightest raise him up and save him. It is for me thou didst assume my human nature, and wast born at Bethlehem; it is for me that thou fastest forty days in the desert; it is for me that thou art soon to shed thy Blood on the cross. Thou commandest me to believe these miracles of thy love. I do believe them, O my God, humbly and gratefully. I also believe, and with an equally lively faith, that in a few moments thou art to give thyself to me in this ineffable mystery of holy Communion. Thou sayest to me: 'This is my Body, this is my Blood':—thy word is enough; in spite of my unworthiness seeming to forbid the possibility of such Communion, I believe, I consent, I bow me down before thine infinite truth. Oh! can there be Communion between the God of all holiness and a sinner such as I? And yet thou assurest me that thou art verily coming to me! I tremble, O eternal Truth, but I believe. I confess that thy love of me is infinite, and that having resolved to give thyself to thy poor and sinful creature, thou wilt suffer no obstacle to stand in thy way!

ACT OF HUMILITY

During the season just past, I have often contemplated, O my Jesus, thy coming from thy high throne into the bosom of Mary, thy uniting thy divine Person to our weak mortal nature, and thy being born in the crib of a poor stable: and when I thought on these humiliations of my God, they taught me not only to love thee tenderly, but to know also my own nothingness, for I saw more clearly what an infinite distance there is between the creature and his Creator; and seeing these prodigies of thy immense love, I gladly confessed my own vileness. But now, dearest Saviour, I am led to consider something far more humiliating than the lowliness of my nature. That nothingness should be but nothingness, is not a sin. No; it is my sins that appal me. Sin has so long tyrannized over me; its consequences are still upon me; it has given me such dangerous tendencies; and I am so weak in resisting its bidding. When my first parent sinned, he hid himself, lest he should meet thee; and thou biddest me come unto thee, not to sentence me to the punishment I deserve, but to give me, oh! such a mark of love—union with thyself! Can this be? Art thou not the infinitely holy God? I must needs yield, and come, for thou

art my sovereign Master, and who is there that dares resist thy will? I come, then, humbling myself, even to my very nothingness, before thee, and beseeching thee to pardon my coming, for I come because thou wilt have it so.

ACT OF CONTRITION

And shall I, O my Jesus, confess thus the grievousness and multitude of my sins, without promising thee to sin no more? Thou wishest this sinner to be reconciled with thee, thou desirest to press him to thy sacred Heart: and could he, whilst thanking thee for this thy wonderful condescension, still love the accursed cause which made him thine enemy? No, my infinitely merciful God, no! I will not, like my first parent, seek to escape thy justice, but, like the prodigal son, I will arise and go to my Father; like Magdalene, I will take courage and enter the banquet-hall; and, though trembling at the sight of my sins, I will comply with thy loving invitation. My heart has no further attachment to sin, which I hate and detest as the enemy of thy honour and of my own happiness. I am resolved to shun it from this time forward, and to spare no pains to free myself from its tyranny. There shall be no more of that easy life which chilled my love, nor of that studied indifference which dulled my conscience, nor of those dangerous habits which led me to stray from my loyalty to thee. Despise not, O God, this my humble and contrite heart.

ACT OF LOVE

Such is thy love for us in this world, O my Jesus, that, as thou thyself sayest, thou hast come not to judge, but to save. I should not satisfy thee, in this happy Communion hour, were I to offer thee but this salutary fear which has led me to thy sacred feet, and this shame-stricken conscience which makes me tremble in thy holy presence. The visit thou art about to pay me is a visit of love. The Sacrament, which is going to unite me to thee, is the Sacrament of thy love. Thou, my good Shepherd, hast said that he loves most, who has been forgiven most. My heart then must dare to love thee; it must love thee with all its warmth; the very recollection of its past disloyalty must make its loving thee doubly needful and doubly fervent. Ah! sweet Lord! See this poor heart of mine; strengthen it, console it, drive away its fears, make it feel that thou art its Jesus! It has come back to thee, because it feared thee; if it love thee, it will never again leave thee.

And thou, O Mary, refuge of sinners, help me to love him, who is thy Son, and our Brother. Holy angels! ye who live eternally on that love which has never ceased to glow in your mighty spirits, remember, I reverently pray you, that this God created me, as he did you, that I might love him. All ye holy saints of God! I beseech you, by the love wherewith ye are inebriated in heaven, graciously give me a thought, and prepare now my heart to be united with him. Amen.

AFTER COMMUNION

ACT OF ADORATION

Thou art here within me, great God of heaven! Thou art, at this moment, residing in a sinner's heart! I, yea, I, am thy temple, thy throne, thy resting-place! How shall I worthily adore thee, who hast deigned to come down into this abyss of my lowliness and misery? The angels veil their faces in thy presence; thy saints lay their crowns at thy feet; and I, that am but a sinful mortal, how shall I sufficiently honour thee, O infinite Power, infinite Wisdom, infinite Goodness? This soul, wherein thou art now dwelling, has presumed so many times to set thee at defiance, and boldly disobey and break thy commands. And thou canst come to me after all this, and bring all thy beauty and greatness with thee! What else can I do, but give thee the homage of a heart, that knows not how to bear the immensity of the honour thou art now lavishing on me? Yes, my own wonderful and loving God, I adore thee; I acknowledge thee to be the sovereign Being, the Creator and preserver of all creatures, and the undisputed Master of everything that belongs to me. I delightedly confess my dependence on thee, and offer thee, with all my heart, my humble service.

ACT OF THANKSGIVING

Thy greatness, O my God, is infinite; but thy goodness to me is incomprehensible. Thy being now present within this breast of mine is, I know, a proof of that immense power which shows itself where and when it wills; but it is also a mark of thy love for me. Thou hast come to my soul, that thou mayst be closely united with her, comfort her, give her a new life, and bring her all good things. Oh! who will teach me how to value this grace, and thank thee for it in a becoming way? But how shall I hope to

value it as I ought, when I am not able to understand either the love that brings thee thus within me, or my own need of having thee? And when I think of my inability to make thee a suitable return of thanks, I feel as though I can give thee nothing but my speechless gratitude. Yet thou willest that this my heart, poor as it is, should give thee its thanks; thou takest delight in receiving its worthless homage. Take it, then, my loving Jesus! I give it thee with all possible joy, and beseech thee to reveal unto me the immensity of thy gift, and to enrich me more that I may give thee more.

ACT OF LOVE

But nothing will satisfy thee, O my infinite Treasure, unless I give thee my love. Thou hast ever loved me, and thou art still loving me; I must love thee in return! Thou hast borne with me, thou hast forgiven me, thou art, at this moment, overpowering me with honour and riches; and all this out of love for me! The return thou askest of me, is my love. Gratitude will not content thee, thou wilt have my love! But Jesus, my dear Jesus!—my past life—the long years I have spent in offending thee—rise up before me, and tell me to hide myself from thee! And yet, whither could I go without carrying thee within me, for thou hast taken up thine abode in my inmost soul? No, I will not run from thee! I will summon all the energies of my heart, to tell thee that I love thee; that thy love for me has emboldened me; that I belong to thee; that I love thee above all else that I love; and that, henceforth, all my joy and happiness shall be in pleasing thee, and doing whatsoever thou askest of me.

ACT OF OBLATION

I know, dear Jesus, that what thou askest of me is not the passing sentiment of a heart excited by the thought of thy goodness towards it. Thou hast loved me from eternity; thou lovedst me, even when I was doing nothing for thee; thou hast given me light to know my miseries; thou hast shielded me against thine own angry justice; thou hast mercifully pardoned me a countless number of times; thou art even now embracing me with tenderest love: and all these works of thy almighty hand have been but for one end—to make me give myself to thee, and live, at last, for thee. It is this thou wouldst obtain of me, by granting me this precious earnest of thy love, which I have just received. Thou hast said, speaking of this ineffable gift: 'As I live

by the Father, so he that eateth me, the same also shall live by me.'[1] Henceforth, O Bread which came down from heaven![2] thou art the source of my life. Now, more than ever, my life belongs to thee. I give it unto thee. I dedicate unto thee my soul, my body, my faculties, my whole being. Do thou direct and govern me. I resign myself entirely into thy hands. I am blind, but thy light will guide me; I am weak, but thy power will uphold me; I am inconstant, but thy unchangeableness will give me stability. I trust unreservedly in thy mercy, which never abandons them that hope in thee.

O Mary! pray for me, that I lose not the fruit of this visit. Holy angels! watch over this dwelling-place of your Lord, which he has so mercifully chosen: let nothing defile it. O all ye saints of God! pray for the sinner, unto whom he has given this pledge of his divine pardon.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING LENT

THE Office of Vespers, or Evensong, consists firstly of the five following psalms and antiphons. According to our custom, we preface each psalm with a short explanation, in order to draw attention to what is most in harmony with the spirit of Lent.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

V. Deus, in adjutorium meum intende.	*V.* Incline unto my aid, O God.
R. Domine, ad adjuvandum me festina.	*R.* O Lord, make haste to help me.
Gloria Patri, et Filio, et Spiritui sancto.	Glory be to the Father, and to the Son, and to the Holy Ghost.

[1] St. John vi. 58. [2] *Ibid.* 51.

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

Laus tibi, Domine, Rex æternæ gloriæ.

ANT. Dixit Dominus.

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

Praise be to thee, O Lord, King of eternal glory.

ANT. The Lord said.

The first psalm is a prophecy of the future glory of the Messias. It shows us His triumph; after His humiliations and His cross, the Man-God shall sit on the *right hand* of His Father. Moreover, He is to come again into this world, to *judge* it, and to *crush* the proud *heads* of sinners. While thus celebrating His glory, let us not forget His justice.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming,* I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord, *thy Father,* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus et non pœnitebit eum: * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son,* is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins *of the world*: he shall crush the heads in the land of many.

De torrente in via bibet: * propterea exaltabit caput.

He cometh now in humility: he shall drink in the way, of the torrent *of sufferings*: therefore, shall he lift up the head.

ANT. Dixit Dominus Domino meo, sede a dextris meis.

ANT. The Lord said to my Lord, sit thou at my right hand.

ANT. Magna opera Domini.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to His *people*, the promised *Covenant*, the *Redemption*, His *fidelity* to His word. But it also tells us that the *name* of the Lord is *terrible* because it is *holy*; and concludes by telling us that *the fear of the Lord is the beginning of wisdom.*

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Great are the works of the Lord: sought out according to all his wills.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

His work is praise and magnificence: and his justice continueth for ever and ever.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

He will be mindful for ever of his covenant *with men*: he will show forth to his people the power of his works.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgment.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

He hath sent redemption to his people: he hath *thereby* commanded his covenant for ever.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. Qui timet Dominum.

ANT. He that feareth the Lord.

The next psalm sings the happiness of the *just man*, and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion and despair which will torment the *sinner*, who, during life, was insensible to his own interests, and deaf to the invitations made him by the Church.

PSALM 111

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

Blessed is the man that feareth the Lord; he shall delight exceedingly in his commandments.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet; * desiderium peccatorum peribit.

ANT. Qui timet Dominum, in mandatis ejus cupit nimis.

ANT. Sit nomen Domini.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgment: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

ANT. He that feareth the Lord, in his commandments he delighteth exceedingly.

ANT. May the name of the Lord.

The psalm *Laudate pueri* is a canticle of praise to the Lord, who, from His high heaven, has taken pity on the fallen human race, and facilitated its return to its Maker.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occa-

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun

sum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. Deus autem noster.

unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. May the name of the Lord be for ever blessed.

ANT. But our God.

The fifth psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were figures, whose realities are to be accomplished in us, if we will but return to the Lord our God. He will deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: * Israel potestas jus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled; Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia conversus es retrorsum?

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

A facie Domini mota est terra: * a facie Dei Jacob.

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Not to us, O Lord, not to us: but to thy name give glory.

Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum?

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

Deus autem noster in cœlo: * omnia quæcumque voluit fecit.

But our God is in heaven: he hath done all things whatsoever he would.

Simulacra gentium argentum et aurum: * opera manuum hominum.

The idols of the Gentiles are silver and gold: the works of the hands of men.

Os habent, et non loquentur: * oculos habent, et non videbunt.

They have mouths, and speak not: they have eyes, and see not.

Aures habent et non audient: * nares habent et non odorabunt.

They have ears, and hear not: they have noses, and smell not.

Manus habent et non palpabunt, pedes habent et non ambulabunt: * non clamabunt in gutture suo.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Let them that make them become like unto them: and all such as trust in them.

Domus Israel speravit in Domino: * adjutor eorum, et protector eorum est.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.

ANT. Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is read. It is called *Capitulum*, because it is always very short. Those for the Sundays of Lent are given in the *Proper*.

After the capitulum, follows the hymn, *Audi, benigne*, which was written by St. Gregory the Great.

HYMN[1]

Audi, benigne Conditor,
Nostras preces cum fletibus
In hoc sacro jejunio
Fusas quadragenario.
Scrutator alme cordium,
Infirma tu scis virium :
Ad te reversis exhibe
Remissionis gratiam.

Multum quidem peccavimus,
Sed parce confitentibus ;
Ad nominis laudem tui
Confer medelam languidis.
Concede nostrum conteri
Corpus per abstinentiam ;
Culpæ ut relinquant pabulum
Jejuna corda criminum.

Præsta, beata Trinitas,
Concede, simplex Unitas,
Ut fructuosa sint tuis
Jejuniorum munera.
Amen.

V. Angelis suis Deus mandavit de te.
R. Ut custodiant te in omnibus viis tuis.

Hear, O merciful Creator, the tearful prayers we present to thee, during these forty days of fast.
O loving searcher of the heart, thou knowest that our strength is weak : grant us the grace of thy pardon, for we are converted unto thee.
Grievously have we sinned ; yet, spare us, for we confess our sins to thee : and, for the glory of thy name, heal our languid hearts.
Grant that we may subdue our flesh by abstinence ; that thus our hearts may leave what nourishes sin, and fast from every crime.
O blessed Trinity, O undivided Unity, grant to us thy servants, that our fasts may produce abundant fruits. Amen.
V. God hath given his angels charge over thee.
R. To keep thee in all thy ways.

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[1] According to the monastic rite, it is as follows :—

R. breve. Scapulis suis, * Obumbrabit tibi. Scapulis. *V.* Et sub pennis ejus sperabis. * Obumbrabit. Gloria Patri, &c. Scapulis.

HYMN

Audi, benigne Conditor,
Nostras preces cum fletibus,
In hoc sacro jejunio,
Fusas quadragenario.
Scrutator alme cordium,
Infirma tu scis virium :
Ad te reversis exhibe
Remissionis gratiam.
Multum quidem peccavimus,
Sed parce confitentibus :
Ad laudem tui nominis
Confer medelam languidis.
Sic corpus extra conteri
Dona per abstinentiam ;
Jejunet ut mens sobria
A labe prorsus criminum.
Præsta, beata Trinitas,
Concede, simplex Unitas :
Ut fructuosa sint tuis
Jejuniorum munera.
Amen.

Then is said the *Magnificat* antiphon, which is to be found in the proper. After this, the Church sings the canticle of Mary, the *Magnificat*, in which are celebrated the divine maternity and all its consequent blessings. This exquisite canticle is an essential part of the Vespers throughout the year. Let us unite with *all generations*, and *call* her '*blessed*;' but let us, also, enter into those sentiments of humility, which she recommends to us both by her words and her example. Her inspired lips speak to us this promise: If the great God, whose triumph is to gladden us on the glorious day of Easter, finds us humble and submissive, He will *exalt* us, yea, raise us up even to Himself; if we confess our misery and *poverty* to Him, He will *enrich* us, even to the *full*, with every blessing.

OUR LADY'S CANTICLE

(*St. Luke i.*)

Magnificat: * anima mea Dominum:

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

Esurientes implevit bonis: * et divites dimisit inanes.

'He hath filled the hungry with good things: and the rich he hath sent empty away.

Suscepit Israël puerum suum: * recordatus misericordiæ suæ.

He hath received Israel his servant, being mindful of his mercy.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The Prayer, or Collect, will be found in the proper of each Sunday.

The Vespers end with the following versicles:

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING LENT

THIS Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

Jube, domine, benedicere.	Pray, father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.	May the almighty Lord grant us a quiet night and a perfect end.
R. Amen.	*R.* Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.	Brethren, be sober and watch; for your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

R. Deo gratias.	*R.* Thanks be to God.

Then the priest:

V. Adjutorium nostrum in nomine Domini.	*V.* Our help is in the name of the Lord.

The choir:

R. Qui fecit cœlum et terram.

R. Who hath made heaven and earth.

Then the Lord's Prayer is recited in secret; after which the priest says the *Confiteor;* and, when he has finished, the choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, the choir repeats the *Confiteor*, thus:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and thee, father, to pray to the Lord our God for me.

The priest then says:

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

R. Amen.

Indulgentiam, absolutionem, et remissionem pecca-

May almighty God have mercy on you, and, forgiving your sins, bring you to everlasting life.

R. Amen.

May the almighty and merciful Lord grant us par-

torum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

V. Converte nos, Deus, salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, &c.

Laus tibi, Domine, Rex æternæ gloriæ.

ANT. Miserere.

don, absolution, and remission of our sins.

R. Amen.

V. Convert us, O God, our Saviour.

R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory, &c.

Praise be to thee, O Lord, King of eternal glory.

ANT. Have mercy.

The first psalm expresses the confidence with which the just man *sleeps in peace;* but it also rebukes those tepid Christians, whose *dull hearts* are but too often enslaved to *vanity* and *lies*, and exhorts them to examine, at the close of the day, the thoughts of their *hearts*, and be *sorry for them* at that time of stillness and repose.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde: * ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his holy One wonderful: the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Offer up the sacrifice of justice, and trust in the Lord: many say, who showeth us good things?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiam in corde meo.

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

By the fruit of their corn, their wine, and oil, they are multiplied.

In pace in idipsum: * dormiam et requiescam.

In peace, in the self same, I will sleep, and I will rest.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

For thou, O Lord, singularly hast settled me in hope.

The second psalm gives the motives of the just man's confidence, even during the dangers of the night. The description here given of peace of mind should make the sinner long for a reconciliation with his God, that so he, too, may enjoy that divine protection, without which there can be no security or happiness in this life of peril and misery.

PSALM 90

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

For he hath delivered me from the snare of the hunters: and from the sharp word.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

A sagitta volante in die, a

Of the arrow that flieth in

negotio perambulante in tenebris: * ab incursu et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso cum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi salutare meum.

the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope: thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The third psalm invites the *servants* of God to persevere, with fervour, in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose

grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit cœlum et terram.

ANT. Miserere mei, Domine, et exaudi orationem meam.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN[1]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Before the closing of the light, we beseech thee, Creator of all things, that in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou repress our enemy, lest our bodies be profaned.

Most merciful Father, and thou, his only-begotten Son, coequal with him, reigning for ever with the holy Paraclete, grant this our prayer! Amen.

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[1] In the monastic rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.

Procul recedant somnia,
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta Pater omnipotens,
Per Jesûm Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.

CAPITULUM

(*Jeremias* xiv.)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos, Domine Deus noster.

R. In manus tuas, Domine: * Commendo spiritum meum. In manus tuas.

V. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

R. Into thy hands, O Lord: * I commend my spirit. Into thy hands.

V. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

V. Preserve us, O Lord, as the apple of thine eye.

R. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon—who, whilst holding the divine Infant in his arms, proclaimed Him to be the *light of the Gentiles*, and then slept the sleep of the just—admirably expresses the repose of heart which the soul that is in the grace of God will experience in her Jesus; for, as the apostle says, we may live together with Jesus, whether we are awake or asleep.[1]

CANTICLE OF SIMEON

(*St. Luke* ii.)

Nunc dimittis servum tuum Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuæ Israël.

Gloria Patri, et Filio, &c.

Now dost thou dismiss thy servant, O Lord, according to thy word in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, &c.

[1] Thess. v. 10.

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes; ut vigilemus cum Christo, et requiescamus in pace.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

PRAYERS

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster.
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
Credo in Deum, &c.
V. Carnis resurrectionem.
R. Vitam æternam. Amen.

V. Benedictus es, Domine Deus patrum nostrorum.
R. Et laudabilis et gloriosus in sæcula.
V. Benedicamus Patrem et Filium cum sancto Spiritu.
R. Laudemus, et superexaltemus eum in sæcula.
V. Benedictus es, Domine, in firmamento cœli.
R. Et laudabilis, et gloriosus et superexaltatus in sæcula.
V. Benedicat et custodiat nos omnipotens et misericors Dominus.
R. Amen.

V. Dignare, Domine, nocte ista.
R. Sine peccato nos custodire.
V. Miserere nostri, Domine.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Our Father.
V. And lead us not into temptation.
R. But deliver us from evil.
I believe in God, &c.
V. The resurrection of the body.
R. And life everlasting. Amen.

V. Blessed art thou, O Lord God of our fathers.
R. And praiseworthy and glorious for ever.
V. Let us bless the Father and the Son, with the Holy Ghost.
R. Let us praise, and magnify him for ever.
V. Thou art blessed, O Lord, in the firmament of heaven.
R. And praiseworthy, and glorious, and magnified for ever.
V. May the almighty and merciful Lord bless us and keep us.
R. Amen.

V. Vouchsafe, O Lord, this night.
R. To keep us without sin.
V. Have mercy on us, O Lord.

R. Miserere nostri.
V. Fiat misericordia tua, Domine, super nos.
R. Quemadmodum speravimus in te.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

R. Have mercy on us.
V. Let thy mercy, O Lord, be upon us.
R. As we have hoped in thee.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

After these *prayers* (which are omitted if the Office be of a double rite), the priest says :

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.
Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Benedicamus Domino.
R. Deo gratias.
Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus sanctus.
R. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.
May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.
R. Amen.

ANTHEM TO THE BLESSED VIRGIN

Ave Regina cœlorum,
Ave Domina angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;

Hail, Queen of heaven!
Hail, Lady of the angels!
Hail blessed root and gate,
from which came light upon

Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

the world! Rejoice, O glorious Virgin, that surpassest all in beauty! Hail, most lovely Queen! and pray to Christ for us.

V. Dignare me laudare te, Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

V. Vouchsafe, O holy Virgin, that I may praise thee.
R. Give me power against thine enemies.

OREMŪS

Concede, misericors Deus, fragilitati nostræ præsidium: ut, qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum.
R. Amen.

LET US PRAY

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord.
R. Amen.

V. Divinum auxilium maneat semper nobiscum.
R. Amen.*

V. May the divine assistance remain always with us.
R. Amen.*

Then, in secret, *Pater*, *Ave*, and *Credo*; page 44.

* In the monastic rite, this response is as follows:
R. Et cum fratribus nostris absentibus. Amen.
R. And with our absent brethren. Amen.

PROPER OF THE TIME

PROPER OF THE TIME

THE FIRST SUNDAY OF LENT

THIS Sunday, the first of the six which come during Lent, is one of the most solemn throughout the year. In common with the other Sundays of Lent, it has the privilege of taking precedence of all feasts, even that of the patron, titular saint, or dedication of the Church. In the ancient calendars, it is called *Invocabit*, from the first word of the Introit of the Mass. In the middle ages,[1] it was called *Brand Sunday*, because the young people, who had misconducted themselves during the carnival, were obliged to show themselves to-day at the church with a torch in their hands, as a kind of public satisfaction for their riot and excess.

Lent solemnly opens to-day. We have already noticed that the four preceding days were added since the time of St. Gregory the Great, in order to make up forty days of fasting. Neither can we look upon Ash Wednesday as the solemn opening of the season; for the faithful are not bound to hear Mass on that day. The holy Church, seeing her children now assembled together, speaks to them, in her Office of Matins, these eloquent and noble words of St. Leo the Great: 'Having to announce to you, dearly beloved, the most sacred and chief fast, how can I more appropriately begin, than with the words of the apostle, in whom Christ Himself spoke, and by saying to you what has just

[1] More especially in France. [*Tr.*]

been read: *Behold! now is the acceptable time; behold! now is the day of salvation.* For although there be no time which is not replete with divine gifts, and we may always, by God's grace, have access to His mercy, yet ought we all to redouble our efforts to make spiritual progress and be animated with unusual confidence, now that the anniversary of the day of our redemption is approaching, inviting us to devote ourselves to every good work, that so we may celebrate, with purity of body and mind, the incomparable mystery of our Lord's Passion.

'It is true that our devotion and reverence towards so great a mystery should be kept up during the whole year, and we ourselves should be at all times, in the eyes of God, the same as we are bound to be at the Easter solemnity. But this is an effort which only few among us have the courage to sustain. The weakness of the flesh induces us to relax our austerities; the various occupations of every-day life take up our thoughts; and thus even the virtuous find their hearts clogged by this world's dust. Hence it is that our Lord has most providentially given us these forty days, whose holy exercises should be to us a remedy, whereby to regain our purity of soul. The good works and the holy fastings of this season were instituted as an atonement for, and an obliteration of, the sins we commit during the rest of the year.

'Now, therefore, that we are about to enter upon these days, which are so full of mystery, and which were instituted for the holy purpose of purifying both soul and body, let us, dearly beloved, be careful to do as the apostle bids us, and cleanse ourselves from all defilement of the flesh and of the spirit: that thus the combat between the two substances being made less fierce, the soul, which, when she herself is subject to God, ought to be the ruler of the body, will recover her own dignity and position. Let us

also avoid giving offence to any man, so that there be none to blame or speak evil things of us. For we deserve the harsh remarks of infidels, and we provoke the tongues of the wicked to blaspheme religion, when we who fast lead unholy lives. For our fast does not consist in the mere abstinence from food; nor is it of much use to deny food to our body, unless we restrain the soul from sin.'[1]

Each Sunday of Lent offers to our consideration a passage from the Gospel, which is in keeping with the sentiments wherewith the Church would have us be filled. To-day she brings before us the temptation of our Lord in the desert. What light and encouragement there is for us in this instruction!

We acknowledge ourselves to be sinners; we are engaged, at this very time, in doing penance for the sins we have committed—but how was it that we fell into sin? The devil tempted us; we did not reject the temptation; then we yielded to the suggestion, and the sin was committed. This is the history of our past; and such it would, also, be for the future, were we not to profit by the lesson given us to-day by our Redeemer.

When the apostle speaks of the wonderful mercy shown us by our divine Saviour, who vouchsafed to make Himself like to us in all things save sin, he justly lays stress on His temptations.[2] He, who is very God, humbled Himself even so low as this, to prove how tenderly He compassionated us. Here, then, we have the Saint of saints allowing the wicked spirit to approach Him, in order that we might learn, from His example, how we are to gain victory under temptation.

Satan has had his eye upon Jesus; he is troubled at beholding such matchless virtue. The wonderful circumstances of His birth; the shepherds called by angels to His crib, and the Magi guided by the

[1] Fourth Sermon for Lent. [2] Heb. iv. 15.

star; the Infant's escape from Herod's plot; the testimony rendered to this new Prophet by John the Baptist: all these things, which seem so out of keeping with the thirty years spent in obscurity at Nazareth, are a mystery to the infernal serpent, and fill him with apprehension. The ineffable mystery of the Incarnation has been accomplished unknown to him; he never once suspects that the humble Virgin, Mary, is she who was foretold by the prophet Isaias, as having to bring forth the Emmanuel;[1] but he is aware that the time has come, that the last week spoken of to Daniel has begun its course, and that the very pagans are looking towards Judea for a deliverer. He is afraid of this Jesus; he resolves to speak with Him, and elicit from Him some expression which will show him whether He be or not the Son of God; he will tempt Him to some imperfection, or sin, which, should he commit it, will prove that the object of so much fear is, after all, but a mortal Man.

The enemy of God and men is, of course, disappointed. He approaches Jesus; but all his efforts turn only to his own confusion. Our Redeemer, with all the self-possession and easy majesty of a God-Man, repels the attacks of satan; but He reveals not His heavenly origin. The wicked spirit retires without having made any discovery beyond this—that Jesus is a prophet, faithful to God. Later on, when he sees the Son of God treated with contempt, calumniated and persecuted; when he finds that his own attempts to have Him put to death are so successful: his pride and his blindness will be at their height; and not till Jesus expires on the cross, will he learn that his victim was not merely Man, but Man and God. Then will he discover how all his plots against Jesus have but served to manifest, in all their beauty, the mercy and justice of God:

[1] Is. vii. 14

His mercy, because He saved mankind; and His justice, because He broke the power of hell for ever.

These were the designs of divine Providence in permitting the wicked spirit to defile, by his presence, the retreat of Jesus, to speak to Him, and to lay his hands upon Him. But let us attentively consider the triple temptation in all its circumstances; for our Redeemer suffered it only in order that He might instruct and encourage us.

We have three enemies to fight against; our soul has three dangers; for, as the beloved disciple says, all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life![1] By the concupiscence of the flesh, is meant the love of sensual things, which covets whatever is agreeable to the flesh, and, when not curbed, draws the soul into unlawful pleasures. Concupiscence of the eyes expresses the love of the goods of this world, such as riches, and possessions; these dazzle the eye, and then seduce the heart. Pride of life is that confidence in ourselves, which leads us to be vain and presumptuous, and makes us forget that all we have, our life and every good gift, we have from God.

Every one of our sins comes from one of these three sources; every one of our temptations aims at making us accept the concupiscence of the flesh, or the concupiscence of the eyes, or the pride of life. Our Saviour, then, who would be our model in all things, deigned to subject Himself to these three temptations.

First of all satan tempts Him in what regards the flesh: he suggests to Him to satisfy the cravings of hunger, by working a miracle, and changing the stones into bread. If Jesus consent, and show an eagerness in giving this indulgence to His body, the tempter will conclude that He is but a frail mortal,

[1] 1 St. John ii. 16.

subject to concupiscence like other men. When he tempts us, who have inherited evil concupiscence from Adam, his suggestions go further than this: he endeavours to defile the soul by the body. But the sovereign holiness of the Incarnate Word could never permit satan to use upon Him the power which he has received of tempting man in his outward senses. The lesson, therefore, which the Son of God here gives us, is one of temperance: but we know that, for us, temperance is the mother of purity, and that intemperance excites our senses to rebel.

The second temptation is to pride; 'Cast Thyself down; the angels shall bear Thee up in their hands.' The enemy is anxious to see if the favours of heaven have produced in Jesus' soul that haughtiness, that ungrateful self-confidence, which makes the creature arrogate God's gifts to itself, and forget its benefactor. Here, also, he is foiled; our Redeemer's humility confounds the pride of the rebel angel.

He then makes a last effort: he hopes to gain over by ambition Him who has given such proofs of temperance and humility. He shows Him all the kingdoms of the world, and the glory of them; and says to Him: 'All these will I give Thee, if falling down, Thou wilt adore me.' Jesus rejects the wretched offer, and drives from Him the seducer, the prince of this world;[1] hereby teaching us that we must despise the riches of this world, as often as our keeping or getting them is to be on the condition of our violating the law of God and paying homage to satan.

But let us observe how it is that our divine Model, our Redeemer, overcomes the tempter. Does He hearken to His words? Does He allow the temptation time, and give it strength by delay? We did so, when we were tempted; and we fell. But our Lord immediately meets each temptation with the shield of God's word. He says: 'It is written:

[1] St. John xiv. 30.

Not on bread alone doth man live. It is written: Thou shalt not tempt the Lord thy God. It is written: The Lord thy God shalt thou adore, and Him only shalt thou serve.' This, then, must be our practice for the time to come. Eve brought perdition on herself, and on the whole human race, because she listened to the serpent. He that dallies with temptation is sure to fall. We are now in a season of extraordinary grace; our hearts are on the watch, dangerous occasions are removed, everything that savours of worldliness is laid aside; our souls, purified by prayer, fasting, and almsdeeds, are to rise with Christ, to a new life; but, shall we persevere? All depends upon how we behave under temptation. Here, at the very opening of Lent, the Church gives us this passage of the holy Gospel, that we may have not only precept but example. If we be attentive and faithful, the lesson she gives us will produce its fruit; and when we come to the Easter solemnity, we shall have those sure pledges of perseverance: vigilance, self-diffidence, prayer, and the never-failing help of divine grace.

The Greek Church, in spite of her principle of never admitting a feast during Lent, celebrates to-day one of her greatest solemnities. It is called *Orthodoxia*, and was instituted in memory of the restoration of sacred images in Constantinople and the eastern empire, in the year 842, when the empress Theodora, aided by the holy patriarch Methodius, put a stop to the Iconoclast persecution, and restored to the churches the holy images which the fury of the heretics had taken away.

MASS

The Station, at Rome, is in the patriarchal basilica of Saint John Lateran. It was but right, that a Sunday of such solemnity as this should be celebrated

in the church which is the mother and mistress of all churches, not only of the holy city itself, but of the whole world. It is here that the public penitents were reconciled on Maundy Thursday; it is here, also, in the baptistery of Constantine, that the catechumens received Baptism on the night preceding Easter Sunday. No other basilica could have had such a claim for the Station of a day like this; for it is there that the Lenten Fast had been so often proclaimed by Leo and Gregory.

The Introit, as likewise the Gradual, Tract, Offertory, and Communion. are all taken from Psalm XC. We have elsewhere spoken of the appropriateness of this beautiful psalm to the spirit of the Church during the season of Lent. It bids the Christian soul confide in the divine aid. She is now devoting her whole energies to prayer; she is engaged in battle with her own and God's enemies. She has need of support. Let her not be afraid: God tells her, in these words of the Introit, that her confidence in Him shall not be in vain.

INTROIT

Invocabit me, et ego exaudiam eum: eripiam eum et glorificabo eum: longitudine dierum adimplebo eum.	He shall cry to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days.
Ps. Qui habitat in adjutorio Altissimi: in protectione Dei cœli commorabitur. *V.* Gloria Patri. Invocabit me.	*Ps.* He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. *V.* Glory, &c. He shall cry.

In the Collect, the Church prays for her children, that their fast may not only *purify* them, but also obtain for them that divine assistance, which will secure their salvation by enabling them to abound in *good works*.

COLLECT

Deus, qui Ecclesiam tuam annua quadragesimali observatione purificas: præsta familiæ tuæ, ut quod a te obtinere abstinendo nititur, hoc bonis operibus exsequatur. Per Dominum.

O God, who purifiest thy Church by the yearly observance of Lent: grant that what thy children endeavour to obtain of thee by abstinence, they may put in execution by good works. Through, &c.

The two following Collects, for the general wants of the Church, are then added.

SECOND COLLECT

A cunctis nos, quæsumus Domine, mentis et corporis defende periculis: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beato Joseph, beatis apostolis tuis Petro et Paulo, atque beato N. et omnibus sanctis, salutem nobis tribue benignus et pacem: ut, destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

Preserve us, O Lord, we beseech thee, from all dangers of soul and body: and by the intercession of the glorious and blessed Mary, the ever Virgin-Mother of God, of blessed Joseph, of thy blessed apostles Peter and Paul, of blessed N. (*here is mentioned the titular saint of the church*), and of all the saints, grant us, in thy mercy, health and peace; that all adversities and errors being removed, thy Church may serve thee with undisturbed liberty.

THIRD COLLECT

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris quos tuos fide et opere futuros esse prænoscis: te supplices exoramus, ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, inter-

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all who thou knowest will be thine by faith and good works: we humbly beseech thee, that those for whom we have proposed to offer our prayers, whether this world still retains them in the flesh, or the next world hath already received them divested

cedentibus omnibus sanctis tuis, pietatis tuæ clementia, omnium delictorum suorum veniam consequantur. Per Dominum.

of their bodies, may, by the clemency of thine own goodness, and the intercession of thy saints, obtain pardon and full remission of their sins. Through, &c.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

2 *Cap.* vi.

Fratres, exhortamur vos, ne in vacuum gratiam Dei recipiatis. Ait enim: Tempore accepto exaudivi te, et in die salutis adjuvi te. Ecce nunc tempus acceptabile, ecce nunc dies salutis. Nemini dantes ullam offensionem, ut non vituperetur ministerium nostrum: sed in omnibus exhibeamus nosmetipsos sicut Dei ministros, in multa patientia, in tribulationibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in jejuniis, in castitate, in scientia, in longanimitate, in suavitate, in Spiritu sancto, in charitate non ficta, in verbo veritatis, in virtute Dei, per arma justitiæ a dextris et a sinistris, per gloriam et ignobilitatem, per infamiam et bonam famam; ut seductores, et veraces; sicut qui ignoti, et cogniti; quasi morientes, et ecce vivimus: ut castigati, et non mortificati: quasi tristes, semper autem gaudentes: sicut egentes,

2 *Ch.* vi.

Brethren, we exhort you that you receive not the grace of God in vain. For he saith: In an acceptable time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time: behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand, and on the left: by honour and dishonour: by evil report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching

multos autem locupletantes: tamquam nihil habentes, et omnia possidentes.	many: as having nothing, and possessing all things.

These words of the apostle give us a very different idea of the Christian life from that which our own tepidity suggests. We dare not say that he is wrong, and we are right; but we put a strange interpretation upon his words, and we tell both ourselves and those around us that the advice he here gives is not to be taken literally nowadays, and that it was written for those special difficulties of the first age of the Church, when the faithful stood in need of unusual detachment and almost heroism, because they were always in danger of persecution and death. The interpretation is full of that discretion which meets with the applause of our cowardice, and it easily persuades us to be at rest, just as though we had no dangers to fear, and no battle to fight; whereas, we have both: for there is the devil, the world, flesh and blood. The Church never forgets it; and hence, at the opening of this great season, she sends us into the desert, that there we may learn from our Jesus how we are to fight. Let us go; let us learn, from the temptations of our divine Master, that the life of man upon earth is a warfare,[1] and that, unless our fighting be truceless and brave, our life, which we would fain pass in peace, will witness our defeat. That such a misfortune may not befall us, the Church cries out to us, in the words of St. Paul: *Behold! now is the acceptable time. Behold! now is the day of salvation.* Let us, in all things, comport ourselves as the servants of God, and keep our ground unflinchingly to the end of our holy campaign. God is watching over us, as He did over His beloved Son in the desert.

The Gradual tells us that we are under the protection of the angels, and that these blessed spirits

[1] Job vii. 1.

leave us not, either day or night. During Lent they redouble their efforts against our enemies, and rejoice at seeing us sinners accept the penance which is to bring us to salvation.

The Tract, too, inspires us with confidence: it speaks to us of the goodness of God, and of His fatherly watchfulness over us His ungrateful children, whom He wishes to make His faithful friends and coheirs of His kingdom.

GRADUAL

Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis.

V. In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum.

God hath given his angels charge over thee, to keep thee in all thy ways.

V. In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

TRACT

V. Qui habitat in adjutorio altissimi: in protectione Dei cœli commorabitur.

V. He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

V. Dicet Domino: Susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum.

V. He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

V. Quoniam ipse liberavit me de laqueo venantium: et a verbo aspero.

V. For he hath delivered me from the snare of the hunters: and from the sharp word.

V. Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

V. He will overshadow thee with his shoulders: and under his wings thou shalt trust.

V. Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

V. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

V. A sagitta volante per diem, a negotio perambulante in tenebris: a ruina et dæmonia meridiano.

V. Of the arrow that flieth in the day: of the business that walketh in the dark: of ruin, or of the noonday devil.

V. Cadent a latere tuo mille, et decem millia a

V. A thousand shall fall at thy side, and ten thousand at

dextris tuis: tibi autem non appropinquabit.

V. Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

V. In manibus portabunt te: ne unquam offendas ad lapidem pedem tuum.

V. Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

V. Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

V. Invocabit me, et ego exaudiam eum: cum ipso sum in tribulatione.

V. Eripiam eum et glorificabo eum: longitudine dierum adimplebo eum, et ostendam illi salutare meum.

thy right hand: but it shall not come nigh thee.

V. For he hath given his angels charge over thee: to keep thee in all thy ways.

V. In their hands they shall bear thee up: lest thou dash thy foot against a stone.

V. Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

V. Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

V. He will cry to me, and I will hear him: I am with him in trouble.

V. I will deliver him and I will glorify him: I will fill him with length of days, and I will show him my salvation.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. iv.

In illo tempore, Ductus est Jesus in desertum a Spiritu, ut tentaretur a diabolo. Et, cum jejunasset quadraginta diebus et quadraginta noctibus, postea esuriit. Et accedens tentator, dixit ei: Si Filius Dei es, dic ut lapides isti panes fiant. Qui respondens, dixit: Scriptum est: Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum

Sequel of the holy Gospel according to Matthew.

Ch. iv.

At that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written: Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took him up into the holy city, and

super pinnaculum templi, et dixit ei: Si Filius Dei es, mitte te deorsum. Scriptum est enim: Quia angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde: et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei: Hæc omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Jesus: Vade satana: scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus: et ecce angeli accesserunt, et ministrabant ei.

set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down: for it is written, that he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him: Begone, satan, for it is written: The Lord thy God shalt thou adore and him only shalt thou serve. Then the devil left him; and behold angels came and ministered to him.

Let us admire the exceeding goodness of the Son of God, who, not satisfied with atoning for all our sins by dying on the cross, deigns to suffer a fast of forty days and forty nights, in order to encourage us to do penance. He would not that the justice of His heavenly Father should exact any punishment from us, unless He Himself first suffered it, and that, too, a thousand times more severely than we could. What are all our penances, even were they done thoroughly, when we compare them with the severity of this fast of Jesus in the desert? Can we have the face to be ever seeking for dispensations from the little which our Lord asks of us in atonement for our sins—sins, alas! which deserve such rigorous penance? Instead of complaining at our feeling a slight inconvenience of a few days' duration, let

us compassionate our innocent Jesus, who subjects Himself to forty days of most rigorous privation of food and drink.

What was it that supported Him? Prayer, devotedness to us, and the knowledge of the exigencies of His Father's justice. And when the forty days were over, and His human Nature was faint from exhaustion, He is assailed by temptation; but here again He thinks upon us, and sets us an example: He triumphs over the temptation, calmly and resolutely, and thereby teaches us how to conquer. How blasphemous the boldness of satan, who dares to tempt the Just by excellence! But, how divine is the patience of Jesus, who permits the hellish monster to lay his hand upon Him, and carry Him from place to place! The Christian soul is oftentimes exposed to the vilest insults from this same enemy; nay, at times, she is on the point of complaining to her God, for permitting her to have such humiliations. Let her, on these occasions, think upon Jesus, the Saint of saints, who was given over, so to speak, to the wicked spirit; and yet, He is not the less the Son of God, the Conqueror of hell; and all that satan gains by his attack is utter defeat. In the same way, if the soul, when under the violence of temptation, resist with all her energy, she is not one jot less dear to God, and satan retires with one more eternal shame and chastisement upon him. Let us take part with the holy angels, who, as soon as the tempter is gone, come to our Redeemer, and respectfully administer food to Him. How affectionately do they compassionate His hunger and thirst! How zealously they make amends, by their adorations, for the frightful outrage offered to their King! How fervently they extol the charity of their God, who, out of His love for man, seems to have been forgetting His own dignity, in order to provide for the wants of the children of Adam.

At the Offertory, the Church borrows, once more, the words of David, and shows us our Lord *overshadowing* His faithful people with the wings of His tenderest care, and *shielding* us, with the *truth* of holy faith, from every attack.[1]

OFFERTORY

Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.	The Lord will overshadow thee with his shoulders: and under his wings thou shalt trust: his truth shall compass thee with a shield.

Lent consists in something more than mere fasting. Fasting will not produce our conversion, unless we join with it the avoiding of dangerous occasions; for these would lead us into sin, and rob us at once of God's grace. Hence it is that the Church, in her Secret, beseeches our Lord to bless us with the special grace of keeping from *noxious pleasures*.

SECRET

Sacrificium quadragesimalis initii solemniter immolamus, te, Domine, deprecantes: ut cum epularum restrictione carnalium, a noxiis quoque voluptatibus temperemus. Per Dominum.	We offer thee, O Lord, in the most solemn manner, this sacrifice at the beginning of Lent, humbly beseeching thee, that as we retrench from the food of our bodies, we may also refrain from all noxious pleasures. Through, &c.

SECOND SECRET

Exaudi nos, Deus salutaris noster: ut per hujus Sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in præsenti, et gloriam in futuro.	Graciously grant us, O God our Saviour, that by virtue of this Sacrament, thou mayst defend us from all enemies, both of soul and body, giving us grace in this life, and glory in the next.

[1] Eph. vi. 16.

THIRD SECRET

Deus, cui soli cognitus est numerus electorum in superna felicitate locandus: tribue quæsumus, ut intercedentibus omnibus sanctis tuis, universorum quos in oratione commendatos suscepimus, et omnium fidelium nomina, beatæ prædestinationis liber adscripta retineat. Per Dominum.

O God, to whom alone is known the number of thine elect to be placed in eternal bliss: grant, we beseech thee, by the intercession of all thy saints, that the book of predestination may contain the names of all those whom we have undertaken to pray for, as well as those of all the faithful. Through, &c.

In order to impress our minds with more and more confidence, the Church repeats, in her Communion-antiphon, the encouraging words already spoken to us in the Offertory. The sacrifice which has just been offered for us is a fresh earnest of how much God loves us.

COMMUNION

Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.

The Lord will overshadow thee with his shoulders: and under his wings thou shalt trust: his truth shall compass thee with a shield.

In the Postcommunion, the Church reminds us that the holy Eucharist is our richest source of strength, because it purifies us. Let the sinner, therefore, lose no time in making his peace with his God; let him not wait for Easter, but receive, as soon as may be, that heavenly food, which saves us from the anger of God, because it makes us one with the very author of salvation.

POSTCOMMUNION

Tui nos, Domine, Sacramenti libatio sancta restauret: et a vetustate purgatos, in mysterii salutaris faciat transire consortium. Per Dominum.

May the holy oblation, O Lord, of thy Sacrament, give us a new life, that, by laying aside the old man, it may bring us to the participation of this saving mystery. Through, &c.

SECOND POSTCOMMUNION

Mundet et muniat nos, quæsumus, Domine, divini sacramenti munus oblatum: et intercedente beata Virgine Dei Genitrice Maria, cum beato Joseph, beatis apostolis Petro et Paulo, atque beato N., et omnibus sanctis, a cunctis nos reddat et perversitatibus expiatos, et adversitatibus expeditos.

May the oblation of this divine Sacrament, we beseech thee, O Lord, both cleanse and defend us, and by the intercession of blessed Mary, the Virgin-Mother of God, of blessed Joseph, of thy blessed apostles, Peter and Paul, of blessed N., and of all the saints, free us from all sin, and deliver us from all adversity.

THIRD POSTCOMMUNION

Purificent nos, quæsumus omnipotens et misericors Deus, Sacramenta quæ sumpsimus: et intercedentibus omnibus sanctis tuis, præsta ut hoc tuum Sacramentum non sit nobis reatus ad pœnam, sed intercessio salutaris ad veniam: sit ablutio scelerum, sit fortitudo fragilium, sit contra omnia mundi pericula firmamentum: sit vivorum atque mortuorum fidelium remissio omnium delictorum. Per Dominum.

May the mysteries we have received purify us, we beseech thee, O almighty and merciful God: and grant by the intercession of all thy saints, that this thy Sacrament may not increase our guilt to punishment, but be a means of obtaining pardon in order to salvation: may it wash away sin, strengthen our frailty, secure us against the dangers of the world: and procure forgiveness for all the faithful, both living and dead. Through, &c.

VESPERS

The psalms and antiphons are given on page 99.

CAPITULUM

2 Cor. vi.

Fratres, hortamur vos ne in vacuum gratiam Dei recipiatis. Ait enim: Tempore accepto exaudivi te, et in die salutis adjuvi te.

Brethren, we exhort you, that you receive not the grace of God in vain. For he saith: In an acceptable time have I heard thee, and in the day of salvation have I helped thee.

For the hymn and versicle, see page 106.

ANTIPHON OF THE MAGNIFICAT

Ecce nunc tempus acceptabile, ecce nunc dies salutis: in his ergo diebus exhibeamus nosmetipsos sicut Dei ministros, in multa patientia, in jejuniis, in vigiliis, et in charitate non ficta.

Behold now is the acceptable time, behold now is the day of salvation: in these days, therefore, let us exhibit ourselves as the ministers of God, in much patience, in fastings, in watchings, and in charity unfeigned.

OREMUS

Deus, qui Ecclesiam tuam annua quadragesimali observatione purificas: præsta familiæ tuæ, ut quod a te obtinere abstinendo nititur, hoc bonis operibus exsequatur. Per Dominum.

LET US PRAY

O God, who purifiest thy Church by the yearly observance of Lent: grant, that what thy children endeavour to obtain of thee by abstinence, they may put in execution by good works. Through, &c.

It sometimes happens, during Lent, that a double feast of the first or second class is kept on the Monday; in which case the Sunday Vespers are of the following feast, and only a commemoration is made of the Sunday.

We will finish our Sunday with the following two fine Prefaces; the first is from the Mozarabic, the second from the Ambrosian, missal. The truths proposed to-day by the Church for our instruction are here expressed with much unction and eloquence.

PRAYER FROM THE MOZARABIC MISSAL

(Illatio. *Feria* VI. *Hebdom.* IV. *Quadragesimæ.*)

Dignum et justum est: nos tibi gratias agere, æterne omnipotens Deus, per Jesum Christum Filium tuum Dominum nostrum. Qui gloriosum de diabolo triumphum jejunus obtinuit: et certandi formulam militibus propriis suo exemplo

It is meet and just, that we give thanks to thee, O eternal and almighty God, through Jesus Christ thy Son, our Lord: who, by fasting, obtained a glorious victory over the devil, and by his own example, taught his soldiers how to fight. For forty days and

monstravit. Quadraginta igitur diebus et quadraginta noctibus Deus et Dominus omnium jejunavit: ut et verum Deum et hominem suscepisse monstraret: et quod Adam per escam perdiderat, suo jejunio repararet. Aggreditur itaque diabolus Virginis Filium: Dei quoque nesciens unigenitum. Et licet veternosa calliditate eisdem machinis quibus Adam primum dejecerat, etiam secundum seducere obtineret: tamen hoc non valuit, nec fortissimum bellatorem in ulla potuit omnino fraude subripere. Ille etenim quadraginta diebus vel noctibus jejunavit: et postea esuriit: qui quadraginta dudum annorum temporibus, innumeras pane cœlesti multitudines saginavit. Hic est qui virtute propria fretus, cum diabolo tenebrarum principe dimicavit: et eo prostrato victoriæ trophæum ad cœlos magnifice portavit.

forty nights did the God and Lord of all fast, that he might both show that he, the true God, had assumed human nature, and make good, by his fast, that which Adam had forfeited by intemperance. The devil attacked the Virgin's Son, not knowing that he was, moreover, the only-begotten Son of God. And although, with his ancient craft, he used the same artifice to seduce the second Adam, wherewith he had vanquished the first; yet did all his cunning fail with the most brave combatant. He who fasted forty days and forty nights, and afterwards was hungry, is the same that, of old, for the space of forty years, fed countless multitudes with bread from heaven. This is he that, by his own power, entered into battle with the devil, the prince of darkness; and having cast him down, gloriously bore up to heaven the trophy of his victory.

PRAYER FROM THE AMBROSIAN MISSAL

(Præfatio. *Dom.* I. *in Quadrag.*)

Vere quia dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum, in quo jejunantium fides alitur, spes provehitur, charitas roboratur. Ipse enim est panis verus et vivus, qui est sub-

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, almighty Father, eternal God, through Christ our Lord, in whom they that fast find the nourishment of their faith, the advancement of their hope, the strengthening of their

stantia æternitatis, et esca virtutis. Verbum enim tuum, per quod facta sunt omnia, non solum humanarum mentium, sed ipsorum quoque panis est angelorum. Hujus panis alimento Moyses famulus tuus quadraginta diebus, et noctibus, legem suscipiens, jejunavit: et a carnalibus cibis, ut tuæ suavitatis capacior esset, abstinuit. Unde nec famem corporis sensit, et terrenarum est oblitus escarum: quia illum et gloriæ tuæ clarificabat aspectus, et, influente Spiritu, Dei sermo pascebat. Hunc panem etiam nobis ministrare non desinas, quem ut indesinenter esuriamus hortaris.

charity. For he is the true and living Bread, who is the nourishment of eternity, and the food of virtue. For thy Word, whereby all things were made, is the Bread, not only of the souls of men, but likewise of the very angels. With this bread was thy servant Moses fed, when receiving thy Law, he fasted forty days and forty nights, and abstained from bodily food, that he might be the better able to partake of thy sweetness. Hence, he felt not corporal hunger; and forgot all earthly food; for the sight of thy glory shone upon him, and, through the infusion of thy Spirit, his meat was the word of God. To us likewise cease not to administer this Bread, since thou biddest us unceasingly hunger after it.

MONDAY

OF THE FIRST WEEK OF LENT

EACH feria of Lent has a proper Mass; whereas, in Advent, the Mass of the preceding Sunday is repeated during the week. This richness of the lenten liturgy is a powerful means for our entering into the Church's spirit, since she hereby brings before us, under so many forms, the sentiments suited to this holy time. From these ferial Masses we intend giving, for the respective days, the Collect, which is always the principal prayer, the Epistle, the Gospel, and the Prayer which is said 'over the people' at the end of the Mass. All this will provide us with most solid instruction; and as the selections from the Bible, which are each day brought before us, are not only some of the finest of the sacred volume, but are, moreover, singularly appropriate to Lent, their attentive perusal will be productive of a twofold advantage.

At Rome, to-day's Station is in the church of St. Peter *ad Vincula*. It was built in the fifth century, by the empress Eudoxia, wife of Valentinian III., and possesses the venerable relic of St. Peter's chains. We shall speak more fully of this basilica when we keep the feast of the apostle's deliverance from prison, on August 1.

COLLECT

Converte nos, Deus, salutaris noster: et ut nobis jejunium quadragesimale proficiat, mentes nostras cœlestibus instrue disciplinis. Per Dominum nostrum Jesum Christum. Amen.

Convert us, O God our Saviour: and instruct our minds with thy heavenly doctrine, that this fast of Lent may be beneficial to us. Through Jesus Christ our Lord. Amen.

EPISTLE

Lectio Ezechielis Prophetæ.

Cap. xxxiv.

Hæc dicit Dominus Deus: Ecce ego ipse requiram oves meas, et visitabo eas. Sicut visitat pastor gregem suum in die quando fuerit in medio ovium suarum dissipatarum: sic visitabo oves meas, et liberabo eas de omnibus locis, in quibus dispersæ fuerant in die nubis et caliginis. Et educam eas de populis, et congregabo eas de terris, et inducam eas in terram suam, et pascam eas in montibus Israël, in rivis, et in cunctis sedibus terræ. In pascuis uberrimis pascam eas, et in montibus excelsis Israël erunt pascua earum: ibi requiescent in herbis virentibus, et in pascuis pinguibus pascentur super montes Israël. Ego pascam oves meas: et ego eas accubare faciam, dicit Dominus Deus. Quod perierat requiram, et quod abjectum erat reducam, et quod confractum fuerat alligabo, et quod infirmum fuerat consolidabo, et quod pingue et forte custodiam: et pascam illas in judicio, dicit Dominus omnipotens.

Lesson from the Prophet Ezechiel.

Ch. xxxiv.

Thus saith the Lord God: Behold I myself will seek my sheep, and will visit them. As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered; so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land; and I will feed them in the mountains of Israel, by the rivers and in all the habitations of the land. I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass and be fed in fat pastures upon the mountains of Israel. I will feed my sheep; and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away I will bring again; and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve; and I will feed them in judgment, saith the Lord almighty.

Our Lord here shows Himself to us as a *Shepherd* full of love for His *sheep*. Such, indeed, He truly is

to men, during this season of mercy. A portion of His flock had gone astray, and was wandering to and fro amidst the *darkness* of this world; but Jesus did not forget them. He went in search of them, that He might *gather them* together. He sought them through lonely deserts, and rocky places, and brambles. He now speaks to them through His Church, and invites them to return. He sweetly encourages them, for perhaps they might fear and be ashamed to appear before Him, after so any sins. He promises them that, if they will but return to Him, they shall be fed on the richest *pastures*, near the *river* bank, and on the *mountains of Israel*. They are covered with wounds, but He will *bind them up;* they are *weak*, but He will *strengthen* them. He will once more give them fellowship with the faithful ones who never left Him, and He Himself will dwell with them for ever. Let the sinner, then, yield to this tender love; let him not refuse to make the efforts required for his conversion. If these efforts of penance seem painful to nature, let him recall to mind those happy days, when he was in grace, and in the fold of his good Shepherd. He may be so again. The gate of the fold is open; and thousands who like himself had gone astray are going in with joy and confidence. Let him follow them, and remember how Jesus has said: 'There shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine who need not penance.'[1]

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.	Sequel of the holy Gospel according to Matthew.
Cap. xxv.	*Ch.* xxv.
In illo tempore: dixit Jesus discipulis suis: Cum venerit	At that time, Jesus said to his disciples: When the Son

[1] St. Luke xv. 7.

Filius hominis in majestate sua, et omnes angeli cum eo, tunc sedebit super sedem majestatis suæ: et congregabuntur ante eum omnes gentes, et separabit eos ab invicem, sicut pastor segregat oves ab hædis: et statuet oves quidem a dextris suis, hædos autem a sinistris. Tunc dicet Rex his qui a dextris ejus erunt: Venite, benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi. Esurivi enim, et dedistis mihi manducare: sitivi, et dedistis mihi bibere: hospes eram, et collegistis me: nudus, et cooperuistis me: infirmus, et visitastis me: in carcere eram, et venistis ad me. Tunc respondebunt ei justi, dicentes: Domine, quando te vidimus esurientem, et pavimus te? sitientem, et dedimus tibi potum? Quando autem te vidimus hospitem, et collegimus te? aut nudum, et cooperuimus te? aut quando te vidimus infirmum, aut in carcere, et venimus ad te? Et respondens Rex, dicet illis: Amen dico vobis, quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis. Tunc dicet et his, qui a sinistris erunt: Discedite a me, maledicti, in ignem æternum, qui paratus est diabolo et angelis ejus. Esurivi enim, et non dedistis mihi manducare: sitivi, et non dedistis mihi potum: hospes eram, et non collegistis me: nudus, et non coope-

of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee? thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in? or naked, and covered thee? Or when did we see thee sick or in prison, and came to thee? And the King answering, shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me. Then shall he say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels.

ruistis me: infirmus, et in carcere, et non visitastis me. Tunc respondebunt ei et ipsi, dicentes: Domine, quando te vidimus esurientem, aut sitientem, aut hospitem, aut nudum, aut infirmum, aut in carcere, et non ministravimus tibi? Tunc respondebit illis, dicens: Amen dico vobis, quamdiu non fecistis uni de minoribus his, nec mihi fecistis. Et ibunt hi in supplicium æternum: justi autem in vitam æternam.

For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink; I was a stranger, and you took me not in; naked, and you covered me not; sick, and in prison, and you did not visit me. Then they also shall answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying: Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment, but the just into life everlasting.

We have just been listening to a prophet of the old Testament, inviting us to return to the good Shepherd; our Lord there put forth every argument which love could devise, to persuade His lost sheep to return to Him: and here, on the very same day that the Church speaks to us of our God as being a gentle and compassionate Shepherd, she describes Him as an inflexible Judge. This loving Jesus, this charitable Physician of our souls, is seated on His dread tribunal, and cries out in His anger: *Depart from me, ye cursed, into everlasting fire!* And where has the Church found this awful description? In the Gospel, that is, in the very Law of love. But if we read our passage attentively, we shall find that He who pronounces this terrible anathema is the same God, whom the prophet has been just portraying as a Shepherd full of mercy, patience, and zeal for His sheep. Observe how He is still a Shepherd, even on His judgment seat: He separates the sheep from the

goats; He sets the sheep on His right hand, and the goats on His left; the comparison of a flock is still kept up. The Son of God will exercise His office of Shepherd even to the last day: only then, time will be at an end, and eternity will have begun; the reign of justice, too, will have succeeded the reign of mercy, for it is justice that will reward the good with the promised recompense, and that will punish impenitent sinners with eternal torments. How can the Christian, who believes that we are all to stand before this tribunal, refuse the invitation of the Church, who now presses him to make satisfaction for his sins? How can he hesitate to go through those easy penances, with which the divine mercy now deigns to be satisfied? Truly, man is his own worst enemy, if he can disregard these words of Jesus, who now is his Saviour, and then will be his Judge: 'Unless ye do penance, ye shall all perish.'[1]

Humiliate capita vestra Deo.	Bow down your heads to God.
Absolve, quæsumus, Domine, nostrorum vincula peccatorum: et quidquid pro eis meremur, propitiatus averte. Per Christum Dominum nostrum. Amen.	Loosen, O Lord, we beseech thee, the bonds of our sins; and mercifully turn away from us whatever we deserve for them. Through Christ our Lord. Amen.

Let us close the day by reciting the following hymn, which was composed by St. Gregory the Great, and is used by the Church in her Matins during Lent.

HYMN

Ex more docti mystico, Servemus hoc jejunium, Deno dierum circulo Ducto quater notissimo.	Let us observe this most solemn fast of forty days, which has been handed down to us by sacred tradition.
Lex et prophetæ primitus Hoc prætulerunt, postmodum	The Law and the Prophets first introduced it; and afterwards, Christ, the Master and

[1] St. Luke xiii. 3.

Christus sacravit, omnium
Rex atque factor temporum.

Utamur ergo parcius
Verbis, cibis et potibus,
Somno, jocis, et arctius
Perstemus in custodia.

Vitemus autem noxia,
Quæ subruunt mentes vagas:
Nullumque demus callidi
Hostis locum tyrannidi.

Flectamus iram vindicem;
Ploremus ante judicem;
Clamemus ore supplici,
Dicamus omnes cernui:

Nostris malis offendimus
Tuam, Deus, clementiam;
Effunde nobis desuper
Remissor indulgentiam.

Memento quod sumus tui,
Licet caduci, plasmatis:
Ne des honorem nominis
Tui, precamur, alteri.

Laxa malum quod fecimus;
Auge bonum quod poscimus:
Placere quo tandem tibi
Possimus hic et perpetim.

Præsta, beata Trinitas,
Concede simplex Unitas,
Ut fructuosa sint tuis
Jejuniorum munera.
Amen.

Maker of all seasons, consecrated it by himself observing it.

Let us, therefore, be more sparing in our words; let us retrench somewhat of our food, and drink, and sleep, and merriment, and redouble our watchfulness.

Let us shun those noxious things, which play such havoc with unguarded souls: and let us avoid whatsoever could strengthen the tyranny of our crafty enemy.

Let us appease the anger of our Judge, and pour out our tears before him; let us prostrate ourselves, and thus cry to him in suppliant prayer:

We have offended thy goodness, O God, by our sins: forgive us, and pour out thy mercy upon us.

Remember that we are the work of thy hands, frail though we be: we beseech thee, suffer not another to usurp the honour of thy name.

Pardon us the evil we have done, and grant us good things, even beyond our prayer: that thus we may be well pleasing to thee, now and for ever.

O blessed Trinity, O undivided Unity, grant us, thy servants, to reap fruit from the fast thou hast given us.
Amen.

TUESDAY

OF THE FIRST WEEK OF LENT

At Rome, the Station is in the church of St. Anastasia, where, formerly, the Mass of the Aurora on Christmas Day was celebrated. It is under the protection of this holy martyr, who suffered death for Christ on the day of His birth, that we offer our prayers to-day to the Father of mercy.

COLLECT

Respice, Domine, familiam tuam, et præsta, ut apud te mens nostra tuo desiderio fulgeat, quæ se carnis maceratione castigat. Per Dominum nostrum Jesum Christum. Amen.

Look down, O Lord, on thy children, and grant that while we chastise ourselves by mortifying the flesh, our minds may be inflamed with the love and desire of thee. Through Jesus Christ our Lord. Amen.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. lv.

In diebus illis, locutus est Isaias propheta dicens: Quærite Dominum, dum inveniri potest: invocate eum dum prope est. Derelinquat impius viam suam et vir iniquus cogitationes suas: et revertatur ad Dominum, et miserebitur ejus, et ad Deum nostrum, quoniam multus est ad ignoscendum. Non enim cogitationes meæ, cogitationes vestræ; neque viæ vestræ viæ meæ, dicit Dominus. Quia sicut exal-

Lesson from the Prophet Isaias.

Ch. lv.

In those days, Isaias the prophet spake, saying: Seek ye the Lord while he may be found; call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts; and let him return to the Lord. and he will have mercy on him, and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted

tantur cœli a terra, sic exaltatæ sunt viæ meæ a viis vestris, et cogitationes meæ a cogitationibus vestris. Et quomodo descendit imber, et nix de cœlo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti: sic erit verbum meum quod egredietur de ore meo: non revertetur ad me vacuum; sed faciet quæcumque volui, et prosperabitur in his ad quæ misi illud, ait Dominus omnipotens.

above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower and bread to the eater; so shall my word be which shall go forth from my mouth. It shall not return to me void, but it shall do whatsoever I please and shall prosper in the things for which I sent it, saith the Lord almighty.

The prophet, speaking to us in God's name, assures us that, if we sincerely desire our conversion, we shall find mercy. The infinite distance which lies between the sovereign holiness of God and the soul that is defiled by sin is no obstacle to the reconciliation between the creature and the Creator. The goodness of God is omnipotent; it can create a clean heart[1] in him that repents, and where sin abounded it can make grace abound more than ever sin abounded.[2] The *word* of pardon will *come down from heaven*, like plentiful *rain* upon parched land, and that land will yield a rich harvest. But let the sinner give ear to the rest of the prophecy. Is man at liberty to accept or refuse this *word* that comes from heaven? May he, for the present, neglect it, in the hope that he will give it a welcome later on, when his life is at its close? No; God says to us by the prophet: *Seek ye the Lord, while He may be found; call ye upon Him, while He is near.* We cannot, therefore, *find* the Lord just when it suits our fickle humour; His nearness to us is not always the same.

[1] Ps. l. 12. [2] Rom. v. 20.

Let us take heed; God has His times; the time for mercy may be followed by the time for justice. Jonas went through the streets of the proud city, and cried out: 'Yet forty days, and Ninive shall be destroyed.'[1] Ninive did not allow the forty days to pass without returning to the Lord: she put on sackcloth and ashes, she fasted, and she was spared. Let us imitate the earnest repentance of this guilty city; let us not set divine justice at defiance by refusing to do penance, or by doing it negligently. This Lent is, perhaps, the last God's mercy will grant us. If we put off our conversion, God may refuse us another such opportunity. Let us meditate upon these words of the apostle, which repeat the truth told us in to-day's Epistle: 'The earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs, meet for them by whom it is tilled, receiveth blessing from God; but that which bringeth forth thorns and briars is reprobate, and very near unto a curse, whose end is to be burnt.'[2]

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xxi.

In illo tempore: Cum intrasset Jesus Jerosolymam, commota est universa civitas, dicens: Quis est hic? Populi autem dicebant: Hic est Jesus Propheta a Nazareth Galilææ. Et intravit Jesus in templum Dei, et ejiciebat omnes vendentes et ementes in templo, et mensas nummulariorum, et cathedras vendentium columbas evertit: et dicit eis: Scriptum est: Domus mea

Sequel of the holy Gospel according to Matthew.

Ch. xxi.

At that time: When he was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus the prophet, from Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves. And he saith to them:

[1] Jonas iii. 4.

[2] Heb. vi. 7, 8.

domus orationis vocabitur: vos autem fecistis illam speluncam latronum. Et accesserunt ad eum cæci et claudi in templo: et sanavit eos. Videntes autem principes sacerdotum et scribæ mirabilia quæ fecit, et pueros clamantes in templo et dicentes: Hosanna filio David; indignati sunt et dixerunt ei: Audis quid isti dicunt? Jesus autem dixit eis: Utique; nunquam legistis: Quia ex ore infantium et lactentium perfecisti laudem? Et relictis illis, abiit foras extra civitatem in Bethaniam, ibique mansit.

It is written: My house shall be called the house of prayer: but you have made it a den of thieves. And there came to him the blind and the lame in the temple: and he healed them. And the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David; were moved with indignation, and said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings thou hast perfected praise? And leaving them, he went out of the city into Bethania, and remained there.

Our forty days have scarcely begun, and we find the implacable enemies of Jesus showing their hatred against Him: that hatred will soon work His death. But how is this? Have they not been witnesses of His wonderful works? True; but pride and jealousy have made them lose their senses. These faithless guardians of God's temple saw Jesus exercise His authority in the holy place, and they opened not their lips; they were astonished at what He did, and they feared Him. They did not even protest when He called the temple His house, for they were awed by His great virtue and superhuman power. But these first impressions having subsided, their bold impiety returns. They hear the little children greeting our Saviour with *Hosanna*, and they are indignant. They affect to be shocked at this honour which is paid to *the Son of David*, who went about everywhere doing good. These doctors of the Law

are blinded by passion, and can neither understand the prophecies, nor their fulfilment. It is the verification of the words of Isaias, which we have just been reading in the Epistle: they would not seek the Lord, while He was near them; and now that they are even speaking with Him, they do not recognize Him for their Messias. Little children know Him and bless Him; the sages of Israel see in Him but an enemy of God, and a blasphemer! Let us, at least, profit by the visit He is now granting us; lest He should treat us, as He did the chief priests and scribes, and *leave* us. He withdrew His presence from them, He went out of the city, and returned to Bethania, which was near Jerusalem. It is there that Lazarus was living with his two sisters, Martha and Mary Magdalene. Mary, the Mother of Jesus, had also retired thither, awaiting the terrible event. St. Jerome observes here, that the word *Bethania* signifies the 'house of obedience': this, says the holy Doctor, should remind us, that our Saviour withdraws from those who are rebels to His grace, and that He loves to be with them that are obedient.[1] Let us learn the lesson well; and during these days of salvation let us show by our obedience to the Church and our submission to the guide of our conscience, that we are thoroughly convinced of this truth: that there is no salvation for us, except in humility and simplicity of heart.

Humiliate capita vestra Deo.	Bow down your heads to God.
Ascendant ad te, Domine, preces nostræ: et ab Ecclesia tua cunctam repelle nequitiam. Per Christum Dominum nostrum. Amen.	May our prayers, O Lord, ascend to thee; and deliver thy Church from all wickedness. Through Christ our Lord. Amen.

The Gothic Church of Spain, in her Mozarabic missal, offers us this formula, which our readers will justly appreciate.

[1] *In Matthæum*, Cap. xxi.

SUPPLICATION

(Dominica II. in Quadragesima)

V. Miserere et parce, clementissime Domine, populo tuo:

R. Quia peccavimus tibi.

V. Prostrati omnes lacrymas producimus: pandentes tibi occulta quæ admisimus, a te Deus veniam deposcimus.

R. Quia peccavimus tibi.

V. Orationes sacerdotum accipe, et quæque postulant affluenter tribue: ac tuæ plebi miserere, Domine.

R. Quia peccavimus tibi.

V. Furorem tuum adduxisti super nos: nostra delicta dira curvaverunt nos: et absque ulla spe defecimus.

R. Quia peccavimus tibi.

V. Traditi sumus malis quæ nescimus, et omne malum irruit super nos: et invocavimus: et non audivimus.

R. Quia peccavimus tibi.

V. Omnes clamamus: omnes te requirimus: te pœnitentes lacrymis prosequimur: cujusque iram ipsi provocavimus.

R. Quia peccavimus tibi.

V. Te deprecantes, te ge-

V. Have pity on us, O most merciful Lord, and spare thy people;

R. For we have sinned against thee.

V. We all prostrate before thee, and pour out our tears: we confess unto thee our hidden sins, and beseech thee, O God, to pardon us.

R. For we have sinned against thee.

V. Receive the prayers of thy priests, and abundantly grant what they ask: and have mercy on thy people, O Lord.

R. For we have sinned against thee.

V. Thou art angry against us: our heinous crimes have bowed us down to the earth: and we have grown faint, because there is no hope within us.

R. For we have sinned against thee.

V. We have been made a prey to evils that we know not, and every evil has come upon us: we have called upon thee, and we have heard no reply.

R. For we have sinned against thee.

V. We all cry unto thee: we all seek thee: we are repentant, and weeping follow thee, for we have provoked thy anger.

R. For we have sinned against thee.

V. We beseech thee, we

mentes poscimus: te, Jesu Christe, prosternati petimus: tua potestas jam sublevet miseros.

R. Quia peccavimus tibi.

V. Confessionem tuæ plebis accipe: quam lamentantes coram te effundimus: et pro admissis corde ingemiscimus.

R. Quia peccavimus tibi.

V. Pacem rogamus, pacem nobis tribue: amove bella et nos omnes erue: humili prece postulamus, Domine.

R. Quia peccavimus tibi.

V. Inclina aurem, Deus clementissime: jam abluentur delictorum maculæ: et a periculis tu benignus eime.

R. Miserere et parce.

sigh out our prayers to thee: O Jesus, we prostrate before thee, and petition thee: let thy power raise us from our misery.

R. For we have sinned against thee.

V. Receive thy people's confession: full of sorrow, we pour it out before thee: and our hearts are sad for the sins we have committed.

R. For we have sinned against thee.

V. We sue for peace; grant us peace! Avert the scourge of war, and deliver us, we humbly beseech thee, O Lord!

R. For we have sinned against thee.

V. Bow down thine ear, O most merciful God! Cleanse us from the stains of our sins, and, in thy pity, deliver us from all dangers.

R. Have mercy on us and spare us.

WEDNESDAY

IN EMBER WEEK

THE fast of to-day is prescribed by a double law: it is Lent, and it is Ember Wednesday. It is the same with the Friday and Saturday of this week. There are two principal objects for the Ember days of this period of the year: the first is to offer up to God the season of spring, and, by fasting and prayer, to draw down His blessing upon it; the second is, to ask Him to enrich with His choicest graces the priests and sacred ministers who are to receive their Ordination on Saturday. Let us, therefore, have a great respect for these three days; and let those who violate, upon them, the laws of fasting or abstinence, know that they commit a twofold sin.

Up to the eleventh century the Ember days of spring were kept in the first week of March; and those of summer, in the second week of June. It was St. Gregory VII. who fixed them as we now have them; that is, the Ember days of spring in the first week of Lent, and those of summer in Whitsun-week.

The Station for to-day is in the basilica of Saint Mary Major. Let us honour the Mother of God, the refuge of sinners; and let us ask her to present to our divine Judge the humble tribute of our penance.

COLLECT

Devotionem populi tui quæsumus Domine, benignus intende: ut qui per abstinentiam macerantur in corpore, per fructum boni

We beseech thee, O Lord, mercifully to regard the devotion of thy people; that mortifying their bodies by fasting, their minds may be

operis reficiantur in mente. Per Dominum nostrum Jesum Christum. Amen.

refreshed by good works. Through Jesus Christ our Lord. Amen.

On all the Ember Wednesdays are read, in place of the Epistle at Mass, two lessons from sacred Scripture. To-day the Church brings before us the two great types of Lent, Moses and Elias, in order to impress us with an idea of the importance of this forty days' fast, which Christ Himself solemnly consecrated when He observed it, thus fulfilling, in His own Person, what the Law and the Prophets had but prefigured.

FIRST LESSON

Lectio libri Exodi.

Cap. xxiv.

In diebus illis: dixit Dominus ad Moysen: Ascende ad me in montem et esto ibi, daboque tibi tabulas lapideas, et legem ac mandata, quæ scripsi, ut doceas filios Israël. Surrexerunt Moyses, et Josue minister ejus. Ascendensque Moyses in montem Dei, senioribus ait: Exspectate hic donec revertamur ad vos. Habetis Aaron et Hur vobiscum. Si quid natum fuerit quæstionis, referetis ad eos. Cumque ascendisset Moyses, operuit nubes montem, et habitavit gloria Domini super Sinaï, tegens illum nube sex diebus: septimo autem die vocavit eum de medio caliginis. Erat autem species gloriæ Domini, quasi ignis ardens super verticem montis in conspectu filio-

Lesson from the Book of Exodus.

Ch. xxiv.

In those days: the Lord said to Moses: Come up to me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments which I have written, that thou mayst teach them. Moses rose up, and his minister Josue; and Moses going up into the mount of God, said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any question shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount. And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days; and the seventh day he called him out of the midst of the cloud. And the sight of the glory of the

rum Israël. Ingressusque Moyses medium nebulæ, ascendit in montem : et fuit ibi quadraginta diebus et quadraginta noctibus.

Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses entering into the midst of the cloud, went up into the mountain; and he was there forty days and forty nights.

SECOND LESSON

Lectio libri Regum.

3. *Cap.* xix.

In diebus illis : venit Elias in Bersabee-Juda, et dimisit ibi puerum suum. et perrexit in desertum, viam unius diei. Cumque venisset, et sederet subter unam juniperum, petivit animæ suæ ut moreretur, et ait : Sufficit mihi, Domine : tolle animam meam : neque enim melior sum quam patres mei. Projecitque se et obdormivit in umbra juniperi : et ecce angelus Domini tetigit eum, et dixit illi : Surge, et comede. Respexit, et ecce ad caput suum subcinericius panis, et vas aquæ : comedit ergo et bibit, et rursum obdormivit. Reversusque est angelus Domini secundo, et tetigit eum, dixitque illi : Surge, comede : grandis enim tibi restat via. Qui cum surrexisset, comedit et bibit, et ambulavit in fortitudine cibi illius quadraginta diebus et quadraginta noctibus usque ad montem Dei Horeb.

Lesson from the Book of Kings.

3. *Ch.* xix.

In those days : Elias came into Bersabee of Juda, and left his servant there. And he went forward one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said : It is enough for me, Lord : take away my soul, for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper tree ; and behold an angel of the Lord touched him, and said to him : Arise and eat. He looked, and behold there was at his head a hearth-cake and a vessel of water ; and he ate and drank, and he fell asleep again. And the angel of the Lord came again the second time, and touched him, and said to him : Arise, eat, for thou hast yet a great way to go. And he arose, and ate, and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

Moses and Elias fast for forty days and forty nights, because God bids them come near to Him. Man must purify himself, he must unburden himself, in some measure at least, of the body which weighs him down, if he would enter into communication with Him who is the Spirit. And yet the vision of God granted to these two holy personages was very imperfect: they felt that God was near them, but they beheld not His glory. But when the fulness of time came,[1] God manifested Himself in the flesh: and man saw, and heard, and touched Him.[2] We, indeed, are not of the number of those favoured ones who lived with Jesus, the Word of life: but in the holy Eucharist He allows us to do more than see Him: He enters into our breasts, He is our food. The humblest member of the Church possesses God more fully than either Moses on Sinai, or Elias on Horeb. We cannot, therefore, be surprised that the Church, in order to fit us for this favour at the Easter solemnity, bids us go through a preparation of forty days, though its severity is not to be compared with the rigid fast which Moses and Elias had to observe as the condition of receiving what God promised them.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xii.

In illo tempore: Responderunt Jesu quidam de scribis et pharisæis, dicentes: Magister, volumus a te signum videre. Qui respondens, ait illis: Generatio mala et adultera signum quærit: et signum non dabitur ei, nisi signum Jonæ prophetæ. Sicut enim fuit

Sequel of the holy Gospel according to Matthew.

Ch. xii.

At that time: Some of the scribes and pharisees answered him, saying: Master we would see a sign from thee. Who answering said to them: An evil and adulterous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was

[1] Gal. iv. 4. [2] 1 St. John i. 1.

Jonas in ventre ceti tribus diebus et tribus noctibus, sic erit Filius hominis in corde terræ tribus diebus et tribus noctibus. Viri Ninivitæ surgent in judicio cum generatione ista, et condemnabunt eam: quia pœnitentiam egerunt in prædicatione Jonæ; et ecce plus quam Jonas hic. Regina Austri surget in judicio cum generatione ista, et condemnabit eam: quia venit a finibus terræ audire sapientiam Salomonis; et ecce plus quam Salomon hic. Cum autem immundus spiritus exierit ab homine, ambulat per loca arida, quærens requiem, et non invenit. Tunc dicit: Revertar in domum meam, unde exivi. Et veniens invenit eam vacantem, scopis mundatam, et ornatam. Tunc vadit, et assumit septem alios spiritus secum nequiores se, et intrantes habitant ibi: et fiunt novissima hominis illius pejora prioribus. Sic erit et generationi huic pessimæ. Adhuc eo loquente ad turbas, ecce mater ejus et fratres stabant foris quærentes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant, quærentes te. At ipse respondens dicenti sibi, ait: Quæ est mater mea, et qui sunt fratres mei? Et extendens manum in discipulos suos, dixit: Ecce mater mea, et fratres mei: quicumque enim fecerit voluntatem Patris mei, qui in

in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas; and behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon here. When an unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith: I will return into my house, from whence I came out. And coming, he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is made worse than the first. So shall it be also to this wicked generation. As he was yet speaking to the multitudes, behold his Mother and his brethren stood without, seeking to speak to him. And one said unto him: Behold thy Mother and thy brethren stand without, seeking thee. But he answering him that told him said: Who is my mother, and who are my brethren? And stretch-

cœlis est, ipse meus frater, et soror, et mater est.

ing forth his hand towards his disciples, he said: Behold my mother and my brethren; for whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.

Our Lord forewarns Israel of the chastisements which its voluntary blindness and hardness of heart will bring upon it. The men of Israel refuse to believe, unless they *see signs* and prodigies; they have them in abundance, but will not see them. Such are the unbelievers of the present day. They say they want proofs of the divine origin of the Catholic religion. What is history but a tissue of proofs; what are the events of the present age, but testimony of the truth? And yet they remain incredulous. They have their own views and prejudices, and they intend to keep to them; how, then, can it be wondered at that they never embrace the true faith? Infidels, who have not had the like opportunities, will *rise in judgment* with such a *generation* and condemn it for its resistance to grace. Let us Catholics remember that amidst the great religious movement which is now going on, it is our duty to be not only most firm in our faith, but also most zealous in the observance of the laws of the Church, such, for example, as Lent. The apostolate of example will produce its fruits; and if a mere handful of Christians was to the Roman empire like that leaven of which our Saviour speaks,[1] and which leavened the whole mass, what results might we not expect in a country like our own, which has retained so much Catholic practice and doctrine, if the Catholics themselves were but zealous in the exercise of their duties?

[1] See the Gospel for the sixth Sunday after the Epiphany, in our Septuagesima.

Humiliate capita vestra Deo.

Mentes nostras, quæsumus, Domine, lumine tuæ claritatis illustra: ut videre possimus quæ agenda sunt, et quæ recta sunt, agere valeamus. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

Enlighten, we beseech thee, O Lord, our minds with the light of thy brightness, that we may discern what is to be done, and be able to do it. Through Christ our Lord. Amen.

We take the following devout stanzas on fasting from the *Triodion* of the Greek Church

HYMN

Mirabilia arma oratio, et jejunium; hoc Moysen legislatorem effecit, et Heliam inter sacrificia zelatorem: huic firmiter insistentes, fideles, ad Salvatorem clamemus: Peccavimus tibi soli, miserere nostri.

Wonderful is the armour of prayer and fasting! With it, Moses became a legislator, and Elias a zealous priest. Let us, O ye faithful, resolutely take it unto ourselves, and cry out to our Saviour: To thee alone have we sinned; have mercy on us.

Spirituale jejunium jejunemus, tortuosos laqueos omnes abrumpamus, declinemus pariter malorum exemplorum nequitiam, dimittamusque fratribus debita, ut nobis quoque delicta nostra dimittantur; ita enim clamare poterimus: Dirigatur, Domine, oratio nostra, sicut incensum, in conspectu tuo.

Let us fast a spiritual fast, break all the snares of the serpent, shun the wickedness of evil example, and forgive our brethren their offences against us, that our own sins may be forgiven; for thus shall we be able to say: May our prayer, O Lord, be directed as incense in thy sight!

Solus bonus, fons misericordiæ, Agnus Dei, qui, utpote Deus, tollis peccata mundi, serva me criminum procellis agitatum, et ad pœnitentiæ semitas dirige.

O thou that alone art Good! O fount of mercy! O Lamb of God, who, being thyself God, takest away the sins of the world! I am tossed by the storms of sin; save me, and lead me to the paths of penance.

Purum jejunium, fuga peccati, pravorum affectuum abscessus, charitas

The true fast is fleeing from sin, turning away from evil affections, love of God,

erga Deum, orationis studium, lacryma cum compunctione, et pauperum cura, quemadmodum Christus in Scripturis præcepit.

Animam peccati gladio transfossam, multisque criminibus lancinatam sana, o animarum nostrarum medice, utpote benefactor, adhibens mihi sapientium mandatorum tuorum remedia, o clemens.

Compunctioni idoneum nacti præsens jejunii tempus, magnopere lugeamus atque ingemamus, manusque ad solum Redemptorem, ut animas nostras solvat, expendamus.

Utinam mihi quoque detur pravos affectus omnes exstinguere, et tui amorem, Christe, concipere, divinis ditescere, mi bone Jesu, tibique famulatum impendere.

Vide, attende, anima, ne forte dum jejunas, crapulæ loco tibi sint injuriæ, inimicitiæ, contentiones adversus proximum, atque a Deo propter tuam negligentiam excidas.

Qua ratione, Christe meus, iram tuam sustinebo, dum ad judicandum veneris? quidve illic respondebo, cum jussa tua neque fecerim, neque peregerim, Christe? quare mihi ante exitum ignosce.

E cupiditatum tyrannide vindica, Domine, animam meam, ut libere voluntatem tuam implens, gaudeam,

earnest prayer, tears of compunction, and charity towards the poor, as Christ teaches us in the Scripture.

My soul is pierced with the sword of sin, and is mangled by manifold crimes: heal it, O thou kind physician of souls! Apply unto me, O merciful Jesus, the remedy of thy all-wise commandments.

Now is the time for compunction, for it is the time of the fast; let us earnestly give ourselves to tears and sighs, and stretch forth our hands to our only Redeemer, beseeching him to unfetter our souls.

Give me the grace, O my good Jesus! to stifle all my wicked affections, to be filled with the love of thee, to be rich in divine gifts, and to serve thee with all devotedness.

Take heed, my soul, lest, whilst fasting, thou be guilty of the gluttony of injuring and hating thy neighbour, and quarrelling with him; and thus lose thy God, by thy negligence.

How shall I be able, O my Jesus, to endure thy wrath, when thou comest to judge me? What answer shall I then make unto thee, if now I refuse to fulfil thy just commands? O pardon me, before my departure hence.

Liberate my soul, O Lord, from the tyranny of my passions, that I may enjoy the freedom of doing thy will,

atque glorificem potentiam tuam in sæcula.

Oderis, anima mea, Esaü intemperantiam, et Jacobi bona æmuleris, Belial abstinentia supplantes, divina thesaurizes, et laudes Deum in sæcula.

Tranquillum jejunii mare nobis nulla actis tempestate prætergredi tribue, donec ad portum Resurrectionis tuæ perveniamus, misericors, te in sæcula celebrantes.

and give glory to thy power, for eternity.

Hate, O my soul, the intemperance of Esau, and imitate the holy Jacob; destroy Belial by abstinence, make treasure to thyself of divine riches, and let the praise of God be for ever on thy lips.

Grant unto us, O merciful Saviour, that we may traverse the sea of our fast unmolested by storms: and that we, who are ever celebrating thy praise, may be brought to the haven of thy Resurrection.

THURSDAY

OF THE FIRST WEEK OF LENT

To-day's Station is in the church of St. Laurence *in Paneperna*, one of those which the piety of the faithful of Rome has built in honour of this the most celebrated of the martyrs of the holy city

COLLECT

Devotionem populi tui, quæsumus, Domine, benignus intende, ut qui per abstinentiam macerantur in corpore, per fructum boni operis reficiantur in mente. Per Christum Dominum nostrum. Amen.

We beseech thee, O Lord, mercifully to regard the devotion of thy people; that mortifying their bodies by fasting, their minds may be refreshed by good works. Through Christ our Lord. Amen.

EPISTLE

Lectio Ezechielis Prophetæ.

Cap. xviii.

In diebus illis: Factus est sermo Domini ad me, dicens: Quid est quod inter

Lesson from the Prophet Ezechiel.

Ch. xviii.

In those days: The word of the Lord came to me, saying: What is the meaning that you

vos parabolam vertitis in proverbium istud in terra Israël, dicentes: Patres comederunt uvam acerbam, et dentes filiorum obstupescunt? Vivo ego, dicit Dominus Deus, si erit ultra vobis parabola hæc in proverbium in Israël. Ecce omnes animæ meæ sunt; ut anima patris, ita et anima filii mea est: anima quæ peccaverit, ipsa morietur. Et vir, si fuerit justus, et fecerit judicium et justitiam, in montibus non comederit, et oculos suos non levaverit ad idola domus Israël: et uxorem proximi sui non violaverit, et ad mulierem menstruatam non accesserit: et hominem non contristaverit: pignus debitori reddiderit: per vim nihil rapuerit: panem suum esurienti dederit, et nudum operuerit vestimento: ad usuram non commodaverit, et amplius non acceperit: ab iniquitate averterit manum suam, et judicium verum fecerit inter virum et virum: in præceptis meis ambulaverit, et judicia mea custodierit, ut faciat veritatem: hic justus est, vita vivet, ait Dominus omnipotens.

use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge? As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, the same shall die. And if a man be just, and do judgment and justice, and hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbour's wife, nor come near to a menstruous woman; and hath not wronged any man, but hath restored the pledge to the debtor, hath taken nothing away by violence, hath given his bread to the hungry, and hath covered the naked with a garment, hath not lent upon usury, nor taken any increase, hath withdrawn his hand from iniquity, and hath executed true judgment between man and man, hath walked in my commandments, and kept my judgments, to do truth; he is just, he shall surely live, saith the Lord God.

These words of the prophet declare to us the wonderful mercy of God towards the Gentiles, who are preparing to pass from darkness to light by the grace of holy Baptism. The Jews had a favourite proverb: *The fathers have eaten sour grapes, and the teeth of the children are set on edge:* but God assures us, even in the old Testament, that sins are

personal, that is, they belong to him who commits them, and to no one else; so that the son of a wicked father, if he walk in the path of righteousness, shall find mercy and salvation. The apostles and their disciples preached the Gospel to the Gentiles, and the Gentiles were obedient to the call; they were the children of idolaters, and yet they were seen flocking to the font of regeneration, abjuring the evil ways of their fathers, and becoming the objects of God's love. The same happened in the conversion of the barbarians of the west; it is happening now in our own times among infidel nations; and many will be the catechumens who, at the coming Easter, will receive the sacrament of Baptism.

God frequently visits children with temporal punishments, because of the sins of their parents; it is a providence, which acts as a check upon men, deterring them from evil out of fear of bringing misery upon their families. But in the moral order, each individual is treated according to his own merits or demerits; and as God does not impute to a virtuous son the iniquities of the father, so neither do the virtues of the father cover the son's iniquity. Philip the Fair was the grandson of St. Louis; and Wulfere, the wicked king of Mercia, was father of the two saints, Wulfhad and Ruffin. Similar contrasts are often found in families, for, as the Scripture says, 'God hath left man in the hand of his own counsel. . . . Before man is life and death, good and evil; that which he shall choose, shall be given unto him.'[1] And yet, such is the mercy of the Lord our God, that, if a man have made a bad choice, but afterwards cast away from himself the evil, and turn to what is good, *he shall surely live*, and his repentance shall restore to him what he had forfeited.

[1] Ecclus. xv. 14, 18.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xv.

In illo tempore: egressus Jesus, secessit in partes Tyri et Sidonis. Et ecce mulier Chananæa a finibus illis egressa clamavit, dicens ei: Miserere mei, Domine, fili David: filia mea male a dæmonio vexatur. Qui non respondit ei verbum. Et accedentes discipuli ejus rogabant eum, dicentes: Dimitte eam, quia clamat post nos. Ipse autem respondens, ait: Non sum missus nisi ad oves quæ perierunt domus Israël. At illa venit, et adoravit eum, dicens: Domine, adjuva me. Qui respondens, ait: Non est bonum sumere panem filiorum et mittere canibus. At illa dixit: Etiam, Domine; nam et catelli edunt de micis quæ cadunt de mensa dominorum suorum. Tunc respondens Jesus, ait illi: O mulier, magna est fides tua: fiat tibi sicut vis. Et sanata est filia ejus ex illa hora.

Sequel of the holy Gospel according to St. Matthew.

Ch. xv.

At that time: Jesus went from thence, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou Son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us. And he answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came, and adored him, saying: Lord, help me. Who answering said: It is not good to take the bread of the children, and to cast it to the dogs. But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

Jesus is in admiration at the woman's faith: He praises her for it; He would have us imitate her. And yet she was a Gentile; probably, she had been an idolatress; but maternal love induces her to come to Jesus, and throw herself at His feet. She obtains from Him her daughter's cure, and, undoubtedly, her

own conversion. It is an illustration of the consoling promise we have just been hearing from the prophet Ezechiel: there are chosen souls in every race, even in that cursed one of Canaan. Our Lord treats this woman with apparent harshness, although He intends to grant her what she asks: He would have her faith gain strength by being tried, and thus deserve to be rewarded. Let us pray, during these days of mercy, with persevering confidence. The daughter of this Canaanite woman was *troubled by a devil*, that is, her body was possessed by an evil spirit. How many are there, everywhere in the Church, whose souls are a prey to satan, by being in the state of mortal sin! Are they conscious of their misery? Do they beg of our Lord to *have mercy* on them, and deliver them? And if, at first, He defer their pardon, do they humble themselves like this woman of our Gospel, who confesses that she quite deserves this contempt wherewith Jesus seems to treat her? *Lost sheep of the house of Israel!* make good use of this holy season, when your good Shepherd is so nigh unto you. Before forty days have elapsed, He will be put to death, and the people that shall deny Him shall not be His.[1] Before forty days are over, we shall be celebrating the anniversary of this great sacrifice; and the sinner that shall not be converted from the error of his ways, and shall not have come to Jesus, as did this humble woman of Canaan, will deserve to be for ever rejected. Let us, then, be earnest in the great work of our conversion, and fit ourselves for pardon. Such is the generosity of our heavenly Father, that if we desire, with all the sincerity of our soul, to be once more His faithful *children*, He will give us more than *the crumbs which fall from His table;* He will give us Jesus, the Bread of life; and oh, what a pledge of reconciliation is that!

[1] Dan. ix. 26.

Humiliate capita vestra Deo.

Da quæsumus, Domine, populis Christianis, et quæ profitentur agnoscere: et cœleste munus diligere, quod frequentant. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

Grant, O Lord, we beseech thee, that all Christian people may acknowledge what they profess, and love the heavenly mystery they so often approach. Through Christ our Lord. Amen.

Let us read this admirable preface, taken from the Mozarabic missal. It shows us how Jesus is the Bread of life, which supports us during our fast. It will not be the less acceptable, because it is almost word for word a repetition of one already given from the Ambrosian rite.

PREFACE

(Illatio. *Dominica III. Quadragesimæ*)

Dignum et justum est, æquum vere et salutare est: nos tibi gratias agere, omnipotens Pater, et Jesu Christo Filio tuo Domino nostro; in quo jejunantium fides alitur: spes provehitur, charitas roboratur. Ipse est enim panis vivus et verus qui est et substantia æternitatis, et esca virtutis. Verbum enim tuum est, per quod facta sunt omnia: quia non solum humanarum mentium: sed ipsorum quoque panis est angelorum. Hujus panis alimento Moyses famulus tuus quadraginta diebus et noctibus legem suscipiens jejunavit: et a carnalibus cibis, ut tuæ suavitatis capacior esset, abstinuit; de Verbo tuo vivens et valens: cujus et dulcedinem bibebat in spi-

It is meet and just, yea truly right and available to salvation, that we should give thanks, O almighty Father, to thee, and to our Lord Jesus Christ, thy Son: in whom they that fast find the nourishment of their faith, the advancement of their hope, the strengthening of their charity. For he is the true and living Bread, who is the nourishment of eternity, and the food of virtue. For he is thy Word, by whom all things were made; the Bread, not only of the souls of men, but likewise of the very angels. With this Bread was thy servant Moses fed, when, receiving thy Law, he fasted forty days and forty nights, and abstained from bodily food, that he might be the better able to partake of thy sweet-

ritu, et lucem accipiebat in vultu. Inde nec famem sensit, et terrenarum est oblitus escarum: quia illum et gloriæ tuæ glorificabat aspectus: et influente Spiritu sancto sermo pascebat interius. Hunc panem etiam nobis ministrare non desinis: sed ut eum indeficienter esuriamus hortaris. Cujus carne dum pascimur, roboramur: et sanguinem dum potamus, abluimur.

ness. He lived and grew strong on thy Word, of whose sweetness his spirit drank, and with whose light his face did beam. Hence, he felt not hunger, and forgot all earthly food, for the sight of thy glory shone upon him, and, through the infusion of the holy Spirit, he ate interiorly of the word. To us likewise, thou ceasest not to administer this Bread; yea, thou biddest us unceasingly hunger after it. When we feed on this Flesh, we are strengthened; when we drink of this Blood, we are cleansed.

FRIDAY

IN EMBER WEEK

THE Station is in the basilica of the twelve apostles; it is one of the grandest of the churches of Rome, and is enriched by the bodies of the two apostles, St. Philip and St. James the less.

COLLECT

Esto, Domine, propitius plebi tuæ: et quam tibi facis esse devotam, benigno refove miseratus auxilio. Per Dominum nostrum Jesum Christum. Amen.

Be propitious, O Lord, to thy people and mercifully strengthen those by thy aid, whom thou fillest with devotion to thee. Through Jesus Christ our Lord. Amen.

EPISTLE

Lectio Ezechielis Prophetæ.

Cap. xviii.

Hæc dicit Dominus Deus: Anima quæ peccaverit, ipsa morietur: filius non por-

Lesson from the Prophet Ezechiel.

Ch. xviii.

Thus saith the Lord God: The soul that sinneth, the same shall die: the son shall

tabit iniquitatem patris, et pater non portabit iniquitatem filii: justitia justi super eum erit, et impietas impii erit super eum. Si autem impius egerit pœnitentiam ab omnibus peccatis suis, quæ operatus est, et custodierit omnia præcepta mea, et fecerit judicium et justitiam: vita vivet, et non morietur. Omnium iniquitatum ejus, quas operatus est, non recordabor: in justitia sua, quam operatus est, vivet. Numquid voluntatis meæ est mors impii, dicit Dominus Deus, et non ut convertatur a viis suis, et vivat? Si autem averterit se justus a justitia sua, et fecerit iniquitatem secundum omnes abominationes quas operari solet impius, numquid vivet? Omnes justitiæ ejus, quas fecerat, non recordabuntur: in prævaricatione qua prævaricatus est, et in peccato suo quod peccavit, in ipsis morietur. Et dixistis: Non est æqua via Domini. Audite ergo, domus Israël: Numquid via mea non est æqua, et non magis viæ vestræ pravæ sunt? Cum enim averterit se justus a justitia sua, et fecerit iniquitatem, morietur in eis: in injustitia, quam operatus est, morietur. Et cum averterit se impius ab impietate sua, quam operatus est, et fecerit judicium et justitiam: ipse animam suam vivificabit. Considerans enim, et avertens se ab omnibus

not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked do penance for all his sins, which he hath committed, and keep all my commandments, and do judgment and justice; living he shall live, and shall not die. I will not remember all his iniquities that he hath done; in his justice, which he hath wrought, he shall live. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? All his justices which he hath done, shall not be remembered; in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein; in the injustice that he hath wrought, he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought,

iniquitatibus suis, quas operatus est, vita vivet, et non morietur, ait Dominus omnipotens.

and doeth judgment and justice, he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities, which he hath wrought, he shall surely live, and not die, saith the Lord almighty.

Let us not forget the ancient discipline of the Church, during Lent. We should frequently be at a loss to understand her liturgy of this season, unless we picture her to ourselves as preparing the public penitents for a renewed participation in the mysteries. But first they must be reconciled with God, whom they have offended. Their soul is dead by sin; can it be restored to life? Yes; we have God's word for it. The lesson from the prophet Ezechiel, which the Church began yesterday for the catechumens, is continued to-day for the benefit of the public penitents. *If the wicked do penance for all his sins, which he hath committed, and keep all My commandments, and do judgment and justice; living he shall live, and shall not die.* But his iniquities are upon him, and rise up against him, crying to heaven for eternal vengeance! And yet God, who knows all things, and forgets nothing, assures us that He *will not remember* iniquities which have been redeemed by penance. Such is the affection of His fatherly Heart, that He will forget the outrage offered Him by His son, if this son will but return to his duty. Thus, then, our penitents are to be reconciled; and on the feast of the Resurrection they will be associated with the just, because God will have forgotten their iniquities; they themselves will be just men. Thus it is that the liturgy, which never changes, brings frequently before us the ancient discipline of public penance. Nowadays, sinners are not visibly separated from the faithful; the Church doors are not closed against them; they frequently stand near the

holy altar, in the company of the just; and when God's pardon descends upon them, the faithful are not made cognizant of the grace by any special and solemn rite. Let us here admire the wonderful mercy of our heavenly Father, and profit by the indulgent discipline of our holy mother the Church. The lost sheep may enter the fold at any hour and without any display; let him take advantage of the condescension thus shown him, and never more wander from the Shepherd, who thus mercifully receives him. Neither let the just man be puffed up with self-complacency, by preferring himself to the lost sheep; let him rather reflect on those words of to-day's lesson: *If the just man turn himself away from his justice, and do iniquity . . . the justices which he hath done shall not be remembered.* Let us, therefore, tremble for ourselves, and have compassion on sinners. One of the great means on which the Church rests her hopes for the reconciliation of sinners is the fervent prayers offered up for them by the faithful during Lent.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. v.

In illo tempore: Erat dies festus Judæorum, et ascendit Jesus Jerosolymam. Est autem Jerosolymis Probatica piscina, quæ cognominatur hebraice Bethsaïda, quinque porticus habens. In his jacebat multitudo magna languentium, cæcorum, claudorum, aridorum, exspectantium aquæ motum. Angelus autem Domini descendebat secundum tempus in piscinam: et movebatur aqua. Et qui prior descen-

Sequel of the holy Gospel according to John.

Ch. v.

At that time: There was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first

disset in piscinam post motionem aquæ, sanus fiebat a quacumque detinebatur infirmitate. Erat autem quidam homo ibi, triginta et octo annos habens in infirmitate sua. Hunc cum vidisset Jesus jacentem, et cognovisset quia jam multum tempus haberet, dicit ei: Vis sanus fieri? Respondit ei languidus: Domine, hominem non habeo, ut cum turbata fuerit aqua, mittat me in piscinam: dum venio enim ego, alius ante me descendit. Dicit ei Jesus: Surge, tolle grabatum tuum, et ambula. Et statim sanus factus est homo ille: et sustulit grabatum suum, et ambulabat. Erat autem sabbatum in die illo. Dicebant ergo Judæi illi qui sanatus fuerat: Sabbatum est, non licet tibi tollere grabatum tuum. Respondit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabatum tuum et ambula. Interrogaverunt ergo eum: Quis est ille homo qui dixit tibi: Tolle grabatum tuum, et ambula? Is autem qui sanus fuerat effectus, nesciebat quis esset. Jesus enim declinavit a turba constituta in loco. Postea invenit eum Jesus in templo, et dixit illi: Ecce sanus factus es: jam noli peccare, ne deterius tibi aliquid contingat. Abiit ille homo, et nuntiavit Judæis quia Jesus esset, qui fecit eum sanum.

into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight-and-thirty years under his infirmity. Him, when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole? The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond; for whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole; and he took up his bed and walked. And it was the Sabbath that day. The Jews therefore said to him that was healed: It is the Sabbath, it is not lawful for thee to take up thy bed. He answered them: He that made me whole, he said to me: Take up thy bed and walk. They asked him, therefore: Who is that man who said to thee: Take up thy bed, and walk? But he who was healed, knew not who it was: for Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews that it was Jesus who had made him whole.

Let us return to our penitents of the ancient discipline of the Church; those of the present day, and we ourselves, can easily make a practical application of the reflections suggested by the Gospel. We have just been told by the prophet that God is ever ready to pardon a penitent sinner. But how is this pardon to be administered? Who is to pronounce the sentence of absolution? The answer is given in our Gospel. He that had been *eight-and-thirty years under his infirmity*, is a figure of the inveterate sinner: and yet he is *made whole*, and recovers the use of his limbs. How has the cure been wrought? First of all, the infirm man says to Jesus: *I have no man, when the water is troubled, to put me into the pond.* The water would have cured him; but observe, he has need of some *man* to lead him to the water. This *Man* is the Son of God, and He became *Man* in order to heal us. As *Man*, He has received power to forgive sins; and, before leaving this earth, He gives that same power to other men, and says to them: 'Whose sins ye shall forgive, they are forgiven them.'[1] Our penitents, then, are to be reconciled with God by virtue of this supernatural power; and the *infirm man*, who takes up his bed and walks, is a figure of the sinner, whose sins have been forgiven him by the Church, by the divine power of the keys.

In the third century, a heretic, named Novatian, taught that the Church has not the power to forgive sins committed after Baptism. This doctrine was condemned by the Councils and the holy doctors of the Church; and in order to offer to the faithful some outward expression of the power given to the Son of Man of forgiving sins to such as repent, there was painted on the walls of the places where the Christians used to assemble, the infirm man of our Gospel, walking with his bed upon his shoulders.

[1] St. John xx. 23.

This consoling symbol is frequently met with in the frescoes which were painted, even in the age of the martyrs, in the Roman catacombs. They show us how the early Christians were taught to understand this passage of the Gospel, which the Church, so many centuries ago, assigned to this day.

The water of the Probatica was also a symbol; and here our Gospel conveyed a special instruction to the catechumens. By water they were to be made whole, and by water endowed with a supernatural virtue. The miraculous pond of Jerusalem could cure only the body, and that at rare intervals, and the favour could be conferred only upon a single individual; but now that the angel of the Great Counsel has come down from heaven, and sanctified the waters of the Jordan, the Probatica is everywhere; it is giving health to the souls of men, without any limitation either of time or of number. *Man* is the minister of this grace; but it is the Son of God, become the Son of *Man*, that works by the human minister.

Let us also consider the *multitude of sick*, who, as the Gospel tells us, were *waiting for the moving of the water*. They represent the various classes of sinners, who are seeking, during this holy time, to be converted to their God. There are the *sick*, or, as the Latin word has it, the *languid;* these are the tepid, who never thoroughly give up their evil habits; there are the *blind;* these are they whose spiritual eye is dead; there are the *lame*, who limp and falter in the path of salvation; and, lastly, there are the *withered*, who seem incapable of doing a single good action. All are waiting for the favourable moment. Jesus will soon be with them, and will say to each of them: *Wilt thou be made whole?* Let them answer this question with love and confidence, and they will be healed.

Humiliate capita vestra Deo.

Exaudi nos, misericors Deus, et mentibus nostris gratiæ tuæ lumen ostende. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

Graciously hear us, O merciful God, and manifest the light of thy grace to our souls. Through Christ our Lord. Amen.

Let us address ourselves to the heavenly Physician of our souls, in these words of the *Triodion* of the Greek Church.

HYMN

(Feria VI. Hebdomadæ I. Jejuniorum.)

Qui passionibus tuis tradidisti omnibus vacuitatem a passionibus, effice, Domine, ut divina cruce carnis meæ affectionibus exstinctis, sanctam pariter Resurrectionem tuam conspiciam.

Do thou, O Lord, whose Passion has merited for us the deliverance from our passions, grant that my carnal affections may be quenched by the virtue of thy divine cross, and that I may contemplate thy holy Resurrection.

Puritatis fons, conserva nos, misericors, jejunii ope, respice ad nos ante te procidentes, attende elevationi manuum nostrarum, qui manus tuas in ligno pro mortalibus omnibus crucifixus expandisti, angelorum unus Dominus.

O Fount of purity, most merciful Saviour, preserve us by the merits of this our fast. Behold us here prostrate before thee. Disdain not our uplifted hands, O thou the sovereign Lord of the angels, that didst stretch forth thy hands on thy cross for all mankind.

Inimici fraudibus obtenebratum me illumina, Christe meus, qui cruci suspensus solem quondam obscurasti, et vero remissionis lumine fideles palam irradiasti, quo in mandatorum tuorum luce ambulans, purus ad salutiferæ resurrectionis tuæ splendorem perveniam.

The snares of the enemy have involved me in darkness: enlighten me, O Christ, who, when hanging on the cross, didst obscure the sun, and bring to thy faithful the rays of pardon. May I walk in the light of thy commandments and, being purified, come to the brightness of thy saving Resurrection.

Salvator, vitis instar e ligno pendens, incorruptionis mero fines terræ irri-

Thou, O my Saviour, and Christ! hanging like a vine on the wood of the cross,

gasti, O Christe. Unde exclamo: Mihi tremulentia peccatorum miserum in modum semper obcæcato dulcem veræ compunctionis succum largitus, præbe nunc vires ut jejunare a voluptatibus valeam, utpote bonus, atque misericors.

O crucis tuæ potentiam! hoc abstinentiæ germen in Ecclesia efflorescere fecit, prisca in Eden Adami intemperantia radicitus evulsa; ex hac siquidem mors in homines derivavit, ex illa vero incorruptus immortalitatis latex mundo effluit, veluti ex alio paradisi fonte, vivifico sanguine tuo, atque aqua simul effusis, unde universa vitam receperunt; indeque dulces nobis effice jejunii delicias, Deus Israël, qui magnam habes misericordiam.

didst enrich the whole earth with the wine of immortality. Therefore do I cry out unto thee: I was miserably blinded by the intoxication of sin, but thou didst bestow upon me the sweet refreshment of true compunction; grant me, now, the strength that I may fast from sinful pleasures, for thou art a good and merciful God.

O wonderful power of thy cross! It was thy cross that made the plant of abstinence to bloom in the Church, after having uprooted the old intemperance of Adam in Eden. From the intemperance came death upon mankind; but from the other, the ever pure stream of immortality flowed upon the world, for from thy side, as from a fount of paradise, streamed thy life-giving Blood, mingled with water, and from these have all creatures received life. Therefore do we beseech thee, O God of Israel, to grant us, in thy great mercy, that we may experience the sweet delights of fasting.

SATURDAY

IN EMBER WEEK

THE Station is in the basilica of Saint Peter on the Vatican, where the people were wont to assemble towards evening, that they might be present at the Ordination of the priests and sacred ministers. This day was called *Twelve-Lesson-Saturday*, because, formerly, twelve passages from the holy Scriptures were read, as upon Holy Saturday. The Mass, during which the Ordinations were given, was celebrated during the night; so that by the time it was over, the Sunday had begun. Later on, the Ordination Mass was said early on the Saturday, as we now have it; but in memory of the ancient practice, the Gospel for Saturday is repeated on the Sunday. The same is observed on the Saturday in the Advent Ember week; because the Ordination Mass of that season was also anticipated.

COLLECT

Populum tuum, quæsumus, Domine, propitius respice: atque ab eo flagella tuæ iracundiæ clementer averte. Per Christum Dominum nostrum. Amen.

Mercifully, O Lord, look down on thy people, and in thy clemency turn away from them the scourges of thy wrath. Through Christ our Lord. Amen.

LESSON

Lectio libri Deuteronomii.

Cap. xxvi.

In diebus illis: Locutus est Moyses ad populum dicens: Quando compleveris

Lesson from the Book of Deuteronomy.

Ch. xxvi.

In those days: Moses spoke to the people, saying: When thou hast made an end of

decimam cunctarum frugum tuarum, loqueris in conspectu Domini Dei tui: Abstuli quod sanctificatum est de domo mea, et dedi illud levitæ et advenæ, et pupillo ac viduæ, sicut jussisti mihi: non præterivi mandata tua, nec sum oblitus imperii tui. Obedivi voci Domini Dei mei, et feci omnia sicut præcepisti mihi. Respice de sanctuario tuo, et de excelso cœlorum habitaculo, et benedic populo tuo Israël, et terræ quam dedisti nobis, sicut jurasti patribus nostris, terræ lacte et melle mananti. Hodie Dominus Deus tuus præcepit tibi ut facias mandata hæc atque judicia; et custodias et impleas ex toto corde tuo, et ex tota anima tua. Dominum elegisti hodie, ut sit tibi Deus, et ambules in viis ejus, et custodias cæremonias illius, et mandata atque judicia, et obedias ejus imperio. Et Dominus elegit te hodie, ut sis ei populus peculiaris, sicut locutus est tibi, et custodias omnia præcepta illius: et faciat te excelsiorem cunctis gentibus quas creavit, in laudem, et nomen, et gloriam suam: ut sis populus sanctus Domini Dei tui, sicut locutus est.

tithing all thy fruits thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the levite and to the stranger, and to the fatherless and to the widow, as thou hast commanded me; I have not transgressed thy commandments, nor forgotten thy precepts. I have obeyed the voice of the Lord my God, and have done all things as thou hast commanded me. Look from thy sanctuary, and thy high habitation of heaven, and bless thy people Israel, and the land which thou hast given us, as thou didst swear to our fathers, a land flowing with milk and honey. This day the Lord thy God hath commanded thee to do these commandments and judgments, and to keep and fulfil them with all thy heart, and with all thy soul. Thou hast chosen the Lord this day to be thy God, and to walk in his ways and keep his ceremonies and precepts, and judgments, and obey his command. And the Lord hath chosen thee this day to be his peculiar people, as he hath spoken to thee, and to keep all his commandments; and to make thee higher than all nations, which he hath created, to his own praise, and name, and glory; that thou mayst be a holy people of the Lord thy God, as he hath spoken.

God here assures us that a nation, which is faithful in observing the laws regarding the divine service,

shall be blessed above other nations. History is one long illustration of the truth of this promise. Of all the nations which have fallen, there is not one that has not brought the chastisement upon itself by its neglect of the Law of God. At times, the Almighty delays to strike ; but it is only that the chastisement may be the more evident and produce a more salutary effect upon mankind. When we would know the future of a country, we need only observe how it comports itself with regard to the laws of the Church. If its own laws are based on the principles and practices of Christianity, that country is sound, in spite of certain weaknesses here and there : revolutions may disturb its peace, but it will triumph over all. If the bulk of its people is faithful in the observance of external practices prescribed by the Church : for example, if they observe the Lord's day and the holy fast of Lent ; there is a fund of morality in that country, which is sure to draw down upon it the blessings of heaven. Irreligious men will scoff at all this, and call it superstition, prejudice of weak minds, and out of date for an age of progress like ours , but if their theories were to rule, and a country, which up to this time had been practically Catholic, were to seek progress by infringing the law of Christian ritual, it would, in less than a hundred years, find that public and private morality had lost ground, and its own security would be menaced. Man may talk and write as he likes : God wishes to be served and honoured by His people, and it is for Him to prescribe what are to be the forms of this service and adoration. Every injury offered to external worship, which is the great social link, is an injury to the interests of mankind. Even were there not the word of God for it, it is but just that such a consequence should follow.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xvii.

In illo tempore: Assumpsit Jesus Petrum, et Jacobum, et Joannem fratrem ejus, et duxit illos in montem excelsum seorsum: et transfiguratus est ante eos. Et resplenduit facies ejus sicut sol, vestimenta autem ejus facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses et Elias cum eo loquentes. Respondens autem Petrus dixit ad Jesum: Domine, bonum est nos hic esse: si vis, faciamus hic tria tabernacula, tibi unum, Moysi unum, et Eliæ unum. Adhuc eo loquente, ecce nubes lucida obumbravit eos. Et ecce vox de nube, dicens: Hic est Filius meus dilectus, in quo mihi bene complacui: ipsum audite. Et audientes discipuli, ceciderunt in faciem suam, et timuerunt valde. Et accessit Jesus, et tetigit eos, dixitque eis: Surgite et nolite timere. Levantes autem oculos suos, neminem viderunt nisi solum Jesum. Et descendentibus illis de monte, præcepit eis Jesus, dicens: Nemini dixeritis visionem, donec Filius hominis a mortuis resurgat.

Sequel of the holy Gospel according to Matthew.

Ch. xvii.

At that time: Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus: Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshaded them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said to them: Arise and fear not. And they, lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man be risen from the dead.

This Gospel, which, as we have already explained, is to be repeated to-morrow, is the one that is read in the Mass of to-day's Ordinations. The following

is the interpretation given by the ancient liturgists, among whom we may especially mention the learned abbot Rupert. The Church would have us think upon the sublime dignity which has been conferred upon the newly ordained priests. They are represented by the three apostles, who were taken by Jesus to the high mountain, and favoured with the sight of His glory. The rest of the disciples were left below; Peter, James, and John were the only ones permitted to ascend to Thabor, and they, when the time should come, were to tell their fellow-apostles, and the whole world, how they had seen the glory of their Master, and heard the words of the Father declaring the Divinity of the Son of Man. 'This voice,' says St. Peter, 'coming down to Him from the excellent glory: This is My beloved Son, in whom I have pleased Myself; hear ye Him. And this voice we heard, brought from heaven, when we were with Him in the holy mount.'[1] In like manner, these priests who have just been ordained, and for whom you have been offering up your prayers and fast, will enter into the cloud with the Lord. They will offer up the Sacrifice of your salvation in the silence of the sacred Canon. God will descend into their hands, for your sake; and though they are mortal and sinners, yet will they, each day, be in closest communication with the Divinity. The forgiveness of your sins, which you are now preparing to receive from your heavenly Father, is to come to you through their hands; their superhuman power will bring it down from heaven upon your souls. It is thus that God has cured our pride. The serpent said to us, through our first parents: 'Eat of this fruit, and you shall be as gods.' We unfortunately believed the tempter, and the fruit of our transgression was death. God took pity on us, and resolved to save us; but it is by the hands of *men* that He would save us, and this in

[1] 2 St. Peter i. 17, 18.

order to humble our haughtiness. His own eternal Son became Man, and He left other men after Him, to whom He said: 'As the Father hath sent Me, I also send you.'[1] Let us, then, show honour to these men, who have, this very day, been raised to so high a dignity. One of the duties imposed on us by our holy religion is respect to the priesthood.

Humiliate capita vestra Deo.	Bow down your heads to God.
Fideles tuos, Deus, benedictio desiderata confirmet: quæ eos et a tua voluntate nunquam faciat discrepare, et tuis semper indulgeat beneficiis gratulari. Per Christum Dominum nostrum. Amen.	May thy much desired blessing, O God, give strength to thy faithful people: may it hinder them from ever swerving from thy will, and make them always enjoy thy favours. Through Christ our Lord. Amen.

This is Saturday; let us have recourse to Mary, the refuge of sinners. Let us put under her maternal protection the humble penances we are now going through; for this end we may make use of the following sequence, taken from the Cluny missal:

SEQUENCE

Salvatoris Mater pia, Mundi hujus spes Maria, Ave plena gratia. Porta cœli, Templum Dei, Maris portus ad quem rei Currunt cum fiducia.	Hail Mary, full of grace! dear Mother of Jesus, and hope of the world! O gate of heaven! O temple of God! O haven of the sea, where sinners confidently seek shelter and repose.
Summi Regis sponsa digna, Cunctis clemens et benigna, Operum suffragio. Cæcis lumen, Claudis via, Nudis Martha et Maria, Mentis desiderio.	Thou art the worthy bride of the great King, and, by thy powerful prayers, thou art kind and loving to all. Thou art light to the blind, and a sure path to such as are lame. Thou art, by thy loving affection, both Martha and Mary to the needy.

[1] St. John xx. 21.

Inter spinas flos fuisti ;
Sic flos flori patuisti,
Pietatis gratia.

Thou wast the flower among the thorns ; the flower that, by its rich graces, bloomed to the divine Flower, thy Jesus.

Verbum verbo concepisti,
Regem regum peperisti,
Virgo viri nescia.

Thou didst speak thy word, and then conceivedst the Word ; thou didst give birth to the King of kings, thou that wast a pure Virgin.

Regi nato adhæsisti,
Quem lactasti et pavisti,
More matris debito.

Thou wast ever faithful to this King, thy Child ; and, using a mother's privilege, thou didst feed him at thy breast.

Quæ conjuncta nunc eidem,
Et Regina facta pridem,
Operum pro merito.

Now, thou art united with him, and in reward for thy merits, thou art made the Queen of heaven and earth.

Reis ergo fac, Regina,
Apud Regem ut ruina
Relaxentur debita.

Then pray for us, O Queen, to him that is our King, beseeching him to pardon us poor fallen sinners.

Et regnare fac renatos,
A reatu expurgatos,
Pietate solita.
Amen.

Show us thy wonted clemency, and, having obtained us the new life of remission of our sins, bring us to the kingdom, there to reign for ever. Amen.

THE SECOND SUNDAY OF LENT

THE subject offered to our consideration, on this second Sunday, is one of the utmost importance for the holy season. The Church applies to us the lesson which our Saviour gave to three of His apostles. Let us endeavour to be more attentive to it than they were.

Jesus was about to pass from Galilee into Judea, that He might go up to Jerusalem and be present at the feast of the Pasch. It was that last Pasch, which was to begin with the immolation of the figurative lamb, and end with the sacrifice of the Lamb of God, who taketh away the sins of the world. Jesus would have His disciples know Him. His works had borne testimony to Him, even before those who were, in a manner, strangers to Him; but as for His disciples, had they not every reason to be faithful to Him, even to death? Had they not listened to His words, which had such power with them that they forced conviction? Had they not experienced His love, which it was impossible to resist? And had they not seen how patiently He had borne with their strange and untoward ways? Yes, they must have known Him. They had heard one of their company, Peter, declare that He was the Christ, the Son of the living God.[1] Notwithstanding this, the trial to which their faith was soon to be put was of such a terrible kind, that Jesus would mercifully arm them against temptation by an extraordinary grace.

The cross was to be a scandal and a stumbling-block[2] to the Synagogue, and alas! to more than it. Jesus said to His apostles at the last Supper: 'All of you shall be scandalized in Me this night.'[3] Carnal-minded as they then were, what would they think when they should see Him seized by armed men,

[1] St. Matt. xvi. 16. [2] 1 Cor. i. 23. [3] St. Matt. xxvi. 31.

handcuffed, hurried from one tribunal to another, and doing nothing to defend Himself! And when they found that the high priests and pharisees, who had hitherto been so often foiled by the wisdom and miracles of Jesus, had now succeeded in their conspiracy against Him, what a shock to their confidence! But there was to be something more trying still: the people, who, but a few days before, greeted Him so enthusiastically with their *Hosannas*, would demand His execution; and He would have to die, between two thieves, on the cross, amidst the insults of His triumphant enemies.

Is it not to be feared that these disciples, when they witness His humiliations and sufferings, will lose their courage? They have lived in His company for three years; but when they see that the things He foretold would happen to Him are really fulfilled, will the remembrance of all they have seen and heard keep them loyal to Him? Or will they turn cowards and flee from Him? Jesus selects three out of the number, who are especially dear to Him: Peter, whom He has made the rock, on which His Church is to be built, and to whom He has promised the keys of the kingdom of heaven; James, the son of thunder, who is to be the first martyr of the apostolic college; and John, James's brother, and His own beloved disciple. Jesus has resolved to take them aside, and show them a glimpse of that glory, which, until the day fixed for its manifestation, He conceals from the eyes of mortals.

He therefore leaves the rest of His disciples in the plain near Nazareth, and goes in company with the three privileged ones towards a high hill called Thabor, which is a continuation of Libanus, and which the psalmist tells us was to rejoice in the name of the Lord.[1] No sooner has He reached the summit of the mountain, than the three apostles

[1] Ps. lxxxviii. 13.

observe a sudden change come over Him; His Face shines as the sun, and His humble garments become white as snow. They observe two venerable men approach and speak with Him upon what He is about to suffer in Jerusalem. One is Moses, the lawgiver; the other is Elias, the prophet, who was taken up from earth on a fiery chariot without having passed through the gates of death. These two great representatives of the Jewish religion, the Law and the Prophets, humbly adore Jesus of Nazareth. The three apostles are not only dazzled by the brightness which comes from their divine Master; but they are filled with such a rapture of delight, that they cannot bear the thought of leaving the place. Peter proposes to remain there for ever and build three tabernacles, for Jesus, Moses, and Elias. And while they are admiring the glorious sight, and gazing on the beauty of their Jesus' human Nature, a bright cloud overshadows them, and a voice is heard speaking to them: it is the voice of the eternal Father, proclaiming the Divinity of Jesus, and saying: 'This is My beloved Son!'

This transfiguration of the Son of Man, this manifestation of His glory, lasted but a few moments: His mission was not on Thabor; it was humiliation and suffering in Jerusalem. He therefore withdrew into Himself the brightness He had allowed to transpire; and when He came to the three apostles, who, on hearing the voice from the cloud, had fallen on their faces with fear, they could see no one save only Jesus. The bright cloud was gone; Moses and Elias had disappeared. What a favour they have had bestowed upon them! Will they remember what they have seen and heard? They have had such a revelation of the Divinity of their dear Master! Is it possible that, when the hour of trial comes, they will forget it, and doubt His being God? And when they see Him suffer and die, will they be

ashamed of Him and deny Him? Alas! the Gospel has told us what happened to them.

A short time after this, our Lord celebrated His last Supper with His disciples. When the supper was over, He took them to another mount, Mount Olivet, which lies to the east of Jerusalem. Leaving the rest at the entrance of the garden, He advances with Peter, James, and John, and then says to them: 'My soul is sorrowful even unto death: stay you here and watch with Me.'[1] He then retires some little distance from them, and prays to His eternal Father. The Heart of our Redeemer is weighed down with anguish. When He returns to His three disciples, He is enfeebled by the agony He has suffered, and His garments are saturated with Blood. The apostles are aware that He is sad even unto death, and that the hour is close at hand when He is to be attacked: are they keeping watch? are they ready to defend Him? No: they seem to have forgotten Him; they are fast asleep, for their eyes are heavy.[2] Yet a few moments, and all will have fled from Him; and Peter, the bravest of them all, will be taking his oath that he never knew the Man.

After the Resurrection our three apostles made ample atonement for this cowardly and sinful conduct, and acknowledged the mercy wherewith Jesus had sought to fortify them against temptation, by showing them His glory on Thabor a few days before His Passion. Let us not wait till we have betrayed Him: let us at once acknowledge that He is our Lord and our God. We are soon to be keeping the anniversary of His Sacrifice; like the apostles, we are to see Him humbled by His enemies and bearing, in our stead, the chastisements of divine justice. We must not allow our faith to be weakened, when we behold the fulfilment of those prophecies of David and Isaias, that the Messias is to be treated as a worm

[1] St. Matt. xxvi. 38. [2] *Ibid.* 43.

of the earth,[1] and be covered with wounds, so as to become like a leper, the most abject of men, and the Man of sorrows.[2] We must remember the grand things of Thabor, and the adorations paid Him by Moses and Elias, and the bright cloud, and the voice of the eternal Father. The more we see Him humbled, the more must we proclaim His glory and divinity; we must join our acclamations with those of the angels and the four-and-twenty elders, whom St. John, one of the witnesses of the Transfiguration, heard crying out with a loud voice: 'The Lamb that was slain, is worthy to receive power and divinity, and wisdom, and strength, and honour, and glory, and benediction!'[3]

The second Sunday of Lent is called, from the first word of the Introit, *Reminiscere;* and also Transfiguration-Sunday, on account of the Gospel which is read in the Mass.

The Station at Rome is in the church of St. Mary *in Dominica*, on Monte Celio. Tradition tells us that in this basilica was the *diaconicum* of which St. Laurence had charge, and from which he distributed to the poor the alms of the Church.

MASS

The Church, in the Introit, encourages us to confidence in God, who will deliver us from our *enemies*, if we ask it of Him with fervent prayer. There are two favours which, during Lent, we ought to beseech Him to grant us: the pardon of our sins, and His help to avoid a relapse.

INTROIT

Reminiscere miserationum tuarum, Domine, et misericordiæ tuæ, quæ a	Remember, O Lord, Thy bowels of compassion, and thy mercies that are from the

[1] Ps. xxi. 7. [2] Is. liii. 3. 4. [3] Apoc. v. 12.

sæculo sunt: ne unquam dominentur nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris.

beginning of the world. Let not our enemies ever rule over us: deliver us, O God of Israel, from all our distress.

Ps. Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. *V.* Gloria Patri. Reminiscere.

Ps. To thee, O Lord, have I lifted up my soul; in thee O my God, I put my trust, let me not be ashamed. *V.* Glory. Remember.

In the Collect, we beg of God to watch over us in all our necessities, of both body and soul. If our prayer be humble and earnest, it will be granted. God will provide for us in our corporal necessities, and will defend our souls against the suggestions of our enemy, who strives to sully even our *thoughts*.

COLLECT

Deus qui conspicis omni nos virtute destitui, interius exteriusque custodi: ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum.

O God, who seest how destitute we are of all strength, preserve us both within and without, that our bodies may be free from all adversity, and our souls purified from all evil thoughts. Through, &c.

The second and third Collects are given on the first Sunday of Lent, page 129.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Thessalonicenses.

1 *Cap.* iv.

Lesson of the Epistle of St. Paul the Apostle to the Thessalonians.

1 *Ch.* iv.

Fratres: Rogamus vos et obsecramus in Domino Jesu, ut quemadmodum accepistis a nobis, quomodo oporteat vos ambulare, et placere Deo, sic et ambuletis, ut abundetis magis. Scitis enim quæ præcepta dederim vobis per Do-

Brethren: We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have

minum Jesum. Hæc est enim voluntas Dei sanctificatio vestra: ut abstineatis vos a fornicatione, ut sciat unusquisque vestrum vas suum possidere in sanctificatione et honore: non in passione desiderii, sicut et Gentes quæ ignorant Deum: et ne quis supergrediatur, neque circumveniat in negotio fratrem suum: quoniam vindex est Dominus de his omnibus, sicut prædiximus vobis, et testificati sumus. Non enim vocavit nos Deus in immunditiam, sed in sanctificationem: in Christo Jesu Domino nostro.

given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour, not in the passion of lust, like the Gentiles, that know not God; and that no man over-reach, nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification: in Christ Jesus our Lord.

Here the apostle shows what manner of life should be followed by Christians; and the Church, by repeating his words, exhorts the faithful to profit of the present season of grace, and regain all the beauty of the image of God, which the grace of Baptism first gave them. A Christian is a 'vessel of honour,' formed and enriched by the hand of God; let him, therefore, shun whatsoever would degrade his noble origin, and turn him into a vessel of dishonour, fit only to be broken and cast with the unclean into the sink of hell. The Christian religion has so far ennobled man, that even his very body may share in the soul's sanctity; on the other hand it teaches us that this sanctity of the soul is impaired, yea altogether effaced, by the loss of the body's purity. The whole man, therefore, both body and soul, is to be reformed by the practices of this holy season. Let us purify the soul by the confession of our sins, by compunction of heart, by the love of God; and let us give back its dignity to the body, by making it bear the yoke of penance, that so it may be, henceforth, subservient and docile to the

soul, and, on the day of the general resurrection, may partake in her endless bliss.

In the Gradual, man cries out to his God to deliver him from the *evils* that threaten him, and give him victory over the invisible enemy, who so cruelly humbles and insults him.

The Tract is both a canticle of confidence in the divine mercy, and a prayer addressed by the Church to her Saviour, beseeching Him to *visit* and *save* her faithful children on the great feast, which is still so far off, but towards which each day brings us nearer.

GRADUAL

Tribulationes cordis mei dilatatæ sunt; de necessitatibus meis eripe me, Domine.

V. Vide humilitatem meam et laborem meum: et dimitte omnia peccata mea.

The distress of my soul is increased: deliver me, O Lord, from my necessities.

V. See to what I am reduced, see what I suffer: and forgive me all my sins.

TRACT

Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

V. Quis loquetur potentias Domini, auditas faciet omnes laudes ejus?

V. Beati qui custodiunt judicium, et faciunt justitiam in omni tempore.

V. Memento nostri, Domine, in beneplacito populi tui: visita nos in salutari tuo.

Give glory to the Lord, for he is good: for his mercy endureth for ever.

V. Who shall declare the powers of the Lord? who shall set forth all his praises?

V. Blessed are they that keep judgment, and do justice at all times.

V. Remember us, O Lord, in favour of thy people: visit us with thy salvation.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xvii.

In illo tempore: Assumpsit Jesus Petrum, et Jacobum, et Joannem fratrem ejus, et

Sequel of the holy Gospel according to Matthew.

Ch. xvii.

At that time: Jesus taketh unto him Peter and James, and John his brother, and

duxit illos in montem excelsum seorsum: et transfiguratus est ante eos. Et resplenduit facies ejus sicut sol: vestimenta autem ejus facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses et Elias cum eo loquentes. Respondens autem Petrus, dixit ad Jesum: Domine, bonum est nos hic esse: si vis, faciamus hic tria tabernacula, tibi unum, Moysi unum, et Eliæ unum. Adhuc eo loquente ecce nubes lucida obumbravit eos. Et ecce vox de nube, dicens: Hic est Filius meus dilectus in quo mihi bene complacui: ipsum audite. Et audientes discipuli, ceciderunt in faciem suam, et timuerunt valde. Et accessit Jesus, et tetigit eos, dixitque eis: Surgite et nolite timere. Levantes autem oculos suos, neminem viderunt nisi solum Jesum. Et descendentibus illis de monte, præcepit eis Jesus, dicens: Nemini dixeritis visionem, donec Filius hominis a mortuis resurgat.

bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold, a bright cloud overshaded them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said to them: Arise and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man be risen from the dead.

Thus did Jesus encourage His apostles, when the time of temptation was near; He sought to impress them with His glory, that it might keep up their faith in that trying time, when the outward eye would see nothing in His Person but weakness and humiliation. Oh, the loving considerateness of divine grace, which is never wanting, and which shows us in so strong a light the goodness and the justice of our God! Like the apostles, we also have sinned;

like them, we have neglected to profit of the help that was sent us from heaven; we have shut our eyes against the light; we have forgotten the fair vision that was granted us, and which made us so fervent and happy; and we fell. We have not, then, been tempted above our strength[1] and it is indeed our own fault that we committed sin. The three apostles were exposed to a terrible temptation, when they beheld their divine Master robbed of all His majesty; but how easy for them to resist the temptation, by thinking of what they had seen, but a few days before! Instead of that, they lost their courage, and forgot prayer, which would have brought their courage back; and thus the favoured witnesses of Thabor became cowards and deserters in the garden of Mount Olivet. There was but one thing left them to do: throw themselves upon the loving mercy of their Jesus, as soon as He had triumphed over His enemies; they did so, and His generous Heart pardoned them.

Let us imitate them here too. We have abused the grace of God and rendered it fruitless, by our want of correspondence. The fountain of this grace is not yet dried up; as long as we are in this world, we may always draw from this source, which comes from the Blood and merits of our Redeemer. It is grace that is now urging us to the amendment of our lives. It is given to us in abundance during the present time, and it is given mainly by the holy exercises of Lent. Let us go up the mountain with Jesus; there we shall not be disturbed by the noise of earthly things. Let us there spend our forty days with Moses and Elias, who long ago sanctified this number by their fasts. Thus, when *the Son of Man shall have risen from the dead*, we will proclaim the favours He has mercifully granted us on Thabor.

In the Offertory, the Church bids us *meditate* on

[1] 1 Cor. x. 13.

the *commandments* of God. Would that we might *love* them as fervently as the royal prophet, whose words these are!

OFFERTORY

Meditabor in mandatis tuis, quæ dilexi valde: et levabo manus meas ad mandata tua, quæ dilexi.	I will meditate on thy law, which I have loved exceedingly: and I will practise thy commandments, which I have loved.

The holy Sacrifice of the Mass is a source of *devotion;* let us, as the Church, in the Secret, prays we may, profit by our to-day's assistance at it. It contains the pledge and price of our *salvation*, and, if we put no obstacle in the way, it will complete our reconciliation with our Lord.

SECRET

Sacrificiis præsentibus, Domine, quæsumus, intende placatus: ut et devotioni nostræ proficiant, et saluti. Per Dominum.	Look down, O Lord, we beseech thee, on this our sacrifice, that it may increase our devotion and procure our salvation. Through, &c.

The other Secrets as on the first Sunday, page 136.

The penitent soul, having seen how this ineffable mystery has given her to enjoy the presence of Him who is her Saviour and her Judge, offers to Him her prayers with all the fervour of confidence. She says to Him these words of the psalmist, which form the Communion-antiphon:

COMMUNION

Intellige clamorem meum: intende voci orationis meæ, Rex meus et Deus meus: quoniam ad te orabo, Domine.	Understand my cry, hearken to the voice of my prayer, O my King and my God! For to thee will I pray, O Lord!

In the Postcommunion, the Church prays especially for those of her children who have partaken

of the Victim she has just been offering. Jesus has nourished them with His own Flesh; it behoves them to prove themselves worthy of Him by the renewal of their lives.

POSTCOMMUNION

Supplices te rogamus, omnipotens Deus, ut quos tuis reficis sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum.

Grant, we humbly beseech thee, O almighty God, that those whom thou hast refreshed with thy sacraments, may worthily serve thee in the conduct of their lives. Through, &c.

The other Postcommunions as on the first Sunday, page 138.

VESPERS

The psalms and antiphons are given on page 99.

CAPITULUM

(1 *Thess.* iv.)

Fratres: Rogamus vos et obsecramus in Domino Jesu, ut quemadmodum accepistis a nobis, quomodo vos oporteat ambulare, et placere Deo, sic et ambuletis ut abundetis magis.

Brethren, We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk and to please God, so also you would walk, that you may abound the more.

For the hymn and versicle, see page 106.

ANTIPHON OF THE MAGNIFICAT

Visionem quam vidistis, nemini dixeritis, donec a mortuis resurgat Filius hominis.

Tell the vision ye have seen to no man, till the Son of Man be risen from the dead.

OREMUS

Deus qui conspicis omni nos virtute destitui, interius exteriusque custodi: ut ab

LET US PRAY

O God, who seest how destitute we are of all strength, preserve us both within and

omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum.

without, that our bodies may be free from all adversity, and our souls purified from all evil thoughts. Through, &c.

We may close our Sunday by reciting the following beautiful prayer taken from the Mozarabic breviary.

CAPITULUM

(*In* II. *Dominica Quadragesimæ*)

Christe Deus, luminis perenne principium, qui septimum diei curriculum sanctificatione potius quam operatione voluisti esse confitentium; quærimus eçce faciem tuam, sed impedimur conscientiæ nostræ tenebra consueta: conamur adsurgere, sed relabimur in mœrorem; non ergo abjicias te quærentes, qui non quærentibus apparere dignatus es. Ecce dierum nostrorum decimas sancto tuo nomini annuis recursibus persolventes, septimum nunc ex ipsis decimis peregimus diem; da ergo nobis adjutorium in hujus laboriosi itineris via, quo inlibata tibi nostra dedicentur obsequia: ut labores nostros amoris tui desiderio releves, et socordiam sensus nostri fervida dilectionis tuæ ubertate exsuscites: ut in te vita nostra non habeat casum, sed fides inveniat præmium.

O Jesus, our God, eternal first beginning of light, who willedst that thy servants should devote the seventh day to sanctification, rather than to work: lo! we come, seeking how we may find thee, but we are prevented by the habitual darkness of our conscience; we make efforts to arise, but we fall back again, and are dejected. Therefore, we beseech thee, cast not away from thy face them that seek thee, for thou didst deign to show thyself to them that did not seek thee. Now is the season of the year, when we are offering to thy holy name a tithe of our days; and of these days, seven have passed: grant us thine assistance in the path of this fatiguing journey, that so our proffered homage may be without blemish. Sweeten our toil by filling us with an ardent love of thy Majesty, and awaken us from the sluggishness of the body, by the fervent abundance of thy charity. May our life, being thus in thee, know no faltering, and our faith find its reward.

MONDAY

OF THE SECOND WEEK OF LENT

THE Station is in the church of Saint Clement, Pope and Martyr. In this, more than in any other church of the city of Rome, there has been preserved the ancient arrangement of the early Christian basilicas. Under its altar reposes the body of its holy patron, together with the relics of Saint Ignatius of Antioch, and of the consul St. Flavius Clemens.

COLLECT

Præsta quæsumus, omnipotens Deus, ut familia tua quæ se, affligendo carnem, ab alimentis abstinet, sectando justitiam, a culpa jejunet. Per Christum Dominum nostrum. Amen.

Grant, we beseech thee, O almighty God, that thy people who mortify themselves by abstinence from meat, may likewise fast from sin, and follow righteousness. Through Christ our Lord. Amen.

EPISTLE

Lectio Danielis Prophetæ.

Cap. ix.

In diebus illis: Oravit Daniel Dominum, dicens: Domine, Deus noster, qui eduxisti populum tuum de terra Ægypti in manu forti, et fecisti tibi nomen secundum diem hanc: peccavimus, iniquitatem fecimus, Domine, in omnem justitiam tuam. Avertatur, obsecro, ira tua et furor tuus a civitate tua Jerusalem, et a monte sancto tuo. Propter peccata

Lesson from the Prophet Daniel.

Ch. ix.

In those days: Daniel prayed to the Lord, saying: O Lord our God, who hast brought forth thy people out of the land of Egypt with a strong hand, and hast made thee a name as at this day: we have sinned, we have committed iniquity, O Lord, against all thy justice. Let thy wrath and thy indignation be turned away, I beseech thee, from thy city Je-

enim nostra, et iniquitates patrum nostrorum, Jerusalem et populus tuus in opprobrium sunt omnibus per circuitum nostrum. Nunc ergo exaudi, Deus noster, orationem servi tui et preces ejus: et ostende faciem tuam super sanctuarium tuum, quod desertum est, propter temetipsum. Inclina, Deus meus, aurem tuam, et audi: aperi oculos tuos, et vide desolationem nostram, et civitatem super quam invocatum est nomen tuum: neque enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. Exaudi, Domine; placare, Domine: attende et fac: ne moreris, propter temetipsum Deus meus: quia nomen tuum invocatum est super civitatem et super populum tuum, Domine Deus noster.

rusalem, and from thy holy mountain. For, by reason of our sins, and the iniquities of our fathers, Jerusalem and thy people are a reproach to all that are round about us. Now, therefore, O our God, hear the supplication of thy servant, and his prayers: and show thy face upon thy sanctuary which is desolate, for thy own sake. Incline, O my God, thy ear and hear: open thine eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies. O Lord, hear; O Lord, be appeased; hearken, and do; delay not for thy own sake, O my God; because thy name is invocated upon thy city, and upon thy people, O Lord our God.

Such was the prayer and lamentation of Daniel, during the captivity in Babylon. His prayer was heard; and, after seventy years of exile, the Jews returned to their country, rebuilt the temple, and were once more received by the Lord as His chosen people. But what are the Israelites now? What has been their history for the last eighteen hundred years? The words of Daniel's lamentation but faintly represent the sad reality of their present long chastisement. God's anger lies heavily on Jerusalem; the very ruins of the temple have perished; the children of Israel are dispersed over the whole earth, a reproach to all nations. A curse hangs over this people; like Cain, it is a wanderer and a fugitive; and God watches over it, that it become not extinct.

The rationalist is at a loss how to explain this problem: whereas the Christian sees in it the punishment of the greatest of crimes. But what is the explanation of this phenomenon? The light shone in darkness; and the darkness did not comprehend it![1] If the darkness had received the light, it would not be darkness now; but it was not so; Israel, therefore, deserved to be abandoned. Several of its children did, indeed, acknowledge the Messias, and they became children of the light; nay, it is through them that the light was made known to the whole world. When will the rest of Israel open its eyes? When will this people address to God the prayer of Daniel? They have it; they frequently read it; and yet, it finds no response in their proud hearts. Let us, the Gentiles, pray for the Jews—the younger for the elder. Every year there are some who are converted, and seek admission into the new Israel of the Church of Christ. Right welcome are they! May God, in His mercy, add to their number; that thus all men may adore the God of Abraham, of Isaac, and of Jacob, together with Jesus Christ, His Son, whom He sent into this world.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. viii.

In illo tempore: Dixit Jesus turbis Judæorum: Ego vado, et quæretis me, et in peccato vestro moriemini. Quo ego vado, vos non potestis venire. Dicebant ergo Judæi: Numquid interficiet semetipsum, quia dixit: Quo ego vado, vos non potestis

Sequel of the holy Gospel according to John.

Ch. viii.

At that time: Jesus said to the multitude of the Jews: I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. The Jews, therefore, said: Will he kill himself, because he said: Whither I go, you cannot come? And he

[1] St. John i. 5.

venire? Et dicebat eis: Vos de deorsum estis; ego de supernis sum. Vos de mundo hoc estis; ego non sum de hoc mundo. Dixi ergo vobis, quia moriemini in peccatis vestris: si enim non credideritis quia ego sum, moriemini in peccato vestro. Dicebant ergo ei: Tu quis es? Dixit eis Jesus: Principium, qui et loquor vobis. Multa habeo de vobis loqui, et judicare. Sed qui me misit, verax est; et ego quæ audivi ab eo, hæc loquor in mundo. Et non cognoverunt quia Patrem ejus dicebat Deum. Dixit ergo eis Jesus: Cum exaltaveritis Filium hominis, tunc cognoscetis quia ego sum, et a meipso facio nihil, sed sicut docuit me Pater, hæc loquor: et qui me misit, mecum est, et non reliquit me solum: quia ego, quæ placita sunt ei, facio semper.

said to them: You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. They said therefore to him: Who art thou? Jesus said to them: The beginning, who also speak unto you. Many things I have to speak and to judge of you. But he that sent me is true; and the things I have heard of him, these same I speak in the world. And they understood not that he called God his Father. Jesus therefore said to them: When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak: and he that sent me is with me, and he hath not left me alone: for I do always the things that please him.

I go; could Jesus say anything more awful? He has come to save this people; He has given them every possible proof of His love. A few days ago, we heard Him saying to the Canaanite woman, that He was sent not but for the sheep that are lost of the house of Israel. Alas; these lost sheep disown their Shepherd. He tells the Jews that He is soon going to leave them, and that they will not be able to follow Him; but it makes no impression on them. His works testify that He is *from above;* they, the Jews, are *of this world,* and they can think of no other. The Messias they hope for, is to be one of great earthly power; he is to be a great conqueror. In

vain, then, does Jesus go about doing good ;[1] in vain is nature obedient to His commands ; in vain do His wisdom and teaching exceed all that mankind has ever heard : Israel is deaf and blind. The fiercest passions are raging in his heart ; nor will he rest, till the Synagogue shall have imbrued its hands in the blood of Jesus. But then the measure of iniquity will be filled up, and God's anger will burst upon Israel in one of the most terrible chastisements that the world has ever witnessed. It makes one tremble to read the horrors of the siege of Jerusalem, and the massacre of that people that had clamoured for the death of Jesus. Our Lord assures us that nothing more terrible had ever been from the beginning of the world, or ever would be.[2]

God is patient ; He waits a long time : but when His anger bursts upon a guilty people like the Jews, the chastisement is without mercy, and serves as an example to future generations. O sinners ! you who, so far, have turned a deaf ear to the admonitions of the Church, and have refused to be converted to the Lord your God, tremble at these words of Jesus : *I go.* If this Lent is to be spent like so many others, and to leave you in your present state, are you not afraid of that terrible threat : *You shall die in your sin ?* By remaining in your sins, you number yourselves with those who cried out against Jesus : 'Crucify Him, crucify Him !' Oh ! if He chastised a whole people—a people that He had loaded with favours, and protected and saved innumerable times—think you, He will spare you ? He must triumph ; if it be not by mercy, it will be by justice.

Humiliate capita vestra Deo.	Bow down your heads to God.
Adesto supplicationibus nostris, omnipotens Deus :	Hear our prayers and entreaties, O almighty God ;

[1] Acts x. 38.

[2] St. Matt. xxiv. 21.

et quibus fiduciam sperandæ pietatis indulges: consuetæ misericordiæ tribue benignus effectum. Per Christum Dominum nostrum. Amen.

and grant that those, to whom thou givest hopes of thy mercy, may experience the effects of thy usual clemency. Through Christ our Lord. Amen.

We will begin to-day the beautiful hymn of Prudentius on fasting. Its extreme length obliges us to divide it into fragments. We reserve the stanzas which refer to the fast of Ninive for Monday in Passion-week. Formerly, several Churches of the Roman rite introduced this hymn into the Divine Office, but they only made a selection from it; whereas the Mozarabic breviary gives the whole hymn from beginning to end.

HYMN

O Nazarene, lux Bethlem, verbum Patris,
Quem partus alvi virginalis protulit,
Adesto castis, Christe, parcimoniis,
Festumque nostrum Rex serenus aspice,
Jejuniorum dum litamus victimam.

O Jesus of Nazareth, O Light of Bethlehem, O Word of the Father, born to us from a Virgin's womb, be thou with us in our chaste abstinence. Do thou, our King, look with a propitious eye upon our feast, whereon we offer thee the tribute of our fast.

Nil hoc profecto purius mysterio,
Quo fibra cordis expiatur vividi:
Intemperata quo domantur viscera,
Arvina putrem ne resudans crapulam,
Obstrangulatæ mentis ingenium premat.

Truly, nothing can be more holy than this fast, which purifies the inmost recesses of man's heart. By it is tamed the unruly carnal appetite; that thus the ardent soul may not be choked by the surfeiting of a pampered body.

Hinc subjugatur luxus et turpis gula;
Vini, atque somni degener socordia,
Libido sordens, inverecundus lepos,

By fasting are subdued luxury and vile gluttony. The drowsiness that comes of wine and sleep; lust with its defilements; the impudence of buffoonery; yea, all the pests

Variæque pestes languidorum
sensuum
Parcam subactæ disciplinam
sentiunt.
Nam si licenter diffluens
potu, et cibo,
Jejuna rite membra non
coerceas,
Sequitur, frequenti marcida
oblectamine
Scintilla mentis ut tepescat
nobilis,
Animusque pigris stertat in
præcordiis.
Frænentur ergo corporum
cupidines,
Detersa et intus emicet pru-
dentia:
Sic excitato perspicax acu-
mine,
Liberque flatu laxiore spiritus
Rerum parentem rectius pre-
cabitur.

that come from our sluggish flesh, are hereby disciplined into restraint.

For, if thou freely indulgest in meat and drink, and bridlest not thine appetite by fasting, it needs must be that the noble fire of the spirit, smothered by the frequent indulgence of the body, should grow dull, and the soul, like the drowsy flesh it inhabits, fall into heavy sleep.

Therefore, let us bridle our bodily desires, and follow the clear interior light of prudence. Thus, the soul having her sight made keener, will breathe more freely, and will pray to the Creator with the stronger hope.

TUESDAY

OF THE SECOND WEEK OF LENT

THE Station is in the church of Saint Balbina. This holy virgin of Rome was the daughter of the tribune Quirinus, and suffered martyrdom during the pontificate of Alexander I., in the second century. She consecrated her virginity to God, and led a life rich in good works.

COLLECT

Perfice, quæsumus, Domine, benignus in nobis observantiæ sanctæ subsidium: ut quæ, te auctore, facienda cognovimus, te operante impleamus. Per Christum Dominum nostrum. Amen.

Grant us, O Lord, we beseech thee, thy assistance, whereby we may go through the observance of this holy fast, that what we have undertaken by thy appointment, we may accomplish by thy grace. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Regum.

III. *Cap.* xvii.

In diebus illis: Factus est sermo Domini ad Eliam Thesbiten, dicens: Surge, et vade in Sarephta Sidoniorum, et manebis ibi: præcepi enim ibi mulieri viduæ ut pascat te. Surrexit et abiit in Sarephta. Cumque venisset ad portam civitatis, apparuit ei mulier vidua colligens ligna, et vocavit eam, dixitque ei: Da mihi paululum aquæ in vase, ut bibam. Cumque illa pergeret ut afferret, clamavit

Lesson from the Book of Kings.

III. *Ch.* xvii.

In those days: The word of the Lord came to Elias the Thesbite, saying: Arise, and go to Sarephta of the Sidonians, and dwell there; for I have commanded a widow woman there to feed thee. He arose and went to Sarephta. And when he was come to the gate of the city, he saw the widow woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel that I may

post tergum ejus dicens: Affer mihi, obsecro, et bucellam panis in manu tua. Quæ respondit: Vivit Dominus Deus tuus, quia non habeo panem, nisi quantum pugillus capere potest farinæ in hydria, et paululum olei in lecytho: en colligo duo ligna ut ingrediar et faciam illud mihi et filio meo, ut comedamus, et moriamur. Ad quam Elias ait: Noli timere, sed vade, et fac sicut dixisti: verumtamen mihi primum fac de ipsa farinula subcinericium panem parvulum, et affer ad me: tibi autem et filio tuo facies postea. Hæc autem dicit Dominus Deus Israel: Hydria farinæ non deficiet, nec lecythus olei minuetur usque ad diem in qua Dominus daturus est pluviam super faciem terræ. Quæ abiit, et fecit juxta verbum Eliæ; et comedit ipse, et illa, et domus ejus: et ex illa die hydria farinæ non defecit, et lecythus olei non est imminutus, juxta verbum Domini, quod locutus fuerat in manu Eliæ.

drink. And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand. And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse; behold I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elias said to her: Fear not, but go, and do as thou hast said; but first make for me of the same meal a little hearth cake, and bring it to me: and after, make for thyself and thy son. For thus saith the Lord the God of Israel: The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. She went, and did according to the word of Elias; and he ate, and she, and her house: and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which he spoke in the hand of Elias.

The instruction of the catechumens is continued by means of the Gospel facts, which are each day brought before them; and the Church reads to them the prophecies from the old Testament, which are to be fulfilled by the rejection of the Jews, and the vocation of the Gentiles. Elias, who is our faithful companion during Lent, is represented to us to-day as foreshadowing, in his own conduct, the treatment which God is one day to show towards His ungrateful

people. A three years' drought had been sent upon the kingdom of Israel; but the people continued obstinate in their sins. Elias goes in search of some one that will provide him with food. It is a great privilege to entertain the prophet; for God is with him. Then, whither will he go? Is it to any family in the kingdom of Israel? Or will he pass into the land of Juda? He neglects them both, and directs his steps towards the land of the Gentiles. He enters the country of Sidon; and coming to the gates of a city called Sarephta, he sees a poor widow; it is to her that he transfers the blessing which Israel had rejected. Our Lord Himself has taken notice of this event in the prophet's life, which portrays, in such strong colours, the justice of God towards the Jews, and His mercy towards us Gentiles: 'In truth I say to you, there were many widows in the days of Elias in Israel: and to none of them was he sent, but to Sarephta of Sidon, to a widow woman.'[1]

So, then, this poor woman is a figure of the Gentiles, who were called to the faith. Let us study the circumstances of this prophetic event. The woman is a widow; she has no one to defend or protect her: she represents the Gentiles, who were abandoned by all, and had no one that could save them from the enemy of mankind. All the mother and her child have to live upon, is a handful of meal and a little oil: it is an image of the frightful dearth of truth, in which the pagans were living at the time when the Gospel was preached to them. Notwithstanding her extreme poverty, the widow of Sarephta receives the prophet with kindness and confidence; she believes what he tells her, and she and her child are saved: it is thus that the Gentiles welcomed the apostles, when these shook the dust from their feet and left the faithless Jerusalem. But what mean the two pieces of wood, which the widow holds in her hands?

[1] St. Luke iv. 25, 26.

St. Augustine, St. Cesarius of Arles, and St. Isidore of Seville (who, after all, are but repeating what was the tradition of the early Church), tell us that this wood is a figure of the cross. With this wood the widow bakes the bread that is to support her; it is from the cross that the Gentiles receive life by Jesus, who is the living Bread. Whilst Israel dies of famine and drought, the Gentile Church feeds abundantly on the heavenly wheat, and on the oil, which is the symbol of strength and charity. Glory then be to Him who hath called us out of darkness into His marvellous light[1] of faith! But let us tremble at witnessing the evils which the abuse of grace has brought upon a whole people. If God in His justice has not spared a whole nation, but cast it off; will He spare you or me, if we dare to resist His call?

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xxiii.

In illo tempore: Locutus est Jesus ad turbas, et ad discipulos suos, dicens: Super cathedram Moysi sederunt scribæ et pharisæi. Omnia ergo quæcumque dixerint vobis, servate et facite: secundum opera vero eorum nolite facere: dicunt enim et non faciunt. Alligant enim onera gravia, et importabilia, et imponunt in humeros hominum: digito autem suo nolunt ea movere. Omnia vero opera sua faciunt ut videantur ab hominibus: dilatant enim phylacteria sua, et magnificant fimbrias. Amant autem primos recubitus in cœnis, et primas cathe-

Sequel of the holy Gospe according to Matthew.

Ch. xxiii.

At that time: Jesus spoke to the multitudes and to his disciples, saying: The scribes and the pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works, do ye not; for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do to be seen of men: for they make their phylacteries broad, and enlarge their fringes. And they love the

[1] 1 St. Peter ii. 9.

dras in synagogis, et salutationes in foro, et vocari ab hominibus Rabbi. Vos autem nolite vocari Rabbi. Unus est enim Magister vester, omnes autem vos fratres estis. Et patrem nolite vocare vobis super terram: unus est enim Pater vester qui in cœlis est. Nec vocemini magistri: quia Magister vester unus est, Christus. Qui major est vestrum, erit minister vester. Qui autem se exaltaverit, humiliabitur: et qui se humiliaverit, exaltabitur.

first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi. But be not you called Rabbi; for one is your master, and all you are brethren. And call none your father upon earth; for one is your Father, who is in heaven. Neither be ye called masters; for one is your Master, Christ. He that is the greatest among you, shall be your servant. And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

The doctors of the law were sitting on the *chair of Moses;* therefore, Jesus bids the people abide by their teachings. But this chair—which, in spite of the unworthiness of them that sit on it, is the chair of truth—is not to remain long in Israel. Caiphas, because he is a high priest for the year, will prophesy; but his crimes have rendered him unworthy of his office; and the chair, on which he sits, is to be taken away and set in the midst of the Gentiles. Jerusalem, which is preparing to deny her Saviour, is to be deprived of her honours; and Rome, the very centre of the pagan world, is to possess within her walls that chair which was the glory of Jerusalem, and from which were proclaimed the prophecies so visibly fulfilled in Jesus. Henceforth, this chair is never to be moved, though all the fury of the gates of hell will seek to prevail against it; it is to be the unfailing source, at which all nations are to receive the teaching of revealed truth. The torch of faith has been removed from Israel, but it has not been extinguished. Let us live in its light, and merit by our humility that its rays ever shine upon us.

What is it that caused Israel's loss? His pride. The favours he had received from God excited him to self-complacency; he scorned to recognize any one for the Messias, who was not great in this world's glory; he was indignant at hearing Jesus say that the Gentiles were to participate in the grace of redemption; he sought to imbrue his hands in the Blood of the God-Man, and this because He reproached him for the hardness of his heart. These proud Jews, even when they saw that the day of God's judgment was close upon them, kept up their stubborn haughtiness. They despised the rest of the world as unclean and sinners. The Son of God became the Son of Man. He is our *Master*, and yet He ministered to us, as though He were our Servant. Does not this show us how precious a virtue is humility? If our fellow-creatures call us *master* or *father*, let us not forget that no one is master or father but by God's appointment. No one deserves to be called *master*, but he by whose lips Jesus gives us the lessons of divine wisdom; he alone is truly a *father*, who acknowledges that his paternal authority comes from God alone; for the apostle says: 'I bow my knee to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named.'[1]

Humiliate capita vestra Deo.	Bow down your heads to God.
Propitiare, Domine, supplicationibus nostris, et animarum nostrarum medere languoribus: ut remissione percepta, in tua semper benedictione lætemur. Per Christum Dominum nostrum. Amen.	Be appeased, O Lord, by our prayers, and heal the infirmities of our souls: that our sins being forgiven, we may ever rejoice in thy blessings. Through Christ our Lord. Amen.

Let us continue the hymn which we began yesterday; our readers will remember that it is by Prudentius, the prince of Christian poets.

[1] Eph. iii. 14, 15.

HYMN

Helia tali crevit observantia,
Vetus sacerdos ruris hospes aridi:
Fragore ab omni quem remotum et segregem
Sprevisse tradunt criminum frequentiam,
Catso fruentem syrtium silentio.
Sed mox in auras igneis jugalibus,
Curruque raptus evolavit præpeti,
Ne de propinquo sordium contagio
Dirus quietum mundus afflaret virum,
Olim probatis inclytum jejuniis.

It was by the observance of a forty-days' fast, that Elias the venerable priest, the guest of the desert, received his great glory. We read that he fled far from the noisy world, and the wickedness of cities, and lived in the happy innocence of silent deserts.

But soon was he carried to heaven in a chariot drawn by swift fiery steeds; for so long as he remained nigh this wretched world, it might breathe something of the contagion of its vices upon the prophet, though his life was one of retirement, and his spirit had long been fortified by holy fasts.

Non ante cœli Principem septemplicis
Moses tremendi fidus interpres throni
Potuit videre, quam decem recursibus
Quater volutis sol peragrans sidera,
Omni carentem cerneret substantia.

Moses, the faithful interpreter of the dread throne, was not permitted to see the King of the seventimes holy heaven, until the sun had forty times passed over his head and witnessed him abstaining from every food.

Victus precanti solus in lacrymis fuit:
Nam flendo pernox irrigatum pulverem,
Humi madentis ore pressit cernuo:
Donec loquentis voce præstrictus Dei
Expavit ignem non ferendum visibus.

Prayer and weeping, these were his only nourishment. He spent the night in weeping, and lay prostrate on the ground, which was bedewed with his tears: till at length, aroused by the voice of God, he directed his steps towards the fire on which no man could fix his gaze.

Joannes hujus artis haud minus potens,
Dei perennis præcucurrit Filium,

John, too, was fervent in the practice of fasting. He was the precursor of the Son of God, who was to make the

Curvos viarum qui retorsit tramites,
Et flexuosa corrigens dispendia,
Dedit sequendam calle recto lineam.

Hanc obsequelam præparabat nuncius,
Mox affuturo construens iter Deo,
Clivosa planis, confragosa ut lenibus
Converterentur, neve quidquam devium
Illapsa terris inveniret Veritas.

Non usitatis ortus hic natalibus,
Oblita lactis jam vieto in pectore
Matris tetendit serus infans ubera:
Nec ante partu de senili effusus est,
Quam prædicaret Virginem plenam Deo.

Post in patentes ille solitudines,
Amictus hirtis bestiarum pellibus,
Setisve tectus, hispida et lanugine,
Secessit, horrens inquinari ac pollui
Contaminatis oppidorum moribus.

Illic dicata parcus abstinentia,
Potum, cibumque vir severæ industriæ
In usque serum respuebat vesperum,
Parvum locustis, et favorum agrestium
Liquore pastum corpori suetus dare.

crooked ways straight, and the rough ways plain, and was to teach men the right path wherein to walk.

The Baptist, as a herald that was preparing the way of the Lord who was soon to come, exacted this of men: that every mountain and hill should be made low, and that all should be in the right path, when Truth should come down upon the earth.

His birth was not like that of other children. Elizabeth, old as she was, was made to bear this child within her hitherto barren womb. She fed him, too, at her own breast. Before his birth, he announced to his mother the presence of the Virgin that was full of God.

He retired into the vast wilderness, clad in the rough and bristly skins of wild beasts, and in camels' hair; for he trembled lest he might become defiled and contaminated by the wickedness of them that dwelt in cities.

There did he lead a life of fasting. This man of rigid penance neither ate nor drank till the evening was far spent; and then, a few locusts and a little wild honey were the only refreshment he took.

Hortator ille primus et doctor novæ
Fuit salutis: nam sacrato in flumine
Veterum piatas lavit errorum notas:
Sed tincta postquam membra defæcaverat,
Cœlo refulgens influebat Spiritus.

He was the first to teach the new salvation, and the first to invite men to receive it. In the sacred stream, he washed away the stains of the old errors; but after he had administered to men this outward baptism, the heavenly Spirit worked within their souls.

WEDNESDAY

OF THE SECOND WEEK OF LENT

THE Station is in the basilica of Saint Cecily. This church, one of the most venerable in Rome, was the house of the illustrious virgin and martyr whose name it bears. The body of Saint Cecily is under the high altar, together with those of Saints Valerian, Tiburtius, and Maximus, and of the holy Popes Urban and Lucius, all martyrs.

COLLECT

Populum tuum, quæsumus, Domine, propitius respice: et quos ab escis carnalibus præcipis abstinere, a noxiis quoque vitiis cessare concede. Per Christum Dominum nostrum. Amen.

Mercifully regard thy people, O Lord, we beseech thee; and grant that those whom thou commandest to abstain from flesh, may likewise cease from all sin. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Esther.

Cap. xiii.

In diebus illus: Oravit Mardochæus ad Dominum, dicens: Domine, Domine, Rex omnipotens, in ditione enim tua cuncta sunt posita,

Lesson from the Book of Esther.

Ch. xiii.

In those days: Mardochai besought the Lord, and said: O Lord, Lord, almighty King, for all things are in thy power, and there is none that

ct non est qui possit tuæ resistere voluntati, si decreveris salvare Israël. Tu fecisti cœlum et terram, et quidquid cœli ambitu continetur. Dominus omnium es, nec est qui resistat majestati tuæ. Et nunc, Domine Rex, Deus Abraham, miserere populi tui, quia volunt nos inimici nostri perdere, et hæreditatem tuam delere. Ne despicias partem tuam, quam redemisti tibi de Ægypto. Exaudi deprecationem meam, et propitius esto sorti et funiculo tuo, et converte luctum nostrum in gaudium, ut viventes laudemus nomen tuum, Domine, et ne claudas ora te canentium, Domine Deus noster.

can resist thy will, if thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist thy majesty. And now, O Lord, O King, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thine inheritance. Despise not thy portion, which thou hast redeemed for thyself out of Egypt. Hear my supplication and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee, O Lord, our God.

This petition, which Mardochai presented to God in favour of a whole nation that was doomed to destruction, represents the prayers which the saints of the old Testament offered for the salvation of the world. The human race was, to a great extent, in the power of satan, who is figured by Aman. The *almighty King* had given sentence against mankind: 'Ye shall die the death.' Who was there that could induce Him to revoke the sentence? Esther made intercession with Assuerus, her lord; and she was heard. Mary presented herself before the throne of the eternal God: and it is she that, by her divine Son, crushes the head of the serpent, who was to have tormented us for ever. The sentence, then, is to be annulled; all shall live that wish to live.

To-day we have the Church praying for her children who are in the state of sin. She trembles at

seeing them in danger of being eternally lost. She intercedes for them, and she uses Mardochai's prayer. She humbly reminds her divine Spouse, that He has *redeemed them out of Egypt;* and, by Baptism, has made them His members, *His inheritance.* She beseeches Him to change their *mourning into joy,* even into the great Easter joy. She says to Him: *Oh! shut not the mouths of them that sing to Thee!* It is true, these poor sinners have in past times offended their God by word, as well as by deed and thought; but now they speak but words of humble prayer for mercy; and, when they shall have been pardoned, how fervently will they *sing* to their divine Deliverer, and bless Him in canticles of grateful love!

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xx.

In illo tempore: Ascendens Jesus Jerosolymam, assumpsit duodecim discipulos secreto, et ait illis: Ecce ascendimus Jerosolymam, et Filius hominis tradetur principibus sacerdotum et scribis, et condemnabunt eum morte, et tradent eum gentibus ad illudendum, et flagellandum, et crucifigendum, et tertia die resurget. Tunc accessit ad eum mater filiorum Zebedæi cum filiis suis, adorans et petens aliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sedeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinistram, in regno tuo. Respondens autem Jesus, dixit: Nescitis

Sequel of the holy Gospel according to Matthew.

Ch. xx.

At that time: Jesus going up to Jersualem, took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to be mocked, and scourged, and crucified, and the third day he shall rise again. Then came to him the mother of the sons of Zebedee, with her sons, adoring and asking something of him. Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy

quid petatis. Potestis bibere calicem, quem ego bibiturus sum? Dicunt ei: Possumus. Ait illis: Calicem quidem meum bibetis: sedere autem ad dexteram meam vel sinistram, non est meum dare vobis, sed quibus paratum est a Patre meo. Et audientes decem, indignati sunt de duobus fratribus. Jesus autem vocavit eos ad se, et ait: Scitis quia principes gentium dominantur eorum: et qui majores sunt, potestatem exercent in eos. Non ita erit inter vos: sed quicumque voluerit inter vos major fieri, sit vester minister: et qui voluerit inter vos primus esse, erit vester servus. Sicut Filius hominis non venit ministrari, sed ministrare, et dare animam suam redemptionem pro multis.

kingdom. And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They said to him: We can. He saith to them: My chalice, indeed, you shall drink; but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father. And the ten hearing it, were moved with indignation against the two brethren. But Jesus called them to him, and said: You know that the princes of the gentiles lord it over them; and they that are the greater, exercise power over them. It shall not be so among you, but whosoever will be the greater among you, let him be your minister; and he that will be first among you, shall be your servant. Even as the Son of Man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

This is He that *gave His own life* in order to appease the anger of the almighty King, and redeem His people from death. It is Jesus, the Son of the new Esther, and the Son of God, who comes forward to humble the pride of Aman, at the very time when this perfidious enemy of ours is making sure of his victory. He goes up to Jerusalem, for it is there that the great battle is to be fought. He foretells to His disciples all that is to happen. He will be delivered up to the chief priests, who will condemn Him to death, and hand Him over to the Roman governor and soldiers. He will be mocked, scourged, and

crucified; but He will rise again on the third day. The apostles heard this prophecy, for the Gospel says, that Jesus *took the twelve apart*, in order to tell them these things. Judas, consequently, was present; so were Peter, James, and John, the three that had witnessed the Transfiguration of their Master on Thabor, and had a clearer knowledge of His Divinity. And yet, all abandoned Him. Judas betrayed Him, Peter denied Him, and the whole flock fled away in fear, when the Shepherd was in the power of His enemies. Not one of them recollected how He had said that on the third day He would rise again: unless it were Judas, who was perhaps encouraged to commit his crime by the reflection that Jesus would soon triumph over His enemies and be again free. The rest could see no further than the scandal of the cross; that put an end to all their faith, and they deserted their Master. What a lesson for all future generations of Christians! How very few there are who look upon the cross, either for themselves or for others, as a sign of God's special love!

We are men of little faith; we cannot understand the trials God sends to our brethren, and we are often tempted to believe that He has forsaken them, because He sends them the cross. We are men of little love, too; worldly tribulation seems an evil to us, and we think ourselves hardly dealt with, at the very time when our God is showing us the greatest mercy. We are like *the mother of the sons of Zebedee:* we would hold a high and conspicuous place near the Son of God, forgetting that we must first merit it, by drinking of the chalice that He drank, that is, the chalice of suffering. We forget, too, that saying of the apostle: 'That we may be glorified with Jesus, we must suffer with Him!'[1] He, the just and All holy, entered not into His rest by honours, and pleasures:

[1] Rom. viii. 17.

the sinner cannot follow Him, save by treading the path of penance.

Humiliate capita vestra Deo.

Deus, innocentiæ restitutor et amator, dirige ad te tuorum corda servorum: ut Spiritus tui fervore concepto, et in fide inveniantur stabiles, et in opere efficaces. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

O God, the restorer and lover of innocence, draw to thyself the hearts of thy servants, that being inflamed by thy holy Spirit, they may be constant in faith, and zealous in good works. Through Christ our Lord. Amen.

The Christian poet continues his subject—the merits of fasting. To-day he is going to show us how Jesus consecrated it by His own practice of it.

Sed cur vetustæ gentis exemplum loquor?
Pridem caducis quum gravatus artubus
Jesus, dicato corde jejunaverit:
Prænuncupatus ore qui prophetico
Emmanuel est, sive nobiscum Deus.

Qui corpus istud molle naturaliter,
Captumque laxo sub voluptatum jugo,
Virtutis arcta lege fecit liberum,
Emancipator servientis plasmatis,
Regnantis ante victor et cupidinis.

Inhospitali namque secretus loco,
Quinis diebus octies labentibus,
Nullam ciborum vindicavit gratiam,
Firmans salubri scilicet jejunio
Vas appetendis imbecillum gaudiis.

But why give I examples from the old Law? Jesus, whom the prophet had announced to the world as the Emmanuel, that is, *God with us*, when here on earth sharing the miseries of our mortality, fasted rigidly out of love for us.

'Twas he that by the stringent law of virtue, set these our bodies free from their natural effeminacy, and from the yoke of unbridled indulgence. He emancipated his creatures from their slavery; he conquered the tyrant concupiscence, that had reigned till then.

He withdrew into a desert place, and for forty days refused himself the use of food. By this salutary fast, he strengthened the weakness of our bodies, which crave after gratification.

Miratur hostis, posse limum tabidum
Tantum laboris sustinere ac perpeti.
Explorat arte sciscitator callida,
Deusne membris sit receptus terreis:
Sed, increpata fraude, post tergum ruit.

The enemy wonders within himself how a frail body, that is but clay, can bear and suffer pain as long and sharp as this. He, by cunning craft, contrives a plot, whereby to sift this Jesus, and see if he perchance be God in human form. But, rebuked and foiled, he flees away with shame.

THURSDAY

OF THE SECOND WEEK OF LENT

THE Station for to-day is in the celebrated basilica, St. Mary's *across the Tiber*. It was consecrated in the third century, under the pontificate of St. Callixtus, and was the first church built in Rome in honour of our blessed Lady.

COLLECT

Præsta nobis, quæsumus Domine, auxilium gratiæ tuæ, ut jejuniis et orationibus convenienter intenti, liberemur ab hostibus mentis et croporis. Per Christum Dominum nostrum. Amen.

Grant us, we beseech thee, O Lord, the assistance of thy grace; that whilst we duly apply ourselves to fasting and prayer, we may be delivered from all enemies both of soul and body. Through Christ our Lord. Amen.

EPISTLE

Lectio Jeremiæ Prophetæ.

Cap. xvii.

Hæc dicit Dominus Deus: Maledictus homo qui confidit in homine, et ponit car-

Lesson from the Prophet Jeremias.

Ch. xvii.

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh

nem brachium suum, et a Domino recedit cor ejus. Erit enim quasi myricæ in deserto, et non videbit cum venerit bonum; sed habitabit in siccitate in deserto, in terra salsuginis et inhabitabili. Benedictus vir, qui confidit in Domino, et erit Dominus fiducia ejus. Et erit quasi lignum quod transplantatur super aquas, quod ad humorem mittit radices suas: et non timebit cum venerit æstus. Et erit folium ejus viride, et in tempore siccitatis non erit sollicitum, nec aliquando desinet facere fructum. Pravum est cor omnium et inscrutabile: quis cognoscet illud? Ego Dominus scrutans cor, et probans renes; qui do unicuique juxta viam suam, et juxta fructum adinventionum suarum, dicit Dominus omnipotens.

his arm, and whose heart departeth from the Lord. For he shall be like tamarick in the desert, and he shall not see when good shall come; but he shall dwell in dryness in the desert, in a salt land and not inhabited. Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, and spreadeth out its roots towards moisture; and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable; who can know it? I am the Lord who search the heart, and prove the reins; who give to every one according to his way, and according to the fruit of his devices, said the Lord almighty.

The Epistle and Gospel for to-day are intended as instructions upon Christian morality. Let us, for a moment, turn away our eyes from the sad spectacle of the plot which is being formed against our Redeemer, by His enemies; let us, to-day, think of our own sins, and how to apply a remedy. The prophet Jeremias here gives us the description of two classes of men: to which class do we belong? There are some men who *make flesh their arm;* that is to say, they care only for this present life and for created things; and this disposition of mind necessarily leads them to frequent violations of the com-

mandments of their Creator. It was so with us, when we sinned: we lost sight of our last end, and the threefold concupiscence blinded us. Let us lose no time, but return to the Lord our God; a delay might bring upon us that curse, which our prophet says overtakes the unrepenting sinner; *he shall not see good, when good shall come.* The holy season of Lent is fast advancing; the choicest graces are being daily offered us; woe to the man whose mind is distracted by the fashion of this world that passeth away,[1] and takes no thought for eternity and heaven, and, even in this time of grace, is *like tamarick,* a worthless weed *of the desert.* Oh how numerous is this class! and how terrible is their spiritual indifference! Pray for them, O ye faithful children of the Church, pray for them without ceasing. Offer up your penances and your almsgivings for them. Despair not; and remember that, each year, many straying sheep are brought to the fold by such intercession as this.

The prophet next describes *the man that trusteth in the Lord;* his whole hope is in God, and his whole care is to serve Him and to do His blessed will. He is like a beautiful tree that is planted near a stream of water, with its leaf ever green, and its fruit abundant. 'I have appointed you,' says our Redeemer, 'that you should go, and should bring forth fruit, and your fruit should remain.'[2] Let us become this favoured and ever fruitful tree. The Church, during this holy time, is pouring out upon our hearts rich streams of God's grace: let us faithfully welcome them. *The Lord searcheth the heart:* if He find that our desire to be converted is sincere, what an Easter will the coming one be to us!

[1] 1 Cor. vii. 31. [2] St. John xv. 16.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. xvi.

In illo tempore : Dixit Jesus pharisæis : Homo quidam erat dives, qui induebatur purpura et bysso : et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui jacebat ad januam ejus, ulceribus plenus, cupiens saturari de micis quæ cadebant de mensa divitis, et nemo illi dabat ; sed et canes veniebant, et lingebant ulcera ejus. Factum est autem ut moreretur mendicus, et portaretur ab angelis in sinum Abrahæ. Mortuus est autem et dives, et sepultus est in inferno. Elevans autem oculos suos, cum esset in tormentis, vidit Abraham a longe, et Lazarum in sinu ejus : et ipse clamans dixit : Pater Abraham miserere mei, et mitte Lazarum ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma. Et dixit illi Abraham : Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala : nunc autem hic consolatur, tu vero cruciaris. Et in his omnibus, inter nos et vos chaos magnum firmatum est : ut hi, qui volunt hinc transire ad vos, non possint, neque inde huc transmeare. Et ait : Rogo ergo te, pater,

Sequel of the holy Gospel according to Luke.

Ch. xvi.

At that time : Jesus said to the pharisees : There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, desiring to be fed with the crumbs that fell from the rich man's table, and no one did give him : moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said : Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him : Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos ; so that they who would pass from hence to you, cannot, nor from thence come hither. And

ut mittas eum in domum patris mei; habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in hunc locum tormentorum. Et ait illi Abraham: Habent Moysen et prophetas: audiant illos. At ille dixit: Non, pater Abraham: sed si quis ex mortuis ierit ad eos, pœnitentiam agent. Ait autem illi: Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit, credent.

he said: Then, father, I beseech thee that thou wouldst send him to my father's house; for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him: They have Moses and the prophets; let them hear them. But he said: No, father Abraham, but if any one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

The commandments of God cannot be broken with impunity; he that sins shall be punished. This is the teaching of to-day's Gospel; and after reading it, we exclaim with the apostle: 'How fearful a thing it is to fall into the hands of the living God!'[1] What a terrible truth is here told us! A man is in the enjoyment of every comfort and luxury this life can give; when suddenly death surprises him, and *he is buried in hell!* In the midst of those eternal burnings, he asks for a drop of water, and that drop is refused him. Other men, whom he knew on earth a few hours ago, are now in the abode of eternal happiness, and *a great chaos* separates him from them for ever. Oh, what misery! To be in despair for endless ages! And yet there are men that live and die without giving so much as one day to think upon hell! Happy, then, are they that fear, for this fear will aid them to lighten that weight of their sins, which would drag them into the bottomless pit.

Alas! what strange darkness has come upon the mind of man as a consequence of sin! People that

[1] Heb. x. 31.

are shrewd, and prudent, and far-sighted in everything that regards their temporal concerns, are mere idiots and fools in every question that regards eternity. Can we imagine anything more frightful than their surprise when they awaken in the next world and find themselves *buried in hell?* Observe, too, that our Saviour, in order to make His instruction more impressive, has not here described the condemnation of one whose crimes scandalize the neighbourhood, and make even worldlings look upon him as a sure prey of hell. The history He gives us is that of a man who led a quiet life; he was agreeable in company, and sought after; he was respected, and did honour to the position he held in society. He is not accused of any public scandals; there is no mention made of any atrocious crime; our Saviour simply says of him: *he was clothed in purple and fine linen, and feasted sumptuously every day.* It is true, he was not charitable to the poor man who lay at his gate; but he did not ill-treat him: he allowed him to lie there, and did not even insult his misery. Why, then, was this *rich man* condemned to burn eternally in that fire which God created for the wicked? It is because a man who leads a life of luxury and feasting, such as he lived — never thinking of eternity, caring for nothing but this world, which we are told to use as though we used it not,[1] with nothing about him of the spirit of the cross of Christ—such a man as this is already a victim to the triple concupiscence of pride, avarice, and luxury; he is their slave, and seems determined to continue so, for he never makes an effort to throw off their tyranny. He has yielded himself up to them; and they have worked their work in him—the death of the soul. It was not enough that he should not ill-treat the poor man that sat at his gate, he ought to have shown him kindness and charity, for such is God's command-

[1] 1 Cor. vii. 31.

ment. His very *dogs* had more compassion than he; therefore, his condemnation and perdition were most just. But had he been told of his duty? Yes, he had the Scriptures; *he had Moses and the prophets;* nay more, he had Jesus and the Church. Men who are leading a life like this, are now surrounded by the graces of the holy season of Lent. What excuse will they have, if they so far neglect them, that they do not even give themselves the trouble to think of them? They will have turned their Lent into judgment against themselves, and it will have been but one great step nearer to eternal misery.

Humiliate capita vestra Deo.

Bow down your heads to God.

Adesto, Domine, famulis tuis, et perpetuam benignitatem largire poscentibus: ut iis qui te auctore et gubernatore gloriantur, et congregata restaures, et restaurata conserves. Per Christum Dominum nostrum. Amen.

Be favourable, O Lord, to thy servants, and hear their prayers in the grant of everlasting mercy; that glorying in thee their Creator and Governor, they may have all things perfected and perpetuated to them. Through Christ our Lord. Amen.

The hymn of Prudentius, which we have followed with so much interest during this week, thus closes:

HYMN

Hoc nos sequamur quisque nunc pro viribus,
Quod consecrati tu magister dogmatis
Tuis dedisti, Christe, sectatoribus;
Ut quum vorandi vicerit libidinem,
Late triumphet imperator spiritus.

O Jesus! Teacher of holy doctrine! grant that we may all now walk courageously in the path thou hast marked out for thy followers; that our spirit, having subdued gluttony, may in all things triumph and be master.

Hoc est, quod atri livor hostis invidet,
Mundi, polique quod gubernator probat,

O blessed fasting! It is the object of the devil's hatred: it is dear to the King of earth and heaven; it makes

Altaris aram quod facit placabilem,
Quod dormientis excitat cordis fidem,
Quod limat ægram pectorum rubiginem.

the great sacrifice of the altar acceptable: it stirs up the faith of the drowsy heart; it takes from the soul the rust that clogs her power.

Perfusa non sic amne flamma exstinguitur,
Nec sic calente sole tabescunt nives,
Ut turbidarum scabra culparum seges
Vanescit almo trita sub jejunio,
Si blanda semper misceatur largitas.

As fire is quenched by water, or as snow is melted by a scorching sun; so (but by a higher law) are the wild weeds of our base sins uprooted by the sacred power of fasting, when joined with charitable alms unstintingly bestowed.

Est quippe et illud grande virtutis genus
Operire nudos, indigentes pascere,
Opem benignam ferre supplicantibus,
Unam paremque sortis humanæ vicem
Inter potentes, atque egenos ducere.

For this, too, is a great virtue: to clothe the naked, to feed the hungry, to kindly help the needy, and to behave towards all, both rich and poor, as members of the one great family of mankind.

Satis beatus quisque dextram porrigit
Laudis rapacem, prodigam pecuniæ,
Cujus sinistra dulce factum nesciat.
Illum perennes protinus complent opes,
Ditatque fructus fœnerantem centuplex.

Right blessed is he, whose right hand works the praiseworthy deed of lavish alms, but whose left hand knows not the sweet charity done! Such a man shall receive eternal riches, and interest a hundredfold shall be given to him who thus lends to the poor.

FRIDAY

OF THE SECOND WEEK OF LENT

THE Station for to-day is in the church of Saint Vitalis, martyr, the father of the two illustrious Milanese martyrs, Saints Gervasius and Protasius.

COLLECT

Da, quæsumus, omnipotens Deus; ut sacro nos purificante jejunio, sinceris mentibus ad sancta ventura facias pervenire. Per Christum Dominum nostrum. Amen.

Grant, O almighty God, that being purified by this fast, we may come to the approaching solemnity with clean hearts. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Genesis.

Cap. xxxvii.

In diebus illis: Dixit Joseph fratribus suis: Audite somnium meum quod vidi: Putabam nos ligare manipulos in agro: et quasi consurgere manipulum meum, et stare, vestrosque manipulos circumstantes adorare manipulum meum. Responderunt fratres ejus: Numquid rex noster eris? aut subjiciemur ditioni tuæ? Hæc ergo causa somniorum atque sermonum, invidiæ et odii fomitem ministravit. Aliud quoque vidit somnium, quod narrans fratribus ait: Vidi per somnium quasi solem, et lunam, et stellas undecim adorare me,

Lesson from the Book of Genesis.

Ch. xxxvii.

In those days: Joseph said to his brethren: Hear my dream which I have dreamed. I thought we were binding sheaves in the field; and my sheaf arose, as it were, and stood, and your sheaves, standing about, bowed down before my sheaf. His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred. He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were, the sun,

Quod quum patri suo et fratribus retulisset, increpavit eum pater suus, et dixit: Quid sibi vult hoc somnium quod vidisti? Num ego, et mater tua, et fratres tui adorabimus te super terram? Invidebant ei igitur fratres sui: pater vero rem tacitus considerabat. Cumque fratres illius in pascendis gregibus patris morarentur in Sichem, dixit ad eum Israël: Fratres tui pascunt oves in Sichimis: veni, mittam te ad eos. Quo respondente: Præsto sum; ait ei: Vade, et vide si cuncta prospera sint erga fratres tuos, et pecora: et renuntia mihi quid agatur. Missus de valle Hebron, venit in Sichem: invenitque eum vir errantem in agro, et interrogavit quid quæreret. At ille respondit: Fratres meos quæro: indica mihi ubi pascant greges. Dixitque ei vir: Recesserunt de loco isto; audivi autem eos dicentes: Eamus in Dothain. Perrexit ergo Joseph post fratres suos, et invenit eos in Dothain. Qui cum vidissent eum procul, antequam accederet ad eos, cogitaverunt illum occidere, et mutuo loquebantur: Ecce somniator venit: venite, occidamus eum, et mittamus in cisternam veterem: dicemusque: Fera pessima devoravit eum, et tunc apparebit quid illi prosint somnia sua. Audiens autem hoc Ruben, nitebatur liberare eum de manibus eorum, et dicebat: Non interficiatis animam ejus, nec effundatis

and the moon, and eleven stars, worshipping me. And when he had told this to his father and brethren, his father rebuked him and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren, worship thee upon the earth? His brethren therefore envied him, but his father considered the thing with himself. And when his brethren abode in Sichem, feeding their father's flocks, Israel said to him: Thy brethren feed the sheep in Sichem; come, I will send thee to them. And when he answered: I am ready; he said to him: Go, and see if all things be well with thy brethren and the cattle, and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem. And a man found him there wandering in the field, and asked him what he sought. But he answered: I seek my brethren; tell me where they feed their flocks. And the man said to him: They are departed from this place; for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him, and said one to another: Behold the dreamer cometh; come, let us kill him, and cast him into some old pit: and we will say: Some evil beast hath devoured him: and then it shall appear

sanguinem ; sed projicite eum in cisternam hanc, quæ est in solitudine, manusque vestras servate innoxias. Hoc autem dicebat, volens eripere eum de manibus eorum, et reddere patri suo.

what his dreams avail him. And Ruben hearing this, endeavoured to deliver him out of their hands, and said : Do not take away his life, nor shed his blood ; but cast him into this pit that is in the wilderness, and keep your hands harmless. Now he said this, being desirous to deliver him out of their hands, and to restore him to his father.

To-day the Church reminds us of the apostasy of the Jewish nation, and of the consequent vocation of the Gentiles. This instruction was intended for the catechumens ; let us, also, profit by it. The history here related from the old Testament is a figure of what we read in to-day's Gospel. Joseph is exceedingly beloved by his father Jacob, not only because he is the child of his favourite spouse Rachel, but also because of his innocence. Prophetic dreams have announced the future glory of this child : but he has brothers ; and these brothers, urged on by jealousy, are determined to destroy him. Their wicked purpose is not carried out to the full ; but it succeeds at least this far, that Joseph will never more see his native country. He is sold to some merchants. Shortly afterwards, he is cast into prison ; but he is soon set free, and is made the ruler, not of the land of Chanaan that had exiled him, but of a pagan country, Egypt. He saves these poor Gentiles from starvation, during a most terrible famine, nay, he gives them abundance of food, and they are happy under his government. His very brothers, who persecuted him, are obliged to come down into Egypt, and ask food and pardon from their victim. We easily recognize in this wonderful history our divine Redeemer, Jesus, Son of God and Son of Mary. He was the victim of His own people's jealousy, who refused to

acknowledge in Him the Messias foretold by the prophets, although their prophecies were so evidently fulfilled in Him. Like Joseph, Jesus is the object of a deadly conspiracy; like Joseph, He is sold. He traverses the shadow of death, but only to rise again, full of glory and power. But it is no longer on Israel that He lavishes the proofs of His predilection; He turns to the Gentiles, and with them He henceforth dwells. It is to the Gentiles that the remnant of Israel will come seeking Him, when, pressed by hunger after the truth, they are willing to acknowledge, as the true Messias, this Jesus of Nazareth, their King, whom they crucified.

GOSPEL.

Sequentia sancti Evangelii secundum Matthæum.

Cap. xxi.

In illo tempore: Dixit Jesus turbis Judæorum, et principibus sacerdotum parabolam hanc: Homo erat paterfamilias, qui plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et ædificavit turrim, et locavit eam agricolis, et peregre profectus est. Cum autem tempus fructuum appropinquasset, misit servos suos ad agricolas, ut acciperent fructus ejus. Et agricolæ, apprehensis servis ejus, alium ceciderunt, alium occiderunt, alium vero lapidaverunt. Iterum misit alios servos plures prioribus, et fecerunt illis similiter. Novissime autem misit ad eos filium suum, dicens: Verebuntur filium meum. Agricolæ autem videntes filium, dixerunt intra se: Hic

Sequel of the holy Gospel according to Matthew.

Ch. xxi.

At that time: Jesus spoke to the multitude of the Jews, and to the chief priests this parable: There was a man an householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants, more than the former; and they did to them in like manner. And last of all he sent to them his son, saying: They will reverence my son. But

est hæres: venite, occidamus eum, et habebimus hæreditatem ejus. Et apprehensum eum ejecerunt extra vineam, et occiderunt. Cum ergo venerit dominus vineæ, quid faciet agricolis illis? Aiunt illi: Malos male perdet: et vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis. Dicit illis Jesus: Nunquam legistis in Scripturis: Lapidem quem reprobaverunt ædificantes, hic factus est in caput anguli? A Domino factum est istud, et est mirabile in oculis nostris. Ideo dico vobis, quia auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus. Et qui ceciderit super lapidem istum, confringetur: super quem vero ceciderit, conteret eum. Et cum audissent principes sacerdotum et pharisæi parabolas ejus, cognoverunt quod de ipsis diceret. Et quærentes eum tenere, timuerunt turbas: quoniam sicut prophetam eum habebant.

the husbandmen seeing the son, said among themselves: This is the heir, come, let us kill him, and we shall have his inheritance. And taking him, they cast him forth out of the vineyard, and killed him. When, therefore, the lord of the vineyard shall come, what will he do to those husbandmen? They say to him: He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen that shall render him the fruit in due season. Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done, and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and pharisees had heard his parables, they knew that he spoke of them. And seeking to lay hands on him they feared the multitude; because they held him as a prophet.

Here we have more than the mere figures of the old Law, which show us our Redeemer in the far distant future; we have the great reality. Yet a little while, and the thrice holy Victim will have

fallen beneath the blows of His persecutors. How awful and solemn are the words of Jesus, as His last hour approaches! His enemies feel the full weight of what He says; but, in their pride, they are determined to keep up their opposition to Him, who is the Wisdom of the Father. They have made up their minds not to acknowledge Him to be what they well know He is—the *stone, on which he that falls shall be broken*, and which *shall grind to powder him on whom it shall fall*. But what is the *vineyard*, of which our Lord here speaks? It is revealed truth; it is the rule of faith and morals; it is the universal expectation of the promised Redeemer; and, lastly, it is the family of the children of God, His inheritance, His Church. God had chosen the Synagogue as the depository of such a treasure; He willed that His vineyard should be carefully kept, that it should yield fruit under their keeping, and that they should always look upon it as His possession, and one that was most dear to Him. But, in its hard-heartedness and avarice, the Synagogue appropriated the Lord's vineyard to itself. In vain did He, at various times, send His prophets to reclaim His rights; the faithless *husbandmen* put them to death. The Son of God, *the Heir*, comes in Person. Surely, they will receive Him with due respect, and pay Him the homage due to His divine character! But no; they have formed a plot against Him; they intend to *cast Him forth out of the vineyard*, and kill Him. Come, then, ye Gentiles, and avenge this God! Leave not a stone on a stone of the guilty city that has uttered this terrible curse: 'May His Blood be upon us and upon our children!'[1] But you shall be more than the ministers of the divine justice; you yourselves are now the favoured people of God. The apostasy of these ungrateful Jews is the beginning of your salvation. You are to be keepers of the *vineyard* to the

[1] St. Matt. xxvii. 25.

end of time; you are to feed on its fruits, for they now belong to you. From east and west, from north and south, come to the great Pasch, that is being prepared! Come to the font of salvation, O ye new people, who are gathered unto God from all nations under the sun! Your mother the Church will fill up from you, if you be faithful, the number of the elect; and when her work is done, her Spouse will return, as the dread Judge, to condemn those who would not know the time of their visitation.[1]

Humiliate capita vestra Deo.	Bow down your heads to God.
Da, quæsumus, Domine, populo tuo salutem mentis et corporis: ut bonis operibus inhærendo, tuæ semper virtutis mereatur protectione defendi. Per Christum Dominum nostrum. Amen.	Grant, we beseech thee, O Lord, to thy people health both of soul and body, that by the continual practice of good works they may always be defended by thy powerful protection. Through Christ our Lord. Amen.

Let us encourage within ourselves the spirit of humility and penance by the following hymn, which we take from the Greek liturgy. It was composed by St. Andrew of Crete.

HYMN

(*Feria V. quintæ hebdomadæ*)

Unde primum miseræ vitæ meæ actiones lamenter? quod, Christe, hodierni planctus initium faciam? enim vero, qui misericors sis, debitorum veniam concede.	I would mourn over the sins of my wretched life; but where shall I begin? O Jesus! how shall I commence the lamentation I fain would make this day? Do thou, my merciful God, forgive me my sins.
Veni, misera anima, tua carne comite, omnium confitere Creatori, deincepsque antiqua abstine aliena a ra-	Come, my poor soul and thou, too, my body, come, and confess to the great Creator; and, henceforth, restrain

[1] St. Luke xix. 44.

tione affectione, ac Deo lacrymas pœnitens exhibe.

Qui Adam protoplastum prævaricando sim æmulatus; Deo, æternoque regno et voluptate, meis cognovi peccatis me nudatum.

Heu me, misera anima! ut quid primæ Evæ similis facta es? male quippe vidisti, direque vulnerata es; ac manum admovisti ligno, petulansque escam absonam gustasti.

Jure merito Adam, ut qui unum tuum mandatum, O Salvator, non custodivisset, Eden illa ejectus est: at ego, qui continue vivifica eloquia tua spernam, quid sustinuero?

Tempus est pœnitentiæ: ad te accedo, fictorem meum: grave a me tolle peccati jugum: mihique, ut misericors, tribue veniam delictorum.

Ne me, Salvator, abomineris, ne projicias a facie tua: grave a me tolle peccati jugum: mihique, ut misericors, tribue veniam delictorum.

Voluntaria mea debita præterque voluntatem, manifestaque et occulta, cognita omnia et incognita, tu Salvator, condona, velut Deus indulgens; propitius esto, ac me salvum facito.

your senseless passions, and offer to God the tears of repentance.

I have imitated my first parent in his sin; I acknowledge my nakedness, for I have lost my God, and the kingdom and the joys of eternity.

Alas, unhappy soul! wherefore hast thou made thyself like unto Eve! Oh that guilty look! Oh that cruel wound! Thou didst stretch forth thy hand to the tree; and, in thy frowardness, didst eat the forbidden fruit.

Adam was deservedly driven out of paradise, because he broke one of thy commandments. O my Saviour! I, then, who am for ever setting thy life-giving words at defiance, what punishment shall I not have?

Now is the time for repentance. I come to thee, O my Creator! Take from me the heavy yoke of sin, and, for thy mercy's sake, pardon me my crimes.

Despise me not, my Saviour! Cast me not away from thy face. Take from me the heavy yoke of sin, and, for thy mercy's sake, pardon me my crimes.

Do thou, my Saviour, and my merciful God, pardon me my sins, deliberate or indeliberate, public or private, known or unknown. Have mercy on me, and save me!

SATURDAY

OF THE SECOND WEEK OF LENT

THE Station is in the church of Saints Peter and Marcellinus, two celebrated martyrs of Rome under the persecution of Diocletian. Their names are inserted in the Canon of the Mass.

COLLECT

Da, quæsumus, Domine, nostris effectum jejuniis salutarem: ut castigatio carnis assumpta, ad nostrarum vegetationem transeat animarum. Per Christum Dominum nostrum. Amen.

Grant, O Lord, we beseech thee, this saving effect of our fast, that the chastisement of the flesh, which we have undertaken, may become the improvement of our souls. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Genesis.

Cap. xxvii.

In diebus illis: Dixit Rebecca filio suo Jacob: Audivi patrem tuum loquentem cum Esaü fratre tuo et dicentem ei: Affer mihi de venatione tua, et fac cibos ut comedam, et benedicam tibi coram Domino antequam moriar. Nunc ergo, fili mi, acquiesce consiliis meis: et pergens ad gregem, affer mihi duos hœdos optimos, ut faciam ex eis escas patri tuo, quibus libenter vescitur: quas cum intuleris, et come-

Lesson from the Book of Genesis.

Ch. xxvii.

In those days: Rebecca said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him: Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord before I die. Now, therefore, my son, follow my counsel: and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth; which when thou

derit, benedicat tibi priusquam moriatur. Cui ille respondit: Nosti quod Esaü frater meus homo pilosus sit, et ego lenis: si attrectaverit me pater meus, et senserit, timeo ne putet me sibi voluisse illudere, et inducam super me maledictionem pro benedictione. Ad quem mater: In me sit, inquit, ista maledictio, fili mi: tantum audi vocem meam, et pergens affer quæ dixi. Abiit, et attulit, deditque matri. Paravit illa cibos sicut velle noverat patrem illius. Et vestibus Esaü valde bonis, quas apud se habebat domi, induit eum: pelliculasque hœdorum circumdedit manibus, et colli nuda protexit. Deditque pulmentum, et panes quos coxerat tradidit. Quibus illatis dixit: Pater mi! At ille respondit: Audio. Quis es tu, fili mi? Dixitque Jacob: Ego sum primogenitus tuus Esaü: feci sicut præcepisti mihi: surge, sede, et comede de venatione mea, ut benedicat mihi anima tua. Rursumque Isaac ad filium suum: Quomodo, inquit, tam cito invenire potuisti fili mi? Qui respondit: Voluntas Dei fuit, ut cito occurreret mihi quod volebam. Dixitque Isaac: Accede huc, ut tangam te, fili mi, et probem utrum tu sis filius meus Esaü, an non. Accessit ille ad patrem, et palpato eo, dixit Isaac: Vox quidem, vox Jacob est: sed manus, manus sunt Esaü. Et non cognovit eum, quia pilosæ manus similitudinem

hast brought in, and he hath eaten, he may bless thee before he die. And he answered her: Thou knowest that Esau my brother is a hairy man, and I am smooth; if my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him: Upon me be this curse, my son; only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats such as she knew his father liked. And she put on him very good garments of Esau, which she had at home with her; and the little skins of the kids she put about his hands, and covered the bare of his neck. And she gave him the savoury meat, and delivered him bread that she had baked. Which when he had carried in, he said: My father? But he answered: I hear; who art thou, my son? And Jacob said: I am Esau thy first-born; I have done as thou didst command me; arise, sit and eat of my venison, that thy soul may bless me. And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God, that what I sought came quickly in my way. And Isaac said: Come hither, that I may feel thee, my son,

majoris expresserant. Benedicens ergo illi, ait: Tu es filius meus Esaü? Respondit: Ego sum. At ille: Affer mihi, inquit, cibos de venatione tua, fili mi, ut benedicat tibi anima mea. Quos cum oblatos comedisset, obtulit ei etiam vinum. Quo hausto, dixit ad eum: Accede ad me, et da mihi osculum, fili mi. Accessit, et osculatus est eum. Statimque ut sensit vestimentorum illius fragrantiam, benedicens illi, ait: Ecce odor filii mei, sicut odor agri pleni, cui benedixit Dominus. Det tibi Deus de rore cœli, et de pinguedine terræ, abundantiam frumenti et vini. Et serviant tibi populi, et adorent te tribus: esto dominus fratrum tuorum, et incurventur ante te filii matris tuæ. Qui maledixerit tibi, sit ille maledictus: et qui benedixerit tibi, benedictionibus repleatur. Vix Isaac sermonem impleverat: et egresso Jacob foras, venit Esaü, coctosque de venatione cibos intulit patri, dicens: Surge, pater mi, et comede de venatione filii tui, ut benedicat mihi anima tua. Dixitque illi Isaac: Quis enim es tu? Qui respondit: Ego sum filius tuus primogenitus Esaü. Expavit Isaac stupore vehementi, et ultra quam credi potest, admirans, ait: Quis igitur ille est, qui dudum captam venationem attulit mihi, et comedi ex omnibus priusquam tu venires? Benedixique ei, et erit benedictus. Auditis Esaü sermonibus pa-

and may prove whether thou be my son Esau or not. He came near to his father, and when he had felt him, Isaac said: The voice, indeed, is the voice of Jacob, but the hands are the hands of Esau. And he knew him not, because his hairy hands made him like to the elder. Then blessing him, he said: Art thou my son Esau? He answered: I am. Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought and he had eaten, he offered him wine also; which after he had drunk, he said to him: Come near me, and give me a kiss, my son. He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee; be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee, and let him that blesseth thee be filled with blessings. Isaac had scarce ended his words when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's

tris, irrugiit clamore magno: et consternatus, ait: Benedic etiam et mihi, pater mi. Qui ait: Venit germanus tuus fraudulenter, et accepit benedictionem tuam. At ille subjunxit: Juste vocatum est nomen ejus Jacob: supplantavit enim me in altera vice: primogenita mea ante tulit, et nunc secundo surripuit benedictionem meam. Rursumque ad patrem: Numquid non reservasti, ait, et mihi benedictionem? Respondit Isaac: Dominum tuum illum constitui, et omnes fratres ejus servituti illius subjugavi: frumento et vino stabilivi eum; et tibi post hæc, fili mi, ultra quid faciam? Cui Esaü: Num unam, inquit, tantum benedictionem habes, pater? Mihi quoque obsecro ut benedicas. Cumque ejulatu magno fieret, motus Isaac, dixit ad eum: In pinguedine terræ, et in rore cœli desuper erit benedictio tua.

venison; that thy soul may bless me. And Isaac said to him: Why! who art thou? He answered: I am thy first-born son Esau. Isaac was struck with fear, and astonished exceedingly, and wondering beyond what can be believed, said: Who is he then that even now brought me venison that he had taken and I ate of all before thou camest? and I have blessed him and he shall be blessed. Esau having heard his father's words, roared out with a great cry, and being in a consternation, said: Bless me also, my father. And he said: Thy brother came deceitfully and got thy blessing. But he said again: Rightly is his name called Jacob, for he hath supplanted me, lo! this second time; my first birth-right he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing? Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son? And Esau said to him: Hast thou only one blessing, father? I beseech thee, bless me also. And when he wept with a loud cry, Isaac being moved, said to him: In the fat of the earth and in the dew of heaven from above, shall thy blessing be.

The two sons of Isaac are another illustration of God's judgments upon Israel, and His vocation of the Gentiles. The instruction contained in this passage from Genesis was intended for the catechumens. Here we have two brothers, Esau the elder, and Jacob the younger; Esau represents the Jewish people; he is his father's heir, and, as such, he has a glorious future before him. Jacob, though twin-brother to Esau, is the second-born, and has no right to the special blessing which Esau claimed; he is the figure of the Gentiles. How, then, is it that Jacob receives the blessing and not Esau? The sacred volume tells us that Esau is a carnal-minded man. Rather than deny himself the momentary gratification of his appetite, he sacrifices the spiritual advantages which his father's blessing is to bring him; he sells his birthright to Jacob for a mess of pottage. We know the mother's plan for securing Jacob's claim; and how the aged father is, unsuspectingly, the instrument in God's hands, ratifying and blessing this substitution, of which he himself has no knowledge. Esau, having returned home, is made aware of the greatness of his loss; but it is too late, and he becomes an enemy to his brother. The same thing happens with the Jewish people; they are carnal-minded and lose their birthright, their pre-eminence over the Gentiles. They refuse to acknowledge a Messias who is poor and persecuted; their ambition is for earthly triumph and earthly greatness; and the only kingdom that Jesus holds out to His followers is a spiritual one. The Jews, then, reject this Messias; but the Gentiles receive Him, and they become the *first-born*, the favoured people. And, whereas the Jews repudiate this substitution (to which, however, they assented, when they said to Pilate: 'We will not have this Man to reign over us'),[1] they are indignant at seeing the heavenly Father bestowing all His love and

[1] St. Luke xix. 14.

blessings on the Christian people. They that are children of Abraham according to the flesh are disinherited; and they that are the children of Abraham by faith alone are evidently the children of the promise; according to those words of the Lord, which He spoke to that great patriarch: 'I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore. . . . In thy seed (that is, in Him who is to be born of thy race) all the nations of the earth shall be blessed.'[1]

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. xv.

In illo tempore: Dixit Jesus pharisæis et scribis parabolam istam: Homo quidam habuit duos filios: et dixit adolescentior ex illis patri: Pater, da mihi portionem substantiæ quæ me contingit. Et divisit illis substantiam. Et non post multos dies, congregatis omnibus, adolescentior filius peregre profectus est in regionem longinquam, et ibi dissipavit substantiam suam vivendo luxuriose. Et postquam omnia consummasset, facta est fames valida in regione illa, et ipse cœpit egere. Et abiit, et adhæsit uni civium regionis illius. Et misit illum in villam suam ut pasceret porcos. Et cupiebat implere ventrem suum de siliquis quas porci manducabant: et nemo illi dabat. In se autem reversus,

Sequel of the holy Gospel according to Luke.

Ch. xv.

At that time: Jesus spoke to the scribes and pharisees this parable: A certain man had two sons; and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And, after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And returning to himself he

[1] Gen. xxii. 17, 18.

dixit: Quanti mercenarii in domo patris mei abundant panibus: ego autem hic fame pereo! Surgam, et ibo ad patrem meum, et dicam ei: Pater, peccavi in cœlum et coram te; jam non sum dignus vocari filius tuus: fac me sicut unum de mercenariis tuis. Et surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsius, et misericordia motus est, et accurrens cecidit super collum ejus, et osculatus est eum. Dixitque ei filius: Pater, peccavi in cœlum, et coram te: jam non sum dignus vocari filius tuus. Dixit autem pater ad servos suos: Cito proferte stolam primam, et induite illum, et date annulum in manum ejus, et calceamenta in pedes ejus: et adducite vitulum saginatum, et occidite, et manducemus et epulemur: quia hic filius meus mortuus erat, et revixit: perierat, et inventus est. Et cœperunt epulari. Erat autem filius ejus senior in agro: et cum veniret, et appropinquaret domui, audivit symphoniam, et chorum; et vocavit unum de servis, et interrogavit quid hæc essent. Isque dixit illi: Frater tuus venit, et occidit pater tuus vitulum saginatum, quia salvum illum recepit. Indignatus est autem, et nolebat introire. Pater ergo illius egressus, cœpit rogare illum. At ille respondens, dixit patri suo: Ecce tot annis servio tibi, et numquam mandatum tuum præ-

said: How many hired servants in my father's house abound with bread, and I here perish with hunger! I will arise and will go to my father, and say to him: Father, I have sinned against heaven, and before thee; I am not now worthy to be called thy son; make me as one of thy hired servants. And rising up, he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion; and running to him, fell upon his neck, and kissed him. And the son said to him: Father, I have sinned against heaven, and before thee; I am not now worthy to be called thy son. But the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat, and make merry; because this my son was dead, and is come to life again, was lost, and is found. And they began to be merry. Now his elder son was in the field: and when he came and drew nigh to the house, he heard music and dancing, and he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And

terivi, et numquam dedisti mihi hœdum, ut cum amicis meis epularer: sed postquam filius tuus hic, qui devoravit substantiam suam cum meretricibus, venit, occidisti illi vitulum saginatum. At ipse dixit illi: Fili, tu semper mecum es, et omnia mea tua sunt: epulari autem et gaudere oportebat, quia frater tuus hic mortuus erat, et revixit: perierat et inventus est.

he answering said to his father: Behold for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends; but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad; for this thy brother was dead, and is come to life again, he was lost, and is found.

The mystery brought before us in the Epistle is repeated in our Gospel. Again it is the history of two brothers; the elder is angry at seeing his father show mercy to the younger. This *younger* brother has gone *abroad into a far country;* he has quitted his father's house, that he might be under no control, and indulge in every kind of disorder. But when *a mighty famine came,* and he was *perishing with hunger,* he remembered that he had a father; and, at once, he *arose,* and humbly besought his father to receive him, and give him the last place in that *house,* which, but for his own folly, might have been all his own. The father received the prodigal with the tenderest affection; not only did he pardon him, he restored him to all his family rights; nay, he would have a feast kept in honour of this happy return. The elder brother, hearing what the father had done, was indignant, and conceived the bitterest jealousy against his younger brother. Let the Jews be jealous, if they will; let them be indignant with their God for showing His mercy to any but themselves. The

time has come when all the nations of the earth are to be called to the one fold. The Gentiles, notwithstanding all the misery into which their errors and their passions had led them, are to receive the preaching of the apostles. Greeks and Romans, Scythians and barbarians, are to come, humbly acknowledging the evil of their ways, and ask to share in the favours offered to Israel. Not only are they to be allowed to eat of the crumbs that fall from the table, which was all the poor woman of Chanaan dared to hope for; they are to be made sons and heirs of the Father, with all the attendant rights and privileges. Israel will be jealous, and will protest; but to no purpose. He will refuse to take part in the feast; it matters not, the feast is to be. This feast is the Pasch. The prodigals that have come, starved and naked, to the Father's house, are our catechumens, on whom God is about to bestow the grace of adoption.

But there are also the public penitents, who are being prepared by the Church for reconciliation; they, too, are the *prodigals*, who come seeking mercy from their offended Father. This Gospel was intended for them as well as for the catechumens. But now that the Church has relaxed her severe discipline, she offers this parable to all those who are in the state of sin, and are preparing to make their peace with God. They know not, as yet, how good is the God from whom they have strayed by sin: let them read to-day's Gospel, and see how mercy exalteth itself above judgment,[1] in that God, who so loved the world as to give His only-begotten Son.[2] How far soever they may have gone astray, or how great soever may have been their ingratitude, let them take courage; a feast is being prepared in their Father's house, to welcome them home again. The loving Father is waiting at the door to receive and embrace them; the *first robe*, the robe of innocence, is to be

[1] St. James ii. 13. [2] St. John iii. 16.

restored to them; the *ring*, which they alone wear that are of God's family, is to be once more placed on their hand. There is a banquet being prepared for them, at which the angels, out of joy, will sing their glad songs. Let these poor sinners, then, cry out with a contrite heart: *Father! I have sinned against heaven, and before Thee; I am not now worthy to be called Thy son: make me as one of Thy hired servants.* This tender-hearted Father asks only this much of them: sincere sorrow for their sins, humble confession, and a firm resolution of being faithful for the time to come. Let them accept these easy terms, and He will receive them, once more, as His dearest children.

Humiliate capita vestra Deo.	Bow down your heads to God.
Familiam tuam, quæsumus, Domine, continua pietate custodi: ut quæ in sola spe gratiæ cœlestis innititur, cœlesti etiam protectione muniatur. Per Christum Dominum nostrum. Amen.	Protect, O Lord, we beseech thee, thy family, by thy continual goodness, that as it relieth on the hopes of thy heavenly grace, so it may be defended by thy heavenly aid. Through Christ our Lord. Amen.

This being Saturday, let us have recourse to Mary the Queen of mercy. Let us address ourselves to her in these devout words of a sequence, taken from the ancient Cluny missals. This is our request: that she would obtain for us the pardon of our sins.

SEQUENCE

Ave novi luminis Stella promens radium, Quo nostræ propaginis Deletur opprobrium.	Hail, fair star! that yieldest a ray of new light, whereby is blotted out the shame of our race.
Tu sola spes hominis, Tu nostrum refugium, In hora discriminis Placa nobis Filium.	O thou the singular hope of man! O thou our refuge! Appease thy Son, at the hour of our judgment.

Florens Jesse virgula,
Vera veris primula,
Salutem initians.

Rosa semper vernula,
Tota sine macula,
Maculosos expians.

Uterus virgineus,
Fons hortorum, puteus
Aquarum viventium.

Imo thronus aureus,
In quo Rex æthereus
Coronavit Filium.

Domus aromatica,
Quam arte mirifica
Fecit summus Artifex.

In qua Christus unica
Sumpta carnis tunica,
Consecratur Pontifex.

Fons distillans oleum,
Imo rorem melleum,
Per amoris fistulas.

Inde surgit balneum,
Purgans omne felleum,
Et peccati maculas.

Mater cujus viscera
Penetrarunt vulnera
Patientis Filii.

Lac profer et ubera;
Nos a pœnis libera
Tremendi judicii. Amen.

Thou art the flowery rod of Jesse: thou art the true first spring-flower, bringing us our Jesus.

O ever blooming rose there is not a stain upon thee, and thy Fruit taketh our stains away.

Thy virginal womb is the fount of the garden, the source of him that is the water of life.

Yea, thou art the golden throne, whereon the King of heaven crowned his Son.

The palace of sweet perfumes, formed with exquisite skill by the hand of the great Artificer;

Wherein Jesus, having put on the garment of our flesh, was consecrated High Priest.

Thou art the fount that givest forth oil, yea, a dew sweet as honey; for thou art all love.

Hence came to us the font that washeth away the bitterness and the stains of sin.

O Mother! whose heart was pierced by the wounds of thy suffering Son.

Show us a Mother's care and love; and when the dread judgment comes, deliver us from punishment. Amen.

THE THIRD SUNDAY OF LENT

THE holy Church gave us as the subject of our meditation for the first Sunday of Lent, the temptation which our Lord Jesus Christ deigned to suffer in the desert. Her object was to enlighten us with regard to our own temptations, and teach us how to conquer them. To-day, she wishes to complete her instruction on the power and stratagems of our invisible enemies; and for this she reads to us a passage from the Gospel of St. Luke. During Lent the Christian ought to repair the past and provide for the future; but he can neither understand how it was he fell, nor defend himself against a relapse, unless he have correct ideas as to the nature of the dangers which have hitherto proved fatal, and which are again threatening him. Hence, the ancient liturgists would have us consider it as a proof of the maternal watchfulness of the Church, that she should have again proposed such a subject to us. As we shall find, it is the basis of all to-day's instructions.

Assuredly we should be the blindest and most unhappy of men if, surrounded as we are by enemies who unceasingly seek to destroy us, and are so superior to us both in power and knowledge, we were seldom or never to think of the existence of these wicked spirits. And yet, such is really the case with innumerable Christians nowadays; for, truths are decayed from among the children of men.[1] So common, indeed, is this heedlessness and forgetfulness of truth, which the holy Scriptures put before us in almost every page, that it is no rare thing to meet with persons who ridicule the idea of devils being permitted to be on this earth of ours! They

[1] Ps. xi. 2.

call it a prejudice, a popular superstition of the middle ages! Of course they deny that it is a dogma of faith. When they read the history of the Church or the lives of the saints, they have their own way of explaining whatever is there related on this subject. To hear them talk, one would suppose that they look upon satan as a mere abstract idea to be taken as the personification of evil.

When they would account for the origin of their own or others' sins, they explain all by the evil inclination of man's heart, and by the bad use we make of our free will. They never think of what we are taught by Christian doctrine: namely, that we are also instigated to sin by a wicked being, whose power is as great as is the hatred he bears us. And yet they know, they believe with a firm faith, that satan conversed with our first parents, and persuaded them to commit sin, and showed himself to them under the form of a serpent. They believe that this same satan dared to tempt the Incarnate Son of God, and that he carried Him through the air, and set Him first upon a pinnacle of the temple, and then upon a very high mountain. Again, they read in the Gospel, and they believe, that one of the possessed delivered by our Saviour was tormented by a whole legion of devils, who, upon being driven out of the man, went, by Jesus' permission, into a herd of swine, and the whole herd ran violently into the sea of Genesareth and perished in the waters. These and many other such like facts are believed, by the persons of whom we speak, with all the earnestness of faith; yet, notwithstanding, they treat as a figure of speech, or a fiction, all they hear or read about the existence, the actions, or the craft of these wicked spirits. Are such people Christians, or have they lost their senses? One would scarcely have expected that this species of incredulity could have found its way into an age like this, when sacrilegious consultations of the devil

have been, we might almost say, fashionable. Means which were used in the days of paganism have been resorted to for such consultations; and those who employed them seemed to forget, or ignore, that they were committing what God in the old Law punished with death, and what, for many centuries, was considered by all Christian nations as a capital crime.

But if there be one season of the year more than another in which the faithful ought to reflect upon what is taught us both by faith and experience as to the existence and workings of the wicked spirits, it is undoubtedly this of Lent, when it is our duty to consider what have been the causes of our past sins, what are the spiritual dangers we have to fear for the future, and what means we should have recourse to for preventing a relapse. Let us, then, hearken to the holy Gospel. Firstly, we are told that the devil had possessed a man, and that the effect produced by this possession was dumbness. Our Saviour cast out the devil, and immediately the dumb man spoke. So that, the being possessed by the devil is not only a fact which testifies to God's impenetrable justice; it is one which may produce physical effects upon them that are thus tried or punished. The casting out of the devil restores the use of speech to him that had been possessed. We say nothing about the obstinate malice of Jesus' enemies, who would have it that His power over the devils came from His being in league with the prince of devils: we would now merely show that the wicked spirits are sometimes permitted to have power over the body, and would refute, by this passage from the Gospel, the rationalism of certain Christians. Let these learn, then, that the power of our spiritual enemies is an awful reality; and let them take heed not to lay themselves open to their worst attacks, by persisting in the disdainful haughtiness of their reason.

Ever since the promulgation of the Gospel, the power of satan over the human body has been restricted by the virtue of the cross, at least in Christian countries; but this power resumes its sway as often as faith and the practice of Christian piety lose their influence. And here we have the origin of all those diabolical practices, which, under certain scientific names, are attempted first in secret, and then are countenanced by being assisted at by well-meaning Christians. Were it not that God and His Church intervene, such practices as these would subvert society. Christians! remember your baptismal vow; you have renounced satan: take care, then, that by a culpable ignorance you are not dragged into apostasy. It is not a phantom that you renounced at the font; he is a real and formidable being, who, as our Lord tells us, was a murderer from the beginning.[1]

But if we ought to dread the power he may be permitted to have over our bodies; if we ought to shun all intercourse with him, and take no share in practices over which he presides, and which are the worship he would have men give him: we ought, also, to fear the influence he is ever striving to exercise over our souls. See what God's grace has had to do in order to drive him from our soul! During this holy season, the Church is putting within your reach those grand means of victory—fasting, prayer, and almsdeeds. The sweets of peace will soon be yours, and once more you will become God's temple, for both soul and body will have regained their purity. But be not deceived; your enemy is not slain. He is irritated; penance has driven him from you; but he has sworn to return. Therefore, fear a relapse into mortal sin; and in order to nourish within you this wholesome fear, meditate upon the concluding part of our Gospel.

Our Saviour tells us that when the unclean spirit

[1] St. John viii. 44.

is gone out of a man, he walketh through places without water. There he writhes under his humiliation; it has added to the tortures of the hell he carries everywhere with him, and to which he fain would give some alleviation by destroying souls that have been redeemed by Christ. We read in the old Testament that sometimes, when the devils have been conquered, they have been forced to flee into some far-off wilderness: for example, the holy Archangel Raphael took the devil, that had killed Sara's husbands, and bound him in the desert of upper Egypt.[1] But the enemy of mankind never despairs of regaining his prey. His hatred is as active now as it was at the very beginning of the world, and he says: 'I will return into my house, whence I came out.' Nor will he come alone. He is determined to conquer; and therefore, he will, if he think it needed, take with him seven other spirits, even more wicked than himself. What a terrible assault is being prepared for the poor soul, unless she be on the watch, and unless the peace, which God has granted her, be one that is well armed for war! Alas! with many souls the very contrary is the case; and our Saviour describes the situation in which the devil finds them on his return: they are swept and garnished, and that is all! No precautions, no defence, no arms. One would suppose that they were waiting to give the enemy admission. Then satan, to make his repossession sure, comes with a sevenfold force. The attack is made; but there is no resistance, and straightways the wicked spirits entering in, dwell there; so that the last state becometh worse than the first; for before there was but one enemy, and now there are many.

In order that we may understand the full force of the warning conveyed to us by the Church in this Gospel, we must keep before us the great reality

[1] Tob. viii. 3.

that this is the acceptable time. In every part of the world, there are conversions being wrought; millions are being reconciled with God; divine mercy is lavish of pardon to all that seek it. But will all persevere? They that are now being delivered from the power of satan, will they all be free from his yoke when next year's Lent comes round? A sad experience tells the Church that she may not hope for so grand a result. Many will return to their sins, and that, too, before many weeks are over. And if the justice of God overtake them in that state—what an awful thing it is to say it, yet it is true—some, perhaps many, of these sinners will be eternally lost! Let us, then, be on our guard against a relapse; and in order that we may ensure our perseverance, without which it would have been to little purpose to have been for a few days in God's grace, let us watch, and pray; let us keep ourselves under arms; let us ever remember that our whole life is to be a warfare. Our soldier-like attitude will disconcert the enemy, and he will try to gain victory elsewhere.

The third Sunday of Lent is called *Oculi*, from the first word of the Introit. In the primitive Church, it was called *Scrutiny Sunday*, because it was on this day that they began to examine the catechumens, who were to be admitted to Baptism on Easter night. All the faithful were invited to assemble in the church, in order that they might bear testimony to the good life and morals of the candidates. At Rome, these examinations, which were called the *scrutinies*, were made on seven different occasions, on account of the great number of the aspirants to Baptism; but the principal *scrutiny* was that held on the Wednesday of the fourth week. We will speak of it later on.

The Roman sacramentary of St. Gelasius gives us the form in which the faithful were convoked to these assemblies. It is as follows. 'Dearly beloved

brethren: you know that the day of scrutiny, when our elect are to receive the holy instruction, is at hand. We invite you, therefore, to be zealous and to assemble on N. (*here the day was mentioned*) at the hour of Sext; that so we may be able, by the divine aid, to achieve without error the heavenly mystery, whereby is opened the gate of the kingdom of heaven, and the devil is excluded with all his pomps.' The invitation was repeated, if needed, on each of the following Sundays. The *scrutiny* of this Sunday ended in the admission of a certain number of candidates: their names were written down and put on the *diptychs* of the altar, that they might be mentioned in the Canon of the Mass. The same also was done with the names of their sponsors.

The Station was, and still is, in the basilica of Saint Laurence *outside the walls*. The name of this, the most celebrated of the martyrs of Rome, would remind the catechumens that the faith they were about to profess would require them to be ready for many sacrifices.

In the Greek Church this Sunday is celebrated for the solemn adoration of the cross, which precedes the week called *Mesonestios* or mid-fast.

MASS

The catechumen who is now expecting the grace of Baptism, and the penitent who is looking forward to the day of his reconciliation, express, in the Introit, the ardour of their longings. They humbly confess their present misery; but they are full of hope in Him, who is soon to set them free from the *snare*.

INTROIT

Oculi mei semper ad Dominum, quia ipse evellet de laqueo pedes meos: respice

My eyes are ever towards the Lord, for he shall pluck my feet out of the snare: look

in me, et miserere mei; quoniam unicus et pauper sum ego.

Ps. Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. *V.* Gloria Patri.

thou upon me, and have mercy on me, for I am alone and poor.

Ps. To thee, O Lord, have I lifted up my soul; in thee, O my God, I put my trust, let me not be ashamed. *V.* Glory, &c.

Oculi.

My eyes.

The great battle with the enemy of mankind is now fiercely raging: the Church beseeches her God to stretch forth His *right hand* in her defence. Such is the petition she makes in to-day's Collect.

COLLECT

Quæsumus, omnipotens Deus, vota humilium respice: atque ad defensionem nostram, dexteram tuæ majestatis extende. Per Dominum.

Be attentive, we beseech thee, O almighty God, to the prayers of thy servants, and stretch forth the arm of thy divine Majesty in our defence. Through, &c.

The second and third Collects are given on the first Sunday of Lent, page 129.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Ephesios.

Cap. v.

Fratres: Estote imitatores Dei, sicut filii charissimi: et ambulate in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblationem et hostiam Deo in odorem suavitatis. Fornicatio autem, et omnis immunditia, aut avaritia, nec nominetur in vobis, sicut decet sanctos: aut turpitudo, aut stultiloquium, aut scurrilitas,

Lesson of the Epistle of Saint Paul the Apostle to the Ephesians.

Ch. v.

Brethren: Be ye followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; or obscenity, or foolish

quæ ad rem non pertinet; sed magis gratiarum actio. Hoc enim scitote intelligentes, quod omnis fornicator, aut immundus, aut avarus, quod est idolorum servitus, non habet hæreditatem in regno Christi et Dei. Nemo vos seducat inanibus verbis; propter hæc enim venit ira Dei in filios diffidentiæ. Nolite ergo effici participes eorum. Eratis enim aliquando tenebræ; nunc autem lux in Domino. Ut filii lucis ambulate: fructus enim lucis est in omni bonitate, et justitia, et veritate.

talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this and understand, that no fornicator, or unclean, or covetous person, which is serving of idols, hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

The apostle, speaking to the faithful of Ephesus, reminds them how they once were *darkness;* but *now*, he says, *ye are light in the Lord.* What joy for our catechumens to think that the same change is to be their happy lot! Up to this time they have spent their lives in all the abominations of paganism; and now they have the pledge of a holy life, for they have been received as candidates for Baptism. Hitherto they have been serving those false gods, whose worship was an encouragement to vice; and now they hear the Church exhorting her children to be *followers of God*, that is to say, to imitate infinite Holiness. Grace—that divine element which is to enable even them to be perfect as their heavenly Father is perfect[1]—is about to be bestowed upon them. But they will have to fight hard in order to maintain so elevated a position; and of their old enemies, two, in particular, will strive to re-enslave them: impurity and avarice. The apostle would not

[1] St. Matt. v. 48.

have these vices *so much as named among them*, from this time forward; for they, he says, that commit such sins are *idolaters*, and by your vocation to Baptism you have abandoned all your *idols*.

Such are the instructions given by the Church to her future children. Let us apply them to ourselves, for they are also intended for us. We were sanctified almost as soon as we came into the world; have we been faithful to our Baptism? We, *heretofore, were light;* how comes it that we are now *darkness?* The beautiful likeness to our heavenly Father, which was once upon us, is perhaps quite gone! But, thanks to divine mercy, we may recover it. Let us do so by again renouncing satan and his *idols*. Let our repentance and penance restore within us that *light*, whose *fruit* consists *in all goodness, justice, and truth*.

The Gradual expresses the sentiments of a soul that sees herself surrounded by enemies, and begs her God to deliver her.

The Tract is taken from Psalm cxxii., which is a canticle of confidence and humility. The sincere avowal of our misery always draws down the mercy of God upon us.

GRADUAL

Exsurge, Domine, non prævaleat homo: judicentur gentes in conspectu tuo.

V. In convertendo inimicum meum retrorsum, infirmabuntur, et peribunt a facie tua.

Arise, O Lord, let not man prevail: let the Gentiles be judged in thy sight.

V. When my enemy shall be turned back, they shall be weakened and perish before thy face.

TRACT

Ad te levavi oculos meos, qui habitas in cœlis.

V. Ecce sicut oculi servorum in manibus dominorum suorum:

V. Et sicut oculi ancillæ in manibus dominæ suæ:

To thee have I lifted up my eyes, who dwellest in heaven.

V. Behold as the eyes of servants are on the hands of their master:

V. And as the eyes of the handmaid are on the hands of

ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

V. Miserere nobis, Domine, miserere nobis.

her mistress, so are our eyes unto the Lord our God, until he have mercy on us.

V. Have mercy on us, O Lord, have mercy on us.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. xi.

In illo tempore: Erat Jesus ejiciens dæmonium, et illud erat mutum. Et cum ejecisset dæmonium, locutus est mutus, et admiratæ sunt turbæ. Quidam autem ex eis dixerunt: In Beelzebub principe dæmoniorum ejicit dæmonia. Et alii tentantes, signum de cœlo quærebant ab eo. Ipse autem ut vidit cogitationes eorum, dixit eis: Omne regnum in seipsum divisum desolabitur, et domus supra domum cadet. Si autem et satanas in seipsum divisus est, quomodo stabit regnum ejus? Quia dicitis in Beelzebub me ejicere dæmonia. Si autem ego in Beelzebub ejicio dæmonia, filii vestri in quo ejiciunt? Ideo ipsi judices vestri erunt. Porro si in digito Dei ejicio dæmonia, profecto pervenit in vos regnum Dei. Cum fortis armatus custodit atrium suum, in pace sunt ea quæ possidet. Si autem fortior eo superveniens vicerit eum, universa arma ejus auferet, in quibus confidebat, et spolia ejus distribuet. Qui non est mecum, contra me est; et qui non colligit mecum, dis-

Sequel of the holy Gospel according to Luke.

Ch. xi.

At that time: Jesus was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he, seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. And if satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein

pergit. Cum immundus spiritus exierit de homine, ambulat per loca inaquosa, quærens requiem: et non inveniens, dicit: Revertar in domum meam unde exivi. Et cum venerit, invenit eam scopis mundatam et ornatam. Tunc vadit et assumit septem alios spiritus secum, nequiores se, et ingressi habitant ibi. Et fiunt novissima hominis illius pejora prioribus. Factum est autem, cum hæc diceret, extollens vocem quædam mulier de turba, dixit illi: Beatus venter qui te portavit, et ubera quæ suxisti. At ille dixit: Quinimo beati qui audiunt verbum Dei, et custodiunt illud.

he trusted, and will distribute his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becomes worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it.

As soon as Jesus had cast out the devil, the man recovered his speech, for the *possession* had made him dumb. It is an image of what happens to a sinner, who will not, or dare not, confess his sin. If he confessed it, and asked pardon, he would be delivered from the tyranny which now oppresses him. Alas! how many there are who are kept back, by a *dumb devil*, from making the confession that would save them! The holy season of Lent is advancing; these days of grace are passing away; let us profit by them; and if we ourselves be in the state of grace, let us offer up our earnest prayers for sinners, that they may *speak*, that is, may accuse themselves in confession and obtain pardon.

Let us also listen, with holy fear, to what our Saviour tells us with regard to our invisible enemies. They are so powerful and crafty, that our resistance would be useless, unless we had God on our side, and His holy angels, who watch over us and join us in the great combat. It is to these unclean and hateful spirits of hell that we delivered ourselves when we sinned: we preferred their tyrannical sway to the sweet and light yoke of our compassionate Redeemer. Now we are set free, or are hoping to be so; let us thank our divine Liberator; but let us take care not to readmit our enemies. Our Saviour warns us of our danger. They will return to the attack; they will endeavour to force their entrance into our soul, after it has been sanctified by the Lamb of the Passover. If we be watchful and faithful, they will be confounded, and leave us: but if we be tepid and careless, if we lose our appreciation of the grace we have received, and forget our obligations to Him who has thus saved us, our defeat is inevitable; and as our Lord says, our *last state will be worse than the first.*

Would we avoid such a misfortune? Let us meditate upon those other words of our Lord, in to-day's Gospel: *He that is not with Me is against Me.* What makes us fall back into the power of satan, and forget our duty to our God, is that we do not frankly declare ourselves for Jesus, when occasions require us to do so. We try to be on both sides, we have recourse to subterfuge, we temporize: this takes away our energy; God no longer gives us the abundant graces we received when we were loyal and generous; our relapse is all but certain. Therefore, let us be boldly and unmistakably *with* Christ. He that is a soldier of Jesus, should be proud of his title!

The Offertory describes the consolation that a soul, rescued from satan's grasp, feels in doing the will of her divine Master.

OFFERTORY

Justitiæ Domini rectæ, lætificantes corda, et judicia ejus dulciora super mel et favum; nam et servus tuus custodit ea.

The justices of the Lord are right, rejoicing hearts; his ordinances are sweeter than honey and the honey-comb; therefore thy servant observeth them.

In the Secret, the Church expresses her confidence in the Sacrifice she is about to offer to God; it is the Sacrifice of Calvary, which redeemed the whole world.

SECRET

Hæc hostia, Domine, quæsumus, emundet nostra delicta: et ad sacrificium celebrandum, subditorum tibi corpora mentesque sanctificet. Per Dominum.

May this offering, O Lord, we beseech thee, cleanse us from our sins, and sanctify the bodies and souls of thy servants for the celebrating of this sacrifice. Through, &c.

The second and third Secrets are given on the first Sunday of Lent, page 136.

Borrowing the words of David, the Church, in her Communion-anthem, describes the happiness of a soul that is united to her God in the Sacrament of love. It is the lot reserved for the catechumens, who have just been received as candidates for Baptism; it is to be also that of the penitents, who shall have washed away their sins in the tears of repentance.

COMMUNION

Passer invenit sibi domum, et turtur nidum, ubi reponat pullos suos: altaria tua, Domine virtutum, Rex meus et Deus meus: beati qui habitant in domo tua; in sæculum sæculi laudabunt te.

The sparrow hath found herself a house, and the turtle a nest, where she may lay her young ones; thy altars, O Lord of hosts, my king and my God: blessed are they that dwell in thy house, they shall praise thee for ever and ever.

In the Postcommunion, the Church beseeches her Lord to grant, through the merits of the *mystery* just partaken of by her children, that sinners may be loosed from the fetters of their sins, and delivered from the danger they have incurred—the danger of eternal perdition.

POSTCOMMUNION

A cunctis nos, quæsumus Domine, reatibus et periculis propitiatus absolve: quos tanti mysterii tribuis esse participes. Per Dominum.

Mercifully, O Lord, we beseech thee, deliver us from all guilt and from all danger, since thou admittest us to be partakers of this great mystery. Through, &c.

The second and third Postcommunions are given on the first Sunday of Lent, page 138.

VESPERS

The psalms and antiphons are given on page 99.

CAPITULUM

Fratres: Estote imitatores Dei, sicut filii charissimi: et ambulate in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis, oblationem et hostiam Deo in odorem suavitatis.

Brethren: Be ye followers of God, as most dear children: and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness.

For the hymn and versicle, see page 106.

ANTIPHON OF THE MAGNIFICAT

Extollens vocem quædam mulier de turba, dixit: Beatus venter qui te portavit, et ubera quæ suxisti. At Jesus ait illi: Quinimo beati qui audiunt verbum Dei, et custodiunt illud.

A certain woman from the crowd, lifting up her voice, said: Blessed is the womb that bore thee, and the paps that gave thee suck. But Jesus said to her: Yea rather, blessed are they who hear the word of God and keep it.

OREMUS	LET US PRAY
Quæsumus, omnipotens Deus, vota humilium respice: atque ad defensionem nostram, dexteram tuæ majestatis extende. Per Dominum.	Be attentive, we beseech thee, O almighty God, to the prayers of thy servants, and stretch forth the arm of thy divine Majesty in our defence. Through, &c.

The Mozarabic breviary offers us this beautiful prayer for the commencement of the third week of Lent.

PRAYER

(*In Dominica III. Quadragesimæ*)

Quarti nunc et decimi diei de nostrorum dierum decimis curriculo jam peracto, ad te levamus oculos nostros, Domine, qui habitas in cœlis; impende jam et misericordiam miseris, et medelam porrige vulneratis; tu nobis adgressum iter placidum effice: tu cor nostrum in mandatorum tuorum semitis dirige: per te lucis inveniamus viam: per te luminosa amoris tui capiamus incendia; tu laboribus requiem, tu laborantibus tribue mansionem; ut horum dierum observatione tibi placentes, gloriæ tuæ mereamur esse participes.	Having now passed the fourteenth day of this season, which forms the tithe of our year, we lift up our eyes to thee, O Lord, who dwellest in heaven. Show mercy to the miserable, and heal them that are wounded. Grant that the journey we have begun may be prosperous. Direct our hearts in the way of thy commandments. Through thee may we find the way of light; through thee, may we be inflamed with the bright burning of thy love. Grant rest to our labours, and a home to us that labour; that having gained thy good-pleasure by our observance of these days, we may deserve to be partakers of thy glory.

MONDAY

OF THE THIRD WEEK OF LENT

THE Station is in the church of Saint Mark, which was built in the fourth century in honour of the evangelist, by the holy Pope Mark, whose relics are kept there.

COLLECT

Cordibus nostris, quæsumus, Domine, gratiam tuam benignus infunde; ut sicut ab escis carnalibus abstinemus, ita sensus quoque nostros a noxiis retrahamus excessibus. Per Christum Dominum nostrum. Amen.

We beseech thee, O Lord, mercifully to pour forth thy grace into our hearts; that, as we abstain from flesh, so we may keep our senses from all noxious excesses. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Regum.

IV. *Cap.* v.

In diebus illis: Naaman princeps militiæ regis Syriæ, erat vir magnus apud dominum suum, et honoratus: per illum enim dedit Dominus salutem Syriæ: erat autem vir fortis et dives, sed leprosus. Porro de Syria egressi fuerant latrunculi, et captivam duxerant de terra Israël puellam parvulam, quæ erat in obsequio uxoris Naaman. Quæ ait ad dominam suam: Utinam fuisset dominus meus ad prophetam, qui est in Samaria: profecto curasset eum a lepra quam habet.

Lesson from the Book of Kings.

IV. *Ch.* v.

In those days: Naaman, general of the army of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria; and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife. And she said to her mistress: I wish my master had been with the prophet that is in Samaria; he would certainly have healed him of the le-

Ingressus est itaque Naaman ad dominum suum, et nuntiavit ei, dicens: Sic et sic locuta est puella de terra Israël. Dixitque ei rex Syriæ: Vade, et mittam litteras ad regem Israël. Qui cum profectus esset, et tulisset secum decem talenta argenti, et sex millia aureos, et decem mutatoria vestimentorum, detulit litteras ad regem Israël, in hæc verba: Cum acceperis epistolam hanc, scito quod miserim ad te Naaman servum meum, ut cures eum a lepra sua. Cumque legisset rex Israel litteras, scidit vestimenta sua, et ait: Numquid Deus ego sum, ut occidere possim et vivificare, quia iste misit ad me, ut curem hominem a lepra sua? Animadvertite et videte quod occasiones quærat adversum me. Quod cum audisset Elisæus vir Dei, scidisse videlicet regem Israël vestimenta sua, misit ad eum dicens: Quare scidisti vestimenta tua? Veniat ad me, et sciat esse prophetam in Israël. Venit ergo Naaman cum equis et curribus, et stetit ad ostium domus Elisæi: misitque ad eum Elisæus nuntium, dicens: Vade, et lavare septies in Jordane, et recipiet sanitatem caro tua, atque mundaberis. Iratus Naaman recedebat, dicens: Putabam quod egrederetur ad me, et stans invocaret nomen Domini Dei sui, et tangeret manu sua locum lepræ et curaret me. Numprosy which he hath. Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel. And the king of Syria said to him: Go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment, and brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and to give life, that this man hath sent to me, to heal a man of his leprosy? Mark, and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? Let him come to me, and let him know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus; and Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry, and went away saying: I thought he would have

quid non meliores sunt Abana et Pharphar, fluvii Damasci, omnibus aquis Israël, ut laver in eis et munder? Cum ergo vertisset se, et abiret indignans, accesserunt ad eum servi sui, et locuti sunt ei: Pater, et si rem grandem dixisset tibi Propheta, certe facere debueras: quanto magis quia nunc dixit tibi: Lavare, et mundaberis? Descendit, et lavit in Jordane septies juxta sermonem viri Dei, et restituta est caro ejus, sicut caro pueri parvuli, et mundatus est. Reversusque ad virum Dei cum universo comitatu suo, venit, et stetit coram eo, et ait: Vere scio quod non sit alius Deus in universa terra, nisi tantum in Israël.

come out to me, and standing, would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it; how much rather what he now hath said to thee: Wash and thou shalt be clean? Then he went down, and washed in the Jordan seven times, according to the word of the man of God; and his flesh was restored, like the flesh of a little child, and he was made clean. And returning to the man of God with all his train, he came and stood before him, and said: In truth I know there is no other God in all the earth, but only in Israel.

Yesterday the Church made known to our catechumens that the day of their Baptism was at hand; to-day she reads them a passage from the old Testament, which relates a history that admirably symbolizes the saving font prepared for them by divine mercy. Naaman's *leprosy* is a figure of sin. There is but one cure for the loathsome malady of the Syrian officer: he must *go, and wash seven times in the Jordan, and he shall be made clean.* The Gen-

tile, the infidel, the infant with its stain of original sin, all may be made just and holy; but this can be effected only by water and the invocation of the blessed Trinity. Naaman objects to the remedy, as being too simple; he cannot believe that one so insignificant can be efficacious: he refuses to try it; he expected something more in accordance with reason, for instance, a miracle that would have done honour both to himself and to the prophet. This was the reasoning of many a Gentile, when the apostles went about preaching the Gospel; but they that believed, with simple-hearted faith, in the power of water sanctified by Christ, received regeneration; and the baptismal font created a new people, composed of all nations of the earth. Naaman, who represents the Gentilès, was at length induced to believe; and his faith was rewarded by a complete cure. *His flesh was restored like that of a little child*, which has never suffered taint or disease. Let us give glory to God, who has endowed water with the heavenly power it now possesses; let us praise Him for the wonderful workings of His grace, which produce in docile hearts that faith whose recompense is so magnificent.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. iv.

In illo tempore: Dixit Jesus pharisæis: Utique dicetis mihi hanc similitudinem: Medice, cura teipsum: quanta audivimus facta in Capharnaum, fac et hic in patria tua. Ait autem: Amen dico vobis, quia nemo propheta acceptus est in patria sua. In veritate dico vobis, multæ viduæ erant in diebus Eliæ in Israël, quando

Sequel of the holy Gospel according to Luke.

Ch. iv.

At that time: Jesus said to the pharisees: Doubtless you will say to me this similitude: Physician, heal thyself; as great things as we have heard done in Capharnaum, do also here in thy own country. And he said: Amen, I say to you, that no prophet is accepted in his own country. In truth, I say to you, there were many widows in the

clausum est cœlum annis tribus et mensibus sex, cum facta esset fames magna in omni terra: et ad nullam illarum missus est Elias, nisi in Sarephta Sidoniæ ad mulierem viduam. Et multi leprosi erant in Israël sub Elisæo propheta: et nemo eorum mundatus est, nisi Naaman Syrus. Et repleti sunt omnes in synagoga ira, hæc audientes. Et surrexerunt et ejecerunt illum extra civitatem: et duxerunt illum usque ad supercilium montis, super quem civitas illorum erat ædificata, ut præcipitarent eum. Ipse autem transiens per medium illorum, ibat.

days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth: and to none of them was Elias sent, but to Sarephta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian. And all they in the synagogue, hearing these things, were filled with anger, and they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

Here, again, we find our Saviour proclaiming the mystery of the Gentiles being called to take the place of the incredulous Jews; and He mentions Naaman as an example of this merciful substitution. He also speaks, in the same sense, of the widow of Sarephta, whose history we had a few days ago. This terrible resolution of our Lord to transfer His light from one people to another, irritates the pharisees of Nazareth against the Messias. They know that Jesus, who has only just commenced His public life, has been working great miracles in Capharnaum: they would have Him honour their own little city in the same way; but Jesus knows that they would not be converted. Do these people of Nazareth so much as know Jesus? He has lived among them for eighteen years, during all which time He has been advancing in wisdom and age and grace before God and men;[1]

[1] St. Luke ii. 52.

but they despise Him, for He is a poor man, and the son of a carpenter. They do not even know that though He has passed so many years among them, He was not born in their city, but in Bethlehem. Not many days before this, Jesus had gone into the synagogue of Nazareth,[1] and had explained, with marvellous eloquence and power, the Prophet Isaias; He told His audience that the time of mercy had come, and His discourse excited much surprise and admiration. But the pharisees of the city despised His words. They have heard that He has been working *great things* in the neighbourhood; they are curious to see one of His miracles; but Jesus refuses to satisfy their unworthy desire. Let them recall to mind the discourse made by Jesus in their synagogue, and tremble at the announcement He then made to them, that the Gentiles were to become God's chosen people. But the divine *Prophet is not accepted in His own country;* and had He not withdrawn Himself from the *anger* of His compatriots of Nazareth, the Blood of the Just would have been shed that very day. But there is an unenviable privilege which belongs exclusively to Jerusalem: a prophet cannot perish out of Jerusalem![2]

Humiliate capita vestra Deo.	Bow down your heads to God.
Subveniat nobis, Domine, misericordia tua: ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente, eripi, te liberante, salvari. Per Christum Dominum nostrum. Amen.	May thy mercy, O Lord, assist us, that by thy protection we may be delivered from the dangers of sin that surround us, and so brought to eternal happiness. Through Christ our Lord. Amen.

Let us, on this day, offer to God the following solemn supplication, taken from the Gothic missal.

[1] St. Luke iv. 16-22. [2] *Ibid.* xiii. 33.

SUPPLICATION

(*In Dominica III. Quadragesimæ*)

Rogamus te, Rex sæculorum, Deus sancte jam miserere; peccavimus tibi.

We beseech thee, O King eternal! O holy God! have mercy now upon us, for we have sinned against thee.

V. Audi clamantes, Pater altissime, et quæ precamur, clemens attribue: exaudi nos Domine.

V. Hear our cry, O Father, most high God! and mercifully grant us our requests. Graciously hear us, O Lord!

R. Jam miserere.

R. Have mercy now upon us.

V. Bone Redemptor, supplices quæsumus de toto corde flentes; requirimus, adsiste propitius.

V. O good Redeemer! we suppliantly beseech thee, and with our whole heart we pour out our tears before thee. We seek after thee; be propitious, and show thyself unto us.

R. Jam miserere.

R. Have mercy now upon us.

V. Emitte manum, Deus omnipotens, et invocantes potenter protege ex alto, piissime.

V. Stretch forth thy hand, O almighty God! and, in thy exceeding goodness, powerfully protect us from on high.

R. Jam miserere.

R. Have mercy now upon us.

V. Fertilitatem et pacem tribue: remove bella, et famem cohibe, Redemptor sanctissime.

V. Grant us fertility and peace, O most holy Redeemer! Drive wars away from us, and deliver us from famine.

R. Jam miserere.

R. Have mercy now upon us.

V. Indulge lapsis; indulge perditis; dimitte noxia: ablue crimina; acclines tu libera.

V. Grant pardon to the fallen: pardon them that have gone astray; forgive us our sins; cleanse us from our iniquities; deliver us who are here prostrate before thee.

R. Jam miserere.

R. Have mercy now upon us.

V. Gemitus vide : fletus intellige : extende manum : peccantes redime.
R. Jam miserere.

V. See our sighing ; hear our weeping ; stretch forth thy hand : redeem us sinners.
R. Have mercy now upon us.

V. Hanc nostram, Deus, hanc pacem suscipe : supplicum voces placatus suscipe : et parce, piissime.

V. Receive, O God, receive this our prayer for reconciliation ; be appeased, and receive the petition of thy suppliants ; and spare us, O most loving God !

R. Rogamus te, Rex sæculorum, Deus sancte jam miserere : peccavimus tibi.

R. We beseech thee, O King eternal ! O holy God ! have mercy now upon us, for we have sinned against thee.

TUESDAY

OF THE THIRD WEEK OF LENT

THE Station is in the church of St. Pudentiana, daughter of Pudens the senator. This holy virgin of Rome lived in the second century. She was remarkable for her charity, and for the zeal wherewith she sought for and buried the bodies of the martyrs. Her church is built on the very spot where stood the house in which she lived with her father and her sister St. Praxedes. St. Peter the Apostle had honoured this house with his presence, during the lifetime of Pudentiana's grandfather.

COLLECT

Exaudi nos, omnipotens et misericors Deus : et continentiæ salutaris propitius nobis dona concede. Per Christum Dominum nostrum. Amen.

Graciously hear us, O almighty and merciful God, and grant us the gift of salutary continence. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Regum.

IV. *Cap.* iv.

In diebus illis: Mulier quædam clamabat ad Elisæum prophetam, dicens: Servus tuus vir meus mortuus est: et tu nosti quia servus tuus fuit timens Dominum: et ecce creditor venit ut tollat duos filios meos ad serviendum sibi. Cui dixit Elisæus: Quid vis ut faciam tibi? Dic mihi quid habes in domo tua? At illa respondit: Non habeo ancilla tua quidquam in domo mea, nisi parum olei, quo ungar. Cui ait: Vade, pete mutuo ab omnibus vicinis tuis vasa vacua non pauca. Et ingredere, et claude ostium tuum, cum intrinsecus fueris tu et filii tui: et mitte inde in omnia vasa hæc: et cum plena fuerint, tolles. Ivit itaque mulier, et clausit ostium super se, et super filios suos: illi offerebant vasa, et illa infundebat. Cumque plena fuissent vasa, dixit ad filium suum: Affer mihi adhuc vas. Et ille respondit: Non habeo. Stetitque oleum. Venit autem illa, et indicavit homini Dei. Et ille: Vade, inquit, vende oleum, et redde creditori tuo: tu autem et filii tui vivite de reliquo.

Lesson from the Book of Kings.

IV. *Ch.* iv.

In those days: A certain woman cried to Eliseus, saying: Thy servant my husband is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him. And Eliseus said to her: What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered: I thy handmaid have nothing in my house but a little oil, to anoint me. And he said to her: Go, borrow of all thy neighbours empty vessels not a few. And go in, and shut thy door, when thou art within, with thy sons, and pour out thereof into all those vessels; and when they are full take them away. So the woman went, and shut the door upon her, and upon her sons; they brought her the vessels and she poured in. And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood; and she came and told the man of God. And he said: Go, sell the oil, and pay thy creditor; and thou and thy sons live of the rest.

It is not difficult to unravel the mystery of this day's lesson. Man's *creditor* is satan; our sins have

made him such. 'Go,' says the prophet, '*and pay the creditor*.' But how is this to be done? We shall obtain the pardon of our sins by works of mercy, of which *oil* is the symbol. Blessed are the merciful, for they shall obtain mercy.[1] Let us, then, during these days of salvation, secure our reconciliation and forgiveness by doing all we can to assist our brethren who are in want; let us join almsdeeds to our fasting, and practise works of mercy. Thus shall we touch the Heart of our heavenly Father. Putting our *debts* into His hands, we shall take away from satan all the claims he had upon us. Let us learn a lesson from this woman. She lets no one see her as she *fills the vessels with oil*: let us, also, *shut the door*, when we do good, so that our left hand shall not know what our right hand doth.[2] Take notice, too, that the woman goes on pouring out the *oil* as long as she has vessels to hold it. So our mercy towards our neighbour must be proportionate to our means. The extent of these means is known to God, and He will not have us fall short of the power He has given us for doing good. Let us, then, be liberal in our alms during this holy season; let us make the resolution to be so at all times. When our material resources are exhausted, let us be merciful in desire, by interceding with those who are able to give, and by praying to God to help the suffering and the poor.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xviii.

In illo tempore: Dixit Jesus discipulis suis: Si peccaverit in te frater tuus, vade, et corripe eum inter te et ipsum solum. Si te au-

Sequel of the holy Gospel according to Matthew.

Ch. xviii.

At that time: Jesus said to his disciples: If thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall

[1] St. Matt. v. 7.

[2] *Ibid.* vi. 3.

dierit, lucratus eris fratrem tuum. Si autem te non audierit, adhibe tecum adhuc unum vel duos, ut in ore duorum vel trium testium stet omne verbum. Quod si non audierit eos, dic Ecclesiæ. Si autem Ecclesiam non audierit, sit tibi sicut ethnicus et publicanus. Amen dico vobis: quæcumque alligaveritis super terram, erunt ligata et in cœlo; et quæcumque solveritis super terram, erunt soluta, et in cœlo. Iterum dico vobis, quia si duo ex vobis consenserint super terram, de omni re quamcumque petierint, fiet illis a Patre meo, qui in cœlis est. Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum. Tunc accedens Petrus ad eum, dixit: Domine, quoties peccabit in me frater meus, et dimittam ei? Usque septies? Dicit illi Jesus: Non dico tibi usque septies; sed usque septuagies septies.

hear thee, thou shalt gain thy brother. But if he will not hear thee, take with thee one or two more; that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again, I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father, who is in heaven; for where there are two or three gathered together in my name, there am I in the midst of them. Then came Peter unto him, and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee, till seven times, but till seventy times seven times.

The mercy which God commands us to show to our fellow-creatures, does not consist only in corporal and spiritual almsdeeds to the poor and the suffering; it includes, moreover, the pardon and forgetfulness of injuries. This is the test whereby God proves the sincerity of our conversion. With the same measure that you shall mete withal, it shall be measured to you again.[1] If we, from our hearts,

[1] St. Luke vi. 38.

p ai ou ou ene ies, ou h Ieavenly t'a ther will u -
e ersewedl' pardo'l us. Ieese are the days when e
a e e pping to be ereconcill d with ou rGdd; let us o
a dl ra e ca e to *ga in our ro ther;* anf o or this en l,
p ai ou in hem, if e eeds bes *neventy ti ese seven tim s.*
S ie'dye, w oare n t going o allow the ma erable qua -
e eds i' ou eyarthl' apilgrim e to make us lose heave !
I 'hree, fore let us o give ius ults and inju ies, and th us
i ai t e ou : God H imself, w ho is eve fc giving us.

uBu ho d gran e are thes o other wo ds of our Gc -
p je l: *uWha soever ou shall oose upon e rth, shall e*
c beos dc al e in ha ven! (, be the hop s end joy th y
b ing c to ai r hearts! Ho s countless is e the numb er
o fu sin ners who ac e soon t be eel the thi i of this co -
s o ing pro nise! uThey sh i confess e hir sins, a d
o fe to e d the homage of a contr te and humb le
h le a e; ar h, at the very mo ent that e hh hand of t e
p ie t shd loose p hem u on earth, t e hand of G d
w ill loose f hem r om the bbnds which a eld them is
v ictms t e eternd punishme t.

rAn l lat' ly, let us not pass by unnoticed this oth er
s e ent ce, w hich as a clo e relation hi a the one e
h leav ; just alluded to: *If a man hear nch the Chur h, le i hen b eto the as a he hen and pub ican.* Wh t
is i h this *Ch rch?* oMen, to whom Jes sd Christ sai :
' Ie Het hat ie aretly you, hea tedh Me; and his that desp -
e ' yh du, e lspiseh Me.'[1] [Men, from whose lips com s
b ol t e wield th truth, i ithout wh ch there is o
s a alv t ion men, who alo e on earth a hi e power o
e e mo t ile the sin e r with i v God, sa e him from t e
a le ll hae h s deser ed, and o pen to h m the gates of
h leave e n. C an w p be sur ir sed, afte h tuis, that o ir
S Sa cv r—w ho would hæ a these n erfi to be His
i s t mme ts, an as it were, the mo nmunicati n
o le t ve en Hi mse n and ma nkind—sh ould treat s
t e *chet, hen* eas on a that h s ever rec ei ed Baptis n,
u li n t hat se fuse r to ack wledge thei authority?

[1] St. Luk x. 16.

There is no revealed truth, except through their teaching; there is no salvation, except through the Sacraments which they administer; there is no hoping in Christ Jesus, except where there is submission to the spiritual laws which they promulgate.

Humiliate capita vestra Deo.

Tua nos, Domine, protectione defende: et ab omni semper iniquitate custodi. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

Defend us, O Lord, by thy protection, and ever preserve us from all iniquity. Through Christ our Lord. Amen.

Let us address ourselves to God in these words of a hymn composed by St. Andrew of Crete. We take it from the Greek liturgy.

HYMN

(*In V. Feria V. Hebdomadæ*)

Audivit propheta adventum tuum, Domine, et timuit: quod esses nasciturus ex Virgine et mundo exhibendus; dixitque: Audivi auditum tuum et timui. Sit gloria, Domine, tuæ potentiæ.

Ne despexeris tua opera, ac tuum figmentum, juste Judex, neglexeris: quamquam peccavi solus, tu o clemens, qua Homo supra hominem omnem potestatem tamen dimittendi peccata, qua es Dominus universorum, habes.

Prope est finis, o anima, prope est, nec es sollicita? non te præparas? tempus urget, exsurge: prope est judex in januis: velut somnium, velut flos, vita de-

The prophet trembled when he heard that thou, O Lord, wast to come: that thou wast to be born of a Virgin, and be made visible to the world. He said: I heard thy hearing, and was afraid. Glory be to thy power, O Lord!

Despise not, O just Judge, thy works: turn not away from the creature thou hast formed. My sins are indeed all my own work; but thou, O merciful Jesus, as Man above all men, hast power to forgive sin, for thou art the Lord of the universe.

Thy end is near, O my soul! How comes it thou art heedless? How is it, that thou art making no preparation? Time presses; arise! The Judge is near, even at the

currit; ut quid vero frustra conturbamur?

Resipisce, O anima mea! actus quos es operata, recogita, eosque ob oculos statue, atque ab oculis lacrymarum stillas funde. Dic palam Christo actiones tuas et cogitationes, et justificare.

Non fuerit in vita peccatum, actiove, aut malitia, quam ego, Salvator, intellectu et cogitatione atque proposito non peccaverim, affectu, mentis judicio, et actione, et nemo unquam gravius peccaverit.

Inde etiam damnationis incurri reatum; inde, miser ego, conscientia propria judice, qua nihil mundus violentius habet, causa cecidi: tu judex et redemptor, cognitorque meus, parce et libera, salvumque fac servum tuum.

Tempus vitæ meæ exiguum est, laboribusque et molestia plenum: verum pœnitentem suscipe et revoca agnoscentem Ne fiam alieni possessio et esca: tu ipse Salvator, mei miserere.

Jam grandiloquum ago, et corde temere audacem. Ne me condemnes cum pharisæo: imo publicani, qui solus misericors sis, humilitatem concede: tu me, juste judex, huic adcense.

Ipse mihi factus sum idovery gate. Life is passing away, as a dream, and as a flower. Why trouble we ourselves with vain things?

Recover thyself, O my soul! Recall to mind the acts of thy life; bring them before thee, and let thine eyes shed tears over them. Openly confess thy deeds and thoughts to Christ, and be justified.

There is no sin, or evil action, or wickedness which I, O Jesus! have not committed in mind and thought and intention. None ever sinned more grievously than I, in desire, in judgment, and in deed.

Therefore, have I incurred damnation; therefore is sentence given against me, a wretched sinner, whose own conscience is my judge, and whose crimes surpass all that this world has seen. Do thou, my Judge, my Redeemer, and my Witness, spare and deliver and save thy servant.

My life is short, and filled with labour and trouble: but do thou receive me, for I repent; call me back unto thee, for I acknowledge thee to be my Lord. Let me not become the property and prey of any but thee. Thou art my Saviour; have mercy on me.

My words are haughty, and my heart presumptuous. Condemn me not with the pharisee, but give me, O thou the one only merciful God, the humility of the publican, and number me with him, O my just Judge!

I have made myself my

lum, vitiis corrumpens animam : verum pœnitentem suscipe, et revoca agnoscentem. Ne efficiar alieno in possessionem et escam : tu ipse Salvator, mei miserere.

idol, and my sins have corrupted my soul : but do thou receive me, for I repent ; call me back unto thee, for I acknowledge thee to be my Lord. Let me not become the property and prey of any but thee. Thou art my Saviour : have mercy on me.

WEDNESDAY

OF THE THIRD WEEK OF LENT

THE Station, at Rome, is in the church of Saint Xystus on the Appian Road. It now goes under the name of *Saint Xystus the Old*, in order to distinguish it from another church that is dedicated to the same holy Pope and Martyr.

COLLECT

Præsta nobis, quæsumus, Domine, ut salutaribus jejuniis eruditi a noxiis quoque vitiis abstinentes, propitiationem tuam facilius impetremus. Per Christum Dominum nostrum. Amen.

Grant, O Lord, we beseech thee, that being taught by this wholesome fast, we may abstain from all pernicious vice, and by that means, more easily obtain thy mercy. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Exodi.

Cap. xx.

Hæc dicit Dominus Deus : Honora patrem tuum, et matrem tuam, ut sis longævus super terram, quam Dominus Deus tuus dabit tibi. Non occides. Non mœchaberis. Non furtum facies. Non loqueris contra

Lesson from the Book of Exodus.

Ch. xx.

Thus saith the Lord God : Honour thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal.

proximum tuum falsum testimonium. Non concupisces domum proximi tui, nec desiderabis uxorem ejus, non servum, non ancillam, non bovem, non asinum, nec omnia quæ illius sunt. Cunctus autem populus videbat voces, et lampades, et sonitum buccinæ, montemque fumantem: et perterriti, ac pavore concussi steterunt procul, dicentes Moysi: Loquere tu nobis, et audiemus: non loquatur nobis Dominus, ne forte moriamur. Et ait Moyses ad populum: Nolite timere: ut enim probaret vos venit Deus; et ut terror illius esset in vobis, et non peccaretis. Stetitque populus de longe. Moyses autem accessit ad caliginem, in qua erat Deus. Dixit præterea Dominus ad Moysen: Hæc dices filiis Israël: Vos vidistis quod de cœlo locutus sim vobis. Non facietis deos argenteos, nec deos aureos facietis vobis. Altare de terra facietis mihi, et offeretis super eo holocausta et pacifica vestra, oves vestras, et boves, in omni loco in quo memoriam fuerit nominis mei.

Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his. And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear, they stood afar off, saying to Moses: Speak thou to us, and we will hear; let not the Lord speak to us, lest we die. And Moses said to the people: Fear not; for God is come to prove you, and that the dread of him might be in you, and you should not sin. And the people stood afar off. But Moses went to the dark cloud wherein God was. And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold. You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of my name shall be.

The Church reminds us to-day of the divine commandments which relate to our duties towards our neighbour, beginning with that which enjoins respect to parents. Now that the faithful are intent on the great work of the conversion and amendment of their lives, it is well that they should be reminded

that their duties towards their fellow-men are prescribed by God Himself. Hence, it is God whom we offended, when we sinned against our neighbour. God first tells us what He Himself has a right to receive from our hands · He bids us adore and serve Him ; He forbids the worship of idols ; He enjoins the observance of the Sabbath, and prescribes sacrifices and ceremonies : but, at the same time, He commands us to love our neighbours as ourselves, and assures us that He will be their avenger when we have wronged them, unless we repair the injury. The voice of Jehovah on Sinai is not less commanding when it proclaims what our duties are to our neighbour, than when it tells us our obligations to our Creator. Thus enlightened as to the origin of our duties, we shall have a clearer view of the state of our conscience, and of the atonement required of us by divine justice. But if the old Law, that was written on tablets of stone, thus urges upon us the precept of the love of our neighbour ; how much more will the new Law, that was signed with the Blood of Jesus when dying upon the cross for His ungrateful brethren, insist on our observance of fraternal charity ! These are the two Laws, on which we shall be judged ; let us, therefore, carefully observe what they command on this head, that thus we may prove ourselves to be Christians, according to those words of our Saviour : ' By this shall all men know that you are My disciples, if you have love one for another.'[1]

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.	Sequel of the holy Gospel according to Matthew.
Cap. xv.	*Ch.* xv.
In illo tempore : Accesserunt ad Jesum ab Jerosolymis scribæ et pharisæi, di-	At that time : The scribes and pharisees came from Jerusalem to Jesus, saying : Why

[1] St. John xiii. 35.

centes: Quare discipuli tui transgrediuntur traditionem seniorum? non enim lavant manus suas cum panem manducant. Ipse autem respondens, ait illis: Quare et vos transgredimini mandatum Dei propter traditionem vestram? Nam Deus dixit: Honora patrem et matrem. Et: Qui maledixerit patri vel matri, morte moriatur. Vos autem dicitis: Quicumque dixerit patri vel matri: Munus quodcumque est ex me tibi proderit: et non honorificabit patrem suum aut matrem suam: et irritum fecistis mandatum Dei, propter traditionem vestram. Hypocritæ, bene prophetavit de vobis Isaias, dicens: Populus hic labiis me honorat: cor autem eorum longe est a me. Sine causa autem colunt me, docentes doctrinas et mandata hominum. Et convocatis ad se turbis, dixit eis: Audite, et intelligite. Non quod intrat in os, coinquinat hominem: sed quod procedit ex ore, hoc coinquinat hominem. Tunc accedentes discipuli ejus, dixerunt ei: Scis quia pharisæi, audito verbo hoc, scandalizati sunt? At ille respondens, ait: Omnis plantatio quam non plantavit Pater meus cœlestis, eradicabitur. Sinite illos: cæci sunt, et duces cæcorum. Cæcus autem si cæco ducatum præstet, ambo in foveam cadunt. Respondens autem Petrus, dixit ei: Edissere nobis parabolam

do thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread. But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: Honour thy father and mother; and: He that shall curse father or mother, let him die the death. But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee. And he shall not honour his father or his mother; and you have made void the commandment of God for your tradition. Hypocrites, well hath Isaias prophesied of you, saying: This people honoureth me with their lips, but their heart is far from me. And in vain they worship me, teaching doctrines and commandments of men. And having called together the multitudes unto him, he said to them: Hear ye and understand. Not that which goeth into the mouth defileth a man; but what cometh out of the mouth, this defileth a man. Then came his disciples, and said to him: Dost thou know that the pharisees, when they heard this word, were scandalized? But he answering, said: Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone; they are blind, and leaders of the blind. And if the blind lead the blind, both fall into

istam. At ille dixit: Adhuc et vos sine intellectu estis? Non intelligitis quia omne quod in os intrat, in ventrem vadit, et in secessum emittitur? Quæ autem procedunt de ore, de corde exeunt, et ea coinquinant hominem: de corde enim exeunt cogitationes malæ, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemiæ. Hæc sunt quæ coinquinant hominem. Non lotis autem manibus manducare, non coinquinat hominem.

the pit. And Peter answering, said to him: Expound to us this parable. But he said: Are you also yet without understanding? Do you not understand that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

The *Law* that was given by God to Moses enjoined a great number of exterior practices and ceremonies; and they that were faithful among the Jews, zealously and carefully fulfilled them. Jesus Himself, though He was the divine Law-Giver, most humbly complied with them. But the pharisees had added their own superstitious *traditions* to these divine laws and ordinances, and made religion consist in the observance of these fanciful inventions. Our Saviour here tells the people not to be imposed upon by such teaching, and instructs them as to what is the real meaning of the external practices of the Law. The pharisees prescribed a great many ablutions or washings to be observed during the course of the day. They would have it, that they who eat without having washed their hands (and indeed the whole body some time during the day), were defiled, and that the food they thus partook of was unclean, because, as they said, they themselves had become defiled by having come near or touched

objects which were specified by their whims. According to the Law of God, these objects were perfectly innocent; but according to the law of the pharisees, almost everything was contagious, and the only escape was endless washings! Jesus would have the Jews throw off this humiliating and arbitrary yoke, and reproaches the pharisees for having corrupted and *made void* the Law of Moses.

He tells them that there is no creature which is intrinsically, and of its own nature, unclean; and that a man's conscience cannot be defiled by the mere fact of his eating certain kinds of food. *Evil thoughts*, and evil deeds, *these*, says our Saviour, *are the things that defile a man.* Some heretics have interpreted these words as being an implicit condemnation of the exterior practices ordained by the Church, and more especially of abstinence. To such reasoners and teachers we may justly apply what our Saviour said to the pharisees: *They are blind and leaders of the blind.* From this, that the sins into which a man falls by his use of material things are sins only on account of the malice of the will, which is spiritual, it does not follow that therefore man may, without any sin, make use of material things, when God or His Church forbids their use. God forbade our first parents, under pain of death, to eat the fruit of a certain tree; they ate it, and sin was the result of their eating. Was the fruit unclean of its own nature? No; it was a creature of God as well as the other fruits of Eden; but our first parents sinned by eating it, because their doing so was an act of disobedience. Again, when God gave His Law on Mount Sinai, He forbade the Hebrews to eat the flesh of certain animals; if they ate it, they were guilty of sin, not because this sort of food was intrinsically evil or cursed, but because they that partook of it disobeyed the Lord. The commandments of the Church regarding fasting and absti-

nence are of a similar nature. It is that we may secure to ourselves the blessing of Christian penance—in other words, it is for our spiritual interest—that the Church bids us abstain and fast at certain times. If we violate her law, it is not the food we take that defiles us, but the resisting a sacred power, which our Saviour, in yesterday's Gospel, told us we are to obey under the heavy penalty which He expressed in those words: *He that will not hear the Church, shall be* counted *as a heathen and publican.*

Humiliate capita vestra Deo.

Bow down your heads to God.

Concede, quæsumus, omnipotens Deus: ut qui protectionis tuæ gratiam quærimus, liberati a malis omnibus, secura tibi mente serviamus. Per Christum Dominum nostrum. Amen.

Grant, we beseech thee, O almighty God, that we who beg the favour of thy protection, being delivered from all evils, may serve thee with a secure mind. Through Christ our Lord. Amen.

. Let us take for to-day one of the solemn supplications offered to God by the Gothic Church of Spain during Lent.

SUPPLICATION

(*Breviar. Mozarab. Ad Sextam in IV. fer. V. hebdomadæ*)

V. Ad te, Redemptor omnium, rex summe, oculos nostros sublevamus flentes: exaudi, Christe, supplicantium preces.

V. To thee, O Redeemer of all mankind! O sovereign King! we raise up our tearful eyes. Graciously hear, O Christ, the prayers of thy suppliants.

R. Et miserere.

R. And have mercy.

V. Dextra Patris, lapis angularis, via salutis, janua cœlestis, ablue nostri maculas delicti.

V. O thou who art the right hand of the Father, the corner stone, the way of salvation, the gate of heaven, wash away the stains of our sin.

R. Et miserere.

R. And have mercy.

V. Rogamus, Deus, tuam majestatem; auribus sacris

V. We beseech thy Majesty, O God! Bow down

gemitus exaudi; crimina nostra placidus indulge.

R. Et miserere.

V. Tibi fatemur crimina admissa, contrito corde pandimus occulta: tua, Redemptor, pietas ignoscat.

R. Et miserere.

V. Innocens captus, nec repugnans ductus: testibus falsis pro impiis damnatus: quos redemisti, tu conserva, Christe.

R. Et miserere.

thy divine ear to our sighs, and mercifully pardon our crimes.

R. And have mercy.

V. We confess unto thee the crimes we have committed; we make known to thee, with a contrite heart, what is hidden in our conscience. Do thou, O Redeemer, in thy clemency forgive.

R. And have mercy.

V. Thou wast led captive though innocent; thou wast led, and didst not resist. Thou wast condemned by false witnesses for the wicked. O Jesus save us, whom thou hast redeemed.

R. And have mercy.

THURSDAY

OF THE THIRD WEEK OF LENT

THIS day brings us to the middle of Lent, and is called mid-Lent Thursday. It is the twentieth of the forty fasts imposed upon us, at this holy season, by the Church. The Greeks call the Wednesday of this week *Mesonestios*, that is, the mid-fast. They give this name to the entire week, which, in their liturgy, is the fourth of the seven that form their Lent. But the Wednesday is, with them, a solemn feast, and a day of rejoicing, whereby they animate themselves to courage during the rest of the season. The Catholic nations of the west, though they do not look on this day as a feast, have always kept it with some degree of festivity and joy. The Church of Rome has countenanced the custom by her own observance of

it; but, in order not to give a pretext to dissipation, which might interfere with the spirit of fasting, she postpones to the following Sunday the formal expression of this innocent joy, as we shall see further on. Yet, it is not against the spirit of the Church that this mid-day of Lent should be marked by some demonstration of gladness; for example, by sending invitations to friends, as our Catholic forefathers used to do; and serving up to table choicer and more abundant food than on other days of Lent, taking care, however, that the laws of the Church are strictly observed. But alas! how many even of those calling themselves Catholics have been breaking, for the past twenty days, these laws of abstinence and fasting! Whether the dispensations they trust to be lawfully or unlawfully obtained, the joy of mid-Lent Thursday scarcely seems made for them. To experience this joy, one must have earned and merited it, by penance, by privations, by bodily mortifications; which is just what so many, now-a-days, cannot think of doing. Let us pray for them, that God would enlighten them, and enable them to see what they are bound to do, consistently with the faith they profess.

At Rome, the Station is at the church of Saints Cosmas and Damian, in the forum. The Christians of the middle ages (as we learn from Durandus, in his *Rational of the Divine Offices*) were under the impression that this Station was chosen because these two saints were, by profession, physicians. The Church, according to this explanation, would not only offer up her prayers of this day for the souls, but also for the bodies of her children: she would draw down upon them—fatigued as she knew they must be by their observance of abstinence and fasting—the protection of these holy martyrs, who, whilst on earth, devoted their medical skill to relieving the corporal ailments of their brethren. The remarks

made by the learned liturgiologist Gavantus, in reference to this interpretation, lead us to conclude that, although it may possibly not give us the real motive of the Church's selecting this Station, yet it is not to be rejected. It will, at least, suggest to the faithful to recommend themselves to these saints, and to ask of God, through their intercession, that they may have the necessary courage and strength for persevering to the end of the holy season in what they have, so far, faithfully observed.

COLLECT

Magnificet te, Domine, sanctorum tuorum Cosmæ et Damiani beata solemnitas: qua et illis gloriam sempiternam, et opem nobis ineffabili providentia contulisti. Per Christum Dominum nostrum. Amen.

May this sacred solemnity of thy servants, Cosmas and Damian, show thy greatness, O Lord; by which, in thy unspeakable providence, thou hast granted them eternal glory, and us the aid of their prayers. Through Christ our Lord Amen.

EPISTLE

Lectio Jeremiæ Prophetæ.

Cap. vii.

In diebus illis: Factum est verbum Domini ad me dicens: Sta in porta domus Domini, et prædica ibi verbum istud, et dic: Audite verbum Domini, omnis Juda, qui ingredimini per portas has, ut adoretis Dominum. Hæc dicit Dominus exercituum, Deus Israel: Bonas facite vias vestras, et studia vestra: et habitabo vobiscum in loco isto. Nolite confidere in verbis mendacii, dicentes: Templum Domini, templum Domini, templum Domini

Lesson from the Prophet Jeremias.

Ch. vii.

In those days: The word of the Lord came to me, saying: Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord. Thus saith the Lord of hosts, the God of Israel: Make your ways and your doings good; and I will dwell with you in this place. Trust not in lying words, saying: The temple of the Lord, the temple of the

est. Quoniam si bene direxeritis vias vestras, et studia vestra: si feceritis judicium inter virum et proximum ejus: advenæ et pupillo, et viduæ non feceritis calumniam, nec sanguinem innocentem effuderitis in loco hoc, et post deos alienos non ambulaveritis in malum vobismetipsis: habitabo vobiscum in loco isto, in terra quam dedi patribus vestris, a sæculo et usque in sæculum, ait Dominus omnipotens.

Lord, it is the temple of the Lord. For if you will order well your ways and your doings; if you will execute judgment between a man and his neighbour; if you oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt; I will dwell with you in this place, in the land which I gave to your fathers from the beginning and for ever more, saith the Lord almighty.

There is not a single duty in which the Church does not instruct her children. If, on the one hand, she insists on their fulfilling certain exterior practices of penance, she, on the other, warns them against the false principle of supposing that exterior observances, however carefully complied with, can supply the want of interior virtues. God refuses to accept the homage of the spirit and the heart, if man, through pride or sensuality, refuse that other service which is equally due to his Creator, namely, his bodily service; but to make one's religion consist of nothing but material works, is little better than mockery; for God bids us serve Him in spirit and in truth.[1] The Jews prided themselves on having the temple of Jerusalem, which was the dwelling-place of God's glory; but this privilege, which exalted them above other nations, was not unfrequently turned against themselves, inasmuch as many of them were satisfied with a mere empty respect for the holy place; they never thought of that higher and better duty, of showing themselves grateful to their divine Benefactor, by observing His Law. Those Christians would be guilty of

[1] St. John iv. 24.

a like hypocrisy, who, though most scrupulously exact in the exterior duty of fasting and abstinence, were to take no pains to amend their lives, and to follow the rules of justice, charity, and humility. They would deserve that our Lord should say of them what He said of Israel: 'This people glorify Me with their lips; but their heart is far from Me.'[1] This Christian *pharisaism* is very rare now-a-days. What we have to fear is a disregard for the exterior practices of religion. Those of the faithful who are diligent in the fulfilment of the laws of the Church, are not, generally speaking, behindhand in the practice of other virtues. Still, this false conscience is sometimes to be met with, and is a scandal which does much spiritual injury. Let us, therefore, observe the whole law. Let us offer to God a spiritual service, which consists in the heart's obedience to all His commandments; and to this let us join the homage of our bodies, by practising those things which the Church has prescribed. The body is intended to be an aid to the soul, and is destined to share in her eternal happiness; it is but just that it should share in the service of God.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. iv.

In illo tempore: Surgens Jesus de synagoga, introivit in domum Simonis. Socrus autem Simonis tenebatur magnis febribus: et rogaverunt illum pro ea. Et stans super illam, imperavit febri: et dimisit illam. Et continuo surgens, ministrabat illis. Cum autem sol occi-

Sequel of the holy Gospel according to Luke.

Ch. iv.

At that time: Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her. And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them.

[1] Is. xxix. 13.

disset, omnes qui habebant infirmos variis languoribus, ducebant illos ad eum. At ille singulis manus imponens, curabat eos. Exibant autem dæmonia a multis, clamantia et dicentia: Quia tu es Filius Dei. Et increpans non sinebat ea loqui, quia sciebant ipsum esse Christum. Facta autem die egressus ibat in desertum locum, et turbæ requirebant eum, et venerunt usque ad ipsum: et detinebant illum ne discederet ab eis. Quibus ille ait: Quia et aliis civitatibus oportet me evangelizare regnum Dei, quia ideo missus sum; et erat prædicans in synagogis Galilææ.

And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he, laying his hands on every one of them, healed them. And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them, he suffered them not to speak, for they knew that he was Christ. And when it was day, going out, he went into a desert place, and the multitude sought him, and came unto him; and they stayed him that he should not depart from them. To whom he said: To other cities also I must preach the kingdom of God; for therefore am I sent. And he was preaching in the synagogues of Galilee.

Let us here admire the goodness of our Redeemer, who deigns to exercise His power for the cure of bodily infirmities. How much more ready will He be to heal our spiritual ailments! Our fever is that of evil passions; Jesus alone can allay it. Let us imitate the eagerness of these people of Galilee, who *brought all their sick to Jesus;* let us beseech Him to heal us. See with what patience He welcomes each poor sufferer! Let us also go to Him. Let us implore of Him *not to depart from us*, but abide with us for ever; He will accept our petition, and remain. Let us pray for sinners: the days of the great fast are quickly passing away: we have reached the second half of Lent, and the Passover of our deliverance will soon be here. Look at the thousands that are unmoved, with their souls still blind to the light, and their hearts hardened against every appeal of God's mercy and justice; they seem resolved on making

their eternal perdition less doubtful than ever, by neglecting both the Lent and the Easter of this year. Let us offer up our penances for them; and beg of Jesus by the merits of His sacred Passion, to redouble His mercies towards them, and to deliver from satan these souls, for whose sake He is about to shed His Blood.

Humiliate capita vestra Deo.	Bow down your heads to God.
Subjectum tibi populum, quæsumus Domine, propitiatio cœlestis amplificet: et tuis semper faciat servire mandatis. Per Christum Dominum nostrum. Amen.	May thy heavenly mercy, O Lord, always increase thy people, and make them ever obedient to thy commandments. Through Christ our Lord. Amen.

The Mozarabic liturgy offers us this beautiful exhortation. It will inspire us to persevere in our lenten penances and duties.

MISSA

(*Missale Gothicum. Dominica IV. in Quadragesima*)

Expectantes beatam illam spem passionis ac resurrectionis Filii Dei, fratres charissimi: et manifestationem gloriæ beati et Salvatoris nostri Jesu Christi, resumite virium fortitudinem: et non quasi futuro terreamini de labore: qui ad Paschalis Dominicæ cupitis anhelando pervenire celebritatem. Sacratæ etenim Quadragesimæ tempore mediante, arripite de futuro labore fiduciam: qui præteriti jejunii jam transegistis ærumnas. Dabit Jesus lassis fortitudinem: qui pro nobis dignatus est infirmari. Tribuet perfectionem futuri: qui initia donavit præteriti.	Looking forward, dearly beloved brethren, to the hope of the Passion and Resurrection of the Son of God, as also to the manifestation of the glory of our blessed Lord and Saviour Jesus Christ: resume your strength and courage. Be not daunted by the labour you have to go through, but remember the solemnity of the holy Pasch, for which you are so ardently longing. One half of holy Lent is over: you have gone through the difficulties of the past, why should you not be courageous about the future fast? Jesus, who deigned to suffer fatigue for

Aderit in auxilio, filii: qui suæ nos cupit præstolari gloriam Passionis. Amen.

our sake, will give strength to them that are fatigued. He that granted us to begin the past, will enable us to complete the future. Children! He will be with us to assist us, who wishes us to hope for the glory of his Passion. Amen.

FRIDAY

OF THE THIRD WEEK OF LENT

THE Station is at the church of Saint Laurence *in Lucina*. In this venerable and celebrated church is kept the gridiron, on which the holy archdeacon consummated his martyrdom.

COLLECT

Jejunia nostra, quæsumus, Domine, benigno favore prosequere: ut, sicut ab alimentis abstinemus in corpore, ita a vitiis jejunemus in mente. Per Christum Dominum nostrum. Amen.

Let thy kind favour, O Lord, accompany our fast, that as we abstain from corporal food, so we may likewise refrain from all vice. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Numeri.

Cap. xx.

In diebus illis: Convenerunt filii Israël adversum Moysen et Aaron: et versi in seditionem, dixerunt: Date nobis aquam, ut bibamus. Ingressusque Moyses et Aaron, dimissa multitudine,

Lesson from the Book of Numbers.

Ch. xx.

In those days: The children of Israel came together against Moses and Aaron: and making a sedition they said: Give us water to drink. And Moses and Aaron leaving the multitude, went into the

tabernaculum fœderis, corruerunt proni in terram, clamaveruntque ad Dominum, atque dixerunt: Domine Deus, audi clamorem hujus populi, et aperi eis thesaurum tuum, fontem aquæ vivæ, ut satiati, cesset murmuratio eorum. Et apparuit gloria Domini super eos. Locutusque est Dominus ad Moysen, dicens: Tolle virgam, et congrega populum, tu et Aaron frater tuus, et loquimini ad petram coram eis, et illa dabit aquas. Cumque eduxeris aquam de petra, bibet omnis multitudo, et jumenta ejus. Tulit igitur Moyses virgam, quæ erat in conspectu Domini, sicut præceperat ei, congregata multitudine ante petram, dixitque eis: Audite, rebelles et increduli: num de petra hac vobis aquam poterimus ejicere? Cumque elevasset Moyses manum, percutiens virga bis silicem, egressæ sunt aquæ largissimæ, ita ut populus biberet, et jumenta. Dixitque Dominus ad Moysen et Aaron: Quia non credidistis mihi, ut sanctificaretis me coram filiis Israël, non introducetis hos populos in terram quam dabo eis. Hæc est aqua contradictionis, ubi jurgati sunt filii Israël contra Dominum, et sanctificatus est in eis.

tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord and said: O Lord God, hear the cry of this people, and open to them thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spoke to Moses, saying: Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink. Moses therefore took the rod which was before the Lord, as he had commanded him, and having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous; can we bring you forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank. And the Lord said to Moses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord, and he was sanctified in them.

Here we have one of the most expressive figures of the old Testament: it symbolizes the Sacrament of Baptism, for which our catechumens are now preparing. A whole people asks for *water;* if it be denied them, they must perish in the wilderness. St. Paul, the sublime interpreter of the types of the old Testament, tells us that *the rock* is Christ,[1] from whom came forth the fountain of living water, which quenches the thirst of our souls, and purifies them. The holy fathers observe that the rock yielded not its waters until it had been struck with the *rod*, which signifies the Passion of our Redeemer. The *rod* itself, as we are told by some of the earliest commentators of the Scriptures, is the symbol of the cross; and the two strokes, wherewith the rock was struck, represent the two parts of which the cross was formed. The paintings which the primitive Church has left us in the catacombs of Rome, frequently represent Moses in the act of striking the rock, from which flows a stream of water; and a glass, found in the same catacombs, bears an inscription, telling us that the first Christians considered Moses as the type of St. Peter, who, in the new Covenant, opened to God's people the fountain of grace, when he preached to them on the day of Pentecost; and gave also to the Gentiles to drink of this same water when he received Cornelius, the centurion, into the Church. This symbol of Moses striking the rock, and the figures of the old Testament which we have already come across, or shall still meet with, in the lessons given by the Church to the catechumens, are not only found in the earliest frescoes of the Roman catacombs, but we have numerous proofs that they were represented in all the Churches both of the east and of the west. Up to the thirteenth century and even later, we find them in the windows of our cathedrals, and in the traditional

[1] 1 Cor. x. 4.

form or type which was given to them in the early times. It is to be regretted that these Christian symbols, which were so dear to our Catholic forefathers, should now be so forgotten as to be almost treated with contempt. Let us love them, and, by the study of the holy liturgy, let us return to those sacred traditions, which inspired our ancestors with heroic faith, and made them undertake such grand things for God and for their fellow-men.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. iv.

In illo tempore: Venit Jesus in civitatem Samariæ, quæ dicitur Sichar, juxta prædium quod dedit Jacob Joseph filio suo. Erat autem ibi fons Jacob. Jesus ergo fatigatus ex itinere, sedebat sic supra fontem. Hora erat quasi sexta. Venit mulier de Samaria haurire aquam. Dicit ei Jesus: Da mihi bibere. (Discipuli enim ejus abierant in civitatem ut cibos emerent.) Dicit ergo ei mulier illa Samaritana: Quomodo tu, Judæus cum sis, bibere a me poscis, quæ sum mulier Samaritana? Non enim coutuntur Judæi Samaritanis. Respondit Jesus, et dixit ei: Si scires donum Dei, et quis est qui dicit tibi: Da mihi bibere: tu forsitan petisses ab eo, et dedisset tibi aquam vivam. Dicit ei mulier: Domine, neque in quo haurias, habes, et puteus altus est: unde ergo habes aquam vivam? Numquid tu

Sequel of the holy Gospel according to John.

Ch. iv.

At that time: Jesus came to a city of Samaria which is called Sichar, near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink. For his disciples were gone into the city to buy meats. Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered, and said to her: If thou didst know the Gift of God, and who he is that saith to thee, Give me to drink: thou perhaps wouldst have asked of him, and he would have given thee living water. The woman saith to him: Sir, thou hast

major es patre nostro Jacob, qui dedit nobis puteum, et ipse ex eo bibit, et filii ejus, et pecora ejus? Respondit Jesus, et dixit ei: Omnis qui bibit ex aqua hac, sitiet iterum: qui autem biberit ex aqua, quam ego dabo ei, non sitiet in æternum; sed aqua, quam ego dabo ei, fiet in eo fons aquæ salientis in vitam æternam. Dicit ad eum mulier: Domine, da mihi hanc aquam, ut non sitiam, neque veniam huc haurire. Dicit ei Jesus: Vade, voca virum tuum, et veni huc. Respondit mulier, et dixit: Non habeo virum. Dicit ei Jesus: Bene dixisti, quia non habeo virum: quinque enim viros habuisti, et nunc quem habes, non est tuus vir: hoc vere dixisti. Dicit ei mulier: Domine, video quia propheta es tu. Patres nostri in monte hoc adoraverunt, et vos dicitis, quia Jerosolymis est locus, ubi adorare oportet. Dicit ei Jesus: Mulier, crede mihi, quia venit hora, quando neque in monte hoc neque in Jerosolymis adorabitis Patrem. Vos adoratis quod nescitis: nos adoramus quod scimus, quia salus ex Judæis est. Sed venit hora, et nunc est, quando veri adoratores adorabunt Patrem in spiritu et veritate. Nam et Pater tales quærit, qui adorent eum. Spiritus est Deus: et eos qui adorant eum, in spiritu et veritate oportet adorare. Dicit ei mulier: Scio quia Messias venit (qui dicitur Christus). Cum ergo venerit

nothing wherein to draw, and the well is deep; from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again: but he that shall drink of the water that I will give him, shall not thirst for ever. But the water that I will give him, shall become in him a fountain of water springing up into life everlasting. The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her: Go, call thy husband, and come hither. The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband; for thou hast had five husbands; and he whom thou now hast, is not thy husband. This thou hast said truly. The woman saith to him: Sir, I perceive that thou art a prophet. Our fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. You adore that which you know not; we adore that which we know, for salvation is of the Jews. But the hour cometh, and now is, when the true adorers

ille, nobis annuntiabit omnia. Dicit ei Jesus: Ego sum, qui loquor tecum. Et continuo venerunt discipuli ejus: et mirabantur quia cum muliere loquebatur. Nemo tamen dixit: Quid quæris, aut quid loqueris cum ea? Reliquit ergo hydriam suam mulier, et abiit in civitatem, et dicit illis hominibus: Venite, et videte hominem qui dixit mihi omnia quæcumque feci: numquid ipse est Christus? Exierunt ergo de civitate, et veniebant ad eum. Interea rogabant eum discipuli dicentes: Rabbi, manduca. Ille autem dicit eis: Ego cibum habeo manducare, quem vos nescitis. Dicebant ergo discipuli ad invicem: Numquid aliquis attulit ei manducare? Dicit eis Jesus: Meus cibus est ut faciam voluntatem ejus qui misit me, ut perficiam opus ejus. Nonne vos dicitis, quod adhuc quatuor menses sunt, et messis venit? Ecce dico vobis: Levate oculos vestros, et videte regiones, quia albæ sunt jam ad messem. Et qui metit, mercedem accipit, et congregat fructum in vitam æternam: ut et qui seminat, simul gaudeat, et qui metit. In hoc enim est verbum verum: quia alius est qui seminat, et alius est qui metit. Ego misi vos metere, quod vos non laborastis: alii laboraverunt, et vos in labores eorum introistis. Ex civitate autem illa multi crediderunt in eum Samaritanorum, propter verbum mulieris testimonium perhi-

shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit; and they that adore him, must adore him in spirit and in truth. The woman saith to him: I know that the Messias cometh, who is called Christ; therefore when he is come, he will tell us all things. Jesus saith to her: I am he, who am speaking with thee. And immediately his disciples came; and they wondered that he talked with the woman. Yet no man said: What seekest thou, or why talkest thou with her? The woman therefore left her waterpot, and went her way into the city, and saith to the men there: Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ? They went therefore out of the city, and came unto him. In the meantime the disciples prayed him, saying: Rabbi, eat. But he said to them: I have meat to eat which you know not. The disciples therefore said one to another: Hath any man brought him to eat? Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work. Do not you say, there are yet four months and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit

bentis: Quia dixit mihi omnia quæcumque feci. Cum venissent ergo ad illum Samaritani, rogaverunt eum ut ibi maneret. Et mansit ibi duos dies. Et multo plures crediderunt in eum propter sermonem ejus. Et mulieri dicebant: Quia jam non propter tuam loquelam credimus: ipsi enim audivimus, et scimus quia hic est vere Salvator mundi.

unto life everlasting; that both he that soweth, and he that reapeth may rejoice together. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour; others have laboured, and you have entered into their labours. Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: He told me all things whatsoever I had done. So when the Samaritans were come to him, they desired him that he would tarry there. And he abode there two days. And many more believed in him because of his own word. And they said to the woman: We now believe, not for thy saying; for we ourselves have heard him, and know that this is indeed the Saviour of the world.

Our Gospel shows us the Son of God continuing the ministry of Moses, by revealing to the Samaritan woman, who represents the Gentiles, the mystery of the *water* that gives life everlasting. We find this subject painted on the walls of the catacombs, and carved on the tombs of the Christians, as far back as the fifth, and even the fourth century. Let us, then, meditate upon this event of our Lord's life, for it tells us of His wonderful mercy. Jesus is *wearied with His journey;* He, the Son of God, who had but to speak and the world was created, is fatigued seeking after His lost sheep. He is obliged to rest His wearied limbs; *He sits;* but it is near *a well.* He

finds a Samaritan woman there; she is a Gentile, an idolatress; she comes to *draw water* from the well; she has no idea of a water of eternal life: Jesus intends to reveal the mystery to her. He begins by telling her that He is tired and thirsty. A few days hence, when expiring on His cross, He will say: 'I thirst': and so now, He says to this woman: *Give me to drink.* So true is it that, in order to appreciate the grace brought us by our Redeemer, we must first know this Redeemer in His weakness and sufferings.

But before the woman has time to give Jesus what He asks, He tells her of a water, of which he that drinks *shall not thirst for ever:* He invites her to draw from *a fountain, that springeth up into life everlasting.* The woman longs to drink of this water; she knows not who He is that is speaking with her, and yet she has faith in what He says. This idolatress evinces a docility of heart, which the Jews never showed to their Messias; and she is docile, notwithstanding that He who speaks to her belongs to a nation which despises all Samaritans. The confidence wherewith she listens to Jesus is rewarded by His offering still greater graces. He begins by putting her to the test. *Go,* He says, *call thy husband, and come hither.* She was living in sin, and Jesus would have her confess it. She does so without the slightest hesitation; her humility is rewarded, for she at once recognizes Jesus to be a Prophet, and she begins to drink of the living water. Thus was it with the Gentiles. The apostles preached the Gospel to them; they reproached them with their crimes, and showed them the holiness of the God they had offended; but the Gentiles did not therefore reject their teaching; on the contrary, they were docile, and only wanted to know what they should do to render themselves pleasing to their Creator. The faith had need of martyrs; and they were found

in abundance amidst these converts from paganism and its abominations.

Jesus seeing such simple-heartedness in the Samaritan, mercifully reveals to her who He is. He tells this poor sinner that the time has come when all men shall adore God; He tells her that the Messias has come upon the earth, and that He Himself is that Messias. It is thus that Christ treats a soul that is simple and obedient. He shows Himself to her without reserve. When the disciples arrived, *they wondered;* they had as yet too much of the Jew in them; they, therefore, could not understand how their Master could show anything like mercy to this Samaritan. But the time will soon come, when they will say with the great apostle St. Paul: 'There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for all are one in Christ Jesus.'[1]

Meanwhile, the Samaritan becomes an apostle, for she is filled with heavenly ardour. She leaves her pitcher at the well: what cares she for its water, now that Jesus has given her to drink of the *living water?* She goes back to the city; but it is that she may preach Jesus there, and bring to Him, if she can, all the inhabitants of Samaria. In her humility, she gives this proof of His being a great Prophet: that He has told her all the sins of her life! These pagans, whom the Jews despised, hasten to the well, where Jesus has remained speaking to His disciples on the coming harvest. They acknowledge Him to be the Messias, *the Saviour of the world;* and Jesus condescends to abide two days in this city, where there was no other religion than that of idolatry, with a fragment here and there of some Jewish practice. Tradition tells us that the name of the Samaritan woman was Photina. She and the Magi were the first-fruits of the new people of God. She suffered

[1] Gal. iii. 28.

martyrdom for Him who revealed Himself to her at Jacob's well. The Church honours her memory each year, in the Roman martyrology, on March 20.

Humiliate capita vestra Deo.	Bow down your heads to God.
Præsta, quæsumus, omnipotens Deus: ut qui in tua protectione confidimus, cuncta nobis adversantia, te adjuvante, vincamus. Per Christum Dominum nostrum. Amen.	Grant, we beseech thee, O almighty God, that we who confide in thy protection, may, through thy grace, overcome all the enemies of our salvation. Through Christ our Lord. Amen.

The Mozarabic liturgy celebrates the vocation of the Samaritan woman in the following beautiful Preface:

ILLATIO

(*In Dominica I. Quadragesimæ*)

Dignum et justum est nos tibi semper gratias agere, Domine sancte, Pater æterne, omnipotens Deus, per Jesum Christum Filium tuum Dominum nostrum. Qui ad salvationem humani generis veniens e cœlo: sitiens atque fatigatus sedisse ad puteum dicitur. Ille etenim in quo omnis plenitudo divinitatis corporaliter permanebat: quia nostræ mortalitatis corpus assumpserat: veritatem assumptæ carnis quibusdam significationibus demonstrabat. Fatigatum enim eum non aliter credimus ab itinere, nisi infirmatum in carne. Exivit quippe ad currendam viam, per significationem carnis assumptæ; ideo igitur etsi fatigatus ille in carne, non tamen nos sinit infirmari in sua	It is meet and just that we should always give thanks to thee, O holy Lord, eternal Father, almighty God, through Jesus Christ, thy Son, our Lord. Who, having come from heaven for the salvation of mankind, sat near a well, thirsting and wearied. For this is he, in whom dwelt all the fulness of the Godhead corporally. But whereas he had assumed the body of our mortality, he wished to show, by certain signs, the reality of the flesh thus assumed; for when we say that he was wearied with a journey, we believe that this weakness was only in the flesh. He went forth to run the way, that he might show that he had taken a true body; hence, although he was wearied in the flesh, yet would he not that our

infirmitate. Nam quod infirmum est illius, fortius est hominibus. Ideoque per humilitatem veniens eripere mundum a potestate tenebrarum: sedit et sitivit quando aquam mulieri petivit. Ille etenim humiliatus erat in carne: quando sedens ad puteum loquebatur cum muliere: sitivit aquam, et exegit fidem ab ea. In ea quippe muliere, fidem quam quæsivit, quamque petivit, exegit: atque venientibus dicit de ea discipulis: Ego cibum habeo manducare quem vos nescitis. Ille jam qui in ea creaverat fidei donum: ipse poscebat aquæ sibi ab ea porrigi potum. Quique eam dilectionis suæ flamma cremabat: ipse ab ea poculum quo refrigeraretur sitiens postulabat. Ob hoc nos ad ista tantarum virtutum miracula quid apponemus, sancte et immaculate et piisime Deus: nisi conscientiam mundam et voluntatem dilectioni tuæ omni modo præparatam? Tuo igitur nomini offerentes victimam mundam: rogamus atque exposcimus: ut opereris in nobis salutem: sicut in muliere illa operatus es fidem. Operare in nobis extirpationem carnalium vitiorum, qui in illa idololatriæ pertulisti figmentum. Sentiamus quoque te in illa futura examinatione mitissimum: sicut illa te promeruit invenire placatum. Opus enim tuum sumus:

faith should grow weak at the sight of this his weakness; for that which is weak in him, is stronger than men. Having, therefore, come in humility, that he might deliver the world from the power of darkness, he sat and thirsted, when he asked the woman to give him to drink. For he was humbled in the flesh, when, sitting at the well, he spoke with the woman, and thirsted after water, and required of her her faith. Yea, he required from her the faith, which he sought and asked for; and when his disciples came he said to them concerning it: I have meat to eat which you know not of. He that had already created in her the gift of faith, asked her to give him water to drink: and he that had enkindled within her the fire of his love, asked her to give him a cup, whereby to refresh his thirst. Seeing these miracles of divine power, what else shall we offer unto thee, O holy and immaculate and most merciful God, but a pure conscience and a heart that is well prepared to receive thy love? Now, therefore, whilst offering to thy name this clean oblation, we pray and beseech thee, that thou mayst work salvation in us, as thou didst work faith in that woman. Thou didst destroy in her the delusion of idolatry; produce in us the extirpation of our carnal vices. May we find thee full of most tender mercy when thou comest to

qui nisi per te salvari non possumus. Subveni nobis, vera redemptio: pietatis indeficiens plenitudo. Non perdas quod tuum est: quibus dedisti rationis naturam, da æternitatis gloriam indefessam. Ut qui te in hac vita laudamus, in æterna quoque beatitudine multo magis glorificemus. Tu es enim Deus noster: non nos abjicias a facie tua: sed jam respice quos creasti miseratione gratuita: ut cum abstuleris a nobis omne debitum culpæ: et placitos reddideris aspectibus gratiæ tuæ: eruti ab illa noxialis putei profunditate facinorum, hydriam nostrarum relinquentes cupiditatum, ad illam æternam civitatem Hierusalem post hujus vitæ transitum convolemus.

judge us, as she deserved to find thee. We are the work of thy hands, neither can we be otherwise saved than by thee. Come to our assistance, O thou our true Redeemer, the fulness of whose mercy faileth not. Destroy not what is thine own. Thou hast given us a rational nature; bestow upon us exhaustless glory of eternity, that so we who praise thee in this life, may still more fervently glorify thee in a blessed eternity. Thou art our God; cast us not away from thy face, but look upon us, whom thou didst create out of thy pure mercy: that when thou hast taken from us the whole debt of our guilt, and rendered us worthy of thy gracious sight, we, being drawn out from the deep well of our sins, and leaving behind us the pitcher of our evil desires, may, after passing through this life, take our flight to Jerusalem, the eternal city.

SATURDAY

OF THE THIRD WEEK OF LENT

THE Station is in the church of Saint Susanna, virgin and martyr of Rome. The reason of this church having been chosen is that the history of the chaste Susanna, the daughter of Helcias, is read to-day.

COLLECT

Præsta, quæsumus, omnipotens Deus, ut qui se, affligendo carnem, ab alimentis abstinent, sectando justitiam, a culpa jejunent. Per Christum Dominum nostrum. Amen.

Grant, we beseech thee, O almighty God, that they who mortify themselves by abstinence from food, may, by observing thy holy law, also fast from all sin. Through Christ our Lord. Amen.

EPISTLE

Lectio Danielis Prophetæ.

Cap. xiii.

In diebus illis: Erat vir habitans in Babylone, et nomen ejus Joachim: et accepit uxorem nomine Susannam, filiam Helciæ, pulchram nimis, et timentem Deum: parentes enim illius, cum essent justi, erudierunt filiam suam secundum legem Moysi. Erat autem Joachim dives valde, et erat illi pomarium vicinum domui suæ: et ad ipsum confluebant Judæi, eo quod esset honorabilior omnium. Et constituti sunt de populo duo senes judices in illo anno; de quibus locutus est Dominus: Quia egressa est iniquitas de Babylone a se-

Lesson from the Prophet Daniel.

Ch. xiii.

In those days: There was a man that dwelt in Babylon, and his name was Joakim; and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God. For her parents being just, had instructed their daughter according to the law of Moses. Now Joakim was very rich, and had an orchard near his house; and the Jews resorted to him, because he was the most honourable of them all. And there were two of the ancients of the people appointed judges that year, of whom the Lord said: Iniquity

nioribus judicibus, qui videbantur regere populum. Isti frequentabant domum Joachim, et veniebant ad eos omnes qui habebant judicia. Cum autem populus revertisset per meridiem, ingrediebatur Susanna, et deambulabat in pomario viri sui. Et videbant eam senes quotidie ingredientem et deambulantem: et exarserunt in concupiscentiam ejus: et everterunt sensum suum, et declinaverunt oculos suos ut non viderent cœlum, neque recordarentur judiciorum justorum. Factum est autem, cum observarent diem aptum, ingressa est aliquando sicut heri et nudius tertius, cum duabus solis puellis, voluitque lavari in pomario: æstus quippe erat: et non erat ibi quisquam, præter duos senes absconditos et contemplantes eam. Dixit ergo puellis: Afferte mihi oleum, et smigmata, et ostia pomarii claudite, ut laver. Cum autem egressæ essent puellæ, surrexerunt duo senes, et accurrerunt ad eam, et dixerunt: Ecce ostia pomarii clausa sunt, et nemo nos videt, et nos in concupiscentia tui sumus: quamobrem assentire nobis, et commiscere nobiscum. Quod si nolueris, dicemus contra te testimonium, quod fuerit tecum juvenis, et ob hanc causam emiseris puellas a te. Ingemuit Susanna, et ait: Angustiæ sunt mihi undique: si enim hoc egero,

came out from Babylon from the ancient judges, that seemed to govern the people. These men frequented the house of Joakim, and all that had any matters of judgment came to them. And when the people departed away at noon, Susanna went in, and walked in her husband's orchard. And the old men saw her going in every day, and walking; and they were inflamed with lust towards her; and they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard, for it was hot weather. And there was nobody there but the two old men, that had hid themselves and were beholding her. So she said to the maids: Bring me oil and washing balls, and shut the doors of the orchard, that I may wash me. Now when the maids were gone forth, the two elders arose, and ran to her, and said: Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee; wherefore consent to us, and lie with us. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. Susanna sighed

mors mihi est: si autem non egero, non effugiam manus vestras. Sed melius est mihi absque opere incidere in manus vestras, quam peccare in conspectu Domini. Et exclamavit voce magna Susanna; exclamaverunt autem et senes adversus eam. Et cucurrit unus ad ostia pomarii, et aperuit. Cum ergo audissent clamorem famuli domus in pomario, irruerunt per posticum, ut viderent quidnam esset. Postquam autem senes locuti sunt, erubuerunt servi vehementer: quia numquam dictus fuerat sermo hujuscemodi de Susanna. Et facta est dies crastina. Cumque venisset populus ad Joachim virum ejus, venerunt et duo seniores pleni iniqua cogitatione adversus Susannam, ut interficerent eam. Et dixerunt coram populo: Mittite ad Susannam filiam Helciæ uxorem Joachim. Et statim miserunt. Et venit cum parentibus, et filiis, et universis cognatis suis. Flebant igitur sui, et omnes qui noverant eam. Consurgentes autem duo seniores in medio populi, posuerunt manus suas super caput ejus. Quæ flens suspexit ad cœlum: erat enim cor ejus fiduciam habens in Domino. Et dixerunt seniores: Cum deambularemus in pomario soli, ingressa est hæc cum duabus puellis: et clausit ostia pomarii, et dimisit a se puellas. Venitque ad eam

and said: I am straitened on every side; for if I do this thing, it is death to me, and if I do it not, I shall not escape your hands. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord. With that Susanna cried out with a loud voice, and the elders also cried out against her; and one of them ran to the door of the orchard, and opened it. So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter. But after the old men had spoken, the servants were greatly ashamed, for never had there been any such word said of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders also came, full of their wicked device against Susanna, to put her to death. And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And they presently sent; and she came with her parents, and children, and all her kindred. Therefore her friends and all her acquaintance wept. But the two elders, rising up in the midst of the people, laid their hands upon her head. And she weeping looked up to heaven, for her heart had confidence in the Lord. And the elders said: As we walked in the orchard alone, this woman came in with two maids, and

adolescens, qui erat absconditus, et concubuit cum ea. Porro nos, cum essemus in angulo pomarii, videntes iniquitatem, cucurrimus ad eos, et vidimus eos pariter commisceri. Et illum quidem non quivimus comprehendere, quia fortior nobis erat, et apertis ostiis exilivit: hanc autem cum apprehendissemus, interrogavimus, quisnam esset adolescens, et noluit indicare nobis: hujus rei testes sumus. Credidit eis multitudo quasi senibus et judicibus populi, et condemnaverunt eam ad mortem. Exclamavit autem voce magna Susanna, et dixit: Deus æterne, qui absconditorum es cognitor, qui nosti omnia antequam fiant, tu scis quoniam falsum testimonium tulerunt contra me: et ecce morior, cum nihil horum fecerim, quæ isti malitiose composuerunt adversum me. Exaudivit autem Dominus vocem ejus. Cumque duceretur ad mortem, suscitavit Dominus spiritum sanctum pueri junioris, cujus nomen Daniel. Et exclamavit voce magna: Mundus ego sum a sanguine hujus. Et conversus omnis populus ad eum, dixit: Quis est iste sermo, quem tu locutus es? Qui cum staret in medio eorum, ait: Sic fatui, filii Israël, non judicantes, neque quod verum est cognoscentes, condemnastis filiam Israël? Revertimini ad judicium,

shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid, came to her, and lay with her. But we that were in the corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together. And as for him we could not take him, because he was stronger than we, and opening the doors he leaped out; but having taken this woman, we asked who the young man was, but she would not tell us. Of this thing we are witnesses. The multitude believed them as being the elders and judges of the people, and they condemned her to death. Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass, thou knowest that they have borne false witness against me; and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me. And the Lord heard her voice. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel; and he cried out with a loud voice: I am clear from the blood of this woman. Then all the people turning towards him, said: What meaneth this word that thou hast spoken? But he standing in the midst of them, said:

quia falsum testimonium locuti sunt adversus eam. Reversus est ergo populus cum festinatione. Et dixit ad eos Daniel: Separate illos ab invicem procul, et dijudicabo eos. Cum ergo divisi essent alter ab altero, vocavit unum de eis, et dixit ad eum: Inveterate dierum malorum, nunc venerunt peccata tua, quæ operabaris prius, judicans judicia injusta, innocentes opprimens, et dimittens noxios, dicente Domino: Innocentem et justum non interficies. Nunc ergo si vidisti eam, dic sub qua arbore videris eos colloquentes sibi. Qui ait: Sub schino. Dixit autem Daniel: Recte mentitus es in caput tuum. Ecce enim angelus Dei, accepta sententia ab eo, scindet te medium. Et, amoto eo, jussit venire alium, et dixit ei: Semen Chanaan, et non Juda, species decepit te, et concupiscentia subvertit cor tuum: sic faciebatis filiabus Israël, et illæ timentes loquebantur vobis; sed filia Juda non sustinuit iniquitatem vestram. Nunc ergo dic mihi, sub qua arbore comprehenderis eos loquentes sibi. Qui ait: Sub prino. Dixit autem ei Daniel: Recte mentitus es et tu in caput tuum: manet enim angelus Domini, gladium habens, ut secet te medium, et interficiat vos. Exclamavit itaque omnis cœtus voce magna, et benedixerunt Deum, qui salvat

Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel? Return to judgment, for they have borne false witness against her. So all the people turned again in haste. And Daniel said to the people: Separate these two far from one another, and I will examine them. So when they were put asunder one from the other, he called one of them and said to him: O thou that art grown old in evil days, now are thy sins come out which thou hast committed before, in judging unjust judgments, oppressing the innocent, and letting the guilty go free, whereas the Lord saith: The innocent and the just thou shalt not kill. Now then, if thou sawest her, tell me under what tree thou sawest them conversing together. He said: Under a mastick tree. And Daniel said: Well hast thou lied against thy own head; for behold the angel of God, having received the sentence of him, shall cut thee in two. And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart; thus did you do to the daughters of Israel, and they for fear conversed with you; but a daughter of Juda would not abide your

sperantes in se. Et consurrexerunt adversus duos seniores (convicerat enim eos Daniel ex ore suo falsum dixisse testimonium), feceruntque eis sicut male egerant adversus proximum, et interfecerunt eos; et salvatus est sanguis innoxius in die illa.

wickedness. Now, therefore, tell me under what tree didst thou take them conversing together? And he answered: Under a holm tree. And Daniel said to him: Well hast thou also lied against thy own head; for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy thee. With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him. And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth), and they did to them as they had maliciously dealt against their neighbour, and they put them to death, and innocent blood was saved in that day.

Yesterday, we shared in the joy felt by our catechumens, as they listened to the Church describing that limpid and life-giving fountain, which flows from the Saviour; in these waters they were soon to receive a new life. To-day the instruction is for the penitents, whose reconciliation is drawing near. But how can they hope for pardon, who have sullied the white robe of their Baptism, and trampled on the precious Blood that redeemed them? And yet, they are really to be pardoned and saved. If you would understand the mystery, read and meditate upon the sacred Scriptures; for there you will learn that there is a salvation which comes from justice, and a salvation that proceeds from mercy. To-day we have an example of both. Susanna, who is unjustly accused of adultery, receives from God the recompense of her virtue; He avenges and saves her; another woman, who is really guilty of the crime, is saved from death

by Jesus Christ Himself. Let the just, therefore, confidently and humbly await the reward they have merited; but let sinners also hope in the mercy of the Redeemer, who has come for them rather than for the just. Thus does the holy Church encourage her penitents, and call them to conversion, by showing them the riches of the Heart of Jesus, and the mercies of the new Covenant, which this same Saviour has signed with His Blood.

In this history of Susanna the early Christians saw a figure of the Church, which, in their time, was solicited by the pagans to evil, but remained faithful to her divine Spouse, even though death was the punishment of her resistance. A holy martyr of the third century, St. Hippolytus, mentions this interpretation.[1] The carvings on the ancient Christian tombs, and the frescoes of the Roman catacombs, represent this history of Susanna's fidelity to God's law in spite of the death that threatened her, as a type of the martyrs preferring death to apostasy; for apostasy, in the language of the sacred Scriptures, is called adultery, which the soul is guilty of by denying her God, to whom she espoused herself when she received Baptism.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. viii.

In illo tempore: Perrexit Jesus in montem Oliveti: et diluculo iterum venit in templum, et omnis populus venit ad eum. Et sedens docebat eos. Adducunt autem scribæ et pharisæi mulierem in adulterio deprehensam: et statuerunt eam in medio, et dixerunt ei: Ma-

Sequel of the holy Gospel according to John.

Ch. viii.

At that time: Jesus went to Mount Olivet. And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them. And the scribes and pharisees bring unto him a woman taken in adultery, and they set her in the midst, and said

[1] *In Danielem*, page 27. Edit. Fabricius.

gister, hæc mulier modo deprehensa est in adulterio. In lege autem Moyses mandavit nobis hujusmodi lapidare. Tu ergo quid dicis? Hoc autem dicebant tentantes eum, ut possent accusare eum. Jesus autem inclinans se deorsum, digito scribebat in terra. Cum ergo perseverarent interrogantes eum, erexit se, et dixit eis: Qui sine peccato est vestrum, primus in illam lapidem mittat. Et iterum se inclinans, scribebat in terra. Audientes autem, unus post unum exibant, incipientes a senioribus: et remansit solus Jesus, et mulier in medio stans. Erigens autem se Jesus, dixit ei: Mulier, ubi sunt, qui te accusabant? Nemo te condemnavit? Quæ dixit: Nemo, Domine. Dixit autem Jesus: Nec ego te condemnabo. Vade, et jam amplius noli peccare.

to him: Master, this woman was even now taken in adultery. Now, Moses in the law commanded us to stone such a one: but what sayest thou? And this they said tempting him, that they might accuse him. But Jesus, bowing himself down, wrote with his finger on the ground. When therefore they continued asking him, he lifted up himself, and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, he wrote on the ground. But they hearing this, went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

This is the salvation that proceeds from mercy. The woman is guilty; the Law condemns her to be put to death; her accusers are justified in insisting on her being punished: and yet, she shall not die. Jesus saves her; and all He asks of her is, that she *sin no more*. What must have been her gratitude! How must she have desired to obey, henceforward, that God, who would not *condemn* her, and to whom she owed her life! Let us enter into the like dispositions towards our Redeemer, for we, too, are sinners. Is it not He that has stayed the arm of divine justice, when it was raised to strike us? Has He not turned the blow upon Himself? Our salvation, then, has

been one of mercy; let us imitate the penitents of the primitive Church, and, during these remaining days of Lent, consolidate the foundations of the new life we have begun.

The answer made by Jesus to the pharisees, who accused this woman, deserves our respectful attention. It not only shows His compassion for the humble sinner, who stood trembling before Him; it contains a practical instruction for us. *He that is without sin among you, let him be the first to cast a stone at her.* During these days of conversion and repentance, let us recall to mind the detractions we have been guilty of against our neighbour. Alas! these sins of the tongue are looked upon as mere trifles; we forget them almost as soon as we have committed them; nay, so deeply rooted in us is the habit of finding fault with everyone, that we scarcely know ourselves to be detractors. If this saying of our Redeemer had made the impression it ought to have made upon us; if we had thought of our own numberless defects and sins; how could we have dared to criticize our neighbour, publish his faults, and pass judgment upon his very thoughts and intentions? Jesus knew what sort of life these men had led, who accused the woman; He knows what ours has been! Woe to us if, henceforth, we are not indulgent with others!

And lastly, let us consider the malice of Jesus' enemies; what they said, *they said, tempting Him, that they might accuse Him.* If He pronounce in the woman's favour, they will accuse Him of despising the Law of Moses, which condemns her to be stoned: if He answer in conformity with the Law, they will hold Him up to the people as a man without mercy or compassion. Jesus, by His divine prudence, eludes their stratagem; but we can foresee what He will have to suffer at their hands, when, having put Himself in their power, that they may do with Him what they please, He will make no other answer to their

calumnies and insults than the silence and patience of an innocent Victim condemned to death.

Humiliate capita vestra Deo.	Bow down your heads to God.
Prætende, Domine, fidelibus tuis dexteram cœlestis auxilii: ut te toto corde perquirant; et quæ digne postulant, consequi mereantur. Per Christum Dominum nostrum. Amen.	Stretch forth, O Lord, over thy people, the right hand of thy heavenly aid, that they may seek thee with their whole heart, and mercifully obtain what they ask for as they ought. Through Christ our Lord. Amen.

Let us offer to Mary, as we are accustomed to do on the last day of each week, some special expression of our love. Let us say, in her honour, the following sequence, which is taken from the ancient Roman-French missals:

SEQUENCE

Mariæ præconio Serviat cum gaudio, Fervens desiderio, Verus amor.	Let this be our joyous praise of Mary: true and fervent love.
Amoris suffragio Præsentetur Filio, Matris in obsequio, Cordis clamor.	Let the cry of our heart, as it sings in the Mother's honour, be presented to her Son as a tribute of love.
Ave salus hominum, Virgo decus virginum, Te decet post Dominum Laus et honor.	Hail thou that broughtest salvation to men! O Virgin, and Queen of virgins! to thee, after God, are due praise and honour.
Tu rosa, tu lilium, Cujus Dei Filium Carnis ad connubium Traxit odor.	Thou art the fair rose and lily, whose fragrance drew the Son of God to assume our human nature.
Ave manans satie Fons misericordiæ, Vera mentis sauciæ Medicina.	Hail overflowing fount of mercy! Hail true balm of the wounded heart!
Tu pincerna veniæ, Tu lucerna gratiæ, Tu supernæ gloriæ Es regina.	Thou art the ministress of pardon, the flame richly fed with grace, the Queen of matchless glory.

Ave carens carie
Speculum munditiæ,
Venustans Ecclesiæ
Sacramentum.
Tu finis miseriæ,
Tu ver es lætitiæ,
Pacis et concordiæ
Condimentum.

O felix puerpera,
Nostra pians scelera,
Jure Matris impera
Redemptori.
Da fidei fœdera,
Da salutis opera,
Da in vitæ vespera
Bene mori. Amen.

Hail spotless mirror of purity, that givest beauty to the holy Church of God!

Where thou art, there can be no sadness, for thou art the spring-time of joy; thou art the bond of peace and concord.

O happy Mother! use a Mother's right; and bid thy Son, our Redeemer, forgive us our sins.

These are the gifts we ask of thee: firmness of faith, works available to salvation, and in the evening of life, a happy death. Amen.

THE FOURTH SUNDAY OF LENT

THIS Sunday, called, from the first word of the Introit, *Lætare* Sunday, is one of the most solemn of the year. The Church interrupts her lenten mournfulness; the chants of the Mass speak of nothing but joy and consolation; the organ, which has been silent during the preceding three Sundays, now gives forth its melodious voice; the deacon resumes his dalmatic, and the subdeacon his tunic; and instead of purple, rose-coloured vestments are allowed to be used. These same rites were practised in Advent, on the third Sunday, called *Gaudete*. The Church's motive for introducing this expression of joy into to-day's liturgy is to encourage her children to persevere fervently to the end of this holy season. The real mid-Lent was last Thursday, as we have already observed; but the Church, fearing lest the joy might lead to some infringement on the spirit of penance, has deferred her own notice of it to this

Sunday, when she not only permits, but even bids, her children to rejoice!

The Station at Rome is in the basilica of Holy Cross in Jerusalem, one of the seven principal churches of the holy city. It was built in the fourth century, by the emperor Constantine, in one of his villas called Sessorius, on which account it goes also under the name of the Sessorian basilica. The emperor's mother, St. Helen, enriched it with most precious relics, and wished to make it the Jerusalem of Rome. With this intention she ordered a great quantity of earth taken from Mount Calvary to be put on the site. Among the other relics of the instruments of the Passion which she gave to this church was the inscription which was fastened to the cross; it is still there, and is called the *Title of the Cross*. The name of Jerusalem, which has been given to this basilica, and which recalls to our minds the heavenly Jerusalem towards which we are tending, suggested the choice of it as to-day's Station. Up to the fourteenth century, when Avignon became for a time the city of the Popes, the ceremony of the golden rose took place in this church; at present, it is blessed in the palace where the sovereign Pontiff happens to be residing at this season.

The blessing of the golden rose is one of the ceremonies peculiar to the fourth Sunday of Lent, which is called on this account Rose Sunday. The thoughts suggested by this flower harmonize with the sentiments wherewith the Church would now inspire her children. The joyous time of Easter is soon to give them a spiritual spring, of which that of nature is but a feeble image. Hence, we cannot be surprised that the institution of this ceremony is of a very ancient date. We find it observed under the pontificate of St. Leo IX. (eleventh century); and we have a sermon on the golden rose preached by the glorious Pope Innocent III., on this Sunday,

and in the basilica of Holy Cross in Jerusalem. In the middle ages, when the Pope resided in the Lateran palace, having first blessed the rose, he went on horseback to the church of the Station. He wore the mitre, was accompanied by all the Cardinals, and held the blessed flower in his hand. Having reached the basilica, he made a discourse on the mysteries symbolized by the beauty, the colour, and the fragrance of the rose. Mass was then celebrated. After the Mass, the Pope returned to the Lateran palace. Surrounded by the sacred college, he rode across the immense plain which separates the two basilicas, with the mystic flower still in his hand. We may imagine the joy of the people as they gazed upon the holy symbol. When the procession had reached the palace gates, if there were a prince present, it was his privilege to hold the stirrup, and assist the Pontiff to dismount; for which filial courtesy he received the rose, which had received so much honour and caused such joy.

At present, the ceremony is not quite so solemn; still the principal rites are observed. The Pope blesses the golden rose in the vestiary; he anoints it with holy chrism, over which he sprinkles a scented powder, as formerly; and when the hour for Mass has come, he goes to the palace chapel, holding the flower in his hand. During the holy Sacrifice, it is fastened to a golden rose-branch prepared for it on the altar. After the Mass, it is brought to the Pontiff, who holds it in his hand as he returns from the chapel to the vestiary. It is usual for the Pope to send the rose to some prince or princess, as a mark of honour; sometimes, it is a city or a Church that receives the flower.

We subjoin a free translation of the beautiful prayer used by the sovereign Pontiff when blessing the golden rose. It will give our readers a clearer appreciation of this ceremony, which adds so much

[illegible] to the fourth Sunday of Lent. 'O God! [illegible] and power all things were created, [illegible] will they are all governed! O Thou [illegible] gladness of [illegible] Thy faithful [illegible] beseech Thy divine Majesty, that Thou [illegible] to bless and santtify this close, so [illegible] vely [illegible] and fragrance. We are to bear in this [illegible] hands, as a symbol of spiritual joy; [illegible] that is devoted to Thy service, [illegible] free from the captivity of Babylon by the [illegible] of Thine only begotten Son who is the glory [illegible] of Israel may show forth with a sincere [illegible] of the Jerusalem, which is above, and [illegible] mother. And whereas Thy Church, seeing this [illegible] with joy for the glory of Thy Name; [illegible] Thou, O Lord! give her true and perfect happiness. Accept her devotion, forgive us our sins, increase our faith; help us by Thy word, protect us by Thy mercy; remove all obstacles; grant us all [illegible] that thus this same Thy Church may offer [illegible] the fruit of good works; and walking in [illegible] of the fragrance of that Flower, which [illegible] from the root of Jesse, and is called the Flower of the field, and the Lily of the valley, may she [illegible] enjoy an endless joy in the bosom of [illegible] glory in the society of all the saints, together with that divine Flower, who liveth and [illegible] with Thee in the unity of the Holy Ghost, world without end. Amen.'

We now come to the explanation of another name given to the fourth Sunday of Lent, which was suggested by the Gospel of the day. We find this Sunday called in several ancient documents the Sunday of the five loaves. The miracle alluded to in this title not only forms an essential portion of the Church's instructions during Lent; but it is also an additional elements of to-day's joy. We forget for [illegible] the opening Passion of the Son of God, to

give our attention to the greatest of the benefits He has bestowed on us; for under the figure of these loaves multiplied by the power of Jesus, our faith sees that Bread which came down from heaven, and giveth life to the world.[1] 'The Pasch,' says our Evangelist, 'was near at hand'; and, in a few days, our Lord will say to us: 'With desire I have desired to eat this Pasch with you.'[2] Before leaving this world to go to His Father, Jesus desires to feed the multitude that follows Him; and in order to this, He displays His omnipotence. Well may we admire that creative power, which feeds five thousand men with five loaves and two fishes, and in such wise that even after all have partaken of the feast as much as they would, there remain fragments enough to fill twelve baskets. Such a miracle is, indeed, an evident proof of Jesus' mission; but He intends it as a preparation for something far more wonderful; He intends it as a figure and a pledge of what He is soon to do, not merely once or twice, but every day, even to the end of time; not only for five thousand men, but for the countless multitude of believers. Think of the millions, who, this very year, are to partake of the banquet of the Pasch; and yet, He whom we have seen born in Bethlehem (the house of bread) is to be the nourishment of all these guests; neither will the divine Bread fail. We are to feast as did our fathers before us; and the generations that are to follow us, shall be invited as we now are, to come and taste how sweet is the Lord.[3]

But observe, it is in a desert place, as we learn from St. Matthew,[4] that Jesus feeds these men, who represent us Christians. They have quitted the bustle and noise of cities in order to follow Him. So anxious are they to hear His words, that they fear neither hunger nor fatigue; and their courage is re-

[1] St. John vi. 33. [2] St. Luke xxii. 15. [3] Ps. xxxiii. 9.
[4] St. Matt. xiv. 13.

warded. A like recompense will crown our labours, our fasting and abstinence, which are now more than half over. Let us, then, rejoice, and spend this day with the light-heartedness of pilgrims who are near the end of their journey. The happy moment is advancing, when our soul, united and filled with her God, will look back with pleasure on the fatigues of the body, which, together with our heart's compunction, have merited for her a place at the divine banquet.

The primitive Church proposed this miracle of the multiplication of the loaves as a symbol of the Eucharist, the Bread that never fails. We find it frequently represented in the paintings of the catacombs and on the bas-reliefs of the ancient Christian tombs. The fishes, too, that were given together with the loaves, are represented on these venerable monuments of our faith; for the early Christians considered the fish to be the symbol of Christ, because the word 'fish' in Greek is made up of five letters, which are the initials of these words: *Jesus Christ, Son* (of) *God, Saviour.*

In the Greek Church this is the last day of the week called, as we have already noticed, *Mesonestios.* Breaking through her rule of never admitting a saint's feast during Lent, she keeps this mid-Lent Sunday in honour of the celebrated abbot of the monastery of Mount Sinai, St. John Climacus, who lived in the sixth century.

MASS

The seventy years' captivity will soon be over. Yet a little while, and the captives shall return to Jerusalem. This is the idea expressed by the Church in all the chants of to-day's Mass. She ventures not to pronounce the heavenly *Alleluia;* but all her canticles bespeak jubilation; for, in a few days

hence, *the house of the Lord* will lay aside her mourning, and will be keeping the gladdest of her feasts.

INTROIT

Lætare, Jerusalem; et conventum facite omnes, qui diligitis eam: gaudete cum lætitia, qui in tristitia fuistis: ut exsultetis et satiemini ab uberibus consolationis vestræ.

Ps. Lætatus sum in his quæ dicta sunt mihi: In domum Domini ibimus.

V. Gloria Patri. Lætare.

Rejoice, O Jerusalem, and meet together all you who love her; rejoice exceedingly, you who have been in sorrow, that you may leap for joy, and be satiated with comfort from her breasts.

Ps. I rejoiced at the things that were said to me: we shall go into the house of the Lord.

V. Glory. Rejoice.

In the Collect, the Church acknowledges that her children deserve the penance they are going through; but she begs that, to-day, the hope of the coming divine consolations may refresh their spirits. The full force of the closing word of her prayer, is that they may *breathe awhile.*

COLLECT

Concede, quæsumus, omnipotens Deus; ut qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus. Per Dominum.

Grant, we beseech thee, O almighty God, that we, who are justly afflicted according to our demerits, may be relieved by thy comforting grace. Through, &c.

The second and third Collects are given on the first Sunday of Lent, page 129.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Galatas.

Cap. iv.

Fratres, scriptum est: Quoniam Abraham duos

Lesson of the Epistle of St. Paul the Apostle to the Galatians.

Ch. iv.

Brethren: It is written that Abraham had two sons; the

filios habuit: unum de ancilla, et unum de libera. Sed qui de ancilla, secundum carnem natus est: qui autem de libera, per repromissionem: quæ sunt per allegoriam dicta. Hæc enim sunt duo testamenta. Unum quidem in monte Sina, in servitutem generans: quæ est Agar: Sina enim mons est in Arabia, qui conjunctus est ei quæ nunc est Jerusalem, et servit cum filiis suis. Illa autem, quæ sursum est Jerusalem, libera est, quæ est mater nostra. Scriptum est enim: Lætare, sterilis, quæ non paris: erumpe et clama, quæ non parturis: quia multi filii desertæ, magis quam ejus quæ habet virum. Nos autem, fratres, secundum Isaac, promissionis filii sumus. Sed quomodo tunc is, qui secundum carnem natus fuerat, persequebatur eum, qui secundum spiritum: ita et nunc. Sed quid dicit Scriptura? Ejice ancillam et filium ejus: non enim hæres erit filius ancillæ cum filio liberæ. Itaque, fratres, non sumus ancillæ filii, sed liberæ: qua libertate Christus nos liberavit.

one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he by the free-woman, was by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage, which is Agar; for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem, which is above, is free; which is our mother. For it is written: Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him that was after the spirit, so also is it now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

Let us, then, rejoice! We are children, not of *Sina*, but of *Jerusalem*. Our mother, the holy Church, is not a *bond-woman*, but *free;* and it is unto freedom that she has brought us up. Israel served

God in fear; his heart was ever tending to idolatry, and could be kept to duty only by the heavy yoke of chastisement. More happy than he, we serve God through love; our yoke is sweet, and our burden is light![1] We are not citizens of the earth; we are but pilgrims passing through it to our true country, *the Jerusalem which is above*. We leave the earthly Jerusalem to the Jew, who minds only terrestrial things, is disappointed with Jesus, and is plotting how to crucify Him. We also have too long been grovelling in the goods of this world; we have been slaves to sin; and the more the chains of our bondage weighed upon us, the more we talked of our being free. Now is the favourable time; now are the days of salvation: we have obeyed the Church's call, and have entered into the practice and spirit of Lent. Sin seems to us, now, to be the heaviest of yokes; the flesh, a dangerous burden; the world, a merciless tyrant. We begin to breathe the fresh air of holy liberty, and the hope of our speedy deliverance fills us with transports of joy. Let us, with all possible affection, thank our divine Liberator, who delivers us from the bondage of Agar, emancipates us from the law of fear, and making us His new people, opens to us the gates of the heavenly Jerusalem, at the price of His Blood.

The Gradual expresses the joy felt by the Gentiles, when invited to enter the *house of the Lord*, which has now become their own. The Tract shows God protecting His Church, the new *Jerusalem*, which is not to be conquered and destroyed as was that first one. This holy city communicates her own stability and security to them that are in her, for the Lord watches over both the mother and her children.

[1] St. Matt. xi. 30.

GRADUAL

Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus.

V. Fiat pax in virtute tua: et abundantia in turribus tuis.

I rejoiced at the things that were said to me: we shall go into the house of the Lord.

V. Let peace be in thy strength, and abundance in thy towers.

TRACT

Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem.

V. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc, nunc, et usque in sæculum.

They that trust in the Lord, shall be as Mount Sion; he shall not be moved for ever that dwelleth in Jerusalem.

V. Mountains are round about it; so the Lord is round about his people from henceforth now and for ever.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. vi.

In illo tempore: Abiit Jesus trans mare Galilææ, quod est Tiberiadis: et sequebatur eum multitudo magna, quia videbant signa quæ faciebat super his qui infirmabantur. Subiit ergo in montem Jesus: et ibi sedebat cum discipulis suis. Erat autem proximum Pascha, dies festus Judæorum. Cum sublevasset ergo oculos Jesus, et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum: Unde ememus panes, ut manducent hi? Hoc autem

Sequel of the holy Gospel according to John.

Ch. vi.

At that time: Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread

dicebat tentans eum: ipse enim sciebat quid esset facturus. Respondit ei Philippus: Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat. Dicit ei unus ex discipulis ejus, Andreas, frater Simonis Petri: Est puer unus hic, qui habet quinque panes hordeaceos, et duos pisces: sed hæc quid sunt inter tantos? Dixit ergo Jesus: Facite homines discumbere. Erat autem fœnum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia. Accepit ergo Jesus panes: et cum gratias egisset, distribuit discumbentibus: similiter et ex piscibus quantum volebant. Ut autem impleti sunt, dixit discipulis suis: Colligite quæ superaverunt fragmenta, ne pereant. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis, quæ superfuerunt his qui manducaverant. Illi ergo homines cum vidissent quod Jesus fecerat signum, dicebant: Quia hic est vere propheta, qui venturus est in mundum. Jesus ergo cum cognovisset quia venturi essent ut raperent eum, et facerent eum regem, fugit iterum in montem ipse solus.

that these may eat? And this he said to try him, for he himself knew what he would do. Philip answered him: Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes, as much as they would; and when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

These men, whom Jesus has been feeding by a miracle of love and power, are resolved to make

Him their *King*. They have no hesitation in proclaiming Him worthy to reign over them; for where can they find one worthier? What, then, shall we Christians do, who know the goodness and the power of Jesus incomparably better than these poor Jews? We must beseech Him to reign over us, from this day forward. We have just been reading in the Epistle, that it is He who has made us free, by delivering us from our enemies. O glorious liberty! But the only way to maintain it, is to live under His Law. Jesus is not a tyrant, as are the world and the flesh; His rule is sweet and peaceful, and we are His children rather than His servants. In the court of such a King 'to serve is to reign.' What, then, have we to do with our old slavery? If some of its chains be still upon us, let us lose no time, let us break them, for *the Pasch is near at hand;* the great feast-day begins to dawn. Onwards, then, courageously to the end of our journey! Jesus will refresh us; He will make us *sit down* as He did the men of the Gospel; and the Bread He has in store for us will make us forget all our past fatigues.

In the Offertory, the Church again borrows the words of David, wherewith to praise the Lord; but, to-day, it is mainly His goodness and power that she celebrates.

OFFERTORY

Laudate Dominum, quia benignus est; psallite nomini ejus, quoniam suavis est: omnia quæcumque voluit, fecit in cœlo et in terra.	**Praise ye the Lord, for he is good, sing ye to his name, for he is sweet: what he pleased he hath done, in heaven and on earth.**

The Secret is a prayer for the *increase of devotion*. We ask it by the merits of the Sacrifice at which we are assisting, for it is the source of our *salvation*.

SECRET

Sacrificiis præsentibus, Domine, quæsumus, intende placatus: ut et devotioni nostræ proficiant et saluti. Per Dominum.

We beseech thee, O Lord, mercifully regard this present Sacrifice, that it may both increase our devotion, and advance our salvation. Through, &c.

The second and third Secrets are given on the first Sunday of Lent, page 136.

In the Communion-anthem, the Church sings the praise of the heavenly Jerusalem, which is figured by the basilica of Holy Cross, as we have already explained. She speaks of the joy *of the tribes of the Lord,* who are assembled in this venerable temple, and are contemplating, under the graceful symbol of the rose, the divine Spouse, Jesus. The fragrance of His perfections draws our hearts after Him.

COMMUNION

Jerusalem quæ ædificatur ut civitas, cujus participatio ejus in idipsum: illuc enim ascenderunt tribus, tribus Domini, ad confitendum nomini tuo, Domine.

Jerusalem, which is built as a city, which is compact together; for thither did the tribes go up, the tribes of the Lord, to praise thy name, O Lord.

The divine mystery of the Bread of life has been brought before us, that we might believe and love it. The Church, therefore, in the Postcommunion, prays that we may have the grace to receive this august mystery with becoming respect and careful preparation.

POSTCOMMUNION

Da nobis, quæsumus, misericors Deus: ut sancta tua, quibus incessanter ex-

Grant, we beseech thee, O merciful God, that we may sincerely respect, and receive

plemur, sinceris tractemus obsequiis. et fideli semper mente sumamus. Per Dominum.

with faith thy holy mysteries, with which thou daily feedest us. Through, &c.

The second and third Postcommunions are given on the first Sunday of Lent, page 138.

VESPERS

The psalms and antiphons are given on page 99.

CAPITULUM

(*Gal.* iv.)

Fratres: Scriptum est, quoniam Abraham duos filios habuit: unum de ancilla, et unum de libera. Sed qui de ancilla, secundum carnem natus est; qui autem de libera, per repromissionem: quæ sunt per allegoriam dicta.

Brethren: it is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman, was born according to the flesh: but he of the free-woman, was by promise: which things are said by an allegory.

For hymn and versicle, see page 106.

ANTIPHON OF THE MAGNIFICAT

Subiit ergo in montem Jesus, et ibi sedebat cum discipulis suis.

Jesus therefore went up into a mountain, and there he sat with his disciples.

OREMUS

Concede, quæsumus, omnipotens Deus, ut qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus. Per Dominum.

LET US PRAY

Grant, we beseech thee, O almighty God, that we, who are justly afflicted according to our demerits, may be relieved by thy comforting grace. Through, &c.

We borrow the following stanzas from the *Triodion* of the Greek Church. They are in keeping with to-day's Office, and with the sentiments we should have on mid-Lent Sunday.

HYMN

Dominica IV. Jejuniorum.

Sacro jejunii stadio jam dimidio superemenso, ad futurum in lætitia recte curramus, bonorum operum oleo animos ungentes, ut Christi Dei nostri divinas passiones adorare, et ad ejus venerandam et sanctam resurrectionem pervenire mereamur.

We have passed one half of our journey through the holy fast; let us, then, as it behoves us, joyfully complete what remains. Let us anoint our souls with the oil of good works, that we may be made worthy to celebrate the divine sufferings of Christ our Lord, and to be brought to his venerable and holy Resurrection.

Qui vitem plantavit et operarios vocavit, prope adest Salvator; venite, jejunii athletæ, mercedem capiamus, quia dives est dispensator et misericors; parum laborantes, animæ misericordiam recipiemus.

Jesus, he that planted the vine and hired the labourers, is near at hand. Come, ye brave fasters! let us receive the reward; for he that pays us is rich and merciful. After our short labours, he will requite our souls with his mercy.

O Deus qui das vitam, aperi mihi portas pœnitentiæ; vigilat enim ad templum sanctum tuum spiritus meus, templum corporis ferens penitus maculatum: sed tu miserans, purifica me propitiabili misericordia tua.

O God! thou Giver of life! open to me the gate of penance. My spirit keepeth watch in thy holy temple; but the temple of the flesh, which I have to carry with me, is defiled with many sins. Have pity on me, notwithstanding; and in thy tender mercy, cleanse me.

Venite, faciamus in mystica vite fructus pœnitentiæ: in illa laborantes, non epulemur in escis et potibus, sed in precibus et jejuniis,

Come, let us, who are in the mystic Vine, produce fruits of penance. Here labouring, let our feasting be, not in meat and drink, but in prayer and

actiones virtutis operantes: his complacens Dominus operis denarium præbet, per quod ab iniquitatis debito animas liberat solus multum Deus misericors.

fasting and good works. Our Lord, being pleased with our labour, will pay us with that, whereby he, the one God, rich in mercy, will forgive us the debt of our sins.

MONDAY

OF THE FOURTH WEEK OF LENT

THE Station is in the venerable church of *the Four Crowned* (brothers); their names are, Severus, Severianus, Carpophorus, and Victorinus; they suffered martyrdom under the persecution of Diocletian. Their bodies, as also the head of the great martyr St. Sebastian, are among the relics of this church.

COLLECT

Præsta, quæsumus, omnipotens Deus: ut observationes sacras annua devotione recolentes, et corpore tibi placeamus et mente. Per Christum Dominum nostrum. Amen.

Grant, we beseech thee, O almighty God, that we, who annually celebrate this holy fast, may be well pleasing to thee, both in body and mind. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Regum.

3. *Cap.* iii.

In diebus illis: Venerunt duæ mulieres meretrices ad regem Salomonem, steteruntque coram eo, quarum una ait: Obsecro, mi Domine: ego et mulier hæc habitabamus in domo una, et peperi apud eam in cu-

Lesson from the Book of Kings.

3. *Ch.* iii.

In those days: Two women that were harlots, came to king Solomon, and stood before him; and one of them said: I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child with her in the

biculo. Tertia autem die postquam ego peperi, peperit et hæc: et eramus simul, nullusque alius nobiscum in domo, exceptis nobis duabus. Mortuus est autem filius mulieris hujus nocte; dormiens quippe oppressit eum. Et consurgens intempestæ noctis silentio, tulit filium meum de latere meo ancillæ tuæ dormientis; et collocavit in sinu suo: suum autem filium, qui erat mortuus, posuit in sinu meo. Cumque surrexissem mane ut darem lac filio meo, apparuit mortuus: quem diligentius intuens clara luce, deprehendi non esse meum, quem genueram. Respondit altera mulier: Non est ita ut dicis, sed filius tuus mortuus est, meus autem vivit. E contrario illa dicebat: Mentiris: filius quippe meus vivit, et filius tuus mortuus est. Atque in hunc modum contendebant coram rege. Tunc rex ait: Hæc dicit: Filius meus vivit et filius tuus mortuus est. Et ista respondit: Non, sed filius tuus mortuus est, meus autem vivit. Dixit ergo rex: Afferte mihi gladium. Cumque attulissent gladium coram rege: Dividite, inquit, infantem vivum in duas partes, et date dimidiam partem uni, et dimidiam partem alteri. Dixit autem mulier, cujus filius erat vivus, ad regem (commota sunt quippe viscera ejus super filio suo): Obsecro, Domine, date illi infantem vivum, et nolite interficere eum. E contrario illa dicebat: Nec mihi, nec

chamber. And the third day after that I was delivered she also was delivered; and we were together, and no other person with us in the house, only we two. And this woman's child died in the night, for in her sleep she overlaid him; and rising in the dead time of the night she took my child from my side, while I thy handmaid was asleep, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead; but considering him more diligently when it was clear day, I found that it was not mine which I bore. And the other woman answered: It is not so as thou sayest, but thy child is dead, and mine is alive. On the contrary she said: Thou liest, for my child liveth, and thy child is dead. And in this manner they strove before the king. Then said the king: The one saith my child is alive, and thy child is dead; and the other answereth: Nay, but thy child is dead, and mine liveth. The king therefore said: Bring me a sword. And when they had brought a sword before the king, Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman, whose child was alive, said to the king (for her bowels were moved upon her child), I beseech thee, my lord, give her the child alive, and do not kill it.

tibi sit, sed dividatur. Respondit rex et ait: Date huic infantem vivum, et non occidatur: hæc est enim mater ejus. Audivit itaque omnis Israël judicium quod judicasset rex, et timuerunt regem, videntes sapientiam Dei esse in eo ad faciendum judicium.

But the other said: Let it be neither mine nor thine, but divide it. The king answered and said: Give the living child to this woman and let it not be killed, for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

St. Paul explained to us, in yesterday's Epistle, the antagonism that there is between the Synagogue and the Church; he showed us how Sara's son, who was the father's favourite, was persecuted by the son of Agar. The two women, who appear before Solomon, are another figure of the same truth. The child whom they both claim is the Gentile people, which has been brought to the knowledge of the true God. The Synagogue, typified by the woman who has caused death to her child, has misled the people confided to her care; and now unjustly claims one that does not belong to her. And whereas it is not from any motherly affection, but only from pride, that she puts forward such a claim, it matters little to her what becomes of the child, provided only he be not given to the true mother, the Church. Solomon, the king of peace, who is one of the Scriptural types of Christ, adjudges the child to her that has given him birth, and nourished him; and the pretensions of the false mother are rejected. Let us, then, love our mother, the holy Church, the bride of Jesus. It is she that has made us children of God by Baptism. She has fed us with the Bread of life; she has given us the holy Spirit; and, when we had the misfortune to relapse into death by sin, she, by the divine power given to her, has restored us to life. A filial love for

the Church is the sign of the elect; obedience to her commandments is the mark of a soul in which God has set His kingdom.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. ii.

In illo tempore: Prope erat Pascha Judæorum, et ascendit Jesus Jerosolymam: et invenit in templo vendentes boves, et oves, et columbas, et nummularios sedentes. Et cum fecisset quasi flagellum de funiculis, omnes ejecit de templo, oves quoque, et boves, et nummulariorum effudit æs, et mensas subvertit. Et his, qui columbas vendebant, dixit: Auferte ista hinc, et nolite facere domum Patris mei, domum negotiationis. Recordati sunt vero discipuli ejus quia scriptum est: Zelus domus tuæ comedit me. Responderunt ergo Judæi, et dixerunt ei: Quod signum ostendis nobis quia hæc facis? Respondit Jesus, et dixit eis: Solvite templum hoc, et in tribus diebus excitabo illud. Dixerunt ergo Judæi: Quadraginta et sex annis ædificatum est templum hoc, et tu in tribus diebus excitabis illud? Ille autem dicebat de templo corporis sui. Cum ergo resurrexisset a mortuis, recordati sunt discipuli ejus, quia hoc dicebat, et crediderunt Scripturæ, et sermoni

Sequel of the holy Gospel according to John.

Ch. ii.

At that time the Pasch of the Jews was at hand, and Jesus went up to Jerusalem And he found in the temple them that sold oxen, and sheep, and doves, and the changers of money sitting. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen; and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered that it was written: The zeal of thy house hath eaten me up. The Jews therefore answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things? Jesus answered and said to them: Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up in three days? But he spoke of the temple of his body. When therefore he was risen again from

quem dixit Jesus. Cum autem esset Jerosolymis in Pascha in die festo, multi crediderunt in nomine ejus, videntes signa ejus, quæ faciebat. Ipse autem Jesus non credebat semetipsum eis, eo quod ipse nosset omnes, et quia opus ei non erat ut quis testimonium perhiberet de homine, ipse enim sciebat quid esset in homine.

the dead, his disciples remembered that he had said this, and they believed the Scripture, and the word that Jesus had said. Now when he was at Jerusalem, at the Pasch, upon the festival day, many believed in his name, seeing his signs which he did. But Jesus did not trust himself to them, for that he knew all men, and because he needed not that any should give testimony of man, for he knew what was in man.

We read in the Gospel of the first Tuesday of Lent, that Jesus drove from the temple them that were making it a place of traffic. He twice showed this zeal for His Father's house. The passage we have just read from St. John refers to the first time. Both occasions are brought before us during this season of Lent, because this conduct of our Saviour shows us with what severity He will treat a soul that harbours sin within her. Our souls are the temple of God, created and sanctified by God to the end that He might dwell there. He would have nothing to be in them, which is unworthy of their destination. This is the season for self-examination; and if we have found that any passions are profaning the sanctuary of our souls, let us dismiss them; let us beseech our Lord to drive them out by the scourge of His justice, for we, perhaps, might be too lenient with these sacrilegious intruders. The day of pardon is close at hand; let us make ourselves worthy to receive it. There is an expression in our Gospel which deserves a special notice. The evangelist is speaking of those Jews who were more sincere than the rest, and believed in Jesus, because of the miracles He wrought; he says: *Jesus did not trust Himself to them, because He knew all men.* So that there may be persons who

believe in and acknowledge Jesus, yet whose hearts are not changed! Oh the hardness of man's heart! Oh cruel anxiety for God's priests! Sinners and worldlings are now crowding round the confessional; they have faith, and they confess their sins: and the Church has no confidence in their repentance! She knows that, a very short time after the feast of Easter, they will have relapsed into the same state in which they were on the day when she marked their foreheads with ashes. These souls are divided between God and the world; and she trembles as she thinks on the danger they are about to incur by receiving holy Communion without the preparation of a true conversion. Yet, on the other hand, she remembers how it is written that the bruised reed is not to be broken, nor the smoking flax to be extinguished.[1] Let us pray for these souls, whose state is so full of doubt and danger. Let us, also, pray for the priests of the Church, that they may receive from God abundant rays of that light, whereby Jesus *knew what was in man.*

Humiliate capita vestra Deo.

Deprecationem nostram, quæsumus, Domine, benignus exaudi: et quibus supplicandi præstas affectum, tribue defensionis auxilium. Per Cnristum Dominum nostrum. Amen.

Bow down your heads to God.

We beseech thee, O Lord, hear our prayer, and grant us thy protection, as it is thou who inspirest us to ask it. Through Christ our Lord. Amen.

Let us pray for the conversion of sinners, using the beautiful Preface given us by the Roman pontifical, and formerly recited during the reconciliation of the public penitents.

[1] Is. xlii. 3.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum: Quem, omnipotens Genitor, ineffabiliter nasci voluisti, ut debitum Adæ tibi persolveret æterno Patri, mortemque nostram sua interficeret, et vulnera nostra in suo corpore ferret, nostrasque maculas sanguine suo dilueret; ut qui antiqui hostis corrueramus invidia, et ipsius resurgeremus clementia. Te per eum, Domine, supplices rogamus ac petimus, ut pro aliorum excessibus nos digneris exaudire, qui pro nostris non sufficimus exorare. Tu igitur, clementissime Domine, hos famulos tuos, quos a te separaverunt flagitia, ad te revoca pietate solita. Tu namque nec Achab scelestissimi humiliationem despexisti, sed vindictam debitam protelasti. Petrum quoque lacrymantem exaudisti, clavesque postmodum cœlestis regni ipsi tradidisti; et confitenti latroni ejusdem regni præmia promisisti. Ergo, clementissime Domine, hos, pro quibus preces tibi fundimus, clemens recollige, et tuæ Ecclesiæ gremio redde, ut nequaquam de eis valeat triumphare hostis, sed tibi

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, almighty Father, eternal God, through Christ our Lord: Whom thou, O almighty Father, didst will to be born among us by an ineffable Birth, that so he might pay to thee, his eternal Father, the debt contracted by Adam, and put our death to death by his own, and bear our wounds in his own Flesh, and cleanse away our stains by his Blood; hereby enabling us, who had fallen by the envy of the old enemy, to rise again by his mercy. Through him, O Lord, we suppliantly beseech and pray thee that thou graciously hear us making intercession for the sins of others, who are not worthy to plead for our own. Do thou, O most merciful Lord, recall to thyself, with thy wonted goodness, these thy servants, who have separated themselves from thee by their sins. For neither didst thou reject the most wicked Achab when he humbled himself before thee, but didst avert from him the punishment he had deserved. So, likewise, didst thou graciously hear Peter, when he wept, and didst afterwards give to him the keys of the kingdom of heaven; and thou didst promise the reward of that

reconciliet Filius tibi cœqualis, emundetque eos ab omni facinore, et ad tuæ sacratissimæ Cœnæ dapes dignetur admittere. Sicque sua carne, et sanguine reficiat ut post hujus vitæ cursum ad cœlestia regna perducat.

same kingdom to the thief when he trusted in thee. Therefore, O most merciful Lord! mercifully welcome back these for whom we offer to thee our prayers, and restore them to the bosom of thy Church, that the enemy may not triumph over them, but that they may be reconciled unto thee by thy coequal Son, and by him be cleansed from their guilt, and graciously admitted by him to the banquet of thy most holy Supper. May he in such wise refresh them by his Flesh and Blood, as to lead them, after this life's course is run, to the kingdom of heaven.

TUESDAY

OF THE FOURTH WEEK OF LENT

THE Station is in the church of Saint Laurence *in Damaso;* so called, because it was built, in the fourth century, in honour of the glorious archdeacon of Rome, by Pope St. Damasus, whose body rests here.

COLLECT

Sacræ nobis, quæsumus, Domine, observationis jejunia, et piæ conversationis augmentum, et tuæ propitiationis continuum præstent auxilium. Per Christum Dominum nostrum. **Amen.**

We beseech thee, O Lord, that the holy fast we observe may be to our improvement in holy conversation, and draw down upon us the constant succours of thy mercy. Through Christ our Lord. **Amen.**

EPISTLE

Lectio libri Exodi.

Cap. xxxii.

In diebus illis, locutus est Dominus ad Moysen, dicens: Descende de monte: peccavit populus tuus, quem eduxisti de terra Ægypti. Recesserunt cito de via, quam ostendisti eis: feceruntque sibi vitulum conflatilem, et adoraverunt, atque immolantes ei hostias, dixerunt: Isti sunt dii tui, Israël, qui te eduxerunt de terra Ægypti. Rursumque ait Dominus ad Moysen: Cerno quod populus iste duræ cervicis sit: dimitte me, ut irascatur furor meus contra eos, et deleam eos, faciamque te in gentem magnam. Moyses autem orabat Dominum Deum suum, dicens: Cur, Domine, irascitur furor tuus contra populum tuum, quem eduxisti de terra Ægypti in fortitudine magna, et in manu robusta? Ne, quæso, dicant Ægyptii: Callide eduxit eos, ut interficeret in montibus, et deleret e terra: quiescat ira tua, et esto placabilis super nequitia populi tui. Recordare Abraham, Isaac, et Israël, servorum tuorum, quibus jurasti per temetipsum, dicens: Multiplicabo semen vestrum sicut stellas cœli; et universam terram hanc, de qua locutus sum, dabo semini vestro, et possidebitis eam semper.

Lesson from the Book of Exodus.

Ch. xxxii.

In those days, the Lord spoke to Moses saying: Go, get thee down from the mountain: thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst show them; and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses: I see that this people is stiff-necked: let me alone that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying: Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand? Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth; let thy anger cease and be appeased upon the wickedness of thy people. Remember Abraham, Isaac and Israel thy servants, to whom thou swarest by thy

Placatusque est Dominus ne faceret malum, quod locutus fuerat adversus populum suum.

own self, saying: I will multiply your seed as the stars of heaven; and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever. And the Lord was appeased from doing the evil which he had spoken against his people.

When the world first received the preaching of the Gospel, idolatry was the prevailing crime. For many centuries after, all the catechumens, who were instructed in the true faith, were tainted with it. It was in order to inspire them with a horror of their past lives, that the Church read to them, on this day, the terrible words of God, who, had not Moses interceded, was about to exterminate His people, because they had relapsed into idolatry; and this, after He had worked in their favour the most unheard-of miracles, and had come in person to give them His Law. The worship of false gods is no longer to be found amongst us; but it exists in all those countries, where the Gospel has been preached and rejected. Strange as it may sound, yet it is most true: Europe, with all its civilization, would return to idolatry, were it to lose the faith of our Lord Jesus Christ. Not much more than a century ago, an idol was erected to reason; it had its altar, its decorations and its incense; and they who paid homage to it were Europeans! Individuals or peoples, once slaves to Satan, are not their own masters to say, 'We will go thus far in sin, and no farther.' The descendants of Noe, notwithstanding the terrible lesson given to them by the deluge, fell into idolatry; nay, Abraham was called by God from the rest of men, lest he should be led away by the almost universal corruption. Let us be grateful to the Church, who, by her teachings of faith and morals, preserves us from this degrading

abomination; and let us resist our passions, which, if the light of faith were taken from us, would lead us to idolatry.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. vii.

In illo tempore: Jam die festo mediante, ascendit Jesus in templum, et docebat. Et mirabantur Judæi, dicentes: Quomodo hic litteras scit, cum non didicerit? Respondit eis Jesus, et dixit: Mea doctrina non est mea, sed ejus qui misit me. Si quis voluerit voluntatem ejus facere, cognoscet de doctrina, utrum ex Deo sit an ego a meipso loquar. Qui a semetipso loquitur, gloriam propriam quærit: qui autem quærit gloriam ejus qui misit eum, hic verax est, et injustitia in illo non est. Nonne Moyses dedit vobis legem? et nemo ex vobis facit legem. Quid me quæritis interficere? Respondit turba, et dixit: Dæmonium habes: quis te quærit interficere? Respondit Jesus, et dixit eis: Unum opus feci, et omnes miramini. Propterea Moyses dedit vobis circumcisionem (non quia ex Moyse est, sed ex patribus): et in Sabbato circumciditis hominem. Si circumcisionem accipit homo in Sabbato, ut non solvatur lex Moysi: mihi indignamini quia totum hominem sanum feci in Sabbato? Nolite judicare secundum faciem, sed

Sequel of the holy Gospel according to John.

Ch. vii.

At that time: About the midst of the feast, Jesus went up into the temple and taught. And the Jews wondered, saying: How doth this man know letters, having never learned? Jesus answered them, and said: My doctrine is not mine, but his that sent me. If any man will do the will of him, he shall know of the doctrine whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law? And yet none of you keepeth the law. Why seek you to kill me? The multitude answered and said: Thou hast a devil: who seeketh to kill thee? Jesus answered, and said to them: One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers); and on the Sabbath-day you circumcise a man. If a man receive circumcision on the Sabbath-day that the law of Moses may not be broken, are you angry at me, because I

justum judicium judicate. Dicebant ergo quidam ex Jerosolymis: Nonne hic est quem quærunt interficere? Et ecce palam loquitur, et nihil ei dicunt. Numquid vere cognoverunt principes quia hic est Christus? Sed hunc scimus unde sit: Christus autem cum venerit, nemo scit unde sit. Clamabat ergo Jesus in templo docens, et dicens: Et me scitis, et unde sim scitis: et a meipso non veni, sed est verus qui misit me, quem vos nescitis. Ego scio eum: quia ab ipso sum, et ipse me misit. Quærebant ergo eum apprehendere: et nemo misit in illum manus, quia nondum venerat hora ejus. De turba autem multi crediderunt in eum.

have healed the whole man on the Sabbath-day? Judge not according to the appearance, but judge just judgment. Some therefore of Jerusalem said: Is not this he whom they seek to kill? And behold he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the Christ? But we know this man whence he is. But when the Christ cometh, no man knoweth whence he is. Jesus therefore cried out in the temple, teaching and saying: You both know me, and you know whence I am; and I am not come of myself, but he that sent me is true, whom you know not; I know him because I am from him, and he hath sent me. They sought therefore to apprehend him; and no man laid hands on him, because his hour was not yet come. But of the people many believed in him.

This Gospel carries our thoughts to the sacrifice of the divine Lamb, which is to be offered up in Jerusalem. The hour has not yet come, but it is fast approaching. His enemies are already seeking how they may put Him to death. So blinded are they by their passions, that they accuse Him of being a violater of the Sabbath, because He healed the sick, by the simple act of His will, on the Lord's day! In vain does Jesus refute their prejudices, by reminding them that they themselves have no scruple in fulfilling the law of circumcision on this day, or (as He said to them, on another occasion) in drawing out of the pit an ass or an ox that may have fallen in.[1]

[1] St. Luke xiv. 5.

They are deaf to all He says; they are men of one idea, and it is, that their victim shall not escape death. His miracles are incontestable, and all are wrought out of a motive of mercy and love. The only time He refuses to work one, is when His enemies ask Him to satisfy their curiosity and pride by letting them see a sign. This exercise of His power of working miracles, far from exciting them to admiration and gratitude, only incites them to envy, and in their envy, they declare, not only that He acts by Beelzebub,[1] but that He has a devil within Him. We shudder at such a blasphemy. Yet, such is the pride of these Jewish doctors that they care neither for common sense nor for religion, and their hearts thirst more and more for the Blood of Jesus. Whilst some of the people allow themselves to be seduced by their leaders into the same feelings against Jesus, others, who affect to be indifferent, reason about Him, and then declare it to be their opinion that this Jesus does not realize in Himself the character of the promised Messias! They argue that, *when the Christ cometh, no one will know whence He is.* But have not the prophets declared that He is to be of the family of David? Now every Jew knows well enough that Jesus is of that royal race. Besides, they own that there is to be something mysterious about the Messias, and that He is to come from God. Had they listened with docile attention to the teachings of Jesus—teachings which He had confirmed by numerous miracles—they would have been enlightened both as to His temporal birth, and to His being the Son of God. But indifference and the perversity of the human heart keep them in culpable ignorance; and, perhaps, on the day of His death, they will join in the cry: 'Let His Blood be upon us and upon our children!'[2]

[1] St. Luke xi. 15. [2] St. Matt. xxvii. 25.

Humiliate capita vestra Deo.

Miserere, Domine, populo tuo: et continuis tribulationibus laborantem, propitius respirare concede. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

Take compassion, O Lord, on thy people, and mercifully refresh them labouring under continual tribulations. Through Christ our Lord. Amen.

The Greek liturgy supplies us with the following humble act of contrition. We take it from the hymn composed by St. Andrew of Crete.

CANON MAGNUS

(*Feria V. Hebdomadæ V. Jejuniorum*)

Peccavimus, inique egimus, injuste fecimus coram te, nec servivimus, autve fecimus quemadmodum nobis mandasti: verum ne nos, tu Deus patrum, tradideris in finem.

Peccavi, inique egi, ac mandatum tuum violavi: quippe natus sum in peccatis, addidique vulnus livoribus meis: verum tu velut misericors, qui patrum es Deus, miserere.

Occulta cordis mei tibi meo judici annuntiavi: vide humilitatem meam; vide et meam afflictionem, ac intende judicio meo; meique ipse ut misericors, qui es Deus patrum, miserere.

Obrui tuam imaginem, tumque mandatum violavi: tota species obscurata est, exstinctaque est lampas, O Salvator! vitiis: sed misertus ipse *redde mihi lætitiam*, ut canit David.

We have sinned, we have done wickedly, we have acted unjustly against thee, neither have we served thee, nor have done what thou commandest: but abandon us not for ever, O thou the God of our fathers!

I have sinned, I have done wickedly, I have broken thy commandment; for I was born in sins, and have added wound to wound: but thou art merciful, and the God of our fathers; have mercy on me!

To thee, O my Judge, have I made known the hidden things of my heart: see me now humbled before thee; see, too, my affliction, and be attentive to my judgment. O thou that art merciful, and the God of our fathers, have mercy on me!

I have disfigured thine image, and have broken thy commandment: all my beauty is obscured, O my Saviour, and my lamp is put out, by my sins. But have mercy on me, and *restore joy unto me*, as David sings.

Convertere; pœnitere; revela occulta; dic Deo qui novit omnia: Tu solus Salvator, scis occulta, tu *mei*, ut psallit David, *secundum misericordiam tuam miserere.*

Be converted, my soul! Do penance; reveal thy hidden sins; say to thy God, who knoweth all things: thou, my only Saviour, knowest all things; do thou, as David sings, *have mercy on me according to thy great mercy.*

Defecerunt dies mei, sicuti somnium ejus qui suscitatur; quare velut Ezechias in lecto meo lacrymor, ut annos mihi vitæ adjicias. Cæterum quis tibi, o anima, Isaias affuerit, præter Deum illum universorum?

My days have vanished as the dream of one that waketh; wherefore like Ezechias, I weep on my couch and beseech thee to add to the years of my life. But who, O my soul, can be thine Isaias and help thee, but he that is the God of all?

WEDNESDAY

OF THE FOURTH WEEK OF LENT

This day is called the 'Feria of the great scrutiny,' because in the Church of Rome, after the necessary inquiries and examinations, the list of the catechumens, who were to receive Baptism, was closed. The Station was held in the basilica of St. Paul *outside the walls*, both because of the size of the building, and also in order to honour the apostle of the Gentiles by offering him these new recruits, which the Church was about to make from paganism. The reader will be interested and edified by a description of this ceremony.

The faithful and the aspirants to Baptism being assembled in the basilica, about the hour of noon, the names of these latter were written down, and an acolyte arranged them in order before the people, placing the men on the right, and the women on the

left. A priest then recited over each of them the prayer which made them catechumens, for it is by anticipation that we have hitherto given them this name. He signed their foreheads with the sign of the cross and imposed his hand upon their heads. He then blessed the salt, which signifies wisdom, and each of them tasted it.

After these preliminary ceremonies, they were made to go out of the church, and remained under the exterior portico, until such time as they were called back. As soon as they had left (the assembly of the faithful remaining in the church) the Introit was begun. It is taken from the words of the Prophet Ezechiel, wherein God tells us that He will gather His elect from all nations, and pour upon them a clean water, that shall cleanse them from their sins. The acolyte then read out the names of the catechumens, and they were brought into the church by the porter. They were arranged as before, and the sponsors stood near them. The pontiff then sang the Collect; after which, at the intimation given by the deacon, each sponsor made the sign of the cross on the forehead of the catechumen, for whom he or she was responsible. Acolytes followed, and pronounced the exorcisms over each of the elect, beginning with the men.

A lector next read the lesson from the Prophet Ezechiel, which we give in its proper place. It was followed by a Gradual, composed of these words of David:

'Come, children, hearken to me; I will teach you the fear of the Lord. Come ye to Him, and be enlightened; and your faces shall not be confounded.'

In the Collect, which followed this lesson, the Church prayed that the faithful might receive the fruits of their lenten fast; and immediately a second lesson was read, from the Prophet Isaias, in which is foretold the remission of sins to be granted to those

who shall be cleansed in the mysterious laver of Baptism.

A second Gradual gave these words from the royal psalmist :

'Blessed is the nation whose God is the Lord; the people whom He hath chosen for His inheritance.'

During the reading of these two lessons, and the chanting of the two Graduals, the mysterious ceremony of opening the ears was being gone through. A priest went to each catechumen, and touching his ears, said : *Ephpheta*, that is, be thou opened. This rite (which was an imitation of what our Saviour did to the deaf and dumb man mentioned in the Gospel)[1] was intended to prepare the catechumens to receive the revelation of the mysteries, which, up to that time, had been shown them only under the veil of allegory. The first initiation made to them was regarding the holy Gospels.

As soon as the second Gradual was finished, there were seen coming from the *secretarium*, preceded by lights and incense, four deacons, each of them carrying one of the four Gospels. They advanced towards the sanctuary, and placed the sacred volumes on the altar, one on each corner. The bishop, or, if he wished it, a priest, addressed to the catechumens the following allocution, which we find still in the Gelasian sacramentary :

Being about to open to you the Gospels, that is, the history of the acts of God, it firstly behoves us, dearly beloved children, to tell you what the Gospels are, whence they come, whose words they contain, why they are four in number, and who wrote them ; in fine, who are the four men who were announced by the holy Spirit, and foretold by the prophet. Unless we were to explain to you these several particulars, we should leave your minds confused ; and whereas you have come to-day that your ears may be opened, it would be unseemly in us to begin by bewildering your

[1] St. Mark vii. 32-34.

minds. Gospel literally means good tidings, because it tells us of Jesus Christ, our Lord. The Gospel came from him, in order to proclaim and show that he, who spoke by the prophets, has now come in the flesh, as it is written: 'I myself that spoke, lo, I am here.' Having briefly to explain to you what the Gospel is, and who are the four men foretold by the prophet, we now give you their names, following the order of the figures under which they are designated. The Prophet Ezechiel says: 'And as for the likeness of their faces, there was the face of a man and the face of a lion on the right side of all the four: and the face of an ox on the left side of all the four: and the face of an eagle over all the four.' These four figures are, as we know, those of the evangelists, whose names are Matthew, Mark, Luke, and John.

After this discourse, a deacon, ascending the ambo, thus addressed the catechumens:

Be silent: hear attentively!

Then, opening the Gospel of St. Matthew, which he had previously taken from the altar, he read the beginning, as far as the twenty-first verse.

These verses having been read, a priest spoke as follows:

Dearly beloved children, we wish to hold you no longer in suspense: therefore, we expound to you the figure of each evangelist. Matthew has the figure of a man, because, at the commencement of his book, he gives the genealogy of the Saviour; for he begins with these words: *The book of the generation of Jesus Christ, the son of David, the son of Abraham.* You see, then, that it is not without reason, that to Matthew has been assigned the figure of the man, since he begins with the human birth of the Saviour.

Again the deacon from the ambo:

Be silent: hear attentively!

He then read the beginning of St. Mark's Gospel, as far as the eighth verse. After which, the priest spoke as follows:

The evangelist Mark has the figure of the lion, because he begins with the desert, saying: *A voice of one crying in*

the desert : Prepare ye the way of the Lord ; or again, because the Saviour now reigns, and is invincible. This type of the lion is frequently mentioned in the Scriptures, and is the application of those words : 'Juda is a lion's whelp : to the prey, my son, thou art gone up : resting, thou hast couched as a lion, and as a lioness : who shall rouse him ?'

The deacon, having repeated his injunction, next read the beginning of the Gospel according to St. Luke, as far as the seventeenth verse ; after which the priest said :

The evangelist Luke has the figure of the ox, which reminds us that the Saviour was offered in sacrifice. This evangelist begins by speaking of Zachary and Elizabeth, from whom, in their old age, was born John the Baptist.

The deacon having announced, in the same solemn manner, the Gospel of St. John, of which he read the first fourteen verses, the priest thus continued his instruction :

John has the figure of the eagle, because he soars aloft in the high places. It is he that says : *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.* David also, speaking of the person of Christ, thus expresses himself : 'Thy youth shall be renewed like the eagle's'; because our Lord Jesus Christ, having risen from the dead, ascended into heaven. Thus, dearly beloved children, the Church that has begotten you, and still bears you in her womb, exults at the thought of the new increase to be given to the Christian law, when, on the venerable day of Easter, you are to be born again in the waters of Baptism, and to receive, as all the saints, from Christ our Lord, the gift of the childhood of faith.

The manifestation of the four evangelists was followed by the ceremony called the giving of the Symbol (*Traditio Symboli*). It consisted in giving to the catechumens the Apostles' Creed (or Symbol), and in subsequent ages, that of Nicæa, or, as we call it, the Nicene Creed. The following allocution was first made by a priest :

Being now admitted to receive the Sacrament of Baptism, and become new creatures in the Holy Ghost, it behoves you, dearly beloved children, to conceive at once in your hearts the faith whereby you are to be justified: it behoves you, having your minds henceforth changed by the habit of truth, to draw nigh to God, who is the light of your souls. Receive, therefore, the secret of the evangelical Symbol, which was inspired by the Lord, and drawn up by the apostles. Its words are few, but great are the mysteries it contains: for the Holy Ghost, who dictated this formula to the first masters of the Church, has here expressed the faith that saves us, with great precision of words, in order that the truths you have to believe and unceasingly meditate on might neither surpass your understanding, nor escape your memory. Be, then, attentive, that you may learn this Symbol; and what, having ourselves received, we hand down to you, that same write, not on corruptible things, but on the tablets of your heart. Now, the confession of faith, which you have received, begins thus.

One of the catechumens was then told to come forward, and the priest addressed the following question to the acolyte who accompanied him:

In what language do these confess our Lord Jesus Christ?

The acolyte answered:

In Greek.

It should be remembered, that under the emperors, the use of the Greek language was almost as general in Rome as that of the Latin. The priest then said to the acolyte:

Make known to them the faith they believe.

Here the acolyte, holding his hand over the catechumen's head, pronounced the Creed in Greek, in a solemn tone. One of the female catechumens, whose language was the Greek, was then brought forward, and the acolyte repeated the Creed in the same manner. The priest then said:

Dearly beloved children, you have heard the Symbol in Greek; hear it now in Latin.

Accordingly, two catechumens, who spoke the Latin language, were brought forward, first a man, and then a woman. The acolyte recited the Creed in Latin before each of them, and loud enough for all the others to hear. The giving of the Symbol thus completed, the priest made the following allocution:

This is the compendium of our faith, dearly beloved children, and these are the words of the Symbol, drawn up, not according to the conceits of human wisdom, but according to the thoughts of God. There is no one but can understand and remember them. There it is, that is expressed the one and coequal power of God the Father and the Son; there, that is shown to us the only-begotten Son of God, born, according to the flesh, of the Virgin Mary, by the operation of the Holy Ghost; there, that are related his crucifixion, his burial, and his resurrection on the third day; there, that is proclaimed his ascension above the heavens, his sitting at the right hand of the majesty of the Father, and his future coming to judge the living and the dead; there, that is announced the Holy Ghost, who has the same divinity as the Father and the Son; there, in fine, that are taught the vocation of the Church, the forgiveness of sins, and the resurrection of the flesh. You, therefore, put off the old man, my dearly beloved children, that you may be reformed according to the new; once carnal, you begin now to be spiritual; once of earth, now of heaven. Believe, with firm and unshaken faith, that the Resurrection which was accomplished in Christ will likewise be accomplished in you; and that this miracle, which has been achieved in him who is our Head, will be repeated in all them that are members of his body. The Sacrament of Baptism, which you are soon to receive, is the visible expression of this hope; for in it is represented both a death and a resurrection; there the old man is left, there the new man is assumed. The sinner descends into the water, and comes out justified. He, that had dragged us into death, is cast off; and he is received who restored us to life, and who, by the grace that he will give you, will make you children of God, not by the flesh, but by the virtue of the Holy Ghost. It is your duty, therefore, to keep this short formula in your hearts, so as to make use of the confession it contains, as a help to you on all occasions. The power of this armour is invincible against all the attacks of the enemy; it should be worn by the true

soldiers of Christ. Let the devil, who tempts man without ceasing, find you ever armed with this Symbol. Triumph over the adversary, whom you have just renounced. By God's grace, preserve incorruptible and unsullied, even to the end, the grace he is about to give you; that thus, he in whom you are soon to receive the forgiveness of your sins, may bring you to the glory of the Resurrection. Thus, then, dearly beloved children, you know the Symbol of the Catholic faith; carefully learn it, not changing one word. God's mercy is powerful; may it bring you to the faith of the Baptism to which you aspire; and may it lead us, who this day reveal to you the mysteries, to the heavenly kingdom together with you; through the same Jesus Christ, our Lord, who liveth and reigneth, for ever and ever. Amen.

The giving of the Symbol was followed by another gift: the Lord's Prayer. The deacon first made the announcement; he urged the catechumens to silence and attention; and then a priest delivered the following allocution:

Our Lord and Saviour Jesus Christ, among his other saving precepts, gave to his disciples, on that day when they asked him how they ought to pray, this form of prayer, which we are about to repeat to you, and explain in all its fulness. Let your charity, therefore, now hear how the Saviour taught his disciples to pray to God the Father almighty. 'When thou shalt pray,' said he, 'enter into thy chamber; and having shut the door, pray to thy Father.' Here, by chamber, he means not a room, but the interior of the heart, which is known to God alone. By saying that we ought to adore God after having shut the door, he signifies that we ought to shut out, with a spiritual key, all bad thoughts from our heart, and speak to God, though our lips may be closed, in purity of soul. What our God hears, is not the sound of our words, but our faith. Let our heart, then, be shut, with the key of faith, against the craft of the enemy; let it not be opened save to that God, whose temple we know it is; and the Lord, dwelling thus in our heart, will be propitious and grant our prayers. The prayer taught us by the Word, the Wisdom of God, Christ our Lord, is this:

OUR FATHER, WHO ART IN HEAVEN

Observe these words, how full they are of holy liberty and confidence. Live, therefore, in such manner, that you may

be children of God, and brethren of Christ. Of what rashness would he be guilty who dared to call God *his Father*, yet proved himself to be degenerate by opposing God's will! Dearly beloved children, show yourselves to be worthy of the divine adoption; for it is written: 'To them that believe in his name, he gave power to be made the sons of God.'

HALLOWED BE THY NAME

It is not that God, who is ever holy, needs to be hallowed by us; but what we here ask, is that his name be sanctified in us: so that we, who have been made holy by the Baptism he has given us, may persevere in the new being we have received from him.

THY KINGDOM COME

Our God whose kingdom is for ever, does he not always reign? Yes, undoubtedly: but what we ask for, when we say, *Thy kingdom come*, is the coming of that kingdom which he has promised us, and which Christ has merited for us by his Blood and Passion.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN

That is to say: May thy will be in such manner fulfilled, that what thou willest in heaven, may be faithfully accomplished by us who are on earth.

GIVE US THIS DAY OUR DAILY BREAD

We mean, by this, our spiritual food; for Christ is our bread, as he said: 'I am the living Bread that came down from heaven.' We say our *daily* bread, because we ought unceasingly to ask to be made free from sin, in order that we may be made worthy of the heavenly nourishment.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US

These words signify that we cannot merit the forgiveness of our sins, unless we first forgive what others do against us. Thus it is that our Lord says in the Gospel: 'If you will not forgive men their offences, neither will your Father forgive you your offences.'

AND LEAD US NOT INTO TEMPTATION

That is: suffer us not to be led into it by the tempter, by the author of evil. For the Scripture says: 'God is not the tempter of evil things.' It is the devil that tempts us; and that we may overcome him, the Lord says to us: 'Watch and pray, that ye enter not into temptation.'

BUT DELIVER US FROM EVIL

These words refer to that which is said by the apostle: 'We know not what we should pray for.' We should beseech the one only and omnipotent God, that the evils which we cannot avoid because of human weakness, we may avoid in virtue of that help which will mercifully be granted us by our Lord Jesus Christ, who, being God, liveth and reigneth in the unity of the Holy Ghost, for ever and ever.

After this allocution, the deacon said:

Observe order and silence, and lend an attentive ear!

The priest then continued, in these words:

You have just heard, dearly beloved children, the mysteries of the Lord's Prayer: see, therefore, that you fix them in your hearts, both coming in and going out, that you may become perfect, asking and receiving the mercy of God. The Lord our God is mighty, and will lead you, who are on the way to faith, to the laver of the water of regeneration. May he mercifully grant that we, who have delivered unto you the mysteries of the Catholic faith, may be brought, together with you, to the kingdom of heaven: who liveth and reigneth with God the Father, in the unity of the Holy Ghost, for ever and ever.

After the Gospel, in which was related the cure of the man that was born blind, the deacon, as usual, commanded all the catechumens to leave the church. They were taken out by their sponsors; but these returned, in order to assist at Mass with the rest of the faithful. At the Offertory, they came up to the altar, and gave the names of their spiritual children; which names, as also those of the sponsors themselves, were read by the bishop in the Canon. To-

wards the end of Mass, the catechumens were brought back into the church, and were told on what day they were to present themselves for examination on the Symbol and the other instructions they had that day received.

The imposing ceremony, which we have thus briefly described, was not confined to this day: it was repeated as often as needed; that is, according to the number of the catechumens, and the time required for gaining information regarding their conduct and the preparation they were making for Baptism. In the Church of Rome, these *scrutinies* were held seven times, as we have already remarked; but the one of to-day was the most numerous and solemn; each of the seven terminated with the ceremony we have been describing.

COLLECT

Deus, qui et justis præmia meritorum, et peccatoribus per jejunium veniam præbes: miserere supplicibus tuis; ut reatus nostri confessio indulgentiam valeat percipere delictorum. Per Christum Dominum nostrum. Amen.

O God, who givest to the righteous the reward of their good works, and by fasting, pardon to sinners; have mercy on thy suppliants, that the acknowledgment of our guilt may procure us the remission of our sins. Through Christ our Lord. Amen.

FIRST LESSON

Lectio Ezechielis Prophetæ.

Cap. xxxvi.

Hæc dicit Dominus Deus: Sanctificabo nomen meum magnum, quod pollutum est inter gentes, quod polluistis in medio earum: ut sciant gentes quia ego Dominus, cum sanctificatus fuero in vobis coram eis. Tollam quippe

Lesson from the Prophet Ezechiel.

Ch. xxxvi.

Thus saith the Lord God: I will sanctify my great name, which was profaned among the Gentiles, which you have profaned in the midst of them; that the Gentiles may know that I am the Lord, saith the Lord of

vos de gentibus, et congregabo vos de universis terris, et adducam vos in terram vestram. Et effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris, et ab universis idolis vestris mundabo vos. Et dabo vobis cor novum, et spiritum novum ponam in medio vestri: et auferam cor lapideum de carne vestra, et dabo vobis cor carneum. Et Spiritum meum ponam in medio vestri: et faciam ut in præceptis meis ambuletis, et judicia mea custodiatis, et operemini. Et habitabitis in terra quam dedi patribus vestris: et eritis mihi in populum, et ego ero vobis in Deum: dicit Dominus omnipotens.

hosts, when I shall be sanctified in you before their eyes. For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land. And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my Spirit in the midst of you, and I will cause you to walk in my commandments, and to keep my judgments, and do them. And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God, saith the Lord almighty.

These magnificent promises, which are to be fulfilled in favour of the Jewish people, as soon as God's justice shall have been satisfied, are to be realized firstly, in our catechumens. These are they that have been *gathered together from all the countries* of the Gentile world, in order that they may be brought *into their own land*, the Church. A few days hence there will be poured upon them that *clean water*, which shall cleanse them from all the defilements of their past idolatry; they shall receive *a new heart*, and *a new spirit;* they shall be God's *people* for ever.

SECOND LESSON

Lectio Isaiæ Prophetæ.

Cap. i.

Hæc dicit Dominus Deus: Lavamini, mundi estote, auferte malum cogitationum vestrarum ab oculis meis: quiescite agere perverse, discite benefacere: quærite judicium, subvenite oppresso, judicate pupillo, defendite viduam. Et venite, et arguite me, dicit Dominus. Si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur: et si fuerint rubra quasi vermiculus, velut lana alba erunt. Si volueritis, et audieritis me, bona terræ comedetis: dicit Dominus omnipotens.

Lesson from the Prophet Isaias.

Ch. i.

Thus saith the Lord God: Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely, learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come and accuse me, saith the Lord: if your sins be as the scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool. If you be willing, and will hearken to me, you shall eat the good things of the land, saith the Lord almighty.

It is to her penitents that the Church addresses these grand words of Isaias. There is a baptism also prepared for them; a laborious baptism indeed, but still, one that has power to cleanse their souls from all their defilements, if only they receive it with sincere contrition, and be resolved to make atonement for the evil they have committed. What could be stronger than the language used by God, in making His promise of forgiveness? He compares the change He will make, in the soul of a repentant sinner, to that of scarlet and crimson become white as snow. The unjust is to be made just; darkness is to be turned into light; the slave of satan is to become the child of God. Let us rejoice with our glad mother, the holy Church; and redoubling the fervour of our

prayer and penance, let us induce our Lord to grant that, on the great Easter feast, the number of conversions may surpass our hopes.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. ix.

In illo tempore: Præteriens Jesus vidit hominem cæcum a nativitate: et interrogaverunt eum discipuli ejus: Rabbi, quis peccavit, hic, aut parentes ejus, ut cæcus nasceretur? Respondit Jesus: Neque hic peccavit, neque parentes ejus: sed ut manifestentur opera Dei in illo. Me oportet operari opera ejus, qui misit me, donec dies est: venit nox, quando nemo potest operari. Quamdiu sum in mundo, lux sum mundi. Hæc cum dixisset, exspuit in terram, et fecit lutum ex sputo, et linivit lutum super oculos ejus, et dixit ei: Vade, lava in natatoria Siloe (quod interpretatur Missus). Abiit ergo, et lavit, et venit videns. Itaque vicini, et qui viderant eum prius, quia mendicus erat, dicebant: Nonne hic est, qui sedebat, et mendicabat? Alii dicebant: Quia hic est; alii autem: Nequaquam, sed similis est ei. Ille vero dicebat: Quia ego sum. Dicebant ergo ei: Quomodo aperti sunt tibi oculi? Respondit: Ille homo qui dicitur Jesus,

Sequel of the holy Gospel according to John.

Ch. ix.

At that time: Jesus passing by, saw a man who was blind from his birth; and his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing. The neighbours, therefore, and they who had seen him before, that he was a beggar, said: Is not this he that sat and begged? Some said: This is he; but others said: No, but he is like him. But he said: I am he. They said

lutum fecit et unxit oculos meos, et dixit mihi: Vade ad natatoria Siloe, et lava. Et abii, lavi, et video. Et dixerunt ei: Ubi est ille? Ait: Nescio. Adducunt eum ad pharisæos, qui cæcus fuerat. Erat autem Sabbatum quando lutum fecit Jesus, et aperuit oculos ejus. Iterum ergo interrogabant eum pharisæi quomodo vidisset. Ille autem dixit eis: Lutum mihi posuit super oculos, et lavi, et video. Dicebant ergo ex pharisæis quidam: Non est hic homo a Deo, qui sabbatum non custodit. Alii autem dicebant: Quomodo potest homo peccator hæc signa facere? Et schisma erat inter eos. Dicunt ergo cæco iterum: Tu quid dicis de illo, qui aperuit oculos tuos? Ille autem dixit: Quia propheta est. Non crediderunt ergo Judæi de illo, quia cæcus fuisset et vidisset, donec vocaverunt parentes ejus, qui viderat: et interrogaverunt eos, dicentes: Hic est filius vester, quem vos dicitis quia cæcus natus est? Quomodo ergo nunc videt? Responderunt eis parentes ejus, et dixerunt: Scimus quia hic est filius noster, et quia cæcus natus est: quomodo autem nunc videat, nescimus: aut quis ejus aperuit oculos, nos nescimus, ipsum interrogate: ætatem habet; ipse de se loquatur. Hæc dixerunt parentes ejus, quoniam timebant Judæo: jam enim conspiraverant Judæi, ut si qui

therefore to him: How were thine eyes opened? He answered: That man that is called Jesus, made clay, and anointed mine eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is he? He saith: I know not. They bring him that had been blind to the pharisees. Now it was the Sabbath, when Jesus made the clay, and opened his eyes. Again therefore the pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some therefore of the pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet. The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: Is this your son, who you say was born blind? How then doth he now see? His parents answered them, and said: We know that this is our son, and that he was born blind, but how he now

eum confiteretur esse Christum, extra synagogam fieret: propterea parentes ejus dixerunt: Quia ætatem habet, ipsum interrogate. Vocaverunt ergo rursum hominem, qui fuerat cæcus, et dixerunt ei: Da gloriam Deo. Nos scimus quia hic homo peccator est. Dixit ergo eis ille: Si peccator est, nescio: unum scio, quia cæcus cum essem, modo video. Dixerunt ergo illi: Quid fecit tibi? quomodo aperuit tibi oculos? Respondit eis: Dixi vobis jam, et audistis: quid iterum vultis audire? numquid et vos vultis discipuli ejus fieri? Maledixerunt ergo ei, et dixerunt: Tu discipulus illius sis: nos autem Moysi, discipuli sumus. Nos scimus quia Moysi locutus est Deus: hunc autem nescimus unde sit. Respondit ille homo, et dixit eis: In hoc enim mirabile est, quia vos nescitis unde sit, et aperuit meos oculos: scimus autem quia peccatores Deus non audit: sed si quis Dei cultor est, et voluntatem ejus facit, hunc exaudit. A sæculo non est auditum, quia quis aperuit oculos cæci nati. Nisi esset hic a Deo, non poterat facere quidquam. Responderunt et dixerunt ei: In peccatis natus es totus, et tu doces nos? Et ejecerunt eum foras. Audivit Jesus quia ejecerunt eum foras; et cum invenisset eum, dixit ei: Tu credis in Filium Dei? Respondit ille, et dixit: Quis est, Domine, ut credam in

seeth we know not, or who hath opened his eyes we know not; ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews; for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask him. They therefore called the man again that had been blind, and said to him: Give glory to God; we know that this man is a sinner. He said therefore to them: If he be a sinner, I know not; one thing I know, that whereas I was blind now I see. They said then to him: What did he to thee? How did he open thy eyes? He answered them: I have told you already, and you have heard, why would you hear it again? will you also become his disciples? They reviled him, therefore, and said: Be thou his disciple: but we are the disciples of Moses. We know that God spoke to Moses; but as to this man, we know not from whence he is. The man answered and said to them: Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth.

eum? Et dixit ei Jesus: Et vidisti eum: et qui loquitur tecum, ipse est. At ille ait: Credo, Domine. (*Here all kneel.*) Et procidens, adoravit eum.

From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything. They answered and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said to him: Dost thou believe in the Son of God? He answered, and said: Who is he, Lord, that I may believe in him? And Jesus said to him: Thou hast both seen him and it is he that talketh with thee. And he said: I believe, Lord. (*Here all kneel.*) And falling down, he adored him.

In the early ages of the Church, Baptism was frequently called *illumination*, because this Sacrament confers supernatural faith, whereby man is enlightened with the divine light. It is on this account, that the history of the cure of the man born blind was read on this day, for it is the figure of man's being enlightened by Christ. This subject is frequently met with in the paintings in the catacombs, and on the bas-reliefs of the ancient Christian monuments.

We are all born blind; Jesus, by the mystery of His Incarnation, figured by this clay which represents our flesh, has merited for us the gift of sight; but in order that we may receive it, we must go to the pool of Him that is divinely *Sent*, and we must be washed in the water of Baptism. Then shall we be enlightened with the very light of God, and the

darkness of reason will disappear. The humble obedience of the blind man, who executes, with the utmost simplicity, all that our Saviour commands him, is an image of our catechumens, who listen with all docility to the teachings of the Church, for they, too, wish to receive their sight. The blind man of the Gospel is, by the cure of his eyes, a type of what the grace of Christ works in us by Baptism. Let us listen to the conclusion of our Gospel, and we shall find that he is, also, a model for those who are spiritually blind, yet would wish to be healed.

Our Saviour asks him, as the Church asked us on the day of our Baptism : *Dost thou believe in the Son of God?* The blind man, ardently desiring to believe, answers eagerly : *Who is He, Lord, that I may believe in Him?* Faith brings the weak reason of man into union with the sovereign wisdom of God, and puts us in possession of His eternal truth. No sooner has Jesus declared Himself to be God, than this simple-hearted man falls down and adores Him : he that from being blind is blessed with bodily sight is now a Christian ! What a lesson was here for our catechumens ! At the same time, this history showed them, and reminds us, of the frightful perversity of Jesus' enemies. He, the pre-eminently Just Man, is shortly to be put to death, and it is by the shedding of His Blood that He is to merit for us, and for all mankind, the cure of that blindness in which we were all born, and which our own personal sins have tended to increase. Glory, then, love, and gratitude be to our divine Physician, who, by uniting Himself to our human nature, has prepared the ointment, whereby our eyes are cured of their infirmity, and strengthened to gaze, for all eternity, on the brightness of the Godhead !

Humiliate capita vestra Deo.

Pateant aures misericordiæ tuæ, Domine, precibus supplicantium; et ut petentibus desiderata concedas, fac eos quæ tibi sunt placita postulare. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

May the ears of thy mercy, O Lord, be open to the prayers of thy servants; and in order to obtain the effect of our petitions, grant we may ask what is pleasing to thee. Through Christ our Lord. Amen.

The Mozarabic liturgy offers us this fine Preface, or Illation, which is suggested by to-day's Gospel.

ILLATIO

(*Dominica II. Quadragesimæ*)

Dignum et justum est nos tibi gratias agere: Domine sancte, Pater æterne, omnipotens Deus, per Jesum Christum Filium tuum Dominum nostrum. Qui illuminatione suæ fidei tenebras mundi expulit: et fecit filios esse gratiæ, qui tenebantur sub legis justa damnatione: qui ita in judicium in hoc mundo venit: ut non videntes viderent: et videntes cæci essent: qualiter et hi qui se in tenebris confiterentur errorum, perciperent lumen æternum, per quod carerent tenebris delictorum. Et hi qui de meritis suis arrogantes lumen in semetipsos habere justitiæ existimabant, in semetipsis merito tenebrescerent; qui elevati superbia sua et de justitia confisi propria, ad sanandum medicum non quærebant. Per Jesum enim, qui ostium esse dixit ad Patrem, poterant introire. Sed

It is meet and just that we should give thanks to thee, O holy Lord, eternal Father, almighty God, through our Lord Jesus Christ, thy Son: who by the light of his faith dispelled the darkness of the world. He made them, that were held captives under the just condemnation of the law, become children of grace. He came into the world that he might exercise this judgment: that they who saw not, might see: and they who saw, might become blind. Thus, they that confessed themselves to be in the darkness of error, were to receive the eternal light, whereby they would be delivered from the darkness of their sins: and they that prided themselves on their merits, and seemed to themselves to have the light of justice, were by a just judgment to be shrouded in their own darkness; they

quia de meritis elevati sunt improbe, in sua remanserunt nihilominus cæcitate. Proinde humiles nos venientes, nec de meritis nostris præsumentes, aperimus ante altare tuum, sanctissime Pater, vulnus proprium: tenebras nostrorum fatemur errorum: conscientiæ nostræ aperimus arcanum. Inveniamus, quæsumus, in vulnere medicinam, in tenebris lucem æternam: innocentiæ puritatem in conscientia. Cernere etenim totis nisibus volumus faciem tuam: sed impedimur cæcati tenebra consueta. Cœlos aspicere cupimus, nec valemus: dum cæcati tenebris peccatorum, nec hos pro sancta vita attendimus, qui propter excellentiam vitæ cœli nomine nuncupati sunt. Occurre igitur, Jesu, nobis in templo tuo orantibus: et cura omnes in hac die, qui in virtutibus facientes noluisti Sabbatum custodire. Ecce ante gloriam nominis tui aperimus vulnera nostra: tu appone nostris infirmitatibus medicinam. Succurre nobis ut promisisti precantibus: qui ex nihilo fecisti quod sumus. Fac collyrium et tange oculos nostri cordis et corporis: ne cæcique labamur in tenebrarum erroribus consuetis. Ecce pedes tuos rigamus fletibus: non nos abjicias humiliatos. O Jesu bone! a vestigiis tuis non recedamus: qui humilis venisti in terris. Audi jam nostrorum omnium precem: et evellens nostrorum

were exalted in their pride, they confided in their own justice: they sought not the physician that could heal them, for they might have entered by Jesus, who calls himself the door whereby we go to the Father. These men, therefore, by a wicked high-mindedness in their own merits, were left in their blindness. We, therefore, humbly come before thee; we presume not on our merits; but here before thy altar, O most holy Father, we confess our wounds, and the darkness of our errors, and the hidden things of our conscience. Grant, we beseech thee, that we may find cure for our wounds, light eternal for our darkness, spotless innocence for our conscience. With all our hearts do we desire to see thy face; but we are prevented by our usual darkness which blinds us. We would look up to heaven, yet cannot, for we are blinded by the darkness of our sins; neither do we, by holiness of life, come nigh to those, who, by reason of their sublime virtues, are called the heavens. Come, then, O Jesus, to us that are praying in thy temple. Heal us all upon this day, O thou that wouldst not have us so keep the Sabbath as to rest from good works. Lo! in thy divine presence, we confess our wounds; do thou heal our infirmities. Help us who pray to thee, for thou hast so

criminum cæcitatem, videamus gloriam faciei tuæ in pacis æternæ beatitudine.

promised; help us, thou that, out of nothing, didst create us. Make an ointment for us, and touch with it the eyes of our soul and body; lest, left in our blindness, we fall into our old darkness of error. We throw ourselves at thy feet, and water them with our tears; cast us not away from thee, humbled thus before thee. O good Jesus! thou that didst humbly come upon our earth, suffer us to remain near thee and tread in thy footsteps. Hear this our united prayer; take from us the blindness of our sins; and grant us to see the glory of thy face in the blessedness of eternal peace.

THURSDAY

OF THE FOURTH WEEK OF LENT

The Station is at the church of Saints Sylvester and Martin, which is one of the most venerable in Rome. It was originally built by Pope St. Sylvester, and still bears his name: but in the sixth century, it was consecrated to St. Martin of Tours. In the seventh century, it was enriched with the relics of Pope Saint Martin, which were brought from Chersonesus, where he had died a martyr a few years before. This church was the first Title of St. Charles Borromeo. It was also that of the learned liturgiologist, the Blessed Joseph-Mary Tommasi, whose body is now venerated in this church, and has been miraculously preserved, even to this day, in a state of incorruption.

COLLECT

Præsta quæsumus, omnipotens Deus, ut quos jejunia votiva castigant, ipsa quoque devotio sancta lætificet: ut, terrenis affectibus mitigatis, facilius cœlestia capiamus. Per Christum Dominum nostrum. Amen.

Grant, we beseech thee, O almighty God, that the devotion which makes us punish ourselves by this yearly fast, may also make us rejoice; to the end that, suppressing in ourselves all earthly affections, we may more easily receive thy heavenly inspirations. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Regum.

4. *Cap.* iv.

In diebus illis: Venit mulier Sunamitis ad Eliseum in montem Carmeli: cumque vidisset eam vir Dei e contra, ait ad Giezi puerum suum: Ecce Sunamitis illa. Vade ergo in occursum ejus, et dic ei: Rectene agitur circa te, et circa virum tuum, et circa filium tuum? Quæ respondit: Recte. Cumque venisset ad virum Dei in montem, apprehendit pedes ejus: et accessit Giezi ut amoveret eam. Et ait homo Dei: Dimitte illam, anima enim ejus in amaritudine est, et Dominus celavit a me, et non indicavit mihi. Quæ dixit illi: Numquid petivi filium a domino meo? Numquid non dixi tibi: Ne illudas me? Et ille ait ad Głezi: Accinge lumbos tuos, et tolle baculum meum in manu tua, et vade. Si occurrerit tibi homo, non sa-

Lesson from the Book of Kings.

4. *Ch.* iv.

In those days: A Sunamitess came to Eliseus on Mount Carmel: and when the man of God saw her coming towards him, he said to Giezi his servant: Behold that Sunamitess. Go therefore to meet her, and say to her: Is all well with thee, and with thy husband, and with thy son? And she answered: Well. And when she came to the man of God to the mount, she caught hold on his feet; and Giezi came to remove her. And the man of God said: Let her alone, for her soul is in anguish, and the Lord hath hid it from me, and hath not told me. And she said to him: Did I ask a son of my lord? Did I not say to thee: Do not deceive me? Then he said to Giezi: Gird up thy loins, and take my staff in thy hand and go.

lutes eum: et si salutaverit te quispiam, non respondeas illi: et pones baculum meum super faciem pueri. Porro mater pueri ait: Vivit Dominus, et vivit anima tua, non dimittam te. Surrexit ergo, et secutus est eam. Giezi autem præcesserat ante eos, et posuerat baculum super faciem pueri, et non erat vox, neque sensus: reversusque est in occursum ejus, et nuntiavit ei dicens: Non surrexit puer. Ingressus est ergo Eliseus domum, et ecce puer mortuus jacebat in lectulo ejus: ingressusque clausit ostium super se, et super puerum: et oravit ad Dominum. Et ascendit, et incubuit super puerum: posuitque os suum super os ejus, et oculos suos super oculos ejus, et manus suas super manus ejus: et incurvavit se super eum, et calefacta est caro pueri. At ille reversus, deambulavit in domo, semel huc atque illuc: et ascendit, et incubuit super eum: et oscitavit puer septies, aperuitque oculos. At ille vocavit Giezi, et dixit ei: Voca Sunamitidem hanc. Quæ vocata, ingressa est ad eum. Qui ait: Tolle filium tuum. Venit illa, et corruit ad pedes ejus, et adoravit super terram: tulitque filium suum, et egressa est, et Eliseus reversus est in Galgala.

If any man meet thee, salute him not; and if any man salute thee, answer him not; and lay my staff upon the face of the child. But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her. But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense; and he returned to meet him, and told him, saying: The child is not risen. Eliseus therefore went into the house, and behold the child lay dead on his bed. And going in, he shut the door upon him, and upon the child, and prayed to the Lord. And he went up, and lay upon the child; and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he bowed himself upon him, and the child's flesh grew warm. Then he returned, and walked in the house, once to and fro; and he went up, and lay upon him, and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him. And he said: Take up thy son. She came and fell at his feet, and worshipped upon the ground, and took up her son, and went out. And Eliseus returned to Galgal.

In this mysterious event are clustered together all the wonders of the plan laid down by God for the salvation of man. If the catechumens were instructed in these sublime truths, it would be a disgrace in us to be ignorant of them; therefore, let us be attentive to the teachings of this Epistle. This dead child is the human race; sin has caused its death, but God has resolved to restore it to life. First of all, a servant is sent to the corpse; this servant is Moses. His mission is from God; but, of itself, the Law he brings gives not life. This Law is figured by the *staff* which Giezi holds in his hand, and which he lays upon the child's face; but to no purpose. The Law is severe; its rule is one of fear, on account of the hardness of Israel's heart; yet is it with difficulty that it triumphs over his stubbornness; and they of Israel who would be just must aspire to something more perfect and more filial than the Law of Sinai. The Mediator who is to bring down from heaven the sweet element of charity, has not yet come; He is promised, He is prefigured; but He is not made flesh, He has not yet dwelt among us. The dead *child is not risen.* The Son of God must Himself come down.

Eliseus is the type of this divine Redeemer. See how he takes on himself the littleness of the child's body, and bows himself down into closest contact with its members, and this in the silence of a closed chamber. It was thus that the Word of the Father, shrouding His brightness in the womb of a Virgin, united Himself to our nature, and, as the apostle expresses it, emptied Himself, taking the form of a servant, being made in the likeness of men,[1] that they may have life, and may have it more abundantly[2] than when it was given to them at the beginning. Take notice, too, of what happens to the child, and what are the signs of the resurrection wrought in him.

[1] Phil. ii. 7. [2] St. John x. 10.

He breathes seven times: the Holy Ghost with His seven gifts, is to take possession of man's soul and make it His temple. The child opens his eyes: the blindness of death is at an end. Neither must we forget the Sunamitess, the mother of the child: she is the type of the Church, who is praying her divine Eliseus to give her the resurrection of her dear catechumens, and of all unbelievers who are dwelling in the region of the shadow of death.[1] Let us join our prayers with hers, and beg that the light of the Gospel may be spread more and more, and that the obstacles, opposed by satan and the malice of men to its propagation, may be for ever removed.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. vii.

In illo tempore: Ibat Jesus in civitatem quæ vocatur Naim: et ibant cum eo discipuli ejus, et turba copiosa. Cum autem appropinquaret portæ civitatis, ecce defunctus efferebatur, filius unicus matris suæ: et hæc vidua erat: et turba civitatis multa cum illa. Quam cum vidisset Dominus, misericordia motus super eam, dixit illi: Noli flere. Et accessit, et tetigit loculum (hi autem qui portabant steterunt). Et ait: Adolescens, tibi dico, surge. Et resedit qui erat mortuus, et cœpit loqui. Et dedit illum matri suæ. Accepit autem omnes timor: et magnificabant Deum, dicentes: Quia

Sequel of the holy Gospel according to Luke.

Ch. vii.

At that time: Jesus went into a city that is called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near, and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And he gave him to his

[1] Is. ix. 2.

Propheta magnus surrexit in nobis: et quia Deus visitavit plebem suam.

mother. And there came a fear on them all, and they glorified God, saying: A great prophet is risen up among us, and God hath visited his people.

The Church, both to-day and to-morrow, gives us types of the Resurrection; it is an announcement of the coming Pasch, and an encouragement for sinners to hope that their spiritual death will soon be changed into life. Before entering on the two weeks which are to be devoted to the commemoration of our Saviour's Passion, the Church shows her children the tender mercies of Him whose Blood is to purchase our reconciliation with divine Justice. She would have us argue, for our own consolation, that from such a Saviour we may well hope for pardon. Being thus rid of our fears, we shall be the more at liberty to contemplate the Sacrifice of our august Victim, and compassionate His sufferings. Let us attentively consider the Gospel just read to us. A heart-broken mother is following to the grave the corpse of an only son. Jesus has compassion upon her; He stays the bearers; He puts His divine hand on the bier; He commands the young man to arise; and then, as the Evangelist adds, Jesus *gave him to his mother*. This mother is the Church, who mourns over the death of so many of her children. Jesus is about to comfort her. He, by the ministry of His priests, will stretch forth His hand over these dead children; He will pronounce over them the great word that gives resurrection; and the Church will receive back into her arms these children she had lost, and they will be full of life and gladness.

Let us consider the mystery of the three resurrections wrought by our Saviour: that of the ruler's daughter,[1] that of the young man of to-day's Gospel,

[1] It is given in the Gospel for the twenty-third Sunday after Pentecost.

and that of Lazarus, at which we are to assist to-morrow. The daughter of Jairus (for such was the ruler's name) had been dead only a few hours: she represents the sinner who has but recently fallen, and has not yet contracted the habit of sin, nor grown insensible to the qualms of conscience. The young man of Naim is the figure of a sinner, who makes no effort to return to God, and whose will has lost its energy: he is being carried to the grave; and but for Jesus' passing that way, he would soon have been of the number of them that are for ever dead. Lazarus is an image of a worse class of sinners. He is already a prey to corruption. The stone that closes his grave seals his doom. Can such a corpse as this ever come back to life? Yes, if Jesus mercifully deign to exercise His power. Now, it is during this holy season of Lent that the Church is praying and fasting, and we with her, to the end that these three classes of sinners may hear the voice of the Son of God, and hearing, rise and live.[1] The mystery of Jesus' Resurrection is to produce this wonderful effect in them all. Let us take our humble share in these merciful designs of God; let us, day and night, offer our supplications to our Redeemer, that, in a few days hence, seeing how He has raised the dead to life, we may cry out, with the people of Naim: *A great Prophet is risen up among us, and God hath visited His people!*

Humiliate capita vestra Deo.

Populi tui, Deus, institutor, et rector, peccata quibus impugnatur expelle: ut semper tibi placitus, et tuo mũnimine ćit securus. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

O God, the creator and governor of thy people, deliver them from the sins by which they are assaulted; that they may be always well pleasing in thy sight, and safe under thy protection. Through Christ our Lord. Amen.

[1] St. John v. 25.

We offer to our readers this admirable canticle of the Gothic Church of Spain. It is addressed to the catechumens, who are admitted to Baptism; but, here and there, it is applicable to the penitents, who are soon to be reconciled.

HYMN

(*Sabbato Hebdomadæ V. in Quadragesima*)

Vocaris ad vitam, sacrum Dei genus;
Creator adsciscens, amat quæ condidit;
Redemptor attrahit benigno spiritu;
Venite, dicit, vester unus sum Deus.

O holy people of God! you are called unto life.
The Creator, loving the works of his hands, invites you: the Redeemer lovingly draws you, saying: Come, I am your only God.

Prorsus relicto claritatis lumine,
Ingens chaos vos pessime concluserat:
Locus beatitudinis jam non erat;
Cruenta terra qua re mors intraverat.

You had departed from the bright light; you had wretchedly fallen into the great abyss; there was no longer a heaven for you; cruel death had come upon the earth.

En, mitis adveni, creans; et recreans Deus;
Potens, infirmitatis particeps vestræ
Valenter vos feram, concurrite;
Ut jam receptet vos ovile gaudii.

Lo! I, your Creator and your Re-Creator, your God, have come to you in love. I, though a sharer of your weakness, am the mighty God; I will carry you in my strength; come unto me, and the fold of joy shall welcome you back.

Signo crucis frons prænotetur indito:
Aures, et os perfusa signet unctio:
Præbete dictis cordis aurem: vividum
Confessionis personate canticum.

Your foreheads shall be marked with the sign of the cross; and your ears and mouth anointed with oil. Lend the ear of your heart to what you are taught; and sing the Symbol as a canticle of fervent praise.

Omnes novo estote læti nomine:

Rejoice in the new name that is given you. You are

Omnes novæ sortis fovet hæreditas:
Nullus manebit servus hosti subditus:
Eritis unius Dei regnum manens.
Honor sit æterno Deo, sit gloria
Uni Patri, ejusque soli Filio,
Cum Spiritu; quæ Trinitas perenniter
Vivit potens in sæculorum sæcula. Amen.

all made heirs to a new inheritance. Not one of you shall remain a slave to the enemy. You shall be the permanent kingdom of the one God.

Honour be to the eternal God! Glory be to the one Father, and to his only Son, together with the Holy Ghost: the almighty Trinity, that liveth unceasingly for ever and ever. Amen.

FRIDAY

OF THE FOURTH WEEK OF LENT

THE Station is in the church of Saint Eusebius, priest of Rome, who suffered for the faith, in the Arian persecution, under the emperor Constantius.

COLLECT

Deus, qui ineffabilibus mundum renovas sacramentis: præsta quæsumus, ut Ecclesia tua et æternis proficiat institutis, et temporalibus non destituatur auxiliis. Per Christum Dominum nostrum. Amen.

O God, who by thy ineffable mysteries givest new life to the world; grant, we beseech thee, that thy Church may advance in the observance of thy eternal precepts, and never be destitute of thy temporal assistance. Through Christ our Lord. Amen.

EPISTLE

Lectio libri Regum.

3. *Cap.* xvii.

In diebus illis: Ægrotavit filius mulieris matrisfamilias, et erat languor fortissimus,

Lesson from the Book of Kings.

3. *Ch.* xvii.

In those days: The son of the woman, the mistress of the house, fell sick, and the

ita ut non remaneret in eo halitus. Dixit ergo ad Eliam: Quid mihi et tibi vir Dei? Ingressus es ad me, ut rememorarentur iniquitates meæ, et interficeres filium meum? Et ait ad eam Elias: Da mihi filium tuum. Tulitque eum de sinu ejus, et portavit in cœnaculum ubi ipse manebat, et posuit super lectulum suum. Et clamavit ad Dominum et dixit: Domine Deus meus, etiamne viduam, apud quam ego utcumque sustentor, afflixisti ut interficeres filium ejus? Et expandit se, atque mensus est super puerum tribus vicibus, et clamavit ad Dominum, et ait: Domine Deus meus, revertatur, obsecro, anima pueri hujus in viscera ejus. Et exaudivit Dominus vocem Eliæ: et reversa est anima pueri intra eum, et revixit. Tulitque Elias puerum, et deposuit eum de cœnaculo in inferiorem domum, et tradidit matri suæ, et ait illi: En vivit filius tuus. Dixitque mulier ad Eliam: Nunc in isto cognovi, quoniam vir Dei es tu, et verbum Domini in ore tuo verum est.

sickness was very grievous, so that there was no breath left in him. And she said to Elias: What have I to do with thee, thou man of God? Art thou come to me, that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said: O Lord, my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord, my God, let the soul of this child, I beseech thee, return into his body. And the Lord heard the voice of Elias; and the soul of the child returned into him, and he revived. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth. And the woman said to Elias: Now, by this, I know that thou art a man of God, and the word of the Lord in thy mouth is true.

Again it is a mother that comes, with tears in her eyes, praying for the resurrection of her child. This mother is the widow of Sarephta, whom we have

already had as the type of the Gentile Church. She was once a sinner, and an idolatress, and the remembrance of the past afflicts her soul; but the God that has cleansed her from her sins, and called her to be His bride, comforts her by restoring her child to life. The charity of Elias is a figure of that of the Son of God. Observe how this great prophet stretches himself upon the body of the boy, fitting himself to his littleness, as did also Eliseus. Here again, we recognize the divine mystery of the Incarnation. Elias thrice touches the corpse; thrice, also, will our catechumens be immersed in the baptismal font, whilst the minister of God invokes the three Persons of the adorable Trinity. On the solemn night of Easter, Jesus, too, will say to the Church, His bride: *Behold, thy son liveth;* and she, transported with joy, will acknowledge the truth of God's promises. Nay, the very pagans bore witness to this truth; for when they saw the virtuous lives of this new people, which came forth regenerated from the waters of Baptism, they acknowledged that God alone could produce such virtue in man. There suddenly arose from the midst of the Roman empire, demoralized as it was and corrupt beyond imagination, a race of men of angelic purity; and these very men had, but a short time before their Baptism, wallowed in all the abominations of paganism. Whence had they derived this sublime virtue? From the Christian teaching, and from the supernatural remedies it provides for man's spiritual miseries. Then it was that unbelievers sought for the true faith, though they knew it was at the risk of martyrdom; they ran to the Church, asking her to become their mother, and saying to her: *We know that thou art of God, and the word of the Lord in thy mouth is true.*

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. xi.

In illo tempore: Erat quidam languens Lazarus a Bethania, de castello Mariæ et Marthæ sororis ejus. (Maria autem erat, quæ unxit Dominum unguento, et extersit pedes ejus capillis suis: cujus frater Lazarus infirmabatur.) Miserunt ergo sorores ejus ad eum, dicentes: Domine, ecce quem amas, infirmatur. Audiens autem Jesus, dixit eis: Infirmitas hæc non est ad mortem, sed pro gloria Dei, ut glorificetur Filius Dei per eam. Diligebat autem Jesus Martham, et sororem ejus Mariam, et Lazarum. Ut ergo audivit quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus. Deinde post hæc dixit discipulis suis: Eamus in Judæam iterum. Dicunt ei discipuli: Rabbi, nunc quærebant te Judæi lapidare, et iterum vadis illuc? Respondit Jesus: Nonne duodecim sunt horæ diei? Si quis ambulaverit in die, non offendit, quia lucem hujus mundi videt: si autem ambulaverit in nocte, offendit, quia lux non est in eo. Hæc ait, et post hæc dixit eis: Lazarus amicus noster dormit: sed vado ut a somno excitem eum. Dixerunt ergo discipuli ejus: Domine, si dormit salvus erit. Dixerat autem Jesus de morte

Sequel of the holy Gospel according to John.

Ch. xi.

At that time: There was a certain man sick named Lazarus, of Bethania, of the town of Mary, and of Martha her sister. And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick. And Jesus hearing it said to them: This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When he had heard therefore that he was sick, he still remained in the same place two days. Then after that, he said to his disciples: Let us go into Judea again. The disciples say to him: Rabbi, the Jews but now sought to stone thee, and goest thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world; but if he walk in the night he stumbleth, because the light is not in him. These things he said, and after that he said to them: Lazarus our friend sleepeth: but I go

ejus: illi autem putaverunt quia de dormitione somni diceret. Tunc ergo Jesus dixit eis manifeste: Lazarus mortuus est; et gaudeo propter vos, ut credatis, quoniam non eram ibi. Sed eamus ad eum. Dixit ergo Thomas, qui dicitur Didymus, ad condiscipulos: Eamus et nos, ut moriamur cum eo. Venit itaque Jesus; et invenit eum quatuor dies jam in monumento habentem. (Erat autem Bethania juxta Jerosolymam quasi stadiis quindecim.) Multi autem ex Judæis venerant ad Martham et Mariam, ut consolarentur eas de fratre suo. Martha ergo ut audivit quia Jesus venit, occurrit illi: Maria autem domi sedebat. Dixit ergo Martha ad Jesum: Domine, si fuisses hic, frater meus non fuisset mortuus. Sed et nunc scio quia quæcumque poposceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resurget frater tuus. Dicit ei Martha: Scio quia resurget in resurrectione in novissimo die. Dixit ei Jesus: Ego sum resurrectio et vita: qui credit in me, etiamsi mortuus fuerit, vivet: et omnis qui vivit et credit in me, non morietur in æternum. Credis hoc? Ait illi: Utique, Domine, ego credidi, quia tu es Christus Filius Dei vivi, qui in hunc mundum venisti. Et cum hæc dixisset, abiit, et vocavit Mariam sororem suam silentio, dicens: Magister adest, et vocat te. Illa, ut audivit, surgit cito, et

that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death; and they thought that he spoke of the repose of sleep. Then therefore Jesus said to them plainly: Lazarus is dead, and I am glad for your sakes, that I was not there, that you may believe; but let us go to him. Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him. Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha, therefore, as soon as she heard that Jesus was come, went to meet him; but Mary sat at home. Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died; but now also I know, that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live; and every one that liveth, and believeth in me, shall not die for ever. Be-

venit ad eum; nondum enim venerat Jesus in castellum, sed erat adhuc in illo loco, ubi occurrerat ei Martha. Judæi ergo, qui erant cum ea in domo, et consolabantur eam, cum vidissent Mariam, quia cito surrexit et exiit, secuti sunt eam, dicentes: Quia vadit ad monumentum, ut ploret ibi. Maria ergo, cum venisset ubi erat Jesus, videns eum, cecidit ad pedes ejus, et dicit ei: Domine, si fuisses hic, non esset mortuus frater meus. Jesus ergo, ut vidit eam plorantem, et Judæos qui venerant cum ea plorantes, infremuit spiritu, et turbavit seipsum, et dixit: Ubi posuistis eum? Dicunt ei: Domine, veni et vide. Et lacrymatus est Jesus. Dixerunt ergo Judæi: Ecce quomodo amabat eum! Quidam autem ex ipsis dixerunt: Non poterat hic, qui aperuit oculos cæci nati, facere ut hic non moreretur? Jesus ergo rursum fremens in semetipso, venit ad monumentum. Erat autem spelunca: et lapis superpositus erat ei. Ait Jesus: Tollite lapidem. Dicit ei Martha, soror ejus qui mortuus fuerat: Domine, jam fœtet, quatriduanus est enim. Dicit ei Jesus: Nonne dixi tibi, quoniam si credideris, videbis gloriam Dei? Tulerunt ergo lapidem: Jesus autem, elevatis sursum oculis, dixit: Pater, gratias ago tibi, quoniam audisti me. Ego autem sciebam quia semper me audis, sed propter populum qui circumstat, dixi: ut

lievest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world. And when she had said these things, she went, and called her sister Mary secretly, saying: The Master is come, and calleth for thee. She, as soon as she heard this, riseth quickly, and cometh to him; for Jesus was not yet come into the town, but he was still in that place where Martha had met him. The Jews therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily, and went out, followed her saying: She goeth to the grave, to weep there. When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died. Jesus therefore, when he saw her weeping, and the Jews, that were come with her, weeping, groaned in the spirit, and troubled himself, and said: Where have you laid him? They say to him: Lord, come and see. And Jesus wept. The Jews therefore said: Behold how he loved him! But some of them said: Could not he, that opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in himself, cometh to the sepulchre: now it was a cave

credant quia tu me misisti. Hæc cum dixisset, voce magna clamavit: Lazare, veni foras. Et statim prodiit, qui fuerat mortuus, ligatus pedes et manus institis, et facies illius sudario erat ligata. Dixit eis Jesus: Solvite eum, et sinite abire. Multi ergo ex Judæis, qui venerant ad Mariam et Martham, et viderant quæ fecit Jesus, crediderunt in eum.

and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days. Jesus saith to her: Did I not say to thee that if thou believe, thou shalt see the glory of God? They took therefore the stone away; and Jesus, lifting up his eyes, said: Father, I give thee thanks that thou hast heard me; and I knew that thou hearest me always, but because of the people who stand about have I said it, that they may believe that thou hast sent me. When he had said these things, he cried with a loud voice: Lazarus, come forth! And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go. Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

Let us meditate upon this admirable history; and as we meditate, let us hope; for it not only shows us what Jesus does for the souls of others, but what He has done for ours. Let us, also, renew our prayers for the penitents, who now, throughout the world, are preparing for the great reconciliation. It is not a mother that is here represented as praying for the resurrection of her child; it is two sisters asking this grace for a brother. The example must not be lost

on us: we must pray for one another. But let us take our Gospel in the order of its truths.

First, Lazarus was sick; and then, he died. The sinner begins by being tepid and careless; and then he receives the mortal wound. Jesus could have cured Lazarus of his sickness; but He permitted it to be fatal. He intends to work such a miracle, and that within sight of Jerusalem, that His enemies shall have no excuse for refusing to receive Him as the Messias. He would also prove that He is the sovereign Master of life, in order that He might hereby teach His apostles and disciples not to be scandalized at the death He Himself was soon to suffer. In the moral sense, God, in His wisdom, sometimes leaves an ungrateful soul to itself, although He foresees that it will fall into sin. It will rise again; and the confusion it will feel for having sinned will lead it to that great preservative against a future fall—humility.

The two sisters, Martha and Mary, are full of grief, yet full of confidence in Jesus. Let us observe how their two distinct characters are shown on this occasion. Jesus tells Martha that He is *the resurrection and the life*, and that they who believe in Him shall not die—that is, shall not die the death of sin. But when Mary came to Him, and *He saw her weeping, He groaned in the spirit, and troubled Himself*, because He knew the greatness of her love. His divine Heart was touched with compassion as He beheld these, who were so dear to Him, smarting under that chastisement of death which sin had brought into the world. Having reached the sepulchre where Lazarus was buried, He wept, for He loved Lazarus. Thus did our Redeemer, by His own weeping, sanctify the tears which Christian affection sheds over the grave of a relative or friend. Lazarus has been in the sepulchre four days; it is the image of the sinner buried in his sins. To see him now makes even

his sister shudder: but Jesus rebukes her, and bids them take away the stone. Then with that voice which commands all nature and makes hell tremble, He cries out: *Lazarus, come forth!* He that had been dead rises up in the sepulchre; but his feet and hands are tied, his face is covered with a napkin; he lives, but he can neither walk nor see. Jesus orders him to be set free; and then, by the hands of the men that are present, he recovers the use of his limbs and eyes. So is it with the sinner that receives pardon. There is no voice but that of Jesus which can call him to conversion, and touch his heart, and bring him to confess his sins; but Jesus has put into the hands of priests the power to loose, enlighten, and give movement. This miracle, which was wrought by our Saviour at this very season of the year, filled up the measure of His enemies' rage, and set them thinking how they could soonest put Him to death. The few days He has still to live, are all to be spent at Bethania, where the miracle has taken place, and which is but a short distance from Jerusalem. In nine days from this, He will make His triumphant entry into the faithless city, after which He will return to Bethania, and after three or four days, will once more enter Jerusalem, there to consummate the Sacrifice, whose infinite merits are to purchase resurrection for sinners.

The early Christians loved to see this history of our Lord's raising Lazarus to life painted on the walls of the catacombs. We also find it carved on the sarcophagi of the fourth and fifth centuries; and later on, it was not unfrequently chosen as a subject for the painted windows of our cathedrals. This symbol of spiritual resurrection was formerly honoured by a most solemn ceremony, in the great monastery of holy Trinity, at Vendôme, in France. Every year, on this day, a criminal who had been sentenced to death, was led to the church of the monastery. He

had a rope round his neck, and held in his hand a torch weighing thirty-three pounds, in memory of the years spent on earth by our Saviour. The monks made a procession, in which the criminal joined; after which, a sermon was preached, at which he also assisted. He was then taken to the foot of the altar, where the abbot, after exhorting him to repentance, imposed on him, as a penance, the pilgrimage to St. Martin's church at Tours. The abbot loosened the rope from his neck, and declared him to be free. The origin of this ceremony was, that when Louis of Bourbon, Count of Vendôme, was prisoner in England, in the year 1426, he made a vow that, if God restored him to liberty, he would establish this custom in the church of holy Trinity, as a return of gratitude, and as a homage to Christ, who raised up Lazarus from the tomb. God accepted the vow, and the prince soon recovered his freedom.

Humiliate capita vestra Deo.

Da nobis, quæsumus, omnipotens Deus, ut qui infirmitatis nostræ conscii, de tua virtute confidimus, de tua semper pietate gaudeamus. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

Grant, we beseech thee, O almighty God, that we, who are sensible of our own weakness, and confide in thy power, may always rejoice in the effects of thy goodness. Through Christ our Lord. Amen.

Let us pray to-day for the conversion of sinners, using this devout formula given by the Roman pontifical in the reconciliation of penitents:

PRAYER

Deus, humani generis benignissime conditor, et misericordissime reformator, qui hominem invidia diaboli ab æternitate dejectum unici

O God, the most loving Creator, and most merciful Redeemer of mankind! who, when man, through the devil's malice, forfeited eternal life,

Filii tui sanguine redemisti, vivifica hos famulos tuos, quos tibi nullatenus mori desideras; et qui non derelinquis devios, assume correctos; moveant pietatem tuam, quæsumus, Domine, horum famulorum tuorum lacrymosa suspiria; tu eorum medere vulneribus; tu jacentibus manum porrige salutarem; ne Ecclesia tua aliqua sui corporis portione vastetur; ne grex tuus detrimentum sustineat: ne de familiæ tuæ damno inimicus exsultet; ne renatos lavacro salutari mors secunda possideat. Tibi ergo, Domine, supplices fundimus preces, tibi fletum cordis effundimus; tu parce confitentibus, ut imminentibus pœnis sententiam futuri judicii, te miserante, non incidant; nesciant quod terret in tenebris, quod stridet in flammis, atque ab erroris via ad iter reversi justitiæ, nequaquam ultra novis vulneribus saucientur; sed integrum sit eis, ac perpetuum, et quod gratia tua contulit, et quod misericordia reformavit. Per eumdem Dominum nostrum Jesum Christum. Amen.

didst redeem him by the Blood of thine only Son; restore to life these thy servants, who thou willest not should be dead to thee. Thou abandonest not them that go astray; receive these that have returned to the right path. We beseech thee, O Lord, let thy mercy be moved by the tears and sighs of these thy servants; heal their wounds; stretch forth thy saving hand, and raise them up: lest thy Church be robbed of a part of her body; lest thy flock should suffer loss; lest the enemy should rejoice in the perdition of them that are of thy family; lest the second death should seize them that were regenerated in the waters of salvation. To thee, therefore, O Lord, do we thy suppliants pour forth our prayers, to thee the weeping of our heart. Spare them that trust in thee, and, in thy mercy, suffer them not to fall under the sentence of thy judgment to come, whereby they would be condemned to punishment. Let not the horrors of darkness, or the scorching of flames come nigh to them. They have returned from the way of error to the path of justice; let them not be again wounded. What thy grace hath conferred, and thy mercy hath reformed, let it remain in them whole and for ever. Through the same Jesus Christ our Lord. Amen.

SATURDAY

OF THE FOURTH WEEK OF LENT

THIS Saturday, in the early ages of Christianity, was called *Sitientes*, from the first word of the Introit of the Mass, in which the Church addresses her catechumens in the words of Isaias, and invites them that *thirst* after grace, to come and receive it in the holy Sacrament of Baptism. At Rome, the Station was originally in the basilica of Saint Laurence *outside the walls;* but it was found inconvenient, on account of its great distance from the city; and the church of Saint Nicholas *in carcere*, which is within the walls, was selected for to-day's Station.

COLLECT

Fiat, Domine, quæsumus, per gratiam tuam, fructuosus nostræ devotionis affectus: quia tunc nobis proderunt suscepta jejunia, si tuæ sint placita pietati. Per Christum Dominum nostrum. Amen.

Grant us, O Lord, we beseech thee, an increase of devotion: for then only will our fasts avail us, when they are well pleasing to thy goodness. Through Christ our Lord. Amen.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. xlix.

Hæc dicit Dominus: In tempore placito exaudivi te, et in die salutis auxiliatus sum tui: et servavi te, et dedi te in fœdus populi, ut suscitares terram, et possideres hæreditates dissipatas; ut

Lesson from the Prophet Isaias.

Ch. xlix.

Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee; and I have preserved thee, and given thee to be a covenant of the people, that thou mightest

diceres his qui vincti sunt: Exite: et his qui in tenebris: Revelamini. Super vias pascentur, et in omnibus planis pascua eorum. Non esurient, neque sitient, et non percutiet eos æstus et sol: quia miserator eorum reget eos, et ad fontes aquarum potabit eos. Et ponam omnes montes meos in viam, et semitæ meæ exaltabuntur. Ecce isti de longe venient, et ecce illi ab aquilone et mari, et isti de terra australi. Laudate, cœli, et exsulta, terra; jubilate, montes, laudem: quia consolatus est Dominus populum suum, et pauperum suorum miserebitur. Et dixit Sion: Dereliquit me Dominus, et Dominus oblitus est mei. Numquid oblivisci potest mulier infantem suum, ut non misereatur filio uteri sui? Et si illa oblita fuerit, ego tamen non obliviscar tui, dicit Dominus omnipotens.

raise up the earth and possess the inheritances that were destroyed; that thou mightest say to them that are bound: Come forth; and to them that are in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger nor thirst, neither shall the heat nor the sun strike them: for he that is merciful to them shall be their shepherd, and at the fountains of waters he shall give them drink. And I will make all my mountains a way, and my paths shall be exalted. Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice, O earth; ye mountains, give praise with jubilation; because the Lord hath comforted his people, and will have mercy on his poor ones. And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will I not forget thee, saith the Lord almighty.

How these words of love must have consoled the hearts of our catechumens! Never did our heavenly Father express His tender mercy towards us in more glowing terms; and He bade His prophet deliver them to us. He gives the whole earth to His Son, Jesus Christ, our Incarnate Lord, not that He may judge and condemn it, as it deserves, but that He

may save it.[1] This divine Ambassador, having come on the earth, tells all that are galled by fetters, or that sit in the gloomy shadow of death, to come to Him, promising them liberty and light. Their hunger shall be appeased, and their thirst quenched. They shall no longer pant under the scorching rays of the sun, but shall be led by their merciful Shepherd to the cool shades on the banks of the water of life. They came from every nation under heaven: *the fountain*, the font, shall be the centre where all the human race is to meet. The Gentile world is to be henceforth called *Sion*, and the Lord loveth the gates of this new Sion above all the tabernacles of Jacob.[2] God had not forgotten her during the long ages of her idol worship; His love is tender as that of the fondest mother; yea, and though a mother's heart may *forget* her child, God never will forget His Sion. You, then, who received Baptism at your very entrance into the world, but have, since then, served another master besides Him to whom you swore perpetual allegiance at the font, be of good heart! If the grace of God has found you submissive, if the holy exercises of Lent and the prayers offered for you by the Church have had their effect, and you are now preparing to make your peace with God, read these words of your heavenly Father, and fear not! How can you fear? He has given you to His own Son; He has told Him to save, heal, and comfort you. Are you in the bonds of sin? Jesus can break them. Are you in spiritual darkness? He is the light of the world, and can dispel the thickest gloom. Are you hungry? He is the Bread of life. Are you thirsty? He is the fountain of living water. Are you scorched, are you burnt to the very core, by the heat of concupiscence? Even so, poor sufferers! you must not lose courage; there is a cool fountain ready to refresh you, and heal all

[1] St. John iii. 17. [2] Ps. lxxxvi. 2.

your wounds; not indeed the first font, which gave you the life you have lost; but the second Baptism, the divine Sacrament of Penance, which can restore you to grace and purity!

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. viii.

In illo tempore: Locutus est Jesus turbis Judæorum, dicens: Ego sum lux mundi: qui sequitur me, non ambulat in tenebris, sed habebit lumen vitæ. Dixerunt ergo ei pharisæi: Tu de teipso testimonium perhibes: testimonium tuum non est verum. Respondit Jesus, et dixit eis: Et si ego testimonium perhibeo de meipso, verum est testimonium meum: quia scio unde veni, et quo vado: vos autem nescitis unde venio, aut quo vado. Vos secundum carnem judicatis: ego non judico quemquam: et si judico ego, judicium meum verum est: quia solus non sum, sed ego, et qui misit me, Pater. Et in lege vestra scriptum est, quia duorum hominum testimonium verum est. Ego sum qui testimonium perhibeo de meipso: et testimonium perhibet de me, qui misit me, Pater. Dicebant ergo ei: Ubi est Pater tuus? Respondit Jesus: Neque me scitis, neque Patrem meum: si me sciretis, forsitan et Patrem meum sciretis. Hæc verba locutus est Jesus in gazophylacio, docens in

Sequel of the holy Gospel according to John.

Ch. viii.

At that time: Jesus spoke to the multitude of the Jews, saying: I am the light of the world; he that followeth me, walketh not in darkness, but shall have the light of life. The pharisees therefore said to him: Thou givest testimony of thyself; thy testimony is not true. Jesus answered and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came and whither I go, but you know not whence I come, or whither I go. You judge according to the flesh, I judge not any man. And if I do judge, my judgment is true; because I am not alone, but I and the Father that sent me. And in your law it is written, that the testimony of two men is true. I am one, that give testimony of myself; and the Father that sent me, giveth testimony of me. They said therefore to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father; if you did know me, perhaps you would know my Father also. These words Jesus spoke in the treasury,

templo : et nemo apprehendit eum, quia necdum venerat hora ejus.

teaching in the temple : and no man laid hands on him, because his hour was not yet come.

What a contrast between the tender mercy of God, who invites all men to receive His Son as their Redeemer, and the obduracy of heart wherewith the Jews receive the heavenly Ambassador! Jesus has proclaimed Himself to be the Son of God, and, in proof of His divine origin, has, for three long years, wrought the most astounding miracles. Many of the Jews have believed in Him, because they argued that God could never have authorized falsity by miracles; and they therefore accepted the doctrine of Jesus as coming from heaven. The pharisees hate the light, and love darkness; their pride will not yield even to the evidence of facts. At one time they denied the genuineness of Jesus' miracles; at another, they pretended to explain them by the agency of the devil. Then, too, they put questions to Him of such a captious nature, that, in what way soever Jesus answered, they might accuse Him of blasphemy, or contempt for the Law. To-day, they have the audacity to make this objection to Jesus' being the Messias: that He gives testimony in His own favour! Our blessed Lord, who knows the malice of their hearts, deigns to refute their impious sarcasm; but He avoids giving them an explicit answer. It is evident that the light is passing from Jerusalem, and is to bless other lands. How terrible is this punishment of a soul that abuses the truth, and rejects it by an instinctive hatred! Her crime is that sin against the Holy Ghost, which shall not be forgiven, neither in this world, nor in the world to come.[1] Happy he that loves the truth, though it condemns his evil passions, and troubles his conscience! Such an one proves that he reveres the wisdom of God; and if it do not altogether rule

[1] St. Matt. xii. 32.

his conduct it does not abandon him. But happier far he that yields himself wholly to the truth, and, as a humble disciple, follows Jesus. *He walketh not in darkness; he shall have the light of life.* Let us, then, lose no time, but take at once that happy path marked out for us by Him who is our light and our life. Keeping close to His footsteps, we went up the rugged hill of Quarantana, and there we witnessed His rigid fast; but now that the time of His Passion is at hand, He invites us to follow Him up another mount, that of Calvary, there to contemplate His sufferings and death. Let us not hesitate; we shall be repaid: we *shall have the light of life.*

Humiliate capita vestra Deo.	Bow down your heads to God.
Deus, qui sperantibus in te misereri potius eligis quam irasci: da nobis digne flere mala quæ fecimus, ut tuæ consolationis gratiam invenire mereamur. Per Christum Dominum nostrum. Amen.	O God, who choosest rather to show mercy, than to be angry with those that hope in thee, grant we may worthily lament the evil we have committed, that so we may find the favour of thy consolation. Through Christ our Lord. Amen.

Let us end these first four weeks of Lent with a hymn to our blessed Lady, the Mother of mercy. Saturday is always sacred to her. The hymn we give is taken from the ancient Roman-French missals.

SEQUENCE

Ave Maria, Gratia plena. Dominus tecum, Virgo serena.	Hail Mary, full of grace! The Lord is with thee, O gentle Virgin!
Benedicta tu In mulieribus, Quæ peperisti Pacem hominibus, Et angelis gloriam.	Blessed art thou among women, for thou didst bring forth peace to men and glory to the angels.

Et benedictus
Fructus ventris tui,
Qui cohæredes
Ut essemus sui,
Nos fecit per gratiam.
Per hoc autem Ave,
Mundo tam suave,
Contra carnis jura
Genuisti prolem,
Novum stella solem,
Nova genitura.
Tu parvi et magni,
Leonis et Agni,
Salvatoris Christi
Templum exstitisti;
Sed virgo intacta.

Tu Solis et Roris,
Panis et Pastoris,
Virginum Regina,
Rosa sine spina,
Genitrix es facta.
Tu civitas Regis justitiæ,
Tu mater es misericordiæ,
De lacu fæcis et miseriæ
Theophilum reformans gratiæ.

Te collaudat cœlestis curia
Tu Mater es Regis et filia,
Per te reis donatur venia,
Per te justis confertur gratia.

Ergo maris stella,
Verbi Dei cella,
Et solis aurora,
Paradisi porta,
Per quam lux est orta,
Natum tuum ora,
Ut nos solvat a peccatis,
Et in regno claritatis,
Quo lux lucet sedula,
Collocet per sæcula.
Amen.

And blessed is the fruit of thy womb Jesus, who, by his grace, made us to be his coheirs.

By this *Ave*, which sounded so sweetly to the world, thou didst conceive, and not by nature's laws. Thou wast the new star that wast to bring forth a new Sun.

Thou, though ever the purest of virgins, wast the temple of our Saviour Jesus Christ (who united in his person the little and the great), of Jesus, the Lion and the Lamb.

O Queen of virgins! O rose without thorns! Thou wast made Mother of him who is our Sun, our Dew, our Bread, and our Shepherd.

Thou art the city of the just King; thou art the Mother of mercy, bringing grace to Theophilus, by drawing him out of the den of filth and misery.

The heavenly court praises thee, for thou art both Mother and Daughter of its King. By thee, the guilty obtain pardon; by thy prayers, the just receive grace.

Therefore, O star of the sea, O tabernacle of the Word, O aurora of the divine Sun,

O gate of heaven, by whom Light arose to the world! pray for us to thy Son,

That he loose us from sin, and introduce us into the kingdom of brightness, where perpetual light shines for ever.
Amen.

PROPER OF THE SAINTS

MARCH 12

SAINT GREGORY THE GREAT

POPE AND DOCTOR OF THE CHURCH

AMONG all the pastors whom our Lord Jesus Christ has placed, as His vicegerents, over the universal Church, there is not one whose merits and renown have surpassed those of the holy Pope, whose feast we keep to-day. His name is Gregory, which signifies watchfulness; his surname is 'the Great,' and he was in possession of that title, when God sent the Seventh Gregory, the glorious Hildebrand, to govern His Church.

In recounting the glories of this illustrious Pontiff, it is but natural we should begin with his zeal for the services of the Church. The Roman liturgy, which owes to him some of its finest hymns, may be considered as his work, at least in this sense, that it is he who collected together and classified the prayers and rites drawn up by his predecessors, and reduced them to the form in which we now have them. He collected also the ancient chants of the Church, and arranged them in accordance with the rules and requirements of the divine Service. Hence it is, that our sacred music, which gives such solemnity to the liturgy, and inspires the soul with respect and devotion during the celebration of the great mysteries of our faith, is known as the Gregorian chant.

He is, then, the apostle of the liturgy, and this alone would have immortalized his name; but we must look for far greater things from such a Pontiff as Gregory. His name was added to the three, who had hitherto been honoured as the great Doctors of the Latin Church. These three are Ambrose, Augustine, and Jerome; who else could be the fourth but Gregory? The Church found in his writings such evidence of his having been guided by the Holy Ghost, such a knowledge of the sacred Scriptures, such a clear appreciation of the mysteries of faith, and such unction and authority in his teachings, that she gladly welcomed him as a new guide for her children.

Such was the respect wherewith everything he wrote was treated, that his very letters were preserved as so many precious treasures. This immense correspondence shows us that there was not a country, scarcely even a city, of the Christian world, on which the Pontiff had not his watchful eye steadily fixed; that there was not a question, however local or personal, which, if it interested religion, did not excite his zeal and arbitration as the Bishop of the universal Church. If certain writers of modern times had but taken the pains to glance at these letters, written by a Pope of the sixth century, they would never have asserted, as they have, that the prerogatives of the Roman Pontiff are based on documents fabricated, as they say, two hundred years after the death of Gregory.

Throned on the apostolic See, our saint proved himself to be a rightful heir of the apostles, not only as the representative and depositary of their authority, but as a fellow-sharer in their mission of calling nations to the true faith. To whom does England owe her having been, for so many ages, 'the island of saints'? To Gregory, who, touched with compassion for those *Angli*, of whom, as he playfully said, he would fain

make *Angeli*, sent to their island the monk Augustine with forty companions, all of them, as was Gregory himself, children of St. Benedict. The faith had been sown in this land as early as the second century, but it had been trodden down by the invasion of an infidel race. This time the seed fructified, and so rapidly that Gregory lived to see a plentiful harvest. It is beautiful to hear the aged Pontiff speaking with enthusiasm about the results of his English mission. He thus speaks in the twenty-seventh Book of his *Morals*: 'Lo! the language of Britain, which could once mutter naught save barbarous sounds, has long since begun to sing, in the divine praises, the Hebrew *Alleluia!* Lo! that swelling sea is now calm, and saints walk on its waves. The tide of barbarians, which the sword of earthly princes could not keep back, is now hemmed in at the simple bidding of God's priests.'[1]

During the fourteen years that this holy Pope held the place of Peter, he was the object of the admiration of the Christian world, both in the east and in the west. His profound learning, his talent for administration, his position, all tended to make him beloved and respected. But who could describe the virtue of his great soul? That contempt for the world and its riches, which led him to seek obscurity in the cloister; that humility, which made him flee the honours of the papacy, and hide himself in a cave, where, at length, he was miraculously discovered, and God Himself put into his hands the keys of heaven, which he was evidently worthy to hold, because he feared the responsibility; that zeal for the whole flock, of which he considered himself not the master, but the servant, so much so indeed that he assumed the title, which the Popes have ever since retained, of 'servant of the servants of God'; that charity which took care of the poor throughout

[1] *Moral. in Job.* Lib. xxvii. Cap. xi.

the whole world; that ceaseless solicitude, which provided for every calamity, whether public or private; that unruffled sweetness of manner, which he showed to all around him, in spite of the bodily sufferings which never left him during the whole period of his laborious pontificate; that firmness in defending the deposit of the faith, and crushing error wheresoever it showed itself; in a word, that vigilance with regard to discipline, which made itself felt for long ages after in the whole Church? All these services and glorious examples of virtue have endeared our saint to the whole world, and will cause his name to be blessed by all future generations, even to the end of time.

Let us now read the abridged life of our saint, as given us in the liturgy.

Gregorius magnus, Romanus, Gordiani senatoris filius, adolescens philosophiæ operam dedit, et prætorio officio functus, patre mortuo, sex monasteria in Sicilia ædificavit; Romæ septimum sancti Andreæ nomine in suis ædibus, prope basilicam sanctorum Joannis et Pauli ad clivum Scauri: ubi Hilarione ac Maximiano magistris monachi vitam professus, postea abbas fuit. Mox Diaconus Cardinalis creatus, Constantinopolim a Pelagio Pontifice ad Tiberium Constantinum imperatorem legatus mittitur; apud quem memorabile etiam illud effecit, quod Eutychium patriarcham, qui scripserat contra veram ac tractabilem corporum resurrectionem, ita convicit, ut ejus librum imperator in ignem injiceret. Quare Eutychius paulo post

Gregory the Great, a Roman by birth, was son of the senator Gordian. He applied early to the study of philosophy, and was entrusted with the office of prætor. After his father's death he built six monasteries in Sicily, and a seventh, under the title of Saint Andrew, in his own house in Rome, near the basilica of Saints John and Paul, on the hill Scaurus. In this last named monastery, he embraced the monastic life, under the guidance of Hilarion and Maximian, and was, later on, elected abbot. Shortly afterwards, he was created Cardinal-Deacon, and was by Pope Pelagius sent to Constantinople, as legate, to confer with the emperor Constantine. While there, he achieved that celebrated victory over the patriarch Eutychius, who had

cum in morbum incidisset, instante morte, pellem manus suæ tenebat, multis præsentibus, dicens: Confiteor quia omnes in hac carne resurgemus.

written against the resurrection of the flesh, maintaining that it would not be a real one. Gregory so convinced him of his error, that the emperor threw his book into the fire. Eutychius himself fell ill not long after, and when he perceived his last hour had come, he took between his fingers the skin of his hand, and said before the many who were there: 'I believe that we shall all rise in this flesh.'

Romam rediens, Pelagio pestilentia sublato, summo omnium consensu Pontifex eligitur: quem honorem ne acciperet, quamdiu potuit, recusavit. Nam alieno vestitu in spelunca delituit: ubi deprehensus indicio igneæ columnæ, ad Sanctum Petrum consecratur. In pontificatu multa successoribus doctrinæ ac sanctitatis exempla reliquit. Peregrinos quotidie ad mensam adhibebat: in quibus et angelum, et Dominum angelorum peregrini facie accepit. Pauperes et urbanos et externos, quorum numerum descriptum habebat, benigne sustentabat. Catholicam fidem multis locis labefactatam restituit. Nam Donatistas in Africa, Arianos in Hispania repressit: Agnoitas Alexandria ejecit. Pallium Syagrio Augustodunensi episcopo dare noluit, nisi Neophytos hæreticos expelleret ex Gallia. Gothos hæresim Arianam relinquere coegit. Missis in Britanniam doctis et sanctis viris Augustino et aliis monachis, insulam ad Jesu

On his return to Rome, he was chosen Pope, by unanimous consent, for Pelagius had been carried off by the plague. He refused, as long as it was possible, the honour thus offered him. He disguised himself and hid himself in a cave; but he was discovered by a pillar of fire shining over the place, and was consecrated at Saint Peter's. As Pontiff, he was an example to his successors by his learning and holiness of life. He every day admitted pilgrims to his table, among whom he received, on one occasion, an angel, and, on another, the Lord of angels, who wore the garb of a pilgrim. He charitably provided for the poor, both in and out of Rome, and kept a list of them. He re-established the Catholic faith in several places where it had fallen into decay. Thus, he put down the Donatists in Africa, and the Arians in Spain; and drove the Agnoites out of Alexandria. He refused to give the pallium to Syagrius, bishop of Autun,

Christi fidem convertit, vere a Beda presbytero Angliæ vocatus apostolus. Joannis patriarchæ Constantinopolitani audaciam fregit, qui sibi universalis Ecclesiæ episcopi nomen arrogabat. Mauritium imperatorem, eos qui milites fuissent, monachos fieri prohibentem, a sententia deterruit.

Ecclesiam ornavit sanctissimis institutis et legibus. Apud Sanctum Petrum coacta synodo, multa constituit. In iis, ut in Missa Kyrie eleison novies repeteretur; ut extra id tempus, quod continetur Septuagesima et Pascha, Alleluia diceretur: ut adderetur in Canone: Diesque nostros in tua pace disponas. Litanias, Stationes, et Ecclesiasticum officium auxit. Quatuor Conciliis, Nicæno, Constantinopolitano, Ephesino et Chalcedonensi, tamquam quatuor Evangeliis honorem haberi voluit. Episcopis Siciliæ, qui ex antiqua Ecclesiarum consuetudine Romam singulis trienniis conveniebant, quinto quoque anno semel venire indulsit. Multos libros confecit: quos cum dictaret, testatus est Petrus diaconus se

until he should have expelled the Neophyte heretics from Gaul. He induced the Goths to abandon the Arian heresy. He sent Augustine and other monks into Britain, and, by these learned and saintly men, converted that island to the faith of Christ Jesus; so that Bede truly calls him the Apostle of England. He checked the haughty pretensions of John, the patriarch of Constantinople, who had arrogated to himself the title of bishop of the universal Church. He obliged the emperor Mauritius to revoke the decree, whereby he had forbidden any soldier to become a monk.

He enriched the Church with many most holy practices and laws. In a Council held at St. Peter's he passed several decrees. Among these, the following may be mentioned: That in the Mass the *Kyrie eleison* should be said nine times; that the *Alleluia* should always be said, except during the interval between Septuagesima and Easter. That these words should be inserted in the Canon: *Diesque nostros in tua pace disponas* (*And mayst thou dispose our days in thy peace*). He increased the number of processions (litanies) and stations, and completed the Office of the Church. He would have the four Councils, of Nicea, Constantinople, Ephesus, and Chalcedon, to be received with the same honour as the four Gospels. He allowed the

Spiritum sanctum columbæ specie in ejus capite sæpe vidisse. Admirabilia sunt quæ dixit, fecit, scripsit, decrevit, præsertim infirma semper et ægra valetudine. Qui denique multis editis miraculis, Pontificatus anno decimo tertio, mense sexto, die decimo, quarto Idus Martii, qui dies festus a Græcis etiam propter insignem hujus Pontificis sapientiam ac sanctitatem, præcipuo honore celebratur, ad cœlestem beatitudinem evocatus est. Cujus corpus sepultum est in basilica sancti Petri, prope secretarium.

bishops of Sicily, who, according to the ancient custom of their Churches, used to visit Rome every three years, to make that visit once every fifth year. He wrote several books; and Peter the deacon assures us, that he frequently saw the Holy Ghost in the form of a dove resting on the head of the Pontiff, while he was dictating. It is a matter of wonder that, with his incessant sickness and ill-health, he could have said, done, written, and decreed, as he did. At length, after performing many miracles, he was called to his reward in heaven, after a pontificate of thirteen years, six months and ten days; it was on the fourth of the Ides of March (March 12), which the Greeks also observe as a great feast, on account of this Pontiff's extraordinary learning and virtue. His body was buried in the basilica of Saint Peter near the secretarium.

To these admirable lessons we subjoin a selection of antiphons and responsories, which are taken from an Office approved of by the holy See, for this feast of so great a saint.

ANTIPHONS AND RESPONSORIES*

Beatus Gregorius in cathedra Petri sublimatus, Vigi-

The blessed Gregory, being raised to the chair of Peter,

* We may be permitted to express a hope, that the day is not far distant, when the Proper Offices, approved of by the holy See, will be adopted in England, for those saints in whom England has a special interest. Proper hymns, &c., have been composed and approved for St. Augustine of Canterbury and St. Anselm. [TRANSLATOR.]

lantis nomen factis implevit.

Pastor eximius pastoralis vitæ specimen tradidit et regulam.

Dum paginæ sacræ mysteria panderet, columba nive candidior apparuit.

Gregorius, monachorum speculum, pater Urbis, orbis deliciæ.

Gregorius, respiciens Anglorum juvenes, ait: Angelicam habent faciem; et tales angelorum in cœlis decet esse consortes.

fulfilled, by his actions, the meaning of his name, 'the Watchman.'

This glorious Pastor was the model, and wrote the rule, of the pastoral life.

While he was interpreting the mysteries of the sacred volume, there was seen upon him a dove whiter than snow.

Gregory was the mirror of monks, the father of the holy city, and the favourite of mankind.

Gregory looks upon some youths from Anglia, and says: They have the faces of angels, and such children must needs be companions of angels in heaven.

R. Gregorius, ab annis adolescentiæ suæ, Deo cœpit devotus existere. * Et ad supernæ vitæ patriam totis desideriis anhelavit.

V. Pauperibus opes distribuens, Christum pro nobis egenum, egenus ipse secutus est.

* Et ad supernæ vitæ patriam totis desideriis anhelavit.

R. From his early youth, Gregory was devout in God's service, * And with all his heart sighed after the land of heavenly life.

V. He distributed his wealth to the poor, and became poor himself, after the example of Christ, who made himself poor for us.

* And with all his heart sighed after the land of heavenly life.

R. Sex in Sicilia monasteria constituens, fratres illic Christo servituros aggregavit; septimum vero intra Romanæ urbis muros instituit: * In quo et ipse militiam cœlestem aggressus est.

R. Six monasteries did he found in Sicily, and put in them communities of brethren, who should serve Christ; a seventh also he founded within the walls of Rome's city, * Wherein he, too, enrolled himself in the heavenly warfare.

V. Mundum cum flore despiciens, dilectæ solitudinis locum quæsivit.

* In quo et ipse militiam cœlestem aggressus est.

V. He despised the world with its flowers, and sought out a place of solitude most dear to his soul.

* Wherein he, too, enrolled himself in the heavenly warfare.

R. Ad summi Pontificatus apicem quæsitus, quum ad sylvarum et cavernarum latebras confugisset, * Visa est columna lucis a summo cœli usque ad eum linea recta refulgens.

V. Tam eximium pastorem sitiens populus, jejuniis et orationibus ad cœlum insistebat.

* Visa est columna lucis a summo cœli usque ad eum linea recta refulgens.

R. When they were in search of him to set him on the throne of the Papal dignity, he fled to the woods and caves and hid himself; * But a bright pillar of light was seen to shine upon him, in a straight line from the high heavens.

V. The people, in their eager desire to have so excellent a pastor, besieged heaven with their fastings and prayers.

* But a bright pillar was seen to shine upon him, in a straight line from the highest heavens.

R. Ecce nunc magni maris fluctibus quatior, pastoralis curæ procellis illisus: * Et quum priorem vitam recolo, quasi post tergum reductis oculis viso littore suspiro.

V. Immensis fluctibus turbatus feror, vix jam portum valeo videre quem reliqui.

* Et quum priorem vitam recolo, quasi post tergum reductis oculis, viso littore suspiro.

R. Lo! now I am tossed by the waves of the great sea, and am buffeted by the storms of pastoral care: * And when I remember my former life, I sigh like one that looks back on the shore he has left behind.

V. I am carried to and fro on huge waves, which scarcely permit me to see the port I sailed from.

* And when I remember my former life, I sigh like one that looks back on the shore he has left behind.

R. E fonte Scripturarum moralia et mystica proferens, fluenta Evangelii in populos derivavit: * Et defunctus adhuc loquitur.

V. Velut aquila perlustrans mundum amplitudine charitatis majoribus et minimis providet.

* Et defunctus adhuc loquitur.

R. He drew moral and mystical interpretations from the Scripture fountain, and made the streams of the Gospel flow upon the people: * And being dead, he yet speaketh.

V. Like an eagle flying from one end of the world to the other, he provided for all, both little and great, by his large-hearted charity.

* And being dead, he yet speaketh.

R. Cernens Gregorius Anglorum adolescentulos, dolebat tam lucidi vultus homines a tenebrarum principe possideri: * Tantamque frontis speciem, mentem ab internis gaudiis vacuam gestare.

V. Ex intimo corde longa trahens suspiria, lugebat imaginem Dei ab antiquo serpente deturpatam.

* Tantamque frontis speciem, mentem ab internis gaudiis vacuam gestare.

R. As he gazed on the boys of Anglia, it grieved him to think that such bright-faced youths should be in the power of the prince of darkness: * And that they who had such comely faces, should have souls devoid of interior joy.

V. Deeply did he sigh, and, from his inmost soul, grieve that the image of God should be disfigured by the old serpent.

* And that they who had such comely faces, should have souls devoid of interior joy.

R. Quum Joannes episcopus arroganter primæ Sedis jura dissolvere tentaret, surrexit Gregorius fortis et mansuetus: * Apostolica fulgens auctoritate, humilitate præclarus.

V. Petri claves invictus asseruit, et cathedram principalem illæsam custodivit.

* Apostolica fulgens auctoritate, humilitate præclarus.

R. When John, the bishop, arrogantly strove to interfere with the rights of the first See, bravely and meekly did Gregory rise up, * Radiant with apostolic authority, and humble exceedingly.

V. Unflinchingly did he defend the keys of Peter, and guard from insult the principal Chair.

* Radiant with apostolic authority, and humble exceedingly.

R. Gregorius, præsul meritis et nomine dignus, antiquas divinæ laudis modulationes renovans, * Militantis Ecclesiæ vocem triumphantis sponsæ concentibus sociavit.

V. Sacramentorum codicem mystico calamo rescribens, veterum patrum instituta posteris transmisit.

* Militantis Ecclesiæ vocem triumphantis sponsæ concentibus sociavit.

R. Gregory, a Pontiff great in merit and name, restored the ancient melodies used in the divine praise, * And united the songs of the Church militant with those of the bride triumphant.

V. His mystic pen transcribed the book of the Sacraments, and handed down to posterity the institutions of the ancient fathers.

* And united the songs of the Church militant with those of the bride triumphant.

R. Stationes per basilicas et martyrum cœmeteria ordinavit: * Et sequebatur exercitus Domini Gregorium præeuntem.

V. Ductor cœlestis militiæ arma spiritualia proferebat.

* Et sequebatur exercitus Domini Gregorium præeuntem.

R. He regulated the Stations to be made at the basilicas and cemeteries of the martyrs: * And the army of Christ went in procession, with Gregory at their head.

V. He was the leader of the heavenly warfare, and gave to all their spiritual armour.

* And the army of Christ went in procession, with Gregory at their head.

St. Peter Damian, whose feast we kept a few days back, composed the following hymn in honour of our apostle:

Anglorum jam apostolus,
Nunc angelorum socius,
Ut tunc, Gregori, gentibus
Succurre jam credentibus.

O Gregory, that once wast the apostle of the Angli, and now art a companion of the angels! protect now, as of old, the nations that believe in Christ.

Tu largas opum copias,
Omnemque mundi gloriam
Spernis, ut inops inopem
Jesum sequaris principem.

Thou spurnest wealth and riches and all the glory of the world, that so thou, being poor, mayst follow the Lord Jesus, who was poor.

Videtur egens naufragus,
Dum stipem petit angelus;

An angel presents himself to thee, in the garb of one that

Tu munus jam post geminum,
Præbes et vas argenteum.

was shipwrecked, and asks an alms; thou first makest him a double gift, and then thou givest him a silver vase.

Ex hoc te Christus tempore
Suæ præfert Ecclesiæ:
Sic Petri gradum percipis,
Cujus et normam sequeris.

After this, Christ puts thee over his Church, for thou didst imitate the virtues, and now thou hast the honours, of Peter.

O Pontifex egregie,
Lux et decus Ecclesiæ,
Non sinas in periculis,
Quos tot mandatis instruis.

O excellent Pontiff! Light and ornament of the Church! Thou hast so richly instructed us, assist us in our dangers.

Mella cor obdulcantia
Tua distillant labia,
Fragrantum vim aromatum
Tuum vincit eloquium.

From thy lips there flows honey that brings sweetness to the heart. Thy words are more fragrant than the richest perfume.

Scripturæ sacræ mystica
Mire solvis ænigmata,
Theorica mysteria
Te docet ipsa Veritas.

Admirably dost thou solve the obscure figures of sacred Writ. The divine mysteries are taught thee by him that is the very Truth.

Tu nactus apostolicam
Vicem simul et gloriam,
Nos solve culpæ nexibus,
Redde polorum sedibus.

O thou that hast the office and the glory of the apostles, pray for us, that we may be loosed from the bonds of sin, and obtain the thrones prepared for us above.

Sit Patri laus ingenito,
Sit decus Unigenito,
Sit utriusque parili
Majestas summa Flamini.
Amen.

To the unbegotten Father, and to his only-begotten Son, and to the Spirit of them both be praise and highest kingship. Amen.

Father of the Christian people! Vicar of the charity, as well as of the authority, of Christ! O Gregory, *vigilant* Pastor! the Church, which thou hast so faithfully loved and served, turns to thee with confidence. Thou canst not forget the flock, which keeps up such an affectionate remembrance of thee; hear the prayer she offers thee on this thy solemnity. Protect and guide the Pontiff, who now holds the place of Peter, as thou didst; enlighten and encourage him in the difficulties wherewith he

is beset. Bless the hierarchy of the pastors, which has received from thee such magnificent teachings and such admirable examples. Assist it to maintain inviolate the sacred trust of faith; bless the efforts it is now making for the restoration of ecclesiastical discipline, without which all is disorder and confusion. God chose thee as the regulator of the divine service, the holy liturgy; foster, by thy blessing, the zeal which is now rising up among us for those holy traditions of prayer, which have been so neglected; teach us the long-forgotten secret, that the best way of praying is to use the prayers of the Church. Unite all Churches in obedience to the apostolic See, which is the ground and pillar of faith, and the fountain of spiritual authority.

But there is one country which was most dear to thee—our own native land. O apostle of England! look down with affection on this island, which has now rebelled from Rome, and has become the resort of countless false religions. But now, after three centuries of apostasy from the true faith, the hand of God's mercy is pressing her to conversion. She is thine own child in Christ Jesus: wilt thou not aid her to return to Him? Wilt thou not guide her, by thy prayers, to come forth out of the darkness, which still so thickly clouds her, and follow the light which heaven holds out to her? Oh! if England were once more Catholic, who can tell the good she would do? For what country is there that can do grander things for the propagation of the faith? Pray for her, then; she may regain her glorious title of *Isle of Saints*, for she has thee for her apostle!

These are the days of salvation; pray for the faithful, who have entered on their career of penance. Obtain for them compunction of heart, love of prayer, and an appreciation of the liturgy and its mysteries. The solemn and devout homilies which thou didst address, at this season, to the people of Rome, are

still read to us; may they sink into our hearts and fill them with fear of God's justice, and hope in His mercy, for His justice and mercy change not to suit the time. We are weak and timid, and this makes us count as harsh the laws of the Church which oblige us to fasting and abstinence; get us brave hearts, brave with the spirit of mortification. Thy holy life is an example to us, and thy writings are our instruction; what we still want is to be made true penitents, and this thy intercession must do for us: that so we may return, with the joy of a purified conscience, to the divine *Alleluia*, which thou hast taught us to sing on earth, and which we hope to chant together with thee in heaven.

March 17

SAINT PATRICK, APOSTLE OF IRELAND

BISHOP AND CONFESSOR

The saint we have to honour to-day is the apostle of that faithful people, whose martyrdom has lasted three hundred years: it is the great St. Patrick, he that gave Erin the faith. There shone most brightly in this saint that gift of the apostolate, which Christ has left to His Church, and which is to remain with her to the end of time. The ambassadors or missioners, sent by our Lord to preach His Gospel, are of two classes. There are some who have been entrusted with a small tract of the Gentile world; they had to sow the divine seed there, and it yielded fruit more or less according to the dispositions of the people that received it: there are others, again, whose mission is like a rapid conquest, that subdues a whole nation, and brings it into subjection to the Gospel. St. Patrick belongs to this second class; and in him we recognize one of the most successful instruments of God's mercy to mankind.

And then, what solidity there is in this great saint's work! When is it that Ireland received the faith? In the fifth century, when Britain was almost wholly buried in paganism; when the race of the Franks had not as yet heard the name of the true God; when Germany had no knowledge of Christ's having come upon the earth; when the countries of northern Europe deeply slumbered in infidelity: yes, it was before these several nations had awakened to the Gospel, that Ireland was converted. The faith, brought to her by her glorious apostle, took deep root and flourished and fructified in this isle, more

lovely even by grace than she is by nature. Her saints are scarcely to be numbered, and went about doing good in almost every country of Europe; her children gave, and are still giving, to other countries, the faith that she herself received from her beloved patron. And when the sixteenth century came with its protestantism; when the apostasy of Germany was imitated by England, Scotland, and the whole north of Europe, Ireland stood firm and staunch; no persecution, however cleverly or however cruelly carried on against her, has been able to detach her from the faith taught her by Saint Patrick.

Let us honour the admirable apostle, chosen by God to sow the seed of His word in this privileged land; and let us listen to the simple account of his labours and virtues, thus given in the lessons of his feast:

Patritius, Hiberniæ dictus apostolus, Calphurnio patre, matre Conchessa, sancti Martini Turonensis episcopi, ut perhibent, consanguinea, majori in Britannia natus, puer in barbarorum sæpius incidit captivitatem. Eo in statu pascendis gregibus præpositus, jam tum futuræ sanctitatis specimen præbuit. Fidei namque, divinique timoris, et amoris spiritu repletus, antelucano tempore per nives, gelu, ac pluvias ad preces Deo fundendas impiger consurgebat; solitus centies interdiu, centiesque noctu Deum orare. A servitute tertio exemptus, et inter clericos relatus, in divinis lectionibus longo se tempore exercuit. Galliis, Italia, insulisque Tyrrheni maris labore summo peragratis, divino tandem monitu ad Hibernorum salutem advocatur; et facta a beato Cœlestino Papa Evan-

Patrick, called the apostle of Ireland, was born in Great Britain. His father's name was Calphurnius. Conchessa, his mother, is said to have been a relation of St. Martin, bishop of Tours. He was several times taken captive by the barbarians, when he was a boy, and was put to tend their flocks. Even in that tender age, he gave signs of the great sanctity he was afterwards to attain. Full of the spirit of faith, and of the fear and love of God, he used to rise at the earliest dawn of day, and, in spite of snow, frost, or rain, go to offer up his prayers to God. It was his custom to pray a hundred times during the day, and a hundred during the night. After his third deliverance from slavery, he entered the ecclesiastical state and applied himself, for a considerable time, to the study

gelii nunciandi potestate, consecratusque episcopus, in Hiberniam perrexit.

Eo in munere mirum quot vir apostolicus mala, quot ærumnas, et labores, quot pertulerit adversarios. Verum Dei afflante benignitate, terra illa, idolorum antea cultrix, eum mox prædicante Patritio fructum dedit, ut sanctorum insula deinde fuerit appellata. Frequentissimi ab eo populi sacro sunt regenerati lavacro : episcopi, clericique plurimi ordinati ; virgines ac viduæ ad continentiæ leges institutæ. Armachanam Sedem, Romani Pontificis auctoritate, totius insulæ principem metropolim constituit, sanctorumque reliquiis ab Urbe relatis decoravit. Supernis visionibus, prophetiæ dono, ingentibusque signis, et prodigiis a Deo exornatus adeo refulsit, ut longe, lateque celebrior Patritii se fama diffuderit.

of the sacred Scriptures. Having made several most fatiguing journeys through Gaul, Italy, and the islands of the Mediterranean, he was called by God to labour for the salvation of the people of Ireland. Pope Saint Celestine gave him power to preach the Gospel, and consecrated him bishop. Whereupon, he set out for Ireland.

It would be difficult to relate how much this apostolic man had to suffer in the mission thus entrusted to him: he had to bear with extraordinary trials, fatigues, and adversaries. But, by the mercy of God, that land, which heretofore had worshipped idols, so well repaid the labour wherewith Patrick had preached the Gospel, that it was afterwards called the island of saints. He administered holy Baptism to many thousands : he ordained several bishops, and frequently conferred Holy Orders in their several degrees ; he drew up rules for virgins and widows, who wished to lead a life of continency. By the authority of the Roman Pontiff, he appointed Armagh the metropolitan See of the whole island, and enriched that church with the saints' relics, which he had brought from Rome. God honoured him with heavenly visions, with the gift of prophecy and miracles ; all which caused the name of the saint to be held in veneration in almost every part of the world.

Præter quotidianam Ecclesiarum sollicitudinem, invictum ab oratione spiritum nunquam relaxabat. Aiunt enim, integrum quotidie psalterium, una cum canticis et hymnis, ducentisque orationibus consuevisse recitare: ter centies per dies singulos flexis genibus Deum adorare, ac in qualibet hora diei canonica centies se crucis signo munire. Noctem tria in spatia distribuens, primum in centum psalmis percurrendis, et bis centies genuflectendo, alterum in reliquis quinquaginta psalmis, algidis aquis immersus, ac corde, oculis manibusque ad cœlum erectus, absolvendis insumebat; tertium vero super nudum lapidem stratus tenui dabat quieti. Humilitatis eximius cultor, apostolico more a manuum suarum labore non abstinuit. Assiduis tandem curis pro Ecclesia consumptus, verbo et opere clarus, in extrema senectute, divinis mysteriis refectus, obdormivit in Domino; sepultusque est apud Dunum in Ultonia, a Christiana salute sæculo quinto.

Besides his daily solicitude for the churches, his vigorous spirit kept up an uninterrupted prayer. For it is said, that he was wont to recite every day the whole psalter, together with the canticles and the hymns, and two hundred prayers: that he every day knelt down three hundred times to adore God; and that at each canonical hour of the day, he signed himself a hundred times with the sign of the cross. He divided the night into three parts: the first was spent in the recitation of a hundred psalms, during which he genuflected two hundred times: the second was spent in reciting the remaining fifty psalms, which he did standing in cold water, and his heart, eyes, and hands lifted up to heaven; the third he gave to a little sleep, which he took laid upon a bare stone. Being a man of extraordinary humility, he imitated the apostles, and practised manual labour. At length, being worn out by his incessant fatigues in the cause of the Church, powerful in word and work, having reached an extreme old age he slept in the Lord, after being refreshed with the holy mysteries. He was buried at Down, in Ulster, in the fifth century of the Christian era.

The following sequence, in honour of our saint, is taken from an ancient manuscript missal, published by Messingham, in his *Florilegium Insulæ Sanctorum*, Paris, 1624:

SEQUENCE

Læta lux est hodierna,
Qua conscendit ad superna
Vir Dei Patricius.

Joyful is the light of this day's feast, whereon Patrick, the man of God, ascended to heaven!

Qui prælatus in hanc lucem
Puer bonus Christi crucem
Veneratur ocyus.

When yet in the early dawn of life, the holy youth devoutly venerated the cross of Christ.

Humo pressit signum crucis,
Fons erupit, donum lucis
Cæco nato præbuit.

He made the sign of the cross on the ground: a fount gushed forth upon the spot, and with its waters he gave sight to one born blind.

In mel aquam convertebat,
Quo nutrici, quæ languebat,
Sanitatem tribuit.

He turned water into honey, and by it restored his nurse to health.

A piratis venditur,
Fit custos porcorum:
Aurum quo redimitur
Reperit decorum.

He was led captive by pirates, and was made keeper of swine: but the saint found a piece of glittering gold, and with it bought his freedom.

Opprimens per triduum
Satan hunc vexavit:
Sed Helias artuum
Robur reparavit.

For three days did satan harass him with bodily injuries; but Elias healed him, and gave him back his strength.

Deprimit a vitiis,
Moribus imbutus,
Corpus abstinentiis,
Moysen secutus;
In montis cacumina
Scandit et jejunat;
Glacierum fragmina
Succendens adunat.

His soul was vigorous in grace, and, like Moses, he restrained his body from vices by fasting.

He ascends a high mountain, and there he fasts. He throws ice upon a fire, and it burns as though it were wood.

Sub Germani disciplina,
Documentis et doctrina
Studet evangelicis.

He puts himself under the care and teaching of Germanus, and studies under him the maxims of the Gospel.

His a Papa Cœlestino
Doctor est, nutu divino,
Transmissus Hibernicis.

Pope Celestine, by a divine inspiration, sends him to teach salvation to the people of Hibernia.

Balat hircus ventre furis,
Fur punitur plagis duris,
Et ejus successio.

The thief, that had stolen a goat, was discovered by its bleating; and he and his family were punished with a severe scourge.

Fugiens mortem sago tectus
Obiit ante, post revectus
Orante Patricio.

A man had covered himself with a cloth, and asked to be restored to health. He was first punished with real death, and was then restored to life by Patrick's prayer.

Virosa reptilia
Prece congregata
Pellit ab Hibernia,
Mari liberata.

He drew together, by his prayer, all venomous reptiles, and drove them from Hibernia's shore.

Cœlos aliquoties
Apertos aspexit;
Et Jesum suspiciens
Dominum conspexit.

At times, he saw the heavens opened; and as he gazed above, he saw the Lord Jesus.

Transit pater ab hac luce
Signis plenus, Christo duce,
Lucis ad palatium.

Our father passed out of this world, under the guidance of Christ; and, glorious by his miracles, he was taken to the courts of heavenly light.

Ubi nobis, prece sua,
Confer, bone Jesu, tua
Pietate gaudium.
Amen.

Mercifully grant unto us, O good Jesus! by his intercession, that we may enter into joy. Amen.

The following antiphons and prayers are taken from the *Officium Sancti Patricii*, Paris, 1622:

ANT. Veneranda imminentis diei solemnia, læta mente, concelebrat fidelium turma; quo beatus præsul Patricius, deposita corporali gleba, felix migravit ad regna cœlestia.

ANT. The faithful people, with glad souls, celebrate the venerable solemnity of this day's feast; whereon the blessed pontiff Patrick laid aside the burden of mortality, and joyfully took his flight to the heavenly kingdom.

ANT. Ave præsul egregie, pastor gregis Hiberniæ! O Patrici, præsul pie, nostræ custos familiæ, funde preces quotidie, pro nobis, Regi gloriæ.

ANT. Hail illustrious pontiff, pastor of Hibernia's flock! O Patrick! holy bishop! the guardian of our people! pray for us daily to the King of glory.

ANT. Benedictus sit Dominus universorum, qui suam visitavit plebem per beatum Patricium, cujus prece absolvamur a vinculis criminum, et requie perfruamur cum illo beatorum.

ANT. Blessed be the Lord of all, who hath visited his people by blessed Patrick; by whose prayers may we be loosed from the bonds of our sins, and come to the enjoyment of rest of the blessed, together with him.

Another favourite antiphon, used in the ancient Proper Office of St. Patrick, was composed of the words spoken to him by the angel:

ANT. Hibernenses omnes clamant ad te pueri: Veni, sancte Patrici, salvos nos facere.

ANT. All the children of Ireland cry out to thee: Come, O holy Patrick, and save us!

We conclude these liturgical extracts with a prayer from an ancient manuscript breviary of Armagh.

PRAYER

Deus qui beatum Patricium Scotorum apostolum tua providentia elegisti, ut Hibernenses gentes, in tenebris et in errore gentilitatis errantes, per lavacra regenerationis filios Dei excelsi efficeres: tribue nobis quæsumus, ut ejus intercessionibus ad ea quæ recta sunt quantocyus festinemus. Per Dominum.

O God, by whose providence the blessed Patrick was chosen to be the apostle of the Irish; that thus the people of Hibernia, who had gone astray in darkness and in the errors of the Gentiles, might be made children of the Most High by the laver of regeneration: grant, we beseech thee, that by his intercession, we may hasten without delay to the paths of justice. Through, etc.

Thy life, great saint, was spent in the arduous toils of an apostle; but how rich was the harvest thou didst reap! Every fatigue seemed to thee light, if only thou couldst give to men the precious gift of faith; and the people to whom thou didst leave it have kept it with a constancy which is one of thy greatest glories. Pray for us, that this faith, with-

out which it is impossible to please God,[1] may take possession of our hearts and minds. It is by faith that the just man liveth,[2] says the prophet, and it is faith that, during this holy season of Lent, is showing us the justice and mercy of God, in order that we may be converted, and offer to our offended Lord the tribute of our penance. We are afraid of what the Church imposes on us, simply because our faith is weak. If our principles were those of faith, we should soon be mortified men. Thy life, though so innocent, and so rich in good works, was one of extraordinary penance: gain for us thy spirit, and help us to follow thee, at least at a humble distance. Pray for Erin, that dear country of thine, which loves and honours thee so fervently. She is threatened with danger even now, and many of her children have left the faith thou didst teach. An odious system of proselytism has disturbed thy flock; protect it, and suffer not the children of martyrs to be apostates. Let thy fatherly care follow them that have been driven by suffering to emigrate from their native land: may they keep true to the faith, be witnesses of the true religion in the countries to which they have fled, and ever show themselves to be the obedient children of the Church. May their misfortunes thus serve to advance the kingdom of God. Holy pontiff! intercede for England; pardon her the injustice she has shown to thy children; and, by thy powerful prayers, hasten the happy day of her return to Catholic unity. Pray, too, for the whole Church; thy prayer, being that of an apostle, easily finds access to Him that sent thee.

[1] Heb. xi. 6. [2] Hab. ii. 4.

March 18

SAINT CYRIL OF JERUSALEM

BISHOP AND DOCTOR OF THE CHURCH

It was right that the Church should honour, during these days devoted to the instruction of catechumens, the Pontiff whose very name suggests the zeal and knowledge which pastors ought to show in preparing candidates for baptism. He has long had a place in the Martyrology of the Western Church, but to-day, in addition to expressing our gratitude for what he did fifteen hundred years ago, we ask him for aid, which is as necessary now as it was in the first ages of Christianity. It is true that baptism is now administered to infants. The gift of faith then infused puts man in possession of all truth before his intelligence has ever met with falsehood. But it too often happens in our days that children are deprived of the protection their weakness really needs. Modern society has denied Jesus Christ, and strives by the hypocritical neutrality of its laws to stifle the divine seed in the baptized soul before it can grow and bear fruit. Baptism, however, has its rights with regard to society as well as with regard to the individual, and our best way of honouring St. Cyril is to remind ourselves on his feast that this first Sacrament has just claims in respect of the education due to the baptized.

For fifteen centuries the western nations, whose social fabric rested on the solid rock of the faith of Rome, have enjoyed a happy ignorance of the difficulties experienced by a soul in rising out of the abyss of error into the pure light of the truth. Our fathers,

like ourselves, were baptized at their entrance into this world. They had, moreover, an advantage which we have not, for, in their day, the civil power joined with the Church to protect that plenitude of truth which was the greatest treasure of men, and the safeguard of the world. The protection of individuals is a duty binding upon all princes and rulers, whatever be their title, and this duty is greater in proportion to the interests to be safeguarded. But this protection gives greater glory to the power which exercises it, when it is extended to the lowly and weak. The law of man never appears more majestic than when standing beside a little child—a new-born babe or a defenceless orphan—to protect its name, its life or its inheritance. A newly-baptized child possesses advantages greater than all those given by noble birth, money or the richest natural gifts. He has a divine life within him; he is the equal of the angels in virtue of his name of Christian; his inheritance is that plenitude of truth of which we spoke above—God Himself, possessed by faith here below until the beatific vision opens out the possession of eternal love. What greatness there is in a little child! But what a responsibility for the world! If God does not wait for the age of reason before bestowing His gifts, this sublime haste is due to the impatience of His love, but at the same time He counts upon men to reveal in due time their dignity to these children of heaven, to form them to the duties incumbent on them, and to educate them in a way befitting their divine lineage. The education of a king's son corresponds to the dignity of his birth, and those who have the honour of being his tutors never forget that he is a prince. Instructions, common to all, are presented to him in a way which harmonizes with his exalted destiny, and everything is directed to rendering him capable of wearing his crown with glory. Does the education of a child of God need less care?

Is it right that his teachers should forget his birth and his destiny ?

It is true that the Church alone can explain to us the ineffable origin of the sons of God. She alone knows how to use the elements of human knowledge for the supreme end which dominates the life of a Christian. The natural conclusion is, that the Church is by right the first and principal teacher of the nations. When she founds schools, she is on her own ground in all branches of knowledge, and a mission to teach from her is of more value than any diploma. Further, with regard to diplomas, which she herself has not conferred, these official commissions to teach draw their legal value, in the eyes of Christians, from her approval, and they are always by right subject to her supervision. She is the mother of the baptized, and even when a mother does not teach her own children, she has the right to supervise their education.

But the Church is not only the Mother of the Faithful, she is the Bride of the Son of God and the guardian of His sacraments. It is her duty to see that the Precious Blood has not been shed in vain. Our Lord has entrusted these seven fountains to the care of the ministers of His Church, and they must not be opened except when there is good reason to hope that the sacramental grace will be well used. Baptism especially, which raises man out of his own nothingness to a supernatural nobility, must be safeguarded in its administration with a prudence and watchfulness corresponding to the sublime and ineffaceable character which it confers. A baptized Christian who, through his own or others' fault, is ignorant of his rights and duties, is like a descendant of a noble race who, knowing nothing of his family traditions, is despised by his kinsmen and drags out an aimless existence in a station of life below that to which by birth he is entitled.

The Church is no less vigilant to-day than she was in the time of Cyril. She has never admitted—she cannot admit—anyone to the sacred font without requiring from him a guarantee of sufficient instruction. An adult must give proof of his knowledge before he receives the Sacrament, and if the Church consents to receive an infant into the Christian family, it is because she considers that the Christian faith of those who present him to her and of the society in which they live will assure to him an education conformable to the supernatural life which is about to be given him.

Thus the baptism of infants could not become a general custom until the reign of Jesus Christ was firmly established upon earth. We must not be surprised to find that, as the conversion of the nations was gradually completed, the Church found herself alone in the work of education. The barren classes of grammarians, philosophers, and rhetoricians, who taught everything but the one thing necessary—the end for which man was created—were deserted for the episcopal and monastic schools, where the science of salvation held the first place, radiating its light upon all other branches of knowledge. Knowledge, thus made Christian, gave birth to the Universities, and produced a fruitful union of the sciences which, until then, had been quite unconnected, if not opposed to one another. The Universities were unknown before the establishment of Christianity, for it alone could solve the problem of this union, which is the essence of University life, and hence they remain the inalienable domain of the Church. The State, which to-day is pagan once more, may deny to the Mother of the nations and claim for itself the right to give the name of University to its higher schools, but peoples, which have lost their Christianity, can never have the right to found nor the power to maintain those glorious institutions in the true spirit of the name they bear. A state

without faith cannot maintain any union among the sciences but that of Babel. This is already evident. The monument of a pride which rises against God and His Church will only serve to bring back that terrible confusion of tongues from which the Church had snatched the pagan peoples. Any thief or robber can assume the titles of the victim he has robbed, but his inability to display the qualities, which these titles suppose in their bearer, only serves to show more clearly that a theft has been committed.

Are we, then, to deny to a state which is pagan or, as they say nowadays, neutral, the right to educate the infidels which it has produced after its own image? No, the protection which is the right and duty of the Church extends only to the baptized. Moreover, if the Church finds one day that the state of society is no longer a sufficient guarantee for baptism, she will return to the discipline of the early ages, when the grace of this initial Sacrament was not granted indiscriminately to all, but only to those adults who had shown themselves to be worthy of it, or to infants whose families could give an assurance on which she could rely. The nations will then be once more divided into two classes—on the one side the children of God, living His life and heirs of His Kingship; on the other those men who have basely preferred to remain the slaves of the King, although by His Incarnation He has made His palace among the sons of Adam and desires to number them all among His children. An education which is common and neutral will then appear more impossible than ever. A training designed for the servants of the palace can never be suitable for the princes of the blood-royal.

Are we drawing near to those times when men whom circumstances have unfortunately excluded from baptism at their entrance into this world will have to gain for themselves the privilege of admission into the

Christian family? God alone knows, but more than one sign seems to point to it. It is possible that the institution of to-day's feast is designed by divine Providence to correspond with the new situation which will then be created for the Church. A week ago we paid our homage to St. Gregory the Great, the Doctor of the Christian people; three days earlier our Christian students were honouring St. Thomas Aquinas, the Doctor of the Schools; why do we celebrate to-day, after fifteen centuries, the Doctor of the Catechumens, a class which has now disappeared, if not because the Church sees that St. Cyril of Jerusalem is called to render her new services by his immortal Catechetical Instructions? Even now many wandering Christians have no greater obstacle in the way of their return to God than an ignorance as desperate as, and more profound than, that of the Jews and pagans in the time of Cyril.

The lessons for the feast of this holy Doctor give a splendid account of his life and work.

Cyrillus Hierosolymitanus, a teneris annis divinarum Scripturarum studio summopere deditus, adeo in earum scientia profecit, ut orthodoxæ fidei strenuus assertor evaserit. Monasticis institutis imbutus, perpetuæ continentiæ, omnique severiori vivendi rationi se addictum voluit. Postquam a sancto Maximo Hierosolymæ Episcopo presbyter ordinatus fuit, munus verbi divini fidelibus prædicandi et catechumenos edocendi summa cum laude implevit, atque illas vere mirandas conscripsit catecheses, quibus totam ecclesiasticam doctrinam dilucide et copiose complexus, singula religionis

Cyril of Jerusalem was given to the study of the Holy Scriptures from childhood, and made such progress that he became an eminent champion of the orthodox faith. He embraced the monastic institute and bound himself to perpetual chastity and austerity of life. He was ordained priest by St. Maximus, Patriarch of Jerusalem, and undertook the work of preaching to the faithful and instructing the catechumens, in which he won the praise of all. He was the author of those truly wonderful Catechetical Instructions, which embrace clearly and fully all the teaching of the Church,

dogmata contra fidei hostes solide propugnavit. Ita vero in his enucleate et distincte disseruit, ut non solum jam exortas hæreses, sed futuras etiam quasi præsagiens everterit, quemadmodum præstitit asserendo Corporis et Sanguinis Christi realem præsentiam in mirabili Eucharistiæ sacramento. Vita autem functo sancto Maximo, a provinciæ episcopis in illius locum suffectus est.

In episcopatu injurias multas et calamitates, non secus ac beatus Athanasius, cui coævus erat, ab Arianorum factionibus fidei causa perpessus fuit. Hi enim ægre ferentes Cyrillum vehementer hæresibus obsistere, ipsum calumniis aggrediuntur et in conciliabulo depositum e sua sede deturbant. Quorum furori ut se subtraheret, Tarsum Ciliciæ aufugit, et quoad vixit Constantius, exsilii rigorem pertulit. Post illius mortem, Juliano Apostata ad imperium evecto, Hierosolymam redire potuit, ubi ardenti zelo gregi suo ab erroribus et a vitiis revocando operam navavit. Sed iterum, Valente imperatore, exsulare coactus est, donec reddita Ecclesiæ pace per Theodosium Magnum et Arianorum crudelitate audaciaque repressa, ab eodem imperatore tamquam fortissimus Christi athleta honoribus susceptus suæ sedi restitutus

and contain an excellent defence of each of the dogmas of religion against the enemies of the faith. His treatment of these subjects is so distinct and clear that he refutes not only the heresies of his own time, but also, by a kind of foreknowledge, as it were, those which were to arise later. Thus he maintains the Real Presence of the Body and Blood of Christ in the adorable sacrament of the Altar. On the death of St. Maximus, the bishops of the province chose Cyril in his place.

As Bishop he endured, like blessed Athanasius, his contemporary, many wrongs and sufferings for the sake of the faith at the hands of the Arians. They could not bear his strenuous opposition to their heresy, and thus assailed him with calumnies, deposed him in a pseudo-council and drove him from his see. To escape their rage, he fled to Tarsus in Cilicia and, as long as Constantius lived, he bore the hardships of exile. On the death of Constantius and the accession of Julian the Apostate, Cyril was able to return to Jerusalem, where he set himself with burning zeal to deliver his flock from false doctrine and from sin. He was driven into exile a second time, under the Emperor Valens, but when peace was restored to the Church by Theodosius the Great, and the cruelty and insolence of the Arians were restrained, he was received with honour

fuit. Quam strenue et sancte sublimis officii sui munia impleverit, luculenter appareret ex florenti tunc temporis Hierosolymitanæ ecclesiæ statu, quem sanctus Basilius loca sancta veneraturus, ibi aliquamdiu commoratus, describit.

Venerandi hujus Præsulis sanctitatem cælestibus signis a Deo fuisse illustratam, memoriæ traditum accepimus. Inter hæc recensetur præclara Crucis, solis radiis fulgentioris, apparitio, quæ episcopatus ejus initia decoravit. Hujus modi prodigii ethnici et christiani testes oculares fuerunt cum ipso Cyrillo, qui gratiis primum in Ecclesia Deo redditis, illud per epistolam Constantio imperatori narravit. Nec minus admiratione dignum quod Judæis templum a Tito eversum restaurare ex impio imperatoris Juliani jussu conantibus, evenit. Vehementi enim terræmotu oborto, et ingentibus flammarum globis e terra erumpentibus, omnia opera ignis consumpsit, ita ut Judæi et Julianus deterriti, ab incepto destiterint; prout scilicet indubitanter futurum Cyrillus prædixerat. Qui demum paulo ante obitum concilio œcumenico Constantinopolitano interfuit, in quo Macedonii hæresis, et iterum Ariana condemnata est. Ac Jerusalem inde reversus, fere septuagenarius, trigesimo quinto sui episcopatus anno,

by the Emperor, as a valiant soldier of Christ, and restored to his see. With what earnestness and holiness he fulfilled the duties of his exalted office was proved by the flourishing state of the Church at Jerusalem, as described by St. Basil, who spent some time there on a pilgrimage to the holy places.

Tradition states that God rendered the holiness of this venerable Patriarch illustrious by signs from heaven, among which is numbered the apparition of a cross, brighter than the sun, which was seen at the beginning of his Patriarchate. Not only Cyril himself, but pagans and Christians alike were witnesses of this marvel, which Cyril, after having given thanks to God in church, announced by letter to Constantius. A thing no less wonderful came to pass when the Jews were commanded by the impious Emperor Julian to restore the Temple which had been destroyed by Titus. An earthquake arose and great balls of fire broke out of the earth and consumed the work, so that Julian and the Jews were struck with terror and gave up their plan. This had been clearly foretold by Cyril. A little while before his death, he was present at the Œcumenical Council at Constantinople, where the heresies of Macedonius and Arius were condemned. After his return to Jerusalem, he died a holy death in the sixty-

sancto fine quievit. Ejus officium et missam Leo decimus tertius Pontifex Maximus ab universa Ecclesia celebrari mandavit.

ninth year of his age and thirty-fifth of his episcopate. Pope Leo XIII. ordered that his office and mass should be said throughout the Universal Church.

Thou wert a true child of the light, O Cyril. Thou didst give thy heart to Holy Wisdom, while yet a child, and she set thee up as a lighthouse at the entrance of the harbour to be the guide of unfortunate souls tossing on the sea of error. The Church confided to thee the mission of preparing for baptism those happy multitudes whom her recent victory had won for her from all ranks of society, and this mission was to be accomplished in a century rich in holy doctors and in the region consecrated by the mysteries of our redemption. Thou wast nourished by Holy Scripture and the teaching of the Mother of all mankind, and thy words flowed pure and abundant as water from a spring. History tells us that the many duties of thy holy ministry would not permit thee to devote thyself exclusively to the Catechumens, and thus thou wert led to improvise those admirable instructions wherein the science of salvation is set forth with such clearness. The soundness of thy doctrine and the completeness of thy exposition have never been surpassed. In thy eyes, O holy Pontiff, this science of salvation was the knowledge of God and of His Son Jesus Christ, contained in the creed of Holy Church. Preparation for baptism, for life, for the love of God, was the acquisition of this knowledge, so deep, so far-reaching and so necessary. It was to be acquired, not by the impression of a vain sentimentality, but by the reception of the word of God in the right spirit, and by constant meditation, so that the soul comes to be firmly established in the fullness of truth, in moral rectitude, and in hatred of evil.

Thou wast sure of thy hearers and didst not fear to unveil before their eyes the arguments and abominable devices of their secret enemies. There are times and circumstances, only to be judged by the shepherds of the flock, when it is necessary to disregard the revulsion of feeling caused by such revelations in order to denounce the danger and warn the sheep against intellectual or moral scandals. Thus, O Cyril, thy invectives pursued Manicheism to its most secret haunts. Thou didst see in this heresy the principal agent of that mystery of iniquity which pursues its path of darkness and destruction throughout the ages, until it shall bring the world to decay. In these times the Manichee triumphs openly. The societies founded by him have gained power. The secret of the Lodges still hides from the uninitiated the sacrilegious symbols and dogmas brought once from Persia, but the prince of this world has cleverly united all social forces in the hands of this ally. The first use he makes of his power is to attack the Church out of hatred of Christ. He assails her fruitfulness by denying her the right to teach which she has received from her divine Head. The children, whom she has brought forth and who are hers in virtue of their baptism, are snatched from her by main force, and she is forbidden to preside over their education. She calls thee to her aid, O Cyril, in these unhappy times; do not disappoint her expectations. Thou didst understand so well the claims of the sacrament of regeneration. Protect the baptism of so many innocent souls in whom men seek to stifle the divine germ. Strengthen and rekindle the faith of Christian parents and teach them that if it is their duty to defend their children from death at the risk of their own bodies, they must remember that the souls of these little ones are still more precious. It has greatly consoled us to see how many have understood this and, faithful to the dictates of their conscience, have

suffered violence rather than yield to the regulations of a pagan state. Bless them, O Cyril, and increase their number. Bless also, strengthen and multiply those faithful souls who devote themselves to the instruction of poor children whose spiritual interests are betrayed by the secular power. There is no mission to-day more urgent than that of catechists, and none, surely, dearer to thy heart.

Holy Church has just related to us the apparition of the holy Cross, which marked the beginning of thy episcopate, and similar marvels have been witnessed in our own times. But the apparition in thy day announced a triumph—the triumph thou didst foresee when St. Helena discovered the tree of our redemption, the triumph which, at the time of thy death, had been confirmed by the fulfilment of the prophecies concerning the Jewish Temple. Can it be that our times are to witness only defeat and ruin? We have confidence in thy aid, O holy Pontiff. We remember that the triumph which thou didst witness was brought by the sufferings of the whole Church, in which thou thyself didst share by thrice-repeated deposition and twenty years of exile. The Cross, whose great anniversary is now approaching, is not conquered, but triumphs in the sufferings of the faithful and their patient endurance. It will appear once more, as a sign of eternal victory, over the ruins of the world on the Day of Judgment.

MARCH 19

SAINT JOSEPH

SPOUSE OF THE BLESSED VIRGIN

TO-DAY, Joseph, the spouse of Mary, the foster-father of the Son of God, comes to cheer us by his dear presence. In a few days hence, the august mystery of the Incarnation will demand our fervent adoration: who could better prepare us for the grand feast, than he that was both the confidant and the faithful guardian of the divine secret?

The Son of God, when about to descend upon this earth to assume our human nature, would have a Mother; this Mother could not be other than the purest of Virgins, and her divine maternity was not to impair her incomparable virginity. Until such time as the Son of Mary were recognized as the Son of God, His Mother's honour had need of a protector: some man, therefore, was to be called to the high dignity of being Mary's spouse. This privileged mortal was Joseph, the most chaste of men.

Heaven designated him as being the only one worthy of such a treasure: the rod he held in his hand in the temple suddenly produced a flower, as though it were a literal fulfilment of the prophecy of Isaias: 'There shall come forth a rod from the root of Jesse, and a flower shall rise up out of his root.'[1] The rich pretenders to an alliance with Mary were set aside; and Joseph was espoused to the Virgin of the house of David, by a union which surpassed in

[1] Is. xi. 1.

love and purity everything the angels themselves had ever witnessed.

But he was not only chosen to the glory of having to protect the Mother of the Incarnate Word; he was also called to exercise an adopted paternity over the very Son of God. So long as the mysterious cloud was over the Saint of saints, men called Jesus the Son of Joseph and the carpenter's Son. When our blessed Lady found the Child Jesus in the temple, in the midst of the doctors, she thus addressed Him: 'Thy father and I have sought Thee sorrowing';[1] and the holy evangelist adds that Jesus was subject to them, that is, that He was subject to Joseph as He was to Mary.

Who can imagine or worthily describe the sentiments which filled the heart of this man, whom the Gospel describes to us in one word, when it calls him the just man?[2] Let us try to picture him to ourselves amidst the principal events of his life: his being chosen as the spouse of Mary, the most holy and perfect of God's creatures; the angel's appearing to him, and making him the one single human confidant of the mystery of the Incarnation, by telling him that his Virgin bride bore within her the fruit of the world's salvation: the joys of Bethlehem, when he assisted at the birth of the divine Babe, honoured the Virgin Mother, and heard the angels singing; his seeing first the humble and simple shepherds, and then the rich eastern magi, coming to the stable to adore the new-born Child; the sudden fears which came to him, when he was told to arise, and, midnight as it was, to flee into Egypt with the Child and the Mother; the hardships of that exile, the poverty and the privations which were endured by the hidden God, whose foster-father he was, and by the Virgin, whose sublime dignity was now so evident to him; the return to Nazareth, and the humble and laborious

[1] St. Luke ii. 48. [2] St. Matt. i. 19.

life led in that village, where he so often witnessed the world's Creator sharing in the work of a carpenter; the happiness of such a life, in that cottage where his companions were the Queen of the angels and the eternal Son of God, both of whom honoured, and tenderly loved him as the head of the family—yes, Joseph was beloved and honoured by the uncreated Word, the Wisdom of the Father, and by the Virgin, the masterpiece of God's power and holiness.

We ask, what mortal can justly appreciate the glories of St. Joseph? To do so, he would have to understand the whole of that mystery, of which God made him the necessary instrument. What wonder, then, if this foster-father of the Son of God was prefigured in the old Testament, and that by one of the most glorious of the patriarchs? Let us listen to St. Bernard, who thus compares the two Josephs: 'The first was sold by his brethren, out of envy, and was led into Egypt, thus prefiguring our Saviour's being sold; the second Joseph, that he might avoid Herod's envy, led Jesus into Egypt. The first was faithful to his master, and treated his wife with honour; the second, too, was the most chaste guardian of his bride, the Virgin Mother of his Lord. To the first was given the understanding and interpretation of dreams; to the second, the knowledge of, and participation in, the heavenly mysteries. The first laid up stores of corn, not for himself, but for all the people; the second received the living Bread that came down from heaven, and kept It both for himself and for the whole world.'[1]

Such a life could not close save by a death that was worthy of so great a saint. The time came for Jesus to quit the obscurity of Nazareth, and show Himself to the world. His own works were henceforth to bear testimony to His divine origin; the ministry of Joseph, therefore, was no longer needed.

[1] Homily II. on the *Missus est.*

It was time for him to leave this world, and await, in Abraham's bosom, the arrival of that day, when heaven's gates were to be opened to the just. As Joseph lay on his bed of death, there was watching by his side He that is the master of life, and that had often called this His humble creature, father. His last breath was received by the glorious Virgin-Mother, whom he had, by a just right, called his bride. It was thus, with Jesus and Mary by his side, caring for and caressing him, that Joseph sweetly slept in peace. The spouse of Mary, the foster-father of Jesus, now reigns in heaven with a glory which, though inferior to that of Mary, is marked with certain prerogatives which no other inhabitant of heaven can have.

From heaven, he exercises a powerful protection over those that invoke him. In a few weeks from this time, the Church will show us the whole magnificence of this protection; a solemn feast will be kept in his honour in the third week after Easter. To-day the Liturgy sets before us his glories and privileges. Let us unite with the faithful throughout the world, and offer to the spouse of Mary the hymns which are this day sung in his praise.

HYMN I

Te, Joseph, celebrent agmina cœlitum,
Te cuncti resonent Christiadum chori,
Qui clarus meritis junctus es inclytæ
Casto fœdere Virgini.
Almo cum tumidam germine conjugem
Admirans, dubio tangeris anxius,
Afflatu superi Flaminis angelus
Conceptum puerum docet.

May the heavenly host praise thee, O Joseph! May the choirs of Christendom resound with thy name, for great are thy merits, who wast united by a chaste alliance to the holy Virgin.

Seeing that thy bride was soon to be a Mother, a cruel doubt afflicts thy heart; but an angel visits thee, telling thee that she had conceived of the Holy Ghost the Child she bore in her womb.

Tu natum Dominum stringis; ad exteras
Ægypti profugum tu sequeris plagas:
Amissum Solymis quæris, et invenis,
Miscens gaudia fletibus.

When Jesus was born, thou didst take him in thine arms, and go with the little fugitive to Egypt's distant land. When he was lost in Jerusalem, thou didst seek after him; and having found him, thy tears were mingled with joy.

Post mortem reliquos mors pia consecrat,
Palmamque emeritos gloria suscipit;
Tu vivens, Superis par, frueris Deo,
Mira sorte beatior.

Other saints receive their beatitude after death, when a holy death has crowned their life; they receive their glory, when they have won the palm: but thou, by a strange, happy lot, hadst, even during life, what the blessed have in heaven—thou hadst the sweet society of thy God.

Nobis summa Trias, parce precantibus,
Da Joseph meritis sidera scandere:
Ut tandem liceat nos tibi perpetim
Gratum promere canticum.
Amen.

O sovereign Trinity! have mercy on us thy suppliants, and may the intercession of Joseph aid us to reach heaven: that there we may sing to thee our eternal hymn of grateful love. Amen.

HYMN II

Cœlitum Joseph decus, atque nostræ
Certa spes vitæ, columenque mundi,
Quas tibi læti canimus, benignus
Suscipe laudes.

O Joseph, thou that art the delight of the blessed, the sure hope of our life, and the pillar of the world! Receive, in thy kind love, the praises we now joyfully sing to thee.

Te Sator rerum statuit pudicæ
Virginis sponsum, voluitque Verbi
Te patrem dici, dedit et ministrum
Esse salutis.

The Creator appointed thee the spouse of the holy Virgin; willed thee to be called the father of the Word; and gave thee to be an instrument of our salvation.

Tu Redemptorem stabulo jacentem,

Thou didst fix thy glad gaze on the Redeemer lying in the

Quem chorus vatum cecinit futurum,
Aspicis gaudens, humilisque natum
Numen adoras.
Rex, Deus, regum, Dominator orbis,
Cujus ad nutum tremit inferorum
Turba, cui pronus famulatur æther,
Se tibi subdit.
Laus sit excelsæ Triadi perennis,
Quæ tibi præbens superos honores,
Det tuis nobis meritis beatæ
Gaudia vitæ. Amen.

stable, him that the prophets had foretold was to come; and seeing him, thou didst humbly adore the new-born King.

He that is King, the God of kings, the Lord of the earth, at whose bidding hell trembles and before whom heaven prostrates ready to do his will, yea, even he makes himself subject to thee.

Praise eternal be to the most high Trinity! May he that has conferred such high honours upon thee, grant us, through the merits of thine intercession, to come to the joys of heavenly life. Amen.

HYMN III

Iste quem læti colimus fideles,
Cujus excelsos canimus triumphos,
Hac die, Joseph meruit perennis
Gaudia vitæ.
O nimis felix, nimis o beatus,
Cujus extremam vigiles ad horam
Christus et Virgo simul adstiterunt,
Ore sereno.
Hinc Stygis victor, laqueo solutus
Carnis, ad sedes placido sopore
Migrat æternas, rutilisque cingit
Tempora sertis.
Ergo regnantem flagitemus omnes,

It is on this day that Joseph, whose praises we, the faithful, now gladly tell, and whose high triumph we sing, deserved to receive the joys of eternal life.

Thrice happy, thrice blessed saint, at whose last hour Jesus and Mary stood watching in tender love.

Death was vanquished, the snare of the flesh was broken, and Joseph, sweetly sleeping, passed to the eternal home, and received upon his brow the glittering crown.

Now that he reigns in heaven, let us beseech him to

Adsit ut nobis, veniamque nostris
Obtinens culpis, tribuat supernæ
Munera pacis.
Sint tibi plausus, tibi sint honores,
Trine qui regnas, Deus: et coronas
Aureas servo tribuis fideli,
Omne per ævum.
Amen.

help us, obtain us the pardon of our sins, and procure us the gift of heavenly peace.

Glory and honour be to thee, O God, O blessed Trinity, who art our sovereign Lord! who givest to thy faithful servant an everlasting crown of gold. Amen.

The Greek liturgy, which honours St. Joseph on the Sunday following the feast of Christmas, thus hymns his praise in the Menæa:

HYMN

(*Dominica post Natale Domini*)

Prophetarum prædicationes evidenter adimpletas vidit Joseph sponsus, qui ad singularem designatus desponsationem, revelationes accepit ab angelis clamantibus: Gloria Domino, quia pacem terræ largitus est.

Joseph, the spouse, saw with his own eyes the fulfilment of what the prophets had foretold. He was destined for an espousal such as no other mortal had, and he received the revelation from angels, saying: Glory be to the Lord, for he hath given peace to the earth!

Annuntia, Joseph, Davidi Dei parenti prodigia: Virginem vidisti puerum in sinu habentem; una cum magis adorasti, cum pastoribus gloriam Deo dedisti, ab angelo præmonitus. Deprecare Christum Deum, ut animæ nostræ salventur.

Tell, O Joseph, to David, the ancestor of God our Saviour, the prodigies thou hast seen. Thou hast seen the Virgin holding the Infant in her arms; thou didst adore with the magi; thou didst unite with the shepherds in giving glory to God, according to the word of the angel. Do thou beseech Christ our Lord, that he save us.

Quem supernæ Deum incircumscriptum tremunt potestates, tu, Joseph, natum ex Virgine in manibus tuis ac-

The infinite God, before whom the powers of heaven tremble, thou, O Joseph, didst receive into thy arms, when

cipis consecratus venerando contactu ; ideo te honorificamus.

Spiritum divinis mandatis obedientem habens, et purus omnino factus, solam in mulieribus puram et immaculatam tu, beate Joseph, in sponsam accepisti, Virginem castam custodiens, ut Creatoris tabernaculum effici mereretur.

Soli Gabrieli in cœlis, et tibi soli, celeberrime, post solam Virginem intactam, mysterium creditum est, maximum et venerandum, beate Joseph, mysterium quod perniciosum principem tenebrarum dejiceret.

Ut divinam nubem, solam castam, in sinu suo Solem absconditum habentem, in Ægyptum ex civitate David perduxisti, ut ejusdem idololatriæ fugares tenebras, Joseph, incomprehensibilis mysterii minister.

Astitisti, sapiens Joseph, Deo in carne puerascenti ministrans, sicut angelus ; et immediate ab illo illustratus es radios ejus spirituales accipiens, beate ; et illuminatissimus corde et anima visus fuisti.

Qui cœlum, terram et mare verbo fabricatus est vocatus fuit filius fabri, tui, Joseph admiratione digne. Vocatus es pater illius qui sine principe was born of the Virgin. Thou wast consecrated by the holy contact ; therefore do we honour thee.

Thy spirit was obedient to the divine commands, and thy purity was without reproach ; therefore, O blessed Joseph, didst thou receive as thy bride her that was pure and immaculate among women. Thou wast the guardian of the chaste Virgin, when she became the worthy tabernacle of the Creator.

To Gabriel alone in heaven, and to thee alone, O blessed Joseph, most worthy of praise, was entrusted, after the spotless Virgin, that great and venerable mystery, which brought the downfall of the cruel prince of darkness.

Thou, O Joseph, the minister of the incomprehensible mystery, in order that the darkness of idolatry might be dispelled, didst lead from the city of David into Egypt the pure Mother, who like a mysterious cloud, held the Sun hidden in her bosom.

O prudent Joseph ! thou, angel-like, didst minister to the Incarnate God when he had reached the age of boyhood. His spiritual rays came direct upon thee, O blessed one ! and enlightened thee. Thy heart and soul were bathed in light.

He that, by his only word, made heaven and earth and sea, was called the carpenter's Son, yes, thine, O Joseph, that deservest all our ad-

cipio est, qui te glorificavit ut mysteriorum supra rationem ministrum.

O quam pretiosa fuit mors tua in conspectu Domini, beate Joseph; tu enim Domino ab infantia sanctificatus, sacer fuisti custos benedictæ Virginis, et cum ea cecinisti: Omnis creatura benedicat Dominum, et superexaltet eum in sempiterna sæcula. Amen.

miration. Thou wast called the father of him that had no beginning, and receivedst from him the glory of being minister of unfathomable mysteries.

Oh! how precious, in the sight of the Lord, was thy death, O blessed Joseph! for thou wast consecrated to him from thine infancy, and wast the holy guardian of the blessed Virgin. Thou didst thus sing together with her: Let every creature bless the Lord, and praise him above all for endless ages. Amen.

We praise and glorify thee, O happy saint! We hail thee as the spouse of the Queen of heaven, and foster-father of our Redeemer. These titles, which would seem too grand for any human being to enjoy, are thine; and they are but the expression of the dignities conferred on thee by God. The Church of heaven admires the sublime favours thou hast received; the Church on earth joyfully celebrates thy glories, and blesses thee for the favours thou art so unceasingly bestowing upon her.

Though born of the kingly race of David, thou wast the humblest of men; thy spirit led thee to seek obscurity, and a hidden life was thine ambition: but God chose thee to be an instrument in the sublimest of all His works. A noble Virgin of the same family of David, the object of heaven's admiration, and the glory and hope of the world, is to be thy bride. The Holy Ghost is to dwell within her as in a most pure tabernacle; it is to thee, the just and chaste, that He entrusts her as an inestimable treasure. Espouse, then, to thyself her whose beauty the very King of heaven so greatly desires.[1]

[1] Ps. xliv. 12.

The Son of God comes down to this earth, that He may live the life of man; He comes that He may sanctify the ties and affections of kindred. He calls thee father; He obeys thy orders. What strange emotions must have filled thy heart, O Joseph! when, knowing the prerogatives of thy bride and the divinity of thy adopted Son, thou hadst to be the head of this family, which united heaven and earth into one! What respectful and tender love for Mary, thy blessed bride! What gratitude and profound worship of Jesus, who obeyed thee as thy Child! Oh mysteries of Nazareth! a God dwells among men, and permits Himself to be called the Son of Joseph!

O sublime minister of the greatest of blessings, intercede for us with God made Man. Ask Him to bestow humility upon us, that holy virtue which raised thee to such exalted dignity, and which must be the basis of our conversion. It is pride that led us into sin, and made us prefer our own will to that of God: yet will He pardon us if we offer Him the sacrifice of a contrite and humble heart.[1] Get us this virtue, without which there can be no true penance. Pray also for us, O Joseph, that we may be chaste. Without purity of mind and body we cannot come nigh the God of all sanctity, who suffers nothing defiled to approach Him. He wills to make our bodies, by His grace, the temples of His holy Spirit: do thou, great saint, help us to maintain ourselves in so exalted a dignity, or to recover it if we have lost it.

And lastly, O faithful spouse of Mary! recommend us to our Mother. If she cast a look of pity upon us during these days of reconciliation, we shall be saved: for she is the Queen of mercy, and Jesus, her Son, will pardon us and change our hearts, if she intercede for us, O Joseph! Remind her of Bethle-

[1] Ps. l. 19.

hem, Egypt, and Nazareth, in all of which she received from thee such marks of thy devotedness. Tell her that we, also, love and honour thee; and Mary will reward us for our devotion to him who was given her by heaven as her protector and support.

MARCH 21

SAINT BENEDICT

ABBOT

FORTY days after the white dove of Cassino had mounted to heaven, Benedict, her glorious brother, ascended by a bright path to the blissful abode, where they were to be united for ever. Both of them reached the heavenly country during that portion of the year which corresponds with the holy season of Lent. It frequently happens, however, that St. Scholastica's feast is kept before Lent has begun; whereas St. Benedict's day, the twenty-first of March, always comes during the season of penance. God, who is the sovereign Master of time, willed that the faithful, whilst practising their exercises of penance, should always have before their eyes a saint whose example and intercession would inspire them with courage.

With what profound veneration ought we to celebrate the festival of this wonderful saint, who, as St. Gregory says, was filled with the spirit of all the just! If we consider his virtues, we find nothing superior in the annals of perfection presented to our admiration by the Church. Love of God and man, humility, the gift of prayer, dominion over the passions—form him into a masterpiece of the grace of the Holy Ghost. Miracles seem to constitute his life:

he cures the sick, commands the elements, casts out devils, and raises the dead to life. The spirit of prophecy unfolds futurity to him; and the most intimate thoughts of men are not too distant for the eye of his mind to scan. These superhuman qualifications are heightened by a sweet majesty, a serene gravity, and a tender charity, which shine in every page of his wonderful life; and it is one of his holiest children who wrote it, St. Gregory the Great. It is this holy Pope and Doctor, who had the honour of telling posterity all the wonders which God vouchsafed to work in His servant Benedict.

Posterity had a right to know the life and virtues of a man, whose salutary influence upon the Church and society has been so observable during the ages of the Christian era. To describe the influence exercised by the spirit of St. Benedict, we should have to transcribe the annals of all the nations of the western Church, from the seventh century down to our own times. Benedict is the father of Europe. By his Benedictines, numerous as the stars of heaven and as the sands of the sea-shore, he rescued the last remnants of Roman vigour from the total annihilation threatened by the invasion of barbarians; he presided over the establishment of the public and private laws of those nations, which grew out of the ruins of the Roman empire; he carried the Gospel and civilization into England, Germany, and the northern countries, including Slavonia; he taught agriculture; he put an end to slavery; and to conclude, he saved the precious deposit of the arts and sciences from the tempest which would have swept them from the world, and would have left mankind a prey to a gloomy and fatal ignorance.

And Benedict did all this by that little book which we call his Rule. This admirable code of Christian perfection and prudence disciplined the countless

legions of religious, by whom the holy patriarch achieved all these prodigies. During the ages which preceded the promulgation of this rule, so wonderful in its simple eloquence, the monastic life in the western Church had produced some few saintly men; but there was nothing to justify the hope that this kind of life would become, even more than it had been in the east, the principal means of the Christian regeneration and civilization of so many nations. Once this rule was written, all others gradually give place to it, as the stars are eclipsed when the sun has risen. The west was overspread with monasteries; and from these monasteries flowed upon Europe all those blessings, which have made it the privileged quarter of the globe.

An incredible number of saints, both men and women, who look up to Benedict as their father, purify and sanctify the world, which had not yet emerged from the state of semi-barbarism. A long series of Popes who had once been novices in the Benedictine cloister, preside over the destinies of this new world, and form for it a new legislation, which, being based exclusively on the moral law, is to avert the threatening prevalence of brutal despotism. Bishops innumerable, trained in the same school of Benedict, consolidate this moral legislation in the provinces and cities over which they are appointed. The apostles of twenty barbarous nations confront their fierce and savage tribes, and, with the Gospel in one hand and the rule of their holy father in the other, lead them into the fold of Christ. For many centuries, the learned men, the doctors of the Church, and the instructors of youth, belong, almost exclusively, to the Order of the great patriarch, who, by the labours of his children, pours forth on the people the purest beauty of light and truth. This choir of heroes in every virtue, of Popes, of bishops, of apostles, of holy doctors, proclaiming themselves

as his disciples, and joining with the universal Church in glorifying that God, whose holiness and power shine forth so brightly in the life and actions of Benedict—what a corona, what an aureola of glory for one saint to have!

Let us now read the sketch of his life, as given us in the liturgy:

Benedictus, Nursiæ nobili genere ortus, Romæ liberalibus disciplinis eruditus, ut totum se Jesu Christo daret, ad eum locum qui Sublacus dicitur, in altissimam speluncam penetravit: in qua sic per triennium delituit, ut unus id sciret Romanus monachus, quo ad vitæ necessitatem ministro utebatur. Dum igitur ei quadam die ardentes ad libidinem faces a diabolo subjicerentur, se in vepribus tamdiu volutavit, dum lacerato corpore, voluptatis sensus dolore opprimeretur. Sed jam erumpente ex illis latebris fama ejus sanctitatis, quidam monachi se illi instituendos tradiderunt: quorum vivendi licentia cum ejus objurgationes ferre non posset, venenum in potione ei dare constituunt. Verum poculum ei præbentibus, crucis signo vas confregit, ac relicto monasterio in solitudinem se recepit.

Benedict was born of a noble family at Nursia. He was sent to Rome, that he might receive a liberal education; but not long after, he withdrew to a place called Subiaco, and there hid himself in a very deep cave, that he might give himself entirely to Jesus Christ. He passed three years in that retirement, unknown to all save a monk, by name Romanus, who supplied him with the necessaries of life. The devil having one day excited him to a violent temptation of impurity, he rolled himself amidst prickly brambles, and extinguished within himself the desire of carnal pleasure by the pain he thus endured. The fame of his sanctity, however, became known beyond the limits of his hiding-place, and certain monks put themselves under his guidance. He sharply rebuked them for their wicked lives; which rebuke so irritated them, that they resolved to put poison in his drink. When he made the sign of the cross over the cup as they proffered it to him, it broke, and he, leaving that monastery, returned to his solitude.

Sed cum multi ad eum quotidie discipuli convenirent, duodecim monasteria ædificavit, eaque sanctissimis legibus communivit. Postea Cassinum migravit, ubi simulacrum Apollinis, qui adhuc ibi colebatur, comminuit, aram evertit, et lucos succendit: ibique Sancti Martini sacellum et Sancti Joannis ædiculam exstruxit: oppidanos autem et incolas Christianis præceptis imbuit. Quare augebatur in dies magis divina gratia Benedictus, ut etiam prophetico spiritu ventura prædiceret. Quod ubi accepit Totila Gothorum rex, exploraturus an res ita esset, spatharium suum regio ornatu et comitatu præmittit, qui se regem simularet. Quem ut ille vidit: Depone, inquit, fili, depone quod geris; nam tuum non est. Totilæ vero prædixit adventum ejus in Urbem, maris transmissionem, et post novem annos mortem.

But whereas many daily came to him, beseeching him to take them as his disciples, he built twelve monasteries, and drew up the most admirable rules for their government. He afterwards went to Monte Cassino, where he destroyed an image of Apollo, which was still adored in those parts; and having pulled down the altar and burnt the groves, he built a chapel in that same place, in honour of St. Martin, and another in honour of St. John. He instructed the inhabitants in the Christian religion. Day by day did Benedict advance in the grace of God, and he also foretold, in a spirit of prophecy, what was to take place. Totila, the king of the Goths, having heard of this, and being anxious to know if it were the truth, went to visit him; but first sent his sword-bearer, who was to pretend that he was the king, and who, for this end, was dressed in royal robes and accompanied by attendants. As soon as Benedict saw him, he said: 'Put off, my son, put off this dress, for it is not thine.' But he foretold to Totila, that he would reach Rome, cross the sea, and die at the end of nine years.

Qui aliquot mensibus antequam e vita migraret, præmonuit discipulos quo die esset moriturus: ac sepulchrum, in quo suum corpus condi vellet, sex diebus antequam eo inferretur, aperiri jussit: sexto-

Several months before he departed from this life, he foretold to his disciples the day on which he should die. Six days previous to his death, he ordered them to open the sepulchre wherein he wished to be buried. On the

que die deferri voluit in ecclesiam: ubi sumpta Eucharistia, sublatis in cœlum oculis orans, inter manus discipulorum efflavit animam: quam duo monachi euntem in cœlum viderunt, pallio ornatam pretiosissimo, circum eam fulgentibus lampadibus, et clarissima et gravissima specie virum stantem supra caput ipsius dicentem audierunt: Hæc est via, qua dilectus Domini Benedictus in cœlum ascendit.

sixth day, he desired to be carried to the church, and there having received the Eucharist, with his eyes raised in prayer towards heaven, and held up by his disciples, he breathed forth his soul. Two monks saw it ascending to heaven, adorned with a most precious robe, and surrounded by shining lights. They also saw a most beautiful and venerable man, who stood above the saint's head, and they heard him thus speak: 'This is the way whereby Benedict, the beloved of the Lord, ascended to heaven.'

The Benedictine Order celebrates the praise of its illustrious patriarch in these three hymns:

HYMN I

Laudibus cives resonent canoris,
Templa solemnes modulentur hymnos;
Hac die summi Benedictus arcem
Scandit Olympi.

Let the faithful give forth their songs of praise; let our temples echo with solemn hymns: for on this day Benedict ascended to the highest heavens.

Ille florentes peragebat annos,
Cum puer dulcis patriæ penates
Liquit, et solus latuit silenti
Conditus antro.

When a boy, and in the flower of youth, he left his sweet home, and hid himself from the sight of all in a lonely cave.

Inter urticas rigidosque sentes
Vicit altricem scelerum juventam:
Inde conscripsit documenta vitæ
Pulchra beatæ.

He conquered his passions of youth by rolling amidst nettles and prickly thorns. After this, he wrote a beautiful rule of a holy life.

Æream turpis Clarii figuram,

He destroyed a brazen statue of the vile Apollo, and a

Et nemus stravit Veneri dicatum,
Atque Baptistæ posuit sacrato
Monte sacellum.
Jamque felici residens Olympo,
Inter ardentes Seraphim catervas,
Spectat, et dulci reficit clientum
Corda liquore.
Gloria Patri, genitæque Proli,
Et tibi compar utriusque semper
Spiritus alme, Deus unus, omni
Tempore sæcli. Amen.

grove that was sacred to Venus: and on the holy mount he built an oratory in honour of the Baptist.

Now he dwells in the happy land above, amidst the burning Seraphim: he looks down on those that invoke him, and refreshes their hearts with a nectar of sweetness.

Glory be to the Father, and to the Son that is begotten of him! To thee, also, O Spirit of love, coequal with them, one God, be glory for endless ages. Amen.

HYMN II

Quidquid antiqui cecinere vates,
Quidquid æternæ monimenta legis,
Continet nobis celebranda summi
Vita monarchæ.
Extulit Mosen pietas benignum,
Inclytum proles Abraham decorat,
Isaac sponsæ decus, et severi
Jussa parentis.

Ipse virtutum cumulis onustus,
Celsior nostri patriarcha cœtus
Isaac, Mosen, Abraham sub uno
Pectore clausit.
Ipse, quos mundi rapuit procellis,
Hic pius flatu statuat secundo,

All that the ancient prophets preached, and all that the books of the divine Law tell us of holiness, is contained in the life of the great patriarch which we are now extolling.

Moses was celebrated for his meekness; Abraham for his being father of all believers; Isaac for the beauty of his bride, and his obedience to the trying commands of his father.

The sublime patriarch of our family was richly laden with every virtue; and in his single person represented Isaac, Moses, and Abraham.

May he have a loving care of those whom he has delivered from this stormy world, and lead them with

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Spargitur felix celeri per orbem
Fama volatu.
Gloria Patri, genitæque Proli,
Et tibi, compar utriusque semper
Spiritus alme, Deus unus, omni.
Tempore sæcli. Amen.

thy sanctity swiftly spread through the world.

Glory be to the Father, and to the Son that is begotten of him! To thee, also, O Spirit of love, coequal with them, one God, be glory for endless ages. Amen.

The monastic missal contains the following sequence in honour of St. Benedict:

SEQUENCE

Læta quies magni ducis,
Dona ferens novæ lucis,
Hodie recolitur.

Charis datur piæ menti,
Corde sonet in ardenti
Quidquid foris promitur.

Hunc per callem orientis
Admiremur ascendentis
Patriarchæ speciem.

Amplum semen magnæ prolis
Illum fecit instar solis,
Abrahæ persimilem.

Corvum cernis ministrantem;
Hinc Eliam latitantem
Specu nosce parvulo.
Eliseus dignoscatur,
Cum securis revocatur
De torrentis alveo.

Illum Joseph candor morum,
Illum Jacob futurorum
Mens effecit conscia.

We celebrate, this day, the happy death of our great leader, which brings us the blessings of new light.

On this day grace is given to the souls of his loving children. Oh! may the fervent heart re-echo what the voice sings forth!

Let us admire the beauty of our patriarch, as he ascends to heaven by the path of the east.

He shines as a sun in the world, he is most like to Abraham, for he is the rich seed from which a countless race hath sprung.

When thou seest him fed by the crows thou thinkest of Elias, that hid himself in the little cave.

He reminds us of Eliseus, when he makes the head of the axe return from the bed of the stream.

He is like Joseph by the purity of his life, and like Jacob by the spirit of prophecy.

Ipse memor suæ gentis,
Nos perducat in manentis
Semper Christi gaudia.
Amen.

May he be mindful of his children, and lead us safe to the joys of our Lord Jesus Christ, who abideth for ever. Amen.

The Greek Church has not forgotten, in her liturgy, the praise of the great patriarch of the monks of the west. We take from the menæa some of the stanzas, in which she celebrates the name of Saint Benedict:

HYMN

(*Die XXI Martii*)

Mihi laudabilem memoriam tuam, o sancte, hymnis celebrare aggresso gratiam ac peccatorum omnium remissionem tribui, Benedicte, Sancto deprecare.

O holy Benedict! pray to the holy God for me, who now begin to sing a hymn to thy praiseworthy name. Obtain for me that I may receive grace and the forgiveness of all my sins.

In eremo tuam a pueritia crucem tollens, Omnipotentem insecutus es, atque carne mortificata vitam, o beatissime, promeruisti.

From thy childhood, O most blessed one! thou didst carry thy cross in the desert, walking in the footsteps of the Omnipotent. Thou didst merit life, by putting thy flesh to death.

Angusta semita calcata pedem in Paradisi latitudine fixisti, o prorsus beate, ac dæmonum calliditates et insidias elusisti.

Treading the narrow path, O truly blessed! thou didst take thy stand in the spaciousness of paradise, and didst elude the craft and snares of the devils.

Lacrymarum tuarum profluviis fructiferi ligni instar irrigatus, o Benedicte, divinos virtutum ac miraculorum fructus, Dei virtute, ubertim attulisti.

Watered by the streams of thy tears, O Benedict! thou, like unto a fruitful tree, didst, by God's power, bring forth in abundance the divine fruits of virtues and miracles.

Per continentiæ certamina, o beate, carnis membris mortificatis, mortuos preci-

O blessed one! by the struggle of continency thou didst mortify thy bodily mem-

bus exsuscitasti, ac debilibus expeditam gradiendi vim tradidisti, morbumque omnem curasti, cum fide in admiratione habitus, o pater.

Siccas, atque aridas animas vivifico sermone tuo, o beate, frugiferas reddidisti, miraculorum exhibitione, et pastor divinitus inspiratus, et speciossisimus monachorum decor effectus.

Misericordem Deum deprecatus, sapiens pater, olei thecam, quemadmodum Elias, illico replevisti, o beatissime, a videntibus cum fide in admiratione habitus.

Utpote mente purus, utpote extra te raptus, universam terram conspexisti, ceu ab unico radio Dei te honorantis illustratus, o beatissime Benedicte.

In Christo imperans fontis aquam, precibus bonorum datorem obsecrans, emanare fecisti, quæ miraculum deprædicans, o Benedicte, adhuc perseverat.

Spiritus splendore collustratus, pravorum etiam dæmonum tenebras dissipasti, o miraculorum patrator Benedicte, splendidissimum monachorum luminare.

Te, o beate, venenatis potionibus interimere insipienter volentes, quem divina universi Creatoris manus custodiebat, insipientes confusi sunt. Quos prævia

bers: thy prayers raised the dead to life, gave to the lame the power to walk, and cured every disease, for men were in admiration at thee and had faith in thee, O father!

Thy life-giving words, O blessed one! and the sight of thy miracles, gave fruitfulness to souls that before were parched and dry. Thou wast the divinely inspired shepherd, and the fairest glory of the monastic life.

O wise father! thou didst beseech the God of mercy, and like Elias, thou didst suddenly fill the vessel with oil, for men were in admiration at thee, and had faith in thee, O most blessed Benedict!

Because of thy clean-heartedness, and because thou wast out of thyself with rapture, thou didst behold the whole earth, for God honoured thee with a ray of his own light, O most blessed Benedict!

Thou didst command in the name of Christ, thou didst pray to the Giver of all good gifts, and a fountain of water sprang up at thy bidding: it still exists, O Benedict! the abiding witness of thy miracle.

Enlightened by the bright rays of the holy Spirit, thou didst dispel the darkness of the wicked devils, O Benedict, thou worker of miracles, thou fairest light of monasticism!

Those foolish men that madly plotted to destroy thy life by poison were confounded, for thou wast guarded, O blessed one! by the divine hand of the great

tua per Spiritum scientia deprehendit.

Te monachorum turbæ a te convocatæ diu noctuque concelebrant, corpus tuum in medio positum servantes, quod largos miraculorum fluvios effundit, o pater sapiens, eorumque gressus perenni lumine collustrat.

Divinis mandatis obsecutus, o pater, super solares radios effulsisti, atque ad inocciduum translatus es, exorans propitiationem peccatorum concedi iis, qui te cum fide colunt, celebris Benedicte.

Creator. The knowledge thou hadst from the holy Spirit forewarned thee of their plot.

The choirs of monks, whom thou hast called, celebrate thy name day and night. They possess thy body, which is enshrined in their midst, and from which flow abundant streams of miracles, and an unfading light that illumines their path, O father full of wisdom!

By thine obedience to the divine precepts, O father! thou hast been made brighter than the sun, and hast been taken to the land where the light sets not. Pray for them that have confidence in thee and honour thee; pray that they may receive the forgiveness of their sins, O Benedict! thou whose name is known throughout the world.

O Benedict! thou vessel of election, thou palm of the wilderness, thou angel of earth, we offer thee the salutation of our love! What man was ever chosen to work on the earth more wonders than thou hast done? The Saviour has crowned thee as one of His principal co-operators in the work of the salvation and sanctification of men. Who could count the millions of souls who owe their eternal happiness to thee? Thy immortal rule has sanctified them in the cloister, and the zeal of thy Benedictines has been the means of their knowing and serving the great God who chose thee. Around thee, in the realms of glory, a countless number of the blessed acknowledge themselves indebted to thee, after God, for their eternal happiness; and upon the earth whole nations profess the true faith, because the Gospel was first preached to them by thy disciples.

O father of so many people! look down upon thine inheritance, and once more bless this ungrateful Europe, which owes everything to thee, yet has almost forgotten thy name! The light which thy children imparted to it has become dimmed; the warmth they imparted to the societies they founded and civilized by the cross has grown cold; thorns have covered a large portion of the land in which they sowed the seed of salvation. Come and protect thine own work; and, by thy prayers, keep it from perishing. Give firmness to what has been shaken. May a new Europe, a Catholic Europe, spring up in place of that which heresy and false doctrines have formed.

O patriarch of the servants of God! look down from heaven on the vineyard which thy hand hath planted, and see into what a state of desolation it has fallen. There was a time when thy name was honoured as that of a father in thirty thousand monasteries, from the shores of the Baltic to the borders of Syria, and from the green Erin to the steppes of Poland. Now, alas! few and feeble are the prayers that ascend to thee from the whole of that immense patrimony, which the faith and gratitude of the people had once consecrated to thee. The blight of heresy and the rapaciousness of avarice have robbed thee of these harvests of thy glory. The work of sacrilegious spoliation is now centuries old, and unceasingly has it been pursued; at one time having recourse to open violence, and at another pleading the urgency of political interests. Sainted father of our faith! thou hast been robbed of those thousands of sanctuaries, which, for long ages, were fountains of life and light to the people. The race of thy children has become almost extinct: watch over them that still remain, and are labouring to perpetuate thy rule. An ancient tradition tells us how our Lord revealed to thee that thy Order would last to

the end of the world, and that thy children would console the Church of Rome and confirm the faith of many in the last great trials: deign to protect, by thy powerful intercession, the remnants of that family which still calls thee its father. Raise it up again; multiply it; sanctify it: let the spirit which thou hast deposited in thy holy rule flourish in its midst, and show, by thus blessing it, that thou art ever Benedict, the servant of God.

Support the holy Church, by thy powerful intercession, dear father! Assist the apostolic See, which has been so often occupied by disciples of thy school. Father of so many pastors of thy people! obtain for us bishops like those sainted ones whom thy rule has formed. Father of so many apostles! ask for the countries which have no faith preachers of the Gospel, who may convert the people by their blood and by their words, as did those who went out missioners from thy cloisters. Father of so many holy doctors! pray that the science of sacred literature may revive, to aid the Church and confound error. Father of so many sublime ascetics! rekindle the zeal of Christian perfection, which has grown so cold among the Christians of our days. Patriarch of the religious life in the western Church! bless all the religious Orders which the holy Spirit has given successively to the Church; they all look on thee with admiration, as their venerable predecessor: do thou pour out upon them the influence of thy fatherly love.

Lastly, O blessed favourite of God! pray for all the faithful of Christ during these days which are consecrated to thoughts and works of penance. It was in the midst of the holy austerities of Lent that thou didst mount to the abode of everlasting delight; ah! help us Christians, who are, at this very time, in the same campaign of penance. Rouse our courage by thy example and precepts. Teach us to keep down

the flesh, and to subject it to the spirit, as thou didst. Obtain for us a little of thy blessed spirit, that, turning away from this vain world, we may think on the eternal years. Pray for us, that our hearts may never love, and our thoughts never dwell on, joys so fleeting as are those of time.

Catholic piety invokes thee as one of the patrons, as well as one of the models, of a dying Christian. It loves to tell men of the sublime spectacle thou didst present at thy death, when standing at the foot of the altar, leaning on the arms of thy disciples, and barely touching the earth with thy feet, thou didst give back, in submission and confidence, thy soul to its Creator. Obtain for us, dear saint! a death courageous and sweet as was thine. Drive from us, at our last hour, the cruel enemy who will seek to ensnare us. Visit us by thy presence, and leave us not till we have breathed forth our soul into the bosom of the God who has made thee so glorious a saint.

March 24

SAINT GABRIEL, THE ARCHANGEL

So far in the Church's calendar, we have not met with any feast in honour of the holy angels. Amidst the ineffable joys of Christmas night, we mingled our timid but glad voices with the hymns of these heavenly spirits, who sang around the crib of our Emmanuel. The very recollection brings joy to our hearts, saddened as they now are by penitential feelings and by the near approach of the mournful anniversary of our Jesus' death. Let us, for a moment, interrupt our sadness, and keep the feast of the Archangel Gabriel. Later on, we shall have Michael, Raphael, and the countless host of the angel guardians; but to-day, the eve of the Annunciation, it is just that we should honour Gabriel. To-morrow we shall see this heavenly ambassador of the blessed Trinity coming down to the Virgin of Nazareth; let us, therefore, recommend ourselves to him, and beseech him to teach us how to celebrate, in a becoming manner, the grand mystery of which he was the messenger.

Gabriel is one of the first of the angelic kingdom. He tells Zachary that he stands before the face of God.[1] He is the angel of the Incarnation, because it is in this mystery, which apparently is so humble, that the power of God is principally manifested: and *Gabriel* signifies *the strength of God.* We find the Archangel preparing for this sublime office, even in the old Testament. First of all, he appeared to Daniel, after this prophet had had the vision of the

[1] St. Luke i. 19.

Persian and Grecian empires; and such was the majesty of his person that Daniel fell on his face trembling.[1] Shortly afterwards, he appeared again to the same prophet, telling him the exact time of the coming of the Messias: 'Know thou and take notice: that from the going forth of the word to build up Jerusalem again, unto Christ the Prince, there shall be seven weeks and sixty-two weeks,'[2] that is, sixty-nine weeks of years.

When the fulness of time had come, and heaven was about to send the last of the prophets, who, after preaching to men the approach of the Messias, is to show Him to the people, saying: 'Behold the Lamb of God, who taketh away the sins of the world,' Gabriel descends from heaven to the temple of Jerusalem, and prophesies to Zachary the birth of John the Baptist,[3] which was to be followed by that of Jesus Himself.

Six months later on, the holy Archangel again appears on the earth; and this time it is Nazareth that he visits. He brings the great message from heaven. Angel as he is, he reveres the humble Maid, whose name is Mary; he has been sent to her by the most high God, to offer her the immense honour of becoming the Mother of the eternal Word. It is Gabriel that receives the great *Fiat*, the consent of Mary; and when he quits this earth, he leaves it in possession of Him, for whom it had so long prayed in those words of Isaias: Drop down Dew, O ye heavens![4]

The hour at length came, when the Mother of the Emmanuel was to bring forth the blessed Fruit of her virginal womb. Jesus was born amidst poverty; but heaven willed that His crib should be surrounded by fervent adorers. An angel appeared to some shepherds, inviting them to go to the stable near

[1] Dan. viii. 17. [2] *Ibid.* ix. 25. [3] St. Luke i. 13.
[4] Is. xlv. 8.

Bethlehem. He is accompanied by a multitude of the heavenly army, sweetly singing their hymn: 'Glory to God in the highest, and on earth peace to men of good will!' Who is this angel that speaks to the shepherds, and seems as the chief of the other blessed spirits that are with him? In the opinion of several learned writers, it is the Archangel Gabriel, who is continuing his ministry as messenger of the good tidings.[1]

Lastly, when Jesus is suffering His agony in the garden of Gethsemani, an angel appears to Him, not merely as a witness of His sufferings, but that he might strengthen Him under the fear His human nature felt at the thought of the chalice of the Passion He was about to drink.[2] Who is this angel? It is Gabriel, as we learn not only from the writings of several holy and learned authors, but also from a hymn which the holy See has permitted to be used in the liturgy, and which we give below.

These are the claims of the great Archangel to our veneration and love; these are the proofs he gives of his deserving his beautiful name, *the strength of God*. God has employed him in each stage of the great work, in which He has chiefly manifested His power; for Jesus, even on His cross, is the Power of God,[3] as the apostle tells us. Gabriel prepares the way for Jesus. He foretells the precise time of His coming; he announces the birth of His Precursor; he is present at the solemn moment when the Word is made Flesh; he invites the shepherds of Bethlehem to come to the crib, and adore the divine Babe; and when Jesus, in His agony, is to receive strength from one of His own creatures, Gabriel is found ready in the garden of Gethsemani, as he had been at Nazareth and Bethlehem.

Let us, then, honour the angel of the Incarnation. For this purpose, let us recite in his praise some of

[1] St. Luke ii. 10. [2] *Ibid.* xxii. 42, 43. [3] 1 Cor. i. 24.

the pieces which liturgical piety has composed for his feast. The two following hymns are from the old Franciscan breviary:

HYMN I

Mentibus lætis jubilemus omnes,
Plectra tangentes fidibus canoris,
Inclytus quando Gabriel ab alto
Fulget Olympo.

Let us all exult with joyous hearts, and strike the tuneful lyre; 'tis the great Gabriel that comes in all his brightness from the high heavens.

Virginis summæ Paranymphus adest
Hodie nobis, simul Angelorum,
Plurimis Christum venerans triumphis,
Concio tota.

This is the feast of the glorious Virgin's messenger, and with him comes the whole host of angels, singing in varied hymns the praise of Christ.

Principis laudes Gabrielis ergo
Concinat noster chorus, ipse quando est
Unus ex septem, Domino qui adstant
Jussa sequentes.

Let our choir, therefore, sing the praises of Gabriel the prince, for he is one of the seven that stand before the Lord and do his biddings.

Nuntius cœli, mediator idem,
Exstat a summis Gabriel ubique
Lætus, et mundo reserat secreta
Omnipotentis.

Gabriel cheerfully descends whithersoever God wills, for he is the messenger of heaven, nay the mediator that reveals to the world the secret decrees of the omnipotent God.

Nuntia nobis, Gabriel, precamur,
Pacis æternæ speciale munus,
Quo poli tandem teneamus aulam
Semper ovantes.

Be thou, O Gabriel, we beseech thee, messenger to us of the special gift of eternal peace, wherewith we may finally reach heaven, and everlastingly rejoice.

Præstet hoc nobis Deitas beata
Patris, ac Nati, pariterque sancti
Spiritus cujus resonat per omnem
Gloria mundum. Amen.

May the Godhead ever blessed of Father, Son, and Holy Ghost, whose glory is proclaimed through the whole world, grant us this our prayer. Amen.

HYMN II

En noctis medium: surgite propere,
Cantemus Domino jam nova cantica;
Hac hora Gabriel nam fuit omnibus
Vitæ nuntius optimus.
Hac hora Dominum Virgineus alvus
Humano generi protulit; insuper
Devictis pariter funditus hostibus,
Victor surgit ab inferis.
Surgentes igitur mitibus invicem
Oremus precibus cœlica Numina:
Præsertim Dominum, qui dedit angelum
Curam qui gerit hominum.
Quæ virtus hominis promere sufficit,
Quæ mundo Gabriel munera conferat?
Sanctas hic animas visere Dominum
Præsto ducit in æthera.
Te, princeps igitur inclyte, quæsumus,
Pro nobis miseris poscito gratiam;
Fac et propitium, qui valet omnia,
Nobis ut veniam afferat.
Amen.

'Tis the midnight hour: quickly arise, and sing your new canticles to the Lord; for it is at this hour that was sent the most welcome messenger of life to the world.

It is at this hour that the Virgin's womb brought forth our Lord, for the salvation of mankind: and at the same, that he arose from the grave, having defeated his enemies.

Let us, then, arise, and in our humble choral prayers, make supplication to the heavenly spirits; let us pray especially to the God who gave us an angel to guard us.

What tongue of man could tell the blessings brought by Gabriel to the world? He it is that leads holy souls to heaven, there to contemplate our Lord.

We beseech thee, therefore, great prince, pray for us miserable sinners. Propitiate him that can do all things, and obtain for us his pardon. Amen.

The Dominican breviary contains this beautiful hymn in honour of the holy Archangel:

HYMN

O Robur Domini, lucide Gabriel!
Quem de principibus signat Emmanuel:

Gabriel, angel of light, and *strength of God!* whom our Emmanuel selected from the rest of the heavenly princes,

A quo promeruit discere Daniel
Hirci prodigium feri.
Tu vatis precibus curris alacriter,
Monstras hebdomadum sacrata tempora:
Quæ nos ætherei germine Principis,
Ditabunt bene gaudiis.
Baptistæ pariter mira parentibus
Affers a superis lætaque nuntia,
Quod mater, sterili corpore, pignora
Longævo pariet patri.
Quod vates referunt, mundi ab origine,
Hoc sacræ veniens tu plene Virgini
Longo mysterium pandis ab ordine,
Verum quod pariet Deum.
Pastores Solymos, inclyte, gaudiis
Implesti, reserans cœlica nuntia:
Et tecum celebrat turba canentium
Nati mysterium Dei.
Oranti Domino nocte novissima,
Dum sudor madidum sanguine conficit,
Adstas a superis, ut calicem bibat,
Assensum Patris indicans.
Mentes catholicas, inclyta Trinitas,
Confirma fidei munere cœlico:
Da nobis gratiam, nos quoque gloriam
Per cuncta tibi sæcula.
Amen.

that thou shouldst expound unto Daniel the mystery of the savage goat.

Thou didst joyfully hasten to the prophet as he prayed, and didst tell him of the sacred weeks, which were to give us the birth of the King of heaven, and enrich us with plenteous joy.

'Tis thou didst bring to the parents of the Baptist the wondrous and gladsome tidings that Elizabeth, though barren, and Zachary, though old, should have a son.

What the prophets had foretold from the beginning of the world, this thou didst announce in all the fulness of the mystery to the holy virgin, telling her that she was to be the true Mother of God.

Thou, fair spirit, didst fill the Bethlehem shepherds with joy, when thou didst tell them the heavenly tidings; and with thee a host of angels sang the praises of the newborn God.

As Jesus was in prayer on that last night, when a bloody sweat bathed his limbs, thou didst leave heaven to be near him, and offer him the chalice that his Father willed him to drink.

O blessed Trinity! strengthen Catholic hearts with the heavenly gift of faith. Give us grace, as we to thee give glory for ever. Amen.

The whole human race is indebted to thee, O Gabriel! and, on this day, we would fain pay thee the honour and gratitude we owe thee. Thou wast moved to holy compassion on seeing the miseries of the world; for all flesh had corrupted its way, and the forgetfulness of God increased with each new generation of men. Then did the Most High commission thee to bring to the world the good tidings of its salvation. How beautiful thy steps, O prince of the heavenly court, as thou camest down to this our humble sphere! How tender and fraternal is thy love of man, whose nature, though so inferior to thine own, was to be raised, by the mystery of the Incarnation, to union with God Himself! With what respectful awe didst thou approach the Virgin, who surpassed all the angels in holiness!

Blessed messenger of our redemption, whom God selects as His minister when He would show His power, we beseech thee, offer the homage of our gratitude to Him that thus sent thee. Help us to pay the immense debt we owe to the Father, who so loved the world, as to give it His only-begotten Son;[1] to the Son, who emptied Himself, taking the form of a servant;[2] and to the Holy Ghost, who rested on the Flower that sprang up out of the root of Jesse.[3]

'Tis thou, O Gabriel! that taughtest us the salutation wherewith we should greet Mary full of grace. Thou wast the first to pronounce these sublime words, which thou broughtest from heaven. The children of the Church are now, day and night, repeating these words of thine; pray for us that we may say them in such a manner, that our blessed Mother may find them worthy of her acceptance.

Angel of strength, friend of mankind! continue thy ministry of aiding us. We are surrounded by terrible enemies: our weakness makes them bold; come to our assistance, procure us courage. Pray for us

[1] St. John iii. 16. [2] Phil. ii. 7. [3] Is. xi. 1.

during these days of conversion and penance. Obtain for us the knowledge of all we owe to God in consequence of that ineffable mystery of the Incarnation, of which thou wast the first witness. We have forgotten our duties to the Man-God, and we have offended Him: enlighten us, that so, henceforth, we may be faithful to His teachings and examples. Raise up our thoughts to the happy abode where thou dwellest; assist us to merit the places left vacant by the fallen angels, for God has reserved them for His elect among men.

Pray, O Gabriel, for the Church militant, and defend her against the attacks of hell. The times are evil; the spirits of malice are let loose, nor can we make stand against them, unless with God's help. It is by His holy angels that He gives victory to His bride. Be thou, *O strength of God!* foremost in the ranks. Drive heresy back, keep schism down, foil the false wisdom of men, frustrate the policy of the world, arouse the well-minded from apathy; that thus the Christ whom thou didst announce may reign over the earth He has redeemed, and that we may sing together with thee and the whole angelic choir: 'Glory be to God, peace to men!'

March 25

THE ANNUNCIATION

OF THE EVER BLESSED VIRGIN

This is a great day, not only to man, but even to God Himself; for it is the anniversary of the most solemn event that time has ever witnessed. On this day, the divine Word, by whom the Father created the world, was made flesh in the womb of a virgin, and dwelt among us.[1] We must spend it in joy. Whilst we adore the Son of God who humbled Himself by thus becoming Man, let us give thanks to the Father, who so loved the world, as to give His only-begotten Son;[2] let us give thanks to the Holy Ghost, whose almighty power achieves the great mystery. We are in the very midst of Lent, and yet the ineffable joys of Christmas are upon us: our Emmanuel is conceived on this day, and, nine months hence, will be born in Bethlehem, and the angels will invite us to come and honour the sweet Babe.

During Septuagesima week, we meditated upon the fall of our first parents, and the triple sentence pronounced by God against the serpent, the woman, and Adam. Our hearts were filled with fear as we reflected on the divine malediction, the effects of which are to be felt by all generations, even to the end of the world. But in the midst of the anathemas then pronounced against us, a promise was made us by our God; it was a promise of salvation, and it enkindled hope within us. In pronouncing sentence against the serpent, God said that his head

[1] St. John i. 14. [2] *Ibid.* iii. 16.

should one day be crushed, and that, too, by a woman.

The time has come for the fulfilment of this promise. The world has been in expectation for four thousand years; and the hope of its deliverance has been kept up, in spite of all its crimes. During this time, God has made use of miracles, prophecies, and types, as a renewal of the engagement He has entered into with mankind. The blood of the Messias has passed from Adam to Noe; from Sem to Abraham, Isaac and Jacob; from David and Solomon to Joachim; and now it flows in the veins of Mary, Joachim's daughter. Mary is the woman by whom is to be taken from our race the curse that lies upon it. God has decreed that she should be Immaculate; and has thereby set an irreconcilable enmity between her and the serpent. She, a daughter of Eve, is to repair all the injury done by her mother's fall; she is to raise up her sex from the degradation into which it has been cast; she is to co-operate, directly and really, in the victory which the Son of God is about to gain over His and our enemy.

A tradition, which has come down from the apostolic ages, tells us that the great mystery of the Incarnation was achieved on the twenty-fifth day of March.[1] It was at the hour of midnight, when the most holy Virgin was alone and absorbed in prayer, that the Archangel Gabriel appeared before her, and asked her, in the name of the blessed Trinity, to consent to become the Mother of God. Let us assist, in spirit, at this wonderful interview between the angel and the Virgin: and, at the same time, let us think of that other interview which took place between Eve and the serpent. A holy bishop and marytr of the second century, Saint Irenæus, who had received the tradition from the very disciples of

[1] St. Augustine, *De Trinitate*, Lib. iv. cap. v.

the apostles, shows us that Nazareth is the counterpart of Eden.[1]

In the garden of delights there is a virgin and an angel; and a conversation takes place between them. At Nazareth a virgin is also addressed by an angel, and she answers him; but the angel of the earthly paradise is a spirit of darkness, and he of Nazareth is a spirit of light. In both instances it is the angel that has the first word. 'Why,' said the serpent to Eve, 'hath God commanded you, that you should not eat of every tree of paradise?' His question implies impatience and a solicitation to evil; he has contempt for the frail creature to whom he addresses it, but he hates the image of God which is upon her.

See, on the other hand, the angel of light; see with what composure and peacefulness he approaches the Virgin of Nazareth, the new Eve; and how respectfully he bows himself down before her: 'Hail, full of grace! The Lord is with thee! Blessed art thou among women!' Such language is evidently of heaven: none but an angel could speak thus to Mary.

Eve imprudently listens to the tempter's words; she answers him; she enters into conversation with one that dares to ask her to question the justice of God's commands. Her curiosity urges her on. She has no mistrust in the serpent; this leads her to mistrust her Creator.

Mary hears what Gabriel has spoken to her; but this most prudent Virgin is silent. She is surprised at the praise given her by the angel. The purest and humblest of virgins has a dread of flattery; and the heavenly messenger receives no reply from her, until he has fully explained his mission by these words: 'Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son: and thou shalt call His

[1] *Adv. hæreses.* Lib. v. cap. xix.

name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end.'

What magnificent promises are these, which are made to her in the name of God! What higher glory could she, a daughter of Juda, desire, knowing, as she does, that the fortunate Mother of the Messias is to be the object of the greatest veneration? And yet it tempts her not. She has for ever consecrated her virginity to God, in order that she may be the more closely united to Him by love. The grandest possible privilege, if it is to be on the condition of violating this sacred vow, would be less than nothing in her estimation. She thus answers the angel: 'How shall this be done? because I know not man.'

The first Eve evinces no such prudence or disinterestedness. No sooner has the wicked spirit assured her that she may break the commandment of her divine Benefactor and not die; that the fruit of her disobedience will be a wonderful knowledge, which will put her on an equality with God Himself: than she immediately yields; she is conquered. Her self-love has made her at once forget both duty and gratitude: she is delighted at the thought of being freed from the twofold tie which binds her to her Creator.

Such is the woman that caused our perdition. But how different is she that was to save us! The former cares not for her posterity; she looks but to her own interests: the latter forgets herself to think only of her God, and of the claims He has to her service. The angel, charmed with this sublime fidelity, thus answers the question put to him by Mary, and reveals to her the designs of God: 'The Holy Ghost shall come upon thee, and the power of

the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God.' This said, he is silent, and reverently awaits the answer of the Virgin of Nazareth.

Let us look once more at the virgin of Eden. Scarcely has the wicked spirit finished speaking than Eve casts a longing look at the forbidden fruit: she is impatient to enjoy the independence it is to bring her. She rashly stretches forth her hand; she plucks the fruit; she eats it, and death takes possession of her: death of the soul, for sin extinguishes the light of life; and death of the body, which, being separated from the source of immortality, becomes an object of shame and horror, and finally crumbles into dust.

But let us turn away our eyes from this sad spectacle, and fix them on Nazareth. Mary has heard the angel's explanation of the mystery; the will of heaven is made known to her, and how grand an honour it is to bring upon her! She, the humble maid of Nazareth, is to have the ineffable happiness of becoming the Mother of God, and yet the treasure of her virginity is to be left to her! Mary bows down before this sovereign will, and says to the heavenly messenger: 'Behold the handmaid of the Lord: be it done to me according to thy word.'

Thus, as the great St. Irenæus and so many of the holy fathers remark, the obedience of the second Eve repaired the disobedience of the first: for no sooner does the Virgin of Nazareth speak her *fiat*, 'be it done,' than the eternal Son of God (who, according to the divine decree, awaited this word) is present, by the operation of the Holy Ghost, in the chaste womb of Mary, and there He begins His human life. A Virgin is a Mother, and Mother of God; and it is

this Virgin's consenting to the divine will that has made her conceive by the power of the Holy Ghost. This sublime mystery puts between the eternal Word and a mere woman the relations of Son and Mother; it gives to the almighty God a means whereby He may, in a manner worthy of His majesty, triumph over satan, who hitherto seemed to have prevailed against the divine plan.

Never was there a more entire or humiliating defeat than that which this day befel satan. The frail creature, over whom he had so easily triumphed at the beginning of the world, now rises and crushes his proud head. Eve conquers in Mary. God would not choose man for the instrument of His vengeance; the humiliation of satan would not have been great enough; and therefore she who was the first prey of hell, the first victim of the tempter, is selected to give battle to the enemy. The result of so glorious a triumph is that Mary is to be superior not only to the rebel angels, but to the whole human race, yea, to all the angels of heaven. Seated on her exalted throne, she, the Mother of God, is to be the Queen of all creation. Satan, in the depths of the abyss, will eternally bewail his having dared to direct his first attack against the woman, for God has now so gloriously avenged her; and in heaven, the very Cherubim and Seraphim reverently look up to Mary, and deem themselves honoured when she smiles upon them, or employs them in the execution of any of her wishes, for she is the Mother of their God.

Therefore is it that we, the children of Adam, who have been snatched by Mary's obedience from the power of hell, solemnize this day of the Annunciation. Well may we say of Mary those words of Debbora, when she sang her song of victory over the enemies of God's people: 'The valiant men ceased, and rested in Israel, until Debbora arose, a mother arose in Israel. The Lord chose new wars, and He Himself

overthrew the gates of the enemies.'[1] Let us also refer to the holy Mother of Jesus these words of Judith, who by her victory over the enemy was another type of Mary: 'Praise ye the Lord our God, who hath not forsaken them that hope in Him. And by me, His handmaid, He hath fulfilled His mercy, which He promised to the house of Israel; and He hath killed the enemy of His people by my hand this night. . . . The almighty Lord hath struck him, and hath delivered him into the hands of a woman, and hath slain him.'[2]

FIRST VESPERS

When the Annunciation falls on any other day than Monday, the first Vespers of this feast are sung before midday, according to the rule prescribed for fast-days of Lent: but when it falls on a Monday, this Office is celebrated at the ordinary time of Vespers, and only a commemoration is made of the Sunday by the *Magnificat* antiphon and the prayer.

The Office of first Vespers is always the commencement of a feast. The antiphons of the Vespers, at which we are going to assist, are taken from the Gospel of St. Luke, where the evangelist reveals to us the sublime interview between the angel and the Virgin. The psalms are those which tradition has consecrated to the celebration of Mary's glories. We have elsewhere[3] shown how each of the five refers to the Mother of God.

ANT. Missus est Gabriel angelus ad Mariam Virginem desponsatam Joseph.	ANT. The angel Gabriel was sent to Mary, a Virgin espoused to Joseph.

[1] Judges v. 7, 8. [2] Judith xiii. 17, 18; xvi. 7.
[3] See our volume for Advent, in the Vespers for December 8.

PSALM 109

Dixit Dominus Domino meo : * Sede a dextris meis.

The Lord said to my Lord, *his Son :* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos : * scabellum pedum tuorum.

Until, *on the day of thy last coming,* I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion : * dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father,* will send forth the sceptre of thy power out of Sion : *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum : * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the Saints : *For the Father hath said to thee :* From the womb, before the day-star, I begot thee.

Juravit Dominus, et non pœnitebit eum : * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent : *he hath said, speaking of thee, the God-Man :* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis : * confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son,* is at thy right hand : he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas : * conquassabit capita in terra multorum.

He shall *also* judge among nations : he shall fill the ruins *of the world :* he shall crush the heads in the land of many.

De torrente in via bibet : * propterea exaltabit caput.

He cometh now in humility : he shall drink, in the way, of the torrent *of sufferings :* therefore, shall he lift up the head.

ANT. Missus est Gabriel angelus, ad Mariam Virginem desponsatam Joseph.

ANT. The angel Gabriel was sent to Mary, a Virgin, espoused to Joseph.

ANT. Ave, Maria, gratia plena, Dominus tecum : benedicta tu in mulieribus.

ANT. Hail, Mary, full of grace, the Lord is with thee : blessed art thou among women.

PSALM 112

Laudate pueri Dominum: * laudate nomen Domini.

Praise the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

Blessed be the name of the Lord: from henceforth, now and for ever.

A solis ortu usque ad occasum: * laudabile nomen Domini.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

The Lord is high above all nations: and his glory above the heavens.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra?

Who is as the Lord our God, who dwelleth on high: and looketh down on the ow things in hea ven and in earth, *nay, who cometh down amidst us?*

Suscitans a terra inopem: * et de stercore erigens pauperem.

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

Ut collocet eum cum principibus: * cum principibus populi sui.

That he may place him with princes: with the princes of his people.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus.

ANT. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women.

ANT. Ne timeas, Maria; invenisti gratiam apud Dominum: ecce concipies, et paries filium.

ANT. Fear not, Mary; thou hast found grace with God: behold thou shalt conceive, and shalt bring forth a Son.

PSALM 121

Lætatus sum in his quæ dicta sunt mihi: * in domum Domini ibimus.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Stantes erant pedes nostri: * in atriis tuis, Jerusalem.

Our feet were standing in thy courts, O Jerusalem! *Our heart loves and confides in thee, O Mary.*

Jerusalem quæ ædificatur ut civitas: * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israël ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio: * sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: * et abundantia diligentibus te.

Fiat pax in virtute tua: * et abundantia in turribus tuis.

Propter fratres meos et proximos meos: * loquebar pacem de te.

Propter domum Domini Dei nostri: * quæsivi bona tibi.

ANT. Ne timeas, Maria: invenisti gratiam apud Dominum; ecce concipies et paries filium.

ANT. Dabit ei Dominus sedem David patris ejus, et regnabit in æternum.

Mary is like to Jerusalem, that is built as a city; which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Because seats sat there in judgment; seats upon the house of David, *and Mary is of a kingly race.*

Pray ye, *through Mary*, for the things that are for the peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God!*

The voice of Mary: Let peace be in thy strength, *O thou new Sion!* and abundance in thy towers.

I, *a daughter of Israel*, for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

ANT. Fear not, Mary, for thou hast found grace with God: behold thou shalt conceive, and shalt bring forth a Son.

ANT. And the Lord shall give unto him the throne of David his father, and he shall reign for ever.

PSALM 126

Nisi Dominus ædificaverit domum: * in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam.

Unless the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: * ecce hæreditas Domini filii, merces, fructus ventris.

Sicut sagittæ in manu potentis: * ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

ANT. Dabit ei Dominus sedem David patris ejus, et regnabit in æternum.

ANT. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

It is vain for you to rise before light; rise ye after you have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

ANT. And the Lord shall give unto him the throne of David his father, and he shall reign for ever.

ANT. Behold the handmaid of the Lord: be it done to me according to thy word.

PSALM 147

Lauda, Jerusalem, Dominum: * lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Praise the Lord, *O Mary, thou true* Jerusalem: *O Mary,* O Sion *ever holy,* praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus, who is the Bread of life.*

Who sendeth forth, *by thee,* his Word to the earth: his word runneth swiftly.

Who giveth snow like wool; scattereth mists like ashes.

Mittit crystallum suam sicut buccellas: * ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea: * flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob: * justitias, et judicia sua Israël.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

He sendeth his crystal like morsels; who shall stand before the face of his cold?

He shall send forth his Word *by Mary*, and shall melt them: his Spirit shall breathe, and the waters shall run.

Who declareth his word to Jacob: his justices and his judgments to Israel.

He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

ANT. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

ANT. Behold the handmaid of the Lord: be it done to me according to thy word.

CAPITULUM

(*Is.* vii.)

Ecce virgo concipiet et pariet filium, et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

Behold a Virgin shall conceive, and bear a Son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

HYMN[1]

Ave, maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Hail, star of the sea!
Blessed Mother of God, yet ever a Virgin! O happy gate of heaven!

Thou that didst receive the *Ave* from Gabriel's lips, confirm us in peace, and so let *Eva* be changed into an *Ave* of blessing for us.

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[1] In monastic churches it is preceded by this responsory:—

R. breve. Angelus Domini * Nuntiavit Mariæ. Angelus. *V.* Et concepit de Spiritu sancto. * Nuntiavit. Gloria Patri. Angelus.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.
Monstra te esse Matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.
Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.
Vitam præsta puram,
Iter para tutum;
Ut videntes Jesum,
Semper collætemur.
Sit laus Deo Patri,
Summo Christo decus,
Spiritui sancto,
Tribus honor unus.
Amen.

Loose the sinner's chains, bring light to the blind, drive from us our evils, and ask all good things for us.
Show thyself a Mother, and offer our prayers to him, who would be born of thee, when born for us.
O incomparable Virgin, and meekest of the meek, obtain us the forgiveness of our sins, and make us meek and chaste.
Obtain us purity of life, and a safe pilgrimage; that we may be united with thee in the blissful vision of Jesus.
Praise be to God the Father, and to the Lord Jesus, and to the Holy Ghost: to the Three one self-same praise.
Amen.

V. Ave, Maria, gratia plena.
R. Dominus tecum.

V. Hail, Mary, full of grace.
R. The Lord is with thee.

ANTIPHON OF THE MAGNIFICAT

Spiritus sanctus in te descendet, Maria, et virtus Altissimi obumbrabit tibi.

The Holy Ghost shall come upon thee, O Mary, and the power of the Most High shall overshadow thee.

OREMUS

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem.

LET US PRAY

O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary, give ear to our humble petitions, and grant that we, who believe her to be truly the Mother of God, may be helped by her prayers. Through the same, &c.

MASS

The Church has taken most of the chants of today's Mass from the forty-fourth Psalm, wherein the royal prophet celebrates the mystery of the Incarnation. In the Introit, she greets Mary as the Queen of the human race, to whom every creature should pay respectful homage. It is her virginity that fitted Mary to become the Mother of God. This virtue will be imitated in the Church, and each generation will produce thousands of holy virgins, who will walk in the footsteps of her who is their Mother and their model.

INTROIT

Vultum tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exsultatione.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. *V.* Gloria Patri. Vultum tuum.

All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King; her neighbours shall be brought to thee in joy and gladness.

Ps. My heart hath uttered a good word: I speak my works to the King. *V.* Glory, &c. All the rich.

In the Collect, the Church glories in her faith in the divine maternity; she puts it forward as a claim to Mary's interceding for her with God, who is her Son. This dogma of Mary's being the Mother of God is founded on the mystery of the Incarnation, which is the basis of our faith, and which was accomplished on this twenty-fifth of March.

COLLECT

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti:

O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb

præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem.

of the blessed Virgin Mary, give ear to our humble petitions, and grant that we, who believe her to be truly the Mother of God, may be helped by her prayers. Through the same, &c.

To this is added the Collect for the feria of Lent.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. vii.

In diebus illis: Locutus est Dominus ad Achaz, dicens: Pete tibi signum a Domino Deo tuo, in profundum inferni, sive in excelsum supra. Et dixit Achaz: Non petam, et non tentabo Dominum. Et dixit: Audite ergo domus David: Numquid parum vobis est, molestos esse hominibus, quia molesti estis et Deo meo? Propter hoc dabit Dominus ipse vobis signum. Ecce Virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum et eligere bonum.

Lesson from the Prophet Isaias.

Ch. vii.

In those days: the Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he (Isaias) said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a Virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil and to choose the good.

The prophet is speaking to a wicked king, who refused to accept a miraculous proof of God's merciful protection over Jerusalem; and he makes this an opportunity for announcing to Juda the great portent which we are celebrating to-day: *A Virgin shall conceive, and bear a Son.* And when was it, that God

fulfilled the prophecy? It was in an age, when mankind seemed to have reached the highest pitch of wickedness, and when idolatry and immorality reigned throughout the whole world. The fulness of time came, and the tradition, which had found its way into every country, that a Virgin should bring forth a Son, was exciting much interest. This is the day on which the mystery was accomplished; let us adore the power of God, and the fidelity wherewith He fulfils His promises. The Author of the laws of nature suspends them; He acts independently of them: virginity and maternity are united in one and the same creature, for the Child that is to be born is God. A Virgin could not bring forth other than God Himself: the Son of Mary is therefore called *Emmanuel*, that is, God with us.

Let us adore this God, the Creator of all things visible and invisible, who thus humbles Himself. Henceforth, He will have every tongue confess, not only His Divinity, but also His human Nature, which He has assumed in order that He might redeem us. From this day forward He is truly the Son of Man. He will remain nine months in His Mother's womb, as other children. Like them, He will, after His birth, be fed on *milk and honey*. He will sanctify all stages of human life, from infancy to perfect manhood, for He is the New Man, who has come down from heaven that He might restore the old. Without losing aught of His Divinity, He shares in our weak finite being, that He may make us partakers of the divine nature.[1]

In the Gradual, the Church unites with David in praising the beauty of the Emmanuel, His kingdom and His strength; for He comes in humility, that He may rise again in glory; He comes to give battle that He may conquer and triumph.

[1] 2 St. Peter i. 4.

GRADUAL

Diffusa est gratia in labiis tuis; propterea benedixit te Deus in æternum.

V. Propter veritatem, et mansuetudinem, et justitiam; et deducet te mirabiliter dextera tua.

Grace is spread on thy lips; therefore hath the Lord blessed thee for ever.

V. For thy truth, meekness and righteousness, shall thy right hand lead thee on wonderfully.

The Church continues the same canticle in the Tract, but it is in praise of Mary, the Virgin and Mother. The Holy Ghost loves her for her incomparable *beauty;* it is on this day that He overshadows her and she conceives the Word. Where is there a glory like that of Mary, who is an object of complacency to the three Persons of the Trinity? God could create nothing more exalted than the Mother of God. David foretells how this, his daughter, was to receive homage from the great ones of the earth, and how she was to be surrounded by holy virgins, who would follow her as their Queen and model. This day is also the triumph of her virginity, for it is raised to the dignity of divine maternity! Her triumph frees her sex from slavery, and renders it capable of everything that is honourable and great.

TRACT

Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam.

V. Vultum tuum deprecabuntur omnes divites plebis: filiæ regum in honore tuo.

V. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi.

Hearken, O daughter, and see, and incline thy ear: for the King is taken with thy beauty.

V. All the rich among the people shall entreat thy countenance: the daughters of kings shall honour thee.

V. Virgins shall be brought in her retinue to the King: the virgins, her companions, shall be presented to thee.

℣. Adducentur in lætitia et exsultatione: adducentur in templum Regis.

℣. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. i.

In illo tempore: Missus est angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad virginem desponsatam viro, cui nomen erat Joseph, de domo David: et nomen virginis, Maria. Et ingressus angelus ad eam, dixit: Ave, gratia plena; Dominus tecum: benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone ejus: et cogitabat qualis esset ista salutatio. Et ait angelus ei: Ne timeas, Maria: invenisti enim gratiam aqud Deum. Ecce concipies in utero, et paries filium: et vocabis nomen ejus Jesum. Hic erit magnus: et Filius Altissimi vocabitur. Et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum; et regni ejus non erit finis. Dixit autem Maria ad angelum: Quomodo fiet istud? quoniam virum non cognosco. Et respondens angelus, dixit ei: Spiritus sanctus superveniet in te; et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei. Et ecce

Sequel of the holy Gospel according to Luke.

Ch. i.

At that time: the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the

Elisabeth cognata tua: et ipsa concepit filium in senectute sua. Et hic mensis sextus est illi, quæ vocatur sterilis; quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini: fiat mihi secundum verbum tuum.

power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

By these last words of thine, O Mary! our happiness is secured. Thou consentest to the desire of heaven, and thy consent brings us our Saviour. O Virgin-Mother! *Blessed among women!* we unite our thanks with the homage that is paid thee by the angels. By thee is our ruin repaired; in thee is our nature restored; for thou hast wrought the victory of man over satan! St. Bernard, in one of his homilies on this Gospel, thus speaks: 'Rejoice, O thou our father Adam! but thou, O mother Eve, still more rejoice! You were our parents, but you were also our destroyers; and, what is worse, you had wrought our destruction before you gave us birth. Both of you must be consoled in such a daughter as this: but thou, O Eve, who wast the first cause of our misfortune, and whose humiliation has descended upon all women, thou hast a special reason to rejoice in Mary. For the time has now come, when the humiliation is taken away; neither can man any longer complain against the woman, as of old, when he foolishly sought to excuse himself, and cruelly put all the blame on her, saying: "The woman, whom Thou gavest me, gave me of the tree, and I did eat." Go, Eve, to Mary; go, mother, to thy daughter; let thy daughter take thy part, and free thee from thy disgrace, and reconcile thee to her

father: for, if man fell by a woman, he is raised up by a woman.

'What is this thou sayest, Adam? "The woman, whom Thou gavest me, gave me of the tree, and I did eat?" These are wicked words; far from effacing thy fault, they aggravate it. But divine Wisdom conquered thy wickedness, by finding in the treasury of His own inexhaustible mercy a motive for pardon, which He had in vain sought to elicit by questioning thee. In place of the woman, of whom thou complainest, He gives thee another: Eve was foolish, Mary is wise; Eve was proud, Mary is humble; Eve gave thee of the tree of death, Mary will give thee of the Tree of life; Eve offered thee a bitter and poisoned fruit, Mary will give thee the sweet Fruit she herself is to bring forth, the Fruit of everlasting life. Change, then, thy wicked excuse into an act of thanksgiving, and say: "The Woman, whom Thou hast given me, O Lord, hath given me of the Tree of life, and I have eaten thereof; and it is sweeter than honey to my mouth, for by it Thou hast given me life."'[1]

In the Offertory, the Church addresses Mary in the words spoken to her by the Archangel, to which she also adds those used by Elizabeth, when she saluted the Mother of her God.

OFFERTORY

Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.	Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb.

In the Secret, the Church renews her profession of faith in the mystery of the Incarnation; she confesses the reality of the two Natures, divine and human, in Jesus Christ, the Son of God, and Son of Mary.

[1] St. Bernard. Homil. II. *super Missus est.*

SECRET

In mentibus nostris, quæsumus, Domine, veræ fidei sacramenta confirma: ut, qui conceptum de Virgine Deum verum et hominem confitemur, per ejus salutiferæ resurrectionis potentiam, ad æternam mereamur pervenire lætitiam. Per eumdem.

Strengthen, we beseech thee, O Lord, in our soul, the mysteries of the true faith: that we who confess him, that was conceived of a Virgin, to be true God and true Man, may, by the power of his saving resurrection, deserve to come to eternal joys. Through the same, &c.

To this is added the Secret for the feria of Lent.

The greatness of the solemnity obliges the Church to substitute, for the lenten Preface, the one she uses on our Lady's feasts.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: Et te in Annuntiatione beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, Sanctus, Sanctus.

It is truly meet and just, right and available to salvation, that we should always and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God: and that we should praise, bless, and glorify thee, on the Annunciation of the blessed Mary, ever a Virgin, who by the overshadowing of the Holy Ghost, conceived thy only-begotten Son, and the glory of her virginity still remaining, brought forth to the world the eternal Light, Jesus Christ our Lord. By whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying: *Holy! Holy! Holy!*

The Communion-anthem repeats the prophetic words of the Epistle. It is a Virgin that has conceived and brought forth Him, who, being God and Man, is also the living Bread that came down from heaven, whereby God is with us, and in us.

COMMUNION

Ecce Virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel.	Behold a Virgin shall conceive and bring forth a Son, and his name shall be called Emmanuel.

In the Postcommunion, the Church gratefully recalls to mind all the mysteries which God has achieved for our salvation, and which are the consequences of the one we honour to-day. After the Incarnation, which unites the Son of God to our human nature, we have had the Passion of this our divine Redeemer; and His Passion was followed by His Resurrection, whereby He triumphed over our enemy death.

POSTCOMMUNION

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde: ut, qui angelo nuntiante, Christi Filii tui Incarnationem cognovimus; per Passionem ejus et crucem, ad Resurrectionis gloriam perducamur. Per eumdem.	Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the Incarnation of Christ thy Son was made known by the message of an angel, may, by his Passion and cross, be brought to the glory of his Resurrection. Through the same, &c.

To this is added the Postcommunion of the feria of Lent.

SECOND VESPERS

The antiphons, psalms, hymn, and versicle, are the same as in the first Vespers, pages 449-455. The *Magnificat* antiphon alone is changed, and is as follows:

ANTIPHON OF THE MAGNIFICAT

Gabriel angelus locutus est Mariæ dicens: Ave, gratia plena, Dominus tecum; benedicta tu in mulieribus.

The angel Gabriel spoke unto Mary, saying: Hail, full of grace, the Lord is with thee: blessed art thou among women.

OREMUS

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem.

LET US PRAY

O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary, give ear to our humble petitions, and grant, that we who believe her to be truly the Mother of God, may be helped by her prayers. Through the same, &c.

Let us now bring together the different liturgies, and hear them celebrate the great mystery of this glad feast. First of all, let us listen to the Church of Rome, who, in her Office of Matins, thus proclaims the praises of Mary, the Mother of God:

HYMN

Quem terra, pontus, sidera
Colunt, adorant, prædicant,
Trinam regentem machinam,
Claustrum Mariæ bajulat.

He, whom earth, and sea, and the firmament, worship, adore, and praise; he, the King of the triple kingdom, is carried in Mary's womb.

Cui luna, sol et omnia
Deserviunt per tempora,
Perfusa cœli gratia,
Gestant puellæ viscera.

The womb of a Virgin, who has been filled with heavenly grace, bears him, whom the moon, and sun, and all creatures serve in the order marked for them.

Beata Mater munere,
Cujus, supernus artifex
Mundum pugillo continens,
Ventris sub arca clausus est.

O Mother, blessed in her great office! He, the sovereign Creator, who holds the world in the palm of his hand, is enclosed in the tabernacle of her womb.

Beata cœli nuntio,
Fœcunda sancto Spiritu,
Desideratus gentibus
Cujus per alvum fusus est.

Jesu, tibi sit gloria,
Qui natus es de Virgine;
Cum Patre et almo Spiritu,
In sempiterna sæcula.
Amen.

The angelic messenger proclaims her blessed; the holy Spirit makes her fruitful; and the Desired of nations is born of her.

Glory be to thee, O Jesus, that wast born of the Virgin! and to the Father, and to the Spirit of love, for everlasting ages. Amen.

Many of the Latin Churches, in the middle ages, used to recite, in the Mass of the Annunciation, the following sequence, which is thought to have been composed by Peter Abailard.

SEQUENCE

Mittit ad Virginem
Non quemvis Angelum,
Sed Fortitudinem
Suum Archangelum,
Amator hominis.

Fortem expediat
Pro nobis nuntium,
Naturæ faciat
Ut præjudicium
In partu Virginis.

Naturam superet
Natus Rex gloriæ:
Regnet et imperet,
Et zyma scoriæ
Tollat de medio.

Superbientium
Terat fastigia:
Colla sublimium
Calcet vi propria,
Potens in prælio.

Foras ejiciat
Mundanum principem:
Secumque faciat
Matrem participem
Patris imperii.

Exi qui mitteris,
Hæc dona dissere:
Revela veteris

God, the lover of man, sends to the Virgin no less an angel than him who is called *God's Strength*, the Archangel Gabriel.

May this strong messenger be speedily at his work; may he stay the rights and laws of nature in the Virgin's delivery.

May the King of glory, when born, triumph over nature; may he reign and command; may he take away from the midst of men all leaven and rust.

May he humble proud heads; may this God, mighty in war, trample in his power on the necks of the haughty.

May he cast forth the prince of this world; and make his Mother share with him the empire which his Father has given him.

Go forth, messenger of God, announce these gifts: lift up, by the virtue of thy Annun-

Velamen litteræ
Virtute nuncii.
Accede, nuncia :
Dic : Ave, cominus,
Dic : Plena gratia,
Dic : Tecum Dominus,
Et dic : Ne timeas.

Virgo suscipias
Dei depositum,
In quo perficias
Casta propositum,
Et votum teneas.
Audit et suscipit
Puella nuntium :
Credit et concipit,
Et parit Filium,
Sed admirabilem.
Consiliarium
Humani generis :
Deum et hominem,
Et Patrem posteris,
In pace stabilem.
Cujus stabilitas
Nos reddat stabiles,
Ne nos labilitas
Humana labiles
Secum præcipitet.
Sed dator veniæ
Concessa venia,
Per matrem gratiæ
Obtenta gratia,
In nobis habitet.
Qui nobis tribuat
Peccati veniam :
Reatus deleat,
Donet et patriam
In arce siderum.
Amen.

ciation, the veil of the ancient Scripture.

Approach, tell thy announcement : say, when thou art in her presence, 'Hail !' Say : 'O full of grace !' Say : 'The Lord is with thee !' And then : 'Fear not !'

Receive, O Virgin ! the divine deposit ; by him fulfil thy chaste purpose, and keep thy vow.

The Maid hears and accepts the announcement ; she believes and conceives, and brings forth a Son, but he is the Admirable.

The Counsellor of mankind, God and Man, Father of the world to come, the Prince of peace.

May his firmness render us firm, lest human frailty should make us stumble into the abyss.

But may the giver of pardon, granting us pardon and grace, obtained by the Mother of grace, dwell within us.

May he that grants us pardon of our sins, wipe away all our guilt, and give us the country in the starry heaven. Amen.

The Ambrosian liturgy gives us this fine Preface, which is used in its celebration of to-day's mystery.

PREFACE

Vere dignum et justum est, æquum et salutare : nos

It is truly meet and just, right and available to salva-

tibi, Domine Deus omnipotens, gratias agere, et cum tuæ invocatione virtutis, beatæ Mariæ Virginis festa celebrare: de cujus ventre fructus effloruit, qui panis angelici munere nos replevit. Quod Eva voravit in crimine, Maria restituit in salute. Distat opus serpentis et virginis: inde fusa sunt venena discriminis; hinc egressa mysteria Salvatoris. Inde se præbuit tentantis iniquitas; hinc Redemptoris est opitulata majestas. Inde partus occubuit; hinc Conditor resurrexit, a quo humana natura, non jam captiva, sed libera restituitur; quod Adam perdidit in parente, Christo recepit auctore.

tion, that we should give thanks to thee, O Lord God almighty: and that we should, whilst invoking thy power, celebrate the feasts of the blessed Virgin Mary; from whose womb came the Fruit, which has filled us with the Bread of angels. That Fruit, which Eve took from us, when she sinned, Mary hath restored to us, and it hath saved us. Not as the work of the serpent, is the work of Mary. From the one, came the poison of our destruction; from the other, the mysteries of salvation. In the one, we see the malice of the tempter; in the other, the help of the divine Majesty. By the one, came death to the creature; by the other the resurrection of the Creator, by whom human nature, now not captive but free, is restored: and what it lost by its parent Adam, it regained by its Maker, Christ.

The Mozarabic liturgy (which, as we have already observed, keeps the feast of the Annunciation on December 18) has several admirable prayers touching this mystery: we select the following:—

PRAYER

Gratiam plenam habere te credimus, o Virgo Christi genitrix, et humani generis reparatrix, gloriosa Maria, quæ tanta nobis gaudia pariendo contulisti, ut fructus ventris tui, qui est Christus Filius Dei, a dominio in nos sævientis eriperet inimici,

We believe thee to be full of grace, O glorious Mary, Virgin Mother of Christ, and reparatrix of mankind! Great indeed are the blessings thou hast conferred on us by giving him birth: for the Fruit of thy womb, Christ the Son of God, hath delivered us from

et in regno æterno consortes faceret sibimetipsi. Proinde, quæsumus, te rogamus, ut adsis patrona nobis, ut et merito tuo nos filius tuus a delicto exsules reddat, et post in regno suo perenniter habitaturos introducat. Præsta nobis, ut qui te concupiscens sibi advocavit in Matrem, nobis concupiscentiæ suæ opulentam largiatur dulcedinem. Amen.

the tyranny of our cruel enemy, and hath made us his companions in the eternal kingdom. Be thou, therefore, we beseech thee, our advocate; that, through thy merits, thy Son may set us free from our sins, and, after this life, give us to reign for ever in his kingdom. Grant that he, who out of love for thee called thee to be his Mother, may grant unto us the rich sweetness of his love. Amen.

The Greek liturgy, with its wonted abundance, celebrates the glory of Mary in the Incarnation of the Word. We give the following hymn, which comes in the Office of the vigil of the Annunciation. In our opinion, it is finer than the one on the feast itself.

HYMN

(Die XXIV. Martii)

Terra, quæ magno hactenus dolore spinas germinasti, jam nunc age choreas et salta: ecce enim immortalis agricola, qui te a spinis maledictionis expurget, nunc appropinquat.

Sed et tu intaminata, o Virgo, tamquam vellus plane divinum, te præpara excipiendo Numini, quod in te velut imber descendat, ut torrentes transgressionis præceptorum exsiccet.

Esto paratus, o divinæ munditiæ liber; quippe tibi sancti Spiritus digito inscribetur Sapientia divina sed

O Earth! that heretofore hast, with much sorrow, brought forth thorns, now dance and leap with joy; for lo! the immortal Husbandman, who will cleanse thee from the thorns of the curse, is at hand.

And thou, too, O spotless Virgin! as a divine fleece, prepare thyself to receive thy God, who is about to come down upon thee as the Dew, that he may dry up the torrent of iniquity.

Hold thyself in readiness, O book of heavenly purity! for, by the finger of the Holy Ghost, there shall be written

incarnata, quæ insipientiæ meæ prævaricationem e medio tollat.

O aureum item candelabrum, ignem recipe divinitatis; ut per te illuceat mundo, unaque nequitiarum nostrarum tenebras dissipet.

O magni Regis palatium, Virgo, aurium tuarum divina vestibula pande: jam-jam enim ingredietur ad te ipsa Veritas Christus, ut habitet in medio tui.

O Agna incontaminata, Agnus Dei nostri, qui tollit peccata nostra, uterum tuum festinat intrare. Mystica etiam virga brevi germinabit florem divinum, de radice Jesse palam exortum, ut loquitur Scriptura.

O vitis quoque Maria, compara te, ut per angelicam vocem fœcundata, botrum quoque maturum, neque corruptioni obnoxium procrees.

O denique mons salve, quem Daniel prævidit in Spiritu, ex quo lapis ille spiritalis abscindetur, qui inanimata dæmonum sculptilia conteret.

O ratione prædita Arca, quam verus legislator amore singulari prosecutus inhabitare nunc ceu incola statuit, impleat te jucunditas mentis: per te enim innovabit destructos.

Quin et vatum chorus divina dare præsagia doctus, tanquam pacatum in te Re-

in thee the divine Wisdom made Incarnate, who is to take away the foolishness of my sin.

Receive, O golden candlestick! the flame of the Godhead; that by thee he may enlighten the world, and scatter the darkness of our sins.

O Virgin! Palace of the great King, throw open the holy portals of thine ears; for Christ, the very Truth, is about to enter into thee, that he may dwell in thy midst.

O spotless sheep, the Lamb of our God, who taketh away the sins of the world, longs to enter thy womb. The mystic branch, as the Scripture saith, shall soon bud forth the Flower divine, which is to spring from Jesse's root.

O Mary, thou vine, prepare thyself to receive, by the angel's words, the ripe Grape-Bunch, that knoweth not corruption.

Hail, O mountain! that wast foreseen in the Spirit by Daniel, and from whence shall be hewn that living Stone, which is to destroy the dead idols of the demons.

O intellectual Ark! dear above all to the true Lawgiver, and which he has chosen for the place of his abode! Rejoice exceedingly, for, by thee, he will restore what hath been destroyed.

The choir of the prophets, skilled in announcing divine mysteries, foresaw the peace-

demptoris ingressum præsentiret exclamat: Cunctorum salve Redemptio, salve unica hominum salus.

O aerea divini luminis nubes, orituro mox soli te para. Nam ecce sol inaccessus de sedibus tibi cœlestibus explendescet, ut in te aliquantum absconditus, illuceat mundo, et improbitatis tenebras dissipet.

Ille qui a dextera Patris nunquam digressus, substantiam omnem transcendit, in te sibi diversorium delecturus adventat: ut te a dextris constituat suis, tamquam reginam dignitate sibi propinquam, et excellenti pulchritudine præditam, utque te velut dexteram suam omnibus lapsis ad surgendum extendat.

Inter angelos autem primarius Dei minister, vocem ad te lætabundam emittit, ut ex te corporandum significet magni consilii Angelum.

O Verbum divinum, cœlos inclina, et nunc jam ad nos descende. Modo enim uterus Virginis præparatus est tibi ceu thronus, in quo tamquam rex splendidissimus sedeas, opus dexteræ tuæ a ruina sustollens.

Tu quoque, o Virgo, ceu terra numquam seminata, accingere nunc ad recipiendum sub angeli verbo Verbum

ful entrance of the Redeemer within thee, and they exclaimed: Hail, Redemption of the world! Hail, thou the only salvation of mankind!

O cloud of the divine Light, prepare thyself for the Sun that is about to rise. For lo! the inaccessible Sun shall shine on thee from his heavenly throne, that, after he has been for a while hid in thee, he may shed his light upon the world, and scatter the darkness of iniquity.

He that hath never left the right hand of the Father, and is above all, has chosen thee as his dwelling-place, and is coming unto thee: he will set thee on his right hand, as a Queen whose throne is near his own, and whose beauty surpasses that of all creatures: he will use thee, as his own right hand, to help the fallen to rise.

He that is the chief among the angels to minister unto God, addresses his joyous words to thee, telling thee, that the Angel of the great Counsel is to take flesh from thee.

O divine Word, bow down the heavens, and now descend unto us; for the Virgin's womb is prepared for thee as a throne, whereon thou the all-glorious King mayst sit, and raise up from ruin the work of thy right hand.

Do thou, also, O Maiden, as a virgin soil, prepare thyself to receive, at the angel's word, the heavenly Word,

cœleste, frumento per quam frugifero simile, quod ex te germinans semina enutriet in panem intelligentiæ.

which, like unto most fruitful wheat, shall bud forth its seed from thee, and produce the bread of the spirit.

O Emmanuel, *God with us!* who, as Thy Church says in her hymn, 'being to take upon Thee to deliver man, didst not disdain the Virgin's womb,' the whole human race gives thanks to Thee on this day, for Thy merciful coming. O eternal Word of the Father! it was not enough for Thee to have drawn man out of nothing by Thy power; Thine exhaustless love would follow him even to the abyss of misery into which he had fallen. By sin man had forfeited the dignity Thou hadst given him: that he might regain it, Thou didst come in person and assume his nature, so to raise him up again to Thyself. In Thee, from this day forward unto all eternity, God is made man, and man is made God. Thy Incarnation is the fulfilment of the promises made in the canticle; Thou unitest Thyself to human nature, and it is in the virginal womb of a daughter of David that Thou celebratest these ineffable espousals. O incomprehensible humiliation! O ineffable glory! The humiliation is for the Son of God, the glory is for the Son of man. Thus hast Thou loved us, O divine Word, thus hast Thou removed from us the degradation of our fall! The rebel angels fell, and Thou didst leave them in the abyss; we fell, and Thou hadst mercy on us. A single look of Thy pity would have sufficed to save us; but it would not satisfy Thy love: therefore didst Thou descend into this world of sin, take upon Thyself the form of a slave,[1] and lead a life of humiliation and suffering. O Word made Flesh, who comest not to judge, but to save,[2] we adore Thee, we praise Thee, we love Thee. Make us worthy of all that Thy love has led Thee to do for us.

[1] Phil. ii. 7. [2] St. John xii. 47.

We salute thee, O Mary, full of grace, on this day whereon thou didst receive thy sublime dignity of Mother of God. Thy incomparable purity drew down upon thee the love of the great Creator, and thy humility drew Him into thy womb; His presence within thee increased the holiness of thy spirit and the purity of thy body. What must have been thy happiness in knowing that this Son of God was living by thy life, and was taking from thine own substance the new being, which His love for us induced Him to assume! Between thee and Him is formed that ineffable union which is granted to none else but to thee: He is thy Creator, and thou art His Mother; He is thy Son, and thou art His creature. Every knee bows down before Him, O Mary! for He is the great God of heaven and earth; but every creature reveres thee, also, for thou hast carried Him in thy womb, thou hast fed Him at thy breast; thou alone canst say to Him, as does His heavenly Father: 'Thou art my Son!' O Mother of Jesus! thou art the greatest of God's works: receive the humble homage of mankind, for thou art most dear to us, seeing that thou art of the same flesh and blood as ourselves.

Thou art a daughter of Eve, but without her sin. By thy obedience to the divine decrees, thou savest thy mother and her race; thou restorest Adam and his children to the innocence they had lost. Jesus, whom thou bearest in thy womb, is our pledge that all these blessings are to be ours; and it is by thee that He comes to us. Without Jesus, we should abide in death; without thee, we should not have had Him to redeem us. It is from thy virginal womb that He receives the precious Blood which is to be our ransom, that Blood whose purity He protected in thy Immaculate Conception, and which becomes the Blood of God by the union, that is consummated in thee, of the divine with the human Nature.

To-day, O Mary! is fulfilled in thee the promise made by God after Adam's sin, that He would put enmity between the woman and the serpent. Up to this time, the human race had not the courage to resist the enemy; it was subservient to him, and everywhere were altars raised up in his honour; but, on this day, his head is crushed beneath thy foot. Thy humility, thy purity, thy obedience, have conquered him; his tyranny is checked. By thee we are delivered from his sway; and nothing but our own perversity and ingratitude could again give him the mastery. Let not this be, O Mary! Come to our assistance. During this season of repentance, we humbly acknowledge that we have abused the grace of God; we beseech thee, on this the feast of thy Annunciation, intercede for us with Him, who, on this day, became thy Son. Holy Mother of God! by the salutation addressed to thee by the angel Gabriel, by thy virginal fear, by thy fidelity to God, by thy prudent humility, by thy consent, obtain for us conversion of heart, and sincere repentance; prepare us for the great mysteries we are about to celebrate. These mysteries are so full of sorrow to thy maternal heart; and yet thou wouldst have us rejoice on this day, as we think on the ineffable happiness which filled thy soul at the solemn moment when the Holy Ghost overshadowed thee, and the Son of God became thine. Yes, blessed Mother of Jesus! we will spend the whole of this day near thee, in thy humble dwelling at Nazareth. Nine months hence, we will follow thee to Bethlehem, and there, in company with the shepherds and the angels, we will prostrate ourselves in adoration before the Infant-God, our Saviour: we will join our voices with those of the heavenly host, and we will thus express our gladness: 'Glory be to God in the highest, and peace on earth to men of good will!'

March 27

SAINT JOHN DAMASCENE

CONFESSOR AND DOCTOR OF THE CHURCH

The faithful have not forgotten that on the first Sunday of Lent the Greeks keep one of their greatest solemnities, that of Orthodoxy. History proves that the Church of Constantinople, the new Rome, did not share the indefectibility of that of the old Rome, for it passed through a cycle of heresies on the dogma of the Incarnation. It rejected successively the consubstantiality of the Word, the unity of Person in Jesus Christ, and the integrity of His two natures. It seemed as though there were nothing left for heretical emperors and patriarchs to deny. Yet there was one more error to proclaim before the measure of false teaching was filled up.

Christ enthroned in heaven could not be belittled, but His images might be proscribed on earth. Heresy was powerless to touch the King even in these pictorial representations, but schism could at least shake off the yoke of His Vicar, and this last denial rolled the stone to the door of a tomb which the Crescent was one day to seal.

The heresy of the Iconoclasts or Image-breakers represents the last phase of Oriental error with regard to the Incarnation of the Son of God. It was right that the feast which commemorates the restoration of the holy Images should receive the glorious name of the Feast of Orthodoxy. It celebrates the last blow struck at Byzantine dogma, and recalls all those delivered by the councils of the Church between the

first and second of Nicæa. A peculiar solemnity was given to this feast by the fact that all the anathemas formulated in previous times against the adversaries of revealed truth were renewed in the Church of St. Sophia while the Cross and the holy Images were exalted in triumph and the emperor stood at his throne.

Satan, the sworn foe of the Word, showed clearly that he looked upon the doctrine of the Iconoclasts as his last resource. There is no heresy which has caused more martyrdoms or more destruction. Nero and Diocletian seemed to be reincarnate in the baptized Cæsars who defended it: Leo the Isaurian, Constantine Copronymus, Leo the Armenian, Michael the Stammerer and his son Theophilus. The edicts of persecution, published in defence of the idols of former times, were renewed for the destruction of the idolatry which was said to defile the Church.

In the early days of the heresy, St. Germanus of Constantinople reminded the crowned theologian of Isauria that Christians do not adore images but give them a relative honour, which is due to the persons of the saints whom they represent. The imperial pontiff replied by sending the patriarch into exile. The soldiers, whom the emperor charged to carry out his will, gave themselves up to the pillage of churches and private houses. On all sides venerated statues fell under the hammer of the destroyer. Mural paintings were covered with chalk, vestments and sacred vessels mutilated and destroyed on account of images in embroidery or enamel. Masterpieces of art, which had nourished the devotion of the people, were publicly burnt, and the artist who dared to represent Christ, Our Lady, or the saints, was himself subjected to fire and torture together with those of the faithful who had not been able to restrain their sorrow at the sight of such destruction. The shepherds bowed beneath the storm and yielded to re-

grettable compromises, and the reign of terror was soon supreme over the deserted flock.

But the noble family of St. Basil, both monks and consecrated virgins, rose *en masse* to withstand the tyrant. They passed through exile, imprisonment, starvation, scourging, death by drowning and the sword, but they saved the tradition of ancient art and the faith of their ancestors. The whole Order seems personified in the holy monk and painter Lazarus, who was first tempted by flattery and threats, then tortured and put in chains. It was impossible to repress him. His hands were burned with red-hot plates, but he still continued to exercise his art for the love of the saints, for the sake of his brethren, and for God, and he outlived his persecutors.

The heresy of the Iconoclasts helped, moreover to establish the temporal independence of the Roman pontiffs, for when the Isaurian threatened to enter Rome and destroy the statue of St. Peter, all Italy rose to repel the invasion of these new barbarians, defend the treasures of her basilicas and withdraw the Vicar of Christ from the yoke of Byzantium.

It was a glorious period, a hundred and twenty years, comprising the reigns of great popes, from St. Gregory II. to St. Paschal I. In the history of the Eastern Church it begins with John Damascene, who saw the opening of the conflict, and ends with Theodore the Studite, whose indomitable firmness secured the final triumph. For many centuries this period, which gave so many saints to the Greek Kalendar, was unrepresented in the Latin Liturgy. The feast of to-day was added by Pope Leo XIII. in 1892, and now John Damascene, the quondam vizier, the protégé of Our Lady, the monk, whose excellent doctrine won for him the name of 'Golden stream,' commemorates in the Western cycle the heroic struggle in which the East rendered such glorious services to the Church and to the world.

The account given by the Liturgy of the life of this holy Doctor is so complete that we need add nothing further. But it will be well to give a short summary of the definitions by which in the eighth and sixteenth centuries the Church has avenged the holy Images from the attacks made on them by hell. The second Council of Nicæa declares that: 'It is lawful to place in churches, in frescoes, in pictures, on vestments and the sacred vessels, on the walls of houses and in public streets, images, whether painted or mosaic or of other suitable material, representing Our Lord and Saviour Jesus Christ, our most pure Lady, the holy Mother of God, the angels and the saints; and it is equally lawful to burn incense before them and surround them with lights.'[1] 'Not that we must believe that these images have any divinity or virtue of their own,' says the Council of Trent against the Protestants, 'or that we must put our confidence in them as the pagans did in their idols. But the honour which is given to the images is referred to Christ the prototype,[2] to whom through them all our adoration is addressed, and to the saints whom we venerate in their portraits.'[3]

Joannes a patrio loco Damascenus dictus, nobili genere natus, humanis divinisque litteris a Cosma monacho Constantinopoli fuit excultus; cumque ea tempestate imperator Leo Isauricus nefario bello sacrarum Imaginum cultum insectaretur, Joannes hortatu Gregorii Tertii Ro-

John, who received the name of Damascene from his native place, was of noble birth, and studied sacred and profane letters at Constantinople under the monk Cosmas. When the Emperor Leo the Isaurian made a wicked attack upon the cult of the holy Images, John, at the

[1] *Concil.*, Nic. II., sess. vii.

[2] This formula, which gives the true theological basis of the cult of images, is borrowed by the Council of Trent from the second Council of Nicæa, and was originally taken word for word from St. John Damascene, *De fide Orthodoxa*, iv. 16.

[3] *Concil.*, Trident,, sess. xxv.

mani Pontificis, et sermone et scriptis sanctitatem illius cultus sedulo propugnavit. Quo facto tantum Leonis adversum se invidiam concitavit, ut hic confictis litteris ipsum tanquam proditorem accusarit apud Damasci Calipham, qui Joanne consiliario et administro utebatur. Credulus fraudi princeps Joanni nequidquam calumniam ejuranti præcidi dexteram jussit. Verum innocentiæ vindex adfuit clienti suo sanctissima Virgo, cujus opem precibus enixe imploraverat, ejusque beneficio trunca manus restituta ita brachio coaluit, ac si divisa nunquam fuisset. Quo maxime miraculo permotus Joannes, quod pridem animo conceperat, exsequi statuit. Itaque ægre a calipha impetrato secessu, suas omnes facultates in egenos distribuit, et servos libertate donavit; tum sacra Palæstinæ loca peregrinus lustravit, ac demum una cum Cosma institutore suo in lauram sancti Sabbæ prope Hierosolymam concessit, ibique presbyter initiatus est.

In religiosæ vitæ palæstra præclariora virtutum exempla monachis præbuit, demissionis potissimum et obedientiæ. Abjectissima quæque cœnobii munia veluti sibi propria deposcebat ac sedulo obibat. Contextas a se sportulas venditare Damasci jussus, in ea nimirum civitate ubi olim summis honoribus

desire of Pope Gregory III., earnestly defended the holiness of this cult both by words and writings. By this he enkindled so great a hatred in the heart of Leo that the Emperor accused him, by means of forged letters, of treachery to the Caliph of Damascus, whom he was serving as a councillor and minister. John denied the charge, but the Caliph was deceived by it and ordered his right hand to be cut off. John implored most earnestly the help of the blessed Virgin, and she manifested the innocence of her servant by reuniting the hand and arm as though they had never been severed. This miracle moved John to carry out a design which he had long had in mind. He obtained, though not without difficulty, the Caliph's permission to leave him, distributed all his goods to the poor and freed all his slaves. He then made a pilgrimage to the holy places in Palestine, and at length withdrew with his teacher Cosmas to the monastery of St. Sabbas near Jerusalem, where he was ordained priest.

In the religious life he was an example of virtue to all the monks, especially in his humility and obedience. He sought for the lowest offices in the community as though they were peculiarly his own, and fulfilled them with the greatest care. When he was sent to Damascus to sell baskets made by himself,

perfunctus fuerat, irrisiones ac ludibria vulgi avide captabat. Obedientiam adeo coluit, ut non modo ad quemlibet præsidum nutum præsto esset, sed ne causam quidem eorum quæ præcipiebantur, quamvis ardua essent et insolita, quærendam sibi unquam putarit. Inter has virtutum exercitationes, catholicum dogma de sanctarum Imaginum cultu impense tueri nunquam destitit. Quare ut ante Leonis Isaurici, ita postmodum Constantini Copronymi adversum se odia vexationesque provocavit; eo vel magis quod libere arrogantiam imperatorum retunderet, qui fidei negotia pertractare, deque his sententiam arbitratu suo ferre audebant.

he welcomed the mockery and jests of the lowest classes in that city where he had once held the most honourable offices. He was so devoted to obedience, that not only was he ready to obey the nod of his superiors, but he never thought it right to ask the reason of any command, however strange or difficult. While practising these virtues, he never ceased earnestly to defend the Catholic doctrine as to the honouring of holy Images. Thus he drew upon himself the hatred and persecution of the Emperor Constantine Copronymus, as he had once done that of Leo the Isaurian, and this all the more because he freely rebuked the arrogance of these Emperors, who meddled with matters concerning the faith, and pronounced sentence on them according to their own judgment.

Mirum sane est quam multa tum ad fidem tutandam, tum ad pietatem fovendam, et soluta et adstricta numeris oratione, Joannes elucubraverit, dignus sane qui ab altera Nicæna synodo amplissimis laudibus celebraretur, et ob aureum orationis flumen Chrysorrhoas appellaretur. Neque solum contra Iconomachos orthodoxam fidem defendit; sed omnes ferme hereticos, præsertim Acephalos, Monothelitas, Theopaschitas strenue impugnavit: Ecclesiæ jura potestatemque egregie vindicavit: primatum Principis Apostolo-

It is a marvel how much John wrote both in prose and verse for the protection of the faith and the encouragement of devotion. He was worthy of the high praise which was given him by the second Council of Nicæa. He was surnamed Chrysorrhoas on account of the golden streams of his eloquence. It was not only against the enemies of the holy Images that he defended the orthodox faith, for he also stoutly opposed the Acephali, the Monothelites and the Theopaschites. He maintained the laws and the power of

rum disertissimis verbis asseruit; ipsumque ecclesiarum columen, infractam petram, orbis terrarum magistrum et moderatorem sæpius nominat. Universa autem ejus scripta non modo eruditione et doctrina præstant, sed etiam quemdam ingenuæ pietatis sensum præferunt, præcipue cum Genitricis Dei laudes prædicat, quam singulari cultu et amore prosequebatur. Illud vero maxime in laudem Joannis cedit, quod primus universam theologiam recto ordine comprehenderit et sancti Thomæ viam complanaverit ad sacram doctrinam tam præclara methodo tractandam. Tandem vir sanctissimus meritis plenus devexaque ætate, in pace Christi quievit anno circiter septingentesimo quinquagesimo quarto. Ejus officium et missam Leo decimus tertius Pontifex Maximus, addito Doctoris titulo, universæ Ecclesiæ concessit.

the Church. He asserted the primacy of the Prince of the Apostles in eloquent words, and often called him the pillar of the Churches, the unbroken rock and the teacher and ruler of the world. His writings are not only distinguished for doctrine and learning, but have a savour of simple piety, especially when he praises the Mother of God whom he honoured with a singular love and devotion. But the greatest praise of John is that he was the first to arrange in order a complete course of theology, thus preparing the way in which St. Thomas Aquinas has so clearly dealt with the whole body of sacred doctrine. This holy man, full of days and good works, fell asleep in the peace of Christ about the year 754. Pope Leo XIII. declared him to be a Doctor of the Church, and ordered his office and mass to be said throughout the world.

O champion of the holy Images, obtain for us as the Church asks of thee,[1] that we may imitate the virtues and experience the aid of those whom we see thus represented. The image directs our veneration and our prayers to those to whom they are due, to Christ the King and to the saints, who are the princes of His army and the most valiant of His soldiers, for it is right that the King should share with His army the honours of His triumph.[2] The image is the book of those who cannot read, and even the

[1] Collect of the feast.
[2] Damasc., *De Imaginibus*, i. 19-21.

learned may gain more from an instant's gazing at an eloquent picture than from the prolonged study of many volumes.[1] The work of the Christian artist is not only an act of religion but also an apostolate; thus it is easy to understand the opposition raised by hell in all times of disturbance against Christian art. We unite ourselves with thee, O glorious saint, in thy warfare against the devil, and cry: 'Get thee behind us, Satan, with that envy which will not suffer us to look upon the image of Our Lord and thus be sanctified. Thou wilt not permit us to contemplate those sufferings which were the source of our salvation, to admire the gracious condescension of our God, to recognize and praise the power displayed in His miracles. Thou art envious of the saints and of the glory they have received from God, and wilt not have us contemplate this glory, lest the sight inspire us to imitate their courage and their faith. Thou canst not endure the thought that our confidence in them will profit us both in soul and in body. We will not follow thee, O jealous demon, thou enemy of mankind.'[2]

Be thou rather our guide, dear saint, whom sacred science salutes as one of her earliest Doctors. 'Knowledge is the most precious of all treasures,'[3] as thou didst once tell us, and it was thy desire to lead men to the only master who cannot lie, Christ the power and the wisdom of God. If they hear His voice in Holy Scripture, they will gain a true knowledge of all things. If they dispel all darkness of heart and mind, they will not stay on the threshold of the truth, but will pass into the secret of the nuptial chamber.[4]

Our Blessed Lady herself foretold the teaching and the works of John. She appeared to the master, whose voice he obeyed as that of God, and said to

[1] Damasc., Comment. in Basil.
[2] *Ibid.*, *De Imaginibus*, iii. 3.
[3] *Ibid.*, *Dialectica*, i. [4] *Ibid.*

him: 'Suffer the waters to flow, the clear sweet waters whose abundance will spread throughout the whole world, whose virtue will refresh souls athirst for knowledge and purity, whose power will stay the floods of heresy and transform them into a marvellous sweetness.'

The queen of the heavenly minstrels declared that thou, dear John, hadst received the prophetic harp and psaltery to sing the new canticle of the Lord our God in rivalry with the Cherubim.[1] The daughters of Jerusalem, who are the Churches, sing the death and resurrection of Christ,[2] and thou art one of the chief cantors. Lead us from the feasts of our exile—the Pasch of time—through the Red Sea and the desert to the eternal feast where all images of earth will vanish before the realities of heaven, where all knowledge will pass into vision, where reigns in glory the queen who inspired thy song, Mary, the mother of us all.

[1] Joan. Hierosolymit., *Vita J. Damasceni*, xxxi. [2] *Ibid.*

MARCH 28

SAINT JOHN CAPISTRAN

CONFESSOR

THE nearer the Church approaches to the end of her earthly existence, the more she seems to love to enrich her cycle with feasts that recall the glorious past. Indeed, one of the objects of the sacred Liturgy is to keep before our minds all that God has done for us. 'Remember the days of old: think upon every generation,'[1] said God to His people in the alliance of Sinai. It was a law in Jacob that the fathers should hand on these traditions to their children, who were in their turn to transmit them to their descendants.[2] The Church has taken the place of the ancient Israel and her annals speak, even more than those of the Jewish people, of the manifestations of divine power. The children of the new Sion have more right than the sons and daughters of Juda to say, as they look back on the past: 'Thou art thyself my king and my God, who commandest the saving of Jacob.'

At the time when the defeat of the Iconoclasts was being completed in the East, a new and most terrible war was beginning in which the West was to fight for the sake of civilization and for the cause of the Incarnate Word of God. Like a sudden torrent, Islam overwhelmed Eastern Europe, reaching even to Gaul, and for a thousand years it disputed, foot by foot, with Christ and His Church, the land occupied by the Latin races. The glorious Crusades of the

[1] Deut. xxxii. 7. [2] Ps. lxxvii. 5.

twelfth and thirteenth centuries, which attacked this power in its very centre, only succeeded in paralyzing it for the time being. In Spain the struggle continued until the triumph of the Cross was complete, but in other parts of Europe Christian princes forgot the traditions of Charlemagne and St. Louis, grew weary of the holy war, and gave themselves up to the pursuit of their private ambition, so that the Crescent was able once more to defy the Christian powers and renew its plan of universal conquest.

In 1453 Byzantium, the capital of the Eastern empire, fell before the Turkish janissaries, and three years later Mahomet II. invested Belgrade on the very outskirts of the Western empire. It might have been expected that all Europe would hasten to the aid of the besieged fortress, for if this last dyke were to fall, Hungary, Austria and Italy would be overwhelmed and the peoples of the North and West would share the fate of the East, that life in death, that irremediable sterility of soil and intelligence which still holds captive the once brilliant Greece. But this imminent danger only resulted in deepening the breach in Christian unity, and the Christian nations were at the mercy of a few thousand infidels. Only the Papacy was true to itself in the midst of all this egoism and perfidy. Truly Catholic in its thoughts, its labours, its sufferings, as in its joys and triumphs, it took up the common cause which had been basely betrayed by kings and princes. The powerful were deaf to the Pope's appeals, but he turned to the humble and, trusting more in prayer to the God of armies than in military tactics, he sought for the deliverers of Christendom among the poor.

It was then that John Capistran, the saint of to-day, attained the consummation of his glory and his sanctity. At the head of a few poor men of good-will, unknown peasants gathered together by the Franciscan Friars, this 'poor man of Christ' undertook to defeat

the strongest and best organized army of the century. On July 14, 1456, he broke through the Ottoman lines with John Hunyades, the only one of the Hungarian nobles who would accompany him, and revictualled Belgrade; and on July 22, feeling that he could no longer endure the defensive, he threw himself, to the stupefaction of Hunyades, on the enemy entrenchments. His troops were armed only with flails and pitchforks, and their only strategy was the name of Jesus. John had inherited this victorious battle-cry from his master, Bernardine of Siena. The Psalmist said: 'Some trust in chariots and some in horses: but we will call upon the name of the Lord our God.'[1] This name, so holy and so terrible, proved once more the salvation of the people. At the end of that memorable day twenty-four thousand Turks lay dead on the field of battle; three hundred cannon and all the spoils of the infidels were in the hands of the Christians, and Mahomet II. was seeking a distant hiding-place for his shame. The news of this victory, so like that of Gedeon,[2] reached Rome on August 6, and Pope Callistus III. decreed that henceforth the Universal Church should keep a solemn commemoration of the Transfiguration of Our Lord on that day, for it was with the soldiers of the Cross as with the heroes of Israel,[3] 'they got not the possession of the land by their own sword: neither did their own arm save them, but thy right hand and thy arm and the light of thy countenance because thou wast pleased with them,' as with Thy beloved Son on Mount Thabor.[4]

Let us read the life of St. John Capistran as related in the Liturgy:

Joannes Capistrani in Pelignis ortus, et Perusium studiorum causa missus, in chris-

John was born at Capistrano in the Abruzzi. He was sent to study at Perugia,

[1] Ps. xix. 8.
[2] Judg. vii.
[3] Ps. xliii. 4, 5.
[4] St. Matt. xvii. 5.

tianis et liberalibus disciplinis adeo profecit, ut ob egregiam juris scientiam aliquot civitatibus a Neapolis rege Ladislao præfectus fuerit. Dum autem earum rempublicam sanctissime gerens perturbatis rebus tranquillitatem revocare studet, capitur ipse et in vincula conjicitur: quibus mirabiliter ereptus, Francisci Assisiensis regulam inter Fratres Minores profitetur. Ad divinarum litterarum studium progressus, præceptorem nactus sanctum Bernardinum Senensem, cujus et virtutis exempla, in cultu potissimum sanctissimi Nominis Jesu ac Deiparæ propagando, egregie est imitatus. Aquilanum episcopatum recusavit, et severiore disciplina atque scriptis, quæ plurima edidit ad mores reformandos, maxime enituit.

and made such progress in learning, both sacred and profane, that on account of his eminent knowledge of law, he was made governor of many cities by Ladislaus, King of Naples. He was labouring piously to restore peace to these troubled states when he was kidnapped and put in chains. He was wonderfully delivered from this captivity and made his profession according to the Rule of St. Francis of Assisi among the Friars Minor. He devoted himself to the study of Divinity and had as master St. Bernardine of Siena, whom he zealously imitated in spreading devotion to the most holy name of Jesus and to the Mother of God. He refused the bishopric of Aquila, and is most famous on account of his mortified life and his writings on the reformation of manners.

Prædicationi verbi Dei sedulo incumbens, Italiam fere universam lustravit, quo in munere et virtute sermonis, et miraculorum frequentia innumeras prope animas in viam salutis reduxit. Eum Martinus Quintus ad exstinguendam Fraticellorum sectam inquisitorem instituit. A Nicolao Quinto contra Judæos et Saracenos generalis inquisitor in Italia constitutus, plurimos ad Christi fidem convertit. In Oriente multa optime constituit et in Concilio Florentino, ubi veluti sol quidam fulsit, Armenos Ecclesiæ catholicæ resti-

He zealously devoted himself to preaching the word of God and travelled throughout nearly all Italy, where he recalled countless souls to the way of salvation by the power of his words and the number of his miracles. Martin V. made him Inquisitor against the sect of the Fraticelli and Nicolas V. appointed him Inquisitor-General in Italy, against Judaism and Mohammedanism. He converted many souls to the faith of Christ. He did much good in the East and at the Council of Florence, where he shone

tuit. Idem Pontifex postulante Friderico tertio imperatore, illum apostolicæ sedis nuntium in Germaniam legavit, ut hæreticos ad catholicam fidem et principum animos ad concordiam revocaret. In Germania aliisque provinciis Dei gloriam sexennali ministerio mirifice auxit, Hussitis, Adamitis, Thaboritis, Hebræisque innumeris doctrinæ veritate ac miraculorum luce ad Ecclesiæ sinum traductis.

Cum Callistus tertius ipso potissimum deprecante, cruce signatos mittere decrevisset, Joannes per Pannoniam, aliasque provincias volitavit, qua verbo, qua litteris principum animos ita ad bellum accendit, ut brevi millia Christianorum septuaginta conscripta sint. Ejus consilio et virtute potissimum Taurunensis victoria relata est, centum ac viginti Turcarum millibus partim cæsis, partim fugatis. Cujus victoriæ cum Romam nuntius venisset octavo idus augusti, idem Callistus ejus diei memoriæ solemnia Transfigurationis Christi Domini perpetuo consecravit. Lethali morbo aegrotum et Villacum delatum viri principes plures visitarunt: quos ipse ad tuendam religionem hortatus, animam Deo sancte reddidit anno salutis millesimo quadringentesimo quinquagesimo sexto. Ejus gloriam

like a sun, he brought the Armenians back to the Catholic Church. The same Pope, at the request of the Emperor Frederic III., sent him into Germany as nuncio of the Apostolic See, in order that he might bring back heretics to the Catholic faith, and the minds of princes to peace and union. He did a wonderful work for God's glory during the six years of his mission, and brought back to the Church by the light of his teaching and miracles almost countless numbers of Hussites, Adamites, Thaborites, and Jews.

It was mainly at the entreaty of John that Callistus III. proclaimed a crusade, and John hastened through Pannonia and other provinces where by his words and letters he so roused the minds of princes that in a short time seventy thousand Christian soldiers were enrolled. It was mainly through his advice and courage that a victory was gained at Belgrade, where one hundred and twenty thousand Turks were either slain or put to flight. The news of this victory reached Rome on the sixth of August, and Pope Callistus consecrated this day for ever to the solemn commemoration of the Transfiguration of our Lord. When John was seized with his last illness and taken to Illak, many princes came to see him, and he exhorted them to protect religion. He piously yielded up his soul to

post mortem Deus multis miraculis confirmavit: quibus rite probatis, Alexander Octavus anno millesimo sexcentesimo nonagesimo Joannem in sanctorum numerum retulit, ejusque officium ac missam Leo decimus tertius, altero ab ejus canonizatione sæculo, ad universam extendit Ecclesiam.

God in the year of salvation 1456. God confirmed his glory by many miracles after his death, and when these had been duly proved, Pope Alexander VIII. enrolled his name among those of the saints. Two hundred years later Leo XIII. extended his office and mass to the Universal Church.

'The Lord is with thee, O most valiant of men. Go in this thy strength and thou shalt deliver Israel out of the hand of Madian. Know that I have sent thee.'[1] Thus did the angel of the Lord salute Gedeon when he chose him from among the least of his people[2] to fulfil a high destiny. Thus do we in our turn salute thee, O glorious son of St. Francis of Assisi, and we beseech thee to be our constant aid. The enemy whom thou didst defeat on the field of battle is no longer an imminent peril for the West, but there is a greater danger, as Moses said to his people after their deliverance from Egypt: 'Take heed and beware lest at any time thou forget the Lord thy God . . . lest after thou hast eaten and art filled, hast built goodly houses . . . and shalt have herds of oxen and flocks of sheep and plenty of gold and of silver, and of all things; thy heart be lifted up and thou remember not the Lord who brought thee out of the house of bondage.'[3] If the Turk had conquered in that struggle of which thou wert the hero, what would have become of the civilization of which we are so proud? Since thy day the Church has had once more to champion the cause of Society, which the heads of the nations no longer seem to understand. May the need of giving expression to the gratitude which is due to her preserve her children from the forgetfulness which is the great evil of the present generation.

[1] Judg. vi. [2] *Ibid.* [3] Deut. viii. 11-14.

We thank God for the feast of to-day; it is a perpetual memorial of His goodness and of the noble deeds of His saints. Help us to conquer in that warfare which is being incessantly carried on within our own souls against the world, the flesh, and the devil. May the name of Jesus put our enemies to flight, may His Cross be our standard and lead us through the death of self-love to the triumph of the Resurrection.

April 2

SAINT FRANCIS OF PAULA

CONFESSOR

The founder of a religious Order, whose distinguishing characteristics were humility and penance, comes before us to-day; it is Francis of Paula. Let us study his virtues and beg his intercession. His whole life was one of great innocence; and yet we find him embracing, from his earliest youth, mortifications which, nowadays, would not be expected from the very worst sinners. How was it that he could do so much? and we, who have so often sinned, do so little? The claims of divine justice are as strong now as ever they were; for God never changes, nor can the offence we have committed against Him by our sins be pardoned, unless we make atonement. The saints punished themselves, with life-long and austere penances, for the slightest sins; and the Church can scarcely induce us to observe the law of Lent, though it is now reduced to the lowest degree of severity.

What is the cause of this want of the spirit of expiation and penance? It is that our faith is weak, and our love of God is cold, because our thoughts and affections are so set upon this present life, that we seldom if ever consider things in the light of eternity. How many of us are like the king of France, who having obtained permission from the Pope that St. Francis of Paula should come and live near him, threw himself at the saint's feet, and besought him to obtain of God, that he, the king, might have a long life! Louis XI. had led a most

wicked life; but his anxiety was, not to do penance for his sins, but to obtain, by the saint's prayers, a prolongation of a career which had been little better than a storing up of wrath for the day of wrath. We, too, love this present life; we love it to excess. The laws of fasting and abstinence are broken, not because the obeying them would endanger life, or even seriously injure health—for where either of these is to be feared, the Church does not enforce her lenten penances—but people dispense themselves from fasting and abstinence, because the spirit of immortification renders every privation intolerable, and every interruption of an easy comfortable life insupportable. They have strength enough for any fatigue that business or pleasure calls for; but the moment there is question of observing those laws which the Church has instituted for the interest of the body as well as of the soul, all seems impossible; the conscience gets accustomed to these annual transgressions, and ends by persuading the sinner that he may be saved without doing penance.

St. Francis of Paula was of a very different way of thinking and acting. The Church gives us the following abridged account of his life:

Franciscus Paulæ, quod est Calabriæ oppidum, loco humili natus est: quem parentes, cum diu prole caruissent, voto facto, beati Francisci precibus susceperunt. Is adolescens divino ardore succensus, in eremum secessit: ubi annis sex victu asperam, sed meditationibus cœlestibus suavem vitam duxit: sed cum virtutum ejus fama longius manaret, multique ad eum pietatis studio concurrerent, fraternæ charitatis causa e solitu-

Francis was born at Paula, in Calabria, of humble parents, who, having been for a long time without children, obtained him from heaven, after having made a vow, and prayed to St. Francis. When very young, being inflamed with the love of God, he withdrew into a desert, where, for six years, he led an austere life, but one that was sweetened by heavenly contemplations. The fame of his virtues having spread abroad, many persons went to him, out of a

dine egressus, ecclesiam prope Paulam ædificavit, ibique prima sui Ordinis fundamenta jecit.

Erat in eo mirifica loquendi gratia: perpetuam virginitatem servavit: humilitatem sic coluit, ut se omnium minimum diceret, suosque alumnos Minimos appellari voluerit. Rudi amictu, nudis pedibus incedens, humi cubabat. Cibi abstinentia fuit admirabili: semel in die post solis occasum reficiebatur, et ad panem et aquæ potum vix aliquid ejusmodi obsonii adhibebat, quo vesci in Quadragesima licet: quam consuetudinem, ut fratres sui toto anni tempore retinerent, quarto eos voto adstrinxit.

Multis miraculis servi sui sanctitatem Deus testari voluit, quorum illud in primis celebre, quod a nautis rejectus, Siciliæ fretum, strato super fluctibus pallio, cum socio transmisit. Multa etiam futura prophetico spiritu prædixit. A Ludovico undecimo Francorum rege expetitus, magnoque in honore est habitus. Denique annum primum et nonagesimum agens, Turonis migravit ad Dominum, anno salutis millesimo quingentesimo septimo: cujus corpus, dies undecim insepultum, ita incorruptum per-

desire to be trained in virtue. Out of a motive of fraternal charity, he left his solitude, built a church near Paula, and there laid the foundation of his Order.

He had a wonderful gift of preaching. He observed virginity during his whole life. Such was his love for humility, that he called himself the last of all men, and would have his disciples named *Minims*. His dress was of the coarsest kind, he always walked barefooted, and his bed was the ground. His abstinence was extraordinary: he ate only once in the day, and that not till after sunset. His food consisted of bread and water, to which he scarcely ever added those viands which are permitted even in Lent: and this practice he would have kept up by his religious, under the obligation of a fourth vow.

God bore witness to the holiness of his servant by many miracles, of which this is the most celebrated; that when he was rejected by the sailors, he and his companion passed over the straits of Sicily on his cloak, which he spread out on the water. He also prophesied many future events. Louis XI., king of France, had a great desire to see the saint, and treated him with great respect. Having reached his ninety-first year, he died at Tours, in the year of our Lord one thousand five hundred and seven. His body, which was left unburied

mansit, ut suavem etiam odorem efflaret. Eum Leo Papa decimus in sanctorum numerum retulit.

for eleven days, so far from becoming corrupt, yielded a sweet fragrance. He was canonized by Pope Leo X.

Apostle of penance: thy life was always that of a saint, and we are sinners: yet do we presume, during these days, to beg thy powerful intercession, in order to obtain of God that this holy season may not pass without having produced within us a true spirit of penance, which may give us a reasonable hope of receiving His pardon. We admire the wondrous works which filled thy life—a life that resembled, in duration, that of the patriarchs, and prolonged the privilege the world enjoyed of having such a saint to teach and edify it. Now that thou art enjoying in heaven the fruits of thy labours on earth, think upon us, and hearken to the prayers addressed to thee by the faithful. Gain for us the spirit of compunction, which will add earnestness to our works of penance. Bless and preserve the Order thou hast founded. Thy holy relics have been destroyed by the fury of heretics; avenge the injury thus offered to thy name, by praying for the conversion of heretics and sinners, and drawing down upon the world those heavenly graces, which will revive among us the fervour of the ages of faith.

April 2

(In some Dioceses)

SAINT MARY OF EGYPT

PENITENT

One of the most striking examples of penance ever witnessed, is this day proposed for our consideration: Mary, the sinner and penitent of Egypt, comes to animate us to persevere in our lenten exercises. Like Magdalene and Margaret of Cortona, she had sinned grievously; like them she repented, atoned for her guilt, and is now the associate of angels. Let us adore the omnipotence of our God, who thus changed a vessel of dishonour into one of honour; let us lovingly contemplate the riches of His mercy, and hope for our own participation in them. At the same time, let us remember that pardon is not granted save where there is repentance; and that repentance is not genuine, unless it produce an abiding spirit and deeds of penance. Mary of Egypt had the misfortune to lead a life of sin for seventeen years; but her penance lasted forty: and what kind of penance must hers have been, living alone in a desert, under a scorching sun, without the slightest human consolation, and amidst every sort of privation! The pledge of pardon—the holy Communion—which we received so soon after our sins, was not granted to Mary, till she had done penance for nearly half a century. That pledge of Jesus' forgiveness, which He has given us in the Sacrament of His love, and which was communicated to us so promptly, was withheld from this admirable penitent, so that she received it for the second time only at the moment when death was on the point of separating her soul

from her body which was worn out by austerities! Let us humble ourselves at such a comparison; let us think with fear on this great truth—that God's justice will require an exact account of all the graces He has heaped upon us; and with this thought, let us rouse ourselves to a determination to merit, by the sincerity of our repentance, a place near the humble penitent of the desert.

We take the lessons of the Office of St. Mary of Egypt from the ancient Roman-French breviaries:

Maria Ægyptia, duodecennis, tempore Justini imperatoris, relictis parentibus, Alexandriam venit, fuitque per annos septemdecim ea in civitate peccatrix. Cum autem Hierosolymam profecta, Calvariæ templum in festo Exaltationis sanctæ Crucis ingredi tentasset, ter divinitus repulsa, in atrio coram imagine Deiparæ Virginis vovit pœnitentiam, si liceret sibi vivificum crucis lignum videre et adorare: moxque templum ingressa, vidit et adoravit.

Mary of Egypt left her parents, when she was twelve years of age. It was during the reign of the emperor Justin. She entered Alexandria, and was a sinner in that city, for seventeen years. Having visited Jerusalem, and, it being the feast of the Exaltation of the holy Cross, having endeavoured to enter the church of Calvary, she felt herself thrice repelled by divine power. Standing under the portico, she made a vow before an image of the Virgin Mother of God, that if our Lord would grant her to see and venerate the life-giving wood of the cross, she would lead a life of penance. Immediately, she entered the church; she saw; she adored.

Inde sumpto trium panum viatico, perceptaque Eucharistia in oratorio sancti Joannis ad ripam Jordanis, ultra flumen in vastissimam solitudinem recessit. Ibi, consumpto viatico detritisque vestibus, ignota permansit annis quadraginta septem, donec

Then, taking three loaves as provision for her journey, and having received the Eucharist in St. John's church on the banks of the Jordan, she withdrew into an immense wilderness, on the other side of the river. There, her provisions consumed, and her garments worn to tatters, she abode unknown to all, for

ad torrentem quemdam occurrit ei Zozimas presbyter, a quo obtinuit ut vespere in Cœna Domini, in adversam Jordanis ripam afferret sibi Corpus et Sanguinem Domini, quorum participatione tot annos caruerat.

Condicto die accessit ad eumdem locum Zozimas, quo et Maria signo crucis impresso super aquas ambulans pervenit; recitatoque Symbolo et Oratione Dominica, ut moris erat, divina dona suscepit; rursumque precata est Zozimam ut anno recurrente ad eumdem torrentem veniret. Qui cum eo accessisset, conspexit corpus ejus jacens in terra, in qua scripta hæc legit: Sepeli, Abba Zozima, miseræ Mariæ corpusculum; redde terræ quod suum est, et pulveri adjice pulverem; ora tamen Deum pro me: transeunte mense Pharmuthi, nocte salutiferæ Passionis, post divinæ et sacræ Cœnæ communionem. Corpori ejus leo adveniens, effossa ungulis terra, paravit sepulchrum.

forty-seven years, when she was discovered by the priest Zozimus. She asked him to bring to her, on the evening of Maundy Thursday, and on the other side of the Jordan, the Body and Blood of our Lord, which she had not received during all these years.

On the appointed day, Zozimus came to the place that had been agreed on; and Mary, having made the sign of the cross upon the waters, walked over them, and came to the priest. Having recited the Symbol and the Lord's Prayer, as was the custom, she received the divine gifts. She again besought Zozimus that he would come to the same torrent, the following year. He did so, and found her body lying on the ground, on which were written these words: "Abbot Zozimus! bury the body of this wretched Mary. Give back to the earth what belongs to it, and add dust unto dust. Yet pray to God for me. This last day of the month of Pharmuthi, on the night of the saving Passion, after the Communion of the divine and sacred Supper." A lion then came towards the place, and making a hole in the ground with his paws, he prepared a grave for her body.

In praise of our incomparable penitent, we offer to the reader the following beautiful sequence, taken from the ancient missals of Germany:

SEQUENCE

Ex Ægypto Pharaonis
In amplexum Salomonis
Nostri transit filia;
Ex abjecta fit electa,
Ex rugosa fit formosa,
Ex lebete phiala.

This daughter passes from the Egypt of Pharao to the espousals with Jesus, our true Solomon. She that was abject, is made a chosen one; she that was deformed, is made fair; the vessel of dishonour is made one of honour.

Stella maris huic illuxit,
Ad dilectum quam conduxit
Pacis nectens fœdera;
Matre Dei mediante,
Peccatrici, Christo dante,
Sunt dimissa scelera.

The Star of the sea shone upon her, and leading her to her beloved Son, has knit the bond of peace. The Mother of God interceded; Christ forgave; the sinner's sins are pardoned.

Vitam ducens hæc carnalem,
Pervenit in Jerusalem,
Nuptura Pacifico;
Hinc excluso adultero
Maritatur Sponso vero
Ornata mirifico.

She that led a carnal life, came to Jerusalem, to be espoused to the King of peace; leaving her false lover, she is united to the true Spouse, honoured by the wonderful One.

Dei templum introire
Dum laborat, mox redire
Necdum digna cogitur;
Ad cor suum revertitur,
Fletu culpa submergitur,
Fletu culpa teritur.

She strives to enter the house of God, but her unworthiness forbids it; she is compelled to retire. Then does she return to her own heart; she weeps for her sins, and her weeping blots them out.

Locus desertus quæritur,
Leviathan conteritur,
Mundus, caro vincitur,
Domus patris postponitur,
Vultus mentis componitur,
Decor carnis spernitur.

She flees to the desert; tramples on Leviathan; conquers the world and the flesh; forgets her father's house: neglects the beauty of the body, that her spirit may be made comely.

Lætare filia Thanis,
Tuis ornata tympanis,
Lauda quondam sterilis,
Gaude, plaude, casta, munda,
Virtutum prole fœcunda,
Vitis meri fertilis.

Rejoice, O daughter of Egypt! Thou, that once wast barren, take up thy harp, and sing. Exult and be joyful, for now thou art chaste and pure, fruitful in virtue, a vine that yields a precious fruit.

Te dilexit noster risus,
Umbilicus est præcisus
Tuus continentia;
Aquis lotam, pulchram totam
Te salivit, te condivit
Sponsi sapientia.

He that is our Joy hath loved thee; the shame of thy disorders is effaced by the merit of thy purity. The wisdom of thy heavenly Spouse has given thee, cleansed and all fair, the incorruption of his grace.

Septem pannis involuta,
Intus tota delibuta
Oleo lætitiæ;
Croco rubens charitatis;
Bysso cincta castitatis,
Zona pudicitiæ.

Robed in the seven-fold veil of his Spirit, thou wast anointed with the oil of gladness. The scarlet of charity, the lily of chastity, the girdle of modesty—all were upon thee.

Hinc hyacintho calciaris,
Dum superna contemplaris,
Mutatis affectibus;
Vestiris discoloribus,
Cubile vernat floribus,
Fragat aromatibus.

Thy feet were decked with violet, for thy affections were changed from earthly to heavenly things. Thy vesture was of every richest hue, and thy couch was decked with flowers, sweeter than those of spring.

O Maria, gaude quia
Decoravit et amavit
Sic te Christi gratia,
Memor semper peccatorum,
Et cunctorum populorum,
Plaude nunc in gloria.
Amen.

Rejoice, O Mary, in that Christ so loved thee, and beautified thee with grace. Be mindful of us sinners; pray for all mankind; feast now in thy eternal glory! Amen.

Thou wilt sing for all eternity, O Mary, the mercies of the Lord, who changed thee from a sinner into so glorious a saint; we join thee in thy praises, and we give Him thanks for having shown us so evidently, in thy person, that a true penitent, whatever and how great soever may have been his sins, may not only avoid eternal torments, but merit everlasting bliss. How light must now appear to thee, O Mary, that forty years' penance, the very thought of which terrifies us! How short a time, when compared with eternity! How insignificant its austerity, if we think of hell! And how rich must its reward seem to thee, now that thou art face to face with infinite Beauty!

We, too, are sinners; dare we say that we are penitents? Aid our weakness, O Mary! Thou wast made known to the world at the close of thy hidden life, in order that Christians might learn from thee the grievousness of sin, of which they make so little account; the justice of God, of which they are so apt to form so false an idea; and the goodness of that Father, whom they cease not to offend. Pray for us, O Mary, that we may profit by the instructions given to us so profusely during this holy season. Pray that our conversion may be complete; that we may leave our pride and our cowardice; that we may appreciate the grace of reconciliation with our Maker; and, lastly, that we may ever approach to the holy Table with compunction and love such as thou hadst, when, in thy last happy Communion, Jesus gave Himself to thee in His Sacrament, and then took thee to Himself in the kingdom of everlasting rest and joy.

April 4

SAINT ISIDORE

BISHOP AND DOCTOR OF THE CHURCH

The Church presents to us to-day, for our devout admiration, the memory of one of the holiest of her bishops—Isidore, the bishop of Seville, the most learned man of his age, and, what is a still greater praise, the most zealous patriot and friend of his noble country. Let us study his virtues and confide in his patronage: both will help us to fervour during this holy season.

Among Christian lands, there is one that has gained for herself the glorious name of the Catholic kingdom. Towards the close of the seventh century, divine Providence subjected her to a most severe trial, by permitting the Saracen hordes to invade her: so that her heroic children had to struggle for eight hundred years for the recovery of their country. Contemporaneously with Spain, Asia also and Africa fell under the Mussulman yoke, and have continued in their slavery up to the present day. Whence comes it that Spain has triumphed over her oppressors, and that tyranny has never been able to make her children degenerate? The answer is easily given: Spain, at the period of her invasion, was Catholic, and Catholicity was the very spirit of the land: whereas those other nations, that yielded themselves slaves to the Saracens, were already separated from the Christian Church by heresy or schism. God abandoned them, because they had rejected both the truth of faith, and unity with the Church; they fell an easy prey to the infidel conqueror.

Nevertheless, Spain had incurred an immense risk. The race of the Goths, by their long invasion of her territory, had sowed the seeds of heresy: Arianism had set up its sacrilegious altars in Iberia. But God did not permit this privileged country to be long under the yoke of error. Before the Saracens came upon her, she had been reconciled to the Church; and God had chosen one family to be the glorious instrument in the completion of this great work. Even to this day, the traveller through Andalusia will find the squares of its cities adorned with four statues: they are those of three brothers and a sister: St. Leander, bishop of Seville; St. Isidore, whose feast we are keeping to-day; St. Fulgentius, bishop of Carthagena; and their sister, St. Florentina, a nun. It was by the zeal and eloquence of St. Leander that king Reccared and his Goths were converted from Arianism to the Catholic faith, in the year 589; the learning and piety of our glorious Isidore consolidated the great work; Fulgentius gave it stability by his virtues and erudition; and Florentina co-operated in it by her life of sacrifice and prayer.

Let us unite with the Catholic kingdom in honouring this family of saints; and to-day in a special manner, let us pay the tribute of our devotion to St. Isidore. The holy liturgy thus speaks of him:

Isidorus natione Hispanus, doctor egregius, ex nova Carthagine, Severiano patre provinciæ duce natus, a sanctis episcopis Leandro Hispalensi, et Fulgentio Carthaginensi fratribus suis pie et liberaliter educatus, latinis, græcis et hebraicis litteris, divinisque et humanis legibus instructus, omni scientiarum, atque christianarum virtutum genere præstantissimus evasit.

Isidore, by birth a Spaniard, was an illustrious Doctor of the Church. He was born at Carthagena, and his father, whose name was Severianus, was governor of that part of the country. He was solidly trained to piety and learning by his two brothers, Leander, bishop of Seville, and Fulgentius, bishop of Carthagena. He was taught Latin, Greek, and Hebrew; he was put through a course of canon

Adhuc adolescens hæresim arianam, quæ gentem Gothorum Hispaniæ latissime dominantem jam pridem invaserat, tanta constantia palam oppugnavit, ut parum abfuerit quin ab hæreticis necaretur. Leandro vita functo ad Hispalensem cathedram invitus quidem, sed urgente in primis Recaredo rege, magnoque etiam cleri, populique consensu assumitur, ejusque electionem sanctus Gregorius Magnus nedum auctoritate apostolica confirmasse, sed et electum transmisso de more pallio decorasse, quin etiam suum, et apostolicæ Sedis in universa Hispania vicarium constituisse perhibetur.

and civil law; and there was no science or virtue in which he did not excel. While yet a youth, he so courageously combated the Arian heresy, which had long before infected the Goths who had entered Spain, that he with difficulty escaped being put to death by the heretics. After the death of Leander, he was, in spite of himself, raised to the episcopal See of Seville, by the influence of king Reccared, and with unanimous consent of both clergy and people. His election was not only confirmed by apostolic authority, but St. Gregory the Great, when sending him as usual the pallium, is said to have appointed him his own vicar, and that of the apostolic See, throughout all Spain.

In episcopatu quantum fuerit constans, humilis, patiens, misericors, in christiana et ecclesiastica disciplina instauranda sollicitus, eaque verbo, et scriptis stabilienda indefessus, atque omni demum virtutum ornamento insignitus, nullius lingua enarrare sufficeret. Monastici quoque instituti per Hispaniam promotor et amplificator eximius, plura construxit monasteria; collegia itidem ædificavit, ubi studiis sacris et lectionibus vacans, plurimos discipulos, qui ad eum confluebant, erudivit; quos inter sancti Ildephonsus Toletanus, et Braulio Cæsaraugustanus episcopi emicuerunt. Coacto Hispali

It would be impossible to describe the virtues of Isidore as bishop: how firm, humble, patient, and merciful; how zealously he laboured for the restoration of Christian morals and ecclesiastical discipline, and how untiring he was in his efforts, both by word and writing, to establish them among his people; and, finally, how he excelled in every virtue. He was a fervent promoter of the monastic life in Spain, and built several monasteries. He also built colleges, in which he himself applied himself to teaching the sacred sciences to the many disciples that flocked to him; among whom may be mentioned those two glorious

concilio, Acephalorum hæresim Hispaniæ jam minitantem, acri et eloquenti disputatione fregit atque contrivit. Tantam apud omnes sanctitatis et doctrinæ famam adeptus est, ut elapso vix ab ejus obitu sextodecimo anno, universa Toletatana synodo duorum supra quinquaginta episcoporum plaudente, ipsoque etiam sancto Ildephonso suffragante, doctor egregius, Catholicæ Ecclesiæ novissimum decus, in sæculorum fine doctissimus, et cum reverentia nominandus, appellari meruerit; eumque sanctus Braulio non modo Gregorio Magno comparaverit, sed et erudiendæ Hispaniæ loco Jacobi apostoli cœlitus datum esse censuerit.

pontiffs, Ildephonsus bishop of Toledo, and Braulio bishop of Saragossa. In a Council held at Seville, he spoke with such power and eloquence, that he may be said to have destroyed the heresy of the Acephali, which threatened to undermine the true faith in Spain. So great, indeed, was the universal reputation he had gained for piety and learning, that he had scarcely been dead sixteen years, when, in a Council held at Toledo, and at which fifty-two bishops were present, St. Ildephonsus himself among them, he was called the illustrious doctor, the new glory of the Catholic Church, the most learned man who had been seen in those ages, and one whose name should never be mentioned but with great respect. St. Braulio not only compared him to St. Gregory the Great, but said that he looked on him as having been sent by heaven, as a second St. James the apostle, to instruct the people of Spain.

Scripsit Isidorus libros Etymologiarum, et de ecclesiasticis Officiis, aliosque quamplurimos Christianæ et ecclesiasticæ disciplinæ adeo utiles, ut sanctus Leo Papa quartus ad episcopos Britanniæ scribere non dubitaverit, sicut Hieronymi et Augustini, ita Isidori dicta retinenda esse, ubi contigerit inusitatum negotium, quod per Canones minime definiri possit. Plures etiam ex ejusdem scriptis sententiæ inter canonicas Ec-

Isidore wrote a book on Etymologies, and another on Ecclesiastical Offices, and several others, of such importance to Christian and ecclesiastical discipline, that Pope St. Leo IV. hesitated not to say, in a letter addressed to the bishops of Britain, that one ought to adhere to the words of Isidore with the same respect as is shown to those of Jerome and Augustine, as often as a difficult case should arise, which could not

clesiæ leges relatæ conspiciuntur. Præfuit Concilio Toletano quarto omnium Hispaniæ celeberrimo. Denique cum ab Hispania arianum hæresim eliminasset, morte sua, et regni vastatione a Saracenorum armis publice prænuntiata, postquam quadraginta circiter annos suam rexisset Ecclesiam, Hispali migravit in cœlum anno sexcentesimo trigesimo sexto. Ejus corpus inter Leandrum fratrem, et Florentinam sororem, ut ipse mandaverat, primo conditum, Ferdinandus primus Castellæ et Legionis rex, ab Eneto Saraceno Hispali dominante magno pretio redemptum, Legionem transtulit; et in ejus honorem templum ædificatum est, ubi miraculis clarus, magna populi devotione colitur.

he settled by canon law. Several sentences of his works have been inserted into the body of the canon law. He presided over the fourth Council of Toledo, which is the most celebrated of all those that have been held in Spain. At length, after having driven the Arian heresy out of Spain, he publicly foretold the day of his death, and the devastation of the country by the Saracens; and having governed his See for about forty years, he died at Seville, in the year 636. His body was first buried, as he himself had requested, between those of his brother and sister, Leander and Florentina. Afterwards, Ferdinand I., King of Castille and Leon, purchased it for a large sum of money, from Enetus, the Saracen governor of Seville, and had it translated to Leon. Here a church was built in his honour, and the miracles that are wrought by his intercession have led the people to honour him with great devotion.

Faithful pastor! the Christian people honour thy virtues and thy services; they rejoice in the recompense wherewith God has crowned thy merits; hear the prayers that are offered to thee during these the days of salvation. When on earth, thy vigilance over the flock entrusted to thy care was untiring; consider us as a part of it, and defend us from the ravenous wolves that cease not to seek our destruction. May thy prayers obtain for us the fullness of graces needed for worthily completing the holy season, which is so

near its close. Keep up our courage; incite us to fervour; prepare us for the great mysteries we are about to celebrate. We have bewailed our sins, and, though feebly, we have done penance for them; the work of our conversion has, therefore, made progress; and now we must perfect it by the contemplation of the Passion and death of our Redeemer. Assist us, O thou His faithful and loving servant! Do thou, whose life was ever pure, take sinners under thy care and hear the prayers offered to thee on this day by the Church. Look down from heaven on thy beloved Spain, which honours thee with such earnest devotion. Revive her ancient ardour of faith; restore to her the vigour of Christian morality; remove from her the tares that have sprung up among the good seed. The whole Church reveres thy noble country for her staunch adhesion to the truths of faith: pray for her, that she may come unhurt through her trials, and ever prove herself worthy of that glorious title of the Catholic kingdom, which thou didst help her to gain.

April 5

SAINT VINCENT FERRER

CONFESSOR

To-day, again, it is Catholic Spain that offers one of her sons to the Church, that she may present him to the Christian world as a model and a patron. Vincent Ferrer, or, as he was called, *the angel of the judgment*, comes to us proclaiming the near approach of the Judge of the living and the dead. During his lifetime, he traversed almost every country of Europe, preaching this terrible truth ; and the people of those times went from his sermons striking their breasts, crying out to God to have mercy upon them—in a word, converted. In these our days, the thought of that awful day, when Jesus Christ will appear in the clouds of heaven to judge mankind, has not the same effect upon Christians. They believe in the last judgment, because it is an article of faith ; but, we repeat, the thought produces little impression. After long years of a sinful life, a special grace touches the heart, and we witness a conversion ; there are thousands thus converted, but the majority of them continue to lead an easy, comfortable life, seldom thinking on hell, and still less on the judgment wherewith God is to bring time to an end.

It was not thus in the Christian ages ; neither is it so now with those whose conversion is solid. Love is stronger in them than fear ; and yet the fear of God's judgment is ever living within them, and gives stability to the new life they have begun. Those Christians who have heavy debts towards divine justice, because of the sins of their past lives, and

who, notwithstanding, make the time of Lent a season for evincing their cowardice and tepidity, surely such Christians as these must very rarely ask themselves what will become of them on that day, when the sign of the Son of Man shall appear in the heavens, and when Jesus, not as Saviour, but as Judge, shall separate the goats from the sheep. One would suppose that they have received a revelation from God, that, on the day of judgment, all will be well with them. Let us be more prudent; let us stand on our guard against the illusions of a proud, self-satisfied indifference; let us secure to ourselves, by sincere repentance, the well-founded hope, that on the terrible day, which has made the very saints tremble, we shall hear these words of the divine Judge addressed to us: 'Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world!'[1] Vincent Ferrer leaves the peaceful cell of his monastery, that he may go and rouse men to the great truth they had forgotten —the day of God's inexorable justice; we have not heard his preachings, but, have we not the Gospel? Have we not the Church, who, at the commencement of this season of penance, preached to us the terrible truth, which St. Vincent took as the subject of his instructions? Let us, therefore, prepare ourselves to appear before Him, who will demand of us a strict account of those graces which He so profusely poured out upon us, and which were purchased by His Blood. Happy they that spend their Lents well, for they may hope for a favourable judgment!

The liturgy gives us, in the Matins of to-day, the following abridged account of the life of this holy servant of God:

Vincentius honesta stirpe Valentiæ in Hispania natus, ab ineunte ætate cor gessit

Vincent was born at Valencia, in Spain, of respectable parents. He showed the

[1] St. Matt. xxv. 34.

senile. Qui dum caliginosi hujus sæculi labilem cursum pro ingenii sui modulo consideraret, religionis habitum in Ordine Prædicatorum decimo octavo ætatis suæ anno suscepit; et emissa solemni professione, sacris litteris sedulo incumbens, theologiæ lauream summa cum laude consecutus est. Mox obtenta a superioribus licentia verbum Dei prædicare, Judæorum perfidiam arguere, Saracenorum errores confutare, tanta virtute et efficacia cœpit, ut ingentem ipsorum infidelium multitudinem ad Christi fidem perduxerit, et multa Christianorum millia, a peccatis ad pœnitentiam, a vitiis ad virtutem revocarit. Electus enim a Deo, ut monita salutis in omnes gentes, tribus et linguas diffunderet, et extremi tremendique judicii diem appropinquare ostenderet, omnium auditorum animos terrore concussos, atque a terrenis affectibus avulsos, ad Dei amorem excitabat.

gravity of old age, even when quite a child. Considering within himself, as far as his youthful mind knew it, the dangers of this dark world, he received the Habit in the Order of Preachers when he was eighteen years of age. After his solemn profession, he diligently applied himself to sacred studies, and gained, with much applause, the degree of doctor of divinity. Shortly after this, he obtained leave from his superiors to preach the word of God. He exposed the perfidy of the Jews, and refuted the false doctrines of the Saracens, but with so much earnestness and success, that he brought a great number of infidels to the faith of Christ, and converted many thousand Christians from sin to repentance, and from vice to virtue. God had chosen him to teach the way of salvation to all nations, and tribes, and tongues; as also to warn men of the coming of the last and dread day of judgment. He so preached, that he struck terror into the minds of all his hearers, and turned them from earthly affections to the love of God.

In hoc autem apostolico munere hic vitæ ejus tenor perpetuus fuit. Quotidie Missam summo mane cum cantu celebravit, quotidie ad populum concionem habuit, inviolabile semper jejunium nisi urgens adesset necessitas, servavit; sancta et recta consilia

His mode of life, while exercising this office of apostolic preaching, was as follows: he every day sang Mass early in the morning, delivered a sermon to the people, and, unless absolutely obliged to do otherwise, observed a strict fast. He gave holy and prudent advice to all who con-

nullis denegavit, carnes numquam comedit, nec vestem lineam induit, populorum jurgia sedavit, dissidentia regna pace composuit; et cum vestis inconsutilis Ecclesiæ diro schismate scinderetur, ut uniretur, et unita servaretur, plurimum laboravit. Virtutibus omnibus claruit, suosque detractores et persecutores, in simplicitate, et humilitate ambulans, cum mansuetudine recepit, et amplexus est.

Per ipsum divina virtus, in confirmationem vitæ et prædicationis ejus, multa signa et miracula fecit. Nam frequentissime super ægros manus imposuit, et sanitatem adepti sunt: spiritus immundos e corporibus expulit; surdis auditum, mutis loquelam, cæcis visum restituit; leprosos mundavit, mortuos suscitavit. Senio tandem et morbo confectus infatigabilis Evangelii præco, plurimis Europæ provinciis cum ingenti animarum fructu peragratis, Venetiæ in Britannia minori, prædicationis et vitæ cursum feliciter consummavit, anno salutis millesimo quadringentesimo decimo nono, quem Calixtus tertius Sanctorum numero adscripsit.

sulted him. He never ate flesh meat, or wore linen garments. He reconciled contending parties, and restored peace among nations that were at variance. He zealously laboured to restore and maintain the union of the seamless garment of the Church, which, at that time, was rent by a direful schism. He shone in every virtue. He was simple and humble, and treated his revilers and persecutors with meekness and affection.

Many were the signs and miracles which God wrought through him, in confirmation of the holiness of his life and preaching. He very frequently restored the sick to health, by placing his hands upon them. He drove out the unclean spirits from the bodies of such as were possessed. He gave hearing to the deaf, speech to the dumb, sight to the blind. He cured lepers, and raised the dead to life. At length, worn out by old age and bodily infirmities, after travelling through many countries of Europe, and reaping an abundant harvest of souls, this untiring herald of the Gospel terminated his preaching and life at Vannes, in Brittany, in the year of our Lord 1419. He was canonized by Pope Calixtus III.

The Dominican breviary contains the following responsories and antiphon in honour of this illustrious preacher:

R. Summus Parens, ac rector gentium, in vespere

R. The heavenly Father, the Ruler of all nations, sent,

labentis sæculi, novum vatem misit Vincentium, christiani magistrum populi: refert instare Dei judicium, * Quod spectabunt cunctorum oculi.

V. Timete Deum, clamat sæpius: venit hora judicii ejus. * Quod spectabunt cunctorum oculi.

when the evening of the world came on, a new prophet, Vincent, the teacher of Christian people. He announces to men the approach of God's judgment, * Which all men shall see with their eyes.

V. Fear God: this is his favourite exclamation: the time is at hand for his judgment, * Which all men shall see with their eyes.

R. Christi viam secutus arduam, a terrenis procul illecebris; veritatem reddit conspicuam, profligatis errorum tenebris: * Oram illuminat occiduam, toto factus in orbe celebris.

V. Cujus doctrina sole gratior, sermo erat flammis ardentior. * Oram illuminat occiduam, toto factus in orbe celebris.

R. Treading in the arduous path of Christ, and shunning earthly pleasures, he convinced men of the truth, and put to flight the darkness of error. * He gave light to the countries of the west, and his name was proclaimed throughout the whole world.

V. His doctrines were more welcome than sunlight, his word was more ardent than fire. * He gave light to the countries of the west, and his name was proclaimed throughout the whole world.

R. Nocte sacris incumbens litteris, contemplatur vigil in studio: mane pulchri ad instar sideris, miro lucet doctrinæ radio: * Morbos omnis vespere generis salutari pellens remedio.

V. Nulla præterit hora temporis, quo non recti quid agat operis. * Morbos omnis vespere generis salutari pellens remedio.

R. He spent the night over the sacred Scriptures, wakeful to contemplation and study: in the morn, like to a fair star, he shines with a wondrous ray of wisdom: * At evening he has a saving remedy for every kind of disease.

V. There passes not an hour of his day, wherein he does not some good deed. * At evening he has a saving remedy for every kind of disease.

R. Verba perennis vitæ proferens, animos inflammat adstantium: pectoribus

R. He inflames the minds of his hearers by his words of eternal life: he inspires the

humanis inserens amorem donorum cœlestium, de virtutibus alta disserens; * Frænare docet omne vitium.

V. Illum avida turba sequitur, dum hoc ore divino loquitur. * Frænare docet omne vitium.

ANT. Qui prophetico fretus lumine, mira de mundi fine docuit; in occiduo terræ cardine, ut sol Vincentius occubuit: et septus angelorum agmine, lucidas cœli sedes tenuit.

hearts of men with a love of heavenly gifts: sublimely does he treat of virtues. * Teaching men how to bridle every vice.

V. Eager crowds follow him, when he preaches his divine doctrines. * Teaching men how to bridle every vice.

ANT. Vincent, blessed with light prophetic, spoke admirably of the end of the world: he set, as the sun, in the western world, and surrounded by a troop of angels, he ascended to the bright mansions of heaven.

How grand must have been thine eloquence, O Vincent, that could rouse men from their lethargy, and give them to feel all the terrors of that awful judgment. Our forefathers heard thy preaching, and returned to God, and were pardoned. We, too, were drowsy of spirit when, at the commencement of this holy season, the Church awakened us to the work of our salvation, by sprinkling our heads with ashes, and pronouncing over us the sentence of our God, whereby we are condemned to die. Yes, we are to die; we are to die soon; and a judgment is to be held upon us, deciding our eternal lot. Then, at the moment fixed in the divine decrees, we shall rise again, in order that we may assist at the solemn and terrible judgment. Our consciences will be laid open, our good and bad actions will be weighed, before the whole of mankind; after which, the sentence already pronounced upon us in our particular judgment will be made public. Sinners as we are, how shall we be able to bear the eye of our Redeemer, who will then be our inexorable Judge? How shall we endure even the gaze of our fellow-creatures, who

will then behold every sin we have committed? But above all, which of the two sentences will be ours? Were the Judge to pronounce it at this very moment, would He place us among the blessed of His Father, or among the cursed? on His right, or on His left?

Our fathers were seized with fear when thou, O Vincent, didst put these questions to them. They did penance for their sins, and, after receiving pardon from God, their fears abated, and holy joy filled their souls. *Angel of God's judgment!* pray for us, that we may be moved to salutary fear. A few days hence we shall behold our Redeemer ascending the hill of Calvary, with the heavy weight of His cross upon Him; we shall hear Him thus speaking to the daughters of Jerusalem: 'Weep not over Me, but weep for yourselves and for your children: for if in the green wood they do these things, what shall be done in the dry?'[1] Help us, O Vincent, to profit by these words of warning. Our sins have reduced us to the condition of dry dead branches, that are good for nought but to burn in the fire of divine vengeance; help us, by thy intercession, to be once more united to Him who will give us life. Thy zeal for souls was extreme; take ours under thy care, and procure for them the grace of perfect reconciliation with our offended Judge. Pray, too, for Spain, the country that gave thee life and faith, thy religious profession and thy priesthood. The dangers that are now threatening her require all thy zeal and love; exercise them in her favour, and be her faithful protector.

[1] St. Luke xxiii. 28, 31.

END OF LENT

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

PASSIONTIDE AND HOLY WEEK

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

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∴ For the saints' feasts which occur during Passion-week see our Lent volume.

PASSIONTIDE

AND

HOLY WEEK

CHAPTER THE FIRST

THE HISTORY OF PASSIONTIDE AND HOLY WEEK

After having proposed the forty-days' fast of Jesus in the desert to the meditation of the faithful during the first four weeks of Lent, the holy Church gives the two weeks which still remain before Easter to the commemoration of the Passion. She would not have her children come to that great day of the immolation of the Lamb, without having prepared for it by compassionating with Him in the sufferings He endured in their stead.

The most ancient sacramentaries and antiphonaries of the several Churches attest, by the prayers, the lessons, and the whole liturgy of these two weeks, that the Passion of our Lord is now the one sole thought of the Christian world. During Passion-week, a saint's feast, if it occur, will be kept; but Passion Sunday admits no feast, however solemn it may be; and even on those which are kept during the days intervening between Passion and Palm Sunday, there is always made a commemoration of the Passion, and the holy images are not allowed to be uncovered.

We cannot give any historical details upon the

first of these two weeks; its ceremonies and rites have always been the same as those of the four preceding ones.[1] We, therefore, refer the reader to the following chapter, in which we treat of the mysteries peculiar to Passiontide. The second week, on the contrary, furnishes us with abundant historical details; for there is no portion of the liturgical year which has interested the Christian world so much as this, or which has given rise to such fervent manifestations of piety.

This week was held in great veneration even as early as the third century, as we learn from St. Denis, bishop of Alexandria, who lived at that time.[2] In the following century, we find St. John Chrysostom, calling it the *great week*:[3] 'Not,' says the holy doctor, 'that it has more days in it than other weeks, or that its days are made up of more hours than other days; but we call it *great*, because of the great mysteries which are then celebrated.' We find it called also by other names: the *painful week (hebdomada pœnosa)*, on account of the sufferings of our Lord Jesus Christ, and of the fatigue required from us in celebrating them; the *week of indulgence*, because sinners are then received to penance; and, lastly, *Holy Week*, in allusion to the holiness of the mysteries which are commemorated during these seven days. This last name is the one under which it most generally goes with us; and the very days themselves are, in many countries, called by the same name, *Holy Monday*, *Holy Tuesday*, *Good Friday*, *Holy Saturday*.

The severity of the lenten fast is increased during these its last days; the whole energy of the spirit of

[1] It would be out of place to enter here on a discussion with regard to the name *Mediana*, under which title we find Passion Sunday mentioned both in ancient liturgies and in Canon Law.

[2] *Epist. ad Basilidem*, Canon i. [3] Hom. xxx *in Genes.*

penance is now brought out. Even with us, the dispensation which allows the use of eggs ceases towards the middle of this week. The eastern Churches, faithful to their ancient traditions, have kept up a most rigorous abstinence ever since the Monday of Quinquagesima week. During the whole of this long period, which they call *Xerophagia*, they have been allowed nothing but dry food. In the early ages, fasting during Holy Week was carried to the utmost limits that human nature could endure. We learn from St. Epiphanius,[1] that there were some of the Christians who observed a strict fast from Monday morning to cock-crow of Easter Sunday. Of course it must have been very few of the faithful who could go so far as this. Many passed two, three, and even four consecutive days, without tasting any food; but the general practice was to fast from Maundy Thursday evening to Easter morning. Many Christians in the east, and in Russia, observe this fast even in these times. Would that such severe penance were always accompanied by a firm faith and union with the Church, out of which the merit of such penitential works is of no avail for salvation!

Another of the ancient practices of Holy Week were the long hours spent, during the night, in the churches. On Maundy Thursday, after having celebrated the divine mysteries in remembrance of the Last Supper, the faithful continued a long time in prayer.[2] The night between Friday and Saturday was spent in almost uninterrupted vigil, in honour of our Lord's burial.[3] But the longest of all these vigils was that of Saturday, which was kept up till Easter Sunday morning. The whole congregation

[1] *Expositio fidei*, ix *Hæres.* xxii.
[2] St. John Chrysostom, Hom. xxx *in Genes.*
[3] St. Cyril of Jerusalem, *Catech.* xviii.

joined in it: they assisted at the final preparation of the catechumens, as also at the administration of Baptism; nor did they leave the church until after the celebration of the holy Sacrifice, which was not over till sunrise.[1]

Cessation from servile work was, for a long time, an obligation during Holy Week. The civil law united with that of the Church in order to bring about this solemn rest from toil and business, which so eloquently expresses the state of mourning of the Christian world. The thought of the sufferings and death of Jesus was the one pervading thought: the Divine Offices and prayer were the sole occupation of the people: and, indeed, all the strength of the body was needed for the support of the austerities of fasting and abstinence. We can readily understand what an impression was made upon men's minds, during the whole of the rest of the year, by this universal suspension of the ordinary routine of life. Moreover, when we call to mind how, for five full weeks, the severity of Lent had waged war on the sensual appetites, we can imagine the simple and honest joy wherewith was welcomed the feast of Easter, which brought both the regeneration of the soul, and respite to the body.

In the preceding volume, we mentioned the laws of the Theodosian Code, which forbade all law business during the forty days preceding Easter. This law of Gratian and Theodosius, which was published in 380, was extended by Theodosius in 389; this new decree forbade all pleadings during the seven days before, and the seven days after, Easter. We meet with several allusions to this then recent law, in the homilies of St. John Chrysostom, and in the sermons of St. Augustine. In virtue of this decree,

[1] *Const. Apost.* lib. i. cap. xviii.

each of these fifteen days was considered, as far as the courts of law were concerned, as a Sunday.

But Christian princes were not satisfied with the mere suspension of human justice during these days, which are so emphatically days of mercy: they would, moreover, pay homage, by an external act, to the fatherly goodness of God, who has deigned to pardon a guilty world, through the merits of the death of His Son. The Church was on the point of giving reconciliation to repentant sinners, who had broken the chains of sin whereby they were held captives; Christian princes were ambitious to imitate this their mother, and they ordered that prisoners should be loosened from their chains, that the prisons should be thrown open, and that freedom should be restored to those who had fallen under the sentence of human tribunals. The only exception made was that of criminals whose freedom would have exposed their families or society to great danger. The name of Theodosius stands prominent in these acts of mercy. We are told by St John Chrysostom[1] that this emperor sent letters of pardon to the several cities, ordering the release of prisoners, and granting life to those that had been condemned to death, and all this in order to sanctify the days preceding the Easter feast. The last emperors made a law of this custom, as we find in one of St. Leo's sermons, where he thus speaks of their clemency: 'The Roman emperors have long observed this holy practice. In honour of our Lord's Passion and Resurrection, they humbly withhold the exercise of their sovereign justice, and, laying aside the severity of their laws, they grant pardon to a great number of criminals. Their intention in this is to imitate the divine goodness by

[1] Homil. *in magn. Hebdom.* Homil. xxx. *in Genes.* Homil. vi *ad popul. Antioch.*

their own exercise of clemency during these days, when the world owes its salvation to the divine mercy. Let, then, the Christian people imitate their princes, and let the example of kings induce subjects to forgive each other their private wrongs; for, surely it is absurd that private laws should be less unrelenting than those which are public. Let trespasses be forgiven, let bonds be taken off, let offences be forgotten, let revenge be stifled; that thus the sacred feast may, by both divine and human favours, find us all happy and innocent.'[1]

This Christian amnesty was not confined to the Theodosian Code; we find traces of it in the laws of several of our western countries. We may mention France as an example. Under the first race of its kings, St. Eligius bishop of Noyon, in a sermon for Maundy Thursday, thus expresses himself: 'On this day, when the Church grants indulgence to penitents and absolution to sinners, magistrates, also, relent in their severity and grant pardon to the guilty. Throughout the whole world prisons are thrown open; princes show clemency to criminals; masters forgive their slaves.'[2] Under the second race, we learn from the *Capitularia* of Charlemagne, that bishops had a right to exact from the judges, for the love of Jesus Christ (as it is expressed), that prisoners should be set free on the days preceding Easter;[3] and should the magistrates refuse to obey, the bishops could refuse them admission into the church.[4] And lastly, under the third race, we find Charles VI, after quelling the rebellion at Rouen, giving orders, later on, that the prisoners should be set at liberty, because

[1] Sermon xl. *de Quadragesima*, ii. [2] Sermon x.

[3] We learn from the same *capitularia*, that this privilege was also extended to Christmas and Pentecost. [4] *Capitular.* lib. vi.

it was *Painful* Week, and very near to the Easter feast.[1]

A last vestige of this merciful legislation was a custom observed by the parliament of Paris. The ancient Christian practice of suspending its sessions during the whole of Lent, had long been abolished: it was not till the Wednesday of Holy Week that the house was closed, which it continued to be from that day until after Low Sunday. On the Tuesday of Holy Week, which was the last day granted for audiences, the parliament repaired to the palace prisons, and there one of the grand presidents, generally the last installed, held a session of the house. The prisoners were questioned; but, without any formal judgment, all those whose case seemed favourable, or who were not guilty of some capital offence, were set at liberty.

The revolutions of the last eighty years have produced in every country in Europe the secularization of society, that is to say, the effacing from our national customs and legislation of everything which had been introduced by the supernatural element of Christianity. The favourite theory of the last half century or more, has been that all men are equal. The people of the ages of faith had something far more convincing than theory, of the sacredness of their rights. At the approach of those solemn anniversaries which so forcibly remind us of the justice and mercy of God, they beheld princes abdicating, as it were, their sceptre, leaving in God's hands the punishment of the guilty, and assisting at the holy Table of Paschal Communion side by side with those very men, whom, a few days before, they had been keeping chained in prison for the good of society. There was one thought, which, during these days, was strongly brought before all nations: it was the

[1] Jean Juvénal des Ursins, year 1382.

thought of God, in whose eyes all men are sinners; of God, from whom alone proceed justice and pardon. It was in consequence of this deep Christian feeling, that we find so many diplomas and charts of the ages of faith speaking of the days of Holy Week as being the *reign of Christ:* such an event, they say, happened on such a day, 'under the reign of our Lord Jesus Christ:' *regnante Domino nostro Jesu Christo.*

When these days of holy and Christian equality were over, did subjects refuse submission to their sovereigns? Did they abuse the humility of their princes, and take occasion for drawing up what modern times call the *rights of man?* No: that same thought which had inspired human justice to humble itself before the cross of Jesus, taught the people their duty of obeying the powers established by God. The exercise of power, and submission to that power, both had God for their motive. They who wielded the sceptre might be of various dynasties: the respect for authority was ever the same. Now-a-days, the liturgy has none of her ancient influence on society; religion has been driven from the world at large, and her only life and power is now with the consciences of individuals; and as to political institutions, they are but the expression of human pride, seeking to command, or refusing to obey.

And yet the fourth century, which, in virtue of the Christian spirit, produced the laws we have been alluding to, was still rife with the pagan element. How comes it that we, who live in the full light of Christianity, can give the name of progress to a system which tends to separate society from everything that is supernatural? Men may talk as they please, there is but one way to secure order, peace, morality, and security to the world; and that is God's way, the way of faith, of living in accordance with

the teachings and the spirit of faith. All other systems can, at best, but flatter those human passions, which are so strongly at variance with the mysteries of our Lord Jesus Christ, which we are now celebrating.

We must mention another law made by the Christian emperors in reference to Holy Week. If the spirit of charity, and a desire to imitate divine mercy, led them to decree the liberation of prisoners; it was but acting consistently with these principles, that, during these days when our Saviour shed His Blood for the emancipation of the human race, they should interest themselves in what regards slaves. Slavery, a consequence of sin, and the fundamental institution of the pagan world, had received its death-blow by the preaching of the Gospel; but its gradual abolition was left to individuals, and to their practical exercise of the principle of Christian fraternity. As our Lord and His apostles had not exacted the immediate abolition of slavery, so, in like manner, the Christian emperors limited themselves to passing such laws as would give encouragement to its gradual abolition. We have an example of this in the Justinian Code, where this prince, after having forbidden all law-proceedings during Holy Week and the week following, lays down the following exception: 'It shall, nevertheless, be permitted to give slaves their liberty; in such manner, that the legal acts necessary for their emancipation shall not be counted as contravening this present enactment.'[1] This charitable law of Justinian was but applying to the fifteen days of Easter the decree passed by Constantine, which forbade all legal proceedings on the Sundays throughout the year, excepting only such acts as had for their object the emancipation of slaves.

[1] *Cod.* lib. iii. tit. xii. *de feriis.* Leg. 8.

But long before the peace given her by Constantine, the Church had made provision for slaves, during these days when the mysteries of the world's redemption were accomplished. Christian masters were obliged to grant them total rest from labour during this holy fortnight. Such is the law laid down in the apostolic constitutions, which were compiled previously to the fourth century. 'During the great week preceding the day of Easter, and during the week that follows, slaves rest from labour, inasmuch as the first is the week of our Lord's Passion, and the second is that of His Resurrection; and the slaves require to be instructed upon these mysteries.'[1]

Another characteristic of the two weeks, upon which we are now entering, is that of giving more abundant alms, and of greater fervour in the exercise of works of mercy. St. John Chrysostom assures us that such was the practice of his times; he passes an encomium on the faithful, many of whom redoubled, at this period, their charities to the poor, which they did out of this motive: that they might, in some slight measure, imitate the divine generosity, which is now so unreservedly pouring out its graces on sinners.

[1] *Constit. Apost.* lib. viii. cap. xxxiii.

CHAPTER THE SECOND

THE MYSTERY OF PASSIONTIDE AND HOLY WEEK

THE holy liturgy is rich in mystery during these days of the Church's celebrating the anniversaries of so many wonderful events; but as the principal part of these mysteries is embodied in the rites and ceremonies of the respective days, we shall give our explanations according as the occasion presents itself. Our object in the present chapter, is to say a few words respecting the general character of the mysteries of these two weeks.

We have nothing to add to the explanation, already given in our Lent, on the mystery of forty. The holy season of expiation continues its course until the fast of sinful man has imitated, in its duration, that observed by the Man-God in the desert. The army of Christ's faithful children is still fighting against the invisible enemies of man's salvation; they are still vested in their spiritual armour, and, aided by the angels of light, they are struggling hand to hand with the spirits of darkness, by compunction of heart and by mortification of the flesh.

As we have already observed, there are three objects which principally engage the thoughts of the Church during Lent. The Passion of our Redeemer which we have felt to be coming nearer to us each week; the preparation of the catechumens for Baptism, which is to be administered to them on Easter eve; the reconciliation of the public penitents, who are to be readmitted into the Church on the Thursday, the day of the Last Supper. Each of these three object

engages more and more the attention of the Church, the nearer she approaches the time of their celebration.

The miracle performed by our Saviour almost at the very gates of Jerusalem, by which He restored Lazarus to life, has roused the fury of His enemies to the highest pitch of phrensy. The people's enthusiasm has been excited by seeing him, who had been four days in the grave, walking in the streets of their city. They ask each other if the Messias, when He comes, can work greater wonders than these done by Jesus, and whether they ought not at once to receive this Jesus as the Messias, and sing their Hosanna to Him, for He is the Son of David. They cannot contain their feelings: Jesus enters Jerusalem, and they welcome Him as their King. The high priests and princes of the people are alarmed at this demonstration of feeling; they have no time to lose; they are resolved to destroy Jesus. We are going to assist at their impious conspiracy: the Blood of the just Man is to be sold, and the price put on it is thirty silver pieces. The divine Victim, betrayed by one of His disciples, is to be judged, condemned, and crucified. Every circumstance of this awful tragedy is to be put before us by the liturgy, not merely in words, but with all the expressiveness of a sublime ceremonial.

The catechumens have but a few more days to wait for the fount that is to give them life. Each day their instruction becomes fuller; the figures of the old Law are being explained to them; and very little now remains for them to learn with regard to the mysteries of salvation. The Symbol of faith is soon to be delivered to them. Initiated into the glories and the humiliations of the Redeemer, they will await with the faithful the moment of His glorious Resurrection; and we shall accompany them with our prayers and hymns at that solemn hour, when, leaving the defilements of sin in the life-giving waters

of the font, they shall come forth pure and radiant with innocence, be enriched with the gifts of the holy Spirit, and be fed with the divine flesh of the Lamb that liveth for ever.

The reconciliation of the penitents, too, is close at hand. Clothed in sackcloth and ashes, they are continuing their work of expiation. The Church has still several passages from the sacred Scriptures to read to them, which, like those we have already heard during the last few weeks, will breathe consolation and refreshment to their souls. The near approach of the day when the Lamb is to be slain increases their hope, for they know that the Blood of this Lamb is of infinite worth, and can take away the sins of the whole world. Before the day of Jesus' Resurrection, they will have recovered their lost innocence; their pardon will come in time to enable them, like the penitent prodigal, to join in the great Banquet of that Thursday, when Jesus will say to His guests: 'With desire have I desired to eat this Pasch with you before I suffer.'[1]

Such are the sublime subjects which are about to be brought before us: but, at the same time, we shall see our holy mother the Church mourning, like a disconsolate widow, and sad beyond all human grief. Hitherto she has been weeping over the sins of her children; now she bewails the death of her divine Spouse. The joyous *Alleluia* has long since been hushed in her canticles; she is now going to suppress another expression, which seems too glad for a time like the present. Partially, at first,[2] but entirely during the last three days, she is about to deny herself the use of that formula, which is so dear to her:

[1] St. Luke xxii. 15.

[2] Unless it be the feast of a saint, as frequently happens during the first of these two weeks. The same exception is to be made in what follows.

Glory be to the Father, and to the Son, and to the Holy Ghost. There is an accent of jubilation in these words, which would ill suit her grief and the mournfulness of the rest of her chants.

Her lessons, for the night Office, are taken from Jeremias, the prophet of lamentation above all others. The colour of her vestments is the one she had on when she assembled us at the commencement of Lent to sprinkle us with ashes; but when the dreaded day of Good Friday comes, purple would not sufficiently express the depth of her grief; she will clothe herself in black, as men do when mourning the death of a fellow-mortal; for Jesus, her Spouse, is to be put to death on that day: the sins of mankind and the rigours of the divine justice are then to weigh him down, and in all the realities of a last agony, He is to yield up His Soul to His Father.

The presentiment of that awful hour leads the afflicted mother to veil the image of her Jesus: the cross is hidden from the eyes of the faithful. The statues of the saints, too, are covered; for it is but just that, if the glory of the Master be eclipsed, the servant should not appear. The interpreters of the liturgy tell us that this ceremony of veiling the crucifix during Passiontide, expresses the humiliation to which our Saviour subjected Himself, of hiding Himself when the Jews threatened to stone Him, as is related in the Gospel of Passion Sunday. The Church begins this solemn rite with the Vespers of the Saturday before Passion Sunday. Thus it is that, in those years when the feast of our Lady's Annunciation falls in Passion-week, the statue of Mary, the Mother of God, remains veiled, even on that very day when the Archangel greets her as being full of grace, and blessed among women.

CHAPTER THE THIRD

PRACTICE DURING PASSIONTIDE AND HOLY WEEK

THE past four weeks seems to have been but a preparation for the intense grief of the Church during these two. She knows that men are in search of her Jesus, and that they are bent on His death. Before twelve days are over, she will see them lay their sacrilegious hands upon Him. She will have to follow Him up the hill of Calvary; she will have to receive His last breath; she must witness the stone placed against the sepulchre where His lifeless Body is laid. We cannot, therefore, be surprised at her inviting all her children to contemplate, during these weeks, Him who is the object of all her love and all her sadness.

But our mother asks something more of us than compassion and tears; she would have us profit by the lessons we are to be taught by the Passion and Death of our Redeemer. He Himself, when going up to Calvary, said to the holy women who had the courage to show their compassion even before His very executioners: 'Weep not over Me; but weep for yourselves and for your children'.[1] It was not that He refused the tribute of their tears, for He was pleased with this proof of their affection; but it was His love for them that made Him speak thus. He desired, above all, to see them appreciate the importance of what they were witnessing, and learn from it how inexorable is God's justice against sin.

During the four weeks that have preceded, the Church has been leading the sinner to his conversion;

[1] St. Luke xxiii. 28.

so far, however, this conversion has been but begun: now she would perfect it. It is no longer our Jesus fasting and praying in the desert, that she offers to our consideration; it is this same Jesus, as the great Victim immolated for the world's salvation. The fatal hour is at hand; the power of darkness is preparing to make use of the time that is still left; the greatest of crimes is about to be perpetrated. A few days hence the Son of God is to be in the hands of sinners, and they will put Him to death. The Church no longer needs to urge her children to repentance; they know too well, now, what sin must be, when it could require such expiation as this. She is all absorbed in the thought of the terrible event, which is to close the life of the God-Man on earth; and by expressing her thoughts through the holy liturgy, she teaches us what our own sentiments should be.

The pervading character of the prayers and rites of these two weeks, is a profound grief at seeing the just One persecuted by His enemies even to death, and an energetic indignation against the deicides. The formulas, expressive of these two feelings are, for the most part, taken from David and the Prophets. Here, it is our Saviour Himself, disclosing to us the anguish of His soul; there, it is the Church pronouncing the most terrible anathemas upon the executioners of Jesus. The chastisement that is to befall the Jewish nation is prophesied in all its frightful details; and on the last three days, we shall hear the prophet Jeremias uttering his lamentations over the faithless city. The Church does not aim at exciting idle sentiment; what she principally seeks, is to impress the hearts of her children with a salutary fear. If Jerusalem's crime strike them with horror, and if they feel that they have partaken in her sin, their tears will flow in abundance.

Let us, therefore, do our utmost to receive these

strong impressions, too little known, alas! by the superficial piety of these times. Let us reflect upon the love and affection of the Son of God, who has treated His creatures with such unlimited confidence, lived their own life, spent His three and thirty years amidst them, not only humbly and peaceably, but in going about doing good.[1] And now this life of kindness, condescension, and humility, is to be cut short by the disgraceful death, which none but slaves endured: the death of the cross. Let us consider, on the one side, this sinful people, who, having no crimes to lay to Jesus' charge, accuse Him of His benefits, and carry their detestable ingratitude to such a pitch as to shed the Blood of this innocent and divine Lamb; and then, let us turn to this Jesus, the Just by excellence, and see Him become a prey to every bitterest suffering: His Soul sorrowful even unto death;[2] weighed down by the malediction of our sins; drinking even to the very dregs the chalice He so humbly asks His Father to take from Him; and lastly, let us listen to His dying words: 'My God, My God, why hast Thou forsaken Me?'[3] This it is that fills the Church with her immense grief; this it is that she proposes to our consideration; for she knows that, if we once rightly understood the sufferings of her Jesus, our attachments to sin must needs be broken, for, by sin, we make ourselves guilty of the crime we detest in these Jews.

But the Church knows, too, how hard is the heart of man, and how, to make him resolve on a thorough conversion, he must be made to fear. For this reason, she puts before us those awful imprecations, which the prophets, speaking in Jesus' person, pronounced against them that put our Lord to death. These prophetic anathemas were literally fulfilled against the obdurate Jews. They teach us what the Christian,

[1] Acts x. 38. [2] St. Matt. xxvi. 38. [3] *Ibid.* xxvii. 46.

also, must expect, if, as the apostle so forcibly expresses it, we again crucify the Son of God.[1] In listening to what the Church now speaks to us, we cannot but tremble as we recall to mind those other words of the same apostle: How much more, think ye, doth he deserve worse punishment, who hath trodden under foot the Son of God, and hath esteemed the Blood of the testament unclean, (as though it were some vile thing), by which he was sanctified, and hath offered an affront to the Spirit of grace? For we know Him that hath said: 'Vengeance belongeth to Me, and I will repay.' And again: 'The Lord shall judge His people.' It is a fearful thing to fall into the hands of the living God.[2]

Fearful indeed it is! Oh! what a lesson God gives us of His inexorable justice, during these days of the Passion! He that spared not even his own Son,[3] His beloved Son, in whom He is well pleased,[4] will He spare us, if, after all the graces He has bestowed upon us, He should find us in sin, which He so unpitifully chastised even in Jesus, when He took it upon Himself, that He might atone for it? Considerations such as these —the justice of God towards the most innocent and august of victims, and the punishments that befell the impenitent Jews—must surely destroy within us every affection to sin, for they will create within us that salutary fear which is the solid foundation of firm hope and tender love.

For if, by our sins, we have made ourselves guilty of the death of the Son of God, it is equally true that the Blood which flowed from His sacred wounds has the power to cleanse us from the guilt of our crime. The justice of our heavenly Father cannot be appeased, save by the shedding of this precious Blood;

[1] Heb. vi. 6.
[2] *Ibid.* x. 29-31.
[3] Rom. viii. 32.
[4] St. Matt. iii. 17.

and the mercy of this same Father wills that it be spent for our ransom. The cruelty of Jesus' executioners has made five wounds in His sacred Body; and from these, there flow five sources of salvation, which purify the world, and restore within each one of us the image of God which sin had destroyed. Let us, then, approach with confidence to this redeeming Blood, which throws open to the sinner the gates of heaven, and whose worth is such that it could redeem a million worlds, were they even more guilty than ours. We are close upon the anniversary of the day when it was shed; long ages have passed away since it flowed down the wounded Body of our Jesus, and fell in streams from the cross upon this ungrateful earth; and yet its power is as great as ever.

Let us go, then, and draw from the Saviour's fountains;[1] our souls will come forth full of life, all pure, and dazzling with heavenly beauty; not one spot of their old defilements will be left; and the Father will love us with the love wherewith He loves His own Son. Why did He deliver up unto death this His tenderly beloved Son? Was it not that He might regain us, the children whom He had lost? We had become, by our sins, the possession of satan; hell had undoubted claims upon us; and, lo! we have been suddenly snatched from both, and all our primitive rights have been restored to us. Yet God used no violence in order to deliver us from our enemy; how comes it, then, that we are now free? Listen to the apostle: 'Ye are bought at a great price.'[2] And what is this price? The prince of the apostles explains it: 'Know ye,' says he, 'that ye were not redeemed with corruptible things, as gold or silver, but with the precious Blood of Christ as of a Lamb unspotted and undefiled.'[3] This divine Blood was placed in the

[1] Is. xii. 3. [2] 1 Cor. vi. 20. [3] 1 St. Peter i. 18, 19.

scales of God's justice, and so far did it outweigh our iniquities, as to make the bias in our favour. The power of this Blood has broken the very gates of hell, severed our chains, and made peace both as to the things on earth, and the things that are in heaven.[1] Let us receive upon us, therefore, this precious Blood, wash our wounds in it, and sign our foreheads with it as with an indelible mark, which may protect us, on the day of wrath, from the sword of vengeance.

There is another object most dear to the Church, which she, during these two weeks, recommends to our deepest veneration; it is the cross, the altar upon which our incomparable Victim is immolated. Twice during the course of the year, that is, on the feasts of its Invention and Exaltation, this sacred Wood will be offered to us that we may honour it as the trophy of our Jesus' victory; but now, it speaks to us but of His sufferings, it brings with it no other idea but that of His humiliation. God had said in the ancient Covenant: 'Accursed is he that hangeth on a tree'.[2] The Lamb, that saved us, disdained not to suffer this curse; but, for that very cause, this tree, this wood of infamy, has become dear to us beyond measure. It is the instrument of our salvation, it is the sublime pledge of Jesus' love for us. On this account, the Church is about to lavish her veneration and love upon it; and we intend to imitate her, and join her in this, as in all else she does. An adoring gratitude towards the Blood that has redeemed us, and a loving veneration of the holy cross—these are the two sentiments which are to be uppermost in our hearts during these two weeks.

But for the Lamb Himself—for Him that gave us this Blood, and so generously embraced the cross that saved us—what shall we do? Is it not just that we

[1] Coloss. i. 20. [2] Deut. xxi. 23.

should keep close to Him, and that, more faithful than the apostles who abandoned Him during His Passion, we should follow Him day by day, nay, hour by hour, in the way of the cross that He treads for us? Yes, we will be His faithful companions during these last days of His mortal life, when He submits to the humiliation of having to hide Himself from His enemies. We will envy the lot of those devoted few, who shelter Him in their houses, and expose themselves, by this courageous hospitality, to the rage of His enemies. We will compassionate His Mother, who suffered an anguish that no other heart could feel, because no other creature could love Him as she did. We will go, in spirit, into that most hated Sanhedrim, where they are laying the impious plot against the life of the just One. Suddenly, we shall see a bright speck gleaming on the dark horizon; the streets and squares of Jerusalem will re-echo with the cry of Hosanna to the Son of David. That unexpected homage paid to our Jesus, those palm branches, those shrill voices of admiring Hebrew children, will give a momentary truce to our sad forebodings. Our love shall make us take part in the loyal tribute thus paid to the King of Israel, who comes so meekly to visit the daughter of Sion, as the prophet had foretold He would: but alas! this joy will be short-lived, and we must speedily relapse into our deep sorrow of soul!

The traitorous disciple will soon strike his bargain with the high priests; the last Pasch will be kept, and we shall see the figurative lamb give place to the true one, whose Flesh will become our food, and His Blood our drink. It will be *our Lord's Supper*. Clad in the nuptial robe, we will take our place there, together with the disciples; for that day is the day of reconciliation, which brings together, to the same holy Table, both the penitent sinner, and the just that has

been ever faithful. Then, we shall have to turn our steps towards the fatal garden, where we shall learn what sin is, for we shall behold our Jesus agonizing beneath its weight, and asking some respite from His eternal Father. Then, in the dark hour of midnight, the servants of the high priests and the soldiers, led on by the vile Iscariot, will lay their impious hands on the Son of God; and yet the legions of angels, who adore Him, will be withheld from punishing the awful sacrilège! After this, we shall have to repair to the various tribunals, whither Jesus is led, and witness the triumph of injustice. The time that elapses between His being seized in the garden and His having to carry His cross up the hill of Calvary, will be filled up with the incidents of His mock trial—lies, calumnies, the wretched cowardice of the Roman governor, the insults of the by-standers, and the cries of the ungrateful populace thirsting for innocent Blood! We shall be present at all these things; our love will not permit us to separate ourselves from that dear Redeemer, who is to suffer them for our sake, for our salvation.

Finally, after seeing Him struck and spit upon, and after the cruel scourging and the frightful insult of the crown of thorns, we will follow our Jesus up Mount Calvary; we shall know where His sacred feet have trod by the Blood that marks the road. We shall have to make our way through the crowd, and, as we pass, we shall hear terrible imprecations uttered against our divine Master. Having reached the place of execution, we shall behold this august Victim stripped of His garment, nailed to the cross, hoisted into the air, as if the better to expose Him to insult! We will draw near to the tree of life, that we may lose neither one drop of that Blood which flows for the cleansing of the world, nor one single word

spoken, for its instruction, by our dying Jesus. We will compassionate His Mother, whose heart is pierced through with a sword of sorrow; we will stand close to her, when her Son, a few moments before His death, shall consign us to her fond care. After His three hours' agony, we will reverently watch His sacred Head bow down, and receive, with adoring love, His last breath.

A bruised and mangled corpse, stiffened by the cold of death—this is all that remains to us of that Son of Man, whose first coming into the world caused us such joy! The Son of the eternal Father was not satisfied with emptying Himself and taking the form of a servant;[1] this His being born in the flesh was but the beginning of His sacrifice; His love was to lead Him even unto death, even to the death of the cross. He foresaw that He would not win our love save at the price of such a generous immolation, and His heart hesitated not to make it. 'Let us, therefore, love God,' says St. John, 'because God first loved us.'[2] This is the end the Church proposes to herself by the celebration of these solemn anniversaries. After humbling our pride and our resistance to grace by showing us how divine justice treats sin, she leads our hearts to love Jesus, who delivered Himself up, in our stead, to the rigours of that justice. Woe to us, if this great week fail to produce in our souls a just return towards Him who loved us more than Himself, though we were, and had made ourselves, His enemies. Let us say with the apostle: 'The charity of Christ presseth us; that they who live, may not now live to themselves, but unto Him who died for them.'[3] We owe this return to Him who made Himself a Victim for our sake, and who, up to the very last moment, instead of pronouncing against us the curse we so justly deserved,

[1] Phil. ii. 7. [2] 1 St. John iv. 19. [3] 2 Cor. v. 14, 15.

prayed and obtained for us mercy and grace. He is, one day, to reappear on the clouds of heaven, and as the prophet says, men shall look upon Him whom they have pierced.[1] God grant that we may be of the number of those who, having made amends by their love for the crimes they have committed against the divine Lamb, will then find confidence at the sight of those wounds!

Let us hope that, by God's mercy, the holy time we are now entering upon will work such a happy change in us, that, on the day of judgment, we may confidently fix our eyes on Him we are now about to contemplate crucified by the hands of sinners. The death of Jesus puts the whole of nature in commotion; the midday sun is darkened, the earth is shaken to its very foundations, the rocks are split: may it be that our hearts, too, be moved, and pass from indifference to fear, from fear to hope, and, at length, from hope to love; so that, having gone down, with our Crucified, to the very depths of sorrow, we may deserve to rise again with Him unto light and joy, beaming with the brightness of His Resurrection, and having within ourselves the pledge of a new life, which shall then die no more!

[1] Zach. xii. 10.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS

FOR PASSIONTIDE AND HOLY WEEK

DURING these two weeks, the Christian, on awaking in the morning, should unite himself with the Church, who repeats these words of St. Paul at every Hour of the Divine Office during the last three days of Holy Week.

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.	Christ became, for our sake, obedient unto death, even to the death of the cross.

He should, after this, profoundly adore that great God, who was not to be appeased but by the Blood of Jesus; he should, also, adore the infinite goodness of this Jesus, who made Himself a Victim, that He might save us sinners. It is with these two sentiments that he must perform the first acts of religion, both interior and exterior, wherewith he begins each day of this present season. The time for morning prayer being come, he may use the following method, which is formed upon the very prayers of the Church:—

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:—

℣. Benedicamus Patrem et Filium, cum sancto Spiritu:	℣. Let us bless the Father and the Son, and the Holy Ghost.
℟. Laudemus et superexaltemus eum in sæcula.	℟. Let us praise him and extol him above all for ever.

℣. Gloria Patri, et Filio, et Spiritui sancto.

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

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

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

Then, praise to our Lord and Saviour, Jesus Christ:

℣. Adoramus te, Christe, et benedicimus tibi.

℟. Quia per sanctam crucem tuam redemisti mundum.

℣. We adore thee, O Christ, and we bless thee.

℟. Because by thy holy cross thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, recite the Lord's Prayer, begging your heavenly Father to be mindful of His infinite mercy and goodness; to *forgive* you your *trespasses*, through the merits of the Blood of Jesus; to come to your assistance in the *temptations* and dangers which so thickly beset the path of this life; and finally, to *deliver* you from *evil*, by removing from you every remnant of sin, which is the great *evil*, the *evil* that offends God, and entails the sovereign *evil* of man himself.

THE LORD'S PRAYER

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus no-

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

stris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

but deliver us from evil. Amen.

Then, address our blessed Lady, using the words of the Angelical Salutation. Pray to her with confidence and love, for she is the refuge of sinners.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, *pray for us sinners*, now and at the hour of our death. Amen.

After this you should recite the Creed, that is, the Symbol of faith. It contains the dogmas we are to believe; and during this season, you should dwell with loving attention on that article which mentions our redemption by the *sufferings* and *death* of Jesus. Let us lovingly confess this mystery of a God suffering and dying for us. Let us, by our repentance and amendment, merit that this precious Blood may perfect the conversion that has been begun in us.

THE APOSTLES' CREED

Credo in Deum Patrem omnipotentem, creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis; ascendit ad cœlos,

I believe in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the

sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost: the holy Catholic Church; the communion of saints, the *forgiveness of sins*, the resurrection of the body, and life everlasting. Amen.

After having thus made the profession of your faith, endeavour to excite yourself to sorrow for the sins you have committed. Ask our Lord to give you the graces appropriate to this holy season; and, for this end, recite the following hymn, which the Church uses in her Lauds for Lent:

HYMN

O sol salutis, intimis,
Jesu, refulge mentibus,
Dum nocte pulsa gratior
Orbi dies renascitur.

O Jesus! thou Sun of the world's salvation! shine in the depth of our souls; for now is the hour of night's departure, and sweeter day-break dawns upon the earth.

Dans tempus acceptabile,
Da lacrymarum rivulis
Lavare cordis victimam,
Quam læta adurat charitas.

O thou that givest us this *acceptable time!* give us to wash, with our tears, the victim we offer thee, which is our heart; and grant that it may burn with joyous love.

Quo fonte manavit nefas,
Fluent perennes lacrymæ,
Si virga pœnitentiæ
Cordis rigorem conterat.

If the rod of penance but strike these hearts of stone, a flood of ceaseless tears will flow from that same fount, whence came our many sins.

Dies venit, dies tua,
In qua reflorent omnia:
Lætemur et nos, in viam
Tua reducti dextera.

The day, thine own day, is at hand, when all things bloom afresh; oh! grant that we, too, may rejoice, being brought once more to the path, by thy right hand.

Te prona mundi machina,
Clemens, adoret, Trinitas,
Et nos novi per gratiam
Novum canamus canticum.
Amen.

O merciful Trinity! may the world prostrate itself before thee, and adore; and we, made new by grace, sing a new canticle of praise. Amen.

Then make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

May almighty God have mercy on us, and our sins being forgiven, bring us to life everlasting. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper time for making your meditation, as no doubt you practise this holy exercise. During these two weeks, the following should be the leading subjects of our meditation: the severity of

God's justice towards His divine Son, who had taken upon Himself our sins; the ingratitude of the Jews, who, though laden by Jesus with favours, clamour for His death; the share we have taken, by our sins, in the crucifixion; the sufferings, both of body and soul, endured by our Redeemer; His patience and meekness under every injury; and finally, the infinite love He shows He has for us, by saving us at the cost of His Blood, yea, of His very life.

The next part of your morning prayer must be to ask of God, by the following prayers, grace to avoid every kind of sin during the day you are just beginning. Say, then, with the Church, whose prayers must be preferred to all others:

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well, and say thrice:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.

℣. Incline unto my aid, O God.
℟. O Lord make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.

OREMUS

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, rex cœli et terræ, hodie corda et corpora nostra, sensus, sermones, et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in æternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions, in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world! we may be fenced and freed from all evils. Who livest and reignest for ever and ever. Amen.

During the day, you will do well to use the instructions and prayers which you will find in this volume, for each day of the season. In the evening, you may use the following prayers.

NIGHT PRAYERS

After having made the sign of the cross, let us adore that sovereign Lord, who has so mercifully preserved us during this day, and blessed us, every hour, with His grace and protection. For this end let us recite the following hymn, which the Church sings in her Vespers of Passiontide.

HYMN

Vexilla Regis prodeunt;
Fulget crucis mysterium,
Qua Vita mortem pertulit,
Et morte vitam protulit.

The standard of our King comes forth; the mystery of the cross shines upon us, that cross on which Life suffered death, and by his death gave life.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

He was pierced with the cruel spear, that, by the Water and the Blood which flowed from the wound, he might cleanse us from sin.

Impleta sunt quæ concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

Here on the cross was fulfilled the prophecy foretold in David's truthful words: 'God hath reigned from the tree.'

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

O fair and shining tree! beautified by the scarlet of the King, and chosen as the noble trunk that was to touch such sacred limbs.

Beata cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

O blessed tree! on whose arms hung the ransom of the world! It was the balance, wherein was placed the Body of Jesus, and thereby hell lost its prey.

O crux, ave, spes unica,
Hoc Passionis tempore,
Piis adauge gratiam,
Reisque dele crimina.

Hail, O cross! our only hope! During these days of the Passion, increase to the good their grace, and cleanse sinners from their guilt.

Te, fons salutis, Trinitas,
Collaudet omnis spiritus;
Quibus crucis victoriam
Largiris, adde præmium.
Amen.

May every spirit praise thee, O holy Trinity, thou fount of salvation! and by the cross, whereby thou gavest us victory, give us, too, our recompense. Amen.

After this hymn, say the Our Father, Hail Mary, and Apostles' Creed as in the morning.

Then make the examination of conscience, going

over in your mind all the faults you have committed during the day. Think how great is the obstacle put by sin to the merciful designs your God would work in you; and make a firm resolution to avoid it for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or 'I confess') with heartfelt contrition, and then give expression to your sorrow by the following act, which we have taken from the venerable Cardinal Bellarmine's catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost heaven and deserve hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of faith, hope, and charity, to the recitation of which Pope Benedict XIV has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy Catholic apostolic Roman Church requires me to believe: I believe it, because thou hast revealed it to her, thou who art the very Truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and Death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do, with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our blessed Lady the following anthem, which the Church uses from the feast of the Purification to Easter.

ANTHEM TO THE BLESSED VIRGIN

Ave Regina cœlorum,
Ave Domina angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

Hail, Queen of Heaven!
Hail, Lady of the angels! Hail blessed root and gate, from which came light upon the world! Rejoice, O glorious Virgin, that surpassest all in beauty! Hail, most lovely Queen! and pray to Christ for us.

℣. Dignare me laudare te, Virgo sacrata.

℣. Vouchsafe, O holy Virgin, that I may praise thee.

℟. Da mihi virtutem contra hostes tuos.

℟. Give me power against thine enemies.

OREMUS

Concede, misericors Deus, fragilitati nostræ præsidium: ut, qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. Amen.

You would do well to add the *Stabat Mater*, which is given below on Friday in Passion Week.

Here invoke the holy angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgment.

℣. Angelis suis Deus mandavit de te.
℟. Ut custodiant te in omnibus viis tuis.

℣. God hath given his angels charge of thee.
℟. That they may guard thee in all thy ways.

OREMUS

Deus, qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

LET US PRAY

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

And here you may add a special mention of the saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church suffering; and beg of God that He will give to the souls in purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

Psalm 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel; ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

℣. A porta inferi.

℟. Erue, Domine, animas eorum.

℣. Requiescant in pace.

℟. Amen.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

℣. From the gate of hell.

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS

Fidelium Deus omnium Conditor et Redemptor, ani-

LET US PRAY

O God, the Creator and Redeemer of all the faithful,

mabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum; ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

give to the souls of thy servants departed the remission of all their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you His assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes; ut vigilemus cum Christo, et requiescamus in pace.

℣. Dignare, Domine, nocte ista.

℟. Sine peccato nos custodire.

℣. Miserere nostri, Domine.

℟. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℟. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

℣. Vouchsafe, O Lord, this night.

℟. To keep us without sin.

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℟. As we have hoped in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy: let thy holy

sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day in the same sentiments wherewith you began it, say once more these words of the apostle:

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

Christ became, for our sake, obedient unto death, even to the death of the cross.

CHAPTER THE FIFTH

ON HEARING MASS DURING PASSIONTIDE AND HOLY WEEK

If there be any time in the year, when the holy Sacrifice of the Mass should excite the heart of the Christian to devotion, it is Passiontide. During these days set apart for the celebration of the death of our Redeemer, the faithful soul can scarcely turn her thoughts from her Jesus expiring on the cross; she envies those who were witnesses of the sublime mystery on Calvary; she wishes that she could have stood at the foot of the cross, have compassionated the sufferings of her Saviour, have heard His last words, and reverently have taken up each drop of the precious Blood and applied it to her own wounds.

These holy desires have not been given to the Christian that they might be nothing but desires;

God has given him the means of carrying them into effect, for the sacrifice of the Mass is no other than the sacrifice of Calvary. Jesus offered Himself but once on the cross for our sins; but He renews the offering, by an unbloody, yet real and complete, immolation on our altars. He comes down on the altar as soon as the sacred words of consecration are pronounced by the priest, and He comes as the Victim of the world's salvation. His Body is really present there, under the appearance of bread; the chalice contains His Blood under the species of wine; and why this mystic separation of the Body and Blood of the Man-God, who can die now no more, if it be not to represent before the divine Majesty the real death which was once suffered in a bloody manner on Calvary, and to renew, in man's favour, the merits and fruits of that death?

This is the sacrifice of the new Law, as far above all the sacrifices of the old, both in holiness and efficacy, as the Creator is above all His creatures. Our Jesus in the omnipotence of His love, has invented a means for uniting His dignity, as immortal King of ages, with His office of our Victim. He can die now no more; but His death is truly represented on the altar: it is the same Body, bearing on it its five precious Wounds; it is the same Blood, which redeemed us. If it were possible for Him to die again, the power of the mysterious words, which produce the presence of His Blood in the chalice, would be the sword of His immolation.

Let, then, the Christian approach with confidence; on the holy altar, he will find his Saviour dying for him, and offering Himself as the great High Priest. Yes, He is there, with the same love He had for us on Calvary; He is there making intercession for all men, but, in a special manner, for those who are present

at the Mass and unite themselves with Him. Let us see, in the action of the holy sacrifice, that same immolation of which we have read the history in the Gospel. Let us hope for everything from that adorable goodness which thus makes use of omnipotence in order to facilitate, by such stupendous means, the salvation and sanctification of man.

We will now endeavour to embody these sentiments in our explanation of the mysteries of the holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulæ, but by suggesting such acts as will enable those who hear Mass to enter into the ceremonies and the spirit of the Church and of the priest.

The purple vestments, and the other rites of which we have already treated, give to the holy sacrifice an appearance of mournfulness, so well suited to the season. Nevertheless, if the feast of a saint occurs between Passion and Palm Sunday, the Church lays aside her purple, and celebrates the Mass in honour of the saint. The crucifix and the holy images, however, continue to be veiled, beginning from the first Vespers of Passion Sunday.

On the Sundays, if the Mass at which the faithful assist be the parochial, or, as it is often called, the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, let us ask with David, whose words are used by the Church in this ceremony, that our souls may be purified by the *hyssop* of humility, and become *whiter than snow.*

ANTIPHON OF THE ASPERGES

Asperges me, Domine, hyssopo, et mundabor; la-

Thou shalt sprinkle me with hyssop, O Lord, and I shall be

vabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnum misericordiam tuam.

ANT. Asperges me, &c.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

cleansed; thou shalt wash me and I shall be made whiter than snow.

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

ANT. Thou shalt sprinkle me. &c.

℣. Show us, O Lord, thy mercy,

℟. And grant us thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. TheLord be with you.

℟. And with thy spirit.

OREMUS

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

℟. Amen.

LET US PRAY

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.

℟. Amen.

The procession, which immediately precedes the Mass, shows us the ardour wherewith the Church advances towards her God. Let us imitate her fervour, for it is written: The Lord is good to them that hope in Him, to the soul that seeketh Him.[1]

But see, Christians! the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united

[1] Lam. iii. 25,

with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus sancti. Amen.	In the name of the Father, and of the Son, and of the Holy Ghost. Amen.
℣. Introibo ad altare Dei. ℟. Ad Deum qui lætificat juventutem meam.	I unite myself, O my God, with thy Church, whose heart is filled with the hope of soon seeing, and in all the splendour of his Resurrection, Jesus Christ thy Son, who is the true altar.
℣. Adjutorium nostrum in nomine Domini. ℟. Qui fecit cœlum et terram.	This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of being about to appear before his God, excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.	May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and thee, father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

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

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

May almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

℟. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. Deus, tu conversus vivificabis nos.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis Domine, misericordiam tuam.

℣. O God, it needs but one look of thine to give us life.

℟. And thy people shall rejoice in thee.

℣. Show us, O Lord, thy mercy.

℟. Et salutare tuum da nobis.

℟. And give us to know and love the Saviour whom thou hast sent unto us.

℣. Domine, exaudi orationem meam.

℣. O Lord, hear my prayer.

℟. Et clamor meus ad te veniat.

℟. And let my cry come unto thee.

The priest here leaves you to ascend to the altar; but first he salutes you:

℣. Dominus vobiscum.

℣. The Lord be with you.

Answer him with reverence:

℟. Et cum spiritu tuo.

℟. And with thy spirit.

OREMUS

LET US PRAY

He ascends the steps, and comes to the Holy of holies. Ask, both for him and yourself, the deliverance from sin:

Aufer a nobis, quæsumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence. We ask this of thee by thy divine Son, our Lord.

When the priest kisses the altar, out of reverence for the relics of the martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.

Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.

Mayst thou be blessed by him, in whose honour thou art to be burned. Amen.

He then censes the altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; while the divine mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The priest then says the Introit. It is a solemn opening-anthem, in which the Church, at the very commencement of the holy sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of angels, who are standing round the altar of heaven, one and the same as this before which you are kneeling.

To the Father:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

To the Son:

Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!

To the Holy Ghost:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

As we have already mentioned, the Church abstains, during this season, from the heavenly hymn which the angels sang over the crib of the divine Babe. But, if she be keeping the feast of a saint, she recites this beautiful canticle on that day. The beginning of the *Angelic Hymn* seems more suitable

for heavenly than for earthly voices; but the second part is in no way out of keeping with the sinner's wants and fears, for we there remind the Son of the eternal Father that He is the *Lamb* who came down from heaven that He might *take away the sins of the world.* We beseech Him to *have mercy on us*, and *receive our humble prayer.* Let us foster these sentiments within us, for they are so appropriate to the present season.

THE ANGELIC HYMN

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.

Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.

Domine Deus, Rex cœlestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum sancto Spiritu, in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will.

We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.

O Lord God, heavenly King, God the Father almighty.

O Lord Jesus Christ, the only- begotten Son.

O Lord God, *Lamb of God*, Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The priest then turns towards the people, and

again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the Collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the Epistle, which is generally a portion of one or other of the Epistles of the apostles, or a passage from some Book of the old Testament. While it is being read, ask of God that you may profit by the instructions it conveys.

The Gradual is a formula of prayer intermediate between the Epistle and Gospel. It again brings to us the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During every other portion of her year, the Church here repeats her joyous *Alleluia;* but now she denies herself this demonstration of gladness, until such time as her divine Spouse has passed through that sea of bitterness into which our sins have plunged Him. Instead of the *Alleluia*, then, she sings in a plaintive tone some verses from the Psalms, appropriate to the rest of that day's Office. This is the Tract, of which we have already spoken.

If it be a High Mass the deacon, meanwhile, prepares to fulfil his noble office—that of announcing the 'good tidings' of salvation. He prays God to cleanse his heart and lips. Then kneeling before the priest, he asks a blessing; and, having received it, at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both priest and deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum. In nomine Patris, et Filii, et Spiritus sancti. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were awaiting the orders of your Lord; and at the commencement, make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my Beloved was speaking,' says the bride in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! Thy servant heareth.'[2]

After the Gospel, if the priest says the symbol of faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please Him. It is faith that makes us see the light which shineth in darkness, and which the darkness of unbelief did not comprehend. It is faith alone that teaches us what we are, whence we come, and the end for which we are made. It alone can point out

[1] Cant. v. 6.

[2] 1 Kings iii. 10.

to us the path whereby we may return to our God, when once we have separated ourselves from Him. Let us love this admirable faith, which, if we but make it fruitful by good works, will save us. Let us then say with the Catholic Church, our mother:

THE NICENE CREED

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

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

Et in Spiritum sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together

Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass, which is called the *Oblation*, and *Mass of catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the apostle expresses it, that which is mortal shall put on immortality.[1] Until that happy change shall be realized, let us offer ourselves to God, as often as we see the bread and wine presented to Him in the holy sacrifice; and let us glorify Him, who, by assuming our human nature, has made us partakers of the divine nature.[2]

The priest again turns to the people with the usual salutation, as though he would warn them to

[1] 1 Cor. xv. 53. [2] 2 St. Peter i. 4.

redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee, is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say:

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

O Lord Jesus, who art the true Vine, and whose Blood like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh! come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this

oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down: let us, also, humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding further with the sacrifice, takes the thurible a second time, after blessing the incense in these words:

Per intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Do-

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign

minus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine, which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints'; let us take a share in those prayers, and with all the ardour of holy desires, let us say with the priest:

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

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

May this incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

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

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

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession, which he made at the foot of

the altar, is not enough; he would now, at the altar itself, express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm.

Psalm 25

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

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

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

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

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

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

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of

the altar, and bows down full of respectful awe, begging of God to receive graciously the sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

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

O holy Trinity, graciously accept the sacrifice, we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the holy apostles Peter and Paul, the martyrs whose relics lie here under our altar awaiting their resurrection, and the saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my sacrifice, which is yours also, may be acceptable to God, our almighty Father.

This request made, he turns again to the altar, and you will see his face no more, until our Lord Himself shall have come down from heaven upon that same

altar. Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called the secrets, in which he presents the petition of the whole Church for God's acceptance of the sacrifice, and then immediately begins to fulfil that great duty of religion, thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which, during this season, is His giving us His only-begotten Son, to be our Mediator by His Blood. The priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum!	For ever and ever.

In the same feeling, answer your *Amen!* Then he continues:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda!	℣. Lift up your hearts.

Let your response be sincere:

℟. Habemus ad Dominum.	℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

℟. Dignum et justum est. ℟. It is meet and just.

Then the priest:

THE PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. Qui salutem humani generis in ligno crucis constituisti, ut unde mors oriebatur, inde vita resurgeret; et qui in ligno vincebat, in ligno quoque vinceretur; per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cœli cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God, who hast appointed that the salvation of mankind should be wrought on the wood of the cross; that from whence death came, thence life might arise; and that he who overcame by the tree, might also by the tree be overcome; through Christ our Lord. By whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the priest, who, on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift: bow down and say:

Sanctus, sanctus, sanctus, Dominus Deus sabaoth!

Pleni sunt cœli et terra gloria tua.

Hosanna in excelsis!

Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, holy, holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

Blessed be the Saviour who is coming to us in the name of the Lord who sends him. Hosanna be to him in the highest!

After these words commences the Canon, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silence. Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us respectfully fix our eyes on what the priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata; in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy father the Pope, thy vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic, apostolic, Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum, famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offe-

Permit me, O God, to intercede with thee for special blessings upon those for whom thou knowest that I have a special obligation to pray: ° ° ° Apply to them the fruits of

rimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

this divine sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the saints: they are that portion of the body of our Lord Jesus Christ, which is called the Church triumphant.

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

But the offering of this sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us; of the apostles, confessors, virgins, and of all the saints; that they may assist us, by their powerful intercession, to be worthy of this thy visit, and of contemplating thee, as they themselves now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of the old Law was wont to do over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine

Majesty, and of marking them as the material offering whereby we express our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

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

Vouchsafe, O God, to accept the offering, which this thine assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us among thine elect, through him who is coming to us—thy Son, our Saviour!

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son, our Saviour!

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration; for God Himself is about to descend upon our altar, coming down from heaven.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis

What, O God of heaven and earth, my Jesus, the long expected Messias! what else can I do, at this solemn moment, but adore thee in silence, as my sovereign Master, and open to thee my whole heart, as to its dearest King? Come

suis, dicens: Accipite, et manducate ex hoc omnes HOC EST ENIM CORPUS MEUM.

then, O Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to Him for ever! But He has come that He may be immolated. Hence the priest, who is the minister of the designs of the Most High, immediately pronounces over the chalice the sacred words which follow, which will produce the great mystical immolation, by the separation of the Victim's Body and Blood. After those words, the substances of both bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear should keep us from a mystery, which God gives us for the very purpose of inspiring confidence into our hearts. While the priest is pronouncing those words, let us associate ourselves to the angels, who tremblingly gaze upon this deepest wonder.

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

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power, and by thy love.

The priest is now face to face with God. He again raises his hands towards heaven, and tells our

heavenly Father that the oblation now on the altar is no longer an earthly material offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Father of infinite holiness! the Host so long expected is here before thee. Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless, our meat and drink of everlasting life.

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

Heretofore thou acceptedst the sacrifice of the innocent lambs offered unto thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice which Melchisedech presented to thee of bread and wine. Receive our sacrifice, which surpasses all those others: it is the Lamb, of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love, on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus, jube hæc

But, O God of infinite power! these sacred gifts are

perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

not only on this altar here below: they are, also, on that sublime altar in heaven, which is before the throne of thy divine Majesty. These two altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flows every grace and blessing.

Nor is the moment less favourable for making supplication for the Church suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that He mercifully visit, by a ray of His consoling light, the dark abode of Purgatory; and permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them, who have a claim upon our suffrages.

Memento, etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect, in the holy city; even our mortal eyes can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit

which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus ; cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis ; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte: per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis ; per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus sancti, omnis honor et gloria.

Alas ! we are poor sinners, O God of all sanctity ! yet do we hope that thine infinite mercy will grant us to share thy kingdom ; not indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this sacrifice, which we are offering unto thee. Remember, too, the merits of thy holy apostles, of thy holy martyrs, of thy holy virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next ; which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and, by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying the last of these words, the priest has taken up the sacred Host, which was upon the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both chalice and Host, he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is interrupted. The priest concludes his long prayers, by saying aloud,

and so giving the faithful the opportunity of expressing their desire, that his supplications be granted:

Per omnia sæcula sæculorum.	For ever and ever!

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.	Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer taught us by our Saviour Himself. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who made it for us, is in our very hands now while we say it? As this prayer belongs in common to all God's children, the priest recites it aloud, and begins by inviting us all to join in it; he says:

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos	Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and *forgive us our trespasses*, as we forgive them that trespass against us, and

dimittimus debitoribus nostris: et ne nos inducas in tentationem.

lead us not into temptation.

Let us answer with a deep feeling of our misery:

Sed libera nos a malo.

But deliver us from evil.

The priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition—deliver us from evil—on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere; and the Lamb on our altar has been sent to expiate it, and to deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, and which strengthen her wicked propensities. Evils present, that is, the sins now, at this very time, upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, future evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour, the intercession of Mary the Mother of Jesus, of the holy apostles, Peter and Paul and Andrew. Liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee, liveth and reigneth God.

The priest is anxious to announce the peace, which

he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.	World without end.
℟. Amen.	℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.	℟. And with thy spirit.

The mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first an imposing and sublime rite takes place at the altar. So far, the priest has announced the Death of Jesus; it is time to proclaim His Resurrection. To this end, he reverently breaks the sacred Host; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.	Glory be to thee, O Saviour of the world! who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the altar of heaven, standing though slain:[1] say to this your Lord and King, who has taken upon Himself all our iniquities, in order to wash them away by His Blood:

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

[1] Apoc. v. 6.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us!

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

Lamb of God, who takest away the sins of the world, give us peace!

Peace is the grand object of our Saviour's coming into the world: He is the Prince of peace.[1] The divine Sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity; for, as the apostle says, all we who partake of one Bread, are all one bread and one body.[2] It is on this account that the priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled around the altar. Pray with him, and for the same blessing.

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

Lord Jesus Christ, who saidst to thine apostles, 'my peace I leave with you, my peace I give unto you:' regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate

Lord Jesus Christ, Son of the living God, who according

[1] Is. ix. 6.

[2] 1 Cor. x. 17.

Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas, Deus, in sæcula sæculorum. Amen.

to the will of the Father, through the co-operation of the Holy Ghost, hast, by thy death, given life to the world; deliver me, by this thy most sacred Body and Blood, from all mine iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise, prepare yourself for a spiritual Communion:

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

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

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same dispositions as the centurion of the Gospel, who first used them;

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

Lord! I am not worthy that thou enter under my roof: say it, only with one word of thine, and my soul shall be healed.

While the priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up His abode within you; and again say to Him with the bride: 'Come, Lord Jesus, come!'

But should you not intend to receive sacramentally, make here a spiritual Communion. Adore Jesus Christ, who thus visits your soul by His grace, and say to Him:

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

I give thee, O Jesus, this heart of mine, that thou mayst dwell in it, and do with me what thou wilt.

Then the priest takes the chalice in thanksgiving, and says:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all he hath given to me? I will take the chalice of salvation, and will call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer: Come, Lord Jesus, come!

If you are going to communicate only spiritually, again adore your divine Master, and say to Him:

Sanguis Domini nostri Jesu Christi custodiat ani-

I unite myself to thee, my beloved Jesus! do thou unite

mam meam in vitam æternam. Amen.

thyself to me and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion.

The Communion being finished, while the priest is purifying the chalice the first time, say:

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

Thou hast visited me, O God, in these days of my pilgrimage: give me grace to treasure up the fruits of this visit, and to make it tell upon my eternity.

While the priest is purifying the chalice the second time, say:

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

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them; and may I thus be rendered less unworthy of thy divine visit.

The priest, having read the antiphon called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people with the usual salutation; after which he recites the prayers, called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift He has just lavished on you, and asking Him, with most earnest entreaty, that He will bestow upon you a lasting spirit of compunction.

These prayers having been recited, the priest again turns to the people, and full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.	The Lord be with you.

Answer him:

℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Ite, Missa est.	℣. Go, the Mass is finished.
℟. Deo gratias.	℟. Thanks be to God.

The priest makes a last prayer before giving you his blessing; pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus pro quibus illud obtuli sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.	Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and deign to confirm the blessing which thy minister is about to give me in thy name.

The priest raises his hand, and thus blesses you:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus sanctus.	May the almighty God, Father, Son, and Holy Ghost, bless you!
℟. Amen.	℟. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh* and to *dwell among us*. Pray that you may be of the number of those, who, now that He has come *unto His own*, *receive Him*, and are made *the sons of God*.

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.	The beginning of the holy Gospel according to John.
Cap. i.	*Ch.* i.
In principio erat Verbum, et Verbum erat apud Deum,	In the beginning was the Word, and the Word was with

et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil. Quod factum est, in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus; qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

℟. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION

DURING PASSIONTIDE AND HOLY WEEK

THE holy Mass is the true sacrifice, of which the sacrifices of the old Law were but figures. This sacrifice was expected by mankind for four thousand years. It was during the present season that it was first offered up. It is now mysteriously renewed, each day, upon our Christian altars.

No greater glory can be given to God than the celebration of this sacrifice, wherein God Himself is the Victim; at the same time, nothing can be more advantageous to man than to partake of this divine Victim, to become himself this Victim, by incorporating it with himself by holy Communion, whereby is realized that wonderful promise of our Redeemer: He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him.[1]

Now, it is by the immolation of our Redeemer on the cross that the Flesh of this Lamb of God has become truly our food, and His Blood truly our drink.[2] By the mysteries of His Incarnation and birth, we had Him as our Brother; His Passion and death have made Him both our Saviour and our Food. Thus was realized that figurative sacrifice which God prescribed to His people through Moses, and in which the victim, after being immolated, was to be eaten by the priest who offered it, and by the person in whose name it was offered.

[1] St. John vi. 57. [2] *Ibid.* 56.

St. Paul, writing to the Corinthians, speaks thus: 'As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come.'[1] Therefore, there is a close relation between holy Communion and our Saviour's Passion; and it is on this account that we are going to celebrate, during this present season, the institution of the holy Eucharist and the sacrifice of the Lamb, our Redeemer. The two anniversaries come close to each other. If Jesus has desired with so ardent a desire to eat this last Pasch with His disciples,[2] it is because He had something infinitely grander to give them than He had given them the two preceding years: then He gave them to eat of the flesh of the figurative lamb; but now, in this the last Pasch, He is going to give them a pledge of pardon and immortality, by making them partake of the very substance of the true Lamb, whose Blood imparts remission of sin, and opens the gate of heaven. He immolates Himself on the table of the last Supper before men immolate Him on Calvary; and this wondrous anticipation of His sacrifice, in which He gives such a rich proof of His love and His power, is founded on the real sacrifice of the morrow, which is to cost Him every drop of His Blood.

In approaching, therefore, the holy Table, during this season of the Passion, the faithful must be absorbed in the remembrance of the Lamb that was sacrificed for us; they must keep this great truth uppermost in their hearts: that the divine Food which nourishes their souls was prepared on Calvary; and that, although this Lamb is now living and impassible, yet it was by His death on the cross that He became our Food. The sinner, reconciled to his offended God, must receive the Body of Jesus with

[1] 1 Cor. xi. 26. [2] St. Luke xxii. 15.

sentiments of hearty contrition, and reproach himself, in all the bitterness of his soul, for having shed that precious Blood by his multiplied sins. The just man must make his Communion, and humble himself with the thought that he, too, has had too great a share in causing suffering to the innocent Lamb; and that if he now have reason to believe himself to be in the state of grace, he owes it to the Blood of the Victim who is about to be given to him for the increase of his spiritual life.

We will here give, as in our other volumes, acts which may serve as a preparation for holy Communion during these two weeks. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of thanksgiving for after Communion.

BEFORE COMMUNION

ACT OF FAITH

The signal grace which thou, O my God, hast granted to me, that I should know the wounds of my soul, has revealed to me the greatness of my misery. I have been taught how deep was the darkness that covered me, and how much I needed thy divine light. But, whilst the torch of faith has thus shown me the abyss of my own poor nature, it has also taught me how wonderful are the works, which thy love of thy ungrateful creature has made thee undertake, in order that thou mightest raise him up and save him. It is for me thou didst assume my human nature, and wast born at Bethlehem; it is for me that thou fastest forty days in the desert; it is for me that thou art soon to shed thy Blood on the cross. Thou commandest me to believe these miracles of thy love. I do believe them, O my God, humbly and gratefully. I also believe, and with an equally lively faith, that in a few moments thou art to give thyself to me in this ineffable mystery of holy Communion. Thou sayest to me: 'This is my Body, this is my Blood'; thy word is enough; in spite of my unworthiness seeming to forbid the possibility of such Communion, I believe, I consent, I bow me down

before thine infinite truth. Oh! can there be Communion between the God of all holiness and a sinner such as I? And yet thou assurest me that thou art verily coming to me! I tremble, O eternal Truth, but I believe. I confess that thy love of me is infinite, and that having resolved to give thyself to thy poor and sinful creature, thou wilt suffer no obstacle to stand in thy way!

ACT OF HUMILITY

During the season just past, I have often contemplated, O my Jesus, thy coming from thy high throne into the bosom of Mary, thy uniting thy divine Person to our weak mortal nature, and thy being born in the crib of a poor stable. And when I thought on these humiliations of my God, they taught me not only to love thee tenderly, but to know also my own nothingness, for I saw more clearly what an infinite distance there is between the creature and his Creator; and, seeing these prodigies of thy immense love, I gladly confessed my own vileness. But now, dearest Saviour, I am led to consider something far more humiliating than the lowliness of my nature. That nothingness should be but nothingness, is not a sin. No; it is my sins that appal me. Sin has so long tyrannized over me; its consequences are still upon me; it has given me such dangerous tendencies; and I am so weak in resisting its bidding. When my first parent sinned, he hid himself, lest he should meet thee; and thou biddest me come unto thee, not to sentence me to the punishment I deserve, but to give me, oh! such a mark of love—union with thyself! Can this be? Art thou not the infinitely holy God? I must needs yield, and come, for thou art my sovereign Master; and who is there that dares resist thy will? I come, then, humbling myself, even to my very nothingness, before thee, and beseeching thee to pardon my coming, for I come because thou wilt have it so.

ACT OF CONTRITION

And shall I, O my Jesus, confess thus the grievousness and multitude of my sins, without promising thee to sin no more? Thou wishest this sinner to be reconciled with thee, thou desirest to press him to thy sacred Heart: and could he, whilst thanking thee for this thy wonderful condescension, still love the accursed cause which made him thine

enemy? No, my infinitely merciful God, no! I will not, like my first parent, seek to escape thy justice, but, like the prodigal son, I will arise and go to my Father; like Magdalene, I will take courage and enter the banquet-hall; and, though trembling at the sight of my sins, I will comply with thy loving invitation. My heart has no further attachment to sin, which I hate and detest as the enemy of thy honour and of my own happiness. I am resolved to shun it from this time forward, and to spare no pains to free myself from its tyranny. There shall be no more of that easy life which chilled my love, nor of that studied indifference which dulled my conscience, nor of those dangerous habits which led me to stray from my loyalty to thee. Despise not, O God, this my humble and contrite heart.

ACT OF LOVE

Such is thy love for us in this world, O my Jesus, that, as thou thyself sayest, thou art come not to judge, but to save. I should not satisfy thee, in this happy Communion hour, were I to offer thee but this salutary fear, which has led me to thy sacred feet, and this shame-stricken conscience, which makes me tremble in thy holy presence. The visit thou art about to pay me, is a visit of love. The Sacrament, which is going to unite me to thee, is the Sacrament of thy love. Thou, my good Shepherd, hast said, that he loves most, who has been forgiven most. My heart then must dare to love thee; it must love thee with all its warmth; the very recollection of its past disloyalty must make its loving thee doubly needed and doubly fervent. Ah! sweet Lord! See this poor heart of mine; strengthen it, console it, drive away its fears, make it feel that thou art its Jesus! It has come back to thee, because it feared thee; if it love thee, it will never again leave thee.

And thou, O Mary, refuge of sinners, help me to love him, who is thy Son, and our Brother. Holy angels! ye who live eternally on that love, which has never ceased to glow in your mighty spirits, remember, I reverently pray you, that this God created me, as he did you, that I might love him. All ye holy saints of God! I beseech you, by the love wherewith ye are inebriated in heaven, graciously give me a thought, and prepare now my heart to be united with him. Amen.

AFTER COMMUNION

ACT OF ADORATION

Thou art here within me, great God of heaven! Thou art, at this moment, residing in a sinner's heart! I, yea, I, am thy temple, thy throne, thy resting-place! How shall I worthily adore thee, who hast deigned to come down into this abyss of my lowliness and misery? The angels veil their faces in thy presence; thy saints lay their crowns at thy feet; and I, that am but a sinful mortal, how shall I sufficiently honour thee, O infinite Power, infinite Wisdom, infinite Goodness? This soul, wherein thou art now dwelling, has presumed so many times to set thee at defiance, and boldly disobey and break thy commands. And thou canst come to me after all this, and bring all thy beauty and greatness with thee! What else can I do, but give thee the homage of a heart, that knows not how to bear the immensity of the honour thou art now lavishing on me? Yes, my own wonderful and loving God, I adore thee; I acknowledge thee to be the sovereign Being, the Creator and preserver of all creatures, and the undisputed Master of everything that belongs to me. I delightedly confess my dependence on thee, and offer thee, with all my heart, my humble service.

ACT OF THANKSGIVING

Thy greatness, O my God, is infinite; but thy goodness to me is incomprehensible. Thy being now present within this breast of mine, is, I know, a proof of that immense power, which shows itself when and where it wills; but it is also a mark of thy love for me. Thou art come to my soul that thou mayst be closely united with her, comfort her, give her a new life, and bring her all good things. Oh! who will teach me how to value this grace, and thank thee for it in a becoming way? But how shall I hope to value it as I ought, when I am not able to understand either the love that brings thee thus within me, or my own need of having thee? And when I think of my inability to make thee a suitable return of thanks, I feel as though I can give thee nothing but my speechless gratitude. Yet thou willest that this my heart, poor as it is, should give thee its thanks; thou takest delight in receiving its worthless homage. Take it, then, my loving Jesus! I give it thee with all possible joy,

and beseech thee to reveal unto me the immensity of thy gift, and to enrich me more that I may give thee more.

ACT OF LOVE

But nothing will satisfy thee, O my infinite Treasure, unless I give thee my love. Thou hast ever loved me, and thou art still loving me; I must love thee in return! Thou hast borne with me, thou hast forgiven me, thou art, at this moment, overpowering me with honour and riches; and all this out of love for me! The return thou askest of me, is my love. Gratitude will not content thee, thou wilt have my love! But Jesus, my dear Jesus!—my past life—the long years I have spent in offending thee—rise up before me, and tell me to hide myself from thee! And yet, whither could I go without carrying thee within me, for thou hast taken up thine abode in my inmost soul? No, I will not run from thee! I will summon all the energies of my heart to tell thee that I love thee; that thy love for me has emboldened me; that I belong to thee; that I love thee above all else that I love; and that henceforth all my joy and happiness shall be in pleasing thee, and doing whatsoever thou askest of me.

ACT OF OBLATION

I know, dear Jesus, that what thou askest of me is not the passing sentiment of a heart excited by the thought of thy goodness towards it. Thou hast loved me from eternity; thou lovedst me, even when I was doing nothing for thee; thou hast given me light to know my miseries; thou hast shielded me against thine own angry justice; thou hast mercifully pardoned me a countless number of times; thou art even now embracing me with tenderest love: and all these works of thy almighty hand have been but for one end—to make me give myself to thee, and live, at last, for thee. It is this thou wouldst obtain of me, by granting me this precious earnest of thy love, which I have just received. Thou hast said, speaking of this ineffable gift: 'As I live by the Father, so he that eateth me, the same also shall live by me.'[1] Henceforth, O Bread which came down from heaven![2] thou art the source of my life. Now, more than ever, my life belongs to thee. I give it unto thee. I dedicate unto thee my soul, my

[1] St. John vi. 58. [2] *Ibid.* 51.

body, my faculties, my whole being. Do thou direct and govern me. I resign myself entirely into thy hands. I am blind, but thy light will guide me; I am weak, but thy power will uphold me; I am inconstant, but thy unchangeableness will give me stability. I trust unreservedly in thy mercy, which never abandons them that hope in thee.

O Mary! pray for me, that I lose not the fruit of this visit. Holy angels! watch over this dwelling-place of your Lord, which he has so mercifully chosen: let nothing defile it. O all ye saints of God! pray for the sinner, unto whom he has given this pledge of his divine pardon.

CHAPTER THE SEVENTH

OF THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING PASSIONTIDE AND HOLY WEEK

THE Office of Vespers, or *Evensong*, consists firstly of the five following psalms and antiphons. According to our custom, we preface each psalm with a short explanation, in order to draw attention to what is most in harmony with the spirit of this season.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui sancto.

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

℣. Incline unto my aid, O God.

℟. O Lord make haste to help me.

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

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

Laus tibi, Domine, Rex æternæ gloriæ.
ANT. Dixit Dominus.

Praise be to thee O Lord, King of eternal glory.
ANT. The Lord said.

The first psalm is a prophecy of the future glory of the Messias; but it also speaks of His humiliations. It tells of the triumphs of Christ; but, before His exaltation, He is to *drink of the torrent* of sufferings.

PSALM 109

Dixit Dominus Domino meo: Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: scabellum pedum tuorum.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father*, will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking to thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: propterea exaltabit caput.

He cometh now in humility: he shall drink in the way, of the torrent *of sufferings:* therefore, shall he lift up the head.

ANT. Dixit Dominus Domino meo, sede a dextris meis.

ANT. The Lord said to my Lord, sit thou at my right hand.

ANT. Fidelia.

ANT. Faithful.

The following psalm commemorates the mercies of God to His *people:* of these, the greatest is His having given us a *Redeemer.* He has made an eternal *Covenant* with us: but this *Covenant* was signed with the Blood of His own Son.

PSALM 110

Confitebor tibi, Domine, in toto corde meo: in consilio justorum et congregatione.

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Magna opera Domini: exquisita in omnes voluntates ejus.

Great are the works of the Lord: sought out according to all his wills.

Confessio et magnificentia opus ejus; et justitia ejus manet in sæculum sæculi.

His work is praise and magnificence; and his justice continueth for ever and ever.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo.

He will be mindful for ever of his covenant *with men:* he will show forth to his people the power of his works.

Ut det illis hæreditatem Gentium: opera manuum ejus veritas et judicium.

That he may give them, *his Church,* the inheritance of the Gentiles: the works of his hands are truth and judgment.

Fidelia omnia mandata ejus, confirmata in sæculum

All his commandments are faithful, confirmed for ever

sæculi: facta in veritate et æquitate.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

ANT. Fidelia omnia mandata ejus; confirmata in sæculum sæculi.

ANT. In mandatis.

and ever: made in truth and equity.

He hath sent redemption to his people: he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it; his praise continueth for ever and ever.

ANT. Faithful are all his commandments; confirmed for ever and ever.

ANT. In his commandments.

The next psalm sings the happiness of the *just man*, and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion and despair which will torment the *sinner*, who, during life, was insensible to his own interests, and deaf to the invitations made him by the Church.

PSALM 111

Beatus vir, qui timet Dominum: in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio:

Blessed is the man that feareth the Lord; he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with

quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

ANT. In mandatis ejus cupit nimis.

ANT. Sit nomen Domini.

judgment: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

ANT. In his commandments he delighteth exceedingly.

ANT. May the name of the Lord.

The psalm *Laudate pueri* is a canticle of praise to the Lord, who, from His high heaven, has taken pity on the fallen human race, and facilitated its return to its Maker.

PSALM 112

Laudate, pueri, Dominum: laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: laudabile nomen Domini.

Excelsus super omnes

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all

Gentes Dominus: et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: et de stercore erigens pauperem.

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. Nos qui vivimus.

nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. May the name of the Lord be for ever blessed.

ANT. We that live.

The fifth psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were figures, whose realities are to be accomplished in us, if we will but return to the Lord our God. He will deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Ægypto: domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Mare vidit, et fugit: Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: et tu, Jordanis, quia

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled; Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee; and

conversus es retrorsum?

Montes exsultastis sicut arietes: et colles sicut agni ovium?

A facie Domini mota est terra: a facie Dei Jacob.

Qui convertit petram in stagna aquarum: et rupem in fontes aquarum.

Non nobis, Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: nequando dicant Gentes: Ubi est Deus eorum?

Deus autem noster in cœlo: omnia quæcumque voluit fecit.

Simulacra Gentium argentum et aurum: opera manuum hominum.

Os habent, et non loquentur: oculos habent, et non videbunt.

Aures habent et non audient: nares habent et non odorabunt.

Manus habent et non palpabunt, pedes habent et non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Domus Israel speravit in Domino: adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino: adjutor eorum, et protector eorum est.

thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Not to us, O Lord, not to us; but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

Qui timent Dominum, speraverunt in Domino: adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

Adjiciat Dominus super vos: super vos, et super filios vestros.

Benedicti vos a Domino: qui fecit cœlum et terram.

Cœlum cœli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

ANT. Nos qui vivimus, benedicimus Domino.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord: both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. We that live bless the Lord.

After these five psalms, a short lesson from the holy Scriptures is read. It is called *Capitulum*, because it is always very short. Those for the two Sundays are given in the *Proper*.

After the capitulum, follows the hymn *Vexilla Regis*.* It is the 'hymn of the cross' composed by St. Venantius Fortunatus, at the request of Saint Radegund.

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* According to the monastic rite, it is as follows:—

℟. *breve.* De ore leonis, * humilitatem meam. * Libera. Libera me, Domine. De ore. *Then is repeated:* ℟. De ore, ℣. Et a cornibus unicornium

HYMN

Vexilla Regis prodeunt;
Fulget crucis mysterium,
Qua Vita mortem pertulit,
Et morte vitam protulit.

The standard of our King comes forth; the mystery of the cross shines upon us, that cross on which Life suffered death, and by his death gave life.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

He was pierced with the cruel spear, that, by the Water and the Blood which flowed from the wound, he might cleanse us from sin.

Impleta sunt quæ concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

Here on the cross was fulfilled the prophecy foretold in David's truthful words: 'God hath reigned from the tree.'

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

O fair and shining tree! beautified by the scarlet of the King, and chosen as the noble trunk that was to touch such sacred limbs.

Beata cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

O blessed tree! on whose arms hung the ransom of the world! It was the balance, wherein was placed the Body of Jesus, and thereby hell lost its prey.

O crux, ave, spes unica,

Hail, O cross! our only hope!

Vexilla Regis prodeunt;
Fulget crucis mysterium,
Quo carne carnis Conditor
Suspensus est patibulo.

Quo vulneratus insuper
Mucrone diro lanceæ,
Ut nos lavaret crimine,
Manavit unda et sanguine.

Impleta sunt quæ concinit
David fideli carmine,
Dicens: In nationibus
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Beata, cujus brachiis
Sæcli pependit pretium,
Statera facta corporis,
Prædamque tulit tartari.

O crux, ave, spes unica,
Hoc Passionis tempore,
Auge piis justitiam,
Reisque dona veniam.

Te summa, Deus, Trinitas,
Collaudet omnis spiritus:
Quos per crucis mysterium
Salvas, rege per sæcula. Amen.

Hoc Passionis tempore,
Piis adauge gratiam,
Reisque dele crimina.

Te, fons salutis, Trinitas,
Collaudet omnis spiritus;
Quibus crucis victoriam
Largiris, adde præmium.
Amen.

℣. Eripe me, Domine, ab homine malo.
℟. A viro iniquo eripe me.

During these days of the Passion, increase to the good their grace, and cleanse sinners from their guilt.

May every spirit praise thee, O holy Trinity, thou fount of salvation! and by the cross, whereby thou gavest us victory, give us, too, our recompense. Amen.

℣. Deliver me, O Lord, from the evil man.
℟. Rescue me from the unjust man.

Then is said the *Magnificat* antiphon, which is to be found in the proper. After this, the Church sings the canticle of Mary, the *Magnificat*, in which are celebrated the divine maternity and all its consequent blessings. This exquisite canticle is an essential part of the Vespers throughout the year. Let us unite with *all generations*, and *call* her *blessed;* but let us, also, enter into those sentiments of *humility*, which she recommends to us both by her words and her example. Her inspired lips speak to us this promise: If the great God, whose triumph is to gladden us on the glorious day of Easter, find us humble and submissive, He will *exalt* us, yea, raise us up even to Himself; if we confess our misery and *poverty* to Him, He will *enrich* us, even to the *full*, with every blessing.

OUR LADY'S CANTICLE

(St. Luke i.)

Magnificat: anima mea Dominum.
Et exsultavit spiritus meus: in Deo salutari meo.
Quia respexit humilitatem ancillæ suæ: ecce enim

My soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.
Because he hath regarded the humility of his handmaid:

ex hoc beatam me dicent omnes generationes.

for, behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Because he that is mighty hath done great things to me: and holy is his name.

Et misericordia ejus a progenie in progenies: timentibus eum.

And his mercy is from generation unto generation, to them that fear him.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

Deposuit potentes de sede: et exaltavit humiles.

He hath put down the mighty from their seat: and hath exalted the humble.

Esurientes implevit bonis: et divites dimisit inanes.

He hath filled the hungry with good things: and the rich he hath sent empty away.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

He hath received Israel his servant, being mindful of his mercy.

Sicut locutus est ad patres nostros: Abraham et semini ejus in sæcula.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The prayer, or Collect, will be found in the proper of each Sunday.

The Vespers end with the following versicles:

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING PASSIONTIDE AND HOLY WEEK

THIS Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

Jube, domne, benedicere. — Pray, father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens. — May the almighty Lord grant us a quiet night and a perfect end.

℟. Amen. — ℟. Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens, circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis. — Brethren, be sober and watch; for your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

℟. Deo gratias. — ℟. Thanks be to God.

Then the priest :

℣. Adjutorium nostrum in nomine Domini.

℣. Our help is in the name of the Lord.

The choir :

℟. Qui fecit cœlum et terram.

℟. Who hath made heaven and earth.

Then the Lord's Prayer is recited in secret; after which the priest says the *Confiteor;* and when he has finished, the choir says :

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, the choir repeats the *Confiteor* thus :

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and thee, father, to pray to the Lord our God for me.

The priest then says:

Misereatur vestri omnipotens Deus, et dimissis

May almighty God be merciful to you, and, forgiving

peccatis vestris, perducat vos ad vitam æternam.

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

℣. Converte nos, Deus, salutaris noster.

℟. Et averte iram tuam a nobis.

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri, &c.

Laus tibi, Domine, Rex æternæ gloriæ.

ANT. Miserere.

your sins, bring you to everlasting life.

℟. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

℣. Convert us, O God, our Saviour.

℟. And turn away thy anger from us.

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

Glory &c.

Praise be to thee O Lord, King of eternal glory.

ANT. Have mercy.

The first psalm expresses the confidence with which the just man *sleeps in peace;* but it also rebukes those tepid Christians whose *dull hearts* are but too often enslaved to *vanity* and *lies*, and exhorts them to examine, at the close of the day, the thoughts of their *hearts*, and be *sorry for them* at that time of stillness and repose.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

Miserere mei: et exaudi orationem meam.

Filii hominum, usquequo gravi corde: ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam miri-

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also, that the Lord

ficavit Dominus sanctum suum: Dominus exaudiet me, cum clamavero ad eum.

hath made his holy One wonderful: the Lord will hear me when I shall cry unto him.

Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Sacrificate sacrificium justitiæ, et sperate in Domino: multi dicunt: Quis ostendit nobis bona?

Offer up the sacrifice of justice, and trust in the Lord: many say, who showeth us good things?

Signatum est super nos lumen vultus tui Domine: dedisti lætitiam in corde meo.

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

A fructu frumenti, vini et olei sui: multiplicati sunt.

By the fruit of their corn, their wine, and oil, they are multiplied.

In pace in idipsum: dormiam et requiescam.

In peace, in the self same, I will sleep, and I will rest.

Quoniam tu, Domine, singulariter in spe: constituisti me.

For thou, O Lord, singularly hast settled me in hope.

The Church has introduced here the first six verses of Psalm xxx, because they contain the prayer which our Saviour made when dying: *Into thy hands, O Lord, I commend my spirit!*—words so beautifully appropriate in this Office of the close of the day.

Psalm 30

In te, Domine, speravi, non confundar in æternum: in justitia tua libera me.

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Inclina ad me aurem tuam: accelera ut eruas me.

Bow down thine ear to me: make haste to deliver me.

Esto mihi in Deum protectorem, et in domum refugii: ut salvum me facias.

Be thou unto me a God, a protector and a house of refuge, to save me.

Quoniam fortitudo mea et refugium meum es tu:

For thou art my strength, and my refuge: and for thy

et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: quoniam tu es protector meus.

In manus tuas commendo spiritum meum: redemisti me, Domine, Deus veritatis.

name's sake thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

The third psalm gives the motives of the just man's confidence, even during the dangers of the night. The description here given of peace of mind should make the sinner long for a reconciliation with his God, that so he, too, may enjoy that divine protection, without which there can be no security or happiness in this life of peril and misery.

Psalm 90

Qui habitat in adjutorio Altissimi: in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: et a verbo aspero.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu et dæmonio meridiano.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: ut cŭstodiant te in omnibus viis tuis.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: et ostendam illi salutare meum.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope: thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The fourth psalm invites the *servants* of God to persevere, with fervour, in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand

vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

Psalm 133

Ecce nunc benedicite Dominum: omnes servi Domini.

Qui statis in domo Domini: in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: et benedicite Dominum.

Benedicat te Dominus ex Sion: qui fecit cœlum et terram.

Ant. Miserere mei, Domine, et exaudi orationem meam.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

Ant. Have mercy on me, O Lord, and hear my prayer.

Hymn *

Te lucis ante terminum,
Rerum Creator poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,

Before the closing of the light, we beseech thee, Creator of all things! that in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his only-begotten Son,

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* In the monastic rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.

Procul recedant somnia,
Et noctium phantasmata,
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu. Amen.

Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

coequal with him, reigning for ever with the holy Paraclete, grant this our prayer!
Amen.

CAPITULUM

(Jeremias xiv)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos Domine Deus noster.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

℟. In manus tuas, Domine: ° Commendo spiritum meum. In manus tuas.

℟. Into thy hands, O Lord, ° I commend my spirit. Into thy hands.

℣. Redemisti nos, Domine Deus veritatis. ° Commendo.

℣. Thou hast redeemed us, O Lord God of truth. ° I commend.

In manus tuas.

Into thy hands.

℣. Custodi nos, Domine, ut pupillam oculi.

℣. Preserve us, O Lord, as the apple of thine eye.

℟. Sub umbra alarum tuarum protege nos.

℟. Protect us under the shadow of thy wings.

ANT. Salva nos.

ANT. Save us.

The canticle of the venerable Simeon—who, while holding the divine Infant in his arms, proclaimed Him to be the *Light of the Gentiles*, and then slept the sleep of the just—admirably expresses the repose of heart which the soul that is in the grace of God will experience in her Jesus; for, as the apostle says, we may live together with Jesus whether we are awake or asleep.[1]

CANTICLE OF SIMEON

(St. Luke, ii.)

Nunc dimittis servum tuum Domine: secundum verbum tuum in pace.

Now dost thou dismiss thy servant, O Lord, according to thy word in peace.

[1] 1 Thess. v. 10.

Quia viderunt oculi mei: salutare tuum.

Quod parasti: ante faciem omnium populorum.

Lumen ad revelationem Gentium: et gloriam plebis tuæ Israel.

Gloria Patri, et Filio, &c.

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes; ut vigilemus cum Christo, et requiescamus in pace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, &c.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

PRAYERS

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster.

℣. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

Credo in Deum, &c.

℣. Carnis resurrectionem.

℟. Vitam æternam. Amen.

℣. Benedictus es Domine Deus patrum nostrorum.

℟. Et laudabilis et gloriosus in sæcula.

℣. Benedicamus Patrem et Filium cum sancto Spiritu.

℟. Laudemus, et superexaltemus eum in sæcula.

℣. Benedictus es, Domine, in firmamento cœli.

℟. Et laudabilis, et gloriosus et superexaltatus in sæcula.

℣. Benedicat et custo-

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father.

℣. And lead us not into temptation.

℟. But deliver us from evil.

I believe in God, &c.

℣. The resurrection of the body.

℟. And life everlasting. Amen.

℣. Blessed art thou, O Lord, God of our fathers.

℟. And praiseworthy and glorious for ever.

℣. Let us bless the Father and the Son, with the Holy Ghost.

℟. Let us praise and magnify him for ever.

℣. Thou art blessed, O Lord, in the firmament of heaven.

℟. And praiseworthy, and glorious, and magnified for ever.

℣. May the almighty and

diat nos omnipotens et misericors Dominus. ℟. Amen.

℣. Dignare, Domine, nocte ista.

℟. Sine peccato nos custodire.

℣. Miserere nostri, Domine.

℟. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℟. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

merciful Lord bless us and keep us. ℟. Amen.

℣. Vouchsafe, O Lord, this night.

℟. To keep us without sin.

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

℣. Let thy mercy be upon us, O Lord.

℟. As we have hoped in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

After these *prayers* (which are omitted if the Office be of a double rite), the priest says:

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. The Lord be with you.

℟. And with thy spirit.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus sanctus.

℟. Amen.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

℟. Amen.

ANTHEM TO THE BLESSED VIRGIN

Ave Regina cœlorum,
Ave Domina angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta;
Gaude, Virgo gloriosa,
Super omnes speciosa:
Vale, O valde decora,
Et pro nobis Christum exora.

Hail, Queen of heaven! Hail, Lady of the angels! Hail blessed root and gate, from which came light upon the world! Rejoice, O glorious Virgin, that surpassest all in beauty! Hail, most lovely Queen! and pray to Christ for us.

℣. Dignare me laudare te, Virgo sacrata.

℟. Da mihi virtutem contra hostes tuos.

℣. Vouchsafe, O holy Virgin, that I may praise thee.

℟. Give me power against thine enemies.

OREMUS

Concede, misericors Deus, fragilitati nostræ præsidium: ut, qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY

Grant, O merciful God, thy protection to us in our weakness; that we who celebrate the memory of the holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. Amen.

℣. Divinum auxilium maneat semper nobiscum.

℟. Amen. *

℣. May the divine assistance remain always with us.

℟. Amen. *

Then, in secret, *Pater*, *Ave*, and *Credo;* page 26.

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* In the monastic rite, this response is as follows:—

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent brethren. Amen.

PROPER OF THE TIME

PASSION SUNDAY

Hodie, si vocem Domini audieritis, nolite obdurare corda vestra.	To-day if you shall hear the voice of the Lord, harden not your hearts.

THE holy Church begins her night Office of this Sunday with these impressive words of the royal prophet. Formerly, the faithful considered it their duty to assist at the night Office, at least on Sundays and feasts; they would have grieved to lose the grand teachings given by the liturgy. Such fervour has long since died out; the assiduity at the Offices of the Church, which was the joy of our Catholic forefathers, has now become a thing of the past; and even in countries which have not apostatized from the faith, the clergy have ceased to celebrate publicly Offices at which no one assisted. Excepting in cathedral churches and in monasteries, the grand harmonious system of the divine praise has been abandoned, and the marvellous power of the liturgy has no longer its full influence upon the faithful.

This is our reason for drawing the attention of our readers to certain beauties of the Divine Office, which would otherwise be totally ignored. Thus, what can be more impressive than this solemn Invitatory of to-day's Matins, which the Church takes from one of the psalms, and which she repeats on every feria between this and Maundy Thursday? She says: *To-day, if ye shall hear the voice of the Lord,*

harden not your hearts! The sweet voice of your suffering Jesus now speaks to you, poor sinners! be not your own enemies by indifference and hardness of heart. The Son of God is about to give you the last and greatest proof of the love that brought Him down from heaven; His death is nigh at hand: men are preparing the wood for the immolation of the new Isaac: enter into yourselves, and let not your hearts, after being touched with grace, return to their former obduracy; for nothing could be more dangerous. The great anniversaries we are to celebrate have a renovating power for those souls that faithfully correspond with the grace which is offered them; but they increase insensibility in those who let them pass without working their conversion. *To-day*, therefore, *if you hear the voice of the Lord, harden not your hearts!*

During the preceding four weeks, we have noticed how the malice of Jesus' enemies has been gradually increasing. His very presence irritates them; and it is evident that any little circumstance will suffice to bring the deep and long-nurtured hatred to a head. The kind and gentle manners of Jesus are drawing to Him all hearts that are simple and upright; at the same time, the humble life He leads, and the stern purity of His doctrines, are perpetual sources of vexation and anger, both to the proud Jew that looks forward to the Messias being a mighty conqueror, and to the pharisee, who corrupts the Law of God, that he may make it the instrument of his own base passions. Still, Jesus goes on working miracles; His discourses are more than ever energetic; His prophecies foretell the fall of Jerusalem, and such a destruction of its famous temple, that not a stone is to be left on a stone. The doctors of the Law should, at least, reflect upon what they hear; they should examine these wonderful works, which render such

strong testimony in favour of the Son of David; and they should consult those divine prophecies which, up to the present time, have been so literally fulfilled in His person. Alas! they themselves are about to carry them out to the very last iota. There is not a single outrage or suffering foretold by David and Isaias, as having to be put upon the Messias, which these blind men are not scheming to verify.

In them, therefore, was fulfilled that terrible saying: 'He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.'[1] The Synagogue is nigh to a curse. Obstinate in her error, she refuses to see or to hear; she has deliberately perverted her judgment: she has extinguished within herself the light of the holy Spirit; she will go deeper and deeper into evil, and at length fall into the abyss. This same lamentable conduct is but too often witnessed nowadays in those sinners, who, by habitual resistance to the light, end by finding their happiness in sin. Neither should it surprise us, that we find in people of our own generation a resemblance to the murderers of our Jesus: the history of His Passion will reveal to us many sad secrets of the human heart and its perverse inclinations; for what happened in Jerusalem, happens also in every sinner's heart. His heart, according to the saying of St. Paul, is a Calvary, where Jesus is crucified. There is the same ingratitude, the same blindness, the same wild madness, with this difference: that the sinner who is enlightened by faith, knows Him whom he crucifies; whereas the Jews, as the same apostle tells us, knew not the Lord of glory.[2] Whilst, therefore, we listen to the Gospel, which relates the history of the Passion, let us turn the indignation which we feel for the

[1] St. Matt. xii. 32. [2] 1 Cor. ii. 8.

Jews against ourselves and our own sins; let us weep over the sufferings of our Victim, for our sins caused Him to suffer and die.

Everything around us urges us to mourn. The images of the saints, the very crucifix on our altar, are veiled from our sight. The Church is oppressed with grief. During the first four weeks of Lent, she compassionated her Jesus fasting in the desert; His coming sufferings and crucifixion and death are what now fill her with anguish. We read in to-day's Gospel, that the Jews threaten to stone the Son of God as a blasphemer: but His hour is not yet come. He is obliged to flee and hide Himself. It is to express this deep humiliation, that the Church veils the cross. A God hiding Himself, that He may evade the anger of men—what a mystery! Is it weakness? Is it, that He fears death? No; we shall soon see Him going out to meet His enemies: but at present He hides Himself from them, because all that had been prophesied regarding Him has not been fulfilled. Besides, His death is not to be by stoning: He is to die upon a cross, the tree of malediction, which, from that time forward, is to be the tree of life. Let us humble ourselves, as we see the Creator of heaven and earth thus obliged to hide Himself from men, who are bent on His destruction! Let us go back, in thought, to the sad day of the first sin, when Adam and Eve hid themselves because a guilty conscience told them they were naked. Jesus has come to assure us of our being pardoned, and lo! He hides Himself, not because He is naked—He that is to the saints the garb of holiness and immortality—but because He made Himself weak, that He might make us strong. Our first parents sought to hide themselves from the sight of God; Jesus hides Himself from the eye of men. But it will not be thus for ever. The day will come when sinners, from whose

anger He now flees, will pray to the mountains to fall on them and shield them from His gaze; but their prayer will not be granted, and they shall see the Son of Man coming in the clouds of heaven, with much power and majesty.[1]

This Sunday is called *Passion Sunday*, because the Church begins, on this day, to make the sufferings of our Redeemer her chief thought. It is called also, *Judica*, from the first word of the Introit of the Mass; and again *Neomania*, that is, the Sunday of the *new* (or the *Easter*) *moon*, because it always falls after the new moon which regulates the feast of Easter.

In the Greek Church, this Sunday goes under the simple name of the fifth Sunday *of the holy fasts*.

MASS

At Rome, the Station is in the basilica of St. Peter. The importance of this Sunday, which never gives way to any feast, no matter what its solemnity may be, required that the place for the assembly of the faithful should be in one of the chief sanctuaries of the holy city.

The Introit is taken from the first verses of Psalm xlii. The Messias appeals to God's tribunal, and protests against the sentence about to be pronounced against Him by men. He likewise expresses His confidence in His Father's help, who, after His sufferings and death, will lead Him in triumph into the *holy mount*.

INTROIT

Judica me, Deus, et discerne causam meam de

Judge me, O God, and distinguish my cause from the

[1] St. Matt. xxiv. 30.

gente non sancta: ab homine iniquo et doloso eripe me: quia tu es Deus meus, et fortitudo mea.

Ps. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua. Judica me.

nation that is not holy; deliver me from the unjust and deceitful man: for thou art my God and my strength.

Ps. Send forth thy light and thy truth; for they have conducted me, and brought me to thy holy mount, and into thy tabernacles. Judge me, &c.

The *Gloria Patri* is not said during Passiontide and Holy Week (unless a saint's feast be kept), but the Introit is repeated immediately after the Psalm.

In the Collect, the Church prays that there may be produced in her children that total reformation, which the holy season of Lent is intended to produce. This reformation is such, that it will not only subject the body to the spirit, but preserve also the spirit itself from those delusions and passions, to which it has been, hitherto, more or less a slave.

COLLECT

Quæsumus, omnipotens Deus, familiam tuam propitius respice: ut, te largiente, regatur in corpore, et, te servante, custodiatur in mente. Per Dominum.

Mercifully look down on thy people, we beseech thee O almighty God, that by thy bounty and protection, they may be governed and guarded both in body and soul. Through, &c.

Then is added one of the following prayers :

AGAINST THE PERSECUTORS OF THE CHURCH

Ecclesiæ tuæ, quæsumus, Domine, preces placatus admitte: ut destructis adversitatibus et erroribus universis, secura tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church: that all oppositions and errors being removed, she may serve thee with a secure liberty. Through, &c.

FOR THE POPE

Deus, omnium fidelium Pastor et Rector, famulum tuum N., quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

O God, the Pastor and Ruler of all the faithful, look down, in thy mercy, on thy servant N., whom thou hast appointed Pastor over thy Church; and grant we beseech thee, that both by word and example, he may edify all those that are under his charge: and, with the flock entrusted to him, arrive at length at eternal happiness. Through, &c.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Hebræos.

Cap. IX.

Fratres: Christus assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis: neque per sanguinem hircorum aut vitulorum, sed per proprium Sanguinem introivit semel in Sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersus inquinatos sanctificat ad emundationem carnis: quanto magis Sanguis Christi, qui per Spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad servi-

Lesson of the Epistle of Saint Paul the Apostle to the Hebrews.

Ch. IX.

Brethren: Christ being come, an High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own Blood, entered once into the Holies, having obtained eternal redemption. For, if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh; how much more shall the Blood of Christ (who by the Holy Ghost offered himself unspotted unto God), cleanse our conscience from dead works to serve the living God?

endum Deo viventi? Et ideo novi Testamenti mediator est: ut morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori Testamento, repromissionem accipiant, qui vocati sunt, æternæ hæreditatis: in Christo Jesu Domino nostro.

And therefore, he is the mediator of the new Testament: that by means of his death, for the redemption of those transgressions which were under the former Testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

It is by blood alone that man is to be redeemed. He has offended God. This God cannot be appeased by anything short of the extermination of His rebellious creature, who, by shedding his blood, will give an earnest of his repentance and his entire submission to the Creator, against whom he dared to rebel. Otherwise, the justice of God must be satisfied by the sinner's suffering eternal punishment. This truth was understood by all the people of the ancient world, and all confessed it by shedding the blood of victims, as in the sacrifices of Abel at the very commencement of the world, in the hecatombs of Greece, in the countless immolations whereby Solomon dedicated the temple. And yet God thus speaks to His people: 'Hear, O My people, and I will speak: O Israel, and I will testify to thee: I am God thy God. I will not reprove thee for thy sacrifices, and thy burnt-offerings are always in my sight. I will not take calves out of thy house, nor he-goats out of thy flocks. I need them not: for all the beasts of the woods are Mine. If I should be hungry I would not tell thee; for the world is Mine, and the fullness thereof. Shall I eat the flesh of bullocks? or shall I drink the blood of goats?'[1] Thus, God commands the blood of victims to be offered to Him, and, at the same time, declares that neither it nor they are precious in His sight.

[1] Ps. xlix. 7-13.

Is this a contradiction? No: God would hereby have man understand that it is only by blood that he can be redeemed, but that the blood of brute animals cannot effect this redemption. Can the blood of man himself bring him his own redemption, and appease God's justice? No, not even man's blood, for it is defiled; and even were it undefiled, it is powerless to compensate for the outrage done to God by sin. For this there was needed the Blood of a God; such was the Blood of Jesus, and He has come that He may shed it for our redemption.

In Him is fulfilled the most sacred of the figures of the old Law. Once each year, the high-priest entered into the Holy of holies, there to make intercession for the people. He went within the veil, even to the Ark of the Covenant; but he was not allowed to enjoy this great privilege, unless he entered the holy place carrying in his hands the blood of a newly-offered victim. The Son of God, the true High-Priest, is now about to enter heaven, and we are to follow Him thither; but unto this, He must have an offering of blood, and that Blood can be none other than His own. We are going to assist at this His compliance with the divine ordinance. Let us open our hearts, that this precious Blood may, as the apostle says in to-day's Epistle, cleanse our conscience from dead works to serve the living God.

The Gradual is taken from the Psalms. Our Saviour here prays to be delivered from His enemies, and protected from the rage of them that have risen up against Him; yet is He ready to do the will of His Father, by whom He will be avenged.

In the Tract, which is also taken from the Psalms, the Messias, under the name of Israel, complains of the persecution He has met with from the Jews, even from His youth. They are now about to scourge Him in

a most cruel manner. But He also foretells the punishment their deicide is to bring upon them.

GRADUAL

Eripe me, Domine, de inimicis meis: doce me facere voluntatem tuam.

℣. Liberator meus, Domine, de gentibus iracundis: ab insurgentibus in me exaltabis me: a viro iniquo eripies me.

Deliver me, O Lord, from my enemies; teach me to do thy will.

℣. Thou, O Lord, art my deliverer from the enraged Gentiles: thou wilt put me out of the reach of those that assault me; and thou wilt rescue me from the unrighteous man.

TRACT

Sæpe expugnaverunt me a juventute mea.

℣. Dicat nunc Israel; Sæpe expugnaverunt me a juventute mea.

℣. Etenim non potuerunt mihi: supra dorsum meum fabricaverunt peccatores.

℣. Prolongaverunt iniquitates suas: Dominus justus concidet cervices peccatorum.

Many a time have they fought against me from my youth.

℣. Let Israel now say: They have often attacked me from my youth.

℣. But they could not prevail over me: the wicked have wrought upon my back.

℣. They have lengthened their iniquity: the Lord who is just, will cut the necks of sinners.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. viii.

In illo tempore: Dicebat Jesus turbis Judæorum: Quis ex vobis arguet me de peccato? Si veritatem dico vobis, quare non creditis mihi? Qui ex Deo est, verba Dei audit. Propterea vos non auditis, quia ex Deo

Sequel of the holy Gospel, according to John.

Ch. viii.

At that time: Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, be-

non estis. Responderunt ergo Judæi, et dixerunt ei: Nonne bene dicimus nos quia Samaritanus es tu, et dæmonium habes? Respondit Jesus: Ego dæmonium non habeo: sed honorifico Patrem meum, et vos inhonorastis me. Ego autem non quæro gloriam meam: est qui quærat et judicet. Amen, amen dico vobis: Si quis sermonem meum servavaverit, mortem non videbit in æternum. Dixerunt ergo Judæi: Nunc cognovimus quia dæmonium habes. Abraham mortuus est, et prophetæ: et tu dicis: Si quis sermonem meum servaverit, non gustabit mortem in æternum. Numquid tu major es patre nostro Abraham, qui mortuus est? et prophetæ mortui sunt. Quem teipsum facis? Respondit Jesus: Si ego glorifico meipsum, gloria mea nihil est: est Pater meus, qui glorificat me, quem vos dicitis quia Deus vester est, et non cognovistis eum; ego autem novi eum: et si dixero quia non scio eum, ero similis vobis mendax. Sed scio eum, et sermonem ejus servo. Abraham pater vester exsultavit ut videret diem meum: vidit, et gavisus est. Dixerunt ergo Judæi ad eum: Quinquaginta annos nondum habes, et Abraham vidisti? Dixit eis

cause you are not of God. The Jews, therefore, answered and said to him; Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honour my Father, and you have dishonoured me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God; and you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham

Jesus: Amen, amen, dico vobis, antequam Abraham fieret, ego sum. Tulerunt ergo lapides ut jacerent in eum: Jesus autem abscondit se, et exivit de templo.

was made, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

The fury of the Jews is evidently at its height, and Jesus is obliged to hide Himself from them. But He is to fall into their hands before many days are over; then will they triumph and put Him to death. They triumph, and Jesus is their victim: but how different is to be His lot from theirs! In obedience to the decrees of His heavenly Father, and out of love for men, He will deliver Himself into the hands of His enemies, and they will put Him to death; but He will rise victorious from the tomb, He will ascend into heaven, He will be throned on the right hand of His Father. His enemies, on the contrary, after having vented all their rage, will live on without remorse, until the terrible day come for their chastisement. That day is not far off, for observe the severity wherewith our Lord speaks to them: 'You hear not the words of God, because you are not of God.' Yet there was a time when they were of God, for the Lord gives His grace to all men; but they have rendered this grace useless; they are now in darkness, and the light they have rejected will not return.

You say that My Father is your God, and you have not known Him; but I know Him. Their obstinacy in refusing to acknowledge Jesus as the Messias, has led these men to ignore that very God, whom they boast of honouring; for if they knew the Father, they would not reject His Son. Moses, and the Psalms, and the Prophets, are all a dead letter to them; these sacred Books are soon to pass into the hands of the Gentiles, who will both read and under-

stand them. *If*, continues Jesus, *I should say that I know Him not, I should be like to you, a liar.* This strong language is that of the angry Judge who is to come down, at the last day, to destroy sinners. Jerusalem has not known the time of her visitation: the Son of God has visited her, He is with her, and she dares to say to Him: *Thou hast a devil!* She says to the eternal Word, who proves Himself to be God by the most astonishing miracles, that *Abraham and the prophets are greater* than He! Strange blindness, that comes from pride and hardness of heart! The feast of the Pasch is at hand; these men are going to eat, and with much parade of religion, the flesh of the figurative lamb; they know full well that this lamb is a symbol, or a figure, which is to have its fulfilment. The true Lamb is to be sacrificed by their hands, and they will not know Him. He will shed His Blood for them, and it will not save them. How this reminds us of those sinners, for whom this Easter promises to be as fruitless as those of the past years! Let us redouble our prayers for them, and beseech our Lord to soften their hearts, lest trampling the Blood of Jesus under their feet, they should have it to cry vengeance against them before the throne of the heavenly Father.

At the Offertory, confiding in the merits of the Blood that has redeemed us, let us, in the words of the Psalm, give praise to God, and proclaim Him to be the author of that new life, of which the sacrifice of the Lamb is the never-failing source.

OFFERTORY

Confitebor tibi, Domine, in toto corde meo: retribue servo tuo; vivam, et custodiam sermones tuos: vivifica me secundum verbum tuum, Domine.

I will praise thee, O Lord, with my whole heart: reward thy servant: I shall live, and keep thy commandments: save me according to thy word, O Lord.

The Sacrifice of the spotless Lamb has produced two effects upon the sinner: it has broken his fetters, and has made him the object of God's love. The Church prays, in the Secret, that the Sacrifice which she is about to offer, and which is one with that of the cross, may work the same results in us.

SECRETS

Hæc munera, quæsumus, Domine, et vincula nostræ pravitatis absolvant, et tuæ nobis misericordiæ dona concilient. Per Dominum.

May these offerings, O Lord, both loosen the bonds of our wickedness, and obtain for us the gifts of thy mercy. Through, &c.

AGAINST THE PERSECUTORS OF THE CHURCH

Protege nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum.

Protect us, O Lord, while we assist at thy sacred mysteries: that being employed in acts of religion, we may serve thee both in body and mind. Through &c.

FOR THE POPE

Oblatis, quæsumus, Domine, placare muneribus: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione guberna. Per Dominum.

Be appeased, O Lord, with the offering we have made: and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, &c.

The Communion-antiphon is formed out of the very words spoken by Jesus, when instituting the august Sacrifice which has just been celebrated, and of which the priest and people have partaken, in memory of the Passion, for it renews both the remembrance and the merits of the Passion.

COMMUNION

Hoc corpus, quod pro vobis tradetur: hic calix novi testamenti est in meo sanguine, dicit Dominus: hoc facite, quotiesque sumitis, in meam commemorationem.

This is the body which shall be delivered up for you; this is the cup of the new covenant in my blood, saith the Lord. As often as you receive them, do it in remembrance of me.

In the Postcommunion, the Church prays to God, that He would maintain in the faithful the fruits of the visit He has so graciously paid them; for, by their participation in the sacred mysteries, He has entered into them.

POSTCOMMUNIONS

Adesto nobis, Domine Deus noster: et, quos tuis mysteriis recreasti, perpetuis defende subsidiis. Per Dominum.

Help us, O Lord our God, and for ever protect those whom thou hast refreshed with thy sacred mysteries. Through, &c.

AGAINST THE PERSECUTORS OF THE CHURCH

Quæsumus, Domine Deus noster: ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis. Per Dominum.

We beseech thee, O Lord our God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of these divine mysteries. Through, &c.

FOR THE POPE

Hæc nos quæsumus, Domini, divini Sacramenti perceptio protegat: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege salvet semper et muniat. Per Dominum.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord, and always procure safety and defence to thy servant N., whom thou hast appointed Pastor over the Church, together with the flock committed to his charge. Through &c.

VESPERS

The psalms and antiphons are given on page 81.

CAPITULUM

Heb. ix

Fratres: Christus assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis, neque per sanguinem hircorum, aut vitulorum, sed per proprium sanguinem, introivit semel in Sancta, æterna redemptione inventa.

Brethren: Christ being come an High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own Blood, entered once into the Holies, having obtained eternal redemption.

For the hymn and versicle, see page 89.

ANTIPHON OF THE MAGNIFICAT

Abraham pater vester exsultavit ut videret diem meum: vidit et gavisus est.

Abraham your father rejoiced that he might see my day: he saw it, and was glad.

OREMUS

Quæsumus, omnipotens Deus, familiam tuam propitius respice: ut, te largiente, regatur in corpore, et, te servante, custodiatur in mente. Per Dominum.

LET US PRAY

Mercifully look down on thy people, we beseech thee, O almighty God, that by thy bounty and protection, they may be governed and guarded both in body and soul. Through, &c.

The following appropriate prayer is from the Mozarabic breviary.

CAPITULUM

Passionis tuæ festum, Christe Dei Filius, devotis cordium officiis, recursu

The course of the year has brought us to the time for celebrating, with devout hearts and

temporis inchoantes, quo pro nobis et linguas fuisti persequentium passus, et tradentium te vulneribus crucifixus; rogamus atque exposcimus ne te elonges a nobis: ut quia proximante tribulatione, non est qui adjuvet; tu solus Passionis tuæ nos subleves ope: ne tradas ergo nos inimicis nostris in malum, sed excipe servos tuos in bonum: ut nos calumniantes superbi, inimici scilicet animarum nostrarum, virtutis tuæ potentia propellantur; tu es enim divina lucerna per humanitatem super candelabrum crucis imposita; ideo te rogamus, ut nos accendas, ne veniamus in pœnam. Quos ergo perspicis initiatum Passionis tuæ festum devotis cordibus excepisse, facito eos Passioni tuæ communicare: ut tenebrarum nostrarum errore discusso, lucis tuæ muniamur præsidio.

offices, the feast of thy Passion, O Jesus, Son of God! wherein, for our sake, thou didst suffer the calumnies of thine enemies, and wast crucified by the wounds of them that betrayed thee. We pray and beseech thee, that thou depart not from us; and whereas tribulation is nigh at hand, and there is none to help us, do thou, by the help of thy Passion, become our sole protector. Deliver us not, therefore, into the hands of our enemies unto evil, but receive us, as thy servants, unto good; that the haughty ones who calumniate us, namely the enemies of our souls, may be repelled by the might of thy power. Thou, by the human nature thou hast assumed, art the lamp set on the stand of the cross: we beseech thee, therefore, that thou enkindle us by thy flame, lest we become a prey to punishment. Behold us now entering, with devout hearts, upon the feast of thy Passion; oh! grant that we may partake of the merits of thy Passion: that thus, being delivered from the error of our darkness, we may be fortified by the help of thy light.

That we may the better honour the holy cross, we give, for each day of this week, an appropriate hymn from one or other of the various ancient liturgies. The one we have selected for to-day is the composition of St. Venantius Fortunatus, bishop of Poitiers,

HYMN

Crux benedicta nitet, Dominus qua carne pependit.
Atque cruore suo vulnera nostra lavat.
Mitis amore pio pro nobis victima factus,
Traxit ab ore lupi qua sacer Agnus oves.

Brightly shineth the blessed cross, whereon hung the Body of our Lord, when, with his Blood, he washed our wounds.

Become, out of tender love for us, a meek Victim, this divine Lamb did by the cross rescue us his sheep from the jaws of the wolf.

Transfixis palmis ubi mundum a clade redemit,
Atque suo clausit funere mortis iter.
Hic manus illa fuit clavis confixa cruentis.
Quæ eripuit Paulum crimine, morte Petrum.

'Twas there, with his hands nailed to the wood, that he redeemed the world from ruin, and by his own death, closed the way of death.

Here was fastened with cruel nails that hand which delivered Paul from sin, and Peter from death.

Fertilitate potens, o dulce et nobile lignum,
Quando tuis ramis tam nova poma geris.
Cujus odore novo defuncta cadavera surgunt,
Et redeunt vitæ qui caruere die.

O sweet and noble tree! how vigorous in thy growth, when, on thy branches, hang fruits so rare as these!

Thy fresh fragrance gives resurrection to many that lay in the tomb, and restores the dead to life.

Nullum uret æstus sub frondibus arboris hujus:
Luna nec in noctem, sol neque meridie.
Tu plantata micas secus est ubi cursus aquarum:
Spargis et ornatas flore recente comas.

He that shelters beneath thy shade, shall not be scorched either by the moon at night or by the midday sun.

Planted near the running waters, thou art lovely in thy verdure, and blossoms ever fresh blow on each fair branch.

Appensa est vitis inter tua brachia, de qua
Dulcia sanguineo vina rubore fluunt.

Between thine arms hangs the pendant Vine, whence wine most sweet flows in a ruddy stream,

MONDAY

IN PASSION WEEK

The Station, at Rome, is in the church of Saint Chrysogonus, one of the most celebrated martyrs of the Church of Rome. His name is inserted in the Canon of the Mass.

COLLECT

Sanctifica, quæsumus, Domine, nostra jejunia: et cunctarum nobis indulgentiam propitius largire culparum. Per Christum Dominum nostrum. Amen.

Sanctify, O Lord, we beseech thee, our fasts, and mercifully grant us the pardon of all our sins. Through Christ our Lord. Amen.

EPISTLE

Lectio Jonæ Prophetæ.

Cap. iii.

In diebus illis: Factum est verbum Domini ad Jonam prophetam secundo, dicens: Surge, et vade in Nineven civitatem magnam: et prædica in ea prædicationem quam ego loquor ad te. Et surrexit Jonas, et abiit in Niniven juxta verbum Domini. Et Ninive erat civitas magna itinere trium dierum. Et cœpit Jonas introire in civitatem itinere diei unius: et clamavit, et dixit: adhuc quadraginta dies et Ninive subvertetur. Et crediderunt viri Ninivitæ in Deum: et prædicaverunt

Lesson from Jonas the Prophet.

Ch. iii.

In those days: the word of the Lord came to Jonas the second time, saying: Arise and go to Ninive, the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive, according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried and said: Yet forty days and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to

jejunium, et vestiti sunt saccis a majore usque ad minorem. Et pervenit verbum ad regem Ninive: et surrexit de solio suo, et abjecit vestimentum suum a se, et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Ninive ex ore regis, et principum ejus, dicens: Homines, et jumenta, et boves, et pecora non gustent quidquam; nec pascantur, et aquam non bibant. Et operiantur saccis homines, et jumenta, et clament ad Dominum in fortitudine; et convertatur vir a via sua mala, et ab iniquitate, quæ est in manibus eorum. Quis scit si convertatur et ignoscat Deus: et revertatur a furore iræ suæ, et non peribimus? Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est populo suo Dominus Deus noster.

the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed in sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive, from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste anything: let them not feed nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive: and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and the Lord our God had mercy on his people.

The Church's intention in this day's lesson is to encourage us to earnestness and perseverance in our penance. Here we have an idolatrous city, a haughty and debauched capital, whose crimes have merited the anger of heaven. God threatens it with His vengeance: *yet forty days, and Ninive* and its inhabitants *shall be destroyed.* How came it, that the threat was not carried into effect? What was it that caused Ninive to be spared? Its people returned to the God they had left; they sued for mercy; they humbled themselves, and fasted; and the Church concludes the prophet's account by these touching

words of her own: 'And the Lord our God had mercy on *His people*.' They are Gentiles, but they became *His people*, because they did penance at the preaching of the prophet. God had made a covenant with one only nation, the Jews; but He rejected not the Gentiles as often as they renounced their false gods, confessed His holy name and desired to serve Him. We are here taught the efficacy of corporal mortification; when united with spiritual penance, that is, with the repentance of the heart, it has power to appease God's anger. How highly, then, should we prize the holy exercises of penance, put upon us by the Church during this holy season! Let us also learn to dread that false spirituality, which tells us that exterior mortification is of little value: such doctrine is the result of rationalism and cowardice.

This passage from the prophet Jonas is also intended for the catechumens, whose Baptism is so close at hand. It teaches them to have confidence in this merciful God of the Christians, whose threats are so terrible, but who, notwithstanding, *turns* from His threats to *forgive* the repentant sinner. These catechumens, who had hitherto lived in the Ninive of paganism, were here taught that God, even before sending His Son into the world, invited all men to become *His people*. Seeing the immense obstacles their Gentile ancestors had to surmount in order to receive and persevere in the grace offered them, they would bless God their Saviour for having, by His Incarnation, His Sacrifice, His Sacraments, and His Church, facilitated salvation for us who live under the new Testament. True, He was the source of salvation to all preceding generations: but with what incomparable richness is He the source of ours! The public penitents, too, had their instruction in this Epistle. What an encouragement for them to hope for pardon! God has shown pardon to Ninive,

sinful as it was, and sentenced to destruction: He would, therefore, accept their repentance and penance, He would stay His justice, and show them mercy and pardon.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. vii.

In illo tempore: Miserunt principes et pharisæi ministros, ut apprehenderent Jesum. Dixit ergo eis Jesus: Adhuc modicum tempus vobiscum sum: et vado ad eum qui me misit. Quæretis me, et non invenietis: et ubi ego sum vos non potestis venire. Dixerunt ergo Judæi ad semetipsos: Quo hic iturus est, quia non inveniemus eum? Numquid in dispersionem Gentium iturus est, et docturus Gentes? Quis est hic sermo quem dixit: Quæretis me, et non invenietis: et ubi sum ego, vos non potestis venire? In novissimo autem die magno festivitatis stabat Jesus, et clamabat dicens: Si quis sitit, veniat ad me, et bibat. Qui credit in me, sicut dicit Scriptura, flumina de ventre ejus fluent aquæ vivæ. Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum.

Sequel of the holy Gospel according to John.

Ch. vii.

At that time: The rulers and pharisees sent ministers to apprehend Jesus. Jesus therefore said to them: Yet a little while I am with you: and then I go to him that sent me. You shall seek me, and shall not find me: and where I am, thither you cannot come. The Jews therefore said among themselves: Whither will he go that we shall not find him? Will he go to the dispersed among the Gentiles, and teach the Gentiles? What is this saying that he hath said: You shall seek me and shall not find me; and where I am, you cannot come? And on the last and great day of the festival, Jesus stood and cried, saying: If any man thirst, let him come to me, and drink. He that believeth in me, as the Scripture saith, 'Out of his belly shall flow rivers of living water.' Now this he said of the Spirit which they should receive who believed in him.

The enemies of Jesus sought to stone Him to

death, as we were told in yesterday's Gospel; to-day they are bent on making Him a prisoner, and send soldiers to seize Him. This time Jesus does not hide Himself; but how awful are the words He speaks: *I go to Him that sent Me: you shall seek Me, and shall not find Me!* The sinner, then, who has long abused the grace of God, may have his ingratitude and contempt punished in this just, but terrific way—that he shall not be able to find the Jesus he has despised: *he shall seek, and shall not find.* Antiochus, when humbled under the hand of God, prayed, yet obtained not mercy.[1] After the death and resurrection of Jesus, whilst the Church was casting her roots in the world, the Jews, who had crucified the just One, were *seeking* the Messias in each of the many impostors, who were then rising up in Judea, and fomenting rebellions, which led to the destruction of Jerusalem. Surrounded on all sides by the Roman legions, with their temple and palaces a prey to flames, they sent up their cries to heaven, and besought the God of their fathers to send, as He had promised, the Deliverer! It never occurred to them that this Deliverer had shown Himself to their fathers, to many even of themselves; that they had put Him to death, and that the apostles had already carried His name to the ends of the earth. They went on looking for Him, even to the very day when the deicide city fell, burying beneath its ruins them that the sword had spared. Had they been asked what it was they were awaiting, they would have replied that they were expecting their Messias! He had come, and gone. *You shall seek Me, and shall not find Me!* Let those, too, think of these terrible words of Jesus, who intend to neglect the graces offered to them during this Easter. Let us pray, let us make intercession

[1] 2 Mach. ix. 13.

for them, lest they fall into that awful threat, of a repentance that seeks mercy when it is too late to find aught save an inexorable justice.

But what consoling thoughts are suggested by the concluding words of our Gospel! Faithful souls, and you that have repented! listen to what your Jesus says, for it is to you that He speaks: *If any man thirst, let him come to Me and drink.* Remember the prayer of the Samaritan woman: Give me O Lord, to drink of this water! This *water* is divine grace: come and drink your fill at the fountains of your Saviour, as the prophet Isaias bids you.[1] This *water* gives purity to the souls that are defiled, strength to them that are weak, and love to them that have no fervour. Nay, our Saviour assures us that *he who believes in Him* shall himself become as a fountain of *living water*, for the Holy Ghost will come upon him, and he shall pour out upon others of the fulness that he himself has received. With what joy must the catechumen have listened to these words, which promised him that his thirst should soon be quenched at the holy font! Jesus has made Himself everything to the world He has come to save: Light to guide us, Bread to nourish us, a Vine to gladden our hearts with its fruit, and, lastly, a *Fountain of living water* to quench our thirst.

Humiliate capita vestra Deo.

Da, quæsumus, Domine, populo tuo salutem mentis et corporis: ut bonis operibus inhærendo, tua semper mereatur protectione defendi. Per Christum Do-

Bow down your heads to God.

Grant, O Lord, we beseech thee, to thy people, health both of body and mind, that being constant in the practice of good works, they may always be safe under thy pro-

[1] Is. xii. 3.

minum nostrum. Amen.

tection. Through Christ our Lord. Amen.

This being the day on which the Church offers to our meditations the history of the prophet Jonas preaching to Nineve, we subjoin a new fragment from the hymn of Prudentius on fasting. It is the passage where he relates the life of this prophet, and the repentance of the wicked city.

HYMN

Referre prisci stemma nunc jejunii
Libet, fideli proditum volumine,
Ut diruendæ civitatis incolis
Fulmen benigni mansuefactum Patris,
Pie repressis ignibus, pepercerit.

I fain would now, in holy fasting's praise, tell, from the book of truth, how God our Father, with his wonted love, repressed the fire and thunder of his wrath, and spared the city doomed to be destroyed.

Gens insolenti præpotens jactantia
Pollebat olim: quam fluentem nequiter
Corrupta vulgo solverat lascivia;
Et inde bruto contumax fastidio
Cultum superni negligebat Numinis.

In ancient days a city flourished, whose mighty power drove her into haughtiness extreme. Criminal indulgence and lewd corruption had destroyed the morals of her people, so brutalizing them, that they left the worship of the God of heaven.

Offensa tandem jugis indulgentiæ
Censura, justis excitatur motibus,
Dextram perarmat rhomphæali incendio,
Nimbos crepantes, et fragosos turbines
Vibrans tonantum nube flammarum quatit.

At length, the tired patience of God's long-suffering gave way to justice, which moves his hand to prepare his arrowed lightnings, and storm-voiced clouds, and jarring whirlwind, and thunderbolts that shake the vault of heaven.

Sed pœnitendi dum datur diecula,
Si forte vellent improbam libidinem
Veteresque nugas condomare, ac frangere.
Suspendit ictum terror exorabilis,
Paulumque dicta substitit sententia.

Yet does he grant them time for penitence, wherein to tame and break the wickedness of their lust and wonted follies. Mercy, that waits for prayer, holds back the blow of anger; a brief delay puts off the day of doom.

Jonam prophetam mitis ultor excitat,
Pœnæ imminentis iret ut prænuncius;
Sed nosset ille quum minacem judicem
Servare malle, quam ferire ac plectere,
Tectam latenter vertit in Tharsos fugam.

The meek avenger sends a herald of the coming woe: it is Jonas the prophet. But he, well knowing that the threatening Judge is prone to save rather than to strike and punish, stealthily to Tharsis flees.

Celsam paratis pontibus scandit ratem:
Udo revincta fune puppis solvitur.
Itur per altum; fit procellosum mare:
Tum causa tanti quæritur periculi:
Sors in fugacem missa vatem decidit.

A noble vessel was prepared for sail, whereon he takes his place. The anchor weighed, the vessel puts from shore. She ploughs the deep, when, lo! a storm. Endangered thus, the crew would know the cause, and casting lots, it falls upon the fugitive, the prophet.

Jussus perire solus e cunctis reus,
Cujus voluta crimen urna expresserat,
Præceps rotatur, et profundo immergitur:
Exceptus inde belluinis faucibus,
Alvi capacis vivus hauritur specu.

Of all, the only one in fault is he. His guilt is clear, the lot has told the tale. Headlong is he cast, and buried in the deep; and as he falls, a whale's huge jaw receives the prophet, burying him alive in the sepulchre of his capacious womb.

Intactus exin tertiæ noctis vice,

There for three nights does Jonas lie unhurt; which

Monstri vomentis pellitur
singultibus,
Qua murmuranti fine fluctus frangitur,
Salsosque candens spuma tundit pumices,
Ructatus exit, seque servatum stupet.
In Ninivitas se coactus percito
Gressu reflectit: quos ut increpaverat,
Pudenda censor imputans opprobria.
Impendit, inquit, ira summi vindicis,
Urbemque flamma mox cremabit: credite.
Apicem deinceps ardui montis petit,
Visurus inde conglobatum turbidæ
Fumum ruinæ, cladis et diræ struem,
Tectus flagellis multinodi germinis,
Nato et repente perfruens umbraculo.
Sed mœsta postquam civitas vulnus novi
Hausit doloris, heu! supremum palpitat.
Cursant per ampla congregatim mœnia
Plebs, et senatus, omnis ætas civium,
Pallens juventus, ejulantes feminæ.
Placet frementem publicis jejuniis
Placare Christum: mos edendi spernitur.

passed, the sick monster heaves him from his womb, just where the murmuring billows break upon the shore, and whiten the salty rocks with foam. The prophet comes forth, wondering, but safe.

Compelled, to Ninive he turns his hurried steps. He chides, he censures, he charges her with all her shamless crimes, saying: 'The anger of the great Avenger shall fall upon you, and speedily your city shall be made a prey to fire. Believe the prophecy I speak.'

Then to the summit of a lofty hill he goes, from whence to see the thickened clouds of smoke rising from the ruined heap, and gaze upon the pile of unpitied dead. Suddenly there grows upon the spot an ivy-tree whose knotted branches yield a shady cover.

But scarce had the mournful city felt the wound of her coming grief, than deathly fear possesses her. Her people and her senate, her young and old, youths pale with panic, and women wailing loud, hurry in groups along the spacious walls.

It is decreed: the anger of Christ shall by fasting be appeased. Henceforth they spurn to eat. Matrons doff

Glaucos amictus induit monilibus
Matrona demptis, proque gemma, et serico
Crinem fluentem sordibus spargit cinis.
Squalent recincta veste pullati patres,
Setasque plangens turba sumit textiles,
Impexa villis virgo bestialibus
Nigrante vultum contegit velamine,
Jacens arenis et puer provolvitur.
Rex ipse Coos æstuantem murices
Lænam revulsa dissipabat fibula,
Gemmas virentes, et lapillos sutiles,
Insigne frontis exuebat vinculum
Turpi capillos impeditus pulvere.
Nullus bibendi, nemo vescendi memor:
Jejuna mensas pubes omnis liquerat:
Quin et negato lacte vagientium
Fletu madescunt parvulorum cunulæ:
Succum papillæ parca nutrix derogat.
Greges et ipsos claudit armentalium
Solers virorum cura, ne vagum pecus
Contingat ore rorulenta gramina,

their trinkets, and vest in dingy garbs, and, for their wreaths of pearls and silks, sprinkle ashes on their hair.

Patricians put on robes of sombre hue; the people, weeping, take hair-shirts for their dress; dishevelled maidens, clad in skins of beasts, hide their faces in veils of black. Children, too, make the dust of earth their bed.

The king himself from his shoulders tears the Cossian purple robe, and for the diadem that decks his brow with emeralds and gems, strews grim ashes on his head.

None thinks of drink or meat. Among the youths, not one would touch the food prepared. Nay, babes are kept from their mothers' breasts, and in their cradles, wet with tears, these little fasters lie.

The herdsman, too, pens up his flock with care, lest, left to roam, the dewy grass or rippling fount should tempt them to transgress the universal fast; but now, pent up,

Potum strepentis neve fontis hauriat:
Vacuis querelæ personant præsepibus.
Mollitus his, et talibus, brevem Deus
Iram refrænat, temperans oraculum
Prosper sinistrum: prona nam clementia
Haud difficulter supplicum mortalium
Solvit reatum, fitque fautrix flentium.

their moans rebellow through their prison-cave.

Thus is God appeased, his anger brief restrained, and threatened evil yields to proffered love: for mercy leans to pardon men their sins, if they but humbly pray; and when they weep, she makes herself their friend.

Let us close the day with these stanzas in honour of the holy cross. We have taken them from the Triodion of the Greek Church.

HYMN

(Feria VI. mediæ Septimanæ)

Sanctissimum lignum, in quo Christus manibus extensis adversarias potestates devicit, adoremus jejunio nitidi, ad laudem et gloriam Omnipotentis.

Purified by our fast, let us, to the praise and glory of the omnipotent God, venerate that most holy cross, whereon Christ, with his arms stretched forth, overcame the power of our enemy.

Crux salutifera sanctificationem suppeditans proposita cernitur. Accedamus, cor et corpus emundantes.

The saving cross, that sanctifies us, is now exposed before our eyes. Let us draw nigh, having purified our body and our soul.

Igne mandatorum tuorum munda me, benigne, et da, ut salutiferam Passionem tuam intuear, et cum desiderio adorem, cruce vallatus et conservatus.

Cleanse me, O merciful Saviour, by the fire of thy commandments, and grant that I may contemplate thy saving Passion, and lovingly adore it, having the cross for my protection and defence.

Aquis jejunii pectora purgati, lignum crucis fideliter

Having our hearts purified by the waters of our fast, let

amplectamur, in quo Christus crucifixus aquam immortalitatis nobis emisit.

Crucis velut velo alati, salutarem jejunii navigationem jam mediam emensi sumus, Jesu Salvator, per quam deduc nos ad Passionis tuæ portum.

Præmonstrabat te Moyses in monte, o crux, in gentium interitum. Nos vero efformantes te, et corde intuentes et adorantes, hostes carnis expertes virtute tua profligamus.

us, with faith, embrace the wood of the cross, on which Christ was crucified, and gave us the water of immortality.

Having thy cross as our sail, we have already winged our way half through the saving voyage of our fast. Lead us by the same, O Jesus our Saviour, into the haven of thy Passion.

Moses on the mount was a figure of thee, O holy cross, *(when he prayed with his outstretched arms)*, unto the destruction of the Amalekites. Grant that we, who sign thee on ourselves, and lovingly gaze on and venerate thee, may, by thy power, put our spiritual enemies to flight.

TUESDAY

IN PASSION WEEK

THE Station in Rome was formerly the church of the martyr St. Cyriacus, and as such it is still given in the Roman missal; but this holy sanctuary having been destroyed, and the relics of the holy deacon translated to the church of St. Mary *in Via lata*, it is here that the Station is now held.

COLLECT

Nostra tibi, Domine, quæsumus, sint accepta jejunia: quæ nos et expiando gratia tua dignos efficiant;

May our fast, O Lord, we beseech thee, be acceptable to thee, and, having purified us from sin, make us worthy of

et ad remedia perducant æterna. Per Christum Dominum nostrum. Amen.

thy grace, and procure us everlasting remedies. Through Christ our Lord. Amen.

EPISTLE

Lectio Danielis Prophetæ.

Cap. xiv.

In diebus illis: Congregati sunt Babylonii ad regem, et dixerunt ei: Trade nobis Danielem, qui Bel destruxit, et draconem interfecit; alioquin interficiemus te et domum tuam. Vidit ergo rex quod irruerent in eum vehementer: ut necessitate compulsus tradidit eis Danielem. Qui miserunt eum in lacum leonum, et erat ibi diebus sex. Porro in lacu erant leones septem, et dabantur eis duo corpora quotidie, et duæ oves: et tunc non data sunt eis, ut devorarent Danielem. Erat autem Habacuc propheta in Judæa, et ipse coxerat pulmentum, et intriverat panes in alveolo: et ibat in campum ut ferret messoribus. Dixitque angelus Domini ad Habacuc: Fer prandium quod habes in Babylonem Danieli, qui est in lacu leonum. Et dixit Habacuc: Domine, Babylonem non vidi, et lacum nescio. Et apprehendit eum angelus Domini in vertice ejus, et portavit eum capillo capitis sui, posuitque eum in Babylone

Lesson from Daniel the Prophet.

Ch. xiv.

In those days: The people of Babylon gathered together against the king: and said to him: Deliver up to us Daniel, who hath destroyed Bel, and killed the dragon, otherwise we will destroy thee and thy house. And the king saw that they pressed upon him violently; and being constrained by necessity, he delivered Daniel to them. And they cast him into the den of lions, and he was there six days. And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, to the intent that they might devour Daniel. Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl; and was going into the field to carry it to the reapers. And the angel of the Lord said to Habacuc: Carry the dinner which thou hast, into Babylon, to Daniel, who is in the lions' den. And Habacuc said: Lord, I never saw Babylon, nor do I know the den. And the angel of the Lord took him by

supra lacum in impetu spiritus sui. Et clamavit Habacuc, dicens: Daniel, serve Dei, tolle prandium quod misit tibi Deus. Et ait Daniel: Recordatus es mei Deus, et non dereliquisti diligentes te. Surgensque Daniel comedit. Porro angelus Domini restituit Habacuc confestim in loco suo. Venit ergo rex die septimo, ut lugeret Danielem: et venit ad lacum, et introspexit, et ecce Daniel sedens in medio leonum. Et exclamavit voce magna rex, dicens: Magnus es, Domine Deus Danielis! Et extraxit eum de lacu leonum. Porro illos qui perditionis ejus causa fuerant, intromisit in lacum, et devorati sunt in momento coram eo. Tunc rex ait: Paveant omnes habitantes in universa terra Deum Danielis; quia ipse est Salvator, faciens signa et mirabilia in terra: qui liberavit Danielem de lacu leonum.

the top of his head, and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit. And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said: Thou hast remembered me, O God, and thou hast not forsaken them that love thee. And Daniel arose and ate. And the angel of the Lord presently set Habacuc again in his own place. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying: Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den. But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs and wonders in the earth; who hath delivered Daniel out of the lions' den.

This lesson was intended, in an especial manner, as an instruction to the catechumens. They were preparing to enroll themselves as Christians; it was, therefore, necessary that they should have examples put before them, which they might study and imitate,

Daniel, cast into the lions' den for having despised and destroyed the idol Bel, was the type of a martyr. This prophet had confessed the true God in Babylon; he had put to death a dragon, to which the people, after Bel had been destroyed, had given their idolatrous worship; nothing less than Daniel's death could appease their indignation. The holy man full of confidence in God, allowed himself to be thrown into the lions' den, thus setting an example of courageous faith to the future Christians: they would imitate him, and for three centuries would nobly shed their blood for the establishment of the Church of Christ. In the Roman catacombs we continually meet with the representation of Daniel surrounded by lions, and many of these paintings date from the ages of persecution. Thus the eyes of the catechumens could see what their ears heard; both told them to be ready for trial and sacrifice. It is true, the history of Daniel showed them the power of God interfering and delivering him from death; but they were fully aware that, in order to merit a like deliverance, they would have to show a like constancy, and be ready to suffer death rather than deny their faith. From time to time, a Christian was led to the amphitheatre, and the wild beasts would fawn at his feet: but such miracles only put off the martyr's sacrifice, and perhaps won others to the faith.

It was the prophet's courage, and not his victory over the lions, that the Church proposed to her catechumens. The great thing for them to bear in mind was this maxim of our Lord: Fear not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body into hell.[1] We are the descendants of these early Christians; but our faith has not cost us what it

[1] St. Matt. x. 28.

cost them. And yet we have a tyrant to try even ours: we have to confess our faith, not indeed before proconsuls and emperors, but before the world. Let the example of the brave martyrs send us forth from our Lent with a courageous determination to withstand this tyrant, with his maxims, his pomps, and his works. There has been a truce between him and us, during these days of retirement and penance; but the battle will soon be renewed, and then we must stand the brunt, and show that we are Christians.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. vii.

In illo tempore: Ambulabat Jesus in Galilæam, non enim volebat in Judæam ambulare, quia quærebant eum interficere. Erat autem in proximo dies festus Judæorum, Scenopegia. Dixerunt autem ad eum fratres ejus: Transi hinc, et vade in Judæam, ut et discipuli tui videant opera tua quæ facis. Nemo quippe in occulto quid facit, et quærit ipse in palam esse: si hæc facis, manifesta teipsum mundo. Neque enim fratres ejus credebant in eum. Dicit ergo eis Jesus: Tempus meum nondum advenit: tempus autem vestrum semper est paratum. Non potest mundus odisse vos; me autem odit: quia ego testimonium perhibeo de illo, quod opera ejus mala sunt.

Sequel of the holy Gospel according to John.

Ch. vii.

At that time: Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. And his brethren said to him: Depart from hence, and go into Judea, that thy disciples also may see thy works which thou dost. For there is no man that doth anything in secret, and he himself seeketh to be known openly; if thou do these things, manifest thyself to the world. For neither did his brethren believe in him. Then Jesus said to them: My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil. Go you up to this festival day,

Vos ascendite ad diem festum hunc, ego autem non ascendo ad diem festum istum: quia meum tempus nondum impletum est. Hæc cum dixisset, ipse mansit in Galilæa. Ut autem ascenderunt fratres ejus, tunc et ipse ascendit ad diem festum non manifeste, sed quasi in occulto. Judæi ergo quærebant eum in die festo, et dicebant: Ubi est ille? et murmur multum erat in turba de eo. Quidam enim dicebant: Quia bonus est. Alii autem dicebant: Non, sed seducit turbas. Nemo tamen palam loquebatur de illo, propter metum Judæorum.

but I go not up to this festival day; because my time is not accomplished. When he had said these things, he himself staid in Galilee. But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret. The Jews therefore sought him on the festival day, and said: Where is he? And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people. Yet no man spoke openly of him, for fear of the Jews.

The facts here related refer to an earlier part of our Lord's life; but the Church proposes them to our consideration to-day, on account of their connexion with those given us in the Gospels read to us during the last few days. We learn from these words of St. John, that the Jews were plotting the death of Jesus, not only when this the last Pasch for the Synagogue was approaching, but even so far back as the feast of tabernacles, which was kept in September. The Son of God was reduced to the necessity of going from place to place *as it were in secret;* if He would go to Jerusalem, He must take precautions! Let us adore these humiliations of the Man-God, who has deigned to sanctify every position of life, even that of the just man persecuted and obliged to hide himself from his enemies. It would have been an easy matter for Him to confound His adversaries by working miracles, such as those which Herod's curiosity sought for; He could have com-

pelled them to treat Him with the reverence that was due to Him. But this is not God's way: He does not force man to duty; He acts, and then leaves man to recognize his Creator's claims. In order to do this, man must be attentive and humble, he must impose silence on his passions. The divine light shows itself to the soul that thus comports herself. First, she sees the actions, the works, of God; then, she believes, and wishes to believe: her happiness, as well as her merit, lies in faith, and faith will be recompensed in eternity with light, with the vision.

Flesh and blood cannot understand this; they love show and noise. The Son of God, having come down upon this earth, could not subject Himself to such an abasement as that of making a parade of His infinite power before men. He had to work miracles, in order to give a guarantee of His mission; but, as Man, not everything He did was to be a miracle. By far the longest period of His life was devoted to the humble duties of a creature; had it not been so, how should we have learned from Him what we so much needed to know? *His brethren* (the Jews gave the name of brothers to all who were collaterally related) wished Jesus to make a display of His miraculous power, for some of the glory would have accrued to them. This their ambition caused our Lord to address them in these strong words, upon which we should meditate during this holy season, for, later on, we shall stand in need of the teaching: '*The world cannot hate you; but Me it hateth.*' Let us, therefore, for the time to come, not please the world; its friendship would separate us from Jesus Christ.

Humiliate capita vestra Deo.	Bow down your heads to God.
Da nobis, quæsumus, Do-	Grant us, O Lord, we be-

mine, perseverantem in tua voluntate famulatum: ut in diebus nostris, et merito et numero, populus tibi serviens augeatur. Per Christum Dominum nostrum. Amen.

seech thee, perseverance in thy service; that in our days, thy faithful may increase both in number and goodness. Through Christ our Lord. Amen.

The following devout hymn, taken from the ancient Roman-French missals, may serve us as an expression of the sentiments we entertain towards our loving Redeemer.

HYMN

Rex Christe factor omnium,
Redemptor et credentium:
Placare votis supplicum
Te laudibus colentium.

O Jesus! thou King and Creator of all, Redeemer, too, of believers, be appeased by the prayer and praise of thy humble suppliants.

Cujus benigna gratia
Crucis per alma vulnera,
Virtute solvit ardua
Primi parentis vincula.

'Twas thy loving grace that, by the dear wounds of the cross, broke so powerfully the fetters forged by our first parents.

Qui es Creator siderum,
Tegmen subisti carneum:
Dignatus es vilissimam
Pati doloris formulam.

Thou, that art the Creator of the stars, didst deign to assume a body of flesh, and endure the most humiliating sufferings.

Ligatus es ut solveres
Mundi ruentis complices:
Per probra tergens crimina
Quæ mundus auxit plurima.

Thy hands were tied, that thou mightest loosen sinners, accomplices of a world condemned: thou didst suffer shame, so to cleanse away the manifold sins of the world.

Cruci Redemptor figeris,
Terram sed omnem concutis:
Tradis potentem spiritum,
Nigrescit atque sæculum.

Thou, our Redeemer, art fastened to the cross, but thou movest the whole earth: thou breathest forth thy mighty Spirit, and the world is buried in darkness.

Mox in paternæ gloriæ
Victor resplendens culmine;

But soon we see thee shining triumphantly on the high

Cum Spiritus munimine
Defende nos, Rex optime.
Amen.

throne of thy Father's glory: do thou, O best of kings, defend us by the protection of the holy Spirit. Amen.

Let us pay our homage to the holy cross, in these words of the Greek liturgy.

HYMN

(Feria IV. mediæ Septimanæ)

Domine omnium et conditor Deus, in medio terræ in crucem elevatus es, attrahens ad te eam, quæ pessimo inimici suasu corruerat, humanam naturam. Quapropter sincere te concelebramus, Passione tua roborati.

Thou, O Lord God, the Creator of all things, wast lifted up on the cross, in the middle of the earth; thou didst draw up to thyself that human nature which had fallen by the most wicked persuasion of the enemy. Wherefore we pay thee our loyal homage, for thy Passion has strengthened us.

Mundatis sensibus jejunii lumine, intellectualibus crucis radiis largissime illustremur, eamque hodie propositam reverenter conspicientes, castis labiis, ore et corde adoremus.

The light of fasting has purified our senses; may we be most brightly enlightened by the spiritual rays of thy cross. On this day it is exposed to our view; grant that we may devoutly kiss it, and venerate it in our hymns and with our hearts.

Locum ubi steterunt pedes Domini adoremus, crucem videlicet divinam; obsecrantes ut animæ nostræ pedes in petra divinorum mandatorum firmentur, et ut gressus ejus, divina gratia, in viam pacis dirigantur.

Let us adore the place where stood his feet, that is, the holy cross, and beseech him to firmly fix the feet of our soul on the rock of his divine commandments, and, by his holy grace, guide her steps into the way of peace.

Plaudite omnes fines terræ in hymnis, quando adorari videtis lignum in quo Christus suspensus, et diabolus vulneratus est.

Loudly sing your hymns, O all ye ends of the earth, when ye behold men venerating that wood whereon Christ was fastened, and whereby satan received his wound.

Vivifica crux hodie proponitur: cum gaudio igitur et timore adoremus Domini crucem, ut Spiritum sanctum accipiamus.

Accedens ut te tangam, vivifica crux, cohorresco et lingua et mente, cernens in te divinum Domini mei sanguinem effusum esse.

Confirma, Domine, Ecclesiam tuam, quam acquisivisti virtute crucis tuæ; in illa enim inimicum triumphasti, totumque mundum illuminasti.

The life-giving cross is this day exposed: let us, then, with joy and fear, venerate the cross of our Lord, that we may receive the Holy Ghost.

O life-giving cross, my tongue and heart tremble with fear, as I draw nigh to touch thee, for I see the divine Blood of my Lord poured forth upon thee.

Strengthen, O Lord, thy Church, which thou didst purchase to thyself by the power of thy cross; for by the cross thou didst triumph over the enemy and enlighten the whole world.

WEDNESDAY

IN PASSION WEEK

At Rome, the Station is in the church of Saint Marcellus, Pope and Martyr. This church was once the house of the holy lady Lucina, who gave it to the Pontiff, that he might consecrate it to God.

COLLECT

Sanctificato hoc jejunio, Deus, tuorum corda fidelium miserator illustra: et quibus devotionis præstas affectum, præbe supplicantibus pium benignus auditum. Per Christum Dominum nostrum. Amen.

Enlighten, O God of mercy, the hearts of thy people by means of this holy fast; and since all our devotion is the effect of thy bounty, mercifully hear the petitions we make. Through Christ our Lord. Amen.

EPISTLE

Lectio Libri Levitici.

Cap. xix.

In diebus illis: Locutus est Dominus ad Moysen, dicens: Loquere ad omnem cœtum filiorum Israel, et dices ad eos: Ego Dominus Deus vester. Non facietis furtum. Non mentiemini, nec decipiet unusquisque proximum suum. Non perjurabis in nomine meo, nec pollues nomen Dei tui. Ego Dominus. Non facies calumniam proximo tuo, nec vi opprimes eum. Non morabitur opus mercenarii tui apud to usque mane. Non maledices surdo, nec coram cæco pones offendiculum: sed timebis Dominum Deum tuum, quia ego sum Dominus. Non facies quod iniquum est, nec injuste judicabis. Non consideres personam pauperis, nec honores vultum potentis. Juste judica proximo tuo. Non eris criminator, nec susurro in populo. Non stabis contra sanguinem proximi tui. Ego Dominus. Non oderis fratrem tuum in corde tuo, sed publice argue eum, ne habeas super illo peccatum. Non quæras ultionem, nec memor eris injuriæ civium tuorum. Diliges amicum tuum sicut teipsum. Ego

Lesson from the book of Leviticus.

Ch. xix.

In those days: the Lord spake to Moses, saying: Speak to all the assembly of the children of Israel, and thou shalt say to them: I am the Lord your God. You shall not steal. You shall not lie: neither shall any man deceive his neighbour. Thou shalt not swear falsely by my name, nor profane the name of thy God. I am the Lord. Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that has been hired by thee, shall not abide with thee until the morning. Thou shalt not speak evil of the deaf, nor put a stumbling block before the blind: but thou shalt fear the Lord thy God, because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honour the countenance of the mighty. Judge thy neighbour according to justice. Thou shalt not be a detractor nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I am the Lord. Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him. Seek not re-

Dominus. Leges meas custodite. Ego enim sum Dominus Deus vester.

venge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. Keep ye my laws, for I am the Lord your God.

This passage from Leviticus, wherein our duties to our neighbour are so clearly and so fully defined, is read to us to-day, in order that we may see how we fulfil these important duties, and correct whatever short-comings we may discover in ourselves. It is God who here speaks; it is God who commands. Observe that phrase: *I am the Lord:* He repeats it several times, to show us that if we injure our neighbour, He, God Himself, will become the avenger. How strange must this doctrine have seemed to the catechumens, who had been brought up in the selfish and heartless principles of paganism! Here they are told that all men are brethren, and that God is the common Father of all, commanding all to love one another with sincere charity, and without distinction of nation or class. Let us Christians resolve to fulfil this precept to the letter: these are days for good resolutions. Let us remember that the commandments we have been reading were given to the Israelite people, many ages before the preaching of the law of love. If, then, God exacted from the Jew a cordial love of his fellow-men, when the divine law was written on mere tablets of stone; what will He not require from the Christian, who can now read that law in the Heart of the Man-God, who has come down from heaven and made Himself our Brother, in order that we might find it easier and sweeter to fulfil the precept of charity? Human nature united in His Person to the divine, is henceforth sacred; it has become an object of the heavenly Father's love. It is out of fraternal love for this our nature that Jesus suffered death, teaching us, by

His own example, to have such love for our brethren, that, if necessary, we ought to lay down our lives for them.[1] It is the beloved disciple that teaches us this, and he had it from his divine Master.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. x.

In illo tempore: Facta sunt encœnia in Jerosolymis: et hiems erat. Et ambulabat Jesus in templo, in porticu Salomonis. Circumdederunt ergo eum Judæi, et dicebant ei: Quousque animam nostram tollis? Si tu es Christus, dic nobis palam. Respondit eis Jesus: Loquor vobis, et non creditis. Opera quæ ego facio in nomine Patris mei, hæc testimonium perhibent de me. Sed vos non creditis, quia non estis ex ovibus meis. Oves meæ vocem meam audiunt: et ego cognosco eas, et sequuntur me: et ego vitam æternam do eis: et non peribunt in æternam, et non rapiet eas quisquam de manu mea. Pater meus quod dedit mihi, majus omnibus est: et nemo potest rapere de manu Patris mei. Ego, et Pater unum sumus. Sustulerunt ergo lapides Judæi, ut lapidarent eum. Respondit eis

Sequel of the holy Gospel according to John.

Ch. x.

At that time: it was the feast of the Dedication at Jerusalem: and it was winter. And Jesus walked in the temple in Solomon's porch. The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly. Jesus answered them: I speak to you and you believe not. The works that I do in the name of my Father, they give testimony of me. But you do not believe because you are not of my sheep. My sheep hear my voice: and I know them, and they follow me: and I give them eternal life: and they shall not perish for ever, and no man shall pluck them out of my hand. That which my Father hath given me, is greater than all: and no man can snatch it out of the hand of my Father. I and the Father are one. The Jews then took up stones to stone him. Jesus answered them: Many

[1] 1 St. John iii. 16.

Jesus: Multa bona opera ostendi vobis ex Patre meo; propter quod eorum opus me lapidatis? Responderunt ei Judæi: De bono opere non lapidamus te, sed de blasphemia, et quia tu homo cum sis, facis teipsum Deum. Respondit eis Jesus: Nonne scriptum est in lege vestra: Quia ego dixi, dii estis? Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptura: quem Pater sanctificavit, et misit in mundum, vos dicitis: Quia blasphemas; quia dixi, Filius Dei sum? Si non facio opera Patris mei, nolite credere mihi. Si autem facio, et si mihi non vultis credere, operibus credite, ut cognoscatis, et credatis, quia Pater in me est, et ego in Patre.

good works I have showed you from my Father; for which of those works do you stone me? The Jews answered him: For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God. Jesus answered them: Is it not written in your law: I said you are gods? If he called them gods, to whom the word of God was spoken, and the Scripture cannot be broken; do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest: because I said I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you will not believe me believe the works, that you may know, and believe that the Father is in me, and I in the Father.

After the feast of tabernacles came that of the *Dedication*, and Jesus remained in Jerusalem. The hatred His enemies bore Him is greater than ever. They come *round about Him*, that they may make Him say He is *the Christ*, and then accuse Him of claiming a mission which does not belong to Him. Jesus deigns not to reply to their question, but tells them that they have seen His *works*, and that these give ample testimony of His being Christ, the Son of God. It is by faith, and by faith alone, that man can here know his God. God manifests Himself by His divine works: man sees them, and is bound to believe the truth to which they bear testimony. By thus believing, he has both the certitude of what he

believes, aad the merit of believing. The proud Jew rebels against this: he would fain dictate to God how He should act, and sees not that such a pretension is impious and absurd.

But, if Jesus openly declare the truth, He will scandalize these evil-minded men! Be it so; the truth must be preached. Our Lord has others to consult besides them; there are the well-intentioned, who will believe what He teaches. He, therefore, utters these sublime words, whereby He declares, not only that He is Christ, but that He is God: *I and the Father are one.* He knew that this would enrage His enemies; but He had to make Himself known to the world, and to arm the Church against the false doctrines of heretics, who would rise up in future ages. One of these is to be Arius, who will teach that Jesus is not God, but only the most perfect of creatures: the Church will answer, that Jesus is *one with the Father, consubstantial* with the Father: and then, after causing much trouble and sin, Arianism will die out and be forgotten. The Jews mentioned in to-day's Gospel are the fore-runners of Arius; they understand what our Lord says: He says He is God, and they seek to stone Him. Jesus gives them a fresh grace; He shows them why they should receive what He here teaches; He reminds them, by the Scriptures they know off by heart, that the name *god* has sometimes been applied, in a limited sense, to men who had certain high offices put upon them by heaven; and then, He bids them think of all the miracles they have seen Him work, which so plainly testify to His being assisted by His Father, and once more declares Himself to be God, saying: *The Father is in Me, and I in the Father.* But men hardened in obstinacy, as these are, cannot be convinced: and the sin they have committed against the Holy Ghost is

working its effects. How different is it with the *sheep* of this divine Shepherd! They *hear His voice;* they *follow Him;* He *gives them eternal life; no man shall pluck them out of* His *hand.* Happy *sheep* indeed! They believe, because they love; and as it is through the heart that truth gains ascendancy over them, so is it by pride of intellect that darkness gains admission into the soul of the unbeliever, and lasts as long as pride lasts. Alas! poor unbeliever! he loves his darkness; he calls it light; he blasphemes when he thinks he reasons, just as these Jews crucified the Son of God, that, as they said, they might give glory to God.

Humiliate capita vestra Deo.

Adesto supplicationibus nostris, omnipotens Deus; et quibus fiduciam sperandæ pietatis indulges, consuetæ misericordiæ tribue benignus effectum. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

Hear our prayers and entreaties, O almighty God, and grant that those to whom thou givest hopes of thy mercy, may experience the effects of thy usual clemency. Through Christ our Lord. Amen.

The Mozarabic breviary gives us the following beautiful prayer, which consists of exclamations to our suffering Jesus.

PRAYER

(Sabbato Dominicæ V. Quadragesimæ)

℣. Verus Dei Filius Christe,

℟. Exaudi: populo supplicanti miserere.

℣. Qui triumpho crucis tuæ salvasti solus orbem, tu

℣. O Jesus! thou true Son of God.

℟. Graciously hear us! have mercy on thy suppliant people.

℣. Thou that alone didst save the world by the triumph

cruoris tui pœna nos libera,

℟. Et exaudi.

℣. Qui moriens mortem damnas, resurgens vitam præstas, sustinens pro nobis pœnam indebitam.

℟. Et exaudi.

℣. Passionis tuæ dies celebremus indemnes: ut per hoc dulcedo tua nos foveat.

℟. Et exaudi.

℣. Pro quibus passus es crucem, non permittas perire; sed per crucem duc ad vitam perpetuam.

℟. Et exaudi.

of thy cross, do thou, by the Blood thou didst shed, deliver us.

℟. And graciously hear us.

℣. By thy death, thou didst destroy death; by thy Resurrection, thou didst give us life; for our sake thou didst suffer undue punishment.

℟. And graciously hear us.

℣. May we celebrate, in peace, these days of thy Passion, and thereby be consoled by thy sweetness.

℟. And graciously hear us.

℣. Let not them perish, for whom thou didst suffer the cross; but, by thy cross, lead them to life everlasting.

℟. And graciously hear us.

Let us now turn towards the holy cross. These words of the Greek Church, in her Triodion, will assist our devotion.

HYMN

(Feriæ V. mediæ Septimanæ)

Crucis speciem insinuans, manus, permutato ordine, olim expandit decantatissimus Jacob, benedictionem nepotibus impertiens; simulque salutiferam benedictionem quæ ad nos omnes pertingit indicans.

Te salutiferam armaturam, te invictum trophæum, lætitiæ signum, quo mors occisa est, amplectimur, illustres effecti, ejus gloria

When the most praiseworthy patriarch Jacob was, of old, about to bless his children, he crossed his arms; in this he represented the cross, and prefigured that saving blessing which thence came to each of us.

We embrace thee, most venerable cross, as our armour of salvation, the invincible trophy, the standard of joy, whereby death was put to

qui in te, crux honoratissima, affixus est.

Assistunt incorporearum Virtutum ordines trementes coram ligno vitam præbente. In te enim Christus sanguinem effudit, pretium redemptionis repræsentans, dæmonibus piaculare et capitale, ob perniciem hominibus illatam.

Percussum me hostis gladio sana sanguine tuo, Verbum, et lancea celeriter peccatorum meorum chirographum disrumpe, et in librum vitæ inscribe.

Inferni habitaculum concussisti, ubi in terra defixa es: fidelibus autem fulcrum inconcussum et stabilis protectio effecta es, o veneranda crux.

Feraces virtutum effecti decerpamus divini ligni vivificos fructus, quos protulit nobis in hoc extensus Jesus vitis illa fructifera.

Laudamus, Jesu, immensam bonitatem tuam adorantes crucem, lanceam et arundinem per quam sustulisti, misericors, inimicitiarum medium parietem.

death; for we have been made to share in the glory of him that was nailed upon thee.

The choirs of the angelic Powers stand in holy awe around thee, O life-giving tree! For it is on thee that Christ shed his Blood, which was the price of our redemption, and which utterly destroyed all those rights that sin had given the devil over mankind.

O Word (made Flesh)! the sword of the enemy hath struck me; heal me by thy Blood. Speedily tear, with thy spear, the hand-writing of my sins, and write my name in the book of life.

O venerable cross! when thou wast fixed in the earth, thou didst make the region of hell to tremble; but thou wast made a firm support and unshaken protection to the faithful.

Being made fruitful in virtue, let us pluck from the divine tree those life-giving fruits, offered unto us by that rich Vine, Jesus, who hung stretched upon it.

O Jesus! we praise thy immense goodness, as we venerate the cross, and spear, and reed, whereby, O merciful God, thou didst remove the wall of enmity that stood between us and thee.

THURSDAY

IN PASSION WEEK

THE Station at Rome is in the church of Saint Apollinaris, who was a disciple of St. Peter, and afterwards bishop of Ravenna and martyr.

COLLECT

Præsta, quæsumus, omnipotens Deus, ut dignitas conditionis humanæ per immoderantiam sauciata, medicinalis parcimoniæ studio reformetur. Per Christum Dominum nostrum. Amen.

Grant, we beseech thee, O almighty God, that the dignity of human nature, which hath been wounded by excess, may be cured by the practice of healing temperance. Through Christ our Lord. Amen.

EPISTLE

Lectio Danielis Prophetæ.

Cap. iii.

In diebus illis: Oravit Azarias Dominum dicens: Domine Deus noster, ne quæsumus, tradas nos in perpetuum propter nomen tuum, et ne dissipes testamentum tuum: neque auferas misericordiam tuam a nobis, propter Abraham dilectum tuum, et Isaac servum tuum, et Israel sanctum tuum; quibus locutus es, pollicens quod multiplicares semen eorum sicut stellas cœli, et sicut arenam quæ est in littore maris: quia, Domine, imminuti sumus plus quam omnes

Lesson from Daniel the Prophet.

Ch. iii.

In those days, Azarias prayed to the Lord saying: O Lord our God, deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant: and take not away thy mercy from us, for the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one: to whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore. For we, O Lord, are diminished more than any nation, and are brought

gentes, sumusque humiles in universa terra hodie propter peccata nostra. Et non est in tempore hoc princeps, et dux, et propheta, neque holocaustum, neque sacrificium, neque oblatio, neque incensum, neque locus primitiarum coram te, ut possimus invenire misericordiam tuam: sed in animo contrito, et spiritu humilitatis suscipiamur. Sicut in holocausto arietum, et taurorum, et sicut in millibus agnorum pinguium: sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi: quoniam non est confusio confidentibus in te. Et nunc sequimur te in toto corde, et timemus te, et quærimus faciem tuam. Ne confundas nos, sed fac nobiscum juxta mansuetudinem tuam, et secundum multitudinem misericordiæ tuæ. Et erue nos in mirabilibus tuis, et da gloriam nomini tuo, Domine: et confundantur omnes qui ostendunt servis tuis mala, confundantur in omnipotentia tua, et robur eorum conteratur; et sciant quia tu es Dominus Deus solus, et gloriosus super orbem terrarum, Domine Deus noster.

low in all the earth this day for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before thee, that we may find thy mercy: nevertheless, in a contrite heart and humble spirit, let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee. And now we follow thee with all our heart, and we fear thee, and seek thy face. Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies. And deliver us according to thy wonderful works, and give glory to thy name, O Lord; and let all them be confounded that show evils to thy servants, let them be confounded in all thy might, and let their strength be broken; and let them know that thou art the Lord, the only God, and glorious over all the world, O Lord our God.

Thus did Juda, when captive in Babylon, pour forth her prayers to God, by the mouth of Azarias. Sion was desolate beyond measure; her people were in exile; her solemnities were hushed. Her children

were to continue in a strange land for seventy years; after which God would be mindful of them, and lead them, by the hand of Cyrus, back to Jerusalem, when the building of the second temple would be begun, that temple which was to receive the Messias within its walls. What crime had Juda committed, that she should be thus severely punished? The daughter of Sion had fallen into idolatry; she had broken the sacred engagements which made her the bride of her God. Her crime, however, was expiated by these seventy years of captivity; and when she returned to the land of her fathers, she never relapsed into the worship of false gods. When the Son of God came to dwell in her, He found her innocent of idolatry. But scarcely had forty years elapsed after the Ascension of this divine Redeemer, than Juda was again an exile; not, indeed, led captive into Babylon, but dispersed in every nation under the sun, after having first seen the massacre of thousands of her children. This time it is not merely for seventy years, but for eighteen centuries, that she is without *prince, or leader, or prophet, or holocaust, or sacrifice*, or temple. Her new crime must be greater than idolatry; for, after all these long ages of suffering and humiliation, the justice of the Father is not appeased! It is, because the Blood that was shed by the Jewish people on Calvary was not the blood of a man—it was the Blood of a God. The very sight of the chastisement inflicted on the murderers proclaims to the world that they were deicides. Their crime was an unparalleled one; its punishment is to be so too; it is to last till the end of time, when God, *for the sake of Abraham His beloved, and Isaac His servant, and Jacob His holy one*, will visit Juda with an extraordinary grace, and her conversion will console the Church, whose affliction is then to be

great by reason of the apostasy of many of her children. This spectacle of a whole people bearing on itself the curse of God for having crucified the Son of God, should make a Christian tremble for himself. It teaches him that divine justice is terrible, and that the Father demands an account of the Blood of His Son, even to the last drop, from those that shed it. Let us lose no time, but go at once, and, in this precious Blood, cleanse ourselves from the share we have had in the sin of the Jews; and, throwing off the chains of iniquity, let us imitate those among them whom we see, from time to time, separating themselves from their people and returning to the Messias: let us, also, be converts, and turn to that Jesus, whose hands are stretched out on the cross, ever ready to receive the humble penitent.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. vii.

In illo tempore: Rogabat Jesum quidam de pharisæis, ut manducaret cum illo. Et ingressus domum pharisæi, discubuit. Et ecce mulier quæ erat in civitate peccatrix, ut cognovit quod accubuisset in domo pharisæi, attulit alabastrum unguenti; et stans retro secus pedes ejus, lacrymis cœpit rigare pedes ejus, et capillis capitis sui tergebat, et osculabatur pedes ejus, et unguento ungebat. Videns autem pharisæus, qui vocaverat eum, ait intra se dicens: Hic si esset Propheta

Sequel of the holy Gospel according to Luke.

Ch. vii.

At that time: one of the pharisees desired him to eat with him. And he went into the house of the pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the pharisee's house, brought an alabaster box of ointment; and standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the pharisee, who had invited him, seeing it, spoke within himself, saying:

sciret utique, quæ, et qualis est mulier, quæ tangit eum: quia peccatrix est. Et respondens Jesus, dixit ad illum: Simon, habeo tibi aliquid dicere. At ille ait: Magister, dic. Duo debitores erant cuidam fœneratori: unus debebat denarios quingentos, et alius quinquaginta. Non habentibus illis unde redderent, donavit utrisque. Quis ergo eum plus diligit? Respondens Simon, dixit: Æstimo quia is, cui plus donavit. At ille dixit ei: Recte judicasti. Et conversus ad mulierem, dixit Simoni: Vides hanc mulierem? Intravi in domum tuam: aquam pedibus meis non dedisti; hæc autem lacrymis rigavit pedes meos, et capillis suis tersit. Osculum mihi non dedisti; hæc autem ex quo intravit, non cessavit osculari pedes meos. Oleo caput meum non unxisti; hæc autem unguento unxit pedes meos. Propter quod dico tibi: Remittuntur ei peccata multa, quoniam dilexit multum. Cui autem minus dimittitur, minus diligit. Dixit autem ad illam: Remittuntur tibi peccata. Et cœperunt qui simul accumbebant, dicere intra se: Quis est hic, qui etiam peccata dimittit? Dixit autem ad mulierem; Fi-

This man, if he were a prophet, would know surely who and what manner of woman this is that touches him, that she is a sinner. And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors: the one owed him five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house; thou gavest me no water for my feet, but she with tears hath washed my feet and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves; Who is this that forgiv-

des tua te salvam fecit: vade in pace.

eth sins also? And he said to the woman: Thy faith hath made thee safe: go in peace.

What consolation there is for us in this Gospel, and how different are the reflections it suggests, from those we were just making upon the Epistle! The event here related does not belong to the time of our Saviour's Passion; but, during these days of mercy, does it not behove us to glorify the meekness of that divine Heart, which is preparing to grant pardon to countless sinners throughout the world? Besides, is not Magdalene the inseparable companion of her dear crucified Master, even to Calvary? Let us, then, study this admirable penitent, this type of love faithful even to death.

Magdalene had led a wicked life: as the Gospel tells us elsewhere,[1] seven devils had taken up their abode within her. But, no sooner has she seen and heard Jesus, than immediately she is filled with a horror for sin; divine love is enkindled within her heart; she has but one desire: to make amends for her past life. Her sins have been public: her conversion must be so too. She has lived in vanity and luxury; she is resolved to give all up. Her perfumes are all to be for her God, her Jesus; that hair of hers, of which she has been so proud, shall serve to wipe His sacred feet; her eyes shall henceforth spend themselves in shedding tears of contrite love. The grace of the Holy Ghost urges her to go to Jesus. He is in the house of a pharisee, who is giving an entertainment. To go to Him now would be exposing herself to observation. She cares not. Taking with her an ointment of great worth, she makes her way in to the feast, throws herself at Jesus' feet, *washes them with her tears, wipes them with the hair of her*

[1] St. Mark xvi. 9.

head, kisses them, anoints them with the ointment. Jesus Himself tells us with what interior sentiments she accompanies these outward acts of respect: but even had He not spoken, her tears, her generosity, her position at His feet, tell us enough; she is heart-broken, she is grateful, she is humble: who but a pharisee could have mistaken her?

The pharisee, then is shocked! His heart has within it much of that Jewish pride which is soon to crucify the Messias. He looks disdainfully at Magdalene; he is disappointed with his Guest, and murmurs out his conclusion: *This man, if He were a Prophet would surely know who and what manner of woman this is!* Poor pharisee! If he had the spirit of God within him, he would recognize Jesus to be the promised Saviour, by this wonderful condescension shown to a penitent. With all his reputation as a pharisee, how contemptible he is compared with this woman! Jesus would give him a useful lesson, and draws the parallel between the two—Magdalene and the pharisee. He passes His own divine judgment on them, and the preference is given to Magdalene. What is it that has thus transformed her, and made her deserve, not only the pardon, but the praise, of Jesus? Her love: *She hath loved* her Redeemer, *she hath loved* Him *much;* and, therefore, she was *forgiven much.* A few hours ago this Magdalene loved but the world and its pleasures; now, she cares for nothing, sees nothing, loves nothing, but Jesus; she is a convert. Henceforward she keeps close to her divine Master; she is ambitious to supply His wants; but, above all, she longs to see and hear Him. When the hour of trial shall come, and His very apostles dare not be with Him, she will follow Him to Calvary, stand at the foot of the cross, and see Him die who has made her live. What an argument for hope is here, even for the worst of sinners!

He to whom most is forgiven, is often the most fervent in love! You, then, whose souls are burdened with sins, think of your sins and confess them; but, most of all, think how you may most love. Let your love be in proportion to your pardon, and doubt it not: *Your sins shall be forgiven.*

Humiliate capita vestra Deo.

Bow down your heads to God.

Esto, quæsumus Domine, propitius plebi tuæ: ut quæ tibi non placent respuentes, tuorum potius repleantur delectationibus mandatorum. Per Christum Dominum nostrum. Amen.

Be propitious, O Lord, we beseech thee, to thy people; that, forsaking what displeaseth thee, they may find comfort in keeping thy law. Through Christ our Lord. Amen.

Let us close this Thursday of Passion-week with the following devout hymn, taken from the Mozarabic breviary.

HYMN

Verbum Patris quod prodiit factum caro;
Agnus Dei peccata mundi auferens;
Ad te venimus cernui, ut inclytum
Bibamus almæ Passionis sanguinem.

O Word of the Father, that camest into this world, and wast made Flesh! O Lamb of God, that takest away the sins of the world! to thee do we come, and, in prostrate adoration, beseech thee to give us to drink of the Blood shed for us in thy sacred Passion.

Ostende vulnerum sacrorum stigmata:
Exsurgat insignis crucis fortissimum
Signum, quod in vigore perpetim manens,
Credentibus salvationem conferat.

Show unto us the marks of thy divine wounds! Let the invincible standard of thy glorious cross be raised on high, and, by its imperishable power, bring salvation to them that believe.

Arundo, clavi, sputa, potus myrrheus,

The reed, the nails, the spittle, the gall, the crown of

Corona spinarum, flagella, lancea,
Impressa sunt damnationis verbera:
Jam nostra pro his cuncta dele crimina.
Fons vulneris sacri riget præcordia,
Lavet cruor malitiæque contagia:
Sit vita præsens absque omni crimine:
Futura detur in beato munere.
Ut cum resurgendi dies effulserit,
Orbique regni claritas illuxerit,
Sequamur ætheris viam quæ nos trahat
In se receptos jam perennes incolas.
Honor sit æterno Deo, sit gloria
Uni Patri, ejusque soli Filio
Cum Spiritu; quæ Trinitas perenniter
Vivit potens in sæculorum sæculis.
Amen.

thorns, the whips, the spear —these were the instruments of thy sufferings: oh! cleanse us by them from all our sins.

May the Blood that gushed from thy sacred Wounds, flow on our hearts and purify them from their stains of guilt, enable us to pass through this world without sin, and give us, in the next, the reward of bliss.

That when the resurrection day shall break upon the world, brightening it with the splendours of the eternal kingdom, we may ascend by the path that leads above, and dwell in heaven, citizens eternal.

Honour be to the eternal God! Glory be to the one Father, and to his only Son, together with the Holy Ghost: the almighty Trinity, that liveth unceasingly for ever and ever. Amen.

Let us again borrow from the Greek Church the expression of our devotion to the holy cross.

HYMN

(Feria V. mediæ Septimanæ)

Securis quam Elisæus ex Jordane retulit, crucem significabat, qua ex profundo vanitatis retraxisti gentes lætis vocibus cantantes: Be-

The wood wherewith Eliseus drew the axe from the Jordan, was a figure of thy cross, O Jesus! wherewith thou didst draw, from the depths

nedictus es, Deus patrum nostrorum.

Lætantur cum terra, cœlestia ob adorationem crucis tuæ; etenim per te angeli et homines conjuncti sunt, clamantes: Benedictus Dominus Deus noster.

Compassionem tamquam cupressum suaveolentem, fidem tamquam cedrum, veram charitatem tamquam pinum afferentes,[1] Domini crucem adoremus, glorificantes eum qui in illa affixus est, liberatorem.

Extendisti manus tuas in ligno, incontinentis manus peccatum dissolvens; lancea vulneratus es, eademque inimicum sauciasti. Fel gustasti, et male blandam malitiam exemisti; aceto potatus es, qui omnium lætitia es.

Ligno peccati interemptus sum, gustuque voluptuoso morti traditus. Vivifica me, Domine. Excita jacentem: fac me cruciatuum tuorum adoratorem, et participem divinæ resurrectionis, et cohæredem eorum qui te diligunt.

of their vanities, the nations that thus sing to thee in joy: Blessed art thou the God of our Fathers!

The heavens rejoice together with the earth, as we venerate thy cross; for it is by thee that angels and men are united and sing: Blessed is the Lord our God!

Venerating the cross of our Lord, and venerating our Redeemer, who was nailed upon it, let us present him a threefold homage:[1] our compassion, like the fragrant cypress; our faith, like the cedar; our love, like the pine.

Thou didst stretch forth thy hands upon the cross, to show that 'twas thou didst destroy the sin done by the hand of licentious man. Thou wast wounded with the spear, that thou mightest wound our foe. Thou didst taste gall, that thou mightest turn evil pleasures from us. Thy drink was vinegar, that thou mightest be a joy to each of us.

I have eaten of the tree of sin, and it was my ruin; I have tasted a pleasure that has caused me death. Bring me to life, O Lord! Raise me from my fall. Make me an adorer of thy sufferings, a partner in thy Resurrection, a coheir of them that love thee.

[1] This is an allusion to the tradition, that the cross was formed of the three kinds of wood here mentioned. *(Translator.)*

Gaudii signum, armatura invicta, apostolorum decus, pontificum robur, vires suffice languenti animæ meæ, et dignare me ut te adorem, laudesque tibi decantem, clamans: Omnia opera Domini, laudate Dominum et superexaltate in sæcula.

O cross! thou standard of joy, thou armour invulnerable, thou glory of the apostles, thou strength of pontiffs: supply my languid soul with power, and oh! may I venerate thee, and thus cry out thy praises: 'All ye works of the Lord, praise the Lord, and extol him, above all, for ever!'

FRIDAY

IN PASSION WEEK

THE SEVEN DOLOURS OF THE BLESSED VIRGIN

THE Station, at Rome, is in the church of Saint Stephen on Monte Celio. By a sort of prophetic presentiment, this church of the great proto-martyr was chosen as the place where the faithful were to assemble on the Friday of Passion-week, which was to be, at a future time, the feast consecrated to the Queen of martyrs.

COLLECT

Cordibus nostris, quæsumus, Domine, gratiam tuam benignus infunde; ut peccata nostra castigatione voluntaria cohibentes, temporaliter potius maceremur, quam snppliciis deputemur æternis. Per Christum Dominum nostrum. Amen.

Mercifully, O Lord, we beseech thee, pour forth thy grace into our hearts; that repressing our sins by voluntary mortifications, we may rather suffer for them in this life, than be condemned to eternal torments for them in the next. Through Christ our Lord. Amen.

EPISTLE

Lectio Jeremiæ Prophetæ.

Cap. xvii.

In diebus illis, dixit Jeremias: Domine, omnes qui te derelinquunt, confundentur: recedentes a te in terra scribentur: quoniam dereliquerunt venam aquarum viventium, Dnminum. Sana me, Domine, et sanabor: salvum me fac, et salvus ero: quoniam laus mea tu es. Ecce ipsi dicunt ad me: Ubi est verbum Domini? veniat. Et ego non sum turbatus, te Pastorem sequens: et diem hominis non desideravi, tu scis. Quod egressum est de labiis meis, rectum in conspectu tuo fuit. Non sis tu mihi formidini; spes mea tu in die afflictionis. Confundantur qui me persequuntur, et non confundar ego: paveant illi, et non paveam ego: induc super eos diem afflictionis, et duplici contritione contere eos, Domine Deus noster.

Lesson from Jeremias the Prophet.

Ch. xvii.

In those days, Jeremias said: O Lord, all that forsake thee shall be confounded: they that depart from thee, shall be written in the earth, *(as on sand, from which their names shall soon be effaced,)* because they have forsaken the Lord, the vein of living waters. Heal me, O Lord, and I shall be healed, save me and I shall be saved: for thou art my praise. Behold they say to me: where is the word of the Lord? let it come. And I am not troubled, following thee for my pastor, and I have not desired the day of man, thou knowest. That which went out of my lips, hath been right in thy sight. Be not thou a terror unto me; thou art my hope in the day of affliction. Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction destroy them, O Lord our God.

Jeremias is one of the most striking figures of the Messias persecuted by the Jews. It is on this account, that the Church selects from this prophet so many of her lessons during these two weeks that are sacred to the Passion. In the passage chosen for to-day's Epistle, we have the complaint addressed to God by

this just man against those that persecute him; and it is in the name of Christ that he speaks. He says: *They have forsaken the Lord, the vein of living waters.* How forcibly do these words describe the malice, both of the Jews that crucified, and of sinners that still crucify, Jesus our Lord! As to the Jews, they had forgotten the rock, whence came to them the living water which quenched their thirst in the desert; or, if they have not forgotten the history of this mysterious rock, they refuse to take it as a type of the Messias.

And yet, they hear this Jesus crying out to them in the streets of Jerusalem, and saying: 'If any man thirst, let him come to Me, and drink.'[1] His virtues, His teachings, His miracles, the prophecies that are fulfilled in His person, all claim their confidence in Him; they should believe every word He says. But they are deaf to His invitation; and how many Christians imitate them in their obduracy! How many there are, who once drank at the *vein of living waters*, and afterwards turned away, to seek to quench their thirst in the muddy waters of the world, which can only make them thirst the more! Let them tremble at the punishment that came upon the Jews; for, unless they return to the Lord their God, they must fall into those devouring and eternal flames, where even a drop of water is refused. Jesus, by the mouth of His prophet, tells the Jews that *the day of affliction* shall overtake them; and when, later on, He comes to them Himself, He forewarns them, that the tribulation which is to fall on Jerusalem, in punishment for her deicide, shall be so great that such hath not been from the beginning of the world until now, neither shall be.[2] But if God so rigorously avenged the Blood of His Son against a city

[1] St. John vii. 37. [2] St. Matt. xxiv. 21.

that was so long a place of the habitation of His glory, and against a people that He had preferred to all others, will He spare the sinner who, in spite of the Church's entreaties, continues obstinate in his evil ways? Jerusalem had filled up the measure of her iniquities; we, also, have a measure of sin, beyond which the justice of God will not permit us to go. Let us sin no more: let us fill up that other measure, the measure of good works. Let us pray for those sinners who are to pass these days of grace without being converted; let us pray that this divine Blood, which is to be so generously given to them, but which they are about again to trample upon, may again spare them.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. xi.

In illo tempore: Collegerunt pontifices et pharisæi concilium adversus Jesum, et dicebant: Quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum; et venient Romani, et tollent nostrum locum et gentem. Unus autem ex ipsis, Caiphas nomine, cum esset pontifex anni illius, dixit eis: Vos nescitis quidquam, nec cogitatis quia expedit vobis ut unus moriatur homo pro populo, et non tota gens pereat. Hoc autem a semetipso non dixit; sed cum esset pontifex anni illius prophetavit, quod Je-

Sequel of the holy Gospel according to John.

Ch. xi.

At that time: The chief priests and pharisees gathered a council against Jesus, and said: What do we, for this man doth many miracles? If we let him alone so, all men will believe in him; and the Romans will come, and take away our place and nation. But one of them, named Caiphas, being the high-priest that year, said to them: You know nothing, neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself; but being the high-priest of that year, he prophesied that Jesus should

sus moriturus erat pro gente; et non tantum pro gente sed ut filios Dei, qui erant dispersi, congregaret in unum. Ab illo ergo die cogitaverunt ut interficerent eum. Jesus ergo jam non in palam ambulabat apud Judæos, sed abiit in regionem juxta desertum, in civitatem quæ dicitur Ephrem, et ibi morabatur cum discipulis suis.

die for the nation; and not only for the nation, but to gather together in one the children of God, that were dispersed. From that day therefore they devised to put him to death. Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

Jesus is more than ever in danger of losing His life! *The council* of the nation assembles to devise a plan for His destruction. Listen to these men, slaves of that vilest of passions, jealousy. They do not deny the miracles of Jesus; therefore they are in a condition to pass judgment upon Him, and the judgment ought to be favourable. But they have not assembled to examine if He be or be not the Messias; it is to discuss the best plan for putting Him to death. And what argument will they bring forward to palliate the evident murder they contemplate? Political interests—their country's good. They argue thus: 'If Jesus be longer allowed to appear in public and work miracles, Judea will rise up in rebellion against the Romans, who now govern us, and will proclaim Jesus to be King; Rome will never allow us, the weakest of her tributaries, to insult her with impunity, and, in in order to avenge the outrage offered to the Capitol, her armies will come and exterminate us.' Senseless counsellors! If Jesus had come that He might be King after this world's fashion, all the powers of the earth could not have prevented it. Again—how is it that these chief priests and pharisees, who know the Scriptures by heart, never once think of that prophecy of Daniel, which foretells that, in seventy weeks of

years after the going forth of the decree for the rebuilding of the temple, the Christ shall be slain, and the people that shall deny Him shall cease to be His: moreover, that, after this crime, a people led on by a commander shall come and destroy Jerusalem; the abomination of desolation shall enter the holy place, the temple shall be destroyed, and the desolation shall last even to the end.[1] How comes it, that this prophecy is lost sight of? Surely, if they thought of it, they would not put Christ to death; for, by putting Him to death, they ruin their country.

But to return to the council. The high-priest, who governed the Synagogue during the last days of the Mosaic Law, is a worthless man, by name Caiphas; he presides over the council. He puts on the sacred ephod, and he prophesies; his prophecy is from God, and is true. Let us not be astonished: the veil of the temple is not yet rent asunder; the covenant between God and Juda is not yet broken. Caiphas is a blood-thirsty man, a coward, a sacrilegious wretch; still, he is high-priest, and God speaks by his mouth. Let us hearken to this second Balaam: *Jesus shall die for the nation, and not only for the nation, but to gather in one the children of God, that were dispersed.* Thus, the Synagogue is near her end, and is compelled to prophesy the birth of the Church, and that this birth is to be by the shedding of Jesus' Blood. Here and there throughout the world, there are *children of God* who serve Him among the Gentiles, as did the centurion Cornelius; but there is no visible bond of union among them. The time is at hand, when the great and only city of God is to appear on the mountain, and all nations shall flow unto it.[2] As soon as the Blood of the new Testament shall have been shed, and the Conqueror of death shall have

[1] Dan. ix. 25-27. [2] Is. ii. 2.

risen from the grave, the day of Pentecost will convoke, not the Jews to the temple of Jerusalem, but all nations to the Church of Jesus Christ. By that time, Caiphas will have forgotten the prophecy he uttered; he will have ordered his servants to piece together the veil of the Holy of holies, which was torn in two at the moment of Jesus' death; but this veil will serve no purpose, for the Holy of holies will be no longer there: a clean oblation will be offered up in every place, the Sacrifice of the new Law;[1] and scarcely shall the avengers of Jesus' death have appeared on Mount Olivet, than a voice will be heard in the sanctuary of the repudiated temple, saying: 'Let us go out from this place!'

Humiliate capita vestra Deo.

Concede, quæsumus, omnipotens Deus, ut qui protectionis tuæ gratiam quærimus, liberati a malis omnibus, secura tibi mente serviamus. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

Grant, we beseech thee, O almighty God, that we who seek the honour of thy protection, may be delivered from all evil, and serve thee with a secure mind. Through Christ our Lord. Amen.

THE SEVEN DOLOURS OF OUR LADY

This Friday of Passion-week is consecrated in a special manner, to the sufferings which the holy Mother of God endured at the foot of the cross. The whole of next week is fully taken up with the celebration of the mysteries of Jesus' Passion; and although the remembrance of Mary's share in those sufferings is often brought before the faithful during

[1] Malach. i. 11.

Holy Week, yet, the thought of what her Son, our divine Redeemer, goes through for our salvation, so absorbs our attention and love, that it is not then possible to honour, as it deserves, the sublime mystery of the Mother's *com-passion*.

It was but fitting, therefore, that one day in the year should be set apart for this sacred duty: and what day could be more appropriate than the Friday of this week, which, though sacred to the Passion, admits the celebration of saints' feasts, as we have already noticed? As far back as the fifteenth century (that is, in the year 1423), we find the pious archbishop of Cologne, Theodoric, prescribing this feast to be kept by his people.[1] It was gradually introduced, and with the knowledge of the holy See, into several other countries; and at length, in the last century, Pope Benedict XIII, by a decree dated August 22, 1727, ordered it to be kept in the whole Church under the name of *the Feast of the Seven Dolours of the Blessed Virgin Mary*, for, up to this time, it had gone under various names. We will explain the title thus given to it, as also the first origin of the devotion of the Seven Dolours, when our *Liturgical Year* brings us to the third Sunday of September, the second feast of Mary's Dolours. What the Church proposes to her children's devotion for this Friday of Passion-week, is that one special dolour of Mary—her standing at the foot of the cross. Among the various titles given to this feast before it was extended by the holy See to the whole Church, we may mention, *Our Lady of Pity*, *the Compassion of our Lady*, and the one that was so popular throughout France, *Notre Dame de la Pamoison*. These few historical observations prove that this feast was dear to the devotion of the people, even

[1] Labb. *Concil.* t. xii. p. 365.

before it received the solemn sanction of the Church.

That we may clearly understand the object of this feast, and spend it, as the Church would have us do, in paying due honour to the Mother of God and of men, we must recall to our minds this great truth: that God, in the designs of His infinite wisdom, has willed that Mary should have a share in the work of the world's redemption. The mystery of the present feast is one of the applications of this divine law, a law which reveals to us the whole magnificence of God's plan; it is, also, one of the many realizations of the prophecy, that satan's pride was to be crushed by a woman. In the work of our redemption there are three interventions of Mary; that is, she was thrice called upon to take part in what God Himself did. The first of these was in the Incarnation of the Word, who would not take flesh in her virginal womb until she had given her consent to become His Mother; and this she gave by that solemn FIAT which blessed the world with a Saviour. The second was in the sacrifice which Jesus consummated on Calvary, where she was present that she might take part in the expiatory offering. The third was on the day of Pentecost, when she received the Holy Ghost, as did the apostles, in order that she might effectively labour in the establishment of the Church. We have already explained, on the feast of the Annunciation, the share Mary had in that wonderful mystery of the Incarnation, which God wrought for His own glory and for man's redemption and sanctification. On the feast of Pentecost we shall speak of the Church commencing and progressing under the active influence of the Mother of God. To-day we must show what part she took in the mystery of her Son's Passion; we must tell the sufferings, *the Dolours*, she endured at the foot of the cross, and the claims she thereby won to our filial gratitude.

On the fortieth day after the birth of our Emmanuel, we followed to the temple the happy Mother carrying her divine Babe in her arms. A venerable old man was there, waiting to receive her Child; and, when he had Him in his arms, he proclaimed Him to be the Light of the Gentiles, and the glory of Israel. But, turning to the Mother, he spoke to her these heart-rending words: 'Behold! this Child is set to be a sign that shall be contradicted, and a sword shall pierce thine own soul.' This prophecy of sorrow for the Mother told us that the holy joys of Christmas were over, and that the season of trial, for both Jesus and Mary, had begun. It had, indeed, begun; for, from the night of the flight into Egypt, up to this present day, when the malice of the Jews is plotting the great crime, what else has the life of our Jesus been, but the bearing of humiliation, insult, persecution, and ingratitude? And if so, what has the Mother gone through? what ceaseless anxiety? what endless anguish of heart? But let us pass by all her other sufferings, and come to the morning of the great Friday.

Mary knows that, on the previous night, her Son has been betrayed by one of His disciples, that is, by one that Jesus had numbered among His intimate friends; she herself had often given him proofs of her maternal affection. After a cruel Agony, her Son has been manacled as a malefactor, and led by armed men to Caiphas, His worst enemy. Thence, they have dragged Him before the Roman governor, whose sanction the chief priests and scribes must have before they can put Jesus to death. Mary is in Jerusalem; Magdalene, and the other holy women, the friends of Jesus, are with her; but they cannot prevent her from hearing the loud shouts of the people, and if they could, how is such a heart as hers to be slow in its forebodings? The report spreads rapidly through

the city that the Roman governor is being urged to sentence Jesus to be crucified. Whilst the entire populace is on the move towards Calvary, shouting out their blasphemous insults at her Jesus, will His Mother keep away, she that bore Him in her womb, and fed Him at her breast? Shall His enemies be eager to glut their eyes with the cruel sight, and His own Mother be afraid to be near Him?

The air resounded with the yells of the mob. Joseph of Arimathea, the noble counseller, was not there, neither was the learned Nicodemus; they kept at home, grieving over what was done. The crowd that went before and after the divine Victim was made up of wretches without hearts, saving only a few who were seen to weep as they went along; they were women; Jesus saw them, and spoke to them. And if these women from mere sentiments of veneration, or, at most, of gratitude, thus testified their compassion, would Mary do less? Could she bear to be elsewhere than close to her Jesus? Our motive for insisting so much upon this point is that we may show our detestation of that school of modern rationalism, which, regardless of the instincts of a mother's heart and of all tradition, has dared to call in question the meeting of Jesus and Mary on the way to Calvary. These systematic contradictors are too prudent to deny that Mary was present when Jesus was crucified; the Gospel is too explicit: Mary stood near the cross:[1] but they would persuade us that, whilst the daughters of Jerusalem courageously walked after Jesus, Mary went up to Calvary by some secret path! What a heartless insult to the love of the incomparable Mother.

No; Mary, who is, by excellence, the valiant woman,[2] was with Jesus as He carried His cross.

[1] St. John xix. 25. [2] Prov. xxxi. 10.

And who could describe her anguish and her love, as her eye met that of her Son tottering under His heavy load? Who could tell the affection and the resignation of the look He gave her in return? Who could depict the eager and respectful tenderness wherewith Magdalene and the other holy women grouped around this Mother, as she followed her Jesus up to Calvary, there to see Him crucified and die? The distance between the fourth and the tenth Station of the *Dolorous Way* is long: it is marked with Jesus' Blood, and with His Mother's tears.

Jesus and Mary have reached the summit of the hill that is to be the altar of the holiest and most cruel Sacrifice: but the divine decree permits not the Mother as yet to approach her Son. When the Victim is ready, then she that is to offer Him shall come forward. Meanwhile, they nail her Jesus to the cross; and each blow of the hammer is a wound to Mary's heart. When, at last, she is permitted to approach, accompanied by the beloved disciple (who has made amends for his cowardly flight), and the disconsolate Magdalene and the other holy women, what unutterable anguish must have filled the soul of this Mother, when raising up her eyes, she sees the mangled Body of her Son, stretched upon the cross, with His face all covered with blood, and His head wreathed with a crown of thorns!

Here, then, is this King of Israel, of whom the angel had told her such glorious things in his prophecy! Here is that Son of hers, whom she has loved both as her God and as the fruit of her own womb! And who are they that have reduced Him to this pitiable state? Men—for whose sake rather than for her own, she conceived Him, gave Him birth, and nourished Him! Oh! if by one of those miracles, which His heavenly Father could so easily work, He

might be again restored to her! If that divine justice, which He has taken upon Himself to appease, would be satisfied with what He has already suffered! But no: He must die; He must breathe forth His blessed Soul after a long and cruel agony.

Mary then is at the foot of the cross, there to witness the death of her Son. He is soon to be separated from her. In three hours' time, all that will be left her of this beloved Jesus will be a lifeless Body, wounded from head to foot. Our words are too cold for such a scene as this: let us listen to those of St. Bernard, which the Church has inserted in her Matins of this feast. 'O blessed Mother! a sword of sorrow pierced thy soul, and we may well call thee more than martyr, for the intensity of thy compassion surpassed all that a bodily passion could produce. Could any sword have made thee smart so much as that word which pierced thy heart, reaching unto the division of the soul and the spirit: "Woman! behold thy Son!" What an exchange! John for Jesus! the servant, for the Lord! the disciple for the Master! the son of Zebedee, for the Son of God! a mere man, for the very God! How must thy most loving heart have been pierced with the sound of those words, when even ours, that are hard as stone and steel, break down as we think of them! Ah! my brethren, be not surprised when you are told that Mary was a martyr in her soul. Let him alone be surprised, who has forgotten that St. Paul counts it as one of the greatest sins of the Gentiles, that they were without affection. Who could say that of Mary? God forbid it be said of us, the servants of Mary!'[1]

Amid the shouts and insults vociferated by the enemies of Jesus, Mary's quick ear has heard these words, which tell her, that the only son she is hence-

[1] Sermon on the twelve stars.

forth to have on earth is one of adoption. Her maternal joys of Bethlehem and Nazareth are all gone; they make her present sorrow the bitterer; she was the Mother of a God, and men have taken Him from her! Her last and fondest look at her Jesus, her own dearest Jesus, tells her that He is suffering a burning thirst, and she cannot give Him to drink! His eyes grow dim; His head droops; *all is consummated!*

Mary cannot leave the cross; love brought her thither; love keeps her there, whatever may happen! A soldier advances near that hallowed spot; she sees him lift up his spear, and thrust it through the breast of the sacred Corpse. 'Ah,' cries out St. Bernard, 'that thrust is through thy soul, O blessed Mother! It could but open His side, but it pierced thy very soul. His Soul was not there; thine was, and could not but be so.'[1] The undaunted Mother keeps close to the Body of her Son. She watches them as they take it down from the cross; and when, at last, the friends of Jesus, with all the respect due to both Mother and Son, enable her to embrace it, she raises it upon her lap, and He that once lay upon her knees receiving the homage of the eastern kings, now lies there cold, mangled, bleeding, dead! And as she looks upon the wounds of the divine Victim, she gives them the highest honour in the power of creatures: she kisses them, she bathes them with her tears, she adores them, but oh! with what intensity of grief!

The hour is far advanced; and before sunset, He, Jesus, the author of life, must be buried. The Mother puts the whole vehemence of her love into a last kiss, and oppressed with a bitterness great as is the sea,[2] she makes over this adorable Body to them that have to embalm and then lay it on the

[1] Sermon on the twelve stars. [2] Lam. i. 4, ii. 13.

sepulchral slab. The sepulchre is closed; and Mary, accompanied by John, her adopted son, and Magdalene, and the holy women, and the two disciples that have presided over the burial, returns sorrowing to the deicide city.

Now, in all this, there is another mystery besides that of Mary's sufferings. Her dolours at the foot of the cross include and imply a truth, which we must not pass by, or we shall not understand the full beauty of to-day's feast. Why would God have her assist in person at such a scene as this of Calvary? Why was not she, as well as Joseph, taken out of this world before this terrible day of Jesus' death? Because God had assigned her a great office for that day, and it was to be under the tree of the cross that she, the second Eve, was to discharge her office. As the heavenly Father had waited for her consent before He sent His Son into the world: so, likewise, He called for her obedience and devotedness, when the hour came for that Son to be offered up in sacrifice for the world's redemption. Was not Jesus hers? her Child? her own and dearest treasure? And yet, God gave Him not to her, until she had consented to become His Mother; in like manner, He would not take Him from her, unless she gave Him back.

But see what this involved, see what a struggle it entailed upon this most loving heart! It is the injustice, the cruelty, of men that rob her of her Son; how can she, His Mother, ratify, by her consent, the death of Him, whom she loved with a twofold love, as her Son, and as her God? But, on the other hand, if Jesus be not put to death, the human race is left a prey to satan, sin is not atoned for, and all the honours and joys of her being Mother of God are of no use or blessing to us. This Virgin of Nazareth, this noblest heart, this purest creature,

whose affections were never blunted with the selfishness which so easily makes its way into souls that have been wounded by original sin, what will she do? Her devotedness to mankind, her conformity with the will of her Son who so vehemently desires the world's salvation, lead her, a second time, to pronounce the solemn FIAT: she consents to the immolation of her Son. It is not God's justice that takes Him from her; it is she herself that gives Him up. But, in return, she is raised to a degree of greatness, which her humility could never have suspected was to be hers: an ineffable union is made to exist between the two offerings, that of the Incarnate Word, and that of Mary; the Blood of the divine Victim, and the tears of the Mother, flow together for the redemption of mankind.

We can now understand the conduct and the courage of this Mother of sorrows. Unlike that other mother, of whom the Scripture speaks—the unhappy Agar, who after having sought in vain how she might quench the thirst of her Ismael in the desert, withdrew from him that she might not see him die—Mary no sooner hears that Jesus is condemned to death, than she rises, hastens to Him, and follows Him to the place where He is to die. And what is her attitude at the foot of His cross? Does her matchless grief overpower her? Does she swoon? or fall? No: the Evangelist says: 'There *stood* by the cross of Jesus, His Mother.'[1] The sacrificing priest stands, when offering at the altar; Mary stood for such a sacrifice as hers was to be. St. Ambrose, whose affectionate heart and profound appreciation of the mysteries of religion have revealed to us so many precious traits of Mary's character, thus speaks of her position at the foot of the cross: 'She stood

[1] St. John xix. 25.

opposite the cross, gazing with maternal love on the wounds of her Son; and thus she stood, not waiting for her Jesus to die, but for the world to be saved.'[1]

Thus, this Mother of sorrows, when standing on Calvary, blessed us who deserved but maledictions; she loved us; she sacrificed her Son for our salvation. In spite of all the feelings of her maternal heart, she gave back to the eternal Father the divine treasure He had entrusted to her keeping. The sword pierced through and through her soul, but we were saved; and she, though a mere creature, co-operated with her Son in the work of our salvation. Can we wonder, after this, that Jesus chose this moment for making her the Mother of men, in the person of John the evangelist, who represented us? Never had Mary's heart loved us as she did then; from that time forward, therefore, let this second Eve be the true Mother of the living![2] The sword, by piercing her immaculate heart, has given us admission there. For time and eternity, Mary will extend to us the love she has borne for her Son, for she has just heard Him saying to her that we are her children. He is *our Lord*, for He has redeemed us; she is *our Lady*, for she generously co-operated in our redemption.

Animated by this confidence, O Mother of sorrows! we come before thee, on this feast of thy dolours, to offer thee our filial love. Jesus, the blessed Fruit of thy womb, filled thee with joy as thou gavest Him birth; we, thy adopted children, entered into thy heart by the cruel piercing of the sword of suffering. And yet, O Mary! love us, for thou didst co-operate with our divine Redeemer in saving us. How can we not trust in the love of thy generous heart, when we know that, for our salvation, thou didst unite thyself to the Sacrifice of thy Jesus? What proofs hast

[1] *In Lucam* cap. xxiii. [2] Gen. iii. 20.

thou unceasingly given us of thy maternal tenderness, O Queen of mercy! O refuge of sinners! O untiring advocate for us in all our miseries! Deign, sweet Mother, to watch over us, during these days of grace. Give us to feel and relish the Passion of thy Son. It was consummated in thy presence; thine own share in it was magnificent! Oh! make us enter into all its mysteries, that so our souls, redeemed by the Blood of thy Son, and helped by thy tears, may be thoroughly converted to the Lord, and persevere, henceforward, faithful in His service.

Let us now recite the devout *Complaint*, whereby the Church unites herself with Mary's Dolours.

SEQUENCE

Stabat Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat Filius.

Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

Quæ mœrebat et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?

Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

Vidit suum dulcem Natum

Near the cross, while on it hung her Son, the sorrowing Mother stood and wept.

A sword pierced her soul, that sighed, and mourned, and grieved.

Oh! how sad, and how afflicted, was that blessed Mother of an only Son!

The loving Mother sorrowed and mourned at seeing her divine Son suffer.

Who is there would not weep to see Jesus' Mother in such suffering?

Who is there could contemplate the Mother and the Son in sorrow, and not join his own with theirs?

Mary saw her Jesus tormented and scourged for the sins of his people.

She saw her sweet Child

Moriendo desolatum,
Dum emisit spiritum.
Eia, Mater, fons amoris,
Me sentire vim doloris
Fac ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.
Virgo virginum præclara,
Mihi jam non sis amara:
Fac me tecum plangere.
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.
Fac me plagas vulnerari,
Fac me cruce inebriari,
Et cruore Filii.

Flammis ne urar succensus,
Per te, Virgo, sim defensus,
In die judicii.
Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.

abandoned by all, as he breathed forth his soul and died.

Ah, Mother, fount of love, make me feel the force of sorrow; make me weep with thee!

Make this heart of mine burn with the love of Jesus my God, that so I may content his heart.

Do this, O holy Mother: deeply stamp the wounds of the Crucified upon my heart.

Let me share with thee the sufferings of thy Son, for it is for me he graciously deigned to be wounded and to suffer.

Make me lovingly weep with thee: make me compassionate with thee our crucified Jesus, as long as life shall last.

This is my desire, to stand nigh the cross with thee, and be a sharer in thy grief.

Peerless Virgin of virgins! be not displeased at my prayer: make me weep with thee.

Make me to carry the death of Jesus; make me a partner of his Passion, an adorer of his Wounds.

Make me to be wounded with his Wounds; make me to be inebriated with the cross and Blood of thy Son.

And that I may not suffer the eternal flames, let me be defended by thee, O Virgin, on the day of judgment!

O Jesus! when my hour of death comes, let me, by thy Mother's aid, come to my crown of victory.

Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria. Amen.

And when my body dies,
oh! give to my soul the reward of heaven's glory. Amen.

Let us recite the concluding stanzas of the Greek hymn in honour of the holy cross.

HYMN

(Feria IV. mediæ Septimanæ)

Adeste; crucem Domini propositam, jejuniis expiati, cum desiderio amplectamur. Est enim thesaurus sanctificationis et potentiæ, per quam laudamus Christum in sæcula.

Hæc crux tripartita et magna, vilis initio apparens, nunc cœlum tangit virtute sua, hominesque ad Deum semper sursum ducit; per quam laudamus Christum in sæcula.

Honoretur hoc sacratissimum lignum, quod jam olim propheta in panem Christi immissum esse ab Israelitis, qui eum crucifixerunt, vaticinatus est; quem superexaltamus in sæcula.

Montes dulcedinem, et colles exsultationem stillate. Ligna campi, cedri Libani, choreas ducite ob hodiernam vivificæ crucis adorationem. Prophetæ, martyres, apostoli et spiritus justorum, exilite.

Respice in populum et in clerum tuum, Domine, qui cum desiderio laudes tuas canit, cujus gratia mortem

Come, let us devoutly embrace the cross of our Lord that is exposed before us, for our fasts have made us pure. The cross is a treasure of holiness and power, and by it we give eternal praise to Christ.

This triple and glorious cross, contemptible as it seemed at first, now reaches to the very heavens with its power, ever raising and leading men up to God. By it we give eternal praise to Christ.

Honour to this most sacred Wood, which as the prophet anciently foretold was to be put in the bread of Christ, by them that crucified him; to him be praise above all for ever.

Rain down sweetness, O ye mountains! and ye, O hills, your gladness! Trees of the field, cedars of Libanus, exult with joy, for on this day we venerate the life-giving cross. Prophets, martyrs, apostles, spirits of the just, rejoice!

Look down, O Lord, upon thy people and clergy, who now devoutly sing thy praise, and for whose sake thou didst

subiisti. Ne vincat misericordiam tuam infinita multitudo malorum nostrorum, sed salva omnes, o benignissime, per crucem tuam.

Divina armatura vitæ meæ es, o crux; in te Dominus ascendens, servavit me. Latere vulnerato fudit sanguinem et aquam, cujus particeps factus exsulto, Christum glorificans.

Divinum Regis sceptrum crux es, exercitus fortitudo; in tua fiducia profligamus hostes; nobis qui te adoramus, semper concede adversus barbaros victorias.

suffer death. Let not the countless number of our sins outdo thy mercy, but save us, most loving Jesus, by thy cross!

O cross! thou art the sacred armour of my life. My Lord saved me by ascending upon thee. From his wounded side there flowed Blood and Water, of which being made a partaker, I exult, and give glory to Christ.

O cross! thou art the divine sceptre of the King; thou art the strength of them that wage war; it is our confidence in thee that makes us put our enemies to flight. Oh ever grant to us who honour thee, victory over the barbarians.

SATURDAY

IN PASSION WEEK

To-day we begin, as does the holy Gospel, to number the days which precede the death, the sacrifice, of the Lamb of God. St. John, in the twelfth chapter of his Gospel, tells us that this is the sixth day before the Pasch.

Jesus is in Bethania, where a feast is being given in His honour. Lazarus, whom Jesus has restored to life, is present at this repast, which is given in the house of Simon the leper. Martha is busy looking after the various arrangements; her sister, Mary Magdalene, has a heavenly presentiment that the death and burial of her beloved Master are soon to

be, and she has poured upon Him a precious perfume. The holy Gospel, which ever preserves such a mysterious reserve with regard to the Mother of Jesus, does not tell us that Mary was at Bethania on this occasion, but there can be no doubt of her being present. The apostles were also there, and partook of the repast. Whilst the friends of our Saviour are thus grouped around Him, in this village, which is about two thousand paces from Jerusalem, the aspect of the faithless city becomes more and more threatening; and yet, though His disciples are not aware of it, Jesus is to enter the city to-morrow, and in a most public manner. The heart of Mary is a prey to sadness; Magdalene is absorbed in grief; everything announces that the fatal day is near.

The Church has reserved for Monday next the Gospel which relates the history of this Saturday. The reason is that, formerly, and up to the twelfth century, there was no Station held on this day in Rome: it was left free, in order that the Pope might rest before the great fatigues of Holy Week, whose long and solemn services were to begin on the morrow. But, although he did not preside over the assembly of the faithful, he had to observe two usages, which had been handed down by tradition, and had almost become of liturgical importance in the Church at Rome.

During the whole year, the Pope used, every Sunday, to send a portion of the sacred Species consecrated by him, to each of the priests of the presbyterial *titles*, or parochial churches of the city. But it was to-day that this distribution was made for the whole of Holy Week, perhaps on account of to-morrow's long service. We know from the ancient liturgical books of Rome, that it was in the Lateran consistory that to-day's sacred distribution was made, and it is probable (as the blessed Cardinal Tommasi and Benedict XIV tell

us) that the bishops of the suburbicarian churches were of the number of those who received it. We have several instances proving that, formerly, bishops occasionally sent to one another the blessed Sacrament, as a sign of the union that existed between them. With regard to the priests of the city parochial churches, to whom a Particle was sent by the Pope, they put a portion of it in the chalice before receiving the precious Blood.

The other custom, peculiar to this day, consisted in giving alms to all the poor. The Pope presided at this distribution, which was no doubt made ample enough to last the whole of the coming week, when, on account of the long ceremonies, it would scarcely be possible to attend to individual cases of poverty. The liturgists of the middle-ages allude to the beautiful appropriateness of the Roman Pontiff's distributing alms with his own hand to the poor, on this day, the same on which Mary Magdalene embalmed with her perfumes the feet of Jesus.

Since the twelfth century, a Station has been assigned to this Saturday; it takes place in the Church of St. John *before the Latin Gate.* This ancient basilica is built near the spot where the beloved disciple was, by Domitian's order, plunged into the cauldron of boiling oil.

COLLECT

Proficiat, quæsumus, Domine, plebs tibi dicata piæ devotionis affectu: ut sacris actionibus erudita, quanto majestati tuæ fit gratior, tanto donis potioribus augeatur. Per Christum Dominum nostrum. Amen.

May the people consecrated to thy service, we beseech thee, O Lord, improve in the affections of piety; that instructed by these holy mysteries, they may be so much the more enriched with thy heavenly gifts, as they become more acceptable to thy divine majesty. Through Christ our Lord. Amen.

EPISTLE

Lectio Jeremiæ Prophetæ.

Cap. xviii.

In diebus illis: Dixerunt impii Judæi ad invicem: Venite, et cogitemus contra Justum cogitationes: non enim peribit lex a sacerdote, neque consilium a sapiente, nec sermo a propheta: venite, et percutiamus eum lingua, et non attendamus ad universos sermones ejus. Attende, Domine, ad me; et audi vocem adversariorum meorum. Numquid redditur pro bono malum, quia foderunt foveam animæ meæ? Recordare quod steterim in conspectu tuo, ut loquerer pro eis bonum, et averterem indignationem tuam ab eis. Propterea da filios eorum in famem, et deduc eos in manus gladii; fiant uxores eorum absque liberis, et viduæ: et viri earum interficiantur morte: juvenes eorum confodiantur gladio in prælio. Audiatur clamor de domibus eorum: adduces enim super eos latronem repente: quia foderunt foveam ut caperent me, et laqueos absconderunt pedibus meis. Tu autem, Domine, scis omne consilium eorum adversum me in mortem: ne propitieris iniquitati eorum, et peccatum eorum a facie tua non delea-

Lesson from Jeremias the Prophet.

Ch. xviii.

In those days, the wicked Jews said to one another: Come, and let us invent devices against the Just: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us strike him with the tongue, and let us give no heed to all his words. Give heed to me, O Lord, and hear the voice of my adversaries. Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in thy sight to speak good for them, and to turn away thy indignation from them. Therefore deliver up their children to famine, and bring them into the hands of the sword; let their wives be bereaved of children, and widows; and let their husbands be slain by death; let their young men be stabbed with the sword in battle. Let a cry be heard out of their houses; for thou shalt bring the robber upon them suddenly, bscause they have digged a pit to take me, and have hid snares for my feet. But thou, O Lord, knowest all their counsel against me unto death; forgive not their iniquity, and let not their sin

tur: fiant corruentes in conspectu tuo, in tempore furoris tui abutere eis, Domine Deus noster.

be blotted out from thy sight: let them be overthrown before thy eyes, in the time of thy wrath do thou destroy them, O Lord our God.

It makes us tremble to read these awful anathemas, which Jeremias, the figure of Christ, speaks against his enemies, the Jews. This prophecy, which was literally fulfilled at the first destruction of Jerusalem by the Assyrians, received a more terrible fulfilment at the second visitation of God's anger upon this city of malediction. This time, it was not because the Jews had persecuted a prophet; it was because they had rejected and crucified the very Son of God. It was to their long-expected Messias that they had *rendered evil for good.* It was not a saint, like Jeremias, that had *spoken good for them* to the Lord, and besought Him *to turn away His indignation from them;* the Man-God Himself had, without ceasing, made intercession for them, and treated them with the tenderest mercy. But all was in vain; this ungrateful people seemed to hate their divine Benefactor in proportion to His love for them; and at length, in the transport of their fury, they cried out: 'His Blood be upon us and upon our children!'[1] What a frightful chastisement they entailed on themselves by this imprecation! God heard and remembered. Alas! the sinner, who knows Jesus and the worth of His Blood, yet who again sheds this precious Blood, does not he expose himself to the severity of that same justice which fell so heavily on the Jews? Let us tremble and pray: let us implore the divine mercy in favour of those many obstinately blind and hardened sinners, who are hastening to destruction. Oh! that by the fervour of our suppli-

[1] St. Matt. xxvii. 25.

cations addressed to the merciful Heart of our common Redeemer, we could obtain a reversion of their sentence, and secure them pardon!

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. xii.

In illo tempore: Cogitaverunt principes sacerdotum, ut et Lazarum interficerent: quia multi propter illum abibant ex Judæis, et credebant in Jesum. In crastinum autem turba multa, quæ venerat ad diem festum, cum audissent quia venit Jesus Jerosolymam: acceperunt ramos palmarum, et processerunt obviam ei, et clamabant: Hosanna: benedictus qui venit in nomine Domini, Rex Israel. Et invenit Jesus asellum, et sedit super eum, sicut scriptum est: Noli timere, filia Sion: ecce Rex tuus venit sedens super pullum asinæ. Hæc non cognoverunt discipuli ejus primum: sed quando glorificatus est Jesus, tunc recordati sunt quia hæc erant scripta de eo: et hæc fecerunt ei.

Testimonium ergo perhibebat turba, quæ erat cum eo quando Lazarum vocavit de monumento, et suscitavit eum a mortuis. Propterea et obviam venit ei turba: quia audierunt eum fecisse

Sequel of the holy Gospel according to John.

Ch. xii.

At that time: The chief priests thought to kill Lazarus also, because many of the Jews by reason of him went away, and believed in Jesus. And on the next day a great multitude, that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the King of Israel! And Jesus found a young ass, and sat upon it, as it is written: Fear not, daughter of Sion; behold thy king cometh sitting on an ass's colt. These things his disciples did not know at first; but when Jesus was glorified, they then remembered that these things were written of him, and that they had done these things to him.

The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet him, because

hoc signum. Pharisæi ergo dixerunt ad semetipsos: Videtis quia nihil proficimus? Ecce mundus totus post eum abiit. Erant autem quidam Gentiles ex his, qui ascenderant ut adorarent in die festo. Hi ergo accesserunt ad Philippum, qui erat a Bethsaida Galilææ, et rogabant eum, dicentes: Domine, volumus Jesum videre. Venit Philippus, et dicit Andreæ: Andreas rursum et Philippus dixerunt Jesu.

Jesus autem, respondit eis, dicens: Venit hora, ut clarificetur Filius hominis. Amen, amen, dico vobis, nisi granum frumenti cadens in terram, mortuum fuerit, ipsum solum manet. Si autem mortuum fuerit, multum fructum affert. Qui amat animam suam, perdet eam: et qui odit animam suam in hoc mundo, in vitam æternam custodit eam. Si quis mihi ministrat, me sequatur: et ubi sum ego, illic et minister meus erit. Si quis mihi ministraverit, honorificabit eum Pater meus. Nunc anima mea turbata est. Et quid dicam? Pater, salvifica me ex hac hora. Sed propterea veni in horam hanc. Pater, clarifica nomen tuum. Venit ergo vox de cœlo: Et clarificavi, et iterum clarificabo. Turba

they heard that he had done this miracle. The pharisees therefore said among themselves: Do you see that we prevail nothing? behold the whole world is gone after him. Now there were certain Gentiles among them, who came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him saying: Sir, we would see Jesus. Philip cometh, and telleth Andrew. Again Andrew and Philip told Jesus.

But Jesus answered them, saying: The hour is come that the Son of man shall be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again. The multitude there-

ergo, quæ stabat et audierat, dicebat tonitruum esse factum. Alii dicebant: Angelus ei locutus est.

Respondit Jesus, et dixit: Non propter me hæc vox venit, sed propter vos. Nunc judicium est mundi: nunc princeps hujus mundi ejicietur foras. Et ego si exaltatus fuero a terra, omnia traham ad meipsum: (hoc autem dicebat, significans qua morte esset moriturus). Respondit ei turba: Nos audivimus ex lege, quia Christus manet in æternum: et quomodo tu dicis: Oportet exaltari Filium hominis? Quis est iste Filius hominis? Dixit ergo eis Jesus: Adhuc modicum lumen in vobis est. Ambulate dum lucem habetis, ut non vos tenebræ comprehendant: et qui ambulat in tenebris, nescit quo vadat. Dum lucem habetis, credite in lucem, ut filii lucis sitis. Hæc locutus est Jesus: et abiit, et abscondit se ab eis.

fore that stood and heard, said that it thundered. Others said: An angel spoke to him.

Jesus answered and said: This voice came not because of me, but for your sakes. Now is the judgment of the world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said, signifying what death he should die.) The multitude answered him: We have heard out of the law, that Christ abideth for ever; and how sayest thou: the Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not; and he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be children of light. These things Jesus spoke, and he went away and hid himself from them.

The enemies of Jesus have come to that pitch of hatred, which robs a man of his senses. Lazarus, who has been restored from death to life, is here standing before them; and instead of his resuscitation convincing them of Jesus' being the Messias, it sets them thinking how best to make away with this irresistible witness. O senseless men! that Jesus who raised him to life when dead, can again bring him to life if you murder him. Jesus' triumphant entry

into Jerusalem, which we are solemnly to commemorate to-morrow, adds to their jealousy and hatred. *Behold*, say they, *we prevail nothing: the whole world goes after Him.* Alas! this ovation is to be soon followed by one of those reverses to which a populace is so subject. Meanwhile, however, we have *certain Gentiles* who *desire to see Jesus.* It is the beginning of the fulfilment of Jesus' prophecy: 'The kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.'[1] Then shall *the Son of man be glorified;* then shall all nations, by their humble homage to the Crucified, protest against the sinful blindness of the Jews. But, before this comes to pass, it is requisite that the divine *Wheat* be cast *into the ground, and die.* Then, the glorious harvest; and the beautiful seed shall yield a hundredfold.

And yet, Jesus feels, in His human nature, a momentary fear at the thought of this death He is to undergo. It is not the agony in the garden; it is a *trouble* of soul. Let us listen to His words: *Father! save Me from this hour.* It is our God who foresees all that He is about to suffer for our sake, and it fills Him with fear: He asks to be freed from it, though His will has decreed and accepted it. He immediately adds: *But for this cause I came unto this hour: Father! glorify Thy name.* His soul is now calm; He once more accepts the hard conditions of our salvation. After this, His words bespeak a triumph; by virtue of the sacrifice about to be offered, satan shall be dethroned: *the prince of this world shall be cast out.* But the defeat of satan is not the only fruit of our Saviour's immolation: man, earthly and depraved creature as he is, is to be raised from this earth to heaven. The Son of God is to be the heav-

[1] St. Matt. xxi. 43.

only loadstone, attracting man to Himself: *And I, if I be lifted up from the earth, will draw all things to Myself.* He forgets His sufferings, and the terrible death which just now *troubled* Him; He thinks but of the defeat of our implacable enemy, and of our being saved and glorified by His cross. These few words reveal the whole Heart of our Redeemer: if we attentively weigh them, they will suffice to inflame us with devotion as we celebrate the ineffable mysteries of Holy Week.

Humiliate capita vestra Deo.

Tueatur quæsumus, Domine, dextera tua populum deprecantem, et purificatum dignanter erudiat: ut consolatione præsenti, ad futura bona proficiat. Per Christum Dominum nostrum. Amen.

Bow down your heads to God.

May thy right hand, O Lord, we beseech thee, protect thy people making supplication to thee, and purifying them from their sins, make them wise, that they may make such use of the comforts of this present life, as to arrive at that which is eternal. Through Christ our Lord. Amen.

Let us sue for mercy from the Saviour of our souls, in these words of supplication used in the Gothic liturgy of Spain.

SUPPLICATION

(Feria VI Dominicæ V)

℣. Miserere, et parce, clementissime Domine, populo tuo.

℟. Quia peccavimus tibi.

℣. De crucis throno aspice nos miseros, et passionum compeditos vinculis, nostris

℣. Have mercy upon, and spare, thy people, O most merciful Lord!

℟. For we have sinned against thee.

℣. Look down, from the throne of thy cross, upon us miserable creatures, who are

absolve, Redemptor, supplíciis.

℟. Quia peccavimus tibi.

℣. Passus flagella, et crucis injuriam, persecutorum sustinens convicia, dona delictis nostris pœnitentiam.

℟. Quia peccavimus tibi.

℣. Qui justus judex, male judicatus es, et pœnas crucis suscepisti innocens: tu nos a pœnis nostris salva redimens.

℟. Quia peccavimus tibi.

℣. Vox tua Patrem pro nobis expostulet, quæ silens fuit olim ante judicem, ut te regnante perfruamur Domino.

℟. Quia peccavimus tibi.

fettered by the chains of our passions. Deliver us, O thou our Redeemer, from the punishments we deserve.

℟. For we have sinned against thee.

℣. O thou that wast scourged, ignominiously crucified, and insulted by them that persecuted thee! grant us repentance for our sins.

℟. For we have sinned against thee.

℣. O thou, the just Judge, that wast judged unjustly, and, though innocent, made to suffer the tortures of the cross! save us from our merited punishments, for thou art our Redeemer.

℟. For we have sinned against thee.

℣. O thou, that heretofore wast silent before the judge! raise up thy voice in pleading for us to thy Father, that we may be happy with thee, our King and Lord.

℟. For we have sinned against thee.

The following sequence, in praise of Mary, is most appropriate for this Saturday of Passion-week. It sweetly blends together the homages we owe to the cross of Jesus and to the dolours of Mary. We have taken it from the *Horæ* of the sixth century.

SEQUENCE

Lignum vitæ quærimus,
Qui vitam amisimus
Fructu ligni vetiti.
Nec inventum noverit

We that, by the fruit of the forbidden tree, lost our life, now seek the tree of life.
He alone hath found this

Qui fructum non viderit
Adhærentem stipiti.
Fructus per quem vivitur
Pendet, sicut creditur,
Virginis ad ubera.
Et ad crucem iterum,
Inter viros scelerum,
Passus quinque vulnera.
Hic Virgo puerpera,
Hic crux salutifera:
Ambo ligna mystica.
Hæc hyssopus humilis,
Illa cedrus nobilis:
Utraque vivifica.
Positus in medio,
Quo me vertam nescio.
In hoc dulci dubio,
Dulcis est collatio.
Hic complexus brachiis,
Modis vagit variis.

Hic extendit brachia,
Complexurus omnia.

Charum Mater tenere
Novit hic tenere.
Charitas sub latere,
Nescit hic latere.
Hic adhærens pectori,
Pascitur ab ubere.

Hic affixus arbori,
Pascit nos ex vulnere.
Crux ministrat pabula,
Fructu nos reficiens.
Mater est præambula,
Fructum nobis nutriens.

Tandem ad hoc trahitur
Finalis sententia.
Quod nemo consequitur
Unam sine alia.

tree, who sees the branch whereon is fixed the fruit.
Our faith tells us, that the fruit, that gives us life, hangs on Mary's breast.
And on the cross, between two thieves, though here he is pierced with five wounds.
The Virgin-Mother, and the saving cross, both are mystic trees;
The cross, humble as the hyssop; Mary, noble as the cedar: both are trees of life.
Placed between the two, I know not to which to turn.
O sweet perplexity! O sweet comparison!
Here, my Jesus lies, fondled in his Mother's arms, a weeping little Babe;
There, with his arms stretched out, calling all to his embrace.
Here, 'tis a burden sweet to a Mother's love;
There, 'tis Love itself, too ardent to be hid.
Here, leaning on his Mother's heart, he is fed at her breast;
There, fastened to the tree, he feeds us from his wounds.
The cross supplies us with the food of its refreshing fruit;
The Mother forestalls the cross, feeding the very fruit, feeding him for us.
This, then, is my decision: we cannot have the one without the other.

Qui crucem elegerit,
Nec sic Matrem deserit:
Cum ad crucem venerit,
Matrem ibi poterit
Stantem invenire.

Nec qui Matrem eligit,
Crucem prorsus abigit,
Si modum intelligit
Quo per Matrem contigit
Gladium transire.

Fili Matris unice,
Matris crucifixæ,
Nos de cruce respice,
Fili crucifixe.

Fructus o vivifice,
Fructus ligni vitæ,
Nos teipso refice,
Nobis da frui te. Amen.

He that chooses the cross, must have the Mother; for when he comes to the cross, he will find the Mother standing at the foot.

He that chooses the Mother, meets the cross as well, for it was while standing at the cross, that the Mother's heart was pierced.

O Jesus! crucified Son of a crucified Mother! look upon us from thy cross.

O living fruit! O fruit of the tree of life! refresh us with thyself, give us the enjoyment of thine own dear self. Amen.

PALM SUNDAY

Hodie si vocem Domini audieritis, nolite obdurare corda vestra.

To-day, if ye shall hear the voice of the Lord, harden not your hearts.

EARLY in the morning of this day, Jesus sets out for Jerusalem, leaving Mary His Mother, and the two sisters Martha and Mary Magdalene, and Lazarus, at Bethania. The Mother of sorrows trembles at seeing her Son thus expose Himself to danger, for His enemies are bent upon His destruction; but it is not death, it is triumph, that Jesus is to receive to-day in Jerusalem. The Messias, before being nailed to the cross, is to be proclaimed King by the people of the great city; the little children are to make her streets echo with their *Hosannas* to the Son of David; and this in presence of the soldiers of Rome's emperor, and

of the high priests and pharisees: the first standing under the banner of their eagles; the second, dumb with rage.

The prophet Zachary had foretold this triumph which the Son of Man was to receive a few days before His Passion, and which had been prepared for Him from all eternity. 'Rejoice greatly, O daughter of Sion! Shout for joy, O daughter of Jerusalem! Behold thy King will come to thee; the Just and the Saviour. He is poor, and riding upon an ass, and upon a colt, the foal of an ass.'[1] Jesus, knowing that the hour has come for the fulfilment of this prophecy, singles out two from the rest of His disciples, and bids them lead to Him an ass and her colt, which they would find not far off. He has reached Bethphage, on Mount Olivet. The two disciples lose no time in executing the order given them by their divine Master; and the ass and the colt are soon brought to the place where He stands.

The holy fathers have explained to us the mystery of these two animals. The ass represents the Jewish people, which had been long under the yoke of the Law; the colt, upon which, as the evangelist says, no man yet hath sat,[2] is a figure of the Gentile world, which no one had ever yet brought into subjection. The future of these two peoples is to be decided a few days hence: the Jews will be rejected, for having refused to acknowledge Jesus as the Messias; the Gentiles will take their place, to be adopted as God's people, and become docile and faithful.

The disciples spread their garments upon the colt; and our Saviour, that the prophetic figure might be fulfilled, sits upon him,[3] and advances towards Jerusalem. As soon as it is known that Jesus is near the city, the holy Spirit works in the hearts of those

[1] Zach. ix. 9. [2] St. Mark xi. 2. [3] *Ibid.* 7, and St. Luke xix. 35.

Jews, who have come from all parts to celebrate the feast of the Passover. They go out to meet our Lord, holding palm branches in their hands, and loudly proclaiming Him to be King.[1] They that have accompanied Jesus from Bethania, join the enthusiastic crowd. Whilst some spread their garments on the way, others cut down boughs from the palm-trees, and strew them along the road. *Hosanna* is the triumphant cry, proclaiming to the whole city that Jesus, the Son of David, has made His entrance as her King.

Thus did God, in His power over men's hearts, procure a triumph for His Son, and in the very city which, a few days later, was to clamour for His Blood. This day was one of glory to our Jesus, and the holy Church would have us renew, each year, the memory of this triumph of the Man-God. Shortly after the birth of our Emmanuel, we saw the Magi coming from the extreme east, and looking in Jerusalem for the King of the Jews, to whom they intended offering their gifts and their adorations: but it is Jerusalem herself that now goes forth to meet this King. Each of these events is an acknowledgment of the kingship of Jesus; the first, from the Gentiles; the second, from the Jews. Both were to pay Him this regal homage, before He suffered His Passion. The inscription to be put upon the cross, by Pilate's order, will express the kingly character of the Crucified: Jesus of Nazareth, King of the Jews. Pilate, the Roman governor, the pagan, the base coward, has been unwittingly the fulfiller of a prophecy; and when the enemies of Jesus insist on the inscription being altered, Pilate will not deign to give them any answer but this: 'What I have written, I have written.' To-day, it is the Jews themselves that

[1] St. Luke xix. 38.

proclaim Jesus to be their King: they will soon be dispersed, in punishment for their revolt against the Son of David; but Jesus is King, and will be so for ever. Thus were literally verified the words spoken by the Archangel to Mary, when he announced to her the glories of the Child that was to be born of her: 'The Lord God shall give unto Him the throne of David, His father; and He shall reign in the house of Jacob for ever.'[1] Jesus begins His reign upon the earth this very day; and though the first Israel is soon to disclaim His rule, a new Israel, formed from the faithful few of the old, shall rise up in every nation of the earth, and become the kingdom of Christ, a kingdom such as no mere earthly monarch ever coveted in his wildest fancies of ambition.

This is the glorious mystery which ushers in the great week, the week of dolours. Holy Church would have us give this momentary consolation to our heart, and hail our Jesus as our King. She has so arranged the service of to-day, that it should express both joy and sorrow; joy, by uniting herself with the loyal *hosannas* of the city of David; and sorrow, by compassionating the Passion of her divine Spouse. The whole function is divided into three parts, which we will now proceed to explain.

The first is the blessing of the palms; and we may have an idea of its importance from the solemnity used by the Church in this sacred rite. One would suppose that the holy Sacrifice has begun, and is going to be offered up in honour of Jesus' entry into Jerusalem. Introit, Collect, Epistle, Gradual, Gospel, even a Preface, are said, as though we were, as usual, preparing for the immolation of the spotless Lamb; but, after the triple *Sanctus! Sanctus! Sanctus!* the Church suspends these sacrificial formulas, and turns

[1] St. Luke i. 32.

to the blessing of the palms. The prayers she uses for this blessing are eloquent and full of instruction; and, together with the sprinkling with holy water and the incensation, impart a virtue to these branches, which elevates them to the supernatural order, and makes them means for the sanctification of our souls and the protection of our persons and dwellings. The faithful should hold these palms in their hands during the procession, and during the reading of the Passion at Mass, and keep them in their homes as an outward expression of their faith, and as a pledge of God's watchful love.

It is scarcely necessary to tell our reader that the palms or olive branches, thus blessed, are carried in memory of those wherewith the people of Jerusalem strewed the road, as our Saviour made His triumphant entry; but a word on the antiquity of our ceremony will not be superfluous. It began very early in the east. It is probable that, as far as Jerusalem itself is concerned, the custom was established immediately after the ages of persecution. St. Cyril, who was bishop of that city in the fourth century, tells us that the palm-tree, from which the people cut the branches when they went out to meet our Saviour, was still to be seen in the vale of Cedron.[1] Such a circumstance would naturally suggest an annual commemoration of the great event. In the following century, we find this ceremony established, not only in the churches of the east, but also in the monasteries of Egypt and Syria. At the beginning of Lent, many of the holy monks obtained permission from their abbots to retire into the desert, that they might spend the sacred season in strict seclusion; but they were obliged to return to their monasteries for Palm Sunday, as we learn from the life of Saint

[1] *Cateches.* XI. *versus fin.*

Euthymius, written by his disciple Cyril.[1] In the west, the introduction of this ceremony was more gradual; the first trace we find of it is in the sacramentary of St. Gregory, that is, at the end of the sixth, or the beginning of the seventh, century. When the faith had penetrated into the north, it was not possible to have palms or olive branches; they were supplied by branches from other trees. The beautiful prayers used in the blessing, and based on the mysteries expressed by the palm and olive trees, are still employed in the blessing of our willow, box, or other branches; and rightly, for these represent the symbolical ones which nature has denied us.

The second of to-day's ceremonies is the procession, which comes immediately after the blessing of the palms. It represents our Saviour's journey to Jerusalem, and His entry into the city. To make it the more expressive, the branches that have just been blessed are held in the hand during it. With the Jews, to hold a branch in one's hand was a sign of joy. The divine law had sanctioned this practice, as we read in the following passage from Leviticus, where God commands His people to keep the feast of tabernacles: And you shall take to you, on the first day, the fruits of the fairest tree, and branches of palm-trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God.[2] It was, therefore, to testify their delight at seeing Jesus enter within their walls, that the inhabitants, even the little children, of Jerusalem, went forth to meet Him with palms in their hands. Let us, also, go before our King, singing our *hosannas* to Him as the conqueror of death, and the liberator of His people.

During the middle ages, it was the custom, in

[1] *Act. SS.* Jan. 20. [2] Lev. xxiii. 40.

many churches, to carry the book of the holy Gospels in this procession. The Gospel contains the words of Jesus Christ, and was considered to represent Him. The procession halted at an appointed place, or station: the deacon then opened the sacred volume, and sang from it the passage which describes our Lord's entry into Jerusalem. This done, the cross which, up to this moment, was veiled, was uncovered; each of the clergy advanced towards it, venerated it, and placed at its foot a small portion of the palm he held in his hand. The procession then returned, preceded by the cross, which was left unveiled until all had re-entered the church. In England and Normandy, as far back as the eleventh century, there was practised a holy ceremony which represented, even more vividly than the one we have just been describing, the scene that was witnessed on this day at Jerusalem: the blessed Sacrament was carried in procession. The heresy of Berengarius, against the real presence of Jesus in the Eucharist, had been broached about that time; and the tribute of triumphant joy here shown to the sacred Host was a distant preparation for the feast and procession which were to be instituted at a later period.

A touching ceremony was also practised in Jerusalem during to-day's procession, and, like those just mentioned, was intended to commemorate the event related by the Gospel. The whole community of the Franciscans (to whose keeping the holy places are entrusted) went in the morning to Bethphage. There, the father guardian of the holy Land, being vested in pontifical robes, mounted upon an ass, on which garments were laid. Accompanied by the friars and the Catholics of Jerusalem, all holding palms in their hands, he entered the city, and alighted at the church of the holy sepulchre where Mass was celebrated with all possible solemnity.

This beautiful ceremony, which dated from the period of the Latin kingdom in Jerusalem, has been forbidden, for now almost two hundred years, by the Turkish authorities of the city.

We have mentioned these different usages, as we have done others on similar occasions, in order to aid the faithful to the better understanding of the several mysteries of the liturgy. In the present instance, they will learn that, in to-day's procession, the Church wishes us to honour Jesus Christ as though He were really among us, and were receiving the humble tribute of our loyalty. Let us lovingly go forth to meet this our King, our Saviour, who comes to visit the daughter of Sion, as the prophet has just told us. He is in our midst; it is to Him that we pay honour with our palms: let us give Him our hearts too. He comes that He may be our King; let us welcome Him as such, and fervently cry out to Him: '*Hosanna* to the Son of David!'

At the close of the procession a ceremony takes place, which is full of the sublimest symbolism. On returning to the church, the doors are found to be shut. The triumphant procession is stopped; but the songs of joy are continued. A hymn in honour of Christ our King is sung with its joyous chorus; and at length the subdeacon strikes the door with the staff of the cross; the door opens, and the people, preceded by the clergy, enter the church, proclaiming the praise of Him, who is our resurrection and our life.

This ceremony is intended to represent the entry of Jesus into that Jerusalem of which the earthly one was but the figure—the Jerusalem of heaven, which has been opened for us by our Saviour. The sin of our first parents had shut it against us; but Jesus, the King of glory, opened its gates by His cross, to which every resistance yields. Let us, then, continue

to follow in the footsteps of the Son of David, for He is also the Son of God, and He invites us to share His kingdom with Him. Thus, by the procession, which is commemorative of what happened on this day, the Church raises up our thoughts to the glorious mystery of the Ascension, whereby heaven was made the close of Jesus' mission on earth. Alas! the interval between these two triumphs of our Redeemer are not all days of joy; and no sooner is our procession over, than the Church, who had laid aside for a moment the weight of her grief, falls back into sorrow and mourning.

The third part of to-day's service is the offering of the holy Sacrifice. The portions that are sung by the choir are expressive of the deepest desolation; and the history of our Lord's Passion, which is now to be read by anticipation, gives to the rest of the day that character of sacred gloom, which we all know so well. For the last five or six centuries, the Church has adopted a special chant for this narrative of the holy Gospel. The historian, or the evangelist, relates the events in a tone that is at once grave and pathetic; the words of our Saviour are sung to a solemn yet sweet melody, which strikingly contrasts with the high dominant of the several other interlocutors and the Jewish populace. During the singing of the Passion, the faithful should hold their palms in their hands, and, by this emblem of triumph, protest against the insults offered to Jesus by His enemies. As we listen to each humiliation and suffering, all of which were endured out of love for us, let us offer Him our palm as to our dearest Lord and King. When should we be more adoring, than when He is most suffering?

These are the leading features of this great day. According to our usual plan, we will add to the prayers and lessons any instructions that seem to be needed.

This Sunday, besides its liturgical and popular appellation of *Palm Sunday*, has had several other names. Thus it was called *Hosanna Sunday*, in allusion to the acclamation wherewith the Jews greeted Jesus on His entry into Jerusalem. Our forefathers used also to call it *Pascha Floridum*, because the feast of the Pasch (or Easter), which is but eight days off, is to-day in bud, so to speak, and the faithful could begin from this Sunday to fulfil the precept of Easter Communion. It was in allusion to this name, that the Spaniards, having on the Palm Sunday of 1513, discovered the peninsula on the Gulf of Mexico, called it *Florida*. We also find the name of *Capitilavium* given to this Sunday, because, during those times when it was the custom to defer till Holy Saturday the baptism of infants born during the preceding months (where such a delay entailed no danger), the parents used, on this day, to wash the heads of these children, out of respect to the holy chrism wherewith they were to be anointed. Later on, this Sunday was, at least in some churches, called the *Pasch of the competents*, that is, of the catechumens, who were admitted to Baptism; they assembled to-day in the church, and received a special instruction on the symbol, which had been given to them in the previous scrutiny. In the Gothic Church of Spain, the symbol was not given till to-day. The Greeks call this Sunday *Baïphoros*, that is, *Palm-bearing*.

THE BLESSING OF THE PALMS

It begins with the chanting of the following antiphon, which serves as an Introit.

ANTIPHON

Hosanna filio David! Be- Hosanna to the Son of

nedictus qui venit in nomine Domini. O Rex Israel! Hosanna in excelsis!

David! Blessed is he that cometh in the name of the Lord. O King of Israel! Hosanna in the highest!

The priest then sums up, in the following prayer, the petitions of the faithful. This is what he asks for his people: that after this short life is over, they may come to that eternal kingdom, which has been prepared for them by the Death and Resurrection of Jesus.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

OREMUS

Deus quem diligere et amare, justitia est, ineffabilis gratiæ tuæ in nobis dona multiplica; et qui fecisti nos in morte Filii tui sperare quæ credimus, fac nos eodem resurgente pervenire quo tendimus. Qui tecum vivit et regnat in unitate Spiritus sancti Deus per omnia sæcula sæculorum.

℟. Amen.

LET US PRAY

O God, whom to love is true righteousness, multiply in our hearts the gifts of thy holy grace; and since, by the death of thy only Son, thou hast made us to hope for those things which we believe, grant that, by his resurrection, we may arrive at the happy end of our journey. Who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end.

℟. Amen.

After this prayer, the subdeacon chants a passage from the Book of Exodus, which relates how the people of God, after they had gone forth from Egypt, pitched their tents at Elim, beneath the shade of seventy palm-trees, where also were twelve fountains. While here, they were told by Moses that God was about to send them manna from heaven, and that, on the very next morning, their hunger would be appeased. These were figures of what is now given to the Christian people. The faithful, by a sincere

conversion, have separated themselves from the Egypt of a sinful world. They are offering the palms of their loyalty and love to Jesus, their King. The fountains typify the Baptism, which, a few days hence, is to be administered to our catechumens. These fountains are twelve in number; the twelve articles of the symbol of our faith were preached to the world by the twelve apostles. And finally, on the morning of Easter day, Jesus, the Bread of life, the heavenly Manna, will arise from the tomb, and manifest His glory to us.

Lectio libri Exodi.

Cap. xv

In diebus illis: Venerunt filii Israel in Elim, ubi erant duodecim fontes aquarum, et septuaginta palmæ: et castrametati sunt juxta aquas. Profectique sunt de Elim: et venit omnis multitudo filiorum Israel in desertum Sin, quod est inter Elim et Sinaï: quintodecimo die mensis secundi, postquam egressi sunt de terra Ægypti. Et murmuravit omnis congregatio filiorum Israel contra Moysen et Aaron in solitudine. Dixeruntque filii Israel ad eos: Utinam mortui essemus per manum Domini in terra Ægypti, quando sedebamus super ollas carnium: et comedebamus panem in saturitate. Cur induxistis nos in desertum istud, ut occideretis omnem multitudinem

Lesson from the book of Exodus.

Ch. xv

In those days, the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm-trees; and they encamped by the waters. And they set forward from Elim; and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the

fame? ℣. Dixit autem Dominus ad Moysen: Ecce ego pluam vobis panes de cœlo. Egrediatur populus, et colligat quæ sufficiunt per singulos dies: ut tentem eum, utrum ambulet in lege mea, an non. Die autem sexto parent quod inferant: et sit duplum, quam colligere solebant per singulos dies. Dixeruntque Moyses et Aaron ad omnes filios Israel: Vespere scietis, quod Dominus eduxerit vos de terra Ægypti: et mane videbitis gloriam Domini.

multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you; let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or no. But the sixth day let them provide for to bring in, and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt: and in the morning you shall see the glory of the Lord.

After this lesson, the choir sings one of the two following responsories, which commemorate the Passion of our Lord.

RESPONSORY

℟. Collegerunt pontifices et pharisæi concilium, et dixerunt: Quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum: ° Et venient Romani, et tollent nostrum locum et gentem.

℣. Unus autem ex illis, Caiphas nomine, cum esset pontifex anni illius, prophetavit dicens: Expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum dicentes:

℟. The chief priests therefore and the pharisees gathered a council, and said: What are we doing, for this man performeth many wonders? If we let him go on thus, all will believe in him. ° And the Romans will come and destroy both our country and people.

℣. But one of them, named Caiphas, being the high priest of that year, said to them: It is for your interest that one man should die for the people, and not the whole nation perish. Therefore from that day they devised to kill him, saying:

℣. Et venient Romani, et tollent nostrum locum et gentem.

℟. In monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste. ℣. Spiritus quidem promptus est: caro autem infirma: fiat voluntas tua.

℣. Vigilate et orate, ut non intretis in tentationem.

℣. Spiritus quidem promptus est: caro autem infirma: fiat voluntas tua.

℣. And the Romans will come and destroy both our country and people.

℟. Jesus prayed unto his Father on Mount Olivet: O Father, if it be possible, let this cup pass from me. ℣. The spirit indeed is ready, but the flesh is weak. Thy will be done.

℣. Watch and pray, that ye enter not into temptation.

℣. The spirit indeed is ready, but the flesh is weak. Thy will be done.

The deacon then chants, from the Gospel of Saint Matthew, the history of Jesus' triumphant entry into Jerusalem. The palms of the new Testament entwine with those of the old, in honour of the Man-God, who is the connecting link of both.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xxi.

In illo tempore: Cum appropinquasset Jesus Jerosolymis et venisset Bethphage, ad montem Oliveti; tunc misit duos discipulos, dicens eis: Ite in castellum, quod contra vos est: et statim invenietis asinam alligatam, et pullum cum ea: solvite, et adducite mihi. Et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet: et confestim dimittet eos. Hoc autem totum factum est, ut adimpleretur quod dictum est per prophetam dicentem: Dicite filiæ

Sequel of the holy Gospel according to Matthew.

Ch. xxi.

At that time: When Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet, he sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her; loose them and bring them to me. And if any man shall say anything to you, say ye, that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daugh-

Sion: Ecce Rex tuus venit tibi mansuetus, sedens super asinam, et pullum filium subjugalis. Euntes autem discipuli, fecerunt sicut præcepit illis Jesus. Et adduxerunt asinam, et pullum: et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via. Alii autem cædebant ramos de arboribus, et sternebant in via. Turbæ autem quæ præcedebant, et quæ sequebantur, clamabant, dicentes: Hosanna filio David! benedictus qui venit in nomine Domini!

ter of Sion: Behold, thy King cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them: and they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way; and the multitudes that went before and that followed, cried, saying: Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!

And now the mystery-speaking palms are to receive the Church's blessing. The priest begins by two scriptural allusions: the first is to Noah, who received an olive-branch, when the waters of the deluge had subsided; the second is to Moses, whose people, after quitting Egypt, encamped under the seventy palm-trees. Then in the solemn tone of the Preface, he calls upon all creatures to give praise to the adorable name of Jesus, for whom we are preparing the homage of our devoted love. Let us respond to the invitation, and sing with all our hearts: *Holy! Holy! Holy!—Hosanna in excelsis!*

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

OREMUS

Auge fidem in te sperantium, Deus, et supplicum preces clementer exaudi: veniat super nos multiplex misericordia tua; benedi-

LET US PRAY

Increase, O God, the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants; let thy manifold mercy come upon us, and

cantur et hi palmites palmarum, seu olivarum: et sicut in figura Ecclesiæ multiplicasti Noe egredientem de arca, et Moysen exeuntem de Ægypto cum filiis Israel: ita nos portantes palmos, et ramos olivarum bonis actibus occurramus obviam Christo, et per ipsum in gaudium introeamus æternum. Qui tecum vivit et regnat in unitate Spiritus sancti Deus,

℣. Per omnia sæcula sæculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

℟. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui gloriaris in consilio sanctorum tuorum. Tibi enim serviunt creaturæ tuæ: quia te solum auctorem et Deum cognoscunt: et omnis factura tua te collaudat, et benedicunt te sancti tui. Quia illud magnum Unigeniti tui nomen, coram regibus et potestatibus hujus sæculi, libera voce confitentur. Cui assi-

let these branches of palm-trees, or olive-trees be blessed; and as in a figure of the Church thou didst multiply Noah going out of the ark, and Moses going out of Egypt with the children of Israel, so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter through him into eternal joys. Who liveth and reigneth with thee, in the unity of the Holy Ghost, God,

℣. For ever and ever.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We have fixed them on God.

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

℟. It is meet and just.

It is truly meet and just, right and available to salvation, always and in all places to give thee thanks, O holy Lord, almighty Father, eternal God, who art glorious in the assembly of thy saints. For thy creatures serve thee, because they acknowledge thee for their only Creator and God. And the whole creation praiseth thee, and thy saints bless thee, because they confess with freedom, before the kings and powers of this world, the great name of thy only-begotten Son. Before whom the Angels and

stunt Angeli et Archangeli, Throni et Dominationes: cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ concinunt, sine fine dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.

Pleni sunt cœli et terra gloria tua.

Hosanna in excelsis.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

Archangels, the Thrones and Dominations, stand, and with all the troops of the heavenly host, sing a hymn to thy glory, saying without ceasing:

Holy, holy, holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

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

Hosanna in the highest!

The prayers which now follow, explain the mystery of the palms, and draw down the blessing of God both upon them and upon the faithful who receive and keep them with proper dispositions.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. The Lord be with you.

℟. And with thy spirit.

OREMUS

Petimus, Domine sancte, Pater omnipotens, æterne Deus: ut hanc creaturam olivæ, quam ex ligni materia prodire jussisti, quamque columba rediens ad arcam, proprio pertulit ore: benedicere et sanctificare digneris: ut quicumque ex ea receperint, accipiant sibi protectionem animæ et corporis, fiatque, Domine, nostræ salutis remedium, tuæ gratiæ sacramentum. Per Dominum nostrum.

℟. Amen.

LET US PRAY

We beseech thee, O holy Lord, almighty Father, eternal God, that thou wouldst be pleased to bless and sanctify this creature of the olive tree, which thou madest to shoot out of the substance of the wood, and which the dove, returning to the ark, brought in its bill; that whoever receiveth it, may find protection of soul and body, and that it may prove, O Lord, a saving remedy, and a sacred sign of thy grace. Through, &c.

℟. Amen.

OREMUS

Deus, qui dispersa congregas, et congregata con-

LET US PRAY

O God, who gatherest what is dispersed, and preservest

servas: qui populis obviam Jesu ramos portantibus benedixisti: benedic etiam hos ramos palmæ et olivæ, quos tui famuli ad honorem nominis tui fideliter suscipiunt: ut in quemcumque locum introducti fuerint, tuam benedictionem habitatores loci illius consequantur: et omni adversitate effugata, dextera tua protegat quos redemit Jesus Christus Filius tuus Dominus noster. Qui tecum.

℟. Amen.

what is gathered; who didst bless the people that carried boughs to meet Jesus; bless also these branches of the palm-tree and olive-tree which thy servants take with faith in honour of thy name; that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing, and thy right hand may preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ thy Son. Who liveth, &c.

℟. Amen.

OREMUS

Deus, qui miro dispositionis ordine, ex rebus etiam insensibilibus, dispensationem nostræ salutis ostendere voluisti: da quæsumus, ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie cœlesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit. Palmarum igitur rami de mortis principe triumphos exspectant: surculi vero olivarum spiritualem unctionem advenisse quodammodo clamant. Intellexit enim jam tunc illa hominum beata multitudo præfigurari: quia Redemptor noster humanis condolens mi-

LET US PRAY

O God, who by the wonderful order of thy providence wouldst, even in insensible things, show us the manner of our salvation; grant, we beseech thee, that the devout hearts of thy faithful may understand to their benefit the mystical meaning of that ceremony, when the multitude, by direction from heaven, going this day to meet our Redeemer, strewed under his feet palms and olive-branches. The palms represent his triumph over the prince of death; and the olive-branches proclaim, in some manner, the coming of a spiritual unction. For that pious multitude then knew, what was by them signified, that our Redeemer, compassionating the misery of mankind, was to

seriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus. Et ideo talia obsequens administravit, quæ in illo et triumphos victoriæ, et misericordiæ pinguedinem declararent. Quod nos quoque plena fide, et factum et significatum retinentes, te Domine sancte, Pater omnipotens, æterne Deus, per eumdem Dominum nostrum Jesum Christum suppliciter exoramus: ut in ipso atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosæ resurrectionis participes esse mereamur. Qui tecum vivit et regnat in unitate Spiritus 'sancti Deus, per omnia sæcula sæculorum.

℟. Amen.

OREMUS

Deus, qui per olivæ ramum, pacem terris columbam nuntiare jussisti: præsta quæsumus: ut hos olivæ cæterarumque arborum ramos, cœlesti benedictione sanctifices: ut cuncto populo tuo proficiant ad salutem. Per Christum Dominum nostrum.

℟. Amen.

OREMUS

Benedic, quæsumus, Domine, hos palmarum, seu olivarum ramos: et præsta

fight for the life of the whole world with the prince of death; and to triumph over him by his own death. And therefore in that action they made use of such things as might declare both the triumph of his victory, and the riches of his mercy. We also with a firm faith, retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, almighty Father, eternal God, through the same Lord Jesus Christ, that we, whom thou hast made his members, gaining by him, and in him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection. Who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end.

℟. Amen.

LET US PRAY

O God, who by an olive branch didst command the dove to proclaim peace to the world; sanctify, we beseech thee, by thy heavenly benediction, these branches of olives and other trees; that they may be serviceable to all thy people unto salvation. Through, &c.

℟. Amen.

LET US PRAY

Bless, O Lord, we beseech thee, these branches of the palm-tree, or olive-tree; and

ut quod populus tuus in tui venerationem hodierna die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando, et opus misericordiæ summopere diligendo. Per Dominum.

℟. Amen.

grant that what thy people this day act corporally for thy honour, they may perform the same spiritually with the greatest devotion, by gaining a victory over their enemy, and ardently loving the work of thy mercy. Through, &c.

℟. Amen.

The priest completes the blessing of the palms by sprinkling them with holy water and thurifying them with incense. After which, he adds the following prayer.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. The Lord be with you.

℟. And with thy spirit.

OREMUS

Deus, qui Filium tuum Jesum Christum Dominum nostrum, pro salute nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocaret ad te: cui etiam dum Jerusalem veniret, ut adimpleret Scripturas, credentium populorum turba, fidelissima devotione, vestimenta sua cum ramis palmarum in via sternebant: præsta, quæsumus, ut illi fidei viam præparemus: de qua remoto lapide offensionis, et petra scandali, frondeant apud te opera nostra justitiæ ramis: ut ejus vestigia sequi mereamur. Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

℟. Amen.

LET US PRAY

O God, who, for our salvation, didst send into this world thy Son Jesus Christ our Lord that he might humble himself to our condition, and call us back to thee: for whom also, as he was coming to Jerusalem, to fulfil the Scriptures, a multitude of faithful people, with a zealous devotion, spread their garments together with palm branches in the way: grant, we beseech thee, that we may prepare him the way of faith, out of which the stone of offence and the rock of scandal being removed, our actions may flourish with branches of righteousness, so that we may be worthy to follow his steps. Who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end.

℟. Amen.

After this prayer, the priest distributes the palms to the faithful.[1] During the distribution, the choir reminds us, by the two following antiphons, of the enthusiasm of the little children of Jerusalem, who, with their palms in their hands, sang their loud: *Hosanna to the Son of David!*

ANTIPHON

Pueri Hebræorum portantes ramos olivarum obviaverunt Domino, clamantes, et dicentes: Hosanna in excelsis!

The Hebrew children carrying olive-branches met the Lord, crying out, and saying: Hosanna in the highest!

ANTIPHON

Pueri Hebræorum vestimenta prosternebant in via, et clamabant dicentes: Hosanna filio David; benedictus qui venit in nomine Domini!

The Hebrew children spread their garments in the way, and cried out saying: Hosanna to the Son of David; blessed is he that cometh in the name of the Lord!

As soon as the distribution is over, the priest concludes this first part of the service by the following prayer.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

OREMUS

Omnipotens sempiterne Deus, qui Dominum nostrum Jesum Christum super pullum asinæ sedere fecisti: et turbas populorum vestimenta, vel ramos arborum in via sternere, et Hosanna decantare in laudem ipsius docuisti: da quæsumus, ut illorum

LET US PRAY

O almighty and eternal God, who, wouldst have our Lord Jesus Christ ride on the colt of an ass, and didst inspire the crowds of people to spread their garments, and branches of trees in the way, and to sing Hosanna to his praise: grant, we beseech thee, that

[1] In receiving the palm, the faithful should kiss first the palm itself, and then the priest's hand.

innocentiam imitari possimus, et eorum meritum consequi mereamur. Per eumdem Christum Dominum nostrum.

℟. Amen.

we may imitate their innocence, and deserve to partake in their merits. Through the same Christ our Lord.

℟. Amen.

THE PROCESSION

The priest having blessed the incense—which, according to the custom of the Church, always heads a procession and sheds its perfume along the path that is to be taken—the deacon turns towards the people, and gives the signal for departure, with these words:

Procedamus in pace. Let us proceed in peace.

The choir answers:

In nomine Christi. Amen. In the name of Christ. Amen.

The procession then advances, the clergy and people holding the palms in their hands. The choir chants the following antiphons, in honour of Jesus, the King of Israel.

ANTIPHON

Cum appropinquaret Dominus Jerosolymam, misit duos ex dicipulis suis, dicens: Ite in castellum, quod contra vos est: et invenietis pullum asinæ alligatum, super quem nullus hominum sedit: solvite, et adducite mihi. Si quis vos interrogaverit, dicite: Opus Domino est. Solventes ad-

When the Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you: and you will find the colt of an ass tied, loose it, and bring it to me. If any one ask you any questions, say: The Lord wanteth it. They untied, and brought it to Jesus, and laid their garments upon

duxerunt ad Jesum: et imposuerunt illi vestimenta sua, et sedit super eum: alii expandebant vestimenta sua in via: alii ramos de arboribus sternebant, et qui sequebantur, clamabant: Hosanna! benedictus qui venit in nomine Domini, et benedictum regnum patris nostri David! Hosanna in excelsis! Miserere nobis, fili David!

it; and he seated himself on it. Others spread their garments in the way; others cut branches from the trees; and those who followed, cried out, Hosanna! Blessed is he that cometh in the name of the Lord; and blessed be the reign of our father David! Hosanna in the highest! O Son of David, have mercy on us!

ANTIPHON

Cum audisset populus, quia Jesus venit Jerosolymam, acceperunt ramos palmarum, et exierunt ei obviam, et clamabant pueri dicentes: Hic est, qui venturus est in salutem populi: Hic est salus nostra, et redemptio Israel. Quantus est iste, cui Throni et Dominationes occurrunt! Noli timere, filia Sion! ecce Rex tuus venit tibi sedens super pullum asinæ sicut scriptum est. Salve Rex fabricator mundi, qui venisti redemire nos!

When the people heard that Jesus was coming to Jerusalem, they took palm-branches and went out to meet him; and the children cried out, saying: This is he, who is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the Thrones and Dominations go out to meet! Fear not, O daughter of Sion: behold thy King cometh to thee sitting on an ass's colt, as it is written. Hail, O King, the Creator of the world, who art come to redeem us!

ANTIPHON

Ante sex dies solemnis Paschæ, quando venit Dominus in civitatem Jerusalem, occurrerunt ei pueri: et in manibus portabant ramos palmarum: et clamabant voce magna dicentes: Hosanna in excelsis! Benedictus qui venisti in multi-

Six days before the solemnity of the Passover, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm-branches in their hands; and they cried out with a loud voice, saying: Hosanna in the highest: blessed art thou who art come in

tudine misericordiæ tuæ; Hosanna in excelsis!

the multitude of thy mercy: Hosanna in the highest!

ANTIPHON

Occurrunt turbæ cum floribus et palmis Redemptori obviam: et victori triumphanti digna dant obsequia. Filium Dei ore gentes prædicant: et in laudem Christi voces tonant per nubila: Hosanna in excelsis!

The multitude goeth out to meet their Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror: the Gentiles proclaim the Son of God: and their voices rend the skies in the praise of Christ: Hosanna in the highest!

ANTIPHON

Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes: Hosanna in excelsis!

Let us faithfully join with the angels and children, singing to the Conqueror of death: Hosanna in the highest!

ANTIPHON

Turba multa quæ convenerat ad diem festum, clamabat Domino: Benedictus qui venit in nomine Domini! Hosanna in excelsis!

A great multitude that was met together at the festival cried out to the Lord: Blessed is he that cometh in the name of the Lord! Hosanna in the highest!

The procession is now on its return to the church: but it cannot enter, for the doors are shut. We have already explained the meaning of this part of the ceremony. Immediately there are heard voices within the holy place; they are singing the praises of Christ, our King and Saviour. These cantors represent the holy angels in heaven, who are greeting the entry of Jesus into the eternal Jerusalem. Outside the church, there stands the choir, re-echoing the hymn of triumph; but it is man celebrating the entry of the Son of David into the earthly Jerusalem. The two choirs are thus kept separated from each

other, until at length the victorious cross throws open the door, which represents the gate of heaven, and unites the Church militant with the Church triumphant. The hymn which is sung during this ceremony, was composed by Theodulf bishop of Orleans, when prisoner at Angers, by order of Louis the Good. The Church of Rome, by using the first six stanzas of this short poem, has immortalized it throughout the world.

The cantors within the church begin the first stanza, which is repeated by the choir without, not only after this, but also after each of the following five stanzas.

HYMN

Gloria, laus et honor, tibi sit, Rex Christe, Redemptor!
Cui puerile decus prompsit Hosanna pium.
℟. Gloria, laus.
Israel es tu Rex, Davidis et inclyta proles:
Nomine qui in Domini, rex benedicte, venis.

℟. Gloria, laus.
Cœtus in excelsis, te laudat cœlicus omnis,
Et mortalis homo, et cuncta creata simul.
℟. Gloria, laus.
Plebs Hebræa tibi cum palmis obvia venit:
Cum prece, voto, hymnis, adsumus ecce tibi.

℟. Gloria, laus.
Hi tibi passuro solvebant munia laudis;

Glory, praise, and honour be to thee, O Christ, our King, our Saviour; to whom the innocent children sang their fervent Hosanna.
℟. Glory, praise, &c.
Thou art the King of Israel, the glorious Son of David! Blessed art thou our King! that comest in the name of the Lord.
℟. Glory, praise, &c.
The whole heavenly host, in the highest heavens above, and men on earth, and all created things praise thee.
℟. Glory, praise, &c.
The Hebrew people, with palms, went forth to meet thee: behold, we, too, present ourselves before thee, with our prayers, desires, and hymns.
℟. Glory, praise, &c.
They offered the tribute of their praise to thee, when thou

Nos tibi regnanti pangimus ecce melos.

℟. Gloria, laus.

Hi placuere tibi, placeat devotio nostra,
Rex bone, rex clemens, cui bona cuncta placent.

℟. Gloria, laus.

wast about to suffer; we sing our hymn to thee seated on thy throne.

℟. Glory, praise, &c.

They were pleasing to thee; grant that our devotion may also please thee, O dear and merciful King! to whom all is pleasing that is good.

℟. Glory, praise, &c.

As soon as the choir has sung its response to the last stanza, the subdeacon knocks with the cross at the door, which is immediately opened. In some places, it is the celebrant himself who performs this ceremony, and while doing it he recites the words of Psalm xxiii, in which David celebrates the entrance of our Redeemer into heaven on the day of His Ascension.

The procession then enters the church, singing the following responsory:

RESPONSORY

℟. Ingrediente Domino in sanctam civitatem, Hebræorum pueri resurrectionem vitæ pronuntiantes; ° Cum ramis palmarum, Hosanna clamabant in excelsis.

℣. Cum audisset populus, quod Jesus veniret Jerosolymam, exierunt obviam ei.

° Cum ramis palmarum, Hosanna clamabant in excelsis.

℟. As our Lord entered the holy city, the Hebrew children declaring the resurrection of life, ° With palm-branches, cried out: Hosanna in the highest!

℣. When the people heard that Jesus was coming to Jerusalem, they went out to meet him.

° With palm-branches, cried out: Hosanna in the highest!

MASS

The Station at Rome is in the basilica of St. John Lateran, the mother and mistress of all Churches. The papal function, however, now takes place at St. Peter's; but the usual indulgences are still granted to those who visit the archbasilica.

The Mass of this Sunday retains no vestige of the joy, which characterized the ceremony of the palms. The Introit is taken from Psalm xxi, in which the royal prophet expresses the anguish of soul suffered by Jesus on the cross.

INTROIT

Domine, ne longe facias auxilium tuum a me, ad defensionem meam adspice; libera me de ore leonis, et a cornibus unicornium humilitatem meam.

Ps. Deus, Deus meus, respice in me, quare me dereliquisti? longe a salute mea verba delictorum meorum.

Domine, ne longe.

O Lord, keep not thy help far from me; look to my defence; save me from the lion's mouth, and rescue me in my distress, from the horns of unicorns.

Ps. O God, my God, look upon me: why hast thou forsaken me? It is the cry of my sins that keeps salvation far from me.

O Lord, keep not, &c.

In the Collect the Church prays that we may have grace to imitate the patience and humility of our Saviour. Jesus suffers and humbles Himself for us; it is but just that we should work out our salvation by following His example, that we should suffer, and be humble.

COLLECT

Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis ex-

O almighty and eternal God, who wouldst have our Saviour become man, and suf-

emplum, Salvatorem nostrum carnem sumere, et crucem subire fecisti: concede propitius: ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur. Per eumdem.

fer on a cross, to give mankind an example of humility; mercifully grant that we may improve by the example of his patience, and partake of his resurrection. Through the same, &c.

EPISTLE

Lectio Epistolæ B. Pauli Apostoli ad Philippenses.

Cap. ii.

Fratres, Hoc enim sentite in vobis, quod et in Christo Jesu. Qui cum in forma Dei esset, non rapinam arbitratus est, esse se æqualem Deo: sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum: et donavit illi nomen, quod est super omne nomen: ut in nomine JESU *(here, all kneel,)* omne genu flectatur, cœlestium, terrestrium, et infernorum: et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

Lesson of the Epistle of Saint Paul the Apostle to the Philippians.

Ch. ii.

Brethren: For let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him and hath given him a name which is above all names; that in the name of JESUS *(here, all kneel,)* every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

In obedience to the wishes of the Church, we have knelt down at those words of the apostle, where he says that every knee should bow at the holy name of Jesus. If there be one time of the year rather

than another, when the Son of God has a right to our fervent adorations, it is this week, when we see Him insulted in His Passion. Not only should His sufferings excite us to tender compassion; we should also keenly resent the insults that are heaped upon our Jesus, the God of infinite majesty. Let us strive, by our humble homage, to make Him amends for the indignities He suffered in atonement for our pride. Let us unite with the holy angels, who, witnessing what He has gone through for the love of man, prostrate themselves, in profoundest adoration, at the sight of His humiliations.

In the Gradual, the Church makes use of the words of the royal prophet, who foretells the future *glories* of the Victim that dies on Calvary; but he also confesses that the success permitted to the enemies of Jesus had well nigh shaken his confidence.

GRADUAL

Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me.

℣. Quam bonus Israel Deus rectis corde! mei autem pene moti sunt pedes, pene effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns.

Thou hast held me by my right hand, and by thy will thou hast conducted me; and with glory thou hast received me.

℣. How good is the God of Israel to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped, because I had a zeal on sinners, seeing the prosperity of sinners.

The Tract consists of several verses taken from Psalm xxi, the first words of which were spoken by our Redeemer on the cross. So clear and explicit are the words of this psalm, that it might almost be called a history, as well as a prophecy, of the Passion.

TRACT

Deus, Deus meus, respice in me: quare me dereliquisti?

℣. Longe a salute mea verba delictorum meorum.

℣. Deus meus, clamabo per diem, nec exaudies; in nocte, et non ad insipientiam mihi.

℣. Tu autem in sancto habitas, laus Israel.

℣. In te speraverunt patres nostri: speraverunt et liberasti eos.

℣. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.

℣. Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

℣. Omnes qui videbant me, aspernabantur me: locuti sunt labiis, et moverunt caput.

℣. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.

℣. Ipsi vero consideraverunt et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

℣. Libera me de ore leonis: et a cornibus unicornium humilitatem meam.

℣. Qui timetis Dominum

O God, my God, look upon me: why hast thou forsaken me?

℣. Far from my salvation are the words of my sins.

℣. O my God, I shall cry by day, and thou wilt not hear; and by night, and it shall not be imputed as folly in me.

℣. But thou dwellest in the holy place, O thou the praise of Israel!

℣. In thee have our fathers hoped: they hoped, and thou hast delivered them.

℣. They cried out to thee, and they were saved: they trusted in thee, and were not confounded.

℣. But I am a worm, and no man: the reproach of men, and the outcast of the people.

℣. All they that saw me, have laughed me to scorn: they have spoken with the lips, and wagged the head.

℣. He hoped in the Lord, *(say they)* let him deliver him: let him save him, seeing he delighted in him.

℣. They considered me, and viewed me attentively: they divided my garments among them, and cast lots for my vesture.

℣. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns.

℣. Ye that fear the Lord,

laudate eum: universum semen Jacob magnificate eum.

℣. Annuntiabitur Domino generatio ventura: et annuntiabunt cœli justitiam ejus.

℣. Populo qui nascetur, quem fecit Dominus.

praise him: O all ye of the seed of Jacob magnify him.

℣. A people that is to come shall be declared the Lord's: and the heavens shall publish his justice.

℣. To a people to be born, whom the Lord hath made.

It is now time that we should hear the history of our Saviour's Passion: but, in order that we may show both heaven and earth that we are not scandalized, as were the disciples, at the sight of His apparent weakness and the triumph of His enemies, we hold in our hands the palms, wherewith we have been proclaiming Him as our King.

The Church reads, on four different days of this week, the four evangelists' narration of the Passion. She begins with that of St. Matthew, who was the first to write the Gospel. To express the sorrow which fills the hearts of the faithful, the acolytes do not carry the lights, nor is the book incensed. Omitting the customary salutation, the deacon, who is to take the part of the evangelist, at once begins the mournful history of our Lord's sufferings and death.

THE PASSION AND GOSPEL

Passio Domini nostri Jesu Christi secundum Matthæum.

Cap. xxvi. et xxvii.

In illo tempore: Dixit Jesus discipulis suis: Scitis, quia post biduum Pascha fiet: et Filius hominis tradetur, ut crucifigatur. Tunc congregati sunt principes sacerdotum et seniores populi in atrium principis

The Passion of our Lord Jesus Christ, according to Matthew.

Ch. xxvi. and xxvii.

At that time: Jesus said to his disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into

sacerdotum, qui dicebatur Caiphas: et consilium fecerunt, ut Jesum dolo tenerent, et occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo.

the court of the high priest, who was called Caiphas; and they consulted together, that by subtility they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people.

Cum autem Jesus esset in Bethania, in domo Simonis leprosi, accessit ad eum mulier habens alabastrum unguenti pretiosi: et effudit super caput ipsius recumbentis. Videntes autem discipuli, indignati sunt, dicentes: ut quid perditio hæc? Potuit enim istud venundari multo, et dari pauperibus. Sciens autem Jesus, ait illis: Quid molesti estis huic mulieri? Opus enim bonum operata est in me. Nam semper pauperes habetis vobiscum: me autem non semper habetis. Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit. Amen dico vobis, ubicumque prædicatum fuerit hoc Evangelium in toto mundo, dicetur et quod hæc fecit in memoriam ejus.

And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me. For the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

Tunc abiit unus de duodecim, qui dicebatur Judas Iscariotes, ad principes sacerdotum; et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta ar-

Then went one of the twelve, who was called Judas Iscariot, to the chief priests and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And

genteos. Et exinde quærebat opportunitatem, ut eum traderet. Prima autem die Azymorum accesserunt discipuli ad Jesum dicentes: Ubi vis paremus tibi comedere Pascha? At Jesus dixit: Ite in civitatem ad quemdam, et dicite ei: Magister dicit: Tempus meum prope est; apud te facio Pascha cum discipulis meis. Et fecerunt discipuli sicut constituit illis Jesus: et paraverunt Pascha.

Vespere autem facto, discumbebat cum duodecim discipulis suis. Et edentibus illis, dixit: Amen dico vobis: quia unus vestrum me traditurus est. Et contristati valde, cœperunt singuli dicere: Numquid ego sum, Domine? At ipse respondens, ait: Qui intingit mecum manum in paropside, hic me tradet. Filius quidem hominis vadit, sicut scriptum est de illo. Væ autem homini illi, per quem Filius hominis tradetur! Bonum erat ei, si natus non fuisset homo ille. Respondens autem Judas qui tradidit eum dixit: Numquid ego sum, Rabbi? Ait illi: Tu dixisti.

Cœnantibus autem eis, accepit Jesus panem: et benedixit, ac fregit, deditque discipulis suis, et ait: Accipite, et comedite: Hoc est corpus

from thenceforth he sought opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the Pasch? But Jesus said: Go ye into the city, to a certain man, and say to him, The Master saith, my time is near at hand; with thee I make the Pasch with my disciples. And the disciples did as Jesus appointed to them, and they prepared the Pasch.

But when it was evening, he sat down with his twelve disciples; and whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering said: he that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him; but woe to that man, by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And Judas, that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it.

And while they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat; this is my

meum. Et accipiens calicem, gratias egit: et dedit illis dicens: Bibite ex hoc omnes. Hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis: Non bibam amodo de hoc genimine vitis usque in diem illum, cum illud bibam vobiscum novum in regno Patris mei.

Et hymno dicto, exierunt in montem Oliveti. Tunc dicit illis Jesus: Omnes vos scandalum patiemini in me, in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis: postquam autem resurrexero, præcedam vos in Galilæam. Respondens autem Petrus, ait illi: Etsi omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Jesus: Amen dico tibi quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes dixerunt.

Tunc venit Jesus cum illis in villam, quæ dicitur Gethsemani: et dixit discipulis suis: Sedete hic donec vadam illuc, et orem. Et assumpto Petro, et duobus filiis Zebedæi, cœpit contristari, et mœstus esse. Tunc ait illis: Tristis est

body. And taking the chalice he gave thanks, and gave to them, saying: Drink ye all of this; for this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father.

And a hymn being said, they went out unto mount Olivet. Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: 'I will strike the shepherd, and the sheep of the flock shall be dispersed.' But after I shall be risen again, I will go before you into Galilee. And Peter answering said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful, and to be sad.

anima mea usque ad mortem. Sustinete hic et vigilate mecum. Et progressus pusillum, procidit in faciem suam, orans et dicens: Pater mi, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. Et venit ad discipulos suos, et invenit eos dormientes: et dicit Petro: Sic non potuistis una hora vigilare mecum? Vigilate, et orate: ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. Iterum secundo abiit, et oravit dicens: Pater mi, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua. Et venit iterum, et invenit eos dormientes. Erant enim oculi eorum gravati. Et relictis illis, iterum abiit: et oravit tertio eumdem sermonem dicens. Tunc venit ad discipulos suos, et dicit illis: Dormite jam, et requiescite. Ecce appropinquavit hora: et Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet.

Adhuc eo loquente, ecce Judas unus de duodecim venit, et cum eo turba multa cum gladiis et fustibus, missi a principibus sacerdotum, et senioribus populi.

Then he saith to them: My soul is sorrowful even unto death; stay you here and watch with me. And going a little further he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What! could you not watch one hour with me? watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them he went again; and he prayed the third time, saying the selfsame word. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me.

As he yet spoke, behold Judas, one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And

Qui autem tradidit eum, dedit illis signum dicens: Quemcumque osculatus fuero, ipse est, tenete eum. Et confestim accedens ad Jesum, dixit: Ave, Rabbi. Et osculatus est eum. Dixitque illi Jesus: Amice, ad quid venisti? Tunc accesserunt, et manus injecerunt in Jesum: et tenuerunt eum. Et ecce unus ex his qui erant cum Jesu, extendens manum, exemit gladium suum: et percutiens servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus: Converte gladium tuum in locum suum. Omnes enim, qui acceperint gladium, gladio peribunt. An putas, quia non possum rogare Patrem meum: et exhibebit mihi modo plusquam duodecim legiones angelorum? Quomodo ergo implebuntur Scripturæ, quia sic oportet fieri? In illa hora dixit Jesus turbis: Tamquam ad latronem existis cum gladiis et fustibus comprehendere me: quotidie apud vos sedebam docens in templo: et non me tenuistis. Hoc autem totum factum est, ut adimplerentur Scripturæ prophetarum. Tunc discipuli omnes, relicto eo, fugerunt.

At illi tenentes Jesum, duxerunt ad Caipham principem sacerdotum, ubi scribæ et seniores convenerant.

he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi! And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled.

But they holding Jesus, led him to Caiphas the high priest, where the scribes and the ancients were assembled. And

Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum, et omne concilium, quærebant falsum testimonium contra Jesum, ut eum morti traderent: et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt: Hic dixit: Possum destruere templum Dei, et post triduum reædificare illud. Et surgens princeps sacerdotum, ait illi: Nihil respondes ad ea, quæ isti adversum te testificantur? Jesus autem tacebat. Et princeps sacerdotum ait illi: Adjuro te per Deum vivum, ut dicas nobis, si tu es Christus Filius Dei. Dicit illi Jesus: Tu dixisti. Verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus cœli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemavit. Quid adhuc egemus testibus? Ecce: nunc audistis blasphemiam. Quid vobis videtur? At illi respondentes, dixerunt: Reus est mortis. Tunc expuerunt in faciem ejus: et colaphis eum cæciderunt. Alii autem palmas in faciem ejus dederunt dicentes: Pro-

Peter followed him afar off, even to the court of the high priest; and going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest rising up said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him: I adjure thee, by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: He is guilty of death. Then did they spit in his face, and buffeted him, and others struck his face with the palms of their hands, saying:

phetiza nobis, Christe, quis est, qui te percussit?

Petrus vero sedebat foris in atrio. Et accessit ad eum una ancilla dicens: Et tu cum Jesu Galilæo eras. At ille negavit coram omnibus, dicens: Nescio quid dicis. Exeunte autem illo januam, vidit eum alia ancilla: et ait his, qui erant ibi: Et hic erat cum Jesu Nazareno. Et iterum negavit cum juramento: Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: Vere et tu ex illis es; nam et loquela tua manifestum te facit. Tunc cœpit detestari et jurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Jesu quod dixerat: Priusquam gallus cantet, ter me negabis. Et egressus foras, flevit amare.

Mane autem facto, consilium inierunt omnes principes sacerdotum, et seniores populi adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Pontio Pilato, præsidi. Tunc videns Judas, qui eum tradidit, quod damnatus esset, pœnitentia ductus, retulit triginta argenteos principibus sacerdotum et senioribus, dicens:

Prophesy unto us, O Christ, who is he that struck thee?

But Peter sat without in the court; and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, say-

Peccavi tradens sanguinem justum. At illi dixerunt: Quid ad nos? Tu videris. Et projectis argenteis in templo, recessit: et abiens laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis dixerunt: Non licet eos mittere in corbonam, quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille Haceldama, hoc est, ager sanguinis, usque in hodiernum diem. Tunc impletum est quod dictum est per Jeremiam prophetam dicentem: Et acceperunt triginta argenteos, pretium appretiati quem appretiaverunt a filiis Israel; et dederunt eos in agrum figuli, sicut constituit mihi Dominus.

ing: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.

Jesus autem stetit ante præsidem. Et interrogavit eum præses dicens: Tu es Rex Judæorum? Dicit illi Jesus: Tu dicis. Et cum accusaretur a principibus sacerdotum et senioribus, nihil respondit. Tunc dicit illi Pilatus: Non audis, quanta adversum te dicunt testimonia? Et non respondit ei ad ullum verbum: ita ut miraretur præses vehementer.

And Jesus stood before the governor, and the governor asked him saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly.

Per diem autem solemnem consueverat præses populo dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis, Barabbam an Jesum qui dicitur Christus? Sciebat enim, quod per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor ejus dicens: Nihil tibi et justo illi: multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum et seniores persuaserunt populis, ut peterent Barabbam: Jesum vero perderent. Respondens autem præses, ait illis: Quem vultis vobis de duobus dimitti? At illi dixerunt: Barabbam. Dicit illis Pilatus: Quid igitur faciam de Jesu, qui dicitur Christus? Dicunt omnes: Crucifigatur. Ait illis præses: Quid enim mali fecit? At illi magis clamabant dicentes: Crucifigatur.

Videns autem Pilatus, quia nihil proficeret, sed magis tumultus fieret: accepta aqua, lavit manus coram populo, dicens: Innocens ego sum a sanguine justi hujus, vos videritis. Et respondens universus popu-

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas or Jesus, that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said:

lus, dixit: Sanguis ejus super nos, et super filios nostros. Tunc dimisit illis Barabbam: Jesum autem flagellatum tradidit eis, ut crucifigeretur.

Tunc milites præsidis suscipientes Jesum in prætorium, congregaverunt ad eum universam cohortem. Et exuentes eum, chlamydem coccineam circumdederunt ei. Et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudebant ei, dicentes: Ave Rex Judæorum! Et exspuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamyde: et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent.

Exeuntes autem, invenerunt hominem Cyrenæum, nomine Simonem. Hunc angariaverunt, ut tolleret crucem ejus. Et venerunt in locum, qui dicitur Golgotha: quod est, Calvariæ locus. Et dederunt ei vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, diviserunt vestimenta ejus sortem mittentes: ut impleretur quod dictum est per prophetam dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et seden-

His blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus delivered him unto them to be crucified.

Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

And going out they met a man of Cyrene, named Simon: him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: 'They divided my garments among them; and upon my vesture they cast lots.' And they sat and watched him. And

tes, servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam: Hic est Jesus Rex Judæorum. Tunc crucifixi sunt cum eo duo latrones, unus a dextris, et unus a sinistris.

Prætereuntes autem blasphemabant eum, moventes capita sua, et dicentes: Vah! qui destruis templum Dei, et in triduo illud reædificas. Salva temetipsum. Si Filius Dei es, descende de cruce. Similiter et principes sacerdotum illudentes cum scribis et senioribus, dicebant: Alios salvos fecit: seipsum non potest salvum facere. Si Rex Israël est, descendat nunc de cruce, et credimus ei. Confidit in Deo: liberet nunc si vult eum: dixit enim, quia Filius Dei sum. Idipsum autem et latrones, qui crucifixi erant cum eo, improperabant ei.

A sexta autem hora, tenebræ factæ sunt super universam terram, usque ad horam nonam. Et circa horam nonam clamavit Jesus voce magna, dicens: Eli, Eli, lamma sabacthani? Hoc est: Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stantes, et audientes dicebant: Eliam vocat iste. Et continuo currens unus ex eis acceptam spongiam im-

they put over his head his cause written: This is Jesus the King of the Jews. Then were crucified with him two thieves; one on the right hand, and one on the left.

And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him if he will have him: for he said: I am the Son of God. And the self same thing the thieves also that were crucified with him reproached him with.

Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on

plevit aceto, et imposuit arundini, et dabat ei bibere. Cæteri vero dicebant: Sine, videamus, an veniat Elias liberans eum. Jesus autem iterum clamans voce magna, emisit spiritum.

a reed, and gave him to drink. And the others said: Let be, let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the ghost.

Here the deacon pauses, and honours the Death of our Lord and Saviour by a solemn act of adoration. All the faithful kneel down, and remain for some time in that position. In many places, it is the custom to prostrate, and kiss the ground. The deacon then resumes his narration.

Et ecce velum templi scissum est in duas partes, a summo usque deorsum. Et terra mota est, et petræ scissæ sunt, et monumenta aperta sunt: et multa corpora sanctorum, qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant, custodientes Jesum, viso terræ motu, et his quæ fiebant, timuerunt valde, dicentes: Vere Filius Dei erat iste. Erant autem ibi mulieres multæ a longe, quæ secutæ erant Jesum a Galilæa ministrantes ei: inter quas erat Maria Magdalene, et Maria Jacobi et Joseph mater, et mater filiorum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathæa, nomine Joseph,

And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose; and coming out of the tombs after his resurrection, came into the holy city and appeared to many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a

qui et ipse discipulus erat Jesu. Hic accessit ad Pilatum, et petiit corpus Jesu. Tunc Pilatus jussit reddi corpus. Et accepto corpore, Joseph involvit illud in sindone munda: et posuit illud in monumento suo novo, quod exciderat in petra. Et advolvit saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum.

disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

That the Mass of this Sunday may not be deprived of that essential rite which we call the Gospel, the deacon reserves a portion of the narrative; and going to the altar, he asks the priest to bless the incense. Which done, the deacon, himself also having received the priest's blessing, goes to the place appointed for chanting the Gospel; but the acolytes do not carry their lights. After having thurified the book, he thus closes the history of the Passion.

Altera autem die, quæ est post Parasceven, convenerunt principes sacerdotum, et pharisæi ad Pilatum, dicentes: Domine, recordati sumus, quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Jube ergo custodiri sepulchrum usque in diem tertium; ne forte veniant discipuli ejus et furentur eum: et dicant plebi: Surrexit a mortuis. Et erit novissimus error pejor priore. Ait illis Pilatus: Habetis custodiam; ite, cu-

And the next day, which followed the day of preparation, the chief priests and the pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people, he is risen from the dead: and the last error shall be worse than the first. Pilate said to them:

stodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem, cum custodibus.

You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting guards.

The Offertory is again a prophecy of David. It foretells the state of abandonment to which our Saviour was to be reduced in the midst of all His sufferings, and the cruelty of His enemies, who would feed Him with gall and vinegar. Thus is He treated who is preparing to give us His Body for our food, and His Blood for our drink.

OFFERTORY

Improperium exspectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur et non fuit: consolantem me quæsivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

My heart hath expected reproach and misery; and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none: they gave me gall for my food, and in my thirst they gave me vinegar to drink.

The Secret asks of God that He would impart to His servants the twofold fruit of Jesus' Passion: grace in this life, and glory in the next.

SECRET

Concede, quæsumus, Domine, ut oculis tuæ majestatis munus oblatum, et gratiam nobis devotionis obtineat, et effectum beatæ perennitatis acquirat. Per Dominum.

Grant, we beseech thee, O Lord, that what hath been offered in the presence of thy divine Majesty may procure us the grace of devotion, and effectually obtain a blessed eternity. Through, &c.

In the Communion-anthem, the Church, after receiving into herself the life of Christ by the chalice of salvation, calls to our minds that other chalice

which Jesus was to drink in order that He might gift us with immortality.

COMMUNION

Pater, si non potest hic calix transire, nisi bibam illum: fiat voluntas tua.	Father, if this cup cannot pass away, but I must drink it, thy will be done.

The Church concludes the prayers of the Sacrifice she has just been offering, by asking the remission of sin for all her children, that they may see fulfilled that longing of their souls—a share in the glorious Resurrection of Jesus.

POSTCOMMUNION

Per hujus, Domine, operationem mysterii, et vitia nostra purgentur, et justa desideria compleantur. Per Dominum.	May our vices, O Lord, be destroyed, and our righteous desires fulfilled by the efficacy of these mysteries. Through, &c.

VESPERS

The psalms and antiphons are given on page 81.

CAPITULUM

(Phil. ii.)

Fratres: Hoc enim sentite in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo: sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo.	Brethren: For let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

For the hymn and versicle, see page 89.

ANTIPHON OF THE MAGNIFICAT

Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis: postquam autem resurrexero, præcedam vos in Galilæam: ibi me videbitis, dicit Dominus.

For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee: there ye shall see me, saith the Lord.

OREMUS

Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere et crucem subire fecisti, concede propitius; ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur. Per eumdem.

LET US PRAY

O almighty and eternal God, who wouldst have our Saviour become man, and suffer on a cross, to give mankind an example of humility; mercifully grant that we may improve by the example of his patience, and partake of his resurrection. Through the same, &c.

Let us now go over in our minds the other events which happened to our divine Lord on this day of His solemn entry into Jerusalem. St. Luke tells us that it was on His approach to the city, that Jesus wept over it, and spoke these touching words: 'If thou also hadst known, and that in this thy day, the things that are to thy peace! But now they are hidden from thine eyes. For the days shall come upon thee, and thine enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation.'[1]

A few days ago, we were reading in the holy Gospel how Jesus wept over the tomb of Lazarus;

[1] St. Luke xix. 42-44.

to-day He sheds tears over Jerusalem. At Bethania His weeping was caused by the sight of bodily death, the consequence and punishment of sin; but this death is not irremediable: Jesus is the resurrection and the life, and he that believeth in Him shall live.[1] Whereas, the state of the unfaithful Jerusalem is a figure of the death of the soul, and from this there is no resurrection, unless the soul, while time is given to her, return to the Author of life. Hence it is, that the tears shed by Jesus over Jerusalem are so bitter. Amidst the acclamations which greet His entry into the city of David, His heart is sad; for He sees that many of her inhabitants will not profit of the time of her visitation. Let us console the Heart of our Jesus, and be to Him a faithful Jerusalem.

The sacred historian tells us that Jesus, immediately upon His entrance into the city, went to the temple, and cast out all them that sold and bought there.[2] This was the second time that He had shown His authority in His Father's house, and no one had dared to resist Him. The chief priests and pharisees found fault with Him, and accused Him to His face, of causing confusion by His entry into the city; but our Lord confounded them by the reply He made. It is thus that in after ages, when it has pleased God to glorify His Son and the Church of His Son, the enemies of both have given vent to their rage; they protested against the triumph, but they could not stop it. But when God, in the unsearchable ways of His wisdom, allowed persecution and trial to follow these periods of triumph, then did these bitter enemies redouble their efforts to induce the very people, that had cried *Hosanna* to the Son of David, to clamour for His being delivered up and crucified. They succeeded in fomenting persecution,

[1] St. John xi. 25. [2] St. Matt. xxi. 12.

but not in destroying the kingdom of Christ and His Church. The kingdom seemed, at times, to be interrupted in its progress; but the time for another triumph came. Thus will it be to the end; and then, after all these changes from glory to humiliation, and from humiliation to glory, the kingdom of Jesus and of His bride will gain the last and eternal triumph over this world, which would not know the time of its visitation.

We learn from St. Matthew[1] that our Saviour spent the remainder of this day at Bethania. His blessed Mother and the house of Lazarus were comforted by His return. There was not a single offer of hospitality made to Him in Jerusalem, at least there is no mention in the Gospel of any such offer. We cannot help making the reflection, as we meditate upon this event of our Lord's life:—an enthusiastic reception is given to Him in the morning, He is proclaimed by the people as their King; but when the evening of that day comes on, there is not one of all those thousands to offer Him food or lodging. In the Carmelite monasteries of St. Teresa's reform, there is a custom, which has been suggested by this thought, and is intended as a reparation for this ingratitude shown to our Redeemer. A table is placed in the middle of the refectory; and after the community have finished their dinner, the food which was placed upon that table is distributed among the poor, and Jesus is honoured in them.

We give, as a conclusion to this day, a selection from the hymn used by the Greek Church on Palm Sunday. It was written by the celebrated hymnographer, Cosmas of Jerusalem.

[1] St. Matt. xxi. 17.

HYMN

(In Dominica Palmarum)

Qui in altissimis sedet super Cherubim Deus, et humilia respicit, ecce venit in gloria cum potestate, et replebuntur omnia divina laude ipsius. Pax super Israel, et salutare gentibus.

Clamaverunt in lætitia justorum animæ: Nunc mundo testamentum novum disponitur, et aspersione innovatur populus divini sanguinis.

Genu flexo populi et cum discipulis gaudentes, cum palmis Hosanna filio David clamabant: Superlaudabilis Domine Deus patrum, benedictus es.

Simplex multitudo, adhuc infantilis ætas, ut Deum decet, te rex Israel et angelorum laudavit: Superlaudabilis Domine Deus patrum, benedictus es.

Juvenem pullum ascendens rex tuus Sion adstitit Christus. Irrationabilem enim idolorum errorem solvere, effrænum impetum compescere omnium gentium advenit, ut cantent: Benedicite, opera, Dominum, et superexaltate in omnia sæcula.

Lo! the God that sitteth, in the highest heavens, upon the Cherubim, and looketh down on lowly things, cometh in glory and power, all creatures are full of his divine praise. Peace upon Israel, and salvation to the Gentiles!

The souls of the just cried out with joy: Now is prepared a new Covenant for the world, and mankind is renewed by the sprinkling of the divine Blood!

The people fell upon their knees, and, rejoicing with the disciples, sang, with palms in their hands: Hosanna to the Son of David! Praiseworthy and blessed art thou, O Lord God of our fathers!

The simple-hearted people, yea, and little children, (the fittest to adore God) praised him as King of Israel and of the angels: Praiseworthy and blessed art thou, O Lord God of our fathers!

O Sion! there came to thee Christ, thy King, seated on a young colt: for he came that he might loose mankind from the senseless error of idolatry, and tame the wild passions of all nations; that thus they might praise thee, singing: Bless the Lord, all ye his works, and extol him above all for ever!

Deus tuus regnavit in sæcula Christus. Iste, ut scriptum est, mitis et salvator, justus redemptor noster venit super pullo equitans, ut audaciam perderet inimicorum non clamantium: Benedicite, opera, Dominum, et superexaltate in omnia sæcula.

Dissipatur sacri templi iniquum Synedrium contumacium; orationis enim Dei domum speluncam effecerant latronum, a corde Redemptorem excludentes, cui clamamus: Benedicite, opera, Dominum, et superexaltate in omnia sæcula.

Deus Dominus, et apparuit nobis; constituite diem solemnem, et exsultantes venite, magnificemus Christum, cum palmis et ramis laudibus clamantes: Benedictus qui venit in nomine Domini Salvatoris nostri.

Gentes, ut quid fremuistis? Scribæ et sacerdotes, ut quid inania meditati estis, dicentes: Quis est iste cui pueri cum palmis et ramis laudibus clamant: Benedictus qui venit in nomine Domini Salvatoris nostri?

Scandala semitas occupantia quid vos ponitis immorigeri? Veloces pedes vestri ad effundendum sanguinem Domini. Sed resurget ut salvet omnes qui

Christ thy Lord hath reigned for ever. He, as it is written, the meek one, the Saviour, our just Redeemer, came riding on an ass's colt, that he might destroy the pride of his enemies, who would not sing these words: Bless the Lord, all ye his works, and extol him above all for ever!

The unjust and obstinate Sanhedrim, the usurpers of the holy temple, are put to flight; for they had made God's house of prayer a den of thieves, and shut their hearts against the Redeemer, to whom we cry: Bless the Lord, all ye his works, and extol him above all for ever!

God is our Lord, he hath appeared unto us. Appoint a solemn feast, and come, let us rejoice and magnify the Christ, praising him, with palms and branches in our hands: Blessed is he that cometh in the name of the Lord our Saviour!

Why, O ye Gentiles, have ye raged? Why, O ye scribes and priests, have ye devised vain things, saying: Who is this, unto whom children, with palms and branches in their hands, cry aloud this praise: Blessed is he that cometh in the name of the Lord our Saviour?

Why, O ye perverse of heart, have ye thrown stumbling-blocks in the way? Your feet are swift to shed the Blood of the Lord. But he will rise again, that he may save all

clamant: Benedictus qui venit in nomine Domini Salvatoris nostri.

that cry to him: Blessed is he that cometh in the name of the Lord our Saviour!

MONDAY

IN HOLY WEEK

This morning, also, Jesus goes with His disciples to Jerusalem. He is fasting, for the Gospel tells us that He was hungry.[1] He approaches a fig-tree, which is by the way-side; but finds nothing on it, save leaves only. Jesus, wishing to give us an instruction, curses the fig-tree, which immediately withers away. He would hereby teach us what they are to expect, who have nothing but good desires, and never produce in themselves the fruit of a real conversion. Nor is the allusion to Jerusalem less evident. This city is zealous for the exterior of divine worship; but her heart is hard and obstinate, and she is plotting, at this very hour, the death of the Son of God.

The greater portion of the day is spent in the temple, where Jesus holds long conversations with the chief priests and ancients of the people. His language to them is stronger than ever, and triumphs over all their captious questions. It is principally in the Gospel of St. Matthew[2] that we shall find these answers of our Redeemer, which so energetically accuse the Jews of their sin of rejecting the Messias, and so plainly foretell the punishment their sin is to bring after it.

[1] St. Matt. xxi. 18.

[2] Chapters xxi. xxii. and xxiii.

At length, Jesus leaves the temple, and takes the road that leads to Bethania. Having come as far as Mount Olivet, which commands a view of Jerusalem, He sits down and rests awhile. The disciples take this opportunity of asking Him how soon the chastisements He has been speaking of in the temple will come upon the city. His answer comprises two events: the destruction of Jerusalem, and the final destruction of the world. He thus teaches them that the first is the figure of the second. The time when each is to happen, is to be when the measure of iniquity is filled up. But, with regard to the chastisement that is to befall Jerusalem, He gives this more definite answer: 'Amen I say to you: this generation shall not pass till all these things be done.'[1] History tells us how this prophecy of Jesus was fulfilled: forty years had scarcely elapsed after His Ascension, when the Roman army encamped on this very place where He is now speaking to His disciples, and laid siege to the ungrateful and wicked city. After giving a prophetic description of that last judgment, which is to rectify all the unjust judgments of men, He leaves Mount Olivet, returns to Bethania, and consoles the anxious heart of His most holy Mother.

The Station, at Rome, is in the church of Saint Praxedes. It is in this church that Pope Paschal I, in the ninth century, placed two thousand three hundred bodies of holy martyrs, which he had ordered to be taken out of the catacombs. The pillar to which our Saviour was tied during His scourging is also here.

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[1] St. Matt. xxiv. 34.

MASS

The Introit is taken from Psalm xxxiv. Jesus, by these words of the royal prophet, prays to His eternal Father to defend Him against His enemies.

INTROIT

Judica, Domine, nocentes me, expugna impugnantes me: apprehende arma et scutum, et exsurge in adjutorium meum, Domine virtus salutis meæ.

Ps. Effunde frameam, et conclude adversus eos qui persequuntur me: dic animæ meæ: Salus tua ego sum.

Judica, Domine.

Judge thou, O Lord, them that wrong me; overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, my mighty deliverer.

Ps. Bring out the sword, and shut up the way against them that persecute me; say to my soul, I am thy salvation.

Judge thou, &c.

In the Collect, the Church teaches us to have recourse to the merits of our Saviour's Passion, in order that we may obtain from God the help we stand in need of amidst our many miseries.

COLLECT

Da, quæsumus, omnipotens Deus: ut, qui in tot adversis ex nostra infirmitate deficimus, intercedente unigeniti Filii tui Passione respiremus. Qui tecum.

Grant, we beseech thee, O almighty God, that we who through our weakness, faint under so many adversities, may recover by the Passion of thy only-begotten Son. Who liveth, &c.

Then is added one of the Collects given on p. 108.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. l.

In diebus illis: Dixit

Lesson from Isaias the Prophet.

Ch. l.

In those days, Isaias said:

Isaias: Dominus Deus aperuit mihi aurem: ego autem non contradico: retrorsum non abii. Corpus meum dedi percutientibus, et genas meas vellentibus; faciem meam non averti ab increpantibus et conspuentibus in me. Dominus Deus auxiliator meus, ideo non sum confusus. Ideo posui faciem meam ut petram durissimam: et scio quoniam non confundar. Juxta est qui justificat me: quis contradicet mihi? Stemus simul: quis est adversarius meus? Accedat ad me. Ecce Dominus Deus, auxiliator meus: quis est qui condemnet me? Ecce, omnes quasi vestimentum conterentur: tinea comedet eos. Quis ex vobis timens Dominum, audiens vocem servi sui? Qui ambulavit in tenebris, et non est lumen ei, speret in nomine Domini, et innitatur super Deum suum.

The Lord God hath opened my ear, *making known his will to me*, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded. Therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me? let us stand together. Who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness and hath no light? Let him hope in the name of the Lord, and lean upon his God.

The sufferings of our Redeemer, and the patience wherewith He is to bear them, are thus prophesied by Isaias, who is always so explicit on the Passion. Jesus has accepted the office of victim for the world's salvation; He shrinks from no pain or humiliation: *He turns not His Face from them that strike Him and spit upon Him.* What reparation can we make to this infinite Majesty, who, that He might save us, submitted to such outrages as these? Observe these vile and cruel enemies of our divine Lord: now that

they have Him in their power, they fear Him not. When they came to seize Him in the garden, He had but to speak, and they fell back upon the ground; but He has now permitted them to bind His hands and lead Him to the high priest. They accuse Him; they cry out against Him; and He answers but a few words. Jesus of Nazareth, the great teacher, the wonder-worker, has seemingly lost all His influence; they can do what they will with Him. It is thus with the sinner; when the thunder-storm is over, and the lightning has not struck him, he regains his courage. The holy angels look on with amazement at the treatment shown by the Jews to Jesus, and falling down, they adore the holy Face, which they see thus bruised and defiled: let us, also, prostrate and ask pardon, for our sins have outraged that same Face.

But let us hearken to the last words of our Epistle: *He that hath walked in darkness, and hath no light, let him hope in the name of the Lord and lean upon his God.* Who is this but the Gentile, abandoned to sin and idolatry? He knows not what is happening at this very hour in Jerusalem; he knows not that the earth possesses its Saviour, and that this Saviour is being trampled beneath the feet of His own chosen people: but, in a very short time, the light of the Gospel will shine upon this poor Gentile; he will believe; he will obey; he will love his Redeemer, even to laying down his life for Him. Then will be fulfilled the prophecy of the unworthy pontiff, who prophesied against his will that the death of Jesus would bring salvation to the Gentiles, by gathering into one family the children of God, that hitherto had been dispersed.[1]

In the Gradual, the royal prophet again calls down on the executioners of our Lord the chastisements

[1] St. John xi. 52.

they have deserved by their ingratitude and their obstinacy in sin.

The Tract is the one used by the Church on every Monday, Wednesday, and Friday, during Lent. It is a prayer, begging God to bless the works of penance done during this holy season.

GRADUAL

Exsurge, Domine, et intende judicio meo, Deus meus et Dominus meus, in causam meam.

℣. Effunde frameam, et conclude adversus eos qui me persequuntur.

Arise, O Lord, and be attentive to my trial; my God and my Lord, undertake my cause.

℣. Draw thy sword, and stop those that are in pursuit of me.

TRACT

℣. Domine, non secundum peccata nostra, quæ fecimus nos: neque secundum iniquitates nostras retribuas nobis.

℣. Domine, ne memineris iniquitatum nostrarum antiquarum: cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis.

℣. Adjuva nos, Deus salutaris noster: et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris propter nomen tuum.

℣. O Lord, deal not with us according to our sins, which we have done, nor reward us according to our iniquities.

℣. O Lord, remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor.

℣. Help us, O God, our Saviour, and for the glory of thy name, O Lord, deliver us: and forgive us our sins, for thy name's sake.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. xii.

Ante sex dies Paschæ venit Jesus Bethaniam, ubi Lazarus fuerat mortuus,

Sequel of the holy Gospel according to John.

Ch. xii.

Jesus, six days before the Pasch, came to Bethania, where Lazarus had been dead, whom

quem suscitavit Jesus. Fecerunt autem ei cœnam ibi: et Martha ministrabat; Lazarus vero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici pretiosi: et unxit pedes Jesu, et extersit pedes ejus capillis suis; et domus impleta est ex odore unguenti. Dixit ergo unus ex discipulis ejus, Judas Iscariotes, qui erat eum traditurus: Quare hoc unguentum non væniit trecentis denariis, et datum est egenis? Dixit autem hoc non quia de egenis pertinebat ad eum: sed quia fur erat, et loculos habens, ea quæ mittebantur, portabat. Dixit ergo Jesus: Sinite illam, ut in diem sepulturæ meæ servet illud. Pauperes enim semper habetis vobiscum: me autem non semper habetis. Cognovit ergo turba multa ex Judæis, quia illic est: et venerunt, non propter Jesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis.

Jesus raised to life. And they made him a supper there; and Martha served, but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and, having the purse, carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of my burial; for the poor you have always with you, but me you have not always. A great multitude therefore of the Jews knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

As we have already said, the event related in this passage of the Gospel took place on Saturday, the eve of Palm Sunday; but, as formerly there was no Station for that day, the reading of this Gospel was deferred till the following Monday. The Church brings this episode of the last days of our Saviour before us, because it enables us to have a clearer understanding of the history of the Passion.

Mary Magdalene, whose conversion was the subject of our meditation a few days ago, is a prominent figure in the Passion and Resurrection of her divine Master. She is the type of a soul that has been purified by grace, and then admitted to the enjoyment of God's choicest favours. It is important that we should study her in each of the several phases through which divine grace led her. We have already seen how she keeps close to her Saviour and supplies His sacred wants; elsewhere, we shall find Jesus giving the preference to her over her sister Martha, and this because Mary chose a better part than Martha; but now during these days of Passiontide, it is her tender love of Jesus that makes her dear to us. She knows that the Jews are plotting Jesus' death; the Holy Ghost, who guides her through the different degrees of perfection, inspires her, on the occasion mentioned in to-day's Gospel, with the performance of an action which prophesies what she most dreads.

One of the three gifts offered by the Magi to the divine Infant, was myrrh; it is an emblem of death, and the Gospel tells us that it was used at the burial of our Lord. Magdalene, on the day of her conversion, testified the earnestness of her change of heart by pouring on the feet of Jesus the most precious of her perfumes. She gives Him to-day the same proof of her love. Her divine Master is invited by Simon the leper to a feast: His blessed Mother and His disciples are among the guests: Martha is busy, looking after the service. Outwardly, there is no disturbance; but inwardly there are sad forebodings. During the repast, Magdalene is seen entering the room, holding in her hand a vase of precious spikenard. She advances towards Jesus, kneels at His feet, anoints them with the perfume, and wipes them with her hair, as on the previous occasion.

Jesus lay on one of those couches, which were used by the eastern people during their repasts. Magdalene, therefore, could easily take her favourite place at His feet, and give Him the same proof of her love as she had already done in the pharisee's house. The evangelist does not say that this time she shed tears. St. Matthew[1] and St. Mark[2] add that she poured the ointment on His head also. Whether or no Magdalene herself understood the full import of what the Holy Ghost inspired her to do, the Gospel does not say; but Jesus Himself revealed the mystery to His disciples, and we gather from His words that this action of Magdalene was, in a certain manner, the commencement of His Passion: 'She, in pouring this ointment upon My body, hath done it for My burial.'[3]

The fragrance of the ointment fills the whole house. One of the disciples, Judas Iscariot, dares to protest against this waste, as he calls it. His base avarice deprives him of feeling and respect for his divine Master. His opinion is shared in by several of the other disciples, for they are still carnal-minded. For several reasons Jesus permits Magdalene's generosity to be thus blamed. And firstly, He wishes to announce His approaching death, which is mystically expressed by the pouring of this ointment upon His body. Then, too, He would glorify Magdalene; and He therefore tells those who are present, that her tender and ardent love shall be rewarded, and that her name shall be celebrated in every country, wheresoever the Gospel shall be preached.[4] And lastly, He would console those whose generous love prompts them to be liberal in their gifts to His altars; for what He here says of Magdalene is, in reality, a defence for them, when they are accused of spending too much over the beauty of God's house.

[1] St. Matt. xxvi. 7. [2] St. Mark, xiv. 3. [3] St. Matt. xxvi. 12. [4] *Ibid.* 13.

Let us prize each of these divine teachings. Let us love to honour Jesus, both in His own person, and in His poor. Let us honour Magdalene, and imitate her devotion to the Passion and death of our Lord. In fine, let us prepare our perfumes for our divine Master: there must be the myrrh of the Magi, which signifies penance, and the precious spikenard of Magdalene, which is the emblem of generous and compassionating love.

In the Offertory, our Redeemer implores His eternal Father to deliver Him from His enemies, and to fulfil the decrees regarding the salvation of mankind.

OFFERTORY

Eripe me de inimicis meis, Domine: ad te confugi, doce me facere voluntatem tuam: quia Deus meus es tu.	Deliver me from my enemies, O Lord; to thee have I fled, teach me to do thy will, because thou art my God.

The Secret tells us the wonderful power of the sacred mysteries. Not only does this Sacrifice purify our souls; it also raises them to perfect union with Him who is their Creator.

SECRET

Hæc sacrificia nos, omnipotens Deus, potenti virtute mundatos, ad suum faciant puriores venire principium. Per Dominum.	Grant, O almighty God, that being purified by the powerful virtue of this sacrifice, we may arrive with greater purity to the author and institutor thereof. Through; &c.

Then is added one of the Secrets given on p. 116.

After the faithful have partaken of the divine mystery, there is read, in the Communion-anthem, a malediction against the enemies of our Saviour. Thus does God act in His government of the world: they that refuse His mercy, cannot escape His justice.

COMMUNION

Erubescant, et revereantur simul, qui gratulantur malis meis: induantur pudore et reverentia, qui maligna loquuntur adversus me.	Let them blush and be ashamed, who rejoice at my misfortunes; let them be covered with shame and confusion, who speak maliciously against me.

The Church concludes her prayers of this morning's Sacrifice, by begging that her children may persevere in the holy fervour, which they have received at its very source.

POSTCOMMUNION

Præbeant nobis, Domine, divinum tua sancta fervorem; quo eorum pariter et actu delectemur et fructu. Per Dominum.	Let thy holy mysteries, O Lord, inspire us with divine fervour; that we may delight both in their effect and celebration. Through, &c.

Then is added one of the Postcommunions given on page 117.

OREMUS	LET US PRAY
Humiliate capita vestra Deo.	Bow down your heads to God.
Adjuva nos, Deus salutaris noster; et ad beneficia recolenda, quibus nos instaurare dignatus es, tribue venire gaudentes. Per Dominum.	Help us, O God, our salvation; and grant that we may celebrate with joy the memory of those benefits, by which thou hast been pleased to redeem us. Through, &c.

As an appropriate conclusion to this day, we may use the following beautiful prayer, taken from the ancient Gallican liturgy:

PRAYER

(Oratio ad Sextam)

Christe Deus, Adonaï ma-	O great and sovereign Lord!

gne, nos tecum quasi huic mundo crucifige; ut vita tua in nobis sit: nostraque peccata super te pone, ut ea crucifigas: nos quoque ad teipsum trahe, cum pro nobis exaltatus es a terra, ut nos eripias ab adultero tyranno: quia licet carne et vitiis diabolo noxii sumus; tibi tamen, non illi optamus servire: et sub tuo jure vivere desideramus, et a te gubernari rogamus; qui nos mortales et a morte invasos, per mortem crucis liberare voluisti. Pro quo singulari beneficio hodierna tibi nostra famulatur devotio: teque nunc hodie supplices adoramus, imploramus, invocamus, ut ad nos properes, virtus æterna Deus: quod nobis proficiat tua crux, triumphans scilicet de mundo in nobis per crucis virtutem: atque tua pietas nobis illud antiquum restituat beneficium, virtute scilicet et gratia; qui per potentiam futura præterita; per præsentiam facis similiter præterita præsentia: redde, ut nobis tua Passio salutaris sit, quasi præsens et hodierna: et sic nobis hodie, illa gutta sancti sanguinis super terram olim de cruce stillantis, sit salus: ut omnia terræ nostræ delicta lavans, et corporis nostri humo quodam modo

Adonaï! Christ our God! crucify us, with thyself, to this world, that so thy life may be in us. Take upon thee our sins, that thou mayst crucify them. Draw us unto thyself, since it is for our sake that thou wast raised up from the earth; and thus snatch us from the power of the unclean tyrant: for though, by flesh and our sins, we be exposed to the insults of the devil, yet do we desire to serve, not him, but thee. We would be thy subjects; we ask to be governed by thee; for, by thy death on the cross, thou didst deliver us, who are mortals and surrounded by death. It is to bless thee for this wonderful favour, that we this day offer thee our devoted service; and humbly adoring thee, we now implore and beseech thee, to hasten to our assistance, O thou our God, the eternal and almighty! Let thy cross thus profit us unto good, that thou, by its power, mayst triumph over the world in us, and thine own mercy may restore us, by thy might and grace, to the ancient blessing. O thou, whose power hath turned the future into the past, and whose presence maketh the past to be present, grant that thy Passion may avail us to salvation, as though it were accomplished now on this very day. May the drops of thy holy Blood, which heretofore fell upon the earth

immixta, nos de terra tuos efficiat; nos quoque tibi quasi corpus idem reconciliati capitis. Qui regnas cum Patre semper et Spiritu sancto; nunc nobis regnare incipe, Homo Deus, Christe Jesu, Rex in sæcula sæculorum.

from the cross, be our present salvation: may it wash away all the sins of our earthly nature, and be, so to say, commingled with the earth of our body, rendering it all thine; since we, by our reconciliation with thee, our Head, have been made one body with thee. Thou that ever reignest with the Father and the Holy Ghost, now begin to reign over us, O God-Man, Christ Jesus, King for ever and ever!

TUESDAY

IN HOLY WEEK

To-DAY, again, our Saviour sets out in the morning for Jerusalem. His intention is to repair to the temple, and continue His yesterday's teachings. It is evident that His mission on earth is fast drawing to its close. He says to His disciples: 'You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified.'[1]

On the road from Bethania to Jerusalem, the disciples are surprised at seeing the fig-tree, which their divine Master had yesterday cursed, now dead. Addressing himself to Jesus, Peter says: 'Rabbi, behold, the fig-tree, which Thou didst curse, is withered away.'[2] In order to teach us that the whole of material nature is subservient to the spiritual element when this last is united to God by faith,

[1] St. Matt. xxvi. 2. [2] St. Mark xi. 21.

Jesus replies: 'Have the faith of God. Amen I say to you, that whosoever shall say to this mountain: Be thou removed and cast into the sea! and shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done unto him.'[1]

Having entered the city, Jesus directs His steps towards the temple. No sooner has He entered, than the chief priests, the scribes, and the ancients of the people, accost Him with these words: 'By what authority dost Thou these things? and who has given Thee this authority, that Thou shouldst do these things?'[2] We shall find our Lord's answer given in the Gospel. Our object is to mention the leading events of the last days of our Redeemer on earth; the holy volume will supply the details.

As on the two preceding days, Jesus leaves the city towards evening: He passes over Mount Olivet, and returns to Bethania, where He finds His blessed Mother and His devoted friends.

In to-day's Mass, the Church reads the history of the Passion according to St. Mark, who wrote his Gospel the next after St. Matthew; hence it is that the second place is assigned to him. His account of the Passion is shorter than St. Matthew's, of which it would often seem to be a summary; and yet certain details peculiar to this evangelist were evidently furnished by an eye-witness. Our readers are aware that St. Mark was a disciple of St. Peter, and that his Gospel was written under the very eye of the prince of the apostles.

In Rome, the Station for to-day is in the church of St. Prisca, which is said to have been the house of Aquila and his wife Prisca, to whom St. Paul sends his salutations in his Epistle to the Romans. In the third century, Pope St. Eutychian had trans-

[1] St. Mark xi. 22, 23. [2] *Ibid.* 28.

lated thither, on account of the sameness of the name, the body of St. Prisca, a virgin and martyr of Rome.

MASS

Three days hence, the cross will be lifted up on Calvary bearing upon itself the Author of our salvation. The Church, in the Introit of to-day's Mass, bids us at once pay our homage to this trophy of our victory, and *glory* in it.

INTROIT

Nos autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra, per quem salvati, et liberati sumus.

Ps. Deus misereatur nostri, et benedicat nobis; illuminet vultum suum super nos, et misereatur nostri.

Nos autem.

We ought to glory in the cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection; by whom we have been saved and delivered.

Ps. May God have mercy on us, and bless us; may his countenance shine upon us, and may he have mercy on us.

We ought, &c.

In the Collect, the Church prays that the sacred anniversaries of our Saviour's Passion may be to us a source of pardon; and that they may work in us a full reconciliation with the divine justice.

COLLECT

Omnipotens sempiterne Deus, da nobis ita Dominicæ Passionis sacramenta peragere, ut indulgentiam percipere mereamur. Per eumdem.

O almighty and everlasting God, grant that we may so celebrate the mysteries of our Lord's Passion, as to obtain thy pardon. Through the same, &c.

For the other Collect, see page 108.

EPISTLE

Lectio Jeremiæ Prophetæ.

Cap. xi.

In diebus illis: dixit Jeremias: Domine, demonstrasti mihi et cognovi; tunc ostendisti mihi studia eorum. Et ego quasi agnus mansuetus, qui portatur ad victimam: et non cognovi quia cogitaverunt super me consilia, dicentes: Mittamus lignum in panem ejus, et eradamus eum de terra viventium, et nomen ejus non memoretur amplius. Tu autem, Domine Sabaoth, qui judicas juste, et probas renes et corda, videam ultionem tuam ex eis: tibi enim revelavi causam meam, Domine Deus meus.

Lesson from Jeremias the Prophet.

Ch. xi.

In those days: Jeremias said: Thou, O Lord, hast shown me, and I have known: then thou shewedst me their doings. And I was as a meek lamb, that is carried to be a victim; and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them; for to thee have I revealed my cause, O Lord, my God!

Again we have the plaintive words of Jeremias: he gives us the very words used by his enemies, when they conspired his death. It is evident, however, that the prophet is here the figure of one greater than himself. *Let us*, say these enemies, *put wood upon his bread:* that is, let us put poisonous wood into what he eats, that so we may cause his death. This is the literal sense of these words, as applied to the prophet; but how much more truly were they fulfilled in our Redeemer! He tells us that His divine Flesh is the *true Bread* that came down from heaven. This *Bread*, this Body of the Man-God, is bruised, torn, and wounded; the Jews nail it to the *wood;* so that, it is, in a manner, made one with the *wood*, and the *wood* is all covered with Jesus' Blood. This Lamb

of God was immolated on the wood of the cross: it is by His immolation, that we have had given to us a Sacrifice which is worthy of God; and it is by this Sacrifice that we participate in the *Bread* of heaven, the Flesh of the Lamb, our true Pasch.

The Gradual, which is taken from Psalm xxxiv, shows us the humility and meekness of Jesus under His sufferings. How they contrast with the haughty pride of his enemies!

GRADUAL

Ego autem, dum mihi molesti essent, induebam me cilicio, et humiliabam in jejunio animam meam; et oratio mea in sinu meo convertetur.

℣. Judica, Domine, nocentes me, expugna impugnantes me: apprehende arma et scutum, et exsurge in adjutorium mihi.

When they were troublesome to me, I clothed myself with hair-cloth, and I humbled my soul with fasting; and I will yet continue to pour forth my prayer in my bosom.

℣. Judge thou, O Lord, them that wrong me, overthrow them that fight against me; take hold of arms and shield, and rise to help me.

After the Gradual, is sung the Passion according to St. Mark. The same ceremonies are observed as during the Passion which was read to us on Sunday, excepting only what regarded the palms.

THE PASSION AND GOSPEL

Passio Domini nostri Jesu Christi secundum Marcum.

Cap. xiv. et xv.

In illo tempore: Erat Pascha, et Azyma post biduum: et quærebant summi sacerdotes et scribæ quomodo Jesum dolo tenerent, et occiderent. Dicebant autem: Non in die festo ne

The Passion of our Lord Jesus Christ, according to Mark.

Ch. xiv. and xv.

At that time, the feast of the Pasch and of Azymes was after two days; and the chief priests and the scribes sought how they might by some wile lay hold on Jesus, and kill him. But they said: Not on the fea-

forte tumultus fieret in populo.

Et cum esset Jesus Bethaniæ in domo Simonis leprosi, et recumberet: venit mulier habens alabastrum unguenti nardi spicati pretiosi, et fracto alabastro, effudit super caput ejus. Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ut quid perditio ista unguenti facta est? Poterat enim unguentum istud venundari plus quam trecentis denariis, et dari pauperibus. Et fremebant in eam. Jesus autem dixit: Sinite eam: quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum, et cum volueritis, potestis illis benefacere: me autem non semper habetis. Quod habuit hæc, fecit: prævenit ungere corpus meum in sepulturam. Amen dico vobis: Ubicumque prædicatum fuerit evangelium istud in universo mundo, et quod fecit hæc, narrabitur in memoriam ejus.

Et Judas Iscariotes unus de duodecim abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes, gavisi sunt: et promiserunt ei pecuniam se daturos. Et quærebat, quomodo illum opportune traderet.

tival day, lest there should be a tumult among the people.

And when Jesus was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard; and breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. For the poor you have always with you, and whensoever you will, you may do them good; but me you have not always. What she had, she hath done; she is come beforehand to anoint my body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her.

And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him.

Et primo die Azymorum, quando Pascha immolabant, dicunt ei discipuli: Quo vis eamus, et paremus tibi, ut manduces Pascha? Et mittit duos ex discipulis suis, et dicit eis: Ite in civitatem: et occurret vobis homo lagenam aquæ bajulans; sequimini eum: et quocumque introierit, dicite domino domus, quia Magister dicit: Ubi est refectio mea, ubi Pascha cum discipulis meis manducem? Et ipse vobis demonstrabit cœnaculum grande, stratum, et illic parate nobis. Et abierunt discipuli ejus, et venerunt in civitatem: et invenerunt sicut dixerat illis, et paraverunt Pascha.

Now on the first day of the unleavened bread, when they sacrificed the Pasch, the disciples say to him: Whither wilt thou that we go and prepare for thee to eat the Pasch? And he sendeth two of his disciples and saith to them: Go ye into the city, and there shall meet you a man carrying a pitcher of water; follow him; and whithersoever he shall go in, say to the master of the house: The Master saith: Where is my refectory, where I may eat the Pasch with my disciples? And he will show you a large dining-room furnished; and there prepare ye for us. And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the Pasch.

Vespere autem facto, venit cum duodecim. Et discumbentibus eis, et manducantibus ait Jesus: Amen dico vobis, quia unus ex vobis tradet me, qui manducat mecum. At illi cœperunt contristari, et dicere ei singulatim: numquid ego? Qui ait illis: unus ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, sicut scriptum est de eo; væ autem homini illi, per quem Filius hominis tradetur. Bonum erat ei, si non esset natus homo ille. Et man-

And when evening was come, he cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and to say to him one by one: Is it I? Who saith to them: One of the twelve who dippeth with me his hand in the dish. And the Son of Man indeed goeth, as it is written of him; but wo to that man by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And whilst

ducantibus illis, accepit Jesus panem: et benedicens fregit, et dedit eis, et ait: Sumite: hoc est corpus meum. Et accepto calice, gratias agens dedit eis: et biberunt ex illo omnes. Et ait illis: Hic est sanguis meus novi testamenti, qui pro multis effundetur. Amen dico vobis: quia jam non bibam de hoc genimine vitis, usque in diem illum, cum illud bibam novum in regno Dei.

Et hymno dicto, exierunt in montem Olivarum. Et ait eis Jesus: Omnes scandalizabimini in me, in nocte ista, quia scriptum est: Percutiam pastorem, et dispergentur oves: sed postquam resurrexero, præcedam vos in Galilæam. Petrus autem ait illi: Et si omnes scandalizati fuerint in te, sed non ego. Et ait illi Jesus: Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus vocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Et si opportuerit me simul commori tibi, non te negabo. Similiter autem et omnes dicebant.

Et veniunt in prædium, cui nomen Gethsemani, et ait discipulis suis: Sedete hic donec orem. Et assumit Petrum, et Jacobum et

they were eating, Jesus took bread: and blessing, broke, and gave to them, and said: Take ye, this is my body. And having taken the chalice, giving thanks, he gave it to them, and they all drank of it; and he said to them: This is my blood of the new testament, which shall be shed for many. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

And when they had said an hymn, they went forth to the mount of Olives. And Jesus saith to them: You will all be scandalized in my regard this night, for it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to him: Although all shall be scandalized in thee, yet not I. And Jesus saith to him: Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. And he taketh Peter, and James, and

Joannem secum: et cœpit pavere, et tædere. Et ait illis: Tristis est anima mea usque ad mortem. Sustinete hic, et vigilate. Et cum processisset paululum, procidit super terram: et orabat, ut si fieri posset, transiret ab eo hora: et dixit: Abba Pater, omnia tibi possibilia sunt: transfer calicem hunc a me. Sed non quod ego volo: sed quod tu. Et venit, et invenit eos dormientes. Et ait Petro: Simon dormis? Non potuisti una hora vigilare? Vigilate, et orate, ut non intretis in tentationem. Spiritus quidem promptus est, caro vero infirma. Et iterum abiens oravit, eumdem sermonem dicens. Et reversus, denuo invenit eos dormientes (erant enim oculi eorum gravati), et ignorabant quid responderent ei. Et venit tertio, et ait illis: Dormite jam, et requiescite. Sufficit: venit hora: ecce Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce, qui me tradet, prope est.

John with him; and he began to fear and to be heavy. And he saith to them: My soul is sorrowful even unto death, stay you here, and watch. And when he had gone forward a little, he fell flat on the ground; and he prayed that, if it might be, the hour might pass from him: and he saith: Abba, Father, all things are possible to thee, remove this chalice from me; but not what I will but what thou wilt. And he cometh and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed saying the same words. And when he returned, he found them again asleep (for their eyes were heavy), and they knew not what to answer him. And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough, the hour is come; behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go. Behold he that will betray me is at hand.

Et adhuc eo loquente venit Judas Iscariotes unus de duodecim, et cum eo turba multa cum gladiis et lignis a summis sacerdotibus, et scribis et senioribus. De-

And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the

derat autem traditor ejus signum eis, dicens: Quemcumque osculatus fuero, ipse est: tenete eum, et ducite caute. Et cum venisset, statim accedens ad eum ait: Ave Rabbi! Et osculatus est eum. At illi manus injecerunt in eum et tenuerunt eum. Unus autem quidam de circumstantibus educens gladium, percussit servum summi sacerdotis: et amputavit illi auriculam. Et respondens Jesus ait illis: Tanquam ad latronem existis cum gladiis et lignis comprehendere me? Quotidie eram apud vos in templo docens, et non me tenuistis. Sed ut impleantur Scripturæ. Tunc discipuli ejus relinquentes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum amictus sindone super nudo: et tenuerunt eum. At ille rejecta sindone, nudus profugit ab eis.

Et adduxerunt Jesum ad summum sacerdotem: et convenerunt omnes sacerdotes, et scribæ et seniores. Petrus autem a longe secutus est eum, usque intro in atrium summi sacerdotis: et sedebat cum ministris ad ignem, et calefaciebat se. Summi vero sacerdotes et omne concilium quærebant adversus Jesum testimonium, ut eum morti traderent; nec inveniebant.

ancients. And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him, and lead him away carefully. And when he was come, immediately going up to him, he saith: Hail Rabbi; and he kissed him. But they laid hands on him and held him. And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber with swords and staves to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me. But, that the scriptures may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him. But he casting off the linen cloth, fled from them naked.

And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together. And Peter followed him afar off even into the court of the high priest; and he sat with the servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus that they might put him to death, and found none,

Multi enim testimonium falsum dicebant adversus eum: et convenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant adversus eum, dicentes: Quoniam nos audivimus eum dicentem: Ego dissolvam templum hoc manufactum: et per triduum, aliud non manufactum ædificabo. Et non erat conveniens testimonium illorum.

Et exsurgens summus sacerdos in medium, interrogavit Jesum, dicens: Non respondes quidquam ad ea, quæ tibi objiciuntur ab his? Ille autem tacebat, et nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei: Tu es Christus Filius Dei benedicti? Jesus autem dixit illi: Ego sum. Et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes? Audistis blasphemiam. Quid vobis videtur? Qui omnes condemnaverunt eum esse reum mortis. Et cœperunt quidam conspuere eum, et velare faciem ejus, et colaphis eum cædere, et dicere ei: Prophetiza. Et ministri alapis eum cædebant.

Et cum esset Petrus in atrio deorsum, venit una

For many bore false witness against him, and their evidences were not agreeing. And some rising up, bore false witness against him, saying: We heard him say: I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree.

And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest rending his garments saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesy! And the servants struck him with the palms of their hands.

Now when Peter was in the court below, there cometh one

ex ancillis summi sacerdotis: et cum vidisset Petrum calefacientem se, aspiciens illum, ait: Et tu cum Jesu Nazareno eras. At ille negavit, dicens: Neque scio, neque novi quid dicas. Et exiit foras ante atrium: et gallus cantavit. Rursus autem, cum vidisset illum ancilla, cœpit dicere circumstantibus: Quia hic ex illis est. At ille iterum negavit. Et post pusillum, rursus qui astabant, dicebant Petro: Vere ex illis es: nam et Galilæus es. Ille autem cœpit anathematizare et jurare: quia nescio hominem istum quem dicitis. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi, quod dixerat ei Jesus: Priusquam gallus cantet bis, ter me negabis. Et cœpit flere.

of the maid servants of the high priest; and when she had seen Peter warming himself, looking on him, she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew. And again a maid-servant seeing him, began to say to the standers-by: This is one of them. But he denied again. And after a while, they that stood by said again to Peter: Surely thou art one of them, for thou art also a Galilean. But he began to curse and to swear, saying: I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

Et confestim mane consilium facientes summi sacerdotes cum senioribus, et scribis, et universo concilio, vincientes Jesum, duxerunt, et tradiderunt Pilato. Et interrogavit eum Pilatus: Tu es Rex Judæorum? At ille respondens, ait illi: Tu dicis. Et accusabant eum summi sacerdotes in multis. Pilatus autem rursum interrogavit eum, dicens: Non respondes quidquam? Vide, in quantis te

And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes, and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? Behold in how many

accusant. Jesus autem amplius nihil respondit: ita ut miraretur Pilatus.

Per diem autem festum solebat dimittere illis unum ex vinctis quemcumque petiissent. Erat autem qui dicebatur Barabbas, qui cum seditiosis erat vinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, cœpit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, et dixit: Vultis dimittam vobis Regem Judæorum? Sciebat enim quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam ut magis Barabbam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo vultis faciam Regi Judæorum? At illi iterum clamaverunt: Crucifige eum. Pilatus vero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum.

Pilatus autem volens populo satisfacere, dimisit illis Barabbam, et tradidit Jesum flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem: et induunt eum purpura, et imponunt ei plectentes spineam coronam. Et cœpe-

things they accuse thee. But Jesus still answered nothing: so that Pilate wondered.

Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate answered them and said: Will you that I release to you the King of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people that he should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do to the King of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.

And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the court of the palace, and they called together the whole band; and they clothed him with purple, and platting a crown of thorns, they put it

runt salutare eum: Ave, Rex Judæorum. Et percutiebant caput ejus arundine: et conspuebant eum, et ponentes genua, adorabant eum.

Et postquam illuserunt ei, exuerunt illum purpura, et induerunt eum vestimentis suis, et educunt illum, ut crucifigerent eum. Et angariaverunt præteruntem quempiam Simonem Cyrenæum venientem de villa, patrem Alexandri et Rufi, ut tolleret crucem ejus. Et perducunt illum in Golgotha locum: quod est interpretatum, Calvariæ locus. Et dabant ei bibere myrrhatum vinum: et non accepit. Et crucifigentes eum diviserunt vestimenta ejus, mittentes sortem super eis, quis quid tolleret. Erat autem hora tertia: et crucifixerunt eum. Et erat titulus causæ ejus inscriptus: Rex Judæorum. Et cum eo crucifigunt duos latrones: unum a dextris, et alium a sinistris ejus. Et impleta est Scriptura, quæ dicit: et cum iniquis reputatus est.

Et prætereuntes blasphemabant eum, moventes capita sua, et dicentes: Vah, qui destruis templum Dei et in tribus diebus reædificas: salvum fac temetipsum, descendens de cruce. Similiter

upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed, and they did spit on him; and bowing their knees, they adored him.

And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon, a Cyrenean, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over, The King of the Jews. And with him they crucify two thieves, the one on his right hand and the other on his left. And the scripture was fulfilled which saith: And with the wicked he was reputed.

And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again; save thyself, coming down from the cross.

et summi sacerdotes illudentes, ad alterutrum cum scribis dicebant: Alios salvos fecit, seipsum non potest salvum facere. Christus Rex Israel descendat nunc de cruce, ut videamus, et credamus. Et qui cum eo crucifixi erant, conviciabantur ei.

Et facta hora sexta, tenebræ factæ sunt per totam terram, usque in horam nonam. Et hora nona exclamavit Jesus voce magna, dicens: Eloï, Eloï, lamma sabacthani? Quod est interpretatum: Deus meus, Deus meus, ut quid dereliquisti me? Et quidam de circumstantibus audientes dicebant: Ecce Eliam vocat. Currens autem unus, et implens spongiam aceto, circumponensque calamo, potum dabat ei, dicens: Sinite, videamus si veniat Élias ad deponendum eum. Jesus autem emissa voce magna, expiravit.

In like manner also the chief priests mocking, said with the scribes one to another: He saved others, himself he cannot save. Let Christ the King of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole earth until the ninth hour; and at the ninth hour Jesus cried out with a loud voice, saying; Eloï, Eloï, lamma sabacthani? which is, being interpreted: My God, my God, why hast thou forsaken me? And some of the standers-by hearing, said: Behold, he calleth Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias will come to take him down. And Jesus having cried out with a loud voice, gave up the ghost.

Here a pause is made, as on Palm Sunday. All kneel down, and, if such be the custom of the place, prostrate and kiss the ground.

Et velum templi scissum est in duo, a summo usque deorsum. Videns autem centurio, qui ex adverso stabat, quia sic clamans expirasset, ait: Vere hic homo Filius Dei erat. Erant autem et mulieres de longe aspicientes: inter quas erat

And the veil of the temple was rent in two from the top to the bottom; and the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking

Maria Magdalene, et Maria Jacobi minoris et Joseph mater, et Salome: et cum esset in Galilæa, sequebantur eum, et ministrabant ei: et aliæ multæ, quæ simul cum eo ascenderant Jerosolymam.

on afar off, among whom was Mary Magdalene, and Mary the mother of James the Less and of Joseph, and Salome; who also when he was in Galilee followed him, and ministered to him; and many other women that came up with him to Jerusalem.

Here the deacon presents the incense to the priest, that it may be blessed; and, after having himself received a blessing, he terminates the Passion, observing the ceremonies which are used at the singing of the Gospel in a High Mass.

Et quum jam sero esset factum (quia erat Parasceve, quod est ante Sabbatum) venit Joseph ab Arimathæa, nobilis decurio, qui et ipse erat exspectans regnum Dei. Et audacter introivit ad Pilatum, et petiit corpus Jesu. Pilatus autem mirabatur si jam obiisset. Et accersito centurione, interrogavit eum, si jam mortuus esset. Et cum cognovisset a centurione, donavit corpus Joseph. Joseph autem mercatus sindonem, et deponens eum, involvit sindone: et posuit eum in monumento, quod erat excisum de petra, et advolvit lapidem ad ostium monumenti.

And when evening was now come, (because it was the Parasceve, that is, the day before the Sabbath,) Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead; and sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewn out of a rock, and he rolled a stone to the door of the sepulchre.

At the Offertory, the Messias asks His eternal Father to defend Him from the enemies that are preparing His destruction.

OFFERTORY

Custodi me Domine, de manu peccatoris: et ab hominibus iniquis eripe me.

Keep me, O Lord, from the hands of the sinful man; and from unjust men deliver me.

In the Secret, the Church offers to the Majesty of God the tribute of our fasts, in union with the holy Host on our altar, from which they derive all their merit and efficacy.

SECRET

Sacrificia nos quæsumus Domine, propensius ista restaurent: quæ medicinalibus sunt instituta jejuniis. Per Dominum.

May these sacrifices, O Lord, we beseech thee, which are accompanied with healing fasts, mercifully repair us. Through, &c.

For the other Secret, see page 116.

The words of the psalmist, used by the Church in her Communion-anthem, show us the blasphemous daring of our Saviour's enemies, as also the dispositions in which this dear Jesus Himself was during His sacred Passion.

COMMUNION

Adversum me exercebantur, qui sedebant in porta: et in me psallebant, qui bibebant vinum: ego vero orationem meam ad te, Domine: tempus beneplaciti Deus, in multitudine misericordiæ tuæ.

The judges in the gate spoke against me, and they that drank wine made songs against me. But I poured forth my prayer to thee, O Lord: it is time, O God, to show thy good will to me, according to the multitude of thy mercies.

In the Postcommunion the Church prays that by the merits of the Sacrifice she has just offered, we may obtain the perfect cure of our spiritual infirmities; for the Blood of the Lamb takes away the sins of the world.

POSTCOMMUNION

Sanctificationibus tuis, omnipotens Deus, et vitia nostra curentur: et remedia nobis sempiterna proveniant. Per Dominum.

May these thy holy mysteries, O almighty God, both cure our vices and become an eternal remedy to us. Through, &c.

See the other Postcommunion on page 117.

OREMUS

Humiliate capita vestra Deo.

Tua nos misericordia, Deus, et ab omni subreptione vetustatis expurget, et capaces sanctæ novitatis efficiat. Per Dominum.

LET US PRAY

Bow down your heads to God.

May thy mercy, O God, purify us from the corruption of the old man, and enable us to put on the new. Through, &c.

We may close this day by saying these few verses taken from a hymn of the Greek Church on the Passion of our Lord.

HYMN

(In Parasceve)

Vitale latus tuum, tanquam fons ex Eden scaturiens, Ecclesiam tuam, Christe, tanquam rationalem hortum adaquat: inde tanquam in quædam initia se dividens in quatuor Evangelia: mundum irrigans, creaturam lætificans, gentesque fideliter docens venerari regnum tuum.

The life-giving wound of thy side, O Jesus! like the fountain that sprang from Eden, waters the spiritual garden of thy Church. Thence, dividing itself into the four Gospels, as into so many master-streams, it freshens the world, gladdens creation, and teaches all nations to bow down in faith, and venerate thy kingdom.

Crucifixus es propter me;

Thou wast crucified for me,

ut velut ex fonte mihi effunderes remissionem. Punctus es in latere, ut mihi vitæ scaturigines aperires ; clavis confixus es, ut ego in passionum tuarum profundo altitudinem tuæ potentiæ confessus, clamem ad te, vitæ largitor Christe: Gloria cruci tuæ Salvator, ac Passioni tuæ.

that thou mightest be to me as a fountain pouring out forgiveness upon me. Thou wast wounded in thy side, that thou mightest open to me the sources of life. Thou wast nailed to the cross, that I, confessing the greatness of thy power in the depth of thy Passion, might sing to thee, O Christ, thou giver of life: Glory be to thy cross and Passion, O Saviour!

Chirographum nostrum in cruce dirupisti, Christe: et inter mortuos reputatus, tyrannum illic ligasti, liberatis omnibus ex vinculis mortis resurrectione tua. Per quam illuminati sumus, o amans hominum Domine! tibique clamamus: Memento et nostri Salvator in regno tuo.

Thou, O Christ, didst, on thy cross, tear the hand-writing that was against us. Thou wast numbered among the dead, and there didst bind down the tyrant, and, by thy Resurrection, didst set us all free from the chains of death. It is thy Resurrection that has given us light, O God, thou lover of mankind! To thee do we sing: Remember us, also, O Saviour, in thy kingdom!

Tuam, Christe, Matrem, quæ te in carne sine virili semine peperit, et vere virgo etiam post partum incorrupta permansit; hanc tibi adducimus ad intercessionem, Domine multum misericors: ut offensarum condonationem jugiter largiaris iis qui clamant: Memento et nostri Domine in regno tuo.

To thee, most merciful Lord, we bring thy Mother, that she may intercede for us, she that conceived thee and was a Virgin, she that gave thee birth and was a spotless Virgin. May her prayers obtain from thee the unceasing pardon of sin to all that cry out to thee: Remember us, also, O Lord, in thy kingdom.

WEDNESDAY

IN HOLY WEEK

THE chief priests and the ancients of the people have met to-day in one of the rooms adjoining the temple, for the purpose of deliberating on the best means of putting Jesus to death. Several plans are discussed. Would it be prudent to lay hands upon Him at this season of the feast of the Pasch, when the city is filled with strangers, who have received a favourable impression of Jesus from the solemn ovation given to Him three days back? Then, too, are there not a great number of the inhabitants of Jerusalem, who took part in that triumph, and whose enthusiastic admiration of Jesus might excite them to rise up in His defence? These considerations persuade them not to have recourse to any violent measure, at least for the present, as a sedition among the people might be the consequence, and its promoters, even were they to escape being ill-treated by the people, would be brought before the tribunal of the Roman governor, Pontius Pilate. They therefore come to the resolution of letting the feast pass quietly over, before apprehending Jesus.

But these blood-thirsty men are making all these calculations as though they were the masters. They are, if they will, shrewd assassins, who put off their murder to a more convenient day: but the divine decrees, which from all eternity have prepared a Sacrifice for the world's salvation, have fixed this very year's Pasch as the day of the Sacrifice, and to-morrow evening the holy city will re-echo with the trumpets which proclaim the opening of the feast. The figurative lamb is now to make way for the

true one; the Pasch of this year will substitute the reality for the type; and Jesus' Blood, shed by the hands of wicked priests, is soon to flow simultaneously with that of victims, which have been hitherto acceptable to God only because they prefigured the Sacrifice of Calvary. The Jewish priesthood is about to be its own executioner, by immolating Him, whose Blood is to abrogate the ancient Alliance, and perpetuate the new one.

But how are Jesus' enemies to get possession of their divine Victim, so as to avoid a disturbance in the city? There is only one plan that could succeed, and they have not thought of it: it is treachery. Just at the close of their deliberations, they are told that one of Jesus' disciples seeks admission. They admit him, and he says to them: 'What will you give me, and I will deliver Him unto you?'[1] They are delighted at this proposition: and yet, how is it that they, doctors of the law, forget that this infamous bargain between themselves and Judas has all been foretold by David, in Psalm cviii? They know the Scriptures from beginning to end: how comes it that they forget the words of the Prophet, who even mentions the sum of thirty pieces of silver?[2] Judas asks them what they will give him; and they give him thirty pieces of silver! All is arranged; tomorrow, Jesus will be in Jerusalem, eating the Pasch with His disciples. In the evening He will go, as usual, to the garden on Mount Olivet. But how shall they, who are sent to seize Him, be able to distinguish Him from His disciples? Judas will lead the way; he will show them which is Jesus, by going up to Him and kissing Him!

Such is the impious scheme devised on this day,

[1] St. Matt. xxvi. 15. [2] *Ibid.* xxvii. 9. Zach. xi. 12.

within the precincts of the temple of Jerusalem. To testify her detestation at it, and to make atonement to the Son of God for the outrage thus offered Him, the holy Church, from the earliest ages, has consecrated the Wednesday of every week to penance. In our own times, the fast of Lent begins on a Wednesday; and when the Church ordained that we should commence each of the four seasons of the year with fasting, Wednesday was chosen to be one of the three days thus consecrated to bodily mortification.

On this day, in the Roman Church, was held the sixth scrutiny, for the admission of catechumens to Baptism. Those about whom there had been previous doubts were now added to the number of the chosen ones, if they were found worthy. There were two Lessons read in the Mass, as on the day of the great scrutiny, the Wednesday of the fourth week of Lent. As usual, the catechumens left the church after the Gospel; but, as soon as the holy Sacrifice was over, they were brought back by the door-keeper, and one of the priests addressed them in these words: 'On Saturday next, the Eve of Easter, at *such an hour*, you will assemble in the Lateran basilica, for the seventh scrutiny; you will then recite the Symbol, which you must have learned; and lastly, you will receive, by God's help, the sacred laver of regeneration. Prepare yourselves, zealously and humbly, by persevering fasts and prayers, in order that, having been buried, by this holy Baptism, together with Jesus Christ, you may rise again with Him, unto life everlasting. Amen.'

At Rome, the Station for to-day is in the basilica of St. Mary Major. Let us compassionate with our holy Mother, whose heart is filled with poignant grief at the foresight of the Sacrifice which is preparing.

MASS

The Church commences her chants with one to the glory of the holy name of Jesus, outraged as it is, on this day, by them that plot His death. This name which was given Him by heaven, and signifies that He is our Saviour, is now being blasphemed by His enemies: in a few hours, their crime will bring its full meaning before us, for His death will have worked the salvation of the world.

INTROIT

In nomine Jesu omne genu flectatur, cœlestium terrestrium, et infernorum: quia Dominus factus est obediens usque ad mortem, mortem autem crucis: ideo Dominus Jesus Christus in gloria est Dei Patris.

Ps. Domine, exaudi orationem meam: et clamor meus ad te veniat.

In nomine.

At the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; because the Lord became obedient unto death, even the death of the cross: therefore the Lord Jesus Christ is in the glory of God the Father.

Ps. O Lord, hear my prayer, and let my cry come unto thee.

At the name, &c.

In the first Collect, the Church acknowledges to God that her children have sinned against Him: but she reminds Him of the *Passion* endured for their sake, by His only-begotten Son; and this revives her hope.

OREMUS

℣. Flectamus genua.

℟. Levate.

Præsta, quæsumus, omnipotens Deus: ut qui nostris excessibus incessanter affligimur, per unigeniti Filii

LET US PRAY

℣. Let us kneel down.

℟. Stand up again.

Grant, we beseech thee, O almighty God, that we who continually are punished for our excesses, may be delivered

tui Passionem liberemur. Qui tecum.

by the Passion of thy only-begotten Son. Who liveth, &c.

Lectio Isaiæ Prophetæ

Cap. lxii. et lxiii.

Hæc dicit Dominus Deus: Dicite filiæ Sion: Ecce Salvator tuus venit, ecce merces ejus cum eo. Quis est iste qui venit de Edom, tinctis vestibus de Bosra? Iste formosus in stola sua, gradiens in multitudine fortitudinis suæ? Ego, qui loquor justitiam: et propugnator sum ad salvandum. Quare ergo rubrum est indumentum tuum, et vestimenta tua sicut calcantium in torculari? Torcular calcavi solus: et de gentibus non est vir mecum. Calcavi eos in furore meo: et conculcavi eos in ira mea. Et aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi. Dies enim ultionis in corde meo: annus redemptionis meæ venit. Circumspexi, et non erat auxiliator: quæsivi, et non fuit qui adjuvaret. Et salvavit mihi brachium meum: et indignatio mea ipsa auxiliata est mihi. Et conculcavi populos in furore meo: et inebriavi eos in indignatione mea, et detraxi in terram virtutem eorum. Mi-

Lesson from Isaias the Prophet.

Ch. lxii. and lxiii.

Thus saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press? I have trodden the wine-press alone, and of the Gentiles there is not a man with me; I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help; I sought, and there was none to give aid; and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth. I will

serationum Domini recordabor, laudem Domini super omnibus, quæ reddidit nobis Dominus Deus noster.

remember the tender mercies of the Lord, the praise of the Lord, for all the things that the Lord hath bestowed on us.

How terrible is this our *Defender*, who tramples His enemies beneath His feet, as they that *tread in the wine-press;* so that their *blood* is *sprinkled upon His garments!* But is not this the fittest time for us to proclaim His power, now that He is being treated with ignominy, and sold to His enemies by one of His disciples? These humiliations will soon pass away; He will rise in glory, and His might will be shown by the chastisements wherewith He will crush them that now persecute Him. Jerusalem will stone them that shall preach in His name; she will be a cruel stepmother to those true Israelites, who, docile to the teaching of the prophets, have recognized Jesus as the promised Messias. The Synagogue will seek to stifle the Church in her infancy; but no sooner shall the Church, shaking the dust from her feet, turn from Jerusalem to the Gentiles, than the vengeance of Christ will fall on the city which bought, betrayed, and crucified Him. Her citizens will have to pay dearly for these crimes. We learn from the Jewish historian Josephus, who was an eye-witness to the siege, that the fire which was raging in one of the streets was quenched by the torrents of their blood. Thus were fulfilled the threats pronounced by our Lord against this faithless city, as He sat on Mount Olivet, the day after His triumphant entry.

And yet, the destruction of Jerusalem was but a faint image of the terrible destruction which is to befall the world at the last day. Jesus, who is now despised and insulted by sinners, will then appear on the clouds of heaven, and reparation will be made for all these outrages. Now He suffers Himself to be betrayed, scoffed at, and spit upon; but when *the*

day of vengeance is come, happy they that have served Him, and have compassionated with Him in His humiliations and sufferings! Woe to them that have treated Him with contempt! Woe to those who, not content with refusing to bear His yoke, have led others to rebel against Him! For He is King; He came into this world that He might reign over it; and they that despise His mercy shall not escape His justice.

The Gradual, which immediately follows upon this sublime passage from Isaias, is a prayer addressed by Jesus to His eternal Father: the words are taken from one of the Psalms.

GRADUAL

Ne avertas faciem tuam a puero tuo, quoniam tribulor: velociter exaudi me.

℣. Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam: infixus sum in limo profundi, et non est substantia.

Turn not away thy face from thy servant, for I am in trouble: hear me speedily.

℣. Save me, O God, for the waters are come in even unto my soul; I stick fast in the mire of the deep, and there is no sure standing.

In the second Collect, the Church again reminds our heavenly Father of the death which His divine Son deigned to suffer in order to set us free from the yoke of satan; she prays that we may have a share in the glorious *Resurrection* of this our Redeemer.

COLLECT

Deus, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici a nobis expelleres potestatem: concede nobis famulis tuis, ut resurrectionis gratiam consequamur. Per eumdem.

O God, who wouldst have thy Son suffer on the cross, to deliver us from the power of the enemy; grant that we thy servants may obtain the grace of his resurrection. Through the same, &c.

For the other Collect, see page 108.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. liii.

In diebus illis: Dixit Isaias: Domine, quis credidit auditui nostro; et brachium Domini cui revelatum est? Et ascendet sicut virgultum coram eo: et sicut radix de terra sitienti. Non est species ei, neque decor. Et vidimus eum; et non erat aspectus, et desideravimus eum: despectum, et novissimum virorum, virum dolorum, et scientem infirmitatem. Et quasi absconditus vultus ejus, et despectus, unde nec reputavimus eum. Vere languores nostros ipse tulit: et dolores nostros ipse portavit. Et nos putavimus eum quasi leprosum, et percussum a Deo, et humiliatum. Ipse autem vulneratus est propter iniquitates nostras: attritus est propter scelera nostra; disciplina pacis nostræ super eum: et livore ejus sanati sumus. Omnes nos quasi oves erravimus: unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum. Oblatus est, quia ipse voluit: et non aperuit os suum. Sicut ovis ad occisionem ducetur: et quasi agnus coram tonden-

Lesson from Isaias the Prophet.

Ch. liii.

In those days: Isaias said: Who hath believed our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground. There is no beauty in him, nor comeliness. And we have seen him, and there was no sightliness that we should be desirous of him; despised, and the most abject of men, a man of sorrows, and acquainted with infirmity. And his look was as it were hidden and despised; whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows. And we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins; the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid upon him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth. He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer; and he shall not

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through for our sins, how shall we sufficiently love this dear Redeemer, who *bore our infirmities and carried our sorrows*, so as to look *as a leper, and as one struck by God and afflicted?*

We are healed by His bruises! O heavenly Physician, who takes upon Himself the sufferings of those He comes to cure! But not only was He *bruised* for our sins; He was also *slaughtered as a lamb:* and this not merely as a Victim submitting to the inflexible will of His Father who *hath laid upon Him the iniquity of us all*, but (as the prophet here assures us) *because it was His own will.* His love for us, as well as His submission to His Father, led Him to the great Sacrifice. Observe, too, how He refuses to defend Himself before Pilate, who could so easily deliver Him from His enemies: *He shall be dumb as a lamb before his shearers, and He shall not open His mouth.* Let us love and adore this divine silence, which works our salvation. Let us not pass over an iota of the devotedness which Jesus shows us—a devotedness which never could have existed save in the heart of a God. Oh! how much He has loved us, His children, the purchase of His Blood, His *seed*, as the prophet here calls us. O holy Church! thou *long-lived seed* of Jesus, who *laid down His life*, thou art dear to Him, for He bought thee at a great price. Faithful souls! give Him love for love. Sinners! be converted to this your Saviour; His Blood will restore you to life, for if *we have all gone astray like sheep*, remember what is added: *The Lord hath laid upon Him the iniquity of us all.* There is no sinner, however great may be his crimes, there is no heretic, or infidel, who has not his share in this precious Blood, whose infinite merit is such, that it could redeem a million worlds more guilty even than our own.

The Tract, which follows this Lesson, is taken from

Psalm ci, in which the royal prophet expresses the sufferings of body and mind endured by Jesus in His human Nature.

TRACT

Domine, exaudi orationem meam, et clamor meus ad te veniat.

℣. Ne avertas faciem tuam a me; in quacumque die tribulor, inclina ad me aurem tuam.

℣. In quacumque die invocavero te, velociter exaudi me.

℣. Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frixorio confrixa sunt.

℣. Percussus sum sicut fœnum, et aruit cor meum, quia oblitus sum manducare panem meum.

℣. Tu exsurgens, Domine, misereberis Sion, quia venit tempus miserendi ejus.

Hear, O Lord, my prayer, and let my cry come unto thee.

℣. Turn not away thy face from me, in the day when I am in trouble, incline thine ear to me.

℣. In what day soever I shall call upon thee, hear me speedily.

℣. For my days are vanished like smoke: and my bones are as if they were fried in a frying-pan.

℣. I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

℣. Thou, O Lord, arising, wilt have mercy on Sion, for the time to have mercy on her is come.

The Church then gives us the history of the Passion according to St. Luke. This evangelist mentions several details not given by Saints Matthew and Mark, which will assist us to a fuller understanding of the divine mystery of the sufferings and Sacrifice of the Man-God.

THE PASSION AND GOSPEL

Passio Domini nostri Jesu Christi secundum Lucam.

Cap. xxii. et xxiii.

In illo tempore: Appropinquabat dies festus Azy-

The Passion of our Lord Jesus Christ according to Luke.

Ch. xxii. and xxiii.

At that time: The feast of unleavened bread, which is

morum, qui dicitur Pascha: et quærebant principes sacerdotum et scribæ, quomodo Jesum interficerent: timebant vero plebem. Intravit autem Satanas in Judam, qui cognominabatur Iscariotes, unum de duodecim; et abiit et locutus est cum principibus sacerdotum et magistratibus, quemadmodum illum traderet eis. Et gavisi sunt: et pacti sunt pecuniam illi dare. Et spopondit. Et quærebat opportunitatem ut traderet illum sine turbis.

Venit autem dies azymorum, in qua necesse erat occidi Pascha. Et misit Petrum et Joannem, dicens: Euntes parate nobis Pascha, ut manducemus. At illi dixerunt: Ubi vis paremus? Et dixit ad eos: Ecce introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquæ portans; sequimini eum in domum, in quam intrat, et dicetis patrifamilias domus: Dicit tibi Magister: Ubi est diversorium, ubi Pascha cum discipulis meis manducem? Et ipse ostendet vobis cœnaculum magnum stratum, et ibi parate.

Euntes autem invenerunt sicut dixit illis: et paraverunt Pascha. Et cum facta esset hora, discubuit, et duo-

called the Pasch, was at hand. And the chief priests and the scribes sought how they might put Jesus to death; but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve; and he went, and discoursed with the chief priests and the magistrates, how he might betray him to them. And they were glad, and covenanted to give him money. And he promised; and he sought opportunity to betray him in the absence of the multitude.

And the day of the unleavened bread came, on which it was necessary that the Pasch should be killed. And he sent Peter and John, saying: Go and prepare for us the Pasch, that we may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water; follow him into the house where he entereth in, and you shall say to the good man of the house: The Master saith to thee: Where is the guest-chamber, where I may eat the Pasch with my disciples? and he will show you a large dining-room furnished; and there prepare.

And they going found as he had said to them, and made ready the Pasch; and when the hour was come, he sat down,

decim apostoli cum eo. Et ait illis: Desiderio desideravi hoc Pascha manducare vobiscum, antequam patiar. Dico enim vobis: quia ex hoc non manducabo illud donec impleatur in regno Dei. Et accepto calice, gratias egit, et dixit: Accipite et dividite inter vos. Dico enim vobis: quod non bibam de generatione vitis, donec regnum Dei veniat. Et accepto pane, gratias egit, et fregit, et dedit eis, dicens: Hoc est corpus meum, quod pro vobis datur. Hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens: Hic est calix novum testamentum in sanguine meo, qui pro vobis fundetur. Verumtamen ecce manus tradentis me, mecum est in mensa. Et quidem Filius hominis, secundum quod definitum est, vadit: verumtamen væ homini illi, per quem tradetur. Et ipsi cœperunt quærere inter se, quis esset ex eis, qui hoc facturus esset.

and the twelve apostles with him. And he said to them: With desire I have desired to eat this Pasch with you, before I suffer. For I say to you, that from this time I will not eat it till it be fulfilled in the kingdom of God. And having taken the chalice he gave thanks and said: Take and divide it among you. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, he gave thanks, and brake, and gave to them, saying: This is my Body, which is given for you: do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my Blood, which shall be shed for you. But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of Man indeed goeth, according to that which is determined; but yet wo to that man by whom he shall be betrayed. And they began to enquire among themselves which of them it was that should do this thing.

Facta est autem et contentio inter eos, quis eorum videretur esse major. Dixit autem eis: Reges gentium dominantur eorum: et qui potestatem habent super eos, benefici vocantur. Vos autem non sic: sed qui

And there was also a strife amongst them, which of them should seem to be greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them are called beneficent. But you not so;

major est in vobis fiat sicut minor; et qui præcessor est, sicut ministrator. Nam quis major est, qui recumbit, an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrum sum, sicut qui ministrat: vos autem estis, qui permansistis mecum in tentationibus meis. Et ego dispono vobis, sicut disposuit mihi Pater meus regnum: ut edatis et bibatis super mensam meam in regno meo, et sedeatis super thronos, judicantes duodecim tribus Israël. Ait autem Dominus: Simon, Simon, ecce Satanas expetivit vos, ut cribraret sicut triticum. Ego autem rogavi pro te, ut non deficiat fides tua: et tu aliquando conversus, confirma fratres tuos. Qui dixit ei: Domine, tecum paratus sum, et in carcerem et in mortem ire. At ille dixit: Dico tibi Petre, non cantabit hodie gallus, donec ter abneges nosse me. Et dixit eis: Quando misi vos sine sacculo et pera et calceamentis, numquid aliquid defuit vobis? At illi dixerunt: Nihil. Dixit ergo eis: Sed nunc, qui habet sacculum tollat similiter et peram. Et qui non habet, vendat tunicam suam et emat gladium. Dico enim vobis, quoniam adhuc hoc, quod scriptum est, oportet im-

but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth; and you are they who have continued with me in my temptations. And I dispose to you, as my Father hath disposed to me a kingdom: that you may eat and drink at my table in my kingdom; and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou, being once converted, confirm thy brethren. Who said to him: Lord, I am ready to go with thee, both into prison, and to death. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me. And he said to them: When I sent you without purse, and scrip, and shoes, did you want any thing? But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that

pleri in me: Et cum iniquis deputatus est. Etenim ea quæ sunt de me, finem habent. At illi dixerunt: Domine, ecce duo gladii hic. At ille dixit eis: Satis est.

Et egressus ibat secundum consuetudinem in montem Olivarum: secuti sunt autem illum et discipuli. Et cum pervenisset ad locum, dixit illis: Orate, ne intretis in tentationem. Et ipse avulsus est ab eis, quantum jactus est lapidis, et positis genibus orabat, dicens: Pater, si vis, transfer calicem istum a me: verumtamen non mea voluntas, sed tua fiat. Apparuit autem illi angelus de cœlo, confortans eum. Et factus in agonia, prolixius orabat. Et factus est sudor ejus sicut guttæ sanguinis decurrentis in terram. Et cum surrexisset ab oratione, et venisset ad discipulos suos, invenit eos dormientes præ tristitia, et ait illis: Quid dormitis? Surgite, orate, ne intretis in tentationem.

Adhuc eo loquente, ecce turba: et qui vocabatur Judas, unus de duodecim, antecedebat eos: et appropinquavit Jesu, ut oscularetur eum. Jesus autem dixit illi: Juda, osculo Filium hominis tradis? Videntes autem hi, qui circa ipsum

is written must yet be fulfilled in me: And with the wicked was he reckoned: for the things concerning me have an end. But they said: Lord, here are two swords. And he said to them: It is enough.

And going out, he went according to his custom to the mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them: Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast; and kneeling down he prayed, saying: Father, if thou wilt, remove this chalice from me; but yet not my will but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? Arise, pray, lest you enter into temptation.

As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus for to kiss him. And Jesus said to him: Judas, dost thou betray the Son of Man with a kiss? And they that were about him, see-

erant, quod futurum erat, dixerunt ei: Domine, si percutimus in gladio? Et percussit unus ex illis servum principis sacerdotum: et amputavit auriculam ejus dexteram. Respondens autem Jesus, ait: Sinite usque huc. Et cum tetigisset auriculam ejus, sanavit eum. Dixit autem Jesus ad eos qui venerant ad se, principes sacerdotum et magistratus templi, et seniores: Quasi ad latronem existis cum gladiis et fustibus? Cum quotidie vobiscum fuerim in templo, non extendistis manus in me. Sed hæc est hora vestra, et potestas tenebrarum.

Comprehendentes autem eum, duxerunt ad domum principis sacerdotum. Petrus vero sequebatur a longe. Accenso autem igne in medio atrii, et circumsedentibus illis, erat Petrus in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum fuisset intuita, dixit: Et hic cum illo erat. At ille negavit eum dicens: Mulier, non novi illum. Et post pusillum alius videns eum, dixit: Et tu de illis es. Petrus vero ait: O homo non sum. Et intervallo facto quasi horæ unius, alius quidam affirmabat dicens: Vere et hic cum illo erat: nam et Galilæus est. Et ait Petrus:

ing what would follow, said to him: Lord, shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. And Jesus said to the chief priests and magistrates of the temple, and the ancients that were come unto him: Are you come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me. But this is your hour and the power of darkness.

And apprehending him, they led him to the high priest's house: but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. Whom when a certain servant maid had seen sitting at the light, and had earnestly beheld him, she said: This man also was with him. But he denied him saying: Woman, I know him not. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. And after the space as it were of one hour, another certain man affirmed, saying: Of a truth this man was also with him: for he is also a Galilean.

Homo, nescio quid dicis. Et continuo, adhuc illo loquente, cantavit gallus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus, flevit amare.

Et viri qui tenebant illum, illudebant ei cædentes. Et velaverunt eum: et percutiebant faciem ejus, et interrogabant eum, dicentes: Prophetiza, quis est qui te percussit? Et alia multa blasphemantes dicebant in eum. Et ut factus est dies, convenerunt seniores plebis, et principes sacerdotum et scribæ, et duxerunt illum in concilium suum, dicentes: Si tu es Christus, dic nobis. Et ait illis: Si vobis dixero, non credetis mihi: si autem et interrogavero, non respondebitis mihi, neque dimittetis. Ex hoc autem erit Filius hominis sedens a dextris virtutis Dei. Dixerunt autem omnes: Tu ergo es Filius Dei? Qui ait: Vos dicitis, quia ego sum. At illi dixerunt: Quid adhuc desideramus testimonium? Ipsi enim audivimus de ore ejus.

Et surgens omnis multitudo eorum, duxerunt illum ad Pilatum. Cœperunt au-

And Peter said: Man, I know not what thou sayest. And immediately as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny me thrice. And Peter going out wept bitterly.

And the men that held him, mocked him, and struck him. And they blindfolded him, and smote his face. And they asked him, saying: Prophesy, who is it that struck thee? And blaspheming, many other things they said against him. And as soon as it was day, the ancients of the people, and the chief priests and scribes came together, and they brought him into their council, saying: If thou be the Christ, tell us. And he saith to them: If I shall tell you, you will not believe me; and if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all: Art thou then the Son of God? Who said: You say that I am. And they said: What need we any further testimony? For we ourselves have heard it from his own mouth.

And the whole multitude of them rising up, led him away to Pilate. And they began to

tem illum accusare, dicentes: Hunc invenimus subvertentem gentem nostram, et prohibentem tributa dare Cæsari, et dicentem se Christum regem esse. Pilatus autem interrogavit eum, dicens: Tu es Rex Judæorum? At ille respondens, ait: Tu dicis. Ait autem Pilatus ad principes sacerdotum et turbas: Nihil invenio causæ in hoc homine. At illi invalescebant, dicentes: Commovet populum, docens per universam Judæam, incipiens a Galilæa, usque huc. Pilatus autem audiens Galilæam, interrogavit, si homo Galilæus esset. Et ut cognovit, quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Jerosolymis erat illis diebus. Herodes autem viso Jesu, gavisus est valde. Erat enim cupiens ex multo tempore videre eum, eo quod audierat multa de eo: et sperabat signum aliquod videre ab eo fieri. Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat. Stabant autem principes sacerdotum et scribæ constanter accusantes eum: sprevit autem illum Herodes cum exercitu suo: et illusit indutum veste alba, et remisit ad Pilatum. Et facti sunt amiaccuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the King. And Pilate asked him saying: Art thou the King of the Jews? But he answering, said: Thou sayest it. But Pilate said to the chief priests and to the multitude: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing Galilee, asked if the man were of Galilee. And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days. And Herod seeing Jesus was very glad, for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some sign wrought by him. And he questioned him in many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought and mocked him, putting on him a white garment, and sent him back to Pilate. And Herod and Pilate were made friends that same day: for before they were enemies one to another.

ci Herodes et Pilatus in ipsa die: nam antea inimici erant ad invicem. Pilatus autem convocatis principibus sacerdotum, et magistratibus, et plebe, dixit ad illos: Obtulistis mihi hunc hominem quasi avertentem populum: et ecce ego coram vobis interrogans nullam causam invenio in homine isto ex his, in quibus eum accusatis. Sed neque Herodes: nam remisi vos ad illum: et ecce, nihil dignum morte actum est ei. Emendatum ergo illum dimittam.

Necesse autem habebat dimittere eis, per diem festum, unum. Exclamavit autem simul universa turba, dicens: Tolle hunc, et dimitte nobis Barabbam. Qui erat, propter seditionem quamdam factam in civitate et homicidium, missus in carcerem. Iterum autem Pilatus locutus est ad eos, volens dimittere Jesum. At illi succlamabant, dicentes: Crucifige, crucifige eum. Ille autem tertio dixit ad illos: Quid enim mali fecit iste? Nullam causam mortis invenio in eo. Corripiam ergo illum, et dimittam. At illi instabant, vocibus magnis postulantes ut crucifigeretur: et invalescebant voces eorum. Et Pilatus adjudicavit fieri petitionem eorum. Dimisit autem illis eum qui propter

Then Pilate calling together the chief priests, and the magistrates, and the people, said to them: You have presented unto me this man, as one that perverteth the people: and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him. No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. I will chastise him therefore and release him.

Now of necessity he was to release unto them one upon the feast day. But the whole multitude together cried out saying: Away with this man, and release unto us Barabbas. Who, for a certain sedition made in the city, and for murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify him, crucify him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him. I will chastise him therefore, and let him go. But they were instant with loud voices, requiring that he might be crucified; and their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him who for

homicidium et seditionem missus fuerat in carcerem, quem petebant: Jesum vero tradidit voluntati eorum.

Et cum ducerent eum, apprehenderunt Simonem quemdam Cyrenensem venientem de villa, et imposuerunt illi crucem portare post Jesum. Sequebatur autem illum multa turba populi, et mulierum, quæ plangebant et lamentabantur eum. Conversus autem ad illas Jesus, dixit: Filiæ Jerusalem, nolite flere super me: sed super vos ipsas flete, et super filios vestros. Quoniam ecce venient dies, in quibus dicent: Beatæ steriles, et ventres qui non genuerunt, et ubera quæ non lactaverunt. Tunc incipient dicere montibus: Cadite super nos: et collibus: Operite nos. Quia si in viridi ligno hæc faciunt, in arido quid fiet? Ducebantur autem et alii duo nequam cum eo, ut interficerentur.

Et postquam venerunt in locum, qui vocatur Calvariæ, ibi crucifixerunt eum, et latrones unum a dextris, et alterum a sinistris. Jesus autem dicebat: Pater, dimitte illis: non enim sciunt quid faciunt. Dividentes vero vestimenta ejus, miserunt sortes. Et stabat populus spectans, et diridebant eum principes cum eis, dicentes:

murder and sedition had been cast into prison, whom they had desired: but Jesus he delivered up to their will.

And as they led him away, they laid hold of one Simon of Cyrene, coming from the country: and they laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women, who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with him to be put to death.

And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father, forgive them, for they know not what they do. But they dividing his garments, cast lots. And the people stood beholding, and the rulers with them derided him, saying: He

Alios salvos fecit: se salvum faciat, si hic est Christus, Dei electus. Illudebant autem ei et milites, accedentes, et acetum offerentes ei, et dicentes: Si tu es Rex Judæorum, salvum te fac. Erat autem et superscriptio scripta super eum litteris græcis, et latinis, et hebraicis: Hic est Rex Judæorum.

Unus autem de his, qui pendebant latronibus, blasphemabat eum, dicens: Si tu es Christus, salvum fac temetipsum et nos. Respondens autem alter, increpabat eum dicens: Neque tu times Deum, quod in eadem damnatione es? Et nos quidem juste, nam digna factis recipimus: hic vero nihil mali gessit. Et dicebat ad Jesum: Domine, memento mei, cum veneris in regnum tuum. Et dixit illi Jesus: Amen dico tibi: Hodie mecum eris in paradiso.

Erat autem fere hora sexta: et tenebræ factæ sunt in universam terram, usque in horam nonam. Et obscuratus est sol: et velum templi scissum est medium. Et clamans voce magna Jesus ait: Pater, in manus tuas commendo spiritum meum. Et hæc dicens, exspiravit.

saved others; let him save himself, if he be Christ, the elect of God. And the soldiers also mocked him, coming to him and offering him vinegar, and saying: If thou be the King of the Jews, save thyself. And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: This is the King of the Jews.

And one of those robbers who were hanged, blasphemed him saying: If thou be Christ, save thyself and us. But the other answering, rebuked him saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise.

And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. And the sun was darkened; and the veil of the temple was rent in the midst. And Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

Here a pause is made, as on Palm Sunday. All kneel down, and, if such be the custom of the place, they prostrate and kiss the ground,

Videns autem centurio quod factum fuerat, glorificavit Deum, dicens: Vere hic homo justus erat. Et omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua, revertebantur. Stabant autem omnes noti ejus a longe et mulieres, quæ secutæ eum erant a Galilæa, hæc videntes.

Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.

Here the deacon offers the incense to the priest, that he may bless it; and, having himself received a blessing, he concludes the history of the Passion, observing the ceremonies used for singing the Gospel at High Mass.

Et ecce vir nomine Joseph, qui erat decurio, vir bonus et justus: hic non consenserat consilio et actibus eorum: ab Arimathæa civitate Judææ: qui exspectabat et ipse regnum Dei. Hic accessit ad Pilatum, et petiit corpus Jesu. Et depositum involvit sindone: et posuit eum in monumento exciso, in quo nondum quisquam positus fuerat.

And behold there was a man named Joseph, who was a counsellor, a good and just man, (the same had not consented to their counsel and doings,) of Arimathea, a city of Judæa, who also himself looked for the kingdom of God. This man went to Pilate and begged the body of Jesus. And taking him down he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

The words of the Offertory are those of Jesus, suppliantly beseeching His eternal Father not to turn away His face from His own Son, who is a prey to every suffering, both of body and mind.

OFFERTORY

Domine, exaudi orationem — Hear, O Lord, my prayer;

meam: et clamor meus ad te perveniat: ne avertas faciem tuam a me.

and let my cry come to thee: turn not away thy face from me.

In the Secret the Church prays that we may have a tender devotion for the holy Sacrifice of the Mass, in which the Passion of our Saviour is daily commemorated.

SECRET

Suscipe, quæsumus, Domine, munus oblatum, et dignanter operare: ut quod Passionis Filii tui Domini nostri mysterio gerimus, piis affectibus consequamur. Per eundem.

Accept, O Lord, we beseech thee, the offerings we have made: and mercifully grant that we may receive, with pious sentiments, what we celebrate in the mystery of the Passion of our Lord. Through the same, &c.

For the other Secret, see page 116.

The Church takes her Communion-anthem from the same Psalm, which supplied her with the Tract and Offertory, namely Psalm ci.

COMMUNION

Potum meum cum fletu temperabam: quia elevans allisisti me: et ego sicut fænum arui: tu autem, Domine, in æternum permanes: tu exsurgens misereberis Sion, quia venit tempus miserendi ejus.

I mingled my drink with weeping; for having lifted me up thou hast thrown me down, and I am withered like grass; but thou, O Lord, endurest for ever: thou shalt arise, and have mercy on Sion; because the time to have mercy on her is come.

The death of Jesus should be to us an unceasing motive for confidence in the divine mercy. This confidence is one of the first conditions of our salvation. The Church asks it for us in the Postcommunion.

POSTCOMMUNION

Largire sensibus nostris

Grant, O almighty God,

omnipotens Deus: ut, per temporalem Filii tui mortem, quam mysteria veneranda testantur, vitam te nobis dedisse perpetuam confidamus. Per eumdem.

that we may have a lively hope that thou hast given us eternal life by the temporal death of thy Son, represented in these adorable mysteries. Through the same, &c.

See the other Postcommunion on page 117.

OREMUS

Humiliate capita vestra Deo.

Respice, quæsumus, Domine, super hanc familiam tuam: pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum. Qui tecum.

LET US PRAY

Bow down your heads to God.

Look down, O Lord, we beseech thee, on this thy family, for which our Lord Jesus Christ hesitated not to be delivered into the hands of wicked men, and undergo the punishment of the cross. Who liveth, &c.

THE OFFICE OF TENEBRÆ

On this and the two following days, the Church anticipates the night Office; she celebrates it on the previous evening of each day, and this in order that the faithful may be present at it. The Matins and Lauds of Maundy Thursday, are, therefore, said this afternoon. The faithful should make every effort to assist at this solemn Office, seeing it is on their account that the Church has changed her usual hours. As to the merit there is in joining in it, there can be no doubt that it is to be preferred to any private devotions. The surest means for obtaining favours from God, and winning Him to our requests, is to approach Him through the Church. And as regards the feelings of devotion wherewith we ought to celebrate the mysteries of these three great days, the Offices of the

Church are, ordinarily speaking, a surer and richer source than the exercises of piety composed by men. The soul that feeds on the words and ceremonies of the holy liturgy, will be all the more disposed to profit by the private devotions she practises at home. The prayer of the Church will thus become the basis, whereon is built the edifice of Christian piety during these glorious anniversaries of our Redemption: and we shall be imitating our forefathers who lived in the ages of faith, and who were such admirable Christians because they lived the life of the Church, by means of the sacred liturgy.

The Office of Tenebræ for to-day is given below, on Maundy Thursday, page 301.

As an appropriate exercise for the close of this day, we offer our readers the following stanzas from a hymn of the Greek liturgy; they allude to the mysteries we have been explaining.

HYMN

(In Parasceve)

Hodie Judas Magistrum derelinquit, et diabolum assumit: obcæcatur passione amoris pecuniæ: decidit a lumine, obscuratus est ille. Quomodo namque videre poterat ille qui Luminare vendidit triginta argenteis? Sed nobis exortus est ille, qui passus est pro mundo. Ad quem clamemus: Qui passus es, et compassus es hominibus, gloria tibi.

On this day, Judas leaves his Master, and takes the devil for his guide. The love of money blinds him. He fell from the light, he became darkened: for how could he be said to see, who sold the Light for thirty pieces of silver? But to us he that suffered for the world has risen: let us thus cry out unto him: Glory be to thee, who didst endure thy Passion, and hadst compassion on mankind.

Quænam te ratio, Juda, Salvatoris proditorem effe-

What was it, O Judas! that led thee to betray Jesus? Had

cit? Numquid ille ab apostolorum te choro segregavit? Numquid sanitatum te gratia privavit? Numquid cum cœnaret una cum illis, a mensa te expulit? Numquid aliorum cum lavisset pedes tuos neglexit? O quantorum factus es immemor beneficiorum! et tuum sane consilium ingratum infamia notatur: illius autem prædicatur incomparabilis patientia et misericordia magna.

Dicite iniqui quidnam a Salvatore nostro audistis? Nonne Legem ac documenta Prophetarum exposuit? Quomodo ergo Verbum quod ex Deo est, et nostras animas redimit, Pilato tradere cogitastis?

Crucifigatur, clamabant ii qui tuis semper muneribus fuerant delectati; petebantque ut malefactorem acciperent pro benefactore interfectores illi justorum. Sed tacebas, Christe, eorum proterviam sustinens: volens pati, nosque salvare, ut hominum amans.

Loquendi libertatem non habemus propter multa peccata nostra; tu ex te genitum exora, Virgo Deipara: multum enim valet deprecatio Matris apud clementiam Domini. Ne de-

he cut thee off from the number of his apostles? Had he deprived thee of the gift of healing the sick? When he supped with his apostles did he drive thee from table? When he washed their feet, did he pass thee by? And yet thou wast unmindful of these great favours! Thy ungrateful plot has branded thee with infamy: but his incomparable patience and great mercy are everywhere praised.

Say, O ye unjust ones! what is it ye have heard from our Saviour? Did he not expound unto you the Law and the Prophets? Why therefore, have ye plotted how to deliver up to Pilate the Word that is from God, and that came to redeem our souls?

They that had enjoyed thy unceasing gifts cried out: 'Let him be crucified!' These murderers of such as were innocent, sought thee, that they might treat thee, their benefactor, as an evil-doer. But thou, O Christ! didst bear their wickedness with silence; for thou, being the lover of mankind, didst desire to suffer for and save us.

We are prevented from speaking by the multitude of our sins: do thou, O Virgin-Mother of God! pray for us to him that was born of thee, for the Mother's prayer avails much with the mercy of our Lord,

spicias peccatorum supplicationes, o castissima; quia misericors est et potens ad salvandum, is qui pro nobis etiam pati sustinuit.

Despise not, O most pure Virgin! the prayers of sinners, for he that refused not even to suffer for us, is merciful, and is able to save us.

We subjoin the following beautiful Preface from the Ambrosian missal: it expresses, in a most touching manner, the sentiments which a Christian should have within him on this vigil of our Lord's Supper.

PREFACE

Dignum et justum est, æquum et salutare, nos tibi semper hic et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum, qui innocens pro impiis voluit pati, et pro sceleratis indebite condemnari. Cujus mors delicta nostra detersit, et resurrectio Paradisi fores nobis reseravit. Per quem tuam pietatem suppliciter exoramus; ut nos hodie a peccatis emacules; cras vero venerabilis Cœnæ dapibus saties; hodie acceptes nostrorum confessionem delictorum: cras vero tribuas spiritualium incrementa donorum: hodie jejuniorum nostrorum vota suscipias; cras vero nos ad sanctissimæ Cœnæ convivium introducas. Per eumdem Christum Dominum nostrum. Amen.

It is meet and just, right and available to salvation, that we should ever, here and in all places, give thanks to thee, O holy Lord, almighty Father, eternal God, through Christ our Lord: who, being innocent, willed to suffer for sinners, and be unjustly condemned for the guilty. His death wiped away our crimes, and his Resurrection opened for us the gates of heaven. Through him we beseech thy clemency, that, to-day, thou cleanse us from our sins, and, tomorrow, feed us on the banquet of the venerable Supper; that, to-day, thou receive the confession of our faults, and, to-morrow, grant us the increase of spiritual gifts; that, to-day, thou receive the offering of our fasts, but, to-morrow, introduce us to the feast of the most holy Supper. Through the same Christ our Lord. Amen.

MAUNDY THURSDAY

THE NIGHT OFFICE

THE Office of Matins and Lauds, for the last three days of Holy Week, differs, in many things, from that of the rest of the year. All is sad and mournful, as though it were a funeral-service: nothing could more emphatically express the grief that now weighs down the heart of our holy mother the Church. Throughout all the Office of Thursday, Friday, and Saturday, she forbids herself the use of those formulas of joy and hope, wherewith, on all other days, she begins her praise of God. The *Domine, labia mea aperies* (O Lord, thou shalt open my lips): the *Deus, in adjutorium meum intende* (Incline unto mine aid, O God): the *Gloria Patri*, at the end of the psalms, canticles, and responsories—all are taken away. So likewise are those soul-stirring additions, which have been gradually made in the different ages; and nothing is left but what is essential to the form of the Divine Office: psalms, lessons, and chants expressive of grief. Each Canonical Hour ends with the psalm *Miserere*, and with a commemoration of the death and cross of our Redeemer.

The name of *Tenebræ* has been given to the Matins and Lauds of the last three days of Holy Week, because this Office used formerly to be celebrated during the night; and even when the hour was anticipated, the name of *Tenebræ* was kept up for another reason, namely, that it began with day-light, but ended after the sun had set. There is an impressive ceremony, peculiar to this Office, which tends to perpetuate its name. There is placed in the sanctuary, near the altar, a large triangular candlestick,

holding fifteen candles. These candles, and the six that are on the altar, are of yellow wax, as in the Office for the dead. At the end of each psalm or canticle, one of these fifteen candles is extinguished; but the one which is placed at the top of the triangle is left lighted. During the singing of the *Benedictus*, at Lauds, the six candles on the altar are also put out. Then the master of ceremonies takes the lighted candle from the triangle, and holds it upon the altar, on the epistle side, while the choir repeats the antiphon after the canticle: after which he hides it behind the altar during the recitation of the *Miserere* and the prayer which follows the psalm. As soon as this prayer is finished, a noise is made with the seats of the stalls in the choir, which continues until the candle is brought from behind the altar, and shows, by its light, that the Office of *Tenebræ* is over.

Let us now study the meaning of these ceremonies. The glory of the Son of God was obscured, and, so to say, eclipsed, by the ignominies He endured during His Passion. He, the Light of the world, powerful in word and work, who, but a few days ago, was proclaimed King by the citizens of Jerusalem, is now robbed of all His honours; He is, says Isaias, the Man of sorrows, a leper;[1] He is, says the royal prophet, a worm of the earth, and no man;[2] He is, as He says of Himself, an object of shame even to His own disciples, for they are all scandalized in Him,[3] and abandon Him; yea, even Peter protests that he never knew Him. This desertion on the part of His apostles and disciples is expressed by the candles being extinguished, one after the other, not only on the triangle, but on the altar itself. But Jesus, our Light, though despised and hidden, is not extinguished. This is signified by the candle which is

[1] Is. liii. 3, 4. [2] Ps. xxi. 7. [3] St. Mark xiv. 27.

momentarily placed on the altar; it figures our Redeemer suffering and dying on Calvary. In order to express His burial, the candle is hidden behind the altar; its light disappears. A confused noise is heard in the house of God, where all is now darkness. This noise and gloom express the convulsions of nature, when Jesus expired on the cross: the earth shook, the rocks were split, the dead came forth from their tombs. But the candle suddenly reappears; its light is as fair as ever; the noise is hushed, and homage is paid to the Conqueror of death.

After having given these general explanations we now offer the faithful the text of the liturgy, to which we subjoin a few words of commentary, where we think it needed.

MATINS

After the *Pater*, *Ave*, and *Credo*, have been said secretly, the first Nocturn begins as follows.

THE FIRST NOCTURN

The first psalm was written by David, when obliged to flee from the persecution of his son Absalom, who sought his death. It refers to Christ, and describes various incidents of His Passion. The *gall* and *vinegar*, here mentioned, show us that this psalm is prophetic, for David never received any such treatment from his enemies.

ANT. Zelus domus tuæ comedit me, et opprobria exprobrantium tibi cecideruntsuper me.	ANT. The zeal of thy house hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me.

PSALM 68

Salvum me fac, Deus: quo-	Save me, O God: for the

niam intraverunt aquæ usque ad animam meam.

Infixus sum in limo profundi: et non est substantia.

Veni in altitudinem maris: et tempestas demersit me.

Laboravi clamans, raucæ factæ sunt fauces meæ: defecerunt oculi mei, dum spero in Deum meum.

Multiplicati sunt super capillos capitis mei: qui oderunt me gratis.

Confortati sunt qui persecuti sunt me inimici mei injuste: quæ non rapui, tunc exsolvebam.

Deus, tu scis insipientiam meam: et delicta mea a te non sunt abscondita.

Non erubescant in me, qui exspectant te, Domine: Domine virtutum.

Non confundantur super me: qui quærunt te Deus Israel.

Quoniam propter te sustinui opprobrium: operuit confusio faciem meam.

Extraneus factus sum fratribus meis: et peregrinus filiis matris meæ.

Quoniam zelus domus tuæ comedit me: et opprobria exprobrantium tibi ceciderunt super me.

Et operui in jejunio ani-

waters are come in even unto my soul.

I stick fast in the mire of the deep: and there is no sure standing.

I am come into the depth of the sea: and a tempest hath overwhelmed me.

I have laboured with crying: my jaws are become hoarse: my eyes have failed, whilst I hope in my God.

They are multiplied above the hairs of my head, who hate me without cause.

My enemies are grown strong, who have wrongfully persecuted me: then did I pay that which I took not away.

O God thou knowest my foolishness; and my offences, *the offences which I have taken upon myself*, are not hid from thee.

Let them not be ashamed for me, who look for thee, O Lord, the Lord of hosts.

Let them not be confounded on my account, who seek thee, O God of Israel.

Because for thy sake I have borne reproach: shame hath covered my face.

I am become a stranger to my brethren, and an alien to the sons of my mother.

For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee, are fallen upon me.

And I covered my soul in

mam meam: et factum est in opprobrium mihi.

Et posui vestimentum meum cilicium: et factus sum illis in parabolam.

Adversum me loquebantur qui sedebant in porta: et in me psallebant qui bibebant vinum.

Ego vero orationem meam ad te, Domine: tempus beneplaciti Deus.

In multitudine misericordiæ tuæ exaudi me: in veritate salutis tuæ.

Eripe me de luto, ut non infigar: libera me ab iis qui oderunt me, et de profundis aquarum.

Non me demergat tempestas aquæ, neque absorbeat me profundum: neque urgeat super me puteus os suum.

Exaudi me, Domine, quoniam benigna est misericordia tua: secundum multitudinem miserationum tuarum respice in me.

Et ne avertas faciem tuam a puero tuo: quoniam tribulor, velociter exaudi me.

Intende animæ meæ et libera eam: propter inimicos meos eripe me.

Tu scis improperium meum, et confusionem meam: et reverentiam meam.

In conspectu tuo sunt omnes qui tribulant me: improperium exspectavit cor meum et miseriam.

fasting and it was made a reproach to me.

And I made hair-cloth my garment: and I became a by-word to them.

They that sat in the gate spoke against me: and they that drank wine made me their song.

But as for me, my prayer is to thee, O Lord: for the time of thy good pleasure, O God.

In the multitude of thy mercy hear me, in the truth of thy salvation.

Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

Hear me, O Lord, for thy mercy is kind: look upon me according to the multitude of thy tender mercies.

And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

Attend to my soul, and deliver it; save me because of my enemies.

Thou knowest my reproach, and my confusion, and my shame.

In thy sight are all they that afflict me; my heart hath experienced reproach and misery.

Et sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni.

Et dederunt in escam meam fel: et in siti mea potaverunt me aceto.

Fiat mensa eorum coram ipsis in laqueum: et in retributiones, et in scandalum.

Obscurentur oculi eorum ne videant: et dorsum eorum semper incurva.

Effunde super eos iram tuam: et furor iræ tuæ comprehendat eos.

Fiat habitatio eorum deserta: et in tabernaculis eorum non sit qui inhabitet.

Quoniam quem tu percussisti, persecuti sunt: et super dolorem vulnerum meorum addiderunt.

Appone iniquitatem super iniquitatem eorum: et non intrent in justitiam tuam.

Deleantur de libro viventium: et cum justis non scribantur.

Ego sum pauper et dolens: salus tua Deus suscepit me.

Laudabo nomen Dei cum cantico: et magnificabo eum in laude.

Et placebit Deo super vitulum novellum: cornua producentem et ungulas.

And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

Let their table become as a snare before them, and a recompense, and a stumbling block.

Let their eyes be darkened that they see not: and their back bow thou down always.

Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

Let their habitation be made desolate: and let there be none to dwell in their tabernacles.

Because they have persecuted him whom thou hast smitten: and they have added to the grief of my wounds.

Add thou iniquity upon their iniquity: and let them not come into thy justice.

Let them be blotted out of the book of the living: and with the just let them not be written.

But I am poor and sorrowful: thy salvation, O God, hath set me up.

I will praise the name of God with a canticle: and I will magnify him with praise.

And it shall please God better than a young calf, that bringeth forth horns and hoofs.

Videant pauperes et lætentur: quærite Deum, et vivet anima vestra.

Quoniam exaudivit pauperes Dominus: et vinctos suos non despexit.

Laudent illum cœli et terra: mare et omnia reptilia in eis.

Let the poor see and rejoice: Seek ye God, and your soul shall live.

For the Lord hath heard the poor, and hath not despised his prisoners.

Let the heavens and the earth praise him; the sea, and every thing that creepeth therein.

Quoniam Deus salvam faciet Sion: et ædificabuntur civitates Juda.

Et inhabitabunt ibi: et hæreditate acquirent eam.

Et semen servorum ejus possidebit eam: et qui diligunt nomen ejus habitabunt in ea.

For God will save Sion: and the cities of Juda shall be built up.

And they shall dwell there, and acquire it by inheritance.

And the seed of his servants shall possess it: and they that love his name shall dwell therein.

ANT. Zelus domus tuæ comedit me, et opprobria exprobrantium tibi ceciderunt super me.

ANT. The zeal of thy house hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me.

The second psalm was written by David, under the same circumstances as the previous one. He begs God to defend him against the enemies that are seeking to destroy him. This psalm is prophetic of the lot reserved to the Messias.

ANT. Avertantur retrorsum, et erubescant, qui cogitant mihi mala.

ANT. Let them that devise evils against me be turned back, and let them blush for shame.

PSALM 69

Deus in adjutorium meum intende: Domine, ad adjuvandum me festina.

Confundantur et revereantur: qui quærunt animam meam.

O God, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Avertantur retrorsum, et erubescant: qui volunt mihi mala.

Avertantur statim erubescentes: qui dicunt mihi: Euge, euge.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them presently be turned away blushing for shame, that say to me: 'Tis well, 'tis well.

Exsultent et lætentur in te omnes qui quærunt te: et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus adjuva me.

Adjutor meus et liberator meus es tu: Domine ne moreris.

Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

But I am needy and poor; O God, help me.

Thou art my helper and my deliverer: O Lord make no delay.

ANT. Avertantur retrorsum, et erubescant, qui cogitant mihi mala.

ANT. Let them that devise evils against me, be turned back, and let them blush for shame.

The third psalm refers to the same period of David's life; but whilst it describes the dangers to which this holy king was exposed, it also expresses the wonderful confidence he had that God would crown him with victory over all his enemies. In its prophetic signification, this psalm shows us how the Man-God, even in the lowest depths of His anguish, confided in His Father's help.

ANT. Deus meus, eripe me de manu peccatoris.

ANT. Deliver me, O my God, out of the hand of the sinner.

PSALM 70

In te Domine speravi, non confundar in æternum: in justitia tua libera me, et eripe me.

Inclina ad me aurem tuam: et salva me.

In thee, O Lord, I have hoped, let me never be put to confusion: deliver me in thy justice, and rescue me.

Incline thine ear unto me, and save me.

Esto mihi in Deum protectorem et in locum munitum: ut salvum me facias.

Quoniam firmamentum meum: et refugium meum es tu.

Deus meus, eripe me de manu peccatoris: et de manu contra legem agentis et iniqui.

Quoniam tu es patientia mea, Domine: Domine, spes mea a juventute mea.

In te confirmatus sum ex utero: de ventre matris meæ tu es protector meus.

In te cantatio mea semper: tamquam prodigium factus sum multis; et tu adjutor fortis.

Repleatur os meum laude, ut cantem gloriam tuam: tota die magnitudinem tuam.

Ne projicias me in tempore senectutis: cum defecerit virtus mea, ne derelinquas me.

Quia dixerunt inimici mei mihi: et qui custodiebant animam meam consilium fecerunt in unum.

Dicentes: Deus dereliquit eum, persequimini et comprehendite eum: quia non est qui eripiat.

Deus ne elongeris a me: Deus meus in auxilium meum respice.

Be thou unto me a God, a protector, and a place of strength, that thou mayst make me safe.

For thou art my firmament and my refuge.

Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law, and of the unjust.

For thou art my patience, O Lord: my hope, O Lord, from my youth.

By thee have I been confirmed from the womb: from my mother's womb thou art my protector.

Of thee shall I continually sing: I am become unto many as a wonder: but thou art a strong helper.

Let my mouth be filled with praise, that I may sing thy glory: thy greatness all the day long.

Cast me not off in the time of old age; when my strength shall fail, do not thou forsake me.

For my enemies have spoken against me; and they that watched my soul have consulted together.

Saying: God hath forsaken him: pursue and take him, for there is none to deliver him.

O God, be not thou far from me: O my God, make haste to help me.

Confundantur et deficiant detrahentes animæ meæ: operiantur confusione et pudore, qui quærunt mala mihi.

Ego autem semper sperabo: et adjiciam super omnem laudem tuam.

Os meum annuntiavit justitiam tuam: tota die salutare tuum.

Quoniam non cognovi litteraturam, introibo in potentias Domini: Domine, memorabor justitiæ tuæ solius.

Deus docuisti me a juventute mea: et usque nunc pronuntiabo mirabilia tua.

Et usque in senectam et senium: Deus ne derelinquas me.

Donec annuntiem brachium tuum: generationi omni, quæ ventura est.

Potentiam tuam, et justitiam tuam Deus usque in altissima, quæ fecisti magnalia: Deus quis similis tibi?

Quantas ostendisti mihi tribulationes multas et malas: et conversus vivificasti me: et de abyssis terræ iterum reduxisti me.

Multiplicasti magnificentiam tuam: et conversus consolatus es me.

Nam et ego confitebor tibi in vasis psalmi veritatem tuam: Deus, psallam tibi in

Let them be confounded and come to nothing that detract my soul: let them be covered with confusion and shame that seek my hurt.

But I will always hope: and will add to thy praise.

My mouth shall show forth thy justice: thy salvation all the day long.

Because I have not known learning, I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

Thou hast taught me, O God, from my youth, and till now I will declare thy wonderful works.

And unto old age and grey hairs, O God, forsake me not.

Until I show forth thy arm to all the generation that is to come.

Thy power, and thy justice, O God, even to the highest, great things thou hast done; O God, who is like to thee?

How great troubles hast thou showed me, many and grievous: and turning thou hast brought me to life, and hast brought me back again from the depths of the earth.

Thou hast multiplied thy magnificence; and turning to me, thou hast comforted me.

I will also give praise to thee: I will extol thy truth with the instruments of psal-

cithara, sanctus Israel.

Exsultabunt labia mea cum cantavero tibi; et anima mea, quam redemisti.

Sed et lingua mea tota die meditabitur justitiam tuam: cum confusi et reveriti fuerint qui quærunt mala mihi.

ANT. Deus meus, eripe me de manu peccatoris.

℣. Avertantur retrorsum, et erubescant.

℟. Qui cogitant mihi mala.

tery: O God, I will sing to thee with the harp, thou holy one of Israel.

My lips shall greatly rejoice when I shall sing to thee: and my soul which thou hast redeemed.

Yea and my tongue also shall meditate on thy justice all the day: when they shall be confounded and put to shame that seek evils to me.

ANT. Deliver me, O my God, out of the hand of the sinner.

℣. Let them be turned back, and let them blush for shame.

℟. That devise evil things against me.

Here is said the *Pater noster*, but all in secret.

The lessons of the first nocturn for each of these three days are taken from the Lamentations of Jeremias, which describe the miserable state of Jerusalem, when, in punishment for her idolatry, her people were led captive into Babylon. How visibly is the anger of God shown in these ruins of the great city, over which Jeremias pours forth his inspired words of mourning! And yet, this first disaster was but a figure of a more terrible one to come. When the Assyrians took Jerusalem, and well nigh reduced her to a wilderness, she lost not her name; and the very prophet who laments over her destruction had foretold that the desolation was not to last beyond seventy years. But in her second destruction, the faithless city forfeited even her name. Rebuilt by her conquerors, she went, for two hundred years, under the name of *Ælia Adriana*; and when, after peace was granted to the Church, she was again called

Jerusalem, it was not a restitution of honour to Juda, but a homage that was paid to the God of the Christians, whom Juda had crucified in her capital. Neither St. Helen's and Constantine's devotedness, nor the heroism of the crusaders, could raise Jerusalem to the position of even a second-rate city; she is doomed to be a slave, and a slave to infidels, to all but the very end of time. She drew this frightful curse upon herself by the crimes she committed against the Son of God; and nothing could give us a better idea of the enormity of those crimes, than the plaintive words of such a prophet as Jeremias. This is the reason that his Lamentations are chosen for the lessons of Tenebræ. The mournful chant to which they are sung is probably the one used by the Jews themselves. The names of the letters of the Hebrew alphabet, which divide the stanzas of this inspired elegy, show us that it was written by the prophet as an acrostic. The Jewish custom of singing these Lamentations has been retained in the Christian Church.

FIRST LESSON

Incipit Lamentatio Jeremiæ Prophetæ.

Cap. i.

ALEPH. Quomodo sedet sola civitas plena populo! facta est quasi vidua domina gentium, princeps provinciarum facta est sub tributo.

BETH. Plorans ploravit in nocte et lacrymæ ejus in maxillis ejus: non est qui consoletur eam ex omnibus charis ejus. Omnes amici ejus spreverunt eam, et facti sunt ei inimici.

Here beginneth the Lamentation of Jeremias the Prophet.

Ch. i.

ALEPH. How doth the city sit solitary, that was full of people! how is the mistress of nations become as a widow: the princes of provinces made tributary!

BETH. Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

GHIMEL. Migravit Judas propter afflictionem, et multitudinem servitutis: habitavit inter gentes, nec invenit requiem. Omnes persecutores ejus apprehenderunt eam inter angustias.

DALETH. Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem: omnes portæ ejus destructæ, sacerdotes ejus gementes, virgines ejus squalidæ, et ipsa oppressa amaritudine.

HE. Facti sunt hostes ejus in capite, inimici ejus locupletati sunt: quia Dominus locutus est super eam propter multitudinem iniquitatum ejus. Parvuli ejus ducti sunt in captivitatem, ante faciem tribulantis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

℟. In Monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste: ° spiritus quidem promptus est, caro autem infirma.

℣. Vigilate, et orate, ut non intretis in tentationem.

° Spiritus quidem promptus est: caro autem infirma.

GHIMEL. Juda hath removed her dwelling-place because of her affliction, and the greatness of her bondage: she hath dwelt among the nations, and she hath found no rest: all her persecutors have taken her in the midst of straits.

DALETH. The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down: her priests sigh, her virgins are in affliction, and she is oppressed with bitterness.

HE. Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities: her children are led into captivity, before the face of the oppressor.

Jerusalem, Jerusalem, be converted to the Lord thy God.

℟. He prayed to his Father on Mount Olivet: Father, if it be possible, let this chalice pass from me: ° the spirit, indeed, is willing, but the flesh is weak.

℣. Watch and pray, that ye may not enter into temptation.

° The spirit, indeed, is willing, but the flesh is weak.

SECOND LESSON

VAU. Et egressus est a filia Sion omnis decor ejus: facti sunt principes ejus velut arietes non invenientes

VAU. And from the daughter of Sion all her beauty is departed: her princes are become like rams that find no

pascua, et abierunt absque fortitudine, ante faciem subsequentis.

ZAIN. Recordata est Jerusalem dierum afflictionis suæ, et prævaricationis omnium desiderabilium suorum, quæ habuerat a diebus antiquis, cum caderet populus ejus in manu hostili, et non esset auxiliator. Viderunt eam hostes, et deriserunt sabbata ejus.

HETH. Peccatum peccavit Jerusalem; propterea instabilis facta est. Omnes qui glorificabant eam, spreverunt illam: quia viderunt ignominiam ejus. Ipsa autem gemens conversa est retrorsum.

TETH. Sordes ejus in pedibus ejus, nec recordata est finis sui. Deposita est vehementer, non habens consolatorem. Vide, Domine, afflictionem meam: quoniam erectus est inimicus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

℟. Tristis est anima mea usque ad mortem: sustinete hic, et vigilate mecum: nunc videbitis turbam quæ circumdabit me: ° Vos fugam capietis, et ego vadam immolari pro vobis.

℣. Ecce appropinquat hora, et Filius hominis tradetur in manus peccatorum.

pastures: and they are gone away without strength before the face of the pursuer.

ZAIN. Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things, which she had from the days of old, when her people fell in the enemy's hand, and there was no helper: the enemies have seen her, and have mocked at her sabbaths.

HETH. Jerusalem hath grievously sinned, therefore is she become unstable: all that honoured her have despised her, because they have seen her shame: but she sighed and turned backward.

TETH. Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

Jerusalem, Jerusalem, be converted to the Lord thy God.

℟. My soul is sorrowful even to death: stay here, and watch with me: now ye shall see a multitude, that will surround me: ° Ye will take to flight, and I shall go to be sacrificed for you.

℣. Behold the hour is at hand, when the Son of Man shall be delivered into the hands of sinners.

* Vos fugam capietis, et ego vadam immolari pro vobis.

* Ye will take to flight, and I shall go to be sacrificed for you.

THIRD LESSON

JOD. Manum suam misit hostis ad omnia desiderabilia ejus: quia vidit gentes ingressas sanctuarium suum, de quibus præceperas ne intrarent in ecclesiam tuam.

JOD. The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

CAPH. Omnis populus ejus gemens, et quærens panem, dederunt pretiosa quæque pro cibo ad refocillandam animam. Vide, Domine, et considera, quoniam facta sum vilis.

CAPH. All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul. See, O Lord, and consider, for I am become vile.

LAMED. O vos omnes, qui transitis per viam, attendite, et videte si est dolor sicut dolor meus: quoniam vindemiavit me, ut locutus est Dominus in die iræ furoris sui.

LAMED. O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

MEM. De excelso misit ignem in ossibus meis, et erudivit me: expandit rete pedibus meis, convertit me retrorsum: posuit me desolatam, tota die mœrore confectam.

MEM. From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back; he hath made me desolate, wasted with sorrow all the day long.

NUN. Vigilavit jugum iniquitatum mearum: in manu ejus convolutæ sunt, et impositæ collo meo: infirmata est virtus mea: dedit me Dominus in manu, de qua non potero surgere.

NUN. The yoke of my iniquities hath watched for me: they are folded together in his hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand, out of which I am not able to rise.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Jerusalem, Jerusalem, be converted to the Lord thy God.

℟. Ecce vidimus eum non habentem speciem, neque decorem; aspectus ejus in eo non est: hic peccata nostra portavit et pro nobis dolet: ipse autem vulneratus est propter iniquitates nostras: ° Cujus livore sanati sumus.

℣. Vere languores nostros ipse tulit, et dolores nostros ipse portavit.

° Cujus livore sanati sumus.

Here is repeated: Ecce vidimus.

℟. Lo! we have seen him as one not having beauty nor comeliness; there is no sightliness in him: he hath borne our sins, and he grieves for us: and he was wounded for our iniquities: ° By his wounds we have been healed.

℣. Surely he hath borne our infirmities, and carried our sorrows.

° By his wounds we have been healed.

Here is repeated: Lo! we have seen.

THE SECOND NOCTURN

The fourth psalm, which celebrates in such glowing terms the glories of the Son of David, would seem, at first sight, to be inappropriate for this Office, which commemorates only His humiliations. We sang this fine canticle on the night of our Emmanuel's birth at Bethlehem; how comes it to be among our present chants, which are all so sorrowful? The Church has chosen it, because one of the glories here prophesied of Jesus is, that *He shall deliver the poor from the mighty; and the needy that had no helper.* Mankind is this *poor* one; satan is the *mighty* one; Jesus is about to *deliver* us from his power, by suffering what we have deserved by our sins.

ANT. Liberavit Dominus pauperem a potente, et inopem, cui non erat adjutor.

ANT. The Lord hath delivered the poor from the mighty; and the needy that had no helper.

PSALM 71

Deus judicium tuum regi

Give to the king thy judg-

da: et justitiam tuam filio regis.

Judicare populum tuum in justitia: et pauperes tuos in judicio.

Suscipiant montes pacem populo: et colles justitiam.

Judicabit pauperes populi, et salvos faciet filios pauperum: et humiliabit calumniatorem.

Et permanebit cum sole, et ante lunam: in generatione et generationem.

Descendet sicut pluvia in vellus: et sicut stillicidia stillantia super terram.

Orietur in diebus ejus justitia, et abundantia pacis: donec auferatur luna.

Et dominabitur a mari usque ad mare: et a flumine usque ad terminos orbis terrarum.

Coram illo procident Æthiopes: et inimici ejus terram lingent.

Reges Tharsis et insulæ munera offerent: reges Arabum et Saba dona adducent.

Et adorabunt eum omnes reges terræ: omnes gentes servient ei.

Quia liberabit pauperem a potente: et pauperem cui non erat adjutor.

Parcet pauperi et inopi:

ment, O God; and to the king's son thy justice.

To judge thy people with justice, and thy poor with judgment.

Let the mountains receive peace for the people, and the hills justice.

He shall judge the poor of the people, and he shall save the children of the poor, and he shall humble the oppressor.

And *his kingdom on earth* shall continue with the sun; and before the moon, throughout all generations.

He shall come down like rain upon the fleece: and as showers falling gently upon the earth.

In his days justice shall spring up, and abundance of peace: till the moon be taken away.

And he shall rule from sea to sea: and from the river *Jordan* to the ends of the earth.

Before him the Ethiopians shall fall down: and his enemies shall lick the ground.

The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts.

And all kings of the earth shall adore him; all nations shall serve him.

For he shall deliver the poor from the mighty: and the needy that had no helper.

He shall spare the *human*

et ánimas pauperum salvas faciet.

Ex usuris et iniquitate redimet animas eorum: et honorabile nomen eorum coram illo.

Et vivet, et dabitur ei de auro Arabiæ, et adorabunt de ipso semper: tota die benedicent ei.

Et erit firmamentum in terra in summis montium, superextolletur super Libanum fructus ejus: et florebunt de civitate sicut fœnum terræ.

Sit nomen ejus benedictum in sæcula: ante solem permanet nomen ejus.

Et benedicentur in ipso omnes tribus terræ: omnes gentes magnificabunt eum.

Benedictus Dominus Deus Israel: qui facit mirabilia solus.

Et benedictum nomen majestatis ejus in æternum: et replebitur majestate ejus omnis terra: fiat, fiat.

ANT. Liberavit Dominus pauperem a potente, et inopem cui non erat adjutor.

race which is poor and needy: and he shall save the souls of the poor.

He shall redeem their souls from the usuries and iniquity of *Satan:* and their name shall be honourable in his sight.

And he shall live, and to him shall be given of the gold of Arabia: for him they shall always adore: they shall bless him all the day.

He is the Bread of life; therefore, under his reign there shall be a firmament on the earth, on the tops of mountains: above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like the grass of the earth.

Let his name be blessed for evermore: his name continueth before the sun.

And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

Blessed be the Lord the God of Israel, who alone doth wonderful things.

And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it. So be it.

ANT. The Lord hath delivered the poor from the mighty; and the needy that had no helper.

The fifth psalm conveys a moral teaching, which, if listened to, would correct many a false judgment of the world. It often happens that men are shaken at seeing the wicked prosperous, and the virtuous

afflicted. It was the temptation which overcame the apostles, when, seeing their divine Master in the hands of His enemies, they lost their faith in Him as the Messias. The psalmist owns that he himself was troubled by the same kind of thought; but God enlightened him to see the truth, that if divine Providence permit iniquity to triumph for a time, the day is sure to come when He will punish the wicked, and avenge the just that have suffered persecution.

ANT. Cogitaverunt impii, et locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

ANT. The ungodly have thought and spoken wickedness: they have spoken iniquity on high.

PSALM 72

Quam bonus Israel Deus: his qui recto sunt corde.

How good is God to Israel, to them that are of a right heart!

Mei autem pene moti sunt pedes: pene effusi sunt gressus mei:

But my feet were almost moved; my steps had well nigh slipt:

Quia zelavi super iniquos, pacem peccatorum videns.

Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

Quia non est respectus morti eorum: et firmamentum in plaga eorum.

For there is no regard to their death; nor is there strength in their stripes.

In labore hominum non sunt: et cum hominibus non flagellabuntur.

They are not in the labour of men: neither shall they be scourged like other men.

Ideo tenuit eos superbia: operti sunt iniquitate et impietate sua.

Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

Prodiit quasi ex adipe iniquitas eorum: transierunt in affectum cordis.

Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.

Cogitaverunt et locuti sunt nequitiam: iniquita-

They have thought and spoken wickedness: they have

tem in excelso locuti sunt.

Posuerunt in cœlum os suum: et lingua eorum transivit in terra.

Ideo convertetur populus meus hic: et dies pleni invenientur in eis.

Et dixerunt: Quomodo scit Deus: et si est scientia in Excelso?

Ecce ipsi peccatores, et abundantes in sæculo: obtinuerunt divitias.

Et dixi: Ergo sine causa justificavi cor meum: et lavi inter innocentes manus meas.

Et fui flagellatus tota die: et castigatio mea in matutinis.

Si dicebam: Narrabo sic: ecce nationem filiorum tuorum reprobavi.

Existimabam ut cognoscerem hoc: labor est ante me:

Donec intrem in sanctuarium Dei: et intelligam in novissimis eorum.

Verumtamen propter dolos posuisti eis: dejecisti eos dum allevarentur.

Quomodo facti sunt in desolationem, subito defecerunt: perierunt propter iniquitatem suam.

Velut somnium surgentium, Domine: in civitate

spoken iniquity on high.

They have set their mouth against heaven: and their tongue hath passed through the earth.

Therefore will my people return here: and full days shall be found in them.

And they said: How doth God know, and is there knowledge in the Most High?

Behold these are sinners; and yet abounding in the world, they have obtained riches.

And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

And I have been scourged all the day, and my chastisement hath been in the mornings.

If I said: I will speak thus: behold I should condemn the generation of thy children.

I studied that I might know this thing: it is as labour in my sight:

Until I go into the sanctuary of God, and understand concerning their last ends.

But indeed for deceits thou hast put it to them: when they were lifted up thou hast cast them down.

How are they brought to desolation! they have suddenly ceased to be: they have perished by reason of their iniquity.

As the dream of them that awake, O Lord, so in thy city

tua imaginem ipsorum ad nihilum rediges.

℣. Quia inflammatum est cor meum, et renes mei commutati sunt: et ego ad nihilum redactus sum, et nescivi.

Ut jumentum factus sum apud te: et ego semper tecum.

Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria suscepisti me.

Quid enim mihi est in cœlo: et a te quid volui super terram?

Defecit caro mea, et cor meum: Deus cordis mei et pars mea Deus in æternum.

Quia ecce, qui elongant se a te, peribunt: perdidisti omnes qui fornicantur abs te.

Mihi autem adhærere Deo bonum est: ponere in Domino Deo spem meam.

Ut annuntiem omnes prædicationes tuas: in portis filiæ Sion.

ANT. Cogitaverunt impii, et locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

thou shalt bring their image to nothing.

℣. For my heart hath been inflamed, and my reins have been changed: and I am brought to nothing, and I knew not.

I am become as a beast before thee: and I am always with thee.

Thou hast held me by my right hand: and by thy will thou hast conducted me: and with glory thou hast received me.

For what have I in heaven? and besides thee, what do I desire upon earth?

For thee my flesh and my heart hath fainted away: thou art the God of my heart, and the God that is my portion for ever.

For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.

But it is good for me to stick close to my God, to put my hope in the Lord God.

That I may declare all thy praises in the gates of the daughter of Sion.

ANT. The ungodly have thought and spoken wickedness: they have spoken iniquity on high.

The sixth psalm is a reproach made to the enemies of the divine worship. The Jews used it for many ages against the Gentiles; the Christians now apply it to the Synagogue, which, after having crucified the Son of God, did its utmost to destroy His Church, by putting many of her children to death, and for-

bidding the apostles to preach the name of Christ.

ANT. Exsurge, Domine, et judica causam meam.

ANT. Arise, O Lord, and judge my cause.

PSALM 73

Ut quid Deus repulisti in finem: iratus est furor tuus super oves pascuæ tuæ?

Memor esto congregationis tuæ: quam possedisti ab initio.

Redemisti virgam hæreditatis tuæ: mons Sion in quo habitasti in eo.

Leva manus tuas in superbias eorum in finem: quanta malignatus est inimicus in sancto.

Et gloriati sunt qui oderunt te: in medio solemnitatis tuæ.

Posuerunt signa sua, signa: et non cognoverunt sicut in exitu super summum.

Quasi in silva lignorum securibus exciderunt januas ejus in idipsum: in securi et ascia dejecerunt eam.

Incenderunt igni sanctuarium tuum: in terra polluerunt tabernaculum nominis tui.

Dixerunt in corde suo cognatio eorum simul: Quiescere faciamus omnes dies festos Dei a terra.

Signa nostra non vidi-

O God, why hast thou cast us off unto the end? why is thy wrath enkindled against the sheep of thy pasture?

Remember thy congregation, which thou hast possessed from the beginning.

The sceptre of thy inheritance which thou hast redeemed: Mount Sion, in which thou hast dwelt.

Lift up thy hands against their pride unto the end: see what things the enemy hath done wickedly in the sanctuary.

And they that hate thee have made their boasts, in the midst of thy solemnity.

They have set up their ensigns for signs: and they knew not: both in the going out and on the highest top.

As with axes in a wood of trees, they have cut down at once the gates thereof: with axe and hatchet they have brought it down.

They have set fire to thy sanctuary: they have defiled the dwelling-place of thy name on the earth.

They said in their heart, the whole kindred of them together: Let us abolish all the festival days of God from the land.

Our signs we have not seen,

mus, jam non est propheta: et nos non cognoscet amplius.

Usquequo Deus improperabit inimicus: irritat adversarius nomen tuum in finem.

Ut quid avertis manum tuam, et dexteram tuam: de medio sinu tuo in finem.

there is now no prophet: and he will know us no more.

How long, O God, shall the enemy reproach? Is the adversary to provoke thy name for ever?

Why dost thou turn away thy hand; and thy right hand out of the midst of thy bosom for ever?

Deus autem rex noster ante sæcula: operatus est salutem in medio terræ.

Tu confirmasti in virtute tua mare: contribulasti capita draconum in aquis.

But God is our king before ages: he hath wrought salvation in the midst of the earth.

Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.

Tu confregisti capita draconis: dedisti eum escam populis Æthiopum.

Thou hast broken the heads of the dragon: thou hast given him to be meat for the Ethiopian people.

Tu dirupisti fontes, et torrentes: tu siccasti fluvios Ethan.

Thou hast broken up the fountains, and the torrents: thou hast dried up the Ethan rivers.

Tuus est dies, et tua est nox: tu fabricatus es auroram et solem.

Tu fecisti omnes terminos terræ: æstatem et ver tu plasmasti ea.

Thine is the day, and thine is the night: thou hast made the dawn and the sun.

Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

Memor esto hujus, inimicus improperavit Domino: et populus insipiens incitavit nomen tuum.

Ne tradas bestiis animas confitentes tibi: et animas pauperum tuorum ne obliviscaris in finem.

Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name.

Deliver not up to beasts the souls that confess to thee: and forget not to the end the souls of thy poor.

Respice in testamentum tuum: quia repleti sunt

Have regard to thy covenant: for they that are the ob-

qui obscurati sunt terræ, domibus iniquitatum.

Ne avertatur humilis factus confusus: pauper et inops laudabunt nomen tuum.

Exsurge Deus judica causam tuam: memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die.

Ne obliviscaris voces inimicorum tuorum: superbia eorum qui te oderunt, ascendit semper.

ANT. Exsurge, Domine, et judica causam meam.

℣. Deus meus, eripe me de manu peccatoris.

℟. Et de manu contra legem agentis et iniqui.

scure of the earth have been filled with the dwellings of iniquity.

Let not the humble be turned away with confusion: the poor and the needy shall praise thy name.

Arise, O God, judge thy own cause: remember the reproaches with which the foolish man hath reproached thee all the day.

Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

ANT. Arise, O Lord, and judge my cause.

℣. O my God, deliver me out of the hand of the sinner.

℟. And out of the hand of the transgressor of the law, and of the unjust.

Here is said, in secret, the *Pater noster*.

For the lessons of the second nocturn the Church reads, each of these three days, a passage from Saint Augustine's *Enarrations* on the psalms which are prophetic of our Lord's Passion.

FOURTH LESSON

Ex tractatu Sancti Augustini Episcopi super Psalmos.

Ps. liv.

Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende mihi et exaudi me. Satagentis, solliciti, in tribulatione positi verba sunt ista. Orat

From the treatise of Saint Augustine, Bishop, upon the Psalms.

Ps. liv.

Hear my prayer, O God, and despise not my petition: attend to me and hear me. These are the words of a man in trouble, solicitude, and affliction. He prays in his great sufferings,

multa patiens, de malo liberari desiderans. Superest ut videamus in quo malo sit; et cum dicere cœperit, agnoscamus ibi nos esse: ut communicata tribulatione, conjungamus orationem. Contristatus sum, inquit, in exercitatione mea, et conturbatus sum. Ubi contristatus? ubi conturbatus? In exercitatione mea, inquit. Homines malos, quos patitur, commemoratus est: eamdemque passionem malorum hominum, exercitationem suam dixit. Ne putetis gratis esse malos in hoc mundo, et nihil boni de illis agere Deum. Omnis malus, aut ideo vivit, ut corrigatur: aut ideo vivit, ut per illum bonus exerceatur.

℟. Amicus meus osculi me tradidit signo: quem osculatus fuero, ipse est, tenete eum: hoc malum fecit signum, qui per osculum adimplevit homicidium. ° Infelix prætermisit pretium sanguinis, et in fine laqueo se suspendit.

℣. Bonum erat ei, si natus non fuisset homo ille.

° Infelix prætermisit pretium sanguinis, et in fine laqueo se suspendit.

desiring to be freed from some evil. Let us now see what evil he lies under: and when he has told it to us, let us acknowledge ourselves in it: that by partaking of the affliction, we may join in his prayer. *I am become sorrowful in my exercise*, says he, *and I am troubled.* Where is he become sorrowful? Where is he troubled? He says, *In my exercise.* He speaks of the wicked men whom he suffers, and calls such suffering of wicked men his exercise. Think not that the wicked are in the world for nothing, and that God works no good with them. Every wicked man lives, either to amend his life, or to exercise the good man.

℟. My friend hath betrayed me by the sign of a kiss: Whom I shall kiss, that is he; hold him fast: this was the wicked sign given by him, who committed murder by a kiss. * The unhappy wretch returned the price of Blood, and, in the end, hanged himself.

℣. It had been well for that man, had he never been born.

° The unhappy wretch returned the price of Blood, and, in the end, hanged himself.

FIFTH LESSON

Utinam ergo qui nos modo exercent, convertantur, et nobiscum exerceantur:

Would to God, then, they that now exercise us were converted and exercised with us;

tamen quamdiu ita sunt, ut exerceant nos, non eos oderimus: quia in eo quod malus est quis eorum, utrum usque in finem perseveraturus sit, ignoramus. Et plerumque cum tibi videris odisse inimicum, fratrem odisti, et nescis. Diabolus, et angeli ejus in Scripturis sanctis manifestati sunt nobis, quod ad ignem æternum sint destinati: ipsorum tantum desperanda est correctio, contra quos habemus occultam luctam: ad quam luctam nos armat apostolus, dicens: non est nobis colluctatio adversus carnem et sanguinem: id est, non adversus homines quos videtis, sed adversus principes, et potestates, et rectores mundi, tenebrarum harum. Ne forte cum dixisset, mundi, intelligeres dæmones esse rectores cœli et terræ: mundi dixit, tenebrarum harum: mundi dixit, amatorum mundi: mundi dixit, impiorum et iniquorum: mundi dixit, de quo dicit Evangelium: Et mundus eum non cognovit.

℟. Judas mercator pessimus osculo petiit Dominum: ille ut agnus innocens non negavit Judæ osculum: • Denariorum numero Christum Judæis tradidit.

℣. Melius illi erat, si natus non fuisset.

° Denariorum numero

but let us not hate them, though they continue to exercise us; for we know not whether they will persevere to the end in their wickedness. And many times, when you imagine that you hate your enemy, it is your brother you hate, though you are ignorant of it. The holy Scriptures plainly show us that the devil and his angels are doomed to eternal fire. It is only their amendment we may despair of, with whom we wage an invisible war; for which the apostle arms us, saying: *Our conflict is not with flesh and blood*, that is not with the men you see before your eyes, *but with the princes, and powers, and rulers of the world of this darkness.* And lest by his saying, *of the world*, you might think perhaps, that the devils are rulers of heaven and earth, he added, *of this darkness.* By the world, then, he meant the lovers of the world: by the world, he meant the impious and the wicked: by the world, he meant that which the Gospel speaks of: *And the world knew him not.*

℟. Judas, the impious trader, betrayed his Lord with a kiss: He, as an innocent Lamb, refused not the kiss to Judas: ° Who, for a few pence, delivered Christ up to the Jews.

℣. It would have been better for him, had he not been born.

° Who, for a few pence, de-

Christum Judæis tradidit.

livered Christ up to the Jews.

SIXTH LESSON

Quoniam vidi iniquitatem et contradictionem in civitate. Attende gloriam crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici insultaverunt. Effectus probavit virtutem: domuit orbem non ferro, sed ligno. Lignum crucis contumeliis dignum visum est inimicis, et ante ipsum lignum stantes caput agitabant, et dicebant: Si Filius Dei est, descendat de cruce. Extendebat ille manus suas ad populum non credentem, et contradicentem. Si enim justus est qui ex fide vivit, iniquus est qui non habet fidem. Quod ergo hic ait, iniquitatem, perfidiam intellige. Videbat ergo Dominus in civitate iniquitatem et contradictionem, et extendebat manus suas ad populum non credentem: et tamen ipsos exspectans dicebat: Pater, ignosce illis, quia nesciunt quid faciunt.

For I have seen injustice and strife in the city. See the glory of the cross! That cross, which was an object of derision to his enemies, is now placed on the foreheads of kings. The effect is a proof of his power: he conquered the world not by the sword, but by the wood. The wood of the cross was thought a subject of scorn by his enemies, who, as they stood before it, shook their heads and said: *If he be the Son of God, let him come down from the cross.* He stretched forth his hands to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that has not faith. By *injustice* then here you must understand infidelity. Our Lord, therefore, *saw injustice and strife in the city*, and stretched forth his hands to an unbelieving and seditious people: and yet he waited for them, saying: *Father, forgive them, for they know not what they do.*

℟. Unus ex discipulis meis tradet me hodie: væ illi per quem tradar ego! ° Melius illi erat, si natus non fuisset.

℟. One of my disciples will this day betray me: woe to him, by whom I shall be betrayed! ° It had been better for him, if he had not been born.

℣. Qui intingit mecum manum in paropside, hic me traditurus est in manus peccatorum.

℣. He that dips his hand with me in the dish, he it is that is about to betray me into the hands of sinners.

℣. Melius illi erat, si natus non fuisset.

Here is repeated: Unus ex discipulis meis.

℣. It had been better for him, if he had not been born.

Here is repeated: One of my disciples.

THE THIRD NOCTURN

The seventh psalm declares the vengeance of God on those that excite His anger. It shows us what will happen to the Synagogue; after having obliged the Messias to drink the bitter chalice of His Passion, its own turn shall come, and it shall drink the *cup* of God's wrath, even to the very *dregs thereof.*

ANT. Dixi iniquis: Nolite loqui adversus Deum iniquitatem.

ANT. I said to the wicked: Speak not iniquity against God.

PSALM 74

Confitebimur tibi Deus: confitebimur, et invocabimus nomen tuum.

Narrabimus mirabilia tua: cum accepero tempus, ego justitias judicabo.

Liquefacta est terra, et omnes qui habitant in ea: ego confirmavi columnas ejus.

Dixi iniquis: Nolite inique agere: et delinquentibus: Nolite exaltare cornu.

Nolite extollere in altum cornu vestrum: Nolite loqui adversus Deum iniquitatem.

Quia neque ab oriente, neque ab occidente, neque a desertis montibus: quoniam Deus judex est.

Hunc humiliat, et hunc exaltat: quia calix in manu

We will praise thee O God: we will praise, and we will call upon thy name.

We will relate thy wondrous works: when, *says the Lord,* I shall take a time, I will judge justice.

The earth is melted and all that dwell therein: I have established the pillars thereof.

I said to the wicked: Do not act wickedly: and to the sinners: Lift not up the horn.

Lift not up your horn on high: speak not iniquity against God.

For neither from the east, nor from the west, nor from the desert hills: for God is the judge.

One he putteth down, and another he lifteth up. For in

Domini vini meri plenus mixto.

Et inclinavit ex hoc in hoc: verumtamen fæx ejus non est exinanita: bibent omnes peccatores terræ.

Ego autem annuntiabo in sæculum: cantabo Deo Jacob.

Et omnia cornua peccatorum confringam: et exaltabuntur cornua justi.

ANT. Dixi iniquis: Nolite loqui adversus Deum iniquitatem.

the hand of the Lord there is a cup of strong wine full of mixture.

And he hath poured it out from this to that: but the dregs thereof are not emptied: all the sinners of the earth shall drink.

But I will declare for ever: I will sing to the God of Jacob.

And I will break all the horns of sinners: but the horns of the just shall be exalted.

ANT. I said to the wicked: Speak not iniquity against God.

The eighth psalm was written after David had conquered his enemies. He speaks of the *peace* that was restored to *Sion*, and of the sudden vengeance of God that overtook the wicked. The enemies of our Saviour were *sleeping their sleep;* when suddenly, *the earth trembled*, and *God arose* to *judge* them.

ANT. Terra tremuit et quievit, dum exsurgeret in judicio Deus.

ANT. The earth trembled, and was still, when God arose in judgment.

PSALM 75

Notus in Judæa Deus: in Israel magnum nomen ejus.

Et factus est in pace locus ejus: et habitatio ejus in Sion.

Ibi confregit potentias arcuum: scutum, gladium, et bellum.

Illuminans tu mirabiliter a montibus æternis: turbati sunt omnes insipientes corde.

Dormierunt somnum su-

In Judea God is known, his name is great in Israel.

And his place is in peace, and his abode in Sion.

There hath he broken the power of bows, the shield, the sword, and the battle.

Thou enlightenest wonderfully from the everlasting hills: all the foolish of heart were troubled.

They have slept their sleep;

um: et nihil invenerunt omnes viri divitiarum in manibus suis.

Ab increpatione tua Deus Jacob: dormitaverunt qui ascenderunt equos.

Tu terribilis es, et quis resistet tibi: ex tunc ira tua.

De cœlo auditum fecisti judicium: terra tremuit et quievit.

Cum exsurgeret in judicium Deus: ut salvos faceret omnes mansuetos terræ.

Quoniam cogitatio hominis confitebitur tibi: et reliquiæ cogitationis diem festum agent tibi.

Vovete et reddite Domino Deo vestro: omnes qui in circuitu ejus affertis munera.

Terribili et ei qui aufert spiritum principum: terribili apud reges terræ.

ANT. Terra tremuit et quievit, dum exsurgeret in judicio Deus.

and all the men of riches have found nothing in their hands.

At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

Thou art terrible, and who shall resist thee? from that time thy wrath.

Thou hast caused judgment to be heard from heaven: the earth trembled and was still.

When God arose in judgment, to save all the meek of the earth.

For the thought of man shall give praise to thee: and the remainders of the thought shall keep holyday to thee.

Vow ye, and pay to the Lord your God: all you that round about him bring presents.

To him that is terrible, even to him who taketh away the spirit of princes; to the terrible with the kings of the earth.

ANT. The earth trembled, and was still, when God arose in judgment.

The ninth psalm tells us of David's tribulation when his son Absalom, the type of the Jewish people, raised the standard of revolt against him. The royal prophet, who is the figure of Christ, loses not his confidence in the midst of his trials. The recollection of the wonderful works wrought by God in favour of His people, animates his courage, and he feels that this same merciful God will deliver him.

ANT. In die tribulationis meæ Deum exquisivi manibus meis.

ANT. In the day of my tribulation, I sought God with my hands *raised up in prayer*,

Psalm 76

Voce mea ad Dominum clamavi: voce mea ad Deum, et intendit mihi.

In die tribulationis meæ Deum exquisivi, manibus meis nocte contra eum: et non sum deceptus.

Renuit consolari anima mea: memor fui Dei, et delectatus sum, et exercitatus sum, et defecit spiritus meus.

Anticipaverunt vigilias oculi mei: turbatus sum, et non sum locutus.

Cogitavi dies antiquos: et annos æternos in mente habui.

Et meditatus sum nocte cum corde meo: et exercitabar, et scopebam spiritum meum.

Numquid in æternum projiciet Deus: aut non apponet ut complacitior sit adhuc?

Aut in finem misericordiam suam abscindet: a generatione in generationem?

Aut obliviscetur misereri Deus: aut continebit in ira sua misericordias suas?

Et dixi: nunc cœpi: hæc mutatio dexteræ excelsi.

Memor fui operum Domini: quia memor ero ab initio mirabilium tuorum.

Et meditabor in omnibus operibus tuis: et in adin-

I cried to the Lord with my voice; to God with my voice and he gave ear to me.

In the day of my trouble I sought God: with my hands lifted up to him in the night, and I was not deceived.

My soul refused to be comforted; I remembered God, and was delighted, and was exercised, and my spirit swooned away.

My eyes prevented the watches: I was troubled, and I spoke not.

I thought upon the days of old: and I had in my mind the eternal years.

And I meditated in the night with my own heart, and I was exercised, and I swept my spirit.

Will God then cast off for ever? or will he never be more favourable again?

Or will he cut off his mercy for ever, from generation to generation?

Or will God forget to show mercy? or will he in his anger shut up his mercies?

And I said: Now have I begun: this is the change of the right hand of the Most High.

I remembered the works of the Lord; for I will be mindful of thy wonders from the beginning.

And I will meditate on all thy works; and will be em-

ventionibus tuis exercebor.

Deus in sancto via tua: quis Deus magnus sicut Deus noster? Tu es Deus, qui facis mirabilia.

Notum fecisti in populis virtutem tuam: redemisti in brachio tuo populum tuum, filios Jacob et Joseph.

Viderunt te aquæ Deus, viderunt te aquæ: et timuerunt, et turbatæ sunt abyssi.

Multitudo sonitus aquarum: vocem dederunt nubes.

Etenim sagittæ tuæ transeunt: vox tonitrui tui in rota.

Illuxerunt coruscationes tuæ orbi terræ: commota est et contremuit terra.

In mari via tua, et semitæ tuæ in aquis multis: et vestigia tua non cognoscentur.

Deduxisti sicut oves populum tuum: in manu Moysi et Aaron.

ANT. In die tribulationis meæ Deum exquisivi manibus meis.

℣. Exsurge, Domine.

℟. Et judica causam meam.

ployed in thy inventions.

Thy way, O God is in the holy place: who is the great God like our God? Thou art the God that dost wonders.

Thou hast made thy power known among the nations: with thy arm thou hast redeemed thy people, the children of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee; and they were afraid, and the depths were troubled.

Great was the noise of the waters: the clouds sent out a sound.

For thy arrows pass: the voice of thy thunder in a wheel.

Thy lightnings enlightened the world, the earth shook and trembled,

Thy way is in the sea, and thy paths in many waters; and thy footsteps shall not be known.

Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

ANT. In the day of my tribulation, I sought God with my hands *raised up in prayer*.

℣. Arise, O Lord.

℟. And judge my cause.

Here is said the *Pater noster* in secret.

The lessons of the third nocturn are taken from St. Paul. After having reproved the faithful of Corinth for the abuses which had crept into their

assemblies, he relates the institution of the holy Eucharist, which took place to-day (Thursday); and after showing us the dispositions wherewith we should approach the holy Table, he speaks of the enormity of the crime of an unworthy Communion.

SEVENTH LESSON

De Epistola prima Beati Pauli Apostoli ad Corinthios.

Cap. xi.

Hoc autem præcipio: non laudans quod non in melius, sed in deterius convenitis. Primum quidem convenientibus vobis in ecclesiam, audio scissuras esse inter vos, et ex parte credo. Nam oportet et hæreses esse, ut et qui probati sunt, manifesti fiant in vobis. Convenientibus ergo vobis in unum, jam non est Dominicam Cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? Aut Ecclesiam Dei contemnitis, et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

℟. Eram quasi agnus innocens: ductus sum ad immolandum, et nesciebam: consilium fecerunt inimici mei adversum me, dicentes: ° Venite mittamus lignum

From the first Epistle of Saint Paul, the Apostle, to the Corinthians.

Ch. xi.

Now this I ordain: not praising you that you come together, not for the better, but for the worse. For first of all I hear that when you come together in the church, there are schisms among you, and in part I believe it. For there must be, also, heresies; that they also, who are approved, may be made manifest among you. When you therefore come together into one place, it is not now to eat the Lord's Supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

℟. I was like an innocent lamb; I was led to be sacrificed, and I knew it not: my enemies conspired against me, saying: ° Come, let us put wood into his bread, and root

in panem ejus, et eradamus eum de terra viventium.

℣. Omnes inimici mei adversum me cogitabant mala mihi: verbum iniquum mandaverunt adversum me, dicentes:

° Venite, mittamus lignum in panem ejus, et eradamus eum de terra viventium.

him out of the land of the living.

℣. All my enemies devised evil things against me: they uttered a wicked speech against me, saying:

° Come, let us put wood into his bread, and root him out of the land of the living.

EIGHTH LESSON

Ego enim accepi a Domino, quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit et dixit: Accipite, et manducate: hoc est Corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem postquam cœnavit dicens: Hic calix novum testamentum est in meo Sanguine. Hoc facite quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.

℟. Una hora non potuistis vigilare mecum, qui exhortabamini mori pro me? ° Vel Judam non videtis, quomodo non dormit, sed festinat tradere me Judæis?

℣. Quid dormitis? Surgite, et orate, ne intretis in tentationem.

For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my Body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my Blood: this do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until he come.

℟. Could ye not watch one hour with me, ye that exhorted each other to die for me? ° Or see ye not how Judas sleepeth not, but maketh speed to deliver me up to the Jews?

℣. Why sleep ye? Arise and pray, lest ye enter into temptation.

* Vel Judam non videtis, quomodo non dormit, sed festinat tradere me Judæis?

° Or see ye not how Judas sleepeth not, but maketh speed to deliver me up to the Jews?

NINTH LESSON

Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit Corporis et Sanguinis Domini. Probet autem seipsum homo; et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans Corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicaremus, non utique judicaremur. Dum judicamur autem, a Domino corripimur, ut non cum hoc mundo damnemur. Itaque fratres mei, cum convenitis ad manducandum, invicem exspectate. Si quis esurit, domi manducet: ut non in judicium conveniatis. Cætera autem, cum venero, disponam.

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of that chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world. Wherefore, my brethren, when you come together to eat, wait for one another. If any man be hungry let him eat at home; that you come not together unto judgment. And the rest I will set in order when I come.

℟. Seniores populi consilium fecerunt, ° Ut Jesum dolo tenerent, et occiderent: cum gladiis et fustibus exierunt tamquam ad latronem.

℣. Colligerunt pontifices et pharisæi concilium.

° Ut Jesum dolo tene-

℟. The ancients of the people consulted together, ° How they might, by craft, apprehend Jesus, and kill him: they went forth with swords and clubs, as to a thief.

℣. The priests and pharisees held a council.

° How they might, by craft,

rent, et occiderent: cum gladiis et fustibus exierunt tamquam ad latronem.

Here is repeated: Seniores populi.

apprehend Jesus, and kill him: they went forth with swords and clubs, as to a thief.

Here is repeated: The ancients.

LAUDS

The first psalm is the one written by David after his sin, in which he so feelingly and so humbly breathes forth his repentance. The Church invariably makes use of this psalm, when she sues to God for *mercy;* and of all the canticles of the royal prophet there is not one so familiar to the faithful as this.

ANT. Justificeris, Domine, in sermonibus tuis, et vincas cum judicaris.

ANT. Be thou justified, O Lord, in thy words, and overcome, when thou art judged.

PSALM 50

Miserere mei, Deus: secundum magnam misericordiam tuam.

Have mercy on me, O God, according to thy great mercy.

Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

And according to the multitude of thy tender mercies, blot out my iniquities.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Wash me yet more from my iniquity: and cleanse me from my sin.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

For I know my iniquity: and my sin is always before me.

Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

To thee only have I sinned, and have done evil before thee: *I confess it: do thou pardon me*, that thou mayst be justified in thy words, and mayst overcome when thou art judged.

Ecce enim in iniquitati-

For behold I was conceived

bus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

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

Auditui meo dabis gaudium et lætitiam: et exsultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui: et spiritu principali confirma me.

Docebo iniquos vias tuas: et impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meæ: et exsultabit lingua mea justitiam tuam.

Domine, labia mea aperies: et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium dedissem utique;

in iniquities: and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, *as a leper*, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins: and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face: and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have

holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus, non despicies.

Benigne fac Domine in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

ANT. Justificeris, Domine, in sermonibus tuis, et vincas cum judicaris.

given it: with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good-will with Sion: that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole-burnt offerings: then shall they lay calves upon thine altar.

ANT. Be thou justified, O Lord, in thy words, and overcome when thou art judged.

The second psalm is one of those fixed for the Thursday of each week: it is a prayer suitable for the morning. The psalmist confesses the nothingness of man, and the shortness of his life: he asks God to bless the actions of the day. The faithful must not forget that the Office of Lauds is the morning service, and its being said over night, during these three days, is exceptional.

ANT. Dominus tamquam ovis ad victimam ductus est, et non aperuit os suum.

ANT. The Lord was led as a sheep to the slaughter, and he opened not his mouth.

PSALM 89

Domine, refugium factus es nobis: a generatione in generationem.

Lord, thou hast been our refuge: from generation to generation.

Priusquam montes fierent, aut formaretur terra et orbis: a sæculo et usque in sæculum tu es Deus.

Before the mountains were made, or the earth and the world was formed: from eternity, and to eternity thou art God.

Ne avertas hominem in humilitatem: et dixisti: Convertimini filii hominum.

Turn not man away to be brought low; and thou hast said: Be converted, O ye sons of men.

Quoniam mille anni ante oculos tuos: tanquam dies hesterna quæ præteriit.

For a thousand years, in thy sight, are but as yesterday which is past and gone.

Et custodia in nocte: quæ pro nihilo habentur, eorum anni erunt.

And as a watch in the night: as things that are counted nothing, so shall their years be.

Mane sicut herba transeat, mane floreat, et transeat: vespere decidat, induret, et arescat.

In the morning, man shall grow up like grass, in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.

Quia defecimus in ira tua: et in furore tuo turbati sumus.

For in thy wrath we are quickly consumed: and are troubled in thy indignation.

Posuisti iniquitates nostras in conspectu tuo: sæculum nostrum in illuminatione vultus tui.

Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

Quoniam omnes dies nostri defecerunt: et in ira tua defecimus.

For all our days are spent: and in thy wrath we have fainted away.

Anni nostri sicut aranea meditabuntur: dies annorum nostrorum in ipsis septuaginta anni.

Our years shall be considered as a spider: the days of our years in them are threescore and ten years.

Si autem in potentatibus, octoginta anni: et amplius eorum labor et dolor.

But if in the strong they be fourscore years: and what is more of them is labour and sorrow.

Quoniam supervenit mansuetudo: et corripiemur.

Quis novit potestatem iræ tuæ: et præ timore tuo iram tuam dinumerare?

Dexteram tuam sic notam fac: et eruditos corde in sapientia.

Convertere, Domine, usquequo: et deprecabilis esto super servos tuos.

Repleti sumus mane misericordia tua: et exsultavimus, et delectati sumus omnibus diebus nostris.

Lætati sumus pro diebus quibus nos humiliasti: annis, quibus vidimus mala.

Respice in servos tuos, et in opera tua: et dirige filios eorum.

Et sit splendor Domini Dei nostri super nos, et opera manuum nostrarum dirige super nos: et opus manuum nostrarum dirige.

ANT. Dominus tanquam ovis ad victimam ductus est, et non aperuit os suum.

For mildness is come upon us: and we shall be corrected.

Who knoweth the power of thy anger: and, for thy fear, can number thy wrath?

So make thy right hand known: and make us learned in heart in wisdom.

Return, O Lord, how long? and be entreated in favour of thy servants.

We are filled in the morning with thy mercy: and we are rejoiced and are delighted all our days.

We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

Look upon thy servants, and upon their works: and direct their children.

And let the brightness of the Lord our God be upon us, and direct thou the works of our hands over us: yea, the work of our hands do thou direct.

ANT. The Lord was led as a sheep to the slaughter, and he opened not his mouth.

The following psalm, like the former, belongs to the Lauds of Thursdays. It speaks of the wicked man rising in the morning with his mind bent upon the evil deeds he has resolved on during the night; it implores God's protection against him, and sings of the life, the true light, and the abundance of good things reserved for the just in heaven.

ANT. Contritum est cor meum in medio mei, contremuerunt omnia ossa mea.

ANT. My heart is broken within me; all my bones have trembled.

PSALM 85

Dixit injustus ut delinquat in semetipso: non est timor Dei ante oculos ejus.

The unjust hath said within himself, that he would sin: there is no fear of God before his eyes.

Quoniam dolose egit in conspectu ejus: ut inveniatur iniquitas ejus ad odium.

For in his sight he hath done deceitfully: that his iniquity may be found unto hatred.

Verba oris ejus iniquitas, et dolus: noluit intelligere ut bene ageret.

The words of his mouth are iniquity and guile: he would not understand that he might do well.

Iniquitatem meditatus est in cubili suo: astitit omni viæ non bonæ, malitiam autem non odivit.

He hath devised iniquity on his bed: he hath set himself on every way that is not good; but evil he hath not hated.

Domine, in cœlo misericordia tua: et veritas tua usque ad nubes.

O Lord, thy mercy is in the heavens: and thy truth reacheth even unto the clouds.

Justitia tua sicut montes Dei: judicia tua abyssus multa.

Thy justice is as the mountains of God: thy judgments are a great deep.

Homines, et jumenta salvabis, Domine: quemadmodum multiplicasti misericordiam tuam, Deus.

Men and beasts thou wilt preserve, O Lord: O how hast thou multiplied thy mercy, O God!

Filii autem hominum in tegmine alarum tuarum sperabunt.

But the children of men shall put their trust: under the covert of thy wings.

Inebriabuntur ab ubertate domus tuæ: et torrente voluptatis tuæ potabis eos.

They shall be inebriated with the plenteousness of thy house: and thou shalt make them drink of the torrent of thy pleasure.

Quoniam apud te est fons vitæ: et in lumine tuo videbimus lumen.

Prætende misericordiam tuam scientibus te, et justitiam tuam his, qui recto sunt corde.

Non veniat mihi pes superbiæ: et manus peccatoris non moveat me.

Ibi ceciderunt qui operantur iniquitatem: expulsi sunt, nec potuerunt stare.

ANT. Contritum est cor meum in medio mei, contremuerunt omnia ossa mea.

For with thee is the well of life: and in thy light we shall see light.

Stretch forth thy mercy unto them that know thee: and thy justice unto them that are right of heart.

Let not the foot of pride come unto me: and let not the hand of the sinner move me.

There are the workers of iniquity fallen: they are cast out, and they could not stand.

ANT. My heart is broken within me; all my bones have trembled.

The sublime Canticle of Moses, which was sung after the passage through the Red Sea, forms part of Thursday's Lauds for penitential seasons. It is peculiarly appropriate now, when our catechumens are about to receive holy Baptism. The font will be their Red Sea, wherein all their sins will be drowned, as the Egyptians of old. The Israelites, after having offered the sacrifice of the Paschal Lamb, passed safely between the waves: our catechumens will come to the laver of regeneration full of hope in the Sacrifice of the true Lamb, for His Blood has imparted to the element of water the power of purifying the soul.

ANT. Exhortatus es in virtute tua, et in refectione sancta tua, Domine.

ANT. Thou hast encouraged us by thy power, and by thy holy refreshment, O Lord!

CANTICLE OF MOSES

(Exod. xv.)

Cantemus Domino: gloriose enim magnificatus est: equum et ascensorem dejecit in mare.

Let us sing to the Lord: for he is gloriously magnified: the horse and the rider he hath thrown into the sea.

Fortitudo mea et laus mea Dominus: et factus est mihi in salutem.

The Lord is my strength and my praise: and he is become salvation to me.

Iste Deus meus, et glorificabo eum: Deus patris mei, et exaltabo eum.

He is my God, and I will glorify him: the God of my father, and I will exalt him.

Dominus quasi vir pugnator, Omnipotens nomen ejus: currus Pharaonis, et exercitum ejus projecit in mare.

The Lord is as a man of war, Almighty is his name. Pharaoh's chariots and his army he hath cast into the sea.

Electi principes ejus submersi sunt in Mari Rubro: abyssi operuerunt eos, descenderunt in profundum quasi lapis.

His chosen captains are drowned in the Red Sea. The depths have covered them, they are sunk to the bottom like a stone.

Dextera tua, Domine, magnificata est in fortitudine: dextera tua, Domine, percussit inimicum: et in multitudine gloriæ tuæ deposuisti adversarios tuos.

Thy right hand, O Lord, is magnified in strength; thy right hand, O Lord, hath slain the enemy. And in the multitude of thy power thou hast put down thy adversaries.

Misisti iram tuam, quæ devoravit eos sicut stipulam: et in spiritu furoris tui congregatæ sunt aquæ.

Thou hast sent thy wrath, which hath devoured them like stubble. And with the blast of thy anger the waters were gathered together.

Stetit unda fluens: congregata sunt abyssi in medio mari.

Dixit inimicus: persequar et comprehendam: dividam spolia, implebitur anima mea.

Evaginabo gladium meum: interficiet eos manus mea.

Flavit spiritus tuus, et operuit eos mare: submersi sunt quasi plumbum in aquis vehementibus.

Quis similis tui in fortibus, Domine: quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia?

Extendisti manum tuam, et devoravit eos terra: dux fuisti in misericordia tua populo quem redemisti.

Et portasti eum in fortitudine tua: ad habitaculum sanctum tuum.

Ascenderunt populi et irati sunt: dolores obtinuerunt habitatores Philisthiim.

Tunc conturbati sunt principes Edom, robustos Moab obtinuit tremor: obriguerunt omnes habitatores Chanaan.

Irruat super eos formido et pavor: in magnitudine brachii tui.

Fiant immobiles quasi lapis, donec pertranseat po-

The flowing waters stood, the depths were gathered together in the midst of the sea.

The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill.

I will draw my sword, my hand shall slay them.

Thy wind blew, and the sea covered them: they sank as lead in the mighty waters.

Who is like to thee among the strong, O Lord? who is like to thee, glorious in holiness, terrible and praiseworthy, doing wonders?

Thou stretchedst forth thy hand, and the earth swallowed them. In thy mercy thou hast been a leader to the people whom thou hast redeemed:

And in thy strength thou hast carried them to thy holy habitation.

Nations rose up and were angry: sorrows took hold of the inhabitants of Philisthiim.

Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Canaan became stiff.

Let fear and dread fall upon them in the greatness of thy arm.

Let them become immovable as a stone, until thy peo-

pulus tuus Domine: donec pertranseat populus tuus iste, quem possedisti.

ple, O Lord, pass by; until this thy people pass by, which thou hast possessed.

Introduces eos, et plantabis in monte hæreditatis tuæ: firmissimo habitaculo tuo, quod operatus es, Domine:

Thou shalt bring them in and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord:

Sanctuarium tuum, Domine, quod firmaverunt manus tuæ: Dominus regnabit in æternum, et ultra.

Thy sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever.

Ingressus est enim eques Pharao cum curribus et equitibus ejus in mare: et reduxit super eos Dominus aquas maris.

For Pharaoh went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea.

Filii autem Israel ambulaverunt per siccum: in medio ejus.

But the children of Israel walked on dry ground in the midst thereof.

ANT. Exhortatus es in virtute tua, et in refectione sancta tua, Domine.

ANT. Thou hast encouraged us by thy power, and by thy holy refreshment, O Lord!

Though varying according to the days of the week, the last psalm of the morning Office is always one of praise, which is expressed in its very first word; whence this Hour has received its beautiful name of Lauds.

ANT. Oblatus est quia ipse voluit; et peccata nostra ipse portavit.

ANT. He was offered because it was his own will, and he himself bore our sins.

Psalm 146

Laudate Dominum quoniam bonus est psalmus: Deo nostro sit jucunda, decoraque laudatio.

Praise ye the Lord, for it is good to sing praises: let the praise of our God be joyful and comely.

Ædificans Jerusalem Dominus: dispersiones Israelis congregabit.

The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.

Qui sanat contritos corde: et alligat contritiones eorum.

Who healeth the broken of heart: and bindeth up their bruises.

Qui numerat multitudinem stellarum: et omnibus eis nomina vocat.

Who telleth the number of the stars: and calleth them all by their names.

Magnus Dominus noster, et magna virtus ejus: et sapientiæ ejus non est numerus.

Great is our Lord, and great is his power: and of his wisdom there is no measure.

Suscipiens mansuetos Dominus: humilians autem peccatores usque ad terram.

The Lord lifteth up the meek: and bringeth the wicked down even to the ground.

Præcinite Domino in confessione: psallite Deo nostro in cithara.

Sing ye to the Lord with praise: sing unto our God upon the harp.

Qui operit cœlum nubibus: et parat terræ pluviam.

Who covereth the heaven with clouds: and prepareth rain for the earth.

Qui producit in montibus fœnum: et herbam servituti hominum.

Who maketh grass to grow on the mountains: and herbs for the service of men.

Qui dat jumentis escam ipsorum: et pullis corvorum invocantibus eum.

Who giveth to beasts their food: and to the young ravens that call upon him.

Non in fortitudine equi voluntatem habebit: nec in tibiis viri beneplacitum erit ei.

He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

Beneplacitum est Domino super timentes eum: et in eis qui sperant super misericordia ejus.

ANT. Oblatus est quia ipse voluit, et peccata nostra ipse portavit.

℣. Homo pacis meæ, in quo speravi.

℟. Qui edebat panes meos, ampliavit adversum me supplantationem.

The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.

ANT. He was offered because it was his own will, and he himself bore our sins.

℣. The man of my peace, in whom I trusted;

℟. Who ate my bread, hath greatly supplanted me.

The Church now intones the sweet canticle of Zachary, which she repeats every morning. Its joyous accents strangely contrast with the sadness caused in us by the Passion of our Jesus, the Sun of justice. It was during these very days, that *the remission of sins* was wrought *through the bowels of the mercy of our God;* but the divine *Orient* rises not upon us *from on high* and in His splendour; He is about to set on Calvary by the most cruel of deaths. Let us weep for ourselves, while we weep for Him; but let us look forward to His Resurrection, which is to be ours also.

ANT. Traditor autem dedit eis signum dicens: Quem osculatus fuero, ipse est, tenete eum.

ANT. But the traitor gave them a sign, saying: He whom I shall kiss, that is he; hold him fast.

CANTICLE OF ZACHARY

(St. Luke, i.)

Benedictus Dominus Deus Israel: quia visitavit, et fecit redemptionem plebis suæ:

Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people:

Et erexit cornu salutis nobis: in domo David pueri sui.

And hath raised up a horn of salvation to us, in the house of David his servant.

Sicut locutus est per os sanctorum, qui a sæculo sunt prophetarum ejus:

As he spoke by the mouth of his holy prophets, who are from the beginning:

Salutem ex inimicis nostris: et de manu omnium qui oderunt nos.

Salvation from our enemies, and from the hand of all that hate us.

Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti.

To perform mercy to our fathers; and to remember his holy covenant.

Jusjurandum, quod juravit ad Abraham patrem nostrum: daturum se nobis.

The oath which he swore to Abraham our father, that he would grant to us.

Ut sine timore, de manu inimicorum nostrorum liberati: serviamus illi.

That being delivered from the hands of our enemies, we may serve him without fear.

In sanctitate et justitia coram ipso: omnibus diebus nostris.

In holiness and justice before him, all our days.

Et tu puer, propheta Altissimi vocaberis: præibis enim ante faciem Domini parare vias ejus.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

Ad dandam scientiam salutis plebi ejus: in remissionem peccatorum eorum.

To give knowledge of salvation to his people, unto the remission of their sins.

Per viscera misericordiæ Dei nostri: in quibus visitavit nos Oriens ex alto.

Through the bowels of the mercy of our God: in which the Orient from on high hath visited us.

Illuminare his, qui in tenebris et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet in the way of peace.

ANT. Traditor autem dedit eis signum, dicens: Quem osculatus fuero, ipse est, tenete eum.

ANT. But the traitor gave them a sign, saying: He whom I shall kiss, that is he; hold him fast.

As soon as the antiphon is finished, the choir sings, to a most plaintive chant, the following words, which are continually on the lips of the Church, during these three days:

℣. Christus factus est pro nobis obediens usque ad mortem.

℣. Christ became, for our sake, obedient unto death.

Immediately after this the *Pater noster* is said in secret, which is followed by the Psalm *Miserere* (page 336); it is recited with a suppressed voice, by alternate choirs. Finally the first in dignity says the following prayer:

Respice, quæsumus, Domine, super hanc familiam tuam: pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum:

Look down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ hesitated not to be delivered into the hands of wicked men, and to undergo the punishment of the cross:

(then the rest in secret:)

Qui tecum vivit et regnat, in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum. Amen.

Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

The ceremonies of gradually putting out the candles, of taking the one that is left lighted, concealing it and then showing it again, and of making

a noise at the end of the Office, have already been explained (see page 301).

THE MORNING

This is the first day of the *Azymes*, or feast of the unleavened bread. At sunset, the Jews must eat the Pasch in Jerusalem. Jesus is still in Bethania; but He will return to the city before the hour for the paschal supper. The Law commands this; and, until He has abrogated the Law by the shedding of His Blood, He wishes to observe its ordinances. He therefore sends two of His disciples to get everything ready for the Pasch, without, however, telling them the great mystery wherewith it is to terminate. We, who know that at this last Supper was instituted the Sacrament of the Eucharist, can understand why He sends Peter and John, in preference to any of the other disciples, to prepare what is needed.[1] Peter, who was the first to confess the Divinity of Jesus, represents faith: and John, who leaned upon the breast of the Man-God, represents love. The mystery, which is to be instituted at to-night's Supper, is revealed to love by faith. It is this that Jesus would have us learn from His choice of the two apostles; but they themselves see not the intention of their Master.

Jesus, who knows all things, tells them by what sign they are to know the house, which He intends to honour with His presence: they have but to follow a man, whom they will see carrying a pitcher of water. The house to which this man is going belongs to a

[1] St. Luke xxii. 8.

rich Jew, who recognizes Jesus as the Messias. The two apostles apprise him of their Master's wishes; and immediately he puts at their disposal a large and richly furnished room. It was fitting that the place where the most august mystery was to be instituted should be something above the common. This room, where the reality was to be substituted for all the ancient figures, was far superior to the temple of Jerusalem. In it was to be erected the first altar for the offering up of the clean oblation foretold by the prophet;[1] in it was to commence the Christian priesthood; in it, finally, fifty days later on, the Church of Christ, collected together and visited by the Holy Ghost, was to make herself known to the world, and promulgate the new and universal Covenant of God with men. This favoured sanctuary of our faith is still venerated on Mount Sion. The infidels have profaned it by their false worship, for even they look on it as a sacred place; but, as though divine Providence, which has mercifully preserved unto us so many traces of our Redeemer, would give us an earnest of better days to come, this venerable sanctuary has recently been thrown open to several priests of the Church, and they have even been permitted to offer up the holy Sacrifice in the very place where the holy Eucharist was instituted.

During the course of the day, Jesus has enteder Jerusalem, with the rest of His disciples: He has found all things prepared.

The Paschal Lamb, after being first presented in the temple, has been brought to the house, where Jesus is to celebrate the Supper; it is prepared together with the wild lettuce and the unleavened bread.

[1] Mal. i. 11.

In a few hours, the divine Master and His disciples will be standing round the table, their loins girt, and staves in their hands: and, for the last time, they will observe the solemn rite prescribed by God to His people when they first went forth from Egypt.

But let us wait for the hour of Mass, before going further into the details of this last Supper. Meanwhile, let us seek edification and instruction in two holy functions, which belong to this great day. The first is the reconciliation of penitents, which, although not now in use, needs to be described, in order that our readers may have a proper idea of the lenten liturgy. The second is the consecration of the holy oils, which is a ceremony confined to cathedral churches, but so interesting to the faithful that we should have scrupled to exclude it from our volume. After having briefly described these, we will return to the history of the institution of the blessed Sacrament, and assist at Mass. Then we shall have to speak of the preparation for the Mass of the Presanctified for to-morrow's service, of the stripping of the altars, and of the *Mandatum*, or washing of the feet. We proceed, therefore, to explain these several ceremonies, which make Maundy Thursday to be one of the most sacred days of the liturgical year.

THE RECONCILIATION OF PENITENTS

Three solemn Masses were anciently celebrated on this day; and the first was preceded by the absolution of the public penitents, and their readmission

into the Church. The following was the order of the service for the reconciliation of penitents. They presented themselves at the church door, clad in penitential garb, and bare-footed. The hair of both head and beard had been allowed to grow from Ash Wednesday, the day on which they had received their penance. The bishop recited, in the sanctuary, the seven psalms in which David expresses his sorrow for having offended God. These were followed by the litany of the saints.

During these prayers the penitents were prostrate in the porch, for entrance into the church was forbidden them. Thrice during the litany the bishop deputed some of the clergy to go and visit them, in his name, and bear them words of hope and consolation. The first time, two subdeacons went to them and said: 'As I live, saith the Lord, I will not the death of the sinner, but rather that he be converted and live.' The second time, two other subdeacons were sent, with this message: 'Thus saith the Lord: Do penance; for the kingdom of heaven is at hand.' Finally, a deacon was commissioned to go to them and say: 'Lift up your heads: lo! your redemption is nigh.'

After these announcements of approaching pardon, the bishop left the sanctuary and went towards the penitents, as far as half way down the centre nave, where was prepared a seat, turned towards the door which led into the porch where the penitents were still lying prostrate. The pontiff being seated, the archdeacon addressed him in these words:

Venerable pontiff! The acceptable time has come, the day of God's mercy and of man's salvation, when death was destroyed, and eternal life began. This is the time when, in the vineyard of the Lord of Sabaoth, new plants are to be set, and the detestableness of the old growth is to be pruned away. For though there is no period of time, which is not rich in the goodness and mercy of God, yet now indulgence

produces a more abundant remission of sins, and grace yields a more plentiful number of the regenerated. Those that are regenerated add to our ranks; those that return, increase our numbers. There is a laver of water; there is a laver of tears. From the one, there is joy because of the admittance of them that are called; from the other, there is gladness because of them that repent. Therefore it is that these thy suppliant servants—after having fallen into sundry kinds of sins, by the neglect of the divine commandments, and the transgression of the moral law—humbled and prostrate, cry out to the Lord in these words of the prophet: 'We have sinned: we have done unjustly; we have committed iniquity: have mercy on us, O Lord!' It has not been in vain, that they have heard the words of the Gospel: Blessed are they that mourn; for they shall be comforted. As it is written, they have eaten the bread of sorrow; they have watered their couch with tears; they have afflicted their hearts with mourning, and their bodies with fasting, that thus they might recover the health of soul, which they had lost. The grace of penance, therefore, is one; but it profits each one that receives it, and gives help to all in common.

The bishop then rose, and advanced towards the penitents. He spoke to them concerning the mercy of God, and how they should live for the time to come. After this exhortation, he thus addressed them: 'Come, come, come, my children! I will teach you the fear of the Lord.' The choir then sang this antiphon, taken from Psalm xxxiii: 'Come ye to Him and be enlightened, and your faces shall not be confounded.' Hereupon, the penitents rose up, and, coming to the bishop, threw themselves at his feet. The archpriest then pleaded for them in these words:

Make good in them, O apostolic pontiff, all that has been corrupted in them by the temptation of the devil. By the merit of thy prayers and intercession, and by the grace of the divine reconciliation, bring these men nigh unto God. Thus they, who heretofore suffered by the sins they committed, may now be happy in the hope that, having overcome the author of their death, they may please the Lord in the land of the living.

The bishop answered: 'Knowest thou, if they be worthy of reconciliation?' The archpriest replied: 'I know and bear witness, that they are worthy.' A deacon then ordered the penitents to rise. This done, the bishop took one of them by the hand, who did the same to his neighbour; and thus all, hand in hand, followed the bishop to the place prepared in the centre of the nave. Meanwhile, the choir sang the following antiphons: 'I say unto you, there is joy to the angels of God over one sinner doing penance. It behoveth thee, my son, to rejoice; for thy brother was dead, and has come to life again; he was lost, and is found.' The bishop then offered up to God this prayer, which he sang to the solemn tone of the Preface.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, almighty Father, eternal God, through Christ our Lord: whom thou, almighty Father, didst will to be born among us by an ineffable birth, that so he might pay to thee, his eternal Father, the debt contracted by Adam, and put our death to death by his own, and bear our wounds in his own flesh, and cleanse away our stains by his Blood; hereby enabling us, who had fallen by the envy of the old enemy, to rise again by his mercy. Through him, O Lord, we suppliantly beseech and pray thee that thou graciously hear us making intercession for the sins of others, who are not worthy to plead for our own. Do thou, O most merciful Lord, recall to thyself, with thy wonted goodness, these thy servants, who have separated themselves from thee by their sins. For neither didst thou reject the most wicked Achab when he humbled himself before thee, but didst avert from him the punishment he had deserved. So, likewise, didst thou graciously hear Peter, when he wept, and didst afterwards give to him the keys of the kingdom of heaven; and thou didst promise the reward of that same kingdom to the thief when he trusted in thee. Therefore, O most merciful Lord! mercifully welcome back these for whom we offer to thee our prayers, and restore them to the bosom of the Church,

that the enemy may not triumph over them, but that they may be reconciled unto thee by thy coequal Son, and by him be cleansed from their guilt, and graciously admitted by him to the banquet of thy most holy Supper. May he in such wise refresh them by his Flesh and Blood, as to lead them, after this life's course is run, to the kingdom of heaven.

After this prayer, all, both clergy and laity, prostrated themselves, together with the penitents, before the divine Majesty, and recited the three psalms which begin with the word *Miserere*, that is, psalms l, lv, and lvi. The bishop then stood up, and said over the penitents (who remained prostrate, as did also all the assistants) six prayers, from which we select the following sentences.

Give ear, O Lord, to our supplications, and mercifully hear me, though I myself need mercy above all others. Thou hast chosen me to be the minister of this work, not from any merits thou didst see in me, but by the pure gift of thy grace. Grant me courage to fulfil my office, and do thou work, by my ministry, the effects of thine own mercy. It is thou that didst bring back, on thy shoulders, the lost sheep to the fold, and that didst mercifully hear the prayers of the publican: do thou, also, restore to life these thy servants, whom thou wouldst not have die unto thee. O thou, who abandonest not them that are gone astray, receive these who have returned to thee. We beseech thee, O Lord, let the tearful sighs of these thy servants move thee to clemency: heal their wounds: stretch out thy saving hand to them, and raise them up. Permit not thy Church to be injured in any of her members: let not thy flock suffer loss; let not the enemy exult over the destruction of any of thy family, nor the second death lay hold of them that have been regenerated in the laver of salvation. Pardon, O Lord, these that confess their sins to thee: let them not fall into the punishments of the judgment to come; let them never know the horrors of darkness, or the torments of the flames of hell. They have returned from the way of error to the path of justice; let them not again be wounded, but maintain ever within themselves both what thy grace hath conferred upon them, and what thy mercy hath reformed within them.

Having said these prayers, the bishop stretched forth his hands over the penitents, and pronounced the reconciliation, in this solemn formula:

May our Lord Jesus Christ, who vouchsafed to take away the sins of the whole world, by delivering himself up for us, and shedding his spotless Blood; who also said unto his disciples: Whatsoever ye shall bind on earth, shall be bound also in heaven; and whatsoever ye shall loose on earth, shall be loosed also in heaven: and who hath numbered me, though unworthy, among these his ministers: may he deign, by the intercession of Mary, the Mother of God, of the blessed Archangel Michael, of holy Peter the apostle (to whom he gave the power of binding and loosing), and of all the saints, to absolve you, by the merits of his Blood shed for the remission of sins, from all whatsoever you have negligently committed in thought, or word, or action; and, having loosed you from the bonds of sin, may he graciously lead you to the kingdom of heaven. Who, with God the Father, and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

The bishop then advanced towards the penitents, who were still lying prostrate: he sprinkled them with holy water, and thurified them. Finally, he addressed them in these words of the apostle: 'Arise, ye that sleep! arise from the dead, and Christ shall enlighten you!' The penitents stood up; and, in order to express the joy they felt at being reconciled with their God, they immediately went and changed their penitential garb for one more in accordance with gladness, and with the holy Communion they were now to receive together with the rest of the faithful.

This reconciliation of penitents has given rise to the magnificent ceremony, which takes place at Rome on this day, the papal benediction. After Mass, the sovereign Pontiff, vested in cope, and wearing the tiara, goes to the balcony over the centre door of the Vatican basilica. In the Piazza of St. Peter's there stands an immense crowd of people, come from every

country of the world, awaiting the appearance of the vicar of Christ, who is about to grant them the remission of the punishment due to their sins. One of the prelates who surround the Pope's throne recites the usual form of the confession of sins; he recites it in the name of the assembly below, whom one and the same holy faith has thus brought before the father of the Christian world. After a few seconds of silence, the Pontiff beseeches God to show the riches of His mercy upon the multitude, who have already purified their conscience in the tribunal of reconciliation; he invokes upon them the assistance of the holy apostles Peter and Paul; and then rising, he raises up his hands to heaven, as though to draw thence the treasures of eternal indulgence; and immediately lowering them, he blesses the assembled multitude. This blessing,[1] which grants a plenary indulgence to all that have fulfilled the requisite conditions, was, originally, given only on Maundy Thursday; afterwards, it was given also on Easter Sunday; and again, later on, was extended to two other days in the year, namely, the Ascension (at St. John Lateran), and the Assumption (at St. Mary Major).

THE BLESSING OF THE HOLY OILS

The second Mass, which used formerly to be said on Maundy Thursday, was that of the blessing of the holy oils. This holy function, which takes place but once each year, requires a bishop as the consecrator. For now many centuries, this great ceremony is celebrated at the single Mass, which is said on this day in commemoration of our Lord's Supper. As this blessing takes place only in cathedral churches,

[1] It is incorrectly called a blessing *Urbi et Orbi*, inasmuch as it is given only to the faithful who are present at it.

we will not enter into each detail; and yet we would not deprive our readers of what they ought to know with regard to the holy oils. Faith teaches us that, as we are regenerated by water, so are we confirmed and fortified by oil; and that oil is one of the chief elements chosen by the divine Author of the Sacraments, whereby to signify and produce grace in our souls.

The reason of the Church's selecting Maundy Thursday for the blessing of the holy oils, was that they would be so much needed for the Baptism of the neophytes on Easter Eve. It behoves the faithful to understand the mystery of those sacred elements. We will, therefore, briefly explain it to them, in order that we may excite their hearts to gratitude to our blessed Lord, who has made material things the instruments of grace, and, by His Blood, has given them the sacramental power which resides within them.

The first of the holy oils, that is, the first that is blessed by the bishop, is the one called the *oil of the sick*. It is the matter of the Sacrament of Extreme Unction. It takes away from the dying Christian the remnants of sin; it strengthens him in his last combat; and, by the supernatural power it possesses, sometimes restores to him the health of the body. Formerly, it used to be blessed on any day of the year, as often as required: but, later on, its blessing was fixed for this day, that thus the three oils might be blessed all together. The faithful should assist, with much devotion, at this ceremony; for the element that is thus sanctified is one day to anoint and purify our bodies, sinking under sickness. Let them, as they see it being blessed, think upon their last hour, and praise the infinite goodness of their

Saviour, 'whose Blood streams so plentifully through this precious fluid.'[1]

The noblest of the three oils is the chrism, and its consecration is more solemn, and fuller of mystery, than those of the other two. It is by the chrism that the Holy Ghost imprints His indelible seal on the Christian that has already been made a member of Christ by Baptism. The water gives us our spiritual birth; the chrism gives us strength; and, until such time as we have received its holy anointing, we have not as yet the perfect character of a Christian. Anointed with this holy oil, the Christian has a visible sign given him of his being a member of the Man-God, whose name of Christ signifies the unction He has received both as King and Pontiff. This consecration of a Christian by chrism is so much in accordance with the spirit of our holy religion, that, immediately after Baptism, the child receives upon its head an anointing (though it is not a sacramental one) of this oil, to show that he is already a sharer of the kingly character of Jesus Christ.

In order to express, by an outward sign, the sacredness of chrism, an apostolic tradition requires the bishop to mix balm with it. This balm represents what the apostle calls the good odour of Christ,[2] of whom it is written: 'We will run after Thee, to the odour of Thy ointments.'[3] The scarcity and high price of other perfumes has obliged the Latin Church to be content with balm alone in the mixture of holy chrism: but in the eastern Church, where the climate is more favourable than ours, three and thirty species of precious perfumes are put into the oil, and it thus becomes an ointment of exquisite fragrance.

The holy chrism, besides its sacramental use in

[1] Bossuet, *Oraison funèbre d'Henriette d'Angleterre.*
[2] 2 Cor. ii. 15. [3] Cant. i. 3.

Confirmation, and its being put upon the head of the newly baptized, is also used by the Church in the consecration of her bishops, in the consecration of chalices and altars, in the blessing of bells, and in the dedication of a church; in which last most imposing ceremony, the bishop pours out the chrism on the twelve crosses which are to attest to all succeeding ages the glory of God's house.

The third of the holy oils is that which is called the *oil of catechumens*. Though it be not the matter of any Sacrament, it is, nevertheless, apostolic institution. Its blessing is less solemn than that of the chrism, but more so than that of the oil of the sick. The oil of catechumens is used in the ceremonies of Baptism, for anointing the breast and shoulders. It is used also for the anointing of a priest's hands in Ordination, and for the coronation of a king or queen.

These few words of explanation will give the faithful some idea of the importance of the blessing of the holy oils. By this threefold blessing, says St. Fortunatus in the beautiful hymn which is used during the ceremony, the bishop acquits the debt he owes, and which none but he can pay.

The holy Church seldom employs such pomp as she does on this occasion. Twelve priests, seven deacons, and seven subdeacons are present. The Roman pontifical tells us that the twelve priests assist as witnesses and co-operators of the holy chrism. The Mass commences, and goes on as far as the prayer of the Canon which immediately precedes the *Pater noster*. The bishop then leaves the altar, and goes to the place prepared for the blessing. The first phial of oil that is brought to him, is that which is intended for the sick. He prefaces the blessing by pronouncing the words of exorcism over this oil,

in order to drive from it the influence of the wicked spirits, who, out of hatred for man, are ever seeking to infest the creatures given to us for our use. This done, he blesses it in these words:

> We beseech thee, O Lord, send forth from heaven thy holy Spirit the Paraclete upon this rich juice of the olive, which thou hast graciously produced from the green wood, for the solace of both mind and body. By thy holy blessing, may all they that are anointed with this ointment of heavenly virtue, receive help to mind and body; may it remove from them all pains, all infirmities, and all sickness of mind and body, for it was with oil that thou didst anoint thy priests, kings, prophets, and martyrs. May this, being blessed by thee, O Lord, become unto us an ointment of perfection, and abide within our whole being. In the name of our Lord Jesus Christ.

One of the seven subdeacons then carries the phial back, and the bishop returns to the altar, and continues the Mass. As soon as he has given holy Communion to the clergy, he returns to the place prepared for the blessing of the oils. The twelve priests, the seven deacons, and the seven subdeacons, repair to the place where the other two phials have been put. One contains the oil which is to become the chrism of salvation; the other, the oil which is to be sanctified as the oil of catechumens. The procession is soon seen returning towards the pontiff. The two phials are carried by two deacons; a subdeacon carries the vase of balm. The bishop begins by blessing the balm: he calls it 'the fragrant tear of dry bark, the oozing of a favoured branch, that gives us the priestly unction'. Before proceeding to bless the oil of the chrism, he thrice breathes upon it, in the form of a cross. The twelve priests do the same. The Gospel tells us that our blessed Saviour used this same ceremony over His apostles. It signifies the power of the Holy Ghost, and expresses His name, which is *the Spirit*. This holy Spirit is about to make this oil become an in-

strument of His divine power. The bishop first prepares it for the heavenly dignity, by exorcising it. He then celebrates the praises of the chrism, by this magnificent Preface, which has been handed down to us from the earliest ages of our faith.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, almighty Father, eternal God: who in the beginning, among the rest of thy bounteous gifts, didst command the earth to yield fruitbearing trees, among which should be the olive, which produces this most rich liquour, and whose fruit was to serve for making holy chrism. Hence it was that David, foreknowing by a prophetic spirit the Sacraments of thy grace, sang that our faces were to be made glad with oil: and when the sins of the world were expiated of old by the deluge, a dove announced that peace was restored to the earth, by bearing an olive branch, the type of the gift to come, which has been manifested in these latter ages; for after the waters of Baptism have washed away the sins of men, this anointing of oil gives us joy and calm. Hence, too, thou didst command thy servant Moses to ordain his brother Aaron priest, by pouring oil upon him, after he had been cleansed with water. A greater honour still was, that when thy Son, our Lord Jesus Christ, bade John baptize him in the waters of the Jordan, thou didst send upon him the Holy Ghost in the form of a dove; that thus by a voice that bore testimony, thou mightest designate thine only-begotten Son, in whom thou wast well pleased, and mightest prove, beyond all doubt, that this was the fulfilment of what the prophet David had foretold, when he sang, that he was to be anointed with the oil of gladness above his fellows. We, therefore, beseech thee, O holy Lord, almighty Father, eternal God, through the same Jesus Christ, thy Son, our Lord, that thou vouchsafe to sanctify, by thy blessing, this thy creature oil, and infuse into it the virtue of the Holy Ghost, through the co-operating power of Christ, thy Son, from whose name it hath borrowed its own of *chrism*, and wherewith thou didst anoint the priests, kings, prophets, and martyrs. Raise this chrism into a Sacrament of perfect salvation and life, to them that are to be renewed by the spiritual laver of Baptism. That thus, the corruption of their first birth being absorbed by the infusion

of this holy anointing, they may become a holy temple, redolent with the fragrance of the innocence of holy living. According to what thou hast appointed in this mystery, bestow upon them the honour of kings, priests, and prophets, by vesting them in the robe of incorruption. May this oil be to them, that are born again from water and the Holy Ghost, a chrism of salvation, making them partakers of life everlasting, and coheirs of heavenly glory.

The bishop then takes the balm; and having mixed it, on a paten, with a little oil, he pours it into the phial. The consecration of the chrism thus completed, he salutes it with these words: 'Hail, O holy chrism!' This he does with the intention of honouring the Holy Ghost, who is to work by this sacramental oil. The same is done by each of the twelve priests.

The bishop then proceeds to bless the oil of catechumens. After having breathed upon it and pronounced the exorcism, as before in the blessing of the holy chrism, he says this prayer:

O God, the rewarder of every spiritual increase and growth! who strengthenest the beginnings of weakly souls by the power of the Holy Ghost: we beseech thee, O Lord, that thou vouchsafe to pour out thy blessing upon this oil, and grant to them, that come to the laver of holy regeneration, the cleansing of soul and body, by the anointing they receive from this thy creature; that so, if there should be any stains fixed upon them by their spiritual enemies, they may be effaced by the touch of this holy oil. May the wicked spirits find no room there; may the powers, that have been put to flight, have no further sway; may there be no lurking place left to insidious evil ones. May thy servants that come to the faith, and are to be cleansed by the operation of thy holy Spirit, find in this anointing a preparation for that salvation, which they are to receive in the Sacrament of Baptism, by the birth of a heavenly regeneration. Through our Lord Jesus Christ, thy Son, who is to come to judge the living, and the dead, and the world by fire. Amen.

The bishop then salutes the oil, on which he has

conferred these wonderful prerogatives, saying: 'Hail, O holy oil!' The same act of reverence is repeated by each of the priests. One of the deacons takes the chrism, another the oil of catechumens, and a procession is again formed for taking them to the place prepared for them. They are covered with veils of silk: the holy chrism, with white; the oil of catechumens, with purple.

We will conclude our outline of this imposing ceremony, by giving our readers the beautiful hymn, composed in the sixth century, by St. Venantius Fortunatus, bishop of Poitiers. The Church has adopted it for the two processions, which we have already described.

HYMN

O Redemptor sume carmen
temet concinentium.

Repeat: O Redemptor.

Audi judex mortuorum,
Una spes mortalium,
Audi voces proferentum
Donum pacis prævium.

O Redemptor.

Arbor fœta alma luce
Hoc sacrandum protulit:
Fert hoc prona præsens
turba,
Salvatori sæculi.

O Redemptor.

Stans ad aram immo supplex
Infulatus Pontifex,
Debitum persolvit omne,
Consecrato chrismate.

O Redemptor.

Consecrare tu dignare,
Rex perennis patriæ,

O Redeemer of mankind! receive the hymn of them that sing thy praise.

Repeat: O Redeemer.

O Judge of the dead! thou only hope of men! hear the prayers of them that carry the emblem of the gift of peace.

O Redeemer.

A tree made fruitful by the fostering sun, produced this oil that is now to be blessed, which we, the adorers of his holy name, bring to the Saviour of the world.

O Redeemer.

The mitred pontiff, too, standing humbly before the altar, is about to pay his debt, by consecrating the chrism.

O Redeemer.

O King of the everlasting kingdom! deign to consecrate

Hoc olivum, signum vivum,
Jura contra dæmonum.
O Redemptor.
Ut novetur sexus omnis
Unctione chrismatis,
Ut sanetur sauciata
Dignitatis gloria.

O Redemptor.
Lota mente sacro fonte
Aufugantur crimina:
Uncta fronte, sacrosancta
Influunt charismata.

O Redemptor.
Corde natus ex Parentis,
Alvum implens Virginis,
Præsta lucem, claude mortem,
Chrismatis consortibus.
O Redemptor.
Sit hæc dies festa nobis
Sæculorum sæculis:
Sit sacrata, digna laude,
Nec senescat tempore.
O Redemptor.

this oil, this instrument of life, that breaks the demon's power.
O Redeemer.
Men and women are renovated by the unction of the chrism; and their glorious dignity that had been wounded, is healed by the same.
O Redeemer.
When the soul is washed in the sacred font, her crimes are put to flight: and holiest graces come upon them, whose brow is anointed with this oil.
O Redeemer.
O thou the Son of the eternal Father, and Son of the Virgin-Mother! grant light and life to us whom thou hast made to share in thine own anointing.
O Redeemer.
May this day be to us an everlasting feast. May it be sacred, praiseworthy, nor grow old with time.
O Redeemer.

THE MASS OF MAUNDY THURSDAY

The Church intends, on this day, to renew, in a most solemn manner, the mystery of the last Supper: for our Lord Himself, on this occasion of the institution of the blessed Sacrament, said to His apostles: 'Do this for a commemoration of Me.'[1] Let us, therefore, resume the Gospel narrative.

Jesus is in the supper chamber, where the Paschal lamb is to be eaten. All the apostles are with Him;

[1] St. Luke xxii. 19.

Judas is there, also, but his crime is not known to the rest. Jesus approaches the table, on which the lamb is served. His disciples stand around Him. The ceremonies prescribed by God to Moses are religiously observed. At the beginning of the repast, Jesus speaks these words to His apostles: 'With desire I have desired to eat this Pasch with you, before I suffer.'[1] In saying this, He does not imply that the Pasch of this year is intrinsically better than those that have preceded it; but that it is dearer to Him, inasmuch as it is to give rise to the institution of the new Pasch, which He has prepared for mankind, and which He is now going to give them as His last gift; for, as St. John says, having loved His own, who were in the world, He loved them unto the end.[2]

During the repast, Jesus, who reads the hearts of all men, utters these words, which cause great consternation among the disciples: 'Amen I say to you that one of you is about to betray Me:—he that dippeth his hand with Me in the dish, he shall betray Me.'[3] The sadness with which He speaks is enough to soften any heart; and Judas, who knows his Master's goodness, feels that they imply a merciful pardon, if he will but ask it. But no: the passion of avarice has enslaved his soul, and he, like the rest of the apostles, says to Jesus: 'Is it I, Rabbi?' Jesus answers him in a whisper, in order not to compromise him before his brethren: 'Thou hast said it!' But Judas yields not. He intends to remain with Jesus, until the hour comes for betraying Him. Thus, the august mystery, which is on the point of being celebrated, is to be insulted by his presence!

The legal repast is over. It is followed by a feast, which again brings the disciples around their divine

[1] St. Luke xxii. 15. [2] St. John xiii. 1. [3] St. Matt. xxvi. 21, 23.

Master. It was the custom in the east, that guests should repose two and two on couches round the table: these have been provided by the disciple who has placed his house at Jesus' service. John is on the same couch as Jesus, so that it is easy for him to lean his head on his Master's breast. Peter is on the next couch, on the other side of Jesus, who is thus between the two disciples whom He had sent, in the morning, to prepare the Pasch, and who, as we have already observed, represent faith and love. The second repast is a sorrowful one, in consequence of Jesus having told the guests that one of them is a traitor. The innocent and affectionate John is overwhelmed with grief, and seeks consolation on the Heart of his dear Lord, whom some one is about to deliver to His enemies.

But the apostles little expect a third supper; Jesus has not told them of His intention; but He had made a promise, and He would fulfil it before His Passion. Speaking, one day, to the people, He had said: 'I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever, and the bread that I will give, is My Flesh for the life of the world... My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him.'[1] The time has come for the fulfilment of this His loving promise. But as it was both His Flesh and His Blood that He promised us, He waited till the time of His sacrifice. His Passion has begun; He is sold to His enemies; His life is already in their hands:—He may at once, therefore, offer Himself in sacrifice, and give to His disciples the very Flesh and Blood of the Victim.

As soon as the second repast is over, Jesus suddenly rises, and, to the astonishment of His apostles, takes

[1] St. John vi. 51, 52, 56, 57.

off His upper garment, girds Himself as a servant with a towel, pours water into a basin, and prepares to wash the feet of the guests. It was the custom, in the east, to wash one's feet before taking part in a feast; it was considered as the very extreme of hospitality, when the master of the house himself did this service to his guest. Jesus is about to regale His apostles with a divine banquet; He wishes to treat them with every possible mark of welcome and attention. But in this, as in every other action of His, there is a fund of instruction: He would teach us, by what He is now doing, how great is the purity wherewith we should approach the holy Table. 'He that is washed,' says He, 'needeth not but to wash his feet;'[1] as though He would say: 'The holiness of this Table is such, that those who come to it should not only be free from grievous sins, but they should, moreover, strive to cleanse their souls from those lesser faults, which come from contact with the world, and are like the dust that covers the feet of one that walks on the high-way.' We will explain further on the other teachings conveyed by this action of our Lord.

It is with Peter, the future head of His Church, that Jesus begins. The apostle protests; he declares that he will never permit his Master to humble Himself so low as this: but he is obliged to yield. The other apostles (who, as Peter himself, are reclining upon their couches) receive the same mark of love: Jesus comes to each of them in turn, and washes their feet. Judas is not excepted: he has just received a second warning from his merciful Master; for Jesus, addressing Himself to all the apostles, said to them: 'You are clean, but not all':[2] but the reproach pro-

[1] St. John xiii. 10. [2] *Ibid.*

duced no effect upon this hardened heart. Having finished washing the feet of the twelve, Jesus resumes His place, side by side with John.

Then taking a piece of the unleavened bread, that had remained over from the feast, He raises His eyes to heaven, blesses the bread, breaks it, and distributes it to His disciples saying to them: 'Take ye, and eat; this is My Body'.[1] The apostles take the bread, which is now changed into the Body of their divine Master; they eat: and Jesus is now not only with them, but in them. But, as this sacred mystery is not only the most holy of the Sacraments, but moreover a true Sacrifice; and as a Sacrifice requires the shedding of blood; our Jesus takes the cup, and changing the wine into His own Blood, He passes it round to His disciples, saying to them: 'Drink ye all, of this; for this is My Blood of the new testament, which shall be shed for many, unto remission of sins'.[2] The apostles drink from the sacred chalice thus proffered them! When it comes to Judas, he too partakes of it, but he drinks his own damnation, as he ate his own judgment when he received the Bread of life.[3] Jesus, however, mercifully offers the traitor another grace, by saying, as He gives the cup to His disciples: 'The hand of him that betrayeth Me is with Me on the table'.[4]

Peter is struck by Jesus thus frequently alluding to the crime, which is to be committed by one of the twelve. He is determined to find out who the traitor is. Not daring himself to ask Jesus, at whose right hand he is sitting, he makes a sign to John, who is on the other side, and begs him to put the question. John leans on Jesus' breast, and says to Him in a whisper: 'Lord, who is it?' Jesus answers him in an equally suppressed tone: 'He to whom I shall reach

[1] St. Matt. xxvi. 26.
[2] *Ibid.* 27, 28.
[3] 1 Cor. xi. 29.
[4] St. Luke xxii. 21.

bread dipped.' And having taken one of the pieces of bread that remained over from the repast, He dipped it, and gave it to Judas. It was one more grace offered and refused, for the evangelist adds: 'And after the morsel, satan entered into him.'[1] Jesus again addresses him saying: 'That which thou dost, do quickly.'[2] The wretch then leaves the room, and sets about the perpetration of his crime.

Such is the history of the last Supper, of which we celebrate the anniversary on this day. But there is one circumstance of the deepest interest to us, to which we have, so far, made only an indirect allusion. The institution of the holy Eucharist, both as a Sacrament and a Sacrifice, is followed by another: the institution of a new priesthood. How could our Saviour have said: 'Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you,'[3] unless He had resolved to establish a ministry upon earth, whereby He would renew, even to the end of time, the great mystery He thus commands us to receive? He begins it to-day, in the cenacle. The twelve apostles are the first to partake of it; but observe what He says to them: 'Do this for a commemoration of Me.'[4] By these words, He gives them power to change bread into His Body, and wine into His Blood; and this sublime power shall be perpetuated in the Church, by holy Ordination, even to the end of the world. Jesus will continue to operate, by the ministry of mortal and sinful men, the mystery of the last Supper. By thus enriching His Church with the one and perpetual Sacrifice, He also gives us the means of abiding in Him, for He gives us, as He promised, the Bread of heaven. To-day, then, we keep the anniversary, not only of

[1] St. John xiii. 27. [2] *Ibid.* [3] *Ibid.* vi. 54.
[4] St. Luke xxii. 19.

the institution of the holy Eucharist, but also of the equally wonderful institution of the Christian priesthood.

To offer the faithful an outward expression of the greatness and the unity of this Supper, which our Saviour gave to His disciples, and, through them, to us, the Church forbids her priests to say private Masses on this day, except in cases of necessity. She would have but one Sacrifice to be offered in each church, at which the other priests are to assist, and receive holy Communion from the hands of the celebrant. When approaching the altar, they put on the stole, the emblem of their priesthood.

The Mass of Maundy Thursday is one of the most solemn of the year; and although the feast of Corpus Christi is the day for solemnly honouring the mystery of the holy Eucharist, still, the Church would have the anniversary of the last Supper to be celebrated with all possible splendour. The colour of the vestments is white, as it is for Christmas day and Easter Sunday; the decorations of the altar and sanctuary all bespeak joy, and yet, there are several ceremonies during this Mass which show that the holy bride of Christ has not forgotten the Passion of her Jesus, and that this joy is but transient. The priest entones the angelic hymn, *Glory be to God in the highest!* and the bells ring forth a joyous peal, which continues during the whole of the heavenly canticle: but from that moment they remain silent, and their long silence produces, in every heart, a sentiment of holy mournfulness. But why does the Church deprive us, for so many hours of, the grand melody of these sweet bells, whose voices cheer us during the rest of the year? It is to show us that this world lost all its melody and joy when its Saviour suffered and was crucified. Moreover, she

would hereby remind us, how the apostles (who were the heralds of Christ, and are figured by the bells, whose ringing summons the faithful to the house of God), fled from their divine Master and left Him a prey to His enemies.

The holy Sacrifice continues as usual; but at the solemn moment of the elevation of the holy Host and the Chalice of salvation, the bell is silent, and outside the church there is not given to the neighbourhood the usual signal of the descent of Jesus upon the altar. When the time of the holy Communion is near, the priest does not give the kiss of peace to the deacon, who, according to the apostolic tradition, should transmit it, by the subdeacon, to those who are about to communicate. Our thoughts turn to the traitor Judas, who on this very day profaned the sign of friendship by making it an instrument of death. It is out of detestation for this crime, that the Church omits, to-day, the sign of fraternal charity: it would too painfully remind us of the sacrilegious hypocrisy.

Another rite peculiar to to-day, is the consecration of two Hosts during the Mass. One of these the priest receives in Communion; the other he reserves, and reverently places it in a chalice, which he covers with a veil. The reason of this is that to-morrow the Church suspends the daily Sacrifice. Such is the impression produced by the anniversary of our Saviour's death, that the Church dares not to renew upon her altars the immolation which was then offered on Calvary; or rather, her renewal of it will be by fixing all her thoughts on the terrible scene of that Friday noon. The Host reserved from to-day's Mass, will be her morrow's participation. This rite is called the Mass *of the Presanctified*, because, in it, the priest does not consecrate, but only receives the Host con-

secrated on the previous day. Formerly, as we shall explain more fully further on, the holy Sacrifice was not offered up on Holy Saturday, and yet the Mass *of the Presanctified* was not celebrated as it was on the Friday.

But although the Church suspends, for a few short hours, the oblation of the perpetual Sacrifice, she would not that her divine Spouse should lose aught of the homage that is due to Him in the Sacrament of His love. Catholic piety has found a means of changing these trying hours into a tribute of devotion to the holy Eucharist. In every church is prepared a richly ornamented side-chapel or pavilion, where, after to-day's Mass, the Church places the Body of her divine Lord. Though veiled from their view, the faithful will visit Him in this His holy resting-place, pay Him their most humble adorations, and present Him their most fervent supplications. Wheresoever the Body shall be, there shall the eagles be gathered together.[1] In every part of the Catholic world, a concert of prayer, more loving and earnest than at any other period of the year, will be offered to our Jesus, in reparation for the outrages He underwent, during these very hours, from the Jews. Around this anticipated tomb will be united both His long-tried and fervent servants, and those who are newly converted, or are preparing for their reconciliation.

At Rome, the station is in the Lateran basilica. The metropolitan church both of the holy city and of the world was deservedly chosen for this great day of the reconciliation of sinners and of the consecration of the chrism. The papal function, however, now takes place at the Vatican; and, as we have

[1] St. Matt. xxiv. 28.

already stated, the apostolic benediction is given by the sovereign Pontiff from the *loggia* of St. Peter's.

MASS

In the Introit, the Church makes use of the words of St. Paul, in praise of the cross of Christ. She is filled with gratitude for this her Redeemer, who has made Himself our *salvation*, by dying for us; our *life*, by the Bread of heaven He has given us; and our *resurrection*, by His having risen from the grave.

INTROIT

Nos autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra, per quem salvati, et liberati sumus.

Ps. Deus misereatur nostri, et benedicat nobis; illuminet vultum suum super nos, et misereatur nostri.

Nos autem.

We ought to glory in the cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection; by whom we have been saved and delivered.

Ps. May God have mercy on us, and bless us; may his countenance shine upon us, and may he have mercy on us.

We ought.

In the Collect, the Church reminds us of Judas and the good thief: both are guilty; and yet, the one is condemned, the other is pardoned. She prays for us to God, that the Passion of His Son, during which were thus shown the divine justice and mercy, may procure us the forgiveness of our sins, and the fulness of grace.

COLLECT

Deus, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit: concede nobis tuæ

O God, from whom both Judas received the punishment of his sin, and the thief the reward of his confession;

propitiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum, ita nobis, ablato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum.

grant us the effects of thy mercy; that as our Lord Jesus Christ, at the time of his Passion, bestowed on both different rewards according to their merits; so, having destroyed the old man in us, he may give us grace to rise again with him. Who liveth, &c.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

I. Cap. xi.

Fratres: Convenientibus vobis in unum, jam non est dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit: alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? Aut Ecclesiam Dei contemnitis, et confunditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accepi a Domino, quod et tradidi vobis: quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit: Accipite et manducate: hoc est Corpus meum, quod pro vobis tradetur; hoc facite in meam commemorationem. Similiter et calicem postquam cœnavit, dicens: Hic calix novum testamentum

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

I. Ch. xi.

Brethren: When you come, therefore, together, into one place, it is not now to eat the Lord's Supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my Body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my Blood; this do ye, as often

est in meo Sanguine. Hoc facite quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit Corporis et Sanguinis Domini. Probet autem seipsum homo, et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans Corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicaremus, non utique judicaremur. Dum judicamur autem, a Domino corripimur, ut non cum hoc mundo damnemur.

as ye shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until he come. Therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

After having rebuked the Christians of Corinth for the abuses into which they had fallen at the feasts (called *Agape*), which had been introduced by a spirit of fraternal charity but were soon abolished, the holy apostle relates the history of the last Supper. His account, which corresponds throughout with that given by the evangelists, rests upon the testimony of our blessed Saviour Himself, who deigned to appear to him and instruct him in person, after his conversion. The apostle does not omit to give the words, whereby our Lord empowered His apostles to renew what He Himself had done: he tells us that, as often as the

priest consecrates the Body and Blood of Christ, he *shows the death of the Lord*, thus expressing the oneness there is between the Sacrifice of the cross and that of the altar. We have explained this important doctrine in the sixth chapter of the introduction to this present volume. The consequence to be drawn from this teaching is evident; it is contained in these words of the apostle: *Let a man prove himself, and so let him eat of that bread and drink of the chalice.* What could be more just, than that, having to be initiated in so intimate a manner to the mystery of the redemption and to contract so close a union with the divine Victim, we should banish from our hearts sin and affection to sin? 'He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in Him,' says our Lord.[1] Could there be a closer union? God and man abiding in each other? Oh! how carefully ought we to purify our soul, and render our will conformable with the will of Jesus, before approaching this divine banquet, to which He invites us! Let us beseech Him to prepare us Himself, as He did His apostles by washing their feet. He will grant us our request, not only today, but as often as we go to holy Communion, provided we are docile to His grace.

The Gradual is made up of those admirable words, which the Church so often repeats during these three days, and by which St. Paul warms us to gratitude towards the Son of God, who delivered Himself up for us.

GRADUAL

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.	Christ became, for our sake, obedient unto death, even to the death of the cross.
℣. Propter quod et Deus	℣. For which cause, God

[1] St. John vi. 57.

exaltavit illum, et dedit illi nomen, quod est super omne nomen.

also hath exalted him, and hath given him a name, which is above all names.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. xiii.

Ante diem festum Paschæ, sciens Jesus, quia venit hora ejus, ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam misisset in cor, ut traderet eum Judas Simonis Iscariotæ: sciens quia omnia dedit ei Pater in manus, et quia a Deo exivit et ad Deum vadit, surgit a cœna, et ponit vestimenta sua. Et cum accepisset linteum, præcinxit se. Deinde mittit aquam in pelvim, et cœpit lavare pedes discipulorum, et extergere linteo, quo erat præcinctus. Venit ergo ad Simonem Petrum, et dicit ei Petrus: Domine, tu mihi lavas pedes? Respondit Jesus, et dixit ei: Quod ego facio, tu nescis modo: scies autem postea. Dicit ei Petrus: Non lavabis mihi pedes in æternum. Respondit ei Jesus: Si non lavero te, non habebis partem mecum. Dicit ei Simon Petrus: Domine, non tantum

Sequel of the holy Gospel according to John.

Ch. xiii.

Before the festival day of the Pasch, Jesus knowing that his hour was come that he should pass out of this world, to the Father: having loved his own who were in the world he loved them unto the end. And when supper was done (the devil having now put it into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God and goeth to God: he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no

pedes meos, sed et manus et caput. Dicit ei Jesus: Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum; propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua, cum recubuisset iterum, dixit eis: Scitis quid fecerim vobis? Vos vocatis me Magister et Domine: et bene dicitis: sum etenim. Si ergo ego lavi pedes vestros, Dominus et Magister, et vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.

part with me. Simon Peter saith to him: Lord not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him: therefore he said: You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them: Know you what I have done to you? You call me Master and Lord: and you say well, for so I am. If then I, being your Lord and Master, have washed your feet: you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

Our Saviour's washing the feet of His disciples before permitting them to partake of His divine mystery, conveys an instruction to us. The apostle has just been telling us, that we should prove ourselves: and here we have Jesus saying to His disciples: *you are clean.* It is true, He adds: *but not all:* just as the apostle assures us, that there are some who render themselves guilty of the Body and Blood of the Lord. God forbid we should ever be of the number! Let us prove ourselves; let us sound the depths of our conscience, before approaching the holy Table. Mortal sin, and the affection to mortal sin, would change the Bread of life into a deadly poison for our souls. But if respect for the holiness of God, who is about to enter within us by holy Communion,

should make us shudder at the thought of receiving Him in the state of mortal sin which robs the soul of the image of God and gives her that of satan, ought not that same respect to urge us to purify our souls from venial sins, which dim the beauty of grace? *He*, says our Saviour, *that is washed needeth not but to wash his feet.* The *feet* are those earthly attachments, which so often lead us to the brink of sin. Let us watch over our senses, and the affections of our hearts. Let us wash away these stains by a sincere confession, by penance, by sorrow, and by humility; that thus we may worthily receive the adorable Sacrament, and derive from it the fullness of its power and grace.

In the Offertory-antiphon, the soul, confiding in the promise made to her by Christ that He will feed her with the Bread of life, gives way to a transport of joy. She praises her God for this divine nourishment, which keeps death from them that eat.

OFFERTORY

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath displayed its might: the right hand of the Lord hath raised me up; I shall not die, but live, and publish the works of the Lord.

In the Secret, the Church reminds our heavenly Father that the august Sacrifice, which she is now celebrating, was instituted on this very day.

SECRET

Ipse tibi, quæsumus, Domine sancte, Pater omnipotens, æterne Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione

We beseech thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ, thy Son, may make our sacrifice acceptable to thee, who on this day commanded his disciples to cele-

monstravit, Jesus Christus Filius tuus Dominus noster: Qui tecum.

brate it in memory of him. Who liveth, &c.

After the priest has received under both kinds, he puts into a chalice the Host reserved for to-morrow: he then gives Communion to the clergy, and afterwards to the laity. As soon as the Communion is finished, the choir sings the following antiphon, which tells how Jesus prepared His disciples for the great mystery by humbly washing their feet.

COMMUNION

Dominus Jesus postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis, ego Dominus et Magister? Exemplum dedi vobis, ut et vos ita faciatis.

The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Do you understand what I have done to you, I your Lord and Master? I have set you an example, that you may do the same.

Our holy mother prays for us, in the Postcommunion, that we may preserve in ourselves, for all eternity, the divine Gift just bestowed upon us.

POSTCOMMUNION

Refecti vitalibus alimentis, quæsumus, Domine Deus noster: ut quod tempore nostræ mortalitatis exsequimur, immortalitatis tuæ munere consequamur. Per Dominum.

We beseech thee, O Lord, our God, that being nourished with this life-giving food, we may receive by thy grace, in immortal glory, what we celebrate in this mortal life. Through, &c.

As soon as the Mass is over, a procession is formed to the place prepared for the sacred Host, which is to be reserved for the morrow. The celebrant carries it beneath a canopy, as on the feast of Corpus Christi; it is not however exposed, as on that day of

its triumph, but concealed in a chalice closely veiled. Let us adore this divine Sun of justice, whose rising at Bethlehem brought gladness to our hearts: He is now near His setting: a few hours more, and His light will be eclipsed. Our earth will then be buried in gloom, until, on the third day, He will rise again with renewed splendour.

During the procession, the choir sings the well-known hymn of the blessed Sacrament.

HYMN

Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium,
Fructus ventris generosi,
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cœnæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum

Sing, my tongue, the mystery of the glorious Body and precious Blood! that Blood which the King of all nations, the Fruit of Mary's womb, shed for the world's redemption.

He gave himself to us; for us was he born from a pure Virgin; he lived among men, sowing the seed of his word, and closed his career on earth by a gift of wondrous love.

On the night of the last Supper, he assembled his brethren around him; and having observed the law, and eaten the Pasch prescribed, he, with his own hands, gave himself to the twelve as their food.

The Word made Flesh changes bread, by his word, into his own Flesh; and the wine becomes the Blood of Christ. Our senses fail us here: but faith has power to take all wavering from the Christian heart.

Let us, therefore, venerate this great Sacrament in pros-

Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

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

trate adoration! Let the ancient form give place to the new rite! Let faith supply what the senses cannot give.

Be praise and jubilee to the Father and the Son! Salvation, honour, power, yea and benediction be to them; and to the Spirit that proceeds from both, be one coequal praise! Amen.

Having reached the place prepared, the priest places the chalice upon the altar, and censes the sacred Host. The deacon takes the chalice, and puts it in the tabernacle. After a short prayer in silence, the procession returns to the choir, and Vespers are immediately begun. This Office, which on feast days is celebrated with so much solemnity, is, to-day and to-morrow, deprived of everything that betokens joy. The psalms are recited, without the slightest chant or even inflexion. The Church, as a disconsolate widow, mourns the loss of her Jesus.

VESPERS

Pater and *Ave* are said in secret.

The first psalm alludes to the *chalice of salvation*, which Jesus prepared for His Church by shedding His Blood for our redemption. It was on this day, at His last Supper, that He gave her the *chalice* of the new Testament.

ANT. Calicem salutaris accipiam, et nomen Domini invocabo.

ANT. I will take the chalice of salvation, and I will call upon the name of the Lord.

Psalm 115

Credidi, propter quod locutus sum: ego autem humiliatus sum nimis.

Ego dixi in excessu meo: omnis homo mendax.

Quid retribuam Domino: pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam: et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: in atriis domus Domini, in medio tui Jerusalem.

Ant. Calicem salutaris accipiam, et nomen Domini invocabo.

I have believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: every man is a liar.

What shall I render to the Lord for all the things that he hath rendered to me?

I will take the chalice of salvation: and I will call upon the name of the Lord.

I will pay my vows to the Lord before all his people: precious in the sight of the Lord is the death of his saints.

O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

I will pay my vows to the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Ant. I will take the chalice of salvation and I will call upon the name of the Lord.

The second psalm shows us our Lord patiently bearing the calumnies of His enemies, and the trials of His earthly *sojourn*.

Ant. Cum his qui oderunt pacem, eram pacificus: dum loquebar illis, impugnabant me gratis.

Ant. With them that hated peace, I was peaceable: when I spoke to them, they fought against me without cause.

Psalm 119

Ad Dominum cum tribularer, clamavi: et exaudivit me.

Domine, libera animam meam a labiis iniquis: et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi: ad linguam dolosam?

Sagittæ potentis acutæ: cum carbonibus desolatoriis.

Heu mihi quia incolatus meus prolongatus est! habitavi cum habitantibus Cedar: multum incola fuit anima mea.

Cum his qui oderunt pacem eram pacificus: cum loquebar illis, impugnabant me gratis.

Ant. Cum his qui oderunt pacem eram pacificus: dum loquebar illis, impugnabant me gratis.

In my trouble, I cried to the Lord, and he heard me.

O Lord, deliver my soul from wicked lips, and a deceitful tongue.

What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Wo is me that my sojourning is prolonged: I have dwelt with the inhabitants of Cedar: my soul has been long a sojourner.

With them that hated peace I was peaceable; when I spoke to them, they fought against me without cause.

Ant. With them that hated peace, I was peaceable: when I spoke to them, they fought against me without cause.

In the third psalm, the Messias complains of the perfidy of Judas, and of the persecutions He met with from the Synagogue.

Ant. Ab hominibus iniquis libera me, Domine.

Ant. From unjust men deliver me, O Lord!

Psalm 139

Eripe me, Domine, ab homine malo: a viro iniquo eripe me.

Qui cogitaverunt iniquitates in corde: tota die constituebant prælia.

Deliver me, O Lord, from the evil man; rescue me from the unjust man.

Who have devised iniquities in their hearts: all the day long they designed battles.

Acuerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum.

Custodi me, Domine, de manu peccatoris: et ab hominibus iniquis eripe me.

Qui cogitaverunt supplantare gressus meos: absconderunt superbi laqueum mihi.

Et funes extenderunt in laqueum: juxta iter scandalum posuerunt mihi.

Dixi Domino: Deus meus es tu: exaudi, Domine, vocem deprecationis meæ.

Domine, Domine, virtus salutis meæ; obumbrasti super caput meum in die belli.

Ne tradas me, Domine, a desiderio meo peccatori: cogitaverunt contra me, ne derelinquas me, ne forte exaltentur.

Caput circuitus eorum: labor labiorum ipsorum operiet eos.

Cadent super eos carbones, in ignem dejicies eos: in miseriis non subsistent.

Vir linguosus non dirigetur in terra: virum injustum mala capient in interitu.

Cognovi quiâ faciet Dominus judicium inopis: et vindictam pauperum.

Verumtamen justi confitebuntur nomini tuo: et

They have sharpened their tongues like a serpent: the venom of asps is under their lips.

Keep me, O Lord, from the hands of the wicked: and from unjust men deliver me.

Who have proposed to supplant my steps: the proud have hid a net for me.

And they have stretched out cords for a snare: they have laid for me a stumbling-block by the way side.

I said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication.

O Lord, O Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

The head of their compassing me about: the labour of their lips shall overwhelm them.

Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

I know that the Lord will do justice to the needy, and will revenge the poor.

But as for the just, they shall give glory to thy name:

habitabunt recti cum vultu tuo.

ANT. Ab hominibus iniquis libera me, Domine.

and the upright shall dwell with thy countenance.

ANT. From unjust men deliver me, O Lord!

The fourth psalm represents our Saviour offering His prayer to God as *evening incense:* His *hands* are stretched out upon the cross. His *bones* are disjointed; the tomb, which the psalmist here calls *hell*, is soon to receive Him as its victim; and yet, He hopes in the promised aid.

ANT. Custodi me a laqueo, quem statuerunt mihi, et a scandalis operantium iniquitatem.

ANT. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

PSALM 140

Domine, clamavi ad te, exaudi me: intende voci meæ cum clamavero ad te.

Dirigatur oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum, sacrificium vespertinum.

Pone, Domine, custodiam ori meo: et ostium circumstantiæ labiis meis.

Non declines cor meum in verba malitiæ: ad excusandas excusationes in peccatis.

Cum hominibus operantibus iniquitatem: et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me: oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum:

I have cried out to thee, O Lord, hear me: hearken to my voice when I cry to thee.

Let my prayer be directed as incense in thy sight: the lifting up of my hands as an evening sacrifice.

Set a watch, O Lord, before my mouth: and a door round my lips.

Incline not my heart to evil words: to make excuses for sins.

With men that work iniquity: and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and reprove me: but let not the oil of the sinner fatten my head.

For my prayer also shall still be against the things with

absorpti sunt juncti petræ judices eorum.

Audient verba mea quoniam potuerunt: sicut crassitudo terræ erupta est super terram.

Dissipata sunt ossa nostra secus infernum: quia ad te Domine, Domine oculi mei: in te speravi, non auferas animam meam.

Custodi me a laqueo quem statuerunt mihi: et a scandalis operantium iniquitatem.

Cadent in retiaculo ejus peccatores: singulariter sum ego, donec transeam.

ANT. Custodi me a laqueo, quem statuerunt mihi, et a scandalis operantium iniquitatem.

which they are well pleased: their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed; as when the thickness of the earth is broken up upon the ground.

Our bones are scattered by the side of hell; but on thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

Keep me from the snare, which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The wicked shall fall in his net: I am alone until I pass.

ANT. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

In the fifth psalm, tho Messias complains of being abandoned by all. No one takes His part; His enemies have Him in their power, and are determined He shall not escape. He turns towards His eternal Father, and beseeches Him to deliver Him from *the prison* of the tomb, into which He is soon to descend.

ANT. Considerabam ad dexteram, et videbam; et non erat qui cognosceret me.

ANT. I looked on my right hand, and beheld; and there was no one that would know me.

PSALM 141

Voce mea ad Dominum clamavi: voce mea ad Dominum deprecatus sum,

I cried to the Lord with my voice: with my voice I made supplication to the Lord,

Effundo in conspectu ejus orationem meam: et tribulationem meam ante ipsum pronuntio.

In deficiendo ex me spiritum meum: et tu cognovisti semitas meas.

In via hac qua ambulabam: absconderunt laqueum mihi.

Considerabam ad dexteram, et videbam: et non erat qui cognosceret me.

Periit fuga a me: et non est qui requirat animam meam.

Clamavi ad te, Domine: dixi: Tu es spes mea, portio mea in terra viventium.

Intende ad deprecationem meam: quia humiliatus sum nimis.

Libera me a persequentibus me: quia confortati sunt super me.

Educ de custodia animam meam ad confitendum nomini tuo: me exspectant justi, donec retribuas mihi.

ANT. Considerabam ad dexteram, et videbam; et non erat qui cognosceret me.

In his sight I pour out my prayer: and before him I declare my trouble.

When my spirit failed me, then thou knewest my paths.

In this way wherein I walked they have hidden a snare for me.

I looked on my right hand, and beheld: and there was no one that would know me.

Flight hath failed me: and there is no one that hath regard to my soul.

I cried to thee, O Lord: I said: Thou art my hope, my portion in the land of the living.

Attend to my supplication: for I am brought very low.

Deliver me from my persecutors, for they are stronger than I.

Bring my soul out of prison, that I may praise thy name: the just wait for me until thou reward me.

ANT. I looked on my right hand, and beheld: and there was no one that would know me.

ANTIPHON OF THE MAGNIFICAT

Cœnantibus autem illis, accepit Jesus panem et benedixit, ac fregit, deditque discipulis suis.

As they were at supper, Jesus took bread, and blessed it, and broke it, and gave it to his disciples.

Then is said the canticle *Magnificat* (see page 90).

The antiphon is repeated, and then is added the following versicle:

℣. Christus factus est pro nobis obediens usque ad mortem.

℣. Christ became, for our sake, obedient unto death.

After the *Pater noster* has been said secretly, the psalm *Miserere* (page 336) is recited with a suppressed voice. The following prayer concludes the Vespers.

Respice, quæsumus, Domine, super hanc familiam tuam: pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum:

Look down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ hesitated not to be delivered into the hands of wicked men, and to undergo the punishment of the cross:

(then the rest in secret :)

Qui tecum vivit et regnat, in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum. Amen.

Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

THE STRIPPING OF THE ALTARS

As soon as Vespers are over, the celebrant returns to the sanctuary, assisted by the deacon and subdeacon. He goes to the altar, and takes off the cloths and ornaments. This ceremony signifies the suspension of the holy Sacrifice. The altar should be left in this denuded state, until the daily offering can be again presented to the divine Majesty; that is, when the Spouse of the holy Church shall arise from the grave, the Conqueror of death. He is now in the hands of His enemies, the Jews, who are about to strip Him of His garments, just as we strip the altar. He is to be exposed naked to the insults of the rabble;

and for this reason, the psalm selected to be recited during this mournful ceremony is the twenty-first, wherein the Messias speaks of the Roman soldiers dividing His garments among them.

ANT. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

ANT. They parted my garments among them, and upon my vesture they cast lots.

PSALM 21

Deus, Deus meus, respice in me: quare me dereliquisti: longe a salute mea verba delictorum meorum.

Deus meus, clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas: laus Israël.

In te speraverunt patres nostri: speraverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

Omnes videntes me deriserunt me: locuti sunt labiis, et moverunt caput.

Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.

Quoniam tu es, qui extraxisti me de ventre: spes mea ab uberibus matris meæ.

In te projectus sum ex utero: de ventre matris meæ

O God, my God, look upon me: why hast thou forsaken me: Far from my salvation are the words of my sins.

O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

But thou dwellest in the holy place, the praise of Israel.

In thee have our fathers hoped: they have hoped and thou hast delivered them.

They cried to thee, and they were saved: they trusted in thee, and were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him: let him save him, seeing he delighted in him.

For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

I was cast upon thee from the womb: from my mother's

Deus meus es tu: ne discesseris a me.

Quoniam tribulatio proxima est: quoniam non est qui adjuvet.

Circumdederunt me vituli multi: tauri pingues obsederunt me.

Aperuerunt super me os suum: sicut leo rapiens et rugiens.

Sicut aqua effusus sum: et dispersa sunt omnia ossa mea.

Factum est cor meum tamquam cera liquescens: in medio ventris mei.

Aruit tamquam testa virtus mea, et lingua mea adhæsit faucibus meis: et in pulverem mortis deduxisti me.

Quoniam circumdederunt me canes multi: concilium malignantium obsedit me.

Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt et inspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Tu autem, Domine, ne elongaveris auxilium tuum a me: ad defensionem meam conspice.

Erue a framea, Deus, animam meam: et de manu canis unicam meam.

Salva me ex ore leonis:

womb thou art my God, depart not from me.

For tribulation is very near: for there is none to help me.

Many calves have surrounded me: fat bulls have besieged me.

They have opened their mouths against me, as a lion ravening and roaring.

I am poured out like water: and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaven to my jaws: and thou hast brought me down into the dust of death.

For many dogs have encompassed me: the council of the malignant hath besieged me.

They have dug my hands and feet: they have numbered all my bones.

And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

But thou, O Lord, remove not thy help to a distance from me: look towards my defence.

Deliver, O God, my soul from the sword: my only one from the hand of the dog.

Save me from the lion's

et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: in medio ecclesiæ laudabo te.

Qui timetis Dominum, laudate eum: universum semen Jacob, glorificate eum.

Timeat eum omne semen Israel: quoniam non sprevit, neque despexit deprecationem pauperis.

Nec avertit faciem suam a me: et cum clamarem ad eum, exaudivit me.

Apud te laus mea in ecclesia magna: vota mea reddam in conspectu timentium eum.

Edent pauperes, et saturabuntur, et laudabunt Dominum qui requirunt eum: vivent corda eorum in sæculum sæculi.

Reminiscentur et convertentur ad Dominum: universi fines terræ.

Et adorabunt in conspectu ejus: universæ familiæ gentium.

Quoniam Domini est regnum: et ipse dominabitur gentium.

Manducaverunt, et adoraverunt omnes pingues terræ: in conspectu ejus cadent omnes, qui descendunt in terram.

Et anima mea illi vivet: et semen meum serviet ipsi.

Annuntiabitur Domino

mouth: and my lowness from the horns of the unicorns.

I will declare thy name to my brethren: in the midst of the church will I praise thee.

Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me: and when I cried to him he heard me.

With thee is my praise in the great church: I will pay vows in the sight of them that fear him.

The poor shall eat and shall be filled, and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord.

And all the kindreds of the Gentiles shall adore in his sight.

For the kingdom is the Lord's: and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

And to him my soul shall live: and my seed shall serve him.

There shall be declared to

generatio ventura: et annuntiabunt cœli justitiam ejus, populo qui nascetur, quem fecit Dominus.

ANT. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

the Lord a generation to come: and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made.

ANT. They parted my garments among them, and upon my vesture they cast lots.

After having stripped the high altar, the celebrant takes off the cloths from the other altars that are in the church. An air of desolation pervades the temple of God. The very tabernacle has lost its divine Guest. The ciborium (in which the blessed Sacrament is reserved for Viaticum) has been taken to the place where reposes the chalice containing the Body of our Lord. The Majesty of our God has withdrawn to that mysterious sanctuary, into which we enter not but with silence and compunction.

It was the custom, in some churches, for the priest to wash the altars, in the afternoon, with wine and water, which he sprinkled upon them with a branch of hyssop. This ceremony, which has now ceased to be observed in almost every church excepting Saint Peter's in Rome, was intended as a homage offered to our blessed Lord, in return for the humility wherewith He deigned to wash the feet of His disciples. We find it so explained by St. Isidore of Seville,[1] and St. Eligius, bishop of Noyon.[2]

THE WASHING OF THE FEET

After having, on this day, washed the feet of His disciples, Jesus said to them: 'Know ye what I have done to you? You call Me Master and Lord: and you say well, for so I am. If then I, being your

[1] *De ecclesiasticis Officiis*, lib. I. cap. xxviii.
[2] Homily viii. *De cœna Domini.*

Lord and Master, have washed your feet; you, also, ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.'[1] Although the meaning of these words is that, after the example of our divine Master, we should practise works of fraternal charity towards our neighbour, yet the literal imitation of this our Saviour's act has always been observed in the Church.

At the commencement, it was almost a daily practice. St. Paul, when mentioning the qualities which should adorn the Christian widow, includes that of washing the feet of the saints,[2] that is, of the faithful. We find this act of humble charity practised in the ages of persecution, and even later. The *Acts of the saints* of the first six centuries, and the homilies and writings of the holy fathers, are filled with allusions to it. Afterwards, charity grew cold, and this particular way of exercising it was confined, almost exclusively, to monasteries. Still, from time to time it was practised elsewhere. We occasionally find kings and queens setting this example of humility. The holy king Robert of France, and, later, Saint Louis, used frequently to wash the feet of the poor. The holy queen St. Margaret of Scotland, and Saint Elizabeth of Hungary, did the same. The Church, with that spirit which makes her treasure up every recommendation of her divine Lord, has introduced this act of humility into her liturgy, and it is to-day that she puts the great lesson before her children. In every church of any importance, the prelate, or superior, honours our Saviour's condescension, by the ceremony called *the washing of the feet.* The bishops throughout the world follow the example set them by the sovereign Pontiff, who performs this ceremony in the Vatican. Yea, there are still to be found

[1] St. John xiii. 12-15. [2] 1 Tim. v. 10.

kings and queens who, on this day, wash the feet of the poor, and give them abundant alms.

The twelve apostles are represented by the twelve poor who, according to the most general practice, are chosen for this ceremony. The Pope, however, washes the feet of thirteen priests of as many different countries; and this is the reason of the ceremonial requiring this number for cathedral churches. But, why thirteen? Some have interpreted it thus: that it represented the full number of the apostolic college, which is thirteen; for St. Mathias was elected in Judas's place, and our Lord Himself, after His Ascension, called St. Paul to be an apostle. Other authors, however, and among them the learned Pope Benedict XIV,[1] assert that the reason of this number being chosen was the miracle related in the life of St. Gregory the Great. This holy Pope used, every day, to wash the feet of twelve poor men, whom he afterwards invited to his own table. One day, a thirteenth was present: it was an angel, whom God had sent, that He might thereby testify how dear to Him was the charity of His servant.

The ceremony of the washing of the feet is also called the *Mandatum*, from the first word of the first antiphon. After the deacon has chanted the Gospel of the Mass of Maundy Thursday (page 378), the celebrant takes off the cope, girds himself with a towel, and, kneeling down, begins to wash the feet of those who have been chosen. He kisses the right foot of each one after having washed it. Meanwhile, the choir sings the following antiphons:

ANT. Mandatum novum do vobis: ut diligatis invicem sicut dilexi vos, dicit Dominus. ℣. Beati imma-

ANT. I give you a new commandment: that ye love one another, as I have loved you, says our Lord. ℣. Blessed

[1] *De Festis D. N. J. C.* lib. I. cap. vi. no. 57.

culati in via: ℣ qui ambulant in lege Domini. Mandatum.

Ant. Postquam surrexit Dominus a cœna, misit aquam in pelvim, et cœpit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. ℣. Magnus Dominus et laudabilis nimis: ℣ in civitate Dei nostri, in monte sancto ejus. Postquam.

Ant. Dominus Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fecerim vobis ego Dominus et Magister? Exemplum dedi vobis, ut et vos ita faciatis. ℣. Benedixisti, Domine, terram tuam; ℣ avertisti captivitatem Jacob. Dominus.

Ant. Domine, tu mihi lavas pedes! Respondit Jesus, et dixit ei: Si non lavero tibi pedes, non habebis partem mecum. ℣. Venit ergo ad Simonem Petrum, ℣ et dixit ei Petrus: Domine. ℣. Quod ego facio tu nescis modo: scies autem postea. Domine.

Ant. Si ego Dominus et Magister vester lavi vobis pedes: quanto magis debetis alter alterius lavare pedes! ℣. Audite hæc, omnes gentes: ℣ auribus percipite qui habitatis orbem. Si ego.

are the immaculate in the way: who walk in the law of the Lord. I give, &c.

Ant. After our Lord was risen from supper, he put water into a basin, and began to wash the feet of his disciples; to whom he gave this example. ℣. Great is the Lord, and exceedingly to be praised: in the city of our God, in his holy mountain. After, &c.

Ant. Our Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Know you what I your Lord and Master have done to you? I have given you an example, that ye also may do the same. ℣. Thou hast blessed, O Lord, thy land; thou hast delivered Jacob from captivity. Our Lord, &c.

Ant. Lord, dost thou wash my feet? Jesus answered, and said to him: If I do not wash thy feet, thou shalt have no part with me. ℣. He came to Simon Peter, and Peter said to him: Lord, &c. ℣. What I do thou knowest not now: but thou shalt know it afterwards. Lord, &c.

Ant. If I your Lord and Master have washed your feet: how much more ought you to wash the feet of one another? ℣. Hear these things, all ye nations: hearken to them all ye that inhabit the world. If I, &c.

ANT. In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem. ℣. Dixit Jesus discipulis suis. In hoc.

ANT. Maneant in vobis fides, spes, charitas, tria hæc: major autem horum est charitas. ℣. Nunc autem manent fides, spes, charitas, tria hæc: ° major horum est charitas. Maneant.

ANT. Benedicta sit sancta Trinitas atque indivisa unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. ℣. Benedicamus Patrem et Filium, ° cum sancto Spiritu. ℣. Quam dilecta tabernacula tua, Domine virtutum! ° concupiscit et deficit anima mea in atria Domini. Benedicta.

ANT. In this all shall know that ye are my disciples, if ye have a love for one another. ℣. Said Jesus to his disciples. In this, &c.

ANT. Let these three, faith, hope, and charity, remain in you: but the greatest of them is charity. ℣. But now remain faith, hope, and charity, these three: but the greatest of them is charity. Let, &c.

ANT. Blessed be the holy Trinity and undivided Unity: we will praise him because he has shown us his mercy. ℣. Let us bless the Father and the Son, with the Holy Ghost. ℣. How lovely are thy tabernacles, O Lord of hosts: my soul desires and longs after the house of the Lord. Blessed, &c.

After these antiphons, the choir sings the following canticle. It is a fervent exhortation to fraternal charity, of which the washing of the feet is a symbol.

CANTICLE

Ubi charitas, et amor, Deus ibi est.

℣. Congregavit nos in unum Christi amor.

℣. Exsultemus, et in ipso jucundemur.

℣. Timeamus et amemus Deum vivum.

℣. Et ex corde diligamus nos sincero.

Ubi charitas, et amor, Deus ibi est.

Where charity and love are, there is God.

℣. The love of Christ hath gathered us together.

℣. Let us rejoice in him, and be glad.

℣. Let us fear and love the living God.

℣. And let us love one the other with a sincere heart.

Where charity and love are, there is God.

℣. Simul ergo cum in unum congregamur,
℣. Ne nos mente dividamur caveamus.
℣. Cessent jurgia maligna, cessent lites,
℣. Et in medio nostri sit Christus Deus.

Ubi charitas et amor, Deus ibi est.
℣. Simul quoque cum beatis videamus,
℣. Glorianter, vultum tuum, Christe Deus.
℣. Gaudium, quod est immensum atque probum,
℣. Sæcula per infinita sæculorum. Amen.

℣. When, therefore, we are gathered together,
℣. Let us take heed we be not divided in mind.
℣. Let wicked quarrels and contentions be at an end.
℣. And let Christ our God dwell among us.

Where charity and love are, there is God.
℣. Let us, also, with the blessed see
℣. Thy face in glory, O Christ our God!
℣. There to possess an immense and happy joy.
℣. For endless ages. Amen.

The celebrant, having resumed his cope, concludes the ceremony with the following prayers:

Pater noster.

Our Father.

The rest of the Lord's Prayer is said in silence, as far as the last two petitions.

℣. Et ne nos inducas in tentationem.
℟. Sed libera nos a malo.
℣. Tu mandasti mandata tua, Domine.
℟. Custodiri nimis.

℣. Tu lavasti pedes discipulorum tuorum.
℟. Opera manuum tuarum ne despicias.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Thou hast commanded, O Lord.
℟. That thy precepts be exactly observed.
℣. Thou hast washed the feet of thy disciples.
℟. Despise not the work of thy hands.
℣. O Lord hear my prayer.
℟. And let my cry come unto thee.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

OREMUS

Adesto, Domine quæsumus, officio servitutis nostræ: et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum, quæ nobis retinenda mandasti: ut sicut hic nobis, et a nobis exteriora abluuntur inquinamenta, sic a te omnium nostrum interiora laventur peccata. Quod ipse præstare digneris, qui vivis et regnas Deus per omnia sæcula sæculorum.

℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

LET US PRAY

Accept, O Lord, we beseech thee, this duty of our service, and since thou didst vouchsafe to wash the feet of thy disciples, despise not the work of thy hands, which thou hast commanded us to imitate: that as here the outward stains are washed away by us and from us, so the inmost sins of us all may be blotted out by thee. Which be thou pleased to grant, who livest and reignest one God for ever and ever.

℟. Amen.

THE OFFICE OF TENEBRÆ

At a late hour in the afternoon, the night Office of Good Friday is anticipated, as was done yesterday. The faithful repair to the church at the time specified. Let them remember that the bells are not rung from this till Saturday.

The Office of Tenebræ for Good Friday is given below, page 413.

THE EVENING

Judas has left the cenacle, and, profiting by the darkness, has reached the place where the enemies of his Saviour are assembled. Jesus then turns to His faithful apostles, and says to them: 'Now is the Son of Man glorified.'[1] Yes, His Passion is to be followed

[1] St. John xiii. 31.

by triumph and glory; and the Passion has already begun, for Judas has commenced his work of betraying Him. Meanwhile, the apostles, forgetting the trouble into which they had been thrown by Jesus' telling them that one of the twelve was about to betray Him, begin to dispute among themselves, which of them should seem to be greater.[1] They have not forgotten the words spoken by Jesus to Peter, when He made him the rock on which He would build His Church; and here at the supper, they have seen the divine Master wash the feet of Peter first. On the other hand, John's affectionate familiarity with Jesus, during this same supper, has made some of them argue that he who was most loved would be most honoured.

Jesus puts an end to this dispute, by giving to these future pastors of His Church a lesson of humility. There shall, it is true, be a head among them, but, says our Redeemer, 'let him that is the greater among you, become as the younger; and he that is the leader, as he that serveth'. He bids them look at Him: He is their Master, and yet, says He, 'I am in the midst of you, as he that serveth'.[2] Then turning towards Peter, He thus addresses him: 'Simon, Simon! behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren'.[3] This last interview is, as it were, our Saviour's testament; He provides for His Church, before leaving her. The apostles are to be Peter's brethren, but Peter is to be their head. This sublime dignity is to be enhanced by the humility of him that enjoys it: he shall be 'the servant of the servants of God.' The apostolic college is to be exposed to the fury of hell;

[1] St. Luke xxii. 24. [2] *Ibid.* 26, 27. [3] *Ibid.* 31, 32.

but Peter alone is to confirm his brethren in the faith. His teaching shall ever be conformable to divine truth; it shall ever be infallible: Jesus has prayed that it may be so. Such a prayer is all-powerful; and thereby, the Church, ever docile to the voice of Peter, shall for ever maintain the doctrine of Christ.

Jesus, after having provided for the future of His Church by the words He addressed to Peter, thus speaks affectionately to all the eleven: 'Little children! yet a little while I am with you. Love one another. By this shall all men know that ye are my disciples, if ye have love one for another.' Peter says to him: 'Lord! whither goest Thou?' 'Whither I go', answers Jesus, 'thou canst not now follow Me; but thou shalt follow hereafter'. 'Why cannot I follow thee now?' again asks Peter: 'I will lay down my life for Thee'. 'Wilt thou,' replies Jesus, 'lay down thy life for Me? Amen, amen, I say to thee: the cock shall not crow, till thou deny Me thrice'.[1] Peter's love for Jesus had too much of the human about it, for it was not based on humility. Presumption comes from pride: it almost always results in a fall. In order to prepare Peter for his future ministry of pardon, as also to give us a useful lesson, God permits that he, who was soon to be made prince of the apostles, should fall into a most grievous and humiliating sin.

But let us return to the instructions contained in the last words spoken by our Jesus before He leaves His disciples. 'I am,' says He, 'the way, the truth, and the life. If you love Me, keep My commandments. I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. I will not leave you orphans; I will come to you. Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you,

[1] St. John xiii. 33-38.

Let not your heart be troubled, nor let it be afraid. If you loved Me, you would indeed be glad, because I go to the Father. I will not now speak many things with you, for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I: arise, let us go hence.'[1] Deeply impressed by these words, the disciples arise, and, after the hymn of thanksgiving has been said, they accompany Jesus to Mount Olivet.

He continues His instructions as they go along. He takes occasion from their passing by a vine to speak of the effect produced by divine grace, in the soul of man. 'I am the true vine,' He says, 'and my Father is the husbandman. Every branch in Me, that beareth not fruit, He will take away, and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you, unless you abide in Me. I am the vine, you are the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abideth not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. You have not chosen Me: but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain.'[2]

He next speaks to them of the persecutions that await them, and of the hatred the world will have of them. He renews the promise He had made them of the holy Spirit, the Comforter, and tells them that it is to their advantage that He Himself should

[1] St. John xiv. [2] *Ibid.* xv.

leave them. He assures them that they shall obtain whatever they ask of the Father in His name. 'The Father,' He adds, 'loveth you, because you have loved Me, and have believed that I came from God. I come forth from the Father, and am come into the world; again I leave the world, and I go to the Father.' The disciples say to Him: 'Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee. By this we believe that Thou camest forth from God.' 'Do you now believe?' answers Jesus: 'Behold! the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave Me alone.[1] All you shall be scandalized in Me this night; for it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again, I will go before you into Galilee.'[2]

Peter again protests that he will be faithful to his Master; the rest may abandon Him, if they will, but he will keep with Him to the last! It should, indeed, be so, for he has received so much more from Jesus than the others have: but he is again humbled by being told of his coming speedy fall. Jesus then calmly raising up his eyes to heaven, says: 'Father! the hour is come; glorify Thy Son, that Thy Son may glorify Thee. I have finished the work which Thou gavest Me to do; I have manifested Thy name to the men whom Thou hast given Me. They have known that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world. And now I am not in the world, and these are in the world, and I come to Thee. Holy Father! keep them in Thy name, whom Thou hast given Me; that they may be one, as We also are.

[1] St. John xvi. [2] St. Matt. xxvi. 31, 32.

While I was with them, I kept them in Thy name. Those whom Thou gavest Me, have I kept; and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. I have given them Thy word; and the world hath hated them, because they are not of the world, as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. Not for them only do I pray, but for them also who, through their word, shall believe in Me: that they all may be one, as Thou, Father! in Me, and I in Thee: that they also may be one in Us: that the world may know that Thou hast sent Me. Father, I will that where I am, they also, whom Thou hast given Me, may be with Me; that they may see the glory which Thou hast given Me, because Thou hast loved Me before the creation of the world. Just Father! the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have made known Thy name to them, and will make it known, that the love, wherewith Thou hast loved Me, may be in them, and I in them.'[1]

Such are the out-pourings of the loving Heart of of our Jesus, as He crosses the brook of Cedron, and ascends, with His disciples the Mount of Olives. Having come as far as Gethsemani, He goes into a garden, whither He had often led His apostles and rested there with them. Suddenly, His Soul is overpowered with grief; His human Nature experiences, as it were, a suspension of that beatitude which results from its union with the Divinity. This His Humanity will be interiorly supported, even to the very last moment of His Passion; but it must bear everything that it is possible for it to bear. Jesus feels such intense sadness, that the very presence of

[1] St. John xvii.

His disciples is insupportable; He leaves them, taking with Him only Peter, James, and John, who, a short time before, had been witnesses of His glorious Transfiguration:—will they show greater courage than the rest, when they see their divine Master in the hands of His enemies? His words show them what a sudden change has come over Him. He whose language was, a few moments before, so calm, His look so serene, and His tone of voice so sweet, now says to them: 'My soul is sorrowful even unto death: stay you here, and watch with Me.'[1]

He leaves them, and goes to a grotto, which is about a stone's throw distant. Even to this day it exists, perpetuating the memory of the terrible event. There does our Jesus prostrate Himself and pray saying: 'Father! all things are possible to Thee. Remove this chalice from Me:—but not what I will, but what Thou wilt.'[2] While He is thus praying, a sweat of Blood flows from His Body and bathes the ground. It is not merely a swooning, it is an agony, that He suffers. God sends help to His sinking frame, and it is an angel that is entrusted with the office. Jesus is treated as man; His Humanity, exhausted as it is, is to receive no other sensible aid than that which is now brought Him by an angel (whom tradition affirms to have been Gabriel). Hereupon He rises, and again accepts the chalice prepared for Him. But what a chalice! Every pain that body and soul can suffer; the sins of the whole world taken upon Himself, and crying out vengeance against Him; the ingratitude of men, many of whom will make His sacrifice useless: Jesus has to accept all this, and at the very time when He seems to be left to His human Nature. The power of the Divinity, which is in Him, supports Him: but it does

[1] St. Matt. xxvi. 38. [2] St. Mark xiv. 36.

not prevent Him from feeling every suffering, just as though He had been mere Man. He begins His prayer by asking that the chalice may be taken from Him: He ends it by saying to His Father: 'Not My will, but Thine be done!'[1]

Jesus then rises, leaving the earth covered with the Blood of His agony: it is the first bloodshedding of His Passion. He goes to His three disciples, and, finding them asleep, says to them:' What! could you not watch one hour with Me?'[2] This is the beginning of that feature of His sufferings which consists in His being abandoned. He twice returns to the grotto, and repeats His sorrowful, but submissive, prayer; twice He returns to His disciples, whom He had asked to watch near Him, but at each time finds them asleep. At length, He speaks to them saying: 'Sleep ye now, and take your rest! Behold, the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners.' Then resuming the energy of His divine courage, He adds: 'Rise! let us go! Behold, he is at hand that will betray Me.'[3]

While He is speaking these last few words, a numerous body of armed men enter the garden with torches in their hands. Judas is at their head. The betrayal is made by a profanation of the sign of friendship. 'Judas! dost thou betray the Son of Man with a kiss?'[4] These piercing words should have made the traitor throw himself at his Master's feet, and ask pardon; but it was too late: he feared the soldiers. But the servants of the high priest cannot lay hands on Jesus, unless He, their Victim, permit them to do so. With a single word, He casts them prostrate on the ground. Then permitting them to rise, He says to them with all the majesty of a King: 'If you

[1] St. Luke xxii. 42. [2] St. Matt. xxvi. 40. [3] *Ibid.* 45, 46.
[4] St. Luke xxii. 48.

seek Me, let these go their way. You are come out, as it were against a thief with swords and clubs. When I was daily with you in the temple, you did not stretch forth your hands against Me: but this is your hour, and the power of darkness.' Then turning to Peter, who has drawn and used his sword, He says to him: 'Thinkest thou that I cannot ask My Father, and He will give Me presently twelve legions of angels? How then shall the Scriptures be fulfilled?'[1]

And now, Jesus permits Himself to be led. Whereupon, His apostles run away in fear. Peter and another disciple follow Him, but as far off as they can. The soldiers lead Jesus by the same road, along which He had passed on the previous Sunday, when the people met Him with palm and olive branches in their hands. They cross the brook Cedron; and there is a tradition of the Church of Jerusalem that the soldiers, as they passed the bridge, threw Jesus into the water. Thus was fulfilled the prophecy of David: He shall drink of the torrent in the way.[2]

They reach the city walls. The gate is opened, and the divine prisoner enters. It is night, and the inhabitants know not the crime that has been committed. It is only on the morrow that they will learn that Jesus of Nazareth, the great Prophet, has fallen into the hands of the chief priests and pharisees. The night is far advanced; but many hours must elapse before the dawn of day. The enemies of Jesus have arranged to take Him, in the morning, to Pontius Pilate, and accuse Him as being a disturber of the peace: but in the meanwhile, they intend to condemn Him as guilty in matters of religion! Their tribunal has authority to judge in cases of this nature,

[1] St. John xviii. 8. St. Luke xxii. 52, 53. St. Matt. xxvi. 53, 54.
[2] Ps. cix. 7.

only they cannot pass sentence of death upon a culprit, how guilty soever they may prove him. They, consequently, hurry Jesus to Annas, the father-in-law of the high priest Caiphas. Here is to take place the first examination. These blood-thirsty men have spent these hours in sleepless anxiety. They have counted the very minutes since the departure of their minions for Mount Olivet. They are not without some doubt as to whether their plot will succeed. At last, their Victim is brought before them, and He shall not escape their vengeance!

Here let us interrupt our history of the Passion, till the morrow shall bring us to the solemn hour, when the great mystery of our instruction and salvation was accomplished. What a day is this that we have been spending! How full of Jesus' love! He has given us His Body and Blood to be our food; He has instituted the priesthood of the new Testament; He has poured out upon the world the sublimest instructions of His loving Heart. We have seen Him struggling with the feelings of human weakness, as He beheld the chalice of the Passion that was prepared for Him; but He triumphed over all, in order to save us. We have seen Him betrayed, fettered, and led captive into the holy city, there to consummate His Sacrifice. Let us adore and love this Jesus, who might have saved us by one and the least of all these humiliations; but whose love for us was not satisfied unless He drank, to the very dregs, the chalice He had accepted from His Father.

The following beautiful Preface of the Gothic missal of Spain will assist us in our devotion towards the mysteries we have been celebrating.

ILLATION

Dignum et justum est nos tibi, Domine sancte, — It is meet and just, that we should give thanks to thee, O

Pater omnipotens, gratias agere: et Jesu Christo Filio tuo. Cujus nos humanitas colligit: humilitas erigit: traditio solvit: pœna redimit: crux salvificat: sanguis emaculat: caro saginat. Qui seipsum pro nobis hodie tradidit; et culpæ nostræ vincula relaxavit. Qui ad commendandam fidelibus bonitatis suæ, humilitatisque magnificentiam, etiam traditoris sui non dedignatus est pedes abluere: cujus jam manus prævidebat in scelere. Sed quid mirum: si dum ministerium formæ servilis voluntariæ morti vicinus adimplet, posuit vestimenta sua: qui cum in forma Dei esset, semetipsum exinanivit? Quid mirum si præcinxit se linteo: qui formam servi accipiens, habitu est inventus ut homo? Quid mirum si misit aquam in pelvim: unde lavaret pedes discipulorum: qui in terra sanguinem suum fudit: quo immunditias dilueret peccatorum? Quid mirum, si linteo quo erat præcinctus, pedes quos laverat tersit: qui carne qua erat indutus evangelistarum vestigia confirmavit? Et linteo quidem ut se præcingeret: posuit vestimenta quæ habebat: ut autem formam servi acciperet: quando semet-

holy Lord, almighty Father, and to Jesus Christ thy Son. We have been fostered by his Humanity, exalted by his humility, set free by his betrayal, redeemed by his punishment, saved by his cross, cleansed by his Blood, fed by his Flesh. He, on this day, delivered himself for us; and loosed the bonds of our sin. He showed to his faithful people the riches of his goodness and humility, by deigning to wash the feet of his very betrayer, whose hand he already perceived to be engaged in his wicked deed. But what wonder that he, on the eve of his voluntary death, when about to do the work of a servant, should take off his garments, who, being in the form of God, had emptied himself? What wonder that he should gird himself with a towel, who, taking the form of a servant, was found in the habit of man? What wonder that he should put water into a basin to wash the feet of his disciples, who shed his Blood upon the earth to cleanse away the defilements of sinners? What wonder that with the towel, wherewith he was girt, he should wipe the feet he had washed, who, with the Flesh wherewith he had clothed himself, had strengthened the feet of them that were to preach his Gospel? Before girding himself with the towel, he took

ipsum exinanivit: non quod habebat deposuit: sed quod non habebat accepit. Crucifigendus sane suis exspoliatus est vestimentis: et mortuus involutus est linteis: et tota illa ejus passio credentium facta est purgatio. Passurus igitur exitia; præmisit obsequia. Non solum eis pro quibus subiturus venerat mortem; sed etiam illi qui fuerat traditurus illum ad mortem. Tanta quippe est humanæ humilitatis utilitas: ut eam suo commendaret exemplo divina sublimitas. Quia homo superbus in æternum periret: nisi illum Deus humilis inveniret. Ut qui periret superbia deceptoris: salvaretur humilitate piissimi redemptoris. Cui merito omnes Angeli et Archangeli non cessant clamare quotidie: una voce dicentes: *Sanctus, sanctus, sanctus.*

off the garments he wore; but, when he took the form of a servant, and emptied himself, he laid not aside what he had, but assumed what he had not. When he was crucified, he was stripped of his garments, and when dead, was wrapped in linen: and his whole Passion was a purification of them that believe. When, therefore, he was on the eve of his sufferings, he prepared for them by benefits, given not only to them for whom he was about to suffer death, but even to him who was about to betray him unto death. Such, indeed, is the importance of humility to man, that the very majesty of God taught it him by his own example. Proud man would have been for ever lost, had not the humble God found him: and thus, he that had been ruined by the pride of the seducer, was saved by the humility of the most loving Redeemer, to whom deservedly all the Angels and Archangels cry out daily without ceasing, saying with one voice: *Holy! Holy! Holy!*

GOOD FRIDAY

THE NIGHT OFFICE

THE ceremonies used by the Church for the Office of Tenebræ having been already explained, we deem it unnecessary to repeat our instructions. The reader may refer to them, should he require to refresh his memory. They are given on pages 301—303.

Pater noster, *Ave*, and *Credo*, in secret.

THE FIRST NOCTURN

The first psalm, after having spoken of the eternal generation of the Son of God, prophesies His kingship over the nations, and the vengeance He will take on His enemies, at the last day. As this magnificent canticle also foretells the revolt of earthly princes against Christ, the Church uses it on this day, when the Synagogue has plotted His death.

ANT. Adstiterunt reges terræ, et principes convenerunt in unum, adversus Dominum, et adversus Christum ejus.

ANT. The kings of the earth stood up, and the princes met together against the Lord, and against his Christ.

PSALM 2

Quare fremuerunt gentes: et populi meditati sunt inania?

Why have the Gentiles raged, and the people devised vain things?

Adstiterunt reges terræ, et principes convenerunt in unum: adversus Dominum et adversus Christum ejus.

The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

Dirumpamus vincula eorum: et projiciamus a nobis jugum ipsorum.

They said: Let us break their bonds asunder: and let us cast away their yoke from us.

Qui habitat in cœlis irridebit eos: et Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua: et in furore suo conturbabit eos.

Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus: prædicans præceptum ejus.

Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

Postula a me, et dabo tibi Gentes hæreditatem tuam: et possessionem tuam terminos terræ.

Reges eos in virga ferrea: et tamquam vas figuli confringes eos.

Et nunc reges intelligite: erudimini qui judicatis terram.

Servite Domino in timore: et exsultate ei cum tremore.

Apprehendite disciplinam: nequando irascatur Dominus: et pereatis de via justa.

Cum exarserit in brevi ira ejus: beati omnes qui confidunt in eo.

ANT. Adstiterunt reges terræ, et principes convenerunt in unum, adversus Dominum, et adversus Christum ejus.

He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

Then shall he speak to them in his anger: and trouble them in his rage.

But I am appointed king by him over Sion his holy mountain, preaching his commandment.

The Lord hath said to me: Thou art my Son, this day have I begotten thee.

Ask of me, and I will give thee the Gentiles for thy inheritance: and the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron: and shalt break them in pieces like a potter's vessel.

And now, O ye kings, understand: receive instruction, you that judge the earth.

Serve ye the Lord with fear: and rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry: and you perish from the just way.

When his wrath shall be kindled in a short time, blessed are all they that trust in him.

ANT. The kings of the earth stood up, and the princes met together, against the Lord and against his Christ.

The second psalm is pre-eminently the psalm of the Passion. The first verse contains one of the

seven words spoken by our Saviour on the cross. The rest of the psalm mentions so many circumstances of the Passion, and with such clearness, that we almost seem to be reading the account of an eye-witness. Thus it tells us, among other particulars of our Lord's sufferings, of His hands and feet being pierced, of His Body being violently stretched upon the cross, of His garments being divided, of lots being cast for His vesture, of His agony, and of His being insulted by them that crucified Him.

ANT. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

ANT. They parted my garments among them, and upon my vesture they cast lots.

PSALM 21

Deus, Deus meus, respice in me: quare me dereliquisti: longe a salute mea verba delictorum meorum.

Deus meus, clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas: laus Israël.

In te speraverunt patres nostri: speraverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.

Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

Omnes videntes me deriserunt me: locuti sunt labiis, et moverunt caput.

Speravit in Domino, eripiat eum: salvum faciat

O God, my God, look upon me: why hast thou forsaken me: Far from my salvation are the words of my sins.

O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

But thou dwellest in the holy place, the praise of Israel.

In thee have our fathers hoped: they have hoped and thou hast delivered them.

They cried to thee, and they were saved: they trusted in thee, and were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him: let him save

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a me: ad defensionem meam conspice.

Erue a framea, Deus, animam meam: et de manu canis unicam meam.

Salva me ex ore leonis: et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: in medio ecclesiæ laudabo te.

Qui timetis Dominum, laudate eum: universum semen Jacob, glorificate eum.

Timeat eum omne semen Israel: quoniam non sprevit, neque despexit deprecationem pauperis.

Nec avertit faciem suam a me: et cum clamarem ad eum, exaudivit me.

Apud te laus mea in ecclesia magna: vota mea reddam in conspectu timentium eum.

Edent pauperes, et saturabuntur, et laudabunt Dominum qui requirunt eum: vivent corda eorum in sæculum sæculi.

Reminiscentur et convertentur ad Dominum: universi fines terræ.

Et adorabunt in conspectu ejus: universæ familiæ gentium.

Quoniam Domini est regnum: et ipse dominabitur gentium.

Manducaverunt, et adoraverunt omnes pingues terræ: in conspectu ejus

from me: look towards my defence.

Deliver, O God, my soul from the sword: my only one from the hand of the dog.

Save me from the lion's mouth: and my lowness from the horns of the unicorns.

I will declare thy name to my brethren: in the midst of the church will I praise thee.

Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me: and when I cried to him he heard me.

With thee is my praise in the great church: I will pay vows in the sight of them that fear him.

The poor shall eat and shall be filled, and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord.

And all the kindreds of the Gentiles shall adore in his sight.

For the kingdom is the Lord's: and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored: all they that go down

cadent omnes, qui descendunt in terram.

Et anima mea illi vivet: et semen meum serviet ipsi.

Annuntiabitur Domino generatio ventura: et annuntiabunt cœli justitiam ejus, populo qui nascetur, quem fecit Dominus.

ANT. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

to the earth shall fall before him.

And to him my soul shall live: and my seed shall serve him.

There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made.

ANT. They parted my garments among them, and upon my vesture they cast lots.

The third psalm was composed by David, when fleeing from Saul's persecution. It shows us how this holy prophet kept up his confidence in the Lord, in spite of all the dangers that threatened him. David is here a figure of Christ in His Passion.

ANT. Insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

ANT. Unjust witnesses have risen up against me, and iniquity hath belied itself.

PSALM 26

Dominus illuminatio mea, et salus mea: quem timebo?

Dominus protector vitæ meæ: a quo trepidabo?

Dum appropiant super me nocentes: ut edant carnes meas.

Qui tribulant me inimici mei: ipsi infirmati sunt et ceciderunt.

Si consistant adversum me castra: non timebit cor meum.

Si exsurgat adversum me

The Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life, of whom shall I be afraid?

Whilst the wicked draw near against me, to eat my flesh.

My enemies that troubled me have been weakened, and have fallen.

If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up

prœlium: in hoc ego sperabo.

Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitæ meæ.

Ut videam voluptatem Domini: et visitem templum ejus.

Quoniam abscondit me in tabernaculo suo: in die malorum protexit me in abscondito tabernaculi sui.

In petra exaltavit me: et nunc exaltavit caput meum super inimicos meos.

Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis: cantabo, et psalmum dicam Domino.

Exaudi, Domine, vocem meam, qua clamavi ad te: miserere mei, et exaudi me.

Tibi dixit cor meum, exquisivit te facies mea: faciem tuam, Domine, requiram.

Ne avertas faciem tuam a me: ne declines in ira a servo tuo.

Adjutor meus esto: ne derelinquas me, neque despicias me, Deus salutaris meus.

Quoniam pater meus et mater mea dereliquerunt me: Dominus autem assumpsit me.

Legem pone mihi, Domine, in via tua: et dirige me

against me, in this will I be confident.

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

That I may see the delight of the Lord, and may visit his temple.

For he hath hid me in his tabernacle; in the day of evils he hath protected me in the secret place of his tabernacle.

He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

Hear, O Lord, my voice, with which I have cried to thee: have mercy on me, and hear me.

My heart hath said to thee, my face hath sought thee: thy face, O Lord, will I still seek.

Turn not away thy face from me: decline not in thy wrath from thy servant.

Be thou my helper: forsake me not, do not thou despise me, O God my Saviour.

For my father and my mother have left me: but the Lord hath taken me up.

Set me, O Lord, a law in thy way: and guide me in

in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me: quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona Domini: in terra viventium.

the right path, because of my enemies.

Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me, and iniquity hath belied itself.

I believe to see the good things of the Lord in the land of the living.

Exspecta Dominum, viriliter age: et confortetur cor tuum, et sustine Dominum.

Ant. Insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

℣. Diviserunt sibi vestimenta mea.

℟. Et super vestem meam miserunt sortem.

Expect the Lord, do manfully: and let thy heart take courage, and wait thou for the Lord.

Ant. Unjust witnesses have risen up against me, and iniquity hath belied itself.

℣. They parted my garments among them.

℟. And upon my vesture they cast lots.

Here is said, in secret, the *Pater noster*.

The lessons of the first nocturn are to-day, also, taken from the Lamentations of Jeremias. We have already (page 311) explained why the Church reads them on these three days. The first two of the following lessons refer to the destruction of Jerusalem; the third we will explain in its proper place.

FIRST LESSON

De Lamentatione Jeremiæ Prophetæ.

Cap. ii.

Heth. Cogitavit Dominus dissipare murum filiæ Sion: tetendit funiculum suum, et non avertit manum suam a perditione: luxitque antemurale, et murus pariter dissipatus est.

From the Lamentation of Jeremias the Prophet.

Ch. ii.

Heth. The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

TETH. Defixæ sunt in terra portæ ejus, perdidit et contrivit vectes ejus, regem ejus, et principes ejus, in gentibus. Non est lex: et prophetæ ejus non invenerunt visionem a Domino.

JOD. Sederunt in terra, conticuerunt senes filiæ Sion: consperserunt cinere capita sua, accincti sunt ciliciis; abjecerunt in terram capita sua virgines Jerusalem.

CAPH. Defecerunt præ lacrymis oculi mei, conturbata sunt viscera mea. Effusum est in terra jecur meum super contritione filiæ populi mei, cum deficeret parvulus et lactens in plateis oppidi.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

℟. Omnes amici mei dereliquerunt me, et prævaluerunt insidiantes mihi: tradidit me quem diligebam. ° Et terribilibus oculis plaga crudeli percutientes, aceto potabant me.

℣. Inter iniquos projecerunt me: et non pepercerunt animæ meæ.

° Et terribilibus oculis plaga crudeli percutientes, aceto potabant me.

TETH. Her gates are sunk into the ground: he hath destroyed and broken her bars: her king and her princes are among the Gentiles. The law is no more, and her prophets have found no vision from the Lord.

JOD. The ancients of the daughter of Sion sit upon the ground, they have held their peace; they have sprinkled their heads with dust, they are girded with hair-cloth, the virgins of Jerusalem hang down their heads to the ground.

CAPH. My eyes have failed with weeping, my bowels are troubled. My liver is poured out upon the earth, for the destruction of the daughter of my people, when the children and the sucklings fainted away in the streets of the city.

Jerusalem, Jerusalem, be converted to the Lord thy God.

℟. All my friends have forsaken me, and they that lay in ambush for me prevailed: he whom I loved has betrayed me. ° And they, with terrible looks, striking me with a cruel wound, gave me vinegar to drink.

℣. They cast me out among the wicked, and spared not my life.

° And they, with terrible looks striking me with a cruel wound, gave me vinegar to drink.

SECOND LESSON

LAMED. Matribus suis dixerunt: Ubi est triticum et vinum? cum deficerent quasi vulnerati in plateis civitatis, cum exhalarent animas suas in sinu matrum suarum.

MEM. Cui comparabo te, vel cui assimilabo te filia Jerusalem? cui exæquabo te, et consolabor te, virgo filia Sion? Magna est enim velut mare contritio tua: quis medebitur tui?

NUN. Prophetæ tui viderunt tibi falsa et stulta: nec aperiebant iniquitatem tuam, ut te ad pœnitentiam provocarent. Viderunt autem tibi assumptiones falsas, et ejectiones.

SAMECH. Plauserunt super te manibus omnes transeuntes per viam: sibilaverunt, et moverunt caput suum super filiam Jerusalem: Hæccine est urbs, dicentes, perfecti decoris, gaudium universæ terræ?

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

℟. Velum templi scissum est, ° Et omnis terra tremuit: latro de cruce clamabat, dicens: Memento mei, Domine, dum veneris in regnum tuum.

℣. Petræ scissæ sunt, et monumenta aperta sunt, et

LAMED. They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

MEM. To what shall I compare thee, or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? For great as the sea is thy destruction: who shall heal thee?

NUN. Thy prophets have seen false and foolish things for thee; and they have not laid open thy iniquity, to excite thee to penance, but they have seen for thee false revelations and banishments.

SAMECH. All they that passed by the way have clapped their hands at thee: they have hissed and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

Jerusalem, Jerusalem, be converted to the Lord thy God.

℟. The veil of the temple was rent, ° And all the earth shook: the thief cried out from the cross, saying: Remember me, O Lord, when thou shalt come into thy kingdom.

℣. The rocks were split, and the monuments opened, and

multa corpora sanctorum, qui dormierant, surrexerunt.

℣. Et omnis terra tremuit: latro de cruce clamabat, dicens: Memento mei, Domine, dum veneris in regnum tuum.

many bodies of the saints that were dead rose out of them.

℣. And all the earth shook: the thief cried out from the cross, saying: Remember me, O Lord, when thou shalt come into thy kingdom.

In the third lesson, which now follows, Jeremias passes to another subject. According to the usage of the prophets, he leaves Jerusalem, to speak of Him who is the expectation of Israel—the Messias. But it is not of the glory of the Messias that he now speaks: it is of the sufferings He endures: He has made Himself the object of God's severest justice, by taking upon Himself the sins of the whole world.

THIRD LESSON

ALEPH. Ego vir videns paupertatem meam, in virga indignationis ejus.

ALEPH. Me minavit et adduxit in tenebras, et non in lucem.

ALEPH. Tantum in me vertit, et convertit manum suam tota die.

BETH. Vetustam fecit pellem meam et carnem meam: contrivit ossa mea.

BETH. Ædificavit in gyro meo, et circumdedit me felle et labore.

BETH. In tenebrosis collocavit me, quasi mortuos sempiternos.

GHIMEL. Circumædificavit adversum me, ut non egrediar: aggravavit compedem meum.

GHIMEL. Sed et cum cla-

ALEPH. I am the man that see my poverty by the rod of his indignation.

ALEPH. He hath led me, and brought me into darkness, and not into light.

ALEPH. Only against me he hath turned, and turned again his hand all the day.

BETH. My skin and my flesh he hath made old, he hath broken my bones.

BETH. He hath built round about me, and he hath compassed me with gall and labour.

BETH. He hath set me in dark places as those that are dead for ever.

GHIMEL. He hath built against me round about, that I may not get out: he hath made my fetters heavy.

GHIMEL. Yea, and when I

mavero et rogavero, exclusit orationem meam.

GHIMEL. Conclusit vias meas lapidibus quadris, semitas meas subvertit.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

℟. Vinea mea electa, ego te plantavi: ° Quomodo conversa es in amaritudinem ut me crucifigeres, et Barabbam dimitteres?

℣. Sepivi te, et lapides elegi ex te, et ædificavi turrim.

° Quomodo conversa es in amaritudinem, ut me crucifigeres, et Barabbam dimitteres?

Here is repeated: Vinea mea.

cry and entreat, he hath shut out my prayer.

GHIMEL. He hath shut up my ways with square stones, he hath turned my paths upside down.

Jerusalem, Jerusalem, be converted to the Lord thy God.

℟. O my chosen vineyard, it is I that have planted thee: ° How art thou become so bitter, that thou shouldst crucify me, and release Barabbas?

℣. I have hedged thee in, and picked the stones out of thee, and have built a tower.

° How art thou become so bitter, that thou shouldst crucify me, and release Barabbas?

Here is repeated: O my chosen.

THE SECOND NOCTURN

In the fourth psalm, David humbly acknowledges that the rebellion of his son Absolom was a just punishment of the sins he himself had committed. He is a figure of the Messias, who, in His agony, confesses that the *iniquities*, which He has taken upon Himself, are a *heavy burthen* upon Him, that His *heart is troubled*, and that His *strength hath left* Him.

ANT. Vim faciebant, qui quærebant animam meam.

ANT. They used violence that sought my soul.

PSALM 37

Domine, ne in furore tuo arguas me: neque in ira tua corripias me.

Quoniam sagittæ tuæ infi-

Rebuke me not, O Lord, in thy indignation: nor chastise me in thy wrath.

For thy arrows are fastened

xæ sunt mihi: et confirmasti super me manum tuam.

Non est sanitas in carne mea a facie iræ tuæ: non est pax ossibus meis a facie peccatorum meorum.

Quoniam iniquitates meæ supergressæ sunt caput meum: et sicut onus grave gravatæ sunt super me.

Putruerunt, et corruptæ sunt cicatrices meæ: a facie insipientiæ meæ.

Miser factus sum, et curvatus sum usque in finem: tota die contristatus ingrediebar.

Quoniam lumbi mei impleti sunt illusionibus: et non est sanitas in carne mea.

Afflictus sum et humiliatus sum nimis: rugiebam a gemitu cordis mei.

Domine, ante te omne desiderium meum: et gemitus meus a te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea: et lumen oculorum meorum, et ipsum non est mecum.

Amici mei et proximi mei: adversum me appropinquaverunt et steterunt.

Et qui juxta me erant, de longe steterunt: et vim faciebant qui quærebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates: et dolos tota die meditabantur.

Ego autem tamquam surin me: and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

For my iniquities are gone over my head: and as a heavy burthen are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

For my loins are filled with illusions: and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

Lord, all my desire is before thee: and my groaning is not hid from thee.

My heart is troubled, my strength hath left me: and the light of my eyes itself is not with me.

My friends and my neighbours have drawn near, and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me spoke vain things: and studied deceits all the day long.

But I, as a deaf man, heard

dus non audiebam: et sicut mutus non aperiens os suum.

Et factus sum sicut homo non audiens: et non habens in ore suo redargutiones.

Quoniam in te Domine, speravi: tu exaudies me, Domine Deus meus.

Quia dixi: Nequando supergaudeant mihi inimici mei: et dum commoventur pedes mei super me magna locuti sunt.

Quoniam ego in flagella paratus sum: et dolor meus in conspectu meo semper.

Quoniam iniquitatem meam annuntiabo: et cogitabo pro peccato meo.

Inimici autem mei vivunt, et confirmati sunt super me: et multiplicati sunt qui oderunt me inique.

Qui retribuunt mala pro bonis detrahebant mihi: quoniam sequebar bonitatem.

Ne derelinquas me, Domine Deus meus: ne discesseris a me.

Intende in adjutorium meum: Domine, Deus salutis meæ.

ANT. Vim faciebant qui quærebant animam meam.

not: and was as a dumb man not opening his mouth.

And I became as a man that heareth not: and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: and my sorrow is continually before me.

For I will declare my iniquity: and I will think for my sin.

But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

They that render evil for good have detracted me, because I followed goodness.

Forsake me not, O Lord my God: do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

ANT. They used violence that sought my soul.

The fifth psalm also represents David, under persecution, as the figure of the Messias. But there is one verse in it, which refers to Christ only, and not to David: it is the tenth, wherein it is said: *burnt-offerings and sin-offerings thou didst not require; then said I; 'Behold I come!'*

ANT. Confundantur et revereantur, qui quærunt animam meam, ut auferant eam.

ANT. Let them be confounded and ashamed that seek after my soul, to take it away.

PSALM 39

Exspectans exspectavi Dominum: et intendit mihi.

With expectation I have waited for the Lord, and he was attentive to me.

Et exaudivit preces meas: et eduxit me de lacu miseriæ et de luto fæcis.

And he heard my prayers and he brought me out of the pit of misery, and the mire of dregs.

Et statuit super petram pedes meos: et direxit gressus meos.

And he set my feet upon a rock, and directed my steps.

Et immisit in os meum canticum novum: carmen Deo nostro.

And he put a new canticle into my mouth, a song to our God.

Videbunt multi, et timebunt: et sperabunt in Domino.

Many shall see this, and shall fear: and they shall hope in the Lord.

Beatus vir, cujus est nomen Domini spes ejus: et non respexit in vanitates et insanias falsas.

Blessed is the man whose trust is in the name of the Lord: and who hath not had regard to vanities and lying follies.

Multa fecisti tu Domine Deus meus, mirabilia tua: et cogitationibus tuis non est qui similis sit tibi.

Thou hast multiplied thy wonderful works, O Lord my God: and in thy thoughts there is no one like to thee.

Annuntiavi et locutus sum: multiplicati sunt super numerum.

I have declared, and I have spoken: they are multiplied above number.

Sacrificium et oblationem noluisti: aures autem perfecisti mihi.

Sacrifice and oblation thou didst not desire: but thou hast pierced ears for me.

Holocaustum et pro peccato non postulasti: tunc dixi: Ecce venio.

Burnt-offerings and sin-offerings thou didst not require: then said I: Behold I come.

In capite libri scriptum est de me, ut facerem vo-

In the head of the book it was written of me, that I should

luntatem tuam: Deus meus, volui, et legem tuam in medio cordis mei.

Annuntiavi justitiam tuam in ecclesia magna: ecce labia mea non prohibebo: Domine, tu scisti.

Justitiam tuam non abscondi in corde meo: veritatem tuam et salutare tuum dixi.

Non abscondi misericordiam tuam, et veritatem tuam: a concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas a me: misericordia tua et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus: comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicati sunt super capillos capitis mei: et cor meum dereliquit me.

Complaceat tibi Domine, et eruas me: Domine, ad adjuvandum me respice.

Confundantur et revereantur simul, qui quærunt animam meam: ut auferant eam.

Convertantur retrorsum et revereantur: qui volunt mihi mala.

Ferant confestim confusionem suam: qui dicunt mihi: Euge, euge.

Exsultent et lætentur super te omnes quærentes te:

do thy will: O my God, I have desired it, and thy law in the midst of my heart.

I have declared thy justice in the great Church: lo! I will not restrain my lips: O Lord, thou knowest it.

I have not hid thy justice within my heart. I have declared thy truth and thy salvation.

I have not concealed thy mercy and thy truth from the great council.

Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

For evils without number have surrounded me: my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart hath forsaken me.

Be pleased, O Lord, to deliver me: look down, O Lord, to help me.

Let them be confounded and ashamed together, that seek after my soul, to take it away.

Let them be turned backward, and be ashamed, that desire evils to me.

Let them immediately bear their confusion that say to me: 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee: and

et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum.

Ego autem mendicus sum, et pauper: Dominus sollicitus est mei.

Adjutor meus et protector meus tu es: Deus meus, ne tardaveris.

ANT. Confundantur et revereantur, qui quærunt animam, ut auferant eam.

let such as love thy salvation, say always, The Lord be magnified.

But I am a beggar and poor: the Lord is careful for me.

Thou art my helper and my protector: O my God, be not slack.

ANT. Let them be confounded and ashamed that seek after my soul, to take it away.

In the sixth psalm, David, persecuted by Saul, is a figure of our Saviour, against whom the Synagogue prepares its wicked plots.

ANT. Alieni insurrexerunt in me, et fortes quæsierunt animam meam.

ANT. Strangers have risen up against me, and the mighty have sought after my soul.

PSALM 53

Deus, in nomine tuo salvum me fac: et in virtute tua judica me.

Deus, exaudi orationem meam: auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me: et Dominus susceptor est animæ meæ.

Averte mala inimicis meis: et in veritate tua disperde illos.

Voluntarie sacrificabo tibi: et confitebor nomini tuo, Domine, quoniam bonum est.

Save me, O God, by thy name, and judge me in thy strength.

O God, hear my prayer: give ear to the words of my mouth.

For strangers have risen up against me: and the mighty have sought after my soul: and they have not set God before their eyes.

For behold God is my helper: and the Lord is the protector of my soul.

Turn back the evils upon my enemies: and cut them off in thy truth.

I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good.

Quoniam ex omni tribulatione eripuisti me: et super inimicos meos despexit oculus meus.

ANT. Alieni insurrexerunt in me, et fortes quæsierunt animam meam.

℣. Insurrexerunt in me testes iniqui.

℟. Et mentita est iniquitas sibi.

For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

ANT. Strangers have risen up against me, and the mighty have sought after my soul.

℣. Unjust witnesses have risen up against me.

℟. And iniquity hath belied itself.

Here is said, in secret, the *Pater noster*.

For the second nocturn lessons the Church continues the *Enarrations* of St. Augustine on the psalms prophetic of our Lord's Passion.

FOURTH LESSON

Ex tractatu Sancti Augustini Episcopi, super Psalmos.

Ps. lxiii.

Protexisti me, Deus, a conventu malignantium, a multitudine operantium iniquitatem. Jam ipsum caput nostrum intueamur. Multi martyres talia passi sunt, sed nihil sic elucet, quomodo caput martyrum: ibi melius intuemur, quod illi experti sunt. Protectus est a multitudine malignantium: protegente se Deo, protegente carnem suam ipso Filio, et homine quem gerebat, quia Filius hominis est, et Filius Dei est: Filius Dei, propter formam Dei: Filius hominis, propter formam servi,

From the treatise of Saint Augustine, Bishop, upon the Psalms.

Ps. lxiii.

Thou hast protected me, O God, from the assembly of the malignant, from the multitude of the workers of iniquity. Now let us behold our head himself. Many martyrs have suffered such torments, but nothing is so conspicuous as the head of the martyrs; there we see better what they endured. He was *protected from the multitude of the malignant:* that is, God protected himself; the Son, and the Man assumed by the Son, protected his own flesh. For he is the Son of Man, and the Son of God: the Son of God because of the form of God: the Son of Man because of the

habens in potestate ponere animam suam, et recipere eam. Quid ei potuerunt facere inimici? Occiderunt corpus, animam non occiderunt. Intendite. Parum ergo erat Dominum hortari martyres verbo, nisi firmaret exemplo.

℟. Tanquam ad latronem existis cum gladiis et fustibus comprehendere me. ℣ Quotidie apud vos eram in templo docens, et non me tenuistis: et ecce flagellatum ducitis ad crucifigendum.

℣. Cumque injecissent manus in Jesum, et tenuissent eum, dixit ad eos:

℣ Quotidie apud vos eram in templo docens, et non me tenuistis: et ecce flagellatum ducitis ad crucifigendum.

form of a servant, having it in his power to lay down his life, and take it up again. What could his enemies do against him? They killed his body, but they did not kill his soul. Take notice, then. It signified little for our Lord to exhort the martyrs by word, if he had not fortified them by his example.

℟. Ye are come out to take me, as a thief, with swords and clubs. ℣ I was daily with you in the temple teaching, and ye did not apprehend me: and lo! ye scourge me, and lead me to be crucified.

℣. And when they had laid hands on Jesus, and taken him, he said to them:

℣ I was daily with you in the temple teaching, and ye did not apprehend me: and lo! ye scourge me, and lead me to be crucified.

FIFTH LESSON

Nostis qui conventus erat malignantium Judæorum, et quæ multitudo erat operantium iniquitatem. Quam iniquitatem? Quia voluerunt occidere Dominum Jesum Christum. Tanta opera bona, inquit, ostendi vobis; propter quod horum me vultis occidere? Pertulit omnes infirmos eorum, curavit omnes languidos eorum, prædicavit regnum cœlo-

You know what was the *assembly of the wicked* Jews, and what the *multitude of those that work iniquity*. But what was that iniquity? It was that they intended to kill our Lord Jesus Christ. 'I have done,' saith he, 'so many good works among you: for which of them will you kill me?' He bore with all their weaknesses, he cured all their sick, he preached the kingdom of heaven, he

rum, non tacuit vitia eorum, ut ipsa potius eis displicerent, non medicus a quo sanabantur. His omnibus curationibus ejus ingrati, tamquam multa febre phrenetici, insanientes in medicum qui venerat curare eos, excogitaverunt consilium perdendi eum; tanquam ibi volentes probare, utrum vere homo sit qui mori possit, an aliquid super homines sit, et mori se non permittat. Verbum ipsorum agnoscimus in Sapientia Salomonis. Morte turpissima, inquiunt, condemnemus eum: interrogemus eum: erit enim respectus in sermonibus illius. Si enim vere Filius Dei est, liberet eum.

℟. Tenebræ factæ sunt, dum crucifixissent Jesum Judæi: et circa horam nonam exclamavit Jesus voce magna: Deus meus, ut quid me dereliquisti? ° Et inclinato capite, emisit spiritum.

℣. Exclamans Jesus voce magna ait: Pater, in manus tuas commendo spiritum meum.

° Et inclinato capite, emisit spiritum.

concealed not their crimes, that they might rather hate them, than the physician that healed them. Yet such was their ingratitude for all these cures, that like men raving in a high fever, they raged against the physician that came to cure them, and formed a design of destroying him: as if they had a mind to try whether he was a real man that could die, or something above men, and would not die. We find their words in the Wisdom of Solomon: 'Let us condemn him,' say they, 'to a most shameful death. Let us examine him: for regard will be had to his words. If he is truly the Son of God, let him deliver him.'

℟. Darkness covered the earth, whilst the Jews crucified Jesus: and about the ninth hour, Jesus cried out with a loud voice: My God! why hast thou forsaken me? • And bowing down his head, he gave up the ghost.

℣. Jesus crying out with a loud voice said: Father! into thy hands I commend my spirit!

° And bowing down his head, he gave up the ghost.

SIXTH LESSON

Exacuerunt tamquam gladium linguas suas. Non dicant Judæi: Non occidimus Christum. Etenim

They sharpened their tongues like a sword. Let not the Jews say: 'We did not kill Christ:' for they delivered him up to

propterea eum dederunt judici Pilato, ut quasi ipsi a morte ejus viderentur immunes. Nam cum dixisset eis Pilatus: Vos eum occidite; responderunt: Nobis non licet occidere quemquam. Iniquitatem facinoris sui in judicem hominem refundere volebant: sed numquid Deum judicem fallebant? Quod fecit Pilatus, in eo ipso quod fecit, aliquantum particeps fuit: sed in comparatione illorum, multo ipse innocentior. Institit enim quantum potuit, ut illum ex eorum manibus liberaret: nam propterea flagellatum produxit ad eos. Non persequendo Dominum flagellavit, sed eorum furori satisfacere volens: ut vel sic jam mitescerent, et desinerent velle occidere, cum flagellatum viderent. Fecit et hoc. At ubi perseveraverunt, nostis illum lavisse manus, et dixisse quod ipse non fecisset, mundum se esse a morte illius. Fecit tamen. Sed si reus, quia fecit vel invitus: illi innocentes, qui coegerunt ut faceret? Nullo modo. Sed ille dixit in eum sententiam, et jussit eum crucifigi, et quasi ipse occidit: et vos, O Judæi, occidistis. Unde occidistis? Gladio linguæ; acuistis enim linguas vestras. Et quan-

Pilate, the judge, that they might seem innocent of his death. Thus when Pilate had said to them: 'Put him to death yourselves:' they answered: 'It is not lawful for us to put any man to death.' Hereby, they pretended to throw the injustice of their crime upon a judge that was a man: but could they deceive a judge that is God? What Pilate did, made him partaker of their crime: but in comparison with them, he was much more innocent. For he laboured what he could to get him out of their hands; and for that reason ordered him to be scourged and shown to them. This he did to our Lord, not by way of persecution, but to satisfy their rage; that the sight of him in that condition might move them to pity, and make them desist from desiring his death. All this he did. But when they still persisted, you know that he washed his hands, and said that he had no hand in it, that he was innocent of his death. And yet he really put him to death. But if he was guilty for doing so against his will: are they innocent that forced him to do it? By no means. He pronounced sentence upon him, and commanded him to be crucified, and so might be said to kill him: but you, O Jews, you also killed him. How? With

do percussistis, nisi quando clamastis: Crucifige, crucifige?

℟. Animam meam dilectam tradidi in manus iniquorum, et facta est mihi hæreditas mea sicut leo in silva: dedit contra me voces adversarius, dicens: Congregamini, et properate ad devorandum illum. Posuerunt me in deserto solitudinis, et luxit super me omnis terra: ° Quia non est inventus qui me agnosceret, et faceret bene.

℣. Insurrexerunt in me viri absque misericordia, et non pepercerunt animæ meæ.

° Quia non est inventus qui me agnosceret, et faceret bene.

Here is repeated: Animam meam dilectam.

the sword of your tongues: for *ye sharpened your tongues.* And when gave you the stroke, but when you cried out: 'Crucify him, crucify him'?

℟. I have delivered my beloved soul into the hands of the wicked, and my inheritance is become to me like a lion in the forest: my adversary gave out his words against me, saying: Come together, and make haste to devour him. They placed me in a solitary desert, and all the earth mourned for me: ° Because there was none found that would know me, and do good unto me.

℣. Men without mercy rose up against me, and they spared not my life.

° Because there was none found that would know me, and do good unto me.

Here is repeated: I have delivered.

THE THIRD NOCTURN

The seventh psalm was composed by David at the time when he was being persecuted by Saul. The prophet, by describing the fury of his own persecutor, shows us what kind of men were the enemies of the Messias.

ANT. Ab insurgentibus in me, libera me, Domine, quia occupaverunt animam meam.

ANT. From them that rise up against me, deliver me, O Lord: for they are in possession of my soul.

PSALM 58

Eripe me de inimicis meis,

Deliver me from my ene-

Deus meus: et ab insurgentibus in me, libera me.

Eripe me de operantibus iniquitatem: et de viris sanguinum salva me.

Quia ecce ceperunt animam meam: irruerunt in me fortes.

Neque iniquitas mea, neque peccatum meum, Domine: sine iniquitate cucurri, et direxi.

Exsurge in occursum meum, et vide: et tu, Domine, Deus virtutum, Deus Israel.

Intende ad visitandas omnes Gentes: non misereāris omnibus qui operantur iniquitatem.

Convertentur ad vesperam, et famem patientur ut canes: et circuibunt civitatem.

Ecce loquentur in ore suo, et gladius in labiis eorum: quoniam quis audivit?

Et tu, Domine, deridebis eos: ad nihilum deduces omnes Gentes.

Fortitudinem meam ad te custodiam, quia Deus susceptor meus es: Deus meus, misericordia ejus prævenit me.

Deus ostendit mihi super inimicos meos, ne occidas eos: nequando obliviscantur populi mei.

Disperge illos in virtute tua: et depone eos, protemies, O my God: and defend me from them that rise up against me.

Deliver me from them that work iniquity: and save me from bloody men.

For behold they have caught my soul: the mighty have rushed in upon me.

Neither is it for my iniquity, nor for my sin, O Lord: without iniquity have I run and directed my steps.

Rise up thou to meet me, and behold: even thou, O Lord, the God of hosts, the God of Israel.

Attend to visit all the nations: have no mercy on all them that work iniquity.

They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

Behold they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?

But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

I will keep my strength to thee, for thou art my protector: my God, his mercy shall prevent me.

God shall let me see over my enemies: slay them not, lest at any time my people forget.

Scatter them by thy power: and bring them down, O Lord,

ctor meus, Domine.

Delictum oris eorum, sermonem labiorum ipsorum: et comprehendantur in superbia sua.

Et de execratione et mendacio annuntiabuntur in consummatione: in ira consummationis, et non erunt.

Et scient quia Deus dominabitur Jacob: et finium terræ.

Convertentur ad vesperam, et famem patientur ut canes: et circuibunt civitatem.

Ipsi dispergentur ad manducandum: si vero non fuerint saturati, et murmurabunt.

Ego autem cantabo fortitudinem tuam: et exaltabo mane misericordiam tuam.

Quia factus es susceptor meus: et refugium meum, in die tribulationis meæ.

Adjutor meus tibi psallam, quia Deus susceptor meus es: Deus meus, misericordia mea.

ANT. Ab insurgentibus in me, libera me, Domine, quia occupaverunt animam meam.

my protector.

For the sin of their mouth, and the word of their lips: and let them be taken in their pride.

And for their cursing and lying they shall be talked of, when they are consumed: when they are consumed by thy wrath, and they shall be no more.

And they shall know that God will rule Jacob: and all the ends of the earth.

They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

They shall be scattered abroad to eat: and shall murmur if they be not filled.

But I will sing thy strength: and will extol thy mercy in the morning.

For thou art become my support and my refuge, in the day of my trouble.

Unto thee, O my helper, will I sing, for thou art God, my defence: my God, my mercy.

ANT. From them that rise up against me, deliver me, O Lord, for they are in possession of my soul.

In the eighth psalm, the royal prophet shows us the Messias threatened with death, and complaining of His disciples having abandoned Him.

ANT. Longe fecisti notos meos a me: traditus sum,

ANT. Thou hast put away my acquaintance far from me:

et non egrediebar.

I was delivered up, and I escaped not.

Psalm 87

Domine, Deus salutis meæ: in die clamavi, et nocte coram te.

Intret in conspectu tuo oratio mea: inclina aurem tuam ad precem meam.

Quia repleta est malis anima mea: et vita mea inferno appropinquavit.

Æstimatus sum cum descendentibus in lacum: factus sum sicut homo sine adjutorio, inter mortuos liber.

Sicut vulnerati dormientes in sepulchris, quorum non es memor amplius: et ipsi de manu tua repulsi sunt.

Posuerunt me in lacu inferiori: in tenebrosis, et in umbra mortis.

Super me confirmatus est furor tuus: et omnes fluctus tuos induxisti super me.

Longe fecisti notos meos a me: posuerunt me abominationem sibi.

O God, the God of my salvation, I have cried in the day, and in the night before thee.

Let my prayer come in before thee: incline thy ear to my petition.

For my soul is filled with evils: and my life hath drawn nigh to hell.

I am counted among them that go down to the pit: I am become as a man without help, free among the dead.

Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.

They have laid me in the lower pit: in the dark places and in the shadow of death.

Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

Thou hast put away my acquaintance far from me: they have set me an abomination to themselves.

Traditus sum, et non egrediebar: oculi mei languerunt præ inopia.

Clamavi ad te, Domine, tota die: expandi ad te manus meas.

Numquid mortuis facies mirabilia: aut medici suscitabunt, et confitebuntur tibi?

Numquid narrabit aliquis

I was delivered up, and came not forth: my eyes languished through poverty.

All the day I cried to thee, O Lord: I stretched out my hands to thee.

Wilt thou show wonders to the dead: or shall physicians raise to life, and give praise to thee?

Shall any one in the sepul-

in sepulchro misericordiam tuam: et veritatem tuam in perditione?

Numquid cognoscentur in tenebris mirabilia tua: et justitia tua in terra oblivionis?

Et ego ad te, Domine, clamavi: et mane oratio mea præveniet te.

Ut quid, Domine, repellis orationem meam: avertis faciem tuam a me?

Pauper sum ego, et in laboribus a juventute mea: exaltatus autem, humiliatus sum et conturbatus.

In me transierunt iræ tuæ: et terrores tui conturbaverunt me.

Circumdederunt me sicut aqua tota die: circumdederunt me simul.

Elongasti a me amicum et proximum: et notos meos a miseria.

ANT. Longe fecisti notos meos a me: traditus sum, et non egrediebar.

chre declare thy mercy, and thy truth in destruction?

Shall thy wonders be known in the dark: and thy justice in the land of forgetfulness?

But I, O Lord, have cried to thee, and in the morning my prayer shall prevent thee.

Lord, why castest thou off my prayer: why turnest thou away thy face from me?

I am poor and in labours from my youth: and being exalted, have been humbled and troubled.

Thy wrath hath come upon me: and thy terrors have troubled me.

They have come round about me like water all the day: they have compassed me about together.

Friend and neighbour thou hast put far from me: and my acquaintance because of misery.

ANT. Thou hast put away my acquaintance far from me: I was delivered up, and I escaped not.

The ninth psalm invokes the vengeance of God upon the unjust judges, who shed the Blood of the innocent Jesus, and forget that there is One in heaven who is witness of their injustice and of His immolation. The high priests, the doctors of the Law, the dastardly Pontius Pilate, are here described as unjust judges, upon whose heads will fall the wrath of heaven.

ANT. Captabunt in ani- ANT. They will hunt after

mam justi, et sanguinem innocentem condemnabunt.

the soul of the Just; and will condemn innocent Blood.

Psalm 93

Deus ultionum Dominus: Deus ultionum libere egit.

The Lord is the God to whom revenge belongeth: the God of revenge acted freely.

Exaltare qui judicas terram: redde retributionem superbis.

Lift up thyself, thou that judgest the earth: render a reward to the proud.

Usquequo peccatores Domine: usquequo peccatores gloriabuntur?

How long shall the wicked, O Lord, how long shall the wicked make their boast?

Effabuntur et loquentur iniquitatem: loquentur omnes qui operantur injustitiam?

How long shall they utter and speak wrong things: how long shall the workers of iniquity talk?

Populum tuum, Domine, humiliaverunt: et hæreditatem tuam vexaverunt.

Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

Viduam et advenam interfecerunt: et pupillos occiderunt.

They have slain the widow and the stranger: and they have murdered the fatherless.

Et dixerunt: Non videbit Dominus: nec intelliget Deus Jacob.

And they have said: The Lord shall not see: neither shall the God of Jacob understand.

Intelligite insipientes in populo: et stulti aliquando sapite.

Understand, ye senseless among the people: and you fools be wise at last.

Qui plantavit aurem, non audiet: aut qui finxit oculum, non considerat?

He that planted the ear, shall he not hear: or he that formed the eye, doth he not consider?

Qui corripit gentes, non arguet: qui docet hominem scientiam?

He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

Dominus scit cogitationes hominum: quoniam vanæ sunt.

The Lord knoweth the thoughts of men, that they are vain.

Beatus homo, quem tu erudieris, Domine: et de lege tua docueris eum.

Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

Ut mitiges ei a diebus

That thou mayst give him

malis: donec fodiatur peccatori fovea.

Quia non repellet Dominus plebem suam: et hæreditatem suam non derelinquet.

Quoadusque justitia convertatur in judicium: et qui juxta illam omnes qui recto sunt corde.

Quis consurget mihi adversus malignantes: aut quis stabit mecum adversus operantes iniquitatem?

Nisi quia Dominus adjuvit me: paulo minus habitasset in inferno anima mea.

Si dicebam: Motus est pes meus: misericordia tua, Domine, adjuvabat me.

Secundum multitudinem dolorum meorum in corde meo: consolationes tuæ lætificaverunt animam meam.

Numquid adhæret tibi sedes iniquitatis: qui fingis laborem in præcepto?

Captabunt in animam justi: et sanguinem innocentem condemnabunt.

Et factus est mihi Dominus in refugium: et Deus meus in adjutorium spei meæ.

Et reddet illis iniquitatem ipsorum: et in malitia eorum disperdet eos: disperdet illos Dominus Deus noster.

ANT. Captabunt in animam justi, et sanguinem innocentem condemnabunt.

℣. Locuti sunt adversum me lingua dolosa.

rest from the evil days: till a pit be dug for the wicked.

For the Lord will not cast off his people: neither will he forsake his own inheritance.

Until justice be turned into judgment: and they that are near it are all the upright of heart.

Who shall rise up for me against the evil doers? or who shall stand with me against the workers of iniquity?

Unless the Lord had been my helper: my soul had almost dwelt in hell.

If I said: my foot is moved: thy mercy, O Lord, assisted me.

According to the multitude of my sorrows in my heart: thy comforts have given joy to my soul.

Doth the seat of iniquity stick to thee, who framest labour in commandment?

They will hunt after the soul of the just: and will condemn innocent blood.

But the Lord is my refuge: and my God the help of my hope.

And he will render to them their iniquity: and in their malice he will destroy them: yea, the Lord our God will destroy them.

ANT. They will hunt after the soul of the Just: and will condemn innocent Blood.

℣. They have spoken against me with a deceitful tongue.

℟. Et sermonibus odii circumdederunt me, et expugnaverunt me gratis.

℟. And they have compassed me about with words of hatred, and have fought against me without cause.

Here is said the *Pater noster* in secret.

For the lessons of this nocturn, the Church has selected a passage from the Epistle to the Hebrews, where St. Paul speaks of the Son of God having become our High Priest and Mediator with the Father, by the shedding of His Blood. This precious Blood blots out our sins, and opens heaven to us, which Adam's sin had closed against us.

SEVENTH LESSON

De Epistola Beati Pauli Apostoli ad Hebræos.

Cap. iv. et v.

Festinemus ingredi in illam requiem: ut ne in idipsum quis incidat incredulitatis exemplum. Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio ancipiti: et pertingens usque ad divisionem animæ ac spiritus, compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis. Et non est ulla creatura invisibilis in conspectu ejus: omnia autem nuda et aperta sunt oculis ejus, ad quem nobis sermo. Habentes ergo Pontificem magnum, qui penetravit cœlos, Jesum Filium Dei, teneamus confessionem. Non enim habemus Pontificem qui non possit

From the Epistle of St. Paul the Apostle, to the Hebrews.

Ch. iv. and v.

Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief. For the word of God is living and effectual, and more piercing than any two-edged sword, and reaching unto the division of the soul and the spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is. Having therefore a great High Priest that hath passed into the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest who

compati infirmitatibus nostris: tentatum autem per omnia pro similitudine absque peccata.

℟. Tradiderunt me in manus impiorum, et inter iniquos projecerunt me, et non pepercerunt animæ meæ: congregati sunt adversum me fortes: ° Et sicut gigantes steterunt contra me.

℣. Alieni insurrexerunt adversum me, et fortes quæsierunt animam meam.

° Et sicut gigantes steterunt contra me.

cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin.

℟. They delivered me into the hands of the impious and cast me out among the wicked, and spared not my life: the powerful gathered together against me: ° And like giants they stood against me.

℣. Strangers have risen up against me, and the mighty have sought my soul.

° And like giants they stood against me.

EIGHTH LESSON

Adeamus ergo cum fiducia ad thronum gratiæ: ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Omnis namque pontifex ex hominibus assumptus, pro hominibus constituitur in iis quæ sunt ad Deum, ut offerat dona et sacrificia pro peccatis: qui condolere possit iis qui ignorant et errant: quoniam et ipse circumdatus est infirmitate. Et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis.

℟. Jesum tradidit impius summis principibus sacerdotum, et senioribus populi: ° Petrus autem sequebatur eum a longe, ut videret finem.

℣. Adduxerunt autem

Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid. For every high priest taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant, and that err: because he himself also is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins.

℟. The wicked man betrayed Jesus to the chief priests and elders of the people: ° But Peter followed him afar off, that he might see the end.

℣. And they led him to

eum ad Caïpham principem sacerdotum, ubi scribæ et pharisæi convenerant.

℣ Petrus autem sequebatur eum a longe, ut videret finem.

Caiphas the high priest, where the scribes and pharisees were met together.

℣ But Peter followed him afar off, that he might see the end.

NINTH LESSON

Nec quisquam sumit sibi honorem sed qui vocatur a Deo, tanquam Aaron. Sic et Christus non semetipsum clarificavit ut pontifex fieret: sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te. Quemadmodum et in alio loco dicit: Tu es sacerdos in æternum secundum ordinem Melchisedech. Qui in diebus carnis suæ, preces, supplicationesque ad eum, qui possit illum salvum facere a morte, cum clamore valido et lacrymis offerens, exauditus est pro sua reverentia. Et quidem cum esset Filius Dei, didicit ex iis, quæ passus est, obedientiam: et consummatus, factus est omnibus obtemperantibus sibi, causa salutis æternæ, appellatus a Deo pontifex juxta ordinem Melchisedech.

℟. Caligaverunt oculi mei a fletu meo: quia elongatus est a me, qui consolabatur me. Videte omnes populi, ℣ Si est dolor similis sicut dolor meus.

℣. O vos omnes qui trans-

Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself that he might be made a high priest: but he that said unto him: Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a priest for ever according to the order of Melchisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence: and whereas indeed he was the Son of God, he learned obedience by the things which he suffered: and being consummated he became, to all that obey him, the cause of eternal salvation, called by God a high-priest according to the order of Melchisedech.

℟. My eyes are darkened by my tears: for he is far from me that comforted me. See all ye people. ℣ If there be sorrow like unto my sorrow.

℣. O all ye that pass by

itis per viam, attendite et videte.

℣ Si est dolor similis sicut dolor meus.

Here is repeated: Caligaverunt oculi mei.

the way, behold and see,

℣ If there be sorrow like unto my sorrow.

Here is repeated: My eyes are darkened.

LAUDS

The first psalm of Lauds is the *Miserere*, as yesterday, page 336. It is sung to the following antiphon:

ANT. Proprio Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum.

ANT. God spared not his own Son, but delivered him up for us all.

The second psalm is one of those that were composed by David during the time of Absalom's rebellion. It is one of the psalms of Friday's ferial Lauds throughout the year; and is appropriate to the mystery of to-day, inasmuch as it expresses how the Messias was abandoned by His disciples, and how confidently He hoped in God.

ANT. Anxiatus est super me spiritus meus, in me turbatum est cor meum.

ANT. My spirit is in anguish within me, my heart within me is troubled.

PSALM 142

Domine, exaudi orationem meam: auribus percipe obsecrationem meam in veritate tua: exaudi me in tua justitia.

Et non intres in judicium cum servo tuo: quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam: humi-

Hear, O Lord, my prayer, give ear to my supplication in thy truth: hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought

liavit in terra vitam meam.

Collocavit me in obscuris sicut mortuos sæculi: et anxiatus est super me spiritus meus, in me turbatum est cor meum.

Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis: in factis manuum tuarum meditabar.

Expandi manus meas ad te: anima mea sicut terra sine aqua tibi.

Velociter exaudi me Domine: defecit spiritus meus.

Non avertas faciem tuam a me: et similis ero descendentibus in lacum.

Auditam fac mihi mane misericordiam tuam: quia in te speravi.

Notam fac mihi viam in qua ambulem: quia ad te levavi animam meam.

Eripe me de inimicis meis, Domine, ad te confugi: doce me facere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam: propter nomen tuum, Domine, vivificabis me in æquitate tua.

Educes de tribulatione animam meam: et in misericordia tua disperdes inimicos meos.

Et perdes omnes qui tribulant animam meam: quoniam ego servus tuus sum.

ANT. Anxiatus est super

down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old; and my spirit is in anguish within me, my heart within me is troubled.

I remembered the days of old, I meditated on all thy works, I mused upon the works of thy hands.

I stretched forth my hands to thee: my soul is as earth without water unto thee.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning: for in thee have I hoped.

Make the way known to me wherein I should walk: for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled: teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of troubles: and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul: for I am thy servant.

ANT. My spirit is in an-

me spiritus meus, et in me turbatum est cor meum.

guish within me, my heart within me is troubled.

The third psalm celebrates the great mystery of the Redemption accomplished on this day, the destruction of sin, and the propitiation of God's offended majesty. It is sung to the following antiphon:

ANT. Ait latro ad latronem: Nos quidem digna factis recipimus: hic autem quid fecit? Memento mei, Domine, dum veneris in regnum tuum.

ANT. The thief said to the thief: We, indeed, receive the due reward of our deeds; but what has this Man done? Remember me, O Lord, when thou shalt come into thy kingdom.

PSALM 84

Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ: operuisti omnia peccata eorum.

Mitigasti omnem iram tuam: avertisti ab ira indignationis tuæ.

Converte nos, Deus, salutaris noster: et averte iram tuam a nobis.

Numquid in æternum irasceris nobis? aut extendes iram tuam a generatione in generationem?

Deus, tu conversus vivificabis nos: et plebs tua lætabitur in te.

Ostende nobis, Domine, misericordiam tuam: et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus: quoniam loquetur pacem in plebem suam.

Thou hast blessed thy land, O Lord: thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

Thou hast softened all thine anger: thou hast turned away from the wrath of thine indignation.

Convert us, O God our Saviour: and turn away thine anger from us.

Wilt thou be angry with us for ever: or wilt thou stretch out thy wrath from generation to generation?

Thou shalt turn again, O God, and quicken us: and thy people shall rejoice in thee.

Show us thy mercy, O Lord; and grant us thy salvation.

I will hearken to what the Lord shall say within me: for he will speak peace unto his people:

Et super sanctos suos: et in eos qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius: ut inhabitet gloria in terra nostra.

Misericordia et veritas obviaverunt sibi: justitia et pax osculatæ sunt.

Veritas de terra orta est: et justitia de cœlo prospexit.

Etenim Dominus dabit benignitatem: et terra nostra dabit fructum suum.

Justitia ante eum ambulabit: et ponet in via gressus suos.

ANT. Ait latro ad latronem: Nos quidem digna factis recipimus: hic autem quid fecit? Memento mei, Domine, dum veneris in regnum tuum.

And unto his saints: and unto them that are converted in heart.

Surely his salvation is nigh unto them that fear him: that glory may dwell in our land.

Mercy and truth have met together: justice and peace have kissed each other.

Truth is sprung out of the earth: and justice hath looked down from heaven.

For the Lord shall give goodness: and our earth shall yield her fruit.

Justice shall walk before him; and shall set his steps in the way.

ANT. The thief said to the thief: We, indeed, receive the due reward of our deeds: but what has this Man done? Remember me, O Lord, when thou shalt come into thy kingdom.

The following canticle is that of the prophet Habacuc; it comes in the ferial Lauds of Friday, for penitential seasons. It celebrates the victory of Christ over His enemies, when He shall come to judge the world; and forms a sublime contrast with the humiliations which the Man-God suffers on this the day of His death.

ANT. Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris.

ANT. When my soul shall be in trouble, O Lord! thou wilt be mindful of thy mercy.

CANTICLE OF HABACUC

Domine, audivi auditionem tuam: et timui.

Domine, opus tuum: in

O Lord, I heard what thou madest me hear, and was afraid.

O Lord, thy work, in the

medio annorum vivifica illud.

In medio annorum notum facies: cum iratus fueris, misericordiæ recordaberis.

Deus ab austro veniet: et Sanctus de monte Pharan.

Operuit cœlos gloria ejus: et laudis ejus plena est terra.

Splendor ejus ut lux erit: cornua in manibus ejus.

Ibi abscondita est fortitudo ejus: ante faciem ejus ibit mors.

Et egredietur diabolus ante pedes ejus: stetit et mensus est terram.

Aspexit et dissolvit Gentes: et contriti sunt montes sæculi.

Incurvati sunt colles mundi: ab itineribus æternitatis ejus.

Pro iniquitate vidi tentoria Æthiopiæ: turbabuntur pelles terræ Madian.

Numquid in fluminibus iratus es, Domine: aut in fluminibus furor tuus, vel in mari indignatio tua?

Qui ascendes super equos tuos: et quadrigæ tuæ salvatio.

Suscitans suscitabis arcum tuum: juramenta tribubus, quæ locutus es.

Fluvios scindes terræ: vi-

midst of the years bring it to life.

In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

God will come from the south, and the Holy One from mount Pharan.

His glory covered the heavens: and the earth is full of his praise.

His brightness shall be as the light: horns are in his hands.

There is his strength hid: death shall go before his face.

And the devil shall go forth before his feet: he stood and measured the earth.

He beheld, and melted the nations: and the ancient mountains were crushed to pieces.

The hills of the world were bowed down, by the journeys of his eternity.

I saw the tents of Æthiopia for their iniquity: the curtains of the land of Madian shall be troubled.

Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea?

Who wilt ride upon thy horses: and thy chariots are salvation.

Thou wilt surely take up thy bow according to the oaths which thou hast spoken to the tribes.

Thou wilt divide the rivers

derunt te et doluerunt montes: gurges aquarum transiit.

Dedit abyssus vocem suam: altitudo manus suas levavit.

Sol et luna steterunt in habitaculo suo: in luce sagittarum tuarum, ibunt in splendore fulgurantis hastæ tuæ.

In fremitu conculcabis terram: et in furore obstupefacies Gentes.

Egressus es in salutem populi tui: in salutem cum Christo tuo.

Percussisti caput de domo impii: denudasti fundamentum ejus usque ad collum.

Maledixisti sceptris ejus, capiti bellatorum ejus: venientibus ut turbo ad dispergendum me.

Exsultatio eorum: sicut ejus qui devorat pauperem in abscondito.

Viam fecisti in mari equis tuis: in luto aquarum multarum.

Audivi et conturbatus est venter meus: a voce contremuerunt labia mea.

Ingrediatur putredo in ossibus meis: et subter me scateat.

Ut requiescam in die tribulationis: ut ascendam ad populum accinctum nostrum.

of the earth: the mountains saw thee and were grieved: the great body of waters passed away.

The deep put forth its voice: the deep lifted up its hands.

The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

Thou wentest forth for the salvation of thy people, for salvation with thy Christ.

Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

Their joy was like that of him that devoureth the poor man in secret.

Thou madest a way in the sea for thy horses, in the mud of many waters.

I have heard, and my bowels were troubled: my lips trembled at the voice.

Let rottenness enter into my bones, and swarm under me.

That I may rest in the day of tribulation: that I may go up to our people that are girded,

Ficus enim non florebit: et non erit germen in vineis.

Mentietur opus olivæ: et arva non afferent cibum.

Abscindetur de ovili pecus: et non erit armentum in præsepibus.

Ego autem in Domino gaudebo: et exsultabo in Deo Jesu meo.

Deus Dominus fortitudo mea: et ponet pedes meos quasi cervorum.

Et super excelsa mea deducet me victor: in psalmis canentem.

ANT. Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris.

For the fig-tree shall not blossom: and there shall be no spring in the vines.

The labour of the olive-tree shall fail: and the fields shall yield no food.

The flock shall be cut off from the fold: and there shall be no herd in the stalls.

But I will rejoice in the Lord: and I will rejoice in God my Jesus.

The Lord God is my strength: and he will make my feet like the feet of harts.

And he the conqueror will lead me upon my high places, singing psalms.

ANT. When my soul shall be in trouble, O Lord! thou wilt be mindful of thy mercy.

The last psalm, which belongs to the Lauds of Fridays, is sung to-day to the following antiphon:

ANT. Memento mei, Domine, dum veneris in regnum tuum.

ANT. Remember me, O Lord, when thou shalt come into thy kingdom.

PSALM 147

Lauda Jerusalem Dominum: Lauda Deum tuum Sion.

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: velociter currit sermo ejus.

Qui dat nivem sicut lanam:

Praise the Lord, O Jerusalem: praise thy God, O Sion.

For He hath strengthened the bars of thy gates: he hath blessed thy children within thee.

Who hath made peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth his speech upon the earth: his word runneth very swiftly.

Who giveth snow like wool;

nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas: ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea: flabit spiritus ejus et fluent aquæ.

he scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send out his word and shall melt them: his wind shall blow, and the waters shall run.

Qui annuntiat verbum suum Jacob: justitias et judicia sua Israel.

Non fecit taliter omni nationi: et judicia sua non manifestavit eis.

Who declareth his word unto Jacob: his justice and judgments unto Israel.

He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

ANT. Memento mei Domine, dum veneris in regnum tuum.

℣. Collocavit me in obscuris.

℟. Sicut mortuos sæculi.

ANT. Remember me, O Lord, when thou shalt come into thy kingdom.

℣. He hath made me to dwell in darkness.

℟. As those that have been dead of old.

After this versicle, is sung the canticle *Benedictus* (see page 347) with the following antiphon:

ANT. Posuerunt super caput ejus causam ipsius scriptam: Jesus Nazarenus Rex Judæorum.

ANT. They put over his head his cause written: Jesus of Nazareth, King of the Jews.

This antiphon having been repeated after the canticle, the choir sings, to a touching melody, the following words. She repeats them at the end of all the Canonical Hours of these three days, adding to them each day. The addition for to-day is, that the death which our Saviour deigned to suffer for us was the most disgraceful and painful of all deaths—the death of the cross.

℣. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

℣. Christ became, for our sake, obedient unto death, even to the death of the cross.

Then is said, in secret, the *Pater noster*, which is followed by the *Miserere* (page 336). This psalm is not sung, but only recited as explained in yesterday's Tenebræ. As soon as the *Miserere* is finished, the following prayer is said by the first in dignity:

Respice, quæsumus, Domine, super hanc familiam tuam: pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum:	Look down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ hesitated not to be delivered into the hands of wicked men, and to undergo the punishment of the cross:

(then the rest in secret:)

Qui tecum vivit et regnat, in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum. Amen.	Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

THE MORNING

The sun has risen upon Jerusalem. But the priests and scribes have not waited all this time without venting their rage upon Jesus. Annas, who was the first to receive the divine Captive, has had Him taken to his son-in-law Caiphas, the high priest. Here He is put through a series of insulting questions, which disdaining to answer, He receives a blow from one of the high priest's servants. False witnesses had already been prepared: they now come forward, and depose their lies against Him who is the very Truth: but their testimony is contradictory. Then Caiphas, seeing that this plan for convicting Jesus of blasphemy is only serving to expose his accomplices, turns to another. He asks Him a question, which will oblige our Lord to make an answer; and in this answer he, Caiphas, will discover blasphemy, and blasphemy will bring Jesus under the power of the

Synagogue. This is the question: 'I adjure Thee, by the living God, that Thou tell us, if Thou be the Christ the Son of God!'[1] Our Saviour, in order to teach us that we should show respect to those who are in authority, breaks the silence He has hitherto observed, and answers: 'Thou hast said it: I am: and hereafter ye shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven.'[2] Hereupon, the impious pontiff rises, rends his garments, and exclaims: 'He hath blasphemed! What further need have we of witnesses? Behold! now ye have heard the blasphemy: what think ye?' The whole place resounds with the cry: 'He is guilty of death!'[3]

The Son of God has come down upon the earth in order to restore man to life; and yet, here we have this creature of death daring to summon his divine Benefactor before a human tribunal, and condemning Him to death! And Jesus is silent, and bears with these presumptuous, these ungrateful, blasphemers! Well may we exclaim, in the words wherewith the Greek Church frequently interrupts to-day's reading of the Passion: 'Glory be to thy patience, O Lord!'

Scarcely have the terrible words, 'He is guilty of death,' been uttered, than the servants of the high priest rush upon Jesus. They spit upon Him, and blindfolding Him, they strike Him, saying: 'Prophesy, who is it that struck Thee?'[4] Thus does the Synagogue treat the Messias, who, they say, is to be their glory! And yet, these outrages, frightful as they are, are but the beginning of what our Redeemer has to go through.

But there is something far more trying than all this to the heart of Jesus, and it is happening at this

[1] St. Matt. xxvi. 63.
[2] *Ibid.* 64.—St. Mark xiv. 62.
[3] St. Matt. xxvi. 65, 66.
[4] St. Luke xxii. 64.

very time. Peter has made his way as far as the court of the high priest's palace. He is recognized by the bystanders as a Galilean, and one of Jesus' disciples. The apostle trembles for his life; he denies his Master, and affirms with an oath that he does not even know Him. What a sad example is here of the punishment of presumption! But Jesus has mercy on His apostle. The servants of the high priest lead Him near to the place where Peter is standing; He casts upon him a look of reproach and pardon; Peter immediately goes forth, and weeps bitterly. From this hour forward he can do nothing but lament his sin; and it is only on Easter morning, when Jesus shall appear to him after His Resurrection, that he will admit any consolation to his afflicted heart. Let us make him our model, now that we are spending these hours, with our holy mother the Church, in contemplating the Passion of Jesus. Peter withdraws, because he fears his own weakness; let us remain to the end, for what have we to fear? May our Jesus give us one of those looks, which can change the hardest and worst of hearts!

Meanwhile, the day-dawn breaks upon the city, and the chief priests make arrangements for taking Jesus before the Roman governor. They themselves have found Him guilty; they have condemned Him as a blasphemer, and according to the Law of Moses a blasphemer must be stoned to death. But they cannot apply the law: Jerusalem is no longer free, or governed by her own laws. The power over life and death may be exercised only by her conquerors, and that in the name of Cæsar. How is it that these priests and scribes can go through all this, and never once remember the prophecy of Jacob, that the Messias would come when the sceptre should be taken

away from Juda?[1] They know off by heart, they are the appointed guardians of, those prophecies, which describe the death to which this Messias is to be put; and yet, they are the very ones who bring it about! How is all this? They are blind, and it is jealousy that blinds them.

The rumour of Jesus' having been seized during the night, and that He is on the point of being led before the Roman governor, rapidly spreads through the city, and reaches Judas' ears. This wretched man had a passion for money, but there was nothing to make him desire the death of his divine Master. He knew Jesus' supernatural power. He perhaps flattered himself that He, who could command nature and the elements, would easily escape from the hands of His enemies. But now when he sees that He does not escape, and that He is to be condemned to death, he runs to the temple, and gives back the thirty pieces of silver to the chief priests. Is it that he is converted, and is about to ask his Master to pardon him? Alas, no! Despair has possession of him, and he puts an end to his existence. The recollection of all the merciful solicitations made to him, yesterday, by Jesus, both during the last Supper, and in the garden, gives him no confidence; it only serves to increase his despair. Surely, he well knew what a merciful Saviour he had to deal with! And yet, he despairs, and this at the very time when the Blood, which washes away the sins of the whole world, is about to be shed! He is lost, because he despaired.

The chief priests, taking Jesus with them present themselves at the governor's palace, demanding audience for a case of importance. Pilate comes forward, and peevishly asks them: 'What accusation bring ye against this Man?' They answer: 'If He were not a malefactor, we would not have delivered Him

[1] Gen. xlix. 10.

up to thee.' It is very evident, from these first words, that Pilate has a contempt for these Jewish priests; it is not less evident that they are determined to gain their cause. 'Take Him you,' says Pilate, 'and judge Him according to your Law.' The chief priests answer: 'It is not lawful for us to put any man to death.'[1]

Pilate leaves the hall, in order to speak with these men. He returns, and commands Jesus to be brought in. The Son of God and the representative of the pagan world are face to face. Pilate begins by asking Him: 'Art Thou the King of the Jews?' To this Jesus thus replies: 'My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews. But now My kingdom is not from hence'. 'Art Thou a King, then?' says Pilate. 'Thou sayest,' answers Jesus, 'that I am a King.' Having, by these last words, confessed His august dignity, our Lord offers a grace to this Roman; He tells him that there is something worthier of man's ambition than earthly honours. 'For this,' says Jesus, 'was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth My voice.' 'What is truth?' asks Pilate; but without waiting for the answer, he leaves Jesus, for he is anxious to have done with this case. He returns to the Jews, and says to them: 'I find no cause in Him.'[2] Pilate fancies that this Jesus must be a leader of some Jewish sect, whose teachings give offence to the chief priests, but which are not worth his examining into them: yet at the same time, he is convinced that He is a harmless Man, and that it would be foolish and unjust to accuse Him of disturbing the state.

[1] St. John xviii. 29-31. [2] *Ibid.* 33, 36, 37, 38.

Scarcely has Pilate expressed his opinion in favour of Jesus, than a long list of accusations is brought up against Him by the chief priests. Pilate is astonished at Jesus' making no reply, and says to Him: 'Dost Thou not hear how great testimonies they allege against Thee?'[1] These words are kindly meant, but Jesus still remains silent: they, however, excite His enemies to fresh fury, and they cry out: 'He stirreth up the people, teaching throughout all Judea, beginning from Galilee, even to this place.'[2] This word Galilee suggests a new idea to Pilate. Herod, the tetrarch of Galilee, happens to be in Jerusalem at this very time. Jesus is his subject; He must be sent to him. Thus Pilate will get rid of a troublesome case, and this act of courteous deference will re-establish a good understanding between himself and Herod.

The Saviour is therefore dragged through the streets of Jerusalem, from Pilate's house to Herod's palace. His enemies follow Him with relentless fury; but Jesus still observes His noble silence. Herod, the murderer of John the Baptist, insults Him, and ordering Him to be clothed in a white garment, as a fool, he sends Him back to Pilate. Another plan for ridding himself of this troublesome case now strikes the Roman governor. At the feast of the Pasch, he had the power of granting pardon to any one criminal the people may select. They are assembled together at the court-gates. He feels sure that their choice will fall upon Jesus, for it is but a few days ago that they led Him in triumph through the city: besides, he intends to make the alternative one who is an object of execration to the whole people; he is a murderer, and his name Barabbas. 'Whom will you that I release to you?' says Pilate:

[1] St. Matt. xxvii. 13. [2] St. Luke xxiii. 5.

'Barabbas, or Jesus, that is called the Christ?' He has not long to wait for the answer: the crowd exclaim: 'Not this man, but Barabbas!' 'What then,' replies Pilate, 'shall I do with Jesus, that is called the Christ?' 'Crucify Him.' 'Why, what evil hath He done? I will chastise Him, therefore, and let Him go.' But they, growing irritated at this, cry out so much the louder: 'Crucify Him! Crucify Him!'[1]

Pilate's cowardly subterfuge has failed, and left him in a more difficult position than he was before. His putting the innocent on a level with a murderer was in itself a gross injustice; and yet, he has not gone far enough for a people that is blind with passion. Neither does his promise to chastise Jesus satisfy them: they want more than His Blood; they insist on His death.

Here let us pause, and offer our Saviour a reparation for the insult He here receives. He is put in competition with a murderer, and the murderer is preferred! Pilate makes an attempt to save Jesus: but on what terms! He must be put on a footing with a vile wretch, and even so be worsted! Those very lips that, a few days back, sang 'Hosannah to the Son of David,' now clamour for His crucifixion! The city magistrate and governor pronounces Him innocent, and yet condemns Him to be scourged, because he fears a disturbance!

Jesus is made over to the soldiers to be scourged. They rudely strip Him of His garments, and tie Him to the pillar which is kept for this kind of torture. Fiercely do they strike Him; the Blood flows down His sacred Body. Let us adore this the second bloodshedding of our Jesus, whereby He expiates the sins we and the whole world have committed by the

[1] St. Matt. xxvii.—St. Luke xxiii.—St. John xviii.

flesh. This scourging is by the hands of Gentiles: the Jews delivered Him up to be punished, and the Romans were the executioners: thus have we all had our share in the awful deicide.

At last the soldiers are tired; they loose their Victim; but it is not out of anything like pity. Their cruelty is going to rest, and their rest is derision. Jesus has been called King of the Jews: a king, say they, must have a crown! Accordingly, they make one for the Son of David! It is of thorns. They press it violently upon His head, and this is the third bloodshedding of our Redeemer. Then, that they may make thier scoffing perfect, the soldiers throw a scarlet cloak over His shoulders, and put a reed, for a sceptre, into His hand; and bending their knee before Him, they thus salute Him: 'Hail, King of the Jews!' This insulting homage is accompanied with blows upon His face; they spit upon Him; and, from time to time, take the reed from His hand, wherewith to strike the thorns deeper into His head.

Here, the Christian prostrates himself before his Saviour, and says to Him with a heart full of compassion and veneration: 'Yes! my Jesus! Thou art King of the Jews! Thou art the Son of David, and therefore our Messias and our Redeemer! Israel, that hath so lately proclaimed Thee King, now unkings Thee; the Gentiles scoff at Thy royalty, making it a subject for keener insult; but reign Thou must, and over both Jews and Gentiles: over the Jews, by Thy justice, for they are soon to feel the sceptre of Thy revenge; over the Gentiles, by Thy mercy, for Thine apostles are soon to lead them to Thy feet. Receive, dearest King! our homage and submission! Reign now and for ever over our hearts, yea, over our whole being!'

Thus mangled and bleeding, holding the reed in

His hand, and with the scarlet tatters on His shoulders, Jesus is led back to Pilate. It is just the sight that will soften the hearts of the people; at least, Pilate thinks so; and taking Him with him to a balcony of the palace, he shows Him to the crowd below, saying: 'Behold the Man!'[1] Little did Pilate know all that these few words conveyed! He says not: 'Behold Jesus!' nor, 'Behold the King of the Jews!' He says: 'Behold the Man!' Man—the Christian understands the full force of the word thus applied to our Redeemer. Adam, the first man, rebelled against God, and, by his sin, deranged the whole work of the Creator: as a punishment for his pride and intemperance, the flesh tyrannized over the spirit; the very earth was cursed, and thorns were to be its growth. Jesus, the new Man, comes into this world, bearing upon Him, not the reality, but the appearance, the likeness, of sin: in Him, the work of the Creator regains the primeval order; but the change was not wrought without violence. To teach us that the flesh must be brought into subjection to the spirit, Jesus' Flesh was torn by the scourges; to teach us that pride must give way to humility, the only crown that Jesus wears is made of thorns. Yes, 'Behold the Man!' the triumph of the spirit over the flesh, the triumph of humility over pride.

Like the tiger that grows fiercer as he sees blood, so is Israel at the sight of Jesus after His scourging. 'Crucify Him! Crucify Him!'—The cry is still the same. 'Take Him you,' says Pilate, 'and crucify Him; for I find no cause in Him.' And yet, he has ordered Him to be scourged enough to cause His death! Here is another device of the base coward; but it, too, fails. The Jews have their answer ready; they put forward the right granted by the Romans

[1] St. John xix. 5.

to the nations that are tributary to the empire. 'We have,' say they, 'a law, and according to the law He ought to die; because He made Himself the Son of God.' Disconcerted by this reply, Pilate takes Jesus aside into the hall, and says to Him: 'Whence art Thou?' Jesus is silent; Pilate was not worthy to hear the answer to his question. This silence irritates him. 'Speakest Thou not to me?' says he. 'Knowest Thou not, that I have power to crucify Thee, and I have power to release Thee?' Here Jesus deigns to speak; and He speaks in order to teach us that every power of government, even where pagans are in question, comes from God, and not from a pretended social compact: 'Thou shouldst not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee, hath the greater sin.'[1]

This dignified reply produces an impression upon Pilate: he resolves to make another attempt to save Jesus. But the people vociferate a threat which alarms him: 'If thou release this Man, thou art not Cæsar's friend; for whosoever maketh himself a king, speaketh against Cæsar.' Still, he is determined to try and pacify the crowd. He leaves the hall, sits upon the judgment-seat, orders Jesus to be placed near him, and thus pleads for Him: 'Behold your King!' as though he would say, 'What have you or Cæsar to fear from such a pitiable object as this?' The argument is unavailing, and only provokes the cry: 'Away with Him! Away with Him! Crucify Him!' As though he did not believe them to be in earnest, Pilate says to them: 'Shall I crucify your King?' This time the chief priests answer: 'We have no king but Cæsar.'[2] When the very ministers of God can talk thus, religion is at an end. No king

[1] St. John xix. [2] *Ibid.*

but Cæsar! Then, the sceptre is taken from Juda, and Jerusalem is cast off, and the Messias is come!

Pilate, seeing that nothing can quell the tumult, and that his honour as governor is at stake, decides on making Jesus over to His enemies. Though against his own inclination, he passes the sentence, which is to cause him such remorse of conscience that he will afterwards seek relief in suicide. He takes a tablet, and with a *style* writes the inscription which is to be fastened to the cross. The people demand that two thieves should be crucified at the same time; it would be an additional insult to Jesus: this, too, he grants, fulfilling the prophecy of Isaias: And with the wicked was He reputed.[1] Having thus defiled his soul with the most heinous of crimes, Pilate washes his hands before the people, and says to them: 'I am innocent of the Blood of this just Man; look ye to it!' They answer him with this terrible self-imprecation: 'His Blood be upon us and upon our children!'[2] The mark of parricide here fastens on this ungrateful and sacrilegious people; Cain-like, they shall wander fugitives on the earth. Eighteen hundred years have passed since then; slavery, misery, and contempt, have been their portion; but the mark is still upon them. Let us Gentiles—upon whom the Blood of Jesus has fallen as the dew of heaven's mercy—return fervent thanks to the goodness of our heavenly Father, who hath so loved the world, as to give it His only-begotten Son.[3] Let us give thanks to the Son, who, seeing that our iniquities could not be blotted out save by His Blood, shed it, on this day, even to the very last drop.

Here commences 'the way of the cross': the house of Pilate, where our Jesus receives the sentence of death, is the first station. Our Redeemer is con-

[1] Is. liii. 12. [2] St. Matt. xxvii. 24, 25. [3] St. John iii. 16.

signed, by the governor's order, into the hands of the Jews. The soldiers seize Him, and drag Him from the court. They strip Him of the scarlet cloak and bid Him clothe Himself with His own garments as before the scourging. The cross is ready and they put it on His wounded shoulders. The place where the new Isaac loads Himself with the wood of His sacrifice, is the second station. To Calvary!—this is the word of command, and it is obeyed: soldiers, executioners, priests, scribes, people—these form the procession. Jesus moves slowly on; but after a few paces, exhausted by the loss of Blood and by His sufferings, He falls under the weight of His cross. It is the first fall, and marks the third station.

He falls, not so much by the weight of His cross, as by that of our sins! The soldiers roughly lay their hands on Him, and force Him up again. Scarcely has He resumed His steps, than He is met by His afflicted Mother. The 'valiant woman', whose love is stronger than death, was not to be absent at such an hour as this. She must see her Son, follow Him, keep close to Him, even to His last breath. No tongue can tell the poignancy of her grief. The anxiety she has endured during the last few days has exhausted her strength. All the sufferings of Jesus have been made known to her by a divine revelation; she has shared each one of them with Him. But now she cannot endure to be absent, and makes her way through the crowd. The sacrifice is nigh its consummation; no human power could keep such a Mother from her Jesus. The faithful Magdalene is by her side, bathed in tears; John, Mary the mother of James the Less, and Salome the mother of John, are also with her: they weep for their divine Master, she for her Son. Jesus sees her, but

cannot comfort her, for all this is but the beginning of what He is to endure. Oh! what an additional suffering was this for His loving Heart, to see His Mother agonizing with sorrow! The executioners observe the Mother of their Victim, but it would be too much mercy in them to allow her to speak to Him; she may follow, if she please, with the crowd; it is more than she could have expected, to be allowed this meeting, which we venerate as the fourth station of the way of the cross.

But from this to the last there is a long distance, for there is a law that all criminals are to be executed outside the city walls. The Jews are afraid of Jesus' expiring before reaching the place of sacrifice. Just at this time, they behold a man coming from the country, by name Simon of Cyrene; they order him to help Jesus to carry His cross. It is out of a motive of cruelty to our Lord, but it gives Simon the honour of sharing with Him the fatigue of bearing the instrument of the world's salvation. The spot where this happens is the fifth station.

A little farther on, an incident occurs which strikes the executioners themselves with astonishment. A woman makes her way through the crowd, and setting the soldiers at defiance, comes close up to Jesus. She holds her veil in her hands, and with it respectfully wipes the face of our Lord, for it is covered with blood, sweat, and spittle. She loves Jesus, and cares not what may happen to her, so she can offer Him this slight comfort. Her love receives its reward: she finds her veil miraculously impressed with the likeness of Jesus' Face. This courageous act of Veronica marks the sixth station of the way of the cross.

Jesus grows weaker at each step: He falls a second time: it is the seventh station. Again do the soldiers

violently raise Him up, and push Him along the road. It is easy to follow in His footsteps, for a streak of Blood shows where He has passed. A group of women is following close behind the soldiers; they heed not the insults heaped upon them; their compassion makes them brave. But the last brutal treatment shown to Jesus is more than they can bear in silence; they utter a cry of pitiful lamentation. Our Saviour is pleased with these women, who, in spite of the weakness of their sex, are showing more courage than all the men of Jerusalem put together. He affectionately turns towards them, and tells them what a terrible chastisement is to follow the crime they are now witnessing. The chief priests and scribes recognize the dignity of the Prophet that had so often spoken to them: they listen with indignation; and, at this the eighth station of the great way, they hear these words: 'Daughters of Jerusalem! weep not over Me, but weep for yourselves and for your children. For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us! And to the hills: Cover us!'[1]

At last, they reach the foot of the hill. Calvary is steep; but it is the place of Jesus' Sacrifice. He begins the ascent, but falls a third time: the hallowed spot is counted as the ninth station. A third time the soldiers force Jesus to rise and continue His painful journey to the summit of the hill, which is to serve as the altar for the holocaust that is to surpass all others in holiness and power. The executioners seize the cross and lay it upon the ground, preparatory to nailing the divine Victim to it. According to a custom practised both by the Romans and the Jews, a cup

[1] St. Luke xxiii. 28-30.

containing wine and myrrh is offered to Jesus. This drink, which had the bitterness of gall, was given as a narcotic, in order to deaden, in some degree, the feeling of the criminal, and lessen his pain. Jesus raises to His lips the cup, which is proffered Him rather from custom than from any idea of kindness; but He drinks not its contents, for He wishes to feel the full intensity of the suffering He accepts for our sake. Then the executioners, having violently stripped Him of His garments, which had fastened to His wounds, lead Him to the cross. The place where He was thus stripped of His garments, and where the cup of bitter drink was presented to Him, is venerated as the tenth station of the way of the cross. The first nine, from Pilate's hall to the foot of Calvary, are still to be seen in the streets of Jerusalem; but the tenth and the remaining four are in the interior of the church of Holy Sepulchre, whose spacious walls enclose the spot where the last mysteries of the Passion were accomplished.

But we must here interrupt our history: we have already anticipated the hours of this great Friday, and we shall have to return, later on, to the hill of Calvary. It is time to assist at the service of our holy mother the Church, in which she celebrates the Death of her divine Spouse. We must not wait for the usual summons of the bells; they are silent; we must listen to the call of our faith and devotion. Let us, then, repair to the house of God.

THE MORNING SERVICE

The service of this morning consists of four parts which we now proceed to explain. First of all, we have the lessons; next, the prayers; thirdly, the veneration of the cross; and lastly, the Mass of the

Presanctified. These solemn and unusual rites announce to the faithful the sacredness of this day, as also the suspension of the holy Sacrifice, for which they are substituted. The altar is stripped; the cross is covered with a black veil; the candles are of yellow wax; everything in the sanctuary bespeaks mournfulness. As soon as the choir have recited None, the celebrant and sacred ministers approach the altar; their black vestments denote the grief of holy Church. On reaching the foot of the altar, they prostrate, and pray in silence, while the acolytes cover the altar with a single cloth, instead of the three which are always required when Mass is celebrated. The celebrant and ministers then rise, and the lessons are begun.

THE LESSONS

The first portion of this morning's function consists of two prophetic passages from the old Testament, and of the Passion according to St. John. The passage from the prophet Osee tells us of the merciful designs of God in favour of His new people, the Gentiles, who were dead, and who, nevertheless, were to rise again *in three days* with Christ, whom they do not yet so much as know. *Ephraim* and *Juda* are to be treated otherwise: their material sacrifices have not been acceptable to a God, who loves *mercy* above every other gift, and rejects the offerings of those whose hearts are filled with bitterness.

LESSON

(Osee, Chap. vi.)

Hæc dicit Dominus: In tribulatione sua mane consurgent ad me. Venite et revertamur ad Dominum:

Thus saith the Lord: In their affliction they will rise early to me. Come, and let us return to the Lord: For he hath

quia ipse cœpit et sanabit nos: percutiet, et curabit nos. Vivificabit nos post duos dies: in die tertia suscitabit nos, et vivemus in conspectu ejus. Sciemus sequemurque, ut cognoscamus Dominum. Quasi diluculum præparatus est egressus ejus; et veniet quasi imber nobis temporaneus et serotinus terræ. Quid faciam tibi Ephraïm? Quid faciam tibi Juda? Misericordia vestra quasi nubes matutina: et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, occidi eos in verbis oris mei: et judicia tua quasi lux egredientur. Quia misericordiam volui, et non sacrificium: et scientiam Dei, plus quam holocausta.

taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth; and thy judgments shall go forth as the light. For I desired mercy and not sacrifice; and the knowledge of God more than holocausts.

The Tract is taken from the canticle of the prophet Habacuc, which we have already sung at Lauds. It foretells the second coming of Christ, when He shall come in glory and majesty to judge them that have crucified Him.

TRACT

Domine, audivi auditum tuum, et timui: consideravi opera tua, et expavi.

℣. In medio duorum animalium innotesceris: dum appropinquaverint anni, cognosceris: dum advenerit tempus, ostenderis.

Lord, I have heard thy words, and was afraid: I considered thy works, and trembled.

℣. Thou wilt appear between two animals: when the years draw near, thou wilt be known; when the time shall come thou wilt be shown.

℣. In eo, dum conturbata fuerit anima mea: in ira misericordiæ memor eris.

℣. Deus a Libano veniet, et sanctus de monte umbroso et condenso.

℣. Operuit cœlos majestas ejus: et laudis ejus plena est terra.

℣. When my soul shall be in trouble, even in thy wrath thou wilt remember thy mercy.

℣. God will come from Libanus, and the Holy One from the dark mountain.

℣. His majesty hath clouded the heavens; and the earth is full of his praise.

The Church sums up, in the following Collect, the prayers of her children She reminds our heavenly Father of His justice towards Judas and His mercy towards the good thief, and begs that every remnant of the old man may be removed from us, and we may rise again with our Lord Jesus Christ.

The deacon says:

Flectamus genua. Let us kneel down.

The subdeacon:

Levate. Stand up again.

COLLECT

Deus, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit: concede nobis tuæ propitiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum.

O God, from whom both Judas received the punishment of his sin, and the thief the reward of his confession: grant us the effects of thy mercy; that as our Lord Jesus Christ, at the time of his Passion, bestowed on both different rewards according to their merits: so having destroyed the old man within us, he may give us grace to rise again with him. Who liveth, &c.

The second lesson now follows. It is taken from the Book of Exodus, and describes to us the ancient rite of the paschal lamb, which was the figure of the reality that is given us to-day. It is to be a

lamb without spot or *blemish*. Its blood has the power of preserving from death those whose dwellings are sprinkled with it. It is not only to be immolated; it is to be eaten by them that have been saved by it. It is to be the food of the wayfarer; and they who partake of it must stand while they eat, like unto men who have no time to lose during this passing life. Its immolation is the signal of the Pasch; the immolation of our Emmanuel, the Lamb of God, is the signal of our Pasch.

LESSON

(Exod. Chap. xii)

In diebus illis: Dixit Dominus ad Moysen et Aaron in terra Ægypti: Mensis iste vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum cœtum filiorum Israël, et dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus, ut sufficere possit ad vescendum agnum, assumet vicinum suum, qui junctus est domui suæ: juxta numerum animarum, quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: juxta quem ritum tolletis et hædum. Et servabitis eum usque ad quartam decimam diem mensis hujus. Immolabitque eum universa multitudo filiorum Israel ad vesperam.

In those days: The Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month, let every man take a lamb, by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put

Et sument de sanguine ejus: ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes, cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua: sed tantum assum igni. Caput cum pedibus ejus et intestinis vorabitis: nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum. Renes vestros accingetis: et calceamenta habebitis in pedibus, tenentes baculos in manibus: et comedetis festinanter. Est enim Phase (id est transitus) Domini.

it upon both the sideposts, and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it until morning. If there be anything left you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is, the passage) of the Lord.

This magnificent prophecy is followed by a Tract taken from Psalm cxxxix, in which the Church represents our Redeemer (who has been betrayed into the hands of His enemies) praying to His eternal Father.

TRACT

Eripe me, Domine, ab homine malo: a viro iniquo libera me.

℣. Qui cogitaverunt malitias in corde: tota die constituebant prælia.

℣. Acuerunt linguas suas sicut serpentis: venenum aspidum sub labiis eorum.

℣. Custodi me, Domine,

Deliver me, O Lord, from the evil man: rescue me from the unjust man.

℣. Who have devised iniquities in their hearts: all the day long they designed battles.

℣. They have sharpened their tongues like a serpent: the venom of asps is under their lips.

℣. Keep me, O Lord, from

de manu peccatoris: et ab hominibus iniquis libera me.

℣. Qui cogitaverunt supplantare gressus meos: absconderunt superbi laqueum mihi.

℣. Et funes extenderunt in laqueum pedibus meis: juxta iter scandalum posuerunt mihi.

℣. Dixi Domino: Deus meus es tu: exaudi, Domine, vocem orationis meæ.

℣. Domine, Domine, virtus salutis meæ: obumbra caput meum in die belli.

℣. Ne tradas me, Domine, a desiderio meo peccatori: cogitaverunt adversus me, ne derelinquas me, ne unquam exaltentur.

℣. Caput circuitus eorum: labor labiorum ipsorum operiet eos.

℣. Verumtamen justi confitebuntur nomini tuo: et habitabunt recti cum vultu tuo.

the hand of the wicked: and from unjust men deliver me.

℣. Who have proposed to supplant my steps: the proud have hid a net for me.

℣. And they have stretched out cords for a snare: they have laid for me a stumbling-block by the way side.

℣. I said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication.

℣. O Lord, Lord, the might of my salvation: cover thou my head in the day of battle.

℣. Give me not up, O Lord, from my desire to the wicked: they have plotted against me: do not thou forsake me, lest they should triumph.

℣. The head of their compassing me about: the labour of their lips shall overwhelm them.

℣. But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

The prophets have prepared us for the fulfilment of their types. Holy Church is now going to relate to us the history of our Saviour's Passion. It is St. John, the fourth of the evangelists, and an eye-witness of what took place on Calvary, who is about to describe to us the last moments of Jesus' mortal life. Let us be all attention, and beg our Lord to give us something of that devotion, which filled the soul of His beloved disciple as he stood at the foot of the cross.

THE PASSION

Passio Domini nostri Jesu Christi secundum Joannem.

Cap. xviii. et xix.

In illo tempore: Egressus est Jesus cum discipulis suis, trans torrentem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum: quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et pharisæis ministros: venit illuc cum laternis, et facibus et armis. Jesus itaque sciens omnia, quæ ventura erant super eum, processit, et dixit eis: Quem quæritis? Responderunt ei: Jesum Nazarenum. Dicit eis Jesus: Ego sum. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis: Ego sum, abierunt retrorsum et ceciderunt in terram. Iterum ergo interrogavit eos: Quem quæritis? Illi autem dixerunt: Jesum Nazarenum. Respondit Jesus: Dixi vobis, quia ego sum. Si ergo me quæritis, sinite hos abire. Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdidi ex eis quemquam. Simon ergo Petrus habens gla-

The Passion of our Lord Jesus Christ, according to John.

Ch. xviii. and xix.

At that time: Jesus went with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of soldiers, and servants from the chief priests and the pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them: I am he: they went backward and fell to the ground. Again therefore he asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you, that I am he. If therefore you seek me, let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter, having a

dium, eduxit eum et percussit pontificis servum, et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: Mitte gladium tuum in vaginam. Calicem quem dedit mihi Pater, non bibam illum?

Cohors ergo et tribunus et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum, et adduxerunt eum ad Annam primum: erat enim socer Caiphæ, qui erat pontifex anni illius. Erat autem Caiphas, qui consilium dederat Judæis: Quia expedit unum hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus pontifici: et introivit cum Jesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici: et dixit ostiariæ, et introduxit Petrum. Dicit ergo Petro ancilla ostiaria: Numquid et tu ex discipulis es hominis istius? Dicit ille: Non sum. Stabant autem servi et ministri ad prunas, quia frigus erat: et calefaciebant se. Erat autem cum eis et Petrus stans, et calefaciens se.

Pontifex ergo interroga-

sword, drew it: and struck a servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him; and they led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing and warming himself.

The high priest therefore

vit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus: Ego palam locutus sum mundo. Ego semper docui in synagoga, et in templo, quo omnes Judæi conveniunt: et in occulto locutus sum nihil. Quid me interrogas? Interroga eos qui audierunt quid locutus sim ipsis: ecce hi sciunt quæ dixerim ego. Hæc autem cum dixisset, unus assistens ministrorum dedit alapam Jesu dicens: Sic respondes pontifici? Respondit ei Jesus: Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me cædis? Et misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: Numquid et tu ex discipulis ejus es? Negavit ille et dixit: Non sum. Dicit ei unus ex servis pontificis, cognatus ejus cujus abscidit Petrus auriculam: Nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus: et statim gallus cantavit.

Adducunt ergo Jesum a Caipha in prætorium. Erat autem mane. Et ipsi non introierunt in prætorium, ut non contaminarentur: sed ut manducarent Pascha. Exivit ergo Pilatus ad eos foras, et dixit: Quam ac-

asked Jesus of his disciples and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said. And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me? And Annas sent him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with him? Again therefore Peter denied: and immediately the cock crew.

Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them and said: What accusation bring

cusationem affertis adversus hominem hunc? Responderunt, et dixerunt ei: Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus: Accipite eum vos; et secundum legem vestram judicate eum. Dixerunt ergo ei Judæi: Nobis non licet interficere quemquam. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in prætorium Pilatus; et vocavit Jesum, et dixit ei: Tu es Rex Judæorum? Respondit Jesus: A temetipso hoc dicis, an alii dixerunt tibi de me? Respondit Pilatus: Numquid ego Judæus sum? Gens tua, et pontifices tradiderunt te mihi. Quid fecisti? Respondit Jesus: Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Judæis. Nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo Rex es tu? Respondit Jesus: Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum: ut testimonium perhibeam veritati. Omnis qui est ex veritate, audit vocem meam. Dicit ei Pilatus: Quid est veritas? Et cum hoc dixisset, iterum exivit

you against this man? They answered and said to him: If he were not a malefactor we would not have delivered him up to thee. Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this I came into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews and said

ad Judæos, et dicit eis: Ego nullam in eo invenio causam. Est autem consuetudo vobis, ut unum dimittam vobis in Pascha. Vultis ergo dimittam vobis Regem Judæorum? Clamaverunt ergo rursum omnes dicentes: Non hunc sed Barabbam. Erat autem Barabbas latro.

Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus, et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: Ave, Rex Judæorum. Et dabant ei alapas. Exivit ergo iterum Pilatus foras, et dicit eis: Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. Exivit ergo Jesus portans coronam spineam et purpureum vestimentum. Et dicit eis: Ecce Homo. Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum vos, et crucifigite: ego enim non invenio in eo causam. Responderunt ei Judæi: Nos legem habemus, et secundum legem debet mori: quia Filium Dei se fecit. Cum ergo audisset Pilatus hunc sermonem magis timuit. Et ingressus est prætorium iterum: et

to them: I find no cause in him. But you have a custom that I should release one unto you at the Pasch: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

Then therefore Pilate took Jesus and scourged him. And the soldiers platting a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him and said: Hail, King of the Jews. And they gave him blows. Pilate therefore went forth again, and saith to them: Behold I bring him forth unto you, that you may know that I find no cause in him. Jesus therefore came forth bearing the crown of thorns, and the purple garment. And he saith to them: Behold the man. When the chief priests therefore and the servants had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus;

dixit ad Jesum: Unde es tu? Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus: Mihi non loqueris? Nescis, quia potestatem habeo crucifigere te, et potestatem habeo dimittere te? Respondit Jesus: Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, majus peccatum habet. Et exinde quærebat Pilatus dimittere eum. Judæi autem clamabant, dicentes: Si hunc dimittis, non es amicus Cæsaris. Omnis enim qui se regem facit, contradicit Cæsari. Pilatus autem cum audisset hos sermones, adduxit foras Jesum, et sedit pro tribunali in loco qui dicitur Lithostrotos, hebraïce autem Gabbatha.

Erat autem parasceve Paschæ, hora quasi sexta. Et dicit Judæis: Ecce rex vester. Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem vestrum crucifigam? Responderunt pontifices: Non habemus regem, nisi Cæsarem. Tunc ergo tradidit eis illum, ut crucifigeretur. Susceperunt autem Jesum: et eduxerunt. Et bajulans sibi crucem, exixit in eum qui dicitur Calvariæ locum, hebraïce autem Golgotha: ubi crucifi-

Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth: and sat down in the judgment-seat in the place that is called Lithostrotos; and in the Hebrew, Gabbatha.

And it was the Parasceve of the Pasch, about the sixth hour; and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then therefore he delivered him to them for to be crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha, where they cru-

xerunt eum, et cum eo alios duos hinc et hinc, medium autem Jesum. Scripsit autem et titulum Pilatus: et posuit super crucem. Erat autem scriptum: Jesus Nazarenus, Rex Judæorum. Hunc ergo titulum multi Judæorum legerunt: quia prope civitatem erat locus, ubi crucifixus est Jesus. Et erat scriptum hebraïce, græce, et latine. Dicebant ergo Pilato pontifices Judæorum: Noli scribere: Rex Judæorum: sed quia ipse dixit, Rex sum Judæorum. Respondit Pilatus: Quod scripsi, scripsi. Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus (et fecerunt quatuor partes, unicuique militi partem) et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem: Non scindamus eam, sed sortiamur de illa cujus sit. Ut Scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi, et in vestem meam miserunt sortem. Et milites quidem hæc fecerunt.

Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus, Maria Cleophæ, et Maria Magdalene. Cum vidisset ergo Jesus matrem et discipulum stantem, quem diligebat, dicit

cified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was, Jesus of Nazareth the King of the Jews. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore when they had crucified him took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be; that the Scripture might be fulfilled saying: 'They have parted my garments among them, and upon my vesture they have cast lots.' And the soldiers indeed did these things.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore had seen his mother, and the disciple standing whom he loved, he

matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in sua. Postea sciens Jesus, quia omnia consummata sunt: ut consummaretur Scriptura, dixit: Sitio. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit: Consummatum est. Et inclinato capite, tradidit spiritum.

saith to his mother: Woman behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus, therefore, when he had taken the vinegar said: It is consummated. And bowing his head, he gave up the ghost.

Here a pause is made, as on Palm Sunday. All kneel down, and if such be the custom of the place, they prostrate and kiss the ground.

Judæi ergo (quoniam Parasceve erat), ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura; sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit: et

Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it,

verum est testimonium ejus. Et ille scit, quia vera dicit, ut et vos credatis. Facta sunt enim hæc, ut Scriptura impleretur: Os non comminuetis ex eo. Et iterum alia Scriptura dicit: Videbunt in quem transfixerunt.

hath given testimony; and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the Scripture might be fulfilled: 'You shall not break a bone of him.' And again another Scripture saith: 'They shall look on him whom they pierced.'

Here the deacon kneels at the foot of the altar, and prays, in silence, that the blessing of God may descend upon him; but he does not ask the blessing, as usual, from the celebrant, either upon the incense or upon himself. Neither do the acolytes hold their torches while he sings the Gospel. The subdeacon does not offer the missal to the priest, at the end of the Gospel. The omission of all these ceremonies is expressive of the grief which fills the soul of the bride of Christ, the Church.

Post hæc autem rogavit Pilatum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum) ut tolleret corpus Jesu. Et permisit Pilatus. Venit ergo et tulit corpus Jesu. Venit autem et Nicodemus, qui venerat ad Jesum nocte primum, ferens mixturam myrrhæ et aloes, quasi libras centum. Acceperunt ergo corpus Jesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire. Erat autem in loco, ubi crucifixus est, hortus; et in horto monumentum novum,

After these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified, a garden; and in

in quo nondum quisquam positus erat. Ibi ergo propter Parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

THE PRAYERS

Having thus described to us the Passion and Death of her divine Spouse, the Church would follow the example set her by this the Mediator of the world. St. Paul tells us that Jesus, when dying on the cross, offered up to His eternal Father, for all mankind, prayers and supplications, with a strong cry and tears.[1] Therefore it is that, from the earliest ages, the Church has presented to the divine Majesty, upon this day, a solemn formula of prayers, in which she intercedes for the necessities of the whole world. How truly is she the mother of men, and the affectionate bride of Jesus! All, even the Jews, are included in this her intercession, which she makes, under the shadow of the cross, to the Father of all ages.

Each of these prayers is prefaced by a few words, which show its object. The deacon then bids the faithful kneel down; and the subdeacon tells them to rise, and unite in the prayer made by the priest.

Oremus, dilectissimi nobis, pro Ecclesia sancta Dei: ut eam Deus et Dominus noster, pacificare, adunare, et custodire dignetur toto orbe terrarum: subjiciens ei principatus, et potestates: detque nobis quietam et

Let us pray, most dearly beloved brethren, for the holy Church of God, that the Lord God would be pleased to grant her peace, maintain her in union, and preserve her all over the earth. That he would likewise bring into her bosom the

[1] Heb. v. 7.

tranquillam vitam degentibus, glorificare Deum Patrem omnipotentem.

princes and potentates of the whole world, and grant us peace and tranquillity in this life, so that we may glorify God the Father almighty.

OREMUS

The deacon: Flectamus genua.

The subdeacon: Levate.

Omnipotens sempiterne Deus, qui gloriam tuam omnibus in Christo gentibus revelasti: custodi opera misericordiæ tuæ: ut Ecclesia tua toto orbe diffusa, stabili fide in confessione tui nominis perseveret. Per eumdem, &c.

℟. Amen.

Oremus et pro beatissimo Papa nostro N. ut Deus et Dominus noster, qui elegit eum in ordine episcopatus, salvum atque incolumem custodiat Ecclesiæ suæ sanctæ, ad regendum populum sanctum Dei.

LET US PRAY

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O almighty and eternal God, who, by Christ, hast revealed thy glory to all nations; preserve the works of thine own mercy, that thy Church, which is spread over the whole world, may persevere with a constant faith in the confession of thy name. Through the same, &c.

℟. Amen.

Let us pray also for our most holy Father Pope N., that our Lord God, who hath made choice of him in the order of the episcopacy, may preserve him in health and safety for the good of his holy Church, to govern the holy people of God.

OREMUS

The deacon: Flectamus genua.

The subdeacon: Levate.

Omnipotens sempiterne Deus, cujus judicio universa fundantur: respice propitius ad preces nostras, et electum nobis Antistitem tua pietate conserva: ut

LET US PRAY

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O almighty and eternal God, by whose appointment all things are established and maintained; mercifully regard our prayers, and by thy goodness preserve the Prelate

Christiana plebs, quæ te gubernatur auctore, sub tanto Pontifice, credulitatis suæ meritis augeatur. Per Dominum.

℟. Amen.

Oremus et pro omnibus episcopis, presbyteris, diaconibus, subdiaconibus, acolythis, exorcistis, lectoribus, ostiariis, confessoribus, virginibus, viduis: et pro omni populo sancto Dei.

chosen to govern us; that the Christian people who are governed by thy authority, may increase the merits of their faith under so great a Pontiff. Through, &c.

℟. Amen.

Let us also pray for all bishops, priests, deacons, subdeacons, acolytes, exorcists, lectors, doorkeepers, confessors, virgins, widows, and for all the holy people of God.

OREMUS

The deacon: Flectamus genua.

The subdeacon: Levate.

Omnipotens sempiterne Deus, cujus Spiritu totum corpus Ecclesiæ sanctificatur et regitur: exaudi nos pro universis Ordinibus supplicantes: ut gratiæ tuæ munere, ab omnibus tibi gradibus fideliter serviatur. Per Dominum.

℟. Amen.

LET US PRAY

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O almighty and eternal God, by whose Spirit the whole body of the Church is sanctified and governed; hear our prayers for all Orders thereof; that by the operation of thy grace, thou mayst be served by every rank and condition. Through, &c.

℟. Amen.

The Church of Rome, in the following prayer, had in view the emperor of Germany, who was formerly the head of the germanic confederation, and, in the middle ages, was entrusted by the Church with the charge of propagating the faith among the northern nations. This prayer is now omitted, excepting in those countries which are subject to Austria.

Oremus et pro Christianissimo imperatore nostro N. ut Deus et Dominus no-

Let us pray also for the most Christian emperor N., that the Lord God may re-

ster subditas illi faciat omnes barbaras nationes, ad nostram perpetuam pacem.

OREMUS

The deacon: Flectamus genua.

The subdeacon: Levate.

Omnipotens sempiterne Deus, in cujus manu sunt omnium potestates, et omnium jura regnorum: respice ad Romanum benignus imperium; ut gentes, quæ in sua feritate confidunt, potentiæ tuæ dextera comprimantur. Per Dominum.

℟. Amen.

Oremus et pro catechumenis nostris: ut Deus et Dominus noster adaperiat aures præcordiorum ipsorum, januamque misericordiæ: ut per lavacrum regenerationis, accepta remissione omnium peccatorum, et ipsi inveniantur in Christo Jesu Domino nostro.

duce to his obedience all barbarous nations for our perpetual peace.

LET US PRAY

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O almighty and eternal God, in whose hands are the power and right of all kingdoms, graciously look down on the Roman empire: that those nations who confide in their own haughtiness and strength, may be reduced by the power of thy right hand.

℟. Amen.

Let us pray also for our catechumens, that our Lord God may open for them the ears of their hearts, and the gates of mercy; that having received the remission of sin by the laver of regeneration, they may also belong to our Lord Jesus Christ.

OREMUS

The deacon: Flectamus genua.

The subdeacon: Levate.

Omnipotens sempiterne Deus, qui Ecclesiam tuam nova semper prole fœcundas: auge fidem et intellectum catechumenis nostris: ut renati fonte baptismatis, adoptionis tuæ filiis aggre-

LET US PRAY

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O almighty and eternal God, who continually makest the Church fruitful in new children, increase the faith and understanding of our catechumens, that, being born again at the font of Baptism, they may

gentur. Per Dominum.

℟. Amen.

Oremus, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus: morbos auferat: famem depellat: aperiat carceres: vincula dissolvat: peregrinantibus reditum, infirmantibus sanitatem, navigantibus portum salutis indulgeat.

OREMUS

The deacon: Flectamus genua.

The subdeacon: Levate.

Omnipotens sempiterne Deus, mœstorum consolatio, laborantium fortitudo, perveniant ad te preces de quacumque tribulatione clamantium: ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant adfuisse. Per Dominum.

℟. Amen.

Oremus et pro hæreticis et schismaticis: ut Deus et Dominus noster eruat eos ab erroribus universis: et ad sanctam matrem Ecclesiam Catholicam atque apostolicam revocare dignetur.

OREMUS

The deacon: Flectamus genua.

The subdeacon: Levate.

be joined to thy adopted children. Through, &c.

℟. Amen.

Let us pray, most dearly beloved brethren, to God the Father almighty, that he would purge the world of all errors, cure diseases, drive away famine, open prisons, break chains, grant a safe return to travellers, health to the sick, and a secure harbour to such as are at sea.

LET US PRAY

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O almighty and eternal God, the comfort of the afflicted, and the strength of those that labour; let the prayers of all such as call upon thee in tribulation, come to thee; that all, with joy, may find the effects of thy mercy in their necessities. Through, &c.

℟. Amen.

Let us pray also for all heretics and schismatics, that our Lord God would be pleased to deliver them from all their errors, and call them back to our holy mother the Catholic and apostolic Church.

LET US PRAY

The deacon: Let us kneel down.

The subdeacon: Stand up again.

Omnipotens sempiterne Deus, qui salvas omnes, et neminem vis perire: respice ad animas diabolica fraude deceptas: ut omni hæretica pravitate deposita, errantium corda resipiscant, ut ad veritatis tuæ redeant unitatem. Per Dominum.

℟. Amen.

Oremus et pro perfidis Judæis: ut Deus et Dominus noster auferat velamen de cordibus eorum, ut et ipsi agnoscant Jesum Christum Dominum nostrum.

O almighty and eternal God, who savest all and wouldst have none to perish: look down on those souls that are seduced by the deceits of the devil; that the hearts of all those who err, laying aside all heretical malice, may repent and return to the unity of the truth. Through, &c.

℟. Amen.

Let us pray also for the perfidious Jews; that the Lord God would withdraw the veil from their hearts, that they also may acknowledge our Lord Jesus Christ thy Son.

Here the deacon does not invite the faithful to kneel. The Church has no hesitation in offering up a prayer for the descendants of Jesus' executioners; but in doing so she refrains from genuflecting, because this mark of adoration was turned by the Jews into an insult against our Lord during the Passion. She prays for His scoffers; but she shrinks from repeating the act wherewith they scoffed at Him.

Omnipotens sempiterne Deus, qui etiam Judaicam perfidiam a tua misericordia non repellis: exaudi preces nostras, quas pro illius populi obcæcatione deferimus: ut agnita veritatis tuæ luce, quæ Christus est, a suis tenebris eruantur. Per eumdem Dominum.

℟. Amen.

Oremus et pro paganis: ut Deus omnipotens auferat iniquitatem a cordibus eorum: ut relictis idolis suis, convertantur ad Deum vi-

O almighty and eternal God, who deniest not thy mercy even to the perfidious Jews; hear our prayers which we pour forth for the blindness of that people; that by acknowledging the light of thy truth, which is the Christ, they may be brought out of their darkness. Through the same, &c.

℟. Amen.

Let us pray also for the pagans, that almighty God would remove all iniquity from their hearts; that quitting their idols, they may be converted

vum et verum, et unicum Filium ejus Jesum Christum, Deum et Dominum nostrum.

to the true and living God, and his only Son, Jesus Christ our Lord.

OREMUS

The deacon: Flectamus genua.

The subdeacon: Levate.

Omnipotens sempiterne Deus, qui non mortem peccatorum, sed vitam semper inquiris: suscipe propitius orationem nostram: et libera eos ab idolorum cultura: et aggrega Ecclesiæ tuæ sanctæ, ad laudem et gloriam nominis tui. Per Dominum.

℟. Amen.

LET US PRAY

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O almighty and eternal God, who seekest not the death of sinners, but that they should live; mercifully hear our prayers, and deliver them from their idolatry: and, to the praise and glory of thy name, admit them into thy holy Church. Through, &c.

℟. Amen.

THE VENERATION OF THE CROSS

The prayers are ended. The charity and zeal of the Church have embraced the whole universe of men, invoking upon them the merciful effusion of that precious Blood, which is now flowing from the Wounds of her crucified Lord. She turns next to her faithful children. Filled with holy indignation at the humiliations heaped upon her Jesus, she invites us to a solemn act of reparation: it is to consist in venerating that cross which our divine Lord has borne to the summit of Calvary, and to which He is to be fastened with nails. The cross is a stumbling-block to the Jews, and foolishness to the Gentiles;[1] but to us Christians it is the trophy of Jesus' victory, and the instrument of the world's redemption. It is worthy of our deepest veneration, because of the honour conferred upon it by the Son of God: He

[1] 1 Cor. i. 23.

consecrated it by His own Blood, He worked our salvation by its means. No time could be more appropriate than this for honouring it with the humble tribute of our veneration.

The holy ceremony of venerating the cross on Good Friday was first instituted in Jerusalem, in the fourth century. Owing to the pious zeal of the empress St. Helen, the true cross had then recently been discovered, to the immense joy of the whole Church. The faithful, as might be expected, were desirous of seeing this precious relic, and accordingly it was exposed every Good Friday. This brought a very great number of pilgrims to Jerusalem; and yet how few, comparatively, could hope to have the happiness of such a visit, or witness the magnificent ceremony! An imitation of what was done on this day at Jerusalem was a natural result of these pious desires. It was about the seventh century, that the practice of publicly venerating the cross on Good Friday was introduced into other churches. True, it was but an image of the true cross that these other churches could show to the people; but as the respect that is paid to the true cross refers to Christ Himself, the faithful could offer Him a like homage of adoration, even though not having present before their eyes the sacred wood which had been consecrated by the Blood of Jesus. Such was the origin of the imposing ceremony at which holy Church now invites us to assist.

The celebrant takes off the chasuble; which is the badge of the priesthood; it is in order that the reparation, which he is to be the first to offer to our outraged Jesus, may be made with all possible humility. He then stands on the step near the Epistle side of the altar, and turns his face towards the people. The deacon takes down the cross from

the altar, and gives it to the celebrant, who then unveils the upper part as far as the arms. He raises it a little, and sings these words:

Ecce lignum crucis:	Behold the wood of the cross:

Then he continues, joined by the deacon and subdeacon:

in quo salus mundi pepen-dit.	on which hung the salvation of the world.

The people then kneel down, and venerate the cross, while the choir sings these words:

Venite, adoremus.	Come, let us adore.

This first exposition, which is made at the side of the altar, and in a low tone of voice, represents the first preaching of the cross, that, namely, which the apostles made, when, for fear of the Jews, they dared not to speak of the great mystery except to the few faithful disciples of Jesus. For the same reason, the priest but slightly elevates the cross. The homage here paid to it is intended as a reparation for the insults and injuries offered to our Redeemer in the house of Caiphas.

The priest then comes to the front of the step, and is thus nearer to the people. He unveils the right arm of the cross, and holds up the holy sign of our redemption higher than the first time. He then sings, and on a higher note:

Ecce lignum crucis:	Behold the wood of the cross:

Then he continues, joined by the deacon and subdeacon:

in quo salus mundi pepen-dit.	on which hung the salvation of the world.

The people then fall upon their knees, and continue in that posture, while the choir sings:

Venite, adoremus.	Come, let us adore.

This second elevation of the holy cross signifies the apostles' extending their preaching of the mystery of our redemption to the Jews, after the descent of the Holy Ghost; by which preaching they made many thousand converts, and planted the Church in the very midst of the Synagogue. It is intended as a reparation to our Saviour, for the treatment He received in the court of Pilate.

The priest then advances to the middle of the altar, and, with his face still turned towards the people, he removes the veil entirely from the cross. He elevates it more than he did the two preceding times, and triumphantly sings on a still higher note:

Ecce lignum crucis:	Behold the wood of the cross:

The deacon and subdeacon here unite their voices with his:

in quo salus mundi pependit.	on which hung the salvation of the world.

The people fall down upon their knees, and the choir sings:

Venite, adoremus.	Come, let us adore.

This third and unreserved manifestation represents the mystery of the cross being preached to the whole earth, when the apostles, after being rejected by the majority of the Jewish people, turned towards the Gentiles, and preached Jesus crucified even far beyond the limits of the Roman empire. It is intended as a reparation to our Lord for the outrages offered to Him on Calvary.

There is also another teaching embodied in this ceremony of holy Church. By this gradual unveiling of the cross, she would express to us the contrast of the Jewish and the Christian view. The one finds

nothing in Christ crucified but shame and ignominy: the other discovers in Him the power and the wisdom of God.[1] Honour, then, and veneration to His cross, now that the veil is removed by faith! Unveiled let it be upon our altar, for He that died upon it is soon to triumph by a glorious Resurrection! Yea, let every crucifix in our church be unveiled, and every altar beam once more with the vision of the glorious standard!

But the Church is not satisfied with showing her children the cross that has saved them; she would have them approach, and kiss it. The priest leads the way. He has already taken off his chasuble; he now takes off his shoes also, and then advances towards the place where he has put the crucifix. He makes three genuflections at intervals, and finally kisses the cross. The deacon and subdeacon follow him, then the clergy, and lastly the people.

The chants which are used during this ceremony are exceedingly fine. First of all, there are the *Improperia*, that is, the reproaches made by our Saviour to the Jews. Each of the first three stanzas of this plaintive hymn is followed by the *Trisagion*, or prayer to the thrice-holy God, who, as Man, suffers death for us. Oh! let us fervently proclaim Him to be *the Holy, the Immortal!* This form of prayer was used at Constantinople, so far back as the fifth century. The Roman Church adopted it, retaining even the original Greek words, to which, however, she adds a Latin translation. The rest of this beautiful chant contains the comparison made by our Lord between the favours He has bestowed upon the Jewish people, and the injuries He has received from them in return.

[1] 1 Cor. i. 24.

THE 'IMPROPERIA,' OR 'REPROACHES'

Populo meus, quid feci tibi, aut in quo contristavi te? Responde mihi. Quia eduxi te de terra Ægypti, parasti crucem Salvatori tuo.

Agios o Theos.

Sanctus Deus.

Agios ischyros.

Sanctus fortis.

Agios athanatos, eleison imas.

Sanctus immortalis, miserere nobis.

My people, what have I done to thee? or in what have I grieved thee? Answer me. Because I brought thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

O Holy God!

O Holy God!

O Holy and Strong!

O Holy and Strong!

O Holy and Immortal, have mercy on us.

O Holy and Immortal, have mercy on us.

Quia eduxi te per desertum quadraginta annis: et manna cibavi te, et introduxi te in terram satis bonam, parasti crucem Salvatori tuo.

Agios o Theos, &c.

Because I was thy guide through the desert for forty years, and fed thee with manna, and brought thee into an excellent land, thou hast prepared a cross for thy Saviour.

O Holy God, &c,

Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam: et tu facta es mihi nimis amara: aceto namque sitim meam potasti: et lancea perforasti latus Salvatori tuo.

Agios o Theos, &c.

What more should I have done to thee, and have not done? I have planted thee for my most beautiful vineyard: and thou hast proved very bitter to me, for in my thirst thou gavest me vinegar to drink; and piercedst the side of thy Saviour with a spear.

O Holy God, &c.

Ego propter te flagellavi Ægyptum cum primogenitis suis: et tu me flagellatum tradidisti.

Populo meus, quid feci tibi, aut in quo contristavi te? Responde mihi.

For thy sake I scourged Egypt with her first-born; and thou hast delivered me up to be scourged.

My people, what have I done to thee? or in what have I grieved thee? Answer me.

Ego eduxi te de Ægypto, demerso Pharaone in mare Rubrum: et tu me tradidisti principibus sacerdotum.

Populo meus, &c.

Ego ante te aperui mare: et tu aperuisti lancea latus meum.

Populo meus, &c.

Ego ante te præivi in columna nubis: et tu me duxisti ad prætorium Pilati.

Populo meus, &c.

Ego te pavi manna per desertum: et tu me cæcidisti alapis et flagellis.

Populo meus, &c.

Ego te potavi aqua salutis de petra: et tu me potasti felle et aceto.

Populo meus, &c.

Ego propter te Chananæorum reges percussi: et tu percussisti arundine caput meum.

Populo meus, &c.

Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam.

Populo meus, &c.

Ego te exaltavi magna virtute: et tu me suspendisti in patibulo crucis.

Populo meus, &c.

I led thee out of Egypt, having drowned Pharaoh in the Red Sea; and thou hast delivered me up to the chief priests.

My people, &c.

I opened the sea before thee; and thou hast opened my side with a spear.

My people, &c.

I went before thee in a pillar of cloud; and thou hast brought me to the court of Pilate.

My people, &c.

I fed thee with manna in the desert; and thou hast beaten me with buffets and stripes.

My people, &c.

I gave thee wholesome water to drink out of the rock, and thou hast given me for my drink gall and vinegar.

My people, &c.

For thy sake I smote the kings of Chanaan; and thou hast smitten my head with a cane.

My people, &c.

I gave thee a royal sceptre, and thou hast given to my head a crown of thorns.

My people, &c.

By great might I raised thee on high; and thou hast hanged me on the gibbet of the cross.

My people, &c.

The *Improperia* are followed by this solemn antiphon, in which the two great mysteries are blended together: the Crucifixion and the Resurrection. This union eloquently expresses the triumph of our Redeemer.

Crucem tuam adoramus, Domine, et sanctam Resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gaudium in universo mundo.

Ps. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.

Then is repeated: Crucem tuam, &c.

We adore thy cross, O Lord, and we praise and glorify thy holy Resurrection, for by the wood of the cross the whole earth is filled with joy.

Ps. May God have mercy on us and bless us; may his countenance shine upon us, and may he have mercy on us.

Then is repeated: We adore, &c.

If the adoration of the cross is not yet finished, the following hymn is sung. It was composed by Mamertus Claudianus, in the sixth century. One of the stanzas is repeated after each six verses, as the burden of the hymn.

HYMN

Crux fidelis, inter omnes
Arbor una nobilis:
Nulla silva talem profert,
Fronde, flore, germine.
Dulce lignum, dulces clavos,
Dulce pondus sustinet.

O faithful cross! thou noblest of all trees. No forest yields thy like, in leaf, or flower, or fruit.

Sweet is the wood, that hath nails so sweet, and bears so sweet a weight!

Pange lingua gloriosi
Lauream certaminis,
Et super crucis trophæo
Dic triumphum nobilem;
Qualiter Redemptor orbis
Immolatus vicerit.

O sing, my tongue, the victory of the glorious combat! Tell how was won the noble triumph on the trophy of the cross, and how the world's Redeemer, when immolated, conquered.

Repeat: Crux fidelis.

Repeat: O faithful cross.

De parentis protoplasti
Fraude factor condolens,
Quando pomi noxialis
In necem morsu ruit,
Ipse lignum tunc notavit,
Damna ligni ut solveret.

Repeat: Dulce lignum.

Our Creator compassionated his creature, our first parent, when, being deceived, he became a victim of death by eating the fatal fruit: and even then he chose the tree, whereby to make good the evils brought on us by that other tree.

Repeat: Sweet is the wood.

Hoc opus nostræ salutis
Ordo depoposcerat,
Multiformis proditoris
Ars ut artem falleret ;
Et medelam ferret inde,
Hostis unde læserat.

Repeat: Crux fidelis.

This was the plan designed for our salvation: that artifice divine should foil the artifice of satan, the archseducer; and turn the very instrument, wherewith the enemy had wounded us, into our remedy.

Repeat: O faithful cross.

Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus orbis conditor:
Atque ventre virginali
Carne amictus prodiit.

Repeat: Dulce lignum.

When, therefore, the fulness of God's time had come, the Son, by whom the world was made, was sent from heaven; and having clothed himself with our flesh, in the Virgin's womb, he came among us.

Repeat: Sweet is the wood.

Vagit infans, inter arcta
Conditus præsepia:
Membra pannis involuta
Virgo mater alligat,
Et Dei manus, pedesque
Stricta cingit fascia.

Repeat: Crux fidelis.

He lies a weeping Babe in a little crib. His Virgin Mother swathes his limbs with clothes. The hands and feet of God are tied with bands !

Repeat: O faithful cross.

Lustra sex qui jam peregit,
Tempus implens corporis:
Sponte libera Redemptor
Passioni deditus:
Agnus in crucis levatur
Immolandus stipite.

Repeat: Dulce lignum.

Thirty years he lived on earth, and his mortal life was nigh its end. He, our Redeemer, willingly gave himself up to his Passion ; he, the Lamb of Sacrifice, was raised upon the cross.

Repeat: Sweet is the wood.

Felle potus, ecce languit;
Spina, clavi, lancea,
Mite corpus perforarunt;
Unda manat et cruor:
Terra, pontus, astra, mundus
Quo lavantur flumine.
Repeat: Crux fidelis.

His drink is gall: his strength is gone: his tender flesh is pierced with thorns, and nails, and spear; and from it flows a stream of water and blood, wherewith the earth and sea, the stars and world, are washed.
Repeat: O faithful cross.

Flecte ramos arbor alta,
Tensa laxa viscera:
Et rigor lentescat ille,
Quem dedit nativitas:
Et superni membra Regis
Tende miti stipite.
Repeat: Dulce lignum.

Bow down thy branches, lofty tree! unstring thy sinews, soften thine inborn hardness, and gently welcome the Body of our almighty King!
Repeat: Sweet is the wood.

Sola digna tu fuisti
Ferre mundi victimam,
Atque portum præparare
Arca mundo naufrago:
Quam sacer cruor perunxit,
Fusus Agni corpore.

Thou alone wast found worthy to bear the Victim of the world! Thou wast the ark that led this ship-wrecked world into the haven of salvation! The sacred Blood that flowed from the Lamb covered and anointed thee.
Repeat: O faithful cross.

Sempiterna sit beatæ
Trinitati gloria:
Æqua Patri, Filioque,
Par decus Paraclito;
Unius Trinique nomen
Laudet universitas. Amen.
Repeat: Dulce lignum.

To the blessed Trinity be glory everlasting! To the Father, Son, and Holy Ghost, be equal praise! May heaven and earth praise the name of the triune God! Amen.
Repeat: Sweet is the wood.

Towards the end of the veneration of the cross, the candles are lighted, and the deacon spreads a corporal upon the altar, for the blessed Sacrament is to be placed there. As soon as the faithful have finished their adoration, the priest takes the cross and replaces it over the altar.

MASS OF THE PRESANCTIFIED

So vividly is the Church impressed with the remembrance of the great Sacrifice offered to-day on Calvary, that she refrains from renewing on her altars the immolation of the divine Victim: she contents herself with partaking of the sacred mystery by Communion. Formerly the clergy and laity were also permitted to communicate; but the present discipline is that only the priest shall receive. After the priest has resumed his chasuble, the clergy go in procession to the altar, where the consecrated Host has been reserved since yesterday's Mass. The deacon takes the chalice which contains it, and places it on the altar. The priest, having offered the homage of his adoration to our Redeemer, takes into his hands the chalice wherein He is inclosed whom heaven and earth cannot contain. The clergy, with lighted tapers in their hands, return to the high altar, and sing, during the procession, the hymn of the cross.

HYMN

Vexilla Regis prodeunt;
Fulget crucis mysterium,
Qua Vita mortem pertulit,
Et morte vitam protulit.

The standard of our King comes forth: the mystery of the cross shines upon us, that cross on which Life suffered death, and by his death gave life.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

He was pierced with the cruel spear, that, by the Water and the Blood which flowed from the wound, he might cleanse us from sin.

Impleta sunt quæ concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

Here on the cross was fulfilled the prophecy foretold in David's truthful words: 'God hath reigned from the tree.'

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

O fair and shining tree! beautified by the scarlet of the King, and chosen as the noble trunk that was to touch such sacred limbs!

Beata cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

O blessed tree! on whose arms hung the ransom of the world! It was the balance, wherein was placed the Body of Jesus, and thereby hell lost its prey.

O crux, ave, spes unica,
Hoc Passionis tempore,
Piis adauge gratiam,
Reisque dele crimina.

Hail, O cross! our only hope! During these days of the Passion, increase to the good their grace, and cleanse sinners from their guilt.

Te fons salutis, Trinitas,
Collaudet omnis spiritus:
Quibus crucis victoriam
Largiris, adde præmium.
Amen.

May every spirit praise thee, O holy Trinity, thou fount of salvation! and by the cross, whereby thou gavest us victory, give us, too, our recompense. Amen.

As soon as the priest has reached the altar, the deacon receives the sacred Host upon a paten, and pours wine and water into the chalice. Let us reverently fix our eyes upon the altar. The priest censes the offerings and the altar, as usual; but, to express the grief which now fills the soul of the Church, he himself is not thurified. He says, secretly, the following prayers.

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

May this incense, which hath been blessed by thee, O Lord, ascend unto thee, and may thy mercy descend upon us.

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

Let my prayer, O Lord, ascend like incense in thy sight. May the lifting up of my hands be like the evening sacrifice. Place, O Lord, a

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

guard upon my mouth, and a gate of prudence before my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving the thurible to the deacon, he says:

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

May the Lord kindle within us the fire of his love, and the flame of everlasting charity. Amen.

Here he washes his hands, and then returns to the middle of the altar, where he says the following prayer in secret:

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

Receive us, O Lord, coming to thee in the spirit of humility, and with a contrite heart: and grant that the sacrifice of this day may be so celebrated by us, as to be well pleasing unto thee, O Lord our God!

He then turns towards the people, and asks their prayers, saying:

Orate fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren pray: that this my sacrifice and yours may be acceptable to God the Father almighty.

The usual answer, *Suscipiat*, is omitted; and the celebrant immediately sings, on the ferial tone, the *Pater noster*. Let us join, with earnest confidence, in the seven petitions. Our Jesus, with His arms extended on the cross, is now offering them for us, to His eternal Father. This is the solemn hour, when every prayer offered to heaven, through His mediation, is sure to be granted.

Pater noster, qui es in cœlis, sanctificetur nomen

Our Father, who art in heaven, hallowed be thy

tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation.

℟. But deliver us from evil.

The celebrant, having answered *Amen* in secret, says aloud the following prayer, which is said secretly in every Mass. He there prays that we may be delivered from every evil, set free from sin, and established in peace.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris, ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus: per omnia sæcula sæculorum.

℟. Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and ever glorious Virgin Mary Mother of God, and of the holy apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, thy Son, our Lord, who with thee and the Holy Ghost liveth and reigneth God: world without end.

℟. Amen.

But before receiving the sacred Host in holy Communion, the priest invites us to adore it. Taking, then, in his right hand, the adorable Body of our Redeemer, he raises it on high, as Jesus was raised up on the cross.

The faithful, who are kneeling during this part of the Service, bow down in profound adoration before their crucified Lord.

The priest then divides the Host into three parts, one of which he puts into the chalice, that thus he may sanctify the wine and water which he is to take after having communicated. The wine is not changed into the Blood of Jesus by contact with the consecrated particle; but it thereby receives a very special benediction, similar to that which attached to the garments worn by our Saviour.

After this, the celebrant recites, in secret, the last of the three prayers which precede the Communion; and then, taking the two portions of the Host into his left hand, he says thrice:

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.	Lord, I am not worthy that thou shouldst enter under my roof: say but the word, and my soul shall be healed.

He then communicates. After which, he takes also the wine and water, and the sacred particle which he had put into the chalice. He then washes his fingers, returns to the middle of the altar, and says, in secret, the following prayer:

Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.	Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; that of a temporal gift it may become to us an eternal remedy.

Thus terminates the *Mass of the Presanctified.* The priest, with the sacred ministers, makes a genuflection at the foot of the altar to the cross, and retires to the sacristy. The choir immediately begins Vespers, which are simply recited.

VESPERS

After the *Pater* and *Ave* have been said in secret, the five antiphons and psalms of yesterday are recited: page 384. The *Magnificat* has the following antiphon:

ANTIPHON OF THE MAGNIFICAT

Cum accepisset Jesus acetum dixit: Consummatum est. Et inclinato capite, emisit spiritum.	When Jesus had taken the vinegar, he said: It is consummated. And bowing down his head, he gave up the ghost.

Then is said the canticle *Magnificat* (see page 90). The antiphon is repeated, and the following versicle is added:

℣. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.	℣. Christ became, for our sake, obedient unto death, even to the death of the cross.

This is followed by the *Pater noster*, in secret; after which, the Psalm *Miserere* (page 336) is recited with a suppressed voice; and then the prayer *Respice*.

Respice, quæsumus, Domine, super hanc familiam tuam: pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum:	Look down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ hesitated not to be delivered into the hands of wicked men, and to undergo the punishment of the cross:

(then the rest in secret :)

Qui tecum vivit et regnat, in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum. Amen.	Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

[illegible]

[illegible] will [illegible] be [illegible] to [illegible] with [illegible] the [illegible] Office: [illegible] let us, [illegible] keep our heart and thoughts upon [illegible] Redeemer, for these are the very hours when He [illegible] our salvation. Our morning's meditation [illegible] Calvary, where we were considering [illegible] the executioners stripped Jesus of His clothes, [illegible] mailing Him on the cross. Let us [illegible] the consummation of the Sacrifice, [illegible] for us to the justice of His eternal Father.

The executioners [illegible] Jesus to the spot where the [illegible] lying on the ground: it is the eleventh station. [illegible] land destined for a holocaust. He lays Himself [illegible] that it to serve as the altar. They [illegible] His hands and feet to the places [illegible] and fasten them with nails to the wood. The Blood gushes forth from these our [illegible] wings, wherein our souls are to find their [illegible]. This is the fourth bloodshedding. [illegible] the strokes of the hammer, and every [illegible] wound [illegible] heart. Magdalen's grief is inen[illegible] by the incapability of helping the tortured [illegible]. Jesus is heard to speak: it is His first word [illegible] Calvary: 'Father, forgive them for they know [illegible] what they do!'[1] O infinite goodness of our [illegible]! He has come into this world, which is the [illegible] of His hands, and men nail Him to a cross: [illegible] Her pays for them, and in His [illegible] Heeses [illegible] excuse them!

The Victim is fastened to the wood, where on He is [illegible] but the cross is not to be left, as it is, lying

[1] St. Luke xxiii. 34.

on the ground. Isaias has foretold that the Root of Jesse is to be raised up as a standard of all nations.[1] Our crucified God must be raised up, and, by that elevation, purify the polluted atmosphere of this world, infested as it is by the spirits of wickedness. He is the Mediator between God and men; He is our High Priest; our Intercessor: He is lifted up[2] between earth and heaven, making reconciliation between them.[3] Not far from the spot where the cross now lies on the ground, they have made a hole in the rock, wherein to fix it, so that all may have a sight of Him that hangs upon it. It is the twelfth station. It needs a great effort to raise and plant the Tree of the world's Redemption. The soldiers lift it up, and then, with impatient vehemence, let it fall into the hole. The shock tears the four wounds. Oh! see Him now exposed naked before the multitude, this good Jesus who has come to clothe the nakedness that sin had caused in us!

The soldiers have done their work, and now they claim His garments. They tear them into four lots, and each takes a share. But a strange feeling induces them to respect His tunic, which was without a seam, and, as we are told by a pious tradition, was woven by the hand of His blessed Mother. 'Let us not cut it,' say they, 'but let us cast lots for it, whose it shall be.'[4] It is a symbol of the unity of the Church, which is never to be broken under any pretext whatsoever.

Above our Redeemer's head there are written these words, in Hebrew, Greek, and Latin: JESUS OF NAZARETH, KING OF THE JEWS. The people read this inscription, and say it to each other; without wishing it, they are once more proclaiming the royalty of the Son of David. The enemies of Jesus are quick enough

[1] Is. xi. 10.
[2] St. John xii. 32.
[3] Rom. v. 11.
[4] St. John xix. 24.

to perceive this: they hasten to Pilate, and beseech him to have the title changed. The only answer he deigns to make them is: 'What I have written, I have written.'[1] The holy fathers have noticed a circumstance of the crucifixion, which expresses how this King of the Jews is, indeed, rejected by His chosen people, but will reign all the more gloriously over the nations of the earth, whom the Father has given to Him for His inheritance. The circumstance we allude to is this: the soldiers, when fixing the cross in the rock, have so placed it that Jesus has His back to Jerusalem, and is stretching out His arms towards the countries of the west. The Sun of truth is setting on the deicide city, and rising upon the new Jerusalem, that proud Rome, which feels that she is destined to be the eternal city, yet knows not that she is to be so by the cross.

The tree of our salvation, as it falls into the hole prepared for it, strikes against a tomb: it is that of our first parent. The Blood of the Redeemer flows down the cross and falls upon a skull: it is the skull of Adam, whose sin has called for this great expiation. In His mercy, the Son of God wills that the instrument wherewith He has gained pardon for the guilty world should rest amidst the very bones of him that first caused its guilt. Thus is satan confounded: the creation is not, as he has hitherto thought, turned by his artifice to the shame of its Creator. The hill on which is raised the standard of our salvation, is called Calvary, which signifies a skull. Here, according to the tradition of the Jews, was buried our first parent, the first sinner. Among the holy fathers of the early ages, who have handed down this interesting tradition to us, we may cite St. Basil, St. Ambrose, Saint John Chrysostom, St. Epiphanius, St. Jerome. Ori-

[1] St. John xix. 22.

gen, too, who had such opportunities of knowing the Jewish traditions, mentions this among the number. At a very early period Christian art introduced the custom of placing a human skull at the feet of Jesus' image on the cross: it was done to commemorate the great fact to which we have been alluding.

But let us look up and see our Jesus, whose life is so soon to end upon this instrument of torture. Here we behold Him exposed to the view of the Jewish people, as the serpent was, of old, lifted up by Moses in the desert.[1] His enemies pass before Him, making insulting gestures, and saying: 'Vah! Thou that destroyest the temple of God, and in three days dost rebuild it: save Thine own self! If Thou be the Son of God, come down from the cross!'[2] The chief priests and the ancients continue the blasphemy, adding their own emphasis to it: 'He saved others; Himself He cannot save! If He be King of Israel, let Him now come down from the cross, and we will believe in Him. He trusted in God; let Him now deliver Him, if He will have Him; for He said: I am the Son of God.'[3] The two thieves crucified with Him insult Him in like manner.

Never had God conferred on His creatures a blessing compared to this: and yet, never did man so boldly insult his God! Let us Christians, who adore Him whom the Jews blaspheme, offer Him, at this moment, the reparation He so infinitely deserves. These impious men cite His own words, and turn them against Him: let us reverently remind our Jesus of an expression He once deigned to use, which should fill us with hope: 'And I, if I be lifted up from the earth, will draw all things to Myself.'[4] Sweet Jesus! the time has come; Thou art lifted up

[1] St. John iii. 14.
[2] St. Matt. xxvii. 40.
[3] *Ibid.* 42, 43.
[4] St. John xii. 32.

from the earth: fulfil Thy promise, draw us to Thyself! Alas! this earth has such hold upon us, we are chained fast to it by so many ties; self-love fetters us; and when we attempt to fly towards Thee, our flight is checked. Oh! break our chains, and draw us to Thyself, that we may at length reach Thee, and Thou mayst be consoled by the conquest of our souls!

It is the sixth hour, or, as we call it, midday. The sun immediately withdraws his light, and darkness covers the face of the earth. The stars appear in the heavens, and a gloomy silence pervades throughout the world. It is said that the celebrated Denys the Areopagite of Athens, who was afterwards a disciple of St. Paul, exclaimed, on witnessing this awful eclipse: 'Either the God of nature is suffering, or the world is coming to an end.' Phlegon, a pagan author, who wrote a century later, tells us that this sudden darkness spread consternation throughout the Roman empire, and that the astronomers owned it baffled all their calculations.

So terrible an indication of the wrath of heaven produces a panic of fear among the spectators on Calvary. Blasphemers are struck dumb, and the blasphemies of them that were just now insulting our Redeemer cease. All is silent as death. The thief whose cross is at the right of Jesus', feels himself touched with repentance and hope. Turning to his companion, he upbraids him for what he has been saying: 'Dost thou not fear God, seeing thou art under the same condemnation? And we, indeed, justly, for we receive the due reward of our deeds: but this Man hath done no evil.'[1] Jesus defended by a thief, at the very time that He is being insulted by those who boast that they know every iota of God's Law, and are sit-

[1] St. Luke xxiii. 40, 41.

ting in the chair of Moses! Nothing could give us a clearer idea of the blindness to which the Synagogue has voluntarily brought itself. This poor criminal, whose name is Dimas, represents the Gentile world, which now is steeped in ignorance and crime, yet is soon to be cleansed from all its abominations by confessing Jesus crucified to be the Son of God. Turning his head towards our Saviour's cross, he thus prays to Him: 'Lord! remember me, when Thou shalt come into Thy kingdom!' He believes Jesus to be king; and the chief priests and ancients were, but a moment ago, deriding this King! Dimas sees the divine calmness and dignity of the innocent Victim: it is evidence enough; he gives Him his faith, and begs a remembrance from Him when the day of His glory comes. Grace has made him a true Christian: and who can doubt that the grace was asked and obtained for him by Mary, the Mother of mercy, who is now uniting herself in sacrifice together with her Jesus? Jesus is pleased to find in this poor criminal the faith He had vainly sought for from Israel: He thus grants his humble prayer: 'Amen I say to thee, this day thou shalt be with Me in paradise.'[1] It is the second of Jesus' words on the cross. The happy penitent is filled with joy, and awaits in patient silence the blissful moment when death shall set him free.

Meanwhile, Mary draws near to the cross, whereon hangs her Son. She recognizes Him, in spite of all the darkness; her love is her light. The eclipse has dispersed the crowd; all is silent; and the soldiers can find no reason for keeping the afflicted Mother from approaching her Son. Jesus looks with tenderest affection on Mary; the sight of her sorrow is a new grief to His sacred Heart. He is dying, and His Mother cannot console or embrace Him. Mag-

[1] St. Luke xxiii. 42, 43.

dalene, too, is there, distracted with grief. Those feet, which, a few days before, she had anointed with her most precious perfumes, are now pierced through with nails, and the Blood is clotting round the wounds. They are near enough to the ground for her to reach and bathe them with her tears; but her tears cannot stay the pain. She has come to see the death of Him who forgave her all her sins. John, the beloved disciple, the only apostle that has followed Jesus to Calvary, is overwhelmed with sorrow. He thinks of the favour bestowed upon him last night, when he rested his head on the breast of this dear Master; and the remembrance intensifies his grief. He grieves for the Son, he grieves for the Mother. He little knows the reward he is soon to receive for this his love! Mary of Cleophas has followed the holy Mother up to the foot of the cross. At some distance off there stands a group of women, who loved Jesus and ministered unto Him during His life.[1]

The silence is again broken: Jesus speaks His third word, and it is to His Mother; but He does not call her by that dear name, for it would redouble her pain: 'Woman!' He says, 'behold thy son!' Then looking upon John, He says to him: 'Son! behold thy Mother!'[2] What an exchange was here for Mary! but oh! what a blessing it brought upon John, and through him to all mankind: the Mother of God was made our Mother! This was the subject of our meditation on the Friday of Passion-week: let us, to-day, gratefully receive this last testament of our Jesus, who, having by His Incarnation made us the adopted children of His heavenly Father, now, in His dying moments, makes us children of His own blessed Mother.

[1] St. Matt. xxvii. 55. [2] St. John xix. 26, 27.

It is close upon the ninth hour—the third hour after midday—the hour fixed by the eternal decree of God for the death of Jesus. The feeling of abandonment, which had caused our Redeemer to suffer an agony in the garden, now returns. He has taken upon Himself the sins of mankind: the whole weight of God's justice now presses upon His Soul. The bitter chalice of God's anger, which He is drinking to the very dregs, extorts from His lips this plaintive cry: 'My God! My God! why hast Thou forsaken Me?'[1] It is the fourth word. He does not say 'My Father!' He speaks as though He were but a poor sinner, trembling before the judgment-seat of God. A burning thirst elicits from Him the fifth word: 'I thirst!'[2] Whereupon, one of the soldiers presents to His dying lips a sponge full of vinegar; and this is all the refreshment He receives from that earth, on which He daily pours a heavenly dew, and to which He has given ever-flowing fountains and rivers.

The moment has at length come, when Jesus is to yield up His Soul to His Father. He has fulfilled every single prophecy that had been foretold of Him, even that of His receiving vinegar when parched with thirst. He therefore speaks this His sixth word: 'It is consummated!'[3] He has, then, but to die; His death is to put the finishing stroke to our redemption, as the prophet assures us. But He must die as God. This Man, worn out by suffering, exhausted by His three hours' agony, whose few words were scarce audible to them that stood round His cross, now utters a loud cry, which is heard at a great distance, and fills the centurion, who commands the guard, with fear and astonishment: 'Father!

[1] St. Matt. xxvii. 46. [2] St. John xix. 28. [3] *Ibid.* 30.

into Thy hands I commend My Spirit!'[1] This is His seventh and last word; after which He bows down His head and dies.

At this awful moment, the sun reappears in the heavens, and darkness ceases: but the earth is shaken by an earthquake, and the rocks are split. The space between the cross of Jesus and that of the bad thief is violently rent asunder, and the opening is shown to this day. The Jewish priests, who are in the temple, are terrified at seeing the veil, which hides the Holy of holies, torn from top to bottom: the time for figures and types is over, the great realities are come. Many holy personages arise from their graves, and return to life. But it is in hell itself that the death of Jesus is most felt. Satan now sees who He is, against whom he has excited all this persecution. He sees that the Blood, which he has caused to be shed, has saved mankind and opened the gates of heaven. This Jesus, whom he dared to tempt in the desert, he now recognizes as the Son of God, whose precious Blood has purchased for men a redemption that was refused to the rebel angels!

O Jesus! Son of the eternal Father! we adore Thee now lying dead on the wood of Thy sacrifice. Thy bitter death hath given us life. Like those Jews who saw Thee expire and returned to Jerusalem striking their breasts, we, also, confess that our sins have caused Thy death. Thou hast loved us as none but a God could love. Henceforth, we must be Thine, and serve Thee, as creatures redeemed at the infinite price of Thy Blood. Thou art our God; we are Thy people. Accept, we beseech Thee, our most loving thanks for this final proof of Thy goodness towards us. Thy holy Church now silently invites us to celebrate Thy praise. We leave Calvary for

[1] St. Luke xxiii. 46.

a time; but will soon return thither, to assist at Thy holy burial. Mary, Thy Mother, remains immovable at the foot of Thy cross. Magdalene clings to Thy feet. John and the holy women stand around Thee. Once more, dearest Jesus! we adore Thy sacred Body, Thy precious Blood, and Thy holy cross, that have brought us salvation.

THE OFFICE OF TENEBRÆ

At a late hour in the afternoon, the Night Office of Holy Saturday is anticipated, as on the two previous days. The faithful are not summoned to the church by the bells, for, as we have already explained, they are not rung till the *Gloria in excelsis* of to-morrow's Mass.

The Office of Tenebræ for Holy Saturday is given below, page 520.

THE EVENING

Let us return to Calvary, and there close this mournful day. We left Mary there, with Magdalene and other holy women, and the beloved disciple John. An hour has scarcely elapsed since Jesus died, when a troop of soldiers, led on by a centurion, come up the hill, breaking the silence with their tramp and voices. They are sent by Pilate. The chief priests lost no time in returning to the governor's house: and he, at their request, has sent these men to break the legs of the three crucified, detach them from their crosses, and bury them before night. The Jews count the days of their week from sunset; so that the great Sabbath day is close upon them. The soldiers come to the crosses; they begin with the two theives, and put an end to their sufferings and their life by breaking their legs. Dimas dies in saintly dispositions,

for the promise made to him by Jesus is his consolation; his companion dies blaspheming. The soldiers now advance towards Jesus. Mary's heart sinks within her. What fresh outrage are these men about to offer to the lifeless and bleeding Body of her Son? On inspection, they find that He is dead; but, that no doubt may be left, and no blame for neglect of orders fall upon them, one of the company raises up his spear and thrusts it into the right side of the divine Victim, even to the Heart; and when he draws his spear out, there gushes forth a stream of Water and Blood. This is the fifth bloodshedding, and the fifth wound inflicted on our Jesus upon the cross. The Church honours this mystery on the Feast of the sacred Heart; let us reserve our reflections till then.

The soul of the holy Mother is pierced by this cruel spear; and they that are with her redouble their sobs and tears. How is this terrible day to end? Who will take the Body of her Jesus from His cross? Who will enable her to give it a last embrace? The soldiers return to the city, and with them Longinus, he that pierced Jesus' side, but is already feeling within himself the workings of that faith for which he is one day to lay down his life as a martyr. But lo! two other men are seen coming towards the cross; they are not enemies, they are faithful disciples of Jesus: one is the wealthy counsellor Joseph of Arimathea; the other is Nicodemus, a ruler among the Jews. Mary gratefully welcomes their arrival: they have come to take the Body of Jesus from the cross, and give it an honourable burial. They have the requisite authorization, for Pilate has given permission to Joseph to take the Body of Jesus.[1]

[1] St. John xix. 38.

They lose no time in doing so, for the sun is near to setting, and then begins the Sabbath. Within a few yards from where stands the cross, at the foot of the hillock which forms the summit of Calvary, there is a garden, and in this garden a sepulchre cut into the rock. No one has yet been buried in this tomb. It is to be Jesus' sepulchre. Hither Joseph and Nicodemus carry the sacred Body: they lay it upon a slab of stone, near to the sepulchre. It is here that Mary receives into her arms the Body of her Jesus: she kisses each wound, and bathes it with her tears. John, Magdalene, and all that are present, compassionate the holy Mother. She resigns it into the hands of the two disciples, for they have but a few moments left. Upon this slab which, even to this day, is called the *stone of the anointing*, and designates the thirteenth station of the way of the cross, Joseph unfolds a piece of fine linen,[1] and Nicodemus, whose servants have brought a hundred pound weight of myrrh and aloes,[2] makes every arrangement for the embalming. They reverently wash the Body, for it is covered with Blood; they remove the crown of thorns from the Head; and after embalming it with their perfumes, they wrap it in the winding-sheet. Mary gives a last embrace to the remains of her Jesus, who is now hidden under these swathing-bands of the tomb.

Joseph and Nicodemus take the Body into their arms, and enter the sepulchre. It is the fourteenth station of the way of the cross. It consists of two open cells; it is into the one on the right hand that they enter, and there, in a cavity cut into the side of the rock, they lay the Body of Jesus. They then retire; and, with the assistance of their servants,

[1] St. Mark xv. 46.

[2] St. John xix. 39.

they close up the entrance of the sepulchre with a large square stone, which Pilate, at the request of the Jews, orders to be fastened with his own seal, and guarded by a patrol of soldiers.

The sun is just setting; the great Sabbath, with its severe legal prescriptions, is just about to begin. Magdalene and the other women carefully notice the place where Jesus' Body has been laid, and return with all speed to Jerusalem that they may have time to purchase and prepare a quantity of materials for a more careful embalming of the Body early on the Sunday morning, that is, immediately after the Sabbath is over. The holy Mother takes a farewell-look at the tomb wherein lies her Jesus, and then follows the rest into the city. John, her adopted son, keeps close to her. He is the guardian of her, who, without ceasing to be Mother of God, has been made also Mother of men. But oh! how much this second maternity cost her! She was standing at the foot of the cross, seeing her Jesus die, when she received us as her children. Let us imitate St. John, and keep our blessed Mother company during these trying hours which she has to pass before her Son rises from the grave.

How, O most merciful Redeemer! shall we leave Thy holy sepulchre, without offering Thee the tribute of our adoration and repentance? Death, which is the consequence of sin, has extended its dominion over Thee, for Thou didst submit Thyself to the sentence pronounced against Thee, and wouldst become like to us even to the humiliation of the tomb. It was Thy love for us, that led to all this! What return can we make Thee? The holy angels stand around Thy Body, thus lying in its rocky grave. They are lost in amazement at Thy having loved, to such an excess as this, Thy poor ungrateful creature, man.

Thou hadst made them, as well as us, out of nothing, and they loved Thee with all the intensity of their mighty spirits; but the sight of Thy tomb reveals to them a fresh abyss of Thine infinite goodness: Thou hast suffered death, not for their fallen fellow-angels, but for us men, who are so inferior to the angels! Oh! what a bond of love between us and Thee must result from this sacrifice of Thy life for us! Thou hast died, O Jesus, for us: we must, henceforth, live for Thee. We promise it upon this tomb, which alas! is the handiwork of our sins. We, too, wish to die to sin, and live to grace. For the time to come, we will follow Thy precepts and Thine examples; we will avoid sin, which has made us accomplices in Thy Passion and Death. We will courageously bear, in union with Thine own, the crosses of this life: they are indeed light compared with Thine, but our weakness makes them heavy. And our death, too: when the moment comes for us to undergo that sentence which even Thou didst submit to, we will accept it with resignation. Terrible as that last hour is to nature, our faith tells us that Thy death has merited for it graces rich enough to make it sweet. Thy death, dearest Jesus! has made our death become but a passing into life: and as we now leave Thy holy sepulchre with the certain hope of speedily seeing Thee glorious in Thy Resurruction; so, when our body descends into the tomb, our soul shall confidently mount up to Thee, and there blissfully await the day of the resurrection of the flesh made pure by the humiliation of the grave.

We will close our day by offering to our readers the following stanzas from the Greek liturgy of Good Friday.

HYMN

(In Parasceve)

Hodie in cruce appenditur, qui super aquas terram appendit: corona spinea circumdatur Rex angelorum: falsa purpura operitur, qui operit cœlum nubibus: alapam suscipit, qui in Jordane libertati dedit Adamum: clavis confixus est Sponsus Ecclesiæ: lancea punctus est filius Virginis. Adoramus passiones tuas, Christe. Et ostende nobis etiam gloriosam resurrectionem tuam.

Intuens agna agnum suum trahi ad occisionem: sequebatur Maria afflicta una cum aliis mulieribus, hæc clamans: Quo progrederis, nate? Cujus rei gratia velocem cursum perficis? Num aliæ nuptiæ rursus fiunt in Cana; et eo tu nunc festinas, ut eis ex aqua vinum facias? Tecum veniam, nate; an te potius exspectabo? Da mihi verbum, O Verbum: ne silens me prætereas, qui me castam servasti filius et Deus meus.

Singula sanctæ carnis tuæ membra ignominiam propter nos sustinuerunt; spinas caput; facies sputa; maxilla alapas; os aceto

To-day, is poised upon a cross he that poised the earth upon the waters. He that is the King of angels, is wreathed with a crown of thorns. He that covereth the heaven with clouds, is covered with a mock scarlet robe. He that, in the Jordan, set Adam free, is buffeted. The Spouse of the Church is pierced with nails. The Son of the Virgin is wounded with a spear. O Jesus! we adore thy sufferings. Show unto us, also, thy glorious Resurrection.

Mary, the Mother, saw her Lamb dragged to the slaughter, and, in company with other women, followed him, saying: 'Whither goest thou, my Son? Wherefore this hurried step? Is it to a second marriage-feast at Cana that thou thus hastenest, there to turn water into wine? Must I come with thee, my Son? or must I wait thy return? O Word of the Father! speak one word to me. Pass me not by in silence, O thou, my Child and my God! who didst make me thy Virgin-Mother!'

For our sake, O Jesus! thou didst permit thy whole sacred Body to be ignominiously tortured: thy head with thorns; thy face with spittle; thy cheeks

mistum fel in gustu ; impias blasphemias aures ; dorsum flagellationem ; et manus arundinem; totiusque corporis extensiones in cruce; artus clavos; et latus lanceam. Qui passus es pro nobis, et patiens liberos nos fecisti; quique amore erga homines una nobiscum te demisisti, nosque sublimasti, omnipotens Salvator, miserere nostri.

Hodie in cruce te suspensum, O Verbum, inculpata Virgo spectans, maternis visceribus mœrens, corde vulnerabatur amare, et gemens dolenter ex animæ profundo flebiliter exclamabat: Heu me, divine Nate! heu me, O lux mundi! cur ex oculis meis abscessisti, Agne Dei? Inde incorporeorum spirituum exercitus tremore corripiebantur, dicentes: Incomprehensibilis Domine, gloria tibi.

Domine, ascendente te in crucem, timor et tremor cecidit in creaturam: et terram quidem prohibebas absorbere eos, qui te crucifigebant: inferno autem permittebas remittere vinctos. Judex vivorum et mortuorum, venisti ut vitam præstares et non mortem: amans hominum, gloria tibi.

with blows: thy mouth with vinegar and gall; thine ears with impious blasphemies; thy back with scourges; thy hand with a reed; thy whole body, with the cross; thy hands and feet with nails; thy side with a spear. O almighty Saviour! who didst suffer for us, and by thy sufferings, didst make us free! O thou, that out of love for man didst humble thyself with us, that thus thou mightest exalt us! Have mercy on us!

To-day, the sinless Virgin saw thee, O Word! hanging on the cross: she wept over thee with a mother's love: her heart was cruelly wounded: and thus, with doleful sobs and tears, she spake from her inmost soul: 'Alas! my divine Son! Alas! thou light of the world! why hast thou departed from my sight, O Lamb of God?'—The angel host was seized with trembling, and said: 'Glory be to thee, O incomprehensible Lord!'

Fear and trembling fell upon thy creatures, O Lord, when thou didst ascend thy cross. Yet wouldst thou not permit the earth to swallow up them that crucified thee; nay, thou gavest leave to death to set its captives free. Thou camest into the world, O Judge of the living and the dead! that thou mightest bring, not death, but life. Glory be to thee, O Lover of mankind!

The ancient Gallican liturgy contains, in to-day's Office, the following eloquent and devout prayer.

PRAYER

(Oratio ad Nonam)

O salutaris hora Passionis, o magna maximarum gratiarum Nona hodierna, maxima horarum hora! Hac nunc tu, noster dilecte Sponse, osculare de cruce, licet post crucis trophæum. Osculare, precamur; salutare tuum impertire nobis, triumphator mirabilis, auriga supreme, Deus pie, gloriosissime propugnator. Avete, valete, invalescite et viriliter agite, confortamini dicito, loquere cordibus nostris inspector Christe. An qui olim hæc fecisti, nunc eadem non potes facere? Potes utique, potes; quia omnipotens es: potes, amantissime, potes facere quod non possumus cogitare; quia nihil tibi impossibile est, Deus omnipotens, Jesu, osculare, quæso, dilectissime, qui triumphans regressus es ad Patrem, cum quo semper eras et permanes unus; quia osculum tuum dulce est, et ubera tua vino dulciora, fragrantia optimis unguentis: et nomen tuum super oleum; quem adolescentulæ dilexe-

O saving hour of the Passion! O hour of None, favoured with richest graces! O hour of hours! O beloved Spouse of souls, kiss us at this hour from thy cross, for the cross is the trophy of thy victory. Yea, we beseech, grant us thy kiss, grant us thy salvation, O admirable Conqueror! O heavenly Charioteer! O good God! O most glorious Champion! Do thou, O all-seeing Jesus, speak to our hearts, and say: 'Hail, all hail! Be vigorous, act manfully, be courageous!' Thou, O Lord, that didst these things of old, canst thou not do the same now? Thou canst, yea thou canst, for thou art all-powerful. Thou canst, most loving Jesus! thou canst do beyond what we can think. And whereas nothing is impossible to thee, O almighty God, our Jesus! kiss us, we beseech thee, beloved Lord, who didst triumphantly return to the Father, with whom thou wast, and art for ever, one; for thy kiss is sweet, thy breasts are better than wine, and are fragrant with the best ointments. Thy name

runt: quem recti diligunt, quos trahis post te: cujus lectus floridus, cujus trophæum crux. Qui hac hora rubens de Edom, de cruce, tinctis vestibus de Bosra, solus quasi calcator magni illius torcularis ad cœlos ascendisti: cui occurrunt Angeli, Archangeli dicentes: Quis est iste, qui ascendit, tinctis vestibus de Bosra? Quibus te interrogantibus: Quare ergo rubrum est vestimentum tuum? Respondisti: Torcular calcavi solus, et vir de gentibus non fuit mecum. Vere Salvator, vere rubrum est tuum propter nos corpus: rubrum est sanguine uvæ; lavasti enim in vino stolam tuam, et pallium tuum in sanguine uvæ: qui es Deus solus, crucifixus pro nobis, quos antiqua prævaricatio morti tradidit: cujus vulnere omnium innumera peccatorum vulnera sanata sunt. Et nos, pie crucifixe Christe, cum tuis redime; salva, pia bonitas Deus. Qui regnas cum Patre et Spiritu sancto, unus in æternum et in sæcula sæculorum.

is as oil poured out, therefore have our souls loved thee. The righteous, whom thou drawest to thee, love thee. Thy couch is strewn with flowers, the cross is thy trophy. Coming in scarlet, at this hour, from Edom, thy cross—coming with dyed garments from Bosra, treading alone that great wine-press—thou didst ascend to heaven. The Angels and Archangels go out to meet thee, and they say: 'Who is this that cometh up, with dyed garments, from Bosra?' They ask thee: 'Why then, is thy apparel red?' Thou answerest: 'I have trodden the wine-press alone: and of the Gentiles, there is not a man with me.' Truly, O Saviour! truly is thy body red for our sake: it is red with the blood of the grape, for thou hast washed thy robe in wine, and thy garment in the blood of the grape. Thou alone art God, crucified for us, whom the ancient sin had delivered over to death: and by thy wounds, the countless sins of all men have been healed. O loving crucified Jesus! put us among thy redeemed. Save us, O loving goodness! our God! who with the Father and the Holy Ghost, reignest one God for ever, yea for ever and ever.

HOLY SATURDAY

THE NIGHT OFFICE

THE ceremonies used by the Church for the Office of Tenebræ having been already explained, we deem it unnecessary to repeat our instructions. The reader may refer to them, should he require to refresh his memory. They are given on pages 301—303.

Pater noster, *Ave*, and *Credo*, in secret.

THE FIRST NOCTURN

The first psalm is one which the Church daily recites in her Compline, because it expresses the confidence wherewith the Christian takes his rest. She uses it in to-day's Tenebræ, to remind us of the *rest* taken by Christ in the sepulchre, where He *sleeps* with the assurance of wakening to a glorious Resurrection.

ANT. In pace, in idipsum, dormiam et requiescam.

ANT. In peace, in the selfsame, I will sleep, and I will take my rest.

PSALM 4

Cum invocarem, exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

When I called upon him, the God of my justice heard me: when I was in distress thou hast enlarged me.

Miserere mei: et exaudi orationem meam.

Have mercy upon me, and hear my prayer.

Filii hominum usquequo gravi corde: ut quid diligitis vanitatem, et quæritis mendacium?

O ye sons of men, how long will ye be dull of heart? why do you love vanity, and seek after lying?

Et scitote quoniam mirificavit Dominus sanctum

Know ye also that the Lord hath made his Holy One won-

suum: Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: quæ dicitis in cordibus vestris in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultis tui, Domine: dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: multiplicati sunt.

In pace in idipsum: dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: constituisti me.

ANT. In pace in idipsum, dormiam et requiescam.

derful: the Lord will hear me when I shall cry unto him.

Be ye angry and sin not: the things you say in your hearts, be sorry for them on your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say: Who showeth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine and oil, they are multiplied.

In peace, in the self-same, I will sleep, and I will take my rest.

For thou, O Lord, singularly hast settled me in hope.

ANT. In peace, in the self-same, I will sleep, and I will take my rest.

The second psalm speaks of the happiness that is in reserve for the just man, and of the *rest* which is to be the reward of his labours. The Church applies it to Christ, the Just One by excellence, who went about doing good.

ANT. Habitabit in tabernaculo tuo: requiescet in monte sancto tuo.

ANT. He shall dwell in thy tabernacle: he shall rest in thy holy hill.

PSALM 14

Domine, quis habitabit in tabernaculo tuo: aut quis requiescet in monte sancto tuo?

Qui ingreditur sine macu-

Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

He that walketh without

la: et operatur justitiam.

Qui loquitur veritatem in corde suo: qui non egit dolum in lingua sua.

Nec fecit proximo suo malum: et opprobrium non accepit adversus proximos suos.

Ad nihilum deductus est in conspectu ejus malignus: timentes autem Dominum glorficat.

Qui jurat proximo suo, et non decipit: qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit:

Qui facit hæc, non movebitur in æternum.

ANT. Habitabit in tabernaculo tuo: requiescet in monte sancto tuo.

blemish, and worketh justice.

He that speaketh truth in his heart, who hath not used deceit in his tongue.

Nor hath done evil to his neighbour, nor taken up a reproach against his neighbours.

In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his neighbour, and deceiveth not: he that hath not put out his money to usury, nor taken bribes against the innocent.

He that doth these things, shall not be moved for ever.

ANT. He shall dwell in thy tabernacle: he shall rest in thy holy hill.

The third psalm, composed by David during his exile under Saul, is a prophecy of our Saviour's Resurrection, and was quoted as such by St. Peter in his address to the Jews on the day of Pentecost. He that speaks in this psalm, says that his *flesh shall rest in hope*, and that the Lord *will not give him to see corruption*. This was not verified in David, but in Christ.

ANT. Caro mea requiescet in spe.

ANT. My flesh shall rest in hope.

PSALM 15

Conserva me, Domine, quoniam speravi in te: dixi Domino, Deus meus es tu, quoniam bonorum meorum non eges.

Sanctis qui sunt in terra

Preserve me, O Lord, for I have put my trust in thee, I have said to the Lord: thou art my God, for thou hast no need of my goods.

To the saints who are in his

ejus: mirificavit omnes voluntates meas in eis.

Multiplicatæ sunt infirmitates eorum: postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus: nec memor ero nominum eorum per labia mea.

Dominus pars hæreditatis meæ et calicis mei: tu es qui restitues hæreditatem meam mihi.

Funes ceciderunt mihi in præclaris: etenim hæreditas mea præclara est mihi.

Benedicam Dominum, qui tribuit mihi intellectum: insuper et usque ad noctem increpuerunt me renes mei.

Providebam Dominum in conspectu meo semper: quoniam a dextris est mihi ne commovear.

Propter hoc lætatum est cor meum, et exsultavit lingua mea: insuper et caro mea requiescet in spe.

Quoniam non derelinques animam meam in inferno: nec dabis Sanctum tuum videre corruptionem.

Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo: delectationes in dextera tua usque in finem.

ANT. Caro mea requiescet in spe.

℣. In pace in idipsum.

land, he hath made wonderful all my desires in them.

Their infirmities were multiplied: afterwards they made haste.

I will not gather together their meetings for blood-offerings: nor will I be mindful of their names by my lips.

The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

I will bless the Lord, who hath given me understanding: moreover my reins also have corrected me even till night.

I set the Lord always in my sight: for he is at my right hand that I be not moved.

Therefore my heart hath been glad and my tongue hath rejoiced: moreover my flesh also shall rest in hope.

Because thou wilt not leave my soul in hell: nor wilt thou give thy Holy One to see corruption.

Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

ANT. My flesh shall rest in hope.

℣. In peace, in the self-same,

℟. Dormiam et requiescam.

℟. I will sleep, and I will take my rest.

The *Pater noster* is here recited in secret.

The lessons of the first nocturn are again taken from the Lamentations of Jeremias. The first refers to our Saviour. It speaks of His fidelity to His Father, and of His resignation. It foretells the buffets He received during His Passion.

FIRST LESSON

De Lamentatione Jeremiæ Prophetæ.

Cap. iii.

HETH. Misericordiæ Domini, quia non sumus consumpti: quia non defecerunt miserationes ejus.

HETH. Novi diluculo, multa est fides tua.

HETH. Pars mea Dominus, dixit anima mea: propterea exspectabo eum.

TETH. Bonus est Dominus sperantibus in eum, animæ quærenti illum.

TETH. Bonum est præstolari cum silentio salutare Dei.

TETH. Bonum est viro, cum portaverit jugum ab adolescentia sua.

JOD. Sedebit solitarius, et tacebit: quia levavit super se.

JOD. Ponet in pulvere os suum, si forte sit spes.

JOD. Dabit percutienti se

From the Lamentation of Jeremias the Prophet.

Ch. iii.

HETH. The mercies of the Lord that we are not consumed: because his tender mercies have not failed.

HETH. They are new every morning, great is thy faithfulness.

HETH. The Lord is my portion, said my soul: therefore will I wait for him.

TETH. The Lord is good to them that hope in him, to the soul that seeketh him.

TETH. It is good to wait with silence for the salvation of God.

TETH. It is good for a man when he hath borne the yoke from his youth.

JOD. He shall sit solitary, and hold his peace: because he hath taken it up upon himself.

JOD. He shall put his mouth in the dust, if so be there may be hope.

JOD. He shall give his

maxillam, saturabitur opprobriis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

℟. Sicut ovis ad occisionem ductus est, et dum male tractaretur, non aperuit os suum: traditus est ad mortem: ° Ut vivificaret populum suum.

℣. Tradidit in mortem animam suam, et inter scelératos reputatus est.

° Ut vivificaret populum suum.

cheek to him that striketh him, he shall be filled with reproaches.

Jerusalem, Jerusalem, be converted to the Lord thy God.

℟. He was led like a sheep to the slaughter; and whilst he was ill-used, he opened not his mouth: he was condemned to death: • That he might give life to his people.

℣. He delivered himself up to death, and was reckoned among the wicked.

° That he might give life to his people.

The second lesson is an elegy upon Jerusalem. The grievousness of the sins of this ungrateful city is expressed in forcible terms.

SECOND LESSON

ALEPH. Quomodo obscuratum est aurum, mutatus est color optimus, dispersi sunt lapides sanctuarii in capite omnium platearum?

BETH. Filii Sion inclyti, et amicti auro primo: quomodo reputati sunt in vasa testea, opus manuum figuli?

GHIMEL. Sed et lamiæ nudaverunt mammam, lactaverunt catulos suos: filia populi mei crudelis, quasi struthio in deserto.

DALETH. Adhæsit lingua lactentis ad palatum ejus

ALEPH. How is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street?

BETH. The noble sons of Sion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter's hands?

GHIMEL. Even the sea-monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the desert.

DALETH. The tongue of the sucking child hath stuck to

in siti: parvuli petierunt panem, et non erat qui frangeret eis.

HE. Qui vescebantur voluptuose interierunt in viis; qui nutriebantur in croceis, amplexati sunt stercora.

VAU. Et major effecta est iniquitas filiæ populi mei peccato Sodomorum: quæ subversa est in momento, et non cœperunt in ea manus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

℟. Jerusalem, surge, et exue te vestibus jucunditatis: induere cinere et cilicio: ° Quia in te occisus est Salvator Israël.

℣. Deduc quasi torrentem lacrymas per diem et noctem, et non taceat pupilla oculi tui.

° Quia in te occisus est Salvator Israël.

the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

HE. They that were fed delicately, have died in the streets: they that were brought up in scarlet, have embraced the dung.

VAU. And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

Jerusalem, Jerusalem, be converted to the Lord thy God.

℟. Arise, Jerusalem, and put off thy garments of joy: put on ashes and hair-cloth: ° For in thee was slain the Saviour of Israel.

℣. Let tears rain down like a torrent day and night, and let not the apple of thine eye cease.

° For in thee was slain the Saviour of Israel.

The third lesson is a portion of the prayer made by the prophet for the Jewish people, after they had been led into captivity. It gives a faithful, but terrible, description of their miseries after they had committed the crime of deicide.

THIRD LESSON

Incipit Oratio Jeremiæ Prophetæ.

Cap. v.

Recordare, Domine, quid

Here beginneth the Prayer of Jeremias the Prophet.

Ch. v.

Remember, O Lord, what is

acciderit nobis: intuere, et respice opprobrium nostrum. Hæreditas nostra versa est ad alienos, domus nostræ ad extraneos. Pupilli facti sumus absque patre: matres nostræ quasi viduæ. Aquam nostram pecunia bibimus; ligna nostra pretio comparavimus. Cervicibus nostris minabamur: lassis non dabatur requies. Ægypto dedimus manum, et Assyriis, ut saturaremur pane. Patres nostri peccaverunt, et non sunt: et nos iniquitates eorum portavimus. Servi dominati sunt nostri: non fuit qui redimeret de manu eorum. In animabus nostris afferebamus panem nobis, a facie gladii in deserto. Pellis nostra quasi clibanus exusta est, a facie tempestatum famis. Mulieres in Sion humiliaverunt, et virgines in civitatibus Juda.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

℟. Plange quasi virgo, plebs mea: ululate pastores in cinere et cilicio: ° Quia venit dies Domini magna et amara valde.

℣. Accingite vos sacerdotes et plangite: ministri altaris, aspergite vos cinere.

° Quia venit dies Domini magna, et amara valde.

come upon us: consider and behold our reproach. Our inheritance is turned to aliens: our houses to strangers. We are become orphans without a father, our mothers are as widows. We have drunk our water for money: we have bought our wood. We were dragged by the necks, we were weary and no rest was given us. We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread. Our fathers have sinned, and are not: and we have borne their iniquities. Servants have ruled over us: there was none to redeem us out of their hand. We fetched our bread at the peril of our lives, because of the sword in the desert. Our skin was burnt as an oven, by reason of the violence of the famine. They oppressed the women in Sion, and the virgins in the cities of Juda.

Jerusalem, Jerusalem, be converted to the Lord thy God.

℟. Mourn, O my people, as a virgin: howl, ye shepherds, in ashes and hair-cloth: ° For the great and exceeding bitter day of the Lord is coming.

℣. Gird yourselves, ye priests, and mourn; sprinkle yourselves with ashes, ye ministers of the altar.

° For the great and exceeding bitter day of the Lord is coming.

Here is repeated: Plange. *Here is repeated:* Mourn, O my people.

THE SECOND NOCTURN

The fourth psalm speaks of the triumphant entry which the Son of God, after having risen from His tomb, shall make into heaven.

ANT. Elevamini portæ æternales, et introibit Rex gloriæ.

ANT. Be ye lifted up, O ye eternal gates, and the King of glory shall enter in.

PSALM 23

Domini est terra, et plenitudo ejus: orbis terrarum, et universi qui habitant in eo.

The earth is the Lord's and the fulness thereof; the world and all they that dwell therein.

Quia ipse super maria fundavit eum: et super flumina præparavit eum.

For he hath founded it upon the seas: and hath prepared it upon the rivers.

Quis ascendet in montem Domini: aut quis stabit in loco sancto ejus?

Who shall ascend into the mountain of the Lord? or who shall stand in his holy place?

Innocens manibus et mundo corde: qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

Hic accipiet benedictionem a Domino: et misericordiam a Deo salutari suo.

He shall receive a blessing from the Lord: and mercy from God his Saviour.

Hæc est generatio quærentium eum: quærentium faciem Dei Jacob.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Attollite portas principes vestras, et elevamini portæ æternales: et introibit Rex gloriæ.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Quis est iste Rex gloriæ? Dominus fortis et potens,

Who is this King of glory? the Lord, who is strong and

Dominus potens in prælio.

Attollite portas principes vestras, et elevamini portæ æternales: et introibit Rex gloriæ.

Quis est iste Rex gloriæ? Dominus virtutum, ipse est Rex gloriæ.

ANT. Elevamini portæ æternales, et introibit Rex gloriæ.

mighty, the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Who is this King of glory? the Lord of hosts, he is the King of glory.

ANT. Be ye lifted up, O ye eternal gates, and the King of glory shall enter in.

The fifth psalm was sung in yesterday's Office, and expressed the confidence in His Father's love and assistance which never left our Jesus during His Passion: we repeat it to-day, because it speaks of His speedy deliverance. The Church changes the antiphon, which gave us the words of our Saviour complaining of His false witnesses, into the following, wherein we have our divine Master telling us that He is soon to be *in the land of the living.*

ANT. Credo videre bona Domini in terra viventium.

ANT. I believe to see the good things of the Lord in the land of the living.

PSALM 26

Dominus illuminatio mea, et salus mea: quem timebo?

Dominus protector vitæ meæ: a quo trepidabo?

Dum appropiant super me nocentes: ut edant carnes meas.

Qui tribulant me inimici mei: ipsi infirmati sunt et ceciderunt.

Si consistant adversum

The Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life, of whom shall I be afraid?

Whilst the wicked draw near against me, to eat my flesh.

My enemies that troubled me have been weakened, and have fallen.

If armies in camp should

me castra: non timebit cor meum.

Si exsurgat adversum me prœlium: in hoc ego sperabo.

Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitæ meæ.

Ut videam voluptatem Domini: et visitem templum ejus.

Quoniam abscondit me in tabernaculo suo: in die malorum protexit me in abscondito tabernaculi sui.

In petra exaltavit me: et nunc exaltavit caput meum super inimicos meos.

Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis: cantabo, et psalmum dicam Domino.

Exaudi, Domine, vocem meam qua clamavi ad te: miserere mei, et exaudi me.

Tibi dixit cor meum exquisivit te facies mea: faciem tuam, Domine, requiram.

Ne avertas faciem tuam a me: ne declines in ira a servo tuo.

Adjutor meus esto: ne derelinquas me, neque despicias me, Deus salutaris meus.

Quoniam pater meus et mater mea dereliquerunt me: Dominus autem assumpsit me.

stand together against me, my heart shall not fear.

If a battle should rise up against me, in this will I be confident.

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

That I may see the delight of the Lord, and may visit his temple.

For he hath hid me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle.

He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

Hear, O Lord, my voice, with which I have cried to thee: have mercy on me, and hear me.

My heart hath said to thee, my face hath sought thee: thy face, O Lord, will I still seek.

Turn not away thy face from me: decline not in thy wrath from thy servant.

Be thou my helper: forsake me not, do not thou despise me, O God my Saviour.

For my father and my mother have left me: but the Lord hath taken me up.

Legem pone mihi, Domine, in via tua: et dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me: quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona Domini: in terra viventium.

Exspecta Dominum, viriliter age: et confortetur cor tuum, et sustine Dominum.

ANT. Credo videre bona Domini in terra viventium.

Set me, O Lord, a law in thy way: and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me, and iniquity hath belied itself.

I believe to see the good things of the Lord in the land of the living.

Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

ANT. I believe to see the good things of the Lord in the land of the living.

The sixth psalm tells us that Jesus, the divine Captive of death, will soon rise from the grave. The prophet speaks of the *weeping* which shall last till *evening*, and of the *gladness* that shall follow in the *morning*.

ANT. Domine abstraxisti ab inferis animam meam.

ANT. O Lord, thou hast brought forth my soul from hell.

PSALM 29

Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me.

Domine Deus meus, clamavi ad te: et sanasti me.

Domine eduxisti ab inferno animam meam: salvasti me a descendentibus in lacum.

I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

O Lord, my God, I have cried to thee, and thou hast healed me.

Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

Psallite Domino sancti ejus: et confitemini memoriæ sanctitatis ejus.

Quoniam ira in indignatione ejus: et vita in voluntate ejus.

Ad vesperum demorabitur fletus: et ad matutinum lætitia.

Ego autem dixi in abundantia mea: Non movebor in æternum.

Domine in voluntate tua: præstitisti decori meo virtutem.

Avertisti faciem tuam a me: et factus sum conturbatus.

Ad te, Domine, clamabo: et ad Deum meum deprecabor.

Quæ utilitas in sanguine meo: dum descendo in corruptionem?

Numquid confitebitur tibi pulvis: aut annuntiabit veritatem tuam?

Audivit Dominus, et misertus est mei: Dominus factus est adjutor meus.

Convertisti planctum meum in gaudium mihi: conscidisti saccum meum, et circumdedisti me lætitia.

Ut cantet tibi gloria mea, et non compungar: Domine Deus meus, in æternum confitebor tibi.

Sing to the Lord, O you his saints: and give praise to the memory of his holiness.

For wrath is in his indignation: and life in his good will.

In the evening, weeping shall have place: and in the morning, gladness.

And in my abundance I said: I shall never be moved.

O Lord, in thy favour, thou gavest strength to my beauty.

Thou turnedst away thy face from me, and I became troubled.

To thee, O Lord, will I cry: and I will make supplication to my God.

What profit is there in my blood, whilst I go down to corruption?

Shall dust confess to thee, or declare thy truth?

The Lord hath heard, and hath had mercy on me: the Lord became my helper.

Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness.

To the end that my glory may sing to thee, and I may not regret. O Lord my God, I will give praise to thee for ever.

ANT. Domine abstraxisti

ANT. O Lord thou hast

ab inferis animam meam.

℣. Tu autem, Domine, miserere mei.

℟. Et resuscita me, et retribuam eis.

brought forth my soul from hell.

℣. But thou, O Lord, have mercy on me.

℟. And raise me up again, and I will requite them.

Here is said the *Pater noster* in secret.

For the second nocturn lessons, the Church continues the *Enarrations* of St. Augustine on the psalms prophetic of our Lord's Passion.

FOURTH LESSON

Ex tractatu Sancti Augustini Episcopi, super Psalmos.

Ps. lxiii.

Accedet homo ad cor altum, et exaltabitur Deus. Illi dixerunt: Quis nos videbit? Defecerunt scrutantes scrutationes, consilia mala. Accessit homo ad ipsa consilia: passus est se teneri ut homo. Non enim teneretur nisi homo, aut videretur nisi homo, aut cæderetur nisi homo, aut crucifigeretur, aut moreretur nisi homo. Accessit ergo homo ad illas omnes passiones, quæ in illo nihil valerent, nisi esset homo. Sed si ille non esset homo, non liberaretur homo. Accessit homo ad cor altum, id est cor secretum, objiciens aspectibus humanis hominem, servans intus Deum; celans formam Dei, in qua æqualis est Pa-

From the treatise of Saint Augustine, Bishop, upon the Psalms.

Ps. lxiii.

Man shall come to the deep heart, and God shall be exalted. They said: Who will see us? They failed in making diligent search for wicked designs. Christ, as Man, came to those designs, and suffered himself to be seized on as a Man. For he could not be seized on if he were not Man, nor seen if he were not Man, nor scourged if he were not Man, nor crucified nor die if he were not Man. As Man, therefore, he came to all these sufferings, which could have no effect on him if he were not Man. But if he had not been Man, man could not have been redeemed. *Man came to the deep heart,* that is, the secret heart, exposing his humanity to human view, but hiding his divinity: concealing

tri, et offerens formam servi, qua minor est Patre.

℟. Recessit Pastor noster. fons aquæ vivæ, ad cujus transitum sol obscuratus est: ° Nam et ille captus est, qui captivum tenebat primum hominem: hodie portas mortis et seras pariter Salvator noster disrupit.

℣. Destruxit quidem claustra inferni, et subvertit potentias diaboli.

° Nam et ille captus est qui captivum tenebat primum hominem: hodie portas mortis et seras pariter Salvator noster disrupit.

the form of God, by which he is equal to the Father; and offering the form of the servant, by which he is inferior to the Father.

℟. Our Shepherd, the fountain of living water, is gone; at whose departure, the sun was darkened. ° For he is taken who made the first man a prisoner. To-day our Saviour broke the gates and bolts of death.

℣. He, indeed, destroyed the prisons of hell, and overthrew the powers of the devil.

° For he is taken who made the first man a prisoner. To-day our Saviour broke the gates and bolts of death.

FIFTH LESSON

Quo perduxerunt illas scrutationes suas, quas perscrutantes defecerunt, ut etiam mortuo Domino et sepulto, custodes ponerent ad sepulchrum? Dixerunt enim Pilato: Seductor ille. Hoc appellabatur nomine Dominus Jesus Christus, ad solatium servorum suorum, quando dicuntur seductores. Ergo illi Pilato: Seductor ille, inquiunt, dixit adhuc vivens: Post tres dies resurgam. Jube itaque custodiri sepulchrum usque in diem tertium, ne forte veniant discipuli ejus, et furentur eum, et dicant plebi: Surre-

How far did they carry this their diligent search, in which they failed so much, that when our Lord was dead and buried, they placed guards at the sepulchre? For they said to Pilate: This seducer; by which name our Lord Jesus Christ was called, for the comfort of his servants when they are called seducers. This seducer, say they to Pilate, while he was yet living, said: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day, lest perhaps his disciples come and steal him away, and say to the people,

xit a mortuis: et erit novissimus error pejor priore. Ait illis Pilatus: Habetis custodiam; ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem cum custodibus.

℟. O vos omnes, qui transitis per viam, attendite et videte, ° Si est dolor similis sicut dolor meus.

℣. Attendite universi populi, et videte dolorem meum.

° Si est dolor similis sicut dolor meus.

he is risen from the dead: and the last error will be worse than the first. Pilate saith to them: Ye have a guard, go, and guard it as ye know. And they went away and secured the sepulchre with guards, sealing up the stone.

℟. O all ye that pass by the way, attend and see, ° If there be sorrow like unto my sorrow.

℣. Attend all ye people, and see my sorrow.

° If there be sorrow like unto my sorrow.

SIXTH LESSON

Posuerunt custodes milites ad sepulchrum. Concussa terra Dominus resurrexit: miracula facta sunt talia circa sepulchrum, ut et ipsi milites qui custodes advenerant, testes fierent, si vellent vera nuntiare. Sed avaritia illa, quæ captivavit discipulum comitem Christi, captivavit et militem custodem sepulchri. Damus, inquiunt, vobis pecuniam, et dicite, quia vobis dormientibus venerunt discipli ejus, et abstulerunt eum. Vere defecerunt scrutantes scrutationes. Quid est quod dixisti, o infelix astutia? Tantumne deseris lucem consilii pietatis, et in profunda versutia demergeris, ut hoc dicas: Dicite, quia

They placed soldiers to guard the sepulchre. The earth shook, and the Lord rose again: such miracles were done at the sepulchre, that the very soldiers that came as guards might be witnesses of it, if they would declare the truth. But that covetousness which possessed the disciple that was the companion of Christ, blinded also the soldiers that were the guards of his sepulchre. We will give you money, said they: and say, that while ye were asleep, his disciples came and took him away. They truly failed, in making diligent search. What is it thou hast said, O wretched craft? Dost thou shut thy eyes against the light of prudence and piety, and plunge thyself so deep in

vobis dormientibus venerunt discipuli ejus, et abstulerunt eum? Dormientes testes adhibes: vere tu ipse obdormisti, qui scrutando talia defecisti.

℟. Ecce quomodo moritur justus, et nemo percipit corde: et viri justi tolluntur et nemo considerat: a facie iniquitatis sublatus est Justus: ° Et erit in pace memoria ejus.

℣. Tamquam agnus coram tondente se obmutuit, et non aperuit os suum: de angustia, et de judicio sublatus est.

° Et erit in pace memoria ejus.

Here is repeated: Ecce quomodo.

cunning, as to say this: Say that while ye were asleep, his disciples came and took him away? Dost thou produce sleeping witnesses? Certainly thou thyself sleepedst, that failedst in making search after such things.

℟. Behold! how the Just One dieth, and there is none that taketh it to heart: and just men are taken away and no one considereth it: the Just One is taken away because of iniquity: ° And his memory shall be in peace.

℣. He was silent, as a lamb under his shearer, and he opened not his mouth: he was taken away from distress and judgment.

° And his memory shall be in peace.

Here is repeated: Behold!

THE THIRD NOCTURN

The seventh psalm is one we sang yesterday, when commemorating the persecution our Saviour met with from the Jews. We repeat it, to-day, because of His approaching triumph, for the eternal Father is His *helper* and *protector*.

ANT. Deus adjuvat me, et Dominus susceptor est animæ meæ.

ANT. God is my helper, and the Lord is the protector of my soul.

PSALM 53

Deus, in nomine tuo salvum me fac: et in virtute tua judica me,

Save me, O God, by thy name, and judge me in thy strength.

Deus, exaudi orationem meam: auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me: et Dominus susceptor est animæ meæ.

Averte mala inimicis meis: et in veritate tua disperde illos.

Voluntarie sacrificabo tibi: et confitebor nomini tuo, Domine, quoniam bonum est.

Quoniam ex omni tribulatione eripuisti me: et super inimicos meos despexit oculus meus.

ANT. Deus adjuvat me, et Dominus susceptor est animæ meæ.

O God, hear my prayer: give ear to the words of my mouth.

For strangers have risen up against me: and the mighty have sought after my soul: and they have not set God before their eyes.

For behold God is my helper: and the Lord is the protector of my soul.

Turn back the evils upon my enemies: and cut them off in thy truth.

I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good.

For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

ANT. God is my helper, and the Lord is the protector of my soul.

The eighth psalm is one that was sung in the *Tenebræ* of Maundy Thursday: then, it was an allusion to the divine vengeance that was to fall on the enemies of Jesus; to-day, we must rejoice in its prophecy of the sleep of *peace* which this our Saviour is taking *in Sion*. A few more hours, and He will *rise* from His tomb. His enemies, who boast of having Him in their power, will find, on awaking, that they have *nothing in their hands*. The earth shall *tremble*, and our Lord shall *arise*, an object of terror to His enemies, but a *Saviour to the meek*, that is, to the humble and faithful ones, who will then *praise* Him as the God ever faithful to His word.

ANT. In pace factus est

ANT. His place is in peace,

locus ejus, et in Sion habitatio ejus.

and his abode in Sion.

Psalm 75

Notus in Judæa Deus: in Israël magnum nomen ejus.

Et factus est in pace locus ejus: et habitatio ejus in Sion.

Ibi confregit potentias arcuum: scutum, gladium, et bellum.

Illuminans tu mirabiliter a montibus æternis: turbati sunt omnes insipientes corde.

Dormierunt somnum suum: et nihil invenerunt omnes viri divitiarum in manibus suis.

Ab increpatione tua, Deus Jacob: dormitaverunt qui ascenderunt equos.

Tu terribilis es, et quis resistet tibi: ex tunc ira tua.

De cœlo auditum fecisti judicium: terra tremuit et quievit.

Cum exurgeret in judicium Deus: ut salvos faceret omnes mansuetos terræ.

Quoniam cogitatio hominis confitebitur tibi: et reliquiæ cogitationis diem festum agent tibi.

Vovete et reddite Domino Deo vestro: omnes qui in circuitu ejus affertis munera.

Terribili et ei qui aufert spiritum principum: terribi-

In Judea God is known, his name is great in Israel.

And his place is in peace, and his abode in Sion.

There hath he broken the power of bows, the shield, the sword, and the battle.

Thou enlightenest wonderfully from the everlasting hills: all the foolish of heart were troubled.

They have slept their sleep: and all the men of riches have found nothing in their hands.

At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

Thou art terrible, and who shall resist thee? from that time thy wrath.

Thou hast caused judgment to be heard from heaven: the earth trembled and was still.

When God arose in judgment, to save all the meek of the earth.

For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

Vow ye, and pay to the Lord your God: all you that round about him bring presents.

To him that is terrible, even to him that taketh away the

li apud reges terræ.

ANT. In pace factus est locus ejus, et in Sion habitatio ejus.

spirit of princes; to the terrible with the kings of the earth.

ANT. His place is in peace, and his abode in Sion.

The ninth psalm is the *Domine, Deus salutis meæ*, repeated from yesterday's Office page 437. It shows us our Saviour praying to His Father, that He will raise Him, and *free Him* from *among the dead*. The time fixed for His *lying in the darkness* of the *sepulchre* is over, the hour of His Resurrection to *life* is at hand.

It is sung to the following antiphon.

ANT. Factus sum sicut homo sine adjutorio, inter mortuos liber.

℣. In pace factus est locus ejus.

℟. Et in Sion habitatio ejus.

ANT. I am become as a man without help, *whose life is set* free, *and he is now numbered* among the dead.

℣. His place is in peace.

℟. And his abode in Sion.

The *Pater noster* is here recited in secret.

The third nocturn lessons are again from the Epistle to the Hebrews. In the passage chosen for to-day, the apostle shows us the divine efficacy of the Blood of Jesus, and how His *testament*, or last will, could not be applied to us save by His *death*.

SEVENTH LESSON

De Epistola Beati Pauli Apostoli ad Hebræos.

Cap. ix.

Christus assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est non hujus creationis;

From the Epistle of St. Paul the Apostle, to the Hebrews.

Ch. ix.

Christ being come a High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this

neque per sanguinem hircorum aut vitulorum, sed per proprium Sanguinem, introivit semel in sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersus inquinatos sanctificat ad emundationem carnis: quanto magis Sanguis Christi qui per Spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis ad serviendum Deo viventi?

℟. Adstiterunt reges terræ, et principes convenerunt in unum, ° Adversus Dominum, et adversus Christum ejus.

℣. Quare fremuerunt gentes, et populi meditati sunt inania?

° Adversus Dominum, et adversus Christum ejus.

creation: neither by the blood of goats, nor of calves, but by his own Blood, entered once into the holies having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the Blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

℟. The kings of the earth stood, and the princes met together, ° Against the Lord, and against his Christ.

℣. Why have the Gentiles raged, and the people devised vain things?

° Against the Lord, and against his Christ.

EIGHTH LESSON

Et ideo novi Testamenti mediator est: ut morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori testamento, repromissionem accipiant, qui vocati sunt, æternæ hæreditatis. Ubi enim testamentum est, mors necesse est intercedat testatoris. Testamentum enim in mortuis confirmatum est; alioquin non-

And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of a testator must of necessity come in. For a testament is of force after men are dead;

dum valet, dum vivit qui testatus est. Unde nec primum quidem sine sanguine dedicatum est.

℟. Æstimatus sum cum descendentibus in lacum. ° Factus sum sicut homo sine adjutorio, inter mortuos liber.

℣. Posuerunt me in lacu inferiori, in tenebrosis, et in umbra mortis.

° Factus sum sicut homo sine adjutorio, inter mortuos liber.

otherwise it is as yet of no strength, whilst the testator liveth. Whereupon neither was the first indeed dedicated without blood.

℟. I am counted among them that go down to the pit. ° I am become as a man without help, free among the dead.

℣. They have laid me in the lower pit, in the dark places, and in the shadow of death.

° I am become as a man without help, free among the dead.

NINTH LESSON

Lecto enim omni mandato legis a Moyse universo populo, accipiens sanguinem vitulorum et hircorum, cum aqua et lana coccinea et hyssopo: ipsum quoque librum et omnem populum aspersit, dicens: Hic sanguis testamenti, quod mandavit ad vos Deus. Etiam tabernaculum, et omnia vasa ministerii sanguine similiter aspersit. Et omnia pene in sanguine secundum legem mundantur: et sine sanguinis effusione non fit remissio.

℟. Sepulto Domino, signatum est monumentum, volventes lapidem ad ostium monumenti: ° Ponentes milites, qui custodirent illum.

℣. Accedentes principes

For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying: this is the blood of the testament, which God hath enjoined unto you. The tabernacle also, and all the vessels of the ministry, in like manner, he sprinkled with blood. And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

℟. Having buried our Lord, they sealed up the sepulchre, rolling a stone before the entrance of the sepulchre: ° Placing soldiers to guard him.

℣. The chief priests went

sacerdotum ad Pilatum, petierunt illum.

℣ Ponentes milites, qui custodirent illum.

Here is repeated: Sepulto Domino.

to Pilate, and sought his permission.

℣ Placing soldiers to guard him.

Here is repeated: Having buried.

LAUDS

The first psalm of Lauds is the *Miserere* (page 336). Its antiphon is the following:

ANT. O mors, ero mors tua: morsus tuus ero, inferne.

ANT. O death! I will be thy death. O hell, I will be thy ruin.

The second psalm, which according to its title in the Psalter is to be sung on the Sabbath day, celebrates the magnificence of the Lord in His works, the fruitlessness of the plots laid by sinners, the triumph of Christ the Just One, and the blessed hope of His followers.

ANT. Plangent eum quasi unigenitum: quia innocens Dominus occisus est.

ANT. They shall mourn for him as for an only son: because the innocent Lord is slain.

PSALM 91

Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

Ad annuntiandum mane misericordiam tuam: et veritatem tuam per noctem.

In decachordo, psalterio: cum cantico in cithara.

Quia delectasti me, Domine, in factura tua: et in operibus manuum tuarum exsultabo.

Quam magnificata sunt opera tua Domine! nimis profundæ factæ sunt cogitationes tuæ.

It is good to give praise unto the Lord; and to sing to thy name, O thou Most High.

To show forth thy mercy in the morning: and thy truth in the night.

Upon an instrument of ten strings, upon the psaltery: with a song upon the harp.

For thou hast given me, O Lord, delight in thy doings: and in the works of thy hands shall I rejoice.

O Lord, how great are thy works! thy thoughts are exceeding deep.

Vir insipiens non cognoscet: et stultus non intelliget hæc.

Cum exorti fuerint peccatores sicut fœnum: et apparuerint omnes qui operantur iniquitatem:

Ut intereant in sæculum sæculi: tu autem Altissimus in æternum, Domine.

The unwise man shall not know: nor will the fool understand these things.

When the wicked shall spring up as the grass: and all the workers of iniquity shall appear.

That they may perish for ever and ever: but thou, O Lord, art Most High for evermore.

Quoniam ecce inimici tui, Domine, quoniam ecce inimici tui peribunt: et dispergentur omnes, qui operantur iniquitatem.

Et exaltabitur sicut unicornis cornu meum: et senectus mea in misericordia uberi.

Et despexit oculus meus inimicos meos: et in insurgentibus in me malignantibus audiet auris mea.

For behold thine enemies, O Lord, for behold thine enemies shall perish: and all the workers of iniquity shall be scattered.

But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

Mine eye also hath looked down upon mine enemies: and mine ear shall hear *of the downfall* of the malignant that rise up against me.

Justus ut palma florebit: sicut cedrus Libani multiplicabitur.

Plantati in domo Domini, in atriis domus Dei nostri florebunt.

The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

They that are planted in the house of the Lord: shall flourish in the courts of the house of our God.

Adhuc multplicabuntur in senecta uberi: et bene patientes erunt, ut annuntient.

Quoniam rectus Dominus Deus noster: et non est iniquitas in eo.

They shall still increase in a fruitful old age: and it shall be well with them.

That they may show that the Lord our God is upright: and there is no iniquity in him.

ANT. Plangent eum quasi unigenitum; quia innocens Dominus occisus est.

ANT. They shall mourn for him as for an only son: because the innocent Lord is slain.

The third psalm is the one commented upon by

St. Augustine in the Lessons of the second nocturn, on these two days, Good Friday and Holy Saturday.

ANT. Attendite universi populi, et videte dolorem meum.

ANT. Attend, all ye people, and see my sorrow.

PSALM 63

Exaudi, Deus, orationem meam cum deprecor: a timore inimici eripe animam meam.

Hear my prayer, O God, when I make supplication to thee: deliver my soul from the fear of the enemy.

Protexisti me a conventu malignantium: a multitudine operantium iniquitatem.

Thou hast protected me from the assembly of the malignant: from the multitude of the workers of iniquity.

Quia exacuerunt ut gladium linguas suas: intenderunt arcum rem amaram, ut sagittent in occultis immaculatum.

For they have whetted their tongues like a sword: they have bent their bow a bitter thing, to shoot in secret the undefiled.

Subito sagittabunt eum, et non timebunt: firmaverunt sibi sermonem nequam.

They will shoot at him on a sudden, and will not fear: they are resolute in words of wickedness.

Narraverunt ut abscónderent laqueos: dixerunt: Quis videbit eos?

They have talked of hiding snares: they have said: Who shall see them?

Scrutati sunt iniquitates: defecerunt scrutantes scrutinio.

They have searched after iniquities: they have failed in their search.

Accedet homo ad cor altum: et exaltabitur Deus.

Man shall come to a deep heart: and God shall be exalted.

Sagittæ parvulorum factæ sunt plagæ eorum: et infirmatæ sunt contra eos linguæ eorum.

The arrows of children are their wounds: and their tongues are made weak against them.

Conturbati sunt omnes qui videbant eos: et timuit omnis homo.

All that saw them were troubled: and every man was afraid.

Et annuntiaverunt opera Dei, et facta ejus intellexerunt.

And they declared the works of God: and understood his doings.

Lætabitur justus in Do-

The just shall rejoice in the

mino, et sperabit in eo, et laudabuntur omnes recti corde.

Lord, and shall hope in him: and all the upright in heart shall be praised.

ANT. Attendite universi populi, et videte dolorem meum.

ANT. Attend, all ye people, and see my sorrow.

The canticle of Ezechias, which is always sung in Tuesday's Lauds, is here substituted for that of Deuteronomy, which is the proper one for Saturdays, but which is not in harmony with to-day's mystery. Ezechias lying on his sick-bed, and praying God to restore him to health, is a figure of Christ in His tomb, beseeching His Father to give Him a speedy Resurrection to life.

ANT. A porta inferi erue, Domine, animam meam.

ANT. From the gate of the tomb, O Lord, deliver my soul.

CANTICLE OF EZECHIAS

(Is. xxxviii).

Ego dixi: in dimidio dierum meorum: vadam ad portas inferi.

I said: in the midst of my days: I shall go to the gates of hell.

Quæsivi residuum annorum meorum: dixi: Non videbo Dominum Deum in terra viventium.

I sought for the residue of my years: I said, I shall not see the Lord God in the land of the living.

Non aspiciam hominem ultra: et habitatorem quietis.

I shall behold man no more, nor the inhabitant of rest.

Generatio mea ablata est, et convoluta est a me: quasi tabernaculum pastorum.

My generation is at an end, and it is rolled away from me as a shepherd's tent.

Præcisa est velut a texente vita mea, dum adhuc ordirer succidit me: de mane usque ad vesperam finies me.

My life is cut off as by a weaver; whilst I was but beginning, he cut me off: from morning even till night thou wilt make an end of me.

Sperabam usque ad mane: quasi leo sic contrivit omnia ossa mea.

I hoped till morning: as a lion so hath he broken my bones.

De mane usque ad vesperam finies me: sicut pullus

From morning even till night thou wilt make an end of me:

hirundinis sic clamabo, meditabor ut columba.

Attenuati sunt oculi mei: suspicientes in excelsum.

Domine, vim patior, responde pro me: Quid dicam, aut quid respondebit mihi, cum ipse fecerit?

Recogitabo tibi omnes annos meos: in amaritudine animæ meæ.

Domine, si sic vivitur, et in talibus vita spiritus mei, corripies me, et vivificabis me: ecce in pace amaritudo mea amarissima.

Tu autem eruisti animam meam ut non periret: projecisti post tergum tuum omnia peccata mea.

Quia non infernus confitebitur tibi, neque mors laudabit te: non exspectabunt qui descendunt in lacum veritatem tuam.

Vivens, vivens, ipse confitebitur tibi, sicut et ego hodie: pater filiis notam faciet veritatem tuam.

Domine, salvum me fac, et psalmos nostros cantabimus cunctis diebus vitæ nostræ in domo Domini.

ANT. A porta inferi, erue, Domine, animam meam.

I will cry like a young swallow, I will meditate like a dove.

My eyes are weakened with looking upward.

Lord, I suffer violence, answer thou for me. What shall I say, or what shall he answer for me, whereas he himself hath done it?

I will recount to thee all my years, in the bitterness of my soul.

O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live. Behold in peace is my bitterness most bitter.

But thou hast delivered my soul that it should not perish: thou hast cast all my sins behind thy back.

For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit look for thy truth.

The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

ANT. From the gate of the tomb, O Lord, deliver my soul.

The last psalm of Lauds, which is also the last of the Psalter, is a short hymn of praise sung by all creatures to their Creator. It is accompanied by the following antiphon:

ANT. O vos omnes, qui transitis per viam, attendite et videte, si est dolor sicut dolor meus.

ANT. O all ye that pass by the way, attend and see, if there be sorrow like unto my sorrow.

PSALM 150

Laudate Dominum in sanctis ejus: laudate eum in firmamento virtutis ejus.

Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

Laudate eum in virtutibus ejus: laudate eum secundum multitudinem magnitudinis ejus.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Laudate eum in sono tubæ: laudate eum in psalterio et cithara.

Praise him with sound of trumpet: praise him with psaltery and harp.

Laudate eum in tympano et choro: laudate eum in chordis et organo.

Praise him with timbrel and choir: praise him with strings and organs.

Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis: omnis spiritus laudet Dominum.

Praise him on high-sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

ANT. O vos omnes, qui transitis per viam, attendite et videte, si est dolor sicut dolor meus.

ANT. O all ye that pass by the way, attend and see, if there be sorrow like unto my sorrow.

℣. Caro mea requiescet in spe.

℣. My flesh shall rest in hope.

℟. Et non dabis Sanctum tuum videre corruptionem.

℟. And thou wilt not suffer thy Holy One to see corruption.

After this versicle, the *Benedictus* (page 347) is sung, to the following antiphon:

ANT. Mulieres sedentes ad monumentum lamentabantur, flentes Dominum.

ANT. The women, sitting near the tomb, mourned, weeping for the Lord.

The antiphon having been repeated after the canticle, the choir sings, to a touching melody, the following words, which are repeated at the end of all the Canonical Hours of these three days. But to-day

the Church is not satisfied with announcing the death of her Jesus: she adds the remaining words of the apostle, wherein he tells us of the glory of the Man-God, the Conqueror of the tomb.

℣. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

℣. Christ became, for our sake, obedient unto death, even to the death of the cross.

For which cause, God also hath exalted him, and hath given him a name, which is above all names.

Then is said, in secret, the *Pater noster*, which is followed by the *Miserere* (page 336). As soon as the psalm is finished, the following prayer is recited by the first in dignity:

Respice, quæsumus, Domine, super hanc familiam tuam: pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum:

Look down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ hesitated not to be delivered into the hands of wicked men, and to undergo the punishment of the cross:

(then the rest in secret:)

Qui tecum vivit et regnat, in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum. Amen.

Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

THE MORNING

A night has passed over the tomb, wherein lies buried the Body of the Man-God. Death is triumphant in that silent cave, and holds captive Him that gives life to every creature: but his triumph will soon be at an end. The soldiers may watch, as best they will, over that grave: they cannot hold Jesus prisoner, as soon as the moment fixed for His Resurrection comes. The holy angels are there, profoundly adoring the lifeless Body of Him, whose Blood is to

reconcile all things, both on earth, and in heaven.[1] This Body, though for a brief interval separated from the Soul, is still united to the Person of the Son of God; so likewise the Soul, during its separation from the Body, has not for an instant lost its union with the Word. The Divinity remains also united with the Blood which lies sprinkled on Calvary, and which, at the moment of the Resurrection of the Man-God, is to enter once more into His sacred veins.

Let us also return to the sepulchre, and adore the Body of our buried Jesus. Now, at last, we understand what sin has done: by sin, death entered into the world; and it passed upon all men.[2] Though Jesus knew no sin,[3] yet has He permitted death to have dominion over Him, in order that He might make it less bitter to us, and by His Resurrection restore unto us that eternal life, of which we had been deprived by sin. How gratefully we should appreciate this death of our Jesus! By becoming Incarnate, He became a servant;[4] His death was a still deeper humiliation. The sight of this tomb, wherein His Body lies lifeless and cold, teaches us something far more important than the power of death: it reveals to us the immense, the incomprehensible love of God for man. He knew that we were to gain by His humiliations; the greater His humiliations, the greater our exaltation: this was His principle, and it led Him to what seems like an excess! Let us, then, love this sacred sepulchre, which is to give us life. We have thanked Him for having died for us upon the cross; let us thank Him, but most feelingly, for having humbled Himself, for our sake, even to the tomb!

And now let us visit the holy Mother, who has

[1] Col. i. 20. [2] Rom. v. 12. [3] 2 Cor. v. 21. [4] Phil. ii. 7.

passed the night in Jerusalem, going over, in saddest memory, the scenes she has witnessed. Her Jesus has been a victim to every possible insult and cruelty; He has been crucified; His precious Blood has flowed in torrents from those five Wounds; He is dead, and now lies buried in yonder tomb, as though He were but a mere man, yea the most abject of men. How many tears have fallen, during these long hours, from the eyes of the daughter of David! And yet, her Son has not come back to her! Near her is Magdalene; heart-broken by yesterday's events, she has no words to tell her grief, for Jesus is gone, and, as she thinks, for ever. The other women, less loved by Jesus than Magdalene, yet most dear to Him, stand around the disconsolate Mother. They have braved every insult and danger in order to remain on Calvary till all was over, and they intend returning thither with Magdalene, as soon as the Sabbath is over, to honour the tomb and the Body of Jesus.

John, the adopted son of Mary, and the beloved disciple of Jesus, is oppressed with sorrow. Others, also, of the apostles and disciples visit the house of mourning. Peter, penitent and humble, fears not to appear before the Mother of mercy. Among the disciples are Joseph of Arimathea and Nicodemus. We may easily imagine the conversation—it is on the sufferings and death of Jesus, and on the ingratitude of the Jews. The Church, in the seventh responsory of to-day's *Tenebræ*, represents these men as saying: 'Behold! how the Just One dieth, and there is none that taketh it to heart. Iniquity has had its way. He was silent as a lamb under his shearer, and He opened not His mouth. He was taken away from distress and judgment: but His memory shall be in peace.'

Thus speak the men; the women are thinking of

their morrow's visit to the sepulchre. The saintliness of Jesus, His goodness, His power, His sufferings, His death—everything is remembered, except His Resurrection, which they had often heard Him say should certainly and speedily take place. Mary alone lives in expectation of His triumph. In her was verified that expression of the Holy Ghost, where, speaking of the valiant woman, He says: 'Her lamp shall not be put out in the night.'[1] Her courage fails not, because she knows that the sepulchre must yield up its Dead, and her Jesus will rise again to life. St. Paul tells us that our religion is vain, unless we have faith in the mystery of our Lord's Resurrection: where was this faith on the day after our Lord's death? In one heart only—and that was Mary's. As it was her chaste womb that had held within it Him whom heaven and earth cannot contain, so, on this day, by her firm and unwavering faith, she resumes within her single self the whole Church. How sacred is this Saturday, which, notwithstanding all its sadness, is such a day of glory to the Mother of Jesus! It is on this account that the Church has consecrated to Mary the Saturday of every week.

But it is time to repair to the house of God. The bells are still silent: our faith must speak to us, and make us eager to assist at the grand mysteries which the liturgy is about to celebrate. Surely the Christian sentiment must be dead in those who can be willingly absent from the church on such a morning as this. No, it cannot be that we, who have followed the celebration of the mysteries of our religion thus far, can flag now, and lose the graces of this morning's magnificent service.

[1] Prov. xxxi. 18.

THE MORNING SERVICE

It was the practice of the Church, and one that had been handed down from the earliest ages, that the Sacrifice of the Mass should not be offered up either yesterday or to-day. Yesterday, the anniversary of Jesus' death, was exclusively devoted to the remembrance of the mystery of Calvary, and a holy fear kept the Church from renewing that Sacrifice upon her altars. For the same reason she abstained to-day, also, from its celebration. The burial of Christ is a sequel of His Passion: and during these hours when His Body lay lifeless in the tomb, it was fitting that the Sacrifice, wherein He is offered as the glorious and risen Jesus, should be suspended. Even the Greek Church, which never fasts on the Saturdays of Lent, follows the practice of the Latin Church for this Saturday: she not only fasts, but she even omits the celebration of the *Mass of the Presanctified.*

Such was the discipline of the Latin Church for nearly a thousand years: but about the eleventh century, an important change began to be introduced with regard to the celebration of Mass on Holy Saturday. The Mass which, hitherto, had been celebrated during the night preceding Easter Sunday, then began to be anticipated on the Saturday; but it was always considered as the Mass for the hour of our Lord's Resurrection, and not as the Mass of Holy Saturday. The relaxations that had been introduced with regard to fasting were the occasion of this change in the liturgy. In the first ages, the faithful watched the whole night in the church, awaiting the hour when our Lord rose triumphant from the tomb. They also assisted at the solemn administration of

Baptism to the catechumens, which so sublimely expressed the passing from spiritual death to the life of grace. There was no other Vigil of the whole year so solemnly observed as this: but it lost a great portion of its interest, when the necessity of baptizing adults was removed by Christianity having triumphed wheresoever it had been preached. The Orientals have kept up the ancient tradition to this day: but in the west, dating from the eleventh century, the Mass of the Resurrection hour has been gradually anticipated, until it has been brought even to the morning of Holy Saturday. Durandus of Menda, who wrote his *Rational of the Divine Offices* towards the close of the thirteenth century, tells us that, in his time, there were very few Churches which observed the primitive custom; and even these soon conformed to the general practice of the Latin Church.

As a result of this change, there is an apparent contradiction between the mystery of Holy Saturday and the Divine Service which is celebrated upon it; Christ is still in the tomb, and yet we are celebrating His Resurrection: the hours preceding Mass are mournful, and before midday the paschal joy will have filled our hearts. We will conform to the present order of the holy liturgy, thus entering into the spirit of the Church, who has thought proper to give her children a foretaste of the joys of Easter. We will give a general view of the solemn Service, at which we are going to assist; afterwards, we will explain each portion as it comes.

The great object of the whole of to-day's Service, and the centre to which every one of the ceremonies converges, is the Baptism of the catechumens. The faithful must keep this incessantly before them, or they will be at a loss how to understand or profit by

the liturgy of to-day. First of all, there is the blessing of the new fire, and incense. This is followed by the blessing of the Paschal candle. Immediately after this are read the twelve prophecies, which have reference to the mysteries of to-day's Service. As soon as the prophecies are finished a procession is formed to the baptistery, and the water is blessed. The matter of Baptism thus prepared, the catechumens receive the Sacrament of regeneration. Confirmation is then administered to them by the bishop. Immediately after this, the holy Sacrifice is celebrated in honour of our Lord's Resurrection, and the neophytes partake of the divine mysteries. Finally the joyous Vesper-Office comes in, and brings to a termination the longest and most fatiguing Service of the Latin liturgy. In order to assist our readers to enter fully into its spirit, we will go back a thousand years, and imagine ourselves to be celebrating this solemn eve of Easter in one of the ancient cathedrals of Italy, or of our own dear land.

At Rome, the Station is at St. John Lateran, the mother and mistress of all Churches. The Sacrament of regeneration is administered in the baptistery of Constantine. The sight of these venerable sanctuaries carries us back in thought to the fourth century; there, each year, holy Baptism is conferred upon some adult; and a numerous Ordination adds its own splendour to the sacred pomp of this day, whose liturgy, as we have just said, is the richest of the whole year.

BLESSING OF THE NEW FIRE AND INCENSE

Last Wednesday the catechumens were told to present themselves at the church, for the hour of to-day's Tierce (that is, nine o'clock in the morning).

It is the final scrutiny. The priests are there to receive them; those who have not previously been examined upon the Symbol, are now questioned. The Lord's Prayer and the biblical attributes of the four evangelists having been explained, one of the priests dismisses the candidates for Baptism, bidding them spend the interval in recollection and prayer.

At the hour of None (our three o'clock in the afternoon), the bishop and all the clergy repair to the church, and Holy Saturday vigil begins from this moment. The first ceremony consists in the blessing of the new fire, which is to furnish light for the whole Service. It was the daily custom, in the first ages of the Church, to strike a light from a flint before Vespers: from this the lamps and candles were lighted for the celebration of that Hour, and the light thus procured was kept up in the church till the Vespers of the following day. The Church of Rome observed this custom with great solemnity on Maundy Thursday morning, and the new fire received a special blessing. We learn, from a letter written in the eighth century by Pope St. Zachary to St. Boniface archbishop of Mayence, that three lamps were lighted from this fire, which were then removed to some safe place, and care taken that their light was kept in. It was from these lamps that the light for Holy Saturday night was taken. In the following century, under St. Leo IV, whose pontificate lasted from 847 to 855, the custom of every day procuring new fire from a flint was extended also to Holy Saturday.

It is not difficult to understand the meaning of this ceremony, which is no longer observed by the Latin Church save on this day. Our Lord said of Himself: 'I am the light of the world.'[1] Light, then, is an image of the Son of God. Stone, also, is one of

[1] St. John viii. 12.

the types under which the Scriptures speak to us of the Messias. St. Peter,[1] and St. Paul,[2] quoting the words of the prophet Isaias,[3] speak of Jesus as the Corner-Stone. The spark which is struck from the flint represents our Lord rising from His rock-hewn sepulchre, through the stone that had been rolled against it.

It is fitting, therefore, that this fire which is to provide light for the Paschal candle, as well as for those that are upon the altar, should receive a special blessing, and be triumphantly shown to the faithful. All the lamps in the church have been extinguished. Formerly, the faithful used to put out the fires in their houses, before going to the church: they lighted them, on their return, with light taken from the blessed fire, which they received as a symbol of our Lord's Resurrection. Let us not here omit to notice, that the putting out of all the lights in the church is a symbol of the abrogation of the old Law, which ended with the rending of the veil of the temple; and that the new fire represents the preaching of the new Law, whereby our Lord Jesus Christ, the light of the world, fulfilled all the figures of the ancient Covenant.

In order to help our readers to enter more fully into the mystery of the ceremony we are describing, we will here mention a miracle which was witnessed for many centuries. The clergy and people of Jerusalem assembled for the service of Easter eve in the church of holy sepulchre. After waiting for some time in silence, one of the lamps suspended over our Lord's tomb was miraculously lighted. The other lamps and torches throughout the church were lighted from this, and the faithful took its holy flame with them to their homes. It would seem that this annual

[1] 1 St. Peter ii. 6. [2] Eph. ii. 20. [3] Is. xxviii. 16.

miracle first began after the Saracens had taken possession of Jerusalem: God so ordaining, that it might be a proof to these infidels of the divinity of the Christian religion. The historians of those times, who have written upon the Latin kingdom of Jerusalem, all speak of this miracle as of an incontestable fact; and when Pope Urban II went to France, there to preach the first Crusade, he brought forward this miracle as one of the motives which should inspire the faithful with zeal for the defence of the sepulchre of Christ. When our Lord, in the unsearchable ways of His justice, permitted Jerusalem to be reconquered by the infidels, the miracle ceased, nor has it ever been witnessed from that time. Our readers have no doubt heard of the scandalous scene, which is now repeated every Holy Saturday in the church of holy sepulchre in Jerusalem: we allude to the deception practised by the schismatic Greek priests, whereby they persuade their deluded people that their ingenious trick for lighting a lamp is the continuation of the miracle.

The Church also blesses the five grains of incense, which are to be used in this morning's Service. They represent the perfumes prepared by Magdalene and her holy companions for embalming the Body of Jesus. The prayer said by the bishop, when blessing the incense, not only shows us the connection there is between it and the light, but it also teaches us what is the power these several sacred objects have against the wicked spirits.

The bishop, with his attendants, goes in procession from the church to the place where he is to bless the fire and incense. The fire, as we have already said, is the symbol of our Lord Jesus Christ; and the sepulchre, whence He is to rise to life, is outside the walls of Jerusalem. The holy women and the apos-

tles, when they go to the sepulchre, will have to go forth from the city.

The bishop, having come to the appointed place, blesses the fire by the following prayers.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

OREMUS

Deus, qui per Filium tuum, angularem scilicet lapidem, claritatis tuæ ignem fidelibus contulisti, productum e silice, nostris profuturum usibus, novum hunc ignem sanctifica: et concede nobis, ita per hæc festa Paschalia cœlestibus desideriis inflammari; ut ad perpetuæ claritatis, puris mentibus, valeamus festa pertingere. Per eumdem Christum Dominum nostrum.

℟. Amen.

OREMUS

Domine Deus, Pater omnipotens, lumen indeficiens, qui es conditor omnium luminum: benedic hoc lumen, quod a te sanctificatum atque benedictum est, qui illuminasti omnem mundum: ut ab eo lumine accendamur, atque illuminemur igne claritatis tuæ; et sicut illuminasti Moysen exeuntem de Ægypto, ita illumines corda et sensus nostros; ut ad vitam et lucem æternam pervenire mereamur. Per Christum Dominum nostrum.

℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

LET US PRAY

O God, who by thy Son the corner-stone, hast bestowed on the faithful the fire of thy brightness; sanctify this new fire produced from a flint for our use: and grant that, during this Paschal festival, we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of eternal splendour. Through the same Christ our Lord.

℟. Amen.

LET US PRAY

O Lord God, almighty Father, never failing light, who art the author of all light: bless this light, that is blessed and sanctified by thee, who hast enlightened the whole world: that we may be enlightened by that light, and inflamed with the fire of thy brightness: and as thou didst give light to Moses, when he went out of Egypt, so illumine our hearts and senses, that we may obtain light and life everlasting. Through Christ our Lord.

℟. Amen.

OREMUS

Domine sancte, Pater omnipotens, æterne Deus, benedicentibus nobis hunc ignem in nomine tuo, et unigeniti Filii tui Dei ac Domini nostri Jesu Christi, et Spiritus sancti, cooperare digneris, et adjuva nos contra ignita tela inimici, et illustra gratia cœlesti. Qui vivis et regnas cum eodem Unigenito tuo et Spiritu sancto, Deus, per omnia sæcula sæculorum.

℟. Amen.

LET US PRAY

O holy Lord, almighty Father, eternal God: vouchsafe to co-operate with us, who bless this fire in thy name, and in that of thy only Son Christ Jesus, our Lord and God: and of the Holy Ghost: assist us against the fiery darts of the enemy, and illumine us with thy heavenly grace. Who livest and reignest with the same only Son and Holy Ghost, one God, for ever and ever.

℟. Amen.

The bishop then blesses the incense, thus addressing himself in prayer to God:

Veniat, quæsumus, omnipotens Deus, super hoc incensum larga tuæ benedictionis infusio: et hunc nocturnum splendorem invisibilis regenerator accende: ut non solum sacrificium quod hac nocte litatum est, arcana luminis tui admixtione refulgeat: sed in quocumque loco ex hujus sanctificationis mysterio aliquid fuerit deportatum, expulsa diabolicæ fraudis nequitia, virtus tuæ majestatis assistat. Per Christum Dominum nostrum.

℟. Amen.

Pour forth, we beseech thee, O almighty God, thy abundant blessing on this incense: and kindle, O invisible regenerator, the brightness of this night: that not only the sacrifice that is offered this night may shine by the secret mixture of thy light; but also into whatever place anything of this mysterious sanctification shall be brought, there, by the power of thy majesty, all the malicious artifices of the devil may be defeated. Through Christ our Lord.

℟. Amen.

After these prayers, an acolyte puts some of the blessed fire into the thurible. The bishop then censes the fire and the incense, after having first

sprinkled them with holy water. Another acolyte lights a candle from the blessed fire, that the new light may be brought into the church. The deacon then vests in a white dalmatic. This festive colour, which contrasts so strongly with the purple cope worn by the bishop, is used on account of the joyful ministry which the deacon is about to fulfil. He takes into his right hand a reed, on the top of which is placed a triple-branched candle. The reed is in memory of our Lord's Passion: it also expresses the weakness of the human Nature which He assumed to Himself by the Incarnation. The three-branched candle signifies the blessed Trinity, of which the Incarnate Word is the Second Person.

The procession returns. Having entered the church, the deacon, after advancing a few steps, lowers the reed, and the acolyte who carries the new light, lights one of the three branches of the candle. The deacon then kneels, as do also all the clergy and people. Raising the light on high, he sings these words:

Lumen Christi. The light of Christ!

All answer:

Deo gratias. Thanks be to God!

This first showing of the light expresses the revelation made to us, by Jesus, of the Divinity of the Father. 'No one,' says He, 'knoweth the Father, but the Son, and he to whom it shall please the Son to reveal Him.'[1]

After this, all rise, and the procession advances as far as mid-way up the church. Here the deacon again lowers the reed, and a second branch of the candle is lighted by the acolyte. The same cere-

[1] St. Matt. xi. 27.

monies are observed as before, and the deacon sings on a higher note:

Lumen Christi. The light of Christ!

The whole assembly answers:

Deo gratias. Thanks be to God!

This second showing of the light signifies the world's receiving the knowledge of the Divinity of the Son; He appeared and dwelt among us, and, with His own sacred lips, taught us that He was God, equal to the Father in all things.

The procession continues as far as the altar-steps. The third branch of the candle on the reed is lighted, and the deacon once more sings, but on a still higher and gladder note:

Lumen Christi. The light of Christ!

Again, the response is made:

Deo gratias. Thanks be to God!

This third showing of the light signifies the revelation of the Divinity of the Holy Ghost, which was made to us by our Saviour when He commanded His apostles to do what the Church is to do this very night: 'Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'[1] It is, then, by Jesus, who is the Light of the world, that mankind has been taught to know the blessed Trinity. The bishop, before administering Baptism to the catechumens, will ask them if they believe in this great mystery. During the whole of this night's Service, they will have before their eyes the expressive symbol of the Trinity, the three-branched candle.

This, then, is the first use to which the new fire is put: to proclaim the holy Trinity. It is next to

[1] St. Matt. xxviii. 19.

publish the glory of the Incarnate Word, by lighting up the glorious symbol which is now to be brought before us. The bishop is seated on his throne. The deacon kneels before him, and asks a blessing, before beginning the great work entrusted to him. The pontiff thus blesses him:

Dominus sit in corde tuo, et in labiis tuis: ut digne et competenter annunties suum Paschale præconium. In nomine Patris, et Filii, et Spiritus sancti. Amen.

The Lord be in thy heart and on thy lips, that thou mayst worthily and fitly proclaim his Paschal praise. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Thus prepared, the deacon rises and goes to the ambo. The acolytes, holding the triple candle and the five grains of incense, are standing at his side. Near the ambo is a marble pillar, on which is fixed the Paschal candle.

THE PASCHAL CANDLE

The sun is setting, and our earth will soon be mantled in darkness. The Church has provided a torch, which is to spread its light upon us during the whole of this long vigil. It is of an unusual size. It stands alone, and is of a pillar-like form. It is the symbol of Christ. Before being lighted, its scriptural type is the pillar of a cloud, which hid the Israelites when they went out from Egypt; under this form, it is the figure of our Lord, when lying lifeless in the tomb. When lighted, we must see in it both the pillar of fire which guided the people of God, and the glory of our Jesus risen from His grave. Our holy mother the Church would have us enthusiastically love this glorious symbol, and speaks its praise to us in all the magnificence of her inspired eloquence. As early as the beginning of the fifth century, Pope

St. Zozimus extended to all the churches of the city of Rome, the privilege of blessing the Paschal candle, although Baptism was administered no where but in the baptistery of St. John Lateran. The object of this grant was, that all the faithful might share in the holy impressions which so solemn a rite is intended to produce. It was for the same intention that, later, every church, even though it had no baptismal font, was permitted to have the blessing of the Paschal candle.

The deacon proclaims the Easter solemnity to the people, while chanting the praises of this sacred object: and whilst celebrating the glories of Him, whose emblem it is, he becomes the herald of the Resurrection. The altar, the sanctuary, the bishop, all are in the sombre colour of the lenten rite; the deacon alone is vested in white. At other times, he would not presume to raise his voice as he is now going to do, in the solemn tone of a Preface: but this is the eve of the Resurrection; and the deacon, as the interpreters of the liturgy tell us, represents Magdalene and the holy women, on whom our Lord conferred the honour of being the first to know His Resurrection, and to whom He gave the mission of preaching to the very apostles that He had risen from the dead, and would meet them in Galilee.

But let us listen to the thrilling *Exsultet* of our deacon, and learn from him the joys that await us on this wonderful night.

Exsultet jam angelica turba cœlorum; exsultent divina mysteria: et pro tanti Regis victoria, tuba insonet salutaris. Gaudeat et tellus tantis irradiata fulgoribus: et æterni Regis splendore

Let now the heavenly troops of angels rejoice: let the divine mysteries be joyfully celebrated: and let a sacred trumpet proclaim the victory of so great a King. Let the earth also be filled with joy, being illumi-

illustrata, totius orbis se sentiat amisisse caliginem. Lætetur et mater Ecclesia, tanti luminis adornata fulgoribus: et magnis populorum vocibus hæc aula resultet. Quapropter adstantes vos, fratres charissimi, ad tam miram hujus sancti luminis claritatem, una mecum, quæso, Dei omnipotentis misericordiam invocate. Ut qui me non meis meritis intra levitarum numerum dignatus est aggregare: luminis sui claritatem infundens, cerei hujus laudem implere perficiat. Per Dominum nostrum Jesum Christum Filium suum: qui cum eo vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

℟. Dignum et justum est.

Vere dignum et justum est invisibilem Deum Patrem omnipotentem, Filiumque ejus unigenitum, Dominum nostrum Jesum Christum, toto cordis ac

nated with such resplendent rays: and let it be sensible that the darkness, which overspread the whole world, is chased away by the splendour of our eternal King. Let our mother, the Church, be also glad, finding herself adorned with the rays of so great a light: and let this temple resound with the joyful acclamations of the people. Wherefore, beloved brethren, you who are now present at the admirable brightness of this holy light, I beseech you to invoke with me the mercy of almighty God. That he who has been pleased, above my desert, to admit me into the number of his levites, will, by an infusion of his light upon me, enable me to celebrate the praises of this candle. Through our Lord Jesus Christ his Son, who, with him and the Holy Ghost, liveth and reigneth one God for ever and ever.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We have them fixed on God.

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

℟. It is meet and just.

It is truly meet and just to proclaim with all the affection of our heart and soul, and with the sound of our voice, the invisible God the Father almighty, and his only Son our

mentis affectu, et vocis ministerio personare. Qui pro nobis æterno Patri Adæ debitum solvit: et veteris piaculi cautionem pio cruore detersit. Hæc sunt enim festa Paschalia, in quibus verus ille Agnus occiditur, cujus sanguine postes fidelium consecrantur.

Hæc nox est, in qua primum patres nostros filios Israël eductos de Ægypto, mare Rubrum sicco vestigio transire fecisti. Hæc igitur nox est quæ peccatorum tenebras columnæ illuminatione purgavit. Hæc nox est quæ hodie per universum mundum, in Christo credentes, a vitiis sæculi, et caligine peccatorum segregatos reddit gratiæ, sociat sanctitati. Hæc nox est in qua destructis vinculis mortis, Christus ab inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi profuisset.

O mira circa nos tuæ pietatis dignatio! O inestimabilis dilectio charitatis! ut servum redimeres, filium tradidisti. O certe necessarium Adæ peccatum, quod Christi morte deletum est! O felix culpa, quæ talem ac tantum meruit habere Redemptorem!

O vere beata nox, quæ

Lord Jesus Christ. Who paid for us, to his eternal Father, the debt of Adam: and by his sacred Blood cancelled the guilt contracted by original sin. For this is the Paschal solemnity, in which the true Lamb was slain, by whose Blood the doors of the faithful are consecrated.

This is the night in which thou formerly broughtest forth our forefathers the children of Israel out of Egypt, leading them dry-foot through the Red Sea. This, then, is the night which dissipated the darkness of sin, by the light of the pillar. This is the night which now delivers, all over the world, those that believe in Christ, from the vices of the world, and darkness of sin, restores them to grace, and clothes them with sanctity. This is the night in which Christ broke the chains of death, and ascended conqueror from hell. For it availed us nothing to be born, unless it had availed to be redeemed.

O how admirable is thy goodness towards us! O how inestimable is thy love! Thou hast delivered up thy Son to redeem a slave. O truly necessary sin of Adam, which the death of Christ has blotted out! O happy fault, that merited such and so great a Redeemer!

O truly blessed night, which

sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit. Hæc nox est, de qua scriptum est: Et nox sicut dies illuminabitur; et: Nox illuminatio mea in deliciis meis. Hujus igitur sanctificatio noctis, fugat scelera, culpas lavat: et reddit innocentiam lapsis, et mœstis lætitiam. Fugat odia, concordiam parat, et curvat imperia.

alone deserved to know the time and hour when Christ rose again from hell. This is the night of which it is written: And the night shall be as light as the day, and the night is my illumination in my delights. Therefore the sanctification of this night blots out crimes, washes away sins, and restores innocence to sinners, and joy to the sorrowful. It banishes enmities, produces concord, and humbles empires.

Here the deacon pauses, and taking the five grains of incense, he fixes them in the candle in the form of a cross. They represent the five Wounds received by our Lord upon the cross; as also the perfumes which Magdalene and her companions had prepared for embalming His Body in the tomb. Thus far, as we have already explained, the Paschal candle is the figure of the Man-God not yet glorified by the Resurrection.

In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum quod tibi in hac cerei oblatione solemni, per ministrorum manus de operibus apum, sacrosancta reddit Ecclesia. Sed jam columnæ hujus præconia novimus, quam in honorem Dei rutilans ignis accendit.

Therefore, on this sacred night, receive, O holy Father, the evening sacrifice of this incense, which thy holy Church, by the hands of her ministers, presents to thee in the solemn oblation of this wax candle made out of the labour of bees. And now we know the excellence of this pillar, which the sparkling fire lights for the honour of God.

After these words, the deacon again pauses, and taking the reed which holds the triple candle, he lights the Paschal candle with one of its branches. This signifies the instant of our Lord's Resurrection,

when the divine power restored His Body to life, by uniting with it the Soul which death had separated. The glorious symbol of Christ, our Light, is now perfect; and holy Church exults in the thought of soon beholding her heavenly Spouse triumph over death.

Qui licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in substantiam pretiosæ hujus lampadis, apis mater eduxit.

Which fire, though now divided, suffers no loss from the communication of its light. Because it is fed by the melted wax, which its mother the bee made for the composition of the precious torch.

Here are lighted, from the new fire, the lamps of the church. They are lighted after the Paschal candle, to signify that Jesus' Resurrection was made known gradually. It also tells us that our resurrection is to be a consequence and a likeness of that of our Saviour, who opens to us the way, whereby, after having like Him passed through the tomb, we shall enter into life everlasting.

O vere beata nox quæ exspoliavit Ægyptios, ditavit Hebræos. Nox, in qua terrenis cœlestia, humanis divina junguntur. Oramus ergo te Domine: ut cereus iste in honorem tui nominis consecratus, ad noctis hujus caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, supernis luminaribus misceatur. Flammas ejus lucifer matutinus inveniat. Ille, inquam, Lucifer, qui nescit occasum. Ille, qui regressus

O truly blessed night! which plundered the Egyptians, and enriched the Hebrews. A night, in which things heavenly are united with those of earth, and divine with human. We beseech thee therefore, O Lord, that this candle, consecrated to the honour of thy name, may continue burning to dissipate the darkness of this night. And being accepted as a sweet-smelling savour, may be united with the celestial lights. Let the morning-star find it burning. I mean that Star

ab inferis, humano generi serenus illuxit.

Precamur ergo te Domine: ut nos famulos tuos, omnemque clerum, et devotissimum populum: una cum beatissimo Papa nostro N. et antistite nostro N. quiete temporum concessa, in his Paschalibus gaudiis, assidua protectione regere, gubernare et conservare digneris. (Respice etiam ad devotissimum imperatorem nostrum N., cujus tu, Deus, desiderii vota prænoscens, ineffabili pietatis et misericordiæ tuæ munere, tranquillum perpetuæ pacis accommoda: et cœlestem victoriam cum omni populo suo.) Per eumdem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

℟. Amen.

which never sets. Who being returned from hell shone with brightness on mankind.

We beseech thee therefore, O Lord, to grant us peaceable times during these Paschal solemnities, and with thy constant protection to rule, govern and preserve us thy servants, and all the clergy, and the devout people, together with our holy Father Pope N., and our bishop N. [1] (Regard also our most devout emperor: and since thou knowest, O God, the desires of his heart, grant by the ineffable grace of thy goodness and mercy, that he may enjoy with all his people the tranquillity of perpetual peace and heavenly victory.) Through the same Lord Jesus Christ thy Son: who, with thee and the Holy Ghost, liveth and reigneth one God for ever and ever.

℟. Amen.

Here the deacon takes off the white dalmatic, vests in purple, and returns to the bishop. Then begin the prophecies from the old Testament.

THE PROPHECIES

The torch of the resurrection now sheds its light from the ambo throughout the holy place, and gladdens the hearts of the faithful. How solemn a pre-

[1] The words here put in parentheses are said only in those countries, which are subject to the emperor of Austria. See above, page 482.

paration for what is now to engage our attention, viz. the Baptism of the catechumens, whose instruction and progress in good works we have followed with such interest during the past forty days! They are assembled together under the outward porch of the church. The priests are performing over them the preparatory rites, which embody such profound teaching, and which were instituted by the apostles. First of all, the sign of the cross was made upon their foreheads; and then the priest, imposing his hand upon the head of each catechumen, adjures satan to depart from this soul and body, and give place to Christ. Imitating thus our Redeemer, the priest then touches the ears with his spittle, saying: 'Be ye opened!' He does the same to the nostrils, and says: 'Breathe ye in the sweetness of fragrance!' The neophyte is next anointed, on the breast and between the shoulders with the oil of catechumens: but, as this ceremony expresses his having to fight the spiritual combat, the priest first receives from him the promise to renounce satan, with his works and pomps.

These rites are performed first over the men, and then over the women. The children of Christian parents are also admitted to take their place among the catechumens. If any of these latter be labouring under any sickness, and have notwithstanding come to the church in order to receive to-night the grace of regeneration, the priest says over them a prayer, in which he fervently begs of God to heal them, and confound the malice of satan.

These ceremonies, which are called the *Catechization*, occupy a considerable portion of time, on account of the great number of the aspirants to Baptism. It is for this reason that the bishop came to the church

at the hour of None (three o'clock in the afternoon), and that the great vigil began so early. Whilst these rites are being administered to the catechumens, the rest of the faithful are listening to appropriate passages from the Scripture, which are being read from the ambo, and which are the complement to the lenten instructions.

These lessons are twelve in number: but in the venerable basilica, where we are now supposing ourselves to be, we may say there are twenty-four, since each of the twelve is read in Latin first, and then in Greek. In order to fix the attention, and excite the devotion of her children to what she reads to them, the Church, after each lesson, recites a prayer, which sums up the doctrine expressed in the preceding prophecy. To some of them is added an appropriate canticle from the old Testament, and it is sung, by the whole assembly, to the well known melody of the Tract. The aspirants to Baptism, as soon as they have received the ceremonies of catechization, are allowed to enter the church, where, in the place assigned to them, they listen to the lessons, and join in the prayers. How could they better continue their preparation for the great Sacrament? And yet, there is an aspect of mournfulness about this portion of the Service, which tells us that the longed-for hour has not yet come. Frequent genuflexions, and the sombre-coloured vestments, strongly contrast with the beautiful flame of the Paschal torch, which sheds its silent beams of light upon the faithful. Their hearts are still throbbing with the emotions excited within them by the *Exsultet:* they are impatient to see their Jesus' Resurrection fulfilled in the Baptism of the catechumens.

FIRST PROPHECY

(Genesis, Chap. i.)

This first lesson speaks to us of the *Creation*, of the *Spirit of God moving over the waters*, of the separation of *light from darkness* and of *man's* being made to the likeness of his God. This work of the Creator had been deranged and spoiled by satan's malice. The time has come, when it is to recover all its beauty. The Holy Ghost is about to effect this regeneration by *water;* Christ, our *light*, is going to rise from the darkness of the tomb; the image of God is to reappear in man, for he is to be cleansed by the Blood of his Redeemer, who is the new *Adam*, come down from heaven, in order to reinstate in all his rights the old and earthly Adam.

In principio creavit Deus cœlum et terram. Terra autem erat inanis, et vacua: et tenebræ erant super faciem abyssi: et Spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona; et divisit lucem a tenebris. Appellavitque lucem, Diem: et tenebras, Noctem. Factumque est vespere et mane, dies unus.

Dixit quoque Deus: Fiat firmamentum in medio aquarum, et dividat aquas ab aquis. Et fecit Deus firmamentum: divisitque aquas, quæ erant sub firmamento ab his quæ erant super firmamentum. Et factum est ita. Vocavitque

In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light day, and the darkness night; and there was evening and morning one day.

And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so,

Deus firmamentum, Cœlum. Et factum est vespere et mane, dies secundus.

Dixit vero Deus: Congregentur áquæ, quæ sub cœlo sunt, in locum unum et appareat arida. Factumque est ita. Et vocavit Deus aridam, Terram: congregationesque aquarum appellavit, Maria. Et vidit Deus quod esset bonum, et ait: Germinet terra herbam virentem, et facientem semen: et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, et facientem semen juxta genus suum, lignumque faciens fructum: et habens unumquodque sementem secundum speciem suam. Et vidit Deus quod esset bonum: et factum est vespere et mane, dies tertius.

Dixit autem Deus: Fiant luminaria in firmamento cœli, et dividant diem ac noctem: et sint in signa et tempora, et dies, et annos: et luceant in firmamento cœli, et illuminent terram. Et factum est ita. Fecitque Deus duo luminaria magna, luminare majus, ut præsset diei: et luminare minus, ut præesset nocti: et stellas. Et posuit eas in firmamento

And God called the firmament, Heaven: and the evening and morning were the second day.

God also said: Let the waters that are under the heaven be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day.

And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years; to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights; a greater light to rule the day, and a lesser light to rule the night; and the stars. And he set them

cœli, ut lucerent super terram: et præessent diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies quartus.

Dixit etiam Deus: Producant aquæ reptile animæ viventis, et volatile super terram, sub firmamento cœli. Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerant aquæ in species suas: et omne volatile, secundum genus suum. Et vidit Deus quod esset bonum: benedixitque eis, dicens: Crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur super terram. Et factum est vespere et mane, dies quintus.

Dixit quoque Deus: Producat terra animam viventem in genere suo: jumenta, et reptilia, et bestias terræ, secundum species suas. Factumque est ita. Et fecit Deus bestias terræ juxta species suas: et jumenta, et omne reptile terræ in genere suo. Et vidit Deus quod esset bonum: et ait: Faciamus hominem ad imaginem et similitudinem nostram: et præsit piscibus maris, et volatilibus cœli, et bestiis, universæque terræ omni-

in the firmament of heaven, to shine upon the earth. And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day.

God also said: let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea; and let the birds be multiplied upon the earth. And the evening and morning were the fifth day.

And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, the beasts of the earth according to their kinds; and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and everything that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man to our image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the

que reptili quod movetur in terra.

Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum: masculum et feminam creavit eos. Benedixitque illis Deus, et ait: Crescite, et multiplicamini, et replete terram, et subjicite eam: et dominamini piscibus maris, et volatilibus cœli, et universis animantibus, quæ moventur super terram. Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super terram: et universa ligna, quæ habent in semetipsis sementem generis sui: ut sint vobis in escam, et cunctis animantibus terræ, omnique volucri cœli, et universis quæ moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita. Viditque Deus cuncta quæ fecerat: et erant valde bona. Et factum est vespere et mane, dies sextus.

Igitur perfecti sunt cœli et terra, et omnis ornatus eorum. Complevitque Deus die septimo opus suum, quod fecerat: et requievit die septimo ab universo opere quod patrarat.

whole earth, and every creeping creature that moveth upon the earth.

And God created man to his own image: to the image of God he created him: male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth. And subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

After the lesson, the bishop says:

Oremus. Let us pray.

The deacon, addressing the faithful:

Flectamus genua. Let us kneel down.

The subdeacon:

Levate. Stand up again.

The bishop then says this prayer:

Deus, qui mirabiliter creasti hominem, et mirabilius redemisti: da nobis, quæsumus, contra oblectamenta peccati, mentis ratione persistere: ut mereamur ad æterna gaudia pervenire. Per Dominum.

O God, who didst wonderfully create man, and redeem him by a still greater wonder: grant us, we beseech thee, such strength of mind and reason against all the allurements of sin, that we may deserve to obtain eternal joys. Through, &c.

℟. Amen. ℟. Amen.

SECOND PROPHECY

(Genesis, Chap. v.)

The second lesson gives us the history of the *Deluge*. God makes the *waters* serve as the minister of His justice, those very *waters* which were afterwards, by Jesus, to become the instrument of His mercy; the *ark*, which is a type of the Church, is the shelter for those who would be saved from the flood; the human race is preserved by one family, which represents the disciples of Christ, who at first were few in number, but afterwards peopled the whole earth.

Noe vero cum quingentorum esset annorum, genuit Sem, Cham et Japhet. Cumque cœpissent homines multiplicari super terram, et filias procreassent: videntes filii Dei filias hominum quod essent pulchræ, acceperunt sibi uxores ex omnibus quas elegerant. Dixit-

And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they

que Deus: Non permanebit spiritus meus in homine in æternum, quia caro est: eruntque dies illius centum viginti annorum.

Gigantes autem erant super terram in diebus illis. Postquam enim ingressi sunt filii Dei ad filias hominum, illæque genuerunt: isti sunt potentes a sæculo viri famosi. Videns autem Deus, quod multa malitia hominum esset in terra, et cuncta cogitatio cordis intenta esset ad malum omni tempore, pœnituit eum, quod hominem fecisset in terra. Et tactus dolore cordis intrinsecus: Delebo, inquit, hominem quem creavi, a facie terræ, ab homine usque ad animantia, a reptili usque ad volucres cœli: pœnitet enim me fecisse eos.

Noe vero invenit gratiam coram Domino. Hæ sunt generationes Noe. Noe vir justus atque perfectus fuit in generationibus suis, cum Deo ambulavit; et genuit tres filios, Sem, Cham, et Japhet. Corrupta est autem terra coram Deo, et repleta est iniquitate. Cumque vidisset Deus terram esse corruptam (omnis quippe caro corruperat viam suam super terram) dixit ad Noe: Finis universæ carnis venit coram me: repleta est terra iniquichose. And God said: My spirit shall not remain in man for ever, because he is flesh: and his days shall be a hundred and twenty years.

Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe: The end of all flesh is come before me, and the earth is filled with iniquity through

tate a facie eorum: et ego disperdam eos cum terra. Fac tibi arcam de lignis lævigatis. Mansiunculas in arca facies: et bitumine linies intrinsecus et extrinsecus. Et sic facies eam. Trecentorum cubitorum erit longitudo arcæ: quinquaginta cubitorum latitudo: et triginta cubitorum altitudo illius. Fenestram in arca facies: et in cubito consummabis summitatem ejus. Ostium autem arcæ pones ex latere; deorsum, cœnacula, et tristega facies in ea. Ecce ego adducam aquas diluvii super terram: ut interficiam omnem carnem, in qua spiritus vitæ est subter cœlum. Universa, quæ in terra sunt, consumentur. Ponamque fœdus meum tecum: et ingredieris arcam tu, et filii tui, uxor tua, et uxores filiorum tuorum tecum. Et ex cunctis animantibus universæ carnis bina induces in arcam, ut vivant tecum, masculini sexus et feminini. De volucribus juxta genus suum, et de jumentis in genere suo, et ex omni reptili terræ secundum genus suum: bina de omnibus ingredientur tecum, ut possint vivere. Tolles igitur tecum ex omnibus escis, quæ mandi possunt, et comportabis apud te: et erunt tam tibi, quam illis in

them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark shalt thou set in the side: with lower, middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee; of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of everything that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt

cibum. Fecit igitur Noe omnia quæ præceperat illi Deus.

Eratque sexcentorum annorum, quando diluvii aquæ inundaverunt super terram. Rupti sunt omnes fontes abyssi magnæ, et cataractæ cœli apertæ sunt: et facta est pluvia super terram quadraginta diebus et quadraginta noctibus. In articulo diei illius ingressus est Noe, et Sem, et Cham, et Japhet, filii ejus, uxor illius, et tres uxores filiorum ejus, cum eis in arcam: ipsi et omne animal, secundum genus suum, universaque jumenta in genere suo, et omne quod movetur super terram in genere suo, cunctumque volatile secundum genus suum. Porro arca ferebatur super aquas. Et aquæ prævaluerunt nimis super terram: opertique sunt omnes montes excelsi sub universo cœlo. Quindecim cubitis altior fuit aqua super montes quos operuerat. Consumptaque est omnis caro, quæ movebatur super terram, volucrum, animantium, bestiarum, omniumque reptilium quæ reptant super terram. Remansit autem solus Noe, et qui cum eo erant, in arca. Obtinueruntque aquæ terram centum quinquaginta diebus.

lay it up with thee: and it shall be food for thee and them. And Noe did all things which God commanded him.

And he was six hundred years old, when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened. And the rain fell upon the earth forty days and forty nights. In the self-same day Noe, and Sem, and Cham, and Japheth, his sons: his wife, and the three wives of his sons with them, went into the ark: they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains, which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

Recordatus autem Deus Noe, cunctorumque animantium, et omnium jumentorum quæ erant cum eo in arca: adduxit spiritum super terram, et imminutæ sunt aquæ. Et clausi sunt fontes abyssi, et cataractæ cœli: et prohibitæ sunt pluviæ de cœlo. Reversæque sunt aquæ de terra euntes et redeuntes: et cœperunt minui post centum quinquaginta dies. Cumque transissent quadraginta dies, aperiens Noe fenestram arcæ quam fecerat, dimisit corvum. Qui egrediebatur, et non revertebatur, donec siccarentur aquæ super terram. Emisit quoque columbam post eum, ut videret si jam cessassent aquæ super faciem terræ. Quæ cum non invenisset ubi requiesceret pes ejus, reversa est ad eum in arcam. Aquæ enim erant super universam terram. Extenditque manum, et apprehensam intulit in arcam. Exspectatis autem ultra septem diebus aliis, rursum dimisit columbam ex arca. At illa venit ad eum ad vesperam, portans ramum olivæ virentibus foliis in ore suo. Intellexit ergo Noe, quod cessassent aquæ super terram. Exspectavitque nihilominus

And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the floodgates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth, going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe opening the window of the ark which he had made, sent forth a raven: which went forth and did not return till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive-tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And

septem alios dies; et emisit columbam, quæ non est reversa ultra ad eum. Locutus est autem Deus ad Noe, dicens: Egredere de arca tu, et uxor tua: filii tui, et uxores filiorum tuorum tecum. Cuncta animantia, quæ sunt apud te, ex omni carne, tam in volatilibus quam in bestiis, et universis reptilibus quæ reptant super terram, educ tecum, et ingredimini super terram. Crescite, et multiplicamini super eam.

Egressus est ergo Noe et filii ejus, uxor illius, et uxores filiorum ejus cum eo. Sed et omnia animantia, jumenta, et reptilia quæ reptant super terram, secundum genus suum, egressa sunt de arca. Ædificavit autem Noe altare Domino: et tollens de cunctis pecoribus et volucribus mundis, obtulit holocausta super altare. Odoratusque est Dominus odorem suavitatis.

The bishop: Oremus.

The deacon: Flectamus genua.

The subdeacon: Levate.

Deus incommutabilis virtus, et lumen æternum, respice propitius ad totius Ecclesiæ tuæ mirabile sacramentum, et opus salutis humanæ perpetuæ dispositionis effectu tranquillius

he stayed yet other seven days; and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls, as in beasts, and all creeping things, that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it.

So Noe went out, he and his sons, his wife, and the wives of his sons with him: and all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour.

The bishop: Let us pray.

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O God, whose power is unchangeable, and whose light never faileth, mercifully regard the wonderful sacrament of thy whole church, and by an effect of thy perpetual providence, accomplish in peace

operare: totusque mundus experiatur et videat, dejecta erigi, inveterata renovari, et per ipsum redire omnia in integrum, a quo sumpsere principium: Dominum nostrum Jesum Christum Filium tuum. Qui tecum.

℟. Amen.

the work of human salvation: and let the whole world experience and see, that what was fallen, is raised up again: what was old, is become new; and that all things are again settled by him who gave them their first being, our Lord Jesus Christ thy Son. Who liveth, &c.

℟. Amen.

THIRD PROPHECY

(Genesis, Chap. xxii.)

Abraham, the father of believers, is here offered to our catechumens as a model of faith. They are taught how man should ever depend upon his God, and faithfully serve Him. The obedience shown by *Isaac* to his father's orders is a figure of that which our Saviour has shown on Calvary. The *wood for the holocaust*, carried up the mountain by Abraham's son, brings to our minds the Son of God carrying His cross.

In diebus illis: Tentavit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respondit: Adsum. Ait illi: Tolle filium tuum unigenitum, quem diligis Isaac, et vade in terram visionis: atque ibi offeres eum in holocaustum super unum montium, quem monstravero tibi. Igitur Abraham de nocte consurgens, stravit asinum suum, ducens secum duos juvenes, et Isaac filium suum. Cumque concidisset ligna in holocaustum, abiit ad locum quem præceperat

In those days: God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only-begotten son Isaac whom thou lovest, and go into the land of vision: and there thou shalt offer him for a holocaust upon one of the mountains which I will shew thee. So Abraham rising up in the night, saddled his ass; and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him.

ei Deus. Die autem tertio elevatis oculis, vidit locum procul: dixitque ad pueros suos: Exspectate hic cum asino: ego et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos. Tulit quoque ligna holocausti, et imposuit super Isaac filium suum: ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis, fili? Ecce, inquit, ignis et ligna, ubi est victima holocausti? Dixit autem Abraham: Deus providebit sibi victimam holocausti, fili mi.

Pergebant ergo pariter: et venerunt ad locum, quem ostenderat ei Deus: in quo ædificavit altare, et desuper ligna composuit. Cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce angelus Domini de cœlo clamavit, dicens: Abraham, Abraham. Qui respondit: Adsum. Dixitque ei: Non extendas manum tuam super puerum: neque facias illi quidquam. Nunc cognovi, quod times Deum: et non pepercisti unigenito filio tuo propter me. Levavit Abraham ocu-

And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son.

So they went on together: and they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar, upon the pile of wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou anything to him: now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted

los suos, viditque post tergum arietem inter vepres hærentem cornibus: quem assumens, obtulit holocaustum pro filio. Appellavitque nomen loci illius: Dominus videt. Unde usque hodie dicitur: In monte Dominus videbit.

Vocavit autem angelus Domini Abraham secundo de cœlo, dicens: Per memetipsum juravi, dicit Dominus: quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me: benedicam tibi, et multiplicabo semen tuum sicut stellas cœli, et velut arenam, quæ est in littore maris. Possidebit semen tuum portas inimicorum suorum: et benedicentur in semine tuo omnes gentes terræ, quia obedisti voci meæ. Reversus est Abraham ad pueros suos: abieruntque Bersabee simul, et habitavit ibi.

The bishop: Oremus.

The deacon: Flectamus genua.

The subdeacon: Levate.

Deus, fidelium Pater summe, qui in toto orbe terrarum, promissionis tuæ filios diffusa adoptionis gratia multiplicas: et per Paschale sacramentum, Abraham puerum tuum universarum, sic-

up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon, even to this day, it is said: In the mountain the Lord will see.

And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord; because thou hast done this thing, and hast not spared thy only-begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

The bishop: Let us pray.

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O God, the sovereign Father of the faithful, who throughout the whole world multipliest the children of the promise by the grace of thy adoption, and makest thy servant Abraham, according to thy

ut jurasti, gentium efficis patrem: da populis tuis digne ad gratiam tuæ vocationis introire. Per Dominum.

℟. Amen.

oath, the father of all nations by this Paschal Sacrament; grant that thy people may worthily receive the grace of thy vocation. Through, &c.

℟. Amen.

FOURTH PROPHECY

(Exodus, Chap. xiv.)

Here we have the great type of Baptism. The people of God, delivered from Pharao's tyranny, are saved by the very water that destroys the Egyptian. The catechumens will come forth from the baptismal font freed from satan's sway; their sins will perish for ever in its saving waters.

In diebus illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Egyptiorum per columnam ignis et nubis, interfecit exercitum eorum: et subvertit rotas curruum, ferebanturque in profundum. Dixerunt ergo Ægyptii: Fugiamus Israelem: Dominus enim pugnat pro eis contra nos. Et ait Dominus ad Moysen: Extende manum tuam super mare: ut revertantur aquæ ad Ægyptios super currus et equites eorum. Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorem locum; fugientibusque Ægyptiis occurrerunt aquæ: et involvit eos Dominus in mediis fluctibus. Reversæque sunt aquæ, et operue-

In those days: It came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the

runt currus et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare; nec unus quidem superfuit ex eis. Filii autem Israel perrexerunt per medium sicci maris: et aquæ eis erant quasi pro muro a dextris et a sinistris. Liberavitque Dominus in die illa Israel de manu Ægyptiorum. Et viderunt Ægyptios mortuos super littus maris: et manum magnam, quam exercuerat Dominus contra eos. Timuitque populus Dominum: et crediderunt Domino, et Moysi servo ejus. Tunc cecinit Moyses, et filii Israël, carmen hoc Domino, et dixerunt:

waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel on that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the seashore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sang this canticle to the Lord, and said:

Here the Church sings the canticle of Moses. His sister Mary and the daughters of Israel sang it on the shore of the Red Sea, as they looked upon the dead bodies of the Egyptians.

TRACT

Cantemus Domino: gloriose enim honorificatus est: equum et ascensorem projecit in mare: adjutor et protector factus est mihi in salutem.

℣. Hic Deus meus, et honorificabo eum: Deus patris mei, et exaltabo eum.

℣. Dominus conterens bella: Dominus nomen est illi.

Let us sing to the Lord, for he is gloriously magnified: the horse and the rider he hath thrown into the sea: he is become my helper and protector unto salvation.

℣. He is my God, and I will glorify him: the God of my father, and I will exalt him.

℣. The Lord is he that destroyeth war: Almighty is his name.

The bishop: Oremus.
The deacon: Flectamus genua.
The subdeacon: Levate.

Deus, cujus antiqua miracula etiam nostris sæculis coruscare sentimus: dum quod uni populo a persecutione Ægyptiaca liberando, dexteræ tuæ potentia contulisti, id in salutem gentium per aquam regenerationis operaris: præsta, ut in Abrahæ filios, et in Israeliticam dignitatem totius mundi transeat plenitudo. Per Dominum.

℟. Amen.

The bishop: Let us pray.
The deacon: Let us kneel down.
The subdeacon: Stand up again.

O God, whose ancient miracles we see renewed in our days: whilst, by the water of regeneration thou performest, for the salvation of the Gentiles, that which by the power of thy right hand thou didst for the deliverance of one people from the Egyptian persecution; grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel. Through &c.

℟. Amen.

FIFTH PROPHECY

(Isaias, Chap. lv)

Isaias, the most sublime of the prophets, here invites our catechumens to *come to the waters*, that their thirst may be quenched: he bids them satiate their hunger with the sweetest food: he tells them of the *inheritance* which God has in store for them: they need not fear their poverty, for the infinitely rich God will overwhelm them with good things.

Hæc est hæreditas servorum Domini, et justitia eorum apud me, dicit Dominus. Omnes sitientes venite ad aquas: et qui non habetis argentum, properate, emite, et comedite. Venite, emite absque argento, et absque ulla commutatione vinum et lac. Quare appenditis ar-

This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy, and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which

gentum non in panibus, et laborem vestrum non in saturitate? Audite audientes me, et comedite bonum: et delectabitur in crassitudine anima vestra. Inclinate aurem vestram, et venite ad me: audite, et vivet anima vestra: et feriam vobiscum pactum sempiternum, misericordias David fideles. Ecce testem populis dedi eum, ducem ac præceptorem gentibus. Ecce gentem quam nesciebas, vocabis; et gentes, quæ te non cognoverunt, ad te current, propter Dominum Deum tuum, et sanctum Israël, quia glorificavit te. Quærite Dominum, dum inveniri potest, invocate eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas: et revertatur ad Dominum, et miserebitur ejus: et ad Deum nostrum, quoniam multus est ad ignoscendum. Non enim cogitationes meæ, cogitationes vestræ, neque viæ vestræ, viæ meæ, dicit Dominus. Quia sicut exaltantur cœli a terra: sic exaltatæ sunt viæ meæ a viis vestris, et cogitationes meæ a cogitationibus vestris. Et quomodo descendit imber, et nix de cœlo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat

is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear and come to me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found: call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven and return no more thither, but soak the earth and water it, and make it to spring and give seed to the sower,

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SCIXTHE PDOPHECY

(Lsarcch, iCl ap. iii .)

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go astray: *Wisdom* is to be their portion. Heretofore, God spoke His mysteries to *Jacob;* but this His word did not reach all men: now, He has come in person *upon earth;* He *conversed with men*, and dwelt among them; therefore, the people He now raises up for Himself shall be for ever faithful.

Audi Israel mandata vitæ: auribus percipe, ut scias prudentiam. Quid est Israel quod in terra inimicorum es? Inveterasti in terra aliena, coinquinatus es cum mortuis: deputatus es cum descendentibus in infernum? Dereliquisti fontem sapientiæ. Nam si in via Dei ambulasses, habitasses utique in pace sempiterna. Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus: ut scias simul ubi sit longiturnitas vitæ et victus, ubi sit lumen oculorum et pax.

Hear, O Israel, the commandments of life: give ear, that thou mayst learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom; for if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace.

Quis invenit locum ejus? Et quis introivit in thesauros ejus? Ubi sunt principes gentium, et qui dominantur super bestias, quæ sunt super terram? Qui in avibus cœli ludunt, qui argentum thesaurizant, et aurum, in quo confidunt homines: et non est finis acquisitionis eorum: qui argentum fabricant, et solliciti sunt: nec est inventio operum illorum? Exterminati sunt, et ad inferos de-

Who hath found out her place? and who hath gone in to her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their diversion with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are

scenderunt: et alii loco eorum surrexerunt. Juvenes viderunt lumen: et habitaverunt super terram. Viam autem disciplinæ ignoraverunt, neque intellexerunt semitas ejus, neque filii eorum susceperunt eam. A facie ipsorum longe facta est. Non est audita in terra Chanaan: neque visa est in Theman. Filii quoque Agar, qui exquirunt prudentiam quæ de terra est, negotiatores Merrhæ et Theman, et fabulatores, et exquisitores prudentiæ et intelligentiæ; viam autem sapientiæ nescierunt, neque commemorati sunt semitas ejus.

risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it: it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths.

O Israël, quam magna est domus Dei, et ingens locus possessionis ejus! Magnus est, et non habet finem, excelsus et immensus. Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum. Non hos elegit Dominus: neque viam disciplinæ invenerunt: propterea perierunt. Et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam. Quis ascendit in cœlum, et accepit eam, et eduxit eam de nubibus? Quis transfretavit mare, et invenit illam, et attulit illam super aurum electum? Non est qui pos-

O Israel, how great is the house of God, and how vast is the place of his possession! It is great and hath no end: it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know

sit scire vias ejus: neque qui exquirat semitas ejus. Sed qui scit universa, novit eam: et adinvenit eam prudentia sua. Qui præparavit terram in æterno tempore: et replevit eam pecudibus et quadrupedibus. Qui emittit lumen, et vadit: et vocavit illud, et obedit illi in tremore. Stellæ autem dederunt lumen in custodiis suis, et lætatæ sunt. Vocatæ sunt et dixerunt: Adsumus. Et luxerunt ei cum jucunditate qui fecit illas. Hic est Deus noster et non æstimabitur alius adversus eum. Hic adinvenit omnem viam disciplinæ, et tradidit illam Jacob puero suo, et Israël dilecto suo. Post hæc in terris visus est, et cum hominibus conversatus est.

The bishop: Oremus.

The deacon: Flectamus genua.

The subdeacon: Levate.

Deus, qui Ecclesiam tuam semper gentium vocatione multiplicas: concede propitius: ut quos aqua baptismatis abluis, continua protectione tuearis. Per Dominum.

℟. Amen.

her ways, nor that can search out her paths. But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle, and four-footed beasts: he that sendeth forth light, and it goeth; and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches and rejoiced: they were called, and they said: Here we are. And with cheerfulness they have shined forth to him that made them. This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth, and conversed with men.

The bishop: Let us pray.

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O God, who continually multipliest thy Church, by the vocation of the Gentiles: mercifully grant thy perpetual protection to those whom thou washest with the water of Baptism. Through, &c.

℟. Amen.

SEVENTH PROPHECY.

(Ezechiel, Chap. xxxvii.)

This lesson brings before our catechumens the resurrection of the body: a dogma which met with great opposition from the proud and sensual Gentiles. What a fitting occasion is this for remembering the promised resurrection, which God has mercifully made to us! For lo! Christ is about to rise from His grave, showing us hereby what our resurrection is to be, and giving us a pledge of its certainty. Our catechumens, also, are signified by these *dry bones*, which are to return to life, by the *Spirit of God* coming upon them: they are to form a numerous *people* to God.

In diebus illis: Facta est super me manus Domini; et eduxit me in Spiritu Domini, et dimisit me in medio campi, qui erat plenus ossibus: et circumduxit me per ea in gyro. Erant autem multa valde super faciem campi, siccaque vehementer. Et dixit ad me: Fili hominis, putasne vivent ossa ista? Et dixi: Domine Deus, tu nosti. Et dixit ad me: Vaticinare de ossibus istis: et dices eis: Ossa arida, audite verbum Domini. Hæc dicit Dominus Deus ossibus his: Ecce ego intromittam in vos spiritum, et vivetis: et dabo super vos nervos, et succrescere faciam super vos carnes, et superextendam in vobis cutem: et dabo vobis spiritum, et vivetis: et scie-

In those days: The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest. And he said to me: Prophesy concerning these bones: and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live; and I will lay sinews upon you, and will cause flesh to grow over you, and will

tis, quia ego Dominus. Et prophetavi sicut præceperat mihi. Factus est autem sonitus, prophetante me, et ecce commotio. Et accesserunt ossa ad ossa: unumquodque ad juncturam suam. Et vidi: et ecce super ea nervi et carnes ascenderunt, et extenta est in eis cutis desuper: et spiritum non habebant. Et dixit ad me: Vaticinare ad spiritum, vaticinare, fili hominis, et dices ad spiritum: Hæc dicit Dominus Deus: A quatuor ventis veni, spiritus; et insuffla super interfectos istos, et reviviscant. Et prophetavi sicut præceperat mihi. Et ingressus est in ea spiritus, et vixerunt; steteruntque super pedes suos, exercitus grandis nimis valde. Et dixit ad me: Fili hominis, ossa hæc universa domus Israël est. Ipsi dicunt: Aruerunt ossa nostra, et periit spes nostra, et abscissi sumus. Propterea vaticinare, et dices ad eos: Hæc dicit Dominus Deus: Ecce, ego aperiam tumulos vestros, et educam vos de sepulchris vestris, populus meus, et inducam vos in terram Israël. Et scietis quia ego Dominus, cum aperuero sepulchra vestra, et eduxero vos de tumulis vestris, populo meus: et dedero Spiritum meum in vobis, et vixe-

cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them,and they lived: and they stood up upon their feet, an exceeding great army. And he said to me: Son of man, all these bones are the house of Israel. They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my

ritis: et requiescere vos faciam super humum vestram: dicit Dominus omnipotens.

The bishop: Oremus.

The deacon: Flectamus genua.

The subdeacon: Levate.

Deus, qui nos ad celebrandum Paschale Sacramentum, utriusque Testamenti paginis instruis: da nobis intelligere misericordiam tuam: ut ex perceptione præsentium munerum, firma sit exspectatio futurorum. Per Dominum.

℟. Amen.

people, and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land, saith the Lord almighty.

The bishop: Let us pray.

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O God, who by the Scriptures of both testaments teachest us to celebrate the Paschal sacrament: give us such a sense of thy mercy, that, by receiving thy present favours, we may have a firm hope of thy future blessings. Through, &c.

℟. Amen.

EIGHTH PROPHECY

(Isaias, Chap. iv.)

The seven women here mentioned, as having been set free from ignominy and cleansed from defilement, represent the souls of our catechumens, on whom God is about to pour His mercy. They desire to be called after the name of their Deliverer: their desire shall be granted, for, as they come from the font, they will be called Christians, that is, children of Christ. Henceforth, they will abide on *Mount Sion*, sheltered *from whirlwind and rain*. The abode of light and rest, here promised them, is the Church; there will they dwell in company with her divine Spouse.

Apprehendent septem mulieres virum unum in die illa, dicentes: Panem nostrum comedemus, et vestimentis nostris operiemur:

In that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by

tantummodo invocetur nomen tuum super nos: aufer opprobrium nostrum. In die illa erit germen Domini in magnificentia, et gloria: et fructus terræ sublimis: et exsultatio his qui salvati fuerint de Israël. Et erit: omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur: omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus sordes filiarum Sion: et sanguinem Jerusalem laverit de medio ejus, in spiritu judicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum et splendorem ignis flammantis in nocte: super omnem enim gloriam protectio. Et tabernaculum erit in umbraculum diei ab æstu, et in securitatem et absconsionem a turbine et a pluvia.

thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the day time from the heat, and for a security and covert from the whirlwind, and from rain.

This lesson is followed by a Tract, taken from the same prophet Isaias, wherein he foretells the favours to be lavished by Christ on His Church, His *vineyard*, the object of His loving and ceaseless care.

TRACT

Vinea facta est dilecto in cornu, in loco uberi.

My Beloved had a vineyard on a hill, in a fruitful place.

℣. Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec, et ædificavit turrim in medio ejus.

℣. Et torcular fodit in ea: vinea enim Domini Sabaoth, domus Israël est.

The bishop: Oremus.

The deacon: Flectamus genua.

The subdeacon: Levate.

Deus, qui in omnibus Ecclesiæ tuæ filiis, sanctorum prophetarum voce manifestasti, in omni loco dominationis tuæ satorem te bonorum seminum, et electorum palmitum esse cultorem: tribue populis tuis, qui et vinearum apud te nomine censentur et segetum: ut, spinarum et tribulorum squalore resecato, digna efficiantur fruge fœcundi. Per Dominum.

℟. Amen.

℣. He fenced it in, and digged it about: and planted it with Sorec, *the choicest of* vines, and built a tower in the midst thereof.

℣. And he set up a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

The bishop: Let us pray.

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O God, who by the mouth of the holy prophets hast declared that through the whole extent of thy empire it is thou that sowest the good seed, and improvest the choicest branches that are found in all the children of thy Church: grant to thy people, who are called by the names of vineyards and corn, that they may root out all thorns and briers, and bring forth good fruit in plenty. Through, &c.

℟. Amen.

NINTH PROPHECY

(Exodus, Chap. xii)

It was by the *blood* of the figurative *lamb*, that Israel was protected against the sword of the destroying angel, was delivered from Egypt, and began his journey towards the promised land: it is by the Blood of the true Lamb, wherewith they are to be marked, that our catechumens will be delivered from eternal death and from the slavery in which satan has heretofore held them. They shall be guests at

that banquet where the Flesh of this divine Lamb is eaten, for the *Pasch* is close upon us, and they are to join us in its celebration.

In diebus illis: Dixit Dominus ad Moysen et Aaron in terra Ægypti: Mensis iste vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum cœtum filiorum Israel, et dicite eis: Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus, ut sufficere possit ad vescendum agnum, assumet vicinum suum, qui junctus est domui suæ: juxta numerum animarum, quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus: juxta quem ritum tolletis et hœdum. Et servabitis eum usque ad quartam decimam diem mensis hujus. Immolabitque eum universa multitudo filiorum Israel ad vesperam. Et sument de sanguine ejus: ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni et azymos panes, cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua: sed tantum assum igni. Caput cum

In those days: the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month, let every man take a lamb, by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish. a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the sideposts, and on the upper door posts of the houses wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire:

pedibus ejus et intestinis vorabitis: nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum. Renes vestros accingetis: et calceamenta habebitis in pedibus, tenentes baculos in manibus: et comedetis festinanter. Est enim Phase, id est transitus, Domini.

The bishop: Oremus.

The deacon: Flectamus genua.

The subdeacon: Levate.

Omnipotens sempiterne Deus, qui in omnium operum tuorum dispensatione mirabilis es: intelligant redempti tui non fuisse excellentius quod initio factus est mundus, quam quod in fine sæculorum Pascha nostrum immolatus est Christus. Qui tecum.

℟. Amen.

you shall eat the head with the feet and entrails thereof: neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is, the passage) of the Lord.

The bishop: Let us pray.

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O almighty and eternal God, who art wonderful in the performance of all thy works: let thy servants whom thou hast redeemed understand that the creation of the world, in the beginning, was not a more excellent work than the sacrificing of Christ, our Passover, at the end of the world. Who liveth, &c.

℟. Amen.

TENTH PROPHECY

(Jonas, Chap. iii.)

Ninive is the Gentile world, debased by every crime, and a prey to false doctrines. God took compassion upon her and sent her His apostles, in the name of His own Son. She heard their preaching, abjured her errors and vices, and *did Penance:* and God made her the city of His elect. Our catechumens were once children of Ninive: they are soon to

be numbered among the children of Jerusalem. The grace of God, and their works of penance, have brought about this wondrous adoption.

In diebus illis: Factum est verbum Domini ad Jonam prophetam secundo, dicens: Surge et vade in Niniven civitatem magnam, et prædica in ea prædicationem quam ego loquor ad te. Et surrexit Jonas, et abiit in Niniven, juxta verbum Domini. Et Ninive erat civitas magna, itinere trium dierum. Et cœpit Jonas introire in civitatem, itinere diei unius: et clamavit, et dixit: Adhuc quadraginta dies, et Ninive subvertetur. Et crediderunt viri Ninivitæ in Deum, et prædicaverunt jejunium, et vestiti sunt saccis a majore usque ad minorem. Et pervenit verbum ad regem Ninive. Et surrexit de solio suo, et abjecit vestimentum suum a se: et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Ninive ex ore regis, et principum ejus, dicens: Homines, et jumenta, et boves, et pecora non gustent quidquam: nec pascantur, et aquam non bibant. Et operiantur saccis homines, et jumenta: et clament ad Dominum in fortitudine. Et convertatur vir a via sua mala, et ab iniquitate, quæ

In those days: The word of the Lord came to Jonas the second time, saying: Arise and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord: now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried and said: Yet forty days and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth, from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive, from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste anything: let them not feed nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from

est in manibus eorum. Quis scit, si convertatur, et ignoscat Deus: et revertatur a furore iræ suæ, et non peribimus? Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est populo suo Dominus Deus noster.

The bishop: Oremus.

The deacon: Flectamus genua.

The subdeacon: Levate.

Deus, qui diversitatem gentium in confessione tui nominis adunasti: da nobis et velle et posse quæ præcipis: ut populo ad æternitatem vocato una sit fides mentium, et pietas actionum. Per Dominum.

℟. Amen.

the iniquity that is in their hands. Who can tell if God will turn and forgive: and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and the Lord our God had mercy on his people.

The bishop: Let us pray.

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O God, who hast united the several nations of the Gentiles in the profession of thy name; give us both a will and a power to obey thy commands: that all thy people, who are called to eternity, may have the same faith in their minds, and piety in their actions. Through, &c.

℟. Amen.

ELEVENTH PROPHECY

(Deuteronomy, Chap. xxxi)

The holy Church instructs the catechumens, by this lesson, upon the obligation they are about to contract with God. The grace of regeneration is not to be conferred upon them, until they have made a solemn promise that they renounce satan, the enemy of their God. Let them be faithful to their promise, and remember that God is the avenger of every infringement of so solemn a vow.

In diebus illis: Scripsit Moyses canticum et docuit filios Israël, Præcepitque

In those days: Moses wrote a canticle, and taught it to the children of Israel. And the

Dominus Josue filio Nun, et ait: Confortare, et esto robustus. Tu enim introduces filios Israël in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumine, atque complevit; præcepit levitis, qui portabant arcam fœderis Domini, dicens: Tollite librum istum, et ponite eum in latere arcæ fœderis Domini Dei vestri: ut sit ibi contra te in testimonium. Ego enim scio contentionem tuam, et cervicem tuam durissimam. Adhuc vivente me, et ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis cum mortuus fuero? Congregate ad me omnes majores natu per tribus vestras, atque doctores: et loquar audientibus eis sermones istos, et invocabo contra eos cœlum et terram. Novi enim quod post mortem meam inique agetis: et declinabitis cito de via, quam præcepi vobis. Et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini: ut irritetis eum per opera manuum vestrarum. Locutus est ergo Moyses, audiente universa cœtu Israel, verba carminis hujus: et ad

Lord commanded Josue, the son of Nun and said: Take courage and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the levites, who carried the ark of the covenant of the Lord, saying: Take this book and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this

finem usque complevit.

canticle, and finished it even to the end.

This lesson is followed by a Tract, which is taken from the sublime canticle sung by Moses, before quitting this earth. *The whole assembly of Israel* was present, and he put before them, in words of earnest zeal, the chastisements which God exercises against them that break the Covenant He vouchsafes to make with them.

TRACT

Attende cœlum, et loquar: et audiat terra verba ex ore meo.

℣. Exspectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea.

℣. Sicut imber super gramen, et sicut nix super fœnum: quia nomen Domini invocabo.

℣. Date magnitudinem Deo nostro; Deus, vera opera ejus, et omnes viæ ejus judicia.

℣. Deus fidelis, in quo non est iniquitas: justus et sanctus Dominus.

The bishop: Oremus.

The deacon: Flectamus genua.

The subdeacon: Levate.

Deus celsitudo humilium et fortitudo rectorum: qui per sanctum Moysen puerum tuum, ita erudire populum tuum sacri carminis tui decantatione voluisti,

Hear, O ye heavens, and I will speak: and let the earth give ear to the words of my mouth.

℣. Let what I say be looked for like rain: and let my words drop down like dew.

℣. Like the shower upon the grass, and the snow upon the dry herb: for I will call upon the name of the Lord.

℣. Publish the greatness of our God; he is God; his works are true and all his ways are justice.

℣. God is faithful, in whom there is no iniquity: the Lord is just and holy.

The bishop: Let us pray.

The deacon: Let us kneel down.

The subdeacon: Stand up again.

O God, who raisest the humble, and givest strength to the righteous: and who, by thy holy servant Moses, wast pleased so to instruct thy people by the singing of the

ut illa legis iteratio fieret etiam nostra directio: excita in omnem justificatarum gentium plenitudinem potentiam tuam, et da lætitiam, mitigando terrorem: ut omnium peccatis tua remissione deletis, quod denuntiatum est in ultionem, transeat in salutem. Per Dominum.

℟. Amen.

sacred canticle, that the repetition of the law might be also our direction: show thy power to all the multitude of Gentiles justified by thee, and by mitigating thy terrors, grant them joy: that all their sins being pardoned by thee, the threatened vengeance may contribute to their salvation. Through, &c.

℟. Amen.

TWELFTH PROPHECY

(Daniel, Chap. iii.)

Here is the last instruction given to our catechumens, before they descend into the font of salvation. It is requisite that they should have a clear knowledge of what the Christian warfare will demand of them. Perhaps they will one day have to confess their God before the potentates of earth. Are they resolved to suffer every torture, even death itself, rather than deny His holy name? Have there not been apostates among those whose Baptism was once a source of joy to the Church? It is of the utmost importance, therefore, that they should know the trials that await them. Our holy mother the Church tells them the history of the three young Jews, who refused to adore the statue of the king of Babylon, though their refusal was to be punished by their being cast into a fiery furnace. Since the promulgation of the Christian law, millions of martyrs have followed their example. The representation of these three heroes of the true God is a favourite subject among the paintings of of the catacombs. It is true, peace has been given to the Church; but the world is ever the enemy of Christ, and who knows but that Julian the apostate may succeed Constantine?

In diebus illis: Nabuchodonosor rex fecit statuam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex: et statuit eam in campo Dura provinciæ Babylonis. Itaque Nabuchodonosor rex misit ad congregandos satrapas, magistratus et judices, duces et tyrannos, et præfectos omnesque principes regionum: ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex. Tunc congregati sunt satrapæ, magistratus, et judices, duces et tyranni, et optimates, qui erant in potestatibus constituti, et universi principes regionum: ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex. Stabant autem in conspectu statuæ, quam posuerat Nabuchodonosor rex, et præco clamabat valenter: Vobis dicitur populis, tribubus et linguis: In hora qua audieritis sonitum tubæ et fistulæ, et citharæ, sambucæ et psalterii, et symphoniæ, et universi generis musicorum, cadentes adorate statuam auream, quam constituit Nabuchodonosor rex. Si quis autem non prostratus adoraverit, eadem hora mittetur in fornacem ignis ardentis.

In those days: King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, in the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages: that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man should not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

Post hæc igitur statim ut audierunt omnes populi sonitum tubæ, fistulæ et citharæ, sambucæ, et psalterii, et symphoniæ, et omnis generis musicorum, cadentes omnes populi, tribus, et linguæ, adoraverunt statuam auream, quam constituerat Nabuchodonosor rex. Statimque in ipso tempore accedentes viri Chaldæi accusaverunt Judæos, dixeruntque Nabuchodonosor regi: Rex in æternum vive. Tu rex posuisti decretum: ut omnis homo, qui audierit sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniæ, et universi generis musicorum, prosternat se, et adoret statuam auream. Si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri Judæi, quos constituisti super opera regionis Babylonis, Sidrach, Misach, et Abdenago: viri isti contempserunt, rex, decretum tuum: deos tuos non colunt, et statuam auream quam erexisti non adorant.

Tunc Nabuchodonosor in furore et in ira, præcepit ut adducerentur Sidrach, Misach, et Abdenago. Qui confestim adducti sunt in conspectu regis. Pronuntiansque Nabuchodonosor

Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music; all the nations, tribes and languages, fell down and adored the golden statue which king Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came and accused the Jews: and said to king Nabuchodonosor: O king, live for ever! Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to

rex, ait eis: Verene, Sidrach, Misach, et Abdenago, deos meos non colitis, et statuam auream quam constitui, non adoratis? Nunc ergo, si estis parati, quacumque hora audieritis sonitum tubæ, fistulæ, citharæ, sambucæ, et psalterii, et symphoniæ, omnisque generis musicorum, prosternite vos, et adorate statuam quam feci. Quod si non adoraveritis, eadem hora mittemini in fornacem ignis ardentis: et quis est Deus, qui eripiet vos de manu mea?

them and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand?

Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor: Non oportet nos de hac re respondere tibi. Ecce enim Deus noster quem colimus, potest eripere nos de camino ignis ardentis, et de manibus tuis, o rex, liberare. Quod si noluerit, notum sit tibi rex: quia deos tuos non colimus, et statuam auream quam erexisti, non adoramus. Tunc Nabuchodonosor repletus est furore; et aspectus faciei illius immutatus est super Sidrach, Misach, et Abdenago. Et præcepit, ut succenderetur fornax septuplum, quam succendi consueverat. Et viris fortissimis de exercitu suo jussit, ut ligatis pedibus Sidrach, Misach, et Abde-

Sidrach, Misach, and Abdenago, answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army,

nago, mitterent eos in fornacem ignis ardentis. Et confestim viri illi vincti, cum braccis suis, et tiaris, et calceamentis, et vestibus, missi sunt in medium fornacis ignis ardentis; nam jussio regis urgebat. Fornax autem succensa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdenago, interfecit flamma ignis. Viri autem hi tres, id est Sidrach, Misach, et Abdenago, ceciderunt in medio camino ignis ardentis, colligati. Et ambulabant in medio flammæ laudantes Deum, et benedicentes Domino.

to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats and their caps, and their shoes, and their garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God and blessing the Lord.

The bishop says a prayer after this, as well as after the other prophecies: but the deacon gives not his invitation to kneel. The Church omits the genuflexion, in order to inspire the catechumens with a horror for the idolatry of the Babylonians, who *bend their knee* before the statue of Nabuchodonosor.

OREMUS

Omnipotens sempiterne Deus, spes unica mundi, qui prophetarum tuorum præconio, præsentium temporum declarasti mysteria: auge populi tui vota placatus: quia in nullo fidelium, nisi ex tua inspiratione, proveniunt quarumlibet incrementa virtutum. Per Dominum.

℟. Amen.

LET US PRAY

O almighty and eternal God, the only hope of the world, who by the voice of thy prophets, hast manifested the mysteries of this present time: graciously increase the desires of thy people: since none of the faithful can advance in any virtue, without thy inspiration. Through, &c.

℟. Amen.

THE BLESSING OF THE FONT

These lessons, and prayers, and chants, have taken up a considerable portion of time: the sun has long since set, and the night is far advanced. All the preparatory exercises are over, and it is time to repair to the baptistery. During the prophecies, seven subdeacons went thither, and there they have thrice recited the litany; in the first recitation, they repeated each invocation seven times; in the second, five times; and in the third, three times. A procession is formed towards this building, which is detached from the church, and is either circular, or octagonal, in form. In the centre is a large font, with several steps leading down to it. A stream of clear water flows into it from the mouth of a metal stag. Over the font is suspended a canopy or cupola, in the centre of which is a dove with extended wings, which represents the Holy Ghost giving virtue to the water beneath. Round the font is a railing, within which none may enter but those who are to be baptized, the sponsors, the bishop, and the priests. Two pavilions—one for the men, the other for the women—have been put up; they are for the baptized, wherein, after they come from the font, they may change their garments.

The procession moves from the church to the baptistery in the following order. The Paschal candle (which represents the pillar of fire that guided the Israelites, by night, to the Red Sea, in whose waters they found salvation) goes first, leading on the catechumens. These follow, having their sponsors on their right hand, for each candidate for Baptism is to be presented by a Christian. Then come two acolytes; one carries the holy chrism, the other the oil of catechumens. Next, the clergy; and lastly,

the bishop and his assistant ministers. The procession is by torch-light. The stars are brightly shining in the canopy of heaven, and the air resounds with the melodious chanting. They are singing those verses of the psalm, in which David compares his soul's pining after her God to the panting of a stag that thirsts for a fount of water. The stag, an image of which is in the font, is a figure of the catechumen who longs for Baptism.

TRACT

Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te Deus.

℣. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei?

℣. Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

As the stag panteth after the fountains of water, so my soul panteth after thee, O God.

℣. My soul hath thirsted after the living God: when shall I come and appear before the face of God?

℣. My tears have been my bread day and night, while it is said to me daily: Where is thy God?

They soon reach the baptistery. The bishop, having come within sight of the font, prefaces his blessing by a prayer, in which he again uses the comparison of a *panting stag*, to express to God the longing of this people after the *new life*, of which Christ is the source.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

OREMUS

Omnipotens sempiterne Deus, respice propitius ad devotionem populi renascentis, qui, sicut cervus, aquarum tuarum expetit fontem: et concede propitius ut fidei ip-

LET US PRAY

Almighty and everlasting God, look mercifully on the devotion of the people desiring a new birth, who pant, as the hart, after the fountain of thy waters: and mercifully grant

sius sitis, baptismatis mysterio, animam corpusque sanctificet. Per Dominum.
℟. Amen.

that the thirst of their faith may, by the sacrament of Baptism, sanctify their souls and bodies. Through, etc.
℟. Amen.

The blessing of water for Baptism is of apostolic institution, as we learn from many of the holy fathers, among whom we may mention St. Cyprian, St. Ambrose, St. Cyril of Jerusalem, and St. Basil. It is just, that the instrument of so divine a work should receive every mark of honour, that could secure to it the respect of mankind: and, after all, does not this honour and respect redound to God, who chose this creature to be, as it were, the co-operator of His mercies to us? It is from water that we came forth Christians. The early fathers allude to this, when they call Christians the fish of Christ. We cannot be surprised, after this, that the sight of the element that gave us our spiritual life should excite us to joy, or that we should pay to this element an honour, which is referred to the Author of all the graces about to be bestowed.

The prayer used by the bishop for blessing the water, is so full of elevation of thought, energy of diction, and authority of doctrine, that we may, without hesitation, attribute it to the earliest ages of the Church. The ceremonies which accompany it bespeak its venerable antiquity. It is sung to the solemn tone of the Preface, which imparts such a lyric effect. The pontiff first recites a preliminary prayer, and then begins his magnificent blessing. He is filled with the holy enthusiasm of the Church. He turns to the faithful, and they respond. He is going to lead them to such grand mysteries: *Sursum corda!*

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

OREMUS

Omnipotens sempiterne Deus, adesto magnæ pietatis tuæ mysteriis, adesto sacramentis; et ad recreandos novos populos, quos tibi fons Baptismatis parturit, Spiritum adoptionis emitte: ut quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectu. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus sancti Deus,

Per omnia sæcula sæculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

℟. Dignum et justum est.

Vere dignum et justum est, æquum et salutare; nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum; et licet nos tantis mysteriis exsequendis simus indigni: tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces, aures tuæ pietatis inclinas. Deus, cujus

LET US PRAY

Almighty and everlasting God, be present at these mysteries, be present at these sacraments of thy great goodness: and send forth the Spirit of adoption to regenerate the new people, whom the font of Baptism brings forth: that what is to be done by our weak ministry, may be accomplished by the effect of thy power. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Ghost, God,

For ever and ever.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We have them fixed on God.

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

℟. It is meet and just.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, almighty Father, eternal God, who by thy invisible power dost wonderfully produce the effect of thy sacraments: and though we are unworthy to administer so great mysteries: yet as thou dost not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness, even to

Spiritus super aquas, inter ipsa mundi primordia, ferebatur: ut jam tunc virtutem sanctificationis aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii effusione signasti; ut unius ejusdemque elementi mysterio, et finis esset vitiis, et origo virtutibus; respice, Domine, in faciem Ecclesiæ tuæ; et multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam, fontemque Baptismatis aperis toto orbe terrarum gentibus innovandis: ut tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu sancto.

our prayers. O God, whose Spirit, in the very beginning of the world, moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give a figure of regeneration, that one and the same element might, in a mystery, be the end of vice and the origin of virtue. Look, O Lord, on the face of thy Church, and multiply in her thy regenerations, who by the streams of thy abundant grace fillest thy city with joy: and openest the font of baptism all over the world, for the renovation of the Gentiles: that by the command of thy Majesty she may receive the grace of thy only Son from the Holy Ghost.

Here the pontiff pauses a moment, and putting his hand into the water divides it in the form of a cross, to signify that it is by the cross that this element receives the power of regenerating the souls of men. This wonderful power had been promised to water; but the promise was not fulfilled until Christ had shed His Blood upon the cross. It is this Blood which operates by the water on the souls of men; and with the action of this precious Blood is joined that of the Holy Ghost, as the pontiff tells us in his prayer, which he thus continues.

Qui hanc aquam regenerandis hominibus præparatam, arcana sui numinis

Who, by a secret mixture of his divine virtue, may render this water fruitful for the re-

admixtione fœcundet: ut sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam, progenies cœlestis emergat: et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te Domine, omnis spiritus immundus abscedat: procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio: non insidiando circumvolet, non latendo subrepat, non inficiendo corrumpat.

generation of men, to the end that those who have been sanctified in the immaculate womb of this divine font, being born again a new creature, may come forth a heavenly offspring: and that all that are distinguished either by sex in body, or by age in time, may be brought forth to the same infancy by grace, their spiritual mother. Therefore may all unclean spirits, by thy command, O Lord, depart far from hence: may the whole malice of diabolical deceit be entirely banished: may no power of the enemy prevail here: may he not fly about to lay his snares: may he not creep in by his secret artifice: may he not corrupt with his infection.

After having thus besought God to protect the water of the font from the influence which satan seeks to exercise over every creature, the bishop puts his hand upon it. The august character of a pontiff or priest is a source of sanctification: the mere contact of his consecrated hand produces a salutary effect, as often as he acts in virtue of the priesthood of Christ, which dwells within him.

Sit hæc sancta et innocens creatura libera ab omni impugnatoris incursu, et totius nequitiæ purgata discessu. Sit fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu sancto, perfectæ pur-

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his malice. May it be a living fountain, a regenerating water, a purifying stream: that all those that are to be washed in this saving bath,

gationis indulgentiam consequantur.

may obtain, by the operation of the Holy Ghost, the grace of a perfect purification.

While pronouncing the following words, the bishop blesses the water, thrice making over it the sign of the cross.

Unde benedico te, creatura aquæ, per Deum vivum, per Deum verum, per Deum sanctum: per Deum qui te, in principio, verbo separavit ab arida: cujus Spiritus super te ferebatur.

Therefore I bless thee, O creature of water, by the living God, by the true God, by the holy God: by that God who in the beginning separated thee by his word from the dry land, whose Spirit moved over thee.

The bishop next makes an allusion to the four rivers which watered the earthly paradise. He again divides the water with his hand, and sprinkles it towards the north, south, east and west, for the four parts of the world received the preaching of Baptism. While performing this expressive ceremony, he continues his prayer as follows:

Qui te de paradisi fonte manare fecit, et in quatuor fluminibus totam terram rigare præcepit; qui te in deserto amaram, suavitate indita fecit esse potabilem, et sitienti populo de petra produxit. Benedico te, et per Jesum Christum Filium ejus unicum Dominum nostrum: qui te in Cana Galilææ, signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit: et a Joanne in Jordane in te baptizatus est. Qui te una cum sanguine de latere suo produxit: et discipulis suis jussit, ut cre-

Who made thee flow from the fountain of paradise, and commanded thee to water the whole earth with thy four rivers. Who, changing thy bitterness in the desert into sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ, his only Son, who in Cana of Galilee changed thee into wine, by a wonderful miracle of his power. Who walked upon thee dry-foot, and was baptized in thee by John in the Jordan. Who made thee flow out of his side together with

dentes baptizarentur in te, dicens: Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti.

his Blood, and commanded his disciples, that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Here the bishop interrupts the solemn and triumphant tone of the Preface, and simply reads the following words. He has signed the water with the sign of the cross; he now invokes upon it the vivifying action of the Holy Ghost.

Hæc nobis præcepta servantibus, tu, Deus omnipotens, clemens adesto: tu benignus adspira.

Do thou, almighty God, mercifully assist us who observe this command: do thou graciously inspire us.

The Holy Ghost is called Spirit, which means a breath: He is the divine Breathing, that mighty Wind, which was heard in the cenacle. The pontiff to express this character of the Third Person of the blessed Trinity, thrice breathes, in the form of a cross, over the water of the font, and then continues in the same reading tone:

Tu has simplices aquas tuo ore benedicito: ut præter naturalem emundationem, quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces.

Do thou with thy mouth bless these clear waters: that besides their natural virtue of cleansing the body, they may also be effectual for the purifying of the soul.

Then taking the Paschal candle, he dips the lower end of it into the font. This rite signifies the mystery of Christ's baptism in the Jordan, whereby the element of water received the pledge of its future sanctifying power. The Son of God went down into the stream, and the Holy Ghost came upon Him in the form

of a Dove. But now, it is something more than a promise: the water receives the reality, the virtue; and it receives it by the action of these two divine Persons. The bishop, therefore resuming the tone of the Preface, chants these words, while plunging into the font the Paschal candle, the symbol of Christ, over whom hovers the celestial Dove:

Descendat in hanc plenitudinem fontis virtus Spiritus sancti.	May the virtue of the Holy Ghost descend into all the water of this font.

After these words, the pontiff takes the candle out of the water, and then plunges it in again still deeper, singing the same words, but on a higher note:

Descendat in hanc plenitudinem fontis virtus Spiritus sancti.	May the virtue of the Holy Ghost descend into all the water of this font.

Having again withdrawn the candle, he plunges it a third time into the water, even to the bottom of the font: he sings the same words to a still higher note:

Descendat in hanc plenitudinem fontis virtus Spiritus sancti.	May the virtue of the Holy Ghost descend into all the water of this font.

Before taking the candle from the water the third time, the bishop leans forward over the font: and that he may signify the union of the power of the Holy Ghost with that of Christ, he breathes again upon the water, not, this time, in the form of a cross, but in that of the Greek letter Ψ, which is the initial of the Greek word for *Spirit*. This done, he resumes his prayer by the following words:

Totamque hujus aquæ substantiam, regenerandi fœcundet effectu,	And make the whole substance of this water fruitful and capable of regenerating.

The Paschal candle is then raised out of the font, and the bishop thus continues:

Hic omnium peccatorum maculæ deleantur: hic natura ad imaginem tuam condita, et ad honorem sui reformata principii, cunctis vetustatis squaloribus emundetur: ut omnis homo sacramentum hoc regenerationis ingressus, in veræ innocentiæ novam infantiam renascatur.

Here may the stains of all sins be washed out: here may human nature, created to thy image, and reformed to the honour of its author, be cleansed from all the filth of the old man: that all who receive this sacrament of regeneration, may be born again new children of true innocence.

The bishop recites the rest in the simple reading tone:

Per Dominum nostrum Jesum Christum Filium tuum: qui venturus est judicare vivos et mortuos, et sæculum per ignem.

℟. Amen.

Through our Lord Jesus Christ thy Son: who shall come to judge the living and the dead, and the world by fire.

℟. Amen.

As soon as the people have answered *Amen*, one of the priests sprinkles them with the water, that has thus been blessed; and an acolyte fills a large vessel with it, that it may be used in the service of the Church, and in sprinkling the houses of the faithful.

But the Church is not satisfied with having given her blessing to the water. On Thursday, she was put in possession of the graces of the Holy Ghost by receiving the holy oils: with these she would now honour the font, mingling a portion of them with the water. The faithful—seeing how every symbol expressive of divine adoption is made to bear upon the water, whence men receive salvation—will learn what is the reverence they should have for the font. The

bishop, taking the oil of catechumens, pours it into the water, saying:

Sanctificetur et fœcundetur fons iste oleo salutis renascentibus ex eo, in vitam æternam.	May this font be sanctified and made fruitful by the oil of salvation, for such as are regenerated therein unto life everlasting.
℟. Amen.	℟. Amen.

Then, taking the holy chrism, he pours it into the font, saying:

Infusio chrismatis Domini nostri Jesu Christi, et Spiritus sancti Paracliti, fiat in nomine sanctæ Trinitatis.	May this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the holy Trinity.
℟. Amen.	℟. Amen.

Finally, taking the chrism in his right hand, and the oil of catechumens in his left, he pours from the two phials at once. This sacred rite signifies the superabundant grace of Baptism. While pouring in the two oils together, the bishop says:

Commixtio chrismatis sanctificationis, et olei unctionis, et aquæ baptismatis, pariter fiat, in nomine Patris, et Filii, et Spiritus sancti.	May this mixture of the chrism of sanctification, and of the oil of unction, and of the water of Baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost.
℟. Amen.	℟. Amen.

After these words, the bishop puts his hand into the font, and mixes the holy oils with the water, that thus every portion of it may come into contact with this additional source of sanctification. Having wiped his hand, he takes off such of his vestments as would inconvenience him in the administration of Baptism.

BAPTISM

The pontiff returns to the font, and the catechumens are called in turns. They come one by one, led by their sponsors. The bishop stands upon a platform, that reaches over the font. The catechumen takes off all garments as far as the waist, descends the steps, and goes into the water, within reach of the bishop's hand. The bishop then asks the catechumen: 'Dost thou believe in God the Father almighty, Creator of heaven and earth?' The catechumen answers: 'I do believe.'—'Dost thou believe in Jesus Christ, His only Son, our Lord, who was born and suffered for us?'—'I do believe.'—'Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?'—'I do believe.' And having thus received the confession of the catechumen's faith, the bishop asks him or her: 'Wilt thou be baptized?'—'I will,' answers the catechumen. Then the bishop places his hand upon the catechumen's head, and thrice immerges him, or her, under the water, saying: 'I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost.'

Thrice, then, has the catechumen entirely disappeared under the water: it has closed over and shrouded him. We have the explanation of this given us by the great apostle: the water of Baptism is the tomb, in which we are buried together with Christ; and, together with Him, we rise again to life: the death we had suffered, was the death of sin; the life we are henceforth to live, is the life of grace.[1] Thus is the mystery of Jesus' Resurrection repeated, with all its

[1] Rom. vi. 4.

fulness, in them that are baptized. But before the baptized comes from the font, a sacred rite is performed over him, which completes his resemblance with Christ. While Jesus was yet standing in the waters of the Jordan, the Holy Ghost descended upon Him in the form of a Dove: and before the neophyte comes forth from the font, a priest anoints his head with the chrism, which is a gift received from the holy Spirit. This anointing expresses the kingly and priestly character that resides in the Christian, for by his union with Jesus Christ, his Head, he partakes, in some degree, of the royalty and the priesthood of this divine Mediator. Thus loaded with honours by the divine Word and the Holy Ghost, and adopted by the eternal Father, who sees in him a member of His own Son, the neophyte comes up from the font by the steps of the side opposite to that by which he descended, beautiful in grace and spotless as the flocks of which the Canticle speaks such praises.[1] The sponsor is ready to receive him from the font: he stretches out his hand to help him to mount the steps, and covers his shoulders with a cloth.

Thus goes on the divine work of the holy font: each Baptism is a resurrection from sin to justification. But the pontiff has to administer to the neophytes another sacrament, which is to *confirm* them by the gift of the Holy Ghost, and which he alone can confer. Were he to wait till all are baptized, Easter-day would dawn upon them, before the whole of to-night's service is over. He therefore baptizes a few himself—men, women, and children—and leaves his priests to administer Baptism to all the rest. In the baptistery, there is a part which is called the *chrismarium*, because the Sacrament of chrism, or Confirmation, is given there. Thither the pontiff now repairs,

[1] Cant. iv. 2.

and sits upon the throne prepared for him. He resumes the vestments he had laid aside when descending to the font; and immediately they bring to him the neophytes he has baptized, and after them, those baptized by the priests. He gives to each a white robe, which they must wear till the following Saturday; and as he gives it, he says: 'Receive this white garment, which is holy and unspotted: and see thou carry it before the judgment-seat of our Lord Jesus Christ, that thou mayst have eternal life!' As soon as the neophytes have received it, they retire to the pavilions prepared in the baptistery. There they change their wet clothes for others, and, aided by their sponsors, they vest themselves with the white robes. They then repair to the *chrismarium*, where they are to receive the Sacrament of Confirmation.

CONFIRMATION

On Thursday last, when consecrating the chrism, the pontiff told us how, when the waters of the deluge had fulfilled their office of purifying the earth, the dove appeared, bearing an olive-branch in her beak; it was a symbol of peace, and of the reign of Him, whose sacred name signifies *the Anointed:* His name is *Christ.* Our neophytes have been purified from their sins by the water of Baptism: they are now kneeling before the pontiff, awaiting the gift of the Dove, and longing for the pledge of peace whereof the olive is the symbol. The holy chrism has been already marked upon their heads; but then it was only a sign of the dignity to which they had been raised. Now, it does more than signify grace, it works it in the soul. Neither is it in the power of a priest to give this anointing, which *confirms* the

Christian; it requires the hand of a bishop, for he alone can consecrate the chrism.

The neophytes are arranged before him; on one side the men, on the other the women; the infants are in their sponsors' arms. The adults place their right foot on the right foot of their godfather or godmother, showing, by this sign of union, their spiritual filiation in the Church.

The sight of this innocent flock gladdens the heart of the pontiff. He rises from his throne, and thus addresses them: 'May the Holy Ghost come down upon you, and may the power of the Most High keep you from sin!' Then stretching forth his hands, he invokes upon them the seven gifts of the holy Spirit, whose action is to *confirm*, in our neophytes, the graces they have received in the font of baptism.

Led by their sponsors, they come, one by one, before the bishop. Their faces express the eagerness, wherewith they long to receive what will make them perfect Christians. The pontiff signs the forehead of each of them with the holy chrism; and by this he imprints an indelible character on the soul. The words he uses are these: 'I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.' Then giving a slight blow on the cheek (which, with the ancients, was the sign of emancipating a slave), he signifies that the neophyte is admitted into the liberty of the children of God; and he says: 'Peace be with thee!' The assistant ministers tie a bandlet round the forehead, so that nothing may touch the part which has been anointed with holy chrism. The neophytes have to wear this bandlet until the Saturday following, when they will lay aside the white garments received at their Baptism.

The night has passed away during the solemnization of these sublime mysteries: the hour has come for the glad celebration of the holy Sacrifice in honour of our Lord's Resurrection from the tomb. It is time for the pastor to lead back to the temple his happy flock, which has received such a glorious addition. It is time for him to give to his dear sheep the divine nourishment, to which they have henceforth a claim. The gates of the baptistery are thrown open, and all return in procession to the church. The Paschal candle, the pillar of fire, goes before the troop of neophytes, whose white robes glitter in the day-dawn of Easter. The faithful people follow after the bishop and clergy, and all enter, with an air of triumph, into the church. During the procession, they again chant the canticle that was sung by Moses and the children of Israel after the passage through the Red Sea. The bishop repairs to the secretarium, where he is robed in the richest vestments of the treasury. During this interval, the cantors recommence the litany, repeating each invocation thrice over. According to the present arrangement of the liturgy, it is sung but once during the whole of to-day's Service—that is, as soon as the clergy return to the choir after the blessing of the font—and each invocation is sung twice. In churches where there is no font, the litany is sung after the prayer which follows the twelfth prophecy; and as far as the words, *Peccatores, te rogamus audi nos*, the celebrant and ministers lie prostrate on the altar steps, praying for the neophytes who are this day added to the Church, throughout the world. We here give the litany as it is now sung, with the additions that have been made to it at various times.

THE LITANY

Kyrie, eleïson.	Lord, have mercy on us.
Christe, eleïson.	Christ, have mercy on us.
Kyrie, eleïson.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis.	God, the Father, of heaven, have mercy on us.
Fili, Redemptor mundi Deus, miserere nobis.	God, the Son, Redeemer of the world, have mercy on us.
Spiritus sancte, Deus, miserere nobis.	God, the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora pro nobis.	Holy Mother of God, pray for us.
Sancta Virgo virginum, ora pro nobis.	Holy Virgin of virgins, pray for us.
Sancte Michael, ora pro nobis.	Saint Michael, pray for us.
Sancte Gabriel,	Saint Gabriel,
Sancte Raphael,	Saint Raphael,
Omnes sancti Angeli et Archangeli, orate pro nobis.	All ye holy Angels and Archangels,
Omnes sancti beatorum spirituum ordines, orate pro nobis.	All ye holy orders of blessed spirits,
Sancte Joannes Baptista, ora pro nobis.	Saint John Baptist,
Sancte Joseph,	Saint Joseph,
Omnes sancti patriarchæ et prophetæ, orate pro nobis.	All ye holy patriarchs and prophets,
Sancte Petre, ora pro nobis.	Saint Peter,
Sancte Paule,	Saint Paul,
Sancte Andrea,	Saint Andrew,
Sancte Joannes,	Saint John,

Omnes sancti apostoli et evangelistæ, orate pro nobis.	All ye holy apostles and evangelists,
Omnes sancti discipuli Domini, orate pro nobis.	All ye holy disciples of our Lord,
Sancte Stephane, ora pro nobis.	Saint Stephen,
Sancte Laurenti,	Saint Lawrence,
Sancte Vincenti,	Saint Vincent,
Omnes sancti martyres, orate pro nobis.	All ye holy martyrs,
Sancte Sylvester, ora pro nobis.	Saint Sylvester,
Sancte Gregori,	Saint Gregory,
Sancte Augustine,	Saint Augustine,
Omnes sancti pontifices et confessores, orate.	All ye holy bishops and confessors,
Omnes sancti doctores, orate pro nobis.	All ye holy doctors,
Sancte Antoni, ora pro nobis.	Saint Antony,
Sancte Benedicte,	Saint Benedict,
Sancte Dominice,	Saint Dominic,
Sancte Francisce,	Saint Francis,
Omnes sancti sacerdotes et levitæ, orate pro nobis.	All ye holy priests and levites,
Omnes sancti monachi et eremitæ.	All ye holy monks and hermits,
Sancta Maria Magdalena, ora pro nobis.	Saint Mary Magdalene,
Sancta Agnes,	Saint Agnes,
Sancta Cæcilia,	Saint Cecily,
Sancta Catharina,	Saint Catharine,
Sancta Agatha,	Saint Agatha,
Sancta Anastasia,	Saint Anastasia,
Omnes sanctæ virgines et viduæ, orate pro nobis.	All ye holy virgins and widows.
Omnes sancti et sanctæ Dei, intercedite pro nobis.	All ye saints of God, make intercession for us.
Propitius esto, parce nobis Domine.	Be merciful to us, spare us, O Lord.
Propitius esto, exaudi nos Domine.	Be merciful to us, graciously hear us, O Lord.

Ab omni malo, libera nos Domine.	From all evil, deliver us, O Lord.
Ab omni peccato, libera nos Domine.	From all sin, deliver us, O Lord.
A morte perpetua, libera nos Domine.	From everlasting death,
Per mysterium sanctæ Incarnationis tuæ, libera nos Domine.	Through the mystery of thy holy Incarnation,
Per adventum tuum, libera nos Domine.	Through thy coming,
Per nativitatem tuam, libera nos Domine.	Through thy nativity,
Per baptismum et sanctum jejunium tuum, libera nos Domine.	Through thy baptism and holy fasting,
Per crucem et Passionem tuam, libera nos Domine.	Through thy cross and Passion,
Per mortem et sepulturam tuam, libera nos Domine.	Through thy death and burial,
Per sanctam Resurrectionem tuam, libera nos Domine.	Through thy holy Resurrection,
Per admirabilem Ascensionem tuam, libera nos Domine.	Through thy admirable Ascension,
Per adventum Spiritus Sancti Paracliti, libera nos Domine.	Through the coming of the Holy Ghost the Comforter,
In die judicii, libera nos Domine.	In the day of judgment,
Peccatores, te rogamus audi nos.	We sinners, beseech thee, hear us.
Ut nobis parcas, te rogamus audi nos.	That thou spare us, we beseech thee, hear us.
Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus audi nos.	That thou vouchsafe to govern and preserve thy holy Church,
Ut domnum apostolicum, et omnes ecclesiasticos Ordines, in sancta religione	That thou vouchsafe to preserve our apostolic Prelate, and all ecclesiastical Orders,

conservare digneris, te rogamus audi nos.
in holy religion,

Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus audi nos.
That thou vouchsafe to humble the enemies of thy holy Church,

Ut regibus et principibus christianis pacem et veram concordiam donare digneris, te rogamus audi nos.
That thou vouchsafe to give peace and true concord to Christian kings and princes.

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus audi nos.
That thou vouchsafe to strengthen and preserve us in thy holy service,

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus audi nos.
That thou render eternal good things to all our benefactors,

Ut fructus terræ dare et conservare digneris, te rogamus audi nos.
That thou vouchsafe to give and preserve the fruits of the earth,

Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus audi nos.
That thou vouchsafe to give eternal rest to all the faithful departed,

Ut nos exaudire digneris, te rogamus audi nos.
That thou vouchsafe graciously to hear us,

Agnus Dei, qui tollis peccata mundi, parce nobis Domine.
Lamb of God, who takest away the sins of the world, spare us, O Lord.

Agnus Dei, qui tollis peccata mundi, exaudi nos Domine.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

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

Christe, audi nos.
Christ, hear us.

Christe, exaudi nos.
Christ, graciously hear us.

MASS

The solemn litany is drawing to its end, and the choir has already begun its closing invocation, the *Kyrie eleison!* The pontiff comes forth from the secretarium, with all the pomp that marks the principal feasts of the Church. The chant becomes more majestic, and lingers on the brief words of supplication. *Kyrie eleison!* thrice to the Father: *Christe eleison!* thrice to the Son: *Kyrie eleison!* thrice to the Holy Ghost. During this time, the bishop is reciting, at the foot of the altar, the usual psalm and prayers; and then, ascending to the altar, he offers the homage of incense to the Most High. Hence, an Introit, which on other occasions, is sung by the choir during the procession from the secretarium to the altar, is not needed.

The morning-star has blended its rays with those of our Paschal candle, as the deacon prayed might be; but now, the morning-star itself begins to pale, for the star of day—the figure of our Jesus, the Sun of justice—is soon to rise. The assembly of the faithful people—the men on the right, the women on the left—is now greater than it was at first. The space near the doors, for catechumens, is vacant. In a prominent part of the aisles, we see the neophytes, in their white robes and bandlets, and with lighted tapers in their hands.

The censing of the altar is finished: and then—Oh glorious triumph of our risen Jesus!—the pontiff sings forth, in a transport of joy: *Gloria in excelsis Deo!* The hitherto silent bells peal to the glad angelic hymn. The enthusiasm of our holy faith has mastered every heart, making it beat with emotion. The people take up the heavenly canticle, and con-

tinue it to the end; and then the bishop sings the following prayer for the newly baptized:

COLLECT

Deus, qui hanc sacratissimam noctem gloria Dominicæ Resurrectionis illustras: conserva in nova familiæ tuæ progenie adoptionis Spiritum quem dedisti: ut corpore et mente renovati, puram tibi exhibeant servitutem. Per eumdem Dominum.

O God, who enlightenest this most sacred night, by the glory of the Resurrection of the Lord; preserve in the new offspring of thy family the spirit of adoption thou hast given them: that being renewed in body and soul, they may serve thee with purity of heart. Through the same, &c.

After the Collect, the subdeacon ascends the Epistle ambo, and chants these impressive words addressed by the great apostle to the neophytes who have just risen, by Baptism, with Christ.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Colossenses.

Cap. iii.

Fratres: si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens; quæ sursum sunt sapite, non quæ super terram. Mortui enim estis: et vita vestra est abscondita cum Christo in Deo. Cum autem Christus apparuerit vita vestra: tunc et vos apparebitis cum ipso in gloria.

Lesson of the Epistle of Saint Paul the Apostle to the Colossians.

Ch. iii.

Brethren: if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead; and your life is hid with Christ in God. When Christ shall appear, who is your life; then you also shall appear with him in glory.

Having chanted these few, but telling, words, the subdeacon comes down from the ambo, and goes to the bishop's throne. He bows before the pontiff,

and thus addresses him; and as he speaks, the souls of the faithful, yea, the very walls of the church echo with the joyful tidings: 'Venerable Father! I bring you tidings of great joy: it is the *Alleluia!*' The bishop rises and, filled with holy ardour, intones the *Alleluia* to the well known melody. The choir repeats it after him. Thrice (and each time with an increase of joy) is the heavenly word interchanged between the pontiff and the choir. At this moment all mournfulness is at an end. One feels that God has accepted the expiatory works of our Lent; and that, by the merits of His Son now risen from the grave, He pardons our earth, since He permits us to hear once more the song of heaven. The choir subjoins this verse of the psalm, which celebrates the mercy of Jehovah.

Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.	Praise the Lord, for he is good: for his mercy endureth for ever.

But something is still wanting to the joy of our Easter. Jesus has risen from the tomb; but, so far, He has not shown Himself to all. His blessed Mother, Magdalene, and the other holy women, are the only ones who have as yet seen Him: it is not till the evening, that He will appear to His apostles. We have but just begun the day. Therefore it is that the Church once more offers her praise to her God, under the lenten formula of the Tract.

TRACT

Laudate Dominum omnes gentes: et collaudate eum omnes populi.	Praise the Lord all ye nations; join in his praise, all ye people.
℣. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.	℣. For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

While the choir is singing this psalm to a melody which has something of mournfulness about it, the deacon goes to the ambo, from which he is to chant the Gospel. The acolytes do not accompany him with their torches, but the thurifer goes with him, as usual, with the incense. Here again we have an allusion to the events which took place on this great morning: the women went to the sepulchre, carrying sweet spices with them, but the light of faith in the Resurrection was not as yet in their hearts. The incense signifies their spices, the absence of light signifies their want of faith.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xxviii.

Vespere autem Sabbati quæ lucescit in prima Sabbati: venit Maria Magdalene, et altera Maria videre sepulchrum. Et ecce terræ motus factus est magnus. Angelus enim Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Erat autem aspectus ejus, sicut fulgur: et vestimentum ejus, sicut nix. Præ timore autem ejus, exterriti sunt custodes: et facti sunt velut mortui. Respondens autem angelus, dixit mulieribus: Nolite timere vos. Scio enim quod Jesum, qui crucifixus est, quæritis. Non est hic: surrexit enim, sicut dixit. Venite, et videte locum, ubi positus erat Dominus. Et cito euntes, dicite discipulis

Sequel of the holy Gospel according to Matthew.

Ch. xxviii.

In the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it; and his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified. He is not here, for he is risen, as he said. Come and see the place where the Lord was laid. And going quickly, tell ye his disciples

pulis ejus, quia surrexit. Et ecce præcedit vos in Galilæam; ibi eum videbitis: ecce prædixi vobis.

that he is risen: and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

The bishop does not intone the glorious Symbol of faith: it is reserved for the second Mass, which is to be sung at a later hour in the morning. By this omission of the Creed, the Church would remind us of the hours which elapsed before the apostles, who were to preach to the world the mystery of the Resurrection, had themselves honoured it by their faith.

After having saluted the people with the usual *Dominus vobiscum*, the pontiff at once proceeds to offer to the divine Majesty the bread and wine, which are to be used in the Sacrifice; and the choir omits the antiphon, called the Offertory, which is sung or recited in every other Mass. The Offertory is intended as a chant to be sung while the people go up to the sanctuary to offer the bread and wine for the holy Sacrifice, which they are to receive, at the Communion, changed into the Body and Blood of Christ. But the Service of Holy Saturday is so long that this ceremony of the offering is omitted. The spirit is as prompt and fervent as ever, but the body begins to feel exhausted; and the little children, who are kept fasting, on account of having to go to holy Communion, show by their cries that they, too, are suffering from want of food. To save time, therefore, the bread and wine, the matter of the Sacrifice, are provided this morning by the Church. The neophytes will, nevertheless, approach to holy Communion, although they themselves have not brought bread and wine to the sanctuary.

After having made an offering, and censed, first the bread and the wine, then the altar, the pontiff

recites the Secret, which is followed by the Easter Preface.

SECRET

Suscipe quæsumus. Domine, preces populi tui cum oblationibus hostiarum: ut Paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum.

Receive, O Lord, we beseech thee, the prayers of thy people, together with the offering of these hosts, that what is consecrated by these Paschal mysteries, may, by the help of thy grace, avail us to eternal life. Through, &c.

Per omnia sæcula sæculorum.

For ever and ever.

℟. Amen.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Sursum corda.
℟. Habemus ad Dominum.
℣. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

℟. Amen.
℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts!
℟. We have them fixed on God.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

PREFACE

Vere dignum et justum est, æquum et salutare, te quidem Domine, omni tempore, sed in hac potissimum nocte gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi: qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ

It is truly meet and just, right and available to salvation, to publish thy praise, O Lord, at all times; but chiefly and more gloriously on this night, when Christ our Pasch is sacrificed. For he is the true Lamb, that has taken away the sins of the world. Who, by dying, destroyed our death, and by rising again, restored us to life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory,

canimus, sine fine dicentes: Sanctus, sanctus, sanctus.

saying unceasingly: Holy, holy, holy!

The Canon commences, and the divine mystery is effected. Nothing in the sacred rites is changed, until close upon the Communion. It is a custom, which has come down from the times of the apostles, that, before receiving the Body and Blood of our Lord in Communion, the faithful should give to each other the kiss of peace, saying: 'Peace be with thee!' This ceremony is omitted in this first Mass. It was not till the evening of the day of His Resurrection, that Jesus spoke these words to His disciples. Holy Church, reverencing as she does every detail of her Jesus' life, loves to imitate them in her own practice. For the same reason, she omits the *Agnus Dei*,[1] which, in its third repetition, has these words: 'Give us peace.'

And now the moment has come, when our neophytes are to receive, for the first time, the Bread of life and the heavenly Chalice, which were instituted by Jesus at the last Supper. Baptized in water and the Holy Ghost, they have a right to approach the holy Table; and their white robes are the outward expression of their souls' possessing the wedding garment, which all must have on, who would partake of the Banquet of the Lamb. They go up to the altar with joy and reverence. The deacon gives them the Body of our Lord, and then the Chalice of His precious Blood. The infants are also admitted to Communion: the deacon dips his finger into the Chalice, and then puts it into their innocent mouths. Lastly, to signify that all are now, by their Baptism, those new-born babes of whom St. Peter speaks,[2] they receive after holy Communion a little milk and

[1] This formula does not date beyond the seventh century.

[2] 1 St. Peter ii. 2.

honey; it is a symbol of infancy, and at the same time, an allusion to the promised land.

The Communion over, the bishop ends the holy Sacrifice with a prayer, in which he beseeches God to unite us all to each other in a spirit of fraternal charity, seeing that we all participate in the celebration of the Pasch. We have all the same mother, the Church; the same font of Baptism has given to us all the same life of grace; we are all members of Jesus, our Head; the same holy Spirit has signed us all with His seal, and the Father has made us all one family by adopting us as His children. The signal for departure being given by the deacon, in the bishop's name, the faithful leave the church, and return to their homes, there to remain till they reassemble for the holy Sacrifice, which is again to be offered up in a still more solemn celebration of this the Feast of feasts, the Pasch of the Resurrection.

VESPERS

During the centuries, when the Church celebrated the vigil of Easter in the manner we have been describing, Holy Saturday had no Vespers. The vigil began towards the hour of None, and continued, as we have seen, till the early morning of the Sunday. It was not till later—when custom had authorized the anticipation of the Easter mid-night Mass on the morning of Holy Saturday—that this last day of Holy Week was provided with the Office of Vespers. In consequence of the service being so long, the Church made these Vespers as short as possible, and gave them a joyous character, in keeping with the return of the Alleluia. They are drawn up so as to form part of the Mass. They begin immediately after the Communion, and the Postcommunion serves

as a conclusion both to them and to the Mass itself. This Postcommunion prayer is the one of which we have just been speaking, as terminating the ancient celebration of the Easter vigil.

After the Communion, then, the choir sings the following antiphon and psalm:

ANT. Alleluia, alleluia, alleluia.	ANT. Alleluia, alleluia, alleluia.

PSALM 116

Laudate Dominum omnes gentes: laudate eum omnes populi.	Praise the Lord, all ye nations: praise him all ye people.
Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.	For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.
Gloria Patri, &c.	Glory, &c.
ANT. Alleluia, alleluia, alleluia.	ANT. Alleluia, alleluia, alleluia.

No other psalm is sung at these Vespers. There is no capitulum, hymn, or versicle; but the *Magnificat* follows at once, with this as its antiphon:

ANTIPHON OF THE MAGNIFICAT

Vespere autem Sabbati quæ lucescit in prima Sabbati, venit Maria Magdalene, et altera Maria videre sepulchrum, alleluia.	In the evening of the Sabbath which dawns on the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre, alleluia.

During the *Magnificat* (see page 90), the celebrant censes the altar; and as soon as the antiphon has been repeated, he sings, at the altar, the following prayer:

POSTCOMMUNION

Spiritum nobis, Domine, tuæ charitatis infunde: ut	Pour forth on us, O Lord, the spirit of thy love; that

quos sacramentis Paschalibus satiasti, tua facias pietate concordes. Per Dominum.

those whom thou hast filled with the Paschal sacrament, may, by thy goodness, live in perfect concord. Through, &c.

When the deacon turns to the people, to give them the signal for departure, he adds two *Alleluias* to the usual formula. The same is observed in every Mass till the following Saturday inclusively.

℣. Ite missa est, alleluia, alleluia.

℟. Deo gratias, alleluia, alleluia.

℣. Go, the Mass is finished, alleluia, alleluia.

℟. Thanks be to God, alleluia, alleluia.

The Mass concludes, as usual, with the blessing of the celebrant, and the Gospel of St. John.

Such is the Service of this great Saturday. The prayers and ceremonies are precisely the same as in former times: but its being celebrated so early in the day, and the Baptism of catechumens having ceased to be a part of the function, rendered it almost a necessity that we should have embodied in our explanation the ancient ceremonial, otherwise the faithful would lose much of the meaning and grandeur of to-day's Service.

During the day, the priest visits the houses of his parishioners, and sprinkles them with the baptismal water, taken from the font before the holy oils were put into it. This pious practice is an allusion to the command given by God to His people, on occasion of the first Passover, that they should mark their houses with the blood of the lamb, as a protection against the destroying angel. In a country like our own, it may be difficult to observe this holy custom; but where it can be done, the faithful should eagerly avail themselves of it, as it brings a special blessing upon our houses.

THE EVENING

The description we have been giving of the magnificent ceremonies of Baptism, has made us forget the sepulchre wherein reposes the Body of our crucified Jesus. Let us return thither in thought, for the hour of His Resurrection has not yet come. Let us devote a few moments to meditating on the mystery of the three days, during which the Soul of our Redeemer was separated from His Body. We went, this morning, to visit the tomb, where lies our buried Jesus; we adored that sacred Body, which Magdalene and her companions are preparing to honour, by anointing it early on the morrow. Now let us offer the tribute of our profound adoration to the Soul of our divine Master. It is not in the tomb, where His Body is: let us follow it to the place where it lives during these hours of separation.

In the centre of the earth there are four immense regions, into which no one living can ever enter: it it is only by divine revelation that we know of their existence. The farthest from us is the hell of the damned, the frightful abode where satan and his angels and the reprobate are suffering eternal torments. It is here that the prince of darkness is ever forming his plots against God and His creatures. Nearer to us, is the limbo wherein are detained the souls of children, who departed this world before being regenerated. The opinion which has met most favour from the Church is that these souls suffer no torment; and that, although they can never enjoy the beatific vision, yet are they enjoying a natural happiness, and one that is proportionate to their desires. Above the abode of these children, is the place of expiation, where souls that have departed

this life in the state of grace cleanse themselves from any stains of lesser sins, or satisfy for the debt of temporal punishment still due to divine justice. And lastly, still nearer to us, is the limbo where are kept from heaven the saints who died under the old Law. Here are our first parents, Abel, Noe, Abraham, Moses, David, and the prophets; the just Gentiles, such as that great saint of Arabia, Job; and those holy personages who were closely connected with our Lord, such as Joachim and Anne, the parents of His blessed Mother, Joseph her spouse and His own foster-father, and John His precursor, together with his holy parents Zachary and Elizabeth.

Until such time as the gate of heaven shall have been opened by the Blood of the Redeemer, none of the just can ascend thither. How holy soever they might have been during this life, they must descend into limbo after death. We meet with innumerable passages of the old Testament, where mention is made of hell (that is, that portion of the regions in the centre of the earth which we call limbo) as being the abode of even the holiest of God's servants: it is only in the new Testament that heaven is spoken of as being the abode of men. The limbo of the just is not one of torment, beyond that of expectation and captivity. The souls that dwell there are confirmed in grace, and are sure of enjoying, at some future period, an infinite happiness; they resignedly bear this long banishment, which is a consequence of Adam's sin; and, as they see the time drawing nigh for their deliverance, their joy is beyond all we can imagine.

The Son of God has subjected Himself to every thing, save sin, that our human nature has to suffer or undergo: it is by His Resurrection that He is to triumph, it is by His Ascension alone that He is to open the gates of heaven: hence, His Soul, having

been separated from His Body by death, was to descend into the depths of the earth, and become a companion with the holy exiles there. He had said of Himself: 'The Son of Man shall be in the heart of the earth three days and three nights.'[1] What must have been the joy of these countless saints! And how majestic must have been the entrance of our Emmanuel into their abode! No sooner did our Jesus breathe His last upon the cross, than the limbo of the saints was illumined with heavenly splendour. The Soul of the Redeemer, united to the Divinity of the Word, descended thither, and changed it from a place of banishment into a very paradise. Thus did He fulfil the promise He had made to the good thief: 'This day shalt thou be with Me in paradise.'

The happy hour, so long expected by these saints, has come! What tongue could tell their joy, their admiration, and their love, as they behold the Soul of Jesus, who thus comes among them to share and close their exile! He looks complacently on this countless number of His elect, this fruit of four thousand years of His grace, this portion of His Church purchased by His Blood, and to which the merits of His Blood were applied by the mercy of His eternal Father even before it was shed on Calvary! Let us who hope, on our departure from this world, to ascend to Him, who has gone to prepare a place for us in heaven,[2] joyfully congratulate these our holy ancestors. Let us also adore the condescension of our Emmanuel, who deigns to spend these three days in the heart of the earth, that so He might sanctify every condition of our nature, and take upon Himself even what was but a transient state of our existence.

But the Son of God would have this His visit to

[1] St. Matt. xii. 40. [2] St. John xiv. 2.

the regions beneath our earth to be a manifestation of His sovereign power. His soul does not, it is true, descend into the hell of satan, but He makes His power felt there. The prince of this world is now forced to bend his knee and humble himself.[1] In this Jesus, whom he has instigated the Jews to crucify, he now recognizes the Son of God. Man is saved, death is conquered, sin is effaced. Henceforth, it is not to the 'bosom of Abraham', but to heaven itself, that the souls of the just made perfect shall ascend, there to reign, together with the faithful angels, with Christ their divine Head. The reign of idolatry is to be at an end: the altars, whereon men have offered incense to satan, are to be destroyed. The house of the strong one is to be entered by his divine Adversary, and his goods are to be rifled.[2] The hand-writing of our condemnation is snatched from the serpent.[3] The cross, which he had so exultingly prepared for the Just One, has been his overthrow; or, as St. Anthony so forcibly expresses it, it is the bait thrown out to the leviathan, which he took, and taking it, was conquered.

The Soul of our Jesus makes its presence felt also by the just who dwell in the abode of expiation. It mercifully alleviates their sufferings, and shortens their purgatory. Many of them are delivered altogether, and numbered with the saints in limbo, where they spend the forty days, between this and the Ascension, in the happy expectation of ascending to heaven with their Deliverer. It is not contrary to the principles of faith to suppose, as several learned theologians have taught, that the visit of the Man-God to limbo was a source of blessing and consolation to the abode of unregenerated children, and that they then re-

[1] Phil. ii. 10. [2] St. Matt. xii. 29. [3] Col. ii. 14.

ceived a promise that the time would come, when they should be reunited to their bodies, and, after the day of judgment, be placed in a happier land than that in which divine justice now holds them captives.

We adore Thee, O holy Soul of our Redeemer, for having deigned to pass these hours with Thy saints, our fathers, in the heart of the earth. We extol Thy goodness and love shown towards these Thy elect, whom Thou hast made to be Thine own brethren. We give Thee thanks for that Thou didst humble our enemy: oh, give us grace to conquer him! But now, dearest Jesus, it is time for Thee to rise from Thy tomb, and reunite Thy Soul to Thy Body. Heaven and earth await Thy Resurrection; the Church, Thy bride, has already sung the *Alleluia* of her glad expectation: rise, then, from Thy grave, O Jesus, our Life! Triumph over death, and reign our King for ever!

Let us close our day and our volume with the following Preface, taken from the Ambrosian missal. It is one of the finest pieces of this venerable liturgy, and is the blessing of the Paschal candle. The mystery of this great night is here treated with an eloquence and poetry worthy of the subject.

PREFACE

Vere quia dignum et justum est, æquum et salutare nos tibi semper hic et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui populorum Pascha cunctorum, non pecudum cruore, nec adipe, sed Unigeniti tui Domini nostri Jesu Christi sanguine,

Truly it is meet and just, right and available to salvation, that we should here and in all places give thanks to thee, O holy Lord, almighty Father, eternal God! Thou hast consecrated the Pasch, unto which thou invitest all mankind, not by the gore and fat of sheep, but by the Blood and Flesh of

corporeque dedicasti; ut supploso ritu gentis ingratæ legi gratia succederet, et una victima, per semetipsam tuæ Majestati semel oblata, mundi totius expiaret offensam.

Hic est Agnus lapideis præfiguratus in tabulis: non abductus e gregibus, sed evectus e cœlo: non pastore indigens, sed Pastor bonus ipse tantummodo: qui animam suam pro suis posuit ovibus, et rursus assumpsit; ut nobis et humilitatem divina dignatio, et spem resurrectio corporalis ostenderet. Qui coram tondente se non vocem queruli balatus emisit, sed evangelico proclamavit oraculo, dicens: Amodo videbitis Filium hominis sedentem ad dexteram Majestatis. Ipse nobis et te reconciliet, Pater omnipotens, et pari tecum majestate fultus indulgeat.

Nam quæ patribus in figura contingebant, nobis in veritate proveniunt. Ecce jam ignis columna resplendet, quæ plebem Domini beatæ noctis tempore ad salutaria fluenta præibat: in quibus persecutor mergitur, et Christi populus liberatus

thine only-begotten Son, Jesus Christ our Lord: that thus the rite of an ungrateful people being abolished, grace should succeed the law, and the sins of the whole world be expiated by one Victim, offered up once, and by himself, to thy Majesty.

This is the Lamb that was prefigured on tablets of stone. He was not taken from the flock, but was brought from heaven. He needed not a shepherd, but was himself the one Good Shepherd, who laid down his life for his sheep, and again assumed it, that his divine condescension might show us how to be humble, and his body's Resurrection teach us to hope. No plaintive voice came from him when under his shearer, but thus spake he the prophecy of his Gospel: 'Hereafter, ye shall see the Son of man sitting on the right hand of Majesty.' May he, O almighty Father! reconcile us with thee, and, by the majesty wherewith he is coequal with thee, may he be merciful unto us.

For those things which happened in figure to our fathers, have become realities to us. Lo! now shineth that pillar of fire, which on that blessed night, went before the people of God, leading to waters that saved them: for in them was the persecutor drowned, and from the

emergit. Nam sancti Spiritus unda conceptus, per Adam natus ad mortem, per Christum regignitur ad vitam. Solvamus igitur voluntarie celebrata jejunia, quia Pascha nostrum immolatus est Christus: nec solum corpore epulemur Agni, sed etiam inebriemur et sanguine. Hujus enim tantummodo cruor non creat piaculum bibentibus, sed salutem. Ipso quoque vescamur et Azymo, quoniam non de solo pane vivit homo, sed de omni verbo Dei. Siquidem hic est Panis, qui descendit e cœlo, longe præstantior illo quondam mannæ imbre frugifluo, quo tunc Israël epulatus interiit. Hoc vero qui vescitur corpore, vitæ perennis possessor existit.

Ecce vetera transierunt: facta sunt omnia nova. Nam circumcisionis Mosaicæ mucro jam scabruit, et Jesu Nave acuta lapidum obsolevit asperitas: Christi vero populus insignitur in fronte, non inguine: lavacro, non vulnere: chrismate, non cruore.

Decet ergo in hoc Domini Salvatoris nostri vespertinæ Resurrectionis adventu ceream nos adolere pinguedinem, cui suppetit candor in specie, suavitas in odore,

same came liberated the people of Christ. Conceived in the stream made fruitful by the Holy Ghost, man, that was born of Adam unto death, is regenerated by Christ unto life. Let us, therefore, bid farewell to the fast we have been voluntarily keeping, for Christ, our Pasch, is slain. Let us not only feast on the Flesh of the Lamb, but let us also be enebriated with his Blood. Yes, let us also eat the Unleavened, for not by bread alone doth man live, but by every word of God. For Christ is the Bread that came down from heaven, more excellent far than that manna of old which fell in abundant showers and of which the Israelites, who then were, ate, yet died. Whereas he that eats of this Body, is made a possessor of everlasting life.

Lo! the old things have passed away: all things are made new. The knife of the Mosaic circumcision has become blunted, and the cruel sharp stone of Josue has gone out of use: but the people of Christ is signed on the forehead, and not secretly; by a Baptism, not by a wound; by chrism, not by blood.

Rightly, therefore, during this night—when we are awaiting the Resurrection of the Lord our Saviour—do we burn a rich waxen torch, whose properties are fair whiteness, sweet

splendor in lumine: quæ nec marcescenti liquore defluit, nec offensam tetri nidoris exhalat. Quid enim magis accomodum, magis festivum, quam ut Jesseïco flori floreis excubemus et tædis? Præsertim cum et Sapientia de semetipsa cecinerit: Ego sum flos agri, et lilium convallium. Ceras igitur nec pinus exusta desudat, nec crebris saucia-ta bipennibus cedrus illacrymat; sed est illis arcana de virginitate creatio; et ipsæ transfiguratione nivei candoris albescunt. Eamdem vero papyrum liquida fontis unda producit: quæ instar insontis animæ nullis articulatur sinuata compagibus; sed virginali circumsepta materie fit hospitalis ignibus alumna rivorum.

fragrance and bright light: which flows not down as it melts, nor sends forth an offensive smell as it burns. For what could be more appropriate, what more festive, than that we should keep watch for the Flower of Jesse with torches that are the juice of flowers? The more so as Wisdom thus sang in her own praise: 'I am the flower of the field, and the lily of the valley.' Wax is not the sweat that oozes from a burnt pine, nor the tear that trickles from the cedar when wounded with many blows of the axe: it is a mysterious virginal production; and one that is transfigured into the whiteness of snow. Its fount-like melted stream feeds the (wick of) papyrus, which, as a guileless soul, stands, with its unbent, unjointed oneness, surrounded by the virginal substance, and becomes, by the flame, the stream's much-cherished guest.

Decet ergo adventum Sponsi dulcatis Ecclesiam luminaribus opperiri: et largitatem sanctitatis acceptam quanta valet devotionis dote, pensare: nec sanctas interpolare tenebris excubias; sed tædam sapienter perpetuis præparare luminibus: ne, dum oleum candelis adjungitur, adventum Domini tardo prosequamur obsequio: qui certe

Therefore doth it behove the Church to await, with sweet lights, the coming of the Spouse, and with all possible devotion, to weigh the holy gift she has received. Holy vigils, such as this, should have no fellowship with darkness. We should be wise, and make the light of our lamp be unceasing; lest, while we are preparing to trim it with oil, our Lord should come, and we be

in ictu oculi, ut coruscus, adveniet.

Igitur in hujus diei vespere cuncta venerabilis sacramenti plenitudo colligitur: et, quæ diversis sunt præfigurata, vel gesta temporibus, hujus noctis curriculo devoluta supplentur. Nam primum hoc vespertinum lumen, sicut illa dux Magorum stella, præcedit. Deinde mysticæ regenerationis unda subsequitur, velut, dignante Domino, fluenta Jordanis. Tertio resurrectionem Christi vox apostolica sacerdotis annuntiat. Tum ad totius mysterii supplementum, Christo vescitur turba fidelium. Quæ summi sacerdotis, et antistitis tui Ambrosii oratione sanctificata et meritis, resurrectionis Dominicæ diem, Christo in omnibus prosperante, suscipiat.

too late to do him homage, for we are assured that he will come in the twinkling of the eye, as a flash of light.

Therefore, this day's evening is rich in the fulness of the most august mysteries, which, though prefigured or accomplished at various times, are all brought before us during the course of this night. For firstly, we have this evening torch, which leads the way, as did the star that guided the Magi. Then follows the font of spiritual regeneration, as it were the river of Jordan, in which our Lord vouchsafed to be baptized. Thirdly, we have the priest's apostolic words announcing the Resurrection of Christ. Then, to complete the mysteries, the faithful flock feeds on the flesh of Christ. Being sanctified by the prayer and merits of thy high priest and pontiff Ambrose, and being prospered in all things by Christ, may this flock enjoy the day of our Lord's Resurrection.

END OF PASSIONTIDE AND HOLY WEEK

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

PASCHAL TIME

BOOK I

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

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PASCHAL TIME

PREFACE

WITH this volume we begin the season of Easter, wherein are accomplished the mysteries prepared for, and looked forward to, since Advent. Such are the liturgical riches of this portion of the Christian year, that we have found it necessary to devote three volumes to it.

The present volume is wholly taken up with Easter Week. A week is indeed a short period; but such a week as this, with the importance of the events it brings before us, and the grandeur of the mysteries it celebrates, is, at least, equivalent to any other section of our *Liturgical Year*. We have abridged our explanations as much as possible; and yet we have exceeded two-thirds of one of our ordinary volumes. Hence, it was out of the question to add the remaining weeks; the more so, as the saints' feasts recommence on the Monday following the Easter Octave, and their insertion would have obliged us to have made our volume considerably more bulky than even that of Passiontide. We have, therefore, been satisfied with giving the Mass and Office of the Annunciation, already given in our volume for Lent, but which are needed for the Monday after Low Sunday, when Easter falls between March 22 and April 2, which is frequently the case.

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PASCHAL TIME

CHAPTER THE FIRST

THE HISTORY OF PASCHAL TIME

WE give the name of Paschal Time to the period between Easter Sunday and the Saturday following Whit Sunday. It is the most sacred portion of the liturgical year, and the one towards which the whole cycle converges. We shall easily understand how this is, if we reflect upon the greatness of Easter, which is called the feast of feasts, and the solemnity of solemnities, in the same manner, says St. Gregory,[1] as the most sacred part of the Temple was called the Holy of holies; and the book of sacred scripture, wherein are described the espousals between Christ and the Church, is called the Canticle of Canticles. It is on this day that the mission of the Word Incarnate attains the object towards which it has hitherto been tending: man is raised up from his fall and regains what he had lost by Adam's sin.

Christmas gave us a Man-God; three days have scarcely passed since we witnessed his infinitely precious Blood shed for our ransom; but now, on the day of Easter, our Jesus is no longer the victim of death: He is a conqueror, who destroys death, the child of sin, and proclaims life, that undying life which he has purchased for us. The humiliation of his swathing-bands, the sufferings of his agony and cross, these are passed; all is now glory—glory for himself, and glory also for us. On the day of Easter, God regains, by the Resurrection of the Man-God, his creation such as he

[1] *Homilia*, xxii.

made it at the beginning; the only vestige now left of death is sin, the likeness of which the Lamb of God deigned to take upon himself. Neither is it Jesus alone that returns to eternal life; the whole human race also has risen to immortality together with our Jesus. 'By a man came death,' says the Apostle; 'and by a Man the Resurrection of the dead; and as in Adam all die, so also in Christ all shall be made alive.'[1]

The anniversary of this Resurrection is, therefore, the great day, the day of joy, the day *par excellence;* the day to which the whole year looks forward in expectation, and on which its whole economy is formed. But as it is the holiest of days—since it opens to us the gate of Heaven, into which we shall enter because we have risen together with Christ—the Church would have us come to it well prepared by bodily mortification and by compunction of heart. It was for this that she instituted the fast of Lent, and that she bade us, during Septuagesima, look forward to the joy of her Easter, and be filled with sentiments suitable to the approach of so grand a solemnity. We obeyed; we have gone through the period of our preparation; and now the Easter sun has risen upon us!

But it was not enough to solemnize the great day when Jesus, our Light, rose from the darkness of the tomb: there was another anniversary which claimed our grateful celebration. The Incarnate Word rose on the first day of the week—that same day whereon, four thousand years before, he, the uncreated Word of the Father, had begun the work of creation, by calling forth light, and separating it from darkness. The first day was thus ennobled by the creation of light. It received a second consecration by the Resurrection of Jesus; and from that time forward Sunday, and not Saturday, was to be the Lord's Day. Yes, our Resurrection in Jesus, which took place on the Sunday, gave this first day a pre-eminence above the others of the week: the divine precept of the Sabbath was abrogated

[1] 1 Cor. xv 21, 22.

together with the other ordinances of the Mosaic Law, and the Apostles instructed the faithful to keep holy the first day of the week, which God had dignified with that twofold glory, the creation and the regeneration of the world. Sunday, then, being the day of Jesus' Resurrection, the Church chose that day, in preference to every other, for its yearly commemoration. The Pasch of the Jews, in consequence of its being fixed on the fourteenth of the moon of March (the anniversary of the going out of Egypt), fell by turns on each day of the week. The Jewish Pasch was but a figure; ours is the reality, and puts an end to the figure. The Church, therefore, broke this last tie with the Synagogue; and proclaimed her emancipation, by fixing the most solemn of her feasts on a day which should never agree with that on which the Jews keep their now unmeaning Pasch. The Apostles decreed that the Christian Pasch should never be celebrated on the fourteenth of the moon of March, even were that day to be a Sunday; but that it should be everywhere kept on the Sunday following the day on which the obsolete calendar of the Synagogue still marks it.

Nevertheless, out of consideration for the many Jews who had received baptism, and who formed the nucleus of the early Christian Church, it was resolved that the law regarding the day for keeping the new Pasch should be applied prudently and gradually. Jerusalem was soon to be destroyed by the Romans, according to our Saviour's prediction; and the new city, which was to rise up from its ruins and receive the Christian colony, would also have its Church, but a Church totally free from the Jewish element, which God had so visibly rejected. In preaching the Gospel and founding Churches, even far beyond the limits of the Roman Empire, the majority of the Apostles had not to contend with Jewish customs; most of their converts were from among the Gentiles. St Peter, who in the Council of Jerusalem had proclaimed the cessation of the Jewish Law, set up the standard of emancipation

in the city of Rome; so that the Church, which through him was made the Mother and Mistress of all Churches, never had any other discipline regarding the observance of Easter than that laid down by the Apostles, namely, that it should be kept on a Sunday.

There was, however, one province of the Church which for a long time stood out against the universal practice: it was Asia Minor. The Apostle St John, who lived for many years at Ephesus—where indeed he died—had thought it prudent to tolerate, in those parts, the Jewish custom of celebrating the Pasch; for many of the converts had been members of the Synagogue. But the Gentiles themselves, who, later on, formed the mass of the faithful, were strenuous upholders of this custom, which dated from the very foundation of the Church of Asia Minor. In the course of time, however, this anomaly became a source of scandal: it savoured of Judaism, and it prevented unity of religious observance, which is always desirable, but particularly so in what regards Lent and Easter.

Pope St Victor, who governed the Church from the year 193, endeavoured to put a stop to this abuse; he thought the time had come for establishing unity in so essential a point of Christian worship. Already, that is in the year 160, under Pope St Anicetus, the Apostolic See had sought, by friendly negotiations, to induce the Churches of Asia Minor to conform to the universal practice; but it was difficult to triumph over a prejudice, which rested on a tradition held sacred in that country. St Victor, however, resolved to make another attempt. He would put before them the unanimous agreement which reigned throughout the rest of the Church. Accordingly, he gave orders that councils should be convened in the several countries where the Gospel had been preached, and that the question of Easter should be examined. Everywhere there was perfect uniformity of practice; and the historian Eusebius, who lived a hundred and fifty years later, assures us that the people of his day used to

quote the decisions of the Councils of Rome, of Gaul, of Achaia, of Pontus, of Palestine, and of Osrhoene in Mesopotamia. The Council of Ephesus, at which Polycrates, the bishop of that city, presided, was the only one that opposed the Pontiff, and disregarded the practice of the universal Church.

Deeming it unwise to give further toleration to the opposition, Victor separated from communion with the Holy See the refractory Churches of Asia Minor. This severe penalty, which was not inflicted until Rome had exhausted every other means of removing the evil, excited the commiseration of several bishops. St Irenæus, who was then governing the see of Lyons, pleaded for these Churches, which, so it seemed to him, had sinned only through a want of light; and he obtained from the Pope the revocation of a measure which seemed too severe. This indulgence produced the desired effect. In the following century St Anatolius, bishop of Laodicea, in his book on the Pasch, written in 276, tells us that the Churches of Asia Minor had then, for some time past, conformed to the Roman practice.

About the same time, and by a strange coincidence, the Churches of Syria, Cilicia, and Mesopotamia gave scandal by again leaving the Christian and Apostolic observance of Easter, and returning to the Jewish rite of the fourteenth of the March moon. This schism in the Liturgy grieved the Church; and one of the points to which the Council of Nicæa directed its first attention was the promulgation of the universal obligation to celebrate Easter on the Sunday. The decree was unanimously passed, and the Fathers of the Council ordained that 'all controversy being laid aside, the brethren in the East should solemnize the Pasch on the same day as the Romans, the Alexandrians, and the rest of the faithful.'[1] So important seemed this question, inasmuch as it affected the very essence of the Christian Liturgy, that St Athanasius, assigning the reasons which had led to the calling of the Council of

[1] *Spicilegium Solesmense*, t. iv, p. 541.

Nicæa, mentions these two: the condemnation of the Arian heresy, and the establishment of uniformity in the observance of Easter.[1]

The bishop of Alexandria was commissioned by the Council to see to the drawing up of astronomical tables, whereby the precise day of Easter might be fixed for each future year. The reason of this choice was that the astronomers of Alexandria were looked upon as the most exact in their calculations. These tables were to be sent to the Pope, and he would address letters to the several Churches, instructing them as to the uniform celebration of the great festival of Christendom. Thus was the unity of the Church made manifest by the unity of the holy Liturgy; and the Apostolic See, which is the foundation of the first, was likewise the source of the second. But, even previous to the Council of Nicæa, the Roman Pontiff had addressed to all the Churches, every year, a Paschal Encyclical, instructing them as to the day on which the solemnity of the Resurrection was to be kept. This we learn from the synodical Letter of the Fathers of the great Council held at Arles in 314. The Letter is addressed to Pope St Sylvester, and contains the following passage: 'In the first place, we beg that the observance of the Pasch of the Lord may be uniform, both as to time and day, *in the whole world*, and that You would, *according to the custom*, address Letters to all concerning this matter.'[2]

This custom, however, was not kept up for any length of time after the Council of Nicæa. The want of precision in astronomical calculations occasioned confusion in the method of fixing the day of Easter. It is true, this great festival was always kept on a Sunday; nor did any Church think of celebrating it on the same day as the Jews; but, since there was no uniform understanding as to the exact time of the vernal equinox, it happened some years, that the feast

[1] *Epist. ad Afros episcopos.*
[2] *Concil. Galliæ.* t. i.

of Easter was not kept, in all places, on the same day. By degrees, there crept in a deviation from the rule laid down by the Council, of taking March 21 as the day of the equinox. A reform in the Calendar was needed, and no one seemed competent to undertake it. Cycles were drawn up contradictory to one another; Rome and Alexandria had each its own system of calculation; so that, some years, Easter was not kept with that perfect uniformity for which the Nicene Fathers had so strenuously laboured: and yet this variation was not the result of anything like party-spirit.

The West followed Rome. The Churches of Ireland and Scotland, which had been misled by faulty cycles, were at length brought into uniformity. Finally, science was sufficiently advanced in the sixteenth century for Pope Gregory XIII to undertake a reform of the Calendar. The equinox had to be restored to March 21, as the Council of Nicæa had prescribed. The Pope effected this by publishing a Bull, dated February 24, 1581, in which he ordered that ten days of the following year, namely from October 4 to October 15, should be suppressed. He thus restored the work of Julius Cæsar, who had, in his day, turned his attention to the rectification of the year. Easter was the great object of the reform, or, as it is called, the New Style, achieved by Gregory XIII. The principles and regulations of the Nicene Council were again brought to bear on this the capital question of the liturgical year; and the Roman Pontiff thus gave to the whole world the intimation of Easter, not for one year only, but for centuries. Heretical nations were forced to acknowledge the divine power of the Church in this solemn act, which interested both religion and society. They protested against the Calendar, as they had protested against the Rule of Faith. England and the Lutheran States of Germany preferred following, for many years, a Calendar which was evidently at fault, rather than accept the New Style, which they

acknowledged to be indispensable, because it was the work of a Pope![1]

All this shows us how important it was to fix the precise day of Easter; and God has several times shown by miracles that the date of so sacred a feast was not a matter of indifference. During the ages when the confusion of the cycles and the want of correct astronomical computations occasioned great uncertainty as to the vernal equinox, miraculous events more than once supplied the deficiencies of science and authority. In a letter to St Leo the Great, in the year 444, Paschasinus, bishop of Lilybæa[2] in Sicily, relates that under the Pontificate of St Zosimus—Honorius being consul for the eleventh, and Constantius for the second time—the real day of Easter was miraculously revealed to the people of one of the churches there. ' In the midst of a mountainous and thickly wooded district of the island was a village called Meltinas. Its church was of the poorest, but it was dear to God. Every year, on the night preceding Easter Sunday, as the priest went to the baptistery to bless the font, it was found to be miraculously filled with water, for there were no human means wherewith it could be supplied. As soon as baptism was administered, the water disappeared of itself, and left the font perfectly dry. In the year just mentioned, the people, misled by a wrong calculation, assembled for the ceremonies of Easter Eve. The Prophecies having been read, the priest and his flock repaired to the baptistery—but the font was empty. They waited, expecting the miraculous flowing of the water, wherewith the catechumens were to receive the grace of regeneration: but they waited in vain, and no baptism was administered. On the following April 22 the font was found to be filled to the brim, and thereby the people understood that that was the true Easter for that year.[3]

Cassiodorus, writing in the name of king Athalaric

[1] Great Britain adopted the New Style, by Act of Parliament, in the year 1752.—Tr.

[2] S Leonis, *Opera*, Epist. iii.

[3] The modern *Marsala*.

to a certain Severus, relates a similar miracle, which happened every year on Easter Eve, in Lucania, near the small island of Leucothea, at a place called Marcilianum. There was a large fountain there, whose water was so clear that the air itself was not more transparent. It was used as the font for the administration of baptism on Easter Night. As soon as the priest, standing under the rock wherewith nature had canopied the fountain, began the prayers of the blessing, the water, as though taking part in the transports of the Easter joy, arose in the font; so that, if previously it was to the level of the fifth step, it was seen to rise up to the seventh, impatient, as it were, to effect those wonders of grace whereof it was the chosen instrument. God would show by this, that even inanimate creatures can share, when he so wills it, in the holy gladness of the greatest of all days.[1]

St Gregory of Tours tells us of a font, which existed even then, in a church of Andalusia, in a place called Osen, whereby God miraculously certified to his people the true day of Easter. On the Maundy Thursday of each year, the bishop, accompanied by the faithful, repaired to this church. The bed of the font was built in the form of a cross, and was paved with mosaics. It was carefully examined, to see that it was perfectly dry; and after several prayers had been recited, everyone left the church, and the bishop sealed the door with his seal. On Holy Saturday the pontiff returned, accompanied by his flock; the seal was examined, and the door was opened. The font was found to be filled, even above the level of the floor, and yet the water did not overflow. The bishop pronounced the exorcisms over the miraculous water, and poured the chrism into it. The catechumens were then baptized; and as soon as the sacrament had been administered the water immediately disappeared, and no one could tell what became of it.[2] Similar miracles were witnessed in

[1] Cassiodorus, *Variarum*, lib. vii, epist. xxxiii.
[2] *De Gloria Martyrum*, lib. i cap. xxiv.

several churches in the East. John Moschus, a writer in the seventh century, speaks of a baptismal font in Lycia, which was thus filled every Easter Eve; but the water remained in the font during the whole fifty days, and suddenly disappeared after the festival of Pentecost.[1]

We alluded, in our *History of Passiontide*, to the decrees passed by the Christian emperors, which forbade all law proceedings during the fortnight of Easter, that is from Palm Sunday to the octave day of the Resurrection. St Augustine, in a sermon he preached on this octave, exhorts the faithful to extend to the whole year this suspension of lawsuits, disputes, and enmities, which the civil law interdicted during these fifteen days.

The Church imposes upon all her children the obligation of receiving holy Communion at Easter. This precept is based upon the words of our Redeemer, who left it to his Church to determine the time of the year when Christians should receive the blessed Sacrament. In the early ages Communion was frequent, and, in some places, even daily. By degrees the fervour of the faithful grew cold towards this august mystery, as we gather from a decree of the Council of Agatha (Agde), held in 506, where it is defined that those of the laity who shall not approach Communion at Christmas, Easter, and Pentecost, are to be considered as having ceased to be Catholics.[2] This decree of the Council of Agatha was accepted as the law of almost the entire Western Church. We find it quoted among the regulations drawn up by Egbert, Archbishop of York, as also in the third Council of Tours. In many places, however, Communion was obligatory for the Sundays of Lent, and for the last three days of Holy Week, independently of that which was to be made on the Easter festival.

It was in the year 1215, in the fourth General Council

[1] *Pratum spirituale*, cap. ccxv.
[2] *Concil. Agath.* Canon xviii.

of Lateran, that the Church, seeing the ever-growing indifference of her children, decreed with regret that Christians should be strictly bound to Communion only once in the year, and that that Communion of obligation should be made at Easter. In order to show the faithful that this is the uttermost limit of her condescension to lukewarmness, she declares, in the same council, that he that shall presume to break this law may be forbidden to enter a church during life, and be deprived of Christian burial after death, as he would be if he had, of his own accord, separated himself from the exterior link of Catholic unity.[1] These regulations of a General Council show how important is the duty of the Easter Communion; but, at the same time, they make us shudder at the thought of the millions, throughout the Catholic world, who brave each year the threats of the Church, by refusing to comply with a duty, which would both bring life to their souls, and serve as a profession of their faith. And when we again reflect upon how many even of those who make their Easter Communion have paid no more attention to the Lenten penance than if there were no such obligation in existence, we cannot help feeling sad, and we wonder within ourselves how long God will bear with such infringements of the Christian Law.

The fifty days between Easter and Pentecost have ever been considered by the Church as most holy. The first week, which is more expressly devoted to celebrating our Lord's Resurrection, is kept as one continued feast; but the remainder of the fifty days is also marked with special honours. To say nothing of the joy, which is the characteristic of this period of the year, and of which the *Alleluia* is the expression—Christian tradition has assigned to Eastertide two practices, which

[1] Two centuries after this, Pope Eugenius IV, in the Constitution *Digna Fide*, given in the year 1440, allowed this annual Communion to be made on any day between Palm Sunday and Low Sunday inclusively. This remains the law of the Church, but individual bishops may now extend the period from the Fourth Sunday in Lent until Trinity Sunday inclusively, and in England they may still use the former permission granted by Holy See for the further extension from Ash Wednesday to Low Sunday inclusively.

distinguish it from every other season. The first is, that fasting is not permitted during the entire interval: it is an extension of the ancient precept of never fasting on a Sunday, and the whole of Eastertide is considered as one long Sunday. This practice, which would seem to have come down from the time of the Apostles, was accepted by the Religious Rules of both East and West, even by the severest. The second consists in not kneeling at the Divine Office, from Easter to Pentecost. The Eastern Churches have faithfully kept up the practice, even to this day. It was observed for many ages by the Western Churches also; but now it is little more than a remnant. The Latin Church has long since admitted genuflexions in the Mass during Easter time. The few vestiges of the ancient discipline in this regard which still exist are not noticed by the faithful, inasmuch as they seldom assist at the Canonical Hours.

Eastertide, then, is like one continued feast. This was remarked by Tertullian in the third century. He is reproaching those Christians who regretted having renounced, by their baptism, the festivities of the pagan year, and thus addresses them: 'If you love feasts, you will find plenty among us Christians; not merely feasts that last only for a day, but such as continue for several days together. The pagans keep each of their feasts once in the year; but you have to keep each of yours many times over, for you have the eight days of its celebration. Put all the feasts of the Gentiles together, and they do not amount to our fifty days of Pentecost.'[1] St Ambrose, speaking on the same subject, says: 'If the Jews are not satisfied with the Sabbath of each week, but keep also one which lasts a whole month, and another which lasts a whole year;—how much more ought not we to honour our Lord's Resurrection? Hence our ancestors have taught us to celebrate the fifty days of Pentecost as a continuation of Easter. They are seven weeks, and the feast of

[1] *De Idololatria*, cap. xiv.

Pentecost commences the eighth. . . . During these fifty days the Church observes no fast, nor does she on any Sunday, for it is the day on which our Lord rose: and all these fifty days are like so many Sundays.'[1]

[1] *In Lucam*, lib. viii cap. xxv.

CHAPTER THE SECOND

THE MYSTERY OF PASCHAL TIME

OF all the seasons of the liturgical year Eastertide is by far the richest in mystery. We might even say that Easter is the summit of the Mystery of the sacred Liturgy. The Christian who is happy enough to enter, with his whole mind and heart, into the knowledge and love of the Paschal Mystery, has reached the very centre of the supernatural life. Hence it is that the Church uses every effort in order to effect this: what she has hitherto done was all intended as a preparation for Easter. The holy longings of Advent, the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heart-rending sight of the Passion—all were given us as preliminaries, as paths, to the sublime and glorious Pasch, which is now ours.

And that we might be convinced of the supreme importance of this solemnity, God willed that the Christian Easter and Pentecost should be prepared by those of the Jewish Law—a thousand five hundred years of typical beauty prefigured the reality: and that reality is ours!

During these days, then, we have brought before us the two great manifestations of God's goodness towards mankind—the Pasch of Israel, and the Christian Pasch; the Pentecost of Sinai, and the Pentecost of the Church. We shall have occasion to show how the ancient figures were fulfilled in the realities of the new Easter and Pentecost, and how the twilight of the Mosaic Law made way for the full daylight of the Gospel; but we cannot resist the feeling of holy reverence, at the bare

thought that the solemnities we have now to celebrate are more than three thousand years old, and that they are to be renewed every year from this till the voice of the angel shall be heard proclaiming: 'Time shall be no more!'[1] The gates of eternity will then be thrown open.

Eternity in heaven is the true Pasch: hence, our Pasch here on earth is the feast of feasts, the solemnity of solemnities. The human race was dead; it was the victim of that sentence, whereby it was condemned to lie mere dust in the tomb; the gates of life were shut against it. But see! the Son of God rises from his grave and takes possession of eternal life. Nor is he the only one that is to die no more, for, as the Apostle teaches us, 'He is the first-born from the dead.'[2] The Church would, therefore, have us consider ourselves as having already risen with our Jesus, and as having already taken possession of eternal life. The holy Fathers bid us look on these fifty days of Easter as the image of our eternal happiness. They are days devoted exclusively to joy; every sort of sadness is forbidden; and the Church cannot speak to her divine Spouse without joining to her words that glorious cry of heaven, the *Alleluia*, wherewith, as the holy Liturgy says,[3] the streets and squares of the heavenly Jerusalem resound without ceasing. We have been forbidden the use of this joyous word during the past nine weeks; it behoved us to die with Christ—but now that we have risen together with him from the tomb, and that we are resolved to die no more that death which kills the soul and caused our Redeemer to die on the cross, we have a right to our *Alleluia*.

The providence of God, who has established harmony between the visible world and the supernatural work of grace, willed that the Resurrection of our Lord should take place at that particular season of the year when even Nature herself seems to rise from the grave. The meadows give forth their verdure, the trees resume their foliage, the birds fill the air with their songs, and the

[1] Apoc. x 6. [2] Coloss. i 18. [3] *Pontificale Rom. In Dedicat. Eccles.*

sun, the type of our triumphant Jesus, pours out his floods of light on our earth made new by lovely spring. At Christmas the sun had little power, and his stay with us was short; it harmonized with the humble birth of our Emmanuel, who came among us in the midst of night, and shrouded in swaddling clothes; but now he is 'as a giant that runs his way, and there is no one that can hide himself from his heat.'[1] Speaking, in the Canticle, to the faithful soul, and inviting her to take her part in this new life which he is now imparting to every creature, our Lord himself says: 'Arise, my dove, and come! Winter is now past, the rain is over and gone. The flowers have appeared in our land. The voice of the turtle is heard. The fig-tree hath put forth her green figs. The vines, in flower, yield their sweet smell. Arise thou, and come!'[2]

In the preceding chapter we explained why our Saviour chose the Sunday for his Resurrection, whereby he conquered death and proclaimed life to the world. It was on this favoured day of the week that he had, four thousand years previously, created the light; by selecting it now for the commencement of the new life which he graciously imparts to man, he would show us that Easter is the renewal of the entire creation. Not only is the anniversary of his glorious Resurrection to be, henceforward, the greatest of days, but every Sunday throughout the year is to be a sort of Easter, a holy and sacred day. The Synagogue, by God's command, kept holy the Saturday or the Sabbath in honour of God's resting after the six days of the creation; but the Church, the Spouse, is commanded to honour the work of her Lord. She allows the Saturday to pass—it is the day on which her Jesus rested in the sepulchre: but, now that she is illumined with the brightness of the Resurrection, she devotes to the contemplation of his work the first day of the week; it is the day of light, for on it he called forth material light (which was the first manifestation of life upon

[1] Ps. xviii 6, 7. [2] Cant. ii 10, 13.

chaos), and on the same, he that is the 'Brightness of the Father,'[1] and 'the Light of the world,'[2] rose from the darkness of the tomb.

Let, then, the week with its Sabbath pass by; what we Christians want is the eighth day, the day that is beyond the measure of time, the day of eternity, the day whose light is not intermittent or partial, but endless and unlimited. Thus speak the holy Fathers, when explaining the substitution of the Sunday for the Saturday. It was, indeed, right that man should keep, as the day of his weekly and spiritual repose, that on which the Creator of the visible world had taken his divine rest; but it was a commemoration of the material creation only. The Eternal Word comes down in the world that he has created; he comes with the rays of his divinity clouded beneath the humble veil of our flesh; he comes to fulfil the figures of the first Covenant. Before abrogating the Sabbath, he would observe it as he did every tittle of the Law; he would spend it as the day of rest, after the work of his Passion, in the silence of the sepulchre: but, early on the eighth day, he rises to life, and the life is one of glory. 'Let us,' says the learned and pious Abbot Rupert, 'leave the Jews to enjoy the ancient Sabbath, which is a memorial of the visible creation. They know not how to love or desire or merit aught but earthly things. . . . They would not recognize this world's creator as their king, because he said: "Blessed are the poor!" and "Woe to the rich!" But our Sabbath has been transferred from the seventh to the eighth day, and the eighth is the first. And rightly was the seventh changed into the eighth, because we Christians put our joy in a better work than the creation of the world. . . . Let the lovers of the world keep a Sabbath for its creation: but our joy is in the salvation of the world, for our life, yea and our rest, is hidden with Christ in God.'[3]

The mystery of the seventh followed by an eighth day, as the holy one, is again brought before us by the

[1] Heb. i 3. [2] St John viii 12. [3] *De Divinis Officiis*, l.b. vii cap. xix.

number of weeks which form Eastertide. These weeks are seven; they form a week of weeks, and their morrow is again a Sunday, the glorious feast of Pentecost. These mysterious numbers—which God himself fixed when he instituted the first Pentecost after the first Pasch—were adopted by the Apostles when they regulated the Christian Easter, as we learn from St Hilary of Poitiers, St Isidore, Amalarius, Rabanus Maurus, and from all the ancient interpreters of the mysteries of the holy Liturgy. 'If we multiply seven by seven,' says St Hilary, 'we shall find that this holy season is truly the Sabbath of sabbaths; but what completes it, and raises it to the plenitude of the Gospel, is the eighth day which follows, eighth and first both together in itself. The Apostles have given so sacred an institution to these seven weeks that, during them, no one should kneel, or mar by fasting the spiritual joy of this long feast. The same institution has been extended to each Sunday; for this day which follows the Saturday has become, by the application of the progress of the Gospel, the completion of the Saturday, and the day of feast and joy.'[1]

Thus, then, the whole season of Easter is marked with the mystery expressed by each Sunday of the year. Sunday is to us the great day of our week, because beautified with the splendour of our Lord's Resurrection, of which the creation of material light was but a type. We have already said that this institution was prefigured in the Old Law, although the Jewish people were not in any way aware of it. Their Pentecost fell on the fiftieth day after the Pasch; it was the morrow of the seven weeks. Another figure of our Eastertide was the year of Jubilee, which God bade Moses prescribe to his people. Each fiftieth year the houses and lands that had been alienated during the preceding forty-nine returned to their original owners; and those Israelites who had been compelled by poverty to sell themselves as slaves recovered their liberty. This year, which was

[1] *Prologus in Psalmos.*

properly called the sabbatical year, was the sequel of the preceding seven weeks of years, and was thus the image of our eighth day, whereon the Son of Mary, by his Resurrection, redeemed us from the slavery of the tomb, and restored us to the inheritance of our immortality.

The rites peculiar to Eastertide, in the present discipline of the Church, are two: the unceasing repetition of the *Alleluia*, of which we have already spoken, and the colour of the vestments used for its two great solemnities, white for the first and red for the second. White is appropriate to the Resurrection: it is the mystery of eternal light, which knows neither spot nor shadow; it is the mystery that produces in a faithful soul the sentiment of purity and joy. Pentecost, which gives us the Holy Spirit, the 'consuming Fire,'[1] is symbolized by the red vestments, which express the mystery of the divine Paraclete coming down in the form of fiery tongues upon them that were assembled in the Cenacle. With regard to the ancient usage of not kneeling during Paschal Time, we have already said that there is a mere vestige of it now left in the Latin Liturgy.

The feasts of the saints, which were interrupted during Holy Week, are likewise excluded from the first eight days of Eastertide; but when these are ended, we shall have them in rich abundance, as a bright constellation of stars round the divine Sun of Justice, our Jesus. They will accompany us in our celebration of his admirable Ascension; but such is the grandeur of the mystery of Pentecost, that from the eve of that day they will be again interrupted until the expiration of Paschal Time.

The rites of the primitive Church with reference to the Neophytes, who were regenerated by baptism on the night of Easter, are extremely interesting and instructive. But as they are peculiar to the two octaves of Easter and Pentecost, we will explain them when they are brought before us by the Liturgy of those days.

[1] Heb. xii 29.

CHAPTER THE THIRD

PRACTICE DURING PASCHAL TIME

THE practice for this holy season mainly consists in the spiritual joy which it should produce in every soul that is risen with Jesus. This joy is a foretaste of eternal happiness, and the Christian ought to consider it a duty to keep it up within him, by ardently seeking after that life which is in our divine Head, and by carefully shunning sin which causes death. During the last nine weeks we have mourned for our sins and done penance for them; we have followed Jesus to Calvary; but now, our holy Mother the Church is urgent in bidding us rejoice. She herself has laid aside all sorrow; the voice of her weeping is changed into the song of a delighted Spouse.

In order that she might impart this joy to all her children, she has taken their weakness into account. After reminding them of the necessity of expiation, she gave them forty days wherein to do penance; and then, removing the restraint of Lenten mortification, she brings us to Easter as to a land where there is nothing but gladness, light, life, joy, calm, and the sweet hope of immortality. Thus does she produce, in those of her children who have no elevation of soul, sentiments in harmony with the great feast, such as the most perfect feel; and by this means all, both fervent and tepid, unite their voices in one same hymn of praise to our risen Jesus.

The great liturgist of the twelfth century, Rupert, Abbot of Deutz, thus speaks of the pious artifice used by the Church to infuse the spirit of Easter into all: 'There are certain carnal minds that seem unable to

open their eyes to spiritual things, unless roused by some unusual excitement; and for this reason the Church makes use of such means. Thus, the Lenten fast, which we offer up to God as our yearly tithe, goes on till the most sacred night of Easter; then follow fifty days without so much as one single fast. Hence it happens, that while the body is being mortified, and is to continue to be so till Easter Night, that holy night is eagerly looked forward to even by the carnal-minded; they long for it to come; and, meanwhile, they carefully count each of the forty days, as a wearied traveller does the miles. Thus, the sacred solemnity is sweet to all, and dear to all, and desired by all, as light is to them that walk in darkness, as a fount of living water is to them that thirst, and as " a tent which the Lord hath pitched " for wearied wayfarers.'[1]

What a happy time was that when, as St Bernard expresses it, there was not one in the whole Christian army that neglected his Easter duty, and when all, both just and sinners, walked together in the path of the Lenten observances! Alas! those days are gone, and Easter has not the same effect on the people of our generation! The reason is that a love of ease and a false conscience lead so many Christians to treat the law of Lent with as much indifference as if there were no such law existing. Hence, Easter comes upon them as a feast—it may be as a great feast—but that is all; they experience little of that thrilling joy which fills the heart of the Church during this season, and which she evinces in everything she does. And if this be their case even on the glorious day itself, how can it be expected that they should keep up, for the whole fifty, the spirit of gladness, which is the very essence of Easter? They have not observed the fast, or the abstinence, of Lent: the mitigated form in which the Church now presents them to her children, in consideration of their weakness, was too severe for them! They sought, or they took, a total dispensation from this law

[1] *De Divinis Officiis*, lib. vi, cap. xxvii.

of Lenten mortification, and without regret or remorse. The *Alleluia* returns, and it finds no response in their souls: how could it? Penance has not done its work of purification; it has not spiritualized them; how, then, could they follow their risen Jesus, whose life is henceforth more of heaven than of earth?

But these reflections are too sad for such a season as this: let us beseech our risen Jesus to enlighten these souls with the rays of his victory over the world and the flesh, and to raise them up to himself. No, nothing must now distract us from joy. 'Can the children of the Bridegroom mourn, as long as the Bridegroom is with them?'[1] Jesus is to be with us for forty days; he is to suffer no more, and die no more; let our feelings be in keeping with his now endless glory and bliss. True, he is to leave us, he is to ascend to the right hand of his Father; but he will not leave us orphans; he will send us the divine Comforter, who will abide with us for ever.[2] These sweet and consoling words must be our Easter text: 'The children of the Bridegroom cannot mourn, as long as the Bridegroom is with them.' They are the key to the whole Liturgy of this holy season. We must have them ever before us, and we shall find by experience that the joy of Easter is as salutary as the contrition and penance of Lent. Jesus on the cross, and Jesus in the Resurrection, it is ever the same Jesus; but what he wants from us now is that we should keep near him, in company with his blessed Mother, his disciples, and Magdalen, who are in ecstasies of delight at his triumph, and have forgotten the sad days of his Passion.

But this Easter of ours will have an end; the bright vision of our risen Jesus will pass away; and all that will be left to us is the recollection of his ineffable glory, and of the wonderful familiarity wherewith he treated us. What shall we do, when he who was our very life and light leaves us and ascends to heaven? Be of good heart, Christians! you must look forward to

[1] St Matth. ix 15. [2] St John xiv 16-18.

another Easter. Each year will give you a repetition of what you now enjoy. Easter will follow Easter, and bring you at last to that Easter in heaven which is never to have an end, and of which these happy ones of earth are a mere foretaste. Nor is this all. Listen to the Church. In one of her prayers she reveals to us the great secret, how we may perpetuate our Easters even here in our banishment—'Grant to thy servants, O God, that they may keep up, by their manner of living, the Mystery they have received by believing![1] So, then, the Mystery of Easter is to be ever visible on this earth; our risen Jesus ascends to heaven, but he leaves upon us the impress of his Resurrection, and we must retain it within us until he again visits us.

And how could it be that we should not retain this divine impress within us? Are not all the mysteries of our divine Master ours also? From his very first coming in the Flesh, he has made us sharers in everything he has done. He was born in Bethlehem: we were born together with him. He was crucified: our 'old man was crucified with him.'[2] He was buried: 'we were buried with him.'[3] And therefore, when he rose from the grave, we also received the grace that we should 'walk in the newness of life.'[4]

Such is the teaching of the Apostle, who thus continues: 'We know that Christ rising again from the dead, dieth now no more; death shall no more have dominion over him: for in that he died to sin, (that is, for sin,) he died once; but in that he liveth, he liveth unto God.'[5] He is our head, and we are his members: we share in what is his. To die again by sin would be to renounce him, to separate ourselves from him, to forfeit that Death and Resurrection of his which he mercifully willed should be ours. Let us, therefore, preserve within us that life, which is the life of our Jesus, and which yet belongs to us as our own treasure; for he won it by conquering death, and then gave it to

[1] Collect for Tuesday in Easter Week. [2] Rom. vi 6. [3] Rom. vi 4.
[4] Rom. vi 4. [5] Rom. vi 9, 10.

us, with all his other merits. You, then, who before Easter were sinners, but have now returned to the life of grace, see that you die no more; let your actions bespeak your resurrection. And you to whom the Paschal solemnity has brought growth in grace, show this increase of more abundant life by your principles and your conduct. 'Tis thus all will 'walk in the newness of life.'

With this, for the present, we take leave of the lessons taught us by the Resurrection of Jesus; the rest we reserve for the humble commentary we shall have to make on the Liturgy of this holy season. We shall then see, more and more clearly, not only our duty of imitating our divine Master's Resurrection, but the magnificence of this grandest Mystery of the Man-God. Easter—with its three admirable manifestations of divine love and power, the Resurrection, the Ascension, and the Descent of the Holy Ghost—yes, Easter is the perfection of the work of our Redemption. Everything, both in the order of time and in the workings of the Liturgy, has been a preparation for Easter. The four thousand years that followed the promise made by God to our first parents were crowned by the event that we are now to celebrate. All that the Church has been doing for us from the commencement of Advent had this same glorious event in view; and now that we have come to it, our expectations are more than realized, and the power and wisdom of God are brought before us so vividly that our former knowledge of them seems nothing in comparison with our present appreciation and love of them. The angels themselves are dazzled by the grand Mystery, as the Church tells us in one of her Easter hymns, where she says: 'The angels gaze with wonder on the change wrought in mankind: it was flesh that sinned, and now Flesh taketh all sin away, and the God that reigns is the God made Flesh.'[1]

Eastertide, too, belongs to what is called the *Illuminative Life;* nay, it is the most important part of that

[1] Hymn for the Matins of Ascension Day.

life, for it not only manifests, as the last four seasons of the liturgical year have done, the humiliations and the sufferings of the Man-God: it shows him to us in all his grand glory; it gives us to see him expressing in his own sacred humanity the highest degree of the creature's transformation into his God. The coming of the Holy Ghost will bring additional brightness to this illumination; it shows us the relations that exist between the soul and the Third Person of the blessed Trinity. And here we see the way and the progress of a faithful soul. She was made an adopted child of the Heavenly Father; she was initiated into all the duties and mysteries of her high vocation by the lessons and examples of the Incarnate Word; she was perfected by the visit and indwelling of the Holy Ghost. From this there result those several Christian exercises which produce within her an imitation of her divine Model, and prepare her for that *Union* to which she is invited by him who gave to them that received him, power to be made sons of God,' by a birth that is ' not of blood, nor of the flesh, but of God.'[1]

[1] St John i 12, 13.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR PASCHAL TIME

DURING Paschal time, the Christian, on waking in the morning, will unite himself with the Church, who in her Office of Matins says to us these solemn words, which choirs of religious men and women, throughout the universe, have been chanting during the deep silence of the night:

Surrexit Dominus vere. Alleluia.	The Lord hath truly risen. Alleluia.

He will profoundly adore the Son of God rising from the tomb, and surrounded with the dazzling rays of his grand triumph. He will hail him with delighted joy, as being the divine Sun of Justice, who rises on the world that he may rescue it from the darkness of sin and illuminate it with the light of grace. It is with these ideas deeply impressed upon his mind that he must perform his first acts of religion, both interior and exterior, wherewith he begins the day. The time for Morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:

MORNING PRAYERS

First, praise and adoration of the Most Holy Trinity:

℣. Benedicamus Patrem et Filium, cum Sancto Spiritu.	℣. Let us bless the Father, and the Son, and the Holy Ghost.
℟. Laudemus et superexaltemus eum in sæcula.	℟. Let us praise him and extol him above all, for ever.

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

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

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

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

Then, praise to our Lord and Saviour, Jesus Christ:

℣. In resurrectione tua, Christe, alleluia.

℟. Cœli et terra lætentur, alleluia.

℣. In thy Resurrection, O Christ, alleluia.

℟. Let heaven and earth rejoice, alleluia.

Thirdly, invocation of the Holy Ghost:

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O Holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, recite the Lord's Prayer, begging of God the Father of our Lord Jesus Christ, that he would mercifully establish here upon earth the *kingdom* of his divine Son, who has won for himself all power, in heaven and on earth, by the triumph gained over death and hell by his Resurrection; and that he vouchsafe to *deliver us from evil*, that is, from sin, which brought death into this world, and made it necessary for Jesus himself to suffer that very death over which he gained victory both for himself and for us.

THE LORD'S PRAYER

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

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

Then, address our Blessed Lady, using the words of the Angelical Salutation. Congratulate her on the happiness which her maternal heart must have felt when she saw her Jesus after his Resurrection. How she must have exulted at the sight of her Son, all radiant with the splendour of his triumph! Her joy was the greater, because the Agony and cruel Death of this dear *Fruit of her womb* had pierced her soul with a sword of sorrow.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.	Hail Mary, full of grace: the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.
Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.	Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

After this, you should recite the Creed, that is the symbol of faith. It contains the dogmas we are to believe; and amongst these are the Resurrection of Christ, which is the foundation of the Christian religion, and the Ascension, which raises up our thoughts and hopes to heaven. You should dwell, with devout attention, on those words: *I believe in the Holy Ghost,* for it was during this season that the Spirit of love came down upon the earth in order to sanctify us. Repeat with enthusiasm the words, *I believe in the Holy Catholic Church,* because this our Mother was installed in her glorious ministry by our Saviour, before his Ascension, and was made fruitful by the Holy Ghost descending upon her. Finally, put on all the ardour of your faith when you pronounce the words, *I believe in the resurrection of the body;* it will be a homage most pleasing to our Redeemer, who vouchsafed to communicate to our poor flesh the reality and the glory of his own Resurrection.

THE APOSTLES' CREED

Credo in Deum Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, *the third day he rose again from the dead; he ascended into heaven,* sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of Saints, the forgiveness of sins, *the resurrection of the body,* and life everlasting. Amen.

After having thus made the profession of your faith, give praise to your divine Lord, who, early on the Sunday morning, rose from the tomb by his own power. He hereby invited all men to share in the Easter joy, and from the very midst of death enriched them with life. With this before you, recite the following hymn given you by the Church in her Office of Lauds during Paschal Time.

HYMN

Aurora cœlum purpurat,
Æther resultat laudibus,
Mundus triumphans jubilat,
Horrens avernus infremit.

Rex ille dum fortissimus
De mortis inferno specu
Patrum senatum liberum
Educit ad vitæ jubar.

Day-dawn gilds the heavens; the air re-echoes with our hymns, the world is triumphant and glad, and hell howls with fear and rage.

This is the hour when our most mighty King freed from the deep prison of death the venerable host of the fathers, and led them to the light of life.

Cujus sepulchrum plurimo
Custode signabat lapis,
Victor triumphat, et suo
Mortem sepulchro funerat.

Sat funeri, sat lacrymis,
Sat est datum doloribus:
Surrexit exstinctor necis,
Clamat coruscans Angelus.
Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

A numerous body of soldiers keep watch at the tomb; a stone is rolled against it, and all is sealed. But Jesus triumphs over death, and buries it in his own grave.

A bright angel cries out: 'Away with mourning, tears, and grief! The conqueror of death is risen!'

That thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.
Amen.

Here make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper place for making your meditation, as no doubt you practise this holy exercise. During Paschal Time the following should form the leading subjects of our meditations: The power and glory of the Man-God in his Resurrection; the love he has shown us by giving us to share in his victory over death; the apparitions wherewith he consoled his blessed Mother, Magdalen and the other holy women, the Apostles and disciples; the forty days he passed on earth, previous to his Ascension; the glorious qualities of his body after his Resurrection; our own Resurrection; the magnificence of the Ascension; the Descent of the Holy Ghost, and the preparation we should make for it; and lastly, the obligation we are under of walking in that new life which Easter brings with it, and which is the absolutely necessary means of our benefiting by the sublime Mysteries now brought before us.

The next part of your Morning Exercise must consist in asking of God, by the following prayers, grace to avoid every kind of sin. Say, then, with the Church, whose prayers must ever be preferred to all others:

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS.

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera.

LET US PRAY.

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and

Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well, and say thrice:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.

OREMUS.

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex cœli et terræ, hodie corda et corpora nostra, sensus, sermones, et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in æternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world! we may be fenced and freed from all evils. Who livest and reignest for ever and ever. Amen.

During the day you will do well to use the instructions and prayers which you will find in this volume for each day of the season, both for the Proper of the Time and the Proper of the Saints. In the evening you may use the following Prayers:

NIGHT PRAYERS

After having made the sign of the cross, adore that Sovereign Lord, who has so mercifully preserved you during this day, and blessed you every hour with his grace and protection. For this end, recite the following hymn, which the Church sings in her Vespers for Paschal Time.

HYMN

Ad regias Agni dapes,
Stolis amicti candidis,
Post transitum maris Rubri,
Christo canamus principi.

Having passed the Red Sea, and now seated at the royal banquet of the Lamb, clad in our white robes, let us sing a hymn to Christ our King.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

In his divine love for us, he gives us to drink of his precious Blood. Love is the priest that immolates his sacred Body.

Sparsum cruorem postibus
Vastator horret Angelus;
Fugitque divisum mare,
Merguntur hostes fluctibus.

The destroying angel looks with awe upon the Blood that is sprinkled on the thresholds. The sea divides its waters, and buries our enemies in its waves.

Jam Pascha nostrum Christus est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

Christ is now our Pasch; he is our Paschal Lamb; he is the unleavened Bread of sincerity, pure food for pure souls.

O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

O truly heavenly Victim! by whom hell was vanquished, the fetters of death were broken, and life was awarded to mankind.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Christ, our Conqueror, unfolds his banner, for he has subdued the powers of hell. He opens heaven to man, and leads captive the prince of darkness.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

That thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

Glory be to God the Father,
and to the Son who rose from
the dead, and to the Paraclete,
for everlasting ages.
Amen.

After this hymn say the Our Father, Hail Mary and the Apostles' Creed, as in the morning.

Then make the examination of conscience, going over in your mind all the faults committed during the day. Think how opposed sin is to that new life which we ought now to be leading with our risen Lord: make a firm resolution to avoid sin for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or 'I confess') with heartfelt contrition, and give expression to your sorrow by the following Act, which we have taken from the Blessed Cardinal Bellarmine's Catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because by so sinning I have lost Heaven and deserve Hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the Acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict XIV has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the Holy Catholic Apostolic Roman Church requires me to believe; I believe it, because thou hast revealed it to her, thou who art the very Truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that by the merits of the Passion and Death of our Saviour Jesus Christ thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do, with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our Blessed Lady the following Anthem, which the Church uses during Paschal Time:

ANTHEM TO THE BLESSED VIRGIN

Regina cœli, lætare, alleluia,
Quia quem meruisti portare, alleluia,
Resurrexit sicut dixit, alleluia.
Ora pro nobis Deum, alleluia.
℣. Gaude et lætare, Virgo Maria, alleluia.
℟. Quia surrexit Dominus vere, alleluia.

Rejoice, O Queen of heaven, alleluia,
For he whom thou didst deserve to bear, alleluia.
Hath risen, as he said, alleluia.
Pray to God for us, alleluia.
℣. Rejoice and be glad, O Virgin Mary, alleluia.
℟. For the Lord hath truly risen, alleluia.

OREMUS.

Deus, qui per Resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es: præsta, quæsumus, ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY.

O God, who, by the Resurrection of our Lord Jesus Christ thy Son, didst vouchsafe to make the world rejoice, grant, we beseech thee, that, by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord. Amen.

You would do well to add the Litany of our Lady. An indulgence of three hundred days for each time it is recited has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie eleison.	Lord, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, *etc.*	Holy Mother of God, pray, *etc.*
Sancta Virgo Virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Boni Consilii,	Mother of Good Counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning Star,

Salus infirmorum,	Health of the weak,
Refugium peccatorum.	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,
Regina sine labe originali concepta,	Queen conceived without original sin,
Regina sacratissimi Rosarii.	Queen of the most holy Rosary,
Regina pacis.	Queen of peace.
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.	Lamb of God, who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
℣. Ora pro nobis, sancta Dei Genitrix.	℣. Pray for us, O holy Mother of God.
℟. Ut digni efficiamur promissionibus Christi.	℟. That we may be made worthy of the promises of Christ.

OREMUS.

Concede nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.

℣. Angelis suis Deus mandavit de te.

℟. Ut custodiant te in omnibus viis tuis.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

℣. God hath given his angels charge of thee.

℟. That they may guard thee in all thy ways.

OREMUS.

Deus, qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

LET US PRAY.

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

And here you may add a special mention of the saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church Suffering, and beg of God that he will give to the souls in Purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine,

Et lux perpetua luceat eis.

℣. A porta inferi,

℟. Erue, Domine, animas eorum.

℣. Requiescant in pace.

℟. Amen.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord,

And let perpetual light shine upon them.

℣. From the gate of hell,

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you his assistance, whereby you may pass the night free from

danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

℣. Dignare Domine, nocte ista,

℟. Sine peccato nos custodire.

℣. Miserere nostri, Domine.

℟. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℟. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ and rest in peace.

℣. Vouchsafe, O Lord, this night,

℟. To keep us without sin.

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℟. As we have hoped in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy; let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day with sentiments suitable to the joyous season, repeat, with the Church, these beautiful words of the two disciples of Emmaus:

℣. Mane nobiscum, Domine, alleluia.

℟. Quoniam advesperascit, alleluia.

℣. Stay with us, O Lord, alleluia.

℟. For it is now evening, alleluia.

CHAPTER THE FIFTH

ON HEARING MASS DURING PASCHAL TIME

WHEN we assisted at the holy Sacrifice during Passiontide, our attention was fixed on the real immolation of the Lamb; we looked upon the altar as a new Calvary; and our devotion was centred upon the divine Victim slain for our ransom. During Eastertide the Lamb presents himself to us in another aspect; he is living, he is resplendent with glory, he is the Conqueror. He still deigns to be immolated; but it is that he may invite us to a joyous banquet—the banquet of the Pasch—wherein he gives us to eat of his Flesh. In her chants during the Mass the Church is untiring in her *Alleluia;* she affectionately kisses the Wounds of her Jesus, which now dart forth rays of dazzling brightness. Her altar is the throne of the risen God; she approaches it without fear, for the divine Conqueror of death, though so resplendent in his glory, is more loving and affable than ever.

Another source of joy to the Church, when at the holy altar, is the sight of her children partaking of the banquet of the Paschal Lamb. Each church is now a Cenacle, where Jesus celebrates the Pasch with his disciples. The holy Table is no longer the feast of a chosen few; the guests come in in crowds, and the House is filled. Now is the great figure of the Old Law changed into a reality. 'At this Table of the great King, the new Pasch of the New Law puts an end to the ancient Passover. The new excludes the old; reality puts the shadow to flight; light expels night.'[1] We are the children of the promise; we have not denied Christ, as

[1] Sequence for the Feast of Corpus Christi.

did the Jews; but we acknowledged him to be our King, while his faithless people were dragging him to execution. He, in return, has invited us to his Pasch, and there he is our host and our food.

During Eastertide, then, the holy Sacrifice puts these two spectacles before us in a most special way: a Victim who is risen from the dead, and yet is still immolated in a real though unbloody manner; and a Table prepared for the eating of the Lamb, which is, indeed, offered during the whole year to the faithful for the life of their souls, but which is now frequented by all. At this Table is likewise fulfilled the prophetic symbol of the ancient Paschal Lamb. For fifteen hundred years it was the figurative Lamb; the true Lamb has now reigned nineteen hundred; and this is the Lamb whom the holy Mass reproduces in all the efficacy of his Sacrifice and in all the magnificence of his glory.

We ought, therefore, during Paschal Time, to assist at holy Mass with these great truths present before our minds; and whilst thinking of the beauty of the ancient types we should be most grateful to our Heavenly Father for having given us to live under the reign of the new Pasch. Let us be present at this great act of the Christian Religion with extreme joy of soul, for it is here that we have, in all his reality, the same Jesus who rose again from the dead, to die no more. Let us unite with his holy Mother Mary, with Magdalen, and with his disciples. They had the immense happiness of seeing and conversing with him for forty days after his Resurrection: he shows himself to us, also, in this august Sacrifice. Let us give him our adoration and love, and with all possible fervour.

We will now endeavour to embody these sentiments in our explanation of the Mysteries of the holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulæ, but by suggesting such acts as will enable those who hear Mass to enter into the ceremonies and spirit of the Church and of the priest.

During a considerable portion of Paschal Time the Mass is celebrated in commemoration of the great Mysteries which were accomplished at this season of the liturgical year; the prayers used by the Church on these several feasts are given in their proper places. On other days the holy Sacrifice is generally said in honour of the saints, except when a Sunday occurs.

On the Sundays, if the Mass at which the faithful assist be the *Parochial*, or as it often is called the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the Holy Water, and the procession.

During the *Asperges* let us recall to our minds the baptism received on Easter Eve by the Neophytes. Let us also think of our own, whereby we were made members of Christ. The water that thus regenerated us was made fruitful by the Blood of the Lamb and by the power of the Holy Ghost.

ANTIPHON OF THE ASPERGES

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

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Gloria Patri. Vidi aquam.

℣. Ostende nobis, Domine, misericordiam tuam, alleluia.

℟. Et salutare tuum da nobis, alleluia.

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

Ps. Praise the Lord, because he is good; because his mercy endureth for ever.

Glory, etc. I saw.

℣. Show us, O Lord, thy mercy, alleluia.

℟. And grant us thy salvation, alleluia.

OREMUS.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque de-

LET US PRAY.

Graciously hear us, O holy Lord, Father Almighty, Eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit and defend all who are assembled

fendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

in this place. Through Christ our Lord. Amen.

The procession, which immediately precedes the Mass, represents the holy women going to the Sepulchre, with the intention of re-embalming the body of their divine Master. They found it not there; but Jesus at once showed himself to them, and they returned filled with wonder and joy.

But see, Christians; the Sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

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

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church whose heart is filled with the hope of soon seeing, in all the splendour of his Resurrection, Jesus Christ thy Son, who is the true *Altar*.

Like her I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is *light* and *truth*: it is he who will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator, and the living Altar: I will draw nigh to him and be filled with joy.

When he shall have come, I will sing in my gladness: Be not sad, O my soul! Why wouldst thou be troubled?

Hope in thy Jesus, who will soon show himself to thee as the conqueror of that death which he suffered in thy stead; and thou wilt rise again together with him.

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

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

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cœlum et terram.

This my hope comes not to me as thinking that I have any merits, but from the all-powerful help of my Creator.

The thought of being about to appear before his God excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers or the sacred ministers in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, Father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.
℟. Amen.
Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.
℟. Amen.

May Almighty God be merciful to you, and forgiving your sins, bring you to everlasting life.
℟. Amen.
May the Almighty and merciful Lord grant us pardon, absolution and remission of our sins.
℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ:

℣. Deus, tu conversus vivificabis nos.
℟. Et plebs tua lætabitur in te.
℣. Ostende nobis, Domine, misericordiam tuam.
℟. Et Salutare tuum da nobis.

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

℣. O God, it needs but one look of thine to give us life.
℟. And thy people shall rejoice in thee.
℣. Show us, O Lord, thy mercy.
℟. And give us to know and love the Saviour whom thou hast sent unto us.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

The priest here leaves you to ascend to the altar; but first he salutes you:

℣. Dominus vobiscum. ℟. The Lord be with you.

Answer him with reverence:

℣. Et cum spiritu tuo. ℟. And with thy spirit.

He ascends the steps and comes to the Holy of Holies. Ask, both for him and for yourself, deliverance from sin:

OREMUS.
Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris

LET US PRAY.
Take from our hearts, O Lord, all those sins which make us unworthy to appear in thy

mereamur mentibus introire. Per Christum Dominum nostrum. Amen.	presence; we ask this of thee by thy divine Son, our Lord.

When the priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest incenses the altar in a most solemn manner; this white cloud which you see ascending from every part of the altar signifies the prayer of the Church, who addresses herself to Jesus Christ, while the divine Mediator causes that prayer to ascend, united with his own, to the throne of the majesty of his Father.

The priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations which are even more earnest, for they ask for mercy. In addressing them to God the Church unites herself with the nine choirs of angels who are standing round the altar of Heaven, which is one and the same as this before which you are kneeling.

To the Father:

Kyrie eleison.	Lord, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.

To the Son:

Christe eleison.	Christ, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Christe eleison.	Christ, have mercy on us.

To the Holy Ghost:

Kyrie eleison.	Lord, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.

Then, mingling his voice with that of the heavenly host, the priest intones the sublime Canticle of Bethlehem, which announces *glory to God and peace to men.* Instructed by the revelations of God, the Church continues, in her own words, the hymn of the angels. She celebrates with rapture *the Lamb of God, who taketh away the sins of the world;* and, as it were in return for the humiliations he suffered in his Passion, she proclaims that *he alone is Holy, he alone is Lord, he alone Most High.* Enter, Christians, into these sentiments of profound adoration, confidence, and tender love, towards the Paschal Lamb.

THE ANGELIC HYMN

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.	Glory be to God on high, and on earth peace to men of good will.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.	We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.
Domine Deus, Rex cœlestis, Deus Pater omnipotens.	O Lord God, Heavenly King, God the Father Almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only begotten Son.
Domine Deus, Agnus Dei, Filius Patris.	O Lord God, *Lamb of God,* Son of the Father.
Qui tollis peccata mundi, miserere nobis.	Who takest away the sins of the world, have mercy on us.
Qui tollis peccata mundi, suscipe deprecationem nostram.	Who takest away the sins of the world, receive our humble prayer.
Qui sedes ad dexteram Patris, miserere nobis.	Who sittest at the right hand of the Father, have mercy on us.
Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.	For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

The priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the Collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the Epistle, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some book of the Old Testament. While it is being read, ask of God that you may profit by the instructions it conveys.

The Gradual is an intermediate formula of prayer between the Epistle and the Gospel. It again brings to us the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During Paschal Time the Gradual is not said, except for the first six days: we have elsewhere explained the reason of this exception. On all other days of the season the interval between the Epistle and Gospel is filled up by two Verses, to each of which is added *Alleluia*, the word that is now ceaselessly on the Church's lips. After the fifty days of Paschal joy the Gradual will be resumed in the Liturgy.

Next follows the Gospel. It was the Holy Ghost who guided the four Evangelists; their Gospel, which is our light and life, is one of the fruits of the glorious Pentecost. Let us prepare for hearing the words of our risen Lamb: it is he himself that is about to speak to us, as he did to his disciples, when he appeared to them during the days between his Resurrection and Ascension.

If it be a High Mass, the deacon meanwhile prepares

to fulfil his noble office—that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the priest, he asks a blessing: and, having received it, at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both priest and deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Grant to thy ministers thy grace, that they may faithfully explain the law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my beloved was speaking,' says the Spouse in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! thy servant heareth.'[2]

After the Gospel, if the priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God without which we cannot please him. It is Faith that initiates us into the sublime Easter Mysteries, which divinize our whole life, and put us in possession of the good things of eternity. Like the holy women at the Sepulchre, let us believe with a lively and simple faith. Let us not wait for experience, as

[1] Cant. v 6 [2] 1 Kings iii 10.

Thomas did; for our Lord has said: 'Blessed are they that have not seen and have believed.'[1] Let us, then, say with the Catholic Church our Mother:

THE NICENE CREED

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

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

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

And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us under Pontius Pilate, suffered, and was buried. *And the third day he rose again, according to the Scriptures. And ascended into heaven,* sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

[1] St John xx 29.

The priest and the people should by this time have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass, called the *Oblation*, and immediately following that which was called the *Mass of Catechumens*, on account of its being formerly the only part at which the candidates for baptism had a right to be present.

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, 'that which is mortal shall put on immortality.'[1] Until that happy change shall be realized, let us offer ourselves to God as often as we see the bread and wine presented to him in the holy Sacrifice; and let us glorify him, who, by assuming our human nature, has made us 'partakers of the divine nature.'[2]

The priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God let us unite with him in saying:

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus chri-

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee is to give place, in a few moments, to the sacred Body of Jesus. We beseech

[1] 1 Cor. xv 53. [2] 2 St Pet. i 4.

stianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

thee, receive, together with this oblation, our hearts, which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation, and say:

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

O Lord Jesus, who art the true Vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh! come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality of which it is now but the figure. Meanwhile say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down: let us also humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the Blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.	Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first incenses the bread and wine which have been just offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent the nearer the solemn moment approaches.

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession, which he made at the foot of the altar, is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm:

PSALM 25

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.	I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy House, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the
Ut audiam vocem laudis: et enarrem universa mirabilia tua.	
Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.	
Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.	

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to him, and expresses the intentions for which it is offered. Let us do the same.

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

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever-glorious Virgin Mary, the blessed Baptist John, the holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people.

Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.	Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

This request made, he turns again to the altar, and you will see his face no more until our Lord himself shall have come down from heaven upon that same altar. Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called *the Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, thanksgiving. So far he has adored God and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which, during this season, is his gracious fulfilment of the promise he made after the sin of our first parents: he fulfilled it by the Resurrection of the Lamb, who thereby conquered death. The priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum.	For ever and ever.

In the same feeling, answer your *Amen!* Then he continues:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda !	℣. Lift up your hearts.

Let your response be sincere.

℟. Habemus ad Dominum.	℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul.

℟. Dignum et justum est.	℟. It is meet and just.

Then the Priest:

THE PREFACE[1]

Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly meet and just, right and available to salvation, to praise thee, O Lord, at all times, but chiefly at this time, when Christ our Passover was sacrificed for us. For he is the true Lamb, who hath taken away the sins of the world. Who, by dying, hath destroyed our death, and by rising again, hath restored us to life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly:

Here unite with the priest, who on his part unites himself with the blessed Spirits in giving thanks to God for the unspeakable Gift : bow down and say:

[1] The Prefaces for the Ascension, Pentecost, the Annunciation, and the Solemnity of St Joseph, are given in the Masses for those feasts.

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth !	Holy, Holy, Holy, Lord God of hosts !
Pleni sunt cœli et terra gloria tua.	Heaven and earth are full of thy glory.
Hosanna in excelsis !	Hosanna in the highest !
Benedictus qui venit in nomine Domini.	Blessed be the Saviour who is coming to us in the name of the Lord who sends him.
Hosanna in excelsis.	Hosanna be to him in the highest !

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silence. Let a profound respect stay all distractions and keep our senses in submission to the soul. Let us fix our eyes on what the priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.	O God who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy Father the Pope, thy Vicar on earth. Direct thou our bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those for whom thou knowest that I have a special obligation to pray: . . . Pour down thy blessings upon them. Let them partake of the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ which is called the Church Triumphant.

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

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever-Virgin Mary, of whom Jesus was born to us: of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of

the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine majesty, and of marking them as the material offering whereby we profess our dependence, and which is, in a few instants, to yield its place to the living Host, upon whom are laid all our iniquities.

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

Vouchsafe, O God, to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath and number us among the elect, through him who is coming to us—thy Son our Saviour.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but send to us this divine Son our Saviour!

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for God himself is about to descend upon our altar, coming down from heaven.

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

What, O God of heaven and earth, my Jesus, the long expected Messias, what else can I do at this solemn moment but adore thee, in silence as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come, then, Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to him for ever! But he is come that he may be immolated. Hence, the priest, who is the minister of the will of the Most High, immediately pronounces over the chalice those sacred words which will produce the great mystical immolation, by the separation of the Victim's Body and Blood. The substances of bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery which God gives us in order to give us confidence. Let us associate ourselves to the angels, who look upon this deepest wonder with awe and trembling.

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and give me a purity above the whiteness of snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world. Come also and reign in me by thy power and by thy love!

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation, now on the altar, is no longer an earthly offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis

Father of infinite holiness, the Host so long expected is here before thee! Behold this thy eternal Son, who suffered a bitter passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and

Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

spotless—our Meat and Drink of everlasting life.

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

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice which Melchisedech presented thee of bread and wine. Receive our Sacrifice which is above all those others. It is the Lamb of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst a Drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ; ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime altar of heaven, which is before the throne of thy divine majesty. These two altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim from whom flow every grace and blessing.

Nor is the moment less favourable for making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator who has come down among us that he mercifully visit by a ray of his consoling

light the dark abode of Purgatory and permit his Blood to flow, as a stream of mercy, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim on our suffrages.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus ! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy city; even our mortal eyes can see beneath the veil of our delighted faith; ah ! hide not thyself from those brethren of ours who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas ! who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso et in

Alas ! we are poor sinners, O God of all sanctity ! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the

ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.	unity of the Holy Ghost, may honour and glory be to thee !

While saying these last few words, the priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that he is now immortal. Then raising up both chalice and Host, he offers to God the most noble and perfect homage which the divine majesty could receive.

This solemn and mysterious rite ends the Canon. The silence of the Mysteries is broken. The priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum.	For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.	Amen ! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time to recite the Prayer which our Saviour himself has taught us. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when he himself who made it for us is in our very hands now while we say it ? As this prayer belongs in common to all the children of God, the priest recites it aloud, and begins by inviting us all to join in it.

OREMUS.	LET US PRAY.
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORD'S PRAYER

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

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

Let us answer with a deep feeling of our misery:

Sed libera nos a malo. But deliver us from evil.

The priest falls once more into the silence of the holy Mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? *Evil* surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et, intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, and which strengthen her wicked propensities. Evils present, that is, the sins now at this very time upon our soul, the weakness of this poor soul, and the temptations which molest her. There are also future evils, that is, the chastisement which our sins deserve from the hands of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul and Andrew. Liberate us, break our chains, give us peace. Through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The priest is anxious to announce the peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.	World without end.
℟. Amen.	℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.	℟. And with thy spirit.

The Mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the priest has announced the death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.	Glory be to thee, O Saviour of the world, who didst in thy Passion permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St John saw on the Altar of Heaven 'standing as if slain:'[1] say to this your Lord and King, who has taken upon himself all our iniquities, in order to wash them away by his Blood:

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

[1] Apoc. v 6.

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

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

Peace is the grand object of our Saviour's coming into the world: He is the 'Prince of Peace.' The divine Sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity; for as the Apostle says, 'all we who partake of one Bread, are all one Bread and one Body.'[1] It is on this account that the priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him, and for the same blessing:

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

Lord Jesus Christ, who saidst to thy Apostles, 'my peace I leave with you, my peace I give unto you:' regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the sub-deacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils; and make me

[1] 1 Cor. x 17.

fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself to make a spiritual Communion:

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

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

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them:

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

Lord, I am not worthy thou shouldst enter under my roof: say it only with one word of thine, and my soul will be healed.

While the priest receives the sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up his abode within you, and again say to him with the spouse: 'Come, Lord Jesus, come!'

But should you not be going to receive sacramentally, make a spiritual Communion. Adore Jesus Christ who thus visits your soul by his grace, and say to him:

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

I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the priest takes the chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all he hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the priest's receiving the Precious Blood, again adore the God who is coming to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If, on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to him:

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

I unite myself to thee, my beloved Jesus! do thou unite thyself to me! and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for holy Communion during this season of Paschal Time are given in the next chapter.

The Communion being finished, and while the priest is purifying the chalice the first time, say:

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

Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

Whilst the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi et Sanguis quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.	Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them: and may I thus be rendered less unworthy of thy divine visit.

The priest, having read the Antiphon called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which he recites the prayers called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking him, with most earnest entreaty, that he will bestow upon you perseverance in the joy of Paschal Time, and vigilance over yourself during the whole course of this day, that so you may keep up within you the love of that new life which gives you a right to the company of our risen Jesus.

These prayers having been recited, the priest again turns to the people, and full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.	The Lord be with you.

Answer him:

Et cum spiritu tuo.	And with thy spirit.

The deacon, or, if it be not a High Mass, the priest himself, then says:

Ite, Missa est.	Go, the Mass is finished.
℟. Deo gratias.	℟. Thanks be to God.

The priest makes a last prayer, before giving you his blessing; pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and deign to confirm the blessing, which thy minister is about to give me in thy Name.

The priest raises his hand, and thus blesses you:

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

May the Almighty God, Father, Son, and Holy Ghost, bless you!
℟. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. The Evangelist tells us that this divine Word, the Creator of light, is himself the *true Light*. This *Light* suddenly shone forth from the *darkness* of the tomb. The Jew refused to see it; the Christian hails it with joy, for it is the *Life of men*.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was

quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

made nothing that was made. In him was life, and the life was the light of men; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt amongst us; and we saw his glory as it were the glory of the Only-Begotten of the Father, full of grace and truth.

℟. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING PASCHAL TIME

IN Passiontide, the Christian went to holy Communion impressed with these words of the Apostle: 'As often as ye shall eat this Bread, and drink the Chalice, ye shall show the death of the Lord.'[1] He united himself with the divine Victim immolated for the sins of the world, and he died with his Saviour. During Paschal Time, the heavenly Food produces its effects in another manner; it fortifies the life of the soul, and gives to the body the germ of immortality. It is true that in each season of the liturgical year this twofold effect is produced in those who worthily receive Communion, namely, immolation and resurrection; but as, during the days consecrated to the Passion, the application of the mystery of immolation and sacrifice is more direct and more in accordance with the sentiments of the communicant, so also, during Paschal Time, the divine contact of the Body of our risen Jesus makes us feel, in a way that Easter alone can do, that to the holy Eucharist we owe the future resurrection of our bodies.

Our Saviour himself teaches us this, where he says: 'Your fathers did eat manna in the desert, and are dead. This is the Bread which cometh down from heaven, that if any man eat of it, he may not die. . . . He that eateth my Flesh, and drinketh my Blood, hath everlasting life, and I will raise him up in the last day.'[2]

We shall all resume these bodies of ours on the Last

[1] 1 Cor. xi 26. [2] St John vi 49, 50, 55.

Day, either for glory or punishment eternal; but he that worthily unites himself by holy Communion with the glorious and risen Body of the Man-God contracts an alliance and intimacy with him which forbid this divine Guest to leave in corruption these members made his own by the sublime Mystery.

We must, therefore, approach the holy Table during Eastertide with an ardent ambition for our resurrection, knowing as we do that we then receive into our bodies an element which is to preserve them even when turned into dust; and which, moreover, confers on them a right to the qualities of glorified bodies, whose beauty and happiness will be like those of our Jesus, after he had risen from the grave.

Now, if our Redeemer does all this for our bodies by means of holy Communion—giving them, by it, the pledge of immortality—what must he not do for our souls, in order to strengthen and increase within them that 'new life,' that Resurrection-life, which is the fruit of Easter, the object of all our past efforts, the reward of all the victories we have gained over ourselves during the campaign of Lent? Nay, unless this new life be fostered by frequent Communion, it is in danger of growing weak, perhaps even of becoming extinct within us. The Apostle tells us that 'Christ, having risen from the dead, dieth now no more;'[1] we, then, must die no more, for we are risen with him. To this end, we must hunger after the Bread of Heaven, of which our Jesus says: 'If any man eat of this Bread, he shall live for ever.'[2]

We offer to our readers the following *Preparation* for holy Communion during Easter. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of *Thanksgiving* for after Communion.

[1] Rom. vi 9. [2] St John vi 52.

BEFORE COMMUNION

ACT OF FAITH

O Saviour of mankind! the magnificence of thy works shines so brightly that we are compelled to give glory to thy name and proclaim thee to be the Son of God. We believed in thee, when thou didst show thyself a weak Babe in the Crib of Bethlehem; there was a mysterious power that attracted us, and, with the Angels, we adored thee wrapped in thy humble swathing-bands. When we saw thee hanging on the Cross, outraged and blasphemed by a whole people, we still acknowledged thee to be our King, and said to thee, with the Good Thief: 'Remember us, O Lord, when thou shalt come into thy Kingdom!' But now that thou hast triumphed over death, and art risen glorious from the tomb; now that the whole earth resounds with thy praise, and the tidings of thy Resurrection fill all nations with a gladness as fresh as though thy triumph were but of this very year: who can refuse to confess thy Divinity, adore thy Mysteries, and cry out with thy disciple: 'My Lord and my God!' Though my eyes see thee not, though my hands cannot touch thy sacred wounds, yet do I most firmly believe thee to be my Lord and my God. Thou hast said: 'Happy they that have not seen, and have believed:' of these happy believers I would be one, O Jesus! I confess that thou hast verily risen, the Son of God and the Son of Man. I believe, also, that thou art the living Bread come down from heaven to give life to the world, and that I am about to receive thee into myself. Increase this my faith, O my Lord and my God! that so I may render thee the worship thou claimest from me, thy poor but happy creature.

ACT OF HUMILITY

O divine Conqueror of death! who could see thee in the splendour of thy majesty, and not tremble? Before thy Passion, thou grantedst a mere glimpse of thy glory to the three disciples on Thabor, and they fell down as though they were dead: and now, when the brightness of thy Resurrection dazzles even the eyes of the Angels, thou wishest to do far more than show thyself to *me*. Thou vouchsafest to come down to my nothingness, to unite me, a weak unworthy creature, with thyself, who art no longer in the Crib or on the Cross, and art soon to ascend to the right hand of thy eternal Father! Thou, the Author of light, and thyself the infinite Light, art about to shine amidst such darkness as mine! If I reflect upon my nothingness, this thy condescension fills me with delighted wonder; but when I remember that I have been so

great a sinner, this union with thee overpowers me. How can thy sovereign holiness and my sinfulness be brought thus together? Thine Evangelist tells me, that 'the Light shineth in darkness, and the darkness doth not comprehend it,' for the darkness of pride ever thinks itself to be the light, and sees not the 'true Light': let it not be thus with me, my Jesus! I humble myself before thee; I acknowledge my misery—it is immense; deign then, O divine Light! to pour out on me the riches of thine infinite mercy.

ACT OF CONTRITION

O Saviour of the world! O Conqueror of death! thou art coming to me, and I am but a sinner. Thou willest to treat me as thou didst thy disciples on the day of thy Resurrection. They had basely abandoned thee in thy Passion, and thou didst return to them: thou wast all affection to them; thou badest them not fear; not a word of reproach fell from thy lips. Thou wouldst have them learn from this thy loving forgiveness how guilty they had been in leaving such a Master. O thou best of masters! I, too, must learn the same lesson. But how much more grievous my sins have been than were theirs! They knew so little of thee when they sinned; whereas I sinned with all the fulness of light upon me, knowing my Jesus so well. Thy Apostles were not initiated into all thy Mysteries, when they lost their courage; they had not as yet received the Holy Ghost, who has been so unreservedly given to me. I will, then, imitate them in the sorrow they felt when they found that he whom they had offended was so deserving of their love. Yes, I detest my sins whereby I have so cruelly wounded thy Sacred Heart; I acknowledge that sin is death, and the enemy of that life which thou renewest within us by thy Resurrection. I wish to die to sin, and live to grace. By the Mystery of life which thou art about to apply to my repentant heart, deign, I beseech thee, to preserve me from the misery of ever again forfeiting thy grace.

ACT OF LOVE

O Jesus! thy Resurrection is not only the trophy of thy victory, it is moreover, and more evidently, the grand triumph of thy love. It was out of love for us that thou didst assume our flesh and suffer the cruel Passion; and yet these proofs of thine adorable goodness towards us are but a preparation of the last great act of God's love for sinful man, his creature. Thou risest from the tomb, thou takest possession of immortality; it is a triumph well merited by thy humiliations and sufferings: but it is all for our sake. What need hadst thou of the Crib or the Cross, O eternal and infinitely happy God?

Why wouldst thou die, and then return to life? Why descend into the grave, and then leave it by a glorious Resurrection? Ah yes, I understand thee, my Jesus! it was because thou lovest us, who had merited death by our sins. In thine incomprehensible love, thou wouldst share in our death, that we might share in thy Resurrection. Whether nailed to the Cross, or rising from the tomb, thou art ever our own dearest Jesus, ever working for us; but the last act of thy almighty love is the greatest. What return can I make thee, O my Saviour, if not that of the warmest love? And when should I give it more fervently than now, when thou art about to give me that Bread of Heaven which is thyself, and by which thou unitest me to thy Resurrection, in order to make me a sharer of thy glory and immortality? Thou art mine, O Jesus! both in thy death and thy life! I wish to be thine, for time and for eternity. Amen.

In order to make your preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using for this purpose the method we have given in the preceding chapter. For your thanksgiving after Communion, you may sometimes recite the following Acts:

AFTER COMMUNION

ACT OF ADORATION

O infinite majesty! thou art in me, and I am in thee. The earth shook when thou didst rise from the tomb; and now, at this blissful moment, feeling thee within me, my whole being thrills with delight. Thou art here in my heart; thou the great God, whose will alone created the light and whose almighty power reunited thy Soul and Body for a glorious Resurrection. I most profoundly adore thine omnipotence, which is now united to my poor nature. No, my Almighty Father! thou shalt find no resistance here; thou art my Sovereign Lord, and I delightedly confess it. Thou hast come down from heaven to this lowly dwelling of my misery, my nothingness, in order to receive my adoration; thou shalt have it, dear Lord! the humblest and best I can give: for my soul is overpowered by the wondrous honour thou art now conferring upon me! Thou art the infinite Being, the Creator and Preserver of all things! I adore thee as my King and Lord and Master: my happiness and glory is in my total dependence upon thee; the one ambition of my heart is to serve thee.

ACT OF THANKSGIVING

O my Jesus! would that I had power to acknowledge as it deserves the favour of this thy visit. Thou art come to me in order to give me a share in thine own life. I am weak: the mere remembrance of thy Resurrection would not suffice to give me perseverance in the new life it has merited for me: I needed thee, and thou hast graciously come to me, silently and humbly, and yet with all thine omnipotence and glory. When thou didst visit thine Apostles on the day of thy Resurrection, thou saidst to them: 'It is I, fear not!' So, too, thou speakest to my soul: thou biddest me fear not at the sight of thy majesty and mine own misery and unworthiness. The sweet greeting given to them is now given to me: 'Peace be with thee!' Most gratefully do I receive it. Blessed be thou, my Jesus, for the provident and tender love wherewith thou hast visited me, broken the chains of my captivity, made me a partaker in thy triumph, fortified me against my enemies; and all this by putting within me thine own immortal life by the Communion I have just received! I will say, then, with the Royal Prophet: 'Bless the Lord, O my soul! and let all that is within me bless his holy name! Bless the Lord, O my soul! and never forget all he hath done for thee! He hath redeemed thy life from destruction: he hath renewed thy youth as that of the eagle.'

ACT OF LOVE

O Jesus! laden thus with thy choicest favours, I must repay thy love by all the love this heart of mine can give. When Magdalen was at thy tomb, and heard the sound of thy voice, her soul melted within her; throwing herself at thy feet, she could say nothing but call thee 'Master!' And I, dear Jesus, my Master! I who not only hear thy words, but feel thee within me, what must I say to thee that will tell thee my love for thee? The disciples of Emmaus had but a conversation with thee, and they said to each other: 'Was not our heart burning within us whilst he spoke in the way?' What must I say, who have thee now resting in my heart? I must take courage, and tell thee that I love thee, my risen Jesus! Thou didst take Magdalen's love, thou didst encourage that of thy disciples; deign also to receive mine. If it be weak, thou canst add to its ardour. I am firmly resolved by the aid of thy grace never to admit anything that could lessen my love of thee; I will do all in my power to give it increase; and, for this end. I will frequently approach this adorable Sacrament, for it is indeed the Sacrament of Love.

ACT OF OBLATION

O Jesus! I belonged to thee, because I was redeemed by thee: I am thine now, because thou hast restored life to me by thy Resurrection, and because, by this happy Communion, thou hast made me a partaker in all the glory of thy victory over death. Henceforth, thy lot and mine are one; like thee, I am dead to sin and alive unto God. Take me, then, my dearest Jesus! I offer and give myself to thee, nor will I ever again leave thee. Do with me what thou willest; I am thy redeemed, and the companion of thy glory; my present, my future, my eternity, all are in thy hands. Therefore do I renounce myself, that I may be guided by thee; I renounce the world and its maxims, for they are enemies to the new life I am resolved to lead. But that I may be faithful, I have need of a powerful and never-failing aid. This aid, my Jesus! is thy Holy Spirit. Thou hast promised him to us. Our Easter joy will not be perfect until he come and dwell within us. Send him, then, I beseech thee, to me. Thou art to ascend into heaven: leave me not an orphan. I know that I have thee in this adorable Sacrament; but I cannot receive it as often as I wish, and my necessities recur at every hour. Vouchsafe, then, to renew within me the presence of this Holy Spirit, who will preserve and give efficacy to the graces thou hast bestowed upon me by this Communion.

O Mary! by the joy that filled thy maternal heart at the Resurrection of thy Jesus, I beseech thee to intercede for me with him, that I may never lose the grace of the visit he has this day granted me. Ye holy angels of God, who adore him now dwelling within me, be solicitous for the holiness and purity of my soul and body! All ye Saints of God, pray for me, that I may ever be faithful to him whom ye loved on earth, and now possess as your infinite Good and your eternal happiness! Amen.

CHAPTER THE SEVENTH

OF THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING PASCHAL TIME

THE Office of Vespers, or *Evensong*, consists firstly of the five following Psalms. According to our custom, we preface each Psalm with a short explanation, in order to draw attention to what is most in harmony with the spirit of the Easter mysteries.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.

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

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.

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

Under this single Antiphon all the Psalms are sung, if the Vespers are of the Sunday; but on feasts the Antiphons are proper, and will be given on their respective days.

The first Psalm is a prophecy of the future glory of the Messias. It celebrates his Eternal Generation, his being equal with the Father, his Kingship and Priesthood. He was humbled for a while, even so as to *drink of the torrent:* but now he has triumphed over his enemies, and will come in glory at the end of the world to iudge them.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son :* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming,* I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee :* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man :* Thou art a priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son,* is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming,* he shall fill the ruins *of the world :* he shall crush the heads in the land of many.

De torrente in via bibet: * propterea exaltabit caput.

He shall drink, in the way, of the torrent *of sufferings :* therefore shall be lift up the head *on the day of his triumph over death.*

The following Psalm commemorates the mercies of God to his people, the promised *Covenant,* the *Redemption,* his *fidelity* to his word. The Resurrection of Christ (of which our own is a consequence) was one of God's promises; and we are now celebrating its accomplishment.

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men :* he will show forth to his people the power of his works.

That he may give them, *his Church,* the inheritance of the Gentiles: the works of his hands are truth and judgement.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people; he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name; the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

The next Psalm sings the happiness and hopes of the *just man.* The *light* that *rises up in darkness* is our risen Jesus, who appears to us in his *mercy.* The *wicked* one, who is *angry* at the triumph of him who is *par excellence the just,* is the Jew, to whom the Resurrection was a source of the most bitter regret and confusion.

PSALM III

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria, et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful and compassionate and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgement: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth and pine away; the desire of the wicked shall perish.

The Psalm *Laudate pueri* is a Canticle of praise to the Lord, who from his high heaven has taken pity on the fallen human race, and *humbled* himself by taking our nature, which he afterwards *raised* up by his Resurrection.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Praise the Lord, ye children; praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God who dwelleth on high: and looketh down on the low things in heaven and in earth ?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

The fifth Psalm, *In exitu*, speaks of the ancient Pasch (the exodus from Egypt) and the prodigies that accompanied and followed it; of the Red Sea, the figure of Baptism; of the water which issued from the rock in the desert; and of the abolition of idol-worship. Our Christian Pasch and Pentecost are the fulfilment of all these figures; they bring a *blessing* upon all, Jews or Gentiles, who love or fear Christ. In consequence of our sins, we were condemned *to go down into hell*, where we should never have heard the glad hymns of *praise* sung to our God in the heavenly Jerusalem: but the Resurrection of Christ has restored us to *life*, and we sing, to his and his Father's *praise*, the joyous *Alleluia*.

PSALM 113

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia conversus es retrorsum?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant Gentes: Ubi est Deus eorum?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent et non odorabunt.

Manus habent, et non palpabunt, pedes habent et non

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled: Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of water.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not:

ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.

ANT. Alleluia, alleluia, alleluia.

neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord; nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. Alleluia, alleluia, alleluia.

After these five Psalms, a short Lesson from the holy Scriptures is read. It is called *Capitulum*, because it is always very short. Those for the Sundays of Eastertide are given in the *Proper*.

After the Capitulum, follows the Hymn, *Ad regias*, which was written by St Ambrose, though somewhat changed in the seventeenth century.

HYMN[1]

Ad regias Agni dapes,
Stolis amicti candidis,
Post transitum maris Rubri,
Christo canamus principi.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

Sparsum cruorem postibus
Vastator horret Angelus:
Fugitque divisum mare,
Merguntur hostes fluctibus.

Jam Pascha nostrum Christus est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,

Having passed the Red Sea, and now seated at the royal banquet of the Lamb, clad in our white robes, let us sing a hymn to Christ our King.

He, in his divine love for us, gives us to drink of his precious Blood. Love is the priest that immolates his sacred Body.

The destroying angel looks with awe upon the Blood that is sprinkled on the thresholds. The sea divides its waters, and buries our enemies in its waves.

Christ is now our Pasch; he is our Paschal Lamb; he is the unleavened Bread of sincerity, pure food for pure souls.

O truly heavenly Victim! by whom hell was vanquished, the fetters of death were broken, and life was awarded to mankind.

Christ, our Conqueror, unfolds his banner, for he has subdued the powers of hell. He opens heaven to man, and leads captive the prince of darkness.

That thou, O Jesus, mayst be an endless Paschal joy to our

[1] According to the Monastic Rite, it is as originally composed. It is preceded by the following Responsory:

℟. *breve.*—Surrexit Dominus vere. * Alleluia, Alleluia. Surrexit. ℣. Et apparuit Simoni. Alleluia. Gloria Patri, etc. Surrexit.

Ad cœnam Agni providi,
Et stolis albis candidi,
Post transitum maris Rubri
Christo canamus Principi.

Cujus corpus sanctissimum
In ara Crucis torridum,
Cruore ejus roseo
Gustando vivimus Deo.

Protecti Paschæ vespere
A devastante Angelo,
Erepti de durissimo
Pharaonis imperio.

Jam Pascha nostrum Christus est,
Qui immolatus Agnus est,
Sinceritatis azyma
Caro ejus oblata est.

O vere digna hostia,
Per quam fracta sunt tartara,
Redempta plebs captivata,
Reddita vitæ præmia.

Consurgit Christus tumulo,
Victor redit de barathro,
Tyrannum trudens vinculo
Et paradisum reserans.

Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula. Amen.

A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

℣. Mane nobiscum, Domine, alleluia.
℟. Quoniam advesperascit, alleluia.

hearts, free us, who have been regenerated unto life, from the dread death of sin.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.
Amen.

℣. Stay with us, O Lord, alleluia.
℟. For it is now evening, alleluia.

Then is said the *Magnificat* Antiphon, which is to be found in the *Proper* for the several days. After this the Church sings the Canticle of Mary, the *Magnificat*. This exquisite Canticle is an essential part of the Vespers throughout the year. It gives us the words of our blessed Lady, wherein she expresses to St Elizabeth the transports of her joy and gratitude at bearing God within her womb. Let us join her in celebrating the ineffable honour bestowed upon her, the merits of that profound *humility* which rendered her worthy of such an honour, the overthrow of the proud spirits who were driven from heaven, and the *exaltation* of human nature, of itself so poor and miserable, to that high place from which the angels fell.

OUR LADY'S CANTICLE

(*St Luke* i)

Magnificat: * anima mea Dominum.

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* Antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday.

The Vespers end with the following Versicles:

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE EIGHTH

OF THE OFFICE OF COMPLINE FOR SUNDAYS AND FEASTS DURING PASCHAL TIME

THIS Office, which concludes the day, commences by a warning of the dangers of the night; then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

℣. Jube, Domne, benedicere.

℣. Pray, Father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

May the Almighty Lord grant us a quiet night and a perfect end.

℟. Amen.

℟. Amen.

The lector then reads these words, from the first Epistle of St Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: for your adversary the devil goes about like a roaring lion, seeking whom he may devour: resist him, being strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

℟. Deo gratias.

℟. Thanks be to God

Then the priest:

℣. Adjutorium nostrum in nomine Domini.

℣. Our help is in the name of the Lord.

The choir:

℟. Qui fecit cœlum et terram.

℟. Who hath made heaven and earth.

Then the Lord's Prayer is recited in secret; after which the priest says the *Confiteor;* and, when he has finished, the choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen,* the choir repeats the *Confiteor,* thus:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

The priest then says:

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

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

℟. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

℣. Converte nos, Deus, Salutaris noster.
℟. Et averte iram tuam a nobis.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, etc. Alleluia.
ANT. Alleluia.

℣. Convert us, O God, our Saviour.
℟. And turn away thy anger from us.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory, etc. Alleluia.
ANT. Alleluia.

The first Psalm expresses the confidence with which the just man *sleeps in peace;* but the wicked know not what calm rest is. The beautiful *countenance* of our risen Lord sheds *light* and *gladness* upon the faithful, and renews the hope of their own resurrection, which is to be after their *sleep* in the tomb.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde: * ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

When I called upon him the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice and trust in the Lord: many say, who showeth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In pace in idipsum: * dormiam et requiescam.
Quoniam tu, Domine, singulariter in spe: * constituisti me.

In peace, in the self same, I will sleep, and I will rest.
For thou, O Lord, singularly hast settled me in hope.

The second Psalm gives the motives of the just man's confidence, even during the dangers of the night. Then we have God himself speaking, and promising to them that serve him eternal happiness, and the sight of the *Saviour* whose Resurrection gave them life.

PSALM 90

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.
Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.
Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.
Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.
A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et dæmonio meridiano.
Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.
Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.
Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.
Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.
He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.
For he hath delivered me from the snare of the hunters: and from the sharp word.
He will overshadow thee with his shoulders: and under his wings thou shalt trust.
His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.
Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.
A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.
But thou shalt consider with thy eyes: and shalt see the reward of the wicked.
Because *thou hast said:* Thou, O Lord, art my hope, thou hast made the Most High thy refuge.
There shall no evil come to thee, nor shall the scourge come near thy dwelling.

Quoniam Angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi Salutare meum.

For he hath given his Angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee : Because he hoped in me, I will deliver him: I will protect him, because he hath known my Name.

He will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my Salvation.

The third Psalm invites the *servants* of God to persevere with fervour in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God for raising up in the Church adorers of his holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit cœlum et terram.

ANT. Alleluia, alleluia, alleluia.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel : May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Alleluia, alleluia, alleluia.

HYMN[1]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito
In sempiterna sæcula.
Amen.

Before the closing of the light, we beseech thee, Creator of all things! that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou repress our enemy, lest our bodies be profaned.

Glory be to God the Father, and to the Son, who rose from the dead, and to the Paraclete, for everlasting ages.
Amen.

CAPITULUM

(*Jeremias* xiv)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos, Domine Deus noster.

℟. In manus tuas, Domine: Commendo spiritum meum. * Alleluia, alleluia. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Alleluia, alleluia.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi, alleluia.

℟. Sub umbra alarum tuarum protege nos, alleluia.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

℟. Into thy hands, O Lord: I commend my spirit. * Alleluia, alleluia. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * Alleluia, alleluia.

Glory. Into thy hands.

℟. Preserve us, O Lord, as the apple of thine eye, alleluia.

℣. Protect us under the shadow of thy wings, alleluia.

ANT. Save us.

The Canticle of the venerable Simeon—who, while holding the divine Infant in his arms, proclaimed him

[1] According to the Monastic Rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime
Ne polluantur corpora.
Gloria tibi Domine
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu
In sempiterna sæcula.

to be the *Light of the Gentiles*, and then slept the sleep of the just—admirably expresses the repose of heart which the soul that is in the grace of God will experience in her Jesus; for, as the apostle says, we may live together with Jesus, whether we are awake or asleep.[1]

CANTICLE OF SIMEON

(*St Luke* ii)

Nunc dimittis servum tuum Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuæ Israel.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace. Alleluia.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace. Alleluia.

℣. The Lord be with you.
℟. And with thy spirit.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy; let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Benedicamus Domino.
℟. Deo gratias.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Let us bless the Lord.
℟. Thanks be to God.

[1] 1 Thess. v 10.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.	May the Almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.
℟. Amen.	℟. Amen.

ANTHEM TO THE BLESSED VIRGIN

There is a venerable tradition connected with this joyous anthem. It is related that a fearful pestilence raged in Rome, during one of the Easters of the pontificate of St Gregory the Great. In order to propitiate the anger of God, the holy Pope prescribed a public procession of both people and clergy, in which was to be carried the portrait of our blessed Lady painted by St Luke. The procession was advancing in the direction of St Peter's; and as the holy picture, followed by the Pontiff, was carried along, the atmosphere became pure and free from pestilence. Having reached the bridge which joins the city with the Vatican, a choir of angels was heard singing above the picture, and saying: 'Rejoice, O Queen of heaven, alleluia! for he whom thou didst deserve to bear, alleluia! hath risen, as he said, alleluia!' As soon as the heavenly music ceased, the saintly Pontiff took courage, and added these words to those of the angels: 'Pray to God for us, alleluia!' Thus was composed the Paschal anthem to our Lady. Raising his eyes to heaven, Gregory saw the destroying angel standing on the top of the Mole of Hadrian, and sheathing his sword. In memory of this apparition the Mole was called the *Castle of Sant' Angelo*, and on the dome was placed an immense statue representing an angel holding his sword in the scabbard.

ANTHEM

Regina cœli, lætare, alleluia,	Rejoice, O Queen of heaven, alleluia,
Quia quem meruisti portare, alleluia,	For he whom thou didst deserve to bear, alleluia,
Resurrexit sicut dixit, alleluia.	Hath risen, as he said, alleluia.
Ora pro nobis Deum, alleluia.	Pray to God for us, alleluia.

℣. Gaude et lætare, Virgo Maria, alleluia.
℟. Quia surrexit Dominus vere, alleluia.

℣. Rejoice and be glad, O Virgin Mary, alleluia.
℟. For the Lord hath truly risen, alleluia.

OREMUS.

Deus, qui per Resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es: præsta quæsumus, ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum.
℟. Amen.
℣. Divinum auxilium maneat semper nobiscum.
℟. Amen.[1]

LET US PRAY.

O God, who, by the Resurrection of our Lord Jesus Christ thy Son, didst vouchsafe to make the world rejoice; grant, we beseech thee, that by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord.
℟. Amen.
℣. May the divine assistance remain always with us.
℟. Amen.[1]

Then in secret, *Pater*, *Ave*, and *Credo*; p. 27.

[1] In the Monastic Rite, this *Response* is as follows:

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent brethren. Amen.

Easter Sunday[1]

HÆC DIES QUAM FECIT DOMINUS; EXSULTEMUS ET LÆTEMUR IN EA!

THIS IS THE DAY WHICH THE LORD HATH MADE; LET US BE GLAD AND REJOICE THEREIN!

MORNING

THE night between Saturday and Sunday has well-nigh run its course, and the day-dawn is appearing. The Mother of sorrows is waiting, in courageous hope and patience, for the blissful moment of her Jesus' return. Magdalen and the other holy women have spent the night in watching, and are preparing to start for the sepulchre. In limbo, the Soul of our crucified Lord is about to give the glad word of departure to the myriads of the long-imprisoned holy souls who cluster round him in adoring love. Death is still holding his silent sway over the sepulchre where rests the Body of Jesus. Since the day when he gained his first victim, Abel, he has swept off countless generations; but never has he held in his grasp a prey so noble as this that now lies in the tomb near Calvary. Never has the terrible sentence of God pronounced against our first parents received such a fulfilment as this; but never has death received such a defeat as the one that is now preparing. It is true, the power of God has at times brought back the dead to life: the son of the widow of Naim, and Lazarus, were reclaimed from the bondage of this tyrant death; but he regained his sway over them all. But his Victim of Calvary is to conquer him for ever, for this is he of whom it is written in the prophecy: 'O death!

[1] *Easter* is the Anglo-Saxon word for April, and was derived, as Venerable Bede tells us (in his book *De temporum ratione*, c. 13), from *Eostre*, a goddess of our pagan ancestors. Others derive *Easter* from *Oest*, *Oost*, the Saxon for rising, or the east: and hence, *Osteren*, the Resurrection. [*Tr.* from Butler's *Moveable Feasts*.]

I will be thy death!'[1] Yet a few brief moments and the battle will be begun, and life shall vanquish death.

As divine justice could not allow the Body that was united to the Word to see corruption, and there wait, like ours must, for the Archangel's word to 'rise and come to judgement,' so neither could it permit the dominion of death to be long over such a Victim. Jesus had said to the Jews: 'A wicked generation seeketh a sign; and a sign shall not be given it, but that of Jonas the prophet.'[2] Three days in the tomb—the afternoon and night of Friday, the whole of Saturday, and a few hours of the Sunday,—yes, these are enough: enough to satisfy divine justice; enough to certify the death of the Crucified, and make his triumph glorious; enough to complete the martyrdom of that most loving of mothers, the Queen of sorrows.

'No man taketh away my life from me: I lay it down of myself: I have power to lay it down, and I have power to take it up again.'[3] Thus spoke our Redeemer to the Jews before his Passion; now is the hour for the fulfilment of his words, and death shall feel their whole force. The day of light, Sunday, has begun, and its early dawn is struggling with the gloom. The Soul of Jesus immediately darts from the prison of limbo, followed by the whole multitude of the holy souls that are around him. In the twinkling of an eye, it reaches and enters the sepulchre, and reunites itself with that Body which, three days before, it had quitted amidst an agony of suffering. The sacred Body returns to life, raises itself up, and throws aside the winding-sheet, the spices, and the bands. The bruises have disappeared, the Blood has been brought back to the veins; and from these limbs that had been torn by the scourging, from this head that had been mangled by the thorns, from these hands and feet that had been pierced with nails, there darts forth a dazzling light that fills the cave. The holy angels had clustered round the stable and

[1] Osee xiii 14. [2] St Matt, xii 39. [3] St John x 18.

adored the Babe of Bethlehem; they are now around the sepulchre, adoring the conqueror of death. They take the shrouds, and reverently folding them up, place them on the slab whereon the Body had been laid by Joseph and Nicodemus.

But Jesus is not to tarry in the gloomy sepulchre. Quicker than a ray of light through a crystal, he passes through the stone that closes the entrance of the cave. Pilate had ordered his seal to be put upon this stone, and a guard of soldiers is there to see that no one touches it. Untouched it is, and unmoved; and yet Jesus is free! Thus, as the holy Fathers unanimously teach us, was it as his birth: he appeared to the gaze of Mary, without having offered the slightest violence to her maternal womb. The birth and the Resurrection, the commencement and the end of Jesus' mission, these two mysteries bear on them the seal of resemblance: in the first, it is a Virgin Mother; in the last, it is a sealed tomb giving forth its captive God.

And while this Jesus, this Man-God, thus breaks the sceptre of death, the stillness of the night is undisturbed. His and our victory has cost him no effort. O death! where is now thy kingdom? Sin had made us thy slaves; thy victory was complete; and now, lo! thou thyself art defeated! Jesus, whom thou didst exultingly hold under thy law, has set himself free; and we, after thou hast domineered over us for a time, we too shall be free from thy grasp. The tomb thou makest for us will become to us the source of a new life, for he that now conquers thee is 'the First-born among the dead';[1] and to-day is the Pasch, the Passover, the deliverance, for Jesus and for us his brethren. He has led the way; we shall follow; and the day will come when thou, the enemy that destroyest all things, shalt thyself be destroyed by immortality.[2] Thy defeat dates from this moment of Jesus' Resurrection, and with the great Apostle we say to thee: 'O death! where is thy victory? O death! where is thy sting?'[3]

[1] Apoc. i 5 [2] 1 Cor xv 26. [3] *Ibid.* 55.

But the sepulchre is not to remain shut: it must be thrown open, and testify to men that he, whose lifeless Body lay there, is indeed risen from the dead. As when our Jesus expired upon the Cross, so now immediately after his Resurrection, an earthquake shook the foundations of the world; but this time it was for joy. 'The angel of the Lord descended from heaven, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him the guards were struck with terror,' and fell on the ground 'as dead men.' God has mercy on them; they return to themselves, and quitting the dread sepulchre, they hasten to the city, and relate what they have seen.

Meanwhile, our risen Jesus, seen by no other mortal eye, has sped to his most holy Mother. He is the Son of God; he is the vanquisher of death; but he is likewise the Son of Mary. She stood near him to the last, uniting the sacrifice of her mother's heart with that he made upon the Cross; it is just, therefore, that she should be the first to partake of the joy of his Resurrection. The Gospel does not relate the apparition thus made by Jesus to his Mother, whereas all the others are fully described. It is not difficult to assign the reason. The other apparitions were intended as proofs of the Resurrection; this to Mary was dictated by the tender love borne to her by her Son. Both nature and grace required that his first visit should be to such a Mother, and Christian hearts dwell with delight on the meditation of the mystery. There was no need of its being mentioned in the Gospel; the tradition of the holy Fathers, beginning with St Ambrose, bears sufficient testimony to it; and even had they been silent, our hearts would have told it us. And why was it that our Saviour rose from the tomb so early on the day he had fixed for his Resurrection? It was because his filial love was impatient to satisfy the vehement longings of his dearest and most afflicted Mother. Such is the teaching of many pious and learned writers; and who that knows aught of Jesus and Mary could refuse to accept it?

But who is there would attempt to describe the joy of such a meeting? Those eyes that had grown dim from wakefulness and tears now flash with delight at beholding the brightness which tells her Jesus is come. He calls her by her name; not with the tone of voice which pierced her soul when he addressed her from the Cross, but with an accent of joy and love, such as a son would take when telling a mother that he had triumphed. The Body which, three days ago, she had seen covered with Blood and dead, is now radiant with life, beaming with the reflections of divinity. He speaks to her words of tenderest affection, he embraces her, he kisses her. Who, we ask, would dare to describe this scene, which the devout Abbot Rupert says so inundated the soul of Mary with joy that it made her forget all the sorrow she had endured?

Nor must we suppose that the visit was a short one. In one of the revelations granted to the seraphic St Teresa, our Lord told her that when he appeared to his blessed Mother immediately after his Resurrection, he found her so overwhelmed with grief that she would soon have died; that it was not until several moments had passed that she was able to realize the immense joy of his presence; and that he remained a long time with her, in order to console her.[1]

Let us who love this blessed Mother, and have seen her offer up her Son on Calvary for our sake, let us affectionately rejoice in the happiness wherewith Jesus now repays her, and let us learn to compassionate her in her dolours. This is the first manifestation of our risen Jesus: it is a just reward for the unwavering faith which has dwelt in Mary's soul during these three days, when all but she had lost it. But it is time for him to show himself to others, that so the glory of his Resurrection may be made known to the world. His first visit was to her who is the dearest to him of all creatures, and who well deserved the favour; now, in his goodness,

[1] *Life of St Teresa, written by Herself;* in the *Additions.* See p. 402 in the translation by David Lewis, 1870.

he is about to console those devoted women, whose grief is, perhaps, too human, but their love is firm, and neither death nor the tomb have shaken it.

Yesterday, when sunset proclaimed to the Jews the end of the great Sabbath and the commencement of the Sunday, Magdalen and her companions went into the city and bought perfumes, wherewith this morning, at break of day, they purpose embalming the Body of their dear Master. They have spent a sleepless night. Before the dawn of day, Magdalen, Mary (the mother of James), and Salome, are on the road that leads to Calvary, for the sepulchre is there. So intent are they on the one object, that it never occurs to them until it is too late to provide for the removing of the heavy stone which closes the sepulchre. There is the seal, too, of the Governor, which must be broken before they can enter; there are the soldiers who are keeping guard: these difficulties are quite overlooked. It is early day-break when they reach the tomb. The first thing that attracts their attention is, that the stone has been removed, so that one can see into the sepulchre. The angel of the Lord, who had received the mission to roll back the stone, is seated on it, as upon a throne; he thus addresses the three holy women, who are speechless from astonishment and fear: 'Be not affrighted! Ye seek Jesus of Nazareth, who was crucified: he is risen, he is not here.' Then encouraging them to enter the sepulchre, he adds: 'Behold the place where they laid him!'[1]

These words should fill them with joy: but no; their faith is weak, and, as the Evangelist says, 'a trembling and fear seize them.'[2] The dear Remains they are in search of are gone: the angel tells them so: his saying that Jesus is risen fails to awaken their faith in the Resurrection: they had hoped to find the Body! While in the sepulchre, two other angels appear to them, and the place is filled with light. St Luke tells us that Magdalen and her companions 'bowed down their

[1] St Mark xvi 6. [2] *Ibid.* 8.

heads,' for they were overpowered with fear and disappointment. Then the angels said to them: 'Why seek ye the Living with the dead? Remember how he spake unto you, when he was yet in Galilee, saying: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again!"'[1] These words make some impression upon the holy women, and they begin to remember something of what our Lord had said of his Resurrection. 'Go!' said one of the angels, 'tell his disciples and Peter, that he is going before you into Galilee.'[2]

The three women leave the sepulchre and return with haste to the city; they are full of fear, and yet there is an irresistible feeling of joy mingled with their fear. They relate what they have seen: they have seen angels, and the sepulchre open, and Jesus' Body was not there. All three agree in their account; but the Apostles, as the Evangelist tells us, set it down to womanish excitement: 'Their words seem idle tales and they believe them not.'[3] The Resurrection, of which their divine Master had so clearly and so often spoken, never once crosses their mind. It is particularly to Peter and John that Magdalen relates the wonderful things she has seen and heard; but her own faith is still so weak! She went with the intention of embalming the Body of Jesus, and she found it not! She can speak of nothing but her disappointment: 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him!'[4]

Peter and John determine to go themselves to the sepulchre. They enter. They see the 'linen cloths lying'[5] upon the slab whereon the Body of Jesus had been placed; but the angels who are now keeping guard in the holy cave appear not to them. St John tells us that this was the moment he received the faith in the Resurrection: he believes.[6] We are now merely giving the history of the events of this greatest of days in the

[1] St Luke xxiv 5, 6, 7. [2] St Mark xvi 7. [3] St Luke xxiv 11.
[4] St John xx 2. [5] *Ibid.* 6. [6] *Ibid.* 8.

order in which they occurred: we will afterwards meditate upon them more leisurely, when the holy Liturgy brings them before us.

So far, Jesus has appeared to no one save his blessed Mother; the holy women have only seen the angels who spoke to them. These heavenly spirits bade them go and announce the Resurrection of their Master to the disciples and Peter. They are not told to bear the message to Mary; the reason is obvious: Jesus has already appeared to his Mother, and is with her while all these events are happening. The sun is now shedding his beams upon the earth, and the hours of the grand morning are speeding onwards: the Man-God is about to proclaim the triumph he has won for us over death. Let us reverently follow him in each of these manifestations, and attentively study the lessons they teach us.

As soon as Peter and John have returned, Magdalen hastens once more to the tomb of her dear Master. A soul like hers, ever earnest, and now tormented with anxiety, cannot endure to rest. Where is the Body of Jesus? Perhaps being insulted by his enemies? Having reached the door of the sepulchre, she bursts into tears. Looking in, she sees two angels, seated at either end of the slab on which her Jesus had been laid. They speak to her, for she knows not what to say: 'Woman! why weepest thou?' 'Because they have taken away my Lord, and I know not where they have laid him.' Without waiting for the angels to reply, she turns as though she would leave the sepulchre; when lo! she sees a man standing before her, and this man is Jesus.[1] She does not recognize him: she is in search of the dead Body of her Lord; she is absorbed in the resolution of giving it a second burial! Her love distracts her, for it is a love that is not guided by faith; her desire to find him as she thinks him to be blinds her from seeing him as he really is—living, and near her.

Jesus, with his wonted condescension, speaks to her: 'Woman! why weepest thou? Whom seekest

[1] St John xx.

thou?' Magdalen recognizes not this voice; her heart is dulled by an excessive and blind sentiment of grief; her spirit does not as yet know Jesus. Her eyes are fixed upon him; but her imagination persuades her that this man is the gardener, who has care of the ground about the sepulchre. She thinks within herself, 'This, perhaps, is he that has taken my Jesus!' and thereupon she thus speaks to him: 'Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away.'[1] How is our loving Redeemer to withstand this? If he praised her for the love she showed him in the pharisee's house, we may be sure he will now reward this affectionate simplicity. A single word, spoken to her with the tone of voice she so well understood, is enough: 'Mary!' 'Master!' exclaims the delighted and humble Magdalen.[2] All is now clear: she believes.

She rushes forward: she would kiss those sacred feet, as on the happy day when she received her pardon; but Jesus stays her; this is not the time for such a demonstration of her affection. Magdalen, the first witness of the Resurrection, is to be raised, in reward of her love, to the high honour of publishing the great mystery. It is not fitting that the blessed Mother should reveal the secret favour she has received from her Son: Magdalen is to proclaim what she has seen and heard at the sepulchre, and become, as the holy Fathers express it, the Apostle of the very Apostles. Jesus says to her: 'Go to my brethren, and say to them: I ascend to my Father and your Father, to my God and your God.'[3]

The second apparition of Jesus, then, is to Mary Magdalen: it is the first in testimony of his Resurrection, for the one to his blessed Mother was for another object. The Church will bring it before us on the Thursday of this week, and we will then make it the subject of our meditation. At present, let us adore the infinite goodness of our Redeemer, who, before seeking to fix the faith of his Resurrection in them that are to preach it to all nations,

[1] St John xx 15. [2] *Ibid.* 16. [3] *Ibid.* 17.

deigns to recompense the love of this woman, who followed him even to the Cross, was faithful to him after his death, and loved him most, because most forgiven. By thus showing himself to Magdalen, Jesus teaches us that he is more anxious to satisfy the love he bears his faithful creature than to provide for his own glory.

Magdalen loses no time in doing her Master's bidding. She hastens back to the city, and having come to the disciples, says to them: 'I have seen the Lord, and these things he said to me.'[1] But as yet they have not faith; John alone has received that gift, although he has seen nothing more than the empty sepulchre. Let us remember that after having fled like the rest of the disciples, he followed Jesus to Calvary, was present at his death, and was made the adopted son of Mary.

Meanwhile, Magdalen's two companions, Salome and Mary the mother of James, are following her, though slowly and at some distance, to Jerusalem. Jesus meets them, and greets them, saying: 'All hail.'[2] Overcome with joy they fall down and adore him, and kiss his sacred feet. It is the third apparition; and they that are favoured with it are permitted to do what was denied to the more favoured and fervent Magdalen. Before the day is over, Jesus will show himself to them whom he has chosen as the heralds of his glory; but he first wishes to honour those generous women who, braving every danger, and triumphing over the weakness of their sex, were more faithful to him, in his Passion, than the men he had so highly honoured as to make them his Apostles. When he was born in the stable at Bethlehem, the first he called to worship him in his crib were some poor shepherds; he sent his angels to invite them to go to him, before he sent the star to call the magi. So now,—when he has reached the summit of his glory, put the finish to all his works by his Resurrection, and confirmed our faith in his divinity by the most indisputable miracle,—he does not begin by instructing and enlightening his Apostles, but by instructing, consoling, and most

[1] St John xx 18. [2] St Matt. xxviii 9.

affectionately honouring these humble but courageous women. How admirable are the dispensations of our God! How sweet, and yet how strong![1] Well does he say to us by his prophet: 'My thoughts are not your thoughts!'[2]

Let us suppose, for a moment, that we had been permitted to arrange the order of these two mysteries. We should have summoned the whole world, kings and people, to go and pay homage at the crib. We should have trumpeted to all nations the miracle of miracles, the Resurrection of the Crucified, the victory over death, the restoration of mankind to immortality! But he who is 'the power and wisdom of God,'[3] Christ Jesus our Lord, has followed a very different plan. When born in Bethlehem he would have for his first worshippers a few simple-minded shepherds, whose power to herald the great event was confined to their own village: and yet the birthday of this little Child is now the era of every civilized nation. For the first witnesses of his Resurrection he chose three weak women; and yet the whole earth is now, at this very moment, celebrating the anniversary of this Resurrection. There is in it a mysterious feeling of joy unlike that of any other day throughout the year: no one can resist it, not even the coldest heart. The infidel who scoffs at the believer knows at least that this is Easter Sunday. Yea, in the very countries where paganism and idolatry are still rife, there are Christians whose voices unite with ours in singing the glorious *Alleluia* to our risen Jesus. Let us then cry out as Moses did, when the Israelites had crossed the Red Sea, and were keeping their first Pasch: 'Who, O Lord, is like unto thee, among the strong?'[4]

We will resume our history of the Resurrection when we come to the hour of each apparition. It is now time for us to unite with the Church in her Office of Matins. She has spent the greatest part of the night in administering that holy Sacrament of regeneration, which gives her a *new people;* and now she is about to offer to God the wonted tribute of her praise.

[1] Wisd. viii 1. [2] Isa. lv 8. [3] 1 Cor. i 24. [4] Exod. xv 1.

THE OFFICE OF MATINS

The Night-Office of every Sunday throughout the year consists of three portions, called Nocturns. Each Nocturn is composed of three Psalms with their Antiphons, followed by three Lessons and Responsories. These Nocturns are preceded by a Psalm, which is called the Invitatory, and end with the Ambrosian Hymn, the *Te Deum;* they begin after midnight, and are over by the aurora, when the still more solemn Office of Lauds is chanted. But this night has been almost wholly spent in the administration of Baptism, and when the holy Sacrifice is finished, it is close upon the hour of sunrise. It is necessary, therefore, to shorten the usual Night-Office, in order that the Canticles, wherewith the Church welcomes the return of light—the work and type of her divine Spouse—may be sung at the very time when the sun is shedding his first rays upon the earth. This is the reason of there being only one Nocturn for the Night-Office[1] of Easter Sunday.

After the secret recitation of the *Pater, Ave,* and *Credo,* the Church thus begins her Matins:

℣. Domine, labia mea aperies.
℟. Et os meum annuntiabit laudem tuam.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto;
Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

℣. O Lord! thou wilt open my lips.
℟. And my mouth shall declare thy praise.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

Then follows, with the glad chorus announcing the Resurrection, the Invitatory Psalm, whereby the Church

[1] The modern appellation of *Matins* has been given to this portion of the Divine Office because it is now celebrated in the *morning*.

invites her children to come and adore the Lord their God. To-day, it is the angels who tell the mystery to Magdalen and her companions: let us listen to the glorious tidings, for they are addressed to us also.

INVITATORY

Surrexit Dominus vere, Alleluia.

The Lord hath truly risen, Alleluia.

PSALM 94

Venite, exsultemus Domino, jubilemus Deo Salutari nostro, præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Come, let us praise the Lord with joy, let us joyfully sing to God our Saviour; let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

Surrexit Dominus vere, Alleluia.

The Lord hath truly risen, Alleluia.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

For the Lord is a great God, and a great King above all gods; for in his hand are all the ends of the earth, and the heights of the mountains are his.

Alleluia.

Allcluia.

Quoniam ipsius est mare et ipse fecit illud, et aridam fundaverunt manus ejus. Venite, adoremus, et procidamus ante Deum: ploremus coram Domino qui fecit nos, quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.

For the sea is his, and he made it, and his hands formed the dry land. Come, let us adore and fall down before God: let us weep before the Lord that made us, for he is the Lord our God: and we are his people, and the sheep of his pasture.

Surrexit Dominus vere, Alleluia.

The Lord hath truly risen, Alleluia.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione, secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

To-day, if ye shall hear his voice, harden not your hearts, as in the provocation according to the day of temptation in the wilderness: where your fathers tempted me, *me the Lord;* they proved me, and saw my works.

Alleluia.

Alleluia.

Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Surrexit Dominus vere, Alleluia.

Gloria Patri, et Filio, et Spiritui Sancto;

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

Alleluia.

Surrexit Dominus vere, alleluia.

Forty years was I nigh unto this generation, and I said: These always err in heart: and these men have not known my ways; so I swore in my wrath that they shall not enter into my rest.

The Lord hath truly risen, Alleluia.

Glory be to the Father, and to the Son, and to the Holy Ghost;

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

Alleluia.

The Lord hath truly risen, alleluia.

The Invitatory is always followed by a Hymn; but out of a motive of respect for this great Solemnity, the Church would observe the ancient form of her Offices, in which there were no Hymns, for they were not introduced till a comparatively later period. She observes this same exclusion of Hymns during the whole week. After the Invitatory, then, immediately follow the three Psalms.

The first speaks of the virtues and happiness of the just man, and as the holy Fathers have interpreted it, refers to Christ, who is the New Man that came down from heaven; he was the faithful observer of the divine law, which the first Adam transgressed; the eternal Father glorified him on this day of his Resurrection.

ANT. Ego sum qui sum, et consilium meum non est cum impiis: sed in lege Domini voluntas mea est, alleluia.

ANT. I am who am, and my counsel is not with the ungodly: but my will is in the law of the Lord, alleluia.

PSALM I

Beatus vir qui non abiit in consilio impiorum, et in via peccatorum non stetit: et in cathedra pestilentiæ non sedit.

Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence.

Sed in lege Domini voluntas ejus: et in lege ejus meditabitur die ac nocte.

Et erit tanquam lignum quod plantatum est secus decursus aquarum: quod fructum suum dabit in tempore suo.

Et folium ejus non defluet: et omnia quæcumque faciet, prosperabuntur.

Non sic impii, non sic: sed tanquam pulvis, quem projicit ventus a facie terræ.

Ideo non resurgent impii in judicio: neque peccatores in concilio justorum.

Quoniam novit Dominus viam justorum: et iter impiorum peribit.

ANT. Ego sum qui sum, et consilium meum non est cum impiis: sed in lege Domini voluntas mea est, alleluia.

But his will is in the law of the Lord, and on his law he shall meditate day and night.

And he shall be like a tree, which is planted near the running waters; which shall bring forth its fruit in due season.

And his leaf shall not fall off; and all whatsoever he shall do shall prosper.

Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

Therefore the wicked shall not rise again in judgement: nor sinners in the council of the just.

For the Lord knoweth the way of the just: and the way of the wicked shall perish.

ANT. I am who am, and my counsel is not with the ungodly: but my will is in the law of the Lord, alleluia.

The second Psalm tells us how the Synagogue formed a plot against Christ. The Jews put to death the Messias who came to save them; but they could not prevent his Resurrection. He is the Son of Man, but he is also the Son of God: he begins his reign over the whole human race this very day. Woe to Israel that knew not the day of his visitation!

ANT. Postulavi Patrem meum, alleluia: dedit mihi gentes, alleluia, in hæreditatem, alleluia.

ANT. I have asked of my Father, alleluia: he hath given me the gentiles, alleluia, for an inheritance, alleluia.

PSALM 2

Quare fremuerunt gentes: et populi meditati sunt inania?

Adstiterunt reges terræ, et principes convenerunt in unum: adversus Dominum, et adversus Christum ejus.

Why have the gentiles raged, and the people devised vain things?

The kings of the earth stood up, and the princes met together against the Lord, and against his Christ.

Dirumpamus vincula eorum: et projiciamus a nobis jugum ipsorum.

Qui habitat in cœlis, irridebit eos: et Dominus subsannabit eos.

Tunc loquetur ad eos in ira sua: et in furore suo conturbabit eos.

Ego autem constitutus sum Rex ab eo super Sion montem sanctum ejus: prædicans præceptum ejus.

Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

Postula a me, et dabo tibi gentes hæreditatem tuam: et possessionem tuam terminos terræ.

Reges eos in virga ferrea: et tanquam vas figuli confringes eos.

Et nunc, reges, intelligite: erudimini qui judicatis terram.

Servite Domino in timore: et exultate ei cum tremore.

Apprehendite disciplinam, nequando irascatur Dominus: et pereatis de via justa.

Cum exarserit in brevi ira ejus: beati omnes qui confidunt in eo.

ANT. Postulavi Patrem meum, alleluia: dedit mihi gentes, alleluia, in hæreditatem, alleluia.

They said: Let us break their bonds asunder: and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

Then shall he speak to them in his anger, and trouble them in his rage.

But I am appointed King by him over Sion, his holy mountain, preaching his commandment.

The Lord hath said to me: Thou art my Son, this day have I begotten thee.

Ask of me, and I will give thee the gentiles for thine inheritance, and the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

And now, O ye kings, understand: receive instruction, ye that judge the earth.

Serve ye the Lord with fear: and rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry, and ye perish from the just way.

When his wrath shall be kindled in a short time, blessed are all they that trust in him.

ANT. I have asked of my Father, alleluia: he hath given me the gentiles, alleluia, for an inheritance, alleluia.

The third Psalm is a prophecy of the Resurrection of Christ. His enemies would have that he was abandoned by God. He *slept* in the tomb; but God *protected* him, and he *arose*, the conqueror of his *adversaries*.

ANT. Ego dormivi, et somnum cepi: et exsurrexi, quoniam Dominus suscepit me. Alleluia, alleluia.

ANT. I have slept, and taken my sleep: and I have risen up, because the Lord hath protected me. Alleluia, alleluia.

PSALM 3

Domine, quid multiplicati sunt qui tribulant me? multi insurgunt adversum me.

Multi dicunt animæ meæ: Non est salus ipsi in Deo ejus.

Tu autem, Domine, susceptor meus es: gloria mea, et exaltans caput meum.

Voce mea ad Dominum clamavi: et exaudivit me de monte sancto suo.

Ego dormivi, et soporatus sum: et exsurrexi, quia Dominus suscepit me.

Non timebo millia populi circumdantis me: exsurge Domine, salvum me fac, Deus meus.

Quoniam tu percussisti omnes adversantes mihi sine causa: dentes peccatorum contrivisti.

Domini est salus: et super populum tuum benedictio tua.

ANT. Ego dormivi, et somnum cepi: et exsurrexi, quoniam Dominus suscepit me. Alleluia, alleluia.

℣. Surrexit Dominus de sepulchro, alleluia.

℟. Qui pro nobis pependit in ligno, alleluia.

Why, O Lord, are they multiplied that afflict me? Many are they who rise up against me.

Many say to my soul: There is no salvation for him in his God.

But thou, O Lord, art my protector, my glory, and the lifter up of my head.

I have cried to the Lord with my voice: and he hath heard me from his holy hill.

I have slept, and have taken my rest: and I have risen up, because the Lord hath protected me.

I will not fear thousands of the people surrounding me: arise, O Lord, save me, O my God.

For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

Salvation is of the Lord: and thy blessing is upon thy people.

ANT. I have slept, and taken my sleep: and I have risen up, because the Lord hath protected me. Alleluia, alleluia.

℣. The Lord hath risen from the tomb, alleluia.

℟. Who for our sake was nailed to the Cross, alleluia.

The priest begins the first two words of the Lord's Prayer:

Pater noster. Our Father.

The rest is said in silence, as far as the last two petitions; when the priest says aloud:

℣. Et ne nos inducas in tentationem. ℣. And lead us not into temptation.

The choir answers:

℟. Sed libera nos a malo. ℟. But deliver us from evil.

Then the priest:

Exaudi, Domine Jesu Christe, preces servorum tuorum, et miserere nobis, qui cum Patre et Spiritu Sancto vivis et regnas in sæcula sæculorum.

Graciously hear, O Lord Jesus Christ, the prayers of thy servants, and have mercy upon us: who with the Father and the Holy Ghost livest and reignest for ever and ever.

The choir answers:

Amen. Amen.

Then one of the choir turns towards the priest, and, bowing down, says:

Jube, Domne, benedicere.

Pray, Father, give thy blessing.

The priest gives his blessing in these words:

BENEDICTIO. Evangelica lectio sit nobis salus et protectio.
℟. Amen.

BLESSING. May the reading of the Gospel bring us salvation and protection.
℟. Amen.

He who asked the blessing, then reads the first few words of the Gospel for the Mass of Easter Sunday: after this he opens the homilies of St Gregory the Great, from which he takes a few passages as a commentary upon the sacred text.

Lectio sancti Evangelii secundum Marcum.

Cap. XVI.

In illo tempore: Maria Magdalene, et Maria Jacobi, et Salome, emerunt aromata: ut venientes ungerent Jesum. Et reliqua.

Lesson from the holy Gospel according to Mark.

Ch. XVI.

At that time, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming they might anoint Jesus. And the rest.

LESSON I

Homilia sancti Gregorii Papæ.

Audistis, fratres charissimi, quod sanctæ mulieres, quæ

Homily of St Gregory, Pope.

You have heard, dearly beloved brethren, how the holy

Dominum fuerant secutæ, cum aromatibus ad monumentum venerunt, et ei quem viventem dilexerant, etiam mortuo studio humanitatis obsequuntur. Sed res gesta, aliquid in sancta Ecclesia signat gerendum. Sic quippe necesse est audiamus quæ facta sunt, quatenus cogitemus etiam quæ nobis sunt ex eorum imitatione facienda. Et nos ergo in eum, qui est mortuus, credentes, si odore virtutum referti, cum opinione bonorum operum Dominum quærimus, ad monumentum profecto illius cum aromatibus venimus. Illæ autem mulieres angelos vident, quæ cum aromatibus venerunt: quia videlicet illæ mentes supernos cives aspiciunt, quæ cum virtutum odoribus ad Dominum per sancta desideria proficiscuntur.

℟. Angelus Domini descendit de cælo, et accedens revolvit lapidem, et super eum sedit, et dixit mulieribus: Nolite timere: scio enim quia crucifixum quæritis, jam surrexit: venite et videte locum, ubi positus erat Dominus, alleluia.

℣. Et introeuntes in monumentum, viderunt juvenem sedentem in dextris, coopertum stola candida, et obstupuerunt; qui dixit illis:

Nolite timere, etc.
Gloria Patri, etc.

Repeat: Angelus Domini.

Benedictio. Divinum auxilium maneat semper nobiscum. ℟. Amen.

women, who had followed the Lord, came, with sweet spices, to the sepulchre, and how, having loved him while he lived, they would honour him, now that he is dead, with proofs of their affection. But this that they did, teaches what we, the members of the Church, should do: for we should so hearken to what was done, as that we may learn what we must do in order to imitate them. Now, we who believe in him who was dead, if laden with the fragrance of virtue, and with the reputation of good works, we seek the Lord, we may truly be said to come to the sepulchre with sweet spices. Moreover, the women, who came with sweet spices, saw angels; for those souls do come to the vision of the heavenly citizens, who, fragrant in virtue, tend to their Lord by holy desires.

℟. The angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it, and said to the women: Fear not: for I know that ye seek the Crucified: he is risen: come and see the place where the Lord was laid, alleluia.

℣. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished: who saith to them:

Fear not, etc.
Glory be to the Father, etc.

Repeat: The angel of the Lord.

Blessing. May the divine assistance remain always with us. ℟. Amen.

LESSON II

Notandum vero nobis est, quidnam sit, quod in dextris sedere angelus cernitur. Quid namque per sinistram nisi vita præsens: quid vero per dexteram, nisi perpetua vita designatur? Unde in Canticis canticorum scriptum est: Læva ejus sub capite meo, et dextera illius amplexabitur me. Quia ergo Redemptor noster jam præsentis vitæ corruptionem transierat, recte angelus qui nuntiare perennem ejus vitam venerat, in dextera sedebat. Qui stola candida coopertus apparuit: quia festivitatis nostræ gaudia nuntiavit. Candor etenim vestis, splendorem nostræ denuntiat solemnitatis. Nostræ, dicamus an suæ? Sed ut fateamur verius, et suæ dicamus, et nostræ. Illa quippe Redemptoris nostri resurrectio et nostra festivitas fuit, quia nos ad immortalitatem reduxit: et angelorum festivitas exstitit, quia nos revocando ad cœlestia, eorum numerum implevit.

℟. Cum transisset Sabbatum, Maria Magdalene, et Maria Jacobi, et Salome, emerunt aromata: Ut venientes ungerent Jesum, alleluia, alleluia.

℣. Et valde mane una sabbatorum veniunt ad monumentum, orto jam sole.

Ut venientes.
Gloria Patri.
Ut venientes.

Let us also take notice, how the angel is seen to be seated on the right hand. What means this? This present life is signified by the left hand; eternal life by the right. Hence we have in the Canticle of Canticles: His left hand is under my head, and his right hand shall embrace me. Because, therefore, our Redeemer had passed from this present corruptible life, it was fitting that the angel, who came to announce his immortal life, should sit on the right side. The angel was clad in a white robe, because he came to herald the joy of our feast. The beauty of his robe tells us of the splendour of our solemnity. Ought I not to say *his* rather than *ours?* To speak correctly, the solemnity is both his and ours; for our Redeemer's Resurrection was our feast, because it restored us to immortality; and it was the feast of the angels, because, by recalling us to heaven, it filled up their number.

℟. When the Sabbath was past, Mary Magdalen, and Mary, the mother of James, and Salome, bought sweet spices, that coming, they might anoint Jesus, alleluia, alleluia.

℣. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.

That coming.
Glory be to the Father.
That coming.

BENEDICTIO. Ad societatem civium supernorum perducat nos Rex angelorum. ℟. Amen.

BLESSING. May the King of angels lead us to the society of heavenly citizens. ℟. Amen.

LESSON III

In sua ergo ac nostra festivitate angelus in albis vestibus apparuit: quia dum nos per resurrectionem Dominicam ad superna reducimur, cœlestis patriæ damna reparantur. Sed quid advenientes feminas affatur, audiamus. Nolite expavescere. Ac si aperte dicat: Paveant illi, qui non amant adventum supernorum civium: pertimescant, qui carnalibus desideriis pressi, ad eorum se societatem pertingere posse desperant. Vos autem cur pertimescitis quæ vestros concives videtis? Unde Matthæus angelum apparuisse describens, ait: Erat aspectus ejus sicut fulgur, et vestimenta ejus sicut nix. In fulgore etenim terror timoris est, in nive autem blandimentum candoris.

On this, then, both his and our feast, the angel appeared clad in white robes, because, when we were restored to heaven by Jesus' Resurrection, the celestial country recovered its losses. But let us listen to the words he addresses to the women on their coming to the sepulchre: Fear not! says he. It was as though he said: 'Let them fear that love not the visit of heaven's citizens: let them fear who, being weighed down by carnal desires, despair of ever being able to reach heaven. But why should you fear, who behold here your fellow-citizens?' Hence, St Matthew, describing the angel's apparition, says: His countenance was as lightning, and his raiment as snow. The lightning expresses something that causes fear; the snow denotes the affability of a sincere friend.

HYMN OF THANKSGIVING

Te Deum laudamus: te Dominum confitemur.

Te æternum Patrem: omnis terra veneratur.

Tibi omnes angeli: tibi cœli, et universæ potestates.

Tibi Cherubim et Seraphim: incessabili voce proclamant.

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth!

Pleni sunt cœli et terra majestatis gloriæ tuæ.

We praise thee, O God! we acknowledge thee to be our Lord.

Thee, the Father everlasting, all the earth doth worship.

To thee the angels, to thee the heavens, and all the powers:

To thee the Cherubim and Seraphim cry out without ceasing:

Holy, holy, holy, Lord God of Sabaoth!

Full are the heavens and the earth of the majesty of thy glory.

Te gloriosus Apostolorum chorus.
Te prophetarum laudabilis numerus.
Te martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur Ecclesia,

Thee the glorious choir of the Apostles.
Thee the laudable company of the prophets.
Thee the white-robed army of martyrs doth praise.
Thee the holy Church throughout the world doth acknowledge,

Patrem immensæ majestatis,
Venerandum tuum verum, et unicum Filium,
Sanctum quoque Paraclitum Spiritum.
Tu Rex gloriæ, Christe.

The Father of incomprehensible majesty.
Thy adorable, true, and only Son,
And the Holy Ghost, the Paraclete.
Thou, O Christ, art the King of glory.

Tu Patris sempiternus es Filius.
Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum.
Tu devicto mortis aculeo, aperuisti credentibus regna cœlorum.
Tu ad dexteram Dei sedes: in gloria Patris.

Thou art the everlasting Son of the Father.
Thou being to take upon thee to deliver man, didst not disdain the Virgin's womb.
Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.
Thou sittest at the right hand of God, in the glory of the Father.

Judex crederis esse venturis.

Thee we believe to be the Judge to come.

All kneel at the following verse :

Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.

We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.

Æterna fac cum sanctis tuis in gloria numerari.
Salvum fac populum tuum, Domine: et benedic hæreditati tuæ.
Et rege eos, et extolle illos usque in æternum.
Per singulos dies benedicimus te.
Et laudamus nomen tuum in sæculum: et in sæculum sæculi.
Dignare, Domine, die isto, sine peccato nos custodire.

Make them to be numbered with thy saints in eternal glory.
O Lord, save thy people, and bless thine inheritance.

And govern them, and exalt them for ever.
Every day, we magnify thee.

And we praise thy name for ever and ever.
Vouchsafe, O Lord, to keep us this day without sin.

Miserere nostri, Domine: miserere nostri.	Have mercy on us, O Lord, have mercy on us.
Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.	Let thy mercy, O Lord, be upon us, as we have put our trust in thee.
In te, Domine, speravi: non confundar in æternum.	In thee, O Lord, have I put my trust: let me not be confounded for ever.

In most of the churches in the West, during the Middle Ages, as soon as the third Lesson was read, and before the *Te Deum*, the clergy went in procession, singing a Responsory, to the chapel where the Blessed Sacrament had been kept since Maundy Thursday, which was called the *Chapel of the Sepulchre*. Three clerics were vested in albs, and represented Magdalen and her two companions. When the procession reached the chapel, two deacons, in white dalmatics, who were standing at either end of the tomb, thus addressed the three clerics:

Quem quæritis in sepulchro, o christicolæ ?	Whom seek you in the sepulchre, friends of Christ ?

The clerics answered:

Jesum Nazarenum, o cœlicolæ !	Jesus of Nazareth, O ye citizens of heaven !

Then the deacons:

Non est hic; surrexit sicut prædixerat: ite, nunciate quia surrexit.	He is not here; he hath risen as he foretold: go, say that he is risen.

The three clerics here went to the altar, and, raising up the cloths which covered it, they reverently kissed the stone. Then turning towards the bishop and the clergy, they sang these words:

Alleluia ! Resurrexit Dominus hodie: resurrexit Leo fortis, Christus Filius Dei.	Alleluia ! This day the Lord hath risen: the strong Lion, Christ the Son of God, hath risen.

Two cantors stepped forward towards the altar steps, on which the clerics were standing, and addressed them in these words of the Sequence:

Dic nobis, Maria, Quid vidistis in via ?	Tell us, O Mary, what sawest thou on the way ?

The first cleric, who represented Magdalen, answered:

Sepulchrum Christi viventis, Et gloriam vidi resurgentis.	I saw the sepulchre of the living Christ: I saw the glory of him that had risen.

The second cleric, who represented Mary, the mother of James, added:

Angelicos testes, Sudarium et vestes.	I saw the angels that were the witnesses: I saw the winding-sheet and the cloths.

The third cleric, who represented Salome, completed the reply thus:

Surrexit Christus spes mea. Præcedet vos in Galilæam.	Christ, my hope, hath risen! He shall go before you into Galilee.

The two cantors answered with this protest of faith:

Credendum est magis soli Mariæ veraci, Quam Judæorum Pravæ cohorti.	It behoves us to believe the single testimony of the truthful Mary, rather than the whole host of wicked Jews.

Then the whole of the clergy joined in this acclamation:

Scimus Christum surrexisse A mortuis vere: Tu nobis, victor Rex, miserere.	We know that Christ hath truly risen from the dead. Do thou, O conqueror and King! have mercy on us.

The two deacons then opened the tabernacle. Taking the pyx, in which was the Blessed Sacrament, they laid it upon a portable throne, or brancard, and the procession returned to the high altar. Clouds of incense perfumed the way, and the following beautiful Responsory was enthusiastically sung. The first part is composed of words from the Epistle of St Paul to the Romans; the Versicle is taken from the Greek Liturgy. The music is worthy of the words.

℟. Christus resurgens ex mortuis, jam non moritur: mors illi ultra non dominabitur; quod enim mortuus	℟. Christ rising again from the dead, dieth now no more; death shall no more have dominion over him; for in that

est peccato, mortuus est semel: Quod autem vivit, vivit Deo, alleluia, alleluia.

℣. Dicant nunc Judæi, quomodo milites custodientes sepulchrum perdiderunt Regem, ad lapidis positionem; quare non servabant Petram justitiæ? Aut sepultum reddant, aut resurgentem adorent nobiscum dicentes:

Quod autem vivit, vivit Deo, alleluia, alleluia.

he died, he died once: but in that he liveth, he liveth unto God, alleluia, alleluia.

℣. Let the Jews now tell us, how the soldiers, who guarded the sepulchre, lost the King, though they had placed a rock over him. Why kept they not the Rock of justice? Either let them restore the buried One, or adore with us the risen One, saying: But in that he liveth, he liveth unto God, alleluia, alleluia.

The procession having reached the sanctuary, the deacons placed the blessed Sacrament upon the altar. The bishop, after offering the homage of incense, entoned the *Te Deum*, in thanksgiving for the Resurrection of our Redeemer.

This touching ceremony, which probably originated what were called *The Mysteries*, was not one of the traditions of the Roman Liturgy; still, it was an expression of the lively and simple faith of the Middle Ages. It gradually fell into disuse during the sixteenth and seventeenth centuries, when men became absorbed in material things, and lost that appreciation of the supernatural which their forefathers loved to encourage by every possible means. The ceremony we have just described varied in the manner of its being carried out; but we have given its chief traits, such as we find them mentioned in the ancient Ordinaries of our cathedrals.

The Churches of Bohemia, Hungary, and Poland keep up, even to this day, the custom borrowed from the Orientals, of spending the night preceding Easter Sunday in prayer. At break of day, the hour of the Resurrection, the Blessed Sacrament is taken from the sepulchre, and a solemn Benediction is given. Up to quite a recent period, in certain towns of Spain, two processions started from the principal church: in one was borne a statue of the Blessed Virgin, which was covered with a veil; in the other, the Blessed Sacrament

was carried under a canopy. The two separated, and marched in silence through the streets, until the sun appeared on the horizon, when they met at an appointed place. The veil that covered the statue of the holy Mother of God was then removed, and the whole people sang the Anthem, *Regina cœli, lætare!* thus commemorating the joy experienced by Mary when she was visited by Jesus after his Resurrection, that same Jesus who was there really present in the adorable Sacrament. The two processions then returned together to the church.

Another demonstration of Paschal joy consisted in the kiss of peace given by the faithful in the church at the announcement of the Resurrection hour. This custom, which was taken from the Oriental Churches, was kept up in the west until the sixteenth century. In some places, it was at the beginning of Matins that this kiss of peace was given, and with these words: *Surrexit Christus!*—Christ is risen! In others, again, it was given after the ceremony we have been describing. In the Greek Liturgy, the following stanzas were sung during the time:

Pascha jucundissimum, Pascha Domini, Pascha, Pascha sacratissimum, illuxit nobis. Pascha! in gaudio nos invicem amplexemur. O Pascha, tristitiæ pretium! etenim ex sepulchro, tanquam ex thalamo, Christus hodie resplendens, mulieres læta dulcedine replevit, dicens: Prædicate Apostolis.

Dies est Resurrectionis: splendescamus, diem festum agentes, et amplexemur nos invicem, fratres nuncupemus etiam odientes nos; omnia dimittamus propter Resurrectionem, et ita clamemus: Surrexit Christus a mortuis, mortem morte conterens, et

The most joyous Pasch, the Pasch of the Lord, the Pasch, the most holy Pasch, has shone upon us! let us embrace each other with joy. O Pasch! thou recompense of our sorrow! for from his sepulchre, as from a bride-chamber, Christ hath this day risen resplendent, and hath filled the women with glad consolation, saying to them: Tell it to my Apostles!

It is the Resurrection day: let us be radiant with joy as we keep the feast, and let us embrace one another, and call even them that hate us, brethren. Let us forgive all offences for the Resurrection's sake, and thus let us sing: Christ hath risen from the dead; he hath

jacentibus in monumentis vitam suppeditans.

conquered death by death, and hath given life to them that lay in their graves.

We are all brethren: Jesus' Resurrection has made us doubly so, for, as the Apostle says, he is 'the First-born from the dead.'[1] He made us brethren by assuming our nature in his Incarnation; he renewed and made closer the fraternity by rising from the tomb, and opening to each of us the path to immortality. He is our elder Brother in that new life which dieth now no more. Whilst celebrating his victory, let us all be united together in mutual charity: it is his wish, it is the Pasch: it is the banquet-day of fraternal love!

LAUDS

Every day throughout the year, the Church offers a special service to God, which is intended as the Office of the aurora. It is called Lauds, because it is mainly composed of Psalms of praise. The mystery honoured by this Morning-Service is the Resurrection: how fervently, how joyously, ought we to sing our Lauds on the very day of that grand mystery! Let us, therefore, unite with our dear mother the Church: she is beaming with gladness; for her Jesus, her Sun of justice, whose light has been clouded for three long days, is now risen in all his splendour.

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

The first Psalm of Lauds shows us our Jesus rising from his tomb like a King *clothed with beauty*, and like

[1] Coloss. i 18.

a conqueror *girded with strength*. By his Resurrection, he restores man to the immortality he had forfeited. *Wonderful are the surges of the sea;* but far more so is the power of the risen Jesus, our *Lord*. Let us, by the *holiness* of our lives, prove ourselves worthy of heaven—that *House* which he has now thrown open to us.

ANT. Angelus autem Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Alleluia, alleluia.

ANT. And the angel of the Lord descended from heaven; and going to the stone, rolled it back, and sat on it. Alleluia, alleluia.

PSALM 92

Dominus regnavit, decorum indutus est: indutus est Dominus fortitudinem, et præcinxit se.

Etenim firmavit orbem terræ: qui non commovebitur.

Parata sedes tua ex tunc: a sæculo tu es.

Elevaverunt flumina Domine: elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos: a vocibus aquarum multarum.

Mirabiles elationes maris: mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis: domum tuam decet sanctitudo, Domine, in longitudinem dierum.

ANT. Angelus autem Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Alleluia, alleluia.

The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For *to-day, by his Resurrection*, he hath established the world, which shall not be moved.

Thy throne, *O conqueror of death*, is prepared from old: thou art from everlasting.

The floods have lifted up, O Lord, the floods have lifted up their voice.

The floods have lifted up their waves, with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, *which is thy Church*, unto length of days.

ANT. And the angel of the Lord descended from heaven; and going to the stone, rolled it back, and sat on it. Alleluia, alleluia.

The following Psalm invites to the *courts* of the Lord *all* the inhabitants of *the earth*, there to celebrate this

great solemnity, this Feast of feasts. Jesus is our divine Shepherd, and we are the *sheep of his pasture.* Though the mighty conqueror and *God,* yet is he *sweet* and compassionate. Let us celebrate his triumph in *exceeding great joy,* and with grateful *gladness.*

ANT. Et ecce terræmotus factus est magnus: Angelus enim Domini descendit de cœlo. Alleluia.

ANT. And behold! there was a great earthquake: for an angel of the Lord came down from heaven, alleluia.

PSALM 99

Jubilate Deo omnis terra: servite Domino in lætitia.

Introite in conspectu ejus: in exsultatione.

Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

Populus ejus, et oves pascuæ ejus, introite portas ejus in confessione: atria ejus in hymnis, confitemini illi.

Laudate nomen ejus quoniam suavis est Dominus, in æternum misericordia ejus: et usque in generationem et generationem veritas ejus.

ANT. Et ecce terræmotus factus est magnus: Angelus enim Domini descendit de cœlo. Alleluia.

Sing joyfully to God, all the earth! serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

Know ye, that the Lord is God; he made us, and not we ourselves.

We are his people, and the sheep of his pasture; go ye into his gates with praise: into his courts with hymns, and give glory to him.

Praise ye his name, for the Lord is sweet; his mercy endureth for ever: and his truth to generation and generation.

ANT. And behold! there was a great earthquake: for an angel of the Lord came down from heaven, alleluia.

The following Psalm is the prayer of the faithful soul to her God *at break of day.* From the first waking, she *thirsts after* the great *God,* her Creator and Redeemer. But on this day of Easter, she delightedly contemplates him in all the magnificence of his *glory,* and the whole world is filled with it. All men are now one in unity of sentiment; all are keeping the Pasch; there is not a nation under heaven where the great mystery is not known. Let us pray that all may understand it, love it, and share in its joy.

ANT. Erat autem aspectus ejus sicut fulgur, vestimenta autem ejus sicut nix. Alleluia, alleluia.

ANT. And his countenance was as lightning, and his raiment was as snow. Alleluia, alleluia.

PSALM 62

Deus, Deus meus: ad te de luce vigilo.

Sitivit in te anima mea: quam multipliciter tibi caro mea.

In terra deserta, et invia, et inaquosa: sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam.

Quoniam melior est misericordia tua super vitas: labia mea laudabunt te.

Sic benedicam te in vita mea: et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea: et labiis exsultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te: quia fuisti adjutor meus.

Et in velamento alarum tuarum exsultabo, adhæsit anima mea post te: me suscepit dextera tua.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: quia obstructum est os loquentium iniqua.

O God, my God, to thee do I watch at break of day.

For thee my soul hath thirsted, for thee my flesh, oh! how many ways!

In a desert land, and where there is no way, and no water: so, in the sanctuary have I come before thee, to see thy power and thy glory.

For thy mercy is better than lives: thee my lips shall praise.

Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness, *O Bread of life!* and my mouth shall praise thee with joyful lips.

If I have remembered thee upon my bed, I will meditate on thee in the morning: because thou hast been my helper.

And I will rejoice under the covert of thy wings; my soul hath stuck close to thee: thy right hand hath received me.

But they have sought my soul in vain; they shall go into the lower parts of the earth: they shall be delivered into the hands of the sword, they shall be portions of foxes.

But *man being set free* shall, *like a* king, rejoice in God; all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

ANT. Erat autem aspectus ejus sicut fulgur, vestimenta autem ejus sicut nix. Alleluia, alleluia.

ANT. And his countenance was as lightning, and his raiment was as snow. Alleluia, alleluia.

The Canticle, in which the three children, in the fiery furnace of Babylon, bid all creatures of God *bless* his name, is sung by the Church in the Lauds of every great feast. It gives a voice to *all* creatures, and invites the whole universe to *bless* its divine author. How just it is, that on this day heaven and earth should unite in giving glory to the great God, who, by his Death and Resurrection, repairs the injury done to them by sin!

ANT. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui, alleluia.

ANT. The guards were terrified with fear of him, and became as men struck dead, alleluia.

CANTICLE OF THE THREE CHILDREN

(*Dan.* iii)

Benedicite omnia opera Domini Domino: laudate et superexaltate eum in sæcula.

Benedicite angeli Domini Domino: benedicite cœli Domino.

Benedicite aquæ omnes quæ super cœlos sunt Domino: benedicite omnes virtutes Domini Domino.

Benedicite sol et luna Domino: benedicite stellæ cœli Domino.

Benedicite omnis imber et ros Domino: benedicite omnes spiritus Dei Domino.

Benedicite ignis et æstus Domino: benedicite frigus et æstus Domino.

Benedicite rores et pruina Domino: benedicite gelu et frigus Domino.

Benedicite glacies et nives Domino: benidicite noctes et dies Domino.

All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

O ye dews and hoar frosts, bless the Lord: O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

Benedicite lux et tenebræ Domino: benedicite fulgura et nubes Domino.

Benedicat terra Dominum: laudet et superexaltet eum in sæcula.

Benedicite montes et colles Domino: benedicite universa germinantia in terra Domino.

Benedicite fontes Domino: benedicite maria et flumina Domino.

Benedicite cete et omnia quæ moventur in aquis Domino: benedicite omnes volucres cœli Domino.

Benedicite omnes bestiæ et pecora Domino: benedicite filii hominum Domino.

Benedicat Israel Dominum: laudet et superexaltet eum in sæcula.

Benedicite sacerdotes Domini Domino: benedicite servi Domini Domino.

Benedicite spiritus et animæ justorum Domino: benedicite sancti et humiles corde Domino.

Benedicite Anania, Azaria, Misael Domino: laudate et superexaltate eum in sæcula.

Benedicamus Patrem et Filium cum Sancto Spiritu: laudemus, et superexaltemus eum in sæcula.

Benedictus es, Domine, in firmamento cœli: et laudabilis et gloriosus, et superexaltatus in sæcula.

ANT. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui, alleluia.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

Oh! let the earth bless the Lord: let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

Oh! let Israel bless the Lord: let it praise and exalt him above all for ever.

O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, Misael, bless ye the Lord: praise and exalt him above all for ever.

Let us bless the Father and the Son, with the Holy Ghost; let us praise and exalt him above all for ever.

Blessed art thou, O Lord, in the firmament of heaven; and worthy of praise, and glorious, and exalted above all, for ever.

ANT. The guards were terrified with fear of him, and became as men struck dead, alleluia.

The last Psalm of Lauds sings the *praise* of the Lord, and urges all creatures to bless his holy *name*. It has a great resemblance with the Canticle of the three children.

ANT. Respondens autem angelus dixit mulieribus: Nolite timere: scio enim quod Jesum quæritis, alleluia.

ANT. And the angel answering, said to the women: Fear not: for I know that ye seek Jesus, alleluia.

PSALM 148

Laudate Dominum de cœlis: laudate eum in excelsis.

Laudate eum omnes angeli ejus: laudate eum omnes virtutes ejus.

Laudate eum sol et luna: laudate eum omnes stellæ et lumen.

Laudate eum cœli cœlorum: et aquæ omnes, quæ super cœlos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt: ipse mandavit, et creata sunt.

Statuit ea in æternum, et in sæculum sæculi: præceptum posuit, et non præteribit.

Laudate Dominum de terra: dracones et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum: quæ faciunt verbum ejus.

Montes et omnes colles: ligna fructifera, et omnes cedri.

Bestiæ et universa pecora: serpentes, et volucres pennatæ.

Reges terræ et omnes populi: principes, et omnes judices terræ.

Juvenes, et virgines, senes cum junioribus, laudent nomen Domini: quia exaltatum est nomen ejus solius.

Confessio ejus super cœlum et terram: et exaltavit cornu populi sui.

Praise ye the Lord from the heavens: praise ye him in the high places.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, O sun and moon: praise ye him, all ye stars and light.

Praise him, ye heavens of heavens: and let all the waters, that are above the heavens, praise the name of the Lord.

For he spoke, and they were made: he commanded, and they were created.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Mountains and all hills; fruitful trees, and all cedars.

Beasts and all cattle; serpents and feathered fowls.

Kings of the earth and all people; princes and all judges of the earth.

Young men and maidens; let the old with the younger praise the name of the Lord: for his name alone is exalted.

His praise is above heaven and earth: and he hath, *this day*, exalted the horn of his people.

Hymnus omnibus sanctis ejus: filiis Israel, populo appropinquanti sibi.

ANT. Respondens autem angelus, dixit mulieribus: Nolite timere: scio enim quod Jesum quæritis, alleluia.

A hymn to all his saints: to the children of Israel, a people approaching to him.

ANT. And the angel answering, said to the women: Fear not: for I know that ye seek Jesus, alleluia.

Immediately after the Psalms is sung the Paschal Anthem:

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

Then follows the Canticle of Zachary: it is the Church's daily welcome of the rising sun. It celebrates the coming of Jesus to his creatures, the fulfilment of the promises made by God, and the apparition of the divine *Orient* in the midst of our *darkness*.

ANT. Et valde mane una sabbatorum, veniunt ad monumentum orto jam sole, alleluia.

ANT. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen, alleluia.

CANTICLE OF ZACHARY

(*St Luke* i)

Benedictus Dominus Deus Israel: quia visitavit, et fecit redemptionem plebis suæ.

Et erexit cornu salutis nobis: in domo David pueri sui.

Sicut locutus est per os sanctorum: qui a sæculo sunt prophetarum ejus.

Salutem ex inimicis nostris: et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti.

Blessed be the Lord God of Israel, because he hath, *this day*, visited and wrought the redemption of his people.

And hath raised up an horn of salvation to us, in the house of David his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning:

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers, and to remember his holy testament.

Jusjurandum quod juravit ad Abraham patrem nostrum: daturum se nobis.

Ut sine timore de manu inimicorum nostrorum liberati: serviamus illi.

In sanctitate et justitia coram ipso: omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis: præibis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus: in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri: in quibus visitavit nos Oriens ex alto.

Illuminare his qui in tenebris et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

ANT. Et valde mane una sabbatorum, veniunt ad monumentum, orto jam sole, alleluia.

The oath which he swore to Abraham our father; that he would grant to us,

That being delivered from the hand of our enemies, we may serve him without fear,

In holiness and justice before him all our days.

And thou, child, *the Precursor of the Man-God*, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to prepare his ways,

To give to his people the knowledge of salvation, unto the remission of their sins,

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us,

To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace.

ANT. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen, alleluia.

OREMUS.

Deus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum, devicta morte, reserasti: vota nostra quæ præveniendo aspiras, etiam adjuvando prosequere. Per eundem.

℣. Benedicamus Domino. Alleluia, alleluia.

℟. Deo gratias. Alleluia, alleluia.

LET US PRAY.

O God, who, on this day, by thy only-begotten Son's victory over death, didst open for us a passage to eternity; grant that our prayers, which thy preventing grace inspireth, may, by thy help, become effectual. Through the same, etc.

℣. Let us bless the Lord. Alleluia, alleluia.

℟. Thanks be to God. Alleluia, alleluia.

The Office of Lauds being over, the faithful retire from the church: but they will soon return, to assist at the solemn Sacrifice of the Paschal Lamb. In

order the better to understand the holy Liturgy of our Easter, we will again imagine ourselves to be in one of the cathedral churches of the fourth or fifth century, where the sacred rites were carried out in all their magnificence.

The city is filled with strangers. The priests of the country churches have come to assist at the consecration of the oils, at the administration of Baptism, and at the grand functions of Easter. The inhabitants are not allowed to undertake any journey that would prevent them from assisting at the Offices of the Church; for we find several councils[1] forbidding even the nobles to go beyond the city walls until the Paschal solemnity is over. We shall not be surprised at these regulations if we remember what we have already stated with regard to Palm Sunday, how the monks of the East, who had obtained permission from their Abbots to leave their monasteries at the beginning of Lent, and retire into the desert, there to live with God alone, were obliged to return for the celebration of Easter. St Pachomius—who was the first to organize, in the desert of the east, a congregation or confederation of all the houses that had sprung from his celebrated monastery of Tabenna—insisted upon all his disciples convening every year in this central monastery, for the purpose of celebrating the Resurrection. On some of these occasions, there were to be seen encamped around Tabenna as many as fifty thousand monks.

Even now, notwithstanding all the deplorable injuries done to the spirit of Christianity by heresy, our churches are crowded on the great Paschal solemnity. Even they that never think of entering the house of God on any other day of the year make an exception for Easter Sunday, as though they could not resist the power of the great mystery of Jesus' triumph. It is the last remnant of faith left in these men; it keeps them from total forgetfulness of their religion. When their last hour comes, their celebration of Easter, though

[1] Councils of Agatha, of Orleans I and IV, of Epaon, etc.

so imperfect, may draw down upon them the mercy of their Saviour; but if their Easters have been but so many neglects of the Sacraments, what consolation, what hope, can they yield? Those slighted invitations to mercy will then cry out for vengeance, and give to the Resurrection the awful triumph of justice!—But these are thoughts far too sad for our festivity: let us turn them into a prayer to our risen Jesus, that he 'break not the bruised reed, nor quench the smoking flax';[1] let us delight in the thought of those bright days of the past when faith made Easter so glorious a sight for heaven and earth; let us exult in the reflection, that the same faith is still that of millions, and will be so till the end of time!

And before going to Mass, let us aid our enthusiasm by a remembrance of the martyrs of Easter. Yes, the grand solemnity was once consecrated by the blood of saints, and the Church chronicles the event in her Martyrology. In the year 459, Easter Sunday fell upon April 5. The Church in Africa was then suffering persecution from the Vandals; they were Arians, and had been brought into the country by their kings, Genseric and Hunneric. The Catholics of the city of Regia were assembled in the church for the celebration of the Resurrection, and, in order to keep out the heretics, they had closed the doors. The Arians, marshalled by one of their priests, forced an entrance, and rushed in, brandishing their swords. At that very moment a lector was in the ambo, singing the *Alleluia;* an arrow, shot by one of the barbarians, pierced his throat; he fell, and finished his song in heaven. The Vandals fell upon the faithful, and the church streamed with blood. They dragged others from the holy place, and executed them by order of their king. The little children were the only ones spared. Let us unite with the Church, who honours these noble victims of Easter on April 5.

[1] Isa. xlii 3.

MASS

It is the hour of Terce (9 o'clock), and the basilica is crowded with the faithful. The sun is pouring in his brightest beams; and who has not felt the charm of an Easter sun? The pavement is strewn with flowers. Above the glittering mosaics of the apse, the wall is covered with rich tapestry. Festoons hang from the sanctuary arch to the pillars of the nave and aisles. Lamps, fed with the purest oil, and suspended from the ciborium (or canopy), are burning around the altar. The Paschal candle, which has been ceaselessly burning since last night, stands on its marble pillar; its bright flame attracts every eye, and the perfumes, wherewith its wick is saturated, fill the sacred edifice with a delicious fragrance. It is the noble symbol of Jesus, our light, and seems to say: 'Alleluia! Christ is risen!'

But by far the most interesting object is the group of the neophytes, clad in their white garments, like the angels that appeared at the sepulchre. They are the living expression of the mystery of our Lord's Resurrection. Yesterday they were dead, by sin; now they are living, by that new life which is the fruit of Jesus' victory over death. Oh! happy thought of our mother the Church, to choose for the day of their regeneration that on which the Man-God won immortality for us his creatures!

The Station at Rome was formerly in the basilica of St Mary Major, the principal church of all those that are dedicated to the Mother of God in the holy city. Was it not just to associate with the Paschal solemnity the memory of her, who, more than all other creatures, had merited its joys, not only because of the exceptional share she had had in all the sufferings of Jesus, but also because of the unshaken faith wherewith, during those long and cruel hours of his lying in the tomb, she had awaited his Resurrection? But now the papal Mass is

celebrated in St Peter's, as being more convenient, by its size and situation, to the immense concourse of the faithful, who flock to Rome, from every part of the Christian world, for the feast of Easter. The Roman Missal, however, still gives St Mary Major as the stational church of to-day; and the indulgences are gained, as formerly, by those who assist at the services celebrated there.

There is no water blessed for the *Asperges* to-day, as is the custom on all other Sundays throughout the year. We assisted, a few hours ago, at the imposing ceremony of the blessing of the water which was to be used for the Baptism of the catechumens. The water which is now going to be sprinkled upon the faithful was taken from the font of regeneration. During this ceremony, the choir sings the following Antiphon:

ANTIPHON

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

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Gloria Patri. Vidi aquam.

℣. Ostende nobis, Domine, misericordiam tuam, alleluia.

℟. Et salutare tuum da nobis, alleluia.

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

Ps. Praise the Lord, because he is good: because his mercy endureth for ever.

Glory, etc. I saw.

℣. Show us, O Lord, thy mercy, alleluia.

℟. And grant us thy salvation, alleluia.

OREMUS.

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

LET US PRAY.

Graciously hear us, O holy Lord, Father almighty, Eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord. Amen.

In many of the western churches, the following stanzas, written by St Venantius Fortunatus, bishop of Poitiers, used formerly to be sung during the procession before to-day's Mass. We insert them here, feeling assured that they will interest our readers, and assist them to enter more fully into the spirit of the great solemnity, for which our forefathers made them serve as a preparation. We shall find them replete with the same enthusiasm that inspired the author when he composed the *Vexilla Regis*, and the hymn of the holy chrism: there is the same bold and energetic, almost harsh, diction, the same piety, the same richness of poetry and sentiment. The beautiful chant, to which this hymn was sung, is still extant.

EASTER SONG

Salve, festa dies, toto venerabilis ævo;
Qua Deus infernum vincit, et astra tenet.
Ecce renascentis testatur gratia mundi,
Omnia cum Domino dona redisse suo.
Repeat. Salve, festa dies.

Hail, thou festive, ever venerable day! whereon hell is conquered and heaven is won by Christ.
Lo! our earth is in her spring; bearing thus her witness that, with her Lord, she has all her gifts restored.
Repeat. Hail, thou festive.

Namque triumphanti post tristia tartara Christo,
Undique fronde nemus, gramina flore favent.

Salve, festa dies.

For now the woods with their leaves, and the meadows with their flowers, pay homage to Jesus' triumph over the gloomy tomb.
Hail, thou festive.

Legibus inferni oppressis, super astra meantem,
Laudant rite Deum lux, polus, arva, fretum.

Salve, festa dies.

Light, firmament, fields and sea, give justly praise to the God that defeats the laws of death, and rises above the stars.
Hail, thou festive.

Qui crucifixus erat Deus, ecce per omnia regnat;
Dantque creatori cuncta creata precem.
Salve, festa dies.

The crucified God now reigns over all things; and every creature to its Creator tells a prayer.
Hail, thou festive.

Christe salus rerum, bone conditor, atque redemptor;
Unica progenies ex Deitate Patris.
Salve, festa dies.

O Jesus! Saviour of the world! Loving Creator and Redeemer! Only-begotten Son of God the Father!
Hail, thou festive.

Qui genus humanum cernens mersum esse profundo,
Ut hominem eriperes, es quoque factus homo.
Salve, festa dies.

Seeing the human race was sunk in misery deep, thou wast made Man, that thou mightest rescue man.
Hail, thou festive.

Nec voluisti etenim tantum te corpore nasci,
Sed caro quæ nasci pertulit, atque mori.
Salve, festa dies.

Nor wouldst thou be content to be born; but being born in the flesh, in the same wouldst thou suffer death.
Hail, thou festive.

Funeris exsequias pateris, vitæ auctor et orbis,
Intrans mortis iter, dando salutis opem.
Salve, festa dies.

Thou, the author of life and of all creation, wast buried in the tomb; treading the path of death, to give us salvation.
Hail, thou festive.

Tristia cesserunt infernæ vincula legis,
Expavitque chaos luminis ore premi.
Salve, festa dies.

The gloomful bonds of hell were broken; the abyss shook with fear, as the light shone upon its brink.
Hail, thou festive.

Depereunt tenebræ Christi fulgore fugatæ,
Æternæ noctis pallia crassa cadunt.
Salve, festa dies.

The brightness of Christ put darkness to flight, and made to fall the thick veils of everlasting night.
Hail, thou festive.

Pollicitam sed redde fidem, precor, alma potestas,
Tertia lux rediit, surge sepulte meus.
Salve, festa dies.

But redeem thy promise, I beseech thee, merciful King! This is the third day; arise, my buried Jesus!
Hail, thou festive.

Non decet, ut vili tumulo tua membra tegantur,
Neu pretium mundi vilia saxa premant.
Salve, festa dies.

'Tis not meet that thy Body lie in the lowly tomb, or that a sepulchral stone should keep imprisoned the ransom of the world.
Hail, thou festive.

Lintea tolle, precor, sudaria linque sepulchro;
Tu satis es nobis, et sine te nihil est.

Salve, festa dies.

Throw off thy shrouds, I pray thee! Leave thy winding-sheet in the tomb. Thou art our all; and all else, without thee, is nothing.
Hail, thou festive.

Solve catenatas inferni carceris umbras,
Et revoca sursum, quiquid ad ima ruit.
Salve, festa dies.

Set free the spirits that are shackled in limbo's prison. Raise up all fallen things.

Hail, thou festive.

Redde tuam faciem, videant ut sæcula lumen,
Redde diem, qui nos, te moriente, fugit.

Salve, festa dies.

Show us once more thy face, that all ages may see the light! Bring back the day, which fled when thou didst die.

Hail, thou festive.

Sed plane implesti remeans, pie victor, ad orbem;
Tartara pressa jacent, nec sua jura tenent.
Salve, festa dies.

But thou hast done all this, O loving conqueror, by returning to our world: death lies defeated, and its rights are gone.

Hail, thou festive.

Inferus insaturabiliter cava guttura pandens,
Qui rapuit semper, fit tua præda, Deus.
Salve, festa dies.

The greedy monster, whose huge throat had swallowed all mankind, is now thy prey, O God!

Hail, thou festive.

Evomit absorptam trepide fera bellua plebem,
Et de fauce lupi subtrahit agnus oves.

Salve, festa dies.

The savage beast now trembling vomits forth the victims he had made, and the lamb tears the sheep from the jaw of the wolf.

Hail, thou festive.

Rex sacer, ecce tui radiat pars magna triumphi,
Cum puras animas sacra lavacra beant.
Salve, festa dies.

O King divine! lo! here a bright ray of thy triumph—the souls made pure by the holy font.

Hail, thou festive.

Candidus egreditur nitidis exercitus undis,
Atque vetus vitium purgat in amne novo.
Salve, festa dies.

The white-robed troop comes from the limpid waters; and the old iniquity is cleansed in the new stream.

Hail, thou festive.

Fulgentes animas vestis quoque candida signat,
Et grege de vineo gaudia pastor habet,
Salve, festa dies, toto venerabilis ævo;
Qua Deus infernum vincit et astra tenet.

The white garments symbolize unspotted souls; and the Shepherd rejoices in his snow-like flock:

Hail, thou festive, ever venerable day! whereon hell is conquered and heaven is won by Christ.

The preparations completed, the cantors intone the majestic melody of the Introit. Meanwhile, the pontiff, accompanied by the priests, deacons, and other ministers, advances in procession to the altar steps. This opening chant is the cry of the Man-God as he rises from the tomb: it is the hymn of Jesus' gratitude to his eternal Father.

INTROIT

Resurrexi, et adhuc tecum sum, alleluia: posuisti super me manum tuam, alleluia: mirabilis facta est scientia tua. Alleluia, alleluia.

Ps. Domine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. ℣. Gloria Patri. Resurrexi.

I have risen, and am as yet with thee, alleluia: thou hast stretched forth thy hand to me, alleluia: thy knowledge is become wonderful. Alleluia, alleluia.

Ps. Lord, thou hast tried me and known me: thou hast known my sitting down and my uprising. ℣. Glory, etc. I have risen, etc.

In the Collect, the Church proclaims the grace of immortality, which our Redeemer's victory over death restored to mankind. She prays that her children may desire the glorious destiny thus won for them.

COLLECT

Deus, qui hodierna die per Unigenitum tuum, æternitatis nobis aditum, devicta morte, reserasti: vota nostra, quæ præveniendo aspiras, etiam adjuvando prosequere. Per eumdem.

O God, who, on this day, by thy only-begotten Son's victory over death, didst open for us a passage to eternity; grant that our prayers, which thy preventing grace inspireth, may by thy help become effectual. Through the same, etc.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

I Cor. V.

Fratres, expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim Pascha nostrum

Lesson of the Epistle of St Paul the Apostle to the Corinthians.

I Cor. V.

Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our Pasch,

immolatus est Christus. Itaque epulemur, non in fermento veteri, neque in fermento malitiæ et nequitiæ: sed in azymis sinceritatis et veritatis.

is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

God commanded the Israelites to use unleavened bread when they ate the Paschal Lamb; hereby teaching them that, before partaking of this mysterious food, they should abandon their sins, which are signified by *leaven.* We Christians, who are called to the new life which Jesus has created for us by his Resurrection, must henceforth be intent on good works, as the *unleavened bread* wherewith we must receive the Paschal Lamb, our Easter banquet.

The Gradual is formed of those joyous words, which the Church untiringly repeats in all her Offices of this solemnity of the Pasch. They are taken from the 117th Psalm. Joy, on such a day as this, is a duty incumbent on every Christian, both because of the triumph of our beloved Redeemer, and because of the blessings that triumph has won for us. Sadness would be a criminal protestation against the grand things wherewith God has graced us through his Son, who not only died, but also rose from the grave, for us.

GRADUAL

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

℣. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. Praise ye the Lord, for he is good: and his mercy endureth for ever.

The Alleluia verse expresses one of the motives we have for rejoicing: a banquet is prepared for us! Jesus is our Lamb. He was *slain;* now he is living: slain, that we might be redeemed by his Blood; living, that we may share his immortality.

Alleluia, alleluia.

℣. Pascha nostrum immolatus est Christus.

Alleluia, alleluia.

℣. Christ, our Pasch, is sacrificed.

The better to encourage her children to be glad, the Church adds to her ordinary chants a hymn full of enthusiastic admiration for her risen Jesus. It is called a *Sequence*, because it is a continuation of the *Alleluia*.

SEQUENCE

Victimæ paschali laudes
Immolent christiani.

Agnus redemit oves:
Christus innocens Patri
Reconciliavit peccatores.

Mors et vita duello
Conflixere mirando:
Dux vitæ mortuus
Regnat vivus.

Dic nobis, Maria,
Quid vidisti in via?
Sepulchrum Christi viventis:
Et gloriam vidi resurgentis.
Angelicos testes,
Sudarium et vestes.

Surrexit Christus spes mea:
Præcedet vos in Galilæam.
Scimus Christum surrexisse
A mortuis vere;
Tu nobis victor Rex, miserere. Amen. Alleluia.

Let Christians offer to the Paschal Victim the sacrifice of praise.

The Lamb hath redeemed the sheep: the innocent Jesus hath reconciled sinners to his Father.

Death and life fought against each other, and wondrous was the duel: the King of life was put to death; yet now he lives and reigns.

Tell us, O Mary! what sawest thou on the way?

I saw the sepulchre of the living Christ; I saw the glory of him that had risen.

I saw the angels that were the witnesses; I saw the winding-sheet and the cloth.

Christ, my hope, hath risen! He shall go before you into Galilee.

We know that Christ hath truly risen from the dead. Do thou, O conqueror and King! have mercy upon us. Amen. Alleluia.

The Church gives her preference to-day to the Evangelist St Mark, who was a disciple of St Peter, and wrote his Gospel at Rome, under the eye of this prince of the Apostles. It was fitting that, on such a festival as Easter, we should, in some manner, hear him speaking to us, whom our divine Master appointed to be the Rock of his Church, and the supreme pastor of all, both sheep and lambs.

GOSPEL

Sequentia sancti Evangelii secundum Marcum.

Cap. XVI.

In illo tempore: Maria Magdalene, et Maria Jacobi, et Salome, emerunt aromata ut venientes ungerent Jesum. Et valde mane una sabbatorum, veniunt ad monumentum, orto jam sole. Et dicebant ad invicem: Quis revolvet nobis lapidem ab ostio monumenti? Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde. Et introeuntes in monumentum, viderunt juvenem sedentem in dextris, coopertum stola candida, et obstupuerunt. Qui dixit illis: Nolite expavescere: Jesum quæritis Nazarenum, crucifixum: surrexit, non est hic; ecce locus ubi posuerunt eum. Sed ite, dicite discipulis ejus, et Petro, quia præcedit vos in Galilæam: ibi eum videbitis, sicut dixit vobis.

Sequel of the holy Gospel according to Mark.

Ch. XVI.

At that time: Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

He is risen: He is not here! The Corpse, laid by the hands of them that loved their Lord, on the slab that lies in that cave, is risen; and, without removing the stone that closed the entrance, has gone forth, quickened with a life which can never die. No man has helped him. No prophet has stood over the dead Body, bidding it return to life. It is Jesus himself, and by his own power, that has risen. He suffered death, not from necessity, but because he so willed; and again, because he willed, he has delivered himself from its bondage. O Jesus! Thou, that thus mockest death,

art the Lord our God! We reverently bend our knee before this empty tomb, which is now for ever sacred, because, for a few hours, it was the place of thy abode. *Behold the place where they laid him!* Behold the winding-sheet and bands, which remain to tell the mystery of thy having once been dead! The angel says to the women: *Ye seek Jesus of Nazareth, who was crucified!* The recollection makes us weep. Yes, it was but the day before yesterday that his Body was carried hither, mangled, wounded, bleeding. Here, in this cave, from which the angel has now rolled back the stone—in this cave, which his presence fills with a more than mid-day brightness—stood the afflicted Mother. It echoed with the sobs of them that were at the burial, John and the two disciples, Magdalen and her companions. The sun sank beneath the horizon, and the first day of Jesus' burial began. But the prophet had said: 'In the evening weeping shall have place; and in the morning gladness.'[1] This glorious, happy morning has come, O Jesus! and great indeed is our gladness at seeing that this same sepulchre, whither we followed thee with aching hearts, is now but the trophy of thy victory! Thy precious wounds are healed! It was we that caused them; permit us to kiss them. Thou art now living, more glorious than ever, and immortal. And because we resolved to die to our sins, when thou wast dying in order to expiate them, thou willest that we, too, should live eternally with thee; that thy victory over death should be ours; that death should be for us, as it was for thee, a mere passage to immortality, and should one day give back, uninjured and glorified, these bodies which are to be lent for a while to the tomb. Glory, then, and honour, and love, be to thee, O Jesus! who didst deign not only to die, but to rise again for us!

The Offertory is composed of the words wherein David foretold that the earth would tremble when the Man-God arose. This earth of ours has not only witnessed the grandest manifestations of God's power and goodness,

[1] Ps. xxix 6.

but, by the sovereign will of its Maker, has been frequently made to share in them, by preternatural movements.

OFFERTORY

Terra tremuit et quievit, dum resurgeret in judicio Deus, alleluia.	The earth trembled, and was silent, when God arose in judgement, alleluia.

The whole assembly of the faithful is about to partake of the Paschal banquet; the divine Lamb invites them to it. The altar is laden with the offerings they have presented. The holy Church, in her Secret, invokes upon these favoured guests the graces which will procure for them the blissful immortality whereof they are about to receive a pledge.

SECRET

Suscipe, quæsumus, Domine, preces populi tui cum oblationibus hostiarum: ut paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum.	Receive, O Lord, we beseech thee, the prayers of thy people, together with the offerings of these hosts: that what is consecrated by these paschal mysteries may by the help of thy grace avail us to eternal life. Through, etc.

At the papal Mass, during the Middle Ages, while the pontiff recited the Secret, the two youngest cardinal-deacons came forward, vested in white dalmatics, and stood at each end of the altar, with their faces turned towards the people. They represented the two angels who kept guard over our Saviour's tomb, and announced to the holy women that he had risen. The two deacons remained in that position until the pontiff left the altar at the *Agnus Dei*, in order to receive the Holy Communion on the throne.

Another impressive custom was observed at St Mary Major's. When the Pope, after breaking the Host, addressed to the faithful the wish of peace, with the usual greeting of *Pax Domini sit semper vobiscum*, the choir did not answer the usual *Et cum spiritu tuo*.

It was the tradition, that St Gregory the Great was once officiating in this church on Easter Sunday, when, having sung these words, which bring down the Spirit of peace on the assembled people, a choir of angels responded with such sweet melody, that the singers of earth were silent, for they feared to join in the celestial music. The year following the cantors awaited the angelic response to the words of the pontiff: the favour, however, was never renewed, but the custom of not answering the *Et cum spiritu tuo* was observed for several centuries.

The moment has at length come for the faithful to partake of the divine Banquet. It was the practice in the ancient Church of Gaul to chant the following solemn appeal to the people, who were about to receive the Bread of life.[1] The music, which accompanied the Antiphon, is most impressive and appropriate. We give the words, as they will assist the devotion of the faithful.

INVITATION OF THE PEOPLE TO COMMUNION

Venite populi ad sacrum et immortale mysterium, et libamen agendum.

Cum timore, et fide accedamus manibus mundis, pœnitentiæ munus communicemus, quoniam propter nos Agnus Dei Patris sacrificium propositum est.

Ipsum solum adoremus, ipsum glorificemus : cum angelis clamantes, alleluia.

Come, O ye people, to the sacred and immortal mystery! Come and receive the sacred libation!

Let us approach with fear and faith, and hands undefiled. Let us unite ourselves with him who is the reward of our repentance, for it is for us that the Lamb of God the Father offered himself in sacrifice.

Let us adore him alone, and glorify him, singing with the angels, alleluia.

While the sacred ministers are distributing the divine Food, the Church celebrates, in her Communion Anthem, the true Paschal Lamb, which has been mystically

[1] It was sung in cathedral churches even after the introduction of the Roman Liturgy into France by Pepin and Charlemagne. It was not entirely discontinued until the last century came with its unsanctioned and ever-to-be-regretted innovations.

immolated on the altar, and requires, from them who receive it, that purity of soul which is signified by the *unleavened bread* under whose accidents the reality lies hid.

COMMUNION

Pascha nostrum immolatus est Christus, alleluia: itaque epulemur in azymis sinceritatis et veritatis. Alleluia, alleluia, alleluia.

Christ, our Pasch, is immolated, alleluia: therefore, let us feast on the unleavened bread of sincerity and truth. Alleluia, alleluia, alleluia.

The last prayer made by the Church for them that have received their God is that the spirit of fraternal charity, which is the spirit of our Pasch, may abide in them. The Son of God, by assuming our nature in the mystery of the Incarnation, has made us to be his brothers; by shedding his Blood for us upon the Cross, he has united us to one another by the bond of the redemption; and, by his Resurrection, he has linked us together in one glorious immortality.

POSTCOMMUNION

Spiritum nobis, Domine, tuæ charitatis infunde: ut quos sacramentis paschalibus satiasti, tua facias pietate concordes. Per Dominum.

Pour forth on us, O Lord, the spirit of thy love; that those whom thou hast filled with the Paschal Sacrament, may, by thy goodness, live in perfect concord. Through, etc.

The pontiff then gives his blessing to the people. They leave the house of God, to return thither for the Vespers, which most solemn Office will conclude the magnificent functions of our solemnity.

At Rome, the Pope descends from the throne, wearing his triple crown. He ascends the *sedia gestatoria*, which is borne on the shoulders of the servants of the palace, and is carried to the great nave. Having reached the appointed place, he descends and humbly kneels down. Then, from the tribune of the cupola, are shown by priests, vested in their stoles, the wood of the true Cross, and the Veil, called the *Veronica*, on which is impressed

the face of our Redeemer. This commemoration of the sufferings and humiliations of the Man-God, at the very moment when his triumph over death has been celebrated with all the pomp of the Liturgy, eloquently proclaims the glory and power of our risen Jesus, and shows us how faithfully and how lovingly he fulfilled the mission he had so graciously taken upon himself, of working our salvation. It was on this very day, that he himself said to the disciples of Emmaus: 'Thus it behoved Christ to suffer and to rise again from the dead the third day.'[1] The Christian world, in the person of its supreme pastor, hereby pays its homage to the sufferings and glory of its Redeemer. The pontiff then resumes the triple Crown, and is carried, on the *sedia*, to the balcony, where he gives the papal benediction to the people assembled in the piazza of St Peter's. We have already described this solemn rite.[2]

Formerly, when the Lateran palace was the papal residence, and the Station of Easter Sunday was held at St Mary Major's, the sovereign Pontiff, vested in a cope, and wearing the tiara, went to the basilica on a horse caparisoned in white. After the Mass, he proceeded to the banquet-hall, called the *Triclinium Leonianum*. It was built by St Leo III, and was decorated with mosaics representing Christ, St Peter, Constantine and Charlemagne. A repast was prepared, to which were invited, as guests of the pontiff, five cardinals, five deacons, and the first in dignity (*the Primicerius*) of the clergy attached to the church of St John Lateran. Near to the Pope's own table, a seat was prepared for twelfth guest—the prior, called basilicarius. The Paschal Lamb was then served up, laid on a rich dish. The Pope blessed it, and thus signified that the severe law of abstinence was at an end. He himself cut it into portions and sent one to each of his guests; but first of all he cut off a small piece, and gave it to the basilicarius, saying to him what would have seemed a harsh allusion, but for the words that followed: 'What thou hast to do,

[1] St Luke xxiv 46. [2] See Passiontide: Maundy Thursday, p. 359.

do quickly! But what was said as a condemnation, I say to thee as a pardon.' The repast began with joyous conversation; but, after some time, the archdeacon gave a signal, and a deacon began to read. The papal choristers were afterwards introduced, and sang such of the favourite sequences as the Pope called for. This done, the choristers kissed the feet of the pontiff, who gave to each of them a cup full of wine from his own table; and each received a piece of money, called a *besant*, from the treasurer.

Our object in mentioning such customs as this, is to show our readers the simple manners of the Middle Ages. The custom of blessing and eating lamb on Easter Sunday still continues, though, in many instances, it conveys very little meaning. For those who, from idle pretexts, have scarcely observed a day's abstinence during the whole of Lent, the Paschal Lamb is a reproach rather than a consolation. We here give the blessing as a completion to our Easter rites. The venerable prayer, used by the Church, will take us back in thought to other ages and prompt us to ask of God that he will grant us a return to the simple and practical faith, which gave such soul and grandeur to the everyday life of our Catholic forefathers.

BLESSING OF THE PASCHAL LAMB

Deus, qui per famulum tuum Moysen, in liberatione populi tui de Egypto, agnum occidi jussisti in similitudinem Domini nostri Jesu Christi, et utrosque postes domorum de sanguine ejusdem agni perungi præcepisti: ita benedicere, et sanctificare digneris hanc creaturam carnis, quam nos famuli tui ad laudem tuam sumere desideramus, per resurrectionem ejusdem Domini nostri Jesu Christi. Qui tecum vivit et regnat in sæcula sæculorum. Amen.

O God, who, on the deliverance of thy people from Egypt, didst command, by thy servant Moses, that a lamb should be slain as a type of our Lord Jesus Christ, and didst ordain that both side-posts of the houses should be sprinkled with its blood: vouchsafe also to bless and sanctify this creature of flesh, which we thy servants desire to eat for thy glory, and in honour of the Resurrection of the same Jesus Christ, our Lord. Who liveth and reigneth with thee, for ever and ever. Amen.

The law of Lent formerly forbade not only flesh-meat, but also eggs. It was only by a dispensation that they were allowed to be eaten during that holy season of penance. The Churches of the East have strictly maintained the ancient discipline on this point, and no dispensation is admitted. Here, again, the faithful show their joy, by asking the Church to bless the eggs that are to appear at their Easter repast. The following is the prayer used for this blessing:

BLESSING OF THE PASCHAL EGGS

Subveniat, quæsumus Domine, tuæ benedictionis gratia huic ovorum creaturæ: ut cibus salubris fiat fidelibus tuis in tuarum gratiarum actione sumentibus, ob resurrectionem Domini nostri Jesu Christi. Qui tecum vivit et regnat in sæcula sæculorum. Amen.

We beseech thee, O Lord, to give the favour of thy blessing to these eggs; that so they may be a wholesome food to thy faithful, who gratefully take them in honour of the Resurrection of our Lord Jesus Christ. Who liveth and reigneth with thee, for ever and ever. Amen.

Yes, let our Easter repast, blessed as it is by our mother the Church, be one of joy, and add to the gladness of this great day! The feasts of religion should always be kept as feasts by Christian families: but there is not one, throughout the year, that can be compared to this of Easter, which we have waited for so long and in such sorrow, and which has at length come, bringing with it the riches of God's pardon, and the hope of our immortality.

AFTERNOON

The day is fast advancing, and Jesus has not yet shown himself to his disciples. The holy women are overpowered with joy and gratitude at the favour they have received. They have told it to the Apostles, assuring them that not only have they seen angels, but Jesus himself; that he has spoken to them; that they have kissed his sacred feet. But all their assurances

fail to convince these men, who are oppressed with what they have seen of their Master's Passion. They are cruelly disappointed, and their disappointment makes them deaf to everything that speaks of consolation. And yet, we shall soon find them laying down their very lives in testimony of the Resurrection of that Master whose name and remembrance is now a humiliation to them.

We may form some idea of their feelings from the conversation of two who have been spending a part of the day with them, and who themselves were disciples of Jesus. This very evening, while returning to Emmaus, they thus express their disappointment: 'We hoped that Jesus would have redeemed Israel: and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us; who, before it was light, were at the sepulchre; and not finding his Body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said; but him they found not.'[1] How strange, that the Resurrection of which Jesus had so often spoken to them, even in the presence of the Jews, does not recur to their minds! They are still carnal-minded men, and the awful fact of his death stifles within them every idea of that new birth which our bodies are to receive in the tomb.

But our risen Jesus must now show himself to these men, who are to preach his divinity to the furthest ends of the world. So far, his manifestations have been made to satisfy his affection for his blessed Mother, and his infinite love for those souls, that had done all in their power to testify their gratitude towards him. It is now time for him to provide for his own glory; at least, so it would seem to us. But no; having rewarded those that love him, he would now show the generosity of his heart; and then, after this, proclaim his triumph. The apostolic college, of which every member fled at the

[1] St Luke xxiv 21-24.

hour of danger, has seen its very head so forgetful of his duty as to deny his divine Master. But, from the moment when Jesus cast upon his disciple a look of reproach and pardon, Peter has done nothing but shed bitter tears over his fall. Jesus would now console the humble penitent; tell him, with his own lips, that he has pardoned him; and confirm, by this mark of his divine predilection, the sublime prerogatives that he so recently conferred upon him in the presence of all the other Apostles. As yet Peter doubts of the Resurrection; Magdalen's testimony has not convinced him; but now that his offended Master is about to appear to him, his faith will acknowledge the grand mystery.

We have already heard the angel sending Jesus' message by the three women. 'Go,' said he, 'tell his disciples and Peter that he goeth before you into Galilee.'[1] Why this express mention of Peter, but that he may know that although he has denied Jesus, Jesus has not denied him? Why is he not, on this occasion, mentioned before the others, except to spare him the humiliation of the contrast between his high position and the unworthy conduct he has shown? But this special mention of his name tells him that he is still dear to Jesus, and that he will soon have an opportunity of expiating his sin, by expressing his regret and repentance at the very feet of his ever-loving, and now glorified, Master. Yes, Peter is tardy in believing; but his conversion is sincere, and Jesus would reward it.

Suddenly, then, in the course of this afternoon, the Apostle sees standing before him that divine Master, whom, three days previously, he had beheld bound and led away by the servants of Caiphas. This Jesus is now resplendent with light; he is the conqueror, the glorious Messias: and yet what most affects the Apostle is the ineffable goodness of this his Lord, who comes to console him, rather than to show him the splendours of his Resurrection. Who could describe the interview between the penitent and his offended Master; the sorrow

[1] St Mark xvi 7.

of Peter, now that he finds himself treated with such generosity; the loving pardon which comes from Jesus' lips, and fills the Apostle's heart with Paschal joy? Blessed be thy name, O Jesus! who thus raisest up from his fall him whom thou art to leave us for our chief pastor and father, when thou ascendest into heaven!

It is, indeed, just that we adore the infinite mercy which dwells in the heart of our risen Jesus, and which he shows with the same profusion and power as during his mortal life: but let us also admire how, by this visit, he continues in St Peter the mystery of the unity of the Church—a mystery which is to be perpetuated in this Apostle and his successors. At the Last Supper, Jesus spoke these words to him, in the presence of the other Apostles: 'I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren.'[1] The time is now come for establishing Peter in this faith which is never to fail: Jesus gives it to him. He himself instructs Peter: he makes him the foundation of his Church. In a few hours hence he will manifest himself to the other Apostles; but Peter will be present with his brethren. Thus, if Peter receive favours not granted to the rest, they never receive any but he has a share in them. It is their duty to believe on Peter's word: they do so. On Peter's testimony, they believe in the Resurrection, and proclaim it to others, as we shall soon see. Jesus is to appear likewise to them, for he loves them; he calls them his brethren; he has chosen them to be the preachers of his name throughout the world: but he will find them already instructed in the faith of his Resurrection, because they have believed Peter's testimony; and Peter's testimony has effected in them the mystery of that unity, which he will effect in the Church to the end of time.

Jesus' apparition to the prince of the Apostles rests on the authority of St Luke's Gospel[2] and St Paul's first Epistle to the Corinthians.[3] It is the fourth of those that took place on the day of the Resurrection.

[1] St Luke xxii 32. [2] St Luke xxiv 34. [3] 1 Cor. xv 5.

THE EASTER VESPERS

The Evening Office, called on that account *Vespers*, has brought an immense concourse of the faithful to the church. We continue our description of to-day's services as they were formerly celebrated, in order that our readers may the more fully enter into the spirit of the feast. The solemn administration of Baptism having ceased to form an essential part of the Easter functions, the ancient rites which had reference to it, and especially those used during the Vespers, have fallen almost universally into disuse. We will endeavour to give an idea of them, by blending the ancient ceremonies with those that are now in use, and which, in most places, are the same as those of other solemnities throughout the year. It was not so eight hundred years ago.

The bishop vested in his pontifical robes, and accompanied by all the clergy, went to what we should now call the rood-screen, which was richly decorated, and on which stood the crucifix. Here the cantors intoned the *Kyrie eleison*, which was repeated nine times. Immediately after this began the Vespers. The Antiphons of the Psalms were not the same as those we now sing, and which are taken from Lauds. Of course, we only give the latter.

ANT. Angelus autem Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Alleluia, alleluia.

ANT. And the angel of the Lord descended from heaven; and going to the stone, rolled it back, and sat on it. Alleluia, alleluia.

PSALM 109

Dixit Dominus Domino meo: Sede a dextris meis.

The Lord said to my Lord, *his son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: scabellum pedum tuorum.

Until *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

O Christ! the Lord, *thy Father*, will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man:* Thou art a priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: confregit in die iræ suæ reges.

Therefore, O Father, the Lord *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming,* he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: propterea exaltabit caput.

He shall drink, in the way, of the torrent *of sufferings:* therefore shall he lift up the head, *on the day of his triumph over death.*

ANT. Angelus autem Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum. Alleluia, alleluia.

ANT. And the angel of the Lord descended from heaven; and going to the stone, rolled it back, and sat on it. Alleluia, alleluia.

ANT. Et ecce terræmotus factus est magnus: Angelus enim Domini descendit de cœlo, alleluia.

ANT. And behold! there was a great earthquake: for an angel of the Lord came down from heaven, alleluia.

PSALM 110

Confitebor tibi, Domine, in toto corde meo: in consilio justorum et congregatione.

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Magna opera Domini: exquisita in omnes voluntates ejus.

Great are the works of the Lord: sought out according to all his wills.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo.

Ut det illis hereditatem gentium: opera manuum ejus veritas et judicium.

He will be mindful for ever of his covenant *with men:* he will show forth to his people the power of his works.

That he may give them *his Church*, the inheritance of the gentiles: the works of his hand are truth and judgement.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people; he hath *thereby* commanded his covenant for ever.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Et ecce terræmotus factus est magnus: Angelus enim Domini descendit de cœlo, alleluia.

ANT. Erat autem aspectus ejus sicut fulgur, vestimenta autem ejus sicut nix. Alleluia, alleluia.

ANT. And behold! there was a great earthquake: for an angel of the Lord came down from heaven, alleluia.

ANT. And his countenance was as lightning, and his raiment was as snow. Alleluia, alleluia.

PSALM III

Beatus vir, qui timet Dominum: in mandatis ejus volet nimis.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Gloria, et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio; quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi; cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

ANT. Erat autem aspectus ejus sicut fulgur, vestimenta autem ejus sicut nix. Alleluia, alleluia.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgement: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

ANT. And his countenance was as lightning, and his raiment was as snow. Alleluia, alleluia.

After having sung these three Psalms, the Office of Vespers was interrupted, and the faithful exulted in the expectation of the sublime ceremony which was now to be performed. They remembered what holy emotions filled their souls when they were neophytes, and shared in the triumph that was now preparing for the newly baptized of this Easter. Meanwhile, the cantors sang the *Alleluia*, which had so gladdened all hearts, this morning, at the Mass.

Alleluia. Pascha nostrum immolatus est Christus. Alleluia.

Alleluia. Christ, our Pasch, is sacrificed. Alleluia.

The Canticle *Magnificat* was then chanted; after which, the bishop sang the Collect of the feast. Immediately after this, the neophytes were taken in procession to the font, from whose sacred waters they had risen, last night, as Christ from his tomb; they came forth, cleansed from their sins, yea, radiant with light and immortality. By this visit to the scene of their happy deliverance, the Church wished to impress them with a lifelong appreciation of the graces they had received at their Baptism, and of the resemblance they then contracted with their risen Lord, who 'dieth now no more.'

The Paschal Candle was taken from its marble column, and carried at the head of the procession. Now, as well as during last night's procession to the baptistery, it represented the pillar of fire that guided the Israelites amidst the Egyptian darkness. Closely after it followed a deacon, in a white dalmatic, carrying the silver phial of holy chrism, by whose anointing the neophytes had, but a few hours since, received the Holy Ghost with his seven wondrous Gifts. Next came the cross, and seven acolytes carrying seven torches, symbolic of the heavenly vision described in the Apocalypse.[1] The sacred ministers and priests advanced under the guidance of the holy standard: and after them, the bishop, his face beaming with the heavenly joy wherewith these two great mysteries had filled his soul—the triumphant Resurrection of Christ, and the fecundity of holy Church. Immediately after the pontiff came the neophytes, walking two and two, and attracting all eyes by their recollected demeanour and the beauty of their white robes. The rest of the faithful closed the procession, during which was sung the following Antiphon:

ANT. In die resurrectionis meæ, dicit Dominus, alleluia: congregabo gentes, et colligam regna, et effundam super vos aquam mundam. Alleluia, alleluia.

ANT. In the day of my Resurrection, saith the Lord, alleluia: I will assemble the gentiles, and will gather the kingdoms, and will pour out upon you a clean water. Alleluia, alleluia.

[1] Apoc. i 12, etc.

The Antiphon was followed by the fourth Psalm of Vespers, which magnifies the *name of the Lord*, and celebrates the *joys* of that *mother*, to whom our Lord has given so many *children*.

ANT. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui, alleluia.

ANT. The guards were terrified with fear of him, and became as men struck dead, alleluia.

PSALM 112

Laudate pueri Dominum: laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem: et de stercore erigens pauperem.

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

ANT. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui, alleluia.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth, now, and for ever.

From the rising of the sun, unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations; and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth ?

Raising up the needy from the earth, lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. The guards were terrified with fear of him, and became as men struck dead, alleluia.

Meanwhile, the procession advanced down the nave, descended the steps of the portico, and traversed the space between the cathedral and the baptistery. People, clergy, and pontiff, all entered beneath the spacious dome. In the centre, surrounded by a balustrade,

was the font, reflecting in its crystal waters the rays of the evening sun. The neophytes were placed immediately round the balustrade, and were permitted to fix their delighted gaze on that sacred element, which had cleansed them from all their sins.

As soon as the Psalm *Laudate* was finished, the bishop left the platform, where he had been sitting; and taking the thurible in his hand, he walked round the font, covering with clouds of incense the water he had so solemnly blessed on the previous night, and to which he was indebted for the happy increase of all these children newly born to grace. When he had returned to his throne, two cantors sang this verse:

℣. Apud te, Domine, est fons vitæ, alleluia.

℣. With thee, O Lord, is the fountain of life, alleluia.

To which all answered:

℟. Et in lumine tuo videbimus lumen, alleluia.

℟. And in thy light we shall see light, alleluia.

Then the bishop:

OREMUS.

Præsta, quæsumus, omnipotens, Deus, ut qui Resurrectionis Dominicæ solemnia colimus, ereptionis nostræ suscipere lætitiam mereamur. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, we beseech thee, O almighty God, that we, who celebrate the solemnity of our Lord's Resurrection, may deserve to receive the joy of our deliverance. Through the same Christ our Lord. Amen.

After this prayer, the following Antiphon was sung, in which is celebrated the salvation given to man by water:

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

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

The Antiphon was followed by the fifth Psalm of Sunday's Vespers, which celebrates Israel's deliverance

from Egypt by passing through the waters of the Red Sea, and his journey towards the Promised Land. The procession then left the baptistery to return to the cathedral.

ANT. Respondens autem angelus dixit mulieribus: Nolite timere: scio enim quod Jesum quæritis, alleluia.

ANT. And the angel answering, said to the women: Fear not: for I know that ye seek Jesus, alleluia.

PSALM 113

In exitu Israel de Ægypto; domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Mare vidit, et fugit: Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: et tu, Jordanis, quia conversus es retrorsum ?

Montes exsultastis sicut arietes: et colles sicut agni ovium ?

A facie Domini mota est terra: a facie Dei Jacob.

Qui convertit petram in stagna aquarum: et rupem in fontes aquarum.

Non nobis, Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: nequando dicant gentes: Ubi est Deus eorum ?

Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

Simulacra gentium argentum et aurum: opera manuum hominum.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

. The sea saw and fled; Jordan was turned back.

The mountains skipped like rams; and the hills like the lambs of the flock.

What aileth thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back ?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock ?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the gentiles should say: Where is their God ?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the gentiles are silver and gold: the works of the hands of men.

Os habent, et non loquentur: oculos habent, et non videbunt.

Aures habent, et non audient: nares habent, et non odorabunt.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Domus Israel speravit in Domino: adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino: adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

Adjiciat Dominus super vos: super vos, et super filios vestros.

Benedicti vos a Domino: qui fecit cœlum et terram.

Cœlum cœli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

ANT. Respondens autem angelus dixit mulieribus: Nolite timere; scio enim quod Jesum quæritis, alleluia.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. And the angel answering, said to the women: Fear not: for I know that ye seek Jesus, alleluia.

While singing this Psalm, which offers so many allusions to the favours received by the neophytes, the procession had reached the porch of the cathedral. Entering the holy place, it passed up the nave, as far as the rood-screen. There, the neophytes arranged themselves, and the following prayer was sung in honour of him who had saved them by his Cross and tomb:

℣. Dicite in nationibus, alleluia.
℟. Quia Dominus regnavit a ligno, alleluia.

℣. Say ye among the gentiles, alleluia.
℟. That the Lord hath reigned from the Wood, alleluia.

The bishop then addressed this prayer to God:

OREMUS.

Præsta, quæsumus, omnipotens Deus, ut qui gratiam Dominicæ Resurrectionis agnovimus, ipsi per amorem Sancti Spiritus a morte animæ resurgamus. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, we beseech thee, O almighty God, that we, who acknowledge the grace of our Lord's Resurrection, may rise from the death of the soul, by the love that cometh of the Holy Ghost. Through the same Christ our Lord. Amen.

It was thus, in the first eight centuries of the Church, that the Easter Vespers concluded; and with a few slight variations here and there, such was the ceremony observed. In some churches the *Magnificat* was sung twice, in others thrice, and even four times. The essential rite of these Vespers was the procession to the baptistery, during which were sung the Antiphons we have given, and the Psalms *Laudate, pueri*, and *In exitu*. We will now resume the Office of Vespers, at which we are assisting.

The five usual Psalms being finished, there is sung the solemn Antiphon, which the Church repeats in all the canonical hours of this feast.

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

It is followed by the Canticle of our blessed Lady, which forms an essential part of the Evening Office;

and while it is being sung, the celebrant solemnly censes the altar.

ANT. Et respicientes, viderunt revolutum lapidem ab ostio monumenti: erat quippe magnus valde, alleluia.

ANT. And looking, they saw the stone rolled away from the door of the sepulchre; for it was very large, alleluia.

OUR LADY'S CANTICLE

(*St Luke* i)

Magnificat: anima mea Dominum:

Et exsultavit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham et semini ejus in sæcula.

ANT. Et respicientes, viderunt revolutum lapidem ab ostio monumenti: erat quippe magnus valde, alleluia.

My soul doth magnify the Lord;

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

ANT. And looking, they saw the stone rolled away from the door of the sepulchre; for it was very large, alleluia.

OREMUS.

Deus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum, devicta

LET US PRAY.

O God, who, on this day, by thy only-begotten Son's victory over death, didst open

morte, reserasti: vota nostra, quæ præveniendo aspiras, etiam adjuvando prosequere. Per eumdem.

Benedicamus Domino. Alleluia, alleluia.

Deo gratias. Alleluia, alleluia.

for us a passage to eternity: grant that our prayers, which thy preventing grace inspireth, may by thy help become effectual. Through the same, etc.

Let us bless the Lord. Alleluia, alleluia.

Thanks be to God. Alleluia, alleluia.

During the Benediction of the most blessed Sacrament, the following joyous Canticle is sung in some churches:

THE JOYFUL CANTICLE

Alleluia, alleluia, alleluia.
O filii et filiæ,
Rex cœlestis, Rex gloriæ,
Morte surrexit hodie.

Alleluia.
Et Maria Magdalene,
Et Jacobi et Salome,
Venerunt corpus ungere.

Alleluia.
A Magdalena moniti,
Ad ostium monumenti
Duo currunt discipuli.

Alleluia.
Sed Joannes Apostolus
Cucurrit Petro citius,
Ad sepulchrum venit prius.

Alleluia.
In albis sedens angelus,
Respondit mulieribus,
Quia surrexit Dominus.

Alleluia.
Discipulis astantibus,
In medio stetit Christus,
Dicens: Pax vobis omnibus.

Alleluia.
Postquam audivit Didymus,
Quia surrexerat Jesus,
Remansit fide dubius.

Alleluia.

Alleluia, alleluia, alleluia.

O ye young men and maidens! on this day, the King of heaven, the King of glory, rose from the dead.

Alleluia.

And Mary Magdalen, and Mary (mother of James), and Salome, went that they might anoint the body.

Alleluia.

Having been told by Magdalen, two of the disciples ran to the door of the sepulchre.

Alleluia.

But the Apostle John outran Peter, and was the first at the sepulchre.

Alleluia.

An angel clad in white was sitting there, and said to the women that the Lord was risen.

Alleluia.

As the disciples were standing together, Christ stood in their midst, and said: Peace be to you all!

Alleluia.

Didymus, having heard that Jesus had risen, was incredulous.

Alleluia.

Vide, Thoma, vide latus,
Vide pedes, vide manus;
Noli esse incredulus.
Alleluia.
Quando Thomas Christi latus,
Pedes vidit atque manus,
Dixit: Tu es Deus meus.
Alleluia.
Beati qui non viderunt,
Et firmiter crediderunt:
Vitam æternam habebunt.

Alleluia.
In hoc festo sanctissimo
Sit laus et jubilatio:
Benedicamus Domino.
Alleluia.
De quibus nos humillimas,
Devotas atque debitas
Deo dicamus gratias.
Alleluia.
Alleluia, alleluia, alleluia.

See, Thomas, see my side, see my feet, see my hands! Be not incredulous.
Alleluia.
As soon as Thomas saw Jesus' side and feet and hands, he said: Thou art my God.

Alleluia.
Blessed are they that have not seen, and have firmly believed! They shall have eternal life.
Alleluia.
Let us sing hymns of praise and joy on this most holy feast! Let us bless the Lord!
Alleluia.
Let us give to God our most humble, devout and due thanks, for all these his favours.
Alleluia.
Alleluia, alleluia, alleluia.

EVENING

The day of Jesus' Resurrection is fast drawing to its close. It is the day honoured by God with the greatest of all miracles; it is the most important day that has ever dawned upon the world since light was first created; but the night will soon be upon us, shadowing the brightness of the great day. Four times has our Redeemer appeared. He would now manifest himself to all his Apostles, and thus enable them to know by their own experience what they have, a few hours since, learned from Peter's testimony. But, leaving for a few moments longer these men whom he honours with the name of brethren, and who now believe in his Resurrection, he would first console two hearts that are grieving on his account, though their grief comes from their want of faith.

Two men are traversing the road from Jerusalem to Emmaus, slowly and sadly. They are evidently

suffering from some cruel disappointment; nay, they give one the idea that a motive of fear impels them to leave the city. They were disciples of Jesus; but the ignominious and violent death of this Master, in whom they had such confidence, has filled their hearts with bitter despondency. They are ashamed of having joined themselves with one who is not what they took him to be. They hid themselves after his execution; but the report having been spread of his sepulchre having been broken into, and the Body taken away, they resolve to seek a safer refuge. Jesus' enemies have great power, and are doubtless busy taking proceedings against those who have dared to break the seal of the sepulchre. Perhaps all that have had any connection with this Jesus will be arraigned before the public tribunal.

While they are thus conferring with each other on the sad events of the last few days, a stranger overtakes them and walks with them. It is Jesus; but so absorbed are they in their own sorrow, that they do not recognize him. The same happens to us, when we give way to feelings of human grief: we lose sight of that God who comes to cheer us by his presence along the path of our exile. Jesus asks these two men the cause of their sadness. They tell him with all simplicity, and this King of glory, who has, this very day, triumphed over death, deigns to enter into a long conversation with them, and explain to them, as they walk along, the scriptural prophecies concerning the humiliations, the death, and the glory of the Messias. The two wayfarers are delighted with his words. As they afterwards say to each other, their hearts burn within them as the stranger goes on telling them these grand truths. Jesus feigns to bid them farewell, but they will not hear of it: 'Stay with us,' they say to him, 'for the evening cometh on, and the day is far spent.'[1] They take him into their house at Emmaus, constrain him to sit down to table with them, and yet, strange to say, they have not an idea who this heavenly instructor is, who has solved all

[1] St Luke xxiv 29.

their doubts with such persuasive wisdom and eloquence! Do not we resemble these two disciples, when we allow ourselves to be influenced by human thoughts and feelings? Jesus is near us, he speaks to us, he instructs us, he consoles us; and yet, oftentimes, it is long before we recognize him!

At length, Jesus makes himself known to our two incredulous disciples. They have placed him at the head of the table; it is for him to *break the bread*. He takes it into his divine hands, as he did at the Last Supper; and no sooner has he divided the bread and given them their portion, than their eyes are opened, and they recognize their guest as Jesus, the risen Jesus. They would throw themselves at his feet—but he has disappeared, leaving them mute with surprise, and yet transported with exceeding joy. It is the fifth apparition. It is described by St Luke, and forms the Gospel of to-morrow's Mass.

The two disciples cannot wait; though so late in the evening, they must hurry back to Jerusalem, and tell the Apostles that their Master is living, that they have seen him, and talked with him. They therefore leave Emmaus, where they thought to pass the night, and are soon back in the city from which they had tremblingly fled. They are soon with the Apostles; but they find them already aware of the glad tidings, and fervent in their faith of the Resurrection. Before they have time to open their lips, the Apostles exclaim: 'The Lord hath truly risen, and hath appeared unto Simon!'[1] The two disciples then relate what has just happened to themselves.

Such is the conversation of the Apostles—men now unknown, but whose names are, in a short time hence, to be published and loved throughout the whole universe. The doors of the house where the little flock is assembled are kept carefully closed, for they are afraid of being discovered. The soldiers, who had kept watch at the sepulchre, went early this morning to the chief

[1] St Luke xxiv 34.

priests, and told them what had happened. They were, hereupon, bribed to perjure themselves, and say that, while they were asleep, the disciples of Jesus came and took away the Body. The Jewish authorities hereby hoped to screen themselves from confusion; but such a plot was likely to excite the people's indignation against the Apostles, and these thought it necessary to take precautions. Ten of them are now together in the house; for Thomas, who was present when the two disciples came in from Emmaus, has taken the opportunity, afforded by the darkness of the hour, to go forth into the city.

The Apostles, then, are speaking to one another of the great events of this day, when lo! Jesus stands before them, and yet the door has not been opened. That well-known voice and figure and face!—yes, it is Jesus! He speaks to them with an accent of tenderest love, and says: 'Peace be to you!'[1] What can they say? This sudden and mysterious visit robs them of self-possession. They have no idea yet of the qualities of a glorified body; and, though firmly believing in the mystery of their Lord's Resurrection, they are not quite sure that what they now behold is not a phantom. Jesus knows this. During the whole day, he seems to have been more anxious to show his love than to proclaim his glory; and, therefore, he permits them to touch him; yea, in order to convince them of the reality of his divine Body, he asks them to give him to eat, and he eats in their presence. This loving familiarity of their Master makes them weep with joy, and when Thomas returns to them, they express their delight in these simple words: 'We have seen the Lord!'[2] It is the sixth apparition of Jesus on the day of his Resurrection. It is related in the Gospel of St John, and is read in the Mass of Low Sunday.

Be thou blessed and glorified, O conqueror of death! for that, on this day, thou didst six times appear to thy creatures, so to content thy love, and confirm our faith

[1] St John xx 19. [2] *Ibid.* xx 25.

in thy Resurrection! Be thou blessed and glorified for having consoled thy afflicted Mother by thy dear presence and caresses! Be thou blessed and glorified for having, with a single word of thine, brought joy to Magdalen's heart! Be thou blessed and glorified for having gladdened the holy women, and permitted them to kiss thy sacred feet! Be thou blessed and glorified for having with thine own lips given Peter the assurance of his pardon, and for having confirmed in him the gifts of the primacy, by revealing to him, before all others, the fundamental dogma of faith! Be thou blessed and glorified for having encouraged the drooping confidence of the two disciples of Emmaus, by revealing thyself to them! Be thou blessed and glorified for having visited thine Apostles, and removed all their doubts by thy loving condescension! And lastly, O Jesus! be thou blessed and glorified for that, on this day, thou hast so mercifully given us, by thy holy Church, to share in the joy of thy holy Mother, of Magdalen and her companions, of Peter, of the disciples of Emmaus, and of thine Apostles! This year's Easter is as full of reality and life and joy, yea, and of thyself, as was that whereon thou didst rise from the grave. All times and seasons belong to thee: and as the material world has ever been supported by thy power, so the spiritual world lives by thy mysteries. Praise, then, and honour, and benediction be to thee, O Jesus! for thy Resurrection, which makes this day the grandest and gladdest of the year!

Let us to-day celebrate the first of the six days of creation—namely, the Sunday, when light was made at the sovereign bidding of the Word of God. This Word is the uncreated light of the Father, and he began his work of creation by calling into existence this material image of his own brightness. He himself calls the just, children of light; and sinners children of darkness. When he took flesh and showed himself to men, he said to them: 'I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light

of life.'[1] And lastly—to show us that there exists a sacred harmony between the two orders of nature and grace—he rose from the gloomy sepulchre on that same day whereon he had created the visible light, the most precious of material blessings.

The Gothic Church of Spain thus expresses, in the following beautiful prayer of her breviary, the gratitude felt by man for the twofold favour granted to us, by the Creator, on this ever-blessed day:

CAPITULA

Deus, cujus unum hunc ex omnibus duximus diem, in quo creatis rebus omnibus voluisti esse et præsentis lucis indicem, et æterni luminis testem, ut in eo exsurgeret illuminatio temporum, atque resurgeret illuminatio animarum: quique Dominicæ et operationis primus, et resurrectionis idoneus revolutus in circulo, et redactus in calculo, paschalis solemnitatis inciperet mysterium, et concluderet sacramentum; respice in hoc tempore acceptabili, et in hac die salutis super servos tuos, Domine, quos redemisti de captivitate nequitiæ spirituali trophæo Dominicæ passionis: quos Agni tui sanguine tinctos, ne vastator læderet, liberasti; esto nobis prævius in solitudine vitæ hujus, quo et in die calorem tentationis nostræ quasi nubes protegens obumbres, et in nocte a tenebris peccatorum nos quasi columna ignis inlumines: ut, dum ades ad salutem, perducas ad requiem.

O God, to whom we owe this the first of days, whereon thou wouldst manifest to all created things both the visible light, and him who is the witness of eternal light, that on this one same day there might rise the light of the seasons and the light of souls: which day, being the first of our Lord's creation, and (by a heavenly calculated revolution) the one chosen as fittest for his Resurrection, both begins and ends the mystery of the Paschal solemnity: mercifully, O Lord (for now is the acceptable time, the day of salvation), mercifully look upon thy servants, whom thou hast redeemed from the spiritual bondage of sin by the victory of our Lord's Passion. Look upon them whom thou hast freed from the destroying angel, by sprinkling them with the Blood of thy Lamb. Be unto us our guide in the wilderness of this life; that during the day, thou mayest be to us a cloud protecting and shadowing us from the heat of temptation; and, during the night, a pillar of fire, enlightening us amidst the darkness of sin. Here save us, that so thou mayst lead us to our rest.

[1] St John viii 12.

We would fain close this glorious solemnity by delighting our readers with selections from the various Liturgies in honour of our risen Jesus; but we have already exceeded our usual limits, though we have only said what was necessary to explain the Offices. We therefore reserve these liturgical riches for the days of our Octave, contenting ourselves for to-day with a few stanzas from the hymn used by the Greek Church in her morning Office for Easter Sunday.

HYMN

(In Dominica Resurrectionis)

Dies est Resurrectionis: splendescamus populi. Pascha Domini, Pascha: etenim ex morte ad vitam, atque ex terra ad cœlum Christus Deus deduxit nos, triumphale carmen canentes.

It is the Resurrection day; let us be radiant with joy, O ye people! It is the Pasch of the Lord, the Passover: for Christ our God has led us, singing our song of triumph, from death to life and from earth to heaven.

Sensus emundemus, et Christum inaccesso lumine resurrectionis fulgentem videbimus, et Salvete dicentem perspicue audiemus, triumphale carmen canentes.

Let us purify our senses, and we shall see Christ refulgent in the inaccessible light of his Resurrection. We, singing our song of triumph, shall hear him saying to us: 'All hail!'

Cœli digne lætentur, terraque glorietur: festum solemniter agat mundus, visibilis totus et invisibilis; surrexit enim Christus, lætitia æterna.

Let the heavens worthily rejoice, and let earth be in her glory. Let the whole world, visible and invisible, solemnize the feast; for Christ, the eternal joy, hath risen.

Venite, potum in quo corroboramur bibamus novum, non ex infœcunda rupe mirabiliter eductum; et immortalitatis fontem ex Christi sepulchro manentem.

Come, let us receive the new drink, which strengthens us; it has not been miraculously drawn from a barren rock, but is a fount of immortality, flowing from the sepulchre of Christ.

Omnia lumine nunc repleta sunt, cœlum, terra et inferni; solemniter igitur agat omnis creatura Christi resurrectionem in qua firmatur.

All things, heaven, earth, and what is beneath the earth, all are now filled with light; let every creature, therefore, solemnize Christ's Resurrection, whereby all are strengthened.

Heri tecum, Christe, sepeliebar; hodie tecum resurgente surgo: heri crucifigebar tecum; tu me conglorifica, Salvator, in regno tuo.

Deiparens David coram adumbrante arca subsiliebat saltans; nos vero, populus Dei sanctificatus, figurarum exitum videntes in afflatu divino gaudeamus, quia surrexit Christus tamquam omnipotens.

Valde mane eamus, et pro myrrha hymnum offeramus Domino; et Christum videbimus, justitiæ solem, vitam cunctis renascentem.

Infinitam misericordiam tuam aspicientes illi quos alligabant inferni vincula, ad lucem læto pede properarunt, Christe, Paschati plaudentes æterno.

Adeamus lampadarii ad Christum, ex sepulchro progredientem tanquam sponsum; et in festivis agminibus Pascha Dei salutare concelebremus.

Yesterday, O Jesus! I was buried together with thee; today, I rise with thee. Yesterday, I was crucified with thee; do thou, my Saviour, give me to share with thee in the glory of thy kingdom.

David, the ancestor of Christ our God, danced before the figurative Ark; but we, the holy people of God, we who witness the fulfilment of the figures, must rejoice in the divine Spirit that is within us, for Christ has risen, as the omnipotent One.

Let us go at dawn of day, and offer to our Lord the myrrh of our hymns: we shall see him who is the Sun of justice, and gives life to all creatures.

They, whom the fetters of limbo kept bound, saw thy infinite mercy, O Jesus! and, with a joyful step, hastened to meet the light, thus celebrating the eternal Pasch.

Let us, with lamps in our hands, go forth to meet Christ, coming forth, as a Bridegroom, from his sepulchre. Let us, in festive groups, celebrate together the saving Pasch of God.

Easter Monday

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

SO ample and so profound is the mystery of the glorious Pasch, that an entire week may well be spent in its meditation. Yesterday, we limited ourselves to our Redeemer's rising from the tomb, and showing himself, in six different apparitions, to them that were dear to him. We will continue to give him the adoration, gratitude, and love, which are so justly due to him for the triumph, which is both his and ours; but it also behoves us respectfully to study the lessons conveyed by the Resurrection of our divine Master, that thus the light of the great mystery may the more plentifully shine upon us, and our joy be greater.

And first of all, what is the Pasch? The Scriptures tell us that it is the immolation of the lamb. To understand the Pasch, we must first understand the mystery of the lamb. From the earliest ages of the Christian Church, we find the lamb represented, in the mosaics and frescoes of the basilicas, as the symbol of Christ's sacrifice and triumph. Its attitude of sweet meekness expressed the love wherewith our Jesus shed his Blood for us; but it was put standing on a green hill, with the four rivers of Paradise flowing from beneath its feet, signifying the four Gospels which have made known the glory of his name throughout the earth. At a later period, the lamb was represented holding a cross, to which was attached a banner: and this is the form in which we now have the symbol of the Lamb of God.

Ever since sin entered the world, man has need of the lamb. Without the lamb he never could have

inherited heaven, but would have been, for all eternity, an object of God's just anger. In the very beginning of the world, the just Abel drew down upon himself the mercy of God, by offering on a sod-made altar the fairest lamb of his flock: he himself was sacrificed, as a lamb, by the murderous hand of his brother, and thus became a type of our divine Lamb, Jesus, who was slain by his own Israelite brethren. When Abraham ascended the mountain to make the sacrifice commanded him by God, he immolated, on the altar prepared for Isaac, the ram he found amidst the thorns. Later on, God spoke to Moses, and revealed to him the Pasch: it consisted of a lamb that was to be slain and eaten. A few days back, we had read to us the passage from the Book of Exodus where God gives this rite to his people. The Paschal Lamb was to be without blemish; its blood was to be sprinkled as a protection against the destroying angel, and its flesh was to be eaten. This was the first Pasch. It was most expressive as a figure, but void of reality. For fifteen hundred years was it celebrated by God's people, and the spiritual-minded among the Jews knew it to be the type of a future Lamb.

In the age of the great prophets, Isaias prayed God to fulfil the promise he made at the beginning of the world. We united in this his sublime and inspired prayer, when, during Advent, the Church read to us his magnificent prophecies. How fervently did we repeat those words: 'Send forth, O Lord, the Lamb, the ruler of the earth!'[1] This Lamb was the long-expected Messias; and we said to ourselves: Oh what a Pasch will that be, wherein such a Lamb is to be victim! What a feast wherein he is to be the food of the feasters!

'When the fulness of time came and God sent his Son'[2] upon our earth, this Word made Flesh, after thirty years of hidden life, manifested himself to men. He came to the river Jordan, where John was baptizing. No sooner did the holy Baptist see him, than he said to his disciples: 'Behold the Lamb of God! Behold him who

[1] Isa. xvi 1. [2] Gal. iv. 4.

taketh away the sin of the world!'[1] By these words the saintly Precursor proclaimed the Pasch; for he was virtually telling men that the earth then possessed the true Lamb, the Lamb of God, of whom it had been in expectation four thousand years. Yes, the Lamb who was fairer than the one offered by Abel, richer in mystery than the one slain by Abraham on the mount, and more spotless than the one the Israelites were commanded to sacrifice in Egypt, had come. He was the Lamb so earnestly prayed for by Isaias; the Lamb sent by God himself; in a word, the Lamb of God. A few years would pass, and then the immolation. But three days ago we assisted at his sacrifice; we witnessed the meek patience wherewith he suffered his executioners to slay him; we have been laved with his precious Blood, and it has cleansed us from all our sins.

The shedding of this redeeming Blood was needed for our Pasch. Unless we had been marked with it, we could not have escaped the sword of the destroying angel. It has made us partake of the purity of the God who so generously shed it for us. Our neophytes have risen whiter than snow from the font, wherein that Blood was mingled. Poor sinners that had lost the innocence received in their Baptism have regained their treasure, because the divine energy of that Blood has been applied to their souls. The whole assembly of the faithful are clad in the nuptial garment, rich and fair beyond measure, for it has been 'made white in the Blood of the Lamb.'[2]

But why this festive garment? It is because we are invited to a great banquet: and here, again, we find our Lamb. He himself is the food of the happy guests, and the banquet is the Pasch. The great Apostle St Andrew, when confessing the name of Christ before the pagan proconsul Ægeas, spoke these sublime words: 'I daily offer upon the altar the spotless Lamb, of whose flesh the whole multitude of the faithful eat; the Lamb that is sacrificed remains whole and living.' Yesterday this banquet was celebrated throughout the entire universe; it is kept up

[1] St John i 29. [2] Apoc. vii 14.

during all these days, and by it we contract a close union with the Lamb, who incorporates himself with us by the divine food he gives us.

Nor does the mystery of the Lamb end here. Isaias besought God to 'send the Lamb' who was to be 'the ruler of the earth.' He comes, therefore, not only that he may be sacrificed, not only that he may feed us with his sacred Flesh, but likewise that he may command the earth and be King. Here, again, is our Pasch. The Pasch is the announcement of the reign of the Lamb. The citizens of heaven thus proclaim it: 'Behold, the Lion of the tribe of Juda, the root of David hath conquered!'[1] But, if he be the Lion, how is he the Lamb? Let us be attentive to the mystery. Out of love for man, who needed redemption, and a heavenly food that would invigorate, Jesus deigned to be as a lamb: but he had, moreover, to triumph over his own and our enemies; he had to reign, for 'all power was given to him in heaven and in earth.'[2] In this his triumph and power, he is a lion; nothing can resist him; his victory is celebrated this day throughout the whole world. Listen to the great deacon of Edessa, St Ephrem: 'At the twelfth hour, he was taken down from the Cross as a lion that slept.'[3] Yea, verily, our Lion slept; for his rest in the sepulchre 'was more like sleep than death,' as St Leo remarks.[4] Was not this the fulfilment of Jacob's dying prophecy? This patriarch, speaking of the Messias that was to be born of his race, said: 'Juda is a lion's whelp. To the prey, my son, thou art gone up! Resting thou hast couched as a lion. Who shall rouse him?'[5] He has roused himself by his own power. He has risen; a lamb for us, a lion for his enemies; thus uniting, in his Person, gentleness and power. This completes the mystery of our Pasch: a Lamb, triumphant, obeyed, adored. Let us pay him the homage so justly due. Until we be permitted to join, in heaven, with the millions of angels and the four-and-twenty elders, let us repeat, here on earth,

[1] Apoc. v 5. [2] St Matt. xxviii 18.
[3] *In sanctam Parasceven, et in Crucem et Latronem.*
[4] First Sermon, *On the Resurrection.* [5] Gen. xlix 9.

the hymn they are for ever singing: 'The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction!'[1]

Formerly, the whole of this week was kept as a feast, with the obligation of resting from servile work. The edict, published by Theodosius in 389, forbidding all law proceedings during the same period, was supplementary to this liturgical law, which we find mentioned in the Sermons of St Augustine,[2] and in the Homilies of St John Chrysostom. The second of these two holy Fathers thus speaks to the newly baptized: 'You are enjoying a daily instruction during these seven days. We put before you a spiritual banquet, that thus we may teach you how to arm yourselves and fight against the devil, who is now preparing to attack you more violently than ever; for the greater is the gift you have received, the greater will be the combat you must go through to preserve it. . . . During these following seven days, you have the word of God preached to you, that you may go forth well prepared to fight with your enemies. Moreover, you know it is usual to keep up a nuptial feast for seven days: you are now celebrating a spiritual marriage, and therefore we have established the custom of a seven days' solemnity.'[3]

So fervently did the faithful of those times appreciate and love the Liturgy, so lively was the interest they took in the newly made children of holy mother Church, that they joyfully went through the whole of the services of this week. Their hearts were filled with the joy of the Resurrection, and they thought it but right to devote their whole time to its celebration. Councils laid down canons, changing the pious custom into a formal law. The Council of Mâcon, in 585, thus words its decree: 'It behoves us all fervently to celebrate the feast of the Pasch, in which our great High Priest was slain for our sins, and to honour it by carefully observing all it pre-

[1] Apoc. v 12.

[2] *On our Lord's Sermon on the Mount.*

[3] *Homil. v. de Resurrectione.*

scribes. Let no one, therefore, do any servile work during these six days (which followed the Sunday), but let all come together to sing the Easter hymns, and assist at the daily Sacrifice, and praise our Creator and Redeemer in the evening, morning, and mid-day.'[1] The Councils of Mayence (813) and Meaux (845) lay down similar rules. We find the same prescribed in Spain, in the seventh century, by the edicts of kings Receswind and Wamba. The Greek Church renewed them in her Council *in Trullo;* Charlemagne, Louis the Good, Charles the Bald, sanctioned them in their *Capitularia;* and the canonists of the eleventh and twelfth centuries, Burchard, St Ivo of Chartres, Gratian, tell us they were in force in their time. Finally, Pope Gregory IX inserted them in one of his decretals in the thirteenth century. But their observance had then fallen into desuetude, at least in many places. The Council held at Constance, in 1094, reduced the solemnity of Easter to the Monday and Tuesday. The two great liturgists, John Beleth in the twelfth, and Durandus in the thirteenth century, inform us that, in their times, this was the practice in France. It gradually became the discipline of the whole of the western Church, and continued to be so, until relaxation crept still further on, and a dispensation was obtained by some countries, first for the Tuesday, and finally for the Monday.

In order fully to understand the Liturgy of the whole Easter Octave (Low Sunday included), we must remember that the neophytes were formerly present, vested in their white garments, at the Mass and Divine Office of each day. Allusions to their Baptism are continually being made in the chants and Lessons of the entire week.

At Rome, the Station for to-day is at the basilica of St Peter. On Saturday, the catechumens received the Sacrament of regeneration in the Lateran basilica of our Saviour; yesterday, they celebrated the Resurrection in the magnificent church of St Mary; it is just that they

[1] Canon II, Labbe, t. v.

should come, on this third day, to pay their grateful devotions to Peter, on whom Christ has built his whole Church. Jesus our Saviour, Mary Mother of God and of men, Peter the visible head of Christ's mystical Body, these are the three divine manifestations whereby we first entered, and have maintained our place in, the Christian Church.

MASS

The Introit, which is taken from the Book of Exodus, is addressed to the Church's new-born children. It reminds them of the milk and honey which were given to them on the night of Saturday last, after they had received Holy Communion. They are true Israelites, brought into the Promised Land. Let them, therefore, praise the Lord, who has chosen them from the pagan world, that he might make them his favoured people.

INTROIT

Introduxit vos Dominus in terram fluentem lac et mel, alleluia: et ut lex Domini semper sit in ore vestro. Alleluia, alleluia.

Ps. Confitemini Domino et invocate nomen ejus: annuntiate inter gentes opera ejus. ℣. Gloria Patri. Introduxit.

The Lord hath brought you into a land flowing with milk and honey, alleluia: let then the law of the Lord be ever in your mouth. Alleluia, alleluia.

Ps. Praise the Lord, and call upon his name: publish his works among the gentiles. ℣. Glory, etc. The Lord, etc.

At the sight of Jesus, her Spouse, now freed from the bonds of death, holy Church prays God, that we, the members of this divine Head, may come to that *perfect liberty* of which the Resurrection is the type. Our long slavery to sin should have taught us the worth of that *liberty* of the children of God, which our Pasch has restored to us.

COLLECT

Deus, qui solemnitate paschali mundo remedia contulisti: populum tuum quæ-

O God, who by the mystery of the Paschal solemnity hast bestowed remedies on the world;

sumus cœlesti dono prosequere: ut et perfectam libertatem consequi mereatur, et ad vitam proficiat sempiternam. Per Dominum.

continue, we beseech thee, thy heavenly blessings on thy people, that they may deserve to obtain perfect liberty, and advance towards eternal life. Through, etc.

EPISTLE

Lectio Actuum Apostolorum.

Cap. X.

In diebus illis: Stans Petrus in medio plebis, dixit: Viri fratres, vos scitis quod factum est verbum per universam Judæam: incipiens enim a Galilæa post baptismum quod prædicavit Joannes, Jesum a Nazareth: quomodo unxit eum Deus Spiritu Sancto et virtute, qui pertransiit benefaciendo, et sanando omnes oppressos a diabolo, quoniam Deus erat cum illo. Et nos testes sumus omnium, quæ fecit in regione Judæorum et Jerusalem, quem occiderunt suspendentes in ligno. Hunc Deus suscitavit tertia die, et dedit eum manifestum fieri, non omni populo, sed testibus prædordinatis a Deo: nobis, qui manducavimus et bibimus cum illo, postquam resurrexit a mortuis. Et præcepit nobis prædicare populo, et testificari quia ipse est qui constitutus est a Deo judex vivorum et mortuorum. Huic omnes prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes qui credunt in eum.

Lesson from the Acts of the Apostles.

Ch. X.

In those days: Peter standing up in the midst of the people, said: You know the word that hath been published through all Judea: for it began from Galilee, after the baptism which John preached, Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him after he rose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that through his name all receive remission of sins who believe in him.

St Peter spoke these words to Cornelius, the centurion, and to the household and friends of this gentile, who had

called them together to receive the Apostle whom God had sent to him. He had come to prepare them for Baptism, and thus make them the first-fruits of the gentile world, for up to this time the Gospel had been preached only to the Jews. Let us take notice how it is St Peter, and not any other of the Apostles, who throws open to us gentiles the door of the Church, which Christ has built upon him as upon the impregnable rock. This passage from the Acts of the Apostles is an appropriate Lesson for this day, whose Station is in the basilica of St Peter: it is read near the confession of the great Apostle, and in presence of the neophytes, who have been converted from the worship of false gods to the true faith. Let us observe, too, the method used by the Apostle in the conversion of Cornelius and the other gentiles. He begins by speaking to them concerning Jesus. He tells them of the miracles he wrought; then, having related how he died the ignominious death of the Cross, he insists on the fact of the Resurrection as the sure guarantee of his being truly God. He then instructs them on the mission of the Apostles, whose testimony must be received—a testimony which carries persuasion with it, seeing it was most disinterested, and availed them nothing save persecution. He, therefore, that believes in the Son of God made Flesh, who went about doing good, working all kinds of miracles; who died upon the Cross, rose again from the dead, and entrusted to certain men, chosen by himself, the mission of continuing on earth the ministry he had begun—he that confesses all this, is worthy to receive, by holy Baptism, the *remission of his sins*. Such is the happy lot of Cornelius and his companions; such has been that of our neophytes.

Then is sung the Gradual, which repeats the expression of Paschal joy. The verse, however, is different from yesterday's, and will vary every day till Friday. The Alleluia verse describes the angel coming down from heaven, that he may open the empty sepulchre, and manifest the self-gained victory of the Redeemer.

GRADUAL

Hæc dies, quam fecit Dominus: exsultemus, et lætemur in ea.

℣. Dicat nunc Israel, quoniam bonus: quoniam in sæculum misericordia ejus.

Alleluia, alleluia.

℣. Angelus Domini descendit de cœlo: et accedens revolvit lapidem, et sedebat super eum.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. Let Israel now say, that the Lord is good: that his mercy endureth for ever.

Alleluia, alleluia.

℣. An angel of the Lord descended from heaven; and coming he rolled back the stone, and sat upon it.

The Sequence, *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. XXIV.

In illo tempore: Duo ex discipulis Jesu ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus, quæ acciderant. Et factum est, dum fabularentur, et secum quærerent: et ipse Jesus appropinquans ibat cum illis: oculi autem illorum tenebantur ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta sunt in illa his diebus? Quibus ille dixit: Quæ? Et dixerunt: De Jesu Nazareno, qui fuit vir propheta, potens in opere et sermone, coram Deo et omni populo: et quo-

Sequel of the holy Gospel according to Luke.

Ch. XXIV.

At that time: Two of the disciples of Jesus went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them. But their eyes were held that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet mighty in

modo eum tradiderunt summi sacerdotes, et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel: et nunc super hæc omnia, tertia dies est hodie quod hæc facta sunt. Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum, et non invento corpore ejus, venerunt, dicentes se etiam visionem angelorum vidisse, qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum, et ita invenerunt, sicut mulieres dixerunt; ipsum vero non invenerunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credendum in omnibus, quæ locuti sunt prophetæ! Nonne hæc oportuit pati Christum, et ita intrare in gloriam suam? Et incipiens a Moyse, et omnibus prophetis, interpretabatur illis in omnibus Scripturis, quæ de ipso erant. Et appropinquaverunt castello, quo ibant: et ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam advesperascit, et inclinata est jam dies. Et intravit cum illis. Et factum est, dum recumberet cum eis, accepit panem, et benedixit, ac fregit, et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum: et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis, dum loqueretur in via et aperiret nobis Scripturas? Et surgentes eadem hora regressi sunt in Jerusalem: et invenerunt congregatos undecim, et eos qui cum illis erant, dicentes: Quod surrexit Dominus vere, et apparuit Simoni. Et ipsi narrabant quæ gesta erant in via, et quomodo cognoverunt eum in fractione panis.

work and word before God and all the people. And how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel: and now besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre. And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre: and found it so as the women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things that were concerning him. And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst he spoke in

salem: et invenerunt congregatos undecim, et eos, qui cum illis erant, dicentes: Quod surrexit Dominus vere, et apparuit Simoni. Et ipsi narrabant quæ gesta erant in via: et quomodo cognoverunt eum in fractione panis.

the way, and opened to us the Scriptures? And rising up the same hour they went back to Jerusalem: and they found the eleven gathered together, and those that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way: and how they knew him in the breaking of bread.

Let us attentively consider these three travellers on the road to Emmaus, and go with them in spirit and affection. Two of them are frail men like ourselves, who are afraid of suffering; the Cross has disconcerted them; they cannot persevere in the faith, unless they find it brings them glory and success. *O foolish and slow of heart!* says the third: ought *not Christ to have suffered, and so to enter into his glory?* Hitherto, we ourselves have been like these two disciples. Our sentiments have been more those of the Jew than of the Christian. Hence our love of earthly things, which has made us heedless of such as are heavenly, and has thereby exposed us to sin. We cannot, for the time to come, be thus minded. The glorious Resurrection of our Jesus eloquently teaches us how to look upon the crosses sent us by God. However great may be our future trials, we are not likely to be nailed to a cross, between two thieves. It is what the Son of God had to undergo: but did the sufferings of the Friday mar the kingly splendour of the Sunday's triumph? Nay, is not his present glory redoubled by his past humiliations?

Therefore let us not be cowards when our time for sacrifice comes; let us think of the eternal reward that is to follow. These two disciples did not know that it was Jesus who was speaking to them; and yet he no sooner explained to them the plan of God's wisdom and goodness, than they understood the mystery of suffering. Their *hearts burned within them* at hearing him explain how the cross leads to the crown; and had he not *held*

their eyes that they should not know him, they would have discovered from his words that their instructor was Jesus. So will it be with us, if we will allow him to speak to us. We shall understand how 'the disciple is not above the Master.'[1] Let us, this Easter, delight in gazing at the resplendent glory of our risen Lord, and we shall exclaim with the Apostle: No! 'the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.'[2]

Now that the efforts made by the Christian for his conversion are being recompensed with the honour of approaching the holy banquet clothed in the nuptial garment, there is another consideration that forces itself upon our attention from the reading of to-day's Gospel. It was during the breaking of the bread that the eyes of the two disciples were opened to recognize their Master. The sacred Food which we receive, and whose whole virtue comes from the word of Christ, gives light to our souls, and enables them to see what before was hidden. Yes, this is the effect produced in us by the divine mystery of our Pasch, provided we be of the number of those who are thus described by the pious author of the *Imitation of Christ*: 'They truly know their Lord in the breaking of bread, whose heart burneth so mightily within them from Jesus' walking with them.'[3] Let us, therefore, give ourselves unreservedly to our risen Jesus. We belong to him now more than ever, not only because of his having died, but also for his having risen for us. Let us imitate the disciples of Emmaus, and, like them, become faithful, joyful, and eager to show forth by our conduct that 'newness of life' of which the Apostle speaks,[4] and which alone befits us, seeing that Christ has so loved us as to wish his own Resurrection to be ours also.

The reason for the choice of this Gospel for to-day is that the Station is held in the basilica of St Peter. St Luke here tells us that the two disciples found the Apostles already made cognizant of the Resurrection of

[1] St Matt. x 24.
[2] Rom. viii 18.
[3] Book iv, ch. xiv.
[4] Rom. vi 4.

their Master: *He hath*, said they, *appeared to Simon!* We spoke yesterday of the favour thus shown to the prince of the Apostles, which the Roman Church so justly commemorates in to-day's Office.

The Offertory consists of a text from the holy Gospel, referring to the circumstances of our Lord's Resurrection.

OFFERTORY

Angelus Domini descendit de cœlo, et dixit mulieribus: Quem quæritis surrexit sicut dixit, alleluia.	An angel of the Lord came down from heaven, and said to the women: He whom you seek is risen, as he told you, alleluia.

In the Secret, the Church prays that the Paschal Sacrament may be to her children a food nourishing them to immortality, and may unite them as members to their divine Head, not only for time, but even for eternity.

SECRET

Suscipe, quæsumus Domine, preces populi tui cum oblationibus hostiarum: ut paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum.	Receive, O Lord, we beseech thee, the prayers of thy people, together with the offerings of these hosts: that what is consecrated by these Paschal mysteries may, by the help of thy grace, avail us to eternal life. Through, etc.

During the Communion, the Church reminds the faithful of the visit paid by the Saviour, after his Resurrection, to St Peter. The faith of the Resurrection is the faith of Peter, and the faith of Peter is the foundation of the Church, and the bond of Catholic unity.

COMMUNION

Surrexit Dominus, et apparuit Petro, alleluia.	The Lord hath risen, and appeared to Peter, alleluia.

In the Postcommunion, the Church again prays that her children, who have been fellow-guests at the feast of the Lamb, may have that spirit of *concord* which should

reign among the members of one and the same family, whose union has been again cemented by this year's Pasch.

POSTCOMMUNION

Spiritum nobis, Domine, tuæ charitatis infunde: ut quos Sacramentis paschalibus satiasti, tua facias pietate concordes. Per Dominum.

Pour forth on us, O Lord, the spirit of thy love; that those whom thou hast filled with the Paschal Sacrament may by thy goodness live in perfect concord. Through, etc.

VESPERS

The Vespers are the same as yesterday, with the exception of the Magnificat Antiphon and the Collect.

ANTIPHON OF THE MAGNIFICAT

ANT. Qui sunt hi sermones quos confertis ad invicem ambulantes et estis tristes? Alleluia.

ANT. What are these discourses that ye hold one with another, and are sad? Alleluia.

OREMUS.

Deus, qui solemnitate paschali mundo remedia contulisti: populum tuum, quæsumus, cœlesti dono prosequere; ut et perfectam libertatem consequi mereatur, et ad vitam proficiat sempiternam. Per Dominum.

LET US PRAY.

O God, who by the mystery of the Paschal solemnity hast bestowed remedies on the world; continue, we beseech thee, thy heavenly blessings on thy people, that they may deserve to obtain perfect liberty, and advance towards eternal life. Through, etc.

Let us glorify the Son of God for having, on this the second day of the creation, made the firmament, and divided the waters that were under from those that were above it. The holy Fathers have, in commenting these mysterious words, preferred the spiritual to the material sense. Here we recognize the powerful hand of God, who strengthened his work, and established an equilibrium between those elements which lay confounded

together in chaos. The Mozarabic Liturgy gives us the following beautiful prayer, wherewith to praise our Creator in this portion of his work:

CAPITULA

Christe Deus noster, qui secundo die firmamentum formans, quasi solidamentum Scripturarum in Ecclesia præparas, quo cœlestes populos Angelorum ab infirmitate inferiorum hominum, quasi aquas ab aquis, discernere voluisti: quique duo testamenta constituens, figuram veteris sacrificii per testamentum novum immolatione tui corporis complevisti; da nobis, ut intellectu prudentiæ angelicis Potestatibus, quasi aquis superioribus sociemur, et semper ad superna tendamus: qualiter ita solidamentum utriusque legis in corde nostro præpolleat, ut resurrectionis tuæ potentia ad gaudia nos pertrahat infinita.

O Christ, our God, who, by creating the firmament on the second day, didst prefigure the solidity of the Scriptures on which rests thy Church; and who, by separation of the waters from the waters, didst designate the separation of the heavenly choirs of angels from man, the weak and inferior creation: O thou, the Author of the two Testaments, who didst fulfil the figure of the ancient sacrifice by the new covenant of the immolation of thy Body: grant that by understanding and wisdom we may be associated to the angelic powers, as to the waters that are above us, and may ever tend to heavenly things. May the solidity of the two laws be so fixed in our hearts, that the power of thy Resurrection may lead us to infinite joy.

Let us close the day with two Prefaces on the mystery of the Resurrection. The first is the one used by the Ambrosian Liturgy on Easter Sunday.

PREFACE

Vere quia dignum et justum est, æquum et salutare, nos tibi, sancte Deus omnipotens, gratias agere, nos devotas laudes referre, Pater inclyte, omnium Auctor et Conditor. Quia, cum Dominus esset majestatis Christus Jesus Filius tuus, ob liberationem humani generis cru-

It is truly meet and just, right and available to salvation, that we should give thanks and devout praise to thee, O holy and almighty God, adorable Father, Author and Creator of all things! for that Christ Jesus, thy Son, though the Lord of majesty, did deign to suffer the Cross, for

cem subire dignatus est. Quem dudum Abraham præfigurabat in filio, turba mosaica immaculati agni immolatione signabat. Ipse est enim, quem sacra tuba cecinerat prophetarum: qui omnium peccata portaret, aboleret et crimina. Hoc est illud Pascha, Christi nobilitatum cruore, in quo fidelis populus præcipua devotione exsultat. O mysterium gratia plenum! O ineffabile dvini imuneris sacramentum! O solemnitatum omnium honoranda solemnitas! In qua, ut servos redimeret, mortalibus se præbuit occidendum. Quam utique beata mors, quæ mortis nodos resolvit! Jam nunc sentiat se tartareus princeps attritum: et nos de profundi labe educti ad cœleste regnum conscendisse gratulemur.

the redemption of mankind. It was this that Abraham, so many ages past, prefigured in his son; it was this that the Mosaic people typified by the immolation of a spotless lamb. This is he of whom sang the holy prophets, who was to bear upon him the sins of all men, and wipe away their crimes. This is the Pasch, ennobled by the Blood of Christ, which makes the faithful exult with especial devotion. O mystery full of grace! O ineffable mystery of God's munificence! O ever to be honoured feast of feasts! whereon Christ gave himself to men that they might slay him, and this that he might ransom slaves. O truly blessed death, which loosed the bonds of death! Now let the prince of hell feel that he is crushed; now let us, who have been snatched from the abyss, rejoice that we have been exalted to the kingdom of heaven.

The following Preface is the one used by the ancient Church of Gaul in celebrating the mystery of our Paschal Lamb:

IMMOLATIO

Dignum et justum est, nos tibi gratias agere, omnipotens sempiterne Deus, per Jesum Christum Filium tuum Dominum nostrum. Per quem humanum genus vivificans, Pascha etiam per Moysen et Aaron famulos tuos agni immolatione jussisti celebrari: consequentibus temporibus usque ad adventum Domini nostri Jesu Christi (qui sicut agnus ad victimam ductus est) eamdem consuetudinem in memoriam ob-

It is right and just that we give thanks to thee, O almighty and eternal God, through Jesus Christ thy Son, our Lord; by whom thou gavest life to mankind, and wouldst have thy servants Moses and Aaron celebrate the Pasch by the sacrifice of a lamb. This same rite thou commandedst to be observed and remembered in after times, even to the coming of our Lord Jesus Christ, who was led like a lamb to the slaughter. He is the spotless

servare præcepisti. Ipse est Agnus immaculatus, qui prioris populi prima Pascha in Ægypto fuerat immolatus. Ipse est aries in verticem montis excelsi de vepre prolatus, sacrificio destinatus. Ipse est vitulus saginatus, qui in tabernaculo patris nostri Abrahæ propter hospites est victimatus. Cujus Passionem et Resurrectionem celebramus, cujus et adventum speramus.

Lamb, that was slain by God's first people, when they kept their first Pasch in Egypt. He is the ram taken from the thorns on the top of a high mountain, destined for sacrifice. He is the fatted calf, slain under the tent of our father Abraham, that it might be served up to his guests. We celebrate his Passion and Resurrection; we look forward with hope to his last coming.

And now let us warm our hearts to the Paschal mystery by this admirable sequence of Adam of Saint-Victor:

SEQUENCE

Salve, dies dierum gloria,
Dies felix Christi victoria,
Dies digna jugi lætitia,
Dies prima!
Lux divina cæcis irradiat,
In qua Christus infernum spoliat,
Mortem vincit et reconciliat
Summis ima.

Hail, thou day of days! happy day of Jesus' victory! day worthy of ceaseless joy! O first of days!

It was on this day that the divine light gladdened the blind with its brightness: that Christ robbed hell of its spoils, conquered death, and made peace between heaven and earth.

Sempiterni regis sententia
Sub peccato conclusit omnia,
Ut infirmis superna gratia
Subveniret.
Dei virtus et sapientia
Temperavit iram clementia,
Cum jam mundus in præcipitia
Totus iret.

The sentence of the eternal King concluded all under sin, that the weak might be made strong by heavenly grace.

And when the whole world was going headlong to the abyss, the power and wisdom of God softened his anger by his mercy.

Insultabat nostræ miseriæ
Vetus hostis, auctor malitiæ,
Quia nulla spes erat veniæ
De peccatis.
Desperante mundo remedium,
Dum tenerent cuncta silentium,
Deus Pater emisit Filium
Desperatis.

The old enemy, the author of sin, insulted us in our misery, for that there was no hope left us of the pardon of our sins.

The world despaired of a remedy: when lo! whilst all things were in quiet silence, God the Father sent his Son to them that had no hope.

Prædo vorax, monstrum tartareum,
Carnem videns, nec cavens laqueum,
In latentem ruens aculeum
Aduncatur.

The greedy thief, the hellish monster saw the Flesh, but not the snare: he grasped at the hook, and was caught.

Dignitatis primæ conditio
Reformatur nobis in Filio,
Cujus nova nos resurrectio
Consolatur.

We were restored to our former dignity by Jesus, whose Resurrection now gladdens us.

Resurrexit liber ab inferis
Restaurator humani generis,
Ovem suam reportans humeris
Ad superna.

He, the restorer of mankind, rose again free from the dead; he carried his sheep, on his shoulders, back to heaven.

Angelorum pax fit et hominum;
Plenitudo succrescit ordinum:
Triumphantem laus decet Dominum,
Laus æterna.

Peace is made between angels and men; the heavenly ranks are filled up: praise, eternal praise is due to our triumphant Lord.

Harmoniæ cœlestis patriæ
Vox concordet matris Ecclesiæ;
Alleluia frequentet hodie
Plebs fidelis.

Let the voice of mother Church blend in harmony with that of heaven; let the faithful sing now, without ceasing, their *Alleluia*.

Triumphato mortis imperio,
Triumphali fruamur gaudio:
In terra pax, et jubilatio
Sit in cœlis! Amen.

A triumph has been won over the power of death; let us rejoice in the triumph. Peace on earth, and jubilee in heaven! Amen.

Easter Tuesday

Hæc dies quam fecit Dominus; exsultemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

OUR Pasch is the Lamb, and we meditated upon the mystery yesterday: now let us attentively consider those words of sacred Scripture, where, speaking of the Pasch, it says: 'It is the Phase, that is, the passage of the Lord.' God himself adds these words: 'I will pass through the land of Egypt that night, and will kill every first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgements.'[1] So that the Pasch is a day of judgement, a day of terrible justice upon the enemies of God; but for that very reason, it is a day of deliverance for Israel. The lamb is slain; but his immolation is the signal of redemption to the holy people of the Lord.

The people of Israel are slaves to the cruel Pharaoh. Their bondage is the heaviest that can be. Their male children are to be put to death. The race of Abraham, on which repose the promises of the world's salvation, is doomed. It is time for God to interpose: the Lion of the tribe of Juda, he whom none can resist, must show himself.

But in this, the Israelites are a type of another and a far more numerous people, the whole human race; and it is the slave of Satan, a tyrant worse than Pharaoh. Its bondage is at its height. It is debased by the vilest idolatry. It has made every base thing its god; and the God that made all things is ignored or blasphemed. With a few rare exceptions out of each generation, men are the victims of hell. Has God's creation of man, then,

[1] Exod. xii 12.

been a failure? Not so. The time is come for him to show the might of his arm: he will pass over the earth, and save mankind.

Jesus, the true Israelite, the true Man come down from heaven, he too is made a captive. His enemies have prevailed against him, and his bleeding, lifeless Body has been laid in the tomb. The murderers of the just One have even fixed a seal upon the sepulchre, and set a guard to watch it. Here again the Lord must pass, and confound his enemies by his triumphant passage.

In that Egypt of old, each Israelite family was commanded to slay and eat the Paschal Lamb. Then at midnight the Lord passed, as he had promised, over this land of bondage and crime. The destroying angel followed, slaying with his sword the first-born of the Egyptians, 'from the first-born of Pharaoh, who sat on his throne, unto the first-born of the captive woman that was in prison, and all the first-born of the cattle.'[1] A cry of mourning resounded through Mesraïm: but God is just, and his people was made free!

The same victory was gained in the Resurrection which now gladdens us. The midnight was over, and the last shades of darkness were fleeing from before the rising light: it was then that our Lord passed through the sealed stone of his tomb, unperceived by his guards. His Resurrection was a stroke of death to his first-born people, who had refused to receive him as their Messias, or to 'know the time of their visitation.'[2] The Synagogue was hard of heart, like Pharaoh; it would fain have held captive him of whom the prophet had said, that he would be 'free among the dead.'[3] Hereupon a cry of impotent rage was heard in Jerusalem: but God is just, and Jesus made himself free!

And oh! what a happiness was this passage of our Lord for the human race! He had adopted us as his brethren, and loved us too tenderly to leave us slaves of Satan: therefore, he would have his own Resurrection

[1] Exod. xii 29. [2] St Luke xix 44. [3] Ps. lxxxvii 6.

be ours too, and give us light and liberty. The first-born of Satan were routed by such a victory; the power of hell was broken. Yet a little while, and the altars of the false gods shall everywhere be destroyed; yet a little while, and man, regenerated by the preaching of the Apostles, shall acknowledge his Creator and abjure his idols: for this is the day which the Lord hath made: ' it is the Phase, that is, the passage of the Lord ' !

But observe how the two mysteries—the Lamb and the Passover—are united in our Pasch. The Lord passes, and bids the destroying angel slay the first-born in every house, the entrance of which is not marked with the blood of the lamb. This is the shield of protection; where it is, there divine justice passes by and spares. Pharaoh and his people are not signed with the blood of the lamb: yet have they witnessed the most extraordinary miracles, and suffered unheard-of chastisements. All this should have taught them that the God of Israel is not like their own gods, which have no power; but their heart is hard as stone, and neither the works nor the words of Moses have been able to soften it. Therefore does God strike them and deliver his people.

But this very people, this Israel, ungratefully turns against his deliverer; he is content with the types of the good things promised; he will have no other lamb but the material one. In vain do the prophets tell him that ' a Lamb is to be sent forth, who shall be King of the earth; that he shall come from the desert to the mount of the daughter of Sion.'[1] Israel refuses to acknowledge this Lamb as his Messias; he persecutes him and puts him to death; and persists in putting all his confidence in the blood of victims that have no longer the power to propitiate the anger of God. How terrible will be the *Passage* of the Lord over Jerusalem, when the sword of the Roman legions shall destroy a whole people !

Satan, too, and his wicked angels, had scoffed at this Lamb; they had despised him, as being too meek and

[1] Isa. xvi 1.

humble to be dreaded; and when they saw him shedding his Blood on the Cross, a shout of exultation rang through the regions of hell. But what was their dismay, when they saw this Lamb descending like a lion into limbo, and setting free from their bondage the countless prisoners of the four thousand previous years? and after this returning to our earth, and inviting all mankind to receive 'the liberty of the glory of the children of God'?[1]

O Jesus! how terrible is thy Passover to thine enemies! but how glorious for them that serve thee! The people of Israel feared it not, because their houses were marked with the blood of the figurative lamb. We are more favoured than they: our Lamb is the Lamb of God, and thy Blood is signed, not upon our dwellings, but upon our souls. Thy prophet foretold the great mystery when he said that on the day of thy vengeance upon Jerusalem, they would be spared whose foreheads should be marked with the *Tau*.[2] Israel despised the prophecy, which is our joy. The *Tau* is the sign of thy Cross, dear Jesus! It is thy Cross that shields, and protects, and gladdens us in this Pasch of thy Passover, wherein thy anger is all for thine enemies, and thy blessings all for us!

At Rome, the Station for to-day is in the basilica of St Paul. The church is impatient to lead her white-robed troop of neophytes to the Apostle of the gentiles. Though he is not the foundation of the Church, yet is he companion of Peter's labours in Rome, his fellow-martyr, and the preacher of the Gospel to the gentiles. As he says of himself,[3] he has laboured to form children in God—who could tell the number he has given to Christ? How must he rejoice to see these newly made Christians approach his sacred shrine, there to receive instruction from his epistles, wherein he still speaks to all generations!

[1] Rom. viii 21. [2] Ezech. ix 6. [3] Gal. iv 19.

MASS

The Introit, taken from the Book of Ecclesiasticus, celebrates the sublime wisdom of St Paul, who is the ever pure source whereat the people of God drink instruction and strength, and so prepare their souls for eternal life.

INTROIT

Aqua sapientiæ potavit eos, alleluia: firmabitur in illis, et non flectetur, alleluia: et exaltabit eos in æternum. Alleluia, alleluia.

Ps. Confitemini Domino, et invocate Nomen ejus: annuntiate inter gentes opera ejus. ℣. Gloria Patri. Aqua sapientiæ.

He hath given them the water of wisdom to drink, alleluia: this wisdom shall be strengthened in them, and shall not be moved, alleluia: and it shall raise them up for ever. Alleluia, alleluia.

Ps. Praise the Lord, and call upon his Name: declare his deeds among the gentiles. ℣. Glory, etc. He hath given, etc.

In the Collect, the Church gives thanks to God for rendering her fruitful, and thus giving her, every Easter, a mother's joy. She then prays for her new children, that they may have the grace to persevere in the imitation of their risen Lord.

COLLECT

Deus, qui Ecclesiam tuam novo semper fœtu multiplicas: concede famulis tuis, ut sacramentum vivendo teneant, quod fide perceperunt. Per Dominum.

O God, who by a new increase dost continually enlarge thy Church: grant that thy servants may keep up, by their manner of living, the mystery they have received by believing. Through, etc.

EPISTLE

Lectio Actuum Apostolorum.

Cap. XIII.

In diebus illis: Surgens Paulus, et manu silentium indicens, ait: Viri fratres,

Lesson from the Acts of the Apostles.

Ch. XIII.

In those days: Paul standing up, and with his hand bespeaking silence, said: Men,

filii generis Abraham, et qui in vobis timent Deum, vobis verbum salutis hujus missum est. Qui enim habitabant Jerusalem, et principes ejus ignorantes Jesum, et voces prophetarum, quæ per omne sabbatum leguntur, judicantes impleverunt, et nullam causam mortis invenientes in eo, petierunt a Pilato, ut interficerent eum. Cumque consummassent omnia quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Deus vero suscitavit eum a mortuis tertia die; qui visus est per dies multos his, qui simul ascenderant cum eo de Galilæa in Jerusalem: qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres nostros repromissio facta est: quoniam hanc Deus adimplevit filiis nostris, resuscitans Jesum Christum Dominum nostrum.

brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing him nor the voices of the prophets which are read every Sabbath, judging him have fulfilled them, and finding no cause of death in him, they desired of Pilate that they might kill him. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day: who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people. And we declare unto you, that the promise which was made to our fathers, this same God hath fulfilled to our children, raising up Jesus Christ our Lord.

This discourse, which was made at Antioch in Pisidia, in the synagogue, shows us that the Doctor of the gentiles followed the same method in his instructions as did the prince of the Apostles. The great subject of their preaching was the Resurrection of Christ; for it is the fundamental truth, it is the fact above all others, which proves the divine mission of the Son of God upon earth. It is not enough to believe in Christ crucified; we must also believe in Christ risen. The Resurrection is not only the indisputable fact on which rests the whole certainty of our faith, but it is also the dogma which energizes the whole Christian world. Nothing ever happened on this earth which produced a like impression. See how throughout the whole world it is now celebrated by millions of men of every race and nation! Nineteen

centuries have passed away since the relics of St Paul were first laid in this tomb on the Ostian Way: during that time, how many events have happened which in their time were looked on as of momentous importance, and are now completely forgotten? For more than two hundred years the storm of persecution was almost ceaseless over Christian Rome; it even became necessary, in the third century, to remove these sacred remains, and hide them, for a time, in the catacombs. After this came Constantine, who built this basilica, and erected the triumphal arch near the altar, under which lies the body of the Apostle. Since then, how many changes have taken place in the world! Dynasties, empires, forms of government, have succeeded each other, and only one institution has stood unchanged—the Church. Every year, during these fifteen centuries, she has gone to the basilica of St Paul, and there, near his tomb, has read this discourse in which the Apostle proclaimed the Resurrection of Christ to the Jews. Seeing such perpetuity, such unchangeableness, even in things like this, we cannot help exclaiming: Oh! truly, Christ is risen! He is the Son of God! for man could never have given duration to any work of his hand. Our Pasch alone tells us who Jesus is. Let us learn from the circumstance suggested to us by to-day's Epistle how the dazzling beauty of our risen Jesus is reflected even in the minutest details of our happy worship, the Liturgy.

GRADUAL

Hæc dies quam fecit Dominus: exsultemus, et lætemur in ea.

℣. Dicant nunc, qui redempti sunt a Domino, quos redemit de manu inimici, et de regionibus congregavit eos.

Alleluia, alleluia.

℣. Surrexit Dominus de sepulchro, qui pro nobis pependit in ligno.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. Let them now say so, that have been redeemed by the Lord from the hand of the enemy: and he hath gathered them out of the countries.

Alleluia, alleluia.

℣. The Lord hath risen from the tomb, who for our sake was nailed to the Cross.

The Sequence, *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. XXIV.

In illo tempore: Stetit Jesus in medio discipulorum suorum, et dixit eis: Pax vobis: ego sum, nolite timere. Conturbati vero, et conterriti, existimabant se spiritum videre. Et dixit eis: Quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas, et pedes, quia ego ipse sum: palpate et videte: quia spiritus carnem et ossa non habet, sicut me videtis habere. Et cum hoc dixisset, ostendit eis manus et pedes. Adhuc autem illis non credentibus, et mirantibus præ gaudio, dixit: Habetis hic aliquid, quod manducetur? At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis, sumens reliquias, dedit eis. Et dixit ad eos: Hæc sunt verba, quæ locutus sum ad vos, cum adhuc essem vobiscum, quoniam necesse est impleri omnia, quæ scripta sunt in lege Moysi, et prophetis, et Psalmis de me. Tunc aperuit illis sensum ut intelligerent Scripturas. Et dixit eis: quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die: et prædicari in nomine ejus pœnitentiam et remissionem peccatorum in omnes gentes.

Sequel of the holy Gospel according to Luke.

Ch. XXIV.

At that time: Jesus stood in the midst of his disciples, and said to them: Peace be to you: it is I, fear not. But they being troubled and frighted, supposed they saw a spirit. And he said to them: Why are you troubled, and why do thoughts arise in your hearts? See my hands and my feet, that it is I myself; handle me and see: for a spirit hath not flesh and bones, as you see me to have. And when he had said this, he showed them his hands and his feet. But while they yet believed not, and wondered for joy, he said: Have you here anything to eat? And they offered him a piece of broiled fish, and a honey-comb. And when he had eaten before them, taking the remains he gave to them. And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then he opened their understanding, that they might understand the Scriptures. And he said to them: thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: and that penance and remission of sins should be preached in his name unto all nations.

Jesus shows himself to all his Apostles, on the evening of the day on which he rose from the grave; and he greets

them with the wish of *peace*. He wishes the same to us, during this feast of the Pasch. He desires to establish peace among us—peace between man and God, peace in the conscience of the repentant sinner, peace between man and man by the forgiveness of injuries. Let us welcome this wish of our risen Lord, and jealously preserve the peace he thus deigns to bring us. At his birth in Bethlehem, the angels announced this peace to men of good will; but now it is Jesus himself who brings it to us, for he has accomplished his work of pacification by dying for us on the Cross. The first word he addresses to his Apostles, and through them to us, is *Peace!* Let us lovingly accept the blessing, and show ourselves to be, in all things, children of peace.

The conduct of the Apostles, on this occasion, deserves our attention. They believe in their Lord's Resurrection; they eagerly announced the great event to the two disciples of Emmaus: but how weak is their faith! They are *troubled and frighted* at Jesus' sudden apparition; and when he graciously permits them to *handle* him, they are overpowered with *joy*, and yet there is a certain inexplicable doubt still lingering in their minds. Our Lord has to condescend even to eat in their presence, in order fully to convince them that it is really himself and not a phantom. What a strange inconsistency there is in all this! Had they not already believed and confessed the Resurrection of their Master, before receiving this visit? We have a lesson to learn here: it is, that there are some people who believe, but their faith is so weak that the slightest shock would endanger it; they say they have faith, but it is of the most superficial kind. And yet, without a lively and vigorous faith, what can we do in the battle we have to be incessantly waging against the devil, the world, and our own selves? He who wrestles with an enemy is desirous to have a sure footing; if he stand on slippery ground, he is sure to be thrown. Nothing is so common nowadays as unstable faith, which believes as long

as there is nothing to try it: but let it be put to the test, and it gives way.

One principal cause of this weakness of faith is that subtle naturalism, which now fills the atmosphere in which we live, and which it is so difficult not to imbibe. Let us earnestly pray for an invincible and supernatural faith, which may be the ruling principle of our conduct, which may never flinch, and may triumph over both our internal and external enemies. Thus shall we be able to apply to ourselves those words of the Apostle St John: 'This is the victory which overcometh the world, our faith.'[1]

In the Offertory, the Church speaks to us, in the words of the royal prophet, of the *fountains of water* which sprang up at the *thunder* of God's bidding. This *voice of the Most High* was made known to the earth by the preaching of the Apostles, and, in a special manner, by that of St Paul. The *fountains* are the baptismal fonts, from which our neophytes came regenerated unto life everlasting.

OFFERTORY

Intonuit de cœlo Dominus, et Altissimus dedit vocem suam: et apparuerunt fontes aquarum, alleluia.	The Lord thundered from heaven, and the Most High sent forth his voice: and the fountains of waters appeared, alleluia.

The Church prays, in the Secret, that the Sacrifice she is about to offer may aid us to *pass* safely on to that infinite glory to which Baptism first opened to us the way.

SECRET

Suscipe, Domine, fidelium preces cum oblationibus hostiarum: ut per hæc piæ devotionis officia, ad cœlestem gloriam transeamus. Per Dominum.	Receive, O Lord, we beseech thee, the prayers of the faithful, together with these oblations: that by these duties of piety they may pass to eternal life. Through, etc.

[1] 1 St John v 4.

In the Communion Anthem we have St Paul himself speaking to the neophytes, and telling them what manner of life they must henceforth lead, in order to resemble their divine model, their risen Jesus.

COMMUNION

Si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens, alleluia: quæ sursum sunt sapite, alleluia.	If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God, alleluia; mind the things that are above, alleluia.

The Church makes the above words of the Apostle the subject of her concluding Prayer: she begs that her new children, who have just partaken of the Paschal Mystery, may persevere in the new life of which this holy Sacrament is the chief support.

POSTCOMMUNION

Concede, quæsumus, omnipotens Deus: ut paschalis perceptio Sacramenti, continua in nostris mentibus perseveret. Per Dominum.	Grant, we beseech thee, O almighty God, that the virtue of the Paschal Sacrament which we have received may always remain in our souls. Through, etc.

VESPERS

The Vespers are the same as on Easter Sunday, excepting the *Magnificat* Antiphon, and the Collect, which are as follows:

ANTIPHON OF THE MAGNIFICAT

ANT. Videte manus meas et pedes meos, quia ego ipse sum. Alleluia, alleluia.	ANT. See my hands and my feet, for it is I myself. Alleluia, alleluia.

The Collect is given above, in the Mass, p. 200.

On the third day of the creation, the waters, which covered the earth, were gathered together at the word

of the Son of God, and flowed into the hollows prepared for them. The seas thus formed, the surface of the earth became habitable for those beings that were soon to be called forth from nothingness. On this day, then, the angels first beheld the place where we are to have a temporary sojourn. The time will come when this very Son of God, who now separates the waters from the earth, will himself inhabit it, after having assumed our human nature. Let us offer him our earth, as his rightful domain, over which, as also over heaven, all power has been given to him.[1] The Mozarabic breviary gives us the following beautiful prayer, in which are explained the mysteries hidden under the text that describes this third day's creation:

CAPITULA

Omnipotens Deus Pater, qui die tertio ab infidelium cordibus, quasi ab inferioribus salsis aquis aridam, id est populum fontem fidei sitientem, segregare dignatus es; da nobis, ut ab infidelium laqueis segregati, resurrectionem Filii tui prædicemus indubii: ut qui tertio ab inferis suscitatus est die, trina nos virtutum copulatione resuscitet: quo fide, spe et charitate robusti, de æterno resurrectionis mereamur munere consolari.

O almighty God, the Father! who on the third day didst vouchsafe to separate the dry land from the briny waters that were on the earth, hereby prefiguring how, at a future time, thou wouldst separate the people that thirsted after the fount of faith from them that had unbelieving hearts: grant that we who are freed from the fetters of unbelief may proclaim without doubting the Resurrection of thy Son. May he that rose from the grave on the third day give us to rise by the union of three virtues: and that thus made strong by faith, hope, and charity, we may merit the eternal happiness of the Resurrection.

Let us again borrow from the ancient Liturgies the formulas used in the celebration of Easter. We find in the Missal of the Gothic Church of Spain this magnificent Preface; it is an eloquent and fervent summary of all the grand things said by the Fathers regarding the Pasch.

[1] St Matt. xxviii 18.

ILLATIO

Dignum et justum est nos tibi semper cum Patre et Spiritu Sancto individua divinitate regnanti gratias agere, Domine Jesu Christe. Qui nos tam admirabiliter condidisti, tam clementer redemisti. Non laboribus in faciendo fatigatus, non passionibus in redimendo consumptus. Fecit virtus potentialiter quos redemit pietas tam clementer. Totum tibi est in veritate possibile, quia hoc ipsum tibi, excepto humanitatis privilegio, cum Patre et Spiritu Sancto est essentialiter coæquale. Ita tamen posse te manet, quod velle te decet. Id est ut omnipotens cuncta facias facienda; justus, æquitate censeas judicanda; misericors, clementer perficias coronanda.

It is meet and just that we should ever give thanks to thee, O Lord Jesus Christ, who reignest with the Father and the Holy Ghost in one undivided Godhead. Thou didst wonderfully create, and mercifully redeem us. In the creation, thou wast not fatigued by labour; in the redemption, thou wast not consumed by suffering. Thy power powerfully made, thy mercy mercifully redeemed us. Everything is, indeed, possible to thee, for whatsoever is in the Father and the Holy Ghost is equally in thee, who hast nought which they have not, save the privilege of thy human nature. Therefore canst thou do whatsoever it beseemeth thee to wish. As omnipotent, thou doest what thou willest to do; as just, thou judgest all things with equity; as merciful, thou crownest with clemency them that deserve a crown.

Qui, cum solo majestatis terribili nutu, nostrum potueris conterere vexatorem, maluisti eum humilitatis abjectione prosternere. Ex hoc magis approbans nullam majestati tuæ contrariam nobis subsistere aereorum principum tyrannidem, cum sic nostrorum infirmitate membrorum omnem inimici ad nihilum redegeris vanitatem. Etenim superbus se ingemuit gravius corruisse, quando se elisum sensit ab humilitate fuisse. Atque ideo tali divina sapientia antiqui serpentis astutiam consilio vicit, ne violenter addiceret, sed lega-

Though thou couldst have crushed our enemy by a single look of thy dread majesty, yet wouldst thou the rather prostrate him by the excess of thy humility: hereby teaching us, that *the princes of this air* have no further power against us save that which thy Majesty permits, seeing that by the weakness of our flesh thou didst reduce to nought the haughtiness of the enemy. Verily, the proud one felt his fall the more, in that he knew it was by humility he was crushed. Thus did divine wisdom plan the overthrow of the old and crafty serpent; he would have it to be not a violent but a legal defeat;

liter quateretur. Ut qui transgressorem eo se jure possidere jactabat, quem suis consentientem persuasionibus obligaverat: sic eum justo superatus judicio redderet, cum istum in quo suum nihil reperat occidisset. Quapropter amisit merito reum, qui tollentem mundi peccata crucis supplicio Agnum non timuit mortificare divinum. Disruptis igitur cruce inferni catenis legibusque solutis, ad cœlos migrant cum Christo credentes in Christo. Et cruciandi permanent in inferno qui delectati sunt inviscerati diabolo.

and that, as Satan boasted that man was legally his slave, because he had persuaded him to consent to the fetters, so he might be forced, by a just judgement, to give up his prey, when he killed him over whom he had no claim. Hence when he made bold to put to the death of the cross the Lamb of God, who taketh away the sins of the world, he deservedly lost the guilty one. Therefore, the bonds of hell being broken, and its laws abrogated, by the Cross, they that believe in Christ pass with Christ to heaven; and they remain to be tormented in hell, who put their happiness in making themselves the devil's prey.

Rediit ecce post triduum victor, ex mortuis vivus, qui ad hoc pro nobis est crucifixus. Innumeris captivorum ovantium stipatur agminibus, qui passionis tempore etiam discipulorum suorum fuerat societate nudatus. Agitatur eo resurgente tremefacta funditus terra, quo descendente concussa sunt et inferna. Cohors militum terrenorum cœlestis regis terribili regressu perculsa diffugiit, et quem dudum incluserat velut reum, jam et ipsa terribilem victa judicem verum confitetur et Deum. Sanctorum corpora vivificata consurgunt: habitaculum quos paulisper jacuerat resurgit gloriosum, eodem resuscitante a quo anima derelicta in inferno non fuerat. Angeli proprio famulantur auctori; splendificus universo mundo oritur dies.

Lo! Christ, after three days, has returned conqueror and living from the grave, for unto this was he crucified for us. He that during his Passion was deprived of the company of his disciples, is now surrounded by a countless number of glad captives whom he has set free. He that made hell itself tremble when he descended, now, by his Resurrection, makes the earth shake to its foundations. The soldiers of earth take to flight at the return of heaven's King; and him whom they had just before guarded as a guilty captive, they now confess to be the terrible Judge and true God, who has conquered them. The bodies of the saints return to life, and rise; their earthly tabernacle, which for a time had lain in dust, rises glorious with him, who permitted not the soul to abide in limbo. The angels pay court to their Creator. A glorious day rises upon the whole earth.

Tripudiant inspirato resurrectionis die, qui mœstificati fuerant passionis ejus vulnere repentino. Agnoscit Mater membra quæ genuit. Maria Magdalene angelo increpante resipuit, ne viventem cum mortuis quærere debuisset. Ad monumentum Petrus cum Johanne concurrit, recentiaque in linteaminibus defuncti et resurgentis vestigia cernit. Latro Christum confessus possessor paradisi factus est primitivus. Impletum est quod dictum fuerat de Filio hominis, tot ante sæcula prophetatum, ut scilicet peccatorum pro nobis manibus traderetur: crucifigeretur, moreretur: inferna terribiliter penetraret, superbos dejiceret, humiles misericorditer exaltaret: cum triumpho inenarrabili a mortuis resurgeret, et cum Patre et Spiritu Sancto omnipotentialiter cunctis dominando regnaret.

Cujus virtutis immensitate permoti, etiam septem vexilla regia beatorum innumeras lucifluarum mittit plebium catervas ad laudem, ac suum quisque pio præveniens officio locum, debitum exsolvit, carnem triumphantis Regis per ævum submisseque adorat, et glorificatis vultibus Agnum, suasque rutilantibus gemmis eximias præfert cum laude coronas. Seraphim quoque divinæ sedis terribilem thronum alarum trino tegmine velant sui famulatus, unum te fatendo cum Patre et Spi-

Let them that mourned because of the swift and bloody Passion, now exult with exceeding gladness on this blessed day of the Resurrection. The Mother recognizes the Son of her womb, Mary Magdalen is rebuked by the angel, and ceases to seek among the dead him that is living. Peter, accompanied by John, runs to the sepulchre, and in the windingsheet and cloths sees the traces of his Master, who was dead, but now is risen. The thief that confessed Christ to be God is made the first possessor of Paradise. All that was prophesied long ages before of the Son of Man is now fulfilled; to wit, that for our sake he would be delivered into the hands of sinners; that he would be crucified and put to death; that he would descend into hell, with awful majesty, cast down the proud, and mercifully exalt the humble; that with ineffable triumph he would rise again from the dead, and would reign together with the Father and the Holy Ghost, governing all creatures with great power.

Filled with admiration at the immensity of his power, the seven standard-bearers of the heavenly kingdom send upon the earth countless hosts of bright spirits to give him praise. Each angel hastes to his post, paying the debt of his homage, and humbly adoring the Flesh of the eternally triumphant King, casts at his feet with praise the crown of his glittering gems. The seraphim, who with their six wings veil in reverent worship the awful throne of the Godhead; who, by their triple hymn of praise, con-

ritu Sancto Deum trinæ confessionis præconio declarandum, in sede siderea permanentem regnantemque in sæcula sæculorum, incessabili jugitate dicunt: *Sanctus, Sanctus, Sanctus!*

fess thee to be one God with the Father and the Holy Ghost, and acknowledge thee as the King that reigns for ever and ever on the throne of heaven; they also say in ceaseless song: *Holy, Holy, Holy!*

We subjoin to this Mozarabic Preface a hymn taken from the Roman-French Missal of the Middle Ages. It was a favourite Easter hymn with the people of those days; and though somewhat unpolished, is full of vigour. The chant that accompanied it, and which would fatigue any singer of modern times, is, in spite of its occasional want of smoothness, very melodious and expressive.

SEQUENCE

Fulgens præclara
Rutilat per orbem
Hodie dies in qua
Christi lucida
Narrantur ovanter prælia.

Now shines through the world the bright fair day, whereon are triumphantly told the splendid combats of Christ.

De hoste superbo
Quem Christus triumphavit pulchre,
Castra
Illius perimens teterrima.

He gloriously conquered the haughty enemy, and routed his most wicked hosts.

Infelix culpa Evæ,
Qua caruimus omnes vita.
Felix proles Mariæ,
Qua epulamur modo una.
Benedicta
Sit celsa
Regina illa,

Unhappy sin of Eve, whereby we were all deprived of life!
Happy the fruit of Mary, whereon we all now feed together!
Blessed be that noble Queen,

Generans regem
Spoliantem tartara,
Pollentem
Jam in æthera.

The mother of the King, who robbed hell of its prey,
And now reigns in heaven above.

Rex in ætèrnum,
Suscipe benignus
Præconia nostra
Sedule tibi canentia.

O eternal King! graciously receive the hymns we devoutly sing to thee.

Patris sedens ad dexteram,
Victor ubique,
Morte superata,
Polorum possidens
Gaudia.

Thou sittest on the right hand of thy Father.
Universal Conqueror! thou didst vanquish death, and enter into the joys of heaven.

O magna,
O celsa,
O pulchra clementia
Christi melliflua,
O alma.
Laus tibi honorque ac virtus,
Qui nostram antiquam
Leviasti sarcinam.
Roseo cruore
Agni benignissimi
Empta,
Florida
Micat hæc aula.
Potenti virtute nostra
Qui lavit facinora,
Tribuit dona fulgida.
Stupens valde in memet,
Jam miror hodierna,
Tanta
Indignus pandere
Modo sacramenta.
Stirpe Davidica
Ortus de tribu Juda,
Leo potens surrexisti in gloria.
Agnus visus es in terra.

Fundans olim arva:

Regna petens supera:

Justis reddens præmia,
In sæcula
Dignantur ovantia.
Dic impie Zabule,
Quid valet nunc fraus tua ?

Igneis nexus loris
A Christi victoria.

Tribus, linguæ, admiramini:
Quis audivit talia
Miracula ?
Ut mors mortem sic superaret:
Rei perciperent talem gratiam ?

O mercy of Christ ! how great, how sublime, how beautiful, how sweet, how tender art thou !

Praise, honour and power be to thee that didst lighten our heavy weight of old !

Purchased by the Blood of the infinitely merciful Lamb, the Church glitters with the ruby flowers of her redemption.
He who by his mighty power washed away our sins, loads us with precious gifts.
Bewildered in my admiration of this day's wonders, I am unworthy to proclaim its great mysteries.

Son of David ! Child of the tribe of Juda ! thou didst rise in glory, a lion in strength.

Thou wast seen on earth as a gentle lamb.
It was thou that in the beginning didst create the world.
Thou hast ascended to the kingdom above:
And there thou mercifully rewardest the just with the rewards of everlasting joy.
Say, Satan, thou wicked spirit, what now hath thy craft profited thee ?
The victory of Christ has bound thee fast in fetters of fire.
O ye tribes and nations, be astounded ! Who hath heard of miracles like these ?

That death should so conquer death ? That criminals should receive favour like unto this ?

Judæa incredula,
Cur manes adhuc invere-
cunda ?
Respice christicolas,
Qualiter læti canunt inclyta
Redemptori carmina.
Ergo pie Rex Christe,
Nobis laxans crimina,
Solve nexorum vincula.
Electorum agmina
Fac tecum resurgere
Ad beatam gloriam,
Digna rependens merita.
Amen.

O incredulous Jew! hast thou no shame, that thou canst continue so ?
See how the Christians rejoice, singing to the Redeemer their holy hymns.
Therefore, O Jesus, our merciful King! forgive us our sins, loosen our fetters.
Grant that thy elect may rise with thee to heavenly glory, and to their just merits give recompense. Amen.

WEDNESDAY IN EASTER WEEK

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

THE Hebrew word *Pasch* signifies passage, and we explained yesterday how this great day first became sacred by reason of the Lord's Passover. But there is another meaning which attaches to the word, as we learn from the early Fathers and the Jewish rabbins. The Pasch is, moreover, the passage of the Israelites from Egypt to the Promised Land. These three great facts really happened on one and the same night: the banquet of the lamb, the death of the first-born of the Egyptians, and the departure from Egypt. Let us, to-day, consider how this third figure is a further development of our Easter mystery.

The day of Israel's setting forth from Egypt for his predestined country of the Promised Land is the most important in his whole history; but both the departure itself, and the circumstances that attended it, were types of future realities to be fulfilled in the Christian Pasch. The people of God were delivered from an idolatrous and tyrannical country: in our Pasch, they who are now our neophytes have courageously emancipated themselves from the slavish sway of Satan, and have solemnly renounced the pomps and works of this haughty Pharaoh.

On their road to the Promised Land, the Israelites had to pass through a sea of water; their doing so was a necessity, both for their protection against Pharaoh's army which was pursuing them, and for their entrance into the land of milk and honey. Our neophytes, too, after renouncing the tyrant who had enslaved them, had to go through that same saving element of water,

in order to escape their fierce enemies; it carried them safe into the land of their hopes, and stood as a rampart to defend them against invasion.

By the goodness of God, that water, which is an obstacle to man's pursuing his way, was turned into an ally for Israel's march; the laws it had from nature were suspended, and it became the saviour of God's people. In like manner, the sacred font—which, as the Church told us on the feast of the Epiphany, is made an instrument of divine grace—has become the refuge and fortress of our happy neophytes; their passing through its waters has put them out of reach of the tyrant's grasp.

Having reached the opposite shore, the Israelites see Pharaoh and his army, their shields and their chariots, buried in the sea. When our neophytes looked at the holy font, from which they had risen to the life of grace, they rejoiced to see the tomb where their sins, enemies worse than Pharaoh and his minions, lay buried for ever.

Then did the Israelites march cheerfully on towards the land that God had promised to give them. During the journey, they will have God as their teacher and lawgiver; they will have their thirst quenched by fountains springing up from a rock in the desert; they will be fed on manna sent each day from heaven. Our neophytes, too, will run on unfettered to the heavenly country, their Promised Land. They will go through the desert of this world, uninjured by its miseries and dangers, for the divine lawgiver will teach them, not amidst thunder and lightning, as he did when he gave his law to the Israelites, but with persuasive words of gentlest love, spoken with that sweet manner which set on fire the hearts of the two disciples of Emmaus. Springs of water shall refresh them at every turn, yea, of that living water which Jesus, a few weeks back, told the Samaritan woman should be given to them that adore him in spirit and in truth. And, lastly, a heavenly Manna shall be their food, strengthening and

delighting them—a Manna far better than that of old, for it will give them immortality.

So that our Pasch means all this: it is a passing through water to the Land of Promise, but with a reality and truth which the Israelites had only under the veil of types, sublime indeed and divine, but mere types. Let then our Passover from the death of original sin to the life of grace, by holy Baptism, be a great feast-day with us. This may not be the anniversary of our Baptism: it matters not; let us fervently celebrate our *exodus* from the Egypt of the world into the Christian Church; let us, with glad and grateful hearts, renew our baptismal vows, which made our God so liberal in his gifts to us; let us renounce Satan, and all his works, and all his pomps.

The Apostle of the Gentiles tells us of another mystery of the waters of Baptism; it gives completion to all we have been saying, and equally forms part of our Pasch. He teaches us that we were hidden beneath this water, as was Christ in his tomb; and that we then died, and were buried, together with him.[1] It was the death of our life of sin: that we might live to God, we had to die to sin. When we think of the holy font where we were regenerated, let us call it the tomb, wherein we buried the *Old Man*, who was to have no resurrection. Baptism by immersion—which was the ancient mode of administering the Sacrament, and is still used in some countries—was expressive of this spiritual burial: the neophyte was made to disappear beneath the water: he was dead to his former life, as our buried Jesus was to his mortal life. But, as our Redeemer did not remain in the tomb, but rose again to a new life, so likewise, says the Apostle,[2] they who are baptized, rise again with him when they come from the font; they bear on them the pledges of immortality and glory, and are the true and living members of that Head, who dieth now no more. Here again is our Pasch, our passage from death to life.

[1] Rom. vi 4. [2] Coloss. ii 12.

At Rome, the Station is in the basilica of St Laurence *outside the Walls*. It is looked upon as the most important of the many churches built by Rome in honour of her favourite martyr, whose body lies under the high altar. Hither were the neophytes led to-day, that they might learn, from the example of so brave and generous a soldier of Christ, how courageous they should be in confessing their faith, and how faithful in living up to their baptismal vows. For several centuries, the reception of Baptism was a preparation for martyrdom; but at all times it is an enlisting in the service of Christ, which we cannot leave without incurring the guilt and penalty of traitors.

MASS

The Introit is composed of those words, which the Son of God will speak to his elect, at the last Judgement, when calling them into his kingdom. The Church applies them to the neophytes, and thus raises up their thoughts to that eternal happiness, the remembrance of which supported the martyrs in their sufferings.

INTROIT

Venite benedicti Patris mei; percipite regnum, alleluia: quod vobis paratum est ab origine mundi. Alleluia, alleluia, alleluia.

Ps. Cantate Domino canticum novum: cantate Domino omnis terra. ℣. Gloria Patri. Venite.

Come, ye blessed of my Father, possess the kingdom, alleluia: which hath been prepared for you from the beginning of the world. Alleluia, alleluia, alleluia.

Ps. Sing to the Lord a new song: sing to the Lord all the earth. ℣. Glory, etc. Come, etc.

In the Collect, the Church reminds her children that the feasts of the holy Liturgy are a means of our coming to the eternal feasts of heaven. It is with this truth and hope before us that we have drawn up our *Liturgical Year*. We must, therefore, so celebrate our Easter of time as to deserve to be admitted into the joys of the eternal Easter.

COLLECT

Deus qui nos resurrectionis Dominicæ annua solemnitate lætificas: concede propitius, ut per temporalia festa quæ agimus, pervenire ad gaudia æterna mereamur. Per eumdem.

O God, who by the yearly solemnity of the Resurrection of our Lord fillest us with joy; mercifully grant that by these temporal festivals which we celebrate, we may at last come to the possession of those joys that are eternal. Through the same, etc.

To this the Church, during this week, adds one or other of the following Collects:

Against the persecutors of the Church

Ecclesiæ tuæ, quæsumus Domine, preces placatus admitte: ut, destructis adversitatibus et erroribus universis, secura tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church: that, all oppositions and errors being removed, she may serve thee with a secure liberty. Through etc.

For the Pope

Deus, omnium fidelium Pastor et rector, famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

O God, the Pastor and Ruler of all the faithful, look down in thy mercy on thy servant N., whom thou hast appointed Pastor over thy Church: and grant, we beseech thee, that both by word and example, he may edify all those that are under his charge; and with the flock entrusted to him, arrive at length at eternal happiness. Through, etc.

EPISTLE

Lectio Actuum Apostolorum.

Cap. III.

In diebus illis: Aperiens Petrus os suum, dixit: Viri Israelitæ, et qui timetis Deum, audite: Deus Abra-

Lesson from the Acts of the Apostles.

Ch. III.

In those days: Peter opening his mouth, said: You men of Israel, and you who fear God, give ear. The God of

ham, et Deus Isaac, et Deus Jacob, Deus patrum nostrorum glorificavit Filium suum Jesum, quem vos quidem tradidistis, et negastis ante faciem Pilati, judicante illo dimitti. Vos autem sanctum et justum negastis, et petistis virum homicidam donari vobis: auotorem vero vitæ interfecistis, quem Deus suscitavit a mortuis, cujus nos testes sumus. Et nunc fratres, scio quia per ignorantiam fecistis, sicut et principes vestri. Deus autem, quæ prænuntiavit per os omnium prophetarum, pati Christum suum, sic implevit. Pœnitemini igitur, et convertimini, ut deleantur peccata vestra.

Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the Author of life you killed, whom God hath raised from the dead, of which we are witnesses. And now, brethren, I know that you did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. Repent, therefore, and be converted, that your sins may be blotted out.

To-day, again, we have the prince of the Apostles proclaiming in Jerusalem the Resurrection of the Man-God. On this occasion, he was accompanied by St John, and had just worked his first miracle, of curing the lame man, near one of the gates of the temple. The people had crowded round the two Apostles, and St Peter preached to them; it was the second time he had spoken in public. His first sermon brought three thousand to receive Baptism; the one of to-day, five thousand. Truly did the Apostle exercise on these two occasions his office of *fisher of men*, which our Lord gave him when he first called him to be his disciple. Let us admire the charity wherewith St Peter bids the Jews acknowledge Jesus as their Messias. These are the very men who have denied him; and yet the Apostle, by partially excusing their crime on the score of ignorance, encourages them to hope for pardon. They clamoured for the death of Jesus in the days of his voluntary weakness and humiliation; let them, now that he is

glorified, acknowledge him as their Messias and King, and their sin shall be forgiven. In a word, let them humble themselves and they shall be saved. Thus did God call unto himself those who were of a good will, and an upright heart; thus does he also in these our days. There were some in Jerusalem who corresponded to the call; but the far greater number refused to follow it. It is the same now. Let us earnestly beseech our Lord that the nets of his fishermen may be filled, and the Paschal banquet be crowded with guests.

GRADUAL

Hæc dies quam fecit Dominus: exsultemus, et lætemur in ea.

℣. Dextera Domini fecit virtutem, dextera Domini exaltavit me. Alleluia, alleluia.

℣. Surrexit Dominus vere, et apparuit Petro.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Alleluia, alleluia.

℣. The Lord hath truly risen, and hath appeared to Peter.

The Sequence, *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. XXI.

In illo tempore: Manifestavit se iterum Jesus discipulis ad mare Tiberiadis. Manifestavit autem sic. Erant simul Simon Petrus, et Thomas, qui dicitur Didymus, et Nathanael, qui erat a Cana Galilææ, et filii Zebedæi, et alii ex discipulis ejus duo. Dicit eis Simon Petrus: Vado piscari. Dicunt ei: Venimus et nos tecum. Et exierunt, et ascenderunt in navim: et illa nocte nihil prendiderunt. Mane autem facto, stetit Jesus in lit-

Sequel of the holy Gospel according to John.

Ch. XXI.

At that time: Jesus showed himself again to the disciples at the sea of Tiberias. And he showed himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathaniel, who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the ship; and that night they caught nothing.

tore: non tamen cognoverunt discipuli quia Jesus est. Dixit ergo eis Jesus: Pueri, numquid pulmentarium habetis? Responderunt ei: Non. Dicit eis: Mittite in dexteram navigii rete, et invenietis. Miserunt ergo: et jam non valebant illud trahere præ multitudine piscium. Dixit ergo discipulus ille, quem diligebat Jesus, Petro: Dominus est. Simon Petrus cum audisset quia Dominus est, tunica succinxit se (erat enim nudus) et misit se in mare. Alii autem discipuli navigio venerunt (non enim longe erant a terra, sed quasi cubitis ducentis): trahentes rete piscium. Ut ergo descenderunt in terram, viderunt prunas positas, et piscem superpositum, et panem. Dicit eis Jesus: Afferte de piscibus quos prendidistis nunc. Ascendit Simon Petrus: et traxit rete in terram, plenum magnis piscibus centum quinquaginta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Jesus: Venite, prandete. Et nemo audebat discumbentium interrogare eum: Tu quis es? scientes quia Dominus est. Et venit Jesus, et accipit panem, et dat eis, et piscem similiter. Hoc jam tertio manifestatus est discipulis suis cum resurrexisset a mortuis.

But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. Jesus therefore said to them: Children, have you any meat? They answered him: No. He saith to them: Cast the net on the right side of the ship; and you shall find. They cast therefore: and now they are not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes which you have now caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them: Come, and dine. And none of them who were at meat durst ask him: Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

Jesus had shown himself to all his Apostles on the Sunday evening; he repeated his visit to them eight days after, as we shall see further on. The Gospel for

to-day tells us of a third apparition, wherewith seven of the eleven were favoured. It took place on the shore of Lake Genesareth, which, on account of its size, was called the Sea of Tiberias. The seven are delighted beyond measure at seeing their divine Master; he treats them with affectionate familiarity, and provides them with a repast. John is the first to recognize Jesus; nor can we be surprised: his purity gives keen perception to the eye of his soul, as it is written: 'Blessed are the clean of heart, for they shall see God.'[1] Peter throws himself from the ship, that he may the more quickly reach his Lord. His natural impetuosity shows itself here as on so many other occasions; but in this impetuosity we see that he loved Jesus more than his fellow-disciples did. But let us attentively consider the other mysteries of our Gospel.

The seven disciples are fishing: it is the Church working out her apostolate. Peter is the master-fisherman; it belongs to him to decide when and where the nets are to be thrown. The other six Apostles unite with him in the work, and Jesus is with them all, looking upon their labour, and directing it, for whatever is procured by it is all for him. The fish are the faithful, for, as we have already had occasion to remark, the Christian was often called by this name in the early ages. It was the font, it was water, that gave him his Christian life. Yesterday, we were considering how the Israelites owed their safety to the waters of the Red Sea; and our Gospel for to-day speaks of a Passover, a passing from Genesareth's waters to a banquet prepared by Jesus. There is a mystery, too, in the number of the fishes that are taken; but what it is that is signified by these hundred and fifty-three we shall perhaps never know, until the day of Judgement reveals the secret. They probably denote some divisions or portions of the human race, that are to be gradually led, by the apostolate of the Church, to the Gospel of Christ: but, once more, till God's time comes, the book must remain sealed.

[1] St Matt. v 8.

Having reached the shore, the Apostles surround their beloved Master, and lo! he has prepared them a repast: *bread*, and a *fish lying on hot coals*. This fish is not one of those they themselves have caught; they are to partake of it now that they have come from the water. The early Christians thus interpret the mystery: the fish represents Christ, who was made to suffer the cruel torments of the Passion, and whose love of us was the fire that consumed him; and he became the divine food of them that are regenerated by water. We have elsewhere remarked, that in the primitive Church, the Greek word for *fish* (*Ichthus*) was venerated as a sacred symbol, inasmuch as the letters of this word formed the initials of the titles of our Redeemer.[1]

But Jesus would unite, in the same repast, both the divine Fish, which is himself, and those other fishes, which represent all mankind, and have been drawn out of the water in Peter's net. The Paschal feast has the power to effect, by love, an intimate and substantial union between the Food and the guests, between the Lamb of God and the other lambs who are his brethren, between the divine Fish and those others that he has associated with himself by the closest ties of fellowship. They, like him, have been offered in sacrifice; they follow him in suffering and in glory. Witness the great deacon Laurence, around whose tomb the faithful are now assembled. He was made like to his divine Master when he was burnt to death on his red-hot gridiron; he is now sharing with him in an eternal Pasch, the glories of Jesus' victory, and the joys of his infinite happiness.

The Offertory is formed from the words of the Psalm, which commemorate the manna that heaven gave to the Israelites, after they had passed through the Red Sea. But the new Manna is as far superior to the old, which nourished only the body, as our baptismal font, which washes away our sins, is grander than the mighty waves, which swallowed up Pharaoh and his army.

[1] See our volume of *Lent*, p. 318

OFFERTORY

Portas cœli aperuit Dominus: et pluit illis manna, ut ederent: panem cœli dedit eis: panem angelorum manducavit homo, alleluia.

The Lord opened the gates of heaven, and rained down manna for them to eat: he gave them the bread of heaven: man hath eaten the bread of angels, alleluia.

In the Secret, the Church speaks in glowing terms of the heavenly Bread that feeds us and is the Victim of our Paschal Sacrifice.

SECRET

Sacrificia, Domine, paschalibus gaudiis immolamus: quibus Ecclesia tua mirabiliter et pascitur et nutritur. Per Dominum.

We offer thee, O Lord, with joy, these Paschal sacrifices, wherewith thy Church is wonderfully fed and nourished. Through, etc.

To this, the Church, during this week, adds one or other of the following Secrets:

Against the persecutors of the Church

Protege nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum.

Protect us, O Lord, while we assist at thy sacred mysteries: that being employed in acts of religion, we may serve thee both in body and mind. Through, etc.

For the Pope

Oblatis, quæsumus, Domine, placare muneribus: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione guberna. Per Dominum.

Be appeased, O Lord, with the offering we have made: and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, etc.

Our Lord says: 'This is the Bread which cometh down from heaven; that if any man eat of it, he may not die.'[1] In the Communion Anthem we have the

[1] St John vi 50.

Apostle telling us that *Christ, rising from the dead, dieth now no more.* These two texts tell us the effect produced in our souls by the holy Eucharist: we eat an immortal Food, and it communicates to us its own undying life.

COMMUNION

Christus resurgens ex mortuis, jam non moritur, alleluia: mors illi ultra non dominabitur. Alleluia, alleluia.

Christ rising from the dead, dieth now no more, alleluia: death shall no more have dominion over him. Alleluia, alleluia.

In the Postcommunion, the Church prays for us, that we may receive the effects of the divine Food of which we have just partaken; she prays that it may purify us, and substitute the new principle (which is in our risen Jesus) for the old one that was in us.

POSTCOMMUNION

Ab omni nos, quæsumus Domine, vetustate purgatos, Sacramenti tui veneranda perceptio in novam transferat creaturam. Qui vivis.

Grant, we beseech thee, O Lord, that being cleansed from the old leaven, the reception of thy venerable Sacrament may transform us into a new creature. Who livest, etc.

To this the Church, during this week, adds one or other of the following Postcommunions:

Against the persecutors of the Church

Quæsumus, Domine Deus noster: ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis. Per Dominum.

We beseech thee, O almighty God, not to leave exposed to the dangers of human life those whom thou hast permitted to partake of these divine mysteries. Through, etc.

For the Pope

Hæc nos, quæsumus, Domine, divini Sacramenti perceptio protegat: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præ-

May the participation of this divine Sacrament protect us, we beseech thee, O Lord, and always procure safety and defence to thy servant N.,

esse voluisti, una cum commisso sibi grege salvet semper et muniat. Per Dominum.

whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, etc.

BLESSING OF THE *ANGUS DEI*

The Wednesday of Easter week is the day set apart, at Rome, for the blessing of the *Agnus Dei*. This ceremony is performed by the Pope, the first and every seventh year of his pontificate. The *Agnus Dei* are discs of wax, on which are stamped, on one side the image of the Lamb of God, and on the other that of some saint. The custom of blessing them at Eastertide is very ancient. We find traces of it in the Liturgy even so far back as the seventh century. When, in the year 1544, they opened at Rome the tomb of the Empress Mary (wife of Honorius, and daughter of Stilicho), who died before the middle of the fifth century, there was found in it an *Agnus Dei*, resembling those now blessed by the Pope.

It is therefore incorrect to state, as some authors have done, that the *Agnus Dei* originated at the time when the administration of Baptism at Easter fell into disuse, and that they were meant as symbols commemorative of the ancient rite. There is very little doubt that at Rome each neophyte used to receive an *Agnus Dei* from the Pope on Holy Saturday. We may, then, rightly conclude—and the conclusion is confirmed by the fact just mentioned regarding the tomb of the Empress Mary—that the solemn administration of Baptism and the blessing of the *Agnus Dei* were contemporaneous, at least for a certain period.

The *Agnus Dei* are made from the Paschal candle of the previous year; of course, a great quantity of other wax is added to it. Formerly, it was the custom to pour in some drops of the holy chrism. In the Middle Ages the wax was prepared and stamped by the subdeacons and acolytes of the Pope's palace; the Cistercian monks of the monastery of St Bernard, in Rome, have now that honour.

The ceremony takes place in one of the rooms of the pontifical palace. A large vase of holy water is prepared; and the Pope, standing near it, recites the following prayer:

O Lord God, almighty Father, Creator of the elements, preserver of mankind, author of grace and eternal salvation, who badest the rivers that flowed from Paradise to water the whole earth! O thou, whose only-begotten Son walked dry-shod on the waters, and in the same was baptized, who also gave forth from his most sacred side water mingled with Blood, and commanded his disciples to baptize all nations; be merciful unto us, and pour forth thy blessing upon us who celebrate all these wonders; that thus the creatures which we are about to plunge into this water may be blessed and sanctified by thee, and that the honour and veneration which shall be shown to them may draw down upon us, thy servants, the forgiveness of sins, pardon and grace, and finally life eternal together with thy saints and elect.

After this, the Pontiff pours balm and holy chrism into the water, beseeching God to sanctify it for the purpose to which it is now to be used. He then turns towards the baskets, which hold the waxen tablets, and recites this prayer:

O God, the author of all sanctification, whose goodness is ever with us; thou who, when Abraham, the father of our faith, was preparing to slay his son Isaac in obedience to thy commands, didst will him to consummate his sacrifice by offering up the ram that was entangled in the briers: thou who didst prescribe, through thy servant Moses, the yearly sacrifice of the spotless lambs; deign, we pray thee, to bless and sanctify, by the invocation of thy holy Name, these forms of wax, which bear the impress of the most innocent Lamb; that by their contact and presence, the faithful may be incited to pray, storms and tempests be driven away, and the wicked spirits put to flight by the virtue of the holy Cross hereon marked, before which every knee bends, and every tongue confesses that Jesus Christ, having conquered death on the gibbet of the Cross, now reigneth in the glory of God the Father. He it is who, when led to death as a sheep to slaughter, offered unto thee his Father the sacrifice of his own Body, that he might bring back the lost sheep that had been led astray by the devil's fraud, and carry it on his shoulders to the fold of heaven.

O almighty and eternal God, the institutor of the ceremonies and sacrifices of the law, who didst deign to turn away thine anger from sinful man as often as he offered victims of

propitiation unto thee; who didst graciously accept the sacrifices made by Abel, Melchisedech, Abraham, Moses and Aaron, which sacrifices were indeed but figures, yet by thy blessing were made holy and profitable to them that humbly offered them; grant, we beseech thee, that as the innocent Lamb, Jesus Christ thy Son, when immolated at thy will on the altar of the Cross, delivered our first parent from the power of the devil, so may these spotless lambs, which we present to thy divine Majesty for a blessing, be endued with power unto good. Deign to bless them, to sanctify them, to consecrate them, to give them the power to protect those who devoutly carry them against the malice of demons, against tempests, pestilence, sickness, fire, and enemies; and make them efficacious in protecting the mother and her child in the dangers of travail. Through Jesus Christ thy Son our Lord.

After these prayers, the Pope girds himself with a cloth, and sits near the vessel of holy water. The ministers bring him the *Agnus Dei*, which he plunges into the water, in imitation of the Baptism of the neophytes. The prelates who are present take them from the water, and place them upon tables covered with white linen. Then the Pontiff rises, and says the following prayer:

O Holy Spirit! who makest the waters fruitful, and usest them as the instrument of thy greatest mysteries; who didst take away their bitterness, and give them sweetness; and, sanctifying them by thy breathing, dost employ them for washing away all sins, by the invocation of the Holy Trinity; vouchsafe to bless, sanctify, and consecrate these lambs that have been cast into the holy water, and have imbibed of the balm and holy chrism. May they receive power from thee against the efforts of the devil's malice; may they who wear them abide in safety; may they have nought to fear from danger; may the wickedness of men have no power to hurt them; and do thou mercifully be their strength and consolation.

Lord Jesus Christ, Son of the living God! who art the innocent Lamb, the Priest and the Victim; whom the prophets called the vine and the corner-stone; who didst redeem us by thy Blood, and with that same didst sign our hearts and foreheads, that the enemy, when passing our dwellings, might not wreak his anger upon us; who art the spotless Lamb offered in ceaseless sacrifice; who art the Paschal Lamb, become, under the sacramental species, the remedy and salvation of our souls; who guidest us across the sea of this present life to the resurrection and glory of eternity: deign, we beseech thee, to bless, sanctify, and consecrate these spotless lambs, which in thy

honour we have formed out of virgin wax, and have impregnated with holy water, and sacred balm and chrism, intending hereby to commemorate thy being divinely conceived by the operation of the Holy Ghost. Protect those that wear them from fire, and lightning, and tempests, and every adversity; grant them to be a safeguard to mothers in the pains of childbirth, as thou didst assist thine own when she gave thee birth. And as thou heretofore didst save Susanna from her false accusers, and the blessed martyr and virgin Thecla from torture, and Peter from his prison chains; so now vouchsafe to deliver us from the dangers of this world, and give us to merit life eternal with thee.

The *Agnus Dei* are then respectfully taken, and kept for the solemn distribution to be made on the following Saturday. It is not difficult to see how this ceremony bears on the Pasch; the Paschal Lamb is frequently mentioned, and the plunging of these sacred images into the water is an evident allusion to the administration of Baptism, which, for so many centuries, was a prominent feature of the Easter Octave. The prayers, which we have somewhat abridged in our translation, are not of a very ancient date; still, the rite which accompanies them refers implicitly to Baptism. As we have already remarked, the custom of blessing the *Agnus Dei* was observed several centuries before the abolition of the solemn administration of Baptism at Easter; and is an additional proof of the fervent devotion wherewith the Church has ever honoured the mystery of the Lamb at Eastertide.

On account of their sublime symbolism, their being blessed by the Sovereign Pontiff, and the solemnity of their rite, the *Agnus Dei* are considered as one of the most venerated objects of Catholic piety. They are sent from the holy city to every part of the world. The faith of those who respectfully keep them in their houses, or wear them, has frequently been rewarded by miracles. During the pontificate of St Pius V, the Tiber overflowed its banks, and threatened destruction of several quarters of the city: an *Agnus Dei* was thrown into the river, and the water immediately receded. This miracle, which was witnessed by several

thousands of the inhabitants, was brought forward in the process of the beatification of this great Pontiff.

On this the fourth day were created the sun, the glorious type of the Incarnate Word; the moon, the symbol of Mary's loveliness,[1] and of the Church, which reflects the light of the Sun of justice; and the stars, which, by their number and beauty, are an image of the bright countless host of God's elect. Let us glorify the Son of God, the author of all these wondrous works of nature and grace; and with hearts full of gratitude towards him who has thus cheered us with all this magnificent light, let us unite in the prayer offered to him to-day by the Gothic Church of Spain.

CAPITULA

Ecce, Domine, vesperum quarti diei hujus officiosis luminaribus frequentamus, in quo luminaria in firmamento cœli constituens, quasi in solidamento legis infigens, quatuor videlicet Evangelistarum una te voce canentium corda illustrare dignatus es: quo te in quatuor mundi partes et mortem pro nobis gustasse, et a mortuis resurrexisse, unitis vocibus nuntiarent: te ergo petimus, teque rogamus, ut in hujus vitæ obscuritate, ita resurrectionis tuæ in nobis præfulgeat gratia, ut resurrecturi mereamur pertingere ad coronam.

Behold, O Lord, we celebrate, with lights brightly burning, the evening Office of this fourth day, whereon, by setting lights in the firmament of heaven, thou didst deign to give us a figure of the four Gospels, which are established on the foundation of the law, and whose concordant testimony of thee is a light to our hearts. They all unite in telling, through the four parts of the world, that thou didst suffer death for our sake, and didst rise again from the dead. We therefore pray and beseech thee, that we may so shine with the grace of thy Resurrection in the darkness of this life, as to deserve a crown when the day of our resurrection comes.

We take from the Missal of the same Church the following beautiful allocution, in which are celebrated the mysteries of the miraculous draught of fish, mentioned in to-day's Gospel:

[1] Cant. vi 9.

MISSA

Procellosum mare fluctuantis sæculi transeuntes, lignum crucis fiducialiter ascendamus, et secundis Sancti Spiritus flatibus vela fidei committamus. Super littus namque Christus assistens gloriosam sine macula Ecclesiam figuravit, quando magnis piscibus indisruptum rete complevit. Nec a parte dextera jussit deviare navigium, quod tunc solorum bonorum portendebat indicium. Subsequamur igitur, sacramenti admirabilis veritatem diligentes ac tenentes principaliter unitatem. Nullus ad schismata nefanda prosiliat, vel dominica retia nec dum littori præsentantur abrumpat. Ut connumerati inter mysticos pisces, cibus esse Domini qui nos ex profundo est dignatus eruere mereamur, et specialiter membra ejus effecti, sacrificiis salutaribus expiemur.

Having to pass over the stormy sea of the world, let us confidently mount upon the wood of the Cross, and spread the sails of our faith to the favourable breathings of the Holy Ghost. Christ stood upon the shore, and gave us a vision of his glorious and unwrinkled Church, when he filled the net with great fishes, and yet was it not broken. He bade them not to leave the right side, because under this figure he would signify the good alone. Let us, therefore, follow and love the truth of this admirable mystery, and keep fast hold to unity. Let no man pass over to wicked schism, nor break the nets of the Lord as they are being drawn to the shore. That thus being numbered among the mystic fish of Christ, we may deserve to become his food, for it was he that mercifully delivered us from the abyss: and whereas we are, in so special a manner, his members, let us purify ourselves by the Sacrifice of salvation.

Of all the sequences composed by Adam of St Victor, the following is the richest in its allusions to the types of the Old Testament, which refer to Christ's victory over death. The chant to which it was sung was taken afterwards as the basis of that of the magnificent *Lauda Sion.*

SEQUENCE

Zyma vetus expurgetur,
Ut sincere celebretur
Nova resurrectio:

Let the old leaven be purged out, that we may celebrate, with sincerity, the new Resurrection.

Hæc est dies nostræ spei,
Hujus mira vis diei
Legis testimonio.

Hæc Ægyptum spoliavit
Et Hebræos liberavit
De fornace ferrea:
His in arcto constitutis,
Opus erat servitutis,
Lutum, later, palea.

Jam divinæ laus virtutis,
Jam triumphi, jam salutis
Vox erumpat libera.

Hæc est dies quam fecit
Dominus,
Dies nostri doloris terminus,
Dies salutifera.
Lex est umbra futurorum,
Christus, finis promissorum,
Qui consummat omnia.

Christi sanguis igneam
Hebetavit romphæam,
Amota custodia.

Puer nostri forma risus,
Pro quo vervex est occisus,
Vitæ signat gaudium.

Joseph exit de cisterna:
Christus redit ad superna,
Post mortis supplicium.
Hic dracones Pharaonis
Draco vorat, a draconis
Immunis malitia.

Quos ignitus vulnerat,
Hos serpentis liberat
Ænei præsentia.
Anguem forat in maxilla
Christi hamus et armilla:
In cavernam reguli
Manum mittit ablactatus;
Et sic fugit exturbatus
Vetus hostis sæculi.

This is the day of our hope: the day of wondrous power, as the ancient Testament foretells.

It despoiled the Egyptians, and delivered from the iron furnace the Israelites,

Who were treated with hardship, and made to work as slaves in clay, and brick, and picking straw.

Now let us praise the power of God: now let us give free scope to our song of triumph and salvation.

This is the day which the Lord hath made: the day that puts an end to our mourning: the day of our salvation.

The law was the shadow of things to come; the end of all its promises is Christ, for he consummates all things.

His Blood turned the edge of the flaming sword, and removed the guard (that forbade our entrance into Paradise).

Isaac, whose name signifies laughter, and in whose stead the ram was slain, was a figure of the joyful mystery that gives us life.

Joseph taken from the well is Christ rising from the grave, after being put to death.

He is the serpent that devours Pharaoh's serpents; but he has none of the serpent's wickedness.

Under the type of the brazen serpent, he heals them that are bitten by the fiery serpent.

The hook he threw out to the serpent was taken, and it tore the monster's jaw. Thus the weaned child could safely thrust his hand into the den of the basilisk, and the old enemy of mankind was put to flight.

Irrisores Elisæi,
Dum conscendit domum Dei,
Zelum calvi sentiunt:
David arreptitius,
Hircus emissarius
Et passer effugiunt.

In maxilla mille sternit,
Et de tribu sua spernit
Samson matrimonium;
Samson Gazæ seras pandit
Et asportans portas scandit
Montis supercilium.

Sic de Juda Leo fortis
Tractis portis diræ mortis,
Die surgit tertia;
Rugiente voce Patris,
Ad supernæ sinum matris
Tot revexit spolia.

Cetus Jonam fugitivum,
Veri Jonæ signativum,
Post tres dies reddit vivum
De ventris angustia.

Botrus Cypri reflorescit,
Dilatatur et excrescit;
Synagogæ flos marcescit,
Et floret Ecclesia.

Mors et vita conflixere,
Resurrexit Christus vere,
Et cum Christo surrexere
Multi testes gloriæ.

Mane novum, mane lætum
Vespertinum tergat fletum;
Quia vita vicit lethum:
Tempus est lætitiæ.

Jesu victor, Jesu vita,
Jesu vitæ via trita,
Cujus morte mors sopita,
Ad paschalem nos invita
Mensam cum fiducia.

Vive panis, vivax unda,
Vera vitis et fœcunda,
Tu nos pasce, tu nos munda,
Ut a morte nos secunda
Tua salvet gratia. Amen.

They that insulted Eliseus, when he ascended to the house of the Lord, were made to feel the anger of him they named the bald: David escaped from his enemy: the scapegoat and the sparrow were set free.

Samson slays thousands with a dry bone, and scorns to take to himself a wife from his own tribe; he throws open the gates of Gaza, and carries them to the mountain top.

So the mighty Lion of Juda breaks down the gates of cruel death, and rises on the third day; his Father's voice awakens him, and he carries his many spoils to the bosom of the mother above.

Jonas, the fugitive prophet, and the figure of the true Jonas, came forth alive from the whale's belly after three days.

The vine of Cyprus is again in flower, and spreads, and ripens: the flower of the Synagogue is faded, the Church is in her bloom.

Death and life fought each other; Christ rose again, and with him many witnesses of his glory.

Let morning, new and joyous, dry up the evening tears: for life has conquered death, and it is the season of joy.

O Jesus, conqueror! Jesus, our life! Jesus, our way! whose death killed death! bid us come, with confidence, to the Paschal banquet.

O living bread! O water of life! O true and fruitful vine! feed us, cleanse us, save us, by thy grace, from the second death. Amen.

THURSDAY IN EASTER WEEK

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

AFTER having glorified the Lamb of God, and the Passover whereby our Lord destroyed our enemies; after having celebrated our deliverance by water, and our entrance into the Promised Land; let us now fix our respectful gaze upon him whose triumph is prefigured by all these prodigies. So dazzling is the glory that now beams from this Man-God, that, like the prophet of Patmos, we shall fall prostrate before him. But he is so wonderful, too, in his love, that he will encourage us to enjoy the grand vision: he will say to us, as he did to his disciple: 'Fear not! I am the First, and the Last; and alive, and was dead; and behold! I am living for ever and ever, and have the keys of death and of hell.'[1]

Yes, he is now Master of death, which had held him captive; he holds in his hand the keys of hell. These expressions of Scripture signify that he has power over death and the tomb; he has conquered them. Now the first use he makes of his victory is to make us partakers of it. Let us adore his infinite goodness; and, in accordance with the wish of holy Church, let us meditate to-day upon the effects wrought in each one of ourselves by the mystery of the Pasch. Jesus says to his beloved disciple: 'I am alive, and was dead': the day will come when we also shall triumphantly say: 'We are living, and we were dead!'

Death awaits us: it is daily advancing towards us; we cannot escape its vengeance. 'The wages of sin is death':[2] in these few words of Scripture, we are

[1] Apoc. i 17, 18. [2] Rom. vi. 23.

taught how death is not only universal, but even necessary; for we have all sinned. This, however, does not make the law less severe; nor can we help seeing a frightful disorder in the violent separation of soul and body, which were united together by God himself. If we would truly understand death, we must remember that God made man immortal: this will explain the instinctive dread we have of death, a dread which one thing alone can conquer; and that is, the spirit of sacrifice. In the death, then, of each one of us there is the handiwork of sin, and consequently a victory won by Satan: nay, there would be a humiliation for our Creator himself, were it not that, by sentencing us to this punishment, he satisfied his justice.

This is man's well-merited but terrible condemnation. What can he hope for? Never to die? It would be folly: the sentence is clear, and none may escape. Can he hope that this body, which is to become first a corpse, and then be turned into a mere handful of dust, will one day return to life, and be reunited to the soul for which it was made? But who could bring about the reunion of an immortal substance with one that was formerly united with it, but has now seemingly been annihilated? And yet, O man! this is to be thy lot! Thou shalt rise again; that poor body of thine, which is to die, to be buried, forgotten, and humbled, shall be restored to life. Yea, it even now comes forth from the tomb, in the person of our Lord Jesus Christ; our future resurrection is accomplished in his; it is to-day that we are made as sure of our resurrection as we are of our death. This, too, makes part of our glorious feast, our Pasch!

God did not, at the beginning, reveal this miracle of his power and goodness: all he said to Adam was: 'In the sweat of thy face shalt thou eat bread, till thou return to the earth, out of which thou wast taken; for dust thou art, and into dust thou shalt return.'[1] Not a word, not an allusion, which gives the culprit the least hope with reference to that portion of himself

[1] Gen. iii 19.

which is thus doomed to death and the grave. It was fitting that the ungrateful pride, which had led man to rebel against his Maker, should be humbled. Later on the great mystery was revealed at least partially. Four thousand years ago, a poor sufferer, whose body was covered with ulcers, spoke these words of hope: 'I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see God: this my hope is laid up in my bosom.'[1]

But, in order that Job's hope might be realized, this Redeemer, of whom he spoke, had to come down to this earth, give battle to death, feel its pang, and finally conquer it. He came at the time fixed by the divine decree. He came, not indeed to prevent us from dying (for the sentence of God's justice was absolute), but to die himself, and so take away from death its bitterness and humiliation. Like to those devoted physicians, who have been known to inoculate themselves with the virus of contagion, our Jesus 'swallowed down death,'[2] as the Apostle forcibly expresses it. But the enemy's joy was soon at an end; for the Man-God rose to die no more; and by his Resurrection, he won that same right for us.

Henceforth, then, we must see the grave under a new aspect. The earth will receive our bodies, but only to yield them back again, just as she yields back a hundredfold the seed that was confided to her. Her great Creator will, at some future day, bid her restore the deposit he entrusted to her. The archangel's trumpet will give the signal of his command; and in the twinkling of an eye, the whole human race will rise up from the grave, and proclaim the final defeat of death. For the just it will be a Pasch, a continuation of the Pasch we are now celebrating.

Who could describe the joy we shall experience at such a meeting! Our soul, after, it may be, a separation of hundreds of years, united once more to that essential

[1] Job xix 25-27. [2] 1 St Pet. iii 22.

part of her being, the body! She, perhaps, has been all that time enjoying the beatific vision; but the whole man was not there; our happiness was not complete, because that of the body was wanting; and in the midst of the soul's rapturous felicity, there was a trace still left of the punishment to which man was condemned, when our first parents sinned. Our merciful God would not, now that his Son has opened the gates of heaven, wait till the general resurrection to reward the souls of his elect with the vision; and yet these elect have not their whole glory and happiness until that last day comes and puts the last finish to the mystery of man's redemption. Jesus, our King and our Head, wills that we his members shall sing with him the song that comes from his own divine lips, and that each of us shall say for all eternity: 'I am living, and I was dead!' Mary, who on the third day after her death was united to her sinless body, longs to see her devoted children united with her in heaven; but wholly and entirely, soul and body: and this will be, when the tomb has done its work of purification.

The holy angels, whose ranks are waiting to be filled up by the elect among men, are affectionately looking forward to that happy day, when the glorified bodies of the just will spring up, like the loveliest of earth's flowers, to beautify the land of spirits. One of their joys consists in gazing upon the resplendent bodies of Jesus and Mary—of Jesus, who, even as Man, is their King as well as ours, and of Mary, whom they reverence as their Queen. What a feast-day, then, will they count that, whereon we, their brothers and sisters, whose souls have been long their companions in bliss, shall be revested with the robe of flesh, sanctified, and fitted for union with our radiant souls! What a canticle of fresh joy will ring through heaven, as it then receives within itself all the grandeur and beauty of creation! The angels who were present at Jesus' Resurrection were filled with admiration at the sight of this Body, which was, indeed, of a lower nature than themselves, but

whose dazzling glory exceeded all the splendour of the angelic host together: will they not gladly hail our arrival, after our resurrection? Will they not welcome us with fraternal congratulations, when they see us, members as we are of this same risen Jesus, clad in the same gorgeous robe of glory as he, who is their God?

The sensual man never gives a thought to the eternal glory and happiness of the body: he acknowledges the *resurrection of the flesh* as an article of faith, but it is not an object of his hope. He cares but for the present; material, carnal pleasures being all he aspires to, he considers his body as an instrument of self-gratification, which, as it lasts so short a time, must be the more quickly used. There is no respect in the love he bears to his body; hence he fears not to defile it; and after a few years of insult, which he calls enjoyment, it becomes the food of worms and corruption. And yet this sensual man accuses the Church of being an enemy to the body! the Church that so eloquently proclaims its dignity, and the glorious destiny that awaits it! He is a tyrant, and a tyrant is ever an impudent calumniator. The Church warns us of the dangers to which the body exposes the soul; she tells us of the infectious weakness that came to the flesh by original sin; she instructs us as to the means we should employ for making it 'serve justice unto sanctification';[1] but far from forbidding us to love the body, she reveals to us a truth which should incite us to true charity, namely, that it is destined to endless glory and happiness. When laid on the bed of death, the Church honours it with the Sacrament of Extreme Unction, fitting it for immortality by anointing it with holy oil; she is present at the departure of the soul from this the companion of her combats, and from which she is to be separated till the day of the general judgement; she respectfully burns incense over the body when dead; for, from the hour of its Baptism, she has regarded it as something holy; and to the surviving friends of the

[1] Rom. vi 19.

departed one, she addresses these inspired words of consolation: 'Be not sorrowful, even as others, who have no hope!'[1] But what is this hope? That same which comforted Job: 'In my flesh I shall see my God.'

Thus does our holy faith reveal to us the future glory of our body; thus does it encourage, by supernatural motives, the instinctive love borne by the soul for this essential portion of our being. It unites together the two dogmas: our Lord's Pasch, and the resurrection of our body. The Apostle assures us of the close relation that exists between them, and says: 'If Christ be not risen again, your faith is vain; if the dead rise not again, neither is Christ risen again:'[2] so that Jesus' Resurrection and our resurrection seem to be parts of one and the same truth. Hence the sort of forgetfulness, which is nowadays so common, of this important dogma of the 'resurrection of the body,' is a sad proof of the decay of lively faith. Such people believe in a future resurrection, for the Creed is too explicit to leave room for doubt; but the hope which Job had is seldom the object of their thoughts or desires. They say that what they are anxious about, both for themselves and for those that are dear to them, is what will become of the soul after this life: they do well to look to this; but they should not forget what religion teaches them regarding the resurrection of the body; by professing it, they not only have a fresh incentive to virtue, but they also render testimony to the Resurrection of Jesus, whereby he gained victory over death, both for himself and for us. They should remember that they are in this world only to confess, by their words and actions, the truths that God has revealed. It is therefore not enough that they believe in the immortality of the soul; the resurrection of the body must also be believed and professed.

We find this article of our holy faith continually represented in the catacombs: its several symbols formed, together with the Good Shepherd, quite the

[1] 1 Thess. iv 12. [2] 1 Cor. xv 14, 17.

favourite subject of primitive Christian art. In those early ages of the Church, when to receive Baptism was to break entirely with the sensuality of previous habits of life, this consoling dogma of the resurrection of the body was strongly urged upon the minds of the neophytes. Any of them might be called upon to suffer martyrdom: the thought of the future glory that awaited their flesh inspired them with courage when the hour of trial came. Thus we read so very frequently in the *Acts of the Martyrs*, how, when in the midst of their most cruel torments, they declared that what supported them was the certain hope of the resurrection of the body. How many Christians are there nowadays who are cowardly in the essential duties of their state of life, simply because they never think of this important dogma of their faith!

The soul is more than the body; but the body is an essential portion of our being. It is our duty to treat it with great respect, because of its sublime destiny. If we at present chastise it and keep it in subjection, it is because its present state requires such treatment. We chastise it because we love it. The martyrs and all the saints loved their bodies far more than does the most sensual voluptuary: they, by sacrificing it, saved it; he, by pampering it, exposes it to eternal suffering. Let us be on our guard: sensualism is akin to naturalism. Sensualism will have it that there is no happiness for the body but such as this present life can give; and with this principle its degradation causes no remorse. Naturalism is that propensity we have to judge of everything by mere natural light, whereas we cannot possibly know the glorious future for which God has created us except by faith. If, therefore, the Christian can see what the Son of God has done for our bodies by the divine Resurrection we are now celebrating, and feel neither love nor hope, he may be sure that his faith is weak; and if he would not lose his soul, let him henceforth be guided by the word of God, which alone can teach him what he is now, and what he is called to be hereafter.

At Rome, the Station is in the basilica of the twelve Apostles. The neophytes were brought, to-day, into the church dedicated to the witnesses of the Resurrection, where repose the bodies of two out of the twelve: St Philip and St James the Less. In the Mass, frequent allusions are made to the apostolic labours of these heralds of our risen Jesus; they preached his Name throughout the world, and all ages shall hear their teachings.

MASS

The Introit is taken from the Book of Wisdom. It tells us of the heavenly *eloquence* of the Apostles, who, at first, were *dumb* and timid as little children. Divine *wisdom* changed them into other men, so that they everywhere published the *victory* of the Man-God.

INTROIT

Victricem manum tuam, Domine, laudaverunt pariter, alleluia: quia Sapientia aperuit os mutum, et linguas infantium fecit disertas. Alleluia, alleluia.

Ps. Cantate Domino canticum novum: quia mirabilia fecit. ℣. Gloria Patri. Victricem.

They praised with one accord thy victorious hand, O Lord, alleluia: for wisdom hath opened the mouth of the dumb, and made the tongues of infants eloquent. Alleluia, alleluia.

Ps. Sing to the Lord a new song: for he hath done wonderful things. ℣. Glory, etc. They praised, etc.

The Collect alludes to the effect produced by the preaching of the Apostles—the union of all nations into one family. The neophytes, by their Baptism, have been admitted into this great *unity:* the Church prays that God would preserve them in it, by his grace.

COLLECT

Deus, qui diversitatem gentium in confessione tui Nominis adunasti: da ut renatis fonte baptismatis una

O God, who hast united various nations in the confession of thy Name: grant that they who have been born again

sit fides mentium, et pietas actionum. Per Dominum.

by the water of Baptism, may have the same faith in their hearts, and the same piety in their actions. Through, etc.

Then is added one of the two Collects given in yesterday's Mass, p. 218.

EPISTLE

Lectio Actuum Apostolorum.

Cap. VIII.

In diebus illis: Angelus Domini locutus est ad Philippum, dicens: Surge et vade contra meridianum ad viam, quæ descendit ab Jerusalem in Gazam: hæc est deserta. Et surgens abiit. Et ecce vir Æthiops, eunuchus potens Candacis reginæ Æthiopum, qui erat super omnes gazas ejus, venerat adorare in Jerusalem: et revertebatur sedens super currum suum, legensque Isaiam prophetam. Dixit autem Spiritus Philippo: Accede, et adjunge te ad currum istum. Accurrens autem Philippus, audivit eum legentem Isaiam prophetam, et dixit: Putasne intelligis quæ legis? Qui ait: Et quomodo possum, si non aliquis ostenderit mihi? Rogavitque Philippum ut ascenderet, et sederet secum. Locus autem Scripturæ quam legebat, erat hic: Tanquam ovis ad occisionem ductus est: et sicut agnus coram tondente se, sine voce, sic non aperuit os suum. In humilitate judicium ejus sublatum est. Generationem ejus quis enarrabit, quoniam

Lesson from the Acts of the Apostles.

Ch. VIII.

In those days: An angel of the Lord spoke to Philip saying: Arise, go towards the south, to the way that goeth down from Jerusalem to Gaza: this is desert. And rising up he went. And behold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning, sitting in his chariot, and reading Isaias the prophet. And the Spirit said to Philip: Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias, and he said: Thinkest thou that thou understandest what thou readest? Who said: And how can I, unless some man show me? and he desired Philip that he would come up and sit with him. And the place of the Scripture which he was reading was this: 'He was led as a sheep to the slaughter: and like a lamb without voice before his shearer, so opened he not his mouth. In humility his judgement was taken away. His generation who shall declare, for his life shall

tolletur de terra vita ejus? Respondens autem eunuchus Philippo, dixit: Obsecro te, de quo propheta dicit hoc? de se, an de alio aliquo? Aperiens autem Philippus os suum, et incipiens a Scriptura ista, evangelizavit illi Jesum. Et dum irent per viam, venerunt ad quamdam aquam: et ait eunuchus: Ecce aqua, quid prohibet me baptizari? Dixit autem Philippus: Si credis ex toto corde, licet. Et respondens ait: Credo Filium Dei esse Jesum Christum. Et jussit stare currum: et descenderunt uterque in aquam, Philippus et eunuchus, et baptizavit eum. Cum autem ascendissent de aqua, Spiritus Domini rapuit Philippum, et amplius non vidit eum eunuchus. Ibat autem per viam suam gaudens. Philippus autem inventus est in Azoto, et pertransiens evangelizabat civitatibus cunctis, donec veniret Cæsaream, nomen Domini Jesu Christi.

be taken from the earth?' And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other man? Then Philip opening his mouth, and beginning at this Scripture, preached unto him Jesus. And as they went on their way, they came to a certain water; and the eunuch said: See, here is water, what doth hinder me from being baptized? And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached the Gospel to all the cities till he came to Cesarea.

The Church, by this passage from the Acts of the Apostles, would remind her neophytes of the sublime grace of their Baptism, and under what condition they have been regenerated. God put the opportunity of salvation in their path, as he sent Philip to the eunuch. He gave them a desire to know the truth, in the same manner as he inspired this servant of Queen Candace to read what was to occasion his being instructed in the faith of Christ. This pagan, had he chosen, might have received the instructions of God's messenger with mistrust and indifference, and so have resisted the grace that was offered him; but no, he opened his heart, and faith filled it. Our neophytes did the same; they were docile, and God's word enlightened them; they went

on from light to light, until at length the Church recognized them as true disciples of the faith. Then came the feast of the Pasch, and this mother of souls said to herself: '*Lo here is water*—the water that purifies, the water that issued from Jesus' side when opened by the spear: *what hinders them from being baptized?*' Having confessed *that Jesus Christ is the Son of God*, they were baptized, as was the Ethiopian of our Epistle, in the life-giving waters: like him, they are about to continue the journey of life, *rejoicing*, for they are risen with Christ, who has graciously vouchsafed to associate the joy of their new birth with that of his own triumph.

GRADUAL

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

℣. Lapidem quem reprobaverunt ædificantes, hic factus est in caput anguli: a Domino factum est istud, et est mirabile in oculis nostris.

Alleluia, alleluia.

℣. Surrexit Christus, qui creavit omnia: et misertus est humano generi.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is wonderful in our eyes.

Alleluia, alleluia.

℣. Christ is risen, who created all things, and hath shown mercy to mankind.

The Sequence, *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. XX.

In illo tempore: Maria stabat ad monumentum foris, plorans. Dum ergo fleret, inclinavit se, et prospexit in monumentum: et vidit duos angelos in albis sedentes, unum ad caput, et unum ad pedes, ubi positum fuerat corpus Jesu. Dicunt ei illi: Mulier, quid ploras? Dicit

Sequel of the holy Gospel according to John.

Ch. XX.

At that time: Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre: and she saw two angels in white sitting one at the head, and one at the feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou?

eis: Quia tulerunt Dominum meum: et nescio ubi posuerunt eum. Hæc cum dixisset, conversa est retrorsum, et vidit Jesum stantem: et non sciebat quia Jesus est. Dicit ei Jesus: Mulier, quid ploras? quem quæris? Illa existimans quia hortulanus esset, dicit ei: Domine, si tu sustulisti eum, dicito mihi ubi posuisti eum: et ego eum tollam. Dicit ei Jesus: Maria. Conversa illa, dicit ei: Rabboni (quod dicitur magister). Dicit ei Jesus: Noli me tangere, nondum enim ascendi ad Patrem meum. Vade autem ad fratres meos, et dic eis: Ascendo ad Patrem meum et Patrem vestrum, Deum meum et Deum vestrum. Venit Maria Magdalene annuntians discipulis: quia vidi Dominum, et hæc dixit mihi.

She saith to them: Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away. Jesus saith to her: Mary, She, turning, saith to him: Rabboni (which is to say, Master). Jesus saith to her: Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them: I ascend to my Father, and to your Father, to my God. and your God. Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and these things he said to me.

To-day's Station is in the basilica of the twelve Apostles; and, instead of putting before us any of the apparitions related by the Gospel as having been made to his Apostles by our Saviour, after his Resurrection, the Church reads to us the one wherewith Magdalen was honoured. Why thus apparently forget the very heralds and ambassadors of the New Law? The reason is obvious. By thus honouring her, whom our Lord selected as the *Apostle* of his Apostles, the Church would put before us, in their full truth, the circumstances of the day of the Resurrection. It was through Magdalen and her companions that the apostolate of the grandest mystery of our Jesus' life upon earth began; they have every right, therefore, to be honoured to-day in the basilica which is sacred to the holy Apostles.

God is all-powerful, and delights in showing himself in that which is weakest; he is infinitely good and glorious

in rewarding such as love him. This explains how it was that our Jesus gave to Magdalen and her companions the first proofs of his Resurrection, and so promptly consoled them. They were even weaker than the Bethlehem shepherds; they were, therefore, the objects of a higher preference. The Apostles themselves were weaker than the weakest of the earthly powers they were to bring into submission; hence, they too were initiated into the mystery of Jesus' triumph. But Magdalen and her companions had loved their Master even to the Cross and in his tomb, whereas the Apostles had abandoned him; they therefore had a better claim than the Apostles to Jesus' generosity, and richly did he satisfy the claim.

Let us attentively consider the sublime spectacle of the Church receiving the knowledge of that mystery, which is the basis of her faith, the Resurrection. After Mary—in whom the light of faith never waned, and to whom, as the sinless Mother, was due the first manifestation—who were the first to be illumined with that faith whereby the Church lives? Magdalen and her companions. For several hours, this was the 'little flock' on which Jesus looked with complacency: little, indeed, and weak in the world's estimation, but grand, as being the noblest work of grace. Yet a short time, and the Apostles will be added to the number; yea, the whole world will form a part of this elect group. The Church now sings these words in every country of the earth: 'Tell us, O Mary! what thou sawest on the way!' And Mary Magdalen tells the Church the mystery: 'I saw the sepulchre of Christ, and the glory of him that rose.'

Nor must we be surprised that women were the first to form, around the Son of God, the Church of believers, the Church resplendent with the brightness of the Resurrection: it is the continuation of that divine plan, the commencement of which we have already respectfully studied. It was by woman that the work of God was marred in the beginning; he willed that it should be

repaired by woman. On the day of the Annunciation, we found the second Eve making good by her own obedience the disobedience of the first; and now, at Easter, God honours Magdalen and her companions in preference even to the Apostles. We repeat it: these facts show us not so much a personal favour conferred upon individuals, as the restoration of woman to her lost dignity. 'The woman,' says St Ambrose, 'was the first to taste the food of death; she is destined to be the first witness of the Resurrection. By proclaiming this mystery, she will atone for her fault;[1] therefore is it that she, who heretofore had announced sin to man, was sent by the Lord to announce the tidings of salvation to men, and to make known to them his grace.'[2] Others of the holy Fathers speak in the same strain. They tell us that God, in the distribution of the gifts of his grace, gives woman the first place. And in what happened at the Resurrection, they recognize not merely an act of the supreme will of the Master, but, moreover, a well-deserved reward for the love Jesus met with from these humble women; a love which he did not receive from his Apostles, though he had treated them, for the last three years of his life, with every mark of intimacy and affection, and had every right to expect them to be courageous in their devotedness towards him.

Magdalen stands as a queen amidst her holy companions. She is most dear to Jesus; she has loved him more than did all the rest of his friends; she has been more heart-broken at seeing him suffer; she has been more earnest in paying honour to the sacred Body of her buried Master. She is well-nigh beside herself, until she has found him; and when she at length meets him and finds Jesus himself, still living, and still full of love for Magdalen, she could die for very joy! She would show him her delight, but Jesus checks her, saying: *Touch me not! for I am not yet ascended to my Father!*

Jesus is no longer subject to the conditions of mortality.

[1] *In Lucam*, cap. xxiv. [2] *De Spiritu Sancto*, cap. xii.

True, his human will be eternally united with his divine nature; but his Resurrection tells the faithful soul that his relations with her are no longer the same as before. During his mortal life, he suffered himself to be approached as man; there was little in his exterior to indicate his divinity; but now his eternal splendour gleams through his very Body, and bespeaks the Son of God. Henceforth, then, we must see him with the heart rather than with the eye, and offer him a respectful love, rather than one of sentiment, however tender. He allowed Magdalen to touch him so long as she was weak in her conversion, and he himself was mortal; but now she must aspire to that highest spiritual good, which is the life of the soul—Jesus, in the bosom of the Father. In her first estate, Magdalen is the type of the soul when commencing its search after Jesus. But her love needs a transformation: it is ardent, but not wise; so that the angel has to chide her: 'Why,' says he, 'seekest thou the living among the dead?'[1] The time is come for her to ascend to something more perfect, and seek in spirit him who is Spirit.

Jesus says to Magdalen: *I am not yet ascended to my Father!* as though he would say: 'The mark of love thou wouldst show me is not what I now wish to receive from thee. When I have ascended into heaven, and thou art there with me, the sight of my human nature shall be no obstacle to thy soul's vision of my divinity: then thou shalt embrace me!' Magdalen takes in the lesson of her dear Master; she loves him more, because her love is spiritualized. After his Ascension, she retires into the *holy cave*.[2] There she lives, pondering upon all the mysteries of her Jesus' life. Her love feeds on the memory of all he has done for her, from his first word which converted her, to the favour he showed her on the morning of his Resurrection. Each day she advances in the path of perfect love. The angels visit and console her. Her probation completed, she follows her Jesus to heaven,

[1] St Luke xxiv 5.

[2] Called *La sainte Baume*, near Marseilles.

where she lavishes on him the ardour of her love in an unrestrained and eternal embrace.

The Offertory alludes to the *land flowing with milk and honey*, into which the preaching of the Apostles has led our neophytes. But the altar, whereon the holy Sacrifice is now being offered, will give them a still more delicious nourishment.

OFFERTORY

In die solemnitatis vestræ, dicit Dominus, inducam vos in terram fluentem lac et mel, alleluia.	In the day of your solemnity, saith the Lord, I will bring you into a land flowing with milk and honey, alleluia.

In the Secret, the Church beseeches God to accept the gifts presented him by his *new people*. The bread will be changed, by the words of Consecration, into a food that will fortify them in their journey towards that heavenly country.

SECRET

Suscipe, quæsumus Domine, munera populorum tuorum propitius: ut confessione tui nominis, et baptismate renovati, sempiternam beatitudinem consequantur. Per Dominum.	Graciously accept, we beseech thee, O Lord, the offerings of thy people: that being renewed by the confession of thy name, and by Baptism, they may obtain everlasting bliss. Through, etc.

To this is added one of the two Secrets given in yesterday's Mass, p. 224.

In the Communion Anthem, it is the Apostolic College that speaks by the mouth of St Peter to the newly made children of God. With paternal affection, the Apostles congratulate our neophytes on the favours they have received from God, the author of *light*.

COMMUNION

Populus acquisitionis, annuntiate virtutes ejus, alleluia: qui vos de tenebris vocavit in admirabile lumen suum, alleluia.	Ye, who are a purchased people, publish his might, alleluia: it is he who hath called you from darkness to his wonderful light, alleluia.

The Postcommunion tells us of the grand effects produced in us by this adorable Sacrament. It enriches us with every blessing; it is our support during this life's pilgrimage; and it gives us a foretaste of heaven, even in our exile.

POSTCOMMUNION

Exaudi, Domine, preces nostras: ut redemptionis nostræ sacrosancta commercia, et vitæ nobis conferant præsentis auxilium, et gaudia sempiterna concilient. Per Dominum.

Graciously hear our prayers, O Lord, that by frequenting these sacred mysteries of our redemption, we may obtain the necessary helps of this life, and the endless joys of the next. Through, etc.

To this is added one of the Postcommunions given in yesterday's Mass, p. 225.

The work of the Son of God, the creation, advances towards completion. To-day there appear living beings in the waters and in the air. Countless varieties of fishes sport in the sea; and the thrilling melody of birds breaks that solemn silence, which hitherto had nothing to disturb it save the wind rustling amidst the trees. Here, again, the visible is the type of the invisible. The waters of Baptism are to give birth to other fishes; and from this our earth, souls, like birds of heaven, are to soar aloft on the wings of contemplation. This shall be, when the Creator shall come, in human form, into the world he is now forming. As our prayer of thanksgiving for this fifth day of the creation, let us use the following beautiful one, taken from the Mozarabic breviary:

CAPITULA

Deus qui in operatione quinti diei reptilia animarum vivarum, homines scilicet renovatos per sacramentum Baptismatis, condidisti: et volatilia cœli, animas videlicet sanctorum ad superna volantes, manifesta

O God, who, on the fifth day, didst create the fishes of the sea, the figure of them that are regenerated by the sacrament of Baptism; and the birds of the air, the figure of the souls of holy men soaring to heavenly things by their dazzling

virtutum luce formasti; præbe animabus nostris invictum de tua resurrectione solatium: ut per te renovati resurgamus ad gloriam, per quem regenerati sumus ad vitam.

virtues: grant that we may receive from thy Resurrection a consolation which may make us invincible: that thus we, who have been regenerated by thee to life, may, being renewed by thee, rise again to glory.

As the Liturgy of to-day speaks to us of Mary Magdalen, we will insert here two of the many sequences composed in her honour during the Middle Ages, and sung by our forefathers during the Easter Octave. They are exquisite in their simplicity, and express a tender devotion towards this favoured penitent, whose name is inseparable from the mystery of the Resurrection, and who was so dear to our blessed Lord that he chose her to be the first to announce to the Apostles and mankind the tidings of his victory over death.

FIRST SEQUENCE

Surgit Christus cum trophæo,
Jam ex agno factus leo
Solemni victoria.
Mortem vicit sua morte,
Reseravit seram portæ
Suæ mortis gratia.
Hic est agnus qui pendebat,
Et in cruce redimebat
Totum gregem ovium.
Cui cum nullus condolebat,
Magdalenam consumebat
Doloris incendium.
Dic Maria quid vidisti
Contemplando crucem Christi?
Vidi Jesum spoliari,
Et in cruce sublevari
Peccatorum manibus.
Dic Maria quid vidisti
Contemplando crucem Christi?
Spinis caput coronatum,
Vultum sputis maculatum,
Et plenum livoribus.

Christ, now changed from a lamb to a lion, rises with his trophy, the glorious conqueror.
By his death, he conquered death: by his death, he opened heaven's gate.
This is the lamb that hung upon the Cross, and redeemed the whole flock.
There was none found to condole with him, save Magdalen, who pined with burning grief.
Tell us, O Mary! what sawest thou, when looking at the Cross of Christ?
I saw my Jesus stripped, and raised on the Cross, by the hands of sinners.
Tell us, Mary, what sawest thou, when looking at the Cross of Christ?
His head crowned with thorns, his face disfigured with spittle and blows.

Dic Maria quid vidisti
Contemplando crucem Christi ?
Clavos manus perforare,
Hastam latus vulnerare,
Vivi fontis exitum.

Dic Maria quid vidisti
Contemplando crucem Christi ?
Quod se Patri commendavit,
Et quod caput inclinavit,
Et emisit spiritum.
Dic Maria quid fecisti,
Postquam Jesum amisisti ?
Matrem flentem sociavi,
Cum qua domum remeavi,
Et in terram me prostravi,
Et utrumque deploravi.

Dic Maria quid fecisti,
Postquam Jesum amisisti ?
Post unguenta comparavi,
Et sepulchrum visitavi,
Planctus meos duplicavi.
Dic Maria quid fecisti,
Postquam Jesum amisisti ?
Angelus hæc dixit clare:
O Maria noli flere;
Jam surrexit Christus vere.
Dic Maria quid fecisti,
Postquam Jesum amisisti ?
Certe multis argumentis,
Vidi signa resurgentis
Filii omnipotentis.
Dic nobis Maria
Quid vidisti in via ?
Sepulchrum Christi viventis
Et gloriam vidi resurgentis.
Angelicos testes,
Sudarium et vestes.

Surrexit Christus spes mea,
Præcedet suos in Galilæam.
Credendum est magis soli Mariæ veraci,
Quam Judæorum turbæ fallaci.

Tell us, Mary, what sawest thou, when looking at the Cross ?
His hands pierced, his side wounded by a spear, and a fount of living water gushing from the wound.
Tell us, Mary, what sawest thou, when looking at the Cross ?
He commended himself to his Father; he bowed down his head; he gave up the ghost.
Tell us, Mary, what didst thou, after losing Jesus ?
I kept close to his weeping Mother, and returned with her to the house: I prostrated myself on the ground, and compassionated both Son and Mother.
Tell us, Mary, what didst thou, after losing Jesus ?
After preparing my ointments, and visiting the tomb, I redoubled my tears.
Tell us, Mary, what didst thou, after losing Jesus ?
An angel thus spoke to me: 'Weep not, Mary! For Christ hath truly risen.'
Tell us, Mary, what didst thou, after losing Jesus ?
I saw many proofs and signs of the Resurrection of the Son of God.
Tell us, Mary, what sawest thou on the way ?
I saw the sepulchre of the living Christ; I saw the glory of him that had risen.
I saw the angels that were the witnesses; I saw the winding-sheet and the cloths.
Christ, my hope, hath risen! He shall go before you into Galilee.
It behoves us to believe the single testimony of the truthful Mary, rather than the whole wicked host of the Jews.

Scimus Christum surrexisse
A mortuis vere;
Tu nobis, victor rex, miserere.
Amen.

We know that Christ hath truly risen from the dead. Do thou, O Conqueror and King! have mercy upon us.
Amen.

SECOND SEQUENCE

Mane prima Sabbati
Surgens Filius Dei,
Nostra spes et gloria.
Victo rege sceleris,
Rediit ab inferis,
Cum summa victoria.

Early on the Sunday morning the Son of God, our hope and glory, rose from the dead.
He conquered the prince of wickedness, and returned from limbo with all the glory of his victory upon him.

Resurgentis itaque
Maria Magdalene
Facta est prænuntia.
Ferens Christi fratribus
Ejus morte tristibus,
Exspectata gaudia.
O beati oculi,
Quibus regem sæculi,
Morte jam deposita,
Primum est intuita!

The first herald of his Resurrection was Mary Magdalen.
She bore the glad tidings to the disciples, who were sad for the death of Jesus.
Blessed the eyes that first beheld the King of Ages, after he had laid death aside!

Hæc est illa femina,
Cujus cuncta crimina
Ad Christi vestigia
Ejus lavit gratia.
Quæ dum plorat et mens orat,
Facto clamat quod cor amat,
Jesum super omnia.
Non ignorat quem adorat,
Quod precatur jam deletur,
Quod mens timet conscia.

This is she, who threw herself at Jesus' feet, and had all her sins washed away by his grace.
She weeps and prays; her life proclaims what her heart most loves—Jesus above all else.
She knows him before whom she kneels. What she prays for is at once granted—the forgiveness of the sins that weighed her down with fear.

O Maria, mater pia,
Stella maris appellaris,
Operum per merita.

O Mary! thou loving mother! Thou hast deserved thy name of star of the sea, because of thy holy deeds.

Matri Christi coæquata,
Dum fuisti sic vocata,
Sed honore subdita.
Illa mundi imperatrix,
Ista beata peccatrix:
Lætitiæ primordia
Fuderunt in Ecclesia.

Thou sharest the name with the Mother of Christ, though thy honours are not as hers.
She is the Queen of the world; Magdalen is the favoured sinner: they gave to the Church her earliest joy.

Illa enim fuit porta,
Per quam salus est exorta:
Hæc resurgentis nuntia
Mundum replet lætitia.

O Maria Magdalena,
Audi vota laude plena,
Apud Christum chorum istum
Clementer concilia.
Ut fons summæ pietatis
Qui te lavit a peccatis,
Servos suos atque tuos
Mundet data venia.

Amen dicant omnia!

The blessed Mother was the gate through which salvation came into the world; Magdalen was the messenger of the Resurrection, and filled the world with joy at its tidings.

Hear, O Magdalen, our prayer and praise; pray to Jesus for the choir that thus sings to thee, and draw down his mercy upon us,

That the Fount of infinite goodness, who cleansed thee from thy sins, may purify us by his pardon, for we are his and thy servants.

Let all creatures say, Amen!

FRIDAY IN EASTER WEEK

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

EIGHT days ago, we were standing near the Cross, on which died the *Man of Sorrows*,[1] abandoned by his Father, and rejected, by a solemn judgement of the Synagogue, as a false Messias: and lo! this is the sixth time the sun has risen upon our earth since the voice of the angel was heard proclaiming the Resurrection of this adorable Victim. The Church, his widowed spouse, then lay prostrate before the justice of the eternal God and Father, who 'spared not even his own Son,'[2] because he had taken upon himself the likeness of sin; but now she is feasting in the sight of her Jesus' triumph, for he bids her be exceeding glad. But if within this glad Octave, there be one day, rather than another, on which she should proclaim his triumph, it assuredly is the Friday; for it was on that day she saw him 'filled with reproaches'[3] and crucified.

To-day, therefore, let us meditate upon our Saviour's Resurrection as being the zenith of his own dear glory, and as the chief argument whereon rests our faith in his divinity. 'If Christ be not risen again,' says the Apostle, 'your faith is vain:'[4] but, because he is risen again, our faith rests on the surest of foundations. Our Redeemer owed it to us, therefore, that our certainty with regard to his Resurrection should be perfect. In order to give this master truth such evidence as would preclude all possibility of doubt, two things were needed: his death was to be certified, and the proofs of his Resurrection were to be incontestable. Jesus fulfilled both these conditions, and with the most scrupulous com-

[1] Isa. liii 3. [2] Rom. viii 32. [3] Lam. iii 30. [4] 1 Cor. xv. 17.

pleteness. Hence his triumph over death is a fact so deeply impressed on our minds, that even now, nineteen hundred years since it happened, we cannot celebrate our Easter without feeling a thrill of enthusiastic admiration akin to that which the guards at his tomb experienced when they found their Captive gone.

Yes, Jesus was truly dead. The afternoon of Friday was at its close, and Joseph of Arimathea and Nicodemus took down the Body from the Cross; they gave it, stiff and covered with blood as it was, to his afflicted Mother. Who could doubt of his death? The terrible agony of the previous night, when his human nature shrank at the foresight of the cup he had to drink; the treachery of one, and the infidelity of the rest of his Apostles, which broke his Sacred Heart; the long hours of insult and cruelty; the barbarous scourging, which Pilate devised as a means of softening brutal Jews to pity; the Cross, to which he was fastened with nails that opened four founts of Blood; the anguish of his agonizing Heart, when he beheld his Mother at the foot of the Cross; the burning thirst, which choked the throbs of life still left; the spear that pierced his side through to the very Heart, and drew from it a stream of Blood and water—these are proofs enough that death had made God his victim. Dear Jesus! they are now but so many motives for us to love thy beautiful glory. How could we, for whom thou didst suffer death, be unmindful of the sufferings that caused it? How could we forget them now, for they enhance the splendour of thy Resurrection?

He therefore gained a true victory over death: He appeared on the earth as a conqueror of a very different kind from any that had hitherto been known. Here was a fact which it was impossible to deny: a Man, whose whole life had been spent in obscurity, was put to death by the most cruel tortures, and amidst the insulting shouts of his unworthy fellow-citizens. Pilate sent to the Emperor Tiberius an official account of the judgement and death of One, whom he represented as

calling himself the King of the Jews. What would men think, after all this, of them that professed themselves followers of this Jesus? The philosophers, the wits, the slaves of the world and pleasure, would point the finger of scorn at them, and say: 'Lo! these are they that adore a God who died on a Cross!' But if this God rose again from the grave, is not his death an evidence of his divinity? He died, and he rose again; he foretold his death and his Resurrection; who but a God could thus hold in his power 'the keys of death and hell'?[1]

Yet so it was: Jesus was put to death, and rose again from the grave. How do we know it? By the testimony of his Apostles; they saw him after he had risen, they touched him, they conversed with him for forty days. But are these Apostles to be credited? Surely they are, for never was there a testimony that bore such internal evidence of truth. What interest could these men have in publishing the glory of their Master, who had been put to a death that brought ignominy both upon himself and them, if they knew that he never rose again, as he had promised he would? The chief priests bribed the soldiers to say that while they were asleep his disciples, poor timid men as they were, came during the night and stole away the Body. They thought by this to throw discredit upon the testimony of the Apostles. But what folly! We may justly address to them the sarcastic words of St Augustine: 'What! do you adduce sleeping witnesses? Surely, you yourselves must have been asleep, to have had recourse to such a scheme as this!'[2] But, as for the Apostles, what motive could they have for preaching the Resurrection, if it never took place? 'In such a supposition,' says St John Chrysostom, 'they would have looked upon their Master as a false prophet and an impostor: and is it likely they would go and defend him against the accusations of a whole nation? Would they expose themselves to all manner of suffering for One who

[1] Apoc. i 18. [2] *Enarrat. in Psalm.* lxiii.

had so cruelly deceived them? What was there to encourage them in such an undertaking? The rewards he had promised them? But if he had not fulfilled his promise of rising again, how could they trust to the rest of his promises?'[1] No: we must either deny every principle of nature and common sense, or we must acknowledge the testimony of the Apostles to be a true one.

Moreover, this testimony was the most disinterested that could be, for it brought nothing but persecution and death upon them that gave it. It was a proof that God was with such men as these, who, but a few hours before, had been timid cowards, and now were fearless of every danger, asserting their conviction with an intrepidity which human courage could never inspire, and this too in cities which were very centres of civilization and learning. The world was made to listen to their testimony, which they confirmed by miracles; and thousands of every tongue and nation were converted into believers of Jesus' Resurrection. When, at length, these Apostles laid down their lives for the doctrines they had preached, they left the world in possession of the truth of the Resurrection; and the seed they had sown in lands where even the Roman Empire had not extended its conquests produced a quick and world-wide harvest. All this gave to the astounding fact which they proclaimed a guarantee and a certainty beyond suspicion. It was impossible to refuse such evidence without going against every principle of reason. Yes, O Jesus! thy Resurrection is as certain as thy death. Thy Apostles could never have preached, they could never have converted the world as they did, unless they had had truth on their side.

But the Apostles are no longer here to give their testimony: the equally solemn testimony of the Church has succeeded to theirs, and proclaims, with a like authority, that Jesus is no longer among the dead. By

[1] *In Matt. Homil.* lxxxix.

the Church we here mean those hundreds of millions of Christians, who have proclaimed the Resurrection of Jesus by keeping, for now nineteen hundred years, the feast of the Pasch. And can there be room for doubt here? Who is there that would not assent to what has been thus attested every year since the Apostles first announced it? Among these countless proclaimers of our Lord's Resurrection, there have been thousands of learned men, the bent of whose mind led them to sift every truth, and who, before embracing the faith, had examined its tenets in the light of reason; there have been millions of others, whose acceptance of a dogma like this, which puts a restraint on the passions, was the result of the conviction that the only way to eternal happiness is in the due performance of the duties this dogma imposes; and, finally, there have been millions of others, who, by their virtues, were the support and ornament of the world, but who owed all their virtues to their faith in the death and Resurrection of Jesus.

Thus, the testimony of the Church, that is of the wisest and best portion of mankind, is admirably united with that of the Apostles, whom our Lord himself appointed as his first witnesses. The two testimonies are one. The Apostles proclaimed what they had seen; we proclaim, and shall proclaim to the end, what the Apostles preached. The Apostles made themselves sure of the Resurrection, which they had to preach to the world; we make ourselves sure of the veracity of their word. They believed after experience; so also do we. They had the happiness of seeing, hearing, and touching the Word of Life;[1] we see and hear the Church, which they established throughout the world, although it was but in its infancy when they were taken from the earth. The Church is that tree of which Jesus spoke in the parable, saying, that though exceeding small in its first commencement, it would afterwards spread out its branches far and wide.[2] St Augustine in one of his Easter sermons has these fine words: 'As yet, we

[1] St John i 1. [2] St Matt. xiii 31, 32; St Mark iv 31, 32.

see not Christ; but we see the Church: therefore let us believe in Christ. The Apostles, on the contrary, saw Christ; but they saw not the Church except by faith. They saw one thing, and they believed another: so, likewise, let us do. Let us believe in the Christ, whom as yet we see not; and by keeping ourselves with the Church which we see, we shall come at length to see him, whom as yet we cannot see.'[1]

Having thus, O Jesus! the certainty of thy glorious Resurrection, as well as that of thy death on the Cross, we confess thee to be the great God, the Creator and sovereign Lord of all things. Thy death humbled, thy Resurrection exalted thee: but thou thyself wast the author of both the humiliation and the exaltation. Thou saidst to thine enemies: 'No man taketh my life away from me; but I lay it down of myself; and I have power to lay it down, and I have power to take it up again.'[2] None but a God could have such power, none but a God could have exercised it as thou hast done: we, therefore, are confessing thy divinity when we confess thy Resurrection. We beseech thee, make worthy of thine acceptance this humble and delighted homage of our faith!

In Rome, the Station is at the church of St Mary *ad Martyres*. It was the ancient pantheon of Agrippa, and had been dedicated to all the false gods; it was given by the Emperor Phocas to St Boniface IV, who consecrated it to the Mother of God and all the martyrs. It is not known where to-day's Station was held previously to the seventh century, when this church was chosen. The neophytes were thus assembled, for the second time within the Octave, in a temple dedicated to Mary: it would show them how much the Church desired to inspire them with confidence in her who had become their mother, and whose office it is to lead to her Son all those whom he calls by his grace to become his brethren.

[1] *Sermo*, ccxxxviii. *In diebus Paschalibus*, x. [2] St John x 18.

MASS

The Introit, which is taken from the Psalms, reminds the neophytes of the passage through the Red Sea, and how its waters were gifted with the power of delivering the Israelites. The Church continually alludes to this great event, during the whole Paschal Octave.

INTROIT

Eduxit eos Dominus in spe, alleluia: et inimicos eorum operuit mare. Alleluia, alleluia, alleluia.

Ps. Attendite, populе meus, legem meam: inclinate aurem vestram in verba oris mei. ℣. Gloria Patri. Eduxit.

The Lord hath brought them forth in hope, alleluia: and the sea hath covered their enemies. Alleluia, alleluia, alleluia.

Ps. Attend, O my people, to my law: incline your ears to the words of my mouth. ℣. Glory, etc. The Lord, etc.

The Pasch is the *reconciliation* of man with God, for the Father can refuse nothing to such a conqueror as our risen Jesus, his Son. In her Collect, the Church prays that we may ever show ourselves worthy of such a *covenant*, by faithfully living up to the mystery of the Paschal regeneration.

COLLECT

Omnipotens sempiterne Deus, qui Paschale Sacramentum in reconciliationis humanæ fœdere contulisti: da mentibus nostris, ut quod professione celebramus, imitemur effectu. Per Dominum.

O almighty and eternal God, who hast instituted this Paschal mystery in the covenant of the reconciliation of mankind; assist us with thy holy grace, that what we profess in this solemnity, we may practise in our lives. Through, etc.

To this is added one of the Collects given in Wednesday's Mass, p. 218.

EPISTLE

Lectio Epistolæ beati Petri Apostoli.

I Cap. III.

Charissimi, Christus semel pro peccatis nostris mortu-

Lesson of the Epistle of St Peter the Apostle.

I Ch. III.

Dearly beloved: Christ died once for our sins, the just for

us est, justus pro injustis, ut nos offerret Deo, mortificatus quidem carne, vivificatus autem Spiritu. In quo et his, qui in carcere erant, spiritibus veniens prædicavit: qui increduli fuerant aliquando, quando exspectabant Dei patientiam in diebus Noe, cum fabricaretur arca: in qua pauci, id est octo animæ salvæ factæ sunt per aquam. Quod et vos nunc similis formæ salvos facit baptisma: non carnis depositio sordium, sed conscientiæ bonæ interrogatio in Deum, per Resurrectionem Jesu Christi Domini nostri, qui est in dextera Dei.

the unjust; that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit. In which also coming, he preached to those spirits that were in prison; which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water. Whereunto Baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the Resurrection of Jesus Christ, who is on the right hand of God.

Again it is the Apostle St Peter who speaks to us, and his instructions are of peculiar interest to our neophytes. He begins by telling them how the Soul of our Redeemer descended into limbo; and how, among the prisoners detained there, were some of those who had perished in the deluge, yet had found salvation in its waters. They were at first *incredulous*, and despised the threats made known to them by Noe; but when the flood came and swept them away, they repented of their sin, and asked and obtained pardon. The Apostle then goes on to speak of the favoured inhabitants of the ark; they are a type of our neophytes, whom we have seen pass through the waters of the font, and thereby become, as did the sons of Noe, fathers of a new generation of children of God. *Baptism*, says the Apostle, is not like other washings of the body; it is the cleansing of the soul, provided she be sincere in the solemn promise she vows at the font, to be faithful to the Christ who saves her, and to renounce Satan and all that is his. The Apostle concludes by telling us that the mystery of our Saviour's Resurrection is the source

of the grace of Baptism: hence the Church has chosen the feast of Easter for the solemn administration of this Sacrament.

GRADUAL

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

℣. Benedictus qui venit in nomine Domini: Deus Dominus, et illuxit nobis.

Alleluia, alleluia.

℣. Dicite in gentibus: quia Dominus regnavit a ligno.

This is the day which the Lord hath made: let us be glad and rejoice therein.

℣. Blessed is he that cometh in the name of the Lord: the Lord is God, and he hath shone upon us.

Alleluia, alleluia.

℣. Say ye among the gentiles, that the Lord hath reigned from the Wood.

The Sequence *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. XXVIII.

In illo tempore: Undecim discipuli abierunt in Galilæam, in montem, ubi constituerat illis Jesus. Et videntes eum, adoraverunt: quidam autem dubitaverunt. Et accedens Jesus locutus est eis, dicens: Data est mihi omnis potestas in cœlo, et in terra. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti: docentes eos servare omnia quæcumque mandavi vobis: et ecce ego vobiscum sum omnibus diebus, usque ad consummationem sæculi.

Sequel of the holy Gospel according to Matthew.

Ch. XXVIII.

At that time: The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing him they adored: but some doubted. And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

St Matthew's description of the Resurrection is shorter than those given by the other Evangelists; his few brief words on Jesus' appearing to the Apostles in Galilee are the subject of to-day's Gospel. It was in

Galilee that our Lord vouchsafed to show himself not only to the Apostles, but moreover to several other persons. The Evangelist tells us how some of those, that were thus favoured, readily believed; and how others *doubted*, before yielding the assent of their faith. He then relates the words wherewith Jesus gave his Apostles the mission to preach the Gospel to all nations; and since he is to die no more, he promises to be with them for ever, even to the end of the world. But the Apostles are not to live to the end of the world: how, then, will he fulfil his promise? The Apostles, as we said before, are perpetuated by the Church; the two testimonies—of the Apostles and of the Church—are inseparably linked together; and our Lord Jesus Christ preserves this united testimony from error or interruption. The Liturgy of to-day brings before us a proof of its irresistible power. Peter, Paul and John preached Jesus' Resurrection, and established the Christian faith in Rome; five centuries after, the Church, which continued their work, received from an Emperor the gift of the temple, which had once been consecrated to all the false gods, but which St Peter's successor dedicated to Mary, the Mother of God, and to that legion of witnesses of the Resurrection, whom we call martyrs. At the sight of this magnificent edifice, which for three hundred years had been deserted by the pagans, but now is reconciled by the Church, and holds within its walls the Christian people, our neophytes could not refrain from exclaiming: 'Oh! truly is Christ risen, who, after being put to death on the Cross, thus triumphs over the Cæsars, and over the gods of Olympus!'

The Offertory is composed of those words of Exodus, wherein God commands his people to celebrate each year the anniversary of the Passover. If this were so for an event which was but figurative, and whose effects did not extend beyond this life, how fervently and joyously ought Christians to keep the anniversary of that other Passover, whose results are to be eternal, and whose divine reality has put an end to all the ancient figures!

OFFERTORY

Erit vobis hæc dies memorialis, alleluia: et diem festum celebrabitis solemnem Domino in progenies vestras: legitimum sempiternum diem. Alleluia, alleluia, alleluia.

And this day shall be for a memorial to you, alleluia: and you shall keep it a feast to the Lord in your generations, with an everlasting observance. Alleluia, alleluia, alleluia.

In the Secret, the Church beseeches God to accept this present Sacrifice for the forgiveness of the sins of her neophytes. But how is this? Their sins have been already effaced. It is true; their sins have been washed away in the waters of Baptism; but God's foreknowledge of the Sacrifice that would now be offered to him, led him to grant his pardon even before the petition for mercy had really been made.

SECRET

Hostias, quæsumus Domine, placatus assume: quas et pro renatorum expiatione peccati deferimus, et pro acceleratione cœlestis auxilii. Per Dominum.

Mercifully accept this sacrifice, we beseech thee, O Lord, which we offer for the remission of their sins, who have been regenerated; and to obtain speedily the help of thy grace. Through, etc.

To this is added one of the Secrets given in Wednesday's Mass, p. 224.

The Communion Anthem joyously proclaims the command, given by our Saviour to his Apostles and his Church, to teach all nations, and to baptize all people. This order is the warrant of their mission. The use made of it by the Apostles, and continued by the Church, during these nineteen hundred years, plainly proves that he who spoke these words is still living, and will for ever live.

COMMUNION

[illegible]st mihi omnis pote[illegible]elo et in terra, alle[illegible]tes docete omnes

All power is given to me in heaven and in earth, alleluia: go teach all nations, bap-

gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti. Alleluia, alleluia.

tizing them in the name of the Father, and of the Son, and of the Holy Ghost. Alleluia, alleluia.

After nourishing her children with the Bread of eternal life, the Church, in the Postcommunion, again prays that they may receive forgiveness of the sins which they commit in this present life, and which would be to their everlasting perdition, were not the merits of our Saviour's death and Resurrection ever present before the justice of God.

POSTCOMMUNION

Respice, quæsumus Domine, populum tuum: et quem æternis dignatus es renovare mysteriis, a temporalibus culpis dignanter absolve. Per Dominum.

Look down, we beseech thee, O Lord, upon thy people: and since thou hast vouchsafed to give them a new life by these eternal mysteries, grant them also pardon of their temporal offences. Through, etc.

To this is added one of the Postcommunions given in Wednesday's Mass, p. 225.

This is the sixth day of the creation. Upon it, the hand of the Son of God formed the body of man out of the slime of the earth, into which he breathed a living soul. This was the creature that was to be the king of the visible creation. A simple command of the divine Word had sufficed to call from the earth all the animals that live upon it; but when, towards the close of this great day, the Creator said, 'Let us make man to our image and likeness,' he did more than mere command, he seems to have deliberated: he deigned to become the artificer of his work. Let us adore this sovereign goodness towards our race, and gratefully honour the Friday of each week, as the whereon the Son of God completed the work he on the Sunday by the creation of him who was master and lord of the world. Nor is this mystery that should make Friday dear to us.

on this same day that the divine Word, having taken upon himself the flesh he himself had made, died upon the Cross, that he might save his rebellious and lost creature man. O sacred day! Day that didst witness both our creation and our redemption! Thou speakest to us of the Son of God, and of his love for us, even more sweetly than of his power! Let us express all this by reciting the following devout prayer, which the Mozarabic Liturgy uses on the Friday of Easter Week:

CAPITULA

Deus, Dei Filius, qui hominem, quem sexto die formasti ex nihilo, sexta ætate sæculi redemisti sanguine tuo: et qui tunc bene conditus male cecidit, nunc in melius reformatus surrexit: da nobis, ut ita veraciter redemptionis nostræ mysterium perpendamus, qualiter in morte et resurrectione tua perenniter gloriemur: ut qui tempore salutis, mundo occurrens, mortem nostram moriendo devicisti, ab æterna nos liberes damnatione judicii.

O God, Son of God, who, in the sixth age of the world didst, by thy Blood, redeem man whom thou hadst formed out of nothing, on the sixth day, and who, though created in goodness, fell into evil, but has now risen regenerated unto what is more perfect: grant that we may so truly prize the mystery of our redemption, that we may for ever glory in thy death and Resurrection: and that thou, who, in the time of our salvation, didst succour the world and conquer our death by thine own, mayst deliver us from the eternal damnation of the Judgement.

To-day let us hearken to the Church of Armenia celebrating the Resurrection. For thirteen centuries she has sung the following stanzas, which a *confrère* has translated, for our work, from the hymn book, or *Charagan*. The sentiment is the same as we find expressed in other Liturgies; but there is, moreover, the style peculiar to the Armenian character. The reader will be pleased with the fragrance of antiquity which he will find in these verses, whose vigorous and solemn lyric beauty surpasses that of the liturgical compositions of the Greek Church.

IN RESURRECTIONE DOMINI

Hodie resurrexit a mortuis sponsus immortalis et cœlestis: tibi nuntium gaudii, o sponsa e terra Ecclesia; benedic voce exsultationis Deum tuum, Sion.

Hodie inenarrabile Lumen de lumine illuminavit pueros tuos; illuminare, Jerusalem, quia resurrexit lumen tuum Christus.

Hodie tenebræ inscitiæ depulsæ sunt trina luce, et tibi orta est lux scientiæ, resurgens a mortuis Christus.

Hodie Pascha nostrum per immolationem Christi; peragamus festum in exsultatione, renovati nos a vetustate peccati, dicentes: Christus resurrexit a mortuis.

Hodie angelus refulgens, e cœlis descendens, deterruit custodes, et sanctis mulieribus prædicabat dicens: Christus resurrexit a mortuis.

Hodie magnum nuntium Adæ protoplastæ fuit datum: Surge, qui dormis; illuminavit te Christus, Deus patrum nostrorum.

Hodie vocem nuntii ad Evæ aures sonant filiæ unguentiferæ: Vidimus resurrectum, resurrectionem tuam, Christum, Deum patrum nostrorum.

Hodie angeli de cœlis descendentes annuntiant hominibus: Resurrexit crucifixus, et suscitavit vos secum.

To-day, the immortal and heavenly Bridegroom rose again from the dead! To thee the glad tidings, O Church, his spouse on earth! Bless thy God, O Sion, with a joyous voice.

To-day, the ineffable Light of light enlightened thy children. Be thou enlightened, O Jerusalem! for Christ, thy Light, has risen.

To-day the darkness of ignorance is dispelled by the triple light: and the light of knowledge has risen upon thee, it is Christ rising again from the dead.

To-day is our Pasch, by the sacrifice of Christ; let us keep the feast with gladness, being renewed from the oldness of sin: and let us say: Christ hath risen again from the dead!

To-day a bright angel came down from heaven, struck the guards with fear, and said to the holy women: Christ hath risen again from the dead!

To-day the great tidings were given to our first parent, Adam: Arise, thou that sleepest! Christ, the God of our fathers, hath enlightened thee.

To-day the tidings told by her daughters, who brought their perfumes to the tomb, sounded in the ears of Eve: We have seen him risen, who is thy resurrection, Christ, the God of our fathers.

To-day the angels came down from heaven, saying to men: The Crucified hath risen, and hath raised you up with himself.

Hodie Phase ærumnarum exitus Israel commutasti in salutis animarum Pascha, sancta resurrectione tua, Christe.

Hodie pro sanguinibus irrationabilium agnorum mactatorum, donasti nobis, Agnus Dei, sanguinem tuum salutare.

Hodie pro primogenitorum redemptione redemisti captivos, primitiæ vitæ dormientium, et primogenitus mortuorum.

Hodie angeli in cœlis lætantur cum hominibus, et descendentes de cœlis annuntiant mundo: Exsultate; hodie Christus resurrexit a mortuis.

Hodie vigil secus petram, thuriferis sanctis mulieribus, buccinabat voce exsultationis, ut referrent discipulis: Exsultate; hodie Christus resurrexit a mortuis.

Hodie Petra fidei et Johannes dilectus vice versa currebant in monumentum resurrecti, quod videntes narrabant: Christus resurrexit a mortuis.

Hodie nos quoque delectantes clareamus festo hoc; placato Deo, invicem amplectamur in amore, ac unitim exclamemus: Christus resurrexit a mortuis.

To-day, O Christ, by thy holy Resurrection, thou didst change the mournful Pasch of Israel into the Pasch that saves souls.

To-day thou, O Lamb of God, didst give us thine own saving Blood for the blood of irrational lambs that were slain.

To-day, in place of the ransom of the first-born, thou, the first-fruits of life among them that sleep, the first-born among the dead—didst redeem the captives.

To-day the angels of heaven rejoice together with men; and coming down from heaven, they say to the world: Be glad! to-day Christ hath risen again from the dead!

To-day the angel that sat upon the rock and kept guard spoke with a loud voice to the holy women that had come with their spices, and bade them be messengers to the disciples: Be glad! to-day Christ hath risen again from the dead!

To-day, he that is the Rock of faith, and John, the beloved, ran to Jesus' sepulchre, and said, when they saw it: Christ hath risen again from the dead!

To-day let us also be bright in the joy of this feast. God is reconciled with us; let us embrace each other with love, and say with one voice: Christ hath risen again from the dead!

We are far from having exhausted the treasury of Adam of St Victor: let us take another of his sequences. The one we select seems the most appropriate to the Friday of the Easter Octave.

SEQUENCE

Sexta passus feria,
Die Christus tertia
Resurrexit;
Surgens cum victoria,
Collocat in gloria
Quos dilexit.

Christ suffered death on the sixth day; he rose again on the third. By his victorious Resurrection, he shares his own glory with those he loves.

Pro fideli populo,
Crucis in patibulo
Immolatur;
Clauditur in tumulo,
Tandem in diluculo
Suscitatur.

He is sacrificed on the gibbet of the Cross for his faithful people: he is placed in the tomb: he rises at dawn of day.

Christi crux et passio
Nobis est præsidio,
Si credamus:
Christi resurrectio
Facit ut a vitio
Resurgamus.

To them that have faith, the Cross and Passion of Christ are a safeguard: his Resurrection gives us to rise from our sins.

Hostia sufficiens
Christus fuit moriens
Pro peccato;
Sanguinis effusio
Abluit nos, impio
Triumphato.

Christ dying for sin was our all-sufficient victim: the shedding of his Blood was our purification, and the defeat of our wicked enemy.

Morte sua simplici,
Nostræ morti duplici
Fert medelam:
Vitæ pandit aditum,
Nostrum sanat gemitum
Et querelam.

Jesus' single death is the remedy for ours that was twofold: it opens to us the way of life, and takes away our mourning and grief.

Leo fortis hodie
Dat signum potentiæ,
Resurgendo,
Principem nequitiæ,
Per arma justitiæ,
Devincendo.

Now does the mighty Lion give proof of power by rising, and conquering the prince of wickedness by the armour of justice.

Diem istam Dominus
Fecit, in qua facinus
Mundi lavit,
In qua mors occiditur,
In qua vita redditur,
Hostis ruit.

This is the day which the Lord hath made, for on it the world was cleansed of its crimes, death was slain, life was restored, and the enemy defeated.

Geminatum igitur
Alleluia canitur,
Corde puro;

A double *Alleluia*, and with a pure heart, should be sung to-day; for sin is taken away,

Quia culpa tollitur
Et vita promittitur
In futuro.
In hoc mundi vespere,
Fac tuos resurgere,
Jesu Christe;
Salutaris omnibus
Sit tuis fidelibus
Dies iste. Amen.

and life is promised for the future.

O Jesus! give us, thy servants, to rise again when the evening of this world sets in! May this present day be one of grace to all thy faithful. Amen.

SATURDAY IN EASTER WEEK

Hæc dies quam fecit Dominus: exsultemus et lætemur in ea.

This is the day which the Lord hath made: let us be glad and rejoice therein.

THE seventh day of the gladdest of weeks has risen upon us, bringing with it the memory of the Creator's rest, after the six days of creation. It also reminds us of that other rest, which this same God took in the tomb; like a warrior, who, when sure of the victory, calmly reposes before the final combat with the enemy. Our Jesus slept his rest in the sepulchre, after permitting death to vanquish him: but when he awoke by his Resurrection, what a victory over the tyrant! Let us, to-day, visit this holy sepulchre and venerate it: it will speak to us of him we love, and make our love the warmer. Here, we shall say to ourselves, here rested our dear Master, after he had died for us! Here was the scene of the glorious victory, when he arose again, and this, too, for us!

The prophet Isaias had said: 'In that day, the root of Jesse, who standeth for an ensign of people, him shall the gentiles beseech; and his sepulchre shall be glorious.'[1] The prophecy has been fulfilled. There is not a nation under the sun where Jesus has not his adorers. The tombs of other men are either destroyed, or they are monuments of death; the tomb of Jesus is everlasting, and speaks but of life.

What a sepulchre this, the sight of which fills us with thoughts of glory, and whose praises had been celebrated so many ages beforehand! When the fulness of time came, God raised up in Jerusalem a holy man, named Joseph of Arimathea, who secretly but sincerely became one of Jesus' disciples. He was a rich counsellor,

[1] Isa. xi 10.

or senator. He had prepared his own tomb, and the place he chose was on the side of the hill of Calvary. It was hewn out of the live rock, and consisted of two cells, one serving as a sort of entry into the other. Joseph thought he was labouring for himself, whereas he was preparing the sepulchre of a God. He only thought of the debt which every man has to pay, in consequence of Adam's sin; but heaven had decreed that Joseph should never lie in that tomb, and that here should originate man's immortality.

Jesus had expired on the Cross, amidst the insults of his people; the entire city had risen up against the Son of David, whom, but a few days before, it had hailed as its King. Then did Joseph brave the fury of the deicides, and ask permission from the Roman governor to be allowed the honour of burying the Body of the Crucified. He at once repaired to Calvary, accompanied by Nicodemus, and, having taken down the sacred corpse from the Cross, he devoutly laid it upon the stone which he had intended as his own resting-place. He felt that it was a happiness and an honour to give up his own tomb to the dear Master, for whom he had not been ashamed to profess, and that in the very court of Pilate, his devoted attachment. Right worthy art thou, O Joseph! of the thanks of mankind. Thou wast our representative at the burial of our Jesus. And Mary, too, the afflicted Mother, who was present, recompensed thee, in her own way, for the sacrifice thou didst so willingly make for her Son.

The Evangelists draw our attention to one special circumstance of the sepulchre. St Matthew, St Luke, and St John, tell us that it was new, and that no man had ever been laid in it. The holy Fathers teach us that we must see here a mysterious dispensation, and one of the grand glories of the holy tomb. It marks, as they observe, the resemblance that exists between the sepulchre, which restored the Man-God to the life of immortality, and the virginal womb which gave him birth that he might be a victim for the world's

redemption: and they bid us learn from this, how God, when he deigns to dwell in any of his creatures, would have the dwelling to be pure and worthy of his infinite holiness. Here, then, is one of the glories of the holy sepulchre—that it was an image of the incomparable purity of the Mother of Jesus.

During the few hours that it possessed the precious trust, where was there glory on earth like unto what it enjoyed? Within that silent cave, there lay, wrapt in shrouds that were bedewed with Mary's tears, the Body which had ransomed the world. Hosts of holy angels stood in that little rocky cell, keeping watch over the corpse of him who was their Creator; they adored it, in its sleep of death; they longed for the hour to come when this Lamb, that was slain, would arise a Lion in power and majesty. And when the moment fixed by the eternal decree came, that humble spot was made the scene of the grand prodigy; Jesus rose to life, and, swifter than lightning, passed through the rock to the outer world. An angel then rolled back the stone from the entrance to the sepulchre, thus proclaiming the departure of the divine Captive. Other angels showed themselves to Magdalen and her companions, when they came to visit it. Peter, too, and John were soon there. O truly, most holy is this place! The Son of God deigned to dwell within it; his Mother honoured it with her presence and her tears; angels adored in it; the holiest souls on earth visited, venerated, and loved it. O sepulchre of the Son of Jesse, thou art indeed glorious!

Hell witnesses this glory, and would fain destroy it. The sight of this sepulchre is insufferable to Satan's pride, for it is the trophy of the defeat of death, the offspring of sin. He flatters himself on having succeeded, when Jerusalem is destroyed by the Roman legions, and on her ruins there rises up a new and pagan city, called *Ælia*. But no! neither the name of Jerusalem, nor the glory of the holy sepulchre, shall perish. The pagans cover it with a mound of earth, on which

they build a temple to Jupiter; it is the same spirit that dictated their raising an altar to Venus on Calvary, and another to Adonis over the cave of Bethlehem. But all these sacrilegious efforts only serve to tell the Christians the exact site of these several sacred places. The pagans think by this artifice to turn the respect and homage of the Christians from Jesus to their false gods: here again they fail. The Christians abstain from visiting the holy places, as long as they are desecrated by the presence of these idols; but they keep their eye fixed on what their Redeemer has endeared to them, and wait in patience for the time when it shall please the eternal Father again to glorify his Son.

The time comes. God sends to Jerusalem a Christian empress, mother of a Christian emperor: she is to restore the holy places, the scenes of our Redeemer's love. Like Magdalen and her companions, Helen hastens to the sepulchre. God would have it so—woman's privilege in all that happened on the great morning of the Resurrection is to be continued now. Magdalen and her companions sought Jesus; Helen, who adores him as her risen Lord, only seeks his sepulchre: but their love is one and the same. The pious empress orders the temple of Jupiter to be pulled down, and the mound of earth to be removed; which done, the trophy of Jesus' victory once more gleams in the light of day. The defeat of death is again proclaimed by this resurrection of the glorious sepulchre. A magnificent temple is built at the expense of the imperial treasury, and is called the basilica of the Resurrection. The whole world is excited by the news of such a triumph; the already tottering structure of paganism receives a shock which hastens its destruction; and pilgrimages to the holy sepulchre are begun by Christian people throughout the world, forming a procession of universal homage which is to continue to the end of time.

During the three centuries following, Jerusalem was the holy and free city, and the sepulchre of Jesus reflected its glory upon her; but the East became a very

hot-bed of heresies, and God, in his justice, sent her the chastisement of slavery. The Saracen hordes inundated the land of prodigy. If the torrent of invasion was checked, it was for a brief period, and the waters returned with redoubled power. Meanwhile, what becomes of the holy sepulchre? Let us not fear: it is safe. The Saracens themselves look upon it with awe, for it is, they say, the tomb of a great Prophet. True, a tax is imposed on the Christians who visit it; but the sepulchre is safe. One of the caliphs presented the keys of the venerable sanctuary to the emperor Charlemagne, hereby evincing, not only the respect he had for this greatest of Christian monarchs, but, moreover, the veneration wherein he held the sacred grotto. Thus did our Lord's sepulchre continue to be glorified even in the midst of dangers which, humanly, would have wrought its utter destruction.

Its glory shone out still more brightly, when, at the call of the Father of Christendom, the western nations rose up in arms, and marched, under the banner of the Cross, to the deliverance of Jerusalem. The love of the holy sepulchre was in every heart, its name on every tongue. The first engagement drove back the Saracen, and left the city in possession of the crusaders. A sublime spectacle was then witnessed in the church of the holy sepulchre; the pious Godfrey of Bouillon was consecrated king of Jerusalem, and the holy mysteries were celebrated, for the first time in the language and ritual of Rome, under the oriental dome of St Helen's basilica. But the reign of Japheth in the tents of Sem was of short duration, owing partly to the short-sighted policy of the western sovereigns, which kept them from appreciating the importance of such a conquest; and partly to the treachery of the Greek Empire, which betrayed the defenceless Jerusalem once more into the hands of the Saracens. Still, the period of *the Latin kingdom* in the holy city was one of the glories of Jesus' sepulchre, foretold by Isaias.

What are to be its future glories? At present, it

is profaned by the sacrifices which are offered, in its basilica, by schismatical and heretical priests; it is entrusted, for a few hours each year, to the Catholics of Jerusalem, and during that brief interval it receives the fervent homage of the true spouse of Jesus. When will the holy sepulchre be reinstated in its honour? Will the nations of the West return to the fervour of faith, and emulate the holy chivalry of the crusaders of old? Or will the East renounce the schism, which has cost her her liberty; stretch out her hand to the mother and mistress of all churches; and, on the rock of the Resurrection, sign the covenant of a union, which would be the death-warrant of Islamism? Only God knows: but this much he has revealed to us in sacred Scripture, that before the end of the world, Israel will return to the Messias he despised and crucified, and that the glory of Jerusalem is to be restored by the Jews who shall be converted.[1] Then will the sepulchre of the Son of Jesse be at the height of its glory, and soon will this Son of Jesse himself appear. Our bodies will then be on the eve of the general resurrection; and thus the final result of the Pasch will be simultaneous with the last and greatest glory of the holy sepulchre. As we rise from our graves, we shall fix our eyes upon our Jesus' tomb, and love it as the origin and source of the immortality we shall then have. Until the time of our death comes, when our bodies must be laid in the temporary prison of the grave, let us love the sepulchre of our dear Saviour; let us be zealous for its honour; and, imitating our forefathers in that earnest faith which made them its defenders and soldiers, let us get well into us that portion of the Easter spirit, which consists in understanding and loving the glories of Jesus' sepulchre.

The name given in the Liturgy to this day is Saturday *in albis*, or more correctly, *in albis deponendis;* because it was to-day that the neophytes were to lay aside the white robes they had been wearing during the whole

[1] Rom. xi 12, and several other verses.

Octave. This Octave had, indeed, begun earlier for them than for the rest of the faithful, inasmuch as it was on the night of Holy Saturday that they were regenerated, and vested with these white garments, the emblem of the purity of their souls. It was, therefore, on the evening of the following Saturday, and after the Office of Vespers, that they put off their baptismal robes, as we will describe farther on.

In Rome, the Station is in the Lateran basilica, the mother and mistress of all churches. It is close to the baptistery of Constantine, where, eight days back, the neophytes received the grace of regeneration. The basilica, wherein they are now assembled, is that from which they set out, during the still and dark night, to the font of salvation, led on by the mysterious light of the Paschal torch. It was to this same church that they returned after their Baptism, clad in their white robes, and assisted, for the first time, at the entire celebration of the Christian Sacrifice, and received the Body and Blood of Christ Jesus. No other place could have been more appropriate for the Station of this day, whereon they were to return to the ordinary duties of life. Holy Church sees assembled around her these her new-born children. It is the last time that she will see them in their white garments, and she looks at them with all the affection of a joyful mother. They are most dear to her, as the fruit of heaven's own giving; and during the week she has frequently given expression to her maternal pride, in canticles such as she alone can sing.

Sometimes she thought how they had feasted at the divine Banquet, and how they were strengthened and beautified by the Flesh of him who is all wisdom and sweetness; and she sang these words:

℣. De ore prudentis procedit mel, alleluia; dulcedo mellis est sub lingua ejus, alleluia; * Favus distillans labia ejus, alleluia.

℣. From the mouth of the wise cometh honey, alleluia; the sweetness of honey is under his tongue; * his lips are as a dropping honeycomb, alleluia.

℣. Sapientia requiescit in corde ejus, et prudentia in sermone oris illius. * Favus distillans labia ejus, alleluia.

℣. Wisdom resteth in his heart, and prudence is in the word of his mouth. * His lips are as a dropping honeycomb, alleluia.

Sometimes she was elated with joy, as she saw transformed into innocent lambs those who, heretofore, had led worldly lives; they had now begun a new life, and with all the innocence of little children; to describe them, she sings this pastoral strain:

℟. Isti sunt agni novelli qui annuntiaverunt Alleluia: modo venerunt ad fontes; * Repleti sunt claritate. Alleluia, alleluia.

℣. In conspectu Agni amicti sunt stolis albis, et palmæ in manibus eorum. * Repleti sunt claritate. Alluia, alleluia.

℟. These are the new lambs and they have announced to us the *Alleluia:* they have come but now to the fount; * They are filled with light. Alleluia, alleluia.

℣. They are standing in the sight of the Lamb, clothed with white robes, and palms in their hands. * They are filled with light. Alleluia, alleluia.

Again, at other times, she looked with holy pride on the splendid virtues which Baptism had infused into their souls, and on the spotless purity which made them beam with light; she thus enthusiastically speaks of their beauty:

℟. Candidi facti sunt Nazaræi ejus, alleluia; splendorem Deo dederunt, alleluia: * Et sicut lac coagulati sunt. Alleluia, alleluia.

℣. Candidiores nive, nitidiores lacte, rubicundiores ebore antiquo, sapphiro pulchriores. * Et sicut lac coagulati sunt. Alleluia, alleluia.

℟. His Nazarites were white, alleluia; they gave a bright glory to God, alleluia; * And they were pure as milk. Alleluia, alleluia.

℣. They were whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire. * And they were pure as milk. Alleluia, alleluia.

These three Responsories are taken from the Offices of the holy Church during Paschal time.

MASS

The Introit is composed of words from the 104th Psalm, wherein Israel gives praise to the Lord, for that he brought *his people* out of their exile. By this *people*, we must understand our neophytes, who were exiled from heaven because of original sin and of those they themselves had committed: Baptism has restored them to all the rights they had forfeited, for it has made them members of the Church.

INTROIT

Eduxit Dominus populum suum in exsultatione, alleluia: et electos suos in lætitia. Alleluia, alleluia.

Ps. Confitemini Domino, et invocate Nomen ejus: annuntiate inter gentes opera ejus. ℣. Gloria Patri. Eduxit.

The Lord hath led forth his people in gladness, alleluia: and his chosen ones in joy. Alleluia, alleluia.

Ps. Praise the Lord, and call upon his Name: publish his works among the gentiles. ℣. Glory, etc. The Lord, etc.

Paschal Week is about to close; the Church, therefore, now asks our Lord to grant to us, her children, that the joy we have experienced during this happy Octave may lead us to the still greater joy of the eternal Pasch.

COLLECT

Concede, quæsumus, omnipotens Deus: ut qui festa paschalia venerando egimus, per hæc contingere ad gaudia æterna mereamur. Per Dominum.

Grant, we beseech thee, O almighty God, that we, who with reverence have celebrated this Paschal solemnity, may happily arrive at everlasting joys. Through, etc.

To this is added one of the Collects given in Wednesday's Mass, p. 218.

EPISTLE

Lectio Epistolæ beati Petri Apostoli.

I Cap. II.

Charissimi, deponentes igitur omnem malitiam, et

Lesson of the Epistle of St Peter the Apostle.

I Ch. II.

Dearly beloved: Laying away all malice, and all guile

omnem dolum, et simulationes, et invidias, et omnes detractiones, sicut modo geniti infantes, rationabile sine dolo lac concupiscite, ut in eo crescatis in salutem: si tamen gustastis quoniam dulcis est Dominus. Ad quem accedentes lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum et honorificatum: et ipsi tanquam lapides vivi superædificamini, domus spiritualis, sacerdotium sanctum, offerre spirituales hostias, acceptabiles Deo per Jesum Christum. Propter quod continet Scriptura: Ecce pono in Sion lapidem summum angularem, electum, pretiosum: et qui crediderit in eum non confundetur. Vobis igitur honor credentibus: non credentibus autem, lapis quem reprobaverunt ædificantes, hic factus est in caput anguli: et lapis offensionis, et petra scandali his, qui offendunt verbo, nec credunt in quo et positi sunt. Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis: ut virtutes annuntietis ejus, qui de tenebris vos vocavit in admirabile lumen suum. Qui aliquando non populus, nunc autem populus Dei: qui non consecuti misericordiam, nunc autem misericordiam consecuti.

and dissimulations, and envies, and all detractions, as newborn babes, desire the rational milk without guile; that thereby you may grow unto salvation: if so be you have tasted that the Lord is sweet; unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is said in the Scripture: 'Behold I lay in Sion a chief corner-stone, elect, precious: and he that shall believe in him shall not be confounded.' To you therefore that believe, honour; but to them that believe not, 'the stone which the builders rejected, the same is made the head of the corner:' and a stone of stumbling and a rock of scandal, to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvellous light. Who in time past were not a people: but are now the people of God. Who had not obtained mercy; but now have obtained mercy.

The neophytes could not have received any more appropriate instruction than this, which the prince of the Apostles addresses to us all. St Peter wrote this first Epistle to the newly baptized of those days. He affectionately calls them *new-born babes*. He urges

them to that virtue, which so becomes the age of infancy —the virtue of simplicity. He tells them that the doctrine they have been taught will be to them a *milk*, which will feed and strengthen them. He invites them to taste how *sweet* is the Lord they have now vowed to serve.

After this, he speaks of one of the leading characteristics of Christ, namely, his being the foundation and *corner-stone* of God's house. It is upon him that the faithful, who are the *living stones* of the spiritual edifice, must rest. He alone can give them solidity; and hence, when about to return to his Father, he chose and established upon earth another *rock*—a rock that should be ever visible, united with and based upon his own divine self, and partaking of his solidity. The Apostle's humility forbids his developing the whole truth as related in the Gospel,[1] which tells us of his glorious prerogative; but if we remember the words spoken by our Lord to St Peter, we understand the whole doctrine implied in our Epistle.

The Apostle is silent about his own dignity as the *rock*, on which Jesus has built his Church; but observe the glorious titles he gives to us, who have been made members of that Church by Baptism. *You are*, says he, *a chosen generation, a kingly priesthood, a holy nation, a purchased people.* Oh, yes! what a difference there is between one that is baptized and one that is not! Heaven is opened to the one, and shut against the other; the one is a slave of the devil, and the other is a *king* in Christ Jesus, the eternal King, whose brother he has now become; the one cut off from God, the other offering him a sacrifice of infinite worth by the hands of the great High Priest, Jesus. And all these gifts have been bestowed upon us by a purely gratuitous mercy; we had done nothing to merit them. Let us, then, offer to the Father, who has thus adopted us, our humble acts of thanksgiving; let us go back, in thought, to the time when we ourselves were neophytes, and renew the

[1] St Matt. xvi 18.

promises which were made, in our name, as the essential condition of our being admitted to all these graces.

From this day forward, the Church ceases to use, during Paschal time, the Responsory called the Gradual. She substitutes, in its stead, two versicles, with the *Alleluia* repeated four times: the formula is less solemn, but more joyous. During the first six days of the Octave, which bear an analogy with the six days of creation, she would maintain the customary majestic gravity of her chants; now that she has reached the day whereon the Creator rested after his work was finished, she gives free scope to the holy joy, wherewith she is filled.

Alleluia, alleluia.
℣. Hæc dies, quam fecit Dominus: exsultemus et lætemur in ea.
Alleluia.
℣. Laudate pueri Dominum, laudate Nomen Domini.

Alleluia, alleluia.
℣. This is the day which the Lord hath made: let us be glad, and rejoice therein.
Alleluia.
℣. Praise the Lord, ye his servants; praise the Name of the Lord.

The Sequence *Victimæ Paschali*, p. 145.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. XX.

In illo tempore: Una sabbati Maria Magdalene venit mane, cum adhuc tenebræ essent, ad monumentum: et vidit lapidem sublatum a monumento. Cucurrit ergo, et venit ad Simonem Petrum, et ad alium discipulum, quem amabat Jesus, et dicit illis: Tulerunt Dominum de monumento, et nescimus ubi posuerunt eum. Exiit ergo Petrus, et ille alius discipulus, et venerunt ad monumentum. Cur-

Sequel of the holy Gospel according to John.

Ch. XX.

At that time: The first day of the week, Mary Magdalen cometh early, while it was yet dark, to the sepulchre: and she saw the stone taken away from the sepulchre. She ran, therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went out, and that other disciple and they

rebant autem duo simul, et ille alius discipulus præcucurrit citius Petro, et venit primus ad monumentum. Et cum se inclinasset, vidit posita linteamina, non tamen introivit. Venit ergo Simon Petrus sequens eum, et introivit in monumentum, et vidit linteamina posita, et sudarium, quod fuerat super caput ejus, non cum linteaminibus positum, sed separatim involutum in unum locum. Tunc ergo introivit et ille discipulus, qui venerat primus ad monumentum: et vidit, et credidit: nondum enim sciebant Scripturam, quia oportebat eum a mortuis resurgere.

came to the sepulchre. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying: but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying. And the napkin, that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed; for as yet they knew not the Scripture, that he must rise again from the dead.

This incident, which happened on the morning of our Lord's Resurrection, has been reserved by the Church for to-day's Liturgy, because it again brings St Peter before our notice. This is the last day on which the neophytes assist at the holy Sacrifice in their white garments; after this, there will be nothing to distinguish them, exteriorly, from the rest of the faithful. It is important, therefore, to give them a clear idea of the foundation of the Church—a foundation, without which the Church could not exist, and upon which they must rest, if they would persevere in the faith wherein they have been baptized. They cannot obtain salvation unless they keep their faith inviolate. Now they alone have this firm and pure faith who are docile to the teachings of Peter, and recognize him as the rock on which our Lord has built his Church. In the episode related in our Gospel, we are taught by an Apostle what respect and deference are due to him whom Christ appointed to feed both lambs and sheep,[1] that is, the whole flock. Peter and John *run together* to the sepulchre; John, the younger of the two, arrives there before Peter; he

[1] St John xxi 15, 17.

looks in, but does not enter. What means this humble reserve of the disciple who was so specially beloved of Jesus? For whom does he wait? He waits for him, whom the Master has placed over all, and who is to act as their head. Peter, at length, comes to the sepulchre; he goes in; he examines the holy place; and then John also enters. It is John himself who writes this, and gives us the admirable instruction embodied in what he relates. Yes, it is for Peter to lead the way, and judge, and decide as master; it is the Christian's duty to follow him, to listen to his teachings, to honour and obey him. How can we have any difficulty in doing this, when we see an Apostle, and such an Apostle, behaving thus to Peter, and this, too, at a time when Peter had received the promise only of the keys of the kingdom of heaven, which were not really given to him until some days after?

The words of the Offertory are taken from the 117th Psalm, which is *par excellence* the Psalm of the Resurrection. They hail the divine Conqueror, who rises like a bright star, and gladdens us with his benediction.

OFFERTORY

Benedictus qui venit in nomine Domini: benediximus vobis de domo Domini: Deus Dominus et illuxit nobis. Alleluia, alleluia.

Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord: the Lord is God, and he hath shone upon us. Alleluia, alleluia.

In the Secret, the Church teaches us that the mysteries we celebrate during the year exercise a lasting influence upon us. Each feast, as it comes round to us, brings with it fresh life and joy; and it is by its annual celebration that the Church applies to her children the graces which each mystery brought with it at the actual time of its accomplishment.

SECRET

Concede, quæsumus Domine, semper nos per hæc mysteria Paschalia gratulari;

Grant, we beseech thee, O Lord, that we may always gratefully solemnize the Pas-

ut continua nostræ reparationis operatio, perpetuæ nobis fiat causa lætitiæ. Per Dominum.

chal mysteries, and that the continual celebration of the sacrament of our redemption may be to us a subject of perpetual joy. Through, etc.

To this is added one of the Secrets given in Wednesday's Mass, p. 224.

Our neophytes are to lay aside to-day their white robes; but there is a garment which they are never to put away: it is Christ himself, who became united with them by Baptism, as the Apostle of the gentiles here reminds them:

COMMUNION

Omnes qui in Christo baptizati estis, Christum induistis, alleluia.

All you that have been baptized in Christ, have put on Christ, alleluia.

The Church returns once more, in her Postcommunion, to the subject of *faith*. Without faith there is no Christianity: now it is the Eucharist which has the power of fostering it in the soul, for the Eucharist is the mystery of faith.

POSTCOMMUNION

Redemptionis nostræ munere vegetati, quæsumus Domine: ut hoc perpetuæ salutis auxilio fides semper vera proficiat. Per Dominum.

Being strengthened, O Lord, by the sacrament of our redemption, grant that through this help to eternal salvation, a true faith may always be increased in us. Through, etc.

To this is added one of the Postcommunions given in Wednesday's Mass, p. 225.

THE TAKING OFF OF THE WHITE GARMENTS

The Vespers, on each of the days of this week, were celebrated in the manner we described on the Sunday. There was a numerous attendance, each day, in the basilica; and the faithful thus testified their affectionate

interest in the white-robed neophytes, who visited, during the Vespers of each day, the sacred font where they had been born to the new life of grace. This afternoon, the concourse of people is greater than on the preceding days, for an interesting ceremony is to take place. The neophytes are about to lay aside the outward symbol of innocence which they have been wearing; but they are also to give a solemn promise to maintain the inward purity of soul. By this public ceremony the Church restores the newly baptized to the duties of their ordinary station of life: they must now return to the world, and comport themselves as Christians—disciples of Christ—for such they are.

The visit to the baptistery has been made, and the Office of Vespers has terminated with the Station before the crucifix of the chancel: the neophytes are then led to a room adjoining the cathedral, in which is prepared a large vessel of water. The bishop goes to his throne. Seeing the newly baptized standing around him, he addresses them in a discourse, wherein he expresses the joy he feels, as pastor, at the increase wherewith it has pleased God to bless his much-loved flock. He congratulates them upon the grace they have received; and then, alluding to the main object of their coming together this afternoon—that is, the laying aside of the white garments they received after Baptism—he warns them, with paternal affection, to keep a guard over themselves, and see that they never sully the purity of soul, of which their white robes have been but an emblem.

These were lent to the neophytes by the Church, as we said on Holy Saturday; they come now to restore them. The water in which the garments are to be washed is blessed by the pontiff. As soon as he has finished the address to which we have just been alluding, he says a prayer, wherein he speaks of the power given to this element of cleansing the stains of the soul herself. Then turning to the neophytes, he recites the 116th Psalm, in thanksgiving; to which he adds this beautiful prayer:

Visit, O Lord, thy people with thy salvation! Behold it now illumined with the Paschal joy! But do thou vouchsafe to preserve in our neophytes what thou thyself hast wrought in them unto salvation. Grant that whilst laying aside these white robes, the change may be but exterior; that the spotless purity of Christ, which the eye cannot see, may ever be in their souls, so that they may never lose it; and that thy grace may assist them to gain, by good works, that immortal life whereunto the Paschal mystery obliges us to aspire.

After this, aided by their sponsors—the men by their godfathers, the women by their godmothers—the neophytes take off their white garments, which are then consigned to those whose duty it is to wash and keep them. The sponsors having assisted their spiritual children to put on their ordinary dress, lead them to the pontiff, who distributes to each an image of the divine Lamb, stamped on wax: it is the Paschal symbol.

A last vestige of this interesting ceremony is the distribution of the *Agnus Dei*. This distribution is made by the Pope, on this day, in Rome, the first and every seventh year of his pontificate. We have already described the rite observed in their blessing, and we then drew the attention of our readers to the allusion to the ancient form of Baptism by immersion. The *Agnus Dei* are blessed on the Wednesday of Easter Week: on the following Saturday, there is what is called *Papal Chapel* in the palace. After High Mass, the *Agnus Dei* are brought before the pontiff, who is seated on a throne. The prelate, who presents them, sings the following words, which are taken from one of the beautiful Responsories given above: 'Holy Father! These are the new lambs, and they have announced to us the *Alleluia:* they have come but now to the fount: they are filled with light.' The Pope answers: *Deo gratias!* They who are happy enough to witness this function are forcibly reminded of the ancient ceremony we have been describing, in which the newly baptized were led before the bishop, as the innocent lambs whom he so gladly welcomed. The Pope then distributes the *Agnus Dei* to the cardinals, prelates, and others pre-

sented by the master of ceremonies: and thus is concluded this function, which is interesting, not only because of its signification, but also because of the sacred object wherewith it consoles us.

We cannot conclude this last day of our neophytes' Octave without saying a few words upon the *Annotine Pasch*. It was the anniversary day of the previous Easter Sunday, and was looked upon as the especial feast of those who were a year old in the grace of their Baptism. The Mass was solemnly celebrated for them. The remembrance of the happy day when they were made children of God was thus brought before them; and, of course, their families kept the glorious anniversary as a glad holiday. If it came during Lent, the *Annotine* was not kept, or it was deferred till Easter Monday. It would seem that in some places, in order to avoid these continual changes, the anniversary of Baptism was regularly fixed for this the Saturday of Easter Week. When the custom of administering Baptism at Easter fell into disuse, the *Annotine Pasch* also ceased to be observed: however, we find traces of it as late as the thirteenth century. The custom of looking on the anniversary of our Baptism as a feast-day is one of those which may be called Christian instincts. The pagans made much of the day which had given them temporal birth; surely, we ought to show quite as much respect to the anniversary of our Baptism, when we were born to the supernatural life. St Louis used to sign himself *Louis of Poissy*, because it was in the little church of Poissy that he had received Baptism. Let us learn from this holy king to love the day and the place of our Baptism, that is, of our being made children of God and of his Church.

We have been considering, during the preceding days of this week, the divine work of the creation. We began with the Sunday, whereon light was called forth from nothingness; and in this we recognized a type of the mystery of the Resurrection; for our Jesus,

the uncreated Light, was to rise from his grave on that same day of the week. This is Saturday, the seventh day, the day whereon the Lord rested, after the creation. But it is also the day whereon this same Lord rested in his glorious sepulchre. Let us, then, honour this second mystery, which even more than the first reveals to us the love of the Son of God for man. Let us give him our Saturday's homage, by addressing him in these words of the Mozarabic breviary:

CAPITULA

Christe Dei filius, nostrarum requies animarum, qui otium Sabbati requiescens in tumulo complevisti: ut in quo olim requieveras ab omni opere faciendo, in eo etiam requiesceres in sepulchro, hunc nobis veraciter sanctificans diem, cujus vesperum in prima nobis Sabbati, quæ et octava dies est, lucescit: ut qui dixeras de tenebris lumen splendescere, manifeste a mortuis resurgens appareres in carne; dirige cursum vitæ nostræ in viam sanctificationis omnimodæ, qualiter ita in his septem diebus, quibus mundus iste peragitur, et in quibus quotidie nobis Agnus occiditur, et Pascha quotidie celebratur, salubriori vitæ curriculo conversemur: ut absque fermento malitiæ verum Pascha mereamur quotidie celebrare: et ita ab omnibus operibus nostris in hoc die sanctificatione tibi placita quiescamus, ut octavi illius æterni diei resurrectionis gloria consolemur.

O Christ, the Son of God, thou rest of our souls, who didst observe the repose of the Sabbath by resting in the tomb, that thou, who on this day didst heretofore rest from all the work of thy creation, mightest also on the same rest in the sepulchre; hereby truly keeping holy that day, whose evening is the beginning of our first day of the Sabbath, which is likewise the eighth day; that thou, who commandedst light to shine forth out of darkness, mightest, by thy Resurrection, appear in the flesh: so direct the course of our lives in the path of all holiness, that in these seven days of the world's duration, on each of which the Lamb is slain and the Pasch is celebrated for us, we may live in such wise as to secure our salvation, and may daily be found worthy to celebrate the true Pasch, pure from the leaven of malice: that thus, by a holiness pleasing to thee, we may so rest on this day from all our works, that we may deserve to receive the glory of the Resurrection, on the eighth, that is, the eternal day.

The Greek Church shall provide us to-day with a hymn in honour of the Resurrection. We take the following stanzas from its Liturgy for Easter Sunday:

IN DOMINICA RESURRECTIONIS

In imam terram descendisti, ac æternas contrivisti, Christe, seras, quæ in compedibus vinctos captivabant; et triduanus, sicut e cete Jonas, e sepulchro ortus es.

Thou didst descend, O Christ, into the bowels of the earth, and break the eternal bolts which held thy holy ones captive; and, on the third day, like Jonas, thou didst rise from the tomb.

Sigilla intacta servans, e sepulchro erectus es, Christe, qui in partu tuo non læseras claves virginis; et Paradisi portas nobis aperuisti.

Thou, O Jesus, didst leave unbroken the seal when rising from the tomb, as thou didst leave Mary's virginity perfect when born of her. Thou openest to us the gates of heaven.

Salvator meus, viventem et non immolatam hostiam, quatenus Deus es, teipsum Patri sponte libera obtulisti; exsurgensque e sepulchro una suscitasti universum Adam.

My Saviour! thou freely offeredst thyself to the Father a living host, for, as God, thou couldst not be slain; and, by thy rising from the tomb, thou didst raise up all the children of Adam.

In sepulchrum quidem descendisti, immortalis; inferni vero confregisti virtutem: et tanquam victor surrexisti, Christe Deus; mulieribus aromatoferis dixisti: Salvete, Apostolisque tuis pacem dedisti, qui lapsis præbes resurrectionem.

Thou didst truly descend into the tomb, O immortal God! But thou didst break the power of hell, and rise as a conqueror. Thou saidst to the women that brought their perfumes: *Hail!* Thou gavest peace to thine Apostles, O thou that givest resurrection to the fallen!

Mortis concelebramus interitum, inferni eversionem, alterius vitæ, et quidem æternæ, primitias; et saltantes in hymnis cantamus auctorem, unicum a Patribus celebratum Deum, et supergloriosum.

We celebrate the destruction of death, the overthrow of hell, the first-fruits of a new and eternal life. With joy we sing hymns to the Creator, the one only God of our Fathers, the infinitely glorious One.

Vere sacra et plane festiva est, ipsa salutaris nox et splendescens, diei rutilantis ac resurrectionis prænuntia,

O truly sacred and festive, saving and bright night, the harbinger of the sunny day of the Resurrection, whereon the

in qua lux æterna e sepulchro corporaliter cunctis illuxit.

Venite, ut novo genimini vitis, divinæ lætitiæ communicemus, die resurrectionis regnique Christi præclara, laudantes eum in hymnis tanquam Deum in sæcula.

Leva in circuitu oculos tuos, Sion, et vide; ecce enim splendore divino radiantes sicut lampades, venerunt tibi filii ab occidente, et ab aquilone, a mare meridiano et ab oriente; in te benedicunt Christum in sæcula.

O divina! O amica! O dulcissima vox tua! etenim non fallaciter promisisti Christe, te futurum esse nobiscum usque ad consummationem sæculi: quam spei anchoram fideles nos servantes, lætamur.

O Pascha magnum et sanctissimum, Christe! O Sapientia, et Verbum, Deique virtus! Da ut juxta exemplar formati, tecum simus participes in die nunquam decedente regni tui.

Light eternal rose from the tomb, and shed his beams upon all men.

Come, let us participate in the new fruit of the vine, and in the divine joy, for it is the glorious day of Christ's Resurrection and kingdom. Let us praise him in our hymns as the God who liveth for ever.

O Sion! lift up thine eyes round about, and see; for children, shining as lights with the brightness of God upon them, have come to thee from the west and north, from the south sea, and the east. In thee, they give praise to Christ for ever.

O divine! O welcome! O thy most sweet word, O Jesus! Thou hast promised, and the promise cannot fail, that thou wilt abide with us even to the end of the world: it is the anchor of hope to us thy faithful servants, and makes us glad.

O Jesus! our great and most holy Pasch! O Wisdom, Word, and Power of God! grant that we may live according to the model thou hast given us, and enjoy with thee the never-ending day of thy kingdom.

In the Proper Offices of the Order of the Holy Sepulchre, there is given the following beautiful hymn, which we offer to our readers as being most appropriate to the day:

HYMN

Dic sepulchri gloriosi,
Læta mens, miracula;
Quo velut matris pudicæ
Christus alvo prodiit:
Ut prophetarum fideles
Paginæ spoponderant.

Be glad, my soul, and sing the wonders of the glorious sepulchre, whence came thy Christ, as, heretofore, from the womb of his Virgin Mother. Thus was it foretold by the truthful prophets.

In novo conceptus alvo
Virginis puerperæ,
In novo compostus antro
Conquievit pumicis:
Gloriosus hoc et illa,
Vir, puerque prodiit.

Hæc parit corpus caducum,
Omnium spe serius;
Æviternum reddit illud,
Omnium spe citius;
Illa pannis involutum,
Linteis hoc conditum.

Ex sinu matris futuram
Ad salutem nascitur;
At salute jam parata,
Rupis alvus reddidit;
Ad crucem parens produxit,
At silex ad gloriam.

Ergo te, cœlestis Agni
Purpurata sanguine
Aula ter felix, adorent
Terra, pontus, æthera;
Nec sepulchrum quis vocarit,
Vita de quo nascitur.
Gloria et honor Deo
Usquequaque altissimo,
Una Patri, Filioque,
Inclyto Paraclito,
Cui laus est, et potestas
Per immensa sæcula.
Amen.

He was conceived in the pure womb of a Virgin Mother; so, too, he was buried in a tomb, wherein no other man had been placed; from both he comes the glorious Jesus, as infant first, and then as man.

The Mother, after long ages of hope, brings him forth created in mortal flesh; the tomb, though none had hoped it, restores him clad in immortality: Mary wrapped him in swathing-bands; the sepulchre held him in the winding-sheet.

He is born, for the world's salvation, from the womb of his Mother; he rises from the tomb, after our salvation has been wrought: the Mother nursed him for the Cross; the tomb, for glory.

O thrice holy sanctuary! beautified with the Blood of the Lamb of God! let earth, and sea, and heaven, venerate thee. How strange to call that a sepulchre, whence life was born!

Glory and honour be, for ever, to the most high God! To the Father, Son, and Holy Paraclete, one praise and power, for everlasting ages. Amen.

And, lastly, let us turn to the blessed Mother, for this is her day. Let us congratulate her upon the Resurrection of her divine Son, in the words of this devout sequence, taken from the ancient missals of the churches of Germany:

SEQUENCE

Resurgenti tuo nato,
Mater, plaude, qui prostrato
Regnat mortis principe;

Give praise, O Mother, to thy risen Jesus, who reigns triumphant over the prince of

Tuum virgo pone luctum,
Jesum ventris tui fructum
Redivivum suscipe.

Morte prolis cruciata,
Corde dure sauciata
Passionis gladio:
Voce jubilationis,
Jam de resurrectionis
Jocundare gaudio.
Crucifixum, qui surrexit
De sepulchro teque vexit
Sua in palatia,
Nobis placa, supplicamus
A peccatis ut surgamus
Ad æterna gaudia.
Amen.

death. Cease thy mourning: for Jesus, the fruit of thy womb, is restored to life, and visits thee.

His death was thy cross; his Passion, the sword that cruelly pierced thy Heart: but now, sing a hymn of joy, and be glad, because of his Resurrection.

He was crucified; but now he is risen from the tomb, and has taken thee to his heavenly court: pray to him for us, we beseech thee, that we may rise from our sins to everlasting joy. Amen.

QUASIMODO OR LOW SUNDAY

THE OCTAVE OF THE PASCH

OUR neophytes closed the Octave of the Resurrection yesterday. They were before us in receiving the admirable mystery; their solemnity would finish earlier than ours. This, then, is the eighth day for us who kept the Pasch on the Sunday, and did not anticipate it on the vigil. It reminds us of all the glory and joy of that feast of feasts, which united the whole of Christendom in one common feeling of triumph. It is the day of light, which takes the place of the Jewish Sabbath. Henceforth, the first day of the week is to be kept holy. Twice has the Son of God honoured it with the manifestation of his almighty power. The Pasch, therefore, is always to be celebrated on the Sunday; and thus every Sunday becomes a sort of Paschal feast, as we have already explained in the *Mystery of Easter*.

Our risen Jesus gave an additional proof that he wished the Sunday to be, henceforth, the privileged day. He reserved the second visit he intended to pay to all his disciples for this the eighth day since his Resurrection. During the previous days, he has left Thomas a prey to doubt; but to-day he shows himself to this Apostle, as well as to the others, and obliges him, by irresistible evidence, to lay aside his incredulity. Thus does our Saviour again honour the Sunday. The Holy Ghost will come down from heaven upon this same day of the week, making it the commencement of the Christian Church: Pentecost will complete the glory of this favoured day.

Jesus' apparition to the eleven, and the victory he gains over the incredulous Thomas—these are the special subjects the Church brings before us to-day.

By this apparition, which is the seventh since his Resurrection, our Saviour wins the perfect faith of his disciples. It is impossible not to recognize God in the patience, the majesty, and the charity of him who shows himself to them. Here, again, our human thoughts are disconcerted; we should have thought this delay excessive; it would have seemed to us that our Lord ought to have at once either removed the sinful doubt from Thomas's mind, or punished him for his disbelief. But no: Jesus is infinite wisdom, and infinite goodness. In his wisdom, he makes this tardy acknowledgement of Thomas become a new argument of the truth of the Resurrection; in his goodness, he brings the heart of the incredulous disciple to repentance, humility, and love; yea, to a fervent and solemn retractation of all his disbelief. We will not here attempt to describe this admirable scene, which holy Church is about to bring before us. We will select, for our to-day's instruction, the important lesson given by Jesus to his disciple, and through him to us all. It is the leading instruction of the Sunday, the Octave of the Pasch, and it behoves us not to pass it by, for, more than any other, it tells us the leading characteristic of a Christian, shows us the cause of our being so listless in God's service, and points out to us the remedy for our spiritual ailments.

Jesus says to Thomas: 'Because thou hast seen me, thou hast believed: blessed are they that have not seen, and have believed!' Such is the great truth, spoken by the lips of the God-Man: it is a most important counsel, given, not only to Thomas, but to all who would serve God and secure their salvation. What is it that Jesus asks of his disciple? Has he not heard him make profession that now, at last, he firmly believes? After all, was there any great fault in Thomas's insisting on having experimental evidence before believing in so extraordinary a miracle as the Resurrection? Was he obliged to trust to the testimony of Peter and the others, under penalty of offending his divine Master? Did he not evince his prudence, by withholding his

assent until he had additional proofs of the truth of what his brethren told him? Yes, Thomas was a circumspect and prudent man, and one that was slow to believe what he had heard; he was worthy to be taken as a model by those Christians who reason and sit in judgement upon matters of faith. And yet, listen to the reproach made him by Jesus. It is merciful, and withal so severe! Jesus has so far condescended to the weakness of his disciple as to accept the condition on which alone he declares that he will believe: now that the disciple stands trembling before his risen Lord, and exclaims, in the earnestness of faith, 'My Lord and my God!' oh! see how Jesus chides him! This stubbornness, this incredulity, deserves a punishment: the punishment is, to have these words said to him: 'Thomas! thou hast believed, because thou hast seen!'

Then was Thomas obliged to believe before having seen? Yes, undoubtedly. Not only Thomas, but all the Apostles were in duty bound to believe the Resurrection of Jesus even before he showed himself to them. Had they not lived three years with him? Had they not seen him prove himself to be the Messias and the Son of God by the most undeniable miracles? Had he not foretold them that he would rise again on the third day? As to the humiliations and cruelties of his Passion, had he not told them, a short time previous to it, that he was to be seized by the Jews in Jerusalem, and be delivered to the gentiles? that he was to be scourged, spit upon, and put to death?[1]

After all this, they ought to have believed in his triumphant Resurrection, the very first moment they heard of his Body having disappeared. As soon as John had entered the sepulchre, and seen the winding-sheet, he at once ceased to doubt; he believed. But it is seldom that man is so honest as this; he hesitates, and God must make still further advances, if he would have us give our faith! Jesus condescended even to this: he made further advances. He showed himself

[1] St Luke xviii 32, 33.

to Magdalen and her companions, who were not incredulous, but only carried away by natural feeling, though the feeling was one of love for their Master. When the Apostles heard their account of what had happened, they treated them as women whose imagination had got the better of their judgement. Jesus had to come in person: he showed himself to these obstinate men, whose pride made them forget all that he had said and done, sufficient indeed to make them believe in his Resurrection. Yes, it was pride; for faith has no other obstacle than this. If man were humble, he would have faith enough to move mountains.

To return to our Apostle. Thomas had heard Magdalen, and he despised her testimony; he had heard Peter, and he objected to his authority; he had heard the rest of his fellow-Apostles and the two disciples of Emmaus, and no, he would not give up his own opinion. How many there are among us who are like him in this! We never think of doubting what is told us by a truthful and disinterested witness, unless the subject touch upon the supernatural; and then we have a hundred difficulties. It is one of the sad consequences left in us by original sin. Like Thomas, we would see the thing ourselves: and that alone is enough to keep us from the fulness of the truth. We comfort ourselves with the reflection that, after all, we are disciples of Christ; as did Thomas, who kept in union with his brother-Apostles, only he shared not their happiness. He saw their happiness, but he considered it to be a weakness of mind, and was glad that he was free from it!

How like this is to our modern rationalistic Catholic! He believes, but it is because his reason almost forces him to believe; he believes with his mind, rather than from his heart. His faith is a scientific deduction, and not a generous longing after God and supernatural truth. Hence how cold and powerless is this faith! how cramped and ashamed! how afraid of believing too much! Unlike the generous unstinted faith of the saints, it is satisfied with fragments of truth, with what the Scripture

terms diminished truths.[1] It seems ashamed of itself. It speaks in a whisper, lest it should be criticized; and when it does venture to make itself heard, it adopts a phraseology which may take off the sound of the divine. As to those miracles which it wishes had never taken place, and which it would have advised God not to work, they are a forbidden subject. The very mention of a miracle, particularly if it have happened in our own times, puts it into a state of nervousness. The lives of the saints, their heroic virtues, their sublime sacrifices—it has a repugnance to the whole thing! It talks gravely about those who are not of the true religion being unjustly dealt with by the Church in Catholic countries; it asserts that the same liberty ought to be granted to error as to truth; it has very serious doubts whether the world has been a great loser by the secularization of society.

Now it was for the instruction of persons of this class that our Lord spoke those words to Thomas: 'Blessed are they who have not seen, and have believed.' Thomas sinned in not having the readiness of mind to believe. Like him, we also are in danger of sinning, unless our faith have a certain expansiveness, which makes us see everything with the eye of faith, and gives our faith that progress which God recompenses with a superabundance of light and joy. Yes, having once become members of the Church, it is our duty to look upon all things from a supernatural point of view. There is no danger of going too far, for we have the teachings of an infallible authority to guide us. 'The just man liveth by faith.'[2] Faith is his daily bread. His mere natural life becomes transformed for good and all, if only he be faithful to his Baptism. Could we suppose that the Church, after all her instructions to her neophytes, and after all those sacred rites of their Baptism which are so expressive of the supernatural life, would be satisfied to see them straightway adopt that dangerous system which drives faith into a nook of the heart and

[1] Ps. xi 2. [2] Rom. i 17.

understanding and conduct, leaving all the rest to natural principles or instinct? No, it could not be so. Let us therefore imitate St Thomas in his confession, and acknowledge that hitherto our faith has not been perfect. Let us go to our Jesus, and say to him: 'Thou art my Lord and my God! But alas! I have many times thought and acted as though thou wert my Lord and my God in some things, and not in others. Henceforth I will believe without seeing; for I would be of the number of those whom thou callest blessed!'

This Sunday, commonly called with us Low Sunday, has two names assigned to it in the Liturgy: *Quasimodo*, from the first word of the Introit; and Sunday *in albis* (or, more explicitly, *in albis depositis*), because on this day the neophytes assisted at the Church services attired in their ordinary dress. In the Middle Ages it was called *Close-Pasch*, no doubt in allusion to its being the last day of the Easter Octave. Such is the solemnity of this Sunday that not only is it of Greater Double rite, but no feast, however great, can ever be kept upon it.

At Rome, the Station is in the basilica of St Pancras, on the Aurelian Way. Ancient writers have not mentioned the reason of this Church being chosen for to-day's assembly of the faithful. It may, perhaps, have been on account of the saint's being only fourteen years old when put to death: a circumstance which gave the young martyr a sort of right to have the neophytes round him, now that they were returning to their everyday life.

MASS

The Introit repeats those beautiful words of St Peter, which were addressed, in yesterday's Epistle, to the newly baptized. They are like *new-born babes*, lovely in their sweet simplicity, and eager to drink from the breasts of their dear mother, the Church, the spiritual *milk* of faith—that faith which will make them strong and loyal.

INTROIT

Quasi modo geniti infantes, alleluia: rationabile sine dolo lac concupiscite. Alleluia, alleluia, alleluia.

Ps. Exsultate Deo adjutori nostro: jubilate Deo Jacob.

℣. Gloria Patri. Quasi modo.

As new-born babes, alleluia: desire the rational milk without guile. Alleluia, alleluia, alleluia.

Ps. Rejoice to God our helper: sing aloud to the God of Jacob.

℣. Glory, etc. As new-born, etc.

On this the last day of the great Octave, the Church, in her Collect, bids farewell to the glorious solemnities that have so gladdened us, and asks our Lord to grant that our *lives and actions* may ever reflect the holy influence of our Pasch.

COLLECT

Præsta, quæsumus, omnipotens Deus: ut qui paschalia festa peregimus: hæc, te largiente, moribus et vita teneamus. Per Dominum.

Grant, we beseech thee, O almighty God, that we, who have celebrated the Paschal solemnity, may, by the assistance of thy divine grace, ever make the effects thereof manifest in our lives and actions. Through, etc.

EPISTLE

Lectio Epistolæ beati Joannis Apostoli.

I Cap. V.

Charissimi, omne, quod natum est ex Deo, vincit mundum: et hæc est victoria, quæ vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit quoniam Jesus est Filius Dei? Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. Et spiritus est, qui testificatur, quoniam Christus est veritas.

Lesson of the Epistle of St John the Apostle.

I Ch. V.

Dearly beloved: Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the spirit which testifieth, that Christ is

Quoniam tres sunt, qui testimonium dant in cœlo: Pater, Verbum et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus et aqua et sanguis: et hi tres unum sunt. Si testimonium hominum accipimus, testimonium Dei majus est: quoniam hoc est testimonium Dei quod majus est, quoniam testificatus est de Filio suo. Qui credit in Filium Dei, habet testimonium Dei in se.

the truth. And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

The Apostle St John here tells us the merit and power of faith: it is, says he, a *victory*, which conquers the *world*, both the world outside, and the world within us. It is not difficult to understand why this passage from St John's Epistles should have been selected for to-day's Liturgy: it is on account of its being so much in keeping with the Gospel appointed for this Sunday, in which our Lord passes such eulogy upon faith. If, as the Apostle here assures us, they overcome the world who believe in Christ, that is not sterling faith which allows itself to be intimidated by the world. Let us be proud of our faith, esteeming ourselves happy that we are but little children when there is a question of receiving a divine truth; and let us not be ashamed of our eager readiness to admit the testimony of God. This testimony will make itself heard in our hearts, in proportion to our willingness to hear it. The moment John saw the winding-bands which had shrouded the Body of his Master, he made an act of faith; Thomas, who had stronger testimony than John (for he had the word of the Apostles, assuring him that they had seen their risen Lord), refused to believe: he had not *overcome the world* and its reasonings, because he had not *faith*.

The two Alleluia Versicles are formed of two texts alluding to the Resurrection. The second speaks of the scene which took place on this day, in the cenacle.

Alleluia, alleluia.

℣. In die resurrectionis meæ, dicit Dominus, præcedam vos in Galilæam. Alleluia.

℣. Post dies octo, januis clausis, stetit Jesus in medio discipulorum suorum, et dixit: Pax vobis. Alleluia.

Alleluia, alleluia.

℣. On the day of my Resurrection, saith the Lord, I will go before you into Galilee. Alleluia.

℣. After eight days, the doors being shut, Jesus stood in the midst of his disciples, and said: Peace be with you. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. XX.

In illo tempore: Quum sero esset die illo, una sabbatorum, et fores essent clausæ, ubi erant discipuli congregati propter metum Judæorum: venit Jesus, et stetit in medio, et dixit eis: Pax vobis. Et cum hoc dixisset, ostendit eis manus et latus. Gavisi sunt ergo discipuli, viso Domino. Dixit ergo eis iterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Hæc cum dixisset, insufflavit et dixit eis: Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis: et quorum retinueritis, retenta sunt. Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Jesus. Dixerunt ergo et alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam. Et post dies octo, iterum erant discipuli ejus intus: et Tho-

The sequel of the holy Gospel according to John.

Ch. XX.

At that time: When it was late that same day, being the first day of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into

mas cum eis. Venit Jesus januis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomæ: Infer digitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum: et noli esse incredulus, sed fidelis. Respondit Thomas, et dixit ei: Dominus meus, et Deus meus. Dixit ei Jesus: Quia vidisti me, Thoma, credidisti: beati qui non viderunt et crediderunt. Multa quidem et alia signa fecit Jesus in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, ut credatis, quia Jesus est Christus Filius Dei: et ut credentes, vitam habeatis in nomine ejus.

his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he said to Thomas: Put in thy fingers hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered and said to him: My Lord and my God! Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing you may have life in his name.

We have said enough about St Thomas' incredulity; let us now admire his faith. His fault has taught us to examine and condemn our own want of faith; let us learn from his repentance how to become true believers. Our Lord, who had chosen him as one of the pillars of his Church, has been obliged to treat him with an exceptional familiarity: Thomas avails himself of Jesus' permission, puts his finger into the sacred wound, and immediately he sees the sinfulness of his past incredulity. He would make atonement, by a solemn act of faith, for the sin he has committed in priding himself on being wise and discreet: he cries out, and with all the fervour of faith: *My Lord and my God!* Observe, he not only says that Jesus is his *Lord*, his Master, the same who chose him as one of his disciples: this would not have been faith, for there is no faith where we can see and touch. Had Thomas believed what his brother-Apostles had told him, he would have had faith in the Resurrec-

tion; but now he sees, he has experimental knowledge of the great fact; and yet, as our Lord says of him, he has faith. In what? In this, that his Master is *God*. He sees but the humanity of Jesus, and he at once confesses him to be *God*. From what is visible, his soul, now generous and repentant, rises to the invisible: 'Thou art *my God!*' Now, O Thomas! thou art full of faith! The Church proposes thee to us, on thy feast, as an example of faith. The confession thou didst make on this day is worthy to be compared with that which Peter made, when he said: 'Thou art Christ, the Son of the living God!'[1] By this profession, which neither flesh nor blood had revealed to him, Peter merited to be made the rock whereon Christ built his Church: thine did more than compensate thy former disbelief; it gave thee, for the time, a superiority over the rest of the Apostles, who, so far at least, were more taken up with the visible glory, than with the invisible divinity, of their risen Lord.

The Offertory gives us another text of the Gospel relative to the Resurrection.

OFFERTORY

Angelus Domini descendit de cœlo, et dixit mulieribus: Quem quæritis, surrexit sicut dixit. Alleluia.	An angel of the Lord came down from heaven, and said to the women: He whom ye seek is risen, as he said, alleluia.

In the Secret, the Church expresses the holy enthusiasm wherewith the Paschal mystery fills her; she prays that this joy may lead her to the never-ending one of the eternal Easter.

SECRET

Suscipe munera, Domine, quæsumus, exsultantis Ecclesiæ: et cui causam tanti gaudii præstitisti, perpetuæ fructum concede lætitiæ. Per Dominum.	Receive, we beseech thee, O Lord, the offerings of thy joyful Church: and as thou hast given occasion to this great joy, grant she may receive the fruits of that joy which will never end. Through, etc.

[1] St Matt. xvi 16.

While giving the Bread of heaven to her neophytes and other children, the Church sings in her Communion Antiphon the words spoken by Jesus to Thomas. This Apostle was permitted to touch our Lord's sacred wounds; we, by the holy Eucharist, are brought into still closer intimacy with this same Jesus: but that we may derive the profit intended by such condescension, we must have a faith lively and generous, like that which he exacted from his Apostles.

COMMUNION

Mitte manum tuam et cognosce loca clavorum, alleluia: et noli esse incredulus, sed fidelis. Alleluia, alleluia.

Put forth thy hand, and mark the place of the nails, alleluia: and be not incredulous, but believe. Alleluia, alleluia.

The Church concludes the prayers of her Sacrifice by asking that the divine mystery, instituted to be a support to our weakness, may give us untiring perseverance.

POSTCOMMUNION

Quæsumus, Domine Deus noster: ut sacrosancta mysteria, quæ pro reparationis nostræ munimine contulisti, et præsens nobis remedium esse facias et futurum. Per Dominum.

Grant, we beseech thee, O Lord our God, that the sacred mysteries thou hast given us to preserve the grace of our redemption may be our present and future remedy. Through, etc.

VESPERS

When the feast of the Annunciation is deferred till after Easter, it is kept on the Monday following Low Sunday: its First Vespers are now sung, and a commemoration only is made of the Sunday, at the end of the Office. We have given these below, p. 310. Other years, the Vespers are those of Paschal time, which will be found at p. 81.

ANTIPHON OF THE MAGNIFICAT

ANT. Post dies octo, januis clausis, ingressus Dominus, dixit eis: Pax vobis. Alleluia, alleluia.

ANT. After eight days, the doors being shut, the Lord entering, said: Peace be to you. Alleluia, alleluia.

OREMUS.

Præsta, quæsumus, omnipotens Deus: ut qui paschalia festa peregimus: hæc, te largiente, moribus et vita teneamus. Per Dominum.

LET US PRAY.

Grant, we beseech thee, O almighty God, that we who have celebrated the Paschal solemnity may, by the assistance of thy divine grace, ever make the effects thereof manifest in our lives and actions. Through, etc.

As an appropriate prayer wherewith to close the day, we offer to our readers the following beautiful one, wherein the Gothic Church of Spain celebrates the mystery of the eighth day—the Octave of Easter.

Ingeniti genitoris genite Fili, qui in eo nobis diei hujus octavi renovas cultum, in quo te discipulorum aspectibus hodie præbuisti palpandum. Nam licet hic dies sit prior præ cæteris conditus, octavus post septem efficitur revolutus, quo ipse sicut admirabiliter e sepulchro surrexisti a mortuis, ita ad discipulos inæstimabiliter intrasti januis obseratis. Initium videlicet Paschæ ac finem exornans congruis sacramentis, cum et resurrectio tua custodibus terrorem incuteret, et manifestatio discipulorum corda dubia confortaret. Quæsumus ergo, ut nos his sacramentis imbutos fides qua te credimus post istud sæculum tibi repræsentet illæsos. Nullum nobis de te scrupulum dubitationis er-

O Son begotten of the unbegotten Father! thou again invitest us to honour this eighth day, on which thou didst permit thy disciples to see and touch thee. The Sunday, though made before the other days, becomes the eighth by following the seven preceding it. It was on this day that thou didst rise from the tomb and death; it was on this same thou enteredst where thy disciples were assembled, and, the doors being shut, didst honour them by thine inestimable visit. Thus didst thou adorn, with a mystery well suited to each, both the beginning and the close of the Pasch; for thy Resurrection struck terror into the soldiers that guarded the tomb, and thy apparition confirmed the doubting hearts of thy disciples. We, therefore, who possess the knowledge of

rorisque, aut otium pariat, aut quæsitio incauta enutriat. Serva in nomine tuo quos redemisti sanguine pretioso. Contemplandum te nostris sensibus præbe: nostrumque cor dignatus ingredere. Esto semper in medio nostri qui hodie pacem nuntians discipulorum in medio astitisti. Quique in eis insufflasti Spiritum vitæ, nobis largire ejusdem Spiritus consolationem.

all these mysteries, beseech thee to grant that the faith whereby we believe may present us before thee, after this life, free from sin. May neither sloth engender, nor indiscreet prying foster, any misgiving of doubt or error concerning thee. Preserve in thy holy name them thou hast redeemed by thy precious blood. Let our souls contemplate thee, and vouchsafe to enter into our hearts. O thou that on this day didst appear in the midst of thy disciples and greet them with peace, abide ever with us. Thou didst breathe upon them the Spirit of life; grant us the consolation of the same Holy Spirit.

Once more let us listen to the devout Adam of St Victor. His sequences were great favourites with our Catholic forefathers of the Middle Ages. The triumph of our Redeemer over death was a subject which this great liturgical poet has often treated in a most masterly way.

SEQUENCE

Mundi renovatio
Nova parit gaudia;
Resurgenti Domino
Conresurgunt omnia.
Elementa serviunt,
Et auctoris sentiunt
Quanta sit potentia.

The world's renovation creates new joy. All creatures rise together with their Lord. The elements obey him, and feel their Creator's mighty power.

Ignis volat mobilis,
Et aer volubilis:
Fluit aqua labilis,
Terra manet stabilis:
Alta petunt levia,
Centrum tenent gravia,
Renovantur omnia.

Fire is impetuous in its flight; air is swift; water is flowing; earth is firm; light things tend aloft, and those that are heavy seek their centre: but all are now renewed.

Cœlum fit serenius,
Et mare tranquillius;
Spirat aura levius,
Vallis nostra floruit.

Heaven is more serene, the sea more tranquil, the winds breathe softer. Our valley is filled with flowers; and now that

Revirescunt arida,
Recalescunt frigida,
Postquam ver intepuit.
Gelu mortis solvitur.
Princeps mundi tollitur,
Et ejus destruitur
In nobis imperium;
Dum tenere voluit
In quo nihil habuit,
Jus amisit proprium.
Vita mortem superat;
Homo jam recuperat
Quod prius amiserat,
Paradisi gaudium:
Viam præbet facilem,
Cherubim versatilem
Amovendo gladium.
Christus cœlos reserat,
Et captivos liberat,
Quos culpa ligaverat
Sub mortis interitu.
Pro tanta victoria
Patri, Proli gloria
Sit cum Sancto Spiritu!
Amen.

gentle spring is come, the dry things have put on green again, and the cold a genial warmth.

The frost of death is thawed. The prince of this world is made captive, and has no longer power over us: by striving to take him over whom he had no claim, he lost his own.

Life conquers death; man now regains what he had lost — the joys of heaven; the angel sheathes his two-edged sword, and leaves the passage free.

Jesus opens heaven, and liberates them whom sin had made captives of death. For this great victory, be glory to Father, Son, and Holy Ghost. Amen.

THE ANNUNCIATION OF THE EVER-BLESSED VIRGIN

IT very frequently happens that March 25 falls between Palm Sunday and Low Sunday: on these occasions, the feast of our Lady's Annunciation, being out of keeping both with the dolorous mysteries of Holy Week and with the splendour of the Resurrection, is deferred to the Monday following Low Sunday. For the convenience of the faithful, we have here repeated the Vespers and Mass of this great feast. As to the instructions we gave upon the mystery of the Annunciation, our readers must refer to our volume on *Lent*.

FIRST VESPERS

The Office of First Vespers is always the commencement of a feast. The Antiphons of the Vespers at which we are going to assist are taken from the Gospel of St Luke, where the Evangelist reveals to us the sublime interview between the angel and the Virgin. The Psalms are those which tradition has consecrated to the celebration of Mary's glories. We have elsewhere[1] shown how each of the five refers to the Mother of God.

ANT. Missus est Gabriel angelus ad Mariam virginem desponsatam Joseph, alleluia.

ANT. The angel Gabriel was sent to Mary, a virgin espoused to Joseph, alleluia.

PSALM 109

Dixit Dominus Domino meo: Sede a dextris meis.

The Lord said to my Lord, *his son :* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: scabellum pedum tuorum.

Until *on the day of thy last coming,* I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: do-

O Christ! the Lord *thy Father* will send forth the

[1] See our volume for Advent, in the Vespers for December 8.

minare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.

Dominus a dextris tuis: confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

De torrente in via bibet: propterea exaltabit caput.

ANT. Missus est Gabriel angelus ad Mariam virginem desponsatam Joseph, alleluia.

ANT. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, alleluia.

sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man:* Thou art a priest for ever, according to the order of Melchisedech.

Therefore, O Father, the Lord *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

He shall *also* judge among nations: *in that terrible coming,* he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

He cometh now in humility He shall drink, in the way, of the torrent *of sufferings:* therefore shall he lift up the head.

ANT. The angel Gabriel was sent to Mary, a virgin espoused to Joseph, alleluia.

ANT. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, alleluia.

PSALM 112

Laudate pueri Dominum: laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth, now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations; and his glory above the heavens.

Quis sicut Dominus Deus noster qui in altis habitat: et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem: et de stercore erigens pauperem.

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

ANT. Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, alleluia.

ANT. Ne timeas, Maria; invenisti gratiam apud Dominum; ecce concipies, et paries filium, alleluia.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth, *nay, who cometh down amidst us ?*

Raising up the needy from the earth, lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, alleluia.

ANT. Fear not, Mary; thou hast found grace with God: behold thou shalt conceive, and shalt bring forth a son, alleluia.

PSALM 121

Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus.

Stantes erant pedes nostri: in atriis tuis Jerusalem.

Jerusalem quæ ædificatur ut civitas: cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio: sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: et abundantia diligentibus te.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem ! *Our heart loves and confides in thee, O Mary.*

Mary is like to Jerusalem, that is built as a city; which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Because seats sat there in judgement; seats upon the house of David, *and Mary is of a kingly race.*

Pray ye, *through Mary,* for the things that are for the peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God !*

Fiat pax in virtute tua: et abundantia in turribus tuis.

Propter fratres meos et proximos meos: loquebar pacem de te.

Propter domum Domini Dei nostri: quæsivi bona tibi.

ANT. Ne timeas, Maria: invenisti gratiam apud Dominum; ecce concipies et paries filium, alleluia.

ANT. Dabit ei Dominus sedem David patris ejus, et regnabit in æternum, alleluia.

The voice of Mary: Let peace be in thy strength, *O thou new Sion!* and abundance in thy towers.

I, *a daughter of Israel*, for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

ANT. Fear not, Mary, for thou hast found grace with God: behold thou shalt conceive, and shalt bring forth a son, Alleluia.

ANT. And the Lord shall give unto him the throne of David his father, and he shall reign for ever, alleluia.

PSALM 126

Nisi Dominus ædificaverit domum: in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem: frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: ecce hæreditas Domini filii, merces, fructus ventris.

Sicut sagittæ in manu potentis: ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

ANT. Dabit ei Dominus sedem David patris ejus, et regnabit in æternum, alleluia.

Unless the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light; rise ye after you have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

ANT. And the Lord shall give unto him the throne of David his father, and he shall reign for ever, alleluia.

ANT. Ecce ancilla Domini: fiat mihi secundum verbum tuum, alleluia.

ANT. Behold the handmaid of the Lord: be it done to me according to thy word, alleluia.

PSALM 147

Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: velociter currit sermo ejus.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit.

Mittit crystallum suam sicut bucellas: ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob: justitias, et judicia sua Israel.

Non fecit taliter omni nationi: et judicia sua non manifestavit eis.

ANT. Ecce ancilla Domini: fiat mihi secundum verbum tuum, alleluia.

Praise the Lord, *O Mary, thou true* Jerusalem: *O Mary,* O Sion *ever holy,* praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus, who is the Bread of life.*

Who sendeth forth, *by thee,* his word to the earth: his word runneth swiftly.

Who giveth snow like wool; scattereth mists like ashes.

He sendeth his crystal like morsels; who shall stand before the face of his cold?

He shall send forth his word *by Mary,* and shall melt them: his Spirit shall breathe, and the waters shall run.

Who declareth his word to Jacob: his justices and his judgements to Israel.

He hath not done in like manner to every nation; and his judgements he hath not made manifest to them.

ANT. Behold the handmaid of the Lord: be it done to me according to thy word, alleluia.

CAPITULUM

(*Isa.* vii)

Ecce virgo concipiet et pariet filium, et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

HYMN[1]

Ave, maris stella,
Dei Mater alma,
Atque semper virgo,
Felix cœli porta.
Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.
Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.
Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.
Vitam præsta puram,
Iter para tutum;
Ut videntes Jesum,
Semper collætemur.
Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus.
Amen.

℣. Ave Maria, gratia plena, alleluia.
℟. Dominus tecum, alleluia.

Hail, Star of the sea! Blessed Mother of God, yet ever a virgin! O happy gate of heaven!

Thou that didst receive the *Ave* from Gabriel's lips, confirm us in peace, and so let *Eva* be changed into an *Ave* of blessing for us.

Loose the sinner's chains, bring light to the blind, drive from us our evils, and ask all good things for us.

Show thyself a mother, and offer our prayers to him, who would be born of thee, when born for us.

O incomparable Virgin, and meekest of the meek, obtain us the forgiveness of our sins, and make us meek and chaste.

Obtain us purity of life, and a safe pilgrimage; that we may be united with thee in the blissful vision of Jesus.

Praise be to God the Father, and to the Lord Jesus, and to the Holy Ghost: to the Three one self-same praise.
Amen.

℣. Hail Mary, full of grace, alleluia.
℟. The Lord is with thee, alleluia.

ANTIPHON OF THE MAGNIFICAT

Spiritus Sanctus in te descendet, Maria, et virtus Altissimi obumbrabit tibi, alleluia.

The Holy Ghost shall come upon thee, O Mary, and the power of the Most High shall overshadow thee, alleluia.

OREMUS.

Deus, qui de beatæ Mariæ Virginis utero, Verbum

LET US PRAY.

O God, who wast pleased that thy Word, when the angel

[1] In monastic churches it is preceded by this Responsory:
℟. *breve.* Angelus Domini nuntiavit Mariæ. * Alleluia, alleluia. Angelus
℣. Et concepit de Spiritu Sancto. * Alleluia. Gloria Patri. Angelus.

tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem.

delivered his message, should take flesh in the womb of the blessed Virgin Mary, give ear to our humble petitions, and grant that we who believe her to be truly the Mother of God, may be helped by her prayers. Through the same, etc.

Then is made a commemoration of Low Sunday, as on p. 307.

MASS

The Church has taken most of the chants of to-day's Mass from the forty-fourth Psalm, wherein the royal prophet celebrates the mystery of the Incarnation. In the Introit, she greets Mary as the Queen of the human race, to whom every creature should pay respectful homage. It was her virginity that fitted Mary to become the Mother of God. This virtue will be imitated in the Church, and each generation will produce thousands of holy virgins, who will walk in the footsteps of her that is their Mother and their model.

INTROIT

Vultum tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exsultatione. Alleluia, alleluia.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria Patri. Vultum tuum.

All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to thee in joy and gladness. Alleluia, alleluia.

Ps. My heart hath uttered a good word: I speak my works to the King. ℣. Glory, etc. All the rich.

In the Collect, the Church glories in her faith in the divine maternity; she puts it forward as a claim to Mary's interceding for her with God, who is her Son. This dogma of Mary's being the Mother of God is founded on the mystery of the Incarnation, which is the basis of our faith.

COLLECT

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem.

O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary, give ear to our humble petitions, and grant that we who believe her to be truly the Mother of God, may be helped by her prayers. Through the same, etc.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. VII.

In diebus illis: Locutus est Dominus ad Achaz dicens: Pete tibi signum a Domino Deo tuo, in profundum inferni sive in excelsum supra. Et dixit Achaz: Non petam, et non tentabo Dominum. Et dixit: Audite ergo domus David: Numquid parum vobis est, molestos esse hominibus, quia molesti estis et Deo meo? Propter hoc dabit Dominus ipse vobis signum. Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel. Butyrum et mel comedet, ut sciat reprobare malum et eligere bonum.

Lesson from Isaias the Prophet.

Ch. VII.

In those days: The Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he (Isaias) said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God, also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

The prophet is speaking to a wicked king, who refused to accept a miraculous proof of God's merciful protection over Jerusalem; and he makes this an opportunity for announcing to Juda the great portent which we are celebrating to-day: *A virgin shall conceive and bear a son.* And when was it that God fulfilled the prophecy? It was in an age when mankind seemed

to have reached the highest pitch of wickedness, and when idolatry and immorality reigned throughout the whole world. 'The fulness of time came,' and the tradition, which had found its way into every country, that a virgin should bring forth a son, was exciting much interest. To-day we are celebrating the sublime mystery; let us adore the power of God, and the fidelity wherewith he fulfils his promises. The author of the laws of nature suspends them; he acts independently of them: virginity and maternity are united in one and the same creature, for the Child that is to be born is God. A virgin could not bring forth other than God himself: the Son of Mary is, therefore, called *Emmanuel*, that is, *God with us*.

Let us adore this God, the Creator of all things visible and invisible, who thus humbles himself. Henceforth, he will have every tongue confess, not only his divinity, but also his human nature, which he has assumed in order that he might redeem us. From this day forward, he is truly the Son of Man. He will remain nine months in his Mother's womb, as other children. Like them, he will, after his birth, be fed on *milk and honey*. He will sanctify all stages of human life, from infancy to perfect manhood, for he is the New Man, who has come down from heaven that he might restore the old. Without losing aught of his divinity, he shares in our weak finite being, that he may make us 'partakers of the divine nature.'[1]

The first Alleluia Versicle repeats the angel's salutation to Mary. Let us, with Gabriel, bow down before this holy Virgin, the masterpiece of nature and grace, predestined from all eternity to be the Mother of God.

Alleluia, alleluia.	Alleluia, alleluia.
Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus.	Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women.

The second Versicle celebrates in sublime and enthusiastic words, the effects of the divine mystery of the

[1] 2 St Pet. i 4.

Incarnation—peace between God and man re-established in the virginal womb of Mary, wherein the divine and human nature are united in the Person of the Child, whom she conceives the very instant she consents to the will of the Most High.

Alleluia.
Virga Jesse floruit: Virgo Deum et hominem genuit; pacem Deus reddidit, in se reconcilians ima summis, alleluia.

Alleluia.
The rod of Jesse hath brought forth its flower; a virgin hath conceived him who is God and man; God hath restored peace, by uniting in himself the lowest with the highest, alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. I.

In illo tempore: Missus est angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad virginem desponsatam viro cui nomen erat Joseph, de domo David: et nomen virginis Maria. Et ingressus angelus ad eam, dixit: Ave, gratia plena; Dominus tecum: benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone ejus: et cogitabat qualis esset ista salutatio. Et ait angelus ei: Ne timeas, Maria: invenisti enim gratiam apud Deum. Ecce concipies in utero, et paries filium: et vocabis nomen ejus Jesum. Hic erit magnus: et Filius Altissimi vocabitur. Et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum; et regni ejus non erit finis. Dixit autem Maria ad angelum: Quomodo fiet istud?

Sequel of the holy Gospel according to Luke.

Ch. I.

At that time: The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.

quoniam virum non cognosco. Et respondens angelus, dixit ei: Spiritus Sanctus superveniet in te; et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei. Et ecce Elisabeth cognata tua: et ipsa concepit filium in senectute sua. Et hic mensis sextus est illi, quæ vocatur sterilis; quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini: fiat mihi secundum verbum tuum.

And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word.

By these last words of thine, O Mary! our happiness is secured. Thou consentest to the desire of heaven, and thy consent brings us our Saviour. O Virgin-Mother! *Blessed among women!* we unite our thanks with the homage that is paid thee by the angels. By thee is our ruin repaired; in thee is our nature restored; for thou hast wrought the victory of man over Satan! St Bernard, in one of his homilies on this Gospel, thus speaks: 'Rejoice, O thou our father Adam! but thou, O mother Eve, still more rejoice! You were our parents, but you were also our destroyers; and what is worse, you had wrought our destruction before you gave us birth. Both of you must be consoled in such a daughter as this: but thou, O Eve, who wast the first cause of our misfortune, and whose humiliation has descended upon all women, thou hast a special reason to rejoice in Mary. For the time is now come when the humiliation is taken away, neither can man any longer complain against the woman, as of old, when he foolishly sought to excuse himself, and cruelly put all the blame on her, saying: "The woman whom thou gavest me, gave me of the tree, and I did eat." Go, Eve, to Mary; go, mother, to thy daughter; let thy daughter take thy part, and free

thee from thy disgrace, and reconcile thee to her father: for if man fell by a woman, he is raised up by a woman.

'What is this thou sayest, Adam? "The woman whom thou gavest me, gave me of the tree, and I did eat?" These are wicked words; far from effacing thy fault, they aggravate it. But divine Wisdom conquered thy wickedness, by finding in the treasury of his own inexhaustible mercy a motive for pardon, which he had in vain sought to elicit by questioning thee. In place of the woman of whom thou complainest, he gives thee another: Eve was foolish, Mary is wise; Eve was proud, Mary is humble; Eve gave thee of the tree of death, Mary will give thee of the tree of life; Eve offered thee a bitter and poisoned fruit, Mary will give thee the sweet fruit she herself is to bring forth, the fruit of everlasting life. Change, then, thy wicked excuse into an act of thanksgiving, and say: "The woman, whom thou hast given me, O Lord, hath given me of the tree of life, and I have eaten thereof; and it is sweeter than honey to my mouth, for by it thou hast given me life."'[1]

In the Offertory, the Church addresses Mary in the words spoken to her by the archangel, to which she also adds those used by Elizabeth, when she saluted the Mother of her God.

OFFERTORY

Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, alleluia.	Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, alleluia.

In the Secret, the Church renews her profession of faith in the mystery of the Incarnation; she confesses the reality of the two natures, divine and human, in Jesus Christ, the Son of God and Son of Mary.

[1] St Bernard, Homil. ii super *Missus est.*

SECRET

In mentibus nostris, quæsumus, Domine, veræ fidei sacramenta confirma: ut, qui conceptum de virgine Deum verum et hominem confitemur, per ejus salutiferæ resurrectionis potentiam, ad æternam mereamur pervenire lætitiam. Per eumdem.

Strengthen, we beseech thee, O Lord, in our soul, the mysteries of the true faith: that we who confess him that was conceived of a virgin to be true God and true Man, may, by the power of his saving Resurrection, deserve to come to eternal joys. Through the same, etc.

The greatness of the solemnity obliges the Church to substitute for the Paschal Preface, the one she uses on our Lady's feasts.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: Et te in Annuntiatione beatæ Mariæ semper virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates. Cœli cœlorumque virtutes, ac beata seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, Sanctus, Sanctus.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God: and that we should praise, bless, and glorify thee, on the Annunciation of the blessed Mary, ever a virgin, who by the overshadowing of the Holy Ghost, conceived thy only-begotten Son, and the glory of her virginity still remaining, brought forth to the world the eternal Light, Jesus Christ our Lord. By whom the angels praise thy majesty, the dominations adore it, the powers tremble before it; the heavens and the heavenly virtues, and the blessed seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices saying: *Holy! Holy! Holy!*

The Communion Anthem repeats the prophetic words of the Epistle. It is a virgin that has conceived and brought forth him who, being God and man, is also the living Bread that came down from heaven, whereby God is *with us*, and in us.

COMMUNION

Ecce virgo concipiet, et pariet filium: et vocabitur nomen ejus Emmanuel, alleluia.	Behold a virgin shall conceive and bring forth a son, and his name shall be called Emmanuel, alleluia.

In the Postcommunion the Church gratefully recalls to mind all the mysteries which God has achieved for our salvation, and which were the consequences of the one of to-day. After the Incarnation, which unites the Son of God to our human nature, we have had the Passion of this our divine Redeemer; and his Passion was followed by his Resurrection, whereby he triumphed over our enemy, death.

POSTCOMMUNION

Gratiam tuam, quæsumus Domine, mentibus nostris infunde: ut, qui angelo nuntiante, Christi Filii tui incarnationem cognovimus; per Passionem ejus et Crucem, ad Resurrectionis gloriam perducamur. Per eumdem.	Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the Incarnation of Christ thy Son was made known by the message of an angel, may, by his Passion and Cross, be brought to the glory of his Resurrection. Through the same, etc.

SECOND VESPERS

The Antiphons, Psalms, Hymn, and Versicle are the same as in the First Vespers, pp. 310-315.

The *Magnificat* Antiphon is alone changed, and is as follows:

ANTIPHON OF THE MAGNIFICAT

Gabriel angelus locutus est Mariæ dicens: Ave gratia plena, Dominus tecum; benedicta tu in mulieribus, alleluia.

The angel Gabriel spoke unto Mary, saying: Hail, full of grace, the Lord is with thee: blessed art thou among women, alleluia.

OREMUS.

Deus qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis: ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem.

LET US PRAY.

O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary, give ear to our humble petitions, and grant, that we who believe her to be truly the Mother of God, may be helped by her prayers. Through the same, etc.

END OF THE FIRST VOLUME OF PASCHAL TIME

THE
LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

PASCHAL TIME

BOOK II

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

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PASCHAL TIME

CHAPTER THE FIRST

THE HISTORY OF PASCHAL TIME

WE give the name of Paschal Time to the period between Easter Sunday and the Saturday following Whit Sunday. It is the most sacred portion of the liturgical year, and the one towards which the whole cycle converges. We shall easily understand how this is, if we reflect upon the greatness of Easter, which is called the feast of feasts, and the solemnity of solemnities, in the same manner, says St. Gregory,[1] as the most sacred part of the Temple was called the Holy of holies; and the book of sacred scripture, wherein are described the espousals between Christ and the Church, is called the Canticle of Canticles. It is on this day that the mission of the Word Incarnate attains the object towards which it has hitherto been tending: man is raised up from his fall and regains what he had lost by Adam's sin.

Christmas gave us a Man-God; three days have scarcely passed since we witnessed his infinitely precious Blood shed for our ransom; but now, on the day of Easter, our Jesus is no longer the victim of death: He is a conqueror, who destroys death, the child of sin, and proclaims life, that undying life which he has purchased for us. The humiliation of his swathing-bands, the sufferings of his agony and cross, these are passed; all is now glory—glory for himself, and glory also for us. On the day of Easter, God regains, by the Resurrection of the Man-God, his creation such as he

[1] *Homilia*, xxii.

made it at the beginning; the only vestige now left of death is that likeness to sin which the Lamb of God deigned to take upon himself. Neither is it Jesus alone that returns to eternal life; the whole human race also has risen to immortality together with our Jesus. 'By a man came death,' says the Apostle; 'and by a Man the Resurrection of the dead; and as in Adam all die, so also in Christ all shall be made alive.'[1]

The anniversary of this Resurrection is, therefore, the great day, the day of joy, the day *par excellence;* the day to which the whole year looks forward in expectation, and on which its whole economy is formed. But as it is the holiest of days—since it opens to us the gate of Heaven, into which we shall enter because we have risen together with Christ—the Church would have us come to it well prepared by bodily mortification and by compunction of heart. It was for this that she instituted the fast of Lent, and that she bade us, during Septuagesima, look forward to the joy of her Easter, and be filled with sentiments suitable to the approach of so grand a solemnity. We obeyed; we have gone through the period of our preparation; and now the Easter sun has risen upon us!

But it was not enough to solemnize the great day when Jesus, our Light, rose from the darkness of the tomb: there was another anniversary which claimed our grateful celebration. The Incarnate Word rose on the first day of the week—that same day whereon, four thousand years before, he, the uncreated Word of the Father, had begun the work of creation, by calling forth light, and separating it from darkness. The first day was thus ennobled by the creation of light. It received a second consecration by the Resurrection of Jesus; and from that time forward Sunday, and not Saturday, was to be the Lord's Day. Yes, our Resurrection in Jesus, which took place on the Sunday, gave this first day a pre-eminence above the others of the week: the divine precept of the Sabbath was abrogated

[1] 1 Cor. xv 21, 22.

together with the other ordinances of the Mosaic Law, and the Apostles instructed the faithful to keep holy the first day of the week, which God had dignified with that twofold glory, the creation and the regeneration of the world. Sunday, then, being the day of Jesus' Resurrection, the Church chose that day, in preference to every other, for its yearly commemoration. The Pasch of the Jews, in consequence of its being fixed on the fourteenth of the moon of March (the anniversary of the going out of Egypt), fell by turns on each day of the week. The Jewish Pasch was but a figure; ours is the reality, and puts an end to the figure. The Church, therefore, broke this last tie with the Synagogue; and proclaimed her emancipation, by fixing the most solemn of her feasts on a day which should never agree with that on which the Jews keep their now unmeaning Pasch. The Apostles decreed that the Christian Pasch should never be celebrated on the fourteenth of the moon of March, even were that day to be a Sunday; but that it should be everywhere kept on the Sunday following the day on which the obsolete calendar of the Synagogue still marks it.

Nevertheless, out of consideration for the many Jews who had received baptism, and who formed the nucleus of the early Christian Church, it was resolved that the law regarding the day for keeping the new Pasch should be applied prudently and gradually. Jerusalem was soon to be destroyed by the Romans, according to our Saviour's prediction; and the new city, which was to rise up from its ruins and receive the Christian colony, would also have its Church, but a Church totally free from the Jewish element, which God had so visibly rejected. In preaching the Gospel and founding Churches, even far beyond the limits of the Roman Empire, the majority of the Apostles had not to contend with Jewish customs; most of their converts were from among the Gentiles. St Peter, who in the Council of Jerusalem had proclaimed the cessation of the Jewish Law, set up the standard of emancipation

in the city of Rome; so that the Church, which through him was made the Mother and Mistress of all Churches, never had any other discipline regarding the observance of Easter than that laid down by the Apostles, namely, that it should be kept on a Sunday.

There was, however, one province of the Church which for a long time stood out against the universal practice: it was Asia Minor. The Apostle St John, who lived for many years at Ephesus—where indeed he died—had thought it prudent to tolerate, in those parts, the Jewish custom of celebrating the Pasch; for many of the converts had been members of the Synagogue. But the Gentiles themselves, who, later on, formed the mass of the faithful, were strenuous upholders of this custom, which dated from the very foundation of the Church of Asia Minor. In the course of time, however, this anomaly became a source of scandal: it savoured of Judaism, and it prevented unity of religious observance, which is always desirable, but particularly so in what regards Lent and Easter.

Pope St Victor, who governed the Church from the year 193, endeavoured to put a stop to this abuse; he thought the time had come for establishing unity in so essential a point of Christian worship. Already, that is in the year 160, under Pope St Anicetus, the Apostolic See had sought, by friendly negotiations, to induce the Churches of Asia Minor to conform to the universal practice; but it was difficult to triumph over a prejudice, which rested on a tradition held sacred in that country. St Victor, however, resolved to make another attempt. He would put before them the unanimous agreement which reigned throughout the rest of the Church. Accordingly, he gave orders that councils should be convened in the several countries where the Gospel had been preached, and that the question of Easter should be examined. Everywhere there was perfect uniformity of practice; and the historian Eusebius, who lived a hundred and fifty years later, assures us that the people of his day used to

quote the decisions of the Councils of Rome, of Gaul, of Achaia, of Pontus, of Palestine, and of Osrhoene in Mesopotamia. The Council of Ephesus, at which Polycrates, the bishop of that city, presided, was the only one that opposed the Pontiff, and disregarded the practice of the universal Church.

Deeming it unwise to give further toleration to the opposition, Victor separated from communion with the Holy See the refractory Churches of Asia Minor. This severe penalty, which was not inflicted until Rome had exhausted every other means of removing the evil, excited the commiseration of several bishops. St Irenæus, who was then governing the see of Lyons, pleaded for these Churches, which, so it seemed to him, had sinned only through a want of light; and he obtained from the Pope the revocation of a measure which seemed too severe. This indulgence produced the desired effect. In the following century St Anatolius, bishop of Laodicea, in his book on the Pasch, written in 276, tells us that the Churches of Asia Minor had then, for some time past, conformed to the Roman practice.

About the same time, and by a strange coincidence, the Churches of Syria, Cilicia, and Mesopotamia gave scandal by again leaving the Christian and Apostolic observance of Easter, and returning to the Jewish rite of the fourteenth of the March moon. This schism in the Liturgy grieved the Church; and one of the points to which the Council of Nicæa directed its first attention was the promulgation of the universal obligation to celebrate Easter on the Sunday. The decree was unanimously passed, and the Fathers of the Council ordained that 'all controversy being laid aside, the brethren in the East should solemnize the Pasch on the same day as the Romans, the Alexandrians, and the rest of the faithful.'[1] So important seemed this question, inasmuch as it affected the very essence of the Christian Liturgy, that St Athanasius, assigning the reasons which had led to the calling of the Council of

[1] *Spicilegium Solesmense*, t. iv p. 541.

Nicæa, mentions these two: the condemnation of the Arian heresy, and the establishment of uniformity in the observance of Easter.[1]

The bishop of Alexandria was commissioned by the Council to see to the drawing up of astronomical tables, whereby the precise day of Easter might be fixed for each future year. The reason of this choice was that the astronomers of Alexandria were looked upon as the most exact in their calculations. These tables were to be sent to the Pope, and he would address letters to the several Churches, instructing them as to the uniform celebration of the great festival of Christendom. Thus was the unity of the Church made manifest by the unity of the holy Liturgy; and the Apostolic See, which is the foundation of the first, was likewise the source of the second. But, even previous to the Council of Nicæa, the Roman Pontiff had addressed to all the Churches, every year, a Paschal Encyclical, instructing them as to the day on which the solemnity of the Resurrection was to be kept. This we learn from the synodical Letter of the Fathers of the great Council held at Arles in 314. The Letter is addressed to Pope St Sylvester, and contains the following passage: 'In the first place, we beg that the observance of the Pasch of the Lord may be uniform, both as to time and day, *in the whole world*, and that You would, *according to the custom*, address Letters to all concerning this matter.'[2]

This custom, however, was not kept up for any length of time after the Council of Nicæa. The want of precision in astronomical calculations occasioned confusion in the method of fixing the day of Easter. It is true, this great festival was always kept on a Sunday; nor did any Church think of celebrating it on the same day as the Jews; but, since there was no uniform understanding as to the exact time of the vernal equinox, it happened some years, that the feast

[1] *Epist. ad Afros episcopos.*
[2] *Concil. Galliæ.* t. i.

of Easter was not kept, in all places, on the same day. By degrees, there crept in a deviation from the rule laid down by the Council, of taking March 21 as the day of the equinox. A reform in the Calendar was needed, and no one seemed competent to undertake it. Cycles were drawn up contradictory to one another; Rome and Alexandria had each its own system of calculation; so that, some years, Easter was not kept with that perfect uniformity for which the Nicene Fathers had so strenuously laboured: and yet this variation was not the result of anything like party-spirit.

The West followed Rome. The Churches of Ireland and Scotland, which had been misled by faulty cycles, were at length brought into uniformity. Finally, science was sufficiently advanced in the sixteenth century for Pope Gregory XIII to undertake a reform of the Calendar. The equinox had to be restored to March 21, as the Council of Nicæa had prescribed. The Pope effected this by publishing a Bull, dated February 24, 1581, in which he ordered that ten days of the following year, namely from October 4 to October 15, should be suppressed. He thus restored the work of Julius Cæsar, who had, in his day, turned his attention to the rectification of the year. Easter was the great object of the reform, or, as it is called, the New Style, achieved by Gregory XIII. The principles and regulations of the Nicene Council were again brought to bear on this the capital question of the liturgical year; and the Roman Pontiff thus gave to the whole world the intimation of Easter, not for one year only, but for centuries. Heretical nations were forced to acknowledge the divine power of the Church in this solemn act, which interested both religion and society. They protested against the Calendar, as they had protested against the Rule of Faith. England and the Lutheran States of Germany preferred following, for many years, a Calendar which was evidently at fault, rather than accept the New Style, which they

acknowledged to be indispensable, because it was the work of a Pope![1]

All this shows us how important it was to fix the precise day of Easter; and God has several times shown by miracles that the date of so sacred a feast was not a matter of indifference. During the ages when the confusion of the cycles and the want of correct astronomical computations occasioned great uncertainty as to the vernal equinox, miraculous events more than once supplied the deficiencies of science and authority. In a letter to St Leo the Great, in the year 444, Paschasinus, bishop of Lilybæum[2] in Sicily, relates that under the Pontificate of St Zosimus—Honorius being consul for the eleventh, and Constantius for the second time—the real day of Easter was miraculously revealed to the people of one of the churches there. In the midst of a mountainous and thickly wooded district of the island was a village called Meltinas. Its church was of the poorest, but it was dear to God. Every year, on the night preceding Easter Sunday, as the priest went to the baptistery to bless the font, it was found to be miraculously filled with water, for there were no human means wherewith it could be supplied. As soon as baptism was administered, the water disappeared of itself, and left the font perfectly dry. In the year just mentioned, the people, misled by a wrong calculation, assembled for the ceremonies of Easter Eve. The Prophecies having been read, the priest and his flock repaired to the baptistery—but the font was empty. They waited, expecting the miraculous flowing of the water, wherewith the catechumens were to receive the grace of regeneration: but they waited in vain, and no baptism was administered. On the following April 22 the font was found to be filled to the brim, and thereby the people understood that that was the true Easter for that year.[3]

Cassiodorus, writing in the name of king Athalaric

[1] Great Britain adopted the New Style, by Act of Parliament, in the year 1752.—Tr.

[2] The modern *Marsala*.

[3] S Leonis, *Opera*, Epist. iii.

to a certain Severus, relates a similar miracle, which happened every year on Easter Eve, in Lucania, near the small island of Leucothea, at a place called Marcilianum. There was a large fountain there, whose water was so clear that the air itself was not more transparent. It was used as the font for the administration of baptism on Easter Night. As soon as the priest, standing under the rock wherewith nature had canopied the fountain, began the prayers of the blessing, the water, as though taking part in the transports of the Easter joy, arose in the font; so that, if previously it was to the level of the fifth step, it was seen to rise up to the seventh, impatient, as it were, to effect those wonders of grace whereof it was the chosen instrument. God would show by this, that even inanimate creatures can share, when he so wills it, in the holy gladness of the greatest of all days.[1]

St Gregory of Tours tells us of a font, which existed even then, in a church of Andalusia, in a place called Osen, whereby God miraculously certified to his people the true day of Easter. On the Maundy Thursday of each year, the bishop, accompanied by the faithful, repaired to this church. The bed of the font was built in the form of a cross, and was paved with mosaics. It was carefully examined, to see that it was perfectly dry; and after several prayers had been recited, everyone left the church, and the bishop sealed the door with his seal. On Holy Saturday the pontiff returned, accompanied by his flock; the seal was examined, and the door was opened. The font was found to be filled, even above the level of the floor, and yet the water did not overflow. The bishop pronounced the exorcisms over the miraculous water, and poured the chrism into it. The catechumens were then baptized; and as soon as the sacrament had been administered the water immediately disappeared, and no one could tell what became of it.[2] Similar miracles were witnessed in

[1] Cassiodorus, *Variarum*, lib. vii epist. xxxiii.
[2] *De Gloria Martyrum*, lib. i cap. xxiv.

several churches in the East. John Moschus, a writer in the seventh century, speaks of a baptismal font in Lycia, which was thus filled every Easter Eve; but the water remained in the font during the whole fifty days, and suddenly disappeared after the festival of Pentecost.[1]

We alluded, in our *History of Passiontide*, to the decrees passed by the Christian emperors, which forbade all law proceedings during the fortnight of Easter, that is from Palm Sunday to the octave day of the Resurrection. St Augustine, in a sermon he preached on this octave, exhorts the faithful to extend to the whole year this suspension of lawsuits, disputes, and enmities, which the civil law interdicted during these fifteen days.

The Church imposes upon all her children the obligation of receiving holy Communion at Easter. This precept is based upon the words of our Redeemer, who left it to his Church to determine the time of the year when Christians should receive the blessed Sacrament. In the early ages Communion was frequent, and, in some places, even daily. By degrees the fervour of the faithful grew cold towards this august mystery, as we gather from a decree of the Council of Agatha (Agde), held in 506, where it is defined that those of the laity who shall not approach Communion at Christmas, Easter, and Pentecost, are to be considered as having ceased to be Catholics.[2] This decree of the Council of Agatha was accepted as the law of almost the entire Western Church. We find it quoted among the regulations drawn up by Egbert, Archbishop of York, as also in the third Council of Tours. In many places, however, Communion was obligatory for the Sundays of Lent, and for the last three days of Holy Week, independently of that which was to be made on the Easter festival.

It was in the year 1215, in the fourth General Council

[1] *Pratum spirituale*, cap. ccxv.
[2] *Concil. Agath.* Canon xviii.

of Lateran, that the Church, seeing the ever-growing indifference of her children, decreed with regret that Christians should be strictly bound to Communion only once in the year, and that that Communion of obligation should be made at Easter. In order to show the faithful that this is the uttermost limit of her condescension to lukewarmness, she declares, in the same council, that he that shall presume to break this law may be forbidden to enter a church during life, and be deprived of Christian burial after death, as he would be if he had, of his own accord, separated himself from the exterior link of Catholic unity.[1] These regulations of a General Council show how important is the duty of the Easter Communion; but, at the same time, they make us shudder at the thought of the millions, throughout the Catholic world, who brave each year the threats of the Church, by refusing to comply with a duty, which would both bring life to their souls, and serve as a profession of their faith. And when we again reflect upon how many even of those who make their Easter Communion have paid no more attention to the Lenten penance than if there were no such obligation in existence, we cannot help feeling sad, and we wonder within ourselves how long God will bear with such infringements of the Christian Law.

The fifty days between Easter and Pentecost have ever been considered by the Church as most holy. The first week, which is more expressly devoted to celebrating our Lord's Resurrection, is kept as one continued feast; but the remainder of the fifty days is also marked with special honours. To say nothing of the joy, which is the characteristic of this period of the year, and of which the *Alleluia* is the expression—Christian tradition has assigned to Eastertide two practices, which

[1] Two centuries after this, Pope Eugenius IV, in the Constitution *Digna Fide*, given in the year 1440, allowed this annual Communion to be made on any day between Palm Sunday and Low Sunday inclusively. This remains the law of the Church, but individual bishops may now extend the period from the Fourth Sunday in Lent until Trinity Sunday inclusively. In England, by permission of the Holy See, the time for making the Easter Communion extends from Ash Wednesday to Low Sunday.—Tr.]

distinguish it from every other season. The first is, that fasting is not permitted during the entire interval: it is an extension of the ancient precept of never fasting on a Sunday, and the whole of Eastertide is considered as one long Sunday. This practice, which would seem to have come down from the time of the Apostles, was accepted by the Religious Rules of both East and West, even by the severest. The second consists in not kneeling at the Divine Office, from Easter to Pentecost. The Eastern Churches have faithfully kept up the practice, even to this day. It was observed for many ages by the Western Churches also; but now it is little more than a remnant. The Latin Church has long since admitted genuflexions in the Mass during Easter time. The few vestiges of the ancient discipline in this regard which still exist are not noticed by the faithful, inasmuch as they seldom assist at the Canonical Hours.

Eastertide, then, is like one continued feast. This was remarked by Tertullian in the third century. He is reproaching those Christians who regretted having renounced, by their baptism, the festivities of the pagan year, and thus addresses them: 'If you love feasts, you will find plenty among us Christians; not merely feasts that last only for a day, but such as continue for several days together. The pagans keep each of their feasts once in the year; but you have to keep each of yours many times over, for you have the eight days of its celebration. Put all the feasts of the Gentiles together, and they do not amount to our fifty days of Pentecost.'[1] St Ambrose, speaking on the same subject, says: 'If the Jews are not satisfied with the Sabbath of each week, but keep also one which lasts a whole month, and another which lasts a whole year;—how much more ought not we to honour our Lord's Resurrection? Hence our ancestors have taught us to celebrate the fifty days of Pentecost as a continuation of Easter. They are seven weeks, and the feast of

[1] *De Idololatria*, cap. xiv.

Pentecost commences the eighth. . . . During these fifty days the Church observes no fast, nor does she on any Sunday, for it is the day on which our Lord rose: and all these fifty days are like so many Sundays.'[1]

[1] *In Lucam*, lib. viii cap. xxv.

CHAPTER THE SECOND

THE MYSTERY OF PASCHAL TIME

OF all the seasons of the liturgical year Eastertide is by far the richest in mystery. We might even say that Easter is the summit of the Mystery of the sacred Liturgy. The Christian who is happy enough to enter, with his whole mind and heart, into the knowledge and love of the Paschal Mystery, has reached the very centre of the supernatural life. Hence it is that the Church uses every effort in order to effect this: what she has hitherto done was all intended as a preparation for Easter. The holy longings of Advent, the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heart-rending sight of the Passion—all were given us as preliminaries, as paths, to the sublime and glorious Pasch, which is now ours.

And that we might be convinced of the supreme importance of this solemnity, God willed that the Christian Easter and Pentecost should be prepared by those of the Jewish Law—a thousand five hundred years of typical beauty prefigured the reality: and that reality is ours!

During these days, then, we have brought before us the two great manifestations of God's goodness towards mankind—the Pasch of Israel, and the Christian Pasch; the Pentecost of Sinai, and the Pentecost of the Church. We shall have occasion to show how the ancient figures were fulfilled in the realities of the new Easter and Pentecost, and how the twilight of the Mosaic Law made way for the full daylight of the Gospel; but we cannot resist the feeling of holy reverence, at the bare

thought that the solemnities we have now to celebrate are more than three thousand years old, and that they are to be renewed every year from this till the voice of the angel shall be heard proclaiming: 'Time shall be no more!'[1] The gates of eternity will then be thrown open.

Eternity in heaven is the true Pasch: hence, our Pasch here on earth is the feast of feasts, the solemnity of solemnities. The human race was dead; it was the victim of that sentence, whereby it was condemned to lie mere dust in the tomb; the gates of life were shut against it. But see! the Son of God rises from his grave and takes possession of eternal life. Nor is he the only one that is to die no more, for, as the Apostle teaches us, 'He is the first-born from the dead.'[2] The Church would, therefore, have us consider ourselves as having already risen with our Jesus, and as having already taken possession of eternal life. The holy Fathers bid us look on these fifty days of Easter as the image of our eternal happiness. They are days devoted exclusively to joy; every sort of sadness is forbidden; and the Church cannot speak to her divine Spouse without joining to her words that glorious cry of heaven, the *Alleluia*, wherewith, as the holy Liturgy says,[3] the streets and squares of the heavenly Jerusalem resound without ceasing. We have been forbidden the use of this joyous word during the past nine weeks; it behoved us to die with Christ—but now that we have risen together with him from the tomb, and that we are resolved to die no more that death which kills the soul and caused our Redeemer to die on the cross, we have a right to our *Alleluia*.

The providence of God, who has established harmony between the visible world and the supernatural work of grace, willed that the Resurrection of our Lord should take place at that particular season of the year when even Nature herself seems to rise from the grave. The meadows give forth their verdure, the trees resume their foliage, the birds fill the air with their songs, and the

[1] Apoc. x 6. [2] Coloss. i 18. [3] *Pontificale Rom. In Dedicat. Eccles.*

sun, the type of our triumphant Jesus, pours out his floods of light on our earth made new by lovely spring. At Christmas the sun had little power, and his stay with us was short; it harmonized with the humble birth of our Emmanuel, who came among us in the midst of night, and shrouded in swaddling clothes; but now he is 'as a giant that runs his way, and there is no one that can hide himself from his heat.'[1] Speaking, in the Canticle, to the faithful soul, and inviting her to take her part in this new life which he is now imparting to every creature, our Lord himself says: 'Arise, my dove, and come! Winter is now past, the rain is over and gone. The flowers have appeared in our land. The voice of the turtle is heard. The fig-tree hath put forth her green figs. The vines, in flower, yield their sweet smell. Arise thou, and come!'[2]

In the preceding chapter we explained why our Saviour chose the Sunday for his Resurrection, whereby he conquered death and proclaimed life to the world. It was on this favoured day of the week that he had, four thousand years previously, created the light; by selecting it now for the commencement of the new life which he graciously imparts to man, he would show us that Easter is the renewal of the entire creation. Not only is the anniversary of his glorious Resurrection to be, henceforward, the greatest of days, but every Sunday throughout the year is to be a sort of Easter, a holy and sacred day. The Synagogue, by God's command, kept holy the Saturday or the Sabbath in honour of God's resting after the six days of the creation; but the Church, the Spouse, is commanded to honour the work of her Lord. She allows the Saturday to pass—it is the day on which her Jesus rested in the sepulchre: but, now that she is illumined with the brightness of the Resurrection, she devotes to the contemplation of his work the first day of the week; it is the day of light, for on it he called forth material light (which was the first manifestation of life upon

[1] Ps. xviii 6, 7. [2] Cant. ii 10, 13.

chaos), and on the same, he that is the 'Brightness of the Father,'[1] and 'the Light of the world,'[2] rose from the darkness of the tomb.

Let, then, the week with its Sabbath pass by; what we Christians want is the eighth day, the day that is beyond the measure of time, the day of eternity, the day whose light is not intermittent or partial, but endless and unlimited. Thus speak the holy Fathers, when explaining the substitution of the Sunday for the Saturday. It was, indeed, right that man should keep, as the day of his weekly and spiritual repose, that on which the Creator of the visible world had taken his divine rest; but it was a commemoration of the material creation only. The Eternal Word comes down in the world that he has created; he comes with the rays of his divinity clouded beneath the humble veil of our flesh; he comes to fulfil the figures of the first Covenant. Before abrogating the Sabbath, he would observe it as he did every tittle of the Law; he would spend it as the day of rest, after the work of his Passion, in the silence of the sepulchre: but, early on the eighth day, he rises to life, and the life is one of glory. 'Let us,' says the learned and pious Abbot Rupert, 'leave the Jews to enjoy the ancient Sabbath, which is a memorial of the visible creation. They know not how to love or desire or merit aught but earthly things. . . . They would not recognize this world's creator as their king, because he said: "Blessed are the poor!" and "Woe to the rich!" But our Sabbath has been transferred from the seventh to the eighth day, and the eighth is the first. And rightly was the seventh changed into the eighth, because we Christians put our joy in a better work than the creation of the world. . . . Let the lovers of the world keep a Sabbath for its creation: but our joy is in the salvation of the world, for our life, yea and our rest, is hidden with Christ in God.'[3]

The mystery of the seventh followed by an eighth day, as the holy one, is again brought before us by the

[1] Heb. i 3. [2] St John viii 12. [3] *De Divinis Officiis*, lib. vii, cap. xix.

number of weeks which form Eastertide. These weeks are seven; they form a week of weeks, and their morrow is again a Sunday, the glorious feast of Pentecost. These mysterious numbers—which God himself fixed when he instituted the first Pentecost after the first Pasch—were adopted by the Apostles when they regulated the Christian Easter, as we learn from St Hilary of Poitiers, St Isidore, Amalarius, Rabanus Maurus, and from all the ancient interpreters of the mysteries of the holy Liturgy. 'If we multiply seven by seven,' says St Hilary, 'we shall find that this holy season is truly the Sabbath of sabbaths; but what completes it, and raises it to the plenitude of the Gospel, is the eighth day which follows, eighth and first both together in itself. The Apostles have given so sacred an institution to these seven weeks that, during them, no one should kneel, or mar by fasting the spiritual joy of this long feast. The same institution has been extended to each Sunday; for this day which follows the Saturday has become, by the application of the progress of the Gospel, the completion of the Saturday, and the day of feast and joy.'[1]

Thus, then, the whole season of Easter is marked with the mystery expressed by each Sunday of the year. Sunday is to us the great day of our week, because beautified with the splendour of our Lord's Resurrection, of which the creation of material light was but a type. We have already said that this institution was prefigured in the Old Law, although the Jewish people were not in any way aware of it. Their Pentecost fell on the fiftieth day after the Pasch; it was the morrow of the seven weeks. Another figure of our Eastertide was the year of Jubilee, which God bade Moses prescribe to his people. Each fiftieth year the houses and lands that had been alienated during the preceding forty-nine returned to their original owners; and those Israelites who had been compelled by poverty to sell themselves as slaves recovered their liberty. This year, which was

[1] *Prologus in Psalmos.*

properly called the sabbatical year, was the sequel of the preceding seven weeks of years, and was thus the image of our eighth day, whereon the Son of Mary, by his Resurrection, redeemed us from the slavery of the tomb, and restored us to the inheritance of our immortality.

The rites peculiar to Eastertide, in the present discipline of the Church, are two: the unceasing repetition of the *Alleluia*, of which we have already spoken, and the colour of the vestments used for its two great solemnities, white for the first and red for the second. White is appropriate to the Resurrection: it is the mystery of eternal light, which knows neither spot nor shadow; it is the mystery that produces in a faithful soul the sentiment of purity and joy. Pentecost, which gives us the Holy Spirit, the 'consuming Fire,'[1] is symbolized by the red vestments, which express the mystery of the divine Paraclete coming down in the form of fiery tongues upon them that were assembled in the Cenacle. With regard to the ancient usage of not kneeling during Paschal Time, we have already said that there is a mere vestige of it now left in the Latin Liturgy.

The feasts of the saints, which were interrupted during Holy Week, are likewise excluded from the first eight days of Eastertide; but when these are ended, we shall have them in rich abundance, as a bright constellation of stars round the divine Sun of Justice, our Jesus. They will accompany us in our celebration of his admirable Ascension; but such is the grandeur of the mystery of Pentecost, that from the eve of that day they will be again interrupted until the expiration of Paschal Time.

The rites of the primitive Church with reference to the Neophytes, who were regenerated by baptism on the night of Easter, are extremely interesting and instructive. But as they are peculiar to the two octaves of Easter and Pentecost, we will explain them when they are brought before us by the Liturgy of those days.

[1] Heb. xii 29.

CHAPTER THE THIRD

PRACTICE DURING PASCHAL TIME

THE practice for this holy season mainly consists in the spiritual joy which it should produce in every soul that is risen with Jesus. This joy is a foretaste of eternal happiness, and the Christian ought to consider it a duty to keep it up within him, by ardently seeking after that life which is in our divine Head, and by carefully shunning sin which causes death. During the last nine weeks we have mourned for our sins and done penance for them; we have followed Jesus to Calvary; but now, our holy Mother the Church is urgent in bidding us rejoice. She herself has laid aside all sorrow; the voice of her weeping is changed into the song of a delighted Spouse.

In order that she might impart this joy to all her children, she has taken their weakness into account. After reminding them of the necessity of expiation, she gave them forty days wherein to do penance; and then, removing the restraint of Lenten mortification, she brings us to Easter as to a land where there is nothing but gladness, light, life, joy, calm, and the sweet hope of immortality. Thus does she produce, in those of her children who have no elevation of soul, sentiments in harmony with the great feast, such as the most perfect feel; and by this means all, both fervent and tepid, unite their voices in one same hymn of praise to our risen Jesus.

The great liturgist of the twelfth century, Rupert, Abbot of Deutz, thus speaks of the pious artifice used by the Church to infuse the spirit of Easter into all: 'There are certain carnal minds that seem unable to

open their eyes to spiritual things, unless roused by some unusual excitement; and for this reason the Church makes use of such means. Thus, the Lenten fast, which we offer up to God as our yearly tithe, goes on till the most sacred night of Easter; then follow fifty days without so much as one single fast. Hence it happens, that while the body is being mortified, and is to continue to be so till Easter Night, that holy night is eagerly looked forward to even by the carnal-minded; they long for it to come; and, meanwhile, they carefully count each of the forty days, as a wearied traveller does the miles. Thus, the sacred solemnity is sweet to all, and dear to all, and desired by all, as light is to them that walk in darkness, as a fount of living water is to them that thirst, and as " a tent which the Lord hath pitched " for wearied wayfarers.'[1]

What a happy time was that when, as St Bernard expresses it, there was not one in the whole Christian army that neglected his Easter duty, and when all, both just and sinners, walked together in the path of the Lenten observances! Alas! those days are gone, and Easter has not the same effect on the people of our generation! The reason is that a love of ease and a false conscience lead so many Christians to treat the law of Lent with as much indifference as if there were no such law existing. Hence, Easter comes upon them as a feast—it may be as a great feast—but that is all; they experience little of that thrilling joy which fills the heart of the Church during this season, and which she evinces in everything she does. And if this be their case even on the glorious day itself, how can it be expected that they should keep up, for the whole fifty, the spirit of gladness, which is the very essence of Easter? They have not observed the fast, or the abstinence, of Lent: the mitigated form in which the Church now presents them to her children, in consideration of their weakness, was too severe for them! They sought, or they took, a total dispensation from this law

[1] *De Divinis Officiis*, lib. vi, cap. xxvii.

of Lenten mortification, and without regret or remorse. The *Alleluia* returns, and it finds no response in their souls: how could it? Penance has not done its work of purification; it has not spiritualized them; how, then, could they follow their risen Jesus, whose life is henceforth more of heaven than of earth?

But these reflections are too sad for such a season as this: let us beseech our risen Jesus to enlighten these souls with the rays of his victory over the world and the flesh, and to raise them up to himself. No, nothing must now distract us from joy. 'Can the children of the Bridegroom mourn, as long as the Bridegroom is with them?'[1] Jesus is to be with us for forty days; he is to suffer no more, and die no more; let our feelings be in keeping with his now endless glory and bliss. True, he is to leave us, he is to ascend to the right hand of his Father; but he will not leave us orphans; he will send us the divine Comforter, who will abide with us for ever.[2] These sweet and consoling words must be our Easter text: 'The children of the Bridegroom cannot mourn, as long as the Bridegroom is with them.' They are the key to the whole Liturgy of this holy season. We must have them ever before us, and we shall find by experience that the joy of Easter is as salutary as the contrition and penance of Lent. Jesus on the cross, and Jesus in the Resurrection, it is ever the same Jesus; but what he wants from us now is that we should keep near him, in company with his blessed Mother, his disciples, and Magdalen, who are in ecstasies of delight at his triumph, and have forgotten the sad days of his Passion.

But this Easter of ours will have an end; the bright vision of our risen Jesus will pass away; and all that will be left to us is the recollection of his ineffable glory, and of the wonderful familiarity wherewith he treated us. What shall we do, when he who was our very life and light leaves us and ascends to heaven? Be of good heart, Christians! you must look forward to

[1] St Matth. ix 15. [2] St John xiv 16-18.

another Easter. Each year will give you a repetition of what you now enjoy. Easter will follow Easter, and bring you at last to that Easter in heaven which is never to have an end, and of which these happy ones of earth are a mere foretaste. Nor is this all. Listen to the Church. In one of her prayers she reveals to us the great secret, how we may perpetuate our Easters even here in our banishment—'Grant to thy servants, O God, that they may keep up, by their manner of living, the Mystery they have received by believing![1] So, then, the Mystery of Easter is to be ever visible on this earth; our risen Jesus ascends to heaven, but he leaves upon us the impress of his Resurrection, and we must retain it within us until he again visits us.

And how could it be that we should not retain this divine impress within us? Are not all the mysteries of our divine Master ours also? From his very first coming in the Flesh, he has made us sharers in everything he has done. He was born in Bethlehem: we were born together with him. He was crucified: our 'old man was crucified with him.'[2] He was buried: 'we were buried with him.'[3] And therefore, when he rose from the grave, we also received the grace that we should 'walk in the newness of life.'[4]

Such is the teaching of the Apostle, who thus continues: 'We know that Christ rising again from the dead, dieth now no more; death shall no more have dominion over him: for in that he died to sin, (that is, for sin,) he died once; but in that he liveth, he liveth unto God.'[5] He is our head, and we are his members: we share in what is his. To die again by sin would be to renounce him, to separate ourselves from him, to forfeit that Death and Resurrection of his which he mercifully willed should be ours. Let us, therefore, preserve within us that life, which is the life of our Jesus, and which yet belongs to us as our own treasure; for he won it by conquering death, and then gave it to

[1] Collect for Tuesday in Easter Week. [2] Rom. vi 6. [3] Rom. vi 4.
[4] Rom. vi 4. [5] Rom. vi 9, 10.

us, with all his other merits. You, then, who before Easter were sinners, but have now returned to the life of grace, see that you die no more; let your actions bespeak your resurrection. And you to whom the Paschal solemnity has brought growth in grace, show this increase of more abundant life by your principles and your conduct. 'Tis thus all will 'walk in the newness of life.'

With this, for the present, we take leave of the lessons taught us by the Resurrection of Jesus; the rest we reserve for the humble commentary we shall have to make on the Liturgy of this holy season. We shall then see, more and more clearly, not only our duty of imitating our divine Master's Resurrection, but the magnificence of this grandest Mystery of the Man-God. Easter—with its three admirable manifestations of divine love and power, the Resurrection, the Ascension, and the Descent of the Holy Ghost—yes, Easter is the perfection of the work of our Redemption. Everything, both in the order of time and in the workings of the Liturgy, has been a preparation for Easter. The four thousand years that followed the promise made by God to our first parents were crowned by the event that we are now to celebrate. All that the Church has been doing for us from the commencement of Advent had this same glorious event in view; and now that we have come to it, our expectations are more than realized, and the power and wisdom of God are brought before us so vividly that our former knowledge of them seems nothing in comparison with our present appreciation and love of them. The angels themselves are dazzled by the grand Mystery, as the Church tells us in one of her Easter hymns, where she says: 'The angels gaze with wonder on the change wrought in mankind: it was flesh that sinned, and now Flesh taketh all sin away, and the God that reigns is the God made Flesh.'[1]

Eastertide, too, belongs to what is called the *Illuminative Life;* nay, it is the most important part of that

[1] Hymn for the Matins of Ascension Day.

life, for it not only manifests, as the last four seasons of the liturgical year have done, the humiliations and the sufferings of the Man-God: it shows him to us in all his grand glory; it gives us to see him expressing in his own sacred humanity the highest degree of the creature's transformation into his God. The coming of the Holy Ghost will bring additional brightness to this illumination; it shows us the relations that exist between the soul and the Third Person of the blessed Trinity. And here we see the way and the progress of a faithful soul. She was made an adopted child of the Heavenly Father; she was initiated into all the duties and mysteries of her high vocation by the lessons and examples of the Incarnate Word; she was perfected by the visit and indwelling of the Holy Ghost. From this there result those several Christian exercises which produce within her an imitation of her divine Model, and prepare her for that *Union* to which she is invited by him who gave to them that received him, power to be made sons of God,' by a birth that is 'not of blood, nor of the flesh, but of God.'[1]

[1] St John i 12, 13.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR PASCHAL TIME

DURING Paschal time, the Christian, on waking in the morning, will unite himself with the Church, who in her Office of Matins says to us these solemn words, which choirs of religious men and women, throughout the universe, have been chanting during the deep silence of the night:

Surrexit Dominus vere. Alleluia.	The Lord hath truly risen. Alleluia.

He will profoundly adore the Son of God rising from the tomb, and surrounded with the dazzling rays of his grand triumph. He will hail him with delighted joy, as being the divine Sun of Justice, who rises on the world that he may rescue it from the darkness of sin and illuminate it with the light of grace. It is with these ideas deeply impressed upon his mind that he must perform his first acts of religion, both interior and exterior, wherewith he begins the day. The time for Morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:

MORNING PRAYERS

First, praise and adoration of the Most Holy Trinity:

℣. Benedicamus Patrem et Filium, cum Sancto Spiritu.	℣. Let us bless the Father, and the Son, and the Holy Ghost.
℟. Laudemus et superexaltemus eum in sæcula.	℟. Let us praise him and extol him above all, for ever.

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

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

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

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

Then, praise to our Lord and Saviour, Jesus Christ:

℣. In resurrectione tua, Christe, alleluia.

℟. Cœli et terra lætentur, alleluia.

℣. In thy Resurrection, O Christ, alleluia.

℟. Let heaven and earth rejoice, alleluia.

Thirdly, invocation of the Holy Ghost:

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O Holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, recite the Lord's Prayer, begging of God the Father of our Lord Jesus Christ, that he would mercifully establish here upon earth the *kingdom* of his divine Son, who has won for himself all power, in heaven and on earth, by the triumph gained over death and hell by his Resurrection; and that he vouchsafe to *deliver us from evil*, that is, from sin, which brought death into this world, and made it necessary for Jesus himself to suffer that very death over which he gained victory both for himself and for us.

THE LORD'S PRAYER

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

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

Then, address our Blessed Lady, using the words of the Angelical Salutation. Congratulate her on the happiness which her maternal heart must have felt when she saw her Jesus after his Resurrection. How she must have exulted at the sight of her Son, all radiant with the splendour of his triumph! Her joy was the greater, because the Agony and cruel Death of this dear *Fruit of her womb* had pierced her soul with a sword of sorrow.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.	Hail Mary, full of grace: the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.
Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.	Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

After this, you should recite the Creed, that is the symbol of faith. It contains the dogmas we are to believe; and amongst these are the Resurrection of Christ, which is the foundation of the Christian religion, and the Ascension, which raises up our thoughts and hopes to heaven. You should dwell, with devout attention, on those words: *I believe in the Holy Ghost,* for it was during this season that the Spirit of love came down upon the earth in order to sanctify us. Repeat with enthusiasm the words, *I believe in the Holy Catholic Church,* because this our Mother was installed in her glorious ministry by our Saviour, before his Ascension, and was made fruitful by the Holy Ghost descending upon her. Finally, put on all the ardour of your faith when you pronounce the words, *I believe in the resurrection of the body;* it will be a homage most pleasing to our Redeemer, who vouchsafed to communicate to our poor flesh the reality and the glory of his own Resurrection.

THE APOSTLES' CREED

Credo in Deum Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, *the third day he rose again from the dead; he ascended into heaven*, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of Saints, the forgiveness of sins, *the resurrection of the body*, and life everlasting. Amen.

After having thus made the profession of your faith, give praise to your divine Lord, who, early on the Sunday morning, rose from the tomb by his own power. He hereby invited all men to share in the Easter joy, and from the very midst of death enriched them with life. With this before you, recite the following hymn given you by the Church in her Office of Lauds during Paschal Time.

HYMN

Aurora cœlum purpurat,
Æther resultat laudibus,
Mundus triumphans jubilat,
Horrens avernus infremit.

Rex ille dum fortissimus
De mortis inferno specu
Patrum senatum liberum
Educit ad vitæ jubar.

Day-dawn gilds the heavens; the air re-echoes with our hymns, the world is triumphant and glad, and hell howls with fear and rage.

This is the hour when our most mighty King freed from the deep prison of death the venerable host of the fathers, and led them to the light of life.

Cujus sepulchrum plurimo
Custode signabat lapis,
Victor triumphat, et suo
Mortem sepulchro funerat.

Sat funeri, sat lachrymis,
Sat est datum doloribus:
Surrexit exstinctor necis,
Clamat coruscans Angelus.
Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

A numerous body of soldiers keep watch at the tomb; a stone is rolled against it, and all is sealed. But Jesus triumphs over death, and buries it in his own grave.

A bright angel cries out: 'Away with mourning, tears, and grief! The conqueror of death is risen!'

That thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.
Amen.

Here make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper place for making your meditation, as no doubt you practise this holy exercise. During Paschal Time the following should form the leading subjects of our meditations: The power and glory of the Man-God in his Resurrection; the love he has shown us by giving us to share in his victory over death; the apparitions wherewith he consoled his blessed Mother, Magdalen and the other holy women, the Apostles and disciples; the forty days he passed on earth, previous to his Ascension; the glorious qualities of his body after his Resurrection; our own Resurrection; the magnificence of the Ascension; the Descent of the Holy Ghost, and the preparation we should make for it; and lastly, the obligation we are under of walking in that new life which Easter brings with it. and which is the absolutely necessary means of our benefiting by the sublime Mysteries now brought before us.

The next part of your Morning Exercise must consist in asking of God, by the following prayers, grace to avoid every kind of sin. Say, then, with the Church, whose prayers must ever be preferred to all others:

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS.

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera.

LET US PRAY.

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and

Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well, and say thrice:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.

OREMUS.

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex cœli et terræ, hodie corda et corpora nostra, sensus, sermones, et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in æternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world! we may be fenced and freed from all evils. Who livest and reignest for ever and ever. Amen.

During the day you will do well to use the instructions and prayers which you will find in this volume for each day of the season, both for the Proper of the Time and the Proper of the Saints. In the evening you may use the following Prayers:

NIGHT PRAYERS

After having made the sign of the cross, adore that Sovereign Lord, who has so mercifully preserved you during this day, and blessed you every hour with his grace and protection. For this end, recite the following hymn, which the Church sings in her Vespers for Paschal Time.

HYMN

Ad regias Agni dapes,
Stolis amicti candidis,
Post transitum maris Rubri,
Christo canamus principi.

Having passed the Red Sea, and now seated at the royal banquet of the Lamb, clad in our white robes, let us sing a hymn to Christ our King.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

In his divine love for us, he gives us to drink of his precious Blood. Love is the priest that immolates his sacred Body.

Sparsum cruorem postibus
Vastator horret Angelus;
Fugitque divisum mare,
Merguntur hostes fluctibus.

The destroying angel looks with awe upon the Blood that is sprinkled on the thresholds. The sea divides its waters, and buries our enemies in its waves.

Jam Pascha nostrum Christus est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

Christ is now our Pasch; he is our Paschal Lamb; he is the unleavened Bread of sincerity, pure food for pure souls.

O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

O truly heavenly Victim! by whom hell was vanquished, the fetters of death were broken, and life was awarded to mankind.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Christ, our Conqueror, unfolds his banner, for he has subdued the powers of hell. He opens heaven to man, and leads captive the prince of darkness.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

That thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Deo Patri sit gloria,	Glory be to God the Father,
Et Filio, qui a mortuis	and to the Son who rose from
Surrexit, ac Paraclito,	the dead, and to the Paraclete,
In sempiterna sæcula.	for everlasting ages.
Amen.	Amen.

After this hymn say the Our Father, Hail Mary and the Apostles' Creed, as in the morning.

Then make the examination of conscience, going over in your mind all the faults committed during the day. Think how opposed sin is to that new life which we ought now to be leading with our risen Lord: make a firm resolution to avoid sin for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or 'I confess') with heartfelt contrition, and give expression to your sorrow by the following Act, which we have taken from the Blessed Cardinal Bellarmine's Catechism:

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent of the sins I have committed: I hate and abhor them above every other evil, not only because by so sinning I have lost Heaven and deserve Hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the Acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict XIV has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the Holy Catholic Apostolic Roman Church requires me to believe; I believe it, because thou hast revealed it to her, thou who art the very Truth.

ACT OF HOPE

O my God, knowing thy almighty power, and thy infinite goodness and mercy, I hope in thee that by the merits of the Passion and Death of our Saviour Jesus Christ thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do, with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our Blessed Lady the following Anthem, which the Church uses during Paschal Time:

ANTHEM TO THE BLESSED VIRGIN

Regina cœli, lætare, alleluia,
Quia quem meruisti portare, alleluia,
Resurrexit sicut dixit, alleluia.
Ora pro nobis Deum, alleluia.
℣. Gaude et lætare, Virgo Maria, alleluia.
℟. Quia surrexit Dominus vere, alleluia.

Rejoice, O Queen of heaven, alleluia.
For he whom thou didst deserve to bear, alleluia.
Hath risen, as he said, alleluia.
Pray to God for us, alleluia.
℣. Rejoice and be glad, O Virgin Mary, alleluia.
℟. For the Lord hath truly risen, alleluia.

OREMUS.

Deus, qui per Resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es: præsta, quæsumus, ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY.

O God, who, by the Resurrection of our Lord Jesus Christ thy Son, didst vouchsafe to make the world rejoice, grant, we beseech thee, that, by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord. Amen.

You would do well to add the Litany of our Lady. An indulgence of three hundred days for each time it is recited has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie eleison.	Lord, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, *etc.*	Holy Mother of God, pray, *etc.*
Sancta Virgo Virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Boni Consilii,	Mother of Good Counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning Star,

Salus infirmorum,
Refugium peccatorum.
Consolatrix afflictorum,
Auxilium Christianorum,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Regina sine labe originali concepta,
Regina sacratissimi Rosarii.
Regina pacis.
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.
℣. Ora pro nobis, sancta Dei Genitrix.
℟. Ut digni efficiamur promissionibus Christi.

Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,
Queen of the most holy Rosary,
Queen of peace.
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
℣. Pray for us, O holy Mother of God.
℟. That we may be made worthy of the promises of Christ.

OREMUS.

Concede nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.

℣. Angelis suis Deus mandavit de te.

℟. Ut custodiant te in omnibus viis tuis.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

℣. God hath given his angels charge of thee.

℟. That they may guard thee in all thy ways.

OREMUS.

Deus, qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

LET US PRAY.

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

And here you may add a special mention of the saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church Suffering, and beg of God that he will give to the souls in Purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

Si iniquitates observaveris, Domine: Domine, quis sustinebit ?

Quia apud te propitiatio est : et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine,

Et lux perpetua luceat eis.

℣. A porta inferi,

℟. Erue, Domine, animas eorum.

℣. Requiescant in pace.

℟. Amen.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it ?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord,

And let perpetual light shine upon them.

℣. From the gate of hell,

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you his assistance, whereby you may pass the night free from

danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

℣. Dignare Domine, nocte ista,

℟. Sine peccato nos custodire.

℣. Miserere nostri, Domine.

℟. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℟. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ and rest in peace.

℣. Vouchsafe, O Lord, this night,

℟. To keep us without sin.

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℟. As we have hoped in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy; let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day with sentiments suitable to the joyous season, repeat, with the Church, these beautiful words of the two disciples of Emmaus:

℣. Mane nobiscum, Domine, alleluia.

℟. Quoniam advesperascit, alleluia.

℣. Stay with us, O Lord, alleluia.

℟. For it is now evening, alleluia.

CHAPTER THE FIFTH

ON HEARING MASS DURING PASCHAL TIME

WHEN we assisted at the holy Sacrifice during Passiontide, our attention was fixed on the real immolation of the Lamb; we looked upon the altar as a new Calvary; and our devotion was centred upon the divine Victim slain for our ransom. During Eastertide the Lamb presents himself to us in another aspect; he is living, he is resplendent with glory, he is the Conqueror. He still deigns to be immolated; but it is that he may invite us to a joyous banquet—the banquet of the Pasch—wherein he gives us to eat of his Flesh. In her chants during the Mass the Church is untiring in her *Alleluia;* she affectionately kisses the Wounds of her Jesus, which now dart forth rays of dazzling brightness. Her altar is the throne of the risen God; she approaches it without fear, for the divine Conqueror of death, though so resplendent in his glory, is more loving and affable than ever.

Another source of joy to the Church, when at the holy altar, is the sight of her children partaking of the banquet of the Paschal Lamb. Each church is now a Cenacle, where Jesus celebrates the Pasch with his disciples. The holy Table is no longer the feast of a chosen few; the guests come in in crowds, and the House is filled. Now is the great figure of the Old Law changed into a reality. 'At this Table of the great King, the new Pasch of the New Law puts an end to the ancient Passover. The new excludes the old; reality puts the shadow to flight; light expels night.'[1] We are the children of the promise; we have not denied Christ, as

[1] Sequence for the Feast of Corpus Christi.

did the Jews; but we acknowledged him to be our King, while his faithless people were dragging him to execution. He, in return, has invited us to his Pasch, and there he is our host and our food.

During Eastertide, then, the holy Sacrifice puts these two spectacles before us in a most special way: a Victim who is risen from the dead, and yet is still immolated in a real though unbloody manner; and a Table prepared for the eating of the Lamb, which is, indeed, offered during the whole year to the faithful for the life of their souls, but which is now frequented by all. At this Table is likewise fulfilled the prophetic symbol of the ancient Paschal Lamb. For fifteen hundred years it was the figurative Lamb; the true Lamb has now reigned nineteen hundred; and this is the Lamb whom the holy Mass reproduces in all the efficacy of his Sacrifice and in all the magnificence of his glory.

We ought, therefore, during Paschal Time, to assist at holy Mass with these great truths present before our minds; and whilst thinking of the beauty of the ancient types we should be most grateful to our Heavenly Father for having given us to live under the reign of the new Pasch. Let us be present at this great act of the Christian Religion with extreme joy of soul, for it is here that we have, in all his reality, the same Jesus who rose again from the dead, to die no more. Let us unite with his holy Mother Mary, with Magdalen, and with his disciples. They had the immense happiness of seeing and conversing with him for forty days after his Resurrection: he shows himself to us, also, in this august Sacrifice. Let us give him our adoration and love, and with all possible fervour.

We will now endeavour to embody these sentiments in our explanation of the Mysteries of the holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulæ, but by suggesting such acts as will enable those who hear Mass to enter into the ceremonies and spirit of the Church and of the priest.

During a considerable portion of Paschal Time the Mass is celebrated in commemoration of the great Mysteries which were accomplished at this season of the liturgical year; the prayers used by the Church on these several feasts are given in their proper places. On other days the holy Sacrifice is generally said in honour of the saints, except when a Sunday occurs.

On the Sundays, if the Mass at which the faithful assist be the *Parochial*, or as it often is called the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the Holy Water, and the procession.

During the *Asperges* let us recall to our minds the baptism received on Easter Eve by the Neophytes. Let us also think of our own, whereby we were made members of Christ. The water that thus regenerated us was made fruitful by the Blood of the Lamb and by the power of the Holy Ghost.

ANTIPHON OF THE ASPERGES

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

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Gloria Patri. Vidi aquam.

℣. Ostende nobis, Domine, misericordiam tuam, alleluia.

℟. Et salutare tuum da nobis, alleluia.

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

Ps. Praise the Lord, because he is good; because his mercy endureth for ever.

Glory, etc. I saw.

℣. Show us, O Lord, thy mercy, alleluia.

℟. And grant us thy salvation, alleluia.

OREMUS.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque de-

LET US PRAY.

Graciously hear us, O holy Lord, Father Almighty, Eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit and defend all who are assembled

fendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

in this place. Through Christ our Lord. Amen.

The procession, which immediately precedes the Mass, represents the holy women going to the Sepulchre, with the intention of re-embalming the body of their divine Master. They found it not there; but Jesus at once showed himself to them, and they returned filled with wonder and joy.

But see, Christians; the Sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

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

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church whose heart is filled with the hope of soon seeing, in all the splendour of his Resurrection, Jesus Christ thy Son, who is the true *Altar*.

Like her I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is *light* and *truth*: it is he who will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator, and the living Altar: I will draw nigh to him and be filled with joy.

When he shall have come, I will sing in my gladness: Be not sad, O my soul! Why wouldst thou be troubled?

Hope in thy Jesus, who will soon show himself to thee as the conqueror of that death which he suffered in thy stead; and thou wilt rise again together with him.

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

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

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cœlum et terram.

This my hope comes not to me as thinking that I have any merits, but from the all-powerful help of my Creator.

The thought of being about to appear before his God excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers or the sacred ministers in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, Father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

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

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

May Almighty God be merciful to you, and forgiving your sins, bring you to everlasting life.

℟. Amen.

May the Almighty and merciful Lord grant us pardon, absolution and remission of our sins.

℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ:

℣. Deus, tu conversus vivificabis nos.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et Salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. O God, it needs but one look of thine to give us life.

℟. And thy people shall rejoice in thee.

℣. Show us, O Lord, thy mercy.

℟. And give us to know and love the Saviour whom thou hast sent unto us.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

The priest here leaves you to ascend to the altar; but first he salutes you:

℣. Dominus vobiscum. ℟. The Lord be with you.

Answer him with reverence:

℣. Et cum spiritu tuo. ℟. And with thy spirit.

He ascends the steps and comes to the Holy of Holies. Ask, both for him and for yourself, deliverance from sin:

OREMUS.

Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris

LET US PRAY.

Take from our hearts, O Lord, all those sins which make us unworthy to appear in thy

mereamur mentibus introire. Per Christum Dominum nostrum. Amen.	presence; we ask this of thee by thy divine Son, our Lord.

When the priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest incenses the altar in a most solemn manner; this white cloud which you see ascending from every part of the altar signifies the prayer of the Church, who addresses herself to Jesus Christ, while the divine Mediator causes that prayer to ascend, united with his own, to the throne of the majesty of his Father.

The priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations which are even more earnest, for they ask for mercy. In addressing them to God the Church unites herself with the nine choirs of angels who are standing round the altar of Heaven, which is one and the same as this before which you are kneeling.

To the Father:

Kyrie eleison.	Lord, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.

To the Son:

Christe eleison.	Christ, have mercy on us.
Christe eleison.	Christ, have mercy on us.
Christe eleison.	Christ, have mercy on us.

To the Holy Ghost:

Kyrie eleison.	Lord, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.
Kyrie eleison.	Lord, have mercy on us.

Then, mingling his voice with that of the heavenly host, the priest intones the sublime Canticle of Bethlehem, which announces *glory to God and peace to men.* Instructed by the revelations of God, the Church continues, in her own words, the hymn of the angels. She celebrates with rapture *the Lamb of God, who taketh away the sins of the world;* and, as it were in return for the humiliations he suffered in his Passion, she proclaims that *he alone is Holy, he alone is Lord, he alone Most High.* Enter, Christians, into these sentiments of profound adoration, confidence, and tender love, towards the Paschal Lamb.

THE ANGELIC HYMN

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.	Glory be to God on high, and on earth peace to men of good will.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.	We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.
Domine Deus, Rex cœlestis, Deus Pater omnipotens.	O Lord God, Heavenly King, God the Father Almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only begotten Son.
Domine Deus, Agnus Dei, Filius Patris.	O Lord God, *Lamb of God,* Son of the Father.
Qui tollis peccata mundi, miserere nobis.	Who takest away the sins of the world, have mercy on us.
Qui tollis peccata mundi, suscipe deprecationem nostram.	Who takest away the sins of the world, receive our humble prayer.
Qui sedes ad dexteram Patris, miserere nobis.	Who sittest at the right hand of the Father, have mercy on us.
Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.	For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

The priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the Collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the Epistle, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some book of the Old Testament. While it is being read, ask of God that you may profit by the instructions it conveys.

The Gradual is an intermediate formula of prayer between the Epistle and the Gospel. It again brings to us the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During Paschal Time the Gradual is not said, except for the first six days: we have elsewhere explained the reason of this exception. On all other days of the season the interval between the Epistle and Gospel is filled up by two Verses, to each of which is added *Alleluia*, the word that is now ceaselessly on the Church's lips. After the fifty days of Paschal joy the Gradual will be resumed in the Liturgy.

Next follows the Gospel. It was the Holy Ghost who guided the four Evangelists; their Gospel, which is our light and life, is one of the fruits of the glorious Pentecost. Let us prepare for hearing the words of our risen Lamb: it is he himself that is about to speak to us, as he did to his disciples, when he appeared to them during the days between his Resurrection and Ascension.

If it be a High Mass, the deacon meanwhile prepares

to fulfil his noble office—that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the priest, he asks a blessing: and, having received it, at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both priest and deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Grant to thy ministers thy grace, that they may faithfully explain the law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my beloved was speaking,' says the Spouse in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! thy servant heareth.'[2]

After the Gospel, if the priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God without which we cannot please him. It is Faith that initiates us into the sublime Easter Mysteries, which divinize our whole life, and put us in possession of the good things of eternity. Like the holy women at the Sepulchre, let us believe with a lively and simple faith. Let us not wait for experience, as

[1] Cant. v 6. [2] 1 Kings iii 10.

Thomas did; for our Lord has said: 'Blessed are they that have not seen and have believed.'[1] Let us, then, say with the Catholic Church our Mother:

THE NICENE CREED

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

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

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

And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us under Pontius Pilate, suffered, and was buried. *And the third day he rose again, according to the Scriptures. And ascended into heaven,* sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

[1] St John xx 29.

The priest and the people should by this time have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass, called the *Oblation*, and immediately following that which was called the *Mass of Catechumens*, on account of its being formerly the only part at which the candidates for baptism had a right to be present.

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, 'that which is mortal shall put on immortality.'[1] Until that happy change shall be realized, let us offer ourselves to God as often as we see the bread and wine presented to him in the holy Sacrifice; and let us glorify him, who, by assuming our human nature, has made us 'partakers of the divine nature.'[2]

The priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God let us unite with him in saying:

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus chri-

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee is to give place, in a few moments, to the sacred Body of Jesus. We beseech

[1] 1 Cor. xv 53.

[2] 2 St Pet. i 4.

stianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

thee, receive, together with this oblation, our hearts, which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation, and say:

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

O Lord Jesus, who art the true Vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh! come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality of which it is now but the figure. Meanwhile say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down: let us also humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the Blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first incenses the bread and wine which have been just offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent the nearer the solemn moment approaches.

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession, which he made at the foot of the altar, is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm:

PSALM 25

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

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy House, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in princìpio, et nunc, et semper, et in sæcula sæculorum. Amen.

midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to him, and expresses the intentions for which it is offered. Let us do the same.

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

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever-glorious Virgin Mary, the blessed Baptist John, the holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people.

Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.	Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

This request made, he turns again to the altar, and you will see his face no more until our Lord himself shall have come down from heaven upon that same altar. Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called *the Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, thanksgiving. So far he has adored God and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which, during this season, is his gracious fulfilment of the promise he made after the sin of our first parents: he fulfilled it by the Resurrection of the Lamb, who thereby conquered death. The priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum.	For ever and ever.

In the same feeling, answer your *Amen!* Then he continues:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda !	℣. Lift up your hearts.

Let your response be sincere.

℟. Habemus ad Dominum.	℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul.

℟. Dignum et justum est.	℟. It is meet and just.

Then the Priest:

THE PREFACE[1]

Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly meet and just, right and available to salvation, to praise thee, O Lord, at all times, but chiefly at this time, when Christ our Passover was sacrificed for us. For he is the true Lamb, who hath taken away the sins of the world. Who, by dying, hath destroyed our death, and by rising again, hath restored us to life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly:

Here unite with the priest, who on his part unites himself with the blessed Spirits in giving thanks to God for the unspeakable Gift : bow down and say:

[1] The Prefaces for the Ascension, Pentecost, the Annunciation, and the Solemnity of St Joseph, are given in the Masses for those feasts.

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth !
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis !
Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

Holy, Holy, Holy, Lord God of hosts !
Heaven and earth are full of thy glory.
Hosanna in the highest !
Blessed be the Saviour who is coming to us in the name of the Lord who sends him.
Hosanna be to him in the highest !

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silence. Let a profound respect stay all distractions and keep our senses in submission to the soul. Let us fix our eyes on what the priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

O God who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy Father the Pope, thy Vicar on earth. Direct thou our bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those for whom thou knowest that I have a special obligation to pray: . . . Pour down thy blessings upon them. Let them partake of the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ which is called the Church Triumphant.

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

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever-Virgin Mary, of whom Jesus was born to us: of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of

the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine majesty, and of marking them as the material offering whereby we profess our dependence, and which is, in a few instants, to yield its place to the living Host, upon whom are laid all our iniquities.

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

Vouchsafe, O God, to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath and number us among the elect, through him who is coming to us—thy Son our Saviour.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but send to us this divine Son our Saviour!

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for God himself is about to descend upon our altar, coming down from heaven.

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

What, O God of heaven and earth, my Jesus, the long expected Messias, what else can I do at this solemn moment but adore thee, in silence as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come, then, Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to him for ever! But he is come that he may be immolated. Hence, the priest, who is the minister of the will of the Most High, immediately pronounces over the chalice those sacred words which will produce the great mystical immolation, by the separation of the Victim's Body and Blood. The substances of bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery which God gives us in order to give us confidence. Let us associate ourselves to the angels, who look upon this deepest wonder with awe and trembling.

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and give me a purity above the whiteness of snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world. Come also and reign in me by thy power and by thy love!

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation, now on the altar, is no longer an earthly offering, but the Body and Blood, the whole Person, of his divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis

Father of infinite holiness, the Host so long expected is here before thee! Behold this thy eternal Son, who suffered a bitter passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and

Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

spotless—our Meat and Drink of everlasting life.

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

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice which Melchisedech presented thee of bread and wine. Receive our Sacrifice which is above all those others. It is the Lamb of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst a Drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ; ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime altar of heaven, which is before the throne of thy divine majesty. These two altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim from whom flow every grace and blessing.

Nor is the moment less favourable for making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that he mercifully visit by a ray of his consoling

light the dark abode of Purgatory, and permit his Blood to flow, as a stream of mercy, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim on our suffrages.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus ! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy city; even our mortal eyes can see beneath the veil of our delighted faith; ah ! hide not thyself from those brethren of ours who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas ! who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso et in

Alas ! we are poor sinners, O God of all sanctity ! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the

ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.	unity of the Holy Ghost, may honour and glory be to thee !

While saying these last few words, the priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that he is now immortal. Then raising up both chalice and Host, he offers to God the most noble and perfect homage which the divine majesty could receive.

This solemn and mysterious rite ends the Canon. The silence of the Mysteries is broken. The priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum.	For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.	Amen ! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time to recite the Prayer which our Saviour himself has taught us. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when he himself who made it for us is in our very hands now while we say it ? As this prayer belongs in common to all the children of God, the priest recites it aloud, and begins by inviting us all to join in it.

OREMUS.	LET US PRAY.
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORD'S PRAYER

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

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

Let us answer with a deep feeling of our misery:

Sed libera nos a malo. But deliver us from evil.

The priest falls once more into the silence of the holy Mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? *Evil* surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et, intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, and which strengthen her wicked propensities. Evils present, that is, the sins now at this very time upon our soul, the weakness of this poor soul, and the temptations which molest her. There are also future evils, that is, the chastisement which our sins deserve from the hands of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul and Andrew. Liberate us, break our chains, give us peace. Through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The priest is anxious to announce the peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.	World without end.
℟. Amen.	℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.	℟. And with thy spirit.

The Mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the priest has announced the death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks the sacred Host; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.	Glory be to thee, O Saviour of the world, who didst in thy Passion permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St John saw on the Altar of Heaven 'standing as if slain:'[1] say to this your Lord and King, who has taken upon himself all our iniquities, in order to wash them away by his Blood:

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

[1] Apoc. v 6.

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

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

Peace is the grand object of our Saviour's coming into the world: He is the 'Prince of Peace.' The divine Sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity; for as the Apostle says, 'all we who partake of one Bread, are all one Bread and one Body.'[1] It is on this account that the priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him, and for the same blessing:

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

Lord Jesus Christ, who saidst to thy Apostles, 'my peace I leave with you, my peace I give unto you:' regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the sub-deacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils; and make me

[1] 1 Cor. x 17.

fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself to make a spiritual Communion:

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

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

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them:

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

Lord, I am not worthy thou shouldst enter under my roof: say it only with one word of thine, and my soul will be healed.

While the priest receives the sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up his abode within you, and again say to him with the spouse: 'Come, Lord Jesus, come!'

But should you not be going to receive sacramentally, make a spiritual Communion. Adore Jesus Christ who thus visits your soul by his grace, and say to him:

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

I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the priest takes the chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all he hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the priest's receiving the Precious Blood, again adore the God who is coming to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If, on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to him:

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

I unite myself to thee, my beloved Jesus! do thou unite thyself to me! and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for holy Communion during this season of Paschal Time are given in the next chapter.

The Communion being finished, and while the priest is purifying the chalice the first time, say:

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

Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

Whilst the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi et Sanguis quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.	Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them: and may I thus be rendered less unworthy of thy divine visit.

The priest, having read the Antiphon called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us, turns to the people with the usual salutation; after which he recites the prayers called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking him, with most earnest entreaty, that he will bestow upon you perseverance in the joy of Paschal Time, and vigilance over yourself during the whole course of this day, that so you may keep up within you the love of that new life which gives you a right to the company of our risen Jesus.

These prayers having been recited, the priest again turns to the people, and full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.	The Lord be with you.

Answer him:

Et cum spiritu tuo.	And with thy spirit.

The deacon, or if it be not a High Mass, the priest himself, then says:

Ite, Missa est.	Go, the Mass is finished.
℟. Deo gratias.	℟. Thanks be to God.

The priest makes a last prayer, before giving you his blessing; pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and deign to confirm the blessing, which thy minister is about to give me in thy Name.

The priest raises his hand, and thus blesses you:

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

May the Almighty God, Father, Son, and Holy Ghost, bless you!
℟. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us*. The Evangelist tells us that this divine Word, the Creator of light, is himself the *true Light*. This *Light* suddenly shone forth from the *darkness* of the tomb. The Jew refused to see it; the Christian hails it with joy, for it is the *Life of men*.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was

quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

made nothing that was made. In him was life, and the life was the light of men; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt amongst us; and we saw his glory as it were the glory of the Only-Begotten of the Father, full of grace and truth.

℟. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING PASCHAL TIME

IN Passiontide, the Christian went to holy Communion impressed with these words of the Apostle: 'As often as ye shall eat this Bread, and drink the Chalice, ye shall show the death of the Lord.'[1] He united himself with the divine Victim immolated for the sins of the world, and he died with his Saviour. During Paschal Time, the heavenly Food produces its effects in another manner; it fortifies the life of the soul, and gives to the body the germ of immortality. It is true that in each season of the liturgical year this twofold effect is produced in those who worthily receive Communion, namely, immolation and resurrection; but as, during the days consecrated to the Passion, the application of the mystery of immolation and sacrifice is more direct and more in accordance with the sentiments of the communicant, so also, during Paschal Time, the divine contact of the Body of our risen Jesus makes us feel, in a way that Easter alone can do, that to the holy Eucharist we owe the future resurrection of our bodies.

Our Saviour himself teaches us this, where he says: 'Your fathers did eat manna in the desert, and are dead. This is the Bread which cometh down from heaven, that if any man eat of it, he may not die. . . . He that eateth my Flesh, and drinketh my Blood, hath everlasting life, and I will raise him up in the last day.'[2]

We shall all resume these bodies of ours on the Last

[1] 1 Cor. xi 26. [2] St John vi 49, 50, 55.

Day, either for glory or punishment eternal; but he that worthily unites himself by holy Communion with the glorious and risen Body of the Man-God contracts an alliance and intimacy with him which forbid this divine Guest to leave in corruption these members made his own by the sublime Mystery.

We must, therefore, approach the holy Table during Eastertide with an ardent ambition for our resurrection, knowing as we do that we then receive into our bodies an element which is to preserve them even when turned into dust; and which, moreover, confers on them a right to the qualities of glorified bodies, whose beauty and happiness will be like those of our Jesus, after he had risen from the grave.

Now, if our Redeemer does all this for our bodies by means of holy Communion—giving them, by it, the pledge of immortality—what must he not do for our souls, in order to strengthen and increase within them that 'new life,' that Resurrection-life, which is the fruit of Easter, the object of all our past efforts, the reward of all the victories we have gained over ourselves during the campaign of Lent? Nay, unless this new life be fostered by frequent Communion, it is in danger of growing weak, perhaps even of becoming extinct within us. The Apostle tells us that 'Christ, having risen from the dead, dieth now no more;'[1] we, then, must die no more, for we are risen with him. To this end, we must hunger after the Bread of Heaven, of which our Jesus says: 'If any man eat of this Bread, he shall live for ever.'[2]

We offer to our readers the following *Preparation* for holy Communion during Easter. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of *Thanksgiving* for after Communion.

[1] Rom. vi 9. [2] St John vi 52.

BEFORE COMMUNION

ACT OF FAITH

O Saviour of mankind! the magnificence of thy works shines so brightly that we are compelled to give glory to thy name and proclaim thee to be the Son of God. We believed in thee, when thou didst show thyself a weak Babe in the Crib of Bethlehem; there was a mysterious power that attracted us, and, with the Angels, we adored thee wrapped in thy humble swathing-bands. When we saw thee hanging on the Cross, outraged and blasphemed by a whole people, we still acknowledged thee to be our King, and said to thee, with the Good Thief: 'Remember us, O Lord, when thou shalt come into thy Kingdom!' But now that thou hast triumphed over death, and art risen glorious from the tomb; now that the whole earth resounds with thy praise, and the tidings of thy Resurrection fill all nations with a gladness as fresh as though thy triumph were but of this very year: who can refuse to confess thy Divinity, adore thy Mysteries, and cry out with thy disciple: 'My Lord and my God!' Though my eyes see thee not, though my hands cannot touch thy sacred wounds, yet do I most firmly believe thee to be my Lord and my God. Thou hast said: 'Happy they that have not seen, and have believed:' of these happy believers I would be one, O Jesus! I confess that thou hast verily risen, the Son of God and the Son of Man. I believe, also, that thou art the living Bread come down from heaven to give life to the world, and that I am about to receive thee into myself. Increase this my faith, O my Lord and my God! that so I may render thee the worship thou claimest from me, thy poor but happy creature.

ACT OF HUMILITY

O divine Conqueror of death! who could see thee in the splendour of thy majesty, and not tremble? Before thy Passion, thou grantedst a mere glimpse of thy glory to the three disciples on Thabor, and they fell down as though they were dead: and now, when the brightness of thy Resurrection dazzles even the eyes of the Angels, thou wishest to do far more than show thyself to *me*. Thou vouchsafest to come down to my nothingness, to unite me, a weak unworthy creature, with thyself, who art no longer in the Crib or on the Cross, and art soon to ascend to the right hand of thy eternal Father! Thou, the Author of light, and thyself the infinite Light, art about to shine amidst such darkness as mine! If I reflect upon my nothingness, this thy condescension fills me with delighted wonder; but when I remember that I have been so

great a sinner, this union with thee overpowers me. How can thy sovereign holiness and my sinfulness be brought thus together? Thine Evangelist tells me, that 'the Light shineth in darkness, and the darkness doth not comprehend it,' for the darkness of pride ever thinks itself to be the light, and sees not the 'true Light': let it not be thus with me, my Jesus! I humble myself before thee; I acknowledge my misery—it is immense; deign then, O divine Light! to pour out on me the riches of thine infinite mercy.

ACT OF CONTRITION

O Saviour of the world! O Conqueror of death! thou art coming to me, and I am but a sinner. Thou willest to treat me as thou didst thy disciples on the day of thy Resurrection. They had basely abandoned thee in thy Passion, and thou didst return to them: thou wast all affection to them; thou badest them not fear; not a word of reproach fell from thy lips. Thou wouldst have them learn from this thy loving forgiveness how guilty they had been in leaving such a Master. O thou best of masters! I, too, must learn the same lesson. But how much more grievous my sins have been than were theirs! They knew so little of thee when they sinned; whereas I sinned with all the fulness of light upon me, knowing my Jesus so well. Thy Apostles were not initiated into all thy Mysteries, when they lost their courage; they had not as yet received the Holy Ghost, who has been so unreservedly given to me. I will, then, imitate them in the sorrow they felt when they found that he whom they had offended was so deserving of their love. Yes, I detest my sins whereby I have so cruelly wounded thy Sacred Heart; I acknowledge that sin is death, and the enemy of that life which thou renewest within us by thy Resurrection. I wish to die to sin, and live to grace. By the Mystery of life which thou art about to apply to my repentant heart, deign, I beseech thee, to preserve me from the misery of ever again forfeiting thy grace.

ACT OF LOVE

O Jesus! thy Resurrection is not only the trophy of thy victory, it is moreover, and more evidently, the grand triumph of thy love. It was out of love for us that thou didst assume our flesh and suffer the cruel Passion; and yet these proofs of thine adorable goodness towards us are but a preparation of the last great act of God's love for sinful man, his creature. Thou risest from the tomb, thou takest possession of immortality; it is a triumph well merited by thy humiliations and sufferings: but it is all for our sake. What need hadst thou of the Crib or the Cross, O eternal and infinitely happy God?

Why wouldst thou die, and then return to life? Why descend into the grave, and then leave it by a glorious Resurrection? Ah yes, I understand thee, my Jesus! it was because thou lovest us, who had merited death by our sins. In thine incomprehensible love, thou wouldst share in our death, that we might share in thy Resurrection. Whether nailed to the Cross, or rising from the tomb, thou art ever our own dearest Jesus, ever working for us; but the last act of thy almighty love is the greatest. What return can I make thee, O my Saviour, if not that of the warmest love? And when should I give it more fervently than now, when thou art about to give me that Bread of Heaven which is thyself, and by which thou unitest me to thy Resurrection, in order to make me a sharer of thy glory and immortality? Thou art mine, O Jesus! both in thy death and thy life! I wish to be thine, for time and for eternity. Amen.

In order to make your preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using for this purpose the method we have given in the preceding chapter. For your thanksgiving after Communion, you may sometimes recite the following Acts:

AFTER COMMUNION

ACT OF ADORATION

O infinite majesty! thou art in me, and I am in thee. The earth shook when thou didst rise from the tomb; and now, at this blissful moment, feeling thee within me, my whole being thrills with delight. Thou art here in my heart; thou the great God, whose will alone created the light and whose almighty power reunited thy Soul and Body for a glorious Resurrection. I most profoundly adore thine omnipotence, which is now united to my poor nature. No, my Almighty Father! thou shalt find no resistance here; thou art my Sovereign Lord, and I delightedly confess it. Thou hast come down from heaven to this lowly dwelling of my misery, my nothingness, in order to receive my adoration; thou shalt have it, dear Lord! the humblest and best I can give: for my soul is overpowered by the wondrous honour thou art now conferring upon me! Thou art the infinite Being, the Creator and Preserver of all things! I adore thee as my King and Lord and Master: my happiness and glory is in my total dependence upon thee; the one ambition of my heart is to serve thee.

ACT OF THANKSGIVING

O my Jesus! would that I had power to acknowledge as it deserves the favour of this thy visit. Thou art come to me in order to give me a share in thine own life. I am weak: the mere remembrance of thy Resurrection would not suffice to give me perseverance in the new life it has merited for me: I needed thee, and thou hast graciously come to me, silently and humbly, and yet with all thine omnipotence and glory. When thou didst visit thine Apostles on the day of thy Resurrection, thou saidst to them: 'It is I, fear not!' So, too, thou speakest to my soul: thou biddest me fear not at the sight of thy majesty and mine own misery and unworthiness. The sweet greeting given to them is now given to me: 'Peace be with thee!' Most gratefully do I receive it. Blessed be thou, my Jesus, for the provident and tender love wherewith thou hast visited me, broken the chains of my captivity, made me a partaker in thy triumph, fortified me against my enemies; and all this by putting within me thine own immortal life by the Communion I have just received! I will say, then, with the Royal Prophet: 'Bless the Lord, O my soul! and let all that is within me bless his holy name! Bless the Lord, O my soul! and never forget all he hath done for thee! He hath redeemed thy life from destruction: he hath renewed thy youth as that of the eagle.'

ACT OF LOVE

O Jesus! laden thus with thy choicest favours, I must repay thy love by all the love this heart of mine can give. When Magdalen was at thy tomb, and heard the sound of thy voice, her soul melted within her; throwing herself at thy feet, she could say nothing but call thee 'Master!' And I, dear Jesus, my Master! I who not only hear thy words, but feel thee within me, what must I say to thee that will tell thee my love for thee? The disciples of Emmaus had but a conversation with thee, and they said to each other: 'Was not our heart burning within us whilst he spoke in the way?' What must I say, who have thee now resting in my heart? I must take courage, and tell thee that I love thee, my risen Jesus! Thou didst take Magdalen's love, thou didst encourage that of thy disciples; deign also to receive mine. If it be weak, thou canst add to its ardour. I am firmly resolved by the aid of thy grace never to admit anything that could lessen my love of thee; I will do all in my power to give it increase; and, for this end. I will frequently approach this adorable Sacrament, for it is indeed the Sacrament of Love.

ACT OF OBLATION

O Jesus! I belonged to thee, because I was redeemed by thee: I am thine now, because thou hast restored life to me by thy Resurrection, and because, by this happy Communion, thou hast made me a partaker in all the glory of thy victory over death. Henceforth, thy lot and mine are one; like thee, I am dead to sin and alive unto God. Take me, then, my dearest Jesus! I offer and give myself to thee, nor will I ever again leave thee. Do with me what thou willest; I am thy redeemed, and the companion of thy glory; my present, my future, my eternity, all are in thy hands. Therefore do I renounce myself, that I may be guided by thee; I renounce the world and its maxims, for they are enemies to the new life I am resolved to lead. But that I may be faithful, I have need of a powerful and never-failing aid. This aid, my Jesus! is thy Holy Spirit. Thou hast promised him to us. Our Easter joy will not be perfect until he come and dwell within us. Send him, then, I beseech thee, to me. Thou art to ascend into heaven: leave me not an orphan. I know that I have thee in this adorable Sacrament; but I cannot receive it as often as I wish, and my necessities recur at every hour. Vouchsafe, then, to renew within me the presence of this Holy Spirit, who will preserve and give efficacy to the graces thou hast bestowed upon me by this Communion.

O Mary! by the joy that filled thy maternal heart at the Resurrection of thy Jesus, I beseech thee to intercede for me with him, that I may never lose the grace of the visit he has this day granted me. Ye holy angels of God, who adore him now dwelling within me, be solicitous for the holiness and purity of my soul and body! All ye Saints of God, pray for me, that I may ever be faithful to him whom ye loved on earth, and now possess as your infinite Good and your eternal happiness! Amen.

CHAPTER THE SEVENTH

OF THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING PASCHAL TIME

THE Office of Vespers, or *Evensong*, consists firstly of the five following Psalms. According to our custom, we preface each Psalm with a short explanation, in order to draw attention to what is most in harmony with the spirit of the Easter mysteries.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.

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

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.

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

Under this single Antiphon all the Psalms are sung, if the Vespers are of the Sunday; but on feasts the Antiphons are proper, and will be given on their respective days.

The first Psalm is a prophecy of the future glory of the Messias. It celebrates his Eternal Generation, his being equal with the Father, his Kingship and Priesthood. He was humbled for a while, even so as to *drink of the torrent:* but now he has triumphed over his enemies, and will come in glory at the end of the world to judge them.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son :* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming,* I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee :* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man :* Thou art a priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son,* is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming,* he shall fill the ruins *of the world :* he shall crush the heads in the land of many.

De torrente in via bibet: * propterea exaltabit caput.

He shall drink, in the way, of the torrent *of sufferings :* therefore shall be lift up the head *on the day of his triumph over death.*

The following Psalm commemorates the mercies of God to his people, the promised *Covenant,* the *Redemption,* his *fidelity* to his word. The Resurrection of Christ (of which our own is a consequence) was one of God's promises; and we are now celebrating its accomplishment.

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men :* he will show forth to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgement.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people; he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name; the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

The next Psalm sings the happiness and hopes of the *just man*. The *light* that *rises up in darkness* is our risen Jesus, who appears to us in his *mercy*. The *wicked* one, who is *angry* at the triumph of him who is *par excellence the just*, is the Jew, to whom the Resurrection was a source of the most bitter regret and confusion.

PSALM III

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria, et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful and compassionate and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgement: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth and pine away; the desire of the wicked shall perish.

The Psalm *Laudate pueri* is a Canticle of praise to the Lord, who from his high heaven has taken pity on the fallen human race, and *humbled* himself by taking our nature, which he afterwards *raised* up by his Resurrection.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Praise the Lord, ye children; praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God who dwelleth on high: and looketh down on the low things in heaven and in earth ?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

The fifth Psalm, *In exitu*, speaks of the ancient Pasch (the exodus from Egypt) and the prodigies that accompanied and followed it; of the Red Sea, the figure of Baptism; of the water which issued from the rock in the desert; and of the abolition of idol-worship. Our Christian Pasch and Pentecost are the fulfilment of all these figures; they bring a *blessing* upon all, Jews or Gentiles, who love or fear Christ. In consequence of our sins, we were condemned *to go down into hell*, where we should never have heard the glad hymns of *praise* sung to our God in the heavenly Jerusalem: but the Resurrection of Christ has restored us to *life*, and we sing, to his and his Father's *praise*, the joyous *Alleluia*.

PSALM 113

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia conversus es retrorsum ?

Montes exsultastis sicut arietes: * et colles sicut agni ovium ?

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant Gentes: Ubi est Deus eorum ?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent et non odorabunt.

Manus habent, et non palpabunt, pedes habent et non

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled: Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back ?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock ?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of water.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy and for thy truth's sake: lest the Gentiles should say: Where is their God ?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not:

ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.

ANT. Alleluia, alleluia, alleluia.

neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord; nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. Alleluia, alleluia, alleluia.

After these five Psalms, a short Lesson from the holy Scriptures is read. It is called *Capitulum*, because it is always very short. Those for the Sundays of Eastertide are given in the *Proper*.

After the Capitulum, follows the Hymn, *Ad regias*, which was written by St Ambrose, though somewhat changed in the seventeenth century.

HYMN[1]

Ad regias Agni dapes,
Stolis amicti candidis,
Post transitum maris Rubri,
Christo canamus principi.

Having passed the Red Sea, and now seated at the royal banquet of the Lamb, clad in our white robes, let us sing a hymn to Christ our King.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

He, in his divine love for us, gives us to drink of his precious Blood. Love is the priest that immolates his sacred Body.

Sparsum cruorem postibus
Vastator horret Angelus:
Fugitque divisum mare,
Merguntur hostes fluctibus.

The destroying angel looks with awe upon the Blood that is sprinkled on the thresholds. The sea divides its waters, and buries our enemies in its waves.

Jam Pascha nostrum Christus est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

Christ is now our Pasch; he is our Paschal Lamb; he is the unleavened Bread of sincerity, pure food for pure souls.

O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

O truly heavenly Victim! by whom hell was vanquished, the fetters of death were broken, and life was awarded to mankind.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Christ, our Conqueror, unfolds his banner, for he has subdued the powers of hell. He opens heaven to man, and leads captive the prince of darkness.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,

That thou, O Jesus, mayst be an endless Paschal joy to our

[1] According to the Monastic Rite, it is as originally composed. It is preceded by the following Responsory:

℟. *breve.*—Surrexit Dominus vere. * Alleluia, Alleluia. Surrexit. ℣. Et apparuit Simoni. Alleluia. Gloria Patri, etc. Surrexit.

Ad cœnam Agni providi,
Et stolis albis candidi,
Post transitum maris Rubri
Christo canamus Principi.

Cujus corpus sanctissimum
In ara Crucis torridum,
Cruore ejus roseo
Gustando vivimus Deo.

Protecti Paschæ vespere
A devastante Angelo,
Erepti de durissimo
Pharaonis imperio.

Jam Pascha nostrum Christus est,
Qui immolatus Agnus est,
Sinceritatis azyma
Caro ejus oblata est.

O vere digna hostia,
Per quam fracta sunt tartara,
Redempta plebs captivata,
Reddita vitæ præmia.

Consurgit Christus tumulo,
Victor redit de barathro,
Tyrannum trudens vinculo
Et paradisum reserans.

Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula. Amen.

A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

℣. Mane nobiscum, Domine, alleluia.

℟. Quoniam advesperascit, alleluia.

hearts, free us, who have been regenerated unto life, from the dread death of sin.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.
Amen.

℣. Stay with us, O Lord, alleluia.

℟. For it is now evening, alleluia.

Then is said the *Magnificat* Antiphon, which is to be found in the *Proper* for the several days. After this the Church sings the Canticle of Mary, the *Magnificat*. This exquisite Canticle is an essential part of the Vespers throughout the year. It gives us the words of our blessed Lady, wherein she expresses to St Elizabeth the transports of her joy and gratitude at bearing God within her womb. Let us join her in celebrating the ineffable honour bestowed upon her, the merits of that profound *humility* which rendered her worthy of such an honour, the overthrow of the proud spirits who were driven from heaven, and the *exaltation* of human nature, of itself so poor and miserable, to that high place from which the angels fell.

OUR LADY'S CANTICLE

(*St Luke* i)

Magnificat: * anima mea Dominum.

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* Antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday.

The Vespers end with the following Versicles:

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE EIGHTH

OF THE OFFICE OF COMPLINE DURING PASCHAL TIME

THIS Office, which concludes the day, commences by a warning of the dangers of the night; then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

℣. Jube, Domne, benedicere.

℣. Pray, Father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

May the Almighty Lord grant us a quiet night and a perfect end.

℟. Amen.

℟. Amen.

The lector then reads these words, from the first Epistle of St Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: for your adversary the devil goes about like a roaring lion, seeking whom he may devour: resist him, being strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

℟. Deo gratias.

℟. Thanks be to God.

Then the priest:

℣. Adjutorium nostrum in nomine Domini.

℣. Our help is in the name of the Lord.

The choir:

℣. Qui fecit cœlum et terram.

℣. Who hath made heaven and earth.

Then the Lord's Prayer is recited in secret; after which the priest says the *Confiteor;* and, when he has finished, the choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, the choir repeats the *Confiteor*, thus:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

The priest then says:

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

℣. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

℣. Amen.

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

℣. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℣. Amen.

℣. Converte nos, Deus, Salutaris noster.
℟. Et averte iram tuam a nobis.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, etc. Alleluia.
ANT. Alleluia.

℣. Convert us, O God, our Saviour.
℟. And turn away thy anger from us.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory, etc. Alleluia.
ANT. Alleluia.

The first Psalm expresses the confidence with which the just man *sleeps in peace;* but the wicked know not what calm rest is. The beautiful *countenance* of our risen Lord sheds *light* and *gladness* upon the faithful, and renews the hope of their own resurrection, which is to be after their *sleep* in the tomb.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde: * ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

When I called upon him the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice and trust in the Lord: many say, who showeth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

In peace, in the self same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The second Psalm gives the motives of the just man's confidence, even during the dangers of the night. Then we have God himself speaking, and promising to them that serve him eternal happiness, and the sight of the *Saviour* whose Resurrection gave them life.

PSALM 90

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope, thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

Quoniam Angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi Salutare meum.

For he hath given his Angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee : Because he hoped in me, I will deliver him: I will protect him, because he hath known my Name.

He will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my Salvation.

The third Psalm invites the *servants* of God to persevere with fervour in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God for raising up in the Church adorers of his holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit cœlum et terram.

Ant. Alleluia, alleluia, alleluia.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel : May the Lord out of Sion bless thee, he that made heaven and earth.

Ant. Alleluia, alleluia, alleluia.

HYMN[1]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito
In sempiterna sæcula.
Amen.

Before the closing of the light, we beseech thee, Creator of all things! that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou repress our enemy, lest our bodies be profaned.

Glory be to God the Father, and to the Son, who rose from the dead, and to the Paraclete, for everlasting ages.
Amen.

CAPITULUM

(*Jeremias* xiv)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos, Domine Deus noster.

℟. In manus tuas, Domine: Commendo spiritum meum. * Alleluia, alleluia. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Alleluia, alleluia.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi, alleluia.

℟. Sub umbra alarum tuarum protege nos, alleluia.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

℟. Into thy hands, O Lord: I commend my spirit. * Alleluia, alleluia. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * Alleluia, alleluia.

Glory. Into thy hands.

℟. Preserve us, O Lord, as the apple of thine eye, alleluia.

℣. Protect us under the shadow of thy wings, alleluia.

ANT. Save us.

The Canticle of the venerable Simeon—who, while holding the divine Infant in his arms, proclaimed him

[1] According to the Monastic Rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime
Ne polluantur corpora.
Gloria tibi Domine
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu
In sempiterna sæcula.

to be the *Light of the Gentiles*, and then slept the sleep of the just—admirably expresses the repose of heart which the soul that is in the grace of God will experience in her Jesus; for, as the apostle says, we may live together with Jesus, whether we are awake or asleep.[1]

CANTICLE OF SIMEON

(*St Luke* ii)

Nunc dimittis servum tuum Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuæ Israel.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace. Alleluia.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Benedicamus Domino.
℟. Deo gratias.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace. Alleluia.

℣. The Lord be with you.
℟. And with thy spirit.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy; let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Let us bless the Lord.
℟. Thanks be to God.

[1] 1 Thess. v 10.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.	May the Almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.
℟. Amen.	℟. Amen.

ANTHEM TO THE BLESSED VIRGIN

There is a venerable tradition connected with this joyous anthem. It is related that a fearful pestilence raged in Rome, during one of the Easters of the pontificate of St Gregory the Great. In order to propitiate the anger of God, the holy Pope prescribed a public procession of both people and clergy, in which was to be carried the portrait of our blessed Lady painted by St Luke. The procession was advancing in the direction of St Peter's; and as the holy picture, followed by the Pontiff, was carried along, the atmosphere became pure and free from pestilence. Having reached the bridge which joins the city with the Vatican, a choir of angels was heard singing above the picture, and saying: ' Rejoice, O Queen of heaven, alleluia ! for he whom thou didst deserve to bear, alleluia ! hath risen, as he said, alleluia !' As soon as the heavenly music ceased, the saintly Pontiff took courage, and added these words to those of the angels: ' Pray to God for us, alleluia !' Thus was composed the Paschal anthem to our Lady. Raising his eyes to heaven, Gregory saw the destroying angel standing on the top of the Mole of Hadrian, and sheathing his sword. In memory of this apparition the Mole was called the *Castle of Sant' Angelo*, and on the dome was placed an immense statue representing an angel holding his sword in the scabbard.

ANTHEM

Regina cœli, lætare, alleluia,	Rejoice, O Queen of heaven, alleluia,
Quia quem meruisti portare, alleluia,	For he whom thou didst deserve to bear, alleluia,
Resurrexit sicut dixit, alleluia.	Hath risen, as he said, alleluia.
Ora pro nobis Deum, alleluia.	Pray to God for us, alleluia.

℣. Gaude et lætare, Virgo Maria, alleluia.

℟. Quia surrexit Dominus vere, alleluia.

℣. Rejoice and be glad, O Virgin Mary, alleluia.

℟. For the Lord hath truly risen, alleluia.

OREMUS.

Deus, qui per Resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es: præsta quæsumus, ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum.

℟. Amen.

℣. Divinum auxilium maneat semper nobiscum.

℟. Amen.[1]

LET US PRAY.

O God, who, by the Resurrection of our Lord Jesus Christ thy Son, didst vouchsafe to make the world rejoice; grant, we beseech thee, that by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.[1]

Then in secret, *Pater*, *Ave*, and *Credo*; page 27.

[1] In the Monastic Rite, this *Responsе* is as follows:

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent brethren. Amen.

Proper of the Time

MONDAY OF THE SECOND WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THE first week has been devoted to the joyous celebration of our Emmanuel's return to us. He has been visiting us each day, in order to make us sure of his Resurrection. He has said to us: *See me! Touch me! Feel! it is indeed I!*[1] But we know that his visible presence among us is not to last beyond forty days. This happy period is rapidly advancing; the time seems to go so quickly! In a few weeks, he, for whom the whole earth has been in such expectation, will have disappeared from our sight. *O Expectation and Saviour of Israel! why wilt thou be as a stranger in the land, and as a wayfaring man turning in to lodge? Why wilt thou be as a wanderer?*[2]—So much the more precious are the hours, then! Let us keep close by his side; when we cannot hear his words, let us fix our eyes upon him; but when he does speak, let us treasure up the beautiful words, for they are as the last will of our dearest Master.

During these forty days he is continually with his disciples, not indeed to persuade them of his Resurrection (for of that they had no longer any doubt), but, as St Luke says, that he might *speak* to them *of the Kingdom of God*.[3] He has redeemed man by his Blood, and his victory over death; he has wrought reconcilia-

[1] St Luke xxiv 39. [2] Jer. xiv 8, 9. [3] Acts i 3.

tion between heaven and earth—all that now remains to be done is the organization of the Church. The Church is the Kingdom of God; for it is in and by her that God is to reign upon the earth. The Church is the Spouse of the risen Jesus; it is he that raised her up to so exalted an honour; and now he would give her the dowry which will prepare her for that glorious day when the Holy Ghost is to descend upon her, and proclaim her to all nations as Spouse of the Incarnate Word, and Mother of the elect.

Three things are needed by the Church in order that she may carry on her mission: a constitution framed by the very hand of the Son of God, whereby she will become a visible and permanent society; the possession of all the truths which her divine Lord came upon this earth to reveal or confirm—and in this is included the right to teach, and teach infallibly; thirdly, the means whereby she may efficaciously apply to the faithful the fruit of Jesus' sacrifice on the Cross, that is to say, the graces of salvation and sanctification. Hierarchy, Doctrine, Sacraments—these are the all-important subjects upon which our Lord instructs his disciples during the forty days between his Resurrection and Ascension.

But before following him in his divine work of organizing the Church, let us spend the rest of this week in considering him as the Risen Jesus, dwelling among men, and winning their admiration and love. We have contemplated him in the humility of his swathing-bands and Passion; let us now exultingly feast on the sight of his glory.

He presents himself to us as *the most beautiful of the sons of men*.[1] He was always so, even when he veiled the splendour of his beauty under the infirmity of the mortal flesh he had assumed; but what must not this splendour be now that he has vanquished death, and permits the rays of his glory to shine forth without restraint? His age is for ever fixed at that of thirty-three: it is the period of life wherein man is at the height

[1] Ps. xliv 3.

of his strength and beauty, without a single sign of decay. It was the state in which God created Adam, whom he formed to the likeness of the Redeemer to come; it will be the state of the bodies of the just on the day of the general Resurrection—they will bear upon them *the measure of the perfect age*[1] which our Lord had when he arose from his tomb.

But it is not only by the beauty of his features that the Body of our Risen Jesus delights the eye of such as are permitted to gaze upon him: it is now endowed with the glorious qualities of which the three Apostles caught a glimpse on Mount Thabor. In the Transfiguration, however, the Humanity shone as the sun because of its union with the Person of the Word; but now, besides the *Brightness* due to it by the Incarnation, the glorified Body of our Redeemer has that which comes from his being Conqueror and King. His Resurrection has given him such additional resplendence that the sun is not worthy to be compared with him; and St John tells us that he is the Lamp that lights up the heavenly Jerusalem.[2]

To this quality which the Apostle of the Gentiles calls *Brightness*,[3] is added that of *Impassibility*, whereby the Body of our Risen Lord has ceased to be accessible to suffering or death, and is adorned with the immortality of life. This Body is as truly and really a Body as ever; but it is now impervious to any deterioration or weakness; its life is to bloom for all eternity. The third quality of our Redeemer's glorified Body is *Agility*, by which it can pass from one place to another, instantly and without effort. The Flesh has lost that weight which, in our present state, prevents the body from keeping pace with the longings of the soul. He passes from Jerusalem to Galilee in the twinkling of an eye, and the Spouse of the Canticle thus speaks of him: *The voice of my Beloved! Behold he cometh leaping upon the mountains, skipping over the hills!*[4] Finally, the Body

[1] Eph. iv 13.
[2] Apoc. xxi 23.
[3] Phil. iii 21. The Vulgate has *Claritas*.
[4] Cant. ii 8.

of our Emmanuel has put on the quality of *Subtility* (which the Apostle calls 'Spirituality'),[1] whereby it is enabled to penetrate every material obstacle more easily than a sunbeam makes its way through glass. On the morning of his Resurrection, he passed through the stone that stood against the mouth of the sepulchre; and on the same day he entered the Cenacle, though its doors were shut, and stood before his astonished disciples.

Such is our Saviour, now that he is set free from the shackles of mortality. Well may the little flock that is favoured with his visits exclaim on seeing him: *How fair and comely art thou,*[2] O dearest Master! Let us join our praises with theirs, and say: Yes, dearest Jesus, thou art beautiful above all the sons of men! A few days back and we wept at beholding thee covered with wounds, as though thou hadst been the worst of criminals: but now our eyes feast on the resplendent charm of thy divine beauty. Glory be to thee in thy triumph! Glory, too, be to thee in thy generosity, which has decreed that these our bodies, after having been purified by the humiliation of the tomb, shall one day share in the prerogatives which we now admire in *thee!*

Let us, destined as we are to share in the glory of our Jesus, offer to him this beautiful canticle, which used to be sung in the churches of Germany during the Middle Ages:

SEQUENCE

Rex regum, Dei Agne,
Leo Juda magne,
Crucis virtute
Mors peccati,
Vita justitiæ.
Dans fructum jam ligni vitæ
Pro gustu scientiæ,
Medicina gratiæ
Pro rapina gloriæ.

O King of kings! Lamb of God! Strong Lion of Juda! by the power of the Cross, thou art the Death of sin, and the Life of justice.

To repair the evil done by Adam's eating of the Tree of Knowledge, thou now givest us the fruit of the Tree of Life: to remedy the theft committed by his ambition for glory, thou givest the medicine of grace.

[1] 1 Cor. xv 44.

[2] Cant. i 15.

Quum tuus sanguis
Jus romphææ
Restrinxit flammeæ,
Paradisi pandis hortum,
Stirps obedientiæ,
Medicina gratiæ.
Hæc dies Domini celebris;
Pax est in terris,
Fulgur inferis,
Et lux superis;
Dies duplicis baptismi,
Legis et Evangelii.
Christus Pascha est homini:
Dum vetus transit,
Novum surgit.
Hæc dies Domini,
Gaude mens expers fermenti,
Plena panis azymi.

Submersis hostibus,
Signatis postibus,
Assum Pascha
Nocte domo una,
Jam cum lactucis
Ede agrestibus.

Accinctis renibus,
Pellitis pedibus,
Cum baculo propera,
Et caput cum intestinis
Et pedibus vora.
Hac die nos lava,
Christe, mundans hyssopo,
Fac et dignos hoc mysterio;
Mare siccans, Leviathan perforans
Maxillam hamo armilla.
Calice nos inebria,
Sopi, suscita;
De torrente bibens in via
Damna nostra;
Tu Pontifex, hostia,
Torcular calcans, tu uva.

O flos virgineæ virgæ fragrans,
Plena septemplici rore,
Specie rosæ rubor,
Lilii candor,

Thy Blood quenched the fiery sword which justly menaced us. Thou openest heaven to us, O Root of obedience! O Medicine of Grace!

This is the great day of the Lord, which brings peace to earth, and terror to hell, and light to heaven. It is the day of the twofold baptism—of the Law and the Gospel.

Christ is our Pasch: the old one passes away, and the new rises in its stead. This is the day which the Lord hath made: let us, who have put away the old leaven and feed on the unleavened, let us rejoice!

Thine enemies, my soul, are drowned in the sea; thy threshold is signed with the Blood of the Lamb: eat the Pasch prepared by fire in the night; eat it in the One House; yea, eat it with wild lettuce.

Gird thy reins, shoe thy feet, and, with a stave in thy hand, hasten and eat the head and entrails and feet of the Lamb.

Cleanse us, O Jesus, this day, with hyssop; make us worthy of the Mystery. Dry up the sea that we may pass; and with the hook (of thy Cross) take the Leviathan.

Inebriate us, lull us to rest, inspirit us with thy chalice, O thou that didst drink of the torrent of our miseries in the way! O thou our High Priest, our Victim, our Wine-presser, our Vine!

O fragrant Flower of the Virgin-Branch! rich with the dew of the seven gifts, ruddy as the rose, and fair as the lily!—whence that merciful design of

Quo te tantæ clementiæ
Consilio,
Microcosmi inclinaveras
Auxilio,
Ut miseris particeps
Redemptor esses,
Absque peccati nævo,
Gestans formulam peccati ?
O consanguinee
Servi, Domine,
Spes anastaseos primæ,
Ultimæ, per jusjurandum
Semini Abrahæ firma et nos.
Dux athanatos,
Nos tuo convivificans corpori,
Commortuos Adæ parent
veteri;
Tu membris fortioribus
Jungens infirma,
Vitæ æternæ
Des pascua,
Tu Pascha.
Amen.

thine, that made thee stoop to aid this little world, sharing our nature that thou mightest redeem us miserable men, and taking the likeness of sin, O thou the sinless God !

O Sovereign Lord ! thou that hast made thyself Brother of thy creature man ! O Hope of our first and eternal Resurrection ! we beseech thee, by the promise made to Abraham's seed, give us strength, O immortal King ! and make us, who were sharers in our First Parent's death, to be fellow-members of thy life. Unite our weakness with thy strength, and bless us, O Blessed Paschal Lamb ! with the pastures of eternal Life.
Amen.

TUESDAY OF THE SECOND WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

WHAT are these wounds in the midst of thy hands?[1] Such was the exclamation of the Prophet Zacharias, who lived five hundred years before the Birth of our Emmanuel: and *we* are almost forced to use it, now that we behold the Wounds that shine so brightly in the glorified Body of our Risen Lord. His hands and feet bear the mark of the nails, and his side that of the spear; the Wounds are as visible and as deep as when he was first taken down from the Cross. *Put in thy finger hither,* said Jesus, holding out his wounded hands to Thomas; *put thy hand into my Side!*[2]

We assisted at this wonderful interview on Sunday last—the incredulity of the disciple was made an occasion for the most incontestable proof of the Resurrection: but it also taught us that, when our Lord rose from the tomb, he retained in his glorified Flesh the stigmata of his Passion. Consequently, he will retain them for ever, inasmuch as no change can have further place in his Person. What he was the moment after his Resurrection, that will he be for all eternity. But we are not to suppose that these sacred stigmata, which tell of his humiliation on Calvary, are in the slightest degree a lessening of his glory. He retains them because he wishes to do so; and he wishes it, because these Wounds, far from attesting defeat or weakness, proclaim his irresistible power and triumph. He has conquered

[1] Zach. xiii 6. [2] St John xx 27.

death; the Wounds received in the combat are the record of his victory. He will enter heaven on the day of his Ascension, and the rays of light which beam from his Wounds will dazzle the eyes of even the angels. In like manner, as the holy Fathers tell us,[1] his martyrs who have imitated him in vanquishing death will also shine with special brightness in those parts of their bodies where they were tortured.

And is not our Risen Jesus to exercise, from his throne in heaven, that sublime mediatorship for which he assumed our human nature? Is he not to be ever disarming the anger of his Father justly irritated by our sins? Is he not to make perpetual intercession for us, and obtain for mankind the graces necessary for salvation? Divine Justice must be satisfied; and what would become of poor sinners, were it not that the Man-God, by showing the precious Wounds on his Body, stays the thunderbolts of heaven, and makes mercy preponderate over judgement?[2] O sacred Wounds! the handiwork of our sins, and now our protection! we shed bitter tears when we first beheld you on Calvary; but we now adore you as the five glories of our Emmanuel! Hail most precious Wounds! our hope and our defence!

And yet the day will come when these sacred stigmata, which are now the object of the angels' admiration, will be again shown to mankind, and many will look upon them with fear; for, as the Prophet says: *They shall look upon him whom they have pierced.*[3] These men, who, during life, heeded neither the sufferings of the Passion, nor the joys of the Resurrection, but rather despised and insulted them, will have treasured up for themselves the most terrible vengeance; for could it be that a God could be crucified, and rise again, and both to no purpose? We can understand how sinners will say, on that last day: *Fall upon us, ye mountains! and ye hills, cover us!*[4]—'hide us from the

[1] St Augustine *De Civitate Dei, Lib.* xxii, *Cap.* xxix. St Ambrose *In Lucam, Lib.* x.
[2] St James ii 13. [3] Zach. xii 12. [4] St Luke xxiii 30.

sight of these Wounds, which now dart upon us the lightnings of angry justice!'

O sacred Wounds of our Risen Jesus! be a source of mercy and joy, on that dread day, to all them that spent the Easters of their earthly pilgrimage in rising to a holy life! Happy the disciples who were privileged to gaze upon you during these forty days! and happy we, if we venerate and love you! Let us here borrow the devout words of St Bernard:[1] 'Where can I that am weak find security and rest, but in the Wounds of Jesus? The greater is *his* power to save, the surer am I in my dwelling there. The world howls at me, the body weighs me down, the devil sets snares to take me: but I fall not, for I am on the firm rock. I have sinned a grievous sin; my conscience will throw me into trouble, but not into despair, for I will remember the Wounds of my Lord. Yes, *he was wounded for our iniquities!*[2] What I have not of mine own I take to myself from the Heart of my Jesus, for it is overflowing with mercy. Neither are there wanting outlets, through which it may flow—*they have pierced his hands and feet,*[3] and with a spear they have opened his side, enabling me, through these chinks, *to suck honey out of the rock, and oil out of the hardest stone,*[4] that is, *to taste and see how sweet is the Lord.*[5] *He thought thoughts of peace,*[6] and I knew it not, for *who hath known the mind of the Lord? or who hath been his counsellor?*[7] But the nail that wounded is the key that opened to me to see the design of the Lord. I looked through the aperture, and what saw I? The nail and Wound both told me that truly *God was in Christ reconciling the world to himself.*[8] *The iron pierced his soul,*[9] and reached even to his heart, so that henceforth he cannot but know how to compassionate with me in my infirmities. The secret of his heart is revealed by the Wounds of his Body; the great mystery of mercy is revealed—*the bowels of the mercy of our God, in which the Orient from on high hath*

[1] *In Cantica*, Serm. lxi.
[2] Isa. liii 5.
[3] Ps. xxi 17.
[4] Deut. xxxii 13.
[5] Ps. xxxiii 9.
[6] Jer. xxix 11.
[7] Rom. xi 34.
[8] 2 Cor. v 19.
[9] Ps. civ 18.

visited us.[1] What, O Lord, could more clearly show me than do thy Wounds, that *thou art sweet and mild, and plenteous in mercy*?'[2]

Let us express our Paschal joy, to-day, in the words of a charming sequence of the eleventh century. We have taken it from a missal of the Abbey of Murbach:

SEQUENCE

Carmen suo dilecto
Ecclesia Christi canat,
Ob quam patrem matremque
deserens,
Deus nostra
Se vestiit natura,
Et synagogam respuit.
Christe,
Tuo sacro latere
Sacramenta manarunt illius;
Tui ligni adminiculo
Conservatur in salo sæculi.
Hanc adamans conjugem,
Clauderis Gazæ,
Sed portas offracturus,
Hanc etiam hostibus Illius
Eruiturus,
Es congressus
Tyranno Goliath,
Quem lapillo
Prosternis unico.
Ecce sub vite
Amœna, Christe,
Ludit in pace
Omnis Ecclesia tute in horto;
Resurgens, Christe,
Hortum florentis
Paradisi tuis
Obstructum
Diu, reseras,
Domine,
Rex regum.

Let the Church of Christ sing a canticle to her Beloved, who out of love for her, left father and mother, and, God as he is, clad himself with our nature, and cast off the Synagogue.

The Sacraments of thy Church, O Christ, flowed from thy sacred Side. She safely sails through this world's sea, on the wood of thy Cross.

Out of tender love for thy Spouse, thou wast shut up in Gaza; but thou didst break its gates: and, to deliver her from her enemies, thou confrontedst the tyrant Goliath, and with a single stone didst lay him low.

Behold, O Christ, the whole Church, under the shade of the pleasant Vine, enjoys peace, and safely lives in the garden. By thy Resurrection, O Lord, King of kings, thou openest the long-closed garden of thy flowery Paradise.

[1] St Luke i 78.

[2] Ps. lxxxv 5.

WEDNESDAY OF THE SECOND WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

WE are not to suppose that because the sacred Humanity of our Risen Jesus is resplendent with glory and majesty, it is therefore less accessible to mortals. His kindness and condescension are the same as before; nay, he seems to have become more affectionate than ever, and more desirous to be with the children of men. Surely we have not forgotten what happened during the joyous octave of the Pasch! His affectionate greeting to the holy Women, when on their way to the sepulchre; his appearing to Magdalen under the form of a gardener; his conversation with the two disciples of Emmaus, and the means he took to make them recognize him; his showing himself, on the Sunday evening, to the Ten, greeting them with his *Peace be to you*, allowing them to touch him, and even condescending to eat with them; his amiably bidding Thomas, on the eighth day, convince himself of the reality of the Resurrection by feeling the Wounds; his meeting his disciples at the Lake of Genesareth, blessing their fishing, and providing them with a repast on the bank —all this is proof of the tender love and intimacy wherewith our Saviour treated his creatures during the forty days after his Resurrection.

As to his visits to his blessed Mother, we shall have another occasion for speaking of them; to-day we will consider him in the midst of his disciples. So frequently is he with them, that St Luke calls it an

appearing to them for forty days.[1] The apostolic college is reduced to eleven; for the place of the traitor Judas is not to be filled up till after our Lord's Ascension, immediately before the descent of the Holy Ghost. How beautiful in their simplicity are these future messengers of the Good Tidings to mankind![2] A short while ago they were weak and hesitating in their faith; they forgot all they had seen and heard; they fled from their Master in the hour of trial. As he had foretold it to them, they were scandalized at his humiliations and death. The news of his Resurrection made little impression upon them; they even disbelieved it. And yet they found him so affectionate, so gentle in his reproaches, that they soon resumed the confidence and intimacy they had had with him during his mortal life. Peter, who had been the most unfaithful, as well as the most presumptuous, of all, has now regained his position of the most honoured of the Apostles, and, in a few days hence, is to receive a special proof of Jesus' having forgotten his past disloyalty. He and his fellow Apostles can think of nothing now but Jesus. When he is with them they feast on the beauty and glory of his appearance. His words are dearer to them than ever, for they understand them better, now that they have been enlightened by the mysteries of the Passion and Resurrection. They eagerly listen to all that he says, and he says more than formerly, because he is so soon to leave them. They know that the day will soon come when they will no longer be able to hear his voice; they, therefore, treasure up his words as though they were his last will, and how could they better fit themselves for the mission he has entrusted to them? It is true they do not, as yet, fully enter into all the mysteries they are to preach to the world—they could not even remember so many sublime things—but Jesus tells them that he will soon send upon them the Holy Ghost, who will not only give them courage, but will also bless them with spiritual understanding,

[1] Acts i 3. [2] Isa. lii 7.

and will enable them to remember all that he, Jesus, has taught them.[1]

Nor must we forget the holy women, those faithful companions of Jesus, who followed him up to Calvary, and were the first to be rewarded with the joys of the Resurrection. Their divine Master could not overlook them now: he praises their devotedness, he encourages them; he takes every opportunity of repaying them. Heretofore, as the Gospel tells us,[2] they provided him with food; now that he needs no earthly nourishment he feasts them with his dear presence; they see him, they hear his words; the very thought that he is soon to be taken from them makes these happy days doubly precious to them. They are the venerable mothers of the Christian people; they are our illustrious ancestors in the Faith; and on the day of the descent of the Holy Ghost, we shall find them with the Apostles in the Cenacle receiving the Tongues of Fire. Woman is to be represented on that glorious occasion, when the *Church* is to be made manifest before the world; the women of Calvary and the sepulchre are chosen for this office, and right well do they deserve to share in the bright joys of Pentecost.

Let us recite the following sequence in honour of our dear Jesus, who passes these forty days with his Apostles and the holy women. It was composed by Adam of St Victor:

SEQUENCE

Ecce dies celebris !
Lux succedit tenebris,
Morti resurrectio;
Lætis cedant tristia,
Cum sit major gloria
Quam prima confusio;
Umbram fugat veritas,
Vetustatem novitas,
Luctum consolatio.
Pascha novum colite;
Quod præit in capite,

Lo, the great day is come !
Light follows darkness, and resurrection death. Sorrow gives place to joy, for our glory is greater than was our former shame. Truth dispels the shadow; the new what was old; and consolation mourning.

Celebrate the new Pasch !
Let the members hope to have

[1] St John xiv 26.

[2] St Matt. xxvii 55.

Membra sperent singula.
Pascha novum Christus est,
Qui pro nobis passus est,
Agnus, sine macula.
Hosti qui nos circuit
Prædam Christus eruit.
Quod Samson præcinuit,
Dum leonem lacerat.
David, fortis viribus,
A leonis unguibus
Et ab ursi faucibus
Gregem patris liberat.
Quod in morte plures stravit
Samson, Christum figuravit,
Cujus mors victoria.
Samson dictus *Sol eorum :*
Christus lux est electorum
Quos illustrat gratia.
Jam de crucis sacro vecte,
Botrus fluit in dilectæ
Penetral Ecclesiæ.
Jam, calcato torculari,
Musto gaudent debriari
Gentium primitiæ.

what now their Head enjoys. Our new Pasch is Christ—the spotless Lamb that was slain for us.

Christ has taken the prey from the enemy that surrounded us. It is the victory prefigured by Samson, when he tore the lion to pieces; and by the powerful David, when he rescued his father's flock from the lion's grasp and the bear's jaw.

When Samson killed his enemies by his own death, he was a type of Christ, whose death was a victory. Samson signifies *their Sun:* so is Christ the Light of his elect, for he makes his grace shine upon them.

Under the holy beam of the Cross, the vine-stream flows into the store-house of the beloved Church. The wine-press is trodden, and the first-fruits of the Gentiles drink their fill and are glad.

Saccus scissus et pertusus.
In regales transit usus:
Saccus fit soccus gratiæ,
Caro victrix miseriæ.

The garment that was rent and torn is made a robe for kings: that garment is the Flesh that triumphed over suffering, and became an ornament of grace.

Quia regem peremerunt,
Dei regnum perdiderunt;
Sed non deletur penitus
Caïn, in signum positus.

The Jews forfeited God's kingdom, because they put the King to death; they are not utterly destroyed, for, like Cain, they are set as a sign.

Reprobatus et abjectus,
Lapis iste nunc electus,
In trophæum stat erectus
Et in caput anguli.
Culpam delens, non naturam,
Novam creat creaturam,
Tenens in se ligaturam
Utriusque populi.
Capiti gloria,
Membrisque concordia !
Amen.

The Stone that they rejected and despised is now the chosen one, set up as a trophy, and made the chief corner-stone. Taking away sin, but not our nature, he creates us new creatures; he unites in himself the two peoples (*Jew and Gentile*).

Be glory to our head ! and to the members peace !
Amen.

THURSDAY OF THE SECOND WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THE Apostles and holy women are not the only ones to enjoy the presence of our Risen Jesus: a countless people of the just made perfect claim and have the happiness of seeing and reverencing the sacred humanity of their beloved King. The magnificence of the Resurrection has caused us somewhat to forget those venerable captives of Limbo, with whom the soul of our Redeemer spent the hours that elapsed between his Death and Resurrection. They were the friends of God, and were awaiting *in Abraham's bosom* (as the Scripture expresses it) the dawning of light eternal. From the hour of None (three o'clock) of the great Friday till the daybreak of Sunday, the soul of our Emmanuel abode with these holy prisoners, who were thus put in possession of infinite happiness. But when the hour of his triumph came, how was the Conqueror of Death to leave behind him these souls whom he had enfranchised by his Death and Resurrection? At the moment fixed by the eternal decree, Jesus' Soul passes from Limbo to the sepulchre, and is reunited to his Body; but he is accompanied by a jubilant choir of other souls—the souls of the long-imprisoned Saints.

On the day of the Ascension, they will form his court, and rise together with him; but Heaven's gate is not yet open, and they must needs wait for these forty days to pass, during which our Redeemer will organize his Church. They are invisible to the eyes of men, but they dwell in the space above this lowly earth, where

once they passed their days, and merited an eternal recompense. Adam again sees the land which he had tilled in the sweat of his brow; Abel is in admiration at the power of the divine Blood, which has sued for mercy, whereas *his* prayed but for vengeance;[1] Noe looks upon this globe, and finds it covered with an immense multitude of men, all of whom are descendants of his three sons; Abraham, the father of believers, Isaac also, and Jacob, hail the happy moment when is to be fulfilled the promise which was made to them, that all generations should be blessed in him who was to be born of their race; Moses recognizes his people, in whose midst the Messias (whom he had announced,[2] and who is greater than he),[3] has found so few followers and so many enemies; Job, who represents the elect among the Gentiles, is filled with joy at seeing *his Redeemer living*,[4] in whom he had hoped in all his trials; David, fired with holy enthusiasm, is preparing canticles for heaven, grander far than those he has left *us*, to be sung in praise of the Incarnate God, who has espoused our human nature; Isaias and the other Prophets behold the literal fulfilment of all they had foretold; in a word, this countless army of saints, formed from the elect of all times and countries, is grieved at finding the earth a slave to the worship of false gods; they beseech our Lord, with all the earnestness of prayer, that he would hasten the time for the preaching of the Gospel, which is to rouse from their sleep them that are seated in the shadow of death.

As the elect, when they rise from their graves on the last day, will ascend through *the air to meet Christ*[5] *as eagles who gather together wheresoever the body may be*;[6] so now these holy souls cluster around their divine Deliverer. He is their attraction; seeing him, speaking with him, is truly a heaven on earth to them. Jesus indulges these *Blessed of his Father*, who are soon to *possess the Kingdom prepared for them from the founda-*

[1] Heb. xii 24. [2] St John i 45. [3] Heb. iii 3.
[4] Job xix 25. [5] 1 Thess. iv 16. [6] St Matt. xxiv 28.

tion of the world;[1] he allows them to follow and accompany him; and thus does he pass the days which are to be spent before that glorious one of his triumphant Ascension.

What must not have been the happiness of the *faithful* and chaste Joseph in being thus near his adopted Son—his Creator? with what affection must he not have looked upon his virginal Spouse, who has been made, at the foot of the Cross, the Mother of men! Who could describe the delight wherewith Anne and Joachim gaze upon their daughter, the august Mother whom *all generations* shall call 'blessed'?[2] And John, the Precursor—how must he not have exulted at seeing her, at whose voice he was sanctified in his Mother's womb, and who has given to the world the Lamb that taketh all sin away! How affectionately must not these ransomed souls have looked upon the Apostles, those future conquerors of the world, who are now being prepared for the combat by their divine Master! It is through them that the earth once brought to the knowledge of the true God will be ever sending up elect ones to heaven until time shall give place to eternity.

Let us to-day honour these hidden but august witnesses of what God's mercy is preparing for the world's salvation. We shall soon see them ascending to heaven, of which they will take possession in the name of mankind, that has been redeemed by Christ. Let us not forget how, on their way from Limbo to Heaven, they rested with Jesus for forty days on this earth of ours, where they themselves had once lived and merited an eternal crown. Their visit brought a blessing with it; and their departure was the signal for us to follow them—it opened the way to the blissful home, which is one day to be ours!

The following sequence, taken from the Cluny Missal of 1523, is appropriate to the reflections we have just been making:

[1] St Matt. xxv 34. [2] St Luke i 48.

SEQUENCE

Prome casta
Concio cantica,
Organa subnectens
Hypodorica.

Sing the mourning hymns, O holy choir, mourning, but full of hope.

Regi claustra
Deo tartarea
Rumpenti, decanta
Nunc symphonia.

Sing now thy canticles to the divine King, who has broken down the gates of hell.

Morte qui victa
Resurgens, gaudia
Mundo gestat colenda.

He conquers death, and rising from the tomb, brings festive joy to the world.

Hanc insolita
Mirantes perdita
Cocyti confinia,

The cursed regions of hell wonder at the strange event.

Spectant fortia
Intrante illo
Vita beata.

They gaze on him who enters; he is Eternal Life, and they see his power.

Terrore perculsa,
Tremescit dæmonum
Plebs valida.

The mighty host of demons tremble with fear,

Dant suspiria
Fletuum alta:
Repagula
Quis sic audax fregerit,
Mirantur nunc fortia.

And howl and weep, asking each other, who this may be that dares to break the massive bolts.

Sic ad supera
Redit cum turma
Gloriosa,
Et timida
Refovet discipulorum corda.

'Tis thus our Lord returns to earth, surrounded by a glorious troop; and hastens to console the timid hearts of his disciples.

Præcelsa
Hujus trophæa
Admirantes,
Flagitamus nunc
Voce decliva.

Let us who celebrate his noble victory, beseech him in humble prayer,

Virginum inter agmina,
Mereamur pretiosa
Colere ut pascha:

That we may be found worthy to celebrate the great Pasch, in the choir of Virgins.

Galilæa
In qua sacrata
Præ fulgore contueri
Lucis exordia.

And in that Galilee above, sanctified by light, to see the Source of Light. Amen.

Alleluia.

FRIDAY OF THE SECOND WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

LET us to-day turn to another subject. Let us think of that unfortunate Jerusalem, which, a few days since, re-echoed with the blasphemous cry: *Away with him! Away with him! Crucify him!* Is the city impressed by the great events that have taken place in her midst? Is the report still afloat of the sepulchre's being found empty? Have Jesus' enemies succeeded in tranquillizing the public mind by their lying scheme? They have summoned the soldiers who were set to guard the tomb, and have bribed them to say that they neglected their duty, that they fell asleep, and that the disciples came in the meanwhile, and stole away their Master's corpse. As to the punishment due to this infraction of military discipline, the soldiers are told that they need be under no apprehension, inasmuch as they are assured that every excuse shall be made to the governor in case of need.[1]

Such is the final effort made by the Synagogue to make the world forget the name of Jesus of Nazareth! She would convince men that he was a mere contemptible impostor, who deserved his ignominious death, and will now be execrated for the posthumous attempt at a Resurrection! And yet, in a few years hence, the name of Jesus will be known and loved far beyond the walls of Jerusalem or the territory of Judea—it will be held in blessing in the furthermost parts of the earth. Let a hundred years pass, and the adorers of this Jesus will

[1] St. Matt. xxviii 12-14.

be found in every country. After three centuries paganism will own itself beaten; the idols will roll in the dust; the majesty of the Cæsars will humble itself before the Cross. And thou, O blind and obstinate Jew! wilt have it that he whom thou didst blaspheme and crucify is not risen, although he be now the King of the earth—the loved Monarch of a boundless empire! Read thy heaven-given prophecies, which thou hast handed down to us. Do they not tell thee that the Messias is to be despised—*reputed with the wicked*,[1] and treated as one of them? But do they not likewise tell thee that *his sepulchre shall be glorious?*[2] With all other men the grave puts an end to their name and their glory; whereas with Jesus his sepulchre is the trophy of his victory; we proclaim him to be the Messias, the King of ages, the Son of God, because by his own death he conquered death.

But Jerusalem is carnal-minded; and the humble Nazarene has not flattered her pride. His miracles were undeniable; the wisdom and authority of his words surpassed everything that had ever been heard; his goodness and compassion even exceed the miseries he is come to allay—but Israel has seen nothing, heard nothing, understood nothing; and now he remembers nothing. Alas! his fate is sealed, and it is himself that has sealed it. Five centuries before this, Daniel had thus prophesied: *The people that shall deny him (Christ) shall not be his.*[3] Let them, therefore, that would escape the most terrible chastisement ever sent upon man, lose no time in recognizing the risen Jesus as the Messias.

A heavy atmosphere broods over the deicide city. Her people have said: *Let his Blood be upon us and upon our children!*—so indeed it is: it hangs like a storm-cloud of vengeance over Jerusalem, and, forty years hence, will send forth its thunderbolts of slaughter, fire, destruction, and a *desolation which shall continue even to the end.*[4] Impostors will rise up, giving them-

[1] Isa. liii 12. [2] *Ibid.* xi 10. [3] Dan. ix 26. [4] *Ibid.* ix 27.

selves out as the Messias. Jerusalem knows that the time for the fulfilment of the prophecies is come; and hence the credulity of her people in siding with these pretenders. Seditions are the consequence of this fanaticism. At length Rome is obliged to interfere. She sends her legions; and having drowned the rebellion with a deluge of blood, she banishes Israel from his country, making him a Cain-like wanderer on the face of the earth.

Why do not these unhappy Jews acknowledge, as the Messias, this Jesus whom they have crucified? Why still expect a fulfilment which has been so evidently accomplished? Why pass by, with sullen unrepentance, this empty sepulchre which is ever protesting against them? Have they not clamoured for the shedding of innocent Blood? They have but to confess this crime—this fruit of their pride—and they will be pardoned. But if they persist in defending what they have done, there is no hope for them—their chastisement will be blindness of heart, they will walk on in darkness even to the abyss, and hell will be their eternity. Bethphage and Mount Olivet are still echoing with the cry of *Hosanna to the Son of David!* O Israel! thou hast yet time! repeat this acclamation of thy loyalty! The hours are passing swiftly by; the solemnity of Pentecost will soon be upon us. On that day the law of the Son of David is to be promulgated, and the law of Moses will be abrogated, for its work is done and its figures are turned into realities. On that day thou wilt feel *two peoples within thy womb:*[1] one, weak in number, but destined to conquer all nations by leading them to the true God, will humbly and lovingly acknowledge for their King this Crucified and Risen Son of David; the other, proud and haughty, will obstinately blaspheme its Messias, and will become, by its ingratitude, the type of voluntary hardness of heart. It denies, even to this day, the Resurrection of its victim; but the chastisement which is to lie upon it to the end of

[1] Gen. xxv 23.

time proves that he who punishes is God—the God of truth, whose anathemas are infallible.

Let us honour the Resurrection of our divine Messias by offering him this Easter sequence of the ancient Missal of St Gall.

SEQUENCE

Magnificet confessio
Atque pulchritudo
Magni regis novam
In cruce victoriam,
In qua triumphatus
Est mortis principatus,
Qua evacuatum
Est peccati veteris
Chirographum,
Qua paschalis Agni
Immolatur victima
Pro ovili,
Qua torcular calcat
De Edom qui venerat,
Et de Bosra.
Cujus antidotum
Serpentini vulneris
Sanat morsum.
Per crucem Deo
Reconciliatur mundus:
Per lignum nunc redemptus,
Per lignum in Adam venditus.
Per crucem astris
Sociatur matutinis,
Factura novissima,
Restaurans cœli dispendia.
Crux vitæ lignum,
Vitam mundi portans
Atque pretium,
Tu vectis es botri
Nati in vineis
Engaddi.
Christus pax nostra
Inimicitias solvens
Iis qui erant prope
Dans pacem,
Et his qui a longe.
O virtus crucis,
Mundum attrahis,

Let our most beautiful praise magnify
The new victory of the great King on the Cross.
On the Cross was conquered the empire of death;
On the Cross was made void the handwriting of the sin that was of old;
On the Cross was sacrificed the Paschal Lamb for the flock;

On the Cross was the wine-press trodden by him that came from Edom and Bosra.
It is the antidote that cures the sting of the serpent's wound.

By the Cross is the world brought back into God's favour; it was, in Adam, sold by a tree, and by a tree is now redeemed.
By the Cross, the last made of creatures is associated with the morning stars, and repairs heaven's losses.
O Cross! thou Tree of Life, that bearest the Life and Ransom of the world—thou art the staff, bearing upon thee the cluster of grapes from the vineyards of Engaddi.
Christ is our peace, who taketh enmities away, and giveth peace to them that are afar off, and to them that are nigh.

O mighty Cross! thou drawest the whole world to thyself, and,

Amplexando tuis
Hinc inde brachiis.
O excelsa crux,
Ima perforans,
Vinctos, quos absolvis,
Ad summa erigis.
Christus carnis templum
Hac dierum summa constructum,
Quam tetragrammaton
Adam græce colligit,
In te dissolvendum obtulit
Sed, ut mundum
Salvet quadrifidum,
Reædificat post triduum.

Agne Patris summi,
Cruce tollens crimina mundi,
Da, ut in augmento
Charitatis, fidei, spei,
Crucis sacrosanctæ valeamus,
Cum sanctis omnibus,
Dimensiones comprehendere,

Et proximis condolentes,
Carnem macerantes,
Crucis almæ bajulos
Tua trahas post vestigia.

Quo hic tuti et indemnes,
Ibi ad tribunal, judex, tuum
Simus sanctæ
Crucis per signaculum,

Annuntiantes in gentibus,
Quia regnavit a ligno Deus.
Amen.

with thy two arms, embracest all mankind.

O lofty Cross! thou penetratest into the depths below, and raisest to heaven the captives thou loosest.

On thee, Christ offered the Temple of his Flesh — which had been built in the number of days expressed by the four Greek letters composing Adam's name—he offered it that it might be destroyed; but he raised it up again in three days, that he might save the four quarters of the world.

O Lamb of the Sovereign Father! that by the Cross takest away the sins of the world! grant, that by our growth in faith, hope, and charity, we may be able to comprehend, with all the Saints, the measure of the Holy Cross;

That having compassion on our neighbours, and mortifying our flesh, we may carry the dear Cross, and be drawn by thee to walk in thy footsteps.

Thus safe and protected in this life, grant, O divine Judge, that, by the sign of the holy Cross, we may be so, when standing before thy tribunal,

And may proclaim aloud to all nations, 'That the Lord hath reigned from the Wood.' Amen.

SATURDAY OF THE SECOND WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THIS being Saturday, let us once more think of Mary, and of the joy she feels at the Resurrection of her Son. She had been his companion in his sufferings; there was not one that she had not endured, and suffered as far as a mere creature *could* suffer: so, too, there is not a single glory or gladness of the Resurrection in which she is not now made to participate. It was meet that she, to whom God had granted the grace and merit of sharing in the work of the Redemption, should take her part in the prerogatives which belong to her Jesus, now that he is risen. Her soul is raised to a higher state of perfection; grace loads her with new favours; her actions and sentiments become more than ever heavenly.

She was the first to receive a visit from Jesus after his Resurrection—the first, consequently, to receive from him his own new life. Can we be astonished at her receiving it when we remember that every Christian, who, being purified by his having compassionated with Jesus in his Passion, unites himself afterwards with holy Church, in the sublime mystery of the Pasch, becomes a sharer in the life of his risen Lord? This transformation, which in us is weak, and often, alas! of short duration, was perfect in Mary, for her high vocation and her incomparable fidelity deserved that it should be so; of her, then, far more truly than of us, it may be said that she was indeed *risen* in her Jesus.

The thought of these forty days, during which Mary

still possesses her divine Son on this earth, reminds us of those other forty of Bethlehem, when we paid our affectionate homage to the young Virgin-Mother who fed her divine Babe at her breast; we heard the angels singing their *Gloria*, we saw the shepherds and the Magi; all was exquisite sweetness. What mainly impressed us then was the humility of our Emmanuel; we recognized him as the Lamb that had come to take away the sins of the world; there was nothing that betokened the *Mighty God*. What changes have happened since that dear time! What sorrows have pierced Mary's heart before her reaching this blissful season of Paschal joy! The *sword* foretold by Simeon is now, indeed, sheathed, yea, broken for ever, but oh! how sharp and cruel have been its thrusts! Well may Mary now say with the Psalmist: *According to the multitude of my sorrows in my heart, thy comforts, O Lord, have given joy to my soul!*[1] The Lamb, the gentle little Lamb, has become the Lion of the tribe of Juda; and Mary, the Mother of the Babe of Bethlehem, is equally the Mother of the glorious Conqueror.

With what delight does he not show the glories of his victories to his Mother! His work is done, and now he is the beautiful crowned King of Ages; yes, this is he whom she held for nine months within her womb, whom she fed at her breast, and who, for all eternity, will honour her as his Mother. He honours her during these last forty days on earth with every possible mark of affection; he satisfies her maternal love by frequently visiting her. How admirable must not these interviews be between such a Son and Mother! How delightedly must not Mary look upon her Jesus now? the same dear one, it is true, but oh! so changed from what he was a few days ago! That face, so familiar to Mary, beams with a light which is new even to *her*. The Wounds that remain in his hands, feet, and side, dart forth a brightness which effaces every recollection of sadness. But how shall we speak of the joy wherewith

[1] Ps. xciii 19.

Jesus gazes upon Mary, his Immaculate Mother—his companion in the work of man's salvation—the creature who is more perfect and more worthy of love than all other creatures put together? Who could describe the conversations of such a Son with such a Mother, during these days preceding his Ascension, when another long separation is to follow? Eternity will tell us what they were; but, even now, if we love the Son and the Mother, we can imagine some little of what passed between them. Jesus would offer to Mary some compensation for the prolongation of her stay on earth, which is required of her by her ministry as Mother of men; more privileged than was heretofore Martha's sister, she hears his every word, and feeds on its sweetness in an ecstasy of love. O happy hours, to be followed by long years of absence, flow slowly by! Give this blessed Mother time to satiate her love with the sight and caresses of this dearest and most beautiful of the sons of men! O Mary! by these hours of joy which repaid thee for those long bitter ones of thy Jesus' Passion, pray to him for us, that he permit us to feel and relish his presence in our hearts during this our exile, wherein *we are absent from him*.[1] Thus shall we persevere in our devoted service until the arrival of that blissful moment when we are to be united with him in heaven, never again to be separated from him.

Let us offer to the blessed Mother this beautiful sequence, wherewith the Churches of Germany used formerly to celebrate her Seven Joys, of which the Resurrection was one of the grandest.

SEQUENCE

Virgo templum Trinitatis,
Deus summæ bonitatis
Et misericordiæ,
Qui tuæ humilitatis
Et dulcorem suavitatis
Vidit et fragrantiæ,

O Virgin! Temple of the Trinity! the God of all goodness and mercy, being pleased with the loveliness of thy humility, meekness, and purity, is announced as having to be born of

[1] 2 Cor. v 6.

De te nasci nuntiatur,
Cum per angelum mandatur
Tibi salus gratiæ;
Modum quæris, demonstratur,
Dum consentis, incarnatur
Confestim rex gloriæ.

thee. The message is brought thee by the angel who hails thee full of grace. Thou askest *how?* and thou art told. Thou consentest: and the King of glory instantly becomes incarnate in thy womb.

Per hoc gaudium precamur,
Ut hunc regem mereamur
Habere propitium,
Et ab eo protegamur,
Protecti recipiamur
In terra viventium.

We beseech thee by this Joy, that we may deserve to receive mercy from this King, be protected by him, and, thus protected, be admitted into the land of the living.

De secundo gratularis,
Quod tu solem stella paris,
Velut luna radium;
Pariendo non gravaris,
Virgo manes, non mutaris
Propter puerperium.
Sicut flos propter odorem
Suum non perdit decorem,
Cum odor emittitur;
Sic nec propter creatorem
Virginitatis candorem
Tu perdis, cum nascitur.

Thy second Joy is that thou, the Star, givest birth to the Sun, as the Moon emits its ray. This birth injures thee not; thou remainest a Virgin as before. As a flower loses not its beauty by sending forth its fragrance; so neither losest thou the bloom of thy Virginity by giving birth to thy Creator.

O Maria, Mater pia,
Esto nobis recta via
Apud tuum filium,
Atque pro tua gratia
Repelle nostra vitia
Per secundum gaudium.

O Mary, kind Mother! be to us the way that leads to thy Son; and, by thy second Joy, graciously intercede for us, that we be converted from our sins.

De tertio gratulari
Stella monet, quam morari
Vides super filio
Cum a magis adorari
Ipsum cernis et ditari
Munere tam vario.
Stella monet unitatem
Tresque reges trinitatem
In dicto sacrificio;
Aurum mentis puritatem,
Myrrha carnis castitatem,
Thus est adoratio.

A star tells thee of thy third Joy. Thou seest a star resting over thy Child, the Magi adoring him, and offering their varied gifts. The star expresses Unity; three Kings, Trinity; the gold signifies purity of soul; the myrrh, chastity of body; the incense, adoration.

O Maria, stella mundi,
A peccatis simus mundi
Per te, Virgo Maria,
Et virtutibus fœcundi,
Læti tecum et jocundi,
Lætemur in patria.

O Mary, Star of the Sea! pray for us, that we may be cleansed from our sins, enriched with virtue, and united with thee in the happiness and bliss of the heavenly Country.

Quartum, Virgo, tibi datur,
Cum a morte suscitatur
Christus die tertia.
Per hoc fides roboratur,
Spes redit et mors fugatur
Per te, plena gratia;
Hostis victus captivatur
Amissa potentia;
Homo captus liberatur,
Et ab humo sublevatur
Sursum ad cœlestia.

The fourth Joy, O holy Virgin! was given thee, when Jesus rose from the tomb, on the third day. By this Mystery, faith is strengthened, hope restored, and death put to flight; and thou, O full of grace, hadst thy share in effecting these wonders. The enemy is conquered: he is imprisoned, and loses his power. Man, who had been made captive, is set free, and raised from earth to heaven above.

Ergo mater creatoris,
Funde preces cunctis horis,
Ut per istud gaudium,
Post cursum hujus laboris,
Beatis jungamur choris
Supernorum civium.
Quintum, Virgo, recepisti,
Ascendentem dum vidisti
Filium in gloria.
Tunc aperte cognovisti
Quod tu mater exstitisti,
Cujus eras filia.
In ascensu demonstratur
Via, per quam ascendatur
Ad cœli palatia;
Ergo surgat et sequatur
Istam viam, qui moratur
In mundi miseria.

Do thou, therefore, O Mother of our Creator! pray hourly for us, that, by this Joy, we may be associated with the choirs of the heavenly citizens, after this life's labours are over.

Thou didst receive thy fifth Joy, O Mary! when thou wast present at thy Son's Ascension into heaven. Then didst thou clearly know that he whose Mother thou wast was thy Creator. His Ascension shows us the path whereby we are to ascend to heaven. Let us then, who dwell in this miserable world, arise, and follow this path.

Per hoc gaudium rogamus,
Ne subjici valeamus
Dæmonis imperio;
Sed ad cœlos ascendamus,
Ubi semper gaudeamus,
Tecum et cum filio.
Sextum gaudium ostendit,
De supernis qui descendit
In linguis Paraclitus,
Dum confirmat et defendit,
Replet, mundat et accendit
Apostolos penitus,
Ignis in linguis est datus,
Ut per ignem sit sanatus
Homo linguis perditus,
Et per ignem emendatus
Qui fuerat maculatus
Per peccatum primitus.

We beseech thee, by this Joy, to pray that we may never be made subject to Satan's power; but that we ascend to heaven, where, with thee and thy Son, we may rejoice for all eternity.

The sixth Joy was when the Holy Ghost descended, in the form of fiery tongues, from heaven, strengthening, defending, filling, cleansing, and inflaming the Apostles. The fire was given in tongues, that man, who owed his perdition to a tongue, might be saved by such fire; and that he who, at the beginning, had been defiled by sin, might by fire be purified.

Per hoc gaudium beatum,
Ora, Virgo, tuum natum,
Ut in hoc exilio
Nostrum deleat reatum,
Ne sit in nobis peccatum
In magno judicio.
Ad septimum invitavit,
Cum de mundo te vocavit
Christus ad cœlestia,
Super thronos exaltavit,
Exaltatam honoravit
Speciali gratia.
Sic honor tibi præstatur,
Qui nemini reservatur
In cœlesti curia;
Nec virtutibus ditatur,
Nisi cui per te datur
Virtutum custodia.
Virgo, mater pietatis,
Sentiamus bonitatis
Tuæ beneficia;
Et nos serves a peccatis,
Et perducas cum beatis
Ad æterna gaudia.
O Maria tota munda,
A peccatis nos emunda
Per hæc septem gaudia;
Et fœcunda nos fœcunda,
Et duc tecum ad jocunda
Paradisi gaudia.
Amen.

We pray thee, O Virgin! by this holy Joy, intercede for us to thy Son, that he pardon us our sins, now in this our exile, lest there be found guilt upon us at the great judgement.

Jesus invited thee to the seventh Joy, when he called thee out of this world to heaven, placed thee on thy throne, and honoured thee with special favours. Thus is honour given to thee, such as none of the blessed in heaven enjoy; nor can any mortal attain to the perfection of virtue, unless by thine intercession he receive the safeguard of virtue.

O Virgin Mother of Mercy! give us to feel the proofs of thy loving intercession, which will preserve us from sin, and lead us to eternal joys, in the company of the Blessed.

O Virgin most pure! we beseech thee, by these thy Seven Joys, pray that we may be purified from our sins; and, being made fruitful in good works, lead us, O fruitful Mother, to the blissful joys of heaven. Amen.

SECOND SUNDAY AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THIS Sunday goes under the name of *Good Shepherd Sunday*, because in the Mass there is read the Gospel of St John, wherein our Lord calls himself by this name. How very appropriate is this passage of this Gospel to the present season, when our divine Master began his work of establishing and consolidating the Church, by giving it the pastor, or shepherd, who was to govern it to the end of time!

In accordance with the eternal decree, the Man-God, on the fortieth day after his Resurrection, is to withdraw his visible presence from the world. He is not to be again seen upon the earth till the last day, when he will come again to judge the living and the dead. And yet he could never abandon mankind, for which he offered himself on the Cross, and delivered from death and hell by rising triumphantly from the grave. He will continue to be its Head after his Ascension into heaven: but what shall we have on earth to supply his place? We shall have the Church. It is to the Church that he will leave all his own authority to rule us; it is into the hands of the Church that he will entrust all the truths he has taught; it is the Church that he will make the dispenser of all those means of salvation which he has destined for the world.

This Church is a society, unto which all mankind is invited. It is composed of two classes of members; the governing and the governed; the teaching and the taught; the sanctifying and the sanctified. This society is the Spouse of Christ; it is by her that he produces

his elect. She is the one only Mother of the elect; out of her bosom there is no salvation.

But how is this society to subsist? how is it to persevere through the long ages of time, even to the last day? who is to give it unity and adhesion of its parts? what is to be the visible link between its members—the palpable sign of its being the true Spouse of Christ, in the event of other societies rising up and disputing her titles? If Jesus himself could have remained with us we should have had nothing to fear, for where *he* is, there also are truth and life; but, as he says, *he is going*, and we may not as yet follow him. Give ear, then, and learn what is the primary quality of the true Spouse of Christ.

Jesus was one day, previous to his Passion, in the country of Cesarea Philippi; his Apostles were standing around him, and he began questioning them about what they thought of him. One of them, Simon the son of John or Jonas, and brother to Andrew, answered in the name of all, and said: *Thou art Christ, the Son of the living God!*[1] Jesus expressed his pleasure at receiving Simon's testimony, which was not the result of any human knowledge, but the expression of a divine revelation there and then granted to him; and he immediately told this Apostle that from that time forward he was to be, not *Simon*, but *Peter* (which means a rock). Christ had been spoken of by the prophets under the name of a *Rock*, or *Stone*;[2] by thus solemnly conferring upon his disciple a title so characteristically that of the Messias, Jesus would give us to understand that Simon was to have something in common with himself which the other Apostles were not to have. After saying to him: '*Thou art Peter* (that is, *thou art the rock*), he added: '*And upon this rock I will build my Church.*'[3]

Let us weigh the force of these words of the Son of God: *I will build my Church.* He has, then, a project in view—he intends to *build a Church.* It is not now

[1] St Matt. xvi 16. [2] Isa. xxviii 16. [3] St Matt. xvi 18.

that he will build it, but at some future period; but one thing we already know as a certainty—it is that this Church will be built on Peter. Peter will be its foundation; and whosoever is not on that foundation will not belong to the Church. Let us again give ear to the text: *And the gates of hell shall not prevail against my Church.* In scriptural language *gates* signify *powers*: the Church of Christ, therefore, is to be proof against all the efforts of hell. And why? Because the foundation which Jesus is to give to it shall be one that no power can shake. The Son of God continues: *And I will give to thee the keys of the kingdom of heaven.* In the language of the Jews, *keys* signify the power of governing; and in the Gospel Parables the *kingdom of heaven* is the Church built by Christ. By saying to Peter (which is henceforth to be Simon's name), *I will give to thee the keys of the kingdom of heaven,* Jesus implied this: 'I will make thee the King of my Church, of which thou art to be the foundation!' Nothing could be clearer. But let us remember that all these magnificent promises regard the future.[1]

That future has now become the present. We are now come to the last days of Jesus' visible presence here below. The time is come for him to make good his promise, and found the kingdom of God—that Church which he was to build upon the earth. The Apostles, in obedience to the order sent them by the angels, are come into Galilee. Our Lord appears to them on the shore of the lake of Tiberias: after providing them with a mysterious repast, and whilst they are all attentive to his words, he suddenly addresses himself to Peter: *Simon, son of John, lovest thou me?*[2] Observe, he does not call him *Peter*; he, as it were, goes back to the day when he said to him: *Simon, son of Jonas, thou art Peter*; he would have his disciples note the connection between the promise and its actual fulfilment. Peter, with his usual eagerness, answers his Master's question: *Yea, Lord, thou knowest that I love thee.* Jesus

[1] St Matt. xvi. [2] St John xxi 15.

resumes, with a tone of authority: *Feed my lambs!* Then repeating the question, he says: *Simon, son of John, lovest thou me?* Peter is surprised at his Master's urging such an inquiry; still he answers with the same simplicity as before: *Yea, Lord, thou knowest that I love thee:* and as soon as he has given answer, Jesus repeats the words of investiture: *Feed my lambs!*

The disciples respectfully listen to this dialogue; they see plainly that, here again, Peter is made an object of Jesus' partiality, and is receiving something which they themselves are not to receive. They remember what happened at Cesarea Philippi, and how, ever since that day, Peter has been treated by their Master with especial honour. And yet there is another privilege or office to be added to this of *feeding the lambs*. A third time, then, Jesus says to Peter: *Simon, son of John, lovest thou me?* This is too much for the Apostle. These three questionings of his love bring to his mind the three denials he had so sinfully made to the servant girl of Caiphas. He feels the allusion to his recent infidelity; and this third time, his answer implies a prayer for forgiveness; his reply bespeaks humility rather than assurance: *Lord!* says he, *thou knowest all things! Thou knowest that I love thee!* Then, making Peter's authority complete, Jesus pronounces these imposing words: *Feed my sheep!*[1]

Here, then, we have Peter made *shepherd* by him who says of himself: *I am the good Shepherd*. Firstly, our Lord gives his Apostle, twice over, the care of his *lambs;* this does not make him the complete shepherd: but when he bids him feed his *sheep* too, the whole flock is subjected to his authority. Now, therefore, let the Church show herself, let her take her stand, let her spread herself through the length and breadth of the nations; Simon, the son of John, is proclaimed its visible head. Is the Church a building? he is the foundation-stone, the *Petra*, the rock. Is she

[1] St John xxi 17.

a kingdom ? he holds the *keys*, that is, the sceptre. Is she a fold ? he is the *shepherd*.

Yes, this Church, which Jesus is now organizing, which is to be proclaimed to the world on the day of Pentecost, is to be a *fold*. The Word, the Second Person of the blessed Trinity, is come down from heaven, that he may *gather together in one the children of God that were dispersed*;[1] and the time is at hand when there *shall be but one fold and one shepherd*.[2] O Jesus ! our divine Shepherd ! we bless thee, we give thee thanks. It is by thee that the Church thou art now founding subsists and lives through every age, congregating and saving all that put themselves under her guidance. Her authority, her strength, her unity, all come from thee, her infinitely powerful and merciful shepherd ! We likewise bless and thank thee that thou hast secured this authority, this strength, this unity, by giving us Peter as thy Vicar, Peter our shepherd in and by thee, Peter to whom all, both sheep and lambs, owe obedience, Peter in whom thou, our divine Head, wilt be for ever visible, even to the end of the world !

In the Greek Church, the second Sunday after Easter, which we call *Good Shepherd Sunday*, goes under the appellation of the *Sunday of the holy Myrophoræ*, that is *Perfume-Bearers*. The Office celebrates the devotion of the holy women who brought their perfumes to the sepulchre, that they might embalm the Body of Christ. Joseph of Arimathea is also commemorated in the Greek Liturgy of this week.

The Roman Church reads the Acts of the Apostles in her Matins, from last Monday to the third Sunday after Easter exclusively.

MASS

The Introit takes a tone of triumph. It celebrates in the words of the Royal Psalmist *the mercy of the Lord*, which by the foundation of the Church has filled the

[1] St John xi 52. [2] *Ibid.* x 16.

whole earth. The *heavens* (by which, in the mysterious language of the Scripture, is frequently meant the Apostles), were *firmly established* by the Word of the Lord, when Jesus (the *Word*) gave them Peter as their shepherd and their rock.

INTROIT

Misericordia Domini plena est terra, alleluia: Verbo Domini cœli firmati sunt. Alleluia, alleluia.

Ps. Exsultate justi in Domino: rectos decet collaudatio. ℣. Gloria Patri. Misericordia.

The earth is full of the mercy of the Lord, alleluia: by the Word of the Lord the heavens were firmly established. Alleluia, alleluia.

Ps. Rejoice in the Lord, O ye just! Praise becometh the upright. ℣. Glory, etc. The earth, etc.

In the Collect, the Church asks the grace of holy *joy* for her children: it is the spirit of Eastertide. Surely, it is a duty to rejoice at our having been saved from *death* by our Jesus' Resurrection! Moreover, these Paschal joys are a preparation for those of eternity.

COLLECT

Deus, qui in Filii tui humilitate jacentem mundum erexisti; fidelibus tuis perpetuam concede lætitiam; ut quos perpetuæ mortis eripuisti casibus, gaudiis facias perfrui sempiternis. Per eumdem Dominum.

O God, who, by the humiliation of thy Son, hast raised up the fallen world: grant to thy people perpetual joy: that they whom thou hast delivered from the danger of everlasting death, may attain to eternal bliss. Through the same, etc.

To this are added two of the following Collects:

OF THE BLESSED VIRGIN

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessions, a præsenti liberari tristitia et æterna perfrui lætitia.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all present sorrow, and come to that joy which is eternal.

AGAINST THE PERSECUTORS OF THE CHURCH

Ecclesiæ tuæ, quæsumus Domine, preces placatus admitte: ut destructis adversitatibus et erroribus universis, secura tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church: that, all oppositions and errors being removed, she may serve thee with a secure liberty. Through, etc.

FOR THE POPE

Deus omnium fidelium pastor et rector, famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

O God, the pastor and ruler of all the faithful, look down in thy mercy on thy servant N., whom thou hast appointed pastor over thy Church; and grant, we beseech thee, that both by word and example, he may edify all those that are under his charge; and, with the flock entrusted to him, arrive at length at eternal happiness. Through, etc.

EPISTLE

Lectio Epistolæ beati Petri Apostoli.

1 *Cap. II.*

Charissimi, Christus passus est pro nobis, vobis relinquens exemplum, ut sequamini vestigia ejus. Qui peccatum non fecit, nec inventus est dolus in ore ejus: qui quum malediceretur, non maledicebat, quum pateretur, non comminabatur: tradebat autem judicanti se injuste: qui peccata nostra ipse pertulit in corpore suo super lignum: ut peccatis mortui, justitiæ vivamus: cujus livore sanati estis. Eratis enim sicut oves errantes, sed conversi estis nunc ad pastorem et episcopum animarum vestrarum.

Lesson of the Epistle of Saint Peter the Apostle.

1 *Ch. II.*

Dearly beloved: Christ also suffered, leaving you an example, that you should walk in his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, did not revile; when he suffered, he threatened not: but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls.

It is the prince of the Apostles, the visible *shepherd* of the universal Church, who addresses these words to us. Observe how he ends by turning our thoughts to the invisible *shepherd*, whose Vicar he is; and how carefully he avoids any allusion to himself. So, also, when assisting his disciple Mark to write his Gospel, he would not allow him to relate the history of Christ's having made him the shepherd of the whole flock; whereas, he insisted on his telling every circumstance of his thrice denying Jesus to be his Master. See, too, how feelingly the Apostle here speaks of his Saviour—of the sufferings he endured, of his patience, of his devotedness for those poor *straying sheep* of whom he was to form his fold! These words will one day be verified in Peter himself. The hour will come when, like his Master, he will be fastened to a cross, and patiently endure every insult and cruelty. Jesus told him that it was to be so. After entrusting him with the care of the sheep and lambs, our Lord told him that when he should have grown old, he would *stretch forth his hands* upon a cross, and suffer violence from men.[1] This is to happen not merely to Peter, but to a considerable number of his successors, who are one with himself, and whom future generations are to see continually persecuted, exiled, imprisoned, and put to death. Let *us* also *follow Jesus' steps*, by cheerfully suffering for justice' sake: we owe it to him who from all eternity, being equal in glory to God the Father, deigned to come down to our earth that he might be *the shepherd and bishop of our souls.*

The first Alleluia Versicle commemorates the repast at Emmaus: in a few moments *we* also shall *know Jesus in the breaking of the Bread of Life.*

The second proclaims, in Jesus' own words, the dignity and qualities of a *shepherd*, his love for his *sheep*, and the eagerness wherewith his sheep recognize him as their Master.

[1] St John xxi 18.

Alleluia, alleluia.
℣. Cognoverunt discipuli Dominum Jesum in fractione panis.
Alleluia.
℣. Ego sum Pastor bonus; et cognosco oves meas, et cognoscunt me meæ, alleluia.

Alleluia, alleluia.
℣. The disciples knew the Lord Jesus in the breaking of bread.
Alleluia.
℣. I am the good Shepherd, and I know my sheep, and my sheep know me, alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. X.

In illo tempore: Dixit Jesus Pharisæis: Ego sum Pastor bonus. Bonus pastor animam suam dat pro ovibus suis. Mercenarius autem et qui non est pastor, cujus non sunt oves propriæ, videt lupum venientem, et dimittit oves, et fugit: et lupus rapit et dispergit oves: mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Ego sum Pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Sicut novit me Pater, et ego agnosco Patrem: et animam meam pono pro ovibus meus. Et alias oves habeo, quæ non sunt ex hoc ovili: et illas oportet me adducere, et vocem meam audient, et fiet unum ovile, et unus pastor.

Sequel of the Holy Gospel according to John.

Ch. X.

At that time: Jesus said to the Pharisees: I am the good Shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling: and he hath no care for the sheep. I am the good Shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

Divine *Shepherd* of our souls! how great is thy love for thy *sheep!* Thou givest even thy life to save them. The fury of wolves does not make thee flee from us; *thou* becomest their prey, that *we* may escape. Thou didst die in our stead, because thou wast our Shepherd. We are not surprised at thy requiring from Peter a greater love than thou didst require from his brother Apostles: thou didst will to make him their and our *shepherd*.

Peter answered thee without hesitation, that he loved thee; and thou didst confer upon him thine own name, together with the reality of thine office, in order that he might supply thy place after thy departure from this world. Be thou blessed, O divine Shepherd! for thy having thus provided for the necessities of thy *fold*, which could not be *one*, were it to have many shepherds without one supreme shepherd. In obedience to thy command, we bow down before Peter, with love and submission; we respectfully kiss his sacred feet; for it is by him that we are united to thee; it is by him that we are thy sheep. Preserve us, O Jesus, in the fold of Peter, which is thine. Keep far from us the *hireling* who usurps the place and rights of the *shepherd*. He has intruded himself, or been intruded by violence, into the fold, and would have us take him as the master; but he knows not the sheep, and the sheep do not know *him*. Led, not by zeal, but by avarice and ambition, he *flieth* at the approach of danger. He that governs through worldly motives is not a man to lay down his life for others. The schismatic pastor loves himself; he does not love thy sheep; how could he give his life for them? Protect us, O Jesus, from this hireling! He would separate us from thee, by separating us from Peter, whom thou hast appointed thy Vicar; and we are determined to recognize no other. Anathema to him who would command as in thy name, and yet not be sent by Peter! Such a pastor could be but an impostor; he would not rest on the foundation; he would not have the keys of the kingdom of heaven; to follow him would be our ruin. Grant, then, *Good Shepherd*, Jesus! that we may ever keep close to thee and to Peter; that as *he* rests upon thee, *we* may rest upon him; and thus we may defy every tempest, for thou, dear Lord, hast said: *A wise man built his house upon a rock; and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not; for it was founded on a* ROCK.[1]

[1] St Matt. vii 24, 25.

The Offertory is an aspiration to God. taken from the royal Prophet.

OFFERTORY

Deus, Deus meus, ad te de luce vigilo: et in nomine tuo levabo manus meas, alleluia.

O God, my God! to thee do I watch at break of day: and in thy name I will lift up my hands, alleluia.

In the Secret, the Church prays that the divine energy of the Mystery, about to be consummated on the Altar. may produce within us the *effect* for which we long—death to sin. and resurrection to grace.

SECRET

Benedictionem nobis, Domine, conferat salutarem sacra semper oblatio: ut quod agit mysterio, virtute perficiat. Per Dominum.

May this holy oblation, O Lord, draw down upon us thy saving blessing; and always produce in us the effect of what is represented in these sacred mysteries. Through, etc.

To this the priest adds two of the following Secrets.

OF THE BLESSED VIRGIN

Tua, Domine, propitiatione, et beatæ Mariæ semper Virginis intercessione, ad perpetuam atque præsentem hæc oblatio nobis proficiat prosperitatem et pacem.

By thine own mercy, O Lord, and the intercession of blessed Mary, ever a Virgin, may this oblation procure us peace and happiness, both in this life, and in that which is to come.

AGAINST THE PERSECUTORS OF THE CHURCH

Protege nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum.

Protect us, O Lord, while we assist at thy sacred mysteries: that being employed in acts of religion, we may serve thee both in body and mind. Through, etc.

FOR THE POPE

Oblatis, quæsumus, Domine, placare muneribus: et famulum tuum N. quem

Be appeased, O Lord, with the offerings we have made: and cease not to protect thy servant

pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione guberna. Per Dominum.

N., whom thou hast been pleased to appoint pastor over thy Church. Through, etc.

The Communion Anthem speaks to us of the beautiful Mystery of to-day—the Good Shepherd. Let us once more offer our homage to the Son of God, who deigns to assume this endearing character; and let us ever be his devoted sheep.

COMMUNION

Ego sum Pastor bonus, alleluia: et cognosco oves meas, et cognoscunt me meæ. Alleluia, alleluia.

I am the good Shepherd, alleluia: and I know my sheep, and my sheep know me. Alleluia, alleluia.

Jesus, the Good Shepherd, has given himself, in this divine banquet, to his sheep: holy Church prays, in the Postcommunion, that we may ever be penetrated with sentiments of love for this august Sacrament; we ought to *glory* in it, as being the food that prepares us for immortality.

POSTCOMMUNION

Præsta nobis, quæsumus omnipotens Deus; ut vivificationis tuæ gratiam consequentes, in tuo semper munere gloriemur. Per Dominum.

Grant, we beseech thee, O Almighty God, that, receiving from thee the grace of a new life, we may ever glory in thy gift. Through, etc.

To this the priest adds two of the following Postcommunions.

OF THE BLESSED VIRGIN

Sumptis, Domine, salutis nostræ subsidiis: da, quæsumus, beatæ Mariæ semper Virginis patrociniis nos ubique protegi, in cujus veneratione hæc tuæ obtulimus majestati.

Having received, O Lord, what is to advance our salvation; grant we may always be protected by the patronage of blessed Mary, ever a Virgin, in whose honour we have offered this sacrifice to thy majesty

AGAINST THE PERSECUTORS OF THE CHURCH

Quæsumus, Domine Deus noster: ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis. Per Dominum.

We beseech thee, O Lord our God, not to leave exposed to the dangers of human life those whom thou hast permitted to partake of these divine mysteries. Through, etc.

FOR THE POPE

Hæc nos, quæsumus Domine, divini sacramenti perceptio protegat: et famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege salvet semper et muniat. Per Dominum.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N., whom thou hast appointed pastor over thy Church, together with the flock committed to his charge. Through, etc.

VESPERS

The Psalms, Hymn and Versicle are given on *pages* 81-90.

ANTIPHON OF THE MAGNIFICAT

Ego sum Pastor bonus, qui pasco oves meas, et pro ovibus meis pono animam meam, alleluia.

I am the good Shepherd, who feed my sheep, and lay down my life for my sheep, alleluia.

OREMUS.

Deus, qui in Filii tui humilitate jacentem mundum erexisti: fidelibus tuis perpetuam concede lætitiam: ut quos perpetuæ mortis eripuisti casibus, gaudiis facias perfrui sempiternis. Per eumdem.

LET US PRAY.

O God, who, by the humiliation of thy Son hast raised up the fallen world: grant to thy people perpetual joy: that they whom thou hast delivered from the danger of everlasting death may attain to eternal bliss. Through, etc.

We will close the day with this beautiful preface taken from the Mozarabic Missal. It commemorates the Resurrection.

ILLATIO

(*Feria* vi *Paschæ*)

Dignum et justum est, sanctum et salutare est, nos te gloriosissime Pater Domini nostri Jesu Christi, inenarrabilibus triumphis attollere, completisque erga nos promissorum suorum beneficiis, in quantum se mens parvulorum, te inspirante, repleri senserit, propensius conlaudare. Ut cui plus dimissum est amplius diligat, et potiora jam fœdera accumulet qui tanta necdum credenti donavit. Postquam igitur Verbum caro factum est et habitavit in nobis, fecitque prius cuncta quæ docuit, perfectum divinis operibus virum necessariæ nobis sibique voluntariæ tradidit passioni. Ut quemadmodum mundo huic prædicationis suæ claritate effulserat, ne errorum inretitus tenebris fluctuaret, ita etiam infernali carcere mancipatis sua resolvendis descensione succurreret. Neque regnum usque in finem sæculi dilataret. Et spolia quæ quondam prædo attraxerat fraudulentus, ad cœlos secum reveheret innocens crucifixus. Et liberaret virtute justitiæ quos humilitatis suæ redemerat passione. Emisso itaque spiritu, et paternis, ut scriptum est, manibus commendato, hospitium divinitatis immensæ quem virginea conceperant atque ediderant viscera, virgo interim sepultura suscepit. Sed mansit illic nihilominus incorruptus, quia non fuerat ex Adam

It is meet and just, holy and available to salvation, that, with loudest acclamations of triumph, we should extol thee, O ever-glorious Father of our Lord Jesus Christ! and, now that he has fulfilled all his promises of mercy towards us, should praise thee with all the fervour which the human mind is capable of feeling, aided by thine inspiration. He to whom more has been forgiven should love more; and he who bestowed his gifts upon us when we did not as yet believe, increased the obligations we have to serve him. Therefore, after that the Word had been made Flesh, and had dwelt amongst us, and had practised all that he had taught, he, the perfect Man, perfect by his divine works, gave himself to the Passion, necessary, indeed, for *us*, but, on his part, voluntary. He enlightened the world by the brightness of his preaching, lest, being a prey to darkness, it might be tossed to and fro. So, too, he descended into the prison of Limbo, that he might set its captives free; for he would not defer his kingdom to the end of the world: therefore, the victims, dragged down by the crafty enemy, were raised up to heaven by the innocent Crucified. He would set free, by the right of justice, those whom he redeemed by the humility of his Passion. He had given up the ghost, and, as it is written, commended it into his Father's hands, a virgin-tomb received the divine guest that a

nati seminis corruptione conceptus. Judæis quoque petentibus, custodes monumento deputantur a Præside, quorum testimonio et fides firmaretur credentium, et confunderetur impietas perfidorum. Quid enim illi obesse potuit humana custodia, cui et dum requiesceret cœleste vigilavit excubium, et cum resurgeret Deus inerat Verbum? Quod immaculatæ animæ inseparabiliter copulatum adiit, exterruit, subjecit, et domuit, et vinxit cunctas hujus aeris in lacu novissimo potestates. Illic mors hebetata contremuit, seseque peremptam acrius quam stimulaverat sensit. Quæque se humani generis dominam lætitabat, ancillam mox crucis affectam Christo triumphante lugebat. Fracta est confestim virtus sæva carnificum, et ad nihilum redacta est exhausta grassatio cruentorum. Inclinata est harum tenebrarum Christi humilitate superbia, et diabolica malitia divini Agni est simplicitate restincta. Amisit e manibus subito quod se crudelissimus hostis credebat perpetim possessurum, cernens humanum genus per hominem Deum paradiso, unde prævaricatione Adæ eliminatum fuerat, restitutum.

virgin-womb had conceived and brought forth. Corruption came not nigh to him whilst lying in the grave, because he was conceived without contracting the corruption of Adam's sin. The Jews obtained of Pilate that he would place guards at the Sepulchre, whose testimony was afterwards to confirm the faith of believers, and confound the impiety of the wicked. For what obstacle could human vigilance be to him, who, whilst he lay in the tomb, had angels keeping watch over him; and who, when he rose, rose because he was God, the Word? Yea, the Word, which had been inseparably united to the Soul, was there in the Body also: it terrified, it subjected, it tamed, it tied fast down in deepest hell, all the powers of this air. Then did Death tremble, for its sting was blunted; and its own death was sharper than any it had ever made others feel. It had boasted of being lord of mankind; but, when Christ triumphed, it had to wail itself a slave of the Cross. Straightway was broken the power of the cruel executioners, and the violent rioting of the bloodthirsty was brought to an end. The pride of the spirits of darkness was brought down by the humility of Christ, and the malice of the devil was crushed by the simplicity of the Lamb. The most cruel enemy saw fall from his hands what he thought was his eternal possession; he saw mankind restored, by the Man-God, to the Paradise, whence it had been banished by Adam's sin.

MONDAY OF THE THIRD WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THE first stone of the Church is laid; and on this foundation Jesus now begins to build. The shepherd of the sheep and lambs has been proclaimed; it is time to form the fold. The keys of the kingdom have been given to Peter; it is time to inaugurate the kingdom. Now this Church, this fold, this kingdom, designate a society which is to be called *Christian*, after the name of its Founder. This society, composed of the disciples of Christ, is destined to receive within it every individual of the human race; and if all do not actually enter, it is not in consequence of any ban of exclusion. It will subsist to the end of time; for there can be no elect out of its pale. It will be One; for Christ says not: 'I will build *my Churches*;' he speaks but of *One*. It will be holy; for all the means of sanctification are in its keeping. It will be Catholic, that is, Universal, in order that, being known in all times and places, men may be able to hear its teachings and follow them. It will be Apostolic; that is to say, that how long soever this world may last, it will come down, by lawful succession, from these men with whom Jesus is, during these forty days, arranging everything that is connected with its establishment.

Such is to be the Church, out of which there is no salvation for those who, having known her, have refused to become her members. A few days hence, and the world will hear of her existence. The spark that is now but in Judea will soon become a fire spread throughout the whole earth. Before the close of the century,

not only will there be members of the Church in every province of the vast Roman Empire, but even in countries where Rome has never planted the standard of her proud eagles. Nay more, this miraculous propagation is to be perpetual—in every page new apostles will set forth, and win new victories for this immortal Church. Nothing human is lasting; but the Church's ceaseless duration will excite the spleen of incredulity and baffle all its calculations. Persecutions, heresies, schisms, apostasies, and scandals—all will strive to work her ruin; but she will survive them all. The descendants of her bitterest foes will call her mother. Thrones and dynasties, nations, and even whole races, will be carried away by the tide of time: *she* alone will subsist throughout the ages, stretching out her arms to receive all men, teaching ever the same truths, repeating, even to the last day, the same symbol of faith, and ever faithful to the instructions given her by our Risen Jesus during these forty days preceding his Ascension.

How shall we worthily thank thee, O God our Saviour, for thy having, even at our first entrance into life, made us members of this thy immortal Spouse, which alone possesses thy heavenly teachings and the means whereby is wrought salvation? We have no need to search for thy Church; it is in and by her that we live, even here below, the supernatural life, the perfection of which is to be given to us in heaven, provided we be faithful to grace. Oh! show thy mercy to those countless souls who have not had the privilege *we* have enjoyed, and whose entrance into thy Church is to cost them many a painful sacrifice. Strengthen them with light; give them courage; rouse them from indifference; bless their efforts; that thus, O divine Shepherd! thy fold may increase, and thy Church, thy Spouse, may be, as thou hast promised she ever shall be, the joyful mother of children!

Let us continue our homage to the mystery of the Pasch, borrowing another canticle from the inexhaustible Adam of Saint-Victor.

SEQUENCE

Lux illuxit dominica,
Lux insignis, lux unica,
Lux lucis et lætitiæ,
Lux immortalis gloriæ.

Diem mundi conditio
Commendat ab initio,
Quam Christi resurrectio
Ditavit privilegio.
In spe perennis gaudii,
Lucis exsultent filii,
Vindicent membra meritis
Conformitatem Capitis.
Solemnis est celebritas,
Et vota sunt solemnia;
Primæ diei dignitas
Prima requirit gaudia.
Solemnitatum gloria
Paschalis est victoria,
Sub multis ænigmatibus
Prius promissa patribus.
Jam scisso velo patuit
Quod vetus lex præcinuit
Figuram res exterminat,
Et umbram lux illuminat.

Quid agnus sine macula,
Quid hœdus gesserit,
Nostra purgans piacula,
Messias nobis aperit.
Per mortem nos indebitam,
Solvit a morte debita;
Prædam captans illicitam,
Præda privatur licita.

Carnis delet opprobria
Caro peccati nescia;
Die reflorens tertia
Corda confirmat dubia.

O mors Christi mirifica,
Tu Christo nos vivifica!
Mors morti non obnoxia,
Da nobis vitæ præmia.
Amen.

The Sunday's light has shone upon us: the brilliant light, the light above all other, the light of light and joy, the light of immortal glory.

This is the day privileged from the very beginning of the world: the day enriched with the prerogative of Christ's Resurrection.

Let the children of light exult with the hope of everlasting joy: let the members so act as to merit to be like their Head.

Our feast is solemn, so are our prayers. The grandest of days should have the grandest joy.

The Paschal victory is the most glorious of feasts. It was promised to our fathers under many types.

Now the veil is rent, and all is made visible that was foretold in the Old Law. The reality effaces the figure; and light throws light on the shadow.

The Messias—he that came to wipe away our sins—has revealed to us the mysteries of the spotless Lamb and the Kid.

By his undeserved death, he delivered us from the death *we* so truly deserved. Death, making a prey of him on whom he had no claim, was deprived of the prey that was justly his own.

The Flesh, that knew no sin, cancelled the sins of ours: it rose again on the third day, and, reblooming, refreshed all wavering hearts.

O admirable death of Jesus! give us to live in Jesus. O undying death! give us the prize of life. Amen.

TUESDAY OF THE THIRD WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THE Church, which our Risen Jesus is organizing during these days, and which is to be spread throughout the whole world, is a true and complete society. It must, consequently, have within it the power to govern, and be able, by the obedience of its subjects, to maintain order and peace. As we have already seen, our Saviour supplied this want by establishing a shepherd of both sheep and lambs, a Vicar of his own divine authority: yet Peter, after all, is but a man; and however sublime his authority, he cannot exercise it directly and personally over each member of the flock. The new society has need, therefore, of magistrates of a lower rank, who, as Bossuet so well expresses it, ' are to be sheep with regard to Peter, and shepherds with regard to the people.'[1]

Jesus has provided for everything; he has chosen twelve men, whom he calls his *Apostles*, and to them he is about to entrust the magistracy of his Church. By his having made Peter the head, and, as it were, his second self, he does not intend the rest of the Twelve to have no share in the great work he has come from heaven to achieve. Far from this, he destines them to be the pillars of the building, of which he has already made Peter the foundation. They are twelve in number, as heretofore were the children of Jacob; for the ancient people was, in everything, a figure of the new. Before ascending into heaven, Jesus gives them power to teach in every part of the world, and appoints them pastors

[1] Sermon on the Unity of the Church.

of the faithful in every place wheresoever they may happen to be. They are all on an equality, save with regard to Peter; and the very fact of these wonderful depositaries of Christ's power being subject to Peter, is one of the clearest indications of the extraordinary authority committed to him by our Lord.

This unlimited delegation of pastoral power given to all the Twelve, was intended as a means of the solemn promulgation of the Gospel; but it was to cease at their deaths, save in the case of Peter, for *his* successor was alone to enjoy the apostolic power in its fullest extent. With this one exception, no lawful pastor has ever been allowed to exercise an unlimited territorial authority. And yet, by creating the college of the Apostles, our Redeemer founded that sacred and venerable dignity which we call the *episcopacy*. Although bishops have not inherited either the universal jurisdiction, or the personal infallibility in teaching, of the Apostles, yet do they really hold, in the Church, the place of the Apostles. Jesus puts into their hands, through the ministry of Peter's successor, the keys of spiritual power; and these they use, that is, they therewith open and shut, throughout the whole extent of the territory placed under their jurisdiction.

How magnificent is this episcopal magistracy! See those thrones, whereon are seated the pontiffs of the whole Christian world! They hold the pastoral staff, the symbol of their power to govern their respective flocks. Go where you will, you will find the Church, and a bishop busily engaged in governing the flock entrusted to his charge. And when you reflect that all these pastors are brethren, that they all govern their flocks in the name of the same common Lord, and that all are united in obedience to one head—you will understand how the Church, wherein is exercised such an authority as this, has everything that constitutes a complete society.

Under the bishops, we find other subordinate magistrates in the Church; the reason of their being appointed

is self-evident. Placed over a territory of greater or less extent, the bishop stands in need of co-operators who may represent his authority, and exercise it in his name and under his orders, wheresoever he himself cannot personally do so. These are priests, who have the care of souls. They correspond to the seventy-two disciples chosen by our Saviour, from whose number he selected the twelve Apostles. Thus he completed the government of the Church. By means of this *Hierarchy*, everything works in the most admirable harmony: authority is derived from the one supreme Head; thence it flows to the bishops; and these delegate it to the lower ranks of the clergy.

We are now at the very season of the year when the spiritual jurisdiction, which Jesus had promised to communicate to men, emanates from his own divine power. He thus solemnly confers it: *All power is given to me in heaven and in earth: going, therefore, teach ye all nations!*[1] He communicates a portion of his own *power* to the pastors of his Church: it is an emanation of his own authority in heaven and on earth: and that we may have no doubts as to the source whence it flows, he says to them during these his last days on earth: *As the Father hath sent me, I also send you.*[2]

So that the Father has *sent* the Son, and the Son *sends* the pastors of the Church: nor will this *mission* ever be interrupted, so long as the world lasts. Peter will ever institute the bishops; the bishops will ever delegate a portion of their own authority to the priests who have the charge of souls. No human power shall ever be able to intercept this transmission, or have power to set up as pastors them that have not partaken of it. Cæsar (we mean mere temporal sovereignty) shall govern the state; but he shall not have power to create a single pastor, for Cæsar has no share in the sacred hierarchy, out of which the Church recognizes but *subjects*. He may command, as King or Emperor, in temporal matters; but he must obey, and as submis-

[1] St Matt. xxviii 18, 19. [2] St John xx 21.

sively as the last and poorest of the faithful, the pastor who has to govern him in what regards his soul. There will be times when Cæsar will be jealous of this superhuman power; he will strive to intercept it: but it will elude his grasp, for it is a purely spiritual power. At other times, he will despise and persecute them that are invested with this power; nay, he will occasionally attempt to exercise it himself; but his efforts will be as vain as they will be wicked, for this power, which emanates from Christ, cannot be confiscated nor interrupted; it is the salvation of the world, and on the last day the Church will have to restore it intact to him who deigned to entrust it to her before ascending to his Father.

Once more, to the praise of our dearest King! The great Fulbert of Chartres offers us the following hymn, which was adopted by the ancient Roman-French Liturgy.

HYMN

Chorus novæ Hierusalem
Novam mellis dulcedinem
Promat, colens cum sobriis
Paschale festum gaudiis.

Let the choir of the new Jerusalem bring forth the new sweetness of its honey; and celebrate, with holy joy, the paschal feast.

Quo Christus, invictus leo,
Dracone surgens obruto,
Dum voce viva personat,
A morte functos excitat.

To-day, Christ, the invincible Lion, crushes the dragon, and rises from the tomb: with a loud voice he commands the dead to live.

Quam devorarat improbus
Prædam refudit tartarus:
Captivitate libera
Jesum sequuntur agmina.

Cruel death gives back its prey; and throngs of ransomed captives follow Jesus.

Triumphat ille splendide,
Et dignus amplitudine,
Soli polique patriam
Unam facit rempublicam.

Gorgeous is his triumph: he is worthy of all power; he makes earth and heaven be one kingdom.

Ipsum canendo supplices,
Regem precemur milites,
Ut in suo clarissimo
Nos ordinet palatio.

We are his soldiers, and he is our King: let us humbly sing his praise, and beseech him to admit us into his palace of heaven above.

Per sæcla metæ nescia
Patri supremo gloria,
Honorque sit cum Filio
Et Spiritu Paraclito. Amen.

Glory and honour, for endless ages, be to the Eternal Father, and to the Son, and to the Holy Paraclete. Amen.

WEDNESDAY OF THE THIRD WEEK AFTER EASTER[1]

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THERE is nothing on earth so grand, nothing so exalted, as the princes of the Church—the pastors, appointed by the Son of God—who are to follow on, in unbroken succession, to the end of time: but let us not suppose that the *subjects* of this vast empire, called the Church, are devoid of dignity and greatness. The Christian people, in which both prince and beggar are equally subjects, is superior to every other, in intellectual and moral worth. It carries civilization with it, wheresoever it goes, for it carries with it the true notion of God and of the supernatural end of man. Barbarism recedes; pagan institutions, how ancient soever they may be, are forced to give way. Even Greece and Rome laid down their own laws to adopt those of the Christian code—the code which was based on the Gospel. So, too, in our own times, the mere sight of a Christian army, though composed of but a few thousand men, struck terror into the heart of an immense empire of the East: its ruler who counts four hundred million subjects, and calls himself the 'Son of the Celestial Empire,' was so overcome by fear that without offering the slightest resistance he fled from his palaces and capital. Yes, this is the superiority given by baptism to Christian nations; for it would be absurd to attribute this superiority to our civilization, seeing that civilization itself is but a consequence of baptism.

[1] On this day the Church celebrates the solemnity of St Joseph, but as in most places this feast is usually kept on the following Sunday, we refer our readers to that day for the Mass of St Joseph and our commentary upon it.

But if the outward bearing of the Christian people be such as to exercise an influence on even infidels, what must not be that dignity which faith teaches us is its inheritance? The Apostle St Peter—the universal shepherd, into whose hands the divine Shepherd placed the keys—thus describes the flock entrusted to his care: *You are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues, who hath called you out of darkness into his marvellous light.*[1] So, indeed, it is; divine truth is entrusted to this people, and its light can never be extinguished among them. When the teaching authority has, with its infallibility, to proclaim a solemn definition in doctrinal matters, it first appeals to the faith of the Christian people; and the sentence declares *that* to be the truth which has been believed 'everywhere, always, and by all.'[2] Amidst the Christian people there exists that strangest phenomenon under heaven, union of mind; whereby there is one common faith amidst nations the most opposite to each other in every other respect. Let them be as hostile to one another as you please; in matters of faith, in submission to their pastors, they are all one and the same great family. The most admirable, at times the most heroic virtues are to be found amidst this people, for Jesus has given it a large share of that element of holiness wherewith his grace has enriched human nature.

Observe, too, how affectionately it is protected and honoured by its pastors! Every pastor, no matter what may be his rank in the Church, is bound, in virtue of his office, to lay down his life for his sheep, if called upon to do it. The sacrifice is not even counted as an act of heroism; it is a strict duty. Shame and curse upon the pastor who flees through cowardice! The Redeemer stigmatizes such a one with the name of *hireling*. Hence it is, that during these last eighteen hundred years, there have been so many thousands of pastors who have given their lives for their flocks.

[1] 1 St Pet. ii 9. [2] St Vincent of Lerins: *Commonitorium.*

One or other of their names are to be found in every page of the Church's history. The list is headed by St Peter, who was crucified like his divine Master; it continues down to the Bishops of Cochin-China, Tonkin, and Corea, whose recent martyrdoms attest that the pastor has not ceased to consider himself as a victim for his flock. Thus, before confiding his lambs and sheep to Peter, Jesus asks him if he have greater love than the rest. If Peter love his Master, he will love his Master's lambs and sheep; he will love them even to laying down his life for them. For this reason, after entrusting him with the care of the whole flock, our Saviour tells Peter that he is to die a martyr. Happy is that people whose rulers only exercise their authority on condition of being ready to die for these their Master's sheep!

If one of these should evince in his life the marks which denote sanctity, and this so far as to deserve to be proposed to the faithful as a model and intercessor, you will not only see the priest whose word calls down the Son of God upon the altar, not only the bishop whose sacred hands wield the pastoral staff, but the very Vicar of Christ, humbly kneeling before the tomb or statue of the Servant of God, how poor or despised soever he or she may have been on this earth. This sacred hierarchy testifies the same sentiments of respect for the sheep of Christ on every occasion. Thus in a baptized babe, that knows not how to utter a single word, that is not counted among the citizens of the state, that, like a tender flower, may perhaps have faded before the close of day, yet does the pastor recognize in it a worthy member of the Body of Christ, the Church; he reverences it as a being that is enriched with gifts so sublime as to be an object of heaven's love, and a source of blessing to all around it. When the Faithful are assembled in the house of God, and the sacred oblations and altar have been thurified, the Celebrant, as the representative of Christ, and any others of the clergy who may be in the sanctuary, are also honoured

with the same mysterious tribute of homage: but the incense is to go beyond the sanctuary. The thurifer advances towards the people, and in the name of the Church, gives them the same honour as that just given to the pontiff and the clergy; for the faithful people are also members of Christ. Again: when the corpse of a Christian, even though he may have been the poorest of the poor, is carried into the house of God, observe what honour is paid to his mortal remains! On this occasion, also, the incense is made to express the affectionate homage wherewith the Church honours the Christian character of her children. O Christian people! how truly we may say of thee what Moses said of Israel: *There is no other nation so great* as thou![1]

It is our Risen Jesus that has procured us all this honour: let us express our love and gratitude in this canticle of the ancient Missal of Saint Gall.

SEQUENCE

Laudum quis carmine
Unquam prævalet, regum summe,
Typica majestatis tuæ
Promere?
Qui Parenti supremo
Deitate coæqualis,
Omnia potestate pari
Disponis;

Who, O King of kings! can worthily celebrate the mysteries wrought by thy majesty? God co-equal with the Father, Eternal, thou rulest all things with the selfsame power as his.

Nam ante hujus mundi
Exordia,
In Patre callebas
Sophia;
Per quam facta sunt omnia,
Quæque profert
Triplex machina.
Qui cernens immersos
Esse barathro,
Tua quos adornat imago,
Propter nos factus es homo,
Ut nos solveres
Sanguine tuo.

This world had not yet begun, when thou wast, in the bosom of the Father, the Wisdom whereby all things were made, yea all that compose this triple world. Seeing that they who were adorned with thy image had fallen into an abyss of misery, thou wast made man for our sakes, that by thy Blood thou mightest rescue us.

[1] Deut. iv 7.

Hæc pridem signavit
Sub typo
Isaac parentis nostri
Immolatio,
Mactabatur aries
Pro quo Domino.

In figure of this was the sacrifice of our father Isaac; in whose stead a ram was immolated unto the Lord.

Te, Christe, passurum
Pro mundo
Joseph prænotavit
Venditus in Ægypto,
Nunc daturus typicos
Victus populo.

Thy suffering for the world's redemption was prefigured by Joseph sold into Egypt, where he fed the people with mystery-telling food.

Nam fueras præfiguratus
Infernum fracturus,
Cum Samson vir invictus
Leonem suffocavit,
Et portas hostiles
Disrupit.

Thy crushing hell was foreshadowed by the invincible Samson slaying a lion and breaking his enemies' gates.

Tu, Domine, es suave rubens
Illius flos virgæ,
Quam fudit radix Jesse
Generosa germine,
Quod sunt præconati
Prophetæ.

Thou, O Lord, art the sweet ruddy Flower of the Branch that nobly grew from Jesse's root, as sang the Prophets of old.

Hæc nostris præstantur
Patribus,
O Redemptor, ceu sub umbra
Primitus,
Quæ nos verius
Te monstrante cernimus.
Tu cuncta procul fugas
Nubila,
Terræ reddens tui vultus
Lumina.
Quæ morte tua
Fuscabatur tremula.

All these things, O Redeemer! were shown, in a shadow, to our Fathers; thou hast shown them to us in their truth. Thou dispellest all clouds, and makest the light of thy countenance to shine once more on the earth, that had been thrown into darkness and fear by thy death.

Ecce nunc perspicuus
Cuncta ornantur
Elementa sereno,
Quia redisti victor
Barathro.
Hinc et nos, o socii,
Mente Dominum
Sincera et humili
Simul laudemus
Carmine tali:

Lo! now all creation beams in beauteous light, because thou hast returned in victory from the tomb. Let us, then, brethren, with upright and humble hearts, unite in praising thus our God.

Sit Patri laus summo,
Qui levans
Criminum nos cœno,
Haud pepercit proprio
Propter nosmet Filio.
Laus quoque sit Nato,
Pro nobis qui factus est homo,
Ut solvens nos tartaro
Redderet paradiso.
Gloria compar sit Pneumati
Ævo omni. Amen.

Praise be to the Father Almighty, who, to raise us from the mire of our sins, spared not his own Son, for our sake.

Praise, too, to the Son, who to ransom us from hell, and restore us to heaven, was made Man for our sake.

Glory co-equal be to the Holy Spirit, for ever. Amen.

THURSDAY OF THE THIRD WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THIS Church founded and maintained by Christ —is it nothing more than a society of minds that know, and of hearts that love, the truths revealed to it by heaven? Have we adequately defined it, when we call it 'a spiritual society'? No, most assuredly; for we are told that it was to spread, and actually has been spread, throughout the whole world. Now how could such progress and conquest have taken place, if the spiritual society founded by our Redeemer had not also been exterior and visible? On earth, souls cannot hold intercommunication without bodies. *Faith cometh by hearing*, says the Apostle: *and how shall they hear without a preacher?*[1] When, therefore, our Risen Jesus says to his Apostles: *Go, teach all nations!*[2] he distinctly implies that the word of God will be *heard*, that it will resound throughout the world, and that its sound will be *heard* both by them that obey and by them that reject the teaching of his ministers. Has this word a right to circulate thus freely, independently of any permission from earthly powers? Yes; for the Son of God has said: *Go, teach all nations!* He must be obeyed; the word of God cannot be fettered.[3]

The word, then, the exterior word is free; and being free, it obtains numerous disciples. Will these disciples live isolatedly? Will they not rather group around their apostle, the better to profit by his teaching? Will they not look on one another as brethren, and members

[1] Rom. x 17, 14. [2] St Matt. xxviii 19. [3] 2 Tim. ii 9.

of the same family? And if so, they must hold their assemblies. Thus the new people is brought before the notice of the world. It was necessary that this should be; for if this people, which is to attract all others to itself, be not visible, how can it do its work?

But the people thus assembled must have their buildings, their temples. Therefore do they erect houses of preaching and prayer. The stranger—that is, he who is not a Christian—seeing these new places of worship, asks: 'What means all this? Whence come these people who pray aloof from their fellow-citizens? Would not one be inclined to say that we have a nation within the nation?' The stranger is right; there is a nation within the nation, and it will continue to be so until the whole nation itself have passed into the ranks of this new people.

Every society stands in need of laws; the Church, therefore, will not be long without giving outward proof of her internal government. There are her festivals, her solemnities, which denote a great people; her ritual rules, forming a visible bond of union between the members of her society, and this not merely during the hours of divine service; there are commandments and orders made by the various degrees of the hierarchy, which are promulgated and claim obedience; there are institutions and corporations existing within the great society itself, and they add to her strength and beauty; in a word, there is everything that is needed, even penal laws against offending and refractory members.

But it does not suffice the Church that she have places where her children can assemble together; provision must also be made for the support of her clergy, for the expenses attendant on the divine worship, for the necessities of her indigent members. Aided by the generosity of her children, she enters into possession of certain landed properties, which become sacred by reason of their use, as also because of the superhuman dignity of her who owns them. Nay more; when the princes of this earth, tired of their vain efforts to stay

the Church's progress, shall ask to be admitted as her children, a new necessity will arise from this: the supreme Pontiff can be no longer the subject of any temporal sovereign, and he himself must become king. The Christian world hails with joy this crowning of the work of Christ, to whom *all power has been given in heaven and on earth*,[1] and who was one day to reign, with temporal power, in the person of his Vicar.

Such is the Church: a spiritual, but at the same time an exterior and visible society; just in the same way as man is spiritual because of his soul and material because of his body, which is an essential part of his being. The Christian, therefore, should love the Church such as God has made her; he should detest that false and hypocritical spiritualism which, with a view to subvert the work of Christ, would confine religion within the exclusively spiritual domain. We never can admit such a limitation. The Divine Word has assumed our flesh; he permitted his creature man to *hear* and *see* and *handle* him;[2] and when he organized his Church on earth, he made it speaking, visible, and so to say palpable. We are a vast state; we have our king, our magistrates, our fellow-citizens; and we should be willing to lay down our lives for this supernatural country, whose excellence is as far superior to that of our earthly country as heaven is better than the whole earth. Satan has an instinctive hatred for this country, which is to bring us to the Paradise whence he has been driven; he has used every means in his power to ruin it. He began by attacking the liberty of the word which is preached to men, and leads them to the Church. Did not his first agents forbid the Apostles *to speak at all in the name of Jesus to any man*?[3] The strategy was shrewd enough; and although it failed to arrest the progress of the Gospel, it has ever been resorted to by the enemy, even to this very day.

The powers of the world have always been jealous of Christian assemblies; the jealousy began early, and has

[1] St Matt. xxviii 18. [2] St John i 1. [3] Acts iv 17, 18.

periodically manifested its fury during these eighteen centuries. Frequently during a fit of persecution we have been obliged to flee to caves and forests, and seek the hours of night for our celebrations of the mysteries of light, and for singing the praises of the divine Sun of Justice. Our dearest churches, which had been erected by the piety of our ancestors, and were sacred by innumerable memories—how many times have they not been made ruins! Satan's ambition is to efface every vestige of Christ's kingdom on earth, for that kingdom is *his* defeat.

The laws promulgated by the Church, and the communications of the pastors with one another and with the sovereign Pontiff—these, also, have excited the most tyrannical jealousy. The right of self-government has been denied to the Church; servile men have aided emperors and kings to fetter the Spouse of Christ. Her temporal possessions, too, have tempted the avarice of sovereigns. These possessions procured her independence; it was, therefore, considered necessary to rob her of them, that she might become the creature of the state. It was a wicked attempt, and has brought the most terrible chastisements upon the countries where it was perpetrated, yet there was one more wicked still, which aimed at depriving of his throne, venerable by its thousand years' duration, the Pontiff who holds in his sacred hands the keys of the kingdom of God.

Meanwhile, the most detestable errors are being propagated. Among these, we would mention one, which in spite of its impious absurdity, finds favour with thousands: we mean the doctrine that the Church should be purely spiritual, or, if it is to be a visible Church, that it should be an instrument in the hands of government, for political purposes. Let us hold such doctrine in execration; let us think of those countless martyrs, who have shed their blood in order to maintain and secure to the Church of Christ her position as a society, visible, external, independent of every human power, in a word, complete in herself. It

may be that we are the last inheritors of the promise; and if so, it would be an additional reason for our proclaiming the rights of the Spouse of Christ, upon whom he has conferred the empire of the world, which only exists because of her, and will be destroyed as soon as it refuses her a resting-place.

Let us close these reflections with a hymn of praise to our divine Head. The ancient Missal of Saint Gall gives us this other Sequence in honour of our paschal mystery.

SEQUENCE

Eia harmoniis,
Socii, laudum resonis
Hujus splendide vernantis
Celebremus gaudia
Simul temporis,
In quo patriæ cœlestis
Per Christum patet
Reserata spes nobis.
Nunc gemit Pharao
Sibi raptos,
Plaga mortis
Quos afflixit vernaculos.
Nos autem referamus
Supremo
Grates regi,
Qui nos redemit
Barathro.
Et qui per Christum
Canopica,
More Judæorum,
Solvimur pœno,
Mentes pariter
Præparemus,
Typicam ut immolemus
Victimam,
Cujus cruore sacrosancto
Insigniti mentis domo,
Non pavemus Angeli ensem
Plectentis reos vindicem.
Et digne
Mysticis ut ejus
Epulemur carnibus,
Fermenta criminum
Purgemus,
Sinceriter vivamus.

Come, brethren! let us, in sweetest hymns of praise,
Together celebrate the joys of this bright spring time,

When, through Christ, our hopes of heaven revive.

Now Pharaoh pines with grief to see himself deprived of the slaves he tortured with the scourge of death.
But let us give thanks to the divine king, who delivered us from the abyss.

And being, as the Jews of old, delivered by Christ from Egyptian tyranny, let us prepare ourselves to offer up the mystic Lamb.

His Blood most holy shall mark the dwelling of our souls, and we not fear the avenging sword of the destroying angel.
And that we may worthily partake of his sacred Flesh, us put away the leaven of and make our lives the unleavened bread of sincerity.

Sic eripi In hujus
Eremo vitæ quimus
Per cœleste lumen
De tetris hostibus;
Per lavacrumque Christi
Inimicis elapsi,
Digne ipsum laudare
Hymno Moysi,
Qui suos maligno pressos
Pharaone alumnos
Liberat,
Obstructo
Atris abyssis inimico.
Quapropter
Certante nunc voto,
Jubilemus
Tantæ potestatis Domino,
Et suæ januam
Præcelsæ pietatis
Pulsemus
Precibus devotis,
Moriendo ut qui mortis
Legem rupit atrocis,
Hic redemptos custodiat,
Ne post tergum decidant,
Sed ut regnum scandant
Promissum. Amen.

Thus, by the aid of heavenly light, we shall be delivered from the wicked enemies that fill the desert of this world.

The waters, prepared for us by Christ, shall save us from our enemies, and we will praise him in the canticle which Moses sang when he rescued his Israelites from Pharaoh's cruelty, and saw the dark waves close upon the pursuant foe.

Wherefore let us strive to outdo each other in the praise we sing to this almighty Lord;

And knocking at the door of his infinite mercy, let us devoutly beseech him, that having by his own dying broken the yoke of death, he may watch over the people he has redeemed, preserve them from lagging behind, and aid them to reach the Promised Land above. Amen.

THE PIUS X LITURGICAL FORUM
CONCEPTION, MO.

FRIDAY OF THE THIRD WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

CHURCH of Jesus! that wast promised by him to the earth during the days of his mortal life; that camest forth from his sacred Side when wounded by the spear upon the Cross; that wast organized and perfected by him during the last days of his sojourn here below; we lovingly greet thee as our mother; thou art the Spouse of our Redeemer, and it is through thee that we were born to him. It is thou that gavest us life by baptism; it is thou that givest us the word, which enlightens us; it is thou that ministerest to us the helps, whereby we are led, through our earthly pilgrimage, to heaven; it is thou that governest us, in the spiritual order, by thy holy ordinances.

Under thy maternal care we are safe; we have nothing to fear. What can error do against us? Thou art *the pillar and ground of the truth!*[1] What effect can the revolutions of our earthly habitation have upon us? We know, that if everything else should fail us, thou wilt ever be with us. It was during these very days which precede the Ascension, that our Lord Jesus said to his Apostles, and through them, to their successors: *Behold! I am with you all days, even to the consummation of the world.*[2] What a promise of duration was this! If we consult the history of these last eighteen hundred years, it will tell us that this promise has never once been broken. The gates of hell have risen up against thee innumerable times; but they have never prevailed against thee, no, not for one single moment!

[1] 1 Tim. iii 15. [2] St Matt. xxviii 20

And thus it is, O Church! that being founded on Christ thy Spouse, thou givest us a share in thine own divine immutability! Established as we are in thee, there is not a truth which the eye of our faith cannot see; there is not a blessing which, despite our weakness, we may not make our own; there is no object shown us by hope, which we may not attain. Thou holdest us in thine arms; and from the height whereto thou raisest us, we see the mysteries of time and the secrets of eternity. Our eye admiringly follows thee, whether we consider thee as militant on earth, suffering in thy dear ones who are in the temporary state of expiation, or triumphant in heaven. Thou art with us in our exile, and already art thou, in millions of thy children, heiress of the eternal kingdom. Keep us near thee, nay, within thee, O thou our Mother, who art the beloved Spouse of our Lord. To whom shall we go but to thee? Is it not to thee, and to thee alone, that he has entrusted the words of eternal life?

How much they are to be pitied, O Church! who do not know thee! And yet, if they are seeking God with all their heart, they will, one day, know thee. How much they are to be pitied who once knew thee, and afterwards, in their pride and ingratitude, denied thee! And yet no one ever fell into such misery, unless he first voluntarily shut his eyes against the light that was within him. How much they are to be pitied who know thee, and still live enjoying what thou givest thy children, and who yet take side with thine enemies in insulting and betraying thee! They are men whose character is shallowness of mind; they speak their opinions as though they were oracles; they have contracted the flippant effrontery of our age: and to hear them speak of *thee*, one would suppose that they look on thee as a human institution, which they may approve or blame according to their humour.

Instead of revering whatsoever thou hast taught regarding thyself and thy rights; instead of revering what thou hast ordained, regulated, and practised;

these Catholics, whose sympathies are all with thine enemies, would have thee conform thy teachings and conduct with the so-called *Progress* of the times. The whole world is given to thee as thine inheritance; and yet these insolent *children* would have thee be content with what they think proper to assign to thee. Thou, the Mother of mankind, must be under their wise care! It is from them thou must, henceforth, learn how best to fulfil thy mission! Godless men, adorers of what they called the *rights of man*, dared, a century back, to expel thee from political life, which up till then thou hadst kept in harmony with its divine Master. These men have left disciples, who would have thee withdraw from everything that regards the outward world, and look on as a mere stranger. Thou must no longer exercise the rights given thee by the Son of God over both soul and body; this royalty of thine is out of date, and thou must be satisfied to enjoy the liberty which, in virtue of the law of Progress, is granted alike to error and to truth. The wise and powerful ones of this world have dethroned the Vicar of thy Spouse after a thousand years' reign; and instead of resenting such a project with holy indignation, as tending to the destruction of the last bulwark of Christendom—there are many among us who approve of it, and this on principles which are, it is true, in favour with rationalistic politicians, but which are formally condemned by thy teachings, thy acts, nay, by thy very existence. How short-sighted are such Catholics as these, who hope to make thee acceptable to the world by giving thee the semblance of a human institution! The world is too shrewd: it knows thee to be essentially supernatural, and this is what it never can tolerate.

Wiser and more Christian by far are they who, detesting such profane theories, have, like devoted Machabees, drawn the sword against thine enemies, O Church of Christ! and even in an age like this, when faith has grown weak, have so well understood their Christian duty as to die in thy defence, and, by so

dying, to win the crown of martyrdom. Yes, it is our duty to confess thee: to disguise thee is to belie thee. Thou art one of the articles of our Creed: 'I believe the holy Catholic Church.' Thou hast been known these nineteen hundred years; and shall men now pretend that thou must conform to the world's capricious views? This cannot be. Jesus made thee be like himself—a sign of contradiction:[1] and as such we must receive thee. We must listen to thy protestations against false principles and practices, and not attempt to remodel thee. Only God has power to give his Church a form other than that he has already given her.

Blessed are they who share thy lot, dear Church of our Redeemer! In these unchristian times thou art unpopular. Thou wast so in ages long gone by, when men could not become thy children save at the risk of being despised. It is the same now, and we are resolved to espouse thy cause. We confess thee to be our mother, inaccessible to the changes of this world. Whether honoured or persecuted, thou continuest thy mission here below. Thus will it be until the time comes when this earth, which was created to be thy kingdom, shall see thee ascend to heaven, and flee from a world which will deserve the severest chastisements of God's anger, because of its having despised and rejected thee.

In honour of the divine Spouse of our Mother, let us sing this paschal canticle, taken from the ancient Missals of Flanders.

SEQUENCE

Concinat orbis cunctus Alleluia, votis, voce solemnia Celebrando paschalia.	Let the whole earth sing *Alleluia!* and by its prayers and hymns, celebrate the Paschal solemnity..
In sumptu tenera Congaudeat turma, Sacro fonte nivea, Spernens Phlegethontis undas.	Let the young troop share in the common joy; it comes, white as snow, from the sacred font, having been rescued from the waters of the stream of hell.

[1] St Luke ii 34.

Nos quoque laxas
Aptemus fibras
Arte musica;
Voce sonora
Modificantes
Prorsus neumata
Voce satis tinnula.

Let us, too, string our harps to tune;

And sing, whilst going through the many-varied modes, with voices sweet and ringing.

Christus namque mitis hostia
Factus nostra ob remedia,
Crucis tulit robora;
Ut jugis vita
Maneret, subiit lethalia.
Fellis amara
Passus prælibare pocula.
Vulnera satis toleravit dura
Transfixus clavis et lancea.

For Jesus, the meek Lamb, has become the Victim of our salvation, and has carried the wood of his Cross.

He suffered death, that we might have eternal life.

He deigned to drink the bitter cup of gall.

He permitted himself to be cruelly wounded with the nails and spear.

Sic tolerando, mala
Gerens nostra,
Descendit ad ima
Tartara.
Hostis antiqui confringens arma
Revehit potens ampla
Ovando trophæa.
Sicque devicta morte
Ac resumpta carne,
Resurgit victor
Die hodierna.
Unde jam jocundas
Ipsi canamus odas.
Per quem nobis vita
Redit æterna,
Et cœli clara
Nobis patescit aula.
Cui sit laus præclara.
Amen.

Having thus suffered for our sins, which he took upon himself, he descended into the depths below.

He broke the sword of the old enemy, and brought back, in power and triumph, the richest trophies.

He conquered death; his Soul was reunited to his Body; and this is the day of his glorious Resurrection.

Therefore let us sing to him our lays of joy.

Life everlasting has been restored to us and heaven's bright gate thrown open to us by him.

To him be praise eternal.
Amen.

SATURDAY OF THE THIRD WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THE Saturday brings us back to Mary. Let us again contemplate her prerogatives; and yet, whilst so doing, let us still keep our thoughts on holy Church, which has been the subject of our meditations during this week. Let us, to-day, consider the relations existing between Mary and the Church: they will make us the better understand these two mothers of mankind.

Before taking possession of the Church, which was to be proclaimed before all nations on the day of Pentecost, the Man-God made a worthy prelude to this kingly possession by uniting himself with her, who is so deservedly styled the mother and representative of the human race. This was Mary. Of the family of David, Abraham and Sem; immaculate, from the first moment of her existence, as were our first parents when they came from their Creator's hands; and destined for the grandest honour which could be conferred on a mere creature; Mary was, during her sojourn here on earth, the inheritance and co-operatrix of the Incarnate Word: she was *the Mother of all the living*.[1] She, in her single person, was what the Church, collectively, has been from the day of its foundation. Her office of Mother of God surpasses all her other glories; still, we must not overlook, but on the contrary admire and love them.

Mary was the first creature that fully corresponded with the intentions which induced the Son of God to come down from heaven. He found in her the most lively faith, the firmest hope, and the most fervent love.

[1] Gen. iii 20.

Never had human nature, perfected by grace, offered to God an object so worthy of his acceptance. Before celebrating his union with the human race, as its Shepherd, Jesus was the Shepherd of this single sheep, whose merits and dignity surpass those of the rest of mankind, even supposing it to have been always and in all things faithful to its God.

Mary, therefore, represented the Christian Church before it existed in itself. The Son of God found in her not only a Mother, but the faithful worshipper of his Divinity from the first moment of his Incarnation. We saw on Holy Saturday how Mary's faith withstood the test of Calvary and the tomb, and how this faith, which never faltered, kept alive on the earth the light which was never to be quenched, and which was soon to be confided to the collective Church, whose mission was to win over all nations to the divine Shepherd.

It was not Jesus' will that his Blessed Mother should exercise a visible and outward apostolate, save in a limited degree. Besides, he was not to leave her here till the end of time. But, just in the same way as, from the day of his Ascension, he made his Church co-operate with him in all that he does for his elect, so likewise did he will, during his mortal life, that Mary should have her share in all the works done by him for our salvation. She, whose formal consent had been required before the Eternal Word took flesh in her womb, was present, as we have already seen, at the foot of the Cross, in order that she, as a creature, might offer *him*, who offered himself as God, our Redeemer. The Mother's sacrifice blended with that of the Son, and this raised her up to a degree of merit which the human mind could never calculate. Thus it is, though in a less perfect manner, the Church unites herself, in unity of oblation, with her divine Spouse, in the sacrifice of the Altar. It was to be on the day of Pentecost that the Church's maternity would be proclaimed to the world; Mary was invested with the office of Mother of men, as Jesus was hanging upon his Cross. When his Side was opened with the

spear, that the Church, born from the Water and Blood of Redemption, might come forth, Mary was there to receive into her arms this future mother, whom she had hitherto so fully represented.

In a few days we shall behold Mary in the Cenacle; the Holy Ghost will enrich her with new gifts, and we shall have to study her mission in the early Church. Let us close the considerations we have been making to-day by drawing a parallel between our two Mothers, who, though one is so far above the other in dignity, are nevertheless closely united to each other.

Our heavenly Mother, who is also the Mother of Jesus, is ever assisting our earthly Mother, the Church, with heavenly aid. Mary exercises over her, in each of her existences—Militant, Suffering or Triumphant—an influence of power and love. She procures to the Church the victories she wins; she enables her to go through the tribulations and trials which beset her path. The children of one are children of the other; both have a share in giving us spiritual birth—one, the 'Mother of divine grace,' by her all-powerful prayers; the other, by the word of God and holy baptism. If when we depart this life, our admission to the beatific vision is to be retarded on account of our sins, and our souls are to descend to the abode of Purgatory, the suffrages of our earthly Mother will follow us, and alleviate or shorten our sufferings; but our heavenly Mother will do still more for us during that period of expiation, so awful and yet so just. In heaven the elect are rejoiced at the sight of the Church Triumphant, though she be still Militant on earth; and who can describe the joy these happy children must feel at seeing the glory of the Mother that begot them in Christ? but with how much gladder ecstasy must not these same citizens of heaven gaze upon Mary, that other Mother of theirs, who was their Star on the stormy sea of life, who never ceased to watch over them with most loving care, who procured them countless aids to salvation, and who, when they entered heaven, received them into those same maternal

arms which heretofore carried the divine Fruit of her womb—that *First-Born*,[1] whose brothers and joint-heirs we are called to be!

As long as we dwell in this vale of tears, which is now being turned into a paradise by the presence of our Risen Jesus, let us sometimes think of Mary's joys. Last Saturday we borrowed a hymn from the ancient Churches of Germany, in order to celebrate her Seven Joys; let us do the same to-day.

SEQUENCE

Gaude Virgo, stella maris,
Sponsa Christi singularis,
Jocundata nimium
Per salutis nuntium:
A peccatis nos emunda,
Casta Mater et fœcunda,
Et suprema gaudia
Nostro cordi nuntia.
Gaude Mater illibata,
Quæ tam mire fœcundata
Genuisti filium,
Velut sidus radium;
Fac nos quoque salutari
Partu semper fœcundari.
Atque corde steriles
Fac clementer fertiles.

Rejoice, O Virgin, Star of the Sea, dearest Spouse of Christ! for the angel of our salvation announced to thee an exceeding great joy. Cleanse us from our sins, O Virgin Mother! and speak to our heart of the joys that never end.
Rejoice, O spotless Mother! in that thou didst conceive of the Holy Ghost, and bring forth thy Child, as the star emits its ray. Grant that we may ever be fruitful in works of salvation. Take these barren hearts of ours, and by thy merciful prayers make them fertile.

Gaude florens lilium,
Cujus novum filium
Magi cum muneribus
Placant flexis genibus;
O felix puerpera,
Nos illorum munera
Deo ferre tribue
Semper et assidue.

Rejoice, O beautiful Lily! at the adoration and gifts paid by the Magi to thy new-born Babe. O happy Mother! pray that we may ever imitate them, and give to God what their gifts signified.

Gaude Parens, cujus natus
Jam in templo præsentatus
Simeonis manibus
Tollitur cum laudibus:
Confer nobis, supplicamus,
Ut et illum nos geramus
Puris semper cordibus
Et sinceris mentibus.

Rejoice, O Mother! at the praises spoken by Simeon, when, at thy presenting Jesus in the Temple, he took the Child in his arms. Grant, we beseech thee, that we may serve thy Son with purity and earnestness of heart.

[1] St Luke ii 7.

Gaude, qui tripudio
Lætabaris nimio,
Resurgente filio
Mortis ab imperio:
Fac a nostro scelere,
Pia, nos resurgere,
Sursum tolle variis
Cor oppressum vitiis.

Gaude, quæ felicibus
Conspexisti visibus
Ire tuum filium
Ad paternum solium:
Da, ut ejus reditum,
Hujus vitæ terminum,
Valeamus libere
Sine metu cernere.

Gaude, Virgo virginum,
Quam post vitæ terminum
Dulcis Jesu dextera
Vexit super sidera:
Præsta nobis miseris
Sublevamen sceleris,
Et post hanc miseriam
Duc ad veram patriam.
Amen.

Rejoice, and with all thy soul's power be glad at thy Son's rising from the grasp of death. Mercifully obtain for us that we may rise from our sins, and have our hearts set free from the pressure of its many vices.

Rejoice in that thou hadst the happiness to see thy Son ascend into heaven, where he is seated on his Father's throne. Grant that at the end of the world we may without fear welcome his return.

Rejoice, O Virgin of virgins! who after thy life's course was run, wast raised up by thy sweet Jesus above the stars. Grant that we miserable creatures may be raised from our sins, and after this miserable life be led to our true country. Amen.

THIRD SUNDAY AFTER EASTER: THE SOLEMNITY OF SAINT JOSEPH, SPOUSE OF THE B. V. MARY, PATRON OF THE UNIVERSAL CHURCH[1]

THE Easter mysteries are superseded to-day by a special subject, which is offered for our consideration. The holy Church invites us to spend this day in honouring the Spouse of Mary, the Foster-Father of the Son of God. And yet, as we offered him the yearly tribute of our devotion on March 19, it is not, properly speaking, his feast that we are to celebrate to-day. It is a solemn expression of gratitude offered to Joseph, the Protector of the Faithful, the refuge and support of all that invoke him with confidence. The innumerable favours he has bestowed upon the world entitle him to this additional homage. With a view to her children's interests, the Church would, on this day, excite their confidence in this powerful and ever-ready helper.

Devotion to St Joseph was reserved for these latter times. Though based on the Gospel, it was not to be developed in the early ages of the Church. It is not that the faithful were in any way checked from showing honour to him who had been called to take so important a part in the mystery of the Incarnation; but divine Providence had its hidden reasons for retarding the liturgical homage to be paid, each year, to the Spouse of Mary. As on other occasions, so here also; the East preceded the West in the special *cultus* of St Joseph: but in the fifteenth century the whole Latin Church adopted it, and since that time it has gradually gained

[1] This feast has been recently assigned to the Wednesday of the third week after Easter, but is still commonly solemnized on the following Sunday, the day on which it was originally kept. We therefore give the Mass and its commentary on this day, for the convenience of the Faithful.

the affections of the faithful. We have treated of the glories of St Joseph on March 19; the present feast has its own special object, which we will at once proceed to explain.

The goodness of God and our Redeemer's fidelity to his promises have ever kept pace with the necessities of the world; so that in every age appropriate and special aid has been given to the world for its maintaining the supernatural life. An uninterrupted succession of seasonable grace has been the result of this merciful dispensation, and each generation has had given to it a special motive for confidence in its Redeemer. Dating from the thirteenth century, when, as the Church herself assures us, the world began to grow cold,[1] each epoch has had thrown open to it a new source of graces. First of all came the feast of the most Blessed Sacrament, with its successive developments of Processions, Expositions, Benedictions and the Forty Hours. After this followed the devotion to the Holy Name of Jesus (of which St Bernardine of Siena was the chief propagator) and that of *Via Crucis* or *Stations of the Cross*, with its wonderful fruit of compunction. The practice of frequent Communion was revived in the sixteenth century, owing principally to the influence of St Ignatius and the Society founded by him. In the seventeenth was promulgated the devotion to the Sacred Heart of Jesus, which was firmly established in the following century. In the nineteenth, devotion to the Holy Mother of God made such progress as to form one of the leading supernatural characteristics of the period. The Rosary and Scapular, which had been handed down to us in previous ages, regained their place in the affections of the people; pilgrimages to the sanctuaries of the Mother of God, which had been interrupted by the influence of Jansénism and rationalism, were renewed; the Archconfraternity of the Sacred Heart of Mary spread throughout the whole world; numerous miracles were wrought in reward for the fervent faith

[1] *Frigescente mundo.* Collect for the Feast of the Stigmata of St Francis.

of individuals; in a word, the nineteenth century witnessed the triumph of the Immaculate Conception—a triumph which had been looked forward to for many previous ages.

Now devotion to Mary could never go on increasing as it has done, without bringing with it a fervent devotion to St Joseph. We cannot separate Mary and Joseph, were it only for their having such close connection with the mystery of the Incarnation—Mary, as being the Mother of the Son of God; and Joseph, as being guardian of the Virgin's spotless honour, and Foster-Father of the divine Babe. A special veneration for St Joseph was the result of increased devotion to Mary. Nor is this reverence for Mary's Spouse to be considered only as a just homage paid to his admirable prerogatives: it is, moreover, a fresh and exhaustless source of help to the world, for Joseph has been made our protector by the Son of God himself. Hearken to the inspired words of the Church's Liturgy: 'Thou, O Joseph! art the delight of the blessed, the sure hope of our life, and the *pillar of the world*.'[1] Extraordinary as is this power, need we be surprised at its being given to a man like Joseph, whose connections with the Son of God on earth were so far above those of all other men? Jesus deigned to be *subject* to Joseph here below; now that he is in heaven, he would glorify the creature to whom he consigned the guardianship of his own childhood and the honour of his Mother. He has given him a power which is above our calculations. Hence it is, that the Church invites us on this day to have recourse, with unreserved confidence, to this all-powerful protector. The world we live in is filled with miseries which would make stronger hearts than ours quake with fear; but let us invoke St Joseph with faith, and we shall be protected. In all our necessities, whether of soul or body—in all the trials and anxieties we may

[1] Cœlitum, Joseph, decus atque nostræ
Certa spes vitæ, columenque mundi.
(*Hymn for Lauds of the Feast of the Solemnity of St Joseph.*)

have to go through—let us have recourse to St Joseph, and we shall not be disappointed. The king of Egypt said to his people when they were suffering from famine: *Go to Joseph!*[1] the King of Heaven says the same to us: the faithful guardian of Mary has greater influence with God than Jacob's son had with Pharaoh.

As usual, God revealed this new spiritual aid to a privileged soul, that she might be the instrument of its propagation. It was thus that were instituted several feasts, such as those of Corpus Christi, and of the Sacred Heart of Jesus. In the sixteenth century St Teresa (whose writings were to have a world-wide circulation) was instructed by heaven as to the efficacy of devotion to St Joseph: she has spoken of it in the *Life* (written by herself) *of Teresa of Jesus*. When we remember that it was by the Carmelite Order (brought into the Western Church in the thirteenth century) that this devotion was established among us, we cannot be surprised that God should have chosen St Teresa, who was the reformer of that Order, to propagate the same devotion in this part of the world. The holy solitaries of Mount Carmel—devoted as they had been, for so many centuries, to the love of Mary—were not slow in feeling the connection that exists between the honour paid to the Mother of God and that which is due to her virginal Spouse. The more we understand St Joseph's office, the clearer will be our knowledge of the divine mystery of the Incarnation. As when the Son of God assumed our human nature, he would have a Mother; so also would he give to his Mother a protector. Jesus, Mary and Joseph—these are the three whom the ineffable mystery is continually bringing before our minds.

The words of St Teresa are as follows: 'I took for my patron and lord the glorious St Joseph, and recommended myself earnestly to him. I saw clearly . . . that he rendered me greater services than I knew how to ask for. I cannot call to mind that I have ever

[1] Gen. xli 55.

asked him at any time for anything which he has not granted: and I am filled with amazement, when I consider the great favours which God hath given me through this blessed Saint, the dangers from which he hath delivered me, both of body and soul. To other Saints, our Lord seems to have given grace to succour men in some special necessity; but to this glorious Saint, I know by experience, to help us in all: and our Lord would have us understand that, as he was himself subject to him upon earth—for St Joseph having the title of *father*, and being his guardian, could command him—so now in heaven he performs all his petitions. I have asked others to recommend themselves to St Joseph, and they too know this by experience; and there are many who are now of late devout to him, having had experience of this truth."[1]

We might quote several other equally clear and fervent words from the writings of this seraphic virgin. The faithful could not remain indifferent to such teaching as this. The seed thus sown produced its fruit; slowly, it is true, but surely. Even in the first half of the seventeenth century, there prevailed amidst the devout clients of St Joseph a presentiment that the day would come when the Church, through her Liturgy, would urge the faithful to have recourse to him as their powerful Protector. In a book published in the year 1645, we find these almost prophetic words: 'O thou bright sun, thou father of our days! speed thy onward course, and give us that happy day, whereon are to be fulfilled the prophecies of the saints. They have said, that in the latter ages of the world, the glories of St Joseph will be brought to light; that God will draw aside the veil, which has hitherto prevented us from seeing the wondrous sanctuary of Joseph's soul; that the Holy Ghost will inspire the faithful to proclaim the praises of this admirable Saint, and to build monasteries, churches and altars in his honour; that, throughout the entire kingdom of the Church militant, he shall

[1] *The Life of St Teresa* (translated by David Lewis, 1870), p. 34.

be considered as the special protector, for he was the protector of the very Founder of that kingdom, namely, our Lord Jesus Christ; that the Sovereign Pontiffs will, by a secret impulse from heaven, ordain that the feast of this great Patriarch be solemnly celebrated through the length and breadth of the spiritual domain of St Peter; that the most learned men of the world will use their talents in studying the divine gifts hidden in St Joseph, and that they will find in him treasures of grace incomparably more precious and plentiful than were possessed by even the choicest of the elect of the Old Testament, during the whole four thousand years of its duration.'[1]

These ardent wishes have been fulfilled. It is now more than a century ago that the Carmelites sought and obtained the approbation of the Holy See for an Office in honour of the Patronage of St Joseph. A great number of dioceses obtained permission to use it. A *Sunday* was selected for the celebration of this new feast, in order that the faithful might be, in a way, compelled to keep it; for the Feast of St Joseph in March is not a day of obligation in all lands, and, as it always falls during Lent, it cannot be kept on a Sunday, since the Sundays of Lent exclude a feast of that rite. That the new feast might not be attended with the same risk of being unnoticed, it was put upon a Sunday —the third Sunday after Easter, that thus the consolations of such a solemnity might be blended with the Paschal joys. The new feast went on gradually spreading from one diocese to another; till at last, there was unexpectedly issued an Apostolic Decree, dated September 10, 1847, which ordered it to be kept throughout Christendom. The Church was on the eve of severe trials; and her glorious Pontiff, Pius IX, by a sacred instinct, was prompted to draw down on the flock entrusted to him the powerful protection of St Joseph, who assuredly has never had greater miseries and dangers

[1] *La gloire de Saint-Joseph*, par le P. Jean Jacquinot, de la Compagnie de Jesus. Dijon, 1645.

to avert from the world, than those which threaten the present age.

Let us, then, henceforth have confidence in the patronage of St Joseph. He is the father of the faithful, and it is God's will that he, more than any other saint, should have power to apply to us the blessings of the mystery of the Incarnation—the great mystery whereof he, after Mary, was the chief earthly minister.

In the Greek Liturgy this third Sunday after Easter is called the *Sunday of the Paralytic*, because a special commemoration is made of the miracle wrought by our Saviour at the Probatica.

The Roman Church begins to-day, in her Office of Matins, the Book of St John's Apocalypse.

MASS

On this feast, dedicated to St Joseph as Protector of the Faithful, the Church, in the Introit of the Mass, speaks to us of the confidence we should have in the protection of God; she uses the words of the royal Prophet, and would have us make them our own. Now St Joseph is the minister of this divine protection, and God promises it to us, if we address ourselves to this his incomparable servant.

INTROIT

Adjutor et protector noster est Dominus: in eo lætabitur cor nostrum: et in nomine sancto ejus speravimus. Alleluia, alleluia.

Ps. Qui regis Israël, intende: qui deducis velut ovem Joseph. ℣. Gloria Patri. Adjutor.

The Lord is our helper and protector: in him shall our heart rejoice: and in his holy name we have trusted. Alleluia, alleluia.

Ps. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. ℣. Glory, etc. The Lord, etc.

In the Collect, the Church lays stress upon God's choosing St Joseph as Mary's Spouse, and teaches us that one of the consequences of this choice was our

having a protector who will be ready to assist us by his all-powerful intercession, as often as we pray to him.

COLLECT

Deus, qui ineffabili providentia beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus es: præsta, quæsumus, ut, quem Protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Qui vivis.

O God, who by thy unspeakable providence didst vouchsafe to choose blessed Joseph to be the Spouse of thy most holy Mother: grant that as we venerate him for our Protector on earth, we may deserve to be aided by his intercession in heaven. Who livest, etc.

If this feast be kept on the Sunday, a commemoration of the third Sunday after Easter is then made, by this Collect:

Deus, qui errantibus, ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis: da cunctis, qui christiana professione censentur, et illa respuere quæ huic inimica sunt nomini; et ea quæ sunt apta sectari. Per Dominum.

O God, who showest the light of thy truth to such as go astray, that they may return to the way of righteousness: grant that all, who profess the Christian name, may forsake whatever is contrary to that profession, and closely pursue what is agreeable to it. Through, etc.

EPISTLE

Lectio libri Genesis.

Cap. XLIX.

Filius accrescens Joseph, filius accrescens et decorus aspectu: filiæ discurrerunt super murum. Sed exasperaverunt eum, et jurgati sunt, invideruntque illi habentes jacula. Sedit in forti arcus ejus, et dissoluta sunt vincula brachiorum et manuum illius per manus potentis Jacob: inde pastor egressus est lapis Israël. Deus patris tui erit adjutor tuus, et omnipotens

Lesson from the book of Genesis.

Ch. XLIX.

Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts, provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a Shepherd, the stone of Israel. The God of thy father

benedicet tibi benedictionibus cœli desuper. Benedictionibus abyssi jacentis deorsum, benedictionibus uberum et vulvæ. Benedictiones patris tui confortatæ sunt benedictionibus patrum ejus: donec veniret desiderium collium æternorum: fiant in capite Joseph, et in vertice Nazaræi inter fratres suos.

shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the Desire of the everlasting hills shall come: may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

This magnificent prophecy of the dying Jacob, wherein he makes known to his son Joseph the glorious destiny which awaits himself and his children, is most appropriate to this feast; it reminds us of the beautiful comparison drawn by St Bernard between the two Josephs. We refer our readers to March 19, where they will find the passage to which we allude, and in which we are told that the first Joseph was a type of the second. After prophesying what was to happen to his ten eldest sons, the Patriarch Jacob speaks, with marked partiality, concerning the son of Rachel. After speaking of his *comeliness*, he alludes to the persecution he received from his brothers, and to the wondrous ways whereby God delivered him out of their hands, and exalted him to glory and power. The words he uses may well be applied to the second Joseph, the Spouse of Mary, and the Protector of the Faithful; for who better deserves the title of *Shepherd* and *Stone* (*i.e.*, strength) *of Israel?* We are all of us his family: he affectionately watches over us: and in our troubles we may rely upon him with all confidence, as our staunch unfailing defender. St Joseph's inheritance is the Church, sanctified and made fruitful by the ceaseless blessing of the Waters of Baptism; it is in the Church that he exercises his beneficent power upon all who confide in him. Jacob promised the most lavish *blessings* upon the first Joseph; and these *blessings* were to last *till* the Saviour, *the*

desire of the everlasting hills should come, when the second Joseph would begin his ministry—a ministry of help and protection, which would continue till the second coming of the Son of God. Finally, if the first Joseph be spoken of, in this prophecy, as a *Nazarite* (that is, one consecrated to God) and as a Saint *among his Brethren,* the second Joseph is to fulfil the prediction still more literally; for not only will his sanctity surpass that of Jacob's son, but his very home will be *Nazareth.* In that city he will dwell with Mary; to that city he will return after the exile in Egypt; in that city he will terminate his holy career; in a word, Jesus, the Eternal Word, shall *be called a Nazarite,*[1] because he is to live in that city with his Foster-Father.

In the first Alleluia-Versicle, we have St Joseph speaking to us; he encourages us to have recourse to him, and promises us untiring protection. In the second the Church prays for her children, that they may have the grace to imitate the purity of Mary's Spouse: her prayer is addressed to him.

Alleluia, alleluia.
℣. De quacumque tribulatione clamaverint ad me, exaudiam eos; et ero protector eorum semper.
Alleluia.
℣. Fac nos innocuam, Joseph, decurrere vitam, sitque tuo semper tuta patrocinio. Alleluia.

Alleluia, alleluia.
℣. In whatever tribulation they shall cry to me, I will hear them; and I will be their protector for ever.
Alleluia.
℣. Obtain for us, O Joseph, to lead an innocent life; and may it ever be safe through thy Patronage. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. III.

In illo tempore: Factum est autem cum baptizaretur omnis populus, et Jesu baptizato et orante, apertum est cœlum: et descendit Spiritus

Sequel of the Holy Gospel according to Luke.

Ch. III.

At that time: It came to pass, when all the people were baptized, that Jesus also being baptized, and praying, heaven was opened: and the Holy

[1] St Matt. ii 23.

Sanctus corporali specie sicut columba in ipsum: et vox de cœlo facta est: Tu es Filius meus dilectus, in te complacui mihi. Et ipse Jesus erat incipiens quasi annorum triginta, ut putabatur, filius Joseph.

Ghost descended in a bodily shape, as a dove, upon him: and a voice came from heaven: Thou art my beloved Son; in thee I am well pleased. And Jesus himself was beginning about the age of thirty years: being, as it was supposed, the son of Joseph.

Being, as it was supposed, the Son of Joseph! Jesus' filial affection for his Mother, his jealousy for the honour of the purest of Virgins, led him to treat Joseph as his father, and to allow himself to be called *the Son of Joseph!* Joseph heard the Son of God call *him* 'father.' He had charge of, he laboured for the maintenance of the Son of the Eternal Father. He was the head of the Holy Family at Nazareth, and Jesus recognized his authority. The plan of the Mystery of the Incarnation required that these relations should exist between the Creator and the Creature. As the Son of God, now that he is seated at the right hand of the Eternal Father, has kept our human nature indissolubly united with his divine Person; so likewise has he retained the feelings he had, when here on earth, for Mary and Joseph. With regard to Mary, his love for her, as his Mother, has but increased; and as to Joseph, it is impossible to suppose that the affection and respect he had for him have now ceased to exist in the Heart of the Man-God. No mortal was ever on such terms of intimacy and familiarity with Jesus as Joseph was. Jesus was grateful to Joseph for the paternal care he received from him; what more natural than to believe that Jesus now repays him with special honours and power in heaven? It is the belief of the Church; it is the conviction of the faithful; it is the motive which suggested the present feast.

The words of the Offertory are taken from Psalm 147. *Jerusalem,* that is, the Church, is bidden to rejoice, because of the means of defence which God has given

her against her enemies. One of the greatest of the *blessings* thus conferred upon her is St Joseph's Protection.

OFFERTORY

Lauda Jerusalem Dominum, quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te. Alleluia, alleluia.

Praise the Lord, O Jerusalem, because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee. Alleluia, alleluia.

In the Secret, the Church prays that we may imitate the Carpenter of Nazareth in his detachment from earthly things.

SECRET

Sanctissimæ Genitricis tuæ Sponsi patrocinio suffulti, rogamus, Domine, clementiam tuam, ut corda nostra facias terrena cuncta despicere: ac te verum Deum perfecta charitate diligere: Qui vivis.

Supported by the Patronage of the Spouse of thy most holy Mother, we beseech thy clemency, O Lord, that thou wouldst make our hearts despise all earthly things, and love thee, the true God, with perfect charity. Who livest, etc.

Then a commemoration of the Third Sunday after Easter is made, if required, by the following Secret:

SECRET

His nobis, Domine, mysteriis conferatur, quo terrena desideria mitigantes, discamus amare cœlestia. Per Dominum.

By these mysteries, O Lord, may we be enabled to moderate our earthly desires, and learn to love those that are heavenly. Through, etc.

The proper Preface that follows has recently been granted by the Holy See for use in all Masses of St Joseph:

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte Pater omnipotens, æterne Deus. Et te in Festivitate beati Joseph debitis magnificare præconiis, benedicere et prædicare. Qui et vir justus, a te Deiparæ Vir-

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. And to magnify thee with meet acclamation, to bless and praise thee on the Feast of blessed Joseph. Who,

gini sponsus est datus: et fidelis servus ac prudens, super Familiam tuam est, constitutus; ut Unigenitum tuum, Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Jesum Christum, Dominum nostrum. Per quem, etc.

being a just man, was given by thee to the Virgin Mother of God for her spouse; and, as a faithful and wise servant, was set over thy family; that he might guard in a father's place thine only-begotten Son, conceived by the over-shadowing of the Holy Spirit, Jesus Christ our Lord. By whom, etc.

The Communion-Anthem is a sentence taken from St Matthew's Gospel, wherein we find the glorious title of our holy Protector: *Joseph, the husband of Mary;* and the still more glorious one of Mary: *Of whom was born Jesus.*

COMMUNION

Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus, alleluia.

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ, alleluia.

Holy Church prays, in the Postcommunion, that St Joseph, who is our Protector during this present life, may intercede for us in what concerns our eternal welfare.

POSTCOMMUNION

Divini muneris fonte refecti, quæsumus, Domine Deus noster; ut, sicut nos facis beati Joseph protectione gaudere, ita ejus meritis et intercessione, cœlestis gloriæ facias esse participes. Per Dominum.

Refreshed at the fountain of divine blessings, we beseech thee, O Lord, our God; that, as thou makest us rejoice in the Protection of blessed Joseph, so by his merits and intercession, thou wouldst make us partakers of celestial glory. Through, etc.

The priest then adds, if need be, this commemoration of the Third Sunday after Easter:

POSTCOMMUNION

Sacramenta, quæ sumpsimus, quæsumus, Domine, et spiritualibus nos instaurent alimentis, et corporalibus tueantur auxiliis. Per Dominum.

May the Sacrament we have received, O Lord, both revive us with spiritual nourishment, and defend us by bodily succour. Through, etc.

The following Gospel of the Third Sunday after Easter is read at the end of Mass.

Sequentia sancti Evangelii secundum Joannem.

Cap. XVI.

In illo tempore: Dixit Jesus discipulis suis: Modicum, et jam non videbitis me, et iterum modicum, et videbitis me: quia vado ad Patrem. Dixerunt ergo ex discipulis ejus ad invicem: Quid est hoc, quod dicit nobis: Modicum, et non videbitis me, et iterum modicum, et videbitis me, et quia vado ad Patrem? Dicebant ergo: Quid est hoc, quod dicit, Modicum? nescimus quid loquitur. Cognovit autem Jesus, quia volebant eum interrogare, et dixit eis: De hoc quæritis inter vos, quia dixi, Modicum, et non videbitis me: et iterum modicum, et videbitis me? Amen, amen dico vobis: quia plorabitis, et flebitis vos, mundus autem gaudebit: vos vero contristabimini, sed tristitia vestra vertetur in gaudium. Mulier cum parit, tristitiam habet, quia venit hora ejus: cum autem pepererit puerum, jam non meminit pressuræ propter gaudium: quia natus est homo in mundum. Et vos igitur nunc quidem tristitiam habetis; iterum autem videbo vos, et gaudebit cor vestrum: et gaudium vestrum nemo tollet a vobis.

℟. Deo gratias.

Sequel of the Holy Gospel according to John.

Ch. XVI.

At that time: Jesus said to his disciples: A little while, and now you shall not see me: and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another: What is this he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father? They said therefore: What is this that he saith: A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: a little while, and you shall not see me; and again, a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

℟. Thanks be to God.

VESPERS

Ant. Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus, alleluia.

Ant. But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ, alleluia.

PSALM, *Dixit Dominus*, page 82

ANT. Missus est Angelus Gabriel a Deo in civitatem Galilææ cui nomen Nazareth, ad virginem desponsatam viro cui nomen erat Joseph, alleluia.

ANT. The Angel Gabriel was sent from God, into a city of Galilee called Nazareth, to a Virgin, espoused to a man whose name was Joseph, alleluia.

PSALM, *Confitebor*, page 83

ANT. Ascendit autem Joseph a Galilæa, de civitate Nazareth, in Judæam, in civitatem David, quæ vocatur Bethlehem, alleluia.

ANT. But Joseph went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, alleluia.

PSALM, *Beatus vir*, page 84

ANT. Et venerunt festinantes, et invenerunt Mariam et Joseph et infantem positum in præsepio. Alleluia, alleluia.

ANT. And they came with haste, and they found Mary and Joseph, and the Infant lying in the manger. Alleluia, alleluia.

PSALM, *Laudate pueri*, page 85

ANT. Et ipse Jesus erat incipiens quasi annorum triginta, ut putabatur, filius Joseph, alleluia.

ANT. And Jesus himself was beginning about the age of thirty years, being, as it was supposed, the son of Joseph, alleluia.

PSALM 116

Laudate Dominum omnes gentes: * laudate eum omnes populi.

O praise the Lord, all ye nations: praise him all ye people.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

CAPITULUM
(*Gen. XLIX*)

Benedictiones patris tui confortatæ sunt benedictionibus patrum ejus, donec veniret desiderium collium æternorum; fiant in capite Joseph et in vertice Nazaræi inter fratres suos.

The blessings of thy father are strengthened with the blessings of his fathers, until the Desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

HYMN[1]

Te, Joseph, celebrent agmina cœlitum;
Te cuncti resonent christiadum chori,
Qui clarus meritis junctus es inclytæ
Casto fœdere Virgini.
Almo cum tumidam germine Conjugem.
Admirans, dubio tangeris anxius,
Afflatu superi Flaminis Angelus
Conceptum puerum docet.
Tu natum Dominum stringis; ad exteras
Ægypti profugum tu sequeris plagas:
Amissum Solymis quæris, et invenis,
Miscens gaudia fletibus.

May the heavenly host praise thee, O Joseph! May the choirs of Christendom resound with thy name, for great are thy merits, who wast united by a chaste alliance to the holy Virgin.

Seeing that thy Spouse was soon to be a Mother, a cruel doubt afflicts thy heart; but an Angel visits thee, telling thee that she had conceived of the Holy Ghost the Child she bore in her womb.

Where Jesus was born, thou hadst to take him in thine arms, and go with the little fugitive to Egypt's distant land. When he was lost in Jerusalem, thou didst seek after him; and having found him, thy tears were mingled with joy.

Post mortem reliquos mors pia consecrat,
Palmamque emeritos gloria suscipit;
Tu vivens, Superis par, frueris Deo,
Mira sorte beatior.

Other saints receive their beatitude after death, when a holy death has crowned their life; they receive their glory when they have won the palm: but thou, by a strangely happy lot, hadst, even during life, what the blessed have in heaven —thou hadst the sweet society of thy God.

Nobis, summa Trias, parce precantibus,
Da Joseph meritis sidera scandere:
Ut tandem liceat nos tibi perpetim
Gratum promere canticum.
Amen.

O Sovereign Trinity! have mercy on us thy suppliants, and may the intercession of Joseph aid us to reach heaven; that there we may sing to thee our eternal hymn of grateful love. Amen.

[1] In the Monastic Rite, it is preceded by this Responsory:

℟. *breve.* Constituit eum dominum domus suæ, * Alleluia, alleluia. Constituit ℣. Et principem omnis possessionis suæ. * Alleluia. Gloria Patri. Constituit.

℣. Sub umbra illius quem desideraveram sedi, alleluia.

℟. Et fructus ejus dulcis gutturi meo, alleluia.

℣. I sat down under his shadow, whom I desired, alleluia.

℟. And his fruit was sweet to my palate, alleluia.

ANTIPHON OF THE MAGNIFICAT

ANT. Fili, quid fecisti nobis sic? Ecce pater tuus et ego dolentes quærebamus te, alleluia.

ANT. Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing, alleluia.

OREMUS.

Deus, qui ineffabili providentia beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus es, præsta quæsumus; ut, quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Qui vivis.

LET US PRAY.

O God, who by thy unspeakable providence didst vouchsafe to choose blessed Joseph to be the Spouse of thy most holy Mother; grant that, as we venerate him for our Protector on earth, we may deserve to be aided by his intercession in heaven. Who livest, etc.

A commemoration is then made of the Third Sunday after Easter, if necessary, by the following Antiphon, Versicle, and Prayer:

ANT. Amen dico vobis: quia plorabitis et flebitis vos: mundus autem gaudebit, vos vero contristabimini; sed tristitia vestra vertetur in gaudium, alleluia.

℣. Mane nobiscum, Domine, alleluia.

℟. Quoniam advesperascit, alleluia.

ANT. Amen, I say to you: that ye shall lament and weep: but the world shall rejoice, and ye shall be made sorrowful; but your sorrow shall be turned into joy, alleluia.

℣. Stay with us, O Lord, alleluia.

℟. For the evening cometh on, alleluia.

OREMUS.

Deus, qui errantibus, ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis; da cunctis qui christiana professione censentur, et illa respuere quæ huic inimica sunt nomini, et ea quæ sunt apta sectari. Per Dominum.

LET US PRAY.

O God, who showest the light of thy truth to such as go astray, that they may return to the way of righteousness: grant, that all, who profess the Christian name, may forsake whatever is contrary to that profession, and closely pursue what is agreeable to it. Through, etc.

O glorious St Joseph ! Father and Protector of the Faithful ! we bless our Mother the Church, for that she, now that the world is drawing to the close of its existence, has taught us to confide in thee.

Many ages passed away, and thy glories had not been made known to the world; but even then, thou wast one of mankind's most powerful intercessors. Most affectionately didst thou fulfil thy office as head of the great human family, whereof the Incarnate Word was a member. Nations and individuals experienced the benefit of thy prayers; but there was not the public acknowledgement of thy favours—there was not the homage of gratitude, which is now offered to thee. The more perfect knowledge of thy glories, and the honour paid to thee as the Protector of mankind—these were reserved for our own unhappy times, when the state of the world is such as to require help beyond that which was granted to former ages. We come before thee, O Joseph ! to honour the unlimited power of thine intercession, and the love thou bearest for all the children of the Church, the Brethren of Jesus.

Thou, O Mary ! art pleased at seeing us honour him, whom thou didst so tenderly love. Never are our prayers so welcome to thee as when they are presented to thee by his hands. The union formed by heaven between thyself and Joseph will last for all eternity; and the unbounded love thou hast for Jesus is an additional motive for thee to love *him* who was the Foster-Father of thy Child, and the guardian of thy Virginity. O Joseph ! *we* also are the children of Mary, thy Spouse; treat us as such, bless us, watch over us, and receive the prayers which, now more than ever, the Church encourages us to present to thee.

Thou art ' the pillar of the world '—*columen mundi ;* thou art one of the foundations whereon it rests; because of thy merits and prayers, our Lord has patience with it, in spite of the iniquities which defile it. How truly may we say of these our times: *There is now no saint ;*

truths are decayed from among the children of men![1] How powerful then must not thine intercession be, to avert the indignation of God, and induce him to show us his mercy! Grow not weary of thy labour, O thou universal Protector! The Church of thy Jesus comes before thee on this day, beseeching thee to persevere in thy task of love. See this world of ours, now it is become one great volcano of danger by the boasted liberty granted to sin and heresy! Delay not thine aid, but quickly procure for us what will give us security and peace.

Whatever may be our necessities, thou art willing and able to assist us. We may be the poorest and last among the children of the Church; it matters not: thou lovest us with all the affectionate compassion of a Father. What a joy is not this to our hearts, O Joseph! We will therefore turn to thee in our spiritual wants. We will beg thee to assist us in gaining the virtues whereof we stand in need, in the battles we have to fight against the enemies of our souls, and in the sacrifices which duty asks at our hands. Make us worthy to be called thy children, O thou Father of the Faithful! Nor is thy power limited to what regards our eternal welfare; daily experience shows us how readily thou canst procure for us the blessing of God upon our temporal interests, provided they are in accordance with his divine will. Hence it is that we hope for thy protection and aid in what concerns our worldly prospects. The house of Nazareth was confided to thy care; deign to give counsel and help to all them that make thee the patron of all that regards their earthly well-being.

Glorious Guardian of the Holy Family! the *family* of Christendom is placed under thy special patronage; watch over it in these troubled times. Hear the prayers of them that seek thine aid, when about to choose the partner who is to share with them the joys and the sorrows of this world, and help them to prepare

[1] Ps. xi 2.

for their passage to eternity. Maintain between husbands and wives that mutual respect which is the safeguard of their fidelity to each other. Obtain for them the pledge of heaven's blessings. Fill them with such reverence for the holy state to which they have been called, that they may never deserve the reproach given by St Paul to certain married people of that day, whom he compares to heathens, *who know not God.*[1]

Grant us, also, O Joseph, another favour. There is one moment of our lives which is the most important of all, since eternity depends upon it: it is the moment of our death. And yet we feel our fear abated by the thought that God's mercy has made thee the special patron of the dying. Thou hast been entrusted with the office of making death happy and holy to those who invoke thee. To whom could such a prerogative have been given more appropriately than to thee, O Joseph ! whose admirable death was one of the sublimest spectacles ever witnessed by angels or by men, for Jesus and Mary were by thy side as thou didst breathe forth thy soul. Be, then, our helper at that awful hour of our death. We hope to have Mary's protection, for we daily pray to her that she would aid us at the hour of our death; but we know that Mary is pleased at our having confidence in thee, and that where *thou* art, *she* also is sure to be. Encouraged by thy fatherly love, O Joseph ! we will calmly await the coming of our last hour; for if we are careful in recommending it to thee, thou wilt not fail to take it under thy protection.

The gladness of to-day's feast has been united with the Paschal joy: still, it is but just that the latter should have its own expression apart. We will therefore end the day by offering to our Risen Lord the following Preface: it is taken from the ancient Gothic Missal, published by Dom Mabillon.

[1] 1 Thess. iv 5.

CONTESTATIO

(In die Sabbato, octava Paschæ)

Dignum et justum est; necessarium et salutare est: ut te Dominum ac Deum totis visceribus humana conditio veneretur, Rex mirabilis Christe. Cujus condemnatione, tartareis vinculis absoluta credentium turba, libertatis insignia gratulatur. Qui vere ut Leo de tribu Juda mundo ostensus, animarum devoratorem exstinctum leonem diabolum omnis terra lætatur. Permittit se clavorum nexibus alligatum ad stipitem crucis teneri: ut non sit parva, quam impius quondam expavescat, potentia. Ad cujus vocem, emittens spiritum, terra tremuit, cœlum expavit, dies fugit, sol obscuratus est, astra abscondentia radios suos, simul omnia migraverunt. Cujus descensu, confractis portis, luget infernum. Quo resurgente, lætantur angeli; exsultat terra cum habitatoribus suis. In quo triumpho, conspicitur comitatio illa prophetico ore promissa: Ero mors tua, o inferne. Ubi est ergo victoria tua? Nec enim ab alio poterat, nisi a vita mors devorari. Qui descensu suo eos qui tenebantur a morte, superis reddidit resurgendo: ut ejus resurrectio vivorum vel mortuorum testimonio firmaretur.

It is right and just, needful, and available to salvation, that mankind should, with all devotion, venerate thee, O Christ! admirable King! as its God and Lord. This is he, whose condemnation broke the chains that held countless believers in the prison of Limbo, and enrolled them under the Standard of Liberty. This is he, who was shown to the world as the Lion of the Tribe of Juda; and all the earth celebrates with joy the defeat of Satan, the lion that destroyed souls. This is he who permitted his Body to be fastened with nails to the wood of the Cross, that the wicked spirit might know how great is the power he has to fear. When he cried out with a loud voice, and gave up the ghost, the earth shook, heaven trembled, day took flight, the sun was darkened, the stars hid their rays and disappeared. He descended into hell, broke its gates, and filled it with terror. He rose again, and the angels rejoiced; let the earth, and they that dwell therein, be glad. It was in this his triumph that was seen what the Prophet had foretold, when he said: *I will be thy death, O hell!* Where, then, is thy victory? For death could not be destroyed save by Life. Christ having descended to them that were captives of death, he restored them to life by his Resurrection, which was thus attested by both the living and the dead.

MONDAY OF THE FOURTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

OUR Risen Jesus is not satisfied with establishing his Church and constituting the hierarchy which is to govern it in his name to the end of time; he also confides in his disciples his divine word, that is, the truths he is come to reveal to mankind, into which truths he has given them an insight during the three years preceding his Passion. The *word of God*, which is also called *revelation*, is, together with grace, the most precious gift that heaven could bestow upon us. It is by the word of God that we know the mysteries of his divine essence, the plan according to which he framed the creation, the supernatural end he destined for such of his creatures as he endowed with understanding and free-will, the sublime work of redemption by the Incarnation of the Second Person of the Blessed Trinity—in a word, the means whereby we are to honour and serve him, and attain the end for which we were made.

From the very commencement of the world, God revealed his word to man; later on, he spoke by the prophets; but when the fulness of time came, he sent upon the earth his Only Begotten Son, that he might complete this first revelation. We have seen how, for three years, Jesus has been teaching men, and how, in order that he might make them the more easily understand his words, he has stooped to their littleness. Though his teaching was of the sublimest possible character, yet did he make it so intelligible that no

instruction could be compared to his in clearness. It was for this reason that he made use of simple parables, whereby he conveyed his divine truths to the mind of his hearers. His Apostles and disciples, who were afterwards to preach his Gospel to the world, received from him frequent special instructions; although, until the accomplishment of the mysteries of his Death and Resurrection, they were slow in understanding his teaching. Since his Resurrection, they are better able to appreciate his instructions, for not only are his words more telling now that he is in the glory of his triumph over death, but the minds of his hearers have become more enlightened by the extraordinary events that have occurred. If he could say to them at the Last Supper: *I will not now call you servants; but I have called you my friends: because all things whatsoever I have heard from my Father, I have made known unto you*;[1] how must he not treat them now that he has repeated to them the whole of his teaching, given them the whole word of God, and is on the eve of sending the Holy Spirit upon them, in order to perfect their understanding, and give them power to preach the Gospel to the entire world?

O holy word of God! O holy revelation! through thee are we admitted into divine mysteries, which human reason could never reach. We love thee, and are resolved to be submissive to thee. It is thou that givest rise to the grand virtue, *without which it is impossible to please God*;[2] the virtue which commences the work of man's salvation, and without which this work could neither be continued nor finished. This virtue is *faith*. It makes our reason bow down to the word of God. There comes from its divine obscurity a light far more glorious than are all the conclusions of reason, how great soever may be their evidence. This virtue is to be the bond of union in the new society which our Lord is now organizing. To become a member of this society, man must begin by believing; that he may

[1] St John xv 15. [2] Heb. xi 6

continue to be a member, he must never, not even for one moment, waver in his faith. We shall soon be hearing our Lord saying these words: *He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.*[1] The more clearly to express the necessity of faith, the members of the Church are to be called by the beautiful name of the *faithful:* they who do not believe are to be called *infidels.*

Faith, then, being the first link of the supernatural union between man and God, it follows that this union ceases when faith is broken, that is, denied; and that he who, after having once been thus united to God, breaks the link by rejecting the word of God, and substituting error in its place, commits one of the greatest of crimes. Such a one will be called a *heretic,* that is, *one who separates himself;* and the faithful will tremble at his apostasy. Even were his rebellion to the revealed word to fall upon only one article, still he commits enormous blasphemy; for he either separates himself from God as being a deceiver, or he implies that his own created, weak, and limited reason is superior to eternal and infinite Truth.

As time goes on, heresies will rise up, each attacking some dogma or other; so that scarcely one truth will be left unassailed; but all this will serve for little else than to bring out the revelation purer and brighter than before. There will, however, come a time, and that time is our own, when heresy will not confine itself to some one particular article of faith; but will proclaim the total independence of reason, and declare revelation to be a forgery. This impious system will give itself the high-sounding name of *rationalism,* and these are to be its leading doctrines: Christ's mission a failure and his teaching false; his Church an insult to man's dignity; the eighteen centuries of Christian civilization a popular illusion! The followers of this school, the so-called *philosophers* of modern times, would have subverted all society, had not God come to its assistance, and fulfilled

[1] St Mark xvi 16.

the promise he made, of never allowing his revealed word to be taken away from mankind, nor the Church, to whom he confided his word, to be destroyed.

Others go not so far as this. They do not pretend to deny the benefits conferred on the world by the Christian religion; the facts of history are too evident to be contested: still, as they will not submit their reason to the mysteries revealed by God, they have a way peculiar to themselves for eliminating the element of faith from this world. As every revealed truth, and every miracle confirmatory of divine interposition, is disagreeable to them, they attribute to natural causes every fact which bears testimony to the Son of God being present among us. They do not insult religion, they simply pass it by; they hold that the supernatural serves no purpose; people, they say, have taken appearances for realities. The laws of history and common sense count for nothing. Agreeably to their system, which they call *naturalism*, they deny what they cannot explain; they maintain that the people of the past eighteen centuries have been deceived, and that the Creator cannot suspend the laws of nature, just as the rationalists teach that there is nothing above reason.

Are reason and nature, then, to be obstacles to our Redeemer's love for mankind? Thanks be to his infinite power, he would not have it so! As to *reason*, he repairs and perfects her by faith; and he suspends the laws of *nature*, that we may cheerfully believe the word whose truth is guaranteed by the testimony of miracles. Jesus is truly risen; let reason and nature rejoice; for he has ennobled and sanctified them by the glad mystery.

Let us proclaim the triumph of the Redeemer whom we adore. Let us make our own this sequence of the Cluny Missal of 1523.

SEQUENCE

Ecce vicit radix David,
Leo de tribu Juda.

Mors vicit mortem,
Et mors nostra est vita.
Mira bella, et stupenda satis
Inter oves victoria.
Ut moriens superaret fortem
Cum callida versutia.
Domum ejus ingressus
Est Rex æternus,
Et averni confregit vasa.
Drachmam secum quæ perierat
Asportavit, et patefecit regni claustra.
Paradisi porta
Quæ clausa fuerat
Per lignum vetitum
Et lethale in primævo.
Quam clauserat Eva conditori,
Clauseratque cunctis
Postmodum natis
De stirpe sua.
Quæ commisit protoplastus,
Reseravit dextra per stirpis materiam.
Susceperat mors indemnem,
Quem tenere numquam potuerat propter culpam.
Dum ambiit illicita.
Quæ tenebat juste
Perdidit acquisita.
Ampliare voluerat in secessu,
Et remansit evacuata.
Hic verus est agnus legalis
Qui multis se manifestavit figuris,
Tandem se hostiam pro mundo
Dedit Patri ut redimeret membra sua.

Lo! the Root of David, the Lion of the Tribe of Juda, hath conquered.

Death hath conquered death; and that Death is our Life.

Strange was the war, and stupendous the victory that was seen by the flock of Christ.

When he, by his Death, vanquished the strong and crafty enemy.

The Eternal King forced the enemy's house, and broke the armour of hell.

He brought back the groat that was lost, and opened the gates of heaven.

Heaven's gate, that had been shut, at the beginning of the world, by the forbidden fruit, which brought death;

The gate, which Eve had closed against him from whom she had been formed and against all the children that were to be born of her race;

Yea, what our first parent thus sinfully closed, was thrown open by the right hand of the God that assumed our flesh.

Death laid hands on him on whom it had no claim because he was free from sin;

And by thus coveting what was not its own, it lost what it hitherto had justly held.

By wishing to add to its prey, it was made to yield up what it had devoured.

Christ is the true Lamb, that was foretold in the Law under manifold figures, and who, at length, offered himself to the Father as a Victim for the world's redemption.

Hic lapis est angularis,
Quem reprobaverunt ædificantes.
Jam factus est in caput anguli
Super omnes in excelso.
Regnum ejus magnum
Et potestas ejus prima per sæcula.
Amen.

This is the Corner-Stone, rejected by the builders.

He is now the Head of the Corner, set high above all the rest.

His kingdom is great, and his power supreme: they are for ever and ever. Amen.

TUESDAY OF THE FOURTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

WE are bound to believe the word of God: but this word is accompanied with every proof of its really coming from God. When Jesus told men that he was the Son of God, he gave ample proof of his being such: in the same manner, he insists on our believing what he reveals, but he gives us a guarantee of its being the truth. What is this guarantee? Miracles. Miracles are the testimony which God bears to himself. A miracle rouses man's attention, for he knows that it is by God's will alone that the laws of nature can be suspended. If God employ a miracle to make his will known, he has a right to find man obedient. The Israelites were convinced that it was God who was leading them, for the sea opened a passage to them, immediately that Moses stretched forth his hand over its waters.

Now Jesus, *the author and finisher of faith*,[1] did not demand our belief in the truths he revealed to us until he had proved the divinity of his mission by miracles. *The works which I do*, said he, *give testimony of me*.[2] And again: *If you will not believe me, believe my works*.[3] And what are these works? When St John the Baptist sent some of his disciples to Jesus, that they might ask him if he were the promised Messias, Jesus gave them this answer: *Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, the poor have the Gospel preached unto them*.[4]

[1] Heb. xii 2. [2] St John v 36. [3] *Ibid.* x 38. [4] St Luke vii 22.

Such is the motive of our faith. Jesus requires of us that we receive his word, as being that of the Son of God—for he has proved himself to be so by the works he has wrought. Truly may we exclaim with the Psalmist: *Thy testimonies, O Lord, are become exceedingly credible!*[1] Whom shall we believe, if we refuse to believe him? And what must be the guilt of them who refuse to believe! Let us hearken to our Jesus speaking of those proud men who, though they had witnessed his miracles, rejected his teaching: *If*, says he, *I had not done among them the works that no other man hath done, they would not have sin.*[2] It is their incredulity that led them astray; but their incredulity showed itself when, after witnessing such miracles as the raising Lazarus to life, they refused to acknowledge the divinity of him who bore testimony to himself by such works as these.

But our Risen Jesus is soon to ascend into Heaven; the miracles he wrought will be things of long past; are we, henceforth, to have no testimony for his word, which is the object of our Faith? Let us not fear. Do we forget that historical documents, when genuine, bring the same conviction to our minds, with regard to past events, as though we ourselves had been witnesses of those events? Is it not a law of the human mind—is it not a basis of certainty—that we yield assent to the testimony of our fellow-men, as often as we have evidence that they are neither deceived themselves, nor wish to deceive us? The miracles wrought by Jesus will be handed down to the end of time, supported by guarantees of authenticity which no facts of history could possibly have. If the authority of history is what all acknowledge it to be, then is he a fool who doubts the miracles which we are told were worked by our Saviour. Though we have not been eye-witnesses of them, yet such is our certainty of their having been done, that our faith is as strong and as docile as though we had assisted at the admirable scenes described in the Gospel.

[1] Ps. xcii 5. [2] St John xv 24.

Our Lord had sufficiently provided for our yielding our Faith to his word, by letting us know that he had confirmed his teaching by his miracles. But he would do more. He gives his disciples the power to do what he himself had done, and this in order that our faith might be strengthened by these supernatural evidences. It was on one of the forty days spent with his Apostles before his Ascension, that he spoke these words to them: *Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.*[1] We have already stated the basis on which this faith was to rest—the miracles of the God-Man who demands our faith. But there were to be other miracles superadded to his own. Let us continue the text just quoted: *And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.*[2] Here, then, we find the power of working miracles given to Jesus' disciples. He bids them go and preach his word to men, and men must yield their faith; he therefore gives his disciples a power over nature which will prove them to be the ambassadors of the Most High. Their word is not their own; it is that of God. They are the ministers of the Incarnate God, and we must believe their teaching. By believing them, we are, in reality, believing him who sends them, and who, to make us sure of their rightful authority, gives them the credentials which he himself deigned to show to men, when he spoke with his own lips.

Neither is this all. If we carefully weigh his words, we shall see that he does not intend the gift of miracles to cease with his first disciples. It is true that history proves how faithfully Jesus fulfilled his promise, and that, when the Apostles went forth commanding the world to believe what they preached, they gave testi-

[1] St Mark xvi 15, 16. [2] *Ibid.* xvi 17.

mony of their divine mission by countless miracles; but our Risen Lord promised more than this. He said not: 'These are the signs which shall follow my Apostles;' but: *These are the signs which shall follow them that believe.* By these words he perpetuated in his Church the gift of miracles; he made it one of her chief characteristics, and one of the grounds of our faith. Before his Passion, he had gone so far as to say: *He that believeth in me, the works that I do, he also shall do, and greater than these shall he do.*[1] It is now that he graces her with this prerogative: so that, dating from that hour, we must not be surprised at finding that his saints perform miracles greater even, at times, than his own. He promised that it should be so, and he has kept his word; thus showing us how desirous he is that faith (which is one of the main objects of a miracle) should be fostered and made vigorous in his Church. Far, then, be from every loyal child of the Church that fear, that uneasy feeling, yea, that indifference which some people evince when they hear or read of a miracle. The only thing we should ask is—are the witnesses trustworthy? If so, a true Catholic should receive the account with joy and gratitude; he should give thanks to our Jesus who thus mercifully fulfils his promise, and keeps such a watchful eye over the preservation of faith.

Let us adore him in that miracle of miracles, his Resurrection. Let us enter into the sentiments of the following fine sequence; it dates from the ninth century, and is from the rich treasury of Saint Gall.

SEQUENCE

Laudes Salvatoris Voce modulemur supplici, Et devotis melodiis Cœlesti Domino Jubilemus Messiæ: Qui seipsum exinanivit, Ut nos perditos Liberaret homines.	Let us with humility sing the praises of our Saviour; let us joyously offer our devout melodies to the God of heaven, our Messias; who emptied himself, that he might deliver us men from the perdition whereinto we had fallen.

[1] St John xiv 12.

Carne gloriam Deitatis occulens
Pannis tegitur in præsepi,
Miserans præcepti transgressorem,
Pulsum patria Paradisi nudulum.

He hides under a human body the glory of his Divinity; he is wrapped in swaddling clothes, and laid in a manger; for he has pity on man who transgressed the commandment and was driven naked from the land of Paradise.

Joseph, Mariæ, Simeoni, subditur,
Circumciditur,
Et legali hostia mundatur, ut peccator,
Nostra qui solet relaxare crimina.
Servi subit manus baptizandus,
Et perfert fraudes tentatoris,
Fugit persequentum lapides.

He is subject to Joseph, Mary, and Simeon; he is circumcized; and he that is wont to forgive us our sins, deigns to be ransomed, as a sinner, by the offering prescribed in the Law.

He bows down beneath the hand of his servant, and is baptized by him; he permits the tempter to lay snares for him; he has to fly from his enemies, who seek to stone him.

Famem patitur,
Dormit et tristatur,
Ac lavat discipulis pedes
Deus homo,
Summus humilis.
Sed tamen
Inter hæc objecta corporis
Ejus Deitas
Nequaquam quivit latere,
Signis variis,
Et doctrinis prodita.
Aquam nuptiis
Dat saporis vinei.
Cæcos oculos
Claro lumine vestivit.
Lepram luridam
Tactu fugat placido.
Patres suscitat mortuos,
Membraque curat debilia.
Fluxum sanguinis constrinxit,
Et saturavit quinque de panibus
Quina millia.
Stagnum peragrat fluctuans,
Ceu siccum littus,
Ventos sedat.

He suffers hunger, sleep, and sadness: he, God and yet Man, most High and yet humble, washes his disciples' feet.

But notwithstanding these outward humiliations, his divinity could not be hid; it was made evident by his miracles and teaching.

He gives water the savour of wine at the marriage feast.
He gives to the blind the light of day.
He drives hideous leprosy away by his gentle touch:
He raises the dead to life; he cures them that are maimed.
He stays a flux of blood; and with five loaves feeds five thousand men.

He walks upon the waters as though they were dry land; he calms the winds.

Linguam reserat constrictam,
Reclusit aures privatas vocibus;
Febres depulit.
Post hæc mira miracula taliaque,
Sponte sua comprehenditur,
Et damnatur, et se crucifigi
Non despexit,
Sed sol ejus mortem
Non aspexit.
Illuxit dies,
Quam fecit Dominus,
Mortem devastans,
Et victor suis apparens dilectoribus vivens,
Primo Mariæ,
Dehinc Apostolis;
Docens Scripturas,
Cor aperiens,
Ut clausa de ipso reserarent.

He makes the dumb to speak, and the deaf to hear; he drives fever away.

After these and other such wonderful miracles, he allows himself to be taken by his enemies, and condemned; he refuses not to suffer crucifixion; but the sun refuses to witness his Death.

Then comes the day which the Lord hath made: it destroys death. Jesus triumphs; he returns to life; he appears to them that love him, to Mary first, and then to the Apostles. He explains the Scriptures to his disciples, opening their hearts that they might understand what was there written concerning him.

Favent igitur resurgenti Christo
Cuncta gaudiis.
Flores, segetes redivivo fructu
Vernant,
Et volucres gelu tristi terso
Dulce jubilant.
Lucent clarius sol, et luna
Morte Christi turbida.

All creatures keep a feast of joy at the Resurrection of Jesus.

Flowers spring up, meadows are again clothed in their rich verdure, and birds, now that gloomy winter is past, carol in sweet jubilation.

The sun and moon, which mourned at Jesus' death, are brighter now than ever.

Tellus herbida
Resurgenti plaudit Christo,
Quæ tremula ejus morte
Se casuram minitat.

The earth, that shook at his death, and seemed ready to fall to ruin, now puts on her richest green to greet her Risen God.

Ergo die ista exsultemus
Qua nobis viam vitæ
Resurgens patefecit Jesus.

Let us, therefore, be glad on this day, whereon our Jesus, by his Resurrection, opened to us the way of Life.

Astra, solum, mare jocundentur,
Et cuncti gratulentur in cœlis
Spiritales chori Trinitati.
Amen.

Let stars, and earth, and sea rejoice: let all the choirs of the blessed in heaven give praise to the Trinity. Amen.

WEDNESDAY OF THE FOURTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THE Son of God is soon to ascend to his Father. He has said to his Apostles: *Going, teach all nations: preach the Gospel to every creature.* Thus, then, the nations are not to receive the word from the lips of Jesus, but through his ministers. The glory and happiness of being instructed directly by the Man-God were for none but the Israelites, and even for them for only three short years.

The impious may murmur at this, and say, in their pride: 'Why should there be men between God and us?' God might justly answer: 'And what right have you to expect me to speak to you myself, seeing that you can otherwise be as certain of my word as though you heard it from myself?' Was the Son of God to lose his claim to our faith unless he remained on this earth to the end of time? If we reflect on the infinite distance there is between the Creator and creature, we shall detest such a blasphemy. *If we receive the testimony of men, the testimony of God is greater*:[1] and how can we reject it? Can we call that testimony *human*, which was given by the Apostles, when, in proof of their being sent by God, they showed the power, conferred on them by their divine Master, of working miracles? Of course the pride of reason may rebel; it may protest, and refuse to believe men who speak in God's name. Did not the very Son of God meet with more unbelievers than believers? And why? Because he affirmed himself to

[1] 1 St John v 9.

be God, yet showed nothing exteriorly but his human nature. So that there was an act of faith to be made, even when Jesus himself spoke; and pride might rebel, and say: 'I will not believe;' just as it will do when the Apostles speak in his name. The two cases are alike. God demands of us, as long as we are in this world, that we give him our faith; and faith is not possible without humility. God confirms his word by miracles; but man has always the power to resist, and for that very reason faith is a virtue.

If it be asked—why, when God took his Son from this earth, he did not commission his angels to teach us in his name, instead of giving such a sublime office to men, frail and mortal as we ourselves are who receive their teaching—the reason is, that man could not be raised up from the state of degradation into which he had fallen by pride, except by submission and humility; and consequently, it was fitting that the ministry of the divine word should not be entrusted to angels, inasmuch as our pride might have been flattered by our having for our teachers beings so noble and exalted. We believed the serpent when he spoke to us, and we had the pride to think that we might one day become gods: our merciful Creator, in order to save us, has imposed it as a law upon us, that we should yield submission to men, when they speak in his name.

These men, therefore, are to *preach the Gospel to every creature; and he that believeth not, shall be condemned.* O word of God! thou heavenly seed planted in the field of the Church, how fruitful hast thou not been! Yet one little while, and the harvest will be ripe. Faith will have spread throughout the world; the faithful shall be found in every land. And how came they by the faith? *By hearing,* answers the great Apostle of the Gentiles.[1] They heard the word, and they believed. How honoured above the rest of our senses is our hearing, at least in this present life! Let us listen to St Bernard, speaking on this subject. 'One

[1] Rom. x 17.

would have thought that the Truth would have entered into our souls by that noblest of our senses, the eye: but no, my soul! that is reserved for the future life, when we shall *see face to face*. For the present, let the remedy come in by the same door through which crept the malady; let life, and light, and the antidote of truth, come to us in the track previously taken by death and darkness, and the serpent's poison. Thus the troubled eye will be cured by the ear, and will see, when calm, what she cannot when troubled. The ear was the first door of death; let it be the first to be opened to life. The ear took away our Light; let it now restore our Light; for unless we believe, we shall not understand.[1] Hearing, therefore, is the instrument of our merit; sight is to be our reward. . . . Observe, too, how the Holy Ghost follows this order in the spiritual education of the soul: he forms the ear, before he gladdens the eye. He says to her: *Hearken, O daughter, and see!*[2] Forget thine eye for the present: it is thine ear I now ask for. Dost thou wish to *see* Christ? First *hear* him; *hear* what is said of him: that so, when thou dost *see* him, thou mayest say: *As we have heard, so have we seen!*[3] The brightness is immense; thine eye is weak; and thou canst not bear the splendour. But what thine eye cannot do, thine ear can; . . . only let this ear of thine be fervent, and watchful, and faithful. Faith will give to thine eye the clearness it lost by sin; disobedience shut it, but obedience will open it."[4]

To the glory of him who has sent us his word by his ambassadors, and whom we have received as himself, let us recite this ancient sequence of Saint Gall: it expresses the faith of our fathers, and this faith is ours also.

SEQUENCE

Grates Salvatori, Ac Regi Christo Deo Solvant omnes insularum incolæ,	Let the inhabitants of all islands render thanks to Christ, our Saviour, King and God,

[1] The Saint seems to be here quoting the celebrated Septuagint version of Isaias (vii 9). See the 3rd vol. of *Paschal Time*, Friday in Whitsun Week, last page.—TR.
[2] Ps. xliv 11. [3] Ps. xlvii 9. [4] *In Cantica*, Serm. xxviii.

Quem exspectatum dies
jam tenent,
Et leges ejus
Mentibus captent promptulis.
Quos derelicto populo
Delegit Judæo,
De Abrahæ carne genito,
Et per fidem
Quos Abrahæ natos fecit,
Et cognatos
Suum sanctum per sanguinem.
O Christe,
Consanguinee naturæ nostræ,
Nos fove,
Atque per divinam potentiam
Tuere ab omni incursu inimici,
Et insidiis.
Quem per carnis edulium
Delusisti hamo tuæ majestatis,
Fili Dei.

Tu resurgens imperitas,
Non moriturus amplius.

Tu mortalem nostram
Et terream naturam
Resurgens incorruptivam
fecisti,
Atque cœlis invexisti.
Amen.

The Expected One, who is at length come, and whose Law is now devoutly obeyed by mankind.

He cast off the Jewish people, who were born of Abraham according to the flesh;

And he chose, for his own, them that he made children of Abraham by faith, them that he had made his brethren by his precious Blood.

O Jesus who art united to us by the bond of consanguinity! protect us,

And, by thy divine power, defend us from every attack and snare of the enemy.

Thou, O Son of God! didst show him the Flesh thou hadst assumed, and he, taking it, was taken by the hook of thy divinity.

Rising again, thou triumphest, for death shall never more triumph over thee.

By thy Resurrection, thou gavest incorruptibility to our mortal and earthly nature, and didst raise it to heaven. Amen.

THURSDAY OF THE FOURTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THE Apostles have received their mission. The Sovereign Master has bade them divide among themselves the nations of the earth, and preach everywhere the Gospel—that is, the Good Tidings—the tidings of man's Redemption wrought by the Son of God, who was made flesh, was crucified, and arose again from the dead. But what is to be the grand support of these humble Jews, who have been suddenly transformed into conquerors, and have to win the whole world to Christ? Their support is the solemn promise made to them by Jesus, when, after saying: *Go, teach all nations!* he adds: *Lo! I am with you all days, even to the consummation of the world!* Hereby he promises never to leave them, and ever to direct and guide them. They shall see him no more in this life; and yet he assures them that he will be ever in their midst.

But these men, with whom Christ thus promises that he will abide for ever, and preserve them from every fall and from every error in the teaching of his doctrine—these Apostles are not immortal. We shall find them, one after the other, laying down their lives for the faith and so leaving this world. Are we, then, condemned to uncertainty and darkness, like men who have been abandoned by the light? Is it possible, that the appearance of our Emmanuel upon the earth has been but like that of a meteor, which we sometimes behold in the night, emitting a lurid light, and then suddenly disappearing, leaving us in greater darkness than before?

No: the words of our Risen Jesus forbid us to fear

such a calamity. He did not say to his Apostles: ' Lo ! I am with you even to the end of your lives;' but *Lo! I am with you all days, even to the consummation of the world.* So that those to whom he addressed himself were to live to the end of the world ! What means this, but that the Apostles were to have successors, in whom their rights were to be perpetuated ? successors whom Jesus would ever assist by his presence and uphold by his power. The work founded by a God, out of his love for man, and at the price of his own precious Blood, must surely be imperishable ! Jesus, by his presence amidst his Apostles, preserved their teaching from all error; by his presence he will also, and for ever, guide the teaching of their successors.

O precious and necessary gift of Infallibility in the Church ! Gift, without which the mission of the Son of God would have been a failure ! Gift whereby faith, that essential element of man's salvation, is preserved upon the earth ! Yes, we have the promise; and the effects of this promise are evident even to them that are not of the Church. Where is there an unprejudiced man, who would not recognize the hand of God in the perpetuity of the Catholic Symbol of Faith, whereas everything else on earth is for ever changing ? Can we attribute to natural causes such a result as this—that a society, whose link is unity of belief, should live through so many ages, and yet lose nothing of the truth it possessed at its commencement, nor imbibe anything of the falseness of the world around it; that it should have been attacked by thousands of sects, and yet have triumphed over them all, survived them all, and be as pure in the faith now at this present day, as it was on the day when first formed by its divine Founder ? Is it not an unheard-of prodigy, that hundreds of millions of men, differing from each other in country, character, and customs, yea, and frequently enemies to each other, should be united in one like submission to one same authority, which, with a single word, governs their reason in matters of faith ?

How great is thy fidelity to thy promises, O Jesus! Who could help feeling that thou art in the midst of thy Church, mastering by thy presence the warring elements, and by irresistible yet sweet power, subjecting our pride and fickleness to thy dear yoke? And they are men, men like ourselves who rule and guide our faith! It is the Pope, the successor of St Peter, whose faith cannot fail,[1] and whose sovereign word is carried through the whole world, producing unity of mind and heart, dispelling doubt, and putting an end to disputation. It is the venerable body of the bishops united with their Head, and deriving from this union an invincible strength in the proclamation of the one same truth in the several countries of the universe. Oh yes; men are made infallible because Jesus is with and in them! In everything else they are men like ourselves; but the Chair on which they are throned is supported by the arm of God; it is the Chair of Truth upon the earth.

How grand is our faith! Miracles gave it birth; and this continued miracle, of which we have been speaking, and which disconcerts all the calculations of human wisdom, directs it, enlightens it, and upholds it. How stupendous are the wondrous works done by our Risen Jesus during these forty days! So far, he had been preparing his work; now he carries it into effect. May the divine Shepherd be ever praised for the care he takes of his Sheep! If he exacts their faith as the first pledge of their service, we must own that he has made the sacrifice not only meritorious by the submission of our reason, but most attractive to our heart.

Let us honour his glorious Resurrection by a new canticle—one from the ancient Missals of Germany.

SEQUENCE

Laudes Christo redempti, Voce modulemur supplici.	Let us, the redeemed, sing with suppliant voice our praise to Christ.
Omnis in hac die Rerum natura jubilans,	On this day let all nature, in a transport of joy,

[1] St Luke xxii 32.

Personet immensas
Filio Dei gratias.
Jam nostri concives,
Cœlestis sanctuarii milites,
Ordines noveni,
In vestra nos adunate gaudia.
Hymnite nunc superi,
Pariter resonate inferi,

Et omnis in Domino
Spiritus gratuletur ænesi;
Qui hominis causa, Deus homo nascitur;
Et fragili carne,
Se deitas occulens,
Probra sustinuit patiens:
Virtutibus, signis ut Deus emicuit;
Et corporis nostri necessitate fruens,
Verus terrigena claruit.
Ab hoste tentatus,
Non est agnitus neque divinitas patuit:
Ars artem delusit,
Donec veteris nodum piaculi secuit.
In ara crucis hostiam
Se pro nobis Christus obtulit Deo Patri,
Morte sua nostra mortificans crimina.
Jam victor Christus,
Barathro populato,
Mortis principe vinculato,
Ab inferis pompa regreditur nobili.
Hæc est dies
Quæ illuxit,
Post turbida
Regni Æthiopum tempora;
Christus in qua resurrexit
Ultra victurus,
Cum carne quam sumpsit de Maria virgine.
Qui ovem
Cum gaudio Patri quam perdiderat,
Humero revexit suo. Amen.

Sound forth one universal hymn of thanks to the Son of God.

And you, our fellow-citizens, the nine-choired hosts of heaven, permit us to share in your joys.

Sing a hymn, ye that are highest! Intone a loud canticle, ye that are lowest!

Yea, let every spirit be glad in the Lord, and praise him!

For he, God, became Man for man's salvation.

Hiding his divinity with the veil of our frail flesh, he patiently endured every insult;

But his power and miracles revealed him as our God.

He subjected himself to all our human wants, and was verily a wayfarer on our earth.

He was tempted by the enemy; but he made not known his divinity.

Craft by craft was foiled, till the hour came for him to cut the knot of Adam's sin.

For our sake, he offered himself to his Father a victim upon the altar of the Cross: and by his Death, he put our sins to death.

And now hell is ravaged and the prince of death enchained, and Christ returns from Limbo, in all the pageant of his victory.

This is the day which has shone upon the world, after the stormy times of the Ethiopian sway.

It is the day whereon, with the flesh he assumed from the Virgin Mary, Christ rose again, to live for evermore.

With joy, he carried on his shoulders, to his Father, the sheep that had been lost. Amen.

FRIDAY OF THE FOURTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

PRAISE be to our Risen Jesus, for his having said to us: *He that believeth and is baptized, shall be saved!*[1] Thanks to his infinite mercy, we believe and have been baptized; we are, therefore, in the path of salvation. It is true that faith will not save us without good works; but, on the other hand, good works without faith cannot merit eternal salvation. With what transport of joy ought we not to give thanks to God, for his having produced in us, by his grace, this *unspeakable gift*,[2] this first pledge of our everlasting happiness! How carefully ought we not to strive to keep it pure, yea and increase it by our fidelity! Faith, like other virtues, has its degrees: we should, therefore, frequently use the prayer addressed to Jesus by his Apostles: *Lord! increase our faith!*[3]

We are living in an age when faith is weak amongst the majority even of them that believe; and it is one of the greatest dangers that could befall us in this world. When faith is weak, charity must needs grow cold. Our Saviour one day asked his disciples if they thought that he would find faith upon the earth when he should come to judge mankind.[4] Have we not reason to fear that we are fast approaching that awful time, when the want of faith will paralyze men's hearts?

Faith proceeds from our will moved by the Holy Ghost. We believe because we *wish* to believe; and for this reason it is a happiness to believe. The blind man

[1] St Mark xvi 16. [2] 2 Cor. ix 15. [3] St Luke xvii 5. [4] *Ibid.* xviii 8.

to whom Jesus restored his sight said to him, when he bade him believe in the Son of God: *Who is he, Lord? that I may believe in him.*[1] These same dispositions ought to animate us, when there is question of our making an act of faith—we should believe, in order that we may know that which, without faith, we could not know: then will God manifest himself to both our mind and heart.

You will meet with Christians who seem to make it their business to keep down the faith of their friends as much as possible. They seem to be jealous of faith getting too much; are ever talking about the rights of reason; and will have it that they who are so ready to believe are guilty of underrating the dignity, range, and divine origin of reason. Let them that are thus accused, answer: 'We are far from denying the existence of that natural light within us, which is called reason. The teaching of the Church is too express on this point to admit of any doubt; but she also teaches us that this light—even had it retained its primal power, and had not been obscured by original sin—is incapable of discovering, by itself alone, the end for which man was created, and the means whereby that end is to be gained. Faith alone can enable man to attain to such sublime knowledge as this.'

Others, again, maintain that as soon as a Christian comes to the full age of reason, he has a right to suspend the exercise of his faith, in order that he may examine for himself whether it be reasonable or not to continue believing. Such an opinion is most false and has made many an apostate. The Church has ever taught from the days of the Apostles down to our own times, and will so teach to the end of the world, that the child who has received holy baptism has also, and at that same instant, received the gift of infused faith; that he thereby became a member of Christ, and child of his Church; and that if, when he comes to the age of reason, he should be tempted with doubts regarding matters of

[1] St John ix 36.

faith, he receives grace to resist those doubts by faith, and that he would be risking his salvation were he to suspend his faith. This does not imply that the Church forbids him to confirm his faith by study and science; far from it. This is a totally different thing from suspension of one's faith; it is, according to the admirable saying of the great St Anselm, 'faith seeking understanding,' and, we may add, *finding* it, for God gives this recompense to faith.

You may probably meet with persons who think it right that there should be found among us a class of men, called free-thinking philosophers, that is to say, men without faith, who hold, with regard to God and creatures, doctrines which are wholly independent of revelation, and who teach a morality that entirely ignores the supernatural element. Is it possible that Catholics can not only countenance and praise such men as these, but even defend them, and be partial towards them?

And what must we say of the sad effects resulting from living with heretics? Most of us could give instances of the dangerous compromises and deplorable concessions made in consequence of much intercourse with those who are not of the faith. The terrible line of demarcation specified by St John, in his second Epistle,[1] is being forgotten; the very mention of it is offensive to modern ears. A strong indication of this is to be found in the frequency of mixed marriages, which in a number of cases, though often by imperceptible degrees, result in leading the Catholic party to religious indifference. Let us listen to the energetic language of that illustrious ascetical writer, Father Faber: 'The old-fashioned hatred of heresy is becoming scarce. God is not habitually looked at as the sole Truth; and so the existence of heresies no longer appals the mind. It is assumed that God must do nothing painful, and his dominion must not allow itself to take the shape of an inconvenience or a trammel to the

[1] 2 St John 10.

liberty of his creatures. If the world has outgrown the idea of exclusiveness, God must follow our lead, and lay it aside as a principle in his dealings with us. What the *many* want they must have at last. This is the rule and the experience of a constitutional country. Thus discord in religion, and untruth in religion, have come to be less odious and less alarming to men, simply because they are accustomed to them. It requires courage, both moral and mental, to believe the whole of a grand nation in the wrong, or to think that an entire country can go astray. But theology, with a brave simplicity, concludes a whole world under sin, and sees no difficulty in the true Church being able to claim only a moderate share of the population of the earth. The belief in the facility of salvation outside the Church is very agreeable to our domestic loves and to our private friendships. Moreover, if we will hold this, the world will pardon a whole host of other superstitions in us, and will do us the honour of complimenting the religion God gave, as if it were some literary or philosophical production of our own. Is this such a huge gain? Many seem amazingly pleased with it, and pay dear for it quite contentedly. Now it is plain that this belief must lower the value of the Church in our eyes. It must relax our efforts to convert others. It must relax our efforts to convert ourselves. Those who use the system of the Church least will of course esteem it least, and see least in it; and are therefore least fitted to be judges of it. Yet it is just these men who are the most forward and the most generous in surrendering the prerogatives of the Church to the exigencies of modern smoothness and universalism.'[1]

Another sign of the decay of the spirit of faith, even among many of those who do not neglect their religion, is the disregard for, one might almost say the ignorance of, holy practices recommended by the Church. How many Catholic houses are there, where there is never a drop of Holy Water, or a blessed Candle, or a Palm

[1] *Spiritual Conferences: Heaven and Hell.*

to be seen? These sacred objects, given to us to be a protection, deserve from us that same reverence and love which our forefathers had when they defended them, even at the risk of their lives, against the Protestants of the sixteenth century. What a jeering look of incredulity is evinced by many amongst us, when mention is made of any miracle that is not found in the Bible! With what an air of contemptuous disbelief they hear or read of anything in connection with the mystic life, such as ecstasies, raptures, or revelations! How uneasy they seem, when the subject of the heroic acts of penance done by the Saints, or of the simplest practices of bodily mortification, happens to come across them! How loudly and pathetically do they not protest against the noble sacrifices which some favoured souls are inspired to make, whereby they break asunder the dearest ties, and shut themselves out of the world, behind the grille of a monastery or convent! The spirit of faith makes a true Catholic appreciate the beauty, the reasonableness, and the sublimity of all these practices and acts; whilst the want of this spirit makes them be condemned as extravagant, unmeaning, and folly.

Faith longs to believe; for believing is its life. It limits not itself to the strict *Creed* promulgated by the Church. It knows that the Spouse of Christ possesses all truths, though she does not solemnly declare them all, nor under the pain of anathema. Faith forestalls the declaration of a dogma; it believes piously, before believing under obligation. A secret instinct draws it towards this as yet veiled truth; and when the dogma *is* published by a definition of the supreme Pontiff, then does this same faith rejoice in the triumph of the truth which was revealed from the very commencement of the Church; and its joy is great in proportion to the fidelity wherewith it honoured the truth, when only generous and loyal hearts embraced it.

Glory, then, be to our Risen Jesus, who requited his Mother's faith, who strengthened that of the disciples

and the holy women, and who, as we humbly pray, will mercifully reward ours. Let us offer him our homage, in the words of a sequence from the ancient Missal of Saint Gall.

SEQUENCE

Pangamus Creatoris
Atque Redemptoris gloriam.
Qui bene creatos,
Sed seductos
Astutia callidi serpentis,
Sua refecit gratia.

Let us proclaim the glory of our Creator and Redeemer!
By his grace, he gave a new existence to them whom he had created aright, yet who were seduced by the cunning of the crafty serpent.

Prædicens,
Futurum ut germen
Sancta proferret fœmina;
Quod hostis antiqui
Nociva exsuperaret capita.
Quod primitus perdita,
Serius nostra
Cernunt sæcula.
Quum splendida flosculo virgula,
Novo pollet Maria.
Qui editus
Mire edidit miracula.
Nec juvenis tantum,
Sed statim inter suæ nativitatis primordia.
Per sideris lumen,
Per Simeonis verba
Judaica ad se vel corda,
Vel munera
Attrahens nutu gentilia.
Quem Pater in voce,
Atque Spiritus Sanctus specie,
Glorificat.
Visentes doctorem, ve larchiatrum,
Docent auctoritate sua.

He foretold that a holy Woman would, one day, bring forth a Fruit,
That should crush the baneful head of the old enemy.
Our times have seen fulfilled these promises that were long forgotten.
Mary, the lovely Branch, put forth a new Flower.

His birth was a prodigy, and miracles marked his life,
Not only when he had grown to manhood, but immediately after his birth.
By the light of the star, and by Simeon's words, he drew to himself the heart of the Jew and the gift of the Gentile.

He was glorified by the Father's words, and by the visible form under which the Holy Ghost appeared.
They that saw this Teacher, this Physician of men, were appointed to teach others in his name.

Qui postquam salutis
Dona dedit multa,
Doctrinæque perplura verba
Ore suo promulgavit saluberrima;

After bestowing on men abundant gifts of salvation, and promulgating, with his own lips, the doctrine of eternal life,

Ad probra, sputa,
Colaphos, et flagella,
Vestem quoque ludo quæsitam,
Et spineum venit sertum
Ad crucis brachia.
Qui hodie triumphali
A mortuis resurgens,
Sprevit victoria, ducens secum primitiva
Ad cœlos membra,
Et nuper dispersa
Revocans ovilia.
Quæ et nobis in fine speranda,
Licet ultima membra simus,
Spondet dona.
Amen.

He came to his Passion, in which he was insulted, spit upon, buffeted, scourged, vested as a mock-king, crowned with thorns, and nailed to a Cross.

But to-day, by a glorious victory, he rises triumphant from the grave; he takes them that belonged to the generations of old, and leads them with himself to heaven; he forms into one fold the scattered sheep.

Yea, and to us, though the last of his children, he promises future gifts, and bids us hope. Amen.

SATURDAY OF THE FOURTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

SATURDAY brings us once more to the dear Mother of our Jesus. Last Saturday, when closing our week's considerations upon the establishment of the Church, we reverently drew a parallel between these two Mothers—Mary and the Church. During the present week, we have been considering how our Saviour confided his doctrine—that is, the object of our faith—to his Apostles; let us devote this last day to a loving remembrance of the dogmas which Jesus revealed to them regarding the dignity and office of her whom he chose for his own and our Mother.

Holy Church teaches us several truths concerning Mary; and these truths are the object of our faith, on the same ground as the other articles contained in the Catholic Creed. Now they could not be the object of our faith, except inasmuch as they were revealed by the lips of our divine Lord himself. The Church of our days has received them from the Church of past ages, just as this last named received them from the Apostles, to whom Jesus first confided them. There has been no new revelation since our Saviour's Ascension; consequently, the manifestation of all the dogmas transmitted to the Church, and promulgated by her to the world, dates from the teaching given by Jesus to his Apostles. It is on this account that we believe them with theological faith—a faith which can only be given to truths directly revealed by God to man.

How beautiful is the affection here shown by the Son

of God to his Mother! He revealed to his Apostles the impenetrable secrets of the divine Essence, the Trinity in Unity, the eternal generation of the Word in the Father's bosom, the eternal procession of the Holy Ghost from the Father and the Son, the union of the two Natures in one Person in the Incarnate Word, the Redemption of the world by the Blood of the Man-God, the restoration of fallen man and his elevation to a supernatural state by grace. But this same Jesus also reveals the prerogatives of his dearest Mother; and we are to believe them with the same faith as we do the dogmas which relate to God himself! Jesus, the Wisdom of the Father, the Conqueror of death, has revealed to us Mary's dignity with the same lips that taught us what he himself is: we believe the two revelations with equal faith because both come from him.

Jesus said to his Apostles, and they, under the guidance of the Holy Ghost, communicated his teaching to the Church: 'Mary, my Mother, is a daughter of Adam and Eve; but the stain of original sin was not upon her. The decree that every human being should be conceived in sin was suspended in her regard. She was full of grace from the first moment of her Conception. Jeremias and John the Baptist were sanctified in their mother's womb; Mary was Immaculate from the first moment of her existence.'

Jesus also said to his Apostles, and commanded them to repeat his words to the Church: 'Mary is truly Mother of God, and must be honoured as such by all creatures; for she truly conceived me and gave me birth, according to my human nature, which forms but one Person with my divine nature.'

Jesus also said to his Apostles, and commanded them to repeat his words to the Church: 'Mary, my Mother, conceived me in her chaste womb without ceasing to be a Virgin, and she gave me birth without her Virginity suffering any injury.'

Thus, Mary's *Immaculate Conception* which prepared her for her sublime office, her divine *Maternity* and her

perpetual *Virginity*, are three dogmas of our faith, which were revealed to the Apostles directly by our Lord. Holy Church merely repeats them after the Apostles, just as the Apostles repeated them after hearing them from their divine Master.

But did not Jesus reveal other prerogatives of his august Mother—prerogatives which are consequences of the three magnificent gifts just mentioned? Let us ask the Church what she believes on this subject, and what she teaches, both by her doctrinal utterance, and by her equally infallible practice. Every development, which is produced in her by the action of the Holy Ghost, is based upon the word of God, which was spoken at the beginning. Thus it is impossible to doubt but that our Saviour made known to his Apostles his intention of raising his blessed Mother to the dignity of Queen of the universe, of Mediatrix of men, of Mother of grace, of Co-operatrix of our Redemption. Had she not, by the three unparalleled gifts just mentioned, already been raised above all other creatures? Yes, we cannot doubt it; these glories of the Mother of God were known, revered, and loved by the Apostles; and we, who have received from the Church these same sublime and consoling truths, we too prize and love our knowledge. Should we not be offering violence to every noble feeling of our nature, were we to believe that Jesus ascended into heaven, without having made known to the world the glories of his Mother, whom he loved both as her Son and her God!

What must have been thy sentiments, O Mary, thou most humble of creatures, when Jesus unveiled thy glories to the disciples? They already reverenced thee, but they could never have known the grand gifts bestowed on thee by God, unless that God himself had revealed them. *What glorious things were said of thee, O City of God!*[1] If thy humility was troubled when the archangel called thee *full of grace, and blessed among women;* how must thou not have shrunk from the

[1] Ps. lxxxvi 3.

homage paid thee by the Apostles, when they were first told that thou wast the Mother of God, the ever spotless Virgin, Immaculate from thy very conception! But no, blessed Mother! thou canst not shun the honours that are richly thy due. The prophecy spoken by thyself, in Zachary's house, must be fulfilled: *All generations shall call thee* BLESSED![1] The time is at hand; a few days hence, the preaching of the Gospel will have commenced. Thy name, thy ministry, thy glories are an essential part of the *Creed* which is to be carried throughout the world. Up to this time, thou hast been shrouded in a veil of mystery; that veil must now be drawn aside —Jesus will have it so—and thou must be known as Mother of the God, who, when he came to save us, disdained not to assume our human nature in thy chaste womb. Dearest Mother! Queen of angels and men! suffer us to unite our fervent homage with that which the Apostolic College gave thee, when Jesus first revealed to them thy glories!

Let us, in honour of the blessed Mother, recite this sequence of the Cluny Missal of 1523. It is a graceful imitation of the *Victimæ Paschali*.

SEQUENCE

Virgini Mariæ laudes
Intonent Christiani.
O beata domina,
Tua per suffragia
Reconcilientur peccatores.
Fiant per te liberi
A fermento veteri,
Victimæ paschalis
Perceptores.
Da nobis, Maria,
Virgo clemens et pia,
Aspectu Christi viventis,
Et gloria frui
Resurgentis.
Tu prece nos pia,
Christo reconcilia,

Let Christians offer to the Virgin Mary their hymns of praise.
O Lady ever blessed! let sinners be reconciled to God by thy prayers.
May they that receive the Paschal Lamb be, by thy intercession, cleansed from the old leaven.
Give us, O Mary, thou merciful and loving Virgin!
To enjoy the sight of the living and Risen Christ.

Reconcile us with Jesus by thy holy prayers,

[1] St Luke i 48.

Quæ sola Mater intacta,
Es Genitrix
Verbi Dei facta.
Credendum est ex te Deum
Et hominem natum,
Resurrexisse
Glorificatum.
Scimus Christum surrexisse
A mortuis vere;
Conserva Mater nos et tuere.
Amen.

O thou the spotless Mother of the Word of God !

We believe that the God-Man who was born of thee hath risen again in glory.

We know that Christ hath truly risen from the dead. Do thou, O Mother ! preserve and defend us. Amen.

FOURTH SUNDAY AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

OUR Jesus has organized his Church, and confided to his Apostles the sacred deposit of the truths which are to form the object of our faith. We must now follow him in another work, of equal importance to the world, to which he gives his divine attention during these forty days: it is the institution of the sacraments. It is not enough that we believe; we must, moreover, be made just—that is, we must bear upon us the likeness of God's holiness; we must receive, we must have incorporated within us that great fruit of the redemption which is called *grace;* that thus being made living members of our divine Head, we may be made joint-heirs with him of the kingdom of heaven. Now it is by means of the *sacraments* that Jesus is to produce in us this wondrous work of our justification; he applies to us the merits of his Incarnation and Sacrifice, but he applies them by certain means, which he himself, in his power and wisdom, has instituted.

Being the sovereign master of his own gifts, he can select what means he pleases whereby to convey grace to us; all *we* have to do is to conform to his wishes. Thus, each of the sacraments is a law; so that it is in vain that we hope for a sacrament to produce its effects, unless we fulfil the conditions specified by our Redeemer. And here, at once, we cannot but admire that infinite goodness which has so mercifully blended two such widely distinct operations in one and the same act—namely, on the one side the humble submission of man, and on the other the munificent generosity of God.

We were showing, a few days back, how the Church, though a spiritual society, is also visible and exterior, because man, for whose sake the Church was formed, is a being composed of body and soul. When instituting the sacraments, our Lord assigned to each an essential rite; and this rite is outward and sensible. He made the *Flesh*, which he had united to his divine Person, become the instrument of our salvation by his Passion and Death on the Cross; he redeemed us by shedding his *Blood* for us: so is it in the sacraments; he follows the same mysterious plan, taking physical things as his auxiliaries in effecting the work of our justification. He raises them to a supernatural state, and makes them the faithful and all-powerful conductors of his grace, even to the most intimate depths of our soul. It is the continuation of the mystery of the Incarnation, the object of which is to raise us, by visible things, to the knowledge of things invisible. Thus is broken the pride of Satan; he despised man because he is not purely a spirit, but is spirit and matter unitedly; and he refused to pay adoration to the word made Flesh.

Moreover, the sacraments, being visible signs, are an additional bond of union between the members of the Church: we say *additional*, because these members have the two other strong links of union—submission to Peter and to the pastors sent by him and profession of the same faith. The Holy Ghost tells us, in the sacred Volume, that a *threefold cord is not easily broken*.[1] Now we have such a one; and it keeps us in the glorious unity of the Church: hierarchy, dogma, and sacraments, all contribute to make us one Body. Everywhere, from north to south, and from east to west, the sacraments testify to the fraternity that exists amongst us; by them we know each other, no matter in what part of the globe we may be, and by the same we are known by heretics and infidels. These divine sacraments are the same in every country, how much soever the liturgical formulæ of their administration may differ; they are the same in

[1] Eccles. iv 12.

the graces they produce, they are the same in the signs whereby grace is produced—in a word, they are the same in all the essentials.

Our Risen Jesus would have the sacraments be seven. As at the beginning he stamped the creation of the visible world with this sacred number, giving six days to work and one to rest, so, too, would he mark the great spiritual creation. He tells us, in the Old Testament, that *Wisdom* (that is, himself, for he is the Eternal Wisdom of the Father) will *build to himself a house*, which is the Church; and he adds that he will make it rest on *seven pillars*.[1] He gives us a type of this same Church in the tabernacle built by Moses, and he orders a superb candlestick to be provided for giving light, by day and night, to the holy place; but there were to be *seven* branches to the candlestick, and on each branch were to be graven flowers and fruits.[2] When he raises his beloved disciple to heaven, he shows himself to him surrounded by *seven* candlesticks, and holding *seven* stars in his right hand.[3] He appears to him as a Lamb, bearing *seven* horns, which are the symbol of strength, and having *seven* eyes, which signify his infinite wisdom.[4] Near him lies a Book, in which is written the future of the world; the Book is sealed with *seven* seals, and none but the Lamb is able to loose them.[5] The disciple sees *seven* spirits, burning like lamps, before the throne of God,[6] ready to do his biddings, and carry his word to the extremities of the earth.

Turning our eyes to the kingdom of Satan, we see him mimicking God's work, and setting up a *seven* of his own. *Seven* capital and deadly sins are the instruments whereby he makes man his slave; and our Saviour tells us that when Satan has been defeated and would regain a soul, he brings with him *seven* of the wickedest spirits of hell. We read in the Gospel that Jesus drove *seven* devils out of Mary Magdalen. When God's anger bursts upon the world, immediately before the coming

[1] Prov. ix 1. [2] Exod. xxv 37. [3] Apoc. i 12, 16.
[4] Apoc. v 6. [5] *Ibid.* v 1, 5. [6] *Ibid.* iv 5.

of the dread Judge, he will announce the approach of his chastisements by *seven* trumpets, sounded by *seven* angels;[1] and *seven* other angels will then pour out upon the guilty earth *seven* vials filled with the wrath of God.[2]

We, therefore, who are resolved to make sure our election; who desire to possess the grace of our Risen Jesus in this life, and to enjoy his vision in the next; oh! let us reverence and love this merciful *seven*, these admirable sacraments! Under this sacred number he has included all the varied riches of his grace. There is not a want or necessity, either of souls individually, or of society at large, for which our Redeemer has not provided by these seven sources of regeneration and life. He calls us from death to life by Baptism and Penance; he strengthens us in that supernatural life by Confirmation, the Eucharist, and Extreme Unction; he secures to his Church both ministry and increase by Holy Orders and Matrimony. The seven sacraments supply everything needed; take one away, and you destroy the harmony. The Churches of the East, though severed now for long ages from Catholic unity, retain all seven; and when Protestantism broke the sacred number, it showed in this, as in all its other pretended *reformations*, that it was estranging itself from the spirit of the Christian religion. No: the doctrine of the sacraments is one that cannot be denied without denying the true faith. If we would be members of God's Church, we must receive this doctrine as coming from him who has a right to insist on our humble submission to his every word. It is to the soul which thus believes that the sacraments appear in all their divine beauty and power: we understand, because we believe, *Credite, et intelligetis!* It is the fulfilment of the text from Isaias, as rendered by the Septuagint: *Unless ye believe, ye shall not understand!*[3]

Let us confine our considerations for to-day, to the first of the sacraments—Baptism. It is during Paschal

[1] Apoc. viii 2. [2] *Ibid.* xvi 1. [3] Isa. vii 9.

Time that we have it brought before us in all its glory. We remember how, on Holy Saturday, it filled the hearts of the catechumens with joy, giving them a right to heaven. But the great sacrament had had its preparations. On the Feast of the Epiphany, we adored our Emmanuel as we beheld him descending into the river Jordan, and by this contact with his sacred Body, communicating to the element of water the power of purifying men's souls from sin. The Holy Ghost, in the form of a dove, rested on Jesus' head, and by his divine influence gave fecundity to the life-giving element. The voice of the Eternal Father was heard in a cloud announcing his adoption of all such as should receive baptism; he adopted them in Jesus, his eternally well-beloved Son.

During his sojourn on earth, our Redeemer thus explained the mystery of baptism to Nicodemus, who was a ruler among the Jews, and a master in Israel: *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*[1] Here, as in so many other instances, he foretells what he intends to do at a future time; he prepares us for the mystery by telling us that as our *first* birth was not pure, he is preparing a *second* for us; that this second birth will be holy, and that water is to be the instrument of so great a grace.

But after his Resurrection, our Emmanuel openly announced his having given to water the power of producing the sublime adoption to which mankind was invited by the Eternal Father. Speaking to his Apostles, he thus gives them the fundamental law of the kingdom he had come from heaven to establish: *Going, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*[2] This is the master-gift bestowed on the world by its Redeemer: salvation by water and the invocation of the blessed Trinity; for he adds: *He that believeth and is baptized, shall be saved.*[3] What a revelation was here! It told

[1] St John iii 5. [2] St Matt. xxviii 19. [3] St Mark xvi 16.

us of the infinite mercy wherewith our Creator loved us: it was the inauguration of the sacraments by the announcement of the first of the seven—of that one which, according to the expression of the holy Fathers, is the *gate* to the rest.

Let us love this august mystery of baptism, to which we are indebted for the life of our souls, and for the indelible character which makes us members of our divine Head, Jesus. The holy King of France, St Louis, who was baptized in the humble village of Poissy, loved to sign himself 'Louis of Poissy.' He looked upon the baptismal font as the mother who had given him a life incomparably superior to that which made him the son of an earthly monarch: she gave him to be the child of God and heir to the kingdom of Heaven. We should imitate this saintly king.

But observe the exceeding considerateness of our Risen Jesus, when he instituted this the most indispensable of the sacraments. He chose for its *matter* the commonest that could be, and the most easily to be had. Bread, wine and oil are not so plentiful as water, which is to be found in every place; God made it thus plentiful, that when the appointed time came, the fount of regeneration might be within everyone's reach.

In his other sacraments, our Saviour would have priests alone to be the ministers: not so with baptism. Any one of the faithful, whatever may be his or her condition, may administer baptism. Nay more; an infidel can, by water and the invocation of the blessed Trinity, confer upon others the baptismal grace, which he or she does not possess, provided only that he really intends to do what Holy Church does, when she administers the sacrament of baptism.

Nor is this all. An unbaptized man or woman may be dying, and no one near him to administer this sacrament; he is on the brink of eternity, and there is no hand nigh to pour the water of regeneration upon him; our Saviour has lovingly provided for this necessity. Let this man or woman believe in baptism; let him

desire it in all the sincerity of his soul; let him entertain sentiments of compunction and love, such as are required of an adult when receiving baptism; he is *baptized in desire*, and heaven is open to him.

But what if it be a child, who has not come to the use of reason? Our Saviour's words are plain: *He that believeth and is baptized, shall be saved.* How, then, can this child be *saved?* The guilt of original sin is upon it, and it is incapable of making an act of faith. Fear not: the power of holy baptism extends even so far as this. The faith of the Church will be imputed to this child, which the Church is about to adopt as her own: let water be but poured on the child, in the name of the three divine Persons, and it is a *Christian* for ever. Baptized in the faith of the Church, this child now possesses (and, as we say, personally) Faith, Hope and Charity; the sacramental water has achieved this wondrous work. If the little innocent dies, it goes straight to heaven.

These, O Jesus! are the admirable effects of the first of thy sacraments. How truly does the Apostle say of thee, that thou *willest all men to be saved!*[1] If this thy *will* be in some without its fulfilment, so that some children die without baptism, it is because of the consequences which sin produces in the parents, and which thy justice is not bound to prevent. And yet, how frequently does not thy mercy intervene, and procure the grace of regeneration for children who, naturally, would have been excluded! Thus, the water of baptism has been poured upon countless babes, who were dying in the arms of their pagan parents, and the angels received these little ones into their choirs. Knowing this, dear Saviour, we are forced to exclaim with the Psalmist: *Let us that live bless the Lord!*[2]

In the Greek Church, the fourth Sunday after Easter is called the *Sunday of the Samaritan*, because there is then read the passage of the Gospel which relates the conversion of this woman.

[1] 1 Tim. ii 4. [2] Ps. cxiii 18

The Roman Church begins the *Catholic Epistles* in her Night Office of this Sunday, and continues them till Pentecost Sunday.

MASS

In the Introit, the Church makes use of one of the finest *canticles* of the royal prophet, in order to celebrate the *wonderful* graces bestowed upon her by her divine Spouse; she also rejoices at the thought that the *Gentiles* have been called to the knowledge of God, to *justification* and *salvation*.

INTROIT

Cantate Domino canticum novum, alleluia: quia mirabilia fecit Dominus, alleluia: ante conspectum gentium revelavit justitiam suam. Alleluia, alleluia, alleluia.

Ps. Salvavit sibi dextera ejus: et brachium sanctum ejus.

℣. Gloria Patri. Cantate.

Sing to the Lord a new canticle, alleluia: because the Lord hath done wonderful things, alleluia: he hath revealed his justice in the sight of the Gentiles. Alleluia, alleluia, alleluia.

Ps. His right hand, and his holy arm hath saved us.

℣. Glory, etc. Sing, etc.

Laden with the blessings of God, who, by his divine sacraments has made them to be one people, the faithful should not be satisfied with *observing* the commandments—they should *love* them; they should also long after the heaven that is promised them. The Church prays, in the Collect, that her children may receive the grace to do all this.

COLLECT

Deus, qui fidelium mentes unius efficis voluntatis: da populis tuis id amare quod præcipis, id desiderare quod promittis; ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia. Per Dominum.

O God, who makest the faithful to be of one mind: grant that thy people may love what thou commandest, and desire what thou promisest: that, amidst the uncertainties of this world, we may place our affections where there are true joys. Through, etc.

To this are added two of the Collects given at *page* 135.

EPISTLE

Lectio Epistolæ beati Jacobi Apostoli.

Cap. I.

Charissimi, omne datum optimum, et omne donum perfectum desursum est, descendens a Patre luminum, apud quem non est transmutatio nec vicissitudinis obumbratio. Voluntarie enim genuit nos verbo veritatis, ut simus initium aliquod creaturæ ejus. Scitis, fratres mei dilectissimi. Sit autem omnis homo velox ad audiendum: tardus autem ad loquendum, et tardus ad iram. Ira enim viri, justitiam Dei non operatur. Propter quod abjicientes omnem immunditiam, et abundantiam malitiæ, in mansuetudine suscipite insitum verbum, quod potest salvare animas vestras.

Lesson of the Epistle of Saint James the Apostle.

Ch. I.

Dearly beloved: Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

The favours bestowed upon the Christian people proceed from the goodness of our heavenly *Father*. He is the source of everything in the order of nature; and if, in the order of grace, we are become his children, it is because he sent us his Consubstantial Word—the *Word of Truth*—whereby, by means of baptism, we were made children of God. Hence, we ought to imitate, as far as our weakness will permit, the divine calm of our Father who is in heaven; we ought to avoid that state of passionate excitement which savours of a terrestrial life, whereas *ours* should be of the heaven whither God calls us. The Apostle bids us *receive, with meekness, the word*, which makes us what we are. He tells us that this *word* is a germ of salvation *grafted* into our souls: only let us put no obstacle to its growth, and we shall be *saved*.

In the first Alleluia-Versicle, our Risen Jesus extols, in the words of the royal psalmist, the *power* of his Father, who gave him the victory of his Resurrection. In the second, we ourselves proclaim the praise of the immortal life of our divine Master; we proclaim it in the words of St Paul;

Alleluia, alleluia.
℣. Dextera Domini fecit virtutem: dextera Domini exaltavit me.

Alleluia.
℣. Christus resurgens ex mortuis, jam non moritur: mors illi ultra non dominabitur, alleluia.

Alleluia, alleluia.
℣. The right hand of the Lord hath displayed power: the right hand of the Lord hath raised me up.

Alleluia.
℣. Christ rising from the dead, dieth now no more; death shall no longer have dominion over him, alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. XVI.

In illo tempore: Dixit Jesus discipulis suis: Vado ad eum qui misit me: et nemo ex vobis interrogat me, Quo vadis? Sed quia hæc locutus sum vobis, tristitia implevit cor vestrum. Sed ego veritatem dico vobis: Expedit vobis ut ego vadam: si enim non abiero, Paraclitus non veniet ad vos: si autem abiero, mittam eum ad vos. Et cum venerit ille, arguet mundum de peccato, et de justitia, et de judicio. De peccato quidem, quia non crediderunt in me: de justitia vero, quia ad Patrem vado, et jam non videbitis me: de judicio autem, quia princeps hujus mundi jam judicatus est. Adhus multa habeo vobis dicere: sed non potestis portare modo.

Sequel of the holy Gospel according to John.

Ch. XVI.

At that time: Jesus said to his disciples: I go to him that sent me; and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgement. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgement: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now.

Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem: non enim loquetur a semetipso: sed quæcumque audiet loquetur, et quæ ventura sunt annuntiabit vobis. Ille me clarificabit: quia de meo accipiet et annuntiabit vobis.

But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall show you. He shall glorify me: because he shall receive of mine, and shall show it you.

The Apostles were sad at hearing Jesus say to them: *I go.* Are not *we* so, too ? we who, thanks to the sacred Liturgy, have been in such close company with him ever since the day of his birth at Bethlehem. Yet a few days, and he is to ascend into heaven, and our year is to lose the charm it possessed of following, day by day, the actions and words of our Emmanuel. Still, he would have us moderate our sadness. He tells us that in his stead the Paraclete, the Comforter, is about to descend upon the earth, and abide with us to the end of time, in order that he may give us light and strength. Let us make good use of these last hours with our Jesus: we shall soon have to be preparing for the divine Guest who is to take his place.

By these words, which were spoken shortly before his passion, our Saviour does more than tell us of the coming of the Holy Ghost; he also shows us how terrible this coming will be to them that have rejected the Messias. His words are unusually mysterious: let us listen to the explanation given of them by St Augustine, the Doctor of doctors. *When the Holy Ghost is come,* says our Lord, *he will convince the world of sin, because they believed not in me.* How great must, indeed, be the responsibility of them that have been witnesses of Jesus' wonderful works, and yet will not receive his teaching ! Jerusalem will be told that the Holy Ghost has come down upon the disciples: and she will receive the news with the same indifference as she did the miracles which proved Jesus to be her Messias. The coming of the Holy Ghost will serve as a sort of signal

of the destruction of the deicide city. Jesus adds: *The Paraclete will convince the world of justice, because I go to the Father, and ye shall see me no longer.* The Apostles, and they that believe their word, shall be *just* and holy by faith: they will believe in him that is *gone to the Father*—in him whom they are *to see no longer* in this world. Jerusalem, on the contrary, will remember him only to blaspheme him: the holiness, the faith, the *justice* of them that shall believe, will be her condemnation, and the Holy Ghost will leave her to her fate. Jesus continues: *The Paraclete will convince the world of judgement, because the prince of this world is already judged.* They that follow not Christ Jesus, follow Satan: he is their *prince*, but his *judgement* is already pronounced. The Holy Ghost warns the followers of the *world* that their leader is already in eternal torments. Let them reflect well upon this; for, as St Augustine observes, 'the pride of *man* has no right to reckon upon indulgence; let it but think of the hell into which even the *angels* were cast because they were proud.'[1]

In the Offertory, the Christian makes use of the psalmist's words, to celebrate the favours bestowed by God *upon his soul.* He invites the *whole earth* to join him in his gratitude, and he does well; for the favours received by this Christian are offered to the whole of mankind; Jesus has invited all men to share by means of the sacraments in the graces of the redemption.

OFFERTORY

Jubilate Deo universa terra, psalmum dicite nomini ejus: venite et audite, et narrabo vobis, omnes qui timetis Deum, quanta fecit Dominus animæ meæ, alleluia.	Sing to the Lord all the earth, sing a psalm to his name: come and hear, and I will relate to you, all you who fear God, what great things the Lord hath done for my soul, alleluia.

Holy Church delights in the contemplation of divine *truth*, so profusely communicated to her by our Risen

[1] *In Joannem, Tract.* XCV.

Lord; she prays, in the following prayer, that her children may lead such good lives in this world, as to merit the eternal enjoyment of the God of all *truth*.

SECRET

Deus, qui nos per hujus sacrificii veneranda commercia, unius summæ divinitatis participes effecisti: præsta quæsumus; ut sicut tuam cognoscimus veritatem, sic eam dignis moribus assequamur. Per Dominum.	O God, who hast made us partakers of the one Supreme Divinity, by the frequent celebration and participation of this holy sacrifice: grant, we beseech thee, that as we know thy truth, so we may live up to it by a worthy conduct of life. Through, etc.

To this are added two of the Secrets given at *page* 140.

The Communion-Anthem repeats the mysterious words of the Gospel, which we have already explained; they remind us that the coming of the Holy Ghost may be either a reward or a punishment, according to the dispositions of men.

COMMUNION

Cum venerit Paraclitus, Spiritus veritatis, ille arguet mundum de peccato, et de justitia, et de judicio. Alleluia, allelua.	When the Comforter, the Spirit of truth, shall come, he will convince the world of sin, and of justice, and of judgement. Alleluia, alleluia.

Whilst giving thanks for the divine mystery just received, the Church, in the Postcommunion, teaches us that the Eucharist has the power of cleansing us from our sins, and preserving us from the dangers to which we are exposed.

POSTCOMMUNION

Adesto nobis, Domine Deus noster: ut per hæc quæ fideliter sumpsimus, et purgemur a vitiis, et a periculis omnibus eruamur. Per Dominum.	Help us, O Lord our God, that our sins may be forgiven, and that we may be delivered from all dangers by the sacrament which we have received with faith. Through, etc.

To this are added two of the Postcommunions given at *page* 141.

VESPERS

The psalms, hymn and versicle are given on *pages* 81-90.

ANTIPHON OF THE MAGNIFICAT

ANT. Vado ad eum qui misit me: sed quia hæc locutus sum vobis, tristitia implevit cor vestrum, alleluia.

ANT. I go to him that sent me: but because I have spoken these things unto you, sorrow hath filled your heart, alleluia.

OREMUS.

Deus, qui fidelium mentes unius efficis voluntatis: da populis tuis id amare quod præcipis, id desiderare quod promittis; ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia. Per Dominum.

LET US PRAY.

O God, who makest the faithful to be of one mind, grant that thy people may love what thou commandest, and desire what thou promisest: that, amidst the uncertainties of this world, we may place our affections where there are true joys. Through, etc.

We will close the day with the following fine Preface given in the ancient Gothic Missal, which was published by Dom Mabillon, and was formerly used in many of the Churches of Gaul.

CONTESTATIO

Dignum et justum est; æquum et salutare est: nos tibi hic et ubique semper gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Sed in hac die Resurrectionis Domini nostri Jesu Christi Filii tui gratulatio major exsultat in cordibus nostris. Hic est enim dies, in quo nobis exorta est perpetuæ causa lætitiæ. Hic est dies resurrectionis humanæ, et vitæ natalis æternæ. Hic est dies, in quo satiati sumus mane misericordia tua: quo

It is meet and just, right and available to salvation, that we should, here and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God: but, on this day of the Resurrection of Jesus Christ our Lord, thy Son, a greater gladness is excited within our hearts. For this is the day on which there sprang up unto us the cause of perpetual joy. This is the day of man's resurrection, the birthday of life everlasting. This is the day on which we were filled, in the morning, with

nobis ille Benedictus, qui venit in nomine Domini, Deus noster inluxit nobis. Hic enim Dominus noster Jesus Christus Filius tuus adimplens prophetias temporibus præstitutis visitavit nos post biduum, die tertia resurrexit. Hic est enim dies tanti muneris benedictione signatus: qui hodierna festivitate gaudentibus in toto orbe mortalibus frequentatur. Quia omnium mors perempta est in cruce Christi; et in Resurrectione ejus omnium vita surrexit.

thy mercy; the day on which he who cometh in the name of the Lord, the Blessed One, our God, shone upon us. For this our Lord Jesus Christ, thy Son, fulfilling the prophecies in their appointed time, visited us after two days, and rose again on the third. This is the day enriched with so great a blessing, that it is celebrated with joy by the whole of mankind; for the death of all men was put to death on the Cross of Christ, and the life of all men had its resurrection in his Resurrection.

MONDAY OF THE FIFTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

JESUS bestows an inestimable gift upon his Apostles; and from this gift there proceed two sacraments. On the sixth day of the creation, the divine Word infused his breath into man, whose body he had formed out of the slime of the earth; and immediately this body was animated by a soul, bearing upon it the image of God. On the evening of the day of his Resurrection, the same divine Word, then made visible in the flesh he had assumed, suddenly appeared in the midst of his Apostles, and said to them: *Peace be to you! As the Father hath sent me, I also send you.*[1] Then breathing upon them, he added, in a tone of command: *Receive ye the Holy Ghost!*[2] What is this *Breath*, which is not given to all men but only to a few chosen ones? Jesus himself explains it, by the words he speaks: this *Breath* imparts the Holy Ghost to them that receive it. The Holy Ghost is given to the Apostles, because they are *sent* by Jesus, as Jesus is *sent* by the Father.

The Apostles, then, receive this divine Spirit, in order that they may communicate him to men, just as they themselves have had him given to them by Jesus. The Church's tradition fills up the brief account of the Gospel. Two sacraments, as we have already stated, take their origin from this act of our Risen Jesus, who afterwards instructed his Apostles as to the rites wherewith each of the two was to be administered.

The first of these two sacraments is Confirmation,

[1] St John xx 21. [2] *Ibid.* 22.

for whose institution we will return our humble thanks to-day; the other is Holy Orders, which we will explain further on in the week; both of them belong, in their administration, to the episcopal character, which is the source whence flow the gifts conferred upon the Apostles for man's sanctification.

Such is the importance of the sacrament of confirmation, that until such time as we have received it, we cannot be considered as perfect Christians. It is true that, by virtue of our baptism, we are children of God, members of Christ and his Church; but, as Christians, we are soldiers: we have to confess our faith, sometimes before tyrants, and even to the shedding of our blood; sometimes before the world, whose false seductive maxims are the occasion of so many apostasies; sometimes against Satan and his wicked angels, whose power is so justly feared by the servants of Christ. The seal of the Holy Ghost confers on us a degree of strength which baptism does not give. Baptism made us citizens of the Church; confirmation makes us soldiers of God and of his Christ. Again, it is true that we can fight and conquer with the armour of baptism; such is God's will, who knows that the sacrament which perfects the Christian is oftentimes an impossibility; but, woe to them that neglect to receive the completion of their baptism! Hence, after administering the sacrament of regeneration on Holy Saturday, the bishop at once proceeded to give the Holy Ghost to all those who had been just born in the Son, and had been adopted by the Father.

Yes, confirmation is administered by a bishop, it is for him to say to the baptized: *Receive ye the Holy Ghost!* It was just that this divine Spirit should be thus honoured. Even when, in cases of necessity, a priest is delegated, by the Pope, to administer this sacrament, he cannot validly do so except on the condition of his using chrism consecrated by a bishop: and thus the episcopal power is always uppermost in the conferring of the Holy Ghost.

What a solemn moment is that, wherein the Spirit

of power, who strengthened the Apostles, descends upon the neophytes kneeling before the bishop! The pontiff stretches his hands over them: he pours out upon them the Spirit he has received in order to communicate him to others; and that he may give all possible solemnity to the gift he is about to bestow, he cites the words of Isaias, which prophesy the descent of the Spirit on the Branch that was to spring up from the root of Jesse—a prophecy which was fulfilled in our Jesus, when he received baptism in the river Jordan, from the hands of St John the Baptist: 'O Almighty and Eternal God! who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost; send forth from heaven upon them thy sevenfold Spirit, the Holy Paraclete: the Spirit of wisdom and understanding; the Spirit of counsel and fortitude; the Spirit of knowledge and godliness; fill them with the Spirit of thy fear, and sign them with the sign of the Cross of Christ.'[1]

Then is brought the sacred *chrism*, of whose virtue we heard so much on Maundy Thursday. Confirmation was anciently called the *Sacrament of Chrism*—of chrism in which dwells the power of the Holy Ghost. The pontiff anoints with it the foreheads of the neophytes, and, at the same instant, the Holy Ghost imprints on their souls the sign of a perfect Christian. They are *confirmed*, and for ever. Let them but listen to the voice of the sacrament which is now within them, and no trial, no danger can master them. The holy oil wherewith the cross has been signed on their forehead has imparted to them that firmness of *adamant* which was given to the Prophet Ezechiel, and enabled him to withstand all his enemies.[2]

To a Christian, strength is salvation; for *man's life on earth is a warfare*.[3] Glory, then, be to our Risen Jesus, who, foreseeing the attacks that would be made against us, has armed us for the battle, and, in this admirable sacrament of confirmation, has given us the

[1] *Pontificale Romanum: De Confirmandis.* Isa. xi.
[2] Ezech. iii 9. [3] Job vii 1.

divine Spirit, who proceeds from himself and the Father, that we might be strong and invincible! Let us thank him, with all our hearts, for his having thus completed the grace already given us in baptism. The Father, who so graciously adopted us, has delivered up his Only Begotten Son for us; the Son gives us the Spirit, that he may dwell within us; oh! how wonderful a creature is man, who is so loved by the Trinity! And yet man is a sinner and an unfaithful creature: and but too frequently, all these graces are rendered fruitless by his negligence or malice! Let us at least be faithful, by keeping ourselves closely united to Holy Church, and by devoutly celebrating, with her, the mysteries of God's goodness which the liturgical year brings successively before us.

Let us adore our Risen Jesus, our divine Benefactor. In the name of his Church, enriched as she is by such precious gifts, let us offer him this beautiful Paschal canticle, taken from the ancient Missal of Saint Gall.

SEQUENCE

Ecce vocibus
Carmina comparibus
Ecclesia dilecto
Pangat suo,
Illius gaudens
Reditus triumpho.

Let the Church, rejoicing in the triumphant return of her Beloved, sing to him her canticles, with voice well attuned.

Et a pulchra
Tergens genâ
Lacrymulam,
Læta nunc excipiat
Regressum,
Quem nuper flebat
Ademptum.

Let her dry the tears from her beautiful cheeks, and gladly welcome back her Jesus, for whom she wept when he was taken from her.

Qui de sursum veniens,
Hujus et affectu ardens,
Tersit suo vulnere
Ab illa nævum
Parentis primulæ.
Cujus sponsi radio
Procul de nuptæ gaudio
Synagoga pellatur,
Colore obfuscata nigerrimo.

He came from heaven, out of burning love for her; and, by his Blood, cleansed her from the stain of Eve's offence. The Synagogue clad in robes of blackest hue, is driven, by the Bridegroom's piercing rays, from the Marriage Feast.

Namque illius amore
Alta confixus crucis arbore
Sacravit lateris
Illam fiumine.

Through love for his Church, Jesus was nailed to the lofty Tree of the Cross, and he sanctified her by the stream that flowed from his Side.

Hanc præfiguravit Eva,
Viri cum fabricatur a costa,
Et Noe arcula
Aquis levata.
Hanc Babylonis
Nuper tyrannus
Misere afflictam,
Atque suis a sedibus
Translatam,
Tu, Christe,
Favens plorati,
Atque sternens Babylonem,
Revocasti Sion tuum
Ad montem.

Eve, formed from Adam's rib, was a figure of the Church; so, too, was Noe's Ark, when it sailed on the waters.

The king of Babylon cruelly treated thy Spouse, O Christ, and sent her into exile: but thou hadst pity on her sorrow, and, destroying Babylon, didst bring her back to thy holy Mount of Sion.

Quam hic jocundis
Ovantem gaudiis
Gratia figurat
Mundi florentis,
Hujus gratiæ
Consortes nos esse
Fac Jesu redemptos
Tuo cruore;

The earth, decked in her flowers of spring, is a figure of thy Church's triumphant joy. Make us, O Jesus, to imitate her loveliness, for thou hast redeemed us by thy Blood.

Et qui nostri causa
Canopicos afflixisti
Morte principes,
Ut nos inde solveres,
Præsta in eremo
Hujus vitæ,
Ut muniti pedes
Viperas
Conteramus igneas.

Thou, for our sakes, and for our deliverance, didst bring death upon the princes of Egypt: grant that we may safely walk through the desert of this life and tread the fiery serpents beneath our feet,

Te duce, promissam
Veniamus ut ad terram.
Amen.

And, having thee for our leader, reach the Promised Land. Amen.

TUESDAY OF THE FIFTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

THE third sacrament—the Holy Eucharist—is so intimately connected with our Redeemer's Passion that its institution could not be deferred till the Resurrection had taken place. On Maundy Thursday, we honoured the solemn act whereby our Jesus prepared for the morrow's sacrifice, by instituting the mystery of his Body and Blood, which are really immolated in the Eucharistic Supper. The Apostles were not only admitted, as all future generations were to be, to partake of the divine Food, *which giveth life to the world*,[1] but they moreover received power from Jesus, the *Priest for ever*,[2] to do what he himself had just done. The great Mystery was inaugurated; the new priesthood was instituted: and now that Jesus is risen from the dead, he makes known to his Apostles the whole importance of the gift bestowed upon mankind at the Last Supper; he bids them begin the exercise of the sublime power conferred on them, as soon as the Holy Ghost, by descending upon the earth, shall give to the Church the signal for her using the prerogatives wherewith she has been endowed; and, finally, he teaches *how* they are to perform this special function of their Priesthood.

At the Last Supper, the Apostles were still carnal-minded men. They were taken up with the sad event that was about to happen, and overcome with grief at their divine Master telling them that that was the last Pasch he was to keep with them. They were not,

[1] St John vi 33. [2] Ps. cix 4.

therefore, in a fit state to appreciate what it was that Jesus had done for them, when he uttered those words: *Take ye and eat; this is my Body. Drink ye all of this; for this is my Blood.* Still less did they understand the greatness of the power they received, of doing what their Lord himself had just done in their presence. Now that Jesus is risen from the grave, he unfolds all these mysteries to them. The sacrament of the Eucharist was not instituted during these days, but it was made known, explained, and glorified by its divine institutor: and this circumstance gives a fresh lustre to the sacred season we are now going through.

Of all the sacraments, there is not one that can be compared in dignity to that of the Eucharist. The others give grace; this gives us the very Author of grace. The others are only sacraments; this is both a sacrament and a sacrifice. We will endeavour to explain it in all its magnificence, when we come to the bright feast of Corpus Christi. Let us for the present pay the tribute of our loving adoration to our Jesus, the *Living Bread*, that giveth *life to the world*.[1] Let us acknowledge his immense love for his sheep. He seems to be on the point of leaving them that he may return to his Father, and yet his love retains him amongst them by means of this august mystery, wherein he is truly though invisibly present.

Be thou blessed, then, O Son of the Eternal Father! who, even in the days of the ancient covenant, didst assure us that thy *delights are to be with the children of men*.[2] Thou provest it now by this wonderful sacrament, which reconciles thy two announcements, apparently so contradictory: thy leaving us, and thy abiding ever in our midst.

Be thou blessed for having provided for the nourishment of our souls as well as for that of our bodies. At Christmas we welcomed thy birth at Bethlehem, which signifies a *House of Bread*. Thou wast both the Saviour who was born for us, and the Food that came down from heaven to nourish our souls.

[1] St John vi 33, 41. [2] Prov. viii 31.

Be thou blessed, who, not satisfied with working the greatest of wonders at the Last Supper, by changing bread into thy Body and wine into thy Blood, hast also willed that this same miracle should be renewed, everywhere and to the end of time, for the support and consolation of our souls.

Be thou blessed in that thou hast put no limits to our longing after this Bread of Life. On the contrary, thou biddest us make it our *daily Bread*, and this in order that we may not faint in the way of this our exile.

Be thou blessed for the generosity wherewith, out of thy desire to communicate thyself unto us, thou hast exposed thyself to the blasphemies of heretics, to the sacrileges of bad Christians, and to the indifference of the tepid.

Be thou blessed, O divine Lamb, who enrichest the new Pasch by the shedding of thy Blood, and invitest the new Israel to a banquet where thy sacred Body is offered as nourishment to thy faithful; there do they receive life at its very source, and share in the ineffable joys of thy Resurrection.

Be thou blessed, O Jesus, for having instituted, in the Holy Eucharist, not only the greatest of the sacraments, but also a sacrifice which surpasses all others; a sacrifice whereby we are enabled to offer to the divine Majesty the only homage that is worthy of him, give him thanks in keeping with his favours to us, make him a superabundant atonement for our sins, and finally beg and obtain from him all the graces of which we stand in need.

Be thou blessed, O Emmanuel, who, having promised to give us this heavenly Food, didst fulfil thy promise on the eve of thy Passion, and gavest us this adorable sacrament as the testament of thy love. In the interval between thy Resurrection and Ascension, thou didst reveal to thine Apostles the excellency of thy gift, that so we might receive it with becoming faith.

We offer thee, dear Jesus, this homage of our faith. We confess that in this august Mystery the bread is

changed into thy Body, and the wine into thy Blood: and we believe it, because thou hast said it, and because thou canst do all things.

In praise of our Paschal Lamb, who gives himself to us to be our nourishment, let us recite the following beautiful canticle, composed by Notker for the Church of Saint Gall.

SEQUENCE

Agni paschalis
Esu potuque dignas,
Moribus sinceris
Præbeant omnes se christianæ animæ.
Pro quibus se Deo hostiam obtulit
Ipse summus Pontifex.
Quarum frons,
In postis est modum
Ejus illita sacrosancto cruore,
Tuta a clade Canopica,

That they may be worthy to partake of the Paschal Lamb,
Let Christians fit themselves by holy lives.

Jesus, the High Priest, offered himself, for their sakes, as an oblation to the Father.
They are signed, as were the doors of the Israelite houses, with the most holy Blood of the Lamb; they are protected from the slaughter that fell upon Egypt,

Qua crudeles hostes
In mari rubro sunt obruti.
Renes constringant ad pudicitiam:
Pedes tutentur adversus viperas;
Baculosque spirituales
Contra canes jugiter manu bajulent;
Ut Pascha Jesu mereantur sequi,
Quo de barathro victor rediit.

When the cruel enemies were engulfed in the Red Sea.
Let the faithful gird their loins with purity; let them protect their feet against vipers;

And let them ever carry spiritual staves in their hands, to defend themselves against dogs;
That thus they may deserve to follow Jesus' Pasch, whereby he rose again victorious from the tomb.

En redivivus mundus,
Ornatibus Christo consurgens,
Fideles admonet,

Lo! the earth is come once more to life, and, by her loveliness, rises together with Christ. She teaches us,

Post mortem melius
Cum eo victuros.
Amen.

That we, after death, are to share in Jesus' victory. Amen.

WEDNESDAY OF THE FIFTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

WE now come to the fourth sacrament, which may be justly called the sacrament of mercy. Jesus knew the weakness of man. He knew that the great majority of Christians would not persevere in the grace they received at baptism; and that sin would in most cases spoil the beautiful plant which had been watered by the dew of heaven, and which, after growing and flowering, was to be transplanted into the garden of eternal life. Like grass that lies withered on the field, so would be this once fair plant. How could it ever revive, unless he that made it gave it life again? Thanks to his infinite mercy, this is what he has the will to do. Consulting the sinner's salvation rather than his own glory, he prepared, as the holy Fathers express it, a second plank after shipwreck. The first was baptism; but mortal sin came, and the soul was again plunged into the wild abyss. She had fallen once more into the hands of her enemy; she was fettered by chains which it was out of her power to break.

During his mortal life on earth, Jesus, who came *not to judge the world, but to save it*,[1] declared that these fetters, forged by the sinner's malice, should be broken by a power which he would one day establish in his Church. Speaking to his Apostles, he told them that *whatsoever they should loosen upon earth, should be loosed also in heaven*.[2] Since making that solemn promise, our Redeemer has offered his sacrifice on the Cross;

[1] St John xii 47. [2] St Matt. xviii 18.

his infinitely precious Blood has been shed for the superabundant expiation of the sins of the world. He that loved us to such a degree as this could never forget the promise he had made. On the contrary, he was most anxious to keep it, for he knew the fearful dangers to which our salvation is exposed. On the very day of his Resurrection, he appears to his Apostles, and his first words evince his eagerness to fulfil the promise he had previously made. It seems as though his mercy were impatient to break asunder the humiliating and terrible bonds of sin, which held us captives. No sooner has he breathed the Holy Ghost upon his Apostles, than he adds these words: *Whose sins ye shall forgive, they are forgiven them.*[1] Observe here, as the holy Fathers have done, the strength of the words spoken by our Lord: *They are forgiven.* He says not, 'they *shall* be forgiven:' it is no longer the promise of a gift, but the gift itself. Before the Apostles have exercised the divine power conferred on them by Jesus, every absolution which they and their successors in this sacred ministry shall pronounce, even to the end of time, is already confirmed.

Glory, then, be to our Risen Jesus, who has removed the barriers of his justice, that his mercy might inundate the world! Let mankind unite and sing to him the sublime canticle of David, wherein, foreseeing the wondrous events that were to take place under the New Law, this royal psalmist prophesied the *forgiveness of sins*, which the Apostles were afterwards to teach us as an Article of our Creed. *Bless the Lord, O my soul! and let all that is within thee bless his holy Name. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction.*

Thy youth shall be renewed like the eagle's. The Lord is compassionate and merciful, long-suffering and plenteous in mercy. He will not always be angry. He hath not dealt with us according to our sins. As far as the east is from the west, so far hath he removed our iniquities from us.

[1] St John xx 23.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him; for he knoweth our frame; he remembereth that we are dust. Man's days are as grass; as the flower of the field, so shall he flourish; for the spirit shall pass in him, and he shall not be, and he shall know his place no more. But the mercy of the Lord is from eternity and unto eternity upon them that fear him. O my soul! bless thou the Lord.[1]

And yet we, the children of the promise, know even better than David did the greatness of God's mercy. Jesus was not content with giving us his assurance that if, after having sinned, we have recourse with humble repentance to the divine Majesty, we shall obtain pardon: as the sentence of God's mercy would thus be without any outward sign, a cruel anxiety would have ever been upon us, leaving us in doubt of our forgiveness. Therefore did this loving Saviour ordain that *men* should give us pardon, in his name. *That we might know that the Son of Man hath power on earth to forgive sins,*[2] he gave power to his delegates to pronounce over us a sentence of absolution which our very ears might hear, and which would convey to our souls the sweet confidence of pardon.

O ineffable sacrament, by whose means heaven is peopled by countless numbers who else had been lost, and who *will for ever sing the mercies of the Lord!*[3] O irresistible power of the words of absolution, which, deriving their efficacy from the Blood of our Redeemer, take away all our iniquities, and plunge them into the abyss of divine mercy! The eternity of torments due to these iniquities would never have expiated them; and yet these few words of the priest: *I absolve thee,* have utterly annihilated them.

Such is the sacrament of penance. In return for the humble confession of our sins and the sincere sorrow for having committed them, we receive pardon, and this not once or twice only, but as often as we approach the sacred tribunal; not for this or that kind of sin only,

[1] Ps. cii. [2] St Luke v 24. [3] Ps. lxxxviii 2.

but for every sin whatsoever. It is not to be wondered at that Satan should envy man this gift, and strive to throw such doubts and difficulties in the way as to prevent his profiting by it. What has not heresy said against this sacrament? It began by teaching that it takes from the glory of holy baptism; whereas on the contrary, it honours that first sacrament, by repairing the injuries done to it by sin. Later on, it exacted, as absolutely necessary for the sacraments, such perfect dispositions, that absolution would find the soul already reconciled with God. It was by this dangerous snare of Jansenism that so many were ruined, either by pride or by discouragement. And lastly, it has set up that Protestant dictum: 'I confess my sins to *God*:' just as though God had not the right to lay down the conditions for pardon.

The sacraments being, as they are, such divine institutions, demand our faith; without faith they are simply impossibilities. Though this be true of all the seven, yet the sacrament of penance is especially welcome to a man of faith, because it so thoroughly humbles human pride. It sends man to ask of his fellow-man what God could have given directly himself. Jesus said to the lepers, whom he wished to cure: *Go, show yourselves to the priests!*[1] Surely he has a right to act in the same manner when there is a question of spiritual leprosy.

Let us, as a homage to our generous Redeemer, offer him this Easter hymn; it is the one used by the Church in her Ferial Matins of Paschal Time.

HYMN

Rex sempiterne cœlitum,
Rerum creator omnium,
Æqualis ante sæcula
Semper Parenti Filius.

Nascente qui mundo faber
Imaginem vultus tui

O King Eternal of the heavenly citizens! Creator of all things! Son co-equal with the Father, before all ages!

When this world first sprang up at thy creating word, thou

[1] St Luke xvii 14.

Tradens Adamo, nobilem
Limo jugasti spiritum.

Cum livor et fraus dæmonis
Fœdasset humanum genus,
Tu carne amictus perditam
Formam reformas artifex.

Qui natus olim e Virgine,
Nunc e sepulchro nasceris,
Tecumque nos a mortuis
Jubes sepultos surgere.

Qui pastor æternus gregem
Aqua lavis baptismatis:
Hæc est lavacrum mentium,
Hæc est sepulcrum criminum.

Nobis diu qui debitæ
Redemptor affixus cruci,
Nostræ dedisti prodigus
Pretium salutis sanguinem.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

gavest to Adam a resemblance to thine own divine Face; and, to his body formed from slime, thou joinedst a noble soul.

When the envy and craft of Satan brought degradation upon mankind, thou, our Maker, didst clothe thyself with flesh and reform our lost race.

Thou, that once wast born of a Virgin, art now born from the sepulchre, and biddest us rise with thee from our death and burial.

Thou art the Eternal Shepherd, who washest thy sheep in the waters of baptism: it is the laver of our souls, it is the grave of our sins.

Thou, our Redeemer, didst long hang upon the Cross that was due to us; thou generously gavest us thy Blood, as the ransom of our salvation.

That thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages. Amen.

THURSDAY OF THE FIFTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

BY the first four sacraments, our Saviour provided for the several spiritual necessities of man during this mortal life. Baptism gives him spiritual birth, Confirmation arms him for the battle, the Eucharist is his food, Penance is his cure. But the last moment of life—that most important and terrible of all, on which depends eternity—does it not seem to require a special sacramental aid? Could it be that our Redeemer, after so lovingly supplying us with a sacrament to meet our other wants, would leave us unprovided when we are dying, that is, when we are passing from this to another life, and are weighed down with bodily and mental sufferings? No: he has provided a sacrament for the dying; the grace of redemption puts on a new form, that it may visit and fortify us in our last struggle.

Even before his Passion, he gave us some idea of the sacrament he intended to institute for the help of the dying. When he sent his disciples before him, that they might prepare the people for his preaching, he commanded them to anoint the sick with oil: they did so, and the result was the cure of them that were thus anointed.[1] But after his Resurrection, when our Redeemer was preparing the dowry of his Church, he gave her a sacrament wherewith this Mother was to administer special grace and consolation to her children when in danger of death.

Oil is the symbol of strength; hence, the wrestlers of

[1] St Mark vi 13.

old used it as a means for acquiring activity and nerve. Our Saviour chose it as the *matter* of the sacrament of confirmation, whereby our souls, after being regenerated by baptism, are strengthened for their future combats. The hour of death is a combat, but one so terrible that it stands apart by itself. It is then that Satan, seeing how the long-coveted prey is soon to be beyond his reach, redoubles his efforts to make it his own for ever. The dying Christian, standing as he does on the brink of eternity, is exposed to two temptations: presumption and despair. In a few moments he will be before the Judge, whose sentence is irrevocable. The remnants of sin are still upon him, and clog his soul. How will he comport himself in that last combat, on which depends the final success of all the previous ones of his life? Is not this an occasion for a special sacrament, whereby our Jesus may provide his combatant with the help so urgently needed? Yes; and here again it is oil. The first anointing was that of confirmation, and it gave strength; and the last, or as it is called, extreme unction, is equally rich in power: it is the last application made to mankind of the Redeemer's blood, 'which flows in such abundance with this holy oil.'[1]

Let us consider the effects of extreme unction, of which the Apostle St James speaks to us in his Epistle. What he there tells us, he had received from Jesus' own lips. First of all, this sacrament brings *forgiveness of sins*;[2] forgiveness of those *sins* which the conscience, however diligent it may have been in its examination, had overlooked; but which, nevertheless, injure the soul: and forgiveness of those *remnants* of sin, which continue after the guilt of sin has been remitted; like wounds which, though cured, are not quite closed, and keep the patient weak. The holy oil anoints each of the senses; each has been the source of sin; each now receives its special purification. These doors, which up to this moment had been open to the world, are now closed; so that the soul can be all intent upon eternal

[1] Bossuet, *Oraison funèbre de Madame Henriette.* [2] St James v 15.

things. Let the enemy come now, if he will; his attacks can do no harm. He expected to find his adversary the poor earthly-minded creature of old, on whom he had inflicted hundreds of wounds; but lo! he finds a soldier of Christ, vigorous and brave. It is extreme unction that has worked the change.

But the effects of this sacrament do not stop here. Though primarily instituted for imparting strength to the soul, yet it has the power of restoring health to the body too. We learn this from the Apostle St James. His words are these: *Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up.*[1] The sacred formula, which accompanies each anointing in this sacrament, has therefore the power of restoring bodily health, at the same time that it drives away the remnants of sin, which is the chief cause of all man's miseries, whether of soul or body. Such is the interpretation put by the Church on the words of St James; and we have continual proofs that our divine Master has not forgotten the promise of twofold efficacy which he gave to this sacrament. Hence it is, that after having anointed the several senses of the sick person, the priest addresses God in earnest prayer, that he would restore strength of body to him or her whose soul has received the efficacy of the heavenly remedy. Nay, the Church looks upon the restoration to bodily health as so truly a sacramental effect of extreme unction, that she does not consider as miracles, properly so called, the cures produced by its administration.

Let us, then, offer to the conqueror of death the homage of our thanks for this fresh proof of his compassionate love. He would himself experience all our miseries, not excepting even death or the agony that precedes it. When on his Cross, and enduring every anguish, as though he were a poor dying sinner, and

[1] St James v 14, 15.

not the Saint of saints, he thought of *our* deaths, and mercifully blessed our last agony with an outpouring of his precious Blood. This was the origin of the beautiful sacrament of extreme unction, which he gave to his Church, after his Resurrection, and for which we offer him to-day our humble thanks.

The following hymn—composed by St Ambrose, and used during Paschal Time in the Church of Milan—celebrates with the Saint's characteristic vigour of style the thoroughness of the salvation wrought by the Death of Christ, as was made evident in the conversion of the Good Thief.

HYMN

Hic est dies verus Dei,
Sanctus sereno lumine,
Quo diluit sanguis sacer
Probrosa mundi crimina.

This is indeed God's own day, holy with its unclouded light, whereon the sacred Blood washed away the world's infamous crimes.

Fidem refundens perditis,
Cæcosque visu illuminans:
Quem non gravi solvet metu
Latronis absolutio?

It enkindles confidence in the hopeless; it gives sight to the blind. Oh! who would not cease to despair at the thought of the pardon granted to the Thief?

Qui præmio mutans crucem,
Jesum brevi acquirit fide,
Justusque prævio gradu
Pervenit in regnum Dei.

His cross was changed into a crown; he gained Jesus by a brief act of faith; and, being justified, was the first to enter into the kingdom of God.

Opus stupent et angeli,
Pœnam videntes corporis,
Christoque adhærentem reum
Vitam beatam carpere.

The very angels are bewildered at the change: they behold the criminal suffering bodily tortures, yet united with Christ, and culling the flower of life everlasting.

Mysterium mirabile,
Ut abluat mundi luem,
Peccata tollit omnium,
Carnis vitia mundans caro.

O wondrous mystery! Jesus takes upon himself the sins of the world, that he may cleanse it from its filth: Flesh washes away the sins of flesh.

Quid hoc potest sublimius,
Ut culpa quærat gratiam,
Metumque solvat charitas,
Reddatque mors vitam novam?

What more sublime than this?—sin seeking for grace, love expelling fear, and death giving a new life.

Hamum sibi mors devoret,
Suisque se nodis liget:
Moriatur vita omnium,
Resurgat ut vita omnium.

Cum mors per omnes transeat,
Omnes resurgunt mortui:
Consumpta mors ictu suo
Perisse se solam gemit.

Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula.
Amen.

Let death swallow the hook he throws out to others; let him be caught in his own net! Let him but die, who is the Life of all, and all will rise to life.

All men pass through death, and all the dead rise again to life: death's blow falls on himself, and none die but he.

Glory be to thee, O Lord, who didst rise again from the dead! and to the Father, and to the Holy Ghost, for everlasting ages. Amen.

FRIDAY OF THE FIFTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

WE have reverently followed our Redeemer in his institution of the sacramental helps, whereby man is placed and kept in the state of sanctifying grace, from his first entrance into this life to his leaving it for the eternal enjoyment of the beatific vision. We must now speak of that sublime sacrament, which was instituted by Jesus as the source whence mankind is to receive the other sacraments.

This sacrament is Holy Orders, and it is so called because of its being conferred in several distinct degrees upon those who receive it. As in heaven the angels are arranged in different ranks according as they have been endowed with a greater or less degree of light and power, in such wise that they who are higher act upon those that are lower; so it is in the sacrament of Holy Orders; there is *order* in the several ranks, and the higher act upon the lower by the communication of light and power. It is this that constitutes the hierarchy of the Church. Hierarchy means *Sacred Government*. It comprises three degrees: the episcopate, priesthood, and diaconate, in which last are included the Orders below it. This is called the hierarchy of Order, to distinguish it from the hierarchy of Jurisdiction. This second, which is entrusted with the government of the Church, is composed of the Pope, of the bishops, and of the inferior clergy to whom the Pope and bishops delegate a part of their power of government. We have already seen how this hierarchy takes its origin

from that sovereign act whereby our Lord Jesus, the shepherd of men, gave to Peter the keys of the kingdom of God. The hierarchy of Order is intimately connected with the second, and its object is the sanctification of men by the administration of the treasures of grace confided to its keeping.

As we have already said, Jesus appeared to his Apostles on the day of his Resurrection, and said to them: *As the Father hath sent me, I also send you.*[1] Now the Father sent his Son that he might be the Shepherd of men; and we have heard Jesus bidding Peter to feed his lambs and his sheep. The Father sent his Son that he might be the Teacher of men; and we have seen Jesus entrusting to his Apostles the truths which were to be proposed to us as the object of our faith. But the Father sent the Son that he might also be the High Priest of men; Jesus must, therefore, leave this same priesthood on earth, that it may be continued among us to the end of time. Now what is a priest? He is the mediator between heaven and earth; he reconciles man to his God, by offering a sacrifice that gives infinite honour to God and atones for man's sin; he cleanses the sinner's conscience, and makes him a just man; he, in a word, unites màn to his God by the mysteries of which he is the dispenser.

Jesus exercised all these functions of a priest agreeably to the mission given him by the Father; but the Father would have them to be continued, even after his Son should have ascended into heaven. For this it was necessary that Jesus should communicate his priestly character, by a special sacrament, to a few chosen men, just as by baptism he conferred upon all his faithful the dignity of being his members. Here again, it will be the Holy Ghost that will act, in each stage or degree of the sacrament. It was by his divine operation that the Incarnate Word entered into Mary's womb; it is his action that will imprint on the souls of them that are presented the priestly character

[1] St John xx 21.

of this same Jesus our Lord. Hence, after using the words just cited, Jesus breathed on his Apostles, and said to them: *Receive ye the Holy Ghost!* hereby showing that it is by a special infusion of him who is the Spirit of the Father and the Son, that men are fitted for being *sent by the Son, as the Son was sent by the Father.*

And yet the Apostles and their successors are to confer this sacrament, not by a breath—that is the prerogative of the Word, the author of life—but by the imposition of hands. It is at the solemn moment of the imposition of the bishop's hands over them who are to be ordained, that the Holy Ghost comes down upon them. Thus will be transmitted the heavenly gift from generation to generation. It will be conferred in its several degrees, according to the will of the hierarch, by and with whom the Holy Ghost acts. So that when Jesus comes on the last day to judge the world, he will find on earth the sacred character which he conferred upon his Apostles when he gave them the Holy Ghost.

Let us attentively and devoutly contemplate the mystic ladder of the hierarchy, established by our Jesus, whereby we might ascend to heaven. At the very summit is the bishop, having in himself the plenitude of Holy Orders and the power to produce other pontiffs, and priests, and deacons. He has the power of offering up the Holy Sacrifice; he holds the keys whereof our Lord speaks, when he says: *Whatsoever ye shall bind upon earth, shall be bound also in heaven; and whatsoever ye shall loose upon earth, shall be loosed also in heaven*;[1] he can administer all the sacraments; the consecration of the Chrism and Holy Oils belongs to his office; he can not only bless, he can also consecrate.

Next comes the priest, who truly looks upon the bishop as his spiritual father, seeing that it was by the imposition of the bishop's hands that he received the dignity and character of priesthood. The priest, however, does not possess the plenitude of Jesus' priesthood. His hands, though most holy, have not the power to

[1] St. Matt. xviii 18.

produce other priests; he blesses, but he does not consecrate;[1] he must look to the bishop for holy Chrism, for he himself cannot make it. Notwithstanding this, his dignity is great, for he has power to offer the Holy Sacrifice, and his offering is the same as that of the bishop. He forgives the sins of those whom the bishop has put under his care. The solemn administration of baptism is entrusted to him, when the bishop himself does not perform it: and as to extreme unction, it is essentially a priest's function.

The next lower order is that of deacon, who is, as the Greek name implies, the *servant* of the priest. Not having the priesthood, he cannot offer sacrifice, nor remit sins, nor give extreme unction to the dying: but he assists and serves the priest at the Altar, and stands by his side during the solemn moment of consecration. He reads the holy Gospel, from the ambo, to the people. The Blessed Sacrament is entrusted to his care, and, failing a priest, he is allowed to distribute it to the faithful. In similar circumstances, he could solemnly administer baptism. He has also the power of preaching the word of God to the people.

These are the three degrees of the hierarchy of Order. They correspond, as the great St Denis teaches, with the three degrees whereby man attains to union with God: namely, purification, illumination, and perfection. The deacon prepares the catechumen and the sinner, by instructing them in the word of God, which will purify their minds from error, and incite them to the repentance of their sins and to a desire of being freed from them. The priest enlightens these same by the illumination of holy baptism, by the remission of their sins, and by admitting them to partake of the Body and Blood of Christ. The bishop pours out upon them the gifts of the Holy Ghost, and raises them, by their seeing his own supereminent prerogatives, to union with Christ. Such is the sacrament of Holy Orders. It is

[1] The exception of the act of *Consecration* in the Mass is, of course, understood. —Tr.

the essential means established for the salvation of mankind, the channel through which God has ordained that the infinite graces of the Incarnation should flow upon the earth, and the medium whereby is perpetuated among us the presence and action of our Redeemer.

Let us give thanks to our Jesus for this unspeakable blessing. Let us honour the priesthood of the New Law; it is Jesus who inaugurated it in his own person, and who afterwards entrusted it to men, chosen by him for continuing the mission given to him by his Father. The sacraments are the true life of the world; but who are the ministers of these sacraments? The priests of the Church. Let us pray for those who are in Holy Orders; for their responsibilities are great, their dignity is divine, and yet they themselves are but men. They are not a tribe or a caste, as were the priests in the Old Law; but they are taken from every race and family. Finally, a priest, though inferior to the angels by nature, is, by the office he holds, superior to these blessed spirits.

Let us celebrate, to-day, the Resurrection of our eternal High Priest, by this joyous canticle of the ancient Missal of Liége:

SEQUENCE

Eia dic nobis
Quibus e terris
Nova cuncto mundo
Nuncias gaudia,
Nostram rursus
Visitans patriam.
Respondens placido vultu,
Dulci voce dixit: Alleluia.

Angelus mihi de Christo indicavit
Pia miracula.
Resurrexisse Dominum
Cecinit voce laudanda.

Tell us, O Magdalen! from what land comest thou, announcing new joy to the whole world.

And visiting once more our country?

She answered with a placid look, and sweet voice, saying: 'Alleluia!

'An angel hath told me of the dear prodigies wrought by Christ:

'He sang forth with a voice of praise, that the Lord hath risen from the tomb.

Mox ergo pennas
Volucris vacuas
Dirigens læta per auras:
Redii famulis,
Ut dicam vacuatum legem veterem,
Et novam regnare gratiam.

Itaque plaudite, famuli,
Voce clara:
Christus hodie redemit nos
A morte dira.
Pater Filium tradidit servis,
Ut interimerent pro salute nostra.

Sponte subiit Filius mortem,
Ut nos redimeret morte ab æterna.
Nunc requiem capere licet ovibus,
Et frui vita perpetua.
Hunc colite pariter mecum famuli
Celebri laude sanctum Pascha.
Christus est Pax nostra.
Alleluia.

'Whereupon, I swiftly took wing, and joyfully sped my way through the thin air:

'I have returned to you, servants of God! that I may tell you that the Old Law is made void, and the New Law of grace hath begun its reign.'

Sing then, O servants of God! sweetly sing: 'This day hath Christ delivered us from cruel death.

'The Father hath delivered up his Son to his creatures, that they might slay him for the sake of our salvation.

'The Son, of his own free will, suffered death, that he might redeem us from eternal death.'

Now may the sheep take their rest, and enjoy never-ending life.

O ye servants of God! unite with me in celebrating the praise of this holy Pasch.

Christ is our Peace. Alleluia.

SATURDAY OF THE FIFTH WEEK AFTER EASTER

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

ON this day, which is sacred to Mary, let us open the holy Gospel according to St John. There, in the second chapter, we find these words: *There was a marriage in Cana of Galilee, and the Mother of Jesus was there.*[1] The sacred text goes on to say that Jesus also and his disciples were among the guests; but the Holy Spirit, who guided the Evangelist's hand, would have him first make mention of Mary. It was to teach us that this our blessed Mother extends her protection to those who enter upon the married life with worthy dispositions, that is, with such dispositions as to draw down upon themselves the blessing of her divine Son.

Marriage is a sacred state, for it was instituted by God. The first marriage was celebrated in the earthly Paradise between Adam and Eve, when yet they were innocent. It was God himself who dictated the conditions of marriage. Unity was to be its very basis; in other words, the wife was to have but one husband, the husband was to have but one wife. It was the type of a still more glorious unity, which was not to be revealed till a later period. The mystery of unity typified by marriage being part of the Christian revelation, we deem it a duty to put it before our readers by the following considerations.

The angels were all created at one and the same time: but the members of the human race were to be born, each indeed from their respective parents, but yet so

[1] St John ii 1.

as that Adam and Eve were to be the common parents to whom all were to owe their origin. Such was our Creator's design, and marriage was the means he selected for its fulfilment. An immense multitude of the angels having fallen, the places destined for them in heaven were to be filled up by the elect of earth; again, it was marriage that was to provide these citizens for heaven. Hence, God blessed marriage at the very commencement of the world, and with a blessing which was to be permanent, for, as the Church teaches us in the Liturgy, 'it was not recalled, either by the punishment inflicted on original sin, or by the sentence which destroyed the world by the deluge.'[1]

Even before this second great chastisement came upon the earth, *all flesh had corrupted its way*,[2] and marriage had fallen from the elevated dignity given to it by the Creator. The end for which he instituted it was forgotten; it was debased into a mere sensual gratification; it lost the sacred unity, which was its glory. Polygamy and divorce destroyed its primitive character, and two frightful evils ensued: family ties were at an end, and woman's position was degraded into that of a being which must minister to man's passions. The lesson intended to be conveyed by the Deluge was soon lost sight of; the world again became depraved, so much so indeed, that when the Mosaic Law came with its reforms, it had not power to restore to marriage the dignity of its first institution.

To effect this, it was requisite that God himself should descend upon the earth. When the miseries of humanity had reached their height, the Word, the second Person of the blessed Trinity, assumed our human nature, and dwelt amongst us. He called himself the *Bridegroom*.[3] The prophets and the Canticle of Canticles had foretold that he would take to himself a Spouse from among mortals. This Spouse is the Church—that is, the human race purified by baptism and enriched with supernatural

[1] *Missale Romanum: Præfatio super Sponsam.*
[2] Gen. vi 12. [3] St Matt. ix 15.

gifts. As a dowry, he gave her his own precious Blood and merits; and then united her to himself for ever. This Spouse is One: he affectionately calls her his *Only One*.[1] On her part, she has no other but him. Here we have revealed to us the divine type on which marriage was formed, which, as the Apostle teaches us, derives its holiness and dignity from its resemblance to the union existing between Christ and his Church.[2] The two unions are for the same end, and bear a mutual relation to each other. Jesus loves his Church with the tenderest affection; but his Church is the issue of human marriage, for it is marriage that provides the Church with her children, and thus perpetuates her existence upon the earth. Let us not be surprised, therefore, that Jesus restored marriage to its primitive condition, and that he honours it as being his powerful aid in the accomplishment of his designs.

We have already seen, on the second Sunday after the Epiphany, how he selected the nuptial feast at Cana as the occasion of his working his first public miracle. By his accepting the invitation to assist, in company with his blessed Mother, at the marriage, it is evident that he wished to honour, by his divine presence, the sacred engagement which was to unite the two spouses; it is evident that he intended to renew, in their persons, the ancient blessing given in Paradise. Having, by his miracle at Cana, proved himself to be truly the Son of God, he began his public life and preaching. His object being to reform fallen man to the noble end for which he had been created, he frequently made marriage the subject of his instructions. He spoke of its being divinely instituted on the basis of unity. He authoritatively repeated the command given at its first institution: *They shall be two in one flesh*:[3] *two*, and only *two*. Speaking of the indissolubility of the marriage tie, he told his hearers that no power on earth, not even the unfaithfulness, however criminal, of the husband or wife, could sever the bond. These were his words: *What God hath*

[1] Cant. vi 8. [2] Eph. v 32. [3] St Matt. xix 5. Gen. ii 24.

joined together, let no man put asunder.[1] Thus did he restore marriage to its normal state; thus did he abrogate the degrading liberty, or more correctly, the libertinism, of polygamy and divorce—those sad proofs of the hardness of man's heart,[2] and of the need he had of a Redeemer. Thus did the New Law bring back to marriage its primal blessing, and make it once more a holy state, which, so far from being an obstacle, is a means to virtue, and peoples both earth and heaven with the elect.

But our Risen Jesus would do more than repair the injuries brought upon marriage by human frailty. He raised to the dignity of a sacrament the solemn and irrevocable contract whereby a man and woman take each other for husband and wife. The moment that two Christians are thus irrevocably united, a sacramental grace descends upon them, and cements their union, which there and then becomes a sacred thing. The Apostle, speaking of Christian marriage, says: *It is a great sacrament; but I speak in Christ, and in the Church.*[3] The meaning of these words is that marriage is the type of the union which exists between Christ and his Spouse the Church. There is one and the same object and end in the two unions—in that of Christ with the Church, and in that of the husband with his wife: this object, this end, is to people heaven with the elect. Hence it is that the Holy Ghost puts his divine seal upon both these unions.

But the grace of the seventh sacrament does more than cement the indissoluble union of husband and wife. It gives them every help they stand in need of for the fulfilment of their sacred mission. First of all, it infuses into their hearts a mutual love, which is *strong as death*, and which many *waters cannot quench*,[4] so long as they make religion the ruling principle of their lives. This love is mingled with a sentiment of chaste respect, which serves as a check upon evil concupiscence. It is a love which time, far from impairing, makes purer and stauncher. It is a love calm like that which is found in

[1] St Matt. xix 6. [2] *Ibid.* 8. [3] Eph. v 32. [4] Cant. viii 6, 7.

heaven. When sacrifices are to be made, it makes them almost without an effort, and is intensified by the making. The sacramental grace also fits the husband and wife for the great duty of educating their children. It gives them an untiring devotedness for their welfare; an affectionate patience with their faults; a supernatural discernment for treating them according to their age and dispositions; a ceaseless remembrance of the fact that these dear ones were created for heaven; and, finally, a deep-rooted sentiment that they belong to God more truly than to the parents, through whom he gave them life.

Thus was the married state transformed by the grace of the sacrament of matrimony. The Christian Law restored to it the dignity of which the vile egotism of pagan passion had deprived it. After so long a period of degradation, mankind was again brought to the knowledge of what marriage really is—namely, love surrounded by sacrifice, and sacrifice prompted and aided by love. Truly a sacrament was needed for bringing about such a change as this! The change came, and admirable indeed it was. Two centuries had not elapsed since the promulgation of the Gospel, and paganism was still powerful; and yet we find a writer of those days giving the following description of a Christian husband and wife. 'How shall I find words to describe the happiness of a marriage, whose tie is formed by the hands of the Church, which is confirmed by the sacred oblation, sealed by the blessing, proclaimed by the angels, and ratified by the heavenly Father? How wonderful a yoke is that which is taken up by two of the faithful united together in the same hope, in the same law, in the same duty! They have the same God for their Father, they serve the same Master, they are two in one flesh, they are one heart and soul. They pray together, they prostrate together, they fast together; they instruct each other, they exhort each other, they encourage each other. You see them together in the Church, and at the holy Table. They share in each other's trials, persecutions, and joys. There are no

secrets between them; no such thing as shunning each other, or being wearied of each other's company. They have not to hide from each other, in order to visit the sick or the needy. Their alms excite no disputes; they approve of each other's sacrifices; they interfere not with each other's practices of piety. They have no need to make the sign of the Cross stealthily; neither are they afraid to give way, in each other's presence, to feelings of love and gratitude for their God. They sing together the psalms and canticles: and if there be any rivalry between them, it is which of them shall best sing the praises of God. Oh ! these are the marriages which gladden the eyes and ears of Christ. These are the marriages to which he imparts his blessing of peace. He has said, that he would be where two are united together; therefore, he is in such a house as the one we are describing; and the enemy of man is *not* there.'[1]

What a picture ! and how great must be the sacrament which can bring about such results as this ! Here is the secret of the world's regeneration: it was our Lord Jesus Christ himself who created the beautiful existence of a Christian family, and implanted it on our earth. Long ages passed, and this was the type which, in spite of human frailty, was the only one acknowledged either by the conscience of individuals or by the public laws of nations. But the pagan element, which may be repressed, but which never dies, strove to regain what it had lost; and at length the time came when it succeeded in falsifying, in the majority of Christian countries, the notion of marriage. Faith teaches us, that this contract, now become a sacrament, comes under the jurisdiction of the Church, in what regards the bond, which constitutes its very essence: but the modern world looks on the Church as a power incompatible with the progress of *liberty and enlightenment;* and therefore the State takes the Church's place, as often as it is deemed good for society ! and marriage has been debased into a civil act. The immediate consequence of

[1] Tertullian, *Ad uxorem*, lib. II, cap. ix.

this has been, that the State can legalize divorce, and therefore paganize Society. The influence exercised over the world by the long predominance of the Christian spirit has not been entirely removed by this iniquitous secularization of marriage; still, from the principles laid down by our modern Governments we have this logical and practical result: that a marriage may be indissoluble and sacramental in the eyes of the Church, and null in the eyes of the civil power; and again, a marriage held to be legal by the State may be counted as invalid by the Church, and therefore not binding on the conscience. The rupture between Church and State is, therefore, consummated.

And yet that which Christ has appointed cannot be effaced by man. What Jesus has instituted is to last to the end of time. Therefore let Christians fear not: let them continue to receive from their mother, the Church, the doctrine of the sacraments; let them continue to look upon marriage as a divine institution, such as we have been describing it to be; and thus, they may save Society and re-Christianize it, or, if that cannot be, they will save their own and their children's souls.

The close of this week, and these reflections upon the divine sacrament of matrimony, lead us to think of thee, dear Mother of Jesus! The marriage feast at Cana, which was honoured by thy presence and blessing, is one of the great facts of the holy Gospel. Why, O thou purest of Virgins, who wouldst have refused the dignity of being Mother of God had it called for the sacrifice of the treasure already conferred on thee—why wast thou present at these nuptials, if not to teach a sublime lesson? This lesson is that holy and perfect continency is a state far superior to that of marriage. It is a lesson which exercises an immense influence upon the married life, inasmuch as it secures to it its Christian dignity and happiness. Who, then, could have been more appropriately chosen by God than thou, to bless a union which is so holy in itself, and instituted for so sublime an end? Shield it with thy protection now more than ever, for the world's laws have legislated for

its ruin, and sensualism has destroyed in thousands of Christians the sense of right and wrong. There are exceptions: there are some who receive this sacrament with the holiest of dispositions: upon these, O Mary, lavish thy blessing. They are the inheritance of thy divine Son; they are the salt of the earth, to keep it from universal corruption; they are the pledge of a better future. They are thy children, sweet Mother! then watch over them, add to their number, that so the world may not perish.

To Mary, the Virgin of virgins, and Protectress of Christian Marriage: to Mary, who was the Spouse of the Eternal Word before she became his Mother by the Incarnation: let us, to-day, offer this beautiful sequence of the Catholic Germany of the Middle Ages; let us devoutly present it to her as the ring of her chaste nuptials.

SEQUENCE

Ave Virgo nobilis,
Desponsari habilis
Summo Regi, annulum,
Arrhabonis titulum,
Suscipe, Maria.

Hail, O noble Virgin! called to be the Spouse of the great King! Receive, O Mary, this ring as the expression of our loving congratulation.

Novum florem virgula,
Paranympho credula,
Concipis, quam Jaspidis
Color monstrat viridis
Plenam fide pia.

Tender branch! thou didst believe the angel's word and conceive Jesus, the fresh Flower. The green-coloured Jasper shows thy fervent faith.

Virtus spei stabilis,
Numquam in te labilis
Fuit neque veritas,
Signat ut serenitas
Cœlica Sapphiri.

Thy hope, like thy truth, was changeless and unwavering. Its emblem is the Sapphire, with its heavenly blue.

Lucens Chalcedonius,
Sed sub divo pulchrius,
Pandit te eximio
Charitatis radio
Fervide igniri.

The bright Chalcedony, whose beauty doubles in the light of day, signifies the burning flame of charity that glowed within thy heart.

Ut Smaragdi claritas
Monstrat et viriditas,
Mente cunctis purior
Es, et elegantior
Actu virtuali.

The pure green Emerald tells us that thou surpassest all creatures in the purity of thy soul and in the loveliness of thy holy deeds.

Sardonyx inturbidus
Ruber, niger, candidus,
Te designat limpide
Conversatam placide
Gestu virginali.
Bene rubens Sardius
Indicat apertius,
Mortis Christi gladium
Sauciasse nimium
Spiritum Mariæ.
Exprimit Chrysolithus,
Præ fulgore inclytus,
Flammeis scintillulis,
Claram te miraculis
Ac dono sophiæ.
A Beryllo pallido,
Sed nitenti fulgido,
Humilis in animo,
Et benigna proximo
Rite comprobaris.
Tandem pretiosior,
Cunctis gemmis gratior,
Asserit Topazius,
Cunctis quod limpidius
Deum contemplaris.
Ecce nunc, qui rubeas
Guttas jacit aureas
Chrysoprasus, nimii
Æstu desiderii
Refert te fervere.
Ut Hyacinthus celeri
Se conformat ætheri,
Sic fers opem anxiis,
Tuis quos auxiliis
Cernis indigere.
Insuper te omnibus,
Deo et hominibus,
Prædilectam, roseus
Color et purpureus
Probat Amethysti.
Recte evangelica
Margarita cœlica
Es mercantum omnium;
Felix qui commercium
Consequitur Christi!
Grandis niger dicitur,
Venis albis cingitur,
Qui te vere humilem

The limpid Sardonyx, with its veins of red and black and white, bespeaks thy innocent and peaceful and modest bearing.

The deep red Sardius plainly tells us that thy soul, O Mary, was wounded through and through by the sword of the death of Christ.

The Chrysolite, with its sparkling golden rays, denotes thy admirable miracles, and the wisdom wherewith thou wast gifted.

The pale yet shining Beryl reminds us aptly of thy humility, and of thy love of thy neighbour.

The Topaz, that richest and loveliest of gems, tells us that no creature enjoyed so clearly as thou the contemplation of our God.

See, now, the Chrysoprasus! What say its red golden drops, but that thy soul burned with exceeding love?

As the Hyacinth, which adapts its colour to the air around it, thou helpest them that are in trouble and need thy aid.

The Amethyst, with its ruddy and purple colour, symbolizes thy being beloved by God and Man.

Truly art thou the spiritual Pearl of the Gospel, after which all are in search. Oh! happy they that find the merchandise of Christ!

The Agate, a large black stone with white veins, speaks to us of thy humility, which

Hinc et acceptabilem
Reseret Achates.
Illico Onychinus
Mixtus fert, quod Dominus
Piis te virtutibus
Adornavit omnibus,
Quam optarunt vates.
Nunc te prodit largiter
Adamas, qui firmiter
Cunctis obstat ictibus,
In adversis omnibus
Fortem, patientem.
Indicat perlucida
Te Crystallus frigida
Mente, carne virginem,
Nostræque originem
Spei existentem.
Sic te temperantia,
Ac timoris gratia
Ornant, ut egregius
Aperit Ligurius
Similis Electro.
Magnes ferrum propius
Attrahit celerius:
Virgo pœnitentium
Chordas tangit mentium
Pietatis plectro.
Approbat Carbunculus,
Lucens nocte oculus,
Longe, late, largiter
Laudis tuæ jugiter
Famam dilatari.
Regnans in cœlestibus,
Ornata virtutibus,
Munda nos a vitiis,
Et de tuis nuptiis
Facias lætari.
Insuper in copia
Exsultat Arabia,
Ophir, Saba pariter,
Tharsis dat similiter
Aurum affluenter.
Ex quo præsens parvulus
Sit gemmatus annulus,
Quem oblatum hodie
Per nos, sponsa gloriæ
Suscipe clementer.
Amen.

makes thee so dear to God.

The very sight of the many-coloured Onyx tells us that God enriched thee with every virtue, O thou whom the prophets longed to behold!

The Diamond, which is proof against every blow, loudly proclaims thy courage and patience in all adversities.

The cool transparent Crystal makes us think of thee, who wast a Virgin in mind and body, and the commencement of our hope.

The beautiful amber-like Ligurius reminds us of the grace of temperance and fear that beautified thy soul.

The Lodestone attracts iron to itself; so thou, O Virgin! touchest with the wand of devotion the heart-strings of them that repent.

The Carbuncle, like a bright eye glistening in the gloom, tells us that, far and wide, thy praise is loudly and ever proclaimed.

O Queen of heaven! O rich in every virtue! cleanse us from vice, and give us to rejoice in thy nuptials.

Arabia and Ophir, Saba and Tharsis, yield an abundance of gold,

From which we form this our humble gift, this jewelled ring. O glorious Spouse of Jesus! deign to accept the offering we this day present unto thee. Amen.

Proper of Saints

April 2

SAINT FRANCIS OF PAULA

CONFESSOR

THE heavenly life of the Saint whose name is brought before us to-day teaches us that, aided by divine grace, man may imitate his Risen Lord. Francis of Paula lived in this world as though he were above the ordinary laws of mortals. His mortifications were severe; but his soul enjoyed peace and liberty. He had the gift of miracles to an extent which has rarely been surpassed. Louis XI, King of France, obtained the sanction of the Holy See that Francis should come and live near him: he gave him a convent at Plessis-les-Tours, and died assisted by the Saint's presence and prayers.

Francis of Paula died on the Good Friday of the year 1507. This resemblance to his crucified Saviour was a reward for his love of the Cross. But God would show the world how close was the union existing between his faithful servant and our Risen Jesus: Leo X celebrated the Saint's canonization during the Easter of 1518. Low Sunday was the day chosen by the Pontiff for the canonization, which took place in the Vatican Basilica. Thus the glory of the humble man, who would have his disciples be called *Minims*, was raised above that of the Cæsars of ancient Rome.

Let us read the abridged account of his life given us in the Liturgy.

Franciscus Paulæ, quod est Calabriæ oppidum, loco humili natus est: quem parentes,

Francis was born at Paula, an unimportant town of Calabria. His parents, who were

cum diu prole caruissent, voto facto, beati Francisci precibus susceperunt. Is adolescens divino ardore succensus, in eremum secessit: ubi annis sex victu asperam, sed meditationibus cœlestibus suavem vitam duxit: sed cum virtutum ejus fama longius manaret, multique ad eum pietatis studio concurrerent, fraternæ charitatis causa e solitudine egressus, ecclesiam prope Paulam ædificavit, ibique prima sui Ordinis fundamenta jecit.

for a long time without children, obtained him from heaven, after having made a vow, and prayed to St Francis. When very young, being inflamed with the love of God, he withdrew into a desert, where for six years he led an austere life, but one that was sweetened by heavenly contemplations. The fame of his virtues having spread abroad, many persons went to him, out of a desire to be trained in virtue. Out of a motive of fraternal charity, he left his solitude, built a church near Paula, and there laid the foundation of his Order.

Erat in eo mirifica loquendi gratia: perpetuam virginitatem servavit: humilitatem sic coluit, ut se omnium minimum diceret, suosque alumnos Minimos appellari voluerit. Rudi amictu, nudis pedibus incedens, humi cubabat. Cibi abstinentia fuit admirabili: semel in die post solis occasum reficiebatur, et ad panem et aquæ potum vix aliquid ejusmodi obsonii adhibebat, quo vesci in Quadragesima licet: quam consuetudinem ut fratres sui toto anni tempore retinerent quarto eos voto adstrinxit.

He had a wonderful gift of preaching. He observed virginity during his whole life. Such was his love for humility, that he called himself the last of all men, and would have his disciples named Minims. His dress was of the coarsest kind; he always walked barefooted, and his bed was the ground. His abstinence was extraordinary: he ate only once in the day, and that not till after sunset. His food consisted of bread and water, to which he scarcely ever added those viands which are permitted even in Lent: and this practice he would have kept up by his Religious, under the obligation of a fourth vow.

Multis miraculis servi sui sanctitatem Deus testari voluit, quorum illud in primis celebre, quod a nautis rejectus, Siciliæ fretum strato super fluctibus pallio, cum socio transmisit. Multa etiam futura prophetico spiritu prædixit. A Ludovico Undecimo Francorum rege expetitus,

God bore witness to the holiness of his Servant by many miracles, of which this is the most celebrated; that when he was rejected by the sailors, he and his companion passed over the straits of Sicily on his cloak, which he spread out on the water. He also prophesied many future events. Louis the

magnoque in honore est habitus. Denique annum primum et nonagesimum agens, Turonis migravit ad Dominum, anno salutis millesimo quingentesimo septimo: cujus corpus, dies undecim insepultum, ita incorruptum permansit, ut suavem etiam odorem efflaret. Eum Leo Papa Decimus in sanctorum numerum retulit.

Eleventh, king of France, had a great desire to see the Saint, and treated him with great respect. Having reached his ninety-first year, he died at Tours, in the year of our Lord one thousand five hundred and seven. His body, which was left unburied for eleven days, so far from becoming corrupt, yielded a sweet fragrance. He was canonized by Pope Leo the Tenth.

Apostle of Penance! thou didst enter into eternal happiness by the Cross, and during thy whole life thou hadst in mind the words spoken by Jesus, after his Resurrection, to the disciples of Emmaus: *Ought not Christ to have suffered, and so to have entered into his glory?*[1] It seemed to thee that the law of the Master should be also that of the disciple; and the day came when the disciple was glorified, as his Master had been before him. Thy earthly triumph was celebrated amidst the splendours of the feast of Jesus' Resurrection, and thou art one of our protectors during Paschal Time. Deign, then, to bless the faithful who beg thy prayers, and strengthen within them, by thy powerful intercession, the new life they have received at the Paschal banquet of the Lamb. Bless and preserve the Order thou hast founded. Thy holy relics have been destroyed by the fury of heretics; avenge the injury thus offered to thy name, by praying for the conversion of heretics and sinners, and drawing down upon the world those heavenly graces, which will revive among us the fervour of the Ages of Faith.

[1] St Luke xxiv 26.

APRIL 4

SAINT ISIDORE

BISHOP AND DOCTOR OF THE CHURCH

THE Church presents to us to-day, for our devout admiration, the memory of one of the holiest of her Bishops—Isidore, the bishop of Seville, the most learned man of his age, and what is a still greater praise, the most zealous patriot and friend of his noble country. He comes to speak to us upon the glories of our Risen Jesus. The Gothic or Mozarabic Liturgy, which has given us such admirable prayers for this season, was drawn up mainly by St Isidore; and the explanation we have offered to our readers regarding the mystery of Paschal Time was partially taken from the celebrated treatise wherein the Saint has so learnedly summed up the ancient traditions in reference to the Liturgy.

Among Christian lands there is one that has gained for herself the glorious name of *The Catholic Kingdom*. Towards the close of the seventh century divine Providence subjected her to a most severe trial, by permitting the Saracen hordes to invade her: so that her heroic children had to struggle, for eight hundred years, for the recovery of their country. Contemporaneously with Spain, Asia also and Africa fell under the Mussulman yoke, and have continued in their slavery up to the present day. Whence comes it that Spain has triumphed over her oppressors, and that tyranny has never been able to make her children degenerate? The answer is easily given: Spain, at the period of her invasion, was Catholic, and Catholicity was the very spirit of the land: whereas those other nations, that yielded themselves slaves to the Saracens, were already separated from the Christian Church by heresy or schism. God abandoned them, because they had rejected both the

truth of faith, and unity with the Church; they fell an easy prey to the infidel conqueror.

Nevertheless, Spain had incurred an immense risk. The race of the Goths, by their long invasion of her territory, had sowed the seeds of heresy: Arianism had set up its sacrilegious altars in Iberia. But God did not permit this privileged country to be long under the yoke of error. Before the Saracens came upon her, she had been reconciled to the Church; and God had chosen one family to be the glorious instrument in the completion of this great work. Even to this day, the traveller through Andalusia will find the squares of its cities adorned with four statues: they are those of three brothers and a sister: St Leander, bishop of Seville; St Isidore, whose feast we are keeping to-day; St Fulgentius, bishop of Cartagena; and their sister St Florentina, a nun. It was by the zeal and eloquence of St Leander that King Reccared and his Goths were converted from Arianism to the Catholic Faith, in the year 589; the learning and piety of our glorious Isidore consolidated the great work; Fulgentius gave it stability by his virtues and erudition; and Florentina co-operated in it by her life of sacrifice and prayer.

Let us unite with the *Catholic Kingdom* in honouring this family of Saints; and to-day, in a special manner let us pay the tribute of our devotion to St Isidore. The holy Liturgy thus speaks of him:

Isidorus natione Hispanus, doctor egregius, ex nova Carthagine, Severiano patre provinciæ duce natus, a sanctis episcopis Leandro Hispalensi et Fulgentio Carthaginensi fratribus suis pie et liberaliter educatus, latinis, græcis et hebraicis litteris, divinisque et humanis legibus instructus, omni scientiarum atque christianarum virtutum genere præstantissimus evasit. Adhuc adolescens hæresim

Isidore, by birth a Spaniard, was an illustrious Doctor of the Church. He was born at Cartagena, and his father, whose name was Severianus, was governor of that part of the country. He was solidly trained to piety and learning by his two brothers, Leander, bishop of Seville, and Fulgentius, bishop of Cartagena. He was taught Latin, Greek, and Hebrew; he was put through a course of canon and civil law; and there

arianam, quæ gentem Gothorum Hispaniæ latissime dominantem jam pridem invaserat, tanta constantia palam oppugnavit, ut parum abfuerit quin ab hæreticis necaretur. Leandro vita functo ad Hispalensem cathedram invitus quidem, sed urgente in primis Recaredo rege, magnoque etiam cleri populique consensu assumitur, ejusque electionem sanctus Gregorius Magnus nedum auctoritate Apostolica confirmasse, sed et electum transmisso de more pallio decorasse, quin etiam suum, et Apostolicæ Sedis in universa Hispania vicarium constituisse perhibetur.

In Episcopatu quantum fuerit constans, humilis, patiens, misericors, in christiana et ecclesiastica disciplina instauranda solicitus, eaque verbo et scriptis stabilienda indefessus, atque omni demum virtutum ornamento insignitus, nullius lingua enarrare sufficeret. Monastici quoque instituti per Hispaniam promotor et amplificator eximius, plura construxit monasteria; collegia itidem ædificavit, ubi studiis sacris et lectionibus vacans plurimos discipulos, qui ad eum confluebant, erudivit; quos inter sancti Ildephonsus Toletanus, et Braulio Cæsaraugustanus episcopi emicuerunt. Coacto Hispali concilio, Acephalorum hæresim Hispaniæ jam minitantem, acri et eloquenti disputatione fregit atque contrivit. Tantam apud omnes sanctitatis et doctrinæ famam

was no science or virtue in which he did not excel. Whilst yet a youth, he so courageously combated the Arian heresy, which had long before infected the Goths, who had entered Spain, that he with difficulty escaped being put to death by the heretics. After the death of Leander, he was, in spite of himself, raised to the episcopal see of Seville, by the influence of King Reccared, and with unanimous consent of both clergy and people. Not only was his election confirmed by Apostolic authority, but St Gregory the Great, when sending him, as usual, the pallium, is said to have appointed him his own vicar, and that of the Apostolic See throughout all Spain.

It would be impossible to describe the virtues of Isidore as bishop; how firm, humble, patient, and merciful he was; how zealously he laboured for the restoration of Christian morals and ecclesiastical discipline, and how untiring he was in his efforts, both by word and writing, to establish them among his people; and finally, how he excelled in every virtue. He was a fervent promoter of the monastic life in Spain, and built several monasteries. He also built colleges, in which he applied himself to teaching the sacred sciences to the many disciples that flocked to him; among whom may be mentioned those two glorious pontiffs, Ildephonsus, bishop of Toledo, and Braulio, bishop of Saragossa. In a Council held at Seville, he spoke with such power and eloquence that he may be said to have destroyed

adeptus est, ut elapso vix ab ejus obitu sextodecimo anno universa Toletana synodo duorum supra quinquaginta episcoporum plaudente, ipsoque etiam S. Ildephonso suffragante, doctor egregius, Catholicæ Ecclesiæ novissimum decus, in sæculorum fine doctissimus, et cum reverentia nominandus, appellari meruerit; eumque S. Braulio non modo Gregorio Magno comparaverit, sed et erudiendæ Hispaniæ loco Jacobi Apostoli cœlitus datum esse censuerit.

Scripsit Isidorus libros Etymologiarum, et de Ecclesiasticis officiis, aliosque quamplurimos Christianæ et ecclesiasticæ disciplinæ adeo utiles, ut S. Leo Papa IV ad episcopos Britanniæ scribere non dubitaverit, sicut Hieronymi et Augustini, ita Isidori dicta retinenda esse, ubi contigerit inusitatum negotium, quod per Canones minime definiri possit. Plures etiam ex ejusdem scriptis sententiæ inter canonicas Ecclesiæ leges relatæ conspiciuntur. Præfuit Concilio Toletano IV omnium Hispaniæ celeberrimo. Denique cum ab Hispania arianam hæresim eliminasset, morte sua, et regni vastatione a Saracenorum armis publice prænuntiata, postquam quadraginta circiter annos suam rexisset Ecclesiam, Hispali

the heresy of the Acephali, who were threatening to destroy the true faith in Spain. So great, indeed, was the universal reputation he had gained for piety and learning, that he had scarcely been dead sixteen years, when, in a Council held at Toledo, at which fifty-two bishops were present, St Ildephonsus being among them, he was called the illustrious Doctor, the new glory of the Catholic Church, the most learned man who had been seen in those ages, and one whose name should never be mentioned but with great respect. St Braulio not only compared him to St Gregory the Great, but said that he looked on him as having been sent by heaven, as a second St James the Apostle, to instruct the people of Spain.

Isidore wrote a book *On Etymologies*, and another *On Ecclesiastical Offices*, and several others, of such importance to Christian and ecclesiastical discipline, that Pope St Leo the Fourth hesitated not to say in a letter addressed to the bishops of Britain, that one ought to adhere to the words of Isidore with the same respect as to those of Jerome and Augustine, as often as a difficult case which could not be settled by Canon Law should arise. Several sentences of his works have been inserted into the body of the Canon Law. He presided over the Fourth Council of Toledo, which is the most celebrated of all those that have been held in Spain. At length, after having driven the Arian heresy out of Spain, he publicly foretold the day of his death, and the devas-

migravit in cœlum anno sexcentesimo trigesimo sexto. Ejus corpus inter Leandrum fratrem, et Florentinam sororem, ut ipse mandaverat, primo conditum, Ferdinandus primus Castellæ et Legionis rex ab Eneto Saraceno Hispali dominante magno pretio redemptum, Legionem transtulit; et in ejus honorem templum ædificatum est, ubi miraculis clarus, magna populi devotione colitur.

tation of the country by the Saracens; and having governed his see for about forty years he died at Seville, in the year 636. His body was first buried, as he himself had requested, between those of his brother and sister, Leander and Florentina. Afterwards Ferdinand the First, King of Castile and Leon, purchased it, for a large sum of money, from Enetus, the Saracen governor of Seville, and had it translated to Leon. Here a church was built in his honour, and the miracles that are wrought by his intercession have led the people to honour him with great devotion.

Faithful pastor! the Christian people honour thy virtues and thy services; they rejoice in the recompense wherewith God has crowned thy merits; hear the prayers that are offered to thee during these the days of salvation. When on earth, thy vigilance over the flock entrusted to thy care was untiring; consider us as a part of it, and defend us from the ravenous wolves that cease not to seek our destruction. May thy prayers obtain for us that fulness of graces needed for our persevering in the new life bestowed on us by our Risen Lord. Obtain for us that the mystery of the Pasch, of which thou hast told us such grand things, may ever abide within us. Thy Paschal blessing, given to the Christian world, will bring it help and protection, as in times gone by. Look down from heaven on thy beloved Spain, which honours thee with such earnest devotion. Revive her ancient ardour of faith; restore to her the vigour of Christian morality; remove from her the tares that have sprung up among the good seed. The whole Church reveres thy noble country for her staunch adhesion to the truths of faith; pray for her, that she may come unhurt from her ordeals, and ever prove herself worthy of that glorious title of *The Catholic Kingdom* which thou didst help her to gain.

April 5

SAINT VINCENT FERRER

CONFESSOR

TO-DAY, again, it is Catholic Spain that offers one of her sons to the Church, that she may present him to the Christian world as a model and a patron. Vincent Ferrer, or, as he was called, *the Angel of the Judgement*, comes to us proclaiming the near approach of the Judge of the living and the dead. During his lifetime, he traversed almost every country of Europe, preaching this terrible truth; and the people of those times went from his sermons striking their breasts, crying out to God to have mercy upon them—in a word, converted. He now sees, from his throne in heaven, the faithful regenerated by penance, fortified by the Bread of Life, and risen again with Christ Jesus. True, all have not obeyed the call of grace; but if we recommend them that have so far remained obstinate in their sins to the great Apostle of to-day, he may perhaps speak to their hearts, in the name of the Master of the vineyard, and prepare the labourers of the eleventh hour to receive their hire.

St Vincent has treated of the mystery of Easter in sixteen of his sermons still extant. He there develops, with the learning and simplicity of his time, the glories and wonders of Christ's Resurrection. We offer our readers a passage from the second of these sermons; it was preached on the very day of Easter. The Saint speaks of our Lord's first apparition, which, in common with the Saints and the most esteemed theologians, he unhesitatingly asserts to have been made to our Blessed Lady.

'That Jesus' first visit was to the Virgin Mary, his Mother, is expressly taught by St Ambrose, in his book

De Virginibus, where he says: "Mary saw the Resurrection of Christ, and she was the first to see it." If the Evangelists have not mentioned the fact, it was because they would only adduce disinterested witnesses, and a Mother is surely not to be counted as such. As to the reasons in support of such teaching, they are three. The first is the divine commandment given to children with regard to their parents. Mary had suffered more than anyone else in the Passion of her Son; he, therefore, was sure to give her consolation in preference to all others, who out of filial regard for her had spared her the pains of child-birth, and at a future period would not allow her to suffer those of death. The second reason is the merit of Mary's faith. During the Passion, the Apostles and disciples lost their faith; they doubted their Master's being the true God and Messias; they looked upon him as nothing more than a great prophet. Mary was the only one who firmly believed in him during the whole of the Saturday, which has led the faithful to consecrate that day of the week to her honour. Jesus, therefore, would fulfil in her favour that which is written: *The Lord showeth himself to them that have faith in him.*[1] The third reason is the greatness of the love that burned in her heart, for most certainly never did mother love her child as Mary did hers. Now Jesus has said: *He that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.*[2] Jesus must, therefore, have appeared to Mary first of all.

'And now let us speak of the manner in which this apparition was effected. Mary had no doubt as to her Son's rising again on the third day, for he had said that it would be so; but perhaps she did not know the hour when his Resurrection would take place. The night seemed long to her. She began to recite the psalter; and having reached the 56th Psalm, she came upon the words, spoken by the Father, *Arise, O my glory! Arise, psaltery and harp!* The Son answers:

[1] Wisd. i 2. [2] St John xiv 21.

I will arise early. Further on, in the same Book of Psalms, she found the same words.[1] She then interrupted her prayer, to see if daybreak was approaching; but finding that there was as yet no appearance of it, she returned to her psalter, and finished it. Anxious to find some prophecy clearer than David's, she opened Osee, and read these words: *He will revive us after three days: on the third day he will raise us up, and we shall live in his presence. We shall know; and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light.*[2] Then Mary stood up and said: "Three testimonies are enough!"—and she prepared a seat for Jesus. "Here," said she, "shall my Son sit! here will I speak to him!" She turned towards the window, and saw that daybreak had begun, and exclaimed with joy: "My Son will soon arise!" Then falling on her knees, she thus prayed: *Rise up thou to meet me, O Lord! open thine eyes, even thou, O God of Hosts! O God of Israel!*[3] Straightway, Jesus sent the angel Gabriel to her, saying: "Go! and, as thou didst announce to her mine Incarnation, announce to her my Resurrection!" The glad angel appeared to the Virgin, and said to her: "Rejoice, O Queen of heaven, alleluia! for he whom thou didst deserve to bear, alleluia! hath risen, as he said, alleluia!" At that instant, her blessed Son entered, and thousands of the elect with him. Jesus greeted his Mother with these words: "Peace be with thee!" The Virgin threw herself on her knees, she wept for joy; she adored him, and, kissing his feet and hands, said: "O dear Wounds, which made me suffer so much on Friday!" Jesus threw his arms round her, and said: "My Mother! rejoice! joy and gladness must alone now fill thy heart!" He wiped away her tears, sat on the seat she had prepared for him, and conversed with her most affectionately. In the course of their conversation, Mary said to Jesus: "Hitherto, my Son, I have kept holy the Saturday, in remembrance of God's rest after the

[1] Ps. cvii 3. [2] Osee vi 3. [3] Ps. lviii 6.

creation; henceforth, I will celebrate the Sunday, in remembrance of thy resurrection, rest and glory." Jesus approved of the change. He related to his Mother what he had done in Limbo, and how he had chained Satan down. He then presented to her the holy Fathers, whom he had set free; they saluted Mary with great respect. We may imagine Adam and Eve addressing her in some such words as these: "Blessed art thou, our Daughter and our Lady! for it was of thee God spoke when he said to the serpent: *I will set enmities between the woman and thee.*" Eve added: "By my sin I caused heaven's gate to be shut; thou, by grace, hast opened it." Each of the prophets said to her: "It is of thee I spoke in such and such a passage of my book." Finally, turning towards her, and wishing her farewell, they said: "*Thou art the glory of Jerusalem! Thou art the joy of Israel! Thou art the honour of our people!*"[1] The Blessed Mother answered them in these words: "*Ye are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that ye may declare the virtues of him that hath called you out of darkness into his marvellous light!*"[2] After Jesus had consoled his Mother, our Lady of Consolation then besought her Son to go and console Mary Magdalen, who loved him so devotedly, and who was heart-broken at his death. "The Apostles," she said, "were much grieved by thy Passion; but Magdalen's grief surpassed theirs. Deign to console her, as also my sisters, who set out this morning for the sepulchre in order to embalm thy Body."[3]

The Roman Liturgy gives us, in the Matins of to-day, the following abridged account of the life of this holy Servant of God:

Vincentius honesta stirpe Valentiæ in Hispania natus, ab ineunte ætate cor gessit senile. Qui dum caliginosi hujus sæculi labilem cursum pro ingenii sui modulo consideraret

Vincent was born at Valencia, in Spain, of respectable parents. He showed the gravity of old age, even when quite a child. Considering within himself, as far as his youthful mind knew it, the

[1] Judith xv 10. [2] 1 St Pet. ii 10.
[3] *Sermones S Vincentii. Pars æstivalis. In die sancto Paschæ.* Serm. II.

Religionis habitum in Ordine Prædicatorum decimo octavo ætatis suæ anno suscepit; et emissa solemni professione, sacris litteris sedulo incumbens, Theologiæ lauream summa cum laude consecutus est. Mox obtenta a superioribus licentia, verbum Dei prædicare, Judæorum perfidiam arguere, Saracenorum errores confutare, tanta virtute et efficacia cœpit, ut ingentem ipsorum infidelium multitudinem ad Christi fidem perduxerit, et multa Christianorum millia a peccatis ad pœnitentiam, a vitiis ad virtutem revocarit. Electus enim a Deo, ut monita salutis in omnes gentes, tribus et linguas diffunderet, et extremi tremendique judicii diem appropinquare ostenderet, omnium auditorum animos terrore concussos, atque a terrenis affectibus avulsos, ad Dei amorem excitabat.

In hoc autem apostolico munere hic vitæ ejus tenor perpetuus fuit. Quotidie Missam summo mane cum cantu celebravit, quotidie ad populum concionem habuit, inviolabile semper jejunium, nisi urgens adesset necessitas, servavit; sancta et recta consilia nullis denegavit, carnes numquam comedit, nec vestem lineam induit, populorum jurgia sedavit, dissidentia regna pace composuit; et cum vestis inconsutilis Ecclesiæ diro schismate scinderetur, ut uniretur, et unita servaretur, plurimum labora-

dangers of this dark world, he received the habit of the Order of Preachers when he was eighteen years of age. After his solemn profession, he diligently applied himself to sacred studies, and gained, with much applause, the degree of Doctor of Divinity. Shortly after this, he obtained leave from his superiors to preach the word of God. He exposed the perfidy of the Jews, and refuted the false doctrines of the Saracens, but with so much earnestness and success, that he brought a great number of infidels to the faith of Christ, and converted many thousand Christians from sin to repentance and from vice to virtue. God had chosen him to teach the way of salvation to all nations and tribes and tongues; as also to warn men of the coming of the last and dread Day of Judgement. He so preached that he struck terror into the minds of all his hearers, and turned them from earthly affections to the love of God.

His mode of life, whilst exercising this office of apostolic preaching, was as follows: he sang Mass every day early in the morning, delivered a sermon to the people, and unless absolutely obliged to do otherwise, observed a strict fast. He gave holy and prudent advice to all who consulted him. He never ate flesh meat or wore linen garments. He reconciled contending parties, and restored peace among nations that were at variance. He zealously laboured to restore and maintain the union of the seamless garment of the Church, which at that time was rent by

vit. Virtutibus omnibus claruit, suosque detractores et persecutores, in simplicitate et humilitate ambulans, cum mansuetudine recepit, et amplexus est.

Per ipsum divina virtus, in conformationem vitæ et prædicationis ejus, multa signa et miracula fecit. Nam frequentissime super ægros manus imposuit, et sanitatem adepti sunt; spiritus immundos e corporibus expulit; surdis auditum, mutis loquelam, cæcis visum restituit; leprosos mundavit, mortuos suscitavit. Senio tandem et morbo confectus infatigabilis Evangelii præco, plurimis Europæ provinciis cum ingenti animarum fructu peragratis, Venetiæ in Britannia minori prædicationis et vitæ cursum feliciter consummavit, anno salutis millesimo quadringentesimo decimo nono, quem Calixtus Tertius Sanctorum numero adscripsit.

direful schism. He shone in every virtue. He was simple and humble, and treated his revilers and persecutors with meekness and affection.

Many were the signs and miracles which God wrought through him, in confirmation of the holiness of his life and preaching. He very frequently restored the sick to health, by placing his hands upon them. He drove out the unclean spirits from the bodies of such as were possessed. He gave hearing to the deaf, speech to the dumb, sight to the blind. He cured lepers, and raised the dead to life. At length, worn out by old age and bodily infirmities, after travelling through many countries of Europe, and reaping an abundant harvest of souls, this untiring herald of the Gospel terminated his preaching and life at Vannes, in Brittany, in the year of our Lord 1419. He was canonized by Pope Calixtus the Third.

The Dominican Breviary contains the following Responsories and Antiphon in honour of this illustrious preacher:

℟. Summus Parens, ac rector gentium, in vespere labentis sæculi, novum vatem misit Vincentium, christiani magistrum populi: refert instare Dei judicium. * Quod spectabunt cunctorum oculi.

℣. Timete Deum, clamat sæpius: venit hora judicii ejus. * Quod spectabunt cunctorum oculi.

℟. The heavenly Father, the Ruler of all nations, sent, when the evening of the world came on, a new prophet, Vincent, the teacher of Christian people. He announces to men the approach of God's judgement, * which all men shall see with their eyes.

℣. Fear God: this is his favourite exclamation: the time is at hand for his judgement, * which all men shall see with their eyes.

℟. Christi viam secutus arduam, a terrenis procul illecebris; veritatem reddit conspicuam, profligatis errorum tenebris: * Oram illuminat occiduam, toto factus in orbe celebris.

℟. Treading in the arduous path of Christ, and shunning earthly pleasures, he convinced men of the truth, and put to flight the darkness of error. * He gave light to the countries of the West, and his name was proclaimed throughout the whole world.

℣. Cujus doctrina sole gratior, sermo erat flammis ardentior. * Oram illuminat occiduam, toto factus in orbe celebris.

℣. His doctrines were more welcome than sunlight, his word was more ardent than fire. * He gave light to the countries of the West, and his name was proclaimed throughout the whole world.

℟. Nocte sacris incumbens litteris, contemplatur vigil in studio: mane pulchri ad instar sideris, miro lucet doctrinæ radio: * Morbos omnis vespere generis salutari pellens remedio.

℟. He spent the night with the sacred scriptures, wakeful in contemplation and study: in the morn, like to a fair star, he shines with a wondrous ray of wisdom: * At evening, he has a saving remedy for every kind of disease.

℣. Nulla præterit hora temporis, quo non recti quid agat operis. * Morbos omnis vespere generis salutari pellens remedio.

℣. There passes not an hour of his day, wherein he does not some good deed. * At evening, he has a remedy for every kind of disease.

℟. Verba perennis vitæ proferens, animos inflammat adstantium: pectoribus humanis inserens amorem donorum cœlestium, de virtutibus alta disserens; * Frænare docet omne vitium.

℟. He inflames the minds of his hearers by the words of eternal life: he inspires the hearts of men with a love of heavenly gifts: sublimely does he treat of virtues, * Teaching men how to bridle every vice.

℣. Illum avida turba sequitur, dum hoc ore divino loquitur. * Frænare docet omne vitium.

℣. Eager crowds follow him, when he preaches his divine doctrines. * Teaching men how to bridle every vice.

Ant. Qui prophetico fretus lumine, mira de mundo fine docuit; in occidua terræ cardine, ut sol Vincentius occubuit: et septus Angelorum agmine, lucidas cœli sedes tenuit.

Ant. Vincent, blessed with light prophetic, spoke admirably of the end of the world: he set, as the sun, in the west, and, surrounded by a troop of angels, he ascended to the bright mansions of heaven.

How grand must have been thine eloquence, O Vincent, that could rouse men from their lethargy and make them feel all the terrors of the awful Judgement. Our forefathers heard thy preaching, and returned to God, and were pardoned. We too were drowsy of spirit when, at the commencement of the holy season of Lent, the Church awakened us to the work of our salvation, by sprinkling our heads with ashes, and pronouncing over us the sentence of our God whereby we are condemned to die.

During Lent we meditated upon our last end; and the thought of God's judgements has enlightened us. We next saw our Redeemer carrying his Cross; our hearts were excited to compassion, and we were converted. His Death was our life, and we have been made partakers of his Resurrection. Pray for us, O Vincent, that we may die no more; so that when we hear the trumpet of the angel of judgement, we may be well prepared for the second coming of our Emmanuel. We began with fear; obtain for us that the hope which is now in our hearts may never fail, and may be justified by our lives.

O zealous lover of souls ! we put into thy hands the great work of our perseverance. Pray for Spain, the country that gave thee life and faith, thy religious profession and thy priesthood. Pray, too, for France where thou didst preach the Gospel with so much success. Aid her by thy powerful protection, for the trials of these days are greater than those she had when thou wast her Apostle.

APRIL 11

SAINT LEO THE GREAT

POPE AND DOCTOR OF THE CHURCH

ONE of the grandest Saints in the Church's Calendar is brought before us to-day. Leo, the Pontiff and Doctor, rises on the Paschal horizon, and calls for our admiration and love. As his name implies, he is the *Lion* of Holy Church; thus representing, in his own person, one of the most glorious of our Lord's titles. There have been thirteen Popes who have had this name, and five of the number are enrolled in the catalogue of Saints; but not one of them has so honoured the name as he whose feast we keep to-day: hence he is called 'Leo the Great.'

He deserved the appellation by what he did for maintaining the faith regarding the sublime mystery of the Incarnation. The Church had triumphed over the heresies that had attacked the dogma of the Trinity, when the gates of hell sought to prevail against the dogma of God having been made Man. Nestorius, a bishop of Constantinople, impiously taught that there were two distinct Persons in Christ—the Person of the Divine Word, and the Person of Man. The Council of Ephesus condemned this doctrine, which, by denying the unity of Person in Christ, destroyed the true notion of the Redemption. A new heresy, the very opposite of that of Nestorianism, but equally subversive of Christianity, soon followed. The monk Eutyches maintained that in the Incarnation the human nature was absorbed by the Divine. The error was propagated with frightful rapidity. There was needed a clear and authoritative exposition of the great dogma, which is the foundation of all our hopes. Leo arose, and, from the Apostolic Chair, on which the Holy Ghost had placed him, proclaimed with matchless eloquence and precision

the formula of the ancient faith—ancient indeed, and ever the same, yet ever acquiring greater and fresher brightness. A cry of admiration was raised at the General Council of Chalcedon, which had been convened for the purpose of condemning the errors of Eutyches. 'Peter,' exclaimed the Fathers, 'Peter has spoken by the mouth of Leo!' As we shall see further on, the Eastern Church has kept up the enthusiasm thus excited by the magnificent teachings given by Leo to the whole world.

The barbarian hordes were invading the West; the Empire was little more than a ruin: and Attila, 'the Scourge of God,' was marching on towards Rome. Leo's majestic bearing repelled the invasion, as his word had checked the ravages of heresy. The haughty king of the Huns, before whose armies the strongest citadels had fallen, granted an audience to the Pontiff on the banks of the Mincio, and promised to spare Rome. The calm and dignity of Leo—who thus unarmed confronted the most formidable enemy of the Empire, and exposed his life for his flock—awed the barbarian, who afterwards told his people that, during the interview, he saw a venerable person standing in an attitude of defence, by the side of Rome's intercessor: it was the Apostle St Peter. Attila not only admired, he feared the Pontiff. It was truly a sublime spectacle, and one that was full of meaning—a priest, with no arms save those of his character and virtues, forcing a king, such as Attila, to do homage to a devotedness which he could ill understand, and recognize by submission the influence of a power which had heaven on its side. Leo, single-handed and at once, did what it took the whole of Europe several ages to accomplish in later times.

That the aureole of Leo's glory might be complete, the Holy Ghost gifted him with an eloquence which, on account of its majesty and richness, might deservedly be called papal. The Latin language had at that time lost its ancient vigour; but we frequently come across passages in the writings of our Saint which remind us of the golden age.

In exposing the dogmas of our holy faith, he uses a style so dignified and so impregnated with the savour of sacred antiquity, that it seems made for the subject. He has several admirable sermons on the Resurrection; and speaking of the present season of the liturgical year, he says: 'The days that intervened between our Lord's Resurrection and Ascension were not days on which nothing was done: on the contrary, great were the sacraments then confirmed, and great were the mysteries that were revealed.'[1]

Let us now read the sketch of the Saint's life given by the Church in the Matins of the feast.

Leo Primus, Etruscus, eo tempore præfuit Ecclesiæ, cum rex Hunnorum Attila, cognomento Flagellum Dei, in Italiam invadens, Aquileiam triennii obsidione captam diripuit et incendit: unde cum Romam ardenti furore raperetur, jamque copias ubi Mincius in Padum influit, trajicere pararet, occurrit ei Leo, malorum Italiæ impendentium misericordia permotus: cujus divina eloquentia persuasum est Attilæ, ut regrederetur. Qui interrogatus a suis, quid esset quod præter consuetudinem tam humiliter romani Pontificis imperata faceret, respondit se astantem quemdam alium, illo loquente, sacerdotali habitu veritum esse, sibi stricto gladio minitantem mortem nisi Leoni obtemperaret. Quare in Pannoniam reversus est.

Leo the First, a Tuscan by birth, governed the Church at the period when Attila, the king of the Huns, surnamed the Scourge of God, was invading Italy. Attila pillaged and burned the city of Aquileia, which he took after a three years' siege. This done, he rushed on Rome like a wild firebrand. He had reached the place where the Mincio joins the Po, and was on the point of ordering his troops to pass the river, when he was met by Leo, who was moved with compassion at the misfortunes that were threatening Italy. Such was his superhuman eloquence, that he induced Attila to retrace his steps. When asked by his people how it was that, contrary to his custom, he had yielded such ready obedience to the demands of the Roman Pontiff, the king answered, that he beheld, whilst Leo was speaking, a personage clad in priestly robes, who stood near, with a naked sword in his hand, and threatened him with death unless he obeyed the Pontiff. Whereupon he returned to Pannonia.

[1] Sermo lxxiii.

Leo autem Romæ singulari omnium lætitia exceptus, paulo post invadenti Urbem Genserico, eadem eloquentiæ vi et sanctitatis opinione persuasit, ut ab incendio, ignominiis, ac cædibus abstineret. Sed cum Ecclesiam a multis hæresibus oppugnari, maximeque a Nestorianis et Eutychianis exagitari videret; ad eam purgandam, et in fide Catholica confirmandam, Concilium Chalcedonense indixit. Ubi sexcentis triginta coactis Episcopis, Eutyches et Dioscorus, et iterum Nestorius condemnati sunt: ejusdemque Concilii decreta sua auctoritate confirmavit.

His actis, sanctus Pontifex se ad reficiendas et ædificandas ecclesias convertit. Cujus suasu Demetria, pia femina, sancti Stephani Ecclesiam construxit in suo fundo via Latina, tertio ab Urbe milliario; ipse via Appia sub nomine sancti Cornelii alteram condidit. Multas præterea et sacras ædes et sacra earum vasa restituit. In tribus basilicis Petri, Pauli, et Constantiniana, cameras exstruxit: ædificavit monasterium vicinum basilicæ sancti Petri: sepulchris Apostolorum custodes adhibuit, quos Cubicularios appellavit. Statuit, ut in actione mysterii diceretur, *Sanctum sacrificium, immaculatam hostiam*. Sancivit ne monacha benedictum capitis velamen reciperet, nisi quadraginta annorum virgini-

Leo was welcomed back to Rome amidst the exceeding joy of all. A short time after, when the city was invested by Genseric, the Pontiff's eloquence and reputation for sanctity had such influence on the barbarian, that he abstained from setting fire to the buildings, and forbade his troops to insult or massacre the inhabitants. Seeing the Church attacked by several heresies, and mainly by the followers of Nestorius and Eutyches, he called the Council of Chalcedon, in order to remove error and vindicate the Catholic faith. Six hundred and thirty bishops assisted at this Council, in which Eutyches and Dioscorus and Nestorius were condemned (the latter for the second time). The decrees of the Council were confirmed by the authority of Leo

The holy Pontiff then turned his attention to repairing and building churches. It was through his persuasion that a pious lady called Demetria built the Church of Saint Stephen on her own land on the Latin Way, three miles out of the city. He himself built one on the Appian Way, and dedicated it to Saint Cornelius. He repaired several others, and refurnished them with all the sacred vessels needed for the divine service. He built vaults under the Basilicas of S Peter, S Paul, and S John Lateran, and a monastery near the Vatican. He appointed guards, to whom he gave the name of *Cubicularii*, to watch at the Tombs of the Apostles. He ordered that these words should be added to the Canon of the Mass: *Holy Sacrifice, spotless Host*. He decreed that a nun

tatem probasset. His et aliis præclare gestis, cum multa sancte et luculenter scripsisset, quarto Idus Novembris obdormivit in Domino. Sedit in Pontificatu annos viginti unum, mensem unum, dies tredecim.

should not receive the blessed veil unless she had observed virginity for forty years. After these and other similar admirable acts, and after writing much that was replete with piety and eloquence, he slept in the Lord, on the fourth of the Ides of November (November 10). He reigned as Sovereign Pontiff twenty-one years, one month, and thirteen days.

The Greek Church, in her Menæa, has an office in honour of St Leo: we take from it the following stanzas. As they were composed before the Schism, they show us that the ancient Church of Constantinople believed the supremacy of the Roman Pontiff, and that it is not the Latins that have changed the faith. The Greeks keep the Feast of St Leo on February 18.

HYMN

(Die XVIII Februarii)

O felix Pontifex, Leo inclyte, fidelibus sacerdotibus et martyribus consors effectus es; invictus enim in præliis apparuisti, et immobilis ut turris et arx pietatis; orthodoxissime et sapientissime Domini ineffabilem generationem prædicasti.

Orthodoxiæ rector, pietatis magister et sanctitatis, universæ terræ lumen, orthodoxorum Deo inspirata gloria, sapiens Leo, tuis doctrinis omnes illuminasti, lyra Spiritus Sancti.

Principis Apostolorum Petri cathedræ hæres factus, Ecclesiæ præfuisti; illius mente præditus, et zelo pro fide inflammatus.

O happy Pontiff! glorious Leo! thou hast been made companion of the faithful priests and martyrs; for thou wast most invincible in battle, and immovable as a tower and fortress of religion. Thou didst proclaim, with most perfect orthodoxy and wisdom, the unspeakable generation of Christ.

O ruler of orthodoxy, teacher of religion and holiness, light of the whole earth, divinely inspired glory of true believers, wise Leo! thou enlightenest all men by thy teachings, O harp of the Holy Ghost!

Heir of the See of Peter, the Prince of the Apostles, thou didst preside over the Church: thou hadst his spirit, and wast inflamed with zeal for the faith.

Splendidissimo lumine refulgens, sancte Leo, ineffabilis et divinæ incarnationis sermonem clarescere fecisti, duplicem prædicans naturam, et duplicem incarnati Dei voluntatem.

Beaming with most bright light, thou, O holy Leo, didst admirably preach the ineffable and divine Incarnation, teaching the two natures, and the two wills of the Incarnate God.

Divinis resplendens dogmatibus, fulgorem orthodoxiæ undique sparsisti, et hæreseos tenebras dispulisti; et vita discedens, o beate, lumen quod vesperam nescit inhabitas.

Resplendent with the knowledge of divine truths, thou didst scatter on all sides the brightness of orthodoxy, and dispel the darkness of heresy. Departing this life, thou, O blessed one ! now dwellest in the light that knows no setting.

Filium unicum Christum et Dominum, ante sæcula ex Patre genitum, et propter nos ex Virgine natum et nobis similem in terris apparentem, mirabiliter prædicasti, o minister mysteriorum Deo inspirate.

O inspired minister of God's mysteries, thou didst admirably preach that Christ is the Only Son and Lord, begotten of the Father before all ages, born for us of the Virgin, and dwelling on earth like unto us.

Super thronum pontificatus sedens gloriose, et ora leonum obturans, divinis venerandæ Trinitatis dogmatibus, ovili tuo lumen Dei cognitionis splendescere fecisti. Ideo glorificatus fuisti, ut divinus Dei gratiæ initiatus sacerdos.

Seated with glory upon the throne of the pontificate, thou didst stop the mouths of lions, and madest to shine upon thy flock the light of the knowledge of God, by proclaiming the divine dogma of the adorable Trinity. Therefore hast thou been glorified as a holy Pontiff initiated in the grace of God.

Velut sol omnisplendens ex occidente ortus es, mixtionem et confusionem Eutychetis sapienter dissipans, et Nestorii divisionem rejiciens; unum Christum in duabus substantiis indivisibiliter, immutabiliter, inconfuse venerari docens.

Thou, as a dazzling sun, didst rise in the west and wisely dispel the error of Eutyches, who mingled and confused the two natures, and that of Nestorius, who divided them as though they were two Persons. Thou taughtest us to adore one Christ in two natures, inseparably, unchangeably, unconfusedly united.

A Deo inspiratus, pietatis præcepta velut in tabulis descriptis figurasti, ut alter Moyses apparens divino populo; et in venerabilium

Inspired of God, thou didst appear to the people of God as another Moses, showing them the commandments of religion written, as it were, on tables.

conventu magistrorum exclamasti: Laudate, sacerdotes, benedicite; superexaltate Christum in sæcula.

Nunc coruscas, sacerdos Christi, pulchritudinis corona decoratus, et ut fidelis sacerdos, justitiam induisti, et in paradiso voluptatis mirabiliter exsultans, pro ovili tuo Dominum incessanter deprecare.

Nunc ubi sunt cathedræ, throni et ordines Patriarcharum, beatissime Leo, tu etiam Pater dignanter intrasti ut verus Patriarcha, et fide et gratia circumsplendens: ideo omnes te semper beatificamus.

Thou didst exclaim in the assembly of the venerable masters: 'Praise, O ye priests! and bless, and extol Christ for ever.'

Now, O priest of Christ! thou art brightly decked with a crown of beauty. As a faithful priest, thou hast put on justice. Pray unceasingly for thy flock, now that thou hast entered into the admirable joy of the Paradise of delights.

Thou, O most blessed Leo! hast worthily entered the abode where are the seats and thrones and ranks of the patriarchs; thou hast entered as a true patriarch, all resplendent with faith and grace. Therefore do we all celebrate thy name for ever.

Glory be to thee, O Jesus, Lion of the Tribe of Juda! that hast raised up in thy Church a Lion to defend her in those dark times, when holy Faith was most exposed to danger. Thou didst charge Peter to *confirm his brethren*,[1] and we have seen Leo, in whom Peter lived, fulfil his office with sovereign authority. We have heard the acclamation of the holy Council, which, in admiration at the heavenly teachings of Leo, proclaimed the signal favour thou didst confer on thy flock, when thou badest Peter feed both sheep and lambs.

O holy Pontiff Leo! thou worthily didst represent Peter in his Chair, whence thy apostolic teaching ceased not to flow, ever beautiful in its truth and majesty. The Church of thine own day honoured thee as the great teacher of faith; and the Church of every succeeding age has recognized thee as one of the most learned Doctors and preachers of the divine word. From thy throne in heaven, where now thou reignest, pour forth upon us the understanding of the great mystery, which thou wast

[1] St Luke xxii 32.

called on to defend. Under thy inspired pen, this mystery grows clear; we see how sublimely it harmonizes with all other mysteries; and faith delights at gaining so close a view of the divine object of its belief. Oh! strengthen this faith within us. The Incarnate Word is blasphemed in our own times; avenge his glory, by sending us men of thy zeal and learning.

Thou didst triumph over barbarian invaders: Attila acknowledged the influence of thy sanctity and eloquence, by withdrawing his troops from the Christian land they infested. In these our days, there have risen up new barbarians—civilized barbarians, who would persuade us that religion should be eliminated from education, and that the State, in its laws and institutions, should simply ignore our Lord Jesus Christ, the King to whom *all power has been given*, not only *in heaven* but on EARTH also.[1] Oh! help us by thy powerful intercession, for our danger is very great. Many are seduced, and have fallen into apostasy, whilst flattering themselves that they are still Christians. Pray that the light that is left within us may not be extinguished, and that the public scandals which now exist may be brought to an end. Attila was but a pagan; our modern statesmen and governments are, or at least call themselves, Christians: have pity on them, and gain for them light to see the precipice to which they are hurrying society.

These days of Paschal Time remind thee, O holy Pontiff! of the Easters thou didst once spend here on earth, when, surrounded by the neophytes, thou gavest them the nourishment of thy magnificent discourses: pray for the faithful, who have this Easter risen to a new life with Christ. What they most need is a fuller and better knowledge of this their Saviour, in order that they may cling more closely to him, and persevere in his holy service. Thy prayers must obtain for them this knowledge; by thy prayers thou must teach them what he is both in his Divine and Human Nature: that

[1] St Matt. xxviii 18.

as God he is their Last End, and their Judge after death; as Man, their Brother, their Redeemer, their Model. Bless, O Leo ! and help the Pontiff who is now thy successor on the Chair of Peter. Show now thy love for that Rome whose sacred and eternal destinies were so frequently the subject of thy glowing and heavenly eloquence.

APRIL 13

SAINT HERMENEGILD

MARTYR

IT is through a martyr's palm-branch that we must to-day see the Paschal Mystery. Hermenegild, a young Visigoth prince, is put to death by his heretical father, because he courageously refused to receive his Easter Communion from an Arian bishop. The martyr knew that the Eucharist is the sacred symbol of Catholic unity; and that we are not allowed to approach the Holy Table in company with those who are not in the true Church. A sacrilegious consecration gives heretics the real possession of the divine Mystery, if the priestly character be in him who dares to offer sacrifice to the God whom he blasphemes; but the Catholic, who knows that he may not so much as pray with heretics, shudders at the sight of the profanation, and would rather die than share by his presence in insulting our Redeemer in that very Sacrifice and Sacrament which were instituted that we might all be made one in God.

The blood of the martyr produced its fruit: Spain threw off the chains of heresy that had enslaved her, and a Council, held at Toledo, completed the work of conversion begun by Hermenegild's sacrifice. There are very few instances recorded in history of a whole nation rising up as one man to abjure heresy; but Spain did it, for she seems to be a country on which heaven lavishes exceptional blessings. Shortly after this she was put through the ordeal of the Saracen invasion; she triumphed here again by the bravery of her children; and ever since then, her faith has been so staunch and so pure as to merit for her the proud title of *The Catholic Kingdom*.

St Gregory the Great, a contemporary of St Hermenegild, has transmitted to us the following account

of the martyrdom. The Church has inserted it in her Lessons of to-day's Matins.

Ex libro Dialogorum sancti Gregorii Papæ.

Hermenegildus rex, Leovigildi regis Visigothorum filius, ab ariana hæresi ad fidem catholicam, viro reverendissimo Leandro Hispalensi Episcopo, dudum mihi in amicitiis familiariter juncto, prædicante, conversus est. Quem pater arianus, ut ad eamdem hæresim rediret, et præmiis suadere, et minis terrere conatus est. Cumque ille constantissime responderet numquam se veram fidem posse relinquere, quam semel agnovisset: iratus pater eum privavit regno, rebusque exspoliavit omnibus. Cumque nec sic virtutem mentis illius emollire valuisset; in arcta illum custodia concludens, collum manusque illius ferro ligavit. Cœpit itaque Hermenegildus rex juvenis terrenum regnum despicere, et forti desiderio cœleste quærens, in ciliciis vinculatus jacens, omnipotenti Deo, ad confortandum se, preces effundere; tantoque sublimius gloriam transeuntis mundi despicere, quanto et religatus agnoverat nihil fuisse, quod potuerit auferri.

Superveniente autem Paschalis festivitatis die, intempestæ noctis silentio, ad eum perfidus pater arianum episcopum misit, ut ex ejus manu sacrilegæ consecrationis communionem perciperet, atque

From the book of the Dialogues of Saint Gregory, Pope.

King Hermenegild, son of Leovigild, king of the Visigoths, was converted from the Arian heresy to the Catholic faith by the preaching of the venerable Leander, bishop of Seville, one of my oldest and dearest friends. His father, who continued in the Arian heresy, did his utmost, both by promises and threats, to induce him to apostatize. But Hermenegild returned him ever the same answer, that he never could abandon the true faith, after having once known it. The father, in a fit of displeasure, deprived him not only of his right to the throne, but of everything he possessed. And when even this failed to break the energy of his soul, he had him put into close confinement with chains on his neck and hands. Hereupon the youthful king Hermenegild began to despise the earthly, and ardently to long for the heavenly, kingdom. Thus fettered, and wearing a hairshirt, he besought the omnipotent God to support him. As to the glory of this fleeting world, he nobly looked on it with disdain, the more so as his captivity taught him the nothingness of that which could thus be taken from him.

It was the Feast of Easter. At an early hour of the night, when all was still, his wicked father sent an Arian bishop to him, with this message, that if he would receive Communion from his hands (the Communion of

per hoc ad patris gratiam redire mereretur. Sed vir Deo deditus, ariano episcopo venienti exprobravit ut debuit, ejusque a se perfidiam dignis increpationibus repulit: quia etsi exterius jacebat ligatus, apud se tamen in magno mentis culmine stabat securus. Ad se itaque reverso episcopo, arianus pater infremuit, statimque suos apparitores misit, qui constantissimum confessorem Dei, illic ubi jacebat, occiderent; quod et factum est. Nam mox ut ingressi sunt, securim cerebro ejus infigentes, vitam corporis abstulerunt, hocque in eo valuerunt, perimere, quod ipsum quoque qui peremptus est, in se constiterat despexisse. Sed pro ostendenda vera ejus gloria, superna quoque non defuere miracula. Nam cœpit in nocturno silentio psalmodiæ cantus ad corpus ejusdem regis et martyris audiri, atque ideo veraciter regis, quia et martyris.

Quidam etiam ferunt, quod illic nocturno tempore accensæ lampades apparebant. Unde et factum est, quatenus corpus illius, ut videlicet martyris, jure a cunctis fidelibus venerari debuisset. Pater vero perfidus et parricida commotus pœnitentia, hoc fecisse se doluit, nec tamen usque ad obtinendam salutem pœnituit. Nam quia vera esset Catholica fides agnovit, sed gentis suæ timore perterritus, ad hanc pervenire non meruit. Qui oborta ægritudine, ad extrema perductus est, et

a sacrilegious consecration !) he should be restored to favour. True to his Creator, the man of God gave a merited reproof to the Arian bishop, and, with holy indignation, rejected his sinful offer; for though his body lay prostrate in chains, his soul stood on ground beyond the reach of tyranny. The bishop therefore returned whence he had come. The Arian father raged, and straightway sent his lictors, bidding them repair to the prison of the unflinching confessor of the Lord, and murder him on the spot. They obeyed; they entered the prison; they cleft his skull with a sword; they took away the life of the body, and slew what he, the slain one, had sworn to count as vile. Miracles soon followed, whereby heaven testified to the true glory of Hermenegild; for during the night there was heard sweet music nigh to the body of the king and martyr—king indeed, because he was a martyr.

It is said that lights were seen at the same time burning in the prison. The faithful were led by these signs to revere the body as being that of a martyr. As to the wicked father, he repented having imbrued his hands in his son's blood; but his repentance was not unto salvation, inasmuch as, whilst acknowledging the Catholic faith to be the true one, he had not the courage to embrace it, for he feared the displeasure of his subjects. When in his last sickness, and at the point of death, he commended his son Reccared, a heretic, to the care of Leander,

Leandro Episcopo, quem prius vehementer afflixerat, Reccaredum regem filium suum, quem in sua hæresi relinquebat, commendare curavit, ut in ipso quoque talia faceret, qualia et in fratre suis exhortationibus fecisset. Qua commendatione expleta, defunctus est. Post cujus mortem, Reccaredus rex non patrem perfidum, sed fratrem martyrem sequens, ab arianæ hæreseos pravitate conversus est, totamque Visigothorum gentem ita ad veram perduxit fidem, ut nullum in suo regno militare permitteret, qui regni Dei hostis existere per hæreticam pravitatem non timeret. Nec mirum quod veræ fidei prædicator factus est, qui frater est martyris: cujus hunc quoque merita adjuvant, ut ad omnipotentis Dei gremium tam multos reducat.

the bishop, whom he had hitherto persecuted, but whom he now asked to do for this son what he had, by his exhortations, done for Hermenegild. Having made this request, he died, and was succeeded on the throne by Reccared, who, taking not his wicked father but his martyred brother as his model, abandoned the impious Arian heresy, and led the whole Visigothic nation to the true faith. He would not allow any man to serve in his armies who dared to continue the enemy of the God of hosts by heresy. Neither is it to be wondered at, that being the brother of a martyr, he should have become a propagator of the true faith, for it was by Hermenegild's merits that he has succeeded in reconciling so many thousands to the great God of heaven.

Pope Urban VIII composed the two following hymns for the feast of the holy martyr: we unite them under one conclusion.

HYMN

Regali solio fortis Iberiæ
Hermenegilde jubar, gloria Martyrum,
Christi quos amor almis
Cœli cœtibus inserit.

The royal throne of heroic Iberia counts thee, Hermenegild, as one of its glories: so, too, do the martyrs, whose love of Christ has numbered them among the blessed of heaven.

Ut perstas patiens, pollicitum Deo
Servans obsequium! quo potius tibi
Nil proponis, et arces
Cautus noxia, quæ placent.

How courageously didst thou keep thy promised allegiance to God! He was dear to thee above all things else; and as to the dangerous pleasures of this world, thou wisely didst reject them.

Ut motus cohibes, pabula qui parant
Surgentis vitii, non dubios agens
Per vestigia gressus
Quo veri via dirigit!
Nullis te genitor blanditiis trahit,
Non vitæ caperis divitis otio,
Gemmarumve nitore,
Regnandive cupidine.

Thou didst restrain the passions which excite and foster vice, and march onwards, with unfaltering step, whither the path of truth leads.

Thy father's promises could not seduce thee. The luxuries of a life of ease and wealth, the glitter of diamonds, the prospect of a throne—they could not allure thee.

Diris non acies te gladii minis,
Nec terret perimens carnificis furor:
Nam mansura caducis
Præfers gaudia cœlitum.
Nunc nos e superum protege sedibus,
Clemens, atque preces, dum canimus tua
Quæsitam nece palmam,
Pronis auribus excipe.
Sit rerum Domino jugis honor, Patri,
Et natum celebrent ora precantium,
Divinumque supremis
Flamen laudibus efferant.
Amen.

Thou wast not affrighted by the threat of a cruel death, nor by the executioner's merciless rage; for the everlasting joys of heaven were dearer to thee than those of time.

Do thou now kindly protect us from thy heavenly throne, and graciously receive the prayers we present to thee whilst celebrating the palm made thine by martyrdom.

To the Father, the Lord of all things, be eternal honour! Let the faithful assembled here in prayer, glorify the Son; let them sing forth endless praise to the Holy Ghost. Amen.

We offer thee, O brave witness to the truth of our holy faith! our admiration and gratitude. Thy courageous death was proof of the love thou hadst for Christ; and thy contempt of earthly honours teaches us to despise them. Though thou wert heir to a throne, a prison was thy abode here below. It was thence that thou didst ascend to heaven, wearing on thy brow the laurels of martyrdom, a crown far brighter than that which was offered thee on condition of thy apostatizing from the faith. Pray now for us: the Church asks it of thee, by inserting thy name in the Calendar of her Saints. The Pasch was the day of thy triumph; obtain for us that this may be a true Pasch to us, a real resurrection.

which may lead us to the heaven above, where we may enjoy with thee the sight of our Risen Jesus. Intercede for us, that we may be firm in the faith, obedient to the teachings of holy Church, and enemies of every error and innovation. Protect Spain, thy fatherland, which owes to thy martyrdom long centuries of loyalty to the true faith. Pray for her, that she may ever continue to merit her glorious title of *Catholic Kingdom*.

April 14

SAINT JUSTIN MARTYR

YESTERDAY Spain sent one of her princes to represent her at the court of the Conqueror of Death. To-day Christ receives with equal honour the representative of learning in the service of religion. The philosopher's mantle worn by Justin is as splendid as the royal purple of Hermenegild, for both prince and philosopher have washed their robes in their own blood, mingled with that of the Lamb, and these robes have become the insignia of their eternal glory. But the victory of Christ's champions is not felt in heaven only—the blood of the martyrs makes the very earth fruitful. In spite of heresy, Catholic Spain was born from the royal blood of Hermenegild, and paganism, by sacrificing Justin to its own hatred, inspired new vigour into the seed sown in Rome by SS Peter and Paul. On this very day the sacred cycle brings before us SS Valerian, Tiburtius, and Maximus, the glorious triumvirate won to Christ by the immortal Cecily, who embodies so nobly the Roman faith defended with such love and learning by Justin. When she was born, Justin's public disputations with the adversaries of Christianity were filling Rome with his victorious refutations of paganism. His writings, which he boldly caused to penetrate even to the imperial throne, carried the light to regions which he could not reach by his spoken word. The lictor's axe, in striking off the head of the apologist, gave more force to his demonstrations than had been given by his powerful logic, when for the first time he overcame the powers of hell and put an end to a fierce persecution.

The world, courted on all sides by a thousand different schools, which by their contradictions seemed bent on

making the discovery of truth impossible, was now in a position to recognize sincerity. Marcus Aurelius had succeeded Antoninus Pius, and he claimed to enthrone philosophy in his own person. His ideal of perfection was the satisfaction of self and the contempt of others, and he passed from dogmatic scepticism to the establishment of the Moral Law, delivering his 'Thoughts' to the admiration of his courtiers without caring for the reformation of their morals. Justin, had been seeking truth from boyhood, in order to find justice. He was not discouraged by the ill-success of his early efforts, and did not make the delay of the dawn an excuse for denying the existence of the light. When, at God's chosen time, he found Wisdom, he longed to communicate her to all, little and great, and devoted his life to the work, making naught of the labours and sufferings by which he solemnly confessed his faith before the world. What man of good faith could hesitate to choose between the Christian hero and the crowned sophist who put him to death? Who would not, like Cecily, pour scorn upon the pretensions of those false philosophers who have made themselves masters of the world and who give no proof of their love for wisdom beyond their determination to shut the mouths of those who preach it?

Philosophy, baptized in the blood of this convert, is henceforward Christian for ever. Her distressing sterility is at an end. The testimony of martyrdom which she has now given to truth in token of faithful service, atones for all the monstrous offences of her early years. She will always be distinct from faith, but henceforth she will be the helpmeet of this heavenly virtue. Human reason will be strengthened by the alliance and will be able to arrive at trustworthy conclusions. But woe to reason if she forgets her consecration to Christ, ignores the mystery of the Incarnation, and declares herself satisfied with a purely natural explanation of the origin of man, the end of creation, and the Moral Law. The natural light, which enlightens every man that comes

into the world, is unquestionably from the Word, and that is its glory. But since the divine Word, in addition to the honour thus done to reason, has given to humanity a higher and more direct manifestation of himself, he does not intend that man should divide his gifts, leave on one side the faith which prepares the way for vision, and content himself with the gleam of light which would have been sufficient for the state of pure nature. The Word is one, as man, to whom he manifests himself, is one; and this manifestation is made at one and the same time, though in different ways, namely, by reason and faith. If man withdraws himself from the supernatural light, he will be rightly punished by the withdrawal of that natural light, which he thought to be his own, and the world will be plunged into unreasoning foolishness.

Let us read the account given by the Church of the martyr philosopher and give glory to our Risen Lord, whose triumph is enhanced by the consecration to him of all the glory gained by men.

Justinus Prisci filius ex græco genere Flaviæ Neapolis in Syria Palestina natus, adolescentiam in litterarum omnium studiis transegit. Vir factus adeo philosophiæ: amore correptus est, ut ad veritatem assequendam, quotquot aderant, philosophorum sectis nomen dederit, eorumque præcepta scrutatus sit. Cum in his fallacem tantum sapientiam erroremque reperisset, superna illustratione per senem quemdam ignotum aspectuque venerabilem edoctus, veræ christianæ fidei philosophiam amplexus est. Hinc sacræ Scripturæ libros diu noctuque præ manibus habens, ita ex eorum meditatione divinus ignis in anima ejus exarsit, ut ea qua

Justin, the son of Priscus, was a Greek by race, and was born at Nablus in Palestine. He passed his youth in the study of letters. When he grew to manhood he was so taken with the love of philosophy and the desire of truth, that he became a student in the schools of all the philosophers, and examined the teaching of them all. He found in them only deceitful wisdom and error. He received the light of heaven from a venerable old man, who was a stranger to him, and embraced the philosophy of the true Christian faith. Henceforth he had the books of Holy Scripture in his hands by day and night, and his soul was filled with the divine fire enkindled by his meditations. Having thus ac-

pollebat eruditionis vi, eminentem Jesu Christi scientiam adeptus, plurima conscripserit volumina ad christianum fidem exponendam, magisque propagandam.

Inter præclarissima Justini opera binæ eminent fidei christianæ Apologiæ, quas cum, coram Senatu, Imperatoribus Antonino Pio ejusque filiis, necnon Marco Antonino Vero et Lucio Aurelio Commodo, Christi asseclas sævissime divexantibus, porrexisset, eamdemque fidem disputando strenue propugnasset, obtinuit ut a christianorum cæde publico Principum edicto temperatum fuerit. Verum Justino hand parcitum est. Nam Crescentis Cynici, cujus vitam et mores nefarios redarguerat insidiis accusatus, a satellitibus comprehensus est. Adductus autem ad Romæ Præsidem nomine Rusticum, cum hic ab eo quæsivisset quænam essent christianorum præcepta, hanc bonam confessionem coram multis testibus confessus est: Rectum dogma quod nos christiani homines cum pietate servamus, hoc est: ut Deum unum existimemus factorem et creatorem omnium, quæ videntur, quæque corporeis oculis non cernuntur; et Dominum Jesum Christum Dei Filium confiteamur, olim a Prophetis prænuntiatum, qui et humani generis judex venturus est.

Quoniam Justinus in prima sua Apologia palam exposuerat quomodo christiani convenirent ad Sacra celequired the excellent knowledge of Jesus Christ, he devoted his learning to the composition of many books explaining and propagating the Christian faith.

Among the most famous of the works of Justin are his two Apologies or Defences of the Christian faith. These he offered in the Senate to the Emperor Antoninus Pius and his sons, together with Marcus Antoninus Verus and Lucius Aurelius Commodus, who were cruelly persecuting the followers of Christ. By these Apologies and his vigorous disputations in defence of the faith he obtained a public edict from the government to stay the slaughter of the Christians. But Justin himself did not escape. He had blamed the wicked life led by Crescens the Cynic, who caused him to be accused and arrested. He was brought before Rusticus, the Prefect of Rome, and questioned concerning the doctrine of the Christians. Whereupon he made this good confession in the presence of many witnesses: 'The right doctrine which we Christian men do keep with godliness is this: that we believe that there is one God, the maker and creator of all things, both those which are seen and those which bodily eyes do not see; and that we confess the Lord Jesus Christ, the Son of God, who was of old foretold by the Prophets, and who is to come to judge all mankind.'

In his first Apology Justin had given, in order to rebut the slanders of the heathen, an open account of the Christian

branda, et quænam fuerint sacri hujus conventus mysteria ad repellendas ethnicorum calumnias, exquisivit ab eo Præses in quonam loco conveniret ipse et cæteri hujus Urbis Christi fideles. Justinus autem reticens conventuum loca, ne sancta et fratres proderet canibus, domicilium tantum suum indicavit, ubi manere et discipulos excolere solebat, penes celebrem titulum Pastoris in ædibus Pudentis. Demum Præses optionem ei dedit vel ut diis sacrificaret, vel per totum corpus flagellis cædi perferret. Cum invictus fidei vindex assereret se in votis semper habuisse cruciatus perpeti propter Dominum Jesum Christum, a quo magnam in cœlis mercedem consequi exspectabat, præses in eum capitalem sententiam pronuntiavit. Itaque mirabilis philosophus, Deum collaudans, post verbera, fuso pro Christo sanguine, glorioso martyrio coronatus est. Quidam vero fideles clam illius sustulerunt corpus, et in loco idoneo condiderunt. Leo decimus tertius, Pontifex Maximus, ejusdem officium ab universa Ecclesia celebrari præcepit.

assemblies and of the holy Mysteries there celebrated. The prefect asked him in what place he and Christ's other faithful servants in the city were accustomed to meet. But Justin, fearing to betray the holy mysteries and his brethren, mentioned only his own dwelling near the famous church in the house of Pudens, where he lived and taught his disciples. The prefect then bade him choose whether he would sacrifice to the gods or suffer a cruel scourging. The unconquered champion of the faith answered that he had always desired to suffer for the Lord Jesus Christ, from whom he hoped to receive a great reward in heaven. The prefect thereupon sentenced him to death, and thus this excellent philosopher, giving praise to God, suffered the pain of scourging, and then shed his blood for Christ, and was crowned with martyrdom. Some of the faithful stole away his body and buried it in a fitting place. The Supreme Pontiff, Leo XIII, commanded that his office and Mass should be said throughout the Church.

We hail in thee, O Justin, one of the noblest trophies of the divine Conqueror of Death. Thou wast born in the kingdom of darkness, but thou didst early seek to break the chains of falsehood which bound thee like so many others. Thou didst love Wisdom even before thou didst know her, and she too had chosen thee.[1] But she 'will not enter into a malicious soul, nor dwell

[1] Ecclus. iv 18.

in a body subject to sins.'[1] Many men seek to hide their self-love under the beautiful name of Philosophy, and to find in her an excuse for all their vices; but thou didst seek for knowledge out of a desire to know and love the truth and obey her laws. This purity of heart and mind brought thee near to God and made thee worthy to meet in the ways of life the living Wisdom whom thou art now enjoying in the full light of eternity.[2] The Church has honoured thee, and rightly, with the name of the Admirable Philosopher, for thou wast the first to realize that a Philosophy which is worthy of the name—a true love of wisdom—cannot confine its researches within the abstract domain of pure reason; for reason is only the gateway into those higher regions where Wisdom reveals herself in person to the love that seeks her with a sincere heart.

It is written of souls like thee that ' the multitude of the wise is the welfare of the whole world.'[3] But true philosophers who, like thee, understand that the aim of the wise man is to attain to the vision of God[4]—to reach the most holy God by the way of obedience[5]—are rare in these days. The independence of reason is the only dogma on which the sophists of the present day are agreed. Their sect is characterized by a false eclecticism, which allows each one to make his own system and choose what most appeals to him out of the positive affirmations of different schools and religions. Thus they proclaim that reason, though supreme in their eyes, has so far produced no trustworthy conclusions, and that the last word of science is scepticism or universal doubt. It is hardly becoming for such men to reproach the Church with despising reason. On the contrary, the Church has but lately, in the Vatican Council,[6] emphasized and exalted the mutual help rendered by faith and reason in leading men to God, and she casts out of her fold those who deny to human

[1] Wis. i 4. [2] *Cp. ibid.* vi 17-21. [3] *Ibid.* vi 26.
[4] Ecclus. vi 23; *Dialog. cum Tryph.* 3. [5] Ecclus. iv 15.
[6] Sess. iii, cap. 4, can. 10.

reason the power to affirm with certainty the existence of God our Lord and Creator. When seeking to define in these days the respective value of faith and reason, without either separating or confusing them, the Church had but to listen to the testimony of Christian philosophers in all centuries, beginning with thee, for their works, which complete one another, are full of this doctrine.

Thou wast as faithful as thou wert brave, O valiant martyr! In thy day the Church had not been forced by contests with heresy to seek for new terms of expression whose very precision soon became indispensable, but thy writings prove to us that the doctrine was the same though the phraseology was less clear. Be thou blessed by all the children of the Church for this demonstration of the identity of our belief with that of the second century. Be thou blessed for thy careful distinction between that which was dogma to be held by all, and those private opinions on lesser points to which the Church in thy day left liberty as she has ever done.

Do not disappoint the confidence of the Mother of all mankind. Though so many centuries have passed since thy martyrdom, she wishes her children to pay thee greater honour to-day than they have done in past ages. She was once recognized as queen of the nations, but now her situation is what it was in the days when thou didst defend her against hostile powers. Raise up new apologists. Teach them that the assaults of hell may be repelled by zeal, firmness and eloquence. But they must not have false ideas as to the nature of the combat entrusted to their honour by the Church. They have to defend a queen. The Spouse of the Son of God could never permit her champions to solicit for her the protection accorded to a slave. Truth has its rights—or, rather, it is truth alone that has the right to claim liberty. Our apologists, O Justin, must, like thee, make the State ashamed not to grant to the Church a liberty accorded to all sects. But Christian champions

may not rest satisfied with a toleration extended equally to Christ and Satan. They must cry with thee, even when fresh violence is threatened: 'Our cause is just, for we, and we alone, speak the truth.'[1]

SAME DAY

SS TIBURTIUS, VALERIAN AND MAXIMUS

MARTYRS

LET us affectionately welcome the brave triumvirate of martyrs, presented to-day to our Risen Jesus by the Roman Church of the second century. The first is Valerian, the chaste and noble spouse of Cecily; he wears on his brow a wreath of roses and lilies. The second is Tiburtius, Valerian's brother, and like him, a convert of Cecily; he shows us the triumphant palm he won so speedily. Maximus is the third; he witnessed the combat and the victory of the two brothers, imitated their example, and followed them to heaven. The immortal Cecily is the queen of this holy group; she taught them to be martyrs; she has a right to our remembrance on this day of their feast. She herself shared in their glorious privilege of suffering and dying for the name of Christ. She won the crown five months later, on September 16, according to the most ancient calendars; her feast, however, is no longer kept on that day. The solemnity of November 22, formerly preceded by a vigil, is marked in the Roman breviary as the day of her martyrdom; it is, in reality, the anniversary of the dedication of her magnificent basilica in Rome.

The Church makes a commemoration of our three great martyrs to-day.

The following lesson is extremely short. The reason is, that this feast is very ancient; and in the early ages of the Church, *simple* offices, as they are called, were

[1] *Apol.* i 23.

extremely frequent; and it was only for great feasts that three nocturns were said, each with three lessons.

Valerianus Romanus, nobili genere ortus, Alexandro Severo Imperatore, hortatu beatæ Cæciliæ virginis, quam sibi pari nobilitate uxorem desponderat, una cum Tiburtio fratre a sancto Urbano papa baptizatur. Quos ubi præfectus Urbis Almachius christianos esse cognovit, et patrimonio pauperibus distributo, Christianorum corpora sepelire, accersitos graviter reprehendit: atque ubi Christum Deum constanter confitentes, deos autem dæmoniorum inania simulacra prædicantes videt, virgis cædi jubet. Sed cum verberibus cogi non possent, ut Jovis simulacrum venerarentur, imo fortes in fidei veritate permanerent, ad quartum ab Urbe lapidem securi feriuntur. Quorum virtutem admiratus Maximus præfecti cubicularius, qui eos ad supplicium perduxerat, Christianum se esse professus est, cum multis præfecti ministris: qui paulo post plumbatis contusi, omnes ex diaboli ministris Christi Domini martyres evaserunt.

Valerian, a Roman by birth, and of a noble family, was married to the blessed Cecily, who was of equal nobility. By the advice of this virgin, he and his brother Tiburtius were baptized by the holy Pope Urban, in the reign of the Emperor Alexander Severus. Almachius, the City Prefect, having been informed that they had become Christians, had distributed their patrimony among the poor, and were burying the bodies of the Christians, summoned them before him, and severely rebuked them. Finding, however, that they persevered in confessing Christ to be God, and in proclaiming the gods to be but vain images of devils, he ordered them to be scourged. But they were not to be induced, by this scourging, to adore the idols of Jupiter; they continued firm in the profession of the true faith: they were therefore beheaded four miles out of Rome. One of the Prefect's officials, by name Maximus, who had been appointed to lead them to execution, was filled with admiration at seeing the courage wherewith they suffered, and professed himself to be a Christian, as did likewise several other servants of the Prefect. Not long after, they were all beaten to death with whips loaded with plummets of lead; and thus, from being slaves of the devil, they became martyrs of Christ our Lord.

Holy and precious fruits of the great Cecily's apostolate! we this day unite with the blessed Spirits in

celebrating your entrance into the court of heaven. Thou, O Valerian, wast led to faith, and to the sublimest of all virtues, by thy noble spouse; thou wast the first to enter into the joy of the Lord; but in a few days thy Cecily followed thee, and the love begun on earth was made eternal in heaven. Speaking of thee and her, an angel said that your roses and lilies should never fade; their fragrance of love and purity is sweeter by far now than when they bloomed here below. Thou, O Tiburtius! brother of these two angels of earth! thou owest to them thy beautiful palm; thou art a sharer in their eternal happiness, and the three names, *Cecily, Valerian,* and *Tiburtius*, are to be for ever united in the admiration of angels and men. The sight of the two brothers suffering so bravely for Christ inflamed thy ambition, O Maximus, to imitate them; the God of Cecily became thine; thou didst shed thy blood for him; and he, in return, has placed thee in heaven near Cecily, Valerian and Tiburtius, to whom, whilst on earth, thou wast so inferior by birth and position.

Now, therefore, O holy martyrs, be our protectors, and hear the prayers we address unto you. Speak in our favour to the immortal King, for whom you so bravely fought and died; ask him to fill our hearts with his love, and make us generous like you. You despised this fleeting life; we too must despise it, if we would share in the happiness you now enjoy, the sight of our Risen Lord. The battle we have to fight may, perhaps, be different from yours; but the reward that awaits us is, like your own, everlasting. Rather than betray Christ, you laid down your lives; our duty is the same—we must die rather than sin. Pray for us, O holy martyrs, that our lives may henceforward be such as will honour this year's Pasch. Pray also for the Church of Rome, your Mother; her days of trial have returned; she has a right to count upon your intercession for the help she needs.

April 17

SAINT ANICETUS

POPE AND MARTYR

A POPE and martyr of the second century appears in the Calendar to-day. The martyrs stand in clusters near our Risen Lord; they are the *Eagles* of which he speaks in his Gospel, as *gathering together* around their longed-for object.[1] Anicetus is not the only Pope whose martyrdom has to be celebrated during Paschal Time; others will come, adding to our Easter joy. The Saint who claims our attention to-day is one of those whose holy actions are shrouded in the venerable gloom of the Church; and yet his memory will be held in veneration to the end of time, not only as being the eleventh successor of St Peter in the See of Rome, but as having imitated him also in holiness of life. St Polycarp, whose feast we kept on January 26, came from Smyrna to Rome, in order to visit him and receive his advice. There have also been transmitted to us one or two instances of the zeal wherewith he defended the Church against the heresiarchs, Valentine and Marcion. In a word, we know that he was a martyr; and that is enough to immortalize his name.

The Church makes the following commemoration of the holy Pontiff:

Anicetus Syrus, imperatore Marco Aurelio Antonino, præfuit Ecclesiæ. Decrevit ne clerici comam nutrirent. Quinquies mense decembri ordinavit presbyteros decem et septem, diaconos quatuor, episcopos per diversa loca novem. Vixit in Pontificatu

Anicetus, a Syrian by birth, governed the Church during the reign of Marcus Aurelius Antoninus. He passed a decree which forbade clerics to nourish their hair. The ordinations, which he held in five Decembers, gave seventeen priests, four deacons, and nine bishops for

[1] St Matt. xxiv 28.

annos octo, menses octo, dies viginti quatuor. Propter Christi fidem martyrio coronatus, sepultus est via Appia in cæmeterio, quod postea Callisti appellatum est, decimo quinto kalendas maii.

divers places. His pontificate lasted eight years, eight months, and twenty-four days. He was crowned with martyrdom for the Christian Faith, and was buried on the fifteenth of the Kalends of May (April 17), in the Cemetery (afterwards called the Cemetery of Callixtus) which is on the Appian Way.

Holy Pontiff! who so many long ages ago wast made partaker of the glory of him whose Vicar and martyr thou hadst the privilege to be, we celebrate thy blessed memory to-day with filial affection. In thee we venerate one of the pillars of the early Church; and though thy name has been handed down to us without the history of those holy deeds which merited for thee a martyr's palm—we at least know that it was dear to the faithful of the age in which thou didst live. Now that thou art in heaven, thy zeal for the glory of God is greater than it was when thou wast on this earth; pray, then, for the Church of these sad times. Upwards of two hundred Pontiffs have followed thee upon the Chair of Peter; and Christ has not yet come to judge the world. Assist thy successor who is our Father; assist the flock entrusted to his charge, for the dangers that now threaten us are extreme. Thy pontificate was during a stormy period; pray to our Risen Jesus that he would quell the tempest that is now howling round the Bark of Peter. Beseech him to give us perseverance and courage. Obtain for us that we may fix our hearts on our heavenly country; so that when God calls us hence, we may be prepared as thou wast. We are the descendants of the martyrs; their faith is *ours;* the hope that cheered them must be *our* consolation.

APRIL 21

SAINT ANSELM

BISHOP, AND DOCTOR OF THE CHURCH

A MONK, a Bishop, a Doctor of the Church—such was the Saint whose feast comes to gladden us on this twenty-first day of April. He was a martyr, also, at least in desire, and we may add, in merit too—for he did enough to earn the glorious palm. When we think of Anselm, we picture to ourselves a man in whom are combined the humility and meekness of the cloister with the zeal and courage of the episcopal dignity; a man who was both a sage and a saint; a man whom it was impossible not to love and respect.

He left his native country of Piedmont for the Monastery of Bec in France, where he became a Benedictine monk. Being elected Superior, he realized in himself the type of an *Abbot*, as drawn by St Benedict in his *Rule*: 'He that is made Abbot,' says the holy Patriarch, 'should study to give help rather than to give commands.'[1] We read that the love entertained for Anselm by his brethren was beyond description. His whole time was devoted to them, either in giving them spiritual direction, or in communicating to them his own sublime knowledge of the sacred sciences. After governing them for several years, he was taken from them, and compelled to accept the dignity of Archbishop of Canterbury. He was a worthy successor of Augustine, Dunstan, Elphege, and Lanfranc; and by his own noble example of courage, he prepared the way for the glorious martyr Thomas, who succeeded him in less than a century.

As bishop, his whole life was spent in fighting for

[1] *The Holy Rule*, cap. 64.

the liberty of the Church. Though gentle as a lamb by nature, he was all energy for this great cause. He used to say: 'Christ would not have his Spouse be a slave; there is nothing in this world that God loves more than the liberty of his Church.' There was a time when the Son of God allowed himself to be fettered with bonds in order that he might loosen us from the chains of our sins; but now that he has risen in triumph from the dead, he wills that his Spouse should be, like himself, free. She cannot otherwise exercise the ministry of salvation confided to her by her divine Lord; and yet there is scarcely a single hundred years of her existence in which she has not had to fight for this holy liberty. The rulers of this earth, with very few exceptions, have ever been jealous of her influence, and have sought to lessen it by every possible means. In our own times there are numbers of her children who do not even know that she has any rights or privileges; they would be at a loss to understand you, if you told them that she is the Spouse of Christ, and therefore a queen; they think it quite enough for her, if she enjoy the same amount of freedom and toleration as the sects she condemns; and they cannot see how, under such conditions as these, the Church is not the kingdom he wished her to be, but a mere slave. St Anselm would have abominated all such theories as these; so does every true Catholic. He is not driven into disloyalty to the Church by the high-sounding words, *progress* and *modern society;* he knows that there is nothing on earth equal to the Church; and when he sees the world convulsed by revolutions, he knows that all comes from the Church having been deprived of her rights. One of these is that she should not only be recognized, in the secret of our conscience, as the one only true Church, but that, as such, she should be publicly confessed and outwardly defended against every opposition or error. Jesus, her divine Founder, promised to give her all nations as her inheritance; he kept his promise, and she was once the Queen and

Mother of them all. But nowadays, a new principle has been asserted, to the effect that the Church and all sects must be on an equal footing as far as the protection of the State goes. The principle has been received with acclamation, and hailed as a mighty progress achieved by modern enlightenment: even Catholics, whose previous services to religion had endeared them to our hearts and gained our confidence, have become warm defenders of the impious theory.

Trying as were the times when St Anselm governed the See of Canterbury, they were spared the humiliation of producing and ratifying such doctrine as this. The tyrannical interference of the Norman kings was an evil far less injurious than the modern system, which is subversive of the very idea of a Church. Open persecution would be a boon, compared to the fashionable error of which we are speaking. A winter torrent brings desolation in its track: but in the summer, when the flood is over, nature brings back her verdure and flowers. The errors which now prevail are like a great sea that gradually sweeps over the whole earth: and when the Church can find no spot whereon to rest, she will take her flight to heaven, and men must expect the speedy coming of the judge.

Anselm was not only the zealous and heroic defender of the rights and privileges of the Church; he was also a light to men by his learning. The contemplation of revealed truths was his delight. He studied them in their bearings one upon the other, and his writings occupy a distinguished place in the treatises of Catholic Theology. God had blessed him with extraordinary talent. Amidst all the troubles and anxieties and occupations of his various duties, he found time for study. Even when passing from place to place, as an exile, he was intent on the meditation of the mysteries of religion, thus preparing those sublime reflections which he has left us on the articles of our Faith.

The Church gives us, in her Liturgy, the following sketch of our Saint's life:

Anselmus, Augustæ Prætoriæ in finibus Italiæ, Gundulpho et Ermenberga nobilibus et catholicis parentibus natus, a teneris annis assiduo litterarum studio, atque perfectioris vitæ desiderio, non obscurum futuræ sanctitatis et doctrinæ specimen dedit. Et licet juvenili ardore aliquando ad sæculi illecebras traheretur, brevi tamen in pristinam viam revocatus, patria et bonis omnibus derelictis, ad monasterium Beccense Ordinis sancti Benedicti se contulit: ubi emissa regulari professione sub Herluino abbate observantissimo, et Lanfranco viro doctissimo, tanto animi fervore, et jugi studio in litteris, et virtutibus assequendis profecit, ut mirum in modum tanquam sanctitatis et doctrinæ exemplar ab omnibus haberetur.

Abstinentiæ et continentiæ tantæ fuit, ut assiduitate jejunii omnis pene ciborum sensus in eo videretur exstinctus. Diurno enim tempore in exercitiis monasticis docendo, et respondendo variis de religione quæsitis, emenso, quod reliquum erat noctis, somno subtrahebat, ut divinis meditationibus, quas perenni lacrymarum imbre fovebat, mentem recrearet. Electus in priorem monasterii, invidos fratres ita charitate, humilitate, et prudentia lenivit, ut quos æmulos acceperat sibi, et Deo amicos, maximo cum regularis observantiæ emolumento redderet.

Anselm was born at Aosta, a town on the confines of Italy, of noble and Catholic parents, by name Gondolphe and Hermenberga. From his early childhood he gave great promise of future holiness and learning by his love of study and his longing after a life of perfection. The ardour of youth made him indulge for a while in worldly pleasures; but he speedily returned to his former virtuous life; and then, leaving his country and all that he possessed, he repaired to the Monastery of Bec, of the Order of St Benedict. There he made his religious profession, under the Abbot Herluin, a most zealous lover of monastic discipline, and (Prior) Lanfranc, a man of great repute for learning. Such was the fervour of his piety, his application to study, and his desire to advance in virtue, that everyone held him in the highest veneration as a model of holiness and learning.

So mortified was he in eating and drinking, and so frequent were his fasts, that he seemed to have lost the sense of taste. He spent the day in the performance of monastic duties, and in giving answers, both by word of mouth and by letters, to the several questions proposed to him concerning matters of religion. He passed a considerable portion of the time allotted to sleep in nourishing his soul with holy meditations, during which he shed abundant tears. When he was made Prior of the Monastery, certain of his brethren were jealous at his promotion; but he so far gained them over by charity, humility

Mortuo abbate, et in ejus locum licet invitus suffectus, tanta doctrinæ et sanctitatis fama ubique refulsit, ut non modo regibus et Episcopis venerationi esset, sed sancto Gregorio Septimo etiam acceptus, qui tunc magis persecutionibus agitatus, litteras amoris plenas ad eum dedit, quibus se et Ecclesiam catholicam ejus orationibus commendabat.

and prudence, that their jealousy was changed into love both of their Prior and their God, to the great advantage of regular discipline. At the death of the Abbot, Anselm was chosen to succeed him, and reluctantly accepted the office. It was then that his reputation for learning and virtue began to spread far and wide, and secured him the respect of kings and bishops. Not only so, but even Gregory the Seventh, who at that time was suffering much from persecution, honoured him with his friendship, and wrote to him letters full of affection, begging of him to pray for him and the Church.

Defuncto Lanfranco Archiepiscopo Cantuariensi, ejus olim præceptore, Anselmus, urgente Wilhelmo Angliæ rege, et instantibus Clero ac populo, ipso tamen repugnante, ad ejusdem Ecclesiæ regimen vocatus, statim (ut corruptos populi mores reformaret) verbo et exemplo prius, dein scriptis, et conciliis celebratis, pristinam pietatem et Ecclesiasticam disciplinam reduxit. Sed cum mox idem Wilhelmus rex vi et minis Ecclesiæ jura usurpare tentasset, ipse sacerdotali constantia restitit; bonorumque direptionem et exilium passus, Romam ad Urbanum Secundum se contulit, a quo honorifice exceptus et summis laudibus ornatus est, cum in Barensi Concilio Spiritum Sanctum etiam a Filio procedentem contra Græcorum errorem innumeris Scripturarum et sanctorum Patrum testimoniis propug-

At the death of Lanfranc, Archbishop of Canterbury, who had been his former master, Anselm was compelled, much against his own will, to accept the government of that see. William, king of England, the clergy and the people, all urged him to it. He immediately set himself to reform the corrupt morals of the people. By word and example, first, and then by his writings, and by holding councils, he succeeded in restoring ancient piety and ecclesiastical discipline. But it was not long before King William attempted, both by violence and threats, to interfere with the rights of the Church. Then did Anselm resist him with priestly courage, for which his property was confiscated, and he himself banished from the country. He turned his steps towards Rome, where Urban the Second received him with great marks of honour, and passed a high encomium upon him at the Council of Bari,

nasset. E vivis Wilhelmo sublato, ab Henrico rege ejus fratre in Angliam revocatus, obdormivit in Domino: famam non solum miraculorum et sanctitatis (præcipue ob insignem devotionem erga Domini nostri Passionem, et beatam Virginem ejus Matrem) assecutus sed etiam doctrinæ, quam ad defensionem christianæ religionis, animarum profectum, et omnium Theologorum, qui sacras litteras scholastica methodo tradiderunt, normam cœlitus hausisse ex ejus libris omnibus apparet.

where Anselm proved against the Greeks, by innumerable quotations from the Scriptures and the holy Fathers, that the Holy Ghost proceeds also from the Son. After William's death, he was recalled to England by King Henry, William's brother. Shortly after his return, he slept in the Lord. He was justly venerated on account of his miracles and his virtues, among which latter may be mentioned his great devotion to the Passion, and to the Holy Mother of Jesus. He moreover acquired a high reputation by his learning, which he used in the defence of the Christian religion, and for the good of souls. He first set the example to those theologians who have followed the scholastic method in treating on the sacred sciences. The works he has written prove that his wisdom was a gift bestowed on him by heaven.

We take the following Responsories and Antiphons from an office approved by the Holy See:

℟. Hic est Anselmus, Doctor præclarus, sub disciplina Lanfranci institutus: qui cum esset monachorum pater amabilis, ad pontificales infulas vocatus est; * Et pro libertate sanctæ Ecclesiæ strenue decertavit, alleluia.

℣. Non ancillam, sed liberam esse Christi sponsam, invicta voce asserebat. * Et pro libertate sanctæ Ecclesiæ strenue decertavit, alleluia.

℟. Beatus Anselmus dixit mœrens ad episcopos: Indomitum taurum et ovem debilem ad aratrum conjun-

℟. This is Anselm, the renowned Doctor formed under Lanfranc's care; who, when he was the beloved father of the monks, was called to wear a bishop's mitre; * And nobly did he fight for the liberty of Holy Church, alleluia.

℣. He boldly asserted that the Spouse of Christ was not a slave, but free. * And nobly did he fight for the liberty of Holy Church, alleluia.

℟. Blessed Anselm said sorrowing to the bishops: You would yoke together to the plough a wild bull and a weak

gere disponitis; ovem per spinas et tribulos raptatam taurus misere dilacerabit; * Et gaudium vestrum mox in mœstitiam convertetur, alleluia.

℣. Tribulationes me manent; sed nihil horum vereor, dummodo consummem cursum meum. * Et gaudium vestrum mox in mœstitiam convertetur, alleluia.

℟. Cum essent Patres in synodo congregati Urbanus pontifex exclamavit: Pater et Magister Anselme, Anglorum archiepiscope, ubi es? Ascende usque ad nos, et pugnans pro matre tua et nostra, adjuva nos, alleluia.

℣. Benedictus sit sensus tuus, et sermo oris tui sit benedictus. * Ascende usque ad nos; et pugnans pro matre tua et nostra, adjuva nos, alleluia.

Ant. Anselmus mansuetudine agnus, fortitudine leo, cœlesti doctrina supereffluens, mentes hominum illustravit, alleluia.

Ant. Beatus Anselmus sæculi principes docebat, dicens: Nihil amplius diligit Deus in hoc mundo, quam Ecclesiæ suæ libertatem, alleluia.

lamb: the bull will cruelly drag the lamb through thorns and briars; * And your joy shall soon be changed into mourning, alleluia.

℣. Afflictions await me; but I fear none of them, so that I may consummate my course. * And your joy shall soon be changed into mourning, alleluia.

℟. When the Fathers were assembled in Council, Urban, the Pope, cried out: Where art thou, Father and Master Anselm, Archbishop of the English? Come up here to us; fight for thine own and our Mother, and help us, alleluia.

℣. Blessed be thy wisdom, and blessed the word of thy mouth! * Come up here to us; fight for thine own and our Mother, and help us, alleluia.

Ant. Anselm was a lamb in meekness, and a lion in courage. He was filled to overflowing with heavenly wisdom, and he enlightened the minds of men, alleluia.

Ant. Blessed Anselm taught the princes of the earth, saying: There is nothing in this world that God loves more than the liberty of his Church, alleluia.

The following hymn is from the same Office:

HYMN

Fortis en præsul, monachus fidelis,
Laurea doctor redimitus astat:
Festus Anselmo chorus æmuletur
Dicere carmen.

Lo, here is Anselm, a courageous pontiff, a true monk, a doctor with his laurel wreath upon him. Let our festive choir sing fervently a hymn in his praise.

Ante maturos sapiens hic annos,
Sæculi florem pereuntis horret;
Atque Lanfranci documenta quærens,
Intrat eremum.
Intimum pulsans penetrale Verbi,
Fertur immotæ fidei volatu:
Dogmatum puros latices an ullus
Altius hausit?

He had not reached the years of manhood, and yet was wise; so wise, indeed, that he trampled on the flower of this perishable world, and fled to solitude, that he might receive instruction from Lanfranc.

Borne on the wing of firmest faith, he entered into the mysteries of the Word. Did any mortal drink more fully than he of the limpid fount of Truth?

Munus Abbatis, pater alme, sumens,
Te voves charæ soboli: benignis
Debiles portas humeris, alacres
Prævius hortans.
Præsulum defert tibi rex cathedram;
Quid times luctam? properant triumphi;
Exteras gentes, generosus exsul,
Lumine reples.

Taking upon thee, loved Father, the office of Abbot, thou didst tenderly care for thy flock. Thou didst carry the weak upon thy shoulders and encourage the fervent by thine own example.

The king would have thee Primate: O fear not the combat! Triumph shall be thine. When he sends thee into exile, thou wilt shine, as a generous light, upon lands beyond the sea.

Sacra libertas, ovibus redemptis
Parta, cui Christus nihil anteponit,
Urget Anselmum: studio quis æquo
Vindicat ipsam?

The sacred liberty, dear to Jesus above all things, which he won for us by redeeming us, excited Anselm's zeal. Never had it a braver defender than he.

Clara fit Romæ tua fama, Præsul:
Pontifex summus tibi fert honores;
Te fides poscit: siluere Patres:
Dogma tuere.

Thy name was held in veneration at Rome. The Supreme Pontiff showed thee great honour, when, in the presence of the Fathers, he said to thee: 'Fight for the faith! Defend our dogmas!'

Sis memor sancti gregis, et patronus
Sis ad æternam Triadem, precamur,
Cuncta cui dignas resonent per orbem
Sæcula laudes.
Amen.

We pray thee, be mindful of the holy flock! Intercede for us to the Blessed Three, to whom be worthy praise from all for ever. Amen.

O holy Pontiff Anselm! beloved of God and men! the Church, whose cause thou didst so zealously defend on earth, celebrates, this day, thy praise, and honours thee as one of her dearest Saints. Thy meekness, condescension and charity gave thee a resemblance to Jesus, the Good Shepherd. Like him, thou couldst truly say: *I know my sheep, and my sheep know me.*[1] Thou didst watch over them day and night, lest the wolf should come and find them unprotected. Far from fleeing at his approach, thou didst go forth to meet him, and nothing could induce thee to yield to his sacrilegious tyranny. Heroic champion of the Church's liberty! protect it in these our days, when there is not a country left where it is not insulted or ignored. Raise up in every place pastors with a spirit of holy independence such as thou hadst; that thus the faithful may take courage and that every Christian may boldly and proudly confess that he himself is a member of the Church, and that the interests of our spiritual mother are far more deserving of our solicitude than those of the whole world besides.

God had gifted thee, O Anselm, with that Christian philosophy which bows down to the teachings of faith, and which, being thus purified by humility, is elevated to the intelligence of the sublimest truths. The Church, in acknowledgement of the benefits she derived from thy learning, has conferred upon thee the title of Doctor, which for a long time was confined to those great men who lived in the early Christian Ages, and whose writings are the reflex of the preaching of the Apostles. Thy teaching has been deemed worthy of being numbered with that of the ancient Fathers, for it came from the same divine Spirit, and was the result of prayer rather than of study. Obtain for us, O holy Doctor, that 'our faith,' like thine, 'may seek understanding.' Nowadays, there are many who *blaspheme what they know not*;[2] but there are many also who know little or nothing of what they believe. Hence arise a deplor-

[1] St John x 14. [2] St Jude 10.

able confusion of ideas, compromises are made between truth and error, and the only true doctrines are despised, scouted, or at least undefended. Pray to our heavenly Father, O Anselm, that he would bless the world with holy and learned men, who may teach the path of truth, and dispel the mists of error; that thus the children of the Church may not be led astray.

Look down with affection, O holy Pontiff, on the venerable Order, which, when God called thee from the vanities of the world, received thee, made thee one of her children, gave thy soul its life, and thy mind the light of wisdom. She claims thy protection. Thou art a son of the great Patriarch Benedict: forget not thy brethren. Bless them in France, where thou didst first embrace the Monastic Life; bless them in England, where thou wast Primate, and yet still the humble monk. Pray for the two countries, for both are dear to thee. Faith is weak in one; and heresy reigns supreme in the other. Beseech our Lord to show his mercy to both: he is all-powerful, and he turns not a deaf ear to the prayers of his Saints. If, in his justice, he have decreed not to restore to these two countries their ancient Catholic constitution, pray that, at least, the number of souls saved may be great, that conversions may be frequent, and that the labourers sent at the eleventh hour to the vineyard may emulate the zeal of them that were first called!

APRIL 22

SAINTS SOTER AND CAIUS

POPES AND MARTYRS

THE palms of two martyred Popes are intertwined and grace this day of the Calendar. Soter suffered for Christ in the second, and Caius in the third century; a hundred years separate them; and yet we have the same energy of faith, the same jealous fidelity to keep intact the *depositum* left by Christ to his Church. What *human* society ever existed that produced heroes for century after century? The Society, however, which was founded by Christ—in other words, the Church—is based on that traditional devotedness which consists in laying down one's life for the faith. And if so, we may be sure that the spirit of martyrdom would show itself in them that were the Heads and Fathers of this Society. The first thirty successors of St Peter paid dearly for the honour of the Supreme Pontificate; they were martyrs. How grand the throne of our Risen Jesus, surrounded as it is by all these Kings clad in their triumphant scarlet robes!

Soter was the immediate successor of Anicetus, whose feast we kept on the 17th of this month. Time has effaced the details of his life. Eusebius, however, gives us a fragment of a letter written by St Dionysius, bishop of Corinth, wherein thanks are expressed to the Pontiff for the alms he sent to the faithful of that Church, during a famine. An Apostolic Letter was sent with these alms; and St Dionysius tells us that it was read in the assemblies of the faithful, together with the one addressed to the same Church, in the preceding century, by St Clement. The Roman Pontiffs have ever united charity to their fidelity in preserving pure the deposit of our faith. With regard to Caius, he suffered death

in the terrible persecution under Diocletian: and little more than a mere mention of his name is given in the annals of Christian Rome. We cannot, therefore, be surprised at the brevity wherewith the Liturgy speaks of these two martyred Popes. We subjoin the Lessons given in the Breviary.

Soter, Fundis in Campania natus, sancivit ne sacræ virgines vasa sacra et pallas attingerent, neve thuris ministerio in Ecclesia uterentur. Idem statuit ut Christi corpus in Cœna Domini sumeretur ab omnibus, iis exceptis, qui propter grave peccatum id facere prohiberentur. Sedit in Pontificatu annos tres, menses undecim, dies decem et octo: martyrio coronatur sub Marco Aurelio imperatore, et in cœmeterio, quod postea Callisti dictum est, sepelitur, more majorum, mense decembri, creatis presbyteris decem et octo, diaconis novem, episcopis per diversa loca undecim.

Soter was born at Fondi, in Campania. He passed a decree, forbidding virgins consecrated to God to touch the sacred vessels and palls, or to exercise the office of thurifer in the Church. He also decreed, that on Maundy Thursday the Body of Christ should be received by all, excepting those who were forbidden to do so by reason of some grievous sin. His pontificate lasted three years, eleven months, and eighteen days. He was crowned with martyrdom under the reign of the Emperor Marcus Aurelius, and was buried in the cemetery which was afterwards called the Cemetery of Callixtus. In the month of December, according to the custom observed by his predecessors, he ordained eighteen priests, nine deacons, and eleven bishops for divers places.

Caius Dalmata, et genere Diocletiani imperatoris, constituit ut his Ordinum et honorum gradibus in Ecclesia ad episcopatum ascenderetur: ostiarii, lectoris, exorcistæ, acolythi, subdiaconi, diaconi, presbyteri. Hic Diocletiani crudelitatem in Christianos fugiens, aliquandiu in spelunca delituit: verum octo post annis una cum Gabino fratre martyrii coronam consecutus est, cum sedisset annos duodecim,

Caius was a native of Dalmatia, and a relation of the Emperor Diocletian. He decreed that the following ecclesiastical Orders or honours should precede the ordination of a bishop: door-keeper, lector, exorcist, acolyte, subdeacon, deacon, priest. He concealed himself for some time in a cave, in order to escape the cruelty exercised against the Christians by Diocletian: but after eight years, he, together with his brother Gabinus, received the

menses quatuor, dies quinque, creatis mense decembri presbyteris viginti quinque, diaconis octo, episcopis quinque. Sepultus est in cœmeterio Callisti, decimo Kalendas maii. Ejus memoriam Urbanus Octavus in Urbe renovavit, dirutam ecclesiam restituit, Titulo, Statione et ipsius reliquiis decoravit.

crown of martyrdom. He governed the Church twelve years, four months and five days. He ordained in the month of December twenty-five priests, eight deacons, and five bishops. He was buried in the Cemetery of Callixtus, on the 10th of the Kalends of May (April 22). Urban the Eighth revived his memory in Rome, restored his Church, which was in ruins, and honoured it with a Title, a Station, and the relics of the Saint himself.

O holy Pontiffs ! you are of the number of those who went through *the great tribulation*,[1] and *passed, through fire and water*,[2] to the eternal shores of heaven. The thought of Jesus' victory over death gave you courage: you remembered how his Passion was followed by a glorious Resurrection. By imitating him in laying down your lives for your sheep, you have taught us how we also should think no sacrifice too great to be made for our faith. Obtain for us this heroic courage. Baptism has numbered us among the soldiers of Christ; confirmation has given us the spirit of fortitude; we must then be ready for battle. It may be that, even in our own times, a persecution may rage against the Church; at all events, we have to fight against ourselves, the spirit of the world, and Satan; support us by your prayers. You were once the *Fathers* of the Christian people; you are still animated with the pastoral charity which then filled your hearts. Protect us, and make us loyal to the God, whose cause was so dear to you when here on earth.

[1] Apoc. vii 14. [2] Ps. lxv 12.

APRIL 23

SAINT GEORGE

MARTYR

CLAD in his bright coat of mail, mounted on his war-steed, and spearing the dragon with his lance, George, the intrepid champion of our Risen Jesus, comes to gladden us to-day with his feast. From the East, where he is known as *the great Martyr*, devotion to St George soon spread in the Western Church, and our Christian armies have always loved and honoured him as one of their dearest patrons. His martyrdom took place in Paschal Time; and thus he stands before us as the guardian of the glorious sepulchre, just as Stephen, the Protomartyr, watches near the crib of the Infant God.

The Roman Liturgy gives no lessons on the life of St George; but, in their stead, reads to us a passage from St Cyprian on the sufferings of the martyrs. This derogation from the general rule dates from the fifth century. At a celebrated Council held in Rome in the year 496, Pope St Gelasius drew up, for the guidance of the faithful, a list of books which might or might not be read without danger. Among the number of those that were to be avoided, he mentioned the '*Acts of St George*,' as having been compiled by one who, besides being an ignorant man, was also a heretic. In the East, however, there were other '*Acts*' of the holy martyr, totally different from those current in Rome; but they were not known in that city. The *cultus* of St George lost nothing, in the holy city, by this absence of a true legend. From a very early period, a church was built in his honour; it was one of those that were selected as Stations, and gave a Title to a Cardinal;

it exists to this day, and it is called *Saint George in Velabro* (the Veil of Gold).

The Bollandists were in possession of several copies of the forbidden '*Acts*'; they found them replete with absurd stories, and, of course, they rejected them. Father Papebroch has given us other and genuine '*Acts*' written in Greek, and quoted by St Andrew of Crete. They bring out the admirable character of our martyr, who held an important post in the Roman army during the reign of the Emperor Diocletian. He was one of the first victims of the great persecution and suffered death at Nicomedia. Alexandra, the Emperor's wife, was so impressed at witnessing the Saint's courage, that she professed herself a Christian, and shared the crown of martyrdom with the brave soldier of Christ.

As we have already said, devotion to St George dates from a very early period. St Gregory of Tours gives us several proofs of its having taken root in Gaul. St Clotilde had a singular confidence in the holy martyr, and dedicated to him the Church of her dear Abbey of Chelles. But this devotion became more general and more fervent during the Crusades, when the Christian armies witnessed the veneration in which St George was held by the Eastern Church, and heard the wonderful things that were told of his protection on the field of battle. The Byzantine historians have recorded several remarkable instances of the kind; and the Crusaders returned to their respective countries publishing their own experience of the victories gained through the Saint's intercession. The Republic of Genoa chose him for its patron; and Venice honoured him as its special protector, after St Mark. But nowhere was St George so enthusiastically loved as in England. Not only was it decreed in a Council held at Oxford, in the year 1222, that the feast of the Great Martyr should be observed as one of obligation; not only was devotion to the valiant soldier of Christ encouraged, throughout Great Britain, by the first Norman Kings; but there are documents anterior to the invasion of William the

Conqueror, which prove that St George was invoked as the special patron of England even so far back as the ninth century. Edward III did but express the sentiment of the country when he put the Order of the Garter, which he instituted in 1330, under the patronage of the warrior Saint. In Germany, King Frederic III founded the Order of St George in the year 1468.

St George is usually represented as killing a dragon; and where the representation is complete, there is also given the figure of a princess, whom the Saint thus saves from being devoured by the monster. This favourite subject of both sacred and profane art is purely symbolical, and is of Byzantine origin. It signifies the victory won over the devil, by the martyr's courageous profession of faith; the princess represents Alexandra, who was converted by witnessing the Saint's heroic patience under his sufferings. Neither the '*Acts*' of St George nor the hymns of the Greek Liturgy allude to the martyr's having slain a dragon and rescued a princess. It was not till after the fourteenth century that this fable was known in the West; and it arose from a material interpretation of the emblems with which the Greeks honoured St George, and which were introduced among us by the crusaders.

Although, as has been said, the Office of St George in the Roman Breviary has been taken from the Common of Martyrs in Paschal Time, the following historical lesson has recently been approved for the Dioceses of England:

Georgius, inter orientales Martyres Magni nomine commendatus, in persecutione Diocletiani gloriosam pro Christo mortem subiit. Quum paulo post sub Constantino pax Ecclesiæ data fuisset, Martyris memoria celebrari cœpit, erectis sub ejus invocatione templis in Palæstina prope Liddam et Constan-

George, who among the martyrs of the East has received the name of the Great Martyr, suffered a glorious death for the sake of Christ in the persecution of Diocletian. When shortly afterwards peace was given to the Church under Constantine, the memory of St George began to be celebrated. Churches were erected to his honour in Pales-

tinopoli; deinceps autem in aliis partibus Orientis, et postea in Occidente celebris fuit erga illum fidelium devotio. Ab antiquis temporibus christiani exercitus contra hostes pugnaturi sanctos Georgium, Mauritium et Sebastianum patronos invocaverunt. Porro sanctum Georgium Martyrem jamdudum in Anglia specialiter cultum Benedictus decimus quartus Pontifex Maximus totius Regni Protectorem declaravit.

tine and at Constantinople, and devotion to him spread through the East and into the West. From early times Christian armies have invoked the protection of St George, together with SS Maurice and Sebastian, when going into battle. Special devotion was shown to St George in England for many centuries, and Pope Benedict XIV declared him the special Protector of that kingdom.

Let us, in honour of our glorious patron, recite the following stanzas, taken from the Menæa of the Greek Church:

HYMN

(Die XXIII Aprilis)

Fidelis amice Christi, princeps athletarum ejus, splendidissimum luminare terræ, astrum lucidissimum vigilans honorantium te custos, custodi nos, martyr Georgi.

Faithful friend of Christ—prince of his soldiers—most brilliant luminary of earth—star of fairest light—watchful guardian of such as honour thee! be thou our guardian, O martyr George.

Beate Georgi, tua celebramus certamina, quibus idolorum simulacra destruxisti, et omnem dæmoniorum errorem ad nihilum redegisti, gloriosissime martyr Christi.

Blessed George! we celebrate thy combat, whereby thou didst destroy the idols, and bring to nought the manifold errors that were spread by the demons, O most glorious martyr of Christ.

Cœlestis exercitus particeps effectus, beate Georgi, et divinam substantiam in quantum possibile est, contemplans, omnes nos te cum fide venerantes, protegere digneris.

Thou hast been made a member of the heavenly army, O blessed George! Thou contemplatest, as far as may be, the Divine Nature. Vouchsafe to protect us all who venerate thee.

Magnus miles Georgius, desideranter diligens Christum regem, qui animam suam pro mundi salute

Out of ardent love for Christ his King, who gave his life for the world's salvation, the great soldier George longed to suffer

posuit, mortem propter ipsum subire festinat. Divino enim zelo inflammatus in corde, seipsum tradidit. Hunc ergo nos etiam cum fide hymnis celebremus, ut ardentem defensorem nostrum, ut gloriosum Christi ministrum, ut fidelem Domini sui imitatorem, et apud Deum semper intercedentem, ut omnibus largiatur remissionem et veniam peccatorum.

Certamina tua angelorum exercitus admiratur, princeps militiæ; et rex angelorum admiratione perculsus, tuam concupivit pulchritudinem, martyr; ideo dignatus est te regno suo in æternum consociare.

Dominum tuum imitatus, martyr, libens et sponte tua ad certamina temetipsum tradidisti; et victoriam reportans, Ecclesiæ Christi custos effici meruisti; illam semper defensione tua et protectione custodiens.

Ut martyr invictus, ut præmia ferens, ut insuperabilis fidei propugnator, nunc esto turris inconcussa pro celebrantibus te, sapiens Georgi, illos undique tuis supplicationibus protegens.

Corona radiante redimitus, et regio diademate et sceptro decoratus, et veste purpurea tuo sanguine rubicunda indutus, beate martyr, nunc in cœlis regnas cum rege angelicarum virtutum.

Venite omnes, festive splendidam, gloriosam resurrectionem Domini hymnis celebrantes; iterum etiam splendidam festive celebremus

death for his sake. He delivered himself up, for his heart was inflamed with divine zeal. Let us, therefore, full of faith, celebrate his praise in our hymns, as our earnest defender, as the glorious servant of Christ, as the faithful imitator of his Lord, as one that is ever beseeching God to grant us the forgiveness and pardon of our sins.

The angelic host is in admiration at thy combat, O thou prince of warriors! The very King of angels, struck with admiration, desired thy beauty, O martyr!—therefore did he deign to make thee his companion for ever in his kingdom.

Imitating thy Lord, O martyr, thou didst cheerfully and willingly deliver thyself up to the battle. Thou didst gain the victory and merit to become the guardian of the Church of Christ, which thou dost unceasingly defend and protect.

As the invincible martyr, as the prize-bearing victor, as the unconquerable defender of the faith, be now an impregnable tower to them that celebrate thy praise, O wise George! and protect them from all dangers by thy intercession.

Decked with a brilliant crown, beautified with a royal diadem and sceptre, and clad in a purple robe reddened with thy blood, thou, O happy martyr, now reignest in heaven with the King of the angelic hosts.

Come, all ye people, let us celebrate in festive song the bright and glorious Resurrection of the Lord; let us also joyously celebrate the bright memory of

memoriam Georgii martyris; et illum vernis coronemus floribus, ut invictum athletam; ut ejus precibus tribulationum simul et peccatorum liberationem accipere mereamur.

Ver advenit nobis, gaudio exsultemus; resurrectio Christi illuxit nobis, lætabundi gaudeamus; memoria martyris Georgii præmia ferentis, fideles suo splendore lætificans apparuit; ideo omnes festivitatis amantes, venite, illam mysticis celebremus canticis. Ipse enim Georgius, velut fortis miles, contra tyrannos virilem ostendit fortitudinem; et illos confusione perfudit, imitator factus passionis Salvatoris nostri Jesu Christi. Pro vase corporis lutoso non est misericordia commotus; sed illud in tormentis velut æneum fundens, penitus transformavit. Illi ergo clamemus; Martyr præmia ferens, Deum deprecare ut salvet animas nostras.

George the martyr: let us crown him, as the invincible soldier, with the flowers of spring; that by his prayers we may deserve to be freed from tribulation and sin.

Spring is come; let us exult with joy: the Resurrection of Christ hath shone upon us; let us rejoice in gladness: the feast of the prize-bearing martyr George hath appeared, gladdening the faithful with its brightness; come, then, let us who love his feast celebrate it with our spiritual canticles. For, like a brave soldier, George stood with manly courage before the tyrants, and covered them with confusion, being an imitator of the Passion of our Saviour Jesus Christ. He had no pity on the earthen vessel of his body, but wholly transformed it by delivering it to torments, as brass is melted by fire. Thus, then, let us cry out unto him: O prize-bearing martyr! beseech God that he save our souls.

Thou, O George, art the glorious type of a Christian soldier. Whilst serving under an earthly monarch, thou didst not forget thy duty to the King of heaven. Thou didst shed thy blood for the faith of Christ; and he, in return, appointed thee protector of Christian armies. Be their defender in battle, and bless with victory them that fight in a just cause. Protect them under the shadow of thy standard; cover them with thy shield; make them the terror of their enemies. Our Lord is the God of Hosts; and he frequently uses war as the instrument of his designs, both of justice and mercy. They alone win true victory who have heaven on their side; and such soldiers, when on the battle-field, seem to the world to be doing the work of man, whereas

it is the work of God they are furthering. Hence are they more generous, because more religious, than other men. The sacrifices they have to make, and the dangers they have to face, teach them unselfishness. What wonder, then, that soldiers have given so many martyrs to the Church!

But there is another warfare, in which we Christians are all enlisted, and of which St Paul speaks, when he says: *Labour as a good soldier of Christ; for no man is crowned, save he that striveth lawfully.*[1] That we have thus to *strive* and fight during our life, the same Apostle assures us in these words: *Take unto you the armour of God, that ye may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the Gospel of peace. In all things taking the shield of faith, wherewith ye may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of the hope of salvation, and the sword of the spirit, which is the word of God.*[2] We, then, are soldiers, as thou wast, O holy martyr! Before ascending into heaven, our divine leader wishes to review his troops; do thou present us to him. He has loaded us with honours, notwithstanding our past disloyalties; we must, henceforth, prove ourselves worthy of our position. In the Paschal Communion which we have received, we have a pledge of victory; how can we ever be so base as to permit ourselves to be conquered! Watch over us, O sainted warrior! Let thy prayers and example encourage us to fight against the dragon of hell. He dreads the armour we wear; for it is Jesus himself that prepared it for us, and tempered it in his own precious Blood: may we, like thee, present it to him whole and entire, when he calls us to our eternal rest!

There was a time when the whole Christian world loved and honoured thy memory with enthusiastic joy: but now, alas! this devotion has grown cold, and thy

[1] 2 Tim. ii 5. [2] Eph. vi 13, 17.

feast passes unnoticed by thousands. O holy martyr! avenge this ingratitude by imitating thy divine King, who maketh his sun to rise upon both good and bad; take pity on this world, perverted as it is by false doctrines, and tormented at this very time by the most terrible scourges. Have compassion on thy dear England, which has been seduced by the dragon of hell, and by him made the instrument for effecting his plots against the Lord and his Christ. Take up thy spear as of old; give the monster battle, and emancipate the isle of Saints from his slavish yoke. Heaven and earth join in this great prayer! In the name of our Risen Jesus, aid thine own and once devoted people to a glorious resurrection!

APRIL 24

SAINT FIDELIS OF SIGMARINGEN

MARTYR

OUR Risen Lord would have around him a bright phalanx of martyrs. Its privileged members belong to the different centuries of the Church's existence. Its ranks open to-day to give welcome to a brave combatant, who won his palm, not in a contest with paganism, as those did whose feasts we have thus far kept, but in defending his mother, the Church, against her own rebellious children. They were heretics that slew this day's martyr, and the century that was honoured with his triumph was the seventeenth.

Fidelis was worthy of his beautiful name. Neither difficulty nor menace could make him fail in his duty. During his whole life, he had but the glory and service of his divine Lord in view: and when the time came for him to face the fatal danger, he did so, calmly but fearlessly, as behoved a disciple of that Jesus who went forth to meet his enemies. Honour, then, be to-day to the brave son of St Francis ! truly he is worthy of his seraphic Patriarch, who confronted the Saracens, and was a martyr in desire !

Protestantism was established and rooted by the shedding of torrents of blood; and yet Protestants count it as a great crime that, here and there, the children of the true Church made an armed resistance against them. The heresy of the sixteenth century was the cruel and untiring persecutor of men, whose only crime was their adhesion to the old faith—the faith that had civilized the world. The so-called Reformation proclaimed liberty in matters of religion, and massacred Catholics who exercised this liberty, and prayed and believed as their ancestors had done for

long ages before Luther and Calvin were born. A Catholic who gives heretics credit for sincerity when they talk about religious toleration, proves that he knows nothing of either the past or the present. There is a fatal instinct in error, which leads it to hate the Truth; and the true Church, by its unchangeableness, is a perpetual reproach to them that refuse to be her children. Heresy starts with an attempt to annihilate them that remain faithful; when it has grown tired of open persecution it vents its spleen in insults and calumnies; and when these do not produce the desired effect, hypocrisy comes in with its assurances of friendly forbearance. The history of Protestant Europe, during the last three centuries, confirms these statements; it also justifies us in honouring those courageous servants of God who, during that same period, have died for the ancient faith.

Let us now respectfully listen to the account given us, in the Liturgy, of the life and martyrdom of St Fidelis; we shall find that the Church has not grown degenerate in her Saints.

Fidelis in oppido Sueviæ Sigmaringa ex honesta Reyorum familia natus, ab ineunte ætate singularibus naturæ et gratiæ donis ornatus præfulsit. Egregiam quippe sortitus indolem, morumque optima imbutus disciplina, dum Friburgi Philosophiæ et juris utriusque lauream emeruit, in schola etiam Christi ad perfectionis apicem sedulo virtutum exercitio contendere cœpit. Nobilium exinde virorum, varias Europæ provincias lustrantium comes adscitus, eos ad christianam pietatem sectandam tam verbis quam operibus excitare non destitit. Quinimo in eodem itinere crebris austeritatibus desideria carnis

Fidelis was born at Sigmaringen, a town of Swabia. His parents, whose name was Rey, were of a respectable family. He was remarkable, even when a child, for his extraordinary gifts both of nature and grace. Blessed with talent of a high order, and trained to virtue by an excellent education, he received at Freiburg the well-merited honours of Doctor in Philosophy and in Civil and Canon Law, at the same time that, in the school of Christ, he strove to attain the height of perfection by the assiduous practice of all virtues. Being requested to accompany several noblemen in their travels through various countries of Europe, he lost no opportunity of encourag-

mortificare at ita seipsum regere studuit, ut in tanta rerum vicissitudine nullo unquam visus fuerit iræ motu perturbari. Juris præterea et justitiæ strenuus propugnator, post reditum in Germaniam celebre sibi nomen acquisivit in advocati munere: in quo tamen, cum fori pericula esset expertus, tutiorem æternæ salutis viam ingredi deliberavit, et superna vocatione illustratus, paulo post Ordini Seraphico inter fratres minores Capuccinos adscribi petiit.

ing them, both by word and example, to lead a life of Christian piety. In these travels, he moreover mortified the desires of the flesh by frequent austerities; and such was the mastery he gained over himself, that in the midst of all the trouble and excitement, he was never seen to lose his temper in the slightest degree. He was a strenuous upholder of law and justice, and, after his return to Germany, he acquired considerable reputation as an advocate. But finding that this profession was replete with danger, he resolved to enter on the path that would best lead him to eternal salvation. Thus enlightened by the divine call, he shortly afterwards asked to be admitted into the Seraphic Order, among the Capuchin Friars.

Piæ petitionis compos redditus, mundi suique contemptor insignis, in ipso statim tyrocinio, magisque cum solemnis professionis vota in gaudio spiritus Domino nuncupasset, in regulari observantia omnibus admirationi fuit ac exemplo. Orationi maxime, et sacris litteris vacans, in verbi quoque ministerio singulari gratia excellens, nedum Catholicos ad meliorem frugem, verum etiam heterodoxos ad veritatis cognitionem attraxit. Pluribus in locis cœnobii præfectus constitutus, prudentia, justitia, mansuetudine, discretione et humilitatis laude, munus sibi demandatum exercuit. Arctissimæ paupertatis zelator egregius, quidquid vel minus necessarium videretur, e cœnobio penitus

His pious wish being granted, he showed from the very commencement of his novitiate how thoroughly he despised the world and himself; and when, with spiritual joy, he had offered to God the vows of solemn profession, his regular observance was such as to make him the admiration of, and a model to, all around him. He devoted himself to prayer and to sacred studies; as also to preaching, for which he had a special grace, and by which he not only converted Catholics from a life of wickedness to one of virtue, but also drew heretics to a knowledge of the truth. He was appointed superior in several convents of his Order, and fulfilled his office with admirable prudence, justice, meekness, discretion and humility. His zeal for strict poverty was so great,

eliminavit. Inter austera jejunia, vigilias et flagella, salutari seipsum prosequens odio, in alios amorem, quasi mater in filios, ostendit. Cum pestifera febris Austriacas militares copias dire affligeret, ipse in extremis infirmorum indigentiis ad assidua charitatis officia toto spiritu incubuit. In componendis etiam animorum dissidiis, aliisque proximi necessitatibus sublevandis, consilio et opere adeo præclare se gessit, ut Pater patriæ meruerit appellari.

that he would allow nothing to be in the convent which was not absolutely necessary. He practised severe fasting, watching and disciplines, out of holy hatred against himself; whereas his love towards others was that of a mother for her children. A contagious fever having broken out among the Austrian soldiers, causing frightful mortality, he devoted his whole energies to untiring acts of charity in favour of the sick, whose sufferings were extreme. So admirable was he, both in advice and action, in settling disputes, and relieving everyone in trouble or trial, that he won for himself the name of the *Father of his country*.

Deiparæ Virginis et Rosarii cultor eximius, illius præcipue, aliorumque sanctorum patrociniis a Deo postulavit, ut in catholicæ fidei obsequium, vitam sibi et sanguinem fundere liceret. Cumque ardens hoc desiderium in quotidiana Sacri devota celebratione magis accenderetur, mira Dei Providentia factum est ut fortis Christi athleta præses eligeretur illarum missionum quas Congregatio de Propaganda fide pro Rhætia tunc temporis instituerat. Quod arduum munus prompto hilarique animo suscipiens, tanto fervore executus est, ut pluribus hæreticis ad orthodoxam fidem conversis, spes non modica effulserit totius illius gentis Ecclesiæ et Christo reconciliandæ. Prophetiæ dono præditus, futuras Rhætiæ calamitates suique necem ab hæreticis inferendam sæpius prædixit. Postquam vero, insidiarum probe con-

He was extremely devout to the Virgin Mother of God, and a zealous promoter of the Rosary. He besought of God, through the intercession of this Blessed Mother firstly, and then through that of all the Saints, that he might be allowed to shed his blood and lay down his life for the Catholic faith. This ardent desire was increased by the daily and devout celebration of the Holy Sacrifice; and at length, by the wonderful providence of God, this valiant soldier of Christ was placed at the head of the missions recently established among the Grisons, by the Congregation of the Propagation of the Faith. Fidelis undertook this arduous task with a ready and cheerful heart, and laboured in it with such earnestness, that he converted many heretics to the true faith, and inspired the hope that the whole of that people would be reconciled to the Church and to Christ. He had the gift of

scius impendenti agoni se præparasset, die vigesima quarta aprilis anno millesimo sexcentesimo vigesimo secundo, ad ecclesiam loci Sevicium nuncupati se contulit: ubi ab hæreticis, qui, pridie conversionem simulantes, eum dolose ad prædicandum invitaverant, concione tumultuarie interrupta, per verbera et vulnera eidem crudeliter inflicta, gloriosam mortem magno et alacri corde perpessus, primitias martyrum memoratæ Congregationis proprio sanguine consecravit; pluribus signis et miraculis exinde clarus, præsertim Curiæ et Veldkirchii, ubi summa populi veneratione illius reliquiæ asservantur.

prophecy, and frequently predicted the calamities that were to befall the Grisons, as also his own death by the hands of the heretics. Being fully aware of the plot laid against him, he prepared himself for the combat, and, on the twenty-fourth day of April, in the year 1622, he repaired to the church of a place called Seewis. Hither had the heretics, on the previous day, invited him to come and preach, pretending that they wished to be converted. Whilst he was preaching, he was interrupted by their clamours. They rushed upon him, cruelly struck and wounded him even to death. He suffered it with courage and joy, thus consecrating by his blood the first-fruits of the martyrs of the Congregation of the Propagation of the Faith. His name was rendered illustrious by many miracles, especially at Coire, and Veltkirch, where his relics are kept, and honoured by the people with exceeding great veneration.

How truly couldst thou, O Fidelis! say with the Apostle: *I have finished my course!*[1] Yea, thy death was even more beautiful than thy life, holy as that was. How admirable the calmness wherewith thou didst receive death! how grand the joy wherewith thou didst welcome the blows of thine enemies—thine, because they were those of the Church! Thy dying prayer, like Stephen's, was for them; for the Catholic, while he hates heresy, must love the heretics who put him to death. Pray, O holy martyr, for the children of the Church. Obtain for them an appreciation of the value of faith, and of the favour God bestowed on them when he made them members of the true Church. May they

[1] 2 Tim. iv 7.

be on their guard against the many false doctrines which are now current through the world. May they not be shaken by the scandals which abound in this age of effeminacy and pride. It is faith that is to bring us to our Risen Jesus: and he urges it upon us by the words he addressed to Thomas: *Blessed are they that have not seen and have believed!*[1] Of this number we wish to be: and therefore is it that we cling to the Church, the sovereign mistress of faith. We wish to believe *her*, and not human reason, which has neither the power to fathom the word of God, nor the right to sit in judgement over it. Jesus has willed that this holy faith should come down to us bearing on itself the strengthening testimony of the martyrs; and each age has had its martyrs. Glory to thee, O Fidelis, who didst win thy palm by combating the errors of the pretended Reformation! Take a martyr's revenge, and pray without ceasing to our Jesus, that he would bring all heretics back to the faith and to union with the Church. They are our brethren by baptism; pray for them, that they may return to the Fold, and that we may one day celebrate with them the true Paschal banquet, wherein the Lamb of God gives himself to be our food, not figuratively, as in the Old Law, but really and truly, as fits the New Covenant.

[1] St John xx 29.

APRIL 25

SAINT MARK

EVANGELIST

THE cycle of holy Mother Church brings before us to-day the Lion, who, together with the Man, the Ox, and the Eagle, stands before the throne of God.[1] It was on this day that Mark ascended from earth to heaven, radiant with his triple aureole of Evangelist, Apostle and Martyr.

As the preaching made to Israel had its four great representatives—Isaias, Jeremias, Ezechiel, and Daniel—so, likewise, would God have the New Covenant to be embodied in the four Gospels, which were to make known to the world the life and teachings of his divine Son. The holy Fathers tell us that the Gospels are like the four streams which watered the garden of pleasure,[2] and that this garden was a figure of the future Church. The first of the Evangelists—the first to register the actions and words of our Redeemer—is Matthew, whose star will rise in September; the second is Mark, whose brightness gladdens us to-day; the third is Luke, whose rays will shine upon us in October; the fourth is John, whom we have already seen in Bethlehem, at the crib of our Emmanuel.

Mark was the beloved disciple of Peter; he was the brilliant satellite of the sun of the Church. He wrote his Gospel at Rome, under the eyes of the Prince of the Apostles. The Church was already in possession of the history given by Matthew; but the faithful of Rome wished their own Apostle to narrate what he had witnessed. Peter refused to write it himself, but he bade his disciple take up his pen, and the Holy Ghost guided the hand of the new Evangelist. Mark follows

[1] Ezech. i 10. [2] Gen. ii 10.

the account given by Matthew; he abridges it, and yet he occasionally adds a word, or an incident, which plainly prove to us that Peter, who had seen and heard all, was his living and venerated authority. One would have almost expected that the new Evangelist would pass over in silence the history of his master's fall, or at least have said as little as possible about it; but no—the Gospel written by Mark is more detailed on Peter's denial than is that of Matthew; and as we read it, we cannot help feeling that the tears elicited by Jesus' look when in the house of Caiphas, were flowing down the Apostle's cheeks as he described the sad event. Mark's work being finished, Peter examined it and gave it his sanction; the several Churches joyfully received this second account of the mysteries of the world's redemption, and the name of Mark was made known throughout the whole earth.

Matthew begins his Gospel with the human genealogy of the Son of God, and has thus realized the prophetic type of the *Man;* Mark fulfils that of the *Lion,* for he commences with the preaching of John the Baptist, whose office as precursor of the Messias had been foretold by Isaias, where he spoke of *the voice of one crying in the wilderness*—as the Lion that makes the desert echo with his roar.

Mark, having written his Gospel, was next to labour as an Apostle. Peter sent him first to Aquileia, where he founded an important Church: but this was not enough for an Evangelist. When the time designed by God came, and Egypt, the source of countless errors, was to receive the truth, and the haughty and noisy Alexandria was to be raised to the dignity of the second Church of Christendom—the second see of Peter—Mark was sent by his master to effect this great work. By his preaching, the word of salvation took root, grew up, and produced fruit in that most infidel of nations; and the authority of Peter was thus marked, though in different degrees, in the three great cities of the Empire: Rome, Alexandria and Antioch.

St Mark may be called the first founder of the monastic life by his instituting, in Alexandria itself, what were called the *Therapeutes*. To him, also, may be justly attributed the origin of that celebrated Christian school of Alexandria which was so flourishing even in the second century.

But glorious as were these works of Peter's disciple, the Evangelist and Apostle Mark was also to receive the dignity of martyr. The success of his preaching excited against him the fury of the idolaters. They were keeping a feast in honour of Serapis; and this gave them an opportunity which they were not likely to lose. They seized Mark, treated him most cruelly, and cast him into prison. It was there that our Risen Lord appeared to him during the night, and addressed him in these words, which afterwards formed the arms of the Republic of Venice: 'Peace be to thee, Mark, my Evangelist!' To which the disciple answered: 'Lord'—for such were his feelings of delight and gratitude that he could say but that one word, as it was with Magdalen, when she saw Jesus on the morning of the Resurrection. On the following day Mark was put to death by the pagans. He had fulfilled his mission on earth, and heaven opened to receive the Lion, who was to occupy the place allotted to him near the throne of the Ancient of days, as shown to the Prophet of Patmos in his sublime vision.[1]

In the ninth century the West was enriched with the relics of St Mark. They were taken to Venice; and, under the protection of the sacred Lion, there began for that city a long period of glory. Faith in so great a patron achieved wonders; and from the midst of islets and lagoons there sprang into existence a city of beauty and power. Byzantine art raised up the imposing and gorgeous church, which was the palladium of the Queen of the Seas; and the new Republic stamped its coinage with the Lion of St Mark. Happy would it have been for Venice had she persevered in her loyalty to Rome and in the ancient severity of her morals.

[1] Apoc. iv.

Saint Mark's Procession

This day is honoured in the Liturgy by what is called *Saint Mark's Procession*. The term, however, is not a correct one, inasmuch as a procession was a privilege peculiar to April 25 previously to the institution of our Evangelist's feast, which even so late as the sixth century had no fixed day in the Roman Church. The real name of this procession is *The Greater Litanies*. The word *Litany* means Supplication, and is applied to the religious rite of singing certain chants whilst proceeding from place to place in order to propitiate heaven. The two Greek words *Kyrie eleison* (*Lord, have mercy on us*) were also called *Litany*, as likewise were the invocations which were afterwards added to that cry for mercy, and which now form a liturgical prayer used by the Church on certain solemn occasions.

The *Greater Litanies* (or processions) are so called to distinguish them from the *Minor Litanies*, that is, processions of less importance as far as the solemnity and concourse of the faithful were concerned. We gather from an expression of St Gregory the Great that it was an ancient custom in the Roman Church to celebrate, once each year, a *Greater Litany*, at which all the clergy and people assisted. This holy Pontiff chose April 25 as the fixed day for this procession, and appointed the Basilica of St Peter as the Station.

Several writers on the Liturgy have erroneously confounded this institution with the processions prescribed by St Gregory for times of public calamity. It existed long before his time, and all that he did was to fix it on April 25. It is quite independent of the feast of St Mark, which was instituted at a much later period. If April 25 occur during Easter week, the procession takes place on that day (unless it be Easter Sunday), but the feast of the Evangelist is not kept till after the octave.

The question naturally presents itself—why did

St Gregory choose April 25 for a procession and Station in which everything reminds us of compunction and penance, and which would seem so out of keeping with the joyous season of Easter? The first to give a satisfactory answer to this difficulty was Canon Moretti, a learned liturgiologist of the eighteenth century. In a dissertation of great erudition, he proves that in the fifth, and probably even in the fourth, century, April 25 was observed at Rome as a day of great solemnity. The faithful went, on that day, to the Basilica of St Peter, in order to celebrate the anniversary of the first entrance of the Prince of the Apostles into Rome, upon which he thus conferred the inalienable privilege of being the capital of Christendom. It is from that day that we count the twenty-five years, two months and some days that St Peter reigned as Bishop of Rome.[1] The Sacramentary of St Leo gives us the Mass of this solemnity, which afterwards ceased to be kept. St Gregory, to whom we are mainly indebted for the arrangement of the Roman Liturgy, was anxious to perpetuate the memory of a day which gave to Rome her grandest glory. He therefore ordained that the Church of St Peter should be the Station of the Great Litany, which was always to be celebrated on that auspicious day. April 25 comes so frequently during the octave of Easter that it could not be kept as a feast, properly so called, in honour of St Peter's entrance into Rome; St Gregory, therefore, adopted the only means left of commemorating the great event.

But there was a striking contrast resulting from this institution, of which the holy Pontiff was fully aware, but which he could not avoid: it was the contrast between the joys of Paschal Time and the penitential sentiments wherewith the faithful should assist at the procession and Station of the Great Litany. Laden as we are with the manifold graces of this holy season, and elated with our Paschal joys, we must sober our glad-

[1] MORETTI, *De Festo in honorem Principis Apostolorum Romæ ad diem XXV Aprilis instituto. Romæ*, 1742, 4°.

ness by reflecting on the motives which led the Church to cast this hour of shadow over our Easter sunshine. After all, we are sinners, with much to regret and much to fear; we have to avert those scourges which are due to the crimes of mankind; we have, by humbling ourselves and invoking the intercession of the Mother of God and the Saints, to obtain the health of our bodies, and the preservation of the fruits of the earth; we have to offer atonement to divine justice for our own and the world's pride, sinful indulgences, and insubordination. Let us enter into ourselves, and humbly confess that our own share in exciting God's indignation is great; and our poor prayers, united with those of our holy Mother the Church, will obtain mercy for the guilty, and for ourselves who are of the number.

A day, then, like this, of reparation to God's offended majesty, would naturally suggest the necessity of joining some exterior penance to the interior dispositions of contrition which filled the hearts of Christians. Abstinence from flesh meat has always been observed on this day at Rome; and when the Roman Liturgy was established in France by Pepin and Charlemagne, the Great Litany of April 25 was, of course, celebrated, and the abstinence kept by the faithful of that country. A Council of Aix-la-Chapelle, in 836, enjoined the additional obligation of resting from servile work on this day: the same enactment is found in the Capitularia of Charles the Bald. As regards fasting, properly so called, being contrary to the spirit of Paschal Time, it would seem never to have been observed on this day, at least not generally. Amalarius, who lived in the ninth century, asserts that it was not then practised even in Rome.

During the procession, the Litany of the Saints is sung, followed by several versicles and prayers. The Mass of the Station is celebrated according to the Lenten Rite, that is, without the *Gloria in excelsis*, and in purple vestments. We have inserted the Litany of the Saints in the following volume, for the Rogation Days.

We take this opportunity of protesting against the negligence of Christians on this subject. Even persons who have the reputation of being spiritual think nothing of being absent from the Litanies said on St Mark's and the Rogation Days. One would have thought that when the Holy See took from these days the obligation of abstinence, the faithful would be so much the more earnest to join in the duty still left—the duty of prayer. The people's presence at the Litanies is taken for granted: and it is simply absurd that a religious rite of public reparation should be one from which almost all should keep away. We suppose that these Christians will acknowledge the importance of the petitions made in the Litanies; but God is not obliged to hear them in favour of such as ought to make them and yet do not. This is one of the many instances which might be brought forward of the strange delusions into which private and isolated devotion is apt to degenerate. When St Charles Borromeo first took possession of his see of Milan, he found this negligence among his people, and that they left the clergy to go through the Litanies of April 25 by themselves. He assisted at them himself, and walked bare-footed in the procession. The people soon followed the sainted pastor's example.

Let us return to the holy Evangelist, and listen to the Churches of the East and West speaking his praise. We will begin with a hymn composed in the ninth century by St Paulinus, one of St Mark's successors as bishop of Aquileia.

HYMN

Jam nunc per omne lux refulget sæculum,
Lux illa Patris quæ lucet de solio,
Quæ fons, origo, splendor lucis aureæ,
Habensque semper lumen indeficiens,
Cœlum serenat arcens mundi tenebras.

Already throughout the whole earth there brightly gleams the light which shines from the Father's throne: the light which is the fount and source and splendour of the golden light: the light that never fails, beautifies heaven, and expels darkness from the world.

Hujus sacrato lucis de vibramine,
Suscepit almum radium sub pectore
Marcus beatus, doctor evangelicus;
Factus lucerna more tanti luminis,
Ardens fugavit sæculi caliginem.

Blessed Mark, the Evangelical teacher, received into his heart a lovely ray of this sparkling sacred light. He became as a lamp reflecting that great light and dispelling the gloom of this world by his brilliant flame.

Septem columnis una de candidulis,
Aureis septem unum de candelabris,
Cingitque totum mundum claro sidere:
Ecclesiarum nititur sub culmine,
Sustentat altæ fundamenta fabricæ.

He was one of the seven fair pillars, and one of the seven golden candlesticks whose brightness shines as a star throughout the universe. He was one of the foundations that support the lofty structure of the Church.

Quantum quod olim viderat Ezechiel
Propheta sanctus, animal lætissimum
Vidit Joannes, ceu Christi recubitor,
Leonis hoc et typice sub specie
Clamore multo per deserta frendere.

He was one of the favoured living creatures seen of old by the holy prophet Ezechiel, and by John, the disciple that leaned on Jesus' breast. Mark was prefigured under the type of a lion, whose wild roar is heard in the wilderness.

Sic a beato Petro missus adiit
Aquileiensem dudum famosissimam
Urbem sacrati Verbi pullulantia
Disseminavit, satosque centuplices
Fructus ad alta vexit felix horrea.

He was sent by blessed Peter to Aquileia, that city of ancient fame. There he sowed the seed of the divine word, and with joy garnered into heaven a hundredfold of fruit.

Christi dicavit mox ibi Ecclesiam:
Nam fundamentum fidei fortissimum
Fixerat unum petram super limpidam,
Quam flumen undans, nec ventorum fulmina
Quassare possunt, torrentes nec pluviæ.

There he speedily raised a Christian Church. He gave it solidity of unshaken faith by building it on that faultless Rock, against which the billows and storms and floods vent their rage in vain.

Deinde rursus cum corona remeans,
Athleta Christi compta pulchris liliis,
Mistumque palmis, lauro atque rosulis,
Portabat gaudens diadema vertice,
Ingressus urbem Romam Christo comite.

The soldier of Christ returned, wearing a wreath of fair lilies, with palm and laurel and roses: and thus crowned, he joyfully entered Rome, led thither by Christ.

His ita gestis pergit Alexandriam,
Sancto repletus Spiritu, lætissimos
Fines per omnes jugiter Memphiticos
Patris tremendi prædicabat unicum
Venisse mundi pro salute Filium.

This done, he sets out for Alexandria, and, filled with the Holy Ghost, traverses the ever fertile land of Egypt, preaching that the only begotten Son of the Father Almighty had come into the world for the world's salvation.

Turba crudelis Christi circa militem
Tumens parabat tormentorum spicula:
Vinxit catenis, transfixit aculeis,
Dilaniando flagris sancta viscera:
Carceris umbras misit ad phantasticas.

A cruel mob, enraged against the soldier of Christ, prepared various torments for him: he was bound with chains, pierced with arrows, and after his holy flesh had been torn by scourges, he was thrust into a dismal dungeon.

Primus superni Numinis notitiam
Dedit in urbem Marcus Alexandriam:
Christi dicavit mox ibi basilicam,
Quam expiavit pretioso sanguine:
Vallavit almæ fidei munimine.

Mark was the first that taught Alexandria to know the true God. He there built a church, which he dedicated to Christ, consecrated by the shedding of his own blood, and fortified by the solidity of holy faith.

Gloria Patri, decus et imperium
Sit Nate semper tibi super sidera
Honor, potestas, Sanctoque Spiritui;
Sit Trinitati virtus individuæ,
Per infinita sæculorum sæcula. Amen.

Glory, praise and empire be to the Father! To thee, O Jesus, who reignest in heaven above, and to the Holy Ghost, be honour and power! To the undivided Trinity be adoration paid for endless ages! Amen.

The Greek Church celebrates the memory of the holy Evangelist in the Menæa: we extract the following stanzas:

HYMN

(*Die XXV Aprilis*)

Divinorum sermonum scriptorem, et magnum Ægypti protectorem, fideles, dignis celebremus laudibus, clamantes: Marce sapiens, doctrinis et precibus tuis omnes nos ad tranquillam sine tempestate vitam ut Apostolus dirige.

Socius peregrinationis Vasis electionis fuisti, et cum illo omnem peragrasti Macedoniam. Postea Romam adveniens, gratus Petri interpres apparuisti; et cum digna Deo prælia sustinuisses, in Ægypto requievisti.

Animas sitientes et aridas candidis Evangelii tui nivibus vivificasti: ideo, dive Marce, splendide nobiscum hodie Alexandria tuam celebrat et laudibus exaltat festivitatem, tuasque veneratur reliquias.

Beatissime Marce, voluptatis torrentem bibisti: velut ex Paradiso prosiluisti splendidissimus pacis fluvius, Evangelicæ prædicationis tuæ rivulis irrigans faciem terræ, et solidas Ecclesiæ arbores divinis aspergens doctrinis.

Marce omnilaudabilis, Moyses olim Ægyptios in maris abyssum præcipitavit; tu vero sapiens, illos ex mari erroris extraxisti, divina virtute ejus qui illic corpora-

Let us, O ye faithful, worthily honour the sacred writer, the great patron of Egypt. Let us thus celebrate his praise: O Mark, filled with heavenly wisdom, lead us, by thy teaching and prayers, to the life where tempests rage not: lead us, for thou art an Apostle.

Thou wast the companion of the Vessel of Election in his travels, and with him thou didst traverse Macedonia. Coming afterwards to Rome, thou wast Peter's willing interpreter: and after bravely fighting God's battles, thou didst rest in Egypt.

By thy Gospel, refreshing as purest snow, thou gavest life to souls that were parched with thirst. Therefore does Alexandria unite with us, this day, in solemnly celebrating thy feast, O holy Mark, and in venerating thy relics.

Most blessed Mark! thou didst drink of the torrent of delight. As a most rich river of peace, gushing from Paradise, thou didst water the face of the earth with the streams of thy evangelical preaching and sprinkle the deep-rooted trees of the Church with divine teaching.

Most praiseworthy Mark! heretofore Moses drove the Egyptians into the depths of the sea: but thou, wise servant of the Lord, didst draw them forth from the sea of error by

liter peregrinatus est, et opera manuum illorum destruxit in brachio excelso.

O dive Marce, sapientis scribæ et velociter scribentis calamus apparuisti, Christi incarnationem mirabiliter scribens, et splendide annuntians verba æternæ vitæ; ut in illa describantur te celebrantes, et tuam gloriosam honorantes memoriam, Dominum deprecare.

O Marce laudabilis, Christum evangelizans omnem percurristi terram, illam sicut sol illuminans radiis fidei, illam antea cooperatam tenebris idololatriæ; et nunc Deum exora, ut animabus nostris pacem et magnam concedat misericordiam.

O Marce Apostole, ubi primum abundavit impietatis stultitia ipse evangelizasti; Ægyptiorum tenebras lumine sermonum tuorum depellens, Dei nuntius; et nunc deprecare ut nobis Deus concedat pacem et magnam misericordiam.

Petri sapientis discipulus, et ejus filiali adoptione potitus, Marce omnilaudabilis, mysteriorum Christi interpres effectus es, et cohæres ejusdem gloriæ apparuisti.

In omnem terram exivit sonus tuus, et in fines orbis terræ mirabiliter verborum tuorum virtus Davidico resonans clangore, nobis annuntiavit salutem et regenerationem.

Verbis tuis dulcedinem pietatis distillasti, velut divinus

the divine power of him who once dwelt in that land, and with a high arm destroyed the works of their hands.

O saintly Mark! thou pen of a wise scrivener that writeth swiftly! thou didst write admirably of the Incarnation of Christ and gloriously proclaim the words of eternal life: in that same may there be written the names of them that celebrate and honour thy blessed memory. Pray to the Lord that this may be.

O praiseworthy Mark! thy Gospel has preached Christ throughout the whole earth, enlightening it as a sun with the rays of faith, whereas before it was covered with the darkness of idolatry. Pray now to God that he grant peace and abundant mercy unto our souls.

O Mark, Apostle and messenger of God! thou didst preach the Gospel to the land where the folly of impiety once reigned and dispel the darkness of the Egyptians by the light of thy words. Pray now to God, that he grant us peace and abundant mercy.

Disciple and adopted son of Peter, the master of wisdom, thou, O most praiseworthy Mark, wast made the interpreter of the mysteries of Christ, and co-heir with him in glory.

Thy sound went forth into all the earth, and as David sang in his prophecy, the power of thy words, reaching wonderfully unto the ends of the earth, brought us the tidings of salvation and regeneration.

O most holy Mark! thou didst pour forth the sweetness

mons undique radiis illuminatus, illustre resplendens gratia solis spiritualis, Marce beatissime.

De domo Domini fons exsiluisti, et sitientes animas abundanter Spiritus Sancti rivulis irrigasti, docens pro sterilitate bonos fructus facere, O beate Apostole.

Princeps Apostolorum Petrus te mirabiliter initiavit doctrinis, ut venerabile ſcriberes Evangelium, te gratiæ ministrum ostendens; tu enim nobis Dei cognitionis lumen splendescere fecisti.

Spiritus Sancti gratiam desuper accipiens, rhetorum subtilitates, Apostole, destruxisti, et universas nationes velut in sagena, piscator ad Dominum traxisti, Marce omnilaudabilis, divinum prædicans Evangelium.

Principis Apostolorum discipulus esse meruisti, et cum illo Christum Filium Dei annuntians, super Petram veritatis confirmasti errore fluctuantes. Super istam Petram me quoque confirmans, sapiens Marce, animæ meæ gressus dirige, ut ex inimici laqueis ereptus, te absque ullis impedimentis glorificare possim. Tu enim omnes illuminasti, divinum prædicans Evangelium.

of piety by thy words, for as the mountain of God, bright on all sides with light, thou wast admirably resplendent with the grace of the divine Sun.

O blessed Apostle! thou wast a fountain springing from the house of the Lord, giving to thirsting souls the abundant waters of the Holy Ghost, and teaching them to change their barrenness for good works.

Peter, the Prince of the Apostles, admirably initiated thee into the knowledge he possessed, that thou mightest write the holy Gospel, and become a minister of grace; for thou hast made the light of the knowledge of God to beam upon us.

With the grace of the Holy Ghost received from on high, thou, O Apostle and most praiseworthy Mark, didst destroy the sophisms of human eloquence; as a fisherman thou didst cast the net by preaching the holy Gospel, and didst draw all nations unto the Lord.

Thou wast the worthy disciple of the Prince of the Apostles; by uniting with him in declaring Christ to be the Son of God, thou didst *confirm* on the Rock of truth them that were tossed about by error. O *confirm* me too upon this Rock, O thou wise Apostle! guide thou the feet of my soul, that, being delivered from the snares of the enemy, I may without hindrance praise thee: for thou gavest light to all men by thy preaching of the holy Gospel.

Thou, O Mark, art the mystic *Lion*, who, with the *Man*, the *Ox* and the *Eagle*, art yoked to the chariot

whereon the King of kings pursues his triumphant course through the earth. Ezechiel, the prophet of the Ancient Testament, and John, the prophet of the New Law, saw thee standing nigh the throne of Jehovah. How magnificent is thy glory! Thou art the historian of the Word made Flesh, and thou publishest to all generations his claims to the love and adoration of mankind. The Church reveres thy writings, and bids us receive them as inspired by the Holy Ghost.

It was thou that, on the glad day of Easter, didst announce to us the Resurrection of our Lord: pray for us, O holy Evangelist, that this divine mystery may work its effects within us; and that our hearts, like thine own, may be firm in their love of our Risen Jesus, that so we may faithfully follow in him that new life which he gave us by his Resurrection. Ask him to give us his *peace*, as he did to his Apostles when he showed himself to them in the Cenacle, and as he did to thee when he appeared to thee in thy prison.

Thou wast the beloved disciple of Peter; Rome was honoured by thy presence: pray for the successor of Peter, thy master; pray for the Church of Rome, against which the wildest storm is now venting its fury. Pray to the Lion of the Tribe of Juda: he seems to sleep; and yet we know that he has but to show himself, and the victory is gained.

Apostle of Egypt! what has become of thy flourishing Church of Alexandria, Peter's second see, the hallowed scene of thy martyrdom? Its very ruins have perished. The scorching blast of heresy made Egypt a waste, and God, in his anger, let loose upon her the torrent of Mahometanism. Twelve centuries have passed since then, and she is still a slave to error and tyranny: is it to be thus with her till the coming of the Judge? Pray, we beseech thee, for the countries thou didst so zealously evangelize, but whose deserts are now the image of her loss of faith.

And can Venice be forgotten by thee, who art her dearest patron? Her people still call themselves thine

for the faith; bless her with prosperity; obtain for her that she may be purified by her trials, and return to the God who had chastised her in his justice. A nation that is loyal to the Church must prosper: let Venice, then, return to her former fidelity to Rome, and who knows but that the sovereign Ruler of the world, being appeased by thy powerful intercession, may make thy Venice what she was before she rebelled against the Holy See, and tarnished the glories she won at Lepanto !

April 26

SAINTS CLETUS AND MARCELLINUS

POPES AND MARTYRS

TWO bright stars appear this day on the ecclesiastical cycle, proclaiming the glory of our Jesus, the Conqueror of death. Again they are two pontiffs, and martyr pontiffs. Cletus leads us to the very commencement of the Church, for he was a disciple of Peter, and his second successor in the See of Rome. Marcellinus was a witness of the great persecution under Diocletian; he governed the Church on the eve of her triumph. Let us honour these two fathers of Christendom, who laid down their lives in its defence; and let us offer their merits to Jesus, who supported them by his grace, and cheered them with the hope that one day they would share in his Resurrection.

The following is the account given of St Cletus by the Liturgy:

Cletus Romanus, patre Æmiliano, de regione quinta, e vico Patricio, imperatoribus Vespasiano et Tito, Ecclesiam gubernavit. Is ex præcepto Principis Apostolorum, in Urbe viginti quinque presbyteros ordinavit. Primus in litteris verbis illis usus est: Salutem et Apostolicam benedictionem. Qui Ecclesia optime constituta, cum ei præfuisset annos duodecim, menses septem, dies duos, Domitiano imperatore, secunda post Neronem perse-

Cletus, the son of Emilianus, was a Roman of the fifth region and of the Patrician street. He governed the Church during the reigns of the emperors Vespasian and Titus. Agreeably to the order given him by the Prince of the Apostles, he established five and twenty priests in the City. He was the first who in his letters used the words: 'Health and Apostolic benediction.' Having put the Church into admirable order, and having governed it twelve years, seven months, and two days, he was

cutione, martyrio coronatus est, et in Vaticano juxta corpus beati Petri sepultus.

crowned with martyrdom under the emperor Domitian, in the second persecution following that of Nero, and was buried in the Vatican, near the body of St Peter.

The Life of St Marcellinus is thus given in the Breviary:

Marcellinus Romanus, ab anno ducentesimo nonagesimo sexto ad annum trecentesimum quartum in immani imperatoris Diocletiani persecutione Ecclesiæ præfuit. Multas pertulit angustias ob improbam eorum severitatem qui eum redarguebant de nimia indulgentia erga lapsos in idololatriam, quæque causa fuit ut per calumniam infamatus fuerit, quasi thus idolis adhibuisset. Verum hic beatus Pontifex in confessione fidei una cum tribus aliis Christianis, Claudio, Cyrino et Antonino, capite plexus est. Quorum projecta corpora cum triginta sex dies jussu imperatoris sepultura caruissent, beatus Marcellus a sancto Petro in somnis admonitus, Presbyteris et Diaconis, hymnis ac luminibus adhibitis, honorifice sepelienda curavit in cœmeterio Priscillæ, via Salaria. Rexit Ecclesiam annos septem, menses undecim, dies viginti tres: quo tempore fecit Ordinationes duas mense decembri, quibus creavit presbyteros quatuor, episcopos per diversa loca quinque.

Marcellinus, a Roman by birth, ruled over the Church from the year two hundred and ninety-six to the year three hundred and four, during the terrible persecution of Diocletian. He had much to suffer from the impious severity of those who reproached him with showing too much indulgence towards such as had relapsed into idolatry, whence ensued a calumnious report of his having offered incense to idols. But in truth, this blessed pontiff was beheaded for the confession of the faith, together with three other Christians, Claudius, Cyrinus, and Antoninus. Their bodies, by the emperor's order, were left six and thirty days without burial, after which the blessed Marcellus, in consequence of his receiving, whilst asleep, an admonition from St Peter, had them buried in the Cemetery of Priscilla, on the Salarian Way; at which burial were present many priests and deacons, who, with torches in their hands, sang hymns in honour of the martyrs. Marcellinus governed the Church seven years, eleven months, and twenty-three days. During this period he held two ordinations in December, at which four were made priests, and five bishops for divers places.

Pray for us, O holy Pontiffs, and look with fatherly love upon the Church on earth, which was so violently persecuted in your times, and at the present day is far from enjoying peace. The worship of idols is revived; and though they be not of stone or metal, yet they that adore them are as determined to propagate their worship as were the pagans of former days to make all men idolaters. The gods and goddesses now in favour are called Liberty, Progress, and Modern Civilization. Every measure is resorted to, in order to impose these new divinities upon the world; they that refuse to adore them are persecuted; governments are secularized, that is, unchristianized; the education of youth is made independent of all moral teaching; the religious element is rejected from social life as an intrusion: and all this is done with such a show of reasonableness that thousands of well-minded Christians are led to be its advocates, timid perhaps and partial, but still its advocates. Preserve us, O holy martyrs! from being the dupes of this artful impiety. It was not in vain that our Jesus suffered death, and rose again from the grave. Surely after this he deserves to be what he is—King of the whole earth, under whose power are all creatures. It is in order to obey him that we wish no other liberty save that which he has based upon the Gospel; no other progress save that which follows the path he has marked out; no other civilization save that which results from the fulfilment of the duties to our fellow-men, which he has established. It is he that created human nature, and gave it its laws; it is he that redeemed it, and restored to it its lost rights. Him alone, then, do we adore. O holy martyrs! pray that we may never become the dupes or slaves of the theories of human pride, even if they that frame or uphold them should have power to make us suffer or die for our resistance.

APRIL 28

SAINT PAUL OF THE CROSS

CONFESSOR

SPLENDIDLY adorned with the sacred sign of the Passion, Paul of the Cross comes to-day to pay homage to the Conqueror of Death. It behoved Christ to suffer and so enter into his glory. It behoves the Christian, the member of Christ, to follow his Head in suffering that he may share his triumph. Even as a child Paul penetrated deeply into the ineffable mystery of the suffering of a God. He was filled with an ardent love for the cross, and ran with giant strides along this royal road. He passed through the torrent, following his divine Head, he was buried with him in death, and has won a share in his Resurrection.

The diminution of truths among the children of men seemed to have dried up the fount of sanctity, when Italy, ever fruitful in her vivid faith, gave birth to the Christian hero, who stands out in the arid waste of the eighteenth century, like a saint of olden times. God never deserts his Church. He confronts a century of revolt and sensualism veiled under the name of philosophy with the Cross of his Son. A new Paul, recalling both in his name and his works the great Apostle of the Gentiles, rises in the midst of a generation intoxicated with pride and falsehood, to whom the Cross has become once more a folly and a scandal. This apostle was weak, poor, isolated and long misunderstood, but his heart was full of love and self-abnegation, and he sought to put to confusion the wisdom of sages and the prudence of prudent men. Clad in a coarse

habit, with bare feet, his head crowned with thorns and a heavy cross on his shoulder, he journeyed through cities, claiming the attention of both the humble and the mighty, and desiring to know nothing but Jesus Crucified. The Cross made his zeal fruitful and showed itself to be indeed the power and the wisdom of God. Those who prided themselves on having banished the miraculous from history and the supernatural from the life of the people, might exult in their triumph, but, unknown to them, wonderful prodigies, countless miracles, were making whole peoples submissive to the voice of this man who, by completely destroying sin in his own person, had regained the power which Adam once had over nature, and seemed to possess in his mortal flesh the qualities of a glorified body.

But the apostolate of the Cross was not to end with Paul's death. The resources of ancient times were no longer sufficient for a decrepit age. We are far from the days when the exquisite delicacy of Christian sentiment was strongly moved by the sight of the cross amid flowers, as it is seen in the paintings of the catacombs. Man's senses have been dulled by unhealthy emotions, and there is need of a stimulant in the form of a constant representation of the tears, the Blood, and the gaping wounds of our divine Redeemer. Paul of the Cross received the mission to supply this need. At the cost of unspeakable sufferings he became the father of a new religious family, which adds to the three ordinary vows of religion a fourth vow—to propagate devotion to the sacred Passion of our Lord, the badge of which each Religious wears visibly on his breast.

We must not forget that the Passion of our Lord is for the Christian soul only a preparation for the great mystery of the Pasch, the glorious term of the manifestations of the Word, the supreme end of the elect, whose piety finds therein its completion and its crown. The Holy Spirit, who guides the Church throughout the admirable course of the liturgical cycle, has no other

end in view for the souls who abandon themselves unreservedly to his sanctifying power. Paul's desire was to be nailed to the cross on Calvary, but he was often carried thence to the heights of heaven where he heard mysterious words such as it is not granted to man to utter.[1] He assisted at the triumph of the Son of Man, who, after having lived on earth a mortal life and passed through death, is living now for ever and ever.[2] He saw on the throne of God the Lamb standing as though slain, and giving light to the heavenly city,[3] and this sublime vision of the realities of heaven inspired him with that divine enthusiasm, that intoxication of love, which, in spite of his terrifying austerities, gives an incomparable charm to his whole person. 'Fear not,' he said to his children who were terrified by the furious attacks of the Devil, 'fear not, cry "Alleluia." The devil is afraid of the Alleluia; it is a word that comes from Paradise.' He could not restrain his feelings when he saw nature born again with her Saviour in these days of spring, the flowers blossoming under the steps of his Risen Lord, the birds celebrating his victory in their harmonious songs. His heart was full to overflowing with love and poetry; he touched the flowers gently with his stick and upbraided them, saying: 'Hold your peace, hold your peace.' 'To whom do these lands belong?' he said one day to a companion, 'to whom do these lands belong, I say? You do not understand. They belong to our great God.' And his biographer relates that he was rapt in an ecstasy of love and carried some distance through the air. 'Love God, my brethren,' he repeated to all those whom he met, 'love God, who so well deserves our love. Do you not hear the very leaves on the trees telling you to love God? O love of God, love of God!'

We yield to the charm of a sanctity which is so sweet and yet so strong. It is a divine attraction, such as could never be exercised by the false spirituality, so

[1] 2 Cor. xii 4. [2] Apoc. i 18. [3] *Ibid.* xxi 23.

much in vogue in the eighteenth century, even among the holiest. Under pretext of subduing man's evil nature and avoiding possible excesses, the new teachers allied themselves, though unwittingly, with Jansenism, checked the flight of the soul, disciplined it, remade it according to their own fashion, and confined it within the limits of certain rules which were supposed to lead all souls to perfection at the same rate. But saints are made by the divine Spirit, the spirit of love and holiness, to whose essence liberty belongs. He does not confine himself within the bounds of human methods. Our Lord says: ' The Spirit breatheth where he will . . . but thou knowest not whence he cometh and whither he goeth. So is every one that is born of the Spirit.'[1] The Holy Ghost chose Paul in his earliest infancy. He took possession of this child, so richly endowed by nature, destroyed nothing and sanctified everything. He formed him according to ancient models, always ardent, always attractive, and exceedingly holy. Such a one could never have been produced by a school whose over-correct methods wear the soul out by a barren and self-centred asceticism.

The Liturgy gives the following short account of St Paul of the Cross:

Paulus a Cruce Uvadæ in Liguria natus, sed e Castellatio prope Alexandriam nobili genere oriundus, qua futurus esset sanctitate clarus, innotuit miro splendore qui noctu implevit parentis matris cubiculum, et insigni augustæ cœli Reginæ beneficio, quæ puerum in flumen delapsum a certo naufragio illæsum eripuit. A primo rationis usu, Jesu Christi crucifixi amore flagrans, ejus contemplationi prolixius vacare cœpit, et carnem inno-

Paul of the Cross was born at Ovada, in the province of Acqui, and was descended from a noble family of Castellazzo near Alessandria. His future holiness was foreshown by a wonderful light which filled his mother's room while she was in labour, and by a remarkable proof of the protection of the Queen of Heaven, who saved him from drowning in the river as a child. From the first use of reason he was filled with an ardent love for Jesus Crucified, and began to devote much time to contem-

[1] St John iii 8.

centissimam vigiliis, flagellis, jejuniis, potu in sexta feria ex aceto cum felle mixto, ac dura quavis castigatione conterere. Martyrii desiderio incensus, exercitui se adjunxit, qui Venetiis ad bellum Turcis inferendum comparabatur; cognita vero inter orandum Dei voluntate, arma ultro reddidit, præstantiori militiæ operam daturus, quæ Ecclesiæ præsidio esse, æternamque hominum salutem procurare totis viribus niteretur. Reversus in patriam, honestissimis nuptiis, sibique delata patrui hereditate, recusatis. arctiorem inire semitam, ac rudi tunica a suo Episcopo indui voluit. Tum ejus jussu, ab eminentem vitæ sanctimoniam, et rerum divinarum scientiam, nondum clericus Dominicum agrum, maximo cum animarum fructu, divini verbi prædicatione excoluit.

Romam profectus, theologicis disciplinis rite imbutus, a summo Pontifice Benedicto Decimo tertio ex obedientia sacerdotio auctus est. Facta sibi ab eodem potestate aggregandi socios, in solitudinem recessit Argentarii montis, quo eum beata Virgo jampridem invitaverat, veste illi simul ostensa atri coloris, Passionis Filii sui insignibus decorata, ibique fundamenta jecit novæ Congregationis. Quæ brevi, plurimis ab eo toleratis laboribus, præclaris aucta viris, cum Dei benedictione valde succrevit; a Sede Apostolica non semel confirmata una cum regulis, quas orando ipse a Deo acce-

plation of him. He chastised his innocent flesh with watchings, scourgings, fasting, and all kinds of austerity, and on Fridays drank vinegar mingled with gall. Out of a desire for martyrdom he enlisted in the army which was being raised at Venice to fight against the Turks, but having learnt in prayer what was the Will of God, he gave up this career in order to serve in a nobler army which was to defend the Church and labour for the eternal salvation of men. When he returned home he refused a very honourable marriage and the inheritance left him by his uncle. He wished to enter upon a straiter way, and to receive a coarse tunic from the bishop, who, on account of his holiness of life and knowledge of divine things, commissioned him even before his ordination to preach the Word of God, which he did with great profit to souls.

He went to Rome, and after having gone through the theological course was ordained priest by command of Pope Benedict XIII, who also gave him permission to gather comrades around him. He withdrew to the solitude of Mount Argentaro, whither he had been summoned by the Blessed Virgin, who had also shown him in vision a black habit bearing the emblems of the Passion of her Son. Here he laid the foundations of a new Congregation which, through his labours and the blessing of God, quickly increased and attracted eminent men. It received the confirmation of the Apostolic See more than once, together with the Rule which Paul had

perat, et quarto addito voto pergratam Dominicæ Passionis memoriam promovendi. Sacras Virgines quoque instituit, quæ excessum caritatis divini Sponsi sedulo meditarentur. Hæc inter, animarum inexhausta aviditate ab Evangelii prædicatione numquam deficiens, homines pene innumeros etiam perditissimos aut in hæresim lapsos, in salutis tramitem adduxit. Præsertim Christi enarranda Passione, mirifica ejus orationis vis erat, qua una cum adstantibus in fletum effusus quælibet obdurata corda ad pœnitentiam scindebat.

Tanta in ejus pectore alebatur divinæ caritatis flamma, ut indusium quod erat cordi propius sæpe veluti igne adustum, et binæ costæ elatæ apparuerint. Sacrum præsertim faciens non poterat a lacrimis temperare; frequenti quoque exstasi, cum mira interdum corporis elevatione, frui, vultuque superna luce radiante conspiciebatur. Quandoque cum concionaretur, cœlestis vox verba ei suggerentis audita fuit, aut sermo ejus ad plura millia passuum intonuit. Prophetiæ et linguarum dono, cordium scrutatione, potestate in dæmones, in morbos, in elementa enituit. Cumque ipsis summis Pontificibus carus et venerandus esset, servum inutilem, peccatorem nequissimum, a dæmoniis quoque conculcandum se judicabat. Tandem, asperrimi vitæ generis ad longam usque senectutem tenacissimus, anno millesimo septingentesimo

himself received from God in prayer, and the addition of a fourth vow to promote devotion to the Passion of our Lord. He founded also a congregation of nuns, whose vocation should be to meditate upon the surpassing charity of their heavenly Spouse. His untiring love for souls caused him never to weary in preaching the Gospel, and he brought numbers of men, both heretics and criminals, into the way of salvation. So great was his eloquence when he spoke of the Passion that both he and his hearers would shed tears, and the most hardened hearts were moved to repentance.

The fire of the love of God burnt so in his heart that his garments often seemed to be scorched, and two of his ribs raised. He could not restrain his tears, particularly when saying Mass, and he was often rapt in ecstasy and raised into the air, while his face shone as with light from heaven. Sometimes when he was preaching, a heavenly voice was heard prompting him, and at others his words became audible at the distance of several miles. He was distinguished for the gifts of prophecy, of speaking with tongues, of reading the heart, and of power over evil spirits, over diseases, and over the elements. Though Popes regarded him with affection and veneration, he looked upon himself as an unprofitable servant upon whom devils might well trample. He persevered in his austerities until extreme old age, and died at Rome on the day he had himself foretold (October 18, 1775), after having received the Last

septuagesimo quinto, cum præclara monita veluti sui spiritus transmissa hæreditate, alumnis tradidisset, Ecclesiæ sacramentis, ac cœlesti visione recreatus, Romæ qua prædixerat die migravit in cœlum. Eum Pius Nonus Pontifex Maximus in beatorum, novisque deinde fulgentem signis in sanctorum numerum retulit.

Sacraments and the consolation of a heavenly vision. He left the spirit of his teaching as an inheritance to his disciples in the beautiful exhortations he made to them on his death-bed. Pope Pius IX enrolled him among the Blessed, and after renewed signs and wonders proceeded to his canonization.

Thou hadst but one thought, O Paul. Hidden in those 'clefts of the rock,'[1] which are the sacred Wounds of the Saviour, thou wouldst bring all men to these divine fountains which quench the thirst of the true Israel in the desert of this life. Happy were they who could hear thy victorious word and save themselves by the Cross in the midst of a perverse generation. But in spite of thy apostolic zeal, thy voice could not make itself heard in all lands, and where thou wast absent evil was let loose upon the world. False science and mistaken piety, mistrust of Rome and the corruption of the great had prepared the way for the destruction of the old Christian social order, and the world was given over to teachers of lies. Thy prophetic gaze saw the abyss in which kings and peoples were soon to be engulfed. The successor of St Peter, unable to quell the storm which raged against the Church, sought by his efforts and sacrifices to hold back the floods, even for a time. Thou wert the friend of the Pontiffs and their support in those sad days, the witness of Christ suffering in his Vicar. What sorrows were confided to thee! And what must have been thy thoughts when at thy death thou didst bequeath the venerated image of the Mater Dolorosa to a Pontiff who was destined to drain the cup of bitterness and die a captive in a strange land! Thou didst promise to watch over the Church from thy throne in heaven with that tender compassion which identified thee on earth with her suffering Spouse.

[1] Cant. ii 14.

Keep this promise to-day, O Paul! This age of social disintegration has neither made atonement for the sins of the past nor learnt wisdom from misfortune. The Church is the victim of oppression on all sides, the power is in the hands of her persecutors, and the Vicar of Christ is a prisoner in his palace and lives on alms. The Bride has no bed but the Cross of her Spouse, she lives on the memory of his sufferings. The Holy Spirit who guards her and is preparing her for the final summons, has raised thee up to keep her perpetually in mind of those sufferings which are to strengthen her in the trials of the last days.

Thy children all the world over are true to the spirit of their father and continue thy work on earth. They have gained a footing in England where thy prophetic gaze foresaw their labours, and this kingdom, for which thou didst pray so earnestly, is being gradually freed, through their influence, from the bonds of schism and heresy. Bless their apostolate. May they grow and be multiplied to meet the ever-increasing needs of these unhappy times! May their zeal ever continue to minister to the Church, and may the holiness of their lives ever redound to the glory of their father!

Thou, O Paul, wast faithful to thy crucified Master in his humiliation, and he has been faithful to thee in his triumphant Resurrection. In the hour of darkness thou didst live hidden in the clefts of the mysterious Rock. But what must be thy glory, now that Christ victorious 'enlighteneth wonderfully from the everlasting hills'![1] Enlighten and perfect us, we beseech thee. We give thanks to God for thy triumph. Do thou in return help us to be faithful to the standard of the Cross, so that we, like thee, may be illuminated by its glory, when it appears in the clouds of heaven on the day of judgement.[2] O Apostle of the Cross, initiate us into the mystery of the Pasch, which is so closely connected with that of Calvary. Only he who has shared the combat can comprehend the victory and have part in the triumph.

[1] Ps. xxv 5. [2] *Cf.* St Matt. xxiv 30.

SAME DAY

SAINT VITALIS

MARTYR

THERE are few martyrs of the West whose names are more celebrated than those of SS Gervasius and Protasius. The veneration in which they are held by the Roman Church has led her to honour the memory of their father, who also won the palm under the persecution of Nero. She has chosen for his feast the glad season of Easter. The account given by the Liturgy of St Vitalis is short; but we can gather, from the few circumstances related, what fine characters these primitive Christians were who received the crown of martyrdom under the first of all the persecutions—the one that numbers among its choicest victims the two Apostles SS Peter and Paul.

Vitalis miles, sanctorum Gervasii et Protasii pater, una cum Paulino judice Ravennam ingressus, cum vidisset Ursicinum medicum ob Christianæ fidei confessionem ductum ad supplicium paululum in tormentis titubare, exclamavit: Ursicine medice, qui alios curare solitus es, cave ne te mortis æternæ jaculo conficias. Qua voce confirmatus Ursicinus, martyrium fortiter subivit. Quare Paulinus incensus Vitalem comprehendi jubet, et equuleo tortum, atque in profundam foveam demersum, lapidibus obrui. Quo facto quidam Apollinis sacerdos, qui Paulinum in Vitalem

Vitalis was a soldier, and the father of Saints Gervasius and Protasius. Coming one day into Ravenna, in company with the judge Paulinus, he saw a certain Ursicinus, a physician, being led to execution, for having confessed the Christian faith. Vitalis observing that his courage was somewhat shaken by the tortures, cried out to him: 'Ursicinus! thou that art a physician, and curest other men, take heed lest thou wound thyself with the dart of eternal death!' Encouraged by these words, Ursicinus bravely suffered martyrdom. Whereupon, Paulinus was exceedingly angry, and ordered Vitalis to be seized, tortured on

incitarat, oppressus a dæmone, clamare cœpit: Tu me nimium, Vitalis Christi martyr, incendis: et illo æstu jactatus, se præcipitavit in flumen.

the rack, and then thrown into a deep pit, where he was to be buried alive by stones being thrown upon him. This done, one of the priests of Apollo, who had excited Paulinus against Vitalis, was possessed by a devil, and began shouting these words: 'O Vitalis, martyr of Christ, thou burnest me beyond endurance!' Mad with the inward burning, he threw himself into a river.

Sin is the enemy of the soul; it throws her back again into that death whence Jesus had drawn her by his Resurrection. To preserve one of thy brethren from this misery, thou, O Vitalis, didst bravely raise a cry of zealous warning to him in the midst of his torments, and thy words awakened him to self-possession and courage. Show this same fraternal charity to us. We are living the life of our Risen Jesus; but the enemy is bent on robbing us of this life. He will seek to intimidate us; he will lay all manner of snares wherewith to deceive us; he will give us battle, and this untiringly. Pray then for us, O holy martyr, that we may be on our guard, and that the mystery of the Pasch may be fully accomplished within us, now and for ever!

APRIL 29

SAINT PETER

MARTYR

THE hero deputed this day by the Church to greet our Risen Lord was so valiant in the good fight that martyrdom is part of his name. He is known as *Peter the Martyr;* so that we cannot speak of him without raising the echo of victory. He was put to death by heretics, and is the grand tribute paid to our Redeemer by the thirteenth century. Never was there a triumph hailed with greater enthusiasm than this. The martyrdom of St Thomas of Canterbury excited the admiration of the faithful of the preceding century, for nothing was so dear to our forefathers as the liberty of the Church; the martyrdom of St Peter was celebrated with a like intensity of praise and joy. Let us hearken to the fervid eloquence of the great Pontiff, Innocent IV, who thus begins the Bull of the martyr's canonization: 'The truth of the Christian faith, manifested, as it has been, by great and frequent miracles, is now beautified by the new merit of a new Saint. Lo! a combatant of these our own times comes, bringing us new and great and triumphant signs. The voice of his blood shed (for Christ) is heard, and the fame of his martyrdom is trumpeted, through the world. The land is not silent that sweateth with his blood; the country that produced so noble a warrior resounds with his praise; yea, the very sword that did the deed of parricide proclaims his glory. . . . Mother Church has great reason to rejoice, and abundant matter for gladness; she has cause to sing a new canticle to the Lord, and a hymn of fervent praise to her God; . . . the Christian people has cause to give forth devout songs to its Creator. A sweet fruit, gathered in the garden of faith,

has been set upon the table of the eternal King: a grape-bunch taken from the vineyard of the Church has filled the royal cup with new wine. . . . The flourishing Order of Preachers has produced a red rose, whose sweetness is most grateful to the King; and from the Church here on earth there has been taken a stone, which, after being cut and polished, has deserved a place of honour in the temple of heaven.'[1]

Such was the language wherewith the supreme Pontiff spoke of the new martyr, and the people responded by celebrating his feast with extraordinary devotion. It was kept as were the ancient festivals, that is, all servile work was forbidden upon it. The churches served by the Fathers of the Dominican Order were crowded on his feast; and the faithful took little branches with them, that they might be blessed in memory of the triumph of Peter the Martyr. This custom is still observed; and the branches blessed by the Dominicans on this day are venerated as being a protection to the houses where they are kept.

How are we to account for all this fervent devotion of the people towards St Peter? It was because he died in defence of the faith; and nothing was so dear to the Christians of those days as faith. Peter had received the charge to seize all the heretics who at that time were causing great disturbance and scandal in the country round about Milan. They were called *Cathari*, but in reality were Manicheans; their teachings were detestable, and their lives most immoral. Peter fulfilled his duty with a firmness and equity which soon secured him the hatred of the heretics; and when he fell a victim to his holy courage, a cry of admiration and gratitude was heard throughout Christendom. Nothing could be more devoid of truth than the accusations brought by the enemies of the Church and their indiscreet abettors against the measures formerly decreed by the public law of Catholic nations, in order to foil

[1] The Apostolic Constitution *Magnis et crebris*, of the 9th of the Kalends of April 1253.

the efforts made by evil-minded men to injure the true faith. In those times, no tribunal was so popular as that whose office it was to protect the faith, and to put down all them that attacked it. It was to the Order of St Dominic that this office was mainly entrusted; and well may they be proud of the honour of having so long held one so beneficial to the salvation of mankind. How many of its members have met with a glorious death in the exercise of their stern duty! St Peter is the first of the martyrs given by the Order for this holy cause: his name, however, heads a long list of others who were his brethren in religion, his successors in the defence of the faith, and his followers to martyrdom. The coercive measures that were once, and successfully, used to defend the faithful from heretical teachers have long since ceased to be used: but for us Catholics, our judgement of them must surely be that of the Church. She bids us to-day honour as a martyr one of her Saints, who was put to death whilst resisting the wolves that threatened the sheep of Christ's fold; should we not be guilty of disrespect to our Mother if *we* dared to condemn what *she* so highly approves? Far, then, be from us that cowardly truckling to the spirit of the age, which would make us ashamed of the courageous efforts made by our forefathers for the preservation of the faith! Far from us that childish readiness to believe the calumnies of Protestants against an institution which they naturally detest! Far from us that deplorable confusion of ideas which puts truth and error on an equality, and, from the fact that error can have no rights, concludes that truth can claim none!

The following is the account given us by the Church of the virtues and heroism of St Peter the Martyr:

Petrus Veronæ parentibus Manichæorum hæresi infectis natus, ab ipsa pene infantia contra hæreses pugnavit. Puer annorum septem, cum

Peter was born at Verona, of parents who were infected with the heresy of the Manichees; but he himself, almost from his very infancy, fought

scholas frequentaret, aliquando a patruo hæretico interrogatus quid tandem in iis didicisset, Christianæ Fidei Symbolum se didicisse respondit: neque ullis unquam patris patruive blanditiis aut minis a fidei constantia dimoveri potuit. Adolescens Bononiam studiorum causa venit: ubi a Spiritu Sancto ad sublimioris vitæ formam vocatus, Ordinis Prædicatorum institutum suscepit.

Magno virtutum splendore in religione eluxit: corpus et animam ab omni impuritate ita custodivit, ut nullius mortiferi peccati labe se inquinatum unquam senserit. Carnem jejuniis et vigiliis macerabat, mentem divinis contemplationibus exercebat: in salute animarum procuranda assidue versabatur, peculiaris gratiæ dono hæreticos acriter confutabat. Tantam in concionando vim habuit, ut innumerabilis hominum multitudo ad eum audiendum confluerit, multique ad pœnitentiam converterentur.

Tanto fidei ardore incensus erat, ut pro ea mortem subire optaret, eamque a Deo gratiam enixe precaretur. Itaque hæretici necem, quam is paulo ante concionando prædixerat, illi intulerunt. Nam cum sanctæ Inquisitionis munus gereret, illum Como Mediolanum redeuntem, impius sicarius semel atque iterum in capite gladio vulneravit;

against heresies. When he was seven years old, he was one day asked by an uncle, who was a heretic, what they taught him at the school to which he went. He answered that they taught him the Symbol of the Christian Faith. His father and uncle did all they could, both by promises and threats, to shake the firmness of his faith: but all to no purpose. When old enough, he went to Bologna, in order to prosecute his studies. Whilst there, he was called by the Holy Ghost to a life of perfection, and obeyed the call by entering into the Order of St Dominic.

Great were his virtues as a Religious. So careful was he to keep both body and soul from whatsoever could sully their purity, that his conscience never accused him of committing a mortal sin. He mortified his body by fasting and watching, and applied his mind to the contemplation of heavenly things. He laboured incessantly for the salvation of souls, and was gifted with a special grace for refuting heretics. He was so earnest when preaching, that people used to go in crowds to hear him, and numerous were the conversions that ensued.

The ardour of his faith was such that he wished he might die for it, and earnestly did he beg that favour from God. This death, which he foretold a short time before in one of his sermons, was inflicted on him by the heretics. Whilst returning from Como to Milan, in the discharge of the duties of the holy Inquisition, he was attacked by a wicked assassin, who struck him twice

jamque pene mortuus, Symbolum fidei, quam infans virili fortitudine confessus fuerat, in ipso supremo spiritu pronuntiavit: iterumque latera mucrone transverberatus, ad martyrii palmam migravit in cœlum, anno salutis millesimo ducentesimo quinquagesimo secundo: quem multis illustrem miraculis, Innocentius Quartus anno sequenti, sanctorum Martyrum numero adscripsit.

on the head with a sword. The symbol of faith, which he had confessed with manly courage when but a child, he now began to recite with his dying lips; and having received another wound in his side, he went to receive a martyr's palm in heaven, in the year of our Lord twelve hundred and fifty-two. Numerous miracles attested his sanctity, and his name was enrolled the following year by Innocent the Fourth in the list of the martyrs.

The following Antiphons and Responsory are taken from the Dominican Breviary:

ANT. De fumo lumen oritur, et rosæ flos de sentibus: doctor et martyr nascitur Petrus de infidelibus.

ANT. There rises a light from smoke, and a rose from the midst of briars: Peter, the Doctor and Martyr, is born of infidel parents.

ANT. Prædicatorum ordinis militans in acie, nunc conjunctus est agmini cœlestis militiæ.

ANT. A soldier once in the ranks of the Order of Preachers, he now is joined to the troop of the heavenly army.

ANT. Mens fuit angelica, lingua fructuosa, vita apostolica, mors quam pretiosa.

ANT. His mind angelic, his tongue fruitful, his life apostolic, his death most precious.

℟. Dum Samsonis vulpes quærit, ab iniquis cæditur: caput sacrum lictor ferit, justi sanguis funditur; * Sic triumphi palmam gerit, dum pro fide moritur.

℟. Whilst in search of Samson's foxes, he is slain by the wicked: the lictor strikes the holy head, the blood of the just man is shed: * Thus he holds the palm of triumph, whilst dying for the faith.

℣. Stat invictus pugil fortis: constans profert hora mortis fidem, pro qua patitur. * Sic triumphi palmam gerit, dum pro fide moritur.

℣. The brave soldier is unconquered: at the hour of death he courageously confesses the faith for which he suffers. * Thus he holds the palm of triumph, whilst dying for the faith.

The victory was thine, O Peter! and thy zeal for the defence of our holy faith was rewarded. Thou didst ardently desire to shed thy blood for the holiest of

causes, and by such a sacrifice to confirm the faithful of Christ in their religion. Our Lord satisfied thy desire; he would even have thy martyrdom be in the festive season of the Resurrection of our divine Lamb, that *his* glory might add lustre to the beauty of *thy* holocaust. When the death-blow fell upon thy venerable head, and thy generous blood was flowing from the wounds, thou didst write on the ground the first words of the creed, for whose holy truth thou wast giving thy life.

Protector of the Christian people! what other motive hadst thou, in all thy labours, but charity? What else but a desire to defend the weak from danger induced thee not only to preach against error, but to drive its teachers from the flock? How many simple souls, who were receiving divine truth from the teaching of the Church, have been deceived by the lying sophistry of heretical doctrine, and have lost the faith? Surely the Church would do her utmost to ward off such dangers from her children; she would do all she could to defend them from enemies, who were bent on destroying the glorious inheritance which had been handed down to them by millions of martyrs! She knew the strange tendency that often exists in the heart of fallen man to love error; whereas truth, though of itself unchanging, is not sure of its remaining firmly in the mind, unless it be defended by learning or by faith. As to learning, there are but few who possess it; and as to faith, error is ever conspiring against it, and, of course, with the appearance of truth. In the Christian ages it would have been deemed not only criminal, but absurd, to grant to error the *liberty* which is due only to truth; and they that were in authority considered it a duty to keep the weak from danger, by removing from them all occasions of a fall; just as the father of a family keeps his children from coming in contact with wicked companions who could easily impose on their inexperience, and lead them to evil under the name of good.

Obtain for us, O holy martyr, a keen appreciation of the precious gift of faith—that element which keeps us in the way of salvation. May we zealously do everything that lies in our power to preserve it, both in ourselves and in them that are under our care. The love of this holy faith has grown cold in so many hearts; and frequent intercourse with heretics or free-thinkers has made them think and speak of matters of faith in a very loose way. Pray for them, O Peter, that they may recover that fearless love of the truths of religion which should be one of the chief traits of the Christian character. If they be living in a country where the modern system is introduced of treating all religions alike—that is, of giving equal rights to error and to truth—let them be all the more courageous in professing the truth, and detesting the errors opposed to the truth. Pray for us, O holy martyr, that there may be enkindled within us an ardent love of that faith *without which it is impossible to please God*.[1] Pray that we may become all earnestness in this duty, which is of vital importance to salvation; that thus our faith may daily gain strength within us, till at length we shall merit to *see* in heaven what we have believed unhesitatingly on earth.

[1] Heb. xi 6.

APRIL 30

SAINT CATHARINE OF SIENA

VIRGIN

THE Dominican Order, which yesterday presented a rose to our Risen Jesus, now offers him a lily of surpassing beauty. Catharine of Siena follows Peter the Martyr: it is a coincidence willed by Providence, to give fresh beauty to this season of grandest mysteries. Our divine King deserves everything we can offer him; and our hearts are never so eager to give him every possible tribute of homage as during these last days of his sojourn among us. See how nature is all flower and fragrance at this loveliest of her seasons! The spiritual world harmonizes with the visible, and now yields her noblest and richest works in honour of our Lord, the author of grace.

How grand is the Saint whose feast comes to gladden us to-day! She is one of the most favoured of the holy Spouses of the Incarnate Word. She was his, wholly and unreservedly, almost from her very childhood. Though thus consecrated to him by the vow of holy virginity, she had a mission given to her by divine Providence which required her living in the world. But God would have her to be one of the glories of the religious state; he therefore inspired her to join the Third Order of St Dominic. Accordingly, she wore the habit, and fervently practised during her whole life the holy exercises of a Tertiary.

From the very commencement, there was something heavenly about this admirable servant of God, which we fancy existing in an angel who had been sent from heaven to live in a human body. Her longing after God gave one an idea of the vehemence wherewith the blessed embrace the Sovereign Good on their first

entrance into heaven. In vain did the body threaten to impede the soaring of this earthly seraph; she subdued it by penance, and made it obedient to the spirit. Her body seemed to be transformed, so as to have no life of its own, but only that of the soul. The Blessed Sacrament was frequently the only food she took for weeks together. So complete was her union with Christ that she received the impress of the sacred stigmata, and with them the most excruciating pain.

And yet in the midst of all these supernatural favours, Catharine felt the keenest interest in the necessities of others. Her zeal for their spiritual advantage was intense, whilst her compassion for them in their corporal sufferings was that of a most loving mother. God had given her the gift of miracles, and she was lavish in using it for the benefit of her fellow-creatures. Sickness and death itself were obedient to her command; and the prodigies witnessed at the beginning of the Church were again wrought by the humble Saint of Siena.

Her communings with God began when she was quite a child, and her ecstasies were almost without interruption. She frequently saw our Risen Jesus, who never left her without having honoured her either with a great consolation or with a heavy cross. A profound knowledge of the mysteries of our holy faith was another of the extraordinary graces bestowed upon her. So eminent indeed was the heavenly wisdom granted her by God that she, who had received no education, used to dictate the most sublime writings, wherein she treats of spiritual things with a clearness and eloquence to which human genius could never attain, and with a certain indescribable unction which no reader can resist.

But God would not permit such a treasure as this to lie buried in a little town of Italy. 'The Saints are the supports of the Church; and though their influence be generally hidden, yet at times it is open and visible, and men then learn what are the instruments which God uses for imparting blessings to a world that would seem to deserve little else besides chastisement. The

great question, at the close of the fourteenth century, was the restoration to the Holy City of the privilege of having within its walls the Vicar of Christ, who for sixty years had been absent from his see. One saintly soul, by merits and prayers, known to heaven alone, might have brought about this happy event after which the whole Church was longing; but God would have it done by a visible agency, and in the most public manner. In the name of the widowed Rome—in the name of her own and the Church's Spouse—Catharine crossed the Alps, and sought an interview with the Pontiff, who had not so much as seen Rome. The prophetess respectfully reminded him of his duty; and in proof of her mission being from God, she told him of a secret which was known to himself alone. Gregory XI could no longer resist; and the Eternal City welcomed its Pastor and Father. But at the Pontiff's death, a frightful schism, the forerunner of greater evils to follow, broke out in the Church. Catharine, even to her last hour, was untiring in her endeavours to quell the storm. Having lived the same number of years as our Saviour had done, she breathed forth her most pure soul into the hands of her God, and went to continue in heaven her ministry of intercession for the Church she had loved so much on earth, and for souls redeemed in the precious Blood of her divine Spouse.

Our Risen Jesus, who took her to her eternal reward during the season of Easter, granted her whilst she was living on earth a favour which we mention here as being appropriate to the mystery we are now celebrating. He one day appeared to her, having with him his blessed Mother. Mary Magdalen—she that announced the Resurrection to the Apostles—accompanied the Son and the Mother. Catharine's heart was overpowered with emotion at this visit. After looking for some time upon Jesus and his holy Mother, her eyes rested on Magdalen, whose happiness she both saw and envied. Jesus spoke these words to her: 'My beloved! I give her to thee, to be thy mother. Address

thyself to her, henceforth, with all confidence. I give her special charge of thee.' From that day forward, Catharine had the most filial love for Magdalen, and called her by no other name than that of mother.

Let us now read the beautiful, but too brief, account of our Saint's life, as given in the Liturgy.

Catharina, Virgo Senensis, piis orta parentibus, beati Dominici habitum, quem Sorores de Pœnitentia gestant, impetravit. Summa ejus fuit abstinentia, et admirabilis vitæ austeritas. Inventa est aliquando a die Cinerum usque ad Ascensionem Domini jejunium perduxisse, sola Eucharistiæ communione contenta. Luctabatur quam frequentissime cum dæmonibus, multisque illorum molestiis vexabatur: æstuabat febribus, nec aliorum morborum cruciatu carebat. Magnum et sanctum erat Catharinæ nomen, et undique ad eam ægroti et malignis vexati spiritibus deducebantur. Languoribus et febribus in Christi nomine imperabat, et dæmones cogebat ab obsessis abire corporibus.

Cum Pisis immoraretur, die Dominico, refecta cibo cœlesti, et in extasim rapta, vidit Dominum crucifixum magno cum lumine advenientem, et ex ejus vulnerum cicatricibus quinque radios ad quinque loca sui corporis descendentes; ideoque mysterium advertens, Dominum precata, ne cicatrices apparerent, continuo radii colorem sanguineum mutaverunt in splendidum, et in formam

Catharine, a virgin of Siena, was born of pious parents. She asked for and obtained the Dominican habit worn by the Sisters of Penance. Her abstinence was extraordinary, and her manner of living most mortified. She was once known to have fasted, without receiving anything but the Blessed Sacrament, from Ash Wednesday to Ascension Day. She had very frequent contests with the wicked spirits, who attacked her in divers ways. She suffered much from fever, and other bodily ailments. Her reputation for sanctity was so great that there were brought to her from all parts persons who were sick or tormented by the devil. She healed in the name of Christ such as were afflicted with malady or fever, and drove the devils from the bodies of them that were possessed.

Being once at Pisa, on a Sunday, and having received the Bread of heaven, she was rapt in an ecstasy. She saw our crucified Lord approaching her. He was encircled with a great light, and from his five Wounds there came rays, which fell upon the five corresponding parts of Catharine's body. Being aware of the favour bestowed upon her, she besought our Lord that the stigmata might not be visible. The rays im-

puræ lucis pervenerunt ad manus, pedes et cor ejus: ac tantus erat dolor quem sensibiliter patiebatur, ut nisi Deus minuisset, brevi se crederet morituram. Hanc itaque gratiam amantissimus Dominus nova gratia cumulavit, ut sentiret dolorem illapsa vi vulnerum, et cruenta signa non apparerent. Quod ita contigisse cum Dei famula confessario suo Raymundo retulisset, ut oculis etiam repræsentaretur, radios in imaginibus beatæ Catharinæ ad dicta quinque loca pertingentes, pia fidelium cura pictis coloribus expressit.

mediately changed from the colour of blood into that of gold, and passed, under the form of a bright light, to the hands, feet and heart of the Saint. So violent was the pain left by the wounds, that it seemed to her as though she must soon have died, had not God diminished it. Thus our most loving Lord added favour to favour, by permitting her to feel the smart of the wounds, and yet removing their appearance. The servant of God related what had happened to her to Raymund, her confessor. Hence, when the devotion of the faithful gave a representation of this miracle, they painted, on the pictures of St Catharine, bright rays coming from the five stigmata she received.

Doctrina ejus infusa, non acquisita fuit: sacrarum litterarum professoribus difficillimas de divinitate quæstiones proponentibus respondit. Nemo ad eam accessit qui non melior abierit: multa exstinxit odia, et mortales sedavit inimicitias. Pro pace Florentinorum, qui cum Ecclesia dissidebant, et interdicto ecclesiastico suppositi erant, Avenionem ad Gregorium Undecimum Pontificem Maximum profecta est, cui etiam votum ejus de petenda Urbe, soli Deo notum, sese divinitus cognovisse monstravit: deliberavitque Pontifex, ea etiam suadente, ad sedem suam Romanam personaliter accedere; quod et fecit. Eidem Gregorio et Urbano Sexto ejus successori acceptissima fuit, adeo ut legationibus eorum funge-

Her learning was not acquired, but infused. Theologians proposed to her the most difficult questions of divinity, and received satisfactory answers. No one ever approached her, who did not go away a better man. She reconciled many that were at deadly enmity with one another. She visited Pope Gregory the Eleventh, who was then at Avignon, in order to bring about the reconciliation of the Florentines, who were under an interdict on account of their having formed a league against the Holy See. She told the Pontiff that there had been revealed to her the vow which he, Gregory, had made of going to Rome—a vow which was known to God alone. It was through her entreaty that the Pope began to plan measures for taking possession of his See of Rome, which he did soon after. Such was

retur. Denique post innumera virtutum insignia, dono prophetiæ, et pluribus clara miraculis, anno ætatis suæ tertio circiter et trigesimo, migravit ad Sponsum. Quam Pius Secundus Pontifex maximus sanctarum virginum numero adscripsit.

the esteem in which she was held by Gregory, and by Urban the Sixth, his successor, that she was sent by them on several embassies. At length, after a life spent in the exercise of the sublimest virtues, and after gaining great reputation on account of her prophecies and many miracles, she passed hence to her divine Spouse, when she was about the age of three and thirty. She was canonized by Pius the Second.

Pope Pius II, one of the glories of Siena, composed the two following hymns in honour of his saintly and illustrious fellow-citizen. They form part of the Office of St Catharine of Siena in the Dominican Breviary.

HYMN

Hæc tuæ, virgo, monumenta laudis,
Quæ tuis læti, Catharina, sacris,
Hoc quidem pacto modulamur omnes,
Perfer Olympo.

Carry to heaven, O holy virgin Catharine! these canticles of praise, which we, gladdened by thy feast, sing thus in thine honour.

Si satis digne nequeant referri,
Annuas nobis veniam, precamur:
Non sumus tanti ingenii, fatemur,
Optima virgo.

If they are unworthy of thine acceptance, pardon us, we beseech thee. Nay, we own, O glorious Saint! that we are not equal to the task we have undertaken.

Quis fuit dignas modulatus umquam
Virginis laudes Quis in orbe toto
Fœminæ invictæ peritura numquam
Carmina pandet?

But who is he, that could worthily praise such a Saint as this? Is there, in the wide world, a poet that could write an ode immortal enough for this heroine, whom no enemy could vanquish?

Prædita exemplis Catharina claris,
Moribus præstans, sapiens abunde;

O Catharine! illustrious example of all that is noble! thou wast rich in virtue and wisdom; and with the riches of thy tem-

Temperans, fortis, pia, justa, prudens,
Æthera scandis.
Quem latet virtus, facinusque clarum,
Quo nequit dici sanctius per orbem ?
Vulnerum formam miserata Christi,
Exprimis ipsa.
Nam brevis, mœstæ, miseræque vitæ,
Et malis cunctis penitus refertæ,
Fortiter spernens pretiosa quæque,
Sidera adisti.
Gratias summas habeamus omnes
Filio magni Genitoris almo,
Spiritum Sanctum veneremur, et sit
Laus tamen una.
Amen.

perance, fortitude, piety, justice and prudence, thou didst ascend into heaven.

Who has not heard of thy glorious virtues and deeds, which were never surpassed in this world ? Thy compassion for the sufferings of Christ stamped thee with the impress of his wounds.

Bravely despising the vain grandeurs of this short, mournful, and miserable life, which abounds with every evil, thou didst mount to heaven.

Let us all give infinite thanks to the Son ever blessed of the Eternal Father ! let us give glory to the Holy Ghost ! to the Three, one equal praise ! Amen.

HYMN

Laudibus, virgo, nimis efferenda
Jure censeris, quoniam triumphos
Ipsa cœlorum, probitate mira,
Nacta refulges.
Præmium sanctæ tamen ipsa vitæ
Et simul munus probitatis almæ
Accipis cœlo, cumulata cunctis
Denique rebus.
Tu gravem sacris meritis refertum
Orbis exemplar, pietate plenum
Prædicatorum venerata Patrem,
Ordine fulges.

Well indeed may we sing thy praise, O Catharine ! for, by thy wondrous virtues, thou hast received a triumphant welcome from heaven itself.

Yes, it is in heaven alone, where thou art enriched with all good things, that thou hast received the reward of thy holy life, and the recompense of thy grand virtue.

Great was thy veneration for the Patriarch of Preachers, that perfect model of every virtue; thou didst enter his Order and art one of its brightest glories.

Nulla jam rerum placuit voluptas,
Nullus ornatus, nitor ecce nullus
Corporis, semper fugiens iniqua
Crimina vitæ.

Joys of earth, vanity of dress, beauty of body, none had charms for thee. Thou couldst not brook sin, the injustice offered to God by his creature.

Sæpius corpus domitans acerbe,
Quam pie flagris cruor hinc et inde
Fluxerat rivis! hominumque demum
Crimina flebas.

To reduce thy body to subjection, and to atone for the sins of men, oft didst thou severely scourge thyself till thine innocent blood would flow in streams on the ground.

Qui per ingentis, variosque casus,
Orbe terrarum cruciantur omnes:
Quotque vel curis agitantur ipsi
Undique diris.

Thou hadst compassion on all that were suffering, no matter where they might be, or what their misfortune. Thy sympathy was ever ready for them, too, that were a prey to care.

Suppetent nobis totidem canenda,
Si tuæ laudes repetantur omnes:
Tu quidem longe pietate cunctis
Inclyta præstas.

But our hymn would never end, were we to tell all thy praises, O Catharine! whose sanctity far surpassed that of other mortals.

Jam ferox miles tibi sæpe cessit,
Et duces iras posuere sævas:
Hi necem diram populo minata
Sæpe Senensi.

The savage soldiers and leaders, who were threatening the people of Siena with death, withdrew at thy word.

Quid quod et sacris studiis frequenter
Viribus summis operam dedisti:
Litteræ doctæ, lepidæque claris
Urbibus exstant.

Oft was thy mind applied, with all its power, to the study of sacred things: and thy letters, teeming with wisdom and elegance, are still treasured in some of our richest cities.

Niteris verbis revocare lapsos,
Niteris rectum suadere cunctis:
Sic ais: Tantum probitas beatos
Efficit omnes.

Thou didst excel in the power of reclaiming sinners, and persuading all to follow what was right. Thus didst thou speak to them: 'Virtue alone can make man happy.'

Jura tu sævæ tremebunda mortis
Fortiter temnens, nihil extimescens,
Præmium nostræ vocitare vitæ
Sæpe solebas.
Unde cum tempus properaret ipsum,
Quo sacros artus cineresque busto
Linqueres, cœlos aditura flentes Ipsa docebas.
Sic sacrum Christi venerata corpus,
Hostiam libans, lacrymis obortis,
Dixeras cunctis documenta vitæ,
Voce suprema.
Gratias summas habeamus omnes
Filio magni Genitoris almo
Spiritum Sanctum veneremur, et sit
Laus tamen una.
Amen.

Far from fearing, thou hádst a brave contempt for the dread claims of death, which thou wast wont to call the recompense of life.

When, therefore, the time came for thee to leave thy sacred body to the tomb, and ascend into heaven, thou gavest lessons of consolation to them that stood weeping around thee.

And having adored the Body of Christ, and received amidst abundant tears of devotion the saving Host, thou gavest thy last instructions to all how to lead a holy life.

Let us all give infinite thanks to the Son ever blessed of the Eternal Father! let us give glory to the Holy Ghost! to the Three, one equal praise! Amen.

Holy Church, filled as she now is with the joy of her Jesus' Resurrection, addresses herself to thee, O Catharine, who *followest the Lamb whithersoever he goeth*.[1] Living in this exile, where it is only at intervals that she enjoys his presence, she says to thee: *Hast thou seen him whom my soul loveth?*[2] Thou art his Spouse; so is she: but there are no evils, no separation, for thee; whereas for her, the enjoyment is at rare and brief periods, and, even so there are clouds that dim the lovely light. What a life was thine, O Catharine! uniting in itself the keenest compassion for the sufferings of Jesus, and an intense happiness by the share he gave thee of his glorified life. We might take thee as our guide both to the mournful mysteries of Calvary, and to the glad splendours of the Resurrection. It is these latter that we are now respectfully celebrating: oh! speak

[1] Apoc. xiv 4. [2] Cant. iii 3.

to us of our Risen Jesus. Is it not he that gave thee the nuptial ring, with its matchless diamond set amidst four precious gems? The bright rays which gleam from thy stigmata tell us that when he espoused thee to himself thou sawest him all resplendent with the beauty of his glorious Wounds. Daughter of Magdalen! like her, thou art a messenger of the Resurrection; and when thy last Pasch comes—the Pasch of thy thirty-third year—thou takest thy way to heaven, to keep it for eternity. O zealous lover of souls! love them more than ever, now that thou art in the palace of the King, our God. We too are in the Pasch, in the new life; intercede for us, that the life of Jesus may never die within us, but that we may strengthen its power by loving him with an ardour like thine own.

Obtain for us, great Saint, something of the filial devotedness for holy Mother Church which prompted thee to do such glorious things! Her sorrows and her joys were thine; for there can be no love for Jesus where there is none for his Spouse: and is it not through her that he gives us all his gifts? Oh, yes! we too wish to love this mother of ours; we will never be ashamed to own ourselves as her children! we will defend her against her enemes; we will do everything that lies in our power to win others to acknowledge, love, and be devoted to her.

Our God used thee as his instrument, O humble virgin, for bringing back the Roman Pontiff to his See. Thou wast stronger than the powers of this earth, which would fain have prolonged an absence disastrous to the Church. The relics of Peter in the Vatican, of Paul on the Ostian Way, of Lawrence and Sebastian, of Cecily and Agnes, exulted in their glorious tombs when Gregory entered with triumph into the Holy City. It was through thee, O Catharine, that a ruinous captivity of seventy years' duration was brought on that day to a close, and that Rome recovered her glory and her life. In these *our* days, hell has changed its plan of destruction! men have deprived its Pontiff-King

of the city which was chosen by Peter as the See where the Vicar of Christ should reign to the end of the world. Is this design of God, this design which was so dear to thee, O Catharine!—is it now to be frustrated? Oh! beseech him to end this sacrilege speedily. Come to our aid!—and though thy divine Spouse, in his just anger, permits us to suffer these humiliations, pray that at least they may be shortened.

Pray, too, for unhappy Italy, which was so dear to thee, and which is so justly proud of its Saint of Siena. Impiety and heresy are now permitted to run wild through the land; the name of thy Spouse is blasphemed; the people are taught to love error, and to hate what they had hitherto venerated; the Church is insulted and robbed; faith has long since been weakened, but now its very existence is imperilled. Intercede for thy unfortunate country, dear Saint! oh! surely, it is time to come to her assistance, and rescue her from the hands of her enemies. The whole Church hopes that thou mayest effect the deliverance of this her illustrious province: delay not, but calm the storm which seems to threaten a universal wreck!

MAY 1

SAINTS PHILIP AND JAMES THE LESS

APOSTLES

TWO of the favoured witnesses of our beloved Jesus' Resurrection come before us on this first day of May. Philip and James are here, bearing testimony to us that their Master is truly risen from the dead, that they have seen him, that they have touched him, that they have conversed with him,[1] during these forty days. And, that we may have no doubt as to the truth of their testimony, they hold in their hands the instruments of the martyrdom they underwent for asserting that Jesus, after having suffered death, came to life again and rose from the grave. Philip is leaning upon the cross to which he was fastened, as Jesus had been; James is holding the club wherewith he was struck dead.

Philip preached the Gospel in the two Phrygias, and his martyrdom took place at Hierapolis. He was married when he was called by our Saviour; and we learn from writers of the second century that he had three daughters, remarkable for their great piety, one of whom lived at Ephesus, where she was justly revered as one of the glories of that early Church.

James is better known than Philip. He is called, in the sacred Scripture, *Brother of the Lord*,[2] on account of the close relationship that existed between his own mother and the blessed Mother of Jesus. He claims our veneration during Paschal Time, inasmuch as he was favoured with a special visit from our Risen Lord, as we learn from St Paul.[3] There can be no doubt but that he had done something to deserve this mark

[1] 1 St John i 1. [2] Gal. i 19, *and elsewhere.* [3] 1 Cor. xv 7.

of Jesus' predilection. St Jerome and St Epiphanius tell us that our Saviour, when ascending into heaven, recommended to St James's care the Church of Jerusalem, and that he was accordingly appointed the first bishop of that city. The Christians of Jerusalem, in the fourth century, had possession of the chair on which St James used to sit when he assisted at the assemblies of the faithful. St Epiphanius also tells us that the holy Apostle used to wear a lamina of gold upon his forehead as the badge of his dignity. His garment was a tunic made of linen.

He was held in such high repute for virtue that the people of Jerusalem called him 'The Just'; and when the time of the siege came, instead of attributing the frightful punishment they then endured to the deicide they or their fathers had committed, they would have it to be a consequence of the murder of James, who, when dying, prayed for his people. The admirable Epistle he has left us bears testimony to the gentleness and uprightness of his character. He there teaches us, with the eloquence of an inspired writer, that *works* must accompany our *faith* if we would be just with that justice which makes us like our Risen Lord.

The bodies of SS Philip and James repose in the Basilica of the Holy Apostles at Rome. These relics are counted as one of the richest treasures of the Holy City, and there is reason to believe that this first of May is the real anniversary of their translation. For a long period the Church of Rome kept special feasts in honour of four only of the Apostles: SS Peter and Paul, St John the Evangelist, and St Andrew (Peter's brother): the rest were united in the solemnity of June 29, and a vestige of this is still to be found in the office of that day, as we shall see later on. The reception of the bodies of SS Philip and James, which were brought from the East somewhere about the sixth century, gave rise to the institution of to-day's feast; and this led gradually to the insertion into the Calendar of special feasts for the other Apostles and Evangelists.

Let us now read the brief account given of St Philip in the Liturgy.

Philippus Bethsaidæ natus, unus ex duodecim Apostolis, qui primum a Christo Domino vocati sunt: a quo cum accepisset Nathanael, venisse Messiam in Lege promissum, ad Dominum deductus est. Quam vero Christus eum familiariter adhiberet, illud facile declarat, quod Gentiles Salvatorem videre cupientes, ad Philippum accesserunt: et Dominus cum in solitudine hominum multitudinem pascere vellet, sic Philippum affatus est: Unde ememus panes ut manducent hi? Is accepto Spiritu Sancto, cum ei Scythia ad prædicandum Evangelium obtigisset, omnem fere illam gentem ad Christianam fidem convertit. Postremo cum Hierapolim Phrygiæ venisset, pro Christi nomine cruci affixus lapidibusque obrutus est Kalendis Maii. Ejus corpus ibidem a Christianis sepultum, postea Romam delatum, in Basilica duodecim Apostolorum una cum corpore beati Jacobi Apostoli conditum est.

Philip was born in Bethsaida, and was one of the twelve Apostles that were first called by Christ our Lord. It was from Philip that Nathanael learned that the Messias who was promised in the Law had come; and by him also he was led to our Lord. We have a clear proof of the familiarity wherewith Philip was treated by Christ, in the fact that the Gentiles addressed themselves to this Apostle when they wished to see the Saviour. Again when our Lord was about to feed the multitude in the desert, he spoke to Philip, and said: 'Whence shall we buy bread, that these may eat?' After having received the Holy Ghost, he went into Scythia, which was the country allotted to him, wherein to preach the Gospel; and converted almost the entire people to the Christian faith. Having finally reached Hierapolis in Phrygia, he was crucified there for the name of Christ, and then stoned to death on the Kalends of May (May 1). The Christians buried his body in the same place; but it was afterwards taken to Rome, and, together with the body of the Apostle St James, was placed in the Basilica of the Twelve Apostles.

The Breviary then gives the two following Lessons upon St James:

Jacobus frater Domini, cognomento Justus, ab ineunte ætate vinum et siceram non

James, the brother of our Lord, was called the Just. From his childhood he never

bibit, carne abstinuit, numquam tonsus est, nec unguento, nec balneo usus. Huic uni licebat ingredi in Sancta Sanctorum. Idem lineis vestibus utebatur, cui etiam assiduitas orandi ita callum genibus obduxerat, ut duritie cameli pellem imitaretur. Eum post Christi Ascensionem Apostoli Hierosolymorum Episcopum creaverunt: ad quem etiam Princeps Apostolorum misit qui nuntiaret se e carcere ab Angelo eductum fuisse. Cum autem in Concilio Jerosolymis controversia esset orta de lege et circumcisione, Jacobus Petri sententiam secutus, ad Fratres habuit concionem, in qua vocationem Gentium probavit: Fratribusque absentibus scribendum esse dixit ne Gentibus jugum Mosaicæ legis imponerent. De quo et loquitur Apostolus ad Galatas: Alium autem Apostolorum vidi neminem, nisi Jacobum fratrem Domini.

Tanta autem erat Jacobi vitæ sanctitas, ut fimbriam vestimenti ejus certatim homines cuperent attingere. Nam is nonaginta sex annos natus, cum triginta annis illi Ecclesiæ sanctissime præfuisset, Christum Dei Filium constantissime prædicans, lapidibus primum appetitur; mox in altissimum Templi locum adductus, inde præcipitatus est. Qui confractis cruribus, jacens semivivus, manus tendebat ad cœlum, Deumque pro illorum salute deprecabatur his verbis: Ig-

drank wine or strong drink; he abstained from flesh meat: he never cut his hair, or used oil to anoint his limbs, or took a bath. He was the only one permitted to enter the Holy of holies. His garments were of linen. So assiduous was he in prayer, that the skin of his knees was as hard as that of a camel. After Christ's Ascension, the Apostles made him bishop of Jerusalem; and it was to him that the Prince of the Apostles sent the news of his having been delivered out of prison by an angel. A dispute having arisen in the Council of Jerusalem concerning the Mosaic Law and circumcision, James sided with Peter, and in a speech which he made to the brethren, proved the vocation of the Gentiles, and said that the absent brethren were to be told not to impose the yoke of the Mosaic Law upon the Gentiles. It is of him that the Apostle speaks in his Epistle to the Galatians, when he says: *But other of the Apostles I saw none, saving James, the brother of the Lord.*

Such was James's holy life, that people used to strive with each other to touch the hem of his garment. At the age of ninety-six years—of which he had spent thirty governing the Church of Jerusalem in the most saintly manner—as he was one day preaching, with great courage, Christ the Son of God, he was attacked by stones being thrown at him; after which he was taken to the highest part of the Temple, and cast headlong down. His legs were broken by the fall; and as he was lying half dead upon the ground, he raised

nosce eis, Domine, quia nesciunt quid faciunt. Qua in oratione, graviter ejus capite fullonis fuste percusso, animam Deo reddidit, septimo Neronis anno, et juxta Templum, ubi præcipitatus fuerat, sepultus est. Unam scripsit Epistolam, quæ de septem Catholicis est.

up his hands towards heaven, and thus prayed for his executioners: 'Forgive them, O Lord! for they know not what they do.' Whilst thus praying, he received a blow on the head with a fuller's club, and gave up his soul to his God, in the seventh year of Nero's reign. He was buried near the Temple, from which he had been thrown down. He wrote a Letter, which is one of the seven Catholic Epistles.

The Greek Church celebrates the memory of these two Apostles on distinct days, which are the anniversaries of their martyrdom. The following stanzas are from the hymn in honour of St Philip:

HYMN

(*Die XIV Novembris*)

Magnæ lucis fulgoribus illuminatus, Philippe, ut sidus magnificum resplenduisti, Patrem luminum in Filio quærens invenisti: in lumine enim lumen invenitur; nam ipse est signaculum ejusdem formæ ostendens archetypum. Illum exora, Apostole, ut salventur qui divino sanguine signati fuerunt.

Illumined with the rays of the great light, O Philip! thou didst shine as a magnificent star. Thou soughtest the Father of lights in his own Son, and didst find him; for the light is found in the Light, for he is the figure of his Father's substance, reflecting in himself the Father as his archetype. Beseech him, O Apostle, that he would save them that have been signed with his divine Blood!

O admirabile prodigium! Philippus apostolus in medio luporum agnus impavide nunc ambulat; feras fide agnos reddidit; mundum divinitus commutavit. O fidei opera! o admirandæ virtutes! Ejus precibus, salva animas nostras, ut solus misericors.

O wondrous prodigy! The Apostle Philip was as a lamb in the midst of wolves, but he feared them not; he turned them from wild beasts into lambs, by giving them faith; he changed the world by God's power. O admirable workings of faith! O admirable power! Do thou, O Christ, our only Saviour, hear his prayers for us, and save our souls.

O admirabile prodigium! puteus aquæ vivæ ex quo hauritur sapientia, omnibus in mundo apparuit apostolus Philippus; ex quo dogmatum rivuli profluunt, ex quo prodigiorum bibimus flumina. O qualia et quam admiranda operatus es miracula, divinorum factor, cujus memoriam cum fide veneramur!

Omnia quæ in terra sunt relinquens, Christum sequutus es, et Spiritus Sancti inspiratione repletus, ab eo ad perditas gentes missus fuisti, ut homines ad lucem cognitionis divinæ converteres, Philippe; et divini desiderii tui agonem per diversa supplicia perficiens, animam tuam Deo reddidisti. Illum exora, beatissime, ut nobis concedat magnam misericordiam.

Fugator dæmonum factus, et velut aster in tenebris degentium apparens Solem ex Virgine lucidum procedentem ostendisti; et idolorum templa subvertens, Ecclesias ad gloriam Dei nostri collegisti. Ideo te veneramur, et divinam tuam memoriam magnifice celebramus, et unanimi voce tibi clamamus: Apostole Philippe, exora Christum Deum, ut peccatorum remissionem concedat ardenter nobis tuam sanctam memoriam celebrantibus.

Spiritualis nubes abundanti repleta imbre realiter hominibus in terra apparuisti, mystice irrigans velut arva

O wondrous prodigy! The Apostle Philip was in the world as a well of living water, whence all might draw wisdom. We have received of the teachings that flowed in streams from this well; we have drunk of its miraculous flowings. O thou doer of heavenly things, whose memory we now devoutly celebrate, what great and astounding miracles didst thou not work!

Leaving all earthly things, thou didst follow Christ, and wast filled with the inspiration of the Holy Ghost. He sent thee to the nations that were lost, that thou, O Philip, mightest convert men to the light of the knowledge of God. Through divers tortures thou didst complete the battle thou hadst so holily desired and give back thy soul to God. Beseech him, O most blessed one! that he grant to us his great mercy.

Thou wast the disperser of demons. Thou wast the star of them that were dwelling in darkness, and didst show them the bright Sun, that came forth from the Virgin. Thou didst overturn the temples of idols and gather Churches together for the glory of our God. Therefore do we venerate thee, and solemnly celebrate thy holy memory, and cry out to thee with one voice: O Apostle Philip! beseech Christ our God, that he grant forgiveness of sins to us who fervently celebrate thy saintly memory.

Thou wast verily given to men upon earth as a spiritual cloud, laden with abundant rain, and watering the mystic

animas nostras; percurrens enim sermone tuo illuminas terminos terræ, et imbres velut pretiosa aromata profundis. Ideo cordibus infidelium Spiritus Sancti odorem inspirans, in eis cœlestes sparsisti thesauros. Apostole Philippe, exora Christum Deum, ut peccatorum remissionem concedat nobis tuam sanctam memoriam ardenti anima celebrantibus.

land of our souls; for thy word has gone through the world, filling it with light, and pouring out upon it as it were showers of precious fragrance. Breathing, therefore, the fragrance of the Holy Spirit into the hearts of unbelievers, thou didst enrich them with the treasures of heaven. O Apostle Philip! beseech Christ our God that he grant forgiveness of sin to us, who fervently celebrate thy holy memory.

Let us now make a selection from the Menæa in honour of St James, whose memory is so affectionately cherished by the Eastern Churches:

HYMN

(*Die XXIII Octobris*)

Venite, memoriam Fratris Domini veneremur, sancti Deo inspirati; jugum enim accipiens ardenter Christi Evangelii, bonitatis ejus et regni præco effectus est, et ineffabilis œconomia ejus illi commissa fuit. Omnipotens Deus, per ejus orationem concede nobis misericordiam.

Per universos orbis terminos intonuit verborum ejus sonitus, quibus illuminamur ad omnem virtutis divinæ contemplationem, et confidenter ad divinam Trinitatis cognitionem perducimur. Ideo te deprecamur, velut pontifex ad Jesum hominis amatorem intercede, ut salventur animæ nostræ.

Martyrii sanguine tuam sacerdotalem dignitatem decorasti, sancte martyr Apos-

Come, let us venerate the memory of the brother of the Lord, the divinely inspired James! Fervently did he take up the yoke of the Gospel of Christ, whose goodness and kingdom he announced to the world. The ineffable Mystery was entrusted to him. O Almighty God! through his intercession have mercy upon us.

Through all the ends of the earth the sound of his words was heard, whereby we are enlightened to contemplate the wonderful things of God, and are safely brought to the sacred knowledge of the Trinity. Therefore, we beseech thee, O Apostle, intercede for us, as a priest, with Jesus, the lover of mankind, that he would save our souls.

Thou didst add beauty to thy priestly dignity by the blood of martyrdom, O holy Apostle

tole; stans enim super pinnacula templi, Deum Verbum prædicasti velut omnium creatorem; unde a Judæis præcipitatus cœlorum palatia intrare meruisti; frater Domini Jacobe, Deum Christum exora ut animæ nostræ salventur.

Domine, quamvis Apostoli caput olim in ligno contritum fuerit, nunc in paradiso super lignum vitæ tuæ elevatur; rebus enim terrenis liberatus, in æternum gaudens exsultat; ejus orationibus ecclesiis tuam pacem concede.

Omne datum optimum, et omne donum perfectum a Patre luminum mortalibus descendere sapienter doces, Jacobe; ut illorum participationem donorum accipiant qui te hymnis celebrant, deprecare Deum, Apostole.

Frater Jesu Christi secundum carnem factus, Apostole, sanctam apud ipsum gratiam accepisti; et omnibus divini luminis gratias et cognitionis communicasti, Jacobe, et idolorum errorem radicitus extirpasti; unde mendaces tenebrarum principes te injuste interficiunt prædicantem Salvatoris divinitatem.

Unigenitus Patris Filius, Deus, Verbum, qui apud nos in extremis diebus peregrinatus est, sancte Jacobe, te primum ostendit Hierosolymæ pastorem, et magistrum, et fidelem spiritualium mysteriorum dispensatorem. Ideo te omnes veneramur, Apostole.

Apostolorum chorus elegit te, ut primus in Sion sancta, and Martyr! for when, on the pinnacle of the temple, thou didst preach that God, the Word, was the Creator of all things, the Jews cast thee down, and thou didst enter the courts of heaven. O James! brother of the Lord, pray for us to Christ our God, that he save our souls.

The head of thine Apostle, O Lord, was broken by a club; but now in heaven, he is exalted on the tree of thy life, for he is freed from all earthly things, and rejoices in eternal gladness. Through his prayers, grant thy peace to the Churches.

Thou, O James, wisely teachest us that every best gift, and every perfect gift comes down upon mankind from the Father of lights. Beg of him, we beseech thee, that they who celebrate thy memory may partake of those gifts.

Thou wast Jesus' brother according to the flesh, and wast favoured with his holy friendship. Thou didst communicate to all men the grace of the divine light and knowledge, and didst root up the error of idols. Therefore did the false princes of darkness unjustly slay thee, whilst thou wast preaching the divinity of the Saviour.

The Only Begotten Son of the Father, God, the Word, who dwelt among us during this last age, appointed thee, O holy James, as the first pastor of Jerusalem; he willed thee to be her master, and faithful dispenser of the divine mysteries. Therefore do we venerate thee, O Apostle!

The choir of the Apostles chose thee to be the first who,

velut Pontifex Christo benefactori servires; quia ejus generationis frater secundum carnem, vestigia ejus fidelis viator comitatus fueras Jacobe.

Ignita divini Spiritus illuminatione resplendens, frater Dei Jacobe, divinæ bonitatis zelator visus es. Ideo stolam venerabiliorem vestimento legalis sacerdotii, ut olim Aaron, accepisti a Domino, qui per misericordiam suam te in fraternitatem adoptaverat. Illum deprecare, ut animas nostras salvare dignetur, gloriose Apostole.

on holy Sion, should minister as priest to their great benefactor Christ; for thou wast his brother according to the flesh, and the faithful companion of his journeys.

Resplendent with the bright light of the Holy Spirit, thou, O James, brother of our God, wast the zealous minister of the divine goodness. Like unto Aaron of old, thou didst therefore receive from the Lord, who, in his mercy, admitted thee into the Brotherhood of his Apostles, a garment more sacred than that of the priesthood of the Law. Beseech him, O glorious Apostle, that he mercifully save our souls!

Holy Apostles! you saw our Risen Jesus in all his glory. He said to you on the evening of that great Sunday: *Peace be to you!* He appeared to you during the forty days following, that he might make you certain of his Resurrection. Great indeed must have been your joy at seeing once more that dear Master, who had admitted you into the number of his chosen Twelve; and his return made your love of him more than ever fervent. We address ourselves to you as our special patrons during this holy season, and most earnestly do we beseech you to teach us how to know and love the great mystery of our Lord's Resurrection. May our hearts glow with Paschal joy, and may we never lose the new life that our Jesus has now given unto us.

Thou, O Philip! wast devoted to him, even from the first day of his calling thee. Scarcely hadst thou come to know him as the Messias, than thou didst announce the great tidings to thy friend Nathanael. Jesus treated thee with affectionate familiarity. When about to work the great miracle of the multiplication of the loaves, it was to thee that he addressed himself, and said to thee: *Whence shall we buy bread, that these may eat?*[1]

[1] St John vi 5.

A few days before the Passion of thy divine Master, some of the Gentiles wished to see this great Prophet, of whom they had heard such wonderful things, and it was to thee that they applied. How fervently didst thou not ask him, at the Last Supper, to show thee the Father! Thy soul longed for the divine light; and when the rays of the Holy Ghost had inflamed thy spirit, nothing could daunt thy courage. As a reward of thy labours, Jesus gave thee to share with him the honours of the Cross. O holy Apostle! intercede for us, that we may imitate thy devotedness to Jesus; and that, when he deigns to send us the Cross, we may reverence and love it.

We also honour *thy* love of Jesus, O thou that art called the brother of the Lord, on whose venerable features was stamped the likeness of our Redeemer. If, like the rest of the Apostles, thou didst abandon him in his Passion, thy repentance was speedy and earnest, for thou wast the first, after Peter, to whom he appeared after his Resurrection. We affectionately congratulate thee, O James, for the honour thus conferred upon thee; do thou, in return, obtain for us that we may *taste and see how sweet is* our Risen Lord.[1] Thy ambition was to give him every possible proof of thy gratitude; and the last testimony thou didst bear, in the faithless city, to the divinity of thy dear Master (when the Jews took thee to the top of the Temple) opened to thee, by martyrdom, the way that was to unite thee to him for eternity. Pray for us, O thou generous Apostle, that we also may confess his holy Name with the firmness which befits his disciples; and that we may ever be brave and loyal in proclaiming his rights as King over all creatures.

O holy Apostles! we beseech you to unite your prayers, and intercede for the Churches of the East, to which you preached the Gospel. Have compassion on Jerusalem, the dupe of schism and heresy; obtain her purification and her liberty; and rid her Holy Places

[1] Ps. xxxiii 9.

of the sacrileges that have so long polluted them. Lead back the Christians of Asia Minor to union with the fold governed by the one supreme pastor. And lastly, pray for Rome, the city where your bodies repose, awaiting their glorious Resurrection. In return for the long hospitality she has given you, shield her with your protection; and permit not that the city of Peter, your venerable Head, should be deprived of its grandest glory—the presence of the Vicar of Christ.

MAY 2

SAINT ATHANASIUS

BISHOP AND DOCTOR OF THE CHURCH

THE court of our divine King, during this grandest of seasons, is brilliant beyond measure; and, to-day, it is gladdened by the arrival of one of the most glorious champions that ever fought for his holy cause. Among the guardians of the word of truth, confided by Jesus to the earth, is there one more faithful than Athanasius? Does not his very name remind us of dauntless courage in the defence of the sacred deposit, of heroic firmness and patience in suffering, of learning, of talent, of eloquence—in a word, of everything that goes to form a Saint, a Bishop, and a Doctor of the Church? Athanasius lived for the Son of God; the cause of the Son of God was that of Athanasius: he who blessed Athanasius, blessed the eternal Word; and he who insulted Athanasius insulted the eternal Word.

Never did our holy faith go through a greater ordeal than in the sad times immediately following the peace of the Church, when the bark of Peter had to pass through the most furious storm that hell has, so far, let loose against her. Satan had vainly sought to drown the Christian race in a sea of blood; the sword of persecution had grown blunt in the hands of Diocletian and Galerius; and the Cross appeared in the heavens, proclaiming the triumph of Christianity. Scarcely had the Church become aware of her victory when she felt herself shaken to her very foundation. Hell sent upon the earth a heresy which threatened to blight the fruit of three hundred years of martyrdom. Arius began his impious doctrine, that he who had hitherto been adored as the Son of God was only a creature, though the most perfect of all creatures. Immense was the

number, even of the clergy, that fell into this new error; the Emperors became its abettors; and had not God himself interposed, men would soon have set up the cry throughout the world that the only result of the victory gained by the Christian religion was to change the object of idolatry, and put a new idol, called Jesus, in place of the old ones.

But he who had promised that the gates of hell should never prevail against his Church, faithfully fulfilled his promise. The primitive faith triumphed; the Council of Nicæa proclaimed the Son to be consubstantial with the Father; but the Church stood in need of a man in whom the cause of the consubstantial Word should be, so to speak, incarnated—a man with learning enough to foil the artifices of heresy, and with courage enough to bear every persecution without flinching. This man was Athanasius: and everyone that adores and loves the Son of God, should love and honour Athanasius. Five times banished from his See of Alexandria by the Arians, who even sought to put him to death, he fled for protection to the West, which justly appreciated the glorious confessor of Jesus' divinity. In return for the hospitality accorded him by Rome, Athanasius gave her of his treasures. Being the admirer and friend of the great St Antony, he was a fervent admirer of the monastic life, which, by the grace of the Holy Ghost, had flourished so wonderfully in the deserts of his vast patriarchate. He brought the precious seed to Rome, and the first monks seen there were the ones introduced by Athanasius. The heavenly plant became naturalized in its new soil; and though its growth was slow at first, it afterwards produced fruit more abundantly than it had ever done in the East.

Athanasius, who has written so admirably upon that fundamental dogma of our faith—the divinity of Christ—has also left us most eloquent treatises on the mystery of the Pasch: they are to be found in the *Festal* Letters which he addressed each year to the churches of his patriarchate of Alexandria. The collection of these

Letters, which were once thought to have been irretrievably lost, was found, a few years back, in the monastery of St Mary of Scete, in Egypt. The first, for the year 329, begins with these words, which beautifully express the sentiments we should feel at the approach of Easter: 'Come, my beloved brethren, celebrate the feast; the season of the year invites you to do so. The Sun of justice, by pouring out his divine rays upon you, tells you that the time of the solemnity is come. At such tidings, let us keep a glad feast; let not the joy slip from us with the fleeting days, without our having tasted of its sweetness.' During almost every year of his banishment, Athanasius continued to address a Paschal Letter to his people. The one in which he announces the Easter of 338, and which he wrote at Treves, begins thus: 'Though separated from you, my brethren, I cannot break through the custom which I have always observed, and which I received from the tradition of the Fathers. I will not be silent; I will not omit announcing to you the time of the holy annual feast, and the day on which you must keep the solemnity. I am, as you have doubtless been told, a prey to many tribulations; I am weighed down by heavy trials; I am watched by the enemies of truth, who scrutinize everything I write, in order to rake up accusations against me and thereby add to my sufferings; yet notwithstanding, I feel that the Lord strengthens and consoles me in my afflictions. Therefore do I venture to address to you the annual celebration; and from the midst of my troubles, and despite the snares that beset me, I send you, from the furthermost part of the earth, the tidings of the Pasch, which is our salvation. Commending my fate into God's hands, I will celebrate this feast with you; distance of place separates us, but I am not absent from you. The Lord who gives us these feasts, who is himself our feast, who bestows upon us the gift of his Spirit—*he* unites us spiritually to one another, by the bond of concord and peace.'

How grand is this Pasch, celebrated by Athanasius, an exile on the Rhine, in union with his people who keep their Easter on the banks of the Nile! It shows us the power of the Liturgy to unite men and make them, at one and the same time, and despite the distance of countries, enjoy the same holy emotions and feel the same aspirations to virtue. *Greeks or Barbarians*, we have all the same mother-country, the Church; but that which, after faith, unites us all into one family, is the Church's Liturgy. Now there is nothing in the whole Liturgy so expressive of unity as the celebration of Easter. The unhappy Churches of Russia and the East, by keeping Easter on a different day from that on which it is celebrated by the rest of the Christian world, show that they are not a portion of the One Fold of which our Risen Jesus is the One Shepherd.

We will now read the sketch of the life of St Athanasius, given in the Breviary.

Athanasius Alexandrinus, catholicæ religionis propugnatur acerrimus, ab Alexandro Episcopo Alexandrino diaconus factus est, in cujus locum successit, quem etiam antea secutus fuerat ad Nicænum concilium: ubi cum Arii impietatem repressisset, tantum odium arianorum suscepit, ut ex eo tempore ei insidias moliri numquam destiterint. Nam coacto ad Tyrum concilio magna ex parte arianorum episcoporum, subornarunt mulierculam, quæ accusaret Athanasium quod hospitio acceptus sibi stuprum per vim intulisset. Introductus igitur est Athanasius, et una cum eo Timotheus presbyter, qui simulans se esse Athanasium; Egone, inquit, mulier, apud te sum

Athanasius, the stern defender of the Catholic faith, was born at Alexandria. He was made deacon by Alexander, bishop of Alexandria, whose successor he afterwards became. He accompanied that prelate to the Council of Nicæa, where, having refuted the impious doctrine of Arius, he became such an object of hatred to the Arians, that from that time forward they never ceased to lay snares for him. Thus, at a Council held at Tyre, at which the majority of the bishops were Arians, the party suborned a wretched woman, who was to accuse Athanasius that when lodging in her house he had offered violence to her. Athanasius was accordingly brought before the Council. One of his priests, by name Timothy, went in with him,

diversatus ? Ego te violavi ? Cui illa petulanter: Tu mihi vim attulisti; idque jurejurando affirmans, judicum fidem obtestabatur ut tantum flagitium vindicarent. Qua cognita fraude, rejecta est mulieris impudentia.

and pretending that *he* was Athanasius, he said to the woman: 'What ! did I ever lodge at thy house ? Did I violate thee ?' She boldly answered him: 'Yes, it was thou.' She affirmed it with an oath, besought the judges to avenge her, and punish so great a crime. The trick being discovered, the impudent woman was ordered to leave the place.

Arsenium quoque episcopum ab Athanasio interfectum ariani pervulgarunt: quem dum occulte detinent, manum mortui deferunt in judicium, ab Athanasio ad usum magicæ artis Arsenio amputatam criminantes. At Arsenius nocte aufugiens cum se in conspectu totius concilii statuisset, Athanasii inimicorum impudentissimum scelus aperuit. Quod illi nihilominus magicis artibus Athanasii tribuentes, vitæ ejus insidiari non desistebant. Quamobrem in exsilium actus, in Gallia apud Treviros exsulavit. Gravibus deinceps ac diuturnis sub Constantio imperatore, arianorum fautore, tempestatibus jactatus, et incredibiles calamitates perpessus, magnam orbis terræ partem peragravit: ac sæpe e sua Ecclesia ejectus, sæpe etiam in eamdem et Julii Romani Pontificis auctoritate, et Constantis imperatoris, Constantii fratris, patrocinio, decretis quoque concilii Sardicensis ac Jerosolymitani, restitutus est; arianis interea illi semper infestis quorum pertinacem iram, et summum vitæ dis-

The Arians also spread the report that Athanasius had murdered a certain bishop Arsenius. Having put this Arsenius into confinement, they brought forward the hand of a dead man, saying that it was the hand of Arsenius, and that Athanasius had cut it off for purposes of witchcraft. But Arsenius having made his escape during the night, presented himself before the whole Council, and exposed the impudent malice of Athanasius's enemies. But even this they attributed to the magical skill of Athanasius, and went on plotting his death. They succeeded in having him banished, and accordingly, he was sent to Treves in Gaul. During the reign of the emperor Constantius, who was on the Arian side, Athanasius had to go through the most violent storms, endure incredible sufferings and wander from country to country. He was driven several times from his see, but was restored, at one time by the authority of Pope Julius, at another by the help of the emperor Constans, Constantius's brother, at another by the decrees of the Councils of Sardica and Jerusalem. During all this time the Arians

crimen fugiens, in sicca cisterna quinque annis se abdidit, ejus rei tantum conscio quodam Athanasii amico, qui eum clam sustentabat.

Constantio mortuo, cum Julianus Apostata, qui ei in Imperio successit, exsules Episcopos ad suas Ecclesias redire permisisset, Athanasius Alexandriam reversus, summo honore exceptus est. Sed non multo post iisdem arianis impellentibus, a Juliano exagitatus rursus discedere cogitur. Cumque ab ejus satellitibus ad necem conquireretur, qua fugiebat navicula conversa in contrariam fluminis partem, iis qui se insequebantur, ex industria occurrit: et quærentibus quantum inde abesset Athanasius, respondit eum non longe abesse: itaque illos contrarium tenentes cursum effugit, atque Alexandriam rediens, ibidem usque ad Juliani obitum occultus permansit. Qui paulo post Alexandriæ alia exorta tempestate, quatuor menses in paterno sepulchro delituit. Ac denique ex tot tantisque periculis divinitus ereptus, Alexandriæ mortuus est in suo lectulo, sub Valente: cujus vita et mors magnis nobilitata est miraculis. Multa pie et ad illustrandam catholicam fidem præclare scripsit, sexque et quadraginta annos in summa temporum varietate Alexandri-

relented not in their fury against him; their hatred of him was unremitting; and he only avoided being murdered by hiding himself for five years in a dry well where he was fed by one of his friends, who was the only person that knew the place of his concealment.

Constantius died, and was succeeded in the Empire by Julian the Apostate, who allowed the exiled bishops to return to their respective sees. Accordingly, Athanasius returned to Alexandria, where he was received with every possible mark of honour. Not long after, however, he was again obliged to flee, owing to the persecution he suffered from Julian, who was instigated by the Arians. On one occasion, when he was being pursued by the Emperor's satellites, who were ordered to put him to death, the Saint ordered the boat, in which he was fleeing from danger, to be turned back. As soon as he met the persecutors, they asked him if Athanasius was anywhere near. He answered, that he was not far off. Whilst they, therefore, went one way, he sailed the other, and got back to Alexandria, where he remained in concealment till Julian's death. Another storm soon arose in the city, and he was obliged to hide himself, for four months, in his father's sepulchre. Having thus miraculously escaped from all these great dangers, he died peacefully in his own bed at Alexandria, during the reign of the emperor Valens. His life and death were honoured by great miracles. He wrote several ad-

nam Ecclesiam sanctissime gubernavit.

mirable treatises, some on subjects pertaining to practical piety, and others on the dogmas of Catholic faith. He for six and forty years, and amidst the most troubled of times, governed the Church of Alexandria with extraordinary piety.

The Greek Church, which celebrates the feast of our Saint at another season of the year, is enthusiastic in her admiration of his virtues. The following stanzas are from the hymn she sings in her praise:

HYMN

(*Die XVIII Januarii*)

Salve virtutum regula, fortissimus fidei propugnator, qui impietatem Arii vinculis venerabilium verborum tuorum fortiter dissolvisti, Athanasi; manifeste prædicans unius divinitatis potentiam, in tribus personis distributam, quæ omnia spiritualia et sensibilia ex nihilo ad creationem adduxit, propter suam tantummodo bonitatem; et nobis divinæ operationis difficilia explicans mysteria, Christum exora, ut animabus nostris concedat suam magnam misericordiam.

Hail, O Athanasius! model of virtue, most brave defender of the faith! who didst courageously rout the impiety of Arius by the force of thy venerable words. Thou didst preach the power of the Godhead, one in three Persons, which made all creatures, both spiritual and material, out of nothing, solely because of his own infinite goodness. Thou didst explain to us the difficult mysteries of the divine operation. Pray for us to Christ, that he grant to our souls his great mercy.

Salve patriarcharum fundamentum, tuba canora, mens admirabilis, lingua efficacissima, lucidissimus oculus, rectorum dogmatum illustratio; pastor verus, lucerna splendidissima; securis omnem hæreseon sylvam præcidens, et Spiritus Sancti igne comburens, columna firmissima, turris inconcussa, supersubstantialem prædicans potentiam Trinitatis; illam exora

Hail, thou rock of the Patriarchs! sweet-voiced trumpet, admirable mind, most persuasive tongue, most clear-seeing eye, interpreter of true dogmas, true shepherd, most brilliant lamp, axe that felled the whole forest of heresies, and burned them with the fire of the Holy Spirit, most firm pillar, unshaken tower, preaching the supersubstantial power of the Three Persons! pray them that they

ut animabus nostris concedat magnam misericordiam.

Divinis orthodoxiæ dogmatibus, Pater, armasti Ecclesiam, doctrinis tuis præcidisti hæreses; pietatis cursum consummastis, et sicut Paulus fidem servasti; de reliquo reposita est tibi, gloriose Athanasi, justa laborum tuorum corona.

Sicut astrum quod occasum nescit, etiam post mortem tuam doctrinæ tuæ splendoribus undique fidelium multitudinem illuminas, sapiens pontifex Athanasi.

In contemplationis sublimitatibus animum tuum inducens, in spiritu Sancto, sancte Pontifex, divinorum oraculorum thesauros investigasti latentes, et mundo divitias eorum distribuisti.

Sicut sublimis et coruscans turris divinarum doctrinarum, per mare erroris jactatos undequaque dirigis verborum tuorum serenitate, ad tranquillum gratiæ portum.

Sicut imperator exercitus a Deo collecti, copias adversariorum Domini profligasti, gladio Spiritus Sancti fortiter concidens.

Universam irrigasti terram, sancte Pater, fontem vitæ in corde tuo possidens.

In carne tua, sancte Pater, adimplevisti Domini passiones, pro ejus Ecclesia multa perpessus.

Justitiam discite, omnes inhabitantes terram, sanctis Athanasii sermonibus eruditi; per fidem enim visus est tamquam os Verbi quod est ante sæcula.

grant plenteous mercy to our souls.

O Father! thou didst arm the Church with the divine dogmas of orthodoxy: thy teachings were a death-blow to heresy; thou didst finish thy holy course, and keep the faith like Paul; as to the rest, there was laid up for thee, O glorious Athanasius, a crown justly won by thy labours.

Like a star that never sets, even now that thou art dead thou enlightenest the faithful throughout the world with the rays of thy teaching, O wise Pontiff Athanasius!

Guided by the Holy Ghost, thou, O holy Pontiff, turning thy mind to the sublimest contemplations, didst investigate the hidden treasures of the divine oracles and distribute their riches unto men.

Like a high and shining tower of divine truths, thou guidest all that are tossed on the sea of error, leading them, by the calm beauty of thy words, to the tranquil haven of grace.

General of God's army, thou didst put to flight the ranks of the Lord's enemies, courageously destroying them with the sword of the Holy Spirit.

Holy Father! thou hadst the fountain of life within thy heart, and thou didst water the whole earth.

In thy flesh, O holy Father, thou didst fill up the sufferings of Christ, suffering many persecutions for his Church.

Learn justice, O all ye inhabitants of earth, from the holy word of Athanasius; for, by his faith, he was as the mouth of the Eternal Word.

Vere paradisum effecisti Ecclesiam Christi, beate, in illa pium seminasti sermonem, et hæreseon spinas evellisti.

Gratiæ fluvius, Deifer, et spiritualis Nilus nobis apparuisti; bonos piæ doctrinæ fructus fidelibus afferens, universos irrigans, et late nutriens terram.

Dogmatum tuorum baculo, lupos hæreticos ab Ecclesia Christi procul removisti; et illam turribus verborum tuorum circumdans et defendens, sanam et incolumem Christo servans præsentasti. Ideo Christum Deum exora, ut nos tuam semper venerabilem memoriam in fide celebrantes a corruptione et periculis omnibus liberet.

O blessed one! thou didst make the Church of Christ a paradise indeed, for thou didst sow in her the holy word, tearing up the thorns of heresy.

O God-bearing Saint! thou wast a river of grace, a spiritual Nile, bringing to the faithful the good fruits of holy doctrine, refreshing us all, and nourishing the whole earth.

With the staff of thy teachings, thou drovest heretical wolves far from the Church of Christ. Thou didst encompass and defend her with the fortifications of thy words and present her sound and safe to Christ. Beseech him, therefore, that he would deliver from perversion and all dangers us who faithfully celebrate thine ever venerable memory.

Thou wast throned, O Athanasius! on the Chair of Mark in Alexandria; and thy name is emblazoned near his on the sacred cycle. He left Rome, sent by Peter himself to found the second patriarchal See; and thou, three centuries later, didst visit Rome, as successor of Mark, to seek protection from Peter's successor against them that were disturbing thy venerable See by injustice and heresy. Our Western Church was thus honoured by thy presence, O intrepid defender of the faith. She looked on thee with veneration as the glorious exile, the courageous confessor; and she has chronicled thy sojourning in her midst as an event of the greatest interest.

Intercede for the country over which was extended thy patriarchal jurisdiction; but forget not this Europe of ours, which gave thee hospitality and protection. Rome defended thy cause; she passed sentence in thy favour, and restored thee thy rights; make her a return, now that thou art face to face with the God of infinite goodness and power. Protect and console her Pontiff,

the successor of that Julius who so nobly befriended thee fifteen hundred years ago. A fierce tempest is now raging against the Rock on which is built the Church of Christ; and our eyes have grown wearied looking for a sign of calm. Oh! pray that these days of trial be shortened, and that the See of Peter may triumph over the calumnies and persecutions which are now besetting her, and endangering the faith of many of her children.

Thy zeal, O Athanasius! checked the ravages of Arianism; but this heresy has again appeared, in our own times, and in almost every country of Europe. Its progress is due to that proud superficial learning which has become one of the principal perils of the age. The Eternal Son of God, consubstantial with the Father, is blasphemed by our so-called philosophers, as being only Man—the best and greatest of men, they say, but still *only* Man. They despise all the proofs which reason and history adduce of Jesus' divinity; they profess a sort of regard for the Christian teaching which has hitherto been held, but they have discovered (so they tell us) the fallacy of the great dogma which recognizes in the Son of Mary the Eternal Word who became incarnate for man's salvation. O Athanasius, glorious Doctor of holy Mother Church! humble these modern Arians; expose their proud ignorance and sophistry; undeceive their unhappy followers, by letting them see how this false doctrine leads either to the abyss of the abominations of pantheism, or to the chaos of scepticism, where all truth and morality are impossibilities.

Preserve within us, by the influence of thy prayers, the precious gift of faith, wherewith our Lord has mercifully blessed us. Obtain for us that we may ever confess and adore Jesus Christ as our eternal and infinite God; 'God of God; Light of Light; True God of True God; Begotten, not made; who, for us men, and for our salvation, took Flesh, of the Virgin Mary.' May we grow each day in the knowledge of this Jesus, until we join thee in the face-to-face contemplation of his

perfections. Meanwhile, by means of holy faith, we will live with him on this earth that has witnessed the glory of his Resurrection. How fervent, O Athanasius, was thy love of this Son of God, our Creator and Redeemer! This love was the very life of thy soul, and the stimulus that urged thee to heroic devotedness to his cause. It supported thee in the combats thou hadst to sustain with the world, which seemed leagued together against thy single person. It gave thee strength to endure endless tribulations. Oh! pray that we may obtain this love—a love which is fearless of danger, because faithful to him for whom we suffer—a love which is so justly due, seeing that he, though the Brightness of his Father's glory, and Infinite Wisdom, *emptied himself, taking the form of a servant, and humbled himself, becoming obedient unto death, even to the death of the Cross.*[1] How else can we make him a return for his devotedness to us except by giving him all our love, as thou didst, O Athanasius! and by ever singing his praise in compensation for the humiliations which he endured in order to save us?

[1] Philipp. ii 7, 8.

MAY 3

THE FINDING OF THE HOLY CROSS

IT was most just that our divine King should show himself to us with the sceptre of his power, to the end that nothing might be wanting to the majesty of his empire. This sceptre is the Cross; and Paschal Time was to be the season for its being offered to him in glad homage. A few weeks back, and the Cross was shown to us as the instrument of our Emmanuel's humiliation and as the bed of suffering whereon he died; but has he not since then conquered Death? and what is his Cross now but a trophy of his victory? Let it then be brought forth to our gaze and let every knee bend before this sacred Wood, whereby our Jesus won the honour and praise we now give him!

On the day of his birth at Bethlehem we sang these words of the Prophet Isaias: *A child is born unto us, and a son is given unto us, and his government is upon his shoulder.*[1] We have seen him carrying this Cross upon his shoulder; as Isaac carried the wood for his own immolation; but now it is no longer a heavy burthen. It is shining with a brightness that ravishes the eyes of the angels; and after having received the veneration of man as long as the world lasts, it will suddenly appear in the clouds of heaven, near the Judge of the living and the dead—a consolation to them that have loved it, but a reproach to such as have treated it with contempt or forgetfulness.

Our Saviour did not think the time between his Resurrection and Ascension a fitting one for glorifying the instrument of his victory. The Cross was not to be brought into notice until it had subjected the world to him whose glory it so eloquently proclaimed. Jesus

[1] Is. ix 6.—The Introit of the Third Mass for Christmas Day.

was three days in the tomb; his Cross is to lie buried, unknown to men, for three centuries: but it is to have its resurrection, and the Church celebrates this resurrection to-day. Jesus would, in his own good time, add to the joy of Easter by miraculously revealing to us this sacred monument of his love for mankind. He entrusts it to our keeping—it is to be our consolation—as long as this world lasts: is it not just that we should love and venerate it ?

Never had Satan's pride met with such a humiliation as when he saw the instrument of our perdition made the instrument of our salvation. As the Church expresses it in her Preface for Passiontide: 'He that overcame mankind by a Tree, was overcome by a Tree.' Thus foiled, he vented his fury upon this saving Wood, which so bitterly reminded him both of the irresistible power of his conqueror and of the dignity of man who had been redeemed at so great a price. He would fain have annihilated the Cross; but knowing that this was beyond his power, he endeavoured to profane it, and hide it from view. He therefore instigated the Jews to bury it. At the foot of Calvary, not far from the sepulchre, was a deep hole. Into this was the Cross thrown, together with those of the two thieves, the Nails, the Crown of Thorns, and the Inscription or Title written by Pilate. The hole was then filled up with rubbish and earth, and the Sanhedrim exulted in the thought of its having effaced the memory of the Nazarene, who could not save himself from the ignominious death of the Cross.

Forty years after this, Jerusalem was destroyed by the Romans, the instruments of God's vengeance. The Holy Places were desecrated by the idolaters. A small temple to Venus was erected on Calvary, and another to Jupiter over the Holy Sepulchre. By this, the pagans intended derision; whereas, they were perpetuating the knowledge of two spots of most sacred interest. When peace was restored under Constantine, the Christians had but to remove these pagan monuments,

and their eyes beheld the holy ground that had been bedewed with the Blood of Jesus, and the glorious Sepulchre. As to the Cross, it was not so easily found. The sceptre of our divine King was to be raised up from its tomb by a royal hand. The saintly Empress Helen, Constantine's mother, was chosen by heaven to pay to Jesus—and that, too, on the very spot where he had received his greatest humiliations—the honours which are due to him as the King of the world. Before laying the foundations of the Basilica of the Resurrection, this worthy follower of Magdalen and the other holy women of the sepulchre was anxious to discover the instrument of our salvation. The Jews had kept up the tradition of the site where it had been buried: the Empress had the excavations made accordingly. With what holy impatience she must have watched the works! and with what ecstasy of joy did she behold the redeeming Wood, which, though not at first distinguishable, was certainly one of the three Crosses that were found! She addressed a fervent prayer to the Saviour, who alone could reveal to her which was the trophy of his victory; the bishop, Macarius, united his prayers with hers; and their faith was rewarded by a miracle that left them no doubt as to which was the true Cross.

The glorious work was accomplished, and the Church was put in possession of the instrument of the world's Redemption. Both East and West were filled with joy at the news of this precious discovery, which heaven had set on foot, and which gave the last finish to the triumph of Christianity. Christ completed his victory over the pagan world by raising thus his standard—not a figurative one, but his own real standard—his Cross, which, up to that time, had been a stumbling-block to the Jews, and foolishness to the Gentiles; but before which every Christian is henceforth to bend his knee.

Helen placed the holy Cross in the Basilica which had been built by her orders, and which covered both the glorious Sepulchre and the hill of the Crucifixion. Another Church was erected on the site where the

Cross had lain concealed for three hundred years, and the faithful are enabled, by long flights of steps, to go down into the deep grotto which had been its tomb. Pilgrims came from every part of the world to visit the hallowed places where our Redemption had been wrought, and to venerate the sacred Wood of the Cross. But God's merciful providence willed not that the precious pledge of Jesus' love for mankind should be confined to one sanctuary only, however venerable it might be. Immediately after its discovery, Helen had a very large piece cut from the Cross; and this fragment she destined for Rome, the new Jerusalem. The precious gift was enshrined in the Basilica built by her son Constantine in the Sessorian garden, which was afterwards called the Basilica of *Holy-Cross-in-Jerusalem.*

By degrees, other places were honoured by the presence of the Wood of the Holy Cross. So far back as the fourth century, we have St Cyril of Jerusalem attesting that many of the pilgrims used to obtain small pieces of it, and thus carried the precious treasure into their respective countries; and St Paulinus of Nola, who lived in the same century, assures us that these many gifts lessened not the size of the original relic. In the sixth century, the holy Queen St Radegonde obtained from the Emperor Justin II a large piece from the fragment that was in the imperial treasury of Constantinople. It was for the reception of this piece of the True Cross into France that Venantius Fortunatus composed the *Vexilla Regis*—that beautiful hymn which the Church uses in her Liturgy as often as she celebrates the praise of the Holy Cross. After several times losing and regaining it, Jerusalem was at length for ever deprived of the precious relic. Constantinople was a gainer by Jerusalem's loss. From Constantinople, especially during the Crusades, many churches of the West procured large pieces. These again supplied other places; until at length the Wood of the Cross was to be found in almost every town of any importance.

There is scarcely to be found a Catholic who, some time or other in his life, has not had the happiness of seeing and venerating a portion of this sacred object. How many acts of love and gratitude have not been occasioned by this? And who could fail to recognize, in this successive profusion of our Jesus' Cross, a plan of divine providence for exciting us to us appreciation of our Redemption, on which rest all our hopes of eternal happiness?

How dear, then, to us should this day be, which blends together the recollection of the holy Cross and the joys of the Resurrection of that Jesus who by the Cross has won the throne to which we shall soon see him ascend! Let us thank our Heavenly Father for his having restored to mankind a treasure so immensely precious as is the Cross. Until the day comes for it to appear with himself in the clouds of heaven, Jesus has entrusted it to his Spouse, as a pledge of his second coming. On that day, he will collect together all the fragments by his divine power; and the Tree of Life will then gladden the elect with its dazzling beauty, and invite them to eternal rest beneath its refreshing shade.

The Liturgy gives us the following history of the great event we are celebrating to-day:

Post insignem victoriam quam Constantinus imperator, divinitus accepto signo Dominicæ Crucis, Maxentio reportavit, Helena Constantini mater in somnis admonita, conquirendæ Crucis studio Jerosolymam venit, ubi marmoream Veneris statuam in Crucis loco a Gentibus collocatam, ad tollendam Christi Domini Passionis memoriam, post centum circiter octoginta annos, evertendam curavit. Quod item fecit ad Præsepe Salvatoris, et in loco Resur-

After the great victory gained over Maxentius by the Emperor Constantine, under the standard of our Lord's Cross, which had been miraculously shown to him, Helen, his mother, was told in a dream to repair to Jerusalem and search for the true Cross. Upon her arrival, she ordered to be taken down a marble statue of Venus, which had been erected by the Pagans some hundred and eighty years before, in order that all memory of our Lord's Passion might be obliterated. She did the same service for the

rectionis: inde Adonidis, hinc Jovis sublato simulacro.

Itaque loco Crucis purgato, alte defossæ tres cruces erutæ sunt, repertusque seorsum ab illis Crucis Dominicæ titulus: qui cum ex tribus cui affixus fuisset, non appareret, eam dubitationem sustulit miraculum. Nam Macarius Hierosolymorum episcopus, factis Deo precibus, singulas cruces cuidam fœminæ gravi morbo laboranti admovit; cui cum reliquæ nihil profuissent, adhibita tertia Crux statim eam sanavit.

Helena, salutari Cruce inventa, magnificentissimam ibi exstruxit Ecclesiam, in qua partem Crucis reliquit thecis argenteis inclusam, partem Constantino filio detulit: quæ Romæ reposita fuit in Ecclesia sanctæ Crucis in Jerusalem, ædificata in ædibus Sessorianis. Clavos etiam attulit filio, quibus sanctissimum Jesu Christi corpus fixum fuerat. Quo ex tempore Constantinus legem sancivit, ne crux ad supplicium cuiquam adhiberetur: ita res quæ antea hominibus probro ac ludibrio fuerat, venerationi et gloriæ esse cœpit.

place where reposed the Saviour's crib, as also for the site of the Resurrection: removing from the former an idol of Adonis, and from the latter an idol of Jupiter.

The place where the Cross was supposed to be having been excavated, three crosses were discovered at a great depth below the surface; and with them, though not attached, the Title that had been fastened to our Lord's Cross. The doubt as to which of the three crosses the title belonged was removed by a miracle. After having prayed to God, Macarius, the bishop of Jerusalem, applied each of the crosses to a woman who was afflicted with a dangerous malady. The first two produced no result; the third was then applied and the woman was restored to perfect health.

The holy Cross being thus found, Helen built a magnificent church in Jerusalem, in which she placed a portion of the Cross, enshrined in a silver case: the remaining part she took to her son Constantine, and it was put in the Church called *Holy-Cross-in-Jerusalem*, which was built on the site of the Sessorian palace. She also took to her son the Nails wherewith the most holy Body of Christ Jesus had been fastened to the Cross. Constantine passed a law that from that time forward a cross should never be used as an instrument of punishment; and thus what hitherto had been an object of reproach and derision became one of veneration and glory.

Both the Eastern and Western Churches abound in liturgical compositions in honour of the holy Cross. We offer our readers a selection from these, beginning with the glorious verses of Venantius Fortunatus:

Vexilla Regis prodeunt; Fulget Crucis mysterium, Qua Vita mortem pertulit, Et morte vitam protulit.	The standard of our King comes forth: the mystery of the Cross shines upon us—that Cross on which Life suffered death, and by his Death gave life.
Quæ vulnerata lanceæ Mucrone diro, criminum Ut nos lavaret sordibus, Manavit unda et sanguine.	He was pierced with the cruel spear, that by the Water and the Blood which flowed from the wound he might cleanse us from sin.
Impleta sunt quæ concinit David fideli carmine, Dicendo nationibus: Regnavit a ligno Deus.	Here on the Cross was fulfilled the prophecy foretold in David's truthful words: 'God hath reigned from the Tree.'
Arbor decora et fulgida, Ornata Regis purpura, Electa digno stipite, Tam sancta membra tangere.	O fair and shining Tree! beautified by the scarlet of the King, and chosen as the noble trunk that was to touch such sacred limbs.
Beata cujus brachiis Pretium pependit sæculi, Statera facta corporis, Tulitque prædam tartari.	O blessed Tree! on whose arms hung the ransom of the world! It was the balance wherein was placed the Body of Jesus, and thereby hell lost its prey.
O Crux, ave, spes unica, Paschale quæ fers gaudium, Piis adauge gratiam, Reisque dele crimina.	Hail, O Cross! our only hope, that bringest us the Paschal joy. Increase the grace of the good and cleanse sinners from their guilt.
Te, fons salutis, Trinitas, Collaudet omnis spiritus; Quibus Crucis victoriam Largiris, adde præmium. Amen.	May every spirit praise thee, O Holy Trinity, thou fount of salvation! and by the Cross, whereby thou gavest us victory, give us too our recompense. Amen.

The Roman Church has the following Responsories and Antiphons in her Office for this feast. They are full of unction, and breathe a fragrance of antiquity:

℟. Gloriosum diem sacra veneratur Ecclesia, dum triumphale reseratur lignum, * In quo Redemptor noster, mortis vincula rumpens, callidum aspidem superavit, alleluia.

℣. In ligno pendens nostræ salutis semitam Verbum Patris invenit. * In quo Redemptor noster, mortis vincula rumpens, callidum aspidem superavit, alleluia.

℟. Hæc est arbor dignissima, in paradisi medio situata, * In qua salutis auctor propria morte mortem omnium superavit, alleluia.

℣. Crux præcellenti decore fulgida, quam Helena Constantini mater concupiscenti animo requisivit. * In quo salutis auctor propria morte mortem omnium superavit, alleluia.

℟. Dum sacrum pignus cœlitus revelatur, Christi fides roboratur; * Adsunt prodigia divina in virga Moysi primitus figurata, alleluia.

℣. Ad Crucis contactum resurgunt mortui, et Dei magnalia reserantur. * Adsunt prodigia divina in virga Moysi primitus figurata, alleluia.

Ant. Salva nos, Christe Salvator, per virtutem Crucis; qui salvasti Petrum in mari, miserere nobis, alleluia.

Ant. Ecce Crucem Domini, fugite partes adversæ; vicit leo de tribu Juda, radix David, alleluia.

℟. Holy Church celebrates the glorious day whereon was found the triumphant Wood, * On which our Redeemer broke the bonds of death, and overcame the crafty serpent, alleluia.

℣. Hanging on this Wood, the Word of the Father found the way of our salvation. * On which our Redeemer broke the bonds of death, and overcame the crafty serpent, alleluia.

℟. This is the noblest of all trees, and is placed in the midst of Paradise: * On it the Author of our salvation vanquished, by his own Death, the death of all men, alleluia.

℣. It is the Cross, dazzling in its exceeding beauty, which Helen, the mother of Constantine, sought with all the ardour of her soul. * On it the Author of our salvation vanquished, by his own Death, the death of all men, Alleluia.

℟. Man's faith in Christ was strengthened, when the sacred pledge was revealed to him by heaven: * The divine prodigies that were prefigured of old in the rod of Moses, were renewed, alleluia.

℣. The dead rose again by the contact of the Cross, and the wondrous works of God were made manifest. * The divine prodigies that were prefigured of old in the rod of Moses, were renewed, alleluia.

Ant. Save us, O Saviour Christ, by the power of the Cross! O thou that didst save Peter on the waters, have mercy on us, alleluia.

Ant. Behold the Cross of the Lord; flee, O ye his enemies, for the Lion of the tribe of Juda, the Root of David, hath conquered, alleluia.

ANT. Super omnia ligna cedrorum tu sola excelsior, in qua Vita mundi pependit, in qua Christus triumphavit, et mors mortem superavit in æternum, alleluia.

ANT. O Tree loftier than all cedars! whereon hung the Life of the world, and Christ triumphed, and death conquered death for ever, alleluia.

ANT. O Crux splendidior cunctis astris, mundo celebris, hominibus multum amabilis, sanctior universis; quæ sola fuisti digna portare talentum mundi: dulce lignum, dulces clavos, dulcia ferens pondera: salva præsentem catervam, in tuis hodie laudibus congregatam. Alleluia, alleluia.

ANT. O Cross! brighter than all stars, honoured throughout the world, beloved by men, holiest of holy things, that alone wast worthy to bear the ransom of the world! O sweet Wood! O sweet nails! that bore so sweet a weight! save the people assembled here this day to sing thy praise! Alleluia, alleluia.

Our Latin Churches of the Middle Ages are fervent in their hymns in honour of the holy Cross. The first we select is the celebrated sequence of Adam of Saint-Victor:

SEQUENCE

Laudes Crucis attollamus,
Nos qui Crucis exsultamus
Speciali gloria:
Nam in Cruce triumphamus,
Hostem ferum superamus
Vitali victoria.
Dulce melos
Tangat cœlos;
Dulce lignum
Dulci dignum
Credimus melodia:
Voci vita non discordet;
Cum vox vitam non remordet,
Dulcis est symphonia.
Servi Crucis Crucem laudent,
Per quam Crucem sibi gaudent
Vitæ dari munera.
Dicant omnes, et dicant singuli:
Ave salus totius sæculi,
Arbor salutifera!

Let us proclaim the praises of the Cross, we who have so special a reason to exult in it; for it is in the Cross that we triumph, and gain the victory of life over our fierce enemy.

Let our sweet melodies reach the heavens, for our faith tells us that this sweet Wood is worthy of sweet songs. Oh! let not our life be out of tune with our voice. When our voice is not a reproach to the life we lead, then is our music sweet.

Let the servants of the Cross praise the Cross, whereby they have been blessed with the gifts of life. Let each and all thus sing: Hail, thou saving Tree, thou salvation of the world!

O quam felix, quam præclara
Fuit hæc salutis ara
Rubens Agni sanguine,
Agni sine macula,
Qui mundavit sæcula
Ab antiquo crimine!

Oh how honoured and how grand was this altar of salvation, that was crimsoned with the Blood of the spotless Lamb, who purified the world from its old iniquity!

Hæc est scala peccatorum,
Per quam Christus, rex cœlorum,
Ad se trahit omnia;
Forma cujus hoc ostendit
Quæ terrarum comprehendit
Quatuor confinia.

This is the ladder of sinners, whereby Christ, the King of heaven, draws all things to himself. Its very shape shows that it takes in the four parts of the earth.

Non sunt nova sacramenta,
Nec recenter est inventa
Crucis hæc religio:
Ista dulces aquas fecit;
Per hanc silex aquas jecit
Moysis officio.

The Cross is not a new mystery, nor does the honour that is paid it date from modern times. It was the Cross that made the bitter waters sweet; it was with the Cross that Moses struck the rock, and made the waters flow.

Nulla salus est in domo,
Nisi Cruce munit homo
Superliminaria:
Neque sensit gladium,
Nec amisit filium
Quisquis egit talia.

There was no protection in the house of him who marked not the door-posts with the Cross. But he that so marked them neither felt the destroying sword, nor lost his first-born son.

Ligna legens in Sarepta
Spem salutis est adepta
Pauper muliercula:
Sine lignis fidei
Nec lecythus olei
Valet, nec farinula.

The poor woman of Sarephta found her salvation whilst picking sticks. Without the Wood of faith, there is nor oil nor meal.

In Scripturis
Sub figuris
Ista latent,
Sed jam patent
Crucis beneficia;
Reges credunt,
Hostes cedunt;
Sola Cruce,
Christo duce,
Unus fugat millia.

These were blessings of the Cross, hidden under scriptural figures, but now made manifest to the world. Kings have embraced the faith, and enemies are put to flight. With the Cross alone, under the leader Christ, one man routs a thousand.

Roma naves universas
In profundum vidit mersas
Una cum Maxentio:
Fusi Thraces, cæsi Persæ,
Sed et partis dux adversæ
Victus ab Heraclio.

Rome beheld Maxentius and all his fleet drowned in the deep. The Thracians were dispersed, the Persians slaughtered, and the leader of the hostile troops vanquished.

Ista suos fortiores
Semper facit et victores;
Morbos sanat et languores,
Reprimit dæmonia;
Dat captivis libertatem,
Vitæ confert novitatem:
Ad antiquam dignitatem
Crux reduxit omnia.

The Cross ever gives courage and victory to its soldiers; cures all disease and sickness; checks the devil; sets captives free; gives newness of life; restores all things to their former dignity.

O Crux, lignum triumphale,
Vera mundi salus, vale!
Inter ligna nullum tale
Fronde, flore, germine;
Medicina Christiana,
Salva sanos, ægros sana:
Quod non valet vis humana
Fit in tuo nomine.

Hail, O Cross, triumphant Wood, the world's true salvation! No tree can yield such shade or flower or fruit as thine. O Medicine of Christian life! keep the healthy strong, and give health to the sick. What man cannot, of his own strength, he can do in thy name.

Assistentes Crucis laudi,
Consecrator Crucis, audi,
Atque servos tuæ Crucis
Post hanc vitam, veræ lucis
Transfer ad palatia;
Quos tormento vis servire,
Fac tormenta non sentire;
Sed quum dies erit iræ,
Confer nobis et largire
Sempiterna gaudia.
Amen.

O thou that madest the Cross thus sacred, hear the prayers of them that celebrate the praises of thy Cross. We are the servants of thy Cross—oh! take us, after this life, to the courts of true light. Grant that we who honour the instrument of thy sufferings, may escape the sufferings of hell: and when the day of thy wrath comes, give us to enjoy eternal bliss. Amen.

The following hymn is taken from the ancient Roman-French Breviaries for this feast:

HYMN

Salve Crux sancta, salve mundi gloria,
Vera spes nostra, vera ferens gaudia,
Signum salutis, salus in periculis,
Vitale lignum Vitam portans omnium.

Hail, holy Cross! Hail, thou the world's glory! our true hope, that bringest us true joy, the standard of salvation, our protection in danger, the living Tree, that bearest him who is the life of all!

Te adorandam, te Crucem vivificam,
In te redempti, dulce decus sæculi,

O sweet glory of the world! we who were redeemed on thee, tire not in praising and hymning thee as the adorable and life-

Semper laudamus, tibi semper canimus,
Per lignum servi, per te lignum liberi.
Originale crimen necans in Cruce,
Nos a privatis, Christe, munda maculis,
Humilitatem miseratus fragilem,
Per Crucem sanctam lapsis dona veniam.
Protege, salva, benedic, salvifica
Populum cunctum Crucis per signaculum,
Morbos averte corporis et animæ;
Hoc contra signum nullum stet periculum.
Sit Deo Patri laus in Cruce Filii,
Sit coæqualis laus Sancto Spiritui,
Civibus summis gaudium sit Angelis,
Honor in mundo sit Crucis Inventio. Amen.

giving Cross. We were made slaves by a tree; by thee, O Tree, were we made freedmen.

Thou, O Christ, didst slay original sin on thy Cross: by thy holy Cross, cleanse us from our own guilty stains, have pity on our human frailty, and grant pardon to them that have fallen.

By the sign of the Cross, protect, save, bless, sanctify thy whole people; avert from them every malady of body and mind; let no danger prevail against this sign.

Praise to God the Father from the Cross of his Son! praise coequal be to the Holy Ghost! May the Finding of the Cross be a joy to the angel citizens of heaven, and a glory to the world! Amen.

From the liturgical compositions produced by the Greek Church in honour of the holy Cross, we select the following Canon, or hymn. It was written by St Theodore the Studite:

HYMN

Dies lætitiæ est, Christi resuscitatione mors evanuit, vitæ splendor exstitit; Adam resurgens cum gaudio choreas ducit; propterea jubilemus victricia carmina concinentes.

Advenit dies adorandi pretiosam Crucem; adeste omnes: jaciens enim Resurrectionis Christi lucidos radios, nunc

This is a day of joy! At Christ's Resurrection death disappeared, and life was seen in all its splendour. Adam, who rises again, exults with joy. Let us, therefore, rejoice and sing our hymn of triumph.

The day for the adoration of the precious Cross has arrived. Come, all ye faithful! It is exposed before us, and it sends

prostat; eam proinde spirituali gaudio pleni amplectamur et exosculemur.

Appareto, o immensa Domini Crux, ostende mihi nunc divinam faciem venustatis tuæ. Dignare adoratorem, ut præconia tua decantet. Nam ut cum re animata tecum loquor, teque amplector.

Laudes consona voce decantent cœlum et terra, quia omnibus Crux beatissima proposita est; in qua Christus suo corpore fixus immolatus est; ipsam lætis mentibus osculemur.

Olim divinus Moyses præfiguravit Crucem tuam, traducens populum Israeliticum per mare rubrum, virga aquis divisis; canticum exitus celebrandi gratia tibi, Christe Deus, decantans.

Quam olim Moyses manibus præfigurabat Crucem tuam nunc osculantes, Amalec spiritalem in fugam vertimus, Domine, per quam etiam salvati sumus.

Hodie gaudium existit in cœlo et terra, quia Crucis signum mundo illucescit, Crux ter beata; quæ proposita gratiam perennem stillat.

Quid tibi Christe retribuemus, quod copiam nobis fecisti venerandam Crucem tuam adorandi, in qua sanctissimus tuus sanguis effusus est, cui etiam caro tua clavis est affixa? Quam osculantes gratias tibi persolvimus.

Hodie choreas cum lætitia ducunt Angelorum ordines ob

forth the bright rays of Christ's Resurrection. Filled, therefore, with spiritual joy, let us embrace and kiss it.

O Cross of my Lord, thy glory is immense! Show me now the divine face of thy beauty. Vouchsafe that I who venerate thee may sing thy praises. I speak with thee as though thou wert a living thing, and I embrace thee.

Let heaven and earth unite in singing its praise, for the most holy Cross is shown to all, the Cross on which Christ was fastened and sacrificed. Let us joyfully approach and kiss it.

The saintly Moses of old prefigured thy Cross, O Christ, when, dividing the waters with his rod, he led the Israelite people through the Red Sea, and sang a canticle of praise to thee in celebration of the going forth from Egypt.

Thy Cross, O Lord, which we kiss to-day, was prefigured by Moses, when he stretched forth his arms; by it, we put our spiritual Amalec to flight; by it also we are saved.

To-day there is joy in heaven and on earth, because there shines upon the world the sign of the thrice blessed Cross. Its sight is a source of unceasing grace to us.

What return shall we make to thee, O Christ, for thy having permitted us to adore thy venerable Cross, on which thy most holy Blood was shed, and to which thy Flesh was fastened with nails? We kiss it and give thee thanks.

The angelic hosts exult with joy because of the adoration of

Crucis tuæ adorationem; in illa enim dæmonum catervas vulnerasti, Christe, humano genere servato.

Alter paradisus effecta est Ecclesia, quæ ut prius, vivificum lignum possidet, nimirum Crucem tuam, Domine; ex cujus contactu immortalitatis participes efficimur.

Impletur Psalmistæ oraculum. Ecce enim adoramus immaculatorum pedum tuorum scabellum, Crucem tuam venerandam, desideratissimum illud lignum.

Lignum, quod in panem tuum missum vidit Jeremias, Crucem scilicet tuam, o misericors, osculantes, celebramus vincula tua, et sepulturam, lanceam et clavos.

Hac die odorem halant unguenta ex divinis myrotheciis, Crux nimirum vitali unguento delibuta. Odoremur cœlestem, quam halat, auram; eamque cum fide adoremus in sæcula.

Adesto Helisæe, dic palam, quidnam lignum illud, quod in aquam demisisti. Crux Christi, qua ex profundo interius extracti sumus: eam adoremus fideliter in sæcula.

Jacob olim præfigurans Crucem tuam, Christe, adorabat fastigium divinæ virgæ Joseph, prævidens eam esse regni sceptrum tremendum, quam nunc fideliter in sæcula adoramus.

Magnus propheta Daniel missus quondam in lacum leonum, manibus crucis in speciem expansis, incolumis ex faucibus bestiarum evasit, benedicens Christum Deum in sæcula.

thy Cross; for on it, O Christ, thou didst wound the demon troop and save mankind.

The Church has been made a second Paradise, which, like the first, possesses a Tree of Life—thy Cross, O Lord—by whose contact we are made immortal.

The prophecy of the Psalmist is fulfilled: for lo! we adore the footstool of thy divine feet, thy venerable Cross, the much loved Wood.

The Wood which Jeremias saw put in thy bread is thy Cross, O merciful Redeemer! We kiss it, and honour thy chains, and tomb, and spear, and nails.

On this day a sweet odour is exhaled from the thurible of heaven—the Cross, perfumed with a life-giving ointment. Let us inhale this fragrance of heaven; let us ever venerate it with faith.

Tell us, O Eliseus! what is the wood thou didst put in the water? It is the Cross of Christ, which drew us from the depths of spiritual death. Let us ever venerate it with faith.

Jacob prefigured thy Cross of old, O Christ, when he adored the top of Joseph's mysterious rod. He foresaw that it was to be the venerable sceptre of thy kingdom. Let us now adore it with ever faithful hearts.

The great prophet Daniel, when cast into the lions' den, stretched forth his hands in the form of a Cross; he was saved from the jaws of the wild beasts, and for ever blessed Christ our God.

In hymnis exsultent omnia ligna sylvæ intuentia hodierno die ejusdem nominis lignum Crucis osculis et amplexibus honorari, cujus Christus caput exaltavit, ut vaticinatur divinus David.

Let all the trees of the forest sing a glad hymn, for on this day they beheld one of themselves, the Tree of the Cross, being honoured with kisses and embraces. This is the Tree whose head was lifted up by Christ, as holy David foretold.

Qui in ligno mortuus fueram, lignum vitæ te, Crux Christum ferens, reperi. Custodia mea insuperabilis valida adversus dæmones virtus, te hodie adorans, clamo: Sanctifica me gloria tua.

I, whose death was caused by a tree, have found thee, O Tree of Life, O Cross that bearest Christ! Thou art my invincible defence, my power protecting me against Satan. I venerate thee this day, and exclaim: 'Sanctify me by thy glory!'

Lætare, exsulta, Ecclesia Dei, quæ ter beatum sanctissimæ Crucis lignum hodie adoras, cui, tamquam ministri, Angelorum ordines etiam cum timore assistunt.

Rejoice and be glad, O Church of God, that adorest this day the thrice blessed Wood of the most holy Cross, round which the very angels stand ministering in awe.

Christ Crucified is the power and wisdom of God.[1] Thus spoke thine Apostle, O Jesus! and we are witnesses of the truth of his words. The Synagogue thought to dishonour thee by nailing thee to a Cross, for it was written in the Law: *Cursed is he that hangeth on a tree.*[2] But, lo! this gibbet, this tree of infamy, is become the trophy of thy grandest glory! Far from dimming the splendour of thy Resurrection, the Cross enhances the brilliance of thy magnificent triumph. Thou wast attached to the Wood—thou tookest on thyself the curse that was due to *us;* thou wast crucified between two thieves; thou wast reputed as an impostor, and thine enemies insulted thee in thine agony on this bed of suffering. Hadst thou been but man, O Son of David! all this would have disgraced thy name and memory; the Cross would have been the ruin of thy past glory: but thou art the Son of God, and it is the Cross that proves it. The whole world venerates thy Cross. It was the Cross that brought the world into

[1] 1 Cor. i 24. [2] Deut. xxi 23.

submission to thee. The honours that are now paid it more than make amends for the insults that were once offered it. Men are not wont to venerate a cross; but if they do, it is the Cross on which their God died. Oh! *blessed* be he that hung upon the Tree! And do thou, dearest crucified Jesus! in return for the homage we pay to thy Cross, fulfil the promise thou madest us: *And I, if I be lifted up from the earth, will draw all things unto myself.*[1]

That thou mightest the more effectually *draw* us, thou this day permittedst us to find the very Wood, whereon thou didst stretch forth thy divine arms to embrace us. Thou hast deigned to give us this holy instrument of thy victory which is to shine near thee in the heavens on the day of judgement; thou hast mercifully confided it to our keeping, in order that we might thence derive a salutary fear of divine Justice, which demanded thy death on this Wood in atonement for our sins. Thou also gavest us this most precious relic, that it might excite us to a devoted love for thee, O divine Victim! who, that we might be blessed, didst take upon thyself the maledictions due to our sins. The whole world is offering thee to-day its fervent thanks for so inestimable a gift. Thy Cross, by being divided into countless fragments, is in all places, consecrating and protecting by its presence every country of the Christian world.

Oh! that we had St Helen's spirit, dear Jesus, and knew, as she did, *the breadth, and length, and height, and depth* of the mystery of thy Cross.[2] Her love of the mystery made her so earnest in her search for the Cross. And how sublime is the spectacle offered to us by this holy Empress! She adorns thy glorious Sepulchre; she raises thy Cross from its grave; who was there, that ever proclaimed with such solemnity as this, the Paschal Mystery? The Sepulchre cries out to us: 'He is risen: he is not here!' The Cross exclaims: 'I held him captive but for a few passing hours: he is not here!

[1] St John xii 32. [2] Eph. iii 18.

He is resplendent in the glory of his Resurrection!' O Cross! O Sepulchre! how brief was the period of his humiliation, and how grand the kingdom he won by you! *We will adore* in you the place *where his feet stood*,[1] making you the instruments of our Redemption, and thereby endearing you to our respectful love for ever. Glory, then, be to thee, O Cross! dear object of this day's festival! Continue to protect this world where our Jesus has left thee. Be its shield against Satan. Help us to remember that union of sacrifice and triumph which will support us in all our *crosses*, for it is by thee, O Cross! that *Christ conquers, and reigns, and commands*. CHRISTUS VINCIT, CHRISTUS REGNAT, CHRISTUS IMPERAT.

SAME DAY

SAINT ALEXANDER

POPE AND MARTYR

A HOLY Pope and martyr comes to-day to lay his bright crown at the foot of the triumphant Cross whereby he won his victory. It is Alexander, the fifth successor of St Peter. Let us honour this venerable witness of the faith, who is now receiving the devout homage of the Church Militant, and who, for long ages past, has been enjoying in heaven the company of our Risen Jesus. The Passion of his divine Master was ever present to his mind, whilst here on earth; and the Church has registered in her annals his addition to the Canon of the Mass of four words in which he expresses the fact of our Lord's having instituted the august mystery of the Eucharist *the day before he suffered*.

We owe to the same holy Pontiff another institution most dear to Catholic piety. It is by him that the Church received the sacramental which is such an object of terror to Satan, and which sanctifies everything it

[1] Ps. cxxxi 7.

touches—Holy Water. This is an appropriate day for us to renew our faith in this powerful element of blessing, which heretics and infidels have so frequently made the subject of their blasphemies, but whose use will ever serve as one of the distinguishing marks between them that are and them that are not children of the Church. Water, the instrument of our regeneration, and salt, the symbol of immortality, form, under the Church's blessing, this sacramental, in which we should have the greatest confidence. The sacramentals, like the sacraments, derive their efficacy from the blood of our Redeemer, the merits of which are applied to certain material objects by the power of the priesthood of the new law. Indifference for these secondary means of salvation would be not only an indiscretion, but a sin; and yet in these days of weak faith nothing is so common as this indifference. There are Catholics for whom Holy Water is as though there were no such thing in existence; the continual use made of it by the Church is a lesson lost to *them;* they deprive themselves, without a single regret, of the help wherewith God has thus provided them, both to strengthen their weakness and to purify their souls. May the holy Pontiff Alexander pray for them, that their faith may become more what it ought to be; and that they may begin to value the supernatural aids which God, out of pure mercy to them, has so profusely bestowed on his Church.

The Church commemorates with St Alexander two holy priests, Eventius and Theodulus, who suffered with him, and St Juvenal, bishop of Narni and Confessor, whose death occurred on the same day. A short account of the latter has been added to the lesson in commemoration of the martyrs.

Alexander Romanus, Adriano imperatore regens Ecclesiam, magnam partem Romanæ nobilitatis ad Christum convertit. Is constituit ut tantummodo panis et vinum in mysterio offerretur:

Alexander, who was born at Rome, governed the Church during the reign of the emperor Adrian, and converted a great portion of the Roman nobles to Christ. He decreed that only bread and wine should be offered

vinum autem aqua misceri jussit, propter sanguinem et aquam quæ ex Jesu Christi latere profluxerunt; et in Canone missæ addidit: *Qui pridie quam pateretur*. Idem decrevit, ut aqua benedicta sale admixto perpetuo in Ecclesia asservaretur, et cubiculis adhiberetur ad fugandos dæmones. Sedit annos decem, menses quinque, et dies viginti, vitæ sanctitate et salutaribus institutis illustris. Martyrio coronatus est una cum Eventio et Theodulo presbyteris, sepultusque est via Nomentana, tertio ab Urbe lapide, eodem in loco ubi securi percussus fuerat: creatus diverso tempore mense decembri presbyteris sex, diaconis duobus, et episcopis per diversa loca quinque. Eorum corpora postea in Urbem translata in Ecclesia sanctæ Sabinæ condita sunt. In eumdem diem incidit beata mors sancti Juvenalis Narniensis episcopi: qui cum plurimos in ea urbe sanctitate et doctrina Christo peperisset clarus miraculis in pace quievit, ibique honorifice sepultus est.

in the Mass, but that water should be mingled with the wine, in memory of the Blood and Water which flowed from the Side of Christ Jesus. He added to the Canon of the Mass these words: *Qui pridie quam pateretur*. He also decreed that Holy Water, with salt in it, should always be kept in the church, and that it should be used in the dwellings of the faithful for the purpose of driving away evil spirits. He governed the Church ten years, five months, and twenty days. He was illustrious for the holiness of his life and for the useful laws which he made. He was crowned with martyrdom together with the priests Eventius and Theodulus, and was buried on the Nomentan Way, three miles out of Rome, on the very spot where he had been beheaded. He ordained, in the December of various years, six priests, two deacons, and five bishops for divers places. The bodies of these Saints were afterwards translated to the Church of Saint Sabina in Rome. On this same day occurred the death of blessed Juvenal, bishop of Narni, who, after having, by his learning and virtue, converted many persons of that city to Christ, and being celebrated for the miracles he wrought, slept in peace, and was honourably buried in the same city.

Receive, O holy Pontiff, on this day, sacred to the Cross of thy divine Master, the devout homage of the Christian people. It was by the way of the Cross that thou didst this day ascend to heaven; it is but just that thy praise should be mingled with those which

we are giving to the sacred instrument of our Redemption. Intercede for us with him who shed his blood for us upon this Tree of Life: may he graciously accept our celebration of his triumphant Resurrection and the hymns we sing in honour of his Cross. Pray for us that our faith may increase; that thus we may appreciate the divine economy of the Redemption, whereby our Lord Jesus Christ deigned to employ for our salvation those very elements which the enemy had perverted to our destruction. Drive far from us that wretched rationalism which, whilst approving of certain usages of the Church because they happen to fit in with its fancies, presumes to treat all the rest with disdain. Pray also for the holy Church of Rome! She invokes thy name on this thy feast; prove to her that she is still dear to thee.

MAY 4

SAINT MONICA

WIDOW

IN the company of our Risen Lord there are two women, two mothers, of whom we have often had to speak during the last few weeks: they are Mary, mother of James the Less and Thaddeus, and Salome, mother of James the Great and John the beloved disciple. They went with Magdalen to the Sepulchre on the Resurrection morning; they carried spices to anoint the Body of Jesus; Angels spoke to them; and, as they returned to Jerusalem, our Lord appeared to them, greeted them, and allowed them to kiss his sacred feet. Since that day, he has repaid their love by frequently appearing to them; and on the day of his Ascension from Mount Olivet, they will be there, together with our blessed Lady and the Apostles, to receive his farewell blessing. Let us honour these faithful companions of Magdalen, these models of the love we should show to our Lord in his Resurrection; let us also venerate them as mothers who gave four Apostles to the Church.

But lo! on this fourth morning of beautiful May, there rises, near to Mary and Salome, another woman, another mother. She, too, is fervent in her love of Jesus. She, too, gives to Holy Church a treasure—the child of her tears, a Doctor, a Bishop, and one of the grandest Saints of the New Law. This woman, this mother, is Monica, doubly mother of Augustine. This masterpiece of God's grace was produced on the desert soil of Africa. Her virtues would have been unknown till the day of judgement, had not the pen of the great bishop of Hippo, prompted by the holy affection of his filial heart, revealed to us the merits of this woman,

whose life was humility and love, and who now, immortalized in men's esteem, is venerated as the model and patroness of Christian mothers.

One of the great charms of the book of *Confessions* is Augustine's fervent praise of Monica's virtues and devotedness. With what affectionate gratitude he speaks, throughout his whole history, of the untiring constancy of this mother who, seeing the errors of her son, 'wept over him more than other mothers weep over the dead body of their children.'[1] Our Lord, who from time to time consoles with a ray of hope the souls he tries, had shown to Monica in a vision the future meeting of the son and mother; she had even heard a holy bishop assure her that the child of so many tears could never be lost: still the sad realities of the present weighed heavily on her heart; and both her maternal love and her faith caused her to grieve over this son, who kept away from her, yea, who kept away from *her* because he was unfaithful to his God. The anguish of this devoted heart was an expiation which would at a future period be applied to the guilty one; fervent and persevering prayer, joined with suffering, prepared Augustine's second birth; and, as he himself says, 'she went through more when she gave me my *spiritual* than when she gave me my *corporal* birth.'[2]

At last, after long years of anxiety, the mother found at Milan this son of hers who had so cruelly deceived her, when he fled from her roof to go and risk his fortune in Rome. She found him still doubting the truth of the Christian religion, but tired of the errors that had misled him. Augustine was not aware of it, but he had really made an advance towards the true faith. 'She found me,' says he, 'in extreme danger, for I despaired of ever finding the truth. But when I told her that I was no longer a Manichean, and yet not a Catholic Christian, the announcement did not take her by surprise. She leaped for joy at being made sure that one half of my misery was gone. As to the other,

[1] *Confessionum*, lib. iii, cap. xi. [2] *Ibid.* lib. v, cap. ix.

she wept over me, as dead indeed, but to rise again; she turned to thee, O my God, and wept, and in spirit brought me and laid the bier before thee, that thou mightest say to the widow's son: *Young man! I say to thee, arise!* Then would he come to life again, and begin to speak, and thou couldst give him back to his mother! . . . Seeing then that although I had not yet found the truth, I was delivered from error, she felt sure that thou wouldst give the other half of the whole thou hadst promised. She told me in a tone of gentlest calm, but with her heart full of hope, that she was confident, in Christ, that before leaving this world, she would see me a faithful Catholic.'[1]

At Milan, Monica formed acquaintance with the great St Ambrose, who was the instrument chosen by God for the conversion of her son. 'She had a very great affection for Ambrose,' says Augustine, 'because of what he had done for my soul; and he too loved her, because of her extraordinary piety, which led her to the performance of good works, and to fervent assiduity in frequenting the Church. Hence, when he saw me, he would frequently break out in her praise, and congratulate me on having such a mother.'[2] The hour of grace came at last. The light of faith dawned upon Augustine, and he began to think of enrolling himself a member of the Christian Church; but the pleasures of the world, in which he had so long indulged, held him back from receiving the holy sacrament of baptism. Monica's prayers and tears won for him the grace to break this last tie. He yielded and became a Christian.

But God would have this work of his divine mercy a perfect one. Augustine, once converted, was not satisfied with professing the true faith; he aspired to the sublime virtue of continence. A soul favoured as his then was could find no further pleasure in anything that this world had to offer him. Monica, who was anxious to guard her son against the dangers of a relapse into sin, had been preparing an honourable marriage

[1] *Confessionum*, lib. vi, cap. i. [2] *Ibid.* lib. vi, cap. ii.

for him; but Augustine came to her one day, accompanied by his friend Alypius, and told her that he was resolved to aim at the most perfect life. Let us listen to the Saint's account of this interview with his mother; it was immediately after he had been admonished by the voice from heaven: 'We (Augustine and Alypius) go at once to my mother's house. We tell her what has taken place; she is full of joy. We tell her all the particulars; she is overpowered with feelings of delight and exultation. She blessed thee, O my God, who canst do beyond what we ask or understand. She saw that thou hadst done more for me than she had asked of thee, with her many piteous and tearful sighs. . . . Thou hadst changed her mourning into joy even beyond her wishes, yea, into a joy far dearer and chaster than she could ever have had in seeing me a father of children.'[1] A few days after this, and in the Church of Milan, a sublime spectacle was witnessed by angels and men: Ambrose baptized Augustine in Monica's presence.

The saintly mother had fulfilled her mission: her son was regenerated to truth and virtue, and she had given to the Church the greatest of her Doctors. The evening of her long and laborious life was approaching and she was soon to find eternal rest in the God for whose love she had suffered so much. The son and mother were at Ostia, waiting for the vessel that was to take them back to Africa. 'I and she were alone,' says Augustine, 'and were standing near a window of our lodging, which commanded a view of the garden. We were having a most charming conversation. Forgetting the past, and stretching forward to the things beyond, we were talking about the future life of the Saints, which eye hath not seen, nor ear heard, nor hath it ascended into man's heart. . . . And whilst thus talking about it and longing for it, our hearts seemed to bound forward and reach it. We sighed, and left the first-fruits of our spirit there, and returned to the sound of our own voice. . . . Then my mother said to me: "My son!

[1] *Confessionum*, lib. viii, cap. xii.

as far as I am concerned, there is nothing now that can give me pleasure in this life. I know not what I can do, or why I should be here, now that I have nothing to hope for in this world. There was one thing for which I desired to live somewhat longer, and it was to see thee a Catholic Christian before my death. My God has granted me this and more, for I see that thou hast despised earthly pleasures and become his servant. What do I here ?" [1]

She had not long to wait for the divine invitation. She breathed forth her pure soul a few days after this incident, leaving an indelible impression upon the heart of her son, a name most dear and honoured to the Church, and a perfect example of the purest and holiest maternal affection to Christian mothers.

The life and virtues of St Monica are thus briefly portrayed in to-day's Liturgy:

Monica, sancti Augustini dupliciter mater, quia eum et mundo et cœlo peperit, marito mortuo, quem senectute confectum Jesu Christo conciliavit, castam, et operibus misericordiæ exercitam viduitatem agebat: in assiduis vero ad Deum orationibus pro filio, qui in Manichæorum sectam inciderat, lacrymas effundebat: quem etiam Mediolanum secuta est: ubi ipsum frequenter hortabatur, ut ad episcopum Ambrosium se conferret. Quod cum ille fecisset, ejus et publicis concionibus et privatis colloquiis catholicæ fidei veritatem edoctus, ab eodem baptizatus est.

Monica was doubly Augustine's mother, inasmuch as she gave him both temporal and eternal life. Having lost her husband, whom she converted in his old age to Christ Jesus, she spent her widowhood in holy continency and works of mercy. Her prayers and tears were continually offered up to God for her son, who had fallen into the heresy of the Manicheans. She followed him to Milan, where she frequently exhorted him to visit the bishop Ambrose. He did so, and having learned the truth of the Catholic faith, both by the public discourses and private conversations of Ambrose, he was baptized by him.

Mox in Africam redeuntes cum ad Ostia Tiberina constitissent, incidit in febrem. Quo in morbo cum eam quo-

Having reached Ostia on their return home to Africa, Monica was taken ill of a fever. During her sickness, she one

[1] *Confessionum*, lib. ix, cap. x.

dam die anima defecisset, ut se collegit: Ubi, inquit, eram ? Et adstantes intuens: Ponite hic matrem vestram: tantum vos rogo, ut ad altare Domini memineritis mei. Nono autem die beata mulier animam Deo reddidit. Ejus corpus ibi in ecclesia sanctæ Aureæ sepultum est: quod postea Martino Quinto summo Pontifice Romam translatum, in ecclesia sancti Augustini honorifice conditum est.

day lost her consciousness: and having returned to herself, she said: 'Where was I ?' Then looking at her children, she said: 'Bury your mother here. All I ask of you is that you remember me at the altar of the Lord.' The holy woman yielded up her soul to God on the ninth day. Her body was buried there, in the Church of Saint Aurea; but was afterwards translated to Rome, during the pontificate of Martin the Fifth, and was buried with much honour in the Church of Saint Augustine.

The Middle Ages have left us several liturgical pieces composed in honour of St Monica; but most of them are poor. The sequence we select is not without merit; it has even been attributed to Adam of Saint-Victor.

SEQUENCE

Augustini magni patris,
Atque suæ piæ matris
Laudes et præconia
Decantemus, venerantes
Et optata celebrantes
Hodie solemnia.
Mater casta, fide gnara,
Vita clara, Christo chara,
Hæc beata Monica
De profano propagatum,
Jam nunc parit suum natum
In fide catholica.

Let us sing the praises of the great Father Augustine and of his holy mother. Let us devoutly celebrate the beloved solemnity of this day.

The blessed Monica was a virtuous mother, well instructed in the faith, edifying in her conduct, and dear to Christ. Her son was born of a pagan father; but she gave him a second birth — she brought him to the Catholic faith.

Felix imber lacrymarum,
Quo effulsit tam præclarum
Lumen in Ecclesia !
Multo fletu seminavit,
Germen ubi reportavit
Metens in lætitia.
Plus accepit quam petivit:
O quam miro tunc gestivit
Spiritus tripudio,

O happy shower of tears, through which shone forth so bright a light within the Church ! Monica sowed in much weeping, but she reaped her fruit in joy.

She received more than she asked: Oh ! how grand was the gladness that filled her soul,

Cernens natum fide ratum,
Sed et Christo jam sacratum
Toto mentis studio!
Hæc egenis ministravit,
Et in eis Christum pavit,
Mater dicta pauperum;
Curam gerens infirmorum,
Lavit, stravit, et eorum
Tersit sordes vulnerum.

O matrona gratiosa,
Quam transfigunt amorosa
Crucifixi stigmata!
His accensa sic ploravit,
Lacrymis quod irrigavit
Pavimenti schemata.

Pane cœli saturata,
Stat a terris elevata
Cubiti distantia;
Mente rapta exsultavit:
'Volitemus,' exclamavit,
'Ad cœli fastigia.'
Eia, mater et matrona,
Advocata et patrona
Sis pro tuis filiis,
Ut dum carne exuemur,
Nato tuo sociemur
Paradisi gaudiis.
Amen.

when she saw her son staunch in faith, yea, and devoted with his whole heart to Christ!

She was called the mother of the poor, for she ministered to them in their necessities, and gave to Christ the food she gave to *them*. She took care of the sick, washed them, nursed them, and dressed their wounds.

O saintly matron, whose soul was pierced with compassion for the dear Wounds of her crucified Lord! She wept for love when she thought upon them, and her tears bedewed the spot on which she prayed.

When she received the Bread of Heaven, she was raised from the ground and in her rapture exclaimed with joy: 'Let us fly to heaven above!'

O mother and matron! be to us thy children an advocate and patroness, that so, when we quit the flesh, we may be united to Augustine, thy son, in the joys of paradise. Amen.

O thou model of mothers! Christendom honours thee as one of the most perfect types of human nature regenerated by Christ. Previous to the Gospel, during those long ages when woman was kept in a state of abjection, a mother's influence on her children was feeble and insignificant; her duties were generally limited to looking after their bodily well-being; and if some mothers of those times have handed their names down to posterity, it is only because they taught their sons to covet and win the passing glory of this world. But we have no instance in pagan times of a mother training her son to virtue, following him from city to city that she might help him in the struggle with error and the passions, and encourage him to rise after a fall;

we do not meet with one who devoted herself to continual prayer and tears, with a view to obtain her son's return to truth and virtue. Christianity alone has revealed a mother's mission and power.

What forgetfulness of thyself, O Monica, in thine incessant endeavour to secure Augustine's salvation! After God, thou livest for him, and to live for thy son in such a way as this, is it not living for God, who deigns to use *thee* as the instrument of his grace? What carest thou for Augustine's glory and success in this world when thou thinkest of the eternal dangers and of the eternal separation from God and thee to which he is exposed. There is no sacrifice which thy maternal heart is not ready to make in order to satisfy the divine justice: it has its rights and thou art too generous not to satisfy them. Thou waitest patiently, day and night, for God's good time to come. The delay only makes thy prayer more earnest. Hoping against all hope, thou at length feelest within thy heart the humble but firm conviction that the object of all these tears can never be lost. *Moved with mercy* towards thee, as he was towards the sorrowing mother of Naim, he speaks with that voice which nothing can withstand: '*Young man! I say to thee, arise!' and he gives him to his mother*;[1] he gives thee the dear one whose death thou hadst so bitterly bewailed, but from whom thou couldst not tear thyself.

What a recompense of thy maternal love is this! God is not satisfied with restoring thee Augustine full of life; this son of thine rises at once from the very depths of error and sin to the highest virtue. Thou hadst prayed that he might become a Catholic and break certain ties which were both a disgrace and danger to him; when lo! one single stroke of grace has raised him to the sublime state of the Evangelical Counsels. Thy work is more than done, O happy mother! Speed thee to heaven; where till thy Augustine joins thee, thou art to gaze on the saintly life and works of this son,

[1] St Luke vii 14, 15.

whose salvation is due to thee and whose glory, even while he sojourns here below, sheds a bright halo over thy venerated name.

From the eternal home where thou art now happy with this son who owes to thee his life both of earth and heaven, cast a loving look, O Monica, on the many Christian mothers who are now fulfilling on earth the hard but noble mission which was once thine. *Their* children are also dead with the death of sin; and they would restore them to true life by the power of their maternal love. After the Mother of Jesus, it is to thee that they turn, O Monica, whose prayers and tears were once so efficacious and so fruitful. Take their cause in hand; thy tender and devoted heart cannot fail to compassionate them in the anguish which was once thine own. Maintain their courage; teach them to hope. The conversion of these dear ones is to cost them many a sacrifice; procure them the generosity and fortitude to pay the price thus asked of them by God. Let them remember that the conversion of a soul is a greater miracle than raising a dead man to life; and that divine justice demands a compensation which they, the mothers of these children, must be ready to make. This spirit of sacrifice will destroy that hidden egotism which is but too frequently mingled with what seems to be affection of the purest kind. Let them ask themselves if they would rejoice as thou didst, O Monica, at finding that a vocation to the Religious life was the result of the conversion they have so much at heart. If they are thus disinterested, let them not fear; their prayers and sufferings must be efficacious; sooner or later, the wished-for grace will descend upon the prodigal, and he will return to God and to his mother.

MAY 5

SAINT PIUS V

POPE

WE have already met with the names of several Pontiffs on the Paschal Calendar. They form a brilliant constellation around our Risen Jesus, who, during the period between his Resurrection and Ascension, gave to Peter, their predecessor, the keys of the kingdom of heaven. Anicetus, Soter, Caius, Cletus and Marcellinus, held in their hands the palm of martyrdom: Leo was the only one who did not shed his blood in the cause of his divine Master. To-day there comes before us a holy Pope who governed the Church in these latter times; he is worthy to stand amidst the Easter group of Pontiffs. Like Leo, Pius V was zealous in combating heresy; like Leo, he saved his people from the barbarian yoke.

The whole life of Pius V was a combat. His pontificate fell during those troubled times when Protestantism was leading whole countries into apostasy. Italy was not a prey that could be taken by violence: artifice was therefore used, in order to undermine the Apostolic See and thus develop the whole Christian world in the darkness of heresy. Pius defended the Peninsula with untiring devotedness from the danger that threatened her. Even before he was raised to the Papal Throne he frequently exposed his life by his zeal in opposing the preaching of false doctrines. Like Peter the Martyr, he braved every danger and was the dread of the emissaries of heresy. When seated on the Chair of Peter, he kept the innovators in check by fear, roused the sovereigns of Italy to energy and by measures of moderate severity drove back beyond the Alps the torrent that would have swept Christianity from Europe

had not the Southern States thus opposed it. From that time forward, Protestantism has never made any further progress: it has been wearing itself out by doctrinal anarchy. We repeat it: this heresy would have laid all Europe waste, had it not been for the vigilance of the pastor who animated the defenders of truth to resist it where it already existed, and who set himself as a wall of brass against its invasion in the country where he himself was the master.

Another enemy, taking advantage of the confusion caused in the West by Protestantism, organized an expedition against Europe. Italy was to be its first prey. The Ottoman fleet started from the Bosphorus. This again would have meant the ruin of Christendom but for the energy of the Roman Pontiff, our Saint. He gave the alarm, and called the Christian Princes to arms. Germany and France, torn by domestic factions that had been caused by heresy, turned a deaf ear to the call. Spain alone, together with Venice and the little Papal fleet, answered the summons of the Pontiff. The Cross and Crescent were soon face to face in the Gulf of Lepanto. The prayers of Pius V decided the victory in favour of the Christians, whose forces were much inferior to those of the Turks. We shall return to this important event when we come to the Feast of the Rosary in October. But we cannot omit to mention to-day the prediction uttered by the holy Pope, on the evening of the great day of October 7, 1571. The battle between the Christian and Turkish fleets lasted from six o'clock in the morning till late in the afternoon. Towards evening, the Pontiff suddenly looked up towards heaven, and gazed upon it in silence for a few seconds. Then turning to his attendants, he exclaimed: 'Let us give thanks to God! The Christians have gained the victory!' The news soon arrived at Rome; and thus, Europe once more owed her salvation to a Pope! The defeat at Lepanto was a blow from which the Ottoman Empire has never recovered: its fall dates from that glorious day.

The zeal of this holy Pope for the reformation of Christian morals, his establishment of the observance of the laws of discipline prescribed by the Council of Trent and his publication of the new Breviary and Missal have made his six years' pontificate to be one of the richest periods of the Church's history. Protestants themselves have frequently expressed their admiration of this vigorous opponent of the so-called *Reformation*. 'I am surprised,' said Bacon, 'that the Church of Rome has not yet canonized this great man.' Pius V did not receive this honour till about a hundred and thirty years after his death; so impartial is the Church, when she has to adjudicate this highest of earthly honours even to her most revered Pastors!

Of the many miracles which attested the merits of this holy Pontiff, even during his life, we select the two following: As he was one day crossing the Vatican piazza, which is on the site of the ancient Circus of Nero, he was overcome with a sentiment of enthusiasm for the glory and courage of the martyrs who had suffered on that very spot in the first persecution. Stooping down, he took up a handful of dust from the hallowed ground which had been trodden by so many generations of the Christian people since the peace of Constantine. He put the dust into a cloth which the Ambassador of Poland, who was with him, held out to receive it. When the Ambassador opened the cloth, after returning to his house, he found it all saturated with blood, as fresh as though it had been that moment shed: the dust had disappeared. The faith of the Pontiff had evoked the blood of the martyrs, which thus gave testimony against the heretics that the Roman Church, in the sixteenth century, was identically the same as that for which those brave heroes and heroines laid down their lives in the days of Nero.

The heretics attempted more than once to destroy a life which baffled all their hopes of perverting the faith of Italy. By a base and sacrilegious stratagem, aided by treachery, they put a deadly poison on the

feet of the crucifix which the Saint kept in his Oratory, and which he was frequently seen to kiss with great devotion. In the fervour of prayer, Pius was about to give this mark of love to the image of his crucified Master, when suddenly the feet of the crucifix detached themselves from the Cross and eluded the proffered kiss of the venerable old man. The Pontiff at once saw through the plot whereby his enemies would fain have turned the life-giving Tree into an instrument of death.

In order to encourage the faithful to follow the sacred Liturgy, we will select another interesting example from the life of this great Saint. When, lying on his bed of death, and just before breathing his last, he took a parting look at the Church on earth, which he was leaving for that of heaven, he wished to make a final prayer for the flock which he knew was surrounded by danger; he therefore recited, but with a voice that was scarcely audible, the following stanza of the Paschal hymn: 'We beseech thee, O Creator of all things! that in these days of Paschal joy, thou defend thy people from every assault of death!'[1]

Let us now read the eulogy of this saintly Pope of modern times, as given in the divine Office:

Pius in oppido Insubriæ, quod Boscum vocant, natus, sed e Bononia oriundus ex nobili Ghisleriorum familia, cum quatuordecim esset annorum, Ordinem Prædicatorum ingressus est. Erat in eo admirabilis patientia, profunda humilitas, summa vitæ austeritas, continuum orationis studium, et regu-

Pius was born at Bosco, a town in Lombardy, though his parents were the Ghisleri, a noble family at Bologna. He entered the Order of the Friars Preachers when he was fourteen years of age. He was remarkable for his patience, deep humility, great mortifications, love of prayer and religious discipline, and most ardent zeal for God's

[1] The Stanza recited by the dying Pontiff was, in the Breviary of his time, as follows:

Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

When the hymns were corrected under the pontificate of Urban the Eighth, this stanza was totally changed: *Ut sis perenne mentibus*, etc. [The Monastic Breviary has retained the original.—Tr.]

laris observantiæ, ac divini honoris ardentissimus zelus. Philosophiæ vero, ac Theologiæ incumbens, adeo in iis excelluit, ut illas docendi munus magna cum laude per multos annos exercuerit. Sacras conciones pluribus in locis cum ingenti auditorum fructu habuit. Inquisitionis officium inviolabili animi fortitudine diu sustinuit, multasque civitates, non sine vitæ discrimine, ab hæresi tunc grassante immunes servavit.

A Paulo Quarto, cui ob eximias virtutes charissimus erat, ad Nepesinum et Sutrinum Episcopatum promotus, et post biennium, inter Romanæ Ecclesiæ Presbyteros Cardinales adscriptus fuit. Tum ad Ecclesiam Montis Regalis in Subalpinis a Pio Quarto translatus, cum plures in eam abusus irrepsisse cognovisset, totam diœcesim lustravit; rebusque compositis, Romam reversus, gravissimis expediendis negotiis applicatus, quod justum erat apostolica libertate et constantia decernebat. Mortuo autem Pio, præter omnium exspectationem electus Pontifex, nihil in vitæ ratione, excepto exteriori habitu, immutavit. Fuit in eo religionis propagandæ perpetuum studium, in Ecclesiastica disciplina restituenda indefessus labor, in extirpandis erroribus assidua vigilantia, in sublevandis egentium necessitatibus indeficiens beneficentia, in Sedis Apostolicæ juribus vindicandis robur invictum.

honour. He applied himself to the study of Philosophy and Theology, and with so much success that for many years he taught them in a manner that gained him universal praise. He preached the word of God in many places and produced much fruit. For a long period he held with dauntless courage the office of Inquisitor; and at the risk of his life preserved many cities from the then prevalent heresy.

Paul the Fourth, who esteemed and loved him on account of his great virtues, made him bishop of Nepi and Sutri, and two years later numbered him among the Cardinal Priests of the Roman Church. He was translated to the Church of Mondovi in Piedmont by Pius the Fourth, and finding that many abuses had crept in, made a visitation of the whole diocese. Having put all things in order, he returned to Rome, where he was entrusted with matters of the gravest importance; all of which he transacted with an apostolic impartiality and firmness. At the death of Pius the Fourth, he was, contrary to everyone's expectation, chosen Pope. With the exception of his outward garb, he changed nothing of his manner of life. He showed great virtue in his unremitting zeal for the propagation of the Faith, untiring efforts for the restoration of ecclesiastical discipline, assiduous vigilance in extirpating error, unfailing charity in relieving the necessities of the poor, and invincible courage in vindicating the rights of the Apostolic See.

Selimum Turcarum tyrannum multis elatum victoriis, ingenti comparata classe, ad Echinades insulas, non tam armis quam fusis ad Deum precibus devicit. Quam victoriam ea ipsa hora qua obtenta fuit, Deo revelante, cognovit, suisque familiaribus indicavit. Dum vero novam in ipsos Turcas expeditionem moliretur, in gravem morbum incidit; et acerbissimis doloribus patientissime toleratis, ad extrema deveniens, cum Sacramenta de more suscepisset, animam Deo placidissime reddidit, anno millesimo quingentesimo septuagesimo secundo, ætatis suæ sexagesimo octavo; cum sedisset annos sex, menses tres, dies viginti quatuor. Corpus ejus in Basilica sanctæ Mariæ ad Præsepe summa fidelium veneratione colitur, multis a Deo ejus intercessione patratis miraculis. Quibus rite probatis, a Clemente Undecimo, Pontifice Maximo, Sanctorum numero adscriptus est.

A powerful fleet having been equipped at Lepanto against Selim, the sultan of the Turks, who was flushed with the many victories he had gained, the Pontiff won the battle, not so much by arms as by prayers. By divine revelation he knew of the victory the moment it was won, and announced it to his household. Whilst engaged in preparing a new expedition against the Turks, he fell dangerously ill. He suffered the most excruciating pains with exceeding great patience. When his last hour approached, he received the sacraments, according to the Christian practice, and most calmly breathed forth his soul into God's hands in the year 1572, and in the sixty-eighth year of his age, after a pontificate of six years, three months, and twenty-four days. His body is honoured by the devout veneration of the faithful; it lies in the Church of Saint Mary Major. Through his intercession, many miracles have been wrought by God; which being authentically proved, he was canonized by Pope Clement the Eleventh.

St Pius is one of the leading glories of the Dominican Order. We find the following Responsories and Hymns in the Breviary of that Order:

RESPONSORIES

℟. Dum novus hic Moyses in colle pansis manibus Deum precabatur, ad Naupactum Amalec Israeli perfidus mari profligatur: * Partaque victoria Pio revelatur. Alleluia.

℟. Whilst this new Moses was praying to God on the mount, with hands extended, the perfidious Amalec, Israel's foe, was put to flight in the gulf of Lepanto, * And the victory was revealed to Pius. Alleluia.

℣. Dum extendit virgam Rosarii, demerguntur hostes nefarii. * Partaque victoria Pio revelatur. Alleluia.

℟. Ad ceram Agni candidi, a Pio benedicti, captant salutem languidi: resiliunt piroboli: * Sclopos evadunt icti. Alleluia.

℣. Dat farinis incrementa, sedat ignium tormenta : tranquillantur maria. * Sclopos evadunt icti. Alleluia.

℟. Priscos agones martyrum ostentans Romanorum, ingens edit miraculum: * In turba populorum. Alleluia.

℣. Oratori Christiano dans e campo Vaticano cruentatos pulveres. * In turba populorum. Alleluia.

℟. Christi plantas osculari fixas cruci gestiit; sed pro vita sui chari pedes ista retrahit: * Toxico imbutis dari oscula prohibuit. Alleluia.

℣. Absit mihi gloriari, absit oscula venari, nisi in cruce Domini: * Toxico imbutis dari oscula prohibuit. Alleluia.

℣. Whilst he stretched forth the rod of the Rosary, the wicked enemies were drowned in the sea. * And the victory was revealed to Pius. Alleluia.

℟. The white waxen Lambs, that were blessed by Pius, gave health to the sick: the bullets that were fired, rebounded: * They that were shot at, escaped injury. Alleluia.

℣. They multiplied flour, they quenched fire, they calmed the sea: * They that were shot at, escaped injury. Alleluia.

℟. To show the ancient combats of the martyrs of Rome, he works a great miracle: * Before a crowd of people. Alleluia.

℣. He gives to a Christian Ambassador some dust impregnated with blood, which he took up from the ground of the Vatican: * Before a crowd of people. Alleluia.

℟. He wished to kiss the feet of Christ fastened to the cross; but the feet withdrew, that the life of Christ's dear servant might be saved: * They were covered with poison and would not receive his kiss. Alleluia.

℣. God forbid that I should glory, God forbid that I should seek to imprint my kisses, save on the Cross of my Lord. * They were covered with poison and would not receive his kiss. Alleluia.

HYMN

Pio beato jubilos
Canora pangant organa:
Nimbosque pellant nubilos
Sacræ diei gaudia.

Let our sweet organs give forth their glad sound in honour of blessed Pius! Let the joys of this sacred day dispel all stormy clouds.

Hic Michael certamine
Fregit draconis impetum:
Piique sumpto nomine,
Hostem repressit impium.

His name in baptism was Michael and he conquered the devil in battle: he took the name of Pius and repressed the impious foe.

Ecclesiæ pericula
Umbone firmo depulit:
Sectariorum spicula
Mucrone forti messuit.

He was the firm shield against the dangers that attacked the Church: he was the strong sword that mowed down the ranks of the heretics.

Zelosus iste Phinees
Sacris stetit pro mœnibus,
Ut barbaros acinaces
Arceret a fidelibus.

He was the zealous Phinees who stood for the defence of the Holy City, that he might protect the faithful from the scimitar of the Turks.

Hic disciplinam moribus
Cura revexit sedula:
Et impiis erroribus
Objecit hic repagula.

His strenuous care rediscplined morals; and to impious errors he opposed a barrier of restraint.

Pii talenta largitas
Non vinxit in sudario
Necessitates publicas
Toto juvans ærario.

Pius had too generous a heart to hide his wealth in a napkin; he threw open his whole treasury, that he might relieve the necessities of his people.

Pater benignus pauperum
Manus habens tornatiles,
Pavit greges famelicos
Effusione munerum.

Kind father of the poor, with his hands ever pouring forth charity, he fed and amply provided for his subjects when suffering famine.

Quæsumus auctor omnium,
In hoc paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.
Amen.

We beseech thee, O Creator of all things! that in these days of Paschal joy thou defend thy people from every assault of death. Amen.

The following hymn is placed near the tomb of our Saint, in the Church of Saint Mary Major, for the use of those who visit his shrine:

HYMN

Belli tumultus ingruit,
Cultus Dei contemnitur:
Ultrixque culpam persequens,
Jam pœna terris imminet.

The scourge of war is on us, for the worship of God is despised: the chastisement that avenges guilt is menacing our earth.

Quem nos, in hoc discrimine,
Cœlestium de sedibus
Præsentiorem vindicem,
Quam te, Pie, invocabimus ?

In this peril, which of the heavenly citizens can we better invoke in our defence than thee, O Pius ?

Nemo, beate Pontifex,
Intensiore robore
Quam tu, superni numinis
Promovit in terris decus;

O blessed Pontiff ! no mortal ever laboured with such zealous vigour to promote God's glory on earth as thou didst;

Ausisve fortioribus
Avertit a cervicibus,
Quod christianis gentibus
Jugum parabant barbari.

No mortal ever struggled, as thou didst, to free Christian lands from the yoke which barbarians were seeking to put upon them.

Majora qui cœlo potes,
Tu supplices nunc aspice:
Tu civium discordias
Compesce et iras hostium.

Thy power is greater now that thou art in heaven: look upon us thy clients ! Restrain civil discord and repel our enemies.

Precante te, pax aurea
Terras revisat, ut Deo
Tuti queamus reddere
Mox lætiora cantica.

May thy prayers bring golden peace upon the earth; that in calm security we may sing our canticles to God with a gladder heart.

Tibi, beata Trinitas,
Uni Deo sit gloria,
Laus et potestas omnia
Per sæculorum sæcula.
Amen.

To thee, O Blessed Trinity, one God, be glory, praise and power, for ever and ever. Amen.

Pontiff of the living God ! thou wast, whilst on earth, *the pillar of iron and wall of brass*, spoken of by the prophet.[1] Thine unflinching firmness preserved the flock entrusted to thee from the violence and snares of its many enemies. Far from desponding at the sight of the dangers thou didst redouble thy courage just as men raise the embankments higher when they see the torrent swell. By thee was the spread of heresy checked; by thee was the Mussulman invasion repelled, and the haughty Crescent humbled. God honoured thee by choosing thee as the avenger of his glory and the deliverer of the Christian people: receive our thanks and the homage of our humble praise ! By thee were repaired the injuries done to the Church during a period

[1] Jer. i 18.

of unusual trial. The true reform—the reform that is wrought by authority—was vigorously applied by thy strong and holy hand. To thee is due the restoration of the Divine Service by the publication of the books of holy Liturgy. And all these glorious deeds were done in the six short years of thy laborious pontificate!

Hear now the prayers addressed to thee by the Church Militant, whose destinies were once in thy hands. When dying, thou didst beseech our Risen Jesus to grant her protection against the dangers which were then threatening her: oh! see the state to which licentious error has now reduced almost the whole Christian world! The Church has nothing left to her wherewith to make head against her countless enemies, save the promises of her divine Founder; all visible support is withdrawn from her; she has been deprived of everything except the merit of suffering and the power of prayer. Unite, O holy Pontiff, *thy* prayers to hers, and show how unchanged is thy love of the flock of Christ. Protect in Rome the Chair of thy successor attacked by open violence and astute hypocrisy. Princes and peoples seem to have conspired against God and his Christ: disconcert the schemes of sacrilegious ambition, and the plots of impiety which would fain give the lie to the word of God. Avert, by thine intercession, the scourges which are threatening those nations that have become ungrateful to the Church and indifferent to the attempts made against her to whom they owe all they possess. Pray that the blind may see and the wicked be confounded. Pray that the True Faith may enlighten those numberless souls that call error truth and darkness light.

In the midst of this dark and menacing night, thine eyes, O holy Pontiff, discern them that are the faithful sheep of Christ: bless them, aid them, increase their number. Graft them on the venerable Tree which dieth not, that they may not be carried away by the storm. Obtain for them docility to the Faith and traditions of Holy Church; it is their only stay amidst

the tide of error which is now threatening to deluge the whole world. Preserve to the Church the holy Order in which thou wast trained for the high mission destined for thee; maintain within her that race of men, powerful in work and word, zealous for the faith and sanctification of souls, of which we read in her Annals, and which has yielded saints such as thyself. And lastly, O Pius, remember that thou wast once the Father of the faithful: continue to be so, by thy powerful intercession, till the number of the elect be filled up !

MAY 6

SAINT JOHN

BEFORE THE LATIN GATE

THE beloved Disciple John, whom we saw standing near the crib of the Babe of Bethlehem, comes before us again to-day; and this time he pays his delighted homage to the glorious Conqueror of death and hell. Like Philip and James, he is clad in the scarlet robe of martyrdom. The month of May, so rich in Saints, was to be graced with the palm of St John.

Salome one day presented her two sons to Jesus, and with a mother's ambition asked him to grant them the highest places in his kingdom. The Saviour, in his reply, spoke of the chalice which he himself had to drink, and foretold that these two disciples would also drink of it. The elder, James the Great, was the first to give his Master this proof of his love; we shall celebrate his victory when the sun is in Leo: it was to-day that John, the younger brother, offered his life in testimony of Jesus' divinity.

But the martyrdom of such an Apostle called for a scene worthy the event. Asia Minor, which his zeal had evangelized, was not a sufficiently glorious land for such a combat. Rome, whither Peter had transferred his Chair and where he died on his cross, and where Paul had bowed down his venerable head beneath the sword, Rome alone deserved the honour of seeing the beloved disciple march on to martyrdom, with that dignity and sweetness which are the characteristics of this veteran of the Apostolic College.

Domitian was then Emperor—a tyrant over Rome and the world. Whether it were that John undertook this journey of his own free choice, and from a wish to visit the Mother Church, or that he was led thither

bound with chains, in obedience to an imperial edict—John, the august founder of the seven Churches of Asia Minor, appeared before the tribunal of pagan Rome. He was convicted of having propagated, in a vast province of the Empire, the worship of a Jew who had been crucified under Pontius Pilate. He was a superstitious and rebellious old man, and it was time to rid Asia of his presence. He was therefore sentenced to an ignominious and cruel death. He had somehow escaped Nero's power: but he should not elude the vengeance of Cæsar Domitian!

A huge cauldron of boiling oil is prepared in front of the Latin Gate. The sentence orders that the preacher of Christ be plunged into this bath. The hour is come for the second son of Salome to partake of his Master's chalice. John's heart leaps with joy at the thought that he—the most dear to Jesus, and yet the only Apostle that has not suffered death for him—is at last permitted to give him this earnest of his love. After cruelly scourging him, the executioners seize the old man, and throw him into the cauldron; but, lo! the boiling liquid has lost all its heat; the Apostle feels no scalding; on the contrary, when they take him out again he feels all the vigour of his youthful years restored to him. The Prætor's cruelty is foiled, and John, a martyr in desire, is to be left to the Church for some few years longer. An imperial decree banishes him to the ruggled Isle of Patmos, where God reveals to him the future of the Church, even to the end of time.

The Church of Rome, which counts among her most glorious memories the abode and martyrdom of St John, has marked with a Basilica the spot where the Apostle bore his noble testimony to the Christian faith. This Basilica stands near the Latin Gate, and gives a title to one of the Cardinals.

In honour of the great Apostle of love, we give the following Sequence, composed by Adam of Saint-Victor:

SEQUENCE

Felix sedes gratiæ,
Summum regem gloriæ
Videns mentis acie
Non repulsa,
Joannem deificat,
Angelis parificat,
Spiritu qui indicat
Cœli summa.
Aquæ vivæ salientis
Hic est potus recumbentis
Supra pectus Domini;
Hic exfulget miris signis,
Hic expugnat vires ignis
Et ferventis olei.

The happy realm of grace, where the King of glory is seen by the soul's unfettered gaze, gives union with God and equality with the angels, to John, whose revelations have made known to men the mysteries of heaven.

He drank of the living waters that spring up to life eternal, when he leaned on his Lord's breast. The wonderful miracles which he wrought have made him shine as a bright light in the Church. He quenched the heat of the boiling oil.

Mirantur, nimia
Tormenti sævitia,
Quod martyr quis fiat
Et pœnas non sentiat.

Men know that the torments prepared for him are cruel beyond measure; yet do they wonder within themselves, how a man can be a martyr and feel no pain.

O martyr, o virgo,
O custos Virginis
Per quam mundo gloria,
Ex quo sunt, in quo sunt,
Per quem sunt omnia,
Per te det suffragia!
O dilecte præ cæteris,
Christum, a quo diligeris,
Interpellans
Et exorans,
Nos ei concilia.
Tu qui rivus, duc ad fontem,
Tu qui collis, duc ad montem;
Præsta Sponsum
Ad videndum,
Virgo totus gratia.
Amen.

O martyr, O virgin, O guardian of the Virgin by whom the world received him who is its glory! pray for us to Jesus, from whom, and in whom, and by whom are all things.

O thou that wast loved above the rest! by thine intercession and prayers, render Jesus, by whom thou wast loved, propitious unto us.

O thou that art a stream, lead us to the Fountain. O thou that art a hill, lead us to the mountain! O thou whom grace made wholly pure, pray for us that we may see the Beloved. Amen.

We are delighted to meet thee again, dear disciple of our Risen Jesus! The first time we saw thee was at Bethlehem, where thou wast standing near the *Expected of Nations*, the promised Saviour, who was

sweetly sleeping in his crib. We then thought of all thy glorious titles: Apostle, Evangelist, Prophet, high-soaring Eagle, Virgin, Doctor of charity, and above all, Jesus' Beloved Disciple. To-day we greet thee as martyr; for if the ardour of thy love quenched the fire prepared for thy torture, thy devotion to Christ had honestly and willingly accepted the chalice of which he spoke to thee in thy younger years. During these days of Paschal Time, which are passing so rapidly, we behold thee ever close to this divine Master, who treats thee with every mark of affection. Who could be surprised at his special love for thee? Wast thou not the only one of all the disciples who stood at the foot of the Cross? Was it not to thee that he gave the care of his Mother, making her thine? Wast thou not present when his Heart was opened on the Cross by a spear? When, on the morning of the great Sunday, thou didst repair with Peter to the Tomb, wast thou not, by thy faith, the first of all the disciples to honour Jesus' Resurrection? Oh, yes! thou hast a right to all the special love wherewith Jesus treats thee; but pray to him for us, O blessed Apostle!

We ought to love him for all the favours he has bestowed upon us; and yet we are tepid in his love—we humbly confess it. Thou hast taught us to know the infant Jesus, thou hast described to us the crucified Jesus; show us now the Risen Jesus, that we may keep close to him during these last few days of his sojourn on earth. And when he has ascended into heaven, procure us brave hearts, that like thee we may be prepared to drink the chalice of trials which he has destined for us.

Rome was the scene of thy glorious confession, O holy Apostle! She is most dear to thee; join, then, with Peter and Paul in protecting her. If the palm of martyrdom be in thy hand as well as the pen of the Evangelist, remember it was at the Latin Gate that thou didst obtain it. It was in the East that thou didst pass the greater part of thy life; but the West claims the honour of counting thee as one of her grandest

martyrs. Bless our Churches, reanimate our faith, rekindle our love, and deliver us from the *Antichrists* against whom thou didst warn the faithful of thine own times, and who are causing such ravages among us. Adopted son of Mary ! thou art now enjoying the sight of thy Mother's glory: present to her the prayers we are offering to her during this month, which is consecrated to her, and obtain for us the petitions which we presume to make to her.

MAY 7

SAINT STANISLAUS

BISHOP AND MARTYR

THE eleventh century, the century of contest between the priests of the Church and Barbarism, gives to-day another martyr to our Risen Jesus. It is Stanislaus, beloved by noble Poland as one of her chief protectors. He was slain at the altar by a Christian prince whom he had reproved for his crimes. The blood of the courageous Pontiff was mingled with that of our Redeemer in the same sacrifice. What an invincible energy there is in these lambs whom Jesus has sent amidst the wolves![1] They seem to be straightway changed into lions, as Jesus himself was at his Resurrection. There is not a century that has not had its martyrs: some for the faith, others for the unity of the Church, others for her liberty, others for justice, others for charity, and others, like our great Saint of to-day, for the maintenance of morals. The nineteenth century, too, has had its martyrs; scarcely a year elapses without our hearing of some who have been added to the bright list in the far East. At the commencement of the eighteenth century there was little probability of its providing such an abundant harvest of martyrdom as it did. Of one thing we are quite sure: whatever persecutions may arise in the future, the Spirit of fortitude will not be wanting to the champions of truth. Martyrdom is one of the Church's characteristics and it has never failed her. The Apostles who are very close to Jesus during these days preceding his Ascension drank the chalice which *he* drank; and only

[1] St Matt. x 16.

yesterday we were honouring the martyrdom of the favourite disciple—yes, even *he* had to tread the path prepared for all.

Holy Church tells us, in the account we now subjoin, how the saintly bishop of Cracow was offered the glorious chalice, and how courageously he accepted it.

Stanislaus Polonus, apud Cracoviam nobili genere natus, et piis parentibus, qui antea per annos triginta steriles, illum a Deo precibus impetrarunt, ab ineunte ætate futuræ sanctitatis specimen dedit. Adolescens bonis artibus operam navavit, multumque in sacra canonum et theologiæ doctrina profecit: parentibus mortuis, amplum patrimonium pauperibus distribuit, vitæ monasticæ desiderio. Sed Dei providentia Canonicus Cracoviensis, et concionator factus a Lamperto Episcopo, in ejus postea locum, quamvis invitus, sufficitur. Quo in munere, omnium pastoralium virtutum laude, et præcipue misericordia in pauperes, enituit.

Erat tum Poloniæ rex Boleslaus, quem graviter offendit, quod illius notam libidinem publice arguebat. Quare in solemni regni conventu Stanislaum per calumniam in judicium coram se vocari curat, tamquam pagum occuparet, quem Ecclesiæ suæ nomine coemerat. Quod cum neque tabulis probare posset, et testes veritatem dicere timerent, spondet episcopus, se Petrum pagi venditorem, qui triennio ante obierat,

Stanislaus was born at Cracow in Poland. His parents, who were of a noble family, after being thirty years without children, obtained him from God by prayer. He gave promise, even from his infancy, of future sanctity. Whilst young, he applied hard to study, and made great progress in Canon Law and Theology. After the death of his parents, he wished to embrace the monastic life, and therefore distributed his large fortune among the poor. But divine Providence willing otherwise, he was made a Canon and preacher of the Cathedral of Cracow, by Bishop Lampert, whose successor he afterwards became. In the duties thus imposed upon him, he shone in every pastoral virtue, especially in that of charity to the poor.

Boleslaus was then king of Poland. The Saint incurred his grave displeasure for having publicly reprimanded his notorious immorality. Wherefore in a solemn meeting of the grandees of his kingdom, the king summoned him to appear in judgement, to answer to the accusation of having appropriated to himself some land purchased in the name of his Cathedral. The witnesses were afraid to speak the truth and the bishop was unable to produce the deeds of sale,

intra dies tres in judicium adducturum. Conditione cum risu accepta, vir Dei toto triduo jejuniis et orationi incumbit: ipso sponsionis die post oblatum Missæ sacrificium, Petrum e sepulchro surgere jubet: qui statim redivivus, episcopum ad regium tribunal euntem sequitur, ibique rege et cæteris stupore attonitis, de agro a se vendito et pretio rite sibi ab episcopo persoluto testimonium dicit, atque iterum in Domino obdormivit.

but he promised to bring before the court within three days the seller of the land, Peter, by name, who had died three years previously. His proposition excited laughter, but was accepted. For three days did the man of God apply himself to fasting and prayer; and, on the day appointed, after offering up the sacrifice of the Mass, he commanded Peter to rise from his grave, who, there and then, returned to life, and followed the bishop to the king's tribunal. There, to the bewilderment of the king and the audience, he gave his testimony regarding the sale of the land, and the price duly paid him by the bishop. This done, he again slept in the Lord.

At Boleslaum frustra sæpe admonitum, Stanislaus tandem a fidelium communione removet. Ille iracundia furens milites in ecclesiam immittit, ut sanctum episcopum confodiant: qui ter conati, occulta vi tertio divinitus sunt depulsi. Postremo impius rex Sacerdotem Dei, hostiam immaculatam ad altare offerentem, sua manu obtruncat: corpus membratim concisum, et per agros projectum, aquilæ a feris mirabiliter defendunt. Mox Canonici Cracovienses sparsa membra nocturni de cœlo splendoris indicio colligunt, et suis locis apte disponunt; quæ subito ita inter se copulata sunt, ut nulla vulnerum vestigia exstarent. Multis præterea miraculis servi sui sanctitatem Deus declaravit post ejus mortem; quibus permotus Innocentius Quartus, summus Pontifex,

After several times admonishing Boleslaus, but all to no purpose, Stanislaus separated him from communion with the faithful. Maddened with anger, the king sent soldiers into the church, that they might put the holy bishop to death. They thrice endeavoured to do so, but were each time repelled by the hidden power of God. The impious king himself then went: and finding the priest of God offering the unspotted victim at the Altar, he beheaded him with his own hand. The corpse was then cut in pieces and thrown into a field; but it was miraculously defended from wild beasts by eagles. During the night, the Canons of Cracow, aided by a heavenly light, collected the scattered members, and having placed them in their natural position, they found that they were immediately joined to each other, so that not a single

illum in sanctorum numerum retulit.

mark of a wound was traceable. God manifested the sanctity of his servant by many other miracles, which occurred after his death, and which induced Pope Innocent the Fourth to proceed to his canonization.

Thou wast powerful in word and work, O Stanislaus! and our Lord rewarded thee with a martyr's crown. From thy throne of glory, cast a look of pity upon us; obtain for us from God that gift of fortitude which was so prominent in thee, and which we so much need in order to surmount the obstacles which impede our progress. Our Risen Lord must have no cowards among his soldiers. He took by assault the kingdom into which he is about to enter; and he tells us plainly that if we would follow him thither, we must prepare to use *violence*.[1] Brave soldier of the living God! obtain for us brave hearts. We need them for our combat—whether that be one of open violence for the faith or unity of the Church, or one which is to be fought with the invisible enemies of our salvation. Thou wast indeed a good shepherd, for the presence of the world neither made thee flee nor fear; ask our heavenly Father to send us shepherds like thee. Succour Holy Church, for she has to contend with enemies in every part of the world. Convert her persecutors, as thou didst convert Boleslaus; he was thy murderer, but thy martyrdom won mercy for him. Remember thy dear Poland, which honours thee with such fervent devotion. Be with her now that she has regained her rank among nations. During the severe trials which her sins drew down upon her, she maintained the sacred link of Catholic Faith and unity; she was patient and faithful; our Risen Jesus has had pity on her, and rewarded her patience and fidelity by granting her a share in his own Resurrection.

[1] St Matt. xi 12.

MAY 8

THE APPARITION OF SAINT MICHAEL

THE ARCHANGEL

DAVID foretold that Emmanuel's entrance into this world would be greeted by the angels and that they would humbly *adore* him on his first appearance among us.[1] We saw this prophecy fulfilled on the ever blessed night when Mary brought forth the Fruit of her womb. The angelic choir sang one of their heavenly hymns, which led the shepherds to the stable; we blended our songs with theirs in homage to our infant God. The Resurrection of our Emmanuel was sure to be honoured by the presence of these blessed spirits, who had witnessed with amazement and trembling the humiliations and cruelties of his Passion. The moment he passed through the barrier that imprisoned him in his sepulchre, an angel, with a face bright as the sun, and garments white as snow, came and rolled back the stone, and proclaimed to the holy women that he whom they were seeking had risen. When they entered the cave of the sepulchre, two other angels, clad in white robes, appeared to them, and repeated the tidings of Jesus' triumph.

Let us reverently honour these princely heralds of our deliverance, and consider with what respect they cluster round Jesus their King and God during the forty days after his Resurrection. They adore this glorified humanity, which they are soon to see raised up to the highest heavens and enthroned at the Father's right hand. They rejoice with us in the happiness given by this Paschal feast, which restores immortality to us in the person of our Risen Saviour; and thus, as St Gregory told us a few days back, 'it is the feast of the

[1] Ps. xcvi 8; Heb. i 6.

angels, because, by recalling us to heaven, it fills up their number.'[1] It was but right, therefore, that one day in Paschal Time should be devoted to honouring the angelic spirits. On the day previous to the Annunciation we kept the Feast of St Gabriel, our Lady's honoured messenger; to-day it is St Michael, the Archangel and prince of the heavenly host, who is to receive our love and praise. He himself selected this day, by appearing on it and leaving us a pledge of his presence and protection.

The very name of Michael urges us to honour this glorious spirit; it is a cry of enthusiasm and fidelity, for it signifies: 'Who is like unto God?' Satan trembles at hearing this name, for it reminds him of the noble protest wherewith the bright Archangel answered the call of the rebel angels. Michael proved his strength and prowess when he fought the great battle in heaven. On that account, he was made the guardian and protector of God's people; first of the Jews, and afterwards of the Christian Church, for the Synagogue has forfeited all her honours. Michael now watches over Jesus' Spouse, our mother; he supports her in her trials and she wins no triumph in which he has not had some part.

But we are not to suppose that the holy Archangel is so engaged in attending to the general interests of Christ's kingdom on earth that he cannot listen to the prayers of each individual member of the Church. God has given him a compassionate love for men; and there is not a single soul that escapes his notice. He wields the sword in defence of the Spouse of Christ; he wars with the dragon, who is ever lying in wait for the Woman and her Child;[2] but, at the same time, he is attentive to each one of *us;* for after having confessed our sins to Almighty God, and to the Blessed Mary ever a Virgin, we acknowledge them likewise to Blessed Michael the Archangel and beseech him to pray for us to the Lord our God.

[1] *Paschal Time*, vol. i, page 135.

[2] Apoc. xii 13

He assists at every death-bed, for his special office is to receive the souls of the elect on their quitting the flesh. With loving solicitude and princely bearing, he presents them to the Light Eternal and introduces them into the House of God's glory. It is Holy Church herself that tells us, in the words of her Liturgy, of these prerogatives of the great Archangel. She teaches us that he has been *set over* Paradise, and that God has given him the charge of leading to heaven the souls of them that *are to be received* there. On the last day, when our Risen Jesus is to appear on the clouds of heaven to judge mankind, all of whom will then have resumed their bodies in the general resurrection, Michael with the rest of the angels will have to fulfil a ministry of awful import—that of separating the good from the bad. Our Catholic forefathers, in the Middle Ages, were fond of representing the holy Archangel engaged in this dread function, standing at the foot of Jesus' judgement-seat, and holding a scale, in which he is weighing the souls of men and their works.

Devotion to St Michael was sure to spread through the Church, especially after the worship of idols had been banished from the various countries, and men were no longer tempted to give divine honour to creatures. Constantine built a celebrated Church called *Michaelion* in honour of the great Archangel, and at the time when Constantinople fell under the power of the Turks, there were no fewer than fifteen churches bearing the name of Saint Michael, either in the city or the suburbs. In other parts of Christendom this devotion took root only by degrees; and it was through apparitions of the holy Archangel that the faithful were prompted to have recourse to him. These apparitions were local and for reasons which to us might seem of secondary importance: but God, who from little causes produces great effects, made use of them whereby to excite Christians to have confidence in their heavenly protector. The Greeks celebrate the apparition that took place at Chone, the ancient Colosse

in Phrygia. There was in that city a Church dedicated to St Michael, and it was frequently visited by a holy man named Archippus, who was violently persecuted by the pagans. One day, when Archippus was at his devotions in his favourite St Michael's, his enemies resolved to destroy both him and the Church. Hard by ran a brook which flowed into the river Lycus; they turned it aside and flooded the ground on which the church stood. Suddenly there appeared the Archangel St Michael holding a rod in his hand: the water immediately receded, and flowed into a deep gulf near Colosse, where the Lycus empties itself and disappears. The date of this apparition is not certain, but it occurred at the period when the pagans were numerous enough in Colosse to harass the Christians.

Another apparition, which encouraged devotion to St Michael in Italy, took place on Mount Gargano, in Apulia; it is the one honoured by to-day's feast. A third happened on Mount Tomba, on the coast of Normandy: we shall commemorate it on October 16.

The feast we are keeping to-day is not so solemn as the one of September 29; it is, however, more exclusively in honour of St Michael, inasmuch as the autumn feast includes all the choirs of the angelic hierarchy. The Roman Breviary gives us the following account of the apparition on Mount Gargano:

Beatum Michaelem archangelum sæpius hominibus apparuisse, et sacrorum Librorum auctoritate, et veteri sanctorum traditione comprobatur. Quamobrem multis in locis facti memoria celebratur. Eum ut olim synagoga Judæorum, sic nunc Custodem et Patronum Dei veneratur Ecclesia. Gelasio autem Primo Pontifice maximo, in Apulia in vertice Gargani montis, ad cujus radices incolunt Sipontini, archangeli

That the blessed Archangel Michael has often appeared to men, is attested both by the authority of sacred Scripture, and by the ancient tradition of the Saints. Hence, the memory of these apparitions is commemorated in divers places. As, heretofore, Michael was honoured by the Synagogue of the Jews as guardian and patron, so is he now by the Church of God. A celebrated apparition of the Archangel took place under the pontificate of Gelasius I,

Michaelis fuit illustris apparitio.

Factum est enim, ut ex gregibus armentorum Gargani cujusdam taurus longe discederet: quem diu conquisitum in aditu speluncæ hærentem invenerunt. Cum vero quidam ex illis ut taurum configeret sagittam emisisset, retorta sagitta in ipsum recidit sagittarium. Quæ res cum præsentes, ac deinceps cæteros tanto timore affecisset, ut ad eam speluncam propius accedere nemo auderet; Sipontini Episcopum consulunt: qui indicto trium dierum jejunio et oratione, rem a Deo respondit quæri oportere.

Post triduum Michael archangelus Episcopum monet, in sua tutela esse eum locum, eoque indicio demonstrasse, velle ibi cultum Deo in sui et angelorum memoriam adhiberi. Quare Episcopus una cum civibus ad eam speluncam ire pergit. Quam cum in templi cujusdam similitudinem conformatam vidissent, locum illum divinis officiis celebrare cœperunt: qui multis postea miraculis illustratus est. Nec ita multo post Bonifacius papa Romæ in summo Circo sancti Michaelis Ecclesiam dedicavit tertio Kalendas octobris; quo die etiam omnium Angelorum memoriam Ecclesia celebrat. Hodiernus autem dies archangeli Michaelis apparitione consecratus est.

in Apulia, on the top of Mount Gargano, at the foot of which lies the town of Siponto.

A bull, belonging to a man who lived on the mountain, having strayed from the herd, was found after much searching caught fast in the mouth of a cave. One of its pursuers shot an arrow, in order to rouse the animal by a wound; but the arrow rebounding, struck him that had sent it. This circumstance excited so much fear in the bystanders, and in them that heard of it, that no one dared to go near the cave. The inhabitants of Siponto, therefore, consulted the bishop; who answered that in order to know God's will, they must spend three days in fasting and prayer.

At the end of the three days, the Archangel Michael intimated to the bishop that the place was under his protection, and that what had occurred was an indication of his will that God should be worshipped there, in honour of himself and the angels. Whereupon, the bishop repaired to the cave together with his people. They found it to be shaped like a church, and began to use it for the celebration of divine service. Many miracles were afterwards wrought there. Not long after Pope Boniface dedicated a church in honour of St Michael in the great Circus of Rome, on the third of the Kalends of October (September 29), the day on which the Church celebrates the memory of all the angels. But to-day's feast is kept in commemoration of the apparition of Michael the Archangel.

Holy Church tells us of the glories of St Michael in several portions of the Liturgy; but particularly in the following Responsory and Antiphons, taken from to-day's Office:

℟. Hic est Michael archangelus, princeps militiæ angelorum: * Cujus honor præstat beneficia populorum, et oratio perducit ad regna cœlorum, alleluia.

℣. Archangelus Michael præpositus Paradisi, quem honorificant angelorum cives. * Cujus honor præstat beneficia populorum, et oratio perducit ad regna cœlorum, alleluia.

℟. This is Michael the Archangel, the chief of the angelic host: * He repays by blessings the honour shown him by the faithful; and his prayer leads us to the kingdom of heaven, alleluia.

℣. The Archangel Michael is set over Paradise, and is honoured by the citizens of heaven. * He repays by blessings the honour shown him by the faithful, and his prayer leads us to the kingdom of heaven, alleluia.

Ant. Venit Michael archangelus cum multitudine angelorum, cui tradidit Deus animas Sanctorum, ut perducat eas in Paradisum exsultationis, alleluia.

Ant. Michael archangelus venit in adjutorium populo Dei; stetit in auxilium pro animabus justis, alleluia.

Ant. Princeps gloriosissime Michael archangele, esto memor nostri: hic et ubique semper precare pro nobis Filium Dei. Alleluia, alleluia.

Ant. The Archangel Michael came with a multitude of angels; God confided unto him the souls of the Saints, that he might lead them to the Paradise of bliss, alleluia.

Ant. Michael the Archangel came unto the aid of God's people; he stood as a help to the souls of the just, alleluia.

Ant. O most glorious prince! Michael the Archangel! be mindful of us: here and in all places ever pray for us to the Son of God. Alleluia, alleluia.

The first of the following hymns is used by the Church in the Vespers of the Feasts of St Michael. The second is taken from the Lauds. They speak the praises, not only of our great Archangel, but likewise of St Gabriel, St Raphael, and of all the blessed spirits in general. The Church has not instituted a feast for the collective celebration of the nine choirs of Blessed Spirits, but she includes all the members of the angelic host in her tribute of honour on the Feasts of St Michael.

FIRST HYMN

Te splendor, et virtus Patris,
Te vita, Jesu, cordium,
Ab ore qui pendent tuo
Laudamus inter Angelos.

In the presence of the angels, who obey thee, we praise thee, O Jesus, thou brightness and power of the Father, thou life of our hearts!

Tibi mille densa millium
Ducum corona militat:
Sed explicat victor crucem
Michael salutis signifer.

'Tis for thee that fights this army of a thousand thousand princes, at whose head is Michael, the Conqueror, the standard-bearer of salvation, who unfurls the Cross.

Draconis hic dirum caput
In ima pellit tartara,
Ducemque cum rebellibus
Cœlesti ab arce fulminat.

It was Michael that cast the cruel dragon into the depths of hell, and drove the rebels, with their chief, from the heavenly city.

Contra ducem superbiæ
Sequamur hunc nos principem,
Ut detur ex Agni throno
Nobis corona gloriæ.

Let us follow this prince against the king of pride; that we may deserve to receive, from the throne of the Lamb, a crown of glory.

Deo Patri sit gloria,
Qui, quos redemit Filius,
Et sanctus unxit Spiritus,
Per Angelos custodiat.
Amen.

Glory be to God the Father, who, by means of the angels, guards those whom the Son hath redeemed and the Holy Spirit anointed.

SECOND HYMN

Christe, sanctorum decus Angelorum,
Gentis humanæ sator et redemptor,
Cœlitum nobis tribuas beatas
Scandere sedes.

O Christ! the glory of the angels, the Creator and Redeemer of mankind! grant that we may ascend to the happy thrones of the heavenly citizens.

Angelus pacis Michael in ædes
Cœlitus nostras veniat; serenæ
Auctor ut pacis lacrymosa in orcum
Bella releget.

May Michael, the angel of peace, come from heaven into this our temple, bring us sweet peace, and drive dismal war back again to hell.

Angelus fortis Gabriel, ut hostes
Pellat antiquos, et amica cœlo

May Gabriel, the angel of strength, come and rout our ancient foe; may he often visit the heaven-loved temples which

Quæ triumphator statuit per orbem,
Templa revisat.
Angelus nostræ medicus salutis
Adsit e cœlo Raphael, ut omnes
Sanet ægrotos, dubiosque vitæ
Dirigat actus.
Virgo dux pacis, Genitrixque lucis,
Et sacer nobis chorus Angelorum
Semper assistat, simul et micantis
Regia cœli.
Præstet hoc nobis Deitas beata
Patris, ac Nati, pariterque Sancti
Spiritus, cujus resonat per omnem
Gloria mundum. Amen.

the triumphant Jesus has placed throughout the world.

May Raphael, our heavenly physician, descend and visit us, that he may heal all that are infirm and direct our faltering steps in the path of life.

May the Virgin Queen of peace, the Mother of light; may the holy choir of angels; may the bright court of heaven ever assist and protect us.

May the Godhead ever blessed of Father, Son, and Holy Ghost, whose glory is proclaimed through the whole world, grant us this our prayer. Amen.

The following sequence is from the collection of the Monastery of Saint-Gall, and was composed by the monk Notker in the eleventh century:

SEQUENCE

Ad celebres,
Rex cœlice, laudes
Cuncta
Pangat jam canora
Caterva symphonia
Odas, atque solvat
Concio tibi nostra.
Cum jam renovantur
Michaelis inclyta
Valde festa,
Per quæ lætabunda
Perornatur machina
Mundi tota.
Novies distincta
Spirituum sunt agmina
Per te facta.
Sed cum vis,
Facis hæc flammea
Per angelicas
Officinas.

O King of heaven! may our whole assembly and choir now sound forth its instruments of sweet music and sing hymns in thy praise.

For this is the day of Michael's most glorious feast, which fills the whole earth with great joy.

Thou dividest the spirits created by thee, into nine choirs; yet are they all flames of fire when thou willest to seek their ministry.

Inter primæva
Sunt hæc nam
Creata tua;
Sed cum simus nos ultima
Factura,
Sed imago tua.
Theologica categorizant
Symbola
Nobis hæc ter tripartita
Per privata officia.

They were the first creatures of thy hands; whereas we are thy last, but made after thine image.

This triple division of the heavenly spirits, according to their special offices, reveals to us the mysterious design of God.

Plebs angelica,
Phalanx et archangelica,
Principans turma.

First comes the angelic army; then the phalanx of Archangels; then the host of the Principalities.

Virtus uranica,
Ac Potestas almiphona,

After these follow the heavenly Virtues, the sweet-sounding Powers,

Dominantia numina,
Divinaque subsellia,
Cherubim ætherea,
Ac Seraphim ignicoma.

The spiritual Dominations, the divine Thrones, the ethereal Cherubim, the burning Seraphim.

Vos, o Michael,
Cœli Satrapa,
Gabrielque
Vera dans Verbi nuntia,
Atque Raphael,
Vitæ vernula,
Transferte nos
Inter Paradisicolas.

O Michael, prince of the heavenly court! Gabriel, messenger of the Incarnate Word! Raphael, our guide through life! lead us to the company of the citizens of Paradise.

Per vos Patris cuncta
Complentur mandata,
Quæ dat ejusdem Sophia,
Compar quoque Pneuma,
Una permanens in usia,
Cui estis administrantia
Deo millia
Millium sacra.
Vices per his quinas
Bis atque quingenta
Vestra
Centena millena
Assistunt in aula,
Ad quam Rex ovem centesimam
Verbigena,
Drachmamque decimam
Vestra
Duxit ad agalmata.

By you are fulfilled all the commands of the Father, the Son who is his Wisdom, and the co-equal Spirit, the Three, One in essence, the God before whom ye stand thousands of thousands in number, as ministering spirits.

Ye stand in his court, ten thousand times a hundred thousand; and hither did the King, the Father of the Word, bring the hundredth sheep, and the tenth groat, that they might share in your bliss.

Vos per æthra,
Nos per rura terrea,
Pars electa,
Harmonica vota
Damus hinc
Per lyricas citharas.
Quo post bella
Michaelis inclyta
Nostra Deo sint accepta
Auream super aram
Thymiamata,
Quo in coeva
Jam gloria
Condecantemus
Alleluia.

Ye in the high heavens, and we the elect flock on earth, give forth our tuneful praise on sweet-sounding harps.

Thus after Michael's glorious battles, may our incense, when set on the golden altar, be acceptable to God;

Thus, when united in the same eternal glory, may we sing together our Alleluia!

How beautiful art thou, O Michael, in thy heavenly armour, giving glory to the God whose enemy thou hadst overcome! Thine humble and fervent gaze is fixed on the throne of Jehovah, whose rights thou didst defend, and who gave thee the victory. Thy sublime cry: 'Who is like unto God?' roused the faithful legions and became thy name and thy crown. It will remind us for all eternity of thy fidelity to our Creator and thy triumph over the dragon. Meanwhile, we enjoy thy loving protection; we are thy happy clients.

Guardian angel of Holy Church! now is the time for thee to exert all the might of thine arm. Satan is furious in his efforts against the noble Spouse of thy Master; brandish thy bright sword, and give battle to this implacable enemy. The kingdom of Christ is shaken to its very foundations. Is it that the reign of the Man of Sin is about to be proclaimed on the earth? Are we near that last day when, this guilty world is to be destroyed by fire, and thou art to exercise, in the name of the Sovereign Judge, the terrible office of separating the goats from the sheep? If this earth is still to exist; if the mission of the Church is not yet completed; is it not time for thee, O Michael! to show the dragon of hell that he may not, with impunity, insult on this earth the God who created it, who redeemed it, and whose name is King of kings and Lord of lords? The

forces of error and crime are unceasingly dragging the world to the brink of the precipice; save it, O glorious Archangel, by confounding the dark plots which are laid for its destruction!

Thou, O Michael, art the protector of our souls in their passage from time to eternity. During this present life thine eye is upon our wants, and thine ear open to our prayers. Though awed by the brightness of thy glory, we love thee, dear prince of heaven! and we live happy and contented beneath the shadow of thy wings. In a few days, or at most years, our holy Mother the Church will be performing her last sacred rites over our lifeless remains; she will pray for us to our heavenly Father, that we may be *delivered from the lion's mouth, and that the standard-bearer, St Michael, may bring us into the holy light.*[1] Watch over us now, O holy Archangel, lest we should then not deserve thy protection. The dragon is ever threatening us; he makes no secret of his wish to devour us. Teach us, O Michael, to repeat thy beautiful words: 'Who is like unto God?' God's honour, the rights he has over us, our obligation to be faithful to him, and serve him, and confess him as our Lord in all times and places—yes! these thoughts must be our shield in danger, and the armour wherewith we must fight, like thee, and win the battle. But we need the sturdy courage which resulted from the love thou hadst within thee. Oh! pray for us, that we, too, may love our common Lord and Master; then shall we be invincible. Satan cannot make head against a creature that is filled with the love of the great God.

God created thee, O Michael! and thou lovest him as thy Creator; but he has not only created us, he has redeemed us, yea, and at the price of his own Blood! What, then, should be the intensity of our love for him! Strengthen this love in our hearts; and since we are fighting under thy leadership, guide us, inspirit us; let thy look give us courage; ward off from us the blows of the enemy's sword. We venture to hope that thou

[1] *Mass for the Dead.* Offertory.

wilt be present at our last moments, O standard-bearer of our salvation! In return for our tender devotion towards thee, deign to keep guard round our death-bed, cover it with thy shield. If the dragon see the flash of thy sword, he will not dare to come near us. May our soul, on leaving the body, throw herself with affection into thine arms! Cast her not from thee, O holy Archangel, when she seeks to cling to thee; carry her to the judgement-seat, cover her beneath thy wings, calm her fears; and may the Lord, thy Master, bid thee bear her speedily to the kingdom of eternal bliss!

MAY 9

SAINT GREGORY NAZIANZEN

BISHOP AND DOCTOR OF THE CHURCH

SIDE by side with Athanasius, another Doctor of the Church comes forward at this glad season to offer to the Risen Jesus the tribute of his learning and eloquence. It is Gregory of Nazianzum, the friend of Basil, the great orator, the admirable poet, whose style combines energy of thought with a remarkable richness and ease of expression; the one of all the Gregories who has merited and received the glorious name of *Theologian*, on account of the soundness of his teachings, the sublimity of his ideas, and the magnificence of his diction. Holy Church exults at being able to offer us so grand a Saint during Easter Time, for no one has spoken more eloquently than he on the Mystery of the Pasch. Let us listen to the commencement of his second Sermon for Easter; and then judge for ourselves:

I will stand upon my watch, says the admirable Prophet Habacuc.[1] I, also on this day, will imitate him; I will stand on the power and knowledge granted me by the favour of the Holy Ghost, that I may consider and know what is to be seen, and what will be told unto me. And I stood and I watched: and lo! a man ascended to the clouds; and he was of exceeding high stature, and his face was the face of an angel, and his garment was dazzling as a flash of lightning. And he lifted up his hand towards the East, and cried out with a loud voice. His voice was as the voice of a trumpet, and around him stood, as it were, a multitude of the heavenly host, and he said: "To-day is salvation given to both the visible and the invisible world.

[1] Hab. ii 1.

Christ hath risen from the dead: do ye also rise. Christ hath returned to himself: do ye also return. Christ hath freed himself from the tomb: be ye set free from the bonds of sin. The gates of hell are opened, and death is crushed; the old Adam is laid aside, and the new one is created. Oh! if there be a new creature formed in Christ, be ye made new!"

'Thus did he speak. Then did the other angels repeat the hymn they first sang when Christ was born on this earth, and appeared to us men: *Glory be to God in the highest, and peace on earth to men of good will!* I join my voice with them, and speak these things to you: oh! that I could have an angel's voice, to make myself heard throughout the whole earth!

'It is the Pasch of the Lord! the Pasch!—in honour of the Trinity, I say it a third time: the Pasch! This is our Feast of feasts, our Solemnity of solemnities. It is as far above all the rest, not only of those which are human and earthly, but of those even which belong to Christ and are celebrated on his account—yea, it as far surpasses them all as the sun surpasses the stars. Commencing with yesterday, how grand was the day with its torches and lights! . . . But how grander and brighter is all on this morning! Yesterday's light was but the harbinger of the great Light that was to rise; it was but a foretaste of the joy that was to be given to us. But to-day we are celebrating the Resurrection itself, not merely in hope, but as actually come to pass, and drawing the whole earth to itself.'[1]

This is a sample of the fervour and eloquence wherewith our Saint preached the mysteries of faith. He was a man of retirement and contemplation. The troubles of the world in which he had been compelled to live damped his spirits; the duplicity and wickedness of men fretted his noble heart; and leaving to another the perilous honour of the see of Constantinople, which he had reluctantly accepted a very short time previously, he retired to his dear solitude, there to enjoy his God

[1] *Oratio II in sanctum Pascha.*

and the study of holy things. And yet, during the short period of his episcopal government, notwithstanding all the obstacles that stood in his way, he confirmed the faith that had been shaken, and left behind him a light which continued even to the time when St John Chrysostom was chosen to fill the troubled Chair of Byzantium.

The holy Liturgy thus speaks to us of the virtues and actions of this great Saint:

Gregorius, nobilis Cappadox, ex singulari divinarum litterarum scientia Theologi cognomen consecutus, Nazianzi in Cappadocia natus, Athenis in omni disciplinarum genere una cum sancto Basilio eruditus, ad studia sacrarum litterarum se convertit, in quibus se in cœnobio per aliquot annos exercuerunt, illarum sententiam non ex proprio ingenio, sed ex majorum ratione et auctoritate interpretantes. Qui cum doctrina et vitæ sanctitate florerent, vocati ad munus prædicandæ Evangelicæ veritatis, plurimos Jesu Christo filios pepererunt.

Gregorius igitur aliquando domum reversus, primum Sasimorum Episcopus creatus est, deinde Nazianzenam Ecclesiam administravit. Tum Constantinopolim ad eam regendam Ecclesiam accersitus, cum civitatem hæresum purgatam erroribus ad Catholicam fidem reduxisset, quod ei summum omnium amorem conciliare debebat, multorum paravit invidiam. Itaque cum inter Episcopos magna

Gregory, a Cappadocian noble, surnamed the *Theologian*, on account of his extraordinary learning in the sacred sciences, was born at Nazianzum in Cappadocia. He went through a complete course of studies at Athens, together with St Basil, after which he applied himself to the study of the sacred Scriptures. The two friends retired to a monastery, where they spent several years over the Scripture, interpreting it not according to their own views, but by the mind and authority of the earlier Fathers. Owing to their reputation for learning and virtue, they were called to the ministry of preaching the Gospel, and became the spiritual fathers of many souls.

After Gregory had returned home, he was made bishop of Sasima, and afterwards administered the church of Nazianzum. Being called later on to govern the Church of Constantinople, which was infected with heresy, he converted it to the Catholic faith. This success, far from gaining him the love of everyone, excited the envy of a great many and caused a division among the bishops, which led the Saint to resign his see. He

propterea esset facta seditio, sponte cedens Episcopatu, illud Prophetæ dictum usurpavit: Si propter me commota est ista tempestas, dejicite me in mare, ut vos jactari desinatis. Quare Nazianzum reversus, cum illi Ecclesiæ Eulalium præficiendum curasset, totum se ad contemplationem et scriptionem divinarum rerum contulit.

Scripsit autem multa, et soluta oratione, et versibus, mirabili pietate et eloquentia: quibus doctorum hominum sanctorumque judicio id assecutus est, ut nihil in illis, nisi ex veræ pietatis et Catholicæ religionis regula reperiatur, nemo quidquam jure vocare possit in dubium. Consubstantialitatis Filii fuit acerrimus propugnator. Ut autem vitæ laude nemo ei præpositus est, sic et orationis gravitate omnes facile superavit. In iis scribendi ac legendi studiis ruri vitam monachi exercens, imperatore Theodosio, ad cœlestem vitam, senio confectus, migravit.

said to them in the words of the prophet: 'If this tempest be stirred up on my account, cast me into the sea, that you may cease to be tossed.' Whereupon he returned to Nazianzum; and, having secured the appointment of Eulalius, Bishop of that Church, he devoted his whole time to the contemplation of divine things, and to writing treatises upon them.

He wrote much, both in prose and verse, of an admirable piety and eloquence. In the opinion of learned and holy men, there is nothing to be found in his writings which is not conformable to true piety and Catholic faith, or which anyone could reasonably call in question. He was a vigorous defender of the consubstantiality of the Son of God. No one ever led a more saintly life than he; no one was to be compared to him for eloquence. He led the life of a monk, spending his whole time in solitude, occupied in writing and reading. Having reached a venerable old age, he died during the reign of the emperor Theodosius, and entered into the blessed life of heaven.

The Greek Church, in her Menæa, gives the following magnificent encomium of St Gregory Nazianzen:

HYMN

(Die XXV Januarii)

Late resonans organum, modulatam citharam, harmonicam cinyram, et dulcisonam, pontificum principem, magnum Ecclesiæ Christi præ-

Let us celebrate the praises of the prince of Pontiffs, the great Doctor of the Church of Christ, the loud pealing organ, the well-tuned harp, the harmonious and

ceptorem laudibus celebremus canentes: Salve, divinæ abyssus gratiæ; salve, cœlestium sublimitas cogitationum, Pater patrum Gregori.

Quibus hymnis et cantibus te celebrabimus, par angelis, in terris non humano more, sed supra viventem? Verbi Dei præconem, vere amicum castæ Virginis, apostolorum throni consortem, martyrum et sanctorum gloriosum decus, divinum Trinitatis sempiternæ adoratorem, sanctissime archisacerdos.

Pontificum principem, patriarcharum decus, interpretem dogmatum et cogitationum Christi, mentem sublimissimam, o fideles, in unum congregati, hymnis celebremus spiritualibus, dicentes: Salve, fons theologiæ, sapientiæ flumen, et origo divinæ cognitionis. Salve, astrum lucidissimum, quod tuis doctrinis universum illustras mundum. Salve, potens pietatis defensor, et generose impietatis insectator.

Pater Gregori, sapienter pericula et insidias carnis effugisti: et super currum quadrijugem virtutum, per medium cœli transcendens, ad pulchritudinem ineffabilem advolasti, qua repletus et exsultans, nunc animabus nostris obtines pacem et magnam misericordiam.

Verbo Dei aperiens os tuum, sapientiæ Spiritum attraxisti; et plenus gratia, divina resonare fecisti dogmata, ter beate Gregori; et angelicis initiatus potestatibus, trinum et indivi-

sweet-sounding lute; and let us thus sing: Hail, O abyss of divine grace! Hail, Gregory, Father of fathers, whose spirit soared aloft in heavenly thoughts!

With what hymns and canticles shall we praise thee, who wast as an angel, leading on earth a superhuman life? Thou wast the herald of the Word of God, the friend of the chaste Virgin, companion of the apostolic choir, the glorious ornament of the martyrs and Saints, the fervent adorer of the Eternal Trinity. O most holy and most worthy priest!

O ye faithful! let us, assembled now together, honour, in sacred hymns, the prince of pontiffs, the glory of patriarchs, the interpreter of the dogmas and thoughts of Christ, the most sublime mind; let us thus address him: Hail, fount of theology, river of wisdom, and source of the knowledge of divine things! Hail, most bright star, that enlightenest the whole world by thy doctrine! Hail, powerful defender of piety, and generous opponent of impiety!

Thou, O father Gregory, didst wisely shun the dangers and snares of the flesh: and, ascending through the heavens on a chariot of four virtues, thou didst soar upwards to beauty ineffable. Now thou art replete with it; thou rejoicest in it, and obtainest for us peace and great mercy.

Opening thy mouth to receive the Word of God, thou didst draw in the Spirit of wisdom, and full of grace, sound forth the divine dogmas, O thrice blessed Gregory! Initiated into angelic powers, thou didst preach the

sibile lumen prædicasti. Ideo tuis illuminati divinis doctrinis, adoramus Trinitatem in una Deitate recognitam, ad obtinendam animarum nostrarum salutem.

Inflammata lingua tua, Deo inspirate Gregori, verborum versutias hæreticorum cum Domino pugnantium penitus incendisti. Vere apparuisti velut os divinum, in Spiritu loquens magnalia Dei, et scriptis repræsentans nobis eamdem potentiam et substantiam absconditæ et mysticæ Trinitatis. Sicut lumen trisolare terrestrem illuminasti mundum; et nunc indesinenter intercedis pro animabus nostris.

Salve, flumen Dei, semper aquis gratiæ plenum et omnem laetificans civitatem regis Christi divinis verbis et dogmatibus tuis; voluptatis torrens, mare inexhaustum, fidelis et justus doctrinæ custos, acerrimus Trinitatis propugnator, organum Spiritus Sancti, mens vigilans, harmonica lingua, profunda Scripturarum interpretans mysteria; nunc Christum exora ut animabus nostris magnam concedat misericordiam.

Super virtutum montem ascendisti, terrenis rebus renuntians, et totus ab operibus mortuis alienus; et tabulas manu Dei descriptas, dogmata purissima theologiæ tuæ recepisti, cœlestia docens mysteria, sapiens Gregori.

Dei Sapientiam dilexisti, et verborum pulchritudinem

triple and undivided Light. Illumined, therefore, by thy sublime teachings, we adore the Trinity, in which we confess one Godhead, that thus we may obtain the salvation of our souls.

Thou, O divinely inspired Gregory, didst, with thy tongue of fire, burn to nought the captious formulas of the heretics that fought against the Lord. Thou didst appear as a man with lips divine, speaking in the Spirit the wondrous works of God, and showing us, in thy writings, the one same power and substance of the hidden and mysterious Trinity. Like a triple sun thou didst enlighten this terrestrial globe; and now thou ceaselessly intercedest for our souls.

Hail, river of God, ever full of the waters of grace, and gladdening the whole city of Christ the King with thy sublime words and teachings! Hail, torrent of delight, exhaustless sea, faithful and just guardian of doctrine, most vigorous defender of the Trinity, organ of the Holy Spirit, mind ever watchful, harmonious tongue explaining the profound mysteries of the Scriptures! Pray now to Christ, that he grant his great mercy unto our souls.

Thou didst ascend the mount of virtues, renouncing all things earthly, and holding no fellowship with dead works. There thou didst receive the tables written with God's own hand, the pure dogmas of thy theology, wherein thou teachest us heavenly mysteries, O most wise Gregory.

Thou didst love the Wisdom of God and the beauty of his

amasti, et præ cunctis terræ voluptatibus æstimasti. Ideo corona gratiarum te mirabiliter decoravit Dominus, beatissime, et Theologum sibi segregans delegit.

Ut venerandæ Trinitatis claritate mentem tuam abundanter illuminares, Pater, illam expolivisti, optima virtutum professione immaculatam efficiens, velut novum et antefactum recens speculum. Unde et divinis imaginibus simillimus Deo apparuisti.

Novus Samuel a Deo datus apparuisti, Deo ipsi datus etiam ante conceptionem, beatissime; ornatus prudentia, temperantia, et sanctissima pontificatus stola decoratus, Pater; mediator factus inter Creatorem et creaturam.

Ad sapientiæ craterem venerabile os tuum admovisti, Pater Gregori; et divinum theologiæ flumen inde exhausisti, et fidelibus abundanter distribuisti; hæreseon torrentem perniciosum, et blasphemiis abundantem reprimens. Spiritus enim Sanctus te velut gubernatorem invenit, repellentem et submoventem impiorum audaces impetus, velut violentos flatus ventorum; et Trinitatem in unitate substantiæ annuntiantem.

Lyram Spiritus Sancti, hæreseon falcem, orthodoxorum voluptatem, alterum super pectus recumbentem discipulum, Verbi contemplatorem, sapientem archi-

words, and prize them above all the pleasures of earth. Therefore, O most blessed one, did the Lord wonderfully adorn thee with a diadem of graces, and choose thee as his own theologian.

That thou mightest brightly enlighten thy mind with the light of the adorable Trinity, thou, O Father, didst polish it, making it spotless by thy perfect profession of every virtue, as a new and freshly formed mirror. The divine reflections fell upon thee, and thou wast an image most like unto God.

Thou wast a second Samuel given by God, yea, given to God before thy conception, O most blessed one! Thou wast adorned with prudence and temperance, and wast beautified with the most holy robe of the pontificate, O Father! as a mediator between the Creator and creature.

Thou puttest thy venerable lips to the cup of Wisdom, O Father Gregory, drawing thence a divine stream of theology, distributing it abundantly to the faithful, and repelling the torrent of heresies, which was laying waste the land and teeming with blasphemy. For in thee the Holy Ghost found a steersman to drive back and quell the bold attacks of the impious, which raged like furious storms of wind: thou didst proclaim the Trinity in Unity of substance.

Let us, the sheep of the Church, celebrate, in sacred hymns the harp of the Holy Spirit, the scythe of heresy, the favourite of the orthodox, the second disciple that leans on

pastorem, nos Ecclesiæ oves, theologicis hymnis celebremus, dicentes: Tu es pastor bonus, Gregori, temetipsum tradens pro nobis, sicut magister noster Christus; et nunc cum Paulo gaudens exsultas, et intercedis pro animabus nostris.

Jesus' Breast, the contemplator of the Word, the wise Archpastor; and let us thus address him: Thou, O Gregory, art the good Shepherd, delivering thyself up for us, as did Christ our Master. Now thou art joyously exulting together with Paul, and art interceding for our souls.

We salute thee, O glorious Doctor of the Church, on whom both East and West have conferred the title of *Theologian!* Illumined by the rays of the glorious Trinity, thou gavest us to share in the light thus imparted to thee—and a brighter was never granted to mortal eye. In thee was verified that saying of our Saviour: *Blessed are the clean of heart, for they shall see God.*[1] The purity of thy soul prepared thee to receive the divine light, and thy inspired pen has transmitted to thy fellow-men something of thine own soul's enraptured knowledge. Obtain for us the gift of faith, which puts the creature in communication with its God; obtain for us the gift of understanding, which makes the creature relish what it believes. The object of all thy labours was to guard the faithful against the seductive wiles of heresy, by putting before them the magnificence of the divine dogmas. Oh! pray for us, that we may avoid the snares of false doctrines, and have our eye ever fixed on the ineffable light of the mysteries of faith; for, as St Peter tells us, *it is as a lamp in a dark place, that shineth until the day dawn, and until the day-star arise in our hearts.*[2]

There now seems to be a gleam of hope for the East, that has been, for so many long ages, a prey to error and slavery. Great changes are preparing for the unfortunate Byzantium, and politicians are studying how to profit by the crisis, and make her the prey of their respective Governments. Canst thou forget the city of which thou wast once the pastor, and where thy name is still held in veneration? Oh! help her

[1] St Matt. v 8. [2] 2 St Pet. i 19.

to throw off the shackles of schism and heresy. Her being a slave to the infidel is the punishment of her having revolted against the Vicar of Christ ! this yoke seems about to be broken; pray, O Gregory, that the more dangerous and humiliating one of error and schism may also be broken. A movement of return to the truth has already begun to show itself. Whole provinces are awakening to a knowledge of their misery, and are casting a look of hope towards the common Mother of all Churches, who opens her arms to receive them. Aid this long-desired conversion by thy prayers. Both East and West honour thee as one of the sublimest preachers of divine Truth; obtain by thy powerful intercession that East and West may be once more united in the one fold, and under the one shepherd, before our Risen Jesus returns to our earth to separate the cockle from the good seed, and lead back to heaven the Church, his Spouse and our Mother, out of whose pale there is no salvation.

Help us, during this season, to contemplate the glories of our Risen Lord. Oh ! for something of the holy enthusiasm for this Pasch, which inebriated thee with its joys and inspired thee with such glowing eloquence ! Jesus, the Conqueror of Death, was the object of thy fervent affections even from thy childhood; and when old age came, thy heart still beat with love for him. Pray for us, that we too may persevere in his service; that his divine mysteries may ever be our grandest joy; that this year's Pasch may ever abide in our souls; that the renovation it has brought us may be visible throughout our lives; and that it may, each year as it returns, find us attentive and eager to receive its graces, until the eternal Easter comes with its endless joy !

MAY 10

SAINT ANTONINUS

BISHOP AND CONFESSOR

THE Order of St Dominic, which has already presented to our triumphant Jesus Peter the Martyr and Catharine the seraph of Siena, offers him to-day one of the many bishops trained and formed in its admirable school. It was in the fifteenth century, a period when sanctity was rare on the earth, that Antoninus realized in his own person the virtues of the greatest bishops of ancient times. His apostolic zeal, his deeds of charity, his mortified life, are the glory of the Church of Florence, which was confided to his care. Heaven blessed that illustrious city with temporal prosperity on account of its saintly archbishop. Cosmo de Medici was frequently heard to say that Florence owed more to Antoninus than to any other man. The holy prelate was also celebrated for his great learning. He defended the Papacy against the calumnies of certain seditious bishops in the Council of Basle: and, at the General Council of Florence, he eloquently asserted the truth of the Catholic faith, which was assailed by the abettors of the Greek schism. How beautiful is our holy Mother the Church, who produces such children as Antoninus, and has them in readiness to uphold what is true and withstand what is false!

She thus speaks the praises of the Saint of to-day:

Antoninus Florentiæ honestis parentibus natus, ab ipsa jam pueritia egregium futuræ sanctitatis specimen exhibuit. Annum agens sextum decimum, Religionem Prædicatorum amplexus, cœpit exinde maximis clarere

Antoninus was born at Florence, of respectable parents. He gave great promise, even when quite a child, of his future sanctity. At the age of sixteen he entered the Religious Order of Friars Preachers and at once became an object of admiration,

virtutibus. Otio perpetuum bellum indixit. Post nocturnum brevem somnum primus matutinis precibus aderat; quibus persolutis, reliquum tempus noctis orationibus, aut certe lectioni, et scriptioni librorum tribuebat; et si quando importunior fessis membris somnus obreperet, ad parietem paululum declinato capite, ac tantisper discusso somno, sacras vigilias avidius repetebat.

Disciplinæ regularis sui ipsius severissimus exactor, carnes, nisi in gravi ægritudine, nunquam edit. Humi aut in nudo tabulato cubabat: cilicio semper usus, et interdum zona ferrea ad vivam cutem incinctus, virginitatem integerrime semper coluit. In explicandis consiliis tantæ dexteritatis fuit, ut communi elogio Antoninus consiliorum diceretur. Adeo autem in eo humilitas enituit, ut etiam cœnobiis ac provinciis præfectus, abjectissima monasterii officia demississime obiret. Ab Eugenio Quarto Florentinus Archiepiscopus renuntiatus, ægerrime tandem, nec nisi Apostolicis minis perterrefactus, ut Episcopatum acciperet, acquievit.

In eo munere vix dici potest quantum prudentia, pietate, charitate, mansuetudine, et sacerdotali zelo excelluit. Istud mirandum, tantum ingenio valuisse, ut omnes ferme scientias per se, nullo adhibito præceptore, absolutissime didicerit. Tandem

by his practice of the highest virtues. He declared ceaseless war against idleness. After taking a short sleep at night, he was the first at the Office of Matins; after which he spent the remainder of the night in prayer, or reading, or writing. If at times, owing to fatigue, he felt himself oppressed with unwelcome sleep, he would lean his head for a while against the wall, and then, shaking off the drowsiness, resume his holy vigils with renewed earnestness.

He was a most rigid observer of Religious discipline, and never ate flesh-meat, save in the case of severe illness. His bed was the ground or a bare board. He always wore a hair shirt, and sometimes an iron girdle next to his skin. He observed the strictest chastity during his whole life. Such was his prudence in giving counsel, that he was called Antoninus the Counsellor. His humility was so great that, even when Prior and Provincial, he used to fulfil the lowest duties of the Monastery with the utmost self-abjection. He was made Archbishop of Florence by Pope Eugenius the Fourth. Great was his reluctance to accept such a dignity; nor would he have consented, but for fear of incurring the spiritual penalties wherewith he was threatened by the Pope.

It would be difficult to describe the prudence, piety, charity, meekness and apostolic zeal wherewith he discharged his episcopal office. He learned almost all the sciences to perfection, and, what is more surprising, he accomplished this by his own extraordinary talent

post multos labores, multis etiam editis insignis doctrinæ libris, sacra Eucharistia et Unctione percepta, complexus Crucifixi imaginem, mortem lætus aspexit, sexto Nonas Maii, anno millesimo quadringentesimo quinquagesimo nono. Miraculis vivens et post mortem conspicuus, Sanctorum numero adscriptus est ab Hadriano Sexto, anno Domini millesimo quingentesimo vigesimo tertio.

without having any master to teach him. Finally, after many labours, and after having published several learned books, he fell sick. He received the Holy Eucharist and Extreme Unction, and embracing the crucifix, joyfully welcomed death, on the sixth of the Nones of May (May 10), in the year 1459. He was illustrious for the miracles which he wrought during his life, as also for those which followed his death. He was canonized by Adrian the Sixth, in the year of our Lord 1523.

We give thanks to our Risen Jesus for the sublime gifts bestowed by him on thee, O Antoninus! When he confided a portion of his flock to thy care, he enriched thee with the qualities of a shepherd according to his own heart. He knew that he could trust to thy love; he therefore gave thee charge over his lambs. The age in which thou didst live was one of great disorder, which prepared the way for the scandals of the following century; and yet thou wast one of the brightest lights the Church has ever had. Florence still cherishes thy memory as the man of God and the father of thy country; aid her by thy prayers. The preachers of heresy have entered within her walls; watch over the fields whereon thine own hands sowed the good seed; let not the cockle take root there. Thou wast the defender of the Holy See; raise up in unhappy Italy imitators of thy zeal and learning. Thou hadst the happiness of witnessing, under the grand cupola of thy Cathedral, the reunion of the Greek Church with Rome; thou hadst a share in bringing about this solemn reconciliation, which, alas! was to be of short duration. Pray, O holy Pontiff, for the descendants of them that were faithless to the promise sealed on the very Altar whereon thy hands so often offered up the Sacrifice of unity and peace.

Disciple of the great Dominic, inheritor of his burning zeal, protect the holy order which he founded, and of which thou art so bright an ornament. Show that thou still lovest it. Give it increase, and procure for its children the holiness that once worked such loveliness and fruit in the Church. Holy Pontiff, be mindful of the faithful, who implore thine intercession at this period of the year.

Thy eloquent lips announced the Pasch, so many years, to the people of Florence, and urged them to share in the Resurrection of our divine Head. The same Pasch, the immortal Pasch, has shone once more upon *us*. We are still celebrating it; pray that its fruits may be lasting in us, and that our Risen Jesus, who has given us life, may, by his grace, preserve it in our souls for all eternity.

Same Day

SAINTS GORDIAN AND EPIMACHUS

MARTYRS

TWO more martyrs ascend from our earth on this day and are admitted to share in Jesus' glory. Again it is Rome that deputes them to bear her homage to the Conqueror of Death. Gordian was one of the magistrates who were commissioned, under Julian the Apostate, to persecute the Christians. One day, whilst exercising his office, he suddenly descended from the tribunal and took his place among the criminals. He was soon called upon to shed his blood for the faith. His martyrdom, together with that of the illustrious brothers, John and Paul, whose feast we shall keep in June, closes the period of the pagan persecutions in the West. The fact of his being buried in the crypts on the Latin Way awakened the memory of another martyr, whose relics, half consumed by fire, had long before been brought thither from Alexandria. His name was Epimachus; and on this day the two martyrs were inseparably united in the devotion of the faithful.

Neither the place nor the period of their combat was the same; but both of them fought for the one cause and won the same victory. The two conquerors are buried in peace in the Eternal City; but he, for whose name they delivered their bodies to death, is mindful of their precious remains. Yet a little while, and he will fulfil, in their regard, the promise he made when he said: *I am the Resurrection and the Life. He that believeth in me, although he be dead, shall live.*[1]

Gordianus judex, quum ad eum Januarius presbyter, ut condemnaretur, sub Juliano Apostata ductus esset, ab eodem in Christiana fide instructus, cum uxore et quinquaginta tribus aliis ex eadem familia, Romæ baptizatur. Quare Præfectus, relegato Januario, Gordianum a Clementiano vicario includi jubet in carcerem: qui postea eumdem Gordianum vinctum catenis ad se accersitum, cum a fidei proposito deterrere non posset, plumbatis diu cæsum capite plecti imperat. Cujus corpus ante Apollinis templum canibus objectum, noctu a Christianis via Latina sepelitur in eadem crypta, in quam reliquiæ beati Epimachi Martyris translatæ fuerant ab Alexandria: ubi is diu propter Christi confessionem constrictus in carcere, postremo combustus, martyrio coronatus est.

During the reign of Julian the Apostate, Januarius, a priest, was brought before the judge, Gordian, that he might be condemned; but Gordian, after being instructed in the Christian faith by this same priest, was baptized by him at Rome, together with his wife and fifty-three other members of his house. Whereupon the Prefect, having sent Januarius into exile, ordered his deputy Clementianus to imprison Gordian. The deputy, after some time, had Gordian led in chains before his tribunal, and sought to induce him to deny the faith: but, failing in the attempt, he ordered him to be first scourged with whips laden with plummets of lead, and then beheaded. His body was exposed before the temple of Apollo, that it might be devoured by dogs; but during the night the Christians took it, and buried it on the Latin Way, in the same crypt wherein had previously been laid the relics of the holy martyr Epimachus, brought from Alexandria, in which city he had endured a long imprisonment for the Christian faith, and was finally crowned with martyrdom by being burned to death.

[1] St John xi 25.

Sleep your sleep of peace, O holy martyrs! *Rest yet a little time, till your fellow-servants and brethren, who are to be slain even as you, shall be filled up.*[1] The number has been added to in every century; but the world is now near its end, and its last period is to be rich in martyrdom. When the reign of the man of sin[2] begins its course, and the final tempest rages against the bark of holy Church, then, O martyrs of Christ, protect the Christian people, in return for the yearly tribute of honour that it has paid to your venerable names. Pray also for those living during these sad times, whose miseries seem like the distant howling of the storm that is to precede the end of the world. Strengthen our hearts, O holy martyrs! and whatever may be the lot prepared for us by Providence, obtain for us that we may be faithful to him, who would be to *us* what he has been to *you—the Resurrection and the Life.*[3]

[1] Apoc. vi 11. [2] 2 Thess. ii 3. [3] St John xi 25.

MAY 12

SAINTS NEREUS AND ACHILLEUS

MARTYRS

AND

SAINT FLAVIA DOMITILLA

VIRGIN AND MARTYR

SO far in our Paschal season, the choir of Virgin martyrs has not yet offered to Jesus its crown of roses and lilies. It does so to-day, by presenting to him the noble Flavia Domitilla, the fairest flower of Rome, that was cut down by the sword of martyrdom in the first age of the Christian faith. It was under the persecution of Domitian—during which John the Evangelist was condemned to be burned alive in the cauldron of boiling oil—that Flavia Domitilla was honoured with banishment and death for the sake of our Redeemer, whom she had chosen for her Spouse. She was of thei mperial family, being a niece of Flavius Clemens, who adorned the consular dignity by martyrdom. She was one of the Christians belonging to the court of the Emperor Domitian, who show us how rapidly the religion of the poor and humble made its way to the highest classes of Roman life. A few years previous to this, St Paul sent to the Christians of Philippi the greetings of the Christians of Nero's palace.[1] There is still extant, not far from Rome, on the Ardeatine Way, the magnificent subterranean cemetery which Flavia Domitilla ordered to be dug on her prædium, and in which were buried the two martyrs, Nereus and Achilleus, whom the Church honours to-day together with the noble virgin who owes her crown to them.

[1] Phil. iv 22.

Nereus and Achilleus were in Domitilla's service.[1] Hearing them one day speaking of the merit of virginity, she there and then bade farewell to all worldly pleasures, and aspired to the honour of being the Spouse of Christ. She received the veil of consecrated virgins from the hands of Pope St Clement: Nereus and Achilleus had been baptized by St Peter himself. What glorious reminiscences for one day!

The bodies of these three Saints reposed, for several centuries, in the Basilica, called the *Fasciola*, on the Appian Way; and we have a Homily which St Gregory the Great preached in this Church on their feast. The holy Pontiff dwelt on the vanity of the earth's goods; he encouraged his audience to despise them by the example of the three martyrs whose relics lay under the very altar around which they were that day assembled. 'These Saints,' said he, 'before whose tomb we are now standing, trampled with contempt of soul on the world and its flowers. Life was then long, health was uninterrupted, riches were abundant, parents were blessed with many children; and yet, though the world was so flourishing in itself, it had long been a withered thing in *their* hearts.'[2]

Later on, in the thirteenth century, the *Fasciola* having been almost reduced to ruins by the disasters that had befallen Rome, the bodies of the three Saints were translated to the Church of St Adrian, in the Forum. There they remained till the close of the sixteenth century, when the great Baronius, who had been raised to the Cardinalate, with the title of Saints Nereus and Achilleus, resolved to repair the Church that was thus entrusted to his care. Through his munificence, the naves were restored; the history of the three martyrs was painted on the walls; the marble pulpit, from which St Gregory preached the Homily,

[1] The *Acts* of these two Saints—which were drawn up long after their martyrdom, and on which were formed the Lessons of to-day's Office—call them "eunuchs": but it is a mistake of the compiler, who belongs to the fifth or sixth century. The introduction of eunuchs into the Imperial Court, and into the Roman families, is of a later date than the reign of Domitian.

[2] *Homil.* xxviii *in Evang.*

was brought back, and the Homily itself was graven, from beginning to end, on the back; and the Confession was enriched with mosaics and precious marbles, preparatory to its receiving the sacred relics, of which it had been deprived for three hundred years.

Baronius felt that it was high time to put an end to the long exile of the holy martyrs, whose honour was now so specially dear to him. He organized a formal triumph for their return. Christian Rome excels in the art of blending together the forms of classic antiquity and the sentiments inspired by faith. The chariot, bearing a superb canopy, under which lay the relics of the three martyrs, was first led to the Capitol. On reaching the top of the *clivus Capitolinus*, the eye met two inscriptions, placed parallel with each other. On one were these words: 'To Saint Flavia Domitilla, Virgin and Martyr of Rome, the Capitol, purified from the wicked worship of demons, and restored more perfectly than by Flavius Vespasian and Domitian, Emperors, kinsmen of the Christian Virgin.' On the other: 'The Senate and People of Rome to Saint Flavia Domitilla, Virgin and Martyr of Rome, who, by allowing herself to be put to death by fire for the faith of Christ, brought greater glory to Rome than did her kinsmen, the Emperors Flavius Vespasian and Domitian, when, at their own expense, they restored the Capitol, that had twice suffered from fire.'

The reliquaries of the martyrs were then placed on an altar that had been erected near the equestrian statue of Marcus Aurelius. After being venerated by the faithful, they were replaced on the chariot, which descended by the opposite side of the Capitol. The procession soon reached the triumphal arch of Septimius Severus, on which were hung these two inscriptions:

'To the holy Martyrs Flavia Domitilla, Nereus and Achilleus, the best of citizens, the Senate and People of Rome, for their having honoured the Roman name by their glorious death, and won peace for the Roman commonwealth by shedding their blood.'

'To Flavia Domitilla, Nereus and Achilleus, the invincible Martyrs of Christ Jesus, the Senate and People of Rome, for their having honoured the City by the noble testimony they bore to the Christian Faith.'

Following the *Via Sacra*, the procession was soon in front of the triumphal arch of Titus, the monument of God's victory over the deicide nation. On one side were inscribed these words: 'This triumphal arch, formerly dedicated and raised to the Emperor Titus Flavius Vespasian, for having brought the rebellious Judea under the yoke of the Roman people, is now, by the Senate and People of Rome, more auspiciously dedicated and consecrated to Flavia Domitilla, kinswoman of the same Titus, for having, by her death, increased and furthered the Christian Religion.'

On the other side of the arch was the following inscription: 'To Flavia Domitilla, Virgin and Martyr of Rome, kinswoman of the Emperor Titus Flavius Vespasian, the Senate and People of Rome, for her having, by shedding her blood and laying down her life for the Faith, rendered a more glorious homage to the death of Christ than did the said Titus, when by divine inspiration he destroyed Jerusalem, to avenge that same death.'

Leaving on the left the Coliseum, the hallowed ground whereon so many martyrs had fought the battle of faith, they passed under the triumphal arch of Constantine, which so eloquently speaks of the victory of Christianity, both in Rome and the Empire, and which still bears on it the name of the Gens Flavia, of which the first Christian Emperor was a member. The two following inscriptions were attached to the arch:

'To Flavia Domitilla, Nereus and Achilleus, the Senate and People of Rome. On this sacred way, whereon so many Roman Emperors received triumphal honours for having brought various provinces into subjection to the Roman People, these martyrs receive to-day a more glorious triumph, for that they con-

quered, by a greater courage, the conquerors themselves.'

'To Flavia Domitilla, the Senate and People of Rome. Twelve Emperors, her kinsmen, conferred honour on the Gens Flavia and on Rome herself by their deeds of fame; but she, by sacrificing all human honours and life itself for Christ's sake, rendered greater service to both family and City than they.'

The procession then continued its route along the Appian Way, and at length reached the Basilica. Baronius, assisted by a great number of Cardinals, received the precious relics, and took them with great respect to the Confession of the High Altar. Meanwhile the choir sang this Antiphon of the *Pontifical:* 'Enter, ye Saints of God! for a dwelling hath been prepared for you by the Lord. The faithful people have followed you on your way, that ye may intercede for them with the majesty of the Lord. Alleluia!'

The following is the account of our three martyrs as given in the Liturgy:

Nereus et Achilleus fratres, eunuchi Flaviæ Domitillæ, a beato Petro una cum ipsa ejusque matre Plautilla baptizati, quum Domitillæ persuasissent ut virginitatem suam Deo consecraret, ab ejus sponso Aureliano tamquam Christiani accusati, ob præclaram fidei confessionem in Pontiam insulam relegantur: ubi ad quæstionem iterum vocati, et verberibus cæsi, mox Tarracinam perducti, a Minutio Rufo, equuleo et flammis cruciati, quum constanter negarent, se a sancto Petro Apostolo baptizatos, ullis tormentis cogi posse ut idolis immolarent, securi percussi sunt: quorum corpora ab Auspicio eorum discipulo, et Domitillæ edu-

The brothers Nereus and Achilleus were in the service of Flavia Domitilla, and were baptized, together with her and her mother Plautilla, by St Peter. They persuaded Domitilla to consecrate her virginity to God: in consequence of which they were accused of being Christians by Aurelian, to whom she was betrothed. They made an admirable confession of their faith, and were banished to the isle of Pontia. There they were again examined and were condemned to be flogged. They were shortly afterwards taken to Terracina; and, by order of Minucius Rufus, were placed on the rack and tormented with burning torches. On their resolutely declaring that they had been baptized by blessed Peter

catore, Romam delata, Via Ardeatina sepulta sunt.

Flavia Domitilla, virgo Romana, Titi et Domitiani Imperatorum neptis, quum sacrum virginitatis velamen a beato Clemente Papa accepisset, ab Aureliano sponso Titi Aurelii consulis filio delata quod Christiana esset, a Domitiano Imperatore in insulam Pontiam est deportata, ubi in carcere longum martyrium duxit. Demum Tarracinam deducta, iterum Christum confessa: quum semper constantior appareret, sub Trajano imperatore, judicis jussu incenso ejus cubiculo una cum Theodora et Euphrosyna virginibus, et collactaneis suis, gloriosi martyrii cursum confecit nonis Maii: quarum corpora integra inventa, a Cæsario diacono sepulta sunt. Hac vero die duorum fratrum ac Domitillæ corpora ex Diaconia sancti Adriani simul translata in ipsorum Martyrum basilicam, tituli Fasciolæ, restituta sunt.

the Apostle, and no tortures should ever induce them to offer sacrifice to idols, they were beheaded. Their bodies were taken to Rome by their disciple Auspicius, Domitilla's tutor, and were buried on the Ardeatine Way.

Flavia Domitilla, a Roman lady, and niece of the Emperors Titus and Domitian, received the holy veil of virginity from the blessed Pope Clement. She was accused of being a Christian by Aurelian, son of the Consul Titus Aurelius, to whom she had been promised in marriage. The Emperor Domitian banished her to the isle of Pontia, where she suffered a long martyrdom in prison. She was finally taken to Terracina, where she again confessed Christ. Finding that her constancy was not to be shaken, the judge ordered the house where she lodged to be set on fire; and thus, together with two virgins, her foster-sisters Theodora and Euphrosyna, she completed her glorious martyrdom on the ninth of the Nones of May (May 7), during the reign of the Emperor Trajan. Their bodies were found entire, and were buried by a deacon named Cæsarius. On this day the bodies of the two brothers and that of Domitilla were translated from the Church of Saint Adrian to the Basilica called Fasciola.

How grand was the triumph which Rome gave to you, O holy martyrs, so many centuries after your glorious deaths! How true it is that there is no glory here on earth which can bear comparison with that of the saints! Where are now those twelve Emperors, thy kinsmen, O Domitilla? Who cares for their remains? Who

even cherishes their memory? One of them was surnamed 'the delight of mankind'; and now how many there are who have never heard of his existence! Another, the last of the twelve, had the glory of proclaiming the victory won by the Cross over the Roman Empire; Christian Rome honours and loves his name; but the homage of religious devotion is not given to him, but to thee, O Domitilla, and to the two martyrs whose names are now associated with thine.

Who does not recognize the power of Jesus' Resurrection in the love and enthusiasm wherewith a whole people welcome your holy relics, O martyrs of the living God? Fifteen hundred years had elapsed; and yet your lifeless remains were greeted with a transport of joy, as though you yourselves were there, and living. It was because we Christians know that Jesus, who is the *first-born of the dead*,[1] has risen from the grave; and that you, like him, are one day to rise in glory. Therefore do the faithful honour by anticipation the immortality which, at a future period, is to be given to your bodies, once slain for Jesus' sake; they already see by faith the future brightness which is to be imparted to your flesh; and thus they proclaim the dignity which the Redemption has given to man, to whom death is now but a transition to true life, and the tomb but a resting-place where the body is consigned, as seed to the earth, to be restored in a hundredfold of richer beauty.

Happy they who, as the prophecy says, *have washed their robes and have made them white in the Blood of the Lamb!*[2] But happier they, says Holy Church, who, after being thus purified, have mingled their own blood with that of the divine Victim! for by so doing *they have filled up in their flesh those things that are wanting of the sufferings of Christ*.[3] Hence, their intercession is powerful, and we should address our prayers to them with love and confidence. Befriend us, then, O holy martyrs Nereus, Achilleus, and Domitilla! Obtain for us an ardent love for our Risen Jesus; perseverance in the

[1] Apoc. i 5. [2] *Ibid.* vii 14. [3] Coloss. i 24

new life which he has conferred upon us; detachment from the things of this world, and a determined resolution to trample them beneath our feet, should they become a danger to our eternal salvation. Pray for us, that we may be courageous in resisting our spiritual enemies, ever ready to defend our holy faith, and earnest in our endeavours to gain that kingdom which is to be *borne away by violence*.[1] Be the defenders of the holy Roman Church, which fervently celebrates your memory each year. You, Nereus and Achilleus, were converts of Peter; and thou, Domitilla, wast the spiritual daughter of Clement, Peter's successor; protect the Pontiff who now governs the Church—the Pontiff, in whom Peter still lives—the Pontiff, the successor of Clement. Dispel the storms which are threatening the Cross on the Capitol, and pray for the inhabitants of Rome, that they may be staunch to the faith.

SAME DAY

SAINT PANCRAS

MARTYR

A FOURTH martyr claims our veneration on this twelfth day of May. Like the three others, he culled his palm at Rome. But whilst they died for the faith at the very commencement of the Christian era, Pancras was not called to the glorious combat till the persecution under Diocletian—the last and greatest effort of pagan Rome against the Church. Our young hero was only fourteen years of age; but he was old enough to be a brave martyr, and he has been honoured by a commemoration in Paschal Time. The venerable Church in the Holy City which is dedicated to him, and which gives a title to one of the Cardinals, was built on the site of the cemetery where his body was buried. The following commemoration is made of him in the Matins of this feast:

[1] St Matt. xi 12.

Pancratius in Phrygia nobili genere natus, puer quatuordecim annorum Romam venit, Diocletiano et Maximiano imperatoribus: ubi a Pontifice Romano baptizatus, et in fide Christiana eruditus, ob eamdem paulo post comprehensus, quam diis sacrificare constanter renuisset, virili fortitudine datis cervicibus, illustrem martyrii coronam consecutus est: cujus corpus Octavilla matrona noctu sustulit, et unguentis delibutum via Aurelia sepelivit.

Pancras was born in Phrygia, of a noble family. When but a boy of fourteen, he went to Rome, in the reign of the Emperors Diocletian and Maximian. He there received baptism from the Roman Pontiff, and was instructed in the Christian faith. Shortly afterwards he was seized, as being a Christian; but upon his firmly refusing to offer sacrifice to the gods, he was condemned to be beheaded. He suffered death with manly courage, and obtained the glorious crown of martyrdom. During the night a matron, by name Octavilla, took away his body, and had it buried, after embalming it, on the Aurelian Way.

Divine grace, which called thee to the crown of martyrdom, selected thee, O Pancras, from the distant land of Phrygia, and led thee to the capital of the empire—the centre of every vice and every error of paganism. Thy name, like those of millions of others who were better known to the world, had else been quite forgotten. But now, though thy earthly career was soon ended, the name of Pancras is loved and venerated throughout the whole earth: it is breathed at the altar, in the prayers which accompany the sacrifice of the Lamb. How camest thou, dear youthful martyr, by this celebrity, which will last to the end of the world? It was because, having imitated Jesus' Death by suffering and shedding thy blood for his name, thou hast been made a sharer in the glory of his immortality. In return for the honour we pay thee, deign to aid us by thy protection. Speak of us to Jesus, who is our divine Master, as he was thine. In this vale of our exile, we sing our *Alleluia* for his Resurrection, which has filled us with hope; obtain for us, by thy prayers, that we may sing *Alleluia* with thee in heaven, where it will be eternal, and be prompted, not by the gladness of hope, but by the bliss of possession.

MAY 14

SAINT BONIFACE

MARTYR

THE Apostle of the Gentiles, explaining the mystery of the Pasch, tells us that baptism is the sepulchre of our sins, and that we *rise* from it together with our Redeemer, having our souls radiant with the *life* of grace.[1] Our holy faith teaches us that he who gives his life for Christ or his Church washes away in his own blood every stain from his soul, and rises to life everlasting: it is as though he received a second baptism, which reproduces all the effects belonging to the great sacrament of regeneration. We have to-day a sinner, who being purified by martyrdom and rebaptized in his own blood, is numbered among the privileged ones who share in the glory of our Risen Jesus. Boniface, by his immoralities, had scandalized the city where he lived; but his repentance was most complete. He longed to suffer the most cruel tortures for the love of the God he had offended, and thus make atonement for the sinful pleasures in which he had indulged. His wish was granted; suffering transformed him into the Saint whose feast is kept on this day, and whose virtues are a homage to the divine conqueror of sin and death.

Holy Church thus commemorates, in her Office, the bravery of this generous-hearted martyr:

Bonifacius, civis romanus, quod cum Aglae nobili matrona impudice versatus esset, tanto illius intemperantiæ dolore captus est, ut pœnitentiæ causa se ad conquirenda et sepelienda mar-

Boniface was a citizen of Rome, and had held criminal intercourse with a rich lady, by name Aglaë. He was filled with such shame on account of this immoral conduct, that by way of penance he devoted him-

[1] Rom. vi.

tyrum corpora contulerit. Itaque relictis peregrinationis sociis, quum Tarsi multos propter Christianæ fidei professionem variis tormentis cruciatos vidisset, illorum vincula osculatus, eos vehementer hortabatur ut constanter supplicia perferrent, quod brevem laborem sempiterna requies consecutura sit. Comprehensus igitur, ferreis ungulis excarnificatus est: cui etiam inter manuum ungues et carnem acuti calami sunt infixi, plumbumque liquefactum in os ejus infusum. Quibus in cruciatibus ea vox tantum Bonifacii audiebatur: Gratias tibi ago, Domine Jesu Christe, Fili Dei. Mox in ollam ferventis picis demisso capite conjectus est: unde quum inviolatus exisset, ira incensus judex eum securi percuti jubet. Quo tempore magnus terræ motus factus est, ita ut multi infideles ad Christi Domini fidem converterentur. Eum sequenti die quærentes socii, quum martyrio affectum cognovissent, quingentis solidis ejus corpus redemerunt, et conditum unguentis, linteisque involutum, Romam portandum curarunt. Quod factum quum ab angelo Aglae matrona, quæ et ipsa pœnitens se piis operibus addixerat, cognovisset; prodiens obviam sancto corpori, Ecclesiam ejus nomine ædificavit, in qua corpus sepultum est nonis Junii, quum ejus anima pridie Idus Maii apud Tarsum Ciliciæ urbem migrasset in cœlum, Diocleself to searching out and burying the bodies of martyrs. In one of his travels he left his companions; and finding, on arriving at Tarsus, that many were being put to divers tortures for the Christian faith, he approached them, kissed their chains and did all in his power to urge them to bear patiently the short labour of sufferings which were to be followed by eternal rest. For this he was seized, and his flesh was torn by iron hooks. Sharp reeds were also thrust up his finger-nails, and melted lead was poured into his mouth. His only exclamation, in the midst of these tortures, was: 'I give thee thanks, Lord Jesus Christ, the Son of God!' He was then put, head foremost, into a cauldron of boiling pitch; and when he was taken out, and found to be unhurt, the judge, in a fit of anger, ordered him to be beheaded. During his execution a great earthquake was felt; whereupon many of the pagans were converted to the faith of Christ our Lord. On the day following, his companions, who were in search of him, were told that he had suffered martyrdom. They bought his body for five hundred pieces of silver; and having embalmed and shrouded it, they had it taken to Rome. All this was made known by an angel to Aglaë, who had also devoted herself to penance and good works. She, therefore, went to meet the martyr's relics. She built a church, which was named after the Saint, and in which he was buried on the Nones of June (June 5). The martyr's soul passed into heaven on the day before the Ides of

tiano et Maximiano Imperatoribus.

May (May 14) at Tarsus, a city of Cilicia, under the Emperors Diocletian and Maximian.

The angels rejoiced more at thy conversion, O Boniface, than at the fidelity of the ninety-nine just; but their joy was redoubled when they found that heaven gained in thee not only a penitent, but a martyr too. Receive also the congratulations of holy Church, which celebrates the memory of thy victory. Rome is still in possession of thy holy relics, which repose in the Church on Mount Aventine, where once stood the house of her that imitated thy repentance. In both her and thee, we have a proof of the infinite mercy of our Risen Jesus, who called the two sinners from spiritual death to the life of grace. Have compassion, O holy martyr, on those poor sinners whom this Easter has not yet brought back to their Redeemer. The *Alleluia* has resounded through the whole universe, and yet it has failed to rouse them from their sleep of sin. Pray for their resurrection. Their days are numbered; and perhaps they are not to see another Easter. Yet do we hope in the divine mercy, which has shown us its power by making thee and Aglaë to be vessels of election. We therefore unite our prayers with thine, O Boniface, that our Lord may grant a resurrection to our brethren. Hope is our armour in this peaceful contest with divine justice, which delights in being vanquished by prayer. Present our prayer before the throne of God; and many of those that are now spiritually dead will rise again, and their conversion will cause joy to the angels, as thine did.

MAY 15

SAINT JOHN BAPTIST DE LA SALLE

CONFESSOR

JOHN Baptist de la Salle, the teacher of the humble, takes his place to-day beside Leo the Great, Athanasius, and Gregory of Nazianzum. He has no fear. The victor of Paschal Time is the same Jesus who said during his mortal life: 'Suffer the little children to come unto me,'[1] and 'unless you be converted and become as little children, you shall not enter into the kingdom of heaven,'[2] that kingdom of heaven which, after entering into his glory, he manifests so fully upon earth. On the other hand, the Lion of Juda is never more terrible in his anger than when he beholds evil men conspiring to keep from him the little ones of whom he forms his court.[3]

The promise made in Holy Scripture that 'they that instruct many to justice shall shine as stars for all eternity'[4] is addressed not only to the great doctors of the science of salvation, but also to the humblest Christian teacher, and the supreme Pontiff, when inscribing the name of the saint of to-day among those of the blessed, declared that the inspired words 'apply in an especial manner to those who, like him, have left all things and devoted themselves to the instruction of the baptized from earliest infancy in the teaching of the Gospel and the precepts which lead to life eternal.'[5]

John Baptist de la Salle was a true disciple of our blessed Lord, and entered so fully into the thought of his Master that no sacrifice was too great for him if only he might carry it out, and no suffering, humiliation, or persecution could hinder him from persevering in the accomplishment of his works of love. He suffered from misunderstanding and lack of support all through

[1] St Mark x 14. [2] St Matt. xviii 3. [3] *Ibid.* xviii 6.
[4] Dan. xii 3. [5] Decree of Beatification..

his life, but is he less great in heaven to-day on that account ?

The following account of him is given in the Breviary:

Joannes Baptista de la Salle, Rhemis claro genere ortus, puer adhuc moribus et factis in sortem Domini se vocandum et sanctimoniæ laude honestandum portendit. Adolescens in Rhemensi Academia litteras ac philosophicas disciplinas didicit; quo tempore etsi ob animi virtutes et alacre ingenium ac suave omnibus carus esset, ab æqualium tamen societate abhorrebat, ut solitudini addictus facilius Deo vacaret. In clericalem militiam jampridem cooptatus, sextodecimo ætatis anno inter Rhemenses Canonicos adscriptus est. Lutetiam Parisiorum, theologiæ in Sorbonica universitate daturus operam, contendit atque in Sulpitianum seminarium adscitus est. At brevi parentibus orbatus, domum regredi coactus, fratres educandos suscepit: quod scientiarum interim sacrarum studia non intermittens, optimo cum fructu præstitit, uti exitus comprobavit.

John Baptist de la Salle was born of a noble family at Rheims. When quite a child he showed by his ways and actions that he would be called to follow our Lord and attain great sanctity. He studied literature and philosophy at Rheims, and though his virtues and quick intelligence endeared him to all, he avoided the company of his fellows that he might be free to contemplate God in solitude. He was made a cleric when very young, and was only sixteen when given the rank of a Canon at Rheims. He went to Paris to study theology at the Sorbonne, and was received at the Seminary of St Sulpice. He was soon forced to return home by the death of his parents, whereupon he undertook the education of his brothers, which he carried on, without interrupting his own studies, to the great advantage of his pupils, as soon became evident.

Sacerdotio demum auctus, qua præstanti fide animique ardore primum ad aram fecit, eisdem toto vitæ tempore sacris est operatus. Interea salutis animarum studio incensus, totum in earumdem utilitatem sese impendit. Sororum a Jesu Infante, puellis educandis institutarum regimen suscepit, easque non modo prudentissime est

He was ordained priest, and said his first Mass with the intense faith and love which, throughout his life, he brought to the holy Mysteries; but his zeal for the salvation of souls made him devote himself wholly to the service of his neighbour. He was made superior of the Sisters of the Holy Child, founded for the education of girls, and by his prudent government saved

moderatus, sed ab excidio vindicavit. Hinc porro animum advertit ad pueros de plebe religione bonisque moribus informandos. Atque in hoc quidem illum suscitaverat Deus, ut scilicet nova in Ecclesia sua religiosorum hominum familia condita puerorum, præsertim pauperum, scholis perenni efficacique ratione consuleret. Demandatum vero a Dei providentia munus, per contradictiones plurimas magnasque ærumnas feliciter implevit, fundata Fratrum sodalitate, quam a scholis christianis nuncupavit.

Adjunctos igitur sibi homines in gravi opere et arduo, apud se primum suscepit; tum aptiori in sede constitutos disciplina sua optime imbuit iis legibus sapientibusque institutis, quæ postea a Benedicto decimo tertio sunt confirmata. Ex demissione animi ac paupertatis amore primum canonicatu se abdicavit, omniaque sua bona in pauperes erogavit; quin etiam serius, quod frustra sæpius tentaverat, fundati a se instituti regimen sponte deposuit. Nihil tamen interim de Fratrum sollicitudine remittens, deque scholis ab eo, pluribus jam locis, apertis, impensius Deo vacare cœpit. Assidue jejuniis, flagellis, aliisque asperitatibus in se ipsum sæviens, noctes orando ducebat. Donec virtutibus omnibus conspicuus, præsertim obedientia, studio divinæ voluntatis implendæ, amore ac devotione in Apostolicam Sedem, meritis onus-

their institute from dissolution. From this he turned his attention to the education of poor boys. God had raised him up for this very end, namely that he should found in the Church a new family of religious men devoted to the training of children, particularly the poor. This work, which had been entrusted to him by divine Providence, was successfully accomplished in spite of many trials and contradictions by the establishment of the Institute of the Brothers of the Christian Schools.

His first helpers in this great and arduous work he received into his own house, and then, establishing them in a more suitable dwelling, gave them a careful training in those wise laws and regulations which were afterwards confirmed by Pope Benedict XIII. His humility and love of poverty caused him first of all to resign his canonry and to distribute all his property among the poor; and finally, after many unsuccessful attempts to do so, he spontaneously resigned the government of the Institute which he had founded. His solicitude for the Brethren and for the schools which he had opened in various places suffered no diminution, though he began to give himself more assiduously to the direct service of God in fasting, watching, and other austerities. He spent his nights in prayer. His virtues were conspicuous, especially his obedience, conformity to the will of God, and love of the Holy See. At length, full

tus, sacramentis rite susceptis, obdormivit in Domino, annos natus duo de septuaginta. Eum Leo decimus tertius Pontifex Maximus Beatorum catalogo inseruit; novisque fulgentem signis, anno jubilæi millesimo nongentesimo Sanctorum honoribus decoravit.

of merits, and fortified with the Sacraments of the Church, he fell asleep in the Lord in the sixty-eighth year of his age. Pope Leo XIII beatified him and, after fresh miracles had been worked through his intercession, proceeded to his canonization in the year of Jubilee, 1900.

O God, who hast raised up the holy Confessor John Baptist to promote the Christian education of the poor and to confirm the young in the way of truth, and, through him, hast gathered together a new family within thy Church: mercifully grant through his intercession and example that we may burn with zeal for thy glory in saving souls, and may share his crown in heaven. Through Christ our Lord.

Thus, O father of Christian schools, does Holy Church pray to-day in thy honour. She is as full of confidence as though the trials of thy mortal life had been sufficient to guard thy sons against similar sufferings; as serene as though the future of thy work were assured. And yet, might we not say that the culminating point of thy glorification on earth seems to have given the signal for the triumph of hell over thy labours? But the Church is strong in her experience of twenty centuries, and she fears no persecution. She knows that if the tree be planted by God, the hurricane will but strengthen its roots, and that a house built upon a rock can brave the wind and the floods. We too, like the Church, are full of hope, trusting in thy merits and thy intercession. Even if ruin seem complete, the divine Head of all who suffer persecution assures us that the tomb itself, though sealed by the powers of this world, cannot guarantee to Death the secure possession of his victim.

MAY 16

SAINT UBALDUS

BISHOP AND CONFESSOR

IN order to honour her eternal High Priest, the Church presents to him this day the merits of a pontiff who, after his mortal career, was admitted into a happy immortality. Ubaldus, here on earth, was the image of our Lord Jesus Christ. Like his divine Master, he received the holy anointing of priesthood; he was a mediator between God and man; he was the shepherd of a flock; and now he is united with our Risen Jesus, the great Anointed, the Mediator, the Shepherd. In proof of his influence in heaven, Ubaldus has had given to him a special power against the wicked spirits who lay snares for our perdition. It has frequently happened that the simple invocation of his name has sufficed to foil their machinations. The Church has fixed this day as his feast with the view of encouraging the faithful to have recourse to his protection.

Let us now read the account she gives of the virtues of the saintly bishop:

Ubaldus, Eugubii in Umbria nobili genere natus, a primis annis pietate et litteris egregie est institutus. Jamque adolescens, ut uxorem duceret sæpe tentatus, nunquam tamen a proposito servandæ virginitatis recessit. Sacerdos effectus, patrimonium suum pauperibus et Ecclesiis distribuit, et Canonicorum Regularium Ordinis sancti Augustini institutum

Ubaldus was born at Gubbio in Umbria, of a noble family. He was from childhood formed in the most admirable way to piety and learning. When grown up, he was frequently urged to marry; but nothing could shake his resolution of leading a life of celibacy. On being ordained priest, he divided his fortune between the poor and the Churches, and entered among the Canons Regular of

suscipiens, illud in patriam transtulit, atque in eo aliquandiu sanctissime vixit. Cujus sanctitatis opinione evulgata, ab Honorio Secundo summo Pontifice Ecclesiæ Eugubinæ invitus præficitur, et Episcopalis consecrationis munere decoratur.

Ad suam itaque revertens Ecclesiam, quum de consueta vivendi ratione nihil admodum immutasset, in omni tamen virtutum genere eo magis eminere cœpit, quo efficacius aliorum etiam salutem verbo et exemplo procuraret, factus forma gregis ex animo. Nam victu parco, vestitu moderato, lectulo aspero et pauperrimo, crucis mortificationem jugiter in suo corpore circumferebat, dum inexplebili orationis studio spiritum quotidie recrearet. Hinc admirabilem illam mansuetudinem est adeptus, qua gravissimas injurias et contumelias non modo æquanimiter tulit, verum etiam mirifico dilectionis affectu persecutores suos omni benignitatis testimonio complectebatur.

Biennio antequam ex hac vita migraret, quum diutinis afflictaretur infirmitatibus, inter acerbissimos corporis cruciatus, velut aurum in fornace purgatum, Deo gratias indesinenter agebat. Adveniente autem sacro Pentecostes die, quum multis annis Ecclesiam sibi commissam summa cum laude gubernasset, sanctis operibus ac miraculis clarus, quievit

the Order of St Augustine. He established that Institute in his own country, and was for some time a most fervent observer of all its regulations. The fame of his virtue spread far and wide. Pope Honorius the Second compelled him to accept the charge of the Church of Gubbio; and, accordingly, he was consecrated bishop.

When he took possession of his see, he changed little or nothing of his mode of life; but he began to apply himself more than ever to the practice of every virtue, in order that he might the more effectually, both by word and example, procure the salvation of souls, for he was *a pattern of the flock in all earnestness*. His food was scanty, his dress unpretending, his bed hard and most poor. Whilst *always bearing about in his body the mortification* of the Cross, he refreshed his spirit every day with prayer, in which he seemed insatiable. The result of such a life was a meekness so admirable that he not only bore the worst injuries and insults with patience, but even treated his persecutors with surprising affection and showed them all possible kindness.

During the last two years of his life he suffered much from sickness. In the midst of the most acute pains, whereby he was made pure as gold that is cleansed in the furnace, he ceased not to give thanks to God. Finally, on the holy feast of Pentecost, after governing for many years and in a most laudable manner the diocese that had been entrusted to him, he slept in peace, venerated

in pace: quem Cœlestinus Papa Tertius in Sanctorum numerum retulit. Ejus virtus præcipue in effugandis spiritibus immundis elucet. Corpus vero per tot sæcula incorruptum magna fidelium veneratione in patria colitur, quam non semel a præsenti discrimine liberavit.

for his holy life and miracles. He was canonized by Pope Celestine the Third. God has given him a special power for driving away unclean spirits. His body, which has remained incorrupt for several centuries, is honoured with much devotion by the faithful of the city of Gubbio, which he has more than once rescued from the calamities that threatened it.

O blessed Pontiff! be thou our protector against the spirits of hell. They are devoured by envy at seeing how man, that lowly and feeble creature, has become the object of God's predilection. The incarnation of the Son of God, his death on the cross, his glorious resurrection, the sacraments which give us the life of Grace—all these sublime means, whereby the infinite goodness of God has restored us to our lost dignity, have excited the rage of the old enemy, and he seeks revenge by insulting, in us, the image of our Creator. At times he attacks man with all the frenzy of angry jealousy. To mimic the operations of sanctifying grace, which, so to speak, makes us the instruments of God's good pleasure, Satan sometimes takes possession of our fellow-creatures, and makes them his slaves. Thy power, O Ubaldus, has often manifested itself by rescuing these unhappy victims of the devil's jealousy; and Holy Church, on this day, celebrates the special prerogative conferred on thee by our heavenly Father. Relent not in the exercise of thy charitable office. And yet, O holy Pontiff, thou knowest that the snares of the wicked spirits are more injurious to the souls than to the bodies of men. Have pity, then, on the unhappy slaves of sin, who, though the divine Sun of the Pasch has risen upon them, are still in the darkness of guilt. Pray for them, that they may become once more children of the light, and share in the Easter Resurrection which Jesus offers to all.

SAME DAY

SAINT JOHN NEPOMUCEN

MARTYR

TO the martyrs who were slain because they refused to adore false gods—to the martyrs whose blood was shed by heretics—there is added to-day another brave soldier of Christ, who won his crown in a very different sort of combat. The sacrament of Penance whereby sinners regain the heaven they had lost claims John Nepomucen as its glorious defender.

A holy secrecy shrouds the reconciliation made between God and the penitent. This sacramental secrecy deserved to have its martyr. When Jesus instituted the sacrament of Penance—that second baptism, wherein the Blood of our Redeemer washes away the sins of the Christian soul—he willed that man should not be deterred from confessing his humiliations to his spiritual physician by the fear of their ever being revealed. How many hidden martyrdoms have there not been, during these eighteen hundred years, for the maintenance of this secret, which, whilst it gives security to the penitent, exposes the confessor to obloquy, injustice, and even death! But the martyr we honour to-day was not one of these hidden sufferers. His testimony to the inviolability of the sacramental seal was public; he gave it amidst cruel tortures; it cost him his life.

All praise, then, to the brave and faithful priest! Right worthy was he to hold in his hands the keys that open or shut the gate of heaven! In this great fact of the observance of the seal of confession, on which depends the salvation of millions of souls, we have a permanent miracle. But there was one thing wanting to it—the glory of martyrdom. The holy priest of

Prague gave it that glory; and he offers the fair palm to our Risen Jesus, whom we have seen, during these days between his Resurrection and Ascension, mercifully instituting the sacrament of Penance, wherein he communicates to men his own power of forgiving sin.

We subjoin the Lessons approved by the Holy See for the feast of this great martyr:

Joannes Nepomuci Bohemiæ oppido, unde Nepomuceni cognomen duxit, a parentibus ætate provectis, non sine futuræ sanctitatis præsagio, flammis supra nascentis domum mirabiliter collucentibus, ortus est. Quum infans in gravem morbum incidisset, beatæ Virginis ope, cui natum parentes referebant acceptum, e vitæ periculo evasit incolumis. Egregia indole, piaque institutione cœlestibus indiciis obsequente, inter sanctas religiosasque exercitationes pueritiam egit: nam ecclesiam frequenter adire, ac sacerdotibus ad aras operantibus ministrare in deliciis habebat. Zatecii politioribus litteris ad humanitatem informatus, Pragæ vero gravioribus disciplinis excultus, philosophiæ, theologiæ, sacrorumque canonum magisterium et lauream emeruit. Sacerdotio initiatus atque a scientia sanctorum ad lucra animarum rite comparatus, ministerio verbi Dei se penitus addixit. Quum igitur in vitiis exstirpandis, et revocandis in viam salutis errantibus, eloquentia et pietate uberes ederet fructus, inter canonicos metropolitanæ Ecclesiæ Pragensis cooptatus, mox sibi demanda-

John was born of parents who were advanced in years, at Nepomuk, a town in Bohemia, from which he took the name of Nepomucen. His future sanctity was foretold by the appearance of bright rays miraculously shining over the house wherein he was born. When an infant, he was seized with a dangerous illness; but was delivered from death by the protection of the blessed Virgin, to whom his parents considered themselves indebted for his birth. He was blessed with an excellent disposition, and received a pious training, in keeping with the indications given from heaven. He spent his boyhood in the practice of religious exercises; it was his delight to be frequently in church and serve the priests at Mass. He went through his humanities at Zatek, and the higher studies at Prague, where he took his degrees in Philosophy, Theology, and Canon law. He was ordained priest; and being, by his proficiency in the science of the Saints, well fitted for gaining souls, he devoted himself entirely to preaching the word of God. In consideration of the great fruits produced by his eloquence and piety, which extirpated vice and brought sinners back to the way of salvation, he was made

tam Evangelii coram rege Wenceslao Quarto prædicandi provinciam suscepit, eo successu ut Joannis suasu multa rex faceret, magnoque in honore ejus virtues haberet. Conspicuas tamen, quas ille obtulit, dignitates Dei servus, ne a divini verbi præconio avocaretur, constantissime recusavit.

Regiis illum eleemosynis in pauperes erogandis præfectum, Joanna regina conscientiæ sibi moderatorem adscivit. Quum autem Wenceslaus ab officio institutoque decessisset, atque in vitia præceps abriperetur, piæ vero conjugis obtestationes et monita gravate ferret, contendere ausus est ut in sacramentali judicio sacerdoti credita reginæ arcana sibi a Joanne panderentur. At Dei minister, blanditiis primum, tormentis deinde et carceris squalore tentatus, nefariæ regis cupiditati fortiter obstitit. Furentem tamen Wenceslai animum quum ab execrando proposito nec humana nec divina jura deterrerent, supremum agonem, quem instare sibi athleta Christi noverat, populo in concione de impendentibus etiam regni calamitatibus admonito, non obscure prænuntiavit. Mox Boleslaviam profectus, ad beatæ Virginis imaginem antiquo cultu celebrem, cœleste præsidium ad certandum bonum certamen effusis precibus imploravit. Inde vespere revertentem in pervigilio a Canon of the Metropolitan Church of Prague. Being afterwards chosen as preacher to King Wenceslaus the Fourth, he so far succeeded, that the king had a great regard for his virtue, and often followed his advice. He offered him several high dignities; but the saint always refused to accept them, fearing that they would interfere with his preaching the divine word.

He was entrusted with the distribution of the royal alms to the poor, and Queen Jane chose him as her own spiritual director. Wenceslaus, who had given himself up to vices, which disgraced his character both as a king and a Christian, was displeased at the entreaties and counsels of his wife, and even dared to insist on John's revealing to him the secrets, told to him as priest, by the queen in the sacrament of Penance. The minister of God courageously resisted the king's impious request, and neither bribes, nor tortures, nor imprisonment, could make him yield. Seeing that the king had reached such a pitch of rage that the laws of neither man nor God made him relent, the soldier of Christ plainly foretold in one of his sermons his own approaching death, and the calamities that were to befall the kingdom. He then set out for Buntzel, where is kept an image of the blessed Virgin that has been venerated for centuries: he there implored heaven in fervent prayer, to grant him the assistance he needed, in order to fight the good fight. As he was returning home, on the evening before the

Dominicæ Ascensionis, rex e fenestra conspicatus arcessit; quumque vehementius urgeret, et proximam in aquis, si obluctari pergeret, submersionem intentaret, Joannes invicta constantia terrores minasque refutavit. Itaque, regis imperio, in Moldavam, flumen Pragam interfluens, noctu dejectus, illustrem martyrii coronam est consecutus.

Vigil of the Ascension, the king, who was standing at the palace window, saw him, and sent word that he was to repair to him. The king was more than ever urgent in his demand, and threatened John with immediate drowning, if he continued to refuse compliance. The saint was not to be conquered, and showed the king that he was not afraid of his threats. Wherefore, by the king's orders, he was thrown that same night into the river Moldau, which flows through Prague; and thus obtained the glorious crown of martyrdom.

Sacrilegum facinus clam patratum et martyris gloriam insigne prodigium divinitus patefecit. Ubi enim exanime corpus secundo flumine vehi cœpit, ardentes faces aquis supernatantes et discurrentes apparuerunt. Quamobrem ex arena postridie mane corpus elatum canonici deinde, regis iram nihil timentes, in metropolitanam ecclesiam solemni pompa intulerunt, et sepulturæ mandarunt. Quum autem in dies invicti sacerdotis memoria miraculis et maxima fidelium, eorum præcipue qui fama periclitantur, veneratione cresceret, post annos demum amplius trecentos, in juridica recognitione corporis, quod sub humo tamdiu jacuerat, lingua ejus incorrupta et vivida reperta est: quæ, sexto post anno judicibus a Sede Apostolica delegatis exhibita, novo prodigio repente intumuit, et subobscurum ruborem in purpureum commutavit. His

The sacrilegious crime thus privately committed was miraculously revealed, as was also the great glory of the martyr. For as soon as life was extinct, and the corpse began to float down the stream, flaming torches were seen following it on the surface of the water. The next morning, the Canons went and took the body from the sand on which it lay, and heedless of the king's displeasure, had it carried with much solemnity to the metropolitan Church, and gave it burial. The memory of this courageous priest became most venerable in course of time both through the miracles that were wrought, and through the devotion of the faithful—of those especially whose good name is injured by evil report. After upwards of three hundred years, a juridical examination was made of his body (which, during all the time, had lain under the ground), and his tongue was found to be incorrupt and like that of a living man. Six years later the tongue

itaque aliisque signis rite probatis, Benedictus Decimus tertius, Pontifex Maximus, die decima nona mensis Martii, anno salutis millesimo septingentesimo vigesimo nono, primum hunc sacramentalis sigilli assertorem, arcani fidem sanguine obsignantem, sanctorum martyrum catalogo adscripsit.

was shown to judges delegated by the Apostolic See; when, by a fresh miracle, it immediately resumed the fulness of life, and, from being of a brownish colour, became perfectly red. These and other miracles having been authentically proved, he was canonized by Pope Benedict the Thirteenth, on the nineteenth day of March, in the year of our Lord 1729, as the defender of the seal of confession, and the first martyr to shed his blood for the maintenance of its holy secrecy.

How great, O glorious martyr, was the honour reserved for thee by the Son of God, when he chose thee to be the one who was to attest, by laying down his life, the sacredness of the secret which protects the sacrament of Penance! Other priests, as well as thyself, have bravely suffered persecution for the sake of the secrecy of the mystery of reconciliation: but thou wast the one chosen by heaven to give a solemn testimony of priestly discretion. Thy sufferings were known to more than angels: thy martyrdom was a public one, and the faithful honour thy courage as an eloquent proof of how truly our good Shepherd, Jesus, removes every difficulty that could deter the strayed sheep from returning to the fold.

We address ourselves to thee, O holy martyr, on this day of thy triumph and beseech thee to intercede for sinners. Admirable minister of the sacrament of Penance! thou seest how many Christians there are who neglect to avail themselves of the means of salvation prepared for them by our risen Saviour. Instead of laying hold of this 'second plank after shipwreck,' they let themselves be carried on to the deep abyss by the tide of their sinful habits. There are thousands who have turned a deaf ear, even this Easter, to the call of Holy Church, who invited them, as an affectionate Mother, to approach the tribunal of mercy and recon-

ciliation. We beseech thee, intercede for these blind, unwary, ungrateful men. Procure for them the grace which will lead them to the feet of the God of mercy, who is ever ready to grant pardon.

There are others, again, who go to Confession, but who have not the dispositions requisite for receiving the grace of the Sacrament—the justification of their souls. Pray also for these, that they may see the danger they thus incur of profaning the Blood of Christ. Obtain for all them who approach the holy tribunal an honest avowal of their sins, and contrition of heart; that thus the life of our Risen Jesus may be imparted to them and that they may never again lose it. By thy powerful intercession, raise up zealous and faithful ministers of this great sacrament of which thou wast the martyr. Draw down the blessing of heaven on their arduous labour: then will the number of the children of God be increased, and the grace of the Holy Ghost triumph in souls that have long been dead in sin.

Cast, too, an eye of compassion on thy fatherland of Bohemia, where there are so many faithful hearts that love and honour thee. Alas! there are tares which disfigure that portion of the Church. The enemy came, not many years after thy glorious martyrdom, and sowed the baneful weeds of heresy in thy native land. The *good seed* claims thy protection; but take pity also on the *cockle*, for even it may be turned, by the true faith, into wheat, and be garnered into the house of our heavenly Father. Secure peace to thy Bohemia and save her from the snares that are laid for her.

MAY 17

SAINT PASCHAL BAYLON

CONFESSOR

THE Seraph of Assisi was sure to depute some of his children to pay their court to his Risen Master. The one he sends to-day is the humblest and most obscure of men; another will follow, three days hence, powerful in word and work, and holding a palm in his hands, as a most devoted preacher of the Gospel. Paschal Baylon was a simple peasant. He was a shepherd-boy; and it was in tending his flock that he found the Lord Jesus. He had a great love for contemplation. Forests and fields spoke to him of their great Creator; and, in order that he might be the more closely united with him, he resolved to seek him in the highest paths of perfection. He was ambitious to imitate the humble, poor and suffering life of the Man-God; the Franciscan Cloister offered him the opportunity of satisfying this desire and he flew to it. On that blessed soil, he grew to be one of heaven's choicest plants, and the whole earth has now heard the name of the humble lay-brother of a little convent in Spain. Holy Church brings him before us to-day enraptured in the contemplation of Jesus' Resurrection. He had trod the path of humiliation and the cross; it was but just that he should share in his Master's triumph. It was of him, and of such as he, that this divine Saviour spoke, when he said: *Ye are they that have continued with me in my temptations; and I dispose to you, as my Father hath disposed to me, a kingdom; that ye may eat and drink at my table in my kingdom, and may sit upon thrones, judging the twelve tribes of Israel.*[1]

[1] St Luke xxii 28, 29, 30.

The account given by the Liturgy of the angelic life of this illustrious son of St Francis is as follows:

Paschalis Baylon, pauperibus piisque parentibus in oppido Turris Formosæ Seguntinæ Diœcesis in Aragonia natus, a teneris annis plura dedit futuræ sanctitatis indicia. Sortitus animam bonam, ac rerum cœlestium apprime studiosam, pueritiam atque adolescentiam in gregis custodia transegit; quam ille vivendi rationem ideo præcipue diligebat, quod humilitati fovendæ, ac innocentiæ conservandæ imprimis utilem atque opportunam judicaret. Erat in victu modicus, in oratione assiduus, tantaque apud coævos et socios florebat auctoritate et gratia, ut eorum lites componens, errores corrigens, ignorantiam erudiens, ac desidiam excitans, velut omnium parens, et magister maximo studio coleretur ac amaretur: Beatus etiam tum a plerisque appellatus.

Qui vero in sæculo, terra nempe deserta et inaquosa, adeo feliciter adoleverat, flos convallium, plantatus in domo Domini, mirum ubique sparsit sanctitatis odorem. Igitur Paschalis arrepto vitæ severioris instituto, atque in ordine Minorum strictioris observantiæ discalceatorum cooptatus, exsultavit ut gigas ad currendam viam suam, totumque se Domino excolendum tradens, dies noctesque cogitabat, qua se ratione magis ei magisque conformaret. Ita factum est

Paschal Baylon was born of poor and pious parents, at Torre-Hermosa, a small town of the diocese of Siguenza, in Aragon. Even from his infancy he gave many signs of future sanctity. He was endowed with a good disposition, and had a great love for the contemplation of heavenly things. He passed the years of boyhood and youth in tending flocks. He loved this kind of life more than any other, because it seemed to him the best for fostering humility and preserving innocence. He was temperate in his food, and assiduous in prayer. He had such influence over his acquaintance and companions, and was so dear to them, that he used to settle their disputes, correct their faults, instruct their ignorance and keep them out of idleness. He was honoured and loved by them as their father and master; and even then was often called the blessed Paschal.

Thus did this flower of the valley bloom in the world, that desert and parched land; but once planted in the house of the Lord, he shed everywhere around him a wondrous odour of sanctity. Having embraced the severest sort of life by entering the Order of the Discalced Friars Minor of strict observance, Paschal rejoiced as a giant to run his way. Devoting himself wholly to the service of his God, his one thought both day and night was how he could further imitate his divine Master. His brethren, even they that were

brevi, ut eum tanquam seraphicæ perfectionis exemplar, ipsi quoque provectiores imitandum sibi proponerent. Ipse autem in humili servientium gradu constitutus, se velut omnium peripsema reputans, ardua quæque et abjecta domus ministeria veluti jure quodam peculiari sibi debita summa cum hilaritate suscipiebat et exercebat, humilitate ac patientia pari. Carnem spiritui quandoque reluctari nitentem jugi maceratione afflictavit, atque in servitutem redegit; spiritum vero assidua sui abnegatione ferventiorem in dies ad anteriora extendebat.

Deiparam Virginem, cujus clientelæ se ab ineunte ætate dicaverat, tanquam matrem quotidianis colebat obsequiis, atque filiali exorabat fiducia. Porro erga sanctissimum Eucharistiæ Sacramentum difficile dictu est quam ardenti teneretur devotionis affectu: quem defunctus etiam in cadavere retinere visus est, dum jacens in feretro, ad sacræ Hostiæ elevationem bis oculos reseravit et clausit, magna omnium qui aderant admiratione. Ejusdem veritatem inter hæreticos publice palamque professus, multa et gravia ob eam causam perpessus est; crebro etiam ad necem petitus, sed singulari Dei providentia impiorum manibus ereptus. Sæpe inter orandum omnibus destituebatur sensibus, dulcique languebat amoris deliquio; quo tempore cœlestem illam scientiam hausisse creditus est, qua homo rudis et illitmost advanced, soon began to look upon him as a model of seraphic perfection. As for him, he put himself in the grade of the lay-brothers. Looking on himself as the off-scouring of all, he cheerfully took on himself with humility and patience the most tiring and menial work of the house, which work he used to say belonged to him by a special right. He mortified and subdued his flesh, which at times would strive to rebel against the spirit. He maintained the fervour of his spirit by assiduous self-denial, and daily stretched himself forward to the things that were more perfect.

He had consecrated himself from his earliest years to the Blessed Virgin; he honoured her as his Mother by daily devotions, and prayed to her with filial confidence. It would be difficult to describe the ardour of his devotion to the most holy Sacrament of the Eucharist. Even after his death, this devotion seemed to linger in his body; for when laid in his coffin, his eyes were seen to open and shut twice during the elevation of the sacred Host, to the astonishment of all that were present. He publicly and openly professed before heretics his faith in the dogma of the Real Presence, and had much to suffer on that account. His life was frequently attempted; but, by a special providence of God, he was rescued from the hands of the wicked men who sought to kill him. Frequently, when at prayer, he was rapt in ecstasy, and swooned away with the sweetness of love. It was on

teratus, de mysteriis Fidei difficillimis respondere, atque aliquot etiam libros conscribere potuit. Denique meritis plenus, eadem qua prædixerat hora, feliciter migravit ad Dominum, anno salutis millesimo quingentesimo nonagesimo secundo, sexto decimo kalendas Junii, eodem quo natus fuerat, Festo Pentecostes recurrente, annum agens secundum supra quinquagesimum. Quibus, aliisque virtutibus insignem, ac miraculis tam in vita quam post mortem clarum, Paulus Quintus Pontifex Maximus illum Beatum appellavit: Alexander autem Octavus Sanctorum catalogo adscripsit. Tandem Leo decimus tertius peculiarem cœtuum eucharisticorum, item societatum omnium a sanctissima Eucharistia, sive quæ hactenus institutæ, sive quæ in posterum futuræ sunt, Patronum cælestem declaravit et constituit.

these occasions that he was supposed to receive the heavenly wisdom whereby he, though uneducated and illiterate, was enabled to give answers upon the profoundest mysteries of faith, and even write several books. Finally, rich in merit, he happily took his flight to heaven, at the hour which he had foretold, in the year of our Lord 1592, on the sixteenth of the Kalends of June (May 17), and on the Feast of Pentecost, the same on which he was born, being in his fifty-second year. These and other virtues procured him a great reputation, and as he was celebrated for miracles both before and after his death, he was beatified by Pope Paul the Fifth, and canonized by Alexander the Eighth. Lastly, Leo XIII declared and appointed him the special patron in heaven of Eucharistic conferences, and of all sodalities of the Holy Eucharist now existing or to be instituted in the future.

Heaven opened to receive thee, O Paschal! Even when here below, the fervour of thy contemplation often gave thee a foretaste of the delights of eternal bliss; but now every veil is drawn aside, and thou art face to face with him whom thou didst so ardently desire to possess. Thou hast no further need to unite thyself with him by humiliation and suffering; thou enjoyest his own glory, his own happiness, his own triumph, and he will have thee enjoy it for all eternity. Deign to cast an eye of pity on us, who have not thy eagerness to walk in our Redeemer's footsteps, and who, as yet, have but the *hope* of being united to him for eternity. Gain for us courage. Gain for us that love which leads straight to Jesus, which surmounts every obstacle of

flesh and blood, and gives to man an admirable resemblance to his divine Model. The pledge of this happy transformation has been given to us by our being permitted to partake of the Paschal Mystery; may it be perfected by our fidelity in keeping close to our divine conqueror and Lord! Though he leave us some time further in this vale of tears, his eye is ever upon us, he longs to see us persevere in our loyalty to him. Yet a little while, and we shall see him! *Behold!* says he, *I come quickly; hold fast that which thou hast. Behold! I stand at the gate and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.*[1] Thus will the Pasch of time be changed into the Pasch of eternity. Pray for us, O Paschal, that like thee, we may hold fast that which, by the grace of our Risen Jesus, we already possess.

[1] Apoc. iii 11, 20.

MAY 18

SAINT VENANTIUS

MARTYR

THE martyr of to-day carries us back to the persecutions under the Roman Emperors. It was at Camerino, in Italy, that he bore his testimony to the true faith; and the devotion wherewith he is honoured by the people of those parts has caused his feast to be kept throughout the Church. Let us, therefore, joyfully welcome this new champion, who fought so bravely for our Emmanuel. Let us congratulate him upon his having the privilege of suffering martyrdom during the Paschal season, all radiant as it is with the grand victory won by life over death.

The account given by the Liturgy of St Venantius is a tissue of miracles. The omnipotence of God seemed, on this and many other like occasions, to resist the cruelty of the executioners in order to glorify the martyr. It served also as a means of converting the bystanders, who, on witnessing these almost lavish miracles, were frequently heard to exclaim, that they too wished to be Christians, and embrace a religion which was not only honoured by the superhuman patience of its martyrs, but was so visibly protected and favoured by heaven.

Venantius Camers, quindecim annos natus quum Christianæ religionis accusaretur apud Antiochum, qui sub Decio Imperatore Camerino præerat, in porta civitatis præsidi se obtulit, quem ille pollicitationibus ac terroribus diu tentatum flagris cædi et vinculis adstringi jussit. Sed iis mirabiliter ab angelo solutus lampadibus

Venantius, who was born at Camerino, was but fifteen years of age when he was accused of being a Christian, and arraigned before Antiochus, the governor of the city, in the reign of the Emperor Decius. He presented himself to the governor at the city gate, where, after being long and uselessly coaxed and threatened, he was scourged and condemned to be chained. But

postea aduritur, atque inverso ore fumo supposito suspenditur. Ejus constantiam in tormentis demiratus Anastasius cornicularius, et quod eum ab angelo iterum solutum candida veste supra fumum ambulantem vidisset, in Christum credidit, et a beato Porphyrio presbytero cum familia baptizatus, paulo post martyrii palmam cum eodem promeruit.

At Venantius præsidi sistitur, et ab eo iterum frustra tentatus ut Christi fidem desereret, in carcerem conjicitur, quo Attalus præco mittitur, qui ei dicat se quoque christianum fuisse, et ei nomini propterea renuntiasse, quod cognovisset inane esse fidei commentum, quo Christiani præsentibus se abdicant ob vanam futurorum spem. Verum nobilis Christi athleta callidi hostis insidias non ignorans, diaboli ministrum a se penitus rejecit: quare ad Præsidem iterum adducto omnes contusi sunt dentes, maxillæque confractæ, atque ita cæsus in sterquilinium dejicitur. Sed inde ab angelo quoque ereptus rursus stetit ante judicem, qui Venantio adhuc loquente, e tribunali cecidit, et in ea voce: Verus est Venantii Deus, nostros deos destruite, exclamans exspiravit.

he was miraculously released by an angel, and was then burned with torches, and hung, with his head downwards, over a fire, that he might be suffocated by the smoke. One of the officials, Anastasius by name, having noticed the courage wherewith he suffered his torments, and having also seen an angel in a white robe walking above the smoke, and again liberating Venantius, believed in Christ, and together with his family was baptized by the priest Porphyrius, with whom he afterwards merited to receive the palm of martyrdom.

Venantius was again brought before the governor; and being solicited, though to no purpose, to give up his faith, was thrown into prison. A herald named Attalus was sent hither, to tell him that he also had once been a Christian, but had renounced his religion on discovering that it was false, and that Christians were duped into giving up the good things of the present by the vain hope of what was to follow in the next life. But the high-minded soldier of Christ, knowing well the snares of our crafty enemy the devil, utterly spurned his minister from his presence. Whereupon he was again led before the governor, and all his teeth were beaten out and his jaws broken; after which, he was thrown into a dung-pit. But, being delivered thence also by an angel, he again stood before the judge, who, whilst Venantius was addressing him, fell from the judgement-seat, and died exclaiming: 'The God of Venantius is the true one! destroy our gods!'

Quod quum præsidi nuntiatum esset, extemplo Venantium leonibus objici jussit, qui naturali feritate omissa, ad ejus se pedes abjecerunt; interim ille populum Christi fidem edocebat: quare inde amotus iterum in carcerem truditur. Quumque postridie præsidi referret Porphyrius, se per visum noctu populos quos Venantius aqua tingebat clarissima luce fulgentes, ipsum vero præsidem obscurissima caligine opertum vidisset, præses ira incensus eum illico capite plecti imperat; deinde Venantium per loca vepribus et carduis consita trahi usque ad vesperam. Is cum semianimis relictus esset, mane se iterum præsidi præsentavit, cujus jussu statim e rupe præcipitatur; sed inde etiam divinitus ereptus, denuo per loca aspera ad mille passus trahitur, ubi militibus siti æstuantibus, in proxima convalle ex lapide, in quo et genuum formam reliquit, sicut etiam nunc in ejus ecclesia videre licet, crucis signo a Venantio facto, aquæ manarunt. Eo miraculo plures permoti in Christum crediderunt, quos omnes præses eo loco una cum Venantio capite feriri jussit. Fulgura et terræmotus eo tempore ita magni fuere, ut præses aufugeret; qui paucis tamen post diebus divinam haud valens effugere justitiam, turpissimam mortem oppetiit. Christiani interim Venantii et aliorum corpora honorifico loco sepelierunt, quæ Camerini in ecclesia

When this was made known to the governor, he immediately ordered Venantius to be exposed to the lions: but those animals, forgetting their own savage nature, threw themselves at his feet. The Saint, meanwhile, instructed the people in the Christian faith, and was therefore removed and again thrown into prison. On the following day Porphyrius told the governor that he had had a vision during the night, and that he saw that those who were bathed with water by Venantius were brilliant with a splendid light, but that the governor was covered with a thick darkness. This so irritated the governor, that he immediately ordered Porphyrius to be beheaded, and Venantius to be dragged, until evening, over land covered with thorns and thistles. He was left there half dead; but he again presented himself in the morning to the governor, who at once condemned him to be cast headlong from a rock. Again, however, he was miraculously preserved in his fall, and was once more dragged for a mile over rough places. Seeing that the soldiers were tormented with thirst, Venantius made the sign of the cross, and water flowed from a rock in a neighbouring dell; on which rock Venantius left the impress of his knees, as may still be seen in the church which is dedicated to him. Many were moved by that miracle to believe in Christ, and were all beheaded, together with Venantius, on that very spot, by the governor's orders. So awful were the lightnings and

Venantio dicata condita adhuc sunt.

earthquakes which followed the execution, that the governor took to flight. But he was not able to escape divine justice; and, a few days after, met with a most humiliating death. Meanwhile the Christians gave honourable burial to the bodies of all these martyrs, and they now repose in the church which was dedicated to Venantius in the town of Camerino.

Dear youthful martyr, loved of the angels, and aided by them in thy combat! pray for us. Like thyself, we too are soldiers of the Risen Jesus, and must give testimony before the world to the divinity and the rights of our King. The world has not always in its hands those material instruments of torture, such as it made *thee* feel; but it is always fearful in its power of seducing souls. It would rob *us* also of that new life which Jesus has imparted to us and to all them that are his members: holy martyr, protect us under these attacks! Thou hadst partaken, during the days of thy last Easter, of the divine Flesh of the Paschal Lamb, and thy courage in martyrdom redounded to the glory of this heavenly nourishment. We also have been guests at the same holy Table; we also have partaken of the Paschal banquet. Like thee, we have known of our Lord *in the breaking of* BREAD:[1] obtain for us the appreciation of the divine mystery, of which we received the first fruits at Bethlehem, and which has been gradually developed within our souls, as well as before our eyes, by the merits of the Passion and Resurrection of our Emmanuel. We are now, at this very time, preparing to receive the plenitude of the divine gift of the Incarnation. Pray for us, O holy martyr, that our hearts may more than ever fervently welcome and faithfully preserve the rich treasures which are about to be offered us by the sublime mysteries of the Ascension and Pentecost.

[1] St Luke xxiv 35.

MAY 19

SAINT PETER CELESTINE

POPE

OUR Paschal season, which has already given us the admirable Doctor St Leo, brings before us to-day the humble Peter Celestine. He was, like Leo, sovereign pontiff, but no sooner was he throned on the chair of Peter than he left it and returned to solitude. Among the long list of sainted men who compose the venerable series of Roman Pontiffs, our Lord would have one in whose person was to be represented the virtue of *humility;* that honour was conferred on Peter Celestine. He was dragged from the quiet of his solitude, compelled to ascend the throne of St Peter, and made to hold in his trembling hand the keys of the kingdom of heaven. The holy hermit, whose eyes had been ever fixed on his own weakness, had then to provide for the necessities of the whole Church. In his humility, he judged himself to be unequal to so heavy a responsibility. He resigned the tiara, and begged to be permitted to return to his dear hermitage. His divine Master, Christ, had, in like manner, concealed his glory, first in thirty years of hidden life, and then, later on, under the cloud of his Passion and Sepulchre. The sunshine of the Pasch came; the gloom was dispersed, and the Conqueror of Death arose in all his splendour. He would have his servants share in his triumph and glory; but their share is to be greater or less, according to the measure in which they have, here on earth, imitated his humility. Who, then, could describe the glory which Peter Celestine receives in heaven, as a recompense for the profound humility which made him more eager to be unknown than the most ambitious of men could be for honour and fame? He was great on

the pontifical throne, and still greater in his solitude; but his greatness, now that he is in heaven, surpasses all human thought.

Holy Church speaks his praise in these few lines; their simplicity admirably harmonizes with the hermit Pope, whose life they narrate:

Petrus, a nomine quo Pontifex est appellatus, Cœlestinus dictus, honestis, catholicisque parentibus Æserniæ in Samnitibus natus, adolescentiam vix ingressus, ut animum a mundi illecebris custodiret, in solitudinem secessit. Ibi contemplationibus mentem nutriens, corpus in servitutem redigens, ferream catenam ad nudam carnem adhibebat. Congregationem, quæ postea Cœlestinorum dicta est, sub Regula sancti Benedicti instituit. Hinc quasi lucerna supra candelabrum posita, quum abscondi nequiret (Romana Ecclesia diu viduata Pastore) in Petri cathedram ignorans, et absens, ascitus, magna novitatis admiratione non minus quam repentino gaudio cunctos affecit. Cum autem in Pontificatus sublimitate collocatus, variis distentus curis, assuetis incumbere meditationibus vix posse cognosceret; oneri pariter et honori voluntarie cessit; indeque priscam vitæ rationem repetens, obdormivit in Domino, ejusque pretiosam mortem crux præfulgens in aere ante cubiculi ostium reddidit amplius gloriosam. Miraculis multis tam vivens quam post obitum claruit, quibus rite examinatis, Clemens Quin-

Peter, who from the name he took as Pope was called Celestine, was born at Isernia, in the Abruzzi, of respectable and Catholic parents. When quite a boy, he retired into solitude, that he might be out of the reach of the world's vanities. There he nourished his soul with holy contemplations, bringing his body into subjection, and wearing an iron chain next to his skin. He founded, under the Rule of St Benedict, the congregation which was afterwards called the congregation of Celestines. The Roman Church having been for a long time widowed of its Pastor, Celestine was chosen, unknown to himself, to occupy the Chair of Peter, and was therefore compelled to quit his solitude, for he was a lamp that was set upon a candlestick, and could not be hid. All men were filled with joy as well as with surprise at this unexpected choice. But when thus exalted to the Pontificate, he found that the multiplicity of cares rendered it almost impossible for him to continue his wonted contemplations, and resigned, of his own accord, the onerous honours of the Papal throne. He therefore resumed his former mode of life, and slept in the Lord by a precious death, which was rendered still more glorious by

tus, anno postquam decessit undecimo, Sanctorum numero adscripsit.

the apparition of an exceedingly bright cross, which hovered over the door of his cell. He was celebrated for many miracles both before and after his death; which being authentically proved, he was canonized, eleven years after his departure from this world, by Pope Clement the Fifth.

Thou didst obtain, O Celestine, the object of thy ambition. Thou wast permitted to descend from the Apostolic Throne, and return to the quiet of that hidden life, which for so many years had been thy delight. Enjoy to thy heart's content the holy charm of being unknown to the world, and the treasures of contemplation *in the secret of the face of God*.[1] But this life of obscurity must have an end; and then the Cross—the Cross which thou hast loved above all earthly possessions—will rise up in brightness before thy cell door, and summon thee to share in the Paschal triumph of him who came down from heaven to teach us this great truth, that *he that humbleth himself shall be exalted*.[2] Thy name, O Celestine, will for ever shine on the list of Roman Pontiffs; thou art one of the links of that glorious chain which unites Holy Church with Jesus, her Founder and her Spouse; but a still greater glory is reserved for thee—the glory of being for ever with this same Risen Jesus. Holy Church, which during the short period of thy holding the keys of Peter, was obedient to thee, has now for centuries paid, and will continue to the end of the world to pay thee the tribute of her devotion, because she recognizes in thee one of God's elect, one of the princes of the heavenly court. And we, O Celestine, we also are invited to ascend where thou art, and contemplate, together with thee, *the most beautiful among the children of men*,[3] the Conqueror of sin and hell. But there is only one path that can lead us thither; it is the path thou didst tread—the

[1] Ps. xxx 21. [2] St Matt. xxiii 12. [3] Ps. xliv 3.

path of humility. Pray for us that we may be solidly grounded in this virtue, and desire it with all our hearts; that we may change our miserable self-esteem into an honest self-contempt; that we may despise all human glory, and be courageous, yea, cheerful under humiliation; and that thus having *drunk of the torrent*, as did our divine Master, we may one day, like him, *lift up our heads*,[1] and cluster round his throne for all eternity.

SAME DAY

SAINT PUDENTIANA

VIRGIN

THIS same nineteenth of May has another glory attached to it; it is the day on which died the noble virgin Pudentiana. That name carries us back to the very first age of the Christian Church. She was a daughter of a wealthy Roman, called Pudens, a kinsman of the Pudens spoken of by St Paul, in his second Epistle to Timothy.[2] She and her sister Praxedes had the honour of being numbered among the earliest members of the Church, and both of them consecrated their virginity to Jesus Christ. Upon their father's death, the two sisters distributed their fortune to the poor, and devoted their whole time to good works. It was the eve of the persecution under Antoninus. Pudentiana, though scarcely sixteen years of age, was ripe for heaven, and winged her flight to her divine Spouse when the storm was at its height. Her sister survived her many years: we shall commemorate her saintly memory on July 21.

Pudentiana's house, which in her grandfather's time had been honoured by St Peter's presence, was made over by the holy virgin herself to Pope Pius I, and the divine mysteries were celebrated in it. It is now one of the most venerable churches of Rome, and is the Station for the Tuesday of the third week of Lent.

[1] Ps. cix 7. [2] 2 Tim. iv 21.

Pudentiana is a tender floweret offered to our Risen Jesus by the Roman Church. Time has diminished nought of the fair lily's fragrance; and pure as her very name, her memory will live in the hearts of the Christian people even to the end of the world.

The eulogy passed upon her by the holy Liturgy is but a commemoration; and yet says so much, and will say it each year, as long as time itself shall last.

Pudentiana virgo, Pudentis Romani filia, parentibus orbata, cum admirabili pietate Christianam religionem coleret, una cum sorore Praxede pecuniam ex vendito patrimonio redactam pauperibus distribuit, seque jejuniis et orationibus dedit. Cujus etiam opera tota ejus familia, in qua erant nonaginta sex homines, a Pio Pontifice baptizata est. Quod autem ab Antonino Imperatore sancitum erat, ne Christiani publice sacrificia facerent, Pius Pontifex in ædibus Pudentianæ cum Christianis sacra celebrabat. Quibus illa benigne acceptis, quæ ad vitam necessaria essent suppeditabat. Itaque in his Christianæ pietatis officiis migravit e vita, et in sepulchro patris, ad cœmeterium Priscillæ via Salaria sepulta est, decimo quarto kalendas Junii.

The virgin Pudentiana was daughter of the Roman (senator) Pudens. Having lost her parents, and being most exemplary in her practice of the Christian Religion, she sold her possessions with the consent of her sister Praxedes, gave the money to the poor, and devoted herself to fasting and prayer. It was through her influence that her whole household, which consisted of ninety-six persons, was baptized by Pope Pius. In consequence of the decree issued by the emperor Antoninus, which forbade the Christians to offer sacrifice publicly, Pope Pius celebrated the holy mysteries in Pudentiana's house, and the Christians assembled there to assist at the celebration. She received them with much charity, and provided them with all the necessaries of life. She died in the practice of these pious and Christian duties, and on the fourteenth of the Kalends of June (May 19), was buried in her father's tomb, in the Cemetery of Priscilla, which is on the Salarian Way.

Like the dove of Noë's Ark, that found not where to rest her feet on the guilty earth, thou didst take thy flight, O Pudentiana, and rest in the bosom of Jesus, thy Spouse. Thus will it be at the end of the world, when

the souls of the elect shall have been reunited to their bodies: they will fly like eagles to their King, and will cluster around him as the object of all their desires.[1] They will flee from this sinful earth, as thou didst from the abominations of pagan Rome, that was *drunk with the blood of the martyrs*.[2] We celebrate thy departure, dear youthful Saint, with a feeling of hope for our own future deliverance; we honour thy entrance into thy eternal home, and we long to be there, together with thee. Oh! gain for us detachment from all transitory things, intenser love of the new life which came to us with Easter, and indifference as to what concerns that other lower life, which is not that of our Risen Lord. Thou wast a daughter of the holy Church of Rome; pray, then, for thy mother. She is suffering now as she did during the pontificate of Pius I. After having reigned over Christian nations for centuries, she is now abandoned and disowned by the very people that owe all they have to her, and yet are now turning her own blessings against her. Use thine influence, O Pudentiana! assist and protect thine and our dearest mother.

[1] St Matt. xxiv 28. [2] Apoc. xvii 6.

MAY 20

SAINT BERNARDINE OF SIENA

CONFESSOR

IN that season of the liturgical year when we were kneeling in love and prayer around the crib of the Infant Jesus, one day was devoted to the celebration of the glory and sweetness of his Name. Holy Church was full of joy when she pronounced the dear Name chosen from all eternity by her heavenly Spouse; and mankind found consolation in the thought that the great God who might so justly have bid us call him the Just and the Avenger, willed us henceforth to call him the *Saviour*. The devout Bernardine of Siena, whose feast we keep to-day, stood then before us, holding in his hands this ever blessed Name, surrounded with rays. He urged the whole earth to venerate with love and confidence the sacred name which expresses the whole economy of our salvation. The Church, ever attentive to what is for the good of her children, adopted the beautiful device. She encouraged them to receive it from the Saint, as a shield that would protect them against the darts of the evil spirit, and as an additional means of reminding ourselves of the exceeding charity wherewith God has loved this world of ours. And finally, when the loveliness of the holy Name of Jesus had won all Christian hearts, she instituted in its honour one of the most beautiful solemnities of Christmastide.

Bernardine, the worthy son of St Francis of Assisi, returns to us on this twentieth day of May, and the sweet flower of the holy Name is, of course, in his hand. But it is not now the prophetic appellation of the new-born Babe; it is not the endearing Name, respectfully and lovingly whispered by the Virgin-Mother over the crib; it is the Name whose sound has gone through the

whole creation, it is the trophy of the grandest of victories, it is the fulfilment of all that was prophesied. The Name of Jesus was a promise to mankind of a Saviour; Jesus has saved mankind, by dying and rising again; he is now *Jesus* in the full sense of the word. Go where you will, and you hear this Name—the Name that has united men into the one great family of the Church.

The chief priests of the Synagogue strove to stifle the Name of Jesus, for it was even then winning men's hearts. They forbade the Apostles *to teach in this Name;* and it was on this occasion that Peter uttered the words which embody the whole energy of the Church: *We ought to obey God rather than men.*[1] The Synagogue might as well have tried to stay the course of the sun. So too, when the mighty power of the Roman Empire set itself against the triumphant progress of this Name, and would annul the decree that *every knee should bow* at its sound,[2] its attempt was a complete failure, and at the end of three centuries the Name of Jesus was heard and loved in every city and hamlet of the Empire.

Armed with this sacred motto, Bernardine traversed the towns of Italy, which at that period (the fifteenth century) were at enmity with each other, and not unfrequently torn with domestic strifes. The Name of Jesus, which he carried in his hand, became as a rainbow of reconciliation; and wheresoever he set it up, there every knee bowed down, every vindictive heart was appeased, and sinners hastened to the sacrament of pardon. The three letters (I H S) which represent this Name, became familiar to the faithful; they were everywhere to be seen carved, or engraven, or painted; and the Catholic world thus gained a new form whereby to express its adoration and love of its Saviour.

Bernardine was a preacher of inspired eloquence. He was also a distinguished master in the science of sacred things; as is proved by the writings he has left us. We regret not being able, from want of space, to give our readers his words on the greatness of the

[1] Acts v 28, 29. [2] Phil. ii 10.

Paschal mystery; but we cannot withhold from them what he says regarding the apparition of Jesus to his Blessed Mother after the Resurrection. They will be rejoiced at finding unity of doctrine on this interesting subject existing between the Franciscan school, represented by St Bernardine, and the school of St Dominic, whose testimony we have already given on the Feast of St Vincent Ferrer.

'From the fact of there being no mention made in the Gospel of the visit wherewith Christ consoled his Mother after his Resurrection, we are not to conclude that this most merciful Jesus, the source of all grace and consolation, who was so anxious to gladden his disciples by his presence, forgot his Mother, who he knew had drunk so deeply of the bitterness of his Passion. But it has pleased divine Providence that the Gospel should be silent on this subject; and this for three reasons.

'In the first place, because of the firmness of Mary's faith.' The confidence which the Virgin-Mother had of her Son's rising again had never faltered, not even by the slightest doubt. This we can readily believe, if we reflect on the special grace wherewith she was filled, she the Mother of the Man-God, the Queen of angels, and the Mistress of the world. To a truly enlightened mind, the silence of the Scripture on this subject says more than any affirmation could have done. We have learned to know something of Mary by the visit she received from the angel, when the Holy Ghost overshadowed her. We met her again at the foot of the Cross, where she, the Mother of Sorrows, stood nigh her dying Son. If then the Apostle could say: *As ye are partakers of the sufferings, so shall ye be also of the consolation*:[1] what share must not the Virgin-Mother have had in the joys of the Resurrection? We should hold it as a certain truth that her most sweet Jesus, after his Resurrection, consoled her first of all. The holy Roman Church would seem to express this, by

[1] 2 Cor. i 7.

celebrating at Saint Mary Major's the Station of Easter Sunday. Moreover, if from the silence of the Evangelists you would conclude that our Risen Lord did not appear to her first, you must go farther, and say that he did not appear to her at all, inasmuch as these same Evangelists, when relating the several apparitions, do not mention a single one as made to her. Now, such a conclusion as this would savour of impiety.

'In the second place, the silence of the Gospel is explained by the incredulity of men. The object of the Holy Spirit, when dictating the Gospels, was to describe such apparitions as would remove all doubt from carnal-minded men with regard to the Resurrection of Christ. The fact of Mary's being his Mother would have weakened her testimony, at least in their eyes. For this reason she was not brought forward as a witness, though most assuredly there never was or will be any creature (the humanity of her Son alone excepted) whose assertion better deserved the confidence of every truly pious soul. But the text of the Gospel was not to adduce any testimonies, save such as might be offered to the whole world. As to Jesus' apparition to his Mother, the Holy Ghost has left it to be believed by those that are enlightened by his light.

'In the third place, this silence is explained by the sublime nature of the apparition itself. The Gospel says nothing regarding the Mother of Christ after the Resurrection; and the reason is, that her interviews with her Son were so sublime and ineffable that no words could have described them. There are two sorts of visions: one is merely corporal, and feeble in proportion; the other is mainly in the soul, and is granted only to such as have been transformed. Say, if you will, that Magdalen was the first to have the merely corporal vision, provided that you admit that the Blessed Virgin saw, previously to Magdalen, and in a far sublimer way, her Risen Jesus, that she recognized him, and enjoyed his sweet embraces in her soul, more even than in her body.'[1]

[1] Sermo lii. *Dominica in Resurrectione*, art. iii.

Let us now read the Life of our Saint, as given, though too briefly, in the Lessons of to-day's Office:

Bernardinus Albizesca, nobili Senensi familia ortus, ab ineunte ætate non obscura sanctitatis dedit indicia; nam a piis parentibus honeste educatus, neglectis puerilibus ludis, inter prima grammaticæ studia, pietatis operibus animum intendit, jejuniis, orationi, et beatissimæ Virginis cultui præcipue addictus. Misericordia vero in pauperes fuit insignis; quæ quidem omnia procedente tempore quo melius posset excolere, eorum numero adscribi voluit qui Senis in hospitali domo beatæ Mariæ de Scala Deo inserviunt; unde complures sanctitate celebres viri prodierunt. Ibi corporis afflictatione et ægrotantium cura, dum atrox pestilentia grassaretur, incredibili charitate sese exercuit. Inter cæteras autem virtutes, castitatem, egregia forma repugnante, sanctissime custodivit, adeo ut eo præsente, nemo umquam, ne impudentissimus quidem, verbum minus honestum proferre auderet.

Gravi morbo tentatus eoque ad quatuor menses patientissime tolerato, demum incolumis de religiosæ vitæ instituto capessendo deliberare cœpit: quo ut sibi viam muniret, ædiculam in extrema urbe conduxit, in quam quum sese abdidisset, asperrimam omni ex parte vitam trahebat, Deum assidue orans,

Bernardine Albizeschi, whose parents were of a noble family of Siena, gave evident marks of sanctity from his earliest years. He was well brought up by his pious parents. When studying the first rudiments of grammar, he despised the favourite pastimes of children, and applied himself to works of piety, especially fasting, prayer, and devotion to the blessed Virgin. His charity to the poor was extraordinary. In order the better to practise these virtues, he later on entered the Confraternity which gave to the Church so many saintly men, and was attached to the hospital of our Lady of Scala, in Siena. It was there that, whilst leading a most mortified life himself, he took care of the sick with incredible charity during the time when a terrible pestilence was raging in the city. Amongst his other virtues, he was pre-eminent for chastity, although he had many dangers to encounter, owing to the beauty of his person. Such was the respect he inspired that no one, however lost to shame, ever dared to say an improper word in his presence

After a serious illness of four months, which he bore with the greatest patience, he began to think of entering the Religious life. As a preparation for such a step, he hired, in the farthest outskirts of the city, a little hut, in which he hid himself, leading a most austere life, and assiduously beseeching God to make known to him the path he was

ut quid sibi sequendum esset, ostenderet. Quare divinitus factum est, ut beati Francisci Ordinem præ cæteris optaret, in quo humilitate, patientia, aliisque religiosi hominis virtutibus excelluit. Id quum cœnobii rector animadverteret, jamque antea Bernardini doctrinam et sacrarum litterarum peritiam perspectam haberet, prædicandi onus eidem imposuit, quo humillime suscepto, quum se minus idoneum agnosceret, ob vocis exilitatem ac raucitatem, Dei ope implorata, non sine miraculo ejusmodi impedimento liberatus est.

Quumque ea tempora vitiis criminibusque redundarent, et cruentis factionibus in Italia, divina humanaque omnia permixta essent, Bernardinus urbes atque oppida concursans in nomine Jesu, quem semper in ore et in pectore gerebat, collapsam pietatem moresque verbo et exemplo magna ex parte restituit; quo factum est, ut præclaræ civitates eum sibi Episcopum a Summo Pontifice postularent: quod ille munus invicta humilitate constantissime rejecit. Denique vir Dei immensis laboribus exhaustis, multis magnisque editis miraculis, libris etiam pie docteque conscriptis, cum vixisset annos sex ac sexaginta, in urbe Aquila in Vestinis beato fine quievit: quem novis in dies coruscantem signis, anno post obitum sexto, Nicolaus Quintus Pontifex Maximus in Sanctorum numerum retulit.

to follow. A divine inspiration led him to prefer to all other Orders that of St Francis. Accordingly he entered, and soon began to excel in humility, patience, and the other virtues of a Religious man. The Guardian of the Convent perceived this, and knowing already that Bernardine was well versed in the sacred sciences, he imposed upon him the duty of preaching. The Saint most humbly accepted the office, though he was aware that the weakness and hoarseness of his voice made him unfit for it: but he sought God's help, and was miraculously freed from these impediments.

Italy was at that time overrun with vice and crime; and in consequence of deadly factions, all laws, both divine and human, were disregarded. It was then that Bernardine went through the towns and villages, preaching the Name of Jesus, which was ever on his lips and heart. Such was the effect of his words and example, that piety and morals were in great measure restored. Several important cities, that had witnessed his zeal, petitioned the Pope to allow them to have Bernardine for their bishop; but the Saint's humility was not to be overcome, and he rejected every offer. At length, after going through countless labours in God's service, after many and great miracles, after writing several pious and learned books, he died a happy death, at the age of sixty-six, in a town of the Abruzzi, called Aquila. New miracles were daily being wrought, through his intercession; and, at length, in the sixth year after his death, he was canonized by Pope Nicholas V.

How beautiful, O Bernardine, are the rays that form the aureole round the Name of Jesus! How soft their light on that eighth day after his birth, when he received this Name! But how dazzling, now that this Jesus achieves our salvation, not only by humiliation and suffering, but by the triumph of his Resurrection! Thou comest to us, O Bernardine, in the midst of the Paschal glory of the Name of Jesus. This Name, for which thou didst so lovingly and zealously labour, gives thee to share in its immortal victory. Now therefore, pour forth upon us, even more abundantly than when thou wast here on earth, the treasures of love, admiration and hope, of which this divine Name is the source, and cleanse the eyes of our soul, that we may one day be enabled to join thee in contemplating its beauty and magnificence.

Apostle of peace! Italy, whose factions were so often quelled by thee, may well number thee among her protectors. Behold her now a prey to the enemies of Jesus, rebellious against the Church of God, and abandoned to her fate. Oh! forget not that she is thy native land, that she was obedient to thy preaching, and that thy memory was long most dear to her. Intercede in her favour; deliver her from her oppressors; and show that when earthly armies fail, the host of heaven can always save both cities and countries.

Illustrious son of the great patriarch of Assisi! the seraphic Order venerates thee as one of its main supports. Thou didst reanimate it to its primitive observance; continue now from heaven to protect the work thou didst commence here on earth. The Order of St Francis is one of the grandest consolations of holy Mother Church; make this Order for ever flourish, protect it in its trials, give it increase in proportion to the necessities of the faithful; for thou art the second Father of this venerable family, and thy prayers are powerful with the Redeemer, whose glorious Name thou didst confess upon earth.

MAY 24

FEAST OF OUR LADY, HELP OF CHRISTIANS

EVER since our entrance upon the joys of the Paschal season, scarcely a day has passed without offering us some grand mystery or Saint to honour; and all these have been radiant with the Easter sun. But there has not been a single feast of our blessed Lady to gladden our hearts by telling us of some mystery or glory of this august Queen. The feast of her Seven Dolours is sometimes kept in April—that is, when Easter Sunday falls on or after the 10th of that month; but May and June pass without any special solemnity in honour of the Mother of God. It would seem as though Holy Church wished to honour, by a respectful silence, the forty days during which Mary enjoyed the company of her Jesus, after his Resurrection. We, therefore, should never separate the Mother and the Son, if we would have our Easter meditations be in strict accordance with truth—and that we surely must wish. During these forty days, Jesus frequently visits his disciples, weak men and sinners as they are: can he, then, keep away from his Mother, now that he is so soon to ascend into heaven, and leave her for several long years here on earth? Our hearts forbid us to entertain the thought. We feel sure that he frequently visits her, and that when not visibly present with her, she has him in her soul, in a way more intimate and real and delicious than any other creature could have.

No feast could have given expression to such a mystery; and yet the Holy Ghost, who guides the spirit of the Church, has gradually led the faithful to devote in an especial manner to the honour of Mary the entire month

of May, the whole of which comes, almost every year, under the glad season of Easter. No doubt, the loveliness of the month would, some time or other, suggest the idea of consecrating it to the holy Mother of God; but if we reflect on the divine and mysterious influence which guides the Church in all that she does, we shall recognize, in this present instance, a heavenly inspiration, which prompted the faithful to unite their own happiness to that of Mary, and spend this beautiful month, which is radiant with their Easter joy, in commemorating the maternal delight experienced, during that same period, by the immaculate Mother when on earth.

To-day, however, we have a feast in honour of Mary. True, it is not one of those feasts which are entered on the general Calendar of the Church; yet is it so widely spread, with the consent of the Holy See, that our *Liturgical Year* would have been incomplete without it. Its object is to honour the Mother of God as the *Help of Christians*—a title she has justly merited by the innumerable favours she has conferred upon Christendom. Dating from that day whose anniversary we are soon to celebrate, when the Holy Ghost descended upon Mary in the Cenacle, in order that she might begin to exercise over the Church Militant her power as Queen—who could tell the number of times that she has aided, by her protection, the kingdom of her Son on earth?

Heresies have risen up, one after the other; they were violent; they were frequently supported by the great ones of this world; each of them was resolved on the destruction of the true faith; and yet, one after the other, they have dwindled away, or fallen into impotency; those of the present day are gradually sinking by internal discord; and Holy Church tells us that it is Mary who 'alone destroys all heresies throughout the whole world.'[1] If public scandals or persecutions, or the tyranny of secular interference, have at times

[1] Gaude, Maria Virgo! cunctas hæreses sola interemisti in universo mundo (*Office of the Blessed Virgin* · *Matins* vii *Antiphon*).

threatened to stay the progress of the Church, Mary has stretched forth her arm, the obstacles were removed, and the Spouse of Jesus continued her onward march, leaving her foes and her fetters behind her. All this was vividly brought before the mind of the saintly Pontiff, Pius V, by the victory of Lepanto, gained by Mary's intercession, over the Turkish fleet, and he resolved to add one more title to the glorious list given to our Lady in the Litany: it was *Auxilium Christianorum, Help of Christians.*

The nineteenth century had the happiness of seeing another Pontiff, also named Pius, institute a feast under this same title—a feast which is intended to commemorate the help bestowed on Christendom in all ages by the Mother of God. Nothing could be happier than the choice of the day on which this feast was to be kept. On May 24, in the year 1814, there was witnessed in Rome the most magnificent triumph that has yet been recorded in the annals of the Church. That was a grand day, whereon Constantine marked out the foundations for the Vatican Basilica in honour of the Prince of the Apostles; Sylvester stood by, and blessed the Emperor, who had just been converted to the true faith: but important as was this event, it was but a sign of the last and decisive victory won by the Church in the then recent persecution of Diocletian. That was a grand day whereon Leo III, Vicar of the King of kings, crowned Charlemagne with the imperial diadem, and by his apostolic power gave continuance to the long interrupted line of Emperors: but Leo III, by this, did but give an official and solemn expression to the power which the Church had already frequently exercised in the newly constituted nations, which received from her the idea of Christian government, the consecration of their rights, and the grace that was to enable them to fulfil their duties. That was a grand day, whereon Gregory IX restored to the city of Peter the Papal Throne, which had been transferred to Avignon for seventy sad years: but Gregory IX, in

this, did but fulfil a duty, and his predecessors, had they willed it, might have effected this return to Rome for which the necessities of Christendom so imperatively called.

Yes, all these were glorious days; but May 24 of 1814 surpasses them all. Pius VII re-entered Rome amidst the acclamations of the holy City, whose entire population went forth to meet him, holding palm branches in their hands, and greeting him with their hosannas of enthusiastic joy. He had been a captive for five years, during which the spiritual government of the Christian world had suffered a total suspension. It was not the Powers allied against his oppressor who broke the Pontiff's fetters; the very tyrant who kept him from Rome had given him permission to return at the close of the preceding year; but the Pontiff chose his own time, and did not leave Fontainebleau till January 25. Rome, whither he was about to return, had been made a part of the French Empire, five years previously, by a decree in which was cited the name of Charlemagne! The city of Peter had been made the head town of a Department, with a prefect for its administrator; and, with a view to making men forget that it was the city of the Vicars of Christ, the tyrant gave its name as a title to the heir-presumptive of the Imperial crown of France.

What a day was that 24th of May, which witnessed the triumphant return of the Pontiff into the holy City, whence he had been dragged during the night by the soldiers of an ambitious tyrant! He made the journey in short stages, meeting, on his way, the allied armies of Europe, who recognized his right as King. This right is superior, both in antiquity and dignity, to that of all other monarchs; and all, no matter whether they be heretics, schismatics, or Catholics, must admit it, were it only on the strength of its being an historical fact.

But what we have said so far is not sufficient to give an adequate idea of the greatness of the prodigy thus

achieved by our Lady Help of Christians. In order to have a just appreciation of it, we must remember that the miracle was not wrought in the age of Sylvester and Constantine, or of St Leo III and Charlemagne, or of the great prophetess Catharine of Siena, who made known the commands of God to the people of Italy and to the Popes of Avignon. The century that witnessed this wondrous event was the nineteenth. Europe was under the degrading influence of Voltairism, and there were still living the authors and abettors of the crimes and impieties that resulted from the principles taught in the eighteenth century. Everything was adverse to such a glorious and unexpected triumph; Catholic feeling was far from being roused as it now is; the action of God's providence had to show itself in a direct and visible manner; and to let the Christian world know that such was the case, Rome instituted the annual feast of May 24, as an offering of acknowledgement to Mary, *Help of Christians*.

Let us now weigh the importance of the twofold restoration which was wrought on this day by the intercession of the holy Mother of God. Pius VII had been forcibly taken from Rome and dethroned; on this May 24 he was reinstated in Rome, both as Pope and as temporal sovereign. On the Feasts of St Peter's Chair at Rome and at Antioch, we gave our readers the doctrine of the Church, which teaches us that the succession to the rights conferred by Christ upon St Peter belongs to the Bishop of Rome. From this it follows that residence in the city of Rome is both the right and the duty of the successor of St Peter, save in the case of his deeming a temporary absence to be demanded by circumstances. Whosoever, therefore, by means of physical force, keeps the Sovereign Pontiff out of Rome, or prevents him from residing there, is acting in opposition to the Divine Will; for the pastor ought to be in the midst of his flock: and Rome having been made by Christ the head of all Churches, these have a right to find in Rome him who

is both the infallible doctor of faith and the source of all spiritual jurisdiction. The first blessing, therefore, for which we are indebted to Mary on this day, is that she brought back the pastor to his flock, and restored the supreme government of Holy Church to its normal state.

The second is her having reinstated the Pontiff in possession of his temporal power, the surest guarantee of his being independent in the exercise of his spiritual power. We have but to consult history, and we shall learn what miseries and dangers have followed from the Popes being the subjects of any earthly monarch. The experience of the past shows us that the city of Rome, if under any other government than that of the papacy, excites the mistrust of Christendom as to the liberty necessary for the due election of the supreme Pontiff. God, in his all-seeing wisdom, provided against what would have been a perpetual source of anarchy in the Church. From the earliest commencement of the Christian era, he prepared the foundation of the temporal dominion of the papacy over Rome and its territory, even before the sword of the Franks was drawn for the defence, the establishing and increasing this precious domain, which is the property of Christendom. Whosoever dares to invade it, attacks the liberty of the entire Church; and we know, as St Anselm says, that 'there is nothing in this world more loved by God than the liberty of his Church': hence the severe punishments that have ever followed such as offered violence to it.

The pontifical sovereignty over Rome and the States belonging to the Church has arisen from necessity—but that necessity belongs to the supernatural order of things. It follows that this sovereignty surpasses all others in dignity, and that, in consequence of its being consecrated to God's service on earth, it is to be considered as a sacred thing. He that dares to lay hands upon it, is guilty not only of spoliation, but of sacrilege; and the anathemas of the Church lie heavily upon him.

Here again history tells us how terrible has been the lot of all those who, despising the anathema, refused to make restitution to the Church, and dared to defy the justice of him who conferred on Peter the power of binding and loosing.

Finally, authority being the basis of every society, and its maintenance being of the utmost importance to the preservation of order and justice, it should be respected and upheld first and foremost in the Roman Pontiff, for he is the highest representative of authority on earth, his temporal power is by far the oldest in existence, and his kingly character is enhanced by the union of supreme spiritual power. He, therefore, who attacks or overthrows the temporal sovereignty of the Pope is an enemy to every Government; for there is no other that can bear comparison with this in merit and rightful possession; and if *it* be not spared, no other is safe.

Let us then give thanks to the blessed Mother of God, on this feast of the twenty-fourth day of May, which has been instituted in commemoration of the twofold blessing she thus brought upon the world—the preservation of the Church, and the preservation of society. Let us unite in the fervent acclamations of the then loyal citizens of Rome, and like them sing with all the glad joy of our Easter *Alleluia*, our greetings of *Hosanna* to the Vicar of Christ, the father of that dear land, our common country. The remembrance of St Peter's deliverance from prison, and his restoration to liberty, must have been vividly on the minds of that immense concourse of people, whose love for their Pontiff was redoubled by the sufferings he had gone through. As the triumphal chariot on which he had been placed came near the Flaminian Gate, the horses were unyoked, and the Pontiff was conveyed by the people to the Vatican Basilica, where a solemn thanksgiving was made, over the tomb of the Prince of the Apostles.

But let us not close the day without admiring the merciful intervention of our *Lady, Help of Christians*.

If the protection she gives to the faithful sometimes necessitates her showing severity to tyrants, her maternal heart is full of compassion for the vanquished, and she extends her *Help* even to them. Thus it was with the haughty Emperor, over whom she triumphed on May 24; she would then bring him back to humble repentance and to the practice of his religious duties. A messenger from the island of Saint Helena was one day ushered into the presence of Pius VII. The exiled Napoleon, whom he had consecrated Emperor in the Cathedral of Notre Dame, and whose conduct in later years brought him under the ban of excommunication, now besought the Pontiff, the true and only King of Rome, to allow him to be readmitted to those spiritual blessings of which he had been justly deprived. Our Lady was preparing a second victory.

Pius VII, whose name the fallen Emperor could never pronounce without emotion, and whom he called 'a lamb'[1]—Pius VII, who had so courageously braved public opinion by giving hospitality at Rome to the members of Napoleon's unfortunate family—readily complied with the request thus made to him; and the holy Sacrifice of the Mass was shortly afterwards offered up in the presence of the illustrious exile of Saint Helena. Our Lady of Help was advancing her conquest.

But before granting pardon, the justice of God had required a full and public expiation. He who had been the instrument of salvation to millions of souls by restoring religion to France, was not to be lost; but he had impiously imprisoned the sovereign Pontiff in the castle of Fontainebleau; and it was in that very castle that he had afterwards to sign the deed of his own abdication. For five years he had held captive the Vicar of Christ; for five years he himself had to endure the sufferings and humiliation of captivity. Heaven accepted the retribution and left Mary to complete her victory. Reconciled with the Church, and fortified by the holy sacraments which prepare the

[1] Las-Casès, *Memorial de Sainte-Helena.*

Christian for eternity, Napoleon yielded up his soul into the hands of his Maker, on May 5, the month that is sacred to Mary, and gives us the feast we are keeping to-day. The day chosen by God from all eternity for Napoleon's death was the Feast of St *Pius* V; on which same feast, *Pius* VII was receiving the congratulations of his faithful Romans. The name *Pius* signifies compassion and mercy. It is one of the names given to God in the sacred Scripture: PIUS *et misericors est Deus: God is compassionate and merciful.*[1] Mary, too, is *compassionate;* it is the title we give her in one of our favourite prayers: *O clemens, O* PIA, *O dulcis Virgo Maria!* She is ever ready with her aid, be the danger one that affects the Church at large, or a single individual soul; she is the *Help of Christians,* and as such we honour her on this feast. God has willed her to be so; and we are but complying with his wishes, when we have an unreserved confidence in the protection of this powerful Queen, this loving Mother.

Let us now read the account, as given in to-day's Liturgy, of the great event that prompted the institution of our feast:

Præsentissimum Deiparæ auxilium ad religionis hostes profligandos, sæpe populus Christianus mirum in modum expertus est; ex quo factum, ut sanctissimus Pontifex Pius Quintus, post insignem victoriam, intercedente beatissima Virgine, a christianis de Turcarum tyranno apud Echinadas insulas reportatam, in Litaniis Lauretanis eamdem reginam cœlorum, inter alia præconia, *Auxilium Christianorum* appellari constituerit. Sed illud in primis memorabile est, atque explorati miraculi loco habendum, quod quum Ro-

The faithful have frequently witnessed miraculous interventions which prove that the Mother of God is ever ready with her help to repel the enemies of religion. It was on this account that, after the signal victory gained by the Christians over the Turks in the Gulf of Lepanto, through the intercession of the most blessed Virgin, the holy Pope Pius the Fifth ordered that to the other titles given to the Queen of Heaven in the Litany of Loreto, there should be added this of *Help of Christians.* But one of the most memorable proofs of this her protection, and one

[1] Ecclus. ii 13.

manus Pontifex Pius Septimus impiorum consiliis et armis ex Apostolica Petri sede exturbatus, et arcta custodia, præsertim Savonæ per annos quinque eoque amplius fuisset detentus, viis omnibus penitus interclusis, ne Dei Ecclesiam regere posset, nullo similis persecutionis in priscis annalibus exemplo, inopinato et præter omnium exspectationem contigit, ut ingenti plausu ac veluti universi orbis manibus Pontificio solio restitueretur. Quod et secundo accidit, dum iterum commoto turbine, ab Urbe discedens, sacro comitante cardinalium Collegio, Liguriam contendit. Verum præsentissimo Dei beneficio, cessante procella, quæ grave minabatur excidium, Romam, plaudentibus præ novo gaudio populis, reversus est. Antea tamen quod in votis habuerat, et captivitate detentus exsequi nequiverat, aurea corona insignem Savonæ imaginem Deiparæ Virginis sub titulo Matris Misericordiæ, solemni ritu, propriisque manibus decoravit. Quam mirabilem rerum vicissitudinem idem Pontifex maximus Pius Septimus, totius eventus intime conscius, quum intercessioni sanctissimæ Dei Genitricis, cujus potentem opem et ipse impense imploraverat, et ab omnibus Christifidelibus implorari curaverat, acceptam merito referret, in ejusdem Virginis Matris honorem sub appellatione Auxilii Christianorum solemne festum indixit perpetuo celebrandum

which may be regarded as an incontestable miracle, is that which happened during the Pontificate of Pius the Seventh. By the intrigues and armed violence of certain impious men, the Pontiff had been driven from the Apostolic See of Peter, and was kept in close confinement, mainly at Savona, for upwards of five years. During this period, by a persecution unheard of in any previous age, every possible means was resorted to in order to prevent his governing the Church of God. When lo! suddenly and to the surprise of men, he was restored to the Pontifical Throne, to the great joy, and it might be almost said with the concurrence, of the whole world. The same thing happened also a second time, when a fresh disturbance arose and compelled him to leave Rome, and go, with the Sacred College of Cardinals, into Liguria. Here again, the storm that threatened great destruction was appeased by a most prompt interference of God's providence, and the Pontiff's return to Rome filled Christendom with new joy. Before returning, however, he would carry out an intention which his captivity had hitherto prevented him from doing: with his own hand he solemnly placed a golden crown on the celebrated statue of the Mother of God that was venerated at Savona under the title of *Mother of Mercy*. The same Sovereign Pontiff, Pius the Seventh, who was so thoroughly acquainted with every circumstance of these events, rightly attributed their happy issue to the intercession

die mensis Maii vigesimo quarto, faustissimi sui in Urbem reditus anniversario, adprobato etiam Officio proprio, ut tanti beneficii distincta et perennis exstet memoria, et gratiarum actio.

of the most holy Mother of God, whose powerful help he himself had earnestly besought, besides urging all the faithful to obtain it by their prayers. He therefore instituted a solemn feast in honour of the same Virgin-Mother, under the title of *Help of Christians*. It was to be kept every year on the twenty-fourth of May, the anniversary of his own most happy return to Rome. He also sanctioned a proper Office for this feast, in order that the remembrance of so great a favour might ever be vividly on the minds of the faithful, and secure the thanksgiving it deserved.

The two beautiful hymns which follow are from the Office of this feast. They admirably express the gratitude we should feel towards the blessed Mother whose intercession has so often wrought the Church's deliverance.

FIRST HYMN

Sæpe dum Christi populus cruentis
Hostis infensi premeretur armis,
Venit adjutrix pia Virgo cœlo
Lapsa sereno.

Prisca sic patrum monumenta narrant,
Templa testantur spoliis opimis
Clara, votivo repetita cultu
Festa quotannis.

En novi grates liceat Mariæ
Cantici lætis modulis referre
Pro novis donis, resonante plausu
Urbis et Orbis.

Ofttimes, when the faithful of Christ have been threatened by the blood-stained sword of a ruthless foe, the compassionate Virgin came down from bright heaven as their Help.

We know it from the venerable documents of our fathers: it is attested by the sacred edifices which are enriched with the trophies taken from our enemies, and by the yearly recurrence of our solemn feasts.

Lo! a new favour demands of us to-day a new canticle of grateful and glad thanks to Mary: it is the favour that made both Rome and the world resound with joy.

O dies felix, memoranda fastis,
Qua Petri sedes fidei magistrum
Triste post lustrum reducem beata
Sorte recepit!

O happy and ever memorable day! whereon the See of Peter was blessed with the return of the teacher of faith, after a sad exile of five years.

Virgines castæ, puerique puri,
Gestiens clerus, populusque grato
Corde Reginæ celebrare cœli
Munera certent.

Let chaste maidens, and innocent youths, and the glad clergy, and the people, vie with each other in celebrating with grateful hearts the favours granted by the Queen of heaven.

Virginum Virgo, benedicta Jesu
Mater, hæc auge bona; fac, precamur,
Ut gregem pastor pius ad salutis
Pascua ducat.

O thou Virgin of virgins! blessed Mother of Jesus! add favours still to these: pray, we beseech thee, that the good pastor may lead the flock to the pastures of salvation.

Te per æternos veneremur annos,
Trinitas, summo celebranda plausu;
Te fide mentes, resonoque linguæ
Carmine laudent.
Amen.

O holy Trinity, to whom all praise is due! grant that we may praise thee through eternal years. May our souls by their faith, and our lips by their hymns, laud thy holy name. Amen.

SECOND HYMN

Te Redemptoris Dominique nostri
Dicimus Matrem, speciosa Virgo,
Christianorum decus, et levamen
Rebus in arctis.

O beautiful Virgin! we acknowledge thee to be the Mother of our Saviour and God; but thou art, too, the solace and Help of Christians in their adversities.

Sæviant portæ licet inferorum,
Hostis antiquus fremat, et minaces,
Ut Deo sacrum populetur agmen,
Suscitet iras.

The gates of hell may rage; the old enemy may, in his wrath, stir up anger which may threaten to destroy the people of God;

Nil truces possunt furiæ nocere
Mentibus castis, prece quas vocata

But this wild passion can do no hurt to those pure souls, whose prayers have won protection and heavenly strength

Annuens Virgo fovet, et superno
Robore firmat.
Tanta si nobis faveat patrona,
Bellici cessat sceleris tumultus,
Mille sternuntur, fugiuntve turmæ,
Mille cohortes.
Tollit ut sancta caput in Sione
Turris, arx firmo fabricata muro,
Civitas David, clypeis et acri
Milite tuta.
Virgo sic fortis Domini potenti
Dextera, cœli cumulata donis,
A piis longe famulis repellit
Dæmonis ictus.
Te per æternos veneremur annos,
Trinitas, summo celebranda plausu;
Te fide mentes, resonoque linguæ
Carmine laudent.
Amen.

from the Virgin ever blessed.

If *she* be our patroness and help us, the din of wicked war must cease, and our enemies must fall by thousands, or be put to flight.

As on the holy mount of Sion there was a tower and citadel with its well-built wall, and the city of David was safe with its shields and valiant men:

So the Virgin, made strong by the mighty hand of God, and laden with heaven's gifts, wards off from her devoted clients the blows of Satan.

O holy Trinity, to whom all praise is due! grant that we may praise thee through eternal years. May our souls by their faith, and our lips by their hymns, laud thy holy name. Amen.

I have lifted up mine eyes to the mountains, from whence help shall come to me: my help is from the Lord, who made heaven and earth.[1] Thus prayed the Israelites of old: thus also prays the Church: though for her the help is nigher and comes more speedily. The Psalmist's petition has been granted: the heavens have bowed down, and the divine help is now close by our side. This help is Jesus, Son of God and Son of Mary. He is unceasingly fulfilling the promise made us by his Prophet: *In the day of thy salvation I have* HELPED *thee.*[2] But this King of kings has given us a Queen, and this Queen is Mary, his Mother. Out of love for her he has given her a throne on his right hand, as Solomon did for his mother Bethsabee;[3] and he would have *her*

[1] Ps. cxx 1, 2. [2] Isa. xlix 8. [3] 3 Kings ii 19.

also be the *Help of Christians*. The Church teaches us this, by inserting this beautiful title in the Litany; and Rome invites us, on this day, to unite with her in giving thanks and praise to our blessed Lady of Help for one of the most signal of her favours.

O Queen of heaven! our Paschal joy is increased on this the anniversary of thy giving back to Rome her pastor and her king. Yes, it was thy intercession that achieved the grand victory, and we offer thee the homage of our grateful rejoicings. This month is thine in an especial manner; but its twenty-fourth day makes us redouble our devotion. It encourages us to entreat thee, with all the earnestness of our souls, that thou wouldst protect Rome and its Pontiff, for new dangers have arisen. The Rock set by thy Jesus has again become *a sign of contradiction*, and the billows of impiety and violence are beating against it. We know the great promise: the Rock can never be swept away, and on it safely stands the Church; but we know, too, that this Church is one day to be taken up to heaven, and then the Judgement! Meanwhile, thou, Mary, art our Help: oh! stretch forth that arm of thine, which nothing can resist. Be mindful of Rome, where thou art so devoutly honoured, and where thy glory is proclaimed by so many sumptuous sanctuaries. The end of the world is not yet come; the holiest of causes requires thine aid. Never permit the holy City to be desecrated by her falling into the power of impious men; suffer her not to be deprived of the presence of her Pontiff; and restore the independence which the Vicar of Christ must possess, if the Church is to be rightly governed.

But Rome is not the only spot on earth that needs thy powerful help, O Mary! The vineyard of thy Son is everywhere being laid waste by the wild beast.[1] Vice and error and seduction are everywhere. There is not a country where the Church is not persecuted, and her liberty trampled upon. Society has lost its Christian traditions; it is at the mercy of revolutions

[1] Ps. lxxix.

against which it has no power. O thou that art the Help of Christians, aid the world in these its perils! Thou hast the power to save it from danger! Wilt thou permit the people to be lost who were redeemed by the blood of Jesus, and whom he from his Cross entrusted to thy care?

Thou, O Mary, art the Help of each Christian soul, as well as of the entire world. That same enemy, who is bent on the destruction of the whole human race, is seeking to drag each one of us into perdition. He hates the image of thy Son, which he sees reflected in our human nature. Oh! come to our assistance; save us from this roaring lion of hell. He knows thy power, and that thou canst procure our deliverance, so long as we are left in this present life. Thou hast gained the most stupendous victories for the salvation of thy clients; tire not, we beseech thee, in aiding poor sinners to return to their God. When Jesus spoke of them that were invited to the marriage feast, and told us how the king said to his servants: *Compel them to come in*,[1] it was thee that he had mainly in view. Lead us then to our King!

Our supplications to thee, O Help of Christians, are thus earnest, because our wants are great; but we are not on that account the less mindful of the special honour that we owe thee at this holy season of Easter, when the Church contemplates the joy thou hadst in the presence of thy Risen Jesus. She congratulates thee on the immense happiness that thus repaid thee for thine anguish on Calvary and at the Sepulchre. It is to the Mother consoled by and exulting in her Son's triumphant Resurrection that we offer this sweet month, whose loveliness is so in keeping with her own incomparable beauty. In return for this homage of our devotion, pray for us, dear Mother, that our souls may persevere in the beauty of grace given to them by this year's union with our Jesus! and that we may be so well prepared for the Feast of Pentecost as to merit to receive the gifts of the Holy Ghost, who comes that he may perfect the work of our Paschal regeneration.

[1] St Luke xiv 23.

MAY 25

SAINT GREGORY VII

POPE AND CONFESSOR

OUR Easter Calendar has already given us the two great Popes, Leo the Great and Pius V; it bids us, to-day, pay honour to the glorious memory of Gregory VII. These three names represent the action of the papacy, dating from the period of the persecutions. The mission divinely put upon the successors of St Peter is this: to maintain intact the truths of faith, and to defend the liberty of the Church. St Leo courageously and eloquently asserted the ancient faith, which was called in question by the heretics of those days; St Pius V stemmed the torrent of the so-called Reformation, and delivered Christendom from the yoke of Mahometanism; St Gregory VII came between these two, and saved society from the greatest danger it had so far incurred, and restored the purity of Christian morals by restoring the liberty of the Church.

The end of the tenth and the commencement of the eleventh century was a period that brought upon the Church of Christ one of the severest trials she has ever endured. The two great scourges of persecution and heresy had subsided; they were followed by that of barbarism. The impulse given to civilization by Charlemagne was checked early in the ninth century; the barbarian element had been but suppressed, and broke out again with renewed violence; faith was still vigorous among the people, but of itself it could not triumph over the depravity of morals. The feudal system had produced anarchy throughout the whole of Europe; anarchy created social disorder, and this, in its turn, occasioned the triumph of might and licentiousness over right. Kings and princes were no longer

kept in check by the power of the Church; for Rome herself being a prey to factions, unworthy or unfit men were but too frequently raised to the Papal Throne.

The eleventh century came; its years were rapidly advancing; and there seemed no remedy for the disorders it had inherited. Bishoprics had fallen a prey to the secular power, which set them up for sale, and the first requisite for a candidate to a prelacy was that he should be a vassal subservient to the ruler of the nation, ready to supply him with means for prosecuting war. The bishops being thus, for the most part, simoniacal, as St Peter Damian tells us they were, what could be expected from the inferior clergy but scandals? The climax of these miseries was that ignorance increased with each generation, and threatened to obliterate the very notion of duty. There was an end to both Church and society, had it not been for the promise of Christ that he would never abandon his own work.

In order to remedy these evils, in order to dispel all this mist of ignorance, Rome was to be raised from her state of degradation. She needed a holy and energetic Pontiff, whose consciousness of having God on his side would make him heedless of opposition and difficulties; a Pontiff whose reign should be long enough to make his influence felt, and encourage his successors to continue the work of reform. This was the mission of St Gregory VII.

This mission was prepared for by holiness of life; it is always so with those whom God destines to be the instruments of his greatest works. Gregory, or, as he was then called, Hildebrand, left the world, and became a monk of the celebrated monastery of Cluny, in France. It was there, and in the two thousand abbeys which were affiliated with it, that were alone to be found in those days zeal for the liberty of the Church, and the genuine traditions of the monastic life. It was there that for upwards of a hundred years, and under the four great Abbots, Odo, Maiolus, Odilo and Hugh, God had been

secretly providing for the regeneration of Christian morals. Yes, we may well say *secretly*, for no one would have thought that the instruments of the holiest of reforms were to be found in those monasteries, which existed in almost every part of Europe, and had affiliated with Cluny for no other motive than because Cluny was the sanctuary of every monastic virtue. It was to Cluny itself that Hildebrand fled, when he left the world; he felt sure that he would find there a shelter from the scandals that then prevailed.

The illustrious Abbot Hugh was not long in discovering the merits of his new disciple, and the young Italian was made Prior of the great French abbey. A stranger came one day to the gate of the monastery, and sought hospitality. It was Bruno, bishop of Toul, who had been nominated Pope by the Emperor Henry III. Hildebrand could not restrain himself on seeing this new candidate for the Apostolic See—this Pope whom Rome, which alone has the right to choose its own Bishop, had neither chosen nor heard of. He plainly told Bruno that he must not accept the keys of heaven from the hand of an Emperor who was bound in conscience to submit to the canonical election of the holy City. Bruno, who was afterwards St Leo IX, humbly acquiesced in the advice given him by the Prior of Cluny, and both set out for Rome. The elect of the Emperor became the elect of the Roman Church, and Hildebrand prepared to return to Cluny; but the new Pontiff would not hear of his departure, and obliged him to accept the title and duties of Archdeacon of the Roman Church.

This high post would soon have raised him to the Papal Throne, had he wished it; but Hildebrand's only ambition was to break the fetters that kept the Church from being free, and prepare the reform of Christendom. He used his influence in procuring the election, canonical and independent of imperial favour, of Pontiffs who were willing and determined to exercise their authority for the extirpation of scandals. After St Leo IX came

Victor II, Stephen IX, Nicholas II, and Alexander II—all of whom were worthy of their exalted position. But he who had thus been the very soul of the Pontificate under five Popes was at length obliged to accept the Tiara himself. His noble heart was afflicted at the presentiment of the terrible contests that awaited him; but his refusals, his endeavours to evade the heavy burthen of solicitude for all the Churches, were unavailing; and the new Vicar of Christ was made known to the world under the name of Gregory VII. "Gregory" means *vigilance;* and never did man better realize the name.

He had to contend with brute force personified in a daring and crafty Emperor, whose life was stained with every sort of crime, and who held the Church in his grasp, as a vulture does its prey. In no part of the Empire would a bishop be allowed to hold his see, unless he had received *investiture* from the Emperor, by the ring and crosier. Such was Henry IV of Germany; and his example encouraged the other Princes of the Empire to infringe on the liberty of canonical elections by the same iniquitous measures. The twofold scandal of simony and incontinence was still frequent among the clergy. Gregory's immediate predecessors had, by courageous zeal, checked the evil; but not one of them had ventured to confront the fomenter of all these abuses, the Emperor himself. The great contest, with its perils and anxieties, was left to Gregory; and history tells us how fearlessly he accepted it.

The first three years of his pontificate were, however, comparatively tranquil. Gregory treated the youthful Emperor with great kindness, out of regard for his father, who had deserved well of the Church. He wrote him several letters, in which he gave him good advice, or affectionately expressed his confidence in the future. Henry did not allow that confidence to last long. Aware that he had to deal with a Pope whom no intimidation could induce to swerve from duty, he thought it prudent to wait a while and watch the course

of events. But the restraint was unbearable; the self-imposed check had but swelled the torrent; the enemy of the spiritual power gave full vent to his passion. Bishoprics and abbeys were again sold for the benefit of the imperial revenue. Gregory excommunicated the simoniacal prelates; and Henry, imprudently defying the censures of the Church, persisted in keeping in their posts men who were resolved to follow him in all his crimes. Gregory addressed a solemn warning to the Emperor, enjoining him to withdraw his support from the excommunicated prelates, under penalty of himself incurring the ban of the Church. Henry, who had thrown off the mask, and thought he might afford to despise the Pontiff, was unexpectedly made to tremble for the security of his throne by the revolt of Saxony, in which several of the Electors of the Empire joined. He felt that a rupture with the Church at such a critical time might be fatal. He turned suppliant, besought Gregory to absolve him, and made an abjuration of his past conduct in the presence of two Legates, sent by the Pontiff into Germany. But scarcely had the perjured monarch gained a temporary triumph over the Saxons than he recommenced hostilities with the Church. In an assembly of bishops, worthy of their imperial master, he presumed to pronounce sentence of deposition against Gregory. Shortly afterwards he entered Italy with his army; and this gave to scores of prelates an opportunity for openly declaring rebellion against the Pope, who would not tolerate their scandalous lives.

Then did Gregory, in whose hands were placed those keys which signify the power of loosing and binding in heaven and on earth, pronounce against Henry the terrible sentence which declared him to be deprived of his crown and to have forfeited the allegiance of his subjects. To this the Pontiff added the still heavier anathema; he declared him to be cut off from the communion of the Church. By thus setting himself as a rampart of defence to Christendom, which was threat-

ened on all sides with tyranny and persecution. Gregory drew down upon himself the vengeance of every wicked passion; and even Italy was far from being as loyal to him as he had a right to expect her to be. More than one of the princes of the peninsula sided with Henry; and as to the simoniacal prelates, they looked on him as their defender against the sword of Peter. It seemed as though Gregory would soon not have a spot in Italy whereon he could set his foot in safety; but God, who never abandons his Church, raised up an avenger of his cause. Tuscany, and part of Lombardy, were, at that time, governed by the young and brave countess Matilda. This noble-hearted woman stood up in defence of the Vicar of Christ. She offered her wealth and her army to the Pope, that he might make use of them as he thought best, as long as she lived; and as to her possessions, she willed them to St Peter and his successors.

Matilda, then, became a check to the Emperor's prosperity in crime. Her influence in Italy was still strong enough to procure for the heroic Pontiff a refuge where he could be safe from the Emperor's power. He was enabled by her management to reach Canossa, a strong fortress near Reggio. At the same time, Henry was alarmed by news of a fresh revolt in Saxony, in which more than one feudal lord of the Empire took part, with a view to dethrone the haughty and excommunicated tyrant. Fear again took possession of his mind, and prompted him to recur to perjury. The spiritual power marred his sacrilegious plans; and he flattered himself that by offering a temporary atonement he could soon renew the attack. He went barefooted and unattended to Canossa, garbed as a penitent, shedding hypocrite tears, and suing for pardon. Gregory had compassion on his enemy, and readily yielded to the intercession made for him by Hugh of Cluny and Matilda. He took off the excommunication, and restored Henry to the pale of Holy Church; but thought it would be premature to revoke the sentence whereby he had deprived him of his rights as Emperor. The

Pontiff contented himself with announcing his intention of assisting at the Diet which was to be held in Germany; there he would take cognizance of the grievances brought against Henry by the Princes of the Empire, and then decide what was just.

Henry accepted every condition, took his oath on the Gospel, and returned to his army. He felt his hopes rekindle within him at every step he took from the dreaded fortress, within whose walls he had been compelled to sacrifice his pride to his ambition. He reckoned on finding support from the bad passions of others, and to a certain extent his calculation was verified. Such a man was sure to come to a miserable end; but Satan was too deeply interested in his success to refuse him his support.

Meanwhile, Henry met with a rival in Germany: it was Rodolph, duke of Suabia, who, in a Diet of the Electors of the Empire, was proclaimed Henry's successor. Faithful to his principles of justice, Gregory refused, at first, to recognize the newly elected, although his devotedness to the Church and his personal qualifications were such as to make him most worthy of the throne. The Pontiff persisted on hearing both sides, that is, the princes and representatives of the Empire, and Henry himself; this done, he would put an end to the dispute by an equitable judgement. Rodolph strongly urged his claims, and importuned the Pontiff to recognize them; but Gregory, though he loved the duke, courageously refused his demand, assuring him that his cause should be tried at the Diet by which Henry had bound himself, by his oath at Canossa, to stand, though he had good reasons to fear its results. Three years passed on, during which the Pontiff's patience and forbearance were continually and severely tried by Henry's systematic subterfuges, and refusal to give guarantees against his further molesting the Church. At length, after using every means in his power to put an end to the wars that ravaged Italy and Germany, and after Henry had given unmistakable

proofs of impenitence and perjury, the Pontiff renewed the excommunication, and in a Council held at Rome, confirmed the sentence whereby he had declared him deposed of his crown. At the same time, Gregory ratified Rodolph's election, and granted the Apostolic benediction to his adherents.

Henry's rage was at its height, and his vengeful temper threw off all restraint. Among the Italian prelates who had sided with the tyrant, the foremost in subserviency and ambition was Gilbert, Archbishop of Ravenna, and, of course, there was no bitterer enemy to the holy See. Henry made an anti-pope of this traitor, under the name of Clement III. He had his party; and thus schism was added to the other trials that afflicted the Church. It was one of those terrible periods when, according to the expression of the Apocalypse, *it was given unto the Beast to make war with the Saints, and to overcome them.*[1] The Emperor suddenly became victorious: Rodolph was slain fighting in Germany, and Matilda's army was defeated in Italy. Henry had then but one wish, and he determined to realize it: to enter Rome, banish Gregory, and set his anti-pope on the Chair of St Peter.

What were the feelings of our Saint in the midst of this deluge of iniquity, from which, however, the Church was to rise purified and free? Let us listen to him, describing them in a letter written to his former Abbot, St Hugh of Cluny: 'The troubles which have come upon us are such, that even they that are living with us not only cannot endure them, but cannot even bear to look at them. The holy king David said: *According to the multitude of my sorrows in my heart, thy consolations have given joy to my soul*:[2] whereas to us, life is often a burthen, and death a happiness for which we sigh. When Jesus, that loving Consoler, true God and true Man, deigns to stretch out his hand to me, his goodness brings back joy to my afflicted heart; but when he leaves me, immediately my trouble is extreme.

[1] Apoc. xiii 7. [2] Ps. xciii 19.

Of myself, I am for ever dying; but in so far as *he* is with me, there are times when I live. When my strength wholly leaves me, I cry out to him, saying with a mournful voice: " If thou hadst put a burthen as heavy as this on Moses or Peter, they would, methinks, have sunk beneath it. What then can be expected of me, who, compared to them, am nothing? Thou hast then, O Lord, but one thing to do: thou thyself, with thine Apostle Peter, must govern the pontificate thou hast imposed on me; else thou wilt find me sink beneath the load, and the pontificate, in my person, be disgraced." "[1]

These words of heartfelt grief depict the whole character of the sainted Pontiff. The one great object of his life was the reformation of society by the liberty of the Church. It was nothing but his zeal in such a cause that could have made him face this terrible situation, from which he had nothing to look for in this life but heart-rending vexations. And yet, Gregory was that Father of the Christian world who, from the very commencement of his pontificate, was full of the thought of driving the Mahometans out of Europe, and of delivering the Christians from the yoke of the Saracens. It was the inspiration taken up by his successors, and carried out under the name of the Crusades. In a letter addressed to all the faithful, our Saint thus speaks of the enemy of the Christian name, whom he describes as being at the very gates of Constantinople, committing every kind of outrage and cruelty:

' If we love God, if we call ourselves Christians, we must grieve over such evils; but we should do more than grieve over them. Our Saviour's example and the duty of fraternal charity impose upon us the obligation of giving our lives for the deliverance of our fellow-Christians. Know, then, that trusting in the mercy of God and in the might of his arm, we are doing and preparing everything in our power in order to give immediate help to the Christian Empire.'[2] He shortly

[1] *Data Romæ, nonis Maii, Indictione* 1 (1078).
[2] *Ibid., Kalendis Martii, Indictione* 12 (1074).

afterwards wrote to Henry, who at that time had not shown his hostile intentions against the Church: 'My admonition to the Christians of Italy and the countries beyond the Alps has been favourably received. At this moment, fifty thousand men are preparing; and, if they can have me to head the expedition as leader and Pontiff, they are willing to march to battle against the enemies of God, and, with the divine assistance, to go even to our Lord's Sepulchre.' Thus, despite his advanced age, the noble-minded Pontiff was willing to put himself at the head of the Christian army. 'There is,' says he, 'one thing which urges me to do this: it is the state of the Church of Constantinople, which is separated from us in what regards the dogma of the Holy Ghost, and which must be brought back to union with the Apostolic See. . Almost the whole of Armenia has abandoned the Catholic faith. In a word, the greater portion of the Orientals require to know what is the faith of Peter, on the various questions which are being mooted among them. The time is come for using the grace bestowed, by our merciful Redeemer, on Peter, when he thus spoke to him: *I have prayed for thee, Peter, that thy faith may not fail: do thou confirm thy brethren.*[1] Our Fathers in whose footsteps we would walk, though we be unworthy to be their successors, have more than once visited those countries, that they might confirm the Catholic faith. We, then, also feel urged, if Christ open to us a way, to undertake this expedition for the interests of the faith, and in order to give aid to the Christians.'

With his characteristic good faith, Gregory went so far as to reckon on Henry's protecting the Church during his absence. 'This design,' says he, in the same letter to the Emperor, 'requires much counsel and powerful co-operation, in case God permits us to attempt it: I therefore come to you, asking you for this counsel and co-operation, and hope you will grant me them. If, by divine favour, I go, it is to you, after God, that

[1] St Luke xxii 32.

I leave the Roman Church, that you may watch over her as a holy mother, and protect her from insult. Let me know, as soon as may be, what in your prudence, aided by God's counsel, you decide. If I had not greater confidence in you than people suppose, I should not have written this to you; but as you may not fully believe that I have the affection for you that I profess, I appeal to the Holy Spirit who can do all things. I beseech him to make you understand, in his own way, how attached I am to you; and so to guide your soul as to disappoint the desires of the wicked and strengthen the hopes of the good.'[1]

The interview at Canossa took place in less than three years from the date of the above letter; but at the time he wrote it, Gregory's hopes for carrying out the expedition were so well grounded, that he acquainted the Countess Matilda with his intention. He wrote to her as follows: 'The matter which engrossed my thoughts, and the desire I have to cross the seas in order to give succour to the Christians, who are being slain as brute beasts by the pagans, makes me seem strange to many people, and fear they think me guilty of a sort of levity. But it costs me nothing to confide it to you, my dearly beloved daughter, whose prudence I esteem more than words could express. After you have perused the letters which I am sending to the countries beyond the Alps, if you have any advice to offer, or, what is better, any aid to give to the cause of God your Creator, exert yourself to the utmost; for if, as men say, it be a grand thing to die for one's country, it is grander and nobler to sacrifice this mortal flesh of ours for Christ, who is Eternal Life. I feel convinced that many soldiers will aid us in this expedition. I have grounds for believing that our Empress (Agnes, the saintly mother of Henry) intends going with us, and would fain take you with her. Your mother (the Countess Beatrice) will remain here in Italy, to protect our common interests; and all things thus arranged, we shall, with Christ's help,

[1] *Data Romæ, 7 Idus Decembris, Indictione* 13 (1074).

be enabled to set out. By coming hither to satisfy her devotion, the Empress, especially if she have you to help her, will doubtless encourage many to join in this enterprise. As for me, honoured with the company of such noble sisters, I will willingly cross the seas, ready to lay down my life for Christ with you, from whom I would not be separated in our eternal country. Send me a speedy answer upon this project, as also regarding your coming to Rome. And may the Almighty God bless you, and give you to advance from virtue to virtue, that thus the common Mother may rejoice in you for many long years to come!'[1]

The project on which Gregory set his heart with so much earnestness was not a mere scheme suggested by his own greatness of soul; it was a presentiment infused into his mind by God. The troubles he had nearer home, and which he so heroically combated, left him no time for a long expedition; he had to engage with an enemy who was not a Turk, but a Christian. Still, the Crusade so dear to his heart was not far off. Urban II—his second successor, and, like himself, a monk of Cluny—was soon to arouse Christian Europe and give battle to the infidels. But as this subject has led us to mention Matilda's name, we take the opportunity thus afforded us of entering more fully into the character of our great Pontiff. We shall find that this illustrious champion of the Church's liberty, with all his elevation of purpose, and all his untiring zeal in what concerned the interests of Christendom, was as solicitous about the spiritual advancement of a single soul as any director could be. Writing to the Countess Matilda, he says: 'He who fathoms the secrets of the human heart, he alone knows, and knows better than I do myself, how interested I am in what concerns your salvation. I think you understand that I feel myself bound to take care of you for the sake of so many people, in whose interest I have been compelled by charity to deter you, when you were thinking of leaving

[1] December 16, 1074, JAFFE, *Monumenta Gregoriana*, p. 532.

them in order to provide for the salvation of your own soul. As I have often told you, and will keep on telling you in the words of heaven's herald, *Charity seeketh not her own*.[1] But as the principal armour wherewith I have provided you in your battle against the prince of this world is the frequent receiving of our Lord's Body, and a firm confidence in the protection of his blessed Mother, I will now add what St Ambrose says on the subject of holy Communion.'

The Pontiff then gives her two quotations from the writings of this holy Father, to which he also adds others from St Gregory the Great and St John Chrysostom on the blessings we derive from receiving the sacrament of the Eucharist. He then continues: 'Therefore, my daughter, we should have recourse to this greatest of the sacraments, this greatest of all remedies. I have written all this to you, beloved daughter of blessed Peter, with a view to increase your faith and confidence when you approach to Communion. This is the treasure, and this the gift, more precious than gold and gems, which your soul, out of love for the King of heaven, your Father, expects from me, although you would have received the same in a far better way, and one more worthy of your acceptance, had you applied to some other of God's ministers. With regard to the Mother of God, to whose care I have confided you, for the past, the present, and the future, until we are permitted to see her in heaven, as we desire—what can I say? How can I say anything worthy of her whom heaven and earth are ever praising, and yet never so much as she deserves? Yes, hold this as a most certain truth: that as she is grander and better and holier than all mothers, so is she more merciful and loving to all sinners who are sorry for their sins. Be, then, determined never to commit sin; prostrate yourself and weep before her, with a contrite and humble heart; and I unhesitatingly promise you this—you will find her more ready to assist you, and more affec-

[1] 1 Cor. xiii 5.

tionate, than any mother on earth ever was to her child.'[1]

A Pontiff like this, who amidst all his occupations could devote himself with such paternal zeal to the advancement of one single soul, was sure to be on the watch for men whose piety and learning promised well for the interests of the Church. It is true, there were very few such men in those times; but Gregory would find them out, wheresoever they might be. The great St Anselm, who was living in the peaceful retirement of his monastery at Bec, had not escaped the watchful eye of the Pontiff, who wrote him these touching words amidst the troubles of the year 1079: 'The good odour of your fruits has spread even to us. We give thanks to God, and we embrace you with affection in the love of Christ; for we are well assured of the benefits which the Church of God will derive from your studies and of the succour which, through God's mercy, she will receive from your prayers, united as they are with those who are of a like spirit. You know, my Brother, of how much avail with God is the prayer of one just man; how much more then must not avail the prayer of many just ones? No, we cannot doubt it; it obtains what it asks. The authority of Truth himself obliges us to believe it. It is he who said: *Knock, and it shall be opened to you! Knock* with simplicity of heart—ask with simplicity of heart—for those things which are pleasing to him; then shall it be *opened* to you, then shall you *receive;* and it is thus that the prayer of the just is graciously heard. We therefore beg of you, Brother, of you and your monks, that you beseech God in assiduous prayer, that he may vouchsafe to deliver from the tyranny of heretics his Church and us, who, though unworthy, are placed over it; and that, dispelling the error which blinds our enemies, he may lead them back to the path of truth.'[2]

But Gregory's attention was not confined to persons

[1] *Data Romæ, 14 Kalendas Martii* (1074).
[2] St Anselmus, *Epist.*, lib. ii 31.

of such eminence and learning as a Matilda or an Anselm. His quick eye discerned every Christian, how humble soever his station, who had suffered persecution for the cause of Holy Church; he honoured and loved him far more than he would the bravest soldier who fought for earthly glory, and won it at the risk of his life. Let us read the following letter, which he wrote to a poor priest of Milan, named Liprand, who had been cruelly maimed by the simoniacs: 'If we venerate the memory of those Saints who died after their limbs had been severed by the sword; if we celebrate the sufferings of those whom neither the sword nor torture could separate from the faith of Christ; you, who have had your nose and ears cut off for his Name, you deserve still greater praise, for that you have merited a grace which, if it be accompanied by your perseverance, gives you a perfect resemblance to the Saints. Your body is no longer perfect in all its parts; but the interior man, who is renewed from day to day, is now grander than ever. Your outward face is maimed, and therefore disfigured; but the image of God, which consists in the brightness of virtue, has become more graceful by your wounds, and its beauty heightened by the deformity which men have brought on your features. Does not the Church, speaking of herself, say: *I am black, O ye daughters of Jerusalem*[1] If, then, your interior beauty has not been impaired by these cruel mutilations, neither has your priestly character, which manifests itself rather by the perfection of virtue than by that of the body. Did not the Emperor Constantine show his veneration for a bishop who had had one of his eyes pulled out? was he not seen to kiss the wound? Have we not the examples of the Fathers, and the early history of the Church, telling us that the martyrs were allowed to continue the exercise of the sacred ministry, even after their limbs had been mutilated? You, then, martyr of Christ! must confide in the Lord without reserve. You must congratulate yourself on having

[1] Cant. i 4.

made an advance in your priesthood. It was conferred upon you by the holy oil; but now you have sealed it with your own blood. The more your body has lost, the more must you preach what is good, and sow that word which produces a hundredfold. We know that the enemies of holy Church are *your* enemies and persecutors; fear them not, and tremble not in their presence; for we lovingly hold both yourself and everything that belongs to you under our own protection and that of the Apostolic See. And if you should at any time find it necessary to have recourse to us, we now at once admit your appeal, and will receive you with joy and every mark of honour, when you visit us and this Holy See.'[1]

Such was Gregory, who preserved the simplicity of the monk amidst all his occupations as Pope; and what engrossing occupations were these, even apart from that fearful contest with tyranny and crime which cost him his life! We have already mentioned his project of the Crusade, which, at a later period, was enough to immortalize the name of Urban II. As to his other labours for the good of religion in every part of Christendom, we may truly say that at no period of the Church's existence did the papacy exercise a wider, more active, or more telling influence, than during the twelve years of his pontificate. By his immense correspondence, he furthered the interests of the Church in Germany, Italy, France, England and Spain; he aided the rising Churches of Denmark, Sweden and Norway; he testified his vigilant and tender solicitude for the welfare of Hungary, Bohemia, Poland, Serbia, yea, even for Russia. Despite the rupture between Rome and Byzantium, the Pontiff withheld not his paternal intervention with a view to remove the schism which kept the Greek Church out of the centre of unity. On the coast of Africa, he, by great vigilance, succeeded in maintaining three bishoprics which had survived the Mussulman invasion. In order

[1] 1075, JAFFE, p. 533.

to knit the Latin Church into closer unity by greater uniformity in prayer, he abolished the Gothic Liturgy that was used in Spain, and forbade the introduction of the Greek Liturgy into Bohemia. What work was this for one man! And what a martyrdom he had to suffer! Let us resume our history of his trials. He was to save the Church and society; but like his divine Master, he had *to drink of the torrent in the way*,[1] as the condition of his mission being a successful one.

We have seen how its defenders were defeated in battle; how he was menaced by the conqueror, who had once stood trembling in his presence; and how there was set up in opposition an anti-pope, whose side was taken by unworthy prelates. Henry marched on towards Rome, taking with him the false vicar of Christ. He set fire to that part of the City which would expose the Vatican to danger; Gregory sent his blessing to his terrified people, and immediately the fire took the contrary direction and died out. Enthusiasm filled, for a while, the hearts of the Romans, who have so often been ungrateful to their Pontiff, without whom their Rome, with all its glory, sinks into a poor contemptible town. Henry was afraid to consummate the sacrilege. He therefore sent word to the Romans that he only asked one condition; it was that they should induce Gregory to consecrate him Emperor of Germany, and that he would for ever be a devoted son of the Church: as to the ignoble phantom he had set up in opposition to the true Pope, he (Henry) would see that he was soon forgotten, This petition was presented to Gregory by the whole City. The Pontiff made them this reply: 'Too well do I know the king's treachery. Let him first make atonement to God and to the Church which he tramples beneath his feet. Then will I absolve him, if penitent, and crown the convert with the imperial diadem.' The Romans were earnest in their entreaties, but this was the only answer they could elicit from the inflexible guardian of Christian

[1] Ps. cix 7.

justice. Henry was about to withdraw his troops, when the fickle Romans, bribed by money from Byzantium (for then, as ever, all schisms were in fellowship against the Papacy), abandoned their King and Father, and delivered up the keys of the City to him who enslaved their souls. Gregory was thus obliged to seek refuge in the Castle of Sant' Angelo, taking with him into that fortress-prison the liberty of Holy Church. Thence, or perhaps a few days previously to his retiring thither, he wrote this admirable letter, in the year 1084. It is addressed to all the faithful, and may be considered as the last Will and Testament of this glorious Pontiff.

'*The kings of the earth and the Princes* of the priests *have met together against Christ*,[1] the Son of the Almighty God, and against his Apostle Peter, to the end that they may destroy the Christian religion and propagate the wickedness of heresy in every land. But by the mercy of God they have not been able with all their threats and cruelties and proffers of worldly glory to seduce those that put their confidence in the Lord. Wicked conspirators have raised up their hands against us, for no other reason than because we would not pass over in silence the perils of holy Church, nor tolerate them that blush not to make a slave of the very Spouse of God. In every country the poorest woman is allowed, yea, she is assisted by the law of the land, to choose her own husband; and yet nowadays Holy Church, the Spouse of God and our Mother, is not allowed to be united to her Spouse as the Divine Law commands, and as she herself wishes. It cannot be that we should suffer the children of this Church to be slaves to heretics, adulterers, and tyrants, as though these were their parents. Hence we have had to endure all manner of evil treatment, perils, and unheard-of cruelties, as you will learn from our Legates.

'You know, Brethren, that it was said to the prophet: *Cry from the top of the mountain, cry, cease not!* I,

[1] Ps. ii 2.

then, urged irresistibly, laying human respect aside, and raising my mind above every earthly consideration, I preach the Gospel, I cry out, yea, I cry out unceasingly, and I make known to you that the Christian religion, the true faith which the Son of God, who came down on the earth, taught us by our Fathers, is in danger of being corrupted by the violence of secular power; that it is on the way to destruction, and to the loss of its primitive character, being thus exposed to be scoffed at, not only by Satan, but by Jews, and Turks, and pagans. The very pagans are observers of their laws, though these cannot profit the soul's salvation, neither have they been guaranteed by miracles, as ours have been, to which our Eternal King has borne testimony; they keep their laws, and believe them. We Christians, intoxicated with the love of the world, and led astray by vain ambition, make every principle of religion and justice give way to covetousness and pride; we seem as though we had neither law nor sense, for we have not the earnestness our Fathers had for our salvation, and for the glory of both the present and future life; we do not make even them the object of our hopes. If there be some still left who fear God, they only care for their own salvation, and the common good seems not to concern them. Where do we now find persons who labour and toil, or expose their lives by fatigue, out of the motive of the fear or love of the Omnipotent God? whereas we see soldiers of this world's armies braving all manner of dangers for their masters, their friends, and even their subjects! There are thousands of men to be found who face death for the sake of their liege lord; but when the King of heaven, our Redeemer, is in question, so far from being lavish of their lives, Christians dare not even incur the displeasure of a few scoffers. If there be some (and thanks to the mercy of God there are still a few such left among us)—if, we repeat, there be some who, for the love of the Christian Law, dare to resist the wicked to their face, not only are they unsupported by their

brethren, but they are accused of imprudence and indiscretion, and are treated as fools.

'We, therefore, who are bound, by our position, to destroy vice and implant virtue in the hearts of our brethren, we pray and beseech you, in the Lord Jesus who redeemed us, that you would consider within yourselves, and understand why it is that we have to suffer such anguish and tribulation from the enemies of the Christian religion. From the day when, by the Divine will, the Mother-Church, despite my great unworthiness, and (as God is my witness) despite my own wish, placed me on the Apostolic Throne, the one object of all my labours has been that the Spouse of God, our Mistress and Mother, should recover her just rights, in order that she may be free, chaste and Catholic. But such a line of conduct must have caused extreme displeasure to the old enemy; and therefore has he marshalled against us them that are his members, and has stirred up against us a world-wide opposition. Hence it is that there have been used against us, and against the Apostolic See, efforts of a more violent character than any that have ever been attempted since the days of Constantine the Great. But there is nothing surprising in all this: it is but natural that the nearer we approach to the time of Antichrist, the more furious will be the attempts to annihilate the Christian religion.'[1]

These words vividly describe to us the holy indignation and grief of the great Pontiff, who, at this terrible crisis, stood almost alone against the enemies of God. He was weighed down, he was crushed, by adversity; but conquered, no! From the fortress, within whose walls he had withdrawn the majesty of the Vicar of Christ, he could hear the impious cheers of his people as they followed Henry to the Vatican Basilica, where, at St Peter's Confession, the mock pope was awaiting his arrival. It was the Palm Sunday of 1085. The sacrilege was committed. On the previous day, Gilbert

[1] 1084, JAFFE, p. 572.

had dared to ascend the Papal Throne in the Basilica of Saint John Lateran; and on the Sunday, whilst the people held in their hands the palms that glorify the Christ, whose Vicar was Gregory, the anti-pope took the crown of the Christian Empire and put it on the head of the excommunicated Henry. But God was preparing an avenger of his Church. The Pontiff was kept a close prisoner in the fort, and it seemed as though his enemy would soon make him a victim of his rage; when the report suddenly spread through Rome that Robert Guiscard, the valiant Norman chieftain, was marching on towards the City. He had come to fight for the captive Pontiff, and deliver Rome from the tyranny of the Germans. The false Cæsar and his false pope were panic-stricken; they fled, leaving the perjured City to expiate its odious treason in the horrors of a ruthless pillage.

Gregory's heart bled at seeing his people thus treated. It was not in his power to prevent the depredations of the barbarian troops; they had done their work of delivering him from his enemies, but they were not satisfied; they had come to Rome to chastise her, but now they wanted booty, and they were determined to have it. Not only was the Saint powerless to repress these marauders; he was in danger of again falling into Henry's hands, who was meditating a return to Rome, for he made sure that the people's angry humour would secure him a welcome back, and that the Normans would withdraw from the City as soon as it had no more to give them. Gregory therefore, overwhelmed with grief, left the capital; and, shaking off the dust from his feet, he repaired to Monte Cassino, where he sought shelter, and a few hours' repose, with the sons of the great Patriarch St Benedict. The contrast of the peaceful years he spent when a young monk at Cluny, with the storms that had so thickly beset his pontificate, was sure to present itself to his mind. A wanderer and fugitive, and abandoned by all save a few faithful and devoted souls, he was passing through

the several stations of his Passion; but his Calvary was not far off, and God was soon to admit him into rest eternal. Before descending the holy mount, he was honoured with the miraculous manifestation which had been witnessed on several previous occasions. Gregory was at the Altar, offering up the Holy Sacrifice; when suddenly a white dove was seen resting on his shoulder, with its beak turned towards his ear, as though it were speaking to him. It was not difficult to recognize, under this expressive symbol, the guidance which the saintly Pontiff received from the Holy Ghost.

It was the early part of the year 1085. Gregory repaired to Salerno, where his troubles and life were to be brought to a close. His bodily strength was gradually failing. He insisted, however, on going through the ceremony of the dedication of the Church of St Matthew the Evangelist, whose body was kept at Salerno. He addressed a few words in a feeble voice to the assembled people. He then received the Body and Blood of Christ. Fortified with this life-giving Viaticum, he returned to the house where he was staying, and threw himself upon the couch, whence he was never to rise again. There he lay, like Jesus on his Cross, robbed of everything, and abandoned by almost the whole world. His last thoughts were for Holy Church. He mentioned to the few Cardinals and Bishops who were with him, three from whom he would recommend his successor to be chosen: Desiderius, Abbot of Monte Cassino, who succeeded him under the title of Victor III; Otho of Chatillon, a monk of Cluny, who was afterwards Urban II, Victor's successor; and the faithful legate, Hugh of Die, whom Gregory had made Archbishop of Lyons.

The bystanders asked the dying Pontiff what were his wishes regarding those whom he had excommunicated. Here again he imitated our Saviour on his Cross—he exercised both mercy and justice. 'Excepting,' said he, 'Henry, and Gilbert the usurper of the Apostolic See, and them that connive at their injustice

and impiety, I absolve and bless all those who have faith in my power, as being that of the holy Apostles Peter and Paul.' The thought of the pious and heroic Matilda coming to his mind, he entrusted this devoted daughter of the Roman Church to the care of the courageous Anselm of Lucca; hereby imitating, as the biographer of this holy bishop remarks, our dying Jesus, who consigned Mary to his beloved disciple John. Gregory's last blessing to Matilda drew down upon her thirty years of success and victory.

Though so near his end, Gregory was yet as full of paternal solicitude for the Church as ever he had been. Calling to him, one by one, the faithful few who stood round his couch, he made them promise on oath that they would never acknowledge Henry as Emperor until he had made satisfaction to the Church. Summing up all his energy, he solemnly forbade them to recognize anyone as Pope unless he were elected canonically and in accordance with the rules laid down by the holy Fathers. Then, after a moment of devout recollectedness, he expressed his conformity to the divine Will, which had ordained that his pontificate should be one long martyrdom, and said: 'I have loved justice and hated iniquity: for which cause, I die in exile!' One of the bishops who were present, respectfully made him this reply: 'No, my lord, you cannot die in exile; for, holding the place of Christ and the holy Apostles, you have had given to you the nations for your inheritance, and the utmost parts of the earth for your possession.' Sublime words! but Gregory heard them not: his soul had winged its flight to heaven, and had received a martyr's immortal crown.

So that Gregory was conquered by death, as Christ himself had been; but as the Master *triumphed* over death, so too would he have his disciple triumph. Christianity, which had been insulted in so many forms, rose again in all its grandeur. Nay, on the very day that Gregory breathed his last at Salerno, heaven seemed to give a pledge of this Resurrection; for on

that day—May 25, 1085—Alphonsus VI entered, with his victorious troops, into the city of Toledo, and there, after four centuries of slavery under the Saracen yoke, he replanted the Cross of Christ.

But the Church had need of someone who would take Gregory's place in defending her against oppression. The need was supplied. The martyrdom of our saint was like a seed that produced Pontiffs imbued with his spirit. As he had prepared his own predecessors, he also prepared worthy successors. There are few names on the list of the Popes more glorious than those that begin with Victor III, Gregory's immediate successor, and continue to Boniface VIII inclusively, in whom was recommenced the struggle for which our great Pontiff so heroically lived and died. Scarcely had death put an end to his trials in this vale of tears, than victory came to the Church; for her enemies were defeated, her sacred law of celibacy was everywhere re-enforced, and the canonical election of her bishops was secured by the suppression of investitures and simony.

Gregory had been the instrument used by God for the reformation of the Christian world; and although his memory be held in benediction by all true children of the Church, yet his mission was too grand, and too grandly fulfilled, not to draw down upon him the hatred of Satan. The prince of this world,[1] then, took his revenge. Gregory was of course detested by heretics; but that could scarcely be called an insult; he must be rendered odious to Catholics; Catholics must be made ashamed of him. The devil succeeded, and it may be beyond his expectations. The Church had passed her judgement; but her judgement, her canonization, had no weight with these cowardly, temporizing, half Catholics; and they persisted in calling the Saint, simply and reproachfully, '*Gregory VII.*' Governments, styling themselves *Catholic*, forbade his being honoured as a Saint. There were even bishops who issued Pastorals to the same effect. The most eloquent of

[1] St John xii 31.

French preachers declared his pontificate and conduct to be unchristian. There was a time, and that not so very long ago, when these lines would have exposed the writer to a heavy penalty, as being contrary to the law of the land. The lessons of to-day's feast, which we give on the next page, were suppressed by the Parliament of Paris in the year 1729; and those who dared to recite them were to be punished by the forfeiture of their property. Thank God! all this is now passed; and the name of St Gregory VII is honoured in every country where the Roman Liturgy is in use. Yes, this glorious name will remain now to the end of the world, on the universal Calendar of Holy Church, as one of the brightest glories of Paschal time. May it produce the same enthusiastic admiration, and bring the same blessings, upon the faithful of these our times, as it did on our Catholic forefathers of the Middle Ages!

We will now read the lessons of to-day's feast wherein the Church speaks to us of the life and actions of our admirable Pontiff: we will read them with all the greater reverence, because they have been scoffed at by men who *knew not what they did*.[1]

Gregorius papa Septimus, antea Hildebrandus, Suanæ in Etruria natus, doctrina, sanctitate, omnique virtutum genere cumprimis nobilis, mirifice universam Dei illustravit Ecclesiam. Cum parvulus ad fabri ligna edolantis pedes, jam litterarum inscius, luderet, ex rejectis tamen segmentis illa Davidici elementa oraculi: Dominabitur a mari usque ad mare: casu formasse narratur, manum pueri ductante Numine, quo significaretur ejus fore amplissimam in mundo auctoritatem. Romam deinde profectus, sub

Pope Gregory the Seventh, whose baptismal name was Hildebrand, was born at Soana in Tuscany. He excelled in learning, sanctity, and every virtue, and rendered extraordinary service to the whole Church of God. It is related of him that when he was a little boy, he happened to be at play in a carpenter's shop; when, though he knew not his alphabet, gathering together the waste pieces of wood, he arranged them so that they formed these words of David's prophecy: *He shall rule from sea to sea.* It was God who guided the child's hand, and signified that at some

[1] St Luke xxiii 34.

protectione sancti Petri educatus est. Juvenis Ecclesiæ libertatem a laicis oppressam, ac depravatas Ecclesiasticorum mores vehementius dolens, in Cluniacensi monasterio, ubi sub regula sancti Patris Benedicti austerioris vitæ observantia eo tempore maxime vigebat, monachi habitum induens, tanto pietatis ardore divinæ Majestati deserviebat, ut a sanctis ejusdem cœnobii Patribus Prior sit electus. Sed divina Providentia majora de eo disponente in salutem plurimorum, Cluniaco eductus Hildebrandus, Abbas primum monasterii sancti Pauli extra muros Urbis electus, ac postmodum Romanæ Ecclesiæ Cardinalis creatus, sub summis pontificibus Leone Nono, Victore Secundo, Stephano Nono, Nicolao Secundo et Alexandro Secundo præcipuis muneribus et legationibus perfunctus est, sanctissimi et purissimi consilii vir a beato Petro Damiano nuncupatus. A Victore papa Secundo legatus a latere in Galliam missus, Lugduni episcopum simoniaca labe infectum ad sui criminis confessionem miraculo adegit. Berengarium in concilio Turonensi ad iteratam hæresis abjurationem compulit. Cadaloi quoque schisma sua virtute compressit.

future time Gregory was to exercise an authority that would extend over the whole world. He afterwards went to Rome, and was educated under the protection of St Peter. He was intensely grieved at finding the liberty of the Church crushed by lay interference, and at beholding the depraved lives of the clergy; he, therefore, whilst still young, retired to the monastery of Cluny, where strict monastic discipline was then in full vigour, under the Rule of the holy Father Benedict. He there received the habit. So fervent was he in the service of the divine majesty, that the holy Religious of that Monastery chose him as their Prior. But divine Providence having, for the general good, destined him to a higher work, Hildebrand was taken from Cluny, and was first made Abbot of the monastery of St Paul's *outside the walls* of Rome, and afterwards was created Cardinal of the Roman Church. He was entrusted with offices and missions of the highest importance under Popes Leo the Ninth, Victor the Second, Stephen the Ninth, Nicholas the Second, and Alexander the Second. St Peter Damian used to call him the most holy and upright counsellor. Having been sent into France, as Legate *à latere*, by Pope Victor the Second, he compelled the Archbishop of Lyons by a miracle to own that he had been guilty of simony. He also obliged Berengarius to repeat his abjuration of heresy at a Council held at Tours. The schism of Cadalous was also repressed by his energetic measures.

Mortuo Alexandro Secundo, invitus et mœrens unanimi omnium consensu, decimo kalendas Maii, anno Christi millesimo septuagesimo tertio, summus Pontifex electus, sicut sol effulsit in domo Dei: nam potens opere et sermone, ecclesiasticæ disciplinæ reparandæ, fidei propagandæ, libertati Ecclesiæ restituendæ, extirpandis erroribus et corruptelis tanto studio incubuit, ut ex Apostolorum ætate nullus Pontificum fuisse tradatur, qui majores pro Ecclesia Dei labores molestiasque pertulerit, aut qui pro ejus libertate acrius pugnaverit. Aliquot provincias a simoniaca labe expurgavit. Contra Henrici imperatoris impios conatus fortis per omnia athleta impavidus permansit, seque pro muro domui Israel ponere non timuit, ac eumdem Henricum in profundum malorum prolapsum, fidelium communione regnoque privavit, atque subditos populos fide ei data liberavit.

Dum missarum solemnia peragerent, visa est viris piis columba e cœlo delapsa humero ejus dextro insidens alis extensis caput ejus velare, quo significatum est Spiritus Sancti afflatu, non humanæ prudentiæ rationibus ipsum duci in Ecclesiæ regimine. Cum ab iniqui Henrici exercitu Roma gravi obsidione premeretur, excitatum ab hostibus incendium

At the death of Alexander the Second, in spite of his own repugnance, and to his great sorrow, he was chosen as Sovereign Pontiff, by unanimous vote on the tenth of the Kalends of May, in the year of our Lord 1073. He shone as the sun in the house of God; for being mighty in work and word, he applied himself to the renovation of ecclesiastical discipline, to the propagation of faith, to the restoration of the Church's liberty, and to the extirpation of false doctrines and scandals, but all this with so much zeal, that it may truly be said that no Pontiff, since the time of the Apostles, ever laboured or suffered more for God's Church, or fought more strenuously for liberty for that same Church. He drove simony out of several provinces. Like a dauntless soldier, he bravely withstood the impious designs of the Emperor Henry, and feared not to set himself as a wall for the defence of the house of Israel; and when Henry had plunged himself into the abyss of crime, Gregory deprived him of communion with the faithful and of his kingdom, and absolved his subjects from their oath of allegiance.

At times, when he was saying Mass, several holy persons saw a dove come down from heaven, rest upon his right shoulder, and cover his head with its wings. Hereby was signified that Gregory, in governing the Church, was guided by the inspirations of the Holy Ghost, and not by the suggestions of human prudence. When Rome was closely besieged by the wicked Henry's army, the Pontiff, by the sign of

signo crucis exstinxit. De ejus manu tandem a Roberto Guiscardo duce Northmanno ereptus, Cassinum se contulit; atque inde Salernum ad dedicandam Ecclesiam sancti Matthæi Apostoli contendit. Cum aliquando in ea civitate sermonem habuisset ad populum, ærumnis confectus in morbum incidit, quo se interiturum præscivit. Postrema morientis Gregorii verba fuere: Dilexi justitiam et odivi iniquitatem, propterea morior in exilio. Innumerabilia sunt quæ vel fortiter sustinuit, vel multis coactis in Urbe synodis sapienter constituit vir vere sanctus, criminum vindex, et acerrimus Ecclesiæ defensor. Exactis itaque in pontificatu annis duodecim, migravit in cœlum, anno salutis millesimo octogesimo quinto, pluribus in vita et post mortem miraculis clarus, ejusque sacrum corpus in cathedrali basilica Salernitana est honorifice conditum.

the Cross, quenched a conflagration that had been raised by the besiegers. When, afterwards, he was delivered from his enemy by the Norman chieftain, Robert Guiscard, Gregory repaired to Monte Cassino, and thence to Salerno, that he might dedicate the Church of St Matthew the Apostle. After preaching a sermon to the people of that town, he fell ill, for he was worn out by care. He had the presentiment that this would be his last sickness. The last words of the dying Pontiff were these: 'I have loved justice, and hated iniquity: for which cause I die in exile!' Innumerable were the trials he courageously went through. He held several synods in the city of Rome, and enacted regulations full of wisdom. He was, in all truth, a saintly man, an avenger of crime, and a most vigorous defender of the Church. After a pontificate of twelve years, he left this earth for heaven in the year of our Redemption 1085. Many miracles were wrought by him, and through his merits, both before and after his death. His holy remains were buried, with all due honour, in the Cathedral Church of Salerno

The following Responsories, which we select from an Office for his feast, celebrate the struggles and triumphs of the holy Pontiff:

℟. Gregorius primo tempore Hildebrandus, nomen ignis sortitus est, non sine grandi præsagio futurorum: * Qui divini eloquii jaculo ingruentes hostes a domo Dei propulsavit.

℟. Gregory, who was previously known as Hildebrand, received the name that signifies *fire*, and it was a great presage of his future: * For by the dart of his divine word, he drove from the house of God the enemies that attacked it.

℣. Nomine prætulit incendium, quod exhibuit ferventi charitate. * Qui divini eloquii jaculo ingruentes hostes a domo Dei propulsavit.

℟. Cernens juvenis sæculum peccatis inveteratum, nec inveniens ubi cor suum requiesceret, patrium solum reliquit: * Et ad partes Gallorum transiens, soli Deo sub Cluniacensi disciplina militare decrevit.

℣. Fide egressus est de terra sua, quærens civitatem cujus artifex et conditor Deus. * Et ad partes Gallorum transiens, soli Deo sub Cluniacensi disciplina militare decrevit.

℟. Leo pontifex sanctus, cujus animum Hildebrandus accenderat, hunc in partem sollicitudinis vocavit: * Et amborum concordia Dominicus ager jam reflorescere cœpit.

℣. Hildebrandus, sanctissimi et purissimi consilii, in adversis visus est fortis, in prosperis temperatus. * Et amborum concordia Dominicus ager jam reflorescere cœpit.

℟. Spiritualis agricola, Leo pontifex, tanti palmitis feracitatem admiratus, in eo mansionem Christi per impositionem levitici ordinis dilatavit: * Et Apostolico mandato, Hildebrandus Romanæ Ecclesiæ Archidiaconus effulsit.

℣. Qui die noctuque saluti Ecclesiæ invigilans, minori considens loco, quinque Pon-

℣. His name meant *fire*, and he fulfilled it by his burning charity. * For by the dart of the divine word, he drove from the house of God the enemies that attacked it.

℟. When young, seeing that the world had grown old in sin, and finding not where his heart could rest, he left his native land: * And passing into France, he resolved to serve no other master but God under the discipline of Cluny.

℣. By faith he went out from his own land, looking for the city that had God for builder and maker. * And passing into France, he resolved to serve no other master but God under the discipline of Cluny.

℟. The holy Pontiff Leo called to share his own solicitude that Hildebrand who had inspired him with courage: * And by the united labours of the two, the garden of the Lord began to bloom afresh.

℣. Hildebrand, the most holy and upright counsellor, was courageous in adversity, and temperate in prosperity. * And by the united labours of the two, the garden of the Lord began to bloom afresh.

℟. Pope Leo, the spiritual husbandman, was in admiration at the fruitfulness of so rich a branch, and gave him, by ordaining him a Levite, a fuller indwelling of Christ: * And by an order of the Apostolic See, Hildebrand was honoured with the dignity of Archdeacon of the Roman Church.

℣. Vigilant, day and night, for the welfare of the Church, he, though holding the last

tificibus mirum in modum profuit. * Et Apostolico mandato, Hildebrandus Romanæ Ecclesiæ Archidiaconus effulsit.

℟. Invitum tandem Gregorium Romana Ecclesia ad sua gubernacula traxit: * Qui potius voluisset vitam in peregrinatione finire, quam Petri locum pro mundi gloria conscendere.

℣. Nec sibi sumpsit honorem, sed a Deo vocatus est tanquam Aaron. * Qui potius voluisset vitam in peregrinatione finire, quam Petri locum pro mundi gloria conscendere.

℟. Vineam Domini exercituum, quam plantavit dextera ejus, exterminavit aper de silva, et singularis ferus depastus est eam: * Accingere gladio tuo super femur tuum, fidelissime.

℣. Si angelos judicaturus es, quanto magis sæcularia? * Accingere gladio tuo super femur tuum, fidelissime.

℟. Rex castellum ingressus, deposito cultu regio, jejunus a mane usque ad vesperam perstabat; indutus laneis, et nudis pedibus, * Apostolicæ miserationis auxilium implorabat.

℣. Qui dixerat in corde suo: Super altare Dei exaltabo solium meum, sedebo in monte testamenti. * Apostolicæ miserationis auxilium implorabat.

place himself, gave wonderful aid to five Pontiffs. * And by an order of the Apostolic See, Hildebrand was honoured with the dignity of Archdeacon of the Roman Church.

℟. At length the Roman Church called him to govern her, though it was against his will: * For he would have preferred to end his days in banishment, rather than ascend Peter's throne from a motive of worldly glory.

℣. Neither did he take the honour to himself, but, like Aaron, was called by God. * For he would have preferred to end his days in banishment, rather than ascend Peter's throne from a motive of worldly glory.

℟. A boar from the wood hath laid waste the vineyard of the Lord of hosts, which his right hand hath planted; and a singular wild beast hath devoured it. * Gird thy sword upon thy thigh, O thou most faithful one!

℣. If thou art to judge even angels, how much more the things of this world? * Gird thy sword upon thy thigh, O thou most faithful one!

℟. The king having entered the fortress, laid aside his royal robes; and fasting from morn till evening, clad in a woollen vest, and barefooted, * He implored pardon and aid from the Apostolic See.

℣. He that had said in his heart: I will exalt my throne above the altar of God, I will sit on the mountain of the covenant: * He implored pardon and aid from the Apostolic See.

℟. Dixit Gregorius ad Henricum regem: Ecce Corpus Dominicum; fiat hodie experimentum innocentiæ meæ: * Fac ergo, fili, si placet, quod me facere vidisti.

℣. Nec ausus est rex manum extendere, ut acciperet Sancta sanctorum. * Fac ergo, fili, si placet, quod me facere vidisti.

℟. Dum beatus Gregorius Missarum solemnia celebraret, nivei candoris columba sacro altari protinus astitit: quæ inde leviter advolans, * Supra dextrum Pontificis humerum recubuit, alis expansis.

℣. Et tamdiu sic perstitit quousque sacri mysterii commixtio in calice fieret. * Supra dextrum Pontificis humerum recubuit, alis expansis.

℟. Cum ultimi doloris luctam inchoasset beatus Gregorius, astantibus dixit: Nullos labores meos alicujus momenti facio: * In hoc solummodo confidens, quod semper dilexi justitiam et odivi iniquitatem.

℣. Et elevatis in cœlum oculis, ait: Illuc ascendam, et obnixis precibus Deo propitio vos committam. * In hoc solummodo confidens, quod semper dilexi justitiam, et odivi iniquitatem.

℟. Pontifex sanctissimus cum doleret se mori in exsilio, quidam venerabilis episcopus ait: In exsilio mori non potes, qui vice Christi et Apostolo-

℟. Gregory said to King Henry: Lo! here is the Body of the Lord: let it be, this day, the test of my innocence: * Thou therefore, my son, if so it please thee, do what thou hast seen me do.

℣. But the king dared not to stretch out his hand, and take the Holy of holies. * Thou therefore, my son, if so it please thee, do what thou hast seen me do.

℟. When the blessed Gregory was one day celebrating the sacrifice of the Mass, a snow-white dove suddenly lighted on the holy altar; and, nimbly flying thence, * It rested on the Pontiff's right shoulder, with its wings extended.

℣. And so it remained until the mingling of the sacred mystery in the chalice. * It rested on the Pontiff's right shoulder, with its wings extended.

℟. When the blessed Gregory was suffering his last agony, he said to them that were present: I make no account of any of my trials: * In this alone have I confidence: that I have always loved justice, and hated iniquity.

℣. And raising his eyes to heaven, he said: Thither shall I ascend, and I will commend you, with earnest prayer, to the God of mercy. * In this alone have I confidence: that I have always loved justice and hated iniquity.

℟. When the holy Pontiff grieved at his dying in exile, a venerable bishop said to him: Thou canst not die in exile, for, holding the place of Christ and

rum ejus, * Accepisti gentes in hæreditatem, et possessionem tuam terminos terræ.

℣. Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum. * Accepisti gentes in hæreditatem, et possessionem tuam terminos terræ.

his Apostles, * Thou hast had given to thee the nations for thine inheritance, and the utmost parts of the earth for thy possession.

℣. He shall rule from sea to sea, and from the river unto the ends of the earth. * Thou hast had given to thee the nations for thine inheritance and the utmost parts of the earth for thy possession.

We unite in one three hymns that celebrate the virtues and services of St Gregory VII:

HYMN

Te triumphanti celebramus ore,
Inclytum Romæ jubar, o Gregori;
Corde qui magno superans procellas,
Littora tangis.

In hymns of triumph we celebrate thy memory, O Gregory, thou bright ray of Rome's glory! With a brave heart thou didst master the storm and reach the shore.

Gaudeat cœtus Benedicti patris,
Qui tot et tantos generavit orbi
Filios: nullus simili refulsit
Laude verendus.

Let the family of the Patriarch Benedict, that has given so many and such noble children to the world—yes, let it rejoice in this son, than whom there never lived one worthier of praise.

Nuntium latæ ditionis adfert
Dextra ludentis pueri, dolantem
Dum secus fabrum, Domino regente,
Segmine scribit.

He, when playing as a boy, foretold his future sway; he wrote it with the fragments that lay beneath a carpenter's feet, and God guided his hand.

Alta conscendas, Pater; oriaris
Sol novus mundum radiis serenans:
Pontifex Petri sedeas cathedra,
Arbiter orbis.

Arise, then, O Father! yea, rise as a new sun upon this world, and gladden it with thy beams. Thy throne, O Pontiff, judge of the world, is to be the Chair of Peter.

In latebrosos fugiant recessus,
Quotquot hostili rabie furentes,
In gregem Christi satagunt nefanda
Tela vibrare.

Let them now hide themselves and flee, who, with hostile rage, were rushing 'gainst the flock of Christ, and had their sacrilegious weapons raised to dart them at his Church.

En adest pastor vigil et superno
Spiritu plenus: gladioque verbi
Conteret tetros zabuli minantis
Fortiter astus.

For lo! there is a shepherd come, vigilant and full of the Spirit from on high: he has the sword of the Word; and with its power he will crush the dark plots wherewith Satan threatens our peace.

Jam Sicambrorum dominator audax
Gestit Henricus, monitis supremi
Patris abscedens, veterum furorum
Flare favillas.

Henry, the audacious ruler of the Germans, heedless of the counsels of the holy Father, strives to fan the flame of ancient persecution.

Sed reluctantem cohibes, Gregori,
E sacra fulmen jaculatus arce:
Et potestatis tumidos caducæ
Despicis ausus.

But thou, Gregory, didst from the holy citadel cast against the disobedient prince the thunderbolt that checked his pride. What was the haughty daring of mortal power to *thee!*

Mox ab indignis manibus revulsa
Sceptra regnantis regimenque transfers,
A fide cives relevans tyranno
Jure negata.

Then from his unworthy hands thou didst take the royal sceptre and command, and absolve his subjects from the fealty forfeited by the tyrant's crimes.

Pontifex magnus, populo stupente.
Sub columbina specie, loquentis
Spiritus Sancti documenta sensit,
Actibus implet.

This great Pontiff was seen, by the wondering people, to receive from the Holy Ghost, who appeared under the shape of a dove, the inspirations that guided his acts.

Fortis occurrit mulier Mathildis,
Quæ, patri summo tribuens juvamen,
Inclytæ Sedis, studio fideli,
Jura tuetur.

The valiant woman, Matilda, came to the assistance of the Sovereign Pontiff, and, with faithful zeal, defended the rights of the Holy See.

Triticum cernens loliis, scatere
Præsul, et messem manibus profanis
Objici; zelo rapiente, sævit,
Alter Elias.

Perceiving that the wheat was choked with tares, and that the harvest was in the hands of worthless men, Gregory, like another Elias, was impelled by zeal to holy indignation.

Ut viam currant patriæ supernæ
Libero gressu populi fideles,
Anteit pastor, propriam paratus
Tradere vitam.

That the faithful might, with unfettered action, tread the path to their heavenly country, the shepherd led the way, ready to give his life for his sheep.

Murus Israel domui stetisti,
Criminum vindex, columenque Romæ,
Inter ærumnas placida, Gregori,
Morte potiris.

Thou wast a wall unto the house of Israel, the avenger of crime and the pillar of Rome! But, after all thy trials, thy death, O Gregory, was peaceful.

Martyres pergis prope, laureatus;
Firmus et constans, fidei tenacem,
O Pater, præbes animum: triumphi
Gaudia sumas.

Thou wearest on thy brow a laurel-wreath like that of the martyrs. Thy soul, O Father, was firm and true and unflinching in the faith: well dost thou deserve a conqueror's triumphant joy.

Sis memor chari gregis, et patronus
Sis ad æternam Triadem, precamur:
Cuncta cui dignas resonent per orbem
Sæcula laudes.
Amen.

Be mindful, we beseech thee, of the much-loved flock, and intercede for us to the Eternal Three to whom may every age give worthy praise throughout the world's wide range. Amen.

Our Paschal joy is increased by thy triumph, O Gregory! for in thee we recognize an image of him who by the announcement of his glorious Resurrection, raised the world from its fallen state. Divine Providence had prepared thy pontificate, and made it an era of regeneration for society, which was then oppressed by the tyranny of barbarism. Thy courage was founded on confidence in Jesus' word; and nothing could daunt thee. Thy reign on the Apostolic See was one long combat; and because thou hatedst iniquity and lovedst justice, thou hadst to die an exile. But in thee

was fulfilled the prophecy which had been spoken of thy divine Master: *If he shall lay down his life for sin, he shall see a long-lived seed.*[1] A glorious succession of six and thirty Popes continued the work which thy heroism had begun: the Church had regained her liberty, and might was made subservient to right. It was a period of triumph: it passed, war was again declared, and has never since ceased. Kings and Emperors and Governments have rebelled against the spiritual power; they have thrown off obedience to the Vicar of Christ; they have refused to acknowledge the control of any authority on earth. The people, on *their* part, have revolted against their Governments, that is, against a power which has ceased to have any visible and sacred connection with God; and this twofold revolt is now hurrying society on to destruction.

This world belongs to Christ, for *he is the King of kings, and Lord of lords,*[2] and *to him hath been given all power in heaven and in earth.*[3] It matters not who they may be that rebel against him—be they kings or be they people, they must inevitably be chastised, just as were the Jewish people who said in their pride: *We will not have this Man to reign over us!*[4] Pray, O Gregory, for this world which thou didst rescue from barbarism, and which is now striving to relapse into degradation. The men of this generation are ever talking of liberty; it is in the name of this pretended liberty that they have unchristianized society; and the only means now left for maintaining order is outward violence and force. Thou didst triumph over brute force by making the laws of right acknowledged and loved; thou gavest the world what it had lost—the liberty of the sons of God, the liberty of doing one's duty—and it lasted for ages. O come, noble-hearted Pontiff! aid this Europe of ours a second time. Beseech our Lord Jesus Christ to forgive the wickedness of them that have driven him from the world, and scoff at his

[1] Isa. liii 10.
[2] 1 Tim. vi 15.
[3] St Matt. xxviii 18.
[4] St Luke xix 14.

threat of returning on the day of his triumph and his justice. Yes, pray him to have mercy on the thousands among us who call themselves Christians, and perhaps are so, yet who are led astray by the absurd sophistry of the times, by blind prejudice, by a godless education, by high-sounding and vague words, and who call by the name of *progress* the system of keeping men as far as possible from the end for which God created them.

From the abode of peace, where thou art now resting after thy labours, look with an eye of affectionate pity on Holy Church, whose path is beset by countless difficulties. Everything conspires against her: remnants of bygone laws that were made in times of persecution; the frenzy of pride, which chafes at everything that favours subordination of rank or authority; and the determination to secularize society by scouting every element of the supernatural. In the midst of this storm of irreligion, the Rock on which thou, O Gregory, didst once hold the place of Peter, is furiously beaten by the waves of persecution. Pray for our holy Father, the Vicar of Christ. Pray that the threatening scourge may be turned aside from Rome. The followers of Satan, as St John prophesies in the Apocalypse, *are come upon the breadth of the earth, and have encompassed the camp of the saints, and the beloved City.*[1] This *Holy City* was thy Spouse, when thou wast Pontiff here on earth; watch over her now. Disconcert the plots that are laid for her ruin. Rouse the zeal of the children of the Church, that by their courage and generous offerings they may labour for the noblest cause on earth.

Pray, too, for the episcopal Order, of which the Apostolic See is the source. The anointed of the Lord have never had greater need of thine intercession than now, when they have to contend with a world that has openly divorced itself from the laws of God and his Church. May they be endued with strength from on high; courageous in the confession of truth; and zealous

[1] Apoc. xx 8.

in warning the faithful against the errors that are now so rife against faith and morals. The power of the Church in these our days is confined to the sanctuary of the souls of her devoted children; *external* support is everywhere denied her. The Holy Ghost, whose mission is to maintain the Church of Christ, will indeed assist her even to the consummation of the world; but he does his work by instruments, and these must be men who are detached from the world, men who are not afraid to be *unpopular*, and men who are resolved at every risk to proclaim the teachings of the Sovereign Pontiff. Great, by the mercy of God, is now the number of pastors of the Church, who are all that *he* would have them be, who is *the Prince of Pastors*,[1] as St Peter calls him. Pray for all, that all may, like thee, love justice and hate iniquity, love truth and hate error; and fear neither exile, nor persecution, nor death: for *the disciple is not above the Master!*[2]

SAME DAY

SAINT URBAN

POPE AND MARTYR

THIS day is honoured by the triumph of two sainted Popes; and Gregory VII, when he quitted this earth, was introduced into the court of Heaven by one of his predecessors. Urban was a martyr by the shedding of his blood; Gregory was a martyr by the sufferings he had to endure during his whole pontificate. Both fought for the same glorious cause. Urban laid down his life rather than obey an earthly potentate, who bade him degrade himself by adoring an idol; Gregory preferred to endure every temporal suffering rather than allow the Church to be the slave of Cæsar. Both of them adorn the Paschal season with their beautiful palms. Our Risen Jesus said to Peter:

[1] 1 St Pet. v 4. [2] St Matt. x 24.

Follow me![1]—and Peter followed him, even to the cross. Urban and Gregory were Peter's successors, and like him, they were the devoted disciples of the same divine Master. We honour them both on this day; and, in their triumph, we have a proof of the invincible power which, in every age, the Conqueror of death has communicated to them whom he appointed to bear testimony to the truth of his Resurrection.

The labours and merits of the holy Pope Urban are thus commemorated in the Liturgy:

Urbanus Romanus, Alexandro Severo Imperatore, doctrina et vitæ sanctitate multos ad Christi fidem convertit: in illis Valerianum, beatæ Cæciliæ sponsum, et Tiburtium Valeriani fratrem, qui postea martyrium forti animo subierunt. Hic de bonis Ecclesiæ attributis scripsit his verbis: Ipsæ res fidelium, quæ Domino offeruntur, non debent in alios usus quam ecclesiasticos, et Christianorum fratrum, vel indigentium, converti: quia vota sunt fidelium, et pretia peccatorum, ac patrimonia pauperum. Sedit annos sex, menses septem, dies quatuor: ac martyrio coronatus, sepultus est in cœmeterio Prætextati, octavo Kalendas junii. Ordinationibus quinque habitis mense decembri, creavit presbyteros novem, diaconos quinque, episcopos per diversa loca octo.

Urban, a Roman by birth, governed the Church during the reign of the Emperor Alexander Severus. By his learning and holy life, he converted many to the Christian faith. Among these were Valerian, the husband of St Cecily, and Tiburtius, Valerian's brother; both of whom, afterwards, courageously suffered martyrdom. Urban wrote these words regarding property that is given to the Church: 'Things that have been offered to the Lord by the faithful should not be put to any other use than such as is for the benefit of the Church, the Brethren in the Christian faith, or the poor: because they are the offerings of the faithful, the return made for sin, and the patrimony of the poor.' He reigned six years, seven months, and four days. He was crowned with martyrdom, and was buried in the cemetery of Prætextatus, on the eighth of the Calends of June (May 25). In five ordinations held in the Decembers of different years, he ordained nine priests, five deacons, and eight bishops for divers places.

[1] St John xxi 19.

Holy Pontiff! the joy of this day of thy triumph is enhanced by its being the anniversary of the entrance into heaven of thy illustrious successor Gregory. Thou hadst watched his combats here on earth, and his courage delighted thee, as being equal to that of the martyrs. He, when dying at Salerno, thought of thy martyrdom, and the thought inspired him with energy for his last trial. How admirable is the union that exists between the Church triumphant and militant! How sublime the brotherhood that exists between the Saints! What a joy it is for us to know that *we* may share in it! Our Risen Jesus invites us to be united with him for all eternity. Each generation is sending him its elect, and they cluster around him, for he is their Head, and they are the members that complete his mystical body. He is the *first-born of the dead*;[1] and he will give us to share in his life, in proportion to our having imitated him in his sufferings and death. Pray, O Urban, that we may become more and more inflamed with the desire of being with *him* who is *the way, the truth, and the life*;[2] that we may be detached from earthly things, and comport ourselves here below as men who believe themselves to be exiles, *absent from the Lord*.[3]

[1] Apoc. i 5. [2] St John xiv 6. [3] 2 Cor. v 6.

MAY 26

SAINT PHILIP NERI

CONFESSOR

AS we have already said, joy is the leading feature of the Paschal season—a supernatural joy which springs from our delight at seeing the glorious triumph of our Emmanuel, and from the happiness we feel at our own being delivered from the bonds of death. This interior joy was the characteristic of the Saint whom we honour to-day. His heart was ever full of a jubilant enthusiasm for what regards God; so that we could truly apply to him those words of Scripture: *A secure mind is like a continual feast.*[1] One of his latest disciples, the illustrious Father Faber, tells us in his beautiful treatise, *Growth in Holiness*, that cheerfulness is one of the chief means for advancing in Christian perfection. We will therefore welcome with gladness and veneration the benevolent and light-hearted Philip Neri, the Apostle of Rome, and one of the greatest Saints produced by the Church in the sixteenth century.

Love of God—but a love of the most ardent kind, and one that communicated itself to all that came near him—was our Saint's characteristic virtue. *All* the Saints loved God; for the love of God is the first and greatest of the commandments: but Philip's whole life was, in an especial manner, the fulfilment of this divine precept. His entire existence seemed to be but one long transport of love for his Creator; and had it not been for a miracle of God's power and goodness, this burning love would have soon put an end to his mortal career. He was in his twenty-ninth year, when one day—it was within the octave of Pentecost—he was seized with such a vehemence of divine charity that two of his ribs

[1] Prov. xv 15.

broke, thus making room for the action of the heart to respond freely to the intensity of the love of the soul. The fracture was never healed; it caused a protrusion which was distinctly observable; and, owing to this miraculous enlargement of the region of the heart, Philip was enabled to live fifty years more, during which time he loved his God with a fervour and strength which would do honour to one already in heaven.

This seraph in human flesh was a living answer to the insults heaped upon the Catholic Church by the so-called Reformation. Luther and Calvin had called this Holy Church the *harlot of Babylon;* and yet she had, at that very time, such children as Teresa of Spain, and Philip Neri of Rome, to offer to the admiration of mankind. But Protestantism cared little or nothing for piety or charity; its great object was the throwing off the yoke of restraint. Under pretence of religious liberty, it persecuted them that adhered to the true faith; it forced itself by violence where it could not enter by seduction; but it never aimed at or thought of leading men to love their God. The result was that wheresoever it imposed its errors, devotedness was at an end—we mean that devotedness which leads man to make sacrifices for God or for his neighbour. A very long period of time elapsed after the Reformation before Protestantism ever gave a thought to the infidels who abounded in various parts of the globe: and if, later on, it organized what it calls its missions, it chose a strange set of men to be the apostles of its Bible Societies. It has made a recent discovery; it has found out that the Catholic Church is prolific in Orders and Congregations devoted to works of charity. The discovery has excited it to emulation; and among its other imitations, it can now boast of having *Protestant Sisters of Charity*. To a certain point, success may encourage it to persevere in these tardy efforts; but anything like the devotedness of Catholic institutions is an impossibility for Protestantism, were it only for this reason, that its principles are opposed to the Evangelical Counsels,

which are the great sources of the spirit of sacrifice, and are prompted by a motive of the love of God.

Glory, then, to Philip Neri, one of the worthiest representatives of charity in the sixteenth century! It was owing to his zeal that Rome and Christendom at large were replenished with a new life by the frequentation of the sacraments and by the exercises of Catholic piety. His word, his very look, used to excite people to devotion. His memory is still held in deep veneration, especially in Rome, where his feast is kept with the greatest solemnity on this twenty-sixth day of May. He shares with Saints Peter and Paul the honour of being patron of the Holy City. Formerly, on his feast, the Pope went, with great solemnity, to the Church of St Mary *in Vallicella*, and paid the debt of gratitude which the Holy See owes to the Saint who accomplished such great things for the glory of our holy Mother the Church.

Philip had the gift of miracles; and though seeking to be forgotten and despised, he was continually surrounded by people who besought him to pray for them, either in their temporal or spiritual concerns. Death itself was obedient to his command, as in the case of the young prince Paul Massimo. The young prince, when breathing his last, desired that Philip should be sent for, in order that he might assist him to die happily. The Saint was saying Mass at the time. As soon as the holy Sacrifice was over, he repaired to the palace; but he was too late; he found the father, sister and the whole family in tears. The young prince had died after an illness of sixty-five days, which he had borne with most edifying patience. Philip fell upon his knees; and, after a fervent prayer, he put his hand on the head of the corpse, and called the prince by his name. Thus awakened from the sleep of death, Paul opened his eyes, and looking at Philip, said to him: 'My Father!' He then added these words: 'I only wished to go to confession.' The assistants left the room, and Philip remained alone with the prince. After a few moments

the family were called back; and in their presence, Paul began to speak to Philip regarding his mother and sister who had been taken from him by death, and whom he loved with the tenderest affection. During the conversation, the prince's face regained all it had lost by sickness. His animation was that of one in perfect health. The saint then asked him if he would wish to die again. 'Oh! yes,' answered the prince, 'most willingly; for I should then see my mother and sister in heaven.' 'Take then,' said Philip, 'take thy departure for heaven, and pray to the Lord for me.' At these words, the young prince expired once more, and entered into the joys of eternal life, leaving his family to mourn his departure, and venerate a Saint such as Philip.

He was almost continually visited by our Lord with raptures and ecstasies; he was gifted with the spirit of prophecy, and could read the secrets of the conscience. His virtues were such as to draw souls to him by an irresistible charm. The youth of Rome, rich and poor, used to flock to him. Some he warned against danger; others he saved, after they had fallen. The poor and sick were the object of his unceasing care. He seemed to be everywhere in the city by his works of zeal, which gave an impulse to piety that has never been forgotten.

Philip was convinced that one of the principal means for maintaining the Christian spirit is preaching the word of God: hence he was most anxious to provide the faithful with apostolic men, who would draw them to God by good and solid preaching. He established, under the name of *The Oratory*, an institute which still exists, the object of which is to encourage Christian piety among the people. By founding it, Philip aimed at securing the services, zeal, and talent of priests who are not called to the Religious life, but who, by uniting their labours together, would produce great good to the souls of men.[1]

Thus did he afford to priests, whose vocation does not lead them to the Religious state, the great advan-

[1] The Oratory founded by St Philip is not to be confounded with the *Oratoire de France.*

tages of a common rule and mutual good example, which are such powerful aids both in the service of God and in the exercise of pastoral duties. But the holy Apostle was a man of too much faith not to have an esteem of the Religious life as a state of perfection. He never lost an opportunity of encouraging a vocation to that holy state. The Religious Orders were indebted to him for so many members, that his intimate friend and admirer, St Ignatius of Loyola, used playfully to compare him to a bell, which calls others to Church, yet never goes in itself!

The awful crisis of the sixteenth century, through which the Christian world had to pass, and which robbed the Catholic Church of so many provinces, was a source of keenest grief to Philip during the whole of his life. His heart bled at seeing so many thousand souls fall into the abyss of error and heresy. He took the deepest interest in the efforts that were made to reclaim those that had been led astray by the pretended Reformation. He kept a watchful eye on the tactics wherewith Protestantism sought to maintain its ground. The 'Centuries of Magdeburg,' for example, suggested to his zeal a counterbalance of truth. The 'Centuries' was a series of historical essays, whereby the Reformers sought to prove that the Roman Church had changed the ancient faith, and introduced superstitious practices in the place of those that were used in the early ages of Christianity. A work like this, with its falsified quotations, its misrepresentation and its frequent invention of facts, was destined to do great injury; and Philip resolved to meet it by a work of profound erudition—a true history, compiled from authentic sources. One of the fathers of his Oratory, Cæsar Baronius, was just the man for such an undertaking; and Philip ordered him to take the field against the enemy. The *Ecclesiastical Annals* were the fruit of this happy thought; and Baronius himself, at the beginning of Book VIII, acknowledges that Philip was the originator of the work. Three centuries have passed away since then. It is

easy for us, with the means which science now puts into our hands, to detect certain imperfections in the *Annals;* at the same time, it is acknowledged on all sides that they form by far the truest and finest History of the Church of the first twelve hundred years—which is as far as the learned Cardinal went. Heresy felt the injury it must needs sustain by such a History. The sickly and untrustworthy erudition of the Centuriators could not stand before an honest statement of facts; and we may safely assert that the progress of Protestantism was checked by the Annals of Baronius, which showed that the Church was then as she had ever been—*the pillar and ground of the truth.*[1] Philip's sanctity and Baronius' learning secured the victory. Numerous conversions soon followed, consoling the Church for the losses she had sustained. And if in these our own days there are so many returning to the ancient faith, it is but fair to attribute the movement, in part at least, to the success of the historical method begun by the *Annals.*

Let us now read the liturgical account of the virtues and holy deeds of the Apostle of Rome in the sixteenth century:

Philippus Nerius piis honestisque parentibus Florentiæ natus, ab ipsa ineunte ætate non obscura dedit futuræ sanctitatis indicia. Adolescens ampla patrui hereditate dimissa, Romam se contulit; ubi philosophia ac sacris litteris eruditus, totum se Christo dicavit. Ea fuit abstinentia, ut sæpe jejunus triduum permanserit. Vigiliis et orationibus intentus, septem Urbis ecclesias frequenter visitans, apud Cœmeterium Callisti in cœlestium rerum contemplatione pernoctare consuevit. Sacerdos ex obedientia factus, in animarum salute procu-

Philip Neri was born at Florence, of pious and respectable parents. From his very childhood he gave evident promise of future sanctity. Whilst yet a young man, he gave up an ample fortune which he inherited from an uncle, and went to Rome, where he studied theology and philosophy, and devoted himself wholly to the service of Christ Jesus. Such was his abstemiousness that he frequently passed three days without eating anything. He spent much time in watching and prayer. He frequently made the visit of the Seven Churches of the city, and was in the habit of spending the

[1] 1 Tim. iii 15.

randa totus fuit, et in confessionibus audiendis ad extremum usque diem perseverans, innumeros pene filios Christo peperit; quos verbi Dei quotidiano pabulo, sacramentorum frequentia, orationis assiduitate, aliisque piis exercitationibus enutriri cupiens, Oratorii congregationem instituit.

night in the Cemetery of Calixtus, in the contemplation of heavenly things. Being ordained priest under obedience, he devoted himself without reserve to saving souls, and even to the last day of his life he was assiduous in hearing confessions. He was the spiritual father of a countless number of souls; and in order to nourish them with the daily food of God's word, with the frequency of the sacraments, with application to prayer, and with other pious exercises, he instituted the congregation of the Oratory.

Charitate Dei vulneratus languebat jugiter: tantoque cor ejus æstuabat ardore, ut cum intra fines suos contineri non posset, illius sinum confractis atque elatis duabus costulis mirabiliter Dominus ampliaverit. Sacrum vero faciens, aut ferventius orans, in aera quandoque sublatus, mira undique luce fulgere visus fuit. Egenos et pauperes omni charitatis officio prosequebatur: dignus qui et angelo in specie pauperis eleemosynam erogaret, et dum egentibus noctu panem deferret, in foveam lapsus, inde pariter ab angelo incolumis eriperetur. Humilitati addictus, ab honoribus semper abhorruit, atque ecclesiasticas dignitates, etiam primarias, non semel ultro delatas, constantissime recusavit.

He was ever languishing with the love of God, wherewith he was wounded. Such was the ardour that glowed within him, that his heart was not able to keep within its place, and his breast was miraculously enlarged by the breaking and expansion of two of his ribs. Sometimes, when celebrating Mass, or engaged in fervent prayer, he was seen to be raised up in the air, and encircled with a bright light. He served the needy and the poor with an all-providing charity. He was once rewarded by a visit from an angel, who appeared to him in a beggar's garb, and received an alms from him. On another occasion, when carrying loaves to the poor during the night, he fell into a deep hole, but was drawn forth by an angel without having sustained any injury. So humble was he, that he had an abiding dread of everything that savoured of honour; and he was most resolute in refusing every ecclesiastical dignity, though the highest offices were more than once offered to him.

Prophetiæ dono fuit illustris, et in animorum sensibus penetrandis mirifice enituit. Virginitatem perpetuo illibatam servavit: idque assecutus est, ut eos qui puritatem colerent, ex odore; qui vero secus, ex fœtore dignosceret. Absentibus interdum apparuit, iisque periclitantibus opem tulit. Ægrotos plurimos et morti proximos sanitati restituit. Mortuum quoque ad vitam revocavit. Cœlestium spirituum, et ipsius Deiparæ Virginis, frequenter fuit apparitione dignatus, ac plurimorum animas splendore circumfusas in cœlum conscendere vidit. Denique anno salutis millesimo quingentesimo nonagesimo quinto, octavo Kalendas Junias, in quem diem inciderat festum Corporis Christi, Sacro maxima spiritus exsultatione peracto cæterisque functionibus expletis, post mediam noctem, qua prædixerat hora, octogenarius obdormivit in Domino. Quem Gregorius Decimus quintus miraculis clarum in Sanctorum numerum retulit.

He possessed the gift of prophecy, and could miraculously read the inmost thoughts of others' souls. Throughout his whole life he preserved his chastity unsullied. He had also a supernatural power of distinguishing those who were chaste from those who were not so. He sometimes appeared to persons who were at a distance, and assisted them in moments of danger. He restored to health many that were sick and at death's door. He also restored a dead man to life. He was frequently favoured with apparitions of heavenly spirits and of the blessed Mother of God. He saw the souls of several persons ascending, amidst great brightness, into heaven. At length, being in his eightieth year, he slept in the Lord; it was in the year of our Redemption 1595, the eighth of the Calends of June (May 25), the Feast of Corpus Christi, after having said Mass with extraordinary spiritual joy, and at the very hour which he had foretold, which was shortly after midnight. The miracles wherewith he had been honoured being authentically proved, he was canonized by Pope Gregory the Fifteenth.

Thy whole life, O Philip, was one long act of love of Jesus; but it was also one untiring effort to make others know and love him, and thus secure the end for which they were created. Thou wast the indefatigable Apostle of Rome for forty years, and no one could approach thee without receiving something of the divine ardour that filled thy heart. We too would fain receive of thy fulness of devotion; and therefore we pray thee to teach us how to love our Risen Jesus. It is not enough that

we adore him and rejoice in his triumph—we must love him; for he has permitted us to celebrate the various mysteries of his life on earth, with a view to our seeing more and more clearly how deserving he is of our warmest love. It is love that will lead us to the full appreciation of his Resurrection, that bright mystery which shows us all the riches of the Sacred Heart. The new life which he put on by rising from the tomb, teaches us more eloquently than ever how tenderly he loves us, and how earnestly he importunes *us* to love him in rerurn. Pray for us, O Philip, that *our heart and our flesh may rejoice in the Living God!*[1] Now that we have relished the mystery of the Pasch, lead us to that of the Ascension; prepare our souls to receive the Holy Spirit at Pentecost; and when the august mystery of the Eucharist beams upon us, with all its loveliness, in the approaching festival, the very day that ushered thee into the unveiled vision of thy Jesus, intercede for us, that we may receive and relish that *Living Bread, which giveth life to the world!*[2]

The sanctity that shone on thee, O Philip, was marked by the impetuosity of thy soul's longing after her God; and all they that held intercourse with thee, quickly imbibed thy spirit—which, in truth, is the only one that contents our Redeemer's Heart. Thou hadst the talent of winning souls, and leading them to perfection by the path of confidence and generosity. In this great work, thy *method* consisted in having none; thus imitating the Apostles and ancient Fathers, and trusting to the power of God's own word. It was by thee that the frequentation of the sacraments was restored—that surest indication of the Christian spirit. Pray for the faithful of our times, and come to the assistance of so many souls that are anxiously pursuing systems of spirituality which have been coined by the hands of men, and which but too frequently retard or even impede the intimate union of the creature with his Creator.

[1] Ps. lxxxiii 2. [2] St John vi 33.

Thy love of the Church, O Philip, was most fervent: there can be no true sanctity without it. Though thy contemplation was of the sublimest kind, yet did it not make thee lose sight of the cruel trials which this holy Spouse of Christ had to endure in those sad times. The successful efforts of heresy stimulated thy zeal: oh! obtain for us that keen sympathy for our holy faith which will make us take an interest in all that concerns its progress. It is not enough for us that we save our own souls; we must, moreover, ardently desire and do our utmost to obtain the advancement of God's kingdom on earth; the extirpation of heresy, and the exaltation of our holy Mother the Church: if these are not our dispositions, how can we call ourselves children of God? May thy example urge us to take to heart the sacred cause of our common Mother. Pray too for the Church militant, of which thou wast one of the bravest soldiers. Shield with thy protection that Rome which loves thee so devoutly because of the services which she received at thy hands. Thou didst lead her children to holiness during thy mortal career; bless her and defend her now that thou art in heaven.

SAME DAY

SAINT ELEUTHERIUS

POPE AND MARTYR

THIS twenty-sixth of May is also honoured by the memory of one of those early Pontiffs who, like Urban, were the foundations of the Church in the age of persecution. Eleutherius ascended the papal throne in the very midst of the storm that was raised by Marcus Aurelius and Commodus. It was he that received the embassy sent to Rome by the martyrs of Lyons; and at the head of them that were thus sent was the great St Irenæus. This illustrious Church, which was then so rich in martyrdom, would offer its palms to Christian

Rome, in which, to use St Irenæus' own expression, it recognized ' the highest sovereignty.'[1]

Peace, however, was soon restored to the Church, and the remainder of Eleutherius' pontificate was undisturbed. In the enjoyment of this peace, and with his name, which signifies *a freeman*, this Pontiff is an image of our Risen Jesus, who, as the Psalmist says of him, is *free among the dead.*[2]

The Church honours St Eleutherius as a martyr, as she does the other Popes who lived before Constantine, and of whom almost all shed their blood in the persecutions of the first three centuries. Sharing, as they did, in all the sufferings of the Church, governing it amidst perils of every description, and seldom or never knowing what peace was, these three and thirty Pontiffs have every right to be considered as martyrs.

It is a special glory for Eleutherius that he was the Apostle of our own dear country. The Romans had made Britain one of their colonies, and thus brought the island into intercourse with the rest of the world. Divine Providence chose the peaceful years of Eleutherius as the time for uniting it to the Church, at least in some measure. This was in the second century. But later on, our England was to become the Island of Saints; and this same day gives us our second Apostle, St Augustine.

Eleutherius, Nicopoli in Græcia natus, Aniceti Pontificis diaconus, Commodo Imperatore, præfuit Ecclesiæ. Huic initio pontificatus supplices litteræ venerunt a Lucio, Britannorum rege, ut se ac suos in Christianorum numerum reciperet. Quamobrem Fugatium et Damianum, doctos et pios viros, misit in Britanniam, per quos rex et reliqui fidem susciperent. Hoc Pontifice Ire-

Eleutherius was born at Nicopolis in Greece. He was a deacon of Pope Anicetus, and was chosen to govern the Church during the reign of the emperor Commodus. At the beginning of his pontificate he received letters from Lucius, king of the Britons, begging him to receive himself and his subjects among the Christians. Wherefore Eleutherius sent into Britain Fugatius and Damian, two learned and holy men; through

[1] *Adversus Hæreses*, lib. iii, cap. iii.

[2] Ps. lxxxvii 6.

næus, Polycarpi discipulus, Romam veniens, ab eo benigne acceptus est. Quo tempore summa pace et quiete fruebatur Ecclesia Dei: ac per totum orbem terrarum, maxime Romæ, fides propagabatur. Vixit Eleutherius in pontificatu annos quindecim, dies viginti tres. Fecit ordinationes tres mense Decembri, quibus creavit presbyteros duodecim, diaconos octo, episcopos per diversa loca quindecim: sepultusque est in Vaticano prope corpus sancti Petri.

whose ministry the king and his people might receive the faith. It was also during his pontificate that Irenæus, a disciple of Polycarp, went to Rome, and was kindly received by Eleutherius. The Church of God was then enjoying great peace and calm, and the faith made progress throughout the whole world, but nowhere more than at Rome. Eleutherius governed the Church fifteen years and twenty-three days. He thrice held ordinations in December, at which he made twelve priests, eight deacons, and fifteen bishops for divers places. He was buried in the Vatican, near the body of St Peter.

Thy name, O Eleutherius, is the name of every Christian that has risen with Christ. The Pasch has delivered us all, emancipated all, made us all *freemen*. Pray for us that we may ever preserve that *glorious liberty of the children of God*, of which the Apostle speaks.[1] By it were we freed from the chains of sin, which consigned us to death; from the slavery of Satan, who would fain have robbed us of our last end; and from the tyranny of the world, which was deceiving us by its false maxims. The new life given to us by our Pasch is one that is all of heaven, where our Jesus is awaiting us in glory; to lose it would be to return to slavery. Holy Pontiff! pray for us, that when the Pasch of next year comes, it may find us in that happy liberty which is the fruit of our having been redeemed by Christ.[2]

There is another kind of liberty of which the world boasts, and for the acquiring whereof it sets men at variance with men. It consists in avoiding as a crime all subjection and dependence, and in recognizing no authority except the one appointed by our own *elections*,

[1] Rom. viii 21. [2] Gal. iv 31.

which we can remove as soon as we please. Deliver us, O holy Pontiff, from this false liberty, which is so opposed to the Christian spirit of obedience, and is simply the triumph of human pride. In its frenzy, it sheds torrents of blood; and with its pompous cant of what it calls the *rights of man*, it substitutes egoism for duty. It acknowledges no such thing as truth, for it maintains that error has its sacred rights; it acknowledges no such thing as good, for it has given up all pretension to prevent evil. It puts God aside, for it refuses to recognize him in those who govern. It puts upon man the yoke of brute force: it tyrannizes over him by what it calls a *Majority;* and it answers every complaint that he may make against injustice by the jargon of *Accomplished Facts*. No, this is not the liberty into which we are called by Christ, our Deliverer. We are *free*, as St Peter says, and yet *make not liberty a cloak for malice*.[1]

O holy Pontiff! show thyself still a Father to the world. During thy peaceful reign thy throne was near to that of the Cæsars, who governed the city of the Seven Hills. *They* were the rulers of the world, and yet *thy* name was revered in every part of their Empire. Whilst the material power held the sword suspended over thy head, the faithful of various distant lands were flocking to Rome, there to venerate the Tomb of Peter, and pay homage to thee his successor. When Lucius sent ambassadors from his island, they turned not their steps to the Emperor's palace, but to thy humble dwelling. They came to tell thee that a people was called by divine grace to receive the Good Tidings, and become a portion of the Christian family. The destinies of this people, which thou wast the first to evangelize, were to be great in the Church. The Island of Britain is a daughter of the Roman Church; and the attempts she is now making to disown her origin are useless. Have pity on her, O thou who wast her first Apostle! Bless the efforts which are being everywhere made to

[1] 1 St Pet. ii 16.

bring her back to unity with the Church. Remember the faith of Lucius and his people; and show thy paternal solicitude for a country which thou didst lead to the faith.

Same Day

SAINT AUGUSTINE

BISHOP, APOSTLE OF ENGLAND

FOUR hundred years had scarcely elapsed since the glorious death of Eleutherius, when a second Apostle of Britain ascended from this world, and on this same day, to the abode of eternal bliss. We cannot but be struck by the fact that the names of our two Apostles appear on the Calendar together: it shows us that God has his own special reasons in fixing the day for the death of each one among us. We have more than once noticed these providential coincidences, which form one of the chief characteristics of the liturgical cycle. What a beautiful sight is brought before us to-day, of the first Archbishop of Canterbury, who, after honouring on this day the saintly memory of the holy Pontiff from whom England first received the Gospel, himself ascended into heaven, and shared with Eleutherius the eternity of heaven's joy! Who would not acknowledge in this, a pledge of the predilection wherewith heaven has favoured this country, which, after centuries of fidelity to the truth, has now for more than three hundred years been an enemy to her own truest glory?

The work begun by Eleutherius had been almost entirely destroyed by the invasion of the Saxons and Angles; so that a new mission, a new preaching of the Gospel, had become a necessity. It was Rome that again supplied the want. St Gregory the Great was the originator of the great design. Had it been permitted him, he would have taken upon himself the fatigues of this apostolate to our country. He was

deeply impressed with the idea that he was to be the spiritual Father of these poor islanders, some of whom he had seen exposed in the market-place of Rome, that they might be sold as slaves. Not being allowed to undertake the work himself, he looked around him for men whom he might send as Apostles to our island. He found them in the Benedictine monastery where he himself had spent several years of his life. There started from Rome forty monks, with Augustine at their head, and they entered England under the standard of the Cross.

Thus the new race that then peopled the island received the faith, as the Britons had previously done, from the hands of a Pope; and monks were their teachers in the science of salvation. The word of Augustine and his companions fructified in this privileged soil. It was some time of course before he could provide the whole nation with instruction; but neither Rome nor the Benedictines abandoned the work thus begun. The few remnants that were still left of the ancient British Christianity joined the new converts; and England merited to be called, for long ages, the 'Island of Saints.'

The history of St Augustine's apostolate in England is of thrilling interest. The landing of the Roman missioners, and their marching through the country, to the chant of the Litany; the willing and almost kind welcome given them by king Ethelbert; the influence exercised by his queen Bertha, who was a French-woman and a Catholic, in the establishment of the faith among the Saxons; the baptism of ten thousand neophytes, on Christmas day, and in the bed of a river; the foundation of the metropolitan see of Canterbury, one of the most illustrious Churches of Christendom on account of the holiness and noble doings of its Archbishops; all these admirable episodes of England's conversion are eloquent proofs of God's predilection of our dear land. Augustine's peaceful and gentle character, together with his love of contemplation amidst his arduous missionary labours, gives an additional charm to this magnificent page of the Church's history. But

who can help feeling sad at the thought that a country, favoured as ours has been with such graces, should have apostatized from the faith; have repaid with hatred that Rome which made her Christian; and have persecuted with unheard-of cruelties the Benedictine Order to which she owed so much of her glory?

We subjoin the following Lessons on the life of our Apostle, taken from an Office approved by the Holy See:

Augustinus Romæ in Sancti Andreæ cœnobio monachus, ibidem etiam Præpositi officium pie ac prudenter administravit. Hinc eum Gregorius Magnus in Britanniam, cum sociis monachis fere quadraginta, direxit: ut gentis illius conversionem ad Christum, quam ipse animo pridem agitabat, per discipulos suos exsequeretur. Eosdem jam aliquantum itineris progressos, tantique negotii difficultate perterritos, litteris confirmavit per Augustinum: quem ipsis Abbatem præfecit, et Francorum regibus, Gallicanisque episcopis commendavit. Augustinus igitur cum suis iter accelerans, Turones accessit ad tumulum sancti Martini: tum ad Pontem Cæsaris, haud procul Andegavis, indigna passus ab incolis, et sub aperto aere pernoctare coactus, cum baculo fontem divinitus eduxit eo in loco ubi postea ecclesiam sui nominis habere meruit.

Augustine was a Monk of the Monastery of Saint Andrew, in Rome, where also he discharged the office of Prior with much piety and prudence. He was taken from that Monastery by St Gregory the Great; and sent by him, with about forty Monks of the same monastery, into Britain. Thus would Gregory carry out, by his disciples, the conversion of that country to Christ—a project which he at first resolved to effect himself. They had not advanced far on their journey, when they became frightened at the difficulty of such an enterprise; but Gregory encouraged them by letters which he sent to Augustine, whom he appointed as their Abbot, and gave him letters of introduction to the kings of the Franks, and to the Bishops of Gaul. Whereupon Augustine and his Monks pursued their journey with haste. He visited the tomb of St Martin, at Tours. Having reached the town of Pont-de-Cé, not far from Angers, he was badly treated by its inhabitants, and was compelled to spend the night in the open air. Having struck the ground with his staff, a fountain miraculously sprang up; and on that spot a Church was afterwards built, and called after his name.

Acceptis de gente Francorum interpretibus, in Tanetum, Angliæ insulam, adpulsus; cruce argentea et imagine Salvatoris pro vexillo prælata, Ethelbertum, Cantii regem, adiit: qui præconibus evangelicis domicilium in civitate Cantuariensi, et prædicandi in regno suo facultatem liberaliter concessit. Erat autem prope oratorium quoddam in honorem beati Martini antiquitus exstructum, dum adhuc Romani Britanniam incolerent: in quo regina, quæ christiana erat, nempe de gente Francorum, Bertha nomine, orare consueverat. Augustinus igitur solemni ritu, cum psalmis et litaniis, Cantuariam ingressus, in eodem oratorio aliquandiu consedit: ubi apostolicum vivendi genus cum suis æmulatus est. Quo quidem vitæ genere, simul et cœlesti doctrina plurimis confirmata miraculis, sic insulanos demulsit, ut eorum plerosque ad christianam fidem perduxerit, ac demum regem ipsum, quem, cum innumero suorum comitatu, sacro fonte lustravit. Quin etiam, semel in Natali Domini, quum millibus Anglorum amplius decem baptismum in alveo fluminis Eboraci contulisset; quotquot ex ipsis aliquo morbo affecti erant, cum animarum salute corporum quoque sanitatem recepisse memorantur.

Having procured interpreters from the Franks, he proceeded to England and landed at the Isle of Thanet. He entered the country, carrying, as a standard, a silver Cross, and a painting representing our Saviour. Thus did he present himself before Ethelbert, the king of Kent, who readily provided the heralds of the Gospel with a dwelling in the city of Canterbury, and gave them leave to preach in his kingdom. There was close at hand an Oratory which had been built in honour of St Martin, when the Romans had possession of Britain. It was in this Oratory that his queen Bertha (who was a Christian, as being of the nation of the Franks) was wont to pray. Augustine, therefore, entered into Canterbury with solemn religious ceremony, amidst the chanting of psalms and litanies. He took up his abode for some time near to the said Oratory; and there, together with his Monks, led an apostolic life. Such manner of living, conjointly with the heavenly doctrine that was preached, and confirmed by many miracles, so reconciled the islanders, that many of them were induced to embrace the Christian Faith. The king himself was also converted, and Augustine baptized him and a very great number of his people. On one Christmas Day he baptized upwards of ten thousand English, in a river at York; and it is related that those among them who were suffering any malady, received bodily health, as well as their spiritual regeneration.

Interea vir Dei Augustinus, Gregorii jussu ordinatus in Gallia Episcopus a Virgilio Arelatensi Episcopo, sedem Cantuariæ instituit in ecclesia Salvatoris a se erecta: in qua monachos operis sui subsidiarios collocavit: et Sancti Petri monasterium, quod postea ipsius nomine dictum est, in suburbanis construxit. De Anglorum conversione certior factus Gregorius per Laurentium et Petrum monachos, Romam ab Augustino missos: scriptis litteris illi gratulatus est. Ordinandæ Anglicanæ Ecclesiæ facultatem, usumque pallii concessit: eumque insuper monuit ne miracula quæ in aliorum salutem, operante Deo, frequenter patrabat, efferendo sese, in suam ipsius perniciem converteret.

Meanwhile, the man of God Augustine received a command from Gregory to go and receive Episcopal ordination in Gaul, at the hands of Virgilius, the Bishop of Arles. On his return he established his See at Canterbury, in the Church of our Saviour, which he had built, and he kept there some of the Monks to be his fellow-labourers. He also built in the suburbs the Monastery of Saint Peter, which was afterwards called 'Saint Augustine's.' When Gregory heard of the conversion of the Angli, which was told to him by the two Monks Laurence and Peter, whom Augustine had sent to Rome, he wrote letters of congratulation to Augustine. He gave him power to arrange all that concerned the Church in England, and to wear the Pallium. In the same letters he admonished him to be on his guard against priding himself on the miracles which God enabled him to work for the salvation of souls, lest pride should turn them to the injury of him that worked them.

Dispositis Anglicanæ Ecclesiæ rebus, synodum habuit Augustinus cum Episcopis atque Doctoribus veterum Britonum, qui in Paschæ celebratione, aliisque ritibus, ab Ecclesia Romana jam dudum dissidebant: Et ut eos miraculis convinceret, quos sæpe admonitos nulla flexisset Apostolicæ Sedis auctoritas, cæco lumen, in rei quam asserebat testimonium, coram eis restituit. Sed, quum nec signo divinitus edito adquiescerent, prophe-

Having thus put in order the affairs of the Church in England, Augustine held a Council with the Bishops and Doctors of the ancient Britons, who had long been at variance with the Roman Church in the keeping of Easter and other rites. And in order to refute, by miracles, these men, whom the Apostolic See had often authoritatively admonished, but to no purpose, Augustine, in proof of the truth of his assertions, restored sight to a blind man in their presence. But on their refusing to yield

tico spiritu eis excidium prædixit. Denique, multis pro Christo laboribus perfunctus, designato Laurentio successore, in cœlos migravit septimo kalendas junii, sepultus in monasterio Sancti Petri, quod Cantuariensium Pontificum et aliquot regum conditorium fuit. Ejus cultum ferventi studio prosecutæ sunt Anglorum Ecclesiæ, statuto edito ut ejus festus dies quotannis feriatus haberetur; nomen vero in litaniis proximum haberet locum post sanctum Gregorium; cum quo Augustinus Anglorum apostolus, et Benedictini ordinis propagator, semper ab indigenis honoratus est.

even after witnessing the miracle, Augustine, with prophetic warning, told them of the punishment that awaited them. At length, after having laboured so long for Christ, and appointed Laurence as his successor, he took his departure for heaven on the seventh of the Calends of June (May 26) and was buried in the Monastery of Saint Peter, which became the burying-place of the Archbishops of Canterbury, and of several kings. The Churches of England honoured him with great devotion. They decreed that each year his feast should be kept as a holyday, and that his name should be inserted in the Litany, immediately after that of St Gregory, together with whom Augustine has ever been honoured by the English as their Apostle, and as the propagator of the Benedictine Order in their country.

We also give the following hymn in honour of our Apostle, which has also been approved by the Holy See :

HYMN

Fœcunda sanctis insula,
Tuum canas apostolum;
Et filium Gregorii
Laudes piis concentibus.

O isle fruitful in Saints, sing a hymn to thine Apostle ! Praise in holy song the son of Gregory !

Ejus labore fertilis,
Messem dedisti plurimam,
Quæ sanctitatis floribus
Diu refulges inclyta.

Made fertile by his toil, thou gavest a rich harvest, and for ages wast famed for thy flowers of sanctity.

Turma quadragenaria
Stipatus intrat Angliam:
Vexilla Christi proferens,
Dux pacis adfert pignora.

He enters England, having with him his forty brethren. He bears the standard of Christ. He is the leader, and brings the pledges of peace.

Crucis trophæum promicat,
Verbum salutis spargitur:
Fidem quin ipse barbarus
Rex corde prompto suscipit.

The trophy of the Cross shines forth; the word of salvation is spread through the land. Yea, the king himself, though a barbarian, receives the faith with a ready heart.

Mores feros gens exuit,
Undisque lota fluminis,
Ipsa die renascitur
Qua sol salutis ortus est.

The nation casts aside its savage ways; it is baptized in the river's stream, and is born to its new life, on the very day that the Sun of Justice rose upon our earth.

O Pastor alme, filios
E sede pascas siderum:
In matris ulnas anxiæ
Gregem reducas devium.

O kind Shepherd! from thy heavenly throne feed thy children. Thy flock has gone astray; lead it back to the arms of its anxious Mother.

Præsta, beata Trinitas,
Quæ rore jugi gratiæ
Vitem rigas: ut pristina
Fides resurgens floreat.
Amen.

O Blessed Trinity, that art ever pouring the dew of grace upon thy vine! grant that the ancient faith may rise again and flourish in our land! Amen.

O Jesus, our Risen Lord! thou art the life of nations, as thou art the life of our souls. Thou biddest them know and love and serve thee, for they have been *given to thee for thine inheritance;* and at thine own appointed time, each of them is made *thy possession.*[1] Our own dear country was one of the earliest to be called; and when on thy Cross thou didst look with mercy on this far island of the West. In the second Age of thy Church, thou didst send to her the heralds of thy Gospel; and again in the sixth, Augustine, thine Apostle, commissioned by Gregory, thy Vicar, came to teach the way of truth to the new pagan race that had made itself the owner of this highly favoured land.

How glorious, dear Jesus, was thy reign in our fatherland! Thou gavest her bishops, doctors, kings, monks, and virgins, whose virtues and works made the whole world speak of her as the 'Isle of Saints'; and it is to Augustine, thy disciple and herald, that thou wouldst have us attribute the chief part of the honour of so

[1] Ps. ii 8.

grand a conquest. Long indeed was thy reign over this people, whose faith was lauded throughout the whole world; but, alas! an evil hour came, and England rebelled against thee; she *would not have thee to reign over her*.[1] By her influence, she led other nations astray. She hated thee in thy Vicar; she repudiated the greater part of the truths thou hast revealed to men; she put out the light of faith, and substituted in its place the principles of private judgement, which made her the slave of countless false doctrines. In the mad rage of her heresy, she trampled beneath her feet and burned the relics of the Saints, who were her grandest glory; she annihilated the Monastic Order, to which she owed her knowledge of the Christian faith; she was drunk with the blood of the martyrs; she encouraged apostasy, and punished adhesion to the ancient faith as the greatest of crimes.

By a just judgement of God she has become a worshipper of material prosperity. Her wealth, her fleet, and her colonies—these are her idols, and she would awe the rest of the world by the power they give her. But the Lord will, in his own time, overthrow this colossus of power and riches; and as it was in times past, when the mightiest of kingdoms was destroyed by a stone which struck it on its feet of clay,[2] so will people be amazed, when the time of retribution comes, to find how easily the greatest of modern nations was conquered and humbled. England no longer forms a part of thy kingdom, O Jesus! She separated herself from it, by breaking the bond that had held her so long in union with thy Church. Thou hast patiently waited for her return; yet she returns not. Her prosperity is a scandal to the weak; so that her own best and most devoted children feel that her chastisement will be one of the severest that thy justice can inflict.

Meanwhile, thy mercy, O Jesus, is winning over thousands of her people to the truth, and their love of it seems fervent in proportion to their having been so

[1] St Luke xix 14. [2] Dan. ii 35.

long deprived of its beautiful light. Thou hast created a new people in her very midst, and each year the number is increasing. Cease not thy merciful workings; that thus these faithful ones may once more draw down upon our country the blessing she forfeited when she rebelled against thy Church.

Thy mission, then, O holy Apostle Augustine! is not yet over. The number of the elect is not filled up; and our Lord is gleaning some of these from amidst the tares that cover the land of thy loving labours. May thine intercession obtain for her children those graces which enlighten the mind and convert the heart. May it remove their prejudices, and give them to see that the Spouse of Jesus is but *One*, as he himself calls her;[1] that the faith of Gregory and Augustine is still the faith of the Catholic Church at this day; and that three hundred years' possession could never give heresy any claim to a country which was led astray by seduction and violence, and which has retained so many traces of ancient and deep-rooted Catholicity.

[1] Cant. vi 8.

MAY 27

SAINT BEDE THE VENERABLE

CONFESSOR AND DOCTOR OF THE CHURCH

THE blessing given by our Lord as he ascended into heaven has revealed its power in the most distant pagan lands, and during these days the liturgical cycle bears witness to a concentration of graces upon the west of Europe.

The band of missionaries begged of Pope Eleutherius by the British king Lucius has been followed by the apostolate of Augustine, the envoy of Gregory the Great, and to-day, as though impatient to justify the lavish generosity of heaven, England brings forward her illustrious son, the Venerable Bede. This humble monk, whose whole life was spent in the praise of God, sought his divine Master in nature and in history, but above all in holy Scripture, which he studied with a loving attention and fidelity to tradition. He who was ever a disciple of the ancients, takes his place to-day among his masters as a Father and Doctor of the Church.

He thus sums up his own life: 'I am a priest of the monastery of the blessed Apostles Peter and Paul. I was born on their land, and ever since my seventh year I have always lived in their house, observing the Rule, singing day by day in their church, and making it my delight to learn, to teach or to write. Since I was made a priest, I have written commentaries on the holy Scripture for myself and my brethren, using the words of our venerated Fathers and following their method of interpretation. And now, good Jesus, I beseech thee, thou who hast given me in thy mercy to drink of the sweetness of thy word, grant me now to attain to the

source, the fount of wisdom, and to gaze upon thee for ever and ever.'[1]

The holy death of the servant of God was one of the most precious lessons he left to his disciples. His last sickness lasted fifty days, and he spent them, like the rest of his life, in singing the psalms and in teaching. As the Feast of the Ascension drew near, he repeated over and over again with tears of joy the Antiphon: 'O king of glory, who hast ascended triumphantly above the heavens, leave us not orphans, but send us the promise of the Father, the Spirit of truth.' He said to his disciples in the words of St Ambrose: 'I have not lived in such a sort as to be ashamed to live with you, but I am not afraid to die, for we have a good Master.' Then, returning to his translation of the Gospel of St John and a work, which he had begun, on St Isidore, he would say: 'I do not wish my disciples to be hindered after my death by error nor to lose the fruit of their studies.'

On the Tuesday before the Ascension he grew worse, and it was evident that the end was near. He was full of joy and spent the day in dictating and the night in prayers of thanksgiving. The dawn of Wednesday morning found him urging his disciples to hurry on their work. At the hour of Terce they left him to take part in the procession made on that day with the relics of the saints. One of them, a child, who stayed with him, said: 'Dear master, there is but one chapter left; hast thou strength for it?' 'It is easy,' he answered with a smile; 'take thy pen, cut it and write—but make haste.' At the hour of None, he sent for the priests of the monastery and gave them little presents, begging them to remember him at the altar. All wept. But he was full of joy, saying: 'It is time for me, if it so please my Creator, to return to him who made me out of nothing, when as yet I was not. My sweet Judge has well ordered my life, and now the time of dissolution is at hand. I desire to be dissolved and to be with

[1] Bede, *Hist. Eccl.* cap. ult.

Christ. Yea, my soul longs to see Christ my king in his beauty.'

So did he pass this last day. Then came the touching dialogue with Wibert, the child mentioned above. 'Dear master, there is yet one sentence more.' 'Write quickly.' After a moment: 'It is finished,' said the child. 'Thou sayest well,' replied the blessed man. 'It is finished. Take my head in thy hands and support me over against the Oratory, for it is a great joy to me to see myself over against that holy place where I have so often prayed.' They had laid him on the floor of his cell. He said: 'Glory be to the Father, and to the Son, and to the Holy Ghost,' and when he had named the Holy Ghost, he yielded up his soul.

The following account of this holy monk is given in the Breviary:

Beda presbyter Girvi in Britanniæ et Scotiæ finibus ortus, septennis sancto Benedicto Biscopo abbati Wiremuthensi educandus traditur. Monachus deinde factus vitam sic instituit, ut dum se artium et doctrinarum studiis totum impenderet, nihil umquam de regulari disciplina remitteret. Nullum fuit doctrinæ genus, in quo non esset dīligentissime versatus; sed præcipua illi cura divinarum scripturarum meditatio, quarum sententiam ut plenius assequeretur, græci hebraicique sermonis notitiam est adeptus. Tricesimo ætatis anno, abbatis sui jussu sacerdos initiatus, statim suasore Acca Hagulstadensi episcopo, sacros explanare libros aggressus est: in quo sanctorum Patrum doctrinis adeo inhæsit, ut nihil proferret nisi

Bede, a priest, was born at Jarrow, on the borders of England and Scotland. At the age of seven he was placed under the care of St Bennet Biscop, Abbot of Wearmouth, to be educated. He became a monk, and so ordered his life that, whilst devoting himself wholly to the pursuit of learning, he did in no way relax the discipline of his Order. There was no branch of learning in which he was not thoroughly versed, but his chief care was the study of the Holy Scriptures, and in order to understand them better, he learnt Greek and Hebrew. At the age of thirty he was ordained priest at the command of his Abbot, and, on the advice of Acca, bishop of Hexham, immediately undertook the work of expounding the Sacred Books. In his interpretations he adhered to the teach-

illorum judicio comprobatum, eorumdem etiam fere verbis usus. Otium perosus semper, ex lectione ad orationem transibat ac vicissim ex oratione ad lectionem: in qua adeo animo inflammabatur, ut sæpe inter legendum et docendum lacrymis perfunderetur. Ne autem rerum fluxarum curis distraheretur, delatum abbatis munus constantissime detrectavit.

Scientiæ ac pietatis laude Bedæ nomen sic breve claruit, ut sanctus Sergius Papa de eo Romam arcessendo cogitaverit; quo difficillimis scilicet, quæ de rebus sacris exortæ erant, quæstionibus definiendis conferret operam. Emendandis fidelium moribus, fidei vindicandæ atque adserendæ libros plures conscripsit: quibus tantum sui apud omnes opinionem fecit, ut illum sanctus Bonifacius episcopus et martyr Ecclesiæ lumen prædicaverit, Lanfrancus Anglorum doctorem, Concilium Aquisgranense doctorem admirabilem dixerit. Quin ejus scripta eo adhuc vivente, publice in ecclesiis legebantur. Quod cum fieret, quoniam ipsum sanctum minime appellare liceret, venerabilis titulo efferebant: qui deinde veluti proprius sequutis etiam temporibus semper habitus est. Ejus autem doctrinæ eo vis efficacior erat, quod artæ sanctimonia religiosisque virtutibus confirmabatur. Quamobrem discipulos, quos multos et egregios imbuendos habuit,

ings of the holy Fathers so strictly that he advanced nothing which they had not taught, and even made use of their very words. He ever hated sloth, and by habitually passing from reading to prayer and from prayer to reading, he so maintained the fervour of his soul that he was often moved to tears while reading or teaching. He persistently refused the office of Abbot, lest his mind should be distracted by the cares of transitory things.

The name of Bede soon became so famous for learning and piety that Pope St Sergius thought of calling him to Rome so that he might help to solve the difficult questions which had then arisen concerning sacred things. He wrote many books to reform the lives of the faithful, and to defend and propagate the faith. By these he gained such a reputation in all parts that the holy Bishop Boniface, who was later martyred, called him a 'light of the Church.' Lanfranc styled him the 'teacher of the English,' and the Council of Aix-la-Chapelle 'the admirable Doctor.' But as his writings were publicly read in the churches during his lifetime, and as it was not yet allowable to call him 'saint,' they named him the 'Venerable,' a title which has ever remained peculiarly his. The power of his teaching was the greater because it was confirmed by holiness of life and the observance of religious discipline. Hence his own earnestness and example made his disciples, who were many and distinguished, eminent not only in

studio et exemplo non litteris modo atque scientiis, sed etiam sanctitate fecit insignes.

Ætate demum et laboribus fractus, gravi morbo correptus est. Quo cum amplius quinquaginta dies detentus esset, consuetum orandi morem Scripturasque interpretandi non intercepit: eo namque tempore Evangelium Joannis in popularium suorum usum anglice vertit. Cum autem in Ascensionis præludio instare sibi mortem persentiret, supremis Ecclesiæ Sacramentis muniri voluit: tum sodales amplexatus, atque humi super cilicio stratus, cum illa verba ingeminaret, Gloria Patri et Filio et Spiritui Sancto, obdormivit in Domino. Ejus corpus, suavissimum, uti fertur, spirans odorem, sepultum est in monasterio Girvensi, ac postea Dunelmum cum sancti Cuthberti reliquiis translatum. Eum tamquam doctorem a Benedictinis aliisque religiosis familiis ac diœcesibus cultum, Leo decimus tertius Pontifex Maximus, ex Sacrorum Rituum Congregationis consulto, universalis Ecclesiæ doctorem declaravit, et festo ipsius die Missam et Officium de Doctoribus ab omnibus recitari decrevit.

learning, but also in sanctity.

Worn out at length by age and labour, he was seized by a serious illness. Though his sufferings lasted more than seven weeks, he ceased not from his prayers and interpretation of the Scripture, for he was engaged in translating the Gospel of St John into English for the use of his people. But when, on the eve of the Ascension, he perceived that death was near, he asked for the last sacraments of the Church; then after he had embraced his companions and was laid on a piece of sackcloth on the ground, he repeated the words: 'Glory be to the Father and to the Son, and to the Holy Ghost,' and fell asleep in the Lord. His body, which, as they say, gave forth a very sweet odour, was buried in the monastery of Jarrow, and afterwards translated to Durham with the relics of St Cuthbert. Bede, who was already venerated as a Doctor by the Benedictines and other religious Orders, was declared by Pope Leo XIII, after consultation with the Sacred Congregation of Rites, to be a Doctor of the universal Church, and the Mass and Office of Doctors was ordered to be said by all on his feast.

'Glory be to the Father, and to the Son, and to the Holy Ghost' is the hymn of eternity. Before the creation of the angels and of man, God, in the concert of the three divine Persons, sufficed for his own praise, and this praise was adequate, infinite and perfect, like

the divinity. This was the only praise worthy of God. However magnificently the world may hymn its Creator in the thousand voices of nature, its praise is always below the divine Object. But, in the designs of God, creation was one day to send up to heaven an echo of that melody which is threefold and yet one, for the Word was to take flesh, through the operation of the Holy Ghost, in the womb of Mary, and was to be Son of Man as truly as he is Son of God. Then the canticle of creation fully and perfectly re-echoed the adorable harmonies once known only to the blessed Trinity. Since that day a man who has understanding finds his perfection in such conformity to the Son of Mary, that he may be one with the Son of God in the divine concert wherein God is glorified.

This, O Bede, was thy life, for understanding was given thee. It was fitting that thy last breath should be spent in that song of love which had filled thy mortal life, and that thus thou shouldst enter at once into a glorious and blessed eternity. May we profit by that supreme lesson, which sums up all the teaching of thy grand and simple life!

Glory be to the almighty and merciful Trinity! These words form the close of the cycle of the mysteries which terminate at this time in the glorification of the Father, our sovereign Lord, by the triumph of the Son our Redeemer, and the inauguration of the reign of the Holy Ghost, our sanctifier. How splendid were the triumph of the Son and the reign of the Holy Ghost in the Isle of Saints in the days when Albion, twice given by Rome to Christ, shone like a priceless jewel in the diadem of the Spouse! O thou who wast the teacher of the English in the days of their fidelity, do not disappoint the hopes of the supreme Pontiff who has in our days extended thy cult to the Universal Church; but rekindle in the hearts of thy countrymen their former love for the Mother of all mankind.

SAME DAY

SAINT JOHN I

POPE AND MARTYR

THE palm of martyrdom was won by this holy Pope, not in a victory over a pagan persecutor, but in battling for the Church's liberty against a Christian king. But this king was a heretic, and therefore an enemy of every Pontiff that was zealous for the triumph of the true faith. The state of Christ's Vicar here on earth is a state of combat; and it frequently happens that a Pope is veritably a martyr, without having shed his blood. St John I, whom we honour to-day, was not slain by the sword; a loathsome dungeon was the instrument of his martyrdom; but there are many Popes who are now in heaven with him, martyrs like himself, who never even passed a day in prison or in chains: the Vatican was their Calvary. They conquered, yet fell in the struggle with so little appearance of victory, that heaven had to take up the defence of their reputation, as was the case with that angelic Pontiff of the eighteenth century, Clement XIII.

The Saint of to-day teaches us, by his conduct, what should be the sentiment of every worthy member of the Church. He teaches us that we should never make a compromise with heresy, nor approve the measures taken by worldly policy for securing what it calls the *rights* of heresy. If the past ages, aided by the *religious* indifference of Governments, have introduced the toleration of all religions, or even the principle that 'all religions are to be treated alike by the state,' let us, if we will, put up with this latitudinarianism, and be glad to see that the Church, in virtue of it, is guaranteed from *legal* persecution; but as Catholics, we can never look upon it as an absolute good. Whatever may be

the circumstances in which Providence has placed us, we are bound to conform our views to the principles of our holy faith, and to the infallible teaching and practice of the Church—out of which, there is but contradiction, danger and infidelity.

The holy Liturgy thus extols the virtues and courage of our Saint:

Joannes Etruscus, Justino seniore Imperatore rexit Ecclesiam: ad quem profectus est Constantinopolim auxilii causa, quod Theodoricus rex hæreticus divexabat Italiam: cujus etiam iter Deus miraculis illustravit. Nam cum ei nobilis vir ad Corinthum equum, quo ejus uxor mansueto utebatur, itineris causa commodasset; factum est, ut domino postea remissus equus ita ferox evaderet, ut fremitu et totius corporis agitatione semper deinceps dominam expulerit: tamquam indignaretur mulierem recipere, ex quo sedisset in eo Jesu Christi vicarius. Quamobrem illi equum pontifici donaverunt. Sed illud majus miraculum, quod Constantinopoli in aditu portæ aureæ, inspectante frequentissimo populo, qui una cum Imperatore Pontifici honoris causa occurrerat, cæco lumen restituit. Ad cujus pedes prostratus etiam Imperator eum veneratus est. Rebus cum Imperatore compositis, in Italiam rediit, statimque epistolam scripsit ad omnes Italiæ episcopos, jubens eos Arianorum ecclesias ad Catholicum ritum consecrare, illud subjungens: Quia et nos quando fuimus Constantino-

John, by birth a Tuscan governed the Church during the reign of the Emperor Justin the Elder. He undertook a journey to Constantinople, in order to solicit the Emperor's protection against the heretical king Theodoric, who was persecuting the faithful of Italy. God honoured the Pontiff, during this journey, by several miracles. When about to visit Corinth, a certain nobleman lent him a horse, which he kept for his wife's use, on account of its being so gentle. When the Pontiff afterwards returned, and gave the horse back to the nobleman, it was no longer a tame creature as before; but, as often as its mistress attempted to ride it, would snort and prance, and throw her from its back, as though it scorned to bear a woman's weight, after it had carried the Vicar of Christ. They therefore gave the horse to the Pontiff. But a greater miracle was that which happened at Constantinople. Near to the Golden Gate, and in the presence of an immense concourse of people, who had assembled there together with the Emperor to show honour to the Pontiff, he restored sight to a blind man. The Emperor also prostrated before him, out of a sentiment of veneration. Hav-

poli, tam pro religione Catholica, quam pro regis Theodorici causa, quascumque illis in partibus eorum ecclesias reperire potuimus, Catholicas eas consecravimus. Quod iniquissimo animo ferens Theodoricus, dolo accersitum Pontificem Ravennam in carcerem conjecit: ubi squalore inediaque afflictus, paucis diebus cessit e vita, cum sedisset annos duos, menses novem, dies quatuordecim: ordinatis eo tempore episcopis quindecim. Paulo post moritur Theodoricus: quem quidam eremita, ut scribit sanctus Gregorius, vidit inter Joannem Pontificem et Symmachum Patritium, quem idem occiderat, demergi in ignem Liparitanum, ut videlicet illi, quibus mortem attulerat, tamquam judices essent ejus interitus. Joannis corpus Ravenna Romam portatum est, et in Basilica sancti Petri sepultum.

ing arranged matters with the Emperor, he returned to Italy, and immediately addressed a letter to all its bishops, commanding them to consecrate the churches of the Arians, that they might be used for Catholic services. He added these words: 'For, when at Constantinople, for the interests of the Catholic religion and on account of king Theodoric, we consecrated all the Arian churches we could find in that country, and made them Catholic.' Theodoric was exceedingly angry at this; and, having craftily induced the Pontiff to come to Ravenna, put him in prison. There, from the filth of the place, and from starvation, he died in a few days. He reigned two years, nine months, and fourteen days; during which time he ordained fifteen bishops. Theodoric died soon after; and St Gregory relates that a certain hermit saw him plunged into a pit of fire at Lipari, in the presence of John the Pontiff, and the Patrician Symmachus, whom he had murdered: thus they whom he had put to death stood as judges condemning him to punishment. The body of St John was taken from Ravenna to Rome, and buried in the Basilica of Saint Peter.

Thy fair palm, O holy Pontiff, was the reward of proclaiming the spotless holiness of the Church of Christ. She is the *glorious Church*, as St Paul calls her, *having neither spot nor wrinkle*;[1] and, for that very reason she can never consent to yield to heresy any of the inheritance given her by her divine Lord. Nowa-

[1] Eph. v 27.

days, men form their calculations on the interests of this passing world, and are resolved to regulate society independently of the rights of the Son of God, from whom proceeds all social order, as well as all truth. They have deprived the Church of her external constitution and influence; and at the same time, they give encouragement to the sects that have rebelled against her. O holy Pontiff, teach us to realize what divine truth is, and how error can never create prescription against her rights. Then shall we submit to the unhappy necessities handed down to us by the fatal triumph of heresy, without accepting, as a sign of progress, the principle and law that 'all *religions* are on an equality.' In thy prison, brave martyr, thou didst proclaim the rights of the one only Church; preserve us, who are living during that *revolt* which was foretold by the Apostle,[1] from those cowardly compromises, dangerous prejudices, and culpable want of solid instruction, which are the ruin of so many souls; and may our last words, on leaving this world, be those that were taught us by our Jesus himself: Heavenly Father! *Hallowed be thy Name! May thy Kingdom come!*

[1] 2 Thess. ii 3.

MAY 29

SAINT MARY MAGDALEN DE PAZZI

VIRGIN

OUR Paschal Calendar gives us three illustrious virgins of beautiful Italy. We have already kept the feast of the valiant Catharine of Siena; in a few days we shall be honouring the memory of Angela dei Merici, surrounded by her school-children; to-day it is the fair lily of Florence, Magdalen de Pazzi, who embalms the whole Church with the fragrance of her name and intercession. She devoted herself to the loving imitation of our crucified Jesus; was it not just that she should have some share in the joy of his Resurrection?

Magdalen de Pazzi was one of the brightest ornaments of the Order of Carmel, by her angelic purity, and by the ardour of her love for God. Like St Philip Neri, she was one of the grandest manifestations of the divine charity that is found in the true Church. Magdalen in her peaceful cloister, and Philip in his active labours for the salvation of souls—both made it their ambition to satisfy that desire expressed by our Jesus when he said: *I am come to cast fire on the earth; and what will I, but that it be kindled?*[1]

The life of this Spouse of Christ was one continued miracle. Her ecstasies and raptures were almost of daily occurrence. The lights given to her regarding the mysteries were extraordinary; and in order to prepare her for those sublime communications, God would have her go through the severest trials of the spiritual life. She triumphed over them all; and her love having found its nourishment in them, she could not be happy without suffering; for nothing else seemed to satisfy

[1] St Luke xii 49.

the longings of the love that burned within her. At the same time, her heart was filled to overflowing with charity for her neighbour: she would have saved all mankind, and her charity to all, even for their temporal well-being, was something heroic. God blessed Florence on her account; and she so endeared herself to its people by her admirable virtues, that devotion to her, even to this day, which is more than three hundred years since her death, is as fervent as ever it was.

One of the most striking proofs of the divine origin and holiness of the Church is to be found in such privileged souls as Magdalen de Pazzi, on whom we see the mysteries of our salvation acting with such direct influence. *God so loved the world as to give it his Only Begotten Son*,[1] and this Son of God deigns to love some of his creatures with such special affection, and to lavish upon them such extraordinary favours, that all men may have some idea of the love wherewith his Sacred Heart is inflamed for this world, which he redeemed at the price of his Blood. Happy those Christians that appreciate and relish these instances of Jesus' special love! Happy they that can give him thanks for bestowing such gifts on some of our fellow-creatures! They have the true light; whereas they that have an unpleasant feeling at hearing of such things, and are angry at the thought that there can be between God and any soul an intimacy of which *they* are not worthy, prove that there is a great deal of darkness in their faith.

We regret extremely that we have not space for a fuller development of the character and life of our Saint. We therefore proceed at once to the Lessons given in her Office. Even *they* are too short, and give us but an imperfect idea of this admirable spouse of Christ.

Maria Magdalena, illustriori Pazziorum genere Florentiæ nata, fere ab incunabulis iter perfectionis arripuit. Decen-

Mary Magdalen was born at Florence of the illustrious family of the Pazzi. It might be said of her that she entered

[1] St John iii 16.

nis perpetuam virginitatem vovit, susceptoque habitu in monasterio Sanctæ Mariæ Angelorum ordinis Carmelitarum, se omnium virtutum exemplar exhibuit. Adeo casta fuit, ut quidquid puritatem lædere potest, penitus ignoraverit. Quinquennium, Deo jubente, solo pane et aqua transegit, exceptis diebus Dominicis, quibus cibis Quadragesimalibus vescebatur. Corpus suum cilicio, flagellis, frigore, inedia, vigiliis, nuditate, atque omni pœnarum genere cruciabat.

the way of perfection when a babe. When ten years of age she took a vow of perpetual virginity; and having taken the habit in the Carmelite Monastery of Our Lady of the Angels, she became a model of every virtue. Such was her purity, that she was entirely ignorant of everything that is opposed to that virtue. She was commanded by God to fast on bread and water for five years, Sundays alone excepted, on which she might partake of Lenten diet. She mortified her body by a hair-shirt, discipline, cold, abstinence, watching, want, and every kind of suffering.

Tanto igne divini amoris æstuabat, ut ei ferendo impar, ingesta aqua pectus refrigerare cogeretur. Extra sensus frequenter rapta, diuturnas et admirabiles exstases passa est, in quibus et arcana cœlestia penetravit, et eximiis a Deo gratiis illustrata fuit. His autem munita longum certamen a principibus tenebrarum sustinuit, arida, desolata, ab omnibus derelicta, variisque tentationibus vexata; Deo sic permittente, ut invictæ patientiæ ac profundissimæ humilitatis exemplar præberet.

Such was the ardour of divine love that burned within her, that not being able to bear the heat, she was obliged to temper it by applying cold water to her breast. She was frequently in a state of rapture, and the wonderful ecstasies she had were almost daily. In these states, she was permitted to penetrate into heavenly mysteries, and was favoured by God with extraordinary graces. Thus strengthened, she had to endure a long combat with the princes of darkness, as also aridity and desolation of spirit, abandonment by all creatures, and divers temptations: God so willed it, that she might become a model of invincible patience and profound humility.

Charitate erga proximum singulariter enituit; nam sæpe noctes ducebat insomnes, vel obeundis sororum ministeriis, vel inserviendo infirmis occupata, quarum aliquando ulcera lambens sanavit. In-

She was remarkable for her charity towards others. She would frequently sit up the whole night, either doing the work of the sisters, or waiting upon the sick, whose sores she sometimes healed by sucking

fidelium et peccatorum perditionem amare deflens, se ad quælibet pro illorum salute tormenta paratam offerebat. Multis ante obitum annis, universis cœli deliciis, quibus copiose affluebat, heroica virtute renuntians, illud frequenter in ore habebat: Pati, non mori. Tandem longa et gravissima infirmitate exhausta, transivit ad Sponsum die vigesima quinta Maji anno millesimo sexcentesimo septimo, expleto anno quadragesimo primo ætatis suæ. Eam multis in vita et post mortem miraculis claram Clemens Nonus sanctarum Virginum numero adscripsit: cujus corpus in præsentem diem incorruptum conservatur.

the wounds. She wept bitterly over the perdition of infidels and sinners, and offered to suffer every sort of torment so that they might be saved. Several years before her death she heroically besought our Lord to take from her the heavenly delights wherewith he favoured her; and was frequently heard saying these words: 'To suffer; not to die.' At length, worn out by a long and most painful illness, she passed hence to her Spouse, on the twenty-fifth of May, in the year 1607, having completed the forty-first year of her age. Many miracles having been wrought by her merits, both before and after death, she was canonized by Pope Clement the Ninth. Her body is, even to this day, preserved from corruption.

Thy life here below, O Magdalen, resembled that of an angel sent by God to assume our weak and fallen nature and be subject to its laws. Thy soul ceaselessly aspired to a life which was all heavenly, and thy Jesus was ever giving thee that thirst of love which can only be quenched by the *waters of life everlasting*.[1] A heavenly light revealed to thee such admirable mysteries, such treasures of truth and beauty, that thy heart, unequal to the sweetness thus given to it by the Holy Ghost, sought relief in sacrifice and suffering. It seemed to thee as though there was but one way of making God a return for his favours—the annihilation of self.

Seraphic lover of our God! how are *we* to imitate thee? what is *our* love, when we compare it to thine? And yet we *can* imitate thee. The year of the Church's Liturgy was thy very life. Each of its seasons did its work in thee, and brought thee new light and love.

[1] St John iv 14.

The divine Babe of Bethlehem, the bleeding Victim of the Cross, the glorious Conqueror of Death, the Holy Ghost radiant with his seven gifts—each of these great realities enraptured thee; and thy soul, renewed by the annual succession of the mysteries, was transformed into him who, that he might win our hearts, gives these sublime celebrations to his Church. Thy love of souls was great during thy sojourn here; it is more ardent now that thou art in possession of the Sovereign Good; obtain for us, O Magdalen, light to see the riches which enraptured *thee*, and love to love the treasures which enamoured *thee*. O riches! O treasures! is it possible that they are *ours* too?

MAY 30

SAINT FELIX I

POPE AND MARTYR

THE holy Popes of the primitive ages of the Church abound during these last days of our Paschal season. To-day we have Felix I, a martyr of the persecution under Aurelian, in the third century. His *Acts* have been lost, with the exception of this one detail: that he proclaimed a dogma of the Incarnation, with admirable precision, in a letter addressed to the Church of Alexandria, a passage of which was read with much applause at the two Œcumenical Councils of Ephesus and Chalcedon.

We also learn from a law he passed for those troubled times of the Church, that this holy Pontiff was zealous in procuring for the martyrs the honour that is due to them. He decreed that the Holy Sacrifice should be offered up on their tombs. The Church still keeps this law in mind by requiring that all altars, whether fixed or portable, must have, amongst the relics that are placed in them, a portion of some belonging to the martyrs. We shall have to speak of this custom in a future volume.

The Liturgy gives us this short notice regarding the holy Pontiff:

Felix Romanus, patre Constantio, Aureliano imperatore præfuit Ecclesiæ. Constituit ut Missa supra memorias et sepulchra martyrum celebraretur. Qui cum mense Decembri habuisset ordinationes duas, et creasset presbyteros novem, diaconos quinque, episcopos per diversa loca

Felix, a Roman by birth, and son of Constantius, governed the Church during the reign of the emperor Aurelian. He decreed that the Mass should be celebrated upon the shrines and tombs of the martyrs. He held two ordinations in the month of December, and made nine priests, five deacons, and five

quinque, martyrio coronatus, via Aurelia sepelitur in Basilica quam a se ædificatam dedicarat. Vixit in pontificatu annos duos, menses quatuor, dies viginti novem.

bishops for divers places. He was crowned with martyrdom, and was buried on the Aurelian Way, in a Basilica which he himself had built and dedicated. He reigned two years, four months, and twenty-nine days.

Thou, O holy Pontiff, didst imitate thy divine Master in his death, for thou gavest thy life for thy sheep. Like him, too, thou art to rise from thy tomb, and thy happy soul shall be reunited to its body, which suffered death in testimony of the truth thou proclaimedst at Rome. Jesus is *the first-born of the dead*;[1] thou didst follow him in his Passion, thou shalt follow him in his Resurrection. Thy body was laid in those venerable vaults, which the piety of early Christians honoured with the appellation of *Cemeteries*—a word which signifies a place wherein to *sleep*. Thou, O Felix, wilt awaken on that great day whereon the Pasch is to receive its last and perfect fulfilment: pray that *we* also may then share with thee in that happy resurrection. Obtain for us that we may be faithful to the graces received in this year's Easter; and prepare us for the visit of the Holy Ghost, who is soon to descend upon us, that he may give stability to the work that has been achieved in our souls by our merciful Saviour.

SAME DAY

SAINT FERDINAND III

KING OF CASTILE AND CONFESSOR

DURING the season consecrated to the mystery of our Emmanuel's Birth, we saw standing near his crib the blessed Emperor Charlemagne. Crowned with the imperial diadem, and with a sword in his fearless hand, he seemed to be watching over the Babe, whose first worshippers were shepherds. And now,

[1] Apoc. i 5.

near the glorious Sepulchre, which was first visited by Magdalene and her companions, we perceive a king—Ferdinand the Victorious—wearing a crown, and keeping guard with his valiant sword, the terror of the Saracen.

Catholic Spain is personified in her Ferdinand. His mother Berengaria was sister to Blanche, the mother of St Louis of France. In order to form 'the Catholic Kingdom,' there was needed one of our Lord's Apostles, St James the Great; there was needed a formidable trial, the Saracen invasion, which deluged the Peninsula; there was needed a chivalrous resistance, which lasted eight hundred years, and by which Spain regained her glory and her freedom. St Ferdinand is the worthy representative of the brave heroes who drove out the Moors from their fatherland and made her what she is: but he had the virtues of a saint, as well as the courage of a soldier.

His life was one of exploits, and each was a victory. Cordova, the city of the Caliphs, was conquered by this warrior Saint. At once its Alhambra ceased to be a palace of Mahometan effeminacy and crime. Its splendid Mosque was consecrated to the divine service, and afterwards became the Cathedral of the City. The followers of Mahomet had robbed the Church of St James at Compostella of its bells, and had them brought in triumph to Cordova; Ferdinand ordered them to be carried thither again, on the backs of the Moors.

After a siege of sixteen months, Seville also fell into Ferdinand's hands. Its fortifications consisted of a double wall, with a hundred and sixty-six towers. The Christian army was weak in numbers; the Saracens fought with incredible courage, and had the advantages of position and tactics on their part: but the Crescent was to be eclipsed by the Cross. Ferdinand gave the Saracens a month to evacuate the city and territory. Three hundred thousand withdrew to Xeres, and a hundred thousand passed over into Africa. The brave

Moorish General, when taking his last look at the city, wept, and said to his officers: 'None but a Saint could, with such a small force, have made himself master of so strong and well-manned a place.'

We will not enumerate the other victories gained by our Saint. The Moors foresaw that the result would be their total expulsion from the Peninsula. But this was not all that Ferdinand proposed: he even intended to invade Africa, and thus crush the Mussulman power for ever. The noble project was prevented by his death, which took place in the fifty-third year of his age.

He always looked upon himself as the humble instrument of God's designs, and zealously laboured to accomplish them. Though most austere towards himself, he was a father in his compassion for his people, and was one day heard to say: 'I am more afraid of the curse of one poor woman, than of all the Saracen armies together.' He richly endowed the churches which he built in Spain. His devotion to the holy Mother of God was most tender, and he used to call her his *Lady:* in return, Mary procured him victory in all his battles, and kept away all pestilence and famine from the country during his entire reign, which, as the contemporary chroniclers observe, was an evident miracle, considering the circumstances of the age and period. The life of our Saint was one of happiness and success, whereas the life of that other admirable king, St Louis of France, was one of almost uninterrupted misfortune; as though God would give to the world, in these two Saints, a model of courage in adversity, and an example of humility in prosperity. They form unitedly a complete picture of what human life is, regenerated as it has now been by our Jesus, in whom we adore both the humiliations of the Cross and the glories of the Resurrection. What happy times were those, when God chose kings whereby to teach mankind such sublime lessons!

One feels curious to know how such a man, such a

king, as Ferdinand, would take death when it came upon him. When it came, he was in his fifty-fourth year. The time approached for his receiving the Holy Viaticum. As soon as the priest entered the room with the blessed Sacrament, the holy king got out of bed, prostrated himself in adoration, and, humbly putting a cord round his neck, received the Sacred Host. This done, and feeling that he was on the verge of eternity, he ordered his attendants to remove from him every sign of royalty, and called his sons round his bed. Addressing himself to the eldest, who was Alphonsus the Good, he entrusted him with the care of his brothers, and reminded him of the duties he owed to his subjects and soldiers; he then added these words: 'My son, thou seest what armies, and possessions, and subjects thou hast, more than any other Christian king; make a proper use of these advantages; and as thou hast the power, be good and do good. Thou art now master of the country which the Moors took, in times past, from king Rodriguez. If thou keep the kingdom in the state wherein I now leave it to thee, thou wilt be, as I have been, a good king, which thou wilt not be, if thou allowest any portion of it to be lost.'

As his end drew nigh, the dying king was favoured with an apparition from heaven. He thanked God for granting him that consolation, and then asked for the blessed candle; but before taking it in his hand, he raised up his eyes to heaven, and said: 'Thou, O Lord, hast given me the kingdom, which I should not otherwise have had; thou hast given me more honour and power than I deserved; receive my thanks! I give thee back this kingdom, which I have increased as far as I was able; I also commend my soul into thy hands!' He then asked pardon of the bystanders, begging them to overlook any offence that he might have committed against them. The whole court was present, and, with tears, asked the Saint to forgive them.

The holy king then took the blessed candle into his hands, and raising it up towards heaven, said: 'Lord

Jesus Christ! my Redeemer! naked I came from my mother's womb, and naked I return to the earth. Lord, receive my soul! and, through the merits of thy most holy Passion, deign to admit it among those of thy servants!' Having said this, he gave back the candle, and asked the bishops and priests, who were present, to recite the Litanies; which being ended he bade them sing the *Te Deum*. When the hymn was finished, he bowed down his head, closed his eyes, and calmly expired.

Thus died those men, whose glorious works were the result of their faith, and who looked on themselves as only sent into this world that they might serve Christ and labour to propagate his kingdom. It was to them that Europe owed its highest glory; they made the Gospel its first law, and based its constitution on the Canons of the Church. It is now governed by a very different standard; it is paying dearly for the change, and is drifting rapidly to dissolution and ruin.

The following are the Lessons used in the Office of St Ferdinand:

Ferdinandus Tertius, Castellæ et Legionis rex, cui sancti cognomentum jam inde a quatuor sæculis ecclesiasticorum et sæcularium consensus dedere, tantum prudentiæ adolescens adhuc specimen præbuit, ut Berengaria mater, Castellæ regina, a qua persancte educatus fuerat, abdicatum a se regnum in filium transtulerit. In eo, adjunctis regni curis, regiæ virtutes emicuere: magnanimitas, clementia, justitia, et præ cæteris catholicæ fidei zelus, ejusque religiosi cultus tuendi ac propagandi ardens studium. Id præstitit in primis hæreticos insectando,

Ferdinand the Third, king of Castile and Leon, to whom, for now four centuries, the title of saint has been given both by clergy and laity, exhibited so much prudence in his youthful years, that his mother Berengaria, queen of Castile, who had educated him in a very holy manner, resigned her kingdom in his favour. Scarcely had Ferdinand assumed the government, than he displayed conspicuously all the virtues becoming a king: magnanimity, clemency, justice, and above all, zeal for Catholic faith and worship, which he ardently defended and propagated. He mainly showed this

quos nullibi regnorum suorum consistere passus est. Præstitit insuper in erigendis, dotandis, et consecrandis christiano ritu Cordubensi, Giennensi, Hispalensi et aliarum urbium ecclesiis, a maurico ereptarum jugo, simulque in instaurandis primariis templis Toletano, Burgensi et aliis pia et regia munificentia.

Inter hæc, per Castellæ et Legionis regnum, in quo patri Alphonso successerat, collectis magnis exercitibus, annuas expeditiones contra Saracenos, Christiani nominis hostes, suscepit. In queis, ut semper vinceret, præcipui exercitus fuere preces piissimi regis ad Deum fusæ, et quod ante pugnam, ut sibi Deum propitiaret, flagris in se sæviebat, atque aspero cilicio muniebat corpus. Sicque insignes contra ingentes Maurorum acies victorias reportavit, et plures urbes christiano cultui imperioque restituit, conquisitis Giennii, Cordubæ et Murciæ regnis, ac Granatensi vectigali facto. Ad expugnandam Hispalim primariam Bæticæ urbem, hortante in visione (ut traditum est) beato Isidoro olim illius urbis episcopo, victricia signa transtulit. In ea obsidione præsentem divinam opem habuisse fertur; nam ferream catenam, quæ super Bætim transversim extensa Mahometanis pro repagulo erat, coorto validiori vento, una ex navibus regiis, regis jussu eo delata, tanto impetu fregit, ut longius prætervecta, pontem quoque ligneum, et simul

zeal by forbidding heretics to settle in his states. He also gave proofs of it by building, endowing, and dedicating to Christian worship, churches in Cordova, Jaen, Seville, and other cities rescued from the Moorish yoke. He restored, with holy and royal munificence, the Cathedrals of Toledo, Burgos, and other cities.

At the same time, he levied powerful armies in the kingdom of Castile and Leon, which he inherited from his father Alphonsus; and, each year, gave battle to the Saracens, the enemies of the Christian religion. The great means whereby this most holy king secured victory in every engagement, were the prayers he offered up to God: he used also to chastise his body with disciplines and a rough hair-shirt, with the intention of rendering God propitious. By so doing, he gained extraordinary victories over the mighty armies of the Moors, and, after taking possession of Jaen, Cordova, and Murcia, and making a tributary of the kingdom of Granada, he restored many cities to the Christian religion and to Spain. He led his victorious standard before Seville, the capital of Baeza, being, as it is related, urged thereto by St Isidore, who had formerly been bishop of that city, and who appeared to him in a vision. Historians also relate that he was miraculously aided during that siege, and in the following manner: The Mahometans had stretched an iron chain across the Guadalquivir, in order to block up

spes Maurorum obruperit et ad deditionem coegerit.

Tot victorias beatæ Virginis Mariæ patrocinio ferebat acceptas, cujus imaginem secum in castris habens, peculiari cultu prosequebatur. Capta Hispali, prima religionis cura fuit: nam templum Maurorum expiatum et Christianorum dedicatum sacris, insigni archiepiscopatu, et honestissimo canonicorum et dignitatum collegio, regia et religiosa liberalitate exornavit. Alia deinde in urbe templa et cœnobia erexit: inter quæ pietatis officia, dum trajicere in Africam parat, mahumetanum in ea imperium eversurus, ad cœlestem regiam vocatur. In extremo vitæ agone sacram Eucharistiam pro viatico allatam, fune ad collum alligato, et humi stratus, cum lacrymis ubertim fusis adorans, eaque dignis reverentiæ, humilitatis et catholicæ fidei obtestationibus accepta, obdormivit in Domino. Jacet ejus corpus, incorruptum adhuc post sex sæcula, in templo maximo Hispalensi, honorificentissimo inclusum sepulchro.

the passage. Suddenly there arose a violent wind, and one of the royal ships was, by the king's order, sent against the chain, which was thus broken, and with so much violence that it was carried far on, and bore down a bridge of boats. The Moors lost all their hope, and surrendered the city.

Ferdinand attributed all these victories to the patronage of the Blessed Virgin Mary, whose image he always had in his camp, and honoured it with much devotion. Having taken Seville, his first thoughts were directed to religion. He immediately caused the Mosque of the Saracens to be purified and dedicated as a Christian church, having, with a princely and pious munificence, provided it with an archiepiscopal see, richly endowed, as also with a well-appointed college of Canons and dignitaries. He moreover built several other churches and monasteries in the same city. Whilst engaged in these holy works, he was making preparations to pass over to Africa, there to crush the Mahometan empire; but he was called to the kingdom of heaven. When his last hour came, he fastened a cord round his neck, prostrated on the ground, and, shedding abundant tears, adored the Blessed Sacrament which was brought to him as Viaticum. Having received it in admirable dispositions of reverence, humility and faith, he slept in the Lord. His body, which has remained incorrupt for six centuries, is buried in a tomb of extraordinary richness, in the Cathedral Church of Seville.

By delivering thy people from the yoke of the infidel, thou, O Ferdinand, didst imitate our Risen Jesus, who rescued us from death and restored us to the life we had lost. Thy conquests were not like those of this world's conquerors, who have no other aim than to satisfy their own and their people's pride. Thy ambition was to deliver thy people from an oppression which had weighed heavily on them for long ages. Thy object was to save them from the danger of apostasy, which they incurred by being under the Moorish yoke. O Champion of Christ! it was for his dear sake that thou didst lay siege to the Saracen cities. *His* banner was thine; and thy first anxiety was to spread *his* kingdom. He, in return, blessed thee in all thy battles, and made thee ever victorious.

Thy mission, O Ferdinand, was to form for our God a nation, which has been honoured by Holy Church above all others with the glorious name of the 'Catholic Kingdom.' Happy Spain, for by her perseverance and courage she broke the Mussulman yoke, that still weighs down the other countries which it made its prey! Happy Spain, for she repelled the invasion of Protestantism, and, by this, preserved the faith, which both saves souls and constitutes a nation's strongest power! Pray for thy country, O saintly king! False doctrines and treacherous influences are now rife within her, and many of her children have been led astray. Never permit her to injure, by cowardly compromise, that holy faith which has hitherto been her grandest glory and safeguard. Frustrate the secret plots which are working to undermine her Catholicity. Keep up within her her old hatred of heresy, and maintain her in the rank she holds among Catholic nations. Unity in faith and worship may still save her from the abyss into which so many other countries have fallen. O holy king! save once more the land that God entrusted to thy keeping, and which thou didst restore to him with such humble gratitude, when thou wast about to change thine earthly for a heavenly crown. Thou art still her beloved protector; hasten, then, to her aid!

SAME DAY
(In some Dioceses)

SAINT JOAN OF ARC
VIRGIN

WHILE the angelic hosts acclaim the Incarnate Word as he takes possession of his eternal throne, a virgin at the head of the armies of earth re-echoes the praises of heaven. She was a child of the countryside, pious, gentle, and utterly ignorant, especially of the art of war, but Michael the soldier of God trained her with the aid of the Virgin Martyrs Catharine and Margaret, and suddenly, like a challenge thrown to modern naturalism in the broad daylight of history, she made her appearance, at the age of seventeen, as an incomparable warrior. Her victories, her personal influence and strategical genius equal those of the most famous captains of any times. But she surpasses them all in heroism, in her childlike simplicity, virginal purity, and faith in her Lord Jesus, the Son of St Mary, for whom she died—even greater at the stake at Rouen than in the days of her triumph. 'De par le Roi du ciel' ('By order of the King of heaven') was the motto on her banner. By order of the King of heaven, her sovereign liege, in whose royal service she is day by day, she calls upon cities to return to their lawful obedience. By order of the King of heaven she intimates to the English that she has been sent to drive them out of France. 'For,' as she declared to the Dauphin's representative, 'the kingdom does not appertain to the Dauphin, but to my Lord. But it is the will of my Lord that the Dauphin should be made king and should hold the kingdom *in commendam*.' 'And who is thy Lord?' asked Baudricourt. 'My Lord is the King of heaven.'

To Charles she said: 'I am called Joan the Maid, and through me does the King of heaven give you to understand that you shall be viceregent of the King of heaven who is king of France.' To the Duke of Burgundy, who was then in alliance with the enemy, she said: 'I tell you by order of the King of heaven, that all who make war on the said holy kingdom, make war on the King Jesus, the King of heaven and of all the earth.'

Joan came into the world on the feast of the glorious Epiphany, which manifested the divine Child to the world as the Lord of lords. It was during these days of his Ascension, when he takes his seat at the right hand of his Father, that she began her campaigns in 1428, achieved her greatest triumph in 1429, and closed her warlike career in 1430.

She died May 30, 1431, the eve of the Feast of Corpus Christi—a worthy consummation for a life like hers, a supreme consecration for her cause. As her soul rose from the flames to join Michael and his hosts and the Virgin Martyrs at the court of the immortal King of Ages, she left the Church on earth prostrate before Christ the King, the Ruler of the Nations, who, as it were, holds his royal assizes where he is glorified in the mystery of faith.

The following account of her life is given by the Church:

Joanna de Arc, in oppido Domremensi, olim diœcesis Tullensis, nunc Sancti Deodati, conspicuis fide et morum integritate parentibus, orta est anno Christi millesimo quadringentesimo duodecimo. Vix tredecim annos habebat, solummodo domestica negotia, opus rusticum, et prima rerum divinarum elementa edocta erat, quum se a Deo electam esse admonita est, ad Galliam ab hostibus libe-

Joan of Arc was born in the town of Domrémy (which was once in the diocese of Toul, but belongs now to that of Saint Dié) in the year of our Lord 1412. Her parents were noted for their virtue and piety. When she was but thirteen years old, and knew nothing but house work, field work, and the first elements of religion, she learnt that God had chosen her to deliver France from her enemies and restore the kingdom to its

randam, et ad pristinum regnum restituendum. Postquam per quinque annos, Michael Archangelus atque Catharina et Margarita, virgines sanctæ, quibus familiariter utebatur, certiorem eam fecerunt, quomodo rem jussam perageret, Deo parendum esse rata, a præfecto Vallis Colorum petiit, et, post nonnullas repulsas, obtinuit, ut viros sibi daret, qui se ad Carolum regem ducerent.

Supernis monitis obtemperans, superatis longi itineris difficultatibus ad Castrum Cainonense in agro Turonico pervenit, et Carolo regi facta fide, se a Deo missam esse, in urbem Aureliam profecta est. Paucis diebus, terribili impetu, triplicem cladem hostibus inflixit, castella expugnavit, suumque sustulit vexillum. Inde, post alia bellica facta, in quibus mirum in modum apparuit auxilium Dei, Rhemos Carolum duxit, ut regia consecratione inungeretur. Nec quiescendum esse censuit: sed quum a cælestibus nuntiis accepisset, se, Deo permittente, in hostium potestatem esse venturam, libenti animo, quæ fieri necesse esset, suscepit.

Capta Joanna in civitate Compendio, et hostibus pretio tradita, Rothomagum mox ducta, quum ibi in jus rapta esset quamplurimis criminationibus, excepta morum castitate, fuit obnoxia; sed omnia pro Jesu patienter toleravit. Acta per corruptissimos judices causa, innocens et mitis virgo damnata

former independence. She enjoyed familiar intercourse with the Archangel Michael and SS Catherine and Margaret, who, during five years, instructed her how to fulfil her mission. Then, desiring to obey the command of God, she addressed herself to the governor of Vaucouleurs, who, after having several times repulsed her, at length gave her an escort to take her to King Charles.

Following in all things the divine commands, she overcame all the difficulties of the long journey, and arrived at Chinon in Touraine, where she furnished the king with proofs that her mission was from God. She proceeded to Orleans, and in a few days inflicted three defeats on the enemy, relieved the town, and raised her banner aloft in triumph. Then, after other military successes in which the assistance of God was clearly manifested, she brought Charles to Rheims, where he was solemnly crowned king. She would not rest even then, but, having learnt from her heavenly voices that God would permit her to fall into the hands of the enemy, she went bravely on to meet what was to befall her.

She was taken prisoner at Compiègne, sold to the English, and sent to Rouen for trial. She had to defend herself against many accusations, but her purity was never impugned. She suffered all things with patience for the sake of our Lord Jesus Christ. The wicked judges who tried this gentle and innocent virgin, condemned her to be

est pœna combustionis. Igitur sacra Eucharistia, quam tamdiu desideraverat, refecta, oculis ad crucem conversis, nomen Jesu sæpissime ingeminans, ad cælum evolavit die trigesima Maii, nondum expleto ætatis suæ anno vigesimo. Romana Ecclesia, quam semper dilexerat, et ad quam sæpius provocaverat, eam ab omni crimine vindicandam, Callisto tertio, summo Pontifice, curavit. Vergente in finem sæculo undevicesimo, Leo decimus tertius, Aurelianensis puellæ causam introduci permisit. Postremo Pius decimus, re diligentissime examinata, Joannam de Arc, recentibus claram miraculis, in Beatorum numerum retulit, ac Officium et Missam propriam toti Galliæ, de speciali gratia, benigne indulsit.

burnt. So, fortified by the holy Eucharist, which she had long desired, and her eyes fixed upon the Cross, while she constantly murmured the name of Jesus, she took her flight to heaven on May 30, in the nineteenth year of her age. The holy Roman Church which she had always loved, and to which she had often appealed, undertook, under Pope Calixtus III, her rehabilitation, and towards the end of the nineteenth century Leo XIII gave permission for the introduction of the cause of beatification. Finally, after diligent examination and approbation of fresh miracles Pius X inscribed her among the Blessed, and permitted the dioceses of France to keep the feast with a special Office and Mass.

O King of Glory, who dost to-day ascend above the heights of heaven, thou didst drink of the torrent in the way and therefore dost thou now lift up thy head. Thy ancestor David prophesied it, thine Apostle proclaimed it. Thou didst humble thyself unto death, even the death of the cross, and therefore has God the Father exalted thee on this day, therefore does every knee bow at thy name, in heaven, on earth, and under the earth. It was becoming that the law of the Head should be the law also of all those who were to be called to share his glory. Before all the ages, in the great Counsel of which, as the Church sings on Christmas Day, thou wert the Angel, the conditions of definitive victory and eternal success were thus laid down.

The Gospel tells us that the hour would come for the disciples of Jesus to give testimony and that men would think to serve God by putting them to death. Joan,

like Jesus, was questioned, judged and condemned with all the legal forms and imposing ceremonial of orthodoxy. But, O ye enemies of Joan and of France, ye thought yourselves her executioners, and ye were offering her in sacrifice. France was saved, for God accepted the virginal victim. Her passing mission became a permanent patronage, and the deliverer of her country on earth has become her immortal protectress in heaven.

MAY 31

SAINT ANGELA DE MERICI

VIRGIN

THIS last day of May, which is honoured by the virginal triumph of Aurelia Petronilla, in the first age of the Church, is also fragrant with the lilies that wreathe the brow of Angela de Merici. The sixteenth century, which, a few days back, offered to our Risen Lord the seraphic Magdalen de Pazzi, now presents him with this second fruit of heroic sanctity. Angela realized the whole meaning of her beautiful name. She possessed the purity of the blessed spirits in a mortal body, and she imitated their celestial energy by the vigorous practice of every virtue. This heroine of grace trampled beneath her feet everything that could impede her heavenward march. Gifted at an early age with the highest contemplation, she bravely travelled to Palestine, there to venerate the footsteps of her divine Spouse Jesus. After this, she visited the New Jerusalem, Rome, and offered up her fervent prayers at the Confession of St Peter. She then returned to her life of seclusion, and founded a Religious Order which is, and will be to the end of time, one of the glories and aids of Holy Church.

The thought of the great St Ursula and her virginal legion made a deep impression on Angela's soul, and she too would form to our Lord an army of valiant women. Ursula confronted the barbarian host; Angela would give battle to the world and to its seductions, which are so dangerous to young girls. God blessed her with victory. As a trophy of her combats, she can point to the countless generations of young people whom her Order has saved during the last three centuries, by giving them a solid Christian education.

The Liturgy thus speaks of the virtues and actions of St Angela:

Angela Mericia, Decentiani Veronensis diœcesis oppido ad lacum Benacum, in ditione Veneta, piis orta parentibus, a prima ætate virginitatis lilium, quod perpetuo servare statuerat, sedula sepsit. Ab omni muliebri ornatu abhorrens, egregiam vultus formam, pulchram cæsariem studiose fœdavit, ut cœlesti duntaxat animarum sponso placeret. In ipso autem adolescentiæ flore parentibus orbata, austerioris vitæ desiderio in desertum locum aufugere tentavit; sed ab avunculo prohibita, novit præstari domi, quod in solitudine non licuit. Cilicio ac flagellis frequenter usa; carnem non nisi infirma valetudine, vinum in Nativitatis et Resurrectionis Dominicæ tantum celebritate, complures vero dies nihil omnino degustavit. Orationi dedita brevissimum humi carpebat somnum; dæmonem vero sub lucentis angeli forma sibi illudere conantem agnovit protinus, et conjecit in fugam. Tandem paternis bonis abdicatis, et habitum ac regulam tertii Ordinis sancti Francisci amplexa, evangelicam paupertatem virginitatis laudi conjunxit.

Angela de Merici was born of virtuous parents at Decenzano, a town in the diocese of Verona, near lake Benago, in the Venetian territory. From her earliest years she kept the strictest guard over the lily of her virginity, which she had resolved should never be taken from her. She had a thorough contempt for those outward deckings on which so many women set their hearts. She purposely disfigured the beauty of her features and hair, that she might find no favour save with the Spouse of our souls. Whilst yet in the bloom of youth, she lost her parents; whereupon she sought to retire into a desert, that she might lead a life of penance; but being prevented by an uncle, she fulfilled at home what she was not permitted to do in a wilderness. She frequently wore a hair-shirt, and took the discipline. She never ate flesh-meat, except in case of sickness; she never tasted wine, except on the Feasts of our Lord's Nativity and Resurrection; and, at times, would pass whole days without taking any food. She spent much time in prayer, and exceedingly little in sleep, and that little on the ground. The devil having once appeared to her in the form of an angel of light, she at once detected his craft, and put him to flight. At length, having resigned her right to the fortune left her by her parents, she embraced the rule of the Third Order of St Francis, received the habit, and united evangelical poverty to the merit of virginity.

Nullum pietatis officium erga proximos omittens, pauperibus quidquid sibi ex emendicato victu superesset, largiebatur. Libenter ministrabat ægrotis, pluraque cum magna sanctitatis fama peregravit loca, ut vel solatio esset afflictis, vel reis veniam impetraret, vel infensos invicem reconciliaret animos, vel e vitiorum cœno scelestos revocaret. Angelorum pane, quem unice esuriebat, frequentissime refecta, tanti charitatis vi ferebatur in Deum, ut sæpius extra sensus raperetur. Sacra Palæstinæ loca summa cum religione obivit. Quo in itinere, et visum quem ad Cydonias appulsa oras amiserat, eodem regressa recuperavit, et barbarorum captivitatem ac naufragium imminens divinitus evasit. Romam denique firmam Ecclesiæ petram veneratura, et amplissimæ Jubilæi veniæ percupida, sedente Clemente Septimo accessit, quam summus pontifex allocutus, ejusdem sanctimoniam suspexit, et commendavit summopere; nec ab Urbe ipsam abire ante permisit quam alio cœlitus vocatam agnovit.

Brixiam itaque, ubi domum ad sanctæ Aphræ templum conduxit, reversa, novam ibi virginum societatem, sicut cœlesti voce ac visione mandatum sibi fuerat, sub certa disciplina sanctisque vivendi regulis constituit, quams anctæ

She showed her neighbour every kind office in her power; and gave to the poor a portion of her own food, which she procured by begging. She gladly served the sick. She gained the reputation of great sanctity in several places, which she visited either that she might comfort the afflicted, or obtain pardon for criminals, or reconcile them that were at variance, or reclaim sinners from the sink of crime. She had a singular hunger for the Bread of Angels, which she frequently received; and such was the vehemence of her love of God, that she was often in a state of ecstasy. She visited the Holy Places of Palestine with extraordinary devotion. During her pilgrimage, she lost her sight on landing on the isle of Candia, but recovered it when leaving. She also miraculously escaped shipwreck and falling into the hands of barbarians. She went to Rome during the Pontificate of Pope Clement the Seventh, in order to venerate the firm Rock of the Church, and to gain the great Jubilee Indulgence. The Pope had an interview with her, at once discovered her sanctity and spoke of her to others in terms of highest praise; nor would he have allowed her to leave the city, had he not been convinced that heaven called her elsewhere.

Having returned to Brescia, she took a house near the church of Saint Afra. There, by God's command, which was made known to her by a voice from heaven and by a vision, she instituted a new society of virgins under a special dis-

Ursulæ invictæ virginum ducis patrocinio ac nomine insignivit, eam vero perennem futuram morti proxima prædixit. Tandem prope septuagenaria, dives meritis avolavit in cœlum sexto kalendas februarias anni millesimi quingentesimi et quadragesimi; cujus cadaver per ipsos triginta dies inhumatum, flexibile ac vivo simillimum perseveravit. Demum in sanctæ Aphræ templo inter cæteras quibus illud abundat sanctorum reliquias reposito, plurima ad ejus sepulchrum agi statim cœpere miracula: quorum fama late diffusa non Brixiæ modo et Decentiani, sed alibi etiam vulgo cœpit nuncupari Beata, ejusque imago aris imponi. Imo sanctus ipse Carolus Borromæus non multis post annis dignam, quæ ab Apostolica Sede in sanctorum virginum album referretur, Brixiæ palam asseruit. Cultum vero illi jamdiu a populis exhibitum, et tum locorum ordinariis probatum, tum pluribus etiam summorum pontificum indultis munitum, Clemens papa Tertius Decimus solemni decreto ratum habuit et confirmavit. Eam tamdem, novis miraculis rite probatis insignem, Pius papa Septimus solemni canonizatione in vaticana basilica peracta, die vigesima quarta Maii, anno millesimo octingentesimo septimo sanctarum virginum catalogo adscripsit.

cipline, and holy rules, which she herself drew up. She put her Institute under the title and patronage of Saint Ursula, the brave leader of the army of virgins: she also foretold, shortly before her death, that this Institute would last to the end of the world. At length, being close upon seventy years of age, laden with merit, she took her flight to heaven in the year 1540, on the sixth of the Calends of February (January 27). Her corpse was kept thirty days before being put in the grave, and preserved the flexibility and appearance of a living body. It was laid in the church of Saint Afra, amidst the many other relics wherewith that church is enriched. Many miracles were wrought at her tomb. The rumour of these miracles spread not only through Brescia and Decenzano, but also in other places. The name of *Blessed* was soon given to Angela, and her image used to be placed on the altars. St Charles Borromeo affirmed, whilst preaching at Brescia, a few years after Angela's death, that she was worthy of canonization: Clement the Thirteenth ratified and confirmed the devotion thus paid her by the faithful, which had already received the approbation of several bishops, and the encouragement of several Indults of Sovereign Pontiffs. Finally, after several new miracles had been juridically proved, Pius the Seventh enrolled Angela in the list of holy virgins, in the solemn canonization celebrated in the Vatican Basilica, on May 24 in the year 1807.

Thou didst fight the battles of our Lord, O Angela, and thy holy labours merited for thee a glorious rest in the mansions of eternal bliss. An insatiable zeal for the honour of Jesus whom thou hadst chosen as thy Spouse, and an ardent charity for the creatures redeemed by his precious Blood were the characteristics of thy whole life. This love of thy neighbour made thee the mother of a countless progeny; for who can number the young children that have been educated, in sound doctrine and piety, by thy daughters? Thou didst powerfully contribute to the welfare of Christian society, by thus preparing so many for the duties of domestic life; and how many other Congregations, in imitation of thy Ursulines, have taken up the same admirable work, and have brought consolation to the Church, and happiness to the world? The sovereign Pontiff has ordered that thy feast should be kept throughout the whole Church. He declared, in issuing this decree, that he wished to put under thy maternal protection the young girls who are nowadays exposed to such fearful dangers by the enemies of Christ and his Church. They have formed the project of undermining the faith of women, that so their good influence may be destroyed in their families. Disconcert these impious plans, O Angela! Protect thy sex; nourish within it the sentiment of the dignity of Christian woman, and society may still be saved.

We turn to thee, O Spouse of Christ, and ask for fervour in the liturgical year, wherein we are made to follow in the path that was so dear to *thee*. Thy devotion in following the divine Mysteries which are successively brought before us, led thee to visit the Holy Land. Thou didst long to see Nazareth and Bethlehem, to traverse Galilee and Judea, to give thanks in the Cenacle, to weep on Calvary, and to adore the glorious Sepulchre. Deign to bless our feeble desires and efforts to tread in these same holy paths. We have still to follow thee to Mount Olivet, whence our Redeemer ascended into heaven; we have to return to the Cenacle, which the

Holy Ghost is preparing to light up with his divine Fire. Obtain for us, O Angela, that we may follow thee to these hallowed spots, which made thee quit thy country and undertake a long and perilous pilgrimage. Oh! prepare our hearts for the sublime Mysteries which are to crown our Paschal season.

SAME DAY

SAINT PETRONILLA

VIRGIN

THOUGH the Church makes but a simple commemoration of this illustrious virgin in the office of this day, we will not fail to offer her the homage of our devout veneration. On the twelfth of this month we kept the feast of the noble virgin and martyr, Flavia Domitilla; it is probable that Aurelia Petronilla was also of the imperial family of the Flavii. The early traditions of the Church speak of her as being the spiritual daughter of the Prince of the Apostles; and though she did not, like Domitilla, lay down her life for the faith, yet she offered to Jesus that next richest gift, her virginity. The same venerable authorities tell us also that a Roman Patrician, by name Flaccus, having asked her in marriage, she requested three days for consideration, during which she confidently besought the aid of her divine Spouse. Flaccus presented himself on the third day, but found the palace in mourning, and her family busy in preparing the funeral obsequies of the young virgin, who had taken her flight to heaven, as a dove that is startled by an intruder's approach.

In the eighth century, the holy Pope Paul I had the body of Petronilla taken from the cemetery of Domitilla, on the Ardeatine Way. Her relics were found in a marble sarcophagus, the lid of which was adorned, at each corner, with a dolphin. The Pope had them enshrined in a little church, which he built near the

south side of the Vatican Basilica. This church was destroyed in the sixteenth century, in consequence of the alterations needed for the building of the new Basilica of St Peter; and the relics of St Petronilla were translated to one of its altars on the west side. It was but just that she should await her glorious resurrection under the shadow of the great Apostle who had initiated her in the faith, and prepared her for her eternal nuptials with the Lamb.

Thy triumph, O Petronilla, is one of our Easter joys. We lovingly venerate thy blessed memory. Thou didst disdain the pleasures and honours of the world, and thy virginal name is one of the first on the list of the Church of Rome, which was thy mother. Aid her now by thy prayers. Protect those who seek thine intercession, and teach us how to celebrate, with holy enthusiasm, the solemnities that are soon to gladden us.

END OF VOLUME II.

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

PASCHAL TIME

BOOK III

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

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PASCHAL TIME

PREFACE

THIS volume is chiefly upon the mysteries of the Ascension and Pentecost; and the importance of the subject has obliged us to limit ourselves to the last three weeks of Paschal Time.

We have not inserted into this volume any saints' feasts. There are only a few days out of the twenty-one, on which they could be kept: and moreover, had we inserted all that may be kept in the different years, we should have had the inconvenience of giving a great deal of matter which would very rarely be required for use. Our readers must therefore refer to the previous volume for any saint's day which may be kept during these three weeks.

The volume following this will comprise Trinity Sunday, Corpus Christi with its octave, and the Feast of the sacred Heart of Jesus. It will open the second, or immovable, portion of the liturgical cycle. It is true, the time for keeping the above-named feasts depends upon Easter; but their object

is of such a nature as to exclude them from the movable cycle.

We again earnestly ask our readers to assist us by their prayers, that we may be enabled to bring to a happy termination the work we have undertaken for God's glory and the good of the faithful.

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PASCHAL TIME.

CHAPTER THE FIRST.

THE HISTORY OF PASCHAL TIME.

WE give the name of Paschal Time to the period between Easter Sunday and the Saturday following Whit Sunday. It is the most sacred portion of the Liturgical Year, and the one towards which the whole Cycle converges. We shall easily understand how this is, if we reflect upon the greatness of the Easter Feast, which is called the Feast of feasts, and the Solemnity of solemnities, in the same manner, says St. Gregory,[1] as the most sacred part of the Temple was called the Holy of holies; and the Book of Sacred Scripture, wherein are described the espousals between Christ and the Church, is called the Canticle of canticles. It is on this day, that the mission of the Word Incarnate attains the object towards which it has hitherto been unceasingly tending: mankind is raised up from his fall, and regains what he had lost by Adam's sin.

Christmas gave us a Man-God; three days have scarcely passed, since we witnessed His infinitely precious Blood shed for our ransom; but now, on the day of Easter, our Jesus is no longer the Victim of death: He is a Conqueror, that destroys death, the child of sin, and proclaims life, that undying life which He has purchased for us. The humiliation of

[1] Homilia, xxii.

His swathing-bands, the sufferings of His Agony and Cross, these are passed; all is now glory,—glory for Himself, and glory also for us. On the day of Easter, God regains, by the Resurrection of the Man-God, His creation such as He made it at the beginning; the only vestige now left of death, is that likeness to sin which the Lamb of God deigned to take upon Himself. Neither is it Jesus alone that returns to eternal life; the whole human race also has risen to immortality together with our Jesus. 'By a man came death,' says the Apostle; 'and by a Man the Resurrection of the dead: and as in Adam all die, so also in Christ all shall be made alive.'[1]

The anniversary of this Resurrection is, therefore, the great Day, the day of joy, the day by excellence; the day to which the whole year looks forward in expectation, and on which its whole economy is formed. But as it is the holiest of days,—since it opens to us the gate of Heaven, into which we shall enter because we have risen together with Christ,—the Church would have us come to it well prepared by bodily mortification and by compunction of heart. It was for this that she instituted the Fast of Lent, and that she bade us, during Septuagesima, look forward to the joy of her Easter, and be filled with sentiments suitable to the approach of so grand a solemnity. We obeyed; we have gone through the period of our preparation; and now the Easter sun has risen upon us!

But it was not enough to solemnize the great Day when Jesus, our Light, rose from the darkness of the tomb: there was another anniversary which claimed our grateful celebration. The Incarnate Word rose on the first day of the week,—that same day, whereon, four thousand years before, He, the Uncreated Word of the Father, had begun the work of the Creation, by calling forth light, and separating it

[1] 1 Cor. xv. 21, 22.

from darkness. The first day was thus ennobled by the creation of light. It received a second consecration by the Resurrection of Jesus; and from that time forward Sunday, and not Saturday, was to be the Lord's Day. Yes, our Resurrection in Jesus which took place on the Sunday, gave this first day a pre-eminence above the others of the week: the divine precept of the Sabbath was abrogated together with the other ordinances of the Mosaic Law, and the Apostles instructed the faithful to keep holy the first day of the week, which God had dignified with that twofold glory, the creation and the regeneration of the world. Sunday, then, being the day of Jesus' Resurrection, the Church chose that day, in preference to every other, for its yearly commemoration. The Pasch of the Jews, in consequence of its being fixed on the fourteenth of the moon of March, (the anniversary of the going out of Egypt,) fell by turns on each day of the week. The Jewish Pasch was but a figure; ours is the reality, and puts an end to the figure. The Church, therefore, broke this her last tie with the Synagogue; and proclaimed her emancipation, by fixing the most solemn of her Feasts on a day, which should never agree with that on which the Jews keep their now unmeaning Pasch. The Apostles decreed, that the Christian Pasch should never be celebrated on the fourteenth of the moon of March, even were that day to be a Sunday; but that it should be everywhere kept on the Sunday following the day on which the obsolete calendar of the Synagogue still marks it.

Nevertheless, out of consideration for the many Jews who had received Baptism, and who formed the nucleus of the early Christian Church, it was resolved that the law regarding the day for keeping the new Pasch, should be applied prudently and gradually. Jerusalem was soon to be destroyed by the Romans,

according to our Saviour's prediction; and the new City, which was to rise up from its ruins and receive the Christian colony, would also have its Church, but a Church totally free from the Jewish element, which God had so visibly rejected. In preaching the Gospel and founding Churches, even far beyond the limits of the Roman Empire, the majority of the Apostles had not to contend with Jewish customs; most of their converts were from among the Gentiles. Saint Peter, who in the Council of Jerusalem had proclaimed the cessation of the Jewish Law, set up the standard of emancipation in the City of Rome; so that the Church, which through him was made the Mother and Mistress of all Churches, never had any other discipline regarding the observance of Easter, than that laid down by the Apostles, namely, that it should be kept on a Sunday.

There was, however, one province of the Church, which for a long time stood out against the universal practice: it was Asia Minor. The Apostle St. John, who lived for many years at Ephesus,—where indeed he died,—had thought it prudent to tolerate, in those parts, the Jewish custom of celebrating the Pasch; for many of the converts had been members of the Synagogue. But the Gentiles themselves, who, later on, formed the mass of the faithful, were strenuous upholders of this custom, which dated from the very foundation of the Church of Asia Minor. In the course of time, however, this anomaly became a source of scandal: it savoured of Judaism, and it prevented unity of religious observance, which is always desirable, but particularly so in what regards Lent and Easter.

Pope St. Victor, who governed the Church from the year 193, endeavoured to put a stop to this abuse; he thought the time had come for establishing unity in so essential a point of Christian

worship. Already, that is in the year 160, under Pope St. Anicetus, the Apostolic See had sought, by friendly negociations, to induce the Churches of Asia Minor to conform to the universal practice; but it was difficult to triumph over a prejudice, which rested on a tradition held sacred in that country. St. Victor, however, resolved to make another attempt. He would put before them the unanimous agreement which reigned throughout the rest of the Church. Accordingly, he gave orders, that Councils should be convened in the several countries where the Gospel had been preached, and that the question of Easter should be examined. Everywhere there was perfect uniformity of practice; and the historian Eusebius, who lived a hundred and fifty years later, assures us, that the people of his day used to quote the decisions of the Councils of Rome, of Gaul, of Achaia, of Pontus, of Palestine, and of Osrhoena in Mesopotamia. The Council of Ephesus, at which Polycrates, the Bishop of that city, presided, was the only one that opposed the Pontiff, and disregarded the practice of the universal Church.

Deeming it unwise to give further toleration to the opposition, Victor separated from communion with the Holy See the refractory Churches of Asia Minor. This severe penalty, which was not inflicted until Rome had exhausted every other means of removing the evil, excited the commiseration of several Bishops. St. Ireneus, who was then governing the See of Lyons, pleaded for these Churches, which, so it seemed to him, had sinned only through a want of light; and he obtained from the Pope the revocation of a measure which seemed too severe. This indulgence produced the desired effect. In the following century, St. Anatolius, Bishop of Laodicea, in his Book on the *Pasch*, written in 276, tells us that the Churches of

Asia Minor had then, for some time past, conformed to the Roman practice.

About the same time, and by a strange co incidence, the Churches of Syria, Cilicia, and Mesopotamia, gave scandal by again leaving the Christian and Apostolic observance of Easter, and returning to the Jewish rite of the fourteenth of the March moon. This Schism in the Liturgy grieved the Church; and one of the points to which the Council of Nicæa directed its first attention, was the promulgation of the universal obligation to celebrate Easter on the Sunday. The Decree was unanimously passed, and the Fathers of the Council ordained, that 'all controversy being laid aside, the Brethren in the East should solemnize the Pasch on the same day as the Romans, the Alexandrians, and the rest of the faithful.'[1] So important seemed this question, inasmuch as it affected the very essence of the Christian Liturgy, that St. Athanasius, assigning the reasons which had led to the calling of the Council of Nicæa, mentions these two: the condemnation of the Arian heresy, and the establishment of uniformity in the observance of Easter.[2]

The Bishop of Alexandria was commissioned by the Council to see to the drawing up of astronomical tables, whereby the precise day of Easter might be fixed for each future year. The reason of this choice was, that the astronomers of Alexandria were looked upon as the most exact in their calculations. These tables were to be sent to the Pope, and he would address letters to the several Churches, instructing them as to the uniform celebration of the great Festival of Christendom. Thus was the unity of the Church made manifest by the unity of the holy Liturgy; and the Apostolic See, which is the foun-

[1] *Spicilegium Solesmense.* t. iv. p. 541. [2] *Epist. ad Afros episcopos.*

dation of the first, was likewise the source of the second. But, even previous to the Council of Nicæa, the Roman Pontiff had addressed to all the Churches, every year, a Paschal Encyclical, instructing them as to the day on which the solemnity of the Resurrection was to be kept. This we learn from the synodical Letter of the Fathers of the great Council held at Arles, in 314. The Letter is addressed to Pope St. Sylvester, and contains the following passage: 'In the first place, we beg that the observance of the Pasch of the Lord may be uniform, both as to time and day, *in the whole world*, and that You would, *according to the custom*, address Letters to all concerning this matter.'[1]

This custom, however, was not kept up for any length of time, after the Council of Nicæa. The want of precision in astronomical calculations occasioned confusion in the method of fixing the day of Easter. It is true, this great Festival was always kept on a Sunday; nor did any Church think of celebrating it on the same day as the Jews; but, since there was no uniform understanding as to the exact time of the Vernal Equinox, it happened some years, that the Feast of Easter was not kept, in all places, on the same day. By degrees, there crept in a deviation from the rule laid down by the Council, of taking the 21st of March as the day of the Equinox. There was needed a reform in the Calendar, and no one seemed competent to bring it about. Cycles were drawn up contradictory to one another; Rome and Alexandria had each its own system of calculation; so that, some years, Easter was not kept with that perfect uniformity which the Nicene Fathers had so strenuously laboured for: and yet, this variation was not the result of anything like party-spirit.

[1] *Concil. Galliæ.* t. i.

The West followed Rome. The Churches of Ireland and Scotland, which had been misled by faulty Cycles, were, at length, brought into uniformity. Finally, science was sufficiently advanced in the 16th century, for Pope Gregory XIII. to undertake a reform of the Calendar. The Equinox had to be restored to the 21st of March, as the Council of Nicæa had prescribed. The Pope effected this by publishing a Bull, dated February 24, 1581, in which he ordered that ten days of the following year, namely from the 4th to the 15th of October, should be suppressed. He thus restored the work of Julius Cæsar, who had, in his day, turned his attention to the rectification of the Year. Easter was the great object of the reform, or, as it is called, the New Style, achieved by Gregory XIII. The principles and regulations of the Nicene Council were again brought to bear on this the capital question of the Liturgical Year; and the Roman Pontiff thus gave to the whole world the intimation of Easter, not for one year only, but for centuries. Heretical nations were forced to acknowledge the divine power of the Church in this solemn act, which interested both religion and society. They protested against the Calendar, as they had protested against the Rule of Faith. England and the Lutheran States of Germany preferred following, for many years, a Calendar which was evidently at fault, rather then accept the New Style, which they acknowledged to be indispensable; but it was the work of a Pope![1] The only nation in Europe that keeps up the Old Style is Russia, whose antipathy to Rome obliges her to be thus ten or twelve days behind the rest of the civilized world.

All this shows us how important it was to fix the

[1] [Great Britain adopted the New Style, by Act of Parliament, in the year 1752.—Tr.

precise day of Easter; and God has several times shown by miracles, that the date of so sacred a Feast was not a matter of indifference. During the ages when the confusion of the Cycles and the want of correct astronomical computations occasioned great uncertainty as to the Vernal Equinox, miraculous events more than once supplied the deficiencies of science and authority. In a letter to St. Leo the Great, in the year 444, Paschasinus, Bishop of Lilybea[1] in Sicily, relates that under the Pontificate of St. Zozimus,—Honorius being Consul for the eleventh, and Constantius for the second time,—the real day of Easter was miraculously revealed to the people of one of the churches there. In the midst of a mountainous and thickly wooded district of the Island was a village called Meltinas. Its church was of the poorest, but it was dear to God. Every year, on the night preceding Easter Sunday, as the Priest went to the Baptistery to bless the Font, it was found to be miraculously filled with water, for there were no human means wherewith it could be supplied. As soon as Baptism was administered, the water disappeared of itself, and left the Font perfectly dry. In the year just mentioned, the people, misled by a wrong calculation, assembled for the ceremonies of Easter Eve. The Prophecies having been read, the Priest and his flock repaired to the Baptistery,—but the Font was empty. They waited, expecting the miraculous flowing of the water, wherewith the Catechumens were to receive the grace of regeneration: but they waited in vain, and no Baptism was administered. On the following 22nd of April, the Font was found to be filled to the brim, and thereby the people understood that that was the true Easter for that year.[2]

[1] The modern *Marsala*. [2] Sti. Leonis *Opera*, Epist. iii.

Cassiodorus, writing in the name of king Athalaric to a certain Severus, relates a similar miracle, which happened every year on Easter Eve, in Lucania, near the small Island of Leucothea, at a place called Marcilianum. There was a large fountain there, whose water was so clear, that the air itself was not more transparent. It was used as the Font for the administration of Baptism on Easter Night. As soon as the Priest, standing under the rock wherewith nature had canopied the fountain, began the prayers of the Blessing, the water, as though taking part in the transports of the Easter joy, arose in the Font; so that, if previously it was to the level of the fifth step, it was seen to rise up to the seventh, impatient, as it were, to effect those wonders of grace whereof it was the chosen instrument. God would show by this, that even inanimate creatures can share, when He so wills it, in the holy gladness of the greatest of all days.[1]

St. Gregory of Tours tells us of a Font, which existed even then, in a church of Andalusia, in a place called Osen, and whereby God miraculously certified to His people the true day of Easter. On the Maundy Thursday of each year, the Bishop, accompanied by the faithful, repaired to this church. The bed of the Font was built in the form of a cross, and was paved with mosaics. It was carefully examined, to see that it was perfectly dry; and after several prayers had been recited, every one left the church, and the Bishop sealed the door with his seal. On Holy Saturday the Pontiff returned, accompanied by his flock; the seal was examined, and the door was opened. The Font was found to be filled, even above the level of the floor, and yet the water did not overflow. The Bishop pronounced the exorcisms

[1] Cassiodorus, *Variarum*, lib. vii. epist. xxxiii.

over the miraculous water, and poured the Chrism into it. The Catechumens were then baptized; and as soon as the sacrament had been administered, the water immediately disappeared, and no one could tell what became of it.[1] Similar miracles were witnessed in several churches in the East. John Moschus, a writer in the 7th century, speaks of a Baptismal Font in Lycia, which was thus filled every Easter Eve; but the water remained in the Font during the whole fifty days, and suddenly disappeared after the Festival of Pentecost.[2]

We alluded, in our *History of Passiontide*, to the decrees passed by the Christian Emperors, which forbade all law proceedings during the fortnight of Easter, that is, from Palm Sunday to the Octave day of the Resurrection. St. Augustine, in a sermon he preached on this Octave, exhorts the faithful to extend to the whole year this suspension of law-suits, disputes, and enmities, which the civil law interdicted during these fifteen days.

The Church puts upon all her children the obligation of receiving Holy Communion at Easter. This precept is based upon the words of our Redeemer, who left it to His Church to determine the time of the year, when Christians should receive the Blessed Sacrament. In the early ages, Communion was frequent, and, in some places, even daily. By degrees, the fervour of the faithful grew cold towards this august Mystery, as we gather from a decree of the Council of Agatha (Agde), held in 506, where it is defined, that those of the laity who shall not approach Communion at Christmas, Easter, and Pentecost, are to be considered as having ceased to be Catholics.[3] This Decree of the Council of Agatha was accepted

[1] *De Gloria Martyrum*, lib. i. cap. xxiv.
[2] *Pratum spirituale*, cap, ccxv.
[3] *Concil. Agath.* Canon xviii.

as the law of almost the entire Western Church. We find it quoted among the regulations drawn up by Egbert, Archbishop of York, as also in the third Council of Tours. In many places, however, Communion was obligatory for the Sundays of Lent, and for the last three days of Holy Week, independently of that which was to be made on the Easter Festival.

It was in the year 1215, in the 4th General Council of Lateran, that the Church, seeing the ever growing indifference of her children, decreed with regret that Christians should be strictly bound to Communion only once in the year, and that that Communion of obligation should be made at Easter. In order to show the faithful that this is the uttermost limit of her condescension to lukewarmness, she declares, in the same Council, that he that shall presume to break this law, may be forbidden to enter a church during life, and be deprived of Christian burial after death, as he would be if he had, of his own accord, separated himself from the exterior link of Catholic unity.[1] These regulations of a General Council show how important is the duty of the Easter Communion; but, at the same time, they make us shudder at the thought of the millions, throughout the Catholic world, who brave each year the threats of the Church, by refusing to comply with a duty, which would both bring life to their souls, and serve as a profession of their faith. And when we again reflect upon how many even of those who make their Easter Communion, have paid no more attention to the Lenten Penance than if there were no such obligation in

[1] Two centuries after this, Pope Eugenius the Fourth, in the Constitution *Digna Fide*, given in the year 1440, allowed this annual Communion to be made on any day between Palm Sunday and Low Sunday inclusively. [In England, by permission of the Holy See, the time for making the Easter Communion extends from Ash Wednesday to Low Sunday.—Tr.]

existence, we cannot help feeling sad, and we wonder within ourselves, how long God will bear with such infringements of the Christian Law.

The fifty days between Easter and Pentecost have ever been considered by the Church as most holy. The first week, which is more expressly devoted to celebrating our Lord's Resurrection, is kept up as one continued Feast; but the remainder of the fifty days is also marked with special honours. To say nothing of the joy, which is the characteristic of this period of the year, and of which the *Alleluia* is the expression,—Christian tradition has assigned to Eastertide two practices, which distinguish it from every other Season. The first is, that fasting is not permitted during the entire interval: it is an extension of the ancient precept of never fasting on a Sunday, and the whole of Eastertide is considered as one long Sunday. This practice, which would seem to have come down from the time of the Apostles, was accepted by the Religious Rules of both East and West, even by the severest. The second consists in not kneeling at the Divine Office, from Easter to Pentecost. The Eastern Churches have faithfully kept up the practice, even to this day. It was observed for many ages by the Western Churches also; but now, it is little more than a remnant. The Latin Church has long since admitted genuflexions in the Mass during Easter time. The few vestiges of the ancient discipline in this regard, which still exist, are not noticed by the faithful, inasmuch as they seldom assist at the Canonical Hours.

Eastertide, then, is like one continued Feast. It is the remark made by Tertullian, in the 3rd century. He is reproaching those Christians who regretted having renounced, by their Baptism, the festivities of the pagan year; and he thus addresses them: 'If you love Feasts, you will find plenty among us

Christians; not merely Feas's that last only for a day, but such as continue for several days together. The Pagans keep each of their Feasts once in the year; but you have to keep each of yours many times over, for you have the eight days of its celebration. Put all the Feasts of the Gentiles together, and they do not amount to our fifty days of Pentecost.'[1] St. Ambrose speaking on the same subject, says: 'If the Jews are not satisfied with the Sabbath of each week, but keep also one which lasts a whole month, and another which lasts a whole year;—how much more ought not we to honour our Lord's Resurrection? Hence our ancestors have taught us to celebrate the fifty days of Pentecost as a continuation of Easter. They are seven weeks, and the Feast of Pentecost commences the eighth. . . . During these fifty days, the Church observes no fast, as neither does she on any Sunday, for it is the day on which our Lord rose: and all these fifty days are like so many Sundays.'[2]

[1] *De Idololatria*, cap. xiv. [2] *In Lucam*, lib. viii. cap. xxv.

CHAPTER THE SECOND.

THE MYSTERY OF PASCHAL TIME.

Of all the Seasons of the Liturgical Year, Eastertide is by far the richest in mystery. We might even say that Easter is the summit of the Mystery of the sacred Liturgy. The Christian who is happy enough to enter, with his whole mind and heart, into the knowledge and the love of the Paschal Mystery, has reached the very centre of the supernatural life. Hence it is, that the Church uses every effort in order to effect this: what she has hitherto done, was all intended as a preparation for Easter. The holy longings of Advent, the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heart-rending sight of the Passion,—all were given us as preliminaries, as paths, to the sublime and glorious Pasch, which is now ours.

And that we might be convinced of the supreme importance of this Solemnity, God willed that the Christian Easter and Pentecost should be prepared by those of the Jewish Law:—a thousand five hundred years of typical beauty prefigured the reality: and that reality is ours!

During these days, then, we have brought before us the two great manifestations of God's goodness towards mankind:—the Pasch of Israel, and the Christian Pasch; the Pentecost of Sinai, and the Pentecost of the Church. We shall have occasion to show how the ancient figures were fulfilled in the realities of the new Easter and Pentecost, and how

the twilight of the Mosaic Law made way for the full day of the Gospel; but we cannot resist the feeling of holy reverence, at the bare thought that the Solemnities we have now to celebrate are more than three thousand years old, and that they are to be renewed every year from this till the voice of the Angel shall be heard proclaiming: 'Time shall be no more!'[1] The gates of eternity will then be thrown open.

Eternity in Heaven is the true Pasch: hence, our Pasch, here on earth, is the Feast of feasts, the Solemnity of solemnities. The human race was dead; it was the victim of that sentence, whereby it was condemned to lie mere dust in the tomb; the gates of life were shut against it. But see! the Son of God rises from His grave and takes possession of eternal life. Nor is He the only one that is to die no more, for, as the Apostle teaches us, 'He is the first-born from the dead.'[2] The Church would, therefore, have us consider ourselves as having already risen with our Jesus, and as having already taken possession of eternal life. The holy Fathers bid us look on these fifty days of Easter, as the image of our eternal happiness. They are days devoted exclusively to joy; every sort of sadness is forbidden; and the Church cannot speak to her divine Spouse without joining to her words that glorious cry of heaven, the *Alleluia*, wherewith, as the holy Liturgy says,[3] the streets and squares of the heavenly Jerusalem resound without ceasing. We have been forbidden the use of this joyous word during the past nine weeks; it behoved us to die with Christ:—but now that we have risen together with Him, from the tomb, and that we are resolved to die no more that death, which kills the soul, and caused our

[1] Apoc. x. 6. [2] Coloss. i. 18. [3] *Pontificale Rom. In Dedicat. Eccles.*

Redeemer to die on the Cross, we have a right to our *Alleluia.*

The Providence of God, who has established harmony between the visible world and the supernatural work of grace, willed that the Resurrection of our Lord should take place at that particular season of the year, when even nature herself seems to rise from the grave. The meadows give forth their verdure, the trees resume their foliage, the birds fill the air with their songs, and the sun, the type of our triumphant Jesus, pours out his floods of light on our earth made new by lovely Spring. At Christmas, the sun had little power, and his stay with us was short; it harmonized with the humble birth of our Emmanuel, who came among us in the midst of night, and shrouded in swaddling clothes; but now, He is 'as a giant that runs his way, and there is no one that can hide himself from his heat.'[1] Speaking, in the Canticle, to the faithful soul, and inviting her to take her part in this new life which He is now imparting to every creature, our Lord Himself says: 'Arise, my dove, and come! Winter is now past, the rain is over and gone. The flowers have appeared in our land. The voice of the turtle is heard. The fig-tree hath put forth her green figs. The vines, in flower, yield their sweet smell. Arise thou, and come!'[2]

In the preceding chapter, we explained why our Saviour chose the Sunday for His Resurrection, whereby He conquered death and proclaimed life to the world. It was on this favoured day of the week, that He had, four thousand years previously, created the light; by selecting it now for the commencement of the new life He graciously imparts to man, He would show us that Easter is the renewal of the

[1] Ps. xviii. 6, 7. [2] Cant. ii. 10, 13.

entire creation. Not only is the anniversary of His glorious Resurrection to be, henceforward, the greatest of days, but every Sunday throughout the year is to be a sort of Easter, a holy and sacred day. The Synagogue, by God's command, kept holy the Saturday, or the Sabbath, and this in honour of God's resting after the six days of the creation; but the Church, the Spouse, is commanded to honour the *Work* of her Lord. She allows the Saturday to pass,—it is the day her Jesus rested in the Sepulchre: but, now that she is illumined with the brightness of the Resurrection, she devotes to the contemplation of His Work the first day of the week; it is the day of light, for on it He called forth material light, (which was the first manifestation of life upon chaos,) and on the same, He that is the 'Brightness of the Father,'[1] and 'the Light of the world,'[2] rose from the darkness of the tomb.

Let, then, the week with its Sabbath pass by; what we Christians want is the eighth day, the day that is beyond the measure of time, the day of eternity, the day whose light is not intermittent or partial, but endless and unlimited. Thus speak the holy Fathers, when explaining the substitution of the Sunday for the Saturday. It was, indeed, right that man should keep, as the day of his weekly and spiritual repose, that on which the Creator of the visible world had taken His divine rest; but it was a commemoration of the material creation only. The Eternal Word comes down in the world that He has created; He comes with the rays of His divinity clouded beneath the humble veil of our flesh; He comes to fulfil the figures of the first Covenant. Before abrogating the Sabbath, He would observe it, as He did every tittle of the Law; He would spend

[1] Heb. i. 3. [2] St. John, viii. 12.

it as the day of rest, after the work of His Passion, in the silence of the Sepulchre: but, early on the eighth day, He rises to life, and the life is one of glory. 'Let us,' says the learned and pious Abbot Rupert, 'leave the Jews to enjoy the ancient Sabbath, which is a memorial of the visible creation. They know not how to love or desire or merit aught but earthly things. . . . They would not recognize this world's Creator as their King, because He said: "Blessed are the poor!" and, "Wo to the rich!" But our Sabbath has been transferred from the seventh to the eighth day, and the eighth is the first. And rightly was the seventh changed into the eighth, because we Christians put our joy in a better work than the creation of the world. . . . Let the lovers of the world keep a Sabbath for its creation: but our joy is in the salvation of the world, for our life, yea and our rest, is hidden with Christ in God.'[1]

The mystery of the seventh followed by an eighth day, as the holy one, is again brought before us by the number of weeks, which form Eastertide. These weeks are seven; they form a week of weeks, and their morrow is again a Sunday, the Feast of the glorious Pentecost. These mysterious numbers,—which God Himself fixed, when He instituted the first Pentecost after the first Pasch,—were followed by the Apostles, when they regulated the Christian Easter, as we learn from St. Hilary of Poitiers, St. Isidore, Amalarius, Rabanus Maurus, and from all the ancient interpreters of the mysteries of the holy Liturgy. 'If we multiply seven by seven,' says St. Hilary, 'we shall find that this holy Season is truly the Sabbath of sabbaths; but what completes it, and raises it to the plenitude of the Gospel, is the eighth

[1] *De Divinis Officiis*, lib. vii. cap. xix.

day which follows, eighth and first both together in itself. The Apostles have given so sacred an institution to these seven weeks that, during them, no one should kneel, or mar by fasting the spiritual joy of this long Feast. The same institution has been extended to each Sunday; for this day which follows the Saturday has become, by the application of the progress of the Gospel, the completion of the Saturday, and the day of feast and joy.'[1]

Thus, then, the whole Season of Easter is marked with the mystery expressed by each Sunday of the year. Sunday is to us the great day of our week, because beautified with the splendour of our Lord's Resurrection, of which the creation of material light was but a type. We have already said that this institution was prefigured in the Old Law, although the Jewish people were not in any way aware of it. Their Pentecost fell on the fiftieth day after the Pasch; it was the morrow of the seven weeks. Another figure of our Eastertide was the year of Jubilee, which God bade Moses prescribe to his people. Each fiftieth year, the houses and lands that had been alienated during the preceding forty-nine, returned to their original owners; and those Israelites, who had been compelled by poverty to sell themselves as slaves, recovered their liberty. This year which was properly called the Sabbatical year was the sequel of the preceding seven weeks of years, and was thus the image of our eighth day, whereon the Son of Mary, by His Resurrection, redeemed us from the slavery of the tomb, and restored us to the inheritance of our immortality.

The rites peculiar to Eastertide, in the present discipline of the Church, are two: the unceasing repetition of the *Alleluia*, of which we have already

[1] *Prologus in Psalmos.*

spoken, and the colour of the Vestments used for its two great solemnities, white for the first, and red for the second. White is appropriate to the Resurrection; it is the mystery of eternal light, which knows neither spot nor shadow; it is the mystery that produces in a faithful soul the sentiment of purity and joy. Pentecost, which gives us the Holy Spirit, the 'consuming Fire,'[1] is symbolized by the red vestments, which express the mystery of the Divine Paraclete coming down in the form of fiery tongues upon them that were assembled in the Cenacle. With regard to the ancient usage of not kneeling during Paschal Time, we have already said, that there is a mere vestige of it now left in the Latin Liturgy.

The Saints' Feasts, which were interrupted during Holy Week, are likewise excluded from the first eight days of Eastertide; but these ended, we shall have them in rich abundance, as a bright constellation of stars round the divine Sun of Justice, our Jesus. They will accompany us in our celebration of His admirable Ascension; but such is the grandeur of the mystery of Pentecost, that, from the eve of that day, they will be again interrupted until the expiration of Paschal Time.

The rites of the primitive Church with reference to the Neophytes, who were regenerated by Baptism on the night of Easter, are extremely interesting and instructive. But as they are peculiar to the two Octaves of Easter and Pentecost, we will explain them as they are brought before us by the Liturgy of those days.

[1] Heb. xii. 29.

CHAPTER THE THIRD.

PRACTICE DURING PASCHAL TIME.

THE practice for this holy Season mainly consists in the spiritual joy, which it should produce in every soul that is risen with Jesus. This joy is a foretaste of eternal happiness, and the Christian ought to consider it a duty to keep it up within him, by ardently seeking after that life which is in our divine Head, and by carefully shunning sin which causes death. During the last nine weeks, we have mourned for our sins and done penance for them; we have followed Jesus to Calvary; but now, our holy Mother the Church is urgent in bidding us rejoice. She herself has laid aside all sorrow; the voice of her weeping is changed into the song of a delighted Spouse.

In order that she might impart this joy to all her children, she has taken their weakness into account. After reminding them of the necessity of expiation, she gave them forty days wherein to do penance; and then, taking off all the restraint of Lenten mortification, she brings us to Easter as to a land where there is nothing but gladness, light, life, joy, calm, and the sweet hope of immortality. Thus does she produce, in those of her children who have no elevation of soul, sentiments in harmony with the great Feast, such as the most perfect feel; and by this means, all, both fervent and tepid, unite their voices in one same hymn of praise to our risen Jesus.

The great Liturgist of the 12th century, Rupert, Abbot of Deutz, thus speaks of the pious artifice used by the Church to infuse the spirit of Easter into all:

'There are certain carnal minds, that seem unable to open their eyes to spiritual things, unless roused by some unusual excitement; and for this reason, the Church makes use of such means. Thus, the Lenten Fast, which we offer up to God as our yearly tithe, goes on till the most sacred night of Easter; then follow fifty days without so much as one single Fast. Hence it happens, that while the body is being mortified, and is to continue to be so till Easter Night, that holy night is eagerly looked forward to even by the carnal-minded; they long for it to come; and, meanwhile, they carefully count each of the forty days, as a wearied traveller does the miles. Thus, the sacred Solemnity is sweet to all, and dear to all, and desired by all, as light is to them that walk in darkness, as a fount of living water is to them that thirst, and as "a tent which the Lord hath pitched" for wearied wayfarers.'[1]

What a happy time was that, when, as St. Bernard expresses it, there was not one in the whole Christian army, that neglected his Easter duty, and when all, both just and sinners, walked together in the path of the Lenten observances! Alas! those days are gone, and Easter has not the same effect on the people of our generation! The reason is that a love of ease and a false conscience lead so many Christians to treat the law of Lent with as much indifference, as though there were no such law existing. Hence, Easter comes upon them as a Feast,—it may be as a great Feast,—but that is all; they experience little of that thrilling joy which fills the heart of the Church during this Season, and which she evinces in every thing she does. And if this be their case even on the glorious day itself, how can it be expected that they should keep up, for the whole fifty, the spirit of

[1] *De Divinis Officiis*, lib. vi. cap. xxvii.

gladness, which is the very essence of Easter? They have not observed the fast, or the abstinence, of Lent: the mitigated form in which the Church now presents them to her children, in consideration of their weakness, was too severe for them! They sought, or they took, a total dispensation from this law of Lenten mortification, and without regret or remorse. The *Alleluia* returns, and it finds no response in their souls: how could it? Penance has not done its work of purification; it has not spiritualized them; how, then, could they follow their risen Jesus, whose life is henceforth more of heaven than of earth?

But these reflections are too sad for such a Season as this: let us beseech our risen Jesus to enlighten these souls with the rays of His victory over the world and the flesh, and to raise them up to Himself. No, nothing must now distract us from joy. 'Can the children of the Bridegroom mourn, as long as the Bridegroom is with them?'[1] Jesus is to be with us for forty days; He is to suffer no more, and die no more; let our feelings be in keeping with His now endless glory and bliss. True, He is to leave us, He is to ascend to the right hand of His Father; but He will not leave us orphans; He will send us the divine Comforter, who will abide with us for ever.[2] These sweet and consoling words must be our Easter text: 'The children of the Bridegroom cannot mourn, as long as the Bridegroom is with us.' They are the key to the whole Liturgy of this holy Season. We must have them ever before us, and we shall find by experience, that the joy of Easter is as salutary as the contrition and penance of Lent. Jesus on the Cross, and Jesus in the Resurrection, it is ever the same Jesus; but what He wants from us now, is that

[1] St. Matth. ix. 15. [2] St. John, xiv. 16-18.

we should keep near Him, in company with His blessed Mother, His disciples, and Magdalene, who are in ecstasies of delight at His triumph, and have forgotten the sad days of His Passion.

But this Easter of ours will have an end; the bright vision of our risen Jesus will pass away; and all that will be left to us, is the recollection of His ineffable glory, and of the wonderful familiarity wherewith He treated us. What shall we do, when He who was our very life and light, leaves us, and ascends to heaven? Be of good heart, Christians! you must look forward to another Easter. Each year will give you a repetition of what you now enjoy. Easter will follow Easter, and bring you at last to that Easter in heaven, which is never to have an end, and of which these happy ones of earth are a mere foretaste. Nor is this all. Listen to the Church. In one of her Prayers she reveals to us the great secret, how we may perpetuate our Easters even here in our banishment:—'Grant to thy servants, O God, that they may keep up, by their manner of living, the Mystery they have received by believing!'[1] So, then, the Mystery of Easter is to be ever visible on this earth; our risen Jesus ascends to heaven, but He leaves upon us the impress of His Resurrection, and we must retain it within us until He again visits us.

And how could it be that we should not retain this divine impress within us? Are not all the mysteries of our divine Master ours also? From His very first coming in the Flesh, He has made us sharers in everything He has done. He was born in Bethlehem: we were born together with Him. He was crucified: our 'old man was crucified with Him.'[2] He was buried: 'we were buried with Him.'[3] And

[1] Collect for Tuesday in Easter Week. [2] Rom. vi. 6. [3] Rom. vi. 4.

therefore, when He rose from the grave, we also received the grace that we should 'walk in the newness of life.'[1]

Such is the teaching of the Apostle, who thus continues: 'We know that Christ rising again from the dead, dieth now no more; death shall no more have dominion over Him: for in that He died to sin, (that is, for sin,) He died once; but in that He liveth, He liveth unto God.'[2] He is our Head, and we are His members: we share in what is His. To die again by sin, would be to renounce Him, to separate ourselves from Him, to forfeit that Death and Resurrection of His, which He mercifully willed should be ours. Let us, therefore, preserve within us that life, which is the life of our Jesus, and yet, which belongs to us as our own treasure; for He won it by conquering death, and then gave it to us, with all His other merits. You, then, who before Easter were sinners, but have now returned to the life of grace, see that you die no more; let your actions bespeak your resurrection. And you, to whom the Paschal Solemnity has brought growth in grace, show this increase of more abundant life by your principles and your conduct. 'Tis thus all will 'walk in the newness of life.'

With this, for the present, we take leave of the lessons taught us by the Resurrection of Jesus; the rest we reserve for the humble commentary we shall have to make on the Liturgy of this holy season. We shall then see, more and more clearly, not only our duty of imitating our divine Master's Resurrection, but the magnificence of this grandest Mystery of the Man-God. Easter,—with its three admirable manifestations of divine love and power, the Resurrection, the Ascension, and the Descent of the Holy Ghost,—

[1] Rom. vi. 4. [2] Rom. vi. 9, 10.

yes, Easter is the perfection of the work of our Redemption. Everything, both in the order of time and in the workings of the Liturgy, has been a preparation for Easter. The four thousand years that followed the promise made by God to our First Parents, were crowned by the event that we are now to celebrate. All that the Church has been doing for us from the very commencement of Advent, had this same glorious event in view; and now that we have come to it, our expectations are more than realized, and the power and wisdom of God are brought before us so vividly, that our former knowledge of them seems nothing in comparison with our present appreciation and love of them. The Angels themselves are dazzled by the grand Mystery, as the Church tells us in one of her Easter Hymns, where she says: 'The Angels gaze with wonder on the change wrought in mankind: it was flesh that sinned, and now Flesh taketh all sin away, and the God that reigns is the God made Flesh.'[1]

Eastertide, too, belongs to what is called the *Illuminative Life;* nay, it is the most important part of that life, for it not only manifests, as the last four seasons of the Liturgical year have done, the humiliations and the sufferings of the Man-God: it shows Him to us in all His grand glory; it gives us to see Him expressing in His own sacred Humanity, the highest degree of the creature's transformation into his God. The coming of the Holy Ghost will bring additional brightness to this Illumination; it shows us the relations that exist between the soul and the Third Person of the Blessed Trinity. And here we see the way and the progress of a faithful soul. She was made an adopted child of the Heavenly Father; she was initiated into all the duties and mysteries of

[1] Hymn for the Matins of Ascension Day.

her high vocation, by the lessons and examples of the Incarnate Word; she was perfected, by the visit and indwelling of the Holy Ghost. From this there result those several Christian exercises, which produce within her an imitation of her divine Model, and prepare her for that *Union*, to which she is invited by Him, who 'gave to them that received Him, power to be made sons of God,' by a birth that is 'not of blood, nor of the flesh, but of God.'[1]

[1] St. John, i. 12, 13.

CHAPTER THE FOURTH.

MORNING AND NIGHT PRAYERS FOR PASCHAL TIME.

DURING Paschal Time, the Christian, on waking in the morning, will unite himself with the Church, who, in her Office of Matins, says to us these solemn words, which choirs of religious men and women, throughout the universe, have been chanting during the deep silence of the night:—

Surrexit Dominus vere. Alleluia.	The Lord hath truly risen. Alleluia.

He will profoundly adore the Son of God rising from the tomb, and surrounded with the dazzling rays of His grand triumph. He will hail Him with delighted joy, as being the divine Sun of Justice, who rises on the world that He may rescue it from the darkness of sin, and illuminate it with the light of grace. It is with these ideas deeply impressed upon his mind, that he must perform his first acts of religion, both interior and exterior, wherewith he begins the day. The time for Morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:—

MORNING PRAYERS.

First, praise and adoration of the Most Holy Trinity:

℣. Benedicamus Patrem et Filium, cum Sancto Spiritu.	℣. Let us bless the Father, and the Son, and the Holy Ghost.

℟. Laudemus et superexaltemus eum in sæcula.
℣. Gloria Patri, et Filio, et Spiritui Sancto.

℟. Let us praise him and extol him above all, for ever.
℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

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

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

Then, praise to our Lord and Saviour, Jesus Christ:

℣. In resurrectione tua, Christe, alleluia.
℟. Cœli et terra lætentur, alleluia.

℣. In thy Resurrection, O Christ, alleluia.
℟. Let heaven and earth rejoice, alleluia.

Thirdly, invocation of the Holy Ghost:

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O Holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, recite the Lord's Prayer, begging of God the Father of our Lord Jesus Christ, that He would mercifully establish here upon earth the *kingdom* of His divine Son, who has won for Himself all power, in heaven and on earth, by the triumph gained over death and hell by His Resurrection; and that He vouchsafe to *deliver us from evil*, that is, from sin, which brought death into this world, and made it necessary for Jesus Himself to suffer that very death, over which He gained victory both for Himself and for us.

THE LORD'S PRAYER.

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Pa-

Our Father, who art in heaven, hallowed be thy name; *thy kingdom come;* thy will be done on earth, as it is in heaven. Give us this day our

nem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

daily bread; and forgive us our trespasses as we forgive them that trespass against us: and lead us not into temptation; but *deliver us from evil.* Amen.

Then, address our Blessed Lady, using the words of the Angelical Salutation. Congratulate her on the happiness which her maternal heart must have felt, when she saw her Jesus after His Resurrection. How must she have exulted at the sight of her Son, all radiant with the splendour of His triumph! Her joy was the greater, because the Agony and cruel Death of this dear *Fruit of her womb* had pierced her soul with a sword of sorrow.

THE ANGELICAL SAUTATION.

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail Mary, full of grace: the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

After this, you should recite the Creed, that is, the Symbol of faith. It contains the dogmas we are to believe; and amongst these are the Resurrection of Christ, which is the foundation of the Christian religion, and the Ascension, which raises up our thoughts and hopes to heaven. You should dwell, with devout attention, on those words: *I believe in the Holy Ghost,* for it was during this season that the Spirit of love came down upon the earth in order to sanctify us. Repeat with enthusiasm the words, *I believe in the Holy Catholic Church,* because this our Mother was installed in her glorious ministry by

our Saviour, before His Ascension, and was made fruitful by the Holy Ghost descending upon her. Finally, put on all the ardour of your faith when you pronounce the words, *I believe in the resurrection of the body;* it will be a homage most pleasing to our Redeemer, who vouchsafed to communicate to our poor flesh the reality and the glory of His own Resurrection.

THE APOSTLES' CREED.

Credo in Deum Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, *the third day he rose again from the dead; he ascended into heaven*, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of Saints, the forgiveness of sins, *the resurrection of the body*, and life everlasting. Amen.

After having thus made the profession of your faith, give praise to your divine Lord, who, early on the Sunday morning, rose from the tomb by His own power. He hereby invited all men to share in the Easter joy, and from the very midst of death enriched them with life. With this before you, recite the following Hymn, given you by the Church in her Office of Lauds during Paschal Time.

HYMN.

Aurora cœlum purpurat,
Æther resultat laudibus,
Mundus triumphans jubilat,
Horrens avernus infremit.

Day-dawn gilds the heavens;—the air re-echoes with our hymns, the world is triumphant and glad, and hell howls with fear and rage.

Rex ille dum fortissimus
De mortis inferno specu
Patrum senatum liberum
Educit ad vitæ jubar.

This is the hour when our most mighty King freed from the deep prison of death the venerable host of the fathers, and led them to the light of life.

Cujus sepulchrum plurimo
Custode signabat lapis,
Victor triumphat, et suo
Mortem sepulchro funerat.

A numerous body of soldiers keep watch at the Tomb; a stone is rolled against it, and all is sealed. But Jesus triumphs over death, and buries it in his own Grave.

Sat funeri, sat lachrymis,
Sat est datum doloribus:
Surrexit exstinctor necis,
Clamat coruscans Angelus.

A bright Angel cries out 'Away with mourning, tears, and grief! The conqueror of death is risen!'

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

That thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.
Amen.

Here make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS.

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles

Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

May Almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper place for making your Meditation, as no doubt you practise this holy exercise. During Paschal Time, the following should form the leading subjects of our Meditations:—The power and glory of the Man-God in His Resurrection; the love He has shown us by giving us to share in His victory over death; the apparitions wherewith He consoled His blessed Mother, Magdalene and the other holy women, the Apostles and disciples; the forty days He passed on earth, previous to His Ascension; the glorious qualities of His Body after His Resurrection; our own Resurrection; the magnificence of the Ascension; the Descent of the Holy Ghost, and the preparation we should make for it; and lastly, the obligation we are under of walking in that new life which Easter brings with it, and which is the absolutely necessary means of our benefiting by the sublime Mysteries now brought before us.

The next part of your Morning Exercise must consist in asking of God, by the following prayers, grace to avoid every kind of sin. Say, then, with the Church, whose prayers must ever be preferred to all others:

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS.

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY.

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well, and say thrice:

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

℣. Deus, in adjutorium me um intende.

℟. Domine, ad adjuvandum me festina.

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

℣. Incline unto my aid, O God.

R. O Lord, make haste to help me.

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

OREMUS.

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex cœli et terræ, hodie corda et corpora nostra, sensus, sermones, et actus nostros in lege tua, et in operibus mandatorum tuórum, ut hic et in æternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in sæcula sæculorum, Amen.

LET US PRAY.

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern our souls and bodies, our senses, words, and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world! we may be fenced and freed from all evils. Who livest and reignest for ever and ever. Amen.

During the day, you will do well to use the instructions and prayers which you will find in this volume, for each day of the Season, both for the Proper of the Time, and the Proper of the Saints. In the evening, you may use the following Prayers.

NIGHT PRAYERS.

After having made the sign of the Cross, adore that Sovereign Lord, who has so mercifully preserved you during this day, and blessed you, every hour, with His grace and protection. For this end, recite the following Hymn, which the Church sings in her Vespers for Paschal Time.

HYMN.

Ad regias Agni dapes,
Stolis amicti candidis,
Post transitum maris Rubri,
Christo canamus principi.

Having passed the Red Sea, and now seated at the royal banquet of the Lamb, clad in our white robes,—let us sing a hymn to Christ our King.

Divina cujus charitas,
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

He, in his divine love for us, gives us to drink of his precious Blood. Love is the Priest that immolates his sacred Body.

Sparsum cruorem postíbus
Vastator horret Angelus;
Fugitque divisum mare,
Merguntur hostes fluctibus.

The destroying Angel looks with awe upon the Blood that is sprinkled on the thresholds. The sea divides its waters, and buries our enemies in its waves.

Jam Pascha nostrum Christus est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

Christ is now our Pasch; he is our Paschal Lamb; he is the unleavened Bread of sincerity, pure food for pure souls.

O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

O truly heavenly Victim! by whom hell was vanquished, the fetters of death were broken, and life was awarded to mankind.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Christ, our Conqueror, unfolds his banner, for he has subdued the powers of hell. He opens heaven to man, and leads captive the prince of darkness.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

That thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.
Amen.

After this Hymn, say the Our Father, Hail Mary, and the Apostles' Creed, as in the morning.

Then make the examination of conscience, going over in your mind all the faults committed during the day. Think how opposed sin is to that new life which we ought now to be leading with our risen Lord: make a firm resolution to avoid sin for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or I confess) with heartfelt contrition, and give expression to your sorrow by the following Act, which we have taken from the Venerable Cardinal Bellarmine's Catechism:

ACT OF CONTRITION.

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent for the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost Heaven and deserve Hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the Acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict XIV. has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH.

O my God, I firmly believe whatsoever the Holy Catholic Apostolic Roman Church requires me to believe; I believe it, because thou hast revealed it to her, thou who art the very Truth.

ACT OF HOPE.

O my God, knowing thy Almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and Death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do, with the help of thy grace.

ACT OF CHARITY.

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather

lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our Blessed Lady the following Anthem, which the Church uses during Paschal Time:

ANTHEM TO THE BLESSED VIRGIN.

Regina cœli, lætare, alleluia,
Quia quem meruisti portare, alleluia,
Resurrexit sicut dixit, alleluia.
Ora pro nobis Deum, alleluia.
℣. Gaude et lætare, Virgo Maria, alleluia.
℟. Quia surrexit Dominus vere, alleluia.

Rejoice, O Queen of heaven, alleluia,
For he whom thou deservedst to bear, alleluia,
Hath risen, as he said, alleluia.
Pray to God for us, alleluia.
℣. Rejoice and be glad, O Virgin Mary, alleluia.
℟. For the Lord hath truly risen, alleluia.

OREMUS.

Deus, qui per Resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es: præsta quæsumus, ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY.

O God, who, by the Resurrection of our Lord Jesus Christ thy Son, didst vouchsafe to make the world rejoice, grant, we beseech thee, that, by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord. Amen.

You would do well to add the Litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Christe, audi nos.	Christ hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, *etc.*	Holy Mother of God, pray, *etc.*
Sancta Virgo Virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Boni Consilii,	Mother of Good Counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning Star,
Salus infirmorum,	Health of the weak,
Refugium peccatorum.	Refuge of sinners,

Consolatrix afflictorum,
Auxilium Christianorum,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Regina sine labe originali concepta,
Regina sacratissimi Rosarii.
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.
℣. Ora pro nobis, sancta Dei Genitrix.
℟. Ut digni efficiamur promissionibus Christi.

Comforter of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,
Queen of the most holy Rosary.
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
℣. Pray for us, O holy Mother of God.
℟. That we may be made worthy of the promises of Christ.

OREMUS.

Concede nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ, semper Virginis, intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of Blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy Angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti Angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.

℣. Angelis suis Deus mandavit de te.
℟. Ut custodiant te in omnibus viis tuis.

Holy Angels, our loving Guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

℣. God hath given his Angels charge of thee.
℟. That they may guard thee in all thy ways.

OREMUS.

Deus, qui ineffabili providentia sanctos Angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

LET US PRAY.

O God, who in thy wonderful providence hast been pleased to appoint thy holy Angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the Saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

And here you may add a special mention of the Saints to whom you bear a particular devotion, either as your Patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church Suffering, and beg of God that He will give to the souls in Purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129.

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine,

Et lux perpetua luceat eis.

℣. A porta inferi,

℟. Erue, Domine, animas eorum.

℣. Requiescant in pace.

℟. Amen.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it?

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord,

And let perpetual light shine upon them.

℣. From the gate of hell,

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you His assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

℣. Dignare Domine, nocte ista,

℟. Sine peccato nos custodire.

℣. Miserere nostri, Domine.

℟. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℟. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ and rest in peace.

℣. Vouchsafe, O Lord, this night,

℟. To keep us without sin.

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℟. As we have hoped in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy; let thy holy Angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day with sentiments suitable to the joyous season, repeat, with the Church, these beautiful words of the two disciples of Emmaus:

℣. Mane nobiscum, Domine, alleluia.
℟. Quoniam advesperascit, alleluia.

℣. Stay with us, O Lord, alleluia.
℟. For it is now evening, alleluia.

CHAPTER THE FIFTH.

ON HEARING MASS DURING PASCHAL TIME.

When we assisted at the holy Sacrifice during Passiontide, our attention was fixed on the real immolation of the Lamb; we looked upon the altar as a new Calvary; and our devotion was centred upon the divine Victim slain for our ransom. During Eastertide, the Lamb presents Himself to us in another aspect; He is living, He is resplendent with glory, He is the Conqueror. He still deigns to be immolated; but it is that He may invite us to a joyous banquet,—the banquet of the Pasch,—wherein He gives us to eat of His Flesh. In her chants during the Mass, the Church is untiring in her *Alleluia;* she affectionately kisses the Wounds of her Jesus, which now dart forth rays of dazzling brightness. Her altar is the throne of the risen God; she approaches it without fear, for the divine Conqueror of death, though so resplendent in His glory, is more loving and affable than ever.

Another source of joy to the Church, when at the holy altar, is the sight of her children partaking of the banquet of the Paschal Lamb. Each church is now a Cenacle, where Jesus celebrates the Pasch with His disciples. The holy Table is no longer the feast of a chosen few; the guests come in in crowds, and the House is filled. Now is the great figure of the Old Law changed into a reality. 'At this Table of the great King, the new Pasch of the New Law puts an end to the ancient Passover. The new excludes the old; reality puts the shadow to flight; light expels night.'[1] We are the children of the

[1] Sequence for the Feast of Corpus Christi.

promise; we have not denied Christ, as did the Jews; but we acknowledged Him to be our King, while His faithless people were dragging Him to execution. He, in return, has invited us to His Pasch, and there He is our host and our food.

During Eastertide, then, the holy Sacrifice puts these two spectacles before us in a most special way: a Victim, who is risen from the dead, and yet is still immolated in a real though unbloody manner; and a Table prepared for the eating of the Lamb, which is, indeed, offered, during the whole year, to the faithful for the life of their souls, but which is now frequented by all. At this Table is likewise fulfilled the prophetic symbol of the ancient Paschal Lamb. For fifteen hundred years, it was the figurative Lamb; the true Lamb has now reigned nineteen hundred: and this is the Lamb, whom the holy Mass reproduces in all the efficacy of His Sacrifice and in all the magnificence of His glory.

We ought, therefore, during Paschal Time, to assist at holy Mass with these great truths present before our minds; and whilst thinking of the beauty of the ancient types, we should be most grateful to our Heavenly Father for having given us to live under the reign of the new Pasch. Let us be present at this great act of the Christian Religion with extreme joy of soul, for it is here that we have, in all His reality, the same Jesus that rose again from the dead, to die no more. Let us unite with His holy Mother Mary, with Magdalene, and with His disciples, in the sentiments they had. They had the immense happiness of seeing and conversing with Him for forty days after His Resurrection: He shows Himself to us, also, in this august Sacrifice. Let us give Him our adoration and love, and with all possible fervour.

We will now endeavour to embody these senti-

ments in our explanation of the Mysteries of the holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulæ, but by suggesting such Acts, as will enable those who hear Mass to enter into the ceremonies and spirit of the Church and of the Priest.

During a considerable portion of Paschal Time, the Mass is celebrated in commemoration of the great Mysteries which were accomplished at this season of the Liturgical Year: the prayers used by the Church, on these several Feasts, are given in their proper places. On other days, the holy Sacrifice is generally said in honour of the Saints, unless there occur a Sunday, not impeded by a Double Feast.

On the Sundays, if the Mass at which the Faithful assist be the *Parochial*, or, as it is often called, the Public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the Holy Water, and the Procession.

During the *Asperges*, let us recal to our minds the Baptism received on Easter Eve by the Neophytes. Let us also think of our own, whereby we were made members of Christ. The water that thus regenerated us was made fruitful by the Blood of the Lamb and by the power of the Holy Ghost.

ANTIPHON OF THE ASPERGES.

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

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Gloria Patri. Vidi aquam.

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

Ps. Praise the Lord, because he is good; because his mercy endureth for ever.

Glory, etc. I saw.

℣. Ostende nobis, Domine, misericordiam tuam, alleluia.

℟. Et salutare tuum da nobis, alleluia.

℣. Show us, O Lord, thy mercy, alleluia.

℟. And grant us thy salvation, alleluia.

OREMUS.

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

LET US PRAY.

Graciously hear us, O holy Lord, Father Almighty, Eternal God: and vouchsafe to send thy holy Angel from heaven, who may keep, cherish, protect, visit and defend all who are assembled in this place. Through Christ our Lord. Amen.

The Procession, which immediately precedes the Mass, represents the holy women going to the Sepulchre, with the intention of re-embalming the Body of their divine Master. They found it not there; but Jesus at once showed Himself to them, and they returned filled with wonder and joy.

But see, Christians; the Sacrifice begins! The Priest is at the foot of the altar; God is attentive, the Angels are in adoration, the whole Church is united with the Priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the Cross with him.

THE ORDINARY OF THE MASS.

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

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

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

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

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

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

Gloria Patri, et Filio, et

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church whose heart is filled with the hope of soon seeing, and in all the splendour of his Resurrection, Jesus Christ thy Son, who is the true *Altar*.

Like her I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is *light* and *truth:* it is he who will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator, and the living Altar: I will draw nigh to him and be filled with joy.

When he shall have come, I will sing in my gladness. Be not sad, O my soul! Why wouldst thou be troubled?

Hope in thy Jesus, who will soon show himself to thee as the conqueror of that Death which he suffered in thy stead; and thou wilt rise again together with him.

Glory be to the Father, and

Spiritui Sancto.

to the Son, and to the Holy Ghost.

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

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

℣. Introibo ad altare Dei.

℟. Ad Deum qui lætificat juventutem meam.

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit cœlum et terram.

This my hope comes not to me as thinking that I have any merits, but from the all-powerful help of my Creator.

The thought of being about to appear before his God, excites in the soul of the Priest a lively sentiment of compunction. He cannot go further in the Holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's Minister, and earnestly ask our Lord to show mercy to him; for the Priest is your Father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa,

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed,

mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the Priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.
℟. Amen.
Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.
℟. Amen.

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.
℟. Amen.
May the Almighty and merciful Lord grant us pardon, absolution and remission of our sins.

℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. Deus, tu conversus vivificabis nos.
℟. Et plebs tua lætabitur in te.
℣. Ostende nobis, Domine, misericordiam tuam.
℟. Et Salutare tuum da nobis.

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

℣. O God, it needs but one look of thine to give us life.
℟. And thy people shall rejoice in thee.
℣. Show us, O Lord, thy mercy.
℟. And give us to know and love the Saviour whom thou hast sent unto us.
℣. O Lord hear my prayer.

℟. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar; but first he salutes you:

℣. Dominus vobiscum. ℣. The Lord be with you.

Answer him with reverence:

℟. Et cum spiritu tuo. ℟. And with thy spirit.

He ascends the steps and comes to the Holy of Holies. Ask, both for him and for yourself, the deliverance from sin:

OREMUS.	LET US PRAY.
Aufer a nobis quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.	Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the Priest incenses the altar in a most solemn manner; this white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ, while the divine Mediator causes that prayer to ascend,

united with His own, to the throne of the majesty of His Father.

The Priest then says the Introit. It is a solemn opening-anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of Angels, who are standing round the altar of Heaven, one and the same as this before which you are kneeling.

To the Father:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

To the Son:

Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!

To the Holy Ghost:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

Then, mingling his voice with that of the heavenly host, the Priest intones the sublime Canticle of Bethlehem, which announces *glory to God and peace to men.* Instructed by the revelations of God, the Church continues, in her own words, the Hymn of the Angels. She celebrates, with rapture, *the Lamb of God, who taketh away the sins of the world;* and, as it were, in return for the humiliations He suffered in His Passion, she proclaims that *He alone is Holy,*

He alone is Lord, He alone Most High. Enter, Christians, into these sentiments of profound adoration, confidence, and tender love, towards the Paschal Lamb.

THE ANGELIC HYMN.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.	Glory be to God on high, and on earth peace to men of good will.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.	We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.
Domine Deus, Rex cœlestis, Deus Pater omnipotens.	O Lord God, Heavenly King, God the Father Almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only begotten Son.
Domine Deus, Agnus Dei, Filius Patris.	O Lord God, *Lamb of God*, Son of the Father.
Qui tollis peccata mundi, miserere nobis.	Who takest away the sins of the world, have mercy on us.
Qui tollis peccata mundi, suscipe deprecationem nostram.	Who takest away the sins of the world, receive our humble prayer.
Qui sedes ad dexteram Patris, miserere nobis.	Who sittest at the right hand of the Father, have mercy on us.
Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.	For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The Priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being

celebrated. You may unite in this prayer, by reciting with the Priest the Collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen.*

After this comes the Epistle, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the old Testament. While it is being read, ask of God that you may profit by the instructions it conveys.

The Gradual is an intermediate formula of prayer between the Epistle and the Gospel. It again brings to us the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During Paschal Time, the Gradual is not said, except for the first six days: we have elsewhere explained the reason of this exception. On all other days of the Season, the interval between the Epistle and Gospel is filled up by two Verses, to each of which is added *Alleluia,* the word that is now ceaselessly on the Church's lips. After the fifty days of Paschal joy, the Gradual will be resumed in the Liturgy.

Next follows the Gospel. It was the Holy Ghost who guided the four Evangelists; their Gospel, which is our light and life, is one of the fruits of the glorious Pentecost. Let us prepare for hearing the words of our risen Lamb: it is He Himself that is about to speak to us, as He did to His disciples, when He appeared to them during the days between His Resurrection and Ascension.

If it be a High Mass, the Deacon, meanwhile, prepares to fulfil his noble office,—that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then kneeling before the Priest, he asks a blessing; and, having received it, at

once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both Priest and Deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Grant to thy ministers thy grace, that they may faithfully explain the law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the Priest or Deacon. Let your heart be ready and obedient. 'While my beloved was speaking,' says the Spouse in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! thy servant heareth.'[2]

After the Gospel, if the Priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God without which we cannot please Him. It is Faith that initiates us into the sublime Easter Mysteries, which divinize our whole life, and put us in possession of the good things of eternity. Like the holy women at the Sepulchre, let us believe with a lively and simple faith. Let us not wait for experience, as Thomas did; for our Lord has said:

[1] Cant. v. 6. [2] 1 Kings iii. 10.

'Blessed are they that have not seen and have believed.'[1] Let us, then, say with the Catholic Church our Mother:

THE NICENE CREED.

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam san-

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

And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. *And the third day he rose again, according to the Scriptures. And ascended into heaven,* sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And

[1] St. John, xx. 29.

ctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass, called the *Oblation*, and immediately following that, which was called the *Mass of Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, 'that which is mortal shall put on immortality.'[1] Until that happy change shall be realized, let us offer ourselves to God, as often as we see the bread and wine presented to Him in the holy Sacrifice; and let us glorify Him, who, by assuming our human nature, has made us 'partakers of the divine nature.'[2]

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

[1] 1 Cor. xv. 53. [2] 2 St. Pet. i. 4.

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

When the Priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say:

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

O Lord Jesus, who art the true Vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh! come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the Priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down: let us also humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the Blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the Priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first incenses the bread and wine which have been just offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest.

The public confession, which he made at the foot of the altar, is not enough; he would now, at the altar itself, express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his hands. Our hands signify our works; and the Priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm.

PSALM 25.

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

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy House, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

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

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the Blessed Baptist John, the holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

This request made, he turns again to the altar, and you will see his face no more, until our Lord Himself

shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called *the Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, Thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which, during this Season, is His graciously fulfilling the promise He made after the sin of our First Parents: He fulfilled it by the Resurrection of the Lamb, who thereby conquered death. The Priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum.	For ever and ever.

In the same feeling, answer your *Amen!* Then he continues:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda!	℣. Lift up your hearts!

Let your response be sincere.

℟. Habemus ad Dominum.	℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.

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

Answer him with all the earnestness of your soul.

℟. Dignum et justum est.

℟. It is meet and just.

Then the Priest:

THE PREFACE.[1]

Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly meet and just, right and available to salvation, to praise thee, O Lord, at all times, but chiefly at this time, when Christ our Passover was sacrificed for us. For he is the true Lamb, who hath taken away the sins of the world. Who, by dying, hath destroyed our death, and by rising again, hath restored us to life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly:

Here unite with the Priest, who, on his part, unites himself with the blessed Spirits, in giving thanks to God for the unspeakable Gift: bow down and say:

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth!
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!

[1] The Prefaces for the Ascension, Pentecost, and the Annunciation, are given in the Masses for those Feasts.

Benedictus qui venit in nomine Domini.	Blessed be the Saviour who is coming to us in the name of the Lord who sends him.
Hosanna in excelsis.	Hosanna be to him in the highest!

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar, all is silence. Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us fix our eyes on what the Priest does in the Holy Place.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.	O God who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those, for whom thou knowest that I have a special obligation to pray: . . . Pour down thy blessings upon them. Let them partake of the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ, which is called the Church Triumphant.

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

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us: of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansion of thy glory.

The Priest, who up to this time has been praying

with his hands extended, now joins them, and holds them over the bread and wine, as the High Priest of the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our dependence, and which is, in a few instants, to yield its place to the living Host, upon whom are laid all our iniquities.

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

Vouchsafe, O God, to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath and number us among the elect, through Him who is coming to us,—thy Son our Saviour.

Quam oblationem tu Deus in omnibus quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but send to us this divine Son our Saviour!

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for God Himself is about to descend upon our altar, coming down from heaven.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in

What, O God of heaven and earth, my Jesus, the long expected Messias, what else can I do at this solemn moment

cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

but adore thee, in silence as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come, then, Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to Him for ever! But He is come, that He may be immolated. Hence, the Priest, who is the minister of the will of the Most High, immediately pronounces over the chalice those sacred words, which will produce the great mystical immolation, by the separation of the Victim's Body and Blood. The substances of bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery which God gives us in order to give us confidence. Let us associate ourselves to the Angels, who tremblingly look upon this deepest wonder.

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and give me a purity above the whiteness of snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world. Come also and reign in me by thy power and by thy love!

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our

heavenly Father, that the oblation, now on the altar, is no longer an earthly offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Father of infinite holiness, the Host so long expected is here before thee! Behold this thy eternal Son, who suffered a bitter passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless, —our Meat and Drink of everlasting life.

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

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice which Melchisedech presented thee of bread and wine. Receive our Sacrifice which is above all those others. It is the Lamb of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of Life, and his Blood, which whilst a Drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ; ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime altar of heaven, which is before the throne of thy divine Majesty. These two altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that He mercifully visit, by a ray of His consoling light, the dark abode of Purgatory, and permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them, who have a claim on our suffrages.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy City; even our mortal eyes can see beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit

which our Saviour pays us. Let us, together with the Priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying these last few words, the Priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This solemn and mysterious rite ends the Canon. The silence of the Mysteries is broken. The Priest concludes his long prayers, by saying aloud, and so

giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum.	For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.	Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time to recite the Prayer which our Saviour Himself has taught us. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who made it for us, is in our very hands now while we say it? As this prayer belongs in common to all the children of God, the Priest recites it aloud, and begins by inviting us all to join in it.

OREMUS.	LET US PRAY.
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:

THE LORD'S PRAYER.

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte	Our Father who art in heaven, hallowed be thy name: *thy kingdom come;* thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive

nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

them that trespass against us; and lead us not into temptation.

Let us answer with a deep feeling of our misery:

Sed libera nos a malo.

But deliver us from evil.

The Priest falls once more into the silence of the holy Mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? *Evil* surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et, intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, and which strengthen her wicked propensities. Evils present, that is, the sins now at this very time upon our soul, the weakness of this poor soul, and the temptations which molest her. There are, also, future evils, that is, the chastisement which our sins deserve from the hands of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul and Andrew. Liberate us, break our chains, give us peace. Through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The Priest is anxious to announce the peace which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.	World without end,
℟. Amen.	℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.	℟. And with thy spirit.

The Mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the Priest has announced the death of Jesus; it is time to proclaim His Resurrection. To this end, he reverently breaks the sacred Host; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.	Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the Altar of Heaven 'standing, though slain:'[1] say to this your Lord and King, who has taken upon Himself all our iniquities, in order to wash them away by His Blood:

[1] Apoc. v. 6.

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world, give us peace.

Peace is the grand object of our Saviour's coming into the world: He is the 'Prince of peace.' The divine Sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity; for as the Apostle says, 'all we who partake of one Bread, are all one Bread and one Body.'[1] It is on this account that the Priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him, and for the same blessing:

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.	Lord Jesus Christ, who saidst to thy Apostles, 'my peace I leave with you, my peace I give unto you:' regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the Priest:

[1] 1 Cor. x. 17.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself to make a spiritual Communion:

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

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

When the Priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unwor-

thiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.	Lord, I am not worthy thou shouldst enter under my roof: say it only with one word of thine, and my soul will be healed.

While the Priest receives the sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up His abode within you, and again say to Him with the spouse: 'Come, Lord Jesus, come!'

But should you not be going to receive sacramentally, make a spiritual Communion. Adore Jesus Christ who thus visits your soul by His grace, and say to Him:

Corpus Domini nostri Jesu Christi, custodiat animam meam in vitam æternam. Amen.	I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the Priest takes the chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.	What return shall I make to the Lord for all he hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the Priest's receiving the Precious Blood, again adore the God who is com-

ing to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If, on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to Him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	I unite myself to thee my beloved Jesus! do thou unite thyself to me! and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for holy Communion, during this season of Paschal Time, are given in the next Chapter.

The Communion being finished, and while the Priest is purifying the chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.	Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

Whilst the Priest is purifying the chalice the second time say:

Corpus tuum, Domine, quod sumpsi et Sanguis quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.	Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to them: and may I thus be rendered less unworthy of thy divine visit.

The Priest, having read the Antiphon called the Communion which is the first part of his thanks-

giving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people with the usual salutation; after which he recites the Prayers, called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift He has just lavished on you, and asking Him, with most earnest entreaty, that He will bestow upon you perseverance in the Paschal joy, and vigilance over yourself during the whole course of this day, that so you may keep up within you the love of that new life which gives you a right to the company of our risen Jesus.

These Prayers having been recited, the Priest again turns to the people, and full of joy for the immense favour he and they have been receiving, he says:

Dominus vobiscum.	The Lord be with you.

Answer him:

Et cum spiritu tuo.	And with thy spirit.

The Deacon, or, (if it be not a High Mass,) the Priest himself, then says:

Ite, Missa est.	Go, the Mass is finished.
℟. Deo gratias.	℟. Thanks be to God.

The Priest makes a last prayer, before giving you his blessing; pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta: ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et	Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and cold-

omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

ness wherewith I have received so great a favour, and deign to confirm the blessing, which thy Minister is about to give me in thy Name.

The Priest raises his hand, and thus blesses you:

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

May the Almighty God, Father, Son, and Holy Ghost, bless you!
℟. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh*, and to *dwell among us*. The Evangelist tells us, that this divine Word, the Creator of light, is Himself the *true Light*. This *Light* suddenly shone forth from the *darkness* of the tomb. The Jew refused to see it; the Christian hails it with joy, for it is the *Life of men*.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

THE LAST GOSPEL.

Initium sancti Evangelii secundum Joannem.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil. Quod factum est, in ipso vita erat, et vita

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was

erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

life, and the life was the light of men; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory as it were the glory of the Only-Begotten of the Father, full of grace and truth.

℟. Thanks be to God.

CHAPTER THE SIXTH.

ON HOLY COMMUNION DURING PASCHAL TIME.

In Passiontide, the Christian went to holy Communion impressed with these words of the Apostle: 'As often as ye shall eat this Bread, and drink the Chalice, ye shall show the death of the Lord.'[1] He united himself with the divine Victim immolated for the sins of the world, and he died with his Saviour. During Paschal Time, the heavenly Food produces its effects in another manner; it fortifies the life of the soul, and gives to the body the germ of immortality. It is true that in each Season of the Liturgical Year, this twofold effect is produced in those who worthily receive Communion, namely, immolation and resurrection; but as, during the days consecrated to the Passion, the application of the mystery of immolation and sacrifice is more direct and more in accordance with the sentiments of the communicant, so also, during Paschal Time, the divine contact of the Body of our risen Jesus makes us feel, and in a way that Easter alone can do, that to the holy Eucharist we owe the future resurrection of our bodies.

Our Saviour Himself teaches us this, where He says: 'Your fathers did eat manna in the desert, and are dead. This is the Bread which cometh down from heaven, that if any man eat of it, he may not die. . . . He that eateth my Flesh, and drinketh my Blood, hath everlasting life and I will raise him up in the last day.'[2]

[1] 1 Cor. xi. 26. [2] St. John, vi. 49, 50, 55.

We shall all resume these bodies of ours on the Last Day, either for glory or punishment eternal; but he that worthily unites himself, by holy Communion, with the glorious and risen Body of the Man-God, contracts an alliance and intimacy with Him, which forbid this divine Guest to leave in corruption these members made His own by the sublime Mystery.

We must, therefore, approach the holy Table during Eastertide with an ardent ambition for our resurrection, knowing, as we do, that we then receive into our bodies an element, which is to preserve them, even when turned into dust; and which, moreover, confers on them a right to the qualities of glorified bodies, whose beauty and happiness will be like those of our Jesus, after He had risen from the grave.

Now, if our Redeemer does all this for our bodies, by means of holy Communion,—giving them, by it, the pledge of immortality,—what must He not do for our souls, in order to strengthen and increase within them that 'new life,' that Resurrection-life, which is the fruit of Easter, the object of all our past efforts, the reward of all the victories we have gained over ourselves during the campaign of Lent? Nay, unless this new life be fostered by frequent Communion, it is in danger of growing weak, perhaps even of becoming extinct within us. The Apostle tells us, that 'Christ, having risen from the dead, dieth now no more;'[1] we, then, must die no more, for we are risen with Him. To this end, we must hunger after the Bread of Heaven, of which our Jesus says: 'If any man eat of this Bread, he shall live for ever.'[2]

We offer to our readers the following *Preparation* for holy Communion during Easter. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of *Thanksgiving* for after Communion.

[1] Rom. vi. 9. [2] St. John vi. 52.

BEFORE COMMUNION.

ACT OF FAITH.

O Saviour of mankind! the magnificence of Thy works shines so brightly, that we are compelled to give glory to Thy name, and proclaim Thee to be the Son of God. We believed in Thee, when Thou didst show Thyself a weak Babe in the Crib of Bethlehem; there was a mysterious power that attracted us, and, with the Angels, we adored Thee wrapped in Thy humble swathing-bands. When we saw Thee hanging on the Cross, outraged and blasphemed by a whole people, we still acknowledged Thee to be our King, and said to Thee, with the Good Thief: 'Remember us, O Lord, when Thou shalt come into Thy Kingdom!' But now that Thou hast triumphed over death, and art risen glorious from the tomb; now that the whole earth resounds with Thy praise, and the tidings of Thy Resurrection fill all nations with a gladness as fresh as though Thy triumph were but of this very year: who can refuse to confess Thy Divinity, adore Thy Mysteries, and cry out with Thy disciple: 'My Lord and my God!' Though my eyes see Thee not, though my hands cannot touch Thy sacred wounds, yet do I most firmly believe Thee to be my Lord and my God. Thou hast said: 'Happy they that have not seen, and have believed:' of these happy believers I would be one, O Jesus! I confess that Thou hast verily risen, the Son of God and the Son of Man. I believe, also, that Thou art the living Bread come down from heaven to give life to the world, and that I am about to receive Thee into myself. Increase this my faith, O my Lord and my God! that so I may render Thee the worship Thou claimest from me, Thy poor but happy creature.

ACT OF HUMILITY.

O divine Conqueror of death! who could see Thee in the splendour of Thy Majesty, and not tremble? Before Thy Passion, Thou grantedst a mere glimpse of Thy glory to the three disciples on Thabor, and they fell down as though they were dead: and now, when the brightness of Thy Resurrection dazzles even the eyes of the Angels. Thou wishest to do far more than show Thyself to *me!* Thou vouchsafest to come down to my nothingness, to unite me, a weak unworthy creature, with Thyself, who art no longer in the Crib or on the Cross, and art soon to ascend to the right hand of

Thy eternal Father! Thou, the Author of light, and Thyself the infinite Light, art about to shine amidst such darkness as mine! If I reflect upon my nothingness, this Thy condescension fills me with delighted wonder; but when I remember that I have been so great a sinner, this union with Thee overpowers me. How can Thy sovereign holiness and my sinfulness be brought thus together? Thine Evangelist tells me, that 'the Light shineth in darkness, and the darkness doth not comprehend it,' for the darkness of pride ever thinks itself to be the light, and sees not the 'true Light:' let it not be thus with me, my Jesus! I humble myself before Thee; I acknowledge my misery,—it is immense; deign, then, O divine Light! to pour out on me the riches of Thine infinite mercy.

ACT OF CONTRITION.

O Saviour of the world! O Conqueror of death! Thou art coming to me, and I am but a sinner. Thou willest to treat me, as Thou didst Thy disciples on the day of Thy Resurrection. They had basely abandoned Thee in Thy Passion, and Thou didst return to them; Thou wast all affection to them; Thou badest them not fear; not a word of reproach fell from Thy lips. Thou wouldst have them learn from this Thy loving forgiveness, how guilty they had been in leaving such a Master. O Thou best of masters! I, too, must learn the same lesson. But how much more grievous my sins have been, than were theirs! They knew so little of Thee, when they sinned; whereas I sinned with all the fulness of light upon me, knowing my Jesus so well. Thy Apostles were not initiated into all Thy Mysteries, when they lost their courage; they had not, as yet, received the Holy Ghost, who has been so unreservedly given to me. I will, then, imitate them in the sorrow they felt, when they found that He whom they had offended was so deserving of their love. Yes, I detest my sins, whereby I have so cruelly wounded Thy Sacred Heart; I acknowledge that sin is death, and the enemy of that life which Thou renewest within us by Thy Resurrection. I wish to die to sin, and live to grace. By the Mystery of life which Thou art about to apply to my repentant heart, deign, I beseech Thee, to preserve me from the misery of ever again forfeiting Thy grace.

ACT OF LOVE.

O Jesus! Thy Resurrection is not only the trophy of Thy

victory, it is moreover, and more evidently, the grand triumph of Thy love. It was out of love for us, that Thou didst assume our flesh, and suffer the cruel Passion; and yet these proofs of Thine adorable goodness towards us, are but a preparation of the last great act of God's love for sinful man, His creature. Thou risest from the tomb, Thou takest possession of immortality; it is a triumph well merited by Thy humiliations and sufferings: but it is all for our sake. What need hadst Thou of the Crib or the Cross, O eternal and infinitely happy God? Why wouldst Thou die, and then return to life? Why descend into the grave, and then leave it by a glorious Resurrection? Ah yes, I understand Thee, my Jesus! it was because Thou lovest us, who had merited death by our sins. In Thine incomprehensible love, Thou wouldst share in our death, that we might share in Thy Resurrection. Whether nailed to the Cross, or rising from the tomb, Thou art ever our own dearest Jesus, ever working for us; but the last act of Thy almighty love is the greatest. What return can I make Thee, O my Saviour, if not that of the warmest love? And when should I give it more fervently than now, when Thou art about to give me that Bread of Heaven which is Thyself, and by which Thou unitest me to Thy Resurrection, in order to make me a sharer of Thy glory and immortality? Thou art mine, O Jesus! both in Thy death and Thy life! I wish to be Thine, for time and for eternity. Amen.

In order to make your preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using, for this purpose, the method we have given in the preceding Chapter. For your thanksgiving after Communion, you may sometimes recite the following Acts.

AFTER COMMUNION.

ACT OF ADORATION.

O infinite Majesty! Thou art in me, and I am in Thee. The earth shook when Thou didst rise from the tomb; and now, at this blissful moment, feeling Thee within me, my whole being thrills with delight. Thou art here on my heart; Thou the great God, whose only will created the

light and whose almighty power reunited Thy Soul and Body for a glorious Resurrection. I most profoundly adore Thy omnipotence, which is now united to my poor nature. No, my Almighty Father! Thou shalt find no resistance here; Thou art my Sovereign Lord, and I delightedly confess it. Thou hast come down from heaven to this lowly dwelling of my misery, my nothingness, in order to receive my adoration; Thou shalt have it, dear Lord! the humblest and best I can give; for my soul is overpowered by the wondrous honour Thou art now conferring upon me! Thou art the Infinite Being, the Creator and Preserver of all things! I adore Thee as my King and Lord and Master: my happiness and glory is in my total dependence upon Thee; the one ambition of my heart is to serve Thee.

ACT OF THANKSGIVING.

O my Jesus! would that I had power to acknowledge, as it deserves, the favour of this Thy visit. Thou art come to me, in order to give me a share in Thine own life. I am weak: the mere remembrance of Thy Resurrection would not suffice to give me perseverance in the new life it has merited for me: I needed Thee, and Thou hast graciously come to me, silently and humbly, and yet with all Thy omnipotence and glory. When Thou didst visit Thine Apostles on the day of Thy Resurrection, Thou saidst to them: 'It is I; fear not!' So, too, Thou speakest to my soul: Thou biddest me fear not at the sight of Thy Majesty and mine own misery and unworthiness. The sweet greeting given to them is now given to me: 'Peace be with thee!' Most gratefully do I receive it. Blessed be Thou, my Jesus, for the provident and tender love wherewith Thou hast visited me, broken the chains of my captivity, made me a partaker in Thy triumph, fortified me against my enemies; and all this by putting within me Thine own immortal life by the Communion I have just received! I will say, then, with the Royal Prophet: 'Bless the Lord, O my soul! and let all that is within me bless His holy name! Bless the Lord, O my soul! and never forget all He hath done for thee! He hath redeemed thy life from destruction: He hath renewed Thy youth as that of the eagle.'

ACT OF LOVE.

O Jesus! laden thus with Thy choicest favours, I must

repay Thy love by all the love this heart of mine can give. When Magdalene was at Thy tomb, and heard the sound of Thy voice, her soul melted within her; throwing herself at Thy feet, she could say nothing, but call Thee 'Master!' And I, dear Jesus, my Master! I who not only hear Thy words, but feel Thee within me, what must I say to Thee, that will tell Thee my love for Thee? The disciples of Emmaus had but a conversation with Thee, and they said to each other: 'Was not our heart burning within us whilst He spoke in the way?' What must I say, who have Thee now resting on my heart? I must take courage, and tell Thee that I love Thee, my risen Jesus! Thou didst take Magdalene's love, Thou didst encourage that of Thy disciples; deign also to receive mine. If it be weak, Thou canst add to its ardour. I am firmly resolved by the aid of Thy grace, never to admit anything that could lessen my love of Thee; I will do all in my power to give it increase; and, for this end, I will frequently approach this adorable Sacrament, for it is indeed the Sacrament of Love.

ACT OF OBLATION.

O Jesus! I belonged to Thee, because I was redeemed by Thee: I am Thine now, because Thou hast restored life to me by Thy Resurrection, and because, by this happy Communion, Thou hast made me a partaker in all the glory of Thy victory over death. Henceforth, Thy lot and mine are one; like Thee, I am dead to sin and alive unto God. Take me, then, my dearest Jesus! I offer and give myself to Thee, nor will I ever again leave Thee. Do with me what Thou willest; I am Thy redeemed, and the companion of Thy glory; my present, my future, my eternity, all are in Thy hands. Therefore do I renounce myself, that I may be guided by Thee; I renounce the world and its maxims, for they are enemies to the new life I am resolved to lead. But that I may be faithful, I have need of a powerful and never-failing aid. This aid, my Jesus! is Thy Holy Spirit. Thou hast promised Him to us. Our Easter joy will not be perfect until He come and dwell within us. Send Him, then, I beseech Thee, to me. Thou art to ascend into heaven: leave me not an orphan. I know that I have Thee in this adorable Sacrament; but I cannot receive it as often as I wish, and my necessities are of every hour recurrence. Vouchsafe, then, to renew within me the presence of this

Holy Spirit, who will preserve and give efficacy to the graces Thou hast bestowed upon me by this Communion.

O Mary! by the joy that filled Thy maternal heart at the Resurrection of thy Jesus, I beseech Thee to intercede for me with Him, that I may never lose the grace of the visit He has this day granted me. Ye holy Angels of God, who adore Him now dwelling within me, be solicitous for the holiness and purity of my soul and body! All ye Saints of God, pray for me, that I may ever be faithful to Him, whom ye loved on earth, and now possess as your infinite Good, and your eternal happiness! Amen.

CHAPTER THE SEVENTH.

OF THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING PASCHAL TIME.

THE Office of Vespers, or *Evensong*, consists firstly of the five following Psalms. According to our custom, we preface each Psalm with a short explanation, in order to draw the attention to what is most in harmony with the spirit of the Easter mysteries.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.

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

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.

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

Under this single Antiphon, all the Psalms are sung, if the Vespers are of the Sunday; but on Feasts the Antiphons are proper, and will be given on their respective days.

The first Psalm is a prophecy of the future glory of the Messias. It celebrates His Eternal Generation, His being equal with the Father, His Kingship and Priesthood. He was humbled for a while, even so as

to *drink of the torrent:* but, now He has triumphed over His enemies, and will come in glory, at the end of the world, to judge them.

PSALM 109.

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father*, will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: * propterea exaltabit caput.

He shall drink, in the way, of the torrent *of sufferings:* therefore shall he lift up the head *on the day of his triumph over death.*

The following Psalm commemorates the mercies

of God to His people, the promised *Covenant*, the *Redemption*, His *fidelity* to His word. The Resurrection of Christ (of which our own is a consequence,) was one of God's promises; and we are now celebrating its accomplishment.

PSALM 110.

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: * opera manuum ejus, veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus

I will praise thee, O Lord with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men:* he will show forth to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people; he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name; the fear of the Lord is the beginning of wisdom.

A good understanding to all

facientibus eum: * laudatio ejus manet in sæculum sæculi.

that do it: his praise continueth for ever and ever.

The next Psalm sings the happiness and hopes of the *just man.* The *light* that *rises up in darkness,* is our risen Jesus, who appears to us in His *mercy.* The *wicked* one, who is *angry* at the triumph of Him, who is, by excellence, *the just,* is the Jew, to whom the Resurrection was a source of the most bitter regret and confusion.

PSALM 111.

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria, et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: he is merciful and compassionate, and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgment: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

Dispersit dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth and pine away; the desire of the wicked shall perish.

The Psalm *Laudate pueri*, is a Canticle of praise to the Lord, who, from His high heaven, has taken pity on the fallen human race, and *humbled* Himself by taking our nature, which He afterwards *raised* up by His Resurrection.

PSALM 112.

Laudate, pueri, Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: * laudabile nomen Domini.

Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra.

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Praise the Lord, ye children; praise ye the name of the Lord.

Blessed be the name of the Lord: from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

The fifth Psalm, *In exitu*, speaks of the ancient Pasch, (the exodus from Egypt,) and the prodigies that accompanied and followed it; of the Red Sea, the figure of Baptism; of the water which issued from the rock in the desert; and of the abolition of idol-worship. Our Christian Pasch and Pentecost are the fulfilment of all these figures; they bring a *blessing* upon all, Jews or Gentiles, who love or fear Christ. In consequence of our sins, we were condemned *to go down into hell*, where we should never have heard the glad hymns of *praise* sung to our God in the heavenly Jerusalem: but the Resurrection of Christ has restored us to *life*, and we sing, to His and His Father's *praise*, the joyous *Alleluia*.

PSALM 113.

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia conversus es retrorsum?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled; Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of water.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant Gentes: Ubi est Deus eorum?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent et non odorabunt.

Manus habent, et non palpabunt, pedes habent et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israël speravit in Domino: * adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israël: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.

ANT. Alleluia, alleluia, alleluia.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. Alleluia, alleluia, alleluia.

After these five Psalms, a short Lesson from the holy Scriptures is read. It is called *Capitulum*, because it is always very short. Those for the Sundays of Lent are given in the *Proper*.

After the Capitulum, follows the Hymn, *Ad regias*, which was written by St. Ambrose, though somewhat changed in the 17th century.

HYMN.*

Ad regias Agni dapes,
Stolis amicti candidis,

Having passed the Red Sea,
and now seated at the royal

* According to the Monastic Rite, it is as originally composed. It is preceded by the following Responsory:

℟. *breve.*—Surrexit Dominus vere. * Alleluia, Alleluia. Surrexit.

℣. Et apparuit Simoni. Alleluia. Gloria Patri, etc. Surrexit.

Ad cœnam Agni providi,
Et stolis albis candidi,
Post transitum maris Rubri
Christo canamus Principi.

Cujus corpus sanctissimum,
In ara Crucis torridum,
Cruore ejus roseo
Gustando vivimus Deo.

Protecti Paschæ vespere
A devastante Angelo,
Erepti de durissimo
Pharaonis imperio.

Jam Pascha nostrum Christus est,
Qui immolatus Agnus est,
Sinceritatis azyma
Caro ejus oblata est.

O vere digna hostia,
Per quam fracta sunt tartara,
Redempta plebs captivata,
Reddita vitæ præmia.

Consurgit Christus tumulo,
Victor redit de barathro,
Tyrannum trudens vinculo
Et paradisum reserans.

Quæsumus Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula. Amen.

Post transitum maris Rubri,
Christo canamus principi.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

Sparsum cruorem postibus
Vastator horret Angelus:
Fugitque divisum mare,
Merguntur hostes fluctibus.

Jam Pascha nostrum Christus est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

Amen.

℣. Mane nobiscum, Domine, alleluia.

℟. Quoniam advesperascit, alleluia.

banquet of the Lamb, clad in our white robes, let us sing a hymn to Christ our King.

He, in His divine love for us, gives us to drink of His precious Blood. Love is the Priest that immolates His sacred Body.

The destroying Angel looks with awe upon the Blood that is sprinkled on the thresholds. The sea divides its waters, and buries our enemies in its waves.

Christ is now our Pasch: He is our Paschal Lamb; He is the unleavened Bread of sincerity, pure food for pure souls.

O truly heavenly Victim! by whom hell was vanquished, the fetters of death were broken, and life was awarded to mankind.

Christ, our Conqueror, unfolds His banner, for He has subdued the powers of hell. He opens heaven to man, and leads captive the prince of darkness.

That Thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.

Amen.

℣. Stay with us, O Lord, alleluia.

℟. For it is now evening, alleluia.

Then is said the *Magnificat* Antiphon, which is to

be found in the *Proper* for the several days. After this, the Church sings the Canticle of Mary, the *Magnificat.* This exquisite Canticle is an essential part of the Vespers, throughout the year. It gives us the words of our Blessed Lady, wherein she expresses to St. Elizabeth the transports of her joy and gratitude at bearing God within her womb. Let us join her in celebrating the ineffable honour bestowed upon her, the merits of that profound *humility* which rendered her worthy of such an honour, the overthrow of the proud spirits who were driven from heaven, and the *exaltation* of human nature, of itself so poor and miserable, to that high place from which the Angels fell.

OUR LADY'S CANTICLE.

(*St. Luke*, i.)

Magnificat: * anima mea Dominum.

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc Beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold from henceforth all generations shall call me Blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israël puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* Antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday.

The Vespers end with the following Versicles:

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the Faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE EIGHTH.

OF THE OFFICE OF COMPLINE, DURING PASCHAL TIME.

THIS Office, which concludes the day, commences by a warning of the dangers of the night; then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The Lector, addressing the Priest, says to him:

℣. Jube, Domne, benedicere.

℣. Pray, Father, give thy blessing.

The Priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.
℟. Amen.

May the Almighty Lord grant us a quiet night and a perfect end.
℟. Amen.

The Lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: for your adversary the devil goes about like a roaring lion, seeking whom he may devour: resist him, being strong in faith. But thou, O Lord, have mercy on us.

The Choir answers:

℟. Deo gratias. ℟. Thanks be to God.

Then, the Priest:

℣. Adjutorium nostrum in nomine Domini. ℣. Our help is in the name of the Lord.

The Choir:

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

Then the Lord's Prayer is recited in secret; after which the Priest says the *Confiteor;* and, when he has finished, the Choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam. May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered, *Amen,* the Choir repeats the *Confiteor,* thus:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

The Priest then says:

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

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

℣. Converte nos, Deus, Salutaris noster.

℟. Et averte iram tuam a nobis.

℣. Deus in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri, etc. Alleluia.

ANT. Alleluia.

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

℟. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

℣. Convert us, O God, our Saviour.

℟. And turn away thy anger from us.

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

Glory, etc. Alleluia.

ANT. Alleluia.

The first Psalm expresses the confidence with which the just man *sleeps in peace;* but the wicked know not what calm rest is. The beautiful *countenance* of our risen Lord sheds *light* and *gladness* upon the faithful, and renews the hope of their own resurrection, which is to be after their *sleep* in the tomb.

PSALM 4.

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde: * ut quid dili-

When I called upon him the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why

gitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice and trust in the Lord: many say, who showeth us good things?

The Light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The Church has introduced here the first six Verses of the thirtieth Psalm, because they contain the prayer which our Saviour made when dying: *Into thy hands, O Lord, I commend my spirit!*—words so beautifully appropriate in this Office of the close of the day. Jesus commends His soul, with confidence, into His Father's hands; on the third day, the Father restored it to Him. Let us confide ours to this Sovereign Lord of our whole being, and our hope will not be confounded.

PSALM 30.

In te, Domine, speravi, non confundar in æternum: * in justitia tua libera me.

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Inclina ad me aurem tuam: * accelera ut eruas me.

Bow down thy ear to me: make haste to deliver me.

Esto mihi in Deum protectorem, et in domum refugii: * ut salvum me facias.

Be thou unto me a God, a protector, and a house of refuge, to save me.

Quoniam fortitudo mea, et refugium meum es tu: * et propter nomen tuum deduces me, et enutries me.

For thou art my strength, and my refuge: and for thy name's sake thou wilt lead me, and nourish me.

Educes me de laqueo hoc, quem absconderunt mihi: * quoniam tu es protector meus.

Thou wilt bring me out of the snare, which they have hidden for me: for thou art my protector.

In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

The third Psalm gives the motives of the just man's confidence, even during the dangers of the night. Then, we have God Himself speaking, and promising to them that serve Him, eternal happiness, and the sight of the *Saviour* whose Resurrection gave them life.

PSALM 90.

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

For he hath delivered me from the snare of the hunters: and from the sharp word.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

Scuto circumdabit te ve-

His truth shall compass thee

ritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam Angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi Salutare meum.

with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope. thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his Angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my Name.

He will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my Salvation.

The fourth Psalm invites the *servants* of God to

persevere with fervour in the prayers they offer during the *night*. The faithful should say this Psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133.

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit cœlum et terram.

ANT. Alleluia, alleluia, alleluia.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Alleluia, alleluia, alleluia.

HYMN.*

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia,
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;

Before the closing of the light, we beseech Thee, Creator of all things! that, in Thy clemency, Thou be our protector and our guard.

May the dreams and phantoms of night depart far from

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* According to the Monastic Rite, as follows:—

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime
Ne polluantur corpora.
Gloria tibi Domine
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu
In sempiterna sæcula.

Hostemque nostrum comprime.
Ne polluantur corpora.
Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito
In sempiterna sæcula.
Amen.

us; and do Thou repress our enemy, lest our bodies be profaned.
Glory be to God the Father, and to the Son, who rose from the dead, and to the Paraclete, for everlasting ages.
Amen.

CAPITULUM.

(*Jeremias.* xiv.)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos; ne derelinquas nos, Domine Deus noster.

℟. In manus tuas, Domine: Commendo spiritum meum. * Alleluia, alleluia. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Alleluia, alleluia.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi, alleluia.

℟. Sub umbra alarum tuarum protege nos, alleluia.

ANT. Salva nos.

But Thou art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

℟. Into thy hands, O Lord: I commend my spirit. * Alleluia, alleluia. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * Alleluia, alleluia.

Glory. Into thy hands.

℟. Preserve us, O Lord, as the apple of thine eye, alleluia.

℣. Protect us under the shadow of thy wings, alleluia.

ANT. Save us.

The Canticle of the venerable Simeon,—who, while holding the divine Infant in his arms, proclaimed Him to be the *Light of the Gentiles*, and then slept the sleep of the just,—admirably expresses the repose of heart which the soul, that is in the grace of God, will experience in her Jesus; for, as the apostle says, we may live together with Jesus, whether we are awake or asleep.[1]

[1] 1 Thess. v. 10.

CANTICLE OF SIMEON.

(*St. Luke*, ii.)

Nunc dimittis servum tuum Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuæ Israël.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace. Alleluia.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace. Alleluia.

℣. The Lord be with you.

℟. And with thy spirit.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

℟. Amen.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy; let thy holy Angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

May the Almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

℟. Amen.

ANTHEM TO THE BLESSED VIRGIN.

There is a venerable tradition connected with this joyous Anthem. It is related that a fearful pestilence raged in Rome, during one of the Easters of the pontificate of St. Gregory the Great. In order to propitiate the anger of God, the holy Pope prescribed a public procession of both people and clergy, in which was to be carried the portrait of our blessed Lady painted by St. Luke. The procession was advancing in the direction of Saint Peter's; and as the holy picture, followed by the Pontiff, was carried along, the atmosphere became pure and free from pestilence. Having reached the bridge which joins the city with the Vatican, a choir of angels was heard singing above the picture, and saying: 'Rejoice, O Queen of heaven, alleluia! for He whom thou deservedst to bear, alleluia! hath risen, as he said, alleluia!' As soon as the heavenly music ceased, the saintly Pontiff took courage, and added these words to those of the Angels: 'Pray to God for us, alleluia! Thus was composed the Paschal Anthem to our Lady. Raising his eyes to heaven, Gregory saw the destroying Angel standing on the top of the Mole of Hadrian, and sheathing his sword. In memory of this apparition, the Mole was called the *Castle of Sant' Angelo*, and on the dome was placed an immense statue representing an Angel holding his sword in the scabbard.

ANTHEM.

Regina cœli, lætare, alleluia,	Rejoice, O Queen of heaven, alleluia,
Quia quem meruisti portare, alleluia,	For he whom thou deservedst to bear, alleluia,
Resurrexit sicut dixit, alleluia.	Hath risen, as he said, alleluia.
Ora pro nobis Deum, alleluia.	Pray to God for us, alleluia.

℣. Gaude et lætare, Virgo Maria, alleluia.
℟. Quia surrexit Dominus vere, alleluia.

℣. Rejoice and be glad, O Virgin Mary, alleluia.
℟. For the Lord hath truly risen, alleluia.

OREMUS.

Deus, qui per Resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es: præsta quæsumus, ut per ejus Genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum.
℟. Amen.
℣. Divinum auxilium maneat semper nobiscum.
℟. Amen.*

LET US PRAY.

O God, who, by the Resurrection of our Lord Jesus Christ thy Son, didst vouchsafe to make the world rejoice, grant, we beseech thee, that, by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord.
℟. Amen.
℣. May the divine assistance remain always with us.
℟. Amen.*

Then in secret, *Pater*, *Ave*, and *Credo*; page 30.

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* In the Monastic Rite, this *Response* is as follows:

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent brethren. Amen.

PROPER OF THE TIME

Yet four days, and our risen Jesus, whose company has been so dear and precious to us, will have disappeared from the earth. This fifth Sunday after Easter seems to prepare us for the separation. In a week's time, we shall begin the long series of Sundays which are to pass before He returns to judge the world. This is a grief to the Christian; for he knows that he will not see his Saviour until after this life, and he feels something of the sorrow the apostles had at the last Supper, when Jesus said to them: 'Yet a little while, and ye shall not see Me'.[1]

But, after His Resurrection, what must these privileged men have felt, when they perceived, as we do, that this beloved Master was soon to leave them! They had, so to speak, been living with Jesus glorified; they had experienced the effects of His divine condescension and intimacy; they had received from His lips every instruction they needed for the fulfilment of His will, that is, for founding on earth the Church He had chosen as His spouse. These happy forty days are fast drawing to a close. The apostles will then be deprived of Jesus' visible presence, even to the end of their lives.

We, too, shall feel something of their sadness, if we have kept ourselves united to our holy mother the Church. From the very first day, when she recommenced, for our sakes, the ecclesiastical year, during which all the mysteries of our redemption,

[1] St. John, xvi. 16.

from the birth of our Emmanuel even to His triumphant Ascension into heaven, were to be celebrated,—have not we also been living in company with her Jesus, our Redeemer? And now that He is about to close the sweet intercourse which these seasons and feasts have kept up between Himself and us, are not our feelings very much like those of the apostles?

But there is one creature on earth, whom Jesus is leaving, and whose feelings at the approaching separation we cannot attempt to describe. Never had there been a heart so submissive to the will of her Creator; but, at the same time, there never was any creature so severely tried as she had been. Jesus would have His Mother's love still increase; He therefore subjects her to the separation from Himself. Moreover, He wishes her to co-operate in the formation of the Church, for He has decreed that the great work shall not be achieved without her. In all this, Jesus shows how tenderly He loves His blessed Mother: He wishes her merit to be so great, that He may justly give her the brightest possible crown, when the day of her own ascension into heaven comes.

The heart of this incomparable Queen is not, indeed, to be again transfixed with a sword of sorrow: it is to be consumed by a love so intense that no language could describe it. Under the sweet, yet wearing, fire of this love, Mary is at length to give way, just as fruit falls from the tree, when its ripeness is complete, and the tree has nothing more to give it. But, during these last hours of Jesus' presence, what must such a Mother have felt, who has had but forty days to enjoy the sight and the caresses of her glorified and divine Son? It is Mary's last trial; and when her Jesus tells her of His wish that she should remain in exile, she is ready with her favourite answer: 'Behold the handmaid of the Lord! Be it done to me according to Thy word!' Her whole life

has been spent in doing God's will; it was this that made her so great in His eyes, and so dear to His Heart. A holy servant of God, who lived in the seventeenth century, and was favoured with the most sublime revelations, tells us that it was left to Mary's choice, either to accompany her divine Son to heaven, or to remain some years longer upon the earth to assist the infant Church; and that she chose to defer her entrance into eternal bliss, in order to labour, as long as it was God's good pleasure, in the great work which was so closely connected with the glory of her Son, and so essential to the salvation of us her adopted children.

If this generous devotedness raised the co-operatrix of our salvation to the highest degree of sanctity, by giving completeness to her mission on earth, we may be sure that Jesus' love for His Mother was increased by the new proof she thus gave Him of her uniformity with every wish of His sacred Heart. He repaid her, as He well knew how to do, for this heroic self-sacrifice, this prompt submission to His designs which destined her to be, here on earth, as the Church calls her, 'Queen of the apostles,' and a sharer in their labours.

During these His last few hours on earth, our Lord's affection for His apostles and disciples seemed to be redoubled. For several of them, the separation was to be a long one. The beloved disciple, John, was not to enjoy the company of his divine Master till more than fifty years had elapsed. It was to be thirty before the cross would carry Peter to Him who had entrusted to his keeping the keys of the kingdom of heaven. Magdalene, the fervent Magdalene, would have to wait the same length of time. But no one murmured at the divine appointment: they all felt how just it was, that Jesus, now that He had

so fully established the faith of His Resurrection, should enter into His glory.[1]

On the very day of His Resurrection, our Saviour bade the disciples go into Galilee, for that there He would meet them. As we have already seen, they obeyed the order, and seven among them were favoured by Jesus' appearing to them on the banks of Lake Genesareth: it is the eighth of the manifestations mentioned in the Gospel. The ninth also took place in Galilee. Our Lord loved Galilee: it gave Him the greater number of His disciples, it was Mary and Joseph's country, and it was there that He Himself passed so many years of His hidden life. Its people were simpler and better than those of Judea; and this was another attraction. St. Matthew tells us, that the most public of all Jesus' manifestations, after His Resurrection,—the tenth in reality, and the ninth mentioned by the evangelists,—took place on a hill in this same district.[2]

According to St. Bonaventure, and the learned and pious Denis the Carthusian, this hill was Mount Thabor, the same that was honoured by the mystery of the transfiguration. Upwards of five hundred of Jesus' disciples were assembled there, as we learn from St. Paul:[3] they were mostly inhabitants of Galilee, had believed in our Lord during His three years of public life, and merited to be witnesses of this new triumph of the Nazarene. Jesus showed Himself to them, and gave them such certitude with regard to His resurrection, that the apostle appeals to their testimony in support of this fundamental mystery of our faith.

Further than this, we know of no other manifestations made by our Saviour after His resurrection. We know that He gave order to His disciples to

[1] St. Luke, xxiv. 26. [2] St. Matth. xxviii. 16. [3] 1 Cor. xv. 6.

repair to Jerusalem, where they were to see Him once more before His Ascension. Let us, during these few days, follow the disciples to Jerusalem. Faithless city! how often has Jesus sought to gather together her children, as the hen gathereth her chickens under her wings, and she would not![1] He is about to re-enter her walls; but she is not to know it. He will not shew Himself to her, but only to those that love Him; and after this He will depart in silence, never to return until He comes to judge them that have not known the time of their visitation.

[1] St. Matth. xxiii. 37.

FIFTH SUNDAY AFTER EASTER

In the Greek Church, the fifth Sunday after Easter is called the Sunday of the *man born blind*, because her Gospel for the day contains the history of that miracle of our divine Lord. She also calls it *Episozomene*, which is one of the names given by the Greeks to the mystery of the Ascension, the feast of which is kept with them, as with us, during the course of this week.

MASS

The Introit is taken from Isaias, the sublimest of the prophets. It sweetly invites all the earth to celebrate the victory won by Jesus,—a victory which has purchased our deliverance.

INTROIT

Vocem jucunditatis annuntiate, et audiatur, alleluia: annuntiate usque ad extremum terræ: liberavit Dominus populum suum. Alleluia, alleluia.

Ps. Jubilate Deo omnis terra: psalmum dicite nomini ejus, date gloriam laudi ejus. ℣. Gloria Patri. Vocem jucunditatis.

With the voice of joy make this to be heard, alleluia: publish to the utmost bounds of the earth, that the Lord hath redeemed his people. Alleluia, alleluia.

Ps. Shout with joy to God, all the earth: sing a psalm to his name, give glory to his praise. ℣. Glory, *&c.* With the voice, *&c.*

In the Collect, holy Church teaches us that our thoughts and actions, to be made deserving of eternal life, stand in need of grace; the former that we may have the inspiration, the latter that we may have the will to do them.

COLLECT

Deus, a quo bona cuncta procedunt, largire supplicibus tuis: ut cogitemus, te inspirante, quæ recta sunt, et, te gubernante, eadem faciamus. Per Dominum.

O God, from whom all that is good proceeds: grant that thy people, by thy inspiration, may resolve on what is right, and by thy direction, put it in practice. Through, &c.

OF THE BLESSED VIRGIN

Concede nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind; and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all present sorrows, and come to that joy which is eternal.

AGAINST THE PERSECUTORS OF THE CHURCH

Ecclesiæ tuæ, quæsumus Domine, preces placatus admitte, ut, destructis adversitatibus et erroribus universis, secura tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church: that, all oppositions and errors being removed, she may serve thee with a secure liberty. Through, &c.

FOR THE POPE

Deus omnium fidelium Pastor et rector, famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest proficere; ut ad vitam una cum grege sibi credito perveniat sempiternam. Per Dominum.

O God, the Pastor and Ruler of all the faithful, look down, in thy mercy, on thy servant N., whom thou hast appointed Pastor over thy Church; and grant we beseech thee, that both by word and example, he may edify all those that are under his charge; and, with the flock entrusted to him, arrive at length at eternal happiness. Through, &c.

EPISTLE

Lectio Epistolæ beati Jacobi Apostoli.

Cap. 1.

Charissimi, estote factores verbi, et non auditores tantum, fallentes vosmetipsos. Quia si quis auditor est verbi, et non factor, hic comparabitur viro consideranti vultum nativitatis suæ in speculo: consideravit enim se, et abiit, et statim oblitus est qualis fuerit. Qui autem perspexerit in legem perfectam libertatis, et permanserit in ea, non auditor obliviosus factus, sed factor operis: hic beatus in facto suo erit. Si quis autem putat se religiosum esse, non refrænans linguam suam, sed seducens cor suum, hujus vana est religio. Religio munda, et immaculata apud Deum et Patrem, hæc est: Visitare pupillos et viduas in tribulatione eorum, et immaculatum se custodire ab hoc sæculo.

Lesson of the Epistle of Saint James the Apostle.

Ch. 1.

Dearly beloved: Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer; he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.

The holy apostle, whose instructions these are, had received them from our risen Jesus: hence the authoritative tone wherewith he speaks. Our Saviour, as we have already seen, honoured him with a special visit. This proves that he was particularly dear to his divine master, to whom he was related by the tie of consanguinity on his mother's side, whose name

was Mary. This holy woman went on Easter morning to the sepulchre, in company with her sister Salome, and Magdalene. St. James the Less is indeed the apostle of Paschal Time, wherein everything speaks to us of the new life we should lead with our risen Lord. He is the apostle of good works, for it is from him that we have received this fundamental maxim of Christianity, that though faith be the first essential of a Christian, yet without *works* it is a dead faith, and will not save us.

He also lays great stress on our being attentive to the truths we have been taught, and on our guarding against that culpable forgetfulness, which plays such havoc with thoughtless souls. Many of those who have this year received the grace of the Easter mystery, will not persevere; and the reason is, that they will allow the world to take up all their time and thoughts, whereas they should use the world as though they did not use it.[1] Let us never forget, that we must now walk in newness of life, in imitation of our risen Jesus, who dieth now no more.

The two Alleluia-versicles celebrate the glory of the Resurrection; but they also contain an allusion to the approaching Ascension. Jesus was born eternally from the Father; He came down to us; but now, in a few days, He is to return to his Father.

Alleluia, alleluia.

℣. Surrexit Christus, et illuxit nobis, quos redemit sanguine suo.

Alleluia.

℣. Exivi a Patre, et veni in mundum; iterum relinquo mundum et vado ad Patrem, alleluia.

Alleluia alleluia.

℣. Christ is risen, and hath shone upon us, whom he redeemed with his blood.

Alleluia.

℣. I came forth from the Father, and I came into the world: I leave the world again, and go to the Father, alleluia.

[1] I Cor. vii. 31.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. xvi

In illo tempore: Dixit Jesus discipulis suis: Amen, amen dico vobis: si quid petieritis Patrem in nomine meo, dabit vobis. Usque modo non petistis quidquam in nomine meo: petite et accipietis, ut gaudium vestrum sit plenum. Hæc in proverbiis locutus sum vobis. Venit hora cum jam non in proverbiis loquar vobis, sed palam de Patre annuntiabo vobis. In illo die in nomine meo petetis: et non dico vobis quia ego rogabo Patrem de vobis: ipse enim Pater amat vos, quia vos me amastis, et credidistis quia ego a Deo exivi. Exivi a Patre, et veni in mundum: iterum relinquo mundum, et vado ad Patrem. Dicunt ei discipuli ejus: Ecce nunc palam loqueris, et proverbium nullum dicis: nunc scimus quia scis omnia, et non opus est tibi ut quis te interroget: in hoc credimus quia a Deo existi.

Sequel of the holy Gospel according to John.

Ch. xvi

At that time: Jesus said to his disciples: Amen, amen, I say to you; if you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name. Ask and you shall receive; that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world and I go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

When, at His last Supper, our Saviour thus warned His apostles of His having soon to *leave* them, they were far from knowing Him thoroughly. True, they

knew that He *came forth from God;* but their faith was weak, and they soon lost it. Now that they are enjoying His company after His Resurrection, now that they have received such light from His instructions, they know Him better. He no longer speaks to them *in proverbs;* He teaches them everything they require to know in order to become the teachers of the whole world. It is now they might truly say to Him: *We believe that thou camest forth from God!* So much the more, then, do they understand what they are going to lose by His leaving them.

Our Lord begins now to reap the fruit of the word He has sown in their hearts: oh! how patiently has He waited for it! If He praised them for their faith, when they were with Him on the night of the last Supper, He may surely do so now that they have seen Him in the splendour of His Resurrection, and have been receiving such teaching from His lips. He said to them, at the last Supper: *The Father loveth you, because ye have loved Me;* how much more must the Father love them now, when their love for Jesus is so much increased! Let us be consoled by these words. Before Easter our love of Jesus was weak, and we were tepid in His service; but now that we have been enlightened and nourished by His mysteries, we may well hope that the Father loves us, for we love Jesus better than we did before. This dear Redeemer urges us to ask the Father, in His name, for everything we need. Our first want is perseverance in the spirit of Eastertide; let it be our most earnest prayer; let it be our intention now that we are assisting at the holy sacrifice, which is soon to bring Jesus upon our altar.

The Offertory is taken from the Psalms; it is an act of thanksgiving which the Christian, united with his risen Jesus, offers to God for having brought him

to the new life, and made him the object of His choicest graces.

OFFERTORY

Benedicite, gentes, Dominum Deum nostrum, et obaudite vocem laudis ejus: qui posuit animam meam ad vitam, et non dedit commoveri pedes meos. Benedictus Dominus, qui non amovit deprecationem meam, et misericordiam suam a me, alleluia.

Bless the Lord our God, ye Gentiles, and make the voice of his praise be heard, who hath set my soul to live, and hath not suffered my feet to be moved. Blessed be the Lord, who hath not turned away my prayer, nor his mercy from me, alleluia.

In the Secret, the Church prays that this our earthly Pasch may introduce us to the feast of *heavenly glory*. The end of all the mysteries achieved by God in this world is, that we may be sanctified by them, and fitted for the eternal vision and possession of our Creator: it is this that the Church, adopting the style of the sacred Scriptures, calls *glory*.

SECRET

Suscipe, Domine, fidelium preces cum oblationibus hostiarum: ut per hæc piæ devotionis officia, ad cœlestem gloriam transeamus. Per Dominum.

Receive, O Lord, we beseech thee, the prayers of the faithful, together with these oblations; that by these devout celebrations we may be admitted into heavenly glory. Through, &c.

OF THE BLESSED VIRGIN

Tua, Domine, propitiatione, et beatæ Mariæ semper Virginis intercessione, ad perpetuam atque præsentem hæc oblatio nobis proficiat prosperitatem et pacem.

By thine own mercy, O Lord, and the intercession of blessed Mary, ever a Virgin, may this oblation procure us peace and happiness, both in this life, and in that which is to come.

AGAINST THE PERSECUTORS OF THE CHURCH.

Protege nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum.

Protect us, O Lord, while we assist at thy sacred mysteries: that being employed in acts of religion, we may serve thee, both in body and mind. Through. &c.

FOR THE POPE

Oblatis, quæsumus Domine, placare muneribus: et famulum tuum N. quem pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione guberna. Per Dominum.

Be appeased, O Lord, with the offering we have made: and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, &c.

The Communion-anthem, composed of the words of the royal prophet, is a canticle of gladness, expressive of the ceaseless joy of our Easter.

COMMUNION

Cantate Domino, alleluia: cantate Domino, et benedicite nomen ejus: bene nuntiate de die in diem salutare ejus. Alleluia, alleluia.

Sing to the Lord, alleluia,: sing to the Lord, and bless his name: publish aloud, from day to day, that he hath saved us. Alleluia, alleluia.

Holy Church teaches us, in her Postcommunion, how we should pray to God. We must *desire* the *right* thing; let us pray to have this *desire*, and then continue our prayer till the *right* thing is granted. Grace will then be given us: it will be our own fault if it be unproductive.

POSTCOMMUNION

Tribue nobis, Domine, cœlestis mensæ virtute satiatis, et desiderare quæ

Grant, O Lord, by the power of the heavenly nourishment we have received, that we de-

recta sunt, et desiderata percipere. Per Dominum.

sire what is right, and obtain our desire. Through, &c.

OF THE BLESSED VIRGIN

Sumptis, Domine, salutis nostræ subsidiis: da, quæsumus, beatæ Mariæ semper Virginis patrociniis nos ubique protegi, in cujus veneratione hæc tuæ obtulimus majestati.

Having received, O Lord, what is to advance our salvation; grant we may always be protected by the patronage of blessed Mary, ever a Virgin, in whose honour we have offered this sacrifice to thy Majesty.

AGAINST THE PERSECUTORS OF THE CHURCH

Quæsumus, Domine Deus noster, ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis. Per Dominum.

We beseech thee, O Lord our God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of these divine mysteries. Through, &c.

FOR THE POPE

Hæc nos, quæsumus, Domine, divini sacramenti perceptio protegat: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege, salvet semper et muniat. Per Dominum.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N., whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, &c.

VESPERS

ANTIPHON OF THE *Magnificat*

ANT. Petite et accipietis, ut gaudium vestrum sit plenum: ipse enim Pater amat vos, quia vos me amastis, et credidistis, alleluia.

ANT. Ask and ye shall receive, that your joy may be full: for the Father himself loveth you, because ye have loved me, and have believed, alleluia.

OREMUS

Deus, a quo bona cuncta procedunt; largire supplicibus tuis: ut cogitemus, te inspirante, quæ recta sunt, et te gubernante, eadem faciamus. Per Dominum.

LET US PRAY

O God, from whom all that is good proceeds: grant that thy people, by thy inspiration, may resolve on what is right, and by thy direction, put it in practice. Through, &c.

We will close our Sunday with the admonition wherewith the Gothic Church of Spain warned the faithful during Paschal Time. It is a season of joy; and yet we need to be cautious, for our enemy is sure to lay snares for us in the new life we have received.

MISSA

(Feria V. post Pascha.)

Habeant, dilectissimi fratres, vota cautelam, festa diligentiam, gaudia disciplinam. Exsultare decet quod resurrexerimus: sed timere convenit ne cadamus. Inter novam vitam veteremque mortem oportet scire quid evasimus, oportet eligere quid amemus. Non enim error, sed contemptus est peccare commonitum. Major post veniam pœna sequitur contumaces: gravius est captivos fieri jam redemptos. Habet ista pietas potestatem, habet potestas ista terrorem, habet terror iste vindictam. Non enim fuisset pius in homine, nisi prius iratus fuisset in dæmone. Confortamur gratia doni, si non corrumpamur lege peccati. Ratio parcendi est

Dearly beloved brethren: let there be caution in your devotion, watchfulness in your festivity, modesty in your gladness. We should rejoice in that we have risen: but we should fear lest we may fall. We have been rescued from the death of old, and it behoves us to know how evil it was; we have been gifted with the new life, and we must cling to it as worthy of our love. To commit the sin we have been admonished to shun is not an error but contempt. They that have been pardoned and relapsed, deserve the greater punishment; nor is there excuse for them that have been once ransomed if they again become slaves. The mercy of God implies power; and power, fear; and fear, chastisement.

prævisio corrigendi. Non mutamur indulgentia, si non renovetur offensa. Qui nobis quod peccavimus indulsit, et ne ultra peccaremus admonuit. Profuit clementia, si profecit disciplina. Jam quidem hominem gratia adoptavit, sed necdum dæmonem gehenna suscepit. Violentia peccatum perdidit, non naturam. Dimicandi est facultas, non securitas otiandi. Spoliatus est adversarius, non extinctus. Gravius necesse est ut frendeat in amissis, quibus præerat dominando subjectis. Accepimus castra per fidem, arma per crucem, signa per carnem, vexilla per sanguinem: restat causa certaminis. Qui enim afferre necessitatem voluit pugnæ, spem voluit probare victoriæ. Præcessit quidem in adoptione donum, sed adhuc restat in conversatione judicium. Hic promissio est de munere, illic vicissitudo futura est post laborem. Sit itaque ille ante oculos nostros Domini miserantis affectus, quod in taxatione nostra non argenti pondus, non auri talentum dedit, non gratiarum fudit ornatum, sed convitio subdidit se patibuli, sepulchro sustinens carneam injuriam, sepulturam. Nihil majus potuit dare, nihil melius. Ut utique sit probandum quod

He would not have been merciful to man, unless he had first been angry with the devil. He strengthens us with his gratuitous gifts, that we may not be corrupted by our evil inclinations. No one spares another but with a hope of correction. Forgiveness can do no harm, when the offence is not repeated. He that pardoned us our sins, thereby admonished us to sin no more. Mercy has not been lost on us, if our conduct is what it should be. Grace has, indeed, made man the adopted child of God; but the devil is not yet shut up in hell. Sin, not nature, has been defeated. What we have gained is the power of fighting, not the privilege of inaction. Our enemy has been despoiled, not slain. His anger must be greatest against those who were once subject to his tyranny, but now are disenthralled. Faith has given us bulwarks; the cross, armour; the flesh (*assumed by Christ*,) a standard: and his Blood, a banner: the battle then is to be fought. The God who willed us to have the battle, willed us to have the hope of victory. We have already received the gift of adoption; our conduct is to decide what sentence is to be passed upon us in judgment. In this world we have the promise of reward; in the next, our lot will be decided according to our

diligentius nos sibi servire voluit, qui pretiosius nos redemit. Ergo ut in nobis redemptionis suae beneficia dignetur perficere, constanter nos convenit ac perseveranter orare.

works. Let us, therefore, be mindful of the tender mercy of our Lord, who, as the price of our ransom, gave not sums of silver or gold, nor granted princely favours, but subjected himself to the infamy of the cross, and suffered his Body to be humbled even to being buried in a tomb. He could give nothing greater or better. So that the more it cost him to redeem us, the more diligently should we serve him; and it is this he demands of us. Therefore, in order that the work of his Redemption be perfected in us, it behoves us to pray with constancy and perseverance.

ROGATION DAYS

MONDAY

It seems strange that there should be anything like mourning during Paschal Time: and yet these three days are days of penance. A moment's reflection, however, will show us that the institution of the Rogation days is a most appropriate one. True, our Saviour told us, before His Passion, that 'the children of the Bridegroom should not fast whilst the Bridegroom is with them':[1] but is not sadness in keeping with these the last hours of Jesus' presence on earth? Were not His Mother and disciples oppressed with grief at the thought of their having so soon to lose Him, whose company had been to them a foretaste of heaven?

Let us see how the liturgical year came to have inserted in its calendar these three days, during which holy Church, though radiant with the joy of Easter, seems to go back to her lenten observances. The Holy Ghost, who guides her in all things, willed that this completion of her paschal liturgy should owe its origin to a devotion peculiar to one of the most illustrious and venerable Churches of southern Gaul, the Church of Vienne.

The second half of the fifth century had but just commenced, when the country round Vienne, which had been recently conquered by the Burgundians, was visited with calamities of every kind. The people were struck with fear at these indications of God's anger. St. Mamertus, who, at the time, was bishop

[1] St. Luke, v. 34.

of Vienne, prescribed three days' public expiation, during which the faithful were to devote themselves to penance, and walk in procession chanting appropriate psalms. The three days preceding the Ascension were the ones chosen. Unknown to himself, the holy bishop was thus instituting a practice, which was afterwards to form part of the liturgy of the universal Church.

The Churches of Gaul, as might naturally be expected, were the first to adopt the devotion. St. Alcimus Avitus, who was one of the earliest successors of St. Mamertus in the See of Vienne, informs us that the custom of keeping the Rogation days was, at that time, firmly established in his diocese.[1] St. Cæsarius of Arles, who lived in the early part of the sixth century, speaks of them as being observed in countries afar off; by which he meant, at the very least, to designate all that portion of Gaul which was under the Visigoths.[2] That the whole of Gaul soon adopted the custom, is evident from the canons drawn up at the first Council of Orleans, held in 511, which represented all the provinces that were in allegiance to Clovis. The regulations, made by the council regarding the Rogations, give us a great idea of the importance attached to their observance. Not only abstinence from flesh-meat, but even fasting, is made of obligation. Masters are also required to dispense their servants from work, in order that they may assist at the long functions which fill up almost the whole of these three days.[3] In 567, the Council of Tours, likewise, imposed the precept of fasting during the Rogation days;[4] and as to the obligation of resting from servile work, we find it recognized in

[1] *Homil. de Rogationibus.*
[2] *Serm.* clxxii; amongst the Sermons of St. Augustine.
[3] Canon xxvii. [4] Canon xvii.

the *Capitularia* of Charlemagne and Charles the Bald.

The main part of the Rogation rite originally consisted, (at least in Gaul,) in singing canticles of supplication while passing from place to place; and hence the word Procession. We learn from St. Cæsarius of Arles, that each day's procession lasted six hours; and that when the clergy became tired, the women took up the chanting.[1] The faithful of those days had not made the discovery, which was reserved for modern times, that one requisite for religious processions is that they be as short as possible.

The procession for the Rogation days was preceded by the faithful receiving the ashes upon their heads, as now at the beginning of Lent; they were then sprinkled with holy water, and the procession began. It was made up of the clergy and people of several of the smaller parishes, who were headed by the cross of the principal church, which conducted the whole ceremony. All walked bare-foot, singing the litany, psalms, and antiphons, until they reached the church appointed for the station, where the holy sacrifice was offered. They entered the churches that lay on their route, and sang an antiphon or responsory appropriate to each.

Such was the original ceremony of the Rogation days, and it was thus observed for a very long period. The monk of St. Gall's who has left us so many interesting details regarding the life of Charlemagne, tells us that this holy emperor used to join the processions of these three days, and walk bare-footed from his palace to the stational church.[2] We find St. Elizabeth of Hungary, in the thirteenth century, setting the like example: during the Rogation days, she used to mingle with the poorest women of the place, and walk bare-footed, wearing a dress of

[1] *Serm.* clxxiv. Herbertus Turritanus. *Miracul.*, lib. i. c. 21.
[2] *De rebus bellicis Caroli Magni*, cap. xvi.

coarse stuff.[1] St. Charles Borromeo, who restored in his diocese of Milan so many ancient practices of piety, was sure not to be indifferent about the Rogation days. He spared neither word nor example to reanimate this salutary devotion among his people. He ordered fasting to be observed during these three days; he fasted himself on bread and water. The procession, in which all the clergy of the city were obliged to join, and which began after the sprinkling of ashes, started from the cathedral at an early hour in the morning, and was not over till three or four o'clock in the afternoon. Thirteen churches were visited on the Monday; nine, on the Tuesday; and eleven, on the Wednesday. The saintly archbishop celebrated Mass and preached in one of these churches.[2]

If we compare the indifference shown by the Catholics of the present age for the Rogation days, with the devotion wherewith our ancestors kept them, we cannot but acknowledge that there is a great falling off in faith and piety. Knowing, as we do, the importance attached to these processions by the Church, we cannot help wondering how it is that there are so few among the faithful who assist at them. Our surprise increases when we find persons preferring their own private devotions to these public prayers of the Church, which, to say nothing of the result of good example, merit far greater graces than any exercises of our own fancying.

The whole western Church soon adopted the Rogation days. They were introduced into England at an early period; as likewise into Spain and Germany. Rome herself sanctioned them by herself observing them; this she did in the eighth century, during the pontificate of St. Leo III. She gave them

[1] Surius: *ad diem* xix. *Novembris.*
[2] Giussano: *Life of St. Charles Borromeo.*

the name of the *Lesser Litanies*, in contradistinction to the procession of April 25, which she calls the *Greater Litanies*. With regard to the fast which the Churches of Gaul observed during the Rogation days, Rome did not adopt that part of the institution. Fasting seemed to her to throw a gloom over the joyous forty days, which our risen Jesus grants to His disciples; she therefore enjoined only abstinence from flesh-meat during the Rogation days. The Church of Milan, which, as we have just seen, so strictly observes the Rogations, keeps them on the Monday, Tuesday and Wednesday after the Sunday within the Octave of the Ascension, that is to say, after the forty days devoted to the celebration of the Resurrection.

If, then, we would have a correct idea of the Rogation days, we must consider them as Rome does,—that is, as a holy institution which, without interrupting our paschal joy, tempers it. The purple vestments used during the procession and Mass do not signify that our Jesus has fled from us,[1] but that the time for His departure is approaching. By prescribing abstinence for these three days, the Church would express how much she will feel the loss of her Spouse, who is so soon to be taken from her.

In England, as in many other countries, abstinence is no longer of obligation for the Rogation days. This should be an additional motive to induce the faithful to assist at the processions and litanies, and, by fervently uniting in the prayers of the Church, to make some compensation for the abolition of the law of abstinence. We need so much penance, and we do so little! If we are truly in earnest, we shall be most fervent in doing the little that is left us to do.

The object of the Rogation days is to appease the anger of God, and avert the chastisements which the

[1] Cant. viii. 14.

sins of the world so justly deserve; moreover, to draw down the divine blessing on the fruits of the earth. The litany of the saints is sung during the procession, which is followed by a special Mass said in the stational church, or if there be no Station appointed, in the church whence the procession first started.

The litany of the saints is one of the most efficacious of prayers. The Church makes use of it on all solemn occasions, as a means of rendering God propitious through the intercession of the whole court of heaven. They who are prevented from assisting at the procession, should recite the litany in union with holy Church: they will thus share in the graces attached to the Rogation days; they will be joining in the supplications now being made throughout the entire world; they will be proving themselves to be Catholics.

We give the Mass of the Rogations, which is the same for all three days. It speaks to us, throughout, of the power and necessity of prayer. The Church uses the lenten colour, to express the expiatory character of the function she is celebrating: but she is evidently full of confidence; she trusts to the love of her risen Jesus, and that gives her hope of her prayers being granted.

For the convenience of the faithful we also insert the litany.

LITANY OF THE SAINTS

ANT. Exsurge, Domine, adjuva nos: et libera nos, propter nomen tuum.

Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis. ℣. Gloria Patri. Exsurge.

ANT. Arise, O Lord, help us, and deliver us, for thy name.

Ps. We have heard, O God, with our ears: our fathers have told it unto us. ℣. Glory, *&c.* Arise, *&c.*

Kyrie, eleison.	Lord, have mercy on us.
Christe, eleison.	Christ, have mercy on us.
Kyrie, eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, Ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora.	Holy Mother of God, pray for us.
Sancta Virgo virginum, ora.	Holy Virgin of virgins, pray for us.
Sancte Michael, ora.	Saint Michael, pray for us.
Sancte Gabriel, ora.	Saint Gabriel,
Sancte Raphael, ora.	Saint Raphael,
Omnes sancti angeli et archangeli, orate.	All ye holy angels and archangels,
Omnes sancti beatorum spirituum ordines, orate.	All ye holy orders of blessed spirits,
Sancte Joannes Baptista, ora.	Saint John Baptist,
Sancte Joseph, ora.	Saint Joseph,
Omnes sancti patriarchæ et prophetæ, orate.	All ye holy patriarchs and prophets,
Sancte Petre, ora.	Saint Peter,
Sancte Paule, ora.	Saint Paul,
Sancte Andrea, ora.	Saint Andrew,
Sancte Jacobe, ora.	Saint James,
Sancte Joannes, ora.	Saint John,
Sancte Thoma, ora.	Saint Thomas,
Sancte Jacobe, ora.	Saint James,
Sancte Philippe, ora.	Saint Philip,
Sancte Bartholomæe, ora.	Saint Bartholomew,
Sancte Matthæe, ora.	Saint Matthew,
Sancte Simon, ora.	Saint Simon,
Sancte Thaddæe, ora.	Saint Thaddeus,

Sancte Mathia, ora.	Saint Mathias,
Sancte Barnaba, ora.	Saint Barnaby,
Sancte Luca, ora.	Saint Luke,
Sancte Marce, ora.	Saint Mark,
Omnes sancti apostoli et evangelistæ, orate.	All ye holy apostles and evangelists,
Omnes sancti discipuli Domini, orate.	All ye holy disciples of our Lord,
Omnes sancti Innocentes, orate.	All ye holy Innocents,
Sancte Stephane, ora.	Saint Stephen,
Sancte Laurenti, ora.	Saint Laurence,
Sancte Vincenti, ora.	Saint Vincent,
Sancti Fabiane et Sebastiane. orate.	Saints Fabian and Sebastian,
Sancti Joannes et Paule, orate.	Saints John and Paul,
Sancti Cosma et Damiane, orate.	Saints Cosmas and Damian,
Sancti Gervasi et Protasi, orate.	Saints Gervasius and Protasius,
Omnes sancti martyres, orate.	All ye holy martyrs,
Sancte Sylvester, ora.	Saint Sylvester,
Sancte Gregori, ora.	Saint Gregory,
Sancte Ambrosi, ora.	Saint Ambrose,
Sancte Augustine, ora.	Saint Augustine,
Sancte Hieronyme, ora.	Saint Jerome,
Sancte Martine, ora.	Saint Martin,
Sancte Nicolæ, ora.	Saint Nicholas,
Omnes sancti pontifices et confessores, orate.	All ye holy bishops and confessors,
Omnes sancti doctores, orate.	All ye holy doctors,
Sancte Antoni, ora.	Saint Antony,
Sancte Benedicte, ora.	Saint Benedict,
Sancte Bernarde, ora.	Saint Bernard,
Sancte Dominice, ora.	Saint Dominic,
Sancte Francisce, ora.	Saint Francis,
Omnes sancti sacerdotes et levitæ, orate.	All ye holy priests and levites,
Omnes sancti monachi et eremitæ, orate.	All ye holy monks and hermits,

Sancta Maria Magdalena, ora.	Saint Mary Magdalene,
Sancta Agatha, ora.	Saint Agatha,
Sancta Lucia, ora.	Saint Lucy,
Sancta Agnes, ora.	Saint Agnes,
Sancta Cæcilia, ora.	Saint Cecily,
Sancta Catharina, ora.	Saint Catharine,
Sancta Anastasia, ora.	Saint Anastasia,
Omnes sanctae virgines et viduae, orate.	All ye holy virgins and widows,
Omnes sancti et sanctae Dei, Intercedite pro nobis.	All ye men and women, saints of God, make intercession for us.
Propitius esto, parce nobis, Domine.	Be merciful to us, spare us O Lord,
Propitius esto, exaudi nos, Domine.	Be merciful to us, graciously hear us, O Lord.
Ab omni malo, libera nos, Domine.	From all evil, deliver us, O Lord.
Ab omni peccato, libera nos, Domine.	From all sin, deliver us, O Lord.
Ab ira tua, libera.	From thy wrath,
A subitanea et improvisa morte, libera.	From sudden and unprovided death,
Ab insidiis diaboli, libera.	From the snares of the devil,
Ab ira, et odio, et omni mala voluntate, libera.	From anger, hatred, and all ill-will,
A spiritu fornicationis, libera.	From the spirit of fornication,
A fulgure et tempestate, libera.	From lightning and tempest,
A flagello terræmotus, libera.	From the scourge of earthquakes,
A peste, fame, et bello, libera.	From plague, famine, and war,
A morte perpetua, libera.	From everlasting death,
Per mysterium sanctae Incárnationis tuæ, libera.	Through the mystery of thy holy Incarnation,
Per adventum tuum, libera.	Through thy coming,
Per nativitatem tuam, libera.	Through thy nativity,
Per baptismum et sanctum jejunium tuum, libera.	Through thy baptism and holy fasting,

Per crucem et passionem tuam, libera.
Per mortem et sepulturam tuam, libera.
Per sanctam Resurrectionem tuam, libera.
Per admirabilem Ascensionem tuam, libera.
Per adventum Spiritus sancti Paracliti, libera.
In die judicii, libera.
Peccatores,
te rogamus, audi nos.
Ut nobis parcas,
te rogamus, audi nos.
Ut nobis indulgeas,
te rogamus.
Ut ad veram pœnitentiam nos perducere digneris,
te rogamus.
Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus.
Ut Domnum apostolicum, et omnes ecclesiasticos ordines, in sancta religione conservare digneris,
te rogamus.
Ut inimicos sanctæ Ecclesiæ humiliare digneris,
te rogamus.
Ut regibus et principibus Christianis pacem et veram concordiam donare digneris, te rogamus.
Ut cuncto populo Christiano pacem et unitatem largiri digneris, te rogamus.
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,
te rogamus,

Through thy cross and Passion,
Through thy death and burial,
Through thy holy Resurrection,
Through thy admirable Ascension,
Through the coming of the Holy Ghost the Comforter,
In the day of Judgment,
We sinners, beseech thee, hear us.
That thou spare us, we beseech thee, hear us.
That thou pardon us,
That thou vouchsafe to bring us to true penance,
That thou vouchsafe to govern and preserve thy holy Church,
That thou vouchsafe to preserve our apostolic Prelate, and all ecclesiastical orders, in holy religion,
That thou vouchsafe to humble the enemies of thy holy Church,
That thou vouchsafe to give peace and true concord to Christian kings and princes,
That thou vouchsafe to grant peace and unity to all Christian people,
That thou vouchsafe to strengthen and preserve us in thy holy service,

Ut mentes nostras ad cœlestia desideria erigas, te rogamus.

That thou lift up our minds to heavenly desires,

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus.

That thou render eternal good things to all our benefactors,

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias, te rogamus.

That thou deliver our souls, and those of our brethren, kinsfolk, and benefactors, from eternal damnation,

Ut fructus terræ dare et conservare digneris, te rogamus.

That thou vouchsafe to give and preserve the fruits of the earth,

Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus.

That thou vouchsafe to give eternal rest to all the faithful departed,

Ut nos exaudire digneris, te rogamus.

That thou vouchsafe graciously to hear us,

Fili Dei, te rogamus.

Son of God, we beseech thee, hear us.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Christe, audi nos.
Christe, exaudi nos.
Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.

Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Pater noster. *(Secreto.)*

℣. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

Our Father. *(In secret.)*

℣. And lead us not into temptation.

℟. But deliver us from evil.

Psalm 69

Deus, in adjutorium meum intende: Domine, ad adjuvandum me festina.

Confundantur et revereantur: qui quærunt animam meam.

Avertantur retrorsum et erubescant: qui volunt mihi mala.

Avertantur statim erubescentes: qui dicunt mihi, Euge, euge.

Exsultent et lætentur in te omnes qui quærunt te: et dicant semper, Magnificetur Dominus, qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus adjuva me.

Adjutor meus et liberator meus es tu: Domine, ne moreris.

Gloria Patri, et Filio, et Spiritui sancto.

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

℣. Salvos fac servos tuos.

℟. Deus meus sperantes in te.

℣. Esto nobis, Domine, turris fortitudinis.

℟. A facie inimici.

℣. Nihil proficiat inimicus in nobis.

℟. Et filius iniquitatis non apponat nocere nobis.

O God come to my assistance: O Lord make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them be presently turned away blushing for shame, that say to me: 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation, say always, The Lord be magnified.

But I am needy and poor: O God help me.

Thou art my helper and my deliverer: O Lord, make no delay.

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

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

℣. Save thy servants.

℟. Trusting in thee, O my God.

℣. Be unto us, O Lord, a tower of strength.

℟. From the face of the enemy.

℣. Let not the enemy prevail against us.

℟. Nor the son of iniquity have any power to hurt us.

℣. Domine, non secundum peccata nostra facias nobis.

℟. Neque secundum iniquitates nostras retribuas nobis.

℣. Oremus pro Pontifice nostro N.

℟. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

℣. Oremus pro benefactoribus nostris.

℟. Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. Amen.

℣. Oremus pro fidelibus defunctis.

℟. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

℣. Requiescant in pace.

℟. Amen.

℣. Pro fratribus nostris absentibus.

℟. Salvos fac servos tuos, Deus meus, sperantes in te.

℣. Mitte eis, Domine, auxilium de sancto.

℟. Et de Sion tuere eos.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. O Lord, deal not with us according to our sins.

℟. Nor reward us according to our iniquities.

℣. Let us pray for our chief Bishop N.

℟. May our Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

℣. Let us pray for our benefactors.

℟. Vouchsafe, O Lord, for thy name's sake, to reward, with eternal life, all them that have done us good. Amen.

℣. Let us pray for the faithful departed.

℟. Eternal rest give to them, O Lord, and let perpetual light shine upon them.

℣. May they rest in peace.

℟. Amen.

℣. For our absent brethren.

℟. O my God, save thy servants trusting in thee.

℣. Send them help, O Lord, from thy holy place.

℟. And from Sion protect them.

℣. O Lord hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

OREMUS

Deus, cui proprium est misereri semper et parcere: suscipe deprecationem nostram: ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

Exaudi, quæsumus, Domine, supplicum preces, et confitentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Deus, qui culpa offenderis, pœnitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.

Omnipotens sempiterne Deus, miserere famulo tuo Pontifici nostro N., et dirige eum, secundum tuam clementiam, in viam salutis æternæ; ut, te donante, tibi placita cupiat, et tota virtute perficiat.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis

LET US PRAY

O God, whose property it is always to have mercy and to spare: receive our petitions: that we, and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon us our sins, who confess them to thee; that of thy bounty, thou mayst grant us pardon and peace.

Out of thy clemency, O Lord, show us thy unspeakable mercy; that so thou mayst both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplications to thee; and turn away the scourges of thy anger, which we deserve for our sins.

O almighty and eternal God, have mercy on thy servant N., our chief Bishop, and direct him, according to thy clemency, in the way of everlasting salvation; that, by thy grace, he may desire those things that are agreeable to thee, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works, give to thy ser-

illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint, tua protectione, tranquilla.

Ure igne sancti Spiritus renes nostros et cor nostrum Domine: ut tibi casto corpore serviamus, et mundo corde placeamus.

Fidelium, Deus, omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

Actiones nostras, quæsumus, Domine, aspirando præveni, et adjuvando prosequere; ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis; te supplices exoramus; ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedenti-

vants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy Spirit; to the end we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, by pious supplications, they may obtain the pardon they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may always begin from thee, and by thee be happily ended.

O almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, who thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received

bus omnibus sanctis tuis, pietatis tuæ clementia, omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum Filium tuum, &c.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Exaudiat nos omnipotens et misericors Dominus.

℟. Amen.

℣. Et fidelium animæ, per misericordiam Dei, requiescant in pace.

℟. Amen.

them out of their bodies, may, by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of all their sins. Through, &c.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. May the almighty and most merciful Lord graciously hear us.

℟. Amen.

℣. And may the souls of the faithful, through the mercy of God, rest in peace.

℟. Amen.

MASS OF THE ROGATION DAYS

The Introit, which is taken from the Psalms, tells us of the mercy of God, and how He *graciously hears* our prayer the moment we make it.

INTROIT

Exaudivit de templo sancto suo vocem meam, alleluia: et clamor meus in conspectu ejus introivit in aures ejus. Alleluia, alleluia.

Ps. Diligam te, Domine, virtus mea: Dominus firmamentum meum et refugium meum, et liberator meus. ℣. Gloria Patri. Exaudivit.

He hath graciously heard my voice from his holy temple, alleluia: and my cry before him came into his ears. Alleluia, alleluia.

Ps. I will love thee, O Lord, my strength! The Lord is my rock, my refuge, and my deliverer. ℣. Glory, &c. He hath, &c.

In the Collect, the Church represents the necessities of her children to almighty God. As a motive for His granting them His protection, she speaks of the confidence wherewith they ask it.

COLLECT

Præsta, quæsumus, omnipotens Deus, ut, qui in afflictione nostra de tua pietate confidimus, contra adversa omnia, tua semper protectione muniamur. Per Dominum.

Grant, we beseech thee, O almighty God, that we, who in our afflictions rely on thy goodness, may, under thy protection, be defended against all adversities. Through, &c.

Then are added the other Collects, as in the Mass of the fifth Sunday after Easter, *page* 119.

EPISTLE

Lectio Epistolæ beati Jacobi Apostoli.

Cap. V.

Charissimi, confitemini ălterutrum peccata vestra, et orate pro invicem ut salvemini: multum enim valet deprecatio justi assidua. Elias homo erat similis nobis, passibilis: et oratione oravit ut non plueret super terram, et non pluit annos tres, et menses sex. Et rursum oravit: et cœlum dedit pluviam, et terra dedit fructum suum. Fratres mei, si quis ex vobis erraverit a veritate, et converterit quis eum: scire debet quoniam qui converti fecerit peccatorem ab errore viæ suæ, salvabit animam ejus a morte, et operiet multitudinem peccatorum.

Lesson of the Epistle of Saint James the Apostle.

Ch. V.

Dearly beloved: Confess your sins one to another; and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him; he must know, that he who caused a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

Again it is the apostle St. James the Less, who speaks to us in to-day's Epistle; and could any words be more appropriate? One of the motives for the

institution of the Rogation days, is to obtain from God the blessing of weather favourable to the fruits of the earth; and St. James here adduces the example of Elias, to show us that prayer can stay or bring down the rain of heaven. Let us imitate the faith of this Prophet, and beg of our heavenly Father to *give and preserve* what we require for our nourishment. Another object of the Rogations, is to obtain the forgiveness of sin. If we pray with fervour for our brethren who are gone astray, we shall obtain for them the graces they stand in need of. We shall perhaps never know, during this life, those whom our prayer, united with the prayer of the Church, shall have *converted from the error of their way;* but the apostle assures us, that our charity will receive a rich reward,—the mercy of God upon ourselves.

In order the better to express mourning and compunction in the Mass of the Rogation days, the Church not only uses purple vestments, she also retrenches somewhat of the joy of her canticles. She allows herself but one Alleluia-versicle; but it is full of hope in the *goodness* of her Lord.

Alleluia.
℣. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Alleluia.
℣. Praise the Lord, for he is good: and his mercy endureth for ever.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.
Cap. XI.

In illo tempore: Dixit Jesus discipulis suis: Quis vestrum habebit amicum, et ibit ad illum media nocte, et dicet illi: Amice, commoda mihi tres panes, quoniam amicus meus venit de via ad

Sequel of the holy Gospel according to Luke.
Ch. XI.

At that time: Jesus said to his disciples: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves, because a friend of mine has come off his jour-

me, et non habeo quod ponam ante illum; et ille deintus respondens dicat; Noli mihi molestus esse, jam ostium clausum est, et pueri mei mecum sunt in cubili: non possum surgere, et dare tibi. Et si ille perseveraverit pulsans: dico vobis, et si non dabit illi surgens eo quod amicus ejus sit, propter improbitatem tamen ejus surget, et dabit illi quotquot habet necessarios. Et ego dico vobis: Petite, et dabitur vobis: quærite, et invenietis: pulsate, et aperietur vobis. Omnis enim qui petit, accipit: et qui quærit, invenit: et pulsanti aperietur. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi? Aut piscem: numquid pro pisce serpentem dabit illi? Aut si petierit ovum: numquid porriget illi scorpionem? Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris: quanto magis Pater vester de cœlo dabit spiritum bonum petentibus se?

ney to me, and I have not what to set before him: and he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth. And I say to you: Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

Could anything show us the all-powerfulness of prayer more clearly than do these words of our Gospel? By thus putting them before us, holy Church shows us the importance of the Rogation days, since it is during them that she shows us the efficacy of supplication, which triumphs over the refusal of God Himself. The reader, who has followed us thus far in our work, must have observed how the passages of holy Writ, selected by the liturgy, form a continued

series of instruction, appropriate to each day. During these three days, we are labouring to appease the anger of heaven; could there be a more fitting occasion for our being told that God cannot resist persevering prayer? The Litanies we have been chanting in procession, are a model of this holy obstinacy, or, as our Gospel terms it, this *importunity*, of prayer. How often did we repeat the same words! *Lord have mercy on us!—Deliver us, O Lord!—We beseech thee, hear us!* The divine Paschal Lamb, who is about to be offered on our altar, will mediate for us; a few moments hence He will unite His ever efficacious intercession with our poor prayers. With such a pledge as this, we shall leave the holy place, feeling sure that these prayers have not been made in vain. Let us, therefore, make a resolution to keep aloof no longer from the holy practices of the Church; let us always prefer praying with her, to praying by ourselves; she is the spouse of Jesus, she is our common mother, and she always wishes us to take part with her in the prayers she offers up. Besides, is it not for us that she makes these prayers?

The Offertory is taken from the Psalms. It gives praise to God, who, notwithstanding our being *poor* sinners, permits Himself to be overcome by our prayers, rises in our defence, and gives us all we stand in need of.

OFFERTORY

Confitebor Domino nimis in ore meo: et in medio multorum laudabo eum, qui adstitit a dextris pauperis: ut salvam faceret a persequentibus animam meam, alleluia.	I will give great thanks to the Lord with my mouth; and in the midst of many I will praise him, because he hath stood at the right hand of the poor, to save my soul from persecutors, alleluia.

The *bonds* of sin enchained us, and, of ourselves, we could not have returned to our Creator; but the

Paschal Lamb has restored us our liberty; and as often as His Sacrifice is renewed upon the altar, our deliverance is achieved afresh. The Church expresses this in the Secret: her confidence rests on the divine Victim, which the Father has given us, and which she is now about to offer to Him.

SECRET

Hæc munera, quæsumus, Domine, et vincula nostræ pravitatis absolvant, et tuæ nobis misericordiæ dona concilient. Per Dominum.

May these offerings, O Lord, loosen the bonds of our wickedness, and obtain for us the gift of thy mercy. Through, &c.

Then are added the other Secrets, as given above in the Mass of the fifth Sunday after Easter, *page* 124.

The Communion-anthem is the repetition of the consoling words of our Saviour, as given us in the Gospel. It is He Himself who authorizes us to ask for whatsoever we please; we cannot ask too much. None of us would have dared to say: 'Whosoever makes a petition to God, will have his petition granted': but now that the Son of God has come from heaven to teach us this astounding truth, we should never tire of repeating it.

COMMUNION

Petite, et accipietis: quærite, et invenietis; pulsate, et aperietur vobis: omnis enim qui petit accipit: et qui quærit invenit: et pulsanti aperietur, alleluia.

Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened, alleiuia.

The Sacrifice of peace is consummated, and the Church gives free scope to her confidence by the words of thanksgiving expressed in the Postcommunion. The sacred *gifts* have brought us *consolation;*

and our holy mother prays that *consolation* may prompt us to warmer *love*.

POSTCOMMUNION

Vota nostra, quæsumus Domine, pio favore prosequere: ut, dum dona tua in tribulatione percipimus, de consolatione nostra in tuo amore crescamus. Per Dominum.

We besecch thee, O Lord, mercifully receive our prayers; that while we partake of thy gifts in our affliction, the consolation we find may increase our love. Through, &c.

To this are added the other Postcommunions, as given above, in the Mass of the fifth Sunday after Easter, *page* 126.

We subjoin a liturgical fragment, taken from the Rogation Mass of the ancient Gallican rite. This prayer was one of the supplications made on the first of these three days, and it bears with it the marks of its venerable antiquity.

PRAYER

(Post Nomina)

Tua sunt, Domine, alimonia, quibus in quotidiano victu ad sustentationem reficimur: tuaque jejunia, quibus carnem a lubrica voluptate, te præcipiente, restringimus. Tu ad consolationem nostram vicissitudines temporum disposuisti: ut tempus edendi corpora nostra refectio sobria aleret; et jejunandi tempus ea in justitiam tibi placitam faceret macerata. Hanc hostiam ob jejunia triduanæ macerationis a nobis oblatam sanctificans dignanter

It is from thee, O Lord, we receive the food, wherewith we are daily supported; to thee also do we offer these fasts, whereby, according to thy command, we put upon our flesh the restraint from dangerous indulgence. Thou hast so ordered the changes of seasons, as to afford us consolation: thus the time for eating gives nourishment to the body, by sober repasts; and the time for fasting inflicts on them a chastisement pleasing to thy justice. Vouchsafe to bless and receive this our offering of a

adsume, et præsta placatus: ut sopita delectatione corporea, mens ab iniquitatibus pariter conquiescat. Per Christum Dominum nostrum. Amen.

three days' penitential fast; and mercifully grant, that whilst our bodies abstain from gratification, our souls also may rest from sin. Through Christ our Lord. Amen.

ROGATION DAYS

TUESDAY

To-DAY, again, the great Litany, the supplication, is heard from the house of the Lord: the solemn procession re-appears in the streets of the city, and in the quiet lanes of the country. Let us take our share in this sacred rite; let us blend our voice with that of our mother, and join the cry that pierces the clouds: *Kyrie eleison! Lord have mercy on us!* Let us think, for a moment, of the countless sins that are being committed, day and night; and let us sue for *mercy*. In the days of Noe, all flesh had corrupted its way;[1] but men thought not of asking for mercy. The flood came, and destroyed them all,[2] says our Saviour. Had they prayed, had they begged God's pardon, the hand of His justice would have been stayed, and the flood-gates of heaven would not have been opened.[3] The day is to come, when not water as heretofore, but fire, is suddenly to be enkindled by the divine wrath, and is to burn the whole earth. It shall burn even the foundations of the mountains;[4] it shall devour sinners, who will be resting then, as they were in the days of Noe, in a false security.

Persecuted by her enemies, decimated by the martyrdom of her children, afflicted by numerous apostasies from the faith, and deprived of every human aid, the Church will know that the terrible chastisement is at hand, for prayer will then be as rare as faith. Let us, therefore, pray; that thus the

[1] Gen. vi. 12.
[2] St. Luke, xvii. 27.
[3] Gen. vii. 11.
[4] Deut. xxx. 22.

day of wrath may be put off, the Christian life regain something of its ancient vigour, and the end of the world not be in our times. There are even yet Catholics in every part of the world; but their number has visibly decreased. Heresy is now in possession of whole countries, that were once faithful to the Church. In others, where heresy has not triumphed, religious indifference has left the majority of men with nothing of Catholicity but the name, seeing that they neglect even their most essential obligations without remorse. Among many of those who fulfil the precepts of the Church, truths are diminished.[1] The old honesty of faith has been superseded by loose ideas and half-formed convictions. A man is popular in proportion to the concessions he makes in favour of principles condemned by the Church. The sentiments and actions of the saints, the conduct and teaching of the Church, are taxed with exaggeration, and decried as being unsuited to the period. The search after comforts has become a serious study; the thirst for earthly goods is a noble passion; independence is an idol to which everything must be sacrificed; submission is a humiliation which must be got rid of, or, where that cannot be, it must not be publicly acknowledged. Finally, there is sensualism, which, like an impure atmosphere, so impregnates every class of society, that one would suppose there was a league formed to abolish the cross of Christ from the minds of men.

What miseries must not follow from this systematic setting aside of the conditions imposed by God upon His creatures? If the Gospel be the word of infinite Truth, how can men oppose it without drawing down upon themselves the severest chastisements? Would that these chastisements might work the salvation of them that have provoked them! Let

[1] Ps. xi. 2,

us humble ourselves before the sovereign holiness of our God, and confess our guilt. The sins of men are increasing both in number and in enormity. The picture we have just drawn is sad enough; what would it have been, had we added such abominations as these, which we purposely excluded: downright impiety; corrupt doctrines, which are being actively propagated throughout the world; dealings with satan, which threaten to degrade our age to the level of pagan times; the conspiracy organized against order, justice, and religion, by secret societies? Oh! let us unite our prayer with that of holy Church, and say to our God: *From Thy wrath, deliver us, O Lord!*

The Rogation days were instituted for another end besides this of averting the divine anger. We must beg our heavenly Father to *bless the fruits of the earth;* we must beseech Him, with all the earnestness of public prayer, to give us our daily bread. 'The eyes of all,' says the psalmist, 'hope in Thee, O Lord! and Thou givest them food in due season. Thou openest Thy hand, and fillest with blessing every living creature.'[1] In accordance with the consoling doctrine conveyed by these words, the Church prays to God, that He would, this year, give to all living creatures on earth the food they stand in need of. She acknowledges that we are not worthy of the favour, for we are sinners. Let us unite with her in this humble confession; but, at the same time, let us join her in beseeching our Lord to make mercy triumph over justice. How easily could He frustrate the self-conceited hopes, and the clever systems of men! They own that all depends on the weather; and on whom does that depend? They cannot do without God. True, they seldom speak of Him, and He permits Himself to be forgotten by them; but

[1] Ps. cxliv. 15, 16.

'He neither sleepeth nor slumbereth, that keepeth Israel.'[1] He has but to withold His blessing, and all their progress in agricultural science, whereby they boast to have made famine an impossibility, is of no effect. Some unknown disease comes upon a vegetable; it causes distress among the people, and endangers the social order of a world that has secularized itself from the Christian law, and would at once perish, but for the mercy of the God it affects to ignore.

If, then, our heavenly Father deign, this year, to *bless the fruits of the earth*, we may say, in all truth, that He gives food to them that forget and blaspheme Him, as well as to them that make Him the great object of their thoughts and of their service. Men of no religion will profit by the blessing, but they will not acknowledge it to be His; they will proclaim more loudly than ever, that nature's laws are now so well regulated by modern science, that she cannot help going on well! God will be silent, and will feed the men who thus insult Him. But why does He not speak? Why does He not make His wrath felt? Because His Church has prayed; because He has found the ten just men,[2] that is, the few for whose sake He mercifully consents to spare the world. He therefore permits these learned economists, whom He could so easily disconcert, to go on talking and writing. Thanks to this His patience, some of them will grow tired of their impious absurdity; an unexpected circumstance will open their eyes to the truth, and they will, one day, join us both in faith and in prayer. Others will go deeper and deeper into blasphemy; they will go on to the last, defying God's justice, and fulfilling in themselves that terrible saying of holy Scripture: 'The Lord hath made all things for Himself; the wicked also for the evil day.'[3]

[1] Ps. cxx. 4. [2] Gen. xviii. 32. [3] Prov. xvi. 4.

We, who glory in the simplicity of our faith, who acknowledge that we have all from God and nothing from ourselves, who confess that we are sinners and undeserving of His gifts, will ask Him, during these three days, to give us the food we require; we will say to Him, with holy Church: *That Thou vouchsafe to give and preserve the fruits of the earth: We beseech Thee, hear us!* May He have pity on us in our necessities! Next year, we will return to Him with the same earnest request. We will march, under the standard of the cross, through the same roads, making the air resound with the same litanies. We will do this with all the greater confidence, at the thought that our holy mother is marshalling her children in every part of Christendom, in this solemn and suppliant procession. For thirteen hundred years has our God been accustomed to receive the petitions of His faithful people, at this season of the year; He shall have the same homage from us; nay, we will endeavour, by the fervour of our prayer, to make amends for the indifference and ignorance which are combining to do away with old Catholic customs, which our forefathers prized and loved.

The Mass is the same as yesterday's, *page* 144.

We offer our readers the following prayer, taken from the ancient Gallican liturgy, and composed at a period when the observance of the Rogation days was in its first fervour.

PRAYER

(*Contestatio*)

Vere dignum et justum est, te tota cordis contritione in jejunio laudare, omnipotens sempiterne Deus, per Christum Dominum nostrum. Qui nos mysteriorum

It is truly meet and just, that, in all contrition of heart, we should praise thee by our fast, O almighty and eternal God, through Christ ourLord. Who, having come to teach us

tuorum secretis informans, pacificum nemus ore columbæ gestatum, Noe oculis ostendens, nobis de virente arbore crucis gloriosum signum expressit: quem columbæ species in Christi decoravit honore, cunctis colendum Spiritus sanctificatione demonstrans. Cujus animalis innocentia esse similes præoptantes, ab eoque sanctificari Spiritu, cujus ipse sumpsit speciem, exorantes; in hoc jejunio triduana humiliatione instituto, invictum hoc signum cum plebium cuneis præferentes, atque Majestatem tuam psalencii modulatione laudantes, petimus, omnipotens Deus: ut accipias cuncta plebis vota, quæque quoquo ritu tibi reddit subjecta: et ita eos in hoc jejunio sanctifices, ut a cunctis mereantur exui peccatis.

the hidden things of thy mysteries, revealed to us the symbol, shown to Noe, of the peaceful olive-branch borne in the dove's beak: it was the glorious figure of the beautiful tree of the cross. It was in honour of Christ that the dove prefigured the cross, signifying that it was to be venerated by all men, through the grace of the holy Spirit. We desire to be like this bird, by the innocence of our lives; we pray that we may be sanctified by that Spirit, of whom it was the figure. Therefore do we offer up our prayers in these three days of fasting and humiliation, carrying, at the head of the army of the faithful, the invincible standard of the cross, and singing psalms in praise of thy divine Majesty. We beseech thee, O almighty God, that thou receive all the prayers of thy people, and the sacred rites whereby they present them to thee. We also beseech thee so to sanctify them by this their fast, that they may deserve to be freed from all their sins.

ROGATION DAYS

WEDNESDAY

For the third time, holy Church marshals her children in procession, and makes a solemn appeal to the divine mercy. Let us follow her sacred standard, and join her in invoking the intercession of the saints. The Litany, in which we pray to all the choirs of the heavenly Jerusalem, is both a magnificent and a powerful prayer: it is the Church triumphant uniting with the Church militant in praying for the salvation of the world.

O Mary! Mother of God, Virgin of virgins, miracle of divine power, exercise in our favour thy maternal mediation with Him, who, though God, is thy Son!

Michael the invincible, Gabriel, welcome messenger of our salvation, Raphael, affectionate physician of them that are suffering; Angels and Archangels, who watch over us, and co-operate in the work of our salvation; all ye choirs of blessed spirits, who are waiting for your ranks to be filled up by the elect of earth: intercede for your brethren, your clients!

John the Baptist, precursor of the Lamb of God; Joseph, spouse of Mary Immaculate, and foster-father of the Son of God; patriarchs, the glorious forefathers of the human race, and ancestors of the Messias; prophets, who foretold His coming, and described the events of His life, that so the earth might recognize Him as its promised Redeemer: remember us who are living in this exile, through which you also passed!

Peter, universal pastor, that holdest the keys of the kingdom of heaven; Paul, apostle of the Gentiles, armed with the sword of the word, and immolated

by the sword of martyrdom; Andrew, crucified like thy master; James the Greater, son of thunder, founder of the Catholic kingdom; John, the beloved disciple, the adopted son and guardian of Mary, evangelist and prophet; Thomas, apostle of the Indies, pierced to death by a spear; James the Less, surnamed the 'brother of the Lord'; Philip, who didst preach the Gospel to the Scythians, and wast crucified at Hierapolis; Bartholomew, the teacher and martyr of Armenia; Matthew, the evangelist, who didst carry the faith into the scorching regions of Ethiopia; Simon, by whose zeal Mesopotamia was led to the knowledge of Christ; Thaddeus, the courageous destroyer of the idols of Egypt; Mathias, chosen to fill up the place of the traitor Judas, and well worthy of the honour; Barnabas, Paul's companion, and the light of the isle of Cyprus; Luke, disciple of the apostle of the Gentiles, and historian of the Incarnate Word; Mark, disciple of Peter, under whose direction thou wrotest the Gospel of salvation: we devoutly honour you as our fathers in the faith; pray for and with us!

Disciples of our Lord, who, though not raised to the rank of apostles, were chosen by Him to be their fellow-labourers, and who, on the day of Pentecost, were filled with the Holy Ghost; dear Innocents of Bethlehem, first-fruits of the martyrs: deign to join us in our supplications!

Stephen the crowned, Laurence the brave and cheerful winner of immortal laurels, Vincent the victorious,—the glorious triumvirate of deacons; Fabian, pontiff designated by a dove sent from heaven; Sebastian, dauntless soldier of holy Church; John and Paul, Cosmas and Damian, Gervasius and Protasius, brothers by nature and by martyrdom; oh! all ye holy martyrs, protect us under the shadow of your palms!

Sylvester, pontiff of peace; Gregory, vicar both of the meekness and of the authority of Christ; Ambrose, whose eloquence was sweet as honey, and whose courage was as that of a lion; Augustine, doctor of doctors, and apostle of divine charity; Jerome inspired interpreter of the Scriptures; Martin thaumaturgus of the west, and Nicholas, wonder-worker in the east; holy pontiffs, holy doctors of the Church, lead back to Christ all His sheep that have gone astray.

Antony, the glory of the desert, and the conqueror of satan; Benedict, the Abraham of the new Testament, whose children are countless as the stars of heaven; Bernard, pillar of the Church, and favourite of the Mother of God; Dominic, preacher of divine truth, and scourge of heresy; Francis friend and spouse of poverty, crucified together with Christ; we honour you all; enkindle within our souls the desire of Christian perfection!

Priests of the Lord; holy monks, and hermits, and confessors: pray for us who implore your aid!

Mary Magdalene, once a sinner, but afterwards a saint, whose devotedness to Jesus was so generous and fervent: obtain for us that compunction of heart, which makes amends for sin by love!

Agatha and Lucy, beautiful flowers of fair Sicily; Agnes, who followest the Lamb whithersoever He goeth; Cecily, wreathed with thy roses and lilies, and queen of sweet melody; Catharine the wise virgin that confoundest the false wisdom of philosophers; Anastasia, the valiant woman that didst triumph over the trials of life and the severity of tortures; oh! all ye holy virgins, spouses of Jesus, look with compassion on us who are dwelling in this land of exile!

All ye holy men and women, saints of God, who now reign in heaven above, think of us your brethren, who mourn in this vale of tears. We, too, are created for eternal happiness; and yet the vanities

of time engross our thoughts and affections. Make intercession for us, that, henceforth, we may walk worthy of God, who hath called us unto His kingdom and glory.[1]

The Litany is finished; and for the third time, the holy Sacrifice is about to work reconciliation between our God and us His guilty children. Let us hope that He will make this a year of peace and plenty; and next year, when the Church invites us to join her in this public supplication for pardon, may the number of those who respond to her call, be such as to merit an increase of every blessing!

The Mass is given above, *page* 144. Let us assist at it with a deep conviction of our own insufficiency to make atonement for our sins, and yet with a firm confidence in the infinite merits of the Paschal Lamb, our risen Jesus.

The ancient Church of Gaul used to recite the following prayer on this third of the Rogation days. It will aid us to a spirit of penance.

PRAYER

(Immolatio)

Vere dignum et justum est, satisque est dignum: te solum a jejunantibus quærere, qui es magister abstinentiæ, et continentiæ remunerator æterne: quique a jejunantibus fideli tantum corde exposcunt abstergi omnem maculam, quam saturitas contrahit indecens. Hoc itaque sanctum jejunium in Leviticis apicibus per famulum tuum Moysen evidentius declarasti: in quo jussisti ut humiliaremus

It is truly meet and just, yea most meet, that they who fast should seek thee alone, thee that art the teacher of abstinence, and the giver of eternal rewards to them that practise it. To them that fast, thou grantest what they, with faith, ask of thee: thou cleansest them from the stains contracted by intemperate indulgence. It was thou that didst proclaim holy fasting by thy servant Moses, in the book of Leviticus; wherein thou com-

[1] I Thess. ii. 12.

animas nostras, ne exterminaremur; sicut esu gulæ deditus populus, exterminatur. Quod etiam nobis Unigenitus tuus ita sanctificavit implendo: et ut regnum perditum per jejunium panderet, et peccatis veniam daret. Et ideo quæ instituisti, jejunia suscipe libens, per ea nos a reatibus cunctis absolvens.

mandedst that we should humble our souls, lest we should be destroyed, as was the people that gave themselves up to excess in eating. Thine only-begotten Son sanctified this institution by himself fulfilling it, and, by his fast, opening to us the kingdom we had lost, and pardoning our sins. Do thou, therefore, graciously accept the fasts thou hast instituted, and, by them, absolve us from all our guilt.

The third morning of the Rogation days is over; the hour of noon has come, and from it we begin to count the hours of the last day which the Son of God is to spend upon earth in His visible presence. During these three days, we seem to have forgotten that the time of separation is close upon us; but no: the thought of our coming trial has often presented itself, and the humble supplications we have been presenting to heaven, in union with holy Church, have prepared us to celebrate the last mystery achieved by our Emmanuel on earth.

The disciples are all assembled in Jerusalem. They are grouped around the blessed Mother, in the cenacle, awaiting the hour when their divine Master is to appear to them for the last time. Recollected and silent, they are reflecting upon all the kindness and condescension He has been lavishing upon them during the last forty days; they are ruminating upon the instructions they have received from His sacred lips. They know Him so well now! They know in very deed that He came out from the Father.[1] As to what regards themselves, they have learned from Him what their mission is: they have to go, ignorant

[1] St. John, xvii. 8.

men as they are, and teach all nations;[1] but (Oh sad thought!) He is about to leave them; yet a little while, and they shall not see Him![2]

What a contrast between their sorrow and the smiling face of nature, which is decked out in her best, for she is going to celebrate the triumphant departure of her Creator! The earth is blooming with the freshness of her first-fruits, the meadows have put on their richest emerald, the air is perfumed with blossom and flower; and all this loveliness of spring is due to the bright sun that shines upon the earth to give her gladness and life, and is privileged to be, both by its kingly splendour and the successive phases of its influence upon our globe, the grand symbol of our Emmanuel's passage through this world.

Let us go back in thought to the dismal days of the winter solstice. The sun looked then so pallid; his triumph over night was slow and short; he rose, and sank again, often without our seeing him; his light had a certain timid reserve about it, and his heat was, for weeks, too feeble to rescue nature from the grasp of frost. Such was our divine Sun of justice, when first He came on earth; His rays made but little way in the world's thick gloom; He kept His splendour in, lest men should be dazzled by too sudden a change from darkness to light. Like the material sun, He gained upon the world by slow advances; and even so, His progress was shrouded by many a cloud. His sojourn in the land of Egypt, His hidden life at Nazareth, were long periods during which He was wholly lost sight of. But when the time came for Him to show Himself, His glory shone forth, with all its magnificence, upon Galilee and Judea; He spoke as one having power,[3] His works bore testimony to His being God,[4] and the people hailed Him with

[1] St. Matth. xxviii. 19.
[2] St. John, xvi. 16.
[3] St. Matth. vii. 29.
[4] St. John, x, 25.

the cry of 'Hosanna to the Son of David!'

He was almost at the zenith of His glory, when suddenly came the eclipse of His Passion and Death. For some hours, His enemies flattered themselves that they had for ever put out His light. Vain hope! On the third day, our divine Sun triumphed over this final obstruction, and now stands in the firmament, pouring out His light upon all creation, but warning us that His course is run. For He can never descend; there is no setting for Him; and here finishes the comparison between Himself and the orb of day. It is from heaven itself that He, our beautiful Orient, is henceforth to enlighten and direct us, as Zachary foretold at the birth of the Baptist.[1] The royal prophet, too, thus exultingly sang of Him: 'He hath rejoiced, as a giant, to run the way: His going out is from the highest heaven, and His circuit even to the summit thereof: and there is no one that can hide himself from His heat.'[2]

This Ascension, which enthroned our Emmanuel as the eternal centre of light, was, by His own decree, to take place on one of the days of the month which men call May, and which clothes in its richest beauty the creation of this same God, who, when He had made it, was pleased with it, and found it very good.[3] Sweet month of May! Not gloomy and cold like December, which brought us the humble joys of Bethlehem; not lowering and clouded like March, when the Lamb was sacrificed on Calvary; but buoyant with sunshine, and flowers, and life, and truly worthy to be offered, each year, to Mary, the Mother of God, for it is the month of her Jesus' triumph.

O Jesus! our Creator and our Brother! our eyes and heart have followed Thee from Thy first rising upon our world. We have celebrated, in the holy liturgy, each of Thy giant steps. But Thy very

[1] St. Luke, i. 79. [2] Ps. xviii. 6, 7. [3] Gen. i. 31.

growth in beauty and brightness told us that Thou must one day leave us, to go and take possession of the place that was alone worthy of Thee, the throne at the right hand of Thine eternal Father. The splendour that has been on Thee since Thy Resurrection, is not of this world; Thou canst no longer abide among us. Thou hast remained here below, for these forty days, only for the sake of consolidating Thy work; and tomorrow the earth that has been blessed with Thy presence for three and thirty years, will be deprived of its privilege and joy. We rejoice at Thy approaching triumph, as did Thy blessed Mother, Thy disciples, Mary Magdalene and her companions; but we are sad at the thought of losing Thee, and Thou wilt forgive us. Thou wast our Emmanuel, our 'God with us'; henceforth, Thou art to be our Sun, our King, reigning from the throne of heaven, and we shall no longer be able to hear Thee, nor see Thee, nor touch Thee, O Word of life![1] Still, dearest Jesus, we say to Thee with all our hearts: Glory and love be to Thee, for Thou hast treated us with infinite mercy! Thou owedst nothing to us; we were unworthy of a single look from Thee; and yet Thou camest down to this sinful earth, Thou hast dwelt among us, Thou hast paid our ransom by Thy Blood, Thou hast re-established peace between God and man. Oh, yes! it is most just that Thou shouldst now return to Him that sent Thee.[2] The Church, Thy bride, consents to her exile; she thinks only of what is most glorious to her Jesus; and she thus addresses Thee, in the words of the Canticle: 'Flee away, O my Beloved! and be swift as the roe and as the young hart, and ascend to the mountains, where the flowers of heaven exhale their sweet fragrance!'[3] Can we, poor sinners as we are, refuse to imitate this loving resignation of her, who is Thy bride, and our mother?

[1] I St. John, i. 1. [2] St. John, xvi. 5. [3] Cant. viii. 14.

THE ASCENSION OF OUR LORD

THE sun of the fortieth day has risen in all his splendour. The earth, which shook with gladness at the birth of our Emmanuel,[1] now thrills with a strange emotion. The divine series of the mysteries of the Man-God is about to close. Heaven has caught up the joy of earth. The angelic choirs are preparing to receive their promised King, and their princes stand at the gates, that they may open them when the signal is given of the mighty conqueror's approach.[2] The holy souls, that were liberated from limbo on the morning of the Resurrection, are hovering round Jerusalem, waiting for the happy moment when heaven's gate, closed by Adam's sin, shall be thrown open, and they shall enter in company with their Redeemer:—a few hours more, and then to heaven! Meanwhile, our risen Jesus has to visit His disciples and bid them farewell, for they are to be left for some years longer in this vale of tears.

They are in the cenacle, impatiently awaiting His coming. Suddenly He appears in their midst. Of the Mother's joy, who would dare to speak? As to the disciples and the holy women, they fall down and affectionately adore the Master, who has come to take His leave of them. He deigns to sit down to table with them; He even condescends to eat with them, not, indeed, to give them proof of His Resurrection, for He knows that they have no further doubts of the mystery; but now that He is about to

[1] Ps. xcv. xcvi. xcvii. [2] Ps. xxiii. 7.

sit at the right hand of the Father, He would give them this endearing mark of familiarity. Oh admirable repast! in which Mary, for the last time in this world, is seated side by side with her Jesus, and in which the Church, (represented by the disciples and the holy women) is honoured by the visible presidency of her Head and Spouse.

What tongue could describe the respect, the recollected mien, the attention of the guests? With what love must they have riveted their eyes on the dear Master! They long to hear Him speak; His parting words will be so treasured! He does not keep them long in suspense: He speaks, but His language is not what they perhaps expected it to be, all affection. He begins by reminding them of the incredulity wherewith they heard of His Resurrection.[1] He is going to entrust His apostles with the most sublime mission ever given to man; He would, therefore, prepare them for it by humbling them. A few days hence they are to be the lights of the world; the world must believe what they preach, believe it on their word, believe it without having seen, believe what the apostles alone have seen. It is by faith that man approaches his God: they themselves were once without it, and Jesus would have them now express their sorrow for their former incredulity, and thus base their apostolate on humility.

Then, assuming a tone of authority, such as none but a God could take, He says to them: 'Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned.'[2] And how shall they accomplish this mission of preaching the Gospel to the whole world? how shall they persuade men to believe their word? By

[1] St. Mark, xvi. 14. [2] *Ibid.* 15, 16.

miracles. 'And these signs,' continues Jesus, 'shall follow them that believe: in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.'[1] He would have miracles to be the foundation of His Church, just as He had made them the argument of His own divine mission. The suspension of the laws of nature proves to us that it is God who speaks; we must receive the word, and humbly believe it.

Here, then, we have men unknown to the world and devoid of every human means, and yet commissioned to conquer the earth and make it acknowledge Jesus as its King! The world ignores their very existence. Tiberius, who sits on the imperial throne, trembling at every shadow of conspiracy, little suspects that there is being prepared an expedition which is to conquer the Roman empire. But these warriors must have their armour, and the armour must be of heaven's own tempering. Jesus tells them that they are to receive it a few days hence. 'Stay,' says He, 'in the city, till ye be endued with power from on high.'[2] But what is this armour? Jesus explains it to them. He reminds them of the Father's promise, 'that promise,' says He, 'which ye have heard by my mouth; for John, indeed, baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.'[3]

But the hour of separation is come. Jesus rises: His blessed Mother, and the hundred and twenty persons assembled there, prepare to follow Him. The cenacle is situated on Mount Sion, which is one of the two hills within the walls of Jerusalem. The holy group traverses the city, making for the eastern gate,

[1] St. Mark, xvi. 17, 18. [2] St. Luke, xxiv. 49. [3] Acts, i. 4, 5.

which opens on the valley of Josaphat. It is the last time that Jesus walks through the faithless city. He is invisible to the eyes of the people who denied Him, but visible to His disciples, and goes before them, as heretofore the pillar of fire led on the Israelites. How beautiful and imposing a sight! Mary, the disciples, and the holy women accompanying Jesus in His heavenward journey, which is to lead Him to the right hand of His eternal Father! It was commemorated in the middle ages by a solemn procession before the Mass of Ascension day. What happy times were those, when Christians took delight in honouring every action of our Redeemer! They could not be satisfied as we are, with a few vague notions, which can produce nothing but an equally vague devotion.

They reflected on the thoughts which Mary must have had during these last moments of her Son's presence. They used to ask themselves, which of the two sentiments was uppermost in her maternal heart, —sadness, that she was to see her Jesus no more, or joy, that He was now going to enter into the glory He so infinitely deserved. The answer was soon found: had not Jesus said to His disciples: 'If ye loved Me, ye would indeed be glad, because I go to the Father.'[1] Now, who loved Jesus as Mary did? The Mother's heart, then, was full of joy at parting with Him. How was she to think of herself, when there was question of the triumph of her Son and her God? Could she that had witnessed the scene of Calvary, do less than desire to see Him glorified, whom she knew to be the sovereign Lord of all things,—Him whom, but a short time ago, she had seen rejected by His people, blasphemed, and dying the most ignominious and cruel of deaths?

[1] St. John, xiv. 28.

The holy group has traversed the valley of Josaphat; it has crossed the brook Cedron, and is moving onwards to Mount Olivet. What recollections would crowd on the mind! This torrent, of which Jesus had drunk on the day of His humiliation, is now the path He takes to triumph and glory. The royal prophet had foretold it.[1] On their left, are the garden and the cave, where He suffered His agony and accepted the bitter chalice of His Passion. After having come as far as what St. Luke calls the distance of the journey allowed to the Jews on a Sabbath-day,[2] they are close to Bethania, that favoured village, where Jesus used to accept hospitality at the hands of Lazarus and his two sisters. This part of Mount Olivet commands a view of Jerusalem. The sight of its temple and palaces makes the disciples proud of their earthly city: they have forgotten the curse uttered against her; they seem to have forgotten, too, that Jesus has just made them citizens and conquerors of the whole world. They begin to dream of the earthly grandeur of Jerusalem, and, turning to their divine Master, they venture to ask Him this question: 'Lord, wilt Thou, at this time, restore again the kingdom to Israel?'[3]

Jesus answers them with a tone of severity: 'It is not for you to know the times or moments which the Father hath put in His own power.'[4] These words do not destroy the hope that Jerusalem is to be restored by the Christian Israel; but, as this is not to happen till the world is drawing towards its end, there is nothing that requires our Saviour's revealing the secret. What ought to be uppermost in the mind of the disciples, is the conversion of the pagan world, the establishment of the Church. Jesus reminds them of the mission He has just given to them: 'Ye shall

[1] Ps. cix. 7. [2] Acts, i. 12. [3] *Ibid.* 6. [4] *Ibid.* 7.

receive', says He, 'the power of the Holy Ghost coming upon you; and ye shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.'[1]

According to a tradition, which has been handed down from the earliest ages of Christianity,[2] it is midday, the same hour at which He was raised up, when nailed to His cross. Giving His blessed Mother a look of filial affection, and another of fond farewell to the rest of the group that stand around Him, Jesus raises up His hands and blesses them all. While thus blessing them, He is raised up from the ground whereon He stands, and ascends into heaven.[3] Their eyes follow Him, until a cloud comes and receives Him out of their sight.[4]

Yes, Jesus is gone! The earth has lost her Emmanuel!—For four thousand years had He been expected: the patriarchs and prophets had desired His coming with all the fervour of their souls. He came. His love made Him our captive in the chaste womb of the Virgin of Nazareth; it was there He first received our adorations. Nine months after, the blessed Mother offered Him to our joyous love in the stable at Bethlehem. We followed Him into Egypt; we returned with Him; we dwelt with Him at Nazareth. When He began the three years of His public life, we kept close to His steps; we delighted in being near Him, we listened to His preaching and parables, we saw His miracles. The malice of His enemies reached its height; and the time came wherein He was to give us the last and grandest proof of the love that had brought Him from heaven, by dying for us on a cross. We kept near Him as He died, and our souls were purified by the Blood that flowed from

[1] Acts, i. 8.
[2] Constit. Apost. *lib.* v. *cap.* xix.
[3] St. Luke, xxiv. 51.
[4] Acts, i. 9.

His wounds. On the third day, He rose again from His grave, and we stood by exulting in His triumph over death, for that triumph won for us a like resurrection. During the forty days He has deigned to spend with us since His Resurrection, our faith has made us cling to Him: we would fain have kept Him with us for ever,—but the hour is come: He has left us. Yes, our dearest Jesus is gone! Oh happy the souls that He had taken from limbo! They have gone with Him, and, for all eternity, are to enjoy the heaven of His visible presence.

The disciples are still steadfastly looking up towards heaven, when lo! two angels, clad in white robes, appear to them, saying: 'Ye men of Galilee! why stand ye looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as ye have seen Him going into heaven!'[1] He has ascended, a Saviour; He is to return, a Judge: between these two events is comprised the whole life of the Church on earth. We are therefore living under the reign of Jesus as our Saviour, for He has said: 'God sent not His Son into the world to judge the world, but that the world might be saved by Him:'[2] and to carry out this merciful design He has just been giving to His disciples the mission to go throughout the whole world, and invite men, while yet there is time, to accept the mystery of salvation.

What a task is this He imposes on the apostles! And now that they are to begin their work, He leaves them! They return from Mount Olivet, and Jesus is not with them! And yet, they are not sad; they have Mary to console them; her unselfish generosity is their model, and well do they learn the lesson.

They love Jesus; they rejoice at the thought of His having entered into His rest. 'They went back into

[1] Acts, i. 10, 11. [2] St. John, iii. 17.

Jerusalem with great joy.'[1] These few simple words of the Gospel indicate the spirit of this admirable feast of the Ascension: it is a festival which, notwithstanding its soft tinge of sadness, is, more than any other, expressive of joy and triumph. During its octave, we will endeavour to describe its mystery and magnificence: we would only observe for the present, that this solemnity is the completion of the mysteries of our redemption; that it is one of those which were instituted by the apostles;[2] and finally, that it has impressed a character of sacredness on the Thursday of each week, the day already so highly honoured by the institution of the Eucharist.

We have alluded to the procession, whereby our Catholic forefathers used, on this feast, to celebrate the journey of Jesus and His disciples to Mount Olivet. Another custom observed on the Ascension, was the solemn blessing given to bread and to the new fruits: it was commemorative of the farewell repast taken by Jesus in the cenacle. Let us imitate the piety of the ages of faith, when Christians loved to honour the very least of our Saviour's actions, and, so to speak, make them their own, by thus interweaving the minutest details of His life into their own. What earnest reality of love and adoration was given to our Jesus in those olden times, when His being sovereign Lord and Redeemer was the ruling principle of both individual and social life! Now-a-days, we may follow the principle, as fervently as we please, in the privacy of our own consciences, or, at most, in our own homes; but publicly, and when we are before the world, no! To say nothing of the evil results of this modern limitation of Jesus' rights as our King, what could be more sacrilegiously unjust to Him who deserves our whole service,

[1] St. Luke, xxiv. 52. [2] St. Augustine, *Ep. ad Januar.*

everywhere and at all times?' The angels said to the apostles: 'This Jesus shall come, as ye have seen Him going into heaven:' happy we, if, during His absence, we shall have so unreservedly loved and served Him, as to be able to meet Him with confidence when He comes to judge us.

We will not here insert the Office of first Vespers, inasmuch as this festival is fixed for the Thursday; so that its vigil can never fall on a Sunday, and the faithful, consequently, have not the habit of assisting at them. Moreover, with the exception of the versicle and the *Magnificat* antiphon, the first and second Vespers are exactly alike.

MASS

The Roman missal gives St. Peter's as the Station for to-day. It was a happy thought to choose this basilica, inasmuch as it possesses the tomb of one of the chief witnesses of Jesus' Ascension. It is still the stational church; but for now several centuries, the Pope and sacred college of Cardinals repair to the Lateran basilica. It is in this venerable church, dedicated by Constantine to the Saviour of the world, that is closed our yearly series of the mysteries whereby the Son of God wrought our salvation.

In these two magnificent basilicas, as well as in the humblest church of Christendom, the liturgical symbol of the feast is the Paschal Candle. It was first lighted on the night of the Resurrection, and was to remind us, by its forty days' presence, of the time which Jesus spent among His brethren, after He had risen from the grave. The eyes of the faithful are fixed upon it, and its light seems to be burning more brightly, now that we are about to lose it. Let us bless our holy mother Church, whom the Holy Ghost has taught to instruct us and excite us to devotion

by so many admirable symbols. Let us glorify our divine master, who says, speaking of Himself: 'I am the light of the world.' [1]

The Introit is the solemn announcement of to-day's mystery. It is formed of the angels' words to the apostles: Jesus has ascended into heaven; He is to come down again at the last day.

INTROIT

Viri Galilæi, quid admiramini, aspicientes in cœlum? Alleluia: quemadmodum vidistis eum ascendentem in cœlum, ita veniet. Alleluia, alleluia, alleluia.

Ps. Omnes gentes plaudite manibus: jubilate Deo in voce exsultationis. ℣. Gloria Patri. Viri Galilæi.

Ye men of Galilee! why look ye wondering, up to heaven? Alleluia. As ye have seen him ascending into heaven, so shall he come. Alleluia, alleluia, alleluia.

Ps. Clap your hands, all ye nations: shout unto God, with the voice of joy. ℣. Glory. &c. Ye men, &c.

In the Collect, the Church sums up the prayers of her children, and beseeches God to grant them the grace of keeping their hearts fixed on their Redeemer, and of desiring to be united with Him in that home above, which He has gone to prepare for them.

COLLECT

Concede, quæsumus, omnipotens Deus: ut qui hodierna die Unigenitum tuum Redemptorem nostrum ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus. Per eumdem.

Grant, we beseech thee, O almighty God, that we, who believe that thy only-begotten Son, our Redeemer, ascended this day into heaven, may also dwell there in desire. Through the same &c.

EPISTLE

Lectio Actuum Apostolorum. *Cap.* i.

Primum quidem sermo-

Lesson from the Acts of the Apostles. *Ch.* i

The former treatise I made,

[1] St. John, viii. 12.

nem feci de omnibus, o Theophile, quæ cœpit Jesus facere et docere, usque in diem, qua præcipiens apostolis per Spiritum Sanctum, quos elegit, assumptus est: quibus et praebuit seipsum vivum post passionem suam in multis argumentis, per dies quadraginta apparens eis, et loquens de regno Dei. Et convescens, præcepit eis ab Jerosolymis ne discederent, sed expectarent promissionem Patris, quam audistis (inquit) per os meum: quia Joannes quidem baptizavit aqua, vos autem baptizabimini Spiritu Sancto non post multos hos dies. Igitur qui convenerant interrogabant eum dicentes: Domine, si in tempore hoc restitues regnum Israel? Dixit autem eis: Non est vestrum nosse tempora vel momenta, quæ Pater posuit in sua potestate: sed accipietis virtutem supervenientis Spiritus Sancti in vos, et eritis mihi testes in Jerusalem, et in omni Judæa, et Samaria, et usque ad ultimum terræ. Et cum hæc dixisset, videntibus illis, elevatus est: et nubes suscepit eum ab oculis eorum. Cumque intuerentur in cœlum euntem illum, ecce duo viri adstiterunt juxta illos in vestibus albis, qui et dixerunt: Viri Galilæi, quid statis aspicientes in cœlum? Hic Jesus, qui assumptus

O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them and speaking of the kingdom of God. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth; for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They, therefore, who were come together asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? But he said to them: It is not for you to know the times or moments which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judæa, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up; and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments.

est a vobis in cœlum, sic veniet, quemadmodum vidistis eum euntem in cœlum.

Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken from you into heaven, shall so come as you have seen him going into heaven.

This admirable description of our Jesus' Ascension, brings the mystery so vividly before us, that we almost seem to see the happy group on Mount Olivet. With what affection the disciples gaze upon the divine Master as they see Him rising up towards heaven, and stretching out His hand to bless them! Their eyes, though full of tears, are riveted on the cloud which has come between themselves and Jesus. They are alone on the mount; Jesus' visible presence is taken from them. How wretched would they not feel in the desert land of their exile, were it not for His supporting grace, and for that holy Spirit who is about to come down and create within them a new being? So then, it is only in heaven that they can ever again see the face of Jesus, who, God as He is, deigned to be their Master for three long happy years, and on the evening of the Last Supper, called them His friends!

Neither are they the only ones who feel this separation. Our earth leaped with joy as the Son of God walked upon it; that joy is now past. It had looked forward, for four thousand years, for the glory of being the dwelling-place of its Creator; that glory is now gone. The nations are in expectation of a Deliverer, and though, with the exception of the people of Judea and Galilee, men are not aware that this Deliverer has come and gone again,—it shall not long be so. They shall hear of His birth, and His life, and His works; they shall hear of His triumphant Ascension, too, for holy Church shall proclaim it in every country of the earth. Eighteen hundred

years have elapsed since He left this world, and our respectful and loving farewell blends with that which His disciples gave Him when He was mounting up to heaven. Like them, we feel His absence; but like them, we also rejoice in the thought that He is seated at the right hand of His Father, beautiful in His kingly glory. Thou, dear Jesus! hast entered into Thy rest! We adore Thee on Thy throne, we Thy redeemed and the fruit of Thy victory. Bless us! Draw us to Thyself, and grant that Thy last coming may be to us a source of joy rather than of fear!

The two Alleluia-versicles give us the words of the royal psalmist, wherein he celebrates the glorious Ascension of the future Messias, the acclamations of the angels, the loud music of heaven's *trumpets*, the gorgeous pageant of the countless fortunate *captives* of limbo whom the conqueror *leads* up, as His trophy, to heaven.

Alleluia, alleluia.

℣. Ascendit Deus in jubilatione, et Dominus in voce tubæ.

Alleluia.

℣. Dominus in Sina in sancto, ascendens in altum, captivam duxit captivitatem. Alleluia.

Alleluia, alleluia.

℣. God ascended in triumph, and the Lord at the sound of the trumpet.

Alleluia.

℣. The Lord on Sina, in his holy place, ascending on high, hath led captivity captive. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Marcum.

Cap. xvi.

In illo tempore: Recumbentibus undecim discipulis, apparuit illis Jesus, et exprobravit incredulitatem eorum et duritiam cordis: quia iis, qui viderant eum resurrexisse, non credide-

Sequel of the holy Gospel according to Mark.

Ch. xvi.

At that time: Jesus appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen

runt. Et dixit eis: Euntes in mundum universum, prædicate Evangelium omni creaturæ. Qui crediderit et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur. Signa autem eos, qui crediderint, hæc sequentur: In nomine meo dæmonia ejicient; linguis loquentur novis: serpentes tollent: et si mortiferum quid biberint, non eis nocebit: super ægros manus imponent, et bene habebunt. Et Dominus quidem Jesus, postquam locutus est eis, assumptus est in cœlum, et sedet a dextris Dei. Illi autem profecti prædicaverunt ubique, Domino cooperante, et sermonem confirmante, sequentibus signis.

again. And he said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay hands upon the sick, and they shall recover. And the Lord Jesus after he had spoken to them was taken up into heaven, and sitteth on the right hand of God. But they going preached everywhere; the Lord working withal, and confirming the word with signs that followed.

The deacon having sung these words, an acolyte ascends the ambo and extinguishes the Paschal Candle, the sweet symbol of our Jesus' presence for the forty days after His resurrection. This expressive rite tells us of the widowhood of holy mother Church, and that we, when we would contemplate our beloved Lord, must turn our hearts to heaven, for it is there that He is to be seen. Alas! how short was His stay here below, and how quickly the time passed! How many ages have gone by, and how many must still come over this poor earth of ours, before she can again behold His face!

The Church languishes after Him, in this dreary exile of the vale of tears, taking care of us, the children her Jesus has given her by His holy Spirit. She feels His absence; and, if we are Christians, we

shall feel it too. Oh! when will the day come, whereon reunited to our bodies, we shall be taken up in the clouds to meet Christ, and be with our Lord for ever![1] Then, and then only, shall we have attained the end for which we were created.

All the mysteries of the Word Incarnate were to close with His Ascension; all the graces we receive are to end with ours. This world is but a figure that passeth away;[2] and we are hastening through it to rejoin our divine Leader. In Him are our life and our happiness; it is vain to seek them elsewhere. Whatever brings us nearer to Jesus, is good; whatever alienates us from Him is evil. The mystery of the Ascension is the last ray of light given to us by our Creator, whereby He shows us the path to our heavenly country. If our heart is seeking its Jesus, and longs to come to Him, it is alive with the true life; if its energies are spent upon created things, and it feels no attraction for its Jesus, it is dead.

Let us, therefore, lift up our eyes, as did the disciples, and follow in desire Him who this day ascends to heaven, and prepares a place there for each of His faithful servants. *Sursum corda!* Hearts on heaven! It is the parting word of our brethren, who accompany the divine Conqueror in His Ascension; it is the hymn wherewith the angels, coming down to meet their King, invite us to ascend and fill up the vacant thrones: *Sursum corda!*

Farewell, dear paschal torch, that hast gladdened us with thy lovely flame! Thou hast sweetly spoken to us of Jesus, our light in the darkness of our pilgrimage; and now thou leavest us, telling us that He is no longer to be seen here below, and that we must follow Him to heaven, if we would again behold Him. Farewell, loved symbol made by the hand of our

[1] 1 Thess. iv. 16. [2] 1 Cor. vii. 31.

mother, the Church, that thou mightest speak to our hearts! The impressions excited within us, as we looked upon thee, during this holy season of Easter, shall not be forgotten. Thou wast the herald of our Pasch; thy leaving reminds us that the glad time is drawing to its close.

For the Offertory-antiphon, the Church uses the words of David, as before the Gospel. She is taken up with this one glad thought: the triumph of her Spouse, and the joy it caused in heaven. She would have this joy to be shared in by us who are on earth.

OFFERTORY

Ascendit Deus in jubilatione: et Dominus in voce tubæ, alleluia.	God ascended with jubilee, and the Lord with the sound of the trumpet, alleluia.

Our desires, on this day, should be that we may follow our Jesus to life everlasting, and overcome all the hindrances that we may have to encounter on the way thither. This is what the Church asks of God for us, in the Secret.

SECRET

Suscipe, Domine, munera, quæ pro Filii tui gloriosa Ascensione deferimus; et concede propitius; ut a præsentibus periculis liberemur, et ad vitam perveniamus æternam. Per eumdem.	Receive, O Lord, the offerings we make in memory of the glorious Ascension of thy Son: and mercifully grant, that we may both be delivered from present danger, and arrive at everlasting life. Through the same, &c.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus, per Christum Domi-	It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, through

num nostrum; qui post Resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, sanctus, sanctus.

Christ our Lord; who after his Resurrection appeared openly to all his disciples, and, in their presence ascended into heaven, to make us partakers of his divine nature. And therefore, with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly: Holy, holy, holy.

It is the royal prophet who again speaks in the Communion-anthem. He foretells, a thousand years before the event, that the Emmanuel is to ascend from the *east*. Mount Olivet, whence our Lord took His departure to His Father's kingdom, is to the east of Jerusalem.

COMMUNION

Psallite Domino, qui ascendit super cœlos cœlorum ad orientem, alleluia.

Sing to the Lord, who hath ascended towards the east, above all the heavens, alleluia.

The faithful people has just confirmed its union with its divine Head, by receiving the adorable Sacrament; the Church asks of God that this mystery, which contains Jesus within it in an invisible manner, may work in us what it outwardly expresses.

POSTCOMMUNION

Præsta nobis, quæsumus omnipotens et misericors Deus, ut quæ visibilibus mysteriis sumenda percepimus, invisibili consequamur effectu. Per Dominum.

Grant, we beseech thee, O almighty and most merciful God, that we may obtain the invisible effects of the visible mysteries we have received. Through, &c.

NOON

A tradition, handed down from the early ages, and confirmed by the revelations of the saints, tells us that the Ascension of our Lord took place at the hour of noon. The Carmelites of St. Teresa's reform honour this pious tradition by assembling in the choir, at the hour of midday on the Ascension, and spending it in the contemplation of this last of Jesus' mysteries, following Him, in thought and desire, to the throne of His glory.

Let us also follow Him; but before looking on the bright noon which smiles on His triumph, let us go back in thought to His first coming among us. It was at midnight, in the stable of Bethlehem. That dark and silent hour was an appropriate commencement to the three and thirty years of His life on earth. He had come to accomplish a great mission: year by year and day by day, He laboured in its fulfilment. It was nigh to its fulfilment, when men laid their sacrilegious hands upon Him, and nailed Him to a cross. It was midday, when He was thus raised up in the air; but the eternal Father would not permit the sun to shine on Jesus' humiliation. Darkness covered the face of the earth; and that day had no noon. Three hours after, the sun reappeared. Three days after, the Crucified rose again from the tomb, and it was at the early dawn of light.

On this day, yea at this very hour, His work is completed. He has redeemed us, by His Blood, from our sins; He has conquered death by His Resurrection to life: had He not a right to choose, for His Ascension, the hour when the sun is pouring forth his warmest and brightest beams? Hail, holy hour of noon, sacred with thy double consecration, which reminds us daily of the mercy and of the triumph of our Emmanuel, of salvation by His cross, and of heaven by His Ascension!

But art not Thou, O Jesus! O Sun of Justice! art not Thou Thyself the noontide of our souls? Where are we to find that fullness of light for which we were created, where that burning of eternal love which alone can satisfy our longing hearts, but in Thee, who camest down upon the earth to dispel our darkness and our cold? It is in this hope that we venture to address Thee in the sublime words of Thy faithful bride Gertrude: 'O Love, O noontide, whose ardours are so soothing! Thou art the hour of sacred rest; and the unruffled peace I taste in thee is all my delight. O Thou whom my soul loveth, Thou who art my chosen and my elect above all creatures, tell me, show me, where Thou feedest Thy flock, where Thou liest to rest in the midday. My heart kindles with rapture at thought of Thy tranquil rest at noon! Oh that it were given me to come so near to Thee, that I might be not only near Thee, but in Thee! Beneath Thy genial ray, O Sun of justice, the flowers of all the virtues would spring forth from me, who am but dust and ashes. Then would my soul, rendered fruitful by Thee, my Master and my Spouse, bring forth the noble fruit of every perfection. Then should I be led forth from this valley of sorrows, and be admitted to behold Thy face, so long, so wistfully longed for; and then would it be my everlasting happiness to think that Thou hast not disdained, O Thou spotless Mirror, to unite Thyself to a sinner like me!'[1]

VESPERS

The Lord Jesus has disappeared from our earth, but His memory and His promises are treasured in the heart of the Church. She follows in spirit the glorious triumph of her Spouse, a triumph so well

[1] Exercitia S. Gertrudis, *Die V.*

deserved by His having accomplished the world's Redemption. She keenly feels her widowhood; but she awaits, with unshaken confidence, the promised Comforter. The hours of this trying day are passing away, and evening is coming on; she once more assembles her children, and, in the Office of Vespers, commemorates all that has happened in this sublime mystery of the Ascension.

The antiphons of the psalms relate the great event of noon; the tone of sadness that runs through their melody, is in keeping with the feelings excited by the separation.

ANT. Viri Galilæi, quid aspicitis in cœlum? Hic Jesus qui assumptus est a vobis in cœlum, sic veniet, alleluia.

ANT. Ye men of Galilee, why look ye up to heaven? This Jesus, who is taken from you into heaven, shall so come, alleluia.

Psalm: Dixit Dominus, *page* 92.

ANT. Cumque intuerentur in cœlum euntem illum, dixerunt, alleluia.

ANT. And when they beheld him going up to heaven, they said: alleluia.

Psalm: Confitebor, *page* 93.

ANT. Elevatis manibus, benedixit eis, et ferebatur in cœlum, alleluia.

ANT. Lifting up his hands, he blessed them, and was carried up to heaven, alleluia.

Psalm: Beatus vir, *page* 94.

ANT. Exaltate regem regum, et hymnum dicite Deo, alleluia.

ANT. Praise ye the King of kings, and sing a hymn to God, alleluia.

Psalm: Laudate, pueri, *page* 95.

ANT. Videntibus illis elevatus est, et nubes suscepit eum in cœlo, alleluia.

ANT. As they looked on, he was raised up, and a cloud received him into heaven, alleluia.

PSALM 116

Laudate Dominum, omnes

O praise the Lord, all ye

gentes: laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

ANT. Videntibus illis elevatus est, et nubes suscepit eum in cœlo, alleluia.

nations: praise him all ye people.

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

ANT. As they looked on, he was raised up, and a cloud received him into heaven, alleluia.

CAPITULUM

(Acts of the Apostles, I.)

Primum quidem sermonem feci de omnibus, o Theophile, quæ cœpit Jesus facere et docere, usque in diem qua præcipiens apostolis per Spiritum Sanctum, quos elegit, assumptus est.

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.

The hymn was composed by St. Ambrose, and is full of sweetness; it was somewhat changed in the seventeenth century, and in this changed form we now have it.

HYMN *

Salutis humanæ sator,

O Jesus Redeemer of man-

* In the monastic rite, it is retained in its original form, as written by St. Ambrose. It is preceded by the following responsory:

℟. *breve.*—Ascendens Christus in altum, * Alleluia, alleluia. Ascendens. ℣. Captivam duxit captivitatem. Alleluia. Gloria Patri, &c. Ascendens.

Jesu, nostra redemptio,
Amor et desiderium,
Deus Creator omnium,
Homo in fine temporum.
Quæ te vicit clementia,
Ut ferres nostra crimina?
Crudelem mortem patiens,
Ut nos a morte tolleres?
Inferni claustra penetrans,
Tuos captivos redimens,
Victor triumpho nobili,
Ad dextram Patris residens.
Ipsa te cogat pietas,
Ut mala nostra superes
Parcendo, et voti compotes,
Nos tuo vultu saties.
Tu esto nostrum gaudium,
Qui es futurus præmium;
Sit nostra in te gloria
Per cuncta semper sæcula.
Amen.

Jesu, voluptas cordium,
Orbis redempti conditor,
Et casta lux amantium.

Qua victus es clementia,
Ut nostra ferres crimina,
Mortem subires innocens,
A morte nos ut tolleres?

Perrumpis infernum chaos,
Vinctis catenas detrahis:
Victor triumpho nobili,
Ad dexteram Patris sedes.

Te cogat indulgentia,
Ut damna nostra sarcias,
Tuique vultus compotes
Dites beato lumine.

Tu dux ad astra et semita,
Sis meta nostris cordibus,
Sis lacrymarum gaudium,
Sis dulce vitæ præmium.
Amen.

kind, joy of our hearts, Creator of the world redeemed, and chaste light of them that love thee.

What mercy was it that led thee to take upon thee our sins? and suffer death, O innocent victim, that thou mightest free us from death?

Thou brokest the gates of hell, and the chains of them that were bound. A conqueror, with noblest triumph, thou now sittest at the right hand of the Father.

May thy clemency lead thee to repair our losses. Oh! give us to see thy Face, and enrich us with the blessed light.

Be thou our guide and path to heaven; be thou the object of our heart's desire; be thou the joy of our tears, and the sweet recompense of a life spent for thee! Amen.

℣. Dominus in cœlo, alleluia.
℟. Paravit sedem suam, alleluia.

℣. The Lord, in heaven, alleluia.
℟. Hath prepared his throne, alleluia.

The Magnificat-anthem is an appeal made to our Jesus, that He would be mindful of His own and His Father's *promise*, and not delay to console His bride by sending her the holy Spirit. The Church repeats this antiphon every day, till the arrival of the heavenly Guest.

ANTIPHON OF THE *Magnificat*

O rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos as-

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the

cendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

heavens! leave us not orphans, but send upon us the Spirit of truth, promised us by the Father, alleluia.

OREMUS

Concede, quæsumus omnipotens Deus: ut qui hodierna die Unigenitum tuum redemptorem nostrum ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus. Per eumdem.

LET US PRAY

Grant, we beseech thee, O almighty God, that we, who believe that thy only-begotten Son, our Redeemer, ascended this day into heaven, may also dwell there in desire. Through the same, &c.

During the days of the octave, we will listen to the several Churches of old celebrating, each in its own style, but all with one and the same faith, the Ascension of our Redeemer. Let us give the first place to the Greek Church, which, in her usual pompous style, commemorates the glories of this mystery. It is her hymn for the evening Office.

HYMN

(In Assumptione Domini, ad Vesperas)

Quando pervenisti, Christe, in montem Olivarum, Patris adimpleturus beneplacitum, obstupuerunt cœlestes angeli, et horruerunt inferorum habitatores. Adstabant autem discipuli cum gaudio trementes, dum ipsis loquereris; tamquam thronus vero, ex adverso præparata erat nubes expectans; portis autem apertis in decore suo cœlum apparebat; et terræ abscondita revelat, ut notus fiat Adæ descensus et reascensus. Sed vestigia quidem exaltabantur tam-

When thou, O Christ, camest to Mount Olivet, there to fulfil the good pleasure of thy Father, the angels of heaven were in admiration, and the inhabitants of hell trembled. Thy disciples, too, were there, and they thrilled with joy as thou spokest unto them. A cloud, like a throne, hovered above in front, awaiting thee; the gates of heaven were opened, showing the beauty of its courts, and revealing its hidden treasures to the earth, that Adam might thus learn whence he had fallen and whither he

quam a manu: os vero multum benedicebat, quamdiu audiebatur; nubes excipiebat, et cœlum te intus suscepit. Opus istud magnum præter rerum ordinem operatus es, Domine, ad salutem animarum nostrarum.

was to reascend. Thy feet were suddenly lifted up, as though some hand were raising them. Thy words, as long as they were heard, were nought but blessing. The cloud received thee, and heaven welcomed thee within its bosom. It was for the salvation of our souls, that thou, O Lord, didst achieve this great work, this work surpassing nature's law.

Delapsam in inferiores partes terræ naturam Adæ a te, Deus, renovatam, super omnem principatum et potestatem tecum hodie sustulisti; quia enim diligebas, tecum collocasti; quia commiserebaris, tibi univisti; quia unieras, simul passus es; quia passus es impassibilis, conglorificasti. At incorporei: Quis est, aiebant, iste vir speciosus? sed non tantum homo, Deus autem et homo, utramque proferens naturam. Unde alii angeli in stolis circum discipulos volantes clamabant: Viri Galilæi, qui a vobis abiit hic Jesus homo Deus, rursum veniet Deus homo, judex vivorum et mortuorum, fidelibus autem dans peccatorum veniam et magnam misericordiam.

Thou, O God, didst on this day raise up together with thyself, above all Principalities and Powers, the nature of Adam which had fallen into the deep abyss, but which was restored by thee. Because thou lovedst it, thou placedst it on thine own throne; because thou hadst pity on it, thou unitedst it to thyself; because thou hadst thus united it, thou didst suffer with it; because thou, the impassible, didst thus suffer, thou gavest it to share in thy glory. The angels cried out: 'Who is this beautiful Man? nay, not Man only, but God and Man, having the Nature of both?' Other angels in white garments, hovered round the disciples, and exclaimed: 'Ye men of Galilee! this Jesus, this Man-God, who hath left you will return the God-Man, the Judge of the living and the dead, to give unto them that are faithful pardon and abundant mercy.'

Quando assumptus es in gloria, Christe Deus, viden-

When thou, O Christ our God, didst ascend into glory, in

tibus discipulis, nubes te cum carne suscipiebant, portæ cœli sublatæ sunt; Angelorum chorus in exsultatione lætabatur; supernæ Virtutes clamabant dicentes: Attollite portas, principes vestras, et introibit Rex gloriæ. Discipuli autem obstupefacti dicebant: Ne separeris a nobis, Pastor bone, sed mitte nobis sanctissimum Spiritum tuum, dirigentem et firmantem animas nostras.

Domine, postquam utpote bonus, mysterium a sæculis et generationibus absconditum implevisti, in montem Olivarum cum discipulis tuis venisti, habens eam quæ te creatorem et omnium opificem genuit. Eam enim quæ in passione tua materno more præ omnibus doluit, oportebat et ob gloriam carnis tuæ majori perfrui gaudio; cujus et nos participes effecti, in tua ad cœlos ascensione, Domine, magnam tuam in nos misericordiam glorificamus.

the sight of thy disciples, a cloud received thee in thy human Nature, and the gates of heaven were uplifted; the angelic choirs exulted with great joy; the heavenly Powers cried out, saying: 'Lift up your gates, O ye princes! and the King of glory shall enter in!' The disciples were amazed, and said to thee: 'Leave us not, good Shepherd! but send unto us thy holy Spirit, that he may guide and strengthen our souls!'

After having, O Lord, in thy goodness, accomplished the mystery that was hidden from ages and generations, thou didst go, together with thy disciples to Mount Olivet, having with thee her that had given birth to thee the Creator and Maker of all creatures. It was meet that she, who being thy Mother, had mourned more than all others over thy Passion, should also have greater joy in the glory thus conferred upon thy human Nature. We, therefore, who share in the joy she had in thine Ascension glorify thy great mercy.

O Jesus, our Emmanuel! Thy work is done, and this is the day of Thy entering into Thy rest. In the beginning of the world, Thou didst spend six days in harmonizing the varied portions of the creation; after which, Thou enteredst again into Thy rest. When, later on, Thou wouldst repair Thy work, which satan's malice had deranged, Thy love induced Thee to live among us for three-and-thirty years,

during which Thou didst work our redemption, and restoredst us to the holiness and honour whence we had fallen. Whatsoever had been assigned Thee in the eternal decrees of the blessed Trinity, whatsoever had been foretold of Thee by the prophets, all was done, dear Jesus! not an iota of it all was forgotten. Thy triumphant Ascension was the close of the mission Thou hadst so mercifully undertaken. It was Thy second entrance into Thy rest; but, this time,it was with our human nature which Thou hadst assumed, and which was now to receive divine honour. Thou wouldst have companions in Thine Ascension: the souls Thou hadst liberated from limbo; yea, and when about to leave us, Thou saidst this word of consolation to us: 'I go to prepare a place for you!'[1]

Confiding O Jesus! in this promise; resolved to follow Thee in all the mysteries achieved by Thee for our sake—in the humility of Thy birth at Bethlehem, in Thy sufferings on Calvary, in the joy of Thy Resurrection—we hope, also, to imitate Thee, when our mortal course is run, in Thy glorious Ascension. Meanwhile, we unite with the holy apostles who rejoiced at Thy triumph, and with the ransomed captives of limbo who entered heaven in Thy company. Watch over us, O divine Shepherd, while we are in our exile! Tend Thy faithful sheep; let none be lost; lead them all to Thy fold. The mystery of Thine Ascension shows us the object of our existence; it reanimates us to study more attentively, and love more warmly, all Thy other mysteries. Our one ambition, then, our one desire, shall henceforth be our own ascension to heaven and to Thee. It was for this Thou camest into the world: by humbling Thyself to our lowliness, to exalt us to Thine own majesty; and by making Thyself Man, to make man

[1] St. John, xiv. 2.

a partaker of Thy Divinity. But until the happy day of our union with Thee, what would become of us without that Power of the Most High whom Thou hast promised to send us, that He may bring us patience during our pilgrimage, fidelity to our absent King, and that solace of a heart exiled from its God, love? Come, then, O holy Spirit! Support our weakness; fix the eye of our souls on the heaven where our King awaits us; and never permit us to set our hearts on a world which, had it every other charm, has not the infinite one of Jesus' visible presence!

Let us close our feast with this beautiful prayer, taken from the Mozarabic breviary.

PRAYER

Unigenite Dei Filius, qui devicta morte de terrenis ad cœlestia transitum faciens, quasi filius hominis apparens, in throno magnam claritatem habens, quem omnis militia cœlestis exercitus angelorum laudat: præbe nobis, ut nullis flagitiorum vinculis in corde hujus sæculi illigemur, qui te ad Patrem ascendisse gloriosa fidei devotione concinimus, ut illic indesinenter cordis nostri dirigatur obtutus, quo tu ascendisti post vulnera gloriosus. Amen.

Only-begotten Son of God! who, having conquered death, didst pass from earth to heaven: who, as Son of Man, art seated in great glory on thy throne, receiving praise from the whole angelic host! grant that we, who in the jubilant devotion of our faith, celebrate thine Ascension to the Father, may not be fettered by the chains of sin to the love of this world; and that the aim of our hearts may unceasingly be directed to the heaven, whither thou didst ascend in glory, after thy Passion. Amen.

FRIDAY

WITHIN THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

The feast of the Ascension shows us the work of God in its completion. Hence it is that the Church, in her daily offering of the holy sacrifice, thus addresses the eternal Father: the words occur immediately after the consecration, and contain the motives of her confidence in the divine mercy: 'Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of Christ Thy Son our Lord, His Resurrection from the dead, and His admirable Ascension into heaven, offer unto Thy most excellent Majesty a pure, holy, and unspotted Host.' It is not enough for man to hope in the merits of his Redeemer's Passion, which cleansed him from his sins; it is not enough for him to add to the commemoration of the Passion that of the Resurrection, whereby our Redeemer conquered death; man is not saved, he is not reinstated, except by uniting these two mysteries with a third: the Ascension of the same Jesus who was crucified and rose again. During the forty days of His glorified life on earth, Jesus was still an exile; and, like Him, we also are exiles until such time as the gate of heaven, which has been closed for four

thousand years, shall be thrown open, both for Him and for us.

God, in His infinite goodness, made man for a nobler end than that of being mere lord of creation; He gave him a higher destiny than that of knowing such truths as his natural powers could grasp, and of practising virtues that were within the reach of his moral capabilities, and of paying to his Creator an imperfect worship. In His omnipotence and love, He gave to this frail creature an end far above his nature. Though inferior to the angel, and uniting in himself the two natures of matter and spirit, man was created to the same end as the angel. Both were to dwell for eternity in heaven; both were to be eternally happy in the face-to-face vision of God, that is, in the closest union with the sovereign Good. Grace—that wondrous and divine power—was to fit them for the supernatural end prepared for them by the gratuitous goodness of their Creator. This was the design which God had decreed from all eternity: to raise up to Himself these creatures that He had drawn out of nothingness, and to enrich them, agreeably to their sublime destiny, with the treasures of His love and His light.

We know the history of the fallen angels. They revolted against the commandment given them by God as a test of their fidelity, and as a condition of their being admitted into eternal happiness. Rebels were found in each of the choirs. They fell; but the fall and its punishment were personal, and injured none but the actual transgressors. The angels who remained faithful were at once rewarded with the beatific vision and possession of the sovereign Good. Thus did God vouchsafe to make created beings partake in His own infinite happiness: the first elect were the good angels of the nine choirs.

Man was created after the angels; he too fell, and his sin severed the link which united him with God.

The human race was, at that time, represented by one man and woman; when they fell, all fell. The gate of heaven was then shut against mankind, for the fall of Adam and Eve implicated us their children; neither could they transmit to us an inheritance which they themselves had lost. Instead of a quick and happy passage through this world, and then a glorious ascension into heaven, we were to have a life short indeed but full of misery, a grave, and corruption. As to our soul, even had she aspired to the supernatural happiness for which she was created, she could never have attained to it. Man had preferred earth for his portion, and the earth was given to him; but this only for a few short years, after which others would take his place, disappear in their turn, and so on to the end, as long as it should please God to perpetuate this fallen portion of His creation.

Yes, it is thus we deserved to be treated; but our merciful Creator had compassion upon us. He hated sin; but He had created us that He might make us partakers of His own glory, and He would not have His design frustrated. The earth was not to be an abode for man to be merely born, live a few days, and then die. When the fulness of time should come, there was to appear in the world a Man, not indeed the first of a new creation, but one like ourselves and of our own race, or, as the apostle expresses it, 'made of a woman.'[1] This Man, who was to be heavenly and yet of earth, would share our misfortunes with us; He would die like us; He would be buried like us; but, on the third day, He would rise again, and men would see Him resplendent with glory and immortality. What a joy for us, who have within us 'the answer of death,' to see such a victory gained by One, who is one of ourselves, 'flesh of our flesh!'

Thus were the divine intentions to be realized in

[1] Gal. iv. 4.

our regard. Our earth presents to our Creator a new Adam. He cannot stay here, for He has conquered death; He must ascend to heaven, and if her gates be closed, she must open them and receive Him. 'Lift up your gates, O ye princes! and be ye lifted up, O eternal gates! and the King of glory shall enter in!'[1] Oh that He would take us thither with Him, for He is our brother, and He assures us that His 'delight is to be with the children of men'![2] But what a joy it is for us to see our Jesus ascend to heaven! He is the holiest, the purest, the loveliest, of our race; He is the Son of a spotless Mother: let Him go and represent us in the kingdom of our inheritance. It is our own earth that sends Him; she is no longer a desert, now that she has produced such a flower, and such a fruit, for heaven. A flood of light poured into this lowly vale of tears, when the gates of heaven were raised up to receive Him. 'Be Thou exalted, O Lord, in Thine own strength! and we, who are still on the earth, will sing and praise Thy power'![3] Receive, O eternal Father, the brother whom we send to Thee; sinners though we are, this brother of ours is infinitely holy and perfect. Where is the curse that once fastened on our earth? 'The earth hath given her fruit'![4] And if we may presume so far as to see in Him the first-fruits of a future harvest to be gathered into Thy house, may we not rejoice in the thought that the Ascension of our Jesus was the day whereon Thy primal work was restored to Thee?

Let us, to-day, borrow from the Armenian Church one of her sweetest hymns. Let us unite with her in sharing in the joy felt by the holy angels, when they

[1] Ps. xxiii. 7.
[2] Prov. viii. 31.
[3] Ps. xx. 14.
[4] *Ibid.* lxvi. 7.

saw the God-Man rising from earth, and taking possession of the highest throne in heaven.

Potestates cœli territæ sunt, videntes ascensum tuum, Christe: alter ad alterum pavescentes dicebant: quis est iste rex gloriæ?

Hic est incarnatus Deus Verbum, qui in cruce peccatum occidit, et supervolans gloriose, venit in cœlum, Dominus fortis virtute sua.

Hic est qui de monumento surrexit, et destruxit infernum, atque superseandens gloriose venit ad Patrem, Dominus potens in prælio.

Qui ascendit hodie divina potestate in patrio curru, ministrantibus ei angelicis choris, qui canebant dicentes: Attollite portas, principes, vestras, et introibit rex gloriæ.

Stupuerunt supernæ Potestates, et tremenda voce clamabant ad invicem: Quis est iste rex gloriæ, qui venit in carne et mira virtute? Attollite, attollite portas, principes, vestras, et introibit rex gloriæ.

Modulabantur superni Principatus, mirabili voce cantabant canticum novum, dicentes: Ipse est rex gloriæ, salvator mundi et liberator generis humani; attollite portas, principes, ve-

The Powers of heaven trembled, when they witnessed thine Ascension, O Christ, and said to each other in fear, 'Who is this king of glory?'

This is God the Word made Flesh, who put sin to death upon the cross, and ascending in glory, entered heaven: the Lord, mighty in his power.

This is he that rose from the tomb, and destroyed death, and now comes by a glorious Ascension, to the Father: he is the Lord, mighty in war.

This is he that ascended today, by his divine power, in his Father's chariot: choirs of angels ministered to him, and sang, saying: 'Lift up your gates, O ye princes, and the King of glory shall enter in!'

The heavenly powers were amazed, and cried unto each other with tremulous voice: 'Who is this king of glory, that cometh in the flesh and in wondrous power? Lift up, lift up your gates, O ye princes, and the King of glory shall enter in!'

The Principalities of heaven were heard singing a new canticle, and saying in a tone of glad admiration: 'It is the King of glory, the Saviour and deliverer of mankind! Lift up your gates, O ye princes, and

stras, et introibit rex gloriæ.

Qui complantati facti sumus similitudinis mortis tuæ, Fili Dei, dignos fac nos conformes fieri tibi, gloriæ rex; tibi cantent Ecclesiæ sanctorum cantica spiritualia.

Veterem hominem concrucifixum tibi fecisti et stimulum peccati extinxisti; liberasti nos vivifico ligno, cui affixus es, et guttæ sanguinis tui inebriarunt orbem; tibi cantent Ecclesiæ sanctorum cantica spiritualia.

Propter miserationem divinæ humanitionis tuæ participes fecisti nos corporis tui et sanguinis, per sacrificium tuum Patri in odorem suavitatis oblatum, corporis a nobis sumpti, et ascendisti pellucidis nubibus, manifestatus Potestatibus ac Principatibus, qui stupefacti interrogabant: Quis est iste qui properans venit de Edom? Et per Ecclesiam tuam didicerunt multiformem sapientiam tuam; tibi cantent Ecclesiæ sanctorum cantica spiritualia.

the King of glory shall enter in!'

We have been planted together in the likeness of thy death, O Son of God! Make us worthy to be made like unto thee, O King of glory! Let the Churches of the saints sing to thee their spiritual canticles!

Thou didst crucify together with thyself the old man, and thou tookest away the sting of sin; thou gavest us liberty, by the life-giving tree to which thou wast fastened, and thy Blood has inebriated the whole earth. Let the Churches of the saints sing to thee their spiritual canticles.

Through the mercy that led thy divine nature to assume ours, thou hast made us partakers of thy Body and Blood, by the sacrifice of the Body thou hadst taken to thyself, a sacrifice which thou offeredst to the Father in an odour of sweetness. Then didst thou ascend, on a bright cloud, and wast seen by the Powers and Principalities, who asked each other in wonderment: 'Who is this that cometh, in haste, from Edom?' The faithful have been taught thy manifold wisdom. Let the Churches of the saints sing to thee their spiritual canticles!

SATURDAY

WITHIN THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

JESUS, then, the Man who dwelt on the earth and was perfect in all holiness, has ascended into heaven. This earth, accursed of God as it was, has produced the fairest fruit of heaven; and heaven with its gates shut against our race, has had to open them for the entrance of a Son of Adam. It is the mystery of the Ascension; but it is only a part, and it behoves us to know the mystery in its fulness. Let us give ear to the apostle of the Gentiles: 'God who is rich in mercy, through His exceeding charity wherewith He loved us even when we were dead in sins, hath quickened us together with Christ: and hath raised us up together with Him, and hath made us sit in the heavenly places together with Him.'[1] We have celebrated the Pasch of our Saviour's Resurrection as our own resurrection; we must, agreeably to the apostle's teaching, celebrate also His Ascension as our own. Let us weigh well the expression: 'God hath made us sit in the heavenly places together with Christ.' So then in the Ascension, it is not Jesus alone who ascends into heaven; we ascend thither with Him. It is not He alone that is enthroned there

[1] Eph. ii. 4,6.

in glory; we are enthroned through and together with Him.

That we may the better understand this truth, let us remember that the Son of God did not assume our human nature with a view to the exclusive glorification of the Flesh which He united to His own divine Person. He came to be our Head. We, consequently, are His members; and where He is, we also are to be; at least, such is His intention, as He implied at the last Supper, when He said: 'Father! I will that where I am, they also whom Thou hast given Me may be with Me, that they may see My glory which Thou hast given Me.'[1] And what is the glory given to Him by His Father? Let us hearken to the royal prophet, who, speaking of the future Ascension, says: 'The Lord said to my Lord: Sit Thou at My right hand!'[2] It is, then, on the very throne of the eternal Father, it is at His right hand, that we shall see Him whom the apostle calls our forerunner.[3] We shall be united with Jesus, as members to our Head; so that His glory will be ours; we shall be kings, with His kingship; He will make us partake of all that He Himself has, for He tells us that we are His joint-heirs.[4]

From this it follows that the august mystery of the Ascension, which began on the day of Jesus' entrance into heaven, will continue, until His mystical body has received its completion by the ascension of the last of the elect. Look at that countless host of holy souls who were the earliest companions of His triumph: foremost are our first parents; then the patriarchs, the prophets, and the just of every generation of the preceding four thousand years! They had been imprisoned in limbo; but He liberated them, gave them of His own brightness, and made them His partners in the glory of His Ascension. They were His trophy;

[1] St. John, xvii. 24.
[2] Ps. cix. 1.
[3] Heb. vi. 20.
[4] Rom. viii. 17.

they formed His court, as He passed from earth to heaven. Well did we exclaim in the words of holy David: 'Sing to God, ye kingdoms of the earth! Sing ye to the Lord. Sing ye to God, who mounteth above the heaven of heavens, towards the east.'[1]

The angels were ready to receive our Emmanuel; and then began that sublime dialogue, which the royal psalmist was permitted to hear and prophesy. The glad countless legion of the holy souls, who escorted the divine conqueror, cried out to the guardians of the heavenly Jerusalem: 'Lift up your gates, O ye princes! Be ye lifted up, O eternal gates! and the King of glory shall enter in.' The faithful angels replied: 'Who is this King of glory?' 'It is the Lord,' responded the elect of earth: 'It is the Lord who is strong and mighty; the Lord mighty in battle.' Well might they say this of our Jesus, who had vanquished satan, death and hell, and brought themselves to the city's gate as a sample of His stupendous conquest. The angels repeated their question; the saints re-echoed their reply; the eternal gates were thrown open, and the King and His courtiers entered into heaven.[2]

The gates, then, are opened to receive our Redeemer, and opened He would have them remain for us to follow Him. Admirable Ascension! oh, let us linger in its contemplation! Jesus inaugurates the grand mystery by His own entrance into heaven, and then perpetuates it by the ascension of His elect of each successive generation. There is a ceaseless procession up to heaven; for some happy souls are ever finishing their purification in purgatory, while some still happier ones are winging their rapid flight direct from this earthly vale of sorrows. Hail, then, O glorious mystery! fruit of the flowers of so many

[1] Ps. lxvii. 33, 34. [2] *Ibid.* xxiii.

mysteries; term, fulfilment, perfection of our Creator's decree! Alas! thou hadst a long interruption by Adam's sin; but Jesus' triumph restored thy reign on earth, and this earth shall live in thy beauty and grace till that word shall be uttered by the angel: 'Time shall be no more!'[1] O mystery of joy and hope, be thou accomplished in me!

Permit us, then, O Jesus, to apply to ourselves what Thou saidst to Thine apostles: 'I go to prepare a place for you!'[2] This has been Thy aim in all Thou hast done for us: Thou camest into this world to open heaven for us. Thy holy bride, the Church, bids us fix our eyes on heaven; she points to its opened gates, and shows us the bright track through which is passing up from earth an unbroken line of souls. We are still in exile; but the eye of our faith sees Thee in that land above, Thee the Son of Man throned at the right hand of the Ancient of days.[3] How are we to reach Thee, dear Jesus? We cannot, as Thou didst, ascend by our own power: Thou must needs fulfil Thy promise, and our desire, of drawing us to Thyself.[4] It was the object after which Thy blessed Mother also sighed, when Thou didst leave her on earth; she longed for the blissful hour of Thy taking her to Thyself, and awaited Thy call with faith, labouring meanwhile for Thy glory, and living with Thee, though not seeing Thee. Give us to imitate the faith and love of this Thy Mother, that so we may apply to ourselves those words of Thine apostle: 'We are already saved, by hope.'[5] Yes, we shall be so, if Thou send us, according to Thy promise, the holy Spirit whom we so ardently desire to receive; for He is to confirm within us all that Thy mysteries

[1] Apoc. x, 6.
[2] St. John, xiv. 2.
[3] Dan. vii. 13.
[4] St. John, xii. 32.
[5] Rom. viii. 24.

have produced in our souls; He is to be to us a pledge of our future glorious ascension.

In presenting our petitions this day to heaven, let us take, as addressed to ourselves, the sublime instructions given by the Gothic Church of Spain, on the Ascension feast, to her children.

MISSA

Placeat, dilectissimi fratres, sæcularium cogitationum fasce deposito, erectis in sublime mentibus subvolare: et impositam ætheris fastigio assumpti hominis communionem, sequacibus cordis oculis contueri. Ad incomparabilem nobis claritatem attonitus vocandus aspectus, est Jesus Dominus noster: humilitatem nobis terrarum cœlorum dignitate commutat: acutus necesse est visus esse respicere quo sequimur. Hodie salvator noster post assumptionem carnis, sedem repetit deitatis. Hodie hominem suum intulit Patri, quem obtulit passioni. Hunc exaltans in cœlis, quem humiliaverat in infernis. Hic visurus gloriam, qui viderat sepulturam. Et qui adversus mortem mortis suæ dedit beneficium, ad spem vitæ donavit resurrectionis exemplum. Hodie rediit ad Patrem, cum tamen sine Patris, qui sibi æqualis est, potestate non venerit. Hodie ascen-

We beseech you, dearly beloved brethren, that, laying aside the weight of worldly thoughts, you would raise up your minds, and soar to heavenly things, and see, with the attentive eye of the heart, how Christ placed your own human nature, which he had assumed, in the highest heavens. The incomparable brightness on which we are invited to fix our astonished gaze, is Jesus our Lord. He exchanges the lowliness of this earthly dwelling for the glory of heaven. How quick must our sight be, that it may see the land, whither we are to follow him! To-day our Saviour, after assuming our human nature, returned to the throne of the Godhead. To-day, he offered to his Father that same human nature, which he had previously offered to the endurance of his Passion. He exalted in heaven the Humanity that he had humbled in limbo. He well deserved to see glory, who had seen the tomb. He who conferred on us his own death, that he might put

dit in cœlum qui obsequia cœlestium cum descenderet, non amisit. Ita in Patris natura unitate consistens, ut cum homo cœlum novus intraret, novum tamen Deus hominem non haberet. Petamus igitur ab omnipotentia Patris, per nomen Filii salvatoris, gratiæ spiritalis ingressum, æternæ beatitudinis donum, beatæ mansionis ascensum, catholicæ credulitatis augmentum, hæreticæ infidelitatis, excidium. Audiet profecto in confessione, quos in perditione quæsivit. Adstitit suis, qui non destitit alienis. Aderit agnitus, qui non defuit agnoscendus. Non patietur orphanos esse devotos, qui filios facere dignatus est inimicos. Dabit effectum supplicationis, qui promisit Spiritum sanctitatis. Amen.

ours to death, gave us the example of his Resurrection, that he might gladden us with the hope of life. To-day, he returned to the Father, though he had not been here on earth without possessing all the power of the Father, who is co-equal with him. To-day, he ascended into heaven, though he had not lost the adoration of the angels when he descended upon our earth. One with the Father in unity of substance, he so entered into heaven as the new Man, that he was not new to God. Let us, therefore, ask the almighty Father, through the name of his Son, our Saviour, that he grant us admission into a spiritual life of grace, the gift of eternal happiness, an ascension into the mansion of bliss, an increase of Catholic faith, and the destruction of heretical disbelief. He, surely, will hear us, now that we praise him who went in search of us when we were lost. He will assist us that are now his people, who abandoned us not when we were aliens. He will be with us now that we know him, for he was not absent from us even when we knew him not. He will not suffer us to be orphans now that we are devoted to him, for he vouchsafed to make us his children when we were his enemies. He will grant us what we ask, for he has promised to send us the Holy Ghost. Amen.

SUNDAY

WITHIN THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

JESUS has ascended into heaven. His Divinity had never been absent; but, by the Ascension, His Humanity was also enthroned there, and crowned with the brightest diadem of glory. This is another phase of the mystery we are now solemnizing. Besides a triumph, the Ascension gave to the sacred Humanity a place on the very throne of the eternal Word, to whom it was united in unity of Person. From this throne, it is to receive the adoration of men and of angels. At the name of Jesus, Son of Man, and Son of God,—of Jesus who is seated at the right hand of the Father almighty,—'Every knee shall bend, in heaven, on earth and in hell.'[1]

Give ear, O ye inhabitants of earth! This is the Man Jesus, who heretofore was a little Babe wrapped in swaddling clothes; who went through Judea and Galilee, not having where to lay His head; who was bound by the sacrilegious hands of his enemies, was scourged, crowned with thorns, nailed to a cross;

[1] Philipp. ii. 10.

who, whilst men thus trampled Him, as a worm, beneath their feet, submitted His will to that of His Father, accepted the chalice of suffering, and, that He might make amends to the divine glory, shed His Blood for the redemption of you sinners. This Man Jesus, child of Adam through Mary the immaculate, is the master-piece of God's omnipotence. He is 'the most beautiful of the sons of men';[1] the angels love to fix their gaze upon Him;[2] the blessed Trinity is well-pleased with Him; the gifts of grace bestowed on Him surpass all that men and angels together have ever received. But He came to suffer, and suffer for you; and though He might have redeemed you at a much lower price, yet would He generously overpay your debts by a superabundance of humiliation and suffering. What reward shall be given to Him? The apostle tells us in these words: 'He humbled Himself, becoming obedient unto death, even to the death of the cross; for which cause God also hath exalted Him, and hath given Him a name, which is above all names.'[3]

You, then, who compassionate with Him in the suffering whereby He wrought your redemption; you who devoutly follow Him in the stages of His sacred Passion; now raise up your heads, and look up to the highest heaven! Behold this Jesus 'crowned with glory and honour because He suffered death'![4] See how the Father has magnified Him in return for His having 'emptied Himself, taking the form of a servant,' though in His other nature, He was equal with God.[5] His crown of thorns is replaced by a crown of precious stones.[6] The cross that was laid on His shoulders is now the ensign of His power.[7] The wounds made by the nails and the spear are now like

[1] Ps. xliv. 3.
[2] 1 St. Pet. i 21.
[3] Philipp ii. 8, 9.
[4] Heb. ii. 9.
[5] Philipp. ii. 6,7.
[6] Ps. xx. 4,
[7] Is. ix. 6.

five bright suns that light up all heaven. Glory, then, be to the justice of the Father, who has dealt thus with His Son! Let us rejoice at seeing the Man of sorrows[1] become now the King of glory; and let us, with all the transport of our souls, repeat the *hosanna* wherewith the angels welcomed Him into heaven.

Nor must we suppose that the Son of Man now that He is seated on the throne of His Divinity, is inactive in His glorious rest. No; the sovereignty bestowed upon Him by the Father, is an active one. First of all, He is appointed Judge of the living and of the dead,[2] before whose judgement-seat we must all stand.[3] No sooner shall our soul have quitted the body, than she shall be presented before this tribunal, and receive from the lips of the Son of Man the sentence she will have deserved. O Jesus! by the glory Thou didst receive on the day of Thine Ascension, have mercy on us at that moment whereon depends eternity.

But the judgeship of our Lord Jesus Christ is not to be confined to this silent exercise of His sovereign power. The angels, who appeared to the apostles after His Ascension, told us that He is to come again upon the earth; that He is to descend through the clouds, as He ascended; and that then shall be the last judgement, at which the whole human race is to be present! Throned on a cloud, and surrounded by the angelic host, the Son of Man will show Himself to mankind, and this time with all majesty. Men shall see Him whom they pierced;[4] the imprints of those wounds, which will give additional beauty to His sacred Body, will be an object of terror to the wicked, while to the good they will be a source of unspeakable consolation. The shepherd, seated on His ethereal throne, will separate the goats from the

[1] Is. liii. 3.
[2] Acts, x. 42.
[3] Rom. xiv. 10.
[4] Zach. xii. 10.

sheep. His voice, after so many ages of silence, will make itself once more heard upon this earth: He will speak to impenitent sinners, condemning them to eternal torments; He will speak to the just, calling them to approach Him, and ascend, body and soul, into the region of everlasting bliss.

Meanwhile, He exercises over all nations the royal power, which He received, as Man, on the day of His Ascension. He redeemed us all by His Blood; we are therefore His people, and He is our King. He is, and He calls Himself, 'King of kings and Lord of lords.'[1] The kings of the earth reign not either by their own prowess, or by the boasted social compact; they lawfully reign by Christ alone. Peoples and nations are not their own masters; they belong to Christ and are His subjects. His law requires no sanction from man; it is above all human laws, and should be their guide and controller. 'Why have the nations raged, and the people devised vain things? The kings of the earth stood up and the princes met together, against the Lord and against His Christ. They said: Let us break their bonds asunder, and let us cast away their yoke from us.'[2] How vain all these efforts! For, as the apostle says, 'He must reign, until He hath put all His enemies under His feet,'[3] that is, until His second coming, when the pride of man and satan's power shall both be at an end.

Thus, then, the Son of Man, crowned at His Ascension, must reign over the world to the end of time. But it will be objected: 'How can He be said to reign in these our times, when kings and emperors and presidents acknowledge that their authority comes from the people; and when the people themselves, carried away with the ideas of self-government and liberty and independence, have lost all idea of au-

[1] Apoc. xix. 16. [2] Ps. ii. 1-3. [3] 1 Cor. xv, 25.

thority?' And yet, He reigns; He reigns in His justice, since men refused to be guided by His clemency. They expunged His law from their statutes; they gave the rights of citizenship to error and blasphemy: then did He deliver them up, both people and rulers, to their own follies and lies. Authority and power have become ephemeral: and as they scorn to receive the consecration of the Church, the hand that holds them to-day, may be empty to-morrow. Then anarchy, then a new ruler, and then a fresh revolution. This will be the future, as it is the present, history of nations, until they once more acknowledge Jesus as their King, and resume the constitution of the ages of faith: 'It is Christ that conquers! it is Christ that reigns! it is Christ that commands! May Christ preserve His people from all evil!'

On this Thy coronation-day, receive our devoted homage, O Jesus, our King, our Lord, our Judge! By our sins, we were the cause of Thy humiliations and sufferings; so much the more fervently, then, do we nite with the acclamations made to Thee by the angels when the royal diadem was placed on Thy head by the eternal Father. As yet, we but faintly see Thy grandeur; but the holy Spirit, whom Thou art about to send upon us, will teach us more and more of Thy sovereign power, for we are, and wish to be eternally, Thy humble and faithful subjects!

In the middle-ages, the Sunday within the octave of the Ascension was called *the Sunday of roses*, because it was the custom to strew the pavement of the churches with roses, as a homage to Christ who ascended to heaven when earth was in the season of flowers. How well the Christians of those times appreciated the harmony that God has set between the world of grace and that of nature! The feast of the Ascension, when considered in its chief characteristic,

is one of gladness and jubilation, and spring's loveliest days are made for its celebration. Our forefathers had the spirit of the Church; they forgot, for a moment, the sadness of poor earth at losing her Emmanuel, and they remembered how He said to His apostles: 'If ye loved Me, ye would be glad, because I go to the Father!'[1] Let us do in like manner; let us offer to Jesus the roses wherewith He has beautified our earth: their beauty and fragrance should make us think of Him who made them, of Him who calls Himself the flower of the field and the lily of the valleys.[2] He loved to be called Jesus of Nazareth; for Nazareth means a flower; and the symbol would tell us what a charm and sweetness there is in Him whom we serve and love as our God.

MASS

The Introit, which is taken from the Book of Psalms, expresses the longings of the Church to behold her Spouse, who has fled far from her. The faithful soul is possessed with the same desire; she unites in the prayer of our holy mother, and says to Jesus: 'Oh! hearken to the wish of my heart, and show me Thy divine face!'

INTROIT

Exaudi, Domine, vocem meam, qua clamavi ad te, alleluia. Tibi dixit cor meum: Quæsivi vultum tuum, vultum tuum Domine requiram: ne avertas faciem tuam a me. Alleluia, alleluia.

Ps. Dominus illuminatio mea, et salus mea: quem

Hear, O Lord, my voice, with which I have cried out to thee, alleluia. My heart hath said to thee: I have sought thy face! I will seek thy face, O Lord: turn not thy face from me. Alleluia, alleluia.

Ps. The Lord is my light, and my salvation: whom shall

[1] St. John, xiv. 28.

[2] Cant. ii. 1.

timebo? ℣. Gloria Patri. Exaudi.

I fear? ℣. Glory &c. Hear, &c.

The Church, in the Collect, teaches us to ask of God that good will, which will render us worthy of seeing our Jesus, by making us zealous in the service of His divine Majesty.

COLLECT

Omnipotens sempiterne Deus, fac nos tibi semper et devotam gerere voluntatem, et majestati tuæ sincero corde servire. Per Dominum.

O almighty and eternal God, inspire thy servants with true devotion, and grant that we may serve thy divine Majesty with sincere hearts. Through, &c.

A commemoration of the Ascension is added, by the Collect, *page* 176.

EPISTLE

Lectio Epistolæ beati Petri Apostoli.

I Cap. iv.

Charissimi, estote prudentes, et vigilate in orationibus. Ante omnia autem, mutuam in vobismetipsis charitatem continuam habentes: quia caritas operit multitudinem peccatorum. Hospitales invicem sine murmuratione. Unusquisque, sicut accepit gratiam, in alterutrum illam administrantes, sicut boni dispensatores multiformis gratiæ Dei. Si quis loquitur, quasi sermones Dei: si quis ministrat, tamquam ex virtute, quam administrat Deus: ut in omni-

Lesson of the Epistle of Saint Peter the Apostle.

I Ch. iv.

Dearly beloved: Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another, without murmuring. As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth; that in all things God

bus honorificetur Deus per Jesum Christum Dominum nostrum.

may be honoured through Jesus Christ our Lord.

The prince of the apostles, who presided over the holy assembly that awaited in the cenacle the descent of the divine Spirit, here addresses us, who are in expectation of the same great gift, and recommends us to practise fraternal *charity*. This virtue, says he, *covereth a multitude of sins;* could we make any better preparation for receiving the Holy Ghost? This Paraclete is coming that He may unite all men into one family; let us, then, put an end to all our dissensions, and prove ourselves to be members of the brotherhood established by the preaching of the Gospel. During these days of our preparing to receive the promised Comforter, the apostle bids us *be prudent and watch in prayers*. Let us follow his instruction; we must show our *prudence* by excluding everything that might be an obstacle to the Holy Ghost's entering our hearts; and as to *prayer*, it is the means which will open our hearts to Him, that He may make them His own for ever.

The first of the two Alleluia-versicles is taken from the Psalms, and celebrates the majesty of Jesus upon His royal throne; the second is formed of the words of this same Saviour, promising us that He will return at the end of the world, when He comes to gather together His elect.

Alleluia, alleluia.

℣. Regnavit Dominus super omnes gentes: Deus sedet super sedem sanctam suam.

Alleluia.

℣. Non vos relinquam orphanos: vado et venio ad vos, et gaudebit cor vestrum. Alleluia.

Alleluia, alleluia.

℣. The Lord hath reigned over all nations: God sitteth upon his holy throne.

Alleluia.

℣. I will not leave you orphans: I go, and I come to you, and your heart shall rejoice. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.
Cap. xv., xvi.

In illo tempore: dixit Jesus discipulis suis: cum venerit Paraclitus, quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me: et vos testimonium perhibebitis, quia ab initio mecum estis. Hæc locutus sum vobis, ut non scandalizemini. Absque synagogis facient vos: sed venit hora ut omnis, qui interficit vos, arbitretur obsequium se præstare Deo. Et hæc facient vobis, quia non noverunt Patrem, neque me. Sed hæc locutus sum vobis: ut, cum venerit hora eorum, reminiscamini quia ego dixi vobis.

Sequel of the holy Gospel according to John.
Ch. xv., xvi.

At that time: Jesus said to his disciples: when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you; that when the hour shall come, you may remember that I told you of them.

Here we have our Jesus telling us the effects, which the coming of the Holy Ghost will produce in our souls. These words were first addressed to the apostles, at the last Supper. He told them that the Paraclete would *give testimony* of Him, that is, would instruct them upon His Divinity, and teach them to be faithful to Him, even so as to lay down their lives for Him. A few moments before His Ascension, Jesus again spoke to them concerning the Paraclete, and called Him 'the power from on high.'[1] Severe

[1] St. Luke, xxiv. 49.

trials were awaiting these apostles; they would have to resist unto blood.[1] Who would be their support? For, of themselves, they were but weak men. The Holy Ghost, who was to abide with them. By Him they would conquer, and the Gospel would be preached to all nations. Now, this Spirit of the Father and of the Son is about to descend upon us; and what is the object of His visit, but that of arming us for the combat, and strengthening us against the attacks of our enemies? As soon as this holy season of Easter is over, and we no longer have the celebration of its mysteries to enlighten and cheer us, we shall find ourselves at the old work of battling with the three enemies: the devil, who is angered by the graces we have received; the world, to which we must unfortunately return; and our passions, which, after this calm, will again awaken, and molest us. If we be 'endued with the power from on high', we shall have nothing to fear. Let us, therefore, ardently desire to receive Him; let us prepare Him a worthy reception; let us use every endeavour to make Him abide with us; and we shall gain the victory, as did the apostles.

The Offertory gives us the words of the psalmist, describing the glories of Jesus' Ascension. Holy Church wishes to impress the thought of this triumph well upon us, that our hearts may be fixed on the dear country, where our Jesus awaits us.

OFFERTORY

Ascendit Deus in jubilatione: et Dominus in voce tubæ, alleluia.	God ascended in triumph, and the Lord at the sound of the trumpet, alleluia.

While offering to God the bread and wine, which are soon to be changed into the Body and Blood of

[1] Heb. xii. 4.

Christ, the Church, in the Secret, prays that we may not only be made pure by our contact with these divine mysteries, but may also receive the *vigour* and energy which are so indispensably needed by every Christian.

SECRET

Sacrificia nos, Domine, immaculata purificent: et mentibus nostris supernæ gratiæ dent vigorem. Per Dominum.

May these unspotted sacrifices purify us O Lord, and invigorate our souls with heavenly grace. Through, &c.

A commemoration is then made of the Ascension, by the Secret of the feast, given on *page* 182.

The Preface is that of the Ascension, *page* 182.

The Communion-anthem is formed of the words addressed by Jesus to His eternal Father, after having instituted the sacrament of the Eucharist, at the last Supper. They show us what His wishes are in our regard.

COMMUNION

Pater, cum essem cum eis, ego servabam eos quos dedisti mihi, alleluia: nunc autem ad te venio: non rogo ut tollas eos de mundo, sed ut serves eos a malo. Alleluia, alleluia.

Father, when I was with them, I kept those whom thou gavest me, alleluia: now I return to thee: I do not pray that thou mayst take them out of the world, but that thou wouldst keep them from evil. Alleluia, alleluia.

Thanksgiving is the Christian's first duty after receiving, in holy Communion, the Body and Blood of Christ. The Church, which appreciates so much more perfectly than we can ever do the greatness of the favour thus bestowed on us, prays, in her Post-communion, that we may ever be giving thanks to our divine benefactor.

POSTCOMMUNION

Repleti, Domine, muneribus sacris: da quæsumus; ut in gratiarum semper actione maneamus. Per Dominum.

Grant, we beseech thee, O Lord, that we may be always thankful for the sacred gifts, with which we have been filled. Through &c.

VESPERS

ANTIPHON OF THE *Magnificat*

Hæc locutus sum vobis, ut quum venerit hora eorum, reminiscamini, quia ego dixi vobis, alleluia.

These things I have told you, that when the hour shall come, ye may remember that I told you, alleluia.

OREMUS

Omnipotens sempiterne Deus, fac nos tibi semper et devotam gerere voluntatem, et majestati tuæ sincero corde servire. Per Dominum.

LET US PRAY

O almighty and eternal God, inspire thy servants with true devotion, and grant that we may serve thy divine Majesty with sincere hearts. Through, &c.

Let us offer to our triumphant Jesus the following beautiful hymn, which is used by the Church at the Matins of the feast of the Ascension, and during the octave. It forcibly expresses the mystery, and shows us how fervently we ought to celebrate it.

HYMN

Æterne rex altissime,
Redemptor et fidelium,
Cui mors perempta detulit
Summæ triumphum gloriæ.

O eternal and sovereign King, and Redeemer of the faithful! thy victory over death won for thee a triumph of highest glory.

Ascendis orbes siderum,
Quo te vocabat cœlitus

Thou ascendest above the starry world, there to exercise

Collata, non humanitus,
Rerum potestas omnium.

thy supreme power over all creatures,— a power conferred by heaven, not by man.

Ut trina rerum machina
Cœlestium, terrestrium
Et inferorum condita,
Flectat genu jam subdita.

Now the triple kingdom of heaven, earth, and hell, is subject to thee; and all things in them bow the knee in homage to thy power.

Tremunt videntes angeli
Versam vicem mortalium:
Peccat caro, mundat caro,
Regnat Deus Dei caro.

The angels gaze with wonder on the change wrought in mankind: it was flesh that sinned, and now Flesh taketh all sin away, and the God that reigns is the God made Flesh.

Sis ipse nostrum gaudium,
Manens Olympo præmium,
Mundi regis qui fabricam,
Mundana vincens gaudia.

Be thou our joy, who awaitest us to be our reward in heaven. Thou art the ruler of this world; our joy that surpasses all earthly joys.

Hinc te precantes quæsumus,
Ignosce culpis omnibus,
Et corda sursum subleva
Ad te superna gratia.

Therefore do we beseech thee, in humble prayer, that thou pardon all our sins, and, by thy heavenly grace, lift up our hearts to the things that are above.

Ut cum repente cœperis
Clarere nube judicis,
Pœnas repellas debitas,
Reddas coronas perditas.

That when thou appearest suddenly on a bright cloud as our judge, thou mayst forgive us the punishment we deserve, and restore to us the crown we had lost.

Jesu, tibi sit gloria,
Qui victor in cœlum redis,
Cum Patre et almo Spiritu,
In sempiterna sæcula.
Amen.

Glory be to thee, O Jesus, who ascendest in triumph to heaven! and to the Father, and to the Spirit of love, for everlasting ages. Amen.

We may close the day with this prayer, taken from the Mozarabic breviary.

PRAYER

Salvator noster, et Domi-

O Jesus, our Saviour and

ne, qui ascendens in cœlos, intuentium clarificatus apparere dignatus es oculis: dum ita ut ascenderas, venturum ad judicium polliceris: fac nos hodiernæ Ascensionis tuæ festum pura cordium devotione suscipere: ut ita in te semper ad melius vita nostra ascendendo proficiat, qualiter ad judicium venientem inconfusibili contuitu te semper visionis aspiciat. Amen.

Lord! who when ascending into heaven, didst deign to show thy glory to them that gazed upon thee, promising them, that as thou ascendest, so wouldst thou come to the judgment; grant that we may welcome, with true devotion of heart, this day's feast of thine Ascension: that thus our lives, by continually ascending to what is more holy, may so advance in thy service, as that our eyes may look upon thee with a confiding look, when thou comest to judge us. Amen.

MONDAY

WITHIN THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

THE kingship over men is not the only diadem given to our Emmanuel at His Ascension. The apostle expressly tells us that He is, moreover, 'the Head of all principality and power.'[1] Noble indeed is man; but nobler far are the glorious choirs of the angelic hierarchy. We have already seen that in the great trial, whereby God tested the love of His angels, many rebelled and were cast into hell; the rest, who were faithful, entered at once into the possession of their sovereign good, and began round the throne of God their ceaseless hymns of adoration, love, and thanksgiving.

But a portion of their happiness was reserved till the fulfilment of one of God's decrees. Laden as they are with the most magnificent gifts, they await another; it is to be the completion of their joy and glory. God revealed to them, at the first instant of their coming into existence, that He intended to create other beings, of a nature inferior to their own;

[1] Coloss. ii. 10.

and that of these beings, who were to be composed of body and soul, there should be one, whom the eternal Word would unite to Himself in unity of Person. It was also revealed to them, that this human Nature, (for whose glory and for God's, all things were made), was to be the first-born of every creature;[1] that all angels and men would have to bend the knee before Him; that after suffering countless humiliations on earth, He would be exalted in heaven; and finally that the time would be, when the whole hierarchy of heaven, the Principalities and Powers, yea, even the Cherubim and Seraphim, would have Him placed over them as their King.

The angels, then, as well as men, looked forward to the coming of Jesus. The angels awaited Him that was to confer upon them their final perfection, give them unity under Himself as their head, and bring them into closer union with God by the union of the divine and created Natures in His own Person. As to us men, we awaited Him as our Redeemer and our mediator: as our Redeemer, because sin had closed heaven against us, and we needed one that would restore us to our inheritance; as our mediator, because it was the eternal decree of God to communicate His own glory to the human race by union with Himself. Whilst, therefore, the just ones on earth, who lived before the Incarnation, were pleasing to God by their faith in this future Redeemer and mediator, the angels in heaven were offering to the divine Majesty the homage of their proffered service of this Man-God, their future King, who, in virtue of the eternal decree, was ever present to the Ancient of days.[2]

At length the fulness of time came,[3] and God, as the apostle expresses it, 'brought into the world His

[1] Colloss. i. 15. [2] Dan. vii. 9. [3] Gal. iv. 4.

first-begotten',[1] the prototype of creation. The first to adore the new-born King were not men, but the angels, as the same apostle assures us.[2] The royal prophet hed foretold that it would be so.[3] And was it not just? These blessed spirits had preceded us in their longings, not indeed for a Redeemer,—for they had never sinned,—but for a mediator, who was to be the link of their closer union with infinite beauty, the object of their eternal delight; in a word, who was to fill up the void there seemed to be even in heaven, by taking the place destined for Him.

Then was accomplished that act of adoration of the Man-God, which was demanded of the angels at the first moment of their creation, and which, according to its being complied with or refused, decided the eternal lot of these noble creatures. With what love did the faithful angels adore Jesus, the Word made Flesh, when they beheld Him in His Mother's arms at Bethlehem! With what transports of joy did they announce to the shepherds, and to us through them, the glad tidings of the birth of our common King!

As long as He lived upon this earth and submitted to every humiliation and suffering in order to redeem us from sin and make us worthy to become His members, the blessed spirits ceased not to contemplate and adore Him. The Ascension came; and from that day forward, it is on the throne prepared at the Father's right hand that they behold and adore their Lord and King. At the solemn moment of Jesus' Ascension, a strange joy was felt in each choir of the heavenly hierarchy, from the burning Seraphim to the Angels who are nearest to our own human nature. The actual possession of a good, whose very expectation had filled them with delight, produced

[1] Heb. i. 6. [2] *Ibid.* [3] Ps. xcvi. 7.

an additional happiness in those already infinitely happy spirits. They fixed their enraptured gaze on Jesus' beauty, and were lost in astonishment at seeing how Flesh could so reflect the plenitude of grace that dwelt in that human Nature as to outshine their own brightness. And now, by looking on this Nature (which, though inferior to their own, is divinized by its union with the eternal Word), they see into further depths of the uncreated sea of light. Their love is more burning, their zeal is more impetuous, their hymns are more angelic; for, as the Church says of them, the Angels and Archangels, the Powers and Dominations, the Cherubim and Seraphim, praise the majesty of the Father through His Son Jesus Christ: *per quem majestatem tuam laudant angeli.*

Add to this the joy these heavenly spirits must have experienced at seeing the immense multitude that accompanied Jesus from earth to heaven. These, according to their respective merits, were divided among the various choirs, and placed on thrones left vacant by the fallen angels. Their bodies are not yet united to their souls; but is not their flesh already glorified in that of Jesus? When the time fixed for the general resurrection comes, the trumpet of the great archangel will be heard,[1] and then these happy souls will again put on their ancient vesture, the mortal made immortal. Then will the holy angels, with fraternal enthusiasm, recognize in Adam's features a likeness of Jesus, and in those of Eve a likeness of Mary, and the resemblance will even be greater than it was when our first parents were innocent and happy in the garden of Eden. Come quickly, O thou glorious day, whereon the bright mystery of the Ascension is to receive its final completion, and the two choirs of angels and men are to

[1] 1 Thess. iv. 15.

be made one in love and praise under the one Head, Christ Jesus!

It is St. Ambrose who is to help us to-day, by the following beautiful hymn, to celebrate the mystery of the triumph of our human nature in Jesus. The hymn is inserted in the breviary of Milan.

HYMN

Optatus votis omnium
Sacratus illuxit dies
Quo Christus, mundi spes, Deus,
Conscendit cœlos arduos.

The sacred day, longed for by us all, hath shone upon us: the day whereon Christ our God, the hope of the world, ascended to the highest heavens.

Ascendens in altum Dominus,
Propriam ad sedem remeans,
Gavisa sunt cœli regna,
Reditu Unigeniti.

When our Lord ascended on high, returning to his rightful throne, the kingdom of heaven rejoiced, for it was the return of the Only-begotten of the Father.

Magni triumphum prælii!
Mundi perempto principe,
Patris præsentat vultibus
Victricis carnis gloriam.

O triumph of the great battle! Having defeated the prince of this world, Jesus presents to his Father the Flesh that had won the glorious victory.

Est elevatus nubibus
Et spem fecit credentibus,
Aperiens paradisum,
Quem protoplastus clauserat.

He was raised up on a cloud, and opening the gate of heaven, which our first parent had closed against us, he inspired believers with hope.

O grande cunctis gaudium!
Quod partus nostræ Virginis,
Post sputa, flagra, post crucem,
Paternæ sedi jungitur,

What a joy was this to all mankind, that the Son of our Virgin-Mother, after being spit upon, and scourged, and crucified, was placed upon his Father's throne!

Agamus ergo gratias
Nostræ salutis vindici,
Nostrum quod corpus vexerit
Sublimem ad cœli regiam.

Let us, then, give thanks to him that avenged us and wrought our salvation, for that he took our flesh and made it dwell in the heavenly courts above.

Sit nobis cum cœlestibus
Commune manens gaudium,
Illis quod se præsentavit,
Nobis quod se non abstulit.

Let there be a lasting fellowship of joy between the angels and us; they rejoice because he offered himself to their delighted gaze; we, because he ceased not to be our Brother.

Nunc provocatis actibus
Christum exspectare nos decet,
Vitaque tali vivere,
Quæ possit cœlos scandere.

It behoves us now, by the practice of virtues of which he has set us the example, to await our union with Christ, and so to live as to merit our ascension into heaven.

Gloria tibi Domine,
Qui scandis super sidera,
Cum Patre et sancto Spiritu
In sempiterna sæcula.
Amen.

Glory be to thee, O Lord, who ascendest above the stars! and to the Father, and to the Holy Ghost, for everlasting ages. Amen.

We may use this prayer of the Mozarabic breviary wherewith to close the day.

Christe Dei virtus, et Dei sapientia, qui propter nos, et nostram salutem descendens e cœlis, humani generis carne vestiri dignatus es, ut dignissima societate nos tua Deitate vestires, et quod mortale descendendo susceperas, immortalitati ascendendo donares; tribue nobis interventu solemnitatis hodiernæ, qua te cœlos ascendentem et sequi cupimus et gaudemus, ut benignissimæ dispensationis hujus

O Jesus! the power and wisdom of God! who coming down from heaven for our sake and for our salvation, deignedst to clothe thyself in human flesh, that, by a most merciful union, thou mightest clothe us with thy divinity, and that, by ascending into heaven, thou mightest enrich with immortality the mortality thou assumedst by descending upon our earth: grant, we beseech thee, by the merit of this day's solemnity, (whereon we rejoice at and

munera cognoscentes, reddamus pietati tuæ quod solum possumus, vota laudum; exspectantes secundi adventus tui æternorum solatia gaudiorum.

desire to imitate thine Ascension,) that we may acknowledge the favour of this most loving dispensation, by paying to thy mercy the only homage in our power, the offering of our praise; and awaiting thy second coming which is to console us with joys eternal.

TUESDAY

WITHIN THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

THE Lord of glory has ascended into heaven, and, as the apostle says, He has gone thither as our forerunner;[1] but how are we to follow Him to this abode of holiness, we whose path is beset with sin, we who are ever needing pardon rather than meriting anything like glory? This brings us to another consequence of the exhaustless mystery of the Ascension; let us give it our closest attention. Jesus has gone to heaven, not only that He may reign as King, but also that He may intercede for us as our High Priest, and, in this quality, obtain for us both the pardon of our sins and the graces we need for following Him to glory. He offered Himself on the cross as a victim of propitiation for our sins; His precious Blood was shed as our superabundant ransom; but the gate of heaven remained shut against us, until He threw it open by His own entrance into that sanctuary, where He was to exercise His eternal office of 'Priest according to the order of Melchisedech.'[2] By His Ascension into heaven, His priesthood of Calvary was

[1] Heb. vi. 20.

[2] Ps. cix. 4.

transformed into a priesthood of glory. He entered with the veil of His once passible and mortal Flesh,[1] within the veil of His Father's presence, and there is He our Priest for ever.

How truly is He called Christ, that is, 'the Anointed!' for, no sooner was His divine Person united to the human Nature, than He received a two-fold anointing: He was made both King and High Priest. We have already meditated upon His kingship; let us now contemplate His priesthood. He gave proofs of both during His life among us on earth; but it was only by His Ascension that their unclouded splendour was to be declared. Let us, then, follow our Emmanuel, and see Him as our High Priest.

The apostle thus describes the office of a high priest. 'He is taken from among men, and is ordained for men in the things that appertain to God that he may offer up gifts and sacrifices for sins':[2] he is appointed their ambassador and mediator with God. Jesus received this office and ministry, and He is fulfilling it in heaven. But, that we may the better appreciate the grand mystery, let us study the figures given of it in the holy Scriptures, and developed by St. Paul in his sublime Epistle; they will give us a precise idea of the grandeur of our Jesus' pontifical character.

Let us go in thought to the temple of Jerusalem. First of all there is the spacious uncovered court with its porticoes; in the centre stands the altar, whereon are slain the victims of the various sacrifices, and from the altar there radiate a number of conduits, through which flows the blood. We next come to a more sacred portion of the edifice; it is beyond the altar of holocausts, is covered in, and is resplendent with all the riches of the east. Let us respectfully enter, for the place is holy, and it was God Himself

[1] Heb. vi. 19; x. 20. [2] *Ibid.* v. 1.

who gave to Moses the plan of the various fittings which adorn it with their mysterious and rich beauty: the altar of incense, with its morning and evening cloud of fragrance; the seven-branched candlestick, with its superb lilies and pomegranates; the table of the loaves of proposition, representing the offering made by man to Him who feeds him with the harvests of the earth. And yet it is not here, though the walls are wainscoted with the bright gold of Ophir, that is centred the great majesty of Jehovah. At the extreme end of the temple there is a veil of precious texture, richly embroidered with figures of the Cherubim, and reaching to the ground: it is there, beyond this veil, that the God of Abraham, Isaac, and Jacob, has fixed the abode of His presence; it is there, also, that rests the ark of the covenant, over which two golden Cherubim spread their wings. It is called the Holy of holies, and no one, under pain of death, may draw aside the veil, or look, or enter within the hallowed precinct, where the God of hosts deigns to dwell.

So then, man is banished from the place wherein God dwells; he is unworthy to enter into so holy a presence. He was created that he might see God and be eternally happy with that vision; but, because of sin, he is never to enjoy the sight of God. There is a veil between himself and Him who is his last end; neither can he ever remove that veil. Such is the severe lesson given to us by the symbolism of the ancient temple.

But there is a merciful promise, and it gives a gleam of hope. This veil shall one day be raised up, and man shall enter within: on one condition, however. Let us return to the figurative temple, and we shall learn what this condition is. As we have already noticed, none was allowed to enter the

Holy of holies; there was but one exception, and that was in favour of the high priest, who might, once a year, penetrate beyond the veil. Yet even he had certain conditions to observe. If he entered without holding in his hands a vessel containing the blood of two victims, previously immolated by him for his own and the people's sins, he was to be put to death; if, on the contrary, he faithfully complied with the divine ordinances, he would be protected by the blood he carried in his hands, and might make intercession for himself and all Israel.

How beautiful and impressive are these figures of the first covenant! but how much more so their fulfilment in our Jesus' Ascension! Even during the period of His voluntary humiliations, He made His power felt in this sacred dwelling of God's Majesty. His last breath on the cross rent the veil of the Holy of holies, hereby signifying to us that man was soon to recover the right he had lost by sin, the right of admission into God's presence. We say soon; for Jesus had still to gain the victory over death, by His Resurrection; He had to spend forty days on earth, during which He, our High Priest, would organize the true priesthood that was to be exercised in His Church to the end of time, in union with the priesthood He Himself was to fulfil in heaven.

The fortieth day came, and found all things prepared: the witnesses of the Resurrection had proclaimed the victory of their master; the dogmas of faith had all been revealed; the Church had been formed; the sacraments had been instituted: it was time for our High Priest to enter into the Holy of holies, accompanied by the holy souls of limbo. Let us follow Him with the eye of our faith. As He approached, the veil, that had closed the entrance for four thousand years, was lifted up. Jesus enters. Has He not offered the preparatory sacrifice?—not

the figurative sacrifice of the old law, but the real one of His own Blood? And having reached the throne of the divine Majesty, there to intercede for us His people, He has but to show His eternal Father the wounds He received, and from which flowed the Blood that satisfied every claim of divine justice. He would retain these sacred stigmata of His sacrifice, in order that He might ever present them, as our High Priest, to the Father, and so disarm His anger. 'My little children,' says St. John in his first Epistle, 'I write these things to you, that ye may not sin; but, if any man do sin, we have an advocate with the Father, Jesus Christ the just.'[1] Thus, then, beyond the veil, Jesus treats of our interests with His Father; He gives the merits of His sacrifice their full efficacy; He is the eternal High Priest, whose advocacy is irresistible.

St. John, who was granted a sight of the interior of heaven, gives us a sublime description of this twofold character of our divine Head,—Victim and yet King, sacrificed and yet immortal. He shows us the throne of Jehovah, round which are seated the four-and-twenty ancients, the four symbolical living creatures, and then the seven spirits burning like lamps before it. But the prophet does not finish his description here. He bids us look at the right hand of Him who sits on the throne. There we perceive a Lamb standing and as it were slain: slain and yet standing, for He is radiant with glory and power.[2] We should be at a loss to understand the vision, had we not our grand mystery of the Ascension to explain it; but now, all is clear. We recognize in the Lamb, portrayed by the apostle, our Jesus, the Word eternal, who, being consubstantial with the Father, is seated on the same throne with Him. Yet is He also the

[1] 1 St. John, ii. 1. [2] Apoc. iv. v.

Lamb; for He assumed to Himself our flesh, in order that He might be sacrificed for us as a victim; and this character of victim is to be for ever upon Him. Oh! see Him there, in all His majesty as Son of God, standing in the attitude of infinite power, yet withal, He will not part with the semblance of the immolated. The sword of sacrifice has left five wounds upon Him, and He would keep them for eternity. Yes, it is identically the same meek Lamb of Calvary, and He is to be for ever consummating in glory the immolation He perfected on the cross.

Such are the stupendous realities seen by the angels within the veil;[1] and when our turn comes to pass that veil, we also shall be enraptured with the sight. We are not to be left outside, as were the Jewish people when, once each year, their high priest entered into the Holy of holies. We have the teaching of the apostle: 'The fore-runner, Jesus, our High Priest, has entered within the veil for us.'[2] For us! Oh what music there is in these two words: for us! He has led the way; we are to follow! Even at the commencement, He would not go alone; He would have the countless legion of the souls of limbo to accompany Him: and ever since then, the procession into heaven has been one of unbroken magnificence. The apostle tells us that we, poor sinners as we are, are already saved by hope;[3] and what is our hope, but that we are one day to enter into the Holy of holies? Then shall we blend our glad voices with those of the angels, the four-and-twenty ancients, the myriads of the blessed, in the eternal hymn: 'To the Lamb that was slain, power, and divinity, and wisdom, and strength, and glory, and benediction, for ever and ever! Amen.'[4]

[1] Heb. vi. 19.
[2] *Ibid.* 20.
[3] Rom. viii. 24.
[4] Apoc. v. 12, 13.

We offer our readers, to-day, the following sequence, composed by the pious Notker, in the ninth century, for the abbey of Saint Gall.

SEQUENCE

Christus hunc diem jucundum
Cunctis concedat esse christianis,
Amatoribus suis.
Christe Jesu, Fili Dei,
Mediator nostræ naturæ
Ac divinæ.

May Christ our Lord grant to all Christians, who love him, that this day may be to them a happy one!

O Christ Jesus! Son of God! thou unitest in thyself the two natures of God and Man.

Terras Deus visitasti æternus,
Æthera novus homo
Transvolans.
Officiis te angeli atque nubes
Stipant, ad Patrem
Reversurum.
Sed quid mirum,
Cum lactanti adhuc
Stella tibi serviret
Et angeli?

Thou the eternal God didst visit our earth; thou the new Man, didst ascend into heaven.

The angels and the clouds paid the homage of their service to thee, when thou returnedst to thy Father;

And need we wonder at it, when we remember how, when thou wast a Babe at thy Mother's breast, a star united with the angels in serving thee?

Tu hodie terrestribus
Rem novam et dulcem
Dedisti, Domine,
Sperandi cœlestia.
Tu hominem non fictum
Levando super sidereas metas,
Regum Domine.
Quanta gaudia
Tuos replent apostolos,
Quîs dedisti cernere
Te cœlos pergere.
Quam hilares

Thou, O Lord, this day, gavest to the inhabitants of earth a new and sweet sentiment: the hope of heaven,

By placing our nature,—which thou, O King of kings, hadst truly assumed,—above the highest stars.

O what joy filled the hearts of thine apostles, whom thou permittedst to see thee mounting up to heaven!

How joyfully did the nine

In cœlis tibi occurrunt
Novem ordines,

In humeris portanti
Diu dispersum a lupis,
Gregem unum,

Quem Christe,
Bone Pastor,
Tu dignare custodire.
Amen.

choirs of angels go forth to meet thee as thou enteredst heaven,

Carrying on thy shoulders the sheep, thy one flock, that had long been scattered by wolves!

O Jesus! Good shepherd! vouchsafe to watch over this thy flock! Amen.

These two eloquent prayers from the Mozarabic breviary may also be made part of our evening devotions.

PRAYER

Domine Jesu Christe, creator astrorum, qui inclinasti capita nubium, dum te humiliasti in conversatione mortalium: ut in eo corpore, quo pro nobis probra sustinuisti impiorum, in ipso ascenderes super omnes cœlos cœlorum, et laudes sumeres angelorum; exaudi nos propitius, et hoc nobis concede placatus, ut, absoluti criminibus, illuc te nunc prævium sequamur corde, quo tu ascendisti glorificatus in homine; ut te etiam tunc contemplari possimus conditorem et Dominum æternum in majestate, quem nunc verum Deum præstolamur et judicem. Amen.

O Lord Jesus Christ, Creator of the stars! who bowedst down the heads of the lofty clouds when thou humbly camest to live among men; and who, in that same body, wherein, for our sake, thou sufferedst insult from the wicked, didst ascend above the heaven of heavens and receive the praises of angels: graciously hear our prayer, and mercifully grant, that, being freed from sin, we may follow thee in desire to the region whither thou hast ascended in thy glorified Humanity; that thus we may, one day, see thee in thy Majesty, our Creator and eternal Lord, whom we now await as our God and Judge. Amen.

PRAYER

Domine Jesu Christe, qui

O Lord Jesus Christ! who

ascendisti super cœlos cœlorum ad orientem, occasum devincens; quos in te suscepisti redimendos, in te perfice ad excelsa tollendos: ut ubi caput præcessit glorificatum, illuc totum corpus adtrahas honorandum: nec in occiduum mundi relinquas, quos ad orientem perpetuum versus triumphator exaltas.

ascendest above the heaven of heavens to the east, after triumphing over thine own setting in the west; complete the work of our redemption, by raising us to the courts above. Thou, our Head, hast preceded us in glory; oh! draw thither, after thee, the whole body of thy Church, thy members, whom thou callest to share in thine honour. Leave not, we beseech thee, in the inglorious west of this world, those whom thou, the triumphant conqueror, hast raised, by thine own Ascension, to the everlasting east.

WEDNESDAY

WITHIN THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

Let us now look upon the earth, for our eyes have hitherto been riveted upon the heaven into which our Jesus has entered. Let us see what effects the mystery of the Ascension has produced on this land of our exile. These effects are of the most extraordinary nature. This Jesus, who ascended into heaven unknown to the city of Jerusalem, and whose departure, when it did become known, excited neither regret nor joy among the men of that generation,—now, eighteen hundred years after His departure from us, finds the whole earth celebrating the anniversary of His glorious Ascension. Our age is far from being one of earnest faith; and yet there is not a single country on the face of the globe, where, if there be a church or chapel or even a Catholic home, the feast of Jesus' Ascension is not being now kept and loved.

He lived for three-and-thirty years on our earth. He, the eternal Son of our God, dwelt among His creatures, and there was only one people that knew it. That one favoured people crucified Him. As to

the Gentiles, they would have thought Him beneath their notice. True, this beautiful 'light shone in the darkness; but the darkness did not comprehend it; He came unto His own, and His own received Him not.'[1] He preached to His chosen people; but His word was that seed which falls on stony ground, and takes no root, or is cast among thorns and is choked; it could with difficulty find a plot of good ground, wherein to bring forth fruit.[2] If, thanks to His infinite patience and goodness, He succeeded in keeping a few disciples around Him, their faith was weak and hesitating, and gave way when temptation came.

And yet, ever since the preaching of these same apostles, the name and glory of Jesus are everywhere; in every language, and in every clime, He is proclaimed the Incarnate Son of God; the most civilized, as well as the most barbarous nations, have submitted to His sweet yoke; in every part of the universe men celebrate His birth in the stable of Bethlehem, His death on the cross whereby He ransomed a guilty world, His resurrection whereby He strengthened the work He came to do, and His Ascension, which gives Him, the Man-God, to sit at the right hand of His Father. The great voice of the Church carries to the uttermost bounds of the earth the mystery of the blessed Trinity, which He came to reveal to mankind. This holy Church, founded by Him, teaches the truths of faith to all nations, and in every nation there are souls who are docile to her teaching.

How was this marvellous change brought about? What has given it stability during these eighteen hundred years? Our Saviour Himself explains it to us, by the words He spoke to His apostles after the last Supper: 'It is,' said He, 'expedient to you that

[1] St. John, i. 5, 11. [2] St. Matth. xiii.

I go.'[1] What means this, but that there is something more advantageous to us than having Him visibly present amongst us? This mortal life is not the time for seeing and contemplating Him, even in His human Nature. To know Him, and relish Him, even in His human Nature, we stand in need of a special gift; it is faith. Now, faith in the mysteries of the Incarnate Word did not begin its reign upon the earth, until He ceased to be visible here below.

Who could tell the triumphant power of faith? St. John gives it a glorious name; he says: 'It is the victory which overcometh the world.'[2] It subdued the world to our absent King; it subdued the power and pride and superstitions of paganism; it won the homage of the earth for Him who has ascended into heaven, the Son of God and the Son of Mary, Jesus.

St. Leo the Great, the sublime theologian of the mystery of the Incarnation, has treated this point with his characteristic authority and eloquence. Let us listen to his glorious teaching. 'Having fulfilled all the mysteries pertaining to the preaching of the Gospel and to the new Covenant, our Lord Jesus Christ ascended into heaven, in the sight of His disciples, on the fortieth day after His Resurrection; hereby withdrawing His corporal presence, for He was to remain at the right hand of His Father until should be filled up the measure of time decreed by God for the multiplication of the children of the Church, and He (Jesus) should again come, and in the same Flesh wherewith He ascended, to judge the living and the dead. Thus, therefore, that which in our Redeemer had hitherto been visible passed into the order of mysteries. And to the end that faith might be grander and surer, teaching took the place

[1] St. John, xvi. 7. [2] I. St. John, v. 4.

of sight; which teaching was to be accepted by the faithful with hearts illumined by heavenly light.

This faith, increased by our Lord's Ascension, and strengthened by the gift of the Holy Ghost, was proof against every trial; so that neither chains, nor prisons, nor banishment, nor hunger, nor fire, nor wild beasts, nor all the ingenuity of cruelty and persecution, could affright it. For this faith, not only men, but even women, not only beardless boys but even tender maidens, fought unto the shedding of their blood, and this in every country of the world. This faith cast out devils from such as were possessed, cured the sick, and raised the dead to life. The blessed apostles themselves,—who, though they had so often witnessed their Master's miracles and heard His teachings, turned cowards when they saw Him in His sufferings, and hesitated to believe His Resurrection,—these same, I say, were so changed by His Ascension, that what heretofore had been a subject of fear, then became a subject of joy. And why? Because the whole energy of the soul's contemplation was raised up to Jesus' Divinity, now seated at the right hand of His Father; the vigour of the mind's eye was not dulled by the bodily vision, and they came to the clear view of the mystery, namely, that He neither left the Father when He descended upon the earth, nor left His disciples when He ascended into heaven.

Never, then, was Jesus so well known, as when He withdrew Himself into the glory of His Father's majesty, and became more present by His Divinity in proportion as He was distant in His Humanity. Then did faith, made keener, approach to the Son coequal with His Father; she needed not the handling of the bodily substance of her Christ,—that bodily substance, whereby He is less than His Father.

The substance of His glorified Body is the same; but our faith was to be of so generous a kind, that we were to go to the coequal Son, not by a corporal feeling, but by a spiritual understanding. Hence, when Mary Magdalene, who represented the Church, threw herself at the feet of the risen Jesus, and would have embraced them, He said to her: Touch Me not, for I am not yet ascended to My Father; as though He would say: I will not that thou come to Me corporally, or that thou know Me by the testimony of thy senses. I have a sublimer recognition in store for thee; I have prepared something far better for thee. When I shall have ascended to My Father, then shalt thou feel Me in a higher and truer way; for thou shalt grasp what thou touchest not, and believe what thou seest not.'[1]

The departure of our Emmanuel was, therefore, the opening of that reign of faith, which is to prepare us for the eternal vision of the sovereign Good; and this blessed faith, which is our very life, gives us, at the same time, all the light compatible with our mortal existence, for knowing and loving the Word consubstantial with the Father, and for the just appreciation of the mysteries which this Incarnate Word wrought here below in His Humanity. It is now eighteen hundred years since He lived on the earth; and yet we know Him better than His disciples did before His Ascension. Oh! truly it was expedient for us that He should go from us; His visible presence would have checked the generosity of our faith; and it is our faith alone that can bridge over the space which is to be between Himself and us until our ascension comes, and then we shall enter within the veil.

How strangely blind are those who see not the superhuman power of this element of faith, which

[1] *De Ascensione Domini.* Sermon II.

has not only conquered, but even transformed, the world! Some of them have written long treatises to prove that the Gospels were not written by the evangelists: we pity their ravings. But these great discoverers have another difficulty to get over, and so far they have not attempted to grapple with it; we mean the living Gospel which is the production of the unanimous faith of eighteen centuries, and is the result of the courageous confession of so many millions of martyrs, of the holiness of countless men and women, of the conversion of so many both civilized and uncivilized nations. Assuredly He,—who after having spent a few short years in one little spot of earth, had but to disappear in order to draw men's hearts to Himself so that the brightest intellects and the purest minds gave Him their faith,—must be what He tells us He is: the eternal Son of God. Glory, then, and thanks to Thee, O Jesus! who to console us in Thine absence, hast given us faith, whereby the eye of our soul is purified, the hope of our heart is strengthened, and the divine realities we possess tell upon us in all their power! Preserve within us this precious gift of Thy gratuitous goodness; give it increase; and when our death comes,—that solemn hour which precedes our seeing Thee face to face,— Oh, give us the grand fullness of our dearest faith!

One of the most northern of the Churches, now, alas! a slave of Lutheranism, shall provide us to-day with a hymn in honour of the mystery we are celebrating. It is a sequence taken from the last missal of Abo, in Finland. It was composed in the fourteenth or fifteenth century.

SEQUENCE

Omnes gentes plaudite,	Be glad, all ye people, and
Festos choros ducite,	sing your festive songs, for it

Christo triumphante;
Redit cum victoria,
Capta ducens spolia,
Tuba jubilante.

Papæ! quam magnificum
Hodie dominicum
Germen gloriatur!
Terræ fructus hodie
Super thronos curiæ
Cœli sublimatur.
Intrat tabernaculum
Moyses, et populum
Trahit ad spectaculum
Tantæ virtus rei:
Stant suspensis vultibus,
Intendentes nubibus
Jesum subducentibus,
Viri Galilæi.
Dum Elias sublevatur,
Elisæo duplex datur
Spiritus et pallium:
Alta Christus dum conscendit,
Servis suis mnas appendit
Gratiarum omnium.
Transit Jacob hunc Jordanem,
Luctum gerens non inanem,
Crucis usus baculo;
Redit turmis cum duabus,
Angelis et animabus,
Et thesauri sacculo.

Hic est fortis,
Qui de mortis
Victor portis
Introit cum gloria;
Rex virtutum,
Cujus nutum
Et obtutum
Trina tremit regia.

is the triumph of Christ! He returns to heaven, leading thither the trophies he has won; and as he ascends, the jubilant sound of the trumpet is heard.

Oh! how grand is the glory that is this day conferred on the Son of God! The fruit of our earth is this day exalted above all the thrones of the heavenly court.

Like Moses, he enters the tabernacle, and people flock to see the grandeur of the mystery: the men of Galilee stand looking up to the cloud that received him out of their sight.

When Elias was taken up from earth, he gave his two-fold spirit and his mantle to Eliseus: when Jesus ascended into heaven, he gave to his servants the talents of his grace.

Like Jacob, he passed over the Jordan, enduring sufferings of wondrous avail to us, and the staff he used was the cross. He returned to heaven with two troops,—of angels, and of souls *(set free from limbo)*,—and laden with treasures.

This is the mighty one, who, having conquered the gates of death, entered heaven with glory. He is the King of hosts, at whose bidding and presence the triple creation trembles.

Vocat Pater Filium
Ad consessus solium,
Donec suppedaneos,
Victos vel suppontaneos,
Ponat inimicos.
Sedet in altissimis,
Fruitur potissimis;
Redit ex novissimis,
Judicans ex intimis
Justos et iniquos.
Veni Deus ultionum,
Veni cum clementia:
Dum sistemur ante thronum
Tua in præsentia:
Mane nobis tunc auditam
Fac misericordiam;
In perennem transfer vitam
Ad futuram gloriam.
Amen.

The Father calls his Son to sit with him on his throne, until he make his enemies bow down before him, vanquished by force or love. He reigns in the highest heavens; he receives supreme honour; he is to come again upon our earth to judge the consciences of all, saints and sinners.

Oh come, thou avenging God! come in thy mercy, when we are to appear before thee seated on thy throne. On that day, show unto us thy wonted mercy, and give us to ascend to the endless life of future glory. Amen.

Again the Mozarabic breviary offers us one of its beautiful prayers for this octave.

PRAYER

Domine Jesu Christe, qui sublimius exaltasti thronum tuum in Jerusalem civitatem tuam, quæ est utique Ecclesia, dum eam gloriose conquiris et ab ea triumphaliter ad Patrem ascendis: dum in assumpto homine Assumptionis tuæ gloriam manifestas: sint ergo in nobis, et vota tibi placita, et opera ipsa accepta; ut ex hoc tecum possideamus regnum in gloria sempiterna. Amen.

O Lord Jesus Christ! who hast set thy throne on high in Jerusalem, thy city, which is thy Church; who didst win her by a glorious victory, and from the same didst triumphantly ascend to thy Father, thus manifesting the glory of thine Assumption in the human Nature thou hadst assumed; grant, we beseech thee, that our homage may be pleasing unto thee, and our works acceptable, whereby we may merit to reign with thee in everlasting glory. Amen.

THURSDAY
THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

We have already seen how the Ascension of our Emmanuel won Him the empire over our understanding: it was the triumph of faith. The same mystery gave Him a second victory: the victory of love, which makes Him reign in our hearts. For eighteen hundred years, in whom have men believed, firmly and universally, except Jesus? In what have men agreed, except the dogmas of faith? What countless errors has this divine torch dispelled! What light has it given to the nations that received it! And in what darkness has it left those which rejected it after having once received it!

In like manner, no one has been loved as our Jesus has been, ever since the day of His Ascension; no one is so loved now or ever will be, as He. But that He might thus win our love He had to leave us, just as He had to do in order to secure our faith. Let us return to our text, that we may get deeper into the beautiful mystery. 'It is expedient for you that I go!'[1] Before the Ascension, the disciples were

[1] St. John, xvi. 7.

as inconstant in their love as they were in their faith. Jesus could not trust them. But no sooner had He left them, than they became warmly devoted to Him. Instead of complaining of their bereavement, they returned full of joy to Jerusalem. The thought of their master's triumph made them forget their own loss, and they hastened, as He bade them, to the cenacle, where they were to be endued with power from on high. Watch these men during the subsequent years; examine what their conduct was from that time to the day of their death; count, if you can, their acts of devotedness in the arduous labour of preaching the Gospel; and say, if any other motive than love for their master could have enabled them to do what they did. With what cheerfulness did they drink His chalice![1] With what raptures did they hail His cross, when they saw it being prepared for themselves!

But let us not stop at these first witnesses; they had seen Jesus, and heard Him, and touched Him.[2] Let us turn to those who came after them, and knew Him by faith only; let us see if the love, which burned in the hearts of the apostles, has been kept up by the Christians of the past eighteen centuries. First of all, there is the contest of martyrdom, which has never been altogether interrupted since the Gospel began to be preached. The opening campaign lasted three hundred years. What was it that induced so many millions to suffer, not only patiently but gladly, every torture that cruelty could devise? Was it not their ambition to testify how much they loved their Jesus? Let us not forget how these frightful ordeals were cheerfully gone through, not only by men hardened to suffering, but also by delicate women, by young girls, yea even by little children. Let us call to mind the sublime answers they gave to their

[1] St. Matth. xx. 23. [2] 1 St. John, i. 1.

persecutors, whereby they evinced their generous ardour to repay the death of Jesus by their own. The martyrs of our own times, in China, Japan, the Corea, and elsewhere, have repeated, without knowing it, the very same words to their judges and executioners as were addressed to the proconsuls of the third and fourth centuries by the martyrs of those days.

Yes, our divine King who has ascended into heaven, is loved as no other ever was or could be. Think of those millions of generous souls, who, that they might be exclusively His, have despised all earthly affections, and would know no other love than His. Every age,—even our own, in spite of all its miseries,—has produced souls of this stamp, and God alone knows how many.

Our Emmanuel has been, and to the end of time will ever be, loved on this earth. Have we not reason to say so, when we consider how many there have always been, even among the wealthiest ones of the world, who, in order that they might bear a resemblance to the Babe of Bethlehem, have given up everything they possessed? What an irresistible proof of the same truth we have in the countless sacrifices of self-love and pride, made with a view to imitate the obedience of the God-Man on earth! And what else but an ardent love of Jesus could have prompted those heroic acts of mortification and penance, whereby the sufferings of His Passion have been emulated, and, as the apostle says, filled up?[1]

But grand as all this is, it was not enough to satisfy man's devoted love of His absent Lord. Jesus had said: 'Whatsoever you do to the least of your brethren, you do it to Me.'[2] Love is ever quick at catching the meaning of our Redeemer's words. It took advantage of these, and saw in them another

[1] Coloss. i. 24. [2] St. Matth. xxv. 40.

means for reaching Jesus,—reaching Him through the poor. And as the worst of poverties is the ignorance of divine truths, because it would make a man poor and miserable for eternity, therefore have there risen up in every age zealous apostles, who, bidding farewell to home and fatherland, have carried the light of the Gospel to them that sat in darkness and in the shadow of death. They heeded not the fatigues or the perils of such a mission: what cared they for all these things, if they could but make Jesus known and honoured and loved by one poor savage or Hindoo?

But what of those other poor ones, the sick, in whom Jesus suffers? Fear not: He is too much loved to be forgotten there. Once let the Church be free enough to develop her plans of charity, and there will be an institute of relief for every class of sufferers. The poor, the sick, all will be cared for and comforted. There will be vocations to charity, to meet every want; and women, too, urged by the love of their divine Lord, will deem it an honour to be the nurses and attendants of a suffering or dying Lazarus. The world itself is in admiration at their heroism; and though it knows not the divine principle which originates these charitable institutions, yet is it obliged to acknowledge the extraordinary good they effect.

But man's observation can only reach the exterior; the interior is the far grander reality, and it is beyond his notice. What we have said so far is, therefore, but a very feeble description of the ardour wherewith our Lord Jesus Christ has been, and still is, loved on this earth. Let us picture to ourselves the millions of Christians who have lived since the first foundation of the Church. Many, it is true, have had the misfortune to be unfaithful to the object of their existence; but what an immense number have loved Jesus with all their heart and soul and strength!

Some have never flagged in their love; others have needed a conversion from vice or tepidity, returned to Him, and slept in the kiss of peace. Count, if you can, the virtuous actions, the heroic sacrifices, of those countless devoted servants of His, who are to be arrayed before Him in the valley of Josaphat. His memory alone can hold and tell the stupendous total of what has been done. This well-nigh infinite aggregate of holy deeds and thoughts, from the seraphic ardour of the greatest saint down to the cup of cold water given in the name of the Redeemer, what is it all but the ceaseless hymn of our earth to its beloved absent One, its never-forgotten Jesus? Who is the man, how dear soever his memory may be, for whom we would be devoted, or sacrifice our interests, or lay down our lives, especially if he had been ten or twenty ages gone from us? Who is that great Dead, the sound of whose name can make the hearts of men vibrate with love, in every country, and in every generation? It is Jesus, who died, who rose again, who ascended into heaven.

But we humbly confess, O Jesus, that it was necessary for us that Thou shouldst go from us, in order that our faith might soar up to Thee in heaven, and that our hearts, being thus enlightened, might burn with Thy love. Enjoy thine Ascension, O Thou King of angels and of men! We, in our exile, will feast on the fruits of the great mystery, waiting for it to be fulfilled in ourselves. Enlighten those poor blind infidels, whose pride will not permit them to recognize Thee, notwithstanding these most evident proofs. They continue in their errors concerning Thee, though they have such superabundant testimony of Thy Divinity in the faith and love Thou hast received in every age. The homage offered Thee by the universe, represented, as it has ever been, by the chief nations of the earth and by the most virtuous and learned

men of each generation, is as nought in the eyes of these unbelievers. Who are they, to be compared with such a cloud of faithful witnesses? Have mercy on them, O Lord! save them from their pride; then will they unite with us in saying: 'It was indeed expedient for this world to lose Thy visible presence, O Jesus! for never were Thy greatness, Thy power, and Thy Divinity, so recognized and loved, as when Thou didst depart from us. Glory, then, be to the mystery of Thine Ascension, whereby, as the psalmist prophesied, Thou receivedst gifts, that Thou mightest bestow them upon men!'[1]

We will take a hymn to-day from the Greek Church: it is the one she sings in honour of our Redeemer's triumph, at her evening Office of Ascension day.

HYMN

(In Assumptione Domini, ad magnum Vespertinum.)

Assumptus est in cœlos Dominus, ut mundo mitteret Paraclitum. Cœli præparaverunt thronum ejus, et nubes ascensum ejus. Mirantur angeli, supra seipsos hominem videntes. Pater suscipit quem habet in sinu coæternum. Spiritus sanctus omnibus angelis suis imperat: Attollite portas, principes, vestras. Omnes gentes plaudite manibus, quia ascendit Christus ubi erat prius.

The Lord ascended into heaven, that he might send the Paraclete into this world. The heavens prepared his throne, and the clouds his Ascension. The angels are lost in wonder at seeing man exalted above them. The Father receives him who is in his own bosom, his co-eternal Son. The Holy Ghost speaks this bidding to all his angels: 'Lift up your gates, O ye princes!' Clap your hands, all ye people, for Christ hath ascended to the heaven where he has ever been.

Domine, Assumptione tua obstupuerunt Cherubim,

The Cherubim were in amazement at thine Assump-

[1] Ps. lxvii. 19.

conspicientia te Deum in nubibus ascendentem, super ipsa sedentem; et glorificamus te, quoniam benigna est misericordia tua: Gloria tibi.

In montibus sanctis tuas videntes exaltationes, Christe, splendor gloriæ Patris, fulgentem vultus tui speciem iterum atque iterum celebramus; tuas adoramus passiones, resurrectionem honoramus, inclytam glorificantes Assumptionem: miserere nobis.

Domine, quando te in nubibus elevatum viderunt apostoli, cum gemitibus lacrymarum tristitia repleti, Christe vitæ dator, lamentantes dicebant: Domine, utpote misericors, ne derelinquas nos orphanos, quos propter clementiam dilexisti servos tuos; sed mitte, sicut promisisti nobis, sanctissimum Spiritum tuum, illuminantem animas nostras.

Domine, dispensationis impleto mysterio, tuos assumens discipulos, in montem Olivarum tecum ducebas; et ecce firmamentum cœli intrasti. Qui propter me egenus sicut ego factus es, et illuc ascendisti unde non es separatus, sanctissimum tuum mitte Spiritum, illuminantem animas nostras.

A sinu paterno non sepa-

tion, O Lord; they beheld thee ascending upon the clouds, thee their God, who sittest upon them. We glorify thee, for compassionate is thy mercy: Glory be to thee!

Seeing thy risings upon the holy mountains, O Christ, thou brightness of the Father's glory! we tire not in praise of the brilliant beauty of thy Face. We adore thy Passion, we honour thy Resurrection, we glorify thy noble Assumption: have mercy on us!

When the apostles saw thee, O Lord, raised up to the clouds, they sighed, and wept, and were sad. Thus to thee, O Christ, thou giver of life, did they speak their sorrow: 'Thou art merciful, O Lord! then leave not orphans us thy servants, whom, in thy goodness, thou hast loved; but send upon us, as thou hast promised, thy most holy Spirit, who will enlighten our souls.'

Having, O Lord, fulfilled the mystery of the dispensation, thou didst lead thy disciples to Mount Olivet; when, lo! thou ascendest into the firmament of heaven. O thou, that for my sake, wast made poor as I, and ascendest to the realm which thou hadst never left, send thy most holy Spirit to enlighten our souls!

Living as Man with them

ratus, dulcissime Jesu, et cum iis qui sunt in terra sicut homo conversatus, hodie a monte Olivarum assumptus es in gloria, et lapsam naturam nostram pro misericordia elevans, cum Patre sedere fecisti. Unde cœlestia incorporeorum agmina, prodigium stupentia, admiratione stabant attonita; et tremore comprehensa tuum erga homines amorem magnificabant. Cum quibus et nos in terra existentes, tuam ad nos descensionem et a nobis Assumptionem glorificantes, rogamus dicentes: Qui discipulos et genitricem tuam Deiparam infinito gaudio in tua Assumptione replevisti, nos quoque electorum tuorum lætitia dignare, precibus eorum, propter magnam misericordiam tuam.

that were on earth, thou, sweetest Jesus! wast not separated from thy Father's bosom. On this day, thou wast taken up in glory from Mount Olivet; and mercifully raising up our fallen nature thou placedst it on thy Father's throne. The heavenly host of angels stood in astonished admiration at the sight of the prodigy; and, seized with awe, they celebrated in songs of praise thy love for man. Together with them, we also, who dwell on earth, do glorify thy coming down unto us and thine ascending up from us, and thus do we pray: O thou that, in thine Assumption, filledst the disciples and thy Mother with infinite joy; vouchsafe, through their prayers, and thine own great mercy, to give us a share in the joy of thine elect.

As a close to this glorious octave, we offer the eighth and last of the beautiful prayers given by the Mozarabic breviary in honour of our Lord's Ascension.

PRAYER

Christe Jesu, terribilis Deus noster, et rex noster, cujus in nativitate cum pastoribus angeli gloriam detulerunt; cui devicto mortis auctore, omnes gentes manibus cordibusque plauserunt; quem trophæa victricia reportantem ad æthe-

O Christ Jesus! our God of dread majesty, and our King! at whose birth the angels and shepherds gave glory; at whose victory over the author of death all nations clapped their hands and were filled with joy; at whose ascending, with thy trophies, into heaven, the apos-

ra, apostolorum est fides prosecuta: fac nos redemptionis nostræ et Ascensionis tuæ mysteria fidei jubilatione cantare; et cum principibus populi Deo Abraham fideli famulatu placere. Amen.

tles were perfected in their faith: grant that we, also, with fervent faith, may sing our canticles of praise in honour of the mysteries of our Redemption and of thine Ascension; and that, with the princes of thy people, we may, by our faithful service, be well-pleasing to the God of Abraham. Amen.

FRIDAY

AFTER THE OCTAVE OF THE ASCENSION

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos, Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

THE octave is over; the mystery of the glorious Ascension is completed; and our Jesus is never again to be seen upon this earth, until He comes to judge the living and the dead. We are to see Him only by faith; we are to approach Him only by love. Such is our probation; and if we go well through it, we shall, at last, be permitted to enter within the veil, as a reward for our faith and love.

Let us not complain of our lot; rather let us rejoice in that hope, which, as the apostle says, confoundeth not.[1] And how can we be otherwise than hopeful, when we remember that Jesus has promised to abide with us even to the consummation of the world?[2] He will not appear visibly; but He will be always really with us. How could He abandon His bride the Church? And are not we the children of this His beloved bride?

But this is not all: Jesus does something more for us. One of His last words was this, which shows us how dearly He loved us: 'I will not leave you or-

[1] Rom. v. 5.

[2] St. Matth. xxviii. 20.

phans.'[1] When He used those other words, upon which we have been meditating during the last few days, 'It is expedient for you that I go', He added: 'For if I go not, the Paraclete will not come to you.'[2] This Paraclete, this comforter, is the Holy Ghost, the Spirit of the Father and of the Son; He is to descend upon us a few short hours hence; He will abide with us, making us feel His presence by His works, until Jesus shall again come from heaven that He may take His elect from a world which is to be condemned to eternal torments for its crimes. But the Holy Ghost is not to come until He be sent; and as the sacred text implies, He is not to be sent, until 'Jesus shall have been glorified.'[3] He is coming that He may continue the great work, which was to be begun by the Son of God, and carried on by Him as far as the eternal decrees had ordained.[4]

Jesus laboured in this work, and then entered into His rest, taking with Him our human nature, which, by assuming it, He had exalted to the divine. The Holy Ghost is not to assume our humanity; but He is coming to console us during Jesus' absence; He is coming to complete the work of our sanctification. It was He that produced those prodigies which we have been admiring: the faith and love of man in and for Jesus. Yes, it is the Holy Ghost who produces faith in the soul; it is the Holy Ghost who 'pours the charity of God into our hearts.'[5]

So, then, we are about to witness fresh miracles of God's love for man! A few hours hence, the reign of the Holy Ghost will have begun on earth. There is but the interim of this one short day, for to-morrow evening the solemnity of Pentecost will be upon us. Let us then linger in our admiration of our

[1] St. John, xiv. 18.
[2] *Ibid.* xvi. 7.
[3] St. John, vii. 39.
[4] *Ibid.* xvii. 4.
[5] Rom. v. 5.

Emmanuel. The holy liturgy has daily gladdened us with His presence, beginning with those happy weeks of Advent, when we were awaiting the day on which the Virgin Mother was to give us the ever blessed Fruit. And now He is gone! O sweet memories of the intimacy we enjoyed with our Jesus, when we were permitted to follow Him day by day, we have you treasured within us! Yea, the holy Spirit Himself is coming to impress you still deeper on our hearts; for Jesus told us that, when the Paraclete should come to us, He would help us to remember all that we have heard, and seen, and felt in the company of the God who deigned to live our life that so He might teach us to live His for all eternity.[1]

Neither let us forget how, when quitting this His earthly home,—where He was conceived in Mary's womb, where He was born, where He spent the three and thirty years of His mortal life, where He died, where He rose from the grave, and from which He ascended to the right hand of His Father—He left upon it an outward mark of His love. He left the impress of His sacred feet upon Mount Olivet, as though He felt separating Himself from the earth to which so many years and mysteries had endeared Him. St. Augustine, St. Paulinus of Nola, Saint Optatus, Sulpicius Severus, and the testimony of subsequent ages, assure us of the prodigy.

These venerable authorities tell us that when the Roman army, under Titus, was encamped on Mount Olivet while besieging Jerusalem, divine Providence protected these holy marks, the farewell memorial left by our Lord to His blessed Mother, to His disciples, and to us: it is here that He stood when last seen on earth, it is here that we shall again see Him when He comes to judge mankind. Neither the rude

[1] St. John, xiv. 26.

tramp of the soldiers, nor the ponderous chariots, nor the horses' hoofs, were permitted to efface or injure the sacred footprints. Yes, it was on this very mount, forty years after the Ascension, that the Roman banner was first unfurled, when the time of God's vengeance came upon the city of deicide. Let us call to mind, firstly, how the angels announced that the same Jesus, who had just ascended, would again come to judge us; and secondly, how our Lord Himself had compared the two awful events, the destruction of Jerusalem, and the end of the world. These sacred marks of Jesus' feet are, therefore, the memorial of His affectionate farewell, and the prophecy of His return as our terrible Judge. At the foot of the hill lies the valley of Josaphat, the valley of the judgement; and the prophet Zacharias has said: 'His feet shall stand, in that day, upon the mount of Olives, which is over against Jerusalem, towards the east.'[1]

Let us humbly give admission to the feeling of fear, wherewith our Lord thus inspires us, that we may be more solidly grounded in His love; and let us affectionately venerate the spot on which our Emmanuel left the impress of His feet. The holy empress, St. Helen, was entrusted with the sublime mission of finding and honouring the objects and places that our Redeemer had sanctified by His visible presence. Mount Olivet was sure to elicit her devoted zeal. She ordered a magnificent church of circular form to be built upon it; but when the builders came to pave the church with rich marble, they were prevented, by a miraculous power, from covering the spot on which were imprinted the holy footmarks. The marble broke into a thousand pieces, which struck them on the face; and after several attempts, they resolved to leave that part of the rock uncovered.

[1] Zach. xiv. 4.

This fact is attested by many holy and creditable authors, several of whom lived in the fourth century, when it occurred. But our Lord would do more than keep open to our view these His last footprints, which seem to be ever saying to us: 'Your Jesus is but now gone, and will soon return.' He would, moreover, have them teach us that we are to follow Him to heaven. When the time came for roofing the church, the men found that they had not power to do it; the stones fell as often as they attempted to put them up, and the building was left roofless, as though it had to be our reminder that the way opened by Jesus on the summit of Mount Olivet is ever open for us, and that we must be ever aspiring to rejoin our divine master in heaven.

In his first sermon for the feast of the Ascension, St. Bernardine of Siena relates an edifying story, which is in keeping with the reflections we have been making. He tells us that a pious nobleman, desirous of visiting the places that had witnessed the mysteries of our Redemption, passed the seas. Having reached Palestine, he would begin his pilgrimage by visiting Nazareth, and there, on the very spot where the Word was made Flesh, he gave thanks to the infinite love that had drawn our God from heaven to earth, in order that He might save us from perdition. The next visit was to Bethlehem, where our pilgrim venerated the place of our Saviour's birth. As he knelt on the spot where Mary adored her new-born Babe, the tears rolled down his cheeks, and, as St. Francis of Sales says (for he also has related this affecting story), 'he kissed the dust whereon the divine Infant was first laid.'[1]

Our devout pilgrim, who bravely travelled the country in every direction, went from Bethlehem to the banks of the Jordan; he stopped near Bethabara,

[1] *Treatise on the Love of God.* Book vii. chap. xii.

at a little place called Bethany, where St. John baptized Christ. The better to honour the mystery, he went down into the bed of the river, and entered with much devotion into the water, thinking within himself how that stream had been sanctified by its contact with Jesus' sacred Body. Thence he passed to the desert, for he would follow, as nearly as might be, the footsteps of the Son of God; he contemplated the scene of our Master's fasting, temptation, and victory. He next went on towards Thabor; he ascended to the top, that he might honour the mystery of the Transfiguration, whereby our Saviour gave to three of His disciples a glimpse of His infinite glory.

At length, the good pilgrim entered Jerusalem. He visited the cenacle; and we can imagine the tender devotion wherewith he meditated on all the great mysteries that had been celebrated there, such as Jesus' washing His disciples' feet, and the institution of the Eucharist. Being resolved to follow his Saviour in each station, he passed the brook Cedron, and came to the garden of Gethsemani, where his heart well-nigh broke at the thought of the bloody sweat endured by the divine Victim of our sins. The remembrance of Jesus' being manacled, fettered, and dragged to Jerusalem, next filled his mind. 'He at once starts off,' says the holy bishop of Geneva, whom we must allow to tell the rest of the story: 'treading in the footsteps of his beloved Jesus; he sees Him dragged to and fro, to Annas, to Caiphas, to Pilate, to Herod: buffetted, scoffed at, spit upon, crowned with thorns, made a show of to the mob, sentenced to death, laden with a cross, and meeting, as He carries it, with His heart-broken Mother and the weeping daughters of Jerusalem.

The good pilgrim mounts to the top of Calvary, where he sees in spirit the cross lying on the ground, and our Saviour stretched upon it, while the execu-

tioners cruelly nail Him to it by His hands and feet. He sees them raise the cross and the Crucified in the air, and the Blood gushing from the wounds of the sacred Body. He looks at the poor Mother, who is pierced through with the sword of sorrow; he raises up his eyes to the Crucified, and listens with most loving attention to His seven words; and, at last, sees Him dying, and dead, and His side opened with a spear, so that the sacred Heart is made visible. He watches how He is taken down from the cross, and carried to the tomb; and as he treads along the path all stained with his Redeemer's Blood, he sheds floods of tears. He enters the sepulchre, and buries his heart side by side with his Jesus' Corpse.

After this, he rises again together with Him; he visits Emmaus, and thinks on all that happened between Jesus and the two disciples. Finally, he returns to Mount Olivet, the scene of the Ascension; and seeing there the last footprints of his dear Lord, he falls down and covers them with untiring kisses. Then, like an archer stretching his bowstring to give his arrow speed, he concentrates into one intense act the whole power of his love, and stands with his eyes and hands lifted up towards heaven: "Jesus!" he says, "O my sweet Jesus! where else am I now to go on earth seeking thee? Ah Jesus! my dearest Jesus, let this heart of mine follow thee yonder!" Saying this, his heart kept darting upwards to heaven, for the brave archer had taken too sure an aim, to miss his divine object.'[1]

St. Bernadine of Siena tells us, that the companions and attendants of the noble pilgrim, seeing that he was sinking under the vehemence of his desire, hastened to call a physician, that they might

[1] *Treatise on the Love of God.* Book vii. chap. xii.

bring him to himself again. But it was too late: the soul had fled to her God, leaving us an example of the love that the mere contemplation of the divine mysteries can produce in man's heart. And have not we been following these same mysteries, under the guidance of the holy liturgy? God grant that we may now keep within us the Jesus whom we have had so truly given to us! And may the holy Spirit, by His coming visit, maintain and intensify in our souls the resemblance to our divine King which we have thus received!

In order the more worthily to celebrate the great mystery which closed yesterday, and the equally glorious one which begins to-morrow, we place between the two the sublime canticle, wherein the royal psalmist prophesies both the Ascension and the Christian Pentecost. The sixty-seventh Psalm (composed for the reception of the Ark of the Covenant on Mount Sion) is, as St. Paul himself has interpreted it,[1] a prophecy of Jesus' triumphant Ascension into heaven. It begins by celebrating the victory gained by Christ over His enemies by His Resurrection; it proceeds to speak of the favours bestowed upon the Christian people; it shows us the combats and triumphs of the Church; in a word, it puts before us the commencement of the work by our Emmanuel, and its consummation by the Holy Ghost. With a view to facilitating the understanding of this mysterious psalm, we give a commentary rather than a translation; and in doing so, we offer to our readers the interpretation given by the early fathers.

Psalm 67

Exsurgat Deus, et dissipentur inimici ejus: et fu-

Let God, the Man-God arise, and let his enemies be scat-

[1] Eph. iv. 8.

giant, qui oderunt eum, a facie ejus.

Sicut deficit fumus, deficiant: sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

tered: and let them that hate him flee from before his face.

As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.

Et justi epulentur, et exsultent in conspectu Dei: et delectentur in lætitia.

Cantate Deo, psalmum dicite nomini ejus: iter facite ei qui ascendit super occasum: Dominus nomen illi.

And let the just feast, and rejoice before God, and be delighted with gladness.

O ye that have been redeemed, sing to God, sing a psalm to his name! make a way for him who ascendeth upon the west, as on a throne. He is the Son of Man, and yet Jehovah is his name.

Exsultate in conspectu ejus, turbabuntur a facie ejus, patris orphanorum et judicis viduarum.

Rejoice ye before him: but his enemies, the wicked spirits, shall be troubled at his presence, for he is come that he may be the father of orphans, the judge and defender of the widow, the Redeemer of mankind, which sin had made a slave of satan.

Deus in loco sancto suo: Deus qui inhabitare facit unius moris in domo.

He is God in his holy sanctuary, and he would give them to dwell in his own house, who shall have lived in the unity of one faith and charity.

Qui educit vinctos in fortitudine, similiter eos, qui exasperant, qui habitant in sepulchris.

He delivers, by the strength of his arm, them that were strongly fettered; but them that provoke him by their resistance, he casts into the abyss.

Deus, quum egredereris in conspectu populi tui, quum pertransires in deserto:

O God! O Christ! when thou didst go forth on this earth, leading thy chosen people: when thou didst pass through the parched desert of this world,

Terra mota est: etenim cœli distillaverunt a facie Dei Sinai, a facie Dei Israel.

The earth was moved, and the heavens dropped down a refreshing dew, at the bidding of the God of Sinai, the God of Israel, who had sent thee.

Pluviam voluntariam segregabis, Deus, hæreditati tuæ: et infirmata est, tu vero perfecisti eam.

Thou hast reserved for thine inheritance, thy Church, a rain of blessings. Thine inheritance was lost: mankind was a prey to every misery when thou camest upon the earth: but thou didst restore it and make it perfect.

Animalia tua habitabunt in ea; parasti in dulcedine tua pauperi, Deus.

In it shall henceforth dwell the flock, of which thou art the shepherd. In thy sweetness, O God, thou providest a nourishment that would strengthen its weakness.

Dominus dabit verbum evangelizantibus, virtute multa.

That he may invite his elect to partake of these blessings, the Holy Ghost, who is also God, is about to give a tongue and voice to them that are to evangelize the world; they shall speak with a power that cannot be resisted.

Rex virtutum dilecti dilecti: et speciei domus dividere spolia.

Kings of mighty armies shall be subdued by him who is the dear and beloved one of the Father: and she that is the beauty of the house shall divide their spoils.

Si dormiatis inter medios cleros, pennæ columbæ deargentatæ, et posteriora dorsi ejus in pallore auri.

During the contest, ye, O children of the Church, shall sleep in safety in the enclosure that protects you; ye shall be as the silvery-feathered dove, whose back reflects the richness of gold.

Dum discernit cœlestis reges super eam, nive dealbabuntur in Selmon: mons

When he, whose throne is in heaven, shall execute judgement upon these kings, they

Dei, mons pinguis.

that are under his protection shall be fair as the snow which covers the top of mount Selmon. There is a mountain, the mountain of God.

Mons coagulatus, mons pinguis: ut quid suspicamini montes coagulatos?

A fertile, rich, & fat mountain; it is his Church. Where else would you seek for mountains, whose richness can be compared to hers?

Mons, in quo beneplacitum est Deo habitare in eo: etenim Dominus habitabit in finem.

She is the mountain on which God is well pleased to dwell; there the Lord shall dwell unto the end.

Currus Dei decem millibus multiplex, millia lætantium: Dominus in eis in Sina in sancto.

The chariot of the Son of God, as he ascends into heaven, is grander than ten thousand chariots of war; thousands of angels stand in joy around it. The Lord is in their midst; he takes up his abode in his sanctuary, as heretofore he did on Sina.

Ascendisti in altum, cepisti captivitatem: accepisti dona in hominibus:

O Jesus! thou hast ascended on high; thou hast led with thee them that were captives in limbo. Thou, as Man, receivedst ineffable gifts, and thou hast lavished them upon us.

Etenim non credentes, inhabitare Dominum Deum.

And even they that hitherto believed not, now confess that God dwells amongst us.

Benedictus Dominus die quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.

Blessed be the Lord day by day! God, the author of our salvation, will make our journey prosperous.

Deus noster, Deus salvos faciendi: et Domini Domini exitus mortis.

Yea, our God is the God of salvation. To the Lord, to the Lord doth it belong to deliver us from death.

Verumtamen Deus confringet capita inimicorum suorum: verticem capilli

But this God shall break the heads of his enemies, the proud heads of them that walk

perambulantium in delictis suis.

boastingly in the path of their crimes.

Dixit Dominus: Ex Basan convertam, convertam in profundum maris:

The Lord has said: 'I will snatch them from Basan, I will cast them into the depth of the sea;

Ut intingatur pes tuus in sanguine: lingua canum tuorum ex inimicis, ab ipso.

And thou, O my chosen people, shalt dip thy foot in their blood; and the tongue of thy dogs shall be red with the same.'

Viderunt ingressus tuos, Deus: ingressus Dei mei: Regis mei qui est in sancto.

They have seen thine entrance into heaven, thy triumphant entrance, O my God, my king, who hast taken up thine eternal abode in thy sanctuary!

Prævenerunt principes conjuncti psallentibus, in medio juvencularum tympanistriarum.

The princes of the angelic host went before; and with them went those that sing; and around them were young maidens playing on timbrels. Such is the retinue worthy of Christ: strength, melody, and purity.

In ecclesiis benedicite Deo Domino, de fontibus Israel.

Ye, then, that are on earth, bless the Lord in your assemblies; ye that come from the source of the true Israel, ye that are the children of the Church!

Ibi Benjamin adolescentulus, in mentis excessu.

Let there be seen in the choir of the faithful, the young Benjamin, filled with holy enthusiasm;

Principes Juda, duces eorum, principes Zabulon, principes Nephthali.

Let there be seen the princes of Juda, with their leaders; & the princes of Zabulon, and the princes of Nephthali.

Manda Deus virtuti tuæ: confirma hoc Deus, quod operatus es in nobis.

O Christ, our God, command in thy strength! send the Spirit of power! confirm, O God, by him, what thou hast wrought in us.

A templo tuo in Jerusa-

From thy temple in Jeru-

lem, tibi offerent reges munera.

salem,—the figure of thy Church,—kings shall offer presents to thee.

Increpa feras arundinis: congregatio taurorum in vaccis populorum: ut excludant eos, qui probati sunt argento.

Repress the wild beasts that hide in the reeds, the heresies which, like wild bulls, disturb the peace of thy flock. They have conspired to drive from thine inheritance them whose faith has been tried as silver.

Dissipa gentes, quæ bella volunt: venient legati ex Ægypto: Æthiopia præveniet manus ejus Deo.

Scatter thou the nations that delight in war. Lo! Egypt shall send ambassadors, praying that she may be admitted to the knowledge of the true God; yea, even Ethiopia shall stretch forth her hands towards him; she shall come to him sooner than other people.

Regna terræ cantate Deo: psallite Domino.

Sing to God, ye kingdoms of the earth; sing ye to the Lord.

Psallite Deo qui ascendit super cœlum cœli, ad orientem.

Sing ye to God, who ascendeth above the heaven of heavens; he ascendeth from Mount Olivet, which is to the east.

Ecce dabit voci suæ vocem virtutis: date gloriam Deo super Israel, magnificentia ejus, et virtus ejus in nubibus.

Lo! the hour is come, and he is about to give new power to his voice by the preaching of the apostles. Give ye glory to God for all that he hath done for the new Israel: his magnificence and his power are made manifest in the messengers he hath sent, who are swift in their passage, as clouds.

Mirabilis Deus in sanctis suis: Deus Israel ipse dabit virtutem et fortitudinem plebi suæ: benedictus Deus.

God is wonderful in his holy sanctuary: it is he, the God of Israel, that will give to his new people the power and strength that will make them last to the end of the world. Blessed be God!

SATURDAY

THE VIGIL OF PENTECOST

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos Spiritum veritatis, alleluia.

O King of glory, Lord of hosts, who didst this day ascend in triumph above all the heavens! leave us not orphans, but send upon us the Spirit of truth, promised by the Father, alleluia.

THE dazzling splendour of to-morrow's solemnity forecasts its beauty on this day of its vigil. The faithful are preparing themselves by fasting to celebrate the glorious mystery. But the Mass of the neophytes, which formerly was said during the night, is now anticipated, as on Easter Eve; so that by to-day's noon, we shall have already begun the praises of the Holy Ghost. The Office of Vespers, in the afternoon, will solemnly open the grand festival. The reign of the holy Spirit is, therefore, proclaimed by the liturgy of this very day. Let us unite ourselves in spirit with the holy ones, who are awaiting the fulfilment of Jesus' promise.

Whilst following the mysteries of the past seasons of the liturgical year, we have been frequently told of the action of the Third Person of the blessed Trinity. The lessons read to us, from both the old and the new Testament, have more than once excited our respectful attention towards this divine Spirit, who seemed to be shrouded in mystery, the time for Him to be made manifest not having yet arrived.

The workings of God in His creatures do not come all at once; there is a succession in their coming, but come they certainly will. The sacred historian describes how the heavenly Father, acting through His Word, employed six days in arranging, into its several parts, this world which He had created; but he also tells us, though under the veil of a mysterious expression, that the Spirit moved over the waters, which the Son of God was about to divide from the earth.

If, then, the Holy Ghost's visible reign on our earth was deferred until such time as the Man-God should be enthroned on the Father's right hand, we must not conclude that this divine Spirit has been inactive. What are the sacred Scriptures, from which the liturgy has selected so many sublime passages for our instruction, but the silent production of Him, who, as the venerable Symbol has it, 'spoke by the prophets?'[1] He gave us the Word, the Wisdom of God, by the Scripture, who gave us, at a later period, this same Word, in the flesh of human nature.

He has never been a moment of all the past ages without working. He prepared the world for the reign of the Incarnate Word; He did so by bringing together the various races of once separate nations, and by keeping up that universal expectation of a Redeemer, which was held alike by the most barbarous and by the most highly civilized. The earth had not as yet heard the name of the Holy Ghost, but He moved over the universe of mankind, as He moved over the dead mass of water at the beginning of the world.

Meanwhile, the prophets spoke of Him in several of the prophecies wherein they foretold the coming

[1] Qui locutus est per prophetas. (*Symbol of Nicæa and Constantinople.*)

of the Son of God. The Lord thus spoke by the lips of Joel: 'I will pour out My Spirit upon all flesh.'[1] He said to us through Ezechiel: 'I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put My Spirit in the midst of you.'[2]

But previously to the manifestation of Himself, the Holy Ghost was to effect that of the divine Word. When infinite power called into existence the body and soul of the future Mother of God, it was He that prepared the dwelling for the sovereign Majesty, by sanctifying Mary from the instant of her conception, and taking possession of her as the temple into which the Son of God was soon to enter. When the ever blessed day of the Annunciation came, the archangel declared unto Mary that the Holy Ghost would come upon her, and that the power of the Most High would overshadow her. No sooner did the Virgin consent to the fulfilment of the eternal decree, than the operation of the divine Spirit produced within her the most ineffable of mysteries: the Word was made Flesh, and dwelt among us!

Upon this flower that sprang from the branch of the tree of Jesse, upon this Humanity divinely produced in Mary, there rested complacently the Spirit of the Father and of the Son: He enriched it with His gifts, He fitted it for its glorious and everlasting destiny.[3] He that had so filled the Mother with the treasures of His grace, that it seemed to border on infinity, gave incomparably more to her Child. And, as ever, the holy Spirit worked these stupendous wonders silently; for the time of His manifestation had

[1] Joel, ii. 28. [2] Ezech. xxxvi. 25-27. [3] Is. xi. 1-3.

not come. The earth is to catch but a glimpse of Him on the day of Jesus' baptism, when He will rest with outstretched wings on the head of the well-beloved Son of the Father. The holy Baptist John will understand the glorious vision, as he had felt, when yet unborn, the presence of the blessed fruit in Mary's womb; but as to the bystanders, they saw but a dove, and the dove revealed not his eternal secrets.

The reign of the Son of God, our Emmanuel, is established upon its predetermined foundations. In Him we have a brother, for He has assumed our weak human nature; a teacher, for He is the Wisdom of the Father, and leads us into all truth; a physician, for He heals all our infirmities; a mediator, for by His sacred Humanity He brings all creation to its Creator. In Him we have our Redeemer, and in His Blood our ransom; for sin had broken the link between God and ourselves, and we needed a divine Redeemer. In Him we have a Head, who is not ashamed of His members, however poor they may be; a King whom we have seen crowned with an everlasting diadem; a Lord, whom the Lord hath made to sit on His right hand.[1]

But if He rules over this earth for all ages, it is from His throne in heaven that He is to rule, until the angel's voice is heard proclaiming that 'time is no more';[2] and then He will return to 'crush the heads'[3] of sinners. Meanwhile, long ages are to flow onwards in their course, and these ages are to be the reign of the Holy Ghost. But as we learn from the evangelist, the Spirit was not given until such time as Jesus was glorified.[4] So that our beautiful mystery of the Ascension stands between the two divine reigns on earth: the visible reign of the Son of God, and the visible

[1] Ps. cix. 1.
[2] Apoc. x. 6.
[3] Ps. cix. 6.
[4] St. John, vii. 39.

reign of the Holy Ghost. Nor is it only the prophets who announce the succession of the second to the first; it is our Emmanuel Himself, who, during the days of His mortal life, heralded the approaching reign of the divine Spirit.

We have not forgotten His words: 'It is expedient for you that I go; for if I go not, the Paraclete will not come to you.'[1] Oh! how much the world must have needed this divine guest, of whom the very Son of God made Himself the precursor! And that we might understand how great is the majesty of this new master who is to reign over us, Jesus thus speaks of the awful chastisements which are to befall them that offend Him: 'Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come.'[2] This divine Spirit is not, however, to assume our human nature, as did the Son; neither is He to redeem the world, as did the Son; but He is to come among men with a love so immeasurable, that woe to them who despise it! It is to Him that Jesus intends to confide the Church, His bride, during the long term of her widowhood; to Him will He make over His own work, that He may perpetuate and direct it in all its parts.

We, then, who are to receive a few hours hence the visit of this Spirit of love, who is to renew the face of the earth,[3] must be all attention, as we were at Bethlehem when we were awaiting the birth of our Emmanuel. The Word and the Holy Ghost are coequal in glory and power, and their coming upon the earth proceeds from the one same eternal and merciful decree of the blessed Trinity, who, by this twofold visit, would 'make us partakers of the divine

[1] St. John, xvi. 7. [2] St. Matth. xii. 32.
[3] Ps. ciii. 30.

nature.'[1] We, who were once nothingness, are destined to become, by the operation of the Word and the Spirit, children of the heavenly Father. And if we would know what preparation we should make for the visit of the Paraclete, let us return in thought to the cenacle, where we left the disciples assembled, persevering with one mind in prayer, and waiting, as their Master had commanded them, for the power of the Most High to descend upon them, and arm them for their future combat.

The first we look for in this sanctuary of recollectedness and peace, is Mary, the Mother of Jesus, the master-piece of the Holy Ghost, the Church of the living God, from whom is to be born on the morrow, and by the action of the same divine Spirit, the Church militant; for this second Eve represents and contains it within herself. Well, indeed, does this incomparable creature now deserve our honour! Have we not seen her glorious share in all the mysteries of the Man-God? And is she not to be the dearest and worthiest object of the Paraclete's visit? Hail, then, O Mary full of grace! Thou art our mother, and we rejoice in being thy children. The holy Church expresses this joy of ours, when she thus comments the words of David's canticle: 'Our dwelling in thee, O holy Mother of God! is as of them that are all rejoicers!'[2] In vain wouldst thou decline the honours that await thee on the morrow! Mother Immaculate! Temple of the Holy Ghost! there is no escape, and receive thou must a new visit of the Spirit, for a new work is entrusted to thee: the care of the infant Church for several years to come!

[1] 2 St. Peter, i. 4.

[2] *The 2nd Nocturn of the Office of the Blessed Virgin; Antiphon to the 86th Psalm.*

The apostolic college is clustered around the holy Mother; it is such a feast to them to look upon her, for they see the likeness of their Jesus in her face! In the very cenacle where they are now assembled, and in Mary's presence, an event occurs which is of deep importance. As God, when He formed His Israelite people, chose the twelve sons of Jacob that they might be the fathers of that privileged race, so did Jesus choose twelve men, and they, too, were Israelites, that they might be the foundations of the Church, of which He Himself, and Peter together with and in Him, is the chief corner-stone. The terrible fall of Judas has reduced the number to eleven; the mysterious number is broken, and the Holy Ghost is about to descend upon the college of the apostles. Jesus had not thought proper to fill up the vacancy before His Ascension into heaven: and yet the number must be completed, before the coming of the Power from on high. The Church surely could not be less perfect than the Synagogue. Who, then, will take Christ's place in designating the new apostle? Such a right, says St. John Chrysostom, could not belong to any but Peter; but he humbly waived his right, and expressed his wish that there should be an election. The choice fell upon Mathias, who immediately took his place among the apostles, and awaited the promised Comforter.

In the cenacle, and in the blessed Mother's company, there are also the disciples, less honoured, it is true, than the twelve, yet have they been witnesses of the works and mysteries of the Man-God; they, too, are to share in preaching the good tidings. And finally, Magdalene and the other holy women are there, preparing, as the Master had prescribed, for the visit from on high, which is to tell upon them also. Let us honour this fervent assembly of the

hundred and twenty disciples. They are our models. The holy Spirit is to descend first upon them, for they are His first-fruits; but He is to come down upon us also, and it is with a view to prepare us for our Pentecost that the Church imposes on us to-day the obligation of fasting.

Formerly, this vigil was kept like that of Easter. The faithful repaired to the church in the evening, that they might assist at the solemn administration of Baptism. During the night, the Sacrament of regeneration was conferred upon such catechumens as sickness or absence from home had prevented from receiving it on Easter night. Those, also, who had then been thought insufficiently tried or instructed, and had, during the interval, satisfied the conditions required by the Church, now formed part of the group of aspirants to the new birth of the sacred font. Instead of the twelve prophecies, which were read on Easter night while the priests were performing over the catechumens the rites preparatory to Baptism, six only were now read; at least, such was the usual custom, and it would lead us to suppose that the number of those baptized at Pentecost was less than at Easter.

The Paschal Candle was again brought forward during this night of grace, in order to impress the newly baptized with respect and love for the Son of God, who became Man that He might be the light of the world.[1] The rites already described and explained for Holy Saturday were repeated on this occasion, and the Sacrifice of the Mass, at which the neophytes assisted, began before the break of day.

In later times, when the charitable custom of conferring Baptism on children immediately after their birth passed into a general law, the Mass of Whitsun-

[1] St. John, viii. 12.

Eve was said early in the morning, as was done in the case of Easter-Eve. The six prophecies, of which we have just spoken, are now read before the celebration of the holy Sacrifice; after which, the baptismal water is solemnly blessed. The Paschal Candle is used at this ceremony, at which the faithful should consider it a duty to assist.

First Vespers are sung in the afternoon. We do not insert them, because Whitsun-Eve can never occur on a Sunday; whereas, for other feasts, for which we have given the first Vespers, the vigil may be a Sunday. Moreover, the first and second Vespers of Whit-Sunday are almost exactly alike.

We will close this day by inserting one of the finest sequences composed by Adam of Saint Victor on the mystery of Pentecost. This great liturgical poet of the western Church has surpassed himself in what he has written on the Holy Ghost; and more than once, during the octave, we will select from his rich store. But the hymn we give to-day is not merely a composition of poetic worth; it is a sublime and fervent prayer to the Paraclete, whom Jesus has promised to send us, and whom we are now expecting. Let us make these sentiments of the devout poet of the twelfth century our own; let us imitate him in his longings for the holy Spirit, who is coming that He may renew the face of the earth, and dwell within us.

SEQUENCE

Qui procedis ab utroque,
Genitore Genitoque,
Pariter Paraclite,
Redde linguas eloquentes,
Fac ferventes in te mentes
Flamma tua divite.

O Divine Paraclete, who proceedest equally from the Father and the Son! with thy glowing fire, give eloquence to our tongues, and make our hearts fervent in their love for thee.

Amor Patris Filiique,

Love of the Father and the

Par amborum, et utrique
Compar et consimilis,
Cuncta reples, cuncta foves,
Astra regis, cœlum moves,
Permanens immobilis.

Lumen charum, lumen clarum,
Internarum tenebrarum
Effugas caliginem;
Per te mundi sunt mundati;
Tu peccatum et peccati
Destruis rubiginem.
Veritatem notam facis,
Et ostendis viam pacis
Et iter justitiæ.
Perversorum corda vitas,
Et bonorum corda ditas
Munere scientiæ.

Te docente nil obscurum
Te præsente nil impurum;
Gloriatur mens jucunda;
Per te læta, per te munda
Gaudet conscientia.

Tu commutas elementa;
Per te suam sacramenta
Habent efficaciam:
Tu nocivam vim repellis,
Tu confutas et refellis
Hostium nequitiam.
Quando venis
Corda lenis;
Quando subis,
Atræ nubis
Effugit obscuritas;
Sacer ignis,
Pectus uris;
Non comburis,
Sed a curis
Purgas, quando visitas.

Son! equal and coequal with them in essence! thou fillest and fosterest all things: and though in thyself immovable, thou governest the stars, and givest motion to the heavens.

Light most dear and bright! thou puttest to flight the gloom of our soul's darkness. 'Tis thou that purifiest the pure, and takest away sin and its rust.

Thou teachest us the truth; thou showest us the way of peace and the path of justice. Thou shunnest the hearts of perverse sinners; thou enrichest the hearts of the good with the gift of knowledge.

With thee as teacher, there is no obscurity; when thou art present, there is no impurity. The soul that possesses thee, is cheerful: and her conscience is joyful and pure.

Thou changest the elements; by thee have the Sacraments their efficacy: thou drivest away all evil power: thou bringest to nought the wickedness of our enemies.

When thou comest to us, our hearts are soothed; when thou enterest, dark clouds are put to flight. O sacred Fire! when thou visitest us, thou inflamest our souls; not burning them, but purging them from the dross of care.

Mentes prius imperitas,
Et sopitas et oblitas
Erudis et excitas.
Foves linguas, formas sonum,
Cor ad bonum facit pronum
A te data charitas.

O juvamen oppressorum,
O solamen miserorum,
Pauperum refugium,
Da contemptum terrenorum:
Ad amorem supernorum
Trahe desiderium.
Consolator et fundator,
Habitator et amator
Cordium humilium,
Pelle mala, terge sordes,
Et discordes fac concordes,
Et affer præsidium.
Tu qui quondam visitasti,
Docuisti, confortasti
Timentes discipulos,
Visitare nos digneris;
Nos, si placet, consoleris
Et credentes populos.
Par majestas personarum,
Par potestas est earum,
Et communis deitas:
Tu procedens a duobus
Coæqualis es ambobus:
In nullo disparitas.
Quia tantus es et talis,
Quantus Pater est et qualis;
Servorum humilitas
Deo Patri, Filioque
Redemptori, tibi quoque
Laudes reddat debitas.
Amen.

Thou givest wisdom and fervour to souls that once were ignorant and drowsy and heedless. Thou inspirest the tongue, thou formest its speech; and the charity thou givest, makes the heart prompt to all that is good.

O helper of them that are heavily laden! O Comforter of the afflicted! O refuge of the poor! Give us a contempt for earthly things, and draw our affections to the love of what is heavenly.

Consoler and creator, and guest, and lover of humble souls! Drive all evil from us, cleanse our sins, bring concord where now is discord, and support us by thy protection.

O thou that heretofore didst visit, teach, and strengthen the timid disciples, deign to visit us; vouchsafe to console us and the faithful throughout the world.

Equal is the majesty, equal the power, and one the divinity, of the Three Persons. Thou proceedest from the Father and the Son, and art coequal in all things with them.

Being, therefore, infinite in all perfections as is the Father, accept from us thy poor servants the praise that is due to thee, equally with the Father and the Son. Amen.

WHIT SUNDAY

THE DAY OF PENTECOST

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

THE great day, which consummates the work that God had undertaken for the human race, has at last shone upon the world. The days of Pentecost, as St. Luke says, are accomplished.[1] We have had seven weeks since the Pasch; and now comes the day that opens the mysterious number of fifty. This day is the Sunday, already made holy by the creation of the light, and by the Resurrection of Jesus: it is about to receive its final consecration, and bring us the fullness of God.[2]

In the old and figurative Law, God foreshadowed the glory that was to belong, at a future period, to the fiftieth day. Israel had passed the waters of the Red Sea, thanks to the protecting power of his Paschal Lamb! Seven weeks were spent in the desert, which was to lead to the promised land; and the very morrow of those seven weeks was the day whereon was made the alliance between God and His people. The Pentecost (the fiftieth day) was honoured by the promulgation of the ten commandments of

[1] Acts, ii. 1. [2] Eph. iii. 19.—See the chapter on the 'Mystery of Easter', pages 19 and 20.

the divine law; and every following year, the Israelites celebrated the great event by a solemn festival. But their Pentecost was figurative, like their Pasch: there was to be a second Pentecost for all people, as there was to be a second Pasch, for the Redemption of the whole world. The Pasch, with all its triumphant joys, belongs to the Son of God, the Conqueror of death: Pentecost belongs to the Holy Ghost, for it is the day whereon He began His mission into this world, which, henceforward, was to be under His Law.

But how different are the two Pentecosts! The one, on the rugged rocks of Arabia, amidst thunder and lightning, promulgates a Law that is written on tablets of stone; the second is in Jerusalem, on which God's anger has not as yet been manifested, because it still contains within its walls the first fruits of that new people, over whom the Spirit of love is to reign. In this second Pentecost, the heavens are not overcast, nor is the roar of thunder heard; the hearts of men are not stricken with fear, as when God spake on Sinai; repentance and gratitude are the sentiments now uppermost. A divine fire burns within their souls, and will spread throughout the whole world. Our Lord Jesus had said: 'I am come to cast fire on the earth; and what will I, but that it be kindled?'[1] The hour for the fulfilment of this word has come: the Spirit of love, the Holy Ghost, the eternal uncreated Flame, is about to descend from heaven, and realize the merciful design of our Redeemer.

Jerusalem is filled with pilgrims, who have flocked thither from every country of the Gentile world. They feel a strange mysterious expectation working in their souls. They are Jews, and have come from every foreign land where Israel has founded a synagogue; they have come to keep the feasts of Pasch

[1] St. Luke, xii. 49.

and Pentecost. Asia, Africa, and even Rome, have here their representatives. Amidst these Jews properly so called, are to be seen many Gentiles, who, from a desire to serve God more faithfully, have embraced the Mosaic law and observances; they are called proselytes. This influx of strangers, who have come to Jerusalem out of a desire to observe the Law, gives the city a Babel-like appearance, for each nation has its own language. They are not, however, under the influence of pride and prejudice, as are the inhabitants of Judea; neither have they, like these latter, known and rejected the Messias, nor blasphemed His works whereby He gave testimony of His divine character. It may be that they took part with the other Jews in clamouring for Jesus' death; but they were led to it by the chief priests and magistrates of the Jerusalem which they reverenced as the holy city of God, and to which nothing but religious motives have brought them.

It is the hour of Tierce, the third hour of the day,[1] fixed from all eternity for the accomplishment of a divine decree. It was at the hour of midnight that the Father sent into this world, that He might take flesh in Mary's womb, the Son eternally begotten of Himself: so now, at this hour of Tierce, the Father and the Son send upon the earth the holy Spirit who proceeds from Them both. He is sent to form the Church, the bride and the kingdom of Christ: He is to assist and maintain her; He is to save and sanctify the souls of men; and this His mission is to continue to the end of time.

Suddenly is heard, coming from heaven, the sound of a violent wind; it startles the people in the city, it fills the cenacle with its mighty breath. A crowd is soon round the house that stands on Mount Sion;

[1] Our nine o'clock. Acts, ii. 15.

the hundred and twenty disciples that are within the building feel that mysterious emotion within them, of which their Master once said: 'The Spirit breatheth where He will, and thou hearest His voice'.[1] Like that strange invisible creature, which probes the very depth of the sea and makes the waves heave mountains high, this Breath from heaven will traverse the world from end to end, breaking down every barrier that would stay its course.

The holy assembly have been days in fervent expectation; the divine Spirit gives them this warning of His coming, and they in the passiveness of ecstatic longing, await His will. As to those who are outside the cenacle, and who have responded to the appeal thus given, let us, for the moment, forget them. A silent shower falls in the house; it is a shower of fire, which, as holy Church says 'burns not but enlightens, consumes not but shines.'[2] Flakes of fire, in the shape of tongues, rest on the heads of the hundred and twenty disciples; it is the Holy Ghost taking possession of all and each. The Church is now not only in Mary, but also in these hundred and twenty disciples. All belong now to the Spirit that has descended upon them; His kingdom is begun, it is manifested, its conquests will be speedy and glorious.

But let us consider the symbol chosen to designate this divine change. He who showed Himself under the endearing form of a dove, on the occasion of Jesus' baptism in the Jordan, now appears under that of fire. He is the Spirit of love; and love is not only gentle and tender, it is also ardent as fire. Now, therefore, that the world is under the influence of the Holy Ghost, it must needs be on fire, and the fire shall not be checked. And why this form of tongues? To show that the heavenly fire is to be

[1] St. John, iii. 8.

[2] Responsory for the Thursday within the Octave.

spread by the word, by speech. These hundred and twenty disciples need but to speak of the Son of God, made Man, and our Redeemer; of the Holy Ghost, who renews our souls; of the heavenly Father, who loves and adopts us as His children: their word will find thousands to believe and welcome it. Those that receive it shall all be united in one faith; they shall be called the Catholic Church, that is, universal, existing in all places and times. Jesus had said: 'Go, teach all nations!'[1] The Holy Ghost brings from heaven both the tongue that is to teach, and the fire (the love of God and of mankind), which is to give warmth and efficacy to the teaching. The tongue and the fire are now given to these first disciples, who, by the assistance of the holy Spirit, will transmit them to others. So will it be to the end of time.

An obstacle, however, opposes the mission at the very outset. Since the confusion at Babel, there have been as many languages as countries; communication by word has been interrupted. How, then, is the word to become the instrument of the world's conquest, and to make one family out of all these nations that cannot understand each other? Fear not: the holy Spirit is all-powerful, and has provided for this difficulty. With the other gifts, wherewith He has enriched the hundred and twenty disciples, He has given them that of understanding all languages, and of making themselves understood in every language. In a transport of holy enthusiasm, they attempt to speak the languages of all nations; their tongue and their ear take in, not only without effort, but even with charm and joy, this plenitude of word and speech which is to reunite mankind together. The Spirit of love has annulled the separation of Babel; men are once more made brethren by the unity of language.

[1] St. Matth. xxviii. 19.

How beautiful art thou, dear Church of our God! Heretofore, the workings of the Holy Ghost have been limited; but now, He breatheth freely where He willeth; He brings thee forth to the eyes of men by this stupendous prodigy. Thou art the image of what this earth was, when all its inhabitants spoke the same language. The prodigy is not to cease with the day of Pentecost, nor with the disciples who are its first receivers. When the apostles have terminated their lives and preaching, the gift of tongues, at least in its miraculous form, will cease, because no longer needed: but thou O Church of Christ! wilt continue to speak all languages, even to the end of time, for thou art to dwell in every clime. The one same faith is to be expressed in the language of every country; and thus transformed, the miracle of Pentecost is to be kept up for ever within thee, as one of thy characteristic marks.

The great St. Augustine alluded to this, when he spoke the following admirable words: 'The whole body of Christ, the Church, now speaks in all tongues. Nay, I myself speak all tongues, for I am in the body of Christ, I am in the Church of Christ. If the body of Christ now speaks all languages, then am I in all languages. Greek is mine, Syriac is mine, Hebrew is mine, and all are mine, for I am one with all the several nations that speak them.'[1] During the ages of faith, the Church (which is the only source of all true progress), succeeded in giving one common language to all the nations that were in union with her. For centuries, the Latin language was the bond of union between civilized countries. However distant these might be from one another, there was this link of connexion between them; it was the medium of communication for political negotiations, for the spread of science, or for friendly

[1] *Enarratio in Psalmum cxlvii.*, verse 14.

epistolary correspondence. No one was a stranger, in any part of the west, or even beyond it, who could speak this language. The great heresy of the sixteenth century robbed us of this as of so many other blessings; it dismembered that Europe which the Church had united, not only by her faith, but by her language. But let us return to the cenacle, and continue our contemplation of the wondrous workings of the holy Spirit within this still closed sanctuary.

First of all, we look for Mary; for her who now, more than ever, is full of grace. After those measureless gifts lavished upon her in her Immaculate Conception; after the treasures of holiness infused into her by the Incarnate Word during the nine months she bore Him in her womb; after the special graces granted her for acting and suffering in union with her Son, in the work of the world's Redemption; after the favours wherewith this same Jesus loaded her when in the glory of His Resurrection: we should have thought that heaven had given all it could to a mere creature, however sublime the destiny of that creature might be. But no. Here is a new mission opened for Mary. The Church is born; she is born of Mary. Mary has given birth to the bride of her Son; new duties fall upon the Mother of the Church. Jesus has ascended into heaven, leaving Mary upon the earth, that she may nurse the infant Church. Oh! how lovely and yet how dignified, is this infancy of our dear Church, cherished as she is, fed, and strengthened by Mary! But this second Eve, this true Mother of the living,[1] must receive a fresh infusion of grace to fit her for this her new office: therefore it is that she has the first claim to, and the richest portion of, the gifts of the Holy Ghost. Heretofore, He overshadowed her and made her

[1] Gen. iii. 20.

Mother of the Son of God; now He makes her the Mother of the Christian people. It is the verification of those words of the royal prophet: 'The stream (literally, the impetuosity) of the river maketh the city of God joyful: the Most High hath sanctified His own tabernacle.'[1] The Spirit of love here fulfils the intention expressed by our Redeemer when dying on the cross. 'Woman!' said Jesus to her, 'behold thy son!' St. John was this son, and he represented all mankind. The Holy Ghost now infuses into Mary the plenitude of the grace needful for her maternal mission. From this day forward, she acts as Mother of the infant Church; and when, at length, the Church no longer needs her visible presence, this Mother quits the earth for heaven, where she is crowned Queen; but there, too, she exercises her glorious title and office of Mother of men.

Let us contemplate this master-piece of Pentecost, and admire the new loveliness that beams in Mary from this new maternity. She is inflamed by the fire of divine love, and this in a way not felt before. She is all devoted to the office put upon her, and for which she has been left on earth. The grace of the apostolate is granted to her. She has received the tongue of fire; and although her voice is not to make itself heard in public preaching, yet will she speak to the apostles, directing and consoling them in their labours. She will speak, too, to the faithful, but with a force, a sweetness, and a persuasiveness, becoming one whom God has made the most exalted of His creatures. The primitive Christians, with such a training as this, will have vigour and energy enough to resist all the attacks of hell, and, like Stephen who had often listened to her inspiring words, to die martyrs for the faith.

[1] Ps. xlv. 5.

Let us next look at the apostolic college. The frequent instructions they have been receiving from their Lord, during the forty days after His Resurrection, have changed them into quite other men; but now that they have received the Holy Ghost, the change and conversion is complete. They are filled with the enthusiasm of faith; their souls are on fire with divine love; the conquest of the whole world, this is their ambition, and they know it is their mission. What their Master had told them is fulfilled: they are endued with power from on high,[1] and are ready for the battle. Who would suppose that these are the men who crouched with fear, when their Jesus was in the hands of His enemies? Who would take these to be the men that doubted of His Resurrection? All that this beloved Master has taught them is now so clear to them! They see it all, they understand it all. The Holy Ghost has infused into them, and in a sublime degree, the gift of faith; they are impatient to spread this faith throughout the whole earth. Far from fearing, they even long to suffer persecution in the discharge of the office entrusted to them by Jesus, that of preaching His name and His glory unto all nations.

Look at Peter. You easily recognize him by that majestic bearing, which, though sweetly tempered by deep humility, bespeaks his pre-eminent dignity. A few hours ago, it was the tranquil gravity of the head of the apostolic college; now, his whole face gleams with the flash of enthusiasm, for the Holy Ghost is now sovereign possessor of this vicar of Christ, this prince of the word, this master-teacher of truth. Near him are seated the other apostles: Andrew, his elder brother, who now conceives that ardent passion for the cross, which is to be his grand characteristic; John, whose meek and gentle eye now

[1] St. Luke, xxiv. 49.

glistens with the fire of inspiration, betokening the prophet of Patmos; James, the brother of John, and called, like him, the son of thunder,[1] bears in his whole attitude the appearance of the future chivalrous conqueror of Iberia. The other James, known and loved under the name of the brother of Jesus, feels a fresh and deeper transport of joyousness as the power of the Spirit thrills through his being. Matthew is encircled with a glowing light, which points him out to us as the first writer of the new Testament. Thomas, whose faith was the fruit he took from Jesus' wounds, feels that faith now made perfect; it is generous, free, unreserved, worthy of the brave apostle of the far east. In a word, all twelve are a living hymn to the glory of the almighty Spirit, whose power is thus magnificently evinced even at the outset of His reign.

The disciples, too, are sharers, though in a less degree than the apostles, of the divine gift; they receive the same Spirit, the same sacred fire, for they too, are to go forth, conquer the world, and found Churches. The holy women, also, who form part of the assembly of the cenacle, have received the graces of this wondrous descent of the Holy Ghost. It was love that emboldened them to stand near the cross of Jesus, and be the first to visit His sepulchre on Easter morning; this love is now redoubled. A tongue of fire has stood over each of them, and the time will come when they will speak, with fervid eloquence, of Jesus, to both Jews and Gentiles. The Synagogue will banish Magdalene and her companions: the Gentiles of our western Europe will receive them, and the word of these holy exiles will produce a hundredfold of fruit.

Meanwhile, a large crowd of Jews has collected round the mysterious cenacle. Not only has the

[1] St. Mark, iii. 17.

'mighty wind' excited their curiosity, but, moreover, that same divine Spirit, who is working such wonders upon the holy assembly within, is impelling them to visit the house, wherein is the new-born Church of Christ. They clamour for the apostles, and these are burning with zeal to begin their work; so, too, are all. At once, then, the crowd sees these men standing in its midst, and relating the prodigy that has been wrought by the God of Israel.

What is the surprise of this multitude, composed as it is of people of so many different nations, when these poor uneducated Galileans address them, each in the language of his own country? They have heard them speak before this, and they expected a repetition of the jargon now; when lo! there is the correct accent and diction of every country, and with such eloquence! The symbol of unity is here shown in all its magnificence. Here is the Christian Church; it is one, though consisting of such varied elements: the walls of division, which divine justice had set up between nation and nation, are now removed. Here, also, are the heralds of the faith of Christ; they are ready for their grand mission; they long to traverse the earth, and to save it by the word of their preaching.

But in the crowd there are some who are shocked at witnessing this heavenly enthusiasm of the apostles. 'These men,' say they, 'are full of new wine!' It is the language of rationalism, explaining away mystery by reason. These Galileans, these 'drunken men', are, however, to conquer the whole world to Christ, and to give the Holy Ghost, with His enebriating unction, to all mankind. The holy apostles feel that it is time to proclaim the new Pentecost; yes, this anniversary of the old is a fitting day for the new to be declared. But in this proclamation of the law of mercy and love, which is to supersede the law of justice and fear, who is to be the Moses? Our

Emmanuel, before ascending into heaven, had selected one of the twelve for the glorious office: it is Peter, the rock on whom is built the Church. It is time for the shepherd to show himself and speak, for the flock is now to be formed. Let us hearken to the Holy Ghost, who is about to speak by His chief organ to this wondering and attentive multitude. The apostle, though he speaks in one tongue, is understood by each of his audience, no matter what his country and language may be. The discourse is, of itself, a guarantee of the truth and divine origin of the new law.

The fisherman of Genesareth thus pours forth his wondrous eloquence: 'Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and, with your ears, receive my words! For these are not drunk, as you suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel: "And it shall come to pass in the last days, saith the Lord, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids, will I pour out, in those days of my Spirit, and they shall prophesy." Ye men of Israel, hear these words: Jesus of Nazareth, a Man approved of God among you, by miracles and wonders and signs, which God did by Him in the midst of you, as you also know. This same being delivered up, by the determinate counsel and foreknowledge of God, you, by the hands of wicked men, have crucified and slain. Whom God hath raised up, having loosed the sorrows of hell (the tomb), as it was impossible that He should be holden by it. For David saith concerning Him: "My flesh shall rest in hope, because Thou wilt not

leave my soul in the tomb, nor suffer Thy holy One to see corruption." Ye men, brethren, let me freely speak to you of the patriarch David: that he died and was buried, and his sepulchre is with us to this day. Whereas, therefore, he was a prophet, he spoke of the Resurrection of Christ; for neither was He left in the tomb, neither did His flesh see corruption. This Jesus hath God raised again, whereof all we are witnesses. Being exalted by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear. Therefore, let all the house of Israel know most certainly, that God hath made both Lord and Christ this same Jesus, whom you have crucified.'[1]

Thus did the second Moses promulgate the new Law. How must his hearers have welcomed the stupendous gift of this new Pentecost, which put them in possession of the divine realities foreshadowed by that figurative one of old! Here again, it was God revealing Himself to His creatures, and, as usual, by miracles. Peter alludes to the wonders wrought by Jesus, who thus bore testimony to His being the Messias. He tells his audience that the Holy Ghost has been sent from heaven, according to the promise made to this Jesus by His Father: they have proof enough of the great fact, in the gift of tongues of which they themselves are witnesses.

The holy Spirit makes His presence and influence to be felt in the hearts of these favoured listeners. A few moments previously they were disciples of Sinaï, who had come from distant lands to celebrate the by-gone Pasch and Pentecost; now they have faith, simple and full faith, in Christ. They repent of the awful crime of His death, of which they have been accomplices; they confess His Resurrection and Ascen-

[1] Acts, ii. 14—36.

sion; they beseech Peter and the rest of the apostles to put them in the way of salvation: 'Men and brethren!' say they, 'what shall we do?'[1] Better dispositions could not be: they desire to know their duty, and are determined to do it. Peter resumes his discourse, saying: 'Do penance, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins; and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, whomsoever the Lord our God shall call.'[2]

The Jewish Pentecost pales at each word of the new Moses; the Christian Pentecost manifests itself with clearer light. The reign of the Holy Ghost is inaugurated in Jerusalem, and under the very shadow of that temple which is doomed to destruction. Peter continued his instructions; but the sacred Volume has left us only these few words, wherewith, probably, the apostle made his final appeal to his hearers: 'Save yourselves from this perverse generation!'[3]

These children of Israel had to make this sacrifice, or they never could have shared in the graces of the new Pentecost: they had to cut themselves off from their own people; they had to leave the Synagogue for the Church. There was a struggle in many a heart at that moment; but the holy Spirit triumphed; three thousand declared themselves disciples of Christ, and received the mark of adoption in holy Baptism. Church of the living God! how lovely art thou in thy first reception of the divine Spirit! how admirable is thy early progress! Thy first abode was in the Immaculate Mary, the Virgin full of grace, the Mother of God; thy second victory gave thee the hundred and twenty disciples of the cenacle; and now, three thousand elect proclaim thee

[1] Acts, ii. 37. [2] *Ibid.* 38, 39. [3] *Ibid.* 40.

as their mother, and, leaving the unhappy Jerusalem, will carry thy name and kingdom to their own countries. To-morrow, Peter is to preach in the temple, and five thousand men will enroll themselves as disciples of Jesus of Nazareth. Hail! then, dear creation of the Holy Ghost! Militant on earth; triumphant in heaven; beautiful, noble, immortal Church, all hail! And thou, bright Pentecost! day of our truest birth! how fair, how glorious, thou makest these first hours of Jesus' bride on earth! The divine Spirit thou givest us, has written, not upon stone, but upon our hearts, the Law that is to govern us. In thee, O Pentecost! we find realized the hopes foreshadowed in the mystery of the Epiphany; for though thou thyself art promulgated in Jerusalem, yet thy graces are to be extended to all that are afar off, that is, to us Gentiles. The Magi came from the east; we watched them as they visited the crib of the divine Babe, for we knew that we, too, were to have our season of grace. It was thou, O holy Spirit! that didst attract them to Bethlehem: and now, in this Pentecost of Thy power, Thou callest all men; the star is changed into tongues of fire, and the face of the earth is to be renewed. Oh! grant that we may be ever faithful to the graces thou offerest us, and carefully treasure the gifts sent us, with Thee and through Thee, by the Father and the Son!

The mystery of Pentecost holds so important a place in the Christian dispensation, that we cannot be surprised at the Church's ranking it, in her liturgy, on an equality with her paschal solemnity. The Pasch is the redemption of man by the victory of Christ; Pentecost is the Holy Ghost taking possession of man redeemed. The Ascension is the intermediate mystery; it consummates the Pasch, by placing the

Man-God, the Conqueror of death, and our Head, at the right hand of the Father; it prepares the mission of the Holy Ghost to our earth. This mission could not take place until Jesus had been glorified, as St. John tells us;[1] and several reasons are assigned for this fact by the holy fathers. It was necessary that the Son of God, who, together with the Father, is the principle of the procession of the Holy Ghost in the divine essence, should also personally send this divine Spirit upon the earth. The exterior mission of one of the Three Persons is but the sequel and manifestation of the mysterious and eternal production which is ever going on within the Divinity. Thus the Father is not sent, either by the Son or by the Holy Ghost, because He does not proceed from them. The Son is sent to men by the Father, of whom He is eternally begotten. The Holy Ghost is sent by the Father and the Son, because He proceeds from both. But, in order that the mission of the Holy Ghost might give greater glory to the Son, there was a congruity in its not taking place until such time as the Incarnate Word should be enthroned at the right hand of the Father. How immense the glory of human nature, that it was hypostatically united to the Person of the Son of God when this mission of the Holy Ghost was achieved! and that we can say, in strict truth, the Holy Ghost was sent by the Man-God!

This divine missionwas not to be given to the Third Person, until men were deprived of the visible presence of Jesus. As we have already said, the hearts of the faithful were henceforward to follow their absent Redeemer by a purer and wholly spiritual love. Now, who was to bring us this new love, if not He who is the link of the eternal love of the Father and the Son?

[1] St. John, vii. 39.

This holy Spirit of love and union is called, in the sacred Scriptures, the 'Gift of God'; and it is on the day of Pentecost that the Father and Son send us this ineffable Gift. Let us call to mind the words spoken by our Emmanuel to the Samaritan woman at the well of Sichar: 'If thou didst know the Gift of God!'[1] He had not yet been given, He had not yet been manifested, otherwise than in a partial way. From this day forward, He inundates the whole earth with His fire, He gives spiritual life to all, He makes His influence felt in every place. We know the Gift of God; so that we have but to open our hearts to receive Him, as did the three thousand who listened to St. Peter's sermon.

Observe, too, the season of the year, in which the Holy Ghost comes to take possession of His earthly kingdom. Our Jesus, the Sun of justice, arose in Bethlehem in the very depth of winter; humble and gradual was His ascent to the zenith of His glory. But the Spirit of the Father and the Son came in the season that harmonizes with His own divine characteristic. He is a consuming Fire;[2] He comes into the world when summer is in its pride, and sunshine decks our earth with loveliest flowers. Let us welcome the life-giving heat of the Holy Ghost, and earnestly beseech Him that it may ever abide within us. The liturgical year has brought us to the full possession of truth by the Incarnate Word; let us carefully cherish the love, which the Holy Ghost has now enkindled within our hearts.

The Christian Pentecost, prefigured by the ancient one of the Jews, is of the number of the feasts that were instituted by the apostles. As we have already remarked, it formerly shared with Easter the honour of the solemn administration of Baptism. Its octave,

[1] St. John, iv. 10. [2] Deut. iv. 24.

like that of Easter, and for the same reason, ended with the Saturday following the feast. The catechumens received Baptism on the night between Saturday and Sunday. So that the Pentecost solemnity began on the vigil, for the neophytes at once put on their white garments: on the eighth day, the Saturday, they laid them aside.

In the middle-ages, the feast of Pentecost was called by the beautiful name of 'The Pasch of roses,' just as the Sunday within the octave of the Ascension was termed the 'Sunday of roses'. The colour and fragrance of this lovely flower were considered by our Catholic forefathers as emblems of the tongues of fire, which rested on the heads of the hundred and twenty disciples, and poured forth the sweet gifts of love and grace on the infant Church. The same idea suggested the red-coloured vestments for the liturgical services during the whole octave. In his *Rational* (a work which abounds in most interesting information regarding the mediæval liturgical usages), Durandus tells us that, in the thirteenth century, a dove was allowed to fly about in the church, and flowers and lighted tow were thrown down from the roof, during the Mass on Whit Sunday; these were allusions to the two mysteries of Jesus' baptism, and of the descent of the Holy Ghost on the day of Pentecost.

At Rome, the station is in the basilica of St. Peter. It was but just that special honour should be paid to the prince of the apostles, for it was on this day that his preaching won three thousand converts to the Church. Though the station, and the indulgences attached to it, are at St. Peter's, yet the sovereign Pontiff and the sacred college of Cardinals solemnize to-day's service in the Lateran basilica, which is the mother-church of the city and of the world.

TIERCE

To-day holy Church celebrates the Hour of Tierce with unusual solemnity, and this in order to honour more markedly the mystery of Pentecost. During the whole year, indeed, she chooses this Hour as the most propitious for the celebration of the holy Sacrifice, wherein the Third Person of the Trinity manifests His almighty power. The Hour of Tierce, which corresponds to our nine o'clock in the morning, begins with a hymn to the Holy Ghost, composed by St. Ambrose; but to-day she uses in its stead the sublime and mystic *Veni Creator*, which was written in the ninth century, and, as tradition says, by Charlemagne.

It was St. Hugh, Abbot of Cluny, in the eleventh century, who conceived the happy thought of introducing it into the Tierce of Whitsuntide; and the Roman Church showed her approbation of the practice, by adopting it in her liturgy. Thence has come the custom of singing the *Veni Creator* before the Mass of Whit Sunday, in churches where Tierce is not sung.

At this solemn Hour, then, and during the chant of this soul-stirring hymn, the faithful should fervently adore the holy Spirit, and invite Him to enter into their hearts. At this very hour, He is filling our churches with His invisible presence, and, if there be no obstacle on our part, He will take possession of our souls. Let us acknowledge to Him the need we have of His visit; let us importune Him to take up His new abode within us, now and for ever. Showing Him how our souls are sealed with Himself, by the indelible characters of Baptism and Confirmation, let us beseech Him to defend His own work. We are His own possession; may He bestow upon us the graces we are now going to pray for! Let us be sincere in our petition: let us remember that, in order

to receive the Holy Ghost and keep Him within us, we must renounce the spirit of the world, for our Saviour has said: 'No man can serve two masters.'[1]

After the *Pater Noster* and *Ave* have been said in secret, the celebrant intones the usual invocation as follows:

℣. Deus in adjutorium meum intende.	℣. Incline unto my aid, O God.
℟. Domine, ad adjuvandum me festina.	℟. O Lord, make haste to help me.
Gloria Patri, &c.	Glory be to the Father, &c.

Then follows the *Veni Creator*. The first stanza is always sung kneeling; after which the clergy and people rise, and continue the rest of the hymn standing.

HYMN

Veni, Creator Spiritus, Mentes tuorum visita, Imple superna gratia Quæ tu creasti pectora.	O come, Creator Spirit, visit our souls; and with thy heavenly grace fill the hearts that were made by thee.
Qui diceris Paraclitus, Altissimi donum Dei, Fons vivus, ignis, caritas, Et spiritalis unctio.	Thou art called the Paraclete, the Gift of the most high God, the living Fountain, Fire, Love, and spiritual Unction.
Tu septiformis munere, Digitus Paternæ dexteræ, Tu rite promissum Patris, Sermone ditans guttura.	Thou art sevenfold in thy gifts: the Finger of the Father's hand; the Father's solemn Promise, that enrichest men with the gift of tongues.
Accende lumen sensibus, Infunde amorem cordibus, Infirma nostri corporis Virtute firmans perpeti.	Enkindle thy light in our minds; infuse thy love into our hearts; and strengthen the weakness of our flesh by thine unfailing power.
Hostem repellas longius, Pacemque dones protinus: Ductore sic te prævio	Repel the enemy far from us, and delay not to give us peace; be thou our guide, that

[1] St. Matth. vi. 24.

Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito
In sæculorum sæcula. Amen.

ANT. Spiritus Domini.

we may shun all that could bring us harm.

Grant that, through thee, we may know the Father and the Son; and that we may evermore confess thee the Spirit of them both.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages! Amen.

ANT. The Spirit of the Lord.

DIVISION OF PSALM 118.

Legem pone mihi, Domine, viam justificationum tuarum: et exquiram eam semper.

Da mihi intellectum, et scrutabor legem tuam: et custodiam illam in toto corde meo.

Deduc me in semitam mandatorum tuorum: quia ipsam volui.

Inclina cor meum in testimonia tua: et non in avaritiam.

Averte oculos meos ne videant vanitatem: in via tua vivifica me.

Statue servo tuo eloquium tuum: in timore tuo.

Amputa opprobrium meum quod suspicatus sum: quia judicia tua jucunda.

Ecce concupivi mandata tua: in æquitate tua vivifica me.

Et veniat super me misericordia tua, Domine: salu-

Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.

Give me understanding, and I will search thy law: and I will keep it with my whole heart.

Lead me into the path of thy commandments: for this same I have desired.

Incline my heart unto thy testimonies, and not to covetousness.

Turn away my eyes that they may not behold vanity: quicken me in thy way.

Establish thy word to thy servant, in thy fear.

Turn away my reproach, which I have apprehended: for thy judgments are delightful.

Behold I have longed after thy precepts: quicken me in thy justice.

And let thy mercy also come upon me, O Lord: thy salva-

tare tuum, secundum eloquium tuum.

Et respondebo exprobrantibus mihi verbum: quia speravi in sermonibus tuis.

Et ne auferas de ore meo verbum veritatis usquequaque: quia in judiciis tuis supersperavi.

Et custodiam legem tuam semper: in sæculum et in sæculum sæculi.

Et ambulabam in latitudine: quia mandata tua exquisivi.

Et loquebar de testimoniis tuis in conspectu regum: et non confundebar.

Et meditabar in mandatis tuis: quæ dilexi.

Et levavi manus meas ad mandata tua, quæ dilexi: et exercebar in justificationibus tuis.

Gloria Patri, &c.

MEMOR esto verbi tui servo tuo: in quo mihi spem dedisti.

Hæc me consolata est in humilitate mea: quia eloquium tuum vivificavit me.

Superbi inique agebant usquequaque: a lege autem tua non declinavi.

Memor fui judiciorum tuorum a sæculo, Domine: et consolatus sum.

Defectio tenuit me: pro peccatoribus derelinquentibus legem tuam.

Cantabiles mihi erant justi-

tion, according to thy word.

And I will answer *the enemies of my soul* who reproach me in any thing, that I have trusted in thy words.

And take not thou the word of truth utterly out of my mouth: for in thy words I have hoped exceedingly.

And I will always keep thy law, for ever and ever.

And I walked at large, *and joyously*, because I have sought after thy commandments.

And I spoke of thy testimonies before kings: and I was not ashamed.

And I meditated on thy commandments, which I loved.

And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

Glory be to the Father, &c.

BE thou mindful of thy word to thy servant, in which thou hast given me hope.

This hath comforted me in my humiliation: because thy word hath enlivened me.

The proud did iniquitously altogether: but I declined not from thy law.

I remembered, O Lord, thy judgments of old: and I was comforted.

A fainting hath taken hold of me, because of the wicked that forsake thy law.

Thy justifications were the

stificationes tuæ : in loco peregrinationis meæ.

Memor fui nocte nominis tui, Domine: et custodivi legem tuam.

Hæc facta est mihi: quia justificationes tuas exquisivi.

Portio mea, Domine: dixi custodire legem tuam.

Deprecatus sum faciem tuam in toto corde meo: miserere mei secundum eloquium tuum.

Cogitavi vias meas: et converti pedes meos in testimonia tua.

Paratus sum, et non sum turbatus: ut custodiam mandata tua.

Funes peccatorum circumplexi sunt me: et legem tuam non sum oblitus.

Media nocte surgebam ad confitendum tibi: super judicia justificationis tuæ.

Particeps ego sum omnium timentium te: et custodientium mandata tua.

Misericordia tua, Domine, plena est terra: justificationes tuas doce me.

Gloria Patri, &c.

BONITATEM fecisti cum servo tuo, Domine: secundum verbum tuum.

Bonitatem et disciplinam et scientiam doce me: quia mandatis tuis credidi.

Priusquam humiliarer ego deliqui: propterea eloquium

subject of my song, in the place of my pilgrimage.

In the night I have remembered thy name, O Lord: and have kept thy law.

This happened to me, because I sought after thy justifications.

O Lord, my portion, I have said I would keep thy law.

I entreated thy face with all my heart: have mercy on me according to thy word.

I have thought on my ways: and turned my feet unto thy testimonies.

I am ready, and am not troubled: that I may keep thy commandments.

The cords of the wicked have encompassed me: but I have not forgotten thy law.

I rose at midnight to give praise to thee, for the judgements of thy justifications.

I am a partaker with all them that fear thee, and that keep thy commandments.

The earth, O Lord, is full of thy mercy: teach me thy justifications.

Glory be to the Father, &c.

THOU hast done well with thy servant, O Lord, according to thy word.

Teach me goodness, and discipline, and knowledge: for I have believed thy commandments.

Before I was humbled, I offended: therefore, *now that I*

tuum custodivi.

Bonus es tu: et in bonitate tua doce me justificationes tuas.

Multiplicata est super me iniquitas superborum: ego autem in toto corde meo scrutabor mandata tua.

Coagulatum est sicut lac cor eorum: ego vero legem tuam meditatus sum.

Bonum mihi quia humiliasti me: ut discam justificationes tuas.

Bonum mihi lex oris tui: super millia auri et argenti.

Manus tuæ fecerunt me, et plasmaverunt me: da mihi intellectum, et discam mandata tua.

Qui timent te, videbunt me et lætabuntur: quia in verba tua supersperavi.

Cognovi Domine, quia æquitas judicia tua: et in veritate tua humiliasti me.

Fiat misericordia tua ut consoletur me: secundum eloquium tuum servo tuo.

Veniant mihi miserationes tuæ, et vivam: quia lex tua meditatio mea est.

Confundantur superbi, quia injuste iniquitatem fecerunt in me: ego autem exercebor in mandatis tuis.

Convertantur mihi timentes te: et qui noverunt testimonia tua.

am enlightened, have I kept thy word.

Thou art good: and, in thy goodness, teach me thy justifications.

The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

Their heart is curdled like milk: but I have meditated on thy law.

It is good for me that thou hast humbled me, that I may learn thy justifications.

Thy word, which is the law of thy mouth, *O heavenly Father*, is good to me above thousands of gold and silver.

Thy hands have made me, and formed me: give me understanding, and I will learn thy commandments.

They that fear thee, shall see me and shall be glad: because I have greatly hoped in thy words.

I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

Oh! let thy mercy be for my comfort, according to thy word unto thy servant.

Let thy tender mercies come unto me and I shall live: for thy law is my meditation.

Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

Let them that fear thee turn to me: and they that know thy testimonies.

Fiat cor meum immaculatum in justificationibus tuis: ut non confundar.

Let my heart be undefiled in thy justifications, that I may not be confounded, *on the day when thou comest to judge me*

ANT. Spiritus Domini replevit orbem terrarum, alleluia.

ANT. The Spirit of the Lord hath filled the whole world, alleluia.

CAPITULUM

Acts, ii.

Quum complerentur dies Pentecostes, erant omnes discipuli pariter in eodem loco: et factus est repente de cœlo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes.

When the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

℟. *breve.* Spiritus Domini replevit orbem terrarum, ° Alleluia, alleluia. Spiritus.

℟. *breve.* The Spirit of the Lord hath filled the whole world, ° Alleluia, alleluia. The Spirit.

℣. Et hoc quod continet omnia scientiam habet vocis, ° Alleluia, alleluia. Gloria. Spiritus Domini.

℣. And that which containeth all things, hath knowledge of the voice. ° Alleluia, alleluia. Glory, &c. The Spirit &c.

℣. Spiritus Paraclitus, alleluia.

℣. The Holy Ghost, the Paraclete, alleluia.

℟. Docebit vos omnia, alleluia.

℟. Will teach you all things, alleluia.

The prayer is the Collect of the Mass, and is given on the next page.

MASS

The holy Sacrifice is now to be celebrated. Filled with the Holy Ghost, the Church is about to pay the solemn tribute of her gratitude, by offering the divine Victim, who, by His immolation, merited for us the great Gift, the Spirit. The Introit has been begun by the choir, and with an unusual joy and enthusiasm. The Gregorian chant has few finer pieces than this. As

to the words, they give us a prophecy, which receives its fulfilment to-day: it is taken from the Book of Wisdom. The holy *Spirit* fills the whole earth with His presence; and as a pledge of His being with us, He gives to the apostles the gift of tongues.

INTROIT

Spiritus Domini replevit orbem terrarum, alleluia: et hoc quod continet omnia, scientiam habet vocis. Alleluia, alleluia, alleluia.

Ps. Exsurgat Deus, et dissipentur inimici ejus: et fugiant qui oderunt eum a facie ejus. ℣. Gloria Patri. Spiritus Domini.

The Spirit of the Lord hath filled the whole world, alleluia: and that which containeth all things hath knowledge of the voice. Alleluia, alleluia, alleluia.

Ps. Let God arise, and his enemies be dispersed: and let them that hate him flee before his face. ℣. Glory, &c. The Spirit, &c.

The Collect tells us what favours we should petition for from our heavenly Father on such a day as this. It also tells us that the Holy Ghost brings us two principal graces: a *relish* for the things of God, and *consolation* of heart. Let us pray that we may receive both the one and the other, that we may thus become perfect Christians.

COLLECT

Deus, qui hodierna die corda fidelium sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Dominum.

O God, who, by the light of the Holy Ghost, didst this day instruct the hearts of the faithful: grant that, by the same Spirit, we may relish what is right, and ever rejoice in his consolation. Through, &c.

EPISTLE

Lectio Actuum Apostolorum.
Cap. ii.

Cum complerentur dies Pentecostes, erant omnes discipuli pariter in eodem loco: et factus est repente

Lesson from the Acts of the Apostles.
Ch. ii.

When the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound

de cœlo sonus, tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitæ linguæ tamquam ignis, seditque supra singulos eorum: et repleti sunt omnes Spiritu Sancto, et cœperunt loqui variis linguis, prout Spiritus Sanctus dabat eloqui illis. Erant autem in Jerusalem habitantes Judæi, viri religiosi ex omni natione, quæ sub cœlo est. Facta autem hac voce, convenit multitudo, et mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes. Stupebant autem omnes, et mirabantur dicentes: Nonne ecce omnes isti, qui loquuntur, Galilæi sunt? et quomodo nos audivimus unusquisque linguam nostram, in qua nati sumus? Parthi et Medi, et Ælamitæ, et qui habitant Mesopotamiam, Judæam et Cappadociam, Pontum et Asiam, Phrygiam et Pamphyliam, Ægyptum, et partes Libyæ quæ est circa Cyrenen, et advenæ Romani, Judæi, quoque, et Proselyti, Cretes et Arabes: audivimus eos loquentes nostris linguis magnalia Dei.

from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these, that speak, Galileans? and how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Four greats event mark the sojourn of man on earth; and each of them is a proof of God's infinite goodness towards us. The first is the creation of man and his vocation to a supernatural state, which

gives him, as his last end, the eternal vision and possession of God. The second is the Incarnation of the divine Word, who, by uniting the human to the divine Nature, raises a created being to a participation of the Divinity, and, at the same time, provides the Victim needed for redeeming Adam and his race from the state of perdition into which they fell by sin. The third event is that which we celebrate today, the descent of the Holy Ghost. The fourth is the second coming of the Son of God, when He will free His bride, the Church, from the shackles of mortality, and lead her to heaven, there to celebrate His eternal nuptials with her. In these four divine acts, the last of which has not yet been accomplished, is included the whole history of mankind; all other events bear, more or less, upon them. Of course, 'the sensual man perceiveth not these things;'[1] he never gives them a thought. The light shineth in darkness, and darkness doth not comprehend it.[2]

Blessed, then, be the God of mercy, who hath called us out of darkness, into His marvellous light, the light of faith![3] He has made us children of that generation, which is not of flesh, nor of blood, nor of the will of man, but of God.[4] It is by this grace that we are now all attention to the third of God's great works, the descent of the Holy Ghost. We have been listening to the thrilling account given us of His coming. That mysterious storm, that fire, those *tongues*, that sacred enthusiasm of the disciples, have told us so much of God's plans upon this our world! We could not but say within ourselves: 'Has God loved the world so much as this?' When our Redeemer was living with us on the earth, He said to one of His disciples: 'God hath so loved the world as to give it His only-begotten Son.'[5] The mystery

[1] 1 Cor. ii. 14. [2] St. John, i. 5. [3] 1 St. Pet. ii 9.
[4] St. John, i. 13. [5] *Ibid.* iii. 16.

achieved to-day forces us to complete these words, and say:. 'The Father and the Son have so loved the world, as to give it their own divine Spirit!' Let us gratefully accept the Gift, and learn what man is. Rationalism and naturalism will have it that man's true happiness consists in following their principles, which are principles of pride and sensuality. Faith, on the contrary, teaches us humility and mortification, and these bring us to union with our infinite Good.

The first Alleluia-versicle is formed from the words of one of the psalms, where David shows us the Holy Ghost as the Author of a new *creation;* as the *renewer* of the earth. The second is the fervent prayer, whereby the Church invokes the Spirit of love upon her children: it is always said kneeling.

Alleluia, alleluia.
℣. Emitte Spiritum tuum, et creabuntur: et renovabis faciem terræ.

Alleluia, alleluia.
℣. Send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth.

Here all kneel.

Alleluia.
℣. Veni, sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

Alleluia.
℣. Come, O holy Spirit, fill the hearts of thy faithful, and kindle within them the fire of thy love.

Then is immediately added the sequence. It was composed about the end of the twelfth century; its authorship has been ascribed, and not without reasonable probability, to the great Pope Innocent III. It is a hymn of exquisite beauty, and is replete with tenderest love for Him who is coequal God with the Father and the Son, and who is now about to establish His empire in our hearts.

SEQUENCE

Veni, sancte Spiritus, Come, O holy Spirit! and

Et emitte cœlitus
Lucis tuæ radium.
Veni pater pauperum,
Veni dator munerum,
Veni lumen cordium.
Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.
In labore requies,
In æstu temperies,
In fletu solatium.
O Lux beatissima,
Reple cordis intima
Tuorum fidelium.
Sine tuo numine,
Nihil est in homine,
Nihil est innoxium.
Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.
Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.
Da tuis fidelibus,
In te confidentibus,
Sacrum septenarium.
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.
Amen. Alleluia.

send from heaven a ray of thy light.

Come, Father of the poor! Come, giver of gifts! Come, thou light of our hearts!

Thou best of comforters! The soul's sweet guest and refreshment!

Her rest in toil; her shelter in heat: her solace in her woe!

O most blessed Light! fill the inmost soul of thy faithful.

Without the divine assistance, there is nought in man, there is nought but evil.

Cleanse our defilements; water our dryness; heal our wounds.

Bend our stubborn will; warm up our cold hearts: guide our straying steps.

Give to thy faithful, who hope in thee, thy holy seven gifts.

Give them the merit of virtue; give them the happy issue of salvation; give them endless joy. Amen. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.
Cap. xiv.

In illo tempore: Dixit Jesus discipulis suis: Si quis diligit me, sermonem meum servabit, et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus: qui non diligit me, sermones meos

Sequel of the holy Gospel according to John.
Ch. xiv.

At that time: Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And

non servat. Et sermonem quem audistis, non est meus: sed ejus qui misit me, Patris. Hæc locutus sum vobis, apud vos manens. Paraclitus autem Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia quæcumque dixero vobis. Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat ego do vobis. Non turbetur cor vestrum, neque formidet. Audistis quia ego dixi vobis: Vado et venio ad vos. Si diligeretis me, gauderetis utique, quia vado ad Patrem: quia Pater major me est. Et nunc dixi vobis priusquam fiat: ut quum factum fuerit, credatis. Jam non multa loquar vobiscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognoscat mundus quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio.

the word which you have heard, is not mine: but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not anything. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I.

The coming of the Holy Ghost is not only an event, which concerns mankind at large: each individual of the human race is invited to receive this same visit, which to-day *renews the face of the earth*.[1] The merciful design of the sovereign Lord of all things is to contract a close alliance with each one of us. Jesus asks but one thing of us: that we *love Him* and

[1] Ps. ciii. 30.

keep His word. If we do this, He promises us that the Father will love us, and will take up His *abode* in our soul. He tells us that the Holy Ghost is to come; and He is coming that He may, by His presence, complete the habitation of God within us. The sacred Trinity will turn this poor dwelling into a new heaven, until such time as we shall be taken, after this life, to the abode where we shall see our infinitely dear Guest, Father, Son, and Holy Ghost, whose love of us is so incomprehensibly great.

In this same passage of the Gospel, which is taken from His sermon at the last Supper, Jesus teaches us that the holy Spirit, who this day descends upon us, is sent, indeed, by the Father, but sent *in the name of the Son.* A little further on, in the same sermon, Jesus says that it is He Himself who sends the Paraclete.[1] These modes of expression show us the relations which exist, in the Trinity, between the first two Persons and the Holy Ghost. This divine Spirit is the Spirit of the Father, but He is also the Spirit of the Son; it is the Father who sends Him, but the Son also sends Him; for He proceeds from the Two as from one principle. On this great day of Pentecost, our gratitude should, therefore, be the same to the Son who is Wisdom, as to the Father who is Power; for the Gift that is sent to us from heaven, comes from both. From all eternity, the Father has begotten His Son; and, when the fulness of time came, He gave Him to men, that He might assume our human nature, and be our Mediator and Saviour. From all eternity, the Father and the Son have produced the Holy Ghost; and, when the time marked in the divine decree came, they *sent* Him here upon our earth, that He might be to us, as He is between the Father and the Son, the principle of love. Jesus teaches us that the mission of the Holy

[1] St. John, xvi. 7.

Ghost followed His own, because men required to be initiated into truth by Him who is Wisdom; for how could they love what they did not know? But no sooner had Jesus consummated His work, and exalted His human Nature to the throne of God His Father, than He, together with the Father, sends the Holy Ghost, in order that He may maintain within us that word which is spirit and life,[1] and which leads us on to love.

The Offertory is taken from Psalm LXVII, where David foretells the coming of the divine Spirit, whose mission it is to *confirm* what Jesus has wrought. The cenacle is grander than the *temple* of Jerusalem. Henceforth, the Church is to take the place of the Synagogue, and *kings* and people will become her submissive children.

OFFERTORY

Confirma hoc Deus, quod operatus es in nobis: a templo tuo, quod est in Jerusalem, tibi offerent reges munera, alleluia.

Confirm, O God, what thou hast wrought in us, from thy temple which is in Jerusalem kings shall offer presents to thee, alleluia.

Having before her, on the altar, the sacred gifts which have been presented to the divine Majesty, the Church prays, in the Secret, that the coming of Holy Ghost may be to the faithful a fire which may consume all their dross, and a light which may give them a more perfect understanding of the teachings of the Son of God.

SECRET

Munera, quæsumus Domine, oblata sanctifica: et corda nostra Sancti Spiritus illustratione emunda. Per Dominum.

Sanctify, we beseech thee, O Lord, these oblations, and purify our hearts by the light of the Holy Ghost. Through, &c.

[1] St. John, vi. 64.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum, qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum hodierna die in filios adoptionis effudit. Quapropter profusis gaudiis, totus in orbe terrarum mundus exsultat. Sed et supernæ Virtutes, atque angelicæ Potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes: Sanctus, Sanctus, Sanctus.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord: who ascending above all the heavens, and sitting at thy right hand, sent down the promised holy Spirit, this day, upon the children of adoption. Wherefore the whole world displays its exceeding great joy. The heavenly Virtues, also, and the angelic Powers, sing in concert a hymn to thy glory, saying unceasingly: Holy, Holy, Holy!

The words of the Communion-anthem are from the Epistle; they celebrate the solemn moment of the descent of the Holy Ghost. Jesus has given Himself to the faithful in the blessed Sacrament: but it was the holy Spirit who prepared them for such a favour; who changed the bread and wine into the Body and Blood of the divine Victim; and who will assist the faithful to co-operate with the grace of this holy Communion, which nourishes and strengthens their souls unto life everlasting.

COMMUNION

Factus est repente de cœlo sonus, tamquam adventientis spiritus vehementis, ubi erant sedentes, alleluia: et repleti sunt omnes Spiritu Sancto, loquentes magnalia Dei, alleluia, alleluia.

Suddenly there came a noise from heaven, as of a strong rushing wind, where they were sitting, alleluia: and they were all filled with the Holy Ghost, and published the wonderful works of God, alleluia, alleluia.

Put, by the sacred mysteries, in possession of her Spouse, the Church prays, in the Postcommunion, that the Holy Ghost may abide for ever in our souls. She also speaks of that prerogative of the divine Spirit, whereby He turns our *hearts* from being dry and barren of good, into very Edens of fruitfulness. How consoling the thought, that our hearts are to be *sprinkled with the dew of* the Paraclete!

POSTCOMMUNION

Sancti Spiritus, Domine, corda nostra mundet infusio: et sui roris intima aspersione fœcundet. Per Dominum.	May the pouring forth of the Holy Ghost into our hearts cleanse them, O Lord, and render them fruitful by the inward sprinkling of the dew of his grace. Through &c.

VESPERS

The great day is far spent: but the holy Spirit, whom we received this morning at the hour of Tierce, gives us the irresistible desire to prolong our study of the sublime mystery. Let us, then, return to Jerusalem. The flame enkindled in the hearts of the apostles has spread among the admiring crowd. The Jewish pride of these men, who, but a few weeks back, had followed the divine Victim up the hill of Calvary, hooting Him with their blasphemies, is now changed into contrition; they are heart-broken at the thought of having crucified the Lord of glory.[1] They only require to know the truth, to believe it, and to be baptized, and they will be true Christians. Whilst the holy Spirit is working within them, Peter and his fellow-apostles continue their instructions: He that died upon the cross, and rose again from the grave, is the very Son of God, born of the Father

[1] 1 Cor. ii. 8.

from all eternity; the Spirit, that is now sent among them, is the Third Person, one with the Father and Son in the unity of the divine Nature. The Trinity, the Incarnation, the Redemption, are revealed, in all their magnificence, to these disciples of Moses; the shadows of the ancient figures give place to the light and realities of the new Covenant. The time has come for the fulfilment of the prophecy uttered by St. John the Baptist on the banks of the Jordan, a prophecy which many of the present audience heard him speak: 'There hath stood One in the midst of you whom ye know not. The same is He that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. I baptize with water, but He shall baptize with the Holy Ghost.'[1]

And yet, this Baptism of fire is to be administered by water. The Spirit who is fire, works by water and and is called the 'Fountain of living water.' The Prophet Ezechiel foresaw this great day, when he spoke these words: 'I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new Spirit within you. And I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my Spirit in the midst of you, and I will cause you to walk in my commandments, and to keep my judgments, and do them. And you shall be my people, and I will be your God.'[2]

Nothing could be clearer than this prophecy; when the Spirit came, there was to be a fount of water poured out upon men. We have already seen this divine Spirit brooding over the waters at the creation. At the Epiphany, when celebrating the mystery of Jesus baptism in the Jordan, we saw the heavenly

[1] St. John. i. 26, 27, 33. [2] Ezechiel, xxxvi. 25-28.

Dove uniting with the Word Incarnate in imparting a sanctifying power to the favoured element of water. On Holy Saturday, at the blessing of the font, the pontiff plunged the Paschal Candle (the symbol of Christ) into the water, and prayed thus: 'May the virtue of the Holy Ghost descend into all the water of this font!' And now, on this day of Pentecost, the cleansing stream is poured out in Jerusalem: Peter and his brethren plunge these children of Israel beneath the life-giving element, and lo! three thousand children are regenerated in Christ! How admirable are these ancestors of our faith, in whom were first fulfilled the prophecies! We rejoiced at seeing the Magi dismount from their camels, enter the stable, and offer their mystic gifts at the feet of the King of the Jews; but oh! how much gladder and grander is our summer day of Pentecost! for now the mysteries are complete; we are redeemed, Jesus is sitting at the right hand of the Father, the Holy Ghost has been sent to us, and is to abide with us for ever. Those rich sources of grace, the Sacraments, which our Jesus instituted during His stay among us, must now be thrown open. Baptism is the first: the Spirit of the Father and the Son has opened it by His coming, nor will the sacred stream cease to flow, till time be swallowed up in eternity. But this same divine Spirit is the 'Gift of the most high God'; the apostles have received it, but they have received it in order to impart it to mankind. A second source is therefore opened, and the Sacrament of Confirmation gives the Holy Ghost to the three thousand neophytes. It is administered by Peter and his fellow-apostles, the bishops of the new Law: by the power that is in them, they communicate to the newly-baptized the heavenly strength they will henceforth need for confessing the name of Jesus of Nazareth.

Even this is not dignity enough for these favoured Christians: they have been regenerated to a life of grace, they are doubly crowned by a twofold character, and now they are to have union with Christ, the Institutor of the Sacraments, the Mediator and Redeemer of mankind. A third source must be opened: the new priesthood, exercised for the first time by the apostles, must produce the Bread of life, that is, Jesus Himself, and feed the neophytes with this manna, which giveth life to the world.[1] The upper chamber, still fragrant with the sweet institution of the Eucharist, is the scene of its second celebration. Peter, surrounded by his brethren, consecrates the bread and wine; and, by the operation of the Holy Ghost, the Body and Blood of Jesus are on the altar. The new Sacrifice is inaugurated, and henceforth it shall be daily offered up to the end of time. The neophytes approach, and receive from the hands of the apostles the heavenly food which consummates their union with God, through Jesus, the Priest for ever, according to the order of Melchisedech.[2]

But among those who communicate at this first celebration of the holy Sacrifice, there is the blessed Mother of Jesus, in whose virginal womb He took Flesh. The Holy Ghost has, by His coming, given a new consecration to the office entrusted to her by Jesus, when, dying upon the cross, He made her Mother of men; and now she is united, by the mystery of love, to that same dearest Jesus of hers, who has ascended into heaven, leaving her to foster His infant Church. Henceforward, the Bread of life will daily give her this her beloved Son, until, at length, she herself shall be assumed into heaven, there to see and embrace Him for endless ages.

What a happiness for those neophytes who were

[1] St. John, vi. 33. [2] Ps. cix. 4; Heb. v. 6; vii. 17.

privileged, above the rest, in being brought to the Queen of heaven, the Virgin-Mother of Him who was the hope of Israel! They saw this second Eve, they conversed with her, they felt for her that filial affection wherewith she inspired all the disciples of Jesus. The liturgy will speak to us, at another season, of these favoured ones; we only allude to the incident now, to show how full and complete was the great day, on which began our holy mother Church. The sacred hierarchy was seen in Peter, the vicar of Christ, in the other apostles, and in the disciples chosen by Jesus Himself. The seed of the word was sown in good soil, Baptism was administered to three thousand Israelites, the Holy Ghost was given to them to make them perfect Christians, the Son of God fed them with His own Flesh and Blood, and Mary adopted them as her spiritual children.

Let us now unite our voices with that of the Church; let us sing, with her, the praises of that holy Spirit, who made this first day of His mission to be so rich in grace.

The Office of Vespers begins with the proclamation of the number fifty, the same for both the Jewish and the Christian solemnity. The same antiphon describes the disciples as being in the cenacle, awaiting the arrival of the promised GIFT.

ANT. Quum complerentur dies Pentecostes, erant omnes pariter in eodem loco, alleluia.

ANT. When the days of Pentecost were accomplished, they were all together in one place, alleluia.

The psalm which the Church sings under this antiphon represents the triumph of Christ in His Ascension. He is seated at His Father's *right hand;* it is from that high throne, that He, God and Man, consolidates His kingdom on earth by sending us, this day, His holy Spirit, who is to dwell with us, until

He Himself comes a second time; then will He avenge His Church, set her free from her enemies, and lead her in triumph to eternal glory.

Ps. Dixit Dominus, *page* 92.

The expectation of the disciples has been fulfilled, the holy Spirit has come down upon them; but He did more than visit the souls of these His loving servants: He, on this very day, began His conquest of the *whole earth.*

ANT. Spiritus Domini replevit orbem terrarum, alleluia.

ANT. The Spirit of the Lord hath filled the whole earth, alleluia.

The second psalm commemorates the mercies of God to His people; the promised Covenant, which is fulfilled to-day; the Redemption; His fidelity to His word. The mission of the Holy Ghost had been foretold by the prophets, and by Jesus Himself: God executes His promise on this day.

Ps. Confitebor tibi, *page* 93.

The divine Spirit takes possession of the disciples; He gives them the power of the *word*, for it is by that they are to conquer the world.

ANT. Repleti sunt omnes Spiritu Sancto, et cœperunt loqui. Alleluia, alleluia.

ANT. They were all filled with the Holy Ghost, and they began to speak. Alleluia, alluia.

The third psalm sings the happiness and hopes of the just man. The *light that rises up in the darkness*, is Jesus, the Son of God; it is also the Holy Ghost, who this day bursts upon the world. The *sinner* who *sees* the gifts of God, and is *angry*, is the unbelieving Jew, who shuts his eyes to the light, and rejects the holy Spirit, as he rejected the Son of the eternal Father.

Ps. Beatus vir, *page* 94.

Joyful at the thought of the three thousand converts made to-day, holy Church sings of the *fountains* of living water, wherein the divine Spirit gave them regeneration; she speaks of these happy neophytes as of the *fishes* of Christ, who *move in the waters* of Baptism.

ANT. Fontes et omnia, quæ moventur in aquis, hymnum dicite Deo, alleluia.

ANT. O ye fountains, and all ye that move in the waters, sing a hymn to God, alleluia.

The fourth psalm is a canticle of praise to our Creator, who, from His *high heaven* has looked with pity on our fallen nature; and who, that He might *raise* us from our misery, sent us first His own Son, and afterwards, that is, to-day, has given us His divine Spirit.

Ps. Laudate pueri, *page* 95.

On this glorious day, the Holy Ghost began His conquest of the world. It was by the *word* of the apostles that He made Himself its Master; but it was He that *gave them to speak;* He gave them a miraculous eloquence, and made it partake of His own omnipotence.

ANT. Loquebantur variis linguis apostoli magnalia Dei. Alleluia, alleluia, alleluia.

ANT. The apostles spoke, with divers tongues, the wondrous works of God. Alleluia, alleluia, alleluia.

The fifth psalm of our Vespers begins with commemorating the first Pasch, the Exodus from Egypt and the prodigies that accompanied and followed it. The psalmist then goes on to tell us how the Gentiles became the slaves of their *idols;* but to-day the Holy Ghost raises up men who are to destroy these false gods. The *houses of Israel and Aaron* are not to be the only ones to serve the true God. All nations are to be taught by the apostles, whose *tongues of fire* are to lead them to *fear* and *hope* in

the Lord. We are no longer of the number of *the dead* who *praise not* their God; we are made to *live* the supernatural life, which the Son of the eternal Father merited for us by His Passion and Resurrection, and which the Holy Ghost infuses into us by the divine mystery of this day.

Ps. In exitu Israel, *page* 96.

CAPITULUM

Acts, ii.

Quum complerentur dies Pentecostes, erant omnes discipuli pariter in eodem loco: et factus est repente de cœlo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes.

When the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

The hymn is the one we sang at Tierce, that is, at the very hour when the Holy Ghost descended upon the cenacle. Sublimity and unction are the characteristics of this beautiful hymn, which is ever new and inexhaustible.

HYMN *

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.
Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, caritas,
Et spiritalis unctio.
Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,

O come, Creator Spirit, visit our souls; and with thy heavenly grace fill the hearts that were made by thee.

Thou art called the Paraclete, the Gift of the most high God, the living Fountain, Fire, Love, and spiritual Unction.

Thou art sevenfold in thy gifts: the Finger of the Father's hand; the Father's solemn

* In the monastic rite, it is preceded by this responsory:

℟. *breve.* Spiritus Paraclitus, Alleluia, alleluia. ℣. Docebit vos omnia. * Alleluia. Gloria Patri. Spiritus.

Sermone ditans guttura.

Promise, that enrichest men with the gift of tongues.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Enkindle thy light in our minds; infuse thy love into our hearts; and strengthen the weakness of our flesh by thine unfailing power.

Hostem repellas longius,
Pacemque dones protinus:
Ductore sic te prævio
Vitemus omne noxium.

Repel the enemy far from us, and delay not to give us peace; be thou our guide, that we may shun all that could bring us harm.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Grant that, through thee, we may know the Father and the Son; and that we may evermore confess thee the Spirit of them both.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito
In sæculorum sæcula. Amen.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages! Amen.

℣. Loquebantur variis linguis apostoli, alleluia.
℟. Magnalia Dei, alleluia.

℣. The apostles spoke in divers tongues, alleluia.
℟. The wondrous works of God, alleluia.

Then follows the canticle of our blessed Lady, which is an essential part of the evening Office; and while it is being chanted the celebrant censes the altar. The mystery of this great day lends an additional meaning to this exquisite canticle. It is not only the Virgin thanking and *magnifying the Lord* for having made her the Mother of His own Son; it is the same blessed Mother of God now filled with the Holy Ghost, and prepared by His visit for the new ministry that awaits her. The following beautiful antiphon is sung before and after the canticle, and thus puts it into harmony with our glorious solemnity.

Ant. Hodie completi sunt dies Pentecostes, alleluia:

Ant. To-day were the days of Pentecost accomplished,

hodie Spiritus Sanctus in igne discipulis apparuit, et tribuit eis charismatum dona: misit eos in universum mundum prædicare et testificari: qui crediderit et baptizatus fuerit, salvus erit, alleluia.

alleluia: to-day the Holy Ghost appeared, in the form of fire, to the disciples, and gave them the gifts of his graces: he sent them throughout the whole world to preach and testify, that he who shall believe and be baptized shall be saved, alleluia.

Cant. Magnificat, *page* 100.

COLLECT

Deus, qui hodierna die corda fidelium sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Dominum.

O God, who, by the light of the Holy Ghost, didst this day instruct the hearts of the faithful: grant that, by the same Spirit, we may relish what is right, and ever rejoice in his consolation. Through, &c.

Agreeably to our usual practice, we will conclude the festival with a selection of liturgical pieces taken from the several Churches. We have been joining in the prayers of the holy Roman Church; now let us listen to the Greek Church. The following hymn, which was composed by St. John Damascene, is taken from the *Pentecostarion*.

HYMN

Divina tectus tardilinguis nebula,
Eloquutus a Deo scriptam legem:
Materia enim abjecta, oculis mentis
Videre eum qui est discit, Spiritus
Cognitionem laudans divinis cantibus.

Coming forth from the mysterious cloud that covered him, the tongue-tied Moses promulgated the Law written by God; for, closing his eyes to material things, he learned to see Him WHO IS: and praised, in sacred songs the Spirit he had been taught to know.

Dixit severum et venerandum os:
Divisio vobis non fiet, o amici:
Ego enim ad paternum excelsum thronum
Considens, effundam Spiritus
Splendere desiderantibus gratiam infinitam.
Terminus perfectus verissimum Verbum
Tranquillæ formæ implet cor:
Opere enim expleto, lætificavit amicos
Flatu violento, et ignis glossematis
Dato Spiritu, Christus ut pollicitus est.

The venerable lips, whose words were ever grave, said to his apostles: 'Depart not from Jerusalem, my friends! for when I shall be seated on my Father's high throne, I will pour forth, on you who desire the light, the infinite grace of the Spirit.'

Having consummated his course, the Word, ever faithful to his promise, fills their hearts with sweet peace; for, having accomplished his work, Christ, as he had promised, gladdened his dear disciples, filling the cenacle with a mighty wind, and giving them the Spirit in the form of fiery tongues.

Incomprehensibilis est divinissimus principatus.
Rhetores enim demonstravit illitteratos,
Satis sophistas mutire faciendo sermone,
Et a profunda nocte extrahendo
Populos infinitos fulgur Spiritus.
Erat procedens ex ingenita luce
Omnipotenter lucificus incorruptusque splendor,
Cujus per Filii paternam substantiam,
Nunc manifestat cognatam facem
Ignita vox in Sion gentibus.
Balneum divinum regenerationis

How incomprehensible is the power of our most holy God! Of illiterate men he made orators, whose words silenced philosophers, and, by the bright Spirit that was within them, rescued countless people from the thick night of error.

This almighty Spirit, the illuminating and incorruptible brigheness, proceeds from the uncreated Light, from the Father and the Son. To the whole earth, this day, and on Mount Sion, is he made known in all his effulgence, by a voice of fire.

And thou, O Son of God, one Person in two Natures,

Verbo miscens compositæ naturæ,
Suppeditas mihi aquam ex incorrupto
Vulnerato tuo latere, o Dei Verbum,
Sigillans fervore Spiritus.
Servitis omnes divinissimo principatui,
Quot servi estis triluminis substantiæ:
Supernaturaliter enim perficit ut benefactor,
Et igneam formam Christus dat in salutem,
Totam porrigens gratiam Spiritus.
Solubilem purgationem criminum,
Ignitum accipite Spiritus rorem,
O filii luciformes Ecclesiæ:
Nunc enim ex Sion exivit lex,
Igneæ linguæ forma, Spiritus gratia.
Concors clamavit instrumentorum cantus,
Adorare auream inanimam imaginem:
Paracliti autem lucifera gratiâ
Dignos facit ut clament: O Trinitas sola,
Æquipotens, sine principio, benedicta es.
Vocem a Propheta dictam qui ignorarunt,
Dicebant stulti, factam a vino ebrietatem,
Loquelæ peregrinæ auditæ sunt ut apostolorum,

hast prepared the divine laver of regeneration; whose water flowed from the wound of thy divine side, O Word of God! The Holy Ghost gives fruitfulness to the font by his own glowing flame.

You who adore the triple-lighted Essence, you are the true servants of the sovereign God! This day did Christ, our benefactor, accomplish his divine work: he gave us, for our salvation's sake, the whole grace of the Spirit, and he gave it in the form of fire.

O children of the Church! children of light! receive the dew of the holy Spirit, the dew that burns away the dross of sin. Now hath a law gone forth from Sion, the grace of the Spirit, in the form of a fiery tongue.

There was a time, when the shrill voice of many instruments bade the multitude adore a lifeless statue of gold: but now, by the life-giving grace of the Paraclete, men are made worthy to sing: 'O one, coequal, and unbeginning Trinity! we bless thee!'

The senseless crowd, when they heard the apostles speaking in divers tongues, forgot the prophecy of Joel, and said: 'These men are drunk with wine!' But we, instruct-

Pii autem tibi clamamus divinitus:
Novifice universi, benedictus es.
Tertia quidem nacta est horarum gratiam,
Ut demonstraret, tres substantias
Adorare in simplicitate potestatis:
Sed in prima nunc dierum Dominica
Filius, Pater et Spiritus, benedictus es.

ed by our God, cry out with fervent hearts: 'O thou, the Renewer of the world! we bless thee!'

The hour of Tierce was chosen for this effusion of grace, showing us that we should adore three Persons in the oneness of power. Blessed art thou, Father, Son, and Spirit, on this the now first of days, the Sunday.

The Armenian Church offers us the following stanzas, which are well worthy of our admiration. They were written about the fifth century, and their authorship has been assigned, by some, to Moses of Khorene; by others, to John Matagouni.

Missa columba descendens magnæ vocis sonitu de excelsis ad similitudinem lucis, fulgoris igne armavit sine combustura discipulos, dum adhuc sederent in sacro cœnaculo.

Immaterialis columba, inscrutabilis, quæ scrutatur profunda Dei, quæ accipiens a Patre, renunciat terribilem alterum adventum, quamque prædicarunt consubstantialem.

Laus in altissimis procedenti a Patre Spiritui Sancto, per quem apostoli inebriati sunt immortali ca-

The Dove, sent unto men, has descended from heaven, amidst a mighty sound; it came in the form of light, which, with its bright fire, burned not but strengthened the disciples, as they sat in the sacred cenacle.

The dove is the Spirit, the Unsearchable that searcheth the deep things of God. He proceeds from the Father: he announces the second and dread coming. We are taught to believe him consubstantial with the Father.

Praise in the highest heavens to him that proceeds from the Father—the Holy Ghost! The apostles were inebriated with

lice, et invitarunt terram ad cælum.

Vivificator Deus, humane Spiritus, congregatos unanimi amore illuminasti igneis linguis; quapropter nos quoque hodie celebramus adventum tuum sanctum.

Delectati sunt tuo adventu sancti apostoli, accersitis insimul dispersis ab invicem multisonis linguis; quapropter nos quoque hodie celebramus adventum tuum sanctum.

Spiritali sancto baptismate, exornasti per eos terrarum orbem in vestibus pellucidis ac in novis amictibus; quapropter nos quoque hodie celebramus adventum tuum sanctum.

Qui in cherubico curru quiescis, hodie descendisti de cœlis in chorum apostolorum, sancte Spiritus: benedictus es, rex immortalis.

Qui graderis super pennas ventorum, hodie in igneis linguis divisus quievisti in apostolis, sancte Spiritus: benedictus es, rex immortalis.

Qui curam habes in providentia tuarum creaturarum, hodie venisti ad firmandam Ecclesiam tuam, sancte Spiritus: benedictus es, rex immortalis.

his immortal chalice, and they invited earth to heaven.

O divine and life-giving Spirit! O Lover of mankind! thou didst illumine, with tongues of fire, the apostles who were assembled together in the bond of love. Wherefore do we also, this day, celebrate thy holy coming.

The holy apostles were gladdened by thy coming, and people of divers tongues were united together, who before were strangers to each other. Wherefore do we also, this day, celebrate thy holy coming.

By them thou didst, by holy and spiritual baptism, beautify the whole earth with a bright and new garment. Wherefore do we also, this day, celebrate thy holy coming.

Thou, O holy Spirit, who sittest on the chariot of the Cherubim, didst this day descend upon the choir of the apostles. Be thou blessed, O immortal King!

Thou, O holy Spirit, that walkest on the wings of the winds, didst this day rest, in divided tongues of fire, on the apostles. Be thou blessed O immortal King!

Thou, O holy Spirit, that carest, in thy providence, for thy creatures, didst this day come to strengthen thy Church. Be thou blessed, O immortal King!

The Ambrosian liturgy contains this fine Preface, which, though short, expresses the whole mystery of Pentecost.

PREFACE

Æquum et salutare, nos in hac præcipua festivitate gaudere, qua sacratissimum Pascha quinquaginta dierum mysteriis tegitur, et mysticus numerus adimpletur, et dispersio linguarum, quæ dudum per superbiam in confusione facta fuerat, nunc per Spiritum sanctum adunatur. Hodie enim de cœlis repente sonum audientes apostoli unius fidei symbolum exceperunt, et linguis variis Evangelii tui gloriam cunctis gentibus tradiderunt. Per Christum Dominum nostrum.

It is just and available to salvation, that we rejoice on this great solemnity, whereon the most holy Pasch is veiled with the mystery of the fifty days, and the mystic number is completed, and the division of tongues, caused in times long past by pride, is now remedied by the unity produced by the Holy Ghost. For, on this day, a sound was suddenly heard by the apostles, and, receiving the symbol of one faith, they, in divers tongues, taught all nations the glory of thy Gospel. Through Christ our Lord.

ILLATION

The Gothic Church of Spain celebrates the glorious mystery of Pentecost with its wonted eloquence and enthusiasm. The Mozarabic missal gives us this magnificent Illation or Preface.

Dignum et justum est, omnipotens Deus, pro possibilitate carnali munerum tuorum beneficia confiteri, et indultum hodierno die donum salutis æternæ anniversaria semper commemoratione celebrare. Etenim pro adventu Spiritus tui sancti tacere quis audeat? cum omnis per apostolos

It is meet and just, O almighty God, that we acknowledge, to the best of human power, the blessing of thy gifts, and celebrate, by a yearly commemoration, the eternal salvation that was this day granted to mankind. For which of us would dare to be silent concerning the coming of thy holy Spirit, when, through thine

tuos etiam gentium barbararum lingua non taceat. Quis enim enarrare valet hujus hodierno die ignis illapsum, sic distributa discipulis genera universa linguarum; ut nec Latinus Hebræo, nec Græcus Ægyptio, nec Scytha Indo, propria dum quisque et peregrina audiens loquitur lingua, detrimentum vel alienigeni fecerit, vel sui senserit intellectus? Quaque virtute sit actum, quod dicentis veritatis præconibus per spatia immensa terrarum unius atque indivisibilis donum doctrinæ cœlestis pro potestate voluntaria partiretur? Nihil agens unitati fidei dissonum, quamvis multiplicis scientiæ distributione pulcherrimum, et multimoda mirificum exstiterit varietate sermonum. Ostendens quod confessioni dominicæ non impedit diversitas linguæ, nec interest quod vario quis sermone fateatur, dummodo unus sit ille qui creditur.

Obsecramus, igitur, Domine, ut hæc nostra confessio de cordibus filiorum promissionis emissa, tibi Pater glóriæ, semper accepta sit, et ad speranda ac promerenda ea quæ tuis fidelibus

apostles, not a tongue of even barbarous nations was silent? But who can narrate the descent of the fire which this day fell, giving to the disciples the divers tongues of all nations, in such wise that, when the Latin spoke to the Hebrew, or Greek to the Egyptian, or the Scythian to the Indian, and used his own language or heard the foreigner's, neither he that listened nor he that spoke failed to understand? Who could describe the power, that by its own free strength, imparted the gift of one and the same heavenly doctrine to them that were to preach the word of truth throughout the whole world? And though the distribution of manifold knowledge was beautiful beyond measure, and the gift of tongues was made admirable by its multiplied variety, yet was there nothing in all this that jarred with the unity of faith. From this we learn that diversity of tongues is no hindrance to men's praising their Lord, and that it matters not that different men profess their faith in different languages provided all believe in the same God.

We therefore beseech thee, O Lord, to accept this our homage of praise, which comes from the hearts of the children of promise. By the infusion of thy divine Spirit, bless and sanctify our souls, that thus we may

promisisti, sensus nostros divini Spiritus infusione benedicas atque sanctifices. Effusa etenim ad nostram indulgentiam tuæ gloriæ largitate inter innumera dona atque opera sancti Spiritus, nihil sublimius Ecclesiæ exordiis collatum fuisse cognoscimus, quam ut præconium Evangelii tui ora linguis universarum gentium loquerentur. Et hoc non nisi sancti Spiritus tui gratia revelante, qui nobis post resurrectionis Filii tui gloriam, transactis septem hebdomadibus venit: ostendens quod etsi septiformis est, tamen in uno gradu omnium concordantium sibi virtutum summa consistit. Ac sicut septem unum in numeris est, sic septem inveniuntur in singulis. Hi sunt sine dubio septem gradus templi tui, per quos ad cœlorum regna conscenditur. Hic est quinquagesimus remissionis annus olim in legis tropologiis prædicatus. Hic est fructus messis novæ, qui hodie mandatur offerri. Qui licet ante omnia sæcula semper æternus sit: tamen nobis quum innotuit, tunc novus effectus est.

hope for and receive the favours thou hast promised to thy faithful people. Among the numberless gifts and operations of the Holy Ghost, which were the generous outpouring of thy glory for our salvation's sake, nothing was grander at the beginning of the Church, than that a few men should speak the languages of all nations, and in the same preach thy Gospel. Such a prodigy as this could only have been by the inspiring grace of the Holy Ghost, who came to us after the seven weeks of thy Son's glorious Resurrection; hereby showing us, that although he be sevenfold in his gifts, yet that he is the perfection of all the virtues blended into one whole; just as seven is a separate number in itself, yet is it found in each of the other numbers. These, without doubt, are the seven steps of thy temple, whereby man is to mount to the kingdom of heaven. This is the fiftieth year of remission, that celebrated mysterious type of the old Law. This is the harvest of the first-fruits, which we are commanded to offer up on this day: they are fruits which, though eternal and existing before all ages, yet are new because now first made known to us.

Nec illud sine mysterio esse significans, quod post

Neither was it without a mysterious meaning, that this

Ascensionem Filii tui decima nobis die hoc munus infunditur, ostendens quod cultoribus vineæ hic esset a patrefamilias denarius repromissus. Magnum autem et præ omnibus necessarium fuit hoc tibi divini muneris signum, quod quum super capita discipulorum ignea conscendisset forma linguarum, de cordibus credentium nec dissonum aliquid faceret prodire nec tepidum; sed prædicatores Verbi tui et intelligentia essent unanimes, et charitate ferventes. O ignis exurendo fœcundans! Hunc igitur omnipotentem esse Dominum omnis intellectualis creatura vivificatione fatetur, cujus etiam Cherubin et Seraphin, ferventes copiosius igne, speciali ejus vocabulo sanctitatis divinæ magnificantes æqualitatem atque omnipotentiam Trinitatis, requiem non habentes, nec tali unquam officio lassescentes, cœlestium exercituum præcinentibus choris, perenni jubilatione decantant, adorant atque magnificant, ita dicentes: Sanctus! Sanctus! Sanctus!

Gift was poured out upon us on the tenth day after the Ascension of thy Son; it showed us that this was the coin of ten, (the *denarius*) promised by the Father of the family to the labourers in the vineyard. Great, indeed, and exceedingly necessary was this sign of thy divine Gift, that when the fiery tongues rested on the heads of the disciples, there should be produced nothing in the hearts of believers that was discordant or tepid, but that the preachers of thy Word should be unanimous in the truth, and fervent in charity. O blessed Fire, that burns yet gives fruitfulness! Every intellectual being confesses, by the principle of life that is in it, that this Fire is the omnipotent God. The Cherubim and Seraphim,—thus called because of their burning more ardently with this Fire—praise the blessed Three, confessing them to be coequal in holiness and almighty power. Together with the hymning choirs of the heavenly hosts, they rest not nor grow tired of their office, but with unceasing jubilation, sing, adore, and praise; saying: Holy! Holy! Holy!

The mystery of Pentecost was celebrated, by the Latin Churches of the middle-ages, in the most admirable sequences. We will offer some of these to

our readers during the octave. The one we select for to-day, was composed by the good king Robert of France.

SEQUENCE

Sancti Spiritus
Adsit nobis gratia.
Quæ corda nostra
Sibi faciat
Habitaculum.
Expulsis inde
Cunctis vitiis
Spiritalibus.
Spiritus alme,
Illustrator hominum.
Horridas
Nostræ mentis
Purga tenebras.
Amator sancte
Sensatorum
Semper cogitatuum.
Infunde unctionem tuam
Clemens nostris sensibus.
Tu purificator
Omnium flagitiorum,
Spiritus.
Purifica nostri oculum
Interioris hominis.
Ut videri
Supremus Genitor
Possit a nobis.
Mundi cordis,
Quem soli cernere
Possunt oculi.
Prophetas tu inspirasti,
Ut præconia Christi
Præcinuissent inclyta.

Apostolos confortasti,
Uti tropæum Christi
Per totum orbem veherent.

May the grace of the holy Spirit descend upon us,
And make our hearts a dwelling for himself,

By driving away from them all their spiritual vices.

O dear Spirit, thou enlightener of man!
Dispel from our souls the horrid darkness that is in them.
O divine lover of holy thoughts!

Mercifully infuse thine unction into our minds.
O Spirit, purifier of all our sins!

Purify the eye of our inward man,
That we may be enabled to see the sovereign Father,

Whom none can see, save them that are clean of heart.

'Twas thou that inspiredst the prophets, and gavest them to foretell the grand glories of Christ.
'Twas thou that strengthenedst the apostles, that they might carry the trophy of Christ throughout the whole world.

Quando machinam
Per Verbum suum
Fecit Deus
Cœli, terræ, marium.
Tu super aquas,
Foturus eas,
Numen tuum expandisti,
Spiritus.
Tu animabus
Vivificandis
Aquas fœcundas.
Tu aspirando,
Das spiritales
Esse homines.
Tu divisum
Per linguas mundum
et ritus
Adunasti, Domine.
Idololatras
Ad cultum Dei revocas,
Magistrorum optime.
Ergo nos
Supplicantes tibi
Exaudi propitius,
Sancte Spiritus.
Sine quo preces omnes
Cassæ creduntur,
Et indignæ Dei auribus.
Tu qui
Omnium sæculorum sanctos
Tui numinis docuisti instinctu
Amplectendo,
Spiritus.
Ipse hodie
Apostolos Christi
Donans munere insolito,
Et cunctis inaudito
Sæculis,
Hunc diem
Gloriosum fecisti
Amen.

When God, by his Word, created the heavens, earth, and seas,

Thou, O holy Spirit, didst stretch thy divine and fostering influence upon the waters,

Making them fruitful with living beings.

By thine inspiration, thou makest men to be spiritual.

Thou, O Lord, didst give unity to the world, which heretofore, was divided in language and religion.

O best of masters! thou bringest idolaters to the worship of the true God.

Therefore, mercifully hear us who offer thee our prayers, O holy Spirit.

Without whom, all our prayers are vain, and unworthy to be presented to God.

'Twas thou, O divine Spirit! that, by thy divine attractive instinct, didst teach the saints of every age.

'Twas thou, that by enriching the apostles of Christ with the incomparable gift, the gift unheard of in previous ages,

Didst make this day so glorious. Amen.

THE GIFTS OF THE HOLY GHOST

It is our intention to explain, during this week, the workings of the Holy Ghost, both in the Church, and in the faithful soul. These seven days are given to us, that we may know and appreciate the great Gift sent us by the Father and the Son. Moreover the Spirit who proceeds from the Father and the Son, has seven different ways whereby He manifests His presence in our souls. It behoves us, therefore, to devote this happy week to the study and love of the sevenfold gift, whereby are to be wrought our salvation and sanctification.

The seven gifts of the Holy Ghost are seven energies, which He graciously infuses into the soul, when He enters there by sanctifying grace. Actual graces put these divinely infused powers into motion, either all at once or separately; and hereby, acts supernatural and meritorious of life everlasting are produced by the free consent of our will.

The prophet Isaias, guided by divine inspiration, has told us of these seven gifts. He is foretelling the workings of the Holy Ghost upon the Soul of the Son of God made Man, whom he calls the Flower of a virginal root of Jesse. He says: 'And the Spirit of the Lord shall rest upon Him: the Spirit of wisdom, and of understanding, the Spirit of counsel and of fortitude, the Spirit of knowledge, and of godliness, and He shall be filled with the Spirit of the fear of the Lord.'[1] These mysterious words not only express the qualities of the Holy Ghost; they also describe the effects He produces in the soul of man; and it is in this sense that they have been interpreted by the holy fathers and theologians.

The sacred Humanity of the Incarnate Son of

[1] Is. xi. 2, 3.

God is the supernatural type of our own; and what the Holy Ghost operated in the former for its sanctification, that same, in proportion, He wills to do in the latter. He infused into the Son of Mary the seven energies mentioned by the prophet; the same seven gifts are prepared for regenerated man. But let us notice the order in which they come. Isaias begins with the Spirit of wisdom, and ends with the Spirit of the fear of the Lord. Wisdom, as we shall see further on, is the noblest prerogative of which man is capable; whereas the fear of the Lord is but the beginning of wisdom, as the royal psalmist assures us.[1] The soul of Jesus was created for a personal union with the divine Word, and was therefore treated with exceptional honour; the first and foremost gift infused into it was that of wisdom, and the gift of the fear of the Lord followed, necessarily indeed (because a creature is not perfect unless it have this quality), but still as a sequel and completion. With us, on the contrary, frail and inconstant as we are, the fear of God is the foundation of our whole spiritual building, and by it we raise ourselves gradually to that wisdom which brings union with God. It is by means of the gifts of the Holy Ghost that man attains to perfection; but they are bestowed upon him in the order inverse of that wherein Isaias names them when speaking of the Son of God. We receive them at the time of our Baptism; and, when we have the misfortune to lose them (as we do when we lose sanctifying grace, that is, when we commit a mortal sin), they are restored to us by the sacrament of Penance.

Let us respectfully consider how the whole work of our salvation and sanctification is marked with the mysterious number seven. There are seven

[1] Ps. cx. 10.

principal virtues which render us dear to our Maker; it is by seven gifts that the Holy Ghost leads us to our last end; the seven sacraments apply to us the merits of the Incarnation and redemption; it is after seven weeks from the Pasch, that the holy Spirit is sent upon the earth, there to establish and maintain the kingdom of God. Can we wonder, after this, that satan should have sacrilegiously mimicked the work of God, striving to destroy, by the seven deadly sins, the creatures whom God would save?

THE GIFT OF FEAR.

Pride is the obstacle to man's virtue and well-being. It is pride that leads us to resist God, to make self our last end, in a word, to work our own ruin. Humility alone can save us from this terrible danger. Who will give us humility? The Holy Ghost; and this by infusing into us the gift of the fear of God.

This holy sentiment is based on the following truths, which are taught us by faith: the sovereign majesty of God, in comparison with whom we are mere nothingness; the infinite sanctity of that God, in whose presence we are but unworthiness and sin; the severe and just judgment we are to go through after death; the danger of falling into sin, which may be our misfortune at any time, if we do not correspond to grace, for although grace be never wanting, yet we have it in our power to resist it.

Man, as the apostle tells us, must work out his salvation with fear and trembling;[1] but this fear, which is a gift of the Holy Ghost, is not the base sentiment which goes no further than the dread of eternal punishments. It keeps alive within us an

[1] Philipp. ii. 12.

abiding compunction of heart, even though we hope that our sins have long ago been forgiven. It prevents our forgetting that we are sinners, that we are wholly dependent upon God's mercy, and that we are not as yet safe, except in hope.[1]

This fear of God, therefore, is not a servile fear; on the contrary, it is the source of the noblest sentiments. Inasmuch as it is a filial dread of offending God by sin, it may go hand-in-hand with love. Arising as it does from a reverence for God's infinite majesty and holiness, it puts the creature in his right place, and, as St. Paul says, it contributes to the perfecting of sanctification.[2] Hence this great apostle, who had been rapt up to the third heaven, assures us that he was severe in his treatment of himself, lest he should become a cast-away.[3]

The spirit of independence and of false liberty, which is nowadays so rife amongst us, is a great enemy to the fear of God; and one of the miseries of our age is, that there is little fear of God. Familiarity with God but too frequently usurps the place of that essential basis of the Christian life. The result is, that there is no progress in virtue, such people are a prey to illusion; and the sacraments, which previously worked so powerfully in their souls, are now well-nigh unproductive. The reason is, that the gift of fear has been superseded by a conceited self-complacency. Humility has no further sway; a secret and habitual pride has paralysed the soul; and seeing that these people scout the very idea of their ever trembling before the great God of heaven, we may well ask them if they know who God is.

Therefore we beseech thee, O holy Spirit! keep up within us the fear of God, which Thou didst infuse into our hearts at our Baptism. This saving

[1] Rom. viii. 24. [2] II. Cor. vii. 1. [3] I. Cor. ix. 27.

fear will ensure our perseverance in virtue, for it will oppose the growth of pride. Let it pierce our soul through and through, and ever abide with us as our safeguard. Let it bring down our haughtiness, and rouse us from tepidity, by ceaselessly reminding us of the greatness and holiness of Him who is our Creator and our Judge.

This holy fear does not stifle the sentiment of love; on the contrary, it removes what would be a hindrance to its growth. The heavenly Powers see and ardently love their God, their infinite and eternal good; and yet, they tremble before His dread Majesty: *Tremunt Potestates.* And shall we, covered as we are with the wounds of our sins, disfigured by countless imperfections, exposed on every side to snares, obliged to fight with so many enemies—shall we flatter ourselves that we can do without this strong and filial fear? and that we need nothing to stimulate us, when we are in those frequent trials—a want of fervour in our will, or of light in our mind? O holy Spirit! watch over us! Preserve within us Thy precious gift! Teach us how to combine peace and joy of heart with the fear of our Lord and God, according to those words of the psalmist: Serve ye the Lord with fear, and rejoice unto Him with trembling![1]

[1] Ps. ii. 11.

MONDAY IN WHITSUN WEEK

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

YESTERDAY, the Holy Ghost took possession of the world: His commencement of the mission given Him by the Father and the Son was such as to indicate His power over the human heart, and prepare us for His future triumphs. The days of this solemn octave are a fitting occasion for our respectfully considering the progress of His workings in the Church and in the souls of men.

Jesus, our Emmanuel, is the King of the whole earth; His Father gave Him all nations for His inheritance.[1] He Himself tells us that all power is given to Him in heaven and in earth.[2] But He ascended into heaven before establishing His kingdom here below. The very Israelites—to whom He preached His Gospel, and under whose eyes He wrought such stupendous miracles in attestation of His being the Messias—have refused to acknowledge Him, and have ceased to be His people.[3] A few have been faithful, and others will follow their example: but the mass of the people of Israel have impiously resolved not to have this Man to reign over them.[4]

As to the Gentiles, what likelihood is there of their accepting the Son of Mary for their Master? They know nothing whatsoever of Him, of His teaching, or

[1] Ps. ii. 8.
[2] St. Matth. xxviii. 18.
[3] Dan. ix. 26.
[4] St. Luke, xix. 14.

His mission. They have lost all their primitive religious traditions. Materialism reigns supreme in every country, whether civilized or barbarian; and every creature is made an object for adoration. The very first principles of morality have been corrupted. The insignificant minority, who proudly call themselves philosophers, have the strangest theories: they became vain in their thoughts, as St. Paul says of them, and their foolish heart was darkened.[1] Races, once distinct, have been gradually fused into each other by conquest. Revolution after revolution has habituated mankind to respect no power but that of might. The colossal Roman empire, with despotic Cæsars at its head, crushes the whole earth beneath its sway. And this is the time chosen by the heavenly Father for sending His Son into the world! Jesus is to reign over men, and His reign must be accepted: but there seems to be little chance of any welcome being given to a King who claims to rule the minds and hearts of His subjects.

During these long sad ages, another master has presented himself to the nations, and they have enthusiastically hailed him as their king. It is satan. So firmly, indeed, has he established his rule, that our Lord calls him the prince of this world. He must be cast out;[2] that is, he must be driven from the temples men have built to him, from society, from the soul, from literature, from art, from political life, all of which are under his sway. There will be resistance from the world he has corrupted; nay, he himself the strong armed one[3] will resist, and so powerfully that no mere created power shall ever make him yield.

So, then, everything is against the kingdom of Christ, and nothing is favourable. And yet, if we

[1] Rom. i. 21. [2] St. John, xii. 31. [3] St. Luke, xi. 21.

are to believe certain modern writers, the world was in a fit state for a total and complete reformation! Impious and absurd assertion! Are we to deny the evidence of facts? Or must we admit that error and vice are the best preparation for truth and virtue? Man may know that he is in a state of wretchedness, and yet not know that his wretchedness comes from sin, still less be resolved to become, at once, and at every sacrifice, a hero in virtue.

No: in order that Jesus might reign over a world such as ours was, there was need of a miracle; nay, of a miracle, as Bossuet observes, comparable to that of creation, whereby God draws being out of nothingness. Now, it was the Holy Ghost who worked this miracle. He willed that we, who have never seen the Lord Jesus, should be as certain of His being our Messias and God, as though we had witnessed His wonderful works, and heard His divine teachings. For this end, He achieved the master-miracle of the conversion of the world, wherein God chose the weak things of the world, that He might confound the strong; and the things that are not, that He might bring to nought the things that are.[1] By this stupendous fact, which was evident to men as the noon-day sun, the Holy Ghost made His presence known and felt by the world.

Let us consider the means He took for establishing the kingdom of Jesus upon the earth. And first, let us return to the cenacle. Look at these men now 'endued with power from on high'[2]: what were they a while ago? Men without influence, poor, ignorant, and, as we all know, easily intimidated. But now, the Holy Ghost has changed them into other men: they have an eloquence which it is hard to resist; they are heedless of every threat or peril; they are

[1] I Cor. i. 27, 28. [2] St. Luke, xxiv. 49.

soon to stand before the world, yea, and conquer it with a victory such as no monarch ever won or fancied. The fact is too evident for the blindest incredulity to deny: the world has been transformed, and transformed by these poor Jews of the cenacle. They received the Holy Ghost on the day of Pentecost, and He has done through them the work He came to do.

He gave them three things on that day: the power to preach the word, which was signified by the tongues that sat upon them; the ardour of love, expressed by the fire; and the gift of miracles, which they exercised that very morning. The word is the sword wherewith they are armed; love is the source of their dauntless courage; miracles win man's attention to their teachings. These are the means used for driving satan from the world, and for establishing the kingdom of Jesus; and these means are all provided by the Holy Ghost.

But He does not confine His action to this. It is not enough for men to hear the word, and admire the courage, and witness the miracles, of the apostles. Neither is it sufficient that they should see the force of truth and the beauty of virtue, or acknowledge the disgrace and sinfulness of their own manner of life. In order to a conversion of heart—to confess that the Jesus who is preached to them is God, to love Him, be baptized, promise fidelity to Him, even to martyrdom if required—for all this there is need of the grace of the Holy Ghost. He alone can take away the stony heart, as the prophet expresses it, and give a heart of flesh,[1] filled with supernatural faith and love. Hence, He will accompany His ministers wheresoever they preach the Gospel; the visible working is theirs, the invisible is His; man's salvation is

[1] Ezechiel. xxxvi. 26.

to be the result of the two united. They must be applied to each individual, and each individual must freely yield his assent to the exterior preaching of the apostle, and to the interior action of the holy Spirit. Truly it is an undertaking of extreme difficulty, to bring mankind to receive Jesus as its Lord and King: but after three centuries of contest, the cross of our Redeemer will be the standard round which the whole civilized world will be rallied.

It was just that the holy Spirit and the apostles should first turn to the Israelites. They were the people to whom were committed the words of God;[1] and the Messias was born of their race. Jesus had said that He was not sent but to the sheep that were lost of the house of Israel.[2] Peter, His vicar, inherited the glory of being the apostle of the Jews;[3] although it was also by his ministry that the Gentiles, in the person of Cornelius the centurion, were first admitted into the Church; and again, it was by him, at the Council of Jerusalem, that the baptized Gentiles were declared emancipated from the Jewish Law. We repeat it: the first preaching of the Christian Law was an honour due to the children of Abraham, Isaac, and Jacob: hence, our first Pentecost is a Jewish one, and the first to celebrate it are Jews. It is upon the people of Israel that the holy Spirit first pours forth His divine gifts.

As soon as the solemnity was over, these men, who have received the faith, and are now truly children of Abraham by holy Baptism, return to the several provinces of the Gentile world whence they came; they return, bearing in their hearts that Jesus whom they have acknowledged to be the Messias, their God and their Saviour. Let us honour these first-fruits of holy Church, these trophies of the Pa-

[1] Rom. iii. 2. [2] St. Matth. xv. 24. [3] Gal. ii. 7.

raclete Spirit, these messengers of the good tidings. They will soon be followed by the disciples of the cenacle, who, after using in vain every means that zeal could devise for the conversion of the proud and ungrateful Jerusalem, will turn to the Gentiles.

So that, of the Jewish nation a very small minority has acknowledged the Son of David as the heir of the Father of the family; the body of the people has rebelled against Him, and is running headlong to destruction. By what name are we to call their crime? The Protomartyr St. Stephen, speaking to these unworthy children of Abraham, says: 'O stiff-necked and uncircumcized in heart and ears! ye always resist the Holy Ghost!'[1] Resistance, then, to the Spirit of God is their crime; and the apostles, finding the favoured people determined to refuse the truth, turn to them that are sitting in darkness and in the shadow of death.[2] These are the Gentiles; and upon them the apostles are henceforward to lavish the torrents of grace, which Jesus has merited for mankind by His sacrifice on the cross.

These messengers of the word of life carry the treasure to pagan lands. Every opposition in man's power is made against them, but they triumph over all. The holy Spirit gives efficacy to His own indwelling within them; He acts Himself on the souls of their hearers; and rapid is the spread of faith in Jesus. A Christian colony is soon formed at Antioch, then at Rome, and then at Alexandria. The tongue of fire runs through the world, beyond even the farthest limits of the Roman empire, which, as the prophets had foretold, was to serve as an instrument for establishing the kingdom of Christ. India, China, Ethiopia, and a hundred other distant countries, hear the word of the heralds of the Gospel of peace.

[1] Acts, vii. 51. [2] St. Luke, i. 79.

But they have another testimony, besides their word, to give to Jesus, their King: they owe Him the testimony of their blood, and they give it. The fire that was enkindled within them on the day of Pentecost, consumes them in the holocaust of martyrdom.

And yet, observe the power and fruitfulness of the holy Spirit! To these first apostles He raises up successors, in whom He continues His influence and work. So will it be to the end of time; for Jesus is to be acknowledged as Lord and Saviour by all generations, and the Holy Ghost has been sent into the world in order to effect this.

The prince of this world, the old serpent,[1] makes use of the most violent means for staying the conquests of these messengers of the holy Spirit. He has had Peter crucified, and Paul beheaded: he spared not one of the glorious chieftains. They are gone, and yet his defeat is terrible to his pride. The mystery of Pentecost has created a new people; the seed sown by the apostles has produced an immense harvest. Nero's persecution has swept away the Jewish leaders of the Christian host; but they had done their grand work, they had established the Church among the Gentiles. We sang their triumph in our yesterday's Introit: 'The Spirit of the Lord hath filled the whole earth! Alleluia![2]' Towards the close of the first century, Domitian finds Christians even in the imperial family; he makes them martyrs. Trajan, Adrian, Antoninus, Marcus Aurelius, all are jealous of the growing power of Jesus of Nazareth; they persecute His flock, and yet they see it multiply. Their master, the prince of this world, gives them political influence and philosophy; but the Holy Ghost brings both to nought, and the truth spreads through the universe. Other emperors, such as Seve-

[1] Apoc. xii. 9. [2] Wisd. i. 7.

rus, Decius, Gallus, Valerian, and Maximian, with the sterner course of cruelty unrefined by sophistry, order a universal massacre of the Christians, for the empire is filled with them. And when this, too, fails, satan brings all his power to bear in the last persecution, which is decreed by Dioclesian and his fellow-Cæsars. It is to be the extermination of the Christian name. It deluges the empire with the blood of martyrs; but the victory is for the Church, and her enemies die, despairing and baffled.

How magnificent, O holy Spirit, is Thy triumph! How divine is this kingdom of Jesus, which Thou thus foundest in spite of human folly and malice, or of satan's power, strong as it then was upon the earth! Thou infusest into millions of souls the love of a religion which demands the most heroic sacrifices from its followers. Thou answerest the specious objections of man's reason by the eloquence of miracles: and hearts, that once were slaves to concupiscence and pride, are inflamed by Thee with such a love of Jesus, that they cheerfully suffer every torture, yea and death itself, for His dear sake!

Then was fulfilled the promise made by our Saviour to His disciples: 'When they shall deliver you up, take no thought how or what to speak, for it shall be given to you, in that hour, what to speak; for it is not you that speak, but the Spirit of your Father that speaketh in you.'[1] We have a proof of it in the 'Acts of the martyrs', where we read their simple and sublime answers, when questioned by their persecutors, and this frequently in the midst of the most excruciating torments. It is the word of the Spirit, combating and conquering the world. The by-standers would frequently exclaim: 'Great is the God of the Christians!' At times, the executioners,

[1] St. Matth. x. 19, 20.

incited by the heavenly eloquence of the victims they were torturing, cried out that they too would be disciples of such a God. We are told by authors who lived in those times, that the arena of martyrdom was the forum of faith, and that the blood and testimony of the martyrs was the seed of Christians.

For three centuries did these prodigies of the holy Spirit continue, and then the victory was complete. Jesus was acknowledged as the King and Saviour of the world, as the Teacher and Redeemer of mankind; satan was driven from the kingdom he had usurped; and idolatry was either abolished by the faith in the one true God, or they that still kept it up were looked upon as ignorant and depraved beings. Now, this victory—which was gained first over the Roman empire, and since then over so many other infidel nations—is the work of the Holy Ghost. The miraculous manner of its accomplishment, is one of the chief arguments whereon our faith rests. We have not seen or heard Jesus; and yet we confess Him to be our God, because of the evident testimony given of Him by the Spirit whom He sent to us. May all creatures, then, give glory, thanks, and love to this holy Paraclete, who has thus put us in possession of the salvation brought us by our Emmanuel!

MASS

The Station for to-day is in the basilica of Saint Peter *ad vincula*. This church, which is also called, after the name of the empress who built it, the basilica of Eudoxia, possesses the precious relic of the chains *(vincula)* wherewith St. Peter was bound at Jerusalem by order of Herod, and at Rome by order of Nero. The faithful would be reminded, on being assembled in this church, of the fortitude wherewith

the apostles were endowed by the Holy Ghost, on the day of Pentecost. Peter was bound with chains, because he laboured in the service of his divine Master; he felt it an honour to be thus fettered. He that once trembled at being questioned about Jesus by a woman, rejoices, now that he has received the gift of the Holy Ghost, at being loaded with chains for Jesus' sake. The prince of this world thought he might enchain the word of God; but no, this word is free, even under the shackles forged by a Nero.

The Introit is taken from the Psalms, and is an allusion to the newly baptized, who are present at the holy Sacrifice, vested in their white garments. After their Baptism, they were *fed with the fat of wheat*, the Bread of life. They received *honey out of the rock:* the *rock* is Christ, as St. Paul tells us,[1] and Christ permitted Simon, the son of Jonas, to share with Him the honour; He made him the *rock*, when He said to him: *Thou art* PETER! Would we have a proof of Simon's staunch fidelity to his Master? Look at these *chains!* Now, the same holy Spirit who manned Peter for the combat, is now resting on the neophytes of Pentecost.

INTROIT

Cibavit eos ex adipe frumenti, alleluia; et de petra melle saturavit eos. Alleluia, alleluia.

Ps. Exsultate Deo adjutori nostro: jubilate Deo Jacob. ℣. Gloria Patri. Cibavit.

He fed them with the fat of wheat, alleluia; and filled them with honey out of the rock. Alleluia, alleluia.

Ps. Rejoice in God, our helper; sing aloud to the God of Jacob. ℣. Glory, &c. He fed them, &c.

In the Collect, holy Church commemorates the

[1] 1 Cor. x. 4.

descent of the Holy Ghost upon the apostles; and whilst thanking God for the gift of *faith*, which He has bestowed on the newly baptized, she beseeches Him to bless them with that *peace* which our risen Jesus gave His disciples.

COLLECT

Deus, qui apostolis tuis sanctum dedisti Spiritum: concede plebi tuæ piæ petitionis effectum; ut quibus dedisti fidem largiaris et pacem. Per Dominum.

O God, who didst give the Holy Ghost to thine apostles, hear the prayers of thy people, that they may enjoy a happy peace, who, by thy grace, have received the gift of faith. Through, &c.

EPISTLE

Lectio Actuum Apostolorum.

Cap. x.

In diebus illis: Aperiens Petrus os suum dixit: Viri fratres, nobis præcepit Dominus prædicare populo, et testificari quia ipse est, qui constitutus est a Deo judex vivorum et mortuorum. Huic omnes prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes qui credunt in eum. Adhuc loquente Petro verba hæc, cecidit Spiritus sanctus super omnes qui audiebant verbum. Et obstupuerunt ex circumcisione fideles qui venerant cum Petro: quia et in nationes gratia Spiritus sancti effusa est. Audiebant enim illos loquentes linguis, et ma-

Lesson from the Acts of the Apostles.

Ch. x.

In those days: Peter opening his mouth, said: Brethren, the Lord commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God.

gnificantes Deum. Tunc respondit Petrus: Numquid aquam quis prohibere potest, ut non baptizentur hi, qui Spiritum sanctum acceperunt sicut et nos? Et jussit eos baptizari in nomine Domini Jesu Christi.

Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.

This passage from the Acts of the Apostles, read on such a day as this, and in such a place, is most appropriate. Peter, the vicar of Christ, is accompanied by some Jews, who have been converted to the Christian faith. In their presence, several Gentiles, who have been touched by grace, on hearing Peter preaching profess themselves believers in Jesus, the Son of God: the moment has come for the apostle to throw the Church open to the Gentile world. Knowing that the Jewish converts would be tempted to jealousy, he appeals to the prophets. What say these prophets? That all without distinction, who shall believe in Jesus, shall receive forgiveness of their sins in His name. While Peter is thus arguing with his audience, the Holy Ghost removes every objection, by *falling*, as He did at Pentecost, on these humble and believing Gentiles. As soon as the Jewish converts perceive the miracle, they are astonished, and exclaim: 'What! is the grace of the Holy Ghost poured out on the Gentiles also?' Peter replies: 'Who dares to refuse Baptism to these men, who have received the Holy Ghost as well as we?' And without waiting for an answer, he gives the order, as head of the Church, that Baptism be immediately conferred upon these privileged catechumens.

Nothing, then, could be more appropriate than this passage of sacred Scripture, read in Rome, the centre of the Gentile world, in a basilica dedicated to St. Peter, and in the presence of the newly bap-

tized, who had so recently received the gifts of the Holy Ghost. We, also, have our lesson to learn from this Epistle: we must fervently thank our heavenly Father for having vouchsafed to call our ancestors to the true faith, and make us also partakers of the graces of the Holy Ghost.

Alleluia, alleluia.
℣. Loquebantur variis linguis apostoli magnalia Dei.

Alleluia, alleluia.
℣. The apostles spoke in divers tongues, the wondrous works of God.

Here all kneel.

Alleluia.
℣. Veni, sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

Alleluia.
℣. Come, O holy Spirit! fill the hearts of thy faithful, and kindle within them the fire of thy love.

Then follows the Sequence, *Veni, sancte Spiritus;* page 305.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. iii.

In illo tempore: Dixit Jesus Nicodemo: Sic Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis qui credit in eum, non pereat, sed habeat vitam æternam. Non enim misit Deus Filium suum in mundum, ut judicet mundum, sed ut salvetur mundus per ipsum. Qui credit in eum, non judicatur: qui autem non credit, jam judicatus est: quia non credit in nomine unigeniti

Sequel of the holy Gospel according to John.

Ch. iii.

At that time, Jesus said to Nicodemus: God so loved the world, as to give his only-begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. For God sent not his Son into the world, to judge the world, but that the world may be saved by him. He that believeth in him is not judged. But he that doth not believe, is already judged: because he believeth not in the name of the only-begotten

Filii Dei. Hoc est autem judicium: quia lux venit in mundum, et dilexerunt homines magis tenebras quam lucem: erant enim eorum mala opera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguantur opera ejus: qui autem facit veritatem, venit ad lucem, ut manifestentur opera ejus, quia in Deo sunt facta.

Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

The Holy Ghost creates faith within our souls, and by faith we obtain *life everlasting;* for faith is not the intellect's assent to a proposition logically demonstrated, but a virtue which proceeds from the will vivified by grace. Nowadays, faith is rare. Pride of intellect is at its height, and docility to the Church's teachings is far from being general. A man calls himself a Christian and a Catholic, and yet he has his own views upon certain subjects, which he would very reluctantly give up, were they to be condemned by the only authority on earth which has power to guide us in what we are to hold or reject in matters pertaining to faith. He reads dangerous, sometimes even bad, books, without thinking of inquiring if the laws of the Church forbid such books. His religious instruction has been of a very meagre kind, and he seems to wish it to remain so, for he takes no pains to come to a solid and perfect knowledge of his religion; the result is, that his mind is filled with the fashionable prejudices of the world he lives in, and, on more than one point, he may depend upon his having imbibed heretical notions. He is looked upon as a Catholic; he satisfies the exterior obligations of his religion, either because of his early training, or because the rest of his family

do so, or because he feels more satisfied to do than to omit them: and yet—how sad it is to say it!—he is not a Catholic, for his faith is gone.

Faith is the first link that unites us to God; for, as the apostle says, he that cometh to God, must believe.[1] It brings us to God, and keeps us there. Our Saviour here tells us that *he who believeth is not judged:* and the reason is, that he, whose faith is what our Gospel implies it to be, does not only assent to a doctrine, but he embraces it with his whole heart and mind; he believes it, because he wishes to love what he believes. Faith works, and is perfected, by charity; but it is itself a foretaste of charity. Therefore does our Lord promise salvation to him that *believeth.* This faith meets with obstacles, because of our fallen nature. As we have just been told, *light is come into the world, and men loved darkness rather than the light.* In this our age, *darkness* is prevalent. Even false lights are seen to rise up, and mislead thousands. We repeat it: faith—that faith which brings us to God and saves us from His judgments—is now rare. O divine Spirit! deliver us from the *darkness* of the times in which our lot has been cast. Humble the pride of our minds. Save us from that false religious liberty, which is one of the idols of our generation, and which keeps men from the true faith. We wish to love, and possess, and keep up within us, the glorious light: we wish to merit, by the docility and child-like simplicity of our faith, to enjoy the full cloudless vision of this divine light in heaven.

The Offertory is taken from one of the sublimest of the psalms. It speaks of the tempest, which heralded the coming of the holy Spirit; and of the fountains of the living waters of Baptism, which sprang up and covered the earth with spiritual verdure.

[1] Heb. xi. 6.

OFFERTORY

Intonuit de cœlo Dominus, et Altissimus dedit vocem suam: et apparuerunt fontes aquarum, alleluia.	The Lord thundered from heaven, and the Most High gave forth his voice: then the fountains of waters appeared, alleluia.

In the Secret the Church prays that, by the operation of the holy Spirit, our hearts, as well as the sacred elements on the altar, may be an offering well pleasing to God.

SECRET

Propitius, Domine quæsumus, hæc dona sanctifica: et hostiæ spiritalis oblatione suscepta, nosmetipsos tibi perfice munus æternum. Per Dominum.	Mercifully sanctify, we beseech thee, O Lord, these offerings; and having accepted the oblation of our spiritual victim, make us also an offering pleasing to thee. Through &c.

The Preface is given *page* 310.

The Communion-anthem is formed of the words spoken by Jesus to His disciples, wherein He explains to them the ministry which the Holy Ghost has come to fulfil: He will provide for the *teaching* of the truths which Jesus has revealed.

COMMUNION

Spiritus sanctus docebit vos, alleluia: quæcumque dixero vobis. Alleluia, alleluia.	The Holy Ghost shall teach you, alleluia, whatever I shall say to you. Alleluia, alleluia.

In the Postcommunion, the Church prays for us all, but in a special manner for her dear neophytes. They have just been receiving the *sacred mysteries;* but their virtue and constancy will soon be put to the test: Satan, the world, and persecution, await them. The holy mother asks of God that He would have pity on these tender plants, and shelter them under the cover of His fostering care.

POSTCOMMUNION

Adesto, quæsumus Domine, populo tuo : et quem mysteriis cœlestibus imbuisti, ab hostium furore defende. Per Dominum.

Help, we beseech thee, O Lord, thy people, and defend from the fury of their enemies those whom thou hast fed with thy sacred mysteries. Through &c.

VESPERS

They are the same as yesterday's *page* 311, with the exception of the *Magnificat* antiphon and the Prayer.

ANTIPHON OF THE MAGNIFICAT

Si quis diligit me, sermonem meum servabit: et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus, alleluia.

If anyone love me, he will keep my word: and my Father will love him, and we will come to him, and will make our abode with him, alleluia.

The Prayer is the Collect of the Mass, given above, *page* 346.

The Armenian Church gives us, for the Monday within the octave, the following beautiful hymn, wherein is celebrated the mission of the Holy Ghost.

HYMN

(Canon secundæ diei)

Idem ac similis Patri et Filio, Spiritus tu non facte, et coexistens, procedens a Patre inscrutabiliter, accipiens a Filio inenarrabiliter, in cœnaculum hodie descendisti, spiritu gratiæ tuæ potasti : pota nos quoque per misericordiam calice sapientiæ.

O uncreated Spirit! one and the same and coexisting with the Father and the Son ; who proceedest inscrutably from the Father, and receivest of the Son ineffably ; thou this day descendedst into the cenacle, and gavest the disciples to drink of the spirit of grace. Oh ! give us also in thy mercy, to drink of the chalice of wisdom.

Exstantium Creator effectorum, qui ferebaris super aquas, pariter in aquis lavacri concessi nobis a tibi coexistente, blandiris amore columbæ instar, homines generas Deiformes: pota nos quoque per misericordiam calice sapientiæ.

Magister supernorum intellectualium, ac imorum horum sensibilium; qui prophetas das de pastoribus, et apostolos de piscatoribus, evangelistas publicanos, prædicatores verbi tui persecutores: pota nos quoque per misericordiam calice sapientiæ.

Formidabilis venti instar, horrisono vehementi sonitu, apparuisti in cœnaculo, Spiritus tu, choro duodecim, qui a te baptizati, velut aurum igne purgati sunt, expurga a nobis caliginem peccati, et indue nos lumine gloriæ.

Amor ex amore te amorem misit, sibi membra sua junxit, Ecclesiam suam quam ædificavit, septem columnis tuis firmavit, œconomos in ea posuit apostolos septem charismatibus tuis exornatos: expurga a nobis caliginem peccati, et indue nos lumine gloriæ.

O Creator of all things, who movedst over the waters! thou, in the form of a Dove, lovingly broodest over the water of the font given to us by him who is God together with thee; and thus thou givest birth to a race of God-like men. Oh! give us also, in thy mercy, to drink of the chalice of wisdom.

O Master of the heavenly spirits, and of us men who live on earth; who turnest shepherds into prophets, and fishermen into apostles, and publicans into evangelists, and persecutors into preachers of thy word; oh! give us also, in thy mercy, to drink of the chalice of wisdom.

O divine Spirit, who, as a mighty wind, whose rushing sound fills men with fear, appearedst in the cenacle to the choir of the twelve apostles, baptizing them with fire, as gold is cleansed of its dross; oh! drive from us the darkness of sin, and clothe us with the light of glory.

He that is love, out of love for man, sent thee that art love; by thee he united his members (that is, his Church), to himself; he, by thee, built this Church, and set it upon seven pillars, and entrusted her to the stewardship of the apostles, who were adorned with thy seven gifts; oh! drive from us the darkness of sin, and clothe us with the light of glory.

The following sequence was composed in the eleventh century, by the pious and learned Hildebert, bishop of Le Mans, and afterwards archbishop of Tours. It will show us what an enlightened appreciation of the mystery of the Holy Ghost was possessed by the Christians of the ages of faith, and how fervently they celebrated it.

SEQUENCE

Spiritus sancte,
Pie Paraclite,
Amor Patris et Filii,
Nexus Gignentis et Geniti.

O holy Spirit! merciful Paraclete!
Love of the Father and Son!
Link of the Begetting and the Begotten!

Utriusque bonitas et charitas,
Et amborum essentiæ puritas;
Benignitas, suavitas,
Jocunditas.

Their goodness and charity: the purity of their essence; benignity, sweetness, joy!

Vinculum nectens
Deum homini,
Virtus adunans
Hominem Numini.

The bond that joinest God to man; the power that unitest man to God!

Tibi soli digno coli
Cum Patre Filioque
Jugis cultus,
Honor multus
Sit semper
Procedenti ab utroque.

To thee, who, with the Father and the Son, art alone worthy of adoration; to thee that proceedest from both, be worship and honour for ever!

Tu mitis et hilaris,
Amabilis, laudabilis,
Vanitatis mundator,
Munditiæ amator.

Thou art gentle and joyous, worthy of love and praise. Thou cleansest the soul from vanity. Thou art the lover of purity.

Vox suavis exsulum
Mœrentium,
Melodiæ civium
Gaudentium.

Thou art music to them who mourn in exile; thou art the melody of them that are in joy.

Istis solamen,
Ne desperent de te,
Istis juvamen,

To the former thou art a comforter, lest they should despair of thy help; to the

Ut suspirent ad te.

Consolator piorum,
Inspirator bonorum,
Consiliator mœstorum,
Purificator errorum,
Eruditor ignotorum,
Declarator perplexorum.
Debilem erigens,
Devium colligens,
Errantem corrigens,
Suetines labantem.
Promoves conantem,
Perficis amantem.
Perfectum educis
De lacu fœcis,
Et miseriæ.

Deducis per semitam
Pacis et lætitiæ:
Inducis sub nube
In aulam sapientiæ.

Fundamentum sanctitatis,
Alimentum castitatis,
Ornamentum lenitatis,
Lenimentum paupertatis,
Supplementum largitatis,
Munimentum probitatis.
Miserorum refugium,
Captivorum suffragium.

Illis aptissimus,
Istis promptissimus.
Spiritus veritatis,
Nodus fraternitatis,
Ab eodem missus
A quo et promissus.
Tu crederis
Omnium judex,
Qui crederis
Omnium opifex.

latter, a helper, that they may long to behold thee.

The consoler of the pious, the inspirer of the good, the counsellor of the afflicted!

The remover of errors, the teacher of the ignorant, the solver of doubts!

Thou supportest the weak, guidest the wanderer, bringest back him that is astray, holdest him that is falling, encouragest him that strives, perfectest him that loves.

'Twas thou that broughtest from the pit of corruption and misery him that is now perfect.

'Tis thou that leadest him through the path of peace and joy, and admittest him, under the cloud (of faith), into the sanctuary of wisdom.

Thou art the foundation of sanctity, the nourishment of chastity, the beauty of meekness, the solace of poverty, the treasury of munificence, the bulwark of honesty.

Thou art the refuge of the miserable, and the deliverer of captives;

To the first, most seasonable; to the second, most prompt.

Thou art the Spirit of truth, and the bond of brotherly love. He that sent thee, is the same that gave us the promise.

We believe thee to be the Judge of all men, as we believe thee to be their Creator.

Honestans bene meritos
Præmio,
Onustans immeritos
Supplicio.
Spiras ubi vis
Et quando vis;
Doces quos vis
Et quantum vis.
Imples et instruis
Certos in dubiis,
Firmas in subitis,
Regis in licitis.

Thou givest reward to them that merit it; thou inflictest chastisement on them that have no merit.

Thou breathest where and when thou wilt; thou teachest whom thou wilt, and as much as thou wilt.

Thou givest light and knowledge to thy faithful servants when in doubt; thou strengthenest them when taken unawares; thou guidest them when doing what is right.

Tu ordo decorans
Omnia,
Decor ordinans et ornans
Omnia,
Dicta, facta, cogitata,
Dicta veritate,
Facta honestate,
Cogitata puritate.

Thou art order that beautifiest all things; thou art beauty, that ordainest all things, said, done, or thought; giving truth to what is said, honesty to what is done, purity to what is thought.

Donum bonum,
Bonum perfectum,
Dans intellectum,
Dans et affectum.

Thou art the good and perfect Gift, giving both understanding and love.

Dirigens rectum,
Formans affectum,
Firmans provectum,
Et ad portas Paradisi
Coronans dilectum.
Amen.

Thou guidest man to truth, thou formest his love. Thou confirmest him in good, and, having made him deserving of thy love, thou crownest him at heaven's gate. Amen.

THE GIFT OF GODLINESS

The gift of the fear of God is intended as a cure for our pride; the gift of godliness is infused into our souls by the Holy Ghost, in order that we may resist self-love, which is one of the passions of our fallen nature, and the second hindrance to our union with God. The heart of a Christian is not made to be either cold or indifferent; it must be affectionate

and devoted; otherwise, it can never attain the perfection for which God, who is love, has graciously created it.

The Holy Ghost, therefore, puts the gift of godliness into the soul, by inspiring her with a filial affection for her Creator. 'You have received', says the apostle, 'the Spirit of adoption of sons, whereby we cry to our God, *Abba!* Father!'[1] This disposition makes the soul alive to whatsoever regards God's honour. It enables man to nourish within him a sorrow for his sins, in consideration of the divine mercy which has borne with and forgiven him, and of the sufferings and death of his Redeemer. It makes him thirst for God's glory to be ever spreading; he would, if he could, bring all his fellow-creatures to adore this God; he feels most keenly every insult that is offered to so dear a King. His greatest joy is to see others growing in their love and devotedness in the service of the sovereign Good. He is filled with filial submission to his heavenly Father, whose every will he is most ready to do, cheerfully resigned to whatsoever He may appoint.

His faith is unhesitating and fervent. Affectionately docile to the Church, he is always in the disposition of mind to abandon his most cherished ideas the moment he discovers them to be, in any way, out of harmony with her teaching or practice; for he has an instinctive horror of novelties and insubordination.

This devotedness to God, which results from the gift of godliness, and unites the soul to her Creator by filial love, makes her love all God's creatures, inasmuch as they are the work of His hands, and belong to Him.

The blessed in heaven hold the first place in the fraternal affection of such a Christian. He has a

[1] Rom. viii. 15.

most tender love for the holy Mother of God, and is zealous for her honour; he venerates the saints; he is a warm admirer of the courage of the martyrs, and of the heroic actions of the servants of God; he delights in reading of their miracles, and has a devotion to their sacred relics.

But his love is not limited to the citizens of heaven; it is extended also to his fellow-creatures here on earth, for the gift of godliness makes him find Jesus in them. He is kind to every one, without exception. He forgives injuries, bears with the imperfections of others, and, where an excuse is possible for his neighbour, he makes it. He has compassion on the poor, and is attentive to the sick. His whole conduct is the index of a sterling warm-heartedness, that weeps with them that weep, and rejoices with them that rejoice.

All this is found in those, who use Thy gift of godliness, O holy Spirit! By infusing it into our souls, Thou enablest us to withstand the workings of our self-love, which would corrupt the heart; Thou preservest us from that odious indifference to every one around us, which dries up all feeling; Thou drivest from us the sentiments of jealousy and hatred. Yes, godliness inspired us with a filial love for our Creator, that softened the heart; and every creature of God became dear to us. O blessed Paraclete, grant that this gift may produce its rich fruits in us! Never permit us to stifle it by the love of self. Our Jesus has told us that His heavenly Father maketh His sun to rise upon the good and bad:[1] He would have us take this divine generosity as our model: do Thou, therefore, foster within us that germ of devotedness, kindness, and sympathy, which we received from Thee on the day of our Baptism, when Thou first tookest possession of our souls!

[1] St. Matth. v. 45.

TUESDAY IN WHITSUN WEEK

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

YESTERDAY, we were admiring the work of the Holy Ghost, whereby He drew mankind to the faith and the name of Jesus, to whom 'all power was given in heaven and in earth.'[1] The instruments used for this conquest were the apostles and their immediate successors. The tongue of fire was victorious, and the prince of this world was defeated. Let us continue our reflections, and see the further workings of the holy Spirit for the glory of the Son of God, who had sent Him into this world.

Our Emmanuel came down from heaven, that He might effect the union He had desired from all eternity. He began it by uniting our human nature to His own divine Person; but this personal union did not satisfy His love. He mercifully deigned to invite the whole human race to a spiritual union with Himself, by giving her to become His Church, His own dearest one,[2] as He calls her; His 'glorious Church, not having spot or wrinkle, but holy and without blemish.'[3] But how could mankind, deformed as it was by sin, be worthy of such an honour? His love would make it worthy. He tells us that this Church is His bride.[4] Having chosen her, He beautified her

[1] St. Matth. xxviii. 18. [2] Cant. vi. 8. [3] Eph. v. 27.
[4] St. Matth. ix. 15; xxv. 6. St. Mark, ii. 19. St. Luke, v. 34. St. John, iii. 29.

in the laver of His own precious Blood, and gave her, in dowry, the infinite merits He had acquired.

Thus prepared, her union with Him was to be of the closest. Jesus and His Church are one body; He is the Head, she is the aggregate of the members united together under this one Head. Such is the teaching of the apostle: 'Christ is the Head of the Church; we are members of His body, of His flesh, and of His bones'.[1] This body is to be formed of all who shall, in each successive age, be faithful to the call of divine grace, and enroll themselves as children of the Church. The world we inhabit is to be preserved, till the last elect required to complete the mystic body of Jesus, be added to the Church triumphant: then all will be consummated; the divine mystery of the Incarnation will have achieved its whole work.

But as in the Incarnate Word there was the invisible Soul and the visible Body, so also the Church was to have a soul and a body: a soul, whose hidden beauty no eye but God's can fully see, at least during her earthly sojourn; and a body, which is to be visible to men: an ever-living proof of God's power, and of His love for the human race. Up to the day of Pentecost, the just, who had been united under Jesus, their Head, had belonged only to the soul of the Church, for the body was not then in existence. The heavenly Father had adopted them as His children; the Son of God had accepted them as His members; and the Holy Ghost, who is now about to work exteriorly, had interiorly wrought their election and sanctification. The new order of things is to begin in Mary's person. As we have already explained, the Church in its entirety, that is both soul and body, resided first in her. It was but fitting that she who was as truly the Mother of the Son of

[1] Eph. v. 23, 30.

God, according to His human Nature, as the heavenly Father was His Father according to the divine Nature, should be superior to all other members of the Church, and this not only in the high degree of grace, but also in the precedence of time.

When our Saviour gave His Church an existence outside the loved sanctuary of His Mother's heart, He, with His own hands, set the foundation stone, Peter, the rock; He raised up the pillars, and we have seen how He spent the forty days before His Ascension in organizing this Church, which was then so small, but which was afterwards to cover the whole earth. He told His apostles that He would be with them all days even to the consummation of the world;[1] it was the same as telling them that, even after His Ascension into heaven, His Church was to continue on earth, even to the end of time.

He left the plan, thus begun by Himself, to be perfected by the Holy Ghost. It was necessary that this holy Spirit should come down from heaven, in order to strengthen those whom Jesus had chosen as His apostles. He was to be their Paraclete; their comforter, in the absence of their Master; He was to be the power from on high, who was to serve them as armour in their future combats; He was to remind them of all the words spoken to them by Christ; He was to give fruitfulness, by His own action, to the Sacraments, which Jesus had instituted, and over which the apostles had power because of the character impressed upon them by this holy Spirit. It is on this account that Jesus said to His apostles: 'It is expedient to you that I go; for if I go not, the Paraclete will not come to you'.[2] We have seen this divine Spirit, on the day of Pentecost, producing His effects on the apostles and disciples; let us now see His action in the creation, maintenance, and perfect-

[1] St. Matth. xxviii. 20. [2] St. John, xvi. 7.

ing of this Church, which Jesus has promised to assist, by His mysterious presence, even to the consummation of the world.

The first operation of the Holy Ghost in the Church is the election of its members. This right of election is so especially His prerogative, that, as we learn from the Scriptures, it was by the Holy Ghost[1] that Jesus chose the apostles, who were to be the pillars of His Church. We have seen how this holy Spirit began His mission on the day of Pentecost, by the election of three thousand Jews. A few days after, five thousand were added to the number, being converted by the preaching of Peter and John.[2] The Gentiles, also, were called to the Church; and the Holy Ghost, having led Peter to Cornelius the centurion, descended upon this Roman and his household, thus declaring them to be elected as candidates for holy Baptism. The liturgy put this history before us, in the Mass of yesterday.

We seem able to keep pace with these first workings of the holy Spirit; but the sequel is all impetuosity, divine rapidity of action, irresistible conquest. He sends forth His messengers: their sound goeth forth into all the earth, and their words unto the ends of the world.[3] He goes before them; He goes with them; He works the victory, while they speak. We come to the commencement of the third century, and we find a Christian writer addressing the magistrates of the Roman empire in these words: 'We are but of yesterday, and we abound everywhere; in your cities, in your towns, in your camps; in the palace, the senate, the forum.'[4] Nothing can withstand the Spirit of God; and in less than three hundred years from the day of His first mani-

[1] Acts, i. 2.
[2] *Ibid.* iii. & iv. 4
[3] Ps. xviii. 5.
[4] Tertullian, *Apologet.* xxxvii.

festation, He calls the very emperors of Rome to be members of the Church.

Thus does the bride of Jesus advance in her beauty and strength; He looks upon her from His throne in heaven, and tenderly loves her. In the early part of the fourth century, she exceeds the limits of the Roman empire. Here and there, within this vast empire, there are men who still cling to paganism; but they all know what the Church is, and the very hatred they bear her is a proof that they are aware of her progress.

But let us not suppose that the mission of the Holy Ghost is limited to founding the Church on the ruins of the great pagan empire. No; the bride of Jesus is to be immortal; she is to exist in every place and age; she is to be superior, both by the extent of her dominions and the number of her subjects, to every other human power.

The divine Spirit could not, therefore, suspend His mission. The Roman empire has merited, by her crimes, to be swept away by the inundation of barbarous nations: it is the preparation of a new triumph for the Spirit. He comes and works, invisibly and silently, amidst this huge mass: He has His elect there, and by millions. He has renewed the face of the pagan world; He renews the face of the world, now that the barbarians rule it. He chooses His co-operators, and right faithful are they. He creates new apostles, and He selects them from all classes, for He is Master to do as He wills. Queens such as Clotilda, Bertha, Theodolind, or Hedwiges, are ready to do His biddings; they deck the bride of Jesus with their royal hands, and she comes forth to the world once more, younger and lovelier than ever.

There are, indeed, immense tracts of country in Europe not yet in the Church; it was necessary first to give stability to the work in those that had pre-

viously been Christian, and had been well-nigh submerged beneath the deluge of invasion. But, at the close of the sixth century, the holy Spirit visits Britain, Germany, Scandinavia and Sclavonia; He sends them apostles, such as Augustine, Boniface, Anscharius, Adalbert, Cyril, Methodius, Otho. By the labours of missioners like these, the bride is compensated for the losses she has sustained in the east, where schism and heresy have encroached upon her primitive inheritance. That holy Spirit, who is God together with the Father and the Son, and has been sent by Them to defend the honour of the bride, is ever faithful to His trust.

Thus, when the so-called Reformation was preparing for Europe the great apostasy of the sixteenth century, the Paraclete was extending the glories of the Church in other continents. The East Indies became the conquest of the *most faithful* nation; and, in the west, a new world was discovered by and made subject to the *Catholic* kingdom. The divine Spirit, who is ever jealous to maintain the honour and entirety of the deposit entrusted to Him by the Incarnate Word, then raised up new apostles to go and carry the name of Jesus to these immense tracts of country, which were to be added to the kingdom of His bride. St. Francis Xavier was sent to the East Indies; his brethren, together with the sons of St. Dominic and St. Francis of Assisi, laboured most perseveringly in preaching the Gospel to the people of the West Indies.

If, later on again, our Europe be misled by false theories and break with the Church; if this beloved bride of Jesus be betrayed and pillaged, calumniated and deprived of her rights, by those very nations which she had protected for so many ages, as the most loving of mothers—fear not; the Holy Ghost will add to her glories in some other way. Look at

His present workings in the Church. Whence, if not from Him, are those ever increasing vocations to the apostolic ministry? Moreover, whilst conversions from heresy are more numerous than at any previous period, there is not an infidel country where the Gospel is not being preached. Our century has had its martyrs for the faith; it has heard the authorities of China and Cochin China, like the proconsuls of old, putting the Christians through an examination; it has heard the sublime answers, suggested by the Holy Ghost to these brave confessors, as Christ had promised.[1] The farthest east produces its elect; the negroes of Africa are evangelized; and the most recently discovered portion of the world already counts its faithful by thousands, flourishing under a hierarchy of lawfully appointed pastors.

Be Thou blessed, then, O holy Spirit! who thus watchest over the dear bride of Jesus! Thanks to Thy ceaseless and untiring action, she has never once failed. In every age, Thou hast raised up apostles to enrich her by their conquests: Thy grace has been uninterruptedly inviting men to give themselves to her; in every nation and period, Thou Thyself hast chosen the members of her happy and countless family. She is our mother and we are her children; she is the bride of our divine Master, to whom we hope to be united through her: so that, by working for the glory of the Son of God who sent Thee, O holy Spirit! Thou hast deigned to work for us poor sinful creatures. We offer Thee our feeble tribute of thanks for all these Thy benefits to us.

Our Emmanuel has revealed to us that Thou art to abide with us to the end of the world; and we now understand how necessary is Thy presence. It is Thou that presidest over the formation of the bride; that maintainest her; that renderest her victorious

[1] St. Matth. x. 20.

over her enemies; that carriest her from one country to another, when a people becomes unworthy to possess her; that avengest her when she is insulted; and all this Thou wilt continue to do to the end of time.

But this noble bride of our God is not to remain for ever an exile from her Lord. As Mary was left for several years upon the earth, in order that she might labour for the glory of her Son, and was then taken up to heaven, there to reign eternally with Him; so likewise the Church is to remain militant here below as long as God sees her to be needed for completing the number of His elect. But the time will come of which it is written: 'The marriage of the Lamb is come, and His wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen glittering and white; for the fine linen are the justifications of the saints,'[1] that is, the virtues of the saints she has formed. In those days, the bride ever comely and worthy of her Jesus, will grow no more, nay, she will decrease on earth in proportion as her triumphant glory is perfect in heaven. The revolt, spoken of by St. Paul,[2] will show itself; men will abandon her, side with the prince of this world, who is to be let loose for a little while,[3] and serve the beast, to whom it shall be given to make war with the saints, yea, and to overcome them.[4] The bride herself will not be degenerate, during these her last days on earth, for Thou O holy Spirit! wilt still be with her, supporting her. But as soon as the last of the elect shall have been born, the Spirit and the bride will say 'Come!'[5] Then will Jesus appear upon the clouds of heaven; the mission of the Spirit will be accomplished; and the bride leaning upon her Beloved,[6] will ascend from

[1] Apoc. xix.7, 8.
[2] II Thes. ii. 3.
[3] Apoc. xx. 3.
[4] *Ibid.* xiii. 7.
[5] *Ibid.* xxii. 17.
[6] Cant. viii. 5.

this ungrateful barren earth to heaven, where the eternal nuptials with the Lamb await her.

MASS

The station for to-day is in the church of Saint Anastasia, where we assisted at the Mass of the Aurora on the birthday of our Emmanuel. We revisit it now that we have celebrated all the grand mysteries of our Redemption. Let us bless our God for having so magnificently completed what He began so humbly and so sweetly. The neophytes, clothed in their white garments, are present, bearing testimony both to the love of the Son of God who has cleansed them by His Blood, and to the power of the Holy Ghost who has rescued them from the tyranny of satan, the prince of this world.

The Introit is addressed to the neophytes, inviting them to appreciate the *glory* they have received, and to *give thanks* to the God who has *called them to a heavenly kingdom.* The words of this Introit, which has been used almost from the very commencement of the Church, are taken from the fourth Book of Esdras, which, although not received by the Church as part of the sacred Scriptures, was frequently read by the early Christians on account of the admirable instructions it contains.

INTROIT

Accipite jucunditatem gloriæ vestræ, alleluia: gratias agentes Deo, alleluia: qui vos ad cœlestia regna vocavit. Alleluia, alleluia, alleluia.

Receive your glory with joy, alleluia: giving thanks to God, alleluia: who hath called you to a heavenly kingdom. Alleluia, alleluia, alleluia.

Ps. Attendite, populo meus, legem meam: incli-

Ps. Attend, O my people, to my law: incline your ears

nate aurem vestram in verba oris mei. ℣. Gloria Patri. Accipite.

to the words of my mouth. ℣. Glory, &c. Receive, &c.

In the Collect, the Church teaches us that the action of the Holy Ghost in our souls is one of mercy and power combined. This divine action *purifies* our souls from all their stains, and *defends* them from the attacks of the crafty and jealous enemy, who is ever lying in wait for us.

COLLECT

Adsit nobis, quæsumus Domine, virtus Spiritus sancti, quæ et corda nostra clementer expurget, et ab omnibus tueatur adversis. Per Dominum.

Assist us, O Lord, we beseech thee, with the power of thy holy Spirit, that our hearts may be purified, according to thy mercy, and we may be defended from all adversities. Through, &c.

EPISTLE

Lectio Actuum Apostolorum.

Cap. viii.

In diebus illis: Quum audissent apostoli, qui erant Jerosolymis, quod recepisset Samaria verbum Dei, miserunt ad eos Petrum et Joannem, qui quum venissent, oraverunt pro ipsis ut acciperent Spiritum sanctum; nondum enim in quemquam illorum venerat, sed baptizati tantum erant in nomine Domini Jesu. Tunc imponebant manus super illos, et accipiebant Spiritum sanctum.

Lesson from the Acts of the Apostles.

Ch. viii.

In those days: When the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John. Who when they were come, prayed for them, that they might receive the Holy Ghost. For he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

The inhabitants of Samaria had received the word

of God through the preaching of Philip the deacon. They had received, at his hands, the Sacrament of Baptism, which made them Christians. This reminds us of the dialogue between Jesus and the woman at Jacob's well, and of the three days that He spent in the city. Their faith is rewarded: Baptism has made them children of God and members of Christ their Redeemer. But they must also receive the Holy Ghost, in the Sacrament that gives perfection to the Christian character. The deacon Philip has not power to confer it upon them: Peter and John, who are invested with episcopal authority, visit them, and complete their happiness. This event makes us think of the grace bestowed on us by the Holy Ghost, when He strengthened our souls by the Sacrament of Confirmation. Let us thank Him for this favour, which brought us into closer union with Himself, and gave us the courage needed for confessing our faith before heretics or tyrants.

Allelùia, álleluia.
℣. Spiritus sanctus docebit vos quæcumque dixero vobis.

Alleluia, alleluia.
℣. The Holy Ghost will teach you all things whatsoever I have said to you.

Here all kneel.

Alleluia.
℣. Veni, sancte Spiritus, reple tuorum corda fidelium: et tui amoris in eis ignem accende.

Alleluia.
℣. Come, O holy Spirit! fill the hearts of thy faithful, and kindle within them the fire of thy love.

Then follows the Sequence, *Veni, sancte Spiritus;* page 305.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.
Cap. x.

Sequel of the holy Gospel according to John.
Ch. x.

In illo tempore: Dixit

At that time: Jesus said to

Jesus Pharisæis: Amen, amen dico vobis, qui non intrat per ostium in ovile ovium, sed ascendit aliunde, ille fur est, et latro. Qui autem intrat per ostium, pastor est ovium. Huic ostiarius aperit, et oves vocem ejus audiunt, et proprias oves vocat nominatim, et educit eas. Et quum proprias oves emiserit, ante eas vadit: et oves illum sequuntur, quia sciunt vocem ejus. Alienum autem non sequuntur, sed fugiunt ab eo: quia non noverunt vocem alienorum. Hoc proverbium dixit eis Jesus. Illi autem non cognoverunt quid loqueretur eis. Dixit ergo eis iterum Jesus: Amen, amen dico vobis, quia ego sum ostium ovium. Omnes quotquot venerunt, fures sunt et latrones, et non audierunt eos oves. Ego sum ostium. Per me si quis introierit, salvabitur: et ingredietur, et egredietur, et pascua inveniet. Fur non venit nisi ut furetur, et mactet et perdat. Ego veni ut vitam habeant, et abundantius habeant.

the Pharisees: Amen, amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them. But they understood not what he spoke to them. Jesus therefore said to them again: Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not. I am the door. By me if any man enter in, he shall be saved; and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

The Church's motive for putting this passage of the Gospel before the neophytes of Pentecost was, to put them on their guard against a danger which might probably occur in after years. At present,

they are the favoured *sheep* of the good Shepherd Jesus, represented by men to whom He Himself has given the charge to feed His lambs. These men have received their mission from Peter; and he who is with Peter, is with Jesus. But it has not unfrequently happened that false shepherds have got into the fold; our Saviour calls them *thieves and robbers*. He tells us that He Himself is the *door*, through which they must pass who can claim the right to feed His sheep. Every shepherd, if he would avoid the imputation of being a *robber*, must have received his mission from Jesus; and this mission cannot be given save by him whom Jesus has appointed to be His vicar and representative until He Himself return.

The Holy Ghost has poured forth His divine gifts upon these new Christians; but the virtues that are in them cannot be meritorious of eternal life, unless they continue to be members of the true Church. If, instead of following the lawful pastor, they were to be so unhappy as to go after false pastors, all these virtues would become barren. They should, therefore, flee, as they would from a *stranger*, from any guide who has not received his mission from the Master, who alone can lead them to the *pastures* of life. During the past centuries, schismatical pastors have risen up from time to time: the faithful were bound to shun them. We, who are living now, should take seriously to heart the admonition here given us by our Redeemer. The Church He has founded, and which He guides by His holy Spirit, is apostolic. The mission of those pastors alone is lawful who are sent by apostolic authority; and whereas Peter lives in his successors, the successor of Peter is the source whence alone can come pastoral power. He who is with Peter, is with Christ.

In the Offertory, the Church excites our devotion

to the holy Sacrifice at which we are assisting, by speaking to us, in the words of the psalmist, the praises of the sacred nourishment which is to be given to us; it is a *manna from heaven*, it is the very *Bread of the angels*.

OFFERTORY

Portas cœli aperuit Dominus, et pluit illis manna, ut ederent: panem cœli dedit eis, panem angelorum manducavit homo, alleluia.

The Lord opened for them the gates of heaven, and rained down manna for them to eat: he gave them the bread of heaven; men eat the bread of angels, alleluia.

The Victim that is about to be offered, has the power to *purify*, by His immolation, those who are to feed upon His sacred Flesh. The Church prays in the Secret, that it may be thus with them that are assisting at this holy sacrifice.

SECRET

Purificet nos, quæsumus Domine, muneris præsentis oblatio: et dignos sacra participatione efficiat. Per Dominum.

May the oblation of this sacrifice purify us, O Lord, we beseech thee, and make us worthy to partake thereof. Through &c.

The Preface is given *page* 310.

In the Communion-anthem, the Church puts before us the words wherein Jesus told His disciples that the Holy Ghost would *glorify* Him. We, who have seen the workings of this holy Spirit throughout the whole earth, can testify to the most perfect fulfilment of the prophecy.

COMMUNION

Spiritus, qui a Patre procedit, alleluia: ille me clarificabit. Alleluia, alleluia.

The Spirit who proceedeth from the Father, alleluia, shall glorify me. Alleluia, alleluia.

The faithful people have partaken of the sacred mysteries; and the Church comes immediately after, telling them that the Holy Ghost has actively co-operated in what has taken place. It is He that achieved the change of the bread and wine into the Body and Blood of our Redeemer; it is He also that prepared our souls for their union with the Son of God, by purifying them from their sins.

POSTCOMMUNION

Mentes nostras, quæsumus Domine, Spiritus sanctus divinis reparet sacramentis, quia ipse est remissio omnium peccatorum. Per Dominum.	Grant, we beseech thee, O Lord, that the Holy Ghost may renew our souls by these divine mysteries, since he is the remission of sin. Through &c.

VESPERS

They are the same as on Sunday *page* 311, with the exception of the *Magnificat* antiphon and the Prayer.

ANTIPHON OF THE MAGNIFICAT

Pacem relinquo vobis, pacem meam do vobis; non quomodo mundus dat, ego do vobis. Alleluia.	Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you. Alleluia.

The Prayer is the Collect of the Mass, given above, *page* 368.

Again let us give ear to the Armenian Church celebrating the coming of the Holy Ghost, and that with all the dignity of sentiment and diction which characterizes its *hymnarium*.

HYMN

(Canon tertiæ diei)

Hodie cœlestes lætati sunt de terrestrium renovatione: namque innovator existentium Spiritus descendit ad sacrum cœnaculum, quo renovati sunt chori apostolorum.

Hodie humea natura nostra exsultat reconciliatione cum Patre; quia qui abstulit spiritum ab hominibus caro effectis, iterum donat.

Hodie pueri Ecclesiæ celebrant in exsultatione adventum sancti Spiritus, per quem exornati sunt vestibus pellucidis et clarissimis, cantantes cum Seraphim trisagium.

Qui unitos turris, divisione linguarum sejunxit, hodie divisas linguas nationum univit rursum in sacro cœnaculo: omnes spiritus, benedicite Spiritum Dei.

Qui descendit, Spiritus Domini, et ductor fuit duodecim tribuum Israel in deserto, hodie duodecim apostolos perducit ad Evangelium; omnes spiritus, benedicite Spiritum Dei.

Qui implevit, Spiritus Domini, Beseleel architectorem tabernaculi, hodie efficit homines taberna-

To-day, the heavenly hosts rejoiced at the earth's being renewed; for the Spirit, the renewer of all things, descended into the sacred cenacle, and the apostolic choir was renewed.

To-day, our lowly nature rejoices at her reconciliation with the Father; for he that took away his Spirit from men when they became carnal, now restores it to them.

To-day, the children of the Church celebrate in gladness the coming of the Holy Ghost, by whom they were clothed in garments of exquisite beauty and richness: and uniting their voices with the Seraphim, they sing the *Holy, Holy, Holy.*

To-day, he that scattered the people of the tower by the division of tongues, again united the divided tongues of nations, in the sacred cenacle. O all ye spirits, bless the Spirit of God!

To-day the Spirit of the Lord, who came down and led the twelve tribes of Israel through the desert, led the twelve apostles to the Gospel. O all ye spirits, bless the Spirit of God!

To-day, the Spirit of the Lord, who filled Beseleel with wisdom as architect of the tabernacle, made men become

naculum sanctæ Trinitati; omnes spiritus, benedicite Spiritum Dei.

the tabernacle of the holy Trinity. O all ye spirits, bless the Spirit of God!

The beautiful sequence we select for this day, is taken from the ancient missals of Liège.

SEQUENCE

Amor Patris et Filii,
Veri splendor auxilii,
Totius spes solatii.

O Love of the Father and the Son! thou art our true and brightest aid, in whom alone we hope for solace.

O indeficiens piorum lux,
Et præmium justorum:
Sublevator perditorum.

O never-failing light of the good! the reward of the just, the resuscitator of sinners!

Omnis fortitudinis,
Ac omnis sanctitudinis
Ac beatitudinis
Donator,
Omnis rectitudinis amator.

Giver of all strength, and holiness, and blessing! Lover of all righteousness.

Omnipotens, propitius;
Omnitenens, innoxius.
Justius, carius
Honestius,
Sanctius, fortius,
Subtilius:
Quo nihil est potentius,
Quo nihil est vel melius.

Almighty, and so bounteous! All-governing, and so merciful! Infinitely just, and dear, and glorious, and holy, and strong, and spiritual! No, nothing is so mighty, nothing so good!

Illuminator cordium,
Per quem ad Patrem omnium
Venitur, et ad Filium.

Thou enlightener of hearts! by whom we come to the Father of all, and to the Son.

Fons ingenii,
Dator gaudii:
Medicina vitii,
Spiritus consilii.

Fount of knowledge; giver of joy; remedy for sin; Spirit of counsel!

Humilis, docilis,
Et invariabilis;
Habilis, nobilis,
Et insuperabilis,
Promptus et amabilis.

Humble, docile, and unchangeable; prudent, noble, and invincible; prompt and endearing!

Donum electum,
Dans intellectum,

Choicest of gifts! 'tis thou that givest us understanding

Dans et affectum,
Diligens rectum.
Patris ac Nati Spiritus,
Vivificans Paraclitus:
Divinæ dextræ digitus.

and love, and that lovest what is right.
Thou art the Spirit of the Father and Son; the life-giving Paraclete; the Finger of God's right hand!

Sublimitas, jucunditas,
Pietas et bonitas,
Benignitas et largitas:
Qui prout vult,
Quando vult,
Et ubi vult,
Quousque vult,
Et quantum vult,
Spirat et erudit,
Replet et erigit,
Ditat et instruit.

He is grandeur and joy, mercy and goodness, benignity and munificence;
Who, as he wills, and when he wills, and where he wills, and as long as he wills, and as much as he wills, inspires and teaches, fills and exalts, enriches and guides.

Spiritus scientiæ,
Ad consolandum hodie
Apostolis donatur:
Et eis plenarie
Fons veræ sapientiæ
Per hunc administratur.
Amen.

He, the Spirit of knowledge, is given to the apostles, on this day, that he may console them. By him is opened to them, in all its fullness, the fount of true wisdom.
Amen.

THE GIFT OF KNOWLEDGE

Detached from evil by the fear of the Lord, and ennobled with holy love by the gift of godliness, the soul feels the want of knowing how she is to avoid what she must fear, and how to find what she must love. The Holy Ghost comes to her assistance, and brings her what she needs, by infusing into her the gift of knowledge. By means of this precious gift, truth is made evident to her; she knows what God asks of her and what He condemns, she knows what to seek and what to shun. Without this holy knowledge, we are in danger of going astray, because of the frequent darkness which, more or less, clouds our understanding. This darkness arises, in the first place, from our own nature, which bears upon itself

the but too visible proofs of the fall. It is added to by the false maxims and judgments of the world, which so often warp even those whose upright minds seemed to make them safe. And lastly, the action of satan, who is the prince of darkness, has this for one of its chief aims: to obscure our mind, or to mislead it by false lights.

The light of our soul is faith, which was infused into us at our Baptism. By the gift of knowledge, the Holy Ghost empowers our faith to elicit rays of light strong enough to dispel all darkness. Doubts are then cleared up, error is exposed and put to flight, truth beams upon us in all its beauty. Everything is viewed in its true light, the light of faith. We see how false are the principles which sway the world, which ruin so many souls, and of which we ourselves were once, perhaps, victims.

The gift of knowledge reveals to us the end which God had in creation, and out of which creatures can never find either happiness or rest. It teaches us what use we are to make of creatures, for they were not given us to be a hindrance, but a help whereby to reach our God. The secret of life thus possessed, we walk on in safety, we halt not, and we are resolved to shun every path which would not lead us to our end.

The apostle had this gift in view, when, speaking to the converts of Ephesus, he said: 'Ye were heretofore darkness, but now light in the Lord: walk then as children of the light.'[1] Hence comes that unhesitatingness, that confidence of the Christian life. There may be a want of experience now and then; so much so, indeed, that the little world around talks feelingly about the indiscretions and scandals which are almost sure to arise; but they forget that there is the gift of knowledge, of which the sacred Scripture

[1] Eph. v. 8.

thus speaks: 'She conducted the just through the right ways, and gave him the knowledge of holy things,' or, as some render it, 'the science of the saints.'[1] We have daily proofs of this truth: a Christian, by means of supernatural light, is found to escape every danger; he has no experience of his own, but he has the experience of God.

We give thee thanks, O holy Paraclete! for this Thy gift of light, which Thou so lovingly maintainest within us! Oh! never permit us to seek any other. It alone is sufficient; without it, there is nought but darkness. Preserve us from those sad inconsistencies, of which so many are guilty, who follow Thy guidance to-day, and the maxims of the world to-morrow; wretched double-dealing, which displeases Thee, and does not please the world! Make us love that knowledge, which Thou gavest us in order to our salvation. The enemy of our souls is jealous of our having such a gift, and is ever studying to make us exchange it for his lying principles. O divine Spirit! suffer not his treachery to triumph. Be Thou ever within us, aiding us to distinguish truth from falsity, and right from wrong. May our eye be single and simple, as our Jesus bids it be; that so our body, that is, our actions, desires, and thoughts, may be lightsome; and preserve us from that evil eye, which makes the whole body to be darkness.[2]

[1] Wisd. x. 10. [2] St. Matth. vi. 22, 23.

WEDNESDAY IN WHITSUN WEEK

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

We have seen with what fidelity the Holy Ghost has fulfilled, during all these past ages, the mission He received from our Emmanuel, of forming, protecting, and maintaining His bride the Church. This trust given by a God has been executed with all the power of a God, and it is the sublimest and most wonderful spectacle the world has witnessed during the eighteen hundred years of the new Covenant. This continuance of a social body, the same in all times and places; promulgating a precise Symbol of faith which each of its members is bound to accept; producing by its decisions the strictest unity of religious belief throughout the countless individuals who compose the society: this, and the wonderful propagation of Christianity, are the master facts of history. These two facts are not, as certain modern writers would have it, results of the ordinary laws of Providence; but miracles of the highest order, worked directly by the Holy Ghost, and intended to serve as the basis of our faith in the truth of the Christian religion. The Holy Ghost was not, in the exercise of His mission, to assume a visible form; but He has made His presence visible to the understanding of man, and thereby He has sufficiently proved His own personal action in the work of man's salvation.

Let us now follow this divine action, not in its

carrying out the merciful designs of the Son of God, who deigned to take to Himself a bride here below, but in the relations of this bride with mankind. Our Emmanuel willed that she should be the mother of men; and that all, whom He calls to the honour of becoming His own members, should acknowledge that it is she who gives them this glorious birth. The Holy Ghost, therefore, was to secure to this bride of Jesus what would make her evident and known to the world, leaving it, however, in the power of each individual to disown and reject her.

It was necessary that this Church should last for all ages, and that she should traverse the earth in such wise that her name and mission might be known to all nations; in a word, she was to be Catholic, that is, universal, taking in all times and all places. Accordingly, the Holy Ghost made her Catholic. He began by showing her, on the day of Pentecost, to the Jews who had flocked to Jerusalem from the various nations; and when these returned to their respective countries, they took the good tidings with them. He then sent the apostles and disciples into the whole world; and we learn from the writers of those early times, that a century had scarcely elapsed before there were Christians in every portion of the known earth. Since then, the visibility of this holy Church has gone on increasing gradually more and more. If the divine Spirit, in the designs of His justice, permitted her to lose her influence in a nation that had made itself unworthy of the grace, He transferred her to another where she would be obeyed. If, at times, there have been whole countries where she had no footing, it was either because she had previously offered herself to them and they had rejected her, or because the time marked by Providence for her reigning there had not yet come. The history of the Church's propagation is one long

proof of her perpetuity, and of her frequent migrations. Times and places, all are hers; if there be one wherein she is not acknowledged as supreme, she is at least represented by her members; and this prerogative, which has given her the name of Catholic, is one of the grandest of the workings of the Holy Ghost.

But His action does not stop here: the mission given Him by the Emmanuel in reference to His bride obliges Him to something beyond this; and here we enter into the whole mystery of the Holy Ghost in the Church. We have seen His outward influence, whereby He gives her perpetuity and increase; now we must attentively consider the inward direction she receives from Him, which gives her unity, infallibility, and holiness—prerogatives which, together with Catholicity, designate the true bride of Christ.

The union of the Holy Ghost with the Humanity of Jesus is one of the fundamental truths of the mystery of the Incarnation. Our divine mediator is called Christ because of the anointing which He received;[1] and His anointing results from the union of His Humanity with the Holy Ghost.[2] This union is indissoluble; eternally will the Word be united to His Humanity; eternally, also, will the holy Spirit give to this Humanity the anointing which makes Christ. Hence it follows, that the Church, being the body of Christ, shares in the union existing between its divine Head and the Holy Ghost. The Christian, too, receives in Baptism an anointing by the Holy Ghost, who, from that time forward, dwells in him as the pledge of his eternal inheritance:[3] but, whilst the Christian may by sin forfeit this union, which is the principle of his supernatural life, the Church herself never can lose it. The Holy Ghost is united

[1] Ps. xliv. 8. [2] Acts, x. 38. [3] Eph. i. 14.

to the Church for ever; it is by Him she exists, acts, and triumphs over all those difficulties, to which by the divine permission she is exposed while militant on earth.

St. Augustine thus admirably expresses this doctrine in one of his sermons for the feast of Pentecost: 'The spirit, by which every man lives, is called the soul. Now, observe what it is that our soul does in the body. It is the soul that gives life to all the members; it sees by the eye, it hears by the ear, it smells by the nose, it speaks by the tongue, it works by the hands, it walks by the feet. It is present to each member, giving life to them all, and to each one its office. It is not the eye that hears, nor the ear and tongue that see, nor the ear and eye that speak; and yet they all live; their functions are varied, their life is one and the same. So it is in the Church of God. In some saints she works miracles; in other saints she teaches the truth; in others she practises virginity; in others she maintains conjugal chastity. She does one thing in one class, and another in another: each individual has his distinct work to do; but there is one and the same life in them all. Now, what the soul is to the body of man, that the Holy Ghost is to the body of Christ, which is the Church: the Holy Ghost does in the whole Church what the soul does in all the members of one body.'[1]

Here we have a clear exposition, by means of which we can fully understand the life and workings of the Church. The Church is the body of Christ, and the Holy Ghost is the principle which gives her life. He is her soul—not only in that limited sense in which we have already spoken of the soul of the Church, that is, of her inward existence, and which, after all, is the result of the holy Spirit's action within

[1] *Serm.* cclxvii. In die Pentecostes.

her—but He is also her soul, in that her whole interior and exterior life, and all her workings, proceed from Him. The Church is undying, because the love, which has led the Holy Ghost to dwell within her, will last for ever: and here we have the reason of that perpetuity of the Church, which is the most wonderful spectacle witnessed by the world.

Let us now pass on, and consider that other marvel, which consists in the preservation of unity in the Church. It is said of her in the Canticle: 'One is my dove; my perfect one is One.'[1] Jesus would have but one, and not many, to be His Church, His bride: the Holy Ghost will, therefore, see to the accomplishment of His wish. Let us respectfully follow Him in His workings here also. And firstly, is it possible, viewing the thing humanly, that a society should exist for eighteen hundred years, and never change? Nay, could it have continued all that time, even allowing it to have changed as often as you will? And during these long ages, this society has necessarily had to encounter, and from its own members, the tempests of human passions, which are ever showing themselves, and which not unfrequently play havoc with the grandest institutions. It has always been composed of nations differing from each other in language, character, and customs; either so far apart as not to know each other, or, when neighbours, estranged one from the other by national jealousies and antipathies. And yet, notwithstanding all this—notwithstanding, too, the political revolutions which have made up the history of the world—the Catholic Church has maintained her changeless unity: one faith, one visible head, one worship (at least in the essentials), one mode of deciding every question, namely, by tradition and authority. Sects have risen up in every age, each

[1] Cant. vi. 8.

sect giving itself out as the true Church: they lasted for a while, short or long according to circumstances, and then were forgotten. Where are now the Arians with their strong political party? Where are the Nestorians, and Eutychians, and Monothelites, with their interminable cavillings? Could anything be imagined more powerless and effete than the Greek schism, slave either to Sultan or Czar? What is there left of Jansenism, which wore itself away in striving to keep in the Church in spite of the Church? As to Protestantism, the produce of the principle of negation, was it not broken up into sections from its very beginning, so as never to be able to form one society? And is it not now reduced to such straits, that it can with difficulty retain dogmas, which, at first, it looked upon as fundamental, such as the inspiration of the Scriptures, or the Divinity of Christ?

Whilst all else is change and ruin, our mother the holy Catholic Church, the one bride of the Emmanuel, stands forth grand and beautiful in her unity. But how are we to account for it? Is it, that Catholics are of one nature, and sectarians of another? Orthodox or heterodox, are we not all members of the same human race, subject to the same passions and errors? Whence do the children of the Catholic Church derive that stability, which is not affected by time, nor influenced by the variety of national character, nor shaken by those revolutions that have changed dynasties and countries? Only one reasonable explanation can be given: there is a divine element in all this. The Holy Ghost, who is the soul of the Church, acts upon all the members; and as He Himself is One, He produces unity in the body He animates. He cannot contradict Himself: nothing, therefore, subsists by Him, which is not in union with Him.

To-morrow, we will speak of what the Holy Ghost

does for maintaining faith, one and unvarying, in the whole body of the Church; let us, to-day, limit our considerations to this single point, namely, that the holy Spirit is the source of external union by voluntary submisson to one centre of unity. Jesus had said: 'Thou art Peter, and upon this rock I will build my Church:'[1] now, Peter was to die; the promise, therefore, could not refer to his person alone, but to the whole line of his successors, even to the end of the world. How stupendous is the action of the Holy Ghost, who thus produces a dynasty of spiritual princes, which has reached its two hundred and fiftieth Pontiff, and is to continue to the last day! No violence is offered to man's free will; the holy Spirit permits him to attempt what opposition he lists; but the work of God must go forward. A Decius may succeed in causing a four years' vacancy in the See of Rome; antipopes may arise, supported by popular favour, or upheld by the policy of emperors; a long schism may render it difficult to know the real Pontiff among the several who claim it: the holy Spirit will allow the trial to have its course, and, while it lasts, will keep up the faith of His children; the day will come when He will declare the lawful Pastor of the flock, and the whole Church will enthusiastically acknowledge him as such.

In order to understand the whole marvel of this supernatural influence, it is not enough to know the extrinsic results as told us by history; we must study it in its own divine reality. The unity of the Church is not like that which a conqueror forces upon a people that has become tributary to him. The members of the Church are united in oneness of faith and submission, because they love the yoke she imposes on their freedom and their reason. But who is it, that

[1] St. Matth. xvi. 18.

thus brings human pride to obey? Who is it, that makes joy and contentment be felt in a life-long practice of subordination? Who is it that brings man to put his security and happiness in having no individual views of his own, and in conforming his judgment to one supreme teaching, even in matters where the world chafes at control? It is the Holy Ghost who works this manifold and permanent miracle, for He it is who gives soul and harmony to the vast aggregate of the Church, and sweetly infuses into all these millions a union of heart and mind which forms for our Lord Jesus Christ His one dear bride.

During the days of His mortal life, Jesus prayed His eternal Father to bless us with unity: 'May they be one, as we also are.'[1] He prepares us for it, when He calls us to become His members; but, in order to achieve this union, He sends His Spirit into the world, that Spirit, who is the eternal link between the Father and the Son, and who deigns to accept a temporal mission among men, in order to create on the earth a union formed after the type of the union which is in God Himself.

We give Thee thanks, O blessed Spirit! who, by dwelling thus within the Church of Christ, inspirest us to love and practise unity, and suffer every evil rather than break it. Strengthen it within us, and never permit us to deviate from it by even the slightest want of submission. Thou art the soul of the Church; oh! give us to be members ever docile to Thy inspirations, for we could not belong to Jesus who sent Thee, unless we belong to the Church, His bride and our mother, whom He redeemed with His Blood, and gave to Thee to form and guide.

Next Saturday, the ordination of priests and

[1] St. John, xvii. 11.

sacred ministers is to take place throughout the whole Church. The Sacrament of *Orders* is one of the principal workings of the Holy Ghost, who comes into the souls of those who are presented for ordination, and impresses upon them, by the bishop's hands, the character of priesthood or deaconship. The Church prescribes a three days' fast and abstinence; with the intention of obtaining from God's mercy, that the grace thus given may fructify in those who receive it, and bring a blessing upon the faithful. This is the first of the three days.

At Rome, the station is in the basilica of Saint Mary Major. It was but right that on one of the days of this great octave the faithful should meet together under the protection of the Mother of God, whose participation in the mystery of Pentecost, was a glory and a blessing to the infant Church.

We will close this day with one of the finest of Adam of Saint Victor's sequences on the mystery of the Holy Ghost.

SEQUENCE

Lux jocunda, lux insignis,
Qua de throno missus ignis
In Christi discipulos
Corda replet, linguas ditat,
Ad concordes nos invitat
Linguæ cordis modulos.

The glad and glorious light—wherewith the heaven-sent Fire filled the hearts of Jesus' disciples and gave them to speak in divers tongues—invites us now to sing our hymns with hearts in concord with the voice.

Christus misit quod promisit
Pignus sponsæ, quam revisit
Die quinquagesima;
Post dulcorem melleum
Petra fudit oleum,
Petra jam firmissima.

On the fiftieth day, Christ revisited his bride, by sending her the pledge he had promised. After tasting the honeyed sweetness, Peter, now the firmest of rocks, pours forth the unction of his preaching.

In tabellis saxeis,
Non in linguis igneis,
Lex de monte populo ;
Paucis cordis novitas
Et linguarum unitas,
Datur in cœnaculo.

The Law, of old, was given on the mount to the people, but it was written on tablets of stone, and not on fiery tongues: but in the cenacle, there was given to a chosen few newness of heart and knowledge of all tongues.

O quam felix, quam festiva
Dies, in qua primitiva
Fundatur Ecclesia !
Vivæ sunt primitiæ
Nascentis Ecclesiæ,
Tria primum millia.

O happy, O festive day, whereon was founded the primitive Church! Three thousand souls! Oh! how vigorous the first fruits of the new born-Church!

Panes legis primitivi,
Sub una sunt adoptivi
Fide duo populi:
Se duobus interjecit
Sicque duos unum fecit
Lapis, caput anguli.

The two loaves commanded to be offered in the ancient Law prefigured the two adopted people now made one; the stone, the head of the corner, set himself between the two, and made both one.

Utres novi, non vetusti,
Sunt capaces novi musti:
Vasa parat vidua:
Liquorem dat Eliseus:
Nobis sacrum rorem Deus,
Si corda sint congrua.

New wine may not be put into old bottles, but into new: the widow prepares her vessels, and Eliseus fills them with oil: so, too, our God gives us his heavenly dew, if our hearts be ready.

Non hoc musto vel liquore,
Non hoc sumus digni rore,
Si discordes moribus.
In obscuris vel divisis,
Non potest hæc Paraclisis
Habitare cordibus.

If our lives be disorderly, we are not fit to receive the wine, or the oil, or the dew. The Paraclete can never dwell in dark or divided hearts.

Consolator alme veni:
Linguas rege, corda leni:
Nihil fellis aut veneni
Sub tua præsentia.
Nil jocundum, nil amœnum,
Nil salubre, nil serenum,
Nihil dulce, nihil plenum,

O dear Comforter, come ! govern our tongues, soften our hearts: where thou art, must be no gall or poison. Nothing is joyous, nothing pleasant, nothing wholesome, nothing peaceful, nothing sweet, no-

Sine tua gratia.
Tu lumen es et unguentum,
Tu cœleste condimentum,
Aquæ ditans elementum
Virtute mysterii.
Nova facti creatura,
Te laudamus mente pura,
Gratiæ nunc, sed natura
Prius iræ filii.

Tu qui dator es et donum,
Nostri cordis omne bonum,
Cor ad laudem redde pronum,
Nostræ linguæ formans sonum,
In tua præconia.
Tu nos purga a peccatis,
Auctor ipse puritatis,
Et in Christo renovatis
Da perfectæ novitatis
Plena nobis gaudia!
Amen.

thing full, save by thy grace.

Thou art light and unction; thou the heavenly Saviour that enrichest the element of water with mysterious power. We praise thee with hearts made pure; we that have been made a new creature; we that once, by nature, were children of wrath, but now children of grace.

O thou, the Giver and the Gift. O thou, the only good of our hearts! make our hearts eager to praise thee, and teach our tongues to sound forth thy glory. Do thou, O Author of purity, purify us from sin! Renew us in Christ; and then, give us the full joy of perfect newness! Amen.

THE GIFT OF FORTITUDE

The gift of knowledge has taught us what we must do and what we must avoid, in order that we may be such as Jesus, our divine Master, wishes us to be. We now need another gift of the Holy Ghost, from which to draw the energy necessary for persevering in the way He has pointed out to us. Difficulties we are sure to have; and our need of support is proved enough by the miserable failures we are daily witnessing. This support the Holy Ghost grants us by the gift of fortitude, which, if we but faithfully use it, will enable us to master every difficulty, yea, will make it easy to us to overcome the obstacles which would impede our onward march.

When the difficulties and trials of life come upon him, man is tempted, sometimes to cowardice and discouragement, sometimes to an impetuosity which arises either from his natural temperament or from pride. These are poor aids to the soul in her spiritual combat. The Holy Ghost, therefore, brings her a new element of strength: it is supernatural fortitude, which is so peculiarly His gift, that when our Saviour instituted the seven sacraments, He would have one of them be for the special object of giving us the Holy Ghost as a principle of energy. It is evident that, having to fight during our whole lives against the devil, the world, and ourselves, we need some better power of resistance than either pusillanimity or daring. We need some gift, which will control both our fear, and the confidence we are at times inclined to have in ourselves. Thus gifted by the Holy Ghost, man is sure of victory; for grace will supply the deficiencies, and correct the impetuosities of nature.

There are two necessities, which are ever making themselves felt in the Christian life: the power of resistance, and the power of endurance. What could we do against the temptations of satan, if the fortitude of the holy Spirit did not clothe us with heavenly armour and nerve us for the battle? And is not the world, too, a terrible enemy? Have we not reason to dread it when we see how it is every day making victims by the tyranny of its claims and its maxims? What, then, must be the assistance of the Holy Ghost, which is to make us invulnerable to the deadly shafts that are dealing destruction around us?

The passions of the human heart are another obstacle to our salvation and sanctification; they are the more to be feared, because they are within us. It is requisite that the Holy Ghost change our heart, and lead it to deny itself as often as the light of grace points out to us a way other than that which self-

love would have us follow. What supernatural fortitude we need in order to hate our life,[1] as often as our Lord bids us make a sacrifice, or when we have to choose which of the two masters we will serve![2] The holy Spirit is daily working this marvel by means of the gift of fortitude: so that, we have but to correspond to the gift, and not stifle it either by cowardice or indiscretion, and we are strong enough to resist even our domestic enemies. This blessed gift of fortitude teaches us to govern our passions and treat them as blind guides; it also teaches us never to follow their instincts, save when they are in harmony with the law of God.

There are times, when the holy Spirit requires from a Christian something beyond interior resistance to the enemies of his soul: he must make an outward protestation against error and evil, as often as position or duty demands it. On such occasions, he must bear to become unpopular, and console himself with the words of the apostle: 'If I yet pleased men, I should not be the servant of Christ.'[3] But the Holy Ghost will be on his side; and finding him resolute in using His gift of fortitude, not only will He give him a final triumph, but He generally blesses that soul with a sweet and courageous peace, which is the result and recompense of a duty fulfilled.

Thus does the Holy Ghost apply the gift of fortitude, when there is question of a Christian's making resistance. But, as we have already said, He imparts also the energy necessary for bearing up against the trials, which all must go through who would save their souls. There are certain fears, which damp our courage, and expose us to defeat. The gift of fortitude dispels them, and braces us with such a peaceful confidence, that we ourselves are surprised at the

[1] St. John, xii, 25. [2] St. Matth. vi. 24. [3] Gal. i. 10,

change. Look at the martyrs: not merely at such an one as Saint Mauritius, the leader of the Theban legion, who was accustomed to face danger on the battle-field; but at Felicitas, a mother of seven children; at Perpetua, a high-born lady with everything this world could give her; at Agnes, a girl of thirteen; and at thousands of others like them: and say, if the gift of fortitude is not a prompter to heroism. Where is the fear of death—that death the very thought of which is sometimes more than we can bear? And what are we to say of all those lives spent in self-abnegation and privation with a view to make Jesus their only treasure and to be the more closely united with Him? What are we to say of those hundreds and thousands of our fellow-creatures who shun the sight of a distracted and vain world, and make sacrifice their rule? whose peacefulness is proof against every trial, and whose acceptance of the cross is as untiring as the cross itself is in its visit? What trophies are these of the Spirit of fortitude! and how magnificent is the devotedness He creates for every possible duty! Oh! truly, man of himself is of little worth; but, how grand when under the influence of the Holy Ghost!

It is the same divine Spirit who also gives the Christian courage to withstand the vile temptation of human respect, by raising him above those worldly considerations which would make him disloyal to duty. It is He that leads man to prefer, to every honour this world could bestow, the happiness of never violating the law of his God. It is the Spirit of fortitude that makes him look upon the reverses of fortune as so many merciful designs of Providence; that consoles him, when death bereaves him of those who are dear to him; that cheers him under bodily sufferings, which would be so hard to bear but for his taking them as visits from his heavenly Father,

In a word, it is He, as we learn from the lives of the saints, that turns the very repugnances of nature into matter for heroic acts, wherein man seems to go beyond the limits of his frail mortality and emulate the impassible and glorified spirits of heaven.

O divine Spirit of fortitude! take full possession of our souls, and keep us from the effeminacies of the age we live in. Never was there such lack of energy as now, never was the worldly spirit more rife, never was sensuality more unbridled, never were pride and independence more the fashion of the world. So forgotten and unheeded are the maxims of the Gospel, that when we witness the fortitude of self-restraint and abnegation, we are as surprised as though we beheld a prodigy. O holy Paraclete! preserve us from this anti-Christian spirit, which is so easily imbibed! Suffer us to present to Thee, in the form of prayer, the advice given by Saint Paul to the Christians of Ephesus: 'Give us, we beseech Thee, the armour of God, that we may be able to resist in the evil day, and to stand in all things perfect. Gird our reins with truth; arm us with the breast-plate of justice; let our feet be shod with the love and practice of the Gospel of peace; give us the shield of faith, wherewith we may be able to extinguish all the fiery darts of the most wicked one; cover us with the helmet of the hope of salvation; put into our hand the spiritual sword, which is the word of God,'[1] and by which we, as did our Jesus in the desert, may defeat all our enemies! O Spirit of fortitude! hear, we beseech Thee, and grant our prayer!

[1] Eph. vi. 11-17.

THURSDAY IN WHITSUN WEEK

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

THE divine Spirit has been sent to secure unity to the bride of Christ; and we have seen how faithfully He fulfils His mission, by giving to the members of the Church to be one, as He Himself is one. But the bride of a God, who is, as He calls Himself, the truth,[1] must be in the truth, and can have no fellowship with error. Jesus entrusted His teachings to her care, and has instructed her in the person of the apostles. He said to them: 'All things whatsoever I have heard of My Father, I have made known to you.'[2] And yet, if left unaided, how can the Church preserve free from all change, during the long ages of her existence, that word which Jesus has not written, that truth which He came from heaven to teach her? Experience proves that everything changes here below; that written documents are open to false interpretations; and that unwritten traditions are frequently so altered in the course of time, as to defy recognition.

Here again we have a proof of our Lord's watchful love. In order to realize the wish He had to see us one, as He and His Father are one,[3] He sent us His Spirit; and in order to keep us in the truth, He

[1] St. John, xiv. 6. [2] *Ibid.* xv. 15. [3] *Ibid.* xvii. 11.

sent us this same Spirit who is called the Spirit of truth. 'When the Spirit of truth is come,' said He, 'He will teach you all truth.'[1] And what is the truth which this Spirit will teach us? 'He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.'[2]

So that nothing of what the divine Word spoke to men is to be lost. The beauty of His bride is to be based on truth, for 'beauty is the splendour of truth.' Her fidelity to her Jesus shall be of the most perfect kind; for if He be the truth, how could she ever be out of the truth? Jesus had said: 'I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever; and He shall be in you.'[3] It is by the Holy Ghost, then, that the Church is ever to possess the truth, and that nothing can rob her of it; for this Spirit, who is sent by the Father and the Son, will abide unceasingly with and in her.

The magnificent theory of St. Augustine comes most appropriately here. According to his teaching—which, after all, is but the explanation of the texts just cited—the Holy Ghost is the principle of the Church's life; and He, being the Spirit of truth, preserves and directs her in the truth, so that both her teaching and her practice cannot be other than expressions of the truth. He makes Himself responsible for her words, just as our spirit is responsible for what our tongue utters. Hence it is that the Church, by her union with the Holy Ghost, is so identified with truth, that the apostle did not hesitate to call her 'the pillar and ground of the truth'.[4] The Christian, therefore, may well rest on the Church in all that regards faith. He knows that

[1] St. John, xvi. 13.
[2] *Ibid.* xiv. 26.
[3] *Ibid.* 16, 17.
[4] 1 Tim. iii. 15.

the Church is never alone; that she is always with the holy Spirit who lives within her; that her word is not her own, but the word of the Spirit, which is the word of Jesus.

Now, this word of Jesus is preserved in the Church by the Holy Ghost, and in two ways. He guards it as contained in the four Gospels, which the evangelists wrote under His inspiration. It is by His watchful care that these holy writings have been kept free from all change during the past ages. The same is to be said of the other books of the new Testament, which were also written under the guidance of the same Spirit. Those of the old Testament are equally the result of the inspiration of the Holy Ghost: and, although they do not give us the words spoken by our Saviour during His mortal life, yet do they speak of Him, and foretell His coming, and contain, moreover, the primitive revelations made by God to mankind. The Books of sacred Writ are replete with mysteries, the interpretation of which is communicated to the Church by the Holy Ghost.

The other channel of Jesus' word is tradition. It was impossible for everything to be written; and even before the Gospels were composed, the Church was in existence. Tradition, like the written word itself, is from God; but unless the Spirit of truth watch over and protect it, how can it remain pure and intact? He therefore fixes it in the memory of the Church, He preserves it from change: it is His mission; and thanks to the fidelity wherewith He fulfils His mission, the Church remains in possession of the whole treasure left her by her Spouse.

But it is not enough that the Church possesses the word, written and traditional: she must also have the understanding of that word, in order that she may explain it to her children. Truth came down

from heaven that it might be communicated to men; for it is their light, and without it they would be in darkness, knowing not whither they are going.[1] The Spirit of truth could not, therefore, be satisfied if the word of Jesus were kept as a hidden treasure; no, He will have it thrown open to men, that they may thence draw life to their souls. Consequently, the Church will have to be infallible in her teaching; for how can she be deceived herself, or deceive others, seeing it is the Spirit of truth who guides her in all things and speaks by her mouth? He is her soul; and we have already had St. Augustine telling us that when the tongue speaks, the soul is responsible.

The infallibility of our holy mother the Church is the direct and immediate result of her having the Spirit of truth abiding within her. It is the promise made to her by Jesus; it is the necessary consequence of the presence of the holy Spirit. The man who does not acknowledge the Church to be infallible, should, if he be consistent, admit that the Son of God has not been able to fulfil His promise, and that the Spirit of truth is a Spirit of error. But he that reasons thus, has strayed from the path of life; he thought he was but denying a prerogative to the Church, whereas, in reality, he has refused to believe God Himself. It is this that constitutes the sin of heresy. Want of due reflection may hide the awful conclusion; but the conclusion is strictly implied in his principle. The heretic is at variance with the Holy Ghost, because he is at variance with the Church; he may become once more a living member, by humbly returning to the bride of Christ; but at present he is dead, for the soul is not animating him. Let us again give ear to the great St. Augustine: 'It sometimes happens,' he says, 'that a member—say

[1] St. John, xii. 35.

a hand, or finger, or foot—is cut from the human body; tell me, does the soul follow the member that is thus severed? As long as it was in the body, it lived; now that it is cut off, it is dead. In the same manner, a Christian is a Catholic so long as he lives in the body (of the Church); cut off, he is a heretic; the Spirit follows not a member that is cut off.'[1]

Glory, then, be to the holy Spirit, who has conferred upon the bride the 'splendour of truth!' With regard to ourselves: could we, without incurring the greatest of dangers, put limits to the docility wherewith we receive teachings which come to us simultaneously from 'the Spirit and the bride,' who are so indissolubly united?[2] Whether the Church intimates what we are to believe, by showing us her own practice, or by simply expressing her sentiments, or by solemnly pronouncing a definition on the subject, we must receive her word with submission of heart. Her practice is ever in harmony with the truth, and it is the Holy Ghost, her life-giving principle, that keeps it so; the utterance of her sentiments is but an aspiration of that same Spirit, who never leaves her; and as to the definitions she decrees, it is not she alone that decrees them, but the Holy Ghost who decrees them in and by her. If it be the visible head of the Church who utters the definition, we know that Jesus prayed that Peter's faith might never fail,[3] that He obtained it from the Father, and that He gave the Holy Ghost the mission of perpetuating this precious prerogative granted to Peter. If it be the sovereign Pontiff and bishops, assembled in council, who proclaim what is the faith on any given subject, it is the Holy Ghost who speaks by this collective judgement, makes truth triumph, and puts error to flight. It is this divine

[1] Serm. cclxvii. *In die Pentecostes.*
[2] Apoc. xxii. 17. [3] St. Luke, xxii. 32.

Spirit that has given to the bride to crush all heresies beneath her feet; it is He that, in all ages, has raised up within her learned men, who have confuted error whensoever or wheresoever it was broached.

So that our beloved mother the Church is gifted with infallibility; she is true, always and in all things; and she is indebted for this to Him who proceeds eternally from the Father and the Son. But there is another glory which she owes to Him. The bride of the thrice holy God could not but be holy. She is so; and it is from the Spirit of holiness that she receives her holiness. Truth and holiness are inseparably united in God. Hence it is that our Saviour, who willed us to be perfect as our heavenly Father is perfect,[1] and, creatures as we are, would have us take the infinite good as our model, prayed that we might be sanctified in the truth.[2]

Jesus, therefore, consigned His bride to the direction of the Spirit, that He might make her holy. Holiness is so inherent in this divine Spirit, that it is His very name. Jesus Himself calls Him the Holy Ghost;[3] so that it is on the authority of the Son of God that we call Him by this beautiful name. The Father is power; the Son is truth; the Spirit is holiness: and it is for this reason that the Spirit has, here below, the office of Sanctifier; although the Father and the Son are holy, just as truth is in the Father and the Spirit, and power is in the Spirit and the Son. The three Persons of the blessed Trinity have each His special property, but They are all one in essence or nature. Now, the special property of the Holy Ghost is love, and love produces holiness; for it unites the sovereign Good with the soul that loves Him, and this union is holiness, which is the splendour of

[1] St. Matth. v. 48. [2] St. John, xvii. 19.
[3] *Ibid.* xiv. 26. xx. 22, *et alibi.*

goodness, as beauty is the splendour of truth.

That she might be worthy, then, of the Emmanuel, her Spouse, the Church was to be holy. He gave her truth, and the divine Paraclete has preserved it within her: the Spirit is to endow her with holiness; and the Father, seeing her true and holy, will adopt her as His daughter:—this is her glorious destiny. Let us now see what proofs she gives of her being holy. The first is her fidelity to her Spouse. History is one long testimony of this her fidelity. Every possible snare has been laid, every sort of violence has been used, to make her unfaithful: she has bravely withstood them all: she has sacrificed everything, her blood, her peace, the very countries where she reigned, rather than allow what Jesus had entrusted to her to be corrupted or changed. Count, if you can, her martyrs, from the apostles down to our own times, who have died for the faith. Call to mind the offers made to her by the potentates of the earth, soliciting her to dissemble the truth. Think of the threats and persecutions whereby the world sought to make her withdraw one or other dogma of her Creed. Who that knows aught of past or present history, can forget the great battle she fought against the emperors of Germany in defence of the liberty wherewith her Jesus had made her free, and of which He is so jealous; or the noble love of justice she evinced, when her refusal to sanction by an unlawful dispensation the adultery of a king, was to be followed by the apostasy of England; or the high-minded love of principle she showed in the person of Pius IX, when she braved the clamours of modern infidelity, yea, and the cowardly remonstrances of temporizing Catholics, rather than allow a Jewish boy who had been baptized when in danger of death, to be exposed to the temptation of denying his faith and blaspheming the Saviour who had made him His child?

Such has been, and such ever will be, the conduct of the Church, because she is holy in her fidelity, and because the divine Spirit inspires her with a love which overleaps everything when duty is at stake. She can show the code of her laws to her enemies as well as to her faithful children, and defy them to point out a single enactment that has not been made with a view to procure the glory of her Jesus and lead mankind to virtue. The observance of these her laws has given to God millions of saints, whom she has produced through the influence of the Holy Ghost. The Church claims each one of those myriads of the elect as the fruit of her maternal care. Even those whom Providence has permitted to be born of heretical parents—if they have lived in the disposition of mind of entering the true Church as soon as they should find it, and have faithfully corresponded, by a virtuous life, to the grace given to them through the merits of the Redeemer—they, too, are children of the Church.

She is the school of devotedness and heroism. Virtues, of which men knew not so much as the name before she was founded, are now being practised in every country of the world. There are extraordinary actions of saintliness, which she rewards with the honour of canonization; there are the more humble and hidden virtues, which are to be published only on the day of judgement. The precepts of Jesus are observed by all His disciples; they obey Him as their dear Master. This Master has also His counsels, which all cannot follow, but which afford the Church a new scope for the development of her gift of holiness. Not only are there individual and generous souls who fervently practise these counsels; there are the religious Orders, whose aim is perfection, and whose first law is the

obligation, under vow, of observing the evangelical counsels, unitedly with the precepts; and these Orders are produced in the Church by the action of the Spirit of holiness.

After this, we cannot wonder at her having the gift of miracles, which is the outward mark of holiness. It is a supernatural gift, which our Lord told her she should always possess.[1] Now, the apostle assures us, that the working of miracles comes directly from the Holy Ghost.[2]

It may be objected that all the members of the Church are not holy: to this we reply, that she offers to all the means of becoming so, but that their free-will may, and frequently does, reject such means. Free-will has been granted to man that he might thereby merit; and it is a contradiction in terms to say that he who has free-will is, at the same time, necessitated to choose good. Moreover, an immense number of those who are now in a state of sin, but who are members of the Church by faith and respectful submission to her lawful pastors, and particularly to the sovereign Pontiff, will sooner or later be reconciled to God and die in holy dispositions. It is the mercy of the Holy Ghost that works this wonderful change, and He works it through the Church, who, imitating her divine Spouse, breaketh not the bruised reed, nor quencheth the smoking flax.[3]

How could she be otherwise than holy, who has received, in order to administer them to her children, the seven sacraments, of which we have spoken in one of the preceding weeks? What more holy than these divine rites, some of which give life to sinners, and others an increase of grace to the just? These sacraments, which were instituted by Christ and given

[1] St. John, xiv. 12. [2] 1 Cor. xii. 11. [3] Is. xlii. 3.

in heritage to His Church, all bear some relation to the Holy Ghost. In Baptism, Confirmation, and Holy Orders, His operation is direct; in the eucharistic sacrifice, it is by His action that the Man-God lives and is immolated on our altars; it is He that restores baptismal grace by Penance; He is the Spirit of fortitude, who strengthens the dying by Extreme Unction; He is the sacred link which inseparably unites husband and wife together in the sacrament of Matrimony. Our Jesus gave us these seven sacraments as a pledge of His love, when He left us to return to His Father; but the treasure remained sealed up until the descent of the Holy Ghost. It was for Him to prepare the bride, by sanctifying her, to receive these precious gifts into her royal hands, and to administer them faithfully to her children; it was for Him, therefore, to put her in possession of them.

Lastly, the Church is holy because of her ceaseless prayer. He who is the Spirit of grace and of prayers,[1] is ever producing, in the children of the Church, those varied acts of adoration, thanksgiving, petition, repentance, and love, which constitute the sublime concert of prayer. To these He adds, for many of the faithful, the gifts of contemplation, whereby either the creature is raised up to his God, or God comes down to him, with favours which seem only fit for such as are already in heaven. Who could enumerate the aspirations, we mean the effusions of love, which the holy bride sends up to her Jesus in those millions of prayers, which are day and night ascending from earth to heaven, and seem to unite the two in the embrace of closest intimacy? How could she be otherwise than holy, who, as the apostle so forcibly expresses it, has her conversation in heaven?[2]

But if the individual prayer offered up by her

[1] Zach. xii. 10.

[2] Philipp. iii. 20.

children is thus admirable by its multiplicity and its ardour, how beautiful and grand must be the united prayer of the Church herself in her liturgy, wherein the Holy Ghost acts with all the plenitude of His inspiration, and puts upon her lips those thrilling and sublime words, which we have undertaken to explain in our *Liturgical Year!* We would ask those who have followed us thus far, if the liturgy is not the best of all prayers, and the guide and soul of their own individual prayer? Let them, therefore, love the holy mother who gives them to partake of her own abundance. Let them glorify the Spirit of grace and of prayers for all that He so mercifully deigns to do both for her and for them!

O Church of our God! thou art sanctified in truth! By thee we are taught the whole doctrine of our Jesus! By thee we are put in the path of that holiness, which is thy very life. What would we have more, having truth and holiness? They that seek them out of thee, seek in vain. Happy we, who have nothing to seek, because we have thee for our mother, who art ever lavishing upon us all thy grand gifts and lights! Oh! how beautiful art thou on this solemnity of Pentecost, which gave thee the riches thou givest to us! We gaze with delighted wonder at the magnificent prerogatives prepared for thee by thy Jesus, and communicated to thee by the Holy Ghost. And now that we know thee better, we will love thee with warmer hearts!

The Station for the Thursday of Whitsuntide is in the basilica of St. Laurence *outside the walls*. This venerable church, where lie the relics of the intrepid archdeacon of Rome, is one of the grandest trophies of the victory gained by the Holy Ghost over the prince of this world. This annual assembly of the

faithful in so holy a place, and for all these long ages, is an eloquent testimony to the completeness of that victory, which made Rome and her power subject to Christ.

The Armenian Church comes, for the fourth time, to aid us in our homage to the Holy Ghost. The richest fragrance of antiquity is in the stanzas we select for to-day.

HYMN

(Canon quintæ diei.)

Hodie exsultant chori apostolorum adventu Spiritus Dei, quos consolatus est loco Verbi incarnati, degens apud illos: gloriam offeramus illi agiologa voce.

To-day, the choir of apostles rejoice at the coming of the Spirit of God: he consoles them, he lives with them, taking the place of the Incarnate Word. Let us offer him our holy songs of praise!

Hodie exiit aqua viva in Jerusalem, unde repleta sunt flumina Dei, et currentes inebriarunt terrarum orbem quadrifluvio fonte Eden; gloriam offeramus illi agiologa voce.

To-day, a living water sprang up in Jerusalem: it filled the rivers of God, which ran through the whole earth, inebriating it with the fourfold fountain of Eden. Let us offer him our holy songs of praise!

Hodie rore intelligibli de nubibus Spiritus lætata sunt germina Ecclesiæ, pinguefacti sunt agri justitia, speciosa effecta est deserta pura virginitate; gloriam offeramus illi agiologa voce.

To-day, the young plants of the Church were gladdened with spiritual dew from the clouds of the Spirit; the fields were made rich in justice; the desert was made to bloom with purest virginity. Let us offer him our holy songs of praise!

We subjoin a sequence from Germany; in which her illustrious prophetess, the holy abbess Hildegarde,

gives expression to her love of the divine Spirit, whose inspiration she almost uninterruptedly enjoyed and obeyed.

SEQUENCE

O ignis Spiritus Paraclite,
Vita vitæ omnis creaturæ.

Sanctus es, vivificando
Formas.
Sanctus es ungendo
Periculose fractos.

Sanctus es tergendo
Fœtida vulnera.
O spiraculum sanctitatis,
O ignis charitatis,
O dulcis gustus
In pectoribus,
Et infusio cordium
In bono odore virtutum!
O fons purissimus,
In quo consideratur
Quod Deus alienos
Colligit,
Et perditos requirit.
O lorica vitæ,
Et spes compaginis
Membrorum omnium!
O cingulum honestatis,
Salva beatos!
Custodi eos
Qui carcerati sunt
Ab inimico,
Et solve ligatos,
Quos divina vis
Salvare vult.
O iter fortissimum,
Quod penetravit omnia,
In altissimis,

O sacred Fire! O Paraclete, Spirit! thou art the life of every creature's life.

Thou art the Holy One, vivifying all beings!

Thou art the Holy One, healing with thine unction them that are dangerously bruised!

Thou art the Holy One, cleansing our festered wounds!

O breath of holiness! O fire of charity! O thou sweet Saviour of the soul, and the heart's infusion of the pleasing odour of virtues!

O purest fount! wherein is reflected the mercy of God, who adopts aliens for his children, and goes in search of them that are lost.

O breast-plate of life, that givest all the members hope of compact strength! O girdle of beautiful energy, save us thy happy people!

Be the protector of them that have been imprisoned by the enemy! Loose the bonds of them whom God's power would save!

O way, which nothing can resist! that penetratest heaven and earth, and every deep

Et in terrenis,
Et in omnibus abyssis,
Quum omnes componis
Et colligis.
De te nubes fluunt,
Æther volat,
Lapides humorem habent,
Aquæ rivulos educunt
Et terra viriditatem sudat.

Tu etiam semper
Educis doctos,
Per inspirationem sapientiæ
Lætificatos.
Unde laus tibi sit,
Qui es sonus laudis
Et gaudium vitæ,
Spes et honor fortissimus,
Dans præmia lucis.
Amen.

abyss, bringing all to order and unity!

'Tis by thee that clouds glide in the firmament, that air wings its flight, that rocks yield springs, that waters flow, and earth gives forth her verdure.

'Tis thou that leadest men to knowledge, gladdening them with the inspiration of wisdom.

Praise, then, be to thee, O thou praise-yielding Spirit, thou joy of life, our hope, our highest honour, the giver of the reward of light! Amen.

THE GIFT OF COUNSEL

We have seen how necessary for the sanctification of a Christian is the gift of fortitude; but it is not sufficient; there is need of another gift, which completes it. This other gift is Counsel. Fortitude needs direction. The gift of knowledge is not the guide of fortitude, and for this reason: knowledge teaches the soul her last end, and gives her general rules for her conduct; but it does not bring her light sufficient for the special application of God's law to particular cases, and for the practical doing of her duty. In those varied circumstances in which we are to be placed, and in the decisions we must then form, we shall have to hearken to the voice of the Holy Ghost, and this voice speaks to us through the gift of counsel. It will tell us, if we are attentive to its speaking, what we must

do and what we must not do, what we must say and what we must not say, what we may keep and what we must give up. The Holy Ghost acts upon our understanding by the gift of counsel, as He acts upon our will by the gift of fortitude.

This precious gift bears upon our whole life; for we are continually obliged to be deciding on one of two sides or questions. How grateful, then, should we be to the Holy Ghost, who is ever ready to be our counsellor, if we will but permit Him! And if we follow His direction, what snares He will teach us to avoid! how many illusions He will dispel! how grand the truths He will show us! But, in order that His inspirations may not be lost upon us, we must be on our guard against such miseries of our nature as the following: natural impulse, which is but too often the sole motive of our acts; rashness, which makes us follow whatever feeling happens to be uppermost in our mind; precipitation, which urges us to judge or act, before we have seen both sides of the case; and lastly, indifference, which makes us decide at haphazard, out of a repugnance we have to take the trouble of examining what is the best course to pursue.

By the gift of counsel, the Holy Ghost saves us from all these evils. He corrects the impetuosity, or, it may be, the apathy, of our temperament. He keeps the soul alive to what is true, and good, and conducive to her real interests. He introduces into the soul that virtue which completes and seasons every other—we mean discretion whereby the other virtues are harmonized and kept from extremes. Under the direction of the gift of counsel, the Christian has nothing to fear; the Holy Ghost takes the whole responsibility. What matters it, therefore, if the world find fault, or criticize, or express surprise, or be scandalized? The world thinks itself wise; but it has not the gift of counsel. Hence it often happens that what is

undertaken by its advice, results in the very opposite to what was intended. Was it not of the world that God spoke, when He said: 'My thoughts are not your thoughts, nor your ways my ways'?[1]

Let us, then, with all the ardour of our hearts, desire this divine gift, that will preserve us from the danger of being our own guides; but let us remember, it will only dwell in us on the condition of our allowing it to be master. If the Holy Ghost sees that we are not led by worldly principles, and that we acknowledge our own weakness, He will be our counsel; if He find that we are wise in our own eyes, He will withdraw His light, and leave us to ourselves.

O holy Spirit! we would not that Thou shouldst ever abandon us. Sad experience has taught us how fraught with danger is all human prudence. Most cheerfully do we promise Thee to mistrust our own ideas, which are so apt to blind and mislead us. Keep up within us the magnificent gift Thou gavest us at Baptism: be Thou our counsel, yea, unreservedly and for ever! Show me, O Lord, Thy ways, and teach me Thy paths. Direct me in Thy truth, and teach me: for Thou art the God who canst save me; therefore have I waited on Thee, all the day long.[2] We know that we are to be judged for all our works and intentions; but we know, too, that we have nothing to fear so long as we are faithful to Thy guidance. Therefore will we attentively hear what the Lord God will speak in us;[3] we will listen to Thee, O holy Spirit of counsel, whether Thou speakest to us directly Thyself, or whether Thou sendest us to those whom Thou shalt appoint as our guides. Blessed, then, be Jesus, who has sent us such a Counsellor! And blessed be Thou, O holy Spirit, who deignest to give us Thine aid, in spite of all our past resistance!

[1] Is. lv. 8. [2] Ps. xxiv. 4, 5. [3] *Ibid.* lxxxiv. 9.

FRIDAY IN WHITSUN WEEK

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

So far, we have considered the action of the Holy Ghost in the Church; we must now study His workings in the soul of the Christian. Here, also, we shall find fresh motives for admiration and gratitude towards this divine Paraclete, who so graciously condescends to minister to us in all our necessities, and lead us to the glorious end for which we were created.

As the Holy Ghost, who was sent that He might abide with us for ever,[1] exercises His power in upholding and guiding the Church, that thus she may be the faithful bride of Jesus; so, likewise, does He work in each one of us, that He may make us worthy members of our divine Head. This is His mission: to unite us so closely with Jesus, that we may be made one body with Him. His office is, to create us in the supernatural order, to give and maintain within us the life of grace, by applying to us the merits acquired for us by Jesus, our Mediator and our Saviour.

Let us begin by considering how sublime is this mission given by the Father and the Son to the Holy Ghost. In the Godhead, the Holy Ghost is produced,

[1] St. John, xiv. 16.

and does not produce. The Father begets the Son; the Father and the Son produce the Holy Ghost. This difference is founded on the divine Nature itself, which is not and cannot be but in three Persons. Hence, as the holy fathers teach, the Holy Ghost has received a fecundity outside, having none within, the Godhead. Thus, when the Humanity of the Son of God was to be produced in Mary's womb, it was the Holy Ghost that achieved the mystery. Again, when the Christian is to be formed in the creature corrupted by original sin, it is the same holy Spirit who produces the new being. St. Augustine thus forcibly expresses himself: 'The same grace that produced Christ when He first became Man, produces the Christian when He first becomes a believer; the same Spirit of whom Christ was conceived, is the principle of the new birth of the Christian.'[1]

We have dwelt at some length on the action of the Holy Ghost in the formation and government of the Church, because the chief work of this divine Spirit is to produce, here upon the earth, the bride of the Son of God, and because it is through her that all blessings come to us. She is the depository of a portion of the Paraclete's graces, inasmuch as He is ever ready to serve her for our salvation and sanctification's sake. It is for us, also, that He made her Catholic, and visible to the world; and this, to the end that we might the more easily find her. It is for us that He maintains her in truth and holiness, that so we may drink our fill at these two sources of life-giving water. Coming now to consider what He does in the souls of men, the first marvel that demands our attention is His creative power. Is it not a veritable creation, when He raises a soul from the abyss of original sin, or from the still deeper fall of

[1] *De Prædestinatione Sanctorum*, cap. xv.

actual guilt, and instantly makes her an adopted child of God, and a member of the Son of God? The Father and the Son look with complacency upon this work of the Spirit, who is their own mutual love. They sent Him into the world that He might work, yea, work with sovereign authority; and wheresoever He reigns, there do They also reign.

This elect soul has been eternally present to the mind of the blessed Trinity. The time fixed by the divine decree having come, the Holy Ghost descends, and takes possession of this object of His love. Swifter than ever eagle to his prey, the Dove of infinite mercy flies to His destined habitation. If no hindrance be offered to His action by the creature's free-will, there happens in her what St. Paul describes as happening in the Church herself: the things that were not become superior to the things that were,[1] and where sin abounded, grace is made to dwell in rich superabundance.[2]

We have already seen how our Emmanuel gave to water the power of purifying the soul; but we also remember how, when He went down into the Jordan stream, the Dove rested upon Him; hereby showing that He, the Spirit of God, took possession of the element of regeneration. The font of Baptism is His domain. 'The water of Baptism,' says the great St. Leo, 'is like the virginal womb (that conceived Jesus); it gives to man a spiritual regeneration; for the same holy Spirit that gave fecundity to the Virgin, gives fecundity to the font, to the end that sin, of which there could be no question in the sacred conception (of the Son of God in Mary's womb), may be washed away by the mystic font.'[3]

What tongue could describe the fond delight

[1] 1 Cor. i. 28. [2] Rom. v. 20.
[3] Serm. xxiv. *In Nativitate Domini*, iv.

wherewith the holy Spirit looks upon the new creature that rises from the font, or the impetuosity of love wherewith He comes into such a soul? He is 'the Gift of the Most High,' sent that He may dwell within us. He takes up His abode in the new-born soul, be it that of an infant but one day old, or that of an adult advanced in years. He is well-pleased with the dwelling He has, from all eternity, longed to possess; He fills it with His glowing and His light; and being, by nature, one with the other divine Persons, He brings thither with Him the presence of the Father and the Son, and all Three abide in that happy soul![1]

But the Holy Ghost has here His own special action, His mission of sanctification: and in order that we may understand the full effect of His presence in the Christian, we must know that it is not confined to the soul. The body, too, is part of man, and had its share in the regeneration. The apostle tells us that the soul is the dwelling of the Holy Ghost;[2] but he also assures us that our bodies are the temple of the same divine Spirit,[3] who bids us make them serve justice unto sanctification.[4] He graces them with a germ of immortality, which will rest upon them even in the tomb, and give them to rise again, at the last day, spiritualized,[5] and bearing on them the seal of the divine Paraclete, who deigned to be their Guest during the term of their mortality.

After having thus made the Christian to be His dwelling-place, the Holy Ghost bestows upon him what may fit him for this high destiny. Think, for a moment, of the beauty of the theological virtues! Faith puts us into the certified and real possession of the divine truths which our mind cannot, in this

[1] St. John, xiv. 23.
[2] Rom. viii. 11.
[3] 1 Cor. vi. 19.
[4] Rom. vi. 19.
[5] 1 Cor. xv. 44.

present life, understand; hope gives us both the divine assistance we stand in need of, and the eternal happiness we look forward to; charity unites us to God by the strongest and sweetest of ties. Now it is to the indwelling of the Holy Ghost within him, that the Christian is indebted for these three virtues, these three means whereby regenerated man is made capable of attaining the end of his creation. The holy Spirit marked His first entrance into the soul by this triple gift, which surpasses all the creature's merits, past, present, or future.

Over and above the three theological virtues, He bestows on the soul four other virtues, which are the hinges whereon the rest of the moral virtues turn, and hence their name of *cardinal;* they are, justice, fortitude, prudence, and temperance. Though, in themselves, natural qualities, the Holy Ghost transforms them by making them serve the supernatural end of the Christian. Finally, as a finish to the beauty of His abode, He infuses His seven gifts, which are to impart movement and life to the seven virtues.

But though the virtues and gifts relate to God, yet do they need that element, which is the essential means of union with Him: an element which is indispensable, for which nothing can serve as substitute, the soul of the soul, the life-giving principle, without which man can neither see nor possess God, viz. sanctifying grace. The Holy Ghost exultingly plants it in the soul; it becomes part of herself, and makes her an object of delight to the blessed Trinity. So close is the union between this grace and the presence of the holy Spirit, that when it is lost by mortal sin, He, that same instant, ceases to dwell in the soul.

He watches most carefully over His inheritance. He is ceaselessly working for the interests of His much-loved dwelling. The virtues He has infused into her are not to remain inert; they must elicit

virtuous acts, and by the merits they thus produce, must increase, strengthen, and develop the fundamental element of sanctifying grace, which unites the Christian to his God. The Holy Ghost is, therefore, ever exciting the soul to action, either interior or exterior, by means of those divine influences, which theologians call actual graces. He thus enables the soul to raise herself higher and higher in virtue, add to her riches, strengthen her strength, and, in a word, become the instrument of glory to her Maker, who created her that she might serve Him, labour for Him, and yield Him fruit.

To this end, the Spirit, after giving Himself to her, and dwelling within her with devoted love, urges her to prayer, whereby she may procure every blessing: light, strength, and success in what she undertakes. But how are we to know what to pray for? The apostle solves the difficulty, by telling us the truth, of which he himself had such experience. He says: 'The Spirit Himself asketh for us with unspeakable groanings'.[1] Yes, the Holy Ghost makes our wants His own. God as He is, He unites His own speakings with the voice of our prayer, and, with His dove-like moaning, cries in our hearts to the Father.[2] He thus, by His presence and His workings, makes us feel that we are children of God.[3] Could there be intimacy greater than this? And who, after this, can be surprised at our Jesus' saying that we have but to ask, and we shall receive?[4] Is it not His own Spirit that asks within us?

So that He is the author of our prayer, when we pray: He is, also, the great co-operator with us in the good actions we do. So intimate is His union with the soul, that He leaves her no liberty of her own

[1] Rom. viii. 26.
[2] Gal. iv. 6.
[3] Rom. viii. 16.
[4] St. Luke, xi. 9.

save what is necessary for her to have merit; but it is He that does the rest: that is, He inspires her, He supports her, He directs her. All she has to do, is to co-operate in what He does in and by her. It is by this mark, that is, by the united action of the Holy Ghost and the soul, that our heavenly Father knows who are His. Hence that saying of the apostle: Whosoever are led by the Spirit of God, they are the sons of God.[1] O glorious union! which brings the Christian to life everlasting, and makes Jesus triumph in him, Jesus, whose likeness is imprinted by the Holy Ghost in the creature, that the creature may become worthy to be united with his divine Head!

Alas! this union may be severed, as long as we are on earth. Our free-will is not confirmed in good, until we reach heaven; and meanwhile, it may, and frequently does, lead to a rupture between the Spirit that sanctifies, and the creature that is sanctified. The unhappy love of independence, and the passions, which we cannot master, save when we are docile to the divine Spirit, excite the unguarded heart to the desire of what is unworthy of her. Satan is jealous of the reign of the Holy Ghost, and seeks to make us disloyal, by holding out to us the lying promise of happiness and good, other than those we can find in God. The world, too, which is a spirit of evil, sets itself up as a rival of the holy Spirit of God. Wily, audacious, and active, it excels in the art of seduction, and its victims are countless, although our Saviour has put us on our guard against it, by telling us that He excluded it from any share in His prayers;[2] and the apostle tells us, that we have received, not the spirit of the world, but the Spirit that is of God.[3]

And yet, how many there are who bring about in themselves a cruel separation of their soul from the

[1] Rom. viii. 14. [2] St. John, xvii. 9. [3] 1 Cor. ii. 12.

Holy Ghost! The separation is generally preceded by a certain coolness of the creature for his divine Benefactor. A want of respect, a slight disobedience, are the preliminaries of the rupture. This occasions in the holy Spirit a displeasure, which proves the tender love He bears to a faithful soul. The apostle describes the nature of this displeasure, where he says: 'Grieve not the holy Spirit, who put His seal upon you on the day of your redemption.'[1] There is a deep meaning in these few words, and, among other truths, they reveal to us the effects of venial sins: the Holy Ghost is grieved, He finds but little pleasure in that soul; there is danger of a separation; and though, as St. Augustine tells us, 'He does not leave us, unless we leave Him,' and though, consequently, such a soul still possesses sanctifying grace, yet actual grace becomes less frequent and less powerful.

But, when mortal sin—that act of the creature's boldest malice and worst ingratitude—enters the soul, it breaks the sacred compact which closely united the Christian and the Holy Ghost. He, the Spirit of love, is driven from the dwelling He had chosen for Himself and had enriched with so many graces. A greater outrage cannot be offered to God by man; for, as the apostle so strongly expresses it, he hath trodden under foot the Son of God, and hath esteemed the Blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace.[2]

And yet, this miserable state of the sinner may excite the compassion of the Holy Ghost, who has been sent that He might ever be our Guest. Could anything be imagined more sad, than the wretchedness of a Christian, who, by having cast out the

[1] Eph. iv. 30. [2] Heb. x. 29.

divine Spirit, has lost the soul of his soul, forfeited the treasure of sanctifying grace, and robbed himself of all past merits? But—O mystery of mercy, worthy of eternal praise!—the Holy Ghost longs to return to the dwelling whence sin has driven Him. Yes, such is the fulness of the mission given by the Father and the Son to the Holy Ghost: He is love, and in His love He abandons not the poor ungrateful worm, but would restore him to his former dignity, and make him, once more, a partaker of the divine nature.[1]

This divine Spirit of love labours to regain possession of His dwelling. He begins by exciting within the soul a fear of divine justice; He makes her feel the shame and anguish of spiritual death. He thus detaches her from evil, by what the holy Council of Trent calls 'impulses of the Holy Ghost, not indeed as yet dwelling within the soul, but moving her.'[2] Dissatisfied and unhappy, the soul sighs after a reconciliation; she breaks the chains of her slavery; the sacrament of Penance then comes, bringing life-giving love, and her justification is completed. Who could describe the triumphant joy wherewith the divine Spirit re-enters His dear abode? The Father and the Son return to the dwelling that for days, or perhaps for years, had been defiled with sin. The soul is restored to life. Sanctifying grace returns to her, just as it was on the day of her Baptism. As we have already said, she had lost, by mortal sin, that fund of merit which had developed the power of grace; it is now restored to her fully and entirely, for the power of the holy Spirit is equal to the vehemence of His love.

This admirable raising from death to life is going on every day, yea every hour. It is part of the mission given to the Holy Ghost. He does the

[1] 2 St. Peter, i. 4. [2] Sess. xiv. cap. iv. *De Pœnitentia.*

work He came for—the sanctification of man. The Son of God came down from heaven, and gave Himself to us. He found us slaves to satan; He ransomed us at the price of His Blood; gave us everything that could lead us to Himself and His heavenly Father; and, when He returned to heaven, there to prepare a place for us, He sent us His own Spirit to be our second Comforter, until He Himself should return to us. We have seen how strenuously this divine Helper undertakes His work. Let us fervently celebrate the love wherewith He treats us, and the wisdom and power wherewith He accomplishes His glorious mission. May He be blessed and glorified! May He be known throughout the whole world, for it is through Him that all blessings are imparted unto men! He is the soul of the Church; may she render Him the homage of her praise! And may He be tenderly loved by those countless millions of hearts, wherein He desires to dwell that He may give them eternal salvation and happiness.

This is the second of the three days' fast prescribed for this week. To-morrow is the day for the ordination of the priests and other sacred ministers. It behoves us to redouble our efforts to obtain from God that the abundance of His grace may be in keeping with the sacred and ever-abiding character, which the divine Spirit is to imprint on these aspirants to Holy Orders.

At Rome, to-day's Station is in the church of the twelve apostles, where repose the bodies of St. Philip and St. James the Less. This allusion to the favoured ones of the cenacle is most appropriate, for they were the first guests of the Holy Ghost.

The Armenian Church again lends us its beautiful hymn, in praise of the coming of the Paraclete.

HYMN

(Canon sextæ diei)

Immortalem efficiens calix effuse de cœlis, sancte Spiritus, quem biberunt in cœnaculo chori sanctorum apostolorum; benedictus es, sancte Spiritus, tu vere.

Large diffusus es in nobis, ignis vivus; nam potati apostoli, potarunt etiam terrarum orbem; benedictus es, sancte Spiritus, tu vere.

Hodie magnopere exsultant Ecclesiæ gentilium, oblectati gaudio ex te, vivifice calix : benedictus es, sancte Spiritus, tu vere.

Qui a Paterna veritate procedens fons luminis, radios vibrante lumine oblectans, replevisti apostolos: precibus horum miserere.

Qui essentiam tuam igneis mire ostendisti, eo ipso intelligibili divino lumine delectans, implevisti apostolos; precibus horum miserere.

Qui mundum ambientes tenebras initio in lucem permutasti, hodie mirabili atque divino lumine tuo delectans

O holy Spirit! immortalizing chalice poured forth from heaven, of which drank the choir of holy apostles in the cenacle! Truly blessed art thou, O holy Spirit!

O living fire! widely hast thou been spread among us; for the apostles, having drunk thee in, gave also the whole earth to drink of thee. Truly blessed art thou, O holy Spirit!

To-day, the churches of the Gentiles are in exceeding great joy, being delighted with gladness at partaking of thee, O life-giving chalice! Truly blessed art thou, O holy Spirit!

Thou the fountain of light, proceeding from the Father's truth, didst delight the apostles, filling them with ray-darting light. Through their prayers, have mercy on us!

Showing thine essence by a miraculous fire, thou delightedst the apostles, by filling them with that same spiritual and divine light. Through their prayers have mercy on us!

At the beginning of the world, thou changedst into light the darkness that involved the earth; to-day, thou delight-

implevisti apostolos ; precibus horum miserere.

edst the apostles, by filling them with thy wonderful and divine light. Through their prayers, have mercy on us!

Qui ignem vibrantibus, ac alas pandentibus insides, hodie in chorum humanorum ineffabili amore effususes de cœlis ; benedictus es, sancte Spiritus Deus.

Thou that sittest on the fiery and winged Cherubim, didst this day, with ineffable love, descend from heaven upon a choir of men. Blessed art thou, O holy Spirit, our God!

Qui ab igneis linguis, trisagio agiologaris, hodie in labia humanorum igniflue effususes de cœlis: benedictus es sancte Spiritus Deus.

Thou that art hymned by tongues of fire, as the thrice Holy, descendest this day as a stream of fire from heaven, and restest on the lips of men. Blessed art thou, O holy Spirit, our God!

Qui ab igniformibus in fulgentissimis flammis semper videris, hodie terris ignigustus calix effusus es de cœlis ; benedictus es, sancte Spiritus Deus.

Thou that art eternally seen, in thy most effulgent fires, by the Seraphim, art this day poured forth on earth from heaven, the chalice whose drink is fire. Blessed art thou, O holy Spirit, our God!

The following is taken from the Mozarabic missal. It is an address made to the faithful by the bishop, during the Mass of Whit Sunday. He exhorts them to receive with devotion the divine Spirit, who is about to visit them.

MISSA

Quanta possumus, fratres charissimi, fide, intentione, virtute, gaudio, exsultatione, præconio, devotione, obsequio, puritate, promissa nobis per Filium Dei, sancti Spiritus munera hodie transmissa prædicemus. Reseretur nostrorum compago

Let us, dearly beloved brethren, celebrate the gifts of the Holy Ghost, which were promised unto us by the Son of God, and were this day sent; let us celebrate them with all possible faith, intention, virtue, joy, gladness, praise, devotion, homage, and purity.

viscerum. Purgentur corda credentium, et pateant omnes sensus, atque recessus animorum. Quia nequaquam immensi laudem atque adventum, pectora angusta narrare sufficiunt. Ille etenim consors Patris, et Filii, unius ejusdemque substantiæ tertius in persona, sed unus in gloria. Quem cœlorum regna non capiunt, quia non eum circumscribunt neque claudunt, hodie ad angustum cordis nostri descendit hospitium. Et quis nostrum, fratres dilectissimi, tali se dignum hospite recognoscit? Quis condigna advenienti exhibeat alimenta? Quum et Angelorum et Archangelorum, et omnium Virtutum cœlestium ipse est vita. Et ideo quia nos impares tali habitatore cognoscimus, ut in nobis locum habitaculi sibimet præparet supplicemus. Amen.

Let us open our hearts, and purify them; let our mind and soul be dilated; for surely narrow hearts are not able to speak the praise and coming of the immense. He is coequal with the Father and the Son, of one and the same nature with them; he is the Third in Person, but One in glory. He, whom the heavens cannot contain, for they neither confine nor limit him, is coming down this day to the narrow dwelling of our heart. Who among us, dearly beloved brethren, would dare to think himself worthy of such a guest? Who would think himself able to provide an entertainment worthy of him, who is the life of the very Angels, and Archangels, and all the heavenly Powers? Since, therefore, we acknowledge that we ourselves cannot provide him a suitable dwelling, let us beseech him to prepare one himself within us. Amen.

THE GIFT OF UNDERSTANDING

This sixth gift of the Holy Ghost raises the soul to a still higher state. The first five gifts all tend to action. The fear of God keeps man in his right place, for it humbles him; godliness opens his heart to holy affections; knowledge enables him to discern the path of salvation from that of perdition; fortitude arms him for the battle; counsel directs him in his thoughts and works:—thus gifted, he can act, and

pursue his journey with the sure hope of coming at length to his heavenly home. But the Holy Ghost has other favours in store for him. He would give him a foretaste, here below, of the happiness that awaits him in the next life: it will give him confidence, it will encourage him, it will reward his efforts. Contemplation—this is the blissful region thrown open to him, and the Holy Ghost leads him thither by the gift of understanding.

There will be a feeling of surprise and hesitation arising in the minds of many at hearing this word, contemplation. They have been taught to look on contemplation as an element of the spiritual life which is rarely to be hoped for, and almost impossible for persons who are in the ordinary walks of life. We must begin, then, by telling them that such an idea is a great and dangerous error, and one that checks the progress of the soul. No: contemplation is a state to which, more or less, the soul of every Christian is called. It does not consist in those extraordinary effects which the Holy Ghost occasionally produces in some privileged souls, and by which He would convince the world of the reality of the supernatural life. It is simply a relation of close intimacy existing between God and a soul that is faithful to Him in action. For such a soul, unless she herself put an obstacle, God reserves two favours: the first is the gift of understanding, which consists in a supernatural light granted to the mind of man.

This light does not remove the sacred obscurity of faith: but it enlightens the eye of the soul, strengthens her perception, and widens her view of divine things. It dispels clouds, which were occasioned by the previous weakness and ignorance of the soul. The exquisite beauty of the mysteries is now revealed to her, and the truths which hitherto seemed unconnected, now delight her by the sweetness of their harmony,

It is not the face-to-face vision which heaven gives, but it is something incomparably brighter than the feeble glimmer of former days, when all was mist and doubt. The eye of her spirit discovers analogies and reasons, which do something more than please—they bring conviction. The heart opens under the influence of these bright beams, for they feed faith, cherish hope, and give ardour to love. Everything seems new to her. Looking at the past, and comparing it with the present, she wonders within herself, how it is that truth, which is ever the same, has a charm and a power over her now which once it had not.

The reading or hearing of the Gospel produces an impression far deeper than formerly: she finds a relish in the words of Jesus, which, in times past, she never experienced. She can understand so much better the object of the institution of the Sacraments. The holy liturgy, with its magnificent ceremonies and sublime formulas, is to her an anticipation of heaven. She loves to read the lives of the saints; she can do so, and never feel a temptation to carp at their sentiments or conduct: she prefers their writings to all others, and she finds in these communications with the friends of God a special increase of her spiritual good. No matter what may be the duties of her station in life, she has, in this glorious gift, a light which guides her in each of them. The virtues required from her, however varied they may be, are so regulated, that one is never done to the detriment of another; she knows the harmony that exists between them all, and she never breaks it. She is as far from scrupulosity as from tepidity; and when she commits a fault, she loses no time in repairing it. Sometimes the Holy Ghost favours her with an interior speaking, which gives her additional light for some special emergency.

The world and its maxims are mere vanities in her estimation; and when necessity obliges her to conform to what is not sinful in either, she does so without setting her heart upon it. Mere natural grandeur or beauty seems unworthy of notice to her whose eye has been opened, by the holy Spirit, to the divine and the eternal. To her, this outward world which the carnal-minded man loves to his own destruction, has but one fair side, viz: that the visible creation, with the impress of God's beauty upon it, can be turned to its Maker's glory. She gives Him thanks when she uses it; she elevates it to the supernatural order, by praising, as did the royal prophet, Him who shadowed the likeness of His own beauty on this world of created things, which men so often abuse to their perdition, but which were intended as so many steps to lead us to our God.

The gift of understanding teaches the Christian a just appreciation of the state of life in which God has placed Him. It shows him the wisdom and mercy of those designs of Providence which have, at times, disconcerted his own plans, and led him in a direction the very opposite to his wishes. He sees that had he been left to arrange things according to his own views, he would have gone astray; whereas now, God has put him in the right place, though the workings of His fatherly wisdom were, at first, hidden from him. Yes, he is so happy now! he enjoys such peace of soul! he knows not how sufficiently to thank his God for having brought him where he is, without consulting his poor fancies! If such a Christian as this be called upon to give counsel, if either duty or charity require him to guide others, he may safely be trusted; the gift of understanding teaches him to see the right thing for others as well as for himself. Not that he ever intrudes his counsel upon others, or makes himself adviser-general to all around him; but if his

advice be asked, he gives it, and the advice is a reflex of the inward light that burns within him.

Such is the gift of understanding. It is the true life of the soul, and it is weaker or stronger according to the measure of her correspondence with the other gifts. Its safeguards are humility, restraint over the desires of the heart, and interior recollection. Dissipation of mind would dim its brightness, or even wholly put out the light. But where duty imposes occupations, not only busy and frequent, but even distracting, let the Christian discharge them with a pure intention, and his soul will not lose her recollection. Let him be single-hearted, let him be little in his own eyes, and that which God hides from the proud and reveals to the humble,[1] will be manifested to him and abide with him.

It is evident from all this, that the gift of understanding is of immense importance to the salvation and sanctification of the soul. It behoves us, therefore, to beg it of the Holy Ghost with all the earnestness of supplication; for we must not forget that it is obtained rather by the longings of our love, than by any efforts of the intellect. True, it is the intellect that receives the light; but it is the heart, the will, inflamed with love, that wins the radiant gift. Hence that saying of Isaias: 'Unless ye believe, ye shall not understand!'[2] Let us, then, address ourselves to the holy Spirit in these words of the psalmist: 'Open Thou our eyes, and we will consider the wondrous things of Thy law! Give us understanding and we shall live!'[3] Let us beseech Him in these words of the apostle, wherein he is praying for his Ephesians: 'Give us the Spirit of wisdom and

[1] Luke, x. 21.

[2] Is. vii. 9; thus quoted from the Septuagint by several of the Greek and Latin fathers.

[3] Ps. cxviii. 18. and 144.

revelation, whereby we may have the knowledge of our God! Enlighten the eyes of our heart, that we may know what is the hope of our calling, and what the riches of the glorious inheritance prepared for the saints!'[1]

[1] Eph. i. 17, 18.

SATURDAY IN WHITSUN WEEK

Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

We have been contemplating, with grateful hearts, the inexpressible devotedness, the divine untiredness, wherewith the Holy Ghost fulfils His mission in the souls of men; we have something still to add to our considerations, in order to have anything like a true idea of the wonders wrought by the divine Guest when the heart raises no obstacles. And first of all we deem it necessary to say a word to those Christians, who, after hearing what we have said regarding the prodigies of power and love of the divine Spirit, and the sublime mystery of His presence among us, might be tempted to fear lest all this may, in some degree, tend to make us forget our dearest Jesus, who being in the form of God, and equal to God, emptied Himself, being made in the likeness of man, and in habit found as man.[1]

The superficial knowledge of their religion is the reason why so many Christians have very vague notions about the Holy Ghost and His special workings in the Church and the souls of men. You will find these same individuals well instructed upon the mysteries of the Incarnation and Redemption; you will find them really devout in honouring the Son of God: but, judging from their conduct, you would

[1] Philipp. ii. 6, 7.

say that they have put off knowing and honouring the Holy Ghost until they get to heaven.

We would, therefore, tell them, that the mission of this divine Spirit, far from being likely to make us forget what we owe to our Saviour, is the grandest gift bestowed upon us by this our Redeemer. Who is it that produces and keeps up within us the loving and meritorious remembrance of our Jesus' mysteries? It is the Holy Ghost, who dwells in our hearts for the sole purpose of forming Christ, the new Man, within us, to the end that we may be united with Him, for ever, as His members. Consequently, the love we bear to our Jesus is inseparable from that we bear to the Holy Ghost; and the love we have for this divine Spirit, closely unites us with the Son of God, from whom He (the Spirit) proceeds and is given to us. When we meditate on the sufferings of Jesus, we are excited to feelings of affectionate compassion, and it ought to be so; but how comes it that we never think of, or, if we think of, never grieve over, the resistances, the slights, the disloyalties, which the Holy Ghost is every day receiving from ourselves and others? It is, indeed, most true that we are children of our heavenly Father: but, why should we forget the immense debt we owe to the other two divine Persons, who have come down from heaven to serve us, and at the risk of receiving nought but ingratitude!

After this short, but almost necessary, digression, we will continue our reflections upon the workings of the Holy Ghost in the soul of man. As we were just saying, His aim is to form Christ within us by the imitation of this our Redeemer's sentiments and actions. Who, better than this divine Spirit, knows Jesus, whose Humanity He formed in Mary's womb? Jesus, in whom He dwelt so unreservedly? Whom He aided and directed in all things, with a fulness

of grace becoming the dignity of the human Nature which was personally united with the Divinity? We repeat—His object is to reproduce, in our humble persons, a faithful copy of Jesus, as far as our fallen nature will permit so grand a work to be realized.

The holy Spirit produces the most noble results in this His work, which is one truly worthy of a God. We have already seen how He wins from sin and Satan the creatures purchased by Christ; now let us consider Him achieving His victories in what the apostle so magnificently calls the consummation of the saints.[1] He takes them as He finds them, that is, fallen children of Adam; He first applies to them the ordinary means of sanctification, though He intends to carry them to extraordinary virtue. The courage wherewith He carries on His work is truly divine. He has to deal with nature, fallen indeed and tainted with a poison which is mortal, but a nature which retains some resemblance to its Creator; it is a ruin, but still it is an image. The Spirit, then, has to destroy what there is of corruption and defilement; at the same time, He has to purify and foster what has not been irremediably affected by the poison. The case requires an infinite care. He knows where and when to cut or burn; and, what is very wonderful, He makes the invalid himself help Him to apply the saving remedies. Just as He does not save the sinner, without the sinner's sharing in the work; so neither does He sanctify the saint, without the saint's co-operation. But He inspirits and encourages him by countless touches of grace; so that, while corrupt nature keeps gradually losing ground in the soul, the healthy parts are being transformed into Christ, and finally the whole man is under the perfect mastery of grace.

[1] Eph. iv. 12.

The virtues are neither inactive nor half formed in such a Christian as this; and each day they grow more vigorous. The holy Spirit suffers none of them to lag behind, for He is unceasingly showing His disciple the great original whom he is to copy, namely Jesus, in whom are all the virtues in all perfection. There are times when He makes the soul feel her own weakness, in order that she may humble herself; He permits her to feel certain repugnances and temptations; but these are precisely the seasons wherein He evinces the most watchful solicitude. The soul must act, and she must suffer; the Holy Ghost loves her with extreme tenderness, and will never permit her to be tried above her strength. Oh! what a wonderful work is this, to enable a fallen creature to be a saint! Of course, there will be moments of discouragement, there may be defects now and then; but the work goes on in spite of all, for the divine Spirit keeps up within the soul an unchanging love, which is ever burning out the dross, whilst its own bright flame is every day gaining new intensity and beauty.

The human element at last disappears; it is Christ who lives in this new man, and this man lives in Christ.[1] His life is one of prayer, for it is in prayer that he finds union with his Jesus; the more he prays, the closer is the bond. The Holy Ghost is continually opening out new charms of truth to him, in order to encourage him to seek his sovereign good in prayer. He has made it the mystic ladder; it rests on earth, but its summit reaches to high heaven. Who could tell the favours bestowed by God on a soul that has broken every tie of self-love and interest, in order that, with oneness of purpose and energy, she may see and enjoy her Lord, and lose

[1] Gal. ii. 20.

herself eternally in His infinite beauty! The whole blessed Trinity is devoted to such a soul: the Father embraces her in His paternal affection, the Son has no reserves of His love towards her, the Holy Ghost is ever working within her, enlightening and consoling her.

The citizens of heaven, with their wonted interest in us, which makes them keep a feast of joy at the conversion of one poor sinner,[1] are enraptured at the lovely sight of a saint; they yearn over him with an indescribable love; they sing a loud hymn of praise to the Holy Ghost who has produced such a masterpiece of perfection out of such materials as fallen nature yields. At times, the blessed Mother evinces her joy by appearing to this her new-born child; the angels show themselves to this brother upon whom they look as worthy to be throned among them; the saints treat him with an intimacy which tells him that they expect him to be soon their companion in the home of everlasting glory. Is it to be wondered at, that this dear child of the Holy Ghost should sometimes be allowed to stay the laws of nature, and work miracles in favour of his suffering or necessitous fellow mortals? Does he not love them with an affection which springs from the love which he has for God, and which is not shackled by the egotism of a heart divided between the world and its Creator?

Nor must we forget to speak of the grandest feature in the soul thus perfected by the Holy Ghost. Men of the world may scoff, and frivolous spirits may feel sceptical, at what we are going to say; it is not the less true, and, thank God, it is not so rare as some among us pretend. It evinces the power of the merits won for us by our Redeemer; it testifies

[1] St. Luke, xv. 7.

the greatness of His love for mankind; it manifests the divine energy of the Holy Ghost in the souls that put no obstacles to His working within them. The soul, then, that we have been describing, is called to an espousal with Jesus, not only in heaven, but now and on this earth of exile. Jesus loves, as only a God can, the bride He has redeemed with His Blood; and this bride is not only the beloved Church; it is this soul of whom we are speaking, who was once mere nothingness, whose present existence is not known by the world, and yet whose beauty is such that her Creator deigns to say that He, the King, greatly desireth it.[1] He, together with the Holy Ghost, has wrought this beauty within her; and He wishes her to be all His. Then is achieved by the holy Spirit, in favour of an individual soul, the same mystery that we have seen accomplished in the Church herself; He prepares her, He establishes her in unity, He fixes her in truth, He perfects her in sanctity. This done, the Spirit and the bride say: 'Come'![2]

It would take a volume to describe the workings of the Holy Ghost in the saints, and we are obliged to be satisfied with this hurried and imperfect sketch. The little we have said was a necessity, in order that we might give a general idea of the mission of the Holy Ghost upon earth, such as we are taught it is by the words of sacred Scripture, and by the principles of dogmatic and mystical theology. What we have said to-day will, moreover, assist our readers in their study and appreciation of the saints. In the course of the liturgical year, during which the names and actions of the saints have been so frequently proclaimed and celebrated by the Church herself, it was important to find an occasion for

[1] Ps. xliv. 12. [2] Apoc. xxii. 17.

honouring the sanctifying Spirit: and surely, Pentecost was the most fitting season for doing so.

This is the last day of Paschal Time; it is the last of the Pentecost octave; we must not allow it to pass without offering to the Queen of saints the homage which is so justly her due, and without presenting our adoration and praise to the Holy Ghost for all the glorious things He has achieved in her. After the sacred Humanity of our Redeemer, which received from this holy Spirit every gift that could make it worthy, as far as a creature can be, of the divine Nature to which the Incarnation united it, Mary's soul, and whole being, were adorned with grace above all other creatures together. It could not but be so, as must be evident to us if we reflect for a moment upon the meaning of a Mother of God. Mary, in her single self, forms a world apart in the order of grace; she alone was, for a short time, the Church of Jesus. The holy Spirit was at first sent for her alone, and He filled her with grace from the instant of her Immaculate Conception. That grace developed itself in her, by the continuous action of the Holy Ghost, until at length she became worthy, as far as a creature could be, of conceiving and giving birth to the very Son of God, who became thus the Son of Mary. During these days of Pentecost, we have seen the new gifts wherewith the divine Spirit prepared her for her new office. Is it possible for us her children to think of all these things, and not be ardent in our admiration of her? or not be overflowing with gratitude for the august Paraclete, who has deigned to show such munificence to this our own matchless Mother?

At the same time, we cannot help being overpowered with delight at the thought of the perfection, wherewith this favourite of the holy Spirit corresponded with the graces she received from Him.

Not one was lost, not one was fruitless, as is sometimes the case with even the holiest souls. At her very commencement, she was as the rising morn;[1] from that time, her sanctity gradually mounted to the midday of its perfection, and that midday was to have no setting. Even before the Archangel announced to her that she was to conceive the Son of God in her chaste womb, she had already conceived Him in her soul, as the holy fathers teach us. The eternal Word loved her as His bride, even before He conferred upon her the honour of being His Mother. If Jesus could say of a soul that had needed regeneration: 'They that seek Me, will find Me in the heart of Gertrude,' what must have been the harmony of soul existing between Him and His blessed Mother! how close must have been their union! Trials of the severest kind awaited her in this world; she bore them all with heroic fortitude; and when the hour came for her to unite her own sacrifice with that made by her Son, she was ready. After Jesus' Ascension, the Holy Ghost descended upon her; He opened out to her a new career, which would require her being an exile, for many long years, from the heaven where her Son was reigning: —she did not hesitate to accept the bitter chalice thus offered to her; she proved herself to be indeed the handmaid of the Lord, desirous, above all other things, to do His will in every tittle.

So that the triumph of the Holy Ghost in Mary's person was of the most perfect kind: how grand soever might be His gifts, she worthily corresponded with them all. The sublime office of Mother of God, to which she was called, entitled her to graces in keeping with such a dignity; she received them, and turned them to the richest account. In return

[1] Cant. vi. 9.

for her fidelity, as also in consideration of her incomparable dignity, the Holy Ghost allotted to Mary the place she well merited in the great work He had come to do, namely, the consummation of the saints and the formation of the Church, the body of Christ.[1] Her divine Son is the Head of the immense body of the faithful; He gives it unity; but she herself represents the neck, whereby life and motion are communicated from the head to the rest of the body. Jesus is the chief agent; but He acts upon each member through Mary. Her union with the Incarnate Word is immediate, on account of her being to Him what no other creature could be; but with regard to us, the graces and favours, the light and consolation, which we receive from our divine Head, come to us through Mary.

Hence the influence of this blessed Mother upon the Church in general, and upon each individual in particular. She unites us to her Son, and He unites us to the Divinity. The Father gave us His Son; the Son chose a Mother from among His creatures; and the Holy Ghost, by giving fruitfulness to this Virgin-Mother, perfected the union of creatures with their Creator. The end God proposed in creation, was to effect this union; and now that the Son is glorified, and the Holy Ghost has come, we understand the whole divine plan. More favoured than those who lived before the descent of the divine Spirit, we have, not only in promise, but in reality, a Brother who is crowned with the diadem of the divinity; a Paraclete who is to abide with us for ever, to enlighten our path and strengthen us; a mother, whose intercession is all-powerful; a Church, a second mother, by and from whom we receive all these blessings.

[1] Eph. iv. 12.

The Station at Rome is in St. Peter's. It was in this noble basilica that the neophytes of Pentecost appeared in their white robes for the last time, and were presented to the Pontiff as the last lambs of the Pasch, which closes to-day.

This Saturday is now kept as the day for ordinations. The three days' fasting and prayer prescribed by holy Church have rendered heaven propitious; we may confidently hope that the Holy Ghost, who is about to seal the new priests and sacred ministers with the sacramental character, will vouchsafe to act with all the plenitude of His goodness as well as with all the might of His power; for, upon this day, there is question not only of an immense privilege granted to those who are ordained, but likewise of the salvation of the flocks who are hereafter to be entrusted to their care.

We will praise the divine Spirit with these concluding stanzas of the hymn used by the Armenian liturgy during the feast of Pentecost.

HYMN

(Canon septimæ diei.)

Qui in pennis agilibus immaterialium volantium ac ignem vibrantium Seraphim supersedens, in providentia curam geris creaturarum; Spiritus tu sancte, benedictus es a creaturis tuis.

Thou that sittest on the swift wings of the fire-darting Seraphim, takest all creatures under the care of thy providence. O holy Spirit, thou art blessed by thy creatures!

Qui præclarissima ac miroplena voce cum Patre et Filio semper glorificaris, ac benigne respicis ad creaturas; Spiritus tu sancte, be-

Thou that, in grandest, sweetest hymns, art ever glorified together with the Father and the Son, thou lookest with mercy on thy creatures. O

nedictus es a creaturis tuis.

Hodie divina Providentia in cœnaculo personans ventoso sonore, atque apostolos inebrians distributus es in creaturis; Spiritus tu sancte, benedictus es a creaturis tuis.

holy Spirit, thou art blessed by thy creatures!

To-day, with divine provision, thou descendedst with sound of a mighty wind into the cenacle, and by inebriating the apostles with thy grace, thou wast given to creatures. O holy Spirit, thou art blessed by thy creatures!

With the following fine sequence of Adam of Saint Victor, we close the homage of liturgical praise to the Spirit of the Father and the Son.

SEQUENCE

Veni, summe Consolator,
Spes salutis, vitæ dator,
Adsit tua gratia!
Dulcis ardor, ros divine,
Bonitatis germine
Eadem substantia.
Ab utroque derivatus,
Et a neutro separatus,
Ad utrumque colligatus
Sempiterno fœdere;
Ros et vapor utriusque,
Donet Pater Filiusque
Quod effluas ad nos usque
Largifluo munere.
Rorem audis et vaporem,
Crede simul et odorem
Quo Deus discernitur.
Rorem istum quem emittit
Qui plus gustat, magis sitit,
Nec ardor reprimitur.

Plebs ut sacra renascatur,
Per hunc unda consecratur,
Cui super ferebatur
In rerum exordium;
Fons, origo pietatis,

Come, O best of Comforters, hope of our salvation, giver of life! aid us with thy grace. O sweet fire, O divine dew! thou art, with Father and Son, the germ of infinite goodness.

Thou proceedest from both; from neither ever separate, but united to both with an everlasting link. O thou their dew and Spirit! may the Father and Son grant thee to flow in copious gift, even unto us.

Christian! he is the dew and Spirit: believe, too, that he is the fragrance that tells thee he is God. The more we drink of this heaven-sent dew, the more we thirst to drink, and pant the more to have.

That we may be regenerated as children of God, he gives water its mystic power, he that moved over the waters when this world began. He is the

Fons emundans a peccatis,
Fons de fonte deitatis,
Fons sacrator fontium !

Ignis vive, vivax unda,
Munda sinus et fecunda,
Subministra gratiam ;
Charitatis tactos igne,
Nosmet tibi fac benigne
Sanctitatis hostiam.

Patris, Nati pium Flamen,
Vitiorum medicamen,
Fessis esto sublevamen,
Mœstis consolatio.
Castus amor et honestus,
Æstus ardens, sed modestus,
Quos urit ardor incestus
Tua sanet unctio.
Vox non sono designata,
Vox subtilis, vox privata,
Vox beatis inspirata,
O vox dulcis, O vox grata,
Sona nostris mentibus!
Lux dispellens falsitatem,
Lux inducens veritatem,
Vitam atque sanitatem
Et æternam claritatem
Nobis confer omnibus.
Amen.

fount of holiness, the fount that cleanses us from sin, the fount that springs from the fountain Godhead, the fount that consecrates the font.

O living fire, O life-giving stream! cleanse and fructify our hearts, and give them grace. Inflame us with the fire of charity, and then, in mercy, make us a holy offering to thyself.

Dear Spirit of the Father and the Son! thou remedy of sin! be to the wearied help, and to the sorrowing consolation! O chaste and beautiful love! O burning, yet purest love! may thine unction heal the wound of seething lust.

O soundless voice! Voice mysterious and still! Voice whispered in the faithful ear! O voice most sweet and dear! speak to our souls! O lie-dispelling light! O truth-bearing light! grant to each and all of us thy servants life, and health, and brightness everlasting. Amen.

THE GIFT OF WISDOM

The second favour destined by the Holy Ghost for the soul that is faithful to Him in action, is the gift of wisdom, which is superior to that of understanding. The two are, however, connected together, inasmuch

as the object shown by the gift of understanding, is held and relished by the gift of wisdom. When the psalmist invites us to draw nigh to God, he bids us relish our sovereign good: 'Taste', says he, 'and see that the Lord is sweet!'[1] Holy Church prays for us, on the day of Pentecost, that we may relish what is right and just *(recta sapere)*, because the union of the soul with God is rather an experience or tasting, than a sight, for such sight would be incompatible with our present state. The light given by the gift of understanding is not intuitive; it gladdens the soul, and gives her an instinctive tendency to the truth; but its own final perfection depends upon its union with wisdom, which is, as it were, its end.

Understanding, therefore, is light; wisdom is union. Now, union with the sovereign good is attained by the will, that is, by love, which is in the will. Thus, in the angelic hierarchy, the Cherubim, with their sublime intellect, are below the Seraphim, who are inflamed with love. It is quite true that the Cherubim have ardent love and the Seraphim profound intelligence; but they differ from each other by their predominating quality; and that choir is the higher of the two which approaches the nearer to the Divinity by its love and relish of the sovereign good.

The seventh gift is called by the beautiful name of wisdom, which is taken from its uniting the soul, by love, to the eternal Wisdom. This eternal Wisdom, who mercifully puts Himself within our reach even in this vale of tears, is the divine Word, whom the apostle calls the brightness of the Father's glory, and the figure of His substance.[2] It is He who sent us the Holy Ghost, that He might sanctify us and lead us to Himself; so that the sublimest of the

[1] Ps. xxxiii. 9. [2] Heb. i. 3.

workings of this holy Spirit is His procuring our union with Him, who, being God, became Flesh, and for our sake made Himself obedient unto death, even to the death of the cross.[1] By the mysteries wrought in His Humanity, Jesus enabled us to enter within the veil of His Divinity; by faith, enlightened by supernatural understanding, we see the glory of the Only-Begotten of the Father;[2] and just as He made Himself a partaker of our lowly human nature, so does He give Himself, the uncreated Wisdom, to be loved and relished by that created wisdom, the noblest of the gifts which the Holy Ghost forms within us.

Happy, then, they who possess this precious wisdom, which makes the soul relish God and the things that are of God! 'The sensual man,' says the apostle, 'perceiveth not the things that are of the Spirit of God;'[3] and in order that he may enjoy this gift, he must become spiritual, and docile to the teachings of the holy Spirit; and then there will happen to him, what has happened to thousands of others, namely, that after being a slave to a carnal life, he will recover his Christian freedom and dignity. The man who is less depraved than the former, but still imbued with the spirit of the world, is also incapable of receiving or even comprehending the gifts of understanding and wisdom. He is ever ridiculing those who, he cannot help knowing, possess these gifts; he never leaves them in peace, but is ever carping at their conduct, setting himself in opposition to them, and, at times, seeking to satiate his jealousy by bitter persecution. Jesus assures us that the world cannot receive the Spirit of truth, because it seeth Him not, nor knoweth Him.[4] They,

[1] Philipp. ii. 8.
[2] St. John, i. 14.
[3] 1 Cor. ii. 14.
[4] St. John, xiv. 17.

therefore, who would possess the supreme good, must first divorce themselves from the spirit of the world, which is the personal enemy of the Spirit of God. If they break asunder the chain that now fetters them, they may hope to be gifted with wisdom.

The special result of this gift is great vigour in the soul, and energy in all her powers. Her whole life is, so to speak, seasoned with it; the effect may be likened to that produced in the body by wholesome diet. There is no disagreement between such a soul and her God; and hence, her union with Him is almost inevitable. 'Where the Spirit of the Lord is,' says the apostle, 'there is liberty.'[1] Everything is easy to the soul that is under the influence of the Spirit of wisdom. Things that are hard to nature, are sweet to such a soul; and suffering does not appal her, as once it did. To say that God is near to her is saying too little: she is united with Him. And yet, she must keep herself in an attitude of profound humility, for pride may reach her even in that exalted state, and oh, how terrible would be her fall!

Let us with all the earnestness of our hearts, beseech the Holy Ghost to give us this wisdom, which will lead us to our Jesus, the infinite Wisdom. One who was wise under the old Law aspired to this gift, when he wrote these words, of which we Christians alone can appreciate the full meaning: 'I wished and understanding was given to me; and I called upon God and the Spirit of wisdom came upon me.'[2] So that we are to ask for this gift, and with great fervour. In the new Covenant, we have the apostle Saint James thus urging us to pray for it: 'If any of you want wisdom, let him ask of God who giveth to all men abundantly, and upbraideth

[1] 2 Cor. iii. 17. [2] Wisd. vii. 7.

not; and it shall be given him; but let him ask in faith, nothing wavering.'[1] O holy Spirit! we presume to follow this injunction of the apostle, and say to Thee: O Thou who proceedest from Power and Wisdom, give us wisdom! He that is Wisdom has sent Thee unto us, that Thou mayst unite us to Him. Take us from ourselves, and unite us to Him who united Himself to our weak nature. O sacred source of unity! be Thou the link uniting us for ever to Jesus; then will the Father adopt us as His heirs, and joint-heirs with Christ![2]

[1] St. James, i. 5, 6.

[2] Rom. viii. 17.

The series of the mysteries is now completed, and the movable cycle of the liturgy has come to its close. We first passed, during Advent, the four weeks, which represented the four thousand years spent by mankind in entreating the eternal Father to send His Son. Our Emmanuel at length came down; we shared in the joys of His Birth, in the dolours of His Passion, in the glory of His Resurrection, in the triumph of His Ascension. Lastly, we have witnessed the descent of the Holy Ghost upon us, and we know that He is to abide with us to the last. Holy Church has assisted us throughout the whole of this sublime drama, which contains the work of our salvation. Her heavenly canticles, her magnificent ceremonies, have instructed us day by day, enabling us to follow and understand each feast and season. Blessed be this mother for the care wherewith she has placed all these great mysteries before us, thus giving us light and love! Blessed be the sacred liturgy, which has brought us so much consolation and encouragement! We have now to pass through the immovable portion of the cycle: we shall find sublime spiritual episodes, worthy of all our attention. Let us, then, prepare to resume our journey: let us take fresh courage in the thought that the Holy Ghost will direct our steps, and, by the sacred liturgy, of which He is the inspirer, will continue to throw open to us treasures of precept and example.

THE
LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

TIME AFTER PENTECOST

BOOK I

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

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TO THE

RIGHT REV. R. P. BURCHALL

PRESIDENT-GENERAL

OF THE

ENGLISH-BENEDICTINE CONGREGATION

AND

ABBOT OF WESTMINSTER

THIS VOLUME

IS RESPECTFULLY INSCRIBED

IN MEMORY OF

THE SILVER JUBILEE

OF HIS PRESIDENCY

BY

THE TRANSLATOR

STANBROOK ABBEY
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PREFACE

This volume opens to us the second part of the Liturgical Year, beginning the long period of the Time after Pentecost. It treats of the feasts of the most holy Trinity, of *Corpus Christi*, and of the sacred Heart of Jesus. These three feasts require to be explained apart. Their dates depend on that of Easter; and yet they are detached, if we consider their object, from the moveable cycle, whose aim is to bring before us, each year, the successive, and so to speak historic, memories of our Lord's mysteries. After the sublime drama, which has, by gradually presenting to us the facts of our Redeemer's history, shown us the divine economy of the redemption, these feasts immediately follow, and give us a deep and dogmatic teaching: a teaching which is a marvellous synthesis, taking in the whole body of Christian doctrine.

The Holy Ghost has come down upon the earth, in order to sanctify it. Faith being the one basis of all sanctification, and the source of love, the holy Spirit would make it the starting-point of His divine workings in the soul. To this end, He inspires the Church, which has sprung up into life under the in-

fluence of His impetuous breathing, to propose at once to the faithful that doctrinal summary, which is comprised in the three feasts immediately coming after Pentecost. The volumes following the present one will show us the holy Spirit continuing His work, and, on the solid foundations of the faith He established at the outset, building the entire superstructure of the Christian virtues.

This was the idea which the author of the LITURGICAL YEAR was busy developing in the second part of his work, when death came upon him; and the pen that had begun this volume was put by obedience into the hands of one, who now comes before the faithful, asking their prayers for the arduous task he has undertaken, of continuing the not quite finished work of his beloved father and master. He begs of them to beseech our Lord, that He Himself will vouchsafe to bring to a successful termination an undertaking that was begun for His honour and glory, and that has already produced so much fruit in the souls of men.

BR. L. F. O.S.B.

SOLESMES, May 10, 1879.

TIME AFTER PENTECOST

CHAPTER THE FIRST

THE HISTORY OF THE TIME AFTER PENTECOST

THE solemnity of Pentecost and its octave are over, and the progress of the liturgical year introduces us into a new period, which is altogether different from those we have hitherto spent. From the very beginning of Advent, which is the prelude to the Christmas festival, right up to the anniversary of the descent of the Holy Ghost, we have witnessed the entire series of the mysteries of our redemption; all have been unfolded to us. The sequel of seasons and feasts made up a sublime drama, which absorbed our very existence; we have but just come from the final celebration, which was the consummation of the whole. And yet we have gone through but one half of the year. This does not imply that the period we have still to live is devoid of its own special mysteries; but, instead of keeping up our attention by the ceaseless interest of one plan hurrying on to its completion, the sacred liturgy is about to put before us an almost unbroken succession of varied episodes, of which some are brilliant with glory, and others exquisite in loveliness, but each one of them bringing its special tribute towards either the development of the dogmas of faith or the furtherance of the Christian life. This year's cycle will thus be filled up; it will disappear; a new one will take its place,

bringing before us the same divine facts, and pouring forth the same graces on Christ's mystical body.

This section of the liturgical year, which comprises a little more or a little less than six months according as Easter is early or late, has always had the character it holds at present. But, although it admits only detached solemnities and feasts, the influence of the movable portion of the cycle is still observable. It may have as many as twenty-eight or as few as twenty-three weeks. This variation depends not only upon the Easter feast, which may occur on any of the days between March 22 and April 25 inclusively, but also on the date of the first Sunday of Advent, which is the opening of a new ecclesiastical year, and is always the Sunday nearest the Kalends of December.

In the Roman liturgy the Sundays of this series go under the name of 'Sundays after Pentecost.' As we shall show in the next chapter, that title is the most suitable that could have been given, and is found in the oldest sacramentaries and antiphonaries, but it was not universally adopted even by those Churches which followed the Roman rite; in progress of time, however, that title became the general one. To mention some of the previous early names: in the *Comes* of Alcuin, which takes us back to the eighth century, we find the first section of these Sundays called 'Sundays after Pentecost'; the second is named 'weeks after the feast of the Apostles' *(post natale Apostolorum)*; the third goes under the title of 'weeks after St. Laurence' *(post Sancti Laurentii)*; the fourth has the appellation of 'weeks of the seventh month' (September); and, lastly, the fifth is termed 'weeks after St. Michael' *(post Sancti Angeli)*, and lasts till Advent. As late as the sixteenth century many missals of the western

Churches gave us these several sections of the Time after Pentecost, but some of the titles varied according to the special saints honoured in the respective dioceses, whose feasts were taken as the date-marks of this period of the year. The Roman missal, published by order of St. Pius V, has gradually been adopted in all our Latin churches, and has restored the ancient denomination to the ecclesiastical season we have just entered upon; so that the only name under which it is now known amongst us is 'the Time after Pentecost' *(post Pentecosten)*.

CHAPTER THE SECOND

THE MYSTERY OF THE TIME AFTER PENTECOST

THAT we may thoroughly understand the meaning and influence of the season of the liturgical year upon which we have now entered, it is requisite for us to grasp the entire sequel of mysteries, which holy Church has celebrated in our presence and company; we have witnessed her services, and we have shared in them. The celebration of those mysteries was not an empty pageant, acted for the sake of being looked at. Each one of them brought with it a special grace, which produced in our souls the reality signified by the rites of the liturgy. At Christmas Christ was born within us; at Passiontide He passed on and into us His sufferings and atonements; at Easter He communicated to us His glorious, His untrammelled life; in His Ascension He drew us after Him, and this even to heaven's summit; in a word, as the apostle expresses all this working, 'Christ was formed in us.'[1]

But, in order to give solidity and permanence to the image of Christ formed within us, it was neces-

[1] Gal. iv. 19.

sary that the Holy Ghost should come, that so He might increase our light, and enkindle a fire within us that should never be quenched. This divine Paraclete came down from heaven; He gave Himself to us; He wishes to take up His abode within us, and to take our life of regeneration entirely into His own hands. The liturgy of this Time after Pentecost signifies and expresses this regenerated life, which is to be spent on the model of Christ's, and under the direction of His Spirit.

Two objects here offer themselves to our consideration: the Church and the Christian soul. As to holy Church, the bride of Christ, filled as she is with the Paraclete Spirit, who has poured Himself forth upon her, and from that time forward is her animating principle, she is advancing onwards in her militant career, and will do so till the second coming of her heavenly Spouse. She has within her the gifts of truth and holiness. Endowed with infallibility of faith and authority to govern, she feeds Christ's flock, sometimes enjoying liberty and peace, sometimes going through persecutions and trials. Her divine Spouse abides with her, by His grace and the efficacy of His promises, even to the end of time; she is in possession of all the favours He has bestowed upon her; and the Holy Ghost dwells with her, and in her, for ever. All this is expressed by this present portion of the liturgical year. It is one wherein we shall not meet with any of those great events which prepared and consummated the divine work; but, on the other hand, it is a season when holy Church reaps the fruits of the holiness and doctrine, which those ineffable mysteries have already produced, and will continue to produce during the course of ages. It is during this same season that we shall meet with the preparation for, and in due time the fulfilment of,

those final events which will transform our mother's militant life on earth into the triumphant one in heaven. As far, then, as regards holy Church, this is the meaning of the portion of the cycle we are commencing.

As to the faithful soul, whose life is but a compendium of that of the Church, her progress, during the period which is opened to her after the pentecostal feasts, should be in keeping with that of our common mother. The soul should live and act in imitation of Jesus, who has united Himself with her by the mysteries she has gone through; she should be governed by the Holy Spirit, whom she has received. The sublime episodes peculiar to this second portion of the year will give her an increase of light and life. She will put unity into these rays, which, though scattered in various directions, emanate from one common centre; and, advancing from brightness to brightness,[1] she will aspire to being consummated in Him whom she now knows so well, and whom death will enable her to possess as her own. Should it not be the will of God, however, to take her as yet to Himself, she will begin a fresh year, and live over again those mysteries which she has already enjoyed in the early portion of previous liturgical cycles, after which she will find herself once more in the season that is under the direction of the Holy Ghost, till at last her God will summon her from this world, on the day and at the hour which He has appointed from all eternity.

Between the Church, then, and the soul, during the time intervening from the descent of the divine Paraclete to the consummation, there is this difference—that the Church goes through it but once, whereas the Christian soul repeats it each year. With this exception the analogy is perfect. It is our

[1] 2 Cor. iii. 18.

duty, therefore, to thank God for thus providing for our weakness by means of the sacred liturgy, whereby He successively renews within us those helps which enable us to attain the glorious end of our creation.

Holy Church has so arranged the order for reading the Books of Scripture during the present period as to express the work then accomplished, both in the Church herself and in the Christian soul. For the interval between Pentecost and the commencement of August, she gives us the four Books of Kings. They are a prophetic epitome of the Church's history. They describe how the kingdom of Israel was founded by David, who is the type of Christ victorious over His enemies, and by Solomon, the king of peace, who builds a temple in honour of Jehovah. During the centuries comprised in the history given in those books, there is a perpetual struggle between good and evil. There are great and saintly kings, such as Asa, Ezechias, and Josias; there are wicked ones, like Manasses. A schism breaks out in Samaria; infidel nations league together against the city of God. The holy people, continually turning a deaf ear to the prophets, give themselves up to the worship of false gods, and to the vices of the heathen, till at length the justice of God destroys both temple and city of the faithless Jerusalem; it is an image of the destruction of this world, when faith shall be so rare, that the Son of Man, at His second coming, shall scarce find a vestige of it remaining.

During the month of August, we read the Sapiential Books, so called because they contain the teachings of divine Wisdom. This Wisdom is the Word of God, who is manifested unto men through the teachings of the Church, which, because of the assistance of the Holy Ghost permanently abiding within her, is infallible in the truth.

Supernatural truth produces holiness, which cannot exist, nor produce fruit, where truth is not. In order to express the union there is between these two, the Church reads to us, during the month of September, the books called 'hagiographic'; these are Tobias, Judith, Esther, and Job, and they show Wisdom in action.

At the end of the world the Church will have to go through combats of unusual fierceness. To keep us on the watch, she reads to us, during the month of October, the Books of Machabees; for there we have described to us the noble-heartedness of those defenders of the Law of God, for which they gloriously died; it will be the same at the last days, when power will be 'given to the beast to make war with the saints, and to overcome them.'[1]

The month of November gives us the reading of the Prophets: the judgments of God impending upon a world which He is compelled to punish by destruction are there announced to us. First of all, we have the terrible Ezechiel; then Daniel, who sees empire succeeding empire, till the end of all time; and finally the Minor Prophets, who for the most part foretell the divine chastisements, though the latest among them proclaim, at the same time, the near approach of the Son of God.

Such is the mystery of this portion of the liturgical cycle, which is called the Time after Pentecost. It includes also the use of green vestments, for that colour expresses the hope of the bride, who knows that she has been entrusted by her Spouse to the Holy Ghost, and that He will lead her safe to the end of her pilgimage. St. John says all this in those few words of his Apocalypse: 'The Spirit and the bride say, Come!'[2]

[1] Apoc. xiii. 7. [2] *Ibid.* xxii. 17.

CHAPTER THE THIRD

PRACTICE FOR THE TIME AFTER PENTECOST

THE object which the Church has in view by her liturgical year is the leading of the Christian soul to union with Christ, and this by the Holy Ghost. This object is the one which God Himself has in giving us His own Son to be our mediator, our teacher, and our Redeemer, and in sending us the Holy Ghost to abide among us. To this end is directed all that aggregate of rites and prayers which we have hitherto explained: they are not a mere commemoration of the mysteries achieved for our salvation by the divine goodness, but they bring with them the graces corresponding to each of those mysteries; that thus we may come, as the apostle expresses it, 'to the age of the fullness of Christ.'[1]

As we have elsewhere explained, our sharing in the mysteries of Christ, which are celebrated in the liturgical year, produces in the Christian what is called in mystic theology the *illuminative life*, in which the soul gains continually more and more of the light of the Incarnate Word, who, by His examples and teachings, renovates each one of her faculties, and imparts to her the habit of seeing all things from God's point of view. This is a preparation which disposes her for union with God, not merely in an imperfect manner and one that is more or less inconstant, but in an intimate and permanent way, which is called the *unitive life*. The production of this life is the special work of the Holy Ghost, who has been sent into this world that He may maintain each one of our souls in the possession of Christ, and may

[1] Eph. iv. 13

bring to perfection the love whereby the creature is united with its God.

In this state, in this unitive life, the soul is made to relish, and assimilate into herself, all that substantial and nourishing food which is presented to her so abundantly during the Time after Pentecost. The mysteries of the Trinity and of the blessed Sacrament, the mercy and the power of the Heart of Jesus, the glories of Mary and her influence upon the Church and souls—all these are manifested to the soul with more clearness than ever, and produce within her effects not previously experienced. In the feasts of the saints, which are so varied and so grand during this portion of the year, she feels more and more intimately the bond which unites her to them in Christ, through the holy Spirit. The eternal happiness of heaven, which is to follow the trials of this mortal life, is revealed to her by the feast of All Saints; she gains clearer notions of that mysterious bliss, which consists in light and love. Having become more closely united to holy Church, the bride of her dear Lord, she follows her in all the stages of her earthly existence; she takes a share in her sufferings; she exults in her triumphs. She sees, and yet is not daunted at seeing, this world tending to its decline, for she knows that the Lord is nigh at hand. As to what regards herself, she is not dismayed at feeling that her exterior life is slowly giving way, and that the wall which stands between her and the changeless sight and possession of the sovereign Good is gradually falling to decay; for, it is not in this world that she lives, and her heart has long been where her treasure is.[1]

Thus enlightened, thus attracted, thus established by the incorporation into herself of the mysteries

[1] St. Matt. vi. 21.

wherewith the sacred liturgy has nourished her, as also by the gifts poured into her by the Holy Ghost, the soul yields herself up, and without any effort, to the impulse of the divine mover. Virtue has become all the more easy to her as she aspires, it would almost seem naturally, to what is most perfect; sacrifices, which used formerly to terrify, now delight her; she makes use of this world as though she used it not,[1] for all true realities, as far as she is concerned, exist beyond this world; in a word, she longs all the more ardently after the eternal possession of the object she loves, as she has been realizing, even in this life, what the apostle describes where he speaks of a creature as being 'one spirit with the Lord'[2] by being united to Him in heart.

Such is the result ordinarily produced in the soul by the sweet and healthy influence of the sacred liturgy. But if it seem to us that, although we have followed it in its several seasons, we have not as yet reached the state of detachment and expectation just described, and that the life of Christ has not, so far, absorbed our own individual life into itself, let us be on our guard against discouragement on that account. The cycle of the liturgy with its rays of light and grace for the soul, is not a phenomenon that occurs only once in the heavens of holy Church; it returns each year. Such is the merciful design of God, 'who hath so loved the world as to give it His only-begotten Son'[3]—of God, 'who came not to judge the world, but that the world may be saved by Him.'[4] And holy Church is but carrying out that design by putting within our reach the most powerful of all means for leading man to his God, and uniting him to his sovereign Good; she thus testifies the earnestness of her maternal solicitude. The Christian who

[1] 1 Cor. vii. 31. [2] *Ibid.* vi. 17. [3] St. John iii. 16. [4] *Ibid.* 17.

has not been led to the term we have been describing by the first half of the cycle will still meet, in this second, with important aids for the expansion of his faith and the growth of his love. The Holy Ghost, who reigns in a special manner over this portion of the year, will not fail to influence his mind and heart; and, when a fresh cycle commences, the work thus begun by grace has a new chance of receiving that completeness which had been retarded by the weakness of human nature.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR THE TIME AFTER PENTECOST

During this second part of the year, the Christian, on waking in the morning, will unite himself with holy Church, who, every day in her Office of Lauds, hails the return of light, making use of these words of the royal prophet:

Deus, Deus meus, ad te de luce vigilo.	O God, my God, unto thee do I watch at break of day.

He will profoundly adore the divine Majesty; and, thanking his sovereign Lord, who has protected him while involved in the darkness of night, he will proffer Him his service for the whole day which is now commencing; he will wish to spend it in love and obedience, as behoves one whom Christ has united to Himself by His mysteries, and whom the Holy Ghost is willing to guide and govern. The time for morning prayer being come, he may give expression to the sentiments which should then animate his soul, by using these formulas of the Church:

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:

℣. Benedicamus Patrem et Filium cum Sancto Spiritu.

℟. Laudemus et superexaltemus eum in sæcula.

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

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

℣. Let us bless the Father, and the Son, and the Holy Ghost.

℟. Let us praise him and extol him above all, for ever.

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

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

Then praise to our Lord and Saviour Jesus Christ:

℣. Adoramus te, Christe, et benedicimus tibi;

℟. Quia per sanctam crucem tuam redemisti mundum.

℣. We adore thee, O Christ, and we bless thee;

℟. Because, by thy holy cross, thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O Holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, recite the Lord's Prayer, uniting your intentions with those which your Saviour had when He gave it to you. First, then, raise up your thoughts and desires to the interests of His glory, while you say the first three petitions: and in the last four, humbly put before Him the favours you yourself stand in need of:

THE LORD'S PRAYER

Pater noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo et in terra.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven.

Panem nostrum quotidianum da nobis hodie ; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris ; et ne nos inducas in tentationem ; sed libera nos a malo. Amen.

Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

Then address our blessed Lady, using for this the words of the Angelical Salutation. While saying it, think of the share she took in the mysteries whereby we have been saved and united to God. Think, too, of the immense power given to her by her divine Son, and of the maternal love she bears for us mortals.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena; Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Hail Mary, full of grace: the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

After this you should recite the Creed, that is the Symbol of faith. It contains the dogmas we are to believe, and which we have seen in such living reality by means of the liturgy, which has celebrated them each in its turn. Faith is the first bond which unites us to God. It is faith that gives us to know Him, and reveals to us the object of our hope and of our love. Our faith should be dearer to us than our life, and we should be ever praying for its increase.

THE APOSTLES' CREED

Credo in Deum, Patrem omnipotentem, Creatorem cœli et terræ.

I believe in God the Father almighty, Creator of heaven and earth.

Et in Jesum Christum

And in Jesus Christ his

Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead, he ascended into heaven, sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

After having thus made the profession of your faith, unite with holy Church, who hails each morning the rising of the day-star, who is her Jesus, 'the light of the world,'[1] and the Sun of justice. To this end you may recite the following beautiful hymn, composed by St. Ambrose:

HYMN

Splendor Paternæ gloriæ,
De luce lucem proferens,
Lux lucis, et fons luminis,
Diem dies illuminans.

O Brightness of the Father's glory! bringing light from the light! Thou light of light, and fount of light, and day that illuminest the day!

Verusque sol illabere,
Micans nitore perpeti:
Jubarque Sancti Spiritus
Infunde nostris sensibus.

O thou true sun! pour forth thy rays on us, shining upon us with unfading splendour! O radiance of the Holy Ghost, be thou infused into our senses and powers.

Votis vocemus et Patrem,
Patrem perennis gloriæ,

Give us also to invoke the Father, the Father of eternal

[1] St. John viii. 12.

Patrem potentis gratiæ,
Culpam releget lubricam.

Confirmet actus strenuos,
Dentes retundat invidi:
Casus secundet asperos,
Donet gerendi gratiam.

Mentem gubernet et regat,
Casto, fideli corpore;
Fides calore ferveat,
Fraudis venena nesciat.

Christusque nobis sit cibus,
Potusque noster sit fides:
Læti libamus sobriam
Ebrietatem Spiritus.

Lætus dies hic transeat,
Pudor sit ut diluculum,
Fides velut meridies,
Crepusculum mens nesciat.

Aurora cursus provehit,
Aurora totus prodeat,
In Patre totus Filius,
Et totus in Verbo Pater.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc, et in perpetuum.
Amen.

glory, the Father of mighty grace, that he would drive from us sin and its allurements.

May he give energy to our deeds and strengthen them; may he break the teeth of the envious serpent; may he support us when we rudely fall, and give us the grace to act.

May he govern and rule our mind, in a chaste and faithful body; may our faith be fervent in warmth, void of the poisons of error.

May Christ be our food, and faith our drink; may we in gladness quaff the sober inebriation of the Spirit.

May this day be one of joy; modesty its dawn, faith its noon; and no night to dim the mind.

The aurora is swiftly advancing; O may the full aurora come, the whole Son in the Father, and the whole Father in his Word!

To God the Father, and to his only Son, and to the Paraclete Spirit, be glory for ever and ever.
Amen.

After having thus paid your homage to your divine mediator, next make a humble confession of your sins, reciting for this purpose the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper

I confess to almighty God, to blessed Mary ever Virgin, to

Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis, cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa.

Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault.

Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us pardon, absolution and remission of our sins. Amen.

This is the proper time for making your meditation, as, no doubt, you practise this holy exercise. It may be the case with some souls that their assiduous application to the mysteries of the holy liturgy has produced upon them this, among other effects—that it has opened to them the way of prayer, properly so called. Let, then, each one commune with God, under the influence of the Holy Spirit. During this long period, which never lasts less than six months, the Christian is free to choose the subject of his communings with God, for he has been enlightened as to all things, by the words and works of his Lord, who came down from heaven to earth that He might

teach us all truth. So that, whether he stay to ponder over the mysteries which have been revealed to him, according to the attraction which he feels for them; or fix his attention upon the perfections of that divine model, in whom there are, so resplendently, all the marks of the second Adam come down from heaven; or our Lord point out to him those miseries and imperfections which are in him, and keep him still so far from his model: all will tend to enlighten him, to inflame him, and to unite him with his God. When a soul is continually being influenced by her contact with the Church through the liturgy, it is impossible for the spirit of prayer not to grow within her, and, either imperceptibly or suddenly, produce in her a transformation into Him, who, being God, has united Himself to our nature, in order that, through Him, we might be united with God.

Your meditation or prayer ended, or deferred on account of your not having leisure to make it at this hour of the morning, you will next address this prayer to God, begging Him to grant you the grace to avoid, during this day, every kind of sin, and to perform all manner of good works. Say, then, this prayer of the Church, for her prayers are the best:

℣. Domine, exaudi orationem meam,

℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer,

℟. And let my cry come unto thee.

OREMUS

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum; sed semper ad tuam justi-

LET US PRAY

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it that we may not fall into any sin; but that all our thoughts, words, and ac-

tiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Christum Dominum nostrum. Amen.

tions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy law. Through Jesus Christ our Lord. Amen.

During the day you would do well to use the instructions and prayers which you will find in these volumes, both for the proper of the time and the proper of the saints. In the evening you may use the following prayers.

NIGHT PRAYERS

After having made the sign of the cross, adore that sovereign Lord, who now offers you repose after the labours of the day. Beg His protection on these hours of sleep and night; to this end, you may recite this beautiful hymn of St. Ambrose, which was so great a favourite with St. Augustine, his disciple.[1]

HYMN

Deus, Creator omnium
Polique rector, vestiens
Diem decoro lumine,
Noctem soporis gratia.

Artus solutos ut quies
Reddat laboris usui,
Mentesque fessas allevet,
Luctusque solvat anxios.

Grates, peracto jam die,
Et noctis exortu, preces,
Voti reos ut adjuves,
Hymnum canentes, solvimus.

Te cordis ima concinant,
Te vox sonora concrepet,
Te diligat castus amor,

O God, Creator of all things, and ruler of the heavens, 'tis thou that clothest day with beautiful light, and night with the boon of sleep.

'Tis sleep that restores our wearied limbs to the toil of work. Sleep gives repose to the mind when tired, and takes away the anxious-making grief.

The day is spent, and night is come; we offer thee our thanks and prayers, singing our hymn, that thou mayst help us, thy servants.

May our inmost heart sing thy praise, and tuneful voices sound forth thy name; may

[1] *Confessions*, Bk. ix., ch. 12.

Te mens adoret sobria.

Ut, cum profunda clauserit
Diem caligo noctium,
Fides tenebras nesciat
Et nox fide reluceat.

Dormire mentem ne sinas,
Dormire culpa noverit;
Castos fides refrigerans
Somni vaporem temperet.

Exuta sensu lubrico
Te cordis alta somnient;
Nec hostis invidi dolo
Pavor quietos suscitet.

Christum rogemus et Patrem,
Christi Patrisque Spiritum:
Unum, potens per omnia,
Fove precantes, Trinitas.

Amen.

our chaste affection love, and our sober mind adore thee.

And when the night's deep gloom shall shut out the day, may our faith know nought of darkness, and the very night be day by faith.

Let not our soul, but only sin feel sleep; let faith keep us chaste, and by its refreshing power, check the vapours of sleep.

May our heart's deepest self, unshackled by the allurements of sense, dream of thee; nor let the fear of the enemy, whose envy is ever laying snares, disturb us when at rest.

Let our prayer ascend to Christ and to the Father, and to the Spirit of Christ and of the Father: O Trinity, one in essence, and all-powerful, be merciful to us, who pray to thee.

Amen.

After this hymn, say the Our Father, Hail Mary, and Apostles' Creed, as in the morning.

Then make the examination of conscience, going over in your mind all the faults committed during the day. Think, and humble yourself at the thought, how sin makes us degenerate from the divine adoption. Then make a resolution to avoid sin for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

Having concluded the examination of conscience, recite the *Confiteor* (or 'I confess') with heartfelt contrition; and then give expression to your sorrow by the following act, which we have taken from the venerable Cardinal Bellarmine's catechism.

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee; and, with my whole heart, I repent of the sins I have committed: I hate and abhor them, above every other evil, not only because, by so sinning, I have lost heaven, and deserve hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of faith, hope, and charity, to the recitation of which Pope Benedict XIV. has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy Catholic Apostolic Roman Church requires me to believe: I believe it, because thou hast revealed it to her, thou who art the very truth.

ACT OF HOPE

O my God, knowing thine almighty power, and thine infinite goodness and mercy, I hope in thee that, by the merits of the Passion and death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do, with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our blessed Lady the following solemn anthem, which the Church says, in her honour, till Advent.

ANTHEM TO THE BLESSED VIRGIN

Salve, Regina, mater mi- Hail, holy Queen, mother of

sericordiæ: vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exsules filii Hevæ;

Ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Eia, ergo, advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende;

O clemens, o pia, o dulcis Virgo Maria!

℣. Ora pro nobis, sancta Dei Genitrix,

℟. Ut digni efficiamur promissionibus Christi.

mercy; our life, our sweetness, and our hope, all hail!

To thee we cry, poor banished children of Eve:

To thee we send up our sighs, mourning and weeping in this vale of tears.

Turn, then, most gracious advocate, thine eyes of mercy towards us;

And, after this our exile, show unto us the blessed fruit of thy womb, Jesus;

O merciful, O kind, O sweet Virgin Mary!

℣. Pray for us, O holy Mother of God,

℟. That we may be made worthy of the promises of Christ.

OREMUS

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante præparasti: da, ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY

O almighty and everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son; grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord. Amen.

You would do well to add the litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleïson.	Lord, have mercy on us.
Christe, eleïson.	Christ, have mercy on us.
Kyrie, eleïson.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis.	God, the Father of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, *etc.*	Holy Mother of God, pray, *etc.*
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater boni consilii,	Mother of good counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David,

Turris eburnea,
Domus aurea,
Fœderis arca,
Janua cœli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Regina sine labe originali concepta,
Regina sacratissimi rosarii,
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.
℣. Ora pro nobis, sancta Dei Genitrix,
℟. Ut digni efficiamur promissionibus Christi.

Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,
Queen of the most holy rosary,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
℣. Pray for us, O holy Mother of God,
℟. That we may be made worthy of the promises of Christ.

OREMUS

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et glo-

LET US PRAY

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind: and by the

riosa beatæ Mariæ semper Virginis intercessione a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

glorious intercession of blessed Mary, ever Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.

℣. Angelis suis Deus mandavit de te,

℟. Ut custodiant te in omnibus viis tuis.

Holy angels, our loving guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgment.

℣. God hath given his angels charge of thee,

℟. That they may guard thee in all thy ways.

OREMUS

Deus, qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

LET US PRAY

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven, for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

And here you may add a special mention of the saints to whom you bear a particular devotion, either

as your patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church suffering; and beg of God that He will give to the souls in purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers:

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

℣. A porta inferi,

℟. Erue, Domine, animas eorum.

From the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord: Lord, who shall endure it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

℣. From the gate of hell,

℟. Deliver their souls, O Lord.

℣. Requiescant in pace.
℟. Amen.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

℣. May they rest in peace.
℟. Amen.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

OREMUS

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you His assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

℣. Dignare, Domine, nocte ista,
℟. Sine peccato nos custodire.

℣. Vouchsafe, O Lord, this night,
℟. To keep us without sin.

℣. Miserere nostri, Domine.
℟. Miserere nostri.

℣. Have mercy on us, O Lord.
℟. Have mercy on us.

℣. Fiat misericordia tua, Domine, super nos.
℟. Quemadmodum speravimus in te.

℣. Let thy mercy, O Lord, be upon us,
℟. As we have hoped in thee.

℣. Domine, exaudi orationem meam,

℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer,

℟. And let my cry come unto thee.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy; let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And finally, as a close to the day, you may recite those words which were the last uttered by our Redeemer on the cross. The Church offers them to God, each day at Compline.

In manus tuas, Domine, commendo spiritum meum.

Into thy hands, O Lord, I commend my soul.

CHAPTER THE FIFTH

ON HEARING MASS DURING THE TIME AFTER PENTECOST

Of all the good acts wherewith a Christian can sanctify his day, there is not one which bears comparison with that of assisting at the holy sacrifice of the Mass. It is in that sacrifice, the supreme act of religion, that is centred all the homage due from man to his Creator; and it is also from the same sacrifice that God pours out profusely upon his creature man every sort of blessing. The very Son of God is really

present there; there He is offered up to His Father, and the offering is always well-pleasing; and they who assist at this divine immolation with faith and love receive into their souls graces of a far richer kind than are given by ordinary means.

The assistance at Mass, if completed by the real participation of the divine victim, unites man to God in an ineffable way by the renovation of his whole being, for it produces an intimate communion between him and the Word Incarnate. But if the Christian who is assisting at the holy sacrifice goes no further than the uniting of his intentions with those of the divine victim, even so, his mere presence at so great an act includes a true participation in the supreme worship offered by this earth of ours to the Majesty of God, in Christ, and by Christ. So, too, he solemnly consecrates to God, by that same holy act, the day he has just begun.

We have devoted the days within the octave of *Corpus Christi* to giving our readers the fullest instruction regarding the holy sacrifice of the Mass. As to the dispositions wherewith they should assist at it, they are given in the present chapter, in which we explain briefly, and yet, as we believe, completely, the meaning of each ceremony and expression. Whilst thus endeavouring to initiate the faithful into these sublime mysteries, we have not given them a bare and indiscreet translation of the sacred formulæ, but have taken what seemed to us so much better a plan, of suggesting such acts as will enable those who hear Mass to enter into the ceremonies and the spirit of the Church and of the priest. The conclusion to be drawn from this is one of great importance: it is that, in order to derive solid profit from assisting at the holy sacrifice, the faithful must attentivly follow all that is being done at the altar, and not stand aloof,

as it were, by reading books which are filled with devotions of a private and unseasonable character.

On the Sundays, if the Mass at which the faithful assist, be the parochial, or, as it is often called, the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, you should unite with the intentions which the Church has in this ceremony, so venerable by its antiquity: you should pray for that purity of heart which is needed for worthily assisting at the mysteries, wherein God Himself becomes present, and unites heaven and earth so closely together.

ANTIPHON OF THE ASPERGES

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

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

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

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

℣. Gloria Patri, *etc.*

℣. Glory, *etc.*

ANT. Asperges me, *etc.*

ANT. Thou shalt sprinkle me, *etc.*

℣. Ostende nobis, Domine, misericordiam tuam;

℣. Show us, O Lord, thy mercy.

℟. Et salutare tuum da nobis.

℟. And grant us thy salvation.

℣. Domine, exaudi orationem meam;

℣. O Lord, hear my prayer.

℟. Et clamor meus ad te veniat.

℟. And let my cry come unto thee.

℣. Dominus vobiscum;

℣. The Lord be with you;

℟. Et cum spiritu tuo.

℟. And with thy spirit.

OREMUS

LET US PRAY

Exaudi nos, Domine san-

Graciously hear us, O holy

cte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

℟. Amen.

Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.

℟. Amen.

The procession, which in many churches immediately precedes a solemn Mass, is a prelude to the great act which is about to be accomplished. It originated from the practice used in monasteries, of going through the cloisters, every Sunday, chanting certain appointed responsories; during which time the hebdomadarian went through all the conventual places, blessing each of them. The practice is still in use.

But see, Christians! the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

℣. Introibo ad altare Dei:

℟. Ad Deum qui lætificat juventutem meam.

I unite myself, O my God, with thy holy Church, who thrills with joy at the approach of Jesus Christ thy Son, who is the true altar.

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

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

It is in thee that I have put my hope, yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Let me, then, see him who is light and truth; it is he who will open the way to thy holy mount, to thy heavenly tabernacle.

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

He is the mediator, and the living altar; I will draw nigh to him, and be filled with joy.

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

Having seen him, I will sing in my gladness. Be not sad, O my soul! why wouldst thou be longer troubled?

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

Hope in him, who will soon show himself unto thee, as thy Saviour, and thy God.

Gloria Patri, et Filio, et Spiritui sancto:

Glory be to the Father, and to the Son, and to the Holy Ghost:

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

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

℣. Introibo ad altare Dei:

℟. Ad Deum qui lætificat juventutem meam.

I am going to the altar of God; there I shall feel the presence of him who desires to give me a new life.

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit cœlum et terram.

This my hope comes not to me as thinking that I have any merits; but because of the all-powerful help of my Creator.

The thought of being about to appear before his God excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy sacrifice without confessing, and publicly, that he is a

sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and thee, father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

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

℟. Amen.

May almighty God be merciful to you, and forgiving your sins, bring you to everlasting life.

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ:

℣. Deus, tu conversus vivificabis nos.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis Domine misericordiam tuam,

℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam,

℟. Et clamor meus ad te veniat.

℣. O God, it needs but one look of thine to give us life!

℟. And thy people shall rejoice in thee!

℣. Show us, O Lord, thy mercy,

℟. And give us the Saviour thou art preparing to give us.

℣. O Lord, hear my prayer,

℟. And let my cry come unto thee.

The priest here leaves you and ascends to the altar, but he first salutes you:

℣. Dominus vobiscum.

℣. The Lord be with you.

Answer him with reverence:

℟. Et cum spiritu tuo.

℟. And with thy spirit.

He ascends the steps, and comes to the Holy of holies. Ask, both for him and for yourself, deliverance from sin:

OREMUS

Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

LET US PRAY

Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence. We ask this of thee, by thy divine Son, our Lord.

When the priest kisses the altar, out of reverence for the relics of the martys which are there, say:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us, that our sins may be forgiven; that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.	Mayst thou be blessed by him, in whose honour thou art to be burned. Amen.

He then censes the altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; while the divine mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the holy sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest still, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of angels, who are standing around the altar of heaven, one and the same with this before which you are kneeling.

TO THE FATHER

Kyrie, eleison.	Lord, have mercy on us!
Kyrie, eleison.	Lord, have mercy on us!
Kyrie, eleison.	Lord, have mercy on us!

TO THE SON

Christe, eleison.	Christ, have mercy on us!
Christe, eleison.	Christ, have mercy on us!
Christe, eleison.	Christ, have mercy on us!

TO THE HOLY GHOST

Kyrie, eleison.	Lord, have mercy on us!
Kyrie, eleison.	Lord, have mercy on us!
Kyrie, eleison.	Lord, have mercy on us!

Then, mingling his voice with that of the heavenly host, the priest intones the sublime canticle of Bethlehem, which announces *glory to God, and peace to men.* Instructed by the revelations of God, the Church continues, in her own words, the hymn of the angels.

THE ANGELIC HYMN

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.	Glory be to God on high, and on earth peace to men of good will.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.	We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.
Domine Deus, Rex cœlestis, Deus Pater omnipotens.	O Lord God, heavenly King, God the Father almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only-begotten Son.
Domine Deus, Agnus Dei, Filius Patris.	O Lord God, Lamb of God, Son of the Father.
Qui tollis peccata mundi, miserere nobis.	Who takest away the sins of the world, have mercy on us.
Qui tollis peccata mundi, suscipe deprecationem nostram.	Who takest away the sins of the world, receive our humble prayer.
Qui sedes ad dexteram Patris, miserere nobis.	Who sittest at the right hand of the Father, have mercy on us.
Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum sancto Spiritu, in gloria Dei Patris. Amen.	For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The priest then turns towards the people, and again salutes them, as it were to make sure of their pious

attention to the sublime act, for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the collects, which you will find in their proper places; but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the Epistle, which is generally a portion of one or other of the Epistles of the apostles, or a passage from some Book of the Old Testament. While it is being read, give thanks to that God who, not satisfied with having spoken to us at sundry times by His messengers, deigned at last to speak unto us by His well-beloved Son.[1]

The Gradual is a formula of prayer, intermediate between the Epistle and the Gospel. Most frequently, it again brings before us the sentiments already expressed in the Introit. Read it devoutly, that so you may enter more and more into the spirit of the mystery proposed to you this day by the Church.

The song of praise, the *Alleluia*, is next heard. Let us, while it is being said, unite with the holy angels, who are for all eternity making heaven resound with that song, which we on earth are permitted to attempt.

The time is now come for the Gospel to be read. The Gospel is the written word; our hearing it will prepare us for the Word, who is our victim and our food.

If it be a High Mass, the deacon prepares, meanwhile, to fulfil his noble office—that of announcing the 'good tidings' of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the priest, he asks a blessing; and, having received it, at once goes to the place where he is to sing the Gospel.

[1] Heb. i. 2.

As a preparation for worthily hearing it, you may thus pray, together with both priest and deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum.

Grant to thy ministers thy grace, that they may faithfully explain thy law; so that all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, out of respect for the word of God, and as though you were awaiting the orders of your divine master. At the commencement, make the sign of the cross on your forehead, lips,and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my beloved was speaking,' says the bride in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say:'Speak, Lord! thy servant heareth.'[2]

After the Gospel, if the priest says the symbol of faith, the *Credo*, you will say it with him. Faith is that grand gift of God without which we cannot please Him. It is faith that makes us see 'the light which shineth in darkness,' and which the darkness of unbelief 'did not comprehend.' Let us, then, say with the Catholic Church, our mother :

THE NICENE CREED

Credo in unum Deum, Patrem omnipotentem, fac-

I believe in one God, the Father almighty, maker of

[1] Cantic. v. 6.

[2] 1 Kings iii. 10.

torem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas, et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

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

heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father, before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven; sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one, holy, Catholic, and apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The priest and the people should now have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass; it is called the Oblation, and immediately follows that which was named the Mass of the catechumens, on account of its being, formerly, the only part at which the candidates for Baptism had permission to be present.

See, then, dear Christians! Bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are intended to serve as the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the apostle expresses it, that which is mortal will be swallowed up by life.[1] Until that happy change shall be realized, let us offer ourselves to God, as often as we see the bread and wine presented to Him in the holy sacrifice; and let us glorify Him, who, by assuming our human nature, has made us partakers of the divine nature.[2]

The priest again turns to the people, greeting them with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him; and when he offers the Host to God, let us unite with him and say:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus	All that we have, O Lord, comes from thee, and belongs to thee, it is just, therefore, that we return it unto thee.

[1] 2 Cor. v. 4.

[2] 2 St. Peter i. 4.

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

But, how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee, is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts, which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation, and say:

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

O Lord Jesus, who art the true vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh! come and make us partakers of thy divinity by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile say, in union with the priest:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ Majestatis

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation,

tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

which will make them from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down; let us also humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding further with the sacrifice, takes the thurible a second time, after blessing the incense in these words:

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

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine, which have just been offered, and then the altar itself;

hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints'; let us take a share in those prayers, and with all the ardour of holy desires, let us say with the priest:

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

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

May this incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

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

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

But the thought of his own unworthiness becomes more intense than ever in his heart. The public confession made by him at the foot of the altar does not satisfy the earnestness of his compunction. He would now at the altar itself express before the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though

by his priesthood he bear the office of Jesus Christ, is by his works but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm:

PSALM 25

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

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui sancto.

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to approach thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and, full of respectful awe, bows down, begging of God to receive graciously the sacrifice which is about to be offered to Him, and expresses

the intentions for which it is offered. Let us do the same.

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

O holy Trinity, graciously accept the sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the holy apostles Peter and Paul, the martyrs whose relics lie here under our altar awaiting their resurrection, and the saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my sacrifice, which is yours also, may be acceptable to God our almighty Father.

Scarcely has he uttered the first words than he turns again to the altar and you will see his face no more, until our Lord Himself shall have come down from heaven upon that same altar. Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacri- May our Lord accept this

ficium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.

sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called the Secrets, in which he presents the petition of the whole Church for God's acceptance of the sacrifice, and then immediately begins to fulfil that great duty of religion, thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which is His having sent us His own Son. The blessing of a new visit from this divine Word is just upon us; and in expectation of it, and in the name of the whole Church, the priest is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum.

For ever and ever.

In the same feeling, answer your *Amen!* Then he continues:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Sursum corda!

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts!

Let your response be sincere:

℟. Habemus ad Dominum.

℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.

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

Answer him with all the earnestness of your soul:

℟. Dignum et justum est. ℟. It is meet and just.

Then the priest:

THE PREFACE

For Sundays

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

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, who, with thy only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, by thy revelation, we believe of thy glory, the same do we believe of thy Son, the same also of the Holy Ghost, without any difference or distinction, that in the confession of the true and eternal Godhead, distinction in Persons, unity in essence, and equality in majesty, may be adored. Which the angels and archangels praise, the cherubim also and the seraphim, who cease not to cry out daily, saying with one voice:

For Week-days

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus; per Christum Domi-

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God; through

num nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cœli cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the priest, who, on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift; bow down and say:

Sanctus, sanctus, sanctus, Dominus Deus sabaoth!
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis!
Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, holy, holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!
Blessed be the Saviour who is coming to us in the name of the Lord who sends him.

Hosanna be to him in the highest!

After these words commences the Canon, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, 'in the quiet of silence, and while the night was in the midst of her course, that the almighty Word came down from His royal throne.'[1] Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us respectfully fix our eyes on what the priest does in the holy place.

[1] Wisd. xviii. 14, 15.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata; in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et antistite nostro N. et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to the holy Church our mother; we beseech thee by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy father the Pope, thy vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic apostolic Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

Permit me O God, to intercede with thee for special blessings upon those for whom thou knowest that I have a special obligation to pray: ° ° ° Apply to them the fruits of this divine sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the saints: they are that

portion of the Body of our Lord Jesus Christ which is called the Church triumphant.

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

But the offering of this sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also who are already in possession of heaven. Therefore it is that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us; of the apostles, confessors, virgins, and of all the saints; that they may assist us, by their powerful intercession, to be worthy of this thy visit, and of contemplating thee, as they themselves now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of the old Law was wont to do over the figurative victim; he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus

Vouchsafe, O God, to accept the offering which this thine assembled family presents to thee as the homage of its most

accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

happy servitude. In return, give us peace, save us from thy wrath, and number us among thine elect, through Him who is coming to us—thy Son, our Saviour!

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son, our Saviour.

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration, for the Emmanuel, that is, 'God with us,' is coming upon our altar.

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

What, O God of heaven and earth, my Jesus, the long-expected Messias! what else can I do, at this solemn moment, but adore thee in silence, as my sovereign master, and open to thee my whole heart, as to its dearest king? Come, then, O Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to Him for ever! But He has come that He may be immolated. Hence the priest, who is the minister of the designs of the Most High, immediately pronounces over the chalice the sacred words which follow, which will produce the great mystical

immolation, by the separation of the Victim's Body and Blood. After those words, the substances of both bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear should keep us from a mystery, which God gives us for the very purpose of infusing confidence into our hearts. While the priest is pronouncing those words, let us associate ourselves to the angels, who tremblingly gaze upon this deepest wonder.

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

O precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power, and by thy love.

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly material offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascen-

Father of infinite holiness! the Host so long expected is here before thee. Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended trium-

sionis: offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ et Calicem salutis perpetuæ.

phantly into heaven. He is thy Son; but He is also our Host, Host pure and spotless, our meat and drink of everlasting life.

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

Heretofore thou acceptedst the sacrifice of the innocent lambs offered unto thee by Abel, and the sacrifice which Abraham made to thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice which Melchisedech presented to thee of bread and wine. Receive our sacrifice, which surpasses all those others: it is the Lamb, of whom all others could be but figures; it is the undying victim; it is the Body of thy Son who is the bread of life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love, on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem

But, O God of infinite power! these sacred gifts are not only on this altar here below; they are also on that sublime altar in heaven, which is before the throne of thy divine Majesty. These two altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body

Christum Dominum nostrum. Amen.

and Blood of the august victim, from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us, therefore, ask the divine liberator who has come down among us that He mercifully visit, by a ray of His consoling light, the dark abode of purgatory; and permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim upon our suffrages.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis, et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy city; even our mortal eyes can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexan-

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thine infinite mercy will grant us to share thy kingdom; not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this sacrifice, which

dro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admittæ: per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis; per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

we are offering unto thee. Remember, too, the merits of thy holy apostles, of thy holy martyrs, of thy holy virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying the last of these words, the priest has taken up the sacred Host, which was upon the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine victim, in order to show that He is now immortal. Then, raising up both chalice and Host, he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is interrupted. The priest concludes his long prayers by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum. — For ever and ever!

Answer him with faith, and in a sentiment of union with your holy mother the Church;

Amen. — Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time now to recite the prayer taught us by our Saviour Himself. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who drew it up for us is in our very hands now while we say it. As this prayer belongs in common to all God's children, the priest recites it aloud, and begins by inviting us all to join in it; he says:

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster, qui es in cœlis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem;	Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation;

Let us answer with a deep feeling of our misery:

Sed libera nos a malo.	But deliver us from evil.

The priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer; and could he pray for anything more needed? Evil surrounds us everywhere; and the Lamb on our altar has been sent to expiate it, and deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, and which strengthen her wicked propensities. Evils present—that is, the sins now, at this very time, upon our soul; the weakness of this poor soul, and the temptations which molest her. There are, also, future evils—that is, the chastisement which our sins deserve from the hands of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy apostles Peter and Paul and Andrew: liberate us, break our chains, give us peace, through Jesus Christ, thy Son, who with thee, liveth and reigneth God.

The priest is anxious to announce the peace, which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.

World without end.

℟. Amen.

℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.

May the peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.

℟. And with thy spirit.

The mystery is drawing to a close; God is about

to be united with man, and man with God, by means of Communion. But first an imposing and sublime rite takes place at the altar. So far, the priest has announced the death of Jesus; it is time to proclaim His resurrection. To this end, he reverently breaks the sacred Host; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal victim. Do you adore, and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

Glory be to thee, O Saviour of the world! who didst in thy Passion permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power!

Offer now your prayer to the ever-living Lamb, whom St. John saw on the altar of heaven, 'standing though slain';[1] say to your Lord and King, who has taken upon Himself all our iniquities, in order to wash them away by His Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us!

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us!

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

Lamb of God, who takest away the sins of the world, give us peace!

Peace is the grand object of our Saviour's coming into the world: He is the 'Prince of peace.'[2] The divine sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity; for, as the apostle says, 'all we who partake of one bread, are all one bread and one body.'[3] It

[1] Apoc. v. 6. [2] Isa. ix. 6. [3] 1 Cor. x. 17.

is on this account that the priest, now that he is on the point of receiving in Communion the sacred Host, prays that eternal peace may be preserved in the Church, and more especially in this portion of it which is assembled around the altar. Pray with him, and for the same blessing.

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

Lord Jesus Christ, who saidst to thine apostles, 'My peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God, for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine, Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas, Deus, in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast, by thy death, given life to the world; deliver me, by this thy most sacred Body and Blood, from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who, with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say

the following prayer; otherwise, prepare yourself for a spiritual Communion:

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

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

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same dispositions as the centurion of the Gospel, who first used them:

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

Lord! I am not worthy that thou enter under my roof; say it only with one word of thine, and my soul shall be healed.

While the priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up His abode within you; and again say to Him with the bride: 'Come, Lord Jesus!'[1]

But should you not intend to receive sacramentally, make here a spiritual Communion. Adore Jesus Christ, who thus visits your soul by His grace, and say to Him:

[1] Apoc. xxii. 20.

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

I give thee, O Jesus, this heart of mine, that thou mayst dwell in it, and do with me what thou wilt.

Then the priest takes the chalice in thanksgiving, and says:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum et ab inimicis meis salvus ero.

What return shall I make to the Lord for all he hath given to me? I will take the chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion you should, at this moment of the priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If you are going to communicate only spiritually, again adore your divine master, and say to Him:

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

I unite myself to thee, my beloved Jesus! do thou unite thyself to me; and never let us be separated!

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for holy Communion, during the Time after Pentecost, are given in the next chapter.

The Communion being finished, and while the priest is purifying the chalice the first time, say:

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

Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit, and to make it tell upon my eternity.

While the priest is purifying the chalice the second time, say :

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.	Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity thou hast imparted to them, and may I be thus rendered less unworthy of thy divine visit.

The priest, having read the anthem, called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people, greeting them with the usual salutation; and then recites the prayers, called the Postcommunion, which are a continuation of the thanksgiving. You will join him here also, and thank God for the unspeakable gift He has just lavished upon you, of admitting you to the participation of mysteries so divine.

As soon as these prayers have been recited, the priest turns again to the people; and, full of joy at the immense favour he and they have been receiving, he says :

Dominus vobiscum.	The Lord be with you.

Answer him :

Et cum spiritu tuo.	And with thy spirit.

The deacon, or (if it be not a High Mass) the priest himself, then says:

Ite missa est.	Go, the Mass is finished.
℟. Deo gratias.	℟. Thanks be to God.

The priest makes a last prayer before giving you his blessing; pray with him :

Placeat tibi, sancta Trini-	Eternal thanks be to thee,

tas, obsequium servitutis meæ, et præsta ut sacrificium, quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

O adorable Trinity, for the mercy thou hast shown to me in permitting me to assist at this divine sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour; and deign to confirm the blessing which thy minister is about to give me in thy name.

The priest raises his hand and blesses you thus:

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

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

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who *received Him*, when He *came unto his own* people, and who, thereby, were made *sons of God*.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.

Cap. i.

In principio erat Verbum, et Verbum erat apud Deum et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil. Quod factum est, in ipso vita erat, et vita erat lux

The beginning of the holy Gospel according to John.

Chap. i.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the

hominum, et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

life was the light of men: and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING THE TIME AFTER PENTECOST

IF, in the early stages of the liturgical year, in Advent, at Christmas, and during the periods of Septuagesima and Lent, when there was question

of nothing beyond a preparation for the divine mysteries which wrought our salvation—if, in the name of holy Church, we then invited the faithful to have recourse to the sacrament of our Lord's Body, as being the heavenly nourishment that would support them in the glorious career on which they had entered; now that the work is done, that they have risen again with their Redeemer, that they have followed Him, by their desires and their hopes, even to the very summit of heaven—now that the Holy Ghost has come down upon this earth, that He might complete within them the work of their union with God, surely, nothing could profit them more than that they nourish themselves, and even more frequently than before, with the Bread of life, which came from heaven, that He might give life to the world.[1]

From our first entrance into the new season, which we are now passing through, holy Church has, by the great feast of *Corpus Christi*, brought us face to face with the august mystery, which is both the sacrifice whereby God receives the honour due to Him, and the sacrament containing within itself the nourishment of our souls. We have now a clearer understanding of the unspeakable gift which our Saviour vouchsafed to bestow upon us the night before His Passion. We now see more plainly the nature and greatness of the homage which earth gives to its Creator, by the ceaseless offering of the holy sacrifice of the Mass. We now know, so much better than formerly, what that deifying relation is which is made to exist between God and the soul by means of the participation of the sacred Host. The Holy Ghost has shed His light upon all these truths; He has opened out to us the very depths of the mystery shown to us from the outset—the mystery, that is,

[1] St. John vi. 41, 52.

of the Emmanuel, or God with us. Now that we are so fully initiated into the whole of God's work, we understand better that great text of the Gospel which says: 'The Word was made Flesh, and dwelt among us.'[1] We grasp the meaning more completely; we can give it a more literal, and equally faithful translation, and say: 'The Word was made Flesh, and took up His dwelling WITHIN US.'

All this has increased in the Christian the desire of assisting at the holy sacrifice. He says to himself, as did the patriarch of old: '"Truly, the Lord is in this place, and I knew it not";[2] my faith was sound, but I did not perceive, as I do now, the immensity of what our Lord did at His last Supper.' In the same way, having now a clearer knowledge of the union, which is brought about even in this present world, between God and the soul that is nourished with the living Bread, whereby that soul is transformed into its Creator, the Christian longs more ardently than ever for the enjoyment of that Lord who, even during this mortal life, gives us, by means of the eucharistic Bread, not only a foretaste, but the very reality of that which awaits us in heaven. We may truly assert that the keeping up of that state which we have already described in the third chapter, and which is the state both of the Church herself and of the faithful soul during this period of the liturgical year, is the joint work of the Holy Ghost who abides within us and of the eucharistic gift, in which the Son of God ceases not to act for the preservation, increase, and development of the divine life which He came to bring us, and of which He thus speaks: 'I am come that they may have life, and may have it more abundantly.'[3]

[1] St. John i. 14. [2] Gen. xxviii. 16. [3] St. John x. 10.

We will here, as in the preceding volumes, give acts which may serve as preparation for holy Communion during this season of the year. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of thanksgiving for after Communion.

BEFORE COMMUNION

ACT OF FAITH

Now that I am about to unite myself to thee in the mystery of thy love, I must first profess that I believe it to be truly thyself, O my God—thy Body, thy Soul, thy Divinity, that thou art going to give me. The first duty thou askest of me, now that thou art coming to me, is the act of my faith in this deep mystery. I make it; and my understanding is happy at thus bowing itself down before thy sovereign word. Thou, O Jesus, art the truth; and when presenting to thy disciples the bread changed into thy Body, thou saidst to them: 'This is my Body!' I believe thy word; I adore 'the living Bread, come down from heaven to give life to the world.' The grace of the Holy Ghost, whom thou hast sent me, enables me to relish this marvel of thy all-powerful love. This love of thine was not satisfied with uniting thee to the human nature, which thou assumedst in Mary's womb; it would, moreover, prepare for each one of us, by means of the heavenly food of thy sacred Flesh, a real and mysterious union with thee, which none but thou could have planned, none but thou could have achieved. For its accomplishment thou first demandest, as thou hadst all right to do, that we should have an unlimited confidence in the truth of thy word. When thou wast upon the cross, thy Divinity was veiled from view; in the sacred Host, thy very Humanity is hid from our eyes; but I believe, O my God, both thy Divinity and Humanity present under the cloud which shrouds them from all mortal sight. I have been taught by thine apostle, O light inaccessible, that it is by faith alone that we can approach thee, while we are in this present life. I believe, then, O Lord! but help thou mine unbelief.

ACT OF HUMILITY

Taught as I have been by thy words, O my God, I know, and with a certainty which my reason and my senses could never have given me, that in a few moments I shall be in closest union with thine infinite Majesty. Thou hast said it: 'He that eateth my Flesh, abideth in me, and I in Him!' My whole being thrills at these words. I, a sinner, all marked with the sores of my iniquities, and still fighting with passions but half subdued—I am to abide in thee! And thou, that art infinite being and infinite holiness, thou art coming to abide

in me, who am but nothingness and sin! At such tidings as this, what else can I do but cry out with the centurion of thy Gospel: 'Lord! I am not worthy that thou shouldst enter under my roof!' And yet, I hear thee saying also these other words: 'Unless ye eat the Flesh of the Son of Man, ye shall not have life in you.' This life I would have, O Jesus! And didst thou not come, didst thou not work all thy mysteries, in order that we might have life, and more and more of that life? I have no desire to shun it. What, then, can I do, but take shelter in the depths of humility, think of mine own vileness, be mindful of the fuel of sin that exists within me, and acknowledge the infinite distance there is between myself and thee, O my Redeemer and my Judge? I know that then thou wilt have pity on my misery, and wilt say 'but one word, and my soul shall be healed.' Say, I beseech thee, that word which is to comfort my heart. Till thou sayst it, I dare not raise up mine eyes towards thine altar; I can but tremble at the approach of that moment, when a poor creature, like myself, is to be united with its Creator, from whose eyes nought is hid, and who judges even our justices.

ACT OF CONTRITION

Ever since that day whereon thy Spirit, O Lord, came down upon us, in order that he might the more deeply imprint upon our souls the divine mysteries thou wroughtest, from thy merciful Incarnation to thy glorious Ascension, thou vouchsafest to invite me more frequently to thy table. And I have learned, too, since that same coming, better than I knew before, how it behoves me to prepare myself with all possible diligence for each of thy visits. I have been renewing my faith, by accepting with increased ardour the truth of thy presence in the Sacrament of the altar. As I see thy dread Majesty advancing towards me, I have professed, and with sincere humility, my utter nothingness, for I have acknowledged my extreme unworthiness; but all this does not put me at rest. There is something beyond all this: it is, that I am a sinner; I have offended thee; I have rebelled against thee; I have turned thy very benefits into occasions of outrage against thee; to say it in all its enormity, I have caused thy death upon the cross! The Holy Ghost, having vouchsafed to give me light, has taught me the malice of sin; he has given me to understand, more fully than formerly, how detestable have been my audacity and ingratitude. I have had revealed to me, by the grand mysteries of the first portion of the year, how much I cost thee on that day, whereon justice and mercy united in the sacrifice which saved mankind. The more thou hast heaped thy favours on me, O Lord, the more keenly do I feel the injustice of my sins; and I beseech thee to bestow on me the signal grace, the grace which will ensure every other, of keeping up within me the spirit of compunction and penance. O my God, at this hour when thou art about to give thyself to me, I offer to thee the expression of my sorrow; and from my deepest soul, I say to thee those words of the publican: 'Have mercy on me, O God, for I am a sinner.'

ACT OF LOVE

And now, O my Lord, permit me to turn my thoughts upon the happiness of a soul, to whom thou givest thyself in the Sacrament of thy love! As to that familiarity into which some souls might fall who approach thee reflecting upon thine ineffable goodness alone, and not upon the greatness of thy majesty, oh! I shudder at such presumption. And yet I long to be united with thee; and, until thou art come into me, my soul panteth after thee. Thy mysteries which I have been celebrating with thy Church have enkindled within me a fire which nothing can quench, a fire to which thy divine Spirit delights to be ever adding heat. 'Thy delight,' so thou hast told us, 'is to be with the children of men'; and is it not true, also, that with such of the children of men as know thee, thy love is the very nourishment on which their own hearts live? In order to maintain them in this love which is their life, thou hast made thyself present in the sacred Host; thou givest them to live in thee, just as thou livest in them, as often as they eat of this living Bread, which hath come down from heaven. This charity, this love 'which hath been poured forth into our hearts by the Holy Ghost,' is nourished at thy holy table, O Lord! and there is it increased; for it is in the divine Sacrament, which thou institutedst the night before thy Passion, that we are united to thee. Love tends to be united with the object it loves; therefore do I, in spite of the conviction of my unworthiness, long for the blissful moment of thy coming into me. Everything that thou hast done, my Lord, has been done to make me love thee! Thou hast loved me first; who will blame me that my heart hungers for thee? Thou hadst pity one day on the people who had followed thee into the desert. 'I have compassion,' thou saidst, 'on this multitude', and then, straightway, thou gavest them to eat as much as they would. Ah! Lord, my poor 'heart and flesh long after thee'; and thou alone canst satisfy the hunger which gnaws me, for thou art the sovereign Good, thou art true life; and it was that I might enjoy that sovereign Good, and live that heavenly life, that thou createdst me. There was a time when this heart of mine was dull; darkness was upon me, and I could not see the light: but now that thy mysteries have enlightened and regenerated me, I sigh after thee with all the earnestness of my soul. Come, then, Lord Jesus! Withhold thyself no longer from my soul, that awaits thy visit!

AFTER COMMUNION

ACT OF ADORATION

Thy presence within me, O Lord, is joy and sweetness to me; and yet before indulging in the delight it brings. I feel impelled to prostrate my entire being before thy sovereign Majesty. I must, I will, first adore thee, for thou art the great God of heaven and earth. Thou standest in no need of me, and yet thou comest down to this my nothingness. Where, then, shall I begin, if it be not in humbling myself profoundly before thee, and acknowledging that thou art Lord,

the only-begotten and consubstantial Son of the Father; that thou art he by whom all things were made, the eternal, the infinite, and the supreme Judge of the living and the dead. Thy Seraphim, who see thee in thy unveiled majesty, and drink their fill of everlasting happiness from thy divine essence, these glorious spirits, as thy prophet tells us, cover their faces with their wings; they tremble before thee, as the Church tells us; and yet, whilst trembling in thy presence, their love is as ardent and as tender as though they were nothing but love. I would follow their example, O my God; I would offer thee at this moment the creature's first duty to its Creator, adoration. Thou art so nigh to me at this happy moment that my being feels renovated and almost lost in thine; how, then, can I be otherwise than overwhelmed by the weight of thy glory? Yes, I do adore thee, O Eternal, Infinite, Immense, All-powerful! before whom all created beings are as though they were not. I confess before thee my own nothingness; I acknowledge thine absolute dominion over me, and over everything which thy power and goodness have produced in creation. 'King of ages! immortal and invisible' in thine essence! Glory be to thee! Accept this first homage of a soul to which thy love has deigned to unite thee.

ACT OF THANKSGIVING

There is another homage which I owe to thee, O my God! It is gratitude. Thou often invitest me to partake of the divine gift, wherewith thou, before leaving this earth, didst enrich us. But woe to me if, because I can easily and often have it, I value so much the less its greatness! Wretched familiarity, which blunts the sentiment of gratitude, and deadens faith, and takes all ardour from love; may thy grace, O Lord, preserve me from its vile influence. For thousands of years the human race was in expectation of the favour, which thou hast just been bestowing upon me. Abraham, the father of believers; Moses, thy much-loved friend; David, the inspired chanter of thy mysteries: none of these received thee; and this Bread of angels has come down from heaven for me! Oh! unheard-of goodness of a God incorporating himself with his creature! Who is there that could measure its length and breadth, or scan its height, or fathom its depth? These expressions of thine apostle regarding the mystery just given to me teach me what is the value of the wondrous gift thou hast bestowed upon mankind. With what humble and lively gratitude, then, should it be received! Thou hast not been deterred, either by my nothingness or by the coldness of my feelings, or my infidelities; be thou blessed then, my Lord, for that out of thy desire to give thyself to me thou hast overstepped every limit, and removed every obstacle. I give thee thanks for this, and for every Communion thou hast hitherto so graciously given me. Deign to enlighten me more and more as to the magnificence of thy gift; deign to cherish within me the sentiment of love; that thus my longings for thy visit may be increased; that I may know how to honour, as I ought, thy presence within me; and that I may never dare to approach thee out of custom, or without my

conscience assuring me that I am bringing with me the profound respect due to thee.

ACT OF LOVE

Now will I rest me in thee, O my sovereign Good, that hast come down to me and entered into me, in order to content the desires of my heart by thy presence. A few moments ago I was longing after thee; and now that longing has been satisfied. What is there on this earth that I could now desire? The very happiness of heaven, is it not the possession of thee? and thou, my Lord, assurest me that he who eats thy sacred Flesh 'abideth in thee, and thou in him.' The union, then, to which love aspires, is now consummated. This happy moment of thy presence within me unites thy sovereign majesty to my lowliness; thou livest in me, and I live in thee. Divine charity has conquered every difficulty; and the life which now circulates through my being is not the life of time, but of eternity. I at once profit of it, to assure thee, O Lord, that thou hast my love. Thy presence within me lasts but a short time; in a few moments there will be but the grace left by the visit thou art now paying me. At present, I can say in all truth: 'I have found him whom my soul loveth.' Accept, then, O Lord, the homage of my heart, and all its affections. Make this heart faithful and ardent in the love of thee; for love is the end of the whole law: and when thou vouchsafest to incorporate thyself with us by means of the bread of life, thine aim is to strengthen and increase charity within us. May this contact with thee, O Lord, destroy that love of myself, which hitherto has so often stifled, or at least retarded, the love which is due to thee. Let my heart become more and more purified; may its affections be set free from, and raised above, created objects, and centred in the unity of thy love, which includes all, and is enough for all.

ACT OF OBLATION

When I thus assure thee of my love, O my God, I hear within me a voice telling me that henceforth the rule of my conduct must be thy good pleasure. Then only shall I know that my protestations are sincere, when I give up mine own will to follow thine in all things. Thou wilt not only require me to keep from all sin, but thou wouldst have me resolutely walk in the path of humility—humility which repels pride, thy chief enemy. Thou commandest me to keep my senses under restraint, lest the weakness of the flesh should get the mastery ever my spirit, which is prompt but fickle. In order to make sure of a soul that is dear to thee, thou often sendest it trials; for thou hast said that whosoever ambitions to follow thee, must make up his mind to carry the cross. Thou hast warned thy disciples, that they must be on their guard against the world and its maxims, or that they would perish together with the world. These are the conditions which thou layest on them that would enlist under thy banner, dear Jesus! Renovated as I have been by thy precious visit, I offer myself to thee as one quite resolved to fulfil every duty of thy service. Give me thine

aid, O my Lord and King! Thy sacramental presence, which is soon to quit me, will leave me an increase of thy grace. Increase my faith, and my docility to the teachings of thy holy Church, from whose hands I have just received thee. Give me to use this world as though I did not use it; give me to live at once, by desire, in that abode where I hope to enjoy thee, and without shadow or veil, for all eternity.

O Mary, Queen of heaven! watch over me, thy humble servant, whom the blessed Son of thy chaste womb has vouchsafed to nourish with his adorable Flesh, which he received from thee. Present him the oblation I now make him of myself, in return for the unspeakable gift he has just been bestowing upon me. Holy angels! bless and protect this poor child of earth, who has been feasting on that very bread, whereon you feed in heaven. All ye saints of God! who, when in this world, did eat of the heavenly Bread of the Christian pilgrim, pray, and obtain for me that it may keep with me to the end of my journey through this life, and may lead me to him, who ceases not to be the nourishment of his elect when in glory. Amen.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS, DURING THE TIME AFTER PENTECOST

THE Office of Vespers, or Evensong, consists firstly of the five following psalms. For certain feasts some of these psalms are changed for others, which are more appropriate to those occasions.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto;

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

ANT. Dixit Dominus,

℣. Incline unto mine aid, O God.

℟. O Lord, make haste to help me.

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

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

ANT. The Lord said,

The first psalm is a prophecy of the future glories of the Messias. The Son of David shall *sit* on the *right hand* of the heavenly Father. He is King; He is Priest; He is the Son of Man, and the Son of God. His enemies will attack Him, but He will *crush* them. He will be humbled, but this voluntary humiliation will lead Him to the highest glory.

PSALM 109

Dixit Dominus Domino meo: Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: scabellum pedum tuorum.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

O Christ! the Lord, *thy Father*, will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis; confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: propterea exaltabit caput.

He cometh now in humility; he shall drink in the way, of the torrent of *sufferings:* therefore, he shall lift up the head.

ANT. Dixit Dominus Domino meo, Sede a dextris meis.

ANT. The Lord said to my Lord, Sit thou at my right hand.

ANT. Magna opera Domini.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to His *people*, the promised *Covenant*, the *Redemption*, His *fidelity* to His word. But it also tells us that the *name* of the Lord is *terrible* because it is *holy;* and concludes by admonishing us, that *the fear of the Lord is the beginning of wisdom.*

PSALM 110

Confitebor tibi, Domine, in toto corde meo: in consilio justorum et congregatione.

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Magna opera Domini: exquisita in omnes voluntates ejus.

Great are the works of the Lord; sought out according to all his wills.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

His work is praise and magnificence: and his justice continueth for ever and ever.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: *he is the Bread of life,* he hath given food to them that fear him.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo.

He will be mindful for ever of his covenant *with men:* he will show forth to his people the power of his works.

Ut det illis hæreditatem gentium: opera manuum ejus veritas et judicium.

That he may give *to his Church* the inheritance of the Gentiles: the works of his hands are truth and judgment.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people; he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. He that feareth the Lord.

The next psalm sings the happiness of the *just man*, and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion of the sinner who shall have despised the mysteries of God's love towards mankind.

PSALM 111

Beatus vir qui timet Dominum: in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat, dis-

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: *that light is the Lord*, who is merciful, and compassionate and just.

Acceptable is the man that showeth mercy and lendeth;

ponet sermones suos in judicio: quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

ANT. Qui timet Dominum, in mandatis ejus cupit nimis.

ANT. Sit nomen Domini.

he shall order his very words with judgment: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry: he shall gnash with the teeth, and pine away; the desire of the wicked shall perish.

ANT. He that feareth the Lord delighteth exceedingly in his commandments.

ANT. May the name of the Lord.

The psalm, *Laudate, pueri*, is a canticle of praise to the Lord, who, from His high heaven, hath taken pity on the human race, and has vouchsafed to honour it by the Incarnation of His own Son.

PSALM 112

Laudate, pueri, Dominum: laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum: laudabile nomen Domini.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord; from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise,

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: et de stercore erigens pauperem:

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. Deus autem noster.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord, our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. May the name of the Lord be for ever blessed.

ANT. But our God.

The fifth psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were figures, whose realities were to be accomplished in the mission of the Son of God, who came to deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who would consent to fear and love the Lord.

PSALM 113

In exitu Israel de Ægypto : domus Jacob de populo barbaro :

Facta est Judea sanctificatio ejus : Israel potestas ejus.

Mare vidit et fugit: Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes : et colles sicut agni ovium.

Quid est tibi, mare, quod

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled; Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flocks.

What ailed thee, O thou

fugisti: et tu, Jordanis, quia conversus es retrorsum ?

Montes exsultastis sicut arietes : et colles sicut agni ovium ?

A facie Domini mota est terra : a facie Dei Jacob.

Qui convertit petram in stagna aquarum : et rupem in fontes aquarum.

Non nobis, Domine, non nobis : sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua : nequando dicant gentes : Ubi est Deus eorum ?

Deus autem noster in cœlo: omnia quæcumque voluit fecit.

Simulacra gentium argentum et aurum: opera manuum hominum.

Os habent, et non loquentur: oculos habent, et non videbunt.

Aures habent, et non audient: nares habent, et non odorabunt.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Domus Israel speravit in Domino: adjutor eorum, et protector eorum est.

Domus Aaron speravit in

sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains, that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of water.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath

Domino: adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: et benedixit nobis.

Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

Adjiciat Dominus super vos: super vos, et super filios vestros.

Benedicti vos a Domino: qui fecit cœlum et terram.

Cœlum cœli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

ANT. Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord; he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord; nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is read. It is called Capitulum, or Little Chapter, because it is always very short. Those for the several festivals are given in the proper of each.

CAPITULUM

(2 Cor. i.)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies,

Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

℟. Deo gratias.

and the God of all comfort, who comforteth us in all our tribulations.

℟. Thanks be to God.

Then follows the hymn. We here give the one for Sundays. It was composed by St. Gregory the Great. It sings of creation, and celebrates the praises of that portion of it which was called forth on this first day, viz., the light.

HYMN[1]

Lucis Creator optime,
Lucem dierum proferens:
Primordiis lucis novæ,
Mundi parans originem.

O infinitely good Creator of the light! by thee was produced the light of day, providing thus the world's beginning with the beginning of the new-made light.

Qui mane junctum vesperi
Diem vocari præcipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

Thou biddest us call the time from morn till eve day; this day is over; dark night comes on; oh! hear our tearful prayers.

Ne mens gravata crimine,
Vitæ sit exsul munere:
Dum nil perenne cogitat,
Seseque culpis illigat.

Let not our soul, weighed down by crime, mis-spend thy gift of life; and, forgetting what is eternal, be earth-tied by her sins.

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[1] According to the monastic rite, it is as follows:

℟. *breve.* Quam magnificata sunt * Opera tua Domine. Quam.

℣. Omnia in sapientia fecisti * Opera. Gloria Patri, etc. Quam.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi,
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœlorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta Pater piissime,
Patrique compar Unice
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Cœleste pulset ostium, Vitale tollat præmium: Vitemus omne noxium, Purgemus omne pessimum.	Oh ! may we strive to enter our heavenly home, and bear away the prize of life ; may we shun what would injure us, and cleanse our soul from her defilements.
Præsta Pater piissime, Patrique compar Unice, Cum Spiritu Paraclito Regnans per omne sæculum.	Most merciful Father, and thou his only-begotten Son, co-equal with him, reigning for ever, with the holy Paraclete, grant this our prayer.
Amen.	Amen.

The versicle which follows the hymn, and which we here give, is that of the Sunday ; those for the feasts are given in their proper places.

℣. Dirigatur, Domine, oratio mea,	℣. May my prayer, O Lord, ascend.
℟. Sicut incensum in conspectu tuo.	℟. Like incense in thy sight.

Then is said the *Magnificat* antiphon, which is to be found in the proper. After this, the Church sings the canticle of Mary, the *Magnificat*, in which are celebrated the divine maternity and all its consequent blessings. This exquisitely sweet canticle is an essential part of the Office of Vespers. It is the evening incense, just as the canticle *Benedictus*, at Lauds, is that of the morning.

OUR LADY'S CANTICLE

(St. Luke i.)

Magnificat : anima mea Dominum ;	My soul doth magnify the Lord;
Et exsultavit spiritus meus: in Deo Salutari meo.	And my spirit hath rejoiced in God my Saviour.
Quia respexit humilitatem ancillæ suæ : ecce enim ex hoc beatam me dicent omnes generationes.	Because he hath regarded the humility of his handmaid: for, behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est: et sanctum Nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham et semini ejus in sæcula.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers, to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The prayer, or collect, is given in the proper of each feast and Sunday.

℣. Benedicamus Domino.
℟. Deo gratias.

℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING THE TIME AFTER PENTECOST

THIS Office, which concludes the day, commences by a warning of the dangers of the night; then

immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and of obtaining God's help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

℣. Jube, domne, benedicere.

℣. Pray, father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

May the almighty Lord grant us a quiet night, and a perfect end.

℟. Amen.

℟. Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote et vigilate: quia adversarius vester diabolus tamquam leo rugiens circuit, quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

Brethren, be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

℟. Deo gratias.

℟. Thanks be to God.

Then the priest:

℣. Adjutorium nostrum in nomine Domini.

℣. Our help is in the name of the Lord.

The choir:

℟. Qui fecit cœlum et terram.

℟. Who hath made heaven and earth.

Then the Lord's Prayer is recited in secret; after which the priest says the *Confiteor*, and when he has finished, the choir repeats it.

The priest, having pronounced the general form of absolution, says:

℣. Converte nos, Deus, Salutaris noster.

℟. Et averte iram tuam a nobis.

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri.

ANT. Miserere.

℣. Convert us, O God our Saviour.

℟. And turn away thine anger from us.

℣. Incline unto mine aid, O God.

℟. O Lord, make haste to help me.

Glory, &c.

ANT. Have mercy.

The first psalm expresses the confidence with which the just man *sleeps in peace:* but the wicked know not what calm rest is.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

When I called upon him, the God of my justice heard me: when I was in distress thou hast enlarged me.

Miserere mei: et exaudi orationem meam.

Have mercy on me: and hear my prayer.

Filii hominum, usquequo gravi corde? ut quid diligitis vanitatem, et quæritis mendacium?

O ye sons of men, how long will ye be dull of heart? why do ye love vanity, and seek after lying?

Et scitote quoniam mirificavit Dominus sanctum suum; Dominus exaudiet me, cum clamavero ad eum.

Know ye, also, that the Lord hath made his holy One wonderful: the Lord will hear me, when I shall cry unto him.

Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Be ye angry, and sin not: the things ye say in your hearts, be sorry for them upon your beds.

Sacrificate sacrificium justitiæ, et sperate in Domino: multi dicunt: Quis ostendit nobis bona?

Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things?

Signatum est super nos lumen vultus tui, Domine: dedisti lætitiam in corde meo.

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

A fructu frumenti, vini

By the fruit of their corn,

et olei sui: multiplicati sunt.

In pace in idipsum: dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: constituisti me.

their wine, and oil, they are multiplied.

In peace, in the self-same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The second psalm gives the motives of the just man's confidence, even during the dangers of the night. There is no *snare* neglected by the demons; but the good angels watch over us, with brotherly solicitude. Then we have God Himself speaking, and promising to send us a *Saviour*.

PSALM 90

Qui habitat in adjutorio Altissimi: in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum, Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: et a verbo aspero.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say unto the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: et ostendam illi salutare meum.

But thou shalt consider with thine eyes: and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope: thou hast made the Most High thy refuge.

There shall no evil come unto thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He will cry unto me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The third psalm invites the *servants* of God to persevere, with fervour, in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: omnes servi Domini.

Qui statis in domo Domini: in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: et benedicite Dominum.

Benedicat te Dominus ex Sion: qui fecit cœlum et terram.

ANT. Miserere mihi, Domine, et exaudi orationem meam.

Behold! now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights, lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord, out of Sion, bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN[1]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia,
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Amen.

Before the closing of the light, we beseech thee, Creator of all things! that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of the night depart from us; and do thou repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his only-begotten Son, co-equal with him reigning for ever, with the holy Paraclete, grant this our prayer!

Amen.

[1] According to the monastic rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.

Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.
Amen.

CAPITULUM

(Jeremias xiv.)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine, Deus noster.

℟. In manus tuas, Domine: ° Commendo spiritum meum. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. ° Commendo.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi.

℟. Sub umbra alarum tuarum protege nos.

But thou art in us, O Lord, and thy holy name hath been invoked upon us: forsake us not, O Lord, our God.

℟. Into thy hands, O Lord: ° I commend my spirit. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. ° I commend.

Glory. Into thy hands.

℣. Preserve us, O Lord, as the apple of thine eye.

℟. Protect us under the shadow of thy wings.

The canticle of the venerable Simeon—who, while holding the divine Infant in his arms, proclaimed Him to be the *light of the Gentiles*, and then slept the sleep of the just—is admirably appropriate to the Office of Compline. Holy Church blesses God for having dispelled the darkness of night by the rising of the Sun of justice; it is for love of Him, that she toils the whole day through, and rests during the night, saying: 'I sleep, but my heart watcheth.'[1]

CANTICLE OF SIMEON

(St. Luke ii.)

Nunc dimittis servum tuum, Domine: secundum verbum tuum in pace.

Quia viderunt oculi mei: salutare tuum.

Quod parasti: ante faciem omnium populorum.

Lumen ad revelationem

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because mine eyes have seen thy salvation.

Which thou hast prepared; before the face of all peoples.

A light to the revelation of

[1] Cant. v. 2.

Gentium: et gloriam plebis tuæ Israel.

Gloria.

ANT. Salva nos, Domine, vigilantes; custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

the Gentiles, and the glory of thy people Israel.

Glory, &c.

ANT. Save us, O Lord, while awake, and watch us as we sleep, that we may watch with Christ, and rest in peace.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater et Filius, et Spiritus sanctus.

℟. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

℟. Amen.

ANTHEM TO THE BLESSED VIRGIN

Salve, Regina, mater misericordiæ.

Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exsules filii Hevæ;

Ad te suspiramus, gemen-

Hail, holy Queen, mother of mercy.

Our life, our sweetness, and our hope, all hail!

To thee we cry, poor banished children of Eve:

To thee we send up our

tes et flentes in hac lacrymarum valle.

Eia, ergo, advocata nostra, illos tuos misericordes oculos ad nos converte;

Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende;

O clemens,

O pia,

O dulcis Virgo Maria.

℣. Ora pro nobis, sancta Dei Genitrix.

℟. Ut digni efficiamur promissionibus Christi.

sighs, mourning and weeping in this vale of tears.

Turn, then, most gracious advocate! thine eyes of mercy towards us.

And, after this our exile, show unto us the blessed fruit of thy womb, Jesus;

O merciful,

O kind,

O sweet Virgin Mary!

℣. Pray for us, O holy Mother of God,

℟. That we may be made worthy of the promises of Christ.

OREMUS

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante, præparasti: da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum.

℟. Amen.

℣. Divinum auxilium maneat semper nobiscum.

℟. Amen.

LET US PRAY

O almighty and everlasting God, who by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.[1]

Then in secret *Pater, Ave, and Credo;* page 12.

[1] In the monastic rite this response is as follows:

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent brethren. Amen.

FEAST
OF THE MOST HOLY TRINITY

On the day of Pentecost the holy apostles received, as we have seen, the grace of the Holy Ghost. In accordance with the injunction of their divine Master,[1] they will soon start on their mission of teaching all nations, and baptizing men in the name of the holy Trinity. It was but right, then, that the solemnity which is intended to honour the mystery of one God in three Persons should immediately follow that of Pentecost, with which it has a mysterious connection. And yet, it was not until after many centuries that it was inserted in the cycle of the liturgical year, whose completion is the work of successive ages.

Every homage paid to God by the Church's liturgy has the holy Trinity as its object. Time, as well as eternity, belongs to the Trinity. The Trinity is the scope of all religion. Every day, every hour, belongs to It. The feasts instituted in memory of the mysteries of our redemption centre in It. The feasts of the blessed Virgin and the saints are but so many means for leading us to the praise of the God who is One in essence, and Three in Persons. The Sunday's Office, in a very special way, gives us, each week, a most explicit expression of adoration and worship of this mystery, which is the foundation of all others, and the source of all grace.

This explains to us how it is that the Church was so long in instituting a special feast in honour of the

[1] St. Matt. xxviii. 19.

holy Trinity. The ordinary motive for the institution of feasts did not exist in this instance. A feast is the memorial of some fact which took place at a certain time, and of which it is well to perpetuate the remembrance and the influence. How could this be applied to the mystery of the Trinity? From all eternity, before any created being existed, God liveth and reigneth, Father, Son, and Holy Ghost. If a feast in honour of that mystery were to be instituted, it could only be by fixing some one day in the year, whereon the faithful would assemble for offering a more than usually solemn tribute of worship to the mystery of Unity and Trinity in the one same divine Nature.

The idea of such a feast was first conceived by some of those pious and recollected souls, who are favoured from on high with a sort of presentiment of the things which the Holy Ghost will achieve, at a future period, in the Church. So far back as the eighth century, the learned monk Alcuin had had the happy thought of composing a Mass in honour of the mystery of the blessed Trinity. It would seem that he was prompted to this by the apostle of Germany, Saint Boniface. That this composition is a beautiful one, no one will doubt that knows, from Alcuin's writings, how full its author was of the spirit of sacred liturgy; but, after all, it was only a votive Mass, a mere help to private devotion, which no one ever thought would lead to the institution of a feast. This Mass, however, became a great favourite, and was gradually circulated through the several Churches; for instance, it was approved of for Germany by the Council of Selingenstadt, held in 1022.

In the previous century, however, a feast properly so called of holy Trinity had been introduced into one of the Churches of Belgium—the very same that was to have the honour, later on, of procuring to the Church's calendar one of the richest of its solemnities.

Stephen, bishop of Liège, solemnly instituted the feast of holy Trinity for his Church, in 920, and had an entire Office composed in honour of the mystery. The Church's law, which now reserves to the holy See the institution of any new feast, was not then in existence; and Riquier, Stephen's successor in the See of Liège, kept up what his predecessor had begun.

The feast was gradually adopted. The Benedictine Order took it up from the very first. We find, for instance, in the early part of the eleventh century, that Berno, the abbot of Reichna, was doing all he could to propagate it. At Cluny, also, the feast was established at the commencement of the same century, as we learn from the *Ordinarium* of that celebrated monastery, drawn up in 1091, in which we find mention of holy Trinity day as having been instituted long before.

Under the pontificate of Alexander II, who reigned from 1061 to 1073, the Church of Rome, which has frequently sanctioned the usages of particular Churches by herself adopting them, was led to pass judgment upon this new institution. In one of his decretals, the Pontiff mentions that the feast was then kept in many places; but that the Church at Rome had not adopted it, and for this reason: that the adorable Trinity is, every day of the year, unceasingly invoked by the repetition of the words: *Gloria Patri et Filio et Spiritui sancto*; as likewise by several formulas expressive of praise.[1]

Meanwhile, the feast went on gaining ground, as we gather from the *Micrologus;* and, in the early part of the twelfth century, we have the learned abbot Rupert, who may justly be styled a doctor in liturgical science, explaining the appropriateness of that

[1] *De feriis.* Cap. *Quoniam.* This decretal has been erroneously attributed to Alexander III.

feast's institution in these words: 'Having celebrated the solemnity of the coming of the Holy Ghost, we, at once, on the Sunday next following, sing the glory of the holy Trinity; and rightly is this arrangement ordained, for, after the coming of the same holy Spirit, the faith in, and confession of, the name of Father, Son, and Holy Ghost, immediately began to be preached, and believed, and celebrated in Baptism.'[1]

In our own country, it was the glorious martyr, St. Thomas of Canterbury, that established the feast of holy Trinity. He introduced it into his archdiocese, in the year 1162, in memory of his having been consecrated bishop on the first Sunday after Pentecost. As regards France, we find a Council of Arles, held in 1260 under the presidency of archbishop Florentinus, solemnly decreeing, in its sixth canon, the feast of holy Trinity to be observed with an octave. The Cistercian Order, which was spread throughout Europe, had ordered it to be celebrated in all its houses, as far back as the year 1230. Durandus, in his *Rationale*, gives us grounds for concluding that, during the thirteenth century, the majority of the Latin Churches kept this feast. Of these Churches, there were some that celebrated it, not on the first, but on the last, Sunday after Pentecost; others kept it twice: once on the Sunday next following the Pentecost solemnity, and a second time on the Sunday immediately preceding Advent.

It was evident, from all this, that the apostolic See would finally give its sanction to a practice, whose universal adoption was being prompted by Christian instinct. John XXII, who sat in the Chair of Saint Peter as early as the year 1334, completed the work by a decree, wherein the Church of Rome accepted the feast of holy Trinity, and extended its observance to all Churches.

[1] *De divinis Officiis*. Lib. xi. Cap. 1.

As to the motive which induced the Church, led as she is in all things by the Holy Ghost, to fix one special day in the year for the offering of a solemn homage to the blessed Trinity, whereas all our adorations, all our acts of thanksgiving, all our petitions, are ever being presented to It: such motive is to be found in the change which was being introduced, at that period, into the liturgical calendar. Up to about the year 1000, the feasts of saints marked on the general calendar, and universally kept, were very few. From that time, they began to be more numerous; and there was evidence that their number would go on increasing. The time would come, when the Sunday's Office, which is specially consecrated to the blessed Trinity, must make way for that of the saints, as often as one of their feasts occurred on a Sunday. As a sort of compensation for this celebration of the memory of God's servants on the very day which was sacred to the holy Trinity, it was considered right that once, at least, in the course of the year, a Sunday should be set apart for the exclusive and direct expression of the worship which the Church pays to the great God, who has vouchsafed to reveal Himself to mankind in His ineffable Unity and in His eternal Trinity.

The very essence of the Christian faith consists in the knowledge and adoration of one God in three Persons. This is the mystery whence all others flow. Our faith centres in this as in the master-truth of all it knows in this life, and as the infinite object whose vision is to form our eternal happiness; and yet, we know it only because it has pleased God to reveal Himself thus to our lowly intelligence, which, after all, can never fathom the infinite perfections of that God, who necessarily inhabiteth light inaccessible.[1]

[1] 1 Tim. vi. 16.

Human reason may, of itself, come to the knowledge of the existence of God as Creator of all beings; it may, by its own innate power, form to itself an idea of His perfections by the study of His works; but the knowledge of God's intimate Being can come to us only by means of His own gracious revelation.

It was God's good-pleasure to make known to us His essence, in order to bring us into closer union with Himself, and to prepare us, in some way, for that face-to-face vision of Himself which He intends to give us in eternity. But His revelation is gradual: He takes mankind from brightness unto brightness, fitting it for the full knowledge and adoration of Unity in Trinity, and Trinity in Unity. During the period preceding the Incarnation of the eternal Word, God seemed intent on inculcating the idea of His Unity, for polytheism was the infectious error of mankind; and every notion of there being a spiritual and sole cause of all things would have been effaced from the earth, had not the infinite goodness of God watched over its preservation.

Not that the old Testament Books were altogether silent on the three divine Persons, whose ineffable relations are eternal; only, the mysterious passages, which spoke of them, were not understood by the people at large; whereas, in the Christian Church, a child of seven will answer those who ask him, that, in God, the three divine Persons have but one and the same Nature, but one and the same Divinity. When the Book of Genesis tells us that God spoke in the plural, and said: 'Let Us make man to Our image and likeness,'[1] the Jew bows down and believes, but he understands not the sacred text; the Christian, on the contrary, who has been enlightened by the complete revelation of God, sees, under this

[1] Gen. i. 26.

expression, the three Persons acting together in the formation of man; the light of faith develops the great truth to him, and tells him that, within himself, there is a likeness to the blessed Three in One. Power, understanding, and will, are three faculties within him, and yet he himself is but one being.

In the Books of Proverbs, Wisdom, and Ecclesiasticus, Solomon speaks, in sublime language, of Him who is eternal Wisdom; he tells us—and he uses every variety of grandest expression to tell us—of the divine essence of this Wisdom, and of His being a distinct Person in the Godhead; but how few among the people of Israel could see through the veil! Isaias heard the voice of the Seraphim, as they stood around God's throne; he heard them singing in alternate choirs, and with a joy intense because eternal, this hymn: 'Holy! Holy! Holy! is the Lord!'[1] But who will explain to men this triple *Sanctus*, of which the echo is heard here below, when we mortals give praise to our Creator? So, again, in the Psalms, and the prophetic Books, a flash of light will break suddenly upon us; a brightness of some mysterious Three will dazzle us; but it passes away, and obscurity returns seemingly all the more palpable; we have but the sentiment of the divine Unity deeply impressed on our inmost soul, and we adore the Incomprehensible, the sovereign Being.

The world had to wait for the fullness of time to be completed; and then, God would send into this world His only Son, begotten of Him from all eternity. This His most merciful purpose has been carried out, and the Word made Flesh hath dwelt among us.[2] By seeing His glory, the glory of the only-begotten Son of the Father,[3] we have come to know that, in God, there is Father and Son. The

[1] Is. vi. 3. [2] St. John i. 14. [3] *Ibid.*

Son's mission to our earth, by the very revelation it gave us of Himself, taught us that God is eternally Father, for whatsoever is in God is eternal. But for this merciful revelation, which is an anticipation of the light awaiting us in the next life, our knowledge of God would have been too imperfect. It was fitting that there should be some proportion between the light of faith, and that of the vision reserved for the future; it was not enough for man to know that God is One.

So that, we now know the Father, from whom comes, as the apostle tells us, all paternity, even on earth.[1] We know Him not only as the creative power, which has produced every being outside Himself; but, guided as it is by faith, our soul's eye respectfully penetrates into the very essence of the Godhead, and there beholds the Father begetting a Son like unto Himself. But, in order to teach us the mystery, that Son came down upon our earth. He Himself has told us expressly that no one knoweth the Father, but the Son, and he to whom it shall please the Son to reveal Him.[2] Glory, then, be to the Son, who has vouchsafed to show us the Father! and glory to the Father, whom the Son hath revealed unto us!

The intimate knowledge of God has come to us by the Son, whom the Father, in His love, has given to us.[3] And this Son of God, who, in order to raise up our minds even to His own divine Nature, has clad Himself, by His Incarnation, with our human nature, has taught us that He and His Father are one;[4] that They are one and the same Essence, in distinction of Persons. One begets, the Other is begotten; the One is named Power; the Other, Wisdom, or

[1] Eph. iii. 15. [2] St. Matt. xi. 27.
[3] St. John iii. 16. [4] St. John xvii. 22.

Intelligence. The Power cannot be without the Intelligence, nor the Intelligence without the Power, in the sovereignly perfect Being: but, both the One and the Other produce a third Term.

The Son, who had been sent by the Father, had ascended into heaven, with the human Nature which He had united to Himself for all future eternity; and lo! the Father and the Son send into this world the Spirit who proceeds from Them both. It was a new Gift, and it taught man that the Lord God was in three Persons. The Spirit, the eternal link of the first two, is Will, He is Love, in the divine Essence. In God, then, is the fullness of Being, without beginning, without succession, without increase; for there is nothing which He has not. In these three eternal Terms of His uncreated Substance, is the Act, pure and infinite.

The sacred liturgy, whose object is the glorification of God and the commemoration of His works, follows, each year, the sublime phases of these manifestations, whereby the sovereign Lord has made known His whole self to mortals. Under the sombre colours of Advent, we commemorated the period of expectation, during which the radiant Trinity sent forth but few of Its rays to mankind. The world, during those four thousand years, was praying heaven for a Liberator, a Messiah; and God's own Son was to be this Liberator, this Messiah. That we might have the full knowledge of the prophecies which foretold Him, it was necessary that He Himself should actually come: a Child was born unto us,[1] and then we had the key to the Scriptures. When we adored that Son, we adored also the Father, who sent Him to us in the Flesh, and with whom He is consubstantial. This Word of life, whom we have seen, whom we have

[1] Is. ix. 6.

heard, whom our hands have handled[1] in the Humanity which He deigned to assume, has proved Himself to be truly a Person, a Person distinct from the Father, for One sends, and the Other is sent. In this second divine Person, we have found our Mediator, who has reunited the creation to its Creator; we have found the Redeemer of our sins, the Light of our souls, the Spouse we had so long desired.

Having passed through the mysteries which He Himself wrought, we next celebrated the descent of the holy Spirit, who had been announced as coming to perfect the work of the Son of God. We adored Him, and acknowledged Him to be distinct from the Father and the Son, who had sent Him to us with the mission of abiding with us.[2] He manifested Himself by divine operations which are peculiarly His own, and were the object of His coming. He is the soul of the Church; He keeps her in the truth taught her by the Son. He is the source, the principle of the sanctification of our souls; and in them He wishes to make His dwelling. In a word, the mystery of the Trinity has become to us, not only a dogma made known to our mind by revelation, but, moreover, a practical truth given to us by the unheard-of munificence of the three divine Persons: the Father, who has adopted us; the Son, whose brethren and joint-heirs we are; and the Holy Ghost, who governs us, and dwells within us.

Let us, then, begin this day, by giving glory to the one God in three Persons. For this end, we will unite with holy Church, who in her Office of Prime recites on this solemnity, as also on every Sunday not taken up by a feast, the magnificent Symbol known as the Athanasian Creed. It gives us, in a summary of much majesty and precision, the doctrine of the holy

[1] 1 St. John i. 1. [2] St. John. xiv. 16.

Doctor St. Athanasius, regarding the mysteries of the Trinity and the Incarnation.[1]

THE ATHANASIAN CREED

Quicumque vult salvus esse, ante omnia opus est ut teneat Catholicam fidem.

Quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit.

Fides autem catholica hæc est, ut unum Deum in Trinitate, et Trinitatem in Unitate veneremur:

Neque confundentes Personas, neque substantiam separantes.

Alia est enim Persona Patris, alia Filii, alia Spiritus sancti.

Sed Patris, et Filii, et Spiritus sancti una est divinitas, æqualis gloria, coæterna majestas.

Qualis Pater, talis Filius, talis Spiritus sanctus.

Increatus Pater, increatus Filius, increatus Spiritus sanctus.

Whosoever would be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one doth keep entire, and unviolated, without doubt he shall perish everlastingly.

Now the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons, nor dividing the substance.

For one is the Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, the Holy Ghost is uncreated.

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[1] 'It is a psalm or hymn of praise, of confession, and of profound, self-prostrating homage, parallel to the canticles of the elect in heaven. It appeals to the imagination quite as much as to the intellect. It is the war-song of faith, with which we warn first ourselves, then each other, and then all those who are within its hearing, and the hearing of the truth, who our God is, and how we must worship Him, and how vast our responsibility will be if we know what to believe, and yet believe not. It is

The psalm that gathers in one glorious lay
All chants that e'er from heaven to earth found way;

Immensus Pater, immensus Filius, immensus Spiritus sanctus.

Æternus Pater, æternus Filius, æternus Spiritus sanctus.

Et tamen non tres æterni, sed unus æternus.

Sicut non tres increati, nec tres immensi, sed unus increatus et unus immensus.

Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus sanctus.

Et tamen non tres omnipotentes, sed unus omnipotens.

Ita Deus Pater, Deus Filius, Deus Spiritus sanctus.

Et tamen non tres Dii, sed uuus est Deus.

Ita Dominus Pater, Dominus Filius, Dominus Spiritus sanctus.

Et tamen non tres Domini, sed unus est Dominus.

Quia sicut singillatim unamquamque Personam Deum ac Dominum confiteri Christiana veritate compellimur: ita tres Deos aut Do-

The Father is incomprehensible, the Son is incomprehensible, the Holy Ghost is incomprehensible.

The Father is eternal, the Son is eternal, the Holy Ghost is eternal.

And yet they are not three eternals, but one eternal.

As also they are not three uncreateds, nor three incomprehensibles, but one uncreated, and one incomprehensible.

In like manner the Father is almighty, the Son is almighty the Holy Ghost is almighty.

And yet they are not three almighties but one almighty.

So, the Father is God, the Son is God, the Holy Ghost is God.

And yet they are not three Gods, but one God.

So, the Father is Lord, the Son is Lord, the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For, as we are compelled, by the Christian truth, to acknowledge each Person, by himself, to be God and Lord; so are we forbidden, by the

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Creed of the saints, and anthem of the blest,
And calm-breathed warning of the kindliest love,
That ever heaved a wakeful mother's breast.

For myself, I have ever felt it as the most simple and sublime, the most devotional formulary to which Christianity has given birth, more so even than the *Veni Creator* and the *Te Deum.*' (Dr. Newman; *Grammar of Assent*, page 129.) [Note added by Tr.]

minos dicere Catholica religione prohibemur.

Pater a nullo est factus, nec creatus, nec genitus.

Filius a Patre solo est: non factus, nec creatus, sed genitus.

Spiritus sanctus a Patre et Filio, non factus, nec creatus, nec genitus, sed procedens.

Unus ergo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus sanctus, non tres Spiritus sancti.

Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus: sed totæ tres Personæ coæternæ sibi sunt, et coæquales.

Ita ut per omnia, sicut jam supra dictum est, et Unitas in Trinitate, et Trinitas in Unitate veneranda sit.

Qui vult ergo salvus esse: ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem; ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo fides recta, ut credamus et confiteamur: quia Dominus noster Jesus Christus Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante sæcula genitus: et homo est ex substantia

Catholic religion, to say there are three Gods, or three Lords.

The Father is made of no one, neither created nor begotten.

The Son is from the Father alone; not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding.

There is, then, one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity, there is nothing before or after, nothing greater or less; but the whole three Persons are coeternal to one another, and coequal.

So that, in all things, as hath been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He, therefore, that would be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God, of the substance of his Father, begotten before the world; and he is Man, of

matris in sæculo natus.

Perfectus Deus, perfectus homo: ex anima rationali, et humana carne subsistens.

Æqualis Patri secundum divinitatem: minor Patre secundum humanitatem.

Qui licet Deus sit, et homo: non duo tamen, sed unus est Christus.

Unus autem non conversione divinitatis in carnem, sed assumptione humanitatis in Deum.

Unus omnino non confusione substantiæ, sed unitate personæ.

Nam sicut anima rationalis et caro unus est homo, ita Deus et homo unus est Christus.

Qui passus est pro salute nostra, descendit ad inferos, tertia die resurrexit a mortuis.

Ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem.

Et qui bona egerunt, ibunt in vitam æternam; qui vero mala, in ignem æternum.

Hæc est fides catholica:

the substance of his Mother, born in the world.

Perfect God, perfect Man: subsisting of a rational soul, and human flesh.

Equal to the Father according to his Godhead: less than the Father, according to his Manhood.

Who although he be both God and Man, yet he is not two, but one, Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the Manhood unto God.

One altogether, not by confusion of substance, but by unity of person.

For, as the rational soul and the flesh is one man, so God and Man is one Christ.

Who suffered for our salvation; descended into hell; rose again, the third day, from the dead.

He ascended into heaven; he sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

At whose coming, all men shall rise again with their bodies; and shall give an account of their own works.

And they that have done good, shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic faith;

quam nisi quisque fideliter, firmiterque crediderit, salvus esse non poterit.

which except every man believe faithfully and steadfastly, he cannot be saved.

MASS

Although the Sacrifice of the Mass is always celebrated in honour of the blessed Trinity, yet, for this day, the Church, in her chants, prayers, and lessons, honours, in a more express manner, the great mystery, which is the foundation of our Christian faith. A commemoration is, however, made of the first Sunday after Pentecost, in order not to interrupt the arrangement of the liturgy. The colour used by the Church on this feast of Trinity is white, as a sign of joy, as also to express the simplicity and purity of the divine Essence.

The Introit is not taken from holy Scripture. It is a formula of glorification in keeping with the feast, and speaks of the blessed Trinity as the divine source of the mercies bestowed on mankind.

INTROIT

Benedicta sit sancta Trinitas, atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam.

Blessed be the holy Trinity, and undivided Unity; we will praise it because it hath shown its mercy unto us.

Ps. Domine Dominus noster, quam admirabile est nomen tuum in universa terra! ℣. Gloria Patri. Benedicta sit.

Ps. O Lord, our Lord, how wonderful is thy name in the whole earth. ℣. Glory, &c. Blessed.

In the Collect, the Church asks for us firmness in the faith, whereby we confess Unity and Trinity in

God. Faith is the first condition required for salvation; it is the first link of our union with God. It is with this faith that we shall conquer our enemies, and overcome all obstacles.

COLLECT

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare Unitatem, quæsumus, ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum.

O almighty and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an eternal Trinity, and, in the power of majesty, to adore an Unity: we beseech thee that, by the strength of this faith, we may be defended from all adversity. Through, &c.

COMMEMORATION OF THE FIRST SUNDAY AFTER PENTECOST

Deus in te sperantium fortitudo, adesto propitius invocationibus nostris: et quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ, ut in exsequendis mandatis tuis, et voluntate tibi et actione placeamus. Per Dominum.

O God, the strength of such as hope in thee: mercifully hear us calling on thee: and since mortal weakness can do nothing without thee, grant us the assistance of thy grace; that, in observing thy commandments, we may please thee, both in will and action. Through, &c.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. xi.

O altitudo divitiarum sapientiæ et scientiæ Dei: quam incomprehensibilia sunt judicia ejus, et inve-

Lesson of the Epistle of Saint Paul to the Romans.

Ch. xi.

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and

stigabiles viæ ejus! Quis enim cognovit sensum Domini? aut quis consiliarius ejus fuit? aut quis prior dedit illi, et retribuetur ei? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia: ipsi honor et gloria in sæcula. Amen.

how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

We cannot fix our thoughts upon the divine *judgments* and *ways*, without feeling a sort of bewilderment. The eternal and the infinite dazzle our weak reason; and yet this same reason of ours acknowledges and confesses them. Now, if even the *ways* of God with His creatures surpass our understanding, how can we pretend to discover, of ourselves, the inmost nature of this sovereign Being? And yet, in this uncreated Essence, we do distinguish the Father, the Son, and the Holy Ghost from each other, and we glorify them. This comes from the Father's having revealed Himself, by sending us His Son, the object of His eternal delight; it comes from the Son's showing us His own Personality, by taking our Flesh, which the Father and the Holy Ghost did not; it comes from the Holy Ghost's being sent by the Father and the Son, and fulfilling the mission He received from Them. Our mortal eye respectfully gazes upon these divine depths of truth, and our heart is touched at the thought, that it is through God's benefits to us that He has given us to know Him, and that our knowledge of what He is came through what He gave us. Let us lovingly prize this faith, and confidently wait for that happy moment, when it will make way for the eternal vision of that which we have believed here below.

The Gradual and Alleluia-verse are full of joy and admiration, at the presence of that sovereign

Majesty, who has vouchsafed to send forth His rays into the darkness of our minds.

GRADUAL

Benedictus es, Domine, qui intueris abyssos, et sedes super Cherubim.

℣. Benedictus es, Domine, in firmamento cœli, et laudabilis in sæcula.

Alleluia, alleluia.

℣. Benedictus es, Domine, Deus patrum nostrorum, et laudabilis in sæcula. Alleluia.

Blessed art thou, O Lord, who beholdest the deep, and sittest on the Cherubim.

℣. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever.

Alleluia, alleluia.

℣. Blessed art thou, O Lord, the God of our fathers, and worthy of praise for ever. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. xxviii.

In illo tempore: Dixit Jesus discipulis suis: Data est mihi omnis potestas in cœlo et in terra. Euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, et Filii, et Spiritus sancti: docentes eos servare omnia quæcumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus, usque ad consummationem sæculi.

Sequel of the holy Gospel according to Matthew.

Ch. xxviii.

At that time: Jesus said to his disciples: All power is given to me in heaven and in earth. Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And behold! I am with you all days, even to the consummation of the world.

The mystery of the blessed Trinity, which was taught us by the mission of the Son of God into this world, and by the promise of the speedy sending of the holy Spirit, is announced to men by these solemn words, uttered by Jesus just before His ascension into heaven. He had said: 'He that shall believe,

and shall be baptized, shall be saved';[1] but He adds, that Baptism is to be given in the name of the Father, and of the Son, and of the Holy Ghost. Henceforward man must not only confess the unity of God, by abjuring a plurality of gods, but he must, also, adore a Trinity of Persons in Unity of Essence. The great secret of heaven is now published through the whole world.

But, whilst humbly confessing the God whom we have been taught to know as He is in Himself, we must, likewise, pay a tribute of eternal gratitude to the ever glorious Trinity. Not only has It vouchsafed to impress Its divine image on our soul, by making her to Its own likeness; but, in the supernatural order, It has taken possession of our being, and raised it to an incalculable pitch of greatness. The Father has adopted us in His Son become Incarnate; the Word illumines our minds with His light; the Holy Ghost has chosen us for His dwelling: and this it is that is expressed by the form of holy Baptism. By those words pronounced over us, together with the pouring out of the water, the whole Trinity took possession of Its creature. We call this sublime marvel to mind as often as we invoke the three divine Persons, making upon ourselves, at the same time, the sign of the cross. When our mortal remains are carried into the house of God, there to receive the last blessings and farewell of the Church on earth, the priest will beseech the Lord 'not to enter into judgment with His servant'; and in order to draw down the divine mercy upon this Christian, who has gone to his eternity, he will say to the sovereign Judge that this member of the human family 'was marked, whilst in this life, with the sign of the holy Trinity.' Let us respect this divine

[1] St. Mark xvi. 16.

impress which we bear upon us: it is to be eternal; hell itself will not be able to blot it out. Let it, then, be our hope, our dearest title; and let us live for the glory of the Father, of the Son, and of the Holy Ghost. Amen!

In the Offertory the Church begins the immediate preparation for the Sacrifice, by invoking on the oblation the name of the three Persons, and again proclaiming the *mercy* of God.

OFFERTORY

Benedictus sit Deus Pater, unigenitusque Dei Filius, sanctus quoque Spiritus: quia fecit nobiscum misericordiam suam.

Blessed be God the Father, and the only-begotten Son of God, likewise the Holy Ghost: for he hath shown his mercy unto us.

In the Secret, holy Church asks that the homage we are making, in this Sacrifice, of ourselves to the sacred Trinity, may be presented to It not to-day only, but may become *eternal* by our being admitted into heaven, where we shall contemplate, and without a veil, the glorious mystery of God, One in Three Persons.

SECRET

Sanctifica, quæsumus Domine Deus noster, per tui sancti nominis invocationem, hujus oblationis hostiam: et per eam nosmetipsos tibi perfice munus æternum. Per Dominum.

Sanctify, we beseech thee, O Lord, our God, by the invocation of thy holy name, the victim of this oblation: and, by it, make us an eternal offering to thee. Through, &c.

COMMEMORATION OF THE FIRST SUNDAY AFTER PENTECOST

Hostias nostras, quæsumus Domine, tibi dicatas placatus assume: et ad per-

Mercifully receive, we beseech thee, O Lord, the sacrifice we offer thee: and grant

petuum nobis tribue provenire subsidium. Per Dominum.

that it may be a continual help to us. Through, &c.

Then follows the Preface; it is proper for this feast, and for all Sundays, throughout the year, which have no other assigned to them.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo et Spiritu sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in Essentia unitas, et in Majestate adoretur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim; qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. Who together with thy only-begotten Son, and the Holy Ghost, art one God, and one Lord: not in the singularity of one Person, but in the Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son, and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the Essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise, and cease not daily to cry out with one voice, saying, Holy, &c.

In the Communion-anthem, the Church continues her praise of the *mercy* of the great God, who has made use of His own blessings upon us, in order to enlighten and instruct us regarding His incomprehensible Nature.

COMMUNION

Benedicimus Deum cœli, et coram omnibus viventibus confitebimur ei: quia fecit nobiscum misericordiam suam.

We bless the God of heaven, and we will praise him in the sight of all the living, because he hath shown us his mercy.

Two things are needed for our reaching God: the light of faith, which gives our understanding to know Him; and the divine Food, which unites us to Him. In the Postcommunion, holy Church prays that we may have both; and be thus brought to that union, which is the happy end of our creation.

POSTCOMMUNION

Proficiat nobis ad salutem corporis et animæ, Domine, Deus noster, hujus Sacramenti susceptio: et sempiternæ sanctæ Trinitatis, ejusdemque individuæ Unitatis confessio. Per Dominum.

May the receiving of this Sacrament, O Lord our God, avail us to the salvation of body and soul: together with the confession of an everlasting holy Trinity, and of the undivided Unity thereof. Through, &c.

COMMEMORATION OF THE FIRST SUNDAY AFTER PENTECOST

Tantis, Domine, repleti muneribus, præsta, quæsumus: ut et salutaria dona capiamus, et a tua numquam laude cessemus. Per Dominum.

Grant, we beseech thee, O Lord, that the great sacrifice, we have partaken of, may avail us unto salvation, and make us never cease praising thee. Through, &c.

The last Gospel is that of the first Sunday after Pentecost; it is read by the priest instead of that of St. John.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. vi.

In illo tempore: Dixit Jesus discipulis suis: Estote misericordes sicut et Pater vester misericors est. Nolite judicare, et non judicabimini: nolite condemnare, et non condemnabimini. Dimittite et dimittemini. Date et dabitur vobis: mensuram bonam, et confertam, et coagitatam, et supereffluentem dabunt in sinum vestrum. Eadem quippe mensura qua mensi fueritis, remetietur vobis. Dicebat autem illis et similitudinem: Numquid potest cæcus cæcum ducere? nonne ambo in foveam cadunt? Non est discipulus super magistrum: perfectus autem omnis erit, si sit sicut magister ejus. Quid autem vides festucam in oculo fratris tui, trabem autem, quæ in oculo tuo est, non consideras? Aut quomodo potes dicere fratri tuo: Frater, sine, ejiciam festucam de oculo tuo: ipse in oculo tuo trabem non videns? Hypocrita, ejice primum trabem de oculo tuo: et tunc perspicies ut educas festucam de oculo fratris tui.

℟. Deo gratias.

Sequel of the holy Gospel according to Luke.

Ch. vi.

At that time: Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you; good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thine own eye, and then thou shalt see clearly to take out the mote from thy brother's eye.

℟. Thanks be to God.

VESPERS

ANT. Gloria tibi, Trinitas æqualis, una Deitas, et ante omnia sæcula, et nunc et in perpetuum.

ANT. Glory be to thee, O equal Trinity, one Deity, both before all ages, and now, and for ever.

Ps. Dixit Dominus, page 72.

ANT. Laus et perennis gloria Deo Patri, et Filio, sancto simul Paraclito, in sæculorum sæcula.

ANT. Praise and perpetual glory be to God, Father and Son, together with the holy Paraclete, for ever and ever.

Ps. Confitebor tibi, page 73.

ANT. Gloria laudis resonet in ore omnium Patri, genitæque Proli; Spiritui sancto pariter resultet laude perenni.

ANT. Let the glory of praise sound in every mouth to the Father, and to the Son begotten of him; to the Holy Ghost, also, let perpetual praise be given.

Ps. Beatus vir, page 74.

ANT. Laus Deo Patri, parilique Proli, et tibi sancte studio perenni Spiritus, nostro resonet ab ore omne per ævum.

ANT. Let praise be given to God the Father, and to his equal Son; and may our lips celebrate thee unceasingly, O holy Spirit, for all ages.

Ps. Laudate pueri, page 75.

ANT. Ex quo omnia, per quem omnia, in quo omnia: ipsi gloria in sæcula.

ANT. From whom are all things, by whom all things, in whom all things—to him be glory for ever.

Ps. In exitu Israel, page 76.

CAPITULUM

(Rom. xi.)

O altitudo divitiarum sapientiæ et scientiæ Dei: quam incomprehensibilia

O the depth of the riches of the wisdom and of the knowledge of God: how in-

sunt judicia ejus, et investigabiles viæ ejus!

comprehensible are his judgments, and how unsearchable his ways!

HYMN *

Jam sol recedit igneus,
Tu lux perennis Unitas,
Nostris, beata Trinitas,
Infunde amorem cordibus.

Now is the burning sun retreating; do thou, O everlasting Unity, O blessed Trinity, our Light, pour forth love into our hearts.

Te mane laudum carmine,
Te deprecamur vespere;
Digneris ut te supplices
Laudemus inter cœlites.

It is to thee we pray, at morn and eve, in our songs of praise: grant us, thy suppliants, that we may praise thee in the company of the citizens of heaven.

Patri simulque Filio,
Tibique sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.
Amen.

To thee, O God, Father, Son, and Holy Ghost! may glory be, as it hath ever been, for ever and for endless ages. Amen.

℣. Benedictus es, Domine, in firmamento cœli.

℣. Blessed art thou, O Lord, in the firmament of heaven;

℟. Et laudabilis et gloriosus in sæcula.

℟. And worthy of praise, and glorious for ever.

ANTIPHON OF THE MAGNIFICAT

Te Deum Patrem ingenitum, te Filium unigenitum, te Spiritum sanctum Para-

Thee God the Father unbegotten, thee the only-begotten Son, thee the Holy Ghost the

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* In the monastic rite, it is given thus, and is preceded by a responsory:—

℟. *breve.*—Benedicamus Patrem, et Filium, * Cum sancto Spiritu. Benedicamus.
℣. Laudemus et superexaltemus eum in sæcula. Cum. Gloria Patri, *etc.* Benedicamus.
O Lux beata Trinitas,
Et principalis Unitas,
Jam sol recedit igneus,
Infunde lumen cordibus.

Te mane laudum carmine,
Te deprecamur vespere;
Te nostra supplex gloria
Per cuncta laudet sæcula.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito
Et nunc et in perpetuum.
Amen.

clitum, sanctam et individuam Trinitatem, toto corde et ore confitemur, laudamus, atque benedicimus: tibi gloria in sæcula.

Comforter, holy and undivided Trinity, with all our heart and mouth, we confess, praise, and bless: to thee be glory for ever.

OREMUS

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare Unitatem; quæsumus ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum.

LET US PRAY

O almighty and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an eternal Trinity, and, in the power of majesty, to adore an Unity: we beseech thee that, by the strength of this faith, we may be defended from all adversity. Through, &c.

COMMEMORATION OF THE SUNDAY

ANT. Nolite judicare, ut non judicemini: in quo enim judicio judicaveritis judicabimini, dicit Dominus.

℣. Dirigatur, Domine, oratio mea,

℟. Sicut incensum in conspectu tuo.

ANT. Judge not, that ye be not judged: for, with what judgment ye judge, ye shall be judged, saith the Lord.

℣. Let my prayer, O Lord, be directed,

℟. As incense in thy sight.

OREMUS

Deus in te sperantium fortitudo, adesto propitius invocationibus nostris: et quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ, ut in exsequendis mandatis tuis, et voluntate tibi et actione placeamus. Per Dominum.

LET US PRAY

O God, the strength of such as hope in thee: mercifully hear us calling on thee: and, since mortal weakness can do nothing without thee, grant us the assistance of thy grace; that, in observing thy commandments, we may please thee both in will and action. Through, &c.

The middle ages have left us several sequences for the feast of the blessed Trinity. They are much

overladen with metaphysical terms, and, for the most part, have but little melody or poetry in them. They give us the language of the Schools, with so much roughness, that they would scarcely find any readers now-a-days to relish them. There is one, however—the one composed by Adam of Saint Victor—which we here insert, as it maintains, even in its scholastic phraseology, all the majesty and melody which characterize the compositions of that great poet.

SEQUENCE

Profitentes Unitatem
Veneremur Trinitatem
Pari reverentia,
Tres personas asserentes
Personali differentes
A se differentia.

Confessing the divine Unity, we venerate the Trinity with one and the same worship; we acknowledge three Persons, differing from each other by a personal difference.

Hæc dicuntur relative,
Quum sint unum substantive,
Non tria principia.
Sive dicas tres vel tria,
Simplex tamen est usia,
Non triplex essentia.

They have their names from their relations, for they are substantially one, and not three principles. When speaking of them as Three, thou must remember, that their Nature is one, and that their Essence is not threefold.

Simplex esse, simplex posse,
Simplex velle, simplex nosse,
Cuncta simplicia.
Non unius quam duarum
Sive trium personarum
Minor efficacia.

Their being, and power, and will, and knowledge, all are simple: the power of one is not less than that of two, or of three, Persons.

Pater, Proles, sacrum Flamen,
Deus unus: sed hi tamen
Habent quædam propria.
Una virtus, unum numen,
Unus splendor, unum lumen,
Hoc una quod alia.

Father, Son, holy Spirit, one God, and yet have they certain things proper. One power, one deity, one splendour, one light: what one hath, another hath.

Patri Proles est æqualis,

The Son is equal to the Fa-

Nec hoc tollit personalis
Amborum distinctio.
Patri compar Filioque,
Spiritalis ab utroque
Procedit connexio.

ther; neither is that equality destroyed by the personal distinction existing between them. Equal to the Father and the Son is the spiritual Bond, who proceedeth from both.

Non humana ratione
Capi possunt hæ personæ,
Nec harum discretio.
Non hic ordo temporalis,
Non hic situs, aut localis
Rerum circumscriptio.

Man's reason cannot comprehend these three Persons, nor their distinction. In this mystery, there is no order of time, no position of place, no boundaries of space.

Nil in Deo præter Deum,
Nulla causa præter eum
Qui creat causalia.
Effectiva vel formalis
Causa Deus, et finalis,
Sed nunquam materia.

There is nought in God but God; and, besides him, there is no cause that causeth things produced. God is cause, efficient, and formal, and final; but never cause material.

Digne loqui de personis
Vim transcendit rationis
Excedit ingenia.
Quid sit gigni, quid processus,
Me nescire sum professus:
Sed fide non dubia.

It is beyond the power of reason or genius to speak worthily of the three Persons. I confess that I know not what divine Generation and Procession are; and yet do I believe them with undoubting faith.

Qui sic credit, ne festinet,
Et a via non declinet
Insolerter regia.
Servet fidem, formet mores,
Nec attendat ad errores
Quos damnat Ecclesia.

Let him who thus believes, have patience; and not imprudently stray from the royal path. Let him keep his faith, correct his manners, and go not over to those errors which the Church condemns.

Nos in fide gloriemur,
Nos in una modulemur,
Fidei constantia:
Trinæ sit laus Unitati,
Sit et simplæ Trinitati
Cœterna gloria!
Amen.

Let us glory in our faith; let us sing our hymns, in the constancy of one same faith; be praise to the trinal Unity, and coeternal glory to the simple Trinity!
Amen.

O indivisible Unity! O Trinity distinct in one only Nature! Infinite God, who hast revealed Thy-

self unto men! graciously bear with us, while we dare to make our adorations before Thee, and pour forth our heart's thanksgiving, feeling ourselves overwhelmed by the brightness of Thy majesty. O Unity divine! O divine Trinity! we have not, as yet, seen Thee; but we know that Thou art, for Thou hast vouchsafed to reveal Thyself unto us. This earth, whereon we are living, has the mystery distinctly proclaimed to it, every day of its existence: that same august mystery, whose vision is the source of the happiness enjoyed by the blessed, who are glorified, and are united with Thee in closest union. The human race had to wait long ages, before the divine formula was fully revealed; happy we, who live in its full possession, and can, and do, delightedly proclaim Unity and Trinity in Thine infinite Essence! There was a time, when an inspired writer spoke an allusion to this grandest of truths; but his words flashed across the minds of his hearers, as lightning traverses a cloud, and then leaves it darker than before. 'I have not learned Wisdom,' said he, 'and have not known the science of saints. Who hath ascended up into heaven, and descended? Who hath held the wind (the storm) in his hands? Who hath bound up the waters together, as in a garment? Who hath raised up all the borders of the earth? What is his name? and what is the name of his Son, if thou knowest?'[1]

Thanks to Thine unbounded mercy, O Lord God! we now know Thy name. Thou art called the Father; and He whom Thou begettest from all eternity is named the Word and Wisdom. We know, too, that from the Father and the Son proceeds the Spirit of love. The Son, clad in our flesh, has dwelt on this earth, and lived amongst men; then came down the

[1] Prov. xxx. 3, 4.

Spirit, and He abides for ever with us, till the destinies of the human race are accomplished here below. Therefore do we dare to confess the Unity and the Trinity; for we have heard the divine testimony, and have believed; and, having believed, we have spoken, with all certainty.[1] Accept, then, this our confession, O Lord, as Thou didst that of Thy brave virgin and martyr, Cecilia, who, when the executioner had thrice struck her neck with the sword, and her noble blood flowed in streams from her wound, expressed her faith, as she breathed forth her soul, and confessed, by the position of her hands, the Unity of Thy Nature and the Trinity of Thy Persons.

The hymn of Thy Seraphim has been heard here on earth: 'Holy, Holy, Holy, the Lord God of hosts!'[2] We are but mortals; we are not prophets, as was Isaias; and yet we have a happiness which he had not: we can repeat the song of those blessed spirits, with fulness of knowledge, and can say unto Thee: 'Holy is the Father, holy is the Son, holy is the Spirit!' Those same Seraphim flew with two of their wings; with two they hid their face; and with two they covered their feet. So it is with us: strengthened, as we are, by the divine Spirit who has been given to us, we strive to lighten the heavy weight of our frail mortality, and raise it aloft on the wings of desire; we hide our sins by repentance; and veiling the weakness of our intellectual vision beneath the cloud of faith, we receive the light which is infused into our souls. Docile to the revealed word, we submit to its teachings; and it imparts to us not merely a distinct, but even an enlightened, knowledge of that mystery, which is the source and centre of all others. The angels and saints in heaven contemplate it with that inexpressible reserve, which

[1] Ps. cxv. 10; 2 Cor. iv. 13. [2] Is. vi. 3.

the prophet describes by saying that they hide their face with their wings. We poor mortals have not, and cannot have, the sight of the great truth; but we have the knowledge of it; and this knowledge enlightens our path, and keeps us firm in the truth. We have a dread of presuming to be searchers of Thy majesty, lest we should be overwhelmed by glory[1]; but, humbly treasuring up what heaven has vouchsafed to reveal to us of its secrets, we dare thus to address Thee:

Glory be to Thee, O divine Essence, that art but one! Thou art pure Act; Thou art Being, necessary, infinite, undivided, independent, perfect from all eternity, peaceful, and sovereignly happy. In Thee we acknowledge, together with the inviolable Unity, which is the source of all Thy perfections, three Persons distinctly subsistent; but, in Their production and distinction, the one same Nature is common to all; so that the personal subsistence which constitutes Them, and distinguishes Them one from the other, causes no inequality between Them. O infinite blessedness in this life of the three Persons! They contemplate in Themselves the ineffable perfections of the Essence which unites Them together, and the attribute of each of the three, which divinely animates the Nature that nought can limit or disturb! O wonder of that infinite Essence, when it deigns to act outside itself, by creating beings in its power and its goodness! The three Persons work then together; so that the one which acts in a way which is His special attribute does so in virtue of a will common to all. May a special love be given to that divine Person who, in the act which is common to the three, deigns to reveal Himself thus markedly to us creatures; and, at the same time, may thanks

[1] Prov. xxv. 27.

be given to the other two, who unite, in one same will, with the Person who vouchsafes to honour us with that special manifestation of Himself!

Glory be to Thee, O FATHER, Thou Ancient of days![1] Thou art unborn, without beginning; but communicating, essentially and necessarily, to the Son and to the Holy Ghost, the Godhead which dwells in Thee! Thou art God, and Thou art Father. He who knows Thee as God, and knows Thee not as Father, does not know Thee as Thou art. Thou producest, Thou begettest; but it is within Thine own bosom that Thou generatest; for nought is God, which is outside Thyself. Thou art being, Thou art power; but Thou hast never been without a Son. Thou speakest to Thyself all that Thou art; Thou explainest Thyself; and the fruit of the fecundity of Thy thought, which is equal to Thyself, is a second Person coming forth from Thee: it is Thy Son, Thy Word, Thine uncreated Word. Once didst Thou utter this Word; and Thy Word is eternal as Thyself, and as Thy thought, of which that Word is the infinite expression. Like the sun which is visible to our eyes, and which has never existed without its own brightness; this brightness is by the sun, it is with the sun; it emanates from it without lessening it, and it never exists as something independent of its source. Bear, O Father, with this weakness of our understanding, which borrows from the beings Thou hast created, an image whereto to compare Thee. And so, again, if we study ourselves, whom Thou hast created to Thine own likeness, we find that a thought of our own, in order that it may be something distinct from our mind, has need of a term, a word, to fix and express it.

O Father! we have been brought to know Thee

[1] Dan. vii. 9.

by that Son whom Thou eternally begettest, and who has vouchsafed to reveal Himself to us. He has taught us that Thou art Father, and Himself Son; and that, nevertheless, Thou art one with Him.[1] When one of His apostles said to Him: 'Lord! show us the Father,' He answered him: 'He that seeth Me, seeth the Father.'[2] O Unity of the divine Nature, whereby the Son, though distinct from the Father, is not less than the Father! O delight of the Father in the Son, by whom He has the knowledge of Himself: delight of intimate love, of which He spoke to His creature man, on the banks of Jordan, and on the top of Thabor![3]

O Father! we adore Thee, but we also love Thee; for a father should be loved by his children, and we are Thy children. It is an apostle that teaches us that all paternity proceeds from Thee, not in heaven alone, but on earth too.[4] No one is father, no one has paternal authority, be it in a family, or in the State, or in the Church, but by Thee, and in Thee, and in imitation of Thee. Nay more: Thou wouldst have us not only be called, but really and truly be Thy sons;[5] not, indeed, by generation, as is Thy only-begotten Son, but by an adoption which makes us joint-heirs with Him.[6] This divine Son speaking of Thee, says: 'I honour My Father';[7] we, also, honour Thee, O sovereign Father, Father of infinite majesty! And, until eternity dawn upon us, we glorify Thee now from the depths of our misery and exile, uniting our humble praise with that which is presented to Thee by the angels, and by the blessed ones who are of the same human family as ourselves. May thy fatherly eye protect us, may it graciously find pleasure in us

[1] St. John x. 30. [2] *Ibid*, xiv. 8, 9. [3] St. Matt. iii. 17; 2 St. Pet. i. 17. [4] Eph. iii. 15. [5] 1 St. John iii. 1. [6] Rom. viii. 17. [7] St. John. viii. 49.

Thy children, whom, as we hope, Thou hast foreseen, whom Thou hast chosen, whom Thou hast called to the faith, and who presume, with the apostle, to call Thee the Father of mercies, and the God of all consolation.[1]

Glory be to Thee, O Son, O Word, O Wisdom of the Father! Thou emanatest from His divine Essence. He gave Thee birth before the day-star;[2] and He said to Thee: 'This day have I begotten Thee';[3] and that day which has neither eve nor morrow, is eternity. Thou art Son, and only Son; and this name expresses one same nature with Him who begets Thee; it excludes creation, and shows Thee to be consubstantial with the Father, from whom Thou comest forth, perfectly like Him in all things. And Thou comest forth from the Father, without coming out of the divine Essence, being coeternal with Thy source; for in God there is nothing new, nothing temporal. Thy sonship is not a dependency; for the Father cannot be without the Son, any more than the Son can be without the Father. If it be a glory in the Father to produce the Son, it is no less a glory in the Son to be the exhaustive term to the generative power of the Father.

O Son of God, Thou art the Word of the Father. Uncreated Word, Thou art as intimately in Him, as is His thought; and His thought is His Being. It is in Thee that this His Being expresses itself, in its whole infiniteness; it is in Thee that He knows Himself. Thou art the spiritual fruit produced by the divine intellect of the Father; the expression of all that He is, whether He keep Thee mysteriously in His bosom,[4] or produce Thee outside Himself. What language can we make use of, in order to describe

[1] 2 Cor. i. 3.
[2] Ps. cix. 3.
[3] Ps. ii. 7.
[4] St. John i. 18.

Thee, and Thy glories, O Son of God! The Holy Ghost has vouchsafed to come to our assistance, in the writings which He has inspired: and it is with the very expressions He has suggested, that we presume thus to address Thee: 'Thou art the brightness of the Father's glory; Thou art the figure of His substance.[1] Thou art the brightness of eternal light, and the unspotted mirror of God's majesty, and the image that reflects His eternal goodness.'[2] We presume, likewise, to say to Thee, what we are taught by the holy Church assembled at Nicea: 'Thou art God of God; Light of Light; true God of true God.' And we add, with the fathers and d tors: 'Thou art the torch eternally lit by the eternal torch. Thy light lessens nought of that which communicates Itself to Thee; neither is Thy light inferior in aught to that from which it is produced.'

But when this ineffable fecundity, which gives an eternal Son to the Father and to the Father and Son a third term, willed to manifest Itself outside the divine Essence; and, not having again the power to produce what is equal to Itself, deigned to call forth from nothingness intellectual and rational nature, as being the nearest approach to its author, and material nature, as being the least removed from nothingness—then, O only-begotten Son of God, the intimate production of Thy Person in the Father's bosom revealed itself by creation. It is the Father who made all things; but it is in Wisdom, that is, in Thee, that He made all.[3] This mission of working, which Thou receivedst from the Father, is a consequence of the eternal generation, whereby He produces Thee from Himself. Thou camest forth from Thy mysterious rest; and creatures, visible and invisible, came forth, at Thy bidding, out of nothing.

[1] Heb. i. 3. [2] Wisd. vii. 26. [3] Ps. ciii. 24.

Acting in closest union with the Father, Thou pouredst out upon the worlds thou createdst somewhat of that beauty and harmony, of which Thou art the image in the divine Essence. And yet, Thy mission was not at an end when creation was completed. Angels and men, who were intellectual and free beings, were destined for the eternal vision and possession of God. The merely natural order could not suffice for these two classes of Thy creatures; a supernatural way had to be prepared for them, whereby they might be brought to their last end. Thou, O only-begotten Son of God, art this way. By assuming human nature Thou unitedst Thyself to Thine own work, Thou raisedst angel and man up to God; and by Thy human Nature Thou showedst Thyself as the supreme type of the creation, which the Father had effected by Thee. Oh unspeakable mystery! Thou art the uncreated Word, and, at the same time, Thou art the First-born of every creature;[1] not, indeed, to appear until Thy time should come; and yet preceding, in the divine mind and intention, all created beings, which were destined to be Thy subjects.

The human race, though destined to possess Thee in its midst as its divine intermediator, rebelled against its God by sin, and, by sin, was plunged into the abyss of death. Who could raise it up again? Who could restore it to the sublime destiny it had forfeited? Thou alone, O only-begotten Son of the Father! It is what we never could have hoped for; but God so loved the world, as to give His only-begotten Son,[2] to be not only the Mediator, but the Redeemer, too, of us all. Thou, our First-born, askedst Thy Father to restore Thine inheritance unto Thee;[3] Thou hadst to purchase back this inheritance.

[1] Col. i. 15. [2] St. John iii. 16. [3] Ps. xv. 5.

Then did the Father entrust Thee with the mission of Saviour to our lost race. Thy Blood, shed upon the cross, was our ransom; and by it we were born again to God, and restored to our lost privileges. Therefore, O Son of God, we, Thy redeemed, glory in calling Thee OUR LORD.

Having thus delivered us from death, and cleansed us from sin, Thou vouchsafedst to restore us to all the grand things we had lost; for, henceforth, Thou art our HEAD, and we are Thy members; Thou art KING, and we Thy happy subjects; Thou art SHEPHERD, and we the sheep of Thy one fold; Thou art SPOUSE, and the Church, our mother, is Thy bride; Thou art the living BREAD come down from heaven, and we are Thy guests. O Son of God! O Emmanuel! O Son of Man! blessed be the Father who sent Thee; but blessed, also, be Thou, who didst fulfil the mission He gave Thee, and who hast been pleased to say, that Thy delights are to be with the children of men![1]

Glory be to Thee, O HOLY SPIRIT, who eternally emanatest from the Father and the Son in the unity of the divine substance! The eternal Act, whereby the Father knows Himself, produces the Son, who is the infinite image of the Father; the Father is full of love for this brightness which eternally proceeds from Himself; and the Son, contemplating the source whence He for ever comes, conceives for this source a love as great as that wherewith He Himself is loved. What language could describe this mutual ardour and aspiration, which is the attraction and tendency of one Person to Another in the eternally immovable Essence! Thou art this Love, O divine Spirit, proceeding from the Father and the Son, as from one same principle; Thou art distinct from both, and yet art the bond that unites Them in the inef-

[1] Prov. viii. 31.

fable delights of the Godhead; Thou art living Love, personal Love, proceeding from the Father by the Son, the final term which completes the divine Nature, and eternally perfects the Trinity. In the inaccessible bosom of the great God, Thy Personality comes to Thee both from the Father, of whom Thou art the expression by a second production,[1] and from the Son, who, receiving of the Father, gives Thee of His own;[2] for the infinite Love which unites Them is of both Persons, and not of one alone. The Father was never without the Son, and the Son never without the Father; so likewise, the Father and the Son have never been without Thee, O holy Spirit! Eternally have They loved; and Thou art the infinite Love which exists between Them, and to which They communicate Their Godhead. Thy Procession from both exhausts the productive power of the uncreated Essence; and thus are the divine Persons Three in number; all that is outside Them is created being.

In the divine Essence, there is not only Power and Intelligence, but also, and necessarily, there is Will, from which action follows. Will and Love are one and the same thing; and Thou, O divine Spirit, art this Will, this Love. When the glorious Trinity works outside Itself, the act conceived by the Father, and expressed by the Son, is accomplished by Thee. By Thee, likewise, the Love, which the Father and Son have for each other, and which is personalized in Thee, is extended to beings which are to be created. It is by His Word that the Father knows them; it is by Thee, O divine Love, O holy Spirit, that He loves them; and thus, all creation proceeds from the divine goodness.

Emanating, as Thou dost, from the Father and the Son, Thou art sent, by both, to us creatures; and yet

[1] St. John xv. 26. [2] *Ibid.* xvi. 14, 15.

so as not to lose thereby the equality Thou hast, from all eternity with Them. The Son, when sent by the Father, clad Himself, once for ever, with our human nature; and His Person, by the works which are peculiarly His own, is shown to us as distinct from that of the Father. So likewise, O holy Spirit, we recognize Thee as distinct from the Father and the Son, by Thy coming down to fulfil in our regard the mission given to Thee by both. It is Thou that inspiredst the prophets;[1] Thou that overshadowedst Mary in the divine Incarnation;[2] Thou that restedst on the flower of Jesse;[3] Thou that ledst Jesus into the desert;[4] Thou that didst glorify Him by miracles.[5] The Church, His bride, receives Thee, and Thou teachest her all truth,[6] and Thou abidest in her, as her devoted friend, even to the very end of time.[7] Our souls are signed with Thy seal,[8] and Thou quickenest them with supernatural life;[9] Thou dwellest even in our bodies, making them Thy temple;[10] in a word, Thou art to us the Gift of God,[11] and the fountain springing up even into life everlasting.[12] May special thanks be given to Thee, O holy Spirit, for the special works Thou accomplishest in our favour!

And now, having adored each of the divine Persons, and blessed each for the favours He has bestowed upon this world, we again dare to fix our unworthy gaze upon that Trinity of Majesty which exists in the Unity of the divine Essence. O Sovereign Lord! we again confess what Thou hast taught us; and we confess it in the words of Thy servant Augustine: 'They are not more than Three: One that loveth Him who is from Him; and One that loveth Him

[1] 2 St. Peter i. 21. [2] St. Luke i. 35. [3] Is. xi. 2.
[4] St. Luke iv. 1. [5] St. Matt. xii. 28. [6] St. John xvi. 13.
[7] St. John xiv. 16. [8] Eph. i. 13; iv. 30. [9] Gal. v. 25.
[10] 1 Cor. vi. 19. [11] Hymn *Veni Creator*. [12] St. John iv. 14; vii. 38. 39.

from whom He is; and One who is that very Love.'[1] But we have still a debt of gratitude to pay for that unspeakable favour of Thine, whereby, O blessed Trinity, Thou hast vouchsafed to mark us with the image of Thyself. Having resolved, from all eternity, to admit us into fellowship with Thyself,[2] Thou hast prepared us for it according to a type taken from Thine own divine Nature.[3] There are three powers in our one soul; this tells us that it is Thou who gavest us our existence; and yet this likeness to Thyself, which is the glory of our natural being, was but a preparation for further purposes of Thy generous love towards us. After having bestowed upon us this natural being, it pleased Thee to decree, O sacred Trinity, that a supernatural being should also be imparted to us. The fulness of time having come, the Father sends us His Son; and this uncreated Word brings light to our understanding: the Father and the Son send us the Spirit; and the Spirit brings love to our will: and the Father, who cannot be sent, comes of Himself, and gives Himself to our soul, giving her a power beyond her own strength. It is in holy Baptism, in the name of the Father, of the Son, and of the Holy Ghost, that is produced, in the Christian, this work of the Three divine Persons, which is so admirably in keeping with the faculties of our soul; and these faculties are but an outline of the masterpiece, which the supernatural action of God can alone complete.

Blessed union! whereby God is in man, and man is in God! Union that brings us to adoption by the Father, to brotherhood with the Son, to our eternal inheritance! But how has this indwelling of God in His creature been formed? Gratuitously, by God's

[1] Non amplius quam tria sunt; unus diligens eum qui de illo est, et unus diligens eum de quo est, et ipsa dilectio. *S. Augustinus, De Trinitate*, lib. vi. cap. 7. [2] 1. St. John. i. 3. [3] Gen. i. 27.

eternal love. And how long will it last? For ever, unless man himself refuse to give love for love. Mortal sin admitted into the soul, the divine indwelling is at an end: the very moment that sanctifying grace is lost, the Three divine Persons who had taken up their abode in that soul,[1] and were united with her, abandon her; God is no longer in her, save by His immensity; the soul does not possess Him as she did before. Then Satan again sets up his wretched kingdom within her, the kingdom of his vile trinity: concupiscence of the flesh, concupiscence of the eyes, and pride of life.[2] Woe to the man who would dare to defy his God by such rebellion, and put evil in the place of infinite good! Hell and eternal torments are the consequences of the creature's contempt of his Creator. God is a jealous God; if we drive Him from the dwelling of our souls, the deep abyss must be our everlasting abode.

But is this rupture beyond the hope of reconciliation? Yes, as far as sinful man's power is concerned; for he can never, of himself, recover his position with the blessed Trinity, which God's gratuitous bounty had prepared, and His incomprehensible goodness achieved. But, as the Church teaches us, in her liturgy,[3] God never shows His power more, than when He has pity on a sinner and pardons him; it is this powerful mercy of God which can work the prodigy of a reconciliation; and He really does work it, as often as a sinner is converted. When the august Trinity deigns to return into the soul of repentant man, the angels and saints in heaven are filled with joy, as the Gospel assures us;[4] for the Father, Son, and Holy Ghost have testified Their love, and sought Their glory, by making him just

[1] St. John xiv. 23.
[2] 1 St. John ii. 16.
[3] Collect for the tenth Sunday after Pent.
[4] St. Luke xv. 10.

who had been a sinner; by coming again to dwell in this lost sheep; in this prodigal, who had, but a few days before, been tending swine; in this thief who, but just now, had, with his fellow culprit, been insulting on the cross the innocent Crucified.

Adoration, then, and love, be to Thee, O Father, Son, and Holy Ghost, O perfect Trinity, who hast vouchsafed to reveal Thyself to mankind; O eternal and infinite Unity, who hast delivered our forefathers from the yoke of their false gods! Glory be to Thee, as it was in the beginning, before any creature existed; as it is now, at this very time, while we are living in the hope of that true life, which consists in seeing Thee face to face; and as it shall for ever be, in those everlasting ages, when a blissful eternity shall have united us in the bosom of Thine infinite Majesty. Amen.

MONDAY

AFTER TRINITY SUNDAY

Having, by His divine light, increased the Church's appreciation of the sovereign mystery of the august Trinity, the Holy Ghost next leads her to contemplate that other marvel, which concentrates in itself all the works of the Incarnate Word, and leads us, even in this present life, to union with God. The mystery of the holy Eucharist is going to be brought before us in all its magnificence; it behoves us therefore, to prepare the eyes of our soul for the worthy reception of the light which is so soon to dawn upon us. As, during the whole year, we have never lost sight of the mystery of the holy Trinity, and all our worship has unceasingly been offered to the Three

divine Persons; so, in like manner, the blessed Eucharist has uninterruptedly accompanied us throughout the whole period of the liturgical year, either as the means for paying our homage to the infinite Majesty of God, or as the nourishment which sustains the supernatural life. Though we knew and loved these two ineffable mysteries before, yet the graces of Pentecost have added much to both our knowledge and our love; yesterday, the mystery of the Trinity beamed upon us with greater clearness than ever; and now we are close upon the solemnity which is to show us the holy Eucharist with an increase of light and joy to our faith.

The blessed Trinity is, as we have already shown, the essential object of all religion; It is the centre to which all our homage converges; and this, even when we do not seem to make It our direct intention. Now, the holy Eucharist is the best of all the means whereby we can give to the Three divine Persons the worship we owe Them; it is, moreover, the bond whereby earth is united with heaven. It is easy, therefore, to understand how it was that holy Church so long deferred the institution of the two festivals immediately following Whitsuntide. All the mysteries we have celebrated up to this time were contained in the august Sacrament, which is the memorial, and, so to say, the compendium, of the wonderful things wrought in our favour by our Redeemer.[1] It is the reality of Christ's presence under the sacramental species that enabled us to recognize in the sacred Host, at Christmas, the Child that was born unto us, in Passiontide, the Victim who redeemed us, and at Easter, the glorious conqueror of death. We could not celebrate all those admirable mysteries without the aid of the perpetual Sacrifice;

[1] Ps. cx. 4.

neither could that Sacrifice be offered up, without renewing and repeating them.

It is the same with the feasts of our blessed Lady and the saints: they kept us in the continual contemplation of the holy Sacrament. When we honoured Mary on the solemnities of the Immaculate Conception, the Purification, or the Annunciation, we were honouring her who had, from her own substance, given that Body and Blood which was then offered upon our altars. As to the apostles and the martyrs, whose memories we solemnized, whence had they the strength to suffer so much and so bravely for the faith, but from the sacred banquet which we then celebrated, and which gives courage and constancy to them that partake of it? The confessors and virgins, as their feasts came round, seemed to us as so many lovely flowers in the garden of the Church, and that garden itself all fruitful with wheat and clusters of grapes, because of the fertility given by Him who is called, in the Scriptures, both Wheat and Wine.[1]

Putting together all the means within our reach for honouring these blessed citizens of the heavenly court, we have chanted the grand Psalms of David, and hymns, and canticles, with all the varied formulas of the liturgy; but nothing that we could do towards celebrating their praise could be compared to the holy Sacrifice offered to the divine Majesty. It is in that Sacrifice that we entered into direct communication with them, according to the energetic term used by the Church in the Canon of the Mass (*communicantes*). The blessed in heaven are ever adoring the most holy Trinity by and in Christ Jesus our Lord; and it is by the Sacrifice of the Mass that we were united with them in the one same centre, and that we mingled our homage with theirs; hence, they received an

[1] Zach. ix. 17.

increase of glory and happiness. So, then, the holy Eucharist, both as Sacrifice and Sacrament, has always been prominently before us. If we are now going to devote several days to a more attentive consideration of its magnificence and power; if we are now going to make more earnest efforts to taste more fully its heavenly sweetness; it is not something fresh, which attracts our special notice and devotion for a season, and will then give way for something else: the Eucharist is that element prepared for us by the love of our Redeemer, of which we must always avail ourselves in order that we may enter into direct communication with our God, and pay Him the debt not only of our worship, but also of our love.

And yet, the time was to come when the Holy Ghost, who governs the Church, would inspire her with the thought of instituting a special solemnity in honour of that august mystery, in which all others are included. There is a sacred element, which gives a meaning to every feast that occurs during the year, and graces it with the beauty of its own divine splendour; that sacred element, which is the most holy Eucharist, had itself a right to a solemn festival, in keeping with the dignity of its divine object.

But that festive exaltation of the divine Host, and those triumphant processions so deservedly dear to the present generation of Christians, were not practicable in the ages of the early persecutions. And when those rough times had passed away, and the courageous martyrs had won victory for the Church, those same modes of honouring the Eucharist would not have suited the spirit and form of the primitive liturgical observances, which were kept up for ages following. Neither were they needed for the maintenance of the lively faith of those times; they would have been superfluous for a period such as that was,

when the solemnity of the Sacrifice itself, and the share the people at large took in the sacred mysteries, and the uninterrupted homage of liturgical chants sustained by the crowds of faithful adorers around the altar, gave praise and glory to God, secured correctness of faith, and fostered in the people a superabundance of supernatural life, which is not to be found now-a-days. The divine *Memorial* produced its fruits; the intentions our Lord had in instituting the Eucharist were realized; and the *remembrance* of that institution, which used then to be solemnized as we now celebrate Mass on Maundy Thursday, was deeply impressed on the minds of the faithful.

This state of things lasted till the beginning of the thirteenth century, when, as the Church expresses it, a certain coldness took possession of the world;[1] faith grew weak, and the vigorous piety which characterized the Christians of the previous ages became exceedingly rare. There were grand exceptions, here and there, of individual saintliness; but there was an unmistakable falling off among people at large, and the falling off was progressive; so much so, indeed, that there was danger that the mystery, which by its very nature is the mystery of faith, would suffer, in a special manner, from that coldness, that indifference, of the new generation. Even at that period, hell had been at work, stirring up sacrilegious teachers here and there, who dared to throw doubts upon the dogma of the real Presence; fortunately, the people easily took alarm, and, as a general rule, were too strong in the old faith to be led astray. The pastors, too, of the Church were alive to the danger, for there were souls who allowed themselves to be deceived.

Scotus Erigena had formulated the sacramentarian heresy: he had taught that the Eucharist 'was but a

[1] Collect for the feast of the Stigmata of St. Francis.

sign, a figure of spiritual union with Jesus, of which the intellect alone could be cognizant.' His teaching made little impression; it was regarded as mere pedantry, and was too novel to make head against Catholic tradition, such as was to be found exposed in the learned writings of Paschasius Radbert, Abbot of Corbie. The sophistry of Scotus was revived, in the eleventh century, by Berengarius; but although its new promoter was more crafty and conceited than its originator, and did greater and more lasting mischief, yet it died with him. The time for hell to play havoc by such direct attacks as these had not yet come; they were laid aside for others of a more covert kind. That hotbed of heresies, the empire of Byzantium, fostered the almost extinct germ of Manicheism; the teaching of that sect regarding the flesh—that it is the work of the evil principle—was subversive of the dogma of the Eucharist. While Berengarius was trying to bring himself into notice by the noisy, but ineffectual, broaching of his errors, Thrace and Bulgaria were quietly sending their teachers into the west. Lombardy, the Marches, and Tuscany, became infected; so did Austria, in several places, and almost all at one and the same time; so, too, did three cities of France: Orleans, Toulouse, and Arras. Forcible measures were used for repressing the evil; but it knew how to grow strong by retreat. Taking the south of France for the basis of its operations, the foul heresy silently organized its strength during the whole of the twelfth century. So great was the progress it made thus unperceived, that when it came publicly before the world, at the beginning of the thirteenth century, it had an army ready for the maintenance of its impious doctrines. Torrents of blood had to be shed in order to subdue it, and deprive it of its strongholds; and for

years after the defeat of the armed insurrection, the Inquisition had to exercise active watchfulness in the provinces that had been tainted by the Albigensian contagion.

Simon of Montfort was the avenger of the Catholic faith. But, while the victorious arm of the Christian hero was dealing a death-blow to heresy, God was preparing for His Son, who had been so unworthily outraged by the sectarians in the Sacrament of His love, a triumph of a more peaceful kind, and a more perfect reparation. It was in the year 1208, that a humble religious of the Congregation of the Hospitallers, by name the Blessed Juliana of Mont-Cornillon near Liège, had a mysterious vision, in which she beheld the moon at its full, but having a hollow on its disc. In spite of all her efforts to divert herself from what she feared was an illusion, the same vision appeared before her as often as she set herself to pray. After two years of such efforts and earnest supplications, it was revealed to her that the moon signified the Church as it then was; and that the hollow she observed on its disc expressed the want of one more solemnity in the liturgical year; a want which God willed should be supplied by the introduction of a feast, to be kept annually in honour of the institution of the blessed Eucharist. The solemn commemoration made of the last Supper, on Maundy Thursday, was no longer sufficient for the children of the Church, shaken as they had been by the influences of heresy; it was not sufficient even for the Church herself, who, on that Thursday, has her attention divided by the important functions of the day, and is wholly taken up, a few hours later, by the sad mysteries of the great Friday. At the same time that Juliana received this communication, she was also commanded to make known to the world

what she had been told was the divine will. Twenty years, however, passed, before the humble and timid virgin could bring herself to put her person thus forward. She at length mentioned the subject to a Canon of St. Martin's of Liège, named John of Lausanne, whom she much respected for his great holiness of life; and she besought him to confer with men of theological learning on the subject of the mission confided to her. All agreed that not only there was no reason why such a feast should not be instituted, but, moreover, that it would be a means for procuring much glory to God and great good to souls. Encouraged by this decision, the saintly Juliana had a proper Office composed and approved for the future festival; it begins with the words: *Animarum cibus*, and a few portions are still extant.

The Church of Liège, to which the universal Church owes yesterday's solemnity of the blessed Trinity, was predestined to have the honour of originating the feast of *Corpus Christi*. It was a happy day, when, in the year 1246, after so many delays and difficulties, the bishop of Liège, Robert de Torôte, published a synodical decree that each year, on the Thursday after Trinity Sunday, there should be observed in all the churches of his diocese, with rest from servile work, and with the preparation of fasting on the eve, a solemn feast in honour of the blessed Sacrament.

But the mission of the Blessed Juliana was far from being at an end; she had to be punished for having so long deferred it. The bishop died; and the decree he had issued would have long been a dead letter, had there not been one, and only one, church of the diocese, whose clergy were determined to carry the decree into execution: these were the Canons of Saint Martin-au-Mont. Though there was no au-

thority, during the vacancy, that cared to enforce the observance, yet, in the year 1247, the feast of *Corpus Christi* was kept in that privileged church. Robert's successor, Henry de Gueldre, a warrior and grandee, took no interest in what his predecessor had had so much at heart. Hugh de Saint Cher, Cardinal of St. Sabina, and legate in Germany, having gone to Liège with a view to remedy the disorders to which the new episcopal government had given rise, heard mention of the decree of the late bishop Robert, and of the new feast. The Cardinal had, formerly, been prior and provincial in the Order of St. Dominic, and was one of the theologians who, having been consulted by John de Lausanne, had favoured the project. He was of the same mind when legate; and claimed the honour of keeping the feast himself, and singing Mass with much solemnity. Not satisfied with that, he issued a circular, dated December 29, 1253, which he addressed to the archbishops, bishops, abbots, and faithful of the territory of his legation; and, in that document, he confirmed the decree of the bishop of Liège, and extended it to all the country over which he was legate, granting one hundred days' indulgence to all who, being contrite, and having confessed their sins, should, on the feast itself or during its Octave, devoutly visit a church in which the Office of *Corpus Christi* was being celebrated. In the year following, the Cardinal of St. George in Velabro, who had succeeded as legate, confirmed and renewed the ordinances made by the Cardinal of St. Sabina. These reiterated decrees, however, failed to remove the wide-spread indifference. A terrible blow had been given, by the proposed feast, to the powers of hell, and satan excited every possible opposition to it. As soon as the legates had taken their departure, several local superiors, men of note and authority,

published their own ordinances in opposition to what had been already given. In 1258, the year of the Blessed Juliana's death, there was still but the single church of St. Martin that would celebrate the feast, which it was her mission to spread throughout the entire world. But she left the continuation of her work to a holy recluse, of the name of Eve, to whom she had confided her secrets.

On the twenty-ninth day of August, 1261, James Pantaléon ascended the papal throne, under the name of Urban IV. He owed his election to this dignity to his great personal merits, for by birth[1] he had nothing to recommend him. He had been archdeacon of Liège, and there had met with the Blessed Juliana, and had approved her work. In this his exaltation to the papacy, Eve thought she had an indication of God's providence. She induced the bishop, Henry de Gueldre, to send his written congratulations to the new Pontiff, and, at the same time, to entreat him to confirm, by his own approbation, the feast which had been instituted by Robert de Torôte. About the same time, several supernatural events had attracted public attention; and in particular, the prodigy at Bolsena, near Orvieto, (where the papal court happened to be then residing) of a corporal having been stained with blood by a miraculous Host. These events seemed as though providentially permitted in order to rouse Urban's attention, and to confirm him in the holy zeal he had formerly evinced for the glory of the blessed Sacrament. St. Thomas of Aquin was appointed to compose, according to the Roman rite, the Office for the feast; which Office was to be substituted for the one prepared by the Blessed Juliana, which she had adapted to the ancient liturgy of France. The Bull *Transiturus* was published

[1] Troyes, France, was his native town.

soon after; it made known to the Church the Pope's intentions. Urban there mentions the revelations which had come to his knowledge before his election; and declares that, in virtue of his apostolic authority, both for the confounding of heresy, and for the increase of the true faith, he institutes a special solemnity in honour of the divine Memorial left, by Christ, to His Church. The day there fixed for the feast is the fifth feria (that is, the Thursday) after the Octave of Pentecost; for the Papal document does not mention, as the decree of the bishop of Liège had done, the feast of the blessed Trinity, which had not yet been received into the calendar of the Church of Rome. In imitation of what had been done by Hugh de Saint Cher, the Pontiff granted a hundred days' indulgence to all the faithful, who, being contrite, and having confessed their sins, should assist at Mass, or Matins, at first or second Vespers, of the feast; and for assisting at Prime, Tierce, Sext, None, and Compline, forty days for each of those Hours. He also granted a hundred days to those who should assist, on any day within the Octave, at the Mass and the entire Office. Among all these details, there is no allusion to the procession, for this was not introduced till the following century.

All now seemed settled; and yet, owing to the troubles which were then so rife in Italy and the Empire, the Bull of Urban IV was forgotten, and remained a dead letter. Forty years and more elapsed before it was again promulgated and confirmed by Pope Clement V, at the Council of Vienne. John XXII gave it the force of a settled law, by inserting it in the Clementines, about the year 1318; and he had thus the honour of putting the finishing stroke to the great work, which had taken upwards of a century for its completion.

The feast of the blessed Sacrament, or, as it is commonly called, *Corpus Christi*, began a new phase in the Catholic worship of the holy Eucharist. But, in order to understand this, we must go more thoroughly into the question of Eucharistic worship, as practised in the previous ages of the Church: the inquiry is one of importance for the full appreciation of the great feast, for which we must now be preparing our souls. No preparation, it seems to us, could be more to the point, than to devote the next two days to a faithful and compendious study of the chief features in the history of the blessed Eucharist.

It belongs to Thee, O holy Spirit, to teach us the history of so great a mystery. Scarcely has Thy reign begun upon the earth, when, faithful to Thy divine mission of glorifying our Emmanuel,[1] who has ascended into heaven, Thou at once raisest our eyes and hearts up to that best gift of His love, whereby we still possess Him under the eucharistic veil. During those long ages of the expectation of nations, it is Thou who didst bring the Word before mankind; Thou spakest of Him in the Scriptures, Thou proclaimedst Him by the prophets.[2] O Thou who art the Gift of the Most High,[3] Thou art, also, infinite Love; and it is through Thee, as such, that are wrought all the manifestations which God vouchsafes to make to us His creatures. It is Thou that broughtest this divine Person, the Word, into the womb of the immaculate Virgin Mary, there to clothe Him with sinless flesh, and so make Him our Brother and our Saviour. And now that He has ascended to His Father and our Father,[4] depriving us of the sight of His human Nature all beauteous with its perfections and charms; now that we have to go through this

[1] St. John xvi. 14.
[2] 2 St. Pet. i. 19-21.
[3] Hymn for Pentecost.
[4] St. John xx. 17.

vale of tears deprived of His visible company: He has sent Thee unto us;[1] and Thou hast come, O divine Spirit, as our Consoler. But the consolation Thou bringest us, dear Paraclete, is ever the same: it is the faithful remembrance of Jesus;[2] yea, more, it is His divine Presence, perpetuated by Thee in the Sacrament of love. We had already been told that this would be so; that Thou wouldst not speak of Thyself,[3] or for Thyself; but that Thou wouldst come to give testimony of the Emmanuel,[4] continue His work, and produce His divine likeness in each one of us.

How admirable is this Thy fulfilment of Thy sublime mission, which is all for the glory of Jesus! O divine Spirit, Guardian of the Word in the Church! it is far beyond our power to describe how great is Thy vigilance over the word of teaching, brought by the Saviour to this earth of ours, a teaching which is the true expression of Himself, and which, coming, as He Himself does, from the mouth of the Father, is the nourishment of His bride here below.[5] But with what infinite respect and vigilance, O holy Spirit, dost Thou preside over the august Sacrament, wherein is present, with all the reality of His adorable Flesh, that same Incarnate Word, who, from the very beginning of creation, was the centre and object of all Thy dealings with creatures! It is by the mystery produced by Thine omnipotence, that the exiled bride recovers her Spouse; it is by Thee that she traverses the long ages of time, holding and prizing her infinite treasure; it is by Thee that she, with such superhuman wisdom, puts it to profit, by so arranging, so modifying her discipline, yea, her very life, as to secure in each age of time the greatest possible faith, respect and love towards the divine Eucharist. If she

[1] St. Luke xxiv. 49. [2] St. John xiv. 26.
[3] St. John xvi. 13. [4] St. John xv. 26. [5] St. Matt. iv.

anxiously hide It from the profane men that would only turn their knowledge into blasphemy; or if she lavish upon It all that liturgy can give of pomp and magnificence; or if, again, she bring It forth from her sacred temples, and triumphantly carry It in procession through the crowded streets of cities, or the green lanes of the quiet country, it is Thou, O divine Spirit, that inspirest her with what is best; it is Thy divine foresight that suggests to her what is the surest means for gaining, in each respective period and age, the most of honour and love for Jesus who is ever present in the sacred Host, and who deigns to let His love be delighted with being thus among the children of men.[1]

Vouchsafe, O Holy Ghost, to aid us in our contemplations of this sacred mystery. Enlighten our understanding, inflame our hearts, during these hours of preparation for its feast. Give to our souls the knowledge of that Jesus, who is coming to us beneath the sacramental veil.

May this holy mystery be to us, during this last portion of the year and its liturgy, our Bread to support us on the journey we have still to make through the desert, before we can reach the mount of God;[2] we have yet a great way to go, and a way so different from the one we have already passed through, when we had the company of Jesus in the mysteries He was working for our salvation. Be Thou, O holy Spirit, our guide in those paths, which the Church, under Thy direction, is courageously traversing, while she is every day approaching nearer to the end of her pilgrimage here below. Yet scarcely have we entered on this second portion of our year, than Thou, divine Spirit, bringest us to the banquet prepared by divine Wisdom,[3] where the pilgrim

[1] Prov. viii. 31. [2] 3 Kings xix. 8. [3] Prov. ix.

receives the strength he needs for his journey. We will walk on, then, in the strength of this heavenly food;[1] and when our course is run, we will, with the same Bread to support us, cry out, with the Spirit and the bride, that our Lord Jesus may come[2] to us, at that last hour, and admit us into His eternal kingdom.

In honour of the adorable Sacrament, and in memory of the Blessed Juliana, to whom the Church owes the feast she is about to celebrate, we will offer our readers, to-day and during the Octave, the main portions, which are still extant, of the Office which bears her name. It will be interesting to them to hear how this Office was drawn up; we give the details as supplied to us by the Bollandists, in the life written of her by one of her contemporaries.

Juliana, then, began to ask herself whom she should get to compose the Office of the great feast. She knew of no clever man, or holy priest, who seemed to her fitted for the work; so, trusting solely to divine Wisdom, she made up her mind to select a young brother of the Hospital, named John,[3] whose innocent life had been revealed to her by God. John refused the work, declaring that it far exceeded his powers or learning; he begged her to excuse him, as he was but an ignorant man. Juliana knew all that; but she also knew that divine Wisdom, whose work she was furthering, could speak admirable things through an unlearned man; she kept to her purpose; and John, unable to resist the entreaties and influence of Juliana, began his labours. She prayed, and he wrote; and with the efforts of the two united, the

[1] 3 Kings xix. 8. [2] Apoc. xxii. 17.

[3] We must not confound him with John de Lausanne, of whom we have previously spoken.

work progressed in a way that surprised the young brother. He attributed all, and he was not far wrong, to Juliana's prayers. When he had any considerable portion of the composition ready, he gave it to her, saying: 'This, Sister, is what heaven sends thee: read it, and examine whether I have put down anything, either in the chant, or the words, which needs correction.' She would then take it; and, by the wonderful infused wisdom which she possessed, would examine, and, where needed, correct; and with so much prudence and judgment, that not even the most expert critics could find anything to change. And thus, by the wondrous help of God, was completed the whole Office of the new feast.[1]

The antiphons we here subjoin were taken by the Bollandists,[2] from a very ancient *Directorium* of the church of Saint-Martin-au-Mont. They are the antiphons assigned for the *Benedictus* and *Magnificat* of each day during the Octave.

ANTIPHONS

Animarum cibus Dei Sapientia nobis carnem assumptam proposuit in edulium, ut per cibum hujus pietatis invitaret ad gustum divinitatis.

The Wisdom of God, the food of souls, hath offered to us, for our nourishment, the Flesh he had assumed to himself; that, by this food of his love, he might lead us to taste of what is divine.

Discipulis competentem conscribens hereditatem, sui memoriam commendavit inquiens: Hoc facite in mei commemorationem.

Leaving to his disciples a worthy inheritance, he urged them to be mindful of himself, saying: Do this in memory of me.

Totum Christus se nobis exhibet in cibum, ut sicut divinitus nos reficit quem

Christ gave his whole self to us as our food; that as he, whom we taste with our heart,

[1] Vita B. Julianæ, ab auctore coævo descripta lib. ii. cap. 2. Act. SS. *ad diem quintam Aprilis*.

[2] *Ibid.* in Append.

corde gustamus, ita nos humanitus reficiat quem ore manducamus;

Et sic de visibilibus ad invisibilia, de temporalibus ad æterna, de terrenis ad cœlestia, de humanis ad divina nos transferat.

Panem angelorum manducavit homo, ut qui secundum animum cibum divinitatis accipimus, secundum carnem cibum humanitatis sumamus: quia sicut anima rationalis et caro unus est homo, ita Deus et homo unus est Christus.

Panis vitæ, panis angelorum, Jesu Christe vera mundi vita; qui semper nos reficis, in te nunquam deficis, nos ab omni sana languore, ut te nostro viatico in terra recreati, te ore plenissimo manducemus in æternum.

Suo Christus sanguine nos lavat quotidie, cum ejus beatæ passionis quotidie memoria renovatur.

Sanguis ejus non infidelium manibus ad ipsorum perniciem funditur; sed quotidie fidelium suavi ore sumitur ad salutem.

Verus Deus, verus homo semel in cruce pependit, se Patri redemptionis hostiam efficacem offerens: semper tamen invisibiliter est in

divinely refreshes us, so he, whom we receive with our mouth, might refresh us by his human nature;

And thus it is that he gives us to pass from things visible to invisible, from temporal to eternal, from earthly to heavenly, from human to divine.

Man hath eaten of the Bread of angels; so that we who, according to the soul, receive the food of the Godhead, may take, according to the flesh, the food of Christ's humanity: for, as the rational soul and the flesh is one man, so God and Man is one Christ.

O Bread of life! O Bread of angels! Jesus Christ, true life of the world! who ever feedest us, and never failest in thyself! heal us of all our weakness; that being refreshed on earth by thee as our viaticum, we may feed on thee, to our fill, in eternity.

Daily doth Christ wash us in his Blood, for daily is renewed the remembrance of his sacred Passion.

His Blood is not shed by the hands of faithless men, which would be to their destruction; but daily is it received, and sweetly, and to their salvation, by the faithful.

Once did Christ, true God and true Man, hang upon the cross, and offer himself to the Father, as an effectual victim of redemption; yet is he ever

mysterio, non passus sed quasi pati repræsentatus.

Dominus Jesus Christus sine vulnere quotidie sacrificatus, mortalibus in terra præstitit cœlesti fungi ministerio.

Hæc igitur singularis victima Christi mortis est recordatio, scelerum nostrorum expurgatio, cunctorum fidelium devotio, et æternæ vitæ adeptio.

invisibly present in the mystery, not suffering, but represented as suffering.

The Lord Jesus Christ, who is daily sacrificed, but without a wound, grants to mortals on earth to fulfil a heavenly ministry.

This incomparable Victim is, then, the remembrance of Christ's death, the cleansing away of our crimes, the devotion of all the faithful, and the pledge of life eternal.

TUESDAY

AFTER TRINITY SUNDAY

THE history of the blessed Eucharist is one with that of the Church herself: the liturgical usages, which have varied in the celebration of the most august of all the Sacraments, have followed the great social phases of the Christian world. This was a necessity; for the Eucharist is the vital centre, here below, whither everything in the Church converges; it is the inner bond which unites together that society of which Christ is the Head, the society whereby He is to reign over the nations, which are to be His inheritance.[1] Union with Peter, the Vicar of Christ, must always be the indispensable condition, the external mark, of the union of the members with the invisible Head; but supported, in an ineffable manner, on the rock which bears the Church, the divine mystery

[1] Ps. ii. 8.

wherein Christ gives Himself to each one of His servants must ever be the essential mystery of union; and, as such, the centre, and the bond, of the great Catholic communion. Let us, to-day, get a clear notion of this fundamental truth, on which was based the very formation of the Church, at her commencement; and let us consider the influence it exercised on the forms of eucharistic worship during the first twelve centuries. To-morrow, we will continue the subject, by examining how subsequent loss of fervour, and heresy, and social degeneracy, induced the Church to gradually modify these forms, which, after all, are but accidental: they were admirably adapted to the favoured times they had served, but would scarcely suit the changed circumstances and requirements of later generations of the Church's children.

It was on the eve of His Passion that our Lord instituted the great Memorial, which was to perpetuate; in all places, the one Sacrifice, whereby are perfected for ever they that are sanctified.[1] The cross was 'the altar of the world,' as St. Leo calls it;[2] and on that cross, says the same holy Doctor, was made, a few hours after the last Supper, 'the oblation of the whole human nature; for the whole human race was united with this last act of infinite adoration and reparation, offered by its Head, to the supreme Majesty of God.'[3] The Church, issuing with the Blood and water from the side of her Saviour, was then but in her infancy; and the mystery of divine union—which Jesus had come upon the earth to produce, by Himself uniting to the Father, in the Holy Ghost, the members of His mystical body—was to have its immediate realization in those members only by its successive application to each. This was the object of the sublime institution of the

[1] Heb. x. 14. [2] Serm. viii. *de Pass.* [3] *Ibid.* iv. *de Pass.*

Eucharist at the last Supper. It was a new Testament, which gave to the future Church the possession of the mystery, whereby each generation would be linked on to its predecessors by the unity of the one Sacrifice, and would find in that same unity the mutual bond of its members.

Immediately after instituting this new Passover, Jesus said to His disciples: 'A new commandment I give unto you: that ye love one another, as I have loved you: and, by this shall all men know that ye are My disciples.'[1] This was Jesus' first injunction to His disciples after giving Himself to them in the Eucharist; this love of, and union with, each other, was to be the mark of the Covenant, which He then, through His apostles, contracted with all those who were to believe in Him through the word of their preaching.[2] His very first prayer, after that first giving of His Body and Blood under the eucharistic species, is for that same union of His faithful one with another; a union admirable as is the mystery which produces and maintains it; a union so intimate, that its model is the union existing between Jesus and His eternal Father: May they all be one, as Thou, Father, in Me, and I in Thee; that they may be made perfect in one.[3]

Under the direction of the holy Spirit, the Church understood, from the very first, the intentions of her divine Master. The three thousand, who were converted on the day of Pentecost, are described, in the Acts, as persevering in the doctrine of the apostles, in the communication of the breaking of bread, and in prayers.[4] And so great is the power of union derived from their all partaking of the heavenly Bread, that they were remarked by the Jews as

[1] St. John xiii. 34, 35.
[2] *Ibid.* xvii. 20.
[3] *Ibid.* 21-23.
[4] Acts ii. 42.

a class of men forming a society distinct from every other, which won the esteem of all that beheld them, and drew others daily to join them.[1]

A few years later the Church, led on by the same holy Spirit, passed beyond the narrow limits of Judea, and carried her treasures to the Gentiles. It was a world of corruption, where all was discord between man and man, and where the only remedy for the outrages of individual egotism was the tyranny of a Cæsar. Into such a world the Christians came, and showed it, from east to west, the marvel of a new people, which, by the sole influence of its virtues, recruited its members from every class of society, and from every clime, and was stronger and more united than any nation that had ever appeared on earth. The pagans were in admiration at this strange and inexplicable novelty; without knowing what they were doing, without troubling themselves with any further inquiry, they bore testimony to the perfection wherewith these Christians fulfilled the dying wishes of their Founder; they thus spoke of them: 'See how they love one another!'

It was, indeed, a mystery; but the faithful, the initiated, understood it; for it had been thus explained to them by the apostle: 'We, being many, are one bread, one body, all that partake of one Bread.'[2]

This text is admirably commented by St. Augustine in a sermon he preached to the neophytes, a few hours after their Baptism: 'I remember,' he says, 'the promise I made, of explaining to you, who have been baptized, the mystery of the Lord's Table, which you now see, and of which you were made partakers in the night just past. . . That Bread which you see on the altar, that Bread which has been sanctified by the word of God, is the Body of Christ: that

[1] Acts ii. 47. [2] 1 Cor. x. 17.

chalice, or, rather, what that chalice contains, which has been sanctified by the word of God, is the Blood of Christ. By these did Christ our Lord will to give us His Body and His Blood, which He shed for us, unto the remission of our sins. If you have properly received them, you are what you have received, for the apostle says: "We, being many, are one bread, one body." It is thus that he expounded the Sacrament of the Table of the Lord: We, being many, are one bread, one body. We are, by this Bread, instructed how we are to love unity. Was this Bread made out of one grain? Were there not many grains of wheat? But, before they came to be bread, they were separated one from the other; they became joined by means of water, and by a certain bruising: for, unless the wheat be ground, and be moistened with water, it could never take the form we call bread. It was the same with you, until you were, so to say, ground by the humiliation of fasting, and by the sacrament of exorcism. Baptism and water came to you; you were moistened, that so you might come to the state of bread. But, even so, there is no bread without fire. What, then, does fire signify? It is the chrism; for the oil which makes our fire is the Sacrament of the Holy Ghost. . . The Holy Ghost, therefore, comes; after water, comes fire; and you are made Bread, which is the Body of Christ. . . Christ willed that we should be His Sacrifice—the Sacrifice of God. . . Great, very great are these mysteries! . . Do you so receive them, as to take care that you have unity in your hearts.[1] Be one, by loving one another, by holding one faith, one hope, and undivided charity. When the heretics receive this Bread, they receive testimony against themselves; for they are seeking to make division, whereas this Bread is the sign of

[1] Serm. ccxxvii. In die Paschæ. Ad Infantes, *de Sacramentis*.

unity.'[1] The Scripture, speaking of the first Christians, says that they had but one heart and one soul;[2] and it is the unity which is signified by the wine in the holy mysteries. 'For,' continues St. Augustine, 'the wine was once in so many bunches of grapes; but now it is all one, one in the sweetness of the chalice; for it has gone through the crushing of the wine-press. So you, after those fastings, and labours, and humility, and contrition, have come, in the name of Christ, to the chalice of the Lord; and you are there on that table, and there in that chalice. You are there together with us, for we have eaten together, and drunk together, and that because we live together.[3] Thus did Christ our Lord (by the wine made one out of many grapes) signify us, and He wished us to be one with Him, and, by His Table, consecrated the mystery of our peace and unity.'[4]

These admirable expressions of St. Augustine are but the substance of the doctrine regarding the holy Eucharist, held by the Church in the fourth century. They give us the very essence of that doctrine, in all its fulness and in all the clearness of its literal truth; no other could have been given to neophytes, who, up to that time, had been kept in complete ignorance of the august mysteries, of which they were henceforth to partake. Of the discipline of that secrecy we shall have to speak a little further on. The doctrine of the Eucharist here laid down by the great bishop of Hippo, is identical with that given by all the fathers. In Gaul, St. Hilary of Poitiers,[5] and Saint Cesarius of Arles;[6] in Italy, Saint Gaudentius of Brescia:[7] at Antioch and Constantinople, St. John

[1] Serm. ccxxix. Fer. ii. Paschæ, *de Sacramentis fidelium*.
[2] Acts iv. 32. [3] Serm. ccxxix.
[4] *Ibid.* cclxxii. In die Pentecost. Ad Infantes, *de Sacramentis*.
[5] Lib. viii. de Trinit. [6] Hom. vii. [7] Serm. ii. *ad Neoph.*

Chrysostom;[1] at Alexandria, St. Cyril:[2] all had the same way of putting this dogma of faith before their people. Christ is not divided: the Head and the members, the Word and His Church are inseparably one in the unity of the mystery instituted for the very purpose of producing that unity. And this unanimous teaching of the fathers, who lived in the golden age of Christian eloquence, was reproduced by Paschasius Radbert, in the ninth century,[3] by Rupert in the twelfth,[4] and by William of Auvergne in the beginning of the thirteenth.[5]

It would be too long to give the names, and still more to quote passages, in testimony of how all the Churches, for the first twelve centuries, looked upon the holy Eucharist in this same way, that is, as instituted for the purpose of union. If we follow this traditional teaching back to the apostolic source whence it originated, we shall find St. Cyprian, in the age of persecution, speaking to his people upon the union between the divine Head and His members, which is the necessary result of the holy Sacrament; he shows this, not only by the nature of bread and wine, the essential elements for the consecration of the mysteries, but likewise by the mingling of water with the wine in the eucharistic cup: the water, he says, signifies the faithful people; the wine denotes the Blood of Christ; their union in the chalice—union necessary for the integrity of the Sacrifice, union the most complete and inseparable—expresses the indissoluble alliance between Christ and His Church, which consummates the Sacrament.[6] The same St. Cyprian shows that the unity of the Church by the Chair of Peter, which is the subject of one of his finest treatises, is divinely established on the sacred

[1] *In ep.* i., *ad Cor.* Hom xxiv.
[2] Lib. x. *in Johan.*
[3] *De corp. et sang. Domini.*, cap. x.
[4] *De div. Off.*, lib. ii., c. 2.
[5] *De Sacrament.* Euchar. cap iv.
[6] Ep. lxiii.

mysteries; he speaks enthusiastically of the multitude of believers, the 'Christian unanimity' being held together, in the bonds of a firm and indivisible charity, by the Sacrifice of our Lord Jesus Christ.[1] Christ in His Sacrament, and Christ in His Vicar, is, in reality, but the one same Rock that bears the building which is erected upon it; the one sole Head, visible in His representative, His Vicar, and invisible in His own substance in the Sacrament.

This sentiment of union, as the result of the Eucharist, was rooted in the soul of the early Church; her very mission was to bring about the union of all the children of God, that were dispersed throughout the world;[2] and when the violence of her enemies obliged her to provide her children with some secret sign, whereby they might recognize each other, and not be recognized by pagans or persecutors or blasphemers, she gave them the mysterious ICTHUS, the FISH, which was the sacred symbol of the Eucharist. The letters which form the Greek word for *fish (icthus)* are the initials of a formula in the same language, which gives this sentence: *Jesus Christ, Son of God, Saviour.* The fish is shown to us in the Book of Tobias[3] as a figure of Christ, who is the food of the wayfarer, casts out the devil by His virtues, and gives light to the world grown old in iniquity. Again: it is not without a prophetic and mysterious purpose, that the fish is mentioned in Genesis, as being blessed by the Creator, at the commencement of the world, just as man himself was.[4] It is found with the bread miraculously multiplied in the Gospel, when our Lord prefigures the marvels of the Eucharist. It is brought again to our notice, after the Resurrection; it is found lying on hot coals, and is

[1] Ep. lxxvi.
[2] St. John xi. 52.
[3] Tob. vi.
[4] Gen. i. 22, 28.

offered by Jesus, together with bread, as a repast to seven of His disciples, on the banks of lake Tiberias.[1] Now, what is this fish, this bread? The fathers answer: Christ is the Bread of that mysterious repast; He is the Fish taken from the living water, and is roasted on the altar of the cross by the fire of His love, and feeds the disciples on His own substance, and offers Himself to the entire world as the true ICTHUS.[2] No wonder, then, that we find this sacred symbol on almost everything that the Christians of the first three centuries possessed; on precious stones, rings, lamps, inscriptions, paintings, there was the fish, in some shape or other. It was the watchword, the *tessera* of the Christians, in those days of persecution. An inscription of the second century, discovered in modern times at Autun, thus speaks of the Christians: 'This divine race of the heavenly ICTHUS, this noble-hearted race, receive from the Saviour of the saints the nourishment which is sweet as honey, and drink long draughts of the divine fount, holding ICTHUS in their hands.'[3] A holy bishop of Asia Minor of that same early period, by name Abercius of Hierapolis, who was divinely led into various lands, everywhere recognizes the disciples of Christ by the holy fish, which makes all, however separated by distance, to be one. 'I have,' says he, shortly before the close of his life of travel, 'I have seen Rome: I have beheld the queen city, in her robes and sandals of gold; I have made acquaintance with the people decked with bright rings. I have visited the country of Syria, and all her cities. Passing the Euphrates, I have seen Nisibis; and all people in the east were in union with me, for we all

[1] St. John xxi. 9. [2] St. Paulin. Ep. xiii; St. Aug. *Confess.* xiii. 23; St. Ambr. *Hymn. Pasch;* Prosp. African. *De promission.*
[3] *Inscript. Augustod.* Spicileg. Solesm. i.

formed but one body; everywhere, faith presented to all, and gave as nourishment to all, the glorious and holy ICTHUS, which came from the only fount, and was taken by the most pure Virgin.'[1]

This, then, was the bond of that mighty union between Christians, which was such a puzzle to the pagan world; and the more the real cause of that unity was kept concealed from its eyes, so much the more violent was the fury wherewith it attacked the Church. Our Lord had said: 'Give not that which is holy to dogs; neither cast ye your pearls before swine.'[2] These words contained, in principle, the discipline of secrecy, which was observed in the Church till the conversion of the western world was completed. The holiness of the Sacraments, the sublimity of the Christian doctrines, necessitated an extreme reserve on the part of the faithful, living amongst people whose moral degradation and brutal corruption were such as our Saviour had foretold. But it was most of all imperative to hide from the stare and sacrilege of pagans the most holy Eucharist, that 'great pearl of the sacred Body of the Lamb,' as Venantius Fortunatus calls it.[3] Hence the Christian assemblies, when they met for divine worship, were divided into two classes, the initiated and the uninitiated, i.e. the faithful and the catechumens. The distinction began with the apostolic age, and was kept up till the eighth century. A few weeks before the solemn administration of Baptism, there took place, as we have elsewhere explained,[4] the giving, or as it was termed, the *tradition*, of the Symbol, to the future members of the Church; but the eucharistic mystery, the *arcanum* by excellence, was, even then,

[1] *Titul. Abercii.* Spicileg Solesm. iii.
[2] St. Matt. vii. 6.
[3] Vernant. Fortun. lib. ii. *carm.* 25.
[4] Volume for Lent; *Wednesday of the fourth week*.

kept back from the fortunate candidates for holy Baptism. This explains the varied precautional expressions, the reticence, the studied obscurity of phraseology, used by the fathers in their discourses to their flock, and this for years after the times of Constantine and Theodosius. The catechumens were admitted while the holy Scriptures were being read, or while the Psalms were being chanted; but as soon as the bishop had given his discourse on the portion which had been read, either of the Gospel or other passages of the sacred Volume, these catechumens were dismissed by the deacon; and this *missa*, or *missio*, gave its name to that first portion of the liturgy; it was called the *Mass* of the catechumens; just as the second part, from the oblation to the final dismissal, was called the *Mass* of the faithful.

And yet, though holy mother Church kept so jealous an eye on her treasure as not to let it be fully known except to her true children, made such by Baptism, with what delight did she, at the feasts of Easter and Pentecost, reveal to her new-born children, as soon as they came from the font, the ineffable secret hitherto kept in her heart as bride, the full mystery of the ICTHUS! Having incorporated them into Christ by the saving waters, enrolled them in His army, and marked them with the sign of His soldiers by the anointing conferred by the bishop, with what maternal fondness did she lead them, from the baptistery first, and then from the chrismarium, to the hallowed precinct of the mysteries instituted by the Word Incarnate! There Jesus, their Head, was awaiting His new members, that He might draw all the more closely the bonds which already knit them to His mystic body, and unite them to Himself in the infinite homage of that one great Sacrifice, which He Himself was offering to the eternal Father,

This wondrous unity of the Eucharistic Sacrifice, which included in one oblation both Head and members; this unity of Sacrifice, which kept alive and strengthened the union of each Christian community and of the whole Church, was admirably expressed by the magnificent forms of the primitive liturgy. After the catechumens had been dismissed and the unworthy expelled, all the faithful, without exception, from the emperor and his court down to the poorest cottager whether man or woman, advanced towards the altar, each one offering his share of bread and wine for the sacred mysteries. Themselves a kingly priesthood, as St. Peter calls them,[1] a living victim figured by the gifts they brought, they assisted, standing, at the immolation of the divine Victim, whose members they truly were; then united in the kiss of peace, the external sign of their union of heart, they received in their hands, and still standing, the sacred Body, their spiritual nourishment; the deacons offered them the chalice, and they drank of the precious Blood. Even babes in their mothers' arms were eager for the divine drink, and received some drops, at least, into their innocent mouths. The sick, who could not leave their rooms, and prisoners, were not deprived of being united with their brethren in the sacred banquet; they received the precious Gifts at the hands of ministers, who were sent to them for the purpose by the bishop. The anchorets in their deserts, Christians living in the country, and all such as could not be present at the next assembly, took the Body of our Lord with them, that thus they might not, because of distance, be deprived of uniting in the coming celebration of the mysteries of salvation. Those were ages when unity was continually being attacked by persecution,

[1] 1 St. Pet. ii. 9.

schism, and heresy, all three at once; and the Church, to counteract the danger, had no hesitation in facilitating, by every lawful means, the use and application of the venerable Sacrament, which is the sign of unity, and the innermost centre, and the strongest tie, of the Christian community.

It was from the same principle of unity, that, although there were generally several churches or centres in each city for the assemblies of the faithful, and a greater or less number of clergy, yet all the faithful and clergy came together for the *collect* or *synaxis*, into some one place, fixed upon by the bishop. 'Where the bishop shall show himself,' says St. Ignatius of Antioch, 'there let the multitude be; just as, where Christ Jesus is, there is the Catholic Church. It is not lawful, either to baptize, or to celebrate the agape (the Eucharist) without the bishop.[1] Do all of you assemble, for prayer, in the one same place; let there be unity of common prayer, unity of mind, unity of hope. . . Do all of you come together, as though you were one man, into the temple of God, as to one altar, as to one Christ Jesus, the great high-priest of the unborn God.[2] Let us enjoy the one Eucharist; for one is the Flesh of our Lord Jesus, and one His Blood which was shed for us; one also is the Bread which was broken to us all, and one the Cup which was distributed to all; one altar to the whole Church, and one bishop surrounded by the *presbyterium* and the deacons.'[3]

The *presbyterium* was the college of priests of each city; they kept near the bishop, were his council, and celebrated the sacred functions together with him. It would seem that, at the beginning, they were twelve in number, the more closely to represent the apostles; but in the great cities that number was

[1] Ad Smyrn. viii. [2] Ad Magnes. vii. [3] Ad Philadelph. iv.

soon doubled. We find that, towards the close of the first century, there were, in Rome, five and twenty priests, who were respectively set over twenty-five *titles*, that is, churches, of the metropolis. The pontiff took first one, and then another, of these titles, for the celebration of the mysteries. The twenty-four priests of the other titles united with the pontiff in the solemnity of one and the same Sacrifice, and concelebrated at one and the same altar. In their respective places, the seven deacons, and all the inferior clerics, each according to his rank, co-operated in the thrice holy mysteries. We have already seen the active part taken in the same by the faithful people.

It was the very time when the eagle of Patmos, St. John the Evangelist, was being favoured with his inspiration and vision of the gorgeous ritual of heaven. He beheld the Lamb that was slain, yet standing in the midst of the four and twenty Elders who were seated on thrones encircling the throne of God, which is also the throne of the eternal High Priest. Clad in white garments, and wearing golden crowns, these four and twenty Elders held harps in their hands, and golden vials full of odours, which are the prayers of saints. Then came the seven spirits, who were before the throne of God, like so many burning lamps; and then, thousands of thousands of angels, who were round about the throne, singing praise to the Sacrifice and triumph of the Lamb; and then, every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, all cried out, giving benediction, and honour, and glory, and power, to Him that liveth for ever and ever.[1] This admirable vision represented the fullness and unity of the Sacrifice, which was offered once, but to

[1] Apoc. iv, v.

last for ever, and was offered by Him who is the Head of all created beings. The Church on earth, the exiled bride of Jesus, did her best, when offering that same Sacrifice, to repeat the sublime ritual of heaven. And as in heaven the divine Lamb, the eternal High Priest, drew after Him the celestial hierarchy, so likewise on earth all the Churches came round the officiating pontiff, and united with him in the holy Sacrifice, each one according to the sacred Order he held.

It was impossible for the universal Church, subject as she is to the conditions of place and time, to meet here below at one altar; but the unity of the Sacrifice, which was everywhere offered, was, like the unity of the Church herself, expressed by the mutual transmission, between the various bishops, of the sacred Species that had been consecrated by them; and these, each one put into the chalice from which he received the precious Blood. St. Irenæus,[1] who lived in the second century, tells us that the supreme hierarch, the Pontiff of Rome, used to send these sacred gifts, not only to Churches in the west, but even into Asia, as emblems of the unity existing between the Churches there, and the Church, the mistress and mother of all others. So, too, when the number of the faithful became so great as to induce the Church to allow individual priests to celebrate the holy mysteries privately, the priests of the town where a bishop resided never thought of exercising this isolated function, until they had received from the bishop a fragment of the Bread he had consecrated, and which they mingled with their own Sacrifice. It was the *fermentum*, the sacred leaven of Catholic communion.

[1] *Ap.* Euseb. *Hist. Eccles.* lib. v. cap. 14.

As an appropriate conclusion to the above subject, we append the following beautiful liturgical formula taken from the *Apostolic Constitutions*,[1] a writing admitted by critics to have been completed in the third century.

THANKSGIVING FOR THE MYSTERIES

Gratias agimus tibi, Pater noster, pro vita quam manifestasti nobis per Jesum Filium tuum; per quem tum omnia creasti, tum universis provides; quem et misisti, ut ad salutem nostram homo fieret; quem etiam permisisti pati et mori; quem et resuscitans glorificare voluisti, et sedere fecisti ad dexteram tuam; per quem et promisisti nobis resurrectionem mortuorum.

We give thanks unto thee, O Father, for the life thou hast manifested unto us by thy Son Jesus; by whom thou hast both created all things, and providest for all; whom thou also sendedst, that, for our salvation, he might be made Man; whom thou also permittedst to suffer and to die; whom also, raising him up again, thou willedst to glorify, and madest him to sit at thy right hand; by whom also thou didst promise us the resurrection of the dead.

Tu, Domine omnipotens, Deus æterne: quemadmodum hoc erat dispersum, et quum fuit congregatum, factum est unus panis, ita congrega Ecclesiam tuam a finibus terræ in regnum tuum.

O almighty Lord, eternal God! as this *(element)*, which was once disunited, being united hath become one Bread, so do thou assemble together thy Church from the ends of the earth into thy kingdom.

Adhuc gratias agimus, Pater noster, pro pretioso sanguine Jesu Christi effuso nostra causa: et pro pretioso corpore: cujus et hæc antitypa celebramus, quum ipse nobis constituerit mortem illius annuntiare: per ipsum

We also give thanks to thee, our Father, for the precious Blood of Jesus Christ, which was shed for our sake; and for his precious Body; of which we are now celebrating the antitypes *(the mysteries)*; for he himself did appoint that we

[1] Lib. vii. cap. 25.

enim tibi gloria in sæcula.
Amen.

should announce his death; for, by him, is glory *(given)* to thee for ever.
Amen.

WEDNESDAY

AFTER TRINITY SUNDAY

We have not, as yet, reached the feast of the divine *Memorial;* not until the morrow, shall we have it in all its splendour. But this evening, at first Vespers, the Church will begin her acclamations to the eternal Priest; and, although the sovereign Pontiffs have not ordained that a vigil, properly so called, shall precede the feast of *Corpus Christi*, yet have they granted indulgences[1] to a voluntary fast practised on this its eve. Let us now resume the history of the Church's worship of the great mystery.

We have already seen how the unity of the Church is based upon the Eucharist. Our Lord Jesus Christ, in that Sacrament, is the corner-stone, upon which rises, in the harmony of its several parts, the temple of living stones, built to the glory of God.[2] Jesus is the High Priest, ordained for men, Himself being Man,[3] that He may present to God the homage of His brethren, by offering, to His and their Father, a Sacrifice in the name of all. And although this homage of regenerate mankind—this Sacrifice which is the highest expression of that homage—owes its whole worth to the infinite dignity of Him who is

[1] Two hundred days, for the fast, or for any other good work substituted for the same, at the discretion of the confessor.
[2] Eph. ii. 21. [3] Heb. v. 1.

the Head of the Church, yet the Sacrifice is completed only by the union of the members with the Head. The Head must have the body. The Church is, as the apostle tells us, the fullness, the completion, of Him who is filled in all;[1] the Church perfects the Sacrifice, as being herself an integral portion of the Victim who is offered upon the altar. What is true of the Church, is true, likewise, of each one of us, who are members of Christ; and we are really His members, provided we be united, in the great Action of the Sacrifice, by that intimate union which makes one body of many members.

Herein consists the social influence of the Eucharist. The human family had been broken up by sin; it regains its lost unity by the Blood of the Lamb; and the original intention, which God had in creating the world, is fulfilled. After all other beings, the creature man came forth out of nothing. He was to give a voice of praise to the whole of creation; for his own twofold nature, material and spiritual, made him the compendium of all other creatures. When he was restored by redemption, he regained his position in the glorious choir of beings. The Eucharist, the thanksgiving, the praise by excellence, is the sweet produce of the human race. The Eucharist, that grand hymn of divine Wisdom sung to the King of ages, ascends from this earth of ours, blending two harmonies into one: the ineffable harmony of the eternal Canticle, that is, the Word in the Father's bosom, and the harmony of the new canticle, which is repeated by the choir of creatures to the glory of their Creator.

The ages of faith lived on this grand truth; they thoroughly understood the priceless worth of the gift bestowed by the Man-God upon His Church.

[1] Eph. i. 22, 23.

Appreciating the honour thence accruing to our earth, they felt themselves bound to respond to it, in the name of all creatures, by giving to the celebration of the sacred mystery everything that ritual could impart of grandeur and solemnity. The liturgy, for the Christians of those times, was exactly what is implied by the word: it was the public function, the social act by excellence; and, as such, it claimed every sort of external pomp; and the presence of the whole people round the altar was looked upon as a matter of course. As to the lawfulness of what are called private Masses, it would be easy to prove, by most authentic facts of history, that what the Catholic Church teaches regarding them, was her teaching from the very commencement; and yet, practically, and as a general rule, the richness of ceremonial, the enthusiasm of sacred chant, the magnificence of sacred rites, were, for a long period, regarded as inseparable from the offering up of the holy Sacrifice.

The solemnity of divine service, as celebrated in any Catholic cathedral on the grandest feast of the year, is but a feeble image of the magnificent forms of the ancient liturgies, such as we described them yesterday. The Church herself, whose desires for what is most perfect never vary, ever evinces a marked predilection for the remnants she has been able to keep up of her ancient forms of worship; but, as far as the generality of her people is concerned, there can be no doubt of the existence of a growing feeling of indifference for the external pomp wherewith the holy Sacrifice is so deservedly accompanied; whatever demonstrations of Christian piety still exist, are directed elsewhere. The *cultus* of the divine Presence in the Eucharist, as developed in these our own times, is certainly a blow to the heresy which

denies that Presence; it is, too, a joy to every Catholic who loves God; but care must be taken lest a movement which is so profitable to individual souls and so redounding to the glory of the holy Sacrament, should be turned, by the craft of the enemy, against the Eucharist itself. Now, this might easily be the case, if, in consequence of such devotion being ill-regulated, the very primary object of the eucharistic dogma, which is Sacrifice, were permitted to lose its place either in the appreciation, or in the practical religion, of the faithful.

In the admirable connexion existing throughout the whole body of Christian revelation, there can be no such thing as one dogma becoming a danger to another. Every new truth, or every truth presented under a new aspect, is a progress in the Church, and an acquisition for her children. But the progress is only then a true one, when, in its application, the new truth, or its new aspect, is not treated with such prominence as to throw a more important truth into the shade. Surely no family would ever count that gain of new property to be a boon, which would jeopardise or lessen the rich patrimony which past ages had secured. The principle is a self-evident one; and must be borne in mind, when studying the different phases of the history of any human society, and especially when the history of the Church is in question. Although the holy Spirit, who is ever urging the Church to what is highest, is incessantly adorning her for the eternal nuptials and decking her brow with a gradual increase of light, yet is it but too often the case, that the human element of which she partakes through her members makes its weight tell upon the bride of Christ. When that happens, she redoubles her maternal solicitude for these her children; they are too delicate

to live on the summits, and bear the bracing atmosphere to which their forefathers were accustomed. She herself continues her aspirations after what is most perfect, and approaches gradually nearer to heaven; but for the sake of her weakly children, she quits the mountain paths she loved to tread in better times, for those paths kept her closer to her divine Spouse; she comes lower down, she is content to lose something of her external charms, she stoops, that she may the better reach the children she has to save. This her condescension is admirable; but it certainly gives no right to the children, who live in these less healthy times, to think themselves better than their forefathers. Is a sick man better than the one who is in health, because the food, which is indispensable for keeping up the little strength he has, is given to him under new forms, and such as will suit his debilitated frame?

Because, in these our days, a certain increase of devotion towards the divine Host, who dwells in our tabernacles, has been observed in some souls, and the external demonstration of this devotion is under a new form, it has been asserted, that 'no age ever equalled our own in the *cultus* of the most holy Sacrament!' And because of this holy enthusiasm, the nineteenth century, which with its restless activity has opened out so many new methods of devotion, has been called by a certain writer 'the great age of the Eucharist!' Would to God these assertions were correct! For it is quite true, and history is rich in bearing testimony to the fact, 'that an age is more or less glorious, according to its devotion towards the adorable Eucharist.' But it is no less true that, if the different centuries be compared with each other for devotion towards the Sacrament of love, which, at all times, is the very life of the Church, there can be no

doubt that that ought to be counted as the golden age, in which our Lord's intentions in instituting the divine mystery were the best understood and carried out, and not that wherein individual devotion was busiest.

Now, leaving aside, for the present, all principles connected with dogma, which will find their place more appropriately a few days later, we have history to bear witness to this fact, that, so long as the western nations kept up their faith and fervour, the Church, who is the faithful and sure interpreter of her Jesus' intentions, maintained the discipline observed in the worship practised towards the Eucharist during the early ages. After her twofold victory over the pagan persecutions and the obstinate dogmatism of the emperors of Byzantium, the Church, the noble depositary of the new Testament, was in possession of a freedom greater than she has had at any other period; her children, too, made it their perfection to follow her every wish. Thus free to act as she knew was best, and sure to be obeyed, she kept to the way of eucharistic worship which her martyrs had followed, and her doctors had so enthusiastically developed in their writings: that is, she took the energies of the new children she had received by the conversion of barbarian nations, and centred them in the Sacrifice, that is, in the holy fatigues of solemn Mass, and the Canonical Hours, which are but a natural irradiation of the Sacrifice.

Nothing in those times was more Catholic, nothing less individual and private, than the eucharistic worship thus based on the social character which pertains to the Sacrifice. It was the uppermost idea even in such of the faithful as, through sickness or other personal reasons, were obliged to communicate of the universal Victim separately from the rest of the people. It was the one leading thought which made

them turn their hearts and their adorations towards the gilded dove, or the ivory tower, in which were preserved, under the mysterious integrity of the Sacrament, the precious remnants of the Sacrifice.

Faith in the real presence, a faith quite as animated and deep as any that can be witnessed in our own times, was the soul of the whole liturgy; it was the basis of the entire system of the Church's rites and ceremonies, all of which are unmeaning if you take away the Catholic dogma of the Eucharist. This dogma was admitted by all the children of the Church as a principle beyond discussion; it was their dearest treasure; it was both foundation-stone and roofing of the house built amongst men by eternal Wisdom. To a superficial observer it might seem as though the faithful of those early ages were less intent upon it than we now are: but is it not always the case, that the rock which supports the edifice, and the timber which roofs it, call for less solicitude when the building is under no risk, either from the indifference of its inmates, or from the attacks of enemies outside?

The Church herself cannot grow decrepit; but it is a law in history, that, even within her fold, and in spite of the vitality she imparts to nations, no society ever maintains itself long at its highest pitch of perfection. Men are like stars in this, that their apogee marks the period of their decline; they seem to mount on high only that they may speedily descend: and, after the fullest vigour of age, we gradually approach the impotency of the old man. So it was to be with Christendom itself, with that grand confederation which had been established, by the Church, in the strong unity of unfeigned charity, and of faith unalloyed by error. The Crusades were, for a second time, rousing the world to holy enterprise; the preaching of St. Bernard was stirring

mankind to zeal for the cause of God. The impulse was so immense, that it seemed as though the event marked the culminating point of Christ's reign upon earth, and secured perpetuity to the power of the Church. And yet, that was the very period when old signs of decay returned, and with fresh intensity. The heroic Pontiff, St. Gregory VII., had stemmed the evil for a considerable time; but, at the period we speak of, a relapse set in, and advanced with its work of ravage, till it brought about the great revolt of the fifteenth century, and the general apostasy of nations.

The celebrated prophetess of the middle ages, Saint Hildegard, was then scanning, with her eagle eye, the miseries of her own day, and the still more sombre threatenings of the future. She that was used to write the messages of God to Pontiffs and kings, penned these words in a letter to Werner and his brother priests of Kircheim, who had written to Hildegard, and solicited her reply: 'It was while lying for a long time on a bed of sickness, in the year of the Lord's Incarnation one thousand one hundred and seventy, that I saw, wakeful both in body and mind, a most beautiful image, having a woman's appearance: she was all perfect in her suavity, and most dear in the charms of her beauty, which was such, as that the human mind could in no wise comprehend it. Her stature was so great, that it reached from earth even up to heaven. Her face, too, beamed with exceeding brightness, and her eye was fixed on heaven. She was clad in a spotless garment, made of white silk. The mantle which covered her, was adorned with most precious stones, of emerald, sapphire, and likewise of beads and pearls. The shoes on her feet were of onyx. But her face was covered with dust, and her garment was rent on

the right side, and her mantle had lost its elegant beauty, and her shoes were dimmed. And she with a loud and plaintive voice, cried out towards the high heavens: "Hearken, O heaven, that my face is defiled! And wail, O earth, that my garment is rent! And thou, O abyss, tremble, because my shoes are dimmed! Foxes have holes, and birds of the air nests;[1] but I have not helper or comforter, nor staff whereon to lean, and whereby to have support. . . . They that should have adorned me in every way, have, in all these things, abandoned me. For it is they that besmear my face, by dragging the Body and Blood of my Spouse into the great uncleanness of the impurity of their living, and the great filth of their fornications and adulteries; and by buying and selling holy things, defiling them, as a child would be defiled were he put down in mire before swine. . . The wounds of Christ my Spouse are contaminated. . . . Princes and a headlong people will rush upon you, O priests! They will cast you forth, and put you to flight, and will take your riches away from you. . . They will say: Let us cast out from the Church these adulterers, and extortioners, and men that are full of all wickedness! And in doing this they will have it that they do a service unto God, because they say that it is by you that the Church is defiled. . . By God's permission, many nations will begin to rage against you in their judgments, and many people will devise vain things concerning you, for they will count as nought your priestly office and your consecration. Kings of the earth will assist these in your overthrow, and they will thirst after the earthly things *(you possess)*; and the princes in whose dominions you live, shall make a convention in this one plan, that they may drive you out of their

[1] St. Matt. viii. 20.

territories, because you, by your most wicked deeds, have driven away the innocent Lamb from your midst." And I heard a voice from heaven, saying: "This image is the Church!"'[1]

What a fearful description of the evils brought upon the Church in the twelfth century! What a prophecy of its far off results! These miseries were in keeping with the way in which the august mystery of the altar was treated. It has always been so. The disorders of the sanctuary necessarily brought about relaxation in the people. They grew wearied of receiving the heavenly food from hands that were, but too often, unworthy ones. The guests at the banquet of divine Wisdom became rare, so rare indeed that, in the year 1215 a General Council, the fourth of Lateran, passed the well-known law which obliges, under the severest penalties, the faithful of both sexes to receive Communion at least once in the year. The evil became so great, that the legislation of Councils and the genius of Innocent III, the last of the great Popes of the middle ages, would not have sufficed to arrest it, had not God given to His Church the two Saints, Dominic and Francis; they reclaimed the priesthood, and, for a time, brought back the people to the practice of Christian piety. But the ancient forms of the liturgy had perished during the interval of the crisis.

The oblation in common, which supposed that all communicated in the divine Victim, had given place to private foundations, and to honoraries or *stipendium;* in themselves, they were quite lawful, but they had been so considerably increased by the introduction of the mendicant Orders, that a change in the liturgy was the consequence. Private Masses, for special intentions, were multiplied, in order to satisfy

[1] Ep. lii.

obligations which had been contracted with individual donors; and, by a necessary consequence, the imposing rite of concelebration, maintained in Rome till the thirteenth century, entirely disappeared in the western Church. The Sacrifice of the Mass was no longer brought before the faithful with the majestic ceremonial which, in former times, had secured to it a preponderance over the whole religion and life of the Christian people. The holy Eucharist soon began to be given out of the time of Mass, and for reasons which were not always serious ones. More than one scholastic theologian encouraged the practice, if not with true learning, at least with sharp definitions and categorical divisions; so that Communion became, in the minds of some men, quite a distinct section in the institution of the Eucharist. This was the forerunner of what we so often find practised in our own times: Communions made isolatedly and furtively on principle, that is, in accordance with an ideal of spirituality, which has a dread of a crowd, and a repugnance to the excitement of the Church's ceremonies!

The notion, then, of the Sacrifice, which includes the chief motive of the Presence of the Incarnate Word in the Eucharist, was no longer brought before the people with the emphatic pre-eminence of former ages. As a counter result of this, the truth of this Presence of our God under the eucharistic Species gained an ascendancy over the soul in a more exclusive, and therefore in a more impressive and direct, way. It was at this period that, out of a spirit of holy fear and from a feeling of respect—a feeling which can never be too great—several ancient usages began to be discontinued. Usages which had been established in order to express more fully the application of the Sacrifice, were now suppressed as ex-

posing the sacred Species to involuntary irreverence. It is thus that the custom of giving the chalice to the laity, and communion to infants, fell into disuse.

An immense ritual change, then, was brought about. The Church accepted it, although she was aware of its being, in more than one point, a degeneracy as compared with former ages. The time had come, when the grand social forms of the liturgy, requiring as they did the strong union of Christian nations for their basis, would be but unrealities. The jealous mistrust of States against the Church—that is, against the power which was the sole bond of mutual union between the several nations—was ever on the increase, and only waited for an occasion to break out into open hostility. Diplomacy became a system of rupture between one country and another, whereas the Church had been the framer and maintainer of their union.

If the evil from within was thus great, still greater were the dangers to which the faithful were exposed by the onslaughts of heresy. And yet, it is precisely in such a time as this, that the superhuman prudence of the Church is most manifested. In defence of the faith, which is the essential element of her existence here below, she formed a rampart out of the very ruins caused by the liturgical revolution she had been compelled to accept; she sanctioned with her authority what was worthy of sanction, and thereby controlled the movement. She took advantage of the increase of devotion to the real Presence, which the movement had excited; she gave a fresh direction to her liturgy, by substituting a ceaseless expression of the dogma, for the less precise, though not less complete and far grander, forms of the earlier period. It was a reply to heresy, all the stronger because of its being more direct. We have already seen how,

in consequence of the covert attacks of false doctrine, there was an evident reason felt in the thirteenth century for instituting a special feast in honour of the Eucharist, as the mystery of faith. That reason became sheer necessity at the approach, foreseen by God alone, of the bold triumph of the sacramentarian heresy. It was necessary to forestall the attack; and, by so doing, to render the coming assault less hurtful to the Christian world, and less injurious to our Lord present in the Sacrament of His love. The means for efficaciously realizing these two ends was the development of exterior devotion to the real Presence. The Church would thus proclaim her unshaken faith in the dogma, and the adorable Sacrament would receive, by the renewed fervour of faithful souls, a compensation for the indifference and insults of others.

Established throughout the world by the authority of the Roman Pontiffs, the feast of *Corpus Christi* was, therefore, both in itself and in its developments, as we were observing yesterday, the commencement of a new phase in the Catholic worship of the holy Eucharist. Once the feast was instituted, there followed processions, benediction, Forty-Hours, expositions, watchings in adoration; each of which was an additional affirmation of the Church's belief in the real Presence; the piety of her children was re-enkindled; and the tribute of homage, which is so justly His due, was offered to our Lord under the sacramental Species.

O holy Church, our mother, thou bride of the Son of God, those times are past when thou couldst produce on this earth a likeness to the heavenly Jerusalem. Free to follow the inspirations of thy heart as bride, thou didst surround the great Sacrifice

with the gorgeous ceremonial, which gave our ancestors an insight into the grandeurs of the mystery they saw thus celebrated. That royal magnificence of ritual would be too much for such times as these we live in. The nations of the earth have allowed themselves to be misled: for the glory they once enjoyed, when thou gavest them unity with each other through the unity of the sacred mysteries, is now exchanged for the dishonour and misery of alliance with the old enemy. Whilst thou, with nothing to fear, and strong in the consciousness of thy rights and thy influence for good, wast beautifying, in peace, the garden of thy Spouse; whilst thou wast rejoicing in the sweet fragrance of that garden, and in the fruits of the mystic vine: a strange noise was heard, the noise of 'the chariots of Aminadab', driven by the hands of thine own children turned traitors.[1] It would have been but a just punishment, hadst thou then left this ungrateful earth, and gone to thy divine Spouse in heaven above. But, O loving 'Sulamitess', with all this increase of the evils of thine exile, thou gavest ear to the cries of them who willed to be ever thy faithful children; and thou remainedst for us, dear mother, that we might receive thy teachings, and thence derive light and life.

We know it: instead of the peaceful grandeurs which thou, beautiful queen, didst once display when thy sovereignty was undisputed; instead of choirs of exultation and triumph resounding in thy courts, we are to see thee, henceforth, as a warrior, and thy hymns are to be the songs of the camp; but how beautiful are thy steps[2] in the armour of thy pilgrimage, O thou daughter of the King! Thou art terrible as an army set in array; but thou art, too, all sweet and comely, when, laying aside the robe of gold and

[1] Cant. vi. 11, 12. [2] *Ibid.* vii. 1, 2.

all the richly varied clothing which decked thee standing at the right hand of the King's throne, thou girdest thyself, like Him, with the sword, and piercest the hearts of His enemies with the arrows of thy truth and zeal.[1]

Turning our thoughts, for a moment, to the Greek Church, how different is the spectacle! She is motionless and sterile as a branch severed from the trunk. She retains, like so many withered leaves, the ancient forms of her liturgy, which has indeed an imposing unity, but it is the unity of schism. The very heresy, which here, in our own country, celebrates its unmeaning Supper in the cathedrals built by our forefathers, is it more out of place than the lifeless schism of the east, so scrupulously keeping up the ancient forms which are its condemnation, and making a parade of vestments which sit so awkwardly on rebels? What life can the members of such a Church derive from these dead forms of worship?

She alone is mother who knows how to meet the wants of her children, for her affection tells her not to give to delicate ones the food that suits the strong. She alone is the bride of the Lamb, who has the instinctive talent of making, in each period of time, the most of the treasure of her Spouse, the priceless Pearl He has committed to her care; and to this end she hesitates not to modify, if need be, her dearest practices, her most cherished schemes for good; yea, and changes the delights and grandeurs of her queenly supremacy for the hard work of battling with the enemy of her Lord.

We recognize thee, O bride of Christ, by this mark, that thou now lispest with us who are weak, thou who heretofore, didst sing so divinely with the strong; and that thou, who so long enjoyedst the peace and

[1] Ps. xliv. 6.

company of thy Spouse, art as ready and as powerful to meet and vanquish His enemies, now that they are filling His world. Thus struggling, thus labouring, and yet misunderstood and blamed by an ever-increasing number of ungrateful children, thou wilt not abandon them; thou remainest, that thou mayst carry to the last of the elect the sacred Host which is to unite him with the great Sacrifice. Affectionate and generous mother! we will follow thee in thy militant career; through the laborious passes of the steep road which leads thee to thy eternal rest; we will follow thee because thou bearest with thee the treasure of the world. The bolder the attacks of heresy, and the more insulting the neglect or blasphemies of ungrateful children, the louder shall be the profession of our faith, the humbler our adorations, the warmer and truer the demonstrations of our love towards the sacred Host.

FIRST VESPERS

OF THE FEAST OF CORPUS CHRISTI

We have, at last, reached the great feast which, since Monday, has kept our minds attentive. Our earth is preparing to acknowledge, by the homage of a solemn triumph, the presence of Christ, its Priest and King, in the sacred Host. Everywhere are the faithful busy preparing the triumph which is to be given to it to-morrow. These preparations are inspired by faith and love; and whilst they are progressing, the Church is ushering in the great feast by the celebration of first Vespers. Tuning her harp to the sublime antiphons of the angelic Doctor, St. Thomas, she proclaims, in a chant which is worthy of the words, that her Jesus is the eternal Priest according to the

order of Melchisedech, and that the divine banquet He has prepared brings the children of the Church around the table of the Lord, like so many young olive plants.

The limits we have been obliged to observe in this work, would require us to exclude all those portions of the Office for the present feast, at which the faithful generally do not assist. But as this Office, which was composed by St. Thomas of Aquin, is one of exceptional beauty, we have resolved to give it in its entirety. The magnificence of these hymns, and psalms, and antiphons, and responsories—all of which are teeming with genuine Catholic spirit—will furnish the faithful with the best materials for contemplation, whereby to enlighten their minds and inflame their hearts during the whole octave. On each of the days of this week, they will be eager to adore that beautiful King of glory, who is going to hold His court in the midst of His people, with no other veil between Himself and them than the light cloud of the sacramental Species. During these happy hours, which love is ingenious enough to steal from one's ordinary occupations, let the faithful prefer to take, wherewith to give utterance to their sentiments, the formulas which the Church herself uses when singing to her Spouse in the sacred banquet of His love. Not only will they there find the poetry, doctrine, and gracefulness of diction, which the bride ever has at her command when she addresses her beloved Jesus, but they will soon learn by experience that, like the divine food itself, those approved and sanctified formulas suit every soul; for these formulas of the Church adapt themselves to the several dispositions and degrees of spiritual advancement, and thus become, to each one of her children, the fittest and warmest expression of every want and desire.

The first Vespers of the feast of *Corpus Christi* are exactly the same as the second, with the single exception of the *Magnificat* antiphon. By this antiphon, *O quam suavis*, the Church declares to us, her children, how great is the *sweetness* of our Lord, and that it is manifested to us by the *sweetness* of the eucharistic *Bread;* but she also tells us who they are that taste this *sweetness*, and derive from it the fruits of salvation: they are the souls that are led to the divine banquet by the spiritual *hunger* of an humble and ardent desire. With such sentiments, let us, with the immaculate Mary, *magnify* the Lord, who exalteth the humble *and putteth down the mighty*, the proud. It is to the humblest of the daughters of Adam that we are indebted for the *Bread of heaven:* it was formed, in her chaste womb, by the Holy Ghost, as we shall explain further on; but let us, thus early, rejoice in the thought that the feast of *Corpus Christi* leads us to Mary, and bids us give her the tribute of our gratitude.

ANTIPHON OF THE MAGNIFICAT

O quam suavis est, Domine, Spiritus tuus! qui ut dulcedinem tuam in filios demonstrares, pane suavissimo de cœlo præstito esurientes reples bonis, fastidiosos divites dimittens inanes.

O how sweet, O Lord, is thy Spirit; for that thou mightest show the sweetness thou bearest for thy children, thou, with a Bread most sweet given from heaven, fillest the hungry with good things, sending away empty the haughty rich.

COLLECT

Deus qui nobis sub Sacramento mirabili Passionis tuæ memoriam reliquisti, tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum

O God, who under the wonderful Sacrament, hast left us a memorial of thy Passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that, in our souls, we may

in nobis jugiter sentiamus. Qui vivis.	always feel the fruit of thy Redemption. Who livest &c.

The octave of *Corpus Christi* has the same privileges as that of the Epiphany. It admits of no feasts, except those of first class; and even on these a commemoration must be made of the octave at Mass, Lauds, and Vespers. Feasts of double and semi-double rite are merely commemorated. Our solemnity also tells upon all the hymns of the several feasts which may be kept during this octave; for, if the metre admit it, they conclude with the following doxology, which is the one used at Compline and the Little Hours of to-morrow's Office:[1]

Jesu tibi sit gloria, Qui natus es de Virgine, Cum Patre et almo Spiritu, In sempiterna sæcula.	Glory be to thee, O Jesus, who wast born of the Virgin! and to the Father, and to the holy Spirit, for everlasting ages.
Amen.	Amen.

This continually repeated mention of virginal fecundity, during the feast in honour of the Eucharist, is an affectionate homage paid to the Virgin-Mother. The Church is mindful that the 'first blasphemy against the dogma of the Sacrament of the altar, consisted in denying that the eucharistic Body of Christ was the one born of Mary.'[2] Seeing, too, that the later heretics, who denied the real Presence, have constantly insulted the Mother of Jesus who resides in the holy Sacrament, the Church united them together in one and the same formula of confession and praise, when standing before the sacred Host.

[1] In the monastic rite, it is as follows:

Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu,
In sempiterna sæcula. Amen.

[2] Mgr. Pie, Bishop of Poitiers. Homily given at Issoudun, Sept. 8, 1869.

Those early and brave witnesses of the faith, Saints Ignatius and Irenæus, did the like; for, as St. Augustine says: 'Christ took flesh from Mary's flesh; and it is that very flesh that He gave us to eat for our salvation; and we adore it as the foot-stool of His feet.'[1]

At this evening hour, when holy Church is proclaiming the adorable Sacrament, let us be imbued with these same sentiments, and offer our love to the sacred Host, which, in a few hours, is to be receiving our joyous adorations. We may, for this purpose, make use of the following formula, which has been such a favourite in so many of our Churches, ever since the fourteenth century. It used formerly to be sung, in Germany and France, during the Elevation, as an appropriate termination to the *trisagion;* for, as we find in the best manuscripts, this piece concluded with the same words as the *Sanctus*, namely, *in excelsis*. Liturgical compositions of this kind went under the name of tropes, and were much loved by the faithful of the middle ages; it is from them that our proses or sequences are derived.

Ave, verum corpus natum de Maria Virgine,	Hail! true Body, born of the Virgin Mary;
Vere passum, immolatum in cruce pro homine,	Which truly suffered, and was immolated on the cross, for man.
Cujus latus perforatum fluxit aqua et sanguine:	Whose side was pierced, and streamed with Water and Blood.
Esto nobis prægustatum mortis in examine.	Be thou our foretaste (of heaven) when we are struggling with death!
O Jesu dulcis!	O sweet Jesus!
O Jesu pie!	O good Jesus!
O Jesu, Fili Mariæ!	O Jesus, Son of Mary!

[1] Enarrat. in Psalm. xcviii. 9.

THE FEAST

OF CORPUS CHRISTI

Christum regem adoremus dominantem gentibus, qui se manducantibus dat spiritus pinguedinem.

Let us adore Christ, the King, who ruleth the nations; who giveth fatness of spirit to them that eat him.

A GREAT solemnity has this day risen upon our earth: a feast both to God and to men: for it is the feast of Christ the Mediator, who is present in the sacred Host, that God may be given to man, and man to God. Divine union—such is the dignity to which man is permitted to aspire; and to this aspiration God has responded, even here below, by an invention which is all of heaven. It is to-day that man celebrates this marvel of God's goodness.

And yet, against both the feast and its divine object, there has been made the old-fashioned objection: 'How can these things be done?'[1] It really does seem as though reason has a right to find fault with what looks like a senseless pretension of man's heart.

Every living being thirsts after happiness; and yet, and because of that, it aspires only after the good of which it is capable; for it is the necessary condition of happiness that, in order to its existence, there must be the full contentment of the creature's desire. Hence, in that great act of creation which the Scripture so sublimely calls His playing in the world,[2] when, with His almighty power He prepared the heavens, and enclosed the depths, and balanced

[1] St. John iii. 9; vi. 53.

[2] Prov. viii. 30, 31.

the foundations of the earth,[1] we are told that divine Wisdom secured the harmony of the universe by giving to each creature, according to its degree in the scale of being, an end adequate to its powers. He thus measured the wants, the instinct, the appetite (that is, the desire) of each creature, according to its respective nature; so that it would never have cravings which its faculties were insufficient to satisfy. In obedience, then, to this law, was not man, too, obliged to confine, within the limits of his finite nature, his desires for the good and the beautiful, that is, his searching after God, which is a necessity with every intelligent and free being? Otherwise, would not certain beings have to place their happiness in objects which must ever be out of the reach of their natural faculties?

Great as the anomaly would appear, yet does it exist: true psychology, that is, the true science of the human mind, bears testimony to this desire for the infinite. Like every living creature around him, man thirsts for happiness; and yet, he is the only creature on earth that feels within itself longings for what is immensely beyond its capacity. Whilst docile to the lord placed over them by the Creator, the irrational creatures are quite satisfied with what they find in this world; they render to man their several services, and their own desires are all fully gratified by what is within their reach. It is not so with man; he can find nothing in this his earthly dwelling, which can satiate his irresistible longings for something which this earth cannot give, and which time cannot produce; for that something is the infinite. God Himself, when revealing Himself to man through the works He has created, that is, when showing Himself to man in a way which his natural powers

[1] Prov. viii. 27, 29.

can take in; when giving man to know Him as the First Cause, as the Last End of all creatures, as unlimited perfection, as infinite beauty, as sovereign goodness, as the object which can content both our understanding and our will—no, not even God Himself, thus known and thus enjoyed, could satisfy man. This being, made out of nothing, wishes to possess the Infinite in his own substance; he longs after the sight of the face, he ambitions to enjoy the life, of his Lord and God. The earth seems to him but a trackless desert, where he can find no water to quench his thirst. From early dawn of each wearisome day, his soul is at once on the watch, pining for that God who alone can quell his desires; yea, his very flesh too, has its thrilling expectations for that beautiful Infinite One.[1] Let us listen to the psalmist, who speaks for us all: 'As the hart panteth after the fountains of water, so my soul panteth after Thee, O God! My soul hath thirsted after the strong, living God: when shall I come and appear before the face of God? My tears have been my bread, day and night, whilst it is said to me daily: Where is thy God? These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God. With the voice of joy and praise, the noise of one that is feasting. Why art thou sad, O my soul? and why dost thou trouble me? Hope in God, for I will still give praise unto Him: the salvation of my countenance and my God.'[2]

If reason is to be the judge of such sentiments as these, they are but wild enthusiasm and silly pretensions. Why talk of the sight of God, of the life of God, of a banquet wherein God Himself is to be the repast? Surely these are things far too sublime for

[1] Ps. lxii. [2] *Ibid.* xli.

man, or for any other created nature to reach. Between the wisher and the object longed for, there is an abyss—the abyss of disproportion, which exists between nothingness and being. Creation, all powerful as it is, does not, in itself, imply the filling up of that abyss. If the disproportion could ever cease to be an obstacle to the union aspired to, it would be by God Himself going that whole length, and then imparting something of His own divine energies to the creature that had once been nothing. But what is there in man, to induce the Infinite Being, whose magnificence is above the heavens, to stoop so low as that? This is the language of reason.

But on the other hand, who was it that made the heart of man so great and so ambitious that no creature can fill it? how comes it that, whilst the heavens show forth the glory of God and the firmament declareth how full of wisdom and power is every work of His hands,[1] in man alone there is no proportion, no order? Could it be that the great Creator has ordered all things, excepting man alone, with measure, and number, and weight?[2] That one creature, who is the master-piece of the whole creation; that creature, for whom all the rest was intended, as for its king; is he to be the only one that is a failure, and to live as a perpetual proclaimer that his Maker could not, or would not, be wise, when He made man? Far from us be such a blasphemy! 'God is love,' says St. John;[3] and love is the knot which mere human philosophy can never loose, and therefore it must ever leave unsolved the problem of man's desire for the Infinite.

God is charity; God is love. The wonder in all this question, is not our loving and longing for God, but that He should have first loved us.[4] God is love;

[1] Ps. xviii. 2. [2] Wisd. xi. 21. [3] 1. St. John iv. 8. [4] *Ibid.* 10.

and love must have union; and union makes the united like one another. Oh! the riches of the divine Nature, wherein are infinite Power, and Wisdom, and Love! These three constitute, by their divine relations, that blessed Trinity, which has been the light and joy of our souls ever since that bright Sunday's feast which we kept in its honour. Oh! the depth of the divine counsels, wherein that which is willed by boundless Love, finds, in infinite Wisdom, how to fulfil in work, what will be to the glory of Omnipotence!

Glory be to Thee, O holy Spirit! Thy reign over the Church has but just begun this year of grace, and Thou art giving us light whereby to understand the divine decrees. The day of Thy Pentecost brought us a new Law, a Law where all is brightness; and it was given to us in place of that old one of shadows and types. The 'pedagogue', who schooled the infant world for the knowledge of truth, has been dismissed; light has shone upon us through the preaching of the apostles; and the children of light, set free, knowing God, and known by Him, are daily leaving behind them the weak and needy elements of early childhood.[1] Scarcely, O divine Spirit! was completed the triumphant octave, wherein the Church celebrated Thy coming, and her own birth which that coming brought about, when all eager for the fulfilment of Thy mission of bringing to the bride's mind the things taught her by her Spouse,[2] Thou showedst her the divine and radiant mystery of the Trinity; that not only her faith might acknowledge, but her adoration and her praise might also worship it, and she and her children find their happiness in its contemplation and love. But that first of the great mysteries of our faith, the unsearchable dogma of

[1] Gal. iii. 5, 24, 25; iv. 9. [2] St. John xiv. 26.

the Trinity, does not represent the whole richness of Christian revelation: Thou, O blessed Spirit, hastenest to complete our instruction, and widen the horizon of our faith.

The knowledge Thou hast given us of the essence and the life of the Godhead, was to be followed and completed by that of His external works, and the relations which God has vouchsafed to establish between Himself and us. In this very week when we begin, under Thy direction, to contemplate the precious gifts left us by Jesus when He ascended on high;[1] on this first Thursday, which reminds us of that holiest of all Thursdays, our Lord's Supper, Thou, O divine Spirit, bringest before our delighted vision the admirable Sacrament, which is the compendium of the works of God, one in Essence and three in Persons; the adorable Eucharist, which is the divine memorial[2] of the wonderful things achieved by the united operation of Omnipotence, Wisdom, and Love. The most holy Eucharist contains within itself the whole plan of God, with reference to this world; it shows how all the previous ages have been gradually developing the divine intentions, which were formed by infinite love, and, by that same love, carried out to the end,[3] yea, to the furthest extremity here below, that is, to Itself; for the Eucharist is the crowning of all the antecedent acts done by God in favour of His creatures; the Eucharist implies them all; it explains all.

Man's aspirations for union with God—aspirations which are above his own nature, and yet so interwoven with it as to form one inseparable life—can have but one possible cause, and it is God Himself, God who is the author of that being called man. None but God has formed the immense capaciousness of man's

[1] Ps. lxvii. 19. [2] *Ibid.* cx. 4. [3] St. John xiii. 1.

heart; and none but God is willing or able to fill it. Every act of the divine will, whether outside Himself or within, is pure love, and is referred to that Person of the blessed Trinity who is the Third; and who, by the mode of His Procession, is substantial and infinite love. Just as the almighty Father sees all things, before they exist in themselves, in His only Word, who is the term of the divine intelligenee: so, likewise, that those same things may exist in themselves, the same almighty Father wishes them, in the Holy Ghost, who is to the divine will what the Word is to the infinite intelligence. The Spirit of love, who is the final term to the fecundity of Persons in the divine Essence, is, in God, the first beginning of the exterior works produced by God. In their execution, those exterior works are common to the Three Persons, but they are attributed to the Holy Ghost, inasmuch as He, being the Spirit of love, solicits the Godhead to act outside Itself. He is the Love who, with its divine weight and influence of love, sways the blessed Trinity to the external act of creation; infinite Being leans, as it were, towards the deep abyss of nothingness, and out of that abyss creates. The holy Spirit opened the divine counsel, and said: 'Let us make man to Our image and likeness!' Then God created man to His own image; He created him to the image of God,[1] taking His own Word as the model to which He worked; for that Word is the sovereign archetype, according to which is formed the more or less perfect essence of each created being. Like Him, then, to whose image he was made, man was endowed with understanding and free-will. As such, he would govern the whole inferior creation, and make it serve the purpose of its Creator, that is, he would turn it into a homage of praise and glory to

[1] Gen. i. 26, 27.

its God; and though that homage would be finite, yet would it be the best of which it was capable. This is what is called the natural order; it is an immense world of perfect harmonies; and, had it ever existed without any further perfection than its own natural one, it would have been a master-piece of God's goodness; and yet, it would have been far from realizing the designs of the Spirit of love.

With all the spontaneity of a will which was free not to act, and was as infinite as any other of the divine perfections, the holy Spirit wills that man should, after this present life, be a partaker of the very life of God, by the face-to-face vision of the divine Essence; nay, the present life of the children of Adam here, on this earth, is to put on by anticipation the dignity of that higher life; and this so literally, that the future one in heaven is to be but the direct sequel, the consequent outgrowth, of the one led here below. And how is man, so poor a creature in himself, to maintain so high a standing? How is he to satisfy the cravings thus created within his heart? Fear not: the Holy Ghost has a work of His own, and He does it simultaneously with the act of creation; for the three Persons infuse into their creature, man, the image of Their own divine attributes; and upon his finite and limited powers graft, so to say, the powers of the divine nature. This destiny for an end which is above created nature—these energies superadded to man's natural powers, transforming, yet not destroying, them, and enabling the possessor to attain the end unto which God calls him—is called the supernatural order, in contradistinction to that lower one, which would have been the order of nature, had not God, in His infinite goodness, thus elevated man above his own mere state as man from the very beginning of his existence,

Man will retain all those elements of the natural order which are essential to his human nature, and, with those essential elements, the functions proper to each: but there is a principle, that, in every series, *that* should give the specific character to the aggregate which was the end proposed by the ruling mind. Now, the last end of man was never other in the mind of his Creator than a supernatural one; and consequently the natural order, properly so called, never existed independently of the supernatural.

There has been a proud school of philosophy, called 'free and independent,' which professed to admit no truths except natural ones, and to practise no other virtues than such as were merely human: but such theories cannot hold. The disciples of godless and secular education, by the errors and crimes into which their unaided nature periodically leads them, demonstrate, almost as forcibly as the eminent sanctity of souls which have been faithful to grace, that mere nature, or mere natural goodness, never was, and never can be, a permanent and normal state for man to live in. And even granting that he could so live, yet man has no right to reduce himself to a less exalted position, than the one intended for him by his Maker. 'By assigning us a supernatural vocation, God testified the love He bore us; but, at the same time, He acted as Lord, and evinced His authority over us. The favour He bestowed upon us has created a corresponding duty. Men have a saying, and a true one: He that hath nobility, hath obligations; and the principle holds with regard to the supernatural nobility, which it has pleased God to confer upon us.'[1]

It is a nobility which surpasses every other; it

[1] MGR. PIE, Bishop of Poitiers. First synodal instruction on the chief errors of our times, viii.

makes man not only an image of God, but like unto Him![1] Between God, the Infinite, the eternal, and man, who but a while back was nothing and ever must be a creature, friendship and love are henceforth to be possible: such is the purpose of the capabilities and powers, and the life, bestowed on the human creature by the Spirit of love. So then, those longings for his God, those thrillings of his very flesh, of which we were just now reading the inspired description by the psalmist,[2] are not the outpourings of foolish enthusiasm! That thirsting after God, the strong, the living God; that hungering for the feast of divine union; these are not empty ravings.[3] Made partaker of the divine nature,[4] as St. Peter so strongly words the mystery, is it to be wondered at if man be conscious of it, and let himself be drawn, by the uncreated flame, into the very central Fire it came from to him? The holy Spirit, too, is present in His creature, and is witness of what Himself has produced there; He joins His own testimonies to that of our own conscience, and tells our spirit that we are truly what we feel ourselves to be, the sons of God.[5] It is the same holy Spirit, secreting Himself in the innermost centre of our being, that He may foster and complete His work of love, who, at one time, opens to our soul's eye, by some sudden flash of light, the future glory that awaits us, and then inspires us with a sentiment of anticipated triumph;[6] and then, at another time, breathes into us those unspeakable moanings,[7] those songs of exile, whose voice is choked with the hot tears of love, for that our union with our God seems so long deferred. There are, too, certain delicious hymns, which, coming from the very depths of souls wounded with divine

[1] Gen. i. 26. [2] Ps. lxii. [3] *Ibid.* xli. [4] 2 St. Pet. i. 4.
[5] Rom. viii. 16. [6] Eph. i. 17, 18; Rom. v. 2. [7] Rom. viii. 26.

love, make their way up to the throne of God; and the music is so sweet to Him, that it almost looks as though it had been victorious, and had won the union! Such music of such souls does really win, if not the eternal union—for that could not be during this life of pilgrimage, and trials, and tears—still wonderful unions here below, which human language has not the power to describe.

In this mysterious song between the divine Spirit and man's soul, we are told by the apostle that He, who searcheth hearts, knoweth what the Spirit desireth, because He asketh for the saints according to God.[1] What a desire must that be, which the holy Spirit desireth! It is as powerful as the God who desires it. It is a desire, new indeed, inasmuch as it is in the heart of man, but eternal, inasmuch as it is the desire of the holy Spirit, whose Procession is before all ages. In response to this desire of the Spirit, the great God, from the infinite depths of His eternity, resolved to manifest Himself in time, and unite Himself, to man while yet a wayfarer. He resolved thus to manifest and unite Himself, not in His own Person, but in His Son, who is the brightness of His own glory, and the true figure of His own substance.[2] God so loved the world,[3] as to give it His own Word, that divine Wisdom, who, from the bosom of His Father, had devoted Himself to our human nature. That bosom of the Father was imaged by what the Scripture calls 'Abraham's bosom,' where, under the ancient covenant, were assembled all the souls of the just, as in the place where they were to rest till the way into the Holy of holies should be opened for the elect.[4] Now, it was from this bosom of His eternal Father, which the psalmist calls the bride-chamber,[5] that the Bride-

[1] Rom. viii. 27. [2] Heb. i. 3. [3] St. John iii. 16.
[4] Heb. ix. 8. [5] Ps. xviii. 6.

groom came forth at the appointed time, leaving His heavenly abode, and coming down into this poor earth, to seek His bride; that when He had made her His own, He might lead her back with Himself into His kingdom, where He would celebrate the eternal nuptials. This is the triumphant procession of the Bridegroom in all His beauty;[1] a procession, whereof the prophet Micheas, when speaking of His passing through Bethlehem, says that His going forth is from the days of eternity.[2] Yes, truly, from the days of eternity; for as we are taught by the sublime principles of Catholic theology, the connexion between the eternal procession of the divine Persons and the temporal mission, is so intimate, that one same eternity unites the two together in God: eternally the Trinity has beheld the ineffable birth of the only-begotten Son in the bosom of the Father; eternally, with the same look, it has beheld Him coming, as Spouse, from that same Father's bosom.

If we now come to compare the eternal decrees of God one with the other, it is not difficult to recognize which of them holds the chief place, and, as such, comes first in the divine intention of creation. God the Father has made all things with a view to this union of human nature with His Son: union so close, that, for one individual member of that nature, it was to go so far as a personal identification with the Only-Begotten of the Father. So universal, too, was the union to be, that all the members were to partake of it, in a greater or less degree; not one single individual of the race was to be excluded, except through his own fault, from the divine nuptials with eternal Wisdom, which was made visible in a Man, the most beautiful above all the children of men.[3] For, as the apostle says, God, who heretofore com-

[1] Ps. xliv. 5. [2] Mich. v. 2, [3] Ps. xliv. 3.

manded the light to shine out of darkness, hath Himself shined in our hearts, giving them the light of the knowledge of the glory of God, in, and by, the face of Christ Jesus.[1] So that the mystery of the marriage-feast is, in all truth, the mystery of the world; and the kingdom of heaven is well likened to a King, who made a marriage for His Son.[2]

But where is the meeting between the King's Son and His betrothed to take place? Where is this mysterious union to be completed? Who is there to tell us what is the dowry of the bride, the pledge of the alliance? Is it known who is the Master who provides the nuptial banquet, and what sort of food will be served to the guests? The answer to these questions is given this very day, throughout the earth; it is given with loud triumphant joy. There can be no mistake; it is evident from the sublime message, which heaven and earth re-echo, that He who has come is the divine Word. He is adorable Wisdom, and has come forth from His royal abode to utter His voice in our very streets, and cry out at the head of multitudes, and speak His words in the entrance of city-gates;[3] He stands on the top of the highest places by the way, in the midst of the paths, and makes Himself heard by the sons of men.[4] He bids His servants go to the tower and the city walls, with this His message: 'Come! eat my Bread, and drink the Wine which I have mingled for you; for Wisdom hath built herself a house, supported on seven pillars; there she hath slain her victims, mingled her wine, and set forth her table;[5] all things are ready; come to the marriage!'[6]

O Wisdom, that comest forth from the mouth of the Most High, reaching from end to end, disposing

[1] 2 Cor. iv. 6. [2] St. Matt. xxii. 1-14. [3] Prov. i. 20, 21.
[4] *Ibid.* viii. 1-4, [5] *Ibid.* ix. 1-5. [6] St. Matt. xxii. 4.

all things with strength and sweetness ![1] we besought Thee, in the season of Advent, to come unto Bethlehem, 'the house of bread'; Thou wast the long-expected of our hearts. The day of the glorious Epiphany showed us the mystery of the nuptials, and manifested to us the Bridegroom; the bride was made ready in the waters of the Jordan; we commemorated the Magi, who, with their gifts, hastened to the royal nuptials, where the guests were regaled with a miraculous wine.[2] But the water, which, to make up for the deficiency of a bad tree, was changed into wine, was a prophetic figure of future mysteries. The Vine, the true Vine, of which we are the branches,[3] has yielded its sweet-smelling flowers, and its fruits of honour and riches.[4] Wheat hath abounded in our valleys, and they shall sing a hymn of praise;[5] for this strength of the earth shall cover the mountain-tops, and its fruit shall go up beyond Libanus.[6]

O Wisdom, Thou noble queen, whose divine perfections enamour, from early childhood, hearts that are taken with true beauty![7] the day of the true marriage-feast has come. Thou art a mother full of honour, and a young bride in Thy charms, and Thou comest to nourish us with the bread of life, and give us to drink of a cup of salvation.[8] Thy fruit is better than gold; and Thy blossoms than choicest silver.[9] They that eat Thee, shall still hunger after Thee; and they that drink Thee, shall again thirst for Thee;[10] for Thy conversation hath no bitterness, nor Thy company any tediousness, but joy and gladness,[11] and riches, and glory, and virtues.[12]

During the days of this great solemnity, when

[1] *Prima ex Ant. maj. Adventus.* [2] Ant. Epiph. ad *Benedictus.*
[3] St. John xv. 5. [4] Ecclus. xxiv. 23. [5] Ps. lxiv. 14.
[6] *Ibid.* lxxi. 16. [7] Wisd. viii. 2. [8] Ecclus. xv. 2, 3.
[9] Prov. viii. 19. [10] Ecclus. xxiv. 29.
[11] Wisd. viii. 16. [12] Prov. viii. 18.

Thou art seated in a pillar of a cloud, and placest Thy throne in the holy assembly, we would fain take each mystery of Thy divine banquet, and ponder over its marvels, and then publish them, yea, go to choir with Thee, O beautiful Wisdom, and sing Thy praise in the presence of Thy angels, who will be there adoring the sacred Host![1] Do Thou vouchsafe to open our lips, and fill us with Thy holy Spirit, O divine Wisdom! that so our praise may be worthy of its theme; and, as Thou hast promised in Thy Scriptures, may it abound, may it be full to overflowing, in the mouths of Thy faithful worshippers![2]

MATINS

The night Office for this festival has a special interest of its own: it is the memory of that holy night when, as the Church expresses it, faith shows us our Lord presiding, for the last time, at the figurative Pasch, and following up the feast of the typical lamb with the banquet of His own Body. For the reasons specified yesterday, we give the entire Office of to-day.

In order to induce the faithful to prefer the prayers of the liturgy to all others, we would remind them that the sovereign Pontiffs have solemnly opened the treasures of the Church in favour of such as, being contrite, and having confessed their sins, shall assist at any of the Canonical Hours, either on the day of the feast, or during its octave. Pope Martin V, by his constitution *Ineffabile Sacramentum*, which allows this feast and octave to be celebrated with the ringing of bells and solemnity even in places which are under an interdict, confirmed and added to the indulgences

[1] Ecclus. xxiv. 1-7. [2] *Ibid.* xv. 5-10.

granted by Urban IV, in the Bull *Transiturus*. Finally, Pope Eugenius IV, mentioning the acts of these two Pontiffs,[1] doubled the indulgences granted by them. These indulgences are as follows: two hundred days are granted for fasting on the eve, or for any other good work substituted for the fast, at the discretion of the confessor; on the day of the feast, four hundred days for assisting at first Vespers, Matins, Mass, or second Vespers; two hundred days for holy Communion, over and above those granted for assisting at Mass; a hundred and sixty days for each of the Hours of Prime, Tierce, Sext, None, and Compline; two hundred days for the Procession, on the day of the feast itself, or during the octave: two hundred days, likewise, for assisting at Vespers, Matins, or Mass, during the octave, and eighty days for each of the other Hours.

After the *Pater*, *Ave*, and *Credo*, have been said silently, the Church commences her Office by her usual Matins supplication:

℣. Domine, labia mea aperies.

℟. Et os meum annuntiabit laudem tuam.

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

℣. Gloria Patri, et Filio, et Spiritui sancto.

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

℣. O Lord! thou wilt open my lips.

℟. And my mouth shall declare thy praise.

℣. Incline unto mine aid, O God!

℟. O Lord! make haste to help me.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost:

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

[1] Const. *Excellentissimum*.

Then follows, with its glad refrain, *Christum Regem*, the Invitatory psalm, whereby the Church invites her children, every night, to come and adore the Lord. On this feast, she as bride, addressing herself to us as the faithful subjects and courtiers of the King of glory, invites us to pay our homage to Him, whose goodness towards us is all the more telling, because of His infinite majesty.

INVITATORY

Christum regem adoremus dominantem gentibus: ° Qui se manducantibus dat spiritus pinguedinem.

Let us adore Christ, the King, who ruleth the nations: who giveth fatness of spirit to them that eat him.

PSALM 94

Venite, exsultemus Domino, jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Come, let us praise the Lord with joy: let us joyfully sing to God our Saviour; let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

Christum regem adoremus dominantem gentibus: ° Qui se manducantibus dat spiritus pinguedinem.

Let us adore Christ, the King, who ruleth the nations: who giveth fatness of spirit to them that eat him.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

For the Lord is a great God, and a great King above all gods; he will not reject his people; for in his hand are all the ends of the earth, and the heights of the mountains are his.

Qui se manducantibus dat spiritus pinguedinem.

Who giveth fatness of spirit to them that eat him.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: venite adoremus, et proci-

For the sea is his, and he made it, and his hands formed the dry land: come, let us adore, and fall down, and weep

damus ante Deum: ploremus coram Domino, qui fecit nos, quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.

Christum regem adoremus dominantem gentibus: ℣ Qui se manducantibus dat spiritus pinguedinem.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

Qui se manducantibus dat spiritus pinguedinem.

Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Christum regem adoremus dominantem gentibus: ℣ Qui se manducantibus dat spiritus pinguedinem.

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

Qui se manducantibus dat spiritus pinguedinem.

Christum regem adoremus dominantem gentibus: ℣ Qui se manducantibus dat spiritus pinguedinem.

before the Lord that made us; for he is the Lord our God; and we are his people, and the sheep of his pasture.

Let us adore Christ, the King, who ruleth the nations: who giveth fatness of spirit to them that eat him.

To-day if ye shall hear his voice, harden not your hearts, as in the provocation according to the day of temptation in the wilderness: where your fathers tempted me; they proved me, and saw my works.

Who giveth fatness of spirit to them that eat him.

Forty years was I nigh unto this generation and I said: These always err in heart: and these men have not known my ways: so, I swore in my wrath, that they shall not enter into my rest.

Let us adore Christ, the King, who ruleth the nations: who giveth fatness of spirit to them that eat him.

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

Who giveth fatness of spirit to them that eat him.

Let us adore Christ, the King, who ruleth the nations: who giveth fatness of spirit to them that eat him.

After the Invitatory, in which we have commemorated the transfer of Christ's kingdom to the Gentiles, the Church intones the triumphant hymn, which, in its noble verses, recounts the last Supper, and celebrates the wonderful favours bestowed upon men on that glorious night.

HYMN

Sacris solemniis juncta sint gaudia,
Et ex præcordiis sonent præconia:
Recedant vetera, nova sint omnia,
Corda, voces, et opera.
Noctis recolitur cœna novissima,
Qua Christus creditur agnum et azyma
Dedisse fratribus, juxta legitima
Priscis indulta patribus.
Post agnum typicum, expletis epulis,
Corpus Dominicum datum discipulis,
Sic totum omnibus, quod totum singulis,
Ejus fatemur manibus.

Dedit fragilibus Corporis ferculum,
Dedit et tristibus Sanguinis poculum,
Dicens: Accipite quod trado vasculum,
Omnes ex eo bibite.
Sic sacrificium istud instituit,
Cujus officium committi

Let our joys blend with this sacred solemnity: and let our praises resound from our inmost heart; let old things give way; let all be new, both hearts, and words, and works!

We are celebrating that night's last Supper, when, as faith tells, Christ gave to his brethren the Lamb and unleavened bread, as the law given to the ancient fathers prescribed.

After giving them the figurative lamb, and when the repast was over, we confess with faith that our Lord, with his own hands, gave his Body to his disciples: and so gave It, that the whole was given to all, and the whole to each.

They were frail, and he gave them his Body as food: they were sad, and he gave them his Blood for their drink; saying: Take the Cup I deliver unto you! Do ye all drink thereof!

Thus did he institute this Sacrifice, whose ministry he willed should be entrusted to

voluit
Solis presbyteris, quibus sic congruit
Ut sumant, et dent ceteris.

priests alone ; who were so to partake of it themselves, as to give it to others.

Panis angelicus fit panis hominum ;
Dat panis cœlicus figuris terminum:
O res mirabilis ! manducat Dominum
Pauper, servus, et humilis.

The Bread of angels becomes the Bread of men ; the Bread of heaven puts an end to the types ; O wonderful thing ! he that is poor, and a servant, and lowly, eateth the Lord !

Te, trina Deitas, unaque, poscimus,
Sic nos tu visita, sicut te colimus:
Per tuas semitas duc nos quo tendimus,
Ad lucem quam inhabitas.

We beseech thee, O triune Deity, do thou so visit us, as we worship thee ; lead us by thy ways to the term we aim at, to the light wherein thou dwellest.

Amen. Amen.

These preludes made, we begin the solemn Office of the night, which is divided into three vigils or nocturns.

THE FIRST NOCTURN

Christ is the just Man by excellence ; He is the *tree, which brings forth its fruit in due season*, the *fruit*, that is, of *salvation*, which *the Lord gave us to taste at the time of His death*. The first psalm offers us this beautiful symbolism, which the fathers have so often dwelt upon in their writings.

ANT. Fructum salutiferum gustandum dedit Dominus, mortis suæ tempore.

ANT. The Lord gave us to taste of the fruit of salvation, at the time of his death.

PSALM 1

Beatus vir, qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiæ non sedit:

Sed in lege Domini voluntas ejus, et in lege ejus meditabitur die ac nocte.

Et erit tanquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo.

Et folium ejus non defluet: et omnia quæcumque faciet prosperabuntur.

Non sic impii, non sic: sed tanquam pulvis quem projicit ventus a facie terræ.

Ideo non resurgent impii in judicio: neque peccatores in concilio justorum.

Quoniam novit Dominus viam justorum: et iter impiorum peribit.

ANT. Fructum salutiferum gustandum dedit Dominus, mortis suæ tempore.

Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence.

But his will is in the law of the Lord, and on his law he shall meditate day and night.

And he shall be like a tree, which is planted near the running waters, which shall bring forth its fruit in due season.

And his leaf shall not fall off: and all whatsoever he shall do shall prosper.

Not so the wicked, not so: but like the dust which the wind driveth from the face of the earth.

Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just.

For the Lord knoweth the way of the just: and the way of the wicked shall perish.

ANT. The Lord gave us to taste of the fruit of salvation, at the time of his death.

The second psalm of this nocturn tells us of the *peace* and abundance enjoyed by the man who puts his confidence in the *God of justice*. *Corn*, *wine*, and *oil* are the riches of God's house: it is mainly by these three elements, that the Church confers a daily increase of holiness on them that have become her children by the water of Baptism. What, indeed, has she, to be compared with the beautiful corn of the

elect, and wine that produceth virgins ?[1]

ANT. A fructu frumenti et vini multiplicati fideles in pace Christi requiescunt.

ANT. The faithful, multiplied by the fruit of corn and wine, rest in the peace of Christ.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Miserere mei: et exaudi orationem meam.

Have mercy on me: and hear my prayer.

Filii hominum, usquequo gravi corde? ut quid diligitis vanitatem, et quæritis mendacium?

O ye sons of men, how long will ye be dull of heart? why do ye love vanity, and seek after lying?

Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me, cum clamavero ad eum.

Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me, when I shall cry unto him.

Irascimini, et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Be ye angry, and sin not: the things ye say in your hearts, be sorry for them on your beds.

Sacrificate sacrificium justitiæ, et sperate in Domino: multi dicunt: Quis ostendit nobis bona?

Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things?

Signatum est super nos lumen vultus tui, Domine: dedisti lætitiam in corde meo.

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

A fructu frumenti, vini et olei sui: multiplicati sunt.

By the fruit of their corn, their wine, and oil, they are multiplied.

In pace in idipsum: dormiam et requiescam.

In peace, in the self-same, I will sleep and I will rest.

Quoniam tu, Domine, singulariter in spe: constituisti me.

For thou, O Lord, singularly hast settled me in hope.

[1] Zach. ix. 17.

ANT. A fructu frumenti et vini multiplicati fideles in pace Christi requiescunt.

ANT. The faithful, multiplied by the fruit of corn and wine, rest in the peace of Christ.

We have already seen how the holy Eucharist was the bond of union between the faithful, and the centre of Catholic communion. What the Sacrifice of the new Testament is for us Christians, from a social point of view, that same were the mosaic sacrifices, heretofore, for the Jews, although in a manner wholly external and figurative. The following antiphon tells us the reason of the Church's selecting Psalm XV for the third one of this nocturn: it is, that she might remind us of her own superiority, in this respect, over the rejected Synagogue. The Lord Himself is the glorious *portion* of her *inheritance* and the *cup* of her joy.

ANT. Communione calicis quo Deus ipse sumitur, non vitulorum sanguine, congregavit nos Dominus.

ANT. The Lord hath brought us together, by the communion of the cup, wherein God himself is received; not by the blood of calves.

PSALM 15

Conserva me, Domine, quoniam speravi in te: dixi Domino, Deus meus es tu, quoniam bonorum meorum non eges.

Sanctis, qui sunt in terra ejus: mirificavit omnes voluntates meas in eis.

Multiplicatæ sunt infirmitates eorum: postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus: nec memor ero nomi-

Preserve me, O Lord, for I have put my trust in thee: I have said to the Lord, thou art my God, for thou hast no need of my goods.

To the saints, who are in his land, he hath made wonderful all my desires in them.

Their infirmities were multiplied: afterwards they made haste.

I will not gather together their meetings for blood-offerings, nor will I be mindful of

num eorum per labia mea.

Dominus pars hæreditatis meæ, et calicis mei: tu es qui restitues hæreditatem meam mihi.

Funes ceciderunt mihi in præclaris: etenim hæreditas mea præclara est mihi.

Benedicam Dominum, qui tribuit mihi intellectum: insuper et usque ad noctem increpuerunt me renes mei.

Providebam Dominum in conspectu meo semper: quoniam a dextris est mihi, ne commovear.

Propter hoc lætatum est cor meum, et exsultavit lingua mea: insuper et caro mea requiescet in spe.

Quoniam non derelinques animam meam in inferno: nec dabis Sanctum tuum videre corruptionem.

Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo: delectationes in dextera tua usque in finem.

ANT. Communione calicis quo Deus ipse sumitur, non vitulorum sanguine, congregavit nos Dominus.

℣. Panem cœli dedit eis, alleluia.

℟. Panem angelorum manducavit homo, alleluia.

their names by my lips.

The Lord is the portion of mine inheritance and of my cup: it is thou that wilt restore mine inheritance to me.

The lines have fallen unto me in goodly places: for mine inheritance is goodly unto me.

I will bless the Lord, who hath given me understanding: moreover, my reins also have corrected me even till night.

I set the Lord always in my sight: for he is at my right hand, that I be not moved.

Therefore my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope.

Because thou wilt not leave my soul in hell: nor wilt thou give thy Holy One to see corruption.

Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

ANT. The Lord hath brought us together, by the communion of the cup, wherein God himself is received; not by the blood of calves.

℣. He hath given them the Bread of heaven, alleluia.

℟. Man hath eaten the Bread of angels, alleluia.

The priest begins the Lord's Prayer:

Pater noster, Our Father.

The rest is said in silence, as far as the last two petitions. The priest says aloud:

℣. Et ne nos inducas in tentationem.

℣. And lead us not into temptation.

The choir answers:

℟. Sed libera nos a malo.

℟. But deliver us from evil.

Then the priest:

Exaudi, Domine Jesu Christe, preces servorum tuorum, et miserere nobis, qui cum Patre et Spiritu sancto vivis et regnas in sæcula sæculorum.

Graciously hear, O Lord Jesus Christ, the prayers of thy servants, and have mercy upon us: who, with the Father and the Holy Ghost, livest and reignest for ever and ever.

The choir answers: Amen.

Then one of the choir rising, turns towards the priest, and bowing down, says:

Jube, domne, benedicere.

Pray, Father, give thy blessing.

Then the priest:

Benedictione perpetua benedicat nos Pater æternus.

May the eternal Father bless us with an everlasting blessing.

℟. Amen.

℟. Amen.

The first nocturn lessons are taken from one of St. Paul's epistles. After chiding the faithful of Corinth for having allowed abuses to creep into their religious meetings, the apostle recounts the institution of the blessed Eucharist. He tells them the dispositions they should bring with them to the holy Table, and speaks of the grievous crime committed by him who approaches unworthily.

Our readers will observe how admirably the responsories are composed of passages from both old and new Testament Books; they are thus brought side by side,

the more clearly to show the harmony between the the Law, the Prophets, and the Gospel, on the mystery of the Eucharist. The Office of the blessed Sacrament is thus enriched with the chief prophecies and figures which had foretold the adorable Presence and had kept the just men of the former Covenant in expectation of the promise, which is now our reality.

FIRST LESSON

De Epistola prima Beati Pauli apostoli ad Corinthios.

Cap. xi.

Convenientibus vobis in unum, jam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam presumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? aut Ecclesiam Dei contemnitis, et confunditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

℟. Immolabit hœdum multitudo filiorum Israel ad vesperam Paschæ. ° Et edent carnes, et azymos panes.

℣. Pascha nostrum immolatus est Christus: itaque epulemur in azymis sinceritatis et veritatis. ° Et edent.

BENEDICTIO. Unigenitus Dei Filius nos benedicere

From the first Epistle of Saint Paul the Apostle to the Corinthians.

Ch. xi.

When ye come together into one place, it is not now to eat the Lord's Supper, (*your meetings are not worthy of the mystery ye celebrate*). For every one taketh before his own supper to eat. And one, indeed, is hungry, and another is drunk. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and put them to shame that have not? What shall I say unto you? Do I praise you? In this I praise you not.

℟. The multitude of the children of Israel shall sacrifice a kid, at the evening of the Pasch. ° And they shall eat flesh, and unleavened cakes.

℣. Christ our Pasch is sacrificed: therefore let us feast with the unleavened bread of sincerity and truth. ° And they shall eat.

BLESSING. May the only-begotten Son of God vouch-

et adjuvare dignetur.
℟. Amen.

safe to bless and help us.
℟. Amen.

SECOND LESSON

Ego enim accepi a Domino, quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit : Accipite et manducate : hoc est corpus meum, quod pro vobis tradetur : hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens : Hic calix novum testamentum est in meo sanguine. Hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.

℟. Comedetis carnes, et saturabimini panibus : ° Iste est panis, quem dedit vobis Dominus ad vescendum.

℣. Non Moyses dedit vobis panem de cœlo, sed Pater meus dat vobis panem de cœlo verum. ° Iste est.

BENEDICTIO. Spiritus sancti gratia illuminet sensus et corda nostra.
℟. Amen.

For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks broke, and said : Take ye and eat : this is my Body, which shall be delivered for you : this do for the commemoration of me. In like manner, also, the chalice, after he had supped, saying : This chalice is the new testament in my Blood ; this do ye, as often as ye shall drink, for the commemoration of me. For, as often as ye shall eat this bread, and drink the chalice, ye shall show the death of the Lord until he come.

℟. Ye shall eat flesh, and shall have your fill of bread : °This is the Bread, which the Lord hath given you, that ye might eat it.

℣. Moses gave you not bread from heaven ; but my Father giveth you the true Bread from heaven. ° This is.

BLESSING. May the grace of the Holy Ghost enlighten our senses and our hearts.
℟. Amen.

THIRD LESSON

Itaque quicumque manducaverit panem hunc, vel

Therefore, whoever shall eat of this bread, or drink the

biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo: et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos judicaremus, non utique judicaremur. Dum judicamur autem, a Domino corripimur, ut non cum hoc mundo damnemur.

℟. Respexit Elias ad caput suum subcinericium panem, qui surgens comedit et bibit: ° Et ambulavit in fortitudine cibi illius usque ad montem Dei.

℣. Si quis manducaverit ex hoc pane, vivet in æternum. ° Et ambulavit. Gloria. ° Et ambulavit.

chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

℟. Elias beheld at his head a hearth-cake; who, rising, eat, and drank: ° And he walked in the strength of that food, unto the mount of God.

℣. If any man shall eat of this Bread, he shall live for ever. ° And he walked. Glory. ° And he walked.

THE SECOND NOCTURN

The fourth psalm of our Matins speaks of the all-powerful efficacy of the Christian *Sacrifice*. The Lord's *protection* and *help* in the battles of this life; *joy*, *exaltation*, abundance: all are assured to the man who will but have recourse to it. For the Victim is Christ, with which no other can compare for perfection; it is a whole-burnt offering, whose sweet odour ascends, from our earthly altar, to heaven's sanctuary, and thence brings down *the salvation of the right hand*

of the Most High. It is to *Christ* Himself that the psalmist here makes his prayer for victory.

ANT. Memor sit Dominus sacrificii nostri, et holocaustum nostrum pingue fiat.

ANT. May the Lord be mindful of our sacrifice, and our whole-burnt offering be made fat.

PSALM 19

Exaudiat te Dominus in die tribuiationis: protegat te nomen Dei Jacob.

Mittat tibi auxilium de sancto: et de Sion tueatur te.

Memor sit omnis sacrificii tui: et holocaustum tuum pingue fiat.

Tribuat tibi secundum cor tuum: et omne consilium tuum confirmet.

Lætabimur in salutari tuo: et in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas: nunc cognovi quoniam salvum fecit Dominus Christum suum.

Exaudiet illum de cœlo sancto suo: in potentatibus salus dexteræ ejus.

Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus.

Ipsi obligati sunt, et ceciderunt: nos autem surreximus et erecti sumus.

Domine salvum fac regem, et exaudi nos in die qua invocaverimus te.

May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

May he send thee help from the sanctuary: and defend thee out of Sion.

May he be mindful of all thy sacrifices: and may thy whole-burnt offering be made fat.

May he give thee according to thine own heart: and confirm all thy counsels.

We will rejoice in thy salvation: and in the name of our God we shall be exalted.

May the Lord fulfil all thy petitions: now have I known, that the Lord hath saved his anointed.

He will hear him from his holy heaven: the salvation of his right hand is in powers.

Some trust in chariots, and some in horses: but we will call upon the name of the Lord our God.

They are bound, and have fallen: but we are risen, and are set upright.

Lord! save the king: and hear us in the day that we shall call upon thee.

ANT. Memor sit Dominus sacrificii nostri, et holocaustum nostrum pingue fiat.

ANT. May the Lord be mindful of our sacrifice, and our whole-burnt offering be made fat.

The soul that follows her Lord *wants for nothing*. Happy sheep! its *Shepherd's crook leads* it to such rich *pastures*, to such *refreshing water* springs! Let us join the saintly servant of God, and sing the praises of the *Chalice which inebriateth*, and of the *Table prepared* for him against all enemies; when he leaves that *Table*, he goes forth like a lion breathing fire: he has been made an object of terror to the devil.[1]

ANT. Paratur nobis mensa Domini adversus omnes qui tribulant nos.

ANT. The Lord's Table is prepared before us, against all them that afflict us.

PSALM 22

Dominus regit me, et nihil mihi deerit: in loco pascuæ ibi me collocavit.

Super aquam refectionis educavit me: animam meam convertit.

Deduxit me super semitas justitiæ: propter nomen suum.

Nam etsi ambulavero in medio umbræ mortis, non timebo mala: quoniam tu mecum es.

Virga tua, et baculus tuus: ipsa me consolata sunt.

Parasti in conspectu meo mensam, adversus eos qui tribulant me.

Impinguasti in oleo caput meum: et calix meus

The Lord ruleth me, and I shall want nothing: he hath set me in a place of pasture.

He hath brought me up on the water of refreshment: he hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils: for thou art with me.

Thy rod and thy staff, they have comforted me.

Thou hast prepared a table before me, against them that afflict me.

Thou hast anointed my head with oil: and my chalice,

[1] St. John Chrysos. *In Joan.*

inebrians quam præclarus est!

Et misericordia tua subsequetur me, omnibus diebus vitæ meæ.

Et ut inhabitem in domo Domini, in longitudinem dierum.

ANT. Paratur nobis mensa Domini adversus omnes qui tribulant nos.

which inebriateth me, how goodly is it!

And thy mercy will follow me, all the days of my life.

And that I may dwell in the house of the Lord, unto length of days.

ANT. The Lord's Table is prepared before us, against all them that afflict us.

The sixth psalm of these Matins was inspired into David's soul, when he was obliged to keep far off from the tabernacle and the holy ark, because of Saul's angry persecution, which necessitated his hiding in the mountains near the Jordan. It is the beautiful canticle already cited by us, as so strongly expressing man's thirst, even in this mortal life, after his God. The mere recollection of the *feasting*, which awaits him in the *wonderful tabernacle* in *the house* of God, comforts him amidst his troubles, and rouses his hope. Let us get the spirit of this celestial poetry into us; it will kindle within us the flame of love.

ANT. In voce exsultationis resonent epulantes in mensa Domini.

ANT. Let them that feast at the Table of the Lord, make the voice of joy resound.

PSALM 41

Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus.

Sitivit anima mea ad Deum fortem vivum: quando veniam et apparebo ante faciem Dei?

Fuerunt mihi lacrymæ meæ panes die ac nocte:

As the hart panteth after the fountains of water: so my soul panteth after thee, O God.

My soul hath thirsted after the strong living God: when shall I come and appear before the face of God?

My tears have been my bread day and night: whilst

dum dicitur mihi quotidie: Ubi est Deus tuus?

Hæc recordatus sum, et effudi in me animam meam: quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei:

In voce exsultationis, et confessionis: sonus epulantis.

Quare tristis es, anima mea: et quare conturbas me?

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

Ad meipsum anima mea conturbata est: propterea memor ero tui de terra Jordanis, et Hermoniim a monte modico.

Abyssus abyssum invocat, in voce cataractarum tuarum.

Omnia excelsa tua, et fluctus tui super me transierunt.

In die mandavit Dominus misericordiam suam, et nocte canticum ejus.

Apud me oratio Deo vitæ meæ, dicam Deo: Susceptor meus es.

Quare oblitus es mei? et quare contristatus incedo, dum affligit me inimicus?

Dum confringuntur ossa mea; exprobraverunt mihi qui tribulant me inimici mei.

Dum dicunt mihi per sin-

it is said to me daily: Where is thy God?

These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God:

With the voice of joy, and praise: the noise of one feasting.

Why art thou sad, O my soul? and why dost thou trouble me?

Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

My soul is troubled within myself: therefore will I remember thee from the land of Jordan and Hermoniim from the little hill.

Deep calleth on deep, at the noise of thy flood-gates.

All thy heights and thy billows have passed over me.

In the day-time, the Lord hath commanded his mercy: and a canticle to him, in the night.

With me is prayer to the God of my life, I will say to God: Thou art my support.

Why hast thou forgotten me? and why go I mourning whilst mine enemy afflicteth me?

Whilst my bones are broken, mine enemies, who trouble me, have reproached me.

Whilst they say unto me,

gulos dies: Ubi est Deus tuus? Quare tristis es, anima mea? et quare conturbas me?

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

ANT. In voce exsultationis resonent epulantes in mensa Domini.

℣ Cibavit eos ex adipe frumenti, alleluia.

℟. Et de petra, melle saturavit eos, alleluia.

Pater noster.

day by day: Where is thy God? Why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God, for I will still give praise unto him: the salvation of my countenance, and my God.

ANT. Let them that feast at the Table of the Lord, make the voice of joy resound.

℣. He hath fed them with the fat of wheat, alleluia.

℟. And filled them with honey out of the rock, alleluia.

Our Father.

After the *Pater noster*, which is said as prescribed above in the first nocturn, the priest says:

Ipsius pietas et misericordia nos adjuvet, qui cum Patre et Spiritu sancto vivit et regnat in sæcula sæculorum. ℟. Amen.

May his goodness and mercy help us, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. ℟. Amen.

The angelic Doctor provides us with the second nocturn lessons: his own words are going to be read to us, words which will aid our faith to enter into the science of the divine Sacrament, 'as far as it can be understood by man whilst on the way, and humanly be defined.' These were the words of our Lord, when approving the doctrine 'of Thomas, on the Sacrament of the Body.'[1] Three cities, Paris, Naples, and Orvieto, had the honour of being, each in its turn, the scene of these manifestations of Christ to His faithful servant, the angelic Doctor. There is still venerated in the church of St. Dominic at Orvieto, the crucifix by which our Lord spoke, when

[1] Act. SS. *ad diem* 7 *Martii*; cap. ix. 53.

giving His divine approval to the Office we are actually celebrating. Let us, then, listen with veneration to the following passage, which the Church has selected from one of the saint's treatises. As to its scholastic phraseology, let us remember that, although in itself it is not learning, yet it was the war-dress wherewith our forefathers of the thirteenth century deemed it necessary to accoutre theology, when she had to come to close argument with dry logicians.

BENEDICTIO. Deus Pater omnipotens sit nobis propitius et clemens.

℟. Amen.

BLESSING. May God the Father almighty be propitious and merciful unto us.

℟. Amen.

FOURTH LESSON

Sermo Sancti Thomæ Aquinatis.

Immensa divinæ largitatis beneficia, exhibita populo Christiano, inæstimabilem ei conferunt dignitatem. Neque enim est, aut fuit aliquando tam grandis natio, quæ habeat deos appropinquantes sibi, sicut adest nobis Deus noster. Unigenitus siquidem Dei Filius, suæ divinitatis volens nos esse participes, naturam nostram assumpsit, ut homines deos faceret, factus homo. Et hoc insuper quod de nostro assumpsit, totum nobis contulit ad salutem. Corpus namque suum pro nostra reconciliatione in ara crucis hostiam obtulit Deo Patri: sanguinem suum fudit in pretium simul et

Sermon of Saint Thomas of Aquin.

The immeasurable blessings of divine bounty, which have been shown to the Christian people, confer an inestimable dignity upon it. For neither is there, nor ever was there, any nation so great, that hath gods so nigh them, as our God is present with us. For the only-begotten Son of God, wishing that we should be partakers of his divinity, assumed our nature, and was made Man, that he might make men gods. And, moreover, he conferred upon us, unto salvation, the whole of that which he assumed of ours. For he offered to God his Father, for our reconciliation, his own Body, as a victim, on the altar of the cross: he shed his Blood, that

lavacrum: ut redempti a miserabili servitute, a peccatis omnibus mundaremur. Ut autem tanti beneficii jugis in nobis maneret memoria, corpus suum in cibum, et sanguinem suum in potum, sub specie panis et vini sumendum, fidelibus dereliquit.

℟. Cœnantibus illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis, et ait: ° Accipite et comedite: Hoc est corpus meum.

℣. Dixerunt viri tabernaculi mei: Quis det de carnibus ejus, ut saturemur? ° Accipite.

BENEDICTIO. Christus perpetuæ det nobis gaudia vitæ.

℟. Amen.

it might be our ransom and our laver to cleanse us: that being redeemed from a miserable slavery, we might be cleansed from all sins. But that the remembrance of so great a benefit might abide in us, he left to the faithful, under the species of bread and wine, his Body for food, and his Blood for drink.

℟. Whilst they were at supper, Jesus took bread, and blessed, and brake, and gave to his disciples, and saith: ° Take ye, and eat: This is my Body.

℣. The men of my tabernacle said: Who can give us of his Flesh, that we may be filled? ° Take ye.

BLESSING. May Christ grant unto us the joys of eternal life.

℟. Amen.

FIFTH LESSON

O pretiosum et admirandum convivium, salutiferum, et omni suavitate repletum! Quid enim hoc convivio pretiosius esse potest? in quo non carnes vitulorum et hircorum, ut olim in lege, sed nobis Christus sumendus proponitur verus Deus. Quid hoc Sacramento mirabilius? in ipso namque panis et vinum in Christi Corpus et Sanguinem substantialiter convertuntur, ideoque Chri-

O precious and wonderful banquet! health-giving, and replete with every sweetness! For what can possibly be more precious than this banquet? wherein, not the flesh of calves and goats, as heretofore in the Law, but Christ, very God, is put before us, that we may take him. What more wonderful than this sacrament? for, in it, bread and wine are substantially changed into the Body and Blood of Christ: and, therefore, Christ, perfect God

stus Deus, et homo perfectus sub modici panis et vini specie continetur. Manducatur itaque a fidelibus, sed minime laceratur: quinimo, diviso Sacramento, sub qualibet divisionis particula integer perseverat. Accidentia autem sine subjecto in eodem subsistunt ut fides locum habeat, dum visibile invisibiliter sumitur aliena specie occultatum: et sensus a deceptione reddantur immunes, qui de accidentibus judicant sibi notis.

℟. Accepit Jesus calicem, postquam cœnavit, dicens: Hic calix novum testamentum est in meo sanguine: ℣ Hoc facite in meam commemorationem.

℣. Memoria memor ero, et tabescet in me anima mea. ℣ Hoc facite.

Benedictio. Ignem sui amoris accendat Deus in cordibus nostris.

℟. Amen.

and Man, is contained under the species of a little bread and wine. He is, therefore, eaten by the faithful, but not lacerated: nay, when the Sacrament is divided, he remains whole, under each particle of the division. But the accidents subsist in the same, without a subject, in order that there may be room for faith, inasmuch as the visible is invisibly taken, being hid under a species not its own; and the senses are kept free from deception, for they judge of accidents, (*which are the only things*) known by them.

℟. Jesus took the cup, after he had supped, saying: This Chalice is the new testament in my Blood: ℣ Do ye this for the commemoration of me.

℣. Remembering, I will remember, and my soul shall languish within me. ℣ Do ye this.

Blessing. May God enkindle within our hearts the fire of his love.

℟. Amen.

SIXTH LESSON

Nullum etiam sacramentum est isto salubrius, quo purgantur peccata, virtutes augentur, et mens omnium spiritualium charismatum abundantia impinguatur. Offertur in Ecclesia pro vivis et mortuis: ut omnibus

Again, there is no sacrament more health-giving than this, in which sins are wiped away, virtues are increased, and the mind is made rich with the abundance of all spiritual gifts. It is offered, in the Church, for the living and the dead; that

prosit, quod est pro salute omnium institutum. Suavitatem denique hujus Sacramenti nullus exprimere sufficit, per quod spiritualis dulcedo in suo fonte gustatur: et recolitur memoria illius, quam in sua passione Christus monstravit, excellentissimæ charitatis. Unde ut arctius hujus charitatis immensitas fidelium cordibus infigeretur, in ultima cœna, quando Pascha cum discipulis celebrato, transiturus erat de hoc mundo ad Patrem, hoc Sacramentum instituit, tanquam passionis suæ memoriale perenne, figurarum veterum impletivum, miraculorum ab ipso factorum maximum, et de sua contristatis absentia solatium singulare reliquit.

what was instituted for the salvation of all, may profit all. Finally, no one can adequately express the sweetness of this Sacrament, by which spiritual sweetness is tasted in its very source: and remembrance is solemnly made of that most perfect charity evinced by Christ in his Passion. Wherefore, in order that the immensity of this charity might the more deeply be impressed on the hearts of the faithful, it was at the last Supper, when, having celebrated the Pasch with his disciples, he was about to pass out of this world unto his Father, that he instituted this Sacrament, and left it as the perpetual memorial of his Passion, the fulfilment of the ancient figures, the greatest of the miracles done by him, and the special consolation to them that were to be sad because of his absence.

℟. Ego sum panis vitæ: patres vestri manducaverunt manna in deserto, et mortui sunt: ° Hic est panis de cœlo descendens: ut si quis ex ipso manducet, non moriatur.

℣. Ego sum panis vivus, qui de cœlo descendi: si quis manducaverit ex hoc pane, vivet in æternum. ° Hic est. Gloria. ° Hic est.

℟. I am the Bread of life: your fathers did eat manna in the desert, and are dead: ° This is the Bread coming down from heaven; that if any man eat thereof, he may not die.

℣. I am the living Bread, that came down from heaven; if any man shall eat of this Bread, he shall live for ever. ° This is the Bread. Glory. ° This is the Bread.

THE THIRD NOCTURN

The seventh psalm of these Matins is a sequel to the one immediately preceding it in the psalter. The two are inspired by the same trying circumstances; there is the same idea running through both; and several of the expressions are identical. We have the cry of the poor soul when, being harassed by her enemy, she is longing for her God; she has the wish and the confidence of at last seeing the holy mount, and that *altar of God*, where *God* gives Himself in the Person of the Incarnate Word, of *Christ*, who comes for the purpose of restoring their *youth* to His happy adorers and guests.

ANT. Introibo ad altare Dei: sumam Christum qui renovat juventutem meam.

ANT. I will go in to the altar of God: I will take the Christ, who reneweth my youth.

PSALM 42

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

Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

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

Confitebor tibi in cithara Deus, Deus meus: quare

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

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

Send forth thy light, and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

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

To thee, O God, my God, I will give praise upon the harp:

tristis es, anima mea, et quare conturbas me?

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

ANT. Introibo ad altare Dei: sumam Christum qui renovat juventutem meam.

why art thou sad, O my soul? and why dost thou disquiet me?

Hope in God, for I will still give praise unto him: the salvation of my countenance, and my God.

ANT. I will go in to the altar of God: I will take the Christ, who reneweth my youth.

The eighth psalm celebrates, with enthusiasm, the sovereign goodness of *the God of Jacob*. He had, by numberless prodigies, worked the deliverance of His people. *Open thy mouth*, He said, *and I will fill it;* and He this day keeps His word, notwithstanding the frequent sad frowardness of His unworthy children. *He feeds them with the fat of wheat; He fills them with honey out of the rock;* that is to say, He gives them to taste the ineffable sweetness of Christ, who is the *wheat of the elect* and the *rock of the desert*.[1]

ANT. Cibavit nos Dominus ex adipe frumenti: et de petra, melle saturavit nos.

ANT. The Lord hath fed us with the fat of wheat; and hath filled us with honey out of the rock.

PSALM 80

Exsultate Deo adjutori nostro: jubilate Deo Jacob.

Sumite psalmum, et date tympanum, psalterium jucundum cum cithara.

Buccinate in Neomenia tuba, in insigni die solemnitatis vestræ.

Quia præceptum in Israel est: et judicium Deo Jacob.

Testimonium in Joseph

Rejoice unto God, our helper: sing aloud to the God of Jacob.

Take a psalm, and bring hither the timbrel: the pleasant psaltery with the harp.

Blow up the trumpet on the new moon, on the noted day of your solemnity.

For it is a commandment in Israel, and a judgment to the God of Jacob.

He ordained it for a testi-

[1] Zach. ix. 17; 1 Cor. x. 4.

posuit illud, cum exiret de terra Ægypti: linguam quam non noverat, audivit.

Divertit ab oneribus dorsum ejus: manus ejus in cophino servierunt.

In tribulatione invocasti me, et liberavi te: exaudivi te in abscondito tempestatis: probavi te apud aquam contradictionis.

Audi, populus meus, et contestabor te: Israel, si audieris me, non erit in te deus recens, neque adorabis deum alienum.

Ego enim sum Dominus Deus tuus, qui eduxi te de terra Ægypti: dilata os tuum, et implebo illud.

Et non audivit populus meus vocem meam: et Israel non intendit mihi.

Et dimisi eos secundum desideria cordis eorum, ibunt in adinventionibus suis.

Si populus meus audisset me: Israel si in viis meis ambulasset:

Pro nihilo forsitan inimicos eorum humiliassem; et super tribulantes eos misissem manum meam.

Inimici Domini mentiti sunt ei: et erit tempus eorum in sæcula.

Et cibavit eos ex adipe frumenti: et de petra, melle saturavit eos.

mony in Joseph, when he came out of the land of Egypt, he heard a tongue which he knew not.

He removed his back from the burdens, his hands had served in baskets.

Thou calledst upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: I proved thee at the waters of contradiction.

Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken unto me, there shall be no new god in thee: neither shalt thou adore a strange god.

For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

But my people heard not my voice: and Israel hearkened not to me.

So I let them go according to the desires of their heart: they shall walk in their own inventions.

If my people had heard me: if Israel had walked in my ways:

I should soon have humbled their enemies: and laid my hand on them that troubled them.

The enemies of the Lord have lied to him: and their time shall be for ever.

And he fed them with the fat of wheat: and filled them with honey out of the rock.

ANT. Cibavit nos Dominus ex adipe frumenti ; et de petra, melle saturavit nos.

ANT. The Lord hath fed us with the fat of wheat: and hath filled us with honey out of the rock.

Christ is that *living God*, who makes *my heart and my flesh rejoice*. Let us take this next psalm, and sing the praises of the *altars* of *the Lord of hosts*, our *King* and our *God*. Those *altars* are a *house* for the *sparrow*, and a *nest* for the *turtle-dove*. Happy they who *dwell* in those *lovely tabernacles !*

ANT. Ex altari tuo, Domine, Christum sumimus, in quem cor et caro nostra exsultant.

ANT. We receive Christ from thine altar, O Lord ; in whom our heart and flesh rejoice.

PSALM 83

Quam dilecta tabernacula tua, Domine virtutum ! concupiscit et deficit anima mea in atria Domini.

How lovely are thy tabernacles, O Lord of hosts ! my soul longeth and fainteth for the courts of the Lord.

Cor meum et caro mea exsultaverunt in Deum vivum.

My heart and my flesh have rejoiced in the living God.

Etenim passer invenit sibi domum : et turtur nidum sibi, ubi ponat pullos suos.

For the sparrow hath found herself a house, and the turtle a nest for herself, where she may lay her young ones.

Altaria tua, Domine virtutum : Rex meus, et Deus meus.

Thy altars, O Lord of hosts, my King, and my God !

Beati, qui habitant in domo tua, Domine: in sæcula sæculorum laudabunt te.

Blessed are they that dwell in thy house, O Lord ! they shall praise thee for ever and ever.

Beatus vir, cujus est auxilium abs te : ascensiones in corde suo disposuit, in valle lacrymarum, in loco quem posuit.

Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set,

Etenim benedictionem dabit legislator, ibunt de virtute in virtutem: videbitur Deus deorum in Sion.

Domine, Deus virtutum, exaudi orationem meam: auribus percipe, Deus Jacob.

Protector noster aspice, Deus: et respice in faciem Christi tui.

Quia melior est dies una in atriis tuis, super millia.

Elegi abjectus esse in domo Dei mei: magis quam habitare in tabernaculis peccatorum.

Quia misericordiam et veritatem diligit Deus: gratiam et gloriam dabit Dominus.

Non privabit bonis eos, qui ambulant in innocentia: Domine virtutum, beatus homo qui sperat in te.

For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

O Lord God of hosts! hear my prayer: give ear, O God of Jacob.

Behold, O God! our protector: and look on the face of thy Christ.

For better is one day in thy courts, above thousands.

I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not deprive of good things them that walk in innocence: O Lord of hosts! blessed is the man that trusteth in thee.

ANT. Ex altari tuo, Domine, Christum sumimus, in quem cor et caro nostra exsultant.

℣. Educas panem de terra, alleluia.

℟. Et vinum lætificet cor hominis, alleluia.

Pater noster.

ANT. We receive Christ from thine altar, O Lord; in whom our heart and flesh rejoice.

℣. Bring forth bread out of the earth, alleluia.

℟. And may wine cheer the heart of man, alleluia.

Our Father.

After the *Pater noster*, which is said as in the first two nocturns, the priest says:

A vinculis peccatorum nostrorum absolvat nos omnipotens et misericors Dominus. ℟. Amen.

May the almighty and merciful Lord deliver us from the chains of our sins. ℟. Amen.

Here is read the first sentence of the Gospel of the Mass of this feast; and the interpretation of it, as given by St. Augustine, is immediately added. The holy Doctor dwells particularly on the unity which our Lord intended to produce among His followers by the august Sacrament. He shows the necessity of the interior dispositions required for receiving this Sacrament with fruit; and lays special stress on this one effect: that it is to make man live for Christ, just as He lives for His Father.

BENEDICTIO. Evangelica lectio sit nobis salus et protectio. ℟. Amen.

BLESSING. May the reading of the Gospel bring us salvation and protection. ℟. Amen.

SEVENTH LESSON

Lectio sancti Evangelii secundum Joannem.

Cap. vi.

In illo tempore, dixit Jesus turbis Judæorum: Caro mea, vere est cibus: et sanguis meus, vere est potus. Et reliqua.

Homilia sancti Augustini Episcopi.

Cum cibo et potu id appetant homines, ut neque esuriant, neque sitiant, hoc veraciter non præstat, nisi iste cibus et potus, qui eos, a quibus sumitur, immortales et incorruptibiles facit: id est, societas ipsa sanctorum: ubi pax erit, et unitas plena atque perfecta. Propterea quippe, sicut etiam ante nos hoc intellexerunt homines Dei, Dominus noster Jesus Christus Corpus

Lesson from the holy Gospel according to John.

Ch. vi.

At that time, Jesus said to the multitude of the Jews: My flesh is meat indeed: and my blood is drink indeed. And the rest.

Homily of Saint Augustine, Bishop.

Seeing that men desire this, by the food and drink they take, that they may suffer neither hunger nor thirst, this result is not gained by any other than this food and drink, which makes those who take it immortal and incorruptible; that is, the very fellowship of the saints, where there is peace, and full and perfect unity. For—as also men of God, who preceded us, understood this subject—it was for

et Sanguinem suum in eis rebus commendavit, quæ ad unum aliquid rediguntur ex multis. Namque aliud in unum ex multis granis conficitur: aliud in unum ex multis acinis confluit. Denique jam exponit quomodo id fiat, quod loquitur: et quid sit manducare Corpus ejus, et Sanguinem bibere.

℟. Qui manducat meam carnem et bibit meum sanguinem, ° In me manet, et ego in eo.

℣. Non est alia natio tam grandis, quæ habeat deos appropinquantes sibi, sicut Deus noster adest nobis. ° In me.

BENEDICTIO. Divinum auxilium maneat semper nobiscum. ℟. Amen.

that purpose that our Lord Jesus Christ commended his Body and Blood in such things as are brought, from being many, into one. For the first of these is made into one, out of several grains; and the second flows into one, out of several berries. He now, at last, explains how that is effected which he is speaking: and what it is to eat his Body, and drink his Blood.

℟. He that eateth my flesh, and drinketh my blood, ° Abideth in me, and I in him.

℣. There is no other nation so great, that hath its gods so nigh unto it, as our God is present with us. ° Abideth.

BLESSING. May the divine assistance remain always with us. ℟. Amen.

EIGHTH LESSON

Qui manducat carnem meam, et bibit meum sanguinem, in me manet, et ego in illo. Hoc est ergo manducare illam escam, et illum bibere potum, in Christo manere, et illum manentem in se habere. Ac per hoc, qui non manet in Christo, et in quo non manet Christus, procul dubio nec manducat spiritaliter carnem ejus, nec bibit ejus sanguinem, licet carnaliter et visibiliter premat dentibus sacramentum

He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him. This, then, it is to eat that meat, and drink that drink: to abide in Christ, and have Him abiding in one's self. And therefore, he that abideth not in Christ, and in whom Christ doth not abide, certainly does not spiritually either eat his Flesh, or drink his Blood, although he may, carnally and visibly, press the sacrament of Christ's Body and Blood with his teeth: but

Corporis et Sanguinis Christi: sed magis tantæ rei sacramentum ad judicium sibi manducat et bibit, quia immundus præsumpsit ad Christi accedere sacramenta, quæ aliquis non digne sumit, nisi qui mundus est: de quibus dicitur: Beati mundo corde, quoniam ipsi Deum videbunt.

℟. Misit me vivens Pater, et ego vivo propter Patrem: ° Et qui manducat me vivet propter me.

℣. Cibavit illum Dominus pane vitæ et intellectus. ° Et qui manducat. Gloria. ° Et qui manducat.

BENEDICTIO. Ad societatem civium supernorum perducat nos Rex angelorum. ℟. Amen.

rather, he eateth and drinketh the sacrament of so great a thing to his own judgment, seeing that he, unclean as he is, hath presumed to approach Christ's sacraments, which no one worthily receives unless he be clean: of whom it is said: Blessed are the clean of heart, for they shall see God.

℟. The living Father hath sent me, and I live by the Father: ° And he that eateth me, shall live by me.

℣. The Lord hath fed him with the bread of life and understanding. ° And he. Glory. ° And he.

BLESSING. May the King of angels lead us to the fellowship of heavenly citizens. ℟. Amen.

NINTH LESSON

Sicut, inquit, misit me vivens Pater, et ego vivo propter Patrem: et qui manducat me, et ipse vivet propter me. Ac si diceret: Ut ego vivam propter Patrem, id est, ad illum tamquam ad majorem referam vitam meam, exinanitio mea fecit, in qua me misit. Ut autem quisquam vivat propter me, participatio facit, qua manducat me. Ego itaque humiliatus vivo propter Patrem: ille erectus vivit propter me. Si autem ita dictum est, vivo propter Pa-

As, says he, *the living Father hath sent me, and I live by the Father; so, he that eateth me, the same also shall live by me.* It is as though he should say: 'That I should live by the Father (that is, should refer my life to him as to one greater), it was done by that emptying of myself, in which he sent me. But that any one live by me, it is done by that participation whereby he eateth me. I, therefore, being brought low, live by the Father; man, being raised up, liveth by me.' But if the words, I live by the Fa-

trem, quia ipse de illo, non ille de ipso est: sine detrimento æqualitatis dictum est. Nec tamen dicendo, et qui manducat me, et ipse vivet propter me: eamdem suam et nostram æqualitatem significavit, sed gratiam mediatoris ostendit.

ther, are taken in this sense, that the Son is of the Father, not the Father of the Son, they must be so taken without lessening the equality (*between Father and Son*). And yet, we are not to take those words, So he that eateth me, the same shall live by me, as meaning equality between Christ and ourselves: (*they do not mean that*) but they show the grace (*bestowed by him in his office*) of Mediator.

HYMN OF THANKSGIVING

Te Deum laudamus: te Dominum confitemur.

Te æternum Patrem; omnis terra veneratur.

Tibi omnes Angeli; tibi cœli et universæ Potestatates,

Tibi Cherubim et Seraphim: incessabili voce proclamant:

Sanctus,

Sanctus,

Sanctus, Dominus Deus Sabaoth!

Pleni sunt cœli et terra majestatis gloriæ tuæ.

Te gloriosus Apostolorum chorus.

Te Prophetarum laudabilis numerus,

Te Martyrum candidatus laudat exercitus.

Te per orbem terrarum sancta confitetur ecclesia:

We praise thee, O God! we acknowledge thee to be our Lord.

Thee, the Father everlasting, all the earth doth worship.

To thee the Angels, to thee the heavens, and all the Powers,

To thee the Cherubim and Seraphim, cry out without ceasing:

Holy!

Holy!

Holy! Lord God of Sabaoth!

Full are the heavens and the earth of the majesty of thy glory.

Thee the glorious choir of the Apostles,

Thee the laudable company of the Prophets,

Thee the white-robed army of Martyrs doth praise.

Thee the holy Church, throughout the world, doth acknowledge:

Patrem immensæ majestatis;
Venerandum tuum verum, et unicum Filium;
Sanctum quoque Paraclitum Spiritum.
Tu Rex gloriæ, Christe.

Tu Patris sempiternus es Filius,
Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum.
Tu devicto mortis aculeo: aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes in gloria Patris.

Judex crederis esse venturus.

The Father of incomprehensible majesty,
Thy adorable, true, and only Son,
And the Holy Ghost, the Paraclete.
Thou, O Christ, art the King of glory.
Thou art the everlasting Son of the Father.
Thou, being to take upon thee to deliver man, didst not disdain the Virgin's womb.
Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.
Thou sittest at the right hand of God, in the glory of the Father.
Thee we believe to be the Judge to come.

All kneel at the following verse:

Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis in gloria numerari.
Salvum fac populum tuum, Domine, et benedic hæreditati tuæ.
Et rege eos, et extolle illos usque in æternum.
Per singulos dies, benedicimus te.
Et laudamus nomen tuum in sæculum, et in sæculum sæculi.
Dignare, Domine, die is-

We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.
Make them to be numbered with thy saints in eternal glory.
O Lord, save thy people, and bless thine inheritance.

And govern them, and exalt them for ever.
Every day we magnify thee.

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to keep

to sine peccato nos custodire.

Miserere nostri, Domine; miserere nostri.

Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.

In te, Domine, speravi; non confundar in æternum.

us, this day, without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us, as we have put our trust in thee.

In thee, O Lord, have I put my trust: let me not be confounded for ever.

The three vigils of the night are over. The Church has kept watch for her Spouse; and, to beguile the hours, which seemed to go so slowly on, she has been singing the praises of her Beloved, and beseeching Him, with most ardent prayers, to come quickly. Blessed mother Church! For, blessed are they whom, when the Lord returneth from the nuptials, He shall find watching, ready to open to Him at His first knocking. He will gird Himself, as Jesus says in the Gospel, and will make them sit down to meat; and, passing, will minister unto them; and, if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants![1] These divisions, called nocturns, which are so long a portion of the Divine Office, yet are independent of the seven Canonical Hours of the day, have been interpreted as signifying those long ages, when the human race, sitting as it was in darkness, and a prey to the anger of God, was asking for the Mediator, who was to justify the world by His Blood,[2] and to bring back the light, by restoring that peace with heaven which had been broken by original sin. Equally with the prayers of the Patriarchs and the desires of the Prophets, the supplications of the Church and of all the just were being heard in anticipation, and were hastening the time when the Messias was to come, and to offer the great

[1] St. Luke xii. 36-38.

[2] Rom. v. 9.

Sacrifice, whereby sin was to have an end, the justice of God be made manifest, and the covenant with many be confirmed.[1]

But the Church still awaits her Spouse every day. It is true, He came but once to die; but He comes down every day from heaven, in order to enrich His bride, in the act of the daily Sacrifice; wherein a ceaseless application is made of the merits of the Sacrifice of the cross, which was offered up once for all, and for all future ages. This daily visit of her Jesus is the one hour to which the Church directs all she does; it divides her days into two parts, one of desire, the other of thanksgiving. She gives expression, seven times in each day, to the feelings of her heart; and to this her sacrifice of praise, which is the joyful outcome of the eucharistic Sacrifice, she invites her children. It is from the royal prophet that she learnt to do this,[2] as also to set singers before the altar, making sweet melody by their voices.[3]

For, as soon as David had brought the Ark into Jerusalem, with all the solemnity recorded in Scripture, and had completed the sacrifices,he appointed a choir of levites to minister before it, and to glorify and praise the Lord God of Israel, in the name of all the people. Later on, when, full of days, he crowned on Sion that son of his, who was to have the happiness, denied to himself, of building the temple of Jehovah, he put into Solomon's hands the plans of the great building, which was to substitute stability for the tent-like structure of the days of desert life. David himself drew up the permanent arrangement which was to regulate divine worship as required by the new order of things. To the four-and-twenty priestly families, who were appointed to take their turns, week by week (or, in our own way of expressing

[1] Dan. ix. 24, 27. [2] Ps. cxviii. 164. [3] Ecclus. xlvii. 11.

it, to be *hebdomadarians*) in the offering of the sacrifices, there were added, as a natural complement, four thousand singers or psalmists, who were likewise divided into four-and-twenty sets; they were to keep up an unbroken ministry of prophecy or praise, under the direction of Asaph, Heman, and Idithun, and receive lessons from two hundred and eighty-eight, who, as being skilled in the science of sacred chant, and in giving praise with harp, psaltery, and cymbal, taught the song of the Lord to their brethren.[1] Praise, or choral chanting, was prophecy in those days, just as now, in the new Testament, it is *confession*, that is, celebration; they sang in hope, as we sing in faith; but the object of all these chants, both theirs and ours, was and is the same, that is, Christ our Lord; and hence, so many of the sacred formulas of Israel have become those of our mother the Church.

David was the perfect type of Christ. As such, he would not merely provide the people with the words of their chants by giving them his inspired psalms, but he takes his place among the very levites, clad, like them, with a robe of fine linen, and directing their songs, on that great day of the carrying of the Ark into the holy city.[2] 'O most excellent precentor!' says the devout and learned abbot Rupert: 'he leads the sacred choirs, and dances before the Ark of the Lord's covenant. O king! O prince of sacred rites! what means this excessive enthusiasm in one so noble as thou? Observe, how he, who is not of the priestly race, commands the priests, and gives his orders to the levites, that they be sanctified; he appoints the chanters; he selects who are to sing mysteries, and who the song of victory for the octave; he arranges them that are to blow the trumpets,

[1] 1 Paralip. xvi. xxiii. xxv. xxviii. [2] *Ibid.* xv.

them that are to strike the horns, and them that are to sound harps or cymbals, or psalteries, or organs. In all these things, he foresaw his Son, Christ our Lord; he ventured upon an office, which he knew was to belong to this his Son; for the Ark of the Covenant was a figure of the human Nature to be assumed by Him, since it contained the manna of the Word, and the tables of the Testament, and the rod of priestly and kingly power. It is for this reason that our David, after He had destroyed the kingdom of death, as the other David had destroyed that of Saul, carries the Ark of the Covenant into Jerusalem, and sets it in the heavenly tabernacle, which He had Himself prepared. The Church, seeing this, excites herself, like the former people, to sing with her David. The whole multitude, therefore, of the sons of Jacob sing harmoniously; and David himself plays the harp in the house of the Lord; for, whatsoever Israel sings, she learns it from David, her master, her precentor, who, with the finger of God, strikes the harps of our hearts. It is David that rouses the souls of men, so that they give forth sounds of bodily harmony, at one time low, at another high, or grandly; and under the dictate of one same faith, the immense body of the Church, spread as she is throughout all nations, sings everywhere a chant which is varied, yet one, and she sings it to her Head, who is Christ, and it sounds sweetly in His ear.'[1]

But the dawn of our feast is breaking. Turning towards the east, the Church knows, through the twilight, that her Spouse is preparing to visit her. She is all joy at this hour, when the king of day is about to shine on our earth; she has her solemn Office of Lauds, full of gladness and praise, as its name indicates; and in this Office she invites earth,

[1] Rupert. *De div. Off.* lib. 1. cap. 17.

and sea, and firmament, to sing canticles which are worthy of our Jesus, who is the true Sun, for He is rising upon us, and, as the psalmist tells us, is Himself rejoicing, as a giant,[1] to come to the altar of Sacrifice.

LAUDS

℣. Deus, in adjutorium meum intende.

℟. Domine ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui sancto;

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

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost:

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

The first psalm of Lauds shows us, in all His power and infinite greatness, the Lord, the *King* of nations, hidden in the sacred Host. By the ever-living Sacrifice, He *establishes*, He strengthens, the *world*, notwithstanding all there is to *move* and disturb it. The *voice* of the deep sea is *wonderful;* but far more so, in the *high* heaven, is the voice of the divine Victim. Infinite Wisdom bears *testimony* to it on this day, for it is Wisdom that hath built the *house*, and *set forth the table*, for the great Sacrifice. Let us lead lives worthy, by their *holiness*, of this *house*, whose priceless treasure is proclaimed this day by Wisdom.

ANT. Sapientia ædificavit sibi domum, miscuit vinum, et posuit mensam, alleluia.

ANT. Wisdom hath built himself a house, mingled his wine, and set forth his table, alleluia.

[1] Ps. xviii. 6.

PSALM 92

Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem et præcinxit se.

Etenim firmavit orbem terræ: qui non commovebitur.

Parata sedes tua ex tunc: a sæculo tu es.

Elevaverunt flumina, Domine: elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos: a vocibus aquarum multarum.

Mirabiles elationes maris: mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis: domum tuam decet sanctitudo, Domine, in longitudinem dierum.

ANT. Sapientia ædificavit sibi domum, miscuit vinum et posuit mensam, alleluia.

The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For, *by his Sacrifice*, he hath established the world, which shall not be moved.

Thy throne, *O divine Wisdom!* is prepared from old: thou art from everlasting.

The floods have lifted up, O Lord! the floods have lifted up their voice.

The floods have lifted up their waves, with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies, *O Wisdom!* are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

ANT. Wisdom hath built himself a house, mingled his wine, and set forth his table, alleluia.

The following psalm invites all the inhabitants of earth to *enter* into the house of divine Wisdom, there to celebrate, in a becoming manner, the *sweet* presence of Him, whose delight it is to be thus dwelling among the children of men; and yet, this very Wisdom is the Lord of glory the God who *made us*; *we are His people, and the sheep of His* exquisite *pasture*; let us proclaim His love with gladness and gratitude.

ANT. Angelorum esca nutrivisti populum tuum, et

ANT. Thou hast nourished thy people with the Bread of

panem de cœlo præstitisti eis, alleluia.

angels; and hast granted them Bread from heaven, alleluia.

PSALM 99

Jubilate Deo omnis terra, servite Domino in lætitia.

Sing joyfully unto God, all the earth! serve ye the Lord with gladness.

Introite in conspectu ejus; in exsultatione.

Come in before his Presence, with exceeding great joy.

Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

Know ye, that the Lord is God: he made us, and not we ourselves.

Populus ejus, et oves pascuæ ejus, introite portas ejus in confessione: atria ejus in hymnis, confitemini illi.

We are his people, and the sheep of his pasture; go ye into his gates, with praise: into his courts, with hymns, and give glory unto him.

Laudate nomen ejus, quoniam suavis est Dominus; in æternum misericordia ejus: et usque in generationem et generationem veritas ejus.

Praise ye his name, for the Lord is sweet; his mercy endureth for ever: and his truth to generation and generation.

ANT. Angelorum esca nutrivisti populum tuum, et panem de cœlo præstitisti eis, alleluia.

ANT. Thou hast nourished thy people with the Bread of angels; and hast granted them Bread from heaven, alleluia.

The two following psalms, which the Church joins together, are the prayer of the faithful soul *at break of day*. She has been awakened by the *thirst* for her God; she longs for the Bread of life, which is to fill her with *marrow and fatness*, that is, with the very substance of Christ, with what makes even *kings delighted*. She is overwhelmed with joy at the thought that to-day the object of her love is to receive a public triumph, which will, for at least a few hours, turn this *earth—desert, trackless*, and *dry* as it is—into a temple, where He will receive such solemn homage! All over the world, men are going to unite in one common feeling of adoration, joy, and

praise: nations will gratefully honour the divine *Fruit,* which this *our earth hath yielded.*

ANT. Pinguis est panis Christi, et præbebit delicias regibus, alleluia.

ANT. The bread of Christ is fat, and it shall yield dainties to kings, alleluia.

PSALM 62

Deus, Deus meus: ad te de luce vigilo.

Sitivit in te anima mea: quam multipliciter tibi caro mea.

In terra deserta, et invia, et inaquosa: sic in sancto apparui tibi, ut viderem virtutem tuam et gloriam tuam.

Quoniam melior est misericordia tua super vitas: labia mea laudabunt te.

Sic benedicam te in vita mea: et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea: et labiis exsultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te: quia fuisti adjutor meus.

Et in velamento alarum tuarum exsultabo, adhæsit anima mea post te :me suscepit dextera tua.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: tradentur in manus gladii:

O God, my God, to thee do I watch at break of day.

For thee my soul hath thirsted, for thee my flesh oh! how many ways.

In a desert land, and where there is no way, and no water: so, in the sanctuary, have I come before thee, to see thy power and thy glory.

For thy mercy is better than lives: thee my lips shall praise.

Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Let my soul be filled, as with marrow and fatness, *with thee, O Bread of life!* and my mouth shall praise thee with joyful lips.

If I have remembered thee upon my bed, I will meditate upon thee in the morning: because thou hast been my helper.

And I will rejoice under the covert of thy wings; my soul hath stuck close to thee: thy right hand hath received me.

But they have sought my soul in vain; they shall go into the lower parts of the earth: they shall be delivered into the

partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: quia obstructum est os loquentium iniqua.

hands of the sword, they shall be the portion of foxes.

The just man, thus delivered, shall, *as a* king, rejoice in God; all they shall be praised who swear in Him: because the mouth is stopped of them that speak wicked things.

PSALM 66

Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.

Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum.

Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

Lætentur et exsultent gentes: quoniam judicas populos in æquitate, et gentes in terra dirigis.

Confiteantur tibi populi, Deus, confiteantur tibi populi omnes: terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus: et metuant eum omnes fines terræ.

ANT. Pinguis est panis Christi, et præbebit delicias regibus, alleluia.

May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

That we may know thy way upon earth, *O Emmanuel!* thy salvation in all nations.

Let people confess unto thee, O God! let all people give praise unto thee.

Let the nations be glad and rejoice: for thou judgest the people with justice, and directest the nations upon earth.

Let the people, O God, confess unto thee: let all the people give praise unto thee: the earth hath yielded her Fruit.

May God, our God, bless us, may God bless us: and all the ends of the earth fear him.

ANT. The Bread of Christ is fat, and it shall yield dainties to kings, alleluia.

The canticle in which the three children in the fiery furnace of Babylon bade all God's creatures to *bless* His name, comes to-day lending a voice to all nature, and inviting the whole of God's *works* to praise their Maker. How just it is that heaven and earth

should unite in paying homage to Him, who, by the great Sacrifice, which is daily renewed by the offering made of it by the priests of the Church, has re-established all things, that are in heaven and on earth![1]

ANT. Sacerdotes sancti incensum et panes offerunt Deo, alleluia.

ANT. Holy priests offer incense and Bread unto God, alleluia.

CANTICLE OF THE THREE CHILDREN

(Dan. iii.)

Benedicite omnia opera Domini Domino: laudate et superexaltate eum in sæcula.

All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

Benedicite angeli Domini Domino: benedicite cœli Domino.

O ye angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

Benedicite aquæ omnes quæ super cœlos sunt, Domino: benedicite omnes virtutes Domini Domino.

O all ye waters, that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

Benedicite sol et luna Domino: benedicite stellæ cœli Domino.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

Benedicite omnis imber et ros Domino: benedicite omnes spiritus Dei Domino.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

Benedicite ignis et æstus Domino: benedicite frigus et æstus Domino.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

Benedicite rores et pruina Domino: benedicite gelu et frigus Domino.

O ye dews and hoar-frosts, bless the Lord: O ye frost and cold, bless the Lord.

Benedicite glacies et nives Domino: benedicite noctes et dies Domino.

O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

Benedicite lux et tenebræ Domino: benedicite ful-

O ye light and darkness, bless the Lord: O ye light-

[1] Eph. i. 10.

gura et nubes Domino.

Benedicat terra Dominum: laudet et superexaltet eum in sæcula.

Benedicite montes et colles Domino: benedicite universa germinantia in terra Domino.

Benedicite fontes Domino: benedicite maria et flumina Domino.

Benedicite cete et omnia quæ moventur in aquis Domino: benedicite omnes volucres cœli Domino.

Benedicite omnes bestiæ, et pecora Domino: benedicite filii hominum Domino.

Benedicat Israel Dominum: laudet et superexaltet eum in sæcula.

Benedicite sacerdotes Domini Domino: benedicite servi Domini Domino.

Benedicite spiritus et animæ justorum Domino: benedicite sancti et humiles corde Domino.

Benedicite Anania, Azaria, Misael Domino: laudate et superexaltate eum in sæcula.

Benedicamus Patrem et Filium cum sancto Spiritu: laudemus, et superexaltemus eum in sæcula.

Benedictus es, Domine, in firmamento cœli: et laudabilis et gloriosus, et superexaltatus in sæcula.

nings and clouds, bless the Lord.

Oh! let the earth bless the Lord: let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

O ye fountains bless the Lord: O ye seas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

Oh! let Israel bless the Lord: let them praise and exalt him above all for ever.

O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, Misael, bless ye the Lord, praise and exalt him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost; let us praise and exalt him above all for ever.

Blessed art thou, O Lord, in the firmament of heaven: and worthy of praise, and glorious, and exalted above all, for ever.

ANT. Sacerdotes sancti incensum et panes offerunt Deo, alleluia.

ANT. Holy priests offer incense and bread unto God, alleluia.

The last three psalms of Lauds, which the Church unites under one antiphon, are also the last of the psalter. They sing the *praise* of the Lord, and urge all creatures to bless His holy name. The first of the three has a great resemblance with the canticle of the three children; the second invites the *saints* to sing to the Lord who has glorified them, and, by the sacred Host, has given them to partake of His own happiness and power; the third calls on everything that can *breathe forth* music, to come, this day, and honour the God who is present with us by the Eucharist, and to give Him their sweetest melodies.

ANT. Vincenti dabo manna absconditum et nomen novum, alleluia.

ANT. To him that conquereth, I will give hidden manna, and a new name, alleluia.

PSALM 148

Laudate Dominum de cœlis: laudate eum in excelsis.

Laudate eum omnes angeli ejus: laudate eum, omnes virtutes ejus.

Laudate eum, sol et luna: laudate eum omnes stellæ et lumen.

Laudate eum, cœli cœlorum: et aquæ omnes quæ super cœlos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt: ipse mandavit, et creata sunt.

Statuit ea in æternum, et in sæculum sæculi: præ-

Praise ye the Lord from the heavens: praise ye him in the high places.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, O sun and moon: praise ye him, all ye stars and light.

Praise him, ye heaven of heavens: and let all the waters, that are above the heavens, praise the name of the Lord.

For he spoke, and they were made: he commanded, and they were created.

He hath established them for ever, and for ages of ages;

ceptum posuit, et non præteribit.

Laudate Dominum de terra: dracones et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum: quæ faciunt verbum ejus.

Montes et omnes colles: ligna fructifera, et omnes cedri.

Bestiæ et universa pecora: serpentes et volucres pennatæ.

Reges terræ et omnes populi: principes, et omnes judices terræ.

Juvenes, et virgines, senes cum junioribus, laudent nomen Domini: quia exaltatem est nomen ejus solius.

Confessio ejus super cœlum et terram: et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus: filiis Israel, populo appropinquanti sibi.

he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Mountains and all hills: fruitful trees, and all cedars.

Beasts and all cattle; serpents and feathered fowls.

Kings of the earth, and all people; princes, and all judges of the earth.

Young men and maidens: let the old with the younger, praise the name of the Lord: for his name alone is exalted.

His praise is above heaven and earth: and he hath exalted the horn (*the power*) of his people.

A hymn to all his saints: to the children of Israel a people approaching unto him.

PSALM 149

Cantate Domino canticum novum: laus ejus in Ecclesia sanctorum.

Lætetur Israel in eo, qui fecit eum: et filii Sion exsultent in rege suo.

Laudent nomen ejus in choro: in tympano et psalterio psallant ei.

Quia beneplacitum est Do-

Sing ye to the Lord a new canticle: let his praise be in the Church of the saints.

Let the *new* Israel rejoice in him that made him: and let the children of Sion be joyful in their King.

Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

For the Lord is well pleased

mino in populo suo: et exaltabit mansuetos in salutem.

Exsultabunt sancti in gloria: lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum: et gladii ancipites in manibus eorum.

Ad faciendam vindictam in nationibus: increpationes in populis.

Ad alligandos reges eorum in compedibus: et nobiles eorum in manicis ferreis.

Ut faciant in eis judicium conscriptum: gloria hæc est omnibus sanctis ejus.

with his people: and the meek he will exalt unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

The high praises of God shall be in their mouth: and two-edged swords in their hands.

To execute vengeance upon the nation: chastisements among the people;

To bind their kings with fetters: and their nobles with manacles of iron;

To execute upon them the judgment that is written: this glory is to all his saints.

PSALM 150

Laudate Dominum in sanctis ejus: laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ: laudate eum in psalterio et cithara.

Laudate eum in tympano et choro: laudate eum in chordis et organo.

Laudate eum in cymbalis bene sonantibus, laudate eum in cymbalis jubilationis: omnis spiritus laudet Dominum.

Praise ye the Lord in his holy places: praise ye him, in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet: praise him with psaltery and harp.

Praise him with timbrel and choir: praise him with strings and organ.

Praise him on high sounding cymbals, praise him on cymbals of joy: let every spirit praise the Lord.

ANT. Vincenti dabo manna absconditum, et nomen novum, alleluia,

ANT. To him that conquereth, I will give hidden manna, and a new name, alleluia,

The following capitulum is taken from the first Epistle of St. Paul to the Corinthians. We have already had it, with what precedes and follows it, in the first nocturn lessons.

CAPITULUM

(1 Cor. xi.)

Fratres, ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus in qua nocte tradebatur, accepit panem, et gratias agens, fregit, et dixit: Accipite, et manducate; hoc est Corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem.

Brethren, for I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my Body, which shall be delivered for you: this do for the commemoration of me.

The hymn is celebrated for its fourth strophe, which, in its graceful brevity, resumes the mystery of our Jesus, who is our companion, food, ransom, and recompense. Let us sing it with gratitude, confidence, and love.

HYMN *

Verbum supernum prodiens,
Nec Patris linquens dexteram,
Ad opus suum exiens,
Venit ad vitæ vesperam.

In mortem a discipulo
Suis tradendus æmulis,
Prius in vitæ ferculo
Se tradidit discipulis.

The divine Word coming forth, yet leaving not his Father's right hand, went forth to do his work; and reached the evening of his life.

When about to be given over, by a disciple, to his enemies, he first gave himself to his disciples, in the food of life.

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*In the monastic breviary, it is preceded by this brief response: ℟. *brev.*—Panem cœli dedit eis, * Alleluia, alleluia. ℣. Panem angelorum manducavit homo, * Alleluia. Gloria Patri. Panem cœli.

Quibus sub bina specie
Carnem dedit et sanguinem:
Ut duplicis substantiæ
Totum cibaret hominem.

Se nascens dedit socium,
Convescens in edulium,
Se moriens in pretium,
Se regnans dat in præmium.

O salutaris Hostia,
Quæ cœli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

Uni, trinoque Domino
Sit sempiterna gloria:
Qui vitam sine termino
Nobis donet in patria.
Amen.

℣. Posuit fines tuos pacem, alleluia.

℟. Et adipe frumenti satiat te, alleluia.

He gave them his Flesh and his Blood under the twofold species, that he might thus feed man, who is of a twofold nature.

He was born, and became our companion; he eat with us, and became our food; he died, and became our ransom; he reigns, and is our reward.

O saving Host, that openest heaven's gate! we are pressed by wars and foes; Oh give us strength and aid!

May everlasting glory be to the Triune God! and may he give to us life without end, in our country above!
Amen.

℣. He hath placed peace in thy borders, alleluia.

℟. And filleth thee with the fat of corn, alleluia.

The canticle of Zachary is now sung: it is the Church's daily welcome of the rising Sun. It celebrates the coming of Jesus to His creatures; the fulfilment of the promises made by God; and the apparition of the divine *Orient* in the midst of our darkness.

ANT. Ego sum panis vivus, qui de cœlo descendi: si quis manducaverit ex hoc pane, vivet in æternum, alleluia.

ANT. I am the living Bread, that am come down from heaven: if any man shall eat of this Bread, he shall live for ever, alleluia.

CANTICLE OF ZACHARY

(St. Luke i.)

Benedictus Dominus Deus Israel: quia visitavit, et

Blessed be the Lord God of Israel: because he hath visited

fecit redemptionem plebis suæ.

Et erexit cornu salutis nobis: in domo David pueri sui.

Sicut locutus est per os sanctorum: qui a sæculo sunt prophetarum ejus.

Salutem ex inimicis nostris: et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum: daturum se nobis.

Ut sine timore de manu inimicorum nostrorum liberati: serviamus illi.

In sanctitate et justitia coram ipso: omnibus diebus nostris.

Et tu, puer, propheta Altissimi vocaberis: præibis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus: in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri: in quibus visitavit nos Oriens ex alto.

Illuminare his, qui in tenebris et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

and wrought the redemption of his people.

And hath raised up an horn of salvation to us, in the house of David his servant.

As he spoke by the mouth of his holy prophets who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers, and to remember his holy testament.

The oath which he swore to Abraham, our father; that he would grant to us.

That being delivered from the hand of our enemies, we may serve him without fear.

In holiness and justice before him, all our days.

And thou, child, *Precursor of the Emmanuel*, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to prepare his ways.

To give unto his people the knowledge of salvation, unto the remission of their sins.

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us;

To enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace.

ANT. Ego sum panis vivus, qui de cœlo descendi; si quis manducaverit ex hoc pane, vivet in æternum, alleluia.

ANT. I am the living Bread, that am come down from heaven; if any man shall eat of this Bread, he shall live for ever, alleluia.

COLLECT

Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas. Amen.

O God, who, under the wonderful Sacrament, hast left us a memorial of thy Passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that, in our souls, we may always feel the fruit of thy Redemption. Who livest, &c.

The sun has risen in his splendour, while the sweet chants of the sanctuary have been greeting the coming of the divine *Orient*. The appointed ministers of the sacred psalmody have been giving, in the name of the whole world, the solemn tribute of Lauds to God the Creator and Redeemer; and now that the king of day is up, we behold a very busy scene outside the precincts of the holy place: the children of men are all intent on a work, in which neither the desire of lucre, nor the thirst after pleasure, have any share. Tidings of salvation have been heard; the voice of rejoicing is in the tabernacles of the just:[1] 'God is preparing to visit his creatures; Emmanuel, who is present in the sacred Host, is about to go forth from His sanctuary; He is coming into your cities and your fields, to hold His court in your green forests;[2] the Lord God hath shone upon you, He hath appointed this solemn day; prepare His throne with shady boughs, and cover the way to the horn of the altar with flowers!'[3]

[1] Ps. cxvii. [2] *Ibid.* cxxxi. [3] *Ibid.* cxvii.

This announcement has excited a holy enthusiasm in the souls of men. For several previous days, many a faithful heart has had something of the feelings which animated David, when he vowed his vow to the God of Jacob: 'I will not enter into the tabernacle of my house, I will not go up into the bed wherein I lie, I will not give sleep to mine eyes, or rest to my temples, until I find out a place for the Lord, and a tabernacle for the God of Jacob.'[1] O beautiful *reposoirs!* resting-places where are to stand the feet of the King of peace![2] short-lived but exquisite designs! the produce of that sacred poetry which comes from the supernatural love of the Christian! We see them to-day, everywhere, save alas! where cold heresy has come to keep man from being too earnest in his worship of his Saviour! On every Catholic heart, even on those who, at all other times, seem to be out of the influence of grace, the mystery of faith makes its power tell; and many a wife, and daughter, and sister, who have seen the other feasts of the year of grace pass by and produce no effect on those dear to them who are out of the Church, on this bright summer morning have beheld them all busy in preparing decorations for the triumphant procession of Emmanuel (whom they have so long neglected to receive), and spending themselves in getting the best of everything they can give, or procure, for the God who is so soon to pass by that way, and, *passing*, to give these dear ones the blessing of a conversion! It is the wakening up of the faith of their Baptism; it is the grace of the Sacrament of love working at a distance; a grace of a reminder of other and happier days, of first Communion perhaps; and when Jesus passes through the crowd, He will

[1] Ps. cxxxi. 3-5. [2] *Ibid.* 7.

look at them, and they shall remember, and shall be converted to the Lord.[1]

It is such a morning! Heaven is all gladness; earth is doing its best to be perfect; the mighty sea will look, here and there, on some procession of the holy Sacrament, and, seeing, will praise its Lord with the voice of its wonderful surges.[2] The fields and all things that are in them, flowers, trees, branches, fragrance, all are rejoicing before the face of the Lord, because He cometh, not, indeed, to judge this world with justice,[3] but to visit us with exceeding great love!

It is very hard to be indifferent whilst everything around us is so excited at the near approach of our God. Let us, if we can take no other share in preparing for the procession, be full of love for that most dear King who is coming, not only to receive our homage, which is so justly His due, but moreover to load us with blessings.

All is now ready for the triumph of our Emmanuel. While the church bells are convoking the faithful to come to the great Sacrifice, for that now all things are ready,[4] we offer our readers a page which will interest them: it is the last ever written for this *Liturgical Year*, from which they have been deriving so much instruction during all the past months. Our much-loved father is drawing a plan of the feast; and we give it, almost exactly as we found it amongst his notes.

'The grand feast has, at length, dawned upon us; and everything is speaking of the triumph of faith and love. During the feast of the Ascension, when commenting those words of our Lord: It is expedient to you that I go,[5] we were saying that the withdrawal

[1] Ps. xxi. 28. [2] *Ibid.* xcii. 4. [3] *Ibid.* xcv. 11-13. St. Matt. xxii. 4. [5] St. John xvi 7.

of the visible presence of the Man-God from the eyes of men on earth, would bring among them, by the vivid operation of the Holy Ghost, a plenitude of light and a warmth of love which they had not had for Jesus, during His mortal career among them; the only creature that had rendered to Him, in her single self, the whole of those duties which the Church afterwards paid Him, was Mary, who was all illumined with faith.

'In his exquisite hymn, *Adoro te devote*, St. Thomas of Aquin says: 'On the cross the Divinity alone was hid; but here the Humanity, too, is hid'; and yet, on no day of the year is the Church more triumphant, or more demonstrative, than she is upon this feast. Heaven is all radiant; our earth has clad herself with her best, that she may do homage to Him, who has said: 'I am the Flower of the fields, and the Lily of the valleys.'[1] Holy Church is not satisfied with having prepared a throne whereon, during the whole of this octave, the sacred Host is to receive the adorations of the faithful; she has decreed, that these days of solemn and loving exposition be preceded by the pageant of a triumph. Not satisfied, to-day, with elevating the Bread of life, immediately after the words of Consecration: she will carry It beyond the precincts of her churches, amidst clouds of incense, and on paths strewn with flowers; and her children, on bended knee, will adore, under heaven's vaulted canopy, Him who is their King and their God.

'Those joys, which each separate solemnity of the year brought us, seem to come back upon us, all of them at once, to-day. The royal prophet had foretold this, when he said: 'He, (the Lord) hath made a remembrance (a MEMORIAL) of His wonderful works: He hath given Food to them that fear Him.'[2]

[1] Cant. ii. 1. [2] Ps. cx. 4, 5.

Holy Church is filled with enthusiasm, holding in her arms that divine Spouse, who said: 'Lo! I am with you all days, even to the consummation of the world.'[1] Nothing could be more formal; and the promise has been faithfully kept. It is true, we beheld Him ascending from Mount Olivet; He went up into heaven, and there He sitteth at His Father's right hand: but ever since the memorable day of Pentecost, when the holy Spirit took possession of the Church, the sacred mystery of the Supper has been celebrated, in virtue of those words spoken by Jesus: Do this in remembrance of Me; and from that day forward, the human race has never been deprived of the presence of its Head and its Redeemer.

'No wonder, therefore, that holy mother Church, possessing, as she does, the Word, the Son of God, is suddenly filled with wisdom. The sacramental Species, it is true, are there shrouding the mystery; but they are only existing for the purpose of leading into the invisible. . . .'

These are the last words written for this work by our venerated Abbot: they are followed by the indication of several passages from the works of Saint Augustine, bearing on the union between the Word and man, between divine Wisdom and our humanity, in the sacred mysteries. Our beloved father was just on the point of developing these outlines of the ineffable mystery of the marriage-feast in the eucharistic banquet, when death came upon him, and deprived us of his teaching, which we had all been so long and so impatiently expecting. The continuators of his *Liturgical Year*, have made these his words their guide during the whole octave of this feast. Our readers will pardon us, his children, for thus respecting the wishes of such a teacher. No doubt,

[1] St. Matt. xxviii. 20.

the theme he left them to finish, and the plan on which he intended to treat it, are very sublime; but they hesitated not to take both up, the more so as their own weakness would be less felt now, after the nine previous volumes, and the foregoing pages of this, have prepared the faithful soul for solid and choice instruction on the mysteries of our holy faith. There has been a progressive formation of the Christian, commencing with the subdued light of Advent, and leading up to the brilliant radiance of Pentecost; and all this must necessarily fit him for the sublime truths which we are still to put before him, and which, of course, we ourselves are but taking from the Scriptures and the fathers. Such was the plan proposed, such was the hope entertained, by the author of this work, when he wrote the following lines in the Christmas volume:

'In the mystery of Christmas and its forty days, the light is given to us, so to speak, softened down; our weakness required that it should be so. It is, indeed the divine Word, the Wisdom of the Father, that we are invited to know and imitate; but this Word, this Wisdom, is shown us under the appearance of a Child. . . . Now, every soul that has been admitted to Bethlehem, that is to say, into the house of bread, and has been united with Him who is the Light of the world, no longer walks in darkness. . . . The light has shone upon us, and we are resolved to keep up the light, nay, to cherish its growth within us, in proportion as the liturgical year unfolds its successive seasons of mysteries and graces. God grant that we may reflect in our souls the Church's progressive development of this divine light; and be led, by its brightness, to that union, which crowns both the year of the Church, and the faithful soul which

has spent the year under the Church's guidance.'[1]

And now, after these few words of necessary digression, we resume the explanation of the liturgy for this feast.

MASS

The procession, which immediately precedes Mass on other feasts, is to-day deferred till after the offering of the great Sacrifice. In this procession, Jesus is to preside in Person: we must, therefore, wait until the sacred *Action* (so our fathers call the Mass) has bowed down to us the heavens where He resides.[2] He will soon be shrouded beneath the mysterious cloud. He is coming, that He may nourish His elect with the fat of wheat, of that Wheat which has fallen on our earth,[3] and is to be multiplied by being mystically immolated on the countless altars of this earth. He is coming, to-day, that He may receive a triumph at the hand of His people, and hear the songs we shall so joyously sing to the God of Jacob. These are the ideas expressed by the Introit, wherewith the Church opens her chants during the holy Sacrifice; it is taken from Psalm lxxx, which is so sublime, and is one of those already recited in the Matins of this feast.

INTROIT

Cibavit eos ex adipe frumenti, alleluia: et de petra, melle saturavit eos, alleluia, alleluia, alleluia.

Ps. Exsultate Deo adjutori nostro: jubilate Deo Jacob. ℣. Gloria Patri. Cibavit eos.

He fed them with the fat of wheat, alleluia: and filled them with honey out of the rock, alleluia, alleluia, alleluia.

Ps. Rejoice unto God, our helper: sing joyfully unto the God of Jacob. ℣. Glory, &c. He fed them.

[1] The volume for *Christmas*, chap. iii.

[2] Ps. xvii. 10.

[3] St. John xii. 24, 25.

In the Collect, the Church reminds us of the intention our Lord had in instituting, on the eve of His Passion, the Sacrament of His love: it was to be a perpetual memorial of the Passion, which He was then going to suffer. Our mother prays that, being thus imbued with the spirit which leads her to pay honour to the Body and Blood of Christ, we may obtain the blessings which were purchased for us by His Sacrifice.

COLLECT

Deus qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus; ita nos Corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis.

O God, who, under the wonderful Sacrament, hast left us a memorial of thy Passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that, in our souls, we may always feel the fruit of thy Redemption. Who livest, &c.

EPISTLE

Lectio Epistolæ Beati Pauli Apostoli ad Corinthios.

I. Cap. xi.

Fratres, ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit et dixit: Accipite et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens: Hic calix novum testamentum est in meo sanguine: hoc facite

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

I. Ch. xi.

Brethren, for I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner, also, the chalice, after he had supped, saying: This chalice is the new testament in my

quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis: mortem Domini annuntiabitis donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne: reus erit corporis et sanguinis Domini. Probet autem seipsum homo : et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit: non dijudicans corpus Domini.

blood: this do ye, as often as ye shall drink, for the commemoration of me. For as often as ye shall eat this bread, and drink the chalice, ye shall show the death of the Lord, until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But, let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself, not discerning the body of the Lord.

The holy Eucharist, both as Sacrifice and Sacrament, is the very centre of the Christian religion; and therefore our Lord would have a fourfold testimony to be given, in the inspired writings, to its institution. Besides the accounts given by Saints Matthew, Mark, and Luke, we have also that of St. Paul, which has just been read to us, and which he received from the lips of Jesus Himself, who vouchsafed to appear to him, after his conversion, and instruct him.

St. Paul lays particular stress on the power, given by our Lord to His disciples, of renewing the act which He Himself had just been doing. He tells us, what the evangelists had not explicitly mentioned, that as often as a priest consecrates the Body and Blood of Christ, *he shows* (he announces) *the death of the Lord:* by that expression he tells us that the Sacrifice of the cross, and that of our altars, is one

and the same. It is, likewise, by the immolation of our Redeemer on the cross, that the Flesh of this Lamb of God is truly meat, and His Blood truly drink, as we shall be told in a few moments, by the Gospel. Let not the Christian, therefore, forget it, even on this day of festive triumph. The Church insists on the same truth in her Collect of this feast: it is the teaching which she keeps repeating, in this formula, throughout the entire octave; and her object in this is to impress vividly on the minds of her children this last and earnest injunction of Jesus: 'As often as ye shall drink of this cup of the new Testament, do it for the commemoration of Me!' The selection she makes of this passage of St. Paul for the Epistle, should impress the Christian with this truth: that the divine Flesh which feeds his soul was prepared on Calvary; and that, although the Lamb of God is now living and impassible, He became our food, our nourishment, by the cruel death which he endured. The sinner, who has made his peace with God, will partake of this sacred Body with deep compunction, reproaching himself for having shed its Blood by his sins: the just man will approach the holy Table with humility, remembering how he, also, has had but too great a share in causing the innocent Lamb to suffer; and that, if he be at present in the state of grace, he owes it to the Blood of the Victim whose Flesh is about to be given to him for his nourishment.

But let us dread, and dread above all things, the sacrilegious daring, spoken against in such strong language by our apostle, which, by a monstrous contradiction, would attempt to put again to death Him who is the Author of life; and this attempt to be made in the very banquet, which was procured for us men by the precious Blood of this Saviour! *Let*

a man prove himself, says the apostle; *and so let him eat of that bread, and drink of the chalice.* This *proving* one's self is sacramental confession, which must be made by him who feels himself guilty of a grievous sin, which has never before been confessed. How sorry soever he may be for it, were he even reconciled to God by an act of perfect contrition, the injunction of the apostle, interpreted by the custom of the Church and the decision of her Councils,[1] forbids his approaching the holy Table until he has submitted his sin to the power of the keys.

The Gradual and Alleluia-verse are a further instance of the parallelism between the two Testaments, which we have already noticed in the composition of the Matins responsories. The psalmist extols the bounty of God, to whom every living creature looks for its food; and Jesus offers Himself to us, as we have it in St. John's Gospel, as our truest nourishment.

GRADUAL

Oculi omnium in te sperant, Domine: et tu das illis escam in tempore opportuno.

℣. Aperis tu manum tuam, et imples omne animal benedictione.

Alleluia, alleluia.

℣. Caro mea vere est cibus, et sanguis meus vere est potus; qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo.

The eyes of all hope in thee, O Lord: and thou givest them food in due season.

℣. Thou openest thy hand, and fillest with thy blessing every living creature.

Alleluia, alleluia.

℣. My flesh is truly meat, and my blood is truly drink; he that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

Then follows the Sequence, that well-known composition of the Angelic Doctor. The Church, the true *Sion*, expresses her enthusiasm, and love, for the living and life-giving Bread, in words which, at first sight, would seem too precise and scholastic to be

[1] Conc. Trid. Sess. xiv. cap. iv.

adapted to a poetic form or sentiment. The Eucharistic mystery is here developed with that concision and solemnity for which St. Thomas had such a wonderful talent. The words are accompanied by a chant which is worthy of them; and the two together excite in the Christian soul the sentiments of unearthly joy, which are so peculiar to this feast of the Sacrament of love.

SEQUENCE

Lauda Sion Salvatorem,
Lauda ducem et pastorem
In hymnis et canticis.
Quantum potes, tantum aude:
Quia major omni laude,
Nec laudare sufficis.
Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.
Quem in sacræ mensa cœnæ,
Turbæ fratrum duodenæ
Datum non ambigitur.
Sit laus plena sit sonora,
Sit jucunda, sit decora
Mentis jubilatio;
Dies enim solemnis agitur,
In qua mensæ prima recolitur
Hujus institutio.
In hac mensa novi Regis,
Novum Pascha novæ legis
Phase vetus terminat.

Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

Quod in cœna Christus gessit,

Praise thy Saviour, O Sion! praise thy guide and shepherd, in hymns and canticles.
As much as thou hast power, so also dare; for he is above all praise, nor canst thou praise him enough.
This day there is given to us a special theme of praise—the living and life-giving Bread,
Which, as our faith assures us, was given to the twelve brethren, as they sat at the table of the holy Supper.
Let our praise be full, let it be sweet: let our soul's jubilee be joyous, let it be beautiful;
For we are celebrating that great day, whereon is commemorated the first institution of this Table.
In this Table of the new King, the new Pasch of the new Law puts an end to the old Passover.
Newness puts the old to flight, and so does truth the shadow; the light drives night away.
What Christ did at that Supper, that he said was to be

Faciendum hoc expressit
In sui memoriam.
Docti sacris institutis,
Panem, vinum in salutis
Consecramus hostiam.

Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.
Sub diversis speciebus,
Signis tantum et non rebus,
Latent res eximiæ.

Caro cibus, sanguis potus;
Manet tamen Christus totus
Sub utraque specie.
A sumente non concisus,
Non confractus, non divisus,
Integer accipitur.
Sumit unus, sumunt mille;
Quantum isti, tantum ille:
Nec sumptus consumitur.

Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vitæ vel interitus.
Mors est malis, vita bonis:
Vide paris sumptionis
Quam sit dispar exitus.

Fracto demum Sacrámento,
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.
Nulla rei fit scissura,

done in remembrance of him.

Taught by his sacred institutions, we consecrate the bread and wine into the Victim of salvation.

This is the dogma given to Christians—that bread passes into Flesh, and wine into Blood.

What thou understandest not, what thou seest not, that let a generous faith confirm thee in beyond nature's course.

Under the different species, which are signs not things, there hidden lie things of infinite worth.

The Flesh is food, the Blood is drink; yet Christ is whole under each species.

He is not cut by the receiver, nor broken, nor divided: he is taken whole.

He is received by one, he is received by a thousand; the one receives as much as all; nor is he consumed, who is received.

The good receive, the bad receive, but with the difference of life or death.

'Tis death to the bad, 'tis life to the good: lo! how unlike is the effect of the one like receiving.

And when the Sacrament is broken, waver not! but remember, that there is as much under each fragment, as is hid under the whole.

Of the substance that is

Signi tantum fit fractura:
Qua nec status, nec statura
Signati minuitur.

Ecce panis angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.
In figuris præsignatur,
Cum Isaac immolatur:
Agnus Paschæ deputatur,
Datur manna patribus.

Bone Pastor, panis vere,
Jesu nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videre
In terra viventium.
Tu qui cuncta scis et vales,
Qui nos pascis hic mortales:
Tuos ibi commensales,
Cohæredes et sodales,
Fac sanctorum civium.

Amen. Alleluia.

there, there is no division; it is but the sign that is broken; and he who is the signified, is not thereby diminished, either as to state or stature.

Lo! the Bread of angels is made the food of pilgrims; verily it is the Bread of the children, not to be cast to dogs.

It is foreshown in figures: when Isaac is slain, when the Paschal Lamb is prescribed, when Manna is given to our fathers.

O good Shepherd! true Bread! Jesus! have mercy upon us: feed us, defend us: give us to see good things in the land of the living.

O thou, who knowest and canst do all things, who feedest us mortals here below, make us to be thy companions in the banquet yonder above, and thy joint-heirs, and fellow-citizens with the saints!

Amen. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. vi.

In illo tempore: Dixit Jesus turbis Judæorum: Caro mea vere est cibus: et sanguis meus vere est potus. Qui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in in illo. Sicut misit me vivens Pater, et ego vivo propter

Sequel of the holy Gospel according to John.

Ch. vi.

At that time: Jesus said to the multitude of the Jews: My flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so, he that

Patrem: et qui manducat me, et ipse vivet propter me. Hic est panis qui de cœlo descendit. Non sicut manducaverunt patres vestri manna, et mortui sunt. Qui manducat hunc panem, vivet in æternum.

eateth me, the same, also, shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread, shall live for ever.

The beloved disciple could not remain silent on the mystery of love. But, at the time when he wrote his Gospel, the institution of the Eucharist had been sufficiently recorded by the three evangelists who had preceded him, as also by the apostle of the Gentiles. Instead, therefore, of repeating what these had written, he completed it, by relating the solemn promise made by Jesus, on the banks of Lake Tiberias, a year before the last Supper.

He was surrounded by the thousands, who were in admiration at His having miraculously multiplied the loaves and fishes: Jesus takes the opportunity of telling them that He Himself is the true bread come down from heaven, which, unlike the manna given to their fathers by Moses, could preserve man from death. Life is the best of all gifts, as death is the worst of evils. Life exists in God as in its source;[1] He alone can give it to whom He pleases, and restore it to him who has lost it. Man, who was created in grace, lost his life, when he sinned, and incurred death. But God so loved the world as to send it, lost as it was, His Son,[2] with the mission of restoring man to life. True God of true God, Light of Light, the only-begotten Son is, likewise, true Life of true Life, by nature: and, as the Father enlightens them that are in darkness, by this Son who is His Light, so likewise, He gives life to them that are dead, and He gives it to them in this same Son who is His

[1] Ps. xxxv. 10. [2] St. John iii. 16.

living Image.[1] The Word of God, then, came amongst men, that they might have life, and abundant life.[2] And whereas it is the property of food to increase and maintain life, therefore did He become our Food, our living and life-giving Food, which has come down from heaven; partaking of the life eternal which He has in His Father's bosom, the Flesh of the Word communicates this same life to them that eat It. That, as St. Cyril of Alexandria observes, which of its own nature is corruptible, cannot be brought to life in any other way, than by its corporal union with the Body of Him who is life by nature: now, just as two pieces of wax melted together by the fire make but one, so are we and Christ made one by our partaking of His Body and Blood. This life, therefore, which resides in the Flesh of the Word, made ours within us, shall be no more overcome by death; on the day appointed, this life will throw off the chains of the old enemy, and will triumph over corruption in these our bodies, making them immortal.[3] Hence it is that the Church, with her delicate feelings as bride and mother, selects from this same passage of St. John her Gospel for the daily Mass of the dead; thus drying up the tears of the living who are mourning over their departed friends, and consoling them by bringing them into the presence of the holy Host, which is the source of true life, and the centre of all our hopes.

Thus not only was the soul to be renewed by her contact with the Word, but even the body, earthly and material as it is, was to share, in its way, in what our Saviour called the Spirit that quickeneth.[4] 'They,' St. Gregory of Nyssa has so beautifully said, 'who have been led, by an enemy's craft, to take

[1] St. Cyril of Alex. *In Joan.* lib. iv. cap. 3.
[2] St. John x. 10.
[3] St. Cyril of Alex. *In Joan.* lib. x. cap. 2.
[4] St. John vi. 64.

poison, neutralize, by some other potion, the power which would cause death; and as was the deadly, so likewise the curative must be taken into the very bowels of the sufferer; that so the efficacy of that which brings relief may permeate through the whole body. Thus we, having tasted that which ruined our nature, require something which will restore and put right that which was disordered; that, when this salutary medicine shall be within us, it may, as an antidote, drive out the mischief of the poison, which had previously been taken into the body. And what is this (salutary medicine)? No other than that Body, which had both been shown to be stronger than death, and was the beginning of our life. For, says the apostle, as a little leaven makes the whole paste to be like itself, so likewise that Body, which God had willed should be put to death, when it is within ours, transmutes and transfers it wholly into Itself. . . . Now, the only way whereby a substance may be thus received into the body, is by its being taken as food and drink.'[1]

The Offertory is taken from the words of Leviticus (xxi. 6.) wherein God commands the priests of the ancient covenant to be holy because of their having to offer holocausts and loaves of proposition to Him, as figures of something future. As much as the priesthood of the new Testament is superior to this ministry of the figurative Law, so much should the hands of Aaron be surpassed in holiness by those that have to offer to God the Father the true *Bread* of heaven, which is the sacrifice of infinite fragrance.

OFFERTORY

Sacerdotes Domini incensum et panes offerunt Deo: et ideo sancti erunt

The priests of the Lord offer unto God the burnt-offering and loaves: and there-

[1] St. Gregory of Nyssa. *Orat. Catech.*, cap. 37.

Deo suo, et non polluent nomen ejus, alleluia.

fore shall they be holy to their God, and shall not defile his name, alleluia.

In the Secret, the priest prays that there may be in the Church that *unity and peace*, which are the special grace of the holy Sacrament, as the fathers teach us. The very bread and wine, which are offered, express this: the bread is made up out of many grains, and the wine out of many berries.

The Preface, both for the feast and the octave, is that of Christmas: we are thus reminded of the close connexion which exists between the two mysteries of the birth of Christ and the Eucharist. It was in Bethlehem, the house of bread, that Jesus, the Bread of life, came down from heaven, through the Virgin, His ever blessed Mother.

SECRET

Ecclesiæ tuæ, quæsumus Domine, unitatis et pacis propitius dona concede: quæ sub oblatis muneribus mystice designantur. Per Dominum.

Mercifully grant thy Church, O Lord, we beseech thee, the gifts of unity and peace, which are mystically represented in these offerings. Through, &c.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God; for that, by the mystery of the Incarnate Word, a new ray of thy glory has appeared to the eyes of our soul: so that while we behold God visibly, we

visibilium amorem rapiamur: et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus hymnum gloriæ tuæ canimus, sine fine dicentes.

may be carried by him to the love of things invisible: and therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly.

Faithful to her Lord's injunction, which she brought before us in the Epistle, the Church reminds her children, in the Communion-anthem, that they *announce* the death of Christ, when they receive His Body; and that consequently they should tremble at the very thought of an unworthy Communion.

COMMUNION

Quotiescumque manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis, donec veniat: itaque quicumque manducaverit panem, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini, alleluia.

As often as ye shall eat this bread, and drink the chalice, ye shall show the death of the Lord, until he come: whosoever, therefore, shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord, alleluia.

The Church concludes the mysteries by praying for that eternal and unveiled union with the divine Word, of which she has a pledge and figure in partaking, here below, of the real substance of His Body and Blood, under the veil of faith.

POSTCOMMUNION

Fac nos, quæsumus Domine, divinitatis tuæ sempiterna fruitione repleri: quam pretiosi Corporis et Sanguinis tui temporalis perceptio præfigurat. Qui vivis.

Grant us, O Lord, we beseech thee, the everlasting possession of thyself: as a pledge of which, we have received thy Body and Blood. Who livest, &c.

THE PROCESSION

WHO is this who comes up, embalming the desert of the world with her clouds of incense and myrrh, and perfumes unnumbered? The bride has awakened of her own accord, to-day. Full of desire to please Him, and very lovely, the Church is standing before the golden litter whereon is throned her Spouse in His glory. Near Him are drawn up the valiant ones of Israel: the priests and levites of the Lord who are strong even with God. Go forth, ye daughters of Sion! fix your gaze on the true Solomon, so beautiful in the diadem wherewith His mother crowned Him on the day of His espousals, the day of the joy of His heart![1] The diadem is the Flesh received by the divine Word, from the Virgin Mother, when He took our human nature for His bride.[2] By this most perfect of bodies, by this sacred Flesh, the ineffable mystery of the marriage between man and eternal Wisdom is every day continued in the Eucharistic banquet. For our true Solomon, then, each day is the day of the joy of His heart, the day of nuptial rejoicing. Could anything be more just than that, once in the year, holy Church should give full freedom to the transports of her love for her divine Spouse, who resides with her in the Sacrament of love, although in a hidden manner? It is on this account that, in to-day's Mass, the priest has consecrated two Hosts; and that after having received one of these in Communion, he has placed the other in the glittering Ostensorium, which is to be carried in his trembling hands, beneath a canopy, while hymns of triumphant joy are being sung, and the faithful, in prostrate adoration, are being blessed by Jesus, who thus comes amongst them.

[1] Cant. iii. 6-11. [2] St. Greg. Mag. *in Cant.*

This solemn homage to the sacred Host is, as we have already said, a later institution than the feast itself of *Corpus Christi.* Pope Urban IV. does not speak of it in his Bull of the Institution, in 1264. Twenty-two years later, Durandus of Mende wrote his *Rational of Divine Offices*, in which he several times mentions the processions which were then in use; but he has not a word upon that of *Corpus Christi.* On the other hand, Martin V. and Eugenius IV, in their Constitutions, which we have already quoted (May 26, 1429, May 26, 1433), plainly show that it was then in use, for they grant Indulgences to those who are present at it. Donatus Bossius of Milan tells us, in his Chronicle, that on Thursday, May 24, 1404, 'the Body of Christ was, for the first time, solemnly carried through the streets of Padua; and this practice has since become the custom.' Some writers have concluded from these words that the procession of *Corpus Christi* was not in use before that date, and that it first originated at Padua; but the words of Bossius scarcely justify such an inference, and the words he uses may be understood of a local custom.

Indeed, we find mention made of this procession, in a manuscript of the Church of Chartres in 1330; in an Act of the Chapter of Tournai in 1325; in a Council of Paris in 1323; and in one held at Sens in 1320. These two Councils grant indulgences to those who observe abstinence and fasting on the vigil of *Corpus Christi*, and they add these words: 'As to the solemn procession made on the Thursday's feast, when the holy Sacrament is carried, seeing that it appears to have been introduced in these our times by a sort of inspiration, we prescribe nothing at present, and leave all concerning it to the devotion

of the clergy and people.'[1] It seems, then, that the initiative to the institution of to-day's procession was given by the devotion of the faithful; and that this admirable completion of our feast began in France, and thence was adopted in all the Churches of the west.

There is ground for supposing that at first the sacred Host was carried in these processions veiled over, or enclosed in a sort of rich shrine. Even so far back as the eleventh century, it had been the custom, in some places, to carry It in this way during the processions of Palm Sunday and Easter Sunday morning. We have elsewhere spoken of these devotional practices, which, however, were not so much for the direct purpose of honouring the blessed Sacrament, as for that of bringing more forward the mystery of those solemnities.[2] Be this as it may, the use of ostensoria, or monstrances, as they are termed in a Council held in 1452 at Cologne, soon followed the institution of the new procession. They were made, at first, in shape like little towers. In a manuscript Missal, dated 1374, the letter D, the initial of the Collect for *Corpus Christi*, gives us a miniature illumination representing a bishop, accompanied by two acolytes, who is carrying a Host in a golden tower with four openings. But Catholic piety soon sought to compensate the Sun of justice for thus hiding Himself and His glory in the mystery of love. The sacred Host was now exposed to the gaze of the faithful, enclosed in a crystal sphere, surrounded by rays of gold, or of other precious material. Not to mention other, and more ancient records, we find a very marked instance of the rapidity wherewith this use of the monstrance was adopted: it occurs in a Gradual of the period of Louis XII. (1498-1515); the initial letter of the Introit for *Corpus Christi* has

[1] LABBE. [2] Passiontide and Holy Week; Paschal Time, vol. i.

within it a sun or sphere, like those in present use; it is being carried on the shoulders of two figures vested in copes, who are followed by the King, and by several Cardinals and Prelates.[1]

And yet the Protestant heresy, which was then beginning, gave the name of novelty, superstition, and idolatry, to these natural developments of Catholic worship, prompted, as they were, by faith and love. The Council of Trent pronounced anathema upon these calumnies; and, in a Chapter apart,[2] showed how rightly the Church had acted in countenancing these practices. The words of the Council are as follows: 'The holy Council declares that there has been most piously and religiously introduced into God's Church the practice, that each year, on a certain special feast, the august and venerable Sacrament should be honoured with singular veneration and solemnity, and that It should be reverently and with every honour carried in processions through the public roads and places. For it is most just that certain holidays should be appointed, whereon all Christians should, with special and unusual demonstrations, evince their gratitude and mindfulness towards their common Lord and Redeemer, for this so unspeakable and truly divine favour, in which is represented His victory and triumph over death. And it was also necessary, that thus invincible truth should triumph over lying and heresy; that her enemies, seeing all that splendour, and being in the midst of such great joy of the whole Church, should either grow wearied and acknowledge their being beaten and broken, or, being ashamed and confounded, should be converted.'

But to us Catholics, faithful adorers of the Sacrament of love, 'Oh! the joy of the immense glory

[1] THIERS. De l'exposit. du S. Sacr., liv. ii. ch. 2.
[2] Sess. xiii. cap. v. and Can. vi.

the Church is sending up to God this hour! verily as if the world was all unfallen still. We think, and, as we think, the thoughts are like so many successive tide-waves filling our whole souls with the fulness of delight, of all the thousands of Masses which are being said or sung the whole world over, and all rising with one note of blissful acclamation, from grateful creatures, to the majesty of our merciful Creator. How many glorious processions, with the sun upon their banners, are now wending their way round the squares of mighty cities, through the flower-strewn streets of Christian villages, through the antique cloisters of the glorious cathedral, or through the grounds of the devout seminary, where the various colours of the faces, and the different languages of the people are only so many fresh tokens of the unity of that faith, which they are all exultingly professing in the single voice of the magnificent ritual of Rome! Upon how many altars of various architecture, amid sweet flowers and starry lights, amid clouds of humble incense, and the tumult of thrilling song, before thousands of prostrate worshippers, is the blessed Sacrament raised for exposition, or taken down for benediction! And how many blessed acts of faith and love, of triumph and of reparation, do not each of these things surely represent! The world over, the summer air is filled with the voice of song. The gardens are shorn of their fairest blossoms, to be flung beneath the feet of the Sacramental God. The steeples are reeling with the clang of bells; the cannon are booming in the gorges of the Andes and the Appenines; the ships of the harbours are painting the bays of the sea with their show of gaudy flags; the pomp of royal or republican armies salutes the King of kings. The Pope on his throne, and the school-girl in her village, cloistered nuns, and

sequestered hermits, bishops and dignitaries and preachers, emperors and kings and princes, all are engrossed to-day with the blessed Sacrament. Cities are illuminated; the dwellings of men are alive with exultation. Joy so abounds that men rejoice they know not why, and their joy overflows on sad hearts, and on the poor, and the imprisoned, and the wandering, and the orphaned, and the home-sick exiles. All the millions of souls that belong to the royal family and spiritual lineage of St. Peter are to-day engaged more or less with the blessed Sacrament: so that the whole Church militant is thrilling with glad emotion, like the tremulous rocking of the mighty sea. Sin seems forgotten; tears even are of rapture rather than of penance. It is like the soul's first day in heaven; or as if earth itself were passing into heaven, as it well might do, for sheer joy of the blessed Sacrament.'[1]

During the procession, the hymns of to-day's Office are sung, also the *Lauda Sion*, the *Te Deum*, and, if time permit, the *Benedictus*, *Magnificat*, or other liturgical pieces in keeping with the spirit of the feast, such as the hymns for the Ascension, as specified in the ritual. On the return to the church, the function concludes, as at other Benedictions, with the *Tantum ergo*, the versicle and Collect of the blessed Sacrament. But after the blessing has been given, the deacon does not put the sacred Host into the tabernacle, but on the throne prepared for It, around which, for eight days, the faithful will be keeping a devout and adoring watch.

[1] Father Faber: *The Blessed Sacrament.*

SECOND VESPERS

In the Office of Vespers or Evensong, the Church chants, and in presence of the adorable Sacrament exposed on the throne, the wonders of this great day.

The first psalm is on the glories of Christ, our High Priest: *The Lord hath sworn: He is a Priest for ever, according to the order of Melchisedech.* Like that king of justice and peace, Christ selected *bread* and *wine*, as the materials of His Sacrifice: but under these appearances, was hidden the oblation worthy both of the eternal Priest who offered it, and of the Father, who *begot Him before the day-star.*

Ant. Sacerdos in æternum Christus Dominus secundum ordinem Melchisedech, panem et vinum obtulit.

Ant. Christ the Lord, being a Priest for ever according to the order of Melchisedech, offered bread and wine.

Ps. Dixit Dominus, page 72.

The bread and wine of the Sacrifice pointed to a banquet: this banquet is commemorated in the following psalm, which speaks of a great *memorial*, made by our God, of all the wonders He has done for us creatures. This *memorial* is Christ's giving Himself, as food, to all them *that fear Him. May His praise endure*, then, *for ever!*

Ant. Miserator Dominus escam dedit timentibus se, in memoriam suorum mirabilium.

Ant. The merciful Lord hath given food unto them that fear him, as a memorial of his wonderful works.

Ps. Confitebor tibi, page 73.

The Eucharist, which is the compendium of all God's favours, is, at the same time, the most perfect act of thanksgiving, and the only adequate one,

which we can offer to His divine Majesty. If, then, having come to the close of this day, and filled with emotion at the sight of the wonders of God's goodness towards us, we cry out with the psalmist: *What shall I render unto the Lord for all the things that He hath rendered to me?* let us answer, with the same prophet in the words of this third psalm: *I will take the chalice of salvation; I will sacrifice the sacrifice of praise.*

ANT. Calicem salutaris accipiam et sacrificabo hostiam laudis.

ANT. I will take the chalice of salvation, and will sacrifice the Host of praise.

PSALM 115

Credidi, propter quod locutus sum: ego autem humiliatus sum nimis.

Ego dixi in excessu meo: Omnis homo mendax.

Quid retribuam Domino: pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam: et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus, ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: in atriis domus Domini, in medio tui Jerusalem.

I have believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

What shall I render unto the Lord, for all the things that he hath rendered to me?

I will take the chalice of salvation: and I will call upon the name of the Lord.

I will pay my vows to the Lord before all his people: precious in the sight of the Lord is the death of his saints.

O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

Thou hast broken my bonds: I will sacrifice unto thee the sacrifice of praise, and I will call upon the name of the Lord.

I will pay my vows to the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem,

ANT. Calicem salutaris accipiam, et sacrificabo hostiam laudis.

ANT. I will take the chalice of salvation, and will sacrifice the Host of praise.

The following psalm proclaims, with holy enthusiasm, the loveliness of the sight offered this day by our earth. Happiness and holiness seemed, this morning, to have taken possession of the world. The oil of gladness flowed from Christ, the Head, upon all His members. The Church thrills with gladness at seeing, *round about the holy Table*, her *children*, like so many young *olive plants*, ready to bring forth fruits of grace and sanctification. May it be so! May this day be a new era for *Sion* in abundance of all *good things*, and in the strengthening of *peace* in the holy city!

ANT. Sicut novellæ olivarum, Ecclesiæ filii sint in circuitu mensæ Domini.

ANT. May the children of the Church be around the Table of the Lord, as young olive plants.

PSALM 127

Beati omnes qui timent Dominum, qui ambulant in viis ejus.

Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans, in lateribus domus tuæ.

Filii tui sicut novellæ olivarum, in circuitu mensæ tuæ.

Ecce sic benedicetur homo qui timet Dominum.

Benedicat tibi Dominus ex Sion: et videas bona

Blessed are all they that fear the Lord: that walk in his ways.

For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

Thy wife as a fruitful vine, on the sides of thy house.

Thy children as olive plants, round about thy table.

Behold! thus shall the man be blessed, that feareth the Lord.

May the Lord bless thee out of Sion: and mayst thou see

Jerusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum, pacem super Israel.

ANT. Sicut novellæ olivarum, Ecclesiæ filii sint in circuitu mensæ Domini.

the good things of Jerusalem, all the days of thy life.

And mayst thou see thy children's children, peace upon Israel.

ANT. May the children of the Church be around the Table of the Lord, as young olive plants.

'Glory be to God, and peace unto men!' Thus sang the angels when the Bread of heaven came to Bethlehem. We have already seen, and we will return during the days of this octave to see, that these are the two grand results of the Eucharist. In this fifth psalm of Vespers, the Church invites us to sing the praises of that *peace* which, by the grace of her Jesus, reigns *in her borders, strengthens the bolts of her gates*, and fills with *blessing her children that are within her*. But it is the divine nourishment, it is the wheat of heaven's own making, that produces this admirable *peace*, by uniting all the members to Christ in the unity of one body.

ANT. Qui pacem ponit fines Ecclesiæ, frumenti adipe satiat nos Dominus.

ANT. The Lord, who putteth peace in the borders of the Church, filleth us with the fat of wheat.

PSALM 147

Lauda Jerusalem Dominum: lauda Deum tuum Sion.

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

Praise the Lord, O Jerusalem! praise thy God, O Sion!

Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn, *that is Jesus, the Bread of life,*

Qui emittit eloquium suum terræ: velociter currit sermo ejus.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas: ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Who giveth snow like wool; scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send out his word, and shall melt them: his wind, *his holy Spirit*, shall blow, and the waters shall run.

Qui annuntiat verbum suum Jacob: justitias, et judicia sua Israel.

Non fecit taliter omni nationi: et judicia sua non manifestavit eis.

Who declareth his word unto Jacob: his justices and his judgments unto Israel.

He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

ANT. Qui pacem ponit fines Ecclesiæ, frumenti adipe satiat nos Dominus.

ANT. The Lord, who putteth peace in the borders of the Church, filleth us with the fat of wheat.

The capitulum gives us once more the words of the apostle of the Gentiles. It is a joy to hear him thus bearing his testimony to the institution of the Sacrament of love, and repeating to us the parting request of Jesus: *Do this in commemoration of Me!*

CAPITULUM

(1 *Cor. xi.*)

Fratres, ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Jesus in qua nocte tradebatur, accepit panem, et gratias agens, fregit, et dixit: Accipite, et manducate; hoc est Corpus meum, quod pro

Brethren, for I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my Body, which

vobis tradetur: hoc facite in meam commemorationem.

shall be delivered for you: this do for the commemoration of me.

The hymn, which then follows, gives us the whole doctrine of the Eucharist in a sublime and concise wording. It is the one chosen by the Church for singing the praise of the adorable Sacrament: and its last two strophes are prescribed for the rite of Benediction, throughout the year.

HYMN *

Pange, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium,
Fructus ventris generosi,
Rex effudit gentium.

Sing, O my tongue, the mystery of the glorious Body, and of the precious Blood which was shed as the world's ransom, by him who is the fruit of Mary's generous womb, the King of nations.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

Given unto us, and born for us from the purest of Virgins, he lived in this our world, casting the seed of the word; and closed the days of his sojourn here by a way full of marvel.

In supremæ nocte cœnæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

On the night of the last Supper, he sat at table with his brethren; and having fully observed the Law as to its legal repast, he gave himself, with his own hands, as food to the assembled twelve.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum:

The Word made Flesh, makes, by a word, that true bread should become Flesh, and wine the Blood of Christ; and though our sense may

* In the monastic breviary, it is preceded by this responsory: ℟. *breve.*—Cibavit illos ex adipe frumenti. * Alleluia, alleluia. Cibavit. ℣. Et de petra, melle saturavit eos. * Alleluia. Gloria. Cibavit.

Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui!
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

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

Amen.

℣. Panem de cœlo præstitisti eis, alleluia.

℟. Omne delectamentum in se habentem, alleluia.

fail, faith of itself is enough to assure an upright heart.

Then let us, prostrate, adore so great a Sacrament: and let the ancient law give place to the new rite: let faith supply the senses' deficiency.

To the Father and the Son be praise and jubilation, salvation, honour, power, and benediction: to him that proceedeth from Both, be equal praise!

Amen.

℣. Thou hast given them bread from heaven, alleluia.

℟. Having in it all that is delicious, alleluia.

The antiphon which accompanies the canticle of our Lady, is a fervent exclamation of admiration for the *sacred banquet* of divine union, and for the living *memorial* of Jesus' sufferings: it is here that man's soul is filled with *grace*, and his very body receives *the pledge of future glory*. The phrase is not completed: the Church seems unable to finish these last words of her love of all that she has received by the Eucharist; but the gift is too great for human words!

ANTIPHON OF THE MAGNIFICAT

O sacrum convivium, in quo Christus sumitur: recolitur memoria passionis ejus: mens impletur gratia: et futuræ gloriæ nobis pignus datur, alleluia.

O sacred banquet, wherein Christ is received; the memorial of his Passion is celebrated; the mind is filled with grace; and a pledge of future glory is given unto us, alleluia.

COLLECT

Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas. Amen.

O God, who, under the wonderful Sacrament, hast left us a memorial of thy Passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that, in our souls, we may always feel the fruit of thy Redemption. Who livest, &c.

At the close of this great feast, which is consecrated by the Latin Church to the honour of the sacred Host, we will listen to the Greek Church, which in the following passages expresses the same faith regarding the blessed Sacrament. These quotations are used during and after the Communion, in the *Liturgy*, or *Mass*, called 'St. John Chrysostom's.'

BEFORE COMMUNION

Credo, Domine, et confiteor quod tu es Christus Filius Dei viventis, qui venisti in mundum ad salvandos peccatores, quorum primus ego sum.

I believe, O Lord, and confess, that thou art Christ, Son of the living God, who camest into this world to save sinners, of whom I am the first.

Cœnæ tuæ mysticæ hodie communicantem me suscipe. Non enim inimicis tuis mysterium dicam, nec osculum tibi dabo velut Judas, sed ut latro tibi confiteor: memento mei, Domine, in regno tuo.

Receive me, communicating, this day, in thy mystic Supper. For I will not speak of thy mystery to thine enemies, nor, like Judas, give thee a kiss, but, like the thief, confess to thee: *Remember me, O Lord, in thy kingdom!*

Domine, non sum dignus ut sub sordidum tectum animæ meæ ingrediaris: sed quemadmodum dignatus es in spelunca et præsepio brutorum recumbere, et in

Lord, I am not worthy that thou enter under the filthy roof of my soul: but, as thou deignedst to repose in the cave and manger of brute beasts; and in the house of Simon the leper,

domo Simonis leprosi, etiam similem mei meretricem ad te accedentem suscepisti: ipse quoque dignare in præsepe animæ meæ rationis expertis et in coinquinatum meum corpus mortuum et et leprosum ingredi: et sicut non abhorruisti os sordidum meretricis illibatos pedes tuos osculantis, ita, Domine Deus meus, ne a me etiam peccatore abhorrueris. Sed tanquam bonus et clemens, dignare me participem effici sanctissimi tui Corporis et Sanguinis.

receive a sinner like myself, when she approached thee: deign, also, to enter into the crib of my senseless soul, and into my defiled, dead, and leprous body. And, as thou disdainedst not the unclean mouth of the sinner, who kissed thy most pure feet; so, O my Lord God, disdain not me, a sinner. But, good and merciful as thou art, vouchsafe to make me a partaker of thy most holy Body and Blood.

Deus meus, condona, relaxa, remitte mihi delicta mea quæcumque sciens, vel per ignorantiam, vel verbo vel opere patravi. Indulge mihi cuncta ut bonus et clemens; intercessionibus intemeratæ tuæ et semper virginis Matris, incondemnatum me custodi, ut sumam pretiosum et immaculatum corpus tuum ad medelam animæ et corporis. Quoniam tuum est regnum, et virtus, et gloria: Patris, et Filii, et Spiritus sancti: nunc et semper, et in sæcula sæculorum. Amen.

O my God! forgive, pardon, remit me whatsoever sins I have, either knowingly, or through ignorance, committed either by word or deed. Pardon me them all, for that thou art good and merciful; by the intercessions of thy most pure and ever virgin Mother, keep me from condemnation, that I may receive thy precious and immaculate Body unto the cure of soul and body. For thine is the kingdom, and power, and glory, Father, Son, and Holy Ghost, now and always, and for ever and ever. Amen.

AFTER COMMUNION

Gratias agimus tibi, benigne Domine, benefactor animarum nostrarum, quod eti-

We give thee thanks, O kind Lord, thou benefactor of our souls, for that on this pre-

am præsenti die dignos fecisti nos cœlestium tuorum et immortalium mysteriorum. Viam nostram dirige, confirma nos in timore tuo, custodi vitam nostram, fac securos gressus nostros: precibus et intercessione gloriosæ Deiparæ, et semper virginis Mariæ, et omnium sanctorum.

Diac. Recti participes effecti divinorum, sanctorum, illibatorum, immortalium, supercœlestium, et vivificorum mysteriorum, digne gratias agamus Domino.

Chor. Domine, miserere.

Diac. Suscipe, salva, miserere, et conserva nos, Deus, tua gratia.

Chor. Domine, miserere.

Diac. Diem omnem perfectum, sanctum, pacificum, et a peccato immunem postulantes, nos ipsos, et invicem, et omnem vitam nostram Christo Deo commendemus.

Chor. Tibi, Domine.

Sacerdos, exclamando. Quoniam tu es sanctificatio nostra, et tibi gloriam referimus, Patri, et Filio, et sancto Spiritui, nunc et semper, et in sæcula sæculorum.

Chor. Amen.

sent day, also, thou hast made us worthy of thy heavenly and immortal mysteries. Direct thou our ways, strengthen us in thy fear, guard our life, make safe our steps; by the prayers and intercession of the glorious Mother of God, and ever virgin Mary, and of all the saints.

The deacon: Let us, who, being just, have been made partakers of the divine, holy, spotless, immortal, supercelestial and life-giving mysteries, worthily give thanks unto the Lord.

The choir: O Lord, have mercy.

The deacon: Receive, save, have mercy upon, and preserve us, O God, by thy grace.

The choir: O Lord, have mercy.

The deacon: Let us pray that every day of ours may be perfect, holy, peaceful, and free from sin, and let us commend ourselves, and one another, and our whole life, unto Christ our God.

The choir: Unto thee, O Lord!

The priest, lifting up his voice: For thou art our sanctification, and to thee we give glory, Father, and Son, and Holy Ghost, now and always, and for all ages.

The choir: Amen.

FRIDAY

WITHIN THE OCTAVE OF CORPUS CHRISTI

Christum regem adoremus dominantem gentibus, qui se manducantibus dat spiritus pinguedinem.	Let us adore Christ, the King, who ruleth the nations; who giveth fatness of spirit to them that eat him.

God has satisfied the intense desires of man's heart. The house of the marriage-feast, built by divine Wisdom on the top of mountains, has had flowing unto it all the nations of earth.[1] Yesterday, the whole Catholic world was animated with sentiments of love towards the adorable Sacrament; and the people said to each other, in a holy transport of gratitude: 'Come! let us go up to the mountain of the Lord, and to the house of the God of Jacob.' Yesterday, the Bud of the Lord was seen by us all in magnificence and glory;[2] this divine Bud, this rich ear of corn that has sprung up from our earth, was carried in triumph, and excited the enthusiasm of the faithful, making them rejoice before It, as they that rejoice in the harvest.[3] It was a heavenly harvest, that had been the expectation of nations. It was the precious ear of corn, despised indeed by Israel, but gleaned by Ruth, the stranger, in the field of the true Booz, in Bethlehem.

It is for this day of the great meeting of nations, foretold by Isaias, that the Lord had kept reserved on the mountain the feast on a victim such as had never been seen before, a feast of wine, the richest and purest.[4] The poor have eaten at this banquet,

[1] Is. ii. 2. [2] *Ibid.* iv. 2. [3] *Ibid.* ix. 3.. [4] *Ibid.* xxv. 6.

and they have given fervent praise to their God; the rich have eaten, and have fallen down in adoration; and all the ends of the earth, prostrate in His sacred Presence, have recognized that He who thus gave them to feast was Christ their King.[1] 'This,' they said, 'is our God, we have waited for Him;[2] we have patiently waited for Him; He was the desire of our soul; we desired Him in the night, and, in the morning early, our first thoughts were upon Him; He is the Lord, and His remembrance could not be effaced, even through the long ages of expectation.[3] Thou, O Lord, art my God, I will exalt Thee, and give glory to Thy name, for Thou hast done wonderful things; Thy designs of old, faithful; faithfully hast Thou fulfilled Thy eternal decrees.'[4]

These expressions of love on the part of the human race were but a feeble echo to the infinite love which God vouchsafed to have for His creature man. The divine Spirit, who has achieved the wonderful union between the children of Adam and eternal Wisdom, shows us, everywhere in the Scriptures, that this Wisdom was impatient of delay, that He was taking each obstacle as it came, and removing it, and was preparing, in countless ways, for the marriage-feast so much longed for.

We will devote these first two days of the octave to considering the leading features in the history of this eucharistic preparation; we shall be well repaid by the additional light which these truths will reflect upon the dogma itself. We are going to review the loving ways whereby eternal Wisdom sought, for so many long ages, to bring about His own union with ourselves. As a matter of course, we clothe these truths in Scripture language, for the Scriptures are

[1] Ps. xxi. 27-30.
[2] Is. xxv. 9.
[3] Is. xxvi. 8, 9.
[4] *Ibid.* xxv. 1.

our guide in this research; it is they that tell us the workings of the divine intentions in our regard. How, then, do the Scriptures speak of these, before the mystery of the Incarnation was actually accomplished?

The second Person of the adorable Trinity is there brought before us under the name of Wisdom: until the time of His union with man being accomplished in the most perfect degree possible, that is, in our Lord Jesus Christ, this is the name under which He passes in the Scriptures, a name which gives Him the appearance of a Bride. But once the mystery of perfect union is achieved, another name is given Him, the name of Spouse, or Bridegroom. His other name of Wisdom seems almost forgotten; and yet, in the ages of lively faith, it was not so; the people of those days were too full of the Scriptures to forget it. Thus we find the first Christian emperor dedicating, to this ruler and centre of his every thought, the trophy of his victory over paganism, and that of the triumph of the martyrs. 'All burning with love for the Wisdom of God,' says Eusebius,[1] Constantine consecrated the ancient Byzantium, which he called by his own name, to the God of the martyrs;[2] and dedicated to eternal Wisdom the grandest structure of this new Rome, *Saint Sophia*, which for many ages was the finest Christian church in the world. Like our forefathers in the faith, let us, too, honour divine Wisdom, and gratefully think upon the love which urged Him, from all eternity, to unite Himself to man!

It is this love that explains the mysterious joy, which, as the Scripture tells us, He had at the beginning of time, when this world of ours was being gradually developed in all the beauty of its fresh creation; for sin had not then come in, to break the harmony of this work of the Most High. At each

[1] *De Vita Constant.* lib. iii. cap. 48. [2] *Ibid.*

additional manifestation of creative power, Wisdom takes delight, and by His delight, adds a new charm to this the future scene of the divine marvels, planned as those have been by His love. This Wisdom is delighted at the omnipotence which produces creation; He plays every day, as the creation goes on; He plays in this world, for each progress in its formation brings man nearer, man whose palace it is, and His delights are to be with the children of men.[1]

Incomprehensible love! It precedes, though it foresees sin; and though foreseeing it, loves not the less! It has its divine delights to be with us, and we have attractions for it, in spite of all the bitterness caused by the sight of our future black ingratitude! The fall of man will, as one of its terrific consequences, modify much and cruelly the earthly existence which Wisdom is to have upon our earth. But in order that we may the more easily understand, and more fully appreciate, how immense must that love be, which could be proof against such obstacles, let us turn our thoughts, to-day, to the course that these loving intentions would have taken, had man persevered in the state of innocence. Although the sacred Scriptures were written for the benefit of fallen man, and are ever telling us of the mystery of the restoration of the sinful world, yet do they make frequent allusions to God's original intention; and with these to guide us, it is not difficult to mark out the leading features of the primitive plan.

Wisdom, speaking of Himself, says: 'The Lord possessed me, in the beginning of His ways.'[2] Is He not the first of all creatures?[3] Not, of course, as to that divine form of which the apostle speaks, and by which Wisdom is equal to God,[4] but in that human

[1] Prov. viii. 30, 31.
[2] *Ibid.* viii. 22.
[3] Ecclus. i. 4.
[4] Philipp. ii 6.

existence, which He has selected, in preference to all other possible natures, for the one whereby to unite Himself with finite being. That selection was one of an unlimited and most gratuitous love; it made the type and law of entire creation to be One who would so closely resemble us human beings. What an honour! We are told in holy Writ that the most high and almighty Creator created wisdom before all things, and created her in the Holy Ghost; and that, taking her as His type, and number, and measure, He poured her out upon all His works, and upon all flesh.[1] When the fullness of the appointed time came, divine Wisdom Himself was to come, giving to all creation, of which He was the head and centre, its purpose and meaning. He was to blend and unite with the infinite homage, which resulted from His own divine personality, the homage of every existing creature, and thus give perfection to the external glory of the Father by His own eternal and infinite adoration. Then was to appear the dignity of that human nature, chosen by divine Wisdom, from the beginning, to be His created form, and the instrument of that homage to the Father, which is perfect and divine, because of the personal union of this created nature with the Nature of God the Son. Eternal Wisdom will thus be one with the Son of the purest of virgins; the nuptial-song will be taken up by all creatures, both in earth and heaven; and through this Son of Man, who will then be called the Spouse, Wisdom will continue, to the end of time, in the soul of every individual that does not refuse the honour, the ineffable mystery of His divine marriage with our nature.

He wishes, then, to unite Himself with each one of us. But what means will He adopt for this deifying

[1] Ecclus. i. 4. 8-10.

union? Of all the Sacraments, which our Lord might have instituted after His Incarnation, in the supposition of man's not forfeiting his state of innocence, there is not one, says Suarez, which has so many probabilities on its side, as the Eucharist; there is not one which, in itself, is so desirable, and so independent of sin; for the notion of expiation, which, in our present state, lingers about It, as the memorial of Jesus' Passion, may be prescinded from It without affecting the essence of the Sacrament—that essence being the real Presence of our Lord, and the close union whereby He unites us to Himself.[1] It is the same with the Eucharist as a Sacrifice: the primary notion of sacrifice, as we shall see further on, does not absolutely include the idea of sin. So that, when Christ, as the head of the human family, comes into this world, to offer up a Sacrifice in the name of us all, that Sacrifice will be one which is worthy of His Father and of Himself. Spouse as He is, and by virtue of the divine unction Priest too, it is by the Eucharist as a Sacrifice that He will act in this twofold character; for by that Sacrifice He brings the human race into union with Himself by the embrace of the sacred Mysteries; and, when He has divinized it by union with Himself, making it one body of which He is the Head, He offers it to His eternal Father.

But for the coming of the Spouse there must be a numerous retinue, to do Him honour and tell His praises, when the day arrives for His entrance into the banquet-hall; and from now till the time when earth, being peopled enough, shall have ready for her King-Priest a court that is worthy of Him, so many ages are to intervene! What will Wisdom be doing in the interval? We have already seen how

[1] *De Sacr.* Disp. iii. sect. 3.

in the early days of creation He played before His Father, and was all transported with delight. But when the work was done, the Creator withdrew into the repose and rest of the seventh day. Seated on His Father's right hand, in the splendours of the Saints, will Wisdom wait inactive for that day to come, when He, who has begotten Him before the day-star and has betrothed Him to human nature, shall send Him down to this earth, there to consummate the alliance, for which He has been eternally longing? The sacred Scriptures give a very different description of Him, during the time preceding His actual coming. They tell us that Wisdom is so active, though so gentle, that He is more active than all active things, and was everywhere, and put Himself in every place, and in the Prophets, so that He was easily found by them that wished to find Him; He even anticipated their research, and was more ready to show Himself, than they could possibly be to find Him. If any soul was intent, like some early riser, to find Him, He soon met such a seeker; nay, Himself went about seeking for such as were worthy of Him, and when He met them in the ways, here or there in this wide world, this beautiful Wisdom would show Himself to them with all cheerfulness. Thus do the Scriptures describe Wisdom as engaged during the ages preceding His Incarnation. He does not, as yet, quit the throne of glory on which He sitteth, lighting up all heaven with His beauty, but He is preparing the day of His marriage, by impressing it on man's mind and notice in every possible way; He meets him at every turn to speak of it, to tell him of how He, Wisdom, loves him; He selects certain symbols of the wondrous mysteries He intends to achieve when the time comes. Let us take one of these symbols for our lesson to-day, that we may

not lose a particle of what Jesus has ever done to make Himself known. But before we go further, let us listen to the Scripture character drawn of this beautiful Wisdom: He is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of His goodness; holy, one, manifold, subtle, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent, gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits, intelligible, pure, subtile![1] And now to a choice symbol chosen by Jesus, whereby He spoke of Himself, before He came to the nuptials.

The Lord God, says Scripture, had planted a paradise of pleasure from the beginning, wherein He intended to place man, whom He was not to create till the sixth day. In the midst of this paradise there grew a tree of singular beauty, to which God had attached a great mystery; its name was the tree of life. A river, with four streams, watered this garden of delights;[2] it was shown later on to Saint John as a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.[3] The tree and the river bear no allusion to future sin; they had been put in paradise, the abode of innocence, before man himself; they are portions of the primitive plan of God; and therefore, in themselves, signify only what has reference to the state of innocence. Now, an ancient writer, published under the name of St. Ambrose, says: 'The tree of life in the midst of paradise, is Christ in the midst of His Church.'[4] 'So then,' says St. Augustine, 'Christ was the tree of life; neither would God have man to live in paradise, without presenting to him mysteries of

[1] Wisd. vii. 22-26; vi. 13-17; ix. 4, 10. [2] Gen. ii. 8-10.
[3] Apoc. xxii. 1. [4] Append. Ambros. *In Apocalyps.* c. ii. v. 7.

things spiritual under corporal forms. In the other trees, therefore, he had food; but in that one (of life), he had a sacred symbol *(sacramentum)*. And what is it that was symbolized, but Wisdom, of which it is said, *She is a tree of life to them that lay hold on her?*[1] For it is right to give to Christ the name of a thing which had been made in order to signify Him.'[2] St. Hilary, too, bears testimony to this same traditional interpretation. After quoting the same text from Proverbs, he says: 'Wisdom, which is Christ, is called the tree of life; because, as we are taught by the authority of the Prophets, on account of its being a symbol *(sacramentum)* of His future Incarnation and Passion, our Lord compared Himself to a tree, when He said: A tree is known by its fruit. . . . This tree, then, is living; yea, not living only, but rational also, for it gives its fruit when it wills, and, as the Psalm says, in its own time. And what is that time? That of which the apostle speaks, when he says that God might make known unto us the mystery of His will, according to His good pleasure which He had purposed in him, in the dispensation of the fullness of times: the dispensation of the fruit, then, is reserved for the fullness of times.'[3] But what is to be the fruit of this tree—the leaves of which fall not off,[4] and are for the healing of the nations[5]—but divine Wisdom, in His own very self and substance? In His divine form He is the food of the angels too; but He is to be that of man in His two Natures, that thus, by His Flesh, reaching man's soul, He may fill that soul with His Divinity, as it was beautifully expressed in the Office composed by Blessed Juliana.[6]

[1] Prov. iii. 18. [2] De Genes. ad *Litt.* lib. 8.
[3] Tract *in Psalm.* 1, 9, 10. [4] Ps. i. 3. [5] Apoc. xxii. 2. [6] Page 146.

Thus, therefore, divine Wisdom had preceded man in paradise: Adam was not yet there, but Wisdom was; for His love made Him hasten thither, and take up His abode there, ready to receive man on his arrival, in that tree of life, which He, together with the Most High, had planted in the garden of delights. Speaking of this tree, the bride of the Canticle said: 'As the apple-tree among the barren trees of the woods, so is my Beloved among the sons of men; I sat down under His shadow whom I desired, and His fruit was sweet to my palate.'[1] This sweet fruit of the tree of life was a figure of the Eucharist.

But how is this? we were yesterday invited by Wisdom to eat bread in His house, and not fruit in His garden. What means this change of language? It is because man has brought about an immense change of purpose: in his pride, he has eaten of a fruit which was not good, a forbidden fruit, the eating of which has ruined him; he has been driven from the garden of delights; Cherubim and a flaming sword have been placed, to keep the way of the tree of life. Instead of fruits of paradise, the food of man is, henceforth, to be bread, which costs toil and sweat, bread, which means grinding under a millstone, and burning with fire. Such is the sentence passed on man by a justly angered God.[2] But alas! this most just condemnation is to go far beyond the guilty one; it will strike man, but it will strike divine Wisdom, too, who has given Himself to man to be his food and companion. In the immensity of His love, Wisdom will not abandon this fallen nature of man; He will, that He may save it, take upon Himself all the consequences of the fall, and, like fallen man, will become passible and mortal. The marriage-feast is not to be in Eden, as was first intended. Poor Eden!

[1] Cant. ii. 3. [2] Gen. iii. 19.

she had been so exquisitely prepared for that feast; she had her fragrant fields of loveliest emerald, and her fruit which was so fair to behold, and so pleasant to eat of,[1] and so immortalizing with a youth that was to last for ever! To reach man, now that he is fallen, eternal Wisdom must make His way through the briars and thickets of His new abode. The marriage-feast will be kept in a house, which it has cost Him infinite pains to build to Himself, as a cover against the miseries of the land of exile. And as to the food served for the banquet, it is not to be the fruit spontaneously yielded by the tree of life; it is to be the divine Wheat, ground by suffering, and baked on the altar of the cross.

All history culminates in the sacrifice of our Lord, and all creation converges to it, as to its centre. The reason of this is, that, in the creation and government of the world, God seeks His own glory, as the last end for which He does all His works. Now, the Sacrifice offered by the Incarnate Word alone gives to God the infinite glory due to His sovereign majesty. The Christians of the first ages of the Church thoroughly understood all this. It is the idea which inspired the fine Preface of the liturgy given under the name of St. James, in the eighth book of the *Apostolic Constitutions*. We wish we could give our readers the whole of this liturgy: we intend, however, to quote, during the days of this octave, some of the most striking passages.

[1] Gen. ii. 9.

CONSTITUTIO JACOBI.

Vere dignum et justum est ante omnia laudare te verum Deum, ex quo omnis paternitas in cœlo et in terra nominatur, solum ingenitum, omnis boni largitorem. Tu enim es primus natura, et lex existendi, ac omnem numerum superans.

Qui omnia ex nihilo in rerum naturam protulisti per unigenitum Filium tuum: ipsum vero ante omnia sæcula genuisti absque intermedio Verbum Deum, Sapientiam viventem, primogenitum omnis creaturæ, Angelum magni consilii tui, pontificem tuum, regem autem et Dominum omnis naturæ quæ intelligi ac sentiri potest. Tu namque, Deus æterne, cuncta per ipsum condidisti, et per ipsum cuncta dignaris convenienti providentia; per quem enim largitus es ut essent, per eumdem etiam ut bene essent dedisti.

Deus et Pater unigeniti Filii tui, per eum ante omnia fecisti cherubinos et seraphinos, exercitus, virtutes et potestates, principatus et thronos, archangelos et angelos.

Atque post hæc omnia,

It is truly right and just, that, before all things, we should give praise to thee, who art true God, from whom all paternity in heaven and earth is named, who art the only unbegotten, the giver of every good thing. For thou art first by nature, and the law of existence, and surpassing all number.

Thou it is that broughtest all things, out of nothing, into the nature of things, by thine only-begotten Son: but him thou begottest before all ages, without an instrument, God the Word, living Wisdom, the first-born of every creature, the Angel of thy great counsel, thy Priest, the King, also, and Lord of every nature that can be understood or felt. For thou, eternal God! createdst all things by him, and by him thou vouchsafest a suitable providence to all things; for, by whom thou gavest things to be, by the same thou gavest them well-being.

O God and Father of thy only-begotten Son! by him thou madest, before all things, the cherubim and seraphim, the hosts, the virtues and powers, the principalities and thrones, the archangels and angels.

And, after all these, thou

per eum fabricasti hunc qui apparet mundum, cunctaque quæ in eo sunt. Nam tu es qui cœlum ut pellem extendisti, et terram supra nihilum collocasti sola voluntate; qui noctem ac diem fabricatus es; qui in cœlo solem posuisti ad dominium diei, et lunam ad dominium noctis, atque chorum stellarum in cœlo delineasti in laudem magnificentiæ tuæ; qui mare magnum a terra separasti, et illud quidem animalibus parvis ac magnis refersisti, hanc autem cicuribus ac indomitis replevisti, herbis coronasti, floribus decorasti, seminibus ditasti.

Neque solum per Christum condidisti mundum, sed et in ipso mundi civem hominem efficisti, ac eum mundi mundum, seu ornatus ornatum constituisti. Dixisti enim Sapientiæ tuæ: 'Faciamus hominem ad imaginem nostram, et ad similitudinem; et dominentur piscibus maris et volatilibus cœli.' Ideoque fecisti eum ex anima immortali et corpore dissipabili; et dedisti ei, in anima quidem rationalem dijudicationem, justi ac injusti discretionem; in corpore autem donasti quinquertium sensuum atque motum progressivum.

Tu namque, Deus omnimadest by him this visible world and all that is in it. For thou art he that stretchedst out the heavens as a tent, and settedst the earth upon nothing, by thine only will; that madest night and day; that, in the heavens, placedst the sun to rule the day, and the moon to rule the night, and inscribedst a choir of stars in heaven unto the praise of thy magnificence; thou dividedst the great sea from the land, replenishing the one with animals little and great, and filling the other with creatures, both tame and wild, crowning it with herbs, beautifying it with flowers, enriching it with seeds.

Neither only createdst thou the world by Christ, but in him, also, thou madest man citizen of the world, appointing him the world of the world, or the ornament of the ornament. For thou saidst unto thy Wisdom: 'Let us make man to our image and likeness; and let them have dominion over the fishes of the sea, and the fowls of the air.' Wherefore, also, thou madest him of an immortal soul and a body liable to dissolution; and thou gavest him, in his soul, rational judgment, and discernment between right and wrong; and in his body, five senses, and progressive motion.

For thou, O almighty God,

potens, per Christum in Edene ad orientem plantasti paradisum, omni genere esculentarum plantarum ornatum, et in eum tanquam in opiparam domum induxisti hominem; quem, cum efficeres, lege naturali ac insita donasti, quo intus ac ex se haberet cognitionis Dei semina. Introducens autem eum in paradisum deliciarum, potestatem quidem omnium ad participandum concessisti, unius vero solius gustatum in spem meliorum rerum interdixisti, ut si mandatum custodiret, illius servati mercedem ferret immortalitatem.

Cum autem mandatum neglexit, et, fraude serpentis mulierisque consilio, gustavit prohibitum fructum; ex paradiso quidem juste illum expulisti, bonitate vero tua funditus pereuntem non despexisti; sed qui ei subjeceras creaturam, dedisti ut suis sudoribus ac laboribus sibi pararet victum, te omnia producente, augente ac maturante: atque eum brevi somno affectum, per jusjurandum ad regenerationem vocasti; decreto mortis soluto, vitam ex resurrectione promisisti.

plantedst by Christ, in Eden, at the east, a paradise, adorned with every sort of plant fit for food, and into it, as into a well-provisioned house, thou didst lead man, to whom, when thou createdst him, thou gavest a natural and innate law, to the end that he might have within and of himself the seeds of the knowledge of God. And when introducing him into the paradise of delights, thou grantedst him leave to partake of all things save one, whereof, to give him the hope of better things, thou forbadest him to taste, that, if he kept that commandment, he might receive immortality, as the recompense of his observance.

But when he neglected the commandment, and, by the serpent's guile, and the woman's counsel, tasted the forbidden fruit, thou drovest him from paradise, justly indeed, yet, in thy goodness, thou despisedst him not, though utterly ruined; but, having previously subjected creation unto him, thou grantedst him to procure food by his own sweat and labour, though it was thou by whom all things are produced, increase, and ripen. And when he had slept the short sleep (*of death*), thou, by an oath, calledst him to a new birth; and, loosing the decree of death, thou promisedst him life, after the resurrection.

We will close this day with the several hymns, composed under the direction of Blessed Juliana; they were used for each of the Little Hours of the Office, which preceded that of St. Thomas. It was a custom of the Church of Liège to vary the hymns, at these Hours, according to the different seasons and feasts.

AT PRIME

Summe Deus clementiæ,
Qui ob salutem mentium
Cœlestis alimoniæ
Nobis præstas remedium;
Mores, vitam et opera
Rege momentis omnibus,
Et beatis accelera
Vitam dare cum civibus.

Great God of mercy! who, for the salvation of souls, grantest us the remedy of a food that comes from heaven.
Direct thou our manners, and life, and works; and give us speedily to spend our life with the blessed citizens of heaven.

AT TIERCE

Sacro tecta velamine
Pietatis mysteria
Mentes pascunt dulcedine,
Qua satiant cœlestia.

Shrouded with a sacred veil, the mystery of love feeds our souls with a sweetness, which contents even them that are in heaven.

Sit ergo cum cœlestibus,
Nobis commune gaudium,
Illis quod sese præstitit,
Nobis quod se non abstulit.

With the blessed in heaven, then, let us have one same joy, for, to them he gave himself, and us he did not leave.

AT SEXT

Splendor superni luminis,
Laudisque Sacrificium,
Cœnam tui da numinis
Tuæ carnis post prandium.

O brightness of supernal light, O Sacrifice of praise! grant us the banquet of thy Divinity, after this of thy Flesh.

Saturatus opprobriis
Ad hoc cruci configeris,
Et irrisus ludibriis
Crudeli morte plecteris.

It was for this, that, filled with reproach, thou wast nailed to the cross, and derided with scoffs, wast made to suffer a cruel death.

AT NONE

Æterna cœli gloria,
Lux beata credentium,
Redemptionis hostia,
Tuarum pastus ovium;

Hujus cultu memoriæ
Diræ mortis supplicio
Nos de lacu miseriæ
Educ, qui clamas: Sitio.

Præsta, Pater, per Filium,
Præsta, per almum Spiritum:
Quibus hoc das edulium
Prosperum serves exitum.

Amen.

O thou, that art the eternal glory of heaven, the blessed light of believers, the victim of redemption, and the pasture of thy sheep!

By our worship of this memorial of thy cruel death, lead us from the abyss of misery, O thou that criest: *I thirst.*

Grant, O Father, through thy Son, grant through the Spirit of love, that we, to whom thou givest such nourishment as this, may be brought by thee to a prosperous end.

Amen.

SATURDAY

WITHIN THE OCTAVE OF CORPUS CHRISTI

Christum regem adoremus dominantem gentibus, qui se manducantibus dat spiritus pinguedinem.

Let us adore Christ, the King, who ruleth the nations, who giveth fatness of spirit to them that eat him.

MAN has been cast forth from Eden, and has gone into the dreary land of his exile. He has nothing left him of the tree of life, but the recollection that it was once his. It remains in the happy land where it was first planted; how could it go after the sinner man, now that he is banished into the vale of tears? No! it remains in paradise; far from the abode of suffering, and out of mortals' sight, it continues in all its loveliness, bearing testimony to the primitive intentions of God, which were peace, innocence, and love. The day will come when we shall see it again,

for it is to be one of the charms of the new earth, into which our Lord will lead His chosen people on the day of the great Pasch, and of the restoration of all things.[1] Happy day! after which, as the apostle tells us, every creature longeth, bowed down as it now is, and made subject, by reason of a fault which was not its own, to the inconstancy of ceaseless change. Man, who, against the creature's will, subjected it to the servitude of corruption, keeps up within it the hope that, the time of deliverance being come, it, too, will partake, in its own way, of the glorious liberty of the children of God.[2] The glory of the new paradise will be greater than that of the one of old; for, it is not under the veil of symbols, or in a passing way, that the deifying union is to be fulfilled, but divine Wisdom will give Himself, and for ever, and without veil, to man, in an eternal embrace.

And yet this union, whose permanent enjoyment is to make the eternal bliss of heaven, is to be contracted even now, and on this very earth of ours; for it is the economy of the divine plan, that, in all things, the future life should have its roots in the present one, and should be but the revelation, in the light of glory, of the ineffable realities formed here by grace. What, then, after the fall, will be the conditions of the alliance, from which eternal Wisdom has not been turned by the sin committed by His creature man?

Oh the depth of the riches of this Wisdom of God![3] His love is strong as death,[4] and, even after man's disloyalty, will be infinitely admirable in its delicate ways of gaining its object. There is to be nothing unbecoming in the alliance He is bent on! He will admit no compromise with the depravity which has befallen our now sinful race! His mercy is infinite;

[1] Apoc. xxii. 2.
[2] Rom. viii. 19-22.
[3] Rom. xi. 33.
[4] Cant. viii. 6.

and, through that, He has pardoned the offence, the moment the offender expressed his sorrow; but the pardon is not one which was to mean no compensation, no expiation on man's side; that would have ill-suited the dignity of such a Spouse as He. And since sinful man cannot offer an adequate expiation, He, Wisdom, undertakes to pay the culprit's whole debt, and give him back the holiness he has forfeited; this done, He will take our human nature, and espouse her to Himself as His much-loved bride. 'I will espouse thee unto Me, in justice and judgment,' says this God to man, by His prophet Osee.[1]

And He adds: 'I will espouse thee unto Me in faith.'[2] For, just as the entrance of divine Wisdom into this world, which He comes to save from pride by humility, is to be without exterior parade or glory, so, likewise, the divine union is to be accomplished in the mystery of the sacred Species of the nuptial banquet, and these Species will offer nought to view but the appearance of bread and wine, such as one could find on any table. But faith will see through that veil; and the unspeakable dignity conferred on the children of men by this heavenly food, will reflect its brightness on the whole creation.

The whole world of creatures, each in its own way, was in expectation of this marvellous manifestation, which was to be made upon the sons of God,[3] by the union to be contracted between Wisdom and man. The prophet thus speaks of this universal expectation: 'And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens; and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and these shall hear Jezrahel.'[4] Jezrahel means the seed or race of God. God will give to man, through corn and wine, the substance to

[1] Osee ii. 19. [2] *Ibid.* 20. [3] Rom. viii. 19. [4] Osee ii. 21-22.

be offered in the mysteries; and, through oil, the priesthood, which is to transform them into the marriage-dowry, in the very action of the Sacrifice. It is to be by the Sacrifice, and by Blood, that this alliance of justice and love is to be contracted.

We read in Scripture that Moses was one day traversing the desert; he had on him a legal transgression; the angel of the Lord met him, and was about to slay him, when Sephora, the wife of this future leader of Israel, averted the divine vengeance by the rough and speedy circumcision of her son, Eliezer: then marking with his blood the feet of the guilty one, she said to him: 'A spouse of blood art thou to me.'[1] Thus, and with far greater truth, could divine Wisdom say to the human race; for He is not to save, He is not to be united with man, except by the Blood of this Son of Man, who is one in person with that same Wisdom.

Nay, far from lessening, this very sight of man's misery has increased the ardour of His love. Later on this Man-God will say: 'I have a baptism, wherewith I am to be baptized: and how am I straitened until it be accomplished!'[2] It was the same from the very first: no sooner has expiation been shown as the royal way, whereby humanity is to be restored to Him, and again made worthy of Him, by the shedding of divine Blood—Wisdom has ever had that thought before Him. He is impatient for the great immolation of Calvary; and until its time comes, He will suggest to His people rites and sacrifices figurative of that one Sacrifice, and of the banquet of the adorable Victim, the marriage-feast.

His garden, the place of His delight, is no longer paradise; it is this parched earth of ours, where man has now, more than ever, need of being loved of God.

[1] Exod. iv. 24-26. [2] St. Luke xii. 50.

Ye Cherubim, whom God has stationed to guard the tree of life, 'tis well that sinful man be kept from approaching it. But the flaming sword ye hold in your hands, will not prevent divine Wisdom from leaving paradise, and joining our human race here in its banishment. He was not only the tree, but He is, likewise, the river of life. Speaking of Himself, He says, in the Book of Ecclesiasticus: 'Like a brook out of a river of a mighty water, as though I were but a mere channel of a river, I came out of paradise. I said: "I will water My garden of plants, and I will water abundantly the fruits of My meadow." And behold! My brook became a great river, and My river became like a sea; for I make doctrine to shine forth unto all, as the morning light, and I will declare it afar off, yea, even to the most distant ages. I will penetrate to all the lower parts of the earth, and will visit all that sleep, and will enlighten all that hope in the Lord.'[1]

This living light, which from early morning enlightens the whole earth with divine Wisdom, is the varied teaching of prophecies and figures, which were given by God through the course of ages, and, from the very moment of man's creation, put the shadow of the Messias upon the whole universe. By means of this manifold teaching, Wisdom conveyeth Himself, through nations, into holy souls;[2] rouses man up, when discouragement makes him slumber;[3] cherishes his hopes, and bids him hope, by looking at the future. Those bloody sacrifices, which were prescribed immediately after man's departure from Eden, as the ritual expression of his early worship of God, will be offered up by all after generations; and even when idolatry shall have led mankind into the abyss of every crime, those sacrifices will raise up their voice,

[1] Ecclus. xxiv. 41-45. [2] Wisd. vii. 27. [3] Ps. cxviii. 28.

and keep up the prophecy which they are intended to proclaim—the prophecy of a Victim, who will be one of infinite worth. The stream of primitive traditions will, as it flows through time and space, become impregnated with foreign elements, and transmit many a worthless or even dangerous material; still, it is through the rite of sacrifice, observed by the whole world, that the desire and expectation of Christ will be maintained among all nations.[1] Satan, that old serpent thief, may succeed in inducing men to build altars to himself, and on those altars offer him sacrifice, which is due to God alone; but he cannot stifle the voice of truth which accompanies every sacrifice, the voice which teaches that an innocent and pure victim may be substituted in place of guilty man, and work his expiation. This will arouse the notion of the promised Mediator in many a soul bewildered by the orgies of this satanic worship; and here, again, the very sight of the serpent was made to be the cure of them he had stung, and became the sign and ensign of the son of Jesse.[2] O root of Jesse! root of the Wisdom of the Most High! who is there that can understand the depth of Thy counsels, or penetrate the devices of Thy immense love?[3] Verily, Thou art more beautiful than any light of day; for that light yields when night comes on; whereas Thou, O Wisdom, art overcome by no evil, be it as black as sin![4]

All those ancient sacrifices were powerless to produce grace; their very multiplicity proved their inability to do so;[5] but what they could and did effect was the keeping alive in mankind the remembrance of the fall, and the expectation of a Redeemer; they were, likewise, the basis of those supernatural acts, which are

[1] Gen. xlix. 10; Agg. ii. 8. [2] Num. xxi. 6-9; Is. xi. 10.
[3] Ecclus. i. 6. [4] Wisd. vii. 29, 30. [5] Heb. x. 1-4.

requisite for man's justification and salvation. But, besides their representing the redemptive element, which the fall of man has introduced into the plan of God, these bloody sacrifices express, also, the union of God with His creature, which was the primary and chief object of creation. That union was to be effected in the banquet prepared by Wisdom, the eucharistic banquet, wherein He, Wisdom, the Son of God, was to be received by man, and thus united with him. This sublime mystery was also expressed by those figurative sacrifices, wherein the people partook of the victims offered: for, in the Eucharist, the Victim is the Man-God, offered to God, and eaten of by man; the Deity is appeased by the Blood of the divine Lamb, and mankind is restored, because nourished by His Flesh, which thus feeds him to a new and divine life. Such was the general law observed by all nations, when offering sacrifice: the portion intended for God was consumed by fire, and thus transmitted to heaven; but another portion of the same victim was taken and eaten by the people: and all this signified that there was communion between heaven and earth, and that the receivers were all made one, because they all partook of the same sacred food. How admirably are thus grouped together all the mysteries of God's goodness towards His creature man! And what a prophecy this was! It was unceasing, for it was proclaimed each time a sacrifice was offered up, and there were thousands every day. It was thus that the divine Lamb, whom they foretold, was slain from the very beginning of the world;[1] His Blood, in all these early ages, was applied, through hope and faith, to the souls of men, and cleansed them from their sins; and the mysterious ritual, with its inspired code of prescriptions, was keeping man on

[1] Apoc. xiii. 8.

the alert, and preparing him for the banquet of the nuptials of the Lamb.[1] Then, let Wisdom extol His own triumph! It is He who caused that in the heavens there should rise a light which never fails, and covers the whole earth as with a cloud; He alone has compassed the circuit of heaven, has penetrated into the bottom of the deep, has traversed the waves of the sea, and has stood in all the earth, and in every people, as the King of all, holding the chief rule, and vanquishing, strongly and sweetly, the hearts of all, both high and low.[2]

Meanwhile, the time of banishment is running on; the long period of expectation is more than half over. The nearer the realization of the promised alliance comes, the more ardent are the longings of chosen souls. As to our Jesus Himself, He seems to desire a preparation of a more telling kind than any of these others that have preceded. He will turn His attention to the very spot where He is to dwell on this earth. And where is that? His Father, the Creator of all things, whose every word is fulfilled by His Son, has a chosen people; and among these He would have His Son be nationalized, if we may reverently use such a word. He said to Him: 'Let thy dwelling be in Jacob, and thine inheritance in Israel!'[3] In obedience to this His Father's will, He establishes Himself in Sion, He takes His rest in the holy city, and fixes His power in Jerusalem.[4] Jerusalem! It is the city of peace, and is to be the scene of such stupendous mysteries! It is here that Isaac, the child of promise, had come carrying on his shoulders the wood for his self-sacrifice; here his father was about to slay him, when a ram was mysteriously substituted; and the mount of the one

[1] Apoc. xix. 7-9.
[2] Ecclus. xxiv. 6-11.
[3] Ecclus. xxiv. 12, 13.
[4] *Ibid.* 15.

true Sacrifice was thus selected. It is here, also, that there then lived a king-priest, who bore the likeness of the Son of God;[1] it was Melchisedech; and when Abraham, the father of believers, came to him, this Melchisedech offered what was to be the sacrifice of the alliance to come, a sacrifice of bread and wine; and thereby showed to Abraham, who saw into the future, the day of Christ, his Son.[2]

It is at the very period, when the world at large has fallen into idolatry, and offered to false gods the homage of its sacrifices, that divine Wisdom leads into this chosen dwelling-place the people of whom He is to be born as Man; it is the fulfilment of the command: Let thy dwelling be in Jacob! let thine inheritance be in Israel! In this one people Wisdom will maintain His Father's claims, and keep alive and pure the light of the expectation of nations. He delivers it, at the cost of countless prodigies, from the Egyptian bondage.[3] The feast of the Paschal Lamb—slain the same day on which, at a future time, is to be celebrated the Supper of the Lord, and the immolation of the true Lamb—is the signal of deliverance, and of a triumphant march, through the waters of a sea, to the mount of the alliance: the chosen people becomes the bride of God,[4] the priestly kingdom, and the holy nation.[5] Figure, in all things, of God's true people traversing the desert of this world, Israel drinks of the waters which come from the rock, and the Rock is Christ;[6] a bread rained down daily from heaven, strengthens him amidst the fatigues of journey and battle; and this bread of angels, as the Scripture terms it, took any taste the eater wished it to have.[7] God Himself dwells with Israel under his tents. He has had a tabernacle made for him, on the

[1] Heb. vii. 3. [2] St. John viii. 56. [3] Wisd. x. 15.
[4] Exech. xvi; Osee ii, etc. [5] Exod. xix. 6.
[6] 1 Cor. x. 4, 11. [7] Wisd. xvi. 20-29.

plan of one shown by God on the mount; and in front of this tabernacle there is an altar, on which a chosen family, consecrated by oil of unction, may alone offer, under the direction of a high-priest, the manifold legal sacrifices, each of which points to some excellency or other of the one great Sacrifice of the future. From this altar, on which burns a fire that is never quenched, there goes up to heaven without interruption the smoke of the flesh and blood of the victims slain. They are a supplication for the coming of that saving Host, which is to put an end to these hecatombs. There are also offerings of flour and wine, the necessary accompaniment of holocausts and peace-offerings; these prefigure the august Memorial which is to keep up and perfect the divine Sacrifice of the cross, by an unbloody application of it. There is, in these early days, a sacrifice which goes under the name of a *memorial;* it is an offering by itself, consisting of fine flour, and unleavened loaves and wafers.[1] Then, there are the proposition loaves; they are kept within the veil, as the most holy of the sacrifices, as being a perpetual *memorial* of sacrifice and covenant;[2] and what a mysterious, yet unmistakable, figure is all this of the future eucharistic Presence, kept up in the Church under the sacred Species, even when the celebration of the mysteries is over!

As there is but one altar in Jacob, which, by its oneness, points towards Him who, at a future time, is to be both victim and altar; so there is but one place, the tabernacle and its surroundings, and later on the temple and the holy city, where it is lawful to celebrate those sacred banquets of communion, which, according to universal custom, close the sacrifice in which they are offered. The last time that Moses had his people assembled around him, in the plains of the

[1] Levit. ii. 2, 9. [2] *Ibid.* xxiv. 7-9.

Jordan, he thus spoke to them: 'Beware lest thou offer thy holocaust in every place that thou shalt see. In the place which the Lord your God shall choose, that His name may be therein, thither shall ye bring your holocausts, and victims, and tithes, and the first-fruits of your hands. There shall ye feast before the Lord your God, ye and your sons and your daughters, your men-servants and maid-servants, and the levite that dwelleth in your cities; and thou shalt rejoice, and be refreshed, before the Lord thy God, in all things, whereunto thou shalt put thy hand.'[1]

The material prosperity promised to the Jewish people, as a reward of his faithfully observing the numerous figurative prescriptions of the law of Sinaï, was itself but a figure of the spiritual blessings which were to transform the soul, and prepare it for the coming of divine Wisdom in the flesh. But Israel is slow to raise himself above material things. He easily falls a prey to all the scandals he witnesses among the Gentiles. Severe punishments teach him that he is not safe, except in keeping the law given to him. He keeps the letter of the ritual precepts with scrupulous exactitude, but sees nothing of their chief meaning, which is the Redeemer to come, and the spiritual dispositions which those outward observances were intended to prompt. God is continually warning him by the prophets, and seeking to reclaim him to the spirit of His divine institutions. Thus, in the psalms, He remonstrates with him, but with such paternal affection that one can scarcely suspect a complaint, though there is a most bitter one: 'Hear, O My people! and I will speak: O Israel! and I will testify unto thee. I am God, thy God. I will not reprove thee for thy sacrifices; and thy

[1] Deut. xii. 7, 11-13.

burnt-offerings are always in My sight. I will not take calves out of thy house, nor he-goats out of thy flocks; for all the beasts of the wood are Mine, the cattle on the hills, and the oxen. I know all the fowls of the air, and with Me is the beauty of the field. If I should be hungry, I would not tell thee; for the world is Mine, and the fullness thereof. Shall I eat the flesh of bullocks? or shall I drink the blood of goats? Offer unto God the sacrifice of praise, and pay thy vows unto the Most High! . . . The sacrifice of praise shall glorify Me; and there is the way by which I will show him the salvation of God,' that is, my Christ, who is the Saviour signified by all these sacrifices![1] Later on, however, to this people, stiff-necked and uncircumcised in heart and ears,[2] which has gone deeper and deeper into outward formalism, and knows no other virtue or perfection, God speaks in strong language, expressing His disgust for sacrifices, which they have robbed of the only worth they possessed in His sight, that is, their prophetic sense. 'To what purpose do ye offer Me the multitude of your victims?' says He by the prophet Isaias, 'I am full; I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck-goats. When ye came to appear before Me, who required these things at your hands, that ye should walk, (defiling) My courts? Offer sacrifice no more in vain: your incense is an abomination unto Me!'[3] But these warnings are not heeded; pride increases in the carnal Jew, in proportion to his narrow heart and views. He dreams of a Messias who is to be an earthly conqueror. As to the true Messias, whose divine characteristics are foretold by the victims offered in sacrifice, this Jew will deny Him, for he finds Jesus too closely re-

[1] Ps. xlix. 7-14, 23. [2] Acts vii. 51. [3] Is. i. 11-13.

sembling these poor victims, by His sufferings and meekness.

Then comes the last of the prophets, Malachias. He turns to the Gentiles: they have been less favoured than Israel, but they have kept up the expectation of a Saviour, and, when He comes, they will lovingly receive Him. Malachias announces the final abrogation of a worship which had been so perverted, and the substitution of a divine memorial, which shall be the same in all places, and shall make all people one, by their all partaking of the great Sacrifice to come: I have no pleasure in you, saith the Lord of hosts, to the priests of Israel; I will not receive a gift of your hand; for, from the rising of the sun, even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered unto My name a clean oblation.[1]

The fullness of time has come; then, bless God, O ye Gentiles! Make the voice of His praise to be heard![2] Too long, life has been to you but the empty dream of night. You hungered after the fruit of life; you thirsted for living water. But, like the hungry man who dreams of a sumptuous repast, yet never satisfies the hunger which gnaws him; like the thirsty man who dreams that he drinks, yet, on waking, is tormented with the same burning thirst, and finds his soul still empty; so was the multitude of your erring people.[3] Yet, now, behold! The standard of Jesse appears on the mountain, and rallies you around it. Ye Gentiles, that once were strangers, feed now to your heart's content, in the deserts turned into fruitfulness![4] The water from the rock flows plentifully through your once parched lands. The glory of Libanus, the beauty of Carmel

[1] Malach. i. 10, 11. [2] Ps. lxv. 8. [3] Is. xxix. 7, 8. [4] *Ibid.* v. 17.

and Saron, adorn your hills, and refresh your lonely plains; your wilderness shall rejoice, and flourish like the lily.[1] Rain shall be given to your seed; and the bread of the corn of your land shall be delicious.[2] 'Tis just it should be so; for, shall the labourer plough all day long? Shall he be ever opening and harrowing his ground? No; the time comes when, having made smooth the surface of his field, he sows and scatters his seeds, and puts wheat in the rows he has marked. Such is the providence shown to the Gentiles by the Lord God of hosts; and thereby He evinces both the sureness of His divine counsels, and the magnificence of His justice.[3]

Eternal Wisdom had not given up the mysterious designs of His love. He kept close to the fallen human race, even when He severely chastised it. He owed it to Himself to put guilty man to the test, so to make him feel, before raising him up, how deep had been his fall. It was on this account that He permitted him to be overtaken by night, and fear, and anguish; He Himself sends him sufferings, in order that, having thus brought him to sound the frightful depth of his misery, He might trust Himself to the safe welcome and keeping of His creature's humility. This done, He would raise him up by repentance, and strengthen him with hope, and, joyously meeting him, disclose to him again His divine charms, and enrich him with the treasures which are in the keeping of His love.[4]

This is Saturday; let us turn to Mary, who was made for us Gentiles the seat of Wisdom. In her chaste womb was wrought the mystery of mercy, which had been the expectation of all the long ages past. Her most pure blood provided the substance

[1] Is. xxxv. 1, 2, 7.
[2] *Ibid.* xxx. 23.
[3] *Ibid.* xxviii. 24-29
[4] Ecclus. iv. 18-21.

of that spotless Body wherewith the most beautiful of the sons of men contracted the indissoluble alliance of our nature with eternal Wisdom. Mary's soul is enraptured at seeing the ineffable mystery of these divine nuptials effected in her chaste womb. She is that enclosed garden, where, more delightedly than in the early days of the universe, Wisdom enjoys light and love; the flowery couch of the Canticle,[1] perfumed, by the holy Spirit, with the sweetest fragrance; the glorious tabernacle, incomparably more holy than that of Moses. It is within her, under the immaculate veil of her flesh, that, by the unspeakable embrace of the two natures in the unity of God's only-begotten Son, the Holy Ghost pours forth the unction, which makes Him Spouse, and, at the same time, Priest for ever according to the order of Melchisedech.

Let man, then, be of good courage; the Bread of heaven, the Bread of the covenant, has at last come down upon our earth; and although nine months must pass before the great night comes, when He is to be made visible to us all in Bethlehem, yet, even now, the High Priest is at His work in this His holy temple. 'Sacrifice and oblation Thou wouldest not,' He says to His eternal Father; 'but a Body Thou hast fitted unto Me. Holocausts for sin did not please Thee. Then said I: "Behold I come;" in head of the book it is written of Me, that I should do Thy will, O God!'[2]

We will close, to-day, our selections from the Office of the Blessed Juliana, by the following hymn; it is assigned to Compline in the ancient books of the Church of St. Martin-au-Mont.

[1] Cant. i. 15. [2] Heb. x. 5-7.

HYMN FOR COMPLINE

Christus noster vere cibus,
Christus noster vere potus,
Caro Christi vere cibus,
Sanguis Christi vere potus.

Christ is truly our meat,
Christ is truly our drink; the
Flesh of Christ is truly our
meat, the Blood of Christ is
truly our drink.

Vera caro quam sumimus,
Quam assumpsit de Virgine:
Verus sanguis quem bibimus,
Quem effudit pro homine.

The true Flesh which he
took from the Virgin, is what
we eat; the true Blood, which
he shed for man, is what we
drink.

Vere tali convivio,
Verbum caro comeditur;
Per quod viget religio,
Per quod cœlum ingredimur.

In this banquet, the Word
made Flesh is truly eaten; it
is on him that our worship
rests, and by him that we
enter heaven.

Panis iste dulcedinis
Totus plenus, et gratiæ,
Alvo gestatus Virginis,
Rex est æternæ gloriæ.

This Bread, which is all full
of sweetness and grace, is the
King of eternal glory, that
was carried in the Virgin's
womb.

Hujus panis angelici
Saginemur pinguedine;
Ut tam pii viatici
Delectemur dulcedine.

Let us feed on the richness
of Angels' Bread; that we
may find delight in the sweet-
ness of a viaticum so full of
mercy.

O cœleste convivium!
O redemptorum gloria!
O requies humilium!
Æterna confer gaudia.

O thou heavenly banquet!
O glory of the redeemed! O
repose of the humble! grant
us eternal joys.

Præsta Pater per Filium,
Præsta per almum Spiritum;
Quibus hoc das edulium,
Prosperum serves exitum.

Grant, O Father, through
thy Son, grant, through the
Spirit of love, that we, to
whom thou givest such nou-
rishment as this, may be
brought by thee to a pros-
perous end.

Amen.

Amen.

We will continue our selections from the magnifi-

cent Preface given in the liturgy of the eighth book of the *Apostolic Constitutions.*

CONSTITUTIO JACOBI

Neque hoc solum: verum etiam et posteris ejus, a te in multitudinem innumerabilem effusis, eos qui tibi adhæserunt glorificasti, eos vero qui a te defecerunt punivisti; admisso quidem Abelis sacrificio ut innocentis, fratricidi autem Caini munere ut detestandi fastidito.

Tu enim es opifex hominum, vitæ largitor, indigentiæ expletor; legum dator, easque servantium remunerator, transgredientium vindex. Qui diluvium mundo propter impie viventium multitudinem intulisti, et eo ex diluvio in arca eripuisti cum octo animabus justum Noam, finem quidem eorum qui præterierant, originem vero successurorum. Qui horrendum ignem adversus Sodomitanam pentapolim concitasti, ac sanctum Lotum ex incendio eruisti.

Tu es qui Abrahamum liberasti avita impietate, et mundi hæredem constituisti, ipsique Christum tuum apparere fecisti. Qui Melchisedecum pontificem divini cultus designasti. Qui

And not this only; but, when thou hadst increased the posterity of man to an innumerable multitude, thou glorifiedst them that kept faithful to thee, but punishedst them that fell off; accepting the sacrifice of Abel, because he was innocent, rejecting the gifts of the fratricide Cain, because he was abominable.

For thou art the maker of mankind, the giver of life, the supplier of indigence; the giver of laws, and the rewarder of such as keep them, the avenger of them that transgress. 'Twas thou didst bring a deluge upon the world, because of the multitude of the ungodly; from which deluge thou by the ark deliveredst the just Noe, with eight souls, Noe who was the end of the foregoing generations, but the source of them that were to follow. 'Twas thou that kindledst a fearful fire against the five cities of Sodom, and snatchedst holy Lot from the burning.

'Twas thou deliveredst Abraham from the impiety of his forefathers, and madest him the heir of the world, and showedst him thy Christ. 'Twas thou appointedst Melchisedech to be high-priest of

Isaacum effecisti filium promissionis. Qui Jacobum ad Ægyptum introduxisti.

Tu, Domine, Hebræos ab Ægyptiis oppressos, ob promissa patribus eorum facta, non neglexisti. Cumque homines legem naturalem corrupissent, et creaturam modo fortuitam arbitrarentur, modo plusquam oportet honorarent; non sivisti errore duci; quin potius edito sancto famulo tuo Moyse, per eum legem scriptam in adjutorium naturalis tribuisti; et creaturas ostendisti opus tuum esse, errorem vero de multitudine deorum exterminasti.

Aaron et posteros ejus honore sacerdotali decorasti. Hebræos, cum peccarent, castigasti; cum reverterentur, suscepisti. Ægyptios decem plagis ultus es; mari diviso trajecisti Israelitas; insecutos Ægyptios delevisti submersione. Ligno amaram aquam dulcescere fecisti; ex petra dura aquam profudisti; e cœlo mannam depluisti; præbuisti ex aere escam, ortygometram: constituisti nocte columnam ignis ad illustrationem, et die columnam nubis ad umbraculum in

thy divine worship; thou that madest Isaac the son of the promise; thou that broughtest Jacob into Egypt.

Thou, Lord, didst not abandon the Hebrews, when they were oppressed by the Egyptians, on account of the promises made to their fathers. And when men had corrupted the natural law, and had, at one time, looked on creation as the effect of chance, and, at another, had honoured it more than it deserved, thou permittedst them not to be led astray by error, yea, thou raisedst up thy holy servant Moses, giving, through him, the written law, as an aid to the natural; thou showedst that creatures are thy work, and tookest away the error of plurality of gods.

'Twas thou didst adorn Aaron and his posterity with the priestly honour; that punishedst the Hebrews when they sinned, receiving them when they repented; that inflictedst the ten plagues on the Egyptians; that carriedst the Israelites across the divided sea; that drownedst the Egyptians, who pursued them. 'Twas thou madest the bitter water become sweet, by the wood; that broughtest water out of the hard rock; that rainedst manna from heaven: that grantedst quails to come from the air, as food; that

æstu. Per Jesum ducem a te declaratum septem gentes evertisti, Jordanem dirupisti, fluvios Ethan siccasti, muros prostravisti absque machinis.

appointedst a pillar of fire by night to give light, and a pillar of a cloud by day to overshadow them from heat. By Josue, proclaimed by thee as leader, thou didst overthrow the seven nations; thou dividedst the Jordan, driedst up the rivers of Ethan, and overturnedst the walls without instruments.

Pro omnibus, tibi gloria, Domine omnipotens.

Glory be to thee, O almighty Lord, for all these things!

Te adorant innumerabiles copiæ angelorum, archangelorum, thronorum, dominationum, principatuum, potestatum, virtutum, et cherubini, item seraphini senis alis, binis quidem velantes pedes suos, binis vero capita, et duabus aliis volantes, ac dicentes una cum mille millibus archangelorum et denis millibus denum millium angelorum, indesinenter ac sine vocis intermissione clamantibus:

Thee do adore the innumerable hosts of angels, archangels, thrones, dominations, principalities, powers, virtues, and cherubim; the seraphim, also, with their six wings, with two covering their feet, with two their heads, and with two flying, and saying with thousand thousands of archangels, and ten thousand times ten thousand angels incessantly, and with uninterrupted voices, crying out:

Sanctus, Sanctus, Sanctus Dominus Sabaoth: pleni sunt cœli et terra gloria ejus: Benedictus in sæcula. Amen.

Holy, Holy, Holy, the Lord of hosts: heaven and earth are full of his glory: be he blessed for ever! Amen.

SUNDAY

WITHIN THE OCTAVE OF CORPUS CHRISTI

Christum regem adoremus dominantem gentibus, qui se manducantibus dat spiritus pinguedinem.

Let us adore Christ the King, who ruleth the nations: who giveth fatness of spirit to them that eat him.

THE Desired of all nations,[1] the Angel of the testament whom Israel longs for,[2] has come down from heaven. Wisdom has come among us. Who, asks the prophet, shall go up into heaven to take Wisdom, and bring Him down from the clouds? Who shall pass over the sea, and bring Him from distant lands, Him, the treasure more precious than the purest gold? The fountain of Wisdom has been forsaken by Israel. He has not even been heard of in the land of Chanaan; He has not been seen in Idumea. The children of Agar, the princes of the nations, the philosophers of earthly wisdom, the ingenious inventors, the searchers after science, the hoarders of riches, and makers of strength and beauty which do but cheat the beholder—all these have not known the ways of Wisdom, they have not understood His paths.[3] But, lo! the Son promised to David has sat upon His throne of glory; He is the source of Wisdom; the four rivers of paradise have derived all their waters from Him. His thoughts are more vast than the sea, and His counsels more deep than the great ocean.[4] He has come to fulfil the mysterious design of the divine and sovereign will, that is, to re-establish all

[1] Agg. ii. 8.
[2] Malach. iii. 1.
[3] Baruch. iii. 12-38.
[4] Ecclus. xxiv. 34-39.

things that are in heaven and on earth,[1] by uniting all in Himself. He is truly Mediator, for He is Himself both God and Man; and being also High Priest, He is the bond of that holy religion, which fastens all things on to the Creator, in the unity of one same homage. His Sacrifice is the master-piece of divine Wisdom: it is by that Sacrifice, that, embracing all created beings in the immensity of the love whose impatient ardour has been the subject of our past considerations, He makes the whole world become one sublime holocaust to His Father's glory. Let us, then, proceed to consider Him in this immolation of His victim; let us reverently watch Him setting forth His table.[2] The Eucharist has been instituted for the very purpose of ceaselessly applying, here on earth, the reality of Christ's Sacrifice. To-day, therefore, we will turn our thoughts to this Sacrifice, as it is in itself; this will enable us the better to understand how it is continued in the Church.

God has a right to His creature's homage. If earthly kings and lords may claim from their vassals this recognition of their sovereignty, the sovereign dominion of the great and first Being, the first cause and last end of all things, demands it, on an infinitely just title, from beings called forth from nothing by His almighty goodness. And just as, by the *rent* or *service* which accompanies it, the homage of vassals implies, together with the avowal of their submission, the real and effective declaration that they hold their property and rights from their liege-lord; so the act whereby the creature, as such, subjects himself to his Creator, should adequately manifest, by and of itself, that he acknowledges Him as the Lord of all things, and as the author of life. Moreover, if, by the infringement of His commands, he has deserved

[1] Eph. i. 10. [2] Prov. ix. 2.

death, and lives only because of the infinite mercy of this his sovereign Lord—then his act of homage or fealty will not be complete, unless it also express an avowal of his guilt, and the justice of the punishment. Such is the true notion of sacrifice, so called because it sets apart from the rest of similar beings, and makes sacred, the offering whereby it is expressed: for spirits purely immaterial, the offering or oblation will be interior and exclusively spiritual; but, as regards man, this oblation must be spiritual, and at the same time material, for, being composed of a soul and a body, he owes homage to his God for both.

Sacrifice may not be offered but to the one true God, for it is the effective acknowledgment of the Creator's sovereign dominion, and of that glory which belongs to Him, and which He will not make over to another.[1] It is essential to religion, be the state that of innocence or of fall; for religion, the queen of moral virtues, whose object is the worship due to God, necessarily demands sacrifice, as its own adequate exercise and expression. This sacrifice offered by unfallen man would have been witnessed in Eden. It would have been one of adoration and thanksgiving; its material portion would have been that garden's richest fruits, those symbols of the divine fruit, promised by the the tree of life; sin would not have put its own sad stamp on such sacrifice, and blood would not have been required. But man fell; and then sacrifice became the only means of propitiation, and the necessary centre of religion, in this land of exile. Until Luther's time, all the nations of the earth held and lived up to this truth; and when the so-called reformers excluded sacrifice from religion, they took away its very basis. Nor is the duty of sacrifice limited to man's earthly

[1] Is. xlviii. 11.

existence: the creature when in heaven, and in the state of glory, must still offer sacrifice to his Creator; for he has as great an obligation, when he is in the brightness of the vision, as when he lived amid the shadows of faith, to offer to the God who has crowned him the homage of those gifts received.

It is by sacrifice that God attains the end He had in view by creation, that is, His own glory.[1] But in order that this universe might offer a homage in keeping with the magnificence of its Maker, there was needed some one leader or head, who should represent all creation in his one person; and then, using it as his own property, should offer it, in all its integrity, together with himself, to the Lord God. There was something better than this; and it is just what God has done: by giving His own Son, clad in our nature, to be the Head of creation, He obtains an infinite return of glory; for the homage of this inferior nature assumes the dignity of the Person offering it; and the honour thus paid becomes truly worthy of the supreme Majesty. And as a banker knows how to draw golden interest from even the least sum intrusted to his keeping, so our God has, from a world made out of nothing, produced a fruit of infinite worth.

Oh truly marvellous finish to His work of creation! The immense glory rendered to the Father by the Word Incarnate, has brought God and the creature nearer to each other; it tells upon the world, by filling up its hateful depths of misery with grace, grace abundant and rich; and thereby the distance between God and us does not exclude the union for which He first made us. The Sacrifice of the Son of Man becomes the basis and cause of the supernatural order, both in heaven and on earth. Christ

[1] Prov. xvi. 4.

was the first and chief object of the decree of creation; and therefore, it was for Him, and upon Him as type, and in harmony with the qualities of the nature which he was, at a given future time, to assume to Himself, that, at the Father's bidding, there came forth out of nothing the various grades of being, spiritual and material, all of which were intended to form the palace and court of the future God-Man. It was the same, also, in the order of grace: this God-Man, who is to be the most beautiful among the children of men, is, in all truth, the Well-Beloved. The Spirit of love, as a precious and fragrant ointment, will flow from this one Well-Beloved, from this dear Head, upon all His members, yea, and even to the lowest skirt of His garment,[1] generously communicating true life, supernatural being, to those whom Christ shall have graciously called to a participation of His own divine substance, in the banquet of love. For the Head will lead on His members; these will unite to His, their own homage, which, being in itself too poor to be offered to God's infinite Majesty, will—by their incorporation with the Incarnate Word in the act of His Sacrifice—put on the dignity of Christ Himself.

It is on this account, as we have already noticed, and cannot too strongly urge, that one should inveigh against the narrow-minded individualism which is now so much the fashion, of attaching more importance to the practices of private devotion, than to the solemnity of those great acts of the liturgy, which form the very essence of religion. Thus, as we were just saying, it is by the Sacrifice of the God-Man, that the entire creation is consummated in unity, and that true social life is founded upon God. God is one in His Essence; the ineffable harmony of the three

[1] Ps. cxxxii. 2.

divine Persons does but bring out more clearly, by its sublime fecundity, this infinite Unity. The creature, on the contrary, is multiplicity; and the division resulting from Adam's fall has strongly emphasized this mark of finite and borrowed being. And yet, having come forth from God's hands, it must return thither, it must, that is, procure His glory; and this it cannot do, save on the condition of that unhappy division being removed, which separates it from both God and its fellow-creatures; its very multiplicity must reproduce, as it tends towards its Maker, an image of the fruitful harmony of the three divine Persons. That they also may be one in Us, as We also are one:[1] there is the grand revelation of God's intentions, when He produced creatures; and the revelation is made to us by the Angel of the great Counsel, who has come upon this earth, that He might carry out the divine plan. Now, what is it that brings all the several elements of the social body into oneness, by bringing them back to their Creator? It is religion. And what is the fundamental act of religion? Sacrifice. Sacrifice is both the means and the scope of this magnificent unification in Christ; its perfect realization will mark the consummation of the eternal kingdom of the Father, who will have become, through His Christ, all in all.[2]

But this royalty of endless ages, which is to be procured for the Father by Christ's reign here below,[3] has enemies, and they must be subdued. The principalities, and powers, and virtues, of satan's kingdom are leagued against it. They were jealous of man, the image of God's own likeness; and that envy made them turn their attacks upon man; they led him to disobedience, and disobedience brought

[1] St. John xvii. 21, 22. [2] 1 Cor. xv. 24-28. [3] *Ibid.* 24, 25.

death into the world.[1] By man, now become its slave, sin took occasion, by every one of God's commandments, to insult that God.[2] Far from studying how to offer to its Maker the homage due to Him, the human race seemed bent on intensifying the poverty of its original nothingness, by adding to it the baseness of every sort of defilement. So that, before being capable of acceptableness with the Father, the future members of Christ have need of a Sacrifice of propitiation and acquittance. Their Christ will Himself have to live the expiatory life, which comports a sinner; He will have to suffer their sufferings, and die the death.[3] Death was the penalty threatened, from the very commencement, as sanction of God's commandment; it was the severest penalty the transgressor could possibly pay; and yet was not adequate to the offence offered, by the transgression, to the infinite Majesty of God, unless a divine Person, taking upon Himself the terrible responsibility of this infinite debt, were Himself to undergo the punishment, and so restore man to innocence.

Oh! then, let our High Priest come forth; let the divine Head of our human race show Himself! Because He hath loved justice, and hated iniquity, therefore hath God anointed Him with the oil of gladness, above His fellows,[4] His brethren. He was *Christ* by the priesthood destined to be His from the very bosom of His Father, and confirmed by a solemn oath;[5] He is *Jesus*, too, for the sacrifice He is about to offer will save His people from their sin:[6] *Jesus-Christ*, then, is to be for ever the name of the eternal Priest. What power and what love are there in His Sacrifice! Priest and Victim at one and the same time, He swallows death in order to destroy it, and, by that

[1] Wisd. ii. 23, 24. [2] Rom. vii. 11. [3] Gen. ii. 17.
[4] Ps. xliv. 8. [5] Ps. cix. 4. [6] St. Matt. i. 21.

very act, crushes sin by suffering its penalty in His own innocent Flesh; He satisfies, even to the last farthing, yea, and far beyond it, the justice of His Father; He takes the decree that was against us, nails it to the cross, and blots out the hand-writing; and then, despoiling the principalities and powers of their tyrant sway, He triumphs over them in Himself.[1] Our old man was crucified together with Him, that the body of sin might be destroyed; renovated by the Blood of his Redeemer, he can rise, together with Him, from the tomb, and begin a new life.[2] 'Ye are dead,' says the apostle, 'and your life is hidden with Christ in God; when Christ shall appear, who is your life, then ye also shall appear with Him in glory.'[3] For it is as our Head that Christ suffered; His Sacrifice includes the whole body, of which He is the Head, and He transforms it, by uniting it to Himself, for an eternal holocaust, the sweet fragrance of which is to fill heaven itself.

'The Word comes forward,' says St. Ambrose, 'in the robes of the High Priest, which Moses described;[4] He is clad with the world in its magnificence, that He may fill all with the fullness of God. He is the Head which rules the body, and He unites it closely to Himself.'[5] Speaking of Himself, He said: 'And I, if I be lifted up from the earth, will draw all things unto Myself.'[6] David had sung all this, in the Psalm, wherein he said: 'All flesh shall come unto thee.'[7] How so? 'Because,' answers St. Augustine, 'He took flesh; and that flesh, which He took, shall draw all flesh. He took its first-fruits, when He took flesh from the Virgin's womb; the rest, the whole human race, will follow, and will

[1] Col. ii. 14. 15. [2] Rom. vi. 4-10. [3] Col. iii. 3. [4] Exod. xxviii.
[5] De fuga sæculi, xvi. [6] St. John xii. 32. [7] Ps. lxiv. 3.

complete the holocaust, of which this same Psalm says, that the vow shall be paid in Jerusalem.'[1] For, what is this vow, made by Christ our Head, but the vow which He Himself describes so fully in the next Psalm? I will go into thy house with burnt-offerings; I will pay thee my vows, which my lips have uttered. And my mouth hath spoken, when I was in trouble: I will offer up to thee holocausts full of marrow, with the incense of rams; I will offer to thee bullocks with goats.[2]

What is this day, whereon our High Priest was in trouble? It is that of which the apostle speaks, when he tells us that, with a strong cry and tears, He offered up prayers and supplications to His Father, who was able to save Him from death.[3] But why does Jesus mention rams and bullocks and goats—those offerings become useless and rejected of God? Did He not Himself say, when He came into our world: 'Sacrifice and oblation Thou wouldst not; but a Body Thou hast fitted unto Me'?[4] Yea, truly: and it is this Body of Christ, says St Augustine, which is here shown to us, in this Psalm; He presents His Body, as the offering He vows to His Father; the rams are the leaders of the Church.[5] 'Hear my prayer,' continues the psalmist, prophesying of our High Priest, 'O hear my prayer: all flesh shall come unto Thee.' Princes and people of all nations, children, young men and old, Jews and Gentiles, Greeks, Romans, Barbarians, all are on the cross and are the victim vowed to the Father. It is with all these, and in their name, and for their sake, in the entirety and unity of His Body, that Christ said to His Father: 'I will go into Thy house with burnt-offerings; send Thy fire, the fire of Thy Spirit, the divine flame of Me, eternal Wisdom;

[1] Enarrat. in Ps. lxiv. [2] Ps. lxv. 13-15. [3] Heb. v. 7.
[4] *Ibid.* x. 5, 6. [5] Enarrat. in Ps. lxv.

let it burn and wholly burn this Body which I have taken to Myself; let it be a holocaust, that is, let it be all Thine, O Father!'[1]

Come, then, O ye children of God! bring unto the Lord the offspring of rams.[2] The voice of the Lord has been heard in its power; He bids the flame of fire come down upon the mount; the holocaust is already burning, and from Calvary the fire will spread throughout the world. The divine fire pursues its work, each succeeding generation; it absorbs into itself each of the members of the great Victim, that is, each one of the faithful; it devours sin; it burns out the dross of vice; it purifies, even in the dust of the grave, the flesh that has once been sanctified by the touch of Christ, in the sacred Mystery. It is a true fire of heaven; it is the uncreated flame; it destroys nought but evil; it sends, indeed, suffering and death among men, but only that it may deliver them from the wreck and ruin of the fall, and, by expiation, remake the whole human race. The day will come when, this fire of the great Sacrifice having drawn into itself the last member of Christ's mystical body, the very flesh itself of the elect will reappear all spiritual and glorified; and this wonderful transformation of the victim will make it a sacrifice truly worthy of the Lord God, and an assertion, far stronger than was its destruction by death, of the sovereign power and dominion of Him who is the Author of life. Then will the complete body of the Word Incarnate ascend, like purest incense, from the holy mount whereon the Church had fixed her tent here below, and make its way even to the altar of heaven; it will be the eternal aliment of the divine flame, the immense holocaust, in which 'the city of the redeemed, the people of the saints, will be offered to God as the universal sacrifice

[1] St. Aug. *passim in* Psalmos. [2] Ps. xxviii. 1.

by the great High Priest, who offered Himself for us in His Passion, in the form of a servant and slave, that we might be the body of so great a Head.'[1]

In this universal sacrifice of adoration and thanksgiving, wherein expiation will no longer have part, the very spirits of the angelic hosts will be included; for they, too, are the sacrifice of the Lord, making up, together with ourselves, the one only city of God of which the Psalm sings.[2] St. Cyril of Alexandria thus speaks on the angels forming part of the universal sacrifice: 'We have all received of the fullness of Christ, as St. John tells us; for every creature, not only visible but invisible also, receives of Christ; for the Angels and Archangels, and the spirits that are above these, and, finally, the very Cherubim, are sanctified in the Holy Ghost, not otherwise than by Christ alone. So that He (Christ) is the altar, He is the incense, He is the High Priest, just as He is the blood of the cleansing away of sins.'[3]

Having, therefore, as our great High Priest Jesus the Son of God who by one oblation hath perfected for ever the holy city, let us hold fast the teaching of this glorious faith.[4] As the high priest of old went, on the day of atonement, himself alone into the Holy of holies, holding in his hands the blood of propitiation, so our High Priest, Jesus, having purchased eternal redemption for us, has withdrawn Himself, for a time, from our sight.[5] Minister of the true sanctuary and tabernacle, set up by God Himself,[6] Jesus has entered, by His triumphant Ascension, beyond that veil which still hides God's sovereign Majesty from our view There, in the sanctuary of heaven, is He celebrating, with unbroken

[1] St. Aug. *De civit. Dei*, x. 6.
[2] *Ibid.* 7. and in Ps. lxxxvi.
[3] *De adorat. in spir. et ver.*, lib. ix.
[4] Heb. iv. 14; x. 14.
[5] Heb. ix. 12, 24.
[6] *Ibid.* viii. 2.

unity, the rite of His Sacrifice; presenting thereby to His Father, in the human nature which He has assumed, and which is now marked with the bright stigmata of His Passion, the august Victim, whose immolation here on earth called for the consummation in heaven. Meanwhile, as heretofore the people of Israel awaited the high priest's return out of the Holy of holies, so too we Christians here below keep close to our Priest, and are ever at prayer round the altar which is in the outer court. 'It is the day of atonement,' says Origen, 'and it lasts till the setting sun, that is, till the world comes to an end. We stand nigh the door, awaiting our High Priest who is within the Holy of holies, praying, not for the sins of all, but for the sins of them that are awaiting Him.... There were two portions of the holy place, as we are told by Scripture: one was visible and accessible to all the priests; but the other was invisible, and no one might enter into it, save only the high priest; and, while he was there, the rest stood outside. I believe that by this first portion is to be understood the Church wherein we now are, while in the flesh. In this portion priests are ministering at the altar of holocausts which is fed by that fire of which Jesus speaks, saying: "I came to cast fire upon earth, and I will it to be enkindled." ... It is there, in that first portion, that the High Priest offers the victim; and it is thence, also, that He goes forth, in order to enter into the inner veil, the second portion, which is heaven itself, and the throne of God. But take notice of the wonderful order of the mysteries: the fire, which He takes with Him into the Holy of holies, He takes from the altar of that first portion; and the incense He takes from that same portion, yea, and the

vestments wherewith He is robed He received in that same place.'[1]

Nor is that all: even after His departure, the fire of the Sacrifice is not extinguished in the outer court; and the Victim of atonement, whose Blood gives Him admission into the most holy sanctuary, continues to burn, and be offered on our outer altar.

MASS

This Sunday within the octave of Corpus Christi is the second after Pentecost. The Introit is taken from Psalm xvii, which sings the praises of God, who *protects* His people, and delivers them from their enemies. Let us lovingly extol this God, who is our *support* and our *refuge*.

INTROIT

Factus est Dominus protector meus, et eduxit me in latitudinem: salvum me fecit, quoniam voluit me.

Ps. Diligam te, Domine, virtus mea: Dominus firmamentum meum, et refugium meum, et liberator meus. Gloria Patri. Factus est.

The Lord hath become my protector, and set me at large: he hath saved me, because he loved me.

Ps. I will love thee, O Lord, my strength: the Lord is my support, my refuge, and my deliverer. Glory, &c. The Lord, &c.

In the Collect, the Church prays that we may have both the *love* and the *fear* of God's holy name. For the *fear* here spoken of, the fear which children have for their father, does not exclude *love;* on the contrary it strengthens *love*, by guarding it against the negligence and oversights into which certain souls are led by a false familiarity.

[1] *In Levit.* Hom. ix.

COLLECT

Sancti nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum: quia nunquam tua gubernatione destituis quos in soliditate tuæ dilectionis instituis. Per Dominum.

Grant us, O Lord, both a constant love and fear of thy holy name: since thou never withdrawest thy protection from those whom thou solidly groundest in thy love. Through, &c.

COMMEMORATION OF CORPUS CHRISTI

Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas. Amen.

O God, who, under the wonderful Sacrament, hast left us a memorial of thy Passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that, in our souls, we may always feel the fruit of thy Redemption. Who livest, &c.

EPISTLE

Lectio Epistolæ beati Joannis Apostoli.

1 *Cap. iii.*

Carissimi, nolite mirari, si odit vos mundus. Nos scimus quoniam translati sumus de morte ad vitam, quoniam diligimus fratres. Qui non diligit, manet in morte: omnis qui odit fratrem suum, homicida est. Et scitis quoniam omnis homicida non habet vitam æternam in semetipso manentem. In hoc cognovimus caritatem Dei, quoniam ille animam suam pro nobis posuit: et nos debemus pro fratribus animas ponere. Qui habuerit sub-

Lesson of the Epistle of Saint John the Apostle.

1 *Ch. iii.*

Dearly beloved, wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the

stantiam hujus mundi, et viderit fratrem suum necessitatem habere, et clauserit viscera sua ab eo: quomodo caritas Dei manet in eo? Filioli mei, non diligamus verbo, neque lingua, sed opere et veritate.

substance of this world, and shall see his brother in need, and shut up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

These impressive words of the beloved disciple could not be addressed to the faithful on a more appropriate occasion than in this joyous octave. God's love for us is both the model and the motive of that which we owe to our fellow-men; the divine charity is the type of ours. 'I have given you an example,' says our Lord, 'that, as I have done unto you, so ye may also do.'[1] If, then, He has gone so far as to lay down His life for us, we also should be ready, if occasion so required, to lay down ours in order to procure our neighbour's salvation; and still more ready to help him, to the best of our power, when he is in need; we should love, *not in word, or in tongue, but in deed, and in truth.*

Now, what else is the divine Memorial, which is shining on us in all its splendour, than an eloquent demonstration of infinite love? A living remembrance, and abiding representation of that death of our Lord, upon which the apostle bases his argument.

Hence it is that our divine Master deferred His promulgation of the law of fraternal love, which He came upon our earth to establish, till He instituted the holy Sacrament, which was to give the strongest support to the observance of that law. No sooner has He effected the august mystery, no sooner has He given Himself to mankind under the sacred Species, than He exclaims: 'A new commandment I give unto you: that ye love one another, as I have

[1] St. John xiii. 15.

loved you.'[1] Truly, the commandment was a new one, considering that the world, to which it was given, had egotism as its leading law. This new commandment was to be the distinctive mark of all Christ's disciples,[2] and, as one of the shrewd observers of the early pagan times says, to consign them to the hatred of the human race,[3] which was in open violation of this law of love. It was in answer to the hostile reception given by the world to the new progeny, that is, to the Christians, that St. John thus speaks, in the Epistle of this Sunday: *Wonder not, dearly beloved, if the world hate you. We know that we have passed from death to life, because we love our brethren. He that loveth not, abideth in death.*

The union of the members with each other, through their divine Head, is the condition on which the existence of the Christian religion is based. The Eucharist is the vigorous nourishment of this union; it is the strong bond of Christ's mystical body, which thereby maketh increase in charity.[4] Charity, therefore, and peace, and concord, are, together with the love of God Himself, the best proof that our reception of holy Communion is not turning to our condemnation, and the most needful of all preparations for our participation in the sacred Mysteries. It is the meaning of that injunction of our Lord: 'If thou art offering thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thine offering before the altar, and go first to be reconciled to thy brother; and then coming, thou shalt offer thy gift.'[5]

The Gradual, which is taken from the Psalms, gives thanks to God for the protection He has accorded us

[1] St. John xiii. 34. [2] *Ibid.* 35. [3] Tacitus, *Ann.* xv.
[4] Eph. iv. 16. [5] St. Matt. v. 23, 24.

in the past; and prays for its continuation, seeing that our enemies are as unrelenting as ever.

GRADUAL

Ad Dominum cum tribularer clamavi, et exaudivit me.

℣. Domine, libera animam meam a labiis iniquis et a lingua dolosa.

Alleluia, alleluia.

℣. Domine Deus meus, in te speravi: salvum me fac ex omnibus persequentibus me, et libera me. Alleluia.

In my troubles, I cried unto the Lord, and he heard me.

℣. O Lord deliver my soul from wicked lips and a deceitful tongue.

Alleluia, alleluia.

℣. O Lord my God, in thee have I put my trust: save me from those that persecute me, and rescue me. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. xiv.

In illo tempore: dixit Jesus pharisæis parabolam hanc: Homo quidam fecit cœnam magnam, et vocavit multos. Et misit servum suum hora cœnæ dicere invitatis ut venirent, quia jam parata sunt omnia. Et cœperunt simul omnes excusare. Primus dixit ei: Villam emi, et necesse habeo exire, et videre illam: rogo te, habe me excusatum. Et alter dixit: Juga boum emi quinque, et eo probare illa: rogo te, habe me excusatum. Et alius dixit: Uxorem duxi, et ideo non possum venire. Et reversus servus nuntiavit hæc do-

Sequel of the holy Gospel according to Luke.

Ch. xiv.

At that time, Jesus spoke this parable to the pharisees: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them: I pray thee hold me excused. And another said: I have married a wife, and therefore I cannot come. And the

mino suo. Tunc iratus pater familias, dixit servo suo: Exi cito in plateas, et vicos civitatis: et pauperes, ac debiles, et cæcos, et claudos introduc huc. Et ait servus: Domine, factum est ut imperasti, et adhuc locus est. Et ait dominus servo: Exi in vias et sepes: et compelle intrare, ut impleatur domus mea. Dico autem vobis, quod nemo virorum illorum, qui vocati sunt, gustabit cœnam meam.

servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city; and bring in hither the poor, and the feeble, the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways, and hedges; and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited, shall taste of my supper.

The Gospel just read was appointed for this Sunday long before the institution of the Corpus Christi feast, as we learn from Honorius of Autun,[1] and Rupert.[2] The holy Spirit, who guides the Church in her arrangement of the liturgy, was thus anticipating and completing the instructions suited for the future grand solemnity.

The parable here spoken by Jesus at the table of one of the leading pharisees,[3] was again used by Him, when He spoke so strongly in the temple, a few days previous to His Passion and death. And what is this *supper*, to which many are invited? What is this marriage-feast, but that which eternal Wisdom has been getting ready from the very beginning of the world? Nothing could exceed the magnificence of these preparations; there was a splendid banquet-hall, built on the top of a mountain,[4] and supported by seven pillars[5] of mysterious beauty; there were

[1] *Gemma anim.* iv. 45, 46. [2] *De Div. Off.* xii. 2.
[3] St. Luke xiv. 1. [4] Is. ii. 2. [5] Prov. ix. 1.

the choicest meats—purest bread, and wine the most delicious—served up to the King's table. With His own hands, the Wisdom of the Father pressed the rich cluster of Cyprus grapes into the cup;[1] He Himself ground down the wheat, that had sprung up, without having been sown, from a soil holy beyond description; He immolated the Victim.[2] Israel, the the Father's chosen people,[3] was the fortunate guest *invited* by the loving kindness of the Master, that is, Wisdom, the Son of the Father, who had sent messengers without end to the children of Jacob. The Wisdom of God had said: 'I will send unto them prophets and apostles.'[4] But this favoured people, this loved one, as the Book of Deuteronomy says, 'grew fat and kicked,' that is, it abused the gifts bestowed on it; it seemed to study how to provoke the anger of God its Saviour, by despising His invitations, and going its own way.[5] This daughter of Sion, in her adulterous pride, preferred the bill of divorce to the marriage-feast;[6] Jerusalem rejected the heavenly messengers, and killed the prophets,[7] and crucified the Spouse Himself.

But even so, eternal Wisdom still offers the first place at the supper to the ungrateful children of Abraham, Isaac, and Jacob; He does so because of their saintly fathers. It is to the lost sheep of the house of Israel, that the apostles are first sent.[8] 'What delicate attention!' may we justly exclaim with St. John Chrysostom. 'Before His crucifixion, Christ calls the Jews; He does the same after it, He goes on inviting them. Instead of crushing them with a terrible chastisement, as it seemed most just He should do, He invites them to a marriage; He loads them with honours. But they that have slain

[1] Cant. i. 13. [2] Prov. ix. 2. [3] Ecclus. xxiv. 13.
[4] St. Luke xi. 49. [5] Deut. xxxii. 15. [6] Is. l. 1.
[7] St. Matt. xxiii. 34-37. [8] *Ibid.* x. 6; Acts xiii. 46.

His prophets, and murdered even Him—these same, invited so pressingly by such a Spouse, urged so lovingly to go to the wedding, and that by the very Victim of their own making—these same, I say, pay no regard to the invitation, and give, as an excuse, their yokes of oxen, and their wives, and their estates!'[1] Soon, these priests, these scribes, these hypocrite pharisees, will persecute and slay these apostles also; and the *servant* of our parable will find none in Jerusalem, whom he can induce to come to the Master's supper, except the poor, and little, and sickly ones, of the roads and by-lanes, with whom there is no ambition, or avarice, or pleasure, to keep them from the divine banquet.

Then will be realized the vocation of the Gentiles, that great mystery of a new people being substituted for the former one, in the covenant with Jehovah. 'The marriage of My Son is, indeed, ready,' will God the Father say to *His servants; but they that were invited, were not worthy. Go ye* therefore: abandon the wicked city that hath not known her time, and My visit; *go ye into the high-ways, and hedges,* and countries of the Gentiles; and as many as ye shall find, call ye to the marriage!'[2]

O ye Gentiles, praise the Lord for His mercy![3] You have been invited, without any merits of your own, to a feast that was prepared for another people; take heed, lest you incur the reproach given to the intended guests, who were excluded from the promises made to their fathers. O thou lame one, and blind, that hast been called from the by-path of thy sin and misery, hasten to the holy table! But then, take care, out of respect to Him who calls thee, to put off the rags of thy former life; and quickly put on the

[1] Freely from Hom. 69, in Matt.

[2] St. Matt. xxii. 8-14; St. Luke xix. 44. [3] Rom. xv. 9.

wedding-garment! The invitation given thee has made a queen of thy soul; 'give her, then, the purple robe and diadem, and set her on a throne! Think of the marriage thou art invited to attend, the marriage of God! Oh! the soul that goes to it, should be clad and decked with a garment richer than all the garments of earth!'[1]

Like the Gradual, the Offertory is an earnest prayer for God's help; it is His *mercy* that encourages the soul to make this prayer.

OFFERTORY

Domine, convertere, et eripe animam meam: salvum me fac propter misericordiam tuam.	Turn to me, O Lord, and deliver my soul: O save me, for thy mercy's sake.

In the Secret, the Church prays for the twofold effect of the holy Sacrament, in the transformation of man's soul: purification from the remnants left by sin, and progress in the works which lead to life everlasting.

SECRET

Oblatio nos, Domine, tuo nomini dicanda purificet: et de die in diem ad cœlestis vitæ transferat actionem. Per Dominum.	May this Sacrifice, offered to thy name, purify us, O Lord: and make us, every day, advance towards a heavenly life. Through, &c.

COMMEMORATION OF CORPUS CHRISTI

Ecclesiæ tuæ, quæsumus Domine, unitatis et pacis propitius dona concede: quæ sub oblatis muneribus mystice designantur. Per Dominum.	Mercifully grant thy Church, O Lord, we beseech thee, the gifts of unity and peace, which are mystically represented in these offerings. Through, &c.

[1] From St. John Chrys. *ubi supra.*

During the Communion, holy Church, enriched as she is with heavenly favours, pours forth her gratitude towards Him, who, though the *Most High* God, is also her Spouse, and loads her with exquisite gifts.

COMMUNION

Cantabo Domino, qui bona tribuit mihi, et psallam nomini Domini altissimi.	I will sing unto the Lord, who hath bestowed good things on me, and I will sing a psalm to the name of the Lord, the Most High.

Let us pray with the Church, in the Postcommunion, that our *frequent* participation in these sacred *Mysteries* may not be fruitless in our souls, but may effect with increased assurance the whole *work of our salvation.*

POSTCOMMUNION

Sumptis muneribus sacris quæsumus, Domine, ut cum frequentatione mysterii crescat nostræ salutis effectus. Per Dominum.	Having received, O Lord, this sacred oblation, grant, that by frequenting these mysteries, the work of our salvation may increase. Through, &c.

COMMEMORATION OF CORPUS CHRISTI

Fac nos, quæsumus Domine, divinitatis tuæ sempiterna fruitione repleri: quam pretiosi Corporis et Sanguinis tui temporalis perceptio præfigurat. Qui vivis.	Grant us, O Lord, we beseech thee, the everlasting possession of thyself: as a pledge of which, we have received thy Body and Blood. Who livest, &c.

VESPERS

The Vespers for this Sunday within the octave of Corpus Christi, are the same as those of the feast itself (page 273), excepting what follows:

CAPITULUM

(1 St. John iii.)

Carissimi, nolite mirari, si odit vos mundus. Nos scimus quoniam translati sumus de morte ad vitam, quoniam diligimus fratres.

℣. Cibavit illos ex adipe frumenti, alleluia.

℟. Et de petra, melle saturavit eos, alleluia.

Dearly beloved, wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren.

℣. He hath fed them with the fat of corn, alleluia.

℟. And hath filled them with honey from the rock, alleluia.

ANTIPHON OF THE MAGNIFICAT

Exi cito in plateas et vicos civitatis: et pauperes ac debiles, cæcos et claudos, compelle intrare, ut impleatur domus mea, alleluia.

Go out quickly into the streets and lanes of the city; and compel the poor and the feeble, the blind and the lame, to come in, that my house may be filled, alleluia.

OREMUS

Sancti nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum: quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis. Per Dominum.

LET US PRAY

Grant us, O Lord, both a constant love and fear of thy holy name: since thou never withdrawest thy protection from those whom thou solidly groundest in thy love. Through, &c.

COMMEMORATION OF THE OCTAVE

Ant. O sacrum convivium, in quo Christus sumitur: recolitur memoria passionis ejus: mens impletur gratia: et futuræ gloriæ nobis pignus datur, alleluia.

℣. Panem de cœlo præstitisti eis, alleluia.

Ant. O sacred banquet, wherein Christ is received; the memorial of his Passion is celebrated; the mind is filled with grace; and a pledge of future glory is given unto us, alleluia.

℣. Thou hast given them bread from heaven, alleluia,

℟. Omne delectamentum in se habentem, alleluia.

OREMUS

Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis.

℟. Having in it all that is delicious, alleluia.

LET US PRAY

O God, who, under the wonderful Sacrament, hast left us a memorial of thy Passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that, in our souls, we may always feel the fruit of thy Redemption. Who livest, &c.

The liturgy given in the *Apostolic Constitutions*, under the name of St. James, thus continues, after the *Trisagion;* it is the bishop who is speaking:

CONSTITUTIO JACOBI

Sanctus enim vere es ac sanctissimus, altissimus, et superexaltatus in sæcula. Sanctus quoque unigenitus tuus Filius, Dominus noster et Deus, Jesus Christus.

Qui ad omnia tibi Deo suo et Patri, tum in varia créatione, tum in providentia convenienti ministrans, non despexit genus humanum quod peribat: sed post naturalem legem, post legalem admonitionem, post propheticas reprehensiones; cum legem naturalem una cum lege posita violarent, atque e memoria abjicerent diluvium, conflagrationem Sodomiticam, plagas Ægyptiis et cædes Palæstinis illatas, cumque illi-

For truly thou art holy, and most holy, most high and exalted above all for ever. Holy, also, is thine only-begotten Son, our Lord and God, Jesus Christ.

Who in all things ministered to thee his God and Father, both in thy manifold creation, and in thy suitable providence, not despising the human race, that had perished. But after the law of nature, after the admonition of the law, (of Sinai), after the chidings of the Prophets, when, violating both the natural and positive law, forgetting the deluge, the burning of Sodom, the plagues of Egypt, and the extermination of the inhabitants of Palestine, itself was on the

co perituri essent omnes; ex sententia tua ipse elegit, creator hominis homo fieri, legislator sub legibus, pontifex hostia, pastor ovis; et te suum Deum ac Patrem placavit atque mundo reconciliavit, factus ex virgine, factus in carne, Deus Verbum, dilectus Filius, primogenitus omnis creaturæ, et secundum prophetias ab ipso de se prædictas ortus ex semine Davidis et Abrahami ac de tribu Judæ.

verge of total destruction: he, thy Son, willed, by thy consent, to become Man, who was man's Creator; be under the law, who was the giver of the law; be the victim, who was Priest; be the sheep, he who was Shepherd. He also appeased thee, his God and Father, and reconciled thee with the world, being made of a Virgin, became flesh, God the Word, the Son beloved, the first born of every creature, and was, according to the prophecies foretold by him of himself, sprung from the seed of David and Abraham, and of the tribe of Juda.

Et factus est in utero Virginis, formator omnium qui gignuntur; incarnatus est, qui carnis expers; qui sine tempore genitus, in tempore natus est; sancte vixit, et legitime docuit; omnem morbum et omnem infirmitatem ab hominibus expulit; signa et prodigia in populo edidit; cibum, potum, somnum cepit is qui cunctos alimenta indigentes nutrit omnèque animal implet beneplacito: manifestavit nomen tuum iis qui illud ignorabant; fugavit ignorantiam; pietatem exsuscitavit; voluntatem tuam implevit; opus quod ei dedisti consummavit: atque his omnibus feliciter gestis, per proditionem illius qui

He was made in the Virgin's womb, who was the Maker of all men that are begotten; He became Flesh, who was without flesh; he that was born when time was not, was born in time. He lived in holiness, and taught the truth; he drove every sickness and disease from men; wrought signs and wonders among the people. He took food, drink, and sleep, who feeds all the needy with nourishment, and fills every living creature with blessing. He made known thy name to them that knew it not; he put ignorance to flight; he raised up charity; he fulfilled thy will; he finished the work thou gavest him to do. And when he had brought all these to a happy issue, he was betrayed by the man

malitiæ morbo languebat, comprehensus est manibus flagitiosorum pontificum et populi iniqui; a quibus multa passus est, et omnem ignominiam sustinuit, permissu tuo.

who was sick with the disease of wickedness, and (*thus betrayed*) was seized by the hands of wicked priests and iniquitous people, from whom, by thy permission, he suffered many things, and every kind of insult.

Traditus est Pilato præsidi; judicatus est, Judex; condemnatus est, Salvator; cruci affixus est, qui pati non potest; mortuus est, natura immortalis; sepultus est, vitæ effector; ut illos propter quos advenerat a passione solveret et a morte eriperet, ut diaboli vincula rumperet illiusque ex fallacia liberaret homines.

He was delivered up to the governor, Pilate; the Judge was judged: the Saviour was condemned; he that could not suffer was nailed to the cross; he, that by nature was immortal, died: he, the giver of life, was buried: that he might loose them, for whose sake he had come, from suffering and death, that he might break the bonds made by the devil, and deliver men from his deceit.

Resurrexit e mortuis tertia die: quadraginta diebus commoratus cum discipulis, assumptus est in cœlos; et ad dexteram assidet tibi, Deo ac Patri suo.

He rose again, the third day, from the dead; abode forty days with his disciples; was taken up into heaven, and sits at the right hand of thee, his God and Father.

Itaque memores passionis ejus et mortis, et a mortuis resurrectionis, atque in cœlum reditus; necnon secundi adventus quem idem facturus est, in quo cum gloria et potestate veniet judicare vivos et mortuos, et reddere singulis juxta opera eorum: tibi regi ac Deo panem hunc et calicem hunc offerimus, secundum constitutionem ejus, gratias tibi per eum agentes.

We, therefore, calling to mind his Passion and Death, and his Resurrection from the dead, and his return to heaven; his second coming, also, which he is to make, in which he will come, with glory and power, to judge the living and the dead, and render to each one according to his works: to thee, King and God, we offer this Bread and this Chalice, according to his appointment, giving thanks unto thee through him.

MONDAY

WITHIN THE OCTAVE OF CORPUS CHRISTI

Christum regem adoremus dominantem gentibus, qui se manducantibus dat spiritus pinguedinem.

Let us adore Christ, the King, who ruleth the nations, who giveth fatness of spirit to them that eat him.

THE Lord hath sworn, and He will not repent Him of His oath: He hath sworn: 'Thou art a Priest for ever, according to the order of Melchisedech!'[1] Thus did the sons of Levi sing to the expected Messias, in one of the loveliest of their psalms. This noble and privileged family, this *corona fratrum*, standing, in all its glory, around the altar whence daily ascended the smoke of victims, this community of brethren celebrated, on the sacred harp, the priesthood of the good things to come, and announced their own being set aside. Shadow and figure as it was, their own priesthood was to disappear before the brightness of the divine realities of Calvary. They were indebted to the infidelity of the nations, for their being called to perpetuate the worship of the true God, in His one temple; but this precarious honour would cease, when the reconciliation of the world took place. Being Son of Juda, through David, the High Priest Christ receives nought of Aaron. When the inspired psalmist sings a hymn in honour of our Jesus' priesthood, he goes back, in thought, to the ages beyond Moses; he passes the time of the twelve patriarchs and their father Israel; and there, in the distant past, he meets with the type of a priesthood, which is to have no limits, either of

[1] Ps. cix. 4.

place or time: it is Melchisedech. Melchisedech received, through Abraham, the homage of Abraham's son, Levi; the priest of the uncircumcised nations gives a blessing to the venerable holder of the promise; and this mighty blessing, which is extended to the patriarch's entire race, derives its efficacy from a mysterious sacrifice: the peaceful offering of bread and wine to the Most High.[1]

The priesthood of the King of justice and peace, not only precedes that of Aaron as to time, but it is also to outlive it. And observe, it is at the very time when God was making a covenant with one single race, and thereby seemed to be turning away from all other nations, and was establishing the priestly order, to their exclusion—it is precisely then that the king-priest of Salem, who has neither beginning of days nor end of life,[2] suddenly comes before us as the imposing image of our eternal Priest offering the divine Memorial, which is to perpetuate the great Sacrifice on the earth, and for ever take the place of the bloody sacrifices of the Mosaic dispensation.

The Sacrifice of the cross lasts all ages of time, and fills eternity. And yet, as to time, it was the offering of one day; and as to place, it was made but on one spot. It matters not: in every place, in every age, man must have the sacrifice ceaselessly offered up in his presence; he must have its offering renewed daily in his midst. As we have already seen, sacrifice is the centre of the whole of religion; and man cannot dispense with religion, for it unites him to God as the sovereign Lord, and constitutes the primary bond of social life. As, then, to satisfy the imperious necessity which showed itself from the very beginning of the world, divine Wisdom appointed those figurative offerings, which foretold the one great Sacrifice

[1] Gen. xiv. 18-20. [2] Heb. vii. 3.

whence they derived what merit soever they possessed; so, in like manner, once the oblation of the great Victim has been made, it will continue to supply the demands of mankind, and provide the world with a permanent Sacrifice; it is to be a Memorial and not a figure; it destroys not the unity of the Sacrifice of the cross; and it applies the fruits of that one Sacrifice to each member of each future generation.

We will not here describe the Lord's Supper, and the institution of that new priesthood, which is as far above its predecessor as the promises it holds are more glorious, and the covenant of which it forms the basis[1] is more divine. We have had all the details of that marvellous history related to us on Maundy Thursday. It was on that day—that day expected from all eternity; it was at that hour *(cum facta esset hora)*—that hour so long put off, that divine Wisdom sat down to the supper and banquet of the new Covenant; He sat down, having with Him the twelve apostles, who represented mankind. Putting an end to figures by a final immolation of the Paschal Lamb, Jesus exclaimed: 'With desire (that is, with immense desire) I have desired to eat this Pasch with you!'[2] The Man-God thus eased His sacred Heart, which had so long waited for this hour; He had so loved it, and it has now come! Then, forestalling the Jews, He immolates His victim—the divine Lamb, signified by Abel, foretold by Isaias, shown by John the Precursor;[3] and, by a miraculous anticipation, there is already in the holy chalice the Blood which, in a few hours hence, is to be flowing on Calvary; already His divine hand presents to the disciples the bread now changed into His Body, which has become the ransom of the

[1] Heb. viii. 6. [2] St. Luke xxii. 14, 15. [3] St. Greg., Moral. xxix. 31.

world: 'Take ye and eat,' says Jesus: 'this is My Body, which shall be delivered for you! Take and drink this Chalice, which is the new testament in My Blood! This do ye for the commemoration of Me:'[1] that is, 'As I am now anticipating, for your sake, the death I am to suffer on the morrow, so you, when I have left this world, do this same for the commemoration of Me.'

The covenant, the alliance, is now made. The new Testament is declared, and, like its predecessor, is sealed by Blood. If, as yet, it be of no force, save in prevision of the Testator's real death,[2] the reason is that Jesus, who is the Victim of the divine vengeance for the salvation of the whole world, has made a solemn covenant with His eternal Father,[3] that this universal redemption is not to be effected but by the morrow's cruel work. He has made Himself the Head of guilty mankind; He has made Himself responsible to God for the crimes of His own race; for the destruction of sin, therefore, He willingly submits to the stern laws of expiation, and, by the torments He undergoes, reveals to the world how immense are the claims of eternal justice.[4] Notwithstanding all this, the earth, from that very Thursday night, is in possession of the Chalice which is to announce the Saviour's death until He come[5], by communicating[6] to each member of the human family Christ's real and true Blood, shed for our sins.[7] And surely it was most fitting that our adorable High Priest Himself, and without all that display of outward violence which, a few hours later, is to disconcert the whole apostolic college, should offer Himself, with His own hands, as a true Sacrifice to His Father. He would thus evince how spontaneous

[1] 1 Cor. xi. 24, 25. [2] Heb. ix. 16-18. [3] *Ibid.* xii. 2.
[4] Rom. iii. 25, 26. [5] 1 Cor xi.26. [6] *Ibid.* x. 16.
[7] St. Luke xxii. 20.

was His death,[1] and do away with our ever having such a thought as that the treachery, or violence, or crime, of a handful of men, could be the origin and cause of the whole world's salvation. [2]

It is on this account that, lifting up His eyes to His Father,[3] and giving thanks, He says, and in the present, (as the Greek text gives the words): 'This is My Body, which is given for you; this is My Blood, which is shed for you.'[4] These words, which He bequeaths with all their efficacy of power to the representatives of His priesthood, really produce what they express. They not only change the bread and wine into the Body and Blood of Christ; but as a mystical sword, they truly separate under the twofold Species, and, as far as their own power is concerned, they offer separately to the Father, the Body and Blood of our Lord, which are indeed united, but they are so by the omnipotent will of the infinite Majesty of God, who was abundantly and eternally satisfied by the offering made on Calvary. As often, then, as the words of Consecration, which may be likened to those which drew the world out of nothing, are pronounced over wheaten bread and wine of the grape, by the mouth of a priest—no matter how long may be the time, or how distant the place, from the Sacrifice offered on Calvary—that same moment, the august Victim, our Jesus, is then and there really present. It was one and the same Victim both at the Last Supper, and on the cross, and It continues the same in the oblation made to the Father, now, and to the end of time, and in all places, by the one High Priest, Christ our Lord, who borrows, and makes His own, the hands and voice of the priests of His Church, who have been chosen and consecrated, in the Holy Ghost, for this dread ministry.

[1] St. John x. 18. [2] St. Greg. Nyss. *Orat* I. *in Chr. resurr.*
[3] Canon Miss. [4] St. Luke xxii. 19, 20.

Oh! how great will these men be, who have been taken from among the rest of men, by the imposition of hands! New *Christs*, that is, new anointed priests, identified by their ministry with the Son of Mary, they are the privileged members of divine Wisdom; they are closely united by love with the power which He Himself has; they are the companions of Jesus in doing that grand work which He, Wisdom, is ever doing throughout all ages: that is, the immolation of the great Victim, and the mingling of the Chalice,[1] wherein our humanity, blended with its Head in the unity of the one same Sacrifice, derives also love for both its God and its fellow-members, and is made to be partaker of the divine nature, as St. Peter words the mystery of union.[2]

Praise, then, and glory be to Jesus, the sovereign High Priest, for these noble sons of the human race! They are a marvel to heaven, and the pride of our earth! Surrounded by them, as the palm-tree with its victory-speaking palms, or the cedar with its incorruptible branches,[3] this divine Pontiff comes forward, clothed with dignity, power, and holiness, like the olive-tree budding forth its young plants. And as the cypress-tree, that rears itself on high,[5] hides its vigorous trunk beneath the forest of its ever-green branches, so, hiding His own direct action, and, as it were, retreating behind the countless priests who derive all their power and unction from Him, our true High Priest draws them all to unity with Himself.

On that night ever blessed, that night of the divine Supper, when, as He said, the hour had come for the Father and Son to glorify one the other;[6] ere yet He had ascended the blood-stained steps of the altar

[1] Prov. ix. 2. [2] 2 St. Pet. i. 4. [3] Ecclus. l. 13, 14.
[4] Ecclus. l. 11. [5] *Ibid.* [6] St. John xvii. 1.

of the cross, where was to be consummated the perfection of glory;[1] He already manifested the power of His divine priesthood. Under the likeness and name of Simon, son of Onias, who did such great things for the temple and saved his people from destruction,[2] it is Jesus, whose praises are inspired and celebrated by the holy Spirit, in that last of the Books descriptive of eternal Wisdom—Ecclesiasticus. Into the, as yet, feeble hands of His apostles, whom He vouchsafes to call His friends,[3] and His brethren,[4] our Lord entrusts the oblation, which was to immortalize, and thus to complete, His Sacrifice to the King of ages. His divine hands are stretched out, offering, as a libation, the blood of the grape: He pours it forth at the very foot of the altar, which is already being put up; and the fragrance of that offering makes its way to the most high Prince. Our High Priest saw into the future; He heard the songs of triumph which would hymn the praises of the divine Memorial; He heard the sacred psalmody, which would fill the *great house*, the Church, with ceaseless and sweet harmony, around the tabernacle of His Presence; He saw millions prostrate in the adoration of Him, the Lord their God, and paying to the Almighty their now perfect homage. Then did He rise from the table of the Supper; He went out in His strength and His love,[5] that He might, for a whole long day, stretch forth His hands in presence of the crowd of unbelieving and hostile children of Israel;[6] He renewed His oblation, consummated His Sacrifice by His Blood, for by the cross He wished to show the power of God.[7]

'The evening Sacrifice, which was the Passion of Christ,' says St. Augustine, 'became, in His Resur-

[1] Ecclus. l. 11, 12. [2] *Ibid.* 1-5. [3] St. John xv. 15. [4] *Ibid.* xx. 17.
[5] St. John xiv. 31. [6] Is. lxv. 2. [7] Ecclus. l. 15-23.

rection, the oblation of the morning.'[1] This transformation was signified, under the Law, by the solemn presentation to the Lord of a sheaf of the first-fruits of the barley-harvest, on the third day following the slaying of the Paschal Lamb.[2] But the time for offering the very bread itself, the true wheat and food of souls, had not yet come; and the Law subjoined as follows: 'Ye shall count, therefore, from the morrow after the Sabbath, wherein ye offered the sheaf of the first-fruits, seven full weeks, even unto the morrow after the seventh week be expired, that is to say, fifty days: and then ye shall offer a new sacrifice unto the Lord: two loaves of flour, the first-fruits of the Lord.'[3]

Fifty days were to transpire, in the new Covenant, before the divine agent came, who alone could transform these gifts, this bread and wine. Pentecost, the glorious Pentecost, arose at last; and the creating Spirit came with a mighty wind. The Flesh of the Word, and the divine Blood, which He formed at the very outset, and still holds in His keeping, could not be reproduced in the sacred Mysteries, without the incommunicable operation of Him whose glorious master-piece they are. 'It is by the Spirit, who is eternal Fire,' says the Abbot Rupert, 'that Mary conceived; it is by Him that Jesus offered Himself, a living Victim to the living God; and it is by the same Fire that He now burns on our altars, for it is by the operation of the Holy Ghost that the bread is changed into His Body.'[4] So too St. Denis the Areopagite, the great disciple of the apostle St. Paul, teaches us[5] that when Jesus, the supreme Hierarch, called His disciples to share in His sovereign priesthood, although as God He was the author of all consecration, yet He left the consummation of their priesthood to the Holy Ghost; and He bade His apostles to remain in Jeru-

[1] *In Psalm.* cxl. [2] Lev. xxiii. 10, 11. [3] *Ibid.* 15-17.
[4] Rupert *in Exod.* lib. ii.c. 7. [5] De Eccl. Hier. *cap.* v. 3. sec. v.

salem, and there await the promise of the Father that they should be baptized with the Holy Ghost a few days later on.[1]

'The priest,' says St. John Chrysostom, 'comes forth, carrying, not fire, as under the Law, but the Holy Ghost.[2] It is a man who appears before us, but it is God who works.'[3] 'How shall this be done?' said Mary to the angel, 'for I know not man.' Gabriel answers her: 'The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee.'[4] 'And thou now askest me,' says St John Damascene to an inquirer, 'how do the bread and wine and water become the Body and Blood of Christ?' I answer thee: 'The Holy Ghost overshadows the Church, and achieves this mystery, which is beyond all word and all imagination.'[5]

Therefore it is that, as St. Fulgentius observes, the Church could not more seasonably pray for the coming of the Holy Ghost, than at the consecration of the Sacrifice, wherein, as under the shadow of the Spirit in the Virgin's womb the Wisdom of the Father united Himself with the Man chosen by Him for the divine espousal, so the Church herself is united by the Holy Ghost to Christ, as a bride is to her spouse, or the body to its head.[6] It is on account of all this that the hour of Tierce (nine o'clock), the hour wherein the divine Paraclete came into this world, is the one set apart by the Church, on each of her festivals, for the solemn celebration of the great Sacrifice, over which this blessed Spirit presides in the omnipotence of His operation.

[1] Acts, i. 4,5.
[2] *De Sacerd.* lib. iii. c. 4.
[3] Tom. v. serm. 38.
[4] St. Luke 34, 35.
[5] *De fid. orthod.* lib. iv. c. 13.
[6] *Ad Monim.* lib. ii. c. 10.

O holy hour of Tierce! O sacred nine o'clock, as men call that third hour! It is then that the bride, tho Church of Christ, feels an alleviation of her exile; for, though still on earth, she gives to her God a homage that is worthy of Him, and receives back from Him every grace wherewith to bless her dear children. In this sense, the Mass is her fortune, her dower; it belongs to her to regulate its celebration, to prescribe the formulas and the ceremonies, and to receive its fruits. The priest is her minister: she prays; he immolates the Victim, and gives her prayer an infinite power. The indelible character of the priesthood, stamped by God Himself on the priest's soul, makes him the exclusive depositary of the marvellous, the divine, power, and gives to the Sacrifice, offered by his hands, a validity which no human power can control; but he may not, licitly and lawfully, make the oblation, save in and with the Church.

This mutual dependence, this union which confounds not, of the priest and the Church, in the sacred Mysteries, was deeply impressed on the minds of the early Christians. In the cemetery of St. Callixtus —that central point of the Roman cemeteries, and the one set apart for the burial of the bishops of the mother-church during the entire third century—there is a whole series of paintings, going back as far as the beginning of the Catacomb itself. These were a symbolic teaching to the initiated how the dogma of the Eucharist was instituted by our Lord, as basis of the religion whereof the Popes, who were buried there in the papal crypt, had been the faithful guardians. The repast of the seven disciples, for whom, during their mysterious fishing, Jesus Himself had been preparing bread and a fish roasted on hot coals,[1] is painted in one of the rooms, on the centre

[1] St. John xxi. 8, 9.

of the wall facing the entrance-door. On either side of this central subject, there are two other smaller ones: one is the sacrifice of Abraham, with its well-known meaning; the other represents a non-historic scene, which, however, evidently forms a counterpart with the one on the other side; it speaks of the Sacrifice of the Christian Church, under symbolism so profound as to hide the secret of the Mysteries from the profane. On a table lies a loaf, whose meaning is made plain enough by the fish, the eucharistic *icthus*, being placed near it. On the spectator's right hand is an aged female; she is standing, with her arms stretched out as an *Orante*, and is offering up her prayer to heaven; on the left is the figure of a young man; he wears a simple *pallium*, which was the usual garb of the Christian cleric in the second century; with an air of authority, he is holding his open hands over the table and its gifts. We know the meaning of all this; it is the Church, who is united in the consecration with the priest, her minister and her son.[1]

With what fidelity does this queen, who is in mourning for her Spouse, carry out the testament, which left her, in the Sacrifice, the eternal and undying remembrance of His Death! And He gave her that testament at His last Supper! Whilst He gives Himself to her in the mystery of love, she is forcibly reminded, by the state of immolation in which she sees Him, that she is not to be taken up so much with the joy His sweet presence causes her, as with the duty of completing and continuing His work, by immolating herself together with Him. Under the altar where she and her Jesus meet, she, the valiant woman,[2] has laid the relics of her martyrs; for she is aware that the Passion of her Lord demands

[1] De Rossi, *Rom. sott.* tom. ii. [2] Prov. xxxi. 10.

from her children, who are His members, something which will fill up what is wanting of His sufferings.[1] She was produced from His open side when on the cross, and she was espoused to Him in death; that first embrace, which, from her very birth, put her Spouse's bleeding Body into her arms, has communicated to the soul of this second Eve the same inebriation of devotedness and love, which sent the heavenly Adam into His deep sleep on Calvary.

To this Church, then, to this mother of the living, the immense human family runs with all its manifold miseries, and countless wants. She makes good use of the treasure confided to her; that treasure is the Mass, and it supplies every necessity; and, by that same, she is enabled to fulfil all her duties, both as bride, and as mother. Each day identifying herself, more and more, with the universal Victim, who imparts to her Sacrifice His own infinite worth, the Church adores God's sovereign Majesty, gives Him thanks for His favours, sues for the pardon of the past and present sins of her children, and asks for them the bestowal of blessings temporal and eternal. The precious Blood of Jesus flows from her altar upon the suffering souls in purgatory, assuages their fire of expiation, or leads them to the place of refreshment, light, and peace.[2]

So great is the power of the Sacrifice offered in the Church, that, of itself, and (as far as the principal effect is concerned) independently of the merits of the priest or of the people present, it fulfils the four ends whose realization includes the sum total of religion: adoration, thanksgiving, propitiation, and impetration. Independently of the merits of the human priest—for it is the Victim which gives the Sacrifice its worth; and the Victim on our altars is

[1] Col. i. 24. [2] Can. Miss.

the same that was on Calvary; a Victim equal to the Father, offering Himself, as He did on the cross, for these same ends, and in one same Oblation. The Creator of space and time is not bound to observe their laws, and He has proved His divine independence in this mystery. 'Just as, though offered in many places it is one and the same Body and not several bodies,' says St. John Chrysostom, 'so is it with the unity of the Sacrifice, though offered in different ages.'[1] Between the altar and the cross there is but the difference of the manner of the offering. Bloody on the cross, unbloody on the altar, the offering is one,[2] notwithstanding this diversity of mode. The immolation of the august Victim on the cross was a visible one, for it was amidst all the cruel horrors which slew Him; but the violence of the executioners concealed the Sacrifice offered to God, by the Incarnate Word, in the spontaneity of His generous love. At our altar, the immolation is not visible; but the religious worship of the Sacrifice is as patent as the noon-day brightness, and as splendid in its glorious ritual. Upon the earth, which on that terrible Friday had drunk the stream of its shedding, the precious Blood left the malediction of deicide; but the chalice of salvation held by the Church's hand sheds benediction throughout our planet.

O glorious condition of this earth of ours, from whose surface the Lamb that is slain, who is now receiving on the throne of God the homage due to His triumph,[3] is presenting each day, in His state of infinite lowliness as Man, total satisfaction to His Father for the sins of the world, and a glory adequate to the perfections of the divine Majesty! The angels are in admiration as they look down upon this our

[1] *In Ep. ad Heb.* Hom. 17. [2] Heb. x. 14. [3] Apoc. v. 6-12.

globe, mere speck as it is amidst the bright heavenly spheres, and yet so loved, from the very outset, by eternal Wisdom; they surround, trembling the while, this altar on earth, so closely resembling, so one with, theirs in heaven, that on the two the one same High Priest pays homage to the one same God in the one same infinite Offering. Hell, from its deepest depths, trembles at it; and raging as it does against God, and vowing vengeance against man, it holds no object so hateful as this Sacrifice. What untiring efforts has satan been making, what artful designs has he planned, in order to make this much-detested Sacrifice cease! And alas! there has been, even in the very heart of Christendom, some partial success to those efforts and designs: there has been the protestant heresy, which has destroyed thousands of our altars, especially in our own dear fatherland; and there is still the spirit of revolution, which is spreading as our modern times grow older, and whose avowed aim is to shut up our churches, and do away with the priests who offer sacrifice!

So it is: and therefore our world, which heretofore used to be set right again after the storms that swept its surface, now complains that the impending ruin is an universal one, and one wherein there is no strength, save in the very chastisements sent by God. It vainly busies itself with its plans of safety, and, at each turn, feels that the human legislation it would trust to is but an arm of human folly stretched out to support a decrepit age of proud weakness. The Blood of the Lamb, once the world's power, no longer flows upon it with its former plenty. And yet the world goes on; it does so, because of that same Sacrifice, which, though despised, and in many lands totally suspended, is still offered in thousands of happy spots on earth; and on the world will go,

for the time yet to come, until, in a final access of mad frenzy, it shall have put the last priest to death, and taken away from every altar here below the eternal Sacrifice.[1]

The incalculable influence of the Eucharistic Sacrifice, and its unlimited power, are brought forward in the following beautiful formula, which is a continuation of what we have already taken from the *Apostolic Constitutions*.

CONSTITUTIO JACOBI

Poscimus te ut super hæc dona placate respicias, tu qui nullius indiges Deus, et beneplaceas in eis ad honorem Christi tui, atque supra hoc sacrificium mittas sanctum tuum Spiritum, testem passionum Domini Jesu: ut participes illius ad pietatem confirmentur, remissionem peccatorum consequantur, diabolo ejusque errore liberentur, Spiritu sancto repleantur, digni Christo tuo fiant, vitam sempiternam impetrent, te illis reconciliato, Domine omnipotens.

We beseech thee that thou mercifully look down upon these gifts, thou, O God, who standest in need of none of our things; and be thou well-pleased in them for the honour of thy Christ; send down upon this sacrifice thy Spirit, who was witness of the Lord Jesus' sufferings; in order that they who are partakers of his (Body and Blood) may be strengthened unto piety, may obtain the remission of their sins, may be delivered from the devil and his deceit, may be filled with the Holy Ghost, may be made worthy of thy Christ, and may obtain life everlasting, by thy being reconciled to them, O almighty Lord.

Adhuc oramus te, Domine, pro sancta Ecclesia tua, quæ a finibus ad fines extenditur, quam acquisisti pretioso sanguine Christi tui: ut eam inconcussam

We further pray thee, O Lord, for thy holy Church, which is spread from one end of the world to the other, which thou hast purchased by the precious Blood of thy

[1] Dan. xi. 31.

ac minime fluctuantem conserves usque in sæculi consummationem; item pro universo episcopatu recte verbum veritatis tractante ac distribuente, pro omni presbyterio, pro diaconis, ac universo clero: ut omnes sapientiam a te donatos Spiritu sancto impleas.

Adhuc rogamus te, Domine, pro rege et iis qui in sublimitate sunt et pro cuncto exercitu, ut res nostræ in pace versentur; quo totum vitæ nostræ tempus in quiete et concordia trajicentes, te per Jesum Christum spem nostram gloria afficiamus.

Adhuc offerimus tibi pro omnibus sanctis qui a sæculo placuerunt tibi, patriarchis, prophetis, justis, apostolis, martyribus, confessoribus, episcopis, presbyteris, diaconis, subdiaconis, lectoribus, cantoribus, virginibus, viduis, laicis et omnibus quorum tu nosti nomina.

Adhuc offerimus tibi pro populo hoc: ut eum in laudem Christi tui exhibeas regale sacerdotium, gentem sanctam: pro iis qui in virginitate et castitate vivunt; pro viduis Ecclesiæ; pro iis qui in nuptiis honestis degunt; pro infantibus

Christ: preserve it unshaken and free from disturbance until the consummation of time; we also pray for the whole episcopacy which rightly treats and distributes the word of truth; for the whole presbytery, for deacons, and the entire clergy: that, having enriched them all with Wisdom, thou mayst fill them with the holy Spirit.

We further pray thee, O Lord, for the king and them that are in authority, and for the whole army, that all our affairs may be in peace; that, thereby, spending the whole time of our life in quietness and concord, we may glorify thee, through him who is our hope, Christ Jesus.

We further offer thee (this Sacrifice) for all the saints who have been pleasing to thee from the beginning: patriarchs, prophets, righteous, apostles, martyrs, confessors, bishops, priests, deacons, subdeacons, lectors, cantors, virgins, widows, laity, and all whose names are known to thee.

We further offer it to thee for this people, that thou wilt make them, to the praise of thy Christ, a kingly priesthood and a holy nation; for them that live in virginity and chastity; for the Church's widows; for them that live in honourable wedlock; for the

plebis tuæ: uti nostrum neminem rejiciendum habeas.

Adhuc poscimus te pro urbe hac et habitantibus in ea; pro ægrotis, pro dura servitute afflictis, pro exsulibus, pro proscriptis, pro navigantibus, et iter facientibus: ut sis auxiliator, omnium adjutor ac defensor.

Adhuc rogamus te pro iis qui oderunt nos et propter nomen tuum nos persequuntur, pro iis qui foris sunt ac errant: ut adducas eos ad bonum, et furorem eorum mitiges.

Adhuc rogamus te et pro Ecclesiæ catechumenis, et pro iis qui ab adversario jactantur, et pro pœnitentiam agentibus fratribus nostris: ut primos quidem perficias in fide, alteros vero mundes a vexatione mali, tertiorum autem pœnitentiam suscipias, condonesque cum iis tum nobis quæ delinquimus.

Offerimus quoque tibi pro aeris temperatura et frugum ubertate: ut indesinenter bona a te collata percipientes, assidue laudemus te qui das escam omni carni.

Etiam rogamus te pro iis qui ob causam probabilem absentes sunt: ut omnes

infants of thy people: that thou mayst not cast any one of us away.

We further beseech thee for this city and its inhabitants; for the sick; for them that are in cruel servitude; for them that are in banishment; for them that are in prison; for them that are travelling by sea or land: that thou be their supporter, thou the helper and defender of all.

We further beseech thee for them that hate and persecute us for thy name's sake; for them that are without, and are astray: that thou lead them to what is good, and appease their fury.

We further also beseech thee for the Church's catechumens, and for the possessed by satan, and for our brethren the penitents: that thou mayst perfect the first in faith, cleanse the second from the attacks of the wicked one, and accept the penance of the third, pardoning both them and us the offences committed by us.

We offer it to thee, likewise, for favourable weather and abundant crops: that ever receiving the good things thou bestowest, we may cease not to praise thee, who givest food to all flesh.

We also beseech thee for them that are absent for a just cause: that thus, main-

nos in pietate conservatos a te, in Christi tui, Dei universæ naturæ sub sensum et intelligentiam cadentis, regisque nostri regno congreges, immutabiles, inculpatos, irreprehensos.

Quoniam tibi omnis gloria, veneratio, gratiarum actio, honor, adoratio, Patri, et Filio, et Spiritui sancto, nunc, et semper, et in infinita ac sempiterna sæcula sæculorum.

Atque omnis populus Amen *respondeat.*

taining us in holiness, thou mayst unite us all, immovable, blameless, and without reproach, in the kingdom of thy Christ, who is the God of every creature both sensible and intellectual, and is also our king.

For to thee be all glory, worship, thanksgiving, honour, adoration, Father, Son, and Holy Ghost, now, and ever, and for endless everlasting ages.

And let all the people answer: Amen.

We have taken the following fine sequence from Daniel's *Thesaurus Hymnologicus*. Unlike so many other liturgical pieces composed, in the fourteenth and fifteenth centuries, in honour of the blessed Sacrament, we find in it somewhat of the soul and spirit of the great Christian poets of earlier times.

DE S. SACRAMENTO

(Infra Septuagesimam et Quadragesimam)

De superna Hierarchia,
Vera descendit Sophia
In uterum Virginis:
Optatus Dux in hac via
Venit natus de Maria,
Esse portans hominis.

Magnæ Matris magnus Natus,
Modo miro mundo natus,
Mundi tollit crimina:
Aufert morbos, dat salutem,
Ante suos fert virtutem,
Hostis fugans agmina.

True Sophia, true Wisdom, came down from the hierarchy of heaven, into the Virgin's womb: our long-desired Guide in this life, came, born of Mary, having the nature of Man.

Noble Son of noble Mother, born into this world in a wonderful manner, he takes that world's sins away: he expels disease, bestows health, leads on his people with power, and puts the hostile ranks to flight.

Zelator mirabilis,
Effectus passibilis,
In cruce damnatur:
Legislator veteris
Legis plagis asperis
Pro nobis plagatur.
Agnus in Cruce levatus,
Et pro nobis immolatus,
Fit salutis hostia:
Vitæ nostræ reparator,
Et virtutum restaurator,
Cœli pandit ostia.
Sacramenta dictat prius;
Cœna magna, bene scius
Quæ jam erant obvia:
Præbens panem benedicit;
Hoc est corpus meum, dicit;
Sit mei memoria.
Data benedictio
Fit a Dei Filio
Vini propinati;
Et cum benedicitur,
Tunc sanguis efficitur
Verbi incarnati.
Deo nota sunt hæc soli:
Credi debent atque coli,
Amoto scrutinio:
Justus tantum expers doli
Sumat illa:—sed tu noli
Involute vitio.

Cave, Juda, ne damneris:
Petre, sume, ut salveris:
Cibus est fidelium:
Ad cujus mensam armatur
Justus, reus et nudatur,
Præda factus hostium.

Tua, Christe, sunt hæc mira,

He that is wonderful in his love, having become passible, is condemned to the cross: he that is the giver of the old Law, is for our sake wounded with cruel wounds.

The Lamb being lifted up on the cross, and immolated for us, is made the Victim of salvation: the repairer of our life, the restorer of all virtues, opens heaven's gates.

At the great Supper, he first declares his mysteries, knowing well what awaited him. Taking bread, he blesses it; 'This', he says, 'is my Body: be it a remembrance of me!'

The wine in the cup which he presents, is blessed by him, who is Son of God; and when blessed, it becomes the Blood of the Word made Flesh.

By God alone are these things understood; we are to believe and worship them, without prying into their depths: let the just man alone approach to receive them, who is of simple faith: if thou art cloaked in vice, approach not!

Take heed, thou Judas! for thou wilt find thy condemnation! Thou, O Peter, take and find salvation! This is the food of believers. At this Table, the just man is clad with armour; but the guilty one is stripped, and is made a prey to the foes.

These, O Christ, are thy

Serva sumentes ab ira
Judicii:
Orna nos veste gratiæ,
Defende nos a facie
Supplicii.
Reparator salvifice,
Dignos cibo nos effice
Medicine cœlice.

marvellous works: Oh! save us, who receive them, from an angry judgment. Adorn us with the garb of grace! Defend us from punishment. O thou restorer of salvation! O heavenly Physician! make us worthy of the food thou givest us!

TUESDAY

WITHIN THE OCTAVE OF CORPUS CHRISTI

Christum regem adoremus dominantem gentibus, qui se manducantibus dat spiritus pinguedinem.

Let us adore Christ the King, who ruleth the nations: who giveth fatness of spirit to them that eat him.

WISDOM prosecutes the fulfilment of the divine plan framed before all ages. His union, or, to use the scriptural expression, His marriage, with human nature in the womb of His Virgin Mother, has shown His love; and Jesus, the Son of Man, who never had any personality but the Word Himself, immolated on the cross in a daily-renewed Sacrifice, offers an infinite glory to the eternal Father. But the august Victim, who comes down upon earth at the word of the priest, does not return to heaven amidst some sacred flame, like that which used to consume the ancient holocausts. Immovable and passive as are the elements, whose substance has been changed into His by the marvellous power of the Sacrifice, Jesus remains at the altar under the appearance of bread and wine, for such they seem to be to the eyes and the other senses:—this is the blessed *Sacrament*, the *outward sensible sign* of a mysterious banquet.

'O Sacrament of Sacraments![1] O most divine and holy Sacrament! lifting up the veil of the symbolic mysteries which surround thee, show thyself to us in thy perfection, and fill our mental vision with thine incomparable and pure light!'[2] Thus, in his inimitable style, speaks the interpreter of the divine hierarchies, the eagle of Athens, when, having explained the holy ceremonies of the Sacrifice, he soars aloft in the contemplation of the *architypes*, or principles, of the sacred rites, which he has just been describing. Let us follow, as far as may be, the sublime philosophy of our Christian Plato, who has given a sort of consecration to the language and formulas of pagan wisdom, by making them the receptacles and teachers of Christian dogma; and, like St. Paul, has made every height of science obey and subserve the mysteries of Christ.[3]

The priest, then, has just pronounced the words of Consecration, and the tremendous Mysteries are there on the altar: he shows them, veiled under the sacramental Species. The Host, after being concealed for a few moments, is held up before the adoring multitude; it was one, and now he divides it into several portions: he presents to all the faithful the one same Chalice; he mystically multiplies and distributes UNITY, and thus completes the Sacrifice. For the simple and hidden unity of the Word, by espousing to Himself the whole nature of man, came forth from the bosom of His Father into this visible, many-creatured world of the senses; and, conforming Himself to this multiplicity, without in any way changing His own oneness, uniting our lowliness with His own dignity, uniting our life with His own, uniting us as His members to Himself as our Head,

[1] S. Dion. *De Eccl. hier.* c iii. 1.
[2] *Ibid.* 3, §2. [3] 2 Cor. x. 5.

He would have us all be one with Himself:[1] so, the divine Sacrament, which in its own essence is one, and simple, and indivisible, lovingly multiplies itself under the exterior symbol of the Species; in order that, returning from the multiplicity of the receivers into the unity which is its own principle, it will bring into unity them that received it in holy dispositions.[2]

EUCHARIST or *thanksgiving*, is its most suitable name; for this Sacrament holds within it Him who is the object of all praise, and all the heavenly gifts He has bestowed upon us. It is the admirable summary of all the divine operations which God has achieved for man: it is the stay of our life; it gives back to our souls the divine image, and that upon the model of an architype which is eternal beauty; it leads us, by admirable ascensions, into a path which, naturally, we could never have entered; by it are repaired the ruins of the original fall; by it we cease to be poor; it takes our whole being, gives its whole self to us, and thereby makes us partakers of God Himself and of all His gifts.[3]

'It is on this account,' continues St. Denis, 'that what is common to all the Sacraments, is attributed, by excellence, to this one; and hence it is, by a special name, called *Communion* and *Synaxis*. For albeit every Sacrament be such as gathereth our lives, divided asunder as they are in many ways, into that one state whereby we are joined to God, and by a godlike bringing together of things which stand apart, brings these our lives into communion and union with Him who is one; yet, to the reception of those sacred symbols, there is given consummation, by the divine and perfective gifts of this one Sacrament. For there is no function performed by the sacred minister, to which the most divine Eucharist

[1] S. Dion. *De eccl. hier.* 12 § 13. [2] *Ibid.* § 3. [3] *Ibid.* § 7.

does not succeed, bringing with it the completion of conjunction with the one God, and conferring on the receiver *(of that previous Sacrament)* the communion with God by the gift of the consummating Mysteries *(of the Eucharist)*. So then, if the other Sacraments, not giving what they do not possess, remain, so to say, incomplete, not able to achieve perfect union between us and the one God; if their aim is to prepare the receiver to become partaker of the more excellent Mysteries of God; it is with all reason and justice that the wisdom of the hierarchs gave to this Sacrament the name of *Communion* or *Synaxis*, which is grounded on the truth of what it contains.'[1]

'O Sacrament of love!' cries out St. Augustine: 'O sign of unity! O bond of charity!'[2] The unitive power of the Eucharist produces, as St. Denis so sublimely teaches, the union between God and His creature; but St. Augustine dwells on it as peacefully forming Christ's mystical body; and so preparing it for the eternal Sacrifice, and for the universal and perfect communion in heaven. This is the leading idea, which inspires the holy bishop of Hippo with those magnificent passages, which we have already put, at least in part, before our readers. Though others of the holy fathers and doctors are very fine when treating of the Eucharist, we have kept to St. Augustine more closely than to the rest; and in so doing, we were but following the example set us by the Church herself, who finds her own teachings regarding the blessed Eucharist so faithfully expressed by his words, that, up to this Tuesday, she has taken him, in the beautiful homilies of her Matins during the octave, as her exclusive preacher.

He was telling us eight days ago—and he was but giving us the echo of all tradition—that the holy

[1] S. Dion. *De Eccl. hier.* §. 1. [2] *In Joan.* Tract. xxvi. 13.

Eucharist is the centre and bond of the great Catholic communion, in this land of exile. On the very feast itself of Corpus Christi, he completes his teaching, when commenting the passage for the day's Gospel; the Church took his commentary, making it the official explanation of her Gospel. The holy doctor then told us that the words of our Saviour, when announcing His intention to institute the Mystery of love, included not only the earth, but heaven itself; they signified the whole body of Christ's Church: 'I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is My Flesh for the life of the world; for My Flesh is meat indeed, and My Blood is drink indeed.'[1] This meat, this drink, which He promises to give us, are truly and primarily His own veritable Flesh, and the very Blood which flows in His veins; it is the very Victim slain on the cross: but, as a consequence of this, it is also the Church, which is established upon His own real substance, and is immolated with Him as one same victim with Himself, in one and the same Sacrifice: 'It is the holy Church,' says St. Augustine, 'the Church of all Christ's members, the predestined, and the called, and the justified, and the glorified. . . . Seeing that men desire this, by the food and drink they take, that they may suffer neither hunger nor thirst—this result is gained by no other than this food and drink, which makes those who take it immortal and incorruptible: that is, the very fellowship of the saints, where there is peace, and full and perfect unity.'[2] It is a banquet of ineffable sweetness and plenty, wherein each of the elect is a partaker of the whole body, and gives it, by the very fact of his own participation, increase and completeness.

[1] St. John vi. 51, 52, 56. [2] *In Joan.* Tract. xxvi. 15, 17.

This is the eternal *Passover* spoken of by our Redeemer, when He put an end to the figurative one by the reality, veiled though it was, of the Sacrament. 'I say unto you, that, from this time forward, I will not eat it again, till it be fulfilled (that is, completed) in the kingdom of God;[1] I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of My Father.'[2] Oh! that day, that endless day, that day of light and vision whereof David sang! On that day, throwing aside all the veils that are now shrouding Him from our eyes, and Himself the first to be inebriated with love in that divine banquet, eternal Wisdom, with an embrace uniting both Head and members together, will give man to drink of the torrent of His own divine pleasures, and of that fount of life which He Himself has in the bosom of the Father.[3] Christ, our Head, has long since ascended beyond the clouds; the Church, flowing with delights and leaning upon her Beloved, is continually going up after Him from this desert-land;[4] one or another of His members, our brethren, is every moment going in, to complete the number of guests at the heavenly and eternal and new Passover; and as each one goes in, Jesus says: 'This now is bone of My bones, and flesh of My flesh;'[5] for all these are then united to Him as the bride to her Spouse, for they are but one body. It is the Eucharist which has produced this marvellous capability of perfect union between the members and their divine Head. This union will not be manifested till the day of glory: but it is here below, under the shadow and cloud of faith, that the Eucharist is thus transforming the elect into Christ, that is, into eternal union with Him, so as to make one body.

[1] St. Luke xxii. 16. [2] St. Matt. xxvi. 29. [3] Ps. xxxv. 8-10. [4] Cant. viii. 5. [5] Gen. ii. 23.

He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him.[1] 'This, then, it is,' says St. Augustine, 'to eat that meat, and drink that drink: to abide in Christ, and have Him abiding in oneself.'[2] 'The sign that a man has eaten and drunk (of this Sacrament) is that he abides in Christ, and Christ in him; that he dwells in Christ, and Christ in him.[3] This is the very nature of the eucharistic banquet, this banquet of mutual abiding; a banquet at which man cannot worthily eat of the Bread of life without becoming gradually more and more the bread of Christ, that *one bread* spoken of by the apostle,[4] which is kneaded up by the Church in the holy Mysteries, that it may become one with the sacred Flesh of Christ, as St John Chrysostom so forcibly expresses it;[5] and may give, as St. Augustine says, growth and strength in unity to the mystical body of Christ.[6] 'I am the wheat of Christ,' said the holy martyr, Ignatius of Antioch; 'may I be ground by the teeth of the wild beasts, that I may be found to be the pure bread of Christ, . . . to be offered in sacrifice to God.'[7] This same thought of the great martyr of the early ages was taken up, and enlarged upon, in the eighth century, by the monk St. Beatus and his disciple Heterius: they are sending to Elipandus, Archbishop of Toledo, their reply to the Nestorians of Spain; and, in the first portion of it, they thus speak of the treatment the faithful receive from these heretics:[8] 'They are our persecutors: but, by persecuting us, they are but shaking the wheat out of the straw; when they torture us, they are but separating the dregs from the wine. We ought to go down on our knees, and pray for them that thus make us become the food of God. As wine, when it has come forth from the press, is

[1] St. John vi. 57. [2] *In Joan.* Tract. xxv. 18. [3] *Ibid.* Tract. xxvii. 1.
[4] 1 Cor. x. 17. [5] Hom. xlvi. *in Joan.* [6] Serm. 57, 137.
[7] *Ad Rom.* [8] *Ad Elipand.* lib. i. 72.

put into the chalice, so it is with you: after those fastings, after those fatigues, and humiliations, and crushings, you have now come into the Lord's cup, in Christ's name. You are bread upon His table; you are wine in His goblet. We are all one and the same together; for there is but the one chalice in which we all are, because there is but the one Passion and Death of Christ, whereby we have all been redeemed. We all drink together, though we do not live together. A heretic seeks to separate; this is his effort, to tear asunder, not to piece; to break, not to join. He separates the Word from the Flesh. He separates the Head from the body, by saying that the Head is by itself, and the body by itself. Unfortunate man! he knows not how Christ is the Head of the Church;[1] and that the Church is conjoined to that Head; and that that is the whole Christ, Head and Body. Heretics are not food for the Lord; for it was not of them that He said: "My meat is, to do the will of Him that sent Me, that I may perfect His work";[2] and that work consists in making one bread out of many grains, that is, making one soul out of many souls, one in one charity, one faith, and one hope. For if the souls which He makes one by one faith were not the food of God, He would not have said of the countries white and ready for the harvest, though at that time not visible to the disciples: I have meat to eat which ye know not!'[3]

He hungered after this food, and oh! with what hunger! He longed, He thirsted, for that banquet of His last Supper, wherein He, the omnipotent guest, gives Himself as food to man, and would make the whole of humanity His own food. 'As the fire devours the wood that is thrown into the furnace, so our Redeemer eats and assimilates to Himself, at this

[1] 1 Cor. xi. 3; Eph. v. 23. [2] St. John iv. 34. [3] *Ibid.* 32.

sacred table, the whole body of holy Church; He makes it His own, and thus it gains strength and grows.'[1] So spoke William of Paris, at the beginning of the thirteenth century; and he was but repeating what St. Leo the Great and St. Augustine had taught, ages before, saying: 'The participation of the Body and Blood of Christ has this as its chief work—to change us into Him,'[2] 'and in such wise, as that being made His body, and having become His members, we may be what we receive:[3] *(ut in id quod sumimus transeamus, ut simus quod accipimus.)*'

Eternal Wisdom had all the children of men in view, when He assumed human flesh. If the unity which marks all the works of God seemed to require that He should unite Himself to one only in the same *hypostasis* or Person, that same law of unity was, so to say, a promoter of His loving design to make this Man-God the Head of a mystical body, in which each of the elect was to be united to Christ. The economy of the Incarnation is described to us by the holy fathers of the Church in this way—that the great mystery is not quite completed, until, by the Eucharist, the Head joins to Himself His members, and is united to the body which He is to animate and govern. 'It is on this account,' says Paschasius Radbert,[4] 'that He so rejoices at the Supper, and gives thanks to God, His Father, for that His desires are at last fulfilled. He desired, before He suffered,[5] to eat the true Passover; in order that, when the hour came for Him to deliver Himself up as the price of our ransom, we might already be in Him as one body. And thus, we had to be crucified, and buried, and to rise again, together with Him.'[6]

The union between the Head and the members

[1] *De Sacram. Euch.* c. 4.
[2] St. Leo, Serm. 14, *De Pass.*
[3] St. Aug. Serm. 57.
[4] Ep. *ad Frudeg.*
[5] St. Luke xxii. 15.
[6] Rom. vi.

produced by the Eucharist is so close, that, taking the words of our Saviour, who compares it to the union existing between the Father and Himself,[1] St. Hilary and St. Cyril of Alexandria adduce it as an argument, the one to defend the consubstantiality of the Word[2] against the Arians; and the other to prove against the Nestorians the union, real and physical, and not merely one of influence or affection, which unites the Word and human nature in the Incarnation.[3] One by nature with His Father, one, in Christ, with the flesh He assumed, eternal Wisdom makes us, through that flesh, one with Himself, in the Father.

But already by anticipation the Holy Ghost, that Bond eternal, had brought the elect into unity. He the divine indweller of the children of God, He the sanctifying, the indivisible Spirit, assembles the sons of Adam in the unity of His own spirit of grace. 'As the power of Christ's flesh makes one body[4] of all nations,' says St. Cyril,[5] 'so the holy Spirit makes all spirits one; and yet, hereby, neither spirits nor bodies are confounded; as the apostle said: One body and one spirit, one God and Father of all, who is above all, and in us all.'[6] Still, in the marvellous union of creatures brought about, to the glory of the Father, by the Spirit of Father and Son, it is to the Son, as Incarnate Word, that is, as eternal Wisdom, who is taken with love for the children of men,[7] that belongs this immense work of union, which so gloriously terminates in, which so stupendously leads up to, the divine espousals with human nature.

So it is too, with ourselves; we are just at the close of this Mystery of love, which we have been contemplating, though too briefly, in the most dear company of divine Wisdom; we are to spend the two days, still

[1] St. John xvii. 21. [2] *De Trinit.* lib. viii. [3] *In Joan.* lib. x.
[4] Eph. iii. 6. [5] *In Joan. ubi supra.* [6] Eph. iv. 4, 6. [7] Prov. viii. 31.

remaining of our octave, in considerations which are less exclusively on the dogma of the blessed Eucharist; and we now find ourselves returning to the thought which was our starting-point. God is love, as we were then saying; and love demands union; and union must make the united alike. This resemblance between God and man could not be realized save by man's being raised to what St. Peter calls a participation of the divine nature;[1] now, this is the special work of the Holy Ghost; and He effects it by grace, which is the result of His own personal indwelling[2] in the soul He has sanctified. Like the unction of purest oil, He penetrates the inmost recesses, and the very substance, of that happy soul. It is thus He acted in Christ: He inundated, with His divine plenitude, the human nature assumed by the Word in the womb of the Virgin-Mother, when eternal Wisdom united Himself with that nature which, though inferior and created, was, from that moment, holy and perfect in the holy Spirit. He, the Spirit, acts proportionately in the same way with the Church: she is the holy city, and He prepares her for the feast of the nuptials of the Lamb; she is the bride of Christ, and He gives her to be clothed with robes all glittering and white, which are the virtues of the saints.[3] When He has made her one by Baptism, and strengthened her in holiness by the second of the Sacraments, He has but to lead her to her Spouse, saying with her the COME[4] of the sacred Mysteries which are to complete His work, and unite together the bride and the Spouse. Thus the children of the bride, being made one body with Christ, are made partakers of her own nuptials with eternal Wisdom. If, then, we have all been baptized in the one only Spirit, it was, as the apostle teaches us, that we might all form that one

[1] 2 St. Pet. i. 4. [2] 1 Cor. iii. 16. [3] Apoc. xix. 7-9. [4] *Ibid.* xxii. 17.

body, in which Jews and Gentiles, bondsmen and free, are not individuals set off against each other by their personal differences; they are members of Christ, and have all been made to drink, in the one same holy Spirit,[1] the divine Word, whose sacred Flesh is given to us in the mystery of salvation.

St. Peter, in his first Epistle, speaks of our taking the holy Eucharist as though it were, not only food, but milk for babes. He says, speaking to the early Christians, and, through them, to us also: 'As new-born babes, desire ye the rational milk;'[2] he means our Lord Jesus Christ, as is evident from the context. Clement of Alexandria thus quotes the passage: 'As new-born babes, desire ye the WORD!' Yes, it is the Word, the milk of those who are converted and become little children,[3] who are born again of the Holy Ghost;[4] it prepares them for the solid food of the eternal feast, that is, for the Word unveiled. It is a delicious food, sweet as grace, strengthening as life, pure as is the light. It is that heavenly dew which fell from the bosom of the Father into the womb of the Virgin-Mother; and this same, the Word Incarnate, gives Himself to the Church, for she, too, is virgin and mother. Pure as a virgin, and affectionate as a mother, she invites her children to come, and she feeds them on this rational milk, this Word, this most beautiful One among the sons of men; she gives her little ones the Body of Christ, and strengthens them with the Word of the Father. Oh! let us run to this blessed mother, and drink of that Word, who turns all our evils away from us, making us forget, by correcting, them.[5] The mother's breast is everything to her child: life, joy, its whole world. With what eagerness it throws itself on its treasure, as St. John Chrysostom was saying in the Office of

[1] 1 Cor. xii. 13. [2] 1 St. Pet ii. 2. [3] St. Matt. xviii. 3.
[4] St. John iii. 5. [5] *Freely from* Clem. Alex. *Pædag.* i. 6.

yesterday;[1] with what ardour it kisses the fount of all its blessings! And yet, a mother's milk is but an image of that which I am speaking of. That other ceases, when the first few months are gone; but the one I partake of is an exhaustless spring; it forms me into the perfect man, making me reach the age of the fullness of Christ.[2]

All these sublime teachings were like household words to the early Christians; and we cannot be surprised, therefore, that one of the favourite symbols of the holy Eucharist was milk. St. Perpetua relates[3] that, on the evening before she and her companions were to suffer martyrdom, Pastor put a delicious milk into her mouth: the details she gives of that touching scene, show us that she is speaking of the blessed Sacrament. Among the paintings in the catacombs, we not unfrequently find this emblem, beautifully eloquent in its varied accompaniments. Sometimes it is a vase of milk, held in Pastor's hand,[4] or lying by his side;[5] sometimes it is that same vase resting on a hillock, and the sheep are respectfully keeping guard over it;[6] sometimes it is the Lamb of God, the Pastor of pastors, who is holding it hanging on His shepherd's crook;[7] but all this means and conveys the same mystery. In one of these paintings, however, the teaching is almost palpable:[8] the precious vase of milk is placed on the back of the Lamb, who is holding the palm-branch of His triumph over death, though it cost Him His Blood; the vase is thus incorporated, so to say, with Him, and has a nimbus round it, as holding within it the divine Word, the food of the angels[9] adapted, by the

[1] Hom. 60, *ad Pop. Antioch.* [2] Eph. iv. 13.
[3] Ruinart. *Act. sinc.* p. 87. [4] *Via Appia.* De Rossi, i. tav. x. 16.
[5] *Via Nomentana*, Bosio, 455. [6] *Via Appia.* De Rossi, i. tav. 12.
[7] *Via Ardeatina*, Bosio, 249. [8] *Via Lavicana*, Bosio, 363.
[9] Wisd. xvi. 20.

workings of love, to suit our human weakness.

For, as St. Augustine so admirably explains this doctrine, 'Man does not live on one food, and angel on another: truth, divine Wisdom, is the one food of every intelligence.[1] The Angels, the Powers, the heavenly spirits feed on it; they eat of it; they grow upon it, and yet the mysterious food lessens not.[2] In the beginning was the Word, and the Word was with God, and the Word was God;[3] take it, if you can; eat it; it is food. Perhaps you will say to me: "Oh! yes, it is verily food; but I—I am a babe; what I must have is milk; else I cannot reach that Word you tell me of." Well! since it is milk you require, and yet there is no other food for you save this of heaven (the Word), He will pass through the flesh, that He may thus be brought within reach of your lips;[4] for food does not become milk, except by its passing through flesh. It is thus a mother does. What the mother eats is what her child drinks; but the little one not being, as yet, strong enough to take the bread as it is, the mother eats it, and then gives it to her child under a form that very sweetly suits the babe.[5] He does not receive the food such as it lay upon the table, but after it has passed through the flesh, and is thus made suitable to the child.[6] Therefore was the Word made Flesh, and dwelt among us;[7] and man hath eaten thus the bread of angels.[8] Eternal Wisdom came down even to us, by the Flesh and Blood of Him that was our Saviour; He came as milk, which was full of all blessing to us.'[9] Oh! truly, the bride may well say to the Spouse: 'Thy breasts are better than wine.'[10] He, beautiful Wisdom, has carried out His loving design. From the outset, right up to the

[1] *In Ps.* cxxxiv. [2] *In Ps.* xxxiii. [3] St. John i. 1. [4] *In Ps.* cxix. [5] *In Ps.* xxxiii. [6] *In Ps.* xxx. [7] St. John i. 14. [8] Ps. lxxvii. 25. [9] *In Ps.* xxx. et cxxxiv. Confess. vii. 18. [10] Cant. i. 1.

attainment of His purpose, there have been numberless obstacles; but He has mastered them all, and with a power to which one thing alone can be compared—His matchless sweetness.[1]

The antiphonary of the celebrated monastery of Benchor, in Ireland, published by Muratori, and drawn up not later than the seventh century, gives us the following hymn, which is at once dignified and simple:

HYMN

(Quando communicarent Sacerdotes)

Sancti, venite,
Christi corpus sumite,
Sanctum bibentes
Quo redempti sanguinem.
Salvati Christi
Corpore et sanguine,
A quo refecti
Laudes dicamus Deo.
Dator salutis,
Christus Filius Deo
Mundum servavit
Per crucem et sanguinem.
Pro universis
Immolatus Dominus,
Ipse sacerdos
Exstitit et hostia.
Lege præceptum
Immolari hostias,
Qua adumbrantur
Divina mysteria.
Lucis indultor
Et Salvator omnium
Præclaram sanctis
Largitus est gratiam.
Accedant omnes
Pura mente creduli,

Come, ye just, take Christ's Body, and drink the sacred Blood, whereby ye were redeemed.

By Christ's Body and Blood we were saved; by the same being fed, let us sing our praises to God.

Christ, the Son, the giver of salvation, saved the world to God his Father, by his Cross and Blood.

This Lord, who was slain for all, was himself both Priest and Victim.

It was commanded in the Law, that victims should be slain; hereby were foreshadowed our divine Mysteries.

He that gives the light, and is the Saviour of all men, has given to the just a splendid favour.

Let all the faithful approach with pure minds, and

[1] Wisd. viii. 1.

Sumant æternam
Salutis custodiam.
Sanctorum custos
Rector quoque Dominus,
Vitam perennem
Largitur credentibus.
Cœlestem panem
Dat esurientibus,
De fonte vivo
Præbet sitientibus.
Alpha et Omega
Ipse Christus Dominus,
Venit venturus
Judicare homines.

receive the eternal pledge of salvation.

The Lord, who is keeper and ruler of the saints, grants life everlasting to them that believe.

To the hungry he gives bread from heaven; to the thirsty he gives a drink from the living fount.

He, Christ our Lord, Alpha and Omega is coming, who is to come to judge mankind.

Our readers, after this charmingly simple appeal, which was so long heard in Erin, will be interested, too, by the following lyric antiphon, which was formerly used in the Church of Gaul. It was sung at the moment of Communion, on days of great solemnity, as an invitation calling the faithful to a participation in the *Immortal Mystery*.

Venite, populi, ad sacrum et immortale mysterium, et libamen agendum.

Cum timore et fide accedamus: manibus mundis, pœnitentiæ munus communicemus, quoniam Agnus Dei propter nos Patri sacrificium propositum est.

Ipsum solum adoremus, ipsum glorificemus: cum angelis clamantes: Alleluia.

Come, O ye people! receive the sacred and immortal mystery, and the libation prepared for you.

Let us approach with fear and faith; holding out clean hands, let us take, in communion the price of our repentance; for it is for our sake that the Lamb was offered as a sacrifice to God the Father.

Him alone let us adore, him let us glorify: and, with the angels, sing: Alleluia!

WEDNESDAY

WITHIN THE OCTAVE OF CORPUS CHRISTI

Christum regem adoremus dominantem gentibus, qui se manducantibus dat spiritus pinguedinem.

Let us adore Christ, the King, who ruleth the nations, who giveth fatness of spirit to them that eat him.

My days are vanished like smoke, and my bones are grown dry like fuel for the fire: I am smitten as grass, and my heart is withered: because I forgot to eat my bread. Thus sadly speaks the hundred and first Psalm, whose title is: *Prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.*[1] And who is this poor man? It is Adam; it is the whole human race, the inheritor of Adam's miseries. God had given him His divine law, as his food; as the bread of his soul, He had given him the Word of God. Instigated by the old serpent, and led on by the woman, Adam took the forbidden fruit; he forgot the Word. Deservedly has he been blighted as the grass of the field: deservedly has his heart been withered; for he has despised the fruit of life, he has drunk poison, he has preferred to eat ashes,[2] rather than the nourishment that was made for him.

But lo! there appeareth the true bread of heaven, He, in whose Flesh thou mayst, if thou wilt, find the Word thou hadst forgotten. Cry out, from the depths of thy poverty, to heaven; regain thy former plenty. Eat! for thou art member of Him who hath said: 'I am the living Bread, which came down from heaven.'[3] Thou hadst forgotten to eat thy bread;

[1] Ps. ci. 1, 4, 5. [2] *Ibid.* 10. [3] St. John vi. 51.

but now that Christ is crucified, all the ends of the earth shall remember, and shall be converted unto the Lord.[1] Poor withered grass! thy flesh[2] shall flourish again, because of the Saviour's Blood;[3] it shall become, as St. Bernard tells thee, like that holy herb of the virgin field, that lies in the crib for thy sake.[4]

Bird of the desert! bird of the night, that sattest moaning on the heap of ruins, thy loneliness was scoffed at by the enemy that had scared thee. But the Lord God, thy Redeemer, hath broken the captive's chains. Peoples and kings, gathered together in Sion, declare His name in unity. It is their proclamation of His victory, the declaration of His greatness and His strength.[5] 'Jerusalem, then,' says St. Augustine, 'Jerusalem, our mother, having come back from exile, and surrounded by her many children, answereth Him, her God, in unity. That God is one; the Church is unity; unity alone can give response to the God who is One.'[6] And Jesus, who is the Head of this triumphant unity, which overthrows the kingdom of Babylonish discord and disunion, gives Himself this response to His Father: 'In the midst of the Church, will I praise Thee; in the sight of a great Church, I will pay My vows, I will offer the victim which is to save them; and the poor shall eat, and shall be filled; and their hearts, which before were parched up, shall become freshened unto life, and shall live for ever and ever.'[7]

Praise and glory be to this Christ, the Saviour, who thus, by His Flesh offered up in Sacrifice, restores to us the bread of life and understanding![8] O Body of Jesus! most august temple built by eternal Wisdom

[1] Ps. xxi. 28. [2] Is. xl. 6-8. [3] St. Aug. *in Ps.* ci.
[4] St. Bernard. *ad mil. templ.* vi. [5] Ps. ci. 24.
[6] *In Ps.* ci. [7] Ps. xxi. 23-27. [8] Ecclus. xv. 3.

to Himself! From His side,[1] opened by a spear, comes the sacred stream, which brings the Word to our parched lips. He hath visited the earth, and inebriated it; He hath prepared their food for the children of men. But the cup He proffers is a chalice of sacrifice; the table He sets up, is an altar: for so is the preparation of the food He gives.[2] It is a Victim who gives us His own Flesh to eat, and His own Blood to drink; so that immolation, sacrifice, is the direct and necessary preparation of the banquet He puts before His guests.

Yea, are not they themselves Christ's food at that sacred table? He gives Himself, but He intends to have these His guests in return, and make them all His own. We are those guests; and what other preparation can we make, but that which He goes through—sacrifice? Such, such must be the preparation! *Ita est præparatio ejus!* Observe how, when Wisdom is shown us in Scripture as setting forth the table, and inviting the little ones to eat His bread and drink His wine, He does not slay one, but many victims: He hath slain His victims![3] After His Incarnation, He uses the same language; He sends His messengers, He invites us to the marriage-feast, saying: 'I have prepared the feast; my beeves and fatlings are slain, my victims are ready; come! for all things are ready!'[4] What means this, but that, for the very members of Christ—who are the victims fattened, as our Invitatory expresses it, with the fatness of the Spirit—the true immediate preparation for the sacred banquet is immolation, that is sacrifice, that is the Mass, celebrated, or assisted at, in most perfect possible union with the great, the principal, Victim. *Quoniam ita est præparatio ejus!*

[1] Ezechiel xlvii. 2.
[2] Ps. lxiv. 10.
[3] Prov. ix. 2-5.
[4] St. Matt. xxii. 4.

Christians! you have been brought around the one same Table, by the same love, the same thirst, which you have all for the strong living God;[1] understand this well, then: He will give Himself to you the more completely and intimately, in proportion as the same Sacrifice, which gives Him to you, shall have made you become the food of His own longing love. The hour of the Sacrifice is that, wherein the bride finds her well Beloved under the tree of the cross, takes Him as a bunch of myrrh, and puts Him next her heart:[2] it is the hour wherein the King takes her into His divine stores, and gives her to partake of the vine of Engaddi, after He has pressed out the precious drink in the wine-press of His love[3] And for Him, the Spouse, what is this same hour? It is one of harvest, one of vintage. It is then that the south-wind, the holy Spirit who produces the sacred Mysteries, breathes upon the bride, who is the garden of Christ, and fills her with the fragrance of grace;[4] the divine Spouse then comes down into this His garden, that He may eat the fruit of His trees, and gather the myrrh and spices that grow there, and drink the wine for which He so thirsted that it drew Him down from heaven;[5] it is the love which we can so richly and warmly give Him;[6] and He so loves our love, as to deign to call it the best of wine, worthy for the Beloved to drink, and for His divine lips to relish and enjoy.[7]

Then, let the soul prepare herself for the banquet of her Beloved, by making ready the feast which He expects from her. Let her rise early in the morning with this thought upon her, as He Himself does.[8] Let her go down to the garden,[9] to see if the flowers

[1] Ps. xli. 3. [2] Cant. i. 12. [3] *Ibid.* i. 3, 13; ii. 3, 4.
[4] *Ibid.* iv. 16. [5] *Ibid.* v. 1. [6] *Ibid.* v. 6.
[7] *Ibid.* vii. 9. [8] *Ibid.* vii. 12. [9] *Ibid.* vi. 10.

be in order, and the lilies He loves so much be fresh;[1] let her go forth into the field, and gather for Him fruits both new and old;[2] let her examine the vineyard, which the Spouse values so highly as to reserve the vintage to Himself;[3] let her see if the vineyard be in flower, and if the flowers be ready to bring forth fruit,[4] and give promise of those fragrant clusters which are so much sought after by her Lord.[5] Then, finally, let her repair with Him into her mother's house, the holy Church, and there in the Sacrifice receive from Jesus the precious lessons of how to love God;[6] and, like a new Esther, let her, in her turn, give to her Assuerus that generous wine which induces the King to lend her His own power, grant her requests, and destroy her enemies.[7] The psalmist tells us, in his bold language of inspiration, that there is an inebriation on God's part, and that He is then terrible to the powers of hell;[8] but there is mention made also, in the sacred volume, of a cup of choice wine presented by the bride, in her mother's house, to the Spouse:[9] it is the wine He Himself has left to His Church. For this purpose, wishing to proffer to her Spouse the wine which gladdens, and the bread which pleases His heart,[10] the bride takes Him and leads Him to that house of her mother,[11] yea, into that blessed spot where she first received the life of grace and truth.[12]

There, in that sanctuary of love, Rebecca, the mother of the two people that are hostile one to the other,[13] prepares for her spouse Isaac the food he loves so much,[14] which is to induce him to impart his blessing to her favourite child. Esau is a type of

[1] Cant. ii. 16. [2] *Ibid.* vii. 11-13. [3] *Ibid.* viii. 11, 12.
[4] *Ibid.* vii. 12. [5] *Ibid.* 7, 8. [6] *Ibid.* viii. 2.
[7] Esth. v. 4-8; vii. 1-10. [8] Ps. lxxvii. 65, 66.
[9] Cant. viii. 2. [10] Ps. ciii. 14. [11] Cant. viii. 2.
[12] *Ibid.* iii. 4. [13] Gen. xxv. 23. [14] *Ibid.* xxvii. 14.

the stiff-necked and carnal Jew, who despises the Church, and heeds not the spirit of the promises; he dwells at a distance from home; he is in pursuit of wild beasts, an image of his own fierce instincts. Jacob, on the contrary, is a peaceful man, and keeps with his mother at home,[1] and gives a helping hand to the valiant woman, who, with faith, carries out the design of heaven. Rebecca robes him in Esau's garments, the precious garments of the first-born, which are in the mother's keeping; they are the insignia of priesthood; and when Jacob is vested in them, he takes two kids from the flock, and immolates them. These, as the fathers tell us, are an image, both of the meekness of Christ,[2] and of the two peoples, Jew and Gentile, which, by being made one in His Blood,[3] have become the food of God.[4] But it is Rebecca who guides Jacob in all he does; she receives from him the victim he has slain, and of it makes the food so loved by her spouse: in this, she represents the Church, who, in the holy Sacrifice, directs the priest and unites the people, and so prepares for her Lord the food she knows to be so dear to Him.[5]

The same great teaching had been given even earlier than this, and with as much clearness. It was under the oak of Mambre, and in the days of tent-life. Abraham, the father of believers, there received three guests; they represented the mystery of the holy Trinity. In the name of his countless children, he offers to the three mysterious guests a repast, which is full of symbolism, as it is described to us in the sacred volume.[6] Penetrating into the mystery of Three in One, Abraham thus speaks to his three guests as though they were one: 'Lord! if I have

[1] Gen. xxv. 27. [2] St. Ambr. *De Jacob et vit. beat.* lib. ii., c. 2.
[3] Eph. ii. 14-16. [4] *Comm. in Gen.*, lib. ii. ap. EUCH.
[5] Gen. xxvii. [6] *Ibid.* xviii. 1-9.

thus found favour in thy sight, pass not away from thy servant.' He then presses them to take food; and they readily consent. Then Abraham made haste into the tent to Sara, and said unto her: 'Make haste! temper together three measures of flour, and make cakes upon the hearth.' He is full of considerateness, says St. Ambrose; he cannot think of depriving his wife of a share in the work of religion he has in hand; he would have her join him in all things; she is a type of the Church. Let man then hasten and kill the fatted calf, in figure of the Lord's Passion;[1] the woman's part is to prepare man himself, and make him the food of God; for the three measures of flour, taken by Sara, signify the threefold posterity of Noe, which forms the three races of the human family.[2] They are again mentioned, and with the same import, in the Gospel;[3] and the woman, the Church, again appears, making the bread of heavenly wheat out of them;[4] it is the Bread which is the Body of Christ; it is eaten by man in the Eucharistic banquet; and thus Christ and man become the food of God and the joy of the holy Trinity.

Oh! exclaims St. Ambrose, how happy the man who thus becomes sweet food to divine Wisdom![5] But this holy zeal, this earnestness of faith, this fervour of devotion, which, as the same saint says, should transform us spiritually into a nourishment which will give pleasure to God[6]—where are we to get them, if not from the Church, whose special work it is to provide us with all this in the sacred mysteries? And this preparation, both for the Head and His members, being the Sacrifice, could the Christian do better than let himself be led, in all simplicity, by this mother of the living? She will lead him to God

[1] Ambr. De Abr. lib. i. c. 5. [2] Ap. Euch. Comm. in Gen. lib. ii.
[3] St. Matt. xiii. 33. [4] St John. xii. 24, Ap. Ambr. Serm. 13.
[5] *In Ps.* cxviii. Serm. 18. [6] *Ibid.*

by her sacred liturgy. Surely, he may unreservedly commit his spiritual direction to this holy mother Church, seeing that our Lord Himself has left everything to her, in what regards the administration of this Sacrament of His love. She is to regulate the ceremonies, the solemnity, the preparations, everything, in a word, which is to accompany the great Sacrifice, of which Communion is to be the completion and the issue.

The whole of this feast, which we have been celebrating during these eight days, tells us very eloquently that Communion is not a work of private devotion. Private devotion is not an adequate preparation for man's receiving this visit from his Lord—a visit whose scope is to bring us closer and closer into union with Christ our Head, and with all His members, who, in the immolation of the one universal Sacrifice, are all made one grand offering to the glory of the Father. For a soul that longs to be united to her Lord, and to gain that full Catholic point of view which is the one intended by God, by far the surest means is to have a clear understanding of what the sacred function is, and to follow attentively the holy ceremonies and formulas, as far as they come within the reach of the faithful. Let not that soul be afraid of having her recollection interfered with, or her love cooled, by taking the way of the Church for her own. She is quite right in being desirous to approach the holy table in the right dispositions; then let her do as the Church does. She will be all the more pleasing to Jesus who is coming to her, she will be all the better prepared for union with Him, as a member of His mystical body the Church, the more she is a faithful child of that Church; and if she be that, if she be a disciple of that great school, if she live under the mighty influence of the divine liturgy, she will never

think of making her preparation for holy Communion by shutting her eyes and ears to what the Church does during the great Sacrifice; for she knows that unconscious egotism and narrow individualism are the ordinary results of private methods.

The apostles and their immediate disciples, the authorized founders of the liturgies of the first age of the Church, had no fear of lessening the devotion of the early Christians by the magnificent and gorgeous ceremonial, which they made inseparable from a participation in the sacred Mysteries. So was it also with our ancestors, the martyrs; when obliged by persecution to shelter in the catacombs, they had the Mass celebrated there with a solemnity such as we, now-a-days, never witness. Thus, when Pope Saint Xystus II. was martyred, he was seated on his throne in one of those glorious hiding-places; the Sacrifice of the Mass was being offered up, and the Pontiff, in apostolic majesty, was surrounded by the numerous ministers officiating in the holy function; they feared not to brave imperial edicts and persecutions, provided they could but keep up the solemnity of the Christian rites, for these gave the faithful to partake, in one same banquet, of the Bread of the strong, which united them all together, and gave each partaker courage. When the Church gained freedom by her triumph, she continued these solemn rites of her Sacrifice; nay, she even added to their solemnity, when gilded and brilliantly lighted basilicas had replaced the dark crypts and cemeteries. The fathers and holy doctors of the Church, the saints of the great times of her independence, all made this the habitual preparation for receiving the blessed Sacrament, viz: the magnificence of the liturgy, and the solemnity of the holy Sacrifice, at which all the people assisted, and all took that active participation in it

which we have already described. And yet, we never hear that this obligatory crowded assistance, this exterior pomp, this sustained attention to the sacred ceremonies, ever impeded their fervour, or kept our Lord from having saints among His people. We never find anything to indicate that their appreciation of divine things was thereby dulled, or that their saintliness was impaired by it, or that society —of which they were the guides, respected and obeyed—was kept in a state of backwardness, or unfitted to bear comparison, in anything worth comparison, with our own times. But perhaps the Church of those ages would have shown more wisdom, and more spirituality, had she left these sons and daughters of hers all to themselves, to make their own meditations in silence and solitude? The thought would be a very untrue, not to say, a most impertinent one. Certainly, such an idea had not yet made way in the thirteenth, fourteenth, or fifteenth century, when faith and genius built those glorious cathedrals which are still the pride of our Europe. They were built that the ceremonies of religious worship might have a more worthy development, and attract more abundant witnesses, and produce holiness in the children of the Church, who then preferred her ways to any others.

But may not these times of ours be happier ones for piety? May not the time have come, when, being made independent of the senses by improved systems of asceticism scarcely dreamt of in those earlier ages, the human soul, when it would go to God, has no further need of those exterior helps which were all very well for centuries when Augustine, or Leo the Great, or Hildegarde, or Bernard, lived, but are quite unnecessary for a generation so highly spiritual as our own? The fruits of a tree must decide whether

it be a good or a poor one.[1] One should examine if there have been satisfactory results from abandoning the paths marked out by the Church, and so zealously kept to by our fathers in the faith.

The sixteenth century was made to witness hell triumphing over the ruins of altars in all the northern countries of Europe, especially in England. The long interruption of liturgical solemnity brought with it, amongst many of the faithful of these later times, a lowering, or even a total ignorance, of what the Mass is as a Sacrifice. The great mystery of the Eucharist seemed, to certain pious souls, to be nothing else than our Lord's presence, who abides among us for the purpose of receiving our private visits, and of Himself occasionally coming to be our guest in holy Communion. That was all that the Eucharist meant, as far as the practical knowledge of these people went! As to that part of the Eucharistic mystery, which consists in our Lord's being mystically immolated by the wonderful words of Consecration, and thereby expiating for the sins of men, and paying to His eternal Father, in our name, the great debts of adoration and thanksgiving; as to His daily receiving thereby the fervent supplications of our mother the Church, and, because of her suppliant worship in union with His own Sacrifice, His warding off from this poor world the chastisements it deserves: in a word, as to the Mass—it says much less to the hearts of these good people, than does Exposition, or Benediction, or Forty-Hours, or even a mere visit to the blessed Sacrament made very privately and very quietly. For them, Mass is but a preliminary condition for having something else which they look forward to; Mass, in their minds, is but a means for producing the real Presence. On this account, though

[1] St. Luke vi. 44.

the Church has formally discountenanced the practice of having the blessed Sacrament exposed during a low Mass, the Christians of whom we are speaking would far prefer being present at such a Mass, than at one where the Church's wishes are respected; and their reason is, that the Exposition gives them all they want, and all they expect from the Mass. As for High Mass, unless it happen to be one with Exposition, they would rather not go to it, for it is a distraction to them! Sometimes, however, they will go to a solemn Mass; but as to the powerful influence for good, which the heavenly agency of the liturgy would exercise upon them if they would but allow it, they have evidently no notion of such a fact; for you will see them giving all their attention to some book they have brought with them, and out of which they are taking reflections, which, though quite correct in themselves, have no relation to the great Sacrifice at which they are assisting. The Elevation-bell tells them nothing but this—that our Lord has descended upon the altar; they, of course adore; but they never think of uniting themselves with the divine Victim, or of offering themselves, together with the Church, for the sublime intentions which she expresses in her liturgy of each feast or season. If they intend to go to Communion on that day, they will perhaps lay aside, for some moments previous to approaching the rails, the prayer-book which they had been using, that they may sweetly occupy themselves with the sentiments excited by its reading. And thus are they occupied up to the moment when, having admitted them to the Sacrament of unity, our Lord must seek in the distant grace of their Baptism, rather than in their sentiments and thoughts of the moment, that intimate fellowship with the Church, which Com-

munion demands of us, and which it is intended to confirm within us.

Is it, then, to be wondered at that, with very many souls, religion, whose true basis is sacrifice, rests on little but a vague sentimentality? This gradually effaces the fundamental notions of God's dominion, and sovereign justice; of worship, reparation, service, and homage, which are our first duties towards our Maker. Whence comes there, in so many Christians who are in the habit of going to the Sacraments, that weakness of faith, that total absence of the practical notion of the Church, which made itself so painfully felt to our bishops at the time of the Council? It is because, together with the grandeur of the liturgy, to which they are total strangers, public worship has lost its social character; Communion, consequently, has lost its full meaning, and leaves its receivers in their state of contented isolation; for it is not, as far as they are concerned, the bond of unity, through Christ the Head, with the whole body whereof they were made members by Baptism. To say nothing of those nominal Catholics, with whom the word Church seems to be a term one meets with in history, but which has no present objective existence, are there many, even among those who are frequent, or daily, communicants, who understand this axiom of Saint Augustine: 'The Eucharist is our daily Bread, for the virtue it implies is unity; and unity of the members in a body, is the health of that body, and the health of each member'?[1]

Twice already had two sons of St. Benedict taken up the defence of the adorable Sacrament against its adversaries,[2] when, in the thirteenth century, there came forward in the same cause a monk of Cluny,

[1] St. Aug. *Serm.* 57, 137. [2] Paschasius Radbert and our Lanfranc, against Scotus Erigena, and Berengarius.

by name Algerus. He composed a volume worthy of its two predecessors; and though its dogmatic character excludes everything approaching to hyperbole, yet we find this same truth expressed thus forcibly: 'The Mystery of Christ's true Flesh in the Sacrament of the altar, is a profit to those only who, in the same Sacrament, receive also the mystery of His members, that is, union with the entire body, which is the Church; because, just as the head has no vital influence, when separated from the body, so Christ confers life upon no man, unless there be unity of the body of the Church: for, as Christ is inseparable from His mystical body, so He is never received in His Sacrament save in His entirety, that is, as incorporated with us by the mystery of His and our union.'[1]

The doctrine here expressed is very profound. It enables us to appreciate the magnificence of such a sight as was to be seen, in former times, of the whole assembly of the faithful concluding the solemnity of the Sacrifice by all communicating of the divine Victim. This unanimous meeting at the holy table of all those who have been made members of the Church by Baptism, is a sight which we cannot expect to behold in an age like our own, which is so full of immorality, infidelity, and cowardly human respect. And those of the Church's children whose fervent assiduity at the divine banquet is a consolation to her amidst the general neglect, cannot always wait for the late hour of High Mass, though it would bring them closer into the spirit of the mystery of Communion, and would be more in accordance with the desires of the Church. They are generally prevented from such a practice by their delicate health, or by other obstacles, which are, no doubt, very difficult to be re-

[1] *De Sacram. Corp. et Sang. Dom.* lib. i. c. 3.

moved; and our loving mother the Church is quite aware of the moral impossibility of anything like a general return to the ancient practice. Still, we cannot forbear regretting the difficulty, and envying those happy times, when each of the faithful partook sacramentally of the Sacrifice which was celebrated in the presence of the whole congregation.[1] Yet she does not press her wishes in this regard, except for the sacred ministers, who are assistants at the Sacrifice; and even for them, she does not prescribe it as an express command: 'Let them know,' she says, in her Council of Trent, 'that it is extremely becoming, that, at least on Sundays and solemn feasts, they should receive holy Communion at the altar where they give their ministry.'[2] The fathers of the same Council thus admirably express the traditional teaching, which we have been putting before our readers: 'The holy Council, with fatherly affection, admonishes, exhorts, begs and implores, by the bowels of the mercy of our God, that all and each of those who bear the name of Christians, will, at length, be united to each other in this sign of unity, in this bond of charity, in this symbol of concord. Let them be mindful of the infinite majesty, and the wonderful love, of our Lord Jesus Christ, who gave His beloved life as the price of our salvation, and His Flesh as our food. Let them believe and venerate these sacred mysteries of His Body and Blood with such constancy and resoluteness, with such devotion of soul, and love, and worship, as that they may frequently receive that supersubstantial Bread. May it be to them their true life, and the perpetual health of their soul! And being strengthened by its strength, may they go through the journey of this miserable life, and

[1] *Conc. Trid.* Sessio. 22 de Sacrif. Miss. c. 6.
[2] Sess. 23. de Reform. c. 13.

reach their heavenly country, where they may eat, unveiled, that same Bread of the angels, which they now receive under the sacred veils' (of the sacramental Species).[1]

The Church of Armenia chants, even to this day, at the time of Communion, an admirable canticle, which is of the same character as the short, but sublime invitation to the sacred Table, which we gave yesterday from the ancient Church of Gaul.

DUM COMMUNICANT QUI DIGNI SUNT

(Chorus modulatur hoc Canticum)

Mater fidei, sacer cœtus Sponsorum,
Et thalamus sublimis!
Domus Sponsi immortalis
Qui te exornavit in æternum!
Tu es secundum cœlum mirabile
De gloria in gloriam excelsum.
Ad instar lucis nos parturis
Per filiale baptisterium.
Panem istum purificantem distribuis,
Das ad bibendum sanguinem tuum tremendum,
Trahis ad supernum ordinem
Intelligibilium non factum.
Venite, filii novæ Sion,
Accedite ad Dominum nostrum cum sanctitate.
Gustate sed et videte
Quia suavis est Dominus Deus noster virtutum.

O mother of faith, sacred assembly and sublime nuptial couch of the marriage-feast! O house of the immortal Spouse, adorned by him with everlasting beauty!

Thou art the wonderful second heaven, whose majesty is from glory to glory! Thou, as light produces light, bringest us forth, by the font, which gives us to thee thy children.

Thou art distributing the Bread that purifies; thou art giving us to drink what thou possessest—the adorable Blood; thou art drawing us to that uncreated supernal order of things.

O come ye children of the new Sion, approach with holiness your Lord! Yea, taste and see that our Lord, the God of armies, is sweet.

[1] Sess. xiii. de Euch. c. 8.

Illa divisit Jordanem,
Tu mare peccatorum mundi;
Illa magnum ducem habuit Josue,
Tu Jesum Patri consubstantialem.
Antiqua figura tibi etiam similis,
Altare supereminens.
Illa confregit portas adamantinas,
Tu inferni a fundamentis.
Panis hic est Corpus Christi,
Hic calix Sanguinis novi Testamenti.
Occultum sacramentum nobis manifestatur,
Deus in hoc a nobis videtur.
Hic est Christus Verbum Deus
Qui ad dexteram Patris sedet,
Et hic sacrificatur inter nos,
Tollit peccata mundi.
Ille qui benedictus est in æternum
Una cum Patre et Spiritu,
Nunc et magis in futurum
Et sine fine semper in sæcula.

That Sion of old divided the waters of Jordan, thou breakest up the sea of sins; she of old had Josue as her leader; thou, Jesus, consubstantial with the Father.

The lofty altar, too, was an ancient figure of thee: it broke down the gates of adamant; thou, those of hell, even to its foundations.

This is the Body of Christ, this the chalice of the Blood of the new Testament. The hidden Sacrament is shown to us, and herein God is seen by us.

This is Christ the Word, God, who is sitting at the right hand of the Father: and he is sacrificed in our presence, and takes away the sins of the world.

It is he who is blessed for ever, together with the Father and the Spirit, now and ever more for time to come, and, without end, for everlasting ages.

Let us once more borrow from the liturgy of the *Apostolic Constitutions* (Book viii). The following formula of thanksgiving after Communion will tell us what is the spirit of the Church, and what she would have us do at that precious time. We find that she is intent upon the great interests of Jesus, her Spouse. In this ecstasy of her love, in this moment of her intimate union with her God, she strives to keep her children from having narrow-

minded thoughts, and intentions which look to nothing beyond self, the result of private devotion, so unseasonable for such grand acts of the Christian life as are the Sacrifice of Mass and Communion in the *universal Victim*, as we have heard the fathers expressing it. Scarcely, then, have the sacred Species been distributed, than the deacon cries out: *Surgamus*, let us rise! Thereupon, all stand up, and unite in this prayer, which is read by the bishop:

INVOCATIO POST COMMUNIONEM

Domine Deus omnipotens, Pater Christi tui, benedicti Filii; exauditor eorum qui recte invocant te, cognitor precum etiam eorum qui tacent: gratias agimus tibi, quod nos dignos censuisti qui participaremus sancta tua mysteria, quæ præbuisti nobis ad plenam eorum quæ bene cognovimus persuasionem, ad custodiam pietatis, ad remissionem delictorum; quoniam nomen Christi tui invocatum est super nos, et tibi adjuncti sumus.

Qui segregasti nos ab impiorum communione, aduna cum iis qui tibi sunt consecrati, firma nos in veritate per sancti Spiritus adventum, quæ ignoramus revela, quæ deficiunt supple, quæ novimus corrobora.

O Lord God almighty, Father of Christ, thy blessed Son! who graciously hearest them that call upon thee in uprightness, who knowest the prayers of those even who are silent; we thank thee, for that thou hast deemed us worthy to partake of thy sacred mysteries: thou hast given to us, for fully strengthening our faith in those things which we so well know, for the preservation of piety, and for the forgiveness of our sins; for the name of thy Christ has been invoked upon us, and we have been joined to thee.

O thou that hast separated us from communion with the ungodly, unite us with them that are consecrated to thee; strengthen us in the truth, by the coming of the Holy Ghost; teach us the things we know not; supply our deficiencies; confirm us in the truths we already know.

Sacerdotes inculpatos conserva in cultu tuo. Reges tuere in pace; magistratus in justitia; aerem in temperie; fruges in ubertate; mundum in omnipotente providentia. Gentes bellicosas seda. Errantes converte. Populum tuum sanctifica; virgines conserva; conjuges custode in fide; castos robora; infantes ad maturam ætatem perduc; nuper initiatos firma; catechumenos erudi, ac dignos initiatione redde; nosque omnes congrega in regnum cœlorum, in Christo Jesu Domino nostro:

Cum quo tibi gloria, honor, ac veneratio, et sancto Spiritui in sæcula. Amen.

Preserve thy priests blameless in thy service. Keep kings in peace; magistrates in justice; the air salubrious; the fruits in abundance; the world in thine almighty providence. Pacify nations that are waging war. Convert them that are astray. Sanctify thy people; preserve thy virgins; keep in fidelity them that are in wedlock; strengthen the chaste; lead little ones to mature age; confirm the newly initiated; teach the catechumens, and make them worthy of initiation; and gather us all together into the kingdom of heaven, in Christ Jesus our Lord:

To whom, together with thee, and the holy Spirit, be glory, and honour, and adoration for ever. Amen.

THURSDAY

THE OCTAVE OF CORPUS CHRISTI

Christum regem adoremus dominantem gentibus, qui se manducantibus dat spiritus pinguedinem.

Let us adore Christ, the King, who ruleth the nations; who giveth fatness of spirit to them that eat him.

THE bright octave, consecrated to the glory of the blessed Sacrament, closes to-day; and although we began the subject three days before the feast itself, we have been able to do little more than slightly touch upon the sublime subject proposed for our consideration and love by the Church. The Memorial left us by our Lord of all His wondrous mercies[1] far exceeds the measure of our poor thoughts, and the capabilities of human language; such is the extremity of the infinite love, which God bears to His own[2] creatures, that no possibility of ours could make it a return such as it deserves.

Eternal Wisdom was, even from His Father's bosom, betrothed to human nature. He came down into this world, which sin had marred, and there He found man, who had become the slave of sin;[3] He assumed the nature of man: He was thus able to make a Sacrifice, which gives infinite glory and full satisfaction to God, and He perfected His union with His creature, by means of that divine banquet, at which, as food and drink, He Himself is served; for He is the divine Victim[4] immolated on the cross and at our altars.

O man! O child of Adam, that wast formed of earthy slime,[5] what art thou, that thou shouldst be

[1] Ps. cx. 4. [2] St. John xiii. 1. [3] Heb. ii. 14, 15. [4] Prov. ix. 2, [5] Gen. ii. 7.

remembered in the court of heaven?[1] Thou desired one of the everlasting hills[2]—for we may apply this name even to thee—what hast thou done, that thou shouldst thus be glorified?[3] Yet doubt it not, thou hast had all these favours. 'Let not my few weak words stagger thee,' cries out St. Cyril, the brave defender at Ephesus of the sacred nuptials, of which the Eucharist is what the fathers call the glorious extension, 'heed not my unworthiness, but listen to the voice, respect the authority, of them that have gone before us, and have preached these truths. They were not men of the common sort, they were not men undeserving of notice, who went about, like hired criers, to proclaim these things on the high-roads; no, they were such men as the great Solomon, who was sent as the herald of the King of kings; he sat on his high throne, and proclaimed the mysteries of the Most High; he was clad in scarlet robes, and wore a diadem on his brow, and he was the one to publish the mandate of the God who makes and unmakes kings.'[4]

Christians! ye people of kings,[5] who are to have crowns and thrones yonder in heaven,[6] it is to you this Solomon speaks. Your dignity is great. Listen to this herald of God; learn whence comes your greatness, and live up to it. 'Hearken, ye kings, and understand! Give ear, ye kings! To you are these my words. If ye love your thrones and your sceptres, love wisdom, that ye may reign for ever. I preferred this wisdom before kingdoms and thrones; I loved her above all treasures, and health, and beauty, and chose to have her instead of light. What this wisdom is, and what her origin, I will declare, and I will not hide from you the mysteries

[1] Ps. viii. 5. [2] Gen. xlix. 26. [3] Job vii. 17.
[4] Hom. div. x *in Myst. cæn.* [5] St. Matt. xxv. 34. [6] Apoc. v. 9, 10.

of God; but will seek wisdom out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth. I have learned her without guile, and I communicate her to you without envy. Receive, therefore, instruction by my words, and it shall be profitable unto you.'[1]

Would to God, that we had been able to tell the wonderful mystery we have been celebrating! Divine Wisdom Himself has been pressing us, during all these days, to study the excellencies of that sacred Bread, which yields delights to the kings, His guests.[2] The Church has kept close to the throne of her Jesus, that cloud in which He dwells out of love for us.[3] She is full of love for Him; He has given her unity by the Sacrament of union; and she, like a strong compact city, summons her tribes of Israel,[4] the holy nation, the people of the redeemed, the chosen race of the priests and kings,[5] to come together again on this octave-day, that they may testify their faith, and sing their love, and be grateful for the peace which the holy Eucharist secures to them, and for the abundance of grace and blessing it gives to these her children.[6] These days of universal joy and festivity around the holy Host were revealed by the Holy Ghost to the son of Sirach; and the vision made him exclaim: 'Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people, and shall open her mouth in the churches of the Most High, and shall glorify herself in the sight of His power. And in the midst of her own people, she shall be exalted, and shall be admired in the holy assembly. And in the multitude of the elect, she shall have praise, and

[1] Wisd. vi. vii. *passim.* [2] Gen. xlix. 20. *Cf. ant.* 3 *Laud. in die festi.*
[3] Ecclus. xxiv. 7. [4] Ps. cxxi. 3, 4.
[5] 1 St. Pet. ii. 9. [6] Ps. cxxi. 4-8.

among the blessed (of the Father) she shall be blessed.'[1]

'Blessed the man,' continues the inspired writer, still speaking in the future, 'that shall dwell in wisdom! Blessed the man that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and prepareth for her snares of love;[2] who looketh in at her windows, and hearkeneth at her door! Blessed is he that lodgeth near her house, and, fastening a pin in her walls, shall set up his tent nigh unto her, where good things shall rest in his lodging for ever. He shall set his children under her shelter, and shall lodge under her branches. He shall be protected under her covering from the heat, and shall rest in her glory.'[3]

O house of God, house of the feasting of kings,[4] filled with the fragrance of sweetest incense![5] Better is one day in thy precincts, than a thousand elsewhere. It is a joy to my soul to think of days spent there![6] The poor bird that once was lonely, and sat moaning on a roof that could never give her rest,[7] here, in the house of God, finds all she wants. The turtle-dove, having found at the altar of her Lord a nest for her young ones,[8] has no further solicitude. In the secret of that little cloud, far from the conflicts and disturbances of the world, and where there is no contradiction of tongues—there, from early dawn, eternal Wisdom is pouring out upon souls the multitude of His light and sweetness;[9] there, each of the Church's hours, choirs will be singing psalms and canticles of praise and joy around the tabernacle,[10] wherein resides the Lamb who, though slain, is ever living,[11]

[1] Ecclus. xxiv. 1-4. [2] *Juxta græc.* [3] Ecclus. xiv. 22-27.
[4] Ps. xli. 5. [5] Ecclus. xxiv. 20, 21. [6] Ps. lxxxiii. 2, 11.
[7] Ps. ci. 8. [8] *Ibid.* lxxxiii. 4. [9] *Ibid.* xxx. 20, 21.
[10] *Ibid.* xxvi. 6. [11] Apoc. v. 6.

beautiful on His throne of love, the God of gods in our Sion.[1]

Truly, He abides among us; our earth has received the mystery of the marriage-feast, of the divine espousals with human nature, and she ever possesses the Lord her God dwelling with her in the Eucharist. O thou gladness of morning![2] O heavenly wine that bringest forth virgins![3] O happy moments, wherein the beauty of Jesus, whose full vision is the joy of the angels, gives itself under the sacramental veil to our souls, you leave behind you something more than a joyous recollection. The altar of Sacrifice, and the house of the great Banquet, both continue as the throne ever occupied by our King; they are the earthly abode of that Wisdom, who, though He is seated at the right hand of the Father in the brightness of the saints,[4] and is loved by the Lord of all things,[5] yet has not changed towards us poor children of men; He still delights to be with us, and keep up His loved union with us; and, as He tells us He did at the beginning, so He still loves this world of ours, and, to use His own word, He still plays with it.[6] On the throne of His tabernacle, He, beautiful Wisdom, receives the adorations of them that rule this world, for it is from Him they have their crowns and sceptres; and when they have wisdom, it is from Him they have it, and they asked Him for it on bended knees.[7] On that same throne He hears and grants the prayer of those little ones, little by humility and simplicity of heart, whom He so sweetly presses to go to Him;[8] they are attracted to Him by His divine loveliness and riches;[9] and they go to Him, that He may teach them how to love Him and fill their treasures to the brim.[10]

[1] Ps. lxxxiii. 8. [2] Ps. xxix. 6. [3] Zach. ix. 17. [4] Ps. cix. 3.
[5] Wisd. viii. 3. [6] Prov. viii. 31. [7] *Ibid.* 14-16.
[8] Prov. ix. 4; St. Mark x. 14. Ecclus. xxiv. 26. [10] Prov. viii. 21.

Glory be to the Lamb, whose Sacrifice has given us this wonderful Presence in the blessed Sacrament! To Him be power, and divinity, and wisdom, and strength, and honour, and glory, and benediction, for ever and ever![1] By His lovely light[2] let us, as a close to this day and the octave, respectfully contemplate what this ineffable permanence is, which thus secures to us in its fullness, to the end of time, the great mystery of faith.

How different is the divine Lamb of the true Passover, from that ancient one of the Jewish people, which we now so well understand![3] In prescribing the rites to be observed in the sacrifice of the figurative Paschal Lamb, which was to be eaten but once a year, Moses laid down this strict injunction: 'Neither shall there remain anything of it until morning';[4] nothing was to be left, all was to be consumed! Let us listen, now, to an apostle of the new Law: it is Andrew, brother of Peter; he is speaking to a Roman proconsul, and, through him, to all the Gentiles: 'Every day, I offer up to the almighty God, who is one and true, not the flesh of oxen, nor the blood of goats, but the spotless Lamb, upon the altar; of whose Flesh the whole multitude of the people eat; and the Lamb that is sacrificed, remains whole and living.'[5]

'How can that be?' asks the proconsul. 'Become a disciple and thou shalt learn,' replies Andrew. But that could not be: the representative of the pagan world was officially appointed to persecute the crucified Jesus in His members; and as to the sublime dogma he had just heard, and which was the very basis of the religion proscribed by the State, he had but one way of dealing with it and its preacher: laugh at it, and hang Andrew on the cross. The apostle thus sealed his testimony by his death, leaving

[1] Apoc. v. xii. [2] *Ibid.* xxi. 23. [3] Paschal Time, vol. 1.
[4] Exod. xii. 10. [5] Pass. S. Andr. *ap. Lipom.*

to the Holy Ghost, who had inspired him with the words he had spoken,[1] the future victory which that teaching was to win. His brother-apostles, who had been his fellow-guests at the last Supper, also laid down their lives for Jesus and His doctrine; and, by that sacrifice of themselves, they made themselves food to the same dear Lord. So did Andrew. He followed the counsel of the Wise Man: 'When thou shalt sit to eat with a prince, consider diligently what is set before thy face, and lay this to thy heart, and know that it behoveth thee to give a like feasting to the prince.'[2] Having, therefore, been fed with Jesus' cross in the banquet of His Body at the last Supper, as St. Augustine expresses it,[3] Andrew made a right noble return.

And so was it with the other martyrs, who came after him: the joy they showed, in the midst of their tortures, kept up the proof of the power that exists in the precious Wine and heavenly Bread, which can thus gladden man's heart and make it brave.[4] The time would come, when the demonstration of the mystery of faith, so sublimely expressed by the apostle St. Andrew, would convince the world; not indeed by the force of argument, or by the clever sequel of learned deductions, but by the world itself becoming transformed from paganism to Christianity. That transformation was an impossibility, as far as the world's own misery and power were concerned; and yet it was an undeniable fact; and it was the result of an irresistible influence: the influence of the divine leaven, which, in the language of the Gospel, was put into the whole measure of flour at the last Supper. From south to north, from east to west, everywhere throughout the globe, the children of

[1] St. Matt. x. 20. [2] Prov. xxiii. 1, 2. *juxta græc.*
[3] *In Ps.* c, [4] Ps. ciii. 15.

the Church now sing these words, which are but St. Andrew's expression that has triumphed over the world, won its faith, and is set to rhythm and music: 'Christ's Flesh is food, and His Blood is drink; yet is He whole under each Species. He is not cut by the receiver, nor broken, nor divided: He is taken whole. He is received by one, He is received by a thousand; the one receives as much as all; nor is He consumed, who is received And when the Sacrament is broken, waver not, but remember that there is as much under each fragment as is hidden under the whole. Of the substance there is no division; it is but the sign that is broken; and He who is the Signified, is not thereby diminished, either as to state or stature.'[1]

The Church's doctrine is this: that 'under each Species, and under each part of each Species, there is contained, truly, really, and substantially, the Body and the Blood, together with the Soul and Divinity of our Lord Jesus Christ, and therefore the whole Christ.'[2] Of themselves, it is true, the words of Consecration in the Sacrifice do but produce what they signify; and therefore, exclusively and isolatedly, under the twofold Species, produce the Body and the Blood; but our risen Lord, who liveth now for ever, remains indivisible. As the apostle teaches us, Christ, rising again from the dead, dieth now no more; for, in that He died to sin (that is, because of our sin), He died once; but in that He liveth, He liveth unto God.[3] Therefore, wheresoever, in virtue of the words of consecration, there is the most holy Body, or the Blood of our Redeemer, there also, by an essential and necessary *concomitance*, is the whole entire sacred Humanity, united with the Word.

[1] Sequen. *Lauda Sion*. [2] Conc. Trid. Sess. xiii. can. 1, 3.
[3] Rom. vi. 9, 10.

And here, for the sake of greater precision, we are going to adopt the scholastic phraseology. And firstly, the change of bread into the Body, and of wine into the Blood, is one of substance into substance; but in this miraculous change, very appropriately, on that account, called *trans-substantiation*, the *accidents* or modes of the two terms of the change are in no way altered or destroyed. So that, being deprived of their natural *subject*, or support, the *species*, or appearances of bread and wine are immediately sustained by God's omnipotence, and they produce and receive the same impressions as they would do if they were joined to their own proper substances. They are the sacramental *sign;* and although they do not *inform* the Body of Christ, that is, do not give It their own qualities or properties, yet they determine and maintain Its presence, so long as these species are not essentially modified. As regards the Body of our Lord—which, in Its own true *substance*, is substituted for the *substance* alone of bread and wine—It is withdrawn, by the sacred formula, from those mysterious laws of extension, which are so far from being thoroughly understood by human science; It is whole under the whole species, and whole under each sensible portion of the species; and, in this, It resembles spiritual substances, such as, for instance, the soul of man, which is whole in his whole body, and whole in each member of the same. Such, then, is the mystery of the *sacramental state:* whilst present to us under the dimensions of the Host, and not beyond them, by reason of His substance being independent of our known laws of extension, Christ our Lord abides in Himself precisely what He is in heaven. As St. Thomas of Aquin expresses it: 'The Body of Christ, in the Sacrament, retains all Its *accidents*, as a necessary consequence; and Its

several parts are just as they are in His sacred Body, although they are not subject to the conditions of external space.'[1]

The very notion of Sacrifice required this passive appearance; in the same way that the idea of a banquet, in which He is received, determined what was to be the peculiar nature of the sacramental elements selected by our divine Lord. Of course, when we behold the sacred Host, we must banish every such thought as bondage, or actual suffering, or laborious virtues, on the part of the divine Guest who dwells under the sacred Species: under this external passiveness or apparent death, there abound life, and love, and the beauty of the Lamb, who has vanquished death, and who is the immortal King of ages.

He resides under the white Host, with all His power and brightness, the most beautiful of the children of men;[2] He has all those admirable proportions, and all the perfect finish of those divine members, which were formed from the flesh of the most beautiful of the daughters of Adam, and the purest of virgins. Let us venerate, with all the respect we are capable of, those feet, which were watered by the tears of the repentant Magdalene, and dried with her hair,[3] and embalmed with the sweetest ointment, *beforehand*, as Jesus emphasised her act, when He praised it;[4] those feet of our merciful Redeemer, more beautiful than the feet of them who bring us the tidings of His having come among us;[5] they are bright, beyond the brightness of fine brass when in a burning furnace.[6] Let us send our reverential kisses, beyond the veil, to those hands, which are spotless, and consecrated for the office of High Priest;[7] those hands, which worked at the wood in Joseph's shop;

[1] P. 3. Q. lxxvi. a, 4; Sent. lib. 4. dist. 10, art. 2. [2] Ps. xliv. 3.
[3] St. Luke vii. 37, 38. [4] St. Mark xiv. 8. [5] Is. lii. 7.
[6] Apoc. i. 15. [7] Lev. xxi. 10.

those hands, which scattered blessings and miracles throughout the land of Israel; they are there, under that Host, just as the bride of the Canticle saw and described them, bright as gold, formed to the model of perfection, and full of something extremely precious, which she called hyacinths,[1] and which perhaps signify those wounds of which the prophet speaks, saying, 'horns are in His hands, and there is His strength hid.'[2] Would that we might look beneath the little cloud which hides from us that divine head, the admiration of the angels; that face, once disfigured, and buffeted, and covered all over with reproaches, out of love for us,[3] but now resplendent as the sun when he shineth in his power![4] O mouth of our Jesus, thou instrument of the Word, whose voice is as the sound of many waters,[5] and whose breathing is death to the wicked![6] O lips, which our Scriptures tell us, are as lilies dropping choice myrrh![7] And you, O eyes, which shed tears over Lazarus,[8] and now are lighting up with your brightness[9] the abode of the saints! Oh! that we might see all, see Thee Thyself, Jesus, beneath the mystery and the veil! But no! the mystery and the veil may not be removed; and surer are we, than if our eyes were the witnesses, that Thou, O Beloved of our hearts, art behind our wall, looking at us through the lattices;[10] and this is enough to make us adore Thee. Verily the sweetest test to which Thou couldst put our love, was that we should have faith in this mystery of the adorable Sacrament!

O precious Blood, thou price of our ransom, shed profusely on this earth, but now again within the sacred veins of Jesus! thou art now, as during His years here below, diffusing thy life-giving qualities

[1] Cant. v. 14. [2] Hab. iii. 4. [3] Lam. iii. 30.
[4] Apoc. i. 16. [5] *Ibid.* 15. [6] Is. xi. 4.
[7] Cant. v. 13. [8] St. John xi. 35. [9] Apoc. i. 14. [10] Cant. ii. 9.

to His divine members, under the action of that sacred Heart, which we are so solemnly to honour to-morrow! Most holy Soul of Jesus, present in the Sacrament as *form substantial*[1] of that most perfect Body, which, through thee, is the ever-living Body of the Man-God, thou possessest within thee all the treasures of eternal Wisdom.[2] Thou hadst the office intrusted to thee, of putting into a varied and sensible language the ineffable beauty of that Wisdom of the Father, who was taken with love for the children of men, and desired, by a manifestation which they could understand, to secure their love to Himself! Every word, every step, of Jesus, every mystery of His public or hidden life, was a gradual revelation, to us men, of that divine brightness. Truly, as we have it in the Gospel, this Wisdom, like the grace that was within Him, advanced in His manifestation to the creatures, whose love He had come down from heaven to win.[3] When, at length, He had achieved all His work—given us His teachings, and examples, and mysteries, those marvellous manifestations of His own infinite perfections—He gave them perpetuity, that so all ages to come might possess them and benefit by them; He fixed them, so to say, in the Sacrament of love, that abiding source of grace and light to men, that living Memorial, wherein divine love is ever ready to bestow upon us the graces of the wonderful works He has wrought by His Incarnation. 'The Flesh, the Blood of Christ, is the Word made manifest,' says St. Basil; 'it is Wisdom made visible by the Incarnation and by all that mystery of His life in the flesh, whereby He unfolds to us all moral perfection, and all the beautiful, both natural and divine. It is that which is the food of our soul, and which is preparing her,

[1] Concil. Vienn. [2] Col. ii. 3. [3] St. Luke ii. 52.

even in this world, for the contemplation of the divine realities.'[1]

The solemn Exposition, during which the blessed Sacrament has been receiving our most fervent homage of adoration and love, is concluded, as it began, with a procession. As soon as the Vespers are over (and they are the same as those of the feast, page 273), the deacon takes the monstrance from the throne, and gives it to the priest. The sacred Host is once more carried outside the church, with the same holy ceremonies, and chants, and joyous worship of the faithful. Again It has all nature doing homage to the Creator; It sanctifies every place through which It is carried; drives away the hostile power which, as the apostle tells us, seeks to infest this air;[2] blesses our streets and our country lanes, and imparts to our fields a pledge of rich harvest. It is then brought back to the church, not to leave the hallowed precincts again, save for the sake of the dying, to strengthen them for their last long journey, or for the sick, that It may be administered to them, since they are not able to go to their Lord. The Benediction is then given to the adoring assembly, and the sacred Host is replaced in the tabernacle.

Whilst these sentiments of faith and love are so active within us, let us give them expression, by the beautiful hymn, *Adoro te devote:* it was composed by the Angelic Doctor, St. Thomas of Aquin; and it is hard to say which of the two predominates in these verses, the theological science of the saint, or his humble and glowing love.

But when the tabernacle-door closes upon Jesus

[1] Epist. viii. [2] Eph. ii. 2; vi. 12.

in His holy Sacrament, our hearts will still continue with Him. This octave always brings with it such an increase of light regarding the great Mystery! It has been so, this year. More than ever, for the future, will we love and reverence the Banquet which is, and produces, all that we have been considering during these days: we know so much better now, than formerly, the perfections of eternal Wisdom, who has given Himself to us in the Eucharist; we will let Him guide us into all grace and truth.

RHYTHMUS S. THOMÆ

Adoro te devote, latens Deitas,
Quæ sub his figuris vere latitas:
Tibi se cor meum totum subjicit,
Quia te contemplans totum deficit.

I devoutly adore thee, O hidden Deity, who truly liest concealed under these forms: to thee my whole heart subjects itself, because it finds itself quite lost in contemplating thee.

Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius,
Nil hoc verbo veritatis verius.

Sight, feeling, taste, tell us not of thy presence; but the hearing alone may be safely believed. I believe whatsoever the Son of God has spoken; nothing is more true than this word of truth.

In cruce latebat sola Deitas,
At hic latet simul et humanitas;
Ambo tamen credens atque confitens,
Peto quod petivit latro pœnitens.

Upon the cross the divinity alone was concealed; but here the humanity also lies hid: but I believe and confess them both, and ask for what the penitent thief asked.

Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor.

I see not the wounds, as Thomas did; yet do I confess thee to be my God. Oh! grant that I may ever believe in

Fac me tibi semper magis credere,
In te spem habere, te diligere!
O memoriale mortis Domini,
Panis vivus, vitam præstans homini:
Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.

thee, more and more, and put my hope in thee, and love thee.

O memorial of my Lord's death! O living Bread, that givest life to man! Grant that my soul may ever live on thee, and may ever relish thy sweetness.

Pie Pelicane, Jesu Domine,
Me immundum munda tuo sanguine,
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.

O loving Pelican; Jesu Lord! cleanse me, an unclean sinner, with thy Blood, one drop whereof could save the whole world from all its guilt.

Jesu, quem velatum nunc aspicio,
Oro fiat illud quod tam sitio:
Ut te revelata cernens facie
Visu sim beatus tuæ gloriæ.
Amen.

O Jesus, whom I now see beneath a veil! I beseech thee, let that be done, for which I do so thirst: that I may see thine unveiled face, and be happy in the vision of thy glory.
Amen.

The devout Ratpert, monk of St. Gall, friend of Notker, and, like him, a writer of liturgical compositions, shall provide us with an appropriate conclusion to this our octave of *Corpus Christi*, in the following devout hymn, which he composed for the faithful of the ninth century.

AD EUCHARISTIAM SUMENDAM

Laudes, Omnipotens, ferimus tibi, dona colentes
Corporis immensi, Sanguinis atque tui.
Tangimus ecce tuam, Re-

We offer thee our praises, O almighty Lord, honouring the gifts bestowed upon us of the adorable Body and Blood.
Lo! we are approaching thy

ctor sanctissime, mensam:
Tu licet indignis propitiare tuis:
Here is repeated: Laudes, Omnipotens.
Propitiare pius, peccata absolve benignus:
Prosit ut invictis appropiare sacris.

Here is repeated: Corporis immensi.
Angelus æthereis sanctus descendat ab astris,
Purificans corpus, cor pariterque pius.
Laudes, Omnipotens.
Hæc medicina potens cœli nos ducat in arces,
Interea terris dans medicamen opis.
Corporis immensi.
Quod colimus fragiles, respice clemens,
Summeque pascentes protege Pastor oves.

Laudes, Omnipotens.
Protege quas recreas, hostis ne proterat illas,
Consolidans dono nos sine fine tuo.
Corporis immensi.
Nam sumus indigni quos ornes munere tali:
Tu pietate tua, Rex, rege castra tua.

Laudes, Omnipotens.
Hoc, Pater omnipotens,

table, O most holy Guide! have mercy on us thy servants, though unworthy ones.

Here is repeated: We offer thee.

Have mercy, O loving Lord! compassionately forgive us our sins: that our approaching these triumphant sacred Mysteries may be to our profit.

Here is repeated: Bestowed upon us.

May there descend upon us, from the high heavens, the holy angel who will lovingly cleanse both our body and soul.

We offer thee.

May this powerful remedy lead us to the heavenly abode, giving us meanwhile, here on earth, the restoring power.

Bestowed upon us.

O merciful Lord! look down upon us frail ones, who are honouring thy Majesty; O best of shepherds, protect us thy sheep, now feeding on it!

We offer thee.

Protect those whom thou refreshest, lest the enemy crush us; for ever strengthen us by the gift

Bestowed upon us.

For we are unworthy that thou shouldst honour us with such a gift: do thou in thy mercy, O King, rule thine own soldiers!

We offer thee.

O almighty Father, in thy

cum Christo perfice, clemens,
Spiritus atque potens, trinus et unus apex.
Corporis immensi.

clemency, grant our prayer, together with Christ and the all-powerful Spirit, the perfect Three and One giver of the gifts Bestowed upon us.

FRIDAY

AFTER THE OCTAVE OF CORPUS CHRISTI

THE FEAST OF THE SACRED HEART OF JESUS

A NEW ray of light shines to-day in the heaven of holy Church, and its light brings warmth. The divine Master given to us by our Redeemer, that is, the Paraclete Spirit, who has come down into this world, continues His teachings to us in the sacred liturgy. The earliest of these His divine teachings was the mystery of the Trinity; and we have worshipped the blessed Three: we have been taught who God is, we know Him in His own nature, we have been admitted, by faith, into the sanctuary of the infinite Essence. Then this Spirit, the mighty wind of Pentecost,[1] opened to our souls new aspects of the truth, which it is His mission to make the world remember;[2] and His revelation left us prostrate before the sacred Host, the Memorial which God Himself has left us of all His wonderful works.[3] To-day it is the sacred Heart of the Word made flesh that this holy Spirit puts before us, that we may know and love and adore it.

There is a mysterious connexion between these three feasts, of the blessed Trinity, *Corpus Christi*, and the sacred Heart. The aim of the Holy Ghost, in all three, is to initiate us more and more into that

[1] Acts ii. 2. [2] St. John xiv. 26. [3] Ps. cx. 4.

knowledge of God by faith, which is to fit us for the face-to-face vision in heaven. We have already seen how God, being made known to us, by the first, in Himself, manifests Himself to us, by the second, in His outward works; for the holy Eucharist is the memorial, here below, in which He has brought together, and with all possible perfection, all those His wondrous works. But by what law can we pass so rapidly, so almost abruptly, from one feast, which is all directly regarding God, to another, which celebrates the works done by Him to and for us? Then again: how came the divine thought, the eternal Wisdom, from the infinite repose of the eternally blessed Trinity, to the external activity of a love for us poor creatures, which has produced what we call the mysteries of our redemption? The Heart of the Man-God is the solution of these difficulties; it answers all such questions, and explains to us the whole divine plan.

We knew that the sovereign happiness which is in God, we knew that the life eternal communicated from the Father to the Son, and from these two to the Holy Ghost, in light and love, was to be given by the will of these three divine Persons to created beings; not only to those which were purely spiritual, but likewise to that creature whose nature is the union of spirit and matter, that is, to man. A pledge of this life eternal was given to him in the Sacrament of the Eucharist. It is by the Eucharist that man, who has already been made a partaker of the divine nature[1] by the grace of the sanctifying Spirit, is united to the divine Word, and is made a true member of this only-begotten Son of the Father. Though it hath not yet appeared what we shall be, says St. John, still we are now the sons of God; we know that, when

[1] 2 St. Pet. i. 4.

He shall appear, we shall be like to Him;[1] for we are called to live, as the Word Himself does, in the society of His eternal Father for ever and ever.[2]

But the infinite love of the sacred Trinity, which thus called us frail creatures to a participation in Its own blessed life, would accomplish this merciful design by means of another love, a love more like that which we ourselves can feel; that is, the created love of a human Soul, evinced by the beatings of a Heart of flesh like our own. The Angel of the great Counsel, who is sent to make known to the world the merciful designs of the Ancient of days, took to Himself, in order to fulfil His divine mission, a created, a human form; and this would enable men to see with their eyes, yea, and even touch with their hands, the Word of life, that life eternal which was with the Father, but appeared even unto us.[3] This human nature, which the Son of God took into personal union with Himself, from the womb of the Virgin-Mother, was the docile instrument of infinite love, but it was not absorbed into, or lost in, the Godhead; it retained its own substance, its special faculties, its distinct will, which will ruled, under the influence of the divine Word, the acts and movements of His most holy Soul and adorable Body. From the very first instant of its existence, the human Soul of Christ was inundated, more directly than was any other creature, with that true light of the Word, which enlighteneth every man who cometh into this world;[4] it enjoyed the face-to-face vision of the divine Essence; and therefore took in, at a single glance, the absolute beauty of the sovereign Being, and the wisdom of the divine decree which called finite beings into a participation of infinite bliss. It understood its sublime mission, and conceived an immense love for

[1] 1 St. John iii. 2. [2] *Ibid.* i. 3. [3] *Ibid.* 2. [4] St. John i. 9.

man and for God. This love began simultaneously with life, and filled not only His Soul, but impressed, in its own way, the Body too, the moment it was formed from the substance of the Virgin-Mother by the operation of the Holy Ghost. The effect of His love told, consequently, upon His Heart of true human flesh; it set in motion those beatings, which made the Blood of redemption circulate in His sacred veins.

For it was not with Him as with other men, the pulsations of whose hearts are, at first, the consequence of nothing but the vital power which is in the human frame; until, when reason has awakened, emotions produce physical impressions, which quicken or dull the throbbings of the heart. With the Man-God it was not so: His Heart, from the very first moment of its life, responded to the law of His Soul's love, whose power to act upon His human Heart was as incessant, and as intense, as is the power of organic vitality—a love as burning at the first instant of the Incarnation, as it is this very hour in heaven. For the human love of the Incarnate Word, resulting from His intellectual knowledge of God and of creatures, was as perfect as that knowledge, and therefore as incapable of all progress; though, being our Brother, and our model in all things, He, day by day, made more manifest to us the exquisite sensibility of His divine Heart.

At the period of Jesus' coming upon this earth, man had forgotten how to love, for he had forgotten what true beauty was. His heart of flesh seemed to him as a sort of excuse for his false love of false goods: his heart was but an outlet, whereby his soul could stray from heavenly things to the husks of earth, there to waste his power and his substance.[1] To this material world, which the soul of man was to render subser-

[1] St. Luke xv. 13.

vient to its Maker's glory—to this world, which, by a sad perversion, kept man's soul a slave to his senses and passions—the Holy Ghost sent a marvellous power, which, like a resistless lever, would replace the world in its right position: it was the sacred Heart of Jesus; a Heart of flesh, like that of other human beings, from whose created throbbings there would ascend to the eternal Father an expression of love, which would be a homage infinitely pleasing to the infinite Majesty, because of the union of the Word with that human Heart. It is a harp of sweetest melody, that is ever vibrating under the touch of the Spirit of love; it gathers up into its own music the music of all creation, whose imperfections it corrects, whose deficiencies it supplies, tuning all discordant voices into unity, and so offering to the glorious Trinity a hymn of perfect praise. The Trinity finds its delight in this Heart. It is the one only *organum*, as St. Gertrude calls it,[1] the one only instrument which finds acceptance with the Most High. Through it must pass all the inflamed praises of the burning Seraphim, just as must the humble homage paid to its God by inanimate creation. By it alone are to come upon this world the favours of heaven. It is the mystic ladder between man and God, the channel of all graces, the way whereby man ascends to God, and God descends to man.

The Holy Ghost, whose master-piece it is, has made it a living image of Himself; for although in the ineffable *relations* of the divine Persons, He is not the source of love, He is its substantial expression, or in theological language, the *term;* it is He who inclines the holy Trinity to those works outside Itself, which produce creatures; and then, having given them being, and to some life, He (the holy Spirit) pours

[1] *Legatus divinæ pietatis;* lib. ii. c. 23; lib. iii. c. 25.

out upon them all the effusion of their Creator's love for them. And so it is with the love which the Man-God has for God and Man: its direct and, so to say, material expression is the throbbing it produces upon His sacred Heart; and again, it is by that Heart, that, like the Water and Blood which came from His wounded Side, He pours out upon the world a stream of redemption and grace, which is to be followed by the still richer one of glory.

One of the soldiers, as the Gospel tells us, opened Jesus' Side with a spear, and immediately there came out blood and water.[1] We must keep before us this text and the fact it relates, for they give us the true meaning of the feast we are celebrating. The importance of the event here related is strongly intimated, by the earnest and solemn way in which St. John follows up his narration. After the words just quoted, he adds: 'And he that saw it hath given testimony of it, and his testimony is true. And he knoweth that he saith true, that ye also may believe; for these things were done, that the Scripture might be fulfilled.'[2] Here the Gospel refers us to the testimony of the Prophet Zacharias, who after predicting that the Spirit of grace would be poured out upon the house of David and the inhabitants of Jerusalem,[3] says: 'They shall look upon Him whom they pierced.'[4]

And when they look upon His side thus pierced, what will they see there, but that great truth which is the summary of all Scripture and of all history: 'God so loved the world, as to give it His only-begotten Son; that whosoever believeth in Him, may not perish, but may have eternal life.[5] This grand truth was, during the ages of expectation, veiled under types and figures; it could be deciphered but by few, and even

[1] St. John xix. 34. [2] *Ibid.* 35, 36. [3] Zach. xii. 10.
[4] *Ibid.* as quoted by St. John xix. 37. [5] St. John iii. 16.

then only obscurely; but it was made known with all possible clearness on that eventful day, when, on Jordan's banks,[1] the whole sacred Trinity manifested who was the Elect, the chosen One, of the Father—the Son in whom He was so well pleased.[2] It was Jesus of Nazareth, the Son of Mary. But there was another revelation, of deepest interest to us, which had still to be made: it was—how, and in what way, would the eternal life brought by Jesus into the world, pass from Him into each one of us? This second revelation was made to us, when the soldier's spear opened the divine source, and there flowed from it that Water and Blood, which, as the Scripture tells us, completed the testimony of the blessed Three. 'There are three,' says St. John, 'who give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are One. And there are three that give testimony on earth: the Spirit, and the Water, and the Blood: and these three are one,' that is, they are one, because they concur in giving the one same testimony. 'And this,' continues St. John, 'is the testimony: that God hath given to us eternal life, and that this life is in His Son.'[3] These words contain a very profound mystery; but we have their explanation in to-day's feast, which shows us how it is through the Heart of the Man-God that the divine work is achieved, and how, through that same Heart, the plan which was conceived, from all eternity, by the Wisdom of the Father, has been realized.

To communicate His own happiness to creatures, by making them, through the Holy Ghost, partakers of His own divine nature,[4] and members of His beloved Son—this was the merciful design of the Father; and

[1] St. Luke iii. 21, 22.
[2] Is. xlii. 1.
[3] 1 St. John v. 7, 8, 11.
[4] 2 St. Pet. i. 4.

all the works of the Trinity, outside Itself, tend to the accomplishment of that same. When the fullness of time had come, there appeared upon our earth He that came by water and blood, Jesus Christ; not by water only, but by water and blood. The Spirit, who, together with the Father and the Son, has already on the banks of Jordan given His testimony, gives it here again, for St. John continues: 'And it is the Spirit which testifieth, that Christ is the truth;[1] and that He spoke the truth when He said of Himself, that He is Life.[2] The Spirit, as the Gospel teaches us,[3] comes forth with the water from the fountains of the Saviour,[4] and makes us worthy of the precious Blood, which flows together with the water. Then does mankind, thus born again of water and the Holy Ghost, become entitled to enter into the kingdom of God;[5] and the Church, thus made ready for her Spouse in those same waters of Baptism, is united to the Incarnate Word in the Blood of the sacred Mysteries. We, being members of that holy Church, have the same union with Christ; we are bone of His bones, and flesh of His flesh;[6] we have received the power to be made adopted sons of God,[7] and sharers, for all eternity, of the divine life, which He, the Son by nature, has in the bosom of the Father.

On, then, thou Jew! though ignorant of the nuptials of the Lamb, give the signal of their being accomplished. Lead the Spouse to the nuptial bed of the cross; He will lay Himself down on that most precious Wood, which His mother, the Synagogue, has made to be His couch; she prepared it for Him, on the eve of the day of His alliance, when from His sacred Heart His bride is to come forth, together

[1] 1 St. John v. 6. [2] St. John v. 26. [3] *Ibid.* vii. 37-39. [4] Is. xii. 3.
[5] St. John iii. 5. [6] Gen. ii. 23; Eph. v. 30. [7] St. John i. 12.

with the Water which cleanses her, and the Blood which is to be her dower. It was for the sake of this bride, that He left His Father, and the bright home of His heavenly Jerusalem; He ran, as a giant, in the way of His intense love; He thirsted, and the thirst of desire gave Him no rest. The scorching wind of suffering which dried up His bones, was less active than the fire which burned in His Heart, and made its beatings send forth, in the agony in the garden, the Blood which, on the morrow, was to be spent for the redemption of His bride. He has reached Calvary, it is the end of His journey; He dies; He sleeps, with His burning thirst upon Him. But the bride, who is formed for Him during this His mysterious sleep, will soon rouse Him from it. That Heart, from which she was born, has broken, that she might come forth; broken, it ceased to beat; and the grand hymn which, through it, had been so long ascending from earth to heaven, was interrupted; and creation was dismayed at the interruption. Now that the world has been redeemed, man should sing more than ever the canticle of his gratitude: and the strings of the harp are broken! Who will restore them? Who will re-awaken in the Heart of Jesus the music of its divine throbbings?

The new-born Church, His bride, is standing near that opened side of her Jesus; in the intensity of her first joy, she thus sings to God the Father: 'I will praise Thee, O Lord, among the people, and I will sing unto Thee among the nations.' Then, to her Jesus: 'Arise, Thou, my glory! my psaltery, my harp, arise!'[1] And He arose in the early morning of the great Sunday; His sacred Heart resumed its melody, and, with it, sent up to heaven the music of holy Church, for the Heart of the Spouse belongs to

[1] Ps. cvii. 1-4.

His bride, and they are now two in one flesh.[1]

Christ, being now in possession of her who has wounded His Heart,[2] gives her, in return, full power over that sacred Heart of His, from which she has issued. There lies the secret of all the Church's power. In the relations existing between husband and wife, which were created by God at the beginning of the world, and (as the apostle assures us) in view of this great mystery of Christ and the Church,[3] man is the head,[4] and the woman may not domineer in the government of the family. Has the woman, then, no power? She has power, and a great power: she must address herself to her husband's heart, and gain all by love. If Adam, our first father, sinned, it was because Eve used, and for evil, her influence over his heart, by misleading him, and us in him. Jesus saves us, because the Church has won His Heart; and that human Heart could not be won, without the Divinity also being moved to mercy. And here we have the doctrine of devotion to the sacred Heart of Jesus, as far as regards the principle upon which it rests. In this its primary and essential notion, the devotion is as old as the Church herself, for it rests on this truth, which has been recognized in every age: that Christ is the Spouse, and the Church is His bride.

The fathers and holy doctors of the early ages had no other way, than this, of expounding the mystery of the Church's formation from Jesus' side; and the words they used—though always marked by that reserve which was called for by so many of their hearers being as yet uninitiated—were taken as the text for the sublime and fearless developments of later ages. 'The initiated,' says St. John Chrysostom, 'know the

[1] Gen. ii. 24; Eph. v. 31.
[2] Cant. iv. 9.
[3] Eph. v. 32.
[4] 1 Cor. xi. 3.

mystery of the Saviour's fountains; from those, that is, from the Blood and the Water, the Church was formed; from those same, came our Mysteries; so that, when thou approachest the dread chalice, thou must come up to it, as though thou wert about to drink of that very Side of Christ.'[1] 'The Evangelist,' says St. Augustine, 'made use of a word which has a special import, when he said: the soldier opened Jesus' Side with a spear. He did not say struck the Side, or wounded the Side, or anything else like that; but he said he opened Jesus' Side. He opened it; for that Side was like the door of life; and when it was opened, the Sacraments (the Mysteries) of the Church came through it... This was predicted by that door which Noe was commanded to make in the side of the Ark, through which were to go those living creatures which were not to be destroyed by the deluge; and all these things were a figure of the Church.'[2]

'Enter thou into the rock, and hide thee in the pit,'[3] says Isaias; and what means this, but, 'enter into the Side of thy Lord?' as the expression is interpreted, in the thirteenth century, by Guerric, a disciple of St. Bernard, and Abbot of Igny.[4] St. Bernard himself thus comments the thirteenth and fourteenth verses of the second chapter of the Canticle: 'Come my dove, in the clefts of the rock, in the hollow places of the wall:[5] O beautiful clefts of the rock, wherein the dove takes safe shelter, and fearlessly looks at the hawk that hovers about!... And what may I see through that opening? The iron hath pierced His soul, and His Heart hath come near; so that, through the cleft, the mystery of His Heart is made visible, that great mystery of love, those bowels of the mercy of our God.... What else art thou, O Lord, but treasures of love,

[1] *In Joan.* Hom. lxxxiv. 5. [2] *In Joan.* Tract. cxx. 2. [3] Is. ii. 10.
[4] *In Dom. Palm.* Serm iv. [5] Cant. ii. 13, 14.

but riches of goodness? . . . I will make my way to those full store-cellars. I will take the prophet's advice, and will leave the cities; I will dwell in the rock, and be like the dove that maketh her nest in the mouth of the hole in the highest place.[1] Sheltered there, as Moses was in the hole of the rock,[2] I will see my Lord, as He passes by.'[3] In the next century, we have the Seraphic Doctor, St. Bonaventure, telling us in his own beautiful style, how the new Eve was born from the Side of Christ, when in His sleep; and how the spear of Saul was thrown at David, and struck the wall,[4] as though it would make its way into Him, of whom David was but a type, that is, Christ, who is the rock,[5] the mountain-cave where are salubrious springs, the shelter where doves build their nests.[6]

Our readers will not expect us to do more than give them this general view of the great mystery, and tell them how the holy doctors of the Church spoke of it. As far as St. Bernard and St. Bonaventure are concerned, the devotion to the mystery of Christ's side opened on the cross, is but a part of that which they would have us show to the other wounds of our Redeemer. The sacred Heart, as the expression of Jesus' love, is not treated of, in their writings, with the explicitness wherewith the Church would afterwards put it before us. For this end, our Lord Himself selected certain privileged souls, through whose instrumentality He would bring the Christian world to a fuller appreciation of the consequences which are involved in the principles admitted by the whole Church.

It was on January 27 in the year 1281, in the

[1] Jerem. xlviii. 28.
[2] Exod. xxxiii. 22.
[3] S. Bern. *in Cant.* Serm. lxi.
[4] 1 Kings xviii. 10, 11.
[5] 1 Cor. x. 4.
[6] *Lignum vitæ.*

Benedictine monastery of Helfta, near Eisleben, in Saxony, that our divine Lord first revealed these ineffable secrets to one of the community of that house, whose name was Gertrude. 'She was then in the twenty-fifth year of her age. The Spirit of God came upon her, and gave her her mission. She saw, she heard, she was permitted to touch, and what is more, she drank of, that chalice of the sacred Heart, which inebriates the elect. She drank of it, even whilst in this vale of bitterness; and what she herself so richly received, she imparted to others, who showed themselves desirous to listen. St. Gertrude's mission was to make known the share and action of the sacred Heart in the economy of God's glory and the sanctification of souls; and, in this respect, we cannot separate her from her companion, St. Mechtilde.

On this special doctrine regarding the Heart of the Man-God, St. Gertrude and St. Mechtilde hold a very prominent position among all the saints and mystical writers of the Church. In saying this, we do not except even the saints of these later ages, by whom our Lord brought about the public, official worship, which is now given to His sacred Heart. These saints have spread the devotion, now shown to it, throughout the whole Church; but they have not spoken of the mysteries it contains within it, with that set purpose, that precision, that loveliness which we find in the 'Revelations' of the two saints, Gertrude and Mechtilde.

It was the beloved disciple, who had rested his head upon Jesus' breast at the Supper, and perhaps heard the beatings of the sacred Heart—the disciple who, when standing at the foot of the cross, had seen that Heart pierced with the soldier's spear—who announced to Gertrude its future glorification.

She asked him how it was that he had not spoken, in his writings in the new Testament, of what he had experienced when he reclined upon Jesus' sacred Heart. He thus replied: "My mission was to write, for the Church which was still young, a single word of the uncreated Word of God the Father, that uncreated Word, concerning which the intellect of the whole human race might be ever receiving abundant truth, from now till the end of the world, and yet would never fully comprehend it. As to the sweet eloquence of those throbbings of His Heart, it is reserved for the time when the world has grown old, and has become cold in God's love, that it may regain favour by the hearing such revelation." (*The Legate of Divine Love.* Bk. iv. ch. 4.)

'Gertrude was chosen as the instrument of that revelation; and what she has told us is exquisitely beautiful. At one time, the divine Heart is shown to her as a treasure, which holds all riches within it; at another, it is a harp played upon by the holy Spirit, and the music which comes from it gladdens the blessed Trinity, and all the heavenly court. It is a plenteous spring, whose stream bears refreshment to the souls in purgatory, strength and every other grace to them that are still struggling on this earth, and delights which inebriate the blessed in the heavenly Jerusalem. It is a golden thurible, whence there ascend as many different sorts of fragrant incense, as there are different races of men, for all of whom our Redeemer died upon the cross. It is an altar, upon which the faithful lay their offerings, the elect their homage, the angels their worship, and the eternal High Priest offers Himself as a sacrifice. It is a lamp suspended between heaven and earth. It is a chalice out of which the saints, but not the angels, drink, though these latter receive from it delights of varied

kinds. It was in this Heart that was formed and composed the Lord's Prayer, the *Pater noster;* that prayer was the fruit of Jesus' Heart. By that same sacred Heart are supplied all the negligences and deficiencies which are found in the honour we pay to God, and His blessed Mother and the saints. The Heart of Jesus makes itself as our servant, and our bond, in fulfilment of all the obligations incumbent on us; in it alone do our actions derive that perfection, that worth, which makes them acceptable in the eyes of the divine Majesty; and every grace, which flows from heaven to earth, passes through that same Heart. When our life is at its close, that Heart is the peaceful abode, the holy sanctuary, ready to receive our souls as soon as they have departed from this world; and having received them, it keeps them in itself for all eternity, and beatifies them with every delight!'[1]

By thus revealing to Gertrude the admirable mysteries of divine love, included in the doctrine which attaches to the sacred Heart of Jesus, the holy Spirit was, so to say, forestalling the workings of hell, which, two centuries later on, were to find their prime mover in that same spot. Luther was born at Eisleben, in the year 1483. He was the apostle, after being the inventor, of theories the very opposite of what the sacred Heart reveals. Instead of the merciful God, as known and loved in the previous ages, Luther would have the world believe Him to be the direct author of sin and damnation, who creates the sinner for crime and eternal torments, and for the mere purpose of showing that He could do anything, even injustice! Calvin followed; he took up the blasphe-

[1] Preface to the *Revelations of St. Gertrude* translated into French from the new Latin edition, published by the Benedictine Fathers of Solesmes.

mous doctrines of the German apostate, and rivetted the protestant principles by his own gloomy and merciless logic. By these two men, the tail of the dragon dragged the third part of the stars of heaven.[1] In the seventeenth century, the old enemy put on hypocrisy in the shape of Jansenism; changing the names of things, but leaving the things unchanged, he tried to get into the very centre of the Church, and there pass off his impious doctrines; and Jansenism—which, under the pretext of safeguarding the rights of God's sovereign dominion, aimed at making men forget that He was a God of mercy—was a favourable system, wherewith the enemy might propagate his so-called *Reformation*. God, who so loved the world,[2] beheld mankind discouraged or terrified, and behaving as though in heaven there was little mercy, and less love. This earth was to be made to see that its Creator had loved it with affectionate love; that He had taken a Heart of flesh in order to bring that infinite love within man's reach and sight; that He made that human Heart, which He had assumed, do its work, that is, beat and throb from love, just as ours do; for He had become one of ourselves, and, as the prophet words it, had taken the cords of Adam.[3] That Heart felt the thrill of joy when duty-doing made us joyous; it felt a weight and pang when it saw our sorrows; it was gladsome when it found that, here and there, there would be souls to love it in return. How were men to be told all this? Who would be chosen to fulfil the prophecy made by Gertrude the Great? Who would come forth, like another Paul or John, and teach the world, now grown old, the language of the divine throbbings of Jesus' Heart?

There were then living many men noted for their

[1] Apoc. xii. 4. [2] St. John iii. 16. [3] Osee. xi. 4.

learning and eloquence; but they would not suit the purpose of God. God, who loves to choose the weak in order to confound the strong,[1] had selected for manifesting the mystery of the sacred Heart, one whom the world knew not:—a religious woman, living in a monastery which had nothing about it to attract notice. As, in the thirteenth century, He had passed by the learned men, and even the great saints, who were then living, and selected the Blessed Juliana of Liège as instrument for bringing about the institution of the *Corpus Christi* feast, so in this present case: He would have His sacred Heart glorified in His Church by a solemn festival; and He imparts and intrusts His wish to the humble Visitandine of Paray-le-Monial, now known and venerated, throughout the world, under the name of Blessed Margaret-Mary. The mission thus divinely given to her, was to bring forward the treasure, which had been revealed to St. Gertrude, and which, all the long interval, had been known to only a few privileged souls. Sister Margaret-Mary was to publish the secret to the whole world, and make the privilege cease, by telling every one how to possess it. Through this apparently inadequate instrument, the sacred Heart of Jesus was a heavenly reaction offered to the world against the chilliness which had settled on its old age: it became a touching appeal to all faithful souls that they would make reparation for all the contempt, and slight, and coldness, and sins, wherewith our age treats the love of our Lord and Saviour Christ Jesus.

'I was praying before the blessed Sacrament on one of the days during the octave' *(of Corpus Christi*, June 1675) says Blessed Margaret, 'and I received from my God exceeding great graces of His love. And feeling a desire to make some return, and give

[1] 1 Cor. i. 27.

Him love for love, I heard Him say: "Thou canst not make me a greater, than by doing that which I have so often asked of thee." He then showed me His divine Heart, and said: "Behold this Heart, which has so loved men, as that it has spared nothing, even to the exhausting and wearing itself out, in order to show them its love; and instead of acknowledgment I receive, from the greater number, nothing but ingratitude, by their irreverences and sacrileges, and by the coldness and contempt wherewith they treat Me, in this Sacrament of love. But what I feel most deeply is, that they are hearts consecrated to Me, which thus treat Me. It is on this account, that I make this demand of thee: that the first Friday after the octave of the blessed Sacrament be devoted to a special feast in honour of My Heart; that thou wilt go to Communion on that day; and give it a reparation of honour by an act of amendment, to repair the insults it has received during the time of its being exposed on the altar. I promise thee, also, that My Heart will dilate itself, that it may pour forth, with abundance, the influences of its divine love upon those who shall thus honour it, and shall do their best to have such honour paid to it".'

By thus calling His servant to be the instrument of the glorification of His sacred Heart, our Lord made her a sign of contradiction, just as He Himself had been.[1] It took more than ten years for Blessed Margaret to get the better, by patience and humility, of the suspicions wherewith she was treated by the little world around her, and of the harsh conduct of the Sisters who lived with her in the same monastery, and of trials of every sort. At last, on June 21 in the year 1686, the Friday after the octave of Corpus Christi, she had the consolation of seeing the whole

[1] St. Luke ii. 34.

Community of Paray-le-Monial kneeling before a picture, which represented the Heart of Jesus as pierced with a spear; it was the Heart by itself; it was encircled with flames, and a crown of thorns, with the cross above it, and the three nails. That same year, there was begun, in the monastery, the building of a chapel in honour of the sacred Heart; and Blessed Margaret had the happiness of seeing it finished and blessed. She died shortly afterwards, in the year 1690. But all this was a very humble beginning: where was the institution of a feast, properly so called? and where its solemn celebration throughout the Church?

So far back as the year 1674, our Lord had, in His own mysterious way, brought Margaret-Mary to form the acquaintance of one of the most saintly Religious of the Society of Jesus then living; it was Father De la Colombière. He recognized the workings of the holy Spirit in this His servant, and became the devoted apostle of the sacred Heart, first of all at Paray-le-Monial, and then, later on, in England, where he was imprisoned by the heretics, and merited the glorious title of Confessor of the faith. This fervent disciple of the Heart of Jesus died in the year 1682, worn out by his labours and sufferings; but the Society, in a body, inherited his zeal for the propagation of devotion to the sacred Heart. At once, numerous confraternities began to be formed, and everywhere chapels were built in honour of that same Heart. Hell was angry at this great preaching of God's love. The Jansenists were furious at this sudden proclamation, at this apparition, as St. Paul would say, of the goodness and kindness of God our Saviour;[1] for it aimed at restoring hope to souls, in which they had sowed despondency. The big world must interfere; and it began by talking of innovations, of scandals,

[1] Tit. iii. 4.

of even idolatry; at all events, this new devotion was, to put it mildly, a revolting dessecting of the sacred Body of Christ! Erudite pamphlets were published, some theological, some physiological, to prove that the Church should forbid the subject! Indecent engravings were circulated, and indignant witticisms were made, in order to bring ridicule upon those for whom the world had coined the name of *Cordicolæ*, or Heart worshippers.[1]

But human wisdom, or human prejudice, or even human ridicule, cannot withstand God's purposes. He wished that human hearts should be led to love, and therefore worship, the sacred Heart of their Redeemer; and He inspired His Church to receive the devotion which would save so many souls, though the world

[1] In the year 1720, the city of Marseilles was visited by a plague. It had been brought by a vessel that had come from Syria. As many as a thousand a day fell victims to the scourge. The Parliament, which was mainly composed of Jansenists, had, of course, fled; and there was nothing being done to stay the contagion from spreading. The bishop, Monseigneur de Belzunce, assembled such of his priests as had been spared; and, standing in the avenue which is now called by his name, he solemnly consecrated his diocese to the sacred Heart of Jesus. At once the plague abated, and gradually disappeared. Two years later, however, it again showed itself, and threatened to repeat its fierce onslaught; but it was arrested in consequence of the city magistrates binding *themselves and their successors for all future ages*, by a vow, to the solemn acts of public worship, which, up to this present day, have proved a protection and a glory to the city of St. Lazarus.

These events were noised throughout the world, and were the occasion of the feast of the sacred Heart being kept, not only as hitherto, in the monasteries of the Visitation Order, but in several dioceses of France.

That noble, but tried, kingdom, is now erecting a national monument in honour of the sacred Heart of Jesus; it is the splendid church now being built on Monmartre, near Paris. May that loving Heart of our Lord bless His devoted France, the eldest daughter of the Church! Like the Church, she is under terrible trials; and as they are companions in affliction, may they, through the mercy of the Heart of Jesus, be soon united in prosperity, aud work together for the happiness of the world!

might not take heaven's view. The apostolic See had witnessed all this; and at last gave its formal sanction. Rome had frequently granted Indulgences in favour of the devotions privately practised towards the sacred Heart; she had published innumerable Briefs for the establishment of local confraternities, under that title; and in the year 1765, in accordance with the request made by the bishops of Poland and the arch-confraternity of the sacred Heart at Rome, Pope Clement XIII issued the first pontifical decree in favour of the feast of the Heart of Jesus, and approved of a Mass and Office which had been drawn up for that feast. The same favour was gradually accorded to other Churches, until at length, on August 23, 1856, Pope Pius IX of glorious memory, at the instance of all the bishops of France, issued the decree for inserting the feast of the sacred Heart on the calendar, and making obligatory its celebration by the universal Church.

The glorification of the Heart of Jesus called for that of its humble handmaid. On September 18, 1864, the beatification of Margaret-Mary was solemnly proclaimed by the same sovereign Pontiff, who had put the last finish to the work she had begun, and given it the definitive sanction of the apostolic See.

From that time forward, the knowledge and love of the sacred Heart have made greater progress, than they had done during the whole two previous centuries. In every quarter of the globe, we have heard of communities, religious Orders, and whole dioceses, consecrating themselves to this source of every grace, this sole refuge of the Church in these sad times. Thousands, from every country, have gone on pilgrimage to the favoured sanctuary of Paray-le-Monial, where it pleased the divine Heart to first manifest Itself, in its visible form, to us mortals.

We now put before our readers the Mass, which has been approved of for our feast.

MASS

In the liturgy of this feast, there is scarcely any mention made of the Heart of Flesh assumed by our Saviour. When, in the last century, there was question of approving a Mass and Office in honour of the sacred Heart, the Jansenists, who had zealous partisans even in Rome, excited so much opposition, that the apostolic See did not deem it prudent to speak openly, at that early period, on the points which some so angrily disputed. It, however, readily granted, both to Portugal and the Republic of Venice, an Office, in which the Heart of Jesus, victim of love, and pierced with a spear, was offered to the adorations of the faithful. But in the Mass and Office which Rome afterwards gave for the general use, she, out of a motive of prudence, kept to the glorification of our Redeemer's love, of which it could not reasonably be denied that His Heart of Flesh was the true and direct symbol.

Thus, the Introit, which is taken from Jeremias, extols the infinite mercies of Him, whose Heart has not cast off the children of men.

INTROIT

Miserebitur secundum multitudinem miserationum suarum : non enim humiliavit ex corde suo, et abjecit filios hominum : bonus est Dominus sperantibus in eum, animæ quærenti illum, alleluia, alleluia.

Ps. Misericordias Domini in æternum cantabo : in

He will have mercy according to the multitude of his mercies : for he hath not willingly afflicted, nor cast off the children of men : the Lord is good to them that hope in him, to the soul that seeketh him, alleluia, alleluia.

Ps. The mercies of the Lord I will sing for ever : to

generationem et generationem.

℣. Gloria Patri. Miserebitur.

generation and generation.

℣. Glory, *etc.* He will have mercy.

The Church, deeply moved with gratitude for the immense blessings brought to her by the sacred Heart, prays, in her Collect, that her children may have the grace to appreciate those divine *benefits*, and receive, with holy *joy*, the fruits they are intended to produce.

COLLECT

Concede, quæsumus omnipotens Deus: ut, qui in sanctissimo dilecti Filii tui Corde gloriantes, præcipua in nos caritatis ejus beneficia recolimus, eorum pariter et actu delectemur et fructu. Per eumdem.

Grant, we beseech thee, O almighty God, that we, who glory in the most sacred Heart of thy beloved Son, and celebrate the singular benefits of his love towards us, may rejoice both in their accomplishment, and in the fruit they produce. Through, *etc.*

EPISTLE

Lectio Isaiæ Prophetæ

Cap. xii.

Confitebor tibi, Domine, quoniam iratus es mihi: conversus est furor tuus, et consolatus es me. Ecce Deus Salvator meus, fiducialiter agam, et non timebo: quia fortitudo mea, et laus mea Dominus, et factus est mihi in salutem. Haurietis aquas in gaudio de fontibus Salvatoris, et dicetis in die illa: Confitemini Domino, et invocate nomen ejus: mementote quoniam excelsum est nomen ejus. Cantate Domi-

Lesson from the Prophet Isaias.

Ch. xii.

I will give thanks to thee, O Lord, for thou wast angry with me; thy wrath is turned away, and thou hast comforted me. Behold, God is my Saviour; I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and he is become my salvation. You shall draw waters, with joy, out of the Saviour's fountains, and you shall say, in that day: Praise ye the Lord, and call upon his name: remember that his name

no quoniam magnifice fecit : annuntiate hoc in universa terra. Exsulta, et lauda, habitatio Sion : quia magnus in medio tui Sanctus Israel.

is high. Sing ye to the Lord, for he hath done great things: show this forth, in all the earth. Rejoice, and praise, O thou habitation of Sion : for great is he that is in the midst of thee, the Holy One of Israel.

'My people have done two evils,' said God, in the ancient Covenant : 'they have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.'[1] How wonderful is this complaint! It is made by infinite love, on seeing His proffered benefits refused. And what is still more wonderful, the God thus slighted by His ungrateful children, who pretend to find their happiness in something which is not Himself, overlooks the insult, to consult for the remedying of their misery. He is touched at seeing these poor mistaken children trying to get their burning thirst quenched by created things, whereas He alone can quench it. Material goods, and outward beauty, have misled them, and made them slaves to their sensual appetites : their soul, which was created for infinite good, has thought it might find its rest in those feeble and flittering reflections of the sovereign beauty—reflections and images which were intended to lead them to the divine reality. How lead back to the living fountain the poor creature who has been made a dupe of the mirage of the desert, and is rushing on deeper and deeper into the scorching sands? O Israel! sing praise to thy Lord! And thou, Sion, bless thy God for His infinite mercy towards thee! Water has sprung forth from the Rock which thou hast met in the wilderness, where the madness of thy guilty fever kept thee a wanderer. On the very steep

[1] Jerem. ii. 13.

which was precipitating thee downwards towards the flesh, thou hast met thy Jesus; He has made Himself thy companion on the way of this earth's life; He is God, but He has been made Flesh, that so, for thy soul's good, He might draw thee as the prophet foretold, with the cords of Adam,[1] that is, by the love and loveliness of that Heart of Flesh, lead thee to the object which was to satisfy thine own heart, and for which thou wast created. Thus made captive to the Infinite by the bands of this love which Jesus showed thee,[2] thou hast found thyself within reach of the fountain of water, which springeth up into life everlasting;[3] and thy joy at finding thy Saviour's fountains has made thee loathe the muddy water of the broken cisterns of old. Thy thirst keeps on, but the water is ever there for thee to drink in as deeply as thou willest: thou hast the sacred Heart, which was opened for thee by the soldier's spear. Thirst, and drink, and both for ever!

The immense *love* which fills the Heart of the Man-God, and has led Him to undergo unparalleled sufferings in order to save us; the *meekness* and *humility* of that divine *Heart*, which He Himself would have us take as the chief characteristic of His whole life: these are the mysteries proposed by the Gradual and Alleluia-verse, that we may know them, and let them influence our conduct.

GRADUAL

O vos omnes, qui transitis per viam, attendite, et videte, si est dolor sicut dolor meus.

℣. Cum dilexisset suos,

O all ye that pass by the way, attend and see if there be any sorrow like unto my sorrow.

℣. Having loved his own,

[1] Osee xi. 4. [2] *Ibid.* [3] St. John iv. 14.

qui erant in mundo, in finem dilexit eos.

Alleluia, alleluia.

℣. Discite a me, quia mitis sum et humilis corde: et invenietis requiem animabus vestris. Alleluia.

who were in the world, he loved them unto the end.

Alleluia, alleluia.

℣. Learn of me, because I am meek and humble of heart: and ye shall find rest to your souls. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. xix.

In illo tempore: Judæi (quoniam Parasceve erat) ut non remanerent in cruce corpora Sabbato (erat enim magnus dies ille Sabbati) rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: et primi quidem fregerunt crura, et alterius, qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura; sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit testimonium perhibuit: et verum est testimonium ejus.

Sequel of the holy Gospel according to John.

Ch. xix.

At that time: the Jews, (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath-day, (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs; but one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it, hath given testimony: and his testimony is true.

We have already explained this passage of St. John's Gospel; and, in doing so, we brought it into juxtaposition with certain texts from the first Epistle of the same apostle, which throw such light on what the Gospel relates regarding the opening of Jesus' side. Let us imitate our mother the Church, who hears

these mysterious words with such profound attention. This Gospel tells us of the beautiful path by which she first came: she was born from the Heart of the Man-God. She could not have had any other beginning than this; for she is the work, by excellence, of His love; and it is for this His Bride, that He has accomplished all His other works. Eve was taken from Adam's side, in figure of a future mystery; but, for the very reason of its being a type and a prediction, no trace was to be left of the fact itself. But in the mysterious fulfilment of the figure, that is, in Jesus' side being opened that His Bride the Church might come forth, the trace was to remain for ever. As often as she looks at this wound, she is reminded of her glorious origin; and that open side is like a ceaseless reminder that she has but to go to that sacred Heart, and there she will find everything she needs for her children.

The Offertory is taken from Psalm cii, that magnificent hymn of love and gratitude, which extols the numberless favours and infinite mercies of God.

OFFERTORY

Benedic, anima mea, Domino : et noli oblivisci omnes retributiones ejus : qui replet in bonis desiderium tuum, alleluia.	Bless the Lord, O my soul: and never forget all he hath done for thee: who satisfieth thy desire with good things, alleluia.

Let us, in the Secret, unite with the Church in imploring of our Lord to enkindle within our souls the flames of His holy love, that thus our hearts may be in unison with that of our great High Priest, who offers a Sacrifice which is both His own and ours.

After the Secret, follows the Preface; it is that of the holy cross. Jesus was still attached to the sacred

Wood, when His Heart was pierced and opened. The choice of such a Preface was an act of reverential love paid, by our holy mother, to the glorious instrument which gave her life by working her redemption.

SECRET

Tuere nos, Domine, tua tibi holocausta offerentes: ad quæ ut ferventius corda nostra præparentur. flammis adure tuæ divinæ caritatis. Qui vivis.

Defend us, O Lord, who offer to thee thy holocaust: and, that our hearts may be more fervently prepared for it, enkindle within them the flames of thy divine charity. Who livest. *etc.*

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: qui salutem humani generis in ligno crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, Sanctus, Sanctus, *etc.*

It is truly meet and just right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God: who hast appointed that the salvation of mankind should be wrought on the wood of the cross: that from whence death came, thence life might arise: and that he, who overcame by the tree, might also by the Tree be overcome: through Christ our Lord. By whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it. The Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee glorify it. Together with whom, we beseech thee, that we may be admitted to join our humble voices, saying: Holy, Holy, Holy, *etc.*

In order to excite in her children the sentiments of reparation to the sacred Heart, which are so much in the spirit of this feast, the Church, at the moment of Communion, reminds them how their Jesus was abandoned, when in the midst of the sufferings which He endured out of love for us.

COMMUNION

Improperium exspectavit cor meum, et miseriam: et sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni, alleluia.

My heart hath expected reproach and misery: and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none, alleluia.

The Church, who has just been so closely united with her Spouse in these sacred Mysteries, is able to understand, all the more fully, the lessons given to her by the sacred Heart. She prays that her children may increase in true humility, may abhor the pride which is so rife in this fallen world, and prove themselves to be the disciples of Him, who was *meek and humble of heart.*

POSTCOMMUNION

Pacificis pasti deliciis, et salutaribus Sacramentis, te supplices exoramus, Domine Deus noster: ut qui mitis es et humilis corde, nos a vitiorum labe purgatos, propensius facias a superbis sæculi vanitatibus abhorrere. Qui vivis.

Being fed with peaceful delights, and life-giving Sacraments, we suppliantly beseech thee, O Lord our God, that thou, who art meek and humble of Heart, wouldst make us to be clean from the stain of every vice, and more steadfastly to abhor the proud vanities of the world. Who livest, *etc.*

We here give the three hymns of this feast; they are full of beauty and sublime teaching.

HYMN FOR VESPERS

Auctor beate sæculi,
Christe Redemptor omnium,
Lumen Patris de lumine,
Deusque verus de Deo.

O blessed Creator of this world, Christ, Redeemer of all men, Light of the Father's Light, and true God of God!

Amor coegit te tuus
Mortale corpus sumere,
Ut novus Adam redderes
Quod vetus ille abstulerat:

It was thy love compelled thee to assume a mortal body, that thou, the new Adam, mightest restore what the old one had taken from us.

Ille amor almus artifex
Terræ, marisque et siderum,
Errata patrum miserans,
Et nostra rumpens vincula.

That gracious love, which had created this earth, and sea and stars, had pity on the sins of our first parents, and broke our chains.

Non corde discedat tuo
Vis illa amoris inclyti:
Hoc fonte gentes hauriant
Remissionis gratiam.

Let not the vehemence of thine admirable love depart from thy Heart; and let all nations come to this fount, and thence draw the grace of pardon

Percussum ad hoc est lancea,
Passumque ad hoc est vulnera,
Ut nos lavaret sordibus
Unda fluente et sanguine.

For this it was struck by the spear, for this it suffered the wounds, that it might cleanse us from our defilements, by the Water and Blood which flowed from it.

Decus Parenti et Filio,
Sanctoque sit Spiritui:
Quibus potestas, gloria,
Regnumque in omne est sæculum.
Amen.

Be honour to the Father, and to the Son, and to the Holy Ghost! To whom are power, glory, and the kingdom, for all ages!
Amen.

HYMN FOR MATINS

En ut superba criminum
Et sæva nostrorum cohors
Cor sauciavit innocens

Oh! see how the haughty and savage host of our sins has wounded the innocent Heart

Merentis haud tale Dei.

Vibrantis hastam militis
Peccata nostra dirigunt,
Ferrumque diræ cuspidis
Mortale crimen acuit.

Ex corde scisso Ecclesia
Christo jugata nascitur:
Hoc ostium arcæ in latere est
Genti ad salutem positum.

Ex hoc perennis gratia,
Ceu septiformis fluvius;
Stolas ut illic sordidas
Lavemus Agni in sanguine.

Turpe est redire ad crimina,
Quæ cor beatum lacerent;
Sed æmulemur cordibus
Flammas amoris indices.

Hoc, Christe, nobis, hoc Pater,
Hoc, sancte, dona, Spiritus,
Quibus potestas, gloria,
Regnumque in omne est sæculum.
Amen.

of our God, who deserved far other treatment!

It is our sins that direct the spear of the soldier who brandishes it; and deadly sin it is, that sharpens the steel of the cruel lance.

From this wounded Heart is born the Church, the bride of Christ: this opened Side is the door set in the side of the Ark for the salvation of his people.

From this there flows a perennial grace, like a sevenfold stream; that there, in the Blood of the Lamb, we may wash our sullied robes.

It is a crying shame if we repeat our sins, which wound that blessed Heart; yea, rather let us strive to kindle within our hearts the flames which burn round his, and are symbols of its love.

Give us this grace, O Jesus! give it us, thou, O Father! and thou, O holy Spirit! To whom are power, glory, and the kingdom, for all ages!

Amen.

HYMN FOR LAUDS

Cor arca legem continens,
Non servitutis veteris,
Sed gratiæ, sed veniæ,
Sed et misericordiæ.

Cor sanctuarium novi
Intemeratum fœderis,
Templum vetusto sanctius,

O Heart! thou ark holding within thee the Law, not of the old bondage, but of grace, and of pardon, and of mercy.

O Heart! Thou spotless sanctuary of the new covenant! thou temple, holier than the

Velumque scissum utilius.

Te vulneratum caritas
Ictu patenti voluit,
Amoris invisibilis
Ut veneremur vulnera.

Hoc sub amoris symbolo
Passus cruenta et mystica,
Utrumque sacrificium
Christus sacerdos obtulit.

Quis non amantem redamet?
Quis non redemptus diligat,
Et corde in isto seligat
Æterna tabernacula?

Decus Parenti et Filio,
Sanctoque sit Spiritui:
Quibus potestas, gloria,
Regnumque in omne est sæculum.
Amen.

one of old! Thou veil, that wast torn, but by a tearing of such great boon to us.

It was thy love that would have thy Heart wounded with this open wound, that we might see (through it) the wounds of thine unseen love, and venerate them.

Under this symbol of love, Christ, our High Priest, having suffered both cruelly and mystically, offered the twofold Sacrifice.

Who would not love the Saviour who loves him? Who would not love him, by whom he has been redeemed? Who would not wish to take up his abode for ever in this his Jesus' Heart?

Be honour to the Father, and to the Son, and to the Holy Ghost! To whom are power, glory, and the kingdom, for all ages!
Amen.

THE THIRD SUNDAY AFTER PENTECOST

MASS

THE faithful soul has now witnessed in the holy liturgy the close of the mysteries of our redemption. The Holy Ghost has come down to support her during this second portion of her career, by forming and developing within her the fullness of the Christian life as taught by her divine Saviour when on earth. He begins by teaching her how to pray. Prayer, said our Lord, must be continual: we ought always to pray, and not to faint.[1] We know not what we should pray for as we ought; but the holy Spirit helpeth our infirmity, and Himself asketh for us with unspeakable groanings.[2]

In the Introit and the whole Mass for this Sunday, we are taught that prayer must have, amongst its other requisite qualities, that of humble repentance for our past sins, and of confidence in God's infinite mercy.

This is the Third Sunday after Pentecost; it is the first that has no rubrical connexion with the great feasts we have been solemnizing; it is a Sunday with all the simplicity of the Office of the Time.

INTROIT

Respice in me, et miserere mei, Domine, quoniam

Look thou upon me, and have mercy on me, O Lord,

[1] St. Luke xviii. 1.

[2] Rom. viii. 26.

unicus et pauper sum ego; vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea, Deus meus.

Ps. Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. Gloria Patri. Respice.

for I am alone and poor; see my abjection and my labour; and forgive me all my sins, O my God.

Ps. To thee, O Lord, have I lifted up my soul: in thee, O my God, I place my trust, let me not be ashamed. Glory, *etc.* Look thou.

COLLECT

Protector in te sperantium, Deus, sine quo nihil est validum, nihil sanctum: multiplica super nos misericordiam tuam; ut, te rectore, te duce, sic transeamus per bona temporalia, ut non amittamus æterna. Per Dominum.

O God, the protector of those who hope in thee, without whose aid, nothing is strong, nothing holy: increase thy mercy towards us; that under thy direction and conduct, we may so pass through the blessings of this life, as not to lose those which are eternal. Through, *etc.*

SECOND COLLECT

A cunctis nos quæsumus, Domine, mentis et corporis defende periculis; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beato Joseph, beatis apostolis tuis Petro et Paulo, atque beato N. et omnibus sanctis, salutem nobis tribue benignus et pacem; ut destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

Preserve us, O Lord, we beseech thee, from all dangers of soul and body: and, by the intercession of the glorious and blessed Mary, the ever Virgin Mother of God, of blessed Joseph, of the blessed apostles Peter and Paul, of blessed N. (*here is mentioned the titular saint of the church*), and of all the saints, grant us, in thy mercy, health and peace; that, all adversities and errors being removed, thy Church may serve thee with undisturbed liberty.

The third Collect is left to the priest's own choice.

EPISTLE

Lectio Epistolæ beati Petri Apostoli.

I. Cap. v.

Carissimi, humiliamini sub potenti manu Dei, ut vos exaltet in tempore visitationis: omnem sollicitudinem vestram projicientes in eum, quoniam ipsi cura est de vobis. Sobrii estote, et vigilate: quia adversarius vester diabolus tanquam leo rugiens circuit, quærens quem devoret: cui resistite fortes in fide; scientes eamdem passionem ei, quæ in mundo est, vestræ fraternitati fieri. Deus autem omnis gratiæ, qui vocavit nos in æternam suam gloriam in Christo Jesu, modicum passos ipse perficiet, confirmabit, solidabitque. Ipsi gloria, et imperium in sæcula sæculorum. Amen.

Lesson of the Epistle of Saint Peter the Apostle.

I. Ch. v.

Dearly beloved: be ye humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen.

The miseries of this present life are the test to which God puts His soldiers; He passes judgment upon them, and classifies them, according to the degree of courage they have shown. Therefore is it, that we all have our share of suffering. The combat has commenced. God is looking on, watching how each of us comports himself. The day is not far off, when the Judge will pass sentence on the merits of each combatant, and award to each one the recompense he has won. Combat now; peace and rest and a crown, then. Happy they who, during these days of probation, have recognized *the mighty hand of God*

in all the trials they have had, and have *humbled* themselves under its pressure, lovingly and confidingly! Against such Christians, who have been *strong in faith*, the *roaring lion* has not been able to prevail. They were *sober*, they were *watchful*, during this their pilgrimage. They were fully convinced of this, that every one has to suffer in the present life; they therefore never sighed and moaned, as though they were the only sufferers; they did not assume the attitude of victims, and call it resignation; but they took each trial as it came, and, without talking to every one about it, they quietly and joyously united it with the sufferings of Christ. O true Christians! you will be joyous for all eternity, when there will be made the manifestation of that *eternal glory in Christ Jesus*, which He will pass on to you, that you may share it with Him for ever!

The Gradual keeps up the same strain: it encourages the faithful soul to confidence. Let her cast all her care upon her heavenly Father; has He not always *graciously heard* her in all her troubles and necessities? As to enemies, let her *cast away the thought;* God will think of that, and, if it so please Him, will avenge the soul they persecuted.

GRADUAL

Jacta cogitatum tuum in Domino: et ipse te enutriet.

℣. Dum clamarem ad Dominum, exaudivit vocem meam ab his qui appropinquant mihi.

Alleluia, alleluia.

℣. Deus judex justus, fortis et patiens, numquid irascitur per singulos dies? Alleluia.

Cast thy care upon the Lord: and he shall sustain thee.

℣. When I cried out to the Lord, he graciously heard my voice against those who were coming upon me.

Alleluia, alleluia.

℣. God is a just judge, strong and patient; is he angry every day? Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. xv.

In illo tempore, erant appropinquantes ad Jesum publicani et peccatores, ut audirent illum. Et murmurabant pharisæi, et scribæ, dicentes: Quia hic peccatores recipit, et manducat cum illis. Et ait ad illos parabolam istam, dicens: Quis ex vobis homo, qui habet centum oves: et si perdiderit unum ex illis, nonne dimittit nonaginta novem in deserto, et vadit ad illam, quæ perierat, donec inveniat eam? Et cum invenerit eam, imponit in humeros suos gaudens: et veniens domum, convocat amicos, et vicinos, dicens illis: Congratulamini mihi quia inveni ovem meam quæ perierat! Dico vobis quod ita gaudium erit in cœlo super uno peccatore pœnitentiam agente, quam super nonaginta novem justis, qui non indigent pœnitentia. Aut quæ mulier habens drachmas decem, si perdiderit drachmam unam, nonne accendit lucernam, et everrit domum, et quærit diligenter donec inveniat? Et cum invenerit, convocat amicas et vicinas, dicens: Congratulamini mihi quia inveni drachmam, quam perdideram? Ita dico vobis,

Sequel of the holy Gospel according to Luke.

Ch. xv.

At that time: the publicans and sinners drew near unto him to hear him. And the pharisees and scribes murmured, saying: This man receiveth sinners and eateth with them. And he spoke to them this parable, saying: What man of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats: if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you there shall be joy before the

gaudium erit coram angelis Dei super uno peccatore pœnitentiam agente.

angels of God upon one sinner doing penance.

The parable of the sheep that is carried back to the fold on the shepherd's shoulders was a favourite one with the early Christians; and they made representations of it at almost every turn. The same is put before us in to-day's Gospel, that our confidence may be strengthened in God's infinite mercy. It reminds us, in its own beautiful way, of our Lord Jesus; whom we contemplated, a few weeks back, ascending triumphantly into heaven, carrying thither, in His arms, the lost human family, which He had won back from satan and death and sin. For, as St. Ambrose says, 'who is the Shepherd of our parable? It is Christ, who carries thee, poor man, in His own Body, and has taken all thy sins upon Himself. The sheep is one, not by number, but by its kind. Rich Shepherd this, of whose flock all we human beings form but the hundredth part! for He has the Angels, and Archangels, and Dominations, and Powers, and Thrones, and all the rest; all those other countless flocks, whom He has left yonder up the mountain, that He might run after the one sheep He had lost.'[1]

But it is from St. Gregory the Great that the Church, in her Matins of this Sunday, took the commentary on this Gospel. And in the sequel of his homily, the holy doctor gives us the explanation of the parable of the woman and the ten groats. 'He,' says St. Gregory, 'that is signified by the shepherd is also meant by the woman. Jesus is God; He is the Wisdom of God. And because good coin must bear the image of the king upon it, therefore was it that the woman lost her groat, when man, who had been created after God's image, strayed from

[1] St. Amb. *in Luc.* vii.

that image by committing sin. But *the woman lights a lamp*; the Wisdom of God hath appeared in human flesh. A *lamp* is a light which burns in a vessel of clay; and Light in a vessel of clay, is the Divinity in our flesh. It is of the vessel of His Body, that this Wisdom says: My strength is dried up like a potsherd.[1] For, just as clay is made hard by the fire, so His strength was dried up like a potsherd, because it has strengthened unto the glory of His resurrection, in the crucible of sufferings, the Flesh which He (Wisdom) had assumed. . . . Having found the groat she had lost, *the woman calleth together her friends and neighbours, saying: Rejoice with me! because I have found the groat which I had lost.* Who are these *friends and neighbours*, if not the heavenly spirits, who are so near to divine Wisdom by the favours they enjoy of the ceaseless vision? But we must not, meanwhile, neglect to examine why this woman, who represents divine Wisdom, is described as having *ten groats*, one of which she loses, then looks for, and again finds. We must know, then, that God made both angels and men, that they might know Him; and that having made both immortal, He made both to the image of God. The woman, then, had ten groats, because there are nine orders of angels, and man, who is to fill up the number of the elect, is the tenth groat; he was lost by his sin, but was found again, because eternal Wisdom restored him, by lighting the lamp, that is, by assuming his flesh, and through that working wonderful works, which led to his recovery.'[2]

The Offertory is an outpouring of gratitude and love for the God *who dwelleth in Sion;* He does not abandon them that *seek Him;* He does not forget the *poor man's prayer.*

[1] Ps xxi. 16. [2] St. Greg. Homil. xxxiv. *in Evangelia.*

OFFERTORY

Sperent in te omnes, qui noverunt nomen tuum Domine: quoniam non derelinquis quærentes te: psallite Domino, qui habitat in Sion, quoniam non est oblitus orationem pauperum.

Let them trust in thee, O Lord, who know thy name: for thou hast not forsaken them that seek thee. Sing ye to the Lord who dwelleth in Sion: for that he hath not forgotten the prayer of the poor.

SECRET

Respice, Domine, munera supplicantis Ecclesiæ: et saluti credentium perpetua sanctificatione sumenda concede. Per Dominum.

Look down, O Lord, on the offerings of thy suppliant Church; and grant that thy faithful may always worthily partake thereof in order to their salvation. Through, &c.

SECOND SECRET

Exaudi nos, Deus Salutaris noster: ut per hujus Sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in præsenti, et gloriam in futuro.

Graciously hear us, O God our Saviour: that by virtue of this Sacrament, thou mayst defend us from all enemies, of both soul and body: grant us grace in this life, and glory in the next.

The third Secret is left to the priest's own choice.

The Preface is that appointed for all Sundays during the year, page 45; unless a feast is being kept which has a proper one assigned to it.

The Communion-anthem recalls to our minds, and with much appropriateness, the merciful teaching of to-day's Gospel, now that eternal Wisdom has regained full possession of the lost groat, by means of the sacred Banquet, which He Himself had given to the repentant prodigal.

COMMUNION

Dico vobis: gaudium est

I say to you: there is joy

angelis Dei, super uno peccatore pœnitentiam agente.

among the angels of God over one sinner doing penance.

POSTCOMMUNION

Sancta tua nos, Domine, sumpta vivificent: et misericordiæ sempiternæ præparent expiatos. Per Dominum.

May thy sacred mysteries, O Lord, which we have received, give us life; and cleansing us from our sins, make us worthy of thy eternal mercy. Through, *etc.*

SECOND POSTCOMMUNION

Mundet et muniat nos, quæsumus, Domine, divini Sacramenti munus oblatum, et intercedente beata Virgine Dei Genitrice Maria, cum beato Joseph, beatis apostolis tuis Petro et Paulo, atque beato N. et omnibus sanctis, a cunctis nos reddat et perversitatibus expiatos, et adversitatibus expeditos.

May the oblation of this divine Sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of blessed Mary, the Virgin Mother of God, of blessed Joseph, of the blessed apostles Peter and Paul, of blessed N. and of all the saints, free us from all sin, and deliver us from all adversity.

The third Postcommunion is left to the priest's own choice.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-79.

ANTIPHON OF THE MAGNIFICAT

Quæ mulier habens drachmas decem, et si perdiderit drachmam unam, nonne ac-

What woman having ten groats, if she lose one groat, doth not light a lamp, and

cendit lucernam, et everrit domum, et quærit diligenter donec inveniat?

sweep the house, and seek diligently until she find it?

OREMUS

Protector in te sperantium, Deus, sine quo nihil est validum, nihil sanctum: multiplica super nos misericordiam tuam; ut, te rectore, te duce, sic transeamus per bona temporalia, ut non amittamus æterna. Per Dominum.

LET US PRAY

O God, the protector of those who hope in thee, without whose aid, nothing is strong, nothing holy: increase thy mercy towards us; that under thy direction and conduct, we may so pass through the blessings of this life, as not to lose those which are eternal. Through, *etc.*

END OF FIRST VOLUME TIME AFTER PENTECOST

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

TIME AFTER PENTECOST

BOOK II

TRANSLATED FROM THE FRENCH BY

DOM LAURENCE SHEPHERD, O.S.B.

JUBILEE YEAR 2000
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PREFACE

THE second volume of the Continuation now presented to the faithful concludes that portion of the LITURGICAL YEAR which is called the *Proper of the Time*. The feast of Easter, having an entire month's range for the variation of its day, changes each year the position of the Sundays after Pentecost, by the same number of days; so that it is utterly impossible to establish a concurrence between these Sundays and the *Proper of Saints*.

We intend, therefore, to give the feasts of saints, occurring between June and December, in four volumes; for the completion of which we venture to ask the prayers of our readers. It is to their prayers that we attribute the blessing which God has given to this work; these alone have given us courage and confidence in the task imposed upon us.

Whilst thus thanking them, we think it right to tell them that we now, more than ever, stand in need of their assistance. We are exiled from our

monastery by the men who have assumed the reins of government; they have thought fit to discover a social danger in the life and labours of monks, who celebrate the divine mysteries of the year, and spend their time in endeavouring to sanctify their own souls and those of others: in all this our rulers have seen such peril for our country, that they have violently torn us from our cells and our choir. Thanks to a generous hospitality accorded us by friends, we are enabled to write these lines from Solesmes, but not from our dear abbey, where resides alone, in his tomb, under the shadow of his own loved library and church, the venerated author of the LITURGICAL YEAR.

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Gospel (St. Matt. ix. The ruler's young daughter; the issue of blood healed.).—These two represent, respectively, the synagogue and the Church.—How the past makes us be in admiration of the ways of divine Wisdom.—World deranged by sin; the chosen people, the Jews; the Gentiles; the Redeemer sent, so he said, only to the lost sheep of Israel.—The Jews, as a nation, not faithful to the Messiah; its religion, though so beautiful in itself, and its law, not understood when Jesus came on earth.—Then came the Gentiles, and, from last,

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THE TIME AFTER PENTECOST

CHAPTER THE FIRST

THE HISTORY OF THE TIME AFTER PENTECOST

The solemnity of Pentecost and its octave are over, and the progress of the liturgical year introduces us into a new period, which is altogether different from those we have hitherto spent. From the very beginning of Advent, which is the prelude to the Christmas festival, right up to the anniversary of the descent of the Holy Ghost, we have witnessed the entire series of the mysteries of our redemption; all have been unfolded to us. The sequel of seasons and feasts made up a sublime drama, which absorbed our very existence; we have but just come from the final celebration, which was the consummation of the whole. And yet we have gone through but one half of the year. This does not imply that the period we have still to live is devoid of its own special mysteries; but, instead of keeping up our attention by the ceaseless interest of one plan hurrying on to its completion, the sacred liturgy is about to put before us an almost unbroken succession of varied episodes, of which some are brilliant with glory, and others exquisite in loveliness, but each one of them bringing its special tribute towards either the development of the dogmas of faith or the furtherance of the Christian life. This year's cycle will thus be filled up; it will disappear; a new one will take its place,

bringing before us the same divine facts, and pouring forth the same graces on Christ's mystical body.

This section of the liturgical year, which comprises a little more or a little less than six months according as Easter is early or late, has always had the character it holds at present. But, although it admits only detached solemnities and feasts, the influence of the movable portion of the cycle is still observable. It may have as many as twenty-eight or as few as twenty-three weeks. This variation depends not only upon the Easter feast, which may occur on any of the days between March 22 and April 25 inclusively, but also on the date of the first Sunday of Advent, which is the opening of a new ecclesiastical year, and is always the Sunday nearest the Kalends of December.

In the Roman liturgy the Sundays of this series go under the name of 'Sundays after Pentecost.' As we shall show in the next chapter, that title is the most suitable that could have been given, and is found in the oldest sacramentaries and antiphonaries, but it was not universally adopted even by those Churches which followed the Roman rite; in progress of time, however, that title became the general one. To mention some of the previous early names: in the *Comes* of Alcuin, which takes us back to the eighth century, we find the first section of these Sundays called 'Sundays after Pentecost'; the second is named 'weeks after the feast of the Apostles' (*post natale Apostolorum*); the third goes under the title of 'weeks after Saint Laurence' (*post Sancti Laurentii*); the fourth has the appellation of 'weeks of the seventh month' (September); and, lastly, the fifth is termed 'weeks after Saint Michael' (*post Sancti Angeli*), and lasts till Advent. As late as the sixteenth century many missals of the western

Churches gave us these several sections of the Time after Pentecost, but some of the titles varied according to the special saints honoured in the respective dioceses, whose feasts were taken as the date-marks of this period of the year. The Roman missal, published by order of Saint Pius V., has gradually been adopted in all our Latin churches, and has restored the ancient denomination to the ecclesiastical season we have just entered upon; so that the only name under which it is now known amongst us is 'The Time after Pentecost' (*post Pentecosten*).

CHAPTER THE SECOND

THE MYSTERY OF THE TIME AFTER PENTECOST

That we may thoroughly understand the meaning and influence of the season of the liturgical year upon which we have now entered, it is requisite for us to grasp the entire sequel of mysteries which holy Church has celebrated in our presence and company; we have witnessed her services, and we have shared in them. The celebration of those mysteries was not an empty pageant, acted for the sake of being looked at. Each one of them brought with it a special grace, which produced in our souls the reality signified by the rites of the liturgy. At Christmas Christ was born within us; at Passion-tide He passed on and into us His sufferings and atonements; at Easter He communicated to us His glorious, His untrammelled life; in His Ascension He drew us after Him, and this even to heaven's summit; in a word, as the apostle expresses all this working, 'Christ was formed in us.'[1]

But, in order to give solidity and permanence to the image of Christ formed within us, it was neces-

[1] Gal. iv. 19.

sary that the Holy Ghost should come, that so He might increase our light, and enkindle a fire within us that should never be quenched. This divine Paraclete came down from heaven; He gave Himself to us; He wishes to take up His abode within us, and to take our life of regeneration entirely into His own hands. The liturgy of this Time after Pentecost signifies and expresses this regenerated life, which is to be spent on the model of Christ's, and under the direction of His Spirit.

Two objects here offer themselves to our consideration: the Church and the Christian soul. As to holy Church, the bride of Christ, filled as she is with the Paraclete Spirit, who has poured Himself forth upon her, and from that time forward is her animating principle, she is advancing onwards in her militant career, and will do so till the second coming of her heavenly Spouse. She has within her the gifts of truth and holiness. Endowed with infallibility of faith and authority to govern, she feeds Christ's flock, sometimes enjoying liberty and peace, sometimes going through persecutions and trials. Her divine Spouse abides with her, by His grace and the efficacy of His promises, even to the end of time; she is in possession of all the favours He has bestowed upon her; and the Holy Ghost dwells with her, and in her, for ever. All this is expressed by this present portion of the liturgical year. It is one wherein we shall not meet with any of those great events which prepared and consummated the divine work; but, on the other hand, it is a season when holy Church reaps the fruits of the holiness and doctrine which those ineffable mysteries have already produced, and will continue to produce during the course of ages. It is during this same season that we shall meet with the preparation for, and in due time the fulfilment of, those final events which will

transform our mother's militant life on earth into the triumphant one in heaven. As far, then, as regards holy Church, this is the meaning of the portion of the cycle we are commencing.

As to the faithful soul, whose life is but a compendium of that of the Church, her progress, during the period which is opened to her after the pentecostal feasts, should be in keeping with that of our common mother. The soul should live and act in imitation of Jesus, who has united Himself with her by the mysteries she has gone through; she should be governed by the holy Spirit, whom she has received. The sublime episodes peculiar to this second portion of the year will give her an increase of light and life. She will put unity into these rays, which, though scattered in various directions, emanate from one common centre; and, advancing from brightness to brightness,[1] she will aspire to being consummated in Him whom she now knows so well, and whom death will enable her to possess as her own. Should it not be the will of God, however, to take her as yet to Himself, she will begin a fresh year, and live over again those mysteries which she has already enjoyed in the early portion of previous liturgical cycles, after which she will find herself once more in the season that is under the direction of the Holy Ghost, till at last her God will summon her from this world, on the day and at the hour which He has appointed from all eternity.

Between the Church, then, and the soul, during the time intervening from the descent of the divine Paraclete to the consummation, there is this difference—that the Church goes through it but once, whereas the Christian soul repeats it each year. With this exception the analogy is perfect. It is our duty, therefore, to thank God for thus pro-

[1] 2 Cor. iii. 18.

viding for our weakness by means of the sacred liturgy, whereby He successively renews within us those helps which enable us to attain the glorious end of our creation.

Holy Church has so arranged the order for reading the Books of Scripture during the present period, as to express the work then accomplished both in the Church herself and in the Christian soul. For the interval between Pentecost and the commencement of August, she gives us the four Books of Kings. They are a prophetic epitome of the Church's history. They describe how the kingdom of Israel was founded by David, who is the type of Christ victorious over His enemies, and by Solomon, the king of peace, who builds a temple in honour of Jehovah. During the centuries comprised in the history given in those books, there is a perpetual struggle between good and evil. There are great and saintly kings, such as Asa, Ezechias, and Josias; there are wicked ones, like Manasses. A schism breaks out in Samaria; infidel nations league together against the city of God. The holy people, continually turning a deaf ear to the prophets, give themselves up to the worship of false gods, and to the vices of the heathen, till at length the justice of God destroys both temple and city of the faithless Jerusalem; it is an image of the destruction of this world, when faith shall be so rare that the Son of Man, at His second coming, shall scarce find a vestige of it remaining.

During the month of August, we read the Sapiential Books, so called because they contain the teachings of divine Wisdom. This Wisdom is the Word of God, who is manifested unto men through the teachings of the Church, which, because of the assistance of the Holy Ghost permanently abiding within her, is infallible in the truth.

Supernatural truth produces holiness, which

cannot exist, nor produce fruit, where truth is not. In order to express the union there is between these two, the Church reads to us, during the month of September, the books called 'hagiographic'; these are Tobias, Judith, Esther, and Job, and they show Wisdom in action.

At the end of the world the Church will have to go through combats of unusual fierceness. To keep us on the watch, she reads to us, during the month of October, the Books of Machabees; for there we have described to us the noble-heartedness of those defenders of the Law of God, for which they gloriously died; it will be the same at the last days, when power will be 'given to the beast to make war with the saints, and to overcome them.'[1]

The month of November gives us the reading of the Prophets: the judgments of God impending upon a world which He is compelled to punish by destruction are there announced to us. First of all, we have the terrible Ezechiel; then Daniel, who sees empire succeeding empire, till the end of all time; and finally the Minor Prophets, who for the most part foretell the divine chastisements, though the latest among them proclaim, at the same time, the near approach of the Son of God.

Such is the mystery of this portion of the liturgical cycle, which is called the Time after Pentecost. It includes also the use of green vestments, for that colour expresses the hope of the bride, who knows that she has been entrusted by her Spouse to the Holy Ghost, and that He will lead her safe to the end of her pilgrimage. St. John says all this in those few words of his Apocalypse: 'The Spirit and the bride say, Come!'[2]

[1] Apoc. xiii. 7 [2] *Ibid.*, xxii. 17.

CHAPTER THE THIRD

PRACTICE FOR THE TIME AFTER PENTECOST

THE object which holy Church has in view by her liturgical year is the leading of the Christian soul to union with Christ, and this by the Holy Ghost. This object is the one which God Himself has in giving us His own Son to be our mediator, our teacher, and our Redeemer, and in sending us the Holy Ghost to abide among us. To this end is directed all that aggregate of rites and prayers which we have hitherto explained: they are not a mere commemoration of the mysteries achieved for our salvation by the divine goodness, but they bring with them the graces corresponding to each of those mysteries; that thus we may come, as the apostle expresses it, 'to the age of the fulness of Christ.'[1]

As we have elsewhere explained, our sharing in the mysteries of Christ, which are celebrated in the liturgical year, produces in the Christian what is called in mystic theology the *illuminative life*, in which the soul gains continually more and more of the light of the Incarnate Word, who, by His examples and teachings, renovates each one of her faculties, and imparts to her the habit of seeing all things from God's point of view. This is a preparation which disposes her for union with God, not merely in an imperfect manner and one that is more or less inconstant, but in an intimate and permanent way, which is called the *unitive life*. The production of this life is the special work of the Holy Ghost, who has been sent into this world that He may maintain each one of our souls in the possession of Christ, and may bring to perfection

[1] Eph. iv. 13.

the love whereby the creature is united with its God.

In this state, in this unitive life, the soul is made to relish, and assimilate into herself, all that substantial and nourishing food which is presented to her so abundantly during the Time after Pentecost. The mysteries of the Trinity and of the blessed Sacrament, the mercy and power of the Heart of Jesus, the glories of Mary and her influence upon the Church and souls—all these are manifested to the soul with more clearness than ever, and produce within her effects not previously experienced. In the feasts of the saints, which are so varied and so grand during this portion of the year, she feels more and more intimately the bond which unites her to them in Christ, through the holy Spirit. The eternal happiness of heaven, which is to follow the trials of this mortal life, is revealed to her by the feast of All Saints; she gains clearer notions of that mysterious bliss, which consists in light and love. Having become more closely united to holy Church, the bride of her dear Lord, she follows her in all the stages of her earthly existence; she takes a share in her sufferings; she exults in her triumphs. She sees, and yet is not daunted at seeing, this world tending to its decline, for she knows that the Lord is nigh at hand. As to what regards herself, she is not dismayed at feeling that her exterior life is slowly giving way, and that the wall which stands between her and the changeless sight and possession of the sovereign Good is gradually falling to decay; for, it is not in this world that she lives, and her heart has long been where her treasure is.[1]

Thus enlightened, thus attracted, thus established, by the incorporation into herself of the mysteries wherewith the sacred liturgy has nourished her, as

[1] St. Matt. vi. 21.

also by the gifts poured into her by the Holy Ghost, the soul yields herself up, and without any effort, to the impulse of the divine mover. Virtue has become all the more easy to her as she aspires, it would almost seem naturally, to what is most perfect; sacrifices, which used formerly to terrify, now delight her; she makes use of this world as though she used it not,[1] for all true realities, as far as she is concerned, exist beyond this world; in a word, she longs all the more ardently after the eternal possession of the object she loves, as she has been realizing, even in this life, what the apostle describes where he speaks of a creature as being 'one spirit with the Lord'[2] by being united to Him in heart.

Such is the result ordinarily produced in the soul by the sweet and healthy influence of the sacred liturgy. But if it seem to us that, although we have followed it in its several seasons, we have not as yet reached the state of detachment and expectation just described, and that the life of Christ has not, so far, absorbed our own individual life into itself, let us be on our guard against discouragement on that account. The cycle of the liturgy, with its rays of light and grace for the soul, is not a phenomenon that occurs only once in the heavens of holy Church; it returns each year. Such is the merciful design of God, 'who hath so loved the world as to give it His only-begotten Son'[3]—of God, 'who came not to judge the world, but that the world may be saved by Him.'[4] And holy Church is but carrying out that design by putting within our reach the most powerful of all means for leading man to his God, and uniting him to his sovereign Good; she thus testifies the earnestness of her maternal solicitude. The Christian who has

[1] 1 Cor. vii. 31. [2] *Ibid.*, vi. 17.
[3] St. John iii. 16. [4] *Ibid.*, 17.

not been led to the term we have been describing by the first half of the cycle will still meet, in this second, with important aids for the expansion of his faith and the growth of his love. The Holy Ghost, who reigns in a special manner over this portion of the year, will not fail to influence his mind and heart; and, when a fresh cycle commences, the work thus begun by grace has a new chance of receiving that completeness which had been retarded by the weakness of human nature.

CHAPTER THE FOURTH

MORNING AND NIGHT PRAYERS FOR THE TIME AFTER PENTECOST

During this second part of the year, the Christian, on waking in the morning, will unite himself with holy Church, who, every day in her Office of Lauds, hails the return of light, making use of these words of the royal prophet:

Deus, Deus meus, ad te de luce vigilo.	O God, my God, unto thee do I watch at break of day.

He will profoundly adore the divine Majesty; and, thanking his sovereign Lord, who has protected him while involved in the darkness of night, he will proffer Him his service for the whole day which is now commencing; he will wish to spend it in love and obedience, as behoves one whom Christ has united to Himself by His mysteries, and whom the Holy Ghost is willing to guide and govern. The time for morning prayer being come, he may give expression to the sentiments which should then animate his soul, by using these formulas of the Church:

MORNING PRAYERS

First, praise and adoration of the most holy Trinity:

V. Benedicamus Patrem et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in sæcula.

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

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

V. Let us bless the Father, and the Son, and the Holy Ghost.

R. Let us praise him and extol him above all, for ever.

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

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

Then praise to our Lord and Saviour Jesus Christ:

V. Adoramus te, Christe, et benedicimus tibi;

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore thee, O Christ, and bless thee;

R. Because, by thy holy cross, thou hast redeemed the world.

Thirdly, invocation of the Holy Ghost:

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

Come, O Holy Spirit, fill the hearts of thy faithful, and enkindle within them the fire of thy love.

After these fundamental acts of religion, recite the Lord's Prayer, uniting your intentions with those which your Saviour had when He gave it to you. First, then, raise up your thoughts and desires to the interests of His glory, while you say the first three petitions; and in the last four, humbly put before Him the favours you yourself stand in need of:

THE LORD'S PRAYER

Pater noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will

tuum; fiat voluntas tua sicut in cœlo et in terra.

Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo. Amen.

be done on earth, as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

Then address our blessed Lady, using for this the words of the Angelical Salutation. While saying it, think of the share she took in the mysteries whereby we have been saved and united to God. Think, too, of the immense power given to her by her divine Son, and of the maternal love she bears for us mortals.

THE ANGELICAL SALUTATION

Ave Maria, gratia plena; Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail Mary, full of grace: the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

After this you should recite the Creed, that is the Symbol of faith. It contains the dogmas we are to believe, and which we have seen in such living reality by means of the liturgy, which has celebrated them each in its turn. Faith is the first bond which unites us to God. It is faith that gives us to know Him, and reveals to us the object of our hope and of our love. Our faith should be dearer to us than our life, and we should be ever praying for its increase.

THE APOSTLES' CREED

Credo in Deum, Patrem omnipotentem, creatorem cœli et terræ.

I believe in God the Father almighty, Creator of heaven and earth.

Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead, he ascended into heaven, sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living and the dead.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

After having thus made the profession of your faith, unite with holy Church, who hails each morning the rising of the day-star, who is her Jesus, 'the light of the world,'[1] and the Sun of justice. To this end you may recite the following beautiful hymn, composed by St. Ambrose:

HYMN

Splendor Paternæ gloriæ,
De luce lucem proferens,
Lux lucis, et fons luminis,
Diem dies illuminans.

O Brightness of the Father's glory! bringing light from the light! Thou light of light, and fount of light, and day that illuminest the day!

Verusque sol illabere,
Micans nitore perpeti:
Jubarque Sancti Spiritus
Infunde nostris sensibus.

O thou true sun! pour forth thy rays on us, shining upon us with unfading splendour! O radiance of the Holy Ghost, be thou infused into our senses and powers.

Votis vocemus et Patrem,
Patrem perennis gloriæ,

Give us, also, to invoke the Father, the Father of eternal

[1] St. John viii. 12.

Patrem potentis gratiæ,
Culpam releget lubricam.

glory, the Father of mighty grace, that he would drive from us sin and its allurements.

Confirmet actus strenuos,
Dentes retundat invidi:
Casus secundet asperos,
Donet gerendi gratiam.

May he give energy to our deeds and strengthen them; may he break the teeth of the envious serpent; may he support us when we rudely fall, and give us the grace to act.

Mentem gubernet et regat,
Casto, fideli corpore;
Fides calore ferveat,
Fraudis venena nesciat.

May he govern and rule our mind, in a chaste and faithful body; may our faith be fervent in warmth, void of the poisons of error.

Christusque nobis sit cibus,
Potusque noster sit fides:
Læti libamus sobriam
Ebrietatem Spiritus.

May Christ be our food, and faith our drink; may we in gladness quaff the sober inebriation of the Spirit.

Lætus dies hic transeat,
Pudor sit ut diluculum,
Fides velut meridies,
Crepusculum mens nesciat.

May this day be one of joy; modesty its dawn, faith its noon; and no night to dim the mind.

Aurora cursus provehit,
Aurora totus prodeat,
In Patre totus Filius,
Et totus in Verbo Pater.

The aurora is swiftly advancing; O may the full aurora come, the whole Son in the Father, and the whole Father in his Word!

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc, et in perpetuum.
Amen.

To God the Father, and to his only Son, and to the Paraclete Spirit, be glory for ever and ever.
Amen.

After having thus paid your homage to your divine mediator, next make a humble confession of your sins, reciting for this purpose the general formula made use of by the Church.

THE CONFESSION OF SINS

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and

Petro et Paulo, et omnibus sanctis, quia peccavi nimis, cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa.

Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault.

Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper time for making your meditation, as, no doubt, you practise this holy exercise. It may be the case with some souls that their assiduous application to the mysteries of the holy liturgy has produced upon them this, among other effects,—that it has opened to them the way of prayer, properly so called. Let, then, each one commune with God, under the influence of the holy Spirit. During this long period, which never lasts less than six months, the Christian is free to choose the subject of his communings with God, for he has been enlightened as to all things, by the words and works of his Lord, who came down from heaven to earth that He might teach us all truth. So that, whether he stay to ponder over the mysteries which have been revealed to him, according to the attraction which he feels for them; or fix his attention upon the perfections of that

divine model, in whom there are, so resplendently, all the marks of the second Adam come down from heaven; or our Lord point out to him those miseries and imperfections which are in him, and keep him still so far from his model: all will tend to enlighten him, to inflame him, and to unite him with his God. When a soul is continually being influenced by her contact with the Church through the liturgy, it is impossible for the spirit of prayer not to grow within her, and, either imperceptibly or suddenly, produce in her a transformation into Him who, being God, has united Himself to our nature, in order that, through Him, we might be united with God.

Your meditation or prayer ended, or deferred on account of your not having leisure to make it at this hour of the morning, you will next address this prayer to God, begging Him to grant you the grace to avoid, during this day, every kind of sin, and to perform all manner of good works. Say, then, this prayer of the Church, for her prayers are the best:

V. Domine, exaudi orationem meam,

R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer,

R. And let my cry come unto thee.

OREMUS

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum; sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per

LET US PRAY

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it that we may not fall into any sin; but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance

Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

of thy law. Through Jesus Christ our Lord. Amen.

During the day you would do well to use the instructions and prayers which you will find in these volumes, both for the proper of the time, and the proper of the saints. In the evening you may use the following prayers:

NIGHT PRAYERS

After having made the sign of the cross, adore that sovereign Lord, who now offers you repose after the labours of the day. Beg His protection on these hours of sleep and night; to this end, you may recite this beautiful hymn of Saint Ambrose, which was so great a favourite with Saint Augustine, his disciple:[1]

HYMN

Deus, Creator omnium
Polique rector, vestiens
Diem decoro lumine,
Noctem soporis gratia,

O God, Creator of all things, and ruler of the heavens, 'tis thou that clothest day with beautiful light, and night with the grace of sleep.

Artus solutos ut quies
Reddat laboris usui,
Mentesque fessas allevet,
Luctusque solvat anxios;

'Tis sleep that restores our wearied limbs to the toil of work. Sleep gives repose to the mind when tired, and takes away anxious grief.

Grates, peracto jam die,
Et noctis exortu, preces,
Voti reos ut adjuves,
Hymnum canentes, solvimus.

The day is spent, and night is come; we offer thee our thanks and prayers, singing our hymn, that thou mayst help us, thy servants.

Te cordis ima concinant,
Te vox sonora concrepet,
Te diligat castus amor,
Te mens adoret sobria.

May our inmost heart sing thy praise, and tuneful voices sound forth thy name; may our chaste affection love, and our sober mind adore thee.

[1] *Confessions*, Bk. ix., ch. 12.

Ut, cum profunda clauserit
Diem caligo noctium,
Fides tenebras nesciat
Et nox fide reluceat.

Dormire mentem ne sinas,
Dormire culpa noverit;
Castos fides refrigerans
Somni vaporem temperet.

Exuta sensu lubrico
Te cordis alta somnient;
Nec hostis invidi dolo
Pavor quietos suscitet.

Christum rogemus et Patrem,
Christi Patrisque Spiritum:
Unum, potens per omnia,
Fove precantes, Trinitas.

Amen.

And when the night's deep gloom shall shut out the day, may our faith know nought of darkness, and the very night be day by faith.

Let not our soul, but only sin feel sleep; let faith keep us chaste, and, by its refreshing power, check the vapours of sleep.

May our heart's deepest self, unshackled by the allurements of sense, dream of thee: nor let the fear of the enemy, whose envy is ever laying snares, disturb us when at rest.

Let our prayer ascend to Christ and to the Father, and to the Spirit of Christ and of the Father: O Trinity, one in essence, and all-powerful, be merciful to us, who pray to thee.

Amen.

After this hymn, say the Our Father, Hail Mary, and Apostles' Creed, as in the morning.

Then make the examination of conscience, going over in your mind all the faults committed during the day. Think, and humble yourself at the thought, how sin makes us degenerate from the divine adoption. Then make a resolution to avoid sin for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

Having concluded the examination of conscience, recite the *Confiteor* (or 'I confess') with heartfelt contrition; and then give expression to your sorrow by the following act, which we have taken from the venerable Cardinal Bellarmine's catechism.

ACT OF CONTRITION

O my God, I am exceedingly grieved for having offended thee; and, with my whole heart, I repent of the sins I have committed: I hate and abhor them, above every other evil, not only because, by so sinning, I have lost heaven, and deserve hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the acts of faith, hope, and charity, to the recitation of which Pope Benedict XIV. has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH

O my God, I firmly believe whatsoever the holy Catholic Apostolic Roman Church requires me to believe: I believe it, because thou hast revealed it to her, thou who art the very truth.

ACT OF HOPE

O my God, knowing thine almighty power, and thine infinite goodness and mercy, I hope in thee that, by the merits of the Passion and death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do, with the help of thy grace.

ACT OF CHARITY

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our blessed Lady the following solemn anthem, which the Church says, in her honour, till Advent:

ANTHEM TO THE BLESSED VIRGIN

Salve, Regina, mater misericordiæ: vita, dulcedo, et spes nostra, salve.

Hail, holy Queen, mother of mercy; our life, our sweetness, and our hope, all hail!

Ad te clamamus, exsules filii Hevæ;

Ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende;

O clemens, o pia, o dulcis Virgo Maria!

V. Ora pro nobis, sancta Dei Genitrix,

R. Ut digni efficiamur promissionibus Christi.

To thee we cry, poor banished children of Eve;

To thee we send up our sighs, weeping and mourning in this vale of tears.

Turn, then, most gracious advocate, thine eyes of mercy towards us;

And, after this our exile, show unto us the blessed fruit of thy womb, Jesus;

O merciful, O kind, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God,

R. That we may be made worthy of the promises of Christ.

OREMUS

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante, præparasti: da, ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis, et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum. Amen.

LET US PRAY

O almighty and everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son; grant that we may be delivered from present evils, and from everlasting death by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord. Amen.

You would do well to add the litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN

Kyrie, eleïson.	Lord, have mercy on us.
Christe, eleïson.	Christ, have mercy on us.
Kyrie, eleïson.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.

Pater de cœlis, Deus, miserere nobis.	God the Father, of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis,	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis,	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, *etc.*	Holy Mother of God, pray, *etc.*
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ.	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater boni consilii,	Mother of good counsel,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honour,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the weak,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,

Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Regina sine labe originali concepta,
Regina sacratissimi rosarii,
Regina pacis,
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.
V. Ora pro nobis, sancta Dei Genitrix,
R. Ut digni efficiamur promissionibus Christi.

Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,
Queen of the most holy rosary,
Queen of peace,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
V. Pray for us, O holy Mother of God,
R. That we may be made worthy of the promises of Christ.

OREMUS

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

LET US PRAY

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind: and by the glorious intercession of blessed Mary, ever Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church:

Sancti angeli custodes nostri, defendite nos in præ-

Holy angels, our loving guardians, defend us in the

lio, ut non pereamus in tremendo judicio.

V. Angelis suis Deus mandavit de te,

R. Ut custodiant te in omnibus viis tuis.

hour of battle, that we may not be lost at the dreadful judgment.

V. God hath given his angels charge of thee,

R. That they may guard thee in all thy ways.

OREMUS

Deus, qui ineffabili providentia sanctos angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

LET US PRAY

O God, who in thy wonderful providence hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven, for ever. Through Christ our Lord. Amen.

Then beg the assistance of the saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

And here you may add a special mention of the saints to whom you bear a particular devotion, either as your patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church suffering; and beg of God that He will give to the souls in purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers:

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ inten-

From the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thine ears be attentive

dentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israël in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israël: ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

V. A porta inferi,

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam,

R. Et clamor meus ad te veniat.

to the voice of my supplication.

If thou wilt observe iniquities, O Lord: Lord, who shall endure it?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

V. From the gate of hell,

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you His assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church:

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

V. Dignare, Domine, nocte ista,

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos,

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam,

R. Et clamor meus ad te veniat.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord, this night,

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us,

R. As we have hoped in thee.

V. O Lord, hear my prayer,

R. And let my cry come unto thee.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy; let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And finally, as a close to the day, you may recite those words which were the last uttered by our

Redeemer on the cross. The Church offers them to God, each day, at Compline.

In manus tuas, Domine, commendo spiritum meum.	Into thy hands, O Lord, I commend my soul.

CHAPTER THE FIFTH

ON HEARING MASS DURING THE TIME AFTER PENTECOST

Of all the good acts wherewith a Christian can sanctify his day, there is not one which bears comparison with that of assisting at the holy sacrifice of the Mass. It is in that sacrifice, the supreme act of religion, that is centred all the homage due from man to his Creator; and it is also from the same sacrifice that God pours out profusely upon his creature man every sort of blessing. The very Son of God is really present there; there He is offered up to His Father, and the offering is always well-pleasing; and they who assist at this divine immolation with faith and love receive into their souls graces of a far richer kind than are given by ordinary means.

The assistance at Mass, if completed by the real participation of the divine victim, unites man to God in an ineffable way by the renovation of his whole being, for it produces an intimate communion between him and the Word Incarnate. But if the Christian who is assisting at the holy sacrifice goes no further than the uniting of his intentions with those of the divine victim, even so, his mere presence at so great an act includes a true participation in the supreme worship offered by this earth of ours to the Majesty of God, in Christ, and by Christ. So, too, he solemnly consecrates to God, by that same holy act, the day he has just begun.

We have devoted the days within the octave of *Corpus Christi* to giving our readers the fullest instruction regarding the holy sacrifice of the Mass. As to the dispositions wherewith they should assist at it, they are given in the present chapter, in which we explain briefly, and yet, as we believe, completely, the meaning of each ceremony and expression. Whilst thus endeavouring to initiate the faithful into these sublime mysteries, we have not given them a bare and indiscreet translation of the sacred formulæ, but have taken what seemed to us so much better a plan, of suggesting such acts as will enable those who hear Mass to enter into the ceremonies and the spirit of the Church and of the priest. The conclusion to be drawn from this is one of great importance: it is that, in order to derive solid profit from assisting at the holy sacrifice, the faithful must attentively follow all that is being done at the altar, and not stand aloof, as it were, by reading books which are filled with devotions of a private and unseasonable character.

On the Sundays, if the Mass at which the faithful assist be the parochial, or, as it is often called, the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, you should unite with the intentions which the Church has in this ceremony, so venerable by its antiquity: you should pray for that purity of heart which is needed for worthily assisting at the mysteries, wherein God Himself becomes present, and unites heaven and earth so closely together.

ANTIPHON OF THE ASPERGES

Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.	Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

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

V. Gloria Patri, *etc.*

ANT. Asperges me, *etc.*

V. Ostende nobis, Domine, misericordiam tuam;

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam;

R. Et clamor meus ad te veniat.

V. Dominus vobiscum;

R. Et cum spiritu tuo.

OREMUS

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

R. Amen.

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

V. Glory, *etc.*

ANT. Thou shalt sprinkle me, *etc.*

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you;

R. And with thy spirit.

LET US PRAY

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.

R. Amen.

The procession which in many churches immediately precedes a solemn Mass is a prelude to the great act which is about to be accomplished. It originated from the practice used in monasteries, of going through the cloisters, every Sunday, chanting certain appointed responsories; during which time the hebdomadarian went through all the conventual places, blessing each of them. The practice is still in use.

But see, Christians! the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. Introibo ad altare Dei:
R. Ad Deum qui lætificat juventutem meam.

I unite myself, O my God, with thy holy Church, who thrills with joy at the approach of Jesus Christ thy Son, who is the true altar.

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

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Let me, then, see him who is light and truth; it is he who will open the way to thy holy mount, to thy heavenly tabernacle.

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

He is the mediator, and the living altar; I will draw nigh to him, and be filled with joy.

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

Having seen him, I will sing in my gladness. Be not sad, O my soul! why wouldst thou be longer troubled?

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

Hope in him, who will soon show himself unto thee, as thy Saviour, and thy God.

Gloria Patri, et Filio, et Spiritui sancto:

Glory be to the Father, and to the Son, and to the Holy Ghost:

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

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

V. Introibo ad altare Dei:
R. Ad Deum qui lætificat juventutem meam.

I am going to the altar of God; there I shall feel the presence of him who desires to give me a new life.

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit cœlum et terram.

This my hope comes not to me as thinking that I have any merits; but because of the all-powerful help of my Creator.

The thought of being about to appear before his God excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the

Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

holy apostles Peter and Paul, and all the saints, and thee, father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

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

R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

May almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

R. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ:

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis Domine misericordiam tuam,

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam,

R. Et clamor meus ad te veniat.

V. O God, it needs but one look of thine to give us life!

R. And thy people shall rejoice in thee!

V. Show us, O Lord, thy mercy,

R. And give us the Saviour thou art preparing to give us.

V. O Lord, hear my prayer,

R. And let my cry come unto thee.

The priest here leaves you and ascends to the altar, but first he salutes you:

V. Dominus vobiscum.

V. The Lord be with you.

Answer him with reverence:

R. Et cum spiritu tuo.

R. And with thy spirit.

He ascends the steps, and comes to the Holy of holies. Ask, both for him and for yourself, deliverance from sin:

OREMUS	LET US PRAY
Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.	Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence. We ask this of thee, by thy divine Son, our Lord.

When the priest kisses the altar, out of reverence for the relics of the martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us, that our sins may be forgiven; that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.	Mayst thou be blessed by him, in whose honour thou art to be burned. Amen.

He then censes the altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; while the divine mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the holy sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest still, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of angels, who are standing around the altar of heaven, one and the same with this before which you are kneeling.

TO THE FATHER

Kyrie, eleïson.	Lord, have mercy on us!
Kyrie, eleïson.	Lord, have mercy on us!
Kyrie, eleïson.	Lord, have mercy on us!

TO THE SON

Christe, eleïson.	Christ, have mercy on us!
Christe, eleïson.	Christ, have mercy on us!
Christe, eleïson.	Christ, have mercy on us!

TO THE HOLY GHOST

Kyrie, eleïson.	Lord, have mercy on us!
Kyrie, eleïson.	Lord, have mercy on us!
Kyrie, eleïson.	Lord, have mercy on us!

Then, mingling his voice with that of the heavenly host, the priest intones the sublime canticle of Bethlehem, which announces *glory to God, and peace to men.* Instructed by the revelations of God, the Church continues, in her own words, the hymn of the angels.

THE ANGELIC HYMN

GLORIA IN EXCELSIS DEO, ET IN TERRA PAX HOMINIBUS BONÆ VOLUNTATIS.	GLORY BE TO GOD ON HIGH; AND, ON EARTH, PEACE TO MEN OF GOOD WILL.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.	We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.
Domine Deus, Rex cœlestis, Deus Pater omnipotens.	O Lord God, heavenly King, God the Father almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only-begotten Son.
Domine Deus, Agnus Dei, Filius Patris.	O Lord God, Lamb of God, Son of the Father.
Qui tollis peccata mundi, miserere nobis.	Who takest away the sins of the world, have mercy on us.
Qui tollis peccata mundi, suscipe deprecationem nostram.	Who takest away the sins of the world, receive our humble prayer.
Qui sedes ad dexteram Patris, miserere nobis.	Who sittest at the right hand of the Father, have mercy on us.

Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum sancto Spiritu, in gloria Dei Patris. Amen.	For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the collects, which you will find in their proper places; but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the Epistle, which is generally a portion of one or other of the Epistles of the apostles, or a passage from some Book of the Old Testament. While it is being read, give thanks to that God who, not satisfied with having spoken to us at sundry times by His messengers, deigned at last to speak unto us by His well-beloved Son.[1]

The Gradual is a formula of prayer, intermediate between the Epistle and the Gospel. Most frequently, it again brings before us the sentiments already expressed in the Introit. Read it devoutly, that so you may enter more and more into the spirit of the mystery proposed to you this day, by the Church.

The song of praise, the *Alleluia*, is next heard. Let us, while it is being said, unite with the holy angels, who are for all eternity making heaven resound with that song, which we on earth are permitted to attempt.

[1] Heb. i. 2.

The time is now come for the Gospel to be read. The Gospel is the written word; our hearing it will prepare us for the Word, who is our victim and our food.

If it be a High Mass, the deacon prepares, meanwhile, to fulfil his noble office—that of announcing the 'good tidings' of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the priest, he asks a blessing; and, having received it, at once goes to the place where he is to sing the Gospel.

As a preparation for worthily hearing it, you may thus pray, together with both priest and deacon:

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.	Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.
Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum.	Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, out of respect for the word of God, and as though you were awaiting the orders of your divine master. At the commencement, make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my beloved was speaking,' says the bride in the Canticle, 'my soul melted within me.'[1] If you have not such love as

[1] Cantic. v. 6.

this, have at least the humble submission of Samuel, and say, 'Speak, Lord! thy servant heareth.'[1]

After the Gospel, if the priest says the symbol of faith, the *Credo*, you will say it with him. Faith is that grand gift of God without which we cannot please Him. It is faith that makes us see 'the light which shineth in darkness,' and which the darkness of unbelief 'did not comprehend.' Let us, then, say with the Catholic Church, our mother:

THE NICENE CREED

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas, et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem:

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

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father, before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven; sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who

[1] 1 Kings iii. 10.

qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, Catholicam et apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

proceedeth from the Father and the Son. Who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one, holy, Catholic, and apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The priest and the people should now have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass; it is called the *Oblation*, and immediately follows that which was named the *Mass of the catechumens*, on account of its being, formerly, the only part at which the candidates for Baptism had permission to be present.

See, then, dear Christians! Bread and wine are about to be offered unto God, as being the noblest of inanimate creatures, since they are intended to serve as the nourishment of man; and yet that is but a poor material image of what they are destined to become in our Christian sacrifice. Their substances will soon be changed into the very Flesh and Blood of Christ our Lord and our God; and of themselves nothing will remain but the appearances. Happy creatures! thus to yield up their own being, that God may take its place. We, too, are to undergo a like transformation, when, as the apostle expresses it, 'that which is mortal will be swallowed up by life.'[1] Until that happy change shall be realized, let us offer ourselves to God, as often as we see the bread and wine presented to Him in the holy sacrifice: and let us glorify Him, who, by assuming our human nature, has made us 'partakers of the divine nature.'[2]

[1] 2 Cor. v. 4. [2] 2 St. Pet. i. 4.

The priest again turns to the people, greeting them with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him; and when he offers the Host to God, let us unite with him, and say:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But, how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee, is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts, which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and salvation, and say:

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

O Lord Jesus, who art the true vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh! come, and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this

oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down; let us also humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us; and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding further with the sacrifice, takes the thurible a second time, after blessing the incense in these words:

Per intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum,

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all

incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

his elect, may our Lord deign to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine, which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints'; let us take a share in those prayers, and with all the ardour of holy desires, let us say with the priest:

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

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

May this incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

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

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

But the thought of his own unworthiness becomes more intense than ever in his heart. The public confession made by him at the foot of the altar does not satisfy the earnestness of his com-

punction. He would now at the altar itself express before the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach unto God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is by his works but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm:

PSALM 25

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

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

I, too, would wash my hands, O Lord, and become like unto them that are innocent; that so I may be worthy to approach thine altar, and hear thy sacred canticles; and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered once more on the path of innocence, because restored to thy grace; but have pity on my weakness still; redeem me yet more, O thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and, full of respectful awe, bows down, begging God to receive graciously the sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

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

O holy Trinity, graciously accept the sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join, with this intention, that of honouring the ever-glorious Virgin Mary, the blessed Baptist John, the holy apostles Peter and Paul, the martyrs whose relics lie here under our altar awaiting their resurrection, and the saints whose memory we this day celebrate. Increase the glory they are enjoying; and receive the prayers they address to thee for us. Amen.

The priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and, before entering the cloud with the Lord, he seeks support in the prayers of his brethren present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren! pray that my sacrifice, which is yours also, may be acceptable unto God, our almighty Father.

Scarcely has he uttered the first words, than he turns again to the altar; and you will see his face no more, until our Lord Himself shall have come down

from heaven upon that same altar. Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called the *Secrets;* in which he presents the petition of the whole Church for God's acceptance of the sacrifice; and then immediately begins to fulfil that great duty of religion, thanksgiving. So far, he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which is His having sent us His own Son. The blessing of a new visit from this divine Word is just upon us; and in expectation of it, and in the name of the whole Church, the priest is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent and mysterious prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum!	For ever and ever!

In the same feeling, answer your *Amen!* Then he continues:

V. Dominus vobiscum.	*V.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.
V. Sursum corda!	*V.* Lift up your hearts!

Let your response be sincere:

R. Habemus ad Dominum.	*R.* We have them fixed on God.

And when he adds :

V. Gratias agamus Domino Deo nostro.

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

Answer him with all the earnestness of your soul :

R. Dignum et justum est.

R. It is meet and just.

Then the priest :

THE PREFACE

For Sundays

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

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, who, with thy only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, by thy revelation, we believe of thy glory, the same do we believe of thy Son, the same also of the Holy Ghost, without any difference or distinction, that in the confession of the true and eternal Godhead, distinction in Persons, unity in essence, and equality in majesty, may be adored. Which the angels and archangels praise, the cherubim also and the seraphim, who cease not to cry out daily, saying with one voice :

For Week-days

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gra-

It is truly meet and just, right and available to salvation, that we should always,

tias agere: Domine sancte, Pater omnipotens, æterne Deus; per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cœli cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God; through Christ our Lord; by whom the angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the priest, who, on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift; bow down and say:

Sanctus, sanctus, sanctus, Dominus Deus sabaoth!
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis!
Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, holy, holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!
Blessed be the Saviour who is coming to us in the name of the Lord who sends him.
Hosanna be to him in the highest!

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, 'in the quiet of silence, and while the night was in the midst of her course, that the almighty Word came down from His royal throne.'[1] Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us respectfully fix our eyes on what the priest does in the holy place.

[1] Wisd. xviii. 14, 15.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata; in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy father the Pope, thy vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic apostolic Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

Permit me, O God, to intercede with thee for special blessings upon those for whom thou knowest that I have a special obligation to pray: ° ° ° Apply to them the fruits of this divine sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the saints: they are that portion of the Body of our Lord Jesus Christ which is called the Church triumphant.

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

But the offering of this sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also who are already in possession of heaven. Therefore it is that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us; of the apostles, confessors, virgins, and of all the saints; that they may assist us, by their powerful intercession, to be worthy of this thy visit, and of contemplating thee, as they themselves now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of the old Law was wont to do over the figurative victim; he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

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

Vouchsafe, O God, to accept the offering which this thine assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us among thine elect, through Him who is coming to us,—thy Son, our Saviour!

Yea, Lord, this is the mo-

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

ment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son, our Saviour!

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration, for the Emmanuel, that is, 'God with us,' is coming upon our altar.

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

What, O God of heaven and earth, my Jesus, the long-expected Messias! what else can I do, at this solemn moment, but adore thee in silence, as my sovereign master, and open to thee my whole heart, as to its dearest king? Come, then, O Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to Him for ever! But He is come that He may be immolated. Hence the priest, who is the minister of the designs of the Most High, immediately pronounces over the chalice the sacred words which follow, which will produce the great mystical immolation, by the separation of the victim's Body and Blood. After those words, the substances of both bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear should keep us from a mystery, which God gives us for the very purpose of infusing confidence into

our hearts. While the priest is pronouncing those words, let us associate ourselves to the angels, who tremblingly gaze upon this deepest wonder.

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

O precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power, and by thy love.

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly material offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Father of infinite holiness! the Host so long expected is here before thee. Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless, our meat and drink of everlasting life.

Supra quæ propitio ac sereno vultu respicere digne-

Heretofore thou acceptedst the sacrifice of the innocent

ris : et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

lambs offered unto thee by Abel, and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice which Melchisedech presented to thee, of bread and wine. Receive our sacrifice, which surpasses all those others: it is the Lamb, of whom all others could be but figures; it is the undying victim; it is the Body of thy Son, who is the bread of life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love, on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

But, O God of infinite power! these sacred gifts are not only on this altar here below; they are also on that sublime altar in heaven, which is before the throne of thy divine Majesty. These two altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august victim, from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us, therefore, ask the divine liberator who has come down among us that He mercifully visit, by a ray of His consoling light, the dark abode of purgatory; and permit His Blood to flow, as a stream of

mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim upon our suffrages.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy city; even our mortal eyes can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

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

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thine infinite mercy will grant us to share thy kingdom; not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this sacrifice, which we are offering unto thee. Remember, too, the merits of thy holy apostles, of thy holy martyrs, of thy holy virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son.

omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis; per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.	It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying the last of these words, the priest has taken up the sacred Host, which was upon the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine victim, in order to show that He is now immortal. Then raising up both chalice and Host, he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is interrupted. The priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum.	For ever and ever!

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.	Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time now to recite the prayer taught us by our Saviour Himself. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who drew it up for us is in our very hands now while we say it. As this prayer belongs in common to all God's children, the

priest recites it aloud, and begins by inviting us all to join in it; he says:

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster, qui es in cœlis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem;	Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation;

Let us answer with a deep feeling of our misery:

Sed libera nos a malo.	But deliver us from evil.

The priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer; and could he pray for anything more needed? Evil surrounds us everywhere; and the Lamb on our altar has been sent to expiate it, and deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propi-	How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, and which strengthen her wicked propensities. Evils present—that is, the sins now, at this very time, upon our soul; the weakness of this poor soul,

tius pacem in diebus nostris : ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus.

and the temptations which molest her. There are, also, future evils—that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy apostles Peter and Paul and Andrew : liberate us, break our chains, give us peace, through Jesus Christ, thy Son, who with thee, liveth and reigneth God.

The priest is anxious to announce the peace, which he has asked and obtained ; he therefore finishes his prayer aloud, saying :

Per omnia sæcula sæculorum.	World without end.
R. Amen.	*R.* Amen.

Then he says :

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish reply :

R. Et cum spiritu tuo.	*R.* And with thy spirit.

The mystery is drawing to a close ; God is about to be united with man, and man with God, by means of Communion. But first an imposing and sublime rite takes place at the altar. So far, the priest has announced the death of Jesus ; it is time to proclaim His resurrection. To this end, he reverently breaks the sacred Host ; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal victim. Do you adore, and say :

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

Glory be to thee, O Saviour of the world! who didst in thy Passion permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power!

Offer now your prayer to the ever-living Lamb, whom St. John saw on the altar of heaven, 'standing as though slain';[1] say to this your Lord and King, who has taken upon Himself all our iniquities, in order to wash them away by His Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us!

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us!

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

Lamb of God, who takest away the sins of the world, give us peace!

Peace is the grand object of our Saviour's coming into the world: he is the 'Prince of peace.'[2] The divine sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity; for, as the apostle says, 'all we who partake of one bread, are all one bread and one body.'[3] It is on this account that the priest, now that he is on the point of receiving in Communion the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled around the altar. Pray with him, and for the same blessing.

Domine Jesu Christe, qui dixisti apostolis tuis: Pacem relinquo vobis: pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque se-

Lord Jesus Christ, who saidst to thine apostles, 'My peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church, and grant her

[1] Apoc. v. 6. [2] Isa. ix. 6. [3] 1 Cor. x. 17.

cundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

that peace and unity which is according to thy will. Who livest and reignest God, for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas, Deus, in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast, by thy death, given life to the world; deliver me, by this thy most sacred Body and Blood, from all mine iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who, with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise, prepare yourself for a spiritual Communion:

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo

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

Patre, in unitate Spiritus sancti, Deus, per omnia sæcula sæculorum. Amen.

livest and reignest God for ever and ever. Amen.

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same dispositions as the centurion of the Gospel, who first used them:

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

Lord! I am not worthy that thou enter under my roof; say it only with one word of thine, and my soul shall be healed.

While the priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up His abode within you; and again say to Him with the bride: 'Come, Lord Jesus!'[1]

But should you not intend to receive sacramentally, make here a spiritual Communion. Adore Jesus Christ, who thus visits your soul by His grace, and say to Him:

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

I give thee, O Jesus, this heart of mine, that thou mayst dwell in it, and do with me what thou wilt.

Then the priest takes the chalice in thanksgiving, and says:

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

What return shall I make to the Lord for all he hath given to me? I will take the chalice of salvation, and will call upon

[1] Apoc. xxii. 20

invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.	the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If you are going to communicate only spiritually, again adore your divine master, and say to Him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	I unite myself to thee, my beloved Jesus! do thou unite thyself to me; and never let us be separated!

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for holy Communion, during the Time after Pentecost, are given in the next chapter.

The Communion being finished, and while the priest is purifying the chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.	Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit, and to make it tell upon my eternity.

While the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.	Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity thou hast imparted to them, and may I be thus rendered less unworthy of thy divine visit.

The priest, having read the anthem, called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people, greeting them with the usual salutation ; and then recites the prayers, called the Postcommunion, which are the continuation of the thanksgiving. You will join him here also, and thank God for the unspeakable gift He has just lavished upon you, of admitting you to the celebration and participation of mysteries so divine.

As soon as these prayers have been recited, the priest turns again to the people ; and, full of joy at the immense favour he and they have been receiving, he says :

Dominus vobiscum.	The Lord be with you.

Answer him :

Et cum spiritu tuo.	And with thy spirit.

The deacon, or (if it be not a High Mass) the priest himself, then says :

Ite Missa est.	Go, the Mass is finished.
R. Deo gratias.	*R.* Thanks be to God.

The priest makes a last prayer before giving you his blessing ; pray with him :

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta ut sacrificium, quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.	Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me in permitting me to assist at this divine sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour ; and deign to confirm the blessing which thy minister is about to give me in thy name.

The priest raises his hand, and blesses you thus:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.	May the almighty God, Father, Son, and Holy Ghost, bless you!
R. Amen.	*R.* Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who *received Him*, when He *came unto His own* people, and who, thereby, were made *sons of God*.

V. Dominus vobiscum.	*V.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.	The beginning of the holy Gospel according to John.
Caput I.	*Chapter I.*
In principio erat Verbum, et Verbum erat apud Deum et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum, et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc	In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every

mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

R. Thanks be to God.

CHAPTER THE SIXTH

ON HOLY COMMUNION DURING THE TIME AFTER PENTECOST

IF, in the early stages of the liturgical year, in Advent, at Christmas, and during the periods of Septuagesima and Lent, when there was question of nothing beyond a preparation for the divine mysteries which wrought our salvation—if, in the name of holy Church, we then invited the faithful to have recourse to the sacrament of our Lord's Body, as being the heavenly nourishment that would support them in the glorious career on which they had entered, now that the work is done, that they have risen again with their Redeemer, that they have followed Him, by their desires and their hopes, even to the very summit of heaven—now that the Holy Ghost has come down upon this earth, that He might complete within them the work of their

union with God, surely, nothing could profit them more than that they nourish themselves, and even more frequently than before, with the Bread of life, which came from heaven, that He might give life to the world.[1]

From our first entrance into the new season, which we are now passing through, holy Church has, by the great feast of *Corpus Christi*, brought us face to face with the august mystery, which is both the sacrifice whereby God receives the honour due to Him, and the sacrament containing within itself the nourishment of our souls. We have now a clearer understanding of the unspeakable gift which our Saviour vouchsafed to bestow upon us the night before his Passion. We now see more plainly the nature and greatness of the homage which earth gives to its Creator, by the ceaseless offering of the holy sacrifice of the Mass. We now know, so much better than formerly, what that deifying relation is which is made to exist between God and the soul by means of the participation of the sacred Host. The Holy Ghost has shed His light upon all these truths; He has opened out to us the very depths of the mystery shown to us from the outset—the mystery, that is, of the Emmanuel, or God with us. Now that we are so fully initiated into the whole of God's work, we understand better that great text of the Gospel which says: 'The Word was made Flesh, and dwelt among us.'[2] We grasp the meaning more completely; we can give it a more literal, and equally faithful, translation, and say: 'The Word was made Flesh, and took up His dwelling WITHIN us.'

All this has increased in the Christian the desire of assisting at the holy sacrifice. He says to himself, as did the patriarch of old: '"Truly, the Lord is in this place, and I knew it not";[3] my faith was

[1] St. John vi. 41, 52. [2] *Ibid.*, i. 14. [3] Gen. xxviii. 16.

sound, but I did not perceive, as I do now, the immensity of what our Lord did at His last Supper.' In the same way, having now a clearer knowledge of the union, which is brought about even in this present world, between God and the soul that is nourished with the living Bread, whereby that soul is transformed into its Creator, the Christian longs more ardently than ever for the enjoyment of that Lord who, even during this mortal life, gives us, by means of the eucharistic Bread, not only a foretaste, but the very reality, of that which awaits us in heaven. We may truly assert that the keeping up of that state which we have already described in the third chapter, and which is the state both of the Church herself and of the faithful soul during this period of the liturgical year, is the joint work of the Holy Ghost who abides within us and of the eucharistic gift, in which the Son of God ceases not to act for the preservation, increase, and development of the divine life which He came to bring us, and of which He thus speaks: 'I am come that they may have life, and may have it more abundantly.'[1]

We will here, as in the preceding volumes, give acts which may serve as preparation for holy Communion during this season of the year. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of thanksgiving for after Communion.

BEFORE COMMUNION

ACT OF FAITH

Now that I am about to unite myself to thee in the mystery of thy love, I must first profess that I believe it to be truly thyself, O my God—thy Body, thy Soul, thy Divinity,

[1] St. John x. 10.

that thou art going to give me. The first duty thou askest of me, now that thou art coming to me, is the act of my faith in this deep mystery. I make it; and my understanding is happy at thus bowing itself down before thy sovereign word. Thou, O Jesus, art the truth; and when presenting to thy disciples the bread changed into thy Body, thou saidst to them: 'This is my Body!' I believe thy word; I adore 'the living Bread, come down from heaven to give life to the world.' The grace of the Holy Ghost, whom thou hast sent me, enables me to relish this marvel of thy all-powerful love. This love of thine was not satisfied with uniting thee to the human nature, which thou assumedst in Mary's womb; it would, moreover, prepare for each one of us, by means of the heavenly food of thy sacred Flesh, a real and mysterious union with thee, which none but thou could have planned, none but thou could have achieved. For its accomplishment thou first demandedst, as thou hadst all right to do, that we should have an unlimited confidence in the truth of thy word. When thou wast upon the cross, thy Divinity was veiled from view: in the sacred Host, thy very Humanity is hid from our eyes; but I believe, O my God, both thy Divinity and Humanity present under the cloud which shrouds them from all mortal sight. I have been taught by thine apostle, O light inaccessible, that it is by faith alone that we can approach thee, while we are in this present life. I believe, then, O Lord! but help thou mine unbelief.

ACT OF HUMILITY

Taught as I have been by thy words, O my God, I know, and with a certainty which my reason and my senses could never have given me, that in a few moments I shall be in closest union with thine infinite Majesty. Thou hast said it: 'He that eateth my Flesh, abideth in me, and I in him!' My whole being thrills at these words. I, a sinner, all marked with the sores of my iniquities, and still fighting with passions but half subdued—I am to abide in thee! And thou, that art infinite being and infinite holiness, thou art coming to abide in me, in me who am but nothingness and sin! At such tidings as these, what else can I do but cry out with the centurion of thy Gospel: 'Lord! I am not worthy that thou shouldst enter under my roof!' And yet, I hear thee saying also these other words: 'Unless ye eat the Flesh of the Son of Man, ye shall not have life in you.' This life I would have, O Jesus! And didst thou not come, didst thou not work all thy mysteries, in order that we 'might have life, and more and more of that life'? I have no desire to shun it.

What, then, can I do, but take shelter in the depths of humility, think of mine own vileness, be mindful of the fuel of sin that exists within me, and acknowledge the infinite distance there is between myself and thee, O my Redeemer and my Judge? I know that then thou wilt have pity on my misery, and wilt say 'but one word, and my soul shall be healed.' Say, I beseech thee, that word which is to comfort my heart. Till thou sayst it, I dare not raise up mine eyes towards thine altar; I can but tremble at the approach of that moment, when a poor creature, like myself, is to be united with its Creator, from whose eyes nought is hid, and who judges even our justices.

ACT OF CONTRITION

Ever since that day whereon thy Spirit, O Lord, came down upon us, in order that he might the more deeply imprint upon our souls the divine mysteries thou wroughtest, from thy merciful Incarnation to thy glorious Ascension, thou vouchsafest to invite me more frequently to thy table. And I have learned, too, since that same coming, better than I knew before, how it behoves me to prepare myself with all possible diligence for each of thy visits. I have been renewing my faith, by accepting with increased ardour the truth of thy presence in the Sacrament of the altar. As I see thy dread Majesty advancing towards me, I have professed, and with sincere humility, my utter nothingness, for I have acknowledged my extreme unworthiness; but all this does not put me at rest. There is something beyond all this: it is, that I am a sinner; I have offended thee; I have rebelled against thee; I have turned thy very benefits into occasions of outrage against thee; to say it in all its enormity, I have caused thy death upon the cross! The Holy Ghost, having vouchsafed to give me light, has taught me the malice of sin; he has given me to understand, more fully than formerly, how detestable have been my audacity and ingratitude. I have had revealed to me, by the grand mysteries of the first portion of the year, how much I cost thee on that day, whereon justice and mercy united in the sacrifice which saved mankind. The more thou hast heaped thy favours on me, O Lord, the more keenly do I feel the injustice of my sins; and I beseech thee to bestow on me the signal grace, the grace which will ensure every other, of keeping up within me the spirit of compunction and penance. O my God, at this hour when thou art about to give thyself to me, I offer to thee the expression of my sorrow; and from my deepest soul, I say to thee those words of the publican: 'Have mercy on me, O God, for I am a sinner.'

ACT OF LOVE

And now, O my Lord, permit me to turn my thoughts upon the happiness of a soul, to whom thou givest thyself in the Sacrament of thy love! As to that familiarity into which some souls might fall who approach thee reflecting upon thine ineffable goodness alone, and not upon the greatness of thy majesty, oh! I shudder at such presumption. And yet I long to be united with thee; and, until thou art come into me, my soul panteth after thee. Thy mysteries which I have been celebrating with thy Church have enkindled within me a fire which nothing can quench, a fire to which thy divine Spirit delights to be ever adding heat. 'Thy delight,' so thou hast told us, 'is to be with the children of men'; and is it not true, also, that with such of the children of men as know thee, thy love is the very nourishment on which their own hearts live? In order to maintain them in this love which is their life, thou hast made thyself present in the sacred Host; thou givest them to live in thee, just as thou livest in them, as often as they eat of this living Bread, which hath come down from heaven. This charity, this love, 'which hath been poured forth into our hearts by the Holy Ghost,' is nourished at thy holy table, O Lord! and there is it increased; for it is in the divine Sacrament, which thou institutedst the night before thy Passion, that we are united to thee. Love tends to be united with the object it loves; therefore do I, in spite of the conviction of my unworthiness, long for the blissful moment of thy coming into me. Everything that thou hast done, my Lord, has been done to make me love thee! Thou hast loved me first; who will blame me, that my heart hungers for thee? Thou hadst pity one day on the people who had followed thee into the desert. 'I have compassion,' thou saidst, 'on this multitude,' and then, straightway, thou gavest them to eat as much as they would. Ah! Lord, my poor 'heart and flesh long after thee'; and thou alone canst satisfy the hunger which gnaws me, for thou art the sovereign Good, thou art true life; and it was that I might enjoy that sovereign Good, and live that heavenly life, that thou createdst me. There was a time when this heart of mine was dull; darkness was upon me, and I could not see the light: but now that thy mysteries have enlightened and regenerated me, I sigh after thee with all the earnestness of my soul. Come, then, Lord Jesus! Withhold thyself no longer from my soul, that awaits thy visit!

AFTER COMMUNION

ACT OF ADORATION

Thy presence within me, O Lord, is joy and sweetness to me; and yet, before indulging in the delight it brings, I feel impelled to prostrate my entire being before thy sovereign Majesty. I must, I will, first adore thee, for thou art the great God of heaven and earth. Thou standest in no need of me, and yet thou comest down to this my nothingness. Where, then, shall I begin, if it be not in humbling myself profoundly before thee, and acknowledging that thou art Lord, the only-begotten and consubstantial Son of the Father; that thou art he by whom all things were made, the eternal, the infinite, and the supreme Judge of the living and the dead. Thy Seraphim, who see thee in thy unveiled majesty, and drink their fill of everlasting happiness from thy divine essence, these glorious spirits, as thy prophet tells us, cover their faces with their wings; they tremble before thee, as the Church tells us; and yet, whilst trembling in thy presence, their love is as ardent and as tender as though they were nothing but love. I would follow their example, O my God; I would offer thee at this moment the creature's first duty to its Creator, adoration. Thou art so nigh to me at this happy moment that my being feels renovated and almost lost in thine; how, then, can I be otherwise than overwhelmed by the weight of thy glory? Yes, I do adore thee, O Eternal, Infinite, Immense, All-powerful! before whom all created beings are as though they were not. I confess before thee my own nothingness; I acknowledge thine absolute dominion over me, and over everything which thy power and goodness have produced in creation. 'King of ages! immortal and invisible' in thine essence! Glory be to thee! Accept this first homage of a soul to which thy love has deigned to unite thee.

ACT OF THANKSGIVING

There is another homage which I owe to thee, O my God! It is gratitude. Thou often invitest me to partake of the divine gift, wherewith thou, before leaving this earth, didst enrich us. But woe to me if, because I can easily and often have it, I value so much the less its greatness! Wretched familiarity, which blunts the sentiment of gratitude, and deadens faith, and takes all ardour from love; may thy grace, O Lord, preserve me from its vile influence. For

thousands of years the human race was in expectation of the favour, which thou hast just been bestowing upon me. Abraham, the father of believers; Moses, thy much-loved friend; David, the inspired chanter of thy mysteries: none of these received thee; and this Bread of angels has come down from heaven for me! Oh! unheard of goodness of a God incorporating himself with his creature! Who is there that could measure its length and breadth, or scan its height, or fathom its depth? These expressions of thine apostle regarding the mystery just given to me teach me what is the value of the wondrous gift thou hast bestowed upon mankind. With what humble and lively gratitude, then, should it be received! Thou hast not been deterred, either by my nothingness or by the coldness of my feelings, or my infidelities; be thou blessed then, my Lord, for that out of thy desire to give thyself to me thou hast overstepped every limit, and removed every obstacle. I give thee thanks for this, and for every Communion thou hast hitherto so graciously given me. Deign to enlighten me more and more as to the magnificence of thy gift; deign to cherish within me the sentiment of love; that thus my longings for thy visit may be increased; that I may know how to honour, as I ought, thy presence within me; and that I may never dare to approach thee out of custom, or without my conscience assuring me that I am bringing with me the profound respect due to thee.

ACT OF LOVE

Now will I rest me in thee, O my sovereign Good, that hast come down to me and entered into me, in order to content the desires of my heart by thy presence. A few moments ago I was longing after thee; and now that longing has been satisfied. What is there on this earth that I could now desire? The very happiness of heaven, is it not the possession of thee? and thou, my Lord, assurest me that he who eats thy sacred Flesh 'abideth in thee, and thou in him.' The union, then, to which love aspires, is now consummated. This happy moment of thy presence within me unites thy sovereign majesty to my lowliness; thou livest in me, and I live in thee. Divine charity has conquered every difficulty; and the life which now circulates through my being is not the life of time, but of eternity. I at once profit of it, to assure thee, O Lord, that thou hast my love. Thy presence within me lasts but a short time; in a few moments there will be but the grace left by the visit thou art now paying me. At present, I can say in all truth: 'I have

found him whom my soul loveth.' Accept, then, O Lord, the homage of my heart, and all its affections. Make this heart faithful and ardent in the love of thee; for love is the end of the whole law: and when thou vouchsafest to incorporate thyself with us by means of the bread of life, thine aim is to strengthen and increase charity within us. May this contact with thee, O Lord, destroy that love of myself, which hitherto has so often stifled, or at least retarded, the love which is due to thee. Let my heart become more and more purified; may its affections be set free from, and raised above, created objects, and centre in the unity of thy love, which includes all, and is enough for all.

ACT OF OBLATION

When I thus assure thee of my love, O my God, I hear within me a voice telling me that henceforth the rule of my conduct must be thy good pleasure. Then only shall I know that my protestations are sincere, when I give up mine own will to follow thine in all things. Thou wilt not only require me to keep from all sin, but thou wouldst have me resolutely walk in the path of humility—humility which repels pride, thy chief enemy. Thou commandest me to keep my senses under restraint, lest the weakness of the flesh should get the mastery over my spirit, which is prompt but fickle. In order to make sure of a soul that is dear to thee, thou often sendest it trials; for thou hast said that whosoever is ambitious to follow thee, must make up his mind to carry the cross. Thou hast warned thy disciples, that they must be on their guard against the world and its maxims, or that they would perish together with the world. These are the conditions which thou layest on them that would enlist under thy banner, dear Jesus! Renovated as I have been by thy precious visit, I offer myself to thee as one quite resolved to fulfil every duty of thy service. Give me thine aid, O my Lord and King! Thy sacramental presence, which is soon to quit me, will leave me an increase of thy grace. Increase my faith, and my docility to the teachings of thy holy Church, from whose hands I have just received thee. Give me to use this world as though I did not use it; give me to live at once, by desire, in that abode where I hope to enjoy thee, and without shadow or veil, for all eternity.

O Mary, Queen of heaven! watch over me, thy humble servant, whom the blessed Son of thy chaste womb has vouchsafed to nourish with his adorable Flesh, which he received from thee. Present him the oblation I now make

him of myself, in return for the unspeakable gift he has just been bestowing upon me. Holy angels! bless and protect this poor child of earth, who has been feasting on that very bread, whereon you feed in heaven. All ye saints of God! who, when in this world, did eat of the heavenly Bread of the Christian pilgrim, pray, and obtain for me that it may keep with me to the end of my journey through this life, and may lead me to him, who ceases not to be the nourishment of his elect when in glory. Amen.

CHAPTER THE SEVENTH

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS DURING THE TIME AFTER PENTECOST

THE Office of Vespers, or Evensong, consists firstly of the five following psalms. For certain feasts some of these psalms are changed for others, which are more appropriate to those occasions.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui sancto;

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

ANT. Dixit Dominus.

V. Incline unto mine aid, O God.
R. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.
Alleluia.
ANT. The Lord said.

The first psalm is a prophecy of the future glories of the Messias. The Son of David shall *sit* on the *right hand* of the heavenly Father. He is King; He is Priest; He is the Son of Man, and the Son of God. His enemies will attack Him, but He will *crush* them. He will be humbled,

but this voluntary humiliation will lead Him to highest glory.

PSALM 109

Dixit Dominus Domino meo: *Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming,* I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord, *thy Father,* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: *ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: *Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis;* confregit in die iræ suæ reges.

Therefore, O Father, the Lord *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: *conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming,* he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet:* propterea exaltabit caput.

He cometh now in humility; he shall drink, in the way, of the torrent *of suffering:* therefore, shall he lift up the head.

ANT. Dixit Dominus Domino meo, Sede a dextris meis.

ANT. The Lord said to my Lord, Sit thou at my right hand.

ANT. Magna opera Domini.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to His *people*, the promised *Covenant*, *the Redemption*, His *fidelity* to His word. But it also tells us that the *name* of the Lord is *terrible* because it is *holy;* and concludes by admonishing us, that *the fear of the Lord is the beginning of wisdom.*

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omni-

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: *he is the Bread of life*, he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men:* he will show forth to his people the power of his works.

That he may give *to his Church* the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people; he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all

bus facientibus eum: * laudatio ejus manet in sæculum sæculi.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

that do it: his praise continueth for ever and ever.

ANT. Great are the works of the Lord: sought out according to all His wills.

ANT. He that feareth the Lord.

The next psalm sings the happiness of the *just man*, and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion of the sinner who shall have despised the mysteries of God's love towards mankind.

PSALM 111

Beatus vir qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus manet in

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness: *that light is the Lord*, who is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his very words with judgment: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened; he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice

sæculum sæculi : * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet : * desiderium peccatorum peribit.

ANT. Qui timet Dominum, in mandatis ejus cupit nimis.

ANT. Sit nomen Domini.

remaineth for ever and ever : his horn shall be exalted in glory.

The wicked shall see, and shall be angry : he shall gnash with his teeth, and pine away; the desire of the wicked shall perish.

ANT. He that feareth the Lord, in his commandments he delighteth exceedingly.

ANT. May the name of the Lord.

The psalm, *Laudate, pueri*, is a canticle of praise to the Lord, who, from His high heaven, has taken pity on the human race, and has vouchsafed to honour it by the Incarnation of His own Son.

PSALM 112

Laudate, pueri, Dominum : * laudate nomen Domini.

Sit nomen Domini benedictum : * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum : * laudabile nomen Domini.

Excelsus super omnes gentes Dominus : * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat : * et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem : * et de stercore erigens pauperem :

Ut collocet eum cum principibus : cum principibus populi sui.

Qui habitare facit sterilem in domo : * matrem filiorum lætantem.

Praise the Lord, ye children; praise ye the name of the Lord.

Blessed be the name of the Lord; from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations : and his glory above the heavens.

Who is as the Lord, our God, who dwelleth on high and looketh down on the low things in heaven and in earth ?

Raising up the needy from the earth : and lifting up the poor out of the dunghill.

That he may place him with princes : with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. Sit nomen Domini benedictum in sæcula.
ANT. Deus autem noster.

ANT. May the name of the Lord be for ever blessed.
ANT. But our God.

The fifth psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were figures, whose realities were to be accomplished in the mission of the Son of God, who came to deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who would consent to fear and love the Lord.

PSALM 113

In exitu Israël de Ægypto: * domus Jacob de populo barbaro:
Facta est Judea sanctificatio ejus: * Israël potestas ejus.
Mare vidit, et fugit: * Jordanis conversus est retrorsum.
Montes exsultaverunt ut arietes: * et colles sicut agni ovium.
Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia conversus es retrorsum?
Montes exsultastis sicut arietes: * et colles, sicut agni ovium?
A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.
Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.
Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum?

When Israel went out of Egypt, the house of Jacob from a barbarous people.
Judea was made his sanctuary, Israel his dominion.

The sea saw and fled; Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.
What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?
Ye mountains, that ye skipped like rams: and ye hills like lambs of the flock?
At the presence of the Lord the earth was moved, at the presence of the God of Jacob.
Who turned the rock into pools of water, and the stony hills into fountains of waters.
Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

Deus autem noster in cœlo : * omnia quæcumque voluit fecit.

Simulacra gentium argentum et aurum : * opera manuum hominum.

Os habent, et non loquentur : * oculos habent, et non videbunt.

Aures habent, et non audient : * nares habent, et non odorabunt.

Manus habent et non palpabunt, pedes habent et non ambulabunt : * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea : * et omnes qui confidunt in eis.

Domus Israël speravit in Domino : * adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino : * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino : * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri : * et benedixit nobis.

Benedixit domui Israël : * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum : * pusillis cum majoribus.

Adjiciat Dominus super vos : * super vos, et super filios vestros.

Benedicti vos a Domino : qui fecit cœlum et terram.

Cœlum cœli Domino : * terram autem dedit filiis hominum.

Non mortui laudabunt te,

But our God is in heaven : he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold : the works of the hands of men.

They have mouths, and speak not : they have eyes, and see not.

They have ears, and hear not : they have noses, and smell not.

They have hands, and feel not : they have feet, and walk not : neither shall they cry out through their throat.

Let them that make them become like unto them : and all such as trust in them.

The house of Israel hath hoped in the Lord : he is their helper and their protector.

The house of Aaron hath hoped in the Lord . he is their helper and their protector.

They that feared the Lord have hoped in the Lord : he is their helper and their protector

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel : he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you : upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's : but the earth he has given to the children of men.

The dead shall not praise

Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus benedicimus Domino: * ex hoc nunc et usque in sæculum.

ANT. Deus autem noster in cœlo: omnia quæcumque voluit, fecit.

thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he willed.

After these five psalms, a short lesson from the holy Scriptures is read. It is called Capitulum, or Little Chapter, because it is always very short. Those for the several festivals are given in the proper of each.

CAPITULUM

(2 *Cor. i.*)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.

R. Thanks be to God.

Then follows the hymn. We here give the one for Sundays. It was composed by St. Gregory the Great. It sings of creation, and celebrates the praises of that portion of it which was called forth on this first day, viz., the light.

HYMN[1]

Lucis Creator optime,
Lucem dierum proferens:
Primordiis lucis novæ,
Mundi parans originem.

O infinitely good Creator of the light! by thee was produced the light of day, providing thus the world's beginning with the beginning of the new-made light.

[1] According to the monastic rite, it is as follows:

R. breve. Quam magnificata sunt * Opera tua Domine. Quam.

V. Omnia in sapientia fecisti * Opera. Gloria Patri, etc. Quam.

Qui mane junctum vesperi
Diem vocari præcipis :
Illabitur tetrum chaos,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exsul munere :
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium,
Vitale tollat præmium :
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Thou biddest us call the time from morn till eve day; this day is over ; dark night comes on : oh ! hear our tearful prayers.

Let not our soul, weighed down by crime, mis-spend thy gift of life ; and, forgetting what is eternal, be earth-tied by her sins.

Oh ! may we strive to enter our heavenly home, and bear away the prize of life ; may we shun what would injure us, and cleanse our soul from her defilements.

Most merciful Father, and thou, his only-begotten Son, co-equal with him, reigning for ever, with the holy Paraclete, grant this our prayer.
Amen.

The versicle which follows the hymn, and which we here give, is that of the Sunday ; those for the feasts are given in their proper places.

V. Dirigatur, Domine, oratio mea.
R. Sicut incensum in conspectu tuo.

V. May my prayer, O Lord, ascend.
R. Like incense in thy sight.

Then is said the *Magnificat* antiphon, which is to

Lucis Creator optime,
Lucem dierum proferens ;
Primordiis lucis novæ,
Mundi parans originem.
Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.
Ne mens gravata crimine,
Vitæ sit exsul munere.
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœlorum pulset intimum,
Vitale tollat præmium :
Vitemus omne noxium,
Purgemus omne pessimum.
Præsta, Pater piissime,
Patrique compar Unice
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

be found in the proper. After this, the Church sings the canticle of Mary, the *Magnificat*, in which are celebrated the divine maternity and all its consequent blessings. This exquisitely sweet canticle is an essential part of the Office of Vespers. It is the evening incense, just as the canticle *Benedictus*, at Lauds, is that of the morning.

OUR LADY'S CANTICLE

(*St. Luke i.*)

Magnificat: * anima mea Dominum;

Et exsultavit spiritus meus: * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israël puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

My soul doth magnify the Lord;

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for, behold, from henceforth, all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers, to Abraham, and to his seed for ever.

The *Magnificat* antiphon is then repeated. The prayer, or collect, is given in the proper of each feast and Sunday.

V. Benedicamus Domino.	*V.* Let us bless the Lord.
R. Deo gratias.	*R.* Thanks be to God.
V. Fidelium animæ per misericordiam Dei requiescant in pace.	*V.* May the souls of the faithful departed, through the mercy of God, rest in peace.
R. Amen.	*R.* Amen.

CHAPTER THE EIGHTH

ON THE OFFICE OF COMPLINE DURING THE TIME AFTER PENTECOST

This Office, which concludes the day, commences by a warning of the dangers of the night; then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

Jube, domne benedicere.	Pray, father, give thy blessing.

The priest answers:

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.	May the almighty Lord grant us a quiet night and a perfect end.
R. Amen.	*R.* Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote et vigilate: quia adversarius vester diabolus tamquam leo rugiens circuit, quærens	Brethren, be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may

quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

R. Deo gratias.

R. Thanks be to God.

Then the priest:

V. Adjutorium nostrum in nomine Domini.

V. Our help is in the name of the Lord.

The choir:

R. Qui fecit cœlum et terram.

R. Who hath made heaven and earth.

Then the Lord's Prayer is recited in secret; after which, the priest says the *Confiteor*, and when he has finished, the choir repeats it.

The priest, having pronounced the general form of absolution, says:

V. Converte nos, Deus, Salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri.

V. Convert us, O God our Saviour.

R. And turn away thine anger from us.

V. Incline unto mine aid, O God.

R. O Lord, make haste to help me.

Glory, etc.

ANT. Miserere.

ANT. Have mercy.

The first psalm expresses the confidence with which the just man *sleeps in peace;* but the wicked know not what calm rest is.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

Filii hominum, usquequo gravi corde? * ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: *Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui, Domine:* dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

O ye sons of men, how long will ye be dull of heart? why do ye love vanity, and seek after lying?

Know ye, also, that the Lord hath made his holy One wonderful: the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not: the things ye say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self-same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The second psalm gives the motives of the just man's confidence, even during the dangers of the night. There is no *snare* neglected by the demons; but the good angels watch over us, with brotherly solicitude. Then we have God Himself speaking, and promising to send us a *Saviour*.

PSALM 90

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum, * Deus meus, sperabo in eum.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say unto the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

Quoniam ipse liberavit me de laqueo venantium : * et a verbo aspero.

Scapulis suis obumbrabit tibi : * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris : ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis : * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis : * et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea : * Altissimum posuisti refugium tuum.

Non accedet ad te malum : * et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te : * ut custodiant te in omnibus viis tuis.

In manibus portabunt te : * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis : * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum : * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum : * cum ipso

For he hath delivered me from the snare of the hunters : and from the sharp word.

He will overshadow thee with his shoulders : and under his wings thou shalt trust.

His truth shall compass thee with a shield : thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day : of the business that walketh about in the dark : of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee.

But thou shalt consider with thine eyes : and shalt see the reward of the wicked.

Because *thou hast said :* Thou, O Lord, art my hope : Thou hast made the Most High thy refuge.

There shall no evil come unto thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee : to keep thee in all thy ways.

In their hands they shall bear thee up : lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk : and thou shalt trample under foot the lion and the dragon.

God will say of thee : Because he hoped in me, I will deliver him : I will protect him, because he hath known my name.

He will cry unto me, and I will hear him : I am with him

sum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi Salutare meum.

in tribulation, I will deliver him, and I will glorify him.

I will find him with length of days: and I will show him my salvation.

The third psalm invites the *servants* of God to persevere, with fervour, in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit cœlum et terram.

ANT. Miserere mihi, Domine, et exaudi orationem meam.

Behold! now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights, lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord, out of Sion, bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN [1]

Te lucis ante terminum, Rerum Creator, poscimus,

Before the closing of the light, we beseech thee, Creator

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[1] According to the monastic rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.
Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.
Amen.

Ut pro tua clementia,
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Amen.

of all things! that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of the night depart from us; and do thou repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his only-begotten Son, co-equal with him, reigning for ever, with the holy Paraclete, grant this our prayer!

Amen.

CAPITULUM

(*Jeremias* xiv.)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine, Deus noster.

R. In manus tuas, Domine: * Commendo spiritum meum. In manus tuas.

V. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

But thou art in us, O Lord, and thy holy name hath been invoked upon us: forsake us not, O Lord, our God.

R. Into thy hands, O Lord:* I commend my spirit. Into thy hands.

V. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

V. Custodi nos, Domine, ut pupillam oculi.

R. Sub umbra alarum tuarum protege nos.

V. Preserve us, O Lord, as the apple of thine eye.

R. Protect us under the shadow of thy wings.

The canticle of the venerable Simeon—who, while holding the divine Infant in his arms, proclaimed Him to be the *light of the Gentiles*, and then slept the sleep of the just—is admirably appropriate to the Office of Compline. Holy Church blesses God for having dispelled the darkness of night by the rising of the Sun of justice; it

is for love of Him, that she toils the whole day through, and rests during the night, saying: 'I sleep, but my heart watcheth.'[1]

CANTICLE OF SIMEON

(*St. Luke* ii.)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuæ Israël.

Gloria.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because mine eyes have seen thy salvation.

Which thou hast prepared; before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, *etc.*

ANT. Salva nos, Domine, vigilantes; custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

ANT. Save us, O Lord, while awake, and watch us as we sleep, that we may watch with Christ, and rest in peace.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

[1] Cant. v. 2.

V. Benedicamus Domino.
R. Deo gratias.
Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus sanctus.
R. Amen.

V. Let us bless the Lord.
R. Thanks be to God.
May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.
R. Amen.

ANTHEM TO THE BLESSED VIRGIN

Salve, Regina, mater misericordiæ.
Vita, dulcedo, et spes nostra, salve.
Ad te clamamus, exsules filii Evæ.
Ad te suspiramus, gementes et flentes in hac lacrymarum valle.
Eia, ergo advocata nostra, illos tuos misericordes oculos ad nos converte;
Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende;
O clemens,
O pia,
O dulcis Virgo Maria.
V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficiamur promissionibus Christi.

Hail, holy Queen, mother of mercy.
Our life, our sweetness, and our hope, all hail!
To thee we cry, poor banished children of Eve;
To thee we send up our sighs, mourning and weeping in this vale of tears.
Turn, then, most gracious advocate! thine eyes of mercy towards us;
And, after this our exile, show unto us the blessed fruit of thy womb, Jesus;
O merciful,
O kind,
O sweet Virgin Mary!
V. Pray for us, O holy Mother of God,
R. That we may be made worthy of the promises of Christ.

OREMUS

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante, præparasti: da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua libere-

LET US PRAY

O almighty and everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son: grant that we may be delivered from present evils, and from everlasting death, by her gracious intercession, in whose

mur. Per eumdem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

commemoration we rejoice. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.[1]

Then in secret *Pater*, *Ave*, and *Credo*; page 12.

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[1] In the monastic rite this response is as follows :

R. Et cum fratribus nostris absentibus. Amen.

R. And with our absent brethren. Amen.

PROPER OF THE TIME

THE liturgical season, over which presides the Spirit of sanctification and love, has commenced its career amidst the brightness of a light, which is new both for the Church and for the Christian soul. The weak eye of our intellect, veiled by the protecting cover of faith, has ventured to gaze on the deep things of God;[1] in the midst of the eternal relations which make up the holy Trinity, we have been enabled to discern those sublime links which exist between each of the divine Persons and man, nothingness though he be by his own origin. Then, too, we have been given to know Him who is eternal Wisdom, in the feast of the Eucharist; and through the revelation there made to us of the divine love for mankind, we understood why the world has been created. Beyond these grand teachings given to us by the bright festivals, first of Trinity Sunday, and then of Corpus Christi, we have had the sacred Heart of Jesus repeating to us, and summing up in itself, all these mysteries; that divine Heart was revealed to us as the source of supernatural life, as the organ of praise, as the centre where the love of God for man, and the love of man for God, were united. All this has filled the whole earth with the magnificence of the supernatural order.

With these three bright mysteries the Holy Ghost has begun His reign. Our Emmanuel Himself, during His sojourn upon our earth, did not shed such light as this upon us. True, our Emmanuel was Himself the light;[2] and the Holy Ghost, far from revealing to us any new dogmas, does but remind the world[3] of the truths taught it by

[1] 1 Cor. ii. 10. [2] St. John viii. 12. [3] *Ibid.* xiv. 26.

Him who is ever the true master and teacher of His Church.[1] How, then, is it that the light becomes doubly strong immediately Jesus leaves us? How comes it that the Holy Ghost, who was not to speak of Himself,[2] no sooner descends upon us than we are enabled to see the heavenly mysteries with such intensified clearness? Let us master the lesson involved in all this.

The Holy Ghost does not speak of Himself, and yet He teaches divinely.[3] It is from the Word that He receives what He tells to our earth;[4] He hearkens to that Word, and says the same things Himself;[5] but He says them in His own way.

The eternal Word is the one only word spoken from the very commencement of creation; its varied utterances have filled the whole earth; its divine teaching has been heard, day telling it unto day, and night unto night.[6] And yet, this almighty voice[7] of Wisdom, which penetrateth into the bottom of the deep,[8] was but too frequently allowed to speak unnoticed. The light shone in the darkness, but the darkness would not be removed,[9] as the Church reminded us during the season of Advent, when the four weeks of those wintry, dark days told us how man, for four thousand years, had abased the very light of his reason by making it serve to put out the light of the divine Word.[10] During all this long period the Word had sought, though in vain, to put the imprint of Himself upon the successive generations.[11] That period transpired, and He came down upon earth, there to take up His abode, and converse with men,[12] and, with His own lips, to give to the world the unreserved[13]

[1] St. John xiii. 13.—St. Matt. xxiii. 8-10, xxviii. 19, 20.
[2] *Ibid.* xvi. 13. [3] *Ibid.* [4] *Ibid.* 14.
[5] *Ibid.* 13. [6] Ps. xviii. 3. [7] Wisd. xviii. 15.
[8] Ecclus. xxiv. 8. [9] St. John i. 5. [10] Rom. i. 18-23.
[11] Heb. i. 1, 2, xi. 3. [12] Baruch. iii. 38. [13] St. John xv. 15

heavenly message of light and truth. The children of Adam heard with their own ears, and saw with their own eyes, and touched with their very hands, the word of life,[1] the Word made Flesh.[2] And yet, in spite of all this condescension and intimacy, even the very men who enjoyed most of His presence—those men who were selected to become the messengers of His word,[3] and to be His heralds and His witnesses to the nations,[4]—failed to take in the light of that kingdom of God, which shone so strongly, so directly, upon them.[5] Yes, even for these future sowers of the word in the souls of men,[6] our Emmanuel, during His mortal life among them, was always a hidden God,[7] a word not understood.[8] He lovingly complained of all this, when wishing them farewell at the last Supper![9] But, if we rightly appreciate that complaint, it was not so much a reproach made to His disciples as an earnest prayer offered to His Father,[10] beseeching Him to send down that creating Spirit,[11] who alone could transform those hearts, rid them of their innate weakness, and fill them, as the Church expresses it,[12] with the warmth of the Word.

For there is the secret of success: the incomparable teaching of the Spirit of love. How universal and how grand soever was the manifestation of Himself offered to the minds of men by the Word;[13] how intimate and familiar soever were the conversations of our Emmanuel with those whom He had graciously selected as His friends.[14] In both cases the truth made no way beyond the outside; the teaching went no farther than the

[1] 1 St. John i. 1. [2] *Ibid.* 14. [3] St. Luke i. 2.
[4] Acts i. 8. [5] St. Luke viii. 10. [6] *Ibid.* 11.
[7] Isa. xlv. 15. [8] St. Luke xviii. 34. [9] St. John xiv. 9.
[10] *Ibid.* 16. [11] Ps. ciii. 30.
[12] Hymn for Matins of Whit-Sunday. [13] St. John i. 9.
[14] *Ibid.* xv. 15.

exterior; like the material sun, the reflection of the eternal light was but on the surface, it did not penetrate into the depths of men's souls. The Holy Ghost, on the contrary, like an impetuous stream,[1] flowed into man's heart, bringing with Himself, into the inmost recesses of the creature, substantial and living truth. The Man-God had foretold this to His disciples. He had said to them: 'These things which I have spoken unto you, while abiding with you, the Paraclete will teach them all to you more efficaciously,[2] for He will not only abide with you, but will be in you.[3] The truths which you could not bear now, you shall have from Him; He will lead you into the whole truth.'[4]

It is the office of the Holy Ghost to act, rather than to speak. He is, so to say, less intent on proclaiming the truth than on realizing it, by sanctification, in the Church and in the soul. 'The Spirit,' says St. Cyril of Alexandria,[5] 'has a marvellous school of His own in the saints: He does more than speak; He produces knowledge by an efficient demonstration—that is, He passes on to the creature what belongs to God; He makes us partakers of the divine nature.'[6] Not only, therefore, does He purify the senses, and cleanse the interior eye from its imperfections: but, moreover, in virtue of that sanctifying action which is His special attribute, He establishes, in the very midst of the regenerated creatures,[7] that kingdom of God whose hidden excellences were declared[8] by Jesus to the as yet ignorant fishermen of Galilee. No sooner has the Holy Ghost done this His work in the soul, than all doubt, all gross ignorance and

[1] Ps. xlv. 5. [2] St. John xiv. 25. [3] *Ibid.* 17.
[4] *Ibid.* xvi. 12, 13, *juxta græc.*
[5] In Johan. Lib. x. et xi., *passim.* [6] 2 St. Pet. i. 4
[7] St. Luke xvii. 21. [8] St. John i. 18.

error, are at an end. The only obscurity left is that of faith, which as yet sees not, but knows,[1] and possesses[2] by the Spirit the gifts of God. Man, thus renewed, comprehends, as the apostle assures us, what is the breadth, and length, and height, and depth of the teachings of our Emmanuel; for it is Christ Himself who, through the Paraclete, dwells in our hearts, and fills them with the fulness of God.[3]

St. Cyril admirably develops all this in the treatise we have already quoted. Amongst other things, he says that, as the sweet fragrance of a flower which makes itself felt to our senses seems to be doing nothing else but telling us about the flower itself, so the holy Spirit, when He leads us to the plenitude of truth, does nothing else than infuse into us the mystery of Christ. The silent operation of the Paraclete is ever revealing to our mind, and applying to our soul, the power and hidden mysteries of the Incarnation. He is the Spirit of truth;[4] but what is the truth but Christ Himself,[5] who, in His person and His perfections, dwells, through the Holy Ghost, in holy souls? If the Incarnate Word, in His visible presence, has been taken from among us, it is for no other purpose than that He may manifest Himself to our souls—the manifestation best becoming a God. When, therefore, our Lord tells us,[6] and when His apostles repeat the announcement,[7] that He is going to teach us all things by the Holy Ghost, we must not suppose that He is hereby intending to pass us on to some other master than Himself. No; according to the promise He made us,[8] He dwells in pure souls; He reveals Himself to them in an unspeakable manner; He, as their Head,

[1] 1 Cor. ii. 12. [2] 2 St. Pet. i. 4. [3] Eph. iii. 16-19.
[4] St. John xiv. 17. [5] *Ibid.* 6. [6] *Ibid.* 26.
[7] Eph. i. 17; iii. 16. [8] St. John xiv. 21.

directs them in all their ways; only, He does all this by His Spirit. For the Spirit is the author of sanctification; and what is this sanctification but the transformation of a creature into the image of Him who saith unto us: 'Be ye holy, because I the Lord your God am holy'[1]? Now, the one perfect and beautiful image of God, the divine seal which impresses on our souls a likeness of the Father's face,[2] is no other than the eternal Son of that Father. The Word, in His sacred Humanity, sanctified Himself,[3] together with us, and for us, by anointing the temple of His body[4] with the holy Spirit. With and by that Spirit He transforms us, from brightness unto brightness, on the type and model of His sacred Humanity;[5] He is born again and grows in each of us,[6] by the incorporation of the mysteries of His deifying life.[7]

Christians! you were made sad, a few days back, on hearing of the speedy departure of your Jesus;[8] learn, now, that your sadness must give place to joy, for this our Emmanuel, though He has ascended into heaven, has not left our earth. Jesus Christ yesterday, and to-day, and the same for ever.[9] He is the one sole object of the Father's good pleasure,[10] the one sole worthy instrument of God's glory, who centres into His own unity the divine plan for the sanctification of the elect. So far, then, is the glorious Pentecost from separating us from Jesus, our divine exemplar and guide, by means of the coming of the Holy Ghost, that the very contrary is the result; the Paraclete comes upon this earth, in order that he may make all the closer the union between the Head and the

[1] Lev. xix. 2. [2] Ps. iv. 7. [3] St. John xvii. 19.
[4] *Ibid.* ii. 21. [5] 2 Cor. iii. 18. [6] Gal. iv. 19.
[7] S. Cyril Alex. In Johan., lib. i., ix., x., xi.; De Trinit. Dial. iv., v.; et alibi passim.
[8] St. John xvi. 6. [9] Heb. xiii. 8. [10] St. Matt. xvii. 5.

members; He comes that He may, by faith and love, make us one with Him, who alone is holy, as He alone is Lord, and alone most high, together with the Father and the Holy Ghost,[1] for ever and ever!

Now, let us think on what the Church's liturgy is with regard to all this. We have passed one half of the Church's year; from Advent up to this present day we have celebrated the several seasons with her; and what have they all been but so many ascensions (as the psalmist calls them[2]), so many steps, gradually leading up to that summit of perfect justice, where the holiness of Christ's Church has been consummated in union. Though a humble daughter of earth, yet did the Son of God, even from the day of eternity,[3] love and desire her beauty.[4] This does not mean that any individual of the fallen human family, which had to form the members of this bride of Jesus, could ever contribute to the Church a loveliness worthy of the King, but it means, that the King Himself, Jesus, the Sun of justice,[5] who had gratuitously set His heart on this His chosen one, had resolved to deck her brow with His own charms. By this His own anticipated gratuity, He found in her that sublime perfection of likeness to the heavenly Father[6] which, being the essential beauty of the Word Himself,[7] was, for that very reason, to constitute the sanctity of the favoured race called by His merciful love from the desert mountains of the Gentiles.[8] Thus was to be fully verified that saying of the apostle, that the Spouse is the image and the glory of God, but the bride is the glory of the Spouse;[9] and

[1] The Hymn *Gloria in excelsis.*
[2] Ps. lxxxiii
[3] Jerem. xxxi. 3.
[4] Ps. xliv. 12.
[5] Malach. iv. 2.
[6] St. Matt. v. 48.
[7] Wisd. vii. 26.
[8] Cant. iv. 8.
[9] 1 Cor. xi. 7.

that both of them are one, because they both harmonize in the one same divine plan.[1]

Yes, the gentile world, the barren[2] woman despised by the Synagogue, the black inhabitant of the parched deserts of Ethiopia,[3] was to be transformed by grace into the true daughter of the Father, and to become the bride of his Son. Such an adoption, and such a nuptial union, would depend, in part, on the consent of the chosen one; and not only would her consent be required, but she would also have to do something towards winning her honours, by labouring for them. The liturgy expresses and achieves all this. First of all, there was the season of Advent, a time of expectation and struggle, corresponding to what is called the PURGATIVE WAY. The Son of God was then cleansing the human race from its defilements, removing the obstacles which kept it down. Then followed those rich seasons of the Church, in which Jesus, the divine Spouse, offered Himself to mankind as their model,[4] and light and guide,[5] all for the purpose of bringing them up to the divine ideal which they were to reproduce in themselves. It is called the ILLUMINATIVE WAY. During those mystic seasons, Jesus showed Himself to His Church, by again treading the royal way[6] of His mysteries. He drew her after Him, in the fragrance of His footsteps,[7] from Bethlehem to the Jordan, from Mount Quarantine to the cross on Calvary's top, and thence to the glorious sepulchre. In each stage of His life's mysteries, He so deeply imprinted on the Church the divine likeness of His sacred Humanity that she stood before Him as the new Eve, taken out of the Man-God, and formed of His substance.[8] The Lord God, the eternal Father,

[1] 1 Cor. xi. 11. [2] 1 Kings ii. 5.
[3] Cant. i. 4, 5, iv. 8; Soph. iii. 10. [4] Exod. xxv. 40.
[5] St. John viii. 12. [6] Num. xxi. 22. [7] Cant. i. 3.
[8] Gen. ii. 23.

is rejoiced that the new Adam is no longer alone; He has found the helper like unto Himself, which neither earth nor heaven had been able to give Him.[1] The first Adam did not so ardently love her whom he declared to be flesh of his flesh, as the Word does that glorious Church, His bride, who hath neither spot nor wrinkle, but is all beautiful with His holiness upon her.[2] She has no life of her own; the only life she can henceforth possibly live is the life of her divine Spouse.[3] That life has been worked into her by the stupendous power of the mysteries celebrated by her in the previous seasons of the divine liturgy;—let Pentecost come, let the breath of the sanctifying Spirit make itself felt upon her, and Jesus and His Church will be one spirit,[4] one body.[5] The departure of the Man-God in His triumphant Ascension[6] was not an abandonment of His Church. On the contrary, desirous to accomplish the mystery of divine union with her, which had been so long in preparation, He returned, as the psalmist expresses it, on the wings of the winds,[7] to that sanctuary of the Godhead, where from the Father and the Son proceeds the third Person, the Spirit of love. He ascended into heaven, that He might send this Spirit upon the children of men, and send Him directly from His eternal source.[8]

The Spirit came down. The annals of holy Church then began their course on earth; for it was then alone, thanks to the permanent and intimate union of which this holy Spirit is the cause, that she could begin to receive, from her divine Head Jesus, movement and life. Were the union transient, were it to fail for a single instant, the incomparable bride of the Son of God would be

[1] Gen. ii. 18-20. [2] Eph. v. 25-27. [3] 1 Cor. xi. 8, 9.
[4] *Ibid.* vi. 17. [5] Eph. i. 23. [6] Cant. viii. 14.
[7] Ps. ciii. 3. [8] St. John xvi. 7.

separated from her Spouse; and thus forfeiting the principle and reason of her existence, she would cease to be. Hence it follows that the unitive way is as essential to the Church as the purgative and illuminative ways. Moreover, it belongs to her alone; it is her privilege and her secret as bride of the Incarnate Word. Consequently, it is only by uniting himself with the Church, by being a member of this one[1] bride of Christ Jesus, that the Christian, thus hiding himself with Christ in God,[2] can reach those high degrees of divine charity where Jesus so masters the powers of mortal man, that, even here below, they derive from Him their whole movement and life.[3] On the other hand, there is not one among the baptized who, by the mere fact of his being thereby incorporated into the Church of Christ, may not be led to a greater or less degree of that inner life of union. If there be few who enjoy the privilege offered them, it is because the majority correspond with grace too feebly or inconstantly.

And here we are not expressly speaking of those exceptional favours which form the special object of mystic theology. Favours of that kind produce those extraordinary states which are of heaven rather than of earth. In such states, the Spirit of God is not merely treating the favoured souls as the Scripture describes where it speaks of the eagle enticing its young ones to fly to the mountain-top;[4] He seems impatient of the tedious exile, suddenly carries off the astonished and passive soul, and leads her, through unknown paths, right up to the throne of God. There, standing on the shore of the crystal sea of light which inundates the blessed,[5] she is ravished with the music of heaven.[6] At times there is something even more exquisite than that

[1] Cant. vi. 8. [2] Col. iii. 3. [3] Gal. ii. 20.
[4] Deut. xxxii. 11. [5] Apoc. iv. 6. [6] *Ibid.* xv. 2.

granted to such a privileged soul; God takes her to Himself, and speaks to her mysterious words and ineffable secrets; and, when she returns to herself, she is all inebriated with love and impressed with the divine communications wherewith she has been entrusted, and which human language is too poor to hold or to utter.[1] The noblest and sublimest pages of the Church's history, which relate the lives of the saints, abound with instances of favours like these. They manifest to us creatures that the great Creator is master to prove, when it pleases Him, the independence and the power of His love. And yet He has not promised any mortal such marvellous favours as these. Though they are not so rare as the world supposes, they are, nevertheless, beyond and above the normal and ordinary development of the Christian life.

Whilst thus recognizing these extraordinary results of union produced by the Spirit of God in some few of the Church's children, let us reverently pass them by, to speak on that perfection which constitutes the very essence of the unitive way. What, then, is that perfection? It is divine charity, reigning supreme in the soul of one that has been baptized. Let us recall to mind how, in the presence of the crowds that had come together to hear His words,[2] our Lord Jesus proclaimed from the mount the supernatural vocation of all to perfection[3] and holiness.[4] Did He not thereby distinctly tell us that the way which leads to divine union, understood in this its true meaning, is open to all? For it is divine union, thus understood, that alone produces perfect holiness. Sex, age, condition, are not obstacles to this divine union, provided the soul in question is really desirous of developing the heavenly germ within,[5] and is faithful to grace. There is no

[1] 2 Cor. xii. 4. [2] St. Matt. iv. 25. [3] *Ibid.* v. 48.
[4] Rom. i. 7. [5] Heb. iii. 14.

Christian who, if thus rightly disposed, may not ascend from the lower degrees, where hope and fear are in the ascendancy, and reach the perfect love of God. And what is this but union? What is it but an assimilation with Him who, our faith tells us, should be now at once, even in this life, the one object of our desires and thoughts? If such a soul as that be taught, by faith alone, the glorious relations which grace is meant to produce between her and her God—these relations, though not perhaps felt and relished as is the case in those mysterious communications of which we were just now speaking, are none the less real, and may even be more substantially intimate, than those others. The higher or lower degree of divine union does not depend on the various and always incomplete manifestations which God may vouchsafe to grant a soul in this world; no, it results from the more or less perfect and constant union of the soul with the divine will; and this is brought about by progress in justification, and by the exercise of the Christian virtues. Thus God sometimes withholds those mystical favours from His dearest and most faithful servants: and there are generous souls that have never trodden any but the ordinary paths, and yet will be found dearer to the Heart of the Man-God in the next world than many others who, in the days of their mortal life, may have been considered as His special favourites, by reason of the exceptional favours bestowed upon them.

As to these, then, whose union with Christ is that of devoted love kept up by faith alone, they have all the greater need of keeping close to the Church, from the very fact of their not enjoying the direct light and caresses of their Lord. Let them go on courageously, taking comfort from the thought that if the way they are pursuing is more fatiguing, it is also more secure. The Church alone

has had the promise made to her of not going wrong while journeying along the paths where precipices abound, and on which the spirit of darkness is ever busily setting snares. Let us, then, keep hold of our mother's hand as we proceed in the unitive way of this Time after Pentecost; for many a soul has been allured into misery by the deceitful appearance of a spirituality, which promised things far above the common. Woe to the soul that pretends to extraordinary results of divine union by systems which alienate her from the Church! She talks of having special lights from heaven, whereas she is but the dupe of satan, who can put on the appearance of a bright angel.[1] Let her retrace her steps and recover the beaten path; let her return to her mother; let her learn from the seraphic St. Teresa, that the essential condition of winning favours from Christ is to be a true 'daughter of the Church'—a title so dear to the saint that, when on the point of death, she made it the subject of her warmest thanks to God.[2]

If our holy mother the Church has sometimes to lament over souls that would have been models of generosity had they but followed her guidance, but who, allowing themselves to be led astray, as Eve was by the serpent, have taken false views, and fallen from the simplicity that is in Christ[3]—what a much more frequent cause of her grief is the sight of those countless Christians who utterly disdain the divine call to union, some from tepidity, some from sloth, some from false humility, and all saying that the low standard of Christian life which they take is all that God has any right to expect from them! God has put into the Church's heart those two deepest and strongest affections which He has created: the tenderness of a mother and the fervent love of a bride. Imagine, then, how great

[1] 2 Cor. xi. 13-15. [2] Ribera, *lib.* iii. *c.* 15. [3] 2 Cor. xi. 13.

must be her zeal, and how intense her desire, to win over the whole world to her Jesus, and teach them how to attain union with Him! Like St. Paul, she is jealous with divine jealousy,[1] as she thinks of all those millions of Christians who undervalue the sublime vocation to which they are all created; those children of hers whom she cannot induce to rise above earthly goods; and yet these Christians are her own members by Baptism! She grieves at seeing how her Jesus is treated by the indifference or the half-hearted love of these sluggish members, who yet make up some part of that Body, which she was told to 'present as a chaste virgin to Christ.'[2]

O holy Church of Christ, thou art a model for thy children! Thou art the valiant woman of the Scripture, for it is thy faith alone that keeps up thy union with thy divine Spouse; and this glorious lamp of thine shall not be put out, dark as is the night of the world.[3] Like ourselves, thou hast to love without seeing.[4] Ten days after our Emmanuel had disappeared in a cloud,[5] He sent from heaven the Spirit, who was to animate the bride He had formed for Himself;[6] He would have the Spirit of love, who proceeds from Him, to be the soul of this 'flesh of His flesh.'[7] Love became thy life, O Church of Jesus! and yet He, towards whom thou wast irresistibly drawn, withdrew Himself from thy sight. In place of the beloved One, mortal men were commissioned by Him to receive thee at thy birth, and to transmit to thee the testament of His alliance, the dowry of the Blood which had redeemed thee,[8] and all the priceless pledges of divine union. These apostles, these messengers of thy Spouse, who had been eye-witnesses of His works, yet at the

[1] 2 Cor. xi. 2. [2] *Ibid.* [3] Prov. xxxi. 10-31.
[4] 1 Pet. i. 8. [5] Acts i. 9. [6] Gen. ii. 7.
[7] *Ibid.* 23. [8] Eph. v. 25; 1 Pet. i. 18, 19.

time understood them so imperfectly; His chosen friends, who had at first no idea of his heavenly designs; with what humble devotedness, with what enthusiastic fidelity, now that they have been enlightened and inflamed by the same Holy Ghost, do they impart to thee all the exquisite secrets entrusted to them by Jesus, and tell thee all about the most beautiful among the sons of men![1] Dear Church, not a single word of theirs escaped thee. The sacred pageantry of thy liturgy, wherewith thou each year celebratest the mysteries achieved by the Man-God, is proof enough of how thou hast made the memories of thy Spouse become the very life thou livest. But, thanks to the omnipotent grace of the Holy Ghost, who ever dwells within thee, thy life here below is not merely the charm of the remembered magnificences of thy Jesus' mysteries; those magnificences, by thy celebration of them, become thy realities, for it is not in name alone that thou art the bride of Him who wrought them. The Holy Ghost, by thy inspired liturgy, puts into thy possession the whole dower of thy Spouse's works. Beautiful land! where the seed, the word of God, is all thickly sown! The whole of that land belongeth to the Lord![2] Land of beauty, thy ceaseless fertility, which all these ages have not impaired, is evidence enough that thy Beloved, though He has fled away to the everlasting hills, is still thy Sun of justice, and that, even from behind the cloud where He is hid, He darts straight upon thee His life-giving rays.[3]

It is this permanent fact of the union between Christ and His Church, it is the fruit-bearing existence of His bride throughout all ages, that the holy liturgy signifies by the long months of the Time after Pentecost. No wonder that this last season of the liturgical year is as long as, and

[1] Ps. xliv. 3. [2] Ps. xxiii. 1. [3] Ps. lxxv. 5.

frequently longer than, all the others put together, because it has for its object, first the real life of the Church which she is living and will live till the end of time, and secondly, that reign of love which is intended to absorb the whole life of every Christian during his sojourn on earth. It is in this season of the Time after Pentecost that Jesus wins the end towards which all His previous labours and mysteries have been directed, that is, the union of His members with Himself, their Head, union which is to be produced by the persevering action of the Holy Ghost. It is now that Incarnate Wisdom, having fuller possession of mankind, produces in them more abundant fruits for His eternal Father. It is the season when the seed of the word, which has been so unstintedly sown by the previous mysteries, is producing perhaps a hundred-fold. Love, now in full power, tells upon the souls of the faithful by prayer, and suffering, and action. Yes, that third result, action, is imperative; for there is nothing so impossible for genuine love, as false quietude. The absurd pretence of habitually reposing in God without working for Him is a dangerous system, for, under the pretext of letting nothing be in the soul but love, the powers of the soul become clogged; the action of the Holy Ghost is paralyzed, and, sooner or later, it will seem to a soul who adopts such a spirituality that the exercise of the most indispensable virtues is a distraction, and therefore an imperfection. Perfect love, when it enters a soul, rules all her faculties; but far from crushing, or even indiscreetly using them, it makes each one of them more vigorous, and each one tends to make love itself more intense. Because of all this, therefore, the Time after Pentecost is the longest season of the liturgical year; and the Church, during this most precious time, will fill her children with the manifold

doctrine included in the action of the Holy Ghost, who is governing us in the unitive way, and is gradually forming in each of us the perfect man, even unto the measure of Christ Himself.[1]

Moreover, this latter portion of the liturgical year teaches us that, from the very fact of the Holy Ghost's leading the Church to divine union, all her labours tend to one result: that one result is RELIGION, or worship of God. The liturgy is the worthy and official expression of the Church's worship of God; and happy we who have made that liturgy our guide in the ways which lead to God! As it is with the Church herself, so must it be with us her children: the virtue of religion characterizes every degree of divine union.

As where charity rules the seven great virtues, there supernatural movement and life is most vigorous; so, where all the acts of virtue, prompted by love, have the glory of God for their aim (and this is religion), there is the most unequivocal proof that the Holy Ghost has worked union in that soul. Religion was the life of Jesus upon earth; and it is the same now, for He is the eternal High Priest, ever offering sacrifice to the Trinity. So then, if we have attained to any degree of true union with Him, wrought in us by the Holy Ghost, we must have a corresponding degree of religion within us. The apostle tells us that he who is joined to the Lord is one spirit with Him.[2] We repeat it: seeking to give glory to the blessed Trinity is the characteristic feature of a soul united with Christ Jesus.

The Church's being united to Him necessitated her making religion (or, what is the same, worship) be the very essence of her existence. The magnificent celebrations of her liturgy, joined with the perfect integrity of her faith, will ever distinguish

[1] Eph. iv. 13-15. [2] 1 Cor. vi. 17.

her, amidst the countless sects that lay claim to truth, as the true bride of, and the truly united to, Jesus. Hence, the temple—where God is most solemnly worshipped by the adorable sacrifice, and its accompaniment, its preparation, its sequel, of the choral service of Divine Office—the temple consecrated to God is the Church's home. If she leave it for a time, it is only to bring back with her more and more worshippers. It is there that she convenes her children to join her in celebrating the mysteries wrought by our Lord, or in honouring His blessed Mother, or the angels or the saints. It is there she becomes the joyful mother of children to her Spouse; there she blesses them with the gifts, and enlightens them with the truth, imparted to her by Him. And as she made His house their happiest dwelling during their life, so, after their death, she would (if men did not interfere with her wishes) have them rest in peace under the shadow of those consecrated walls.

Among the souls whom God has entrusted to the Church's care there are some who are so taken with admiration at her ceaseless voice of praise, breathing forth all over the world her adoring love of her Spouse's works and mysteries and perfections,[1] that they aspire to do in like manner, and keep uninterrupted company with their mother, who is ever in search of the Beloved;[2] they will do as she does, that is, have but one thought, one occupation, one ambition: divine union and a life of perfection. The mother gives them a hearty welcome; she admits them into her closest intimacy; she gladly and unreservedly imparts to them all her own secrets of how best to please, and how soonest find, their same beautiful Lord. And because they are thus filled with her spirit, the spirit of religion, she distinguishes them from all the rest of her sons

[1] Cant. iii. 1, v. 8-16. [2] *Ibid.* 17.

and daughters by the grand title of religious. The world cannot understand them.[1] The life they lead is such a puzzle to them that live a life of very different occupations[2] that it creates a habit of irritation against these men and women who thus live religion. The irritation makes them watchful to discover imperfections; or it makes them ingenious in putting forward theories about the religious state which would minimize its excellence; or it will make them pull down monasteries, and disband the monks and nuns who live there wasting (!) their lives in the worship of God, in religion towards Him! All this is quite *natural*. But these religious are one of the most unmistakable manifestations of the Church's union with Christ; and, for that very reason, no human power can deprive her of that manifestation. She, by being bride of Christ, is one body with Him;[3] that body exists solely[4] for the purpose of being offered in sacrifice of complete homage to the eternal Father; and the Church fulfils all this fully and unreservedly in those whose whole being, by the vows they make and the sublime consecration given to them by the Church, is absorbed into the religion and the perfect oblation of Christ Jesus, the eternal High Priest.

Though all Christians do not, and cannot, lead the life of religion in the perfect and untrammelled way that we have just been describing, yet are they all called upon, if they would enter heaven, to attain such a degree of union with Christ as will make them His true and real members. Now, that union, even supposing it to be the lowest degree, unites them to the Man-God, who is victim and Priest, and whose oblation is the highest worship that can be given to the most high God. The

[1] 1 Cor. ii. 14.
[2] Cant. iii. 2-4.
[3] Gen. ii. 24.
[4] Heb. x. 5-14.

apostle teaches us that this union with the Incarnate Word is absolutely requisite for salvation.[1] That union began when we were baptized, when, as the same apostle says, we not only put on Christ,[2] but we were ingrafted into Him as the great Immolated, which the sacred text expresses by the words 'in the likeness of His death.'[3] The unction of the chrism, given to us the moment after Baptism, attests the existence, in all the baptized, of the kingly priesthood,[4] which gives them a share in the oblation (the religion) of the High Priest, our Lord Jesus Christ.

These truths form the basis of the moral teaching contained in the Epistles of Saints Peter and Paul. Here, as the purest and sublimest teaching, the science of Christian life is summed up, as might be expected, in our seeking God's glory;[5] in the religion and the sacrifice of the Head, passed on to His members, so that His worship becomes shared in by them. Let us again think on the meaning of that anointing in Baptism, which gives to every Christian the impress of the great High Priest Jesus: it implies, as we have said, the share Christians have in the sacrifice, the religion of Christ; it enables them to transform into a sharing in Christ's eternal holocaust all their victories over sin, and all their sacrifices, and all their virtuous acts, here on earth. So that the newly-baptized Christian who is just born to the supernatural life could say, as Christ did on His first coming into this world, that he had received his body only for the one purpose of immolating it to God's glory.[6] The Christian is told by St. Paul that he too must present his body a living sacrifice, as a service, a worship, due unto God.[7] Rendered, as he thus is,

[1] Rom. viii. 29, 30. [2] Gal. iii. 27. [3] Rom. vi. 5.
[4] 1 St. Pet. ii. 2, 9. [5] 1 Cor. x. 31. [6] Heb. x. 5.
[7] Rom. xii. 1.

a sharer in the priesthood of the Man-God, he must remember what is the purpose of that participated honour: it is, as St. Peter shows him, that he make his good works be so many spiritual sacrifices offered unto God by Jesus Christ, and therefore acceptable.[1]

Those same two apostles teach us that we Christians are also living stones[2] of the temple built by the Holy Ghost on the corner-stone. Nay, that we ourselves are temples;[3] and, as such, we should resemble our Lord in this, as in all other things. Now He, in His sacred Humanity, was the sanctuary of the adorable Trinity.[4] A temple should be what its name implies:[5] therefore, adoration, prayer, praise, and the great sacrifice above all, should be uppermost in our thoughts, and should tell upon our whole conduct; otherwise the divine Majesty who dwells in us[6] would be justly displeased.

But what is it that makes us sanctuaries of the Divinity? It is the coming into us of the Holy Ghost. The reign of the Paraclete within us puts upon us the sublime obligation of glorifying and carrying God in our bodies.[7] 'If any one love Me,' said our Lord, 'My Father will love Him' (that is to say, will give him that holy Spirit who is love);[8] 'and We will come unto him, and will make Our abode with him.'[9] The promise was formal; it was fulfilled on the day of Pentecost. The holy Spirit, proceeding from the throne,[10] filled, with the divine stream[11] which flows together with Him from the sacred Heart of Jesus, the baptistery where the Church, in the person of the three thousand

[1] 1 St. Pet. ii. 5. [2] *Ibid.* 4, 5. [3] Eph. ii. 20-22.
[4] St. John ii. 21. [5] St. Benedict, *H. Rule*, c. 52.
[6] 1 Cor. iii. 16. [7] *Ibid.* vi. 20. [8] 1 St. John iv. 12, 13.
[9] St. John xiv. 23. [10] Resp. of 2nd Fer. aft. Pent.
[11] Ps. lxiv. 10.

neophytes,[1] was awaiting her birth. The three divine Persons came down upon that first baptismal font; and, while the water was yet moist on these first converts of the Spirit of Christ, there descended upon them what the sacred liturgy enthusiastically terms an inundating grace of the Deity.[2] Blind and poor as they were before, they then were enriched with light and love. Not only was the mystery of the Trinity made known to the world, but, by the all-efficacious formula of holy Baptism, the Trinity took up Its abode in those regenerated creatures, making them all and each, as St. Augustine says, Its true temple.[3]

Nothing, therefore, could be more natural than for the feast of the holy Trinity to be placed immediately after that of the glorious Pentecost. No sooner would the Church, wakening into life, feel within her the divine indwelling, than she would prostrate herself in grateful adoration before that thrice-holy God, who thus deigned to fill her with His infinite Majesty. Later on she would be led to enrich her year with a festival, whose doctrinal light and teaching would so admirably harmonize with the rest of her liturgy.

If that festival of Trinity rightly followed Pentecost, it, with equal appropriateness, preceded the one of Corpus Christi,—for the manifestation of the three divine Persons, and the creature's acknowledgment of the homage it owes to the adorable Unity, really preceded the union, in the Sacrament of love, between Christ and His Church. The feast of the Eucharist would, from the very fact of its following that of Trinity, tell the bride that the glorification of God, one in three Persons, was to be the fruit justly expected from the divine nuptials. The children of the Church, invited so high up by

[1] Acts ii. 41. [2] Resp. of 5th Fer. aft. Pent.
[3] St. Aug. Epist. 187, *alias* 57.

divine Wisdom, though from no merits of their own, would now clearly understand why it was that our Lord did not wish to give Himself to His servants, except in the very celebration of that sacrifice, which gives infinite glory to the blessed Trinity. The union between the Church and her divine Spouse was to be on this condition, that the holiness of the Son of Man was to be communicated to the Church, whom He had chosen for His Bride. Let us give respectful attention to certain most mysterious words addressed by Jesus to His Father. 'Father,' said He, 'sanctify in the truth them whom Thou gavest Me; sanctify them in the truth, which is Thy Word; for it is for them that I do sanctify Myself, that they also may be sanctified in truth.'[1] What means this, that Jesus, who is sanctity itself,[2] and is the source of sanctity to all creatures, should speak of sanctifying Himself? The fathers of the Church[3] explain it as being the consecration of the sacrifice, by which Jesus, who is the great High Priest, gives to God, in the name of the whole world, the infinite homage which is due to infinite Majesty. In human language, as also in the inspired Scriptures, justice and sanctity[4] are one and the same. If, then, infinite sanctity is one with infinite justice, is not the essentially sanctified and sanctifying act that sacrifice of the Son of Man which so loudly proclaims, and so amply, yea so infinitely, satisfies the right of God, the eternal right, whence all other rights derive their existence, the right which is the origin of all justice?

Sacrifice, then, thus sanctifying the Head[5] and the members,[6] is also the consummation of union between Christ and His Church. With this before

[1] St. John xvii. 17, 19. [2] Ps. xv. 10; St. Mark i. 24.
[3] Among others, St. Cyril, in *Joan.*, lib. x., c. 10.
[4] Acts iii. 14. [5] Heb. ii. 10. [6] *Ibid.* x. 14.

us, we shall have no difficulty in understanding how it is that the holy sacrifice, in its imposing and simple unity, should be the very centre and soul of a season, which signifies, and celebrates, and gives ever new perfection to that divine union. We must not expect to find, in the series of the Sundays after Pentecost, that connexion of dramatic design, that interesting gradation, working up to some fixed day of a mystery, as was the case in the preceding periods of the liturgical year. In those other seasons, the Church was in search of her divine Spouse; she was approaching closer to Him by the gradual celebration of His several mysteries; each celebration did its glorious share in the work of incorporating her with Him; till at length, being all transformed into Him, there was nothing to prevent the longed-for union. True, it was precisely then that the Man-God hid Himself from her view, and seemed to be leaving her for further probation; but that was the very time when He sent the Holy Ghost upon the earth; and He, the Spirit, revealed to the Church the sense of the word spoken by the divine Spouse in the Canticle: 'Till the day break, and the shadows retire, I will go to the mount of myrrh, and to the hill of frankincense.'[1]

Right well has the Church taken all in. She has fixed her abode on the mount of sacrifice; and there has she mingled the myrrh of her sufferings, and the frankincense of her worship, with the homage paid to the Trinity by the great High Priest, her Jesus. It is there that the fullness of Christ is filled[2] by her partaking of it; there she receives, day by day, an increase of fruitfulness. Having there found Him whom her soul loved so ardently, she holds Him fast,[3] and will never leave the happy place He had fixed for the meeting. The

[1] Cant. iv. 6. [2] Eph. i. 23. [3] Cant. iii. 4.

day will come when she is to flee with Him[1] to the mountains, where the flowers of heaven blend their fragrance with that of the eternal holocaust; but even now love predominates and triumphs; for, though the bright land of heaven seems so far away, yet from the hills of her exile, where the Man-God continues His sacrifice, the Church may, in all truth, say to her divine Spouse: 'My Beloved is mine, and I am His, till the day break, and the shadows retire.'[2]

We thought it a necessity to offer these considerations to our reader, in order to give him a clearer idea of the importance of this liturgical season, and enable him thoroughly to understand its spirit. We may now resume our explanation of the liturgy for this Time after Pentecost; our last volume ended with the third Sunday. The work of sanctification carried on by the Holy Ghost in the souls of men, and His ceaseless operations in the Church at large, would have provided us with abundant matter of instruction for each day of these twenty-four weeks. The liturgy itself would have suggested admirable daily reflections, for we could have taken them from the Epistles and Gospels which, for a long time, were assigned to nearly every feria of this portion of the year. But this would have obliged us to make our volume as large again as it is. We shall, therefore, confine ourselves to an explanation of the Mass for each Sunday. The present usage of the Latin Church sets us the example; for, dating from the sixteenth century, she prescribes, as a general rule, that should a feria, on which no saint's feast is kept, occur during the week, the Sunday's Mass is to be simply repeated. In order to supply the faithful with suitable reflections for each of the weeks after Pente-

[1] Cant. viii. 14. [2] *Ibid.* ii. 16, 17.

cost, we have taken the suggestion thus offered by the practice and rubrics of the Church for this holy season, and have made our commentary on the several portions of the Sunday's liturgy somewhat longer than will be found in the previous volumes of the work.

THE FOURTH SUNDAY AFTER PENTECOST

THE fourth Sunday after Pentecost was called, for a long period, in the west, the Sunday of *mercy*, because, formerly, there was read upon it the passage from St. Luke beginning with the words: 'Be merciful, as your Father is merciful.' But, this Gospel having been since assigned to the Mass of the first Sunday after Pentecost, the Gospel of the fifth Sunday was made that of the fourth; the Gospel of the sixth became that of the fifth; and so on, up to the twenty-third. The change we speak of was, however, not introduced into many Churches till a very late period;[1] and it was not universally received till the sixteenth century.

Whilst the Gospels were thus brought forward a week, in almost the whole series of these Sundays, the Epistles, Prayers, and the other sung portions of the ancient Masses were, with a few exceptions, left as originally drawn up. The connexion which the liturgists of the eleventh, twelfth, and thirteenth centuries had fancied they found between the Gospel

[1] Cf. cum Missali hodierno BERN. AUG. De offic. Mis. cap. v; MICROLOG. De eccl. obs. cap. lxi; HONOR. AUGUSTOD. Gemma animæ, l. iv; RUPERT. De div. off. l. xii; DURAND. l. vi; etc.

and the rest of the liturgy for these Sundays was broken. Thus the Church spared not those favourite views and explanations which were at times far-fetched; and yet she did not intend thereby to condemn those writers, nor to discourage her children from perusing their treatises, for, as the holy reflections they contained were frequently suggested by the authority of the ancient liturgies, such reading would edify and instruct. We are quite at liberty, then, to turn their labours to profit; let us only keep this continually before us—that the chief connexion existing between the several portions of the proper of each Mass for the Sundays after Pentecost consists in the unity of the sacrifice itself.

In the Greek Church there is even less pretension to anything approaching methodical arrangement in the liturgy of these Sundays. On the morrow of Pentecost they begin the reading of the Gospel of St. Matthew, and continue it, chapter after chapter, up to the feast of the Exaltation of the holy Cross, in September. St. Luke follows St. Matthew, and is read in the same way. The weeks and Sundays of this season are simply named according to the Gospel of each day; or they take the name of the evangelist whose text is being read: thus, our first Sunday after Pentecost is called by them the first Sunday of St. Matthew; the one we are now keeping is their fourth of St. Matthew.

So important is the Sunday's liturgy, destined each week to honour such profound mysteries, that, for a long time, the Roman Pontiffs kept down the number of feasts which were above the rank of semi-doubles; that thus the Sunday, which is itself a semi-double, might not be superseded. It was not till the second half of the seventeenth century that this discipline of reserve was relaxed. Then it

was that it had to give way in order thereby to meet the attacks, made by the Protestants and their allies the Jansenists, against the cult of the saints. It was needful to remind the faithful that the honour paid to the servants of God detracts not from the glory of their Master; that the cult of the saints, the members of Christ, is but the consequence and development of that which is due to Christ their Head. The Church owed it to her Spouse to make a protest against the narrow views of these innovators, who were really aiming at lessening the glory of the Incarnation by thus denying its grandest consequences. It was, therefore, by a special inspiration of the holy Spirit that the apostolic See then permitted several feasts, both old and new, to be ranked as of a double rite. To strengthen the solemn condemnation she had pronounced against the heretics of that period, she wisely adopted the course of allowing the feasts of saints to be sometimes kept on Sundays, although these latter were considered as being especially reserved for the celebration of the leading mysteries of our Catholic faith, and for the obligatory attendance of the people.

The Sunday, or *dominical*, liturgy was not, however, altogether displaced by the celebration of any particular feast on the Lord's Day; for, no matter how solemn soever the feast falling on a Sunday may be, a commemoration must always be made of the Sunday, by adding its Prayers to those of the occurring feast, and by reading its proper Gospel, instead of that of St. John, at the end of Mass. Neither let us forget that after the assisting at the solemn Mass and the canonical Hours, one of the best means for observing the precept of keeping holy the sabbath-day is our own private meditation upon the Epistle and Gospel appointed by the Church for each Sunday.

Recently, however, in view of the great increase in the number of festivals of Saints kept by the Universal Church, which had resulted in the Sunday liturgy being very rarely used, the Holy See has thought well to ordain that greater or lesser double feasts falling on Sundays shall be merely commemorated in the Mass and Office of the day. Henceforth the Mass of the season is said on every Sunday throughout the year which is not occupied by a double feast of the first or second class, or by a Feast of Our Lord. Thus the Sunday liturgy is restored to its former high rank in the scheme of the Church's year.

MASS

The Church, on the morrow of Trinity Sunday, began the reading of the Books of Kings in her Night Office. On this very night preceding our Sunday she entered on the admirable history of David's triumph over Goliath, the Philistine giant. Now, who is the Church's true David but that divine leader who, for these eighteen hundred years, has been marshalling the army of the saints to victory? Is not she herself the King's daughter,[1] who was promised to Him who should win the battle against satan? That battle was won on Calvary by our Lord Jesus Christ; He saved the true Israel, and avenged the insult offered to the God of hosts. Filled with the sentiments breathed into her by this episode of sacred history, the Church, the bride, borrows the words of David,[2] wherewith to celebrate the noble exploits of her

[1] 1 Kings xvii. 25-27. [2] Ps. xxvi.

Spouse, and to tell the confidence which she has in Him, in consequence of His triumph. It is her Introit.

INTROIT

Dominus illuminatio mea et salus mea, quem timebo? Dominus defensor vitæ meæ, a quo trepidabo? Qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt.

Ps. Si consistant adversum me castra, non timebit cor meum. Gloria Patri. Dominus.

The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life, of whom shall I be afraid? My enemies that trouble me have themselves been weakened, and have fallen.

Ps. If armies in camp should stand together against me, my heart shall not fear. Glory, etc. The Lord.

Notwithstanding her confidence in heaven's help in times of trial, yet does the Church ever pray to the Most High that He would bless the world with peace. If, when the battle comes, the bride thrills at the thought that she will then have the chance of proving her devoted love, yet, as mother, she trembles when she thinks that many of her children, who would have been saved had the times been peaceful, will perish because of days of trouble overtaking them. Let us pray with her in the Collect.

COLLECT

Da nobis, quæsumus Domine, ut et mundi cursus pacifice nobis tuo ordine dirigatur: et Ecclesia tua tranquilla devotione lætetur. Per Dominum.

Grant us, we beseech thee, O Lord, that, by thy providence, the events of this world may be peacefully arranged for us, and that thy Church may be gladdened by being permitted to serve thee with peaceful devotedness. Through, etc.

SECOND COLLECT

A cunctis nos quæsumus, Domine, mentis et corporis defende periculis: et intercedente beata et gloriosa semper Virgine Dei Geni-

Preserve us, O Lord, we beseech Thee, from all dangers of soul and body: and, by the intercession of the glorious and blessed Mary, the ever Virgin

trice Maria, cum beato Joseph, beatis apostolis tuis Petro et Paulo, atque beato N. et omnibus sanctis, salutem nobis tribue benignus et pacem ; ut destructis adversitatibus et erroribus universis, Ecclesia tua secura tibi serviat libertate.

Mother of God, of blessed Joseph, of the blessed apostles Peter and Paul, of blessed N. (*here is mentioned the titular saint of the church*), and of all the saints, grant us, in thy mercy, health and peace ; that, all adversities and errors being removed, thy Church may serve thee with undisturbed liberty.

The third Collect is left to the priest's own choice.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Caput VIII.

Fratres, Existimo quod non sunt condignæ passiones hujus temporis ad futuram gloriam, quæ revelabitur in nobis. Nam exspectatio creaturæ revelationem filiorum Dei exspectat. Vanitati enim creatura subjecta est non volens, sed propter eum qui subjecit eam in spe : quia et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriæ filiorum Dei. Scimus enim quod omnis creatura ingemiscit, et parturit usque adhuc. Non solum autem illa, sed et nos ipsi primitias Spiritus habentes, et ipsi intra nos gemimus, adoptionem filiorum Dei exspectantes, redemptionem corporis nostri: in Christo Jesu Domino nostro.

Lesson of the Epistle of St. Paul the Apostle to the Romans.

Chapter VIII.

Brethren: I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain even till now. And not only it, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body in Christ Jesus our Lord.

The first-fruits of the Spirit are the grace and the virtues which He has put into our souls, as the

earnest of salvation and the germ of future glory. Our faith confirms our possession of these divine pledges; and regenerate human nature, even amidst all the trials of this life, is consoled at the very thought of the noble destiny to which it is called. Satan may use his fiercest efforts to regain his lost ground; and the soul may have many and frequent battles to fight, in order to hold what was once under the dominion of the enemy; but Christian hope is an armour of heaven's own making. Hope 'entereth in even within the veil';[1] and then she comes, telling the combatant about the disproportion, here mentioned by the apostle, between the fatigues of the march here below and the bliss which is to reward our fidelity in the happy land above. He has the promises of God and the marvellous dealings of the Paraclete in his regard, both in the past and now, all justifying his expectations of the future glory *that shall* then *be revealed*, be realized, *in him*. The very earth he dwells on, which now so often tyrannizes over him and deceives his senses, urges him to fix his heart on something far better than itself; it even seems to share in his hopes. St. Paul tells us so in our to-day's Epistle: the wild upheavings, the restless changes of material creation, are so many voices clamouring for the destruction of sin, and for the final and total triumph over the *corruption* which followed sin. The present condition of this world, therefore, furnishes a special and most telling motive, inviting us to the holy virtue of *hope*. They alone can find anything strange in such teaching who have no idea of how man's being raised up to the supernatural order was, from the beginning, a real ennobling of the world which was made for man's service. Men of this stamp have their own ways of explaining God's creation; but the truth

[1] Heb. vi. 19.

which explains everything both on earth and in heaven—the divine axiom which is the principle and reason of everything that has been made—is this: that God, who of necessity does everything for His own glory, has, of His own free choice, appointed that the perfection of this His glory shall consist in the triumph of His love, by the ineffable mystery of divine union realized in His creature. To bring this divine union about is, consequently, by God's gracious will, not only the one sole end, but, moreover, the one only law, the vital and constitutive law, of creation. When the Spirit moved over chaos, He adapted the informal matter to the designs of infinite love. Thereby the various elements, and the countless atoms, of the world that was in preparation really derived from this infinite love the principle of their future development and power; they received it as their one single mission to co-operate, each in its own way, with the holy Spirit, in leading man, the creature chosen by eternal Wisdom, to the proposed glorious end—union with God. Sin broke the alliance, and would have destroyed the world by taking from it the purpose of its existence, had it not been for the incomprehensible patience of the God it outraged, and the marvellous renovations of the original plan achieved by the Spirit of love. A violent state, the state of struggle and expiation, has now been substituted for what, in the primal design of the Creator, was to be the effortless advance of the king of creation to his grand destiny, the spontaneous growth of what someone has called man, 'the god in the bud.' Divine union is still offered to the world, but at what a cost of trouble and travail! We may still enjoy the eternal music of triumph, and all the joys of the divine nuptial banquet; but oh! what a long prelude of sighs and sobs must precede!

Men who recognize no other law than that of the flesh may be as deaf and as indifferent as they please to the teachings of positive revelation; but mere matter will go on ever condemning their materialism. Nature, which they pretend to acknowledge as their only authority, will continue to preach the supernatural with her thousand mouths, and will preach it in every nook of the earth; and creation, disturbed though it be, and turned astray by the fall of Adam, will still keep proclaiming—all the louder because it is in suffering—that the fallen king, whom it was intended to serve, has a destiny far beyond all finite things. O ye mysterious sufferings of creatures, which the apostle here calls your groanings, may we not name you, as one of the poets did, 'the tears of things'?[1] Truly, you are like the soul of music of this land of trial; we have but to listen to your sweet plaintive sounds, and let you speak your eloquence, and you lead us to Him who is the source of all beauty and love. The pagan world heard your voice; but its philosophers would have it that you meant pantheism! The Holy Ghost had not yet begun His reign. He alone could explain to us the strange language of nature, and her vehement aspirations, all of which had been put into her by Himself. All is now made clear to us: the Spirit of the Lord hath filled the whole earth;[2] the divine witness, who giveth us assurance that we are the sons of God,[3] has carried His precious testimony to the farthest limits of creation; for all creation thrills with expectancy, impatient to see the coming of that glorious day which is to be the *revelation* of the glory that belongs to these sons of God. It is on their account that they too have had to suffer; together with them they shall be set free, and shall

[1] Virg., 'Æn.,' I. 462. [2] Wisd. i. 7. [3] Rom. viii. 16.

share in the brightness of their coronation-day. St. John Chrysostom compares the earth to 'the nurse who has brought up the king's son; when he succeeds to his father's kingdom, she too is made all the better off. . . . It is much the same with all men; when a son of theirs is to appear in the splendour of some new dignity, they let his very servants wear richer suits. So will God vest in incorruption *every creature* when the day of the deliverance and glory of His children shall come.'[1]

The Gradual offers up to God the prayers of Christians who, though they are far from being free from sin, and feel that they are unworthy of His assistance, yet, for His own glory's sake, sue Him to have compassion on them. Poor though they be, they are His soldiers; their cause is His. The Alleluia-verse shows us the Church, though here below she be poor and persecuted, sending up her prayer of confidence to the throne of her Spouse, the most *just Judge*.

GRADUAL

Propitius esto, Domine, peccatis nostris, nequando dicant gentes: ubi est Deus eorum?

V. Adjuva nos, Deus salutaris noster: et propter honorem nominis tui, Domine, libera nos.

Alleluia, alleluia.

V. Deus, qui sedes super thronum, et judicas æquitatem, esto refugium pauperum in tribulatione. Alleluia.

Be merciful, O Lord, to our offences, that the Gentiles may never say: Where now is their God?

V. Help us, O Lord, our Saviour, and, for the honour of thy name, deliver us, O Lord.

Alleluia, alleluia.

V. O God, who sittest on thy throne, and judgest justly, be a refuge to the poor in distress. Alleluia.

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[1] *In Ep. ad Rom.*, Hom. xiv. 5.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Caput V.

In illo tempore : Cum turbæ irruerent in Jesum, ut audirent verbum Dei, et ipse stabat secus stagnum Genezareth. Et vidit duas naves stantes secus stagnum: piscatores autem descenderant, et lavabant retia. Ascendens autem in unam navim, quæ erat Simonis, rogavit eum a terra reducere pusillum. Et sedens, docebat de navicula turbas. Ut cessavit autem loqui, dixit ad Simonem : Duc in altum, et laxate retia vestra in capturam. Et respondens Simon, dixit illi : Præceptor, per totam noctem laborantes, nihil cepimus : in verbo autem tuo laxabo rete. Et cum hoc fecissent, concluserunt piscium multitudinem copiosam ; rumpebatur autem rete eorum. Et annuerunt sociis, qui erant in alia navi, ut venirent, et adjuvarent eos. Et venerunt, et impleverunt ambas naviculas, ita ut pene mergerentur. Quod cum videret Simon Petrus, procidit ad genua Jesu, dicens : Exi a me, quia homo peccator sum, Domine. Stupor enim circumdederat eum, et omnes qui cum illo erant, in captura piscium quam ceperant : similiter autem Jacobum et Joannem, filios Zebedæi, qui erant socii Simonis. Et ait

Sequel of the holy Gospel according to Luke.

Chapter V.

At that time, it came to pass, that when the multitude pressed upon him to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake ; but the fishermen were gone out of them and were washing their nets. And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon : Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him : Master, we have laboured all the night, and have taken nothing ; but at thy word, I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying : Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's

ad Simonem Jesus: Noli timere: ex hoc jam homines eris capiens. Et subductis ad terram navibus, relictis omnibus secuti sunt eum.

partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him.

The prophecy and promise made by Jesus to Simon the son of John is now fulfilled. We were in amazement, on the day when the Holy Ghost came down, at the success which attended Peter's first fishing for men; he cast in his nets, and it was the choicest of the sons of Israel that he took, and offered them to the Lord Jesus. But the bark of Peter was not to be long confined within Jewish waters. Insignificant as it seems to human views, the *ship* is now sailing on the high seas; it rides on the deep waters, which are, so St. John tells us, peoples and nations.[1] The boisterous wind, the surging billows, the storm, no longer terrify the boatman of Lake Tiberias; for he knows that he has on board Him who is the master of the waves—Him, that is, who has given the deep as a garment to clothe the earth.[2] Endued with power from on high,[3] Peter has cast his *net*, the apostolic preaching, all over the great ocean; for it is large as the world, and is to bring the sons of the 'great fish,'[4] the divine ICHTHUS,[5] to the eternal shore. Grand indeed is the work assigned to Peter. Though fellow-labourers have been joined to him in his divine enterprise, yet does he preside over them all as their undisputed head, as master of the ship where Jesus commands in person, and directs all the operations to be done for the world's salvation. Our to-day's Gospel very opportunely prepares us for, and sums up, the teachings included in the feast of the prince of the apostles, which always

[1] Apoc. xvii. 15. [2] Ps. ciii. 6. [3] St. Luke xxiv. 49.
[4] *Titul. S. Abercii.* [5] *Inscript. Augustod.*

comes close on the fourth Sunday after Pentecost. For that very reason, we leave for that feast the detailed enumeration of the glories inherent in the vicar of Christ; and limit ourselves, for the present, to the consideration of the other mysteries contained in the text before us.

The evangelists have left us the account of two miraculous fishings made by the apostles in presence of their divine Lord: one of these, related by St. Luke, the Church proposes for our consideration on this Sunday; the other, with its exquisite symbolism, was put before us by the beloved disciple on Easter Wednesday. The former of these, which took place while our Lord was still in the days of His mortal life, merely states that the net was cast into the water, and that it broke with the multitude of the draught; but no notice is taken by the evangelist of either the number or the kind of fish. In the second, it is our risen Lord who tells the fishermen, His disciples, that the net must be let down on the right side of their boat; it catches, and without breaking, a hundred and fifty *great fishes;* these are brought to the shore where Jesus is waiting for them, that He may join them with the mysterious bread and fish that He Himself has already prepared for His labourers.[1] The fathers are unanimous in the interpretation of these two fishings: they represent the Church; first of all, the Church as she now is, and next as she is to be in eternity. As she now is, the Church is the multitude, without distinction between good and bad; but afterwards—that is, after the resurrection—the good alone will compose the Church, and their number will be for ever fixed. 'The kingdom of heaven,' says our Lord, 'is like to a net cast into the sea, and gathering together of all kind of fishes; which, when it was filled, they

[1] St. John xxi. 1-13.

drew out; they chose out the good into vessels, but the bad they cast forth.'[1]

To speak with St. Augustine, the fishers of men have cast forth their nets; they have taken the multitude of Christians which we see in wonderment; they have filled the two ships with them, the two peoples, Jew and Gentile. But what is this we are told? The multitude weighs down the ships, even to the risk of sinking them; it is what we witness now: the pressing and mingled crowd of the baptized is a burden to the Church. Many Christians there are who live badly; they are a trouble to, and keep back, the good. Worse than these, there are those who tear the nets by their schisms or their heresies; they are impatient of the yoke of unity, and will not come to the banquet of Christ; they are pleased with themselves. Under pretext that they cannot live with the bad, they break the net which kept them in the apostolic track, and they die far off the shore. In how many countries have they not thus broken the great net of salvation? The Donatists in Africa, the Arians in Egypt, Montanus in Phrygia, Manes in Persia; and since their times, how many others have excelled in the work of rupture! Let us not imitate their folly. If grace have made us holy, let us be patient with the bad while living in this world's waters. Let the sight of them drive us neither to live as they do, nor to leave the Church. The shore is not far off, where those on the right, or the good, will alone be permitted to land, and from which the wicked will be repulsed, and cast into the abyss.[2]

In the Offertory, the Christian army sues for that *light* of faith which alone can make it sure of victory; and this, because it tells where the *enemy*

[1] St. Matt. xiii. 47, 48. [2] S. Aug. Serm. 248-252, *passim.*

is, and what are his plans. For a servant of God who is thus enlightened, night has no dangers; the brightness of heaven's beams keeps off from his eyes that fatal *sleep* which implies defeat and *death*.

OFFERTORY

Illumina oculos meos, ne unquam obdormiam in morte: nequando dicat inimicus meus: Prævalui adversus eum.

Enlighten mine eyes, that I may never sleep in death; lest the enemy should ever say: I have prevailed over him.

The gifts offered on the altar for the all-mighty transformation of the sacrifice are a figure of the faithful themselves. It is on this account that the Church prays, in the Secret, that our Lord would draw to Himself our *rebel wills*, and change them, as He is about to do with these gifts. Let us remember, that of all the fish that were in the mysterious net, those only, as the fathers tell us, will be the elect of the eternal shores who 'live in such wise as to deserve to be introduced, by the fishermen of the Church, to the banquet of Christ Jesus.'[1]

SECRET

Oblationibus nostris, quæsumus Domine, placare susceptis: et ad te nostras etiam rebelles compelle propitius voluntates. Per Dominum.

Receive our offerings, we beseech thee, O Lord, and be appeased thereby; and mercifully compel our rebel wills to yield unto thee. Through, etc.

SECOND SECRET

Exaudi nos, Deus Salutaris noster: ut per hujus sacramenti virtutem, a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in præsenti, et gloriam in futuro.

Graciously hear us, O God, our Saviour; that, by virtue of this sacrament, thou mayst defend us from all enemies, of both soul and body; grant us grace in this life, and glory in the next.

The third Secret is left to the priest's own choice.

[1] Bruno Ast. *Expos. in Gen.*, c. I.

That God who enabled David's weakness to triumph over the giant Philistine, gives Himself to us in the sacred mysteries. Let us sing the psalm from which the Communion-anthem is taken: let us sing these few words in praise of His merciful power, which makes itself become ours by means of this adorable Sacrament.

COMMUNION

Dominus firmamentum meum, et refugium meum, et liberator meus; Deus meus, adjutor meus.	The Lord is my support, and my refuge, and my deliverer: my God is my helper.

St. Augustine[1] gives the name of *sacrament of hope* to the divine mystery wherein the Church daily proclaims and restores, here below, her social union. The real union, though at present it be veiled, of the Head and the members in the banquet of eternal Wisdom, is a pledge of the future glories of regenerate humanity, far exceeding that restless expectation of creation, of which the apostle spoke to us in to-day's Epistle. Let us pray, in the Postcommunion, that our defilements may be removed, and may not impede this holy Sacrament from producing its full effect in us; for such is its virtue, that it is able to lead us to the consummate perfection of salvation.

POSTCOMMUNION

Mysteria nos, Domine, quæsumus, sumpta purificent, et suo munere tueantur. Per Dominum.	May the mysteries we have received, O Lord, both purify and defend us, by the gift they bestow. Through, etc.

SECOND POSTCOMMUNION

Mundet et muniat nos, quæsumus, Domine, divini Sacramenti munus oblatum,	May the oblation of this divine Sacrament, we beseech thee, O Lord, both cleanse and

[1] *Contra Faustum.* L. xii. 20.

et intercedente beata Virgine Dei Genitrice Maria, cum beato Joseph, beatis apostolis tuis Petro et Paulo, atque beato N. et omnibus sanctis, a cunctis nos reddat et perversitatibus expiatos, et adversitatibus expeditos.

defend us; and by the intercession of blessed Mary, the Virgin-Mother of God, of blessed Joseph, of the blessed apostles Peter and Paul, of blessed N., and of all the saints, free us from all sin, and deliver us from all adversity.

The third Postcommunion is left to the priest's own choice.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Præceptor, per totam noctem laborantes nihil cepimus; in verbo autem tuo laxabo rete.

Master, we have laboured all night, and have taken nothing; but at thy word, I will let down the net.

OREMUS

Da nobis, quæsumus, Domine, ut et mundi cursus pacifice nobis tuo ordine dirigatur, et Ecclesia tua tranquilla devotione lætetur. Per Dominum.

LET US PRAY

Grant us, we beseech thee, O Lord, that, by thy providence, the events of this world may be peacefully arranged for us, and that thy Church may be gladdened by being permitted to serve thee with peaceful devotedness. Through, etc.

THE FIFTH SUNDAY AFTER PENTECOST

This Sunday, which, with the Greeks, is called the fifth of St. Matthew, was known by the Latins as the Sunday *of the fishing*; such was its name up to the time when the Church transferred to the previous Sunday the Gospel which suggested that title. The week which it commences is, in some ancient

lectionaries, called the 'first after the feast of the apostles' or of St. Peter; in others it is the second or third after the same feast; these, and similar varieties of names, which it is no rare thing to find in the liturgical books of the Middle Ages, are due to the fact that Easter was kept earlier or later in the years when those books were written.

The Church began last night the reading of the second Book of Kings, which opens with the description of Saul's sad end and David's accession to the throne of Israel. The exaltation of Jesse's son is the climax to the prophetic life of the ancient people. In David God had found His faithful servant,[1] and He resolved to exhibit him to the world as the most perfect figure of the future Messiah. A solemn promise of Jehovah assured the new monarch as to the future of his race; his throne was to be everlasting,[2] for at some future day it was to be the throne of Him who should be called the Son of the Most High, though, at the same time, He was to be Son of David.[3]

But whilst the tribe of Juda was hailing in Hebron the king elected by the Lord, there were dark clouds on the horizon. In her Vespers of yesterday the Church sang, as one of her finest antiphons, the funeral ode which inspiration dictated to David when he saw the regal crown that had been picked up from the dust and gore of the battle-field, whereon had fallen the princes of Israel: 'Ye mountains of Gelboe, let neither dew nor rain come upon you, for there was cast away the shield of the valiant, the shield of Saul, as though he had not been anointed with oil. How are the valiant fallen in battle! Jonathan slain on the high places! Saul and Jonathan exceedingly lovely and comely in their life; even in death they were not divided.'[4]

[1] Ps. lxxxviii. 21. [2] *Ibid.* 36-38. [3] St. Luke i. 32.
[4] 2 Kings i. 21, 23, 25.

The proximity of the great solemnity of the apostles, June 29, to the Saturday when this antiphon is sung, has suggested to the Church to apply its last words to Saints Peter and Paul, during the octave of their feast: 'Glorious princes of the earth! as they loved each other in their life, so even in their death they were not divided!'[1] Like the Hebrew people at this period of their history, our Christian armies have often had to hail the accession of a king on the field reddened with the blood of his predecessor.

MASS

As on last Sunday, so again to-day, the Church seems to unite together the readings of the previous night and the solemn entrance of the sacrifice. The Introit for this fifth Sunday is taken from Psalm xxvi., which was composed by David on occasion of his coronation in Hebron. It expresses the humble confidence of him who has nothing here below to trust in; and yet he has the *Lord* as his *light and salvation*. In the events just referred to, nothing less than a blind faith in God's promises could have kept up the courage of the young shepherd of Bethlehem, and nothing less could have inspired the people who had made him their king. But we must see beyond this; we must understand that the kingship of Jesse's son and his descendants, in the ancient Jerusalem, represents, for our mother the Church, a grander royalty, and a more lasting dynasty—the kingship of Christ and the dynasty of the sovereign Pontiffs.

INTROIT

Exaudi, Domine, vocem meam qua clamavi ad te: adjutor meus esto, ne dere-	Hear, O Lord, my voice, with which I have cried to thee: be thou my helper: forsake me

[1] Ant. Oct. Apost. *ad Benedictus.*

linquas me, neque despicias me, Deus salutaris meus.

Ps. Dominus illuminatio mea, et salus mea; quem timebo?

V. Gloria Patri. Exaudi.

not: do not thou despise me, O God, my Saviour!

Ps. The Lord is my light and my salvation; whom shall I fear?

Glory, etc. Hear.

The blessings promised to David as recompense for his combats were but a poor figure of those which await in heaven the vanquishers of the world, the flesh, and the devil. They are to be kings for ever; on their thrones, they are to enjoy the fullness of those inebriating and heavenly delights, some drops of which are permitted by the divine Spouse to be tasted, here below, by souls that are faithful to Him. Let us, therefore, *love* Him, who thus recompenses our *love;* and since, of ourselves, we can do nothing, let us, through the Spouse, ask the giver of every best gift[1] to bestow on us the perfection of divine charity.

COLLECT

Deus, qui diligentibus te bona invisibilia præparasti: infunde cordibus nostris tui amoris affectum; ut te in omnibus, et super omnia diligentes, promissiones tuas, quæ omne desiderium superant, consequamur. Per Dominum.

O God, who hast prepared invisible good things for them that love thee: pour forth into our hearts an affectionate love for thee: that, loving thee, in all things, and above all things, we may come to the enjoyment of thy promises, which surpass all that we could desire. Through, etc.

The other Collects, as given above, in the Mass of the fourth Sunday, page 120.

EPISTLE

Lectio Epistolæ beati Petri Apostoli.

1 *Caput III.*

Charissimi, Omnes unanimes in oratione estote,

Lesson of the Epistle of St. Peter the Apostle.

1 *Chapter III.*

Dearly beloved: Be ye all of one mind, having compas-

[1] St. James i. 17.

compatientes, fraternitatis amatores, misericordes, modesti, humiles: non reddentes malum pro malo, nec maledictum pro maledicto, sed e contrario benedicentes: quia in hoc vocati estis, ut benedictionem hereditate possideatis. Qui enim vult vitam diligere, et dies videre bonos, coerceat linguam suam a malo, et labia ejus ne loquantur dolum. Declinet a malo, et faciat bonum: inquirat pacem, et sequatur eam. Quia oculi Domini super justos, et aures ejus in preces eorum: vultus autem Domini super facientes mala. Et quis est qui vobis noceat, si boni æmulatores fueritis? Sed et si quid patimini propter justitiam, beati. Timorem autem eorum ne timueritis, et non conturbemini. Dominum autem Christum sanctificate in cordibus vestris.

sion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For, he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers; but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

The Gospel of last Sunday showed us the apostles gathering into their net the mystic fish, which represented the chosen souls called into the union of the Church. To-day we must look upon the faithful as the living stones of which that Church is built; for we are listening to the words of Peter, who is the rock and the foundation-stone. The Son of God came down from heaven for no other purpose than to found on earth a glorious city, in which God Himself might delight to dwell;[1] He came, that He might build for His Father a temple of matchless beauty, where praise and love, ceaselessly sounding from the very stones which

[1] Apoc. xxi. 2, 3.

form its walls, might worthily proclaim it to be the sanctuary of the great sacrifice. He became Himself the foundation of the thrice holy structure, wherein was to burn the eternal holocaust.[1] He communicated this character of foundation of the new temple to Simon, His vicar;[2] and by giving him the name of Peter or *rock*, He as good as told all future generations, what was the one aim of all His divine labours, viz., to build, here on earth, a temple worthy of His eternal Father. Let us, with respectful gratitude, receive from this vicar of the Man-God the practical lessons which are involved in this master-truth. And, as we are just now in the period of the year when the calendar brings the prince of the apostles into such welcome prominence, let us be led by the Church nearer and nearer to this shepherd and bishop of our souls.[3]

Union of true charity, concord, and peace, which must, at every cost, be kept up as the condition for their being happy both now and for ever—such is the substance of the instructions addressed by Simon, now Peter, to those other chosen stones, which rest upon him, and constitute that august temple to be presented by the Son of Man to the glory of the Most High. Do not the solidity and duration of even earth's palaces depend on the degree of union between the materials used in their structure? Again, it is union which gives strength and beauty to all the parts of this immense universe; let there be a cessation of that mutual attraction which combines them together in one harmonious whole, let there be a suspension of that cohesion which holds their atoms together, and the whole universe will return to dust. The Creator hath made peace in His high places;[4] so that He asks: 'Who can make the harmony of heaven to sleep?'[5] And yet,

[1] 1 St. Pet. ii. 4-7. [2] St. Matt. xvi. 18.
[3] 1 St. Pet. ii. 25. [4] Job xxv. 2. [5] *Ibid.* xxxviii. 37.

as the earth, in its present condition, is to have an end, so, too, the heavens are to pass away as some worn-out garment.[1] What, then, will be the cause of the stability, what the cement which is to hold together the house prepared for God to dwell in, which, when all else has crumbled into change, is to be ever the same? And that dwelling is the Church; the dwelling of the adorable Trinity, up to whose throne the fragrance which exhales from her divine Spouse will ascend for all eternity.

Here again it is the holy Spirit who must explain to us the mystery of this union, which makes up the holy city,[2] and which is to last as long as eternity itself. The charity which is poured forth into our hearts at the moment of our Baptism is an emanation of the very love that reigns in the bosom of the blessed Trinity; for the workings of the holy Spirit in the saints have this for their aim: to make them enter into a participation in the divine energies. Having become the life of the regenerate soul, the divine fire penetrates her whole being with God, and communicates, to her created and finite love, the direction and the power of the flame that is everlasting and divine. So that, henceforward, the Christian must love as God loves; his charity is then only what it should be, when it takes in everything that God loves. Now, such is the ineffable friendship established by the supernatural order between God and His intellectual creatures, that He vouchsafes to love them with the love wherewith He loves Himself; and therefore, our charity should include and embrace, not only God Himself, but, moreover, all those beings whom He has called to share, if they will, in His own infinite happiness. This will give us to understand the grandeur and incomparable power of the union, in which the Holy Ghost has established the Church. We are not surprised that its

[1] Ps ci. 26-28. [2] Ps. cxxi. 8.

bonds should be stronger than death, and its cohesion be proof against all the power of hell;[1] for the cement, which joins the living stones of its walls together, partakes of the strength of God Himself, and imitates the stability of His eternal love. The Church is truly that tower built on the waters, which was shown to Hermas; it was formed of brightly polished stones, so closely joined one to the other that the eye could not perceive the joints.[2]

But let us also understand the importance and the necessity of mutual union for all Christians. There must be among them that *love of the brotherhood* which is so frequently and so strongly recommended by the apostles, the co-operators of the Spirit in the building up of the Church. The keeping aloof from schism and heresy, of whose terrible consequences we were told in last Sunday's Gospel; the repression of hatred and jealousy; no, these are not enough to make us become useful members of the Church of Christ: we must, moreover, have a charity which is effective, and devoted, and persevering, and brings all souls and hearts into true union and harmony; a charity, which, to be worthy of the name, must be warm-hearted and generous, for it must make us see God in our fellowmen, and that will bring us to look upon their happiness or misfortunes as though they were our own. We must have none of that phlegmatic egotism which finds satisfaction in never putting itself out of the way for anybody. Hateful as such a temperament is, it is far from being a rare one. It holds this peculiar view about charity, that the best way of observing it is to have a complete indifference for those who live with us! Souls of this stamp, it is evident, are not bedded in the divine cement; you could never make them part of the holy structure; the heavenly builder is compelled

[1] Cant. viii. 6. [2] Herm., *Past.* l. i; *Visio*, iii. 2.

to reject them as unfit, or leave them to lie around the walls, a heap of unemployed material, which refused all adaptation, and all shaping to the general plan. If the building be finished before they have made up their minds not to be rubbish, woe to them! When it is too late, they will open their eyes, and understand that charity is one; so that, he does not love God who does not love his neighbour,[1] and he who does not love, abideth in death.[2] Let us, therefore, as St. John counsels us, measure the perfection of our love for God by the love we have for our neighbours: then only shall we have God abiding within us;[3] then only shall we be enabled to enjoy the unspeakable mysteries of divine union with Him, who only unites Himself with His elect, in order to make both them and Himself one magnificent temple to the glory of His Father.

The Gradual, recurring to the ideas which inspired the Introit, implores the divine protection in favour of the people, who have the Lord's anointed as their *King*. The Alleluia-versicle proclaims His victories, and the *salvation* which He brought to this our earth.

GRADUAL

Protector noster aspice, Deus: et respice super servos tuos.

V. Domine Deus virtutum, exaudi preces servorum tuorum.

Alleluia, alleluia.

V. Domine, in virtute tua lætabitur rex; et super salutare tuum exsultabit vehementer. Alleluia.

Look down, O God, our protector; and look down upon thy servants.

V. O Lord God of hosts, graciously hear the prayers of thy servants.

Alleluia, alleluia.

V. O Lord, in thy might shall the king rejoice: and in thy salvation shall he exult exceedingly. Alleluia.

[1] 1 St John iv. 21. [2] *Ibid.* iii. 14. [3] *Ibid.* iv. 12.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput V.

In illo tempore: Dixit Jesus discipulis suis: Nisi abundaverit justitia vestra plusquam scribarum et pharisæorum, non intrabitis in regnum cœlorum. Audistis quia dictum est antiquis: Non occides; qui autem occiderit, reus erit judicio. Ego autem dico vobis: quia omnis, qui irascitur fratri suo, reus erit judicio. Qui autem dixerit fratri suo: Raca, reus erit concilio. Qui autem dixerit: Fatue, reus erit gehennæ ignis. Si ergo offers munus tuum ad altare, et ibi recordatus fueris quia frater tuus habet aliquid adversum te; relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo; et tunc veniens offeres munus tuum.

Sequel of the holy Gospel according to Matthew.

Chapter V.

At that time: Jesus said to his disciples: Unless your justice abound more than that of the scribes and pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If, therefore, thou offer thy gift at the altar, and there remember that thy brother hath any thing against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.

The last days of the ancient Jerusalem are fast drawing to their close. In less than a month, we shall witness the frightful ruin of the city, that knew not the time of her Lord's visitation.[1] It is on the ninth Sunday after Pentecost, during these months of July and August, in which the armies of Vespasian beheld the destruction of Jerusalem, that the sacred liturgy commemorates the fulfilment of our Redeemer's prophecies. During the intervening years, the ancient temple is still there, with its inner doors closed against all Gentiles. It gives

[1] St. Luke xix. 44.

out that, as of old, so now, it holds the Divinity beneath the veils of the old Testament, screening off, even from the children of Israel, its impenetrable Holy of holies. And yet, the five weeks we have had since Pentecost have shown us how gloriously the Church has been begun on Mount Sion. There, fronting the temple of the restricted and imperfect covenant of Sinaï, the holy Spirit has founded the Church, making her the place where all the nations of earth are to meet in gladness;[1] she is the city of the great King, where all men shall henceforth live in the knowledge of God;[2] and, from the very first moment of her existence, she has been showing herself to us as the abode where eternal Wisdom has made it His delight to dwell;[3] she has proved herself to be the true Holy of holies, wherein God and we are to be brought into union.

The law of fear and bondage[4] is, therefore, for ever abrogated by the law of love. A lingering remnant of regard for the once approved institution, which was the depository of divine revelations,[5] permits the first generation of Jewish converts to observe, if it so please them, the practices of their forefathers; but the permission is to cease with the temple, whose approaching destruction is to bury the Synagogue for ever. And even now, before that period of destruction, the prescriptions of the Mosaic law are insufficient to justify the sons of Jacob before God. The ritual ordinances, which aimed at keeping up the expectation of the future sacrifice by a ceremonial code of figurative representations, have become useless, now that the mysteries they foreshadowed have been accomplished. The very commandments of the Decalogue—those necessary commandments, which belong to all times and can

[1] Ps. xlvii. 3. [2] Jer. xxxi. 34.
[3] Prov. viii. 31, ix. 1. [4] Rom. viii. 15. [5] *Ibid.* iii. 2.

never undergo change, because they pertain to the essence of the ties existing between creatures and their Creator — even these holy commandments have acquired such additional splendour from the teachings of Jesus, the Sun of all justice, that man's conscience now finds in them an almost immeasurable increase of moral responsibility and loveliness.

Independently of the positive precept concerning the fruit of the tree of knowledge, man had received from God, while yet in Eden, the knowledge of those eternal laws; they were written in the life there bestowed upon him. From that moment forward he would have to cease being a man before he could entirely divest himself of, or lose, that infused knowledge; for it had been given to him as part of his being, as the *natural law* of his practical judgments, and was thus, to a certain extent, identified with his reason. But man's reason having become greatly obscured by the fall, his soul had no longer the full and clear notion it previously had of the moral obligations resulting from his own nature as man. His will, too, was a sufferer by the same fall: it became depraved; it used the original weakness of reason as an excuse for its own malice; and that malice did but thicken the darkness which covered its own excesses. Voluntary or heedless victims of error, the Gentiles were seen adapting their conduct to false maxims, which were, at times, so contrary to the first principles of morality, that we who enjoy the blessings of faith can scarcely believe that men could ever be so wicked. Even the descendants of the Patriarchs, though singularly preserved through the benediction given by God to their fathers, were by no means free from the general corruption. When Moses, sent as he was by God, formed them into a nation,

whose constitution was fidelity to that written law which was to restore the law of nature, several points had to be left unmentioned which, according to our Lord's expression, the hardness of Jewish hearts would never have taken in. After Moses' death, self-constituted teachers and peculiar sects rose up in the nation, and, by the aid of absurd traditions and false interpretations, corrupted the spirit, yea, at times the very letter, of the law of Sinaï.

The Jews looked upon the Law of God as the Magna Charta of their nation; as such, it was put under the protection of the civil power; various tribunals, with more or less of executive authority according to the importance of the cases that had respectively to be brought before them, were to pass sentence on the infractions committed, or the crimes perpetrated, against it. But—with the single exception of the sacred tribunal established under the law of grace, wherein God Himself acts and speaks in the person of the priest — every judgment passed by men, be their authority never so imposing, can only deal with exterior facts: so that Moses, in the legislative code he had drawn up, assigned no penalty for interior sins. These, however grievous they may be, are essentially beyond both the appreciation and cognizance of society and the human powers which govern it. Even now, under the new Law, the Church does not inflict her censures on interior faults, unless they be made manifest by some act which comes under the senses; just as Moses had done, who, whilst acknowledging the culpability of criminal thoughts or desires, yet left to God's judgment what He alone can know.

But whereas every Christian child knows that a wicked thought or desire is unlawful, it was not so with the mass of the Hebrew people. The prophets were ever striving to get this privileged but grovelling race to raise their thoughts above this present

life; and even supposing that much to be gained, there still remained the narrow-minded Jewish notion, that beyond the divinely inspired principles of its political constitution and the outward form of its legislation there was nothing worthy of their attention; they would have scouted the idea that there was a spiritual reality, of far greater and deeper importance, underlying the external code. We see all this strongly marked by what took place shortly after the return from captivity; the last prophets had disappeared, and free scope was given to doctrinal systems which fostered short-sighted theories. The Jewish casuists were not slow in drawing up their famous formula, that all moral goodness was guaranteed to him that had received circumcision! St. Paul, later on, told them how such a principle was a stumbling-block to the Gentiles, leading them to blaspheme the name of God.[1] According to the moral theology of those Hebrew doctors, conscience meant only what the tribunal of public justice issued as its decisions; the obligations of the interior tribunal of a man's conscience were to be restricted to the rules followed by the assize-courts. The result of such teaching soon showed itself: the only thing people need care for was what was seen by men; if the fault were not one that human eyes could judge of, you were not to trouble about it. The Gospel is filled with the woes uttered by our Lord against these blind guides, who taught the souls they professed to direct how best to smother law and justice and love under the outward cover of the *letter*. Jesus never lost an opportunity of denouncing, and castigating, and holding up to execration, those hypocritical scribes and pharisees who took such pains to be ever cleaning the outside of the dish, but within were full of impurity, and murder, and rapine.[2]

[1] Rom. ii. 24. [2] St. Matt. xxii., *etc.*

The divine Word, who had come down from heaven to sanctify men in truth, that is, in Himself,[1] had to make this His first care: to restore what time had tarnished, to restore all the original brightness to the changeless principles of justice and right, which rest in Him as in their centre. No sooner had He called disciples around Him, and chosen twelve out of their number as apostles, than He began, with all possible solemnity, His divine work of moral restoration. The passage from the Sermon on the Mount, which the Church has selected for the Gospel of this fifth Sunday, follows immediately after His declaring that he had come, not to find fault with, or to destroy, the Law,[2] but to restore it to its true meaning, of which the scribes had deprived it. He had come that He might give it all the fullness, which the very contemporaries of Moses were too hard to take in. One should read the whole chapter of St. Matthew from which our Gospel is taken; the explanations we have been giving will make it easily understood.

In the few lines put before us to-day by the Church, our Lord tells us not to make human tribunals the standard of the *justice* needed for entering into the kingdom of heaven. The Jewish law brought a man who was guilty of murder before the criminal court *of judgment;* and He, the master and author of the law, declares to us, that anger, which is the first step leading to murder, even though it lurk in the deepest recesses of the conscience, may bring death to the soul; and thus really incur, in the spiritual order, the capital punishment which human tribunals reserve to actual murder. If, without going so far as to strike the offender, our anger should vent itself in insulting language, such as *worthless wretch* (which

[1] St. John xvii. 17, 19. [2] St. Matt. v. 17.

in Syriac is *Raca*), the sin becomes so serious that, weighed in the balance of its real guilt as known by God, it would be a case, not of the ordinary criminal jurisdiction, but of the highest *council* of the nation. If the angry man pass from insulting to injurious language, there is no human tribunal which, be it as severe as it can be in its verdict, can give us an idea of the enormity of the sin committed. But the authority of the sovereign Judge is not, like that of a human magistrate, confined within certain limits; when fraternal charity is outraged, there is an avenger who will demand justice beyond the grave. Such is the importance of holy charity, which God demands should unite all men together! And so directly opposed to God's design is the sin, which, in whatever degree, endangers or troubles the union of the living stones of the temple, which has to be built up in concord and love here below, to the glory of the undivided and tranquil Trinity!

The longer it lives, the better does the chosen people appreciate and *understand* its happiness in having chosen real and solid goods for its inheritance. With its royal model, David, it sings, in the Offertory, the heavenly favours and the uninterrupted presence of God, who has vouchsafed to make Himself its support.

OFFERTORY

Benedicam Dominum qui tribuit mihi intellectum: providebam Deum in conspectu meo semper: quoniam a dextris est mihi, ne commovear.	I will bless the Lord, who hath given me understanding: I set God always in my sight: for he is at my right hand, that I be not moved.

In the Secret, let us beseech God graciously to receive the offering of our hearts, as He used to receive the offerings made to Him by the people of old. But if we would have this prayer of ours to

be heard, we must remember the command given to us at the close of to-day's Gospel: God will not accept the hearts of those who are not—at least, as far as lies in their power—in peace with all men.

SECRET

Propitiare, Domine, supplicationibus nostris : et has oblationes famulorum famularumque tuarum benignus assume, ut, quod singuli obtulerunt ad honorem nominis tui, cunctis proficiat ad salutem. Per Dominum.

Be appeased, O Lord, by our humble prayers: and mercifully receive these offerings of thy servants: that what each hath offered to the honour of thy name may avail to the salvation of all. Through, *etc.*

The other Secrets as on page 130.

The consoling presence of God, gratefully acknowledged in the Offertory anthem, was not the furthest condescension which God could bestow on His faithful ones. Won over by His infinite love in the ineffable union of the sacred mysteries, His people desire nothing, and *ask* for nothing, but that they may be permitted to fix their eternal abode *in the house of the Lord.*

COMMUNION

Unam petii a Domino, hanc requiram : ut inhabitem in domo Domini omnibus diebus vitæ meæ.

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

The effects of the sacred mysteries are manifold: they *cleanse* the deepest recesses of our soul, and protect us externally, by enabling us to shun the *snares* laid for us along the path of life.

POSTCOMMUNION

Quos cœlesti, Domine, dono satiasti, præsta quæsumus : ut a nostris mundemur occultis, et ab hostium

Grant, O Lord, we beseech thee, that we whom thou hast fed with this heavenly gift may be cleansed from our

liberemur insidiis. Per Dominum.

hidden sins, and delivered from the snares of our enemies. Through, *etc.*

The other Postcommunions as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle as on pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Si offers munus tuum ad altare, et recordatus fueris quia frater tuus habet aliquid adversus te, relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo, et tunc veniens offeres munus tuum. Alleluia.

If thou bring thy gift to the altar, and shalt remember that thy brother hath anything against thee, leave there thy gift before the altar, and go first and be reconciled to thy brother; and, then coming, thou shalt offer thy gift. Alleluia.

OREMUS

Deus qui diligentibus te bona invisibilia præparasti, infunde cordibus nostris tui amoris affectum, ut te in omnibus, et super omnia diligentes, promissiones tuas, quæ omne desiderium superant, consequamur. Per Dominum.

LET US PRAY

O God, who hast prepared invisible good things for them that love thee: pour forth into our hearts an affectionate love for thee: that, loving thee, in all things, and above all things, we may come to the enjoyment of thy promises, which surpass all that we could desire. Through, *etc.*

THE SIXTH SUNDAY AFTER PENTECOST

The Office for the sixth Sunday after Pentecost, which began yesterday evening, reminded us, in its Magnificat antiphon, of a repentance which has never had an equal. David, the royal prophet, the conqueror of Goliath, himself conquered by sensuality, and from adulterer become a murderer, at last felt the crushing weight of his double crime,

and exclaimed: 'I do beseech thee, O Lord, take away the iniquity of thy servant, for I have done foolishly!'[1]

Sin is always a folly and a weakness, no matter of what kind it may be, or who he be that commits it. The rebel angel, and fallen man, may, in their pride, make efforts to persuade themselves that, when they sinned, they did not act as fools, and were not weak; but all their efforts are vain; sin must ever have this disgrace upon it, that it is folly and weakness, for it is a revolt against God, a contempt for His law, a mad act of the creature, who, being made by his Creator to attain infinite happiness and glory, prefers to debase himself by turning towards nothingness, and then falls even lower than the nothingness from which he was taken. It is, however, a folly that is voluntary, and a weakness that has no excuse; for, although the creature have nothing of his own but darkness and misery, yet his infinitely merciful Creator, by means of His grace, which is never wanting, puts within that creature's reach divine strength and light.

It is so with even the sinner that has been the least liberally gifted; he has no reason that can justify his offences. But when he that sins is a creature who has been laden with God's gifts, and, by His divine generosity, been raised higher than others in the order of grace, oh! then the offence he commits against his benefactor is an injury that has no name. Let this be remembered by those who, like David, could say that their God has 'multiplied His magnificence' over them.[2] They may, perhaps, have been led by Him into high paths which are reserved for the favoured few, and may have reached the heights of divine union: yet must they be on their guard; no one who has still to carry with him the burden of a mortal body

[1] 1 Paralip. xxi. 8. [2] Ps. lxx. 21.

of flesh is safe, unless by exercising a ceaseless vigilance. On the mountains, as on the plains and in the valleys, at all times and in all places, a fall is possible; but when it is on those lofty peaks which, in this land of exile, seem bordering on heaven, and but one step from the 'entrance into the powers of the Lord,'[1] what a terrific fall when the foot slips there! The yawning precipices which that soul had avoided on her ascent are now all open to engulf her; abyss after abyss of crime she rushes into, and with a violence of passion that terrifies even them that have long been nothing but wickedness.

Poor fallen soul! pride, like that of satan, will now try to keep her obstinately fixed in her crimes: but, from the depths into which she has fallen, let her, like David, send forth the cry of humility; let her lament her abominations; let her not be afraid to look up, through her tears, at those glorious heights which were once her abode—an anticipated heaven. Without further delay, let her imitate the royal penitent, and say with him: 'I have sinned against the Lord!' and she will hear the same answer that he did: 'The Lord hath taken away thy sin; thou shalt not die';[2] and as with David, so also with her, God may still do grand things in her. David, when innocent, was a faithful image of Christ, who was the object of the love of both heaven and earth; David, sinner but penitent, was still the figure of the Man-God, as laden with the sins of the whole world, and bearing on His single self the merciful and just vengeance of His offended Father.

In the Mass of this Sunday, which they call the sixth of Saint Matthew, the Greeks read the account

[1] Ps. lxx. 16. [2] 2 Kings xii. 13.

of the cure of the paralytic, which is related in the ninth chapter of that evangelist. The preceding chapter, with its episode of the centurion and the two possessed, had furnished them with the Gospels for their fourth and fifth Sundays.

MASS

It is difficult to see what connexion there is between the Mass and the Office of this Sunday, as they are at present arranged. Honorius of Autun and Durandus applied the Introit and the other sung portions which follow, to the inauguration of Solomon's reign. At the period when those two writers lived,[1] the Scripture lessons for this Sunday were taken from the first pages of the second Book of Paralipomenon, where we have the account of the glorious early days of David's son. But, since that time, it has been the Church's practice to continue the reading of the four Books of Kings up to the month of August, omitting altogether the two Books of Paralipomenon, which were but a practical repetition of the events already related in previous lessons. So that the connexion suggested by the two writers just mentioned has no foundation in the actual arrangement of to-day's liturgy. We must, therefore, be satisfied with taking from the Introit the teaching of what it is that constitutes the Christian's courage, viz., his faith in God's power which is always ready to help him, and the conviction of his own nothingness, which keeps him from all presumption.

INTROIT

Dominus fortitudo plebis suæ, et protector salutarium Christi sui est: salvum fac populum tuum, Domine, et

The Lord is the strength of his people, and the protector of the salvation of his Christ: save, O Lord, thy people, and

[1] The twelfth and thirteenth centuries.

benedic hæreditati tuæ, et rege eos usque in sæculum.

Ps. Ad te, Domine, clamabo ; Deus meus, ne sileas a me, nequando taceas a me, et assimilabor descendentibus in lacum. Gloria Patri. Dominus.

bless thine inheritance, and govern them for ever.

Ps. To thee, O Lord, will I cry out: O my God, be not silent, refuse not to answer me, lest I become like those who descend into the pit. Glory *etc.* The Lord.

The Collect gives us an admirable summing up of the strong, yet sweet, action of grace upon the whole course of Christian life. It has evidently been suggested by those words of St. James : 'Every best gift, and every perfect gift, is from above, coming down from the Father of lights.'[1]

COLLECT

Deus virtutum, cujus est totum quod est optimum: insere pectoribus nostris amorem tui nominis, et præsta in nobis religionis augmentum : ut quæ sunt bona, nutrias, ac pietatis studio, quæ sunt nutrita, custodias. Per Dominum.

O God of all power, to whom belongs whatsoever is best: implant in our hearts the love of thy name, and grant us an increase of religion : that thou mayst nourish what is good in us, and, whilst we make endeavours after virtue, mayst guard the things thus nourished. Through, *etc.*

The other Collects as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Caput VI.

Fratres, Quicumque baptizati sumus in Christo Jesu, in morte ipsius baptizati sumus. Consepulti enim sumus cum illo per baptismum in mortem : ut quomodo Christus surrexit a mortuis per gloriam Patris,

Lesson of the Epistle of St. Paul the Apostle to the Romans.

Chapter VI.

Brethren : all we who are baptized in Christ Jesus are baptized in his death. For we are buried together with him by baptism unto death : that as Christ is risen from the dead by the glory of the Father, so we also may walk

[1] St. Jas. i. 17.

ita et nos in novitate vitæ ambulemus. Si enim complantati facti sumus similitudini mortis ejus, simul et resurrectionis erimus. Hoc scientes, quia vetus homo noster simul crucifixus est, ut destruatur corpus peccati, et ultra non serviamus peccato. Qui enim mortuus est, justificatus est a peccato. Si autem mortui sumus cum Christo, credimus quia simul etiam vivemus cum Christo: scientes quod Christus resurgens ex mortuis, jam non moritur, mors illi ultra non dominabitur. Quod enim mortuus est peccato, mortuus est semel: quod autem vivit, vivit Deo. Ita et vos existimate, vos mortuos quidem esse peccato, viventes autem Deo in Christo Jesu Domino nostro.

in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon that you are dead to sin, but alive unto God in Christ Jesus our Lord.

The Masses of the Sundays after Pentecost have, so far, given us but once a passage from St. Paul's Epistles. Hitherto SS. Peter and John have addressed the faithful at the commencement of the sacred mysteries. It may be that the Church, during these weeks which represent the early days of the apostolic preaching, has intended by this to show us the disciple of faith and the disciple of love as being the two most prominent in the first promulgation of the new Covenant, which was committed, at the outset, to the Jewish people. At that time, Paul was but Saul the persecutor, and was putting himself forward as the most rabid opponent of that Gospel which, later on, he would so zealously carry to the farthest parts of the earth. If his subsequent conversion made him

become an ardent and enlightened apostle even to the Jews, it soon became evident that the house of Jacob was not the special mission of his apostolate.[1] After publicly announcing his faith in Jesus the Son of God, after confounding the Synagogue by the weight of his testimony,[2] he waited in silence for the termination of the period accorded to Juda for the acceptance of the covenant; he withdrew into privacy,[3] waiting for the vicar of the Man-God, the head of the apostolic college, to give the signal for the vocation of the Gentiles, and open in person the door of the Church to these new children of Abraham.[4]

But Israel has too long abused God's patience; the day of the ungrateful Jerusalem's repudiation is approaching,[5] and the divine Spouse, after all this long forbearance with His once chosen, but now faithless bride, the Synagogue, has gone to the Gentile nations. Now is the time for the Doctor of the Gentiles to speak; he will go on speaking and preaching to them to his dying day; he will not cease proclaiming the word to them, until he has brought them back, and lifted them up to God, and consolidated them in faith and love. He will not rest until he has led this once poor, despised Gentile world to the nuptial union with Christ[6]—yes, to the full fecundity of that divine union of which, on the twenty-fourth and last Sunday after Pentecost, we shall hear him thus speaking: 'We cease not to pray for you, and to beg that ye may be filled with the knowledge of His will, in all wisdom and spiritual understanding; that ye may walk worthy of God, in all things pleasing Him; being fruitful in every good work. . . . Giving thanks to God the Father, who hath

[1] Gal. ii. 9. [2] Acts ix. 20, 22. [3] Gal. i. 17-22.
[4] Acts x. [5] Is. l. 1. [6] 2 Cor. xi. 2.

made us worthy to be partakers of the lot of the saints in light, . . . and hath translated us into the kingdom of His beloved Son.'[1]

It is to the Romans that are addressed to-day's inspired instructions of the great apostle. For the reading of these admirable Epistles of St. Paul, the Church, during the Sundays after Pentecost, will follow the order in which they stand in the canon of Scripture: the Epistle to the Romans, the two to the Corinthians, then those to the Galatians, Ephesians, Philippians, and Colossians, will be read to us in their turns. They make up the sublimest correspondence that was ever written—a correspondence where we find Paul's whole soul, giving us both precept and example how best we may love our Lord. 'I beseech you,' so he speaks to his Corinthians, 'be ye followers of me, as I also am of Christ.'[2]

Indeed, the Gospel,[3] the kingdom of God,[4] the Christian life, is not an affair of mere words. Nothing is less speculative than the science of salvation. Nothing makes it penetrate so deeply into the souls of men as the holy life of him that teaches it. It is for this reason that the Christian world counts him alone as apostle or teacher who, in his one person, holds the double teaching of doctrine and works. Thus, Jesus, the Prince of pastors,[5] manifested eternal truth to men, not only by the words uttered by His divine lips, but likewise by the works He did during His life on earth. So, too, the apostle, having become a pattern of the flock,[6] shows us all, in his own person, what marvellous progress a faithful soul may make under

[1] Col. i. 9-13. Epistle for the Twenty-fourth Sunday after Pentecost.
[2] 1 Cor. iv. 16, xi. 1; Phil. iii. 17; 1 Thess. i. 6.
[3] 1 Thess. i. 5. [4] 1 Cor. iv. 20. [5] 1 St. Pet. v. 4.
[6] *Ibid.* 3.

the guidance of the Holy Ghost, the Spirit of sanctification.

Let us, then, be attentive to every word that comes from this mouth, ever open to speak to the whole earth;[1] but, at the same time, let us fix the eyes of our soul on the works achieved by our apostle, and let us walk in his footsteps.[2] He lives in his Epistles; he abides and continues with us all, as he himself assures us, for the furtherance and joy of our faith.[3]

Nor is this all. If we value, as we ought, the example and the teaching of this father of the Gentiles,[4] we must not forget his labours, and sufferings, and solicitudes, and the intense love he bore towards all those who neither had seen, nor were ever to see, his face in the flesh.[5] Let us make him the return of dilating our hearts with affectionate admiration of him. Let us love, not only the light, but him also who brings it to us; yea, and all them that, like him, have been getting for us the exquisite brightness from the treasures of God the Father and of His Christ. It is the recommendation made so feelingly by St. Paul himself;[6] it is the intention willed by God Himself, when He confided to men like ourselves the charge of sharing with Him the imparting of this heavenly light to us. Eternal Wisdom does not show herself directly here below; she is hid, with all her treasures, in the Man-God;[7] she reveals herself by Him,[8] and by the Church,[9] which is the mystical body of that Man-God,[10] and by the chosen members of that Church, the apostles.[11] We can neither love nor know her save in and by our Lord Jesus

[1] 2 Cor. vi. 11. [2] Phil. iii. 17. [3] *Ibid.* i. 25, 26.
[4] 1 Cor. iv. 14, 15. [5] Col. ii. 1-5.
[6] 2 Cor. vi. 11-13; Heb. xiii. 7. [7] Col. ii. 3. [8] 1 Cor. i. 24.
[9] Eph. iii. 10. [10] *Ibid.* i. 23. [11] 1 Cor. ii. 6, 7.

Christ;[1] and we cannot love or understand Jesus unless we love and understand His Church.[2] Now, in this Church, this glorious aggregate of the elect both of heaven and of earth, we should especially love and venerate those who are, in a special manner, associated with our Lord's sacred Humanity in manifesting the divine Word, who is the one centre of our thoughts both in this world and in the world to come.

According to this standard, who ever had a stronger claim than Paul to the veneration, gratitude, and love, of the faithful? Who of the prophets and holy apostles went deeper into the mystery of Christ?[3] Who was like him, in revealing to the world 'the light of the knowledge of the glory of God, in the face of Christ Jesus'?[4] Was there ever a more perfect teacher, or a more eloquent interpreter, of the life of union,—we mean of that marvellous union which brings regenerated humanity into the embrace of God, and continues and repeats the life of the Word Incarnate in each Christian? To him, the last and least of the saints (as he humbly calls himself), was given the grace of proclaiming to the Gentiles the unsearchable riches of Christ; to him was confided the mission of teaching to all nations the mystery of creation, the mystery hidden so long in God, the secret of the world's history—viz., the manifestation of infinite Wisdom, by the Church, in Christ Jesus our Lord.[5]

For, as the Church is neither more nor less than the body and mystical complement of the Man-God, so, in St. Paul's mind, the formation and growth of the Church are but the sequel of the In-

[1] 1 Cor. ii. 8. [2] St. John xv. 14; St. Luke x. 16.
[3] Eph. iii. 4, 5. [4] 2 Cor. iv. 6. [5] Eph. iii. 8-11.

carnation; they are but the continued development of the mystery shown to the angelic hosts, when this Word Incarnate made Himself visible to them in the crib at Bethlehem. After the Incarnation, God was better known by His angels; though ever the self-same in His own unchanging essence, yet, to them, He appeared grander and more magnificent in the brilliant reflection of His infinite perfections, as seen in the Flesh of His Word. So, too, although no increase in them was possible, and their plenitude was their fixed measure, yet the created perfection and holiness of the Man-God have their fuller and clearer revelation, in proportion as the marvels of perfection and holiness, which dwell in Him as in their source, are multiplied in the world.

Starting from Him, flowing ever from His fullness,[1] the stream of grace and truth[2] ceaselessly laves each member of the body of the Church. Principle of spiritual growth, mysterious sap, it has its divinely appointed channels: and these unite the Church more closely to her Head, than the nerves and vessels which convey movement and life to the extremities of our body unite its several parts to the head, which directs and governs the whole frame. But, just as in the human body the life of the head and of the members is one, giving to each of them the proportion and harmony which go to make up the perfect man, so, in the Church, there is but one life, the life of the Man-God, of Christ the Head, forming His mystical body, and perfecting, in the Holy Ghost, its several members.[3] The time will come when this perfection will have attained its full development; then will human nature, united with its divine Head in the measure and beauty of the perfect age of

[1] St. John i 16. [2] *Ibid.* 14. [3] Eph. iv. 12-16.

Christ, appear on the throne of the Word,[1] an object of admiration to the angels, and of delight to the most holy Trinity. Meanwhile, Christ is being completed in all things and in all men;[2] as heretofore at Nazareth, Jesus is still growing; and these His advancings are gradual fresh manifestations of the beauty of infinite Wisdom.[3]

The holiness, the sufferings, and then the glory of the Lord Jesus—in a word, His life continued in His members[4]—this is St. Paul's notion of the Christian life: a notion most simple and sublime, which, in the apostle's mind, resumes the whole commencement, progress, and consummation of the work of the Spirit of love in every soul that is sanctified. We shall find him, later on, developing this practical truth, of which the Epistle read to us to-day merely gives the leading principle. After all, what is Baptism, that first step on the road to heaven, but the neophyte's incorporation with the Man-God, who died once unto sin, that He might for ever live in God His Father? On Holy Saturday,[5] after having assisted at the blessing of the font, we had read to us a similar passage from another Epistle of St. Paul,[6] which put before us the divine realities achieved beneath the mysterious waters. Holy Church returns to the same teaching to-day, in order that she may recall to our minds this great principle of the commencement of the Christian life, and make it the basis of the instructions she is here going to give us. If the very first effect of the sanctification of one who, by Baptism, is buried together with Christ, be to make him a new man, to create him afresh in this Man-God,[7] to ingraft his new life upon the life of

[1] Eph. ii. 6.
[2] *Ibid.* i. 23.
[3] St. Luke ii. 40, 52.
[4] 2 Cor. iv. 10, 11.
[5] Our Volume for Passiontide and Holy Week, p. 624.
[6] Col. iii. 1-4 (the Epist. for Holy Saturday).
[7] Eph. ii. 10.

Jesus whereby to bring forth new fruits,—we cannot wonder at the apostle's unwillingness to give us any other rule for our contemplation or our practice than the study and imitation of this divine model. There, and there only, is man's perfection;[1] there is his happiness. As, then, 'ye have received the knowledge of Jesus Christ the Lord, walk ye in Him:[2] for, as many of you as have been baptized in Christ, have put on Christ.'[3] Our apostle emphatically tells us that he knows nothing, and will preach nothing, but Jesus.[4] If we be of St. Paul's school, adopting, as we shall then do, the sentiments of our Lord Jesus Christ, and making them our own,[5] we shall become other Christs, or, rather, one only Christ with the Man-God, by the sameness of thoughts and virtues, under the impulse of the same sanctifying Spirit.

Between the Epistle and the Gospel, the Gradual and Alleluia-verse come urging us to make that humble and confiding prayer which should ever be ascending to God from the Christian soul.

GRADUAL

Convertere, Domine, aliquantulum, et deprecare super servos tuos.

V. Domine, refugium factus es nobis, a generatione et progenie.

Alleluia, alleluia.

V. In te, Domine, speravi, non confundar in æternum: in justitia tua libera me et eripe me: inclina ad me aurem tuam: accelera, ut eripias me. Alleluia.

Turn to us a little, O Lord, and be appeased with thy servants.

V. O Lord, thou hast been our refuge, from generation to generation.

Alleluia, Alleluia.

V. In thee, O Lord, have I put my trust, let me never be confounded: save me by thy justice, and rescue me: bend thine ear unto me: make haste to save me. Alleluia.

[1] Coloss. i. 28. [2] *Ibid.* ii. 6. [3] Gal. iii. 27.
[4] 1 Cor. ii. 2. [5] Phil. ii. 5.

GOSPEL

Sequentia sancti Evangelii secundum Marcum.

Caput VIII

In illo tempore: Quum turba multa esset cum Jesu, nec haberent quod manducarent, convocatis discipulis, ait illis: Misereor super turbam: quia ecce jam triduo sustinent me, nec habent quod manducent: et si dimisero eos jejunos in domum suam, deficient in via: quidam enim ex eis de longe venerunt. Et responderunt ei discipuli sui: Unde illos quis poterit hic saturare panibus in solitudine? Et interrogavit eos: Quot panes habetis? Qui dixerunt: Septem. Et præcepit turbæ discumbere super terram. Et accipiens septem panes, gratias agens fregit, et dabat discipulis suis ut apponerent, et apposuerunt turbæ. Et habebant pisciculos paucos: et ipsos benedixit, et jussit apponi. Et manducaverunt, et saturati sunt, et sustulerunt quod superaverat de fragmentis, septem sportas. Erant autem qui manducaverant, quasi quatuor millia: et dimisit eos.

Sequel of the holy Gospel according to Mark.

Chapter VIII

At that time: When there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he saith to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? Who said: Seven. And he commanded the people to sit down on the ground; and taking the seven loaves, giving thanks he broke, and gave to his disciples for to set before them, and they set them before the people. And they had a few little fishes; and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and he sent them away.

The interpretation of the sacred text is given to us by St. Ambrose, in his homily which has been chosen for this Sunday. We shall there find the

same vein of thought as is suggested by the whole tenor of the liturgy assigned for this portion of the year. The holy doctor thus begins: 'After the woman, who is the type of the Church, has been cured of the flow of blood, and after the apostles have received their commission to preach the Gospel, the nourishment of heavenly grace is imparted.' He had just been asking, a few lines previous, what this signified: and his answer was: 'The old Law had been insufficient to feed the hungry hearts of the nations; so, the Gospel food was given to them.'[1]

We were observing this day week, that the Law of Sinaï, because of its weakness,[2] had made way for the testament of the universal covenant. And yet, it is from Sion itself that the Law of grace has issued; here again it is Jerusalem that is the first to whom the word of the Lord is spoken.[3] But the bearers of the good tidings have been rejected by the obdurate and jealous Jews; they therefore turn to the Gentiles,[4] and shake off Jerusalem's dust from their feet. That dust, however, is to be an accusing testimony;[5] it is soon to be turned into a rain, showering down on the proud city a more terrible vengeance than was that of fire, which once fell on Sodom and Gomorrha.[6] The superiority of Juda over the rest of the human race had lasted for ages; but now all that ancient privilege of Israel, and all his rights of primogeniture, are gone; the primacy has followed Simon Peter to the west; and the crown of Sion, which has fallen from off her guilty head,[7] now glitters, and will do so for ever, on the consecrated brow of the queen of nations.

Like the poor woman of the Gospel who had

[1] St. Ambr., *In Luc.*, lib. vi. 69. [2] Heb. vii. 18, 19. [3] Isa. ii. 3. [4] Acts xiii. 46. [5] St. Luke ix. 5. [6] St. Matt. x. 15. [7] Lam. v. 16.

spent all her substance over useless remedies, the Gentile world had grown weaker and weaker by the effects of original and subsequent sins; she had put herself under the treatment of false teachers, who gradually reduced her to the loss of that law and those gifts of nature which, as St. Ambrose expresses it, had been her 'vital patrimony.'[1] At length the day came when she heard of the arrival of the heavenly physician: she at once roused herself; the consciousness of her miserable condition urged her on; her faith got the upper hand of her human respect, and brought her to the presence of the Incarnate Word; her humble confidence, which so strongly contrasted with the insulting arrogance of the Synagogue, led her into contact with Christ, and she touched Him; virtue went forth from Him,[2] cured her original wound, and at once restored to her all the strength she had lost by her long period of languor.

Having thus cured human nature, our Lord bade her cease her fast, which had lasted for ages; He gave her the excellent nourishment she required. St. Ambrose, whose comment we are following, compares the miraculous repast mentioned in to-day's Gospel with the other multiplication of loaves brought before us on the fourth Sunday of Lent; and he remarks how, both in spiritual nourishment and in that which refreshes the body, there are various degrees of excellence. The Bridegroom does not ordinarily serve up the choicest wine, He does not produce the daintiest dishes, at the beginning of the banquet He has prepared for His dear ones.[3] Besides, there are many souls here below who are incapable of rising, beyond a certain limit, towards the divine and substantial light which is the nourishment of the spirit. To these, therefore—and they are the majority, and are represented by

[1] *In Luc.* vi. 56. [2] St. Luke viii. 46. [3] St. John ii. 10.

the five thousand men who were present at the first miraculous multiplication—the five loaves of inferior quality[1] are an appropriate food, and one that, by its very number, is in keeping with the five senses, which, more or less, have dominion over the multitude. But, as for the privileged favourites of grace,—as for those men who are not distracted by the cares of this present life, who scorn to use its permitted pleasures, and who, even while in the flesh, make God the only king of their soul,—for these, and for these only, the Bridegroom reserves the pure wheat of the seven loaves, which, by their number, express the plenitude of the holy Spirit, and mysteries in abundance.

'Although they are in the world,' says St. Ambrose, 'yet these men, to whom is given the nourishment of mystical rest, are not of the world'[2] In the beginning, God spent six days in giving to the universe He had created its perfection and beauty: He consecrated the seventh to the enjoyment of His works.[3] *Seven* is the number of the divine rest; it was also to be that of the fruitful rest of the sons of God, of perfect souls, in that peace which makes love secure, and is the source of the invincible power of the bride, as mentioned in the Canticle.[4] It is for this reason that the Man-God, when proclaiming on the mount the beatitudes of the law of love, attributed the seventh to the peace-makers, or *peaceable*,[5] as deserving to be called, most truly, the sons of God.[6] It is in them alone that is fully developed the germ of divine sonship,[7] which is put into the soul at Baptism. Thanks to the silence to which the passions have been reduced, their spirit, now master of the flesh, and itself subject

[1] *Hordeacei;* St. John vi. 9.
[2] *In Luc.* vi. 80.
[3] Gen. ii. 1-3.
[4] Cant. viii. 10.
[5] St. Ambr., *In Luc.*, vi. 80.
[6] St. Matt. v. 9.
[7] Heb. iii. 14.

to God, is a stranger to those inward storms, those sudden changes, and even those inequalities of temperature, which are all unfavourable to the growth of the precious seed;[1] warmed by the Sun of justice in an atmosphere which is ever serene and unclouded, there is no obstacle to its coming up, there is no ill-shapen growth; absorbing all the human moisture of this earth wherein it is set, assimilating the very earth itself, it soon leaves nothing else to be seen in these men but the divine, for they have become, in the eyes of the Father who is in heaven, a most faithful image of His first-born Son.[2]

'Rightly, then,' continues St. Ambrose, 'the seventh beatitude is that of the peaceful; to them belong the seven baskets of the crumbs that were over and above. This bread of the Sabbath, this sanctified bread, this bread of rest, is something great; and I even venture to say, that if, after thou hast eaten of the five loaves, thou shalt have eaten also of the seven, thou hast no bread on earth that thou canst look forward to.'[3]

But take notice of the condition specified in our Gospel, as necessary for those who aspire to such nourishment as that. 'It is not,' says the Saint, 'to lazy people, nor to them that live in cities, nor to them that are great in worldly honours, but to them that seek Christ in the desert, that is given the heavenly nourishment: they alone who hunger after it are received by Christ into a participation of the Word and of God's kingdom.'[4] The more intense their hunger, the more they long for their divine object and for no other, the more will the heavenly food strengthen them with light and love, the more will it satiate them with delight.

All the truth, all the goodness, all the beauty of

[1] 1 St. John iii. 9.
[2] Rom. viii. 29.
[3] *In Luc., ubi supra.*
[4] *In Luc.*, vi. 69.

created things, are incapable of satisfying any single soul; it must have God. So long as man does not understand this, everything good or true that his senses and his reason can provide him with, so far from being able to satiate him, is ordinarily nothing more than a distraction from the one object that can make him the happy being he was created to be, and a hindrance to his living the true life which God willed him to attain. Observe how our Lord waits for all his human schemes to fail, and then He will be his helper, if he will but permit Him. The men of our to-day's Gospel are not afraid to abide with Him in the desert, and put up with the consequent privations of meat and drink; their faith is greater than that of their brethren who have preferred to remain in their homes in the cities, and has raised them so much the higher in the order of grace; for that very reason, our Lord would not allow them to admit anything of a nature to interfere with the divine food He prepares for their souls.

Such is the importance of this entire self-abnegation for souls that aim at the highest perfection of Christian life, such, too, the difficulty which even the bravest find in reaching that total self-abnegation by their own efforts, that we see our Lord Himself acting directly upon the souls of His saints, in order to create in them that *desert*, that spiritual vacuum, whose very appearance makes poor nature tremble, and yet which is so indispensable for the reception of His gifts. Struggling like another Jacob with God,[1] under the effort of this unsparing purification, the creature feels herself to be undergoing a sort of indescribable martyrdom. She has become the favoured object of Jesus' research; and, as He intends to give Himself unreservedly to her, so He insists on her becoming entirely His. It is

[1] Gen. xxxii. 24.

with a view to this that He, in the delicate dealings of His mercy, subdues and breaks her, in order that He may detach her from creatures and from herself. The piercing eye of the Word perceives every least crease or fold of her spiritual being; His grace carries its jealous work right down to the division of soul and spirit, and reaches to the very 'joints and marrow,' scrutinizing and unmercifully probing the thoughts and intents of the heart.[1] As the prophet describes the refiner of the silver and gold which is to form the king's crown and sceptre, so our divine Lord: 'He shall sit, refining and cleansing,'[2] in the crucible, this soul so dear to Him, that He wishes to wear her as one of the precious jewels of His everlasting diadem. Nothing could exceed His zeal in this work, which, in His eyes, is grander far than the creation of a thousand worlds. He watches, He fans, the flame of the furnace, and He Himself is called 'a consuming fire.'[3] When the senses have no more vile vapours to emit; when the dross of the spirit, which is the last to yield, has become detached from the gold, then does the divine Purifier show it, with complacency, to the gaze of men and angels; its lustre is all He would have it be; so He may safely produce on it a faithful image of Himself.

When the Jewish people were led forth by Moses from Egypt, they said: 'The Lord God hath called us; we will go three days' journey into the wilderness, to sacrifice unto the Lord our God.'[4] In like manner, the disciples of Jesus have retired into the wilderness, as our to-day's Gospel tells us; and, after three days, they have been fed with a miraculous bread, which foretold the victim of the great sacrifice, of which the Hebrew one was a figure. In a few moments, both the bread and the

[1] Heb. iv. 12, 13. [2] Mal. iii. 3.
[3] Deut. iv. 24. [4] Exod. iii. 18.

figure are to make way, on the altar before which we are standing, for the highest possible realities. Let us, then, go forth from the land of bondage of our sins; and since our Lord's merciful invitation comes to us so repeatedly, let our souls get the habit of keeping away from the frivolities of earth, and from worldly thoughts. And now as we sing the Offertory-anthem, let us beseech our Lord that He may graciously give us strength to advance farther into that interior *desert*, where He is always the most inclined to hear us, and where He is most liberal with His graces.

OFFERTORY

Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

Perfect thou my goings in thy paths, that my footsteps be not moved: incline thine ear unto me, and graciously hear my words: show forth thy wonderful mercies, O thou that savest them who trust in thee, O Lord.

The efficacy of our prayers depends on this—that the object of those prayers be prompted and animated by *faith*. The Church has just been receiving her children's offerings for the sacrifice; she now asks, in the Secret, that we may all be endowed with faith.

SECRET

Propitiare, Domine, supplicationibus nostris, et has populi tui oblationes benignus assume: et ut nullius sit irritum votum, nullius vacua postulatio, præsta; ut quod fideliter petimus, efficaciter consequamur. Per Dominum.

Be appeased, O Lord, by our humble prayers, and mercifully receive the offerings of thy people: and, that the vows and prayers of none may be in vain, grant that we may effectually obtain what we ask with faith. Through, *etc.*

The other Secrets as on page 130.

We were just admiring the work of purification, achieved by the Angel of the Covenant in His chosen souls. The Prophet Malachy, who spoke to us about this mystery of refining the elect, tells us, in the next verse, why all this is done; his words give us an explanation of the Communion-anthem we are now going to chant: 'And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years.'[1]

COMMUNION

Circuibo, et immolabo in tabernaculo ejus hostiam jubilationis: cantabo et psalmum dicam Domino.	I will go up, and sacrifice, in his temple, a victim of praise: I will sing, and repeat a psalm to the Lord.

The sacred mysteries are the true fire that purifies: they entirely cleanse from the remnants of sin every Christian that allows their divine heat to tell upon him; they also strengthen him in the path of perfection. Let us, then, unite with the Church in this prayer:

POSTCOMMUNION

Repleti sumus, Domine, muneribus tuis: tribue quæsumus; ut eorum et mundemur effectu, et muniamur auxilio. Per Dominum.	We have been filled, O Lord, with thy gifts; grant, we beseech thee, that we may be cleansed by their efficacy, and strengthened by their aid. Through, *etc.*

The other Postcommunions, as on page 131.

[1] Mal. iii. 4.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Misereor super turbam, quia ecce jam triduo sustinent me, nec habent quod manducent, et si dimisero eos jejunos, deficient in via. Alleluia.

I have compassion on the multitude, for behold! they have now been with me three days, and have nothing to eat; and, if I send them away fasting, they will faint in the way. Alleluia.

OREMUS

Deus virtutum, cujus est totum quod est optimum, insere pectoribus nostris amorem tui nominis, et præsta in nobis religionis augmentum, ut quæ sunt bona nutrias, ac pietatis studio, quæ sunt nutrita, custodias. Per Dominum.

LET US PRAY

O God of all power, to whom belongs whatsoever is best: implant in our hearts the love of thy name, and grant us an increase of religion: that thou mayst nourish what is good in us, and, whilst we make endeavours after virtue, mayst guard the things thus nourished. Through, *etc.*

THE SEVENTH SUNDAY AFTER PENTECOST

THE dominical cycle of the Time after Pentecost completes to-day its first *seven*. Previous to the general adoption of the changes introduced into the Sunday Gospels for this portion of the year, the Gospel of the multiplication of the seven loaves gave its name to the seventh Sunday; and the mystery it contains is still evident in more than one section of to-day's liturgy.

As we have already seen, this mystery was that of the consummation of the perfect in the repose or rest of God Himself; it was the fruitful peace of the divine union. Nothing, then, could be more fitting than that Solomon, who is pre-eminently the

peaceful, the sacred and authorized chanter of the nuptial Canticle, should have been selected to come forward, on this day, to speak the praises of infinite Wisdom, and reveal her ways to the children of men. When Easter is kept as late in April as it is possible, the seventh Sunday after Pentecost is the first of the month of August; and the Church then begins, in her night Office, the lessons from the Sapiential Books. Otherwise, she continues the historic Scriptures, and that, in some years, for five weeks more; but even in that case eternal Wisdom maintains her rights to this Sunday, which the number of *seven* had already made hers in so special a way. For, when we cannot have the inspired instructions of Proverbs, we have Solomon's own example preaching to us in the third Book of Kings; we find him preferring Wisdom to all other treasures, and, on the throne of his father David, making her sit there with him as his inspirer and most noble Bride.

St. Jerome, who has been appointed by the Church herself as the interpreter of to-day's Scripture lessons,[1] tells us that David, at the close of his life of wars and troubles, knew, as well as Solomon, the loveliness of this incomparable Bride of the Peaceful; the chill of his age was remedied by her caresses, whose very contact is purity.

'Oh that this wisdom may be mine!' exclaims the fervent solitary of Bethlehem; 'may she embrace me, and abide with me. She never grows old. She is ever the purest of virgins, fruitful, yet ever immaculate. I think the apostle means her when he speaks of a something that can make us fervent in spirit.[2] So again, when our Lord tells us in the Gospel that, at the end of the world, the charity of

[1] In II. Noct., *ex Epist. ad Nepotianum.*
[2] Rom. xii. 11.

many will grow cold,[1] I believe it will be because wisdom will then grow rare.'[2]

The history of the two blind men, as related in the ninth chapter of St. Matthew, is the subject of to-day's Gospel in the Greek Church.

MASS

The Church, leaving the Synagogue in its cities which are to perish, has followed Jesus into the wilderness. Whilst the children of the kingdom[3] are assisting at, without seeing it, this transmigration which is to be so fatal to them, the root of Jesse, now become the standard of nations,[4] is rallying the people, and marshals them by thousands on towards the Church. From east and west, from north and south, they are pouring in, sitting down to the banquet of the kingdom,[5] in company with Abraham and Isaac and Jacob. Here is our Introit; let us mingle our voices with these their glad chants.

INTROIT

Omnes gentes, plaudite manibus: jubilate Deo in voce exsultationis.

Ps. Quoniam Dominus excelsus, terribilis: Rex magnus super omnem terram. Gloria Patri. Omnes gentes.

Clap your hands, all ye Gentiles! Shout unto God with the voice of joy.

Ps. For the Lord is most high: he is terrible: he is the great King over all the earth. Glory, *etc.* Clap.

All the opposition that men are capable of can never prevent divine Wisdom from compassing her ends. The Jewish people deny their King; but the Gentiles come forward and proclaim the Son of David. As we were just now singing in the Introit, His kingdom is extended the whole world over. In the Collect the Church asks that all evils

[1] St. Matt. xxiv. 12.
[2] *Ep. ad Nepot.* 4.
[3] St. Matt. viii. 12.
[4] Isa. xi. 10.
[5] St. Matt. viii. 11.

may be removed, and that an abundance of blessings may consolidate in peace the power of the true Solomon.

COLLECT

Deus, cujus providentia in sui dispositione non fallitur: te supplices exoramus, ut noxia cuncta submoveas, et omnia nobis profutura concedas. Per Dominum.

O God, whose providence is never deceived in what it appointeth: we humbly beseech thee to remove whatever may be hurtful, and to grant us all that will profit us. Through, *etc.*

The other Collects as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Caput VI

Fratres, Humanum dico propter infirmitatem carnis vestræ: sicut enim exhibuistis membra vestra servire immunditiæ et iniquitati ad iniquitatem; ita nunc exhibete membra vestra servire justitiæ in sanctificationem. Cum enim servi essetis peccati, liberi fuistis justitiæ. Quem ergo fructum habuistis tunc in illis, in quibus nunc erubescitis? Nam finis illorum mors est. Nunc vero liberati a peccato, servi autem facti Deo, habetis fructum vestrum in sanctificationem, finem vero vitam æternam. Stipendia enim peccati, mors. Gratia autem Dei, vita æterna: in Christo Jesu Domino nostro.

Lesson of the Epistle of St. Paul the Apostle to the Romans.

Chapter VI

Brethren: I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity unto iniquity; so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death; but the grace of God, life everlasting in Christ Jesus our Lord.

'Reckon that ye are dead unto sin, but alive

unto God, in Christ Jesus our Lord.'[1] The apostle of the Gentiles enters to-day into the development of this leading formula of the Christian life. The Epistle of last Sunday aimed exclusively at putting it in language that could not be misunderstood; it showed us that it expresses what is meant by that Baptism which, when we are immersed in the water, unites us to Christ.

There, as in a sepulchre, the death of Jesus becomes ours, and delivers us from sin. Sold under sin[2] by our first parents even before we had seen the day, and branded with its infamous stigma, our whole life belonged to the cruel tyrant. He is a master who is never satisfied with our service; he is a merciless exactor; there is scarce an hour that he does not make us feel his power over the members of our body; he does not allow us to forget that our body is his slave. But, if the life of a slave is under his master's control, death comes at last and sets the soul free; and as to the body, the oppressor can claim nothing, once it is buried.[3] Now, it was on the cross of the Man-God, who, as the apostle so strongly expresses it, was made sin[4] because of our sins, that guilty human nature was considered by God's merciful justice to have become what its divine and innocent Head was. The old man that was the issue of Adam the sinner has been crucified; he has died in Christ; the slave by birth, affranchised by this happy death, has had buried under the waters of Baptism the body of sin, which carried in its flesh the mark of its slavery.

The body of sin was indeed our flesh; not that innocent flesh which originally came all pure from its Creator's hands, but the flesh which, generation after generation, was defiled by the transmission of a disgraceful inheritance. In Baptism, which the

[1] Rom. vi. 11. [2] *Ibid.* vii. 14.
[3] Job iii. 18. [4] 2 Cor. v. 21.

apostle calls the mysterious sepulchre, the sacred stream has not only washed away the defilement of this degraded body, but it has also set it free from those *members* of sin, which are the evil passions. These passions were powers of *iniquity*—that is, powers which deformed, and turned into *uncleanness*, those faculties and organs wherewith God had endowed us, that we might fulfil all justice, *unto sanctification*.[1] At that moment of our Baptism the strong-armed tyrant forfeited his possession of us;[2] that Baptism was a death which set his slave free. Sin being thus destroyed, the head of triple concupiscence has been severed, and the monster may writhe as he can; aided by grace, man thus liberated may always prevent, if he wishes, the coils of the serpent from again being joined with their head.

Yes, this is the manifold, yet single, work of holy Baptism: in the twinkling of an eye, and by its own power, it extirpates sin, and annihilates all its rights over us; but, once this is achieved, man must co-operate with the grace of the sacrament, that is, he must keep watch over his treacherous inclinations to sin, which come to life again by the slightest encouragement; he must be ever keeping up the work which his baptism-day began—that is, he must be ever cutting down the vile and noxious weeds which are ever cropping up. First, then, there is the death of sin, which, in its complete and sudden defeat of the old enemy, is the result of God's divine operation; but all this is to be followed up by a work which it belongs to the affranchised slave to do: the life-long work of mortification of the spirit and of the senses. It is the virtue of the first sacrament which is still telling on the Christian in this work of two-fold mortification; in his mortification, the sacrament is still pushing on its

[1] Col. iii. 5-9. [2] St. Luke xi. 21

ceaseless work of vengeance against sin. Holy Baptism, having operated in the wretched slave of sin what God alone could empower it to achieve, summons man, now that his chains have fallen, to join it in the glorious work of maintaining his liberty; it invites him to share with it the honour of the divine victory over satan and his works.

The keeping down of the flesh will be again brought before us next Sunday, as the true indicator of liberty on this earth, and as the authentication of our being truly children of God. As the apostle says: 'Let not sin reign in your mortal body, so as to obey the lusts thereof. Neither yield ye your members as instruments of iniquity unto sin; but present yourselves to God as those that are alive from the dead, and your members as instruments of justice unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. Know ye not, that to whom ye yield yourselves servants to obey, his servants are ye whom ye obey, whether it be of sin unto death, or of obedience unto justice? But thanks be to God, that ye were the servants of sin; . . . but being freed from sin, we have been made servants of justice.'[1]

And shall we do less for justice than is being done everywhere in favour of our enemy, sin? Surely justice deserves that we should make greater efforts in her service than for that odious tyrant who requites his slaves with nothing but shame and death. And yet—oh admirable condescension of God to our weakness!—we have St. Paul telling us in to-day's Epistle, in the name of the Holy Ghost, that we shall be saints, we shall attain eternal life,[2] if we will but *serve justice* with as much earnestness as we once *served uncleanness and iniquity*.

[1] Rom. vi. 12-18. [2] *Ibid.* 19-23.

Let us humble ourselves at hearing such words; let us be honest, and we shall feel that they contain a reproach. Many of us might ask: What has become of that intense ardour wherewith we once used to follow after sin? To say that we have converted our ways would be no answer, for a conversion does not paralyse our faculties; it enlists our natural energy in God's service, it even intensifies it by the very fact of its now being employed as originally intended. At all events, conversion does not lessen the activity which was in us before our conversion; it would be an insult to grace to accuse it of diminishing in us the gifts of God.

What lessons, then, may we learn by seeing how eager in the pursuit of honour, interest, or pleasure, are the votaries of the world! What earnestness, what toil, what perseverance, what frequent sufferings, what abnegation at every turn, what misplaced heroism—and all for the purpose of satisfying the seven heads of the beast, and tasting a few drops of the poisoned cup of Babylon![1] There are many souls in hell who have gone through more fatigue and pain to procure their damnation than even the martyrs endured for Christ; and even with all that, never attaining the object they sought to obtain in this world! so true is it that the fools who are the most subservient to satan's wishes do not always succeed in enjoying, even for a single day, the vile rewards he promises his slaves.

Justice treats her followers in a very different way; she does not degrade, she does not deceive them that keep her. She blesses them with peace of mind at every step they take in duty-doing; she is ever enriching their treasure of merit; she leads them safely to the perfection of love. The life of divine union then grows, almost spontaneously, on that high ground of justice; it rests on justice, as

[1] Apoc. xvii. 7.

a flower does on its stem. 'He that possesseth justice,' says the Scripture, 'shall lay hold on wisdom': he shall find delights in that divine wisdom, which surpasses all that earth could procure.[1]

Would it, then, be fair to hesitate to go through those toils which procure heaven for us, and are a preparation here on earth for the glories which are to be revealed in us in our eternal home? The present life, how long soever it may be, seems but momentary to a faithful soul; she is glad to give this proof of the love she bears to Him she longs for. 'Jacob,' says St. Augustine, 'gave his twice seven years of service[2] for the sake of Rachel, whose name, they tell us, signifies *vision of the Beginning*, that is, of the Word, that is, of the Wisdom which shows us God. Every virtuous man on earth loves this Wisdom; it is for her he works and suffers, by serving justice. What he, like Jacob, aims at by his labours, is, not the fatigue for its own sake, but the possession of that which the fatigue is to bring him, namely, the fair Rachel, that is to say, rest in the Word, in whom we have the *vision of the Beginning*. Is there any true servant of God who can have any other thought, when he is under the influence of grace? Once converted, what is it that man wishes? What is in his thoughts? What has he in his heart? What is it that he thus passionately loves and desires? It is the knowledge of Wisdom. Of course, man would, if he could, avoid all fatigue and suffering, and come straight to the delights which he knows are in the exquisitely beautiful and perfect Wisdom; but that cannot be in the land of the dying. "If thou desire Wisdom, keep justice; and God will give her unto thee."[3] Justice here means the commandments; and the command-

[1] Ecclus. xv. 1-8. [2] Gen. xxix. 18-30. [3] Ecclus. i. 33.

ments prescribe works of justice, of that justice which comes of faith; and faith lives amidst the uncertainty of temptations; that by piously believing what it does not as yet understand, it may merit the happiness of understanding.

'We are not, therefore, to find fault with the ardour of those who are desirous of possessing truth in its unveiled loveliness; what we must do, is to put order in their love, by telling them to begin with faith, and strive, by the exercise of good deeds, to arrive at the bliss they long for. Do thou love and desire, at the very outset, and above all things, this object which is so worthy of thy possession; but, let the ardour which burns within thee show itself, first of all, by its leading thee cheerfully to endure the fatigues of the road which leads to the prize, towards which thy love is all directed. Yea, and when thou has reached it, remember, thou wilt never enjoy beautiful truth in this life, without having, at the same time, still to cultivate labourious justice. How comprehensive and pure soever may be the sight granted to mortal men of the unchangeable Good, "the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things."[1] ONE, then, is that to which we must tend; but many are the things we are to bear for that ONE's sake.'[2]

In the Gradual, the Church keeps up the thought which pervades this seventh Sunday; she invites her sons to come and receive from her the knowledge of the fear of the Lord; for the fear of the Lord is the beginning of wisdom.[3] The Alleluia-

[1] Wisd. ix. 15.

[2] St. Augustine, *Contra Faust*, xxii. 50-58 (freely epitomized).

[3] Ps. cx. 10.

verse again calls upon the *Gentiles*, the heirs of Jacob, to celebrate in gladness the gift of God.

GRADUAL

Venite, filii, audite me: timorem Domini docebo vos.

V. Accedite ad eum, et illuminamini: et facies vestræ non confundentur.

Alleluia, alleluia.

V. Omnes gentes, plaudite manibus: jubilate Deo in voce exsultationis. Alleluia.

Come, children, hearken unto me: I will teach you the fear of the Lord.

V. Come ye unto him, and be enlightened; and your faces shall not be confounded.

Alleluia, alleluia.

V. Clap your hands, all ye Gentiles! shout unto God with the voice of joy. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput VII.

In illo tempore: dixit Jesus discipulis suis: Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces: a fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit. Non potest arbor bona malos fructus facere: neque arbor mala bonos fructus facere. Omnis arbor, quæ non facit fructum bonum, excidetur, et in ignem mittetur. Igitur ex fructibus eorum cognoscetis eos. Non omnis, qui dicit mihi: Domine, Domine, intrabit in regnum cœlorum: sed qui facit vo-

Sequel of the holy Gospel according to Matthew.

Chapter VII.

At that time: Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father

luntatem Patris mei, qui in cœlis est, ipse intrabit in regnum cœlorum.

who is in heaven, he shall enter into the kingdom of heaven.

By rejecting the Gospel, the Jewish people have refused the light. Whilst the Sun of justice, hailed with delight by the Gentiles, is lighting up, in all splendour, the land that was once in the shadow of death,[1] a black night is covering the heretofore blessed country of the patriarchs, and darkness is every hour thickening in Jerusalem. By the blindness which is leading her to destruction, the Synagogue is verifying our Lord's words: 'He that walketh in darkness, knoweth not whither he goeth.'[2]

False prophets and false Christs are numerous in Israel,[3] ever since the true Messiah, whom the prophets foretold, has been ignored, and treated by His own people[4] as the prophets themselves had been.[5] His witnesses, the apostles, have vainly tried to induce Juda to retract the fatal denial made in the pretorium. And yet, Juda knows better than all the world beside, that the times are accomplished; for, has not the sceptre fallen from his hands?[6] And Juda, who disdainfully disowns the spiritual royalty of the Saviour of men, is going on with his ceaseless expectation and search of the Christ of his own imagining,—a Messiah who will restore to him the power he has lost. The Jewish doctors have not as yet invented the sentence of Talmud, whereby they will endeavour to stifle the unpleasant prophecies which give them the lie: 'Cursed be he, that calculates the times of the coming of Messiah!'[7] What, then, must be the feelings of a people, which has for ages been living in the expectation of an event the most important

[1] Isa. ix. 2. [2] St. John xii. 35. [3] St. Matt. xxiv. 24.
[4] St. John i. 11. [5] St. Matt. xxiii. 29-32.
[6] Gen. xlix. 10. [7] Tract. Sanhedr., c. x.

that could be, now that it sees the time specified by prophecy to be fast expiring, when it will be compelled either to disavow the past, or to acknowledge, at the foot of the cross which it has set up, its most sinful error.

A strange anxiety has seized on the nation of deicides. The spirit of madness governs her determinations. In the scare of her feverish excitement, which is the very opposite of the calm and resigned expectation of her ancient patriarchs, she takes every rebel for a Christ. She, that would not have the Son of David, hails every upstart as her Messiah, and follows every adventurer that sets up the cry of war against Rome, or that cheats her with the promise of making her country independent. With such materials, Judea is soon turned into a kingdom of anarchy and confusion. The very sanctuary of the temple is made the scene of party-quarrels and bloodshed. The daughter of Sion follows her false Christs into the desert;[1] there organizes riot; and returns to the holy city, filling it with highwaymen, or with assassins imported from the wilderness. Long before these events, Ezechiel had thus spoken: 'Woe to the foolish prophets that see nothing! Thy prophets, O Israel, were like foxes in the deserts!'[2] And Isaias had thus prophesied: 'Therefore, the Lord shall have no joy in their young men; neither shall He have mercy on their fatherless and widows; for every one is a hypocrite and wicked, and every mouth hath spoken folly.'[3]

The time is close at hand: the hour is come, when 'they that are in Judea must flee to the mountains,'[4] as our Lord had said. The Christians of Jerusalem will, as history records, soon be leaving the doomed city, under the guidance of

[1] St. Matt. xxiv. 26.
[2] Ezech. xiii. 1-8.
[3] Isa. ix. 17.
[4] St. Matt. xxiv. 16.

Simeon, their bishop.[1] With them departs Sion's last hope; God is about to avenge His Christ. Already has the signal of destruction been heard, the whistle, as the prophet Isaias had foretold,[2] has been heard from beyond the seas; and, as Balaam had seen it in vision, 'they are coming in galleys from Italy, to lay waste the Hebrews.'[3] The leader, announced by Daniel, is approaching towards that which was once the land of promise; the appointed desolation and ruin shall remain there even after the end of the war.[4]

Let us leave the Jews to hurry on their own ruin; let us return to the Church, which, at the same time, is rising up, so grand and so beautiful, on the corner-stone that had been rejected by the Synagogue.[5] Because of the absence of this stone, which the builders of Sion had not the wisdom to recognize as the basis indispensably necessary to their city, Jerusalem falls in Judea, but reappears, more than ever beauteous, on the hills,[6] whither Cephas,[7] prince of the apostles, has carried her everlasting foundation. Set firmly on the divine rock, she shall no longer fear the violence of the billows and winds, when they storm against her walls.[8] False prophets, and all the workers of lies, who had so successfully sapped the walls of the ancient, will not leave the new Jerusalem in peace; for our Lord had plainly said: 'It is necessary that scandals should come';[9] and the apostle, speaking of heresy (that greatest of all scandals), said: 'There must be heresies in order that they who are approved may be made manifest.'[10]

Indeed, for each individual Christian, as for the Church at large, the security of the spiritual building

[1] Euseb., *Hist. Eccl.*, iii. 5. [2] Isa. v. 26.
[3] Num. xxiv. 24. [4] Dan. ix. 26, 27. [5] Ps. cxvii. 22.
[6] Isa. ii. 2. [7] St. John i. 42. [8] St. Matt. vii. 24-27.
[9] *Ibid.* xviii. 7. [10] 1 Cor. xi. 19.

depends primarily on the firmness of the foundation, which is faith. The Holy Ghost will not build on a foundation that is unsound or unsafe. When, especially, He is to lead a soul to the higher degrees of divine union, He exacts from her, as the first condition, that her faith, too, be above the average, —a faith, that is, with heroism enough to fight successfully those battles which brace the soul, and so render her worthy of light and love. In every stage of the Christian life, however, it is faith that provides love with its enduring and substantial[1] nourishment; it is faith that gives to the virtues their supernatural motives, and makes them fit to form a worthy court for their queen, charity. A soul's development never goes beyond the measure of her faith. The capaciousness of faith, and its ever-growing plenitude, and its certified conformity with truth, these are the guarantees of the progress which will be made by a just man; whereas all such holiness as affects to be guided by a faith which is cramped or false is holiness of a very dubious kind, and one that is exposed to most fearful illusions.

It was, therefore, a good and a wholesome thing that faith should be put to the test, for it grows brighter and stronger under trial. St. Paul, in his Epistle to the Hebrews, is enthusiastic in his praise of the triumphs won by the faith of our forefathers.[2] Could there be denied to the new Covenant those glorious combats which constituted the eternal merit and honour of the saints who lived in the period of expectation and figures? It is by their victorious faith in the word of the promise, that all those worthy ancestors of the Christian people merited to have God Himself as their praise-giver.[3] For us, who joyously have possession of that Messias who to them was but the object of heroic

[1] Heb. xi. 1. [2] *Ibid.* 4-40. [3] *Ibid.* 2, 39.

hope, our trial cannot be like theirs—the trial of expectation. This is quite true; and yet, heresy, which is the offspring of man's pride and hell's malice—heresy and its manifold outcomings, which are ever producing the diminution of truth in this world[1]—will give us occasions of merit even in our possession of what they beheld and saluted only afar off.[2] Man is ever trying to intrude his foolish ideas into the truths of divine revelation; and, as to the prince of this world,[3] he will do all in his power to encourage these audacious attempts at corrupting the purity of the word. But Wisdom, who is never overcome,[4] will turn all these impious efforts into an occasion of glorious victories for her children. Here we have the reason why God permitted, from the very commencement of the Church's existence, and still permits, that sects should be continually springing up. It is in the battlefield against error that the Church brings forth the armour of God,[5] and shows herself all brilliant with that absolute truth which is the brightness of the Word, her Spouse;[6] it is by his personal triumph over the spirit of lying, and by spontaneous adhesion to the teachings of Christ and His Church, that the Christian shows himself to be a true child of light,[7] and becomes himself a light to the world.[8]

The combat is not without its dangers for the Christian who would hold, in all its integrity, the faith of his mother the Church. The tricks of the enemy, his studied and obstinate hypocrisy, the crafty skill wherewith he tries to stir up in the soul, almost without her knowing it, a score of little weaknesses of hers which more or less favour error—all this frequently ends in injuring the light,

[1] Ps. xi. 2. [2] Heb. xi. 13. [3] St. John xvi. 11.
[4] Wisd. vii. 30. [5] Eph. vi. 11-17. [6] Heb. i. 3.
[7] St. John xii. 36. [8] St. Matt. v. 14.

not perhaps in extinguishing it altogether, but in robbing it of some of its brilliancy. And yet, they who live on the teachings given us in our to-day's Gospel are sure to come off with the victory. Let us meditate upon them with gratitude and love; for it is by such teachings that eternal Wisdom grants us what we so ardently ask of Him, when in Advent we thus beseech Him: 'Come and teach us the way of prudence!'[1] Prudence, the friend of a wise man,[2] guardian of his treasures, and his surest defence, has no greater peril from which to keep him than shipwreck concerning the faith;[3] if faith be lost, all is lost. No price is too great to give[4] for that prudence of the serpent which, in a disciple of Christ, goes so admirably with the simplicity of the dove.[5] If we are happy enough to possess prudence, we shall readily distinguish between those false teachers whom we must shun and those to whom we must hearken—between the falsifiers of the word and its faithful interpreters.

By their fruits shall ye know them, says our Gospel, and history confirms the words of our Redeemer. Under *the sheep's clothing*, which they wear that they may deceive simple souls, the apostles of falsehood ever betray their real nature. The artful language they use,[6] and the flatteries they utter for gain's sake,[7] cannot hide the hollowness of their works.[8] They separate themselves from the flock of Christ,[9] and flee from the light; for, as the apostle says: 'All things that are reproved, or deserve to be so, are made manifest by the light; and as to the things that are done by them in secret, it is a shame even to speak of them. Therefore, be ye not partakers with them.'[10]

[1] First of the Great Antiphons. [2] Prov. vii. 4.
[3] 1 Tim. i. 19. [4] Prov. iii. 13-19. [5] St. Matt. x. 16.
[6] Eph. v. 6. [7] St. Jude. 16. [8] Eph. v. 11.
[9] St. Jude 19. [10] Eph. v. 13, 12, 7.

The useless or rotten *fruits* of darkness, and 'the trees of autumn, twice dead,'[1] which bear such *fruits* on their withered branches, both of them *shall be cast into the fire*. If you yourselves were heretofore darkness, now that you have become light in the Lord by Baptism, or by a sincere conversion, show yourselves to be so, and produce 'the fruits of light, in all goodness, and justice, and truth.'[2] On this condition alone can you hope *to enter into the kingdom of heaven*, and call yourselves disciples of that Wisdom of the Father, who, on this seventh Sunday, asks us to give Him our love.

St. James the apostle almost seems to be giving a commentary on the Gospel of this seventh Sunday, where he says: 'Can the fig-tree, my brethren, bear grapes, or the vine figs? So neither can the salt water yield sweet. Who is a wise man and endued with wisdom among you, let him, by a good conversation (that is, by his good conduct) show his work in the meekness of wisdom.' . . . For there is a wisdom which is bitter, and misleads others; it 'descendeth not from above, but is earthly, sensual, devilish. . . . But the wisdom which is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good (and always sides with them), full of mercy and good fruits, without judging (the conduct of others), without dissimulation. And the fruit of justice is sown in peace to them that make peace.'[3]

The Offertory-anthem has been selected, according to Honorius of Autun,[4] in allusion to the sacrifice of the thousand victims which were offered at Gabaon by Solomon, in the early days of his reign; when the sacrifice was ended, he was bidden to ask, what he would have God give to him: he

[1] St. Jude 12.
[2] Eph. v. 8, 9.
[3] St. James iii. 11-18.
[4] *Gemma Anim.*, iv. 57.

desired and obtained wisdom, with the addition of riches and glory, for which he had not asked.[1] It depends upon us, that the sacrifice which is here ready to be offered up, should be equally, and even more, accepted of God, for it is Incarnate Wisdom that is being offered to the most high God; He desires to obtain for us all the gifts of His eternal Father, and to give Himself also to us.

OFFERTORY

Sicut in holocaustis arietum, et taurorum, et sicut in millibus agnorum pinguium: sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi: quia non est confusio confidentibus in te, Domine.

As in holocausts of rams and bullocks, and as in thousands of fat sheep, so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee, O Lord.

Another circumstance which confirms what we have said regarding the mysterious character of this seventh Sunday, as to its being especially sacred to eternal Wisdom, is the fact that the verse of Scripture which formerly used to be joined to the present Offertory-anthem[2] is the same as that which, in the Roman pontifical, opens the magnificent ceremony of the consecration of virgins: 'And now we follow thee with all our heart, and we fear thee, and seek thy face; put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies!'[3] After being thrice called by the bishop, the affianced of the divine Spouse, singing these words, advance to the altar, where they are to be espoused to Him.

The Secret speaks to God of how the multiplied variety of the ancient sacrifices, such as those

[1] 3 Kings iii.; 2 Paralip. i.
[2] Antiph. Gregor. *ap. Thomasi*, v. [3] Dan. iii. 40-42.

mentioned in the Offertory, were all made one in the oblation of our Christian sacrifice.

SECRET

Deus, qui legalium differentiam hostiarum unius sacrificii perfectione sanxisti: accipe sacrificium a devotis tibi famulis, et pari benedictione, sicut munera Abel, sanctifica: ut, quod singuli obtulerunt ad Majestatis tuæ honorem, cunctis proficiat ad salutem. Per Dominum.

O God, who, in one perfect sacrifice, hast united all the various sacrifices of the Law, accept, from thy devoted servants, this sacrifice, and sanctify it by a blessing like to that thou gavest to Abel's offerings; that what each hath offered to thy divine Majesty, may avail to the salvation of all. Through, *etc.*

The other Secrets, as on page 130.

The Communion, says Honorius of Autun, gives us the prayer of Solomon, who asks wisdom of God, and obtains it.[1] 'If any of you,' says St. James, 'want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not: and it shall be given him.'[2]

COMMUNION

Inclina aurem tuam, accelera ut eripias me.

Bow down thine ear unto me. Make haste to deliver me!

Original sin has vitiated man to such a degree—he is so far from divine union, at his first coming into this life—that, of himself, he can neither cleanse the defilement that is on him, nor enter on the path which leads to God. It is requisite that our God, as a generous and patient physician, take our cure into His own hand; and, even when the cure is effected, should support and guide us. Let us then, in the Postcommunion, say with the Church:

[1] Honorius, *ubi supra.*

[2] St. Jas. i. 5.

POSTCOMMUNION

Tua nos, Domine, medicinalis operatio et a nostris perversitatibus clementer expediat, et ad ea quæ sunt recta, perducat. Per Dominum.

Grant, O Lord, that the healing efficacy of these thy mysteries may, through thy mercy, free us from all our sins, and bring us to the practice of what is right. Through, *etc.*

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Non potest arbor bona fructus malos facere, nec arbor mala fructus bonos facere: omnis arbor quæ non facit fructum bonum, excidetur, et in ignem mittetur. Alleluia.

A good tree cannot bring forth evil fruit, nor the evil tree bring forth good fruit: every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Alleluia.

OREMUS

Deus, cujus providentia in sui dispositione non fallitur, te supplices exoramus ut noxia cuncta submoveas, et omnia nobis profutura concedas. Per Dominum.

LET US PRAY

O God, whose providence is never deceived in what it appointeth: we humbly beseech thee to remove whatever may be hurtful, and to grant us all that will profit us. Through, *etc.*

THE EIGHTH SUNDAY AFTER PENTECOST

In the middle ages this Sunday was called the sixth and last Sunday after the *Natalis* of the apostles (that is, the feast of St. Peter); it was, indeed, the last for the years when Easter had been kept as late in April as was possible; but it was only the first after that feast of St. Peter

when Easter immediately followed the spring equinox.

We have already noticed the variable character of this last portion of the liturgical cycle, which is the result of Easter being kept on a different day each year; and that in consequence of this variation this week may be the second in which the Sapiential Books are read, or, what is of more frequent occurrence, the Books of Kings may still be providing the lessons for the Divine Office. In this latter case it is the ancient temple raised by Solomon, the king of peace, to the glory of Jehovah, that engages the Church's attention to-day. We shall find that the portions of the Mass which are chanted on this Sunday are closely connected with the lessons read in last night's Office.

Let us, then, turn our reverential thoughts once more to this splendid monument of the ancient Covenant. The Church is now going through that month which immediately preceded the events so momentous to Jerusalem; she would do honour to-day to the glorious and divine past which prepared her own present. Let us, like her, enter into the feelings of the first Christians, who were Juda's own children; they had been told of the impending destruction foretold by the prophets, and an order from God bade them depart from Jerusalem. What a solemn moment that was, when the little flock of the elect,—the only ones in whom was kept up the faith of Abraham and the knowledge of the destinies of the Hebrew people—had just begun their emigration, and looked back on the city of their fathers, to take a last farewell! They took the road to the east; it led towards the Jordan, beyond which God had provided a refuge for the remnant of Israel.[1] They

[1] Isa. x. 20-23.

halted on the incline of Mount Olivet, whence they had a full view of Jerusalem; in a few moments that hill would be between them and the city. Not quite forty years before the Man-God had sat down on that same spot,[1] taking His own last look at the city and her temple. Jerusalem was seen in all her magnificence from this portion of the mount, which afterwards would be visited and venerated by our Christian pilgrims. The city had long since recovered from its ruins, and had, at the time we are speaking of, been enlarged by the princes of the Herodian family, so favourably looked on by the Romans. Never in any previous period of her history had Jerusalem been so perfect and so beautiful as she then was, when our fugitives were gazing upon her. There was not, as yet, the slightest outward indication that she was the city accursed of God. There, as a queen in her strength and power, she was throned amidst the mountains of which the psalmist had sung;[2] her towers[3] and palaces seemed as though they were her crown. Within the triple enclosure of the walls built by her latest kings, she embraced those three hills, the grandest, not only of Judea, but of the whole world: first, there was Sion, with its unparalleled memories; then, Golgotha, which had not yet been honoured on account of the holy sepulchre, and which, nevertheless, was even then attracting to itself the Roman legions, who were to wreak vengeance on this guilty land; and, lastly, Moriah, the sacred mount of the old world, on whose summit was raised that unrivalled temple, which gave Jerusalem to be the queen of all the cities of the east, for as such even the Gentiles acknowledged her.[4]

'At sunrise, when in the distance there appeared

[1] St. Mark xiii. 1-3. [2] Ps. cxxiv. 2.
[3] Ps. cxxi. 7. [4] PLINY, 'Nat. Hist.,' v. 15.

the sanctuary, towering upwards of a hundred cubits above the two rows of porticoes which formed its double enclosure; when the sun cast his morning rays on that façade of gold and white marble; when there glittered the thousand gilded spires which mounted from its roof, it seemed, says Josephus, that it was a hill capped with snow, which gradually shone, and reddened, with the morning beams. The eye was dazzled, the soul was amazed, religion was roused within the beholder, and even the pagans fell down prostrate.'[1] Yes, when the pagan came hither either for conquest or for curiosity, if he ever returned, it was as a pilgrim. Full of holy sentiments, he ascended the hill; and, having reached the summit, he entered by the golden gate into the gorgeous galleries which formed the outward enclosure of the temple. In the court of the Gentiles he met with men from every country. His soul was struck by the holiness of a place where he felt that there were preserved in all purity the ancient religious traditions of the human race; and he, being profane, stood afar off, assisting at the celebrations of the Hebrew worship, such as God had commanded it to be, that is, with all the magnificence of a divine ritual. The white column of smoke from the burning victims rose up before him as earth's homage to God, its Creator and Saviour; from the inner courts there fell on his ear the harmony of the sacred chants, carrying as they did to heaven both the ardent prayer of those ages of expectation and the inspired expression of the world's hope; and when, from the midst of the levite choirs and the countless priests who were busy in their ministry of sacrifice and praise, the high priest, with his golden crown on his head, came forth holding the censer in his hand, and

[1] Josephus, *De Bell.*, v. 5, translated by Champagny.

entering himself alone within the mysterious veil which curtained off the Holy of holies, the stranger, though he had but a glimpse of all those splendid symbols of religion, yet confessed himself overpowered, and acknowledged the incomparable greatness of that invisible Deity, whose majesty made all the vain idols of the Gentiles seem to him paltry and foolish pretences. The princes of Asia and the greatest kings considered it an honour to be permitted to contribute, both by personal gifts of their own making and by sums taken from the national treasuries, towards defraying the expenses of the holy place.[1] The Roman generals and the Cæsars themselves kept up the traditions of Cyrus[2] and Alexander[3] in this respect. Augustus ordered that every day a bull and two lambs should be presented in his name to the Jewish priests, and be immolated on Jehovah's altar for the well-being of the empire;[4] his successors insisted on the practice being continued; and Josephus tells us that the beginning of the war was attributable to the sacrificers refusing any longer to accept the imperial offerings.[5]

But, if the majesty of the temple thus impressed the very pagans right up to its last days, there were reasons for an intensity of veneration and love on the part of a faithful Jew, which he alone could realize. He was the inheritor of the submissive faith of the patriarchs; as such, he was well aware that the prophetic privileges of his fatherland were but an announcement to the whole world, that it was one day to be blessed with the more real and lasting benefits of which he, the Jew, possessed but a figure; he quite understood that the hour had come when the children of God would not confine their worship within the narrow limits of one

[1] 2 Mach. iii. 2, 3. [2] 1 Esdras vi. 7. [3] Jos., 'Antiq.,' xi. 5.
[4] Philo., *Legat.* [5] Jos. *De bell.* ii. 17.

mountain or one city;[1] he knew that God's true temple was then actually being built up on every hill of the Gentile world;[2] and that, in its immensity, it took in all those countries of the earth into which the Blood that flowed first from Calvary had won its way. And yet, we can easily understand what a sharp pang of anguish thrilled through his patriot heart, now that God was about to consummate, before the astonished universe, the terrible consumption[3] of the ungrateful people, whom He had chosen for His portion, His inheritance.[4] Who is there that would not share in the grief of these holy ones of Jacob, few in number as the ears of corn gathered by the gleaner,[5] and now bidding an eternal farewell to that holy, but now accursed, city? These true Israelites might well weep; they were leaving for ever, leaving to devastation and ruin, their homes, their country, and, dearest of all, that temple, which, for ages, had sanctified the glory of Israel, and given Juda the right and title to be the noblest of the nations of the earth.[6]

There was something even beyond all this: it was that their dear Jerusalem had been the scene of the grandest mysteries of the law of grace. Was it not in yonder temple that, as the prophets expressed it, God had manifested the Angel of the Testament,[7] and given peace? The honour of that temple is no longer the exclusive right of an isolated people; for the Desired of all nations, by His going into it, has brought it a grander glory than all the ages of expectation and prophecy have imparted.[8] It was under the shadow of those walls that Mary—she that was to be the future seat of Wisdom eternal—prepared within her soul and

[1] St. John iv. 21, 23. [2] Isa. ii. 2. [3] *Ibid.* x. 23.
[4] Deut xxxii. 9. [5] Isa. xvii. 5. [6] Deut. iv. 6-8.
[7] Mal. iii. 1. [8] Agg. ii. 8, 10.

body a more august sanctuary for the divine Word than was that whose cedared and golden wainscoting made it so exquisite a shelter for the infant maiden. Yes, it was there that, when but three years old, Mary joyously mounted up the fifteen steps which separated the court of women from the eastern gate, offering to God the pure homage of her immaculate heart. Here, then, on the summit of Moriah, began, in the person of their Queen, the long line of consecrated virgins, who, to the end of time, will come offering, after her, their love to the King.[1] There, also, the new priesthood found its type and model in the blessed Mother, presenting in that holy temple the world's victim, Jesus, the new-born Child of her chaste womb. In that same dwelling, made by the hands of men; in those halls where sat the doctors, eternal Wisdom, too, seated Himself under the form of a child of twelve, instructing the very teachers of the Law by His sublime questions and divine answers.[2] Every one of those courts had seen the Word Incarnate giving forth treasures of goodness, power, and heavenly doctrine. One of those porticoes was the favourite one where Jesus used to walk,[3] and the infant Church made it the place of its early assemblies.[4]

Truly, then, this temple is holy with a holiness possessed by no other spot on earth; it is holy for the Jew of Sinai; it is holy for the Christian, be he Jew or Gentile, for here he finds that the Law ends, because here are verified all its figures.[5] With good reason did our mother the Church, in her Office for this night, repeat the words which were spoken by God to Solomon: 'I have sanctified this house which thou hast built, to put my name there

[1] Ps. xliv. 15, 16. [2] St. Luke ii. 46, 47.
[3] St. John x. 23. [4] Acts iii. 11, v. 12. [5] Rom. x. 4.

for ever; and mine eyes and my heart shall be always there.' [1]

How, then, is it that dark forebodings are come terrifying the watchmen of the holy mount? Strange apparitions, fearful noises, have deprived the sacred edifice of that calm and peace which become the house of the Lord. At the Feast of Pentecost the priests, who were fulfilling their ministry, have heard in the holy place a commotion like that of a mighty multitude, and many voices crying out together: 'Let us go hence!' On another occasion, at midnight, the heavy brazen gate which closed the sanctuary on the eastern side, and which took twenty men to move it, has opened of itself.[2] O temple, O temple, let us say it, with them that witnessed these threatening prodigies,[3] why art thou troubled? why workest thou thine own destruction? Alas! we know what awaits thee! The prophet Zacharias foretold it when he said: 'Open thy gates, O Libanus, and let fire devour thy cedars!'[4]

Has God forgotten His promises of infinite goodness? No: but let us think upon the terrible and just warning, which He added to the promise He made to Solomon, when he had finished building the temple: 'But if ye and your children, revolting, shall turn away from following Me, and will not keep My commandments and My ceremonies which I have set before you, I will take away Israel from the face of the land, which I have given them; and the temple which I have sanctified to My name, I will cast out of My sight; and Israel shall be a proverb, and a by-word among all people. And this house shall be made an example of; every one that shall pass by it shall be astonished, and shall

[1] 3 Kings ix. 3. [2] Jos. *De Bell.*, vi. 5.
[3] Talmud, as quoted by Sepp, 2nd part, vi. 62. [4] Zach. xi. 1.

hiss, and say: "Why hath the Lord done thus to this land, and to this house?"'[1]

O Christian soul! thou that, by the grace of God, art become a temple[2] more magnificent, more beloved in His eyes, than that of Jerusalem, take a lesson from these divine chastisements; and reflect on the words of the Most High, as recorded by Ezechiel: 'The justice of the just shall not deliver him, in what day soever he shall sin. . . . Yea, if I shall say to the just, that he shall surely live, and he, trusting in his justice, commit iniquity —all his justices shall be forgotten, and, in his iniquity, which he hath committed, in the same shall he die.'[3]

With the Greeks, the multiplication of the five loaves and two fishes is the subject of the Gospel for this Sunday; they count it the eighth of St. Matthew.

MASS

The Introit speaks of the glory of the ancient *temple*, and of the *holy mount*. But greater far is the splendour of the Church, which is now carrying the *name* and *praise* of the Most High even to the *end of the earth*, far more efficiently than had done that *temple* which was but a figure of our mother the Church.

INTROIT

Suscepimus, Deus, misericordiam tuam in medio templi tui; secundum nomen tuum, ita et laus tua in fines terræ: justitia plena est dextera tua.

Ps. Magnus Dominus, et laudabilis nimis: in civitate

We have received thy mercy, O God, in the midst of thy temple: according to thy name so also is thy praise, unto the ends of the earth: thy right hand is full of justice.

Ps. Great is the Lord, and exceedingly to be praised: in

[1] 3 Kings ix. 6-8. [2] 1 Cor. iii. 16, 17.
[3] Ezech. xxxiii. 12, 13.

Dei nostri, in monte sancto ejus. Gloria Patri. Suscepimus.

the city of our God, on his holy mountain. Glory, *etc.* We have received.

Not only are we incapable, of ourselves, of *doing* any good work, but, without the help of grace, we cannot even have a *thought* of supernatural good. Now, the surest means for obtaining the help that is so needed by us is to acknowledge humbly before God that we depend entirely upon Him; it is what the Church does in the Collect.

COLLECT

Largire nobis, quæsumus Domine, semper spiritum cogitandi quæ recta sunt, propitius et agendi; ut, qui sine te esse non possumus, secundum te vivere valeamus. Per Dominum.

Grant us, O Lord, we beseech thee, the spirit of always thinking what is right; and grant us mercifully the spirit of doing it: that we, who cannot subsist without thee, may live according to thee. Through, *etc.*

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Caput VIII.

Fratres, Debitores sumus non carni, ut secundum carnem vivamus. Si enim secundum carnem vixeritis, moriemini: si autem spiritu facta carnis mortificaveritis, vivetis. Quicumque enim Spiritu Dei aguntur, ii sunt filii Dei. Non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus: Abba (Pater). Ipse enim Spiritus testimonium reddit spiritui nostro, quod

Lesson of the Epistle of St. Paul, the Apostle, to the Romans.

Chapter VIII.

Brethren: We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit himself giveth testimony to our spirit, that we

sumus filii Dei. Si autem filii, et hæredes: hæredes quidem Dei, cohæredes autem Christi.

are the sons of God. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ.

The apostle and doctor of the Gentiles here goes on, forming to the Christian life the new recruits, whom his own voice and that of his fellow apostles, dispersed as they are throughout the world, are every day leading, by hundreds, to the fount of salvation. Although the Church is all attention to the events which are preparing for Judea, yet is she full of maternal solicitude for the great work of training those children whom she has given to her divine Spouse. Whilst Israel is obstinate in his fatal refusal to accept the Messiah, another family is growing up in his place; and, by its docility, richly repays our Lord for all the rebellion and slights offered Him by the children He had first made His chosen ones. They were the ancient people, and are jealous of others being now called to the same privilege. The contradictions of which Christ complains in the Psalm are anything but over; and yet, thanks to the Church, the Man-God is already the Head of the Gentiles.[1]

Admirable is the fruitfulness of the bride; for wonderful is the power of sanctification which she is using all through the world of various nations. Scarcely has she sprung into her beauteous existence, than she offers to her Lord and her King a new empire, consolidated in unity of love; she presents Him with a generation that is all pure in the intelligence and practice of every virtue. It is quite true, that the Holy Ghost acts directly on the souls of the newly baptized; but there is something else to be considered in the divine plan. It is this: the Word, having been made flesh, and having taken to Himself a bride (which is the visible Church on

[1] Ps. xvii. 44-46.

earth), whom He has made His associate in the work of man's salvation, has willed that the invisible operation of the divine Spirit, who proceeds from Him (the Word), shall not be in its normal state, unless there be added to it the extrinsic co-operation and intervention of this His bride. Not only is the Church the depository of those all-potent formulas and mysterious rites which change man's heart into a new soil, cleansing it from thorns and weeds, making it able to produce a hundredfold, but she also sows the seed of the divine husbandman into that same soil,[1] by her countless modes of teaching the truth. To the Holy Ghost, indeed, a magnificent share is due of that fecundity and that social life of the Church; still, her portion of work is exquisite; it deals with the elect taken as individuals, and consists especially in bringing them to profit by the divine energies of the sacraments which she administers, and in developing the germs of salvation which her teaching plants in their souls.

How important, then, and sublime will ever be that mission, which is confided to those men who are set over particular churches, as teachers or directors of souls; they represent, to these isolated congregations, the common mother of all the faithful, for, in her name, they really provide for the holy Spirit those elements upon which He is to make His all-powerful action felt. For that very same reason, woe to those times when the dispensers of the divine word, having themselves nought but halved or false principles, give but weak, shrivelled seed to the souls entrusted to them! The Holy Ghost is not bound to supply their insufficiency; ordinarily speaking, He does not supply it, for such is not the way established by Christ for the sanctification of the members of His Church.

[1] St. Luke viii. 11.

The common mother, however, has a supplementary aid for such of her children as may be thus treated; it is her liturgy. There they will find, not only the holy sacrifice which will support them, and the graces of the Sacrament of love which will nourish spiritual life within them, but, moreover, the surest rule of conduct, and the sublimest teachings of every virtue. Such souls as these have perhaps the idea that the poor subjective system they have made for themselves is the royal road to perfection; but, if they be of an earnest good will, desirous to find the best way, God will, some happy day, lead them to find, and, finding, to appreciate, the inexhaustible and divinely given treasures of the Church's liturgy; possessing and enriching themselves with these, they will soon put aside what the prophet Isaias terms bread without strength, and water without power.[1] The same prophet would thus urge them, in the Church's name, to what is best: 'All ye that thirst, come to the waters! And ye that have no money, make haste, buy, and eat. Come ye! buy wine and milk, without money, and without any price. Why spend ye money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness!'[2] And truly there is a fact which should rouse, both to attention and gratitude, any Christian who longs to be enlightened as to the best way of getting to heaven: this fact is, that the Church herself has made a selection, for our reading, from the treasury of the Scriptures, and, in her missal, which she puts into our hands, she has inserted practical teachings from the same divine Books, which she knew were best suited to the wants of her children. A Christian, who is humbly and devoutly assiduous

[1] Isa. iii. 1, xxx. 20. [2] *Ibid.* lv. 1, 2.

in the study of this admirable book of the liturgy, will abound in spiritual knowledge. His guide will say to him, and with a well-grounded assurance: 'This is the way; walk in it! And go not aside, neither to the right, nor to the left!'[1] We have no need to wonder at all this; for, in the guidance of souls, the Church is far superior to the most learned doctors and to the greatest saints, all of whom were humble disciples in her school.

Let us put together the few lines which have been read to us as the Epistles of the last three Sundays, taken from that written by St. Paul to the Romans. To say nothing of their infallible truth as being inspired by the Holy Ghost, could we have had any exposition of the principles of revealed morality which could be compared to it? Clearness, simplicity of diction, earnest vehemence of exhortation—all are perfect in these few words; and yet, they are but the outward expression of the sublimest truths of Christian dogma. Let us make the barest possible summary of what these three Epistles have taught us; and we shall see how grand they are. Christ Jesus, foundation of man's salvation; His death and burial made, in Baptism, the regeneration of man; His life in God, the model of our own; the disgrace of our enslaved bodies and its removal; the sanctifying fruitfulness of every virtue substituted in our members for the poisonous roots of all vices; and, on this very Sunday, the pre-eminence of the spirit over the flesh; the duties incumbent on our spirit, if she is to maintain her superiority; what man must do, if he would preserve the liberty bestowed on him by the Spirit of love, and prove himself to be, what he really is, a son of God and *joint-heir of Christ*. Yes, these are the splendid realities, which are henceforth to light

[1] Isa. xxx. 21.

up in us the law of the spirit of life (that is, the law of the life we are to live by the Spirit) in Christ Jesus ;[1] these are the axioms of the science of salvation now taught to the whole world, which are to be substituted for both the weaknesses of the Jewish law and the empty ethics of philosophers.

For, the leading idea which pervades the whole of this sublime Epistle to the Romans is this: man, unaided by grace, is incapable of producing perfect justice and absolute good. Experience has proved it, St. Paul teaches it, the fathers will, later on, unanimously assert it, and the Church, in her Councils, will define it. True, by the mere powers of his fallen nature, man may come to the knowledge of some truths, and to the practice of some virtues; but, without grace, he can never know, and still less observe, the precepts of even the natural law, if they are taken as a whole.

From Jesus, then, from Jesus alone, comes all justice. Not only is supernatural justice, which supposes the infusion of sanctifying grace in the sinner's soul, wholly from Him; but even that natural justice, of which men are so proud, and which they say is quite enough without anything else, soon leaves one who does not cling to Christ by faith and love. Our modern world has a pompous phrase about 'the independence of the human mind'; let those who pretend to acknowledge no other goodness but that, go on with their boasting of being moral and honest men; but, as to us Christians, we believe what our mother the Church teaches us; and, agreeably to such teaching, we believe that 'a moral and honest man,' that is to say, a man who lives up to all the duties which nature puts upon him, can only be such here below by a special aid of our Redeemer and Saviour Christ Jesus. With St. Paul, therefore, let us be

[1] Rom. viii. 2.

proud of the Gospel; for, as he calls it, it is the power of God,[1] not only to justify the ungodly,[2] but also to enrich souls, that thirst after what is right, with an active and perfect justice. 'The just man,' says the same apostle, 'liveth by faith'; and according to the growth of his faith, so is his growth in justice. Without faith in Christ, the pretension to reach perfection in good, by one's own power and works, produces nothing but the stagnation of pride and the wrath of God.[3]

The Jews are a proof of it. Proud of their Law, which gave them light greater than that enjoyed by the Gentiles,[4] and wishing to make their whole virtue consist in the possession of that Law, they have rejected Him who was the end of the Law, and the source of all holiness;[5] they have refused to accept the Christ, who not only delivered them from their previous misery,[6] but also brought them the knowledge of what would save them, and the strength to fulfil it;[7] they have continued in their iniquity, adding sin upon sin to that contracted from their first parents, and thus 'treasuring up wrath against the day of wrath.'[8] Now is being fulfilled the prediction of Isaias, whose words might very appropriately have been used by the faithful few of Israel, as they fled from Jerusalem: 'Except the Lord of hosts had left us seed, we should have been as Sodom, and we should have been like to Gomorrha.'[9]

'What, then, shall we say?' asks the apostle; and he answers his own question thus: 'That the Gentiles, who followed not after justice, have attained to justice, even the justice that is of faith. But Israel, by following after the law of justice, is not come unto the law of justice. Why so? Be-

[1] Rom. i. 16. [2] *Ibid.* iv. 5. [3] *Ibid.* i. 17, 18.
[4] *Ibid.* ii. 17-20. [5] *Ibid.* x. 3, 4. [6] *Ibid.* iii. 25.
[7] *Ibid.* viii. 3, 4. [8] *Ibid.* ii. 5. [9] Isa. i. 9.

cause they sought it, not by faith, but as it were of works; for they stumbled at the stumbling-stone, as it is written: 'Behold! I lay in Sion a stumbling-stone and a rock of scandal; and whosoever believeth in Him, shall not be confounded.'[1]

The Gradual seems to express the sentiments of the Jewish converts, who had to depart from their cities; they might thus have besought God to be henceforth their *protector* and *a place of refuge* where they might be safe. The Alleluia-versicle again sings of the glory that was once given to the Lord in Jerusalem, especially on the holy *mountain* where His temple was built.

GRADUAL

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias.

V. Deus, in te speravi: Domine, non confundar in æternum.

Alleluia, alleluia.

V. Magnus Dominus, et laudabilis valde, in civitate Dei nostri, in monte sancto ejus. Alleluia.

Be thou unto me a God, a protector, and a place of refuge to save me.

V. O God, in thee have I hoped; let me, O Lord, never be confounded.

Alleluia, alleluia.

V. Great is the Lord, and exceedingly to be praised, in the city of our God, on his holy mountain. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Caput XVI.

In illo tempore: Dixit Jesus discipulis suis parabolam hanc: Homo quidam erat dives, qui habebat villicum: et hic diffamatus est apud illum quasi dissipasset bona ipsius. Et vocavit illum, et ait illi: Quid hoc audio de te? Redde

Sequel of the holy Gospel according to Luke.

Chapter XVI.

At that time: Jesus spoke to his disciples this parable: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account

[1] Rom. ix. 30-33.

rationem villicationis tuæ: jam enim non poteris villicare. Ait autem villicus intra se: Quid faciam, quia dominus meus aufert a me villicationem? Fodere non valeo, mendicare erubesco. Scio quid faciam, ut, cum amotus fuero a villicatione, recipiant me in domos suas. Convocatis itaque singulis debitoribus domini sui, dicebat primo: Quantum debes domino meo? At ille dixit: Centum cados olei. Dixitque illi: Accipe cautionem tuam: et sede cito, scribe quinquaginta. Deinde alii dixit: Tu vero quantum debes? Qui ait: Centum coros tritici. Ait illi: Accipe litteras tuas, et scribe octoginta. Et laudavit dominus villicum iniquitatis, quia prudenter fecisset: quia filii hujus sæculi prudentiores filiis lucis in generatione sua sunt. Et ego vobis dico: Facite vobis amicos de mammona iniquitatis: ut, cum defeceritis, recipiant vos in æterna tabernacula.

of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

The several parts of the parable here proposed to us are easy to be understood, and convey a deep teaching. God alone is *rich* by nature, for to Him alone belongs the direct and absolute dominion over all things: they are His, because He made them.[1] But, by sending His Son into the world under a created form, He, by this temporal mission, appointed Him heir to all the works of His hands,[2]

[1] Ps. xxiii. 2, lxxxviii. 12. [2] Ps. viii. 6-8.

just as truly as He already was owner of the riches of the divine Nature because of His eternal generation. *The rich man*, then, of our Gospel is Jesus, who, in His sacred Humanity, united to the Word, is heir of all things,[1] and, as such, all things of the most high God, created or uncreated, finite or infinite, belong to Him. To Him belong the heavens which proclaim His glory,[2] and which, as long as they last,[3] clothe Him with their garment of light;[4] to Him the ocean, whose surges are but a voice that speaks His praise,[5] and hushes the fury of its tempests when He bids it be still;[6] to Him the earth, which gladly offers Him the homage of all its fullness.[7] The grass and flowers of the meadows, the varied fruits, the fertile loveliness of the fields;[8] the birds of the air and the fishes that inhabit the rivers, or that sport in the paths of the sea;[9] the huge oxen as well as the tiniest insect that lives; the wild beasts of forest or mountain;[10] all are His, all are subject to His rule. Silver, too, is His, and gold is His;[11] and man, too, is His, and would have been eternally His *servant*, had not Jesus mercifully vouchsafed to divinize him, and make him a partaker of His own eternal happiness and *riches*.

Instead of our being His slaves or servants, He would have us be His brothers; and, when He returned from this world to His Father, whom He had also made to be ours by the grace He had infused into us,[12] He sent us the Holy Ghost, who should bear testimony to us that we are the sons of God,[13] and be to us the pledge of our sacred inheritance, heaven.[14] O ineffable riches of the world to come! O inheritance the fullest that ever was!

[1] Heb. i. 2, ii. 8. [2] Ps. xviii. 2, 6. [3] *Ibid.* ci. 27
[4] *Ibid.* ciii. 2. [5] *Ibid.* xcii. 3, 4. [6] St. Mark iv. 39, 40.
[7] Ps. xxiii. 1. [8] *Ibid.* xlix. 11. [9] *Ibid.* viii. 9.
[10] *Ibid.* xlix. 9, 10. [11] Agg. ii. 9. [12] St. John xx. 17.
[13] Rom. viii. 16. [14] Eph. i. 14.

Our Jesus Himself is all joy at the sight of it, and, in the psalm of His Resurrection, He gives expression to that joy. We, His members and joint-heirs, have a right to repeat those words after Him, and say: 'The lines are fallen unto me in goodly places; for my inheritance is goodly to me! for the Lord Himself is my portion! I will bless Him for having given me to understand my happiness!'[1]

But, in order that we may attain to those eternal riches, there is a condition imposed on us: we must turn to profit the visible domain of Christ; we must see that it is used in His service. The future rewards we are to have in heaven depend upon the greater or less fidelity wherewith we have employed our share of these inferior good things, for they are entrusted to us, to each of us in the measure which seemed good in God's eyes. What a divine agreement has been drawn up for us! What perfect adjustment between justice and love! Our Lord Jesus Christ has divided His property into two portions; He gives the eternal portion unreservedly to us; it is the only one that is truly great, the only one that is capable of contenting our infinite longings. As to the other portion, which, in itself, would nôt be worthy of the attention of beings that are made for the contemplation of the divine essence, He could not think of allowing us to set our hearts on it, neither will He permit us to have absolute dominion over it. The real possession of temporal goods belongs, therefore, to Him alone; the ownership of earthly riches, which He permits to the future joint-heirs of His own blissful eternity, is subject to numberless restrictions during their life-time, and, at their death, exhibits its essentially precarious tenure, by not being able to follow its owner beyond the grave.

For the fool, as well as for the wise man, the day

[1] Ps. xv. 5-7.

will come when his soul will be required of him ;[1] and when the rich man, as well as the poor, will be brought before his Maker, exactly as he was on the day of his first entrance into the world,[2] and it will be said to him : *Give an account of thy stewardship!* At that dread hour, the rule observed for the judgment will be that which our Lord revealed to us during His mortal life : 'Unto whomsoever much is given, of him much shall be required ; and to whom they have committed much, of him they will demand the more.'[3] Woe, at that hour, to the servant who has comported himself as though he were the absolute master ! Woe to the steward who, disregarding the trust assigned to him, has done just what his own whim suggested with the goods of which he was only the dispenser ![4] When the light of eternity shall be upon him, he will understand the error of his foolish pride. He will see the shameful injustice of a life which the world perhaps thought a very decent one, but which was spent without the slightest regard to God's intentions in giving him the riches of which he boasted. He will then be entirely deprived of them all ; neither will it be then in his power to make a better use of them for the future—that is, a use more in accordance with the designs of God. If he might, at least, make some restitution for the goods he has abused ! if he might sue for aid from those with whom he lived upon earth ! But, no ! when time is over, labour is over too. He has nothing to show for all his riches ; he is powerless ; and when he goes before that dread tribunal, where every man is afraid that he cannot put his own accounts right, whom can he get to help him ?[5]

Happy, therefore, if, now that time is still granted him, he would allow the thousand calls of God[6] to

[1] St. Luke xii. 20. [2] Job i. 21. [3] St. Luke xii. 48.
[4] *Ibid.* 45-47. [5] St. Matt. xxv. 9. [6] Ps. xciv. 8.

awaken him from his false conscience. Happy if, like the steward mentioned in our Gospel, he would profit by the days he has still to live, and would say to himself those words of Job: 'What shall I do, when God shall rise to judge? And, when He shall examine, what shall I answer Him?'[1]

This very Judge, whom he so rightly fears, now most mercifully points out to him how he may escape the punishment due to his past mal-administration. Let him imitate the prudence of the unjust *steward*, and he will have praise for it from his Lord; not only because of his prudence, but because by thus spreading over God's servants the riches that were entrusted to his care, far from robbing his divine Master, he acts in strict accordance with His wishes. 'Who thinkest thou,' asks our Lord, 'is the faithful and wise steward, whom his Lord setteth over His family, to give them, in due time, their measure of wheat[2] and oil?'[3] Alms, whether corporal or spiritual, secure us powerful friends for that awful day of our death and judgment. It is to the poor that the kingdom of heaven belongs;[4] so that if we spend the riches of this present life in solacing the sufferings of the poor now that they are living here below, afterwards they will not fail to make us a return by receiving us into their future homes, *the everlasting dwellings* of heaven.

Such is the immediate and obvious meaning of the parable given to us to-day. But if we would go further—if we would understand the whole intention of the Church in her choice of the present Gospel—we must listen to St. Jerome, whose homily for last night's Office is put before us as the official interpretation of the sacred text. Let us first listen to the words of Scripture which the saint quotes

[1] Job. xxxi. 14. [2] St. Luke xii. 42. [3] 2 Esdras v. 11. [4] St. Matt. v. 3.

(they immediately follow those of our Gospel): 'He that is faithful in that which is least, is faithful also in that which is greater; and he that is unjust in that which is little, is unjust also in that which is greater. If, then, ye have not been faithful in the unjust mammon, who will trust you with that which is the true?'[1] These words, says St. Jerome, were said in the presence of the scribes and pharisees; they felt that the parable was intended for them; and they derided the divine preacher. The one that was 'unjust in that which is little' is the jealous Jew, who, in the limited possession of the present life, refuses to his fellow-men the use of those goods which were created for all. If, then, you avaricious scribes are convicted of mal-administration in the management of temporal riches, how can you expect to have confided to you the true, the eternal, riches of the divine word, and the teaching of the Gentiles?[2] Terrible question, which our Lord leaves thus unanswered; let these *unjust stewards*, the depositaries of the figurative law, deride Jesus as much as they please, and pretend that His question does not refer to them; they will soon receive the true answer, the ruin of Jerusalem.

Meanwhile, the little *humble* flock of the elect of Juda, leaving these hard-hearted men to the vengeance which their *proud* madness is hurrying on, is continuing its journey, knowing that the promises of Sion belong to it. The Offertory-anthem is the expression of their faith and their hope.

OFFERTORY

Populum humilem salvum facies, Domine, et oculos superborum humi-

Thou wilt save the humble people, O Lord! and thou wilt humble the eyes of the proud:

[1] St. Luke xvi. 10-14.

[2] S. Hieron., *Ep. ad Algasiam*, cap. vi.

liabis: quoniam quis Deus præter te, Domine?

for, who is God besides thee, O Lord?

It is from God that we receive the gifts, which He deigns to accept at our hands; and yet, the sacred mysteries, which are about to transform our oblation, do, none the less, obtain for us, by His grace, the sanctification of our present life, and the joys of eternity.

SECRET

Suscipe, quæsumus Domine, munera quæ tibi de tua largitate deferimus: ut hæc sacrosancta mysteria, gratiæ tuæ operante virtute, et præsentis vitæ nos conversatione sanctificent, et ad gaudia sempiterna perducant. Per Dominum.

Receive, we beseech thee, O Lord, the offerings we bring, which are the gifts of thine own bounty: that these most holy mysteries may, by the power of thy grace, make our conduct in this life holy, and bring us to those joys that will never end. Through, *etc.*

The other Secrets, as on page 130.

The *hope* which man has in his God could never disappoint him; what stronger pledge could he wish for than the *sweetness* of the divine banquet which he is now enjoying?

COMMUNION

Gustate, et videte, quoniam suavis est Dominus: beatus vir, qui sperat in eo.

Taste and see, that the Lord is sweet! blessed is the man that putteth his trust in him.

The heavenly nourishment we have now received has power to renew both our souls and bodies: let us make ourselves worthy of experiencing the fullness of its effects.

POSTCOMMUNION

Sit nobis, Domine, reparatio mentis et corporis cœleste mysterium: ut cu-

May this heavenly mystery, O Lord, renew us both in soul and body; that we may find in

jus exsequimur cultum, sentiamus effectum. Per Dominum.

ourselves the effects of what we celebrate. Through, *etc.*

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Quid faciam, quia dominus meus aufert a me villicationem? Fodere non valeo, mendicare erubesco. Scio quid faciam, ut cum amotus fuero a villicatione, recipiant me in domos suas.

What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that, when I shall be removed from the stewardship, they may receive me into their houses.

OREMUS

Largire nobis, quæsumus, Domine, semper spiritum cogitandi quæ recta sunt, propitius et agendi, ut qui sine te esse non possumus, secundum te vivere valeamus. Per Dominum.

LET US PRAY

Grant us, O Lord, we beseech thee, the spirit of always thinking what is right; and grant us, mercifully, the spirit of doing it: that we, who cannot subsist without thee, may live according to thee. Through, *etc.*

THE NINTH SUNDAY AFTER PENTECOST

THE lamentation over Jerusalem's woes, the subject of to-day's Gospel, has given its name to this ninth Sunday after Pentecost, at least among the Latins. We have already observed that it is easy to find, even in the liturgy as it now stands, traces of how the early Church was all attention to the approaching fulfilment of the prophecies against Jerusalem—that ungrateful city upon which our Jesus heaped His earliest favours. The last limit put by mercy upon justice has, at length, been

passed. Our Lord, speaking of the ruin of Sion and its temple, had foretold that the generation that was listening to His words should not pass until what He had announced should be fulfilled.[1] The almost forty years accorded to Juda, that he might avert the divine wrath, have had no other effect than to harden the people of deicides in their determination not to accept Christ as the Messiah. As a torrent, which, having been long pent back, rushes along all the fiercer when the embankment breaks, vengeance at length burst on the ancient Israel; it was in the year 70 that was executed the sentence he himself had passed when, delivering up his King and God to the Gentiles,[2] he had cried out: 'His blood be upon us and upon our children!'[3]

Even as early as the year 67, Rome, irritated by the senseless insolence of the Jews, had deputed Flavius Vespasian to avenge the insult. The fact of this new general being scarcely known was, in reality, the strongest reason for Nero's approving of his nomination; but to the hitherto obscure family of this soldier God reserved the empire, as a reward for the service done to divine justice by this Flavius and his son Titus. Later on, Titus will see and acknowledge[4] that it is not Rome but God Himself who conducts the war and commands the legions. Moses, ages before, had seen the nation, whose tongue Israel could not understand, rushing like an eagle upon the chosen people, and punishing them for their sins.[5] But no sooner has the Roman eagle reached the land where he is to work the vengeance, than he finds himself visibly checked by a superior power; and his spirit of rapine is held back, or urged on, precisely as the prophets of the Lord of hosts had foretold. The piercing eye of that eagle, as eager

[1] St. Luke xxi. 32. [2] St. Matt. xx. 19. [3] *Ibid.* xxvii. 25.
[4] Jos., *De Bello Jud.*, vi. 9. [5] Deut. xxviii. 49.

to obey as it was to fight, almost seemed to be scrutinizing the Scriptures. It was actually here that he found the order of the day for the terrible years of the campaign.[1]

As an illustration of this, we may mention what happened in the year 66. The army of Syria, under the leadership of Cestius Gallus, had encamped under the walls of Jerusalem. Our Lord intended this to be nothing more, in His plan, than a warning to His faithful ones, which He had promised them when foretelling the events that were to happen. He had said: 'When ye shall hear of wars, and seditions, and rumours of wars, be not terrified; these things must first come to pass; but the end is not yet presently.[2] But when ye shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand.'[3] The Jews had been for years angering Rome by their revolts, but she bore with it all, if not patiently, contemptuously; but when, in one of these seditions, Roman blood had been spilt, then she was provoked and sent her legions. Her army, however, had first of all to furnish Jesus' disciples with a sign[4]; He had promised them that this sign should consist in her 'compassing Jerusalem,' then withdrawing for a time; this would give the Christians an opportunity of quitting the accursed city. The Roman proconsul had his troops stationed so near to Jerusalem that it seemed as though he had but to give the word of command and the war would be over; instead of that, he gave the strange order to retreat, and throw up the victory which he might have if he wished.[5] Cestius Gallus seemed to men to have lost his senses; but no, he was following, without being

[1] St. Luke xxi. 22. [2] St. Matt. xxiv. 6; St. Luke xxi. 9.
[3] *Ibid.* 20. [4] St. Mark xiii. 4.
[5] Jos., *De Bello Jud.*, ii. 19.

aware of it, the commands of heaven. Jesus had promised an escape to His loved ones; He fulfilled His promise by this unwitting instrument.

Vespasian himself had scarcely started for Judea when he met with one of those divine adjournments which all the Roman tactics were several times powerless to resist; the hour marked for them to act had not come, so they must wait, however reluctantly. The preordained counsel of the Most High decreed that before all these things[1] which men were to bring about, before the already broken sceptre of the ancient alliance[2] should have disappeared in the flames enkindled by the Jews themselves[3]—the establishment of the new Testament was to be solidly set up among the Gentiles, and be solemnly confirmed by the blood of the apostles, its witnesses.[4] It was on June 29 in the year 67 that Peter and Paul suffered martyrdom in the city of Rome. Rome was thus made the mother-Church; and the reign of the Messiah, whom Israel rejected, was promulgated to the whole world, with an evidence which only the voluntarily blind could resist. Though Vespasian had opened the campaign against Judea in the spring of that year 67, yet he had to wait for the glorious confession of these two princes of the apostles; that triumph secured, the impatient legions might rush to victory as soon as they pleased. For forty-seven long days they had been kept, by some power, staring at the citadel of Jotapata, which it was so easy for them to take, and which would make them masters of Galilee; but June 29 had now had its apostolic triumph in Rome, and Vespasian was at liberty to do what he had so long wished to do; on that very June 29 he did it—he took Jotapata.

[1] St. Luke xxi. 12. [2] Zach. xi. 10. [3] Isa. l. 11.
[4] St. Matt. xxiv. 9; St. Mark xiii. 10.

Forty thousand dead, strewn on the steeps of the hill, and heaped up as high as the walls, showed the Romans what desperate resistance they were to expect from Jewish fanaticism. Of all the male defenders or inhabitants of Jotapata, only two survived; one of these was Josephus, a chief leader in the Jewish forces, and historian of these cruel wars. The women and children were spared.[1] But, some short time later on, another fortress, Gamala, was attacked; it overhung a chasm. When one-half of the besieged had been slain, and it was evident that further resistance was impossible, the survivors, assembling together the women and children, threw them and themselves down the rock; and five thousand was their number. When the legions stood looking around, at the close of that day's work, they could see but a desert and death.[2]

In every part of the unhappy Galilee blood was flowing in torrents, and the flames of burning villages lighted up the horizon. It was hard to recognize this as the land where Jesus had spent the years of His childhood, or as the scene of His first miracles, and of those teachings of His which were ever borrowing some exquisite parable or other from the sight of the pretty hills and fertile vales of that then favoured country. The arm of God was now pressing with all its weight on this land of Zabulon and Nephthali, on which first so brightly shone the light of salvation,[3] as we sang on Christmas night. So again this time it was the first to be visited by God. But these were unhappy times; and the visit was no longer that of the divine Orient, opening out to the world the paths of peace.[4] He was hid behind the tempest,[5] and darted the fiery arrows of destruction on the un-

[1] Jos., *De Bello Jud.*, iii. 7. [2] *Ibid.* iv. 1.
[3] Isa. ix. 1, 2. [4] St. Luke i. 78, 79. [5] Ps. xvii. 12.

grateful country that had refused to welcome Him in the weakness of human flesh, which nothing but His mercy had led Him to assume. 'They cried out, on the day of my vengeance,' says this rejected King of Israel, 'but there was none to save them; they cried to me their Lord, but I heard them not: and I will break them as small as dust, and scatter them before the wind; I will bring them to nought, like the dirt in the streets.'[1]

Terrible lesson which the Church learned and has never forgotten, that no blessing, no past holiness, is of itself a guarantee that the place thus favoured will not afterwards draw down on itself desecration and destruction! She saw, and trembled as she saw, these events of the first age of her history. She beheld violence and every sort of crime profaning the paths that had been trodden by the feet of her adorable Master, and the hills where He had passed whole nights in prayer and praise to His eternal Father. She one day witnessed even the pure waters of the Lake of Genesareth fearfully polluted; those waters that had so oft reflected the features of her divine Spouse, as when He walked on their glassy surface, or sat in Peter's bark superintending those mystery-meaning fishings of His apostles. The event we here allude to was that of six thousand Jewish insurgents—hemmed in between God's wrath and their Roman pursuers—reddening with their blood this Sea of Tiberias, where once Jesus had spoken to the storm and quelled it.[2] Their livid carcasses were thrown back by the waves on the shore, where our Lord had uttered woe to the cities that had witnessed His miracles, and yet were not converted.[3]

And souls, too, on whom God heaps His choicest

[1] Ps. xvii. 42, 43. [2] Jos., *De Bello Jud.*, iii. 9. [3] St. Matt. xi. 20, 21.

favours, inviting them thereby to a closer union with Himself, have a lesson to learn from all this. Woe to them if, through indifference or sloth, they neglect to correspond with their graces! Woe to them if they imitate the cities on the Lake of Galilee, by greedily accepting the honour done them but never producing the fruits of holiness which should follow such signal and frequent gifts of heaven. The prophet Amos couples these forgetful, careless souls with the cities which our Lord had treated with such partiality, and which yet remained apathetic and worldly; and he tells us what this slighted benefactor will say to both: 'You only have I known of all the families of the earth! therefore will I visit upon you all your iniquities! Shall two walk together, except they be agreed?'[1]

As to Israel, the highly-favoured above all people, he would not agree with the Jesus who so loved him, and was visited with chastisements exactly corresponding to his crimes. In the spring of the year 68, an officer under Vespasian scoured the left banks of the Jordan, driving the terrified Israelites before him.[2] They fled in thousands towards Jericho, where they hoped to find refuge; but the river had so flooded the country round the city, that entrance was impossible; the wretched fugitives were overtaken and slain by the Roman troops. The Ark of the Covenant had once opened there a miraculous passage to the tribes of Israel; but even had it been there now, how was it to protect such unworthy descendants of the patriarchs—descendants, that is, who broke the Covenant made by God with the sons of Jacob? A frightful massacre, a merciless mowing down of human beings, followed; and, at what a place! the very place where,

[1] Amos iii. 2, 3. [2] Jos., *De Bello Jud.*, iv. 7.

forty years before, St. John the Baptist had seen the axe laid to the root of the tree, and foretold the wrath to come upon this brood of vipers, who called themselves children of Abraham, and would not do penance.[1] A countless multitude drowned themselves in the Jordan; they found death in the very stream to which our Saviour had imparted sanctification by being Himself baptized in it, and imparting to it the power to give light to the world. But Israel had chosen the kingdom of the prince of this world in preference to that of the divine Giver of life.[2] The number of those who perished in that holy stream was so great that the heap of their dead bodies made it impossible for vessels to sail in the river; and this fearful obstacle continued until such time as the current had swept the corpses down to the Dead Sea, and scattered far into that dismal lake of malediction that hideous jetsam of the Synagogue. Had not our Lord said, that Sodom's guilt was less than theirs?[3]

Rome and her legions were masters, in the north, of Galilee and Samaria; in the east and west, of the banks of the Jordan and of the Mediterranean coast; and the conquest of Idumæa completed the circle of iron and fire that was to shut Jerusalem in. Roman garrisons held Emmaus, Jericho, and all the fortified positions round the Jewish capital. Having, as God's instrument, chastised so many other ungrateful cities, Vespasian was preparing to lay siege to the most guilty of all, when Nero's fall, and the events which followed it, drew the attention, both of himself and of the whole world, from Judea.

The last years of the tyrant had witnessed fre-

[1] St. Matt. iii. 5-12. [2] St. John xix. 15.
[3] St. Luke x. 12.

quent 'earthquakes in divers places,'[1] and 'plagues,'[2] and 'signs in the heavens';[3] but when he died there came 'risings of nation against nation, and kingdom against kingdom.'[4] The entire west was in arms; and the east herself was attracted towards Rome by the immense political commotion of the year 69. From the heights of Atlas to the Euxine Sea, and from the Humber to the Nile, provinces and peoples were striving for the mastery. Galba, Otho, Vitellius, Vespasian, proclaimed emperors by their respective armies, sent their rival legions from Britain and the Rhine, from Illyria and the Danube; they met at Bedriac for mutual slaughter. In one thing alone they that survived were unanimous: friends or foes, all must lay Italy waste. Rome was taken by the Romans; whilst on the undefended frontiers appeared Suevians, Sarmatians, and Dacians. The Capitol and Jupiter's temple in flames excited the Gauls to declare their independence, and Velleda to stir up Germany to revolt. The old world was gradually disappearing beneath the universal anarchy and war.

Circumstances, then, suddenly seemed favourable to Jerusalem; they gave her a fresh invitation to atone for her crimes; but, as we shall see when commenting on this Sunday's Gospel, she made no other use of them than to multiply her sins, and treat herself with greater cruelty than the Romans would have done.

In the Mass of this Sunday, which is their ninth of St. Matthew, the Greeks read the episode of Jesus' walking upon the waters.

[1] SENEC., *Natur. Quæst.*, vi. 1.; TAC. *An.*, xiv. 27, xv. 22.
[2] SENEC., *Ibid.*, 27; TAC., *Ibid.*, xvi. 13; SUET. *in Ner.*, 39.
[3] TAC., Hist., v. 13; JOS., *De Bello Jud.*, vi. 5.
[4] St. Luke xxi. 10, 11.

MASS

Israel had made himself the enemy of the Church; and God, as He had warned him,[1] punishes and disperses his children. The Church takes occasion, from the fulfilment of the divine judgments, to profess the humble confidence she has in her Spouse's aid.

INTROIT

Ecce Deus adjuvat me, et Dominus susceptor est animæ meæ: averte mala inimicis meis, et in veritate tua disperde illos, protector meus, Domine.

Ps. Deus in nomine tuo salvum me fac: et in virtute tua libera me. Gloria Patri. Ecce.

Behold! God is my helper, and the Lord is the support of my soul: turn aside the evils upon mine enemies, and cut them off in thy truth, O Lord, my protector.

Ps. O God, in thy name save me: and, in thy strength, deliver me. Glory, *etc.* Behold.

The Jews cried to heaven, and the *ears* of God were deaf to their supplications, because they asked for what was displeasing to Him. In her Collect, the Church prays that it may never be thus with her children.

COLLECT

Pateant aures misericordiæ tuæ, Domine, precibus supplicantium: et ut petentibus desiderata concedas, fac eos, quæ tibi sunt placita, postulare. Per Dominum.

May the ears of thy mercy, O Lord, be opened to the prayers of thy suppliants: and, that thou mayst grant to thy petitioners the things they desire, make them to ask those that are agreeable to thee. Through, *etc.*

The other Collects, as on page 120.

[1] Deut. xxviii. 15-68.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

1 *Caput X.*

Fratres: Non simus concupiscentes malorum, sicut et illi concupierunt. Neque idololatræ efficiamini sicut quidam ex ipsis: quemadmodum scriptum est: Sedit populus manducare, et bibere, et surrexerunt ludere. Neque fornicemur, sicut quidam ex ipsis fornicati sunt, et ceciderunt una die viginti tria millia. Neque tentemus Christum, sicut quidam eorum tentaverunt, et a serpentibus perierunt. Neque murmuraveritis, sicut quidam eorum murmuraverunt, et perierunt ab exterminatore. Hæc autem omnia in figura contingebant illis: scripta sunt autem ad correptionem nostram, in quos fines sæculorum devenerunt. Itaque qui se existimat stare, videat ne cadat. Tentatio vos non apprehendat, nisi humana: fidelis autem Deus est, qui non patietur vos tentari supra id, quod potestis, sed faciet etiam cum tentatione proventum, ut possitis sustinere.

Lesson of the Epistle of St. Paul, the Apostle, to the Corinthians.

1 *Chapter X.*

Brethren: Let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do ye murmur: as some of them murmured, and were destroyed by the destroyer. Now, all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which ye are able; but will make also with temptation issue, that ye may be able to bear it.

'I have great sadness,' cried out the Apostle of the Gentiles, as he thought of the malediction which was about to fall on the Jews: 'continual sorrow have I in my heart; for I wished myself to be an anathema from Christ for my brethren, who

are my kinsmen according to the flesh; who are Israelites, to whom belongeth the adoption of children, and the glory, and the covenant, and the giving of the Law, and the service (the worship of God, prescribed by Himself), and the promises; whose are the fathers, and of whom is Christ according to the flesh, who is over all things, God blessed for ever!'[1] But now, they are gone astray by their own fault; they see nothing; they understand nothing.[2] The royal banquet of the Scriptures, on which their fathers feasted,[3] is now turned by them into an occasion of error; they have made those Scriptures a snare for their own destruction; darkness covers their understanding, and chastisement for all future ages is their own making.[4]

Gentiles! you that have been substituted for those broken branches, and are grafted on the stem of the Covenant,[5] learn a lesson from their fall. God, who has shown you so much and so great gratuity of mercy, and that at the very time He was inflicting upon them the chastisements they so richly merited, will not allow His loving designs upon you to be frustrated against your own will. If you are faithful to the call of His grace, He will be faithful to you, and preserve you from temptations which you could not resist; or, He will so watch the combat that His divine help will make your soul rise superior to the trial; and thus in every temptation you will find, not defeat, but the merit of a victory, all the more glorious, as it seemed so much above the power of human strength. And yet, never forget that the same causes which brought about the destruction of the Jews would also lead you to ruin. They fell, because of their unbelief; you, who once had no faith and yet God showed

[1] Rom. ix. 2-5. [2] Isa. vi. 9; St. Matt. xiii. 14, 15.
[3] *Ibid*, iv. 4. [4] Ps. lxviii. 23, 24. [5] Rom. xi. 17.

mercy to you, are now what you are by faith. Be not, therefore, high-minded with self-complacency; but remember how God, who broke off the natural branches from the glorious tree, will not spare you, if you cease to be faithful; and whilst you do well to admire His mercy, you do not wisely if you forget His inexorable justice.[1]

Well, therefore, does our mother the Church instruct us in to-day's Epistle, as to the lamentable antecedents of the Jewish deicides; she tells us of that list of sins and chastisements, which gradually led on to the final crime and total ruin of the apostate nation. We, who live in what the Church calls the 'evening of the world,'[2] have this great advantage, that we can profit by what the past ages have experienced. The holy Spirit had no other end in view, when He would have the history of the ancient people written: He would have the future ages there learn lessons of salvation. By the various episodes of that history, which form so many groups of prophetic events, He would show us the economy of God's providence in His government of the world and of His Church. Founded as she has been by her divine Spouse in immutable truth, and maintained by the Holy Ghost in unfailing and ever-increasing holiness, the Church has nothing to fear of that which happened to the Synagogue—we mean, of that total wreck which the liturgy brings forward for our consideration to-day. No, the ruin of the Jews is a prophetic image of the destruction of the world,[3] which will have rejected the Church; not of the Church herself, who will then ascend to her Lord, perfected in love and holiness by the trials endured in those latter days.[4] But the assurance of salvation, granted to the bride of the Son of God, does not extend to

[1] Rom. xi. 20-30.
[2] Hymn for Adv. Vesp.
[3] St. Matt. xxiv. 3.
[4] Apoc. xxii. 17.

her children, taken either individually or collectively—that is, men or nations. On each one of us it is incumbent that we meditate on the sad fate which befell Jerusalem; as also on what happened, ages before, to the ancestors of the Jewish people, viz., that scarce one of those who were living when Moses led them out of Egypt lived to enter into the promised land.

And yet, as the apostle argues, they were all journeying in the path of life, protected by the mysterious cloud, beneath which divine Wisdom shaded them by day, and served them as a pillar of fire by night.[1] Led on by Moses—who was a type of the future divine Head of the Christian people—they had all passed through the sea. All of them thus baptized in that symbolic cloud and in those saving waters which had engulfed their foes, just as the water of the Christian font destroys the sins of them that are washed in it—all of them were fed by the same spiritual food, and all drank at the same holy source which issued from the rock, which was Christ. Yet were there very few, out of all those thousands, with whom God was pleased.[2] But how much more grievous would the sins of Christians be, who are blessed with the resplendent and solid realities of the Law of grace, than were the evil desires, and idolatry, and fornication, and murmurings of the Israelites, who had but the figures and foreshadowings of our privileges!

The fervent expression of praise given to our good God in the words which now follow is a solace to our hearts, which are grieved at the sight of the ingratitude of the Jewish people and the chastisements that ingratitude drew down upon them. How sad soever may be the day, the Church never neglects her tribute of praise to the divine Majesty;

[1] Wisd. x. 17 [2] 1 Cor. x. 1-6.

for no event can happen here below that can make the bride forget the infinite perfections of her Spouse, or keep her from extolling His *magnificence*. We have all this in the Gradual. The Alleluia-verse is plaintive and suppliant; it well suits to-day's recollections.

GRADUAL

Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!

V. Quoniam elevata est magnificentia tua super cœlos.

Alleluia, alleluia.

V. Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me libera me. Alleluia.

O Lord, our Lord, how wonderful is Thy name over the whole earth!

V. For thy majesty is above the heavens.

Alleluia, alleluia.

V. Rescue me, O my God, from mine enemies: and, from them that rise up against me, deliver me. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Caput XIX.

In illo tempore: Cum appropinquaret Jesus Jerusalem, videns civitatem, flevit super illam, dicens: Quia si cognovisses et tu, et quidem in hac die tua, quæ ad pacem tibi, nunc autem abscondita sunt ab oculis tuis. Quia venient dies in te: et circumdabunt te inimici tui vallo, et circumdabunt te: et coangustabunt te undique: et ad terram prosternent te, et filios tuos, qui in te sunt, et non relinquent in te lapidem super lapidem: eo quod non cognoveris tempus visitationis tuæ. Et ingressus in templum, cœpit ejicere vendentes in illo, et ementes,

Sequel of the holy Gospel according to Luke.

Chapter XIX.

At that time: When he drew near Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein,

dicens illis: Scriptum est: Quia domus mea domus orationis est. Vos autem fecistis illam speluncam latronum. Et erat docens quotidie in templo.

and them that bought. Saying to them: It is written: My house is the house of prayer: but you have made it a den of thieves. And he was teaching daily in the temple.

The passage just read to us from the holy Gospel takes us back to the day of our Lord's triumphant entry into Jerusalem. This triumph, which God the Father willed should be offered to His Son before the commencement of His Passion, was not, as we well know, anything of a recognition of the Messiah made by the Synagogue. Neither the meek, gentle manners of this King, who came to the daughter of Sion seated on an ass,[1] nor His merciful severity upon the profaners of the temple, nor His farewell teachings in His Father's house, could open the eyes of men who were determined to keep them shut against the light of salvation and peace. Not even the tears of the Son of Man, then, could stay God's vengeance: there is a time for justice, and the Jews were resolved it should come to themselves.

How loudly had the prophets spoken to them in God's name! 'Woe to the provoking and redeemed city! She hath not hearkened to the voice of her God. Her princes are in the midst of her as roaring lions; her judges are evening wolves; her prophets are senseless, men without faith; her priests have defiled the sanctuary; they have acted unjustly against the law (they have violated it).[2] Crush the city as in a mortar![3] Go through the city, and strike! let not your eye spare, nor be ye moved to pity! Utterly destroy old and young, maidens, children, and women—yea, destroy all that are not marked upon their foreheads with Thau! And begin ye at my sanctuary; slay the

[1] Zach. ix. 9. [2] Soph. iii. 1-4, i. 9. [3] *Ibid.* 11.

priests, and the ancients; defile the house (my temple), and fill its courts with the bodies of the slain!'[1]

Alas! precedence in chastisement was richly due to those princes of the people who had had precedence in crime; it was due to those priests and ancients who had decreed the death of the Just One, and driven the multitude to cry out: 'Crucify Him!'[2] Jealous of the miracles of the Man-God, they said in their perfidious hypocrisy: 'If we let Him alone' (doing all these miracles), 'all men will believe in Him, and the Romans will come and take away our city and nation.'[3] God has turned their impious diplomacy against them. But, as far as they themselves are concerned, they will have their way; not one of them will see the Romans; for, before the arrival of the legions, John of Gischala, and Simon the son of Gioras, will have annihilated this deicidal aristocracy, hated of both heaven and earth. When, after the war is over, Titus shall enter into Rome, these two brigand chiefs, and prime movers of the war, shall adorn his triumph; they shall be the substitutes of the nobles of Juda before the conqueror's chariot. Two bandits, representatives of Jerusalem, in the streets of Rome, her rival! What a divine retaliation for the two thieves, whom the Synagogue gave as an escort to its King on the Dolorous Way, and made them His crucified fellows on Calvary!—But, let us resume the sequel of events, and give them as briefly as the subject permits.

After the rupture with Rome, and the retreat of Cestius Gallus, the government of Jerusalem had been entrusted to the high-priest Ananus,[4] brother-in-law to Caiphas, and the last of the five sons of Annas, who succeeded each other in the office of

[1] Ezech. ix. 4-7.
[2] St. Matt. xxvii. 20.
St. John xi. 47-53.
[4] Jos., *De Bello Jud.*, ii. 20 *et seq.*

high-priest. By a visible dispensation of God's justice, this family, the guiltiest of all in the crime of the crucifixion, found itself at the head of the nation when the fatal hour came: it was impossible then to mistake the meaning of God's vengeance upon His people. Independently of the enormous crime, whose responsibility rested on his race, Ananus had a personal sin to atone for—the death of St. James the Less, who had been martyred, by his orders, in the year 62. Rationalist or Sadducee like his kin, he deplored the war, and would have been glad to see peace restored;[1] but he could not shirk the obligation his office imposed on him of organizing the defence. Ruler most unworthy, yet ruler he was; and therefore, as the Prophet Isaias expresses it, this whole ruin was under his hand,[2] under his management; it would, necessarily, when it came, fall on him and crush him.

It was not long before the fanatics, who had instigated the rebellion and taken the name of Zealots, became dissatisfied with the way in which Ananus was managing affairs: so they revolted against him, and put to death the most illustrious men of the city. Reinforced by all the enthusiasts of other towns, and by the highway-robbers who were daily flocking to Jerusalem, they made themselves masters of the temple. Out of hatred for the ancient priestly families, they changed the order of offering sacrifice. They put the office of high-priest on a peasant, who happened to be a descendant of Aaron's family, but was so unfitted for the dignity that he did not even know what was meant by a priest.[3]

About this same time the wreck of the Galilean bands, headed by John of Gischala, occasioned the first defeats, and excited the people to exasperation;

[1] Jos., *De Bello Jud.*, iv. 5. [2] Isa. iii. 6.
[3] Jos., *De Bello Jud.*, iv. 3.

they made common cause with the rebels, and increased their fury against all whom they suspected of an inclination to treat with Rome. The Zealots were hard pressed by the troops of Ananus, and had already been forced back into the inner temple; on the advice of John of Gischala, they called the wild Idumean herdsmen to come to their aid. These fierce auxiliaries came on Jerusalem in the thick of a storm that was raging during the night; they found the watchmen asleep, and put them to death. The very earth, says Josephus, had shaken at their approach; and, on the evening before their arrival, had been heard to moan.[1] Up to the morning, amidst violent wind and rain and lightning, howling themselves as if to add to the din of the tempest, amidst the shouts of the wounded and the screams of women, they pitilessly murdered every one they met. When at length daylight appeared, it revealed the horrors of the previous night; eight thousand five hundred dead bodies were lying on the ground, and the blood was running in streams all round the temple. The corpse of Ananus, after being insulted, stripped, trodden on, was given as food to the dogs. The following days, twelve thousand men, in the vigour of health, and picked out of the most distinguished families, were also put to death by the Idumeans, either by torture or by other means. As soon as they had left, the Zealots became masters of the city, and were guilty of cruelties even greater than those exercised by the Idumeans. All those whose independent character, or influence, or noble birth, excited suspicions were at once massacred, nor were their friends or relatives allowed to bury or mourn over them. The lower classes, the poor, and the unknown, alone escaped with their lives.

The justice of God overtook the princes of Juda.[2]

[1] Jos., *De Bello Jud.*, iv. 4. [2] Isa. iii. 14.

Their blood mingled with the dust, their unburied bodies lying as dung upon the streets,[1] would all this remind Sion of those prophecies which had foretold these days of tribulation and anguish, these days of bitterness for the mighty and the strong?[2] The Christians of Jerusalem, who were then sheltering beyond the Jordan, would remember, if no one else did, the inspired words which their bishop, St. James, had written eight years before to the twelve tribes who were dispersed throughout the world:[3] 'Go to now, ye rich men! weep and howl for your miseries that shall come upon you! Your riches are putrefied; your treasure is a store of wrath. Ye have feasted; but your feasts have but nourished you for the day of slaughter. Ye have condemned, and put to death the just one, and he resisteth you not. . . . But the coming of the Lord draweth near.'[4] It was truly the Lord, who was avenging His own cause;[5] and Vespasian was well aware of it, when he thus answered those who urged him to take advantage of all these troubles, and attack the city: 'God is a better general than I: let us leave Him to deliver up the Jews to the Romans without any trouble on our side, and give us victory without our incurring any risk.'[6]

Jerusalem was then but in the beginning of her woes and of her civil strifes. The ambitious character of John of Gischala did not allow him to be long at peace with the Zealots. He separated himself from them; and to the Galileans, who supported his cause, he gave permission to do whatsoever they pleased. To pillage and murder were added the frightful excesses of that half-idolatrous race which, in the days of the Assyrian

[1] Soph. i. 8, 17. [2] *Ibid.* 14-16; Ezech. xxiv. 3-5.
[3] St. James i. 1. [4] *Ibid.* v. 1-8. [5] Jer. v. 5, 9.
[6] Jos., *De Bello Jud.*, iv. 6.

kings, had been substituted for the tribes of Israel;[1] it had borrowed from Judaism little better than a mass of superstition, which it mingled with the customs and vices of its predecessors. Then was the daughter of Sion compelled to witness and endure the abominations, wherewith the prophets of the Most High had threatened her. Humbled and indignant, the unhappy city would fain have shaken off the yoke.[2]

In those days a celebrated brigand was laying Idumea waste; towns and villages were destroyed, houses were pulled down or burnt; and, according to the prophecy of Abdias,[3] he was ransacking Edom through and through, right to the very core. His name was Simon, son of Gioras. What with slaves, criminals, outlaws, and malcontents of every party, he had got together upwards of 20,000 well-armed men, not counting other 40,000 who followed him. This was the strange Messiah on whom Jerusalem cast her eyes for help in her trouble! A deputation, headed by a high-priest, waited on this son of Gioras, begging him to accept the sovereignty. He deigned to consent to their wishes! Proud and haughty, says Josephus,[4] he graciously allowed Sion to offer him her suppliant homage. He was led into the city of David, amidst the enthusiastic acclamations of the people, who hailed as their protector and saviour Simon the murderer, Simon the brigand! O Jesus, Son of David and Son of God, how art Thou avenged by all this! They wished it to be; they themselves had passed the sentence: 'Not Him, but Barabbas!'[5] The choice of the children was in keeping with the preference entertained by their fathers. Bar Gioras — worthy descendant of

[1] 4 Kings xv. 29, xvii. 6, 18, 23-41.
[2] Jos., *De Bello Jud.*, iv. 7, 9.
[3] Abdias 5, 6.
[4] *Ubi supra.*
[5] St. John xviii. 40.

Barabbas—once he was master of the city, treated alike both them that had invited him and them that he had been invited to reduce to order—that is, he treated them all as enemies. Day and night was the massacre kept up by his savage horde, until every man of worth or credit in Jerusalem was made away with.[1]

Meanwhile, the Galileans, driven back from Sion and the lower town by the new-comers, had retreated to the temple, of which they occupied the first enclosure. The Zealots had grown more than ever discontented with John of Gischala, and made the inner temple their fortified place of refuge. They were less numerous than the two other parties, but their position was far preferable, for it was on the very summit of the holy mount. Then, too, they had provisions in abundance, seeing that all the first-fruits and offerings made to the temple were under their absolute control. They passed their time in feasting and drunken revellings. Little cared they for the stones hurled by the Galilean catapults; nor were they in the least troubled at finding that these huge missiles struck the priests at the altar, thus mingling the blood of the sacrificers with that of the victims, and strewing the sacred courts with the bodies of dead or dying. Sacrilege and drunkenness—such was the end of those descendants of the austere pharisees![2] Here again Jesus, their crucified victim, was avenged.

Whilst the abomination of desolation, foretold by Daniel, was thus standing in the holy place,[3] John of Gischala saw that the Zealots were too stupefied by their feastings to cause him any further alarm. He fell on the city, like a bird of prey, there to find the necessary provisions; and out of hatred for

[1] Jos., *De Bello Jud.*, vii. 8. [2] Jos., *Ibid.*, v. 1.
[3] St. Matt. xxiv. 15.

Simon, he destroyed by fire all he could not carry away. Simon, instead of quenching the fire, extended it in every part where John was likely to pass, hoping, by this means, to deprive the Galileans of all further victualling. Immense stores of corn and other provisions had been amassed by the Jewish leaders, as a necessary resource in case of a future siege; but all were now destroyed by these two men, who were greater enemies to their country than were the Romans themselves. Thus was spent the year 69—a year of respite, which Rome, torn as she was by factions of her own, was compelled to allow, and which might have been of such incalculable benefit to the Jews.[1]

With the exception of armed troops, there were no other inhabitants in Jerusalem but women and old men. The passover of 70 was drawing near, and it produced a sort of truce among the several parties. The city began to be again crowded, and with a population far exceeding the ordinary number. The Romans had pillaged the Jewish provinces; Sion had been even more cruelly treated, and by her own children: and yet, in this year 70, there assembled within this city of final vengeance as though it were the whole nation, and that from every quarter of the globe.[2] It had been the same at the time of our Jesus' crucifixion; it seemed as though the whole Jewish people insisted on witnessing the consummation of the deicide. The apostles afterwards besought them to confess their having been accomplices in the crime of Calvary, but the preaching was fruitless; the terrific lesson of recent events was unable to open their eyes. As it was in the days of that Pasch so salutary to mankind, but so fatal to Juda; and as it was at the subsequent Pentecost, so now there were Jews

[1] Jos., *ubi supra.* [2] *Ibid.* vi. 9.

congregated 'out of every nation under heaven,'[1] not, indeed, to hear an apostle preaching to them to do penance,[2] but to undergo that which Moses had foretold, and St. Peter had recalled to their memory—the extermination of all such as should refuse to hearken to the Messiah of the Lord.[3]

As the Man-God had said, the terrible day came suddenly, and as a snare, upon this immense assemblage of people.[4] The empire was in the hands of Vespasian; the prosperous fortune of Rome was re-established on the whole of the frontiers; and Titus had just reached Cæsarea, with orders to put an end to the eastern question. He sent word to the legions then in Judea to effect, from the respective points they occupied, a joint concentration towards the capital. When the tenth legion marched from Jericho and was seen encamped on Mount Olivet—that is, on the very place where Jesus wept as He looked on Jerusalem, and foretold the siege which was to be its ruin—the unexpected arrival of the Romans alarmed the pilgrims, and made them busy themselves with preparations for a battle, rather than for the solemnization of the Pasch. The several parties agreed to forget, at least for a day, their own animosities, and unite all their forces together; they made two desperate sallies, for the purpose of dislodging the enemy from the Mount; but each time they were repelled.[5]

The Pasch which is about to be celebrated is, as ever, and now more than ever, the *passover* of the Lord; but the Lord is no longer leading the sons of Jacob to their deliverance by it. Juda has made himself the enemy of the Lamb, whose blood should be the sign of the redeemed of the Pasch. Whilst the blood of this divine Lamb is enriching the

[1] Acts ii. 5. [2] *Ibid.* 38. [3] *Ibid.* iii. 22, 23.
[4] St. Luke xxi. 34, 35. [5] Jos., *De Bello Jud.*, v. 2.

whole earth, whilst the light of the vanquisher of death is illumining the whole world, Juda is there, obstinately keeping to his figures and shadows. More stiff-necked than the Egyptian, and more guilty than Pharaoh, he would, if he could, hold the true Israel in the trammels of his own slavish law, just as he once vainly tried to make the true Son of God an everlasting prisoner in the tomb. As to Jesus, He has, years ago, set Himself free; and now, more terrible than He was in Mesraïm, He is *passing over*, as the avenger both of Himself and of His Church. The Pasch—the feast of feasts, whose memory is every Sunday brought back to us—is now about to receive its final completion. On the Tuesday of our Easter, we were saying: 'How terrible will be the passage of the Lord over Jerusalem, when the sword of the Roman legions shall destroy a whole people!'[1]

'Woe to thee, O Ariel! Ariel, the city which David took—the city where God had His temple and His altar—thy years are passed; thy solemnities are at an end![2] Take away from me the tumult of thy songs! Psalms, in thy mouth, have lost all their meaning. I will not hear the canticles of thy harp.[3] The song of lamentation is heard in Israel, for his house is fallen.[4] In every street there shall be wailing; and in all places, they shall say: Woe! Woe!'[5]

This prophetic cry of *Woe*—this most gloomy foreboding that all the threats uttered in Scripture against Jerusalem are on the point of being fulfilled—was forced upon the inhabitants' ears. Ever since the feast of Tabernacles of the year 62, an unknown peasant—the husbandman, as the prophet Amos called him, a man skilful in lamentation[6]—

[1] See our first vol. of 'Paschal Time,' p. 226.
[2] Isa. xxix. 1. [3] Amos v. 23. [4] *Ibid.* 1. [5] *Ibid.* 16.
[6] *Ibid.*

had been ceaselessly pacing the streets of the wretched city, crying out day and night: 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, a voice against all this people!' Tried, questioned, scourged, even till his flesh was torn to pieces and his bones laid bare—nothing could prevent him from continuing his most unwelcome work. On the festival days above all, this precursor of the vengeance of the Son of Man redoubled the energy of his plaintive enthusiasm, which gave a superhuman emphasis to his cry of Woe. To every word of kindness or reproach, to every act of charity or cruelty, he gave neither thanks nor plaints, but went on with the same words: 'Woe! Woe! to Jerusalem!' And thus he continued for seven years and five months, without his voice being altered by weakness or hoarseness. During the early days of the siege he was seen by the Romans running to and fro along the walls, shouting: 'Woe to the city! Woe to the people! Woe to the holy house!' At length he added: 'Woe! woe to me!' Immediately a stone, thrown from one of the engines, smote him, and he died on the spot.[1]

Jerusalem has drunk of the cup of madness, and nothing seems to impress her; she is drunk with the cup of God's wrath; yea, she has drained it to the dregs.[2] What a terrific day, this last celebration of the Jewish Pasch! The historian Josephus tells us what it was—sacrilegious, bloody, and noisy with the shouts, which even the enemy could hear, of the strife of the dissentient factions, for all had revived. Taking advantage of the gates being opened to the pilgrims, some Galileans, disguised, made their way into the inner temple; where,

[1] Jos., *De Bello Jud.*, vi. 5. [2] Isa. xxix. 9-14, li. 17.

throwing aside their cloaks, and displaying their weapons, they attacked the crowd that stood round the altar. They beat and murdered; then, trampling on the dying and the dead, they drove the people outside the courts. Meanwhile, the Zealots, who were taken unawares, rushed, in dismay, into the subterranean caverns of the temple.[1] What a Pasch! What a feast! worthy, indeed, of God's hatred and rejection.[2] Unhappy feasters, that had come from the ends of the world to this solemnity! how is it that they forgot to apply the words of the prophet? 'Woe to them that desire the day of the Lord! To what end is it for you? This day of the Lord is darkness and not light. You shall be as a man fleeing from the face of a lion, and a bear should meet him; or, as one that entereth into the house, and, when he leaneth with his hand upon the wall, a serpent should bite him.'[3] Terrible prophecy! how strangely is it verified:—the Romans are yonder in their camps; Simon is in the city; John of Gischala is in the temple, its sole master!

As in the days of Jeremias, so now: the sword and famine—it is hard to say, which was the busier to make this multitude its prey;[4] for, owing to the previous depredations, famine had made itself felt from the beginning of the siege. Each day added to its intensity, and urged on the savage instincts of the armed ruffians to attack all who were not of their party. It was not hatred only that now filled Sion with murder; to rob, or to get something to keep themselves from starvation, these were additional motives to make such men grudge each other's existence. Under plea that they were conspirators, Simon and John had the rich summoned to their respective tribunals; and then,

[1] Jos., *De Bello Jud.*, v. 3.
[2] Amos v. 21.
[3] *Ibid.* 18, 19.
[4] Jer. xiv. 18.

adding insult to injustice, these two wretches, who, in the intervals between fighting against the Romans, were carrying on their own deadly feud—these two judges, having first seized the property of their victims, sent them to the second bar,[1] under pretence that they wished to show each other a mutual kindly feeling; giving the one who had nothing to steal, the option of condemning to death. Scarcely forty years before in these very streets, through which the Jewish aristocracy was being ignominiously dragged from Simon to John, and from John to Simon, there was another Victim who, amidst the approving ridicule of the leaders of the nation, was made the pledge of a mock reconciliation, and, with a fool's uniform put on Him, was sent back from Herod to Pilate, there to await judgment![2]

Whilst these tyrants were thus living on the public distress, there were hundreds of starved creatures, whom hunger drove to go forth by night into the fields, and there try to find some wild herbs. If they fell into the hands of the Romans, these, unwilling to be burdened with such prisoners, had them crucified within sight of the walls. Five hundred and upwards were thus captured each day; and, oh! what a fearful detail, but how loud in its significance!—all this was done, with Calvary opposite! and, as Josephus tells us, there was not room enough to plant the crosses, nor wood enough for making them.[3]

Titus had flattered himself that the taking of Jerusalem would be an affair of a few days. He, of course, disregarded the prophecies which declared that the deicide city was to be 'compassed round with a trench'; and preferred to use negotiations and a series of assaults, rather than be detained by

[1] Jos., *De Bello Jud.*, v. 10. [2] St. Luke xxiii. 7-12.
[3] Jos., *De Bello Jud.*, v. 11.

the tedious operation of a blockade. But he was, of course, mistaken; his messengers received, in answer to their parleys of peace, nothing but insults and arrows; and, as to assaults, all the bravery of his legions was powerless against the fortresses where the factions were protected. Two months thus passed away in useless attempts; all that the Romans had possession of was the lower town, which the Jewish contesting parties had already reduced to ruins; but Sion and Moriah still held up their heads in defiance against the determined invaders. There was nothing, then, to do, but make up their minds to defer Rome and her pleasures to some later season,[1] and encircle Jerusalem with that terrible trench, which the Gospel had said must be cast about her. The literal following out of the plan traced by God got the better of Titus' impatience. He set his legions to the work; they must change their manual labour, and, instead of bows and arrows, they must handle pickaxe and spade. To have seen them at work, one would have said they were thinking of Jesus' words, for they were fulfilling them as though they were the most devoted of His servants; Josephus would have it, that they were animated by a divine influence.[2] In the brief space of three days, they completed an earth-wall measuring a little over five miles round, a work which would, ordinarily, have occupied several months. God had thus spoken by the prophet Isaias: 'I will make a trench about Ariel; and it shall be in sorrow and mourning; and it shall be to me as Ariel. I will make a circle round about thee (O Jerusalem), and will cast up a rampart against thee, and raise up bulwarks to besiege thee.'[3] Truly, Jerusalem was thus made as an *Ariel* to

[1] Tac., Hist., v. 11. [2] Jos., *De Bello Jud.*, v. 12.
[3] Isa. xxix. 2, 3.

Jehovah—that is, one immense *altar* of countless victims.

The famine, by this time, was intensely increased; for every exit into the fields was now closed against the unfortunate creatures, who, till then, had been able to eke out their miserable existence by picking up, at the risk of their lives, a few seeds or roots.[1] A bushel of wheat was sold for a talent (about 240 pounds sterling). Those who could afford it gave their costliest treasures for a morsel of bread;[2] but, as to those who had nothing to give, they must drag the sewers in the hope of finding food. The vilest rubbish was devoured with avidity. Filth, too foul to have a name, was hidden as though it were a treasure, for which husband quarrelled with his wife, and mothers grudged it their children.[3] The factions had, thus far, laughed at the people's starvation; but they soon began themselves to feel the gnawings of famine, and then they furiously attacked those who were reported as having something to eat. If a man were sinking, he was said to be feigning the weakness of death, in order to prevent search being made for his victuals; if he had just strength enough to walk a few steps, it was taken as an indication that he had some hidden eatables about him. All were savagely tortured to make them own the imputed crime of having something yet to live on. Like famished dogs—it is the expression used both by the historian and the Psalmist[4]—they ran wildly through the city, knocking down the doors of the suspected, ferreting in every nook and hole, and returning two or three times within the hour. A savoury smell was one day perceived coming from a house which had been thus frequently visited; this was more than

[1] Lam. v. 9, 10. [2] Lam. i. 11.
[3] Deut. xxviii. 56, 57; Jos., *De Bello Jud.*, v. 10-12.
[4] *Ibid.* vi. 3; Ps. lviii. 7, 15, 16.

enough for a further search. In they rushed; a woman was there; they threatened her with death, unless she at once declared where was her feast. 'It is my son,' she replied; 'there are the remnants!' The woman was Mary, daughter of Eleazer; once rich, and of a noble family, she, maddened by hunger, had murdered her infant child, and had fed on his flesh.[1]

All these horrors failed to subdue the ferocious obstinacy of John of Gischala and Simon, son of Gioras. In spite, however, of their precautions, and their cruelties towards those who were suspected of meditating an escape, there were, every day, scores who, by throwing themselves down the walls, were able to reach the Roman camp. Deeply moved at the sight of so much misery, Titus received them kindly, and gave them their liberty. But, adds Josephus, 'God had condemned the whole of this people, and turned the very means of safety into occasion of destruction.'[2] Many of these poor fugitives were so exhausted on reaching the camp that they died on taking the food which had been too long denied them. A still greater number fell victims to the Arabs and Syrians, who followed the Roman army; for, a report having been circulated that some of the Jews had swallowed their gold before leaving Jerusalem, in order the more effectually to hide it, these wild auxiliaries, strangers to the discipline of the legions and born enemies of the Jewish people, ensnared the unfortunate fugitives and cut them into pieces, hoping to find what would satisfy their monstrous avarice. During one single night there were two thousand found lying thus embowelled.[3] How all this forces us to think of the death of Judas,[4] and of the punishment of his deicidal betrayal! And had not all this people

[1] Jos., *De Bello Jud.*, vi. 3; Deut. xxviii. 53-56.
[2] Jos., *De Bello Jud.*, v. 18. [3] *Ibid.* [4] Acts i. 18.

imitated that traitorous apostle? He, the Iscariot, had delivered up the Son of Man to the chief priests and leaders of the Jews; the Jews delivered Him up to the Gentiles; and the Prophet Zacharias makes them all share in the responsibility of that infamous barter, wherewith began the sacred Passion of our sweet Jesus.[1]

In the city, the ravages of the famine were beyond all imagination. Josephus, speaking of them, uses, without being aware of it, the very expression of our Redeemer: 'In no time did any other city ever suffer such miseries.'[2] In the space of a few months there were counted six hundred thousand dead, and to these burial of one sort or other was given; as to the rest, they could not be numbered, for the survivors had not the strength needed for burying them, and they were left to rot in the houses or streets.

Meanwhile, on July 12, a greater trial than all this befell Jerusalem and the whole Jewish people: for want of victims, the *continual sacrifice* was taken away, as in the days of Antiochus,[3] but this time it was for ever. It was the end, the openly declared end, of Mosaism and its worship, to be henceforth replaced, and without dispute, by the Sacrifice of the law of love; the end, with but the brief interval of a siege and a war, which had then no other object to achieve, and therefore no further reason for its continuance. An immense grief—a grief that admitted no consolation—seized the hearts of the Jewish people, who, up to the very last, had lived on the empty hope fostered by the false prophets.[4]

The foolhardy obstinacy of Simon and John rejected, even then, the proposals of Titus, that he

[1] Zach. xi., 12. 13.
[2] Jos., *De Bello Jud.*, v. 10; St. Matt. xxiv. 21.
[3] Dan. viii. 11-13. [4] Jos., *De Bello Jud.*, vi. 5.

would spare both city and temple. Hostilities were therefore resumed, implacably and pitilessly resumed. But the Jewish soldiers had not energy enough to keep pace with the fanaticism of their leaders; worn out by famine, they had not the unflinching resistance needed for repelling the sustained assaults of the Romans. Already the tower of Antonia, which commanded the temple, was in the power of the enemy, and each day he was seen closing in nearer to the sacred edifice. Its defenders resolved on one last effort; roused by the greatness of their misfortune, they rushed through the vale of Cedron, and made a desperate charge on the post of Mount Olivet. It looked as though, for these final engagements, the instinct of God's vengeance, which weighed upon them, was leading them to this place of prophecy, where the Son of Man had wept over Jerusalem, and where, as we have already said, the first battle was fought. Repelled, and in despair, they returned to the city, which they were never again to leave; then, with their own hands, setting fire to the outer porticoes of the temple, they gave the first enclosure over to the Romans.

Titus was desirous, above all things, to save the temple; but, as Josephus observes, 'God had, for certain, long ago doomed it to the fire; . . . and the flames were kindled by the Jews themselves, when that fatal day came.'[1] It was August 4, in the year 70, a Sabbath-day, and the anniversary of the first destruction of the holy place under Nabuchodonosor. The guards of the temple, exasperated by suffering, stupefied by hunger, attacked the soldiers who, by Titus' orders, were quenching the fire that had been some days burning at the outer portion of the building. They were soon beaten back into the temple, and, this time, they were not

[1] Jos., *De Bello Jud.*, vi. 4.

the only ones to enter. While they were falling by hundreds beneath the sword of the Romans, now unexpectedly made masters of the inner enclosure, one of the soldiers, forgetting the orders given by Titus, but, as Josephus puts it, 'urged on by a divine power,'[1] seized a firebrand, and hurled it, through a window, into one of the rooms adjoining the sanctuary. The flame burst forth and spread; the efforts of Titus to stay it were useless. Simon's soldiers on Mount Sion saw it rising up towards the sky. At this fearful spectacle, the famished and wounded, turning towards the falling temple, forgot all their sufferings. From these thousands of dying Jews, all of them possessed with the one same grief, there arose a loud scream of despair, which, blending with the shouts of the pagan soldiers, was heard even on the mountains of Perea, beyond the Jordan and the Dead Sea. Mount Moriah, on fire, seemed as though its very foundations were burning, and blood was flowing enough to quench the flames. The number of the slain was so great that the ground could not be seen, and the soldiers, as they marched, had to trample on the dead. The priests who had mounted on the roof of their temple, the women and children crouching by thousands in its galleries, all perished in the flames, with the treasures of the sanctuary.[2]

John of Gischala, gathering together his few remaining followers, had escaped between the enemy's battalions, and had joined Simon in the high portion of the city. The contest continued for a few weeks longer, but it was the effort of a last agony. On September 1, Sion was taken, plundered and burnt like Moriah and the lower town. The prediction of to-day's Gospel was fulfilled. Jerusalem, *beaten flat to the ground, and her children that were in her*, was but a mass of smoking ruins. Eleven hundred

[1] Jos., *De Bello. Jud.*, vi. 4. [2] *Ibid.* 5.

thousand men had perished during the siege. Of the ninety-seven thousand that had been taken prisoners during the whole war, seven hundred were picked out as fit to grace the conqueror's triumph; of the remainder, those who were over seventeen years of age were sent to the mines, or reserved for the amphitheatre; the others supplied the slave-markets of the empire for some length of time.[1]

In the Offertory of to-day's Mass, the Church delights in the thought that her children, aided by the grace of her divine Spouse, are all care to keep the commandments (*the justices*) of their Lord. It is this obedience of theirs which renders those *judgments* a *joy* and a *sweetness* to them, whereas, for the Synagogue, they were so fearful.

OFFERTORY

Justitiæ Domini rectæ, lætificantes corda, et judicia ejus dulciora super mel et favum: nam et servus tuus custodit ea.	The justices of the Lord are right, rejoicing hearts; and his precepts are sweeter than honey and the honey-comb; and therefore doth thy servant observe them.

The Secret is a prayer, that God would grant us children of the Church the grace of assisting worthily at the holy sacrifice, which really renews, each time it is offered, the work of our salvation.

SECRET

Concede nobis quæsumus Domine, hæc digne frequentare mysteria: quia, quoties hujus hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur. Per Dominum.	Grant us, O Lord, we beseech thee, frequently and worthily to celebrate these mysteries: for, as many times as this commemorative sacrifice is celebrated, so often is the work of our redemption performed. Through, etc.

The other Secrets, as on page 130.

[1] Jos., *De Bello Jud.*, vi. 9.

The Communion-anthem expresses the mystery of divine union, which is realized in the Sacrament just received.

COMMUNION

Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in eo, dicit Dominus.	He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, saith the Lord.

The sanctification of each individual member of the Church, and the unity of the social body, are the two fruits of these sacred mysteries: the Church, in her Postcommunion, asks them of God.

POSTCOMMUNION

Tui nobis, quæsumus Domine, communio sacramenti et purificationem conferat, et tribuat unitatem. Per Dominum.	May the participation of this thy sacrament, O Lord, we beseech thee, both purify us, and unite us. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Scriptum est enim : Quia domus mea domus orationis est cunctis gentibus : vos autem fecistis illam speluncam latronum : et erat quotidie docens in templo.	For it is written : My house is the house of prayer, unto all nations : but ye have made it a den of thieves. And he was teaching daily in the temple.

OREMUS

Pateant aures misericordiæ tuæ, Domine, precibus supplicantium : et ut petentibus desiderata concedas, fac eos, quæ tibi sunt placita, postulare. Per Dominum.

LET US PRAY

May the ears of thy mercy, O Lord, be opened to the prayers of thy suppliants : and, that thou mayst grant to thy petitioners the things they desire, make them to ask those that are agreeable to thee Through, etc.

THE TENTH SUNDAY AFTER PENTECOST

The destruction of Jerusalem has closed that portion of the prophetic Scriptures which was based on the institutions and history of the figurative period. The altar of the true God, built by Solomon on the summit of Moriah, was the authentic evidence of the true religion, to those who were then living under the Law of expectation. Even after the promulgation of the new Testament, the continued existence of that altar (the only one heretofore recognized by the Most High as His own[1]) was some sort of an excuse for such of the Jews as clung obstinately to the old order of things. That excuse was taken away when the temple was so destroyed as that not a stone was left on a stone; and the blindest partisans of the Mosaic system were compelled to acknowledge the total abrogation of a religion which was reduced by God Himself to the impossibility of ever offering the sacrifices essential to its existence.

The considerateness wherewith the Church had, so far, treated the Synagogue would henceforward be unmeaning. As the beautiful queen and bride, she was now at full liberty to show herself to all nations, subdue their wild instincts by the power of the Spirit, unify them in Christ Jesus, and put them by faith into the substantial, though not visible,[2] possession of those eternal realities which had been foreshadowed by the Law of types and figures.

The new sacrifice, which is no other than that of the cross and of eternity, is now, more than ever, evidently the one sole centre, where her life is fixed in God with Christ her Spouse,[3] and from which she derives her energy in labouring for the conversion

[1] Deut. xii. 13, 14. [2] Heb. xi. 1. [3] Col. iii. 3

and sanctification of all future generations of men. The Church, now more than ever fruitful, is more than ever receiving of that life of union which is the cause of her admirable fecundity.

We cannot, therefore, be surprised, that the sacred liturgy, which is the outward expression of the bride's inner life, will now more than ever reflect this closeness of her union with God. In the fifteen weeks we have still to spend of this Time after Pentecost, there is no such thing as gradation, no connexion, in the *Proper* of the Sundays' Masses. Even in the Lessons of the night-Office, dating from August, the historic Books have been replaced by those which are called the Sapiential; and these, in due time, will be followed by the Books of Job, Tobias, Judith and Esther. Here again there is no connexion, further than that of sanctity in precept or in example. So far, we have found more or less of oneness of idea between the Lessons of the Office and the Proper of the Mass; but, beginning with this tenth Sunday, these are independent of each other.

Henceforward, therefore, we must limit our commentary to the Proper of each Sunday's Mass; and in doing this, we shall be respectfully taking the teachings which the holy Spirit, 'who divideth as He willeth,'[1] gives us, unitedly with the Church, in each portion of each Sunday's liturgy. Each Epistle and Gospel, especially; and then, each Introit and Collect, each Gradual and Offertory, each Secret, Communion and Postcommunion, will be a precious and exquisitely varied instruction. We shall see all this in the Epistle of this tenth Sunday.

The fall of Jerusalem—that great event, which told men how the prophecies were going to be gloriously fulfilled, now that the Jewish opposition was so completely removed—is one more solemn

[1] 1 Cor. xii. 11.

proclamation of the reign of the Holy Ghost throughout the entire earth; for, as we said of Him at the grand Pentecost solemnity, 'He hath filled the whole world.'[1] We have much to learn from the tone our holy mother the Church puts in the liturgy of these remaining fifteen Pentecostal Sundays. In the admirable teachings she is now going to give to her children, there is no logical arrangement or sequel. She is as intent as ever on leading souls to holiness and perfection: yet it is not by following a method of any sort, but by applying to us the united power of the divine sacrifice and the word of the Scripture, to which she sweetly adds her own; and the holy Spirit of Love breathes upon it all, where He willeth, and when He willeth.[2]

This Sunday is, in some years, the second of the dominical series which opened with the feast of Saint Laurence, and took its name of *Post Sancti Laurentii* from the solemnity of the great deacon-martyr. It is also sometimes called the Sunday of humility, or of the pharisee and publican, because of the Gospel of the day. The Greeks count it as the tenth of Saint Matthew, and they read on it the episode of the lunatic, which is given in the seventeenth chapter of that Evangelist.

MASS

The humble and suppliant confidence which the Church reposes in the help given her by her Jesus will ever preserve her from those terrible *humiliations* wherewith were punished the persecuting jealousy and pride of the Synagogue. She exhorts her children to imitate her when they are in trouble; like her, they must let their *prayers* and *supplications* be ever sounding in God's ear.

[1] Wisd. i. 7. [2] St. John iii. 8.

INTROIT

Cum clamarem ad Dominum, exaudivit vocem meam, ab his qui appropinquant mihi: et humiliavit eos, qui est ante sæcula, et manet in æternum: jacta cogitatum tuum in Domino, et ipse te enutriet.

Ps. Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende mihi, et exaudi me. Gloria Patri. Cum clamarem.

When I cried out, the Lord heard my complaint against them that were coming against me; and he that was before all ages, and abideth for ever, humbled them: cast thy care on the Lord, and he will feed thee.

Ps. Hear, O God, my prayer, and despise not my petition: look down upon me, and hear me. Glory, etc. When I cried.

Ever deeply impressed by the remembrance of the fearful, though most just, chastisements of the Jewish people, the Church reminds God that the marvels of His *pardon* and *mercy* are still stronger *manifestations* of His *omnipotence;* she, therefore, in her Collect, prays for an abundant effusion of this *mercy* upon the Christian people who are here assembled. But what grandeur, what sublimity —especially in the times immediately following Jerusalem's ruin—there is in the Church's attitude, when, in reply to the account given her by her Spouse of the severest justice ever shown by His eternal Father, she, bride and mother, has confidence and courage enough to begin with such words as these: *Deus, qui omnipotentiam tuam* PARCENDO MAXIME ET MISERANDO *manifestas!*

COLLECT

Deus, qui omnipotentiam tuam parcendo maxime et miserando manifestas: multiplica super nos misericordiam tuam; ut ad tua promissa currentes, cœlestium bonorum facias esse consortes. Per Dominum.

O God, who chiefly manifestest thine omnipotence by pardoning and having mercy: increase thy mercy upon us; that, hastening to the things thou hast promised, thou mayst make us partakers of heavenly goods. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

1 *Caput XII.*

Fratres: Scitis quoniam cum Gentes essetis, ad simulacra muta prout ducebamini euntes. Ideo notum vobis facio, quod nemo in Spiritu Dei loquens, dicit anathema Jesu. Et nemo potest dicere, Dominus Jesus, nisi in Spiritu sancto. Divisiones vero gratiarum sunt, idem autem Spiritus. Et divisiones ministrationum sunt, idem autem Dominus. Et divisiones operationum sunt, idem vero Deus, qui operatur omnia in omnibus. Unicuique autem datur manifestatio Spiritus ad utilitatem. Alii quidem per Spiritum datur sermo sapientiæ: alii autem sermo scientiæ secundum eumdem Spiritum: alteri fides in eodem Spiritu: alii gratia sanitatum in uno Spiritu: alii operatio virtutum, alii prophetia, alii discretio spirituum, alii genera linguarum, alii interpretatio sermonum. Hæc autem omnia operatur unus atque idem Spiritus, dividens singulis prout vult.

Lesson of the Epistle of St. Paul, the Apostle, to the Corinthians.

1 *Chapter XII.*

Brethren: You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations but the same God who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, *divers* kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will.

The Synagogue has been rejected, has been cast out; and the Church is thereby declared the exclusive heir of the promises.[1] She is now sole depositary of God's gifts; and she leads her

[1] Gal. iv. 30.

children to St. Paul, that he may put before them the principles which should guide them in the appreciation and use of those gifts. In our Epistle he is speaking of those absolutely gratuitous favours which, at the first commencement of the Church, were, more or less, enjoyed by every Christian assembly. Since then they are imparted to a few privileged souls, which, generally speaking, though not necessarily, are being guided in the extraordinary paths of mystic theology. If, in the immense majority of God's faithful servants, we do not meet with these infused graces of *prophecy*, of supernatural *knowledge*, of the gift of *tongues*, or of *miracles* properly so called, yet the lives of the saints are always the common patrimony of the children of the Church; and therefore we should not neglect to provide ourselves with the lights needed for understanding and profiting by a reading so important and so interesting. In this season of the liturgical year—which is so specially devoted to the celebration of the mysteries of divine union—it is very necessary to have certain clear ideas, without which we should be in danger of confounding in this higher Christian life the interior perfection of the soul and her real holiness with those exterior, and intermittent, and varied phenomena which are but the gratuitous radiations of the Spirit of love.

These are the motives which induced the Church to select, for to-day, this passage from the Epistle of St. Paul to the Corinthians. If we would fully enter into her design, we must not limit our attention to the few lines we have just been reading; the end of the chapter from which they are taken, as likewise the two subsequent chapters, are all one and the same piece of teaching, and must not be separated one from the other.[1] In this

[1] 1 Cor. xii., xiii., xiv.

important passage, besides the summary of the principles which are unchangeable, we have, also, an instructive account of what the Church's assemblies were in those early times, when the omnipotence of the holy Spirit everywhere opened and made to flow in abundance the double spring of miracles and holiness.

The rapid conquest of the world, which from the very commencement was to give evidence to the catholicity of the Church, required a large effusion of power from on high; and, in order that the promulgation of the new Testament might be made authoritatively among men, it was necessary that God should give it all possible solemnity and authenticity. This He did, by accompanying it with signs and wonders, of which He alone could be the author. Hence, in those early days, the Holy Ghost took not possession of a soul by Baptism, without giving an external sign of His presence in that new Christian—without, that is, one of those manifestations which the apostle here enumerates. Thus the Witness of the Word[1] fulfilled the twofold mission He had received: Ho sanctified in truth the faithful of Christ,[2] and He convinced of sin the world which would not receive the word of the heralds of the Gospel.[3]

St. Paul[4] mentions three proofs which were held out to the world as a sure guarantee of the divinity of Christ: these were, His Resurrection from the grave, the holiness of those who became His disciples, and, thirdly, the innumerable miracles which accompanied the preaching of the apostles, and the conversion of the Gentiles. As to the first of these proofs, we shall have it proposed to our consideration next Sunday. Let us pass to the second. The law given to the world by Jesus of Nazareth was

[1] St. John xv. 26. [2] *Ibid.* xvii. 17.
[3] *Ibid.* xvi. 8-11; 1 Cor. xiv. 22, 24, 25. [4] Rom. i. 4.

abundantly proved to be of divine origin, by the admirable change of this earth, of which, when He was born in it for our salvation, we might say in the language of the Scripture, 'all flesh had corrupted its way.'[1] For men that knew how to use their reasoning powers, no demonstration could be plainer or more cogent than this, which showed that, from the sinks of corruption, there were everywhere coming forth harvests worthy of heaven, and that men who had degraded themselves to the level of the brute by the indulgence of their evil passions were now changed into angels of earth by their saintly morals and heavenly aspirations. To change the 'odour of death' into the 'good odour of Christ'[2]—that is, to live as did the Christians—was it not to reveal God to men by showing that the very life of God was lived by men in human flesh?'[3]

But, for men who seem incapable of reasoning, who cannot see beyond the present, nor raise themselves above the senses, who have become brutalized, who see in virtue, which scorns to share in their debaucheries, merely something to stare at and blaspheme,[4] the holy Spirit had prepared a demonstration which was tangible and visible, and which all could take in, viz.: that exuberance of supernatural gifts, which were actively at work in every place where there was a Church. The gift of *tongues*, which had given such power to the preaching of the apostles on the day of Pentecost,[5] was multiplied with such frequency, when men came near the baptismal font, that the beholders were astonished, or, as the full force of the sacred text gives it, they were stupefied;[6] it continued to be the sign, the wonder, whose influence on the

[1] Gen. vi. 12.
[2] 2 Cor. ii. 14-16.
[3] *Ibid.* iv. 10, 11.
[4] 1 St. Pet. iv. 4.
[5] Acts ii. 6-11
[6] *Ibid.* x. 44-48.

unbeliever, after first exciting his surprise, went on gradually inclining both his thoughts and his heart towards the word of faith.[1] But the work of his conversion received a still greater impulse, when he was introduced into the assembly of the men of his own neighbourhood, whom hitherto he had known only in the simple intercourse of every-day life. He then found them transformed into prophets, who could see into the most hidden recesses of his unbelieving soul; all were his convincers, all were his judges; how was he to resist? He fell prostrate on the ground, he adored God, he could not but acknowledge that the Lord was indeed in such an assembly.[2]

The Corinthians to whom St. Paul wrote that Epistle were rich in these spiritual favours; nothing of this kind of grace was wanting to them; and the apostle gave thanks to God for having so abundantly endowed them, because thereby a strong testimony was given to the Christian religion.[3] But it would be a great mistake, if, from this profusion bestowed upon them by the holy Spirit, we should conclude that the Corinthians were perfect. Jealousies, vanity, obstinacy, and other miseries, earned for them the name of carnal, and made the apostle tell them that he was compelled to treat them as children, incapable of receiving anything like sublime teaching.[4] These privileged receivers of gratuitous graces pointed out very clearly, therefore, the difference between the importance the Christian should attach to these exceptionally great, but perhaps to the possessor's own soul unproductive, favours, and the value he should set on justifying and sanctifying grace which makes the soul pleasing to God.

This second—the regularly appointed result of

[1] 1 Cor. xiv. 22.
[2] *Ibid.* 24, 25.
[3] *Ibid.* i. 4-7.
[4] *Ibid.* iii. 1-3.

the Sacraments, which were instituted by our Lord's munificence for the use of all men—this sanctifying grace is the necessary basis of salvation; it is, also, the one sole measure of future glory, for its development and increase depend on the merit of each individual possessor. Gratuitous grace, on the contrary, is irregular and spontaneous both in its origin and its effects, and is quite independent of the dispositions or merits of the recipient. Like the authority given to one over the souls of others, like those several ministries mentioned in our Epistle, this gratuitous grace has for its aim, not so much the advantage of him who receives it as the advantage of his fellow-men; and this aim is realized, independently of the virtue, or the imperfection, of the one whom God has selected as His instrument. So that miracles and prophecy do not necessarily presuppose a certain amount of holiness in the thaumaturgus or the prophet. We have a proof of it in our Corinthians, and a still stronger one in Balaam and Judas. God, who had His own designs, which were not to be frustrated by their faults or sins, left them in possession of His own gifts, just as He does the priest, who may, perhaps, be anything but what he should be, and who, nevertheless, validly makes use of faculties and powers more divine than any of those others. We have it from our divine Master Himself: 'Many,' says He, 'will say to Me on that day' [of judgment], "Lord! Lord! have we not prophesied in Thy name, and in Thy name cast out devils, and done many wonderful works in Thy name?" And then will I profess unto them, "I never knew you. Depart from Me, ye that work iniquity!" '[1]

In these days, when such manifestations of supernatural power are no longer needed for the

[1] St. Matt. vii. 22, 23.

promulgation of the Gospel, and are, therefore, less frequent—it is generally the case that, when they are found in a Christian, they are an indication of a real and sanctifying union existing between him and the Spirit of love. That holy Spirit, who raises such a Christian above the ordinary paths, takes pleasure in His own divine work, and wishes it to attract the attention either of all the faithful, or at least of some privileged souls, who, being moved by these extraordinary signs, give thanks to God for the favours He has bestowed on that soul. And yet, even in such a case, it would be a mistake to measure the holiness of that favoured soul by the number or greatness of such exterior gifts. The development of charity by the exercise of the several virtues is the only thing that makes men saints. Divine union—whether it be that degree of it which is attainable by all, or those grand heights of mystic theology which are reached by a few privileged ones—does not in any way depend on those brilliant phenomena. These, when they are bestowed upon a servant of God, are not generally deferred till he has reached perfection in divine love; though it is love alone that will give him, if he be faithful, the perfection of true holiness.

The practical conclusion we are to draw from all this is what the apostle makes the summary of his teaching on this subject: Have a great esteem for all these gifts; look on them as the work of the Holy Ghost, who thereby bestows manifold degrees of adornment on the whole body of the Church; do not despise any of these; but, when you see or hear of any of them, count those as the most precious which produce most edification in the Church and in souls.

Let us above all hearken to what St. Paul adds: 'I have a way to show unto you more excellent than

all these! If I should speak with the tongues of men and of angels; if I should have prophecy, and should know all mysteries, and all knowledge; if I should have all faith, so that I could remove mountains; if I have not charity, I am nothing, it profits me nothing. Prophecies will be made void, tongues will cease, knowledge will be destroyed and be replaced by the beatific vision; but charity will never fail, will never cease; of all things, charity is the greatest!'[1]

In the Gradual, the Church once more speaks of the confidence which, as bride, she puts in her Lord's help; encouraged by the love she bears Him, and which keeps her in the paths of *equity*, she does not fear His *judgments*. The Alleluia-verse extols the Spouse's glory in *Sion;* but, this time, and henceforth, it is always the true Sion, the new Jerusalem, that is spoken of.

GRADUAL

Custodi me, Domine, ut pupillam oculi: sub umbra alarum tuarum protege me.

V. De vultu tuo judicium meum prodeat: oculi tui videant æquitatem.

Alleluia, alleluia.

V. Te decet hymnus, Deus, in Sion: et tibi reddetur votum in Jerusalem. Alleluia.

Guard me, O Lord, as the apple of thine eye: and protect me under the shadow of thy wings.

V. Let my cause be tried in thy presence: let thine eyes see justice done.

Alleluia, alleluia.

V. A hymn is due to thee, O God, in Sion: and in Jerusalem shall a vow be paid unto thee. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Caput XVIII.

In illo tempore: Dixit Jesus ad quosdam, qui in se

Sequel of the holy Gospel according to Luke.

Chapter XVIII.

At that time: Jesus spake this parable to some who

[1] 1 Cor. xii., xiii., xiv.

confidebant tamquam justi, et aspernabantur ceteros, parabolam istam: Duo homines ascenderunt in templum ut orarent: Unus pharisæus, et alter publicanus. Pharisæus stans, hæc apud se orabat; Deus, gratias ago tibi, quia non sum sicut ceteri hominum: raptores, injusti, adulteri, velut etiam hic publicanus. Jejuno bis in sabbato: decimas do omnium, quæ possideo. Et publicanus a longe stans, nolebat nec oculos ad cœlum levare: sed percutiebat pectus suum, dicens: Deus, propitius esto mihi peccatori. Dico vobis: Descendit hic justificatus in domum suam ab illo: quia omnis qui se exaltat, humiliabitur: et qui se humiliat, exaltabitur.

trusted in themselves as just, and despised others. Two men went up into the temple to pray: the one a pharisee, and the other a publican. The pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in the week: I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven: but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other, because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

Commenting on this passage of St. Luke, Venerable Bede[1] thus explains the mystery: 'The *pharisee* is the Jewish people, who boasts of the merits he has acquired to himself by observing the precepts of the law; the *publican* is the Gentile, who, being far off from God, confesses his sins. The *pharisee*, by reason of his pride, has to depart in humiliation; the *publican*, by lamenting his miseries, merits to draw nigh to God—that is, to be exalted. It is of these two people, and of every man who is proud or humble, that it is written: The heart of a man is exalted before destruction, and it is humbled before he be glorified.'[2]

In the whole Gospel, then, there was no teaching more appropriate than this, as a sequel to the history of Jerusalem's fall. The children of the

[1] V. Bed., *In Luc.*, v. [2] Prov. xviii. 12.

Church, who, in her early years, saw her humbled in Sion and persecuted by the insulting arrogance of the Synagogue, now quite understand that word of the Wise Man: 'Better is it to be humbled with the meek, than to divide spoils with the proud!'[1] According to another Proverb, the tongue of the Jew—that tongue which abused the publican and ran down the poor Gentile—has become, in his mouth, as 'a rod of pride,'[2] a rod which, in time, struck himself, by bringing on his own destruction. But, whilst adoring the justice of God's vengeance and giving praise to His mercy, the Gentiles must take care not to go into the path wherein was lost the unhappy people whose place they now occupy. Israel's offence, says St. Paul, has brought about the salvation of the Gentiles; but, his pride would be also their ruin; and whereas Israel is assured, by prophecy, of a return to God's favour when the end of the world shall be approaching,[3] there is no such promise of a second call of mercy to the Gentiles, should they ever apostatize after their baptism. If, at present, the power of eternal Wisdom enables the Gentiles to produce fruits of glory and honour,[4] let them never forget how once they were vile, barren trees: then, humility—which alone can keep them right, as formerly it alone drew upon them the eye of God's mercy—will be an easy duty; and, at the same time, they will understand the regard they should always entertain for the people of Israel, in spite of all his sins.

While the original defect of their birth made the Gentiles as wild olive-trees, producing nothing but worthless fruits, the *good*, the genuine, the natural olive-tree, through whose branches flowed the sap of grace, was growing and flourishing, sucking sanctification into its branches from the holy root

[1] Prov. xvi. 19.
[2] *Ibid.* xiv. 3.
[3] Rom. xi. 25-27.
[4] Ecclus. xxiv. 23.

of the patriarchs, blessed of God.[1] We must remember that this tree of salvation is ever the same. Some of its branches fell off, it is true, and others were substituted; but this accession of the Gentiles, who were permitted by grace to graft their branches into the holy stock, effected no change, either in the stock or in its root. The God of the Gentiles is not another, but the same, as the God of Isaac and Jacob; the heavenly olive-tree is one, and only one, and its roots rest in Abraham's bosom: it is from the *faith* of this the *just* man *par excellence*,[2] from the blessing, promised to him[3] and to his divine Bud,[4] and to be imparted to all the nations of the earth, that flows the life-giving and rich sap, which will transform the Gentile world in all future ages. When, therefore, Christian nations are boasting of their origin and descent, let them not forget the one which is above all the rest. The founders of earthly empires are not, in God's way of counting, the true fathers of the people of those empires: in the order of supernatural, that is of our best, interest, Abraham the Hebrew,[5] he that went forth from Chaldea at the call of God,[6] is, by the fecundity of his faith, the truest father of nations.[7]

Now we can understand those words of the apostle: 'Boast not, O thou wild olive-tree, that, contrary to nature, wast ingrafted into the good olive-tree, boast not against the original branches. But if thou art tempted to boast, remember, thou bearest not the root, but the root beareth thee. Therefore, be not high-minded, but fear.'[8]

Humility, which produces within us this salutary fear, is the virtue that makes man know his right place, with regard both to God and to his fellow-

[1] Rom. xi. 16-24. [2] *Ibid.* iv. 11-18. [3] Gen. xii. 3.
[4] *Ibid.* xxii: 18. [5] *Ibid.* xiv. 13. [6] *Ibid.* xii. 1-4.
[7] *Ibid.* xvii. 4-7. [8] Rom. xi. 18, 20, 24.

men. It rests on the deep-rooted conviction, put into our hearts by grace, that God is everything, and that we, by nature, are nothingness, nay, less than nothingness, because we have degraded ourselves by sin. Reason is able, of herself alone, to convince anyone, who takes the trouble to reflect, of the nothingness of a creature; but such conviction, if it remain a mere theoretical conclusion, is not humility: it is a conviction which forces itself on the devil in hell, whose vexation at such a truth is the chief source of his rage. As faith, which reveals to us what God is in the supernatural order, does not come from mere reason, nor remain confined to the intellect alone, so neither does humility, which teaches us what we ourselves are: that it may be true, real virtue, it must derive its light from above, and, in the holy Spirit, must move our will also. At the same time that this holy Spirit fills our souls with the knowledge of their littleness and misery, He also sweetly leads them to the acceptance and love of this truth, which reason, if left entirely to herself, would be tempted to look on as a disagreeable thought.

When this holy Spirit of truth,[1] this divine witness of hearts,[2] takes possession of a soul, what an incomparably stronger light is there in the humility which He imparts, than in that which mere human reason forces on a man! We are bewildered at seeing to what lengths this sentiment of their own misery led the saints; it made them deem themselves inferior to every one; it drove them to act and speak in a way which, in our flippant judgment, outstepped the bounds of both truth and justice! But the Holy Ghost, who guided and ruled them, passed a very different judgment; and it is precisely because of His being the Spirit of all truth and all justice—in other words, because of

[1] St. John xiv. 17. [2] Wisd. i. 6.

His being the sanctifying Spirit—that, as He willed to raise them to extraordinary holiness, He gave them an extraordinary clearsightedness, both as to what they themselves were, and as to what God is. Satan, the spirit of wickedness, makes his slaves act just the opposite to the divine way. The way he makes them take, is the one he took for himself, from the very beginning; which our Lord thus expresses: 'He stood not in the truth;[1] he aimed at being like unto the Most High.'[2] This pride of his succeeded in fixing him, for all eternity, in the hell of absurdity and lie. Therefore, humility is truth; and, as the same Jesus says: 'The truth shall make you free,'[3] by liberating us from the tyranny of the father of lies;[4] and then, having made us free, it makes us holy; it sanctifies us,[5] by uniting us to God, who is living and substantial truth.

The nearer the stars are to the sun, the greater is the light they receive from him, although they seem to dwindle and disappear, overpowered by his splendour; whereas their light appears brighter and more their own, in proportion as they are farther from him. So man, as he approaches nigher to the infinite All, receives a marvellous increase of life and light; while he gradually loses both his life of self, and the artificial light that accompanied it.

There are men who, like satan, have done all in their power to throw themselves out of the orbit of the divine sun. Rather than acknowledge that they owe all they have to the most high God, they would sink back again into nothingness, if they could. To the heavenly treasures which the common Father opens out to all who own themselves to be His children, they prefer the pleasure of keeping to natural good things; for then, so

[1] St. John viii. 44. [2] Isa. xiv. 14. [3] St. John viii. 32.
[4] *Ibid.* 44. [5] *Ibid.* xvii. 17.

they say, they owe what they get to their own cleverness and exertions. They are foolish men, not to understand that, do what they please, they owe everything they have to this their forgotten God.[1] They are weak, sickly minds, mistaking these vapours of conceit in which their disordered brain finds delight for principles of which they may be proud. Their high-mindedness is but ignominy; their independence leads but to slavery; for, though they refuse to have God as their Father, they must of necessity have Him as their Master; and thus, not being His children, they must be His slaves. As slaves, they keep to the vile food, which they themselves preferred to the pure delights wherewith Wisdom inebriates them that follow her. As slaves, they have acquired the right to the scourge and the fetter. They chose to be satisfied with what they had, and would have neither the throne that was prepared for them,[2] nor the nuptial robe;[3] let them, if they will, prefer their prison, and there deck themselves in the finery which moths will soon be making their food! But, during these short years of theirs, they are branding their bodies with a deeper slavery than ever red-hot iron stamped on vilest bondsman. All this happens because, with all the empty philosophy which was their boast, they would not listen to the Christian teaching that real greatness consists in the truth, and that humility alone leads to it.

Not only does man not unman himself by humbling himself—for he thereby is but believing himself to be what he really is—but, according to the Gospel expression, the degree of that voluntary abasement is the measure of his exaltation in God's sight. The Holy Ghost is beyond measure liberal in bestowing His gifts on one, who

1 Cor. iv. 7. [2] Wisd. vi. 22. [3] Ecclus. vi. 32.

is sure to refer all the glory of them to the divine Giver. It is to the little that the Lord of heaven and earth makes revelations, which He hides from the proudly wise and prudent.[1] Or, rather, the truly wise are these same little ones, who understand and have experienced the mysteries of God's infinite love, and who have been invited to the banquet of divine Wisdom. They are nothing in their own eyes; and yet it is in them that, among all the children of men, the Son of God finds His delights.[2] This is what the disciples could not understand when, after the words of our Lord, which are given in to-day's Gospel, they insisted, as St. Luke tells us, on keeping back the little ones who wanted to come near Him. But Jesus insisted on their being brought to Him, saying very much the same as He had already said in the old Testament pages: 'Suffer little children to come to Me; forbid them not, for of such is the kingdom of God. Amen I say to you: whosoever shall not receive the kingdom of God as a child shall not enter into it.'[3]

In heaven the humility of the saints is far greater than it was while they were here on earth, because they now see the realities, which then they could only faintly perceive. Their happiness, yonder above, is to be gazing on and adoring that altitude of God, of which they will never have an adequate knowledge, and the more they look up at that infinite perfection, the deeper do they plunge into their own original nothingness. Let us get these great truths well into us, and we shall have no difficulty in understanding how it was that the greatest saints were the humblest creatures here below, and how the same beautiful fact is still one great charm of heaven. It must be so, for the light of the elect is in proportion to their glory.

[1] St. Luke x. 21. [2] Prov. viii. 31. [3] St. Luke xviii. 15-17.

What, then, must all this exquisite truth be, when we apply it to the great Mother of God? The nearest to the throne of her divine Son, she is precisely what she was at Nazareth;[1] that is, she is the humblest of all creatures, because she is the most enlightened of all, and therefore understands, better than even the Seraphim and Cherubim, the greatness of God and the nothingness of creatures.

It is humility which inspires the Church with the confidence she expresses in the following Offertory-anthem. The more this virtue enables a man to feel his own weakness, the more, likewise, does it show him the power of God, who is ever ready to help them that call upon Him.

OFFERTORY

Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi qui te exspectant, non confundentur.

To thee, O Lord, have I raised up my soul: my God, I put my trust in thee, let me not be put to shame: neither let mine enemies scoff at me: for none that rely on thee shall ever be confounded.

The Mass is at once the highest worship which can be given to the divine Majesty, and the sovereign remedy of our miseries. The Secret tells us this.

SECRET

Tibi, Domine, sacrificia dicata reddantur: quæ sic ad honorem nominis tui deferenda tribuisti, ut eadem remedia fieri nostra præstares. Per Dominum.

May the sacrifice we offer, O Lord, be presented before thee, which thou hast appointed to be offered in honour of thy name, and, at the same time, to become a remedy to us. Through, etc.

The other Secrets, as on page 130.

[1] St. Luke i. 48.

The Communion-anthem sings the praise of this *oblation*, which is all pure and full of most perfect justice; it has replaced, *on the altar* of God, the victims prescribed by the Mosaic law.

COMMUNION

Acceptabis sacrificium justitiæ, oblationes et holocausta super altare tuum, Domine.	Thou wilt accept the sacrifice of righteousness, oblations, and whole-burnt offerings, on thy altar, O Lord.

The august Sacrament is ever repairing the losses we sustain through our many miseries; and yet this would not be of much profit to us, unless the divine benignity were to be continually bestowing on us those actual graces, which preserve and increase the treasures of the soul. We cannot get on without this special aid; let us ask for it, in the Postcommunion.

POSTCOMMUNION

Quæsumus, Domine Deus noster; ut quos divinis reparare non desinis sacramentis, tuis non destituas benignus auxiliis. Per Dominum.	We beseech thee, O Lord our God, that, in thy mercy, thou wouldst never deprive those of thy help, whom thou continually strengthenest by these divine mysteries. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Descendit hic justificatus in domum suam ab illo: quia omnis qui se exaltat, humiliabitur: et qui se humiliat, exaltabitur.	This man went down to his house justified rather than the other: because, every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

ORÉMUS	LET US PRAY
Deus, qui omnipotentiam tuam parcendo maxime et miserando manifestas, multiplica super nos misericordiam tuam, ut ad tua promissa currentes, cœlestium bonorum facias esse consortes. Per Dominum.	O God, who chiefly manifestest thine omnipotence by pardoning and having mercy: increase thy mercy upon us; that, hastening to the things thou hast promised, thou mayst make us partakers of heavenly goods. Through, etc.

THE ELEVENTH SUNDAY AFTER PENTECOST

With the Greeks, this Sunday—their eleventh of Saint Matthew—is called the Parable of the King, who calls his servants to account.[1] In the western Church, it has gone under the name of Sunday *of the deaf and dumb*, ever since the Gospel of the pharisee and the publican has been assigned to the tenth. To-day's Mass, as we now have it, still gives evidence as to what was its ancient arrangement. Our commentary on to-day's liturgy will show us this very plainly.

In the years when Easter falls nearest to March 21 the Books of Kings are continued as lessons of Matins up to, but never beyond, this Sunday. The sickness of the good king Ezechias, and the miraculous cure he obtained by his prayers and tears, are then the subject of the first lessons of the night-Office.[2]

MASS

The learned and pious Abbot Rupert, writing on this Sunday's Mass previous to the change made in the order of the Gospel lessons, thus explains the Church's reason for selecting the following Introit: 'The publican in the Gospel accuses himself,

[1] St. Matt. xviii. 23-35. [2] 4 Kings xx.

saying: "I am not worthy to lift up mine eyes to heaven." St. Paul, in the Epistle, does in like manner, and says: "I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God." As, then, this humility, which is set before us that we may practise it, is the guardian of the union between the servants of God, because it keeps them from being puffed up one against the other,[1] it is most appropriate that we should first sing the Introit, which tells us that *God maketh* men, *in His house, abide together* as though they were all but one soul.'[2]

INTROIT

Deus in loco sancto suo: Deus, qui inhabitare facit unanimes in domo: ipse dabit virtutem et fortitudinem plebi suæ.

Ps. Exsurgat Deus, et dissipentur inimici ejus; et fugiant, qui oderunt eum, a facie ejus. Gloria Patri. Deus.

God in his sanctuary: God, who maketh brethren abide together in the house: he will give might and strength to his people.

Ps. Let God arise, and his enemies shall be dispersed; and let those that hate him flee before his face. Glory, etc. God.

The Collect which follows is most touching, when we see it in the light of the Gospel formerly fixed for this Sunday. Though that connexion has now been broken, yet the appropriateness is still very striking; for the Epistle, as Abbot Rupert was just telling us, continues to urge us to humility by proposing to us the example of St. Paul; the humility of the repentant publican has been anticipated. Our mother the Church is all emotion at beholding this publican, this object of contempt to the Jew, striking his breast, and scarce able to put his sorrow into words: she, with motherly tenderness, comes and takes up his faltering prayer, and gives it her own eloquence. Nothing could exceed the delicate way in which she

[1] 1 Cor. iv. 6. [2] Rup., *De Div. Off.*, xii. 11.

asks of the *Omnipotent* that, in His infinite *mercy*, He would restore peace to troubled *consciences*, by *pardoning* them their sins, and granting them what they, poor sinners, are too *afraid* to *presume* to ask for.

COLLECT

Omnipotens sempiterne Deus, qui abundantia pietatis tuæ et merita supplicum excedis et vota: effunde super nos misericordiam tuam; ut dimittas quæ conscientia metuit, et adjicias quod oratio non præsumit. Per Dominum.

O almighty and eternal God, who, by the abundance of thy goodness, exceedest both the merits and the requests of thy suppliants: pour forth thy mercy upon us: that thou mayst pardon what our conscience fears, and mayst grant what our prayer presumes not to ask. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

1 *Caput XV.*

Fratres, Notum vobis facio Evangelium, quod prædicavi vobis, quod et accepistis, in quo et statis, per quod et salvamini: qua ratione prædicaverim vobis, si tenetis, nisi frustra credidistis. Tradidi enim vobis, in primis quod et accepi: quoniam Christus mortuus est pro peccatis nostris secundum Scripturas: et quia sepultus est, et quia resurrexit tertia die secundum Scripturas: et quia visus est Cephæ, et post hoc undecim. Deinde visus est plus quam quingentis fratribus simul: ex quibus multi manent usque

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

1 *Chapter XV.*

Brethren: I make known unto you the Gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received: how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen by Cephas; and after that by the eleven. Then he was seen by more than five hundred brethren at once; of whom

adhuc, quidam autem dormierunt. Deinde visus est Jacobo, deinde apostolis omnibus: novissime autem omnium tamquam abortivo visus est et mihi. Ego enim sum minimus apostolorum, qui non sum dignus vocari apostolus, quoniam persecutus sum Ecclesiam Dei. Gratia autem Dei sum id quod sum, et gratia ejus in me vacua non fuit.

many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles; and last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and his grace in me hath not been void.

Last Sunday the publican reminded us of the humility which should exist in the sinner; to-day the Doctor of the Gentiles shows us, by his own example, that this virtue is quite as suitable to a man who, though now justified, never forgets how, in the past, he offended his Maker. The sins of the now just man, even though long since forgiven, are always before him.[1] Having a tendency to be his own accuser,[2] he finds, in the fact that God has pardoned and forgotten his sins,[3] nothing but an additional motive for his own unceasing remembrance of them. Heavenly favours may sometimes be granted him as a recompense for the sincerity of his repentance; the manifestation of the secrets of eternal Wisdom may be accorded him;[4] he may, perhaps, be permitted to enter into the powers of the Lord, and obtain a keen insight into the rights of infinite justice;[5] yet all these favours do but help him to see more clearly the enormity of those voluntary sins of his, which added their own malice to the original stains with which he was born.[6] As he progresses in sanctity, humility becomes to him something more than a satisfaction paid to justice and truth, by a mind enlightened from on high: in

[1] Ps. l. 5. [2] Prov. xviii. 17. [3] Ezech. xviii. 22.
[4] Ps. l. 8. [5] Ps. lxx. 16. [6] Ps. l. 6, 7.

proportion as he lives with God in closer and closer union, and, by contemplation, goes up higher [1] in light and love, divine charity, which is ever pressing him [2] on every side, turns the very remembrance of his past sins into what will make that charity more ardent. That burning charity fathoms the deep abyss whence grace has drawn him; and then she darts upwards from those depths of hell, more vehement, more imperious, more active, than ever. Gratitude for the priceless riches he now possesses by the munificence of his divine Benefactor does not satisfy that sinner of former days; the avowal of his past miseries must and does escape from his enraptured soul as a hymn to his God.

Like Augustine, who was but imitating Paul,[3] 'he glorifies the just and the good God by publishing both the good he has received and the evil of his own acts; and this in order to win over to the one sole Object of his praise and his love the minds and hearts of all who hear him.'[4] This illustrious convert of Monica and Ambrose headed the magnificent book of his 'Confessions' with these words of Psalm xlvii., which so admirably express the object he proposed to himself by thus telling all about himself: 'Great art Thou, O Lord, and exceedingly to be praised. Great is Thy power, and of Thy wisdom there is no number.'[5] 'And yet,' says the saint, 'man wishes to praise Thee—man, a mere speck of Thy creation, who carries about him his own mortality, and the testimony of his sin, and the testimony that thou resistest the proud;[6] and yet this man wishes to praise Thee—man, a mere speck of Thy creation. Thou excitest him to take delight in praising Thee. Receive, then, the homage which is offered Thee by the

[1] St. Luke xiv. 10.
[2] 2 Cor. v. 14.
[3] 1 Cor. xv. 8-10.
[4] St. Aug., *Retract.*, ii. 6.
[5] Ps. xlvii. 2; cxlvi. 5.
[6] St. Jas. iv. 6.

tongue that was formed for the purpose of praising Thee. Let my flesh and all my bones, that have been healed by Thee, cry out: "Who, O Lord, is like unto Thee?"[1] Let my soul praise Thee, that she may love Thee; and, that she may praise Thee, let her confess Thy mercies. I wish now to go over in my mind all my long wanderings, and I will confess the things which fill me with shame, and will make of them a sacrifice of joy.[2] Not that I love my sins, but it is that I may love Thee, O my God, that I recall them to mind; it is out of love of Thy love that I now recur to those bitter things, that I may taste Thy delights, O Sweetness that never deceives! Blissful Sweetness, that has no dangers! O Thou that collectest all my powers, and recallest them from the painful scattering into which they had been thrown by my separation from Thee, O Thou one centre of all being! What am I to myself, when I have not Thee, but a guide that leads me to the abyss? Or what am I, when all is well with me, but a little one that is sucking in the milk which Thou providest, or enjoying Thee, the Food that knows not corruption? And what manner of man is any man, for he is but a man? Let them that are strong and mighty—them that have not as yet had the happiness of being laid low and cast down—let them laugh at me! I am a weak man, and poor, and I give Thee praise. For that I need neither voice nor words; the cries of the thought are what Thou hearest. For when I am wicked, my being displeased with myself is a real praise to Thee; but when I am pious, my not attributing it to myself is again a real praise to Thee; for if Thou, O Lord, bless the just man,[3] it is because Thou hast first justified[4] him when he was ungodly.'[5]

[1] Ps. xxxiv. 10. [2] Ps. cxv. 17.
[3] Ps. v. 13. [4] Rom. iv. 5.
[5] St. Aug., *Confessions*, i. 1, ii. 1, iv. 1, v. 1, x. 2.

'By the grace of God, I am what I am.' The just man should make this language of the apostle be his own, and when this fundamental truth is thoroughly impressed upon his soul, then may he fearlessly add with him: 'His grace in me hath not been void.' For humility is based upon truth, as we said last Sunday; and, as it would be contrary to truth were one to refer to man what man has from God, so likewise would it be an injury to truth not to recognize, as the saints did, the works of grace where God has wrought them. In the former case justice, in the latter gratitude, would be offended, as well as truth. Now, humility, whose direct aim is to avoid these unjust infringements on the glory due to God, by repressing the risings of pride, is also the earnest prompter of gratitude—so truly so, indeed, that a proud man can never be a grateful one, or, to say it in other words, the greatest enemy to the generous virtue of gratitude is pride.

It is quite true that it is good, and prudent, and, generally speaking, necessary, for souls to dwell on the consideration of their faults rather than upon the favours they have received from God, and this more especially in the first beginning of their conversion; still, it is never lawful for any man to forget that, besides being grieved for his past sins and being vigilant as to present temptations, he has also the bounden duty of ceaselessly thanking the divine Benefactor, who gave him both the grace of a change of life and the subsequent progress in virtue.[1] When a Christian cannot see a grace or any good in himself without having immediately to struggle against self-complacency and a tendency to prefer himself to others, he must not be troubled, of course, for the sin of pride is not in the evil suggestions which may arise within him, but in the

[1] Ps. l. 16, 17.

consent which is yielded to such suggestions; and yet this weakness which accompanies the thought of God's graces is not without its dangers in the spiritual life; and the Christian who is resolved on making any advance in perfection must gently endeavour to get altogether rid of such weakness. Aided by grace, he will gradually find the eye of his soul growing stronger by the infirmity of nature being cured, and by the removal of the involuntary remnants of sin, which, as so many vicious humours, falsify the beautiful light of God's gifts, or even sometimes distort it altogether by an unhappy refraction. 'If thine eye be single,' says our Lord, 'thy whole body will be lightsome, having no part of darkness; the whole shall be lightsome';[1] the light shall enlighten thee completely and surely, because it will come to thee without obstacle and without deviation.

It is holy simplicity, daughter and inseparable companion of humility, that will show us how, when a soul is what she should be, these two things coexist, and mutually tell on each other, viz., the close, deliberate consideration of the favours she has received from heaven, and the clear consciousness of her own miseries. This admirable simplicity will lead us to the school of the Scriptures and of the saints, there to teach us that the soul's being praised in the Lord,[2] and our glorying in the Lord,[3] is really a giving praise and glory to God Himself. When our Lady declared, in her canticle, that all generations would call her blessed, the divine enthusiasm which was inspiring her was quite as fully the ecstasy of her humility as of her love.[4] The lives of God's best servants are, at every turn, showing us these sublime transports, wherein they make the *Magnificat* of their

[1] St. Luke. xi. 34-36.
[2] Ps. xxxii. 3.
[3] 1 Cor. i. 31.
[4] St. Luke. i. 48.

Queen become their own hymn of praise to God, magnifying Him for all the great things which He, the mighty One, has vouchsafed to do through their instrumentality.[1] When St. Paul, after having expressed the low estimation he had of himself compared with the other apostles, adds that grace had not been a failure in him, and that he had even laboured more abundantly than all of them,[2] we are not to suppose that he has changed his tone, or that the holy Spirit, who guides him, now wishes to recall his previous words. No; it is one and the same conviction, one and the same desire, which inspires these words, apparently so different and so contrary; the conviction and the desire that God must not, and shall not, be disappointed in His gifts, either by the self-appropriation of pride, or by the silence of ingratitude.

We have purposely limited our reflexions to the truths suggested by the concluding lines of our Epistle, because they complete what we had to say on humility, that indispensable virtue, on which depends, not only all progress, but even all security, in the Christian life. What St. Paul here says regarding the Resurrection of our Lord, which is the basis of the apostolic *preaching* and of the *faith* of mankind,[3] is a subject of quite equal importance; but this grand doctrine has been treated of during the Easter octave, with all the fullness it deserved; and even were we not compelled from want of space, we could not do better than refer our readers to the paschal volume.[4]

The Gradual, according to some of our most esteemed liturgists, expresses the thanksgiving of

[1] St. Luke. i. 49.
[2] 1 Cor. xv. 10.
[3] *Ibid.* 14.
[4] 'Paschal Time,' vol. i.

the humble, who are healed by God, according to the hope they had put in Him.[1]

GRADUAL

In Deo speravit cor meum, et adjutus sum: et refloruit caro mea: et ex voluntate mea confitebor illi.

V. Ad te, Domine, clamavi: Deus meus, ne sileas: ne discedas a me.

Alleluia, alleluia.

V. Exsultate Deo, adjutori nostro: jubilate Deo Jacob, sumite psalmum jucundum cum cithara. Alleluia.

In God hath my heart confided, and I have been helped. And my flesh hath flourished again: and with my will I will give praise to him.

V. To thee, O Lord, have I cried out: be not silent, O my God: nor depart from me.

Alleluia, alleluia.

V. Exult in God, our helper: joyfully sing to the God of Jacob: sing a hymn of joy upon the harp. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Marcum.

Caput VII.

In illo tempore: Exiens Jesus de finibus Tyri, venit per Sidonem ad mare Galilææ inter medios fines Decapoleos. Et adducunt ei surdum et mutum, et deprecabantur eum, ut imponat illi manum. Et apprehendens eum de turba seorsum, misit digitos suos in auriculas ejus: et exspuens, tetigit linguam ejus: et suspiciens in cœlum, ingemuit, et ait illi: Ephpheta, quod est, adaperire. Et statim apertæ sunt aures ejus, et solutum est vinculum linguæ ejus, et loquebatur recte. Et præcepit illis, ne cui dicerent. Quanto autem

Sequel of the holy Gospel according to Mark.

Chapter VII.

At that time: Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they

[1] Rup., *ubi supra*; Durand., *Ration.*, vi. 125.

eis præcipiebat, tanto magis plus prædicabant: et eo amplius admirabantur, dicentes: Bene omnia fecit: et surdos fecit audire, et mutos loqui.

should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear and the dumb to speak.

Jesus is no longer in Judea; the names of the places mentioned in the beginning of to-day's Gospel tell us that the Gentile world has become the scene of the divine operations for man's salvation. What manner of man, then, is this who is led to the Saviour, and the sight of whose miseries makes the Incarnate Word heave a sigh? And what is the meaning of the extraordinary circumstances which produce the cure? A single word of Jesus could have done it all, and His power would have shone forth all the more brightly. But the miracle which is here related contains a great mystery; and the Man-God, who aims mainly at giving us a lesson by this His mercy, makes the exercise of His power subordinate to the teaching which He desires to convey to us.

The holy fathers tell us that this man represents the entire human race,[1] exclusive of the Jewish people. Abandoned for four thousand years in the sides, that is, in the countries of the north, where the prince of this world was ruling as absolute master,[2] it has been experiencing the terrible effects of the seeming forgetfulness on the part of its Creator and Father, which was the consequence of original sin. Satan, whose perfidious craftiness caused man to be driven out of Paradise, has made him his own prey, and nothing could exceed the artifice he has employed for keeping him in his grasp. Wisely oppressing[3] his slave, he adopted

[1] Ludolph. Carth., *Vita J. Chr.*, i. 90. [2] Isa. xiv. 13. [3] Exod. i. 10.

the plan of making him *deaf* and *dumb*, for this would hold him faster than chains of adamant could ever do. *Dumb*, he could not ask God to deliver him; *deaf*, he could not hear the divine voice; and thus the two ways for obtaining his liberty were shut against him. The adversary of God and man, satan, may boast of his tyranny. The grandest of all God's creations looks like a failure; the human race, in all its branches, and in all nations, seems ruined; for even that people which God had chosen for His own, and which was to be faithful to Him when every other had gone astray,[1] has made no other use of its privileges than to deny its Lord and its King, more cruelly than all the rest of mankind.

What, then? Is the bride, whom the Son of God came to seek upon the earth—is the society of saints, to be limited to those few who declared themselves His disciples during the years of His mortal life? Not so; the zeal of the newly formed Church, and the ineffable goodness of God, produced a far grander result. Driven from Jerusalem, as her divine Spouse had been, the Church met the poor captive of satan beyond the boundaries of Judea; she would fain bring him into the kingdom of God: and, through the apostles and their disciples, she brings him to Jesus, beseeching Him to *lay His* divine *hand upon him*. No human power could effect his cure. Deafened by the noise of his passions, it is only in a confused way that he can hear even the voice of his own conscience; and, as to the sounds of tradition, or the speakings of the prophets, they are to him but as an echo, very distant and faint. Worst of all, as his hearing, that most precious of our senses, is gone, so, likewise, is gone the power of making good his losses; for, as the apostle teaches, the one thing that

[1] Deut. xxxii. 9.

could save him is faith, and faith cometh by hearing.[1]

Our Jesus *groans* when they have brought this poor creature before Him. He is grieved at seeing the cruelties the enemy has inflicted on this His own privileged being, this beautiful work, of which He Himself served as model and type to the blessed Trinity, at the beginning of the world.[2] Raising up to heaven those eyes of His sacred Humanity —those eyes whose language has such resistless power—He sees the eternal Father acquiescing in the intentions of His own merciful compassion.[3] Then, resuming the exercise of that creative omnipotence which, in the beginning, had made all things to be very good,[4] and all His works to be perfect,[5] He, as God and as the Word,[6] utters the mighty word of restoration: *Ephpheta! Be thou opened!* Nothingness, or rather (in this instance) ruin, which is worse than nothingness, obeys the well-known voice; the ears of the poor sufferer are *opened*, joyfully *opened* to the teachings, which his delighted mother the Church pours into them. She is all the gladder, because it is her prayers that have won this deliverance; and he, to whom faith comes now through hearing, finding that his *tongue* can speak, speaks, or rather sings, a canticle of praise to his God.

And yet, as we were observing, our merciful Lord, by this cure, aims not so much at showing the power of His divine word as at giving a glorious teaching to His followers; He wishes to reveal to them, under certain visible symbols, the invisible realities produced by His grace in the secret of the sacraments. It is for the sake of such teaching that the Gospel has mentioned such an apparently trifling detail as this—that when the deaf and

[1] Rom. x. 17. [2] Gen. i. 26. [3] St. John. xi. 42.
[4] Gen. i. 31. [5] Deut. xxxii. 4. [6] St. John. i. 1.

dumb man was brought before Him, He *took him apart—apart*, so to say, *from the multitude* of the noisy passions and the vain thoughts[1] which had made him deaf to heavenly truths. After all, would there be much good in curing him if the occasion of his malady were not removed, and he were to relapse perhaps that same day? So, then, having by this separation taken precautions for the future, Jesus inserts into the man's ears His own divine *fingers* which bring the Holy Ghost,[2] and make to penetrate right to the ears of his heart the restorative power of this Spirit of love. And finally, more mysteriously, because the truth which was to be expressed is more profound, He touches with the saliva of His sacred mouth that *tongue* which had become incapable of giving glory and praise; and Wisdom (for it is she that is here mystically signified)—Wisdom, 'that cometh forth from the mouth of the Most High,'[3] and flows for us from the Saviour's fountains[4] as a life-giving drink[5]—openeth the mouth of the dumb man, just as she maketh eloquent the tongues of speechless infants.[6]

Therefore it is that the Church—in order to show us that the event recorded in to-day's Gospel is figurative, and regards not merely one individual man, but all of us—has prescribed that the circumstances which accompanied the cure of this deaf and dumb sufferer shall be expressed in the ceremonies of holy Baptism. The priest, before pouring the water of the sacred font on the person who is presented for Baptism, puts on the catechumen's tongue the salt of wisdom, and touches his ears, saying: *Ephpheta!* that is, *Be opened!*[7]

There is an instruction of another kind included in our Gospel, and worthy of our notice, as closely

[1] V. Bed., *in Marc.*, ii. [2] Cf. St. Luke. xi. 20; St. Matt. xii. 28.
[3] Ecclus. xxiv. 5. [4] Isa. xii. 3. [5] Ecclus. xv. 3.
[6] Wisd. x. 21. [7] Rit. rom., *Ordo baptism.*

bearing on what we have been saying regarding humility. Our Lord imposed silence on those who had been witnesses of the miraculous cure, although He knew that their praiseworthy enthusiasm could never allow them to obey Him. By this injunction, He wished to give a lesson to His followers, that if, at times, it is impossible to keep men from being in admiration at the works they achieve—if, sometimes, the holy Spirit, in opposition to their wishes, forces them to undergo public applause for the greater glory of the God whose instruments they are—yet must they always do all in their power to avoid being noticed; they must prefer to be despised,[1] or, at least, not talked of; they must love to be hidden in the secret of the face of God;[2] and, after the most brilliant, just as truly as they would after the most menial, duties, they must say from the heartiest conviction: 'We are unprofitable servants, we have but done what we ought to do.'[3]

It is again the hymn of the humble, whether delivered, or healed, or glorified, by God, which is sung in the Offertory.

OFFERTORY

Exaltabo te, Domine, quoniam suscepisti me: nec delectasti inimicos meos super me: Domine, clamavi ad te, et sanasti me.	I will extol thee, O Lord, because thou hast upholden me, and hast not gratified the desire of mine enemies against me. Lord, I cried out to thee, and thou healedst me.

The assembly of God's servants beseech Him, in the following Secret, graciously to accept their *gifts;* and, in this holy sacrifice, to turn them into the homage of their delighted service, and the support of their weakness.

SECRET

Respice, Domine, quæsumus, nostram propitius ser-	Look down, O Lord, we beseech thee, on our homage;

[1] Ps. lxxxiii. 11. [2] Ps. xxx. 21. [3] St. Luke xvii. 10.

vitutem : ut quod offerimus, sit tibi munus acceptum, et sit nostræ fragilitatis subsidium. Per Dominum.

that the gifts we offer thee may be acceptable to thee, and a help to our weakness. Through, etc.

The other Secrets, as on page 130.

No more appropriate anthem than the following could have been selected as the *Communion* for the season which finds men busy in harvesting the fruits of the earth. We should make it our first thought to give to God, through His Church and the poor, the *first fruits* of these blessings which He has bestowed upon us. But, in order becomingly to *honour the Lord* in this, we must take care not to boast, as the pharisee did, of fulfilling a duty so imperative, and yet so very profitable to ourselves who obey it.

COMMUNION

Honora Dominum de tua substantia, et de primitiis frugum tuarum : et implebuntur horrea tua saturitate, et vino torcularia redundabunt.

Honour the Lord out of thy substance, and with the first fruits of thy crops ; and thy barns shall be filled abundantly, and thy wine - presses shall overflow.

The *heavenly remedy* of these sacred mysteries acts upon our body and soul : it is for the *salvation of both*, and, therefore, we should love these mysteries as our best glory on earth. In the Postcommunion, the Church prays that her children may be blessed with the whole *fullness* of these blessings.

POSTCOMMUNION

Sentiamus, quæsumus Domine, tui perceptione sacramenti, subsidium mentis et corporis : ut in utroque salvati, cœlestis remedii plenitudine gloriemur. Per Dominum.

May we experience, by the participation of these thy mysteries, we beseech thee, O Lord, help in body and mind : that, in the salvation of both, we may enjoy the full effect of this heavenly remedy. Through, etc.

The other Postcommunion, as on page 131.

VESPERS

The psalms, capitulum, hymn and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Bene omnia fecit, et surdos fecit audire, et mutos loqui.

He hath done all things well: he hath made both the deaf to hear, and the dumb to speak.

OREMUS

Omnipotens sempiterne Deus, qui abundantia pietatis tuæ et merita supplicum excedis et vota: effunde super nos misericordiam tuam, ut dimittas quæ conscientia metuit, et adjicias quod oratio non præsumit. Per Dominum.

LET US PRAY

O almighty and eternal God, who, by the abundance of thy goodness, exceedest both the merits and the requests of thy suppliants: pour forth thy mercy upon us: that thou mayst pardon what our conscience fears, and mayst grant what our prayer presumes not to ask. Through, etc.

THE TWELFTH SUNDAY AFTER PENTECOST

MASS

On this Sunday, which is their twelfth of Saint Matthew, the Greeks read in the Mass the episode of the young rich man who questions Jesus, given in the nineteenth chapter of the Saint's Gospel. In the west, it is the Gospel of the Good Samaritan which gives its name to this twelfth Sunday after Pentecost.

The Introit begins with that beautiful verse of Psalm lxix.: '*Come to mine assistance, O God! O Lord, make haste to help me!*' Cassian, in his tenth Conference, has admirably drawn out the beauty of these words, and shows how they are appropriate for every circumstance of life, and how fully they respond to every sentiment of the Chris-

tian soul.[1] Durandus applies this Introit to Job, because the lessons for the Divine Office, which are taken from that Book of Scripture, sometimes, though not often, coincide with this Sunday.[2] Rupert looks on this Introit as the fitting prayer of the deaf and dumb man, whose cure was the subject of our reflexions this day last week. He says: 'The human race, in the person of our first parents, had become deaf to the commandments of God, and dumb in His praise; the first use he makes of his untied tongue, is to call upon the God who has healed him.'[3] The same words are the Church's first address, each morning, to her Creator, and her opening of each of the canonical hours, both day and night.

INTROIT

Deus, in adjutorium meum intende: Domine, ad adjuvandum me festina: confundantur, et revereantur inimici mei, qui quærunt animam meam.	Incline unto mine aid, O God! O Lord, make haste to help me! Let mine enemies be confounded and ashamed that seek my soul.
Ps. Avertantur retrorsum, et erubescant, qui cogitant mihi mala. Gloria Patri. Deus.	*Ps.* Let them be turned backward, and blush for shame, that desire evils to me. Glory, etc. Incline.

It frequently happens (and we have already explained the reason), that the Collect of the Masses for the Time after Pentecost contains an allusion to the Gospel of the foregoing Sunday. The one for to-day evidently does so. Eight days back, we were taught how man, who had rendered himself incapable of serving his Creator, finds by divine *mercy*, that his supernatural faculties are restored to him; and then, he gives forth the voice of praise, and that, too, rightly (*loquebatur recte*).

[1] Cass., *Collat.*, x. 10. [2] Dur., *Rat.*, vi. 126.
[3] Rup., *De div. off.*, xii. 12.

The Church, taking up the idea here suggested, prays thus:

COLLECT

Omnipotens et misericors Deus, de cujus munere venit, ut tibi a fidelibus tuis digne, et laudabiliter serviatur: tribue, quæsumus, nobis; ut ad promissiones tuas sine offensione curramus. Per Dominum.

O almighty and merciful God, from whose gift it cometh, that thy faithful worthily and laudably serve thee: grant us, we beseech thee, that we may run on, without stumbling, to the things thou hast promised us. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

2 *Caput* III.

Fratres, Fiduciam talem habemus per Christum ad Deum: non quod sufficientes simus cogitare aliquid a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est: qui et idoneos nos fecit ministros novi testamenti, non littera, sed spiritu: littera enim occidit, spiritus autem vivificat. Quod si ministratio mortis litteris deformata in lapidibus, fuit in gloria, ita ut non possent intendere filii Israel in faciem Moysi, propter gloriam vultus ejus, quæ evacuatur: quomodo non magis ministratio spiritus erit in gloria? Nam si ministratio damnationis gloria est: multo magis abundat ministerium justitiæ in gloria.

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

2 *Chapter* III.

Brethren: We have confidence through Christ towards God: not that we are sufficient to think anything of ourselves as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the new Testament, not in the letter but in the spirit. For the letter killeth; but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

The glorious *promises* mentioned in the concluding words of our Collect are described to us in the Epistle, which seems, at first sight, to be entirely in praise of the apostolic ministry; but the *glory* of the apostles is the glory of Him whom they announce; and this one *glory*, which is His, Christ, the Head, communicates to all His members, making it also their one glory. This divine *glory* flows, together with the divine life, from that sacred Head; and they both flow copiously through all the channels of holy Church.[1] If they do not come to all Christians in the same proportions, such difference in no wise denotes that the glory and the life themselves are of a different kind for some from what they are for others. Each member of Christ's mystical Body is called upon to form his own degree of capacity for glory; not, of course, as the apostle says, that we are, *of ourselves, sufficient* even *to think anything as of ourselves*—but, what diversity there is in the way in which men turn to profit the divine capital allotted to each by grace!

Oh! if we did but know the gift of God![2] if we did but understand the supereminent dignity reserved, under the law of love, to every man of good will![3] Then, perhaps, our cowardice and sluggishness would, at last, go; then, perhaps, our souls would get fired with the noble ambition which turns men into saints. At all events, we should then come to realize that Christian humility, of which we were speaking on the last two Sundays, is not the vulgar grovelling of a low-minded man, but the glorious entrance upon the way which leads, by divine union, to the only true greatness. Are not those men inconsistent and senseless who, longing by the very law of their nature for glory,

[1] Eph. iv. 15, 16. [2] St. John iv. 10.
[3] St. Luke ii. 14.

go seeking it in the phantoms of pride, and allow themselves to be diverted, by the baubles of vanity, from the pursuit of those real honours which eternal Wisdom[1] had destined for them! And those grand honours were to have been heaped upon them, not only in their future heaven, but even here in their earthly habitation; and God and His saints were to have been admiring and applauding spectators!

In the name, then, of our dearest and truest interests, let us give ear to our apostle, and share his heavenly enthusiasm. We shall understand his exquisite teaching all the better, if we read the sequel to the few lines assigned for to-day's Epistle. It is but fully carrying out the wishes of the Church, when her children, after or before assisting at her liturgical services, take the sacred Scriptures, and read for themselves the continuation of passages, which are necessarily abridged during the public celebrations. It were well, if they did this all through the year. What a fund of instruction they would thus acquire! To-day, however, there is an additional motive for the suggestion, inasmuch as this second Epistle to the Corinthians is brought before us for the first and only time during this season of the liturgy.

But let us examine what is this *glory* of the new Testament, which so fills the apostle with ecstasy, and, in his mind, almost entirely eclipses the splendour of the old. Splendour there undoubtedly was in the covenant of Sinaï. Never had there been such a manifestation of God's majesty, and omnipotence, and holiness, as on that day, when, gathering together, at the foot of the mount, the descendants of the twelve sons of Jacob, He mercifully renewed, with this immense family, the covenant formerly made with their fathers,[2] and

[1] Ecclus. vi. 29-32. [2] Gen. xv. 18.

gave them His Law in the extraordinarily solemn manner described in the Book of Exodus. And yet, that Law, engraven as it was on stone by God's own hand, was not, for all that, in the hearts of the receivers; neither did its holiness prevent, though it condemned, sin—sin which reigns in man's heart.[1] Moses, who carried the divine writing, came down from the mount, having the rays of God's *glory* glittering on his face;[2] but this *glory* was not to be shared in by the people of whom he was the head; it was for himself alone, as was likewise the privilege he had enjoyed of speaking with God face to face;[3] it ceased with him, thus signifying, by its short duration, the character of that *ministration*, which was to cease on the coming of the Messiah, just as the night's borrowed light vanishes when the day appears. And, as it were, the better to show that the time was not as yet come, when God would manifest His glory—the children of Israel were not able to gaze steadfastly on the face of Moses; so that, when he had to speak to the people, he had need to put on a veil. Though a mere borrowed light, the brightness of Moses' face represented the *glory* of the future Covenant, whose splendour was to shine, not, of course, externally, but in the hearts of us all, by giving us 'the light of the knowledge of the glory of God, in the face of Christ Jesus.'[4] Light, living and life-giving, which is none other than the divine Word,[5] the Wisdom of the Father,[6] and which the energy of the sacraments, seconded by contemplation and love, makes to pass from the Humanity of our divine Head to the very recesses of our souls.

We shall find our Sunday giving us a second

[1] Rom. vii. 12, 13.
[2] Exod. xxxiv. 29-35.
[3] *Ibid.* xxxiii. 11.
[4] 2 Cor. iv. 6.
[5] St. John i. 4-9.
[6] Wisd. vii. 25, 26.

reminder of Moses; but the true and enduring greatness of the Hebrew leader lies in what we have been stating. In the same way that Abraham was grander by the spiritual progeny which was the issue of his faith, than he was by the posterity that was his in the flesh—so the *glory* of Moses consisted not so much in his having been at the head of the ancient Israelites for forty long years, as in his having represented, in his own person, both the office of the Messiah King, and the prerogatives of the new people. The Gentile is set free from the law of fear and sin[1] by the law of grace, which not only declares justice, but gives it; the Gentile, having been made a son of God,[2] communes with Him in that liberty which comes of the Spirit of love.[3] But, this privileged Gentile has no type which so perfectly represents him, in the first Covenant, as this the very lawgiver of Israel, this Moses who finds such favour with the Most High as to be admitted to behold His *glory*,[4] and converse with Him with all the intimacy of friend to friend.[5] Whereas God showed Himself to this His servant —as far, that is, as mortal man is capable of such sight[6]—and as He was seen by him without the intermediation of figures or images,[7] so, when he approached thus to God, Moses took from his face the veil he wore at other times. The Jew persists, even to this very day, in keeping this veil between himself and Christ.[8] The Christian, on the contrary, with the holy daring of which the apostle speaks,[9] removes all intermediaries between God and himself, and draws aside the veil of all figures. 'Beholding the glory of the Lord with face uncovered, we are transformed into the same image

[1] Rom. viii. 2. [2] *Ibid.* 15. [3] 2 Cor. iii. 17.
[4] Exod. xxxiii. 17-19. [5] *Ibid.* 11. [6] *Ibid.* 20.
[7] Num. xii. 8. [8] 2 Cor. iii. 14. [9] *Ibid.* 12.

from glory to glory, as by the Spirit of the Lord,'[1] for we become other *christs*, and are made like to God the Father, as is His Son Christ Jesus.

Thus is fulfilled the will of the almighty Father for the sanctification of the elect. God sees Himself reflected in these predestinated, who are become, in the beautiful light divine, conformable to the image of His Son.[2] He could say of each one of them what He spoke at the Jordan and on Thabor: 'This is my beloved son, in whom I am well pleased.'[3] He makes them His true temple,[4] verifying the word He spoke of old: 'I will set my tabernacle in the midst of you: I will walk among you, and will be your God;[5] I will bring thy seed from the east, and gather thee from the west; I will say to the north: "Give up!" and to the south: "Keep not back!" Bring my sons from afar, and my daughters from the ends of the earth!'[6]

Such are the *promises*, for whose realization we should, as the apostle says, be all earnestness in working out our sanctification, by cleansing ourselves from all defilement of the flesh and of the spirit, in the fear of God,[7] and in His love. Such is that *glory* of the *new Testament*, that *glory* of the Church and of every Christian soul, which so immensely surpasses the *glory* of the old, and the brightness which lit up the face of Moses. As to our carrying this treasure in frail vessels, we must not, on that account, lose heart, but rather rejoice in this weakness, which makes God's power all the more evident; we must take our miseries, and even death itself, and turn them into profit, by giving the stronger manifestation of our Lord Jesus' life in this our mortal flesh. What matters it to our

[1] 2 Cor. iii. 18. [2] Rom. viii. 29. [3] St. Matt. iii. 17, xvii. 5.
[4] 2 Cor. vi. 16. [5] Lev. xxvi. 12. [6] Isa. xliii. 5-7.
[7] 2. Cor. vii. 1.

faith and our hope, if our outward man is gradually falling to decay, when the inner is being renewed day by day? The light and transitory suffering of the present is producing within us an eternal weight of glory. Let us, then, fix our gaze, not on what is seen, but on what is unseen; the visible passes, the invisible is eternal.[1]

The human race, delivered from its long ages of dumbness, and blessed at the same time with God's gifts, sings, in the Gradual, the hymn of its warmest gratitude.

GRADUAL

Benedicam Dominum in omni tempore: semper laus ejus in ore meo.

V. In Domino laudabitur anima mea: audiant mansueti, et lætentur.

Alleluia, alleluia.

V. Domine Deus salutis meæ, in die clamavi et nocte coram te. Alleluia.

I will bless the Lord at all times: his praise shall be always in my mouth.

V. In the Lord shall my soul be praised: let the meek hear and rejoice.

Alleluia, alleluia.

V. O Lord, the God of my salvation, I have cried, in the day and in the night, before thee. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Caput X.

In illo tempore: Dixit Jesus discipulis suis: Beati oculi, qui vident quæ vos videtis. Dico enim vobis, quod multi prophetæ, et reges voluerunt videre quæ vos videtis, et non viderunt: et audire quæ auditis, et non audierunt. Et ecce quidam legisperitus surrexit tentans illum, et

Sequel of the holy Gospel according to Luke.

Chapter X.

At that time: Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them. And behold, a certain lawyer stood up, tempt-

[1] 2 Cor. iv. 7-18, etc.

dicens: Magister, quid faciendo vitam æternam possidebo? At ille dixit ad eum: In lege quid scriptum est? quomodo legis? Ille respondens dixit: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus viribus tuis, et ex omni mente tua: et proximum tuum sicut teipsum. Dixitque illi: Recte respondisti: hoc fac, et vives. Ille autem volens justificare seipsum, dixit ad Jesum: Et quis est meus proximus? Suscipiens autem Jesus, dixit: Homo quidam descendebat ab Jerusalem in Jericho, et incidit in latrones, qui etiam despoliaverunt eum: et plagis impositis abierunt, semivivo relicto. Accidit autem ut sacerdos quidam descenderet eadem via: et viso illo, præterivit. Similiter et Levita, cum esset secus locum, et videret eum, pertransiit. Samaritanus autem quidam iter faciens, venit secus eum: et videns eum, misericordia motus est. Et appropians, alligavit vulnera ejus, infundens oleum, et vinum: et imponens illum in jumentum suum, duxit in stabulum, et curam ejus egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe: et quodcumque supererogaveris, ego cum rediero, reddam tibi. Quis horum trium videtur tibi proxiing him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. And he said to him: Thou hast answered right: this do and thou shalt live. But he willing to justify himself, said to Jesus: And who is my neighbour? And Jesus answering said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way: and seeing him, passed by. In like manner also a levite, when he was near the place, and saw him, passed by. But a certain Samaritan, being on his journey, came near him; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day, he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbour to him that fell among the robbers? But he

mus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter.

said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

The doctor and apostle of the Gentiles was speaking to us, in the Epistle, of the *glory* of the new Testament: Jesus, the Man-God, of whom Paul was but the servant, reveals to us, in the Gospel, the perfection of that Law, which He came to give to the world. And as though He would, in a certain way, unite His own divine teachings with those of His apostle, and justify that apostle's enthusiasm, it is from the very depth of His own most holy soul, and in the Holy Ghost,[1] that, having thanked His eternal Father for these great things, He cries out, turning to His disciples: *Blessed are the eyes that see the things which ye see!*

The same idea was expressed by the prince of the apostolic college, alluding to the unspeakable and glorious joy,[2] which resulted from the new Alliance, wherein figures were to be replaced by realities. In his first Epistle to the elect of the holy Spirit,[3] Peter speaks, in the same strain as his divine Master[4] had done, of the unfulfilled aspirations of the saints of the old Testament,—those admirable men, whom St. Paul describes[5] as being so grand in faith, as to be both heroic in combat and sublime in virtue. St. Peter then expresses, in inspired language, how the elect of the Church of expectation were continually looking forward to the grace of the time that was to come; how they were ever counting the years which were to intervene; how they were carefully searching (*scrutinizing*, as our Vulgate words it) the long ages, to find out when that happy time would be

[1] St. Luke x. 21-23. [2] 1 St. Pet. i. 8. [3] *Ibid.* 1, 2.
[4] St. Amb., *in Luc.*, x. [5] Heb. xi.

realized; although they were well aware, that the longed-for sight of the mysteries of salvation was never to be theirs, and that their mission was limited to prophesying those grandeurs to future generations.[1]

But, who are those *kings* spoken of in our Gospel, as uniting with the *prophets* in the *desire to see* the things we see? To say nothing of those holy ones who thought less of the throne they sat on, than of the divine Object of the world's expectation,—may we not say, with the holy fathers,[2] that those well deserved to be called *kings*, whom St. Paul describes as, by their faith, conquering kingdoms, vanquishing armies, stopping the mouths of lions, masters of the very elements, yea, what is more, masters of themselves? Heedless of the mockeries, as well as of the persecutions, of the world that was not worthy to possess such men, these champions of the faith were seen wandering in the deserts, sheltering in dens and caves, and yet happy in the love of One whom they knew they were not to see until long ages after their death.[3]

Do we, then, who are their descendants,—we for whom they were obliged to wait, in order to enjoy a share of those blessings which their sighs and vehement desires did so much to hasten,—appreciate the immense favour bestowed on us by our Lord? Our virtue scarcely bears comparison with that of the fathers of our faith; and nevertheless, by the descent of the holy Spirit of love, we have been more enlightened than ever were the prophets, for, by that holy Spirit, we have been put in possession of the mysteries which they only foretold. How is it, then, that we are so sadly slow to feel the obligation we are under of responding, by holiness of

[1] 1 St. Pet. i. 10-12.
[2] V. BEDA, *in Luc.*, iii. Homily for the day.
[3] Heb. xi. 33-39.

life,[1] and by an ardent and generous love, to the liberality of that God, who has gratuitously called us from darkness to His admirable light?[2] Having so great a cloud of witnesses over our heads, let us lay aside the burden of sin which impedes us, and run, by patience, in the fight proposed to us. Let us fix our eyes on Jesus, the author and finisher of faith, who, having joy set before Him, preferred to endure the cross, despising the shame, and now sitteth on the right hand of the throne of God.[3] We know Him with greater certainty than we do the events which are happening under our eyes, for He Himself, by His holy Spirit, is ever within us, incorporating His mysteries into us.

The illumination of holy Baptism has produced within our souls that revelation of Christ Jesus which constitutes the basis of the Christian life, and on which the Man-God congratulated His disciples. It was of that revelation or knowledge that He spoke, rather than of the exterior sight of His human Nature, a sight which was common not only to His devoted followers, but to every enemy that chose to stare at Him. The apostle of the Gentiles makes this very clear, when, after the change produced in the disciples by the Holy Ghost's coming upon them, he thus spoke: 'If we once knew Christ according to the flesh, now we know Him so no longer.'[4] It is literally in us, and no longer in the cities of Judea, that the kingdom of God is to be found.[5] It is faith that shows us the Christ, who is dwelling in our hearts, that He may establish us in charity, and grow in us, by transforming us into Himself, and fill us with all the fullness of God.[6] It is by fixing his eye on the divine image which silently lights up the soul that has been purified by Baptism that, as we were just

[1] 1 St. Pet. i. 13-16. [2] *Ibid.* ii. 9. [3] Heb. xii. 1, 2.
[4] 2 Cor. v. 16. [5] St. Luke xvii. 21. [6] Eph. iii. 16-19.

now saying, the inner man is renewed from day to day, by incessant contemplation, and growing love, and persevering and, at last, perfect imitation, of his Creator and Saviour.[1]

How important it is, then, to let the supernatural light have such free scope and expansion within us, that not one of our acts or thoughts, not even the deepest recess of our hearts, may escape its sovereign influence and guidance! It is on this point, that the Holy Ghost works prodigies in faithful souls: the unrestrained development of His highest gifts, understanding and wisdom, gives such a predominance to the divine light, that the brightness of the sun's rays pales before it. Breathing, in His omnipotent freedom, when and as He willeth, this holy Spirit does not always wait for the regular development of those gifts which He bestows upon all: the soul, drawn up to heights unreached by the ordinary paths of the Christian life, finds herself plunged in the deepest abyss of Wisdom;[2] there she delightedly imbibes the rays which come to her from the eternal summits, and, in their tranquil and radiant simplicity which holds all in itself, she feels that she has the secret of all things. There are moments, when, raised up still higher,—above the region of the senses and the domain of human reasoning, or, as St. Denis the Areopagite words it, *above all the intelligible*,[3]—she is permitted to rest her wings on the summit, where dwells the uncreated light in its essence, and whence it streams down even to the furthest limits of creation, lending something of its divine splendour to every creature. Then it is, that mercifully acting on the soul, which cannot yet bear the direct infinite glory, the blessed Trinity shrouds her in that mysterious darkness, of which the saints speak as belonging to these

[1] Col. iii. 10. [2] St. Denis Areop., *De div. nom.*, vii. 3.
[3] *De myst. theol.*, i. 1.

highest degrees of mystical ascension. The darkness, beyond which is the very God of Majesty,[1] is an obscurity which penetrates the soul with higher bliss than does light itself; it is a sacred night, whose silence is more eloquent than any sound that this earth could hear; it is a holy of holies, where adoration absorbs the soul; vision is not there, still less is science; and yet, it is in this sanctuary, that understanding and love, acting together in ineffable unison, take hold of the sublimest mysteries of theology.

It is quite true that such favours as these are imparted to but few; and no man can lay the slightest claim to them, be his virtue ever so great, or his fidelity ever so tried. Neither does perfection depend upon them. Faith, which guides the just man, is enough to make him estimate the life of the senses for what it really is,—miserable and grovelling. With the aid of ordinary grace, he easily lives in that intimate retirement of the soul, wherein he knows that the holy Trinity resides; he knows it, because he has it from the teaching of the Scripture.[2] His heart is a kind of heaven, where his life is hidden in God, together with that Jesus upon whom are fixed all his thoughts:[3] there he gives to his beloved Lord the only proof of love which is to be trusted, the only one that this Lord asks at our hands,—the keeping of the commandments.[4] In spite of the ardent longings of his hope, he waits patiently and calmly for that final revelation of Christ, which, on the last day, will give him to appear together with Him in glory:[5] for, as without seeing Him he believes in Him, so without seeing Him he knows that he loves Him.[6] The ever-advancing growth in virtue, which men observe in such a man, is a more unmistakable proof of the power of faith,

[1] Ps. xvii. 12. [2] St. John xiv. 23. [3] Col. iii. 3.
[4] St. John. xiv. 21. [5] Col. iii. 4. [6] 1 St. Pet. i. 8.

than can be those extraordinary manifestations of which we were just speaking, and in which the soul is so irresistibly subdued, that she has scarcely the power to refuse her love.

Hence, it is not without a reason and a connexion that the Gospel chosen for to-day passes at once, after the opening verses which we have been commenting, to the new promulgation of the great commandment, which includes the whole Law and the Prophets.[1] Faith assures man that he may and must *love the Lord his God with his whole heart, and with his whole soul, and his whole strength, and his whole mind, and his neighbour as himself.* In the homily on the sacred text,[2] the Church gives us the interpretation as far only as the question proposed by the Jewish *lawyer:* by this she insinuates that the latter portion of the Gospel, though by far the longer, is but the practical conclusion of the former, according to the saying of the apostle, that faith worketh by charity.[3] The parable of the good Samaritan, though containing materials for the sublimest symbolic teaching, is spoken here in its literal sense by our Lord, for the one purpose of removing the restrictions put by the Jews on the great precept of love.

If all perfection be included in love,—if, without love, no virtue produces fruit for heaven,—it is important for us to remember, that love is not of the right kind unless it include our *neighbour;* and it is only after stating this particular, that St. Paul affirms that love fulfilleth the whole law,[4] and that love is the plenitude of the law.[5] Thus we find that the greater number of the precepts of the Decalogue concern our duties to our *neighbour*;[6] and we are told, that the love we have for God is only then what it ought to be, when we love not

[1] St. Matt. xxii. 36-40. [2] The Office of Matins.
[3] Gal. v. 6. [4] Rom. xiii. 8. [5] *Ibid.* 10. [6] *Ibid.* 9

only Him, but also what He loves, that is, when we love man whom He made to His own likeness.[1] Hence, the apostle St. Paul does not explicitly distinguish, as the Gospel does, between the two precepts of love. He says: 'All the law is fulfilled in one sentence: *Thou shalt love thy neighbour as thyself.*'[2]

Such being the importance of this love, it is necessary to have a clear understanding as to the meaning and extent of the word *neighbour*. In the mind of the Jews, it comprised only their own race; and in this they were following the custom of the pagan nations, to whom every stranger was an enemy. But, here in our Gospel, we have a representative of this Jewish *diminished* law[3] eliciting, from Him who is the author of the law, an answer which declares the precept in all its fullness. This time, He does not make His voice heard amidst thunder and fire, as on Mount Sinaï. He, as Man living and conversing with men,[4] reveals to them, and in the most intelligible way possible, the whole import of the eternal commandment which leads to life.[5] In a parable (wherein, as many think, He is relating a fact which has really happened, and is known to those to whom He is addressing it), our Jesus describes how there was a man who went forth from the holy city, and how he fell in with a Samaritan, that is, with a stranger the most despised and the most disliked of all those whom an inhabitant of Jerusalem looked on as his enemies.[6] And yet, the shrewd *lawyer* who questions Jesus, and, no doubt, all those who have been listening to the answer, are obliged to own that the *neighbour*, for the poor fellow who had fallen into the hands of robbers, was not so truly the *priest*, or the *levite* (though both of them were of his own race), as this

[1] 1 St. John iv. 20. [2] Gal. v. 14. [3] Ps. xi. 2.
[4] Baruch iii. 38. [5] *Ibid.* iv. 1. [6] St. John iv. 9.

stranger, this *Samaritan*, who forgets all national grudges as soon as he sees a suffering creature, and cannot look on him in any other light than as a fellow-man. Our Jesus made Himself thoroughly understood; and everyone present must have well learnt the lesson, that the greatest of all laws, the law of love, admits of no exception, either here or in heaven.

The Offertory is taken from the Book of Exodus, where Moses is described as striving with God, striving, that is, to induce Him to spare His people, after their crime of worshipping the golden calf. Moses was permitted to triumph, and God's anger was appeased. It may sometimes happen that this Sunday falls close upon, or even on, the very day when the Church, in her Martyrology (September 4), makes a commemoration of the Jewish leader; and Honorius of Autun[1] tells us, that this is the reason for such frequent mention being made in to-day's liturgy of this glorious lawgiver of Israel.

OFFERTORY

Precatus est Moyses in conspectu Domini Dei sui, et dixit: Quare, Domine, irasceris populo tuo? Parce iræ animæ tuæ: memento Abraham, Isaac, et Jacob, quibus jurasti dare terram fluentem lac et mel. Et placatus factus est Dominus de malignitate, quam dixit facere populo suo.

Moses prayed in the presence of the Lord his God, and said: Why, O Lord, art thou angry at thy people? Spare the wrath of thy soul: remember Abraham, Isaac, and Jacob, to whom thou didst swear to give a land flowing with milk and honey. And the Lord was appeased, and did not do the evil he had threatened his people.

The Secret prays our Lord to accept graciously the *offerings* of the Sacrifice—*offerings* which are made for the purpose of winning *pardon* for us, and giving *honour* to His divine majesty.

[1] *Gemm. anim.*, iv. 69.

SECRET

Hostias, quæsumus Domine, propitius intende, quas sacris altaribus exhibemus; ut, nobis indulgentiam largiendo, tuo nomini dent honorem. Per Dominum.

Mercifully look down, O Lord, on the offerings we lay on thy holy altar; that they may be to the honour of thy name, by obtaining pardon for us. Through, etc.

The other Secrets, as on page 130.

As on last Sunday, so again to-day, the Communion-anthem evidently alludes to harvest-time and vintage. *Bread, wine,* and *oil,* are not only the supports of our material life; they are, also, the matter of the most august of our Sacraments. No moment is so suitable for speaking their praise as that of our having been made sharers in the sacred banquet.

COMMUNION

De fructu operum tuorum, Domine, satiabitur terra: ut educas panem de terra, et vinum lætificet cor hominis: ut exhilaret faciem in oleo, et panis cor hominis confirmet.

The earth, O Lord, shall be filled with the fruit of thy works: that thou mayst bring forth bread from the earth, and that wine may cheer the heart of man: that he may make the face cheerful with oil, and that bread may strengthen man's heart.

The *life* imparted to us by the sacred mysteries, finds in them its perfection, and also its *protection;* for they are continually removing from us, gradually more and more, those remnants of the evil which had first brought death upon us. Such is the teaching expressed in the Postcommunion.

POSTCOMMUNION

Vivificet nos, quæsumus Domine, hujus participatio sancta mysterii: et pariter

May the sacred participation of these thy mysteries, O Lord, we beseech thee, give us

nobis expiationem tribuat et munimen. Per Dominum.

life; and be to us both an expiation and a protection.—Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Homo quidam descendebat ab Jerusalem in Jericho, et incidit in latrones, qui etiam despoliaverunt eum, et plagis impositis abierunt, semivivo relicto.

A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him; and, having wounded him, went away, leaving him half dead.

OREMUS

Omnipotens et misericors Deus, de cujus munere venit, ut tibi a fidelibus tuis digne et laudabiliter serviatur: tribue, quæsumus, nobis; ut ad promissiones tuas sine offensione curramus. Per Dominum.

LET US PRAY

O almighty and merciful God, from whose gift it cometh, that thy faithful worthily and laudably serve thee: grant us, we beseech thee, that we may run on, without stumbling, to the things thou hast promised us. Through, *etc.*

THE THIRTEENTH SUNDAY AFTER PENTECOST

THE dominical series—which formerly counted from the feast of Saint Peter, or *of the apostles*—never went beyond this Sunday. The feast of Saint Laurence gave its name to those which follow; though that name began with even the ninth Sunday, for the years when Easter was further from the Spring equinox. And when that solemnity was kept at its latest date, the weeks began from

to-day to be counted as the weeks of the seventh month (September).

The Ember-days of the autumn quarter sometimes occur even this week; whilst, other years, they may be as late as the eighteenth. We will speak of them when we come to the seventeenth Sunday, for it is in the week following that, that the Roman missal inserts them.

In the western Church, the thirteenth Sunday takes its name from the Gospel of the ten lepers, which is read in the Mass; the Greeks, who count it as the thirteenth of Saint Matthew, read on it the parable of the vineyard, whose labourers, though called at different hours of the day, all receive the same pay.[1]

MASS

Now that she is in possession of the promises so long waited for by the world, the Church loves to repeat the words wherewith the just men of the old law used to express their sentiments. Those just men were living during the gloomy period, when the human race was seated in the shadow of death. We are under incomparably happier circumstances; we are blessed with graces in abundance: eternal Wisdom has spared us the trials our forefathers had to contend with, by giving us to live in the period which has been enriched by all the mysteries of salvation. There is a danger, however, and our mother the Church does her utmost to avert us from falling into it; it is the danger of forgetting all these blessings. Ingratitude is the necessary outcome of forgetfulness, and to-day's Gospel justly condemns it. On this account, the Epistle, and here our Introit, remind us of the time when man had nothing to cheer him but hope: a promise

[1] Matt. xx.

had, indeed, been made to him of a sublime covenant which was, at some distant future, to be realized; but, meanwhile, he was very *poor*, was a prey to the wiles of satan, his *cause* was to be tried by divine justice, and yet he prayed for loving mercy.

INTROIT

Respice, Domine, in testamentum tuum, et animas pauperum tuorum ne derelinquas in finem: exsurge, Domine, et judica causam tuam: et ne obliviscaris voces quærentium te.

Ps. Ut quid, Deus, repulisti in finem, iratus est furor tuus super oves pascuæ tuæ? Gloria Patri. Respice.

Have regard to thy covenant, O Lord, and abandon not the souls of thy poor to the end. Arise, O Lord, and judge thine own cause; and forget not the cries of them that seek thee.

Ps. Why, O God, hast thou cast us off, unto the end? why is thy wrath kindled against the sheep of thy pasture? Glory, etc. Have regard.

This day last week we were considering how important are faith and charity to a Christian who is living under the Law of grace. There is another virtue of equal necessity: it is *hope;* for, although he already have the substantial possession of the good things which will constitute his future happiness, the Christian is prevented by the gloom of this land of exile from seeing them. Moreover, this mortal life being essentially a period of trial, wherein each one is to win his crown,[1] the struggle makes even the very best feel, and that right to the end, the weight of incertitude and anguish. Let us, therefore, pray with the Church, in her Collect, for an *increase* of the three fundamental virtues of *faith, hope,* and *charity;* and, that we may *deserve* to reach the perfection of the good which is promised us in heaven, let us sue for the grace of devotedness to the commandments of God, which lead us to our eternal home. Let us remem-

[1] 1 Cor. ix. 25.

ber how the Gospel of Sunday last included them all in love.

COLLECT

Omnipotens sempiterne Deus, da nobis fidei, spei, et charitatis augmentum : et ut mereamur assequi quod promittis, fac nos amare quod præcipis. Per Dominum.

O almighty and eternal God, grant unto us an increase of faith, hope, and charity : and, that we may deserve what thou promisest, make us to love what thou commandest. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Galatas.

Caput III.

Fratres, Abrahæ dictæ sunt promissiones, et semini ejus. Non dicit : Et seminibus, quasi in multis, sed quasi in uno : Et semini tuo, qui est Christus. Hoc autem dico, testamentum confirmatum a Deo : quæ post quadringentos et triginta annos facta est lex, non irritum facit ad evacuandam promissionem. Nam si ex lege hæreditas, jam non ex promissione. Abrahæ autem per repromissionem donavit Deus. Quid igitur lex ? Propter transgressiones posita est, donec veniret semen, cui promiserat, ordinata per angelos in manu mediatoris. Mediator autem unius non est : Deus autem unus est. Lex ergo adversus promissa Dei ? Absit. Si enim data esset lex, quæ

Lesson of the Epistle of St. Paul the Apostle to the Galatians.

Chapter III.

Brethren : To Abraham were the promises made and to his seed. He saith not, and to his seeds as of many : but as of one, and to thy seed which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, or make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law ? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one : but God is one. Was the law then against the promises of God ? God forbid ! For if there had been a law

posset vivificare, vere ex lege esset justitia. Sed conclusit Scriptura omnia sub peccato, ut promissio ex fide Jesu Christi daretur credentibus.

given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

'Look up to heaven, and number the stars, if thou canst! So shall thy seed be!'[1] Abraham was almost a hundred years old,[2] and Sara's barrenness deprived him of all natural hope of posterity, when these words were spoken to him by God. Abraham, nevertheless, believed God, says the Scripture, and it was reputed to him unto justice.[3] And when, later on, that same faith[4] would have led him to sacrifice, on the mount, that son of the promise, his one only hope, God renewed His promise, and added: 'In thy seed shall all the nations of the earth be blessed.'[5]

It is now that the promise is fulfilled; the event justifies Abraham's faith. He believed against all hope, trusting to that God who quickeneth the dead, and calleth those things that are not, as those that are;[6] and, according to the expression of John the Baptist, from the very stones of the gentile world there rise up, in all places, children to Abraham.[7]

His faith, firm and, at the same time, so simple, gave to God the glory[8] which He looks for from His creatures. Man can add nothing to the divine perfections; but—agreeably to God's own words—though he sees them not directly here below, he acknowledges those perfections by adoring and loving them; he makes his faith tell upon his whole life; and this use which he freely makes of his faculties—this voluntary devotedness of an in-

[1] Gen. xv. 5. [2] Rom. iv. 19. [3] Gen. xv. 6.
[4] Heb. xi. 17-19. [5] Gen. xxii. 18. [6] Rom. iv. 17, 18.
[7] S. Matt. iii. 9. [8] Rom. iv. 20.

telligent being—magnifies God, by adding to His extrinsic glory.

Following in Abraham's steps,[1] there have come those multitudes, born for heaven, the children of his faith. They live by faith;[2] and thereby in all their acts they give to God the homage of confession and praise, through His Son Christ Jesus; and, like Abraham, they receive in return the blessing of an ever-increasing justice.[3] The magnificent development of the Church, which gives this new posterity to Abraham, is greater and more visible since the fall of Israel. In countries the remotest, in the midst of cities that once were all pagan, we see crowds of men, women, and children imitating Abraham,[4] that is, leaving at heaven's call, if not their country, at least everything that once made earth dear to them; and like him, trusting in the fidelity and power of God to fulfil His promises,[5] they live as strangers amidst their neighbours, yea, and in their very homes, using this world as though they did not use it. In the tumult of cities as in the desert, in the midst of the vain pleasures of the world, whose fashion and figure passeth away,[6] they have no other thought than that of the unseen realities,[7] no other care than that of pleasing God.[8] They take to themselves the word that was spoken to their father: 'Walk before me, and be perfect!'[9] In truth, it was spoken to all of them; it was the condition in the alliance, concluded by God with those His faithful servants of all ages, in the person of the grand patriarch, who was not only their progenitor, but their model too. And God responds also to their faith, either by private manifestations, or by the

[1] Rom. iv. 12. [2] *Ibid.* i. 17. [3] *Ibid.* iv. 23, 24; Gal. iii. 9.
[4] Gen. xii. 1. [5] Rom. iv. 20, 21. [6] 1 Cor. vii. 31.
[7] Heb. xi. 1. [8] 1 Cor. vii. 32. [9] Gen. xvii. 1.

still surer voice of His Scriptures,[1] saying: 'Fear not! I am thy protector, and thy reward exceeding great!'[2]

Truly, then, the benediction of Abraham has been poured forth on the Gentiles.[3] Christ Jesus, the true Son of the promise, the only seed of salvation, has, by faith in His Resurrection,[4] assembled from every nation[5] them that are of a good will,[6] making them all one in Him, making them, like Himself, children of Abraham,[7] and, what is better still, children of God.[8] For the benediction that was promised, at the beginning of the alliance, was the Holy Ghost Himself,[9] the Spirit of adoption of children that came down into our hearts, to make us all heirs of God and joint-heirs of Christ.[10] O mighty power of faith, which breaks down the former walls of division, unites nations together,[11] and substitutes the love and freedom of children of the Most High for the law of bondage and fear![12]

And yet, grand as was this spectacle of the Gentiles becoming incorporated into the chosen race, and being made sharers, in Christ, of the holy promises,[13] it did not please all people. The carnal Jew, who boasts of having Abraham for his father, though he cares little about imitating his works[14]—the circumcised who vaunts the bearing in his flesh the sign of a faith which dwells not in his heart[15]— these men who have rejected Christ now reject His members, and would fain destroy His Church, or, at least, trammel it. They are enraged at seeing crowding in, from every portion of the globe,[16] that immense concourse, which their vile

[1] 2 St. Pet. i. 19. [2] Gen. xv. 1. [3] Gal. iii. 14.
[4] Rom. iv. 24. [5] Gal. iii. 28. [6] St. Luke ii. 14.
[7] Gal. iii. 29. [8] *Ibid.* iv. 5-7. [9] *Ibid.* iii. 14.
[10] Rom. viii. 15-17. [11] Eph. ii. 14-18. [12] Rom. viii. 2.
[13] Eph. iii. 6. [14] St. John viii. 39. [15] Rom. iv. 11.
[16] St. Luke xiii. 29.

jealousy has vainly sought to keep back. Whilst their wounded pride kept them from going in,[1] the Gentiles were sitting down with Abraham, Isaac, Jacob, and all the prophets, at the banquet of God's kingdom ;[2] the last became the first.[3] Even to the end of time, Israel—who, by his own obstinacy, has forfeited his ancient glory—will continue to be the enemy of this spiritual posterity of Abraham, which has supplanted him[4]; but his persecutions against the children of the promise and of the lawful Bride will but result in showing that he is, as St. Paul says, the son of Agar, the son of the bondwoman, who, together with her child, is excluded from the inheritance and from the kingdom.[5]

He prefers to refuse the liberty offered him by the Lord, rather than acknowledge the definitive abrogation of his now dead Law. Be it so! His hatred will not induce the children of the Church (who are prefigured by Sara, the freewoman) to reject the grace of their God, for the sake of pleasing their enemy; it will not induce them to abandon the justice of faith, and the riches of the Spirit, and the life in Christ, in order to go back again to the yoke of slavery,[6] which, let the Jew do what he will, was broken into pieces by the cross he himself set up on Calvary.[7] Up to the last, the true Jerusalem, the free city, our mother—she that was once the barren woman, but now is so glad a bride with her children around her—will meet the superannuated, yet ever busy, pretensions of the Synagogue by reading to her assembled sons and daughters the Epistle we are having to-day. Up to the last St. Paul, in her name—speaking of the law of Sinaï, which was made known to its subjects through the mediation of Moses and the angels—

[1] St. Luke xv. 28. [2] *Ibid.* xiii. 28. [3] *Ibid.* 30.
[4] Gen. xxvii. 36. [5] Gal. iv. 22-31. [6] *Ibid.* v. 1.
[7] *Ibid.* ii. 19-21.

will prove its inferiority as compared to the covenant made by Abraham directly with God; each year, as emphatically as on the day he wrote his Epistle, Paul will declare the transient character of that legislation, which came four hundred and thirty years after a *promise* which could not be changed; neither was such legislation to continue, when the time should come for that Son of Abraham to appear, from whom the world was waiting to receive the promised benediction.

But what is to be said of the incapability of the Mosaic ministration to give man strength, and enable him to rise up from his fall? The Gospel on which we were meditating eight days back, and which formerly was assigned to this present Sunday, gave a symbolical and striking commentary on the uselessness of the old Law in regard to this; at the same time, it showed us the remedial power which resided in Christ, and was by Him transmitted to the ministers of the new Law. 'Every portion of the Office of the thirteenth Sunday,' says Abbot Rupert, 'bears on the history of that Samaritan, whose name signifies *keeper;* it is our Lord Jesus Christ who, by His Incarnation, comes to the rescue of man, whom the old Law was not able to keep from harm; and when Jesus leaves the world, He consigns the poor sufferer to the care of the apostles and apostolic men, in the house of the Church. The intentional selection of this Gospel for to-day throws a great light on our Epistle, as also on the whole letter to the Galatians, from which it is taken. Thus, the priest and the levite of the parable are a figure of the Law; and their passing by the half-dead man, seeing him, indeed, but without making an attempt to heal him, is expressive of what that Law did. True, it did not go counter to God's promises; but, of itself, it could justify no man. A physician who does

not himself intend to visit a patient will sometimes send a servant who is expert in the knowledge of the causes of the malady, yet who has not the skill needed for mixing the remedy required, but can merely tell the sick man what diet and what drinks he must avoid, if he would prevent his ailment from causing death. Such was the law, *set*, as the Epistle tells us, *because of transgressions*, as a simple safeguard, until such time as there should come the good Samaritan, the heavenly physician. Having, from his very first coming into this world, fallen among robbers, man is stripped of his supernatural goods, and is covered with the wounds inflicted on him by original sin; if he did not abstain from actual sins, from those *transgressions* against which the law was *set* as a monitor, he runs the risk of dying altogether.'[1]

It is on this account that the Gradual repeats the supplication of the Introit: *Respice Domine, in testamentum tuum;* for, as Rupert observes, it was the cry of the ancient people, who, sighing at the weakness of the powerless Law of Sinaï, besought God to fulfil the covenant He had promised to Abraham's faith. They cried out to Christ, as the poor creature might have done to the good Samaritan, after he had seen the priest and the levite pass him by, without an effort made to save him.

GRADUAL

Respice, Domine, in testamentum tuum: et animas pauperum tuorum ne obliviscaris in finem.	Look down, O Lord, upon thy covenant; and forget not for ever the souls of thy poor.
V. Exsurge, Domine, et judica causam tuam: memor esto opprobrii servorum tuorum.	*V.* Arise, O Lord, and judge thine own cause: remember how thy servants are upbraided.
Alleluia, alleluia.	Alleluia, alleluia.

[1] Rup., *De Div. Off.*, xii. 13.

V. Domine, refugium factus es nobis, a generatione, et progenie. Alleluia.

V. Thou, O Lord, art our refuge, from generation to generation. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Caput XVII.

In illo tempore: Dum iret Jesus in Jerusalem, transibat per mediam Samariam et Galilæam. Et cum ingrederetur quoddam castellum, occurrerunt ei decem viri leprosi, qui steterunt a longe: et levaverunt vocem, dicentes: Jesu præceptor, miserere nostri. Quos ut vidit, dixit: Ite, ostendite vos sacerdotibus. Et factum est dum irent, mundati sunt. Unus autem ex illis, ut vidit quia mundatus est, regressus est, cum magna voce magnificans Deum, et cecidit in faciem ante pedes ejus, gratias agens: et hic erat Samaritanus. Respondens autem Jesus, dixit: Nonne decem mundati sunt? et novem ubi sunt? Non est inventus qui rediret, et daret gloriam Deo, nisi hic alienigena. Et ait illi: Surge, vade: quia fides tua te salvum fecit.

Sequel of the holy Gospel according to Luke.

Chapter XVII.

At that time: As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when he saw, he said: Go, show yourselves to the priests. And it came to pass, that as they went they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face, before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean, and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.

The Samaritan leper, cured of that hideous malady which is an apt figure of sin, in company with nine lepers of Jewish nationality, represents the despised race of Gentiles, who were at first admitted, by stealth, so to say, and by extraordinary privilege, into a share of the graces belonging

to the lost sheep of the house of Israel.[1] The conduct of these ten men, on occasion of their miraculous cure, is in keeping with the attitude assumed by the two peoples they typify, regarding the salvation offered to the world by the Son of God. It is a fresh demonstration of what the apostle says: 'All are not Israelities that are of Israel; neither are all they who are the seed of Abraham, children; "but," says the Scripture,[2] "in Isaac shall thy seed be called"; that is to say, not they who are the children of the flesh are the children of God: but they that are the children of the promise are counted for the seed;'[3] they are born of the faith of Abraham, and are, in the eyes of the Lord, His true progeny.

Our holy mother the Church is never tired of this subject, the comparison of the two Testaments, and the contrast there is between the two peoples. We deem it our duty, before proceeding further, to explain how this is; for there are many persons who cannot understand what benefit can come to us Christians from hearing this subject preached to us. The kind of spirituality which, with many of us, has nowadays been substituted for the liturgical life so thoroughly lived by, and so precious to, our Catholic ancestors, gives a certain disrelish for the ideas which the Church perseveringly brings before them during so many of her Sundays. They have become habituated to live in an atmosphere of very limited truth; it is all subjective, as well as little; and they consider it a very excellent thing, to forget all other teaching, except what they happen to possess, and beyond which it is a trouble to go. It is not surprising that Christians of this class feel puzzled at finding the Church continually urging them to take an interest in a long past, which they consider of no practical utility to them!

[1] St. Matt. xv. 24. [2] Gen. xxi. 12. [3] Rom. ix. 6-8.

But the interior life, truly worthy of the name, is not what these good people imagine. No school of spirituality either now makes, or ever made, the ideal of virtue consist in indifference for those great historic facts which are evidently so precious in the eyes of the Church, and of God Himself. And what is the usual result of thus isolating themselves from their mother's most cherished appreciations? It is, that by thus determinedly shutting themselves up in their own private prayers, they, by a just punishment, lose sight of the true end of prayer, which is union with, and love of, God. Their meditation is deprived of that element of intimate and fruitful converse with God, which is assigned it by all the masters of the spiritual life; it soon becomes an unproductive exercise of analysis and reasoning, in which there is nothing but abstract conclusions.

Now, when God mercifully invited men to the divine nuptials by manifesting to them His Word, it was not by abstraction that He gave to our earth this the Son of His own eternal Substance. As to His Divinity, men could not, in their present state, see it in a direct way. Had God shown us, in this pretended abstract way, that eternal Son of His, in whom are found all beauty, and warmth, and life, the revelation would have been imperfect and cold. This He did not do; but, as St. Paul tells us, He manifested the great mystery of godliness in the flesh;[1] the Word became a living soul;[2] eternal Truth assumed to Himself a Body, that so He might converse with men,[3] and grow up like one of themselves.[4] And when that Body, which eternal Truth was to hold as His own for ever, was taken up in glory,[5] the Church, the bride of this Man-God, continued in the world

[1] 1 Tim. iii. 16. [2] Gen. ii. 7. [3] Baruch iii. 38.
[4] St Luke ii. 52. [5] 1 Tim. iii. 16.

this *manifestation* of God, by the members of Christ; she continued that historic development[1] of the Word, which is only to cease when time is no more. This manifestation, this development, surpasses all human calculations, and reveals fresh aspects of the Wisdom of God even to the angels themselves.[2] Let due respect be paid to the axioms of learned men, who have arranged the principles of science in logical order, independently of history and of facts: but this lifeless reasoning has nothing in common with substantial truth which is ever fruitful and necessarily active. In the Church, as in God, truth is life and light,[3] not a mere collection of formulæ. If our *Credo* rings out so triumphantly through the aisles of our churches, and seems to force the very gates of heaven, it is because each of its articles is presented before God steeped in the blood of martyrs; from age to age it has gathered ever fresh lustre from the labours and struggles of so many holy confessors, chosen out of the human race to complete the body of Christ on earth.[4]

The subject is too full to be treated of here; but this we must say: after the master-fact of the Incarnation of the Word, who came upon our earth to manifest God, through the ages of time, by Christ and His members,[5] there is not one which is more important, not one which has been and still is so dear to God, as the vocation of the two peoples whom He successively called to the blessing of an alliance with Him. The gifts and vocations of God are, as the apostle expresses it, *without repentance* or regret on His part. Those Jews, who are now His enemies because they reject the Gospel, are still called *charissimi;* they are still the beloved and dearly beloved, because of their

[1] Eph. i. 23. [2] *Ibid.* iii. 10. [3] St. John i. 4.
[4] Col. i. 24, ii. 19. [5] 2 Cor. iv. 10, 11.

fathers.[1] For the same reason, a time will come —and the whole world is waiting for it—when the denial of Juda being revoked and his iniquities blotted out, the promises made to Abraham, Isaac, and Jacob, will be literally fulfilled.[2] Then the divine unity of the two Testaments will be made evident; and the two peoples themselves will be made one, under their one Head, Christ Jesus.[3] The covenant of God with man being then fully realized, such as He had designed it in His eternal wisdom—the earth having yielded its fruit,[4] the world having done its work, the sepulchres will give back their dead,[5] and history will cease here on earth, leaving glorified human nature to bloom in unreserved fullness of life, under God's complacent eye.

The truths, then, which are again brought before our notice by to-day's Gospel, are anything but dry or old-fashioned; nothing is so grand; and, we must add—though superficial minds will wonder at it—there is nothing more practical in this season of the year, for it is the season consecrated to the mysteries of the unitive life. After all, in what, primarily, does union between God and man consist, but in unanimity of the divine and the human minds? Now, we know that the divine mind has manifested all its designs in the respective histories of the two Testaments and the two peoples; and that the final result which is to bring these two histories to their close, is the one only end which infinite love was in the beginning, and is now, and will for ever be, proposing to fulfil. The Church, therefore, far from showing herself to be behind the age by recurring continually to truths such as these, is but clearly proving herself to be the most intelligent bride of Jesus, and evincing the change-

[1] Rom. xi. 28, 20. [2] *Ibid.* 25-27. [3] Eph. ii. 14.
[4] Ps. lxvi. 7. [5] Rom. xi. 15.

less lovely youthfulness of a heart, which ever beats in unison with that of her Spouse.

Let us now resume the literal explanation of our Gospel. As we were observing on a previous Sunday, our Jesus here, again, wishes rather to give us a useful teaching, than to manifest His divine power. It is for this purpose that He does not cure at once these ten lepers who beseech Him to have mercy on them, as, on another occasion, He cured one who was suffering from the same misery. To this latter, who besought Him, He restored cleanliness by a few words. He said: 'Be thou made clean!' and forthwith the leprosy was cleansed.[1] This was at the beginning of His public life. But the event of our Gospel took place in the latter portion of our Lord's sojourn amongst men. The lepers are made clean only while on their way to show themselves to the priests. Jesus sends them to the priests, just as He had done in the previous case; and thus, from the beginning to the close of His mortal life, He gave an example of the respect which was to be paid to the old Law, so long as it was not abrogated. That Law gave to the sons of Aaron the power, not of curing, but of discerning leprosy, and passing judgment on its being cured or not.[2]

The time, however, has now come for a Law far above that of Sinaï. It has a priesthood, whose judgments are not to concern the state of the body, but, by pronouncing the sentence of absolution, are to effectually remove the leprosy of souls. The cure which the ten lepers felt coming upon them before they had reached the priests, ought to have sufficed to show them, in Jesus, the power of the new priesthood, which had been foretold by the prophets;[3] the power which

[1] St. Matt. viii. 3. [2] Lev. xiii. [3] Isa. lxvi. 21-23.

thus forestalls and surpasses the authority of the ancient ministration is sufficient evidence of the superior dignity of Him who exercises it. If only they were in suitable dispositions for the sacred rites, which are going to be used in the ceremony of their purification,[1] the Holy Ghost, who heretofore had inspired the prophetic details of the mysterious function, would enable them to understand the signification of the expiatory sparrow, whose blood, being sprinkled upon the living water, sets free, by the wood, its fellow sparrow. That first bird typifies our Lord Jesus Christ, who likens Himself, in the psalm, to the lonely sparrow;[2] His immolation on the cross, which gives to water the power of cleansing souls, communicates to the other sparrows, His brethren,[3] the purity of the divine Blood.

But the Jew is far from being ready to understand these great mysteries. And yet the Law had been given to him that it might serve him as a hand leading him to Christ, and without exposing him to err.[4] It was a signal favour granted him, not from any merits of his own, but because of his fathers.[5] The favour was all the more precious, inasmuch as it was bestowed at a time when the tradition regarding a future Redeemer was almost entirely lost by the bulk of mankind. Gratitude should have been uppermost in the heart of Juda; but pride took its place. He was so taken up with the honour that had been put on him, that it made him lose all desire for the Messiah. He could not endure the thought that a time would come, when the Sun of justice having risen for the whole earth, the limited advantage which was given to a few during the hours of night was to be eclipsed by the

[1] Lev. xiv. 1-32. [2] Ps. ci. 8. [3] Ps. lxxxiii. 4.
[4] Gal. iii. 24. [5] Deut. iv. 37, ix. 4-6.

bright noon of a light which all might enjoy. He, therefore, proclaimed that the old Law was definitive, though the Law declared itself to be but transitory; he, therefore, insisted on the perpetuity of the reign of types and shadows. He laid it down as a dogma that no divine intervention can ever equal that made on Sinaï; that every future prophet, everyone sent by God, must be inferior to Moses; that all possible salvation is in the Law, and that from it alone flows every grace.

This explains to us how it was, that of the ten men cured of leprosy by Jesus, nine have not even the remotest thought of coming to their Deliverer to thank Him: these nine are Jews. Jesus, to their minds, is a mere disciple of Moses, a bare instrument of favours, holding His commission from Sinaï, and as soon as they have gone through the legal formality of their purification they take it that all their obligations to God are paid. The Samaritan, the despised Gentile, whose sufferings have given him that humility which makes the sinner clear-sighted, is the only one who recognizes God by His divine works, and gives Him thanks for His favours. How many ages of apparent abandonment, of humiliation and suffering, must pass over Juda too, before he will recognize and adore His God, and confess to Him his sins, and give Him his devoted love, and, like this stranger, hear Jesus pronounce his pardon, and say: *Arise! Go thy way! thy faith hath made thee whole* and saved thee!

Let us, by our fervent prayers, hasten the time which will be so glorious for the two peoples, when, united in the same faith by the consciousness of the same hopes then realized, they will cry out to our Redeemer these words of our Offertory:

OFFERTORY

In te speravi, Domine; dixi: Tu es Deus meus, in manibus tuis tempora mea.

In thee, O Lord, have I put my trust; I said: Thou art my God; my times are in thy hands.

It is the *oblation* now on the altar that is to obtain for us from God the *pardon* of our past offences, and the graces we hope for, for the time to come. Let us, in the Secret, beseech Him to accept for the sacrifice these gifts which the Church, in the name of us all, has presented to Him.

SECRET

Propitiare, Domine, populo tuo, propitiare muneribus: ut hac oblatione placatus, et indulgentiam nobis tribuas, et postulata concedas. Per Dominum.

Be thou propitious, O Lord, to thy people, and mercifully receive their offerings; that, being appeased thereby, thou mayst grant us pardon, and bestow upon us what we ask. Through, etc.

The other Secrets, as on page 130.

Oh! when will the children of Juda come and experience for themselves the superiority of the *Bread* of the new Testament over the manna of the old? Let us Gentiles, the last-comers, but who have preceded our elder brethren at the banquet of love, sing all the more fervently in our Communion-anthem the divine *sweetness* of this true Bread of heaven.

COMMUNION

Panem de cœlo dedisti nobis, Domine, habentem omne delectamentum, et omnem saporem suavitatis.

Thou hast given us bread from heaven, O Lord, containing whatsoever is delicious and sweet.

As the Postcommunion expresses it, the work of our *redemption* by Jesus our Lord is confirmed and grows within us as often as we assist at these sacred

mysteries. The Church prays that her children may be blessed with the grace of this fruitful frequentation of the mysteries of salvation.

POSTCOMMUNION

Sumptis, Domine, cœlestibus sacramentis, ad redemptionis æternæ, quæsumus, proficiamus augmentum. Per Dominum.

May these heavenly mysteries, O Lord, which we have received, advance our eternal redemption. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Unus autem ex illis, ut vidit quod mundatus est, regressus est, cum magna voce magnificans Deum. Alleluia.

But one of them, when he saw that he was made clean, went back, glorifying God with a loud voice. Alleluia.

OREMUS

Omnipotens sempiterne Deus, da nobis fidei, spei, et charitatis augmentum: et ut mereamur assequi quod promittis, fac nos amare quod præcipis. Per Dominum nostrum.

LET US PRAY

O almighty and eternal God, grant unto us an increase of faith, hope, and charity: and, that we may deserve what thou promisest, make us to love what thou commandest. Through, etc.

THE FOURTEENTH SUNDAY AFTER PENTECOST

MASS

In the western Church this Sunday is called that of the two masters, because of the Gospel which is read upon it.

The Greeks give it the name of the Sunday of the invited to the marriage-feast,[1] or, the fourteenth of St. Matthew, unless the feast of the Exaltation of the holy Cross (September 14) happen to fall during the ensuing week. In this latter case this and the following Sunday are called 'of the Exaltation,' and take for their Gospels the first from St. John, the second from St. Mark. After this, follow the Sundays called 'of St. Luke,' which go on till Lent, in the manner already described for St. Matthew.

MASS

Behold, O God, our protector! and look on the face of thy Christ! Thus begins the Church, as she advances towards the altar, whereon the holy sacrifice is going to be offered up. The Church is the bride of the Man-God; she is, as the apostle says, His glory; but the Spouse, according to the same St. Paul, is both the image and the glory of God,[2] and the head of His bride.[3] In all truth, then, and with full confidence that she will be graciously heard, the Church, in presenting her petitions to the Most High, begs of Him to *look on the face* of His *Christ*, who is also hers.

INTROIT

Protector noster, aspice, Deus, et respice in faciem Christi tui: quia melior est dies una in atriis tuis super millia.

Ps. Quam dilecta tabernacula tua, Domine virtutum! concupiscit, et deficit anima mea in atria Domini. Gloria Patri. Protector.

Behold, O God, our protector, and look on the face of thy Christ; for better is one day in thy courts above thousands.

Ps. How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. Glory, etc. Behold.

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[1] St. Matt. xxii. [2] 1 Cor. xi. 7. [3] *Ibid.* 8; Eph. v. 28.

The thought of the future glories which fills the Church with gladness, and the dignity of the divine union which, even in this present life, makes her truly bride, do not prevent her from always feeling the need she has of help from on high. Were she to be deprived one single moment of God's assistance, she would see her children, through their innate human frailty, hurrying into the abyss of vice, such as the apostle describes in to-day's Epistle. Let us join with our mother in her Collect, and beseech God to grant us that uninterrupted, that *constant mercy,* which is absolutely necessary for us.

COLLECT

Custodi, Domine, quæsumus, Ecclesiam tuam propitiatione perpetua: et quia sine te labitur humana mortalitas, tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur. Per Dominum.

Preserve, O Lord, we beseech thee, thy Church by thy constant mercy; and whereas, without thee, human mortality fails, may it, by thine aid, be ever delivered from what things are hurtful, and be directed towards such as are salutary. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Galatas.

Lesson of the Epistle of Saint Paul the Apostle to the Galatians.

Caput V

Fratres, Spiritu ambulate, et desideria carnis non perficietis. Caro enim concupiscit adversus spiritum: spiritus autem adversus carnem: hæc enim sibi invicem adversantur: ut non quæcumque vultis, illa faciatis. Quod si spiritu ducimini, non estis sub lege.

Chapter V

Brethren: Walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit; and the spirit against the flesh: for these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the

Manifesta sunt autem opera carnis: quæ sunt fornicatio, immunditia, impudicitia, luxuria, idolorum servitus, veneficia, inimicitiæ, contentiones, æmulationes, iræ, rixæ, dissensiones, sectæ, invidiæ, homicidia, ebrietates, comessationes, et his similia; quæ prædico vobis, sicut prædixi: quoniam qui talia agunt, regnum Dei non consequentur. Fructus autem Spiritus est: charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas. Adversus hujusmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis.

law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

The bride, who came from the top of Sanir and Hermon that she might be crowned,[1] knows not the servitude of Sinaï;[2] still less is she under the slavery of the senses. On the mountain, where her tent is fixed for ever,[3] her Spouse has broken the fetters of the Jewish Law, and that more galling chain which tied all people down—the network of sin that covered all the nations of the earth.[4] She, the bride, is queen; her sons are kings;[5] the milk whereon she feeds them[6] infuses liberty within them.[7] Filled with the holy Spirit, who is their glory and their strength,[8] they have the Lord of hosts looking on them, as they bravely engage in battles such as princes should fight.[9] Satan, too, has beheld their glorious struggles, and his kingdom

[1] Cant. iv. 8. [2] Gal. iv. 24-26. [3] Isa. ii. 2.
[4] *Ibid.* xxv. 7. [5] 1 St. Pet. ii. 9. [6] Isa. lxvi. 8-12.
[7] Gal. iv. 31. [8] Rom. viii. 14, 26. [9] Eph. iv. 8, vi. 12.

has been shaken to its foundations.[1] Two cities now divide the world between them;[2] and the holy city, made up of vanquishers over the devil, the world, and the flesh, is full of admiration and joy at seeing that the noblest of the nations flock to her.[3] The law which reigns supreme within her walls is love, for the holy Spirit, who rules her happy citizens, takes them far beyond the injunctions or prohibitions of any law. Together with charity, there spring up joy, peace, and those other fruits, here enumerated by the apostle; they grow spontaneously from a soil which is saturated with the glad waters[4] of a stream, which is no other than the sanctifying Spirit, who inundates the city of God.[5] We are not astonished at this new Sion's being loved by the Lord above all the tabernacles of Jacob,[6] beautiful as those once were.[7] Now that the blessing has taken on earth the place once held by the Law, the servants of God have become sons and daughters. Even while living in the flesh, they bear evidence of their heavenly origin, by going on from virtue unto virtue. Though sojourning in this vale of tears, they are ever on the ascent, approaching gradually nigher to the high summits of holiness; they reflect in their lives the perfection of their heavenly Father,[8] who, surrounded as He thus is in Sion by this noble family, is seen to be, in all truth, the God of gods.[9]

Flesh and blood have had no share in their divine birth;[10] flesh and blood have no hand in their regenerated life.[11] Their first birth being in the flesh, they were flesh, and did the works of death and ignominy mentioned in the Epistle,

[1] St. John xii. 31. [2] St. Aug., *De Civit. Dei.*
[3] Isa. lx. 5. [4] Ps. lxiv. 11. [5] *Ibid.* xlv. 5.
[6] *Ibid.* lxxxvi. 2. [7] Num. xxiv. 5.
[8] St. Matt. v. 48. [9] Ps. lxxxiii. 6-8. [10] St. John i. 12.
[11] 1 Cor. xv. 50.

showing at every turn that they were from slime of earth;[1] but, born of the Spirit, they are spirit,[2] and do the works of the spirit, in spite of the flesh which is always part of their being.[3] For, by giving them of His own life, the Spirit has emancipated them, by the power of love, from the tyranny of sin,[4] which held dominion over their members;[5] and, having been grafted on Christ, they bring forth fruit unto God.[6]

Man, therefore, who was once a slave to concupiscence, has regained on the cross of Christ that equilibrium of his existence[7] which is true liberty. The supremacy, which the soul had forfeited in punishment for her revolt against God,[8] has been restored to her by the laver of the water of Baptism, and now that she is once more queen, it is but just that she chastise the slave who so long lorded it over her, his rightful sovereign. Man owes nothing to the flesh,[9] especially after the miseries it has brought upon him; but further than this, God, too, has been insulted by the sensual abominations committed in His sacred presence; and He, too, demands atonement. For this purpose He mercifully takes man, now that he is enfranchised, and confides to him the task of sharing with His divine Majesty in taking revenge on their common enemy and usurper. Then again, this mortifying the flesh and keeping it in subjection is a necessary means for retaining the good position already obtained. It is true that the rebel has been made incapable of damaging those who are in Christ Jesus, and who walk not according to the flesh and its vile suggestions;[10] but it is equally true that the rebel is rebel still, and is ever watching for opportunities

[1] Gen. ii. 7. [2] St. John iii. 6. [3] 2 Cor. x. 3.
[4] Rom. viii. 2. [5] *Ibid.* vii. 23. [6] *Ibid.* 4.
[7] *Ibid.* viii. 3. [8] *Ibid.* i. 28. [9] *Ibid.* viii. 12.
[10] *Ibid.* 1.

to assail the spirit. If there be exceptions, they are exceedingly rare. The rule of the flesh is, to attack the spirit all through life, and try to make it yield. If one were an Antony in the desert, the flesh would be fierce in its assaults even there. If the saint were a Paul, just fresh from the third heaven of his sublime revelations, the flesh would have impudence enough to buffet even him.[1] So that, had we no past sins to atone for, the commonest prudence would urge us to take severe measures of precaution against an enemy who is so fearfully untiring in his hatred of us, and, what is worse, lives always in our own home. St. Paul, of whom we were just speaking, says of himself: 'I chastise my body, and bring it into subjection, lest, perhaps . . . I should become reprobate!'[2]

Penance and mortification differ in this: that penance is a debt of justice, incumbent on the sinner; mortification is a duty commanded by prudence; which duty becomes that of every Christian who is not foolish enough to pretend to be out of the reach of concupiscence. Is there anyone living who could honestly say that he has fully acquitted himself of these two duties, that he has satisfied the claims of God's justice, and that he has stifled every germ of his evil passions? All spiritual masters, without exception, teach that no man who is desirous either of perfection or of salvation should limit himself to the rules of simple temperance, that cardinal virtue which forbids excess in pleasures of any kind. This, they tell us, is not enough; and that the Christian, taking up another virtue, namely fortitude, must from time to time refuse himself even lawful gratifications; must impose privations on himself which are not otherwise of obligation; must even inflict punishment on himself in the manner and measure per-

[1] 2 Cor. xii. 7. [2] 1 Cor. ix. 27.

mitted him by a discreet director. Amidst the thousands of holy writers who treat of this point of asceticism, let us listen to the amiable and gentle St. Francis of Sales. 'If,' says he, in his *Introduction to a Devout Life*—'if you can bear fasting you would do well to fast on certain days, beyond those fasts which the Church commands us to observe . . .; even when one does not fast much, yet does the enemy fear us all the more when he sees that we know how to impose a fast on ourselves. Wednesdays, Fridays, and Saturdays were the days whereon the Christians of former times most practised abstinence. Therefore, do you choose out of these for your fasts, as far as your devotion and the discretion of your director will counsel you to do. . . . The discipline, when taken with moderation, possesses a marvellous power for awakening the desire for devotion. The hair-shirt is efficacious in reducing the body to subjection . . .; on days which are especially devoted to penance, one may wear it, the advice of a discreet confessor having been previously taken.'[1] Thus speaks the learned Doctor of the Church, the saintly Bishop of Geneva, whose sweet prudence is almost proverbial; and they to whom he addresses these instructions are persons living in the world. In the world, quite as much as in the cloister, the Christian life, if seriously taken up, imperatively requires this incessant war of the *spirit* against the *flesh*. Let that war cease, and the *flesh* speedily usurps the sway, and reduces the soul to a state of torpor, by either seizing her very first attempts at virtue and chilling them into apathy, or by plunging her, at a single throw, deep into the filth of sin.

Neither is it to be feared that affability in the Christian's social intercourse will be in any way impaired by this energy of self-mortification. That

[1] *Introduction to a Devout Life*, Part III., ch. xxiii.

virtue which is based on such forgetfulness of oneself, as to make him love discomfort and suffering for God's sake, does not render such a man one whit less pleasing in company, or rob the friendly circle he frequents of one single charm. But will it not interfere somewhat with an article which the world is very jealous about? No. When dress is what Christian reserve would have it be, in other and plainer words, when it is the love of Jesus that regulates the arrangements, there is no toilet where the jewels of penance may not find their place, without in the least intruding upon those of the world. The day of judgment will give a strange lesson to those many good-for-nothing and cowardly Christians who feel sure that everyone of their acquaintance is as fond of easy-going softness as they themselves are! Then will be revealed to them the pious schemes of penance, which Christian love of the cross suggested, as means for crucifying their flesh even amidst pleasures, and to those very persons who were the most admired in the worldling's earthly paradise of gay saloons.

And ought it not to be thus? Ought not the cross to be most dear to men? Yes, unless we hold that Christianity and divine love have entirely disappeared from this world. How is it possible to love Jesus, the Man of sorrows,[1] and not love His sufferings? Can we say that we are walking in His footsteps if we are not on the road to Calvary? 'If any man will come after Me,' says Jesus, 'let him deny himself, and take up his cross, and follow Me!'[2] And the Church, who is one with her divine Spouse—the Church who completes Him in all things,[3] and, therefore, continues through all ages His life of expiation and atonement—puts on her children the sublime task which the apostle thus expresses: 'I fill up those things that are wanting

[1] Isa. liii. 3. [2] St. Matt. xvi. 24. [3] Eph. i. 23.

of the sufferings of Christ, by suffering in my flesh for His body, which is the Church.'[1]

Sublime task indeed! Filial, as far as the Church is concerned, but divine, also, and deifying, if we consider the union it produces between the Word and the soul. The Word gives to the soul what He has not given to the angels; He invites her to a share of that chalice, which the eternal Father reserved to Jesus' sacred Humanity.[2] Here we have the intimacy of the bride: the one same cup for the two, and it unites their two lives into one. It is a cup of sorrow's holy inebriation; they both drink it with avidity; and that avidity gives such vehemence to their union that the creature at times leaves her ecstasy all stigmatized in soul, yea, it may be in her body too, with the wounds of her crucified Lord. But whether our Lord communicate or not, either invisibly or visibly, the stigmata of His love to the soul that is devoted to Him, there is always, under one form or other, the royal seal, which gives the surest sign of authenticity to the contract of divine union here below; that seal is suffering. Many, who on hearing or reading the favours gratuitously granted to certain saintly souls are excited to a feeling of holy envy, would shrink back with dismay if they were told of the trials they had to go through before gaining such mystic ascensions. Even when the trials of purification (of which we were speaking on a former occasion[3]) are all over, the place of meeting is invariably that which the inspired Canticle calls the Mount of myrrh,[4] which is but another name for suffering. Myrrh is the first fragrant herb culled by the divine Word in the mystic garden; nay, it is the only one He expressly mentions.[5] Myrrh distils

[1] Col. i. 24. [2] St. John xviii. 11.
[3] The sixth Sunday after Pentecost.
[4] Cant. iv. 6. [5] *Ibid.* v. 1.

from the bride's hands, and her fingers are full of it;[1] her Spouse is the bouquet she clasps to her heart, but that bouquet is one of myrrh;[2] and His lips are as lilies dropping choice myrrh.[3]

Of course, we are too miserable ever to aspire to be raised up by the holy Spirit to those heights of the mystic life, where divine union produces such marvellous results as those we have already mentioned; but let us remember that neither the intensity, nor the merit of love, nor even the reality of effective union depends on those exterior manifestations. It should suffice to make us love, and even go in quest of suffering, to remember how faith teaches us that it was life-long with Him, who wishes, and infinitely deserves, to be the one object of our thoughts and affections. We are members of a Head who was crowned with thorns; can we pretend to have nothing but pleasures and flowers? Let us not forget that all the saints must, when in heaven, be likenesses of the new Adam;[4] and that the eternal Father admits no one into His house, who is not conformable to the image of His Son.[5]

In the Gradual, the Church sings the happy *confidence* she has put in her divine Spouse. The Alleluia-verse invites us to rejoice, as she, our mother, does in *God our Saviour*.

GRADUAL

Bonum est confidere in Domino, quam confidere in homine.	It is better to trust in the Lord than to trust in man.
V. Bonum est sperare in Domino, quam sperare in principibus.	*V.* It is better to hope in the Lord than to hope in princes.
Alleluia, alleluia.	Alleluia, alleluia.
V. Venite, exsultemus Domino: jubilemus Deo salutari nostro. Alleluia.	*V.* Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Alleluia.

[1] Cant. v. 5. [2] *Ibid.* i. 12. [3] *Ibid.* v. 13.
[4] 1 Cor. xv. 45-49. [5] Rom. viii. 29, 30.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput VI.

In illo tempore: Dixit Jesus discipulis suis: Nemo potest duobus dominis servire: aut enim unum odio habebit, et alterum diliget: aut unum sustinebit, et alterum contemnet. Non potestis Deo servire, et mammonæ. Ideo dico vobis, ne solliciti sitis animæ vestræ quid manducetis, neque corpori vestro quid induamini. Nonne anima plus est quam esca: et corpus plus quam vestimentum? Respicite volatilia cœli, quoniam non serunt, neque metunt, neque congregant in horrea: et Pater vester cœlestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans, potest adjicere ad staturam suam cubitum unum? Et de vestimento quid solliciti estis? Considerate lilia agri, quomodo crescunt: non laborant, neque nent. Dico autem vobis, quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis. Si autem fœnum agri, quod hodie est, et cras in clibanum mittitur, Deus sic vestit: quanto magis vos modicæ fidei? Nolite ergo solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quo operiemur? Hæc enim omnia gentes in-

Sequel of the holy Gospel according to Matthew.

Chapter VI

At that time: Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe; how much more you, O ye of little faith? Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the

quirunt. Scit enim Pater vester, quia his omnibus indigetis. Quærite ergo primum regnum Dei, et justitiam ejus: et hæc omnia adjicientur vobis.

heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

The supernatural life can never be healthy in men's souls, unless it triumph over the three enemies, which St. John calls concupiscence of the flesh, concupiscence of the eyes, and the pride of life.[1] As to the first of these, our Epistle has been instructing us upon the obstacle it raises against the action of the holy Spirit, and on the means we are to adopt for surmounting it. Pride of life is overcome by humility, on which the Church has several times spoken to us during the previous Sundays. The Gospel which has just been read to us is the condemnation of the concupiscence of the eyes—that is, attachment to the goods of this world which, of themselves, are goods but in name and appearance.

No man, says our Lord, *can serve two masters;* and these two masters are, *God and mammon.* Mammon means riches.[2] Riches are not, of their own nature, bad. When lawfully acquired, and used agreeably to the designs of God, riches help the possessor to gain true goods for his soul; he stores up for himself, in the kingdom of his eternal home, treasures, which neither thieves nor rust can reach.[3] Ever since the Incarnation, wherein the divine Word espoused poverty to Himself, it is the poor that are heaven's nobility. And yet, the mission of the rich man is a grand one: he is permitted to be rich in order that he may be God's minister to make all the several portions of material creation turn to their Creator's glory. God

[1] 1 St. John ii. 16. [2] *Homil. diei.* [3] St. Matt. vi. 19, 20.

graciously vouchsafes to entrust into his hands the feeding and supporting of the dearest of His children, that is, the poor, the indigent and suffering members of His Christ. He calls him to uphold the interests of His Church, and be the promoter of works connected with the salvation of men. He confides to him the keeping up of the beauty of His temples. Happy that man, and worthy of all praise, who thus directly brings back to the glory of their Maker the fruits of the earth, and the precious metals she yields from her bosom! Let not such a man fear: it is not of him that Jesus speaks those anathemas uttered so frequently by Him against the rich ones of this world. He has but one *Master*—the Father who is in heaven, whose steward he humbly and gladly acknowledges himself to be. Mammon does not domineer over him; on the contrary, he makes her his servant, and obliges her to minister to his zeal in all good works. The *solicitude* he takes in spending his wealth in acts of justice and charity, is not that which our Gospel here blames; for, in all such *solicitude*, he is but following our Lord's precept, of seeking first the kingdom of God; and the riches which pass through his hands in the furtherance of good works, do not distract his thoughts from that heaven where his heart is, because his true treasure is there.[1]

It is quite otherwise when riches, instead of being regarded as a simple means, become the very end of a man's existence, and that to such an extent as to make him neglect, yea, and sometimes forget, his last end. 'The ways of every covetous man,' says the Scripture, 'destroy the souls of the possessors.'[2] The apostle explains this by saying that the love of money drives a man into temptation and the snares of the devil, by the countless

[1] St. Matt. vi. 21. [2] Prov. i. 19.

unprofitable and hurtful desires it excites within him; it drowns men in destruction and perdition, making them even barter away their faith.[1] And yet, the more an avaricious man gets, the less he spends. To nurse his treasure, to gaze upon it,[2] to be thinking of it all day and night long, when obliged to go from home—that is what he lives for; and his money becomes at last his idol.[3] Yes, mammon is not merely his *master*, whose commands are obeyed before all others, but it is his god, before which he sacrifices friends, relatives, country, and himself, for he devotes, and, as it is said in Ecclesiasticus, throws away his whole soul and body to his idol.[4] Let us not be astonished at our Gospel declaring that God and mammon are irreconcilable enemies; for, who was it but mammon that had our Lord Jesus sacrificed on its hateful altar, for thirty pieces of silver? Of all the devils in hell, is there one whose hideous guilt is deeper than the fallen angel who prompted Judas to sell the Son of God to His executioners? It is the avaricious who alone can boast of deicide! The vile love of money, which the apostle defines as the root of all evils,[5] can lay claim to having produced the greatest crime that was ever perpetrated!

But, without going into such crimes as made the authors of the inspired Books of even the old Testament say that 'nothing is more wicked than the covetous man . . .; there is not a more wicked thing than to love money'[6]—it is easy to allow oneself to be led, as regards this world's goods, into an excessive *solicitude*, which prudence condemns. What ineffable truth and clearness in the reasoning of our Jesus, as put before us in to-day's Gospel! To attempt to add any human

[1] 1 Tim. vi. 9, 10.
[2] Eccles. v. 9, 10.
[3] Eph. v. 5; Col. iii. 5.
[4] Ecclus. x. 10.
[5] 1 Tim. vi. 10.
[6] Ecclus. x. 9, 10.

words to these of His, would be an insult offered to both their charm and their energy. The exquisitely beautiful comparisons of the *birds of the air, and the lilies of the field,* by which our divine Master shows how such *solicitude* is the very opposite of the confidence we should have in *our heavenly Father,* are beyond all comment. We may add, however, that *solicitude* of this sort would prove the existence of an attachment to earthly things, which is incompatible with anything approaching to Christian perfection, or to the desire of making progress in the paths of divine union. The unitive way is possible in every state of life; only, there must be one condition observed, and that is, the soul must be detached from every tie that could keep her from going to God. The religious breaks these ties by his three vows, which are in direct opposition to the triple concupiscence of fallen nature; the layman, who, though he is living in the world, desires to be what his Creator would have him be, must, without the aid of the real separation which the religious makes, be quite as completely detached from his own will, and sensuality, and riches, in order that all his intentions and aspirations may be fixed on the eternal home, where his one infinite, loved treasure is. If he does not bring himself, even in the midst of his riches, to be as poor in spirit as the religious is in deed, his progress will be checked at the very first step he takes in the contemplative life; and, if he allow the obstacle to block up the way, he must give up all idea of rising, in light and love, above the lowly paths of the majority of Christians.

Like the other portions of to-day's liturgy, the Offertory is all confidence and joy. The prince of the heavenly hosts—the Archangel St. Michael, whose feast is at hand, and whom the Church always invokes in the blessing of the incense at

this part of the Mass—is he not ever ready to protect and watch over those who *fear the Lord?*

OFFERTORY

Immittet angelus Domini in circuitu timentium eum et eripiet eos: gustate et videte, quoniam suavis est Dominus.	The angel of the Lord shall encamp round about them that fear him; taste and see, that the Lord is sweet.

Let us, in the Secret, pray that the *saving Host*, offered on the altar, may, by its virtue, purify our soul, and draw the divine power to our assistance.

SECRET

Concede nobis, Domine, quæsumus: ut hæc Hostia salutaris et nostrorum fiat purgatio delictorum, et tuæ propitiatio potestatis. Per Dominum.	Grant, we beseech thee, O Lord, that this saving Host may both cleanse us from our sins, and render thy majesty propitious to us. Through, etc.

The other Secrets, as on page 130.

The Communion-anthem, taken from the Gospel which now is assigned to this Sunday, was not the one primitively used; the ancient liturgists make no mention of it in its present position, nor is it to be found there in any of the manuscripts consulted by Blessed Thomasi, when he was preparing the publication of his *Antiphonary*. The composition of this and some other Masses shows some few variations of this kind; but these are details, which, whatever may be their interest in other respects, savour too much of erudition, and the nature of this work necessarily excludes them.

COMMUNION

Primum quærite regnum Dei, et omnia adjicientur vobis, dicit Dominus.	Seek ye first the kingdom of God, and all things shall be added unto you, saith the Lord.

An ever-growing love of purity, heaven's protection, and final perseverance—these are the precious fruits of our frequent assistance at these sacred *mysteries*. Let us secure them, by joining our mother in her Postcommunion prayer.

POSTCOMMUNION

Purificent semper et muniant tua sacramenta nos, Deus: et ad perpetuæ ducant salvationis effectum. Per Dominum.

May these thy mysteries, O God, continually purify and strengthen us, and procure us eternal salvation. Through, etc.

The other Postcommunions as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Quærite primum regnum Dei, et justitiam ejus, et hæc omnia adjicientur vobis. Alleluia.

Seek ye first the kingdom of God and his justice, and all these things shall be added unto you. Alleluia.

OREMUS

Custodi, Domine, quæsumus, Ecclesiam tuam propitiatione perpetua: et quia sine te labitur humana mortalitas, tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur. Per Dominum nostrum.

LET US PRAY

Preserve, O Lord, we beseech thee, thy Church by thy constant mercy; and whereas, without thee, human mortality fails, may it, by thine aid, be ever delivered from what things are hurtful, and be directed towards such as are salutary. Through, etc.

THE FIFTEENTH SUNDAY AFTER PENTECOST

MASS

THE Introit for this Sunday, which now goes under the name of the Sunday of the widow of Naim, because of the Gospel read on it, gives us a sample of the prayers we should address to our Lord in our necessities. Last Sunday we heard our Jesus promising to provide for all our wants, on the condition that we would serve Him faithfully, by seeking His kingdom. When we present our petitions to Him, let us show Him the confidence He so well deserves from us; and we shall be graciously heard.

INTROIT

Inclina, Domine, aurem tuam ad me, et exaudi me: salvum fac servum tuum, Deus meus, sperantem in te: miserere mihi, Domine, quoniam ad te clamavi tota die.

Incline thine ear, O Lord, unto me, and hear me: save thy servant, O my God, who hopeth in thee; have mercy on me, O Lord, for I have cried to thee all the day.

Ps. Lætifica animam servi tui: quia ad te, Domine, animam meam levavi. Gloria Patri. Inclina.

Ps. Give joy to the soul of thy servant: for to thee, O Lord, have I lifted up my soul. Glory, etc. Incline.

The humility wherewith our holy mother the Church presents her supplications to God should serve as a model to us. If the bride herself thus treats with God, what ought not to be our sentiments of lowliness, when we appear in the presence of sovereign Majesty? We may well say to this tender mother of ours what the disciples said to Jesus: 'Teach us how to pray!'[1] Let us unite with her in this Collect.

[1] St. Luke xi. 1.

COLLECT

Ecclesiam tuam, Domine, miseratio continuata mundet et muniat: et, quia sine te non potest salva consistere, tuo semper munere gubernetur. Per Dominum.

May thy continued mercy, O Lord, cleanse and defend thy Church; and because, without thee, she cannot keep safe, may she always be governed by thy gift. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Galatas.

Capita V. et VI.

Fratres, Si spiritu vivimus, spiritu et ambulemus. Non efficiamur inanis gloriæ cupidi, invicem provocantes, invicem invidentes. Fratres, et si præoccupatus fuerit homo in aliquo delicto, vos, qui spirituales estis, hujusmodi instruite in spiritu lenitatis, considerans teipsum, ne et tu tenteris. Alter alterius onera portate, et sic adimplebitis legem Christi. Nam si quis existimat se aliquid esse, cum nihil sit, ipse se seducit. Opus autem suum probet unusquisque, et sic in semetipso tantum gloriam habebit, et non in altero. Unusquisque enim onus suum portabit. Communicet autem is, qui catechizatur verbo, ei, qui se catechizat, in omnibus bonis. Nolite errare: Deus non irridetur. Quæ enim seminaverit homo, hæc et metet. Quoniam qui seminat in

Lesson of the Epistle of St. Paul, the Apostle, to the Galatians.

Chapters V. and VI.

Brethren: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Brethren, if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens: and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him, that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that

carne sua, de carne et metet corruptionem: qui autem seminat in spiritu, de spiritu metet vitam æternam. Bonum autem facientes, non deficiamus: tempore enim suo metemus, non deficientes. Ergo dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei.

soweth in the flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail. For in due time we shall reap not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

Holy Church resumes the lesson of St. Paul, where she left it last Sunday. The spiritual life—the life produced in our souls by the holy *Spirit*, in place of the former life of the *flesh*—is still the subject of the apostle's teaching. When the *flesh* has been subdued, we must beware of supposing that the structure of our perfection is completed. Not only must the combat be kept up after the victory, under penalty of losing all we have won, but we must also be on the watch, lest one or other of the heads of the triple concupiscence take advantage of the soul's efforts being elsewhere directed, to raise itself against us, and sting us all the more terribly, because it is left to do just as it pleases. The apostle warns us here of *vain-glory*, and well he may; for *vain-glory* is, more than other enemies, always in a menacing attitude, ready to infuse its subtle poison even into acts of humility and penance; hence the Christian, who is desirous to serve God, and not his own gratification, by the virtues he practises, must keep up a specially active vigilance over this passion.

Let us think for a moment of the madness that culprit would be guilty of, who having his sentence of death commuted for a severe flogging, should take pride in the stripes left on his body by the whip! May this madness never be ours! It would

seem, however, as though it were far from being impossible, seeing how the apostle, immediately after telling us to mortify our flesh, bids us take heed of *vain-glory*. In fact, we are not safe on this subject, excepting inasmuch as the outward humiliation, inflicted by us on our body, has this for its principle, that our soul should voluntarily humble herself at the sight of her miseries. The ancient philosophers, too, had their maxims about the restraint of the senses; but those among them who practised those admirably worded maxims found them a stepping-stone for their pride to mount up mountains high in self-conceit. It could not be otherwise; for they were totally devoid of anything like the sentiments which actuated our fathers in the faith, who, when they clad themselves in sackcloth and prostrated on the ground,[1] cried out from the heartfelt conviction of the miseries of human nature: 'Have mercy on me, O God, according to Thy great mercy! for I was conceived in iniquities, and my sin is ever before me!'[2]

To practise bodily mortification, with a view to get the reputation of being saints, is it not doing what St. Paul here calls *sowing in the flesh*, that in due time—that is, on the day when the intentions of our hearts will be made manifest[3]—we may reap, not life and glory everlasting, but endless disgrace and shame? Among the works of the flesh mentioned in last Sunday's Epistle, we found contentions, dissensions, jealousies,[4] all of which are the ordinary outcome of this *vain-glory*, against which the apostle is now warning us. The production of such rotten fruits would be an unmistakable sign that the heavenly sap of grace had gone from our souls, and that in its stead there had been brought the fermentation of sin; and that now, having

[1] 1 Paralip. xxi. 16, etc. [2] Ps. l. [3] 1 Cor. iv. 5. [4] Gal. v. 19-21.

made ourselves slaves as of old, we must tremble because of the penalties threatened by God's law. *God is not mocked;* and as to the confidence which generous fidelity of love imparts to those who live by the Spirit, it would, in the case we are now supposing, be but a hypocritical counterfeit of the holy liberty of the children of God. They alone are His children, whom the holy Spirit leads[1] in charity; those others are led on by the flesh, and such cannot please God.[2]

If, on the contrary, we would have an equally unmistakable sign which is quite compatible with the obscurities of faith, that we are really in possession of divine union, let us not take occasion from the sight of others' defects and faults to be puffed up with pride, but rather from the consideration of our own miseries, be indulgent to everyone else. If others fall, let us give them a helping and prudent hand. Let us *bear one another's burdens* along the road of life, and then, having *thus fulfilled the law of Christ*, we shall know (and oh! the joy there is in such knowing!) that we abide in Him, and He in us.[3] These most thrilling words were made use of by our Lord to express the future intimacy He would have with those who should eat the Flesh of the Son of Man and drink His Blood in holy Communion[4]; and St. John, who has recorded them in his Gospel, takes them and uses them in his Epistles, and (let us mark the deep mystery of the application) applies them to all who, in the Holy Ghost, observe the great commandment of loving their neighbours.[5]

Would to God we could ever have ringing in our ears the saying of the apostle: *Whilst we have time, let us work good to all men!* For the day will come (and it is not so very far off) when the angel,

[1] Rom. viii. 14. [2] *Ibid.* 8. [3] 1 St. John iv. 13.
[4] St. John vi. 57. [5] 1 St. John iii. 23, 24; iv. 12, 13.

carrying the mysterious book, and having one foot on the earth and the other on the sea, shall make his mighty voice as that of a lion heard through the universe, and, with his hand lifted up towards heaven, shall swear by Him that liveth for ever and ever, that time shall be no more.[1] Then will man *reap* with joy what he shall have sown in tears[2]; he *failed* not, he grew not weary of doing good while in the dreary land of his exile; still less will he ever tire of the everlasting harvest, which is to be in the living light of the eternal day.

As we sing the Gradual, let us remember that the only *praise* which gives God pleasure is that which goes up to Him from a soul where reigns the harmony of the several virtues. The Christian life, which is regulated by the ten commandments, is the ten-stringed psaltery,[3] on which the Finger of God, the Holy Ghost,[4] plays to the Spouse the music that He loves to hear.

GRADUAL

Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

V. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

Alleluia, alleluia.

V. Quoniam Deus magnus Dominus, et rex magnus super omnem terram. Alleluia.

It is good to give praise to the Lord: and to sing to thy name, O Most High!

V. To show forth thy mercy in the morning, and thy truth in the night.

Alleluia, alleluia.

V. For the Lord is a great God, and a great King over all the earth. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Caput VII.

In illo tempore: Ibat Jesus in civitatem quæ vocatur Naïm: et ibant cum

Sequel of the holy Gospel according to Luke.

Chapter VII.

At that time: Jesus went into a city that is called Naim: and there went with him his

[1] Apoc. x. 1-6. [2] Ps. cxxv. 5. [3] Ps. cxliii. 9.
[4] *Cf.* St. Luke xi. 20; St. Matt. xii. 28.

eo discipuli ejus, et turba copiosa. Cum autem appropinquaret portæ civitatis, ecce defunctus efferebatur, filius unicus matris suæ : et hæc vidua erat : et turba civitatis multa cum illa. Quam cum vidisset Dominus, misericordia motus super eam, dixit illi : Noli flere. Et accessit, et tetigit loculum (hi autem qui portabant steterunt). Et ait : Adolescens, tibi dico, surge. Et resedit qui erat mortuus, et cœpit loqui. Et dedit illum matri suæ. Accepit autem omnes timor : et magnificabant Deum, dicentes : Quia Propheta magnus surrexit in nobis : et quia Deus visitavit plebem suam.

disciples, and a great multitude. And, when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow : and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her : Weep not! And he came near, and touched the bier. And they that carried it stood still. And he said : Young man! I say to thee arise. And he that was dead, sat up, and began to speak. And he gave him to his mother. And there came a fear on them all : and they glorified God, saying : A great Prophet hath risen up among us, and God hath visited his people!

This is the second time during the year that holy Church offers this Gospel to our consideration; we cannot be surprised at this, for the fathers selected by her as its interpreters[1] tell us, on both of these occasions, that the afflicted *mother* who follows her son to the grave is the Church herself.

The first time we saw her under this symbol, of a *mother* mourning for her child, was in the penitential season of Lent.[2] She was then, by her fasting and prayer (united as those were with her Jesus' sufferings), preparing the resurrection of such of our brethren as were dead in sin. Their resurrection was realized, and we had them, in all the fullness of their new life, seated side by side with us at the Paschal Table. What exquisite joy, on that feast of feasts, inundated the *mother's*

[1] St. Amb., *in Luc.*, v. ; St. Aug., Serm. 44, *de Verb. Dom.*
[2] Thursday of the fourth week of Lent.

heart, as she thus shared in the triumphant gladness of her divine Spouse! Jesus was, by His one Resurrection, twice over the conqueror of death—He rose from the grave, and He gave back the child to the *mother*. The *disciples* of this risen Lord, who follow Him closely by their observance of the evangelical counsels, they, and the whole *multitude* that associated themselves with the Church, *glorified* Jesus for His wonderful works, and sang the praises of God who thus vouchsafed to *visit His people*.

The *mother* ceased to weep. But since then the Spouse has again left her, to return to His Father; she has resumed her widow's weeds, and her sufferings are continually adding to the already well-nigh insupportable torture of her exile. And whence these sufferings? From the relapses of so many of those ungrateful children of hers, to whom she had given a second birth,[1] and at the cost of such pains and tears! The countless cares she then spent over her sinners, and that new life she gave them in the presence of her dying Jesus—all this made each of the penitents, during the Great Week, as though he were *the only son of* that *mother*. What an intense grief, says St. John Chrysostom, that so loving a *mother* should see them relapsing, after the communion of such mysteries, into sin which kills them! 'Spare me,' as she may well say, in the words which the holy doctor puts into the apostle's mouth. 'Spare me! No other child, once born into this world, ever made his mother suffer the pangs of child-birth over again!' To repair the relapse of a sinner costs her no less travail than to give birth to such as have never believed.[2]

And if we compare these times of ours with the period when sainted pastors made her words respected all over the world, is there a single Christian

[1] Gal. iv. 19. [2] St. Chrys., *De pœnit.*, Hom. I.

still faithful to the Church, who does not feel impelled by such contrast to be more and more devoted to a *mother* so abandoned as she now is? Let us listen to the eloquent words of St. Laurence Justinian on this subject. 'Then,' says he, 'all resplendent with the mystic jewels wherewith the Bridegroom had beautified her on the wedding-day, she thrilled with joy at the increase of her children, both in merit and in number; she urged them to ascend to ever greater heights; she offered them to God; she raised them in her arms up towards heaven. Obeyed by them, she was, in all truth, the *mother* of fair love and of fear[1]; she was beautiful as the moon, bright as the sun, terrible as an army set in array.[2] She stretched out her branches as the turpentine-tree, and beneath their shadow she sheltered those whom she had begotten against the heat, and the tempest, and the rain. So long, then, as she could she laboured, feeding at her breasts all those she was able to assemble. But her zeal, great as it was, has redoubled from the time she perceived that many, yea very many, had lost their first fervour. Now for many years she is mourning at the sight of how, each day, her Creator is offended, how great are the losses she sustains, and how many of her children suffer death. She that was once robed in scarlet has put on mourning garments; her fragrance is no longer perceived by the world; instead of a golden girdle, she has but a cord, and instead of the rich ornament of her breast, she is vested in haircloth.[3] Her lamentations and tears are ceaseless. Ceaseless is her prayer, striving if, by some way, she may make the present as beautiful as times past; and yet, as though it were impossible for her to call back that lovely past, she seems wearied with such supplication. The word of the prophet has

[1] Ecclus. xxiv. 24. [2] Cant. vi. 9. [3] Isa. iii. 24.

come true: "They are all gone aside, they are become unprofitable together; there is none that doth good, no, not one!"[1] . . . The manifold sins committed by the Church's children against the divine precepts show that they who so sin are rotten members, members alien to the body of Christ. Nevertheless the Church forgets not that she gave them birth in the laver of salvation; she forgets not the promises they then made to renounce the devil, and the pomps of the world, and all sin. Therefore does she weep over their fall, being their true *mother*, and never losing the hope of winning their resurrection by her tears. Oh what a flood of tears is thus every day shed before God! What fervent prayers does this spotless virgin send, by the ministry of the holy angels, up to Christ, who is the salvation of sinners! In the secret of hearts, in lonely retreats, as well as in her public temples, she cries out to the divine mercy, that they, who are now buried in the filth of vice, may be restored to life. Who shall tell the joy of her heart, when she receives back living, the children she mourned over as dead? If the conversion of sinners is such joy to heaven,[2] what must it be to such a *mother?* According to the multitude of the sorrows of her heart,[3] so will be the consolations, giving joy to her soul.'[4]

It is the duty of us Christians, who by God's mercy have been preserved from the general decay, to share in the anguish of our *mother*, the Church; we should humbly but fervently co-operate with her in all her zealous endeavours to reclaim our fallen brethren. We surely can never be satisfied with not being of the number of those senseless sons who are a sorrow to their mother,[5] and despise

[1] Ps. xiii. 3. [2] St. Luke xv. 7. [3] Ps. xciii. 19.
[4] S. Laur. Just., *De Compunct. et Planctu Christ. Perfect.*
[5] Prov. xvii. 25.

the labour of her that bore them.[1] Had we not the holy Spirit to tell us how he that honoureth his mother is as one that layeth up to himself a treasure,[2] the thought of what our birth cost her[3] would force us to do everything that lies in our power to comfort her. She is the dear bride of the Incarnate Word; and our souls, too, aspire to union with Him. Let us prove that such union is really ours by doing as the Church does; that is, by showing in our acts the one thought, the one love which the divine Spouse always imparts to souls that enjoy holy intimacy with Him, because there is nothing He Himself has so much at heart; the thought of bringing the whole world to give glory to His eternal Father, and the love of procuring salvation for sinners.

Let us unite with the Church, our mother, in singing now in the Offertory the realization, in part at least, of her expectations; let not our lips ever be shut up in senseless silence when we have our God bestowing favours on us.

OFFERTORY

Exspectans exspectavi Dominum, et respexit me: et exaudivit deprecationem meam, et immisit in os meum canticum novum, hymnum Deo nostro.	With expectation, I have waited for the Lord, and he was attentive to me: and he heard my prayer; and he put a new canticle into my mouth, a song to our God.

In the Secret let us put ourselves, and everything that belongs to us, under the all-powerful *custody* of the divine *mysteries*.

SECRET

Tua nos, Domine, sacramenta custodiant: et con-	May thy mysteries, O Lord, be custody unto us: and always

[1] Prov. xxx. 17. [2] Ecclus. iii. 5. [3] Tob. iv. 4.

tra diabolicos semper tueantur incursus. Per Dominum.

defend us against the attacks of the devil. Through, *etc.*

The other Secrets, as on page 130.

Jesus' word called back from death the son of the widow of Naim; His Flesh is the life of the world, for it is the Bread, whose praise we are now to celebrate in our Communion-anthem.

COMMUNION

Panis, quem ego dedero, caro mea est pro sæculi vita.

The bread, which I will give, is my flesh for the life of the world.

Divine union is not perfect in us unless the mystery of love so predominates over both our *minds and bodies*, as that they be fully *possessed* by it, as our mother here words its efficacy; we must be influenced and directed by it, and not by nature, that is, by the dictates of flesh and blood and human *sense*.

POSTCOMMUNION

Mentes nostras et corpora possideat, quæsumus Domine, doni cœlestis operatio: ut non noster sensus in nobis, sed jugiter ejus præveniat effectus. Per Dominum.

May the operation of the heavenly gift possess our minds and bodies, we beseech thee, O Lord: that our own sense may not rule us, but may the efficiency of that gift ever take the lead in us. Through, *etc.*

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Propheta magnus surrexit in nobis, et quia Deus visitavit plebem suam.

A great Prophet hath risen up among us, and God hath visited his people.

OREMUS

Ecclesiam tuam, Domine, miseratio continuata mundet et muniat; et quia sine te non potest salva consistere, tuo semper munere gubernetur. Per Dominum.

LET US PRAY

May thy continued mercy, O Lord, cleanse and defend thy Church; and, because without thee she cannot keep safe, may she always be governed by thy gift. Through, *etc.*

THE SIXTEENTH SUNDAY AFTER PENTECOST

MASS

THE resuscitation of the son of the widow of Naim, on which our thoughts were fixed last Sunday, has reanimated the confidence of our beloved mother, the Church; her prayer goes up all the more earnestly to her Spouse, who leaves her on earth, for a time, that she may grow dearer to Him by sufferings and tears. Let us, of course, enter into the sentiments which guided her in the choice of to-day's Introit.

INTROIT

Miserere mihi, Domine, quoniam ad te clamavi tota die: quia tu, Domine, suavis ac mitis es, et copiosus in misericordia omnibus invocantibus te.

Ps. Inclina, Domine, aurem tuam mihi, et exaudi me: quoniam inops et pauper sum ego. Gloria Patri. Miserere.

Have mercy on me, O Lord, for I have cried unto thee all the day; for thou, Lord, art sweet and mild, and plenteous in mercy to all that call upon thee.

Ps. Incline thine ear unto me, O Lord, and hear me: for I am needy and poor. Glory, *etc.* Have mercy.

Such is our inability in the work of salvation, that, unless grace prevent, that is, anticipate, us, we cannot have so much as the thought of doing what is holy; and again, unless it *follow* up the inspirations it has given us, and lead them to a happy termination, we shall never be able to pass from the simple thought to the act of any virtue whatsoever. If, on the other hand, we be faithful to *grace*, our life will be one uninterrupted tissue of *good works*. Let us, in our Collect, ask, both for ourselves and for all our neighbours, the persevering continuity of this most precious aid.

COLLECT

Tua nos, quæsumus Domine, gratia semper et præveniat et sequatur: ac bonis operibus jugiter præstet esse intentos. Per Dominum.

May thy grace, we beseech thee, O Lord, ever go before us, and follow us; and may it ever make us intent upon good works. Through, *etc.*

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Ephesios.

Lesson of the Epistle of St. Paul the Apostle to the Ephesians.

Caput III.

Fratres, Obsecro vos, ne deficiatis in tribulationibus meis pro vobis, quæ est gloria vestra. Hujus rei gratia flecto genua mea ad Patrem Domini nostri Jesu Christi, ex quo omnis paternitas in cœlis, et in terra nominatur, ut det vobis secundum divitias gloriæ suæ, virtute corroborari per Spiritum ejus in interiorem hominem, Christum habitare per fidem in cordibus

Chapter III.

Brethren: I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and

vestris : in charitate radicati, et fundati, ut possitis comprehendere cum omnibus sanctis, quæ sit latitudo, et longitudo, et sublimitas, et profundum : scire etiam supereminentem scientiæ charitatem Christi, ut impleamini in omnem plenitudinem Dei. Ei autem, qui potens est omnia facere superabundanter quam petimus, aut intelligimus, secundum virtutem, quæ operatur in nobis : ipsi gloria in Ecclesia, et in Christo Jesu in omnes generationes sæculi sæculorum. Amen.

founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth : to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us : to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.

'My heart hath uttered a good word : I speak my works to the King.'[1] The enthusiasm of the royal psalmist, when singing the glorious nuptial song, has taken possession of our apostle's whole soul, and inspires him with this marvellous Epistle, which seems to put into music, into a song of love, the sublime teachings of all his other letters. When he wrote this to his Ephesians he was Nero's prisoner; but it shows that the word of God is anything but hampered by the chains that make an apostle a captive.[2]

Although the Epistle to the Ephesians is far from being the longest of his letters, yet it is from it that the Church borrows most during these Sundays after Pentecost; and we may argue from such choice that it gives, more than any other of St. Paul's Epistles, that leading subject, upon which the Church is particularly anxious to direct her children's thoughts during this season of the liturgical year. Let us, therefore, thoroughly master the mystery of the Gospel,[3] by hearkening

[1] Ps. xliv. 2. [2] 2 Tim. ii. 9. [3] Eph. vi. 19.

to the herald who received it as his special mission to make known to the Gentiles the treasure that had been hidden from eternity in God.[1] It is as ambassador that he comes to us;[2] and the chains which bind him, far from weakening the authority of his message, are but the glorious badges which accredit him with the disciples of the Christ who died on Calvary.

For, God alone, as he tells us in the music we have just heard, can *strengthen* in us the *inward man* enough to make us understand, as the *saints* do, the dimensions (*breadth, length, height,* and *depth*) of the great mystery of Christ *dwelling* in man, and *dwelling* in him for the purpose of *filling him with the plenitude of God.* Therefore is it, that falling on his knees before Him from whom flows every perfect gift, and who has begotten us in the truth by His love,[3] our apostle asks God to open, by faith and charity, the eyes of our heart, that so we may be able to understand the splendid riches of the inheritance He reserves to His children, and the exceeding greatness of the divine power used in our favour, even in this life.[4]

But, if holiness is requisite in order to obtain the full development of the divine life spoken of by the apostle, let us also take notice how the desire and the prayer of St. Paul are for all men; and how, therefore, no one is excluded from that divine vocation. Indeed, as St. John Chrysostom observes,[5] the Christians, to whom he sends his Epistle, are people living in the world, married, having children and servants, for he gives them rules of conduct with regard to each point.[6] The saints of Ephesus, as of all other places, are no

[1] Eph. iii. 8, 9.
[2] *Ibid.* vi. 20.
[3] St. Jas. i. 17, 18.
[4] Eph. i. 18, 19.
[5] *In ep. ad Eph.*, Hom. 1.
[6] Eph. v. 22; vi. 1, 5.

others than the faithful of Christ Jesus,[1] that is to say, they are those who faithfully follow the divine precepts, in the condition of life proper to each. Now, it depends on us to follow God's grace; nothing else but our own resistance prevents the Holy Ghost from making saints of us. Those sublime heights, to which the progressive movement of the sacred liturgy has, since Pentecost, been leading the Church, are open to all of us. If the new order of ideas introduced by this movement strike us, at times, as being beyond our practical attainment, the probable reason of such cowardice is—and a short examination of conscience will bear witness against us—that we have neglected, ever since Advent and Christmas, to profit, as we should have done, by the teachings and graces of every kind, which were given us as means for advancing in light and in Christian virtue. The Church, at the commencement of the cycle, offered her aid to every one of us, and that aid she adapted to each one's capabilities; but she could never remain stationary, because some of us were too lazy to move onwards; she could never consent, out of a regard for our laggings and sluggishness, to neglect leading men of good will to that divine union, which they were told 'crowns both the year of the Church, and the faithful soul that has spent the year under the Church's guidance.'[2] But on no account must we lose courage. The cycle of the liturgy runs its full course in the heavens of the Church each year. It will soon be starting afresh, again adapting the power of its graces to each one's necessities and weaknesses. If, with that new year of grace, we learn a lesson from our past deficiencies; if we do not content ourselves with a mere theoretical admiration of the exquisite poetry, and loveliness, and charms of its opening seasons; if we seriously set

[1] Eph. i. 1. [2] Our Volume for Christmas, p. 23.

ourselves to grow with the growth of that light which is no other than Christ Himself,[1]—if, that is, we profit by the graces of progress which that light will again infuse into our souls—then the work of our sanctification, having been this time prepared, has a cheering and 'a new chance of receiving that completeness, which had been retarded by the weakness of human nature.'[2]

Even now, though our dispositions may not be all they should be, yet the Holy Ghost, that Spirit of loving mercy who reigns over this portion of the cycle, will not refuse the humble prayer we make to Him, and will supply, at least in some measure, our sad shortcomings. Great, after all, has been our gain in this, that the eye of our faith has had new supernatural horizons opened out to it, and that it has reached those peaceful regions which the dull vision of the animal man[3] fails to discover. It is there that divine Wisdom reveals to the perfect that great secret of love, which is not known by the wise and the princes of this world—secret which the eye had not before seen, nor the ear heard, nor the heart even suspected as possible.[4] From this time forward, we shall better understand the divine realities, which fill up the life of the servants of God; they will seem to us, as they truly are, a thousand times preferable, both in importance and in greatness, to those vain frivolities and occupations, in the midst of which is spent the existence of so-called practical men. Let us take delight in thinking upon that divine choice, which, before time was, selected us for the fullness of all spiritual benedictions,[5] of which the temporal blessings of the people of old[6] were but a shadow. The world was not as yet existing, and already God saw us in

[1] St. John i. 5. [2] See above, p. 11. [3] 1 Cor. ii. 14.
[4] *Ibid.* 6-9. [5] Eph. i. 3. [6] Deut. xxviii. 1-14.

His Word;[1] to each one among us, He assigned the place he was to hold in the body of His Christ;[2] already, His fatherly eye beheld us clad with that grace[3] which made Him well pleased with the Man-God; and He predestinated us,[4] as being members of this His beloved Son, to sit with Him, on His right hand, in the highest heavens.[5]

Oh! how immense are our obligations to the eternal Father, whose good pleasure[6] has decreed to grant such wondrous gifts to our earth! His will is His counsel,[7] it is the one rule of all His acts; and His will is all love. It is from the voluntary and culpable death of sin[8] that He calls us to that life which is His own life. It is from the deep disgrace of every vice that, after having cleansed us in the Blood of His Son,[9] He has exalted us to a glory, which is the astonishment of the angels, and makes them tremble with adoring admiration.[10] Let us then be holy for the sake of giving praise to the glory of such grace.[11] Christ, in His Divinity, is the substantial brightness and eternal glory of His Father;[12] if He has taken to Himself a Body, if He has made Himself our Head, it was for no other purpose than that He might sing the heavenly canticle in a new way. Not satisfied with presenting in His sacred Humanity, a sight most pleasing to His Father—that is, the sight of the created reflex of divine, and therefore infinite, perfections—He wished, moreover, that the whole of creation should give back to the adorable Trinity an echo of the divine harmonies. It is on this account that He, in His

[1] Eph. i. 4. [2] 1 Cor. xii. 12-31; Eph. iv. 12-16.
[3] *Ibid.* i. 6. [4] *Ibid.* 4, 5.
[5] *Ibid.* i. 20, 23; ii. 6. [6] *Ibid.* i. 9. [7] *Ibid.* 11.
[8] *Ibid.* 7; ii. 1-5. [9] *Ibid.* i. 7.
[10] Hymn for the Ascension; Matins. [11] Eph. i. 4, 6.
[12] Heb. i. 3.

own Flesh, broke down the old enmities existing between Gentile and Jew;[1] and then, bringing together these that were once enemies, He made of them all one spirit and one body, so that their countless human voices might, through Him, blend in unison of love with the angelic choirs, and thus, standing around God's throne, might attune the one universal song of their praise to that of the infinite Word Himself. Thus shall we become for ever to God, like this divine Word, the praise of His glory, as the apostle thrice loves to express himself in the beginning of this his Epistle to the Ephesians.[2] Thus, too, is to be wrought that mystery which, from all eternity, was the object of God's eternal designs: the mystery, that is, of divine union, realized by our Lord Jesus uniting, in His own Person, in infinite love, both earth and heaven.[3]

The Church, which is showing herself in the midst of the *Gentiles*, bears on herself the mark of her divine Architect; God shows Himself, in her, in all majesty; and, by her, *the kings of the earth* are made to fear Him.

GRADUAL

Timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam.

V. Quoniam ædificavit Dominus Sion: et videbitur in majestate sua.

Alleluia, alleluia.

V. Cantate Domino canticum novum: quia mirabilia fecit Dominus. Alleluia.

The Gentiles, O Lord, shall fear thy name, and all the kings of the earth thy glory.

V. For the Lord hath built up Sion; and he shall be seen in his glory.

Alleluia, alleluia.

V. Sing to the Lord a new canticle: for the Lord hath done wonderful things. Alleluia.

[1] Eph. ii. 14-18. [2] *Ibid.* i. 6, 12, 14. [3] *Ibid.* 9, 10.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Caput XIV.

In illo tempore: Cum intraret Jesus in domum cujusdam principis pharisæorum sabbato manducare panem, et ipsi observabant eum. Et ecce homo quidam hydropicus erat ante illum. Et respondens Jesus, dixit ad legisperitos, et pharisæos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse vero apprehensum sanavit eum, ac dimisit. Et respondens ad illos, dixit: Cujus vestrum asinus, aut bos in puteum cadet, et non continuo extrahet illum die sabbati? Et non poterant ad hæc respondere illi. Dicebat autem et ad invitatos parabolam, intendens quomodo primos accubitus eligerent, dicens ad illos: Cum invitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratior te sit invitatus ab illo, et veniens is, qui te et illum vocavit, dicat tibi: Da huic locum: et tunc incipias cum rubore novissimum locum tenere. Sed cum vocatus fueris, vade, recumbe in novissimo loco: ut, cum venerit qui te invitavit, dicat tibi: Amice, ascende superius. Tunc erit tibi gloria coram simul discumbentibus: quia omnis qui se

Sequel of the holy Gospel according to Luke.

Chapter XIV.

At that time: When Jesus went into the house of one of the chief of the pharisees on the Sabbath-day to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and pharisees saying: Is it lawful to heal on the Sabbath-day? But they held their peace. But he taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit; and will not immediately draw him out on the Sabbath-day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him: and he that invited thee and him, come and say to thee: Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory

exaltat, humiliabitur: et qui se humiliat, exaltabitur.

before them that sit at table with thee; because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

Holy Church here tells us, and in a most unmistakable way, what has been her chief aim for her children ever since the feast of Pentecost. The *wedding* spoken of in to-day's Gospel is that of heaven, of which there is a prelude given here below, by the union effected in the sacred banquet of holy Communion. The divine *invitation* is made to all; and the *invitation* is not like that which is given on occasion of earthly *weddings*, to which the bridegroom and bride invite their friends and relatives as simple witnesses to the union contracted between two individuals. In the Gospel *wedding*, Christ is the Bridegroom, and the Church is the bride.[1] These *nuptials* are ours, inasmuch as we are members of the Church; and the banquet-hall, in this case, is something far superior to that of a commonplace marriage.

But, that this union be as fruitful as it ought to be, the soul, in the sanctuary of her own conscience, must bring with her a fidelity which is to be an enduring one, and a love which is to be active, even when the feast of the sacred mysteries is past. Divine union, when it is genuine, masters one's entire being. It fixes one in the untiring contemplation of the beloved Object, in the earnest attention to His interests, in the continual aspiration of the heart towards Him, even when He seems to have absented Himself from the soul. The bride of the divine nuptials should be no less intent on her God, than those of earth are on their earthly spouse.[2] It is on this condition alone, that the

[1] Apoc. xix. 7. [2] 1 Cor. vii. 34.

Christian soul can be said to have entered on the unitive life, or can yield its precious fruits.

But, for the attainment of all this—that is, that our Lord Jesus Christ may have that full control over the soul and its powers which makes her to be truly His, and subjects her to Him as the bride to her Spouse[1]—it is necessary that all alien competition be entirely and definitively put aside. Now, there is one sad fact, which everyone knows: the divinely noble Son of the eternal Father, the Incarnate Word whose beauty enraptures the heavenly citizens,[2] the immortal King, whose exploits and power and riches are beyond all that the children of men can imagine[3]—has rivals, human rivals, who pretend to have stronger claims than He to creatures whom He has redeemed from slavery, and invited to share with Him the honours of His throne. Even in the case of those whom His loving mercy succeeds in winning over wholly to Himself, is He not frequently kept waiting, for perhaps years, before they can make up their minds to be wise enough to take Him? During that long period of unworthy wavering, He loses not His patience, He does not turn elsewhere as He might in all justice do, but He keeps on asking them to be wholly His,[4] mercifully waiting for some secret touch of one of His graces, joined with the unwearied labour of the Holy Ghost, to get the better of all this inconceivable resistance.

Let us not be surprised at the Church bringing the whole influence of her liturgy to bear on the winning of souls to Christ; for every such conquest she makes for Him is a fresh and closer bond of union between herself and her Lord. This explains how, on some of these previous Sundays, she has given us such admirable instructions re-

[1] 1 Cor. xi. 8-10.
[2] *Acta S. Agnetis.*
[3] Ps. xliv.
[4] Apoc. iii. 20.

garding the efforts of the triple concupiscence. Earthly pleasures, pride, and covetousness, are really the treacherous advisers, who excite within us, against God's claims, those impertinent rivals of whom we were just now speaking. Having now reached the sixteenth week of this season of the reign of the Holy Ghost, and taking it for granted that her sons and daughters are in right good earnest about their Christian perfection, the Church hopes that they have fairly unmasked the enemy. To-day, therefore, hoping that her teaching will not fail to impress us, and that we shall no longer put off our most loving Jesus, she proposes to us, in the allegory of our Gospel, the great mystery of love of which He Himself has said: 'The kingdom of heaven is likened to a King, who made a marriage for His Son.'[1]

But, after all, her anxiety as mother and bride never allows her to make quite sure of even her best and dearest children, so long as they are in this world. In order to keep them on their guard against falling into sin, she bids them listen to St. Ambrose, whom she has selected as her homilist for this Sunday. He addresses himself to the Christian who has become a veteran in the spiritual combat, and tells him that concupiscence has snares without end, even for him! Alas! he may trip, any day; he has gone far, perhaps very far, on the road to the kingdom of God, but, even so, he may go wrong, and be for ever shut out from the marriage feast, together with heretics, pagans, and Jews. Let him be on the watch, then, or he may become tainted with those sins, from which, hitherto, thanks to God's grace, he has kept clear. Let him take heed, or he may become like the man mentioned in to-day's Gospel, who *had the dropsy;* and dropsy, says our saintly preacher of

[1] St. Matt. xxii. 2.

Milan, is a morbid exuberance of humours, which stupefy the soul, and induce a total extinction of spiritual ardour. And yet, even if he were to have such a fall as that, let him not forget that the heavenly physician is ever ready to cure him. The saint, in this short homily, condenses the whole of St. Luke's fourteenth chapter, of which we have been reading but a portion; and he shows, a little farther on, that attachment to the goods of this life is opposed to the ardour which should carry us on the wings of the spirit, towards the heaven where lives and reigns our loved One.'[1]

But, above all, it is to the constant attitude and exercise of humility that he must especially direct his attention who would secure a prominent place in the divine feast of the nuptials. All saints are ambitious for future glory of this best kind; but they are well aware that, in order to win it, they must *go low down*, during the present life, into their own nothingness; the higher in the world to come, the lower in this. Until the great day dawn, when each one is to receive according to his works,[2] we shall lose nothing by putting ourselves, meanwhile, below everybody. The position reserved for us in the kingdom of heaven depends not, in the least, either upon our own thoughts about ourselves, or upon the judgment passed on us by other people; it depends solely on the will of God, who exalteth the humble, and bringeth down the mighty from their seat.[3] Let us hearken to Ecclesiasticus. 'The greater thou art, the more humble thyself in all things, and thou shalt find grace before God; for great is the power of God alone, and He is honoured by the humble.'[4] Were it only, then, from a motive of self-interest, let us follow the advice of the Gospel, and, in all things,

[1] S. Amb., *in Luc.*, vii., *Homil. Diei.* [2] St. Matt. xvi. 27.
[3] St. Luke i. 52. [4] Ecclus. iii. 20, 21.

claim, as our own, the last place. Humility is not sterling, and cannot please God, unless, to the lowly estimation we have of ourselves, we join an esteem for others, preventing everyone with honour,[1] gladly yielding to all in matters which do not affect our conscience; and all this, from a deep-rooted conviction of our own misery and worthlessness in the sight of Him who searches the reins and heart.[2] The surest test of our humility before God, is that practical charity for our neighbour, which, in the several circumstances of everyday life, induces us, and without affectation, to give him the precedence over ourselves.

On the contrary, one of the most unequivocal proofs of the falseness of certain so-called spiritual ways, into which the enemy sometimes leads incautious souls, is the lurking contempt wherewith he inspires them for one or more of their acquaintance; it is dormant, perhaps, habitually, but when occasion offers—and it frequently offers—they allow it to influence their thoughts, and words, and actions. To a greater or less extent, and, it may be, with more or less unconsciousness, self-esteem is the basis of the structure of their virtues; but, as for the illuminations, and mystical sweetnesses, which these people sometimes tell their intimate friends they enjoy, they may be quite sure that such favours do not come to them from the holy Spirit. When the substantial light of the Sun of justice shall appear in the valley of the judgment, all counterfeits of this kind will be made evident,[3] and they that trusted to them, and spent their lives in petting such phantoms, will find them all vanishing in smoke. Having then to take a much lower place than the one they dreamt of, they may reckon it a solace, that some place is still given them at the divine banquet. They will have to thank God

[1] Rom. xii. 10. [2] Apoc. ii. 23. [3] 1 Cor. iv. 5.

that their chastisement goes no farther than the *shame* of seeing those very people passing high up in honour above them, for whom, during life, they had such utter contempt.

The greater the conquests made by the Church, the greater are the efforts of hell to destroy the souls of her dear children. This fearful danger calls for her fervent prayers; and our Offertory-anthem is one of these.

OFFERTORY

Domine, in auxilium meum respice: confundantur et revereantur, qui quærunt animam meam, ut auferant eam: Domine, in auxilium meum respice.	Look down, O Lord, to help me: let them be put to confusion and shame, that seek after my soul, to take it away: look down, O Lord, to help me.

The Secret reminds us, how the *Sacrifice*, at which we are *present*, and which is to be consummated, in a few moments, by the words of Consecration, is the most direct and efficacious of all the immediate preparations that we can make for the Communion of the Body and Blood, which that *Sacrifice* produces on the altar.

SECRET

Munda nos, quæsumus, Domine, sacrificii præsentis effectu, et perfice miseratus in nobis, ut ejus mereamur esse participes. Per Dominum.	Cleanse us, O Lord, we beseech thee, by the efficacy of this present Sacrifice: and, by thy mercy, make us worthy to partake thereof. Through, etc.

The other Secrets, as on page 130.

Now that the Church is filled, by the holy Communion just received, with the true substantial Wisdom of the Father, she promises God, as her thank-offering, that she will keep His *justice*, which

is His law, and that she will labour to make His divine teaching produce its fruits.

COMMUNION

Domine, memorabor justitiæ tuæ solius: Deus, docuisti me a juventute mea, et usque in senectam et senium: Deus, ne derelinquas me.	I will remember thy justice alone, O Lord: O God, thou hast instructed me from my youth, and unto old age and grey hairs: O God, forsake me not.

In the Postcommunion, let us pray, with the Church, that we may be *renewed* by the purity, which these *heavenly mysteries* bring to us, who are well prepared for the gift: the effect of such a gift tells upon our *bodies*, both in this and in the next life.

POSTCOMMUNION

Purifica, quæsumus Domine, mentes nostras benignus, et renova cœlestibus sacramentis: ut consequenter et corporum præsens pariter, et futurum capiamus auxilium. Per Dominum.	Mercifully, O Lord, we beseech thee, purify our souls, and renew them by these heavenly mysteries; that we may receive help thereby, both while we are in these mortal bodies, and hereafter. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Cum vocatus fueris ad nuptias, recumbe in novissimo loco, ut dicat tibi qui te invitavit: Amice, ascende superius; et erit tibi gloria coram simul discumbentibus. Alleluia.	When thou art invited to a wedding, sit down in the lowest place, that he who invited thee may say unto thee: Friend! go up higher: and thou shalt have glory before them that sit at table with thee. Alleluia.

OREMUS	LET US PRAY
Tua nos, quæsumus Domine, gratia semper et præveniat et sequatur: ac bonis operibus jugiter præstet esse intentos. Per Dominum.	May thy grace, we beseech thee, O Lord, ever go before us, and follow us; and may it ever make us intent upon good works. Through, etc.

THE SEVENTEENTH SUNDAY AFTER PENTECOST

THE Gospel, which is now assigned to the Mass of the seventeenth Sunday, has given it the name of the Sunday of the love of God, dating, that is, from the time when the Gospel of the cure of the dropsy and of the invitation to the wedding-feast was anticipated by eight days. Previously even to that change, and from the very first, there used to be read, on this seventeenth Sunday, another passage from the new Testament, which is no longer found in this series of Sundays: it was the Gospel which mentions the difficulty regarding the resurrection of the dead, which the Sadducees proposed to our Lord.[1]

MASS

The *judgments* of God are always *just*, whether it be, in His justice, humbling the proud, or, in His mercy, exalting the humble. This day last week we saw this sovereign disposer of all things, allotting to each his place at the divine banquet. Let us recall to mind the behaviour of the guests, and the respective treatment shown to the humble and the proud. Adoring these judgments of our Lord, let us sing our Introit; and, as far as regards ourselves, let us throw ourselves entirely upon His mercy.

[1] St. Matt. xxii. 23-33.

INTROIT

Justus es, Domine, et rectum judicium tuum : fac cum servo tuo secundum misericordiam tuam.

Ps. Beati immaculati in via : qui ambulant in lege Domini. Gloria Patri. Justus es.

Thou art just, O Lord, and thy judgment is right ; deal with thy servant according to thy mercy.

Ps. Blessed are the undefiled in the way : who walk in the law of the Lord. Glory, etc. Thou.

The most hateful of all the obstacles which divine love has to encounter upon earth is the jealousy of satan, who endeavours, by an impious usurpation, to rob God of the possession of our souls—souls, that is, which were created by and for Him alone. Let us unite with holy Church in praying, in the Collect, for the supernatural assistance we require for avoiding the foul contact of the hideous serpent.

COLLECT

Da, quæsumus Domine, populo tuo diabolica vitare contagia : et te solum Deum pura mente sectari. Per Dominum.

Grant, we beseech thee, O Lord, that thy people may avoid all the contagions of the devil; and, with a pure mind, follow thee, who alone art God. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Ephesios.

Caput IV.

Fratres, Obsecro vos ego vinctus in Domino, ut digne ambuletis vocatione, qua vocati estis, cum omni humilitate, et mansuetudine, cum patientia, supportantes invicem in charitate,

Lesson of the Epistle of St. Paul, the Apostle, to the Ephesians.

Chapter IV.

Brethren: I, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity. Careful

solliciti servare unitatem spiritus in vinculo pacis. Unum corpus, et unus spiritus, sicut vocati estis in una spe vocationis vestræ. Unus Dominus, una fides, unum baptisma. Unus Deus et Pater omnium, qui est super omnes, et per omnia, et in omnibus nobis. Qui est benedictus in sæcula sæculorum. Amen.

to keep the unity of the Spirit in the bond of peace. One body and one spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

The Church, by thus giving these words from St. Paul's Epistle to the Ephesians, again takes up the subject so dear to her, viz., the dignity of her children. She *besecches* them to correspond, in a becoming manner, to their high *vocation*. This *vocation*, this call, which God gives us is, as we have been so often told, the call, or invitation, made to the human family to come to the sacred nuptials of divine union; it is the *vocation* given to us to reign in heaven with the Word, who has made Himself our Spouse, and our Head.[1] The Gospel read to us last week was formerly the one appointed for this present Sunday, and was thus brought into close connexion with our Epistle. These words of St. Paul to the Ephesians are an admirable commentary on that Gospel, and it, in turn, throws light on the apostle's words about the *vocation*. 'When thou art invited to a wedding (*cum vocatus fueris*) sit down in the lowest place!' These were our Lord's words to us last Sunday; and now we have the apostle saying to us: *Walk worthy of the vocation in which you are called*, yes, *walk in that vocation with all humility!*

Let us now attentively hearken to our apostle, telling us what we must do, in order to prove ourselves *worthy* of the high honour offered to us by

[1] Eph. ii. 5.

the Son of God. We must practise, among other virtues, these three—*humility*, *mildness*, and *patience*. These are the means for gaining the end that is so generously proposed to us. And what is this end? It is the unity of that immense body, which the Son of God makes His own, by the mystic nuptials He vouchsafes to celebrate with our human nature. This Man-God asks one condition from those whom He *calls*, whom He *invites*, to become, through the Church, His bride, bone of His bones and flesh of His flesh.[1] This one condition is, that they maintain such harmony among them, that it will make *one body* and *one spirit* of them all, *in the bond of veace*. 'Bond most glorious!' cries out St. John Chrysostom—'bond most admirable, which unites us all with one another, and then, thus united, unites us with God.'[2] The strength of this *bond* is the strength of the holy Spirit Himself, who is all holiness and love; for it is that holy Spirit who forms these spiritual and divine ties; He it is who, with the countless multitude of the baptized, does the work which the soul does in the human body—that is, gives it life, and unites all the members into oneness of person. It is by the Holy Ghost that young and old, poor and rich, men and women, distinct as all these are in other respects, are made one, fused, so to say, in the fire which eternally burns in the blessed Trinity. But, in order that the flame of infinite love may thus draw into its embrace our regenerated humanity, we must get rid of selfish rivalries, and grudges, and dissensions, which, so long as they exist among us, prove us to be carnal,[3] and, therefore, to be unfit material either for the divine flame to touch, or for the union which that flame produces. According to the beautiful comparison of St. John

[1] Eph. v. 30. [2] St. Chrys., *in Ep. ad Eph.*, Hom. ix. 3.
[3] 1 Cor. iii. 3.

Chrysostom,[1] when the fire lays hold of various species of wood which have been thrown into it, if it find the fuel properly dry, it makes one burning pile of all the several woods; but, if they are damp and wet, it cannot act on them separately, nor reduce the whole to one common blaze. So is it in the spiritual order; the unhealthy humidity of the passions neutralizes the action of the sanctifying Spirit; and union, which is both the means and the end of love, becomes an impossibility.

Let us, therefore, bind ourselves to our brethren by that blessed link of *charity*, which, if it fetters at all, fetters only our bad tempers; but, in all other respects, it dilates our hearts, by the very fact of its giving free scope to the Holy Ghost to lead them safely to the realization of that *one hope of our* common *vocation* and *calling*, which is to unite us to God by love. Of course, charity, even with the saints, is, so long as they are on this earth, a laborious virtue; because, even with the best, grace seldom restores to a perfect equilibrium the faculties of man, which were put out of order by original sin. From this it follows that the weaknesses of human nature will sometimes show themselves, either by excess or by deficiency; and when these weaknesses do appear, not only the saint himself is humbled by their getting the better of him, but, as he is well aware, those who live with him have to practise kindness and patience towards him. God permits all this, in order to increase the merit of us all, and make us long more and more for heaven. For it is there alone that we shall find ourselves, not only totally, but without any effort, in perfect harmony with our fellow-men; and this because of the perfect peaceful submissiveness of our entire being under the absolute sway of the thrice holy God, who will

[1] St. Chrys., *ubi supra.*

then be all in all.[1] In that happy land God Himself will wipe away the tears of His elect, for their miseries will all be gone; and their miseries will be gone because their whole being will be renovated, because united with Him, who is its infinite source.[2] The eternal Son of God, having then conquered in each member of His mystical body the hostile powers and death itself,[3] will appear, in the fullness of the mystery of His Incarnation, as the true Head of humanity, sanctified, restored,[4] and developed in Him. He will rejoice at seeing how, by the workings of the sanctifying Spirit, there has been wrought the destined degree of perfection in each of the several parts of that marvellous body,[5] which He vouchsafed to aggregate to Himself by the bond of love; and all this in order that He might Himself eternally celebrate, in concert with all creation, the glory of the ever adorable Trinity. How will the sweetest music of earth be then surpassed! How will our most perfect choirs seem to us then to have been almost like the noise of children singing out of tune, compared with the concord and harmony of that eternal song! Let us make ourselves ready for that heavenly concert. Let us put our voices in order, by now attuning our hearts to that plenitude of love, which, alas! is not often enjoyed here below, but which we should ever be trying to realize, by patiently *supporting* the faults of our brethren and ourselves, as the Epistle so earnestly impresses upon us.

In the ecstasy of her delight at hearing these few sounds of heaven's music brought to her by such a singer as her apostle, our mother the Church seems to feel herself carried away far beyond time, and boldly joins a short song of her own to that of Jesus and His apostle; for by way of a conclusion

[1] 1 Cor. xv. 28. [2] Apoc. xxi. 4, 5. [3] 1 Cor. xv. 24-28.
[4] Eph. i. 10. [5] *Ibid.* iv. 13-16.

to the text of our Epistle, she adds an ardent expression of praise, which is not in the original; and thus she forms a kind of doxology to the inspired words of her apostolic cantor.

We now know the priceless gifts brought to our earth by the Man-God.[1] Thanks to the prodigies of power and love achieved by the divine Word and the sanctifying Spirit, the soul of the just man is a little *heaven* on earth. Let us sing in our Gradual and Alleluia the happiness of the Christian people, chosen by God for His own inheritance.

GRADUAL

Beata gens, cujus est Dominus Deus eorum : populus, quem elegit Dominus in hæreditatem sibi.

V. Verbo Domini cœli firmati sunt : et spiritu oris ejus omnis virtus eorum.

Alleluia, alleluia.

V. Domine, exaudi orationem meam : et clamor meus ad te perveniat. Alleluia.

Blessed is the nation that hath the Lord for its God : the people whom he hath chosen for his inheritance.

V. By the word of the Lord, and the breath of his mouth, were the heavens formed, and the whole host thereof.

Alleluia, alleluia.

V. O Lord, hear my prayer, and let my cry come unto thee. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput XXII.

In illo tempore : Accesserunt ad Jesum Pharisæi, et interrogavit eum unus ex eis legis doctor, tentans eum : Magister, quod est mandatum magnum in lege ? Ait illi Jesus : Diliges Dominum Deum tuum ex toto

Sequel of the holy Gospel according to Matthew.

Chapter XXII.

At that time : The Pharisees came to Jesus : and one of them, a doctor of the law, asked him, tempting him : Master, which is the great commandment in the law ? Jesus said to him : Thou shalt love the Lord thy God with

[1] Eph. iv. 8.

corde tuo, et in tota anima tua, et in tota mente tua. Hoc est maximum, et primum mandatum. Secundum autem simile est huic: Diliges proximum tuum sicut teipsum. In his duobus mandatis universa lex pendet, et prophetæ. Congregatis autem Pharisæis, interrogavit eos Jesus, dicens: Quid vobis videtur de Christo? cujus filius est? Dicunt ei: David. Ait illis: Quomodo ergo David in spiritu vocat eum Dominum, dicens: Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum? Si ergo David vocat eum Dominum, quomodo filius ejus est? Et nemo poterat ei respondere verbum; neque ausus fuit quisquam ex illa die eum amplius interrogare.

thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them saying: What think ye of Christ? whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David then called him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

The Man-God allowed temptation to approach His sacred Person in the desert;[1] He disdained not to sustain the attacks, which the devil's spiteful cunning has, from the world's beginning, been inventing, as the surest means of working man's perdition. Our Jesus permitted the demon thus to tempt Him, in order that He might show His faithful servants how they are to repel the assaults of the wicked spirit. To-day, our adorable Master, who would be a model to His children in all their trials,[2] is represented to us as having to contend, not with satan's perfidy, but with the hypocrisy of His bitterest enemies, the pharisees. They seek to

[1] St. Matt. iv. 1-11. [2] Heb. ii. 17, 18; iv. 15.

ensnare Him in His speech,[1] just as the representatives of the world, which He has condemned,[2] will do to His Church, and that in all ages, right to the end of time. But as her divine Spouse triumphed, so will she; for He will enable her to continue His work upon earth, and amidst the same temptations and the same snares. She is ever to obtain the victory, by maintaining a most inviolable fidelity to God's law and truth. The tools of satan, who are the heretics and the princes of the world, chafing at the restraint put by Christianity on their ambition and lust, will always be studying how best to outwit the guardian of the divine oracles, by their captious propositions or questions. When necessity requires her to speak, she is quite ready; for, as bride of that divine Word, who is His Father's eternal and substantial utterance, what can she be but a voice, either to announce Him on earth, or to sing Him in heaven? That word of hers, endowed as it is with the power and penetration of God Himself, will not only never be conquered by surprise, but, like a two-edged sword, it will generally go much deeper than the crafty questioners of the Church anticipated; it will not only refute their sophistry, it will also expose the hypocrisy and wickedness of their intentions.[3] By their sacrilegious attempts, they will have gained nothing but disgrace and shame, and the mortification of having occasioned a fresh lustre to truth by the new light in which it has been put, and of having procured a clearer knowledge of dogma or morals for the devoted children of the Church.

It was thus with the pharisees of to-day's Gospel. As the homily upon it tells us, they wanted to see if Jesus, who had declared Himself to be God, would not, consequently, make some addition to the commandment of divine love; and if He did

[1] St. Matt. xxii. 15. [2] St. John xvi. 8-11. [3] Heb. iv. 12.

they would be justified in condemning Him as having tried to change the letter of the law in its *greatest commandment*.[1] Our Lord disappointed them. He met their question by giving it a longer answer than they had asked for. Having first recited the text of the *great commandment* as given in the Scripture, he continued the quotation, and, by so doing, showed them that He was not ignorant of the intention which had induced them to question Him. He reminded them of the *second* commandment, *like unto the first*, the commandment of *love of our neighbour*, which condemned their intended crime of deicide. Thus were they convicted of loving neither their neighbour, nor God Himself, for the *first* commandment cannot be observed if the *second*, which flows from and completes it, be broken.

But our Lord does not stop there; He obliges them to acknowledge, at least implicitly, the Divinity of the Messiah. He puts a question, in His turn, to them, and they answer it by saying, as they were obliged to do, that *the Christ* was to be of the family of David; but if He be his Son, how comes it that David calls Him his Lord, just as he calls God Himself, as we have it in Psalm cix., where he celebrates the glories of the Messiah? The only possible explanation is, that the Messiah, who in due time, and as Man, was to be born of David's house, was God, and Son of God, even before time existed, according to the same psalm: 'From my womb, before the day-star, I begot thee.'[2] This answer would have condemned the pharisees, so they refused to give it; but their silence was an avowal; and, before very long, the eternal Father's vengeance upon these vile enemies of His Son will fulfil the prophecy of making them His footstool in blood and shame: that time is to

[1] St. Chrys., Hom. lxxvii. *in Matt.* [2] Ps. cix. 3.

be the terrible day when the justice of God will fall upon the deicide city.

Let us Christians, out of contempt for satan, who stirred up the expiring Synagogue thus to lay snares for the Son of God, turn these efforts of hatred into an instruction which will warm up our love. The Jews, by rejecting Christ Jesus, sinned against both of the commandments which constitute charity, and embody *the whole law;* and we, on the contrary, by loving that same Jesus, fulfil *the whole law.*

Jesus is the brightness of eternal glory,[1] one, by nature, with the Father and the Holy Ghost; He is the God whom the *first commandment* bids us love, and it is in Him also that the *second* has its truest and adequate application. For not only is He as truly Man as He is truly God, but He is the Man *par excellence,*[2] the perfect Man, on whose type, and for whom, all other men were formed;[3] He is the model and the brother of all of them;[4] He is at the same time the leader who governs them as their King,[5] and offers them to God as their High Priest;[6] He is the Head who communicates to all the members of the human family beauty, and life, and movement, and light; He is the Redeemer of that human family since it has fallen, and on that account He is twice over the source of all right, and the ultimate and highest motive, even when not the direct object, of every love that deserves to be called love here below. Nothing counts with God, excepting so far as it has reference to Jesus. As St. Augustine says,[7] God loves men only inasmuch as they either are, or may one day become, members of His Son; it is His Son that He loves in them; thus He loves,

[1] Heb. i. 3. [2] St. John xix. 5. [3] Rom. viii. 29.
[4] Heb. ii. 17. [5] St. John xviii. 37. [6] Heb. x. 14.
[7] S. Aug., *in Joan.* Tract cx.

with one same love though not equally, His Word, and the Flesh of His Word, and the members of His Incarnate Word. Now, charity is love—love such as it is in God, communicated to us creatures by the Holy Ghost. Therefore, what we should love, by charity, both in ourselves, and in others, is the divine Word, either as being, or, according to another expression of the same St. Augustine, 'that He may be,' in others and in ourselves.[1]

Let us take care, also, as a consequence of this same truth, not to exclude any human being from our love, excepting the damned, who are absolutely and eternally cut off from the body of the Man-God. Who can boast that he has the charity of Christ if he do not embrace His unity? The question is St. Augustine's again.[2] Who can love Christ, without loving, with Him, the Church, which is His body? without loving all His members? What we do—be it to the least, or be it to the worthiest, be it of evil, or of good—it is to Him we do it, for He tells us so.[3] Then, let us love our neighbour as ourselves, because of Christ, who is in each of us, and who gives to us all union and increase in charity.[4]

That same apostle who says, 'The end of the law is charity,'[5] says also: 'The end of the law is Christ;'[6] and we now see the harmony existing between these two distinct propositions. We understand, also, the connexion there is between the word of the Gospel: *On these two commandments dependeth the whole law and the prophets*, and that other saying of our Lord: *Search the Scriptures, for the same are they that give testimony of Me.*[7] The fullness of the law, which is the rule of men's

[1] Serm. cclv., *in dieb pasch.* [2] Epist. lxi.
[3] St. Matt. xxv. 40-45. [4] Eph. iv. 15, 16. [5] 1 Tim. i 5
[6] Rom. x. 4. [7] St. John v. 39.

conduct, is in charity,[1] of which Christ is the end; just as the object of the revealed Scriptures is no other than the Man-God, who embodies in His own adorable unity, for us His followers, all moral teaching, and all dogma. He is our faith and our love, 'the end of all our resolutions,' says St. Augustine; 'for all our efforts tend but to this—to perfect ourselves in Him; and this is our perfection —to reach Him: having reached Him, seek no farther, for He is your End.'[2] The holy Doctor gives us, when we have reached this point, the best instruction as to how we are to live in the divine union: 'Let us cling to One, let us enjoy One, let us all be one in Him; *hæreamus Uni, fruamur Uno, permaneamus unum.*'[3]

The beautiful anthem for to-day's Offertory, separated, as we now have it, from the verses which formerly accompanied it, does not suggest why, in the earliest ages, it was assigned to this Sunday. We subjoin these verses to the anthem, which has been retained. The second concludes with the announcement of the arrival of the prince of the heavenly hosts, who is coming to the aid of God's people. This gives the desired explanation; and it becomes all the clearer, when we remember that this Sunday begins the week of the great archangel in the antiphonary published, from the most ancient manuscripts, by the blessed Thomasi; and that the following Sunday is there designated as the first Sunday after Saint Michael (*post Sancti Angeli*).

OFFERTORY

Oravi Deum meum ego Daniel, dicens: Exaudi, Domine, preces servi tui: illumina faciem tuam super	I Daniel prayed unto my God, saying: Graciously hear, O Lord, the prayers of thy servant: show thy face upon thy

[1] Rom. xiii. 10. [2] St. Aug., in Ps. lvi.
[3] *De Trinit.*, L. iv. 11.

sanctuarium tuum: et propitius intende populum istum, super quem invocatum est nomen tuum, Deus.

V. I. *Adhuc me loquente et orante, et narrante peccata mea, et delicta populi mei Israel.*

Super quem.

V. II. *Audivi vocem dicentem mihi: Daniel, intellige verba quæ loquor tibi; quia ego missus sum ad te; nam et Michael venit in adjutorium meum.*

Et propitius intende.

sanctuary: and mercifully look upon this people, upon which is invocated thy name, O God!

V. I. *Whilst I was speaking and praying, and confessing my sins, and the sins of my people of Israel.*

Upon which.

V. II. *I heard a voice saying unto me: Daniel! understand the words that I speak unto thee; for I am sent unto thee; for Michael likewise cometh to help me.*

And mercifully look.

Forgiveness of our *past sins*, and preservation from *future* ones, these are the effects produced by the holy sacrifice. Let us pray for them, in the Secret, together with the Church.

SECRET

Majestatem tuam, Domine, suppliciter deprecamur: ut hæc sancta, quæ gerimus, et a præteritis nos delictis exuant, et futuris. Per Dominum.

We humbly beseech thy majesty, O Lord: that the sacred mysteries we are celebrating may rid us of our past sins, and preserve us from sin for the future. Through, etc.

The other Secrets, as on page 130.

It is while assisting at these great mysteries that the Christian soul, in the enthusiasm of her love, presents to her God her promises and her engagements. Let her, then, give herself unreservedly to God, who overwhelms her with His favours; but, while thus giving free vent to the holy emotions which she so justly feels, let her not forget, that He who hides Himself, out of consideration for our weakness, under the eucharistic veil, is the Most High, who is *terrible to the kings of the earth*, and an avenger of infidelity to what is *vowed*.

COMMUNION

Vovete, et reddite Domino Deo vestro omnes, qui in circuitu ejus affertis munera: terribili et ei, qui aufert spiritum principum: terribili apud omnes reges terræ.

Vow ye, and pay to the Lord your God, all ye that, round about him, bring gifts: to him that is terrible; even to him, who taketh away the spirit of princes: to the terrible with the kings of the earth.

It is the very *holiness* of God that in this divine Sacrament comes for the purpose of *curing* our vices, and fortifying our faltering steps on the road which leads to eternity. In the prayer of the Postcommunion, let us yield our souls to His almighty influence.

POSTCOMMUNION

Sanctificationibus tuis, omnipotens Deus, et vitia nostra curentur, et remedia nobis æterna proveniant. Per Dominum.

May our vices be cured, O almighty God, and eternal remedies procured for us, by these thy holy mysteries. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Quid vobis videtur de Christo? cujus filius est? Dicunt ei omnes: David. Dicit eis Jesus: Quomodo David in spiritu vocat eum Dominum, dicens: Dixit Dominus Domino meo: Sede a dextris meis?

What think ye of Christ? whose Son is he? They all say to him: David's. Jesus saith unto them: How doth David, in spirit, call him Lord, saying: the Lord said unto my Lord, sit on my right hand?

OREMUS

Da, quæsumus Domine, populo tuo diabolica vitare

LET US PRAY

Grant, we beseech thee, O Lord, that thy people may

contagia : et te solum Deum pura mente sectari. Per Dominum.

avoid all the contagions of the devil; and, with a pure mind, follow thee, who alone art God. Through, etc.

THE EMBER-DAYS OF SEPTEMBER

For the fourth time in her year, holy Church comes claiming from her children the tribute of penance, which, from the earliest ages of Christianity, was looked upon as a solemn consecration of the seasons. The historical details relative to the institution of the Ember-days will be found on the Wednesdays of the third week of Advent and of the first week of Lent; and on those same two days, we have spoken of the intentions which Christians should have in the fulfilment of this demand made upon their yearly service.

The beginnings of the winter, spring, and summer quarters were sanctified by abstinence and fasting, and each of them, in turn, has received heaven's blessing; and now autumn is harvesting the fruits which divine mercy, appeased by the satisfactions made by sinful man, has vouchsafed to bring forth from the bosom of the earth, notwithstanding the curse that still hangs over her.[1] The precious seed of wheat, on which man's life mainly depends, was confided to the soil in the season of the early frosts, and, with the first fine days, peeped above the ground; at the approach of glorious Easter, it carpeted our fields with its velvet of green, making them ready to share in the universal joy of Jesus' resurrection; then, turning into a lovely image of what our souls ought to be in the season of Pentecost, its stem grew up under the action of the hot sun; the golden ear promised a hundred-fold to its master; the harvest made the reapers glad; and,

[1] Gen. iii. 17.

now that September has come, it calls on man to fix his heart on that good God, who gave him all this store. Let him not think of saying, as that rich man of the Gospel did, after a plentiful harvest of fruits: 'My soul! thou hast much goods laid up for many years! Take thy rest, eat, drink, make good cheer!' And God said to that man: 'Thou fool! this night do they require thy soul of thee; and whose shall those things be which thou hast provided?'[1] If we would be truly rich before God, if we would draw down His blessing on the preservation, as well as on the production, of the fruits of the earth, let us, at the beginning of this last quarter of the year, have recourse to those penitential exercises whose beneficial effects we have always experienced in the past. The Church gives us the commandment to do so, by obliging us, under penalty of grievous sin, to abstain and fast on these three days, unless we be lawfully dispensed.

We have already spoken of the necessity of private penance for the Christian who is at all desirous to make progress in the path of salvation. But in this, as in all spiritual exercises, a private work of devotion has neither the merit nor the efficacy of one that is done in company with the Church, and in communion with her public act; for the Church, as bride of Christ, communicates an exceptional worth and power to works of penance done, in her name, in the unity of the social body. St. Leo the Great is very strong on this fundamental principle of Christian virtue. We find him insisting on it in the sermons he preached to the faithful of Rome, on occasion of this fast, which was then called the fast of the seventh month. 'Although,' says he, 'it be lawful for each one of us to chastise his body by self-imposed

[1] St. Luke xii. 16-21.

punishments, and restrain, with more or less severity, the concupiscences of the flesh which war against the spirit, yet need is that, on certain days, a general fast be celebrated by all. Devotion is all the more efficacious and holy, when the whole Church is engaged in works of piety, with one spirit and one soul. Everything, in fact, that is of a public character is to be preferred to what is private; and it is plain, that so much the greater is the interest at stake, when the earnestness of all is engaged upon it. As for individual efforts, let each one keep up his fervour in them; let each one, imploring the aid of divine protection, take to himself the heavenly armour, wherewith to resist the snares laid by the spirits of wickedness; but the soldier of the Church (*ecclesiasticus miles*), though he may act bravely in his own private combats (*specialibus prœliis*), yet will he fight more safely and more successfully, when he shall confront the enemy in a public engagement; for in that public engagement, he has not only his own valour to which to trust, but he is under the leadership of a King who can never be conquered, and engaged in a battle fought by all his fellow-soldiers; so that, being in their company and ranks, he has the fellowship of mutual aid.'[1]

Another year, when preaching for the same occasion, this eloquent pontiff and doctor of the Church was even more energetic and lengthy, in putting these great truths before the people; would to God the words of such a Pope as Leo the Great could make themselves heard by our present generation, and induce us Christians to mistrust the individualistic tendencies of modern piety. Fortunately, the words of the saint exist, and in all their 'pontifical eloquence'; we invite our readers to peruse his sermons; we have only space for a

[1] St. Leo, Serm. iv., *De Jejun. Sept. Mensis.*

short selection from his third sermon on the fast of the seventh month (our September Ember-days).

'God has sanctioned this privilege, that what is celebrated in virtue of a public law is more sacred than that which depends on a private regulation. The exercise of self-restraint which an individual Christian practises by his own will is for the advantage of that single member; but a fast undertaken by the Church at large includes everyone in the general purification. God's people never is so powerful as when the hearts of all the faithful join together in the unity of holy obedience, and when, in the Christian camp, one and the same preparation is made by all, and one and the same bulwark protects all. . . . See, most dearly beloved, here is the solemn fast of the seventh month urging us to profit by this invincible unity. . . . Let us raise up our hearts, withdraw from worldly occupations, and steal some time for furthering our eternal welfare. . . . The plenary remission of sin is obtained when the whole Church unites in the like prayer and the like confession; for, if the Lord promises that when two or three shall, with a holy and pious unanimity, agree to ask Him anything whatsoever, it shall be granted to them,[1] what can be refused to many thousands, who are all engaged in observing one and the same practice of religion, and in praying with one and the same spirit? In the eyes of God, my dearly beloved, it is a great and precious sight, when all Christ's people are earnest at the same Offices; and when, without any distinction, men and women of every grade and order are all working together with one heart. To depart from evil and do good,[2] that is the one determination of them all. They all give glory to God for the works He achieves in His servants. They all unite in returning hearty thanks

[1] St. Matt. xviii. 19, 20. [2] Ps. xxxiii. 15.

to the loving Giver of all blessings. The hungry are fed; the naked are clad; the sick are visited; and no one seeketh his own profit, but that of others. . . . By this grace of God, who worketh all in all,[1] the fruit is common, and the merit is common; for the affection of all may be the same, although all are not equally rich; and those who have less to bestow can rejoice in the liberality of others. There is nothing inordinate in such a people as that; there are no variances; for all the members of the whole body are alike in the energy of the same piety. . . . The beauty of the whole becomes the excellence of each member. . . . Let us, then, embrace this blessed solidity of holy unity, and with the same resolution and the same good will, let us enter upon this solemn fast.'[2]

Let us not, in our prayers and fasts, forget the new priests and other ministers of the Church, who, on Saturday next, are to receive the imposition of hands. The September ordination is not usually the most numerous of those given by the bishop during the year. The sublime function, to which the faithful owe their fathers and guides in the spiritual life, has, however, a special interest at this period of the year, which, more than any other, is in keeping with the present state of the world in its rapid decline towards ruin. Our year, too, is on the fall, as we say. The sun, which we beheld rising at Christmas as a giant who would burst the bonds of frost asunder and restrain the tyranny of darkness, now, as though he had grown wearied, is drooping towards the horizon; each day we see him gradually leaving that glorious zenith, where we admired his dazzling splendour on the day of our Emmanuel's Ascension; his fire has lost its might; and though he still holds half

[1] 1 Cor. xii. 6.

[2] St. Leo, Serm. iii., *De Jejun Sept. Mensis.*

the day as his, his disc is growing pale. All this foretells the approach of those long nights, when nature, stripped of all her loveliness by angry storms, seems as though she would bury herself for ever in the frozen shroud which is to bind her. So is it with our world. Illumined as it was by the light of Christ, and glowing with the fire of the Holy Ghost, it sees, in these our days, that charity is growing cold,[1] and that the light and glow it had from the Sun of justice are on the wane. Each revolution takes from the Church some jewel or other, which does not come back to her when the storm is over; tempests are so frequent, that tumult is becoming the normal state of the times. Error predominates, and lays down the law. Iniquity abounds. It is our Lord Himself who said: 'When the Son of Man cometh, shall He find, think ye, faith on earth?'[2]

Lift up your heads, then, ye children of God! for your redemption is at hand.[3] But, from now until that time shall come when heaven and earth are to be made new for the reign that is to be eternal, and shall bloom in the light of the Lamb, the Conqueror,[4] days far worse than these must dawn upon this world of ours, when the elect themselves would be deceived, if that were possible![5] How important is it, in these miserable times, that the pastors of the flock of Christ be equal to their perilous and sublime vocation! Let us then fast and pray; and how numerous soever may be the losses sustained in the Christian ranks, of those who once were faithful in the practices of penance, let us not lose courage. Few as we may be, let us group ourselves closely round the Church, and implore of Jesus, her Spouse, that He vouchsafe to multiply His gifts in those whom He is calling to the now

[1] St. Matt. xxiv. 12. [2] St. Luke xviii. 8.
[3] *Ibid.* xxi. 28-31. [4] Apoc. xxi. [5] St. Mark xiii. 22.

more than ever dread honour of the priesthood; that He infuse into them His divine prudence, whereby they may be able to disconcert the plans of the impious; His untiring zeal for the conversion of ungrateful souls; His perseverance even unto death, in maintaining without reticence or compromise the plenitude of that truth which He has destined for the world, and the unviolated custody of which is to be, on the last day, the solemn testimony of the bride's fidelity.

THE EIGHTEENTH SUNDAY AFTER PENTECOST

The paralytic carrying his bed is the subject of this day's Gospel, and gives the eighteenth Sunday after Pentecost its title. This Sunday is inserted in the missal immediately after the Ember-days of autumn. We will not, like the liturgists of the Middle Ages,[1] discuss the question of its having taken the place of the vacant Sunday, which formerly used always to follow the ordination of the sacred ministers,[2] in the manner we have elsewhere described.[3] Manuscript sacramentaries and lectionaries of very ancient date give it the name, which was so much in use, of *Dominica vacat.*[4] Whatever may be the conclusion arrived at, there is one interesting point for consideration, viz., that in the Mass of this day the order of the lessons taken from St. Paul is broken. The Letter to the Ephesians, which has furnished the Epistles since the sixth Sunday after Pentecost, is to-day interrupted, and in its stead we have some verses from

[1] Berno Aug., cap. v., etc.
[2] Micrologus, cap. xxix.
[3] Advent: Ember Saturday.
[4] Thomasi Opp. Edit. Vezzosi, t. v., p. 148, 149, 309.

the first Epistle to the Corinthians, wherein the apostle gives thanks to God for the manifold gratuitous gifts granted, *in Christ Jesus*, to the Church. Now, the powers conferred by the imposition of the bishop's hands on the ministers of the Church are the most marvellous gift that is known on earth, yea, in heaven itself. The other portions of the Mass, too, are, as we shall see further on, most appropriate to the prerogatives of the new priesthood. So that the liturgy of the present Sunday is particularly interesting when it immediately follows the Ember-days of September. But this coincidence is not of very frequent occurrence, at least as the liturgy now stands; nor can we dwell longer on these subjects without going too far into archæology, and exceeding our limits.

MASS

The Introits of the Sunday Masses since Pentecost have hitherto been taken from the Psalter. From Ps. xii. to Ps. cxviii. the Church, without ever changing the order of these sacred canticles, chose from each of them, as its own turn came, the verses most appropriate to the liturgy of each Sunday. But, dating from to-day, she is going to select her Introits elsewhere, with one exception, however, when she will again turn to this, the Book by excellence of divine praise. Her future opening anthems for the dominical liturgy to the end of the year will be taken from various other Books of the old Testament. For this eighteenth Sunday we have Jesus, son of Sirach, the inspired writer of Ecclesiasticus, asking God to ratify the *fidelity* of His *prophets*[1] by the accomplishment of what they foretold. The present interpreters of the divine oracles

[1] Ecclus. xxxvi. 18.

are the pastors, whom the Church sends, in her own name, to preach the word of salvation and *peace:* let us, her children, pray with her that their words may never be void.

INTROIT

Da pacem, Domine, sustinentibus te, ut prophetæ tui fideles inveniantur; exaudi preces servi tui et plebis tuæ Israel.

Ps. Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus. Gloria Patri. Da pacem.

Give peace, O Lord, to those who patiently wait for thee, that thy prophets may be found faithful; hear the prayers of thy servant, and of thy people Israel.

Ps. I rejoiced at the things that were said unto me: we shall go into the house of the Lord. Glory, etc. Give peace.

The surest way to obtain grace is to be ever humbly acknowledging to our God our deep conviction that, of ourselves, we cannot *please* His divine Majesty. The Church continues to give us, in her Collects, the most admirable expressions of such an avowal.

COLLECT

Dirigat corda nostra, quæsumus Domine, tuæ miserationis operatio: quia tibi sine te placere non possumus. Per Dominum.

May the influence of thy mercy, O Lord, direct our hearts: for, without thy help, we cannot please thee. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

1 *Caput I.*

Fratres, Gratias ago Deo meo semper pro vobis in gratia Dei, quæ data est vobis in Christo Jesu: quod

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

1 *Chapter I.*

Brethren: I give thanks to my God always for you, for the grace of God, that is given you in Christ Jesus; that in

in omnibus divites facti estis in illo, in omni verbo, et in omni scientia: sicut testimonium Christi confirmatum est in vobis: ita ut nihil vobis desit in ulla gratia, exspectantibus revelationem Domini nostri Jesu Christi, qui et confirmabit vos usque in finem sine crimine, in die adventus Domini nostri Jesu Christi.

all things you are made rich in him, in all utterance, and in all knowledge, as the testimony of Christ was confirmed in you. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

The last coming of the Son of Man is no longer far off! The approach of that final event, which is to put the Church in full possession of her divine Spouse, redoubles her hopes; but the last judgment, which is also to pronounce the eternal perdition of so great a number of her children, mingles fear with her desire; and these two sentiments of hers will henceforth be continually brought forward in the holy liturgy.

It is evident that expectation has been, so to say, an essential characteristic of her existence. Separated from her Lord, she would have been sighing all day long in this vale of tears, had not the love which possesses her driven her to spend herself, unselfishly and unreservedly, for Him who is absolute Master of her whole heart. She, therefore, devotes herself to labour and suffering, to prayers and tears. But her devotedness, unlimited as it has been, has not made her hopes less ardent. A love without desires is not a virtue of the Church; she condemns it in her children as being an insult to the Spouse.

So just and, at the same time, so intense were, from the very first, these her aspirations that eternal Wisdom wished to spare His bride, by concealing from her the duration of her exile. The day and hour of His return is the one sole point

upon which, when questioned by His apostles, Jesus refused to enlighten His Church.[1] That secret constituted one of the designs of God's government of the world; but, besides that, it was also a proof of the compassion and affection of the Man-God; the trial would have been too cruel; and it was better to leave the Church under the impression, which after all was a true one, that the end was nigh in God's sight, with whom a thousand years are as one day.[2]

This explains how it is that the apostles, the interpreters of the Church's aspirations, are continually recurring to the subject of the near approach of our Lord's coming. St. Paul has just been telling us, and that twice over in the same breath, that the Christian is he who waiteth for the *manifestation* of our Lord Jesus Christ, and for the day of His coming. In his Epistle to the Hebrews, he applies to the second coming the inflamed desires of the ancient prophets for the first, and says: 'Yet a little, and a very little while, and He that is to come, will come, and will not delay.'[3] The reason is that, under the new Covenant as under the old, the Man-God is called, on account of His final manifestation, which is always being looked for, He that is coming, He that is to come.[4] The cry which is to close the world's history is to be the announcement of His arrival: 'Behold! the Bridegroom is coming.'[5]

And St. Peter, too, says: 'Having the loins of your mind girt up, think of the glory of that day whereon the Lord Jesus is to be revealed! Hope for it, with a perfect hope!'[6] The prince of the apostles foresaw the contemptuous way in which future false teachers would scoff at this long-

[1] St. Matt. xxiv. 3, 36.
[2] 2 St. Pet. iii. 8.
[3] Hab. ii. 3; Heb. x. 37.
[4] St. Matt. xi. 3; Apoc. i. 8.
[5] St. Matt. xxv. 6.
[6] 1 St. Pet. i. 5, 7, 13.

expected, but always put-off, coming: 'Where is His promise, or His coming? For, since the fathers slept, all things continue so, from the beginning of the creation!'[1] Yes, he foresaw this, and forestalled their sarcasm, by answering it in the words which his brother Paul[2] had previously used:[3] 'The Lord delayeth not His promise, as some imagine; but dealeth patiently, for your sake, not willing that any should perish, but that all should return to penance. But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence; and the elements shall be melted with heat; and the earth, and the works which are in it, shall be burnt up. Seeing, then, that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness, looking for, and hastening unto, the coming of the day of the Lord, by which the heavens, being on fire, shall be dissolved, and the elements shall melt with the burning heat of fire? But we look for new heavens and a new earth according to His promises, in which justice dwelleth. Wherefore, dearly beloved, seeing that you look for these things, be diligent that ye may be found undefiled and unspotted to Him in peace. . . . Wherefore, brethren, knowing these things before, take heed lest, being led aside by the error of the unwise, you fall from your own steadfastness.'[4]

If, in those last days, the danger is to be so great that the very powers of heaven shall be moved,[5] our Lord, as we are told in our Epistle, has providentially *confirmed in us His testimony* and our faith, by continual manifestations of His power. And, as if to verify that other word of the same Epistle, that *He will* thus *confirm unto the end*

[1] 2 St. Pet. iii. 3, 4. [2] *Ibid.* 15. [3] Rom. ii. 4.
[4] 2 St. Pet. iii. 9-17. [5] St. Matt. xxiv. 29.

them that believe in Him, He redoubles His prodigies in these our times, as though they were precursors of the end. Miracles are forcing themselves on the world's unwilling notice; and our modern facilities for propagating news are made to tell this glory of the Lord all over His earth! In the name of Jesus, in the name of one or other of His saints, but especially in the name of His Immaculate Mother, who is preparing the final triumph of the Church, the blind see, the lame walk, the deaf hear, every misery of both body and soul is suddenly made to yield. So incontestable, indeed, and so public, is the manifestation of supernatural power, that business-managers of all kinds, though they must, out of regard for incredulity, laugh at the facts, yet are most serious in turning the occasion to their profit. Such very material agencies as railway companies have been glad to accommodate the faithful thousands, and carry them as quickly as they could to the favoured sanctuaries, where the holy Mother of God has appeared. It is not in Catholic countries only that the divine power has made itself felt. Quite recently, in the very centre of Mohammedan infidelity, the city of the Sultans rejoiced at hearing of the marvels done by the Queen of heaven within its own walls. The water of the miraculous fountain has been carried even into the city of Mecca, where is the tomb of the founder of Islam, and into which, until but lately, it was death for any Christian to enter.

The infidel may say in his heart: 'There is no God!'[1] If he hears not the divine testimony, it is because corruption, or pride, has more power over him than the light of reason, just as it had over the enemies of Jesus during His life upon earth. He is like to the asp of the Psalm,[2] which

[1] Ps. xiii. i. [2] Ps. lvii. 5, 6.

maketh itself deaf; it stoppeth its ears, that it may never hear the voice of the divine Enchanter, who speaketh that He may save. His life is one piece of *madness*[1] and *folly*;[2] he has done his best to draw down vengeance upon himself.

Let us not be like him, but, with the apostle, let us thank God for the rich profusion of grace which He has so mercifully poured out upon us. Never were His gratuitous gifts more necessary than in these our miserable times. True, the Gospel does not now need to be promulgated; but the efforts of hell against it have become so violent that, in order to withstand them, there is need of a power from on high equal in some sense to that we read of as granted in the beginning of the Church. Let us beseech our Lord to bless us with men powerful in word and work. Let us, by the fervour of our fastings and prayers, obtain from His divine Majesty that the imposition of hands may produce, now more than ever, in them that are called to the priesthood, its full result: that it may make them *rich in all things*, and especially *in all utterance, and in all knowledge*. May these days, in which all principles are growing shadowy, find that the supernatural light is kept up, in full splendour and purity, by the zeal of the guides of Christ's flock. May the compromises and flinchings of a generation, in which all truth is being etiolated and diminished, never lead our newly ordained priests, either themselves to shorten, or to permit anyone else to curtail, the measure of the perfect man,[3] which was bestowed on them, in order that they might apply it to every Christian who is desirous of observing the Gospel! In spite of all threats, in spite of the noisy passions which are boisterous against any priest who dares to preach the truth, let their voice be what it should be—that is, an

[1] Ps. lvii. 5, 6. [2] Ps. xiii. 1. [3] Eph. iv. 13.

echo of the Word: let it vibrate with the holy firmness of the saints!

In the Gradual, the Church repeats the Introit-verse, to celebrate once more the joy felt by the Christian people at hearing the glad tidings, that they are soon to go into the *house* of the Lord. That *house* is heaven, into which we are to enter on the last day, our Lord Jesus Christ leading the way. But the *house* is also the temple in which we are now assembled, and into which we are introduced by the representatives of that same Lord of ours, that is, by His priests.

GRADUAL

Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus.

V. Fiat pax in virtute tua, et abundantia in turribus tuis.

Alleluia, alleluia.

V. Timebunt gentes nomen tuum, Domine: et omnes reges terræ gloriam tuam. Alleluia.

I rejoiced at the things that were said unto me: we shall go into the house of the Lord.

V. Let peace be in thy strength, and abundance in thy towers.

Alleluia, alleluia.

V. The Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput IX.

In illo tempore: Ascendens Jesus in naviculam, transfretavit, et venit in civitatem suam. Et ecce offerebant ei paralyticum jacentem in lecto. Et videns Jesus fidem illorum, dixit paralytico: Confide, fili, remittuntur tibi peccata tua. Et ecce quidam de scribis dixerunt intra se: Hic blasphemat. Et cum

Sequel of the holy Gospel according to Matthew.

Chapter IX.

At that time: Jesus entering into a boat, passed over the water and came into his own city. And behold they brought to him one sick of the palsy, lying on a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth.

vidisset Jesus cogitationes eorum, dixit: Ut quid cogitatis mala in cordibus vestris? Quid est facilius dicere: Dimittuntur tibi peccata tua: an dicere: Surge et ambula? Ut autem sciatis, quia filius hominis habet potestatem in terra dimittendi peccata, tunc ait paralytico: Surge, tolle lectum tuum, et vade in domum tuam. Et surrexit, et abiit in domum suam. Videntes autem turbæ timuerunt, et glorificaverunt Deum, qui dedit potestatem talem hominibus.

And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is it easier to say: Thy sins are forgiven thee; or to say: Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose and went into his house. And the multitude seeing it, feared and glorified God that gave such power to men.

In the thirteenth century, in many Churches of the west, the Gospel for to-day was that wherein our Lord speaks of the scribes and pharisees as seated on the chair of Moses.[1] The Abbot Rupert, who gives us this detail in his book on the Divine Offices, shows how admirably this Gospel harmonized with the Offertory, which is the one we still have, and which alludes to Moses. 'This Sunday's Office,' says he, 'eloquently points out, to him who presides over the house of the Lord and has received charge of souls, the manner in which he should comport himself in the high rank, where the divine call has placed him. Let him not imitate those men, who unworthily sat on the chair of Moses; but let him follow the example of Moses himself, who, in the Offertory and its verses, presents the heads of the Church with such a model of perfection. Pastors of souls ought, on no account, to be ignorant of the reason why they are placed higher than other men: it is not so much that they may govern others, as that they may serve them.'[2] Our Lord, speaking of the Jewish

[1] St. Matt. xxiii. 1-12.

[2] Rup., *Div. Off.*, xii. 18.

doctors, said: 'All whatsoever they shall say to you, observe and do; but according to their works, do ye not: for they say, and do not.'[1] Contrariwise to these unworthy guardians of the Law, they that are seated on the chair of doctrine 'should teach, and act conformably to their teaching,' as the same Abbot Rupert adds. 'Or, rather,' says he, 'let them first do what it is their duty to do, that they may afterwards teach with authority; let them not seek after honours and titles, but make this their one object, to bear on themselves the sins of the people, and to merit to avert the wrath of God from those who are confided to their care. Such, we are told in the Offertory, is the example given them by Moses.'[2]

The Gospel which speaks of the scribes and pharisees who were seated on the chair of Moses has now been appointed for the Tuesday of the second week of Lent. But the one which is at present given for this Sunday equally directs our thoughts to the consideration of the superhuman powers of the priesthood, which are the common boon of regenerated humanity. The faithful, whose attention used formerly, on this Sunday, to be fixed on the right of teaching which is confided to the pastors of the Church, are now invited to meditate upon the prerogative which these same men have of *forgiving sins* and healing souls. Even if their conduct be in opposition to their teaching, it in nowise interferes with the authority of the sacred chair, from which, for the Church and in her name, they dispense the bread of doctrine to her children. Moreover, whatever unworthiness may happen to be in the soul of a priest, it does not in the least lessen the power of the keys which have been put into his hands to open heaven and to shut hell. For it is *the Son of Man*, Jesus, who,

[1] St. Matt. xxiii. 3. [2] Rup., *ubi supra.*

by the priest, be he a saint, or be he a sinner, rids of their sins His brethren and His creatures, whose miseries He has taken upon Himself, and whose crimes He has atoned for by His Blood.[1]

The miracle of the cure of the paralytic, which gave an occasion to Jesus of declaring His power of *forgiving sins* inasmuch as he was *Son of Man*, has always been especially dear to the Church. Besides the narration she gives us of it from St. Matthew in to-day's Gospel, she again, on the Ember Friday of Whitsuntide, relates it in the words of St. Luke.[2] The Catacomb frescoes, which have been preserved to the present day, equally attest the predilection for this subject, wherewith she inspired the Christian artists of the first centuries. From the very beginning of Christianity, heretics had risen up denying that the Church had the power, which her divine Head gave her, of remitting sin. Such false teaching would irretrievably condemn to spiritual death an immense number of Christians, who, unhappily, had fallen after their Baptism, but who, according to Catholic dogma, might be restored to grace by the sacrament of Penance. With what energy, then, would our mother the Church defend the remedy which gives life to her children! She uttered her anathemas upon, and drove from her communion, those pharisees of the new law, who, like their Jewish predecessors, refused to acknowledge the infinite mercy and universality of the great mystery of the Redemption.

Like to her divine Master, who had worked under the eyes of the scribes, His contradictors, the Church, too, in proof of her consoling doctrine, had worked an undeniable and visible miracle in the presence of the false teachers; and yet she had failed to convince them of the reality of the miracle

[1] Heb. ii. 10-18. [2] St. Luke v. 17-26.

of sanctification and grace invisibly wrought by her words of remission and pardon. The outward cure of the paralytic was both the image and the proof of the cure of his soul, which previously had been in a state of moral paralysis; but he himself represented another sufferer, viz., the human race, which for ages had been a victim to the palsy of sin. Our Lord had already left the earth, when the faith of the apostles achieved this, their first prodigy, of bringing to the Church the world grown old in its infirmity. Finding that the human race was docile to the teaching of the divine messengers, and was already an imitator of their *faith*, the Church spoke as a mother, and said: *Be of good heart, son! thy sins are forgiven thee!* At once, to the astonishment of the philosophers and sceptics, and to the confusion of hell, the world *rose up* from its long and deep humiliation; and, to prove how thoroughly his strength had been restored to him, he was seen carrying on his shoulders, by the labour of penance and the mastery over his passions, the *bed* of his old exhaustion and feebleness, on which pride, lust, and covetousness had so long held him. From that time forward, complying with the word of Jesus, which was also said to him by the Church, he has been going on towards his *house*, which is heaven, where eternal joy awaits him! And the angels, beholding such a spectacle of conversion and holiness,[1] are in amazement, and sing glory to *God, who gave such power to men.*

Let us also give thanks to Jesus, whose marvellous dower, which is the Blood He shed for His bride, suffices to satisfy, through all ages, the claims of eternal justice. It was at Easter time that we saw our Lord instituting the great Sacrament, which thus in one instant restores the sinner to

[1] St. Luke v. 26.

life and strength.[1] But how doubly wonderful does its power seem, when we see it working in these times of effeminacy and of well-nigh universal ruin! Iniquity abounds; crimes are multiplied; and yet, the life-restoring pool, kept full by the sacred stream which flows from the open side of our crucified Lord, is ever absorbing and removing, as often as we permit it, and without leaving one single vestige of them, those mountains of sins, those hideous treasures of iniquity which had been amassed, during long years, by the united agency of the devil, the world, and man himself.

The Offertory speaks to us of the figurative altar, which was set up by Moses for the reception of the oblations of the figurative Law, which oblations foreshadowed the great and only true sacrifice, at which we are now present. After the anthem which is still in use, we will append the verses which were anciently added. Moses is there represented as the type of those faithful prophets mentioned in the Introit; he is shown to us as the model of those true leaders of God's people, who devote themselves in order to procure mercy and peace for those whom they guide.[2] God sometimes seems to resist them, but He always suffers Himself to be overcome; and in return for their fidelity, He admits them into the most intimate manifestations of His light and His love. The first verse shows us the priest in his public life of intercession and devotedness for others; the second reveals to us his private life, of which prayer and contemplation are the main occupation. We shall not be surprised at the length of these verses—the singing of which would far exceed the time for offering the Host and chalice, such as is now the custom—if we remem-

[1] Wednesday of the fifth week after Easter.
[2] RUP., *ubi supra.*

ber how it was the ancient usage that the whole assembly of the faithful present at the holy Sacrifice took part in the oblation of the bread and wine needed for the liturgy. So likewise the Communion, which at present consists of only a few lines, was originally nothing but the antiphon to an entire psalm, which in the ancient antiphonaries was appointed for each day, when it was not the same as the Introit-psalm; the psalm was sung, repeating the antiphon after each verse, until all had communicated.

OFFERTORY

Sanctificavit Moyses altare Domino, offerens super illud holocausta, et immolans victimas: fecit sacrificium vespertinum in odorem suavitatis Domino Deo, in conspectu filiorum Israel.

V. I. *Locutus est Dominus ad Moysen dicens: Ascende ad me in montem Sina, et stabis super cacumen ejus. Surgens Moyses, ascendit in montem, ubi constituit ei Deus; et descendit ad eum Dominus in nube, et adstitit ante faciem ejus. Videns Moyses, procidens adoravit, dicens: Obsecro, Domine, dimitte peccata populi tui. Et dixit ad eum Dominus: Faciam secundum verbum tuum.*

Tunc Moyses fecit sacrificium vespertinum.

V. II. *Oravit Moyses Dominum, et dixit: Si inveni gratiam in conspectu tuo, ostende mihi teipsum manifeste, ut videam te. Et locutus est ad eum Dominus*

Moses consecrated an altar unto the Lord, offering whole-burnt offerings thereon, and slaying victims: he made an evening sacrifice for a sweet odour unto the Lord God, in the sight of the children of Israel.

V. I. *The Lord spake unto Moses saying: Come up unto me, upon mount Sina, and thou shalt stand on the top thereof. Moses rising up, went up the mountain, where the Lord had appointed him: and the Lord came down unto him in a cloud, and stood before his face. Which Moses seeing, fell down and adored, saying: I beseech thee, O Lord, forgive the sins of thy people. And the Lord said unto him: I will do according to thy word.*

Then Moses made an evening sacrifice.

V. II. *Moses prayed to the Lord and said: If I have found favour in thy sight, show me thyself openly, that I may see thee. And the Lord spake unto him, saying: For man shall not*

dicens: Non enim videbit me homo, et vivere potest: sed esto super altitudinem lapidis, et protegat te dextera mea donec pertranseam: dum pertransiero, auferam manum meam, et tunc videbis gloriam meam: faciem autem meam non videbitur tibi quia ego sum Deus ostendens mirabilia in terra.

Tunc Moyses fecit.

see me, and live; but be thou on the height of the rock, and my right hand shall protect thee, till I pass: whilst I pass I will take away my hand, and then shalt thou see my glory: but my face shall not be seen by thee; for I am God, showing wonderful things in the earth.

Then Moses made.

The sublime eloquence of the Secret is beyond all comment. Let us be thoroughly imbued with the high teaching here so admirably summed up in a few short words: let us come to understand that our life and *conduct* should have something *divine* about them, in response to the mysteries which are revealed to our understanding and incorporated into us by the *venerable communication of this Sacrifice.*

SECRET

Deus, qui nos per hujus sacrificii veneranda commercia, unius summæ divinitatis participes efficis: præsta quæsumus; ut, sicut tuam cognoscimus veritatem, sic eam dignis moribus assequamur. Per Dominum.

O God, who, by the venerable communication of this sacrifice, makest us partakers of the one supreme divine nature: grant, we beseech thee, that as we know thy truth, so we may follow it up by a worthy life. Through, etc.

The other Secrets, as on page 130.

The Communion-anthem is addressed to the priests, and, at the same time, to us all: for if the priest offers the Victim, which is the holiest that can be, we should not think of accompanying him into the *court* of our God, without *bringing up*, that they may be united to the divine Host, other

victims, that is ourselves. It is God's injunction: Thou shalt not appear empty before me![1]

COMMUNION

Tollite hostias, et introite in atria ejus: adorate Dominum in aula sancta ejus.

Bring up sacrifices, and come into his courts: adore ye the Lord in his holy court.

Whilst *giving thanks* in the Postcommunion for the priceless *gift* of the sacred mysteries, let us beseech our God to perfect within us the grace of always receiving it *worthily*.

POSTCOMMUNION

Gratias tibi referimus, Domine, sacro munere vegetati, tuam misericordiam deprecantes: ut dignos nos ejus participatione perficias. Per Dominum.

Being fed, O Lord, with the sacred gift, we give thee thanks, humbly beseeching thy mercy, that thou wouldst make us worthy of its reception. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Tulit ergo paralyticus lectum suum in quo jacebat, magnificans Deum; et omnis plebs, ut vidit, dedit laudem Deo.

The paralytic took up his bed, on which he had been lying, magnifying God; and all the people, as soon as they saw this, gave praise unto God.

OREMUS

Dirigat corda nostra, quæsumus Domine, tuæ miserationis operatio: quia tibi sine te placere non possumus. Per Dominum.

LET US PRAY

May the influence of thy mercy, O Lord, direct our hearts: for, without thy help, we cannot please thee. Through, etc.

[1] Exod. xxiii. 15.

THE NINETEENTH SUNDAY AFTER PENTECOST

MASS

THE divine Leader of God's people is their *salvation* in all their *distress*. Did we not last Sunday see Him prove Himself such, and in a very telling way, by curing both body and soul of the poor paralytic, who was a figure of the whole human race? Let us hear His voice, in the Introit, with love and gratitude; let us promise Him the fidelity He asks of us; His Law, if we will but observe it, will preserve us from a relapse.

The anthem which follows is made up of several passages of holy Writ, without being exactly that of any one of them. The verse is taken from Psalm lxxvii.

INTROIT

Salus populi ego sum, dicit Dominus: de quacumque tribulatione clamaverint ad me, exaudiam eos: et ero illorum Dominus in perpetuum.

I am the salvation of the people, saith the Lord: in what distress soever they call upon me, I will hear them: and will be their Lord for ever.

Ps. Attendite, populе meus, legem meam: inclinate aurem vestram in verba oris mei. Gloria Patri. Salus.

Ps. Attend, O my people, unto my law: incline your ear to the words of my mouth. Glory, etc. I am the salvation.

Free both in mind and body by the omnipotent word of the Son of Man, the human race can devote itself, with all activity, to the service of God. Let us obtain from His divine Majesty, by uniting our prayer with that of the Church in her Collect, that the fatal paralysis, which was once so cruel a tyrant over our souls and faculties, may never return.

COLLECT

Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude: ut mente et corpore pariter expediti, quæ tua sunt liberis mentibus exsequamur. Per Dominum.

O almighty and merciful God, graciously keep away from us all things that are adverse: that being free in mind and body, we may, with unimpeded minds, attend to the things that are thine. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Ephesios.

Caput IV.

Fratres, Renovamini spiritu mentis vestræ, et induite novum hominem, qui secundum Deum creatus est in justitia, et sanctitate veritatis. Propter quod deponentes mendacium, loquimini veritatem unusquisque cum proximo suo: quoniam sumus invicem membra. Irascimini, et nolite peccare: sol non occidat super iracundiam vestram. Nolite locum dare diabolo: qui furabatur, jam non furetur: magis autem laboret, operando manibus suis, quod bonum est, ut habeat unde tribuat necessitatem patienti.

Lesson of the Epistle of St. Paul the Apostle to the Ephesians.

Chapter IV.

Brethren: be renewed in the spirit of your mind; and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour: for we are members one of another. Be angry and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

The Epistle to the Ephesians, which was interrupted last Sunday in the manner we then described, is continued to-day by the Church. The apostle has already laid down the dogmatical principles of true *holiness;* he now deduces the moral consequences of those principles.

Let us call to mind how the *holiness*, which is in God, is His very *truth*—*truth* living and harmonious, which is no other than the admirable concert of the Three divine Persons, united in love. We have seen that *holiness*, as far as it exists in us men, is also union, by infinite love, with the eternal and living *Truth*. The Word took a Body unto Himself in order to manifest in the Flesh this sanctifying and perfect *truth*,[1] of which He is the substantial expression;[2] His Humanity, sanctified directly by the plenitude of the divine life and *truth*, which dwell within Him,[3] became the model, as well as the means, the way, of all holiness to every creature.[4] It was not sin alone, but it was, moreover, the finite nature of man that kept him at a distance from the divine life;[5] but he finds in Christ Jesus, just as in God, the two elements of that life: truth and love. In Jesus, as the complement of His Incarnation, Wisdom aspires at uniting with herself all the members, also, of that human race, of which He is the Head,[6] and the First-born;[7] by Him the Holy Ghost, whose sacred fount He is,[8] pours Himself out upon man, whereby to adapt him to his sublime vocation, and to consummate, in infinite love (which is Himself), that union of every creature with the divine Word. Thus it is that we verily partake of that life of God, whose existence and holiness are the knowledge and love of His own Word; thus it is that we are sanctified in truth[9] by the participation of that very *holiness* wherewith God is holy by nature.

The Son of Man, being God, participates for us His brethren in the life of union in the truth which constitutes the *holiness* of the blessed Trinity.

[1] St. John i. 14. [2] Heb. i. 3. [3] Col. ii. 3, 9, 10.
[4] St. John xiv. 6. [5] Eph. iv. 18. [6] *Ibid.* i. 10.
[7] Col. i. 15-20. [8] *Cf.* St. John iv. 14; vii, 37, 39.
[9] *Ibid.* xvii. 17.

But He communicates that life, that truth, that deifying union, to none save those who have truly become His members, and who, in Him, reproduce between one another, by the operation of the Spirit of *truth*[1] and love, that unity of which that sanctifying Spirit is the almighty bond in the Godhead. 'May they all be one, as Thou, Father, in Me, and I in Thee,' said Jesus to His eternal Father, 'that they also may be one in us. I have given unto them the glory (that is to say, the holiness) which Thou hast given unto Me, that they may be one, as we also are one; I in them, and Thou in Me, that they may be consummated (that is, be made perfect) in unity.'[2] Here we have, and formulated by our Lord Himself, the simple but fruitful axiom, the foundation of Christian dogma and morals. By that sublime prayer, He explained what He had previously been saying: 'I sanctify Myself for them, that they, also, may be sanctified in truth.'[3]

Let us now understand the moral doctrine given us by St. Paul in our to-day's Epistle. What does he mean by that *justice*, and that *holiness of truth*, which is that of Christ,[4] of the *new man*, whom everyone must *put on*, that aspires to the possession of the riches spoken of in the passages already read to us from this magnificent Epistle? Let us re-read the Epistle for the seventeenth Sunday, and we shall find that all the rules of Christian asceticism, as well as of the mystic life, are to St. Paul's mind summed up in those words: Be careful to keep unity![5] It is the principle he lays down for all, both beginners and the perfect. It is the crowning of the sublimest vocations in the order of grace, as well as the foundation and reason of all God's commandments; so truly so, indeed, that, if we are commanded to abstain from *lying*,

[1] *Cf.* St. John xv. 26. [2] *Ibid.* xvii. 21-23. [3] *Ibid.* 19.
[4] Rom. xiii. 14. [5] Eph. iv. 3.

and to *speak the truth* to them that live with us, the motive is that *we are members one of another.*

There is a holy anger, of which the Psalmist speaks,[1] and which is the outcome, on certain occasions, of zeal for the divine law and charity; but the movement of irritation excited in the soul must, even then, be speedily calmed down; to foster it would be to *give place to the devil*, to give him an opportunity of weakening, or even destroying, within us, by bitterness and hatred, the structure of holy unity.[2]

Before our conversion our neighbour, as well as God, was grieved by our sins; we cared little or nothing for injustice, provided it was not noticed; egotism was our law, and it was proof enough of the reign of satan over our souls. Now that the Spirit of holiness has expelled the unworthy usurper, the strongest evidence of His being our rightful master is that not only the rights of others are sacred in our estimation, but our toil and our labours are all undergone for the purpose of being serviceable to our neighbour. In a word, as the apostle continues a little farther on, we walk in love, because, as most dear children, we are followers of God.[3]

It is by this means alone, says St. Basil, that the Church manifests the many and great benefits bestowed on the world by the Incarnation. The Christian family, which, heretofore, was split up into a thousand separate fragments, is now made one, one in itself, and one in God; it is the repetition of what our Lord did, by assuming Flesh and making it one with Himself.[4]

Our Jesus has restored to our *hands*, which once were paralyzed for every supernatural work, the full freedom of their movements; let us, then,

[1] Ps. iv. 5.
[2] S. Chrys., *in ep. ad Eph.* Hom., xiv.
[3] Eph. v. 1, 2.
[4] S. Basil, *Const. mon.*, xviii

raise them up spiritually in prayer, giving glory to God by this our homage, which He graciously accepts as a fragrant sacrifice. The Church gives us this teaching in the Gradual, and by her own example as well.

GRADUAL

Dirigatur oratio mea, sicut incensum in conspectu tuo, Domine.

V. Elevatio manuum mearum sacrificium vespertinum.

Alleluia, alleluia.

V. Confitemini Domino, et invocate nomen ejus: annuntiate inter gentes opera ejus. Alleluia.

Let my prayer be directed as incense in thy sight, O Lord.

V. May the lifting up of my hands be as an evening sacrifice.

Alleluia, alleluia.

V. Give glory to the Lord, and call upon his name: proclaim among the gentiles his works. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput XXII.

In illo tempore; Loquebatur Jesus principibus sacerdotum, et pharisæis in parabolis, dicens: Simile factum est regnum cœlorum homini regi, qui fecit nuptias filio suo. Et misit servos suos vocare invitatos ad nuptias, et nolebant venire. Iterum misit alios servos, dicens: Dicite invitatis: Ecce prandium meum paravi; tauri mei, et altilia occisa sunt, et omnia parata; venite ad nuptias. Illi autem neglexerunt, et abierunt, alius in villam suam, alius vero ad negotiationem suam: reliqui vero tenuerunt servos ejus, et contumeliis affectos occiderunt.

Sequel of the holy Gospel according to Matthew.

Chapter XXII.

At that time: Jesus spoke to the chief priests and the pharisees in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously,

Rex autem cum audisset, iratus est: et missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Tunc ait servis suis: Nuptiæ quidem paratæ sunt, sed qui invitati erant, non fuerunt digni. Ite ergo ad exitus viarum, et quoscumque inveneritis, vocate ad nuptias. Et egressi servi ejus in vias, congregaverunt omnes, quos invenerunt, malos et bonos: et impletæ sunt nuptiæ discumbentium. Intravit autem rex ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali. Et ait illi: Amice, quomodo huc intrasti, non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et pedibus ejus, mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium. Multi enim sunt vocati, pauci vero electi.

put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready: but they that were invited were not worthy. Go ye therefore into the highways; and as many as ye shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

This Gospel has given to the present Sunday the name of the Sunday of the invited to the marriage. And yet, from the very opening of the dominical series, which began with the Descent of the Holy Ghost, the Church gave us the Gospel teaching which she offers to us, now a second time, for our consideration. On the second Sunday after Pentecost, she related to us, from St. Luke,[1] the parable of the great supper, to which many were invited, and which St. Matthew, entering into fuller details, calls a *marriage-feast*.

[1] St. Luke xiv. 16-24.

Set thus before us, both at the beginning and at the close of the liturgical season over which the holy Spirit reigns supreme, this parable is, as it were, the interpreter of the whole portion of the year which it thus hems in: it is an additional revelation of the true aim of the Church. But how much has the light increased, since the first time we had these mystery-telling allegories! The certain man (*homo quidam*), who made a great supper, and invited many, has become the *King, who makes a marriage for His Son*, and, in this marriage, gives us an image of the *kingdom of heaven*. The world's history, too, has been developing, as we gather from the terms respectively used by the two Evangelists. Those who were the first invited, and contented themselves with declining the kindness of the Master of the house, have grown in their impious ingratitude; *laying hands* on the messengers sent them by the loving kindness[1] of the *King*, they treat them with contumely, and put them to death! We have seen the merited punishment inflicted on these deicides, by this *Man*, who was God Himself, the Father of Israel, now become King of the Gentiles: we have seen how He *sent his armies to destroy* them, *and burn their city*.[2] And now at last, in spite of the refusal of the invited of Juda, in spite of the treacherous opposition put by them against the celebration of the nuptials of the Son of God, *all things are ready* for *the marriage*, and the banquet-hall is *filled with guests*.

Our heavenly King has confided, to the ministers of His love, the work of calling from every people the new guests. But now that His ambassadors, according to His command, have traversed the

[1] See *Time after Pentecost*, vol. i., p. 358.
[2] See Ninth Sunday after Pentecost.

whole earth,[1] bringing together all nations for this day of the joy of His heart,[2] He Himself is coming in person, to see that nothing is wanting to the due preparation for the feast, and to give the signal for the eternal banquet of the divine nuptials. Now, for such a feast, and in such a place, if there be any deficiency, it can only be on the part of the guests. Let them, then, be careful not to draw down upon themselves, in this general and last examination, the displeasure of the great King, who has called them to an alliance with Himself. Though He has condescended to call them, notwithstanding their extreme poverty, from the public streets and highways, He has given them abundant time to lay aside their tatters; and knowing that they could not get ready of themselves, He has placed at their disposal, for the marriage-feast, the richest garments of His grace and virtues. Woe, then, to him who on the last day shall be found not having the wedding garment of charity! Such a want would admit of no excuse; and the King would justly punish it, by excluding the guilty man from the feast, as one that had insulted His Son.

Everything we have had on the preceding Sundays, has shown us how solicitous the Church ever is in preparing mankind for that wonderful *marriage* whose realization is the one object aimed at by the divine Word, in coming upon our earth. During her long exile, the bride of the Son of God has been a living model to her children; and, by her instructions, she has been unceasingly preparing them for the understanding of the great mystery of divine union. Three weeks ago,[3] treating more directly than she had hitherto done on the great subject of her ambition as mother and

[1] Ps. xviii. 5. [2] Cant. iii. 11.
[3] The Sixteenth Sunday after Pentecost.

bride, she reminded them of the great *call*. On the following Sunday, she gave them another lesson: she revealed to them the Bridegroom of the nuptials, to which they were invited, as the Man-God, the object of the twofold precept of love which embodies the whole Law. To-day, we have the teaching in all its perfection. It is condensed in the night Office, where we have St. Gregory explaining her whole teaching. The great doctor and the great Pope thus, in the name of the Church, explains our Gospel:

'The kingdom of heaven is the assembly of the just; for, the Lord says by a prophet: "Heaven is My throne";[1] and Solomon says: "The soul of the just man is the throne of wisdom";[2] and Paul calls Christ the Wisdom of God.[3] If, therefore, heaven be the throne of God, we must evidently conclude that, as Wisdom is God, and the soul of the just man is the throne of Wisdom, this soul is a heaven. . . . The kingdom of heaven, then, is the assembly of the just. . . . If this kingdom is said to be *like to a King, who made a marriage for his Son*, your charity at once understands who is this King, who is the Father of a Son, King like Himself. It is He, of whom the psalmist says: "Give to the King Thy judgment, O God, and to the King's Son Thy justice!"[4] God the Father made the *marriage* of God His Son, when He wished that He, who had been God before all ages, should become Man towards the end of ages. But we must not, on that account, suppose that there are two persons in Jesus Christ, our God and our Saviour. . . . It is, perhaps, clearer and safer to say, that *the King made a marriage for His Son*, in that, by the mystery of the Incarnation, He united the Church to Him. The womb of the Virgin-

[1] Isa. lxvi. 1.
[2] Wisd. vii. 27.
[3] 1 Cor. i. 24.
[4] Ps. lxxi. 2.

Mother was the nuptial-chamber of that Bridegroom, of whom the psalmist says:[1] *He hath set His tabernacle in the sun: and He, as a Bridegroom, cometh out of His bride-chamber!*[2]

Notwithstanding her dignity of beloved bride of the Son of God, the Church is, none the less, subject to tribulations here below. The enemies of the Spouse, having no longer any direct power to injure our Lord, turn all their rage against her. In these trials, endured as they are by the Church with love, Jesus sees a fresh trait of that resemblance which He wishes her to have to Himself; He, therefore, leaves her to suffer in this world, contenting Himself with ever upholding and saving her, as the Offertory says, *in the midst* of the evils which go on thickening around her.

OFFERTORY

Si ambulavero in medio tribulationis, vivificabis me, Domine: et super iram inimicorum meorum extendes manum tuam, et salvum me faciet dextera tua.	If I should walk in the midst of tribulation, thou, O Lord, wilt quicken me: and thou wilt stretch forth thy hand against the wrath of mine enemies, and thy right hand shall save me.

The august sacrifice, which is about to be offered, always obtains its effect, as far as the glory of the divine Majesty is concerned; but its virtue is applied to man in a greater or less degree, according to the dispositions of the creature, and depending on the divine mercy. Let us, in the Secret, beseech our heavenly Father, that we may experience abundantly the effects of the divine mysteries, which are so soon to be produced on our altar.

[1] Ps. xviii. 6. [2] S. Greg., Hom. xxxviii. *in Ev.*

SECRET

Hæc munera, quæsumus Domine, quæ oculis tuæ majestatis offerimus, salutaria nobis esse concede. Per Dominum.

Grant, we beseech thee, O Lord, that the offerings we bring before thy divine Majesty, may avail unto our salvation. Through, etc.

The other Secrets, as on page 130.

The Man-God, by His divine contact in the sacred banquet, has spiritually given vigour to our members; let us recall to mind that we must, henceforward, consecrate them to His service, and that our feet, now made sure, must run in the way of the divine commandments.

COMMUNION

Tu mandasti mandata tua custodiri nimis: utinam dirigantur viæ meæ, ad custodiendas justificationes tuas!

Thou hast commanded thy commandments to be kept most diligently: oh! that my ways may be directed to keep thy justifications!

The Postcommunion, again, seems to be an allusion to the Gospel of the paralytic, which used formerly to be read on this Sunday. In it, we implore the assistance of the heavenly Physician, who sets man free from the palsy, which held him a prisoner; He also gives him the strength needed for fulfilling the law of God bravely and perseveringly.

POSTCOMMUNION

Tua nos, Domine, medicinalis operatio et a nostris perversitatibus clementer expediat, et tuis semper faciat inhærere mandatis. Per Dominum.

May the healing efficacy of these thy mysteries, O Lord, mercifully free us from our perverseness, and make us always obedient to thy commandments. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Intravit autem rex ut videret discumbentes: et vidit ibi hominem non vestitum veste nuptiali, et ait illi: Amice, quomodo huc intrasti non habens vestem nuptialem?

Now, the king went in to see the guests: and he saw there a man who had not on a wedding garment, and he saith unto him: Friend, how camest thou in hither not having on a wedding garment?

OREMUS

Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude: ut mente et corpore pariter expediti, quæ tua sunt liberis mentibus exequamur. Per Dominum.

LET US PRAY

O almighty and merciful God, graciously keep away from us all things that are adverse: that being free in mind and body, we may, with unimpeded minds, attend to the things that are thine. Through, etc.

THE TWENTIETH SUNDAY AFTER PENTECOST

MASS

THE Gospel of last Sunday spoke to us of the nuptials of the Son of God with the human race. The realization of those sacred nuptials is the object which God had in view in the creation of the visible world; it is the only one He intends in His government of society. This being the case, we cannot be surprised, that the parable of the Gospel, whilst revealing to us this divine plan, has also brought before us the great fact of the rejection of the Jews, and the vocation of the Gentiles, which is not only the most important fact of the world's history, but

is also intimately connected with the consummation of the mystery of the divine union.

And yet, as we have already said,[1] the exclusion of Juda is one day to cease. His obstinate refusal of the grace has caused it to be brought to us Gentiles by the messengers of God's loving mercy. But, now that the fullness of the Gentiles[2] has heard and followed the heavenly invitation, the time is advancing when the accession of Israel will complete the Church in her members, and give the bride the signal of the final call, which will put an end to the long labour of ages,[3] by the appearance of the Bridegroom.[4] The holy jealousy, which the apostle was so desirous to rouse in the people of his race by turning towards the Gentiles,[5] will, at last, make itself felt by the descendants of Jacob. What joy will there be in heaven, when they, repentant and humble, shall unite before God in the song of gladness sung by the Gentiles, in celebration of the entrance of His countless Jewish people into the house of the divine banquet! That union of the two peoples will truly be a prelude to the great day mentioned by St. Paul, when, speaking in his patriotic enthusiasm of the Jews, he said: 'If their offence (*i.e.*, their fall) hath been the riches of the world, and their diminution be the riches of the Gentiles, how much more the fullness of them!'[6]

Now, the Mass of this twentieth Sunday after Pentecost gives us a foretaste of that happy day, when the new people will not be alone in singing hymns of praise for the divine favours bestowed on our earth. The ancient liturgists tell us that our Mass consists partly of the words of the prophets, giving to Jacob an expression of his repentance, whereby he is to merit a return of God's favours,

[1] The Thirteenth Sunday after Pentecost. [2] Rom. xi. 25, 26.
[3] *Ibid.* viii. 22. [4] Apoc. xxii. 17.
[5] Rom. xi. 13, 14. [6] *Ibid.* 12.

and partly of inspired formulas, wherein the Gentiles, who are already within the hall of the marriage-feast, are singing their canticles of love.[1] The Gentile-choir takes the Gradual and Communion-anthem; the choir of the Jews, the Introit and Offertory.

The Introit is from the book of Daniel.[2] Exiled to Babylon with his people, the prophet—in that captivity whose years of bitterness were a figure of the still longer and intenser sufferings of the present dispersion—laments with Juda in that strange land, and, at the same time, instructs his people how they may be readmitted into God's favour. It is a secret which Israel had lost ever since his commission of the crime on Calvary; though, in the previous ages of his history, he knew the happy secret, and had continually experienced its efficacy. What it was, it still is and ever will be: it consists in the humble avowal of the sinner's falls, in the suppliant regret of the culprit, and in the sure confidence that God's mercy is infinitely above the sins of men, how grievous soever those may have been.

INTROIT

Omnia, quæ fecisti nobis, Domine, in vero judicio fecisti: quia peccavimus tibi, et mandatis tuis non obedivimus: sed da gloriam nomini tuo: et fac nobiscum secundum multitudinem misericordiæ tuæ.

Ps. Beati immaculati in via: qui ambulant in lege Domini. Gloria Patri. Omnia.

All things whatsoever thou hast done unto us, O Lord, thou hast done by a just judgment: for we have sinned, and disobeyed thy commandments: but glorify thy name: and deal with us according to thy great mercy.

Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. Glory, etc. All things.

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[1] Berno Aug., v.; Rup., *De Div. Off.*, xii. 20; Durand., *Ration.*, vi. 137.

[2] Dan. iii.

The divine forgiveness, which restores the soul to purity and peace, is the indispensable preparation for the sacred marriage-feast; for the wedding garment of its guests must, under pain of exclusion, be without a stain; their heart, too, must be without bitterness, lest it should cause the Bridegroom to be offended. Let us implore this precious pardon. Our Lord is all the more ready to grant it us, when we ask it through His beloved bride, the Church, our mother. Let us unite our voices with hers, and say her Collect.

COLLECT

Largire, quæsumus Domine, fidelibus tuis indulgentiam placatus, et pacem: ut pariter ab omnibus mundentur offensis, et secura tibi mente deserviant. Per Dominum.

Being appeased, O Lord, bestow pardon and peace upon thy faithful; that they being also cleansed from all their offences, may serve thee with a secure mind. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Ephesios.

Caput V.

Fratres, Videte quomodo caute ambuletis: non quasi insipientes, sed ut sapientes: redimentes tempus, quoniam dies mali sunt. Propterea nolite fieri imprudentes, sed intelligentes quæ sit voluntas Dei. Et nolite inebriari vino, in quo est luxuria, sed implemini Spiritu sancto, loquentes vobismetipsis in psalmis, et hymnis, et canticis spiritualibus, cantantes, et psallen-

Lesson of the Epistle of Saint Paul the Apostle to the Ephesians.

Chapter V.

Brethren: See, therefore, how you walk circumspectly, not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts

tes in cordibus vestris Domino, gratias agentes semper pro omnibus, in nomine Domini nostri Jesu Christi Deo et Patri. Subjecti invicem in timore Christi.

to the Lord: giving thanks always for all things in the name of our Lord Jesus Christ to God and the Father. Being subject one to another in the fear of Christ.

As the nuptials of the Son of God approach their final completion, there will be, also, on the side of hell, a redoubling of rage against the bride, with a determination to destroy her. The dragon of the Apocalypse,[1] the old serpent who seduced Eve, will cast out water, as a river, from his mouth[2]—that is, he will urge on all the passions of man, that they may league together for her ruin. But, do what he will, he can never weaken the bond of the eternal alliance; and, having no power against the Church herself, he will turn his fury against the last children of the new Eve, who will have the perilous honour of those final battles, which are described by the prophet of Patmos.[3]

It is then, more than at all previous times, that the faithful will have to remember the injunction given to us by the apostle in to-day's Epistle. They will have to comport themselves with that *circumspection* which he enjoins, taking every possible care to keep their *understanding*, no less than their heart, pure, in those *evil days*. Supernatural light will, in those *days*, not only have to withstand the attacks of the children of darkness, who will put forward their false doctrines; it will, moreover, be minimized and falsified by the very children of the light yielding on the question of principles; it will be endangered by the hesitations, and the human prudence, of those who are called far-seeing men. Many will practically ignore the master-truth, that the Church never can be overwhelmed by any created power. If they do re-

[1] Apoc. xii. 9. [2] *Ibid.* 15. [3] *Ibid.* 17

member that our Lord has promised to uphold His Church even to the end of the world,[1] they will still believe that they do a great service to the good cause by making certain politically clever concessions, not weighed in the balance of the sanctuary. Those future worldly-wise people will forget that our Lord needs no shrewd schemes to help Him to keep His promise; they will entirely overlook this most elementary consideration, that the co-operation which Jesus deigns to accept at the hands of His servants in the defence of the rights of His Church, never could consist in the disguising of those grand truths which constitute the power and beauty of the bride. They will forget the apostle's maxim, laid down in his Epistle to the Romans, that to conform oneself to this world, to attempt an impossible adaptation of the Gospel to a world that is unchristianized, is not the means for proving what is the good, and the acceptable, and the perfect will of God.[2] So that it will be a thing of great and rare merit, in many an occurrence of those unhappy times, merely to *understand what is the will of God*, as our Epistle expresses it.

'Look to yourselves,' would St. John say to those men, 'that ye lose not the things which ye have wrought; make yourselves sure of the full reward,' which is given only to the persevering thoroughness of doctrine and faith![3] Besides, it will be then, as in all other times, that, according to the saying of the Holy Ghost, the simplicity of the just shall guide them,[4] and far more safely than any human ingenuity could do; humility will give them wisdom;[5] and, keeping themselves closely united to this noble companion, they will be made truly wise by her, and will know what is acceptable

[1] St. Matt. xxviii. 20. [2] Rom. xii. 2. [3] 2 St. John 8, 9.
[4] Prov. xi. 3. [5] *Ibid.* 2.

to God.[1] They will understand that, aspiring like the Church herself to union with the eternal Word, fidelity to the Spouse, for them as for the Church, is nothing else than fidelity to the truth; for the Word, who is the one same object of love to both of them, is, in God, no other than the splendour of infinite truth.[2] Their one care, therefore, will ever be to approach nearer and nearer to their Beloved, by a continually increasing resemblance to Him—that is to say, by the completest reproduction, both in their words and works, of the beautiful truth. By so doing, they will be serving their fellow-creatures in the best possible way, for they will be putting in practice the counsel of Jesus, who bids them seek first the kingdom of God and His justice, and confide in Him for all the rest.[3] Others may have recourse to human and accommodating combinations, fitted to please all parties; they may put forward dubious compromises, which (so their suggesters think) will keep back, for some weeks or some months perhaps, the fierce tide of revolution; but those who have God's spirit in them will put a very different construction on the admonition given us by the apostle in to-day's Epistle, where he tells us to *redeem the time*.

It was our Lord who bought *time*, and at a great price; and He bought it for us, that it might be employed by His faithful servants in procuring glory for God. By most men it is squandered away in sin or folly; but those who are united to Christ, as living members to the Spouse of their souls, will *redeem* it—that is, they will put such an intensity into their faith and their love that, as far as it is possible for human nature, not a moment of their *time* shall be anything but an earnest tribute of service to their Lord. To the insolent and blasphemous things which are then to be

[1] Wisd. ix. 10. [2] *Ibid.* vii. 25, 26. [3] St. Matt. vi. 33.

spoken by the beast,[1] these determined servants of God will give, for their brave answer, the cry of St. Michael, which he uttered against satan, the helper of the beast:[2] 'Who is like unto God?'

These closing weeks of the year used, in olden times, to be called 'Weeks of the holy Angel.' We have seen, on one of these Sundays,[3] how the liturgy formerly announced the great Archangel's coming to the aid of God's people, according to the prophecy of Daniel.[4] When, therefore, the final tribulations shall commence; when exile shall scatter the faithful, and the sword shall slay them,[5] and the world shall approve all that, prostrate, as it then will be, before the beast and his image[6]—let us not forget that we have a leader chosen by God, and proclaimed by the Church; a leader who will marshal us during those final combats, in which the defeat of the saints[7] will be more glorious than were the triumphs of the Church in the days when she ruled the world. For what God will then ask of His servants is not success of diplomatical arrangements, nor a victory won by arms, but fidelity to His truth—that is, to His Word; a fidelity all the more generous and perfect, as there will be an almost universal falling off around the little army fighting under the Archangel's banner. Uttered by a single faithful heart, under such circumstances, and uttered with the bravery of faith and the ardour of love, the cry of St. Michael, which heretofore routed the infernal legions, will honour God more than the blasphemies uttered by the millions of degraded followers of the beast will insult Him.

Let us be thoroughly imbued with these thoughts which are suggested by the opening lines of our

[1] Apoc. xiii. 5, 6. [2] *Ibid.* 2. [3] The Seventeenth.
[4] Dan. xii. 1. [5] Apoc. xiii. 7, 10. [6] *Ibid.* 3, 4, 8, 15.
[7] *Ibid.* 7.

Epistle. Let us also master the other instructions it contains, and which, after all, differ but little from those we have been developing. As the Gospel of the nuptials of the Son of God and the invitation to His divine banquet was formerly read on this day, our holy mother the Church appropriately points out in the Epistle the immense difference there is between these sacred delights, and the joys of the world's marriage-feasts. The calm, the purity, the peace of the just man, who is admitted into intimacy with God, are a continual feast to his soul;[1] the food served up at that feast is Wisdom;[2] Wisdom, too, is the beloved Guest, who is unfailingly there.[3] The world is quite welcome to its silly, and often shameful, pleasures; the Word and the soul, which, in a mysterious way, He has filled with the holy Spirit,[4] join together to sing to the eternal Father in admirable unison; they will go on for ever with their hymns of thanksgiving and praise, for the materials of both are infinite. The hideous sight of the earth's inhabitants, who will then by thousands be paying homage to the harlot who sits on the beast, and offers them the golden cup of her abominations—no, not even that will interfere in the least with the bliss caused in heaven by the sight of those happy souls on earth. The convulsions of a world in its last agony, the triumphs of the woman drunk with the blood of the martyrs,[5] far from breaking in on the harmony of a soul which is united with the Word, will but give greater fullness to the divine notes, and greater sweetness to the human music of her song. The apostle tells all this in his own magnificent way, where he says: 'Who, then, shall separate us from the love of Christ? Shall tribulation? or

[1] Prov. xv. 15. [2] Ecclus. xxiv. 29.
[3] Wisd. viii. 16; Apoc. iii. 20. [4] Cant. i. 1.
[5] Apoc. xvii. 1-6.

distress? or famine? or nakedness? or danger? or persecution? or the sword? It is written: For thy sake we are put to death all the day long; we are accounted as sheep for the slaughter[1]—but in all these things we overcome, because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.[2]

In the Introit, the Jewish people sang its repentance and humble confidence; and now, in the Gradual, we have the Gentiles proclaiming, in music taught them by the Church, how, in the delights of the nuptial banquet, their hopes have been realized, yea, and surpassed.

GRADUAL

Oculi omnium in te sperant, Domine: et tu das illis escam in tempore opportuno.

V. Aperis tu manum tuam, et imples omne animal benedictione.

Alleluia, alleluia.

V. Paratum cor meum, Deus, paratum cor meum, cantabo, et psallam tibi, gloria mea. Alleluia.

The eyes of all do hope in thee, O Lord: and thou givest them meat in due season.

V. Thou openest thy hand, and fillest every living creature with thy blessing.

Alleluia, alleluia.

V. My heart is ready, O God, my heart is ready; I will sing, and give praise to thee, my glory. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Caput IV.

In illo tempore: Erat quidam regulus, cujus filius infirmabatur Capharnaum.

Sequel of the holy Gospel according to John.

Chapter IV.

At that time: There was a certain ruler whose son was sick at Capharnaum. He

[1] Ps. xliii. 22.

[2] Rom. viii. 35-39.

Hic cum audisset, quia Jesus adveniret a Judæa in Galilæam, abiit ad eum: et rogabat eum ut descenderet, et sanaret filium ejus: incipiebat enim mori. Dixit ergo Jesus ad eum: Nisi signa, et prodigia videritis, non creditis. Dicit ad eum regulus: Domine, descende priusquam moriatur filius meus. Dicit ei Jesus: Vade; filius tuus vivit. Credidit homo sermoni, quem dixit ei Jesus, et ibat. Jam autem eo descendente, servi occurrerunt ei, et nuntiaverunt dicentes, quia filius ejus viveret. Interrogabat ergo horam ab eis, in qua melius habuerit. Et dixerunt ei: quia heri hora septima reliquit eum febris. Cognovit ergo pater, quia illa hora erat, in qua dixit ei Jesus: Filius tuus vivit: et credidit ipse, et domus ejus tota.

having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house.

The Gospel for to-day is taken from St. John; it is the first and only time during the whole course of these Sundays after Pentecost. It gives the twentieth Sunday the name of 'the Ruler of Capharnaum.' The Church has selected this Gospel on account of its bearing a certain mysterious relation to the state of the world in those last days which the liturgy prophetically brings before us at the close of the year.

The world is drawing towards its end; like the ruler's son, it *begins to die*. Tormented by *the fever* of the passions which have been excited in Capharnaum, the city of business and pleasure, it is too weak to go itself to the Physician who could cure

it. It is for its *father*—for the pastors, who, by Baptism, gave it the life of grace, and who govern the Christian people as *rulers* of holy Church—to *go to Jesus*, and beseech Him to restore the sick man to health. St. John begins this account[1] by mentioning the place where they were to find Jesus: it was at Cana, the city of the marriage-feast, where He first manifested His power[2] in the banquet-hall; it is in heaven that the Man-God abides, now that He has quitted our earth, where He has left His disciples deprived of the Bridegroom,[3] and having to pass a certain period of time in the *field of penance*. Capharnaum signifies the *field of penance*, and of *consolation*, which penance brings with it. Such was this earth intended to be, when man was driven from Eden; such was the *consolation*, to which, during this life, the sinner was to aspire; and, because of his having sought after other consolations, because of his having pretended to turn this *field of penance* into a new paradise, the world is now to be destroyed. Man has exchanged the life-giving delights of Eden for the pleasures which kill the soul, and ruin the body, and draw down the divine vengeance.

There is one remedy for all this, and only one: it is the zeal of the pastors, and the prayers of that portion of Christ's flock which has withstood the torrent of universal corruption. But it is of the utmost importance that, on this point, the faithful and their pastors should lay aside all personal considerations, and thoroughly enter into the spirit which animates the Church herself. Though treated with the most revolting ingratitude, and injustice, and calumny, and treachery of every sort, this mother of mankind forgets all these her own wrongs, and thinks only of the true prosperity and

[1] St. John iv. 46. [2] *Ibid.* ii. 11. [3] St. Matt. ix. 15.

salvation of the very countries which despise her.[1] She is well aware that the time is at hand when God will make justice triumphant; and yet she goes on struggling, as Jacob did, with God,[2] until the dawn of that terrible day, foretold by David and the sibyl.[3] At the thought of the pool of fire,[4] into which her rebellious children are to be plunged, she seems to have almost forgotten the approach of the eternal nuptials, and lost her vehement longings as a bride. One would say that she thinks of nothing but of her being a mother; and, as such, she keeps on praying as she has always prayed, only more fervently than ever, that the end may be deferred (*pro mora finis*).[5]

That we may fulfil her wishes, let us, as Tertullian says, 'assemble together in one body, that we may, so to speak, offer armed force to God by our prayers. God loves such violence as that.'[6] But that our prayer may have power of that kind, it must be inspired by a faith which is thorough, and proof against every difficulty. As it is our faith which overcometh the world,[7] so it is, likewise, our faith which triumphs over God, even in cases which seem beyond all human hope. Let us do as our mother does, and think of the danger incurred by those countless men, who madly play on the brink of the precipice, into which, when they fall, they fall for ever. It is quite true they are inexcusable; it was only last Sunday that they were reminded of the weeping and gnashing of teeth, in the exterior darkness, which they will undergo that despise the call to the King's marriage-feast.[8] But they are our brethren, and we should not be quietly resigned to see them lose their souls. Let us hope against all hope. Did

[1] Allocutions of Leo XIII.
[2] Gen. xxxii. 24-28.
[3] The sequence *Dies iræ*.
[4] Apoc. xxi. 8.
[5] TERTULL., *Apol.* xxxix.
[6] *Ibid.*
[7] 1 St. John v. 4.
[8] St. Matt. xxii. 13.

our Lord, who knew with certainty that obstinate sinners would be lost, hesitate, on that account, to shed all His Blood for them?

It is our ambition to unite ourselves to Him by the closest possible resemblance; let us, then, be resolved to imitate Him in that also, did occasion serve; at all events, let us pray without ceasing for the Church's and our enemies, so long as we are not assured of their being lost. Such prayer is never useless, never thrown away; for, come what may, God is greatly honoured by our faith, and by the earnestness of our charity.

Only, let us be careful not to merit the reproach uttered by our Redeemer against the halting[1] faith of the fellow-townsmen of the ruler of Capharnaum. We know that our Jesus has no need to *come down* from heaven to earth, in order to give efficiency to the commands of His gracious will. If He deign to multiply *signs and wonders* around us, we will rejoice at them, because of our brethren who are weak of faith; we will make them an occasion for exalting His holy name; but we will lovingly assure Him that our soul has no need of new proofs of His power, in order to believe in Him!

The Jewish people, whilst enduring its well-merited captivity, and straying along the river-banks of Babylon, has grown repentant, and, in our Offertory, joins our mother the Church, in singing the admirable hundred and thirty-sixth Psalm; there never was such a song of exile.

OFFERTORY

Super flumina Babylonis illic sedimus, et flevimus, dum recordaremur tui, Sion.	Upon the rivers of Babylon we sat and wept, when we remembered thee, O Sion!

The whole power of the God, who, with a word, cures both soul and body, resides in the mysteries

[1] Heb. xii. 13.

which are about to be celebrated on our altar here. Let us, in the Secret, beseech Him, that their effects may tell on our hearts.

SECRET

Cœlestem nobis præbeant hæc mysteria, quæsumus Domine, medicinam: et vitia nostri cordis expurgent. Per Dominum.

May these mysteries, O Lord, we beseech thee, procure us a heavenly remedy, and cleanse away the vices of our hearts. Through, etc.

The other Secrets, as on page 130.

The *word*, spoken of in the Communion-anthem as having raised man up from the abyss of his misery, is that of the Gospel, which calls mankind, saying: *Come to the marriage!*[1] But, although deified by his participation, here below, in the mystery of faith, man aspires to the perfect and eternal union, which is to be in the midday of glory.

COMMUNION

Memento verbi tui servo tuo, Domine, in quo mihi spem dedisti: hæc me consolata est in humilitate mea.

Remember, O Lord, thy word to thy servant, by which thou gavest me hope: this hath comforted me in my distress.

A persevering fidelity in observing God's commandments is the best preparation a Christian can make for approaching the holy Table, as the Postcommunion tells us.

POSTCOMMUNION

Ut sacris, Domine, reddamur digni muneribus: fac nos, quæsumus, tuis semper obedire mandatis. Per Dominum.

That we may be worthy of thy sacred gifts, O Lord, grant, we beseech thee, that we may always obey thy commandments. Through, etc.

The other Postcommunions, as on page 131.

[1] St. Matt. xxii. 4.

VESPERS

The psalms, capitulum, hymn and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Cognovit autem pater quia illa hora erat, in qua dixit Jesus: Filius tuus vivit; et credidit ipse, et domus ejus tota.

Now the father knew that it was at the same hour that Jesus said unto him: Thy son liveth; and himself believed, and his whole house.

OREMUS

Largire, quæsumus Domine, fidelibus tuis indulgentiam placatus et pacem: ut pariter ab omnibus mundentur offensis, et secura tibi mente deserviant. Per Dominum.

LET US PRAY

Being appeased, O Lord, bestow pardon and peace upon thy faithful; that they being also cleansed from all their offences may serve thee with a secure mind. Through, etc.

THE TWENTY-FIRST SUNDAY AFTER PENTECOST

THE remaining Sundays are the last of the Church's cycle; but their proximity to its termination varies each year, according as Easter is early or late. This their movable character does away with anything like harmony between the composition of their Masses and the Lessons of the night Office, which, dating from August, have been appointed and fixed for each week. This we explained to our readers on the seventh Sunday after Pentecost. Still, the instruction which the faithful ought to derive from the sacred liturgy would be incomplete, and the spirit of the Church, during these last weeks of her year, would not be sufficiently understood by her children, unless they were to remember, that the two months of October and November are filled, the

first, with readings from the Book of the Machabees, whose example inspirits us for the final combats, and the second, with lessons from the Prophets, proclaiming to us the judgments of God.[1]

MASS

Durandus, Bishop of Mende, in his *Rational*, tells us that this and the following Sundays till Advent bear closely on the Gospel of the marriage-feast, of which they are really but a further development. 'Whereas,' says he, speaking of this twenty-first Sunday, 'this marriage has no more powerful opponent than the envy of satan, the Church speaks to us to-day on our combat with him, and on the armour wherewith we must be clad in order to go through this terrible battle, as we shall see by the Epistle. And because sackcloth and ashes are the instruments of penance, therefore does the Church borrow, for the Introit, the words of Mardochai, who prayed for God's mercy in sackcloth and ashes.'[2]

The reflexions of Durandus are quite true; but though the thought of her having soon to be united with her divine Spouse is uppermost in the Church's mind, yet it is by forgetting her own happiness and turning all her thoughts to mankind, whose salvation has been entrusted to her care by her Lord, that she will best prove herself to be truly His bride during the miseries of those last days. As we have already said, the near approach of the general judgment, and the terrible state of the world during the period immediately preceding that final consummation of time, is the very soul of the liturgy during these last Sundays of the Church's year. As regards the present Sunday, the portion of the Mass which used formerly

[1] See above, pp. 6, 7. [2] Dur., *Ration.*, vi. 138.

to attract the attention of our Catholic forefathers was the Offertory, taken from the Book of Job, with its telling exclamations and its emphatic repetitions. We may, in all truth, say that this Offertory contains the ruling idea which runs through this twenty-first Sunday after Pentecost.

Reduced, like Job on the dung-hill, to the extremity of wretchedness, the world has nothing to trust to but God's mercy. The holy men who are still living in it, imitating in the name of all mankind the sentiments of the just man of Idumea, honour God by a patience and resignation which do but add power and intensity to their supplications. They begin by making their own the sublime prayer made by Mardochai for his people, who were doomed to extermination. The world is condemned to a similar ruin.[1]

INTROIT

In voluntate tua, Domine, universa sunt posita, et non est qui possit resistere voluntati tuæ: tu enim fecisti omnia, cœlum et terram, et universa quæ cœli ambitu continentur: Dominus universorum tu es.

Ps. Beati immaculati in via: qui ambulant in lege Domini. Gloria Patri. In voluntate.

All things, O Lord, are in thy power, and no one can resist thy will: for thou madest all things, heaven and earth, and all things that are contained within the compass of the heavens: thou art Lord of all.

Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. Glory, etc. All things.

The Church shows us very clearly in the Collect that, although she is quite ready to go through the roughest times, yet she prefers peace, because that furnishes her with undisturbed freedom for paying to her God the united homage of religion and good works. The closing petition made by Mardochai, in the prayer whose commencement forms our

[1] Esth. xiii. 9-11.

Introit, was that God would bestow on His people the liberty necessary for that occupation on which the world's well-being ever depends, the occupation of giving praise to God. These were Mardochai's grand words: 'May we live, and praise Thy name, O Lord! and shut not Thou the mouths of them that sing to Thee!'

COLLECT

Familiam tuam, quæsumus Domine, continua pietate custodi: ut a cunctis adversitatibus, te protegente, sit libera: et in bonis actibus tuo nomini sit devota. Per Dominum.

Preserve thy family, O Lord, we beseech thee, by thy constant mercy: that, under thy protection, it may be freed from all adversities, and be devoted to thy name in the practice of good works. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Ephesios.

Caput VI.

Fratres, Confortamini in Domino, et in potentia virtutis ejus. Induite vos armaturam Dei, ut possitis stare adversus insidias diaboli: quoniam non est nobis colluctatio adversus carnem et sanguinem: sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiæ, in cœlestibus. Propterea accipite armaturam Dei, ut possitis resistere in die malo, et in omnibus perfecti stare. State ergo succincti lumbos vestros in veritate, et induti

Lesson of the Epistle of St. Paul, the Apostle, to the Ephesians.

Chapter VI.

Brethren: Be strengthened in the Lord, and in the might of his power. Put ye on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with

loricam justitiæ, et calceati pedes in præparatione Evangelii pacis: in omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea exstinguere: et galeam salutis assumite: et gladium Spiritus, quod est verbum Dei.

truth, and having on the breastplate of justice, and your feet shod with the preparation of the Gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God.

The early beginnings of man's union with his God are, generally speaking, deliciously calm. Divine Wisdom, once He has led His chosen creature by hard laborious work to the purification of his mind and senses, allows him, when the sacred alliance is duly concluded, to rest on His sacred breast, and thoroughly attaches the devoted one to Himself by delights which are an ante-dated heaven, making the soul despise every earthly pleasure. It seems as though the welcome law of Deuteronomy were always in force,[1] namely, that no battle, and no anxiety, must ever break in upon the first season of the glorious union. But this exemption from the general taxation is never of long duration; for combat is the normal state of every man here below.[2]

The Most High is pleased at seeing a battle well fought by His Christian soldiers. There is no name so frequently applied to Him by the prophets as that of the God of hosts. His divine Son, who is the Spouse, shows Himself here on earth as the Lord who is mighty in battle.[3] In the mysterious nuptial canticle of the forty-fourth Psalm, He lets us see Him as a most powerful Prince, girding on His grand sword, and making His way, with His sharp arrows, through the very heart of His

[1] Deut. xxiv. 5. [2] Job vii. 1. [3] Ps. xxiii. 8.

enemies, in order to reach, in fair valiance and beautiful victory, the bride He has chosen as His own. She, too, the bride, whose beauty He has vouchsafed to love, and whom He wills to share in all His own glories,[1] advances towards Him in the glittering armour of a warrior,[2] surrounded by choirs[3] singing the magnificent exploits of the Spouse, while she herself is terrible as an army set in array.[4] The armour of the brave is on her arms and breast; her noble bearing reminds one of the tower of David, with its thousand bucklers.[5]

United to her divine Lord, warriors the most valiant stand about her; they merit that privilege by their well-proved sword and their skill in war; each one of them has his sword ready, because of the night-surprises which the enemy may use against this most dear Church.[6] For until the dawn of the eternal day, when the shadows of this present life are put to flight[7] by the light of the Lamb,[8] who will then have vanquished all His enemies, power is in the hands of *the rulers of the world of this darkness*, says St. Paul, in our to-day's Epistle; and it is *against* them that we must take to ourselves *the armour of God*, which he there describes; we must wear it all, if we would *be able to resist, in the evil day.*

The evil days, spoken of by the apostle last Sunday,[9] are frequent in the life of every individual, as, likewise, in the world's history. But for every man, and for the world at large, there is one *evil day, evil* beyond all the others: it is the last day, the day of judgment, the day of exceeding bitterness as the Church calls it,[10] on account of the woe and misery which are to fill it. We talk of so many

[1] Ps. xliv. [2] Cant. iv. 4. [3] *Ibid.* vii. i.
[4] *Ibid.* vi. 9. [5] *Ibid.* iv. 4. [6] *Ibid.* iii. 7, 8.
[7] *Ibid.* iv. 6. [8] Apoc. xxi. 9, 23. [9] Eph. v. 16.
[10] Resp. *Libera me.*

years as passing away, and of centuries succeeding each other; but all these are neither more nor less than preparations hurrying on the world to the last day. Happy those who, on that day, shall fight the good fight,[1] and win victory! Or who, as our apostle expresses it, shall *stand*, whilst all around them is ruin, yea, *stand in all things perfect!* They shall not be hurt by the second death;[2] wreathed with the crown of justice,[3] they shall reign with God,[4] on His throne, together with His Son.[5]

The war is an easy one, when we have this Man-God for our Leader. All He asks of us, is what the apostle thus words: *Be strengthened in the Lord, and in the might of His power!* It is leaning on her Beloved, that the beautiful Church is to go up from the desert; and, thus supported, she is actually to be flowing with delights,[6] even in those most sad days. The faithful soul is out of herself with love, when she remembers that the armour she wears is the *armour of God*, that is, the very armour of her Spouse. It is thrilling to hear the prophets describing Jesus, our Leader, accoutred for battle, with all the pieces we, too, are to wear: He girds Himself with the girdle of faith;[7] then He puts the *helmet of salvation* on His beautiful head;[8] then, *the breast-plate of justice;*[9] then, the shield of invincible equity;[10] and finally a magnificently tempered sword, *the sword of the Spirit, which is the word of God.*[11] The Gospel also portrays Him entering on the great battle, that He might teach us by His example, how to use these divine arms.

This armour consists of many parts, because of its varied uses and effects; and yet, whether

[1] 2 Tim. iv. 7.
[2] Apoc. ii. 11.
[3] 2 Tim. iv. 8.
[4] Apoc. xx. 6.
[5] *Ibid.* iii. 21.
[6] Cant. viii. 5.
[7] Isa. xi. 5.
[8] *Ibid.* lix. 17.
[9] Wisd. v. 19.
[10] *Ibid.* 20.
[11] Apoc. ii. 16.

offensive or defensive, all of them have one common name, *faith*. This our Epistle tells us; and this our divine Leader taught us, when to the triple temptation brought against Him by the devil on the mount of Quarantana, He made answer by texts from the sacred Scriptures.[1] The victory which overcometh the world, is our *faith*, says St. John.[2] When St. Paul, at the close of his career, reviews the combats he had fought through life, he sums up all in this telling word: 'I have kept the faith.'[3] The life of Paul, in that, should be the life of every Christian, for he says to us: 'Fight the good fight of faith!'[4] It is *faith*, which, in spite of those fearful odds enumerated in to-day's Epistle as being against us, ensures the victory to men of good will. If, in the warfare we must go through, we were to reckon the chances of our enemies by their overwhelming forces and advantages, it is quite certain that we should have little hope of winning the day; for it is not with men like ourselves, it is not, as the Apostle puts it, *with flesh and blood*, that we have to *wrestle;* but with enemies that we can never grapple with, who are *in the high places* of the air around us, and are, therefore, invisible, and most skilled, and powerful, and wonderfully up in all the sad secrets of our poor fallen nature, and turning the whole weight of their advantages to trick man, and ruin him, out of hatred for God. These wicked spirits were originally created, that, in the purity of their unmixed spiritual nature, they should be a reflex of the divine splendour of their Maker; and now, having rebelled by pride, they exhibit that execrable prodigy of angelic intelligences, spending all their powers in doing evil to man, and in hating truth.

How, then, are we, who by our very nature are

[1] St. Matt. iv. 1-11. [2] 1 St. John v. 4.
[3] 2 Tim. iv. 7. [4] 1 Tim. vi. 12.

darkness and misery, to *wrestle* with these spiritual *principalities and powers*, who devote all their wisdom and rage to produce *darkness*, so as to turn the whole earth into *a world of darkness?* 'By our becoming light,' answers St. John Chrysostom.[1] The light, it is true, is not to shine upon us in its own direct brightness until the great day of the revelation of the sons of God;[2] but meanwhile we have a divine subsidy, which supplements sight, viz., the revealed word.[3] Baptism did not open our eyes so as to see God, but it opened our ears that we might hear Him when He speaks to us. Now, He speaks to us by the Scriptures, and by His Church; and our faith gives us, regarding truth thus revealed, a certainty as great as though we saw it with our eyes. By his child-like docility, the just man walks on in peace, in the simplicity of the Gospel. Better than breast-plate or helmet, *the shield of faith* protects us from every sort of injury; it blunts *the fiery darts* of the world, it repels the fury of our own passions, it makes us far-seeing enough to escape the most artful snares of *the most wicked ones.* Is not the word of God good for every emergency? And it is never wanting to us. Satan has a horror of the Christian who, though he may be weak in other respects, is strong in this divine *word.* He has a greater fear of that man than he has of all the schools and professors of philosophy; he knows well that at every encounter he will be crushed beneath his feet,[4] and with a rapidity akin to what our Lord tells us He Himself witnessed: 'I saw satan, like lightning, falling from heaven.'[5] It was on the great battle-day[6] when he was hurled from paradise by that one word MICHAEL; exquisite word,

[1] ST. CHRYS., Hom. xxii., *in ep. ad Eph.* [2] Rom viii. 19.
[3] 2 St. Pet. i. 19. [4] Rom. xvi. 20. [5] St. Luke x. 18.
[6] Apoc. xii. 7.

which was given to the triumphant Archangel to be his everlasting noble name! And he himself, by that word of God, and by that victory for God, was made our model and our defender. We have already explained to our readers why it is that these closing weeks of the Church's year are so full of the grand Archangel St. Michael.

In the Gradual and its versicle the Church tells her Lord how He has ever been *the refuge* of His people: His goodness, like His power, was before all ages, because He is God from all eternity. May He, therefore, now protect His faithful servants, who, reduced to a scanty number as Israel was of old, are preparing the last *exodus* of the Church, which is leaving this infidel world, and is hastening to the true land of promise.

GRADUAL

Domine, refugium factus es nobis a generatione et progenie.

V. Priusquam montes fierent, aut formaretur terra et orbis: a sæculo, et usque in sæculum tu es Deus.

Alleluia, alleluia.

V. In exitu Israel de Ægypto, domus Jacob de populo barbaro. Alleluia.

Lord! thou hast been our refuge from generation unto generation.

V. Before the mountains were made, or the earth and the world were formed: thou art God, for ever and ever.

Alleluia, alleluia.

V. When Israel went out of Egypt, the house of Jacob from a barbarous people. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput XVIII.

In illo tempore: Dixit Jesus discipulis suis parabolam hanc: Assimilatum est regnum cœlorum homini regi, qui voluit rationem ponere cum servis suis. Et

Sequel of the holy Gospel according to Matthew.

Chapter XVIII.

At that time: Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to

cum cœpisset rationem ponere, oblatus est ei unus, qui debebat ei decem millia talenta. Cum autem non haberet unde redderet, jussit eum dominus ejus venumdari, et uxorem ejus, et filios, et omnia quæ habebat, et reddi. Procidens autem servus ille, orabat eum, dicens: Patientiam habe in me, et omnia reddam tibi. Misertus autem dominus servi illius, dimisit eum, et debitum dimisit ei. Egressus autem servus ille, invenit unum de conservis suis, qui debebat ei centum denarios: et tenens suffocabat eum, dicens: Redde quod debes. Et procidens conservus ejus, rogabat eum, dicens: Patientiam habe in me, et omnia reddam tibi. Ille autem noluit; sed abiit, et misit eum in carcerem, donec redderet debitum. Videntes autem conservi ejus quæ fiebant, contristati sunt valde: et venerunt, et narraverunt domino suo omnia quæ facta fuerant. Tunc vocavit illum dominus suus, et ait illi: Serve nequam, omne debitum dimisi tibi quoniam rogasti me: nonne ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum? Et iratus dominus ejus, tradidit eum tortoribus, quoadusque redderet universum debitum. Sic et Pater meus cœlestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris.

take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

'O thou just Judge of vengeance, grant us the gift of forgiveness before the day of reckoning cometh!' Such is the petition that comes from the heart of holy mother Church, as she thinks on what may have befallen those countless children of hers, who have been victims of death during this, as every other year; it is, moreover, the supplication that should be made by every living soul, after hearing the Gospel just read to us. The sequence *Dies iræ*, from which these words are taken, is not only a sublime prayer for the dead; it is, likewise, and especially at this close of the ecclesiastical year, an appropriate expression for all of us who are still living. Our thoughts and our expectations are naturally turned towards our own death. We almost seem forgotten, and overlooked, in this evening of the world's existence; but it is not so, for we know, from the sacred Scripture, that we shall join those who have already slept the last sleep, and shall be taken, together with them, to meet our divine Judge.[1]

Let us hearken to some more of our mother's words in that same magnificent sequence: 'How great will be our fear, when the Judge is just about to come, and rigorously examine all our works! The trumpet's wondrous sound will pierce the graves of every land, and summon us all before the throne! Death will stand amazed, and nature too, when the creature shall rise again, to go and answer Him that is to judge! The written book shall be brought forth, wherein all is contained, for which the world is to be tried. So, when the Judge shall sit on His throne, every hidden secret shall be revealed, nothing shall remain unpunished! What shall I, poor wretch! then say? Whom ask to be my patron, when the just man himself shall scarce be safe? O King of dreaded majesty! who

[1] 1 Thess. iv. 14-16.

savest gratuitously them that are saved, save me, O fount of love! Do Thou remember, loving Jesu! that I was cause of Thy life on earth! Lose me not on that day!' Undoubtedly, such a prayer as this has every best chance of being graciously heard, addressed as it is to Him, who has nothing so much at heart as our salvation, and who, to procure it, gave Himself up to fatigue and suffering, and to death on the cross. But we should be inexcusable, and deserve condemnation twice over, were we to neglect to profit by the advice He Himself gives us, whereby to avert from us the perils of 'that day of tears, when guilty man shall rise from the dust, and go to be judged!'[1] Let us, then, meditate on the parable of our Gospel, whose sole object is to teach us a sure way of settling, at once, our accounts with the divine *King*.

We are all of us, in fact, that negligent servant, that insolvent debtor, whose master might, in all justice, sell him with all he has, and hand him over to the torturers. The debt contracted with God by the sins we have committed is of such a nature as to deserve endless tortures; it supposes an eternal hell, in which the guilty one will ever be paying, yet never cancelling his debt. Infinite praise, then, and thanks to the divine Creditor, who, *being moved to pity* by the entreaties of the unhappy man who asks for *time* and he will pay all, grants him far beyond what he prays for, by immediately forgiving him the debt. He attaches but one condition to the pardon, as is evident from the sequel. He insists, and most justly, that he should go and do in like manner towards his fellow-servants, who may, perhaps, owe something to him. After being so generously forgiven by his Lord and King, after having his infinite debt so gratuitously cancelled, how can he possibly turn a

[1] Seq. *Dies iræ*.

deaf ear to the very same prayer which won pardon for himself, now that a fellow-servant makes it to him? Is it to be believed that he will refuse all pity towards one whose only offence is that he asks him for *time*, and he will pay all?

'It is quite true,' says St. Augustine, 'that every man has his fellow-man for a debtor; for who is the man that has had no one to offend him? But, at the same time, who is the man that is not debtor to God? For all of us have sinned. Man, therefore, is both debtor to God, and creditor to his fellow-man. It is for this reason that God has laid down this rule for thy conduct, that thou must treat thy debtor, as He treats His. . . . We pray every day; every day we send up the same petition to the divine throne; every day we prostrate ourselves before God, and say to Him: "Forgive us our debts, as we forgive them that are debtors to us."[1] Of what debts speakest thou? Is it of all thy debts? or of one or two only? Thou wilt say: "Of all." Do thou, therefore, forgive thy debtor, for it is the rule laid upon thee, it is the condition accepted by thee.'[2]

'It is a greater thing,' says St. John Chrysostom, 'to forgive our neighbour the trespasses he has committed against us, than to remit him a sum of money; for, by forgiving him his sins, we imitate God.'[3] And, after all, what is the injury committed by one man against another man, if compared with the offence committed by man against God? Alas! we are all guilty of the latter; even the just man knows its misery seven times[4] over, and, as the text probably means, seven times a day; so that, it comes ruffling our whole day. Let us at least contract the habit of being merciful towards

[1] St. Matt. vi. 12. [2] St. Aug., Serm. lxxxiii.
[3] St. Chrys., *in ep. ad Eph.*, Hom. xvii. 1.
[4] Prov. xxiv. 16.

our fellow-men, since every night we are pardoned all our miseries, on the sole condition of owning them. It is an excellent practice, not to go to bed without putting ourselves in the dispositions of a little child, who can rest his head on God's bosom, and there fall asleep. But, if we thus feel it a happy necessity, to find in the heart of our heavenly Father[1] forgetfulness of our day's faults, and an infinitely tender love for us, how can we, at that very time, dare to be storing up in our minds any bitterness against our neighbours, our brethren, who are also His children? Even supposing that we had been treated by them with outrageous injustice or insult, could these their faults bear any comparison with our offences against that good God, whose born enemies we were, and whom we have caused to be put to an ignominious death? Whatsoever may be the circumstances attending the unkindness shown us, we may and should invariably practise the rule given us by the apostle: 'Be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you, in Christ! Be ye imitators of God, as most dear children!'[2] What! thou callest God thy Father, and dost thou remember an injury that has been done thee? 'That,' says St. John Chrysostom, 'is not the way a son of God acts! The work of a son of God is this: to pardon his enemies, to pray for them that crucify him, to shed his blood for them that hate him. Would you know the conduct of one who is worthy to be a son of God? He takes his enemies, and his ingrates, and his robbers, and his insulters, and his traitors, and makes them his brethren and sharers of all his wealth!'[3]

We here give, in its entirety, the celebrated Offer-

[1] St. Matt. vi. 9. [2] Eph. iv. 32; v. 1.
[3] St. CHRYS., *in ep. ad Eph.*, Hom. xiv. 3.

tory of Job, with its verses. The observations we made at the beginning of the Mass will enable us to enter into the spirit of this liturgical piece. As Amalarius says,[1] the anthem, which has been retained, gives us the words of the historian, who simply relates the facts, one after the other, without any remarks; but, in the verses, we have Job himself speaking, his body all humbled, and his soul full of sorrow: the repetition of the same words, their interruptions, their refrain, their broken phrases, vividly represent his panting for breath, and intense suffering.

OFFERTORY

Vir erat in terra Hus nomine Job, simplex et rectus ac timens Deum: quem satan petiit, ut tentaret; et data est ei potestas a Domino in facultates, et in carnem ejus, perdiditque omnem substantiam ipsius, et filios: carnem quoque ejus gravi ulcere vulneravit.

V. I. *Utinam appenderentur peccata mea; utinam appenderentur peccata mea, quibus iram merui, quibus iram merui; et calamitas, et calamitas quam patior: hæc gravior appareret.*

Vir erat.

V. II. *Quæ est enim, quæ est enim, quæ est enim fortitudo mea ut sustineam? aut quis finis meus ut patienter agam?*

Vir erat.

V. III. *Numquid fortitudo lapidum est fortitudo*

There was a man in the land of Hus whose name was Job, simple and upright, and fearing God: and satan asked to tempt him; and power was given him by the Lord over his possessions, and over his flesh: and he destroyed all his substance, and his sons: and he wounded his flesh with a grievous ulcer.

V. I. *Oh! that my sins were weighed in a balance! Oh! that my sins, whereby I have deserved wrath, whereby I have deserved wrath, were weighed in a balance! and the calamity, the calamity that I suffer, it would appear heavier!*

There was a man.

V. II. *For what is, for what is, for what is my strength, that I can hold out? or what is my end, that I should keep patience?*

There was a man.

V. III. *Is my strength the strength of stones? Or is my*

[1] Amal., *De eccl. Off.*, L. iii., c. 39.

mea? aut caro mea ænea est? aut caro mea ænea est?

Vir erat.

V. IV. *Quoniam, quoniam, quoniam non revertetur oculus meus ut videat bona, ut videat bona, ut videat bona, ut videat bona, ut videat bona, ut videat bona, ut videat bona, ut videat bona, ut videat bona, ut videat bona.*

Vir erat.

flesh of brass? or is my flesh of brass?

There was a man.

V. IV. *For, for, for, mine eye shall not return to see good things, to see good things, to see good things, to see good things, to see good things, to see good things, to see good things, to see good things, to see good things, to see good things.*

There was a man.

The salvation of the world, and that of each individual man, is, virtually, ever in the august Sacrifice, whose power *restores* man by *appeasing* God. With a confidence that fails not, let us use it, as the most efficacious recourse that can be had to the divine mercy.

SECRET

Suscipe, Domine, propitius hostias, quibus et te placari voluisti, et nobis salutem potenti pietate restitui. Per Dominum.

Mercifully receive, O Lord, these offerings, by which thou art pleased to be appeased, and in thy powerful goodness to restore our salvation. Through, etc.

The other Secrets, as on page 130.

An unflagging *hope* ever accompanies the admirable patience of holy Church. *Persecutions*, be they ever so fierce or long, never interrupt her prayer; for, as the Communion expresses it, she keeps in her heart a faithful recollection of the *word* of *salvation* that was given her by God.

COMMUNION

In salutari tuo anima mea, et in verbum tuum speravi: quando facies de persequentibus me judicium? Iniqui persecuti sunt me: adjuva me, Domine Deus meus.

My soul hath looked to be saved by thee, and hath relied on thy word: when wilt thou judge them that persecute me? The wicked ones have persecuted me: help me, O Lord my God!

Now that we have been nourished by the food of *immortality*, let us live on it, with all the sincerity of a soul that is made *pure*.

POSTCOMMUNION

Immortalitatis alimoniam consecuti, quæsumus Domine: ut quod ore percepimus, pura mente sectemur. Per Dominum.

Having received the food of immortality, we beseech thee, O Lord, that what we have taken with our mouths, we may receive with a pure mind. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Serve nequam, omne debitum dimisi tibi, quoniam rogasti me: nonne ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum? Alleluia.

Thou wicked servant! I forgave thee all the debt, because thou besoughtest me: shouldst not thou, then, have had compassion also on thy fellow-servant, even as I had compassion on thee? Alleluia.

OREMUS

Familiam tuam, quæsumus Domine, continua pietate custodi: ut a cunctis adversitatibus, te protegente, sit libera: et in bonis actibus tuo nomini sit devota. Per Dominum.

LET US PRAY

Preserve thy family, O Lord, we beseech thee, by thy constant mercy: that, under thy protection, it may be freed from all adversities, and be devoted to thy name in the practice of good works. Through, etc.

THE TWENTY-SECOND SUNDAY AFTER PENTECOST

MASS

According to Honorius of Autun, the Mass of to-day has reference to the days of Antichrist.[1] The Church, foreseeing the reign of the man of sin,[2] and as though she were actually undergoing the persecution which is to surpass all others, takes her Introit of this twenty-second Sunday from the Psalm *De profundis*.[3]

If, unitedly with this prophetic sense, we would apply these words practically to our own personal miseries, we must remember the Gospel we had last week, which was formerly appointed for the present Sunday. Each one of us will recognize himself in the person of the insolvent debtor, who has nothing to trust to but his master's goodness; and, in our deep humiliation, we shall exclaim: *If thou, O Lord, mark iniquities, who shall endure it?*[4]

INTROIT

Si iniquitates observaveris, Domine, Domine, quis sustinebit? quia apud tè propitiatio est, Deus Israel.

Ps. De profundis clamavi ad te, Domine: Domine, exaudi vocem meam. Gloria Patri. Si iniquitates.

If thou, O Lord, wilt mark iniquities, Lord! who shall endure it? For with thee there is merciful forgiveness, O God of Israel!

Ps. Out of the depths have I cried unto thee, O Lord: Lord! hear my voice. Glory, etc. If thou.

We have just been rousing our confidence by singing that *with God there is merciful forgiveness*. It is He Himself who gives that loving unction to the prayers of the Church, which proves that He

[1] Hon. Aug., *Gemm. an.*, iv. 93. [2] 2 Thess. ii. 3.
[3] Ps. cxxix. [4] Rup., *De. Div. Off.*, xii. 22.

wishes to grant them. But we shall not be thus graciously heard, as she is, unless, like her, we *ask with faith*, that is to say, conformably with the teachings of the Gospel. *To ask with faith* is to forgive our fellow-creatures their trespasses against us; on that condition we may confidently beseech our common Lord and Master to forgive us.[1]

COLLECT

Deus, refugium nostrum, et virtus: adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis, et præsta: ut quod fideliter petimus, efficaciter consequamur. Per Dominum.

O God, our refuge and our strength! give ear to the holy prayers of thy Church, O thou, the author of holiness; and grant, that what we ask with faith, we may effectually obtain. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Philippenses.

Lesson of the Epistle of St. Paul the Apostle to the Philippians.

Caput I.

Fratres, Confidimus in Domino Jesu, quia qui cœpit in vobis opus bonum, perficiet usque in diem Christi Jesu. Sicut est mihi justum hoc sentire pro omnibus vobis, eo quod habeam vos in corde, et in vinculis meis, et in defensione, et confirmatione Evangelii, socios gaudii mei omnes vos esse. Testis enim mihi est Deus, quomodo cupiam omnes vos in visceribus Jesu Christi. Et hoc oro, ut charitas vestra magis ac magis abundet in scientia, et in omni sensu:

Chapter I.

Brethren: We are confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all: for that I have you in my heart; and that in my bands, and in the defence and confirmation of the Gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all under-

[1] Bern. Aug., *De Offic. Miss.*, v.

ut probetis potiora, ut sitis sinceri, et sine offensa in diem Christi, repleti fructu justitiæ per Jesum Christum, in gloriam et laudem Dei.

standing; that you may approve the better things, that you may be sincere and without offence unto the day of Christ. Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

St. Paul, in the Church's name, again invites our attention to the near approach of the last day. But what, on the previous Sunday, he called the evil day, he now, in the short passage taken from his Epistle to the Philippians which has just been read to us, calls twice over *the day of Christ Jesus*. The Epistle to the Philippians is full of loving confidence; its tone is decidedly one of joy, and yet it plainly shows us that persecution was raging against the Church, and that the old enemy was making capital of the storm to stir up evil passions, even amidst the very flock of Christ. The apostle is in chains; the envy and treachery of false brethren intensify his sufferings;[1] still, joy predominates in his heart over everything else, because he has attained that perfection of love, wherein divine charity is enkindled by suffering more even than by the sweetest spiritual caresses. To him, to live is Christ and to die is gain;[2] he cannot make up his mind which of the two to choose: death, which would give him the bliss of being with his Jesus,[3] or life, which would add to his merits and his labours for the salvation of men.[4] What are all personal considerations to him? His one joy, for both the present and the future, is that Christ may be known and glorified, no matter how! As to his hopes and expectations, he cannot be disappointed, for Christ is sure to be glorified in his body by its life and by its death![5]

[1] Phil. i. 15, 17. [2] *Ibid.* 21. [3] *Ibid.* 23. [4] *Ibid.* 22. [5] *Ibid.* 18, 20.

Hence, in Paul's soul, that sublime indifference which is the climax of the Christian life; it is, of course, a totally different thing from that fatal apathy, to which the false mystics of the seventeenth century pretended to reduce the love of man's heart. What tender affection has this convert of Damascus for his brethren, once he has reached this point of perfection! *God*, says he, *is my witness how I long after you all in the bowels of Jesus Christ!* The one ambition which rules and absorbs him[1] is that God, who has begun in them *the work* which is *good* by excellence, the work of Christian perfection such as we know had been wrought in the apostle himself, may continue and perfect it in them all, by the *day*, when *Christ* is to appear in His glory.[2] This is what he *prays* for, that charity, the wedding-garment of those whom he has betrothed to the one Spouse,[3] may beautify them with all its splendour for the grand *day* of the eternal nuptials.[4]

Now, how is *charity* to be perfected in them? It must abound, more and more, *in knowledge and in all understanding* of salvation, that is, in faith. It is faith that constitutes the basis of all supernatural virtue. A restricted, a *diminished*,[5] faith could never support a large and high-minded charity. Those men, therefore, are deceiving themselves whose love for revealed truth does not keep pace with their charity! Such Christianity as that believes as little as it may; it has a nervous dread of new definitions; and out of respect for error, it cleverly and continually narrows the supernatural horizon. Charity, they say, is the queen of virtues; it makes them take everything easily, even lies against truth; to give the same rights to error

[1] Phil. i. 24-27. [2] Col. iii. 4.
[3] 2 Cor. xi. 2. [4] Durand., *Ration.*, vi. 139.
[5] Ps. xi. 2. (*Diminutæ veritates.*)

as to truth is, in their estimation, the highest point of Christian civilization grounded on love! They quite forget that the first object of charity, God who is substantial Truth, has no greater enemy than a lie; they cannot understand how it is that a Christian does not do a work of love by putting on the same footing the Object beloved and His mortal enemy!

The apostles had very different ideas; in order to make charity grow in the world, they gave it a rich sowing of truth. Every new ray of light they put into their disciples' hearts was an intensifying of their love; and these disciples, having by Baptism become themselves light,[1] were most determined to have nothing to do with darkness. In those days, to deny the truth was the greatest of crimes; to expose themselves, by a want of vigilance, to infringe on the rights of truth, even in the slightest degree, was the height of imprudence.[2] When Christianity first shone upon mankind, it found error supreme mistress of the world. Having, then, to deal with a universe that was rooted in death,[3] Christianity adopted no other plan for giving it salvation than that of making the light as bright as could be; its only policy was to proclaim the power which truth alone has of saving man, and to assert its exclusive right to reign over this world. The triumph of the Gospel was the result. It came after three centuries of struggle—a struggle intense and violent on the side of darkness, which declared itself to be supreme, and was resolved to keep so; but a struggle most patient and glorious on the side of the Christians, the torrents of whose blood did but add fresh joy to the brave army, for it became the strongest possible foundation of the united kingdom of love and truth.

[1] Eph. v. 8. [2] *Ibid.* 15, 17. [3] St. Matt. iv. 16.

But now, with the connivance of those whose Baptism made them, too, children of light, error has regained its pretended rights. As a natural consequence, the charity of an immense number has grown cold in proportion;[1] darkness is again thickening over the world, as though it were in the chill of its last agony. The children of light,[2] who would live up to their dignity, must behave exactly as did the early Christians. They must not fear, nor be troubled: but, like their forefathers and the apostles, they must be proud to suffer for Jesus' sake,[3] and prize the word of life[4] as the dearest thing they possess; for they are convinced that, so long as truth is kept up in the world, so long is there hope for it.[5] As their only care is, to make their manner of life worthy of the Gospel of Christ,[6] they go on, with all the simplicity of children of God, faithfully fulfilling the duties of their state of life, in the midst of a wicked and perverse generation, as stars of the firmament shine in the night.[7] 'The stars shine in the night,' says St. John Chrysostom, 'they glitter in the dark; so far from growing dim amidst the gloom that surrounds them, they seem all the more brilliant. So will it be with thee, if thou art virtuous amidst the wicked; thy light will shine so much the more clearly.'[8] 'As the stars,' says St. Augustine, 'keep on their course in the track marked out for them by God, and grow not tired of sending forth their light in the midst of darkness, neither heed they the calamities which may be happening on earth; so should do those holy ones whose conversation is truly in heaven;[9] they should pay no more attention to what is said or done against them, than the stars do.'[10]

[1] St. Matt. xxiv. 12. [2] Eph. v. 8. [3] Phil. i. 28-30.
[4] *Ibid.* ii. 16. [5] St. John viii. 32. [6] Phil. i. 27.
[7] *Ibid.* ii. 15. [8] St. Chrys., *in Phil.*, Hom. viii. 4.
[9] Phil. iii. 20. [10] St. Aug., *Enarr. in Ps.* xciii. 5, 6.

The Gradual hymns the praise of the *sweet* and strong *unity*, which the Church maintains even to the end; she does this by charity, in which the Epistle urged us to be making fresh progress, and which the ancient Gospel of this same Sunday put before us as the one means of securing a favourable sentence at the day of judgment.

GRADUAL

Ecce quam bonum, et quam jucundum habitare fratres in unum!

V. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Alleluia, alleluia.

V. Qui timent Dominum, sperent in eo; adjutor et protector eorum est. Alleluia.

Behold! how good and how pleasant it is for brethren to dwell together in unity!

V. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Alleluia, alleluia.

V. Let them that fear the Lord, hope in him; he is their helper and their protector. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput XXII.

In illo tempore: Abeuntes Pharisæi, consilium inierunt, ut caperent Jesum in sermone. Et mittunt ei discipulos suos cum Herodianis, dicentes: Magister, scimus quia verax es, et viam Dei in veritate doces, et non est tibi cura de aliquo: non enim respicis personam hominum: dic ergo nobis, quid tibi videtur: licet censum dare Cæsari, an non? Cognita autem Jesus nequitia eorum, ait: Quid me tentatis, hypocritæ? ostendite mihi numisma census. At

Sequel of the holy Gospel according to Matthew.

Chapter XXII.

At that time: The Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they send to him their disciples, with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what dost thou think; is it lawful to give tribute to Cæsar or not? But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And

illi obtulerunt ei denarium. Et ait illis Jesus: Cujus est imago hæc, et superscriptio? Dicunt ei: Cæsaris. Tunc ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari: et quæ sunt Dei, Deo.

they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's: and to God the things that are God's.

The diminution of truth[1] is evidently to be a leading peril of the latter times; for, during these weeks which represent the last days of the world, the Church is continually urging us to a sound and solid understanding of truth, as though she considered that to be the great preservative for her children. Last Sunday she gave them, as defensive armour, the shield of faith, and, as an offensive weapon, the word of God.[2] On the previous Sunday, it was circumspection of mind and intelligence that she recommended to them,[3] with a view to their preserving, during the approaching evil days, the holiness which is founded on truth;[4] for, as she told them the previous week, their riches in all knowledge are of paramount necessity.[5] To-day, in the Epistle, she implored of them to be ever progressing *in knowledge and all understanding*, as being the essential means for abounding in charity, and for having the work of their sanctification perfected for the day of Christ Jesus. The Gospel comes with an appropriate finish to these instructions given us by the apostle: it relates an event in our Lord's life, which stamps those counsels with the weightiest possible authority, viz., the example of Him, who is our divine Model. He gives His disciples the example they should

[1] Ps. xi. 2.
[2] Epistle of the twenty-first Sunday after Pentecost.
[3] Epistle of the twentieth Sunday.
[4] Epistle of the nineteenth Sunday.
[5] Epistle of the eighteenth Sunday.

follow, when, like Himself, they have snares laid, by the world, for their destruction.

It was the last day of Jesus' public teaching; it was almost the eve of His departure from this earth.[1] His enemies had failed in every attempt hitherto made to ensnare Him; this last plot was to be unusually deep-laid. The pharisees, who refused to recognize Cæsar's authority and denied his claim to tribute, joined issue with their adversaries, the partisans of Herod and Rome, to propose this insidious question to Jesus: *Is it lawful to give tribute to Cæsar, or not?* If our Lord's answer was negative, He incurred the displeasure of the government; if He took the affirmative side, He would lose the estimation of the people. With His divine prudence, He disconcerted their plans. The two parties, so strangely made friends by partnership in one common intrigue, heard the magnificent answer, which was divine enough to make even pharisees and Herodians one in the truth. But truth was not what they were in search of; so they returned to their old party quarrels. The league formed against our Jesus was broken; the effort made by error recoiled on itself, as must ever be the case; and the answer it had elicited, passed from the lips of our Incarnate Lord to those of His bride, the Church, who would be ever repeating it to the world, for it contains the first principle of all governments on earth.

Render to Cæsar the things that are Cæsar's and to God the things that are God's: it was the dictum most dear to the apostles. If they boldly asserted that we must obey God rather than men,[2] they explained the whole truth, and added: 'Let every soul be subject to the higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore, he that resisteth the

[1] Tuesday in Holy Week. [2] Acts v. 29.

power, resisteth the ordinance of God; and they that resist, purchase to themselves damnation. Wherefore, be subject of necessity, not only for wrath, but also for conscience' sake. For therefore also ye pay tribute; for they are the ministers of God serving unto this purpose.'[1]

The will of God:[2] there is the origin, there is the real greatness of all authority amongst men! Of themselves, men have no right to command their fellow-men. Their number, however imposing it may be, makes no difference to this powerlessness of men over my conscience; for, whether they be one, or five hundred, I, by nature, am equal to each one among them; and, by adding the number of their so-called rights over me, they are only adding to the number of nothingnesses. But God, wishing that men should live one with the other, has thereby wished that there should exist amongst them a power which should rule over the rest; that is, should direct the thousands or millions of different wills to the unity of one social end. God leaves much to circumstances, though it is His providence that regulates those circumstances; He leaves to men themselves, at the beginning of any mere human society, a great latitude as to the choice of the form, under which is to be exercised both the civil power itself and the mode of its transmission. But, once regularly invested with the power, its depositaries are responsible to God alone, as far, that is, as the legitimate exercise of their authority goes, because it is from God alone that that power comes to them; it does not come to them from their people, who, not having that power themselves, cannot give it to another. So long as those rulers comply with the compact, or do not turn to the ruin of their people the power they received for its well-being, so long their right to the obedience

[1] Rom. xiii. 1, 2, 5, 6. [2] 1 St. Pet. ii. 15.

of their subjects is the right of God Himself, whether they exercise their authority in exacting the subsidies needed for government; or in passing laws, which, for the general good of the people, restrain the liberty otherwise theirs by natural right; or again, by bidding their soldiers defend their country at the risk of life. In all such cases, it is God Himself that commands, and insists on being obeyed: in this world, He puts the sword into the hands of representatives, that they may punish the disobedient;[1] and, in the next, He Himself will eternally punish them, unless they have made amends.

How great, then, is the dignity of human law! It makes the legislator a representative of God, and, at the same time, spares the subject the humiliation of feeling himself debased before a fellow-man! But, in order that the law oblige, that is, be truly a law, it is evident that it must be, first and foremost, conformable to the commands and the prohibitions of God, whose will alone can give it a sacred character by making it enter into the domain of man's conscience. It is for this reason that there cannot be a law against God, or His Christ, or His Church. When God is not with Him who governs, the power he exercises is nothing better than brute force. The sovereign, or the parliament, that pretends to govern a country in opposition to the laws of God, has no right to aught but revolt and contempt from every upright man; to give the sacred name of law to tyrannical enactments of that kind is a profanation unworthy, not only of a Christian, but of every man who is not a slave.

The Offertory-anthem, together with the verses which used to be joined to it, refers, like the Introit, to the period of the last persecution. The words

[1] Rom. xiii. 4.

are taken from the prayer addressed to God by Esther, when about to enter into the presence of Assuerus that she might plead with him against Aman, who is a figure of Antichrist. Esther is a type of the Church; and we could not better show the spirit in which we ought to sing our Offertory, than by quoting the inspired words which preface this sublime prayer. 'Queen Esther, fearing the danger that was at hand, had recourse to the Lord. And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning; instead of divers precious ointments, she covered her head with ashes and filth, and she humbled her body with fasts: and all the places in which before she was accustomed to rejoice, she filled with her torn hair. And she prayed to the Lord the God of Israel, saying: O my Lord, who alone art our King, help me a desolate woman, and who have no other helper but Thee!'[1]

OFFERTORY

Recordare mei, Domine, omni potentatui dominans: et da sermonem rectum in os meum, ut placeant verba mea in conspectu principis.

V. Recordare quod steterim in conspectu tuo.

V. Everte cor ejus in odium repugnantium nobis, et in eos qui consentiunt eis; nos autem libera in manu tua, Deus noster in æternum.

V. Qui regis Israel, intende; qui deducis velut ovem Joseph.

Recordare mei, Domine.

Remember me, O Lord, who art above all power; and put a right speech in my mouth, that my words may be pleasing to the prince.

V. Remember, that I have stood in thy sight.

V. Turn his heart into hatred of them that oppose us, and of them that consent unto them; but deliver us by thy hand, O our God for ever!

V. O thou that rulest Israel, give ear; thou that leadest Joseph like a sheep.

Remember me, O Lord.

The surest guarantee a Christian can have against *adversity* is freedom from *sin*. It is sin

[1] Esth. xiv. 1-3.

that stirs up the anger of God, and calls upon Him for vengeance. Let us unite in the following prayer of the Church:

SECRET

Da, misericors Deus: ut hæc salutaris oblatio, et a propriis nos reatibus indesinenter expediat, et ab omnibus tueatur adversis. Per Dominum.

Grant, O merciful God, that this sacrifice of salvation may constantly both free us from our sins, and protect us from all adversity. Through, etc.

The other Secrets, as on page 130.

The Communion-anthem shows us with what perseverance and earnestness the Church prays to her divine Lord. We must imitate her.

COMMUNION

Ego clamavi quoniam exaudisti me, Deus: inclina aurem tuam, et exaudi verba mea.

I have cried out, because thou heardest me, O God; bend down thine ear, and graciously hearken to my words.

While offering the sacred mysteries in memory of our Jesus as He commanded us to do, we must not forget that these same are also our refuge in all our miseries. It would be presumption, or folly, to neglect to pray that they may thus protect us. The Church, here again, is our model, in utilizing these most powerful of all means for help.

POSTCOMMUNION

Sumpsimus, Domine, sacri dona mysterii, humiliter deprecantes: ut quæ in tui commemorationem nos facere præcepisti, in nostræ proficiant infirmitatis auxilium. Qui vivis.

Having received, O Lord, the sacred mysteries, we humbly beseech thee, that what thou hast commanded us to do in remembrance of thee may be a help to us in our weakness. Who livest, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Reddite ergo quæ sunt Cæsaris Cæsari; et quæ sunt Dei Deo. Alleluia.

Render, therefore, to Cæsar the things that are Cæsar's: and to God, the things that are God's. Alleluia.

OREMUS

Deus, refugium nostrum, et virtus: adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis, et præsta: ut quod fideliter petimus, efficaciter consequamur. Per Dominum.

LET US PRAY

O God, our refuge and our strength! give ear to the holy prayers of thy Church, O thou, the author of holiness; and grant, that what we ask for with faith, we may effectually obtain. Through, etc.

THE TWENTY-THIRD SUNDAY AFTER PENTECOST

When the number of the Sundays after Pentecost is only twenty-three, the Mass for to-day is taken from the twenty-fourth and last Sunday; and the Mass appointed for the twenty-third is said on the previous Saturday, or on the nearest day of the preceding week which is not impeded by a double or semi-double feast.

But, under all circumstances, the antiphonary ends to-day. The Introits, Graduals, Communions, and Postcommunions, which are given below, are to be repeated on each of the Sundays till Advent, which vary in number each year. Our readers will remember that, in the time of St. Gregory, Advent was longer than we now have it;[1] and that, in those

[1] See our 'Advent,' chap. i., page 23 *et seq.*

days, its weeks commenced in that part of the cycle which is now occupied by the last Sundays after Pentecost. This is one of the reasons for the lack of liturgical riches in the composition of the dominical Masses which follow the twenty-third.

Even on this one, the Church, without losing sight of the last day, used to lend a thought to the new season which was fast approaching, the season, that is, of preparation for the great feast of Christmas. There was read, as Epistle, the following passage from Jeremias, which was afterwards, in several Churches, inserted in the Mass of the first Sunday of Advent: 'Behold! the days come, saith the Lord, and I will raise up to David a just branch: and a King shall reign, and shall be wise: and shall execute judgment and justice in the earth. In those days, shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call Him: The Lord our Just One. Therefore, behold the days come, saith the Lord, and they shall say no more: The Lord liveth, who brought up the children of Israel out of the land of Egypt! But: The Lord liveth, who hath brought out, and brought hither, the seed of the house of Israel, from the land of the north, and out of all the lands, to which I had cast them forth! And they shall dwell in their own land.'[1]

As is evident, this passage is equally applicable to the conversion of the Jews and the restoration of Israel, which are to take place at the end of the world. This was the view taken by the chief liturgists of the middle ages, in order to explain thoroughly the Mass of the twenty-third Sunday after Pentecost. Bearing in mind that, originally, the Gospel of this Sunday was that of the multiplication of the five loaves, let us listen to the profound and learned Abbot Rupert, who, better than anyone,

[1] Jer. xxiii. 5-8.

will teach us the mysteries of this day, which brings to a close the grand and varied Gregorian melodies.

'Holy Church,' he says, 'is so intent on paying her debt of supplication, and prayer, and thanksgiving, for all men, as the apostle demands,[1] that we find her giving thanks also for the salvation of the children of Israel, who, she knows, are one day to be united with her. And, as their remnants are to be saved at the end of the world,[2] so, on this last Sunday of the year, she delights in them, as though they were already her members. In the Introit, calling to mind the prophecies concerning them, she thus sings every year: *My thoughts are thoughts of peace, and not of affliction.* Verily, His *thoughts* are those *of peace*, for He promises to admit to the banquet of His grace the Jews, who are His brethren according to the flesh; thus realizing what had been prefigured in the history of the patriarch Joseph. The brethren of Joseph, having sold him, came to him when they were tormented by hunger; for then he ruled over the whole land of Egypt. He recognized them; he received them; and made, together with them, a great feast. So, too, our Lord, who is now reigning over the whole earth, and is giving the bread of life, in abundance, to the Egyptians (that is, to the Gentiles), will see coming to Him the remnants of the children of Israel. He, whom they had denied and put to death, will admit them to His favour, will give them a place at His table, and the true Joseph will feast delightedly with His brethren.

'The benefit of this divine Table is signified, in the Office of this Sunday, by the Gospel, which tells us of our Lord's feeding the multitude with five loaves. For it will be then that Jesus will open to the Jews the five Books of Moses, which are now being carried whole, and not yet broken; yea,

[1] 1 Tim. ii. 1. [2] Rom. ix. 27.

carried by a child, that is to say, this people itself, who, up to that time, will have been cramped up in the narrowness of a childish spirit.

'Then will be fulfilled the prophecy of Jeremias, which is so aptly placed before this Gospel: "*They shall say no more: The Lord liveth, who brought up the children of Israel out of the land of Egypt! But, the Lord liveth, who hath brought out the seed of Israel from the land of the north, and from all the lands into which they had been cast.*"

'Thus delivered from the spiritual bondage which still holds them, they will sing with all their heart the words of thanksgiving as we have them in the Gradual: "Thou hast saved us, O Lord, from them that afflict us!"

'The words we use in the Offertory: "From the depths I have cried to thee, O Lord," clearly allude to the same events; for, on that day, His brethren will say to the great and true Joseph: "We beseech thee to forget the wickedness of thy brethren!"[1] The Communion: "Amen, I say to you, all things whatsoever ye ask, when ye pray," etc., is the answer made by that same Joseph, as it was by the first:[2] "Fear not! Ye thought evil against me: but God turned it into good, that He might exalt me, as at present ye see, and might save many people. Fear not, therefore, I will feed you, and your children."'[3]

MASS

The Introit, which we have just had explained to us by Rupert, is taken from the Prophet Jeremias,[4] as was the ancient Epistle.

[1] Gen. l. 17.
[2] *Ibid.* 19-21.
[3] Rup., *De Div. Off.*, xii. 23.
[4] Jer. xxix.

INTROIT

Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis.

Ps. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob. Gloria Patri. Dicit Dominus.

The Lord saith: I think thoughts of peace, and not of affliction; ye shall call upon me, and I will hear you: and I will bring back your captive people from all places.

Ps. Thou, O Lord, hast blessed thy land: thou hast brought back the captive children of Jacob. Glory, etc. The Lord.

Prayer for pardon is continually on the lips of the Christian people, because the weakness of human nature is ever making itself felt, here below, even by the just man.[1] God knows our frailty, and He is always ready to pardon us; but it is on the condition that we humbly acknowledge our faults, and have confidence in His mercy. These are the sentiments which suggest to the Church the words of the Collect.

COLLECT

Absolve, quæsumus Domine, tuorum delicta populorum: ut a peccatorum nexibus, quæ pro nostra fragilitate contraximus, tua benignitate liberemur. Per Dominum.

Absolve, O Lord, we beseech thee, the sins of thy people; that, by thy clemency, we may be delivered from the bonds of sins contracted by our own frailty. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Philippenses.

Capita III. et IV.

Fratres, Imitatores mei estote, et observate eos, qui ita ambulant, sicut habetis

Lesson of the Epistle of St. Paul the Apostle to the Philippians.

Chapters III. and IV.

Brethren: Be followers of me, and observe them who walk so as you have our model.

[1] Prov. xxiv. 16.

formam nostram. Multi enim ambulant, quos sæpe dicebam vobis (nunc autem et flens dico) inimicos crucis Christi: quorum finis interitus: quorum deus venter est: et gloria in confusione ipsorum, qui terrena sapiunt. Nostra autem conversatio in cœlis est: unde etiam Salvatorem exspectamus Dominum nostrum Jesum Christum, qui reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ, secundum operationem, qua etiam possit subjicere sibi omnia. Itaque, fratres mei charissimi et desideratissimi, gaudium meum et corona mea: sic state in Domino, charissimi. Evodiam rogo, et Syntichen deprecor idipsum sapere in Domino. Etiam rogo et te, germane compar, adjuva illas, quæ mecum laboraverunt in Evangelio, cum Clemente, et ceteris adjutoribus meis, quorum nomina sunt in libro vitæ.

For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame: who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy, and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women that have laboured with me in the Gospel, with Clement and the rest of my fellow-labourers, whose names are in the book of life.

The *Clement* here mentioned by the apostle was St. Peter's second successor. Very frequently, the twenty-third Sunday after Pentecost comes close upon the feast of this great Pope and Martyr of the first century. Disciple of Paul, and, later on, in close intimacy with Peter, and named by the Vicar of Christ as the fittest to succeed him in the apostolic chair, Clement, as we shall see on November 23, was one of the saints most venerated by the faithful in those early times. The mention made of him in the Office of the time, just before

his appearance on the cycle of holy Church, excited the Christian people to joy, and roused their fervour; it reminded them, that one of their best and dearest protectors would soon be visiting them.

At the time when St. Paul was writing to the Philippians, Clement, who was long to survive the apostles, was prominently one of those men spoken of in our Epistle, those illustrious *models*, who were called to perpetuate in the flock confided to their care[1] the pattern of holy living; and that, not so much by their zealous teaching, as by the force of example. The Church, the one true bride of the divine Word, was known by the incommunicable privilege of possessing within her the truth; not only its dead letter, but its ever-living self. The Holy Ghost has not kept the Books of sacred Scripture from passing into the hands of the sects separated from the centre of unity; but He has reserved to the Church the treasure of tradition, which transmits, surely and fully, from one generation to another, the word which is life and light.[2] This tradition is kept up by the truth and the holiness of the Man-God, ever existing in His members, ever tangible and visible in the Church.[3] Holiness, which is inherent in the Church, is tradition in its purest and strongest form; because it is the truth, not only preached, but reduced to action and work,[4] as it was in Christ Jesus, and as it is in God.[5] It is the deposit,[6] which the disciples of the apostles had the mission to hand faithfully down to their successors, just as the apostles themselves had received it from the Word, who had come upon the earth.

Hence, St. Paul did not content himself with entrusting dogmatic teaching to his disciple

[1] 1 St. Pet. v. 3. [2] St. John i. 4. [3] 1 St. John i. 1.
[4] 1 Thess. ii. 13. [5] St. John v. 17. [6] 1 Tim. vi. 20.

Timothy;[1] he said to him: 'Be thou an example to the faithful, in word, and in living.'[2] He said much the same to Titus: 'Show thyself an example of good works, in doctrine and in integrity of life.'[3] He repeated to all: 'Be ye followers of me, as I also am of Christ.'[4] He sent Timothy to the Corinthians, that he might remind them, or, where it was necessary, might teach them, not only the dogmas of his Gospel, but likewise his ways in Christ Jesus, that is, his manner of life. For this manner of life of the apostle was, in a certain measure, his teaching everywhere in all the Churches;[5] and he lauded the faithful of Corinth for being mindful to imitate him in all things, which was a keeping to the tradition of Christ.[6] As for the Thessalonians, they had so thoroughly entered into this teaching, taken from their apostle's life, that, as St. Paul says of them, they had become a pattern to all believers; this silent teaching of Christian revelation, which they showed forth in their conduct, made it superfluous for the messengers of the Gospel to say much.[7]

The Church is a magnificent temple, which is built up, to the glory of God, of the living stones, which let themselves be set into its walls.[8] The constructing of those sacred walls on the plan laid down by Christ is a work in which all are permitted to share. What one does by word,[9] another does by good example;[10] but both of them build, both of them edify the holy city; and, as it was in the apostolic age, so always; example is more powerful than word, unless that word be supported by the authority of holiness in him who speaks it, unless, that is, he lead a life according to the perfection taught by the Gospel.

[1] 2 Tim. ii. 2. [2] 1 Tim. iv. 12. [3] Tit. ii. 7.
[4] 1 Cor. iv. 16. [5] *Ibid.* 17. [6] *Ibid.* xi. 1-2.
[7] 1 Thess. i. 5-8. [8] Eph. ii. 20-22. [9] 1 Cor. xiv. 3.
[10] Rom. xiv. 19.

But, as the giving of edification to those around him is an obligation incumbent on the Christian—an obligation imposed both by the charity he owes to his neighbour, and by the zeal he should have for the house of God—so likewise, under pain of presumption, he should seek his own edification in the conduct of others. The reading of good books, the study of the lives of the saints, the *observing*, as our Epistle says, those holy people with whom he lives, all this will be an incalculable aid to him, in the work of his own personal sanctification and in the fulfilment of God's purposes in this regard. This devout intercourse with the elect of earth and of heaven will keep us away from men who are *enemies of the cross of Christ* and *mind earthly things*, and put their happiness in carnal pleasures. It will make *our conversation be in heaven.* Preparing for the day which cannot now be far off, the day of the coming of our Lord, we shall *stand fast in Him*, in spite of the falling off of so many amongst us, who, by the current of the world's fashion, are hurried into perdition. The troubles and sufferings of the last times will but intensify our hope in God; for they will make us long all the more ardently for the happy day when our Redeemer will appear and complete the work of the salvation of His servants by imparting to their very flesh the brightness of His own divine Body. Let us, as our apostle says, be *of one mind in the Lord;* and then, as he bids his dear Philippians, let us rejoice in the Lord always, for the Lord is nigh.[1]

GRADUAL

Liberasti nos, Domine, ex affligentibus nos: et eos qui nos oderunt, confudisti.	Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us.

[1] Phil. iv. 4, 5.

V. In Deo laudabimur tota die, et in nomine tuo confitebimur in sæcula.

Alleluia, alleluia.

V. De profundis clamavi ad te, Domine: Domine exaudi orationem meam. Alleluia.

V. In God shall we glory all the day long: and in thy name we will give praise for ever.

Alleluia, alleluia.

V. Out of the depths I have cried unto thee, O Lord: Lord, hear my prayer. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput IX.

In illo tempore: Loquente Jesu ad turbas, ecce princeps unus accessit, et adorabat eum, dicens: Domine, filia mea modo defuncta est: sed veni, impone manum tuam super eam, et vivet. Et surgens Jesus sequebatur eum, et discipuli ejus. Et ecce mulier, quæ sanguinis fluxum patiebatur duodecim annis, accessit retro, et tetigit fimbriam vestimenti ejus. Dicebat enim intra se: Si tetigero tantum vestimentum ejus, salva ero. At Jesus conversus, et videns eam, dixit: Confide, filia, fides tua te salvam fecit. Et salva facta est mulier ex illa hora. Et cum venisset Jesus in domum principis, et vidisset tibicines, et turbam tumultuantem, dicebat: Recedite, non est enim mortua puella, sed dormit. Et deridebant eum. Et cum ejecta esset turba, intravit, et tenuit manum ejus. Et surrexit puella. Et exiit fama hæc in universam terram illam.

Sequel of the holy Gospel according to Matthew.

Chapter IX.

At that time: As Jesus was speaking to the multitude: Behold a certain ruler came up and adored him, saying: Lord, my daughter is even now dead; but come lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place: for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

Although the choice of this Gospel for the twenty-third Sunday is not of great antiquity, yet is it in most perfect keeping with the post-pentecostal liturgy, and confirms what we have stated relative to the character of this portion of the Church's year. St. Jerome tells us, in the homily selected for the day, that the *hemorrhoissa*, healed by our Lord, is a type of the Gentile world; whilst the Jewish people is represented by the daughter of the ruler of the Synagogue.[1] This latter is not to be restored to life until the former has been cured; and this is precisely the mystery we are so continually commemorating during these closing weeks of the liturgical year, viz., the fullness of the Gentiles recognizing and welcoming the divine Physician, and the blindness of Israel at last giving way to the light.[2]

The liturgy at this close of the year continually alludes to the end of the world. The earth seems to be sinking away, down into some deep abyss; but it is only that it may shake off the wicked from its surface, and then it will come up again blooming in light and love. After the divine realities of this year of grace, we ought to be capable of feeling a thrill of admiration at the mysterious, yet, at the same time, the strong and sweet ways of eternal Wisdom.[3] At the beginning, when man was first created, sin soon followed, breaking up the harmony of God's beautiful world, and throwing man off the divine path where his Creator had placed him. Wickedness went on increasing, until God's mercy fell upon one family. The light which beamed on that privileged favourite only showed more plainly the thick darkness in which the rest of mankind were enveloped. The Gentiles, abandoned to their misery, all the more terrible

[1] S. HIERON., *in Matt.*, cap. ix. [2] Rom. xi. 25.
[3] Wisd. viii.1.

because they had caused it and loved it, saw God's favours all bestowed on Israel, whilst they themselves were disregarded, and wished to be so. Even when the time came for original sin to be remedied, it seemed to be the very time for the final reprobation of the Gentiles; for the salvation that came down from heaven in the person of the Man-God was seen to be exclusively directed towards the Jews and the lost sheep of the house of Israel.[1]

But the people that had been treated with so much predilection, and whose fathers and first rulers had so ardently prayed for the coming of the Messias, was no longer in the position to which it had been raised by the holy patriarchs and prophets. Its beautiful religion, founded on desire and hope, was then nothing but a sterile expectancy, which kept it motionless and unable to advance a single step towards its Redeemer. As to its Law, Israel then minded nothing but the letter, and, at last, turned it into a mummy of sectarian formalism. Now, whilst in spite of all this sinful apathy it was mad with jealousy, pretending that no one else had any right to heaven's favours, the Gentile, whose ever-increasing misery urged him to go in search of some deliverer, found one, and recognized him in Jesus the Saviour of the world. He was confident that this Jesus could cure him; so he took the bold initiative, went up to Him, and had the merit of being the first to be healed. True, our Lord had treated him with an apparent disdain; but that had only had the effect of intensifying his humility, and humility has a power of making way anywhere, even into heaven itself.[2]

Israel, therefore, was now made to wait. One of the Psalms he sang ran thus: 'Ethiopia shall be the first to stretch out her hands to God.'[3] It is

[1] St. Matt. xv. 24. [2] Ecclus. xxxv. 21. [3] Ps. lxvii. 32.

now the turn for Israel to recover, by the pangs of a long abandonment, the humility which had won the divine promises for his fathers, the humility which alone could merit his seeing those promises fulfilled.

By this time, however, the word of salvation has made itself heard throughout all the nations, healing and saving all who desired the blessing. Jesus, who has been delayed on the road, comes at last to the house towards which He first purposed to direct His sacred steps; He reaches, at last, the house of Juda, where the daughter of Sion is in a deep sleep. His almighty compassion drives away from the poor abandoned one the crowd of false teachers and lying prophets, who had sent her into that mortal sleep, by all the noise of their vain babbling: He casts forth for ever from her house those insulters of Himself, who are quite resolved to keep the dead one dead. Taking the poor daughter by the hand, He restores her to life, and to all the charm of her first youth; proving thus, that her apparent death had been but a *sleep*, and that the long delay of dreary ages could never belie the word of God, which He had given to Abraham, His servant.[1]

Now therefore, let this world hold itself in readiness for its final transformation; for the tidings of the restoration of the daughter of Sion puts the last seal to the accomplishment of the prophecies. It remains now but for the graves to give back their dead.[2] The valley of Josaphat is preparing for the great meeting of the nations;[3] Mount Olivet is once more to have Jesus standing upon it,[4] but this time as Lord and Judge![5]

[1] St. Luke i. 54, 55. [2] Dan. xii. 1, 2. [3] Joel iii. 2.
[4] Acts i. 11. [5] Zach. xiv. 4.

OFFERTORY

De profundis clamavi ad te, Domine : Domine, exaudi orationem meam : de profundis clamavi ad te, Domine.

Out of the depths have I cried unto thee, O Lord : Lord, hear my prayer : out of the depths have I cried unto thee, O Lord !

The service we pay to God is, of itself, far beneath what His sovereign Majesty deserves ; but the Sacrifice, which every day constitutes part of our service, ennobles it even to an infinite worth, and supplies all our own deficiencies of merit. This is what we are told in this Sunday's Secret.

SECRET

Pro nostræ servitutis augmento sacrificium tibi, Domine, laudis offerimus : ut, quod immeritis contulisti, propitius exequaris. Per Dominum.

We offer thee, O Lord, this sacrifice of praise, as a repeated token of our homage ; that thou mayst mercifully accomplish in us, what thou hast already granted beyond our deserts. Through, etc.

The other Secrets, as on page 130.

COMMUNION

Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Amen I say unto you : all things whatsoever ye ask for when ye pray, believe that ye shall receive, and it shall be done unto you.

Having, by these sacred mysteries, entered into a *participation* of divine life, let us beseech our Lord, that we may no longer be *subject* to the *dangers* of this world. Let us say with the Church :

POSTCOMMUNION

Quæsumus, omnipotens Deus : ut, quos divina tribuis participatione gaudere, hu-

We beseech thee, O almighty God, that thou wouldst not permit to be subject to the

manis non sinas subjacere periculis. Per Dominum.

dangers of this human life, those whom thou hast admitted to the joyful participation of thy divine life. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

At Jesus conversus et videns eam, dixit: Confide, filia, fides tua te salvam fecit. Alleluia.

But Jesus turning, and seeing her, said: Be of good heart, daughter! thy faith hath made thee whole. Alleluia.

OREMUS

Absolve, quæsumus Domine, tuorum delicta populorum: ut a peccatorum nexibus, quæ pro nostra fragilitate contraximus, tua benignitate liberemur. Per Dominum.

LET US PRAY

Absolve, O Lord, we beseech thee, the sins of thy people; that, by thy clemency, we may be delivered from the bonds of sins contracted by our own frailty. Through, etc.

THE TWENTY-FOURTH AND LAST SUNDAY AFTER PENTECOST

THE number of the Sundays after Pentecost may exceed twenty-four, and go as far as twenty-eight, according as Easter is each year more or less near to the vernal equinox. But the Mass here given is always reserved for the last; and the intervening ones, be their number what it may, are taken from the Sundays after the Epiphany, which, in that case, were not used at the beginning of the year.[1]

[1] Farther on (*vid. inf.*, pages 496-511) we have given these Sundays, which are the third, fourth, fifth, and sixth, after the

This, however, does not apply to the Introit, Gradual, Offertory, and Communion, which, as we have already said, are repeated from the twenty-third Sunday.

We have seen how that Mass of the twenty-third Sunday was regarded, by our forefathers, as really the last of the cycle. Abbot Rupert has given us the profound meaning of its several parts. According to the teaching we have already pondered over,[1] the reconciliation of Juda was shown us as being, in time, the term intended by God: the last notes of the sacred liturgy blended with the last scene of the world's history, as seen and known by God. The end proposed by eternal Wisdom in the world's creation, and mercifully continued, after the fall, by the mystery of Redemption, has now (we speak of the Church's year and God's workings) been fully carried out. This end was no other than that of divine union with human nature, making it one in the unity of one only body.[2] Now that the two antagonistic people, Gentile and Jew, are brought together in the one same new Man in Christ Jesus their Head,[3] the two Testaments, which so strongly marked the distinction between the ages of time, the one called the old, the other the new, fade away, and give place to the glory of the eternal Alliance.

It was here, therefore, that mother Church formerly finished her liturgical year. She was

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Epiphany. When there are twenty-five Sundays after Pentecost, it is the sixth after the Epiphany, which is put after the twenty-third; if the number of Sundays be twenty-six, the fifth after the Epiphany becomes the twenty-fourth after Pentecost; if the number be twenty-seven, we go back to the fourth after the Epiphany, and the rest follow; if it be as high as twenty-eight, we begin with the third.

[1] The thirteenth Sunday after Pentecost.

[2] Eph. ii. 16. [3] *Ibid.* 15.

delighted at what she had done during all the past months; that is, at having led her children, not only to have a thorough appreciation of the divine plan, which she had developed before them in her celebrations, but moreover, and more especially, to unite them themselves, by a veritable union, to their Jesus, by a real communion of views, and interests, and loves. On this account, she used not to revert again to the second coming of the God-Man and the last judgment, two great subjects which she had proposed for her children's reflexions, at the commencement of the purgative life, that is, in her season of Advent. It is only a few centuries ago that, with a view of giving to her year a conclusion more defined and intelligible to the faithful of these comparatively recent times, she chose to conclude the cycle with the prophetic description of the dread coming of her Lord, which is to put an end to time, and to open eternity. From time immemorial, St. Luke had had the office of announcing, in Advent, the approach of the last judgment;[1] the evangelist St Matthew was selected for this its second, and more detailed, description, on the last Sunday after Pentecost.

MASS

INTROIT

Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis.

Ps. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob. Gloria Patri. Dicit Dominus.

The Lord saith: I think thoughts of peace, and not of affliction; ye shall call upon me, and I will hear you: and I will bring back your captive people from all places.

Ps. Thou, O Lord, hast blessed thy land: thou hast brought back the captive children of Jacob. Glory, etc. The Lord.

[1] First Sunday of Advent.

The doing of good works, by the help of divine grace, prepares us to receive a still greater grace, for greater works in the future. In the Collect, let us unite with our mother, the Church, in praying for an efficacious influence of the divine Mover upon our *wills*.

COLLECT

Excita, quæsumus Domine, tuorum fidelium voluntates, ut divini operis fructum propensius exequentes, pietatis tuæ remedia majora percipiant. Per Dominum.

Stir up, we beseech thee, O Lord, the wills of thy faithful; that, becoming more zealous as to the fruit of the divine work, they may receive the greater remedies of thy goodness. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Colossenses.

Caput I.

Fratres, Non cessamus pro vobis orantes et postulantes, ut impleamini agnitione voluntatis Dei in omni sapientia, et intellectu spiritali: ut ambuletis digne Deo per omnia placentes: in omni opere bono fructificantes, et crescentes in scientia Dei: in omni virtute confortati secundum potentiam claritatis ejus, in omni patientia, et longanimitate cum gaudio, gratias agentes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine: qui eripuit nos de potestate tenebrarum, et transtulit in regnum Filii dilectionis suæ; in quo habemus re-

Lesson of the Epistle of St. Paul the Apostle to the Colossians.

Chapter I.

Brethren: We cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son

demptionem per sanguinem ejus, remissionem peccatorum.	of his love, in whom we have redemption through his blood, the remission of sins.

Thanksgiving and prayer! There we have the epitome of our Epistle, and an eloquent conclusion of the apostle's course of instructions: it is also both the summary and the conclusion of the year of the sacred liturgy. The Doctor of the Gentiles has been zealous, beyond measure, in his fulfilment of the task assigned to him by mother Church. Of a certainty, the fault is not his, if the souls he undertook to guide, on the morrow of the descent of the Spirit of love, have not all reached that summit of perfection, which he longed for us all to attain. Those who have gone bravely forward in the path which, a year since, was opened out to them by holy Church, now, by a happy experience, know that that path most surely leads them to the life of union, where divine charity reigns supreme. Who is there that, with anything like earnestness, has allowed his mind and heart to take an interest in the several liturgical seasons which have been brought before us, and been celebrated by the Church during the past twelve months, has not also felt an immense increase of *light* imparted to him? Now, light is that indispensable element, which *delivers us from the power of darkness, and translates us*, by the help of God, *into the kingdom of the Son of His love*. The work of *redemption*, which this His beloved Son came down upon earth to accomplish for His Father's glory, could not do otherwise than make progress in those who have, with more or less fervour, entered into the spirit of His Church, during the whole year, that is, from the opening of Advent right up to these the closing days of the sacred cycle. All of us, then, whosoever we may be, should give *thanks* to this Father of

lights,[1] *who hath* thus *made us worthy to be partakers*, somewhat at least, *of the lot of the saints*.

So, then, all of us, be the share of our participation what it may, must pray that the excellent gift,[2] which has been put into our hearts, may fervently yield itself to the still richer development, which the coming new cycle is intended to produce within us.

The just man cannot possibly remain stationary in this world; he must either descend or ascend; and whatever may be the degree of perfection to which grace has led him, he must be ever going still higher as long as he is left in this life.[3] The Colossians, to whom the apostle was writing, had fully received the Gospel; the word of truth which had been sown in them had produced abundant fruit in faith, hope, and love;[4] and yet, instead of relenting on that account his solicitude in their regard, it is precisely for that reason[5] that St. Paul, who had prayed for them up till then, *ceases not to pray for them*. So let us do: let us go on praying. Let us *beg* of God, that He will again, and always, *fill us with His divine Wisdom, and with the Spirit of understanding*. We need all that, in order to correspond with His merciful designs. If the new year of the Church, which is so soon to begin, finds us faithful and making fresh progress, we shall be repaid with new aspects of truth in the garden of the Spouse, and the fruits we shall produce there will be more plentiful, and far sweeter, than in any bygone year. Therefore, let us make up our minds *to walk worthy of God*, 'with dilated hearts,'[6] and bravely; for the eye of His approving love will be ever upon us, as we toil along. Oh, yes! let us run on in that uphill path, which will lead us to eternal repose in the beatific vision!

[1] St. Jas. i. 17. [2] *Ibid.* [3] Ps. lxxxiii. 6.
[4] Col. i. 4-6. [5] *Ibid.* 9. [6] St. Benedict, The Holy Rule.

GRADUAL

Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confudisti.

V. In Deo laudabimur tota die, et in nomine tuo confitebimur in sæcula.

Alleluia, alleluia.

V. De profundis clamavi ad te, Domine; Domine, exaudi orationem meam. Alleluia.

Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us.

V. In God shall we glory all the day long; and in thy name we will give praise for ever.

Alleluia, Alleluia.

V. Out of the depths I have cried unto thee, O Lord: Lord, hear my prayer. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput XXIV.

In illo tempore: Dixit Jesus discipulis suis: Cum videritis abominationem desolationis, quæ dicta est a Daniele propheta, stantem in loco sancto, qui legit intelligat: tunc qui in Judæa sunt, fugiant ad montes: et qui in tecto, non descendat tollere aliquid de domo sua: et qui in agro, non revertatur tollere tunicam suam. Væ autem prægnantibus, et nutrientibus in illis diebus. Orate autem ut non fiat fuga vestra in hieme, vel Sabbato. Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi usque modo, neque fiet. Et nisi breviati fuissent dies illi, non fieret salva omnis caro: sed propter electos breviabuntur dies illi. Tunc si quis vobis

Sequel of the holy Gospel according to Matthew.

Chapter XXIV.

At that time: Jesus said to his disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And wo to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be

dixerit: Ecce hic est Christus, aut illic: nolite credere. Surgent enim pseudochristi, et pseudoprophetæ: et dabunt signa magna et prodigia, ita ut in errorem inducantur (si fieri potest) etiam electi. Ecce prædixi vobis. Si ergo dixerint vobis: Ecce in deserto est, nolite exire: Ecce in penetralibus, nolite credere. Sicut enim fulgur exit ab Oriente, et paret usque in Occidentem: ita erit et adventus Filii hominis. Ubicumque fuerit corpus, illic congregabuntur et aquilæ. Statim autem post tribulationem dierum illorum sol obscurabitur, et luna non dabit lumen suum, et stellæ cadent de cœlo, et virtutes cœlorum commovebuntur: et tunc parebit signum Filii hominis in cœlo: et tunc plangent omnes tribus terræ: et videbunt Filium hominis venientem in nubibus cœli cum virtute multa et majestate. Et mittet angelos suos cum tuba, et voce magna: et congregabunt electos ejus a quatuor ventis, a summis cœlorum usque ad terminos eorum. Ab arbore autem fici discite parabolam: cum jam ramus ejus tener fuerit, et folia nata, scitis quia prope est æstas; ita et vos, cum videritis hæc omnia, scitote quia prope est in januis. Amen dico vobis, quia non præteribit generatio hæc, donec omnia hæc fiant. Cœlum

saved: but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo! here is Christ, or there: do not believe him. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch as to deceive, if possible, even the elect. Behold I have told it to you beforehand; if therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west; so shall also the coming of the Son of Man be. Wheresoever the body shall be there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: and there shall appear the sign of the Son of Man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of Man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender and the

et terra transibunt, verba autem mea non præteribunt.

leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen, I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass, but my words shall not pass.

Several times during Advent we meditated on the circumstances which are to accompany the last coming of Christ our Lord; and in a few days the same great teachings will be again brought before us, filling our souls with a salutary fear. May we, then, be permitted, on this last Sunday of our liturgical year, to address ourselves in a prayer of desire and praise to our adorable Lord and King, the solemn hour of whose judgment is to be the consummation of His work, and the signal of His triumph.

O Jesus! who then art to come to deliver Thy Church, and avenge that God who has so long borne every sort of insult from His creature man, that day of Thy coming will indeed be terrible to the sinner! He will then understand how the Lord hath made all things for Himself—all, even the ungodly, who, on the evil day, are to show forth the divine justice.[1] The whole world, fighting on His side against the wicked,[2] shall then at last be avenged for that slavery of sin which had been forced upon it.[3] Vainly will the wicked cry out to the rocks to fall upon them, and hide them from the face of Him that will then be seated on His throne;[4] the abyss will refuse to engulf them; in obedience to Him who holds the keys of death and of hell,[5] it will give forth, to a man, its wretched

[1] Prov. xvi. 4. [2] Wisd. v. 21. [3] Rom. viii. 21. [4] Apoc. vi. 16. [5] *Ibid.* i. 18.

victims, and set them at the foot of the dread tribunal. O Jesus, how magnificent will Thy power then appear! The heavenly hosts will also be standing around Thee, forming Thy brilliant[1] court, and assembling Thy elect from the four quarters of the earth.

For we also, Thy redeemed who have become Thy members by becoming the members of Thy beloved Church, we are to be there on that day, and our place (O ineffable mystery!) is to be the one Thou hast reserved for Thy bride; it is to be Thy own throne,[2] where seated we shall judge the very angels.[3] Even now, all those blessed of the Father,[4] all those elect whose youth, like that of the eagle, has been so often renewed by receiving Thy precious Blood,[5] have they not had their eyes fitted to gaze without being dazzled on the Sun of justice, when He shall appear in the heavens? The tediousness of their long exile has given such keenness to their hunger that nothing will have power to stay their flight, once the sacred prey of Thy divine Body shall be shown them! What hindrance could be strong enough to check the impetuosity of the love[6] which will bring them all together to the banquet of the eternal Pasch? The trumpet of the Archangel, which will ring through the graves of the just, is to be a summons calling them, not to death, but to life; to the sight of the old enemy's destruction;[7] to a redemption which is to include their very bodies;[8] to the unimpeded passover to the true Land of promise; in a word, to the Pasch, and this time real, and for all, and for ever. What will be the joy of that true day of the Lord![9] What joy for them that have, by faith, lived in Christ,

[1] Apoc. xix. 14. [2] *Ibid.* iii. 21. [3] 1 Cor. vi. 3.
[4] St. Matt. xxv. 3. [5] Ps. cii. 5. [6] Cant. viii. 6.
[7] 1 Cor. xv. 28. [8] Rom. viii. 23. [9] Ps. cxvii. 24.

and loved Him without seeing Him![1] Identifying themselves with Thee, O Jesus, notwithstanding the weakness of the flesh, they have continued here below Thy life of suffering and humiliation. What a triumph when, delivered for ever from sin, and vested in their immortal bodies, they shall be borne aloft before Thy face, that they may for ever be with Thee![2]

But their chiefest joy on that great day will be to assist at the glorification of their most dear Lord, by the manifestation of the power which was given to Him over all flesh.[3] Then, O Emmanuel! crushing the heads of kings, and making Thine enemies Thy footstool,[4] Thou wilt be shown as the one Ruler of all nations.[5] Then will heaven, and earth, and hell bow their knee[6] before that Son of Man, who heretofore appeared on earth as a slave, and was judged, and condemned, and put to death between two thieves. Then, dear Jesus, Thou wilt judge the unjust judges, to whom, even in the midst of all the humiliations they put on Thee, Thou didst foretell this Thy coming on the clouds of heaven.[7] And when, after the irrevocable sentence has been passed, the wicked shall go to everlasting torments, and the just to life eternal,[8] Thy apostle tells us that, having conquered Thine enemies and been proclaimed undisputed King, Thou wilt consign to Thy eternal Father this Thy kingdom won over death; it will be the perfect homage of Thee, the Head, and of all Thy faithful members.[9] God will thus be all in all. It will be the perfect accomplishment of that sublime prayer Thou taughtest mankind to make,[10] which they daily offer up to the Father who is in heaven, say-

[1] 1 St. Pet. i. 8. [2] 1 Thess. iv. 6. [3] St. John xvii. 2.
[4] Ps. cix. [5] Ps. ii. [6] Phil. ii. 10.
[7] St. Matt. xxvi. 64. [8] *Ibid.* xxv. 46. [9] 1 Cor. xv. 24-28.
[10] St. Matt. vi. 9.

ing to Him: 'Hallowed be Thy name! Thy kingdom come! Thy will be done on earth, as it is in heaven!' O blissfully peaceful day, when blasphemy is to cease, and when this poor earth of ours, cleansed by fire from the filth of sin, shall be turned into a new paradise! Where, then, is the Christian, who would not thrill with emotion at the thought of that last of all the days of time, which is to usher in beautiful eternity? Who would not despise the agonies of his own last hour, when he reflects that those sufferings have really only one meaning in them, *that the Son of Man*, as the Gospel words it, *is nigh even at the very doors!*

O sweet Jesus, detach us every year more and more from this world, whose fashion passeth away,[1] with its vain toils, its false glories, and its lying pleasures. It was Thine own foretelling, that, as in the days of Noe and Sodom, men will go on with their feasting, and business, and amusements, without giving any more thought to Thy approaching coming than their forefathers heeded the threat of the Deluge, or of the fire, which came upon them and destroyed them.[2] Let these men go on with their merry-making, and their sending gifts one to the other, as Thine Apocalypse expresses it, because, so they will have it, Christ and His Church are then to be worn-out ideas![3] Whilst they are tyrannizing over Thy holy city in a thousand varied ways, and persecuting her as no past period had ever done, they little think that all this is an announcement of the eternal nuptials, which are nigh at hand. All these trials are the fresh jewels, which the bride is to have given her before her beauty is complete; and the blood of her last martyrs is to incarnadine her already splendid robes with all the richness of royal crimson. As for us, we lend an ear to the echoes of our home

[1] 1 Cor. vii. 31. [2] St. Luke xvii. 26-30. [3] Apoc. ix. 10.

above; and, from the throne of our God, we hear going forth the voice heard by Thy beloved prophet of Patmos: 'Give praise unto our God, all ye His servants, and ye that fear Him, little and great! Alleluia! For the Lord our God the almighty hath reigned! Let us be glad and rejoice, and give glory unto Him; for the marriage of the Lamb is come, and His wife hath prepared herself!'[1] Yet a little while, till the number of our brethren be made up;[2] and then, with the Spirit and the bride, we will say to Thee, in all the ardour of our souls that have long thirsted after Thee: 'Come, Lord Jesus![3] Come, and perfect us in love, by eternal union, unto the glory of the Father, and of Thyself the Son, and of the Holy Ghost, for ever and ever!'

OFFERTORY

De profundis clamavi ad te, Domine: Domine, exaudi orationem meam: de profundis clamavi ad te, Domine.

Out of the depths I have cried unto thee, O Lord: Lord, hear my prayer: out of the depths I have cried unto thee, O Lord!

In the Secret, let us ask of God that, at the approach of the last judgment, He would *turn all hearts* towards Himself, and vouchsafe to make our *earthly desires* give place to the *desire* for, and relish of, heavenly things.

SECRET

Propitius esto, Domine, supplicationibus nostris: et populi tui oblationibus precibusque susceptis, omnium nostrum ad te corda converte; ut a terrenis cupiditatibus liberati, ad cœlestia desideria transeamus. Per Dominum.

Mercifully hear our supplications, O Lord: and, having received the offerings and prayers of thy people, turn the hearts of us all unto thee; that, being freed from earthly desires, we may come to desire heavenly things. Through, etc.

The other Secrets, as on page 130.

[1] Apoc. xix. 5-7. [2] *Ibid.* vi. 11. [3] *Ibid.* xxii. 17.

COMMUNION

Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Amen I say unto you: all things whatsoever ye ask for when ye pray, believe that ye shall receive, and it shall be done unto you.

May the divine Sacrament, as the Church prays in the Postcommunion, fully cure, by its virtue, whatsoever may remain faulty in our souls at this close of the year!

POSTCOMMUNION

Concede nobis, quæsumus Domine, ut per hæc sacramenta quæ sumpsimus, quidquid in nostra mente vitiosum est, ipsorum medicationis dono curetur. Per Dominum.

Grant, we beseech thee, O Lord that whatsoever is faulty in our souls may be cured by the virtue of the mysteries we have received. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Amen dico vobis, quia non præteribit generatio hæc, donec omnia fiant: cœlum et terra transibunt, verba autem mea non transibunt, dicit Dominus.

Amen, I say to you, that this generation shall not pass, till all these things be done: heaven and earth shall pass, but my words shall not pass, saith the Lord.

OREMUS

Excita, quæsumus Domine, tuorum fidelium voluntates, ut divini operis fructum propensius exsequentes, pietatis tuæ remedia majora percipiant. Per Dominum.

LET US PRAY

Stir up, we beseech thee, O Lord, the wills of thy faithful; that, becoming more zealous as to the fruit of the divine work, they may receive the greater remedies of thy goodness. Through, etc.

THE THIRD SUNDAY AFTER THE EPIPHANY

INTROIT

Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis.

Ps. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob. Gloria Patri. Dicit Dominus.

The Lord saith: I think thoughts of peace, and not of affliction; ye shall call upon me, and I will hear you: and I will bring back your captive people from all places.

Ps. Thou, O Lord, hast blessed thy land: thou hast brought back the captive children of Jacob. Glory, etc. The Lord.

COLLECT

Omnipotens, sempiterne Deus, infirmitatem nostram propitius respice: atque ad protegendum nos, dexteram tuæ majestatis extende. Per Dominum.

O almighty and eternal God, mercifully behold our weakness; and stretch forth the right hand of thy majesty to protect us. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Caput XII.

Fratres: Nolite esse prudentes apud vosmetipsos: nulli malum pro malo reddentes: providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus; si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: non vosmetipsos defendentes, charissimi, sed date locum iræ; scriptum est

Lesson of the Epistle of Saint Paul the Apostle to the Romans.

Chapter XII.

Brethren: Be not wise in your own conceits. To no man rendering evil for evil. Providing good things, not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging yourselves, my dearly beloved, but give place unto wrath. For, it is written: Revenge to me:

Capharnaum, accessit ad eum centurio, rogans eum et dicens: Domine puer meus jacet in domo paralyticus, et male torquetur. Et ait illi Jesus: Ego veniam et curabo eum. Et respondens centurio, ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: Vade, et vadit; et alii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus, miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel. Dico autem vobis, quod multi ab Oriente et Occidente venient, et recumbent cum Abraham et Isaac et Jacob in regno cœlorum; filii autem regni ejicientur in tenebras exteriores; ibi erit fletus et stridor dentium. Et dixit Jesus centurioni: Vade, et sicut credidisti, fiat tibi. Et sanatus est puer in illa hora.

mony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under me soldiers; and I say to this: Go! and he goeth; and to another: Come! and he cometh; and to my servant: Do this! and he doeth it. And Jesus hearing this, marvelled, and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go! and, as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

OFFERTORY

De profundis clamavi ad te, Domine: Domine, exaudi orationem meam: de profundis clamavi ad te, Domine.

Out of the depths I have cried unto thee, O Lord: Lord, hear my prayer: out of the depths I have cried unto thee, O Lord.

enim: Mihi vindicta, ego retribuam, dicit Dominus. Sed si esurierit inimicus tuus, ciba illum; si sitit, potum da illi: hoc enim faciens, carbones ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

I will repay, saith the L But, if thy enemy be hun give him to eat: if he thi give him to drink: for, d this, thou shalt heap coal fire upon his head. Be overcome by evil, but o come evil by good.

GRADUAL

Liberasti nos, Domine, ex affligentibus nos: et eos qui nos oderunt, confudisti.

V. In Deo laudabimur tota die, et in nomine tuo confitebimur in sæcula.

Thou hast saved us, O I from them that afflict us: hast put them to shame hate us.

V. In God shall we glo the day long; and in name we will give prais ever.

Alleluia, alleluia.

V. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Alleluia, alleluia.

V. Out of the depths I cried unto thee, O Lord: hear my prayer. Alleluia

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Sequel of the holy Gosp cording to Matthew

Caput VIII.

In illo tempore: Cum descendisset Jesus de monte, secutæ sunt eum turbæ multæ; et ecce leprosus veniens, adorabat eum dicens: Domine, si vis, potes me mundare. Et extendens Jesus manum, tetigit eum dicens: Volo, mundare. Et confestim mundata est lepra ejus. Et ait illi Jesus: Vide, nemini dixeris; sed vade, ostende te sacerdoti, et offer munus, quod præcepit Moyses, in testimonium illis. Cum autem introisset

Chapter VIII.

At that time: When was come down fron mountain, great mult followed him; and beh leper came and adored saying: Lord, if thou thou canst make me And Jesus stretching for hand, touched him, s I will! be thou made And forthwith his lepro cleansed. And Jesus s him: See thou tell no but go, show thyself priest, and offer the gift Moses commanded for

SECRET

Hæc hostia, Domine quæsumus, emundet nostra delicta: et ad sacrificium celebrandum subditorum tibi corpora, mentesque sanctificet. Per Dominum.

May this offering, O Lord, we beseech thee, cleanse away our sins: and sanctify the bodies and souls of thy servants, to prepare them for celebrating this sacrifice. Through, etc.

The other Secrets, as on page 130.

COMMUNION

Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Amen I say unto you: all things whatsoever ye ask for when ye pray, believe that ye shall receive, and it shall be done unto you.

POSTCOMMUNION

Quos tantis, Domine, largiris uti mysteriis: quæsumus; ut effectibus nos eorum veraciter aptare digneris. Per Dominum.

We beseech thee, O Lord, that we, to whom thou vouchsafest the use of these great mysteries, may be made truly worthy to receive the benefits thereof. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Domine, si vis, potes me mundare; et ait Jesus: Volo, mundare.

Lord, if thou wilt, thou canst make me clean. And Jesus saith: I will! Be thou made clean!

OREMUS

Omnipotens sempiterne Deus, infirmitatem nostram propitius respice: atque ad

LET US PRAY

O almighty and eternal God, mercifully behold our weakness; and stretch forth the

protegendum nos, dexteram tuæ majestatis extende. Per Dominum.

right hand of thy majesty to protect us. Through, etc.

THE FOURTH SUNDAY AFTER THE EPIPHANY

INTROIT

Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis.

Ps. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob Gloria Patri. Dicit Dominus.

The Lord saith: I think thoughts of peace, and not of affliction: ye shall call upon me, and I will hear you: and I will bring back your captive people from all places.

Ps. Thou, O Lord, hast blessed thy land: thou hast brought back the captive children of Jacob. Glory, etc. The Lord.

COLLECT

Deus, qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea, quæ pro peccatis nostris patimur, te adjuvante, vincamus. Per Dominum.

O God, who knowest that, through human frailty, we are not able to subsist amidst such great dangers; grant us health of soul and body; that, whatsoever things we suffer because of our sins, we may conquer them, by thine assistance. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Caput XIII.

Fratres, Nemini quidquam debeatis, nisi ut invicem diligatis: qui enim diligit proximum, legem implevit. Nam: Non adulte-

Lesson of the Epistle of St. Pau the Apostle to the Romans.

Chapter XIII.

Brethren: Owe no man anything, but to love one another: for he that loveth his neighbour, hath fulfilled the law. For, thou shalt not commit

rabis; Non occides; Non furaberis; Non falsum testimonium dices; Non concupisces, et si quod est aliud mandatum, in hoc verbo instauratur: Diliges proximum tuum sicut teipsum. Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio.

adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and, if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

GRADUAL

Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confudisti.

V. In Deo laudabimur tota die, et in nomine tuo confitebimur in sæcula.

Thou hast saved us, O Lord, from them that afflict us; and hast put them to shame that hate us.

V. In God shall we glory all the day long; and in thy name we will give praise for ever.

Alleluia, alleluia.

V. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Alleluia, alleluia.

V. Out of the depths I have cried unto thee, O Lord: Lord, hear my prayer. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput VIII.

In illo tempore: Ascendente Jesu in naviculam, secuti sunt eum discipuli ejus: et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus, ipse vero dormiebat. Et accesserunt ad eum discipuli ejus, et suscitaverunt eum dicentes: Domine, salva nos, perimus. Et dicit eis Jesus: Quid timidi estis, modicæ fidei? Tunc surgens, imperavit ventis et

Sequel of the holy Gospel according to Matthew.

Chapter VIII.

At that time: When Jesus entered into the boat, his disciples followed him. And behold a great tempest arose in the sea, so that the boat was covered with waves; but he was asleep. And his disciples came to him, and awaked him, saying: Lord! save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a

mari ; et facta est tranquillitas magna. Porro homines mirati sunt, dicentes : Qualis est hic, quia venti et mare obediunt ei ?

great calm. But the men wondered, saying : What manner of man is this ? for the winds and the sea obey him !

OFFERTORY

De profundis clamavi ad te, Domine : Domine, exaudi orationem meam : de profundis clamavi ad te, Domine.

Out of the depths I have cried unto thee, O Lord : Lord, hear my prayer : out of the depths I have cried unto thee, O Lord.

SECRET

Concede, quæsumus omnipotens Deus, ut hujus sacrificii munus oblatum, fragilitatem nostram ab omni malo purget semper, et muniat. Per Dominum.

Grant, we beseech thee, O almighty God, that the offering of this sacrifice may always cleanse our frailty from all evil, and be a protection to us. Through, etc.

The other Secrets, as on page 130.

COMMUNION

Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Amen I say unto you ; all things whatsoever ye ask for when ye pray, believe that ye shall receive, and it shall be done unto you.

POSTCOMMUNION

Munera tua nos, Deus, a delectationibus terrenis expediant, et cœlestibus semper instaurent alimentis. Per Dominum.

May thy gifts, of which we have partaken, O God, detach us from all earthly pleasures, and ever refresh and strengthen us with heavenly food. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Domine, salva nos, perimus: impera, et fac, Deus, tranquillitatem.

Save us, O Lord, we perish: command, O God, and make the sea calm.

OREMUS

Deus, qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea, quæ pro peccatis nostris patimur, te adjuvante, vincamus. Per Dominum.

LET US PRAY

O God, who knowest that, through human frailty, we are not able to subsist amidst such great dangers; grant us health of soul and body; that, whatsoever things we suffer because of our sins, we may conquer them, by thine assistance. Through, etc.

THE FIFTH SUNDAY AFTER THE EPIPHANY

INTROIT

Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis.

Ps. Benedixisti, Domine terram tuam: avertisti captivitatem Jacob. Gloria Patri. Dicit Dominus.

The Lord saith: I think thoughts of peace, and not of affliction; ye shall call upon me, and I will hear you: and I will bring back your captive people from all places.

Ps. Thou, O Lord, hast blessed thy land: thou hast brought back the captive children of Jacob. Glory, etc. The Lord.

COLLECT

Familiam tuam, quæsumus Domine, continua pietate custodi: ut quæ in sola spe gratiæ cœlestis innititur, tua semper protectione muniatur. Per Dominum.

Preserve, we beseech thee, O Lord, thy family by thy constant mercy; that, as it leans solely on the hope of heavenly grace, it may always be defended by thy protection. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Colossenses.

Caput III.

Fratres, Induite vos sicut electi Dei, sancti, et dilecti, viscera misericordiæ, benignitatem, humilitatem, modestiam, patientiam, supportantes invicem, et donantes vobismetipsis, si quis adversus aliquem habet querelam: sicut et Dominus donavit vobis, ita et vos. Super omnia autem hæc charitatem habete; quod est vinculum perfectionis: et pax Christi exsultet in cordibus vestris, in qua et vocati estis in uno corpore: et grati estote. Verbum Christi habitet in vobis abundanter, in omni sapientia, docentes, et commonentes vosmetipsos, psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Jesu Christi, gratias agentes Deo et Patri per Jesum Christum Dominum nostrum.

Lesson of the Epistle of St. Paul the Apostle to the Colossians.

Chapter III.

Brethren: Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word, or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father, through Jesus Christ our Lord.

GRADUAL

Liberasti nos, Domine, ex affligentibus nos: et eos, qui nos oderunt, confudisti.

V. In Deo laudabimur

Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us.

V. In God shall we glory

tota die, et in nomine tuo confitebimur in sæcula.

Alleluia, alleluia.

V. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

all the day long; and in thy name we will give praise for ever.

Alleluia, alleluia.

V. Out of the depths I have cried unto thee, O Lord: Lord, hear my prayer. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Caput XIII.

In illo tempore: Dixit Jesus turbis parabolam hanc: Simile factum est regnum cœlorum homini, qui seminavit bonum semen in agro suo. Cum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit. Cum autem crevisset herba, et fructum fecisset, tunc apparuerunt et zizania. Accedentes autem servi patrisfamilias, dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania. Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus, et colligimus ea? Et ait: Non: ne forte colligentes zizania, eradicetis simul cum eis et triticum. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: Colligite primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

Sequel of the holy Gospel according to Matthew.

Chapter XIII.

At that time: Jesus spoke this parable to the multitude, saying: the kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. Then the servants of the goodman of the house, coming, said unto him: Sir, didst thou not sow good seed in thy field? whence, then, hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No: lest, perhaps, gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn; but the wheat gather ye into my barn.

OFFERTORY

De profundis clamavi ad te, Domine: Domine, exaudi orationem meam: de profundis clamavi ad te, Domine.

Out of the depths I have cried unto thee, O Lord: Lord, hear my prayer: out of the depths I have cried unto thee, O Lord!

SECRET

Hostias tibi, Domine, placationis offerimus, ut et delicta nostra miseratus absolvas, et nutantia corda tu dirigas. Per Dominum.

We offer thee, O Lord, this sacrifice of propitiation, that thou wouldst mercifully forgive us our sins, and guide our faltering hearts. Through, etc.

The other Secrets, as on page 130.

COMMUNION

Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Amen I say unto you: all things whatsoever ye ask for when ye pray, believe that ye shall receive, and it shall be done unto you.

POSTCOMMUNION

Quæsumus omnipotens Deus: ut illius salutaris capiamus effectum, cujus per hæc mysteria pignus accepimus. Per Dominum.

We beseech thee, O almighty God, that we may one day receive the effects of that salvation, of which we have received the pledge in these mysteries. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Colligite primum zizania, et alligate ea in fasciculos ad comburendum: triticum autem congregate in horreum meum, dicit Dominus.

Gather up first the cockle, and bind it into bundles to burn: but, gather the wheat into my barn, saith the Lord.

OREMUS

Familiam tuam, quæsumus Domine, continua pietate custodi: ut quæ in sola spe gratiæ cœlestis innititur, tua semper protectione muniatur. Per Dominum.

LET US PRAY

Preserve, we beseech thee, O Lord, thy family by thy constant mercy; that, as it leans solely on the hope of heavenly grace, it may always be defended by thy protection. Through, etc.

THE SIXTH SUNDAY AFTER THE EPIPHANY

INTROIT

Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis.

Ps. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob. Gloria Patri. Dicit Dominus.

The Lord saith: I think thoughts of peace, and not of affliction; ye shall call upon me, and I will hear you: and I will bring back your captives from all places.

Ps. Thou, O Lord, hast blessed thy land: thou hast brought back the captive children of Jacob. Glory, etc. The Lord.

COLLECT

Præsta, quæsumus, omnipotens Deus: ut semper rationabilia meditantes, quæ tibi sunt placita et dictis exsequamur, et factis. Per Dominum.

Grant, we beseech thee, O almighty God, that, ever meditating on such things as are reasonable, we may, both in word and deed, carry out the things which are pleasing unto thee. Through, etc.

The other Collects, as on page 120.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Thessalonicenses.

1 *Caput I.*

Fratres, Gratias agimus Deo semper pro omnibus vobis, memoriam vestri facientes in orationibus nostris sine intermissione, memores operis fidei vestræ, et laboris et charitatis, et sustinentiæ spei Domini nostri Jesu Christi, ante Deum et Patrem nostrum: scientes, fratres, dilecti a Deo, electionem vestram: quia Evangelium nostrum non fuit ad vos in sermone tantum, sed et in virtute, et in Spiritu sancto, et in plenitudine multa, sicut scitis quales fuerimus in vobis propter vos. Et vos imitatores nostri facti estis, et Domini, excipientes verbum in tribulatione multa, cum gaudio Spiritus sancti: ita ut facti sitis forma omnibus credentibus in Macedonia, et in Achaia. A vobis enim diffamatus est sermo Domini, non solum in Macedonia, et in Achaia, sed et in omni loco fides vestra, quæ est ad Deum, profecta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annuntiant qualem introitum habuerimus ad vos: et quomodo conversi estis ad Deum a simulacris, servire Deo vivo, et vero, et

Lesson of the Epistle of St. Paul the Apostle to the Thessalonians.

1 *Chapter I.*

Brethren: We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing: being mindful of the work of your faith, and labour and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father; knowing, brethren beloved of God, your election. For, our Gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak anything. For they themselves relate of us, what manner of entering in we had unto you: and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead)

exspectare Filium ejus de cœlis (quem suscitavit ex mortuis) Jesum, qui eripuit nos ab ira ventura.

Jesus, who hath delivered us from the wrath to come.

GRADUAL

Liberasti nos, Domine, ex affligentibus nos; et eos, qui nos oderunt, confudisti.

V. In Deo laudabimur tota die; et in nomine tuo confitebimur in sæcula.

Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us.

V. In God shall we glory all the day long; and in thy name we will give praise for ever.

Alleluia, alleluia.

V. De profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia.

Alleluia, alleluia.

Out of the depths I have cried unto thee, O Lord: Lord, hear my voice. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Sequel of the holy Gospel according to Matthew.

Caput XIII.

In illo tempore: Dixit Jesus turbis parabolam hanc: Simile est regnum cœlorum grano sinapis, quod accipiens homo seminavit in agro suo: quod minimum quidem est omnibus seminibus: cum autem creverit, majus est omnibus oleribus, et fit arbor, ita ut volucres cœli veniant, et habitent in ramis ejus. Aliam parabolam locutus est eis: Simile est regnum cœlorum fermento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum. Hæc omnia locutus est Jesus in parabolis ad turbas et sine parabolis non loquebatur eis: ut impleretur

Chapter XIII.

At that time: Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which is the least indeed of all seeds; but, when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them: that it might be fulfilled which was spoken by the pro-

quod dictum erat per prophetam, dicentem: Aperiam in parabolis os meum, eructabo abscondita a constitutione mundi.

phet, saying: I will open my mouth in parables; I will utter things hidden from the foundation of the world.

OFFERTORY

De profundis clamavi ad te, Domine: Domine, exaudi orationem meam: de profundis clamavi ad te, Domine.

Out of the depths I have cried unto thee, O Lord: Lord, hear my prayer: out of the depths I have cried unto thee, O Lord!

SECRET

Hæc nos oblatio, Deus, mundet, quæsumus, et renovet, gubernet, et protegat. Per Dominum.

May this oblation, O God, we beseech thee, cleanse, renew, govern, and protect us. Through, etc.

The other Secrets, as on page 130.

COMMUNION

Amen dico vobis, quidquid orantes petitis, credite quia accipietis, et fiet vobis.

Amen I say unto you: all things whatsoever ye ask for when ye pray, believe that ye shall receive, and it shall be done unto you.

POSTCOMMUNION

Cœlestibus, Domine, pasti deliciis, quæsumus, ut semper eadem, per quæ veraciter vivimus, appetamus. Per Dominum.

Being fed, O Lord, with heavenly dainties, we beseech thee, that we may always hunger after them, for by them we have true life. Through, etc.

The other Postcommunions, as on page 131.

VESPERS

The psalms, capitulum, hymn, and versicle, as above, pages 71-81.

ANTIPHON OF THE MAGNIFICAT

Simile est regnum cœlorum fermento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum.

The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

OREMUS

Præsta, quæsumus omnipotens Deus: ut semper rationabilia meditantes: quæ tibi sunt placita et dictis exsequamur, et factis. Per Dominum.

LET US PRAY

Grant, we beseech thee, O almighty God, that ever meditating on such things as are reasonable, we may, both in word and deed, carry out the things which are pleasing unto thee. Through, etc.

END OF THE PROPER OF THE TIME

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

TIME AFTER PENTECOST

BOOK III

TRANSLATED FROM THE FRENCH BY

THE BENEDCTINES OF STANBROOK ABBEY

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PRELIMINARY NOTICE TO THIS TRANSLATION

THE name, so long familiar, of the Rev. Dom Laurence Shepherd, as translator, cannot but be painfully missed upon the title-page of this volume.

He has, indeed, passed away to his reward, but his work of love still lives on. Up to the last, his heart was in this undertaking, whereby he hoped to reach souls as effectually from his seclusion here, as when thrown by obedience in their midst; and in his last illness, he commended the zealous prosecution of this translation to the Right Rev. the Lady Abbess of Stanbrook, to be executed by such of her community as she thought proper to select.

It would seem only in keeping with what we know so well of the inclinations of Rev. Dom L. Shepherd, to take this opportunity of thanking the former readers of this work for the sympathy and encouragement they have long given to it—a sympathy to which he was gratefully sensible, not on his own account, but because it testified to the increasing influence holy Church was thus enabled to exercise in England, in proportion as the inspiration of her prayer was more easily brought within grasp of the faithful.

For the same reason, and in the name of the revered departed, the present translator hopes for a continuance of favour for this work, undertaken by obedience, despite many personal deficiencies.

SR. B. F. A., O.S.B.

ST MARY'S ABBEY,
STANBROOK.

Feast of SS Perpetua and Felicitas,
March 7, 1889.

PREFACE

PERSECUTION, which has not yet relented in our regard, under the ever-varying depositaries of secular power, has retarded the publication of this volume far beyond our worst expectations. Our readers will, we trust, be good enough to believe that we regret these forced delays as much as they do.

May we hope that they will please to remember us and our monastic brethren in their prayers to God, and thus aid us to bear the brunt of hell's violence, so particularly directed against the sons of Dom Guéranger. We implore our Lord to vouchsafe in return to pour upon our readers a share in the blessings promised by him to those who suffer for justice' sake.

FR. L. F., O.S.B.

SOLESMES,
May 8, 1888.

TIME AFTER PENTECOST

CHAPTER THE FIRST

ON HEARING MASS, DURING THE TIME AFTER PENTECOST

ON the Sundays, if the Mass at which the faithful assist be the parochial, or, as it is often called, the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, you should unite with the intentions which the Church has in this ceremony, so venerable by its antiquity: you should pray for that purity of heart, which is needed for worthily assisting at the mysteries wherein God Himself becomes present and unites heaven and earth so closely together.

ANTIPHON OF THE ASPERGES

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

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

℣. Gloria Patri, &c.

ANT. Asperges me, &c.

℣. Ostende nobis, Domine, misericordiam tuam;

℟. Et salutare tuum da nobis.

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

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

℣. Glory, &c.

ANT. Thou shalt sprinkle, &c.

℣. Show us, O Lord, thy mercy.

℟. And grant us thy salvation.

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

OREMUS

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cælis, qui custodiat, foveat, protegat, visitet, atque defendat, omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.
℟. Amen.

LET US PRAY

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.
℟. Amen.

The procession, which in many churches immediately precedes a solemn Mass, is a prelude to the great act which is about to be accomplished. It originated from the monastic practice of going through the cloisters every Sunday chanting certain appointed responsories; while the hebdomadarian went through all the conventual places, blessing each of them.

But see, Christians, the Sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

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

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

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

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

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

Gloria Patri et Filio, et Spiritui Sancto.

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

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cælum et terram.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy holy Church, who thrills with joy at the approach of Jesus Christ thy Son, who is the true altar.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is the light and the truth; it is he will open the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator and the living altar; I will draw nigh to him and be filled with joy.

When he shall have come, I will sing in my gladness. Be not sad, O my soul! why wouldst thou be troubled?

Hope in him, who will soon show himself unto thee as thy Saviour and thy God.

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

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

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of being about to appear before his God, excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis ve-

May almighty God be merciful to you, and, forgiving your

stris, perducat vos ad vitam æternam.
℟. Amen.
Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.
℟. Amen.

sins, bring you to everlasting life.
℟. Amen.
May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. Deus, tu conversus vivificabis nos.
℟. Et plebs tua lætabitur in te.
℣. Ostende nobis, Domine, misericordiam tuam.
℟. Et salutare tuum da nobis.

℣. O God, it needs but one look of thine to give us life.
℟. And thy people shall rejoice in thee.
℣. Show us, O Lord, thy mercy.
℟. And give us to know and love the Saviour whom thou hast sent unto us.

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

The priest here leaves you to ascend to the altar; but first he salutes you:

℣. Dominus vobiscum.

℣. The Lord be with you.

Answer him with reverence:

℟. Et cum spiritu tuo.

℟. And with thy spirit.

He ascends the steps, and comes to the Holy of holies. Ask, both for him and yourself, deliverance from sin:

OREMUS

Aufer a nobis, quæsumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

LET US PRAY

Take from our hearts, O Lord, all those sins which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the priest kisses the altar out of reverence for the relics of the martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.	Mayst thou be blessed by him, in whose honour thou art to be burned. Amen.

He then censes the altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; while the divine Mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of angels, who are standing round the altar of heaven, one and the same as this before which you are kneeling.

To the Father:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

To the Son:

Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!

As a preparation for hearing it worthily, you may thus pray, together with both priest and deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Grant to thy ministers thy grace that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were awaiting the orders of your Lord; at the commencement, make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my Beloved was speaking,' says the bride in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! thy servant heareth.'[2]

After the Gospel, if the priest says the Symbol of faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please Him. It is faith that makes us see 'the light which shineth in darkness,' and which the darkness of unbelief 'did not comprehend.' Let us then say with the Catholic Church, our mother:

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem cæli et terræ, visibilium omnium et invisibilium.

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

[1] Cant. v. 6.

[2] 1 Kings iii. 10.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cælis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cælum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages; God of God; light of light; true God of true God. Begotten, not made; consubstantial with the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

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

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

The priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass, which is called the Oblation, and immediately follows that which was named the Mass of Catechumens, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about

to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the apostle expresses it, 'that which is mortal will be swallowed up by life.'[1] Until that happy change shall be realized, let us offer ourselves to God as often as we see the bread and wine presented to Him in the holy Sacrifice; and let us glorify Him, who, by assuming our human nature, has made us 'partakers of the divine nature.'[2]

The priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts

[1] 2 Cor. v. 4. [2] 2 St. Peter i. 4.

turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation, and say:

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

O Lord Jesus, who art the true vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh, come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down; let us, also, humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation.

Veni, Sanctificator omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time, after blessing the incense in these words:

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

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints'; let us take a share in those prayers, and with all the ardour of holy desires let us say with the priest:

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

May this incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth and a door round about my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

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

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

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession which he made at the foot of the altar is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm:

PSALM 25

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

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

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

O holy Trinity, graciously accept the sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the holy apostles Peter and Paul, the martyrs whose relics lie here under our altar awaiting their resurrection, and the saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our almighty Father.

This request made, he turns again to the altar, and you will see his face no more until our Lord Himself shall have come down from heaven upon that same altar.

Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called the Secrets, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion—thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which is His having sent us His own Son. The blessing of a new visit from this divine Word is just upon us; and in expectation of it, and in the name of the whole Church, the priest is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum.	For ever and ever.

In the same feeling, answer your *Amen!* Then he continues:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda!	℣. Lift up your hearts!

Let your response be sincere:

℟. Habemus ad Dominum.	℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

℣. Dignum et justum est. ℣. It is meet and just.

Then the priest:

THE PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cæli cælorumque Virtutes ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God; through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the priest, who, on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift; bow down and say:

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth!
Pleni sunt cæli et terra gloria tua.
Hosanna in excelsis!
Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!
Blessed be the Saviour who is coming to us in the name of the Lord who sends him.
Hosanna be to him in the highest!

After these words commences the Canon, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, ' in the

quiet of silence, and while the night was in the midst of her course, that the almighty Word came down from His royal throne.'[1] Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us respectfully fix our eyes on what the priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata; in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque Catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church our mother, we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic, apostolic, Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro

Permit me, O God, to intercede with thee for special blessings upon those for whom thou knowest that I have a special obligation to pray: * * * Apply to them the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon

[1] Wisd. xviii. 14, 15.

spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the saints; they are that portion of the Body of our Lord Jesus Christ which is called the Church triumphant.

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

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also who are already in possession of heaven. Therefore it is that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us; of the apostles, confessors, virgins, and of all the saints; that they may assist us by their powerful intercession to be worthy of this thy visit, and of contemplating thee, as they themselves now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of the old Law was wont to do over the figurative victim; he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we express our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias: dies-

Vouchsafe, O God, to accept the offering which this thine assembled family presents to thee as the homage of its most

que nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

happy servitude. In return, give us peace, save us from thy wrath, and number us among thy elect, through him who is coming to us—thy Son, our Saviour.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son, our Saviour!

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration, for the Emmanuel—that is, 'God with us'—is coming upon our altar.

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

What, O God of heaven and earth, my Jesus, the long-expected Messias, what else can I do at this solemn moment, but adore thee in silence, as my sovereign Master, and open to thee my whole heart, as to its dearest King? Come, then, O Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to Him for ever! But he has come that He may be immolated. Hence the priest, who is the minister of the designs of the Most High, immediately pronounces over the chalice the sacred words which follow, that will produce the great mystical immolation, by the separation of the Victim's Body and Blood. After those words, the substances of both bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear

should keep us from a mystery, which God gives us for the very purpose of infusing confidence into our hearts. While the priest is pronouncing those words, let us associate ourselves to the angels, who tremblingly gaze upon this deepest of wonders.

Simili modo postquam cenatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

O precious Blood! thou price of my salvation! I adore thee! Wash away my sins and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power and by thy love.

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly material offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cælos gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Father of infinite holiness, the Host so long expected is here before thee! Behold this thy eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless, our meat and drink of everlasting life.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Pa-

Heretofore thou acceptedst the sacrifice of the innocent lambs offered unto thee by Abel; and the sacrifice which Abraham made thee of his son

triarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

Isaac, who, though immolated, yet lived; and lastly the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which surpasses all those others. It is the Lamb of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

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

But, O God of infinite power! these sacred gifts are not only on this altar here below: they are also on that sublime altar in heaven, which is before the throne of thy divine Majesty. These two altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that He mercifully visit, by a ray of His consoling light, the dark abode of purgatory; and permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim upon our suffrages.

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

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy city; even our mortal eyes

mine, et omnibus in Christo quiescentibus, locum refrigerii, lucis, et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! and who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte; per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et præstas nobis; per ipsum et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thine infinite mercy will grant us to share thy kingdom; not indeed by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering unto thee. Remember, too, the merits of thy holy apostles, of thy holy martyrs, of thy holy virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification: and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying the last of these words the priest has taken up the sacred Host, which was upon the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both chalice and Host,

he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is interrupted. The priest concludes his long prayers by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum.	For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.	Amen ! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer taught us by our Saviour Himself. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who drew it up for us is in our very hands now while we say it ? As this prayer belongs in common to all God's children, the priest recites it aloud, and begins by inviting us all to join in it; he says:

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster qui es in cælis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cælo et in terra. Panem nostrum quotidianum	Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread:

da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation.

Let us answer with a deep feeling of our misery:

Sed libera nos a malo.

But deliver us from evil.

The priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere; and the Lamb on our altar has been sent to expiate it and to deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, which strengthen her wicked propensities. Evils present—that is, the sins now, at this very time, upon our soul; the weakness of this poor soul, and the temptations which molest her. There are, also, future evils—that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of the holy apostles, Peter and Paul and Andrew: liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The priest is anxious to announce the peace, which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.
℟. Amen.

World without end.
℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.	℟. And with thy spirit.

The mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far, the priest has announced the death of Jesus; it is time to proclaim His resurrection. To this end, he reverently breaks the sacred Host; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.	Glory be to thee, O Saviour of the world, who didst in thy Passion permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayers to the ever-living Lamb, whom St. John saw on the altar of heaven, 'standing though slain':[1] say to this your Lord and King, who has taken upon Himself all our iniquities in order to wash them away by His Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us!
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us!
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world, give us peace.

Peace is the grand object of our Saviour's coming into the world: He is the Prince of peace.[2] The divine Sacra-

[1] Apoc. v. 6. [2] Is. ix. 6.

ment of the Eucharist ought, therefore, to be the mystery of peace and the bond of Catholic unity; for, as the apostle says, 'all we who partake of one Bread are all one bread and one body.'[1] It is on this account that the priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it, which is assembled around the altar. Pray with him, and for the same blessing:

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

Lord Jesus Christ, who saidst to thine apostles, 'My peace I leave with you, my peace I give unto you': regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God, for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast, by thy death, given life to the world; deliver me by this thy most sacred Body and Blood from all mine iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost livest and reignest God for ever and ever. Amen.

[1] 1 Cor. x. 17.

If you are going to Communion at this Mass, say the following prayer; otherwise, prepare yourself for a spiritual Communion :

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

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

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cælestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come !

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same dispositions as the centurion of the Gospel, who first used them:

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

Lord ! I am not worthy that thou enter under my roof; say it only with one word of thine, and my soul shall be healed.

While the priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up His abode within you; and again say to Him with the bride: ' Come, Lord Jesus, come !'[1]

But should you not intend to receive sacramentally, make here a spiritual Communion. Adore Jesus Christ who thus visits your soul by His grace, and say to Him :

[1] Apoc. xxii. 20.

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

I give thee, O Jesus, this heart of mine, that thou mayst dwell in it, and do with me what thou wilt.

Then the priest takes the chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all he hath given to me? I will take the chalice of salvation and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be delivered from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If you are going to communicate only spiritually, again adore your divine Master, and say to Him:

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

I unite myself to thee, my beloved Jesus! do thou unite thyself to me, and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion.

The Communion being finished, while the priest is purifying the chalice the first time, say:

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

Thou hast visited me, O God, in these days of my pilgrimage: give me grace to treasure up the fruits of this visit, for my future eternity.

While the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis: et

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery

præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity thou hast imparted to them, and may I be thus rendered less unworthy of thy divine visit.

The priest having read the anthem called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people, greeting them with the usual salutation; and then recites the prayer, called the Postcommunion, which is the continuation of the thanksgiving. You will join him here also, and thank God for the unspeakable gift He has just lavished upon you, of admitting you to the celebration and participation of mysteries so divine.

As soon as these prayers have been recited, the priest again turns to the people; and, full of joy at the immense favour he and they have been receiving, he says:

Dominus vobiscum. — The Lord be with you.

Answer him:

Et cum spiritu tuo. — And with thy spirit.

The deacon, or (if it be not a High Mass) the priest himself, then says:

Ite, missa est. — Go, the Mass is finished.
℟. Deo gratias. — ℟. Thanks be to God.

The priest makes a last prayer, before giving you his blessing; pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta ut sacrificium, quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus pro quibus illud obtuli sit, te miserante, propitia-

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so

bile. Per Christum Dominum nostrum. Amen.

great a favour; and deign to confirm the blessing, which thy minister is about to give me in thy name.

The priest raises his hand, and blesses you thus:

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

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

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh* and to *dwell among us*. Pray that you may be of the number of those who *received Him* when He *came unto His own* people, and who, thereby, were made *sons of God*.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil; quod factum est, in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light,

vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo, nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟ Deo gratias.

but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

℟. Thanks be to God.

CHAPTER THE SECOND

ON THE OFFICE OF VESPERS, FOR SUNDAYS AND FEASTS, DURING THE TIME AFTER PENTECOST

THE Office of Vespers, or Evensong, consists firstly of the five following psalms. For certain feasts some of these psalms are changed for others appropriate to the day; we here give those for Sunday.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.
ANT. Dixit Dominus.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.
ANT. The Lord said.

The first psalm is a prophecy of the future glory of the Messias. The Son of David shall *sit* on the *right hand* of the heavenly Father. He is King; He is priest; He is Son of Man, and Son of God. His enemies will attack Him, but He will *crush* them. He will be humbled; but this voluntary humiliation will lead Him to the highest glory.

PSALM 109

Dixit Dominus Domino meo: Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: scabellum pedum tuorum.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking to thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: propterea exaltabit caput.

He cometh now in humility: he shall drink in the way of the torrent *of sufferings:* therefore, shall he lift up the head.

ANT. Dixit Dominus Domino meo: Sede a dextris meis.

ANT. The Lord said to my Lord: Sit thou at my right hand.

ANT. Magna opera Domini.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to His *people*, the promised *Covenant*, the *Redemption*, His *fidelity* to His word. But it also tells us that the *name* of the Lord is *terrible* because it is *holy;* and concludes by admonishing us that *the fear of the Lord is the beginning of wisdom.*

PSALM 110

Confitebor tibi, Domine, in toto corde meo: in consilio justorum et congregatione.

Magna opera Domini: exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men:* he will show forth to his people the power of his works.

That he may give them *his Church,* the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people: he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. He that feareth the Lord.

The next psalm sings the happiness of the *just man* and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion of the sinner who shall have despised the mysteries of God's love towards mankind.

PSALM III

Beatus vir qui timet Dominum: in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: misericors et miserator et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

ANT. Qui timet Dominum, in mandatis ejus cupit nimis.

ANT. Sit nomen Domini.

Blessed is the man that feareth the Lord; he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness; he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his very words with judgment: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

ANT. He that feareth the Lord shall delight exceedingly in his commandments.

ANT. May the name of the Lord.

The psalm *Laudate pueri* is a canticle of praise to the Lord, who from His high heaven has taken pity on the human race, and has vouchsafed to honour it by the Incarnation of His own Son.

PSALM 112

Laudate, pueri, Dominum: laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cælos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: et humilia respicit in cælo et in terra?

Suscitans a terra inopem: et de stercore erigens pauperem:

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. Deus autem noster.

Praise the Lord, ye children; praise ye the name of the Lord.

Blessed be the name of the Lord; from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill;

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. May the name of the Lord be for ever blessed.

ANT. But our God.

The fifth psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were figures, whose realities were to be accomplished in the mission of the Son of God, who came to deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Ægypto: domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

Mare vidit et fugit: Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: et colles sicut agni ovium.

Quid est tibi mare quod fugisti: et tu, Jordanis, quia conversus es retrorsum?

Montes exsultastis sicut arietes: et colles sicut agni ovium?

A facie Domini mota est terra: a facie Dei Jacob.

Qui convertit petram in stagna aquarum: et rupem in fontes aquarum.

Non nobis, Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in cælo: omnia quæcumque voluit fecit.

Simulacra gentium argentum et aurum: opera manuum hominum.

Os habent, et non loquentur: oculos habent, et non videbunt.

Aures habent, et non audient: nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Domus Israel speravit in Domino: adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: adjutor eorum et protector eorum est.

The sea saw and fled: Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

Dominus memor fuit nostri: et benedixit nobis.
Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.
Adjiciat Dominus super vos: super vos, et super filios vestros.

Benedicti vos a Domino: qui fecit cælum et terram.
Cælum cæli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.
Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

ANT. Deus autem noster in cælo: omnia quæcumque voluit fecit.

The Lord hath been mindful of us, and hath blessed us.
He hath blessed the house of Israel: he hath blessed the house of Aaron.
He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.
Blessed be you of the Lord, who made heaven and earth.
The heaven of heaven is the Lord's: but the earth he has given to the children of men.
The dead shall not praise thee, O Lord: nor any of them that go down to hell.
But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is read. It is called *Capitulum*, because it is always very short.

CAPITULUM

(*2 Cor. i.*)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.
℟. Deo gratias.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulations.
℟. Thanks be to God.

Then follows the hymn. We here give the one for Sundays, which was composed by St. Gregory the Great. It sings of creation, and celebrates the praises of that portion of it which was called forth on this first day, the *light*.

HYMN[1]

Lucis Creator optime,
Lucem dierum proferens:
Primordiis lucis novæ,
Mundi parans originem.

O infinitely good Creator of the light! by thee was produced the light of day, providing thus the world's beginning with the beginning of the new-made light.

Qui mane junctum vesperi
Diem vocari præcipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

Thou biddest us call the time, from morn till eve, day; this day is over; dark night comes on—oh! hear our tearful prayers.

Ne mens gravata crimine
Vitæ sit exsul munere:
Dum nil perenne cogitat,
Seseque culpis illigat.

Let not our soul, weighed down by crime, misspend thy gift of life, and, forgetting what is eternal, be earth-tied by her sins.

Cæleste pulset ostium,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Oh! may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.

Præsta Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Most merciful Father! and thou his Only-Begotten Son, co-equal with him, reigning for ever with the holy Paraclete! grant this our prayer. Amen.

The versicle which follows the hymn, and which we here give, is that of the Sunday: those for the feasts are given in their proper places.

℣. Dirigatur, Domine, oratio mea.
℟. Sicut incensum in conspectu tuo.

℣. May my prayer, O Lord, ascend.
℟. Like incense in thy sight.

[1] According to the monastic rite, it is as follows:

℟ *breve.* Quam magnificata sunt.
* Opera tua, Domine. Quam.
℣. Omnia in Sapientia fecisti. * Opera.
Gloria Patri, etc. Quam.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ
Mundi parans originem.
Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.
Ne mens gravata crimine
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.
Cælorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.
Præsta Pater piissime
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum. Amen.

Then is said the *Magnificat* antiphon, which is to be found in the proper. After this, the Church sings the canticle of Mary, the *Magnificat*, in which are celebrated the divine maternity and all its consequent blessings. This exquisite canticle is an essential part of the Office of Vespers. It is the evening incense, just as the canticle *Benedictus*, at Lauds, is that of the morning.

OUR LADY'S CANTICLE

(*St. Luke i.*)

Magnificat: anima mea Dominum.

Et exsultavit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham et semini ejus in sæcula.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation: to them that fear him.

He hath shown might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers: to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The Prayer, or Collect, is given in the proper of each feast.

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE THIRD

ON THE OFFICE OF COMPLINE, DURING THE TIME AFTER PENTECOST

THIS Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

Jube, domne, benedicere.	Pray, father, give me thy blessing.

The priest answers:

Noctem quietam et finem perfectum concedat nobis Dominus omnipotens. ℟. Amen.	May the almighty Lord grant us a quiet night and a perfect end. ℟. Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate; quia adversarius vester diabolus, tamquam leo rugiens, circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.	Brethren, be sober and watch; for your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

℟. Deo gratias. ℟. Thanks be to God.

Then the priest:

℣. Adjutorium nostrum in nomine Domini. ℣. Our help is in the name of the Lord.

The choir:

℟. Qui fecit cælum et terram. ℟. Who hath made heaven and earth.

Then the Lord's Prayer is recited, in secret; after which the priest says the *Confiteor*, and, when he has finished, the choir repeats it.

The priest, having pronounced the general form of absolution, says:

℣. Converte nos, Deus, salutaris noster.
℟. Et averte iram tuam a nobis.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, etc.
ANT. Miserere.

℣. Convert us, O God, our Saviour.
℟. And turn away thine anger from us.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory, etc.
ANT. Have mercy.

The first psalm expresses the confidence with which the just man *sleeps in peace*, but the wicked know not what calm rest is.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

Miserere mei: et exaudi orationem meam.
Filii hominum, usquequo gravi corde: ut quid diligitis

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.
O ye sons of men how long will ye be dull of heart? why do

vanitatem et quæritis mendacium ?

Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me cum clamavero ad eum.

Irascimini et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: multi dicunt: Quis ostendit nobis bona ?

Signatum est super nos lumen vultus tui Domine: dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: multiplicati sunt.

In pace in idipsum: dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: constituisti me.

you love vanity, and seek after lying ?

Know ye also that the Lord hath made his holy One wonderful: the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things ?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self-same I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The second psalm gives the motives of the just man's confidence, even during the dangers of the night. There is no *snare* neglected by the demons; but the good angels watch over us with brotherly solicitude. Then, we have God Himself speaking and promising to send us a *Saviour*.

PSALM 90

Qui habitat in adjutorio altissimi: in protectione Dei cæli commorabitur.

Dicet Domino, Susceptor meus es tu et refugium meum: Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: et a verbo aspero.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say unto the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione; eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: et ostendam illi salutare meum.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thine eyes: and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope: thou hast made the Most High thy refuge.

There shall no evil come unto thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He will cry unto me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The third psalm invites the *servants* of God to persevere with fervour in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: omnes servi Domini.

Behold! now bless ye the Lord, all ye servants of the Lord.

Qui statis in domo Domini: in atriis domus Dei nostri.

Who stand in the house of the Lord, in the courts of the house of our God.

In noctibus extollite manus vestras in sancta: et benedicite Dominum.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Benedicat te Dominus ex Sion: qui fecit cælum et terram.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Miserere mihi, Domine, et exaudi orationem meam.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN[1]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Before the closing of the light, we beseech thee, Creator of all things! that in thy clemency, thou be our protector and our guard.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

May the dreams and phantoms of night depart far from us: and do thou repress our enemy, lest our bodies be profaned.

[1] According to the monastic rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.
Præsta, Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu. Amen.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

Most merciful Father, and thou his only-begotten Son, coequal with him, reigning for ever, with the holy Paraclete, grant this our prayer! Amen.

CAPITULUM

(*Jeremias xiv.*)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine Deus noster.

℟. In manus tuas, Domine:* Commendo spiritum meum. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi.

℟. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name hath been invoked upon us: forsake us not, O Lord our God.

℟. Into thy hands, O Lord:* I commend my spirit. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

℣. Preserve us, O Lord, as the apple of thine eye.

℟. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon, who, while holding the divine Infant in his arms, proclaimed Him to be the *Light of the Gentiles*, and then slept the sleep of the just, is admirably appropriate to the Office of Compline. Holy Church blesses God for having dispelled the darkness of night by the rising of the Sun of justice; it is for love of Him that she toils the whole day through, and rests during the night, saying: 'I sleep, but my heart watcheth.'[1]

[1] Cant. v. 2.

CANTICLE OF SIMEON

(*St. Luke ii.*)

Nunc dimittis servum tuum, Domine: secundum verbum tuum in pace.

Quia viderunt oculi mei: salutare tuum.

Quod parasti: ante faciem omnium populorum.

Lumen ad revelationem gentium: et gloriam plebis tuæ Israel.

Gloria.

ANT. Salva nos, Domine, vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because mine eyes have seen thy salvation.

Which thou hast prepared: before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep, that we may watch with Christ and rest in peace.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle; angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

℟. Amen.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

℟. Amen.

ANTHEM TO THE BLESSED VIRGIN

Salve Regina, Mater misericordiæ.

Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exsules filii Evæ.

Ad suspiramus, gementes et flentes in hac lacrimarum valle.

Eia, ergo, advocata nostra, illos tuos misericordes oculos ad nos converte;

Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende;

O clemens,

O pia,

O dulcis Virgo Maria.

℣. Ora pro nobis, sancta Dei Genitrix.

℟. Ut digni efficiamur promissionibus Christi.

Hail, holy Queen, Mother of mercy.

Hail, our life, our sweetness, and our hope.

To thee do we cry, poor banished children of Eve.

To thee do we send up our sighs, mourning, and weeping, in this vale of tears.

Turn, then, most gracious advocate! thine eyes of mercy towards us;

And after this our exile, show unto us the blessed fruit of thy womb, Jesus;

O clement,

O loving,

O sweet Virgin Mary!

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

OREMUS.

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante præparasti: da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eumdum Christum Dominum nostrum.

℟. Amen.

LET US PRAY.

O almighty and everlasting God, who by the co-operation of the Holy Ghost didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son: grant that we may be delivered from present evils and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord.

℟. Amen.

℣. Divinum auxilium maneat semper nobiscum.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.[1]

Then, in secret, *Pater*, *Ave*, and *Credo*.

[1] In the monastic rite this response is as follows:

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent brethren. Amen.

Proper of the Saints

Proper of the Saints

JUNE 2

SAINTS MARCELLINUS, PETER AND ERASMUS

MARTYRS

THE glory of martyrdom illumines this day with a profusion rarely met with in the cycle; and already we seem to descry the rosy dawn of that brightest day of this month, on which Peter and Paul will consummate in their blood their own splendid confession. Italy and Gaul, Rome and Lyons concur in forming a legion of heroes in the service of heaven. For to-day Lyons, the illustrious daughter of Rome, is keeping the special festival of a whole phalanx of warriors, headed by the veteran chief, St Pothinus, disciple of St Polycarp, who, in the second century, levied the brave recruits of his battalion on the banks of the Rhone.[1] But to the mother Church are due the first honours. Let us, then, hail Marcellinus, together with the numerous progeny begotten by his fruitful priesthood, and rendered worthy by the Holy Ghost to share in his triumph. Let us hail, likewise, the exorcist, Peter, leading to the sacred font a long line of pagans whom he won over to Christ by proving to them the weakness of the demons.

When Christianity appeared on earth, Satan was visibly the prince of this world. To him was every altar reared; to his empire were all laws and customs subservient. From the depths of their famous temples,

[1] *Note of the Translator.* SS. Pothinus, Blandina, and companions, martyrs of Lyons, are marked on this day in the Roman Martyrology, but as the feast is kept only in France, we have omitted in our translation the pages devoted to their memory in this place.

the demon chiefs directed the political affairs of the cities that came to consult their oracles; under divers names the lowest of the fallen angels found honour and influence at the domestic hearth; others had functions assigned to them, in forests, on mountains, at fountains, or on sea, occupying, in opposition to God, this world that had been created by him for his glory, but which Satan, through man's connivance, had conquered. Four thousand years of abandonment on the part of heaven permitted the usurper to consolidate his conquest; and a strong defence had been planned in preparation for the day on which the lawful King should offer to re-enter on his rights.

The coming of the Word made Flesh was the signal for the assertion of the divine claim. The prince of this world, personally vanquished by the Son of God, understood well enough that he must needs return to the depths of hell. But the countless powers of darkness constituted by him would maintain the struggle through the length of ages, and dispute their position inch by inch. Driven from towns by the abjurations of holy Church and the triumph of martyrs, the infernal legions would fain marshal their ranks in the wilderness; there, under the leadership of an Anthony or a Pachomius, the soldiers of Christ must wage against them ceaseless and terrific battle. In the west, Benedict, the patriarch of monks, finds altars to the demons, and even demons themselves, on the heights of Cassino as late as the sixth century. Even in the seventh, they are found contending against St Gall for possession of the woods, lakes and rocks of what we now call Switzerland; and at last they are heard uttering mournful complaint, because, driven from the haunts of men, even such desolate spots as these are denied them. Verily, in the divine mind, the vocation of a monk to the desert has for its end, not only flight from the world and its concerns, but likewise the pursuit of demons into their last entrenchments.

We have dwelt upon these considerations because

their importance is extreme, and because this subject is now systematically ignored. True Christians firmly believe, now as formerly, in the spiritual combat which the soul has to sustain against hell, in the secrecy of conscience; but too many have no scruple in rejecting, as if belonging to the domain of the imagination, whatever is related of the public combats maintained by our fathers against the demons. The excuse for such Christians is, no doubt, the fact that they live in a land where this external war was ended centuries ago by the social victory of Christendom. But the Holy Ghost has declared that the old serpent, bound up for a thousand years, is at last to be again unchained for a while.[1] If we be nearing this fatal epoch, it is high time to look about us; we shall be ill prepared for waging the old battles, if we persist in our ignorance, and in branding with the name of legend the best attested facts in the history of our ancestors. After all, what is history, since the revolt of Lucifer, but a picture of the war that is being waged between God and Satan? Now if Satan has, by divine permission, invaded the exterior world as well as that of souls, must not the struggle to cast him out[2] be a hand to hand fight, an exterior and visible encounter?

'The Word,' says St Justin, 'was made Flesh for two ends: to save believers, and to drive away demons.'[3] So also, the expulsion of demons from the places they occupy in this material world, and specially in the noblest part thereof, the bodies of men, appears in the Gospel to have been one of the chief characteristics of our Saviour's power. Again, when on quitting the earth he sent his apostles to continue his work amidst the nations, this is the very thing he singled out as a primary sign of the mission they were to fulfil.[4] The world of that day made no mistake about it. Soon enough had the pagans to witness the cessation of the ancient oracles in every place;[5] and the cause of a phenomenon

[1] Apoc. xx 2, 3. [2] St John xii 31. [3] 2 Apol. vi.
[4] St Mark xvi 17. [5] Plutarch, De oraculor. defectu.

of such import to the ancient religion was evident to all: the very demons themselves were not backward in ascribing to the Christians their enforced silence. As regards this power of Christianity against hell, the apologists of the second and third centuries appeal on the subject to public testimony, without fear of contradiction. 'Before the eyes of everyone,' says St Justin to the emperors, 'the Christians drive out demons in the name of Jesus Christ, not only in Rome, but in the whole universe.'[1] The gods of Olympus beheld themselves shamefully unmasked, in the presence of their confused adorers, and Tertullian might well challenge the magistrates of the empire thus: 'Let one of those men who declare themselves to be under the power of the gods, be brought before your tribunals: at the command of the first comer amongst us, the spirit whereby they are possessed will be constrained to confess what he is; if he avow not himself a demon and no god, fearing to lie to a Christian, at once shed the blood of this Christian blasphemer. But no; it is the terror they have of Christ that forces them to take flight at the mere touch or even the breath of one of his servants.'[2]

Baptism sufficed to give man such power as this; and this was the real meaning of our Lord's promise, when speaking not only of the heads of the Church, but of all who would believe in him, he said: 'In my name they shall cast out devils.'[3] At an early date, however, the Church, organizing the holy war, constituted among her sons one special Order having for its direct mission the pursuit of Satan on every point of this visible world. The exorcists were, by this delegation, invested with a power that accelerates the downfall of the prince of this world; and to render this defeat more odious and humiliating the Church raised no higher than to the rank of inferior clergy an Order so terrible to hell. Lucifer had aimed at being equal to the Most High;[4] hurled down from heaven, he flattered himself

[1] 2 Apol. vi. [2] Apol. xxiii. [3] St Mark xvi 17. [4] Is. xiv 12-15.

in his folly that he would be able to supplant God upon the earth: and lo! the charge of defeating him here is confided not to angels, his equals by nature, but to men, and even to the least of this credulous race which for long ages he had seen prostrate before him! Their hand of flesh constrains him, spirit though he be, to come off his throne; at their word he must needs cast away his vain adornments, he must unmask himself; the water they bless rekindles within him his eternal tortures; of the prince of this world and his pomps nought remains but mere Satan, the ugly-faced apostate, the condemned criminal wincing in the dust at the feet of the sons of men, or fleeing like a dry leaf before the breath of their mouth.

The archangel Michael recognizes, in these sons of Adam, the worthy allies of the faithful angels he led forward to victory. But amid those who continue the mighty battle begun on the heights of heaven,[1] the exorcist Peter comes before us to-day radiant with matchless splendour. The triumph of martyrdom has been added to his victories won over Satan's cohorts. None better than he drove hell back; for, chasing the demons out of men's bodies, he moreover made conquest of their souls. The priest Marcellinus, the companion of his victories and martyrdom, is likewise his associate in glory. The Church wishes that these two names, so formidable to the spirits of darkness, should shine in one same aureole here below as in heaven. Daily does she render them the most solemn homage in her power by naming them both, on the diptych of the holy Sacrifice, together with the apostles and her first sons. Such was the importance of the mission they fulfilled and the renown of their final combat, that their bodies, translated to the Via Latina, became the nucleus of an illustrious cemetery. In the age of peace, that came soon after their glorious confession, the Christians vied with one another in obtaining sepulture near these soldiers of Christ, whose protection they craved. Constantine

[1] Apoc. xii 7-9.

the Great, the vanquisher of idolatry, deposited at their sacred feet the remains of his mother, St Helena, who had herself become a terror to the demons by her discovery of the true Cross. A celebrated inscription was composed in their honour by St Damasus, who in childhood had learned the details of their martyrdom from their executioner himself after his conversion; this inscription, near their tomb, completed the monuments of that catacomb wherein Christian art had multiplied its richest teachings.

To the memory of Saints Marcellinus and Peter is joined, in the liturgy of to-day, the name of a holy bishop and martyr, formerly well known to the faithful. If the acts of his life which have reached us are not free from all reproach from a critical point of view, the favours obtained by the intercession of St Erasmus or Elmo wafted his name over the whole of Christendom, as is attested by the numberless forms this name assumed in various countries of the west during the middle ages. He holds a place in the group of saints styled *auxiliatores* or helpers, whose cultus is widespread particularly in Germany and Italy. Mariners look upon him as their patron, because of a certain miraculous voyage related in his life; one of the tortures to which he was subjected during his martyrdom has caused him to be invoked for colic. Nor should we forget to mention here how great a veneration St Benedict, the patriarch of western monks, had for St Erasmus; when he quitted the Campagna for his solitude on the banks of the Anio, he marked his principal station between Subiaco and Monte Cassino, by building a church and monastery at Veroli under the invocation of this holy martyr; he dedicated another in Rome itself to St Erasmus.

Let us now read the few lines devoted by the Church to the memory of our three Saints.

Petrus, exorcista, Diocletiano imperatore, Romæ a Sereno judice propter christianæ fidei confessionem mis-

Peter, an exorcist, was cast into prison at Rome, under the emperor Diocletian, by the judge Serenus, for confessing

sus in carcerem, Paulinam Artemii, qui carceri præerat, filiam a dæmone agitatam liberavit. Quo facto et parentes puellæ cum tota familia et vicinos, qui ad rei novitatem concurrerant, Jesu Christo conciliatos, ad Marcellinum presbyterum adduxit, a quo omnes baptizati sunt. Quod ubi rescivit Serenus, Petrum et Marcellinum ad se vocatos asperius objurgat et ad verborum acerbitatem minas ac terrores adjungit, nisi Christo renuntient. Cui cum Marcellinus christiana libertate responderet, pugnis contusum et a Petro sejunctum, nudum includit in carcerem stratum vitri fragmentis, sine cibo ac sine lumine. Petrum item constringi imperat arctissimis vinculis. Sed cum utrique ex tormentis fides et animus cresceret, constanti confessione, et abscisso capite, illustre testimonium Jesu Christo dederunt. Erasmus, episcopus imperatoribus Diocletiano et Maximiano, in Campania plumbatis et fustibus cæsus, resina quoque, sulphure, plumbo liquefacto et fervenți pice, cero oleoque perfusus, inde tamen integer et inviolatus evasit. Quo miraculo multi se ad Christi fidem converterunt. Verum is, iterum detrusus in carcerem, constrictus ferreis gravissimisque vinculis, inde ab angelo mirabiliter ereptus est. Deinde Formiis a Maximiano variis affectus suppliciis, tunicaque ærea candenti indutus, illa etiam tormenta divina virtute superavit. Denique, plurimis et in fide con-

the Christian faith. He there set free Paulina, the daughter of Artemius, the keeper of the prison, from an evil spirit which tormented her. Upon this, Artemius and his wife and all their house, with their neighbours who had run together to see the strange thing, were converted to Jesus Christ. Peter therefore brought them to Marcellinus the priest, who baptized them all. When Serenus heard of it, he called Peter and Marcellinus before him, and sharply rebuked them, adding to his bitter words threats and terrors, unless they would deny Christ. Marcellinus answered him with Christian boldness, whereupon he caused him to be buffeted, separated him from Peter, and shut him up naked, in a prison strewn with broken glass, without either food or light. Peter also he straitly confined. But when both of them were found to increase in faith and courage in their bonds, they were beheaded, unshaken in their testimony, and confessing Jesus Christ gloriously by their blood. In Campania the bishop Erasmus was, under the empire of Diocletian and Maximian, beaten with clubs and whips loaded with lead, and afterwards plunged into resin, sulphur, melted lead, boiling pitch, wax, and oil. From all this he came forth whole and sound: which wonder converted many to believe in Christ. He was remanded to prison, and straitly bound in iron fetters. But from these he was wondrously delivered by an angel. At last, being taken to Formi, Maximian caused him

firmatis et ad fidem conversis, insignem martyrii palmam adeptus est.

to be subjected to divers torments, being clad in a coat of red-hot brass, but the power of God made him more than conqueror in all these things also. Afterwards, having converted many to the faith and confirmed them therein, he obtained the palm of a glorious martyrdom.

Holy martyrs, you all confessed Jesus Christ, in the midst of the most terrific storm ever raised by the demon against the Church. Though all three in different grades of the hierarchy, you were alike guides of the Christian people, drawing them by thousands in your train, into the arena of martyrdom, and, by still more numerous conversions, filling up the void made in earth's chosen band by the departure of your victorious companions to heaven. Wherefore the Church this day joins her grateful homage here below, with the congratulation that rings through the Church triumphant. Be propitious, as of yore, in alleviating the ills that overwhelm mankind in this vale of tears. The excess of man's misery is that he seems to have forgotten how to call on such powerful protectors in his hour of need. Revive your memory, in our midst, by new benefits to our race.

As thou, O Erasmus, wast formerly protected by heaven, do thou now, in thy turn, succour those who are a prey to the tempest-tossed sea. In thy last hour of bitter anguish, thou didst suffer thine executioners to tear thy very bowels; lend a kindly aid to such as call upon thy name when racked by pains which bear some resemblance, though but faint, to what thou didst endure for Christ.

Peter and Marcellinus, linked one to another both in toil and in glory, cast gentle eyes upon us: one glance of yours would make all hell to tremble, and would drive far from us its cohorts. But how much is your aid needed in society at large, in the whole visible world!

The foe you so mightily thrust backwards into the fiery pit is once more master. Alas! have we come to the time in which, again taking up war against the saints, it shall be granted him to overcome them?[1] Scarce does he even hide himself nowadays. Societies which formerly worked in secret have now openly surrendered to him a thousand sources of evil; he may be seen trying to push his way into gatherings of all sorts, into the very bosom of homes, as a family guest, as a comrade in diversion or in business, with table-turning and all those processes for divination, such as Tertullian denounced in your early day.[2] The expulsion of demons by Christianity had been so absolute that, up to more recent times, such fatal practices had fallen into utter oblivion amongst us. If at first, in Christian families, the warning voice of the pastors of God's Church has prevailed over the incitements of an unhealthy curiosity, a sect has since been formed, in which Satan is sole guide and oracle. The spiritists, as they are called, in concert with freemasonry, are preparing the way for the final invasion of the exterior world by infernal bands. Antichrist, with his usurped power and vain prestige, will be but the common product of political lodges and of this sect which proposes to bring back, under a new form, the ancient mysteries of paganism. Valiant soldiers of the Church, make us, we beseech you, worthy of our forefathers. If the Christian army must needs decrease in numbers, let its faith wax all the stronger; let its courage neither fail nor go astray; may its ranks be seen facing the foe, at that last hour in which the Lord Jesus will slay, with the breath of his mouth, the man of sin,[3] and plunge once again and for ever the whole of Satan's crew down into the lowest depths of the bottomless pit.

[1] Apoc. xiii 7. [2] Apolog. xxiii. [3] 2 Thess. ii 8.

JUNE 3

SAINT CLOTILDE

QUEEN OF THE FRANKS

AT this season, in which the Office of the time is leading us to consider the early developments of holy Church, eternal Wisdom so arranges, now as ever, that the feasts of the saints should complete the teachings of the movable cycle. The Paraclete, who has but just come down upon us, is to fill the whole earth;[1] the Man-God has sent Him expressly to win over the whole earth and to secure all time to His Church. Now, it is by subjecting kingdoms to the faith, that He is to form Christ's empire; it is by enabling the Church to assimilate all nations to herself, that He gives growth and continuance to the bride. See, therefore, how at this Season wherein He has but just taken possession of the world anew, His co-operators in this His work of conquest shine out on every side in the heavens of the holy liturgy. But the west above all concurs in forming the magnificent constellation that is mingling its radiant splendour with the fires of Pentecost. Indeed, what could better show the omnipotence of the Spirit of Christ, than the establishment of this Latin Christendom, in these distant lands of the west?

What star is this shining to-day in such silvery beauty on the land of the Franks? The city of Lyons, prepared by the blood of martyrs for this her second glory, sees this new light rise in her midst. Clotilde is a mother; and the

[1] Wisdom i. 7.

cruel sufferings which wrung her heart while she was yet young matured her soul for the grand destinies reserved by God for the privileged children of sorrow. The violent death of her father Chilperic, dethroned by a fratricidal usurper; the sight of her brothers massacred, and of her mother drowned in the Rhone; her long captivity in the Arian court of the murderer who brought heresy with him to the throne of the Burgundians, developed in her the heroism that was to make this niece of Gondebaud become the mother of a whole nation to Christ.

God drew the visible universe out of nothingness, solely to manifest His goodness. In like manner, He has willed that man, coming from His hands without power as yet to recognize his Creator, should recognize, at least, a mother's tender love, the first sensible ray, as it were, of infinite love. Irresistible is this ray, sublime in its gentleness, exquisite in its purity, giving to the mother a facility, belonging only to her, to complete in the soul of her child the reproduction of the divine ideal that is to be impressed upon him. Now this she does by education. To-day's feast reveals how much more sublime, more potent, more extensive, is maternity in the order of grace than in that of nature. For when God, coming down amongst us, was pleased, to take Flesh of a daughter of Adam, maternity was raised in her to the extreme limit that separates the endowments of a simple creature from the divine attributes. Thus rising above the heavens, maternity at the same time embraced the world, bringing all mankind together into close union, without distinction of nation or family, in the one filiation of that Virgin-Mother. The new Adam, the perfect model of our race, and our first born,[1] willed to have us for His brethren, in all fullness, brethren in Mary as in God.[2] The Mother of God was then proclaimed Mother of men on Calvary; from the summit of the cross, the Man-God re-

[1] Rom. viii. 29; Heb. ii. 11, 12. [2] St. Matt. i. 25; Heb. i. 6.

placed upon the brow of Mary that diadem of Eve, broken beneath the fatal tree. Constituted sole Mother of the living by this noble investiture,[1] our Lady once again participated in the privileges of the Father who is in heaven. Not only was she Mother by nature, as He is Father, of His Son; but, just as all paternity flows down from the eternal Father, and borrows thence supereminent dignity; so from that moment, all maternity was nought but an outflow of Mary's in the truest sense; a delegation of her love, and a communication of her august privilege whereby she brings forth men unto God, whose sons they are to be.

Good reason, therefore, have Christian mothers to glory in their maternity, for in that does their greatness consist; through Mary, their dignity has increased to a degree that nature could never have dreamed of. But at the same time, under the ægis of Mary, not less real is the maternity of holy virgins, not only in God's eyes, but often manifested to their own: the wife, too, prepared by a special call from God and by suffering, is sometimes, like Clotilde, endowed with a fecundity of a spiritual order, a thousand times more prolific than that of earth. Happy the fruits of this supernatural maternity, which under the favour of Mary is fraught with so much greatness! Happy the nations on whom the divine munificence has bestowed a mother!

History tells us how the founders of empires have ever had the terrible prerogative of impressing upon nations the distinctive character, disastrous or beneficial, which, through length of ages, continues to be theirs. How often does that want of counterpoise to the preponderance of power, make itself only too evident in the impetus given rather to destroy than to build up! And wherefore? Because ancient empires never had a mother; for this noble title cannot be applied to those heroines who have transmitted their names to posterity merely for having rivalled the

[1] Gen. iii; St. John xix. 26, 27.

ambition and pomp of conquerors. To Christian times it was reserved to behold introduced into a people's life this element of maternity, more salutary, more efficacious in its humble gentleness, than that which springs from the talents or vices, from the power or genius, of their first princes.

Time was needed to subdue the savage instincts of the warriors of Clovis, and to fit his sword to the noble destiny that awaited it in the hand of a Charlemagne, or of a St. Louis. With good reason has it been said that the honour of this labour is due to the bishops and the monks. But to be more accurate and to prove a deeper insight into the ways of divine Providence, it would have been well, perhaps, to pass less lightly over woman's part in the work of conversion and of education, which made the Frankish nation become the eldest son of the Church. Clotilde it was who led the Franks to the baptistery of Rheims, and presented to Remigius the proud Sicambrian, transformed far less by the exhortations of the holy bishop than by the force of prayer, the prayer of that strong woman elected by God to bear away this rich spoil from the camp of hell. What manly energy, what devotedness to God, are displayed in every measure taken by this noble daughter of the Burgundians' dethroned king! Beneath the suspicious eye of the usurper, the murderer of her family, she awaits, in the silence of prayer and in the exercise of charity, heaven's appointed hour. When at last the moment comes, taking counsel of none save the Holy Ghost and her own heart, how nobly does she dart forward to conquer unto Christ her betrothed, though yet a stranger to her, out-doing in valour, in this instance, all the warriors of her escort! Strength and beauty were indeed her covering,[1] her adornment on her bridal day; and the heart of Clovis soon learnt that the conquests reserved to his bride far out-stripped in importance the

[1] Prov. xxxi.

booty he had hitherto seized by force of arms. Clotilde, on the other hand, found her work already prepared on the banks of the Seine. For fifty years, St. Genevieve had been busy defending Paris against the pagan hordes, and only awaiting the Baptism of the king of the Franks in order to open to him the city gates.

Still, when on that Christmas night Clotilde gave birth to the eldest son of holy Church in Mary's name, the great work was far from being completed; this new-born people had yet, by the slow process of a laborious education to be fashioned into the most Christian nation. This chosen one of God and of our Lady does not fall short of the maternal task. But still what anguish of heart to be endured, what tears yet to be shed over these her sons, whose inborn violence seems simply indomitable, and the very exuberance of whose rich nature yields them up to the fury of passions, urging them blindly on to crimes the most atrocious! Her grand-children, inveigled from her side and caught in the perfidious trap laid for them by their faithless uncles, are massacred. Fratricidal wars carry devastation over the whole of that territory of ancient Gaul, purged by her from paganism and heresy. Finally another pang, but one of a more glorious kind, seems given as a compensation for the bitterness of intestine strife. Her cherished daughter, Clotilde the younger, dies, worn out by ill usage endured for her faith at the hand of her Arian husband. Surely all this must have shown clearly enough to the queen of the Franks, that if she was chosen by heaven to be their mother, she was to have all the pangs as well as the honour that title involves. Thus does Christ ever deal with His own, when they have earned His confidence. Clotilde well understood this: already a widow and deprived by death of the aid of Genevieve likewise, she had long ago retired to Tours, near to the sepulchre of the Thaumaturgus of the

Gauls. There, in the secret of prayer and in the heroism of her childhood's faith, did she continue, aided by St. Martin, the preparation of this new people for its mighty destinies.

An immense work was this, and one for which no single life-time could suffice! But though Clotilde was not to witness the desired transformation accomplished, her life was not to close until she had pressed to her heart, at Tours, her illustrious daughter-in-law, Radegonde; and having by this last embrace invested her with her own sublime maternity, she sends her to Poitiers, there to continue, at the tomb of St. Hilary, this great work of intercession. Then, when at length Radegonde herself, having ended her task of suffering and love, must likewise quit this earth, Bathilde will presently come forward to consummate the work, in that remarkable seventh century, when 'the Frank, at last ready for his mission, is betrothed to holy Church, and dubbed a knight of God.'[1]

Clotilde, Radegonde, Bathilde, all three of them mothers of France, bear a striking resemblance to one another. All three are prepared, from the early dawn of life, to the devotedness their grand mission would require, by the like trials, captivity, slavery, and massacre or loss of their own relatives: all three bring to the throne nought but a dauntless love of Christ, the King, and a desire of seeing Him rule the people; all three set aside the queenly diadem as soon as may be, in order to be able, prostrate before God in retirement and penitence, to attain more surely the one object of their maternal and royal ambition. Heiresses of Abraham, in very deed, they found in his faith[2] the fecundity which made them mothers of those countless multitudes, which the soil watered by their tears produced for heaven. Even in these weakened times of ours, there is still a goodly throng ever passing from the land of the Franks

[1] Hist. St. Léger, Introduction. [2] Rom. iv. 18; Heb. xi. 11.

to their true home yonder, there to join the happy bands of the combatants of better days. At the sight of this ever increasing group of sons joyously pressing round their thrones, the hearts of Clotilde, Radegonde, and Bathilde, overflowing with love, give utterance in one united cry, to this word of the Prophet: 'Who hath begotten these? I was barren and brought not forth, led away, and captive: and who hath brought up these? I was destitute and alone: and these where were they?' Then the Lord answering, saith: 'As I live, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee. For thy deserts, and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants. The children of thy barrenness shall still say in thine ear: the place is too strait for me, make me room to dwell in. And kings shall be thy nursing fathers, and queens thy nurses. And thou shalt know that I am the Lord, for they shall not be confounded that wait for Him.'[1]

But it is time to listen to the liturgical account of Saint Clotilde's life.

Clotildis, Chilperici regis filia, post parentum necem a patruo Gundobaldo Burgundiorum rege educata, Clodovæo adhuc ethnico ab ipso Gundobaldo in conjugem tradita est. Quæ cum primogenitum, peperisset, eum, tolerante magis quam approbante Clodovæo, baptizari jussit. Cum autem infantis, cui nomen impositum fuerat Ingomeres, in albis extincti mortem ægre ferret Clodovæus ac baptismo imputaret, graviter Clotildem objurgavit, asserens deos patrios, ob contemptum numinis sui iratos, sibi filium eripuisse. At illa: Deo,

Clotilde, daughter of king Chilperic, after the murder of her parents, was brought up by her uncle Gondebaud, king of Burgundy, who gave her in marriage to Clovis still a pagan. Having brought forth her first-born son, she had him baptized, a thing rather tolerated by Clovis than consented to. The child to whom was given the name of Ingomer, chancing to die whilst still wearing the white robe of Baptism, Clovis bitterly complained to Clotilde, attributing the death of his son to the vengeance of the gods of his fathers,

[1] Is. xlix. 18-23.

inquit, omnipotenti Creatori omnium, gratias ago, qui me non usquequaque judicavit indignam ut de utero meo genitum regno suo dignaretur adscire.

Alterum filium regina cum genuisset, hunc quoque baptizari voluit, et appellatus est Clodomeres. Qui cum ægrotare cœpisset, affirmante rege fore ut idem ei quod fratri contingeret, matris precibus convaluit. At regina non cessabat hortari virum, ut abjecta idololatria unum ac trinum Deum coleret. Sed ille superstitioni Francorum adhæsit, donec in expeditione Alamannica, inclinatam cernens suorum aciem, monitorum conjugis memor, auxilio Christi implorato, de hostibus triumphavit. Cui apud Remos læta uxor occurens, ubi ordinem rei gestæ cognovit, advocavit sanctum Remigium, a quo Clodovæus, fidem edoctus, baptizatus est, et chrismate sacro inunctus.

Post mortem Clodovæi, Turonos adiit Clotildis; ibique ad sepulchrum sancti Martini summa pietate reliquum vitæ exegit: pernox in vigiliis, eleemosynis aliisque piis operibus intenta, munifica erga ecclesias et monasteria. Clodomeris in bello Burgundico occisi filios nepotes suos, Theobaldum, Guntarium et Clodoaldum apud se educavit. Tandem plena dierum, Turo-

irritated at this contempt offered to their divinity. But Clotilde said: 'I give thanks to the almighty Creator of all things, that he hath not judged me unworthy to give birth to a son whom he hath deigned to admit to share his kingdom.

Having brought forth a second son, she wished that he likewise should be baptized, and the name of Clodomir was given to him. The child having fallen ill, the king declared that the fate of the brother was to befall this son also; but he was, contrariwise, cured by his mother's prayers. The queen continued to exhort her husband to reject idolatry and to adore the one God in three Persons; Clovis, however, persisted in the superstitions of the Franks, until at length, being on an expedition against the Alamanni, and one day seeing his army waver, he remembered the counsels of Clotilde, and implored the help of Christ, who thereupon granted him victory. Clotilde, filled with joy came to meet him, as far as Rheims, having learnt how all had happened. Saint Remigius, at her request, instructed Clovis in the faith, and baptized him, anointing him likewise with the sacred chrism.

After the death of Clovis, Clotilde settled herself at Tours, where she passed the rest of her life at the tomb of St. Martin, giving herself up to watching, alms, and other works of piety, exercising her munificence upon churches and monasteries, Clodomir having been killed in the war of Burgundy, she brought up her grandchildren herself, namely Theobald, Gontaire,

nis migravit ad Dominum: et Parisios inter psallentium choros translata, sepulta est a filiis Childeberto et Clotario regibus, ad latus Clodovæi, in sacrario basilicæ sancti Petri, quæ postea sanctæ Genovefæ nomine appellata est.

and Clodoald. At last, full of days, she gave up her soul to God, at Tours, and her body was transferred to Paris, escorted by choirs chanting psalms. Her sons, the kings Childebert and Clotaire, buried her beside Clovis, in the sanctuary of the basilica of Saint Peter, since called by the name of St. Genevieve.

Ad ejus tumulum coruscantibus miraculis sanctæ reginæ corpus, jam pridem elevatum, in hierotheca honorifice repositum fuit. Quoties autem urbs regia aliquo discrimine pulsaretur, ex avito more publicis in supplicationibus pio apparatu perferebatur. Exeunte vero octavo decimo sæculo cum impii sumpsissent principatum, et Sanctorum exuviæ undique per Gallias sacrilego furore conculcarentur: ossa beatæ reginæ, mira Dei providentia, piorum manibus subtracta sunt. Pace tandem Ecclesiæ restituta, sacræ reliquiæ in nova theca repositæ fuerunt, et in ecclesia sanctorum Lupi et Ægidii, urbis Parisiensis, collocatæ, ubi nunc honorifice coluntur.

The glory of miracle's illustrating the tomb of this holy queen, at an early date her body was taken up to be honoured, and was placed in a shrine. Whenever the city of Paris suffered any calamity, it was the custom in ancient times to carry the body in procession, with every demonstration of piety. At the end of the eighteenth century, the impious having seized upon the government, the relies of the saints being likewise profaned all over France by sacrilegious fury, the bones, nevertheless, of this blessed queen, thanks to the admirable providence of God, were concealed by some pious persons. Peace being, later on, restored to the Church, the holy relics were placed in a new shrine, and deposited in the Church, of Saints Lupus and Giles at Paris, where they are honoured with fervent worship.

Great is thy glory on earth and in heaven, O Clotilde, mother of nations! Not only hast thou given to holy Church that people of France, surnamed the most Christian; but our own England and Spain also claim their descent from thee (in the pedigree of faith) by Bertha and Ingonda, thy noble granddaughters. Ingonda, more fortunate than thy daughter Clotilde, succeeded, by the help of Saint Leander

of Seville, in bringing back to the true faith her husband Hermenegilde, and even leading him to the crown of martyrdom. Bertha, queen of our own fair Kent, welcomed Augustine to our Saxon shores, and through her influence was our royal Ethelbert brought from the darkness of paganism even unto Baptism and the aureola of sanctity: realizing thus that word of the apostle, that the unbelieving husband is sanctified by the believing wife.[1] Since those early days, in how many other parts of Europe, and on how many other more distant shores, have the sons of thine own nation, that nation of which thou wast mother, propagated that light of faith which they received of thee: whether brandishing the sword in defence of the Church's right to teach freely and everywhere the word of truth; or whether, becoming themselves missioners and apostles, carrying that same truth to infidel nations, far beyond reach of any possible protection, and at the expense of their sweat and of their blood. Happy thou, to be the first in bringing forth unto Christ, the King, a nation pure from every stain of heresy and vowed to holy Church from the first moment of its new birth! Rightly indeed the church of *Sainte-Marie* at Rheims was the one selected on that Christmas day of the year 496, for this birth unto God of the Frankish nation; wherein our Lady, in a proportionate measure, gave thee to share her own motherhood of our race.

There especially lies our motive of confidence as we turn to thee, O Clotilde, in our intercessory prayer this day. Alas! how many of thy sons are far from being what they should be towards such a mother! But when our Lady gave thee a share in her own maternal rights, she necessarily communicated to thee also her own tender compassion for beguiled children deaf to their mother's voice. Take pity on these unfortunate sons, led so very far astray by strange doctrines.[2] The Christian monarchy founded by thee is no

[1] 1 Cor. vii. 14. [2] Heb. xiii. 9.

more. Thou didst build it upon the recognized rights of God in His Christ and in the Vicar of His Christ. Princes with shortsighted views of self-interest, traitors to the mission they had received to maintain thy work, imagined they were performing marvels, when they allowed maxims to be spread in thy France, proclaiming the independence of civil power in respect of that of holy Church; and now by a just retribution, society has proclaimed its independence of princes! But at the same time, the infatuated populace has really no other idea than that of being its own sovereign; and intoxicated by this false liberty which it dreams of having acquired, it goes so far as to contemn even the supreme dominion of the Creator Himself. The rights of man have usurped the rights of God, as the basis of social contract; a new-fangled Gospel, which France, with misguided proselytism, is fain to carry over the whole world in place of the true Gospel so loved of yore!

In that unhappy country poisoned by a lying philosophy, such is the excess of delirium, that many who deplore the apostasy of the mass of the population, and wish to remain themselves Christians, imagine they can do so whilst at the same time maintaining the destructive principle of liberalism, the very essence of revolution. Let Christ have heaven and souls, say they, but let man have earth, together with full right of governing it as he chooses, and of thinking as suits him best. While they fall on their adoring knees before the Divinity of our Lord Jesus Christ in the sanctuary of their own conscience, they search the Scriptures, and are too blind to see there expressed how the Man-God is and must be King of the whole earth. In learned theses they inform us that they have probed the very depths of history, and find therein nothing that can contradict their arguments. If indeed they must admit that the government of a Clovis, or a Charlemagne, or a St. Louis does not correspond in

everything with their political axioms, we must, they say, make allowances for those primitive ages: a nation cannot be expected to come in a day to the perfect age attained at last by the law of progress! Alas! have pity, O dear mother of France, on the ravings of these poor sons of thine! Arouse once more, in that noble land, the faith of the Franks! Oh! may the God of Clotilde, the Lord of hosts, the King of nations, show Himself once more, leading on thy sons to victory, in the name that won for Clovis the field of Tolbiac: JESUS CHRIST!

JUNE 4

SAINT FRANCIS CARACCIOLO

CONFESSOR

THE good things brought into this world by the Holy Spirit continue to be revealed in the liturgy. Francis Caracciolo is given to us this day as another type of the sublime fecundity produced on earth by Christianity. Faith is the principle of this supernatural fecundity in the saints, just as it was in Abraham, the father of all believers; it brings forth unto the Church isolated members or entire nations alike; from it proceed the multitudinous families of religious Orders, who, in their fidelity in following the divers paths traced out for them by their founders, are the chief portion of the royal and varied adornment of the bride at the right hand of her divine Spouse. This is the thought expressed by the Sovereign Pontiff, Pius VII, on the day of the canonization of our saint, wishing, as he said, 'to right the judgement of such as may, perhaps, have appreciated the religious life at a low rate, according to the vain deceits of a worldly point of view, and not according to the just measure of the knowledge of Jesus Christ.[1]

That century of universal ruin, in which the voice of Christ's Vicar was raised addressing the whole world on this solemn occasion, resembled, but in still darker hue, the calamitous age of the pretended Reform, in which Francis, like so many others, had proved by his works and by his life the indefectibility of the Church's holiness. Let us listen once more to the words of the same Pontiff: 'The bride of Christ, the Church, has now become accustomed to pursue her pilgrim career

[1] Homil. in Canoniz.

amidst persecutions from men and consolations from God. Through the saints raised up, in all ages, by his almighty hand, God fulfils his promise; making her a city seated on a mountain, a beacon, the clear light of which must needs reach the eyes of all who do not, through prejudice, voluntarily shut their eyes. While her enemies band together, vainly plotting her destruction, saying: "When will she die, when will her name perish?" crowned with ever increasing splendour by the new warriors she sends as victors to heaven, the Church remains ever glorious, ever declaring to all coming generations the might of the Lord's strong arm.'[1]

The sixteenth century heard at its birth the most terrible blasphemy ever uttered against the bride of the Son of God; that whereby she was named the harlot of Babylon. But she, brought face to face with her enemy, unable itself to produce anything good, proved herself to be the Bride of Christ by means of the number of new Orders which came into existence in a few short years ready to meet the exigencies of the novel situation created by Luther's revolt. The return of ancient Orders to their primitive fervour, the establishment of the Society of Jesus, of the Theatines, of the Brothers of St John of God, of the Oratory of St Philip Neri, of the Clerks Regular of St Jerome Emilian, and those of St Camillus de Lellis, did not satisfy the divine Spirit. As though on purpose to mark the superabundant fruitfulness of the bride, he raised up, at the close of the same century, another religious family, the special characteristic of which was to be the organization of mortification and continual prayer amongst its members, by the incessant use of Christian penance and by the perpetual adoration of the most holy Sacrament. Sixtus V received with joy these new recruits for the great campaign. To distinguish them from all other Orders of regular clerks, and as a proof of his special paternal affection, the illustrious Pontiff, himself a

[1] Homil. in Canoniz.

Friar Minor, embodied a title so dear to his own heart in that which he assigned to these newcomers, calling them the Minor Clerks Regular. With a like view of approximation to the Seraphic Order, our saint of to-day, the first General of this Institute, changed his name Ascanius for that of Francis.

It seemed as though heaven too would associate together the patriarch of Assisi and Francis Caracciolo, by giving to each the same span of life, namely, forty-four years. The founder of the Minor Clerks Regular, like his glorious predecessor and patron, was one of those men of whom holy Scripture says, that having lived a short space they fulfilled a long time.[1] Numerous prodigies revealed, during his lifetime, the virtues which his humility would fain have concealed. Scarce had his soul left this earth, and his body been interred, than crowds flocked to the tomb, where numerous miracles bore constant witness to the high favour he enjoyed with God.

But it is reserved to the sovereign authority constituted by Jesus Christ in the Church to pronounce authoritatively upon the sanctity of any, even the most illustrious, of her dead. As long as the judgement of the Supreme Pontiff has formulated nothing, private devotion is quite free to testify gratitude or confidence, in regard to the departed. But all such demonstrations as more or less resemble public cultus are prohibited by a rigorous and wise law of the Church. Unfortunately, certain imprudences contrary to this law formulated in the celebrated decrees of Urban VIII, drew down, twenty years after the death of our saint, all the severity of the Inquisition upon some of his spiritual children, and retarded for a century the introduction of his cause to the tribunal of the sacred Congregation of Rites. It was necessary that the witnesses of the abuses which had incurred the law should first disappear from the scene; but, consequently, the witnesses of the holy life of Francis had likewise disappeared.

[1] Wisd. iv 13.

Being, therefore, obliged to recur to mere auricular testimony, before pronouncing judgement on the heroic virtues practised by him, Rome now exacted from ocular witnesses the proof of four, instead of the usual two, miracles required in a process of beatification.

It would be out of place here for us to show how these precautions and delays, which demonstrate the prudence of holy Church in these matters, at last ended in making the sanctity of Francis shine forth all the more strikingly. Let us now turn to the narrative of his life.

Franciscus, dictus antea Ascanius, ex nobili familia Caracciolo in oppido Sanctæ Mariæ de Villa in Aprutio ortus, a primis annis eximio enituit pietatis cultu. Adolescens, graviter ægrotans, statuit sese prorsus Dei proximique mancipare servitio. Neapolim profectus, sacerdotio initiatus, sacroque adscriptus sodalitio, contemplationi, lucrandisque animabus se totum devovit, ac extremo supplicio damnatis hortatorem se præbuit assiduum. Contigit autem ut epistolium alteri destinatum, ei per errorem redderetur; quo a piissimis viris Joanne Augustino Adorno et Fabricio Caracciolo ad novi religiosi instituti fundationem vocabatur. Rei novitate captus et divinæ voluntatis demiratus consilia, alacri animo sese illis adjunxit. Conditis autem in Camaldulensium eremo, quo secesserant, novi ordinis legibus, inde Romam simul profecti, confirmationem a Sixto Quinto impetrarunt, qui eosdem Clericos regulares minores appellari voluit, addito ad tria consueta altero de

Francis, formerly called Ascanius, was of the noble family of Caracciolo. He was born in the town of Santa Maria della Villa in the Abruzzi. From his earliest years, he showed great marks of piety. When he was a young man, he had a severe illness, and on his recovery determined to serve God and to give himself up to the service of his neighbour. He betook himself to Naples, where he was ordained priest, enrolled himself in a devout confraternity, and gave himself up to contemplation and the gaining of souls to God, in which work he showed himself an unwearied comforter to such persons as were condemned to death. It came to pass that those two great servants of God, John Augustine Adorno and Fabricius Caracciolo, wrote a letter to a certain person, wherein they exhorted him to share in the foundation of a new religious Institute. This letter came, by mistake, to be delivered to Francis Caracciolo. The newness of the idea, and the strange ways of God's Providence, took possession of

non ambiendis dignitatibus voto.

Solemni emissa professione, ob singularem ejus in divum Franciscum Assisinatem cultum Francisci nomen assumpsit. Adorno biennio post vita functo, ipse toti religioni quamquam invitus præficitur: quo in munere virtutum omnium præclara præbuit exempla. Instituti amplificandi studiosissimus, id assiduis orationibus, lacrymis et jugi corporis maceratione, enixe a Deo postulabat. Quamobrem tertio in Hispaniam se contulit peregrini habitu indutus, victumque ostiatim mendicans. In itinere asperrima quæque perpessus, Omnipotentis auxilium mirum in modum expertus, navim, quam conscenderat, ab imminenti naufragio orationis præsidio servavit incolumem. Ut in regnis illis voti compos fieret, plurimum laboravit, sed ejus sanctitatis fama prælucente, amplissimaque Catholicorum regum Philippi Secundi et Philippi Tertii munificentia, adversariorum conatibus singulari animi fortitudine superatis, plura sui Ordinis do-

his mind, and he joyfully added himself to their company. They withdrew themselves to the solitude of the Camaldolese, and there drew up the rules of the new Order. Thence they went to Rome, and obtained the confirmation of their work from Sixtus V, who wished that they should be called Minor Clerks Regular. They added to the three accustomed vows, a fourth binding themselves not to seek preferment in the Church.

Having made his solemn profession, Ascanius Caracciolo, moved by the special love and devotion he had to the holy Francis of Assisi, took the name of Francis. After two years, John Adorno departed this life, and Francis, against his own will, was made head of the Order: in which office he gave a brilliant example of all virtues. Devoted to the prosperity of the Institute, he earnestly sought the blessing of God upon it, by assiduous prayer, tears, and constant maceration of his body. In this work he thrice travelled to Spain in the guise of a pilgrim, begging his bread from door to door. In these journeys he suffered very great hardships, and was wonderfully helped by the Almighty, especially in this instance: the ship in which he was being in great danger, he saved it by his prayers. He had to toil hard in these countries to attain his wishes; but through the noble generosity of the most Catholic kings Philip II and Philip III he overcame by his fortitude of soul the opposition of all that withstood him, and founded

micilia fundavit: quod pari eventu per Italiam præstitit.

Humilitate adeo excelluit ut, Rómam veniens, in pauperum hospitio receptus, se leproso sociaverit, et ecclesiasticas dignitates a Paulo Quinto sibi oblatas constantissime recusaverit. Illibatam perpetuo servavit virginitatem, effrontesque mulieres ejus castimoniæ insidiantes Christo lucrifecit. Erga divinissimum Eucharistiæ mysterium ardenti æstuans amore, noctes pene integras in ejus adoratione insomnes ducebat: quod pium exercitium, veluti sui Ordinis tesseram, in eo perpetuo servandum constituit. Deiparæ Virginis cultum impense fovit. In proximum eximia exarsit caritate. Prophetiæ dono et cordium scrutatione ditatus fuit. Quadragesimum quartum ætatis suæ annum agens, dum in sacra Lauretana æde in oratione persisteret, sibi vitæ finem imminere cognovit. Aprutium statim deflexit, et in oppido Agnoni apud alumnos sancti Philippi Nerii lethali febre correptus, sacramentis Ecclesiæ devotissime susceptis pridie Nonas Junii anni millesimi sexcentesimi octavi, in pervigilio festi Corporis Christi, placidissime obdormivit in Domino. Sacrum ejus corpus Neapolim delatum, in ecclesia Sanctæ Mariæ Majoris, ubi prima sui Ordinis jecerat fundamenta, honorifice conditum fuit. Eum postea miraculis clarum Clemens decimusquartus Pontiseveral houses of his Order, which he eventually did in Italy likewise.

He so excelled in humility that, when he came to Rome, he betook himself to an almshouse, and there chose to be associated to a leper: moreover he firmly refused all the ecclesiastical dignities offered to him by Paul V. He preserved his virginity unspotted, and when certain shameless women set themselves to attack his chastity, he took the occasion to gain over their souls to Christ. Towards the most divine mystery of the Eucharist he was drawn with burning tenderness of love, and would pass almost whole nights without sleep, in adoration. This holy custom he established in his Order, to be kept up for ever, as its peculiar mark. He was a zealous propagator of the cultus of the Virgin Mother of God. He was all aflame with the love of his neighbours. He was gifted with prophecy and the discerning of spirits. In the forty-fourth year of his age, whilst he was continuing long at prayer in the holy house of Loreto, it was made known to him that the end of his earthly life was at hand. He straightway took his road to the Abruzzi and was there seized with a mortal fever, at the house of the disciples of St Philip Neri, in the town of Agnone. He received with great devotion the Sacraments of the Church, and upon the day preceding the Nones of June, in the year sixteen hundred and eight, it being the eve of the feast of Corpus Christi, he most calmly

fex Maximus solemni ritu inter beatos, Pius vero septimus Pontifex Maximus novis fulgentem signis, anno millesimo octingentesimo septimo sanctorum albo adscripsit.

fell asleep in the Lord His sacred body was carried to Naples, and there honourably buried in the church of St Mary Major, where he had laid the first foundations of his Order. As he became distinguished for miracles, Pope Clement XIV enrolled his name, with solemn pomp, amongst those of the blessed, and Pope Pius VII, in the year eighteen hundred and seven, finding his mighty prodigies continue, added it to the list of saints.

Well was thy love for the divine Sacrament of the altar rewarded, O Francis; thou hadst the glory of being called to the banquet of our eternal home, at the very hour when the Church on earth was chanting the praises of the sacred Victim, at the first Vespers of the great festival that year by year hails this mystery of mysteries. Thine own feast day occurring, as it ever does, close to this solemnity of Corpus Christi, continues still to invite men, as thou wast wont to do in life, to come and look in adoration into the depths of this mystery of love. The mysterious harmony of the cycle is all disposed by divine Wisdom, seeing that his sweet Providence fixes the season at which each saint is summoned to receive the crown of bliss; thus the post of honour earned by thee is in the sanctuary itself close to the divine Host upon our altars.

'The zeal of thy house hath eaten me up:'[1] this was thy heart's cry upon earth. These words, less those of David than of the Man-God himself,[2] did indeed fill thine heart to overflowing, so that after thy death they were found graven on thy heart, showing the one principle which had governed all thy desires. Hence resulted thy need of continual prayer, and thy corresponding ardour for penance, which thou madest the twofold characteristic of thy

[1] Ps. lxviii 10. [2] St John ii 17.

religious family, and wouldst fain have seen in the hearts of all. Prayer and penance: these two alone fix man in his right position before God. Vouchsafe to preserve this precious deposit amongst thy spiritual sons, O Francis, so that by their zeal in propagating the spirit of their father, they may make it become the treasure also of the entire world.

JUNE 5

SAINT BONIFACE, APOSTLE OF GERMANY

BISHOP AND MARTYR

THE Son of Man, proclaimed King in the highest heavens on his triumphant Ascension day, leaves to his bride on earth the task of making his sovereign dominion recognized here below: this is her glory. Pentecost gives the signal for the Church's work of conquest; now does she awake, aroused by the breath of the Holy Ghost; replenished with this Spirit of love, she is all eagerness, as he is, to be possessed at once of the whole earth. We have already seen the Franks and the Anglo-Saxons pledging in her hands their oath of fealty to Christ, 'to whom is given all power on earth and in heaven.'[1] To-day we see how Winfrid realizes the fair name of Boniface, or *well-doer*, given him by Pope Gregory II. He presents himself before us, surrounded by the multitudes he has snatched at one blow from paganism and barbarism. Thanks to the Apostle of Germany, the hour is nigh when the Church may constitute in this world, apart from the spiritual dominion of souls, an empire more powerful than any that has ever been or is to be.

The eternal Father draws to his Son[2] not men only but nations; these are his inheritance on earth no less than heaven is in eternity. The good pleasure that God takes in the Word made Flesh could never be content with merely seeing nations come, one here, another there, offering an isolated homage of recognition to Christ, as their Lord and Master. It was the whole world that was promised as his possession, without distinction of nations, without limits, save those of the earth itself:[3]

[1] St Matt. xxviii 18. [2] St John vi 44. Ps. ii 6, 8. [3] Ps. ii 6, 8.

recognized or not, his power is universal. In the case of many, no doubt, the contempt or the ignorance of this regal claim of the Man-God is to last on throughout ages; for revolt, alas! is always possible to all. But it was the duty of the Church to exercise her influence over baptized nations, so as to gather them together in one public acknowledgement of the royalty of Christ, which is the source of every kingly power. At the Pontiff's side there seemed to be a fitting place for a mailed chieftain of Christendom to be the lieutenant of Christ, who alone is Lord of lords and King of kings. Thus would be realized, in all its plenitude, the magnificent principality announced by the prophets for the Son of David.[1]

Such an institution was indeed worthy of the name it was to receive, that of the Holy Empire: in it we have the final result of our glorious Pentecost, the consummation of the testimony rendered by the Holy Ghost to Jesus, both as Pontiff and as King.[2] In a few days, Leo III, the illustrious Pope called by the Holy Spirit to crown this his divine work, will proclaim, to the joy of the whole world, the establishment of this new empire beneath the sceptre-sway of the Man-God, in the person of Charlemagne, the representative of the King of kings. This marvellous work was not prepared all at once. Vast regions, destined to form the very nucleus of this future empire, for long centuries knew not so much as the very name of the Lord Jesus; or, at best, preserved but confused notions of truth, derived from some earlier evangelization that had been stifled in its birth by the turmoil of invasions—a mere mixture of Christian practices and idolatrous superstitions. At length we behold Boniface arise, endued with power from on high,[3] the worthy precursor of St Leo III. Born of those angel-faced Angles, by whom ancient Britain was transformed into the Island of Saints, he burns to carry into the heart of Germany, whence his ancestors had

[1] Ps. lxxi. [2] St John xv 26. [3] Acts i 8.

sprung, the light which first shone upon them in the land of their conquest.

Thirty years of monastic life, begun in childhood despite the tears and caresses of a tender father, had braced his soul. Prepared by this long period of retreat and silence, filled with divine science, and accompanied by the prayers of his cloistered brethren, he could now in all security set forth to follow the attraction of a divine call. But, first and foremost, Rome beholds him at the feet of the Sovereign Pontiff, submitting his plans and prospects to him who is the only source of all mission in the Church. Gregory II, in every way worthy of the great Popes that have borne that name, was at that time watching with apostolic vigilance over the Christian world, and preparing for the glorious sovereignty that awaited the Church in the coming eighth century. In the humble monk prostrate at his feet, the immortal Pontiff recognizes a powerful auxiliary sent to him by heaven; and so, armed with the apostolic benediction, Winfrid, now become Boniface, feels the powerful attraction of the Holy Spirit drawing him irresistibly to conquests of which ancient Rome had never dreamed.

Beyond the Rhine, farther than Roman legions ever penetrated, the Church now advances into this barbarous land, along pathways tracked for her by Boniface; overturning in her victorious march the last idols of the false gods, civilizing and sanctifying those savage hordes, the scourge of the old world. This Anglo-Saxon, a true son of St Benedict, gives to his work a stability that will defy the lapse of ages. Everywhere monasteries arise, taking root in the very soil, for God's sake; and, by force of example and beneficence, fixing around them its various nomad tribes. From the river banks, from the forest depths, instead of cries of war and of vengeance, is wafted the accent of prayer and of praise to the Most High. Sturm, the beloved disciple of St Boniface, presides over these peaceful colonies far superior to those of pagan Rome, planted

though they were by her noblest veterans and manned by the best forces of her empire.

Here, too, where violence has hitherto reigned supreme, in these savage wilds, a novel kind of army is organized, formed of the gentle brides of Christ. The Spirit of Pentecost, like a mighty wind, has blown over the land of the Angles; and, even as in the cenacle holy women had a share in its influence, consecrated virgins, obedient to the heavenly impulse, have quitted the land of their birth, even the monastery that has sheltered them from childhood. Having for a while administered only at a distance to Winfrid's needs, and copied out for him the sacred books in letters of gold, they at length come to join the apostle. Fearlessly have they crossed the sea, and, guided by their divine Spouse, have come to share the labours undertaken for his glory. Lioba is at their head; she whose gentle majesty, whose heavenly aspect, uplifts the mind from earthly thoughts, and who by her knowledge of the scriptures, of the fathers, and of the sacred canons, is equal to any of the most celebrated doctors. But the Holy Ghost has still more richly gifted the soul of Lioba with humility and Christian heroism. Behold the chosen mother of the German nation! Germany's proud daughters, athirst for blood, who on their wedding-day disdained all other gift save a steed, a buckler, and a lance,[1] are to learn from her the true qualities of the valiant woman. No more shall they be seen, intoxicated with slaughter, leading back to the field of battle their vanquished husbands; but the virtues of the wife and of the mother shall replace in them the fury of the camp; family life is to be founded on German soil, and through it the fatherland.

This was Boniface's intention when he called to his aid Lioba, Walburga, and their companions. Worn out with toil, but still more with the incessant wear and fret of petty jealousies (never spared to men of God by such as would cover their paltry complaints under the

[1] Tacit. De mor. Germ. 18.

cloak of false zeal), our athlete of Christ was not ashamed to come to Lioba, his well-beloved daughter, humbly seeking from her that enlightened counsel and comfort which was never denied. Estimating at its true worth the share she had borne in his work, he was desirous that she should be laid to rest in the same tomb prepared for him in his abbey of Fulda.

But not yet was his labour ended, nor was the evening of life at hand. The spiritual welfare of his numberless converts must be secured, and at their head must be placed such as the Holy Ghost designated for the government of God's Church.[1] By his means the hierarchy was constituted and developed; the land was covered with churches; and, beneath the rule of holy bishops chosen by God, these once wandering tribes now began to live a life to the glory of the most blessed Trinity, in a country but recently pagan, wherein Satan had hoped to perpetuate his own domination.

Nor was this our saint's only work in Germany; in certain isolated parts, the seeds of Arianism and Manichæism had been silently taking root, by means of an intruded clergy, half pagan and half Christian in their rites; and these would inevitably prove a serious scandal to his recent converts that came within reach of their influence. Even as Christ, armed with a whip of cords, drove the buyers and sellers from the temple, so did Boniface, by vigorous measures, rid the land of these sectarian priests, who, with hands polluted by heathenish sacrifices to the vanquished deities of Valhalla, dared to offer also the spotless victim to the Most High.

The powerful action of Boniface, as the precursor of the Holy Empire, was not confined to preparing the German race alone for its share in so high a destiny. His beneficent influence was now to be exercised, at a most critical moment, upon France, the eldest daughter of the Church; for she was chosen, in the person of her princes, to be the first to bear the emblem of Christ's

[1] Acts xx 28.

universal kingship. The descendants of Clovis had preserved nought of his royal inheritance, save the vain title of a power that had now passed into the hands of a new family, a more vigorous branch of his stock. Charles Martel, the head of this race, measuring his strength with the Moors, had crushed their entire army near Poitiers: but, in the flush of victory, the hero of the day had wellnigh brought the Church of France to the brink of ruin, by distributing to his comrades in arms the episcopal sees and abbeys of the land. Unless a situation no less disastrous than would have been the triumph of Abderahman was to be accepted, these usurped croziers must at once be wrested from the hands of such strange titularies. To effect this, as much gentleness as firmness was needed, together with an ascendancy belonging only to virtue, if the hero of Poitiers and his noble race were to be gained over to respect the rights of holy Church. This victory, more glorious than had been the defeat of the Moors, was won by Boniface, a veritable triumph of unarmed holiness, as profitable to the vanquished as to the Church herself. Of this fierce warrior he was to make the worthy father of a second dynasty, the glory whereof should far surpass the brilliant hopes of the first race of the Frankish kings.

Boniface, now legate of Pope St Zachary as he had formerly been of Gregory III, fixed his episcopal see at Mainz, the better to keep within the fold both Germany the conquest of his earlier apostolate, and France more recently rescued by his labours. Like another Samuel, he himself, with his own hands, consecrated this new regal dynasty, by conferring the sacred unction on Pepin le Bref, son of Charles Martel. This was in the year 752. Another Charles, as yet a child, who was one day to inherit that throne thus firmly established, attracted the notice of the aged saint, and received his benediction; it was the future Charlemagne. But to the hand of a Sovereign Pontiff would be reserved the anointing of that royal brow;

and a diadem more glorious still than that of a king of the Franks was one day to be his, exhibiting in his person the head of the new Roman Empire, the lieutenant of the King of kings.

The personal work of Boniface was now accomplished; like the old man Simeon, his eyes had seen the object of all his ambition, of his life-long toil, the salvation prepared by God for this new Israel. He too had now no desire left save that of departing in peace to our Lord; but could such an apostle enter into peace by any other gate than that of martyrdom? He understands this well: his hour has sounded: the old warrior has chosen his last battlefield. Friesland is still pagan: half a century ago, at the opening of his apostolic career, he had avoided this country, in order to escape the bishopric which St Willibrord, at that early date, was anxious to bestow upon him: but now that it has nought save death to offer him, he will enter this land. In a letter of sublime humility, prostrate at the feet of Pope Stephen III, he submits to the correction of the Apostolic See, the 'awkward mistakes,' as he terms them, and the many faults of his long life;[1] to Lullus, his dearest son, he leaves the Church of Mainz; he recommends to the care of the Frankish king the several priests scattered all through Germany, the monks and virgins, who from distant homes have followed him hither. Then ordering to be placed amongst the few books which he is taking with him the winding sheet that is to enwrap his body, he designates the companions chosen by him for the journey, and sets out to win the martyr's palm.

Let us now read the liturgical record of this grand life.

Bonifacius, antea Winfridus appellatus, apud Anglos natus est, exeunte sæculo septimo, et ab ipsa infantia mundum aversatus, vitam mo-

Boniface, formerly called Winfrid, was a native of England, born towards the end of the seventh century. From his very childhood, he turned away

[1] Epist lxxviii.

nasticam in votis habuit. Cum ejus pater animum sæculi illecebris permutare frustra tentasset, monasterium ingreditur, et sub beati Wolphardi disciplina omnium virtutum ac scientiarum genere imbuitur. Annum agens trigesimum sacerdotio insignitur, ac verbi divini prædicator assiduus, magno animarum lucro hoc in munere versatur. Attamen regnum Christi adaugere desiderans, continuo flebat ingentem multitudinem barbarorum, qui ignorantiæ tenebris immersi dæmoni famulabantur. Qui quidem animarum zelus cum in dies inexstinguibili ardore accresceret, divino Numine per lacrymas et orationes explorato, facultatem a monasterii præposito obtinuit ad Germanicas oras proficiscendi.

from the world and set his heart upon becoming a monk. When his father tried in vain to divert him from his wishes by the beguilements of the world, he entered a monastery, where under blessed Wulphard he was instructed in all virtuous discipline and every kind of knowledge. At the age of twenty-nine years he was ordained priest, and became an unwearied preacher of the word of God, wherein he had a special gift, which he used with great profit to souls. Nevertheless, his great desire was to spread the kingdom of Christ, and he continually bewailed the vast number of barbarians, who were plunged in the darkness of ignorance and were slaves of the devil. This zealous love of souls increased in him in intensity day by day, till having implored the divine aid by prayers and tears, he at last obtained the permission of the Prior of the monastery to set out for Germany.

Ex Anglia duobus cum sociis navim solvens, Dorestadium in Frisiæ oppidum venit. Cum autem bellum gravissimum inter Frisonum regem Radbodum, et Carolum Martellum exarsisset, sine fructu Evangelium prædicavit; quapropter in Angliam reversus ad suum redivit monasterium, cui invitus præficitur. Post elapsum biennium, ex consensu episcopi Vintoniensis munus abdicavit, et Romam profectus est, ut Apostolica auctoritate ad gentilium conversionem delegaretur. Cum ad Urbem pervenisset, a Gregorio Secundo beni-

He sailed from England with two companions and reached the town of Dorestadt in Friesland. On account of a great war then raging between Radbod, king of the Frieslanders, and Charles Martel, his preaching was without fruit: so he returned to England, and to his former monastery, the government of which, against his will, he was forced to accept. After two years, he obtained the consent of the Bishop of Winchester to resign his office, and he then went to Rome, that by the Apostolic authority he might be delegated to the mission for converting the heathens.

gne excipitur, pro Winfrido Bonifacius a Pontifice nominatur. In Germaniam directus, Thuringiæ Saxoniæque populis Christum annuntiavit. Cum interea Radbodus Frisiæ Rex ac infestissimus Christiani nominis hostis occubuisset, Bonifacius ad Frisones rediit, ubi Sancti Willibrordi socius per triennium tanto cum fructu Evangelium prædicavit, ut destructis idolorum simulacris, innumeræ vero Deo ecclesiæ excitarentur.

A sancto Wililbrordo ad episcopale munus expetitus, illud detrectavit, ut promptius infidelium saluti instaret. In Germaniam profectus plura Hassorum millia a dæmonis superstitione avocavit. A Gregorio Pontifice Romam evocatus, post insignem fidei professionem episcopus consecratur. Exinde ad Germanos redux, Hassiam et Thuringiam ab idololatriæ reliquiis penitus expurgavit. Tanta propter merita Bonifacius a Gregorio Tertio ad dignitatem archiepiscopalem evehitur, et tertio Romam profectus a Summo Pontifice Sedis Apostolicæ Legatus constituitur: qua insignitus auctoritate, quatuor episcopatus instituit, et varias synodos celebravit, inter quas concilium Leptinense memorabile est apud Belgas in Cameracensi diœcesi celebratum, quo quidem tempore ad fidem in Belgio adaugendam egregie contulit. A Zacharia Papa creatus Moguntinus Archiepiscopus, ipso

When he arrived at the City, he was courteously welcomed by Gregory II, who changed his name from Winfrid to Boniface. He departed thence to Germany and preached Christ to the tribes in Thuringia and Saxony. Radbod, King of Friesland, who bitterly hated the Christian name, being dead, Boniface went a second time among the Frieslanders, and there, with his companion St Willibrord, preached the Gospel for three years with so much fruit, that the idols were hewn down, and countless churches arose to the true God.

Saint Willibrord urged him to accept the office of bishop, but he refused, so that he might the more instantly toil for the salvation of unbelievers. Advancing into Germany, he reclaimed thousands of the Hessians from diabolic superstition. Pope Gregory sent for him to Rome, and after receiving from him a noble profession of his faith, consecrated him a bishop. He again returned to Germany, and thoroughly purged Hesse and Thuringia from all remains of idolatry. On account of such great works, Gregory III advanced Boniface to the dignity of archbishop, and on the occasion of a third journey to Rome, he was invested by the Sovereign Pontiff with the powers of legate of the Apostolic See. As such, he founded four bishoprics and held divers synods, among which is especially to be remembered that of Lessines held in Belgium, in the diocese of Cambrai, at which time he made great efforts to spread the faith among the

Pontifice jubente, Pipinum in regem Francorum unxit. Post mortem Sancti Willibrordi Ultrajectensem ecclesiam gubernandam suscepit, primo per Eobanum, deinde per seipsum, dum ab ecclesia Moguntina absolutus, Ultrajecti resedit. Frisonibus ad idololatriam relapsis Evangelium prædicare rursus aggreditur; cumque officio pastorali occuparetur, a barbaris et impiis hominibus, juxta Bornam fluvium, cum Eobano coepiscopo multisque aliis cruenta cæde peremptus martyrii palma condecoratur. Corpus sancti Bonifacii Moguntiam translatum, et, ut ipse vivens petierat, in Fuldensi monasterio, quod exstruxerat, reconditum fuit, ubi multis miraculis inclaruit. Pius autem Nonus, Pontifex Maximus, ejus Officium et Missam ad universam Ecclesiam extendit.

Belgians. By Pope Zachary he was named Archbishop of Mainz, and by command of the same Pope, he anointed Pepin king of the Franks. After the death of St Willibrord, he undertook the government of the Church of Utrecht, at first by the ministry of Eoban, but afterwards, being released from the care of the Church of Mainz, he established his see at Utrecht. The Frieslanders having again fallen back into idolatry, he went once more to preach the Gospel among them, and while he was busied in this duty he won the palm of martyrdom, being slain by some impious barbarians, who attacked him together with his fellow-bishop Eoban, and many others, on the river Born. In accordance with his wish expressed during life, the body of St Boniface was carried to Mainz and buried in the monastery of Fulda, of which he had been the founder, and which he has rendered illustrious by numerous miracles. Pope Pius IX ordered his Office and Mass to be extended to the universa Church.

Thou wast, O great apostle, the faithful servant of him who chose thee as the minister of his word and the propagator of his kingdom. When the Son of Man quitted earth to receive the delighted homage of the heavenly hosts in recognition of his kingship over them, he none the less remained King of this lower world which he has left but for a little while.[1] He counted on his Church to guard his principality here below. Small indeed was the number of those who recognized him, on the day of his glorious Ascension, as their Master and Lord. But that faith deposited in those first

[1] St Luke xix 12-15.

chosen souls was a treasure which they, like skilful bankers, knew how to work with, and how to multiply by apostolic commerce. Transmitted from generation to generation, up to the day of the Lord's return, this precious capital was to go on yielding to the absent Lord more and more accumulated interest. Thus was it with thee, O Winfrid, in that age wherein thou didst bring into the Church that tribute of labour which she requires, though in very different proportion, from each of her sons. In her gratitude, for thy works which appeared to her well done and profitable above those of others, forestalling the Spouse himself, she would, even in this world, call thee by that new name[1] whereby thou art known in heaven.

Indeed, when did riches, such as thou didst bring, come pouring at once into the hands of the bride? When did the Spouse appear to be so fully and truly head of the whole world, as in the eighth century, in which the Frankish princes, formed by thee to their noble destinies, constituted the temporal sovereignty of the Church, and gloried in being the lieutenants of Christ standing at the side of his Vicar on earth? To thee, O Boniface, is the Holy Empire indebted for its very existence. But for thee, France would have perished, debased by a simoniacal clergy, even before a Charlemagne had appeared; but for thee, Germany would have remained a prey to pagan barbarians, enemies of all civilization and progress. O thou that didst rescue both Germans and Franks, receive our grateful homage.

At the sight of thy works, and remembering the great popes and magnificent princes, whose glory is indeed derived from thee, our admiration equals our gratitude. But pardon us, dear saint, if the thought of those grand centuries of yore, so far removed, alas, from these our days, should mingle sadness with our joy. Viewed in the light of thy holy policy and its results, O glorious precursor of the confederation of

[1] Apoc. ii 17.

Christian nations, how we must bewail the fatal errors of those princes and statesmen, so renowned in the seventeenth century, and so foolishly admired by a world whose ruin they were hastening! For, by the isolation of Catholic nations from one another, the ties that bound them to the Vicar of Christ became loosened: princes, forgetful of their true position as representatives of the divine King, made friends with heresy, in order to assert their independence of Rome, or to lower one another's power. Therefore Christendom is no more. Upon its ruins, like a woful mimicry of the Holy Empire, Protestantism has raised its false evangelical empire, formed of nought but encroachments, and tracing its recognized origin to the apostasy of that felon knight Albert of Brandenburg.

The complicities that rendered such a thing possible have received their chastisement. May God's justice be satisfied at last! O Boniface, cry out with us unto the God of armies for mercy. Raise up in the Church servants of Christ, powerful in word and work, as thou wast. Save France from anarchy; and restore to Germany a right appreciation of true greatness, together with the faith of her ancient days.

JUNE 6

SAINT NORBERT

BISHOP AND CONFESSOR

THE helpful influence of the Holy Ghost is more and more multiplied along the Church's path. It seems as though he would show us to-day how the divine power of his action is not crippled by lapse of years: for here we have, twelve centuries after his first coming among us, miracles of grace and conversion quite as brilliant as those that marked his glorious descent upon earth.

Norbert, in whose veins flowed the blood of emperors and kings, was, from the very breast of his mother Hedwige, supernaturally invited to a nobility loftier still: yet did he devote to the unreserved enjoyment of pleasure three-and-thirty years of a life that was to number but fifty in all. The Holy Ghost at length hastened to the conquest. There burst a sudden storm, a thunderbolt falls right in front of the prodigal, throwing him to the ground and making a frightful chasm between him and the point whither, a moment ago, he was hastening in pursuit of new vanities, that needs must fail, as all others had done, to fill the hopeless void in his heart. Then, in the very depths of his soul resounds a voice, such as Saul once heard on his way to Damascus: 'Norbert, whither goest thou?' Like another Paul he replies: 'Lord, what wilt thou have me to do?' He is answered: 'Depart from evil and do good; seek after peace and pursue it.' Twenty years later, Norbert is in heaven, seated amidst pontiffs, upon a glorious throne, and all radiant with that special brilliancy that distinguishes the founders of the great religious Orders, when they have reached the eternal home.

Deep are the traces left by him on earth of his few years of penitential life. Germany and France receive his preaching; Antwerp is delivered from a shameful heresy; Magdeburg is rescued, by her archbishop, from the irregularities that were sullying the house of God: such are his works; and though these alone would have sufficed to a long life of holiness, yet they are not the only claims, nor the most brilliant, which Norbert has to the Church's gratitude. Before being called, against his will, to the honours of the episcopate, this once gay courtier made choice of an uninhabitable solitude amidst the forests of the diocese of Laon where he devoted himself to prayer and to the maceration of his flesh. The renown of this holy penitent gained rapidly; and Prémontré soon beheld her swampy marshes invaded by a vast multitude, formed of the fairest names of the nobility, pressing thither to learn the science of salvation from the lips of the saintly anchorite. There, too, did our Lady show to him, in vision, the white habit wherewith his disciples were to be clothed; and St Augustine, in like manner, delivered to him his own rule. Thus was founded the most illustrious branch of the Order of Canons Regular. They add to the obligation of solemnizing the Divine Office the austerities of an uninterrupted penance; and devote themselves, moreover, to the service of souls, by preaching and the administration of parishes.

In the foregoing century, the episcopacy and papacy had been raised by the monks above the danger of feudal servitude; and Norbert was now raised up to give the needed completion to their work. Although, in principle, the monastic life excludes no sort of labour useful to the Church, the monks could not (however numerous they might be) quit their cloisters in order to undertake charge of souls. Yet great were the wants of the lambs of the flock at that time; for many unworthy pastors of secondary order, slaves to simony and immorality, still continued to lead astray the simple laity. The religious life was alone capable of raising

the priesthood from such degradation, whether on the pinnacles of the hierarchy, or amongst the lowest degrees of sacred Orders. Norbert was the man chosen by God to effect, in part at least, this immense work; and the importance of his mission explains the sublime prodigality wherewith the Holy Ghost multiplied vocations to his standard. The number and rapidity of foundations permitted succour to be promptly and everywhere afforded. Even into the far east did the light of Prémontré reach, almost at its first dawn. In the eighteenth century, notwithstanding the devastations of the Turks and the ravages of the pretended Reformation, the Order, divided into twenty-eight provinces, still contained, in almost every one of its houses, as many as from fifty to one hundred and twenty canons, and the parishes that continued under their care might be counted by thousands.

Nuns, whose holy life and prayers are the ornament and aid of the Church militant, occupied from the very beginning the place deservedly their due in this numerous family. In the time of the founder, or soon after his death, there were more than a thousand of them at Prémontré alone. Such an incredible number gives us an idea of the prodigious propagation of the Order from its very origin. Norbert moreover extended his charity to persons who, like Thibault Count of Champagne, would gladly have followed him into the desert, but who were retained by God's will in the world; he thus made a prelude to those pious associations, which we shall see St Francis and St Dominic organizing in the thirteenth century, under the name of Third Orders.

The liturgy thus condenses the life of this great servant of God:

Norbertus nobilissimis parentibus natus, adolescens liberalibus disciplinis eruditus, in ipsa postea imperatoris aula, spretis mundi illecebris, ecclesiasticæ militiæ adscribi

Norbert, born of parents of the highest rank, thoroughly educated in his youth in worldly knowledge, and then a member of the imperial court, turned his back upon the glory

voluit. Sacris initiatus, rejectis mollibus ac splendidis vestibus, pellicea melote indutus, prædicationi verbi Dei se totum dedit. Abdicatis ecclesiasticis proventibus satis amplis, et patrimonio in pauperes erogato, semel in die sub vesperam solo cibo quadragesimali utens, nudisque pedibus, et lacera veste sub brumali rigore incedens, miræ austeritatis vitam est aggressus. Potens igitur opere et sermone, innumeros hæreticos ad fidem, peccatores ad pœnitentiam, dissidentes ad pacem et concordiam revocavit.

of the world, and chose rather to enlist himself as a soldier of the Church. Being ordained priest, he laid aside all soft and showy raiment, clad himself in a coat of skins, and made the preaching of the word of God the one object of his life. Having renounced the ecclesiastical revenues which he possessed and which were very considerable, he distributed likewise his patrimony among the poor. He ate only once a day, in the evening, and then his meal was of lenten fare. His life was of singular austerity, and he used, even in the depth of winter, to go out with bare feet and ragged garments. Hence came that mighty power of his words and deeds, whereby he was enabled to turn countless heretics to the faith, sinners to repentance, and enemies to peace and concord.

Cum Lauduni esset, ab episcopo rogatus ne a sua diœcesi discederet, desertum in ea locum, qui Præmonstratus dicebatur, sibi delegit: ibique tredecim sociis aggregatis, Præmonstratensem ordinem instituit, divinitus accepta per visum regula a sancto Augustino. Cum vero ejus fama sanctitatis in dies magis augeretur, ac plurimi ad eum quotidie discipuli convenirent, idem ordo ab Honorio Secundo aliisque Summis Pontificibus confirmatus, ac pluribus ab eo monasteriis ædificatis, mirifice propagatus est.

Being at Laon, and the bishop having besought him not to leave his diocese, he made choice of a wilderness, at a place called Prémontré, whither he withdrew himself with thirteen disciples, and thus he founded the Order of Premonstratensians, the Rule of which he received in a vision from St Augustine. When, however, the fame of his holy life became every day more and more noised abroad, and great numbers sought to become his disciples, and the Order had been approved by Honorius II and other Popes, many more monasteries were built by him, and the Institute wonderfully extended.

Antverpiam accersitus, in ea urbe Tanchelini nefariam

Being called to Antwerp, he there gave the deathblow to

hæresim profligavit. Prophetico spiritu et miraculis claruit. Archiepiscopus tandem, licet reluctans, Magdeburgensis creatus, ecclesiasticam disciplinam, præsertim cœlibatum, constanter propugnavit. Rhemis in concilio Innocentium Secundum egregie adjuvit, et Romam cum aliis episcopis profectus, schisma Petri Leonis compressit. Postremo vir Dei, meritis et Spiritu sancto plenus Magdeburgi obdormivit in Domino, anno salutis millesimo centesimo trigesimo quarto, die sexta Junii.

the shameful heresy of Tanchelin. He was remarkable for the spirit of prophecy and for the gift of miracles. He was created (albeit against his will) archbishop of Magdeburg, and as such was a strong upholder of the discipline of the Church, especially as regards celibacy. At a council held at Rheims, he was a great help to Innocent II, and went with other bishops to Rome, where he repressed the schism of Peter de Leon. At last the man of God, full of good works and of the Holy Ghost, fell asleep in the Lord, at Magdeburg, in the year of salvation eleven hundred and thirty-four, on the sixth day of June.

Thou didst indeed know how to redeem the time,[1] as was fitting in those evil days, wherein thou thyself, O Norbert, led away by the example of the senseless crowd, hadst for so long frustrated the designs of God's love. Those years, at first refused by thee to the true Master of the world, were at length returned unto him, multiplied a hundredfold, through those countless sons and daughters thou didst train up in sanctity. Even thy personal works, in but twenty years' space, filled the whole earth. Schism crushed; heresy confounded to the greater glory of the most holy Sacrament which it had already dared to attack; the rights of the Church intrepidly defended against worldly princes and unjust retentions; the priesthood restored to its primitive purity; the Christian life established on its true basis, of prayer and penance; such and so many victories achieved in so few years, are due to the generosity which prevented thee from looking back for one moment, once the Holy Ghost had touched thy heart. Do thou make all understand that it is never too late to begin to

[1] Eph. v 16.

serve God. Were it even, as in thy case, the evening of life, what yet remains of time would suffice to make us saints, if we would but generously give that little fully to heaven.[1]

Faith and patience were thy cherished virtues; make them flourish once more in this sad world, which boasts of its disbelief, and with jibe and jeer hurries onward to the abyss of hell. Forget not, dear apostle, now that thou art in heaven, the countries thou didst formerly evangelize; we implore this of thee, in spite of their forgetfulness and deliberate return to the deceits of the devil.

Holy Pontiff, Magdeburg has lost her ancient faith, and with it the precious relics of thy body, which she no longer deserved to possess: Prague is now the favoured place of thy repose. But, whilst blessing this hospitable city, pray still for the ungrateful one that has cast aside her double treasure. O thou founder of Prémontré, smile once more on France, which derives from thee one of her fairest glories. Obtain of God that, for the salvation of these calamitous times, thine Order may recover something of its former splendour. Bless, few as they are, those sons and daughters of thine who, in spite of the hostility of the 'powers that be,' seek to shed once more their beneficent influence on France. May England benefit also by their return to her midst, and may their fruits be multiplied in every direction. Maintain thine own spirit among them; may they find in interior peace the secret of triumph over Satan and his crew; may the full magnificence of the divine worship solemnly carried out be ever to their souls as the dearly loved mount, whence, Moses-like, they may declare the will of the Lord to the new Israel, the Christian people.

[1] 1 St Pet. iv 2.

JUNE 8

SAINT WILLIAM

BISHOP AND CONFESSOR

AT the head of the holy confessors commemorated by the Church in her martyrology for to-day, is inscribed the illustrious name of William. 'At York, in England,' it says, 'the memory of St William, Archbishop and Confessor, who, amongst other miracles wrought at his tomb, raised three dead persons to life; and who was inscribed amongst the saints by Honorius III.' The divine Spirit, who adorns the Church with variety in the virtues of her sons,[1] reproduces in them the life of the divine Spouse under many forms. Thus there is no situation in life that cannot find some teaching drawn from the example given by our Lord and his saints under similar circumstances. However vast be the field of trial for the elect here below; however multiplied and unexpected be the limits of endurance, or the circumstances; herein, as ever, does that word of eternal Wisdom hold good: 'Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before, in the ages that were before us.'[2]

The election of William to the metropolitan see of York was signalized by the apparition of a miraculous cross, a presage of what his life was to be. The heaviest cross one can have to bear is that which originates from the servants of God, from our own brethren, or from our own superiors, in the spiritual order: this cross was not to be spared to William. For our instruction (especially for us who so easily believe that we have gone to the farthest limits of endurance in point of suffering)

[1] Ps. xliv 10; Apoc. xix 8. [2] Eccles. i 10.

God permitted that, after the example of his divine Master, William should drink the chalice to the dregs, and should become even to the saints a sign of contradiction and a rock of scandal.[1]

Both to the more numerous portion of the flock, as well as to the better-minded among them, the promotion of the archbishop elect of York was indeed a cause of great joy; but others considered it contrary to their interests. They were foolish enough to listen to certain perfidious insinuations and whisperings, and were led to suppose that it would be a good deed to prevent his consecration. Finally they allowed themselves to be so far worked upon as to make formal and grave accusations against their shepherd, and even the virtuous, deceived by the craftiness of the intriguers, espoused their cause. After hearing from the lips of holy Church in the martyrology her own judgement, glorious as it stands and without appeal, it is not without feelings of wonder and even of bewilderment, that we read passages such as the following, in letters written at the time.

'To our well beloved father and lord, Innocent, by the grace of God Sovereign Pontiff, Bernard of Clairvaux. The archbishop of York hath approached you; that man regarding whom we have so often already written to your Holiness. A sorry cause indeed is his; as we have learned from such as are worthy of credit, from the sole of his foot to the top of his head there is not a sound place in him. What can this man, stripped of all justice, have to seek at the hands of the guardian of justice?'[2] Then recommending the accusers to the Pontiff, the abbot of Clairvaux fears not to add: 'If any one be of God, let him join himself unto them! If the barren tree still occupy the ground, to whom must I attribute the fault, save to him unto whom the hatchet belongs?'[3]

The Vicar of Christ, who can look at things from

[1] St Luke ii 34; Rom. ix 33. [2] Bern. Epist. 346, al. 377.
[3] *Ibid* 347, al. 378.

a higher level and can see more exactly than even saints, took no step to prevent William's consecration, and St Bernard wrote, confidentially, to the abbot of Rievaulx, in Yorkshire: 'I have learned what has become of this archbishop, and my sorrow is extreme.[1] We have laboured all we could against this common pest, and we have not obtained the desired measure; but for all that, the fruit of our labour is none the less assured from him, who never suffers any good deed to pass unrewarded. What men have refused to us, I am confident we shall obtain from the mercy of our Father who is in heaven, and that we shall yet see this cursed fig-tree rooted up.'[2]

Such grave mistakes as these can sometimes be made by saints. Cruel mistakes indeed they are, but very sanctifying for those saints on whom the blow falls; and, though veritable persecutions, yet they are not without consolation for such saints as these, inasmuch as there has been no offence to God on either side.

Innocent II being dead, Bernard, convinced that the honour of the Church was at stake, repeated his supplications, more urgently than ever, to Pope Celestine II and the Roman court: 'The whole world is aware of the devil's triumph,' he exclaimed, with such fiery zeal that we somewhat modify the strength of his expression. 'The applause of the uncircumcised and the tears of the good, resound far and wide. . . . If such were to be the end of this ignominious cause, why not have left it in obscurity? Could not that infamous man, the horror of England and the abomination of France, have been made bishop without Rome also witnessing the general infection spread as far as the very tombs of the apostles?[3]. . . . Well, be it so; this man has received sacrilegious consecration; but still more glorious will it be to precipitate Simon from mid-air, than to have prevented his mounting thus far. Otherwise, what will you do with the faithful, whose sense of religion makes them suppose that they cannot,

[1] Bern. Epist. 353, al. 379. [2] *Ibid.* 360, al. 380. [3] Epist. 235.

with a safe conscience, receive the sacraments from this leprous hand? Are they, then, to be forced by Rome to bend the knee to Baal?'[1]

Rome, however, was slow in letting herself be convinced, and neither Celestine, nor Lucius II who succeeded him, was willing to find in the great services of the powerful abbot of Clairvaux a sufficient reason to pronounce a condemnation, the justice of which was far from being proved to their eyes. It was only under the pontificate of Eugenius III, his former disciple, that St Bernard, by new[2] and reiterated instances,[3] at last obtained the deposition of William, and the substitution, in the see of York, of Henry Murdach, a Cistercian, and abbot of Fountains near Ripon.

'All the time that his humiliation lasted,' writes John, prior of Hexham, 'William never let a murmur of complaint escape him; but with a silent heart and with his soul at peace, knew how to keep patience. He protested not against his adversaries; nay, further still, he would turn aside his ear and his very thought from those who judged them unfavourably. None of those who shared his disgrace, showed themselves so continually given up as he to prayer and labour.'[4]

Five years afterwards[5] Eugenius III died, as also the abbot of Clairvaux and Henry Murdach. The canons of York once more elected William, and he was reinstated in the plenitude of his metropolitan rights by Anastasius IV. But God had willed to do no more than affirm the justice of his cause: thirty days after his triumphal return to York, he died, having only just solemnized the festival of the Holy Trinity for whom he had suffered.

We here give the few lines wherein the liturgy records the trials and virtues of St William.

Beatus Gulielmus clarissimis ortus parentibus, scilicet	Blessed William, born of noble parents (Count Hubert

[1] Epist. 236. [2] *Ibid.* 239. [3] *Ibid.* 240, al. 252.
[4] John Hag. Hist. coæv. [5] 1153.

patre Huberto Comite, et matre Emma Stephani regis sorore, summa virtutis laude adolescens floruit. Crescentibus autem meritis cum ætate, Eboracensis thesaurisarius effectus est: quo in munere ita se gessit, ut communis egentium pater ab omnibus haberetur. Neque enim ullum pretiosiorem thesaurum existimabat, quam seipsum opibus spoliare, quo facilius inopia laborantibus subveniret.

being his father, and Emma, sister of King Stephen, his mother), was remarkable from earliest youth for singularly great virtue. Growing in merit as he advanced in age, he was made treasurer of York: in which office he so behaved, as to be held by all as the father of the needy. Nor indeed did he esteem anything a more precious treasure than to despoil himself of his wealth, that he might more easily minister to the wants of those labouring under poverty.

Cum autem, defuncto Turstino Archiepiscopo, in ejusdem locum dissentientibus paucis e capitulo esset electus, electioni autem ut minus canonice factæ divus Bernardus apud apostolicam Sedem reclamasset, ab Eugenio tertio summo pontifice exauctoratus est. Quæ quidem res huic sancto viro non modo nullam molestiam attulit, sed potius optatissimam humilitatis exercendæ, Deoque liberius inserviendi occasionem præbuit.

Thurstan the archbishop being dead, he was elected to succeed him, though some few of the chapter dissented. But Saint Bernard, on the ground of this election being faulty according to the sacred canons, appealed against him to the apostolic See, and hence he was deposed by Pope Eugenius III. Which thing was in no ways taken as a grievance by this holy man, but rather as offering an excellent occasion of exercising humility and of serving God with greater freedom.

Sæculi igitur pompas cum fugeret, in solitudinem secessit, ubi nullis exterarum rerum curis distractus, propriæ saluti invigilaret. Defunctis autem adversariis, archiepiscopus iterum summo omnium consensu eligitur, et ab Anastasio pontifice confirmatur. Recepta autem sede, paulo post in morbum incidit, et dierum plenus, et eleemosynis, vigiliis, jejuniis, bonisque operibus Deo carus, ex hac vita migravit sexto Idus Junii anno salutis humanæ

Wherefore, fleeing worldly pomps, he withdrew into solitude, where he could attend solely to his own salvation, undistracted by any care of exterior things. But at last, his adversaries being dead, he was again with the full consent of all elected archbishop, and was confirmed by Pope Anastasius. Having entered upon his see he was shortly afterwards attacked with sickness; and full of days, as well as dear to God by reason of his almsdeeds, vigils, fasts, and good works, he

millesimo centesimo quinquagesimo quarto.

passed out of this life, on the sixth of the Ides of June, in the year of our salvation one thousand one hundred and fifty-four.

O William, thou didst know how to possess thy soul! Under the assaults of contradiction thou didst join the aureole of sanctity to the glorious character of a bishop. For well didst thou understand the twofold duty incumbent on thee from the day thou wast called by the suffrages of an illustrious Church to defend her here below, under most difficult circumstances; on the one hand, not to refuse the perilous honour of upholding to the last the rights of that noble bride who proffered thee her alliance: on the other, to show to thy flock, by the example of thy own submission, that even the best of causes can never be dispensed from that absolute obedience owed by sheep, just as much as by lambs, to the supreme Shepherd. He who searcheth the heart and the reins[1] knew how far the trial could go, without either altering the admirable simplicity of thy faith, or troubling, in consequence, the divine calm wherein lay thy strength. Yearning to raise thee to the highest degree of glory in heaven, fain was he to assimilate thee fully, even here below, to the eternal Pontiff, himself misunderstood, denied and condemned by the very princes of his own people. Thy refuge was in that maxim, from the lips of this divine Head: 'Learn of me, because I am meek and humble of heart, and ye shall find rest to your souls,'[2] and thus the yoke that would bear down such weak shoulders as ours, a burthen beneath which the strongest of us well might quail, far from daunting thee, seemed fraught with such sweetness, that thy step became all the lighter[3] for it, and from that hour thou didst appear not only to walk, but to run like a giant,[4] in the way of heroism wherein saints are formed.

Help us, O William, to follow thy steps at least afar off, in the paths of gentleness and energy. Teach us

[1] Jer. xvii 10. [2] St Matt. xi 29. [3] *Ibid.* x 30. [4] Ps. xviii 6.

to count for little all personal injuries. Our Lord indeed probed the delicacy of thy great soul, when he permitted that to befall thee, which to us would have proved a very core of bitterness, namely, that thy hottest adversaries should really be true saints, who, in every measure they undertook against thee, wished only for the honour and glory of their divine Master. The mysterious oil, that for so long flowed from thy tomb, was at once a sign of the ineffable meekness which earned for thee that constant simplicity of thy soul's glance, and a touching testimony rendered by heaven in favour of thy pontifical unction, the legitimacy of which was so long contested. God grant that this sweet oil may ooze out once again! Spread it lovingly on so many wounded souls, whom the injustice of men embitters and drives to desperation; let it freely flow in thine own Church of York, alien though she now be to thine exquisite submission to Rome and to her ancient traditions. Oh! would that Albion might cast aside her winding-sheet at that blessed tomb of thine, whereat the dead have oft returned to life! May the whole Church receive from thee, this day, increase of light and grace, to the honour and praise of the undivided and ever tranquil Trinity, to whom was paid thy last solemn homage here below.

JUNE 9

SAINTS PRIMUS AND FELICIAN

MARTYRS

ROSES and lilies are exquisitely alternated in the wreath woven by centuries for the bride of the Son of God. Though the world be heedless of the fact, it is none the less true that everything here below has but one object, namely to bedeck the Church with the attractive charms of heaven, to adjust her jewelled robes formed of the virtues of her saints, that she may be fitted to take her seat beside her divine Spouse, in the highest heavens, for all eternity.[1] The sacred cycle, in its yearly course, presents an image of those ceaseless labours whereby the Holy Ghost continues to form, up to the day of the eternal nuptials, that varied robe of holy Church, by diversifying the merits of God's servants, her members here below. To-day we have two martyrs becrimsoned with their own blood, setting off the dazzling whiteness of Norbert's works, or of William's innocence; and to-morrow we may contemplate with delighted gaze the softer light beamed upon our earth by Margaret, Scotland's pearl.

Primus and Felician, wealthy Romans, had already attained maturity of age, when our Lord made his voice heard inviting them to forsake their vain idols. Brothers according to the flesh, they now became more really such by fidelity to the same call of grace. Together they proved themselves intrepid helpers of the confessors of Christ amidst the atrocious persecution which raged against the Church during the latter half of the third century. In the same combat were they to fall side by side, exchanging this frail life here below for that into which, at one birth, they were to enter for ever in heaven.

[1] Apoc. xix 7, 8; Ps. xliv 10.

They furthermore were honoured by having their precious relics placed in the celebrated sanctuary consecrated to St Stephen, the Proto-Martyr, on Monte Cœlio; and they form its richest treasure.

The holy liturgy relates their triumph in these few lines:

Primus et Felicianus fratres, in persecutione Diocletiani et Maximiani accusati christianæ religionis, in vincula conjiciuntur: quibus soluti, inde eripiuntur ab angelo. Mox ad prætorem adducti, cum christianam fidem acerrime tuerentur, alter ab altero distracti sunt; ac primum varie tentata est constantia Feliciani. Sed cum suasores impietatis se posse quidquam verbis proficere desperarent, affixis stipiti manibus ejus et pedibus, ipsum sine cibo et potu inde triduum pendentem reliquerunt. Postridie ejus diei prætor vocatum ad se Primum sic affatur: Vides quanto sit prudentior quam tu frater tuus, qui, obsecutus imperatoribus, apud ipsos est honoratus. Quem si tu quoque imitari volueris, particeps eris ejus honoris et gratiæ. Cui Primus: Quid factum sit fratri meo cognovi ex angelo. Utinam quemadmodum sum cum eo voluntate conjunctissimus, sic ab eodem ne martyrio disjungar. Quo dicto, excanduit prætor, et ad cæteros cruciatus quibus Primum affecit, præsente jam Feliciano, liquatum igne plumbum in os ejus jussit infundi. Mox utrumque perduci imperat in theatrum, in eosque immitti duos leones: qui prostrati ad

Primus and Felician were brothers, and, being accused of professing the Christian religion during the persecution of Diocletian and Maximian, they were thrown into irons, which an angel broke, and they were delivered. But, being soon led again before the prætor, and as they most earnestly clung to the Christian faith, they were separated one from the other. The steadfastness of Felician was the first to be put to the test in divers ways. As they who strove to persuade him to impiety found it hopeless to gain aught from him by words, he was fastened hand and foot to a stake, and there left to hang three days without either food or drink. The day after that, the prætor having called Primus before him, thus addressed him: 'Seest thou how much wiser is thy brother than thou art? He hath obeyed the emperors, and they have made him honourable. Thou hast only to follow his example to be made partaker of his honours and favours.' Primus replied: 'What hath befallen my brother I know, for an angel hath told me. Would to God, that seeing I have the same will that he hath, I were not divided from him in the same martyrdom.' These words raised the wrath of the prætor, and in addition to the torments which

eorum genua, capite et cauda ipsis blandiebantur. Ad id spectaculum cum amplius duodecim millia hominum convenissent, quingenti cum suis familiis christianam religionem susceperunt. Quibus rebus permotus prætor, eos securi percuti jussit.

he had already inflicted on Primus, he ordered boiling lead to be poured into his mouth, and this in presence of Felician. After that, he had them both dragged into the amphitheatre, and two lions let loose upon them, in presence of about twelve thousand people, who were gathered together to see the show. The lions only fawned upon the knees of the saints, making friends with them, caressingly moving their heads and tails. This spectacle converted five hundred persons of the assembled crowd, together with their households, to the Christian religion. The prætor, moved to anger by what had passed, caused Primus and Felician to be beheaded with an axe.

O ye brave veterans of the Lord's battles, teach us what energy we must bring to the service of God, whatsoever be our age. Less favoured than we are, ye came late in life to the knowledge of the Gospel and of those inestimable treasures promised to the Christian. But in holy Baptism your youth was renewed as that of the eagle,[1] and for thirty years the Holy Ghost continued to produce rich fruits in you. When, in extreme old age, the hour of final victory at last sounded, your courage was equal to that of the most vigorous warriors. You were nerved up to such heroism and sustained therein, through prayer constantly kept alive within you by the words of the psalms, as your Acts attest. Revive then amongst us faith in the word of God; his promises will make us despise, as ye did, this present life. Lead our piety back to those true sources which strengthen the soul: the knowledge and daily use of those sacred formulas which bind our earth unfailingly to heaven, whence they were brought down to us.

[1] Ps. cii 5.

JUNE 10

SAINT MARGARET

QUEEN OF SCOTLAND

SCOTLAND had long been Christian when Margaret was given to her to establish, amidst a population so diversified, and so often at mutual enmity as was hers, that unity which makes a nation. Ancient Caledonia, defended by her lakes, mountains, and rivers, had, up to the fall of the Roman empire, kept her independence. But, whilst herself inaccessible to invading troops, she had become the refuge of the vanquished of every race and the proscribed of every epoch. Many an advancing wave, that had paused at the feet of her granite frontiers, had swept pitilessly over the southern provinces of the great British island. Britons, Saxons, and Danes in turn, dispossessed and driven from their homes, fleeing northwards, had successively crept in, and settling down as best they might, had maintained their own customs in juxtaposition with those of the first inhabitants, adding consequently their own mutual jealousies to the inveterate divisions of the Picts and Scots. But from the very evil itself the remedy was to come. God, in order to show that he is master of revolutions just as he is of the surging waves, was about to confide the execution of his merciful designs upon Scotland to such casual instruments as a storm or a political overthrow may sometimes prove to be.

At the opening of the eleventh century, Danish invasion had driven from the English shore the sons of the Saxon king, Edmund Ironside. The crowned apostle of Hungary, St Stephen I, generously received the fugitives at his court, welcoming in these helpless children the great-nephews of a saint, namely Edward the Martyr.

To the eldest he gave his own daughter in marriage, and the second he affianced to the niece of St Henry, emperor of Germany. Of this last mentioned union were born three children, Edgar, surnamed Atheling, Christina, afterwards a nun, and Margaret, whose feast the Church is keeping to-day. By the turning tide of fortune, the exiles once more returned to their country, and Edgar was brought to the very steps of the English throne. For in the meantime, the sceptre had passed from the Danish princes back again to the Saxon line, in the person of their uncle, St Edward the Confessor, and by very birthright seemed destined to pass ultimately to Edgar Atheling. But almost immediately after their return from exile, the death of St Edward and the Norman conquest again banished the royal Saxon family. The ship bearing these noble fugitives, bound for the continent, was driven in an opposite direction by a hurricane, and stranded on the Scottish shore. Edgar Atheling, in spite of the efforts of the Saxon party, was never to raise up the fallen throne of his sires; but his sister, the saint of this day, made conquest of the land whither the storm, God's instrument, had carried her.

Having become the wife of Malcolm III, her gentle influence softened the fierce instincts of the son of Duncan, and triumphed over the barbarism still so dominant in those parts of the country as to separate them utterly from the rest of the known world. The fierce highlander and haughty lowlander, reconciled at last, now followed their gentle queen along hitherto unknown paths, thrown open by her to the light of the Gospel. The strong now bent down to meet the weak or the poor; and all alike, casting aside the rigidity of their hardy race, let themselves be captured by the alluring charms of Christian charity. Holy penitence resumed its rights over the gross instincts of mere nature. The frequentation of the Sacraments, once more brought into esteem, produced seasonable fruits. Everywhere, whether in Church or in State, abuses vanished. The

whole kingdom became one family, whereof Margaret was called the mother; for Scotland was born by her to true civilization. David I (inscribed like his mother in the catalogue of the saints) completed the work begun by her; and another child of Margaret's, alike worthy of her, Matilda of Scotland, surnamed 'good Queen Maud,' was married to Henry I of England; and thus an end was put on the English soil to the persistent rivalries of victors and vanquished, by this admixture of Saxon blood with the Norman race.

The following are the words given in the liturgy concerning St Margaret.

Margarita, Scotorum regina, paterno Angliæ regum, materno Cæsarum sanguine clarissima, illustrior adhuc fuit christiana virtute. Hæc in Hungaria nata ubi pater tunc temporis exsulabat, post exactam summa cum pietate puerilem ætatem, una cum genitore, qui a sancto Eduardo patruo, Anglorum rege, ad paterni regni fastigium vocabatur, in Angliam venit. Mox, alternante parentum fortuna, ex Angliæ littore solvens, vi tempestatis expulsa, seu verius divinæ providentiæ consilio deducta est in oram maritimam Scotiæ. Ibi cum ex matris imperio Malcholmo Tertio Scotorum regi, egregiis ejus dotibus capto, nupsisset, sanctimoniæ et pietatis operibus, triginta quibus regnavit annis, toti regno mirifice profuit.

Margaret, Queen of Scots, was most noble by birth, uniting in herself from her father the blood of the kings of England, and from her mother the blood of the Cæsars; but her greatest nobility was in her brave Christian life. She was born in Hungary, where her father was then an exile; and she had passed a highly religious childhood, when her uncle Edward, the holy King of England, recalled her father to the royal prerogatives of his ancestors, and she came to England with him. A few years afterwards, upon the ruin of her family, she was escaping from England by sea, when the violence of the weather, or, to speak more truly, the Providence of God, caused the ship to be driven upon the coast of Scotland. There her extraordinary graces of mind and of body so attracted king Malcolm III that, at the wish of her mother, she became his wife; and of Scotland she deserved exceedingly well, during the thirty years of her reign, by the holiness of her life and the abundance of her works of mercy.

Inter regales delicias corpus afflictationibus ac vigiliis macerans, magnam noctis partem piis precationibus extrahebat. Præter alia jejunia quæ identidem usurpabat, integros quadraginta dies ante natalitia festa tanta cum severitate jejunare consuevit, ut ne in gravissimis quidem doloribus intermiserit. Divino cultui addictissima, templa plurima et cœnobia partim ex integro excitavit, partim resarcivit, et sacra suppellectili ac largo censu ditavit. Regem conjugem ad meliorem frugem et ad similia suis exercitationibus opera saluberrimo exemplo traduxit, liberosque omnes tam sancte et feliciter educavit, ut eorum plerique, quemadmodum et Agatha mater et Christina soror, sanctissimum vitæ genus amplexi sint. Universi demum regni felicitati consulens, a vitiis omnibus quæ furtim irrepserant populos expurgavit, eisque mores christiana pietate dignos restituit.

Nihil tamen æque in illa mirabile fuit ac flagrantissima caritas erga proximos, præsertim egenos, quorum numerosis gregibus non modo stipem affatim suppeditare, verum etiam trecentis quotidie materna benignitate dapes præbere, flexis genibus in morem ancillæ ministrare, regiis manibus pedes abluere, et pressis etiam osculis ulcera fovere, solemne ha-

In the midst of regal delicacies, she afflicted her body with hardships and watchings, being used to spend great part of the night in earnest prayer. Besides other fasts which she imposed upon herself, it was her custom to observe one of forty days before Christmas; concerning which fast she was so rigid, that she would not relax it even under sharp suffering. She took great delight in the public worship of God, and founded or renewed a number of churches and convents which she enriched at great cost with sacred furniture. Her example drew the king, her husband, to habits of Christian virtue and to the imitation of her good works. She educated all her children in so holy a manner, and with such happy success, that several of them, like her own mother Agatha and her sister Christina, embraced a most holy course of life. The happiness of the whole kingdom was the object for which she constantly strove, and she successfully rooted out all the vices which had stealthily crept in, and established among the people a standard of life worthy of Christians.

The most remarkable feature of her life was the tenderness of her charity towards her neighbour, especially the needy. Of these she would not only order crowds to be relieved, but was accustomed to give dinner to three hundred of them every day, treating them with the tenderness of a mother, holding it a sacred privilege to wait upon them on her knees like a handmaid; washing their feet with

buit. His porro aliisque piis sumptibus non regias tantum vestes et pretiosa monilia distraxit, sed ipsum non semel exhausit ærarium. Toleratis demum ad patientiæ miraculum acerbissimis doloribus, animam semestri corporis ægrotatione purgatam Auctori suo quarto Idus Junii reddidit. Quo temporis momento facies ejus diuturni morbi macie ac pallore fœdata, insolita quadam venustate refloruit. Miris etiam post mortem prodigiis clara, et Clementis Decimi auctoritate in Scotiæ patronam accepta, ubique terrarum religiosissime colitur.

her own royal hands, and even pressing her lips to their sores with tender kisses. To meet the expenses of her charity, she sold not only her queenly raiment and her precious jewels, but more than once wholly exhausted her treasury. Purified by grievous suffering, which she bore with marvellous patience during an illness of six months, she resigned her soul into the hands of her Creator upon the fourth of the Ides of June. At the moment of death, the bystanders saw her face, till then pale and worn with long sickness, flush again with its former beauty. After her death she became illustrious on account of great signs and prodigies. By the authority of Pope Clement X she was chosen patroness of Scotland, and she is honoured most religiously throughout the whole world.

We hail thee, O Queen, truly worthy of the praises lavished upon thee by posterity, among the most illustrious of sovereigns! Power, in thy hands, became an instrument of rescue for an entire population. Thine earthly passage marks the meridian of true light for Scotland. Yesterday, holy Church commemorated in her martyrology him who was thy precursor in this far-off land, Columba, who, leaving Ireland in the sixth century, had borne the faith thither. But Christianity, crippled in its soarings by divers combined circumstances, could produce scarcely any of its civilizing effects on the inhabitants of the land at that period. Only a mother could perfect the supernatural education of the nation. The Holy Ghost, who had chosen thee, O Margaret, for the task, prepared thy maternity in the midst of tribulation and anxiety; thus had he acted in the case of Clotilde; thus does he ever act in the case of mothers. How mysterious and hidden did the ways

of eternal Wisdom seem, as realized in thy person! Thy birth in exile, far from the land of thy sires; thy return home; then fresh misfortunes; then the tempest at sea; and at last thy being cast, despoiled of everything, upon the crags of an unknown coast: what a list of disasters! And who among the worldly-wise would ever have dreamed that herein was the direct course of a merciful Providence, to make the combined violence of men and the elements serve the sweet purposes of his designs in thy regard? Yet so it was; and this is the way thou wast moulded into the valiant woman,[1] raised in all thy loftiness above the deceits of this present life, and wholly fixed on God, the one supreme Good, alone untouched by earth's revolutions.

Far from becoming either soured or dried up by suffering, thy heart, firmly anchored beyond the influence of this world's ebb and flow on unshaken and eternal love, was ever up to the mark in foresight and in devotedness, such as was needed to hold thee always at the height of the mission destined for thee. Wherefore thou wast indeed that treasure worthy of being sought from the uttermost coasts; that merchant-ship bringing bread from afar, and all good things to the favoured shore on which she is cast.[2] Yea, fortunate indeed were thy land of adoption, had she never forgotten thy teaching and example! Happy thy descendants, had they ever remembered that the blood of saints flowed in their veins! Yet worthy of thee in death was at least the last queen of Scots, as she bowed beneath the headsman's axe a brow faithful to her Baptism up to her last breath. But alas! the unworthy son of Mary Stuart, by a policy as false as it was sacrilegious, abandoned at once both the Church and his own mother. Thenceforth heresy blighted the noble stem whence so many kings had sprung; and this at the very moment when England and Scotland were first united under one sceptre's sway! Nor may the treason of a James I be redeemed by the fidelity of a second James to the faith

[1] Prov. xxxi 10-31. [2] *Ibid.*

of his fathers! O Margaret, thy throne is firmly fixed for ever in the eternal kingdom; but abandon not thine own England, the land of thy sires, nor Scotland, still more thine own, of which holy Church has declared thee patroness. The apostle Andrew shares with thee the rights of patronage: in concert with him, preserve those who have been steadfast in fidelity, multiply converts to the ancient faith, and prepare the way for the speedy gathering of the whole flock into the fold of the one Shepherd.[1]

[1] St John x 16.

JUNE 11

SAINT BARNABAS

APOSTLE

THE promulgation of the new alliance invited all nations to sit down at the marriage-feast in the kingdom of God; since that day, the sanctifying Spirit is ever producing saints in every age, and at moments which correspond most mysteriously to the deep and hidden designs of eternal Wisdom over the particular history of a people. Nor must we be astonished at this: for Christian nations having their appointed part in the advancing of the kingly sway of the Man-God, this vocation imposes duties upon them, and gives them rights superior to nature's law; the supernatural order invests them with its inherent greatness; and the Holy Ghost, by means of his elect, fosters not only their birth but likewise their development. This wondrous working of divine Providence, as presented on history's page, is indeed admirable; where the hidden influence of sanctity, in even the frail and lowly, is ever being divinely used to overrule the powerful action of the mighty, who seem, in men's eyes, to be leading everything their own way. Among the saints strikingly appointed as channels of grace to nations, none are so particularly entitled to universal remembrance and gratitude as the apostles, for they are the foundation stones of the edifice of Christian society,[1] whereof the Gospel is both the strength and the primary law. The Church is ever watchful to prevent her sons falling into a dangerous forgetfulness of this; hence no liturgical season is without its memory of one or other of these glorious witnesses to Christ. But from the day that the

[1] Eph. ii 20.

world was delivered over to become the conquest of their zeal, the mysteries of man's salvation being all consummated, their names are more closely pressed together on the sacred records; each month of the cycle now borrows its characteristic colouring from the brilliant triumph of some one of these.

The month of June, all aflame with the fires of Pentecost, sees the Holy Ghost setting upon its predestined foundations the first layer of stones in the Church's construction; for to this month belongs the honour of proclaiming the memorable names of Peter and Paul, wherein are summed up all the services and trophies of the whole apostolic college. Peter declared the Gentiles admitted to the grace of the Gospel; Paul was named their apostle. But still, before rendering the homage so justly due to these two leaders of the Christian people, it is fitting that nations should throng, in grateful veneration, around the guide given to Paul himself in the opening days of his apostolate—that is, around Barnabas, whose name is interpreted the Son of Consolation,[1] and by whom the convert of Damascus was presented to the terrified Church, lately so sorely tried by the violence of Saul the persecutor. June 29 will derive its chief radiance from the simultaneous confession of the two princes of the apostles, united in death, as they had been one in life.[2] Be then honour due, first of all, to him who first knit together this fruitful union, by leading to the head of the infant Church the future Doctor of the Gentiles.[3] Barnabas presents himself before us as a herald; the feast which the Church is celebrating in his honour is a prelude to the gladness which awaits us at the end of this month so rich in light and in fruits of holiness.

Let us read his history, drawn mainly from the Acts of the Apostles. Notwithstanding its brevity, there are, on the pages of the sacred liturgy, few more glorious than this.

Barnabas levites, Cyprius genere, qui et Joseph, cum Paulo Gentium apostolus

Barnabas, called also Joseph, a Levite, was born in Cyprus, and was the one designated by

[1] Acts iv 36. [2] Ant. Oct. Ap. ad Bened. [3] Acts ix 27.

ordinatus est ad prædicandum Jesu Christi Evangelium. Is, agro vendito, quem habebat, redactam ex eo pecuniam attulit apostolis. Missus autem Antiochiam prædicationis causa, cum ibi multos ad Christi Domini fidem conversos esse comperisset, incredibiliter lætatus, eos hortabatur ut in Christi fide permanerent. Qua cohortatione multum proficiebat, quod ab omnibus vir bonus, et Spiritu sancto plenus habebatur.

Profectus inde Tarsum, ut quæreret Paulum, cum eo Antiochiam venit. In ejus urbis Ecclesia annum commorati, christianæ fidei et vitæ illis hominibus præcepta dederunt: ubi etiam Jesu Christi cultores primum Christiani sunt appellati. Discipuli autem Pauli et Barnabæ suis facultatibus christianos, qui in Judæa erant, sustentabant, eo mittentes pecuniam per Paulum et Barnabam. Qui perfuncti illo caritatis officio, adhibito Joanne cui cognomen erat Marcus, redierunt Antiochiam.

Cum autem Antiochiæ in Ecclesia, cum cæteris prophetis et doctoribus, Paulus et Barnabas in jejunio et oratione Domino deservirent, dixit Spiritus sanctus: Segregate mihi Saulum et Barnabam in opus ad quod assumpsi eos. Tunc jejunantes et orantes, imponentesque eis manus, dimiserunt illos. Itaque Seleuciam venerunt, inde in Cyprum: ac multas præ-

the apostles, together with Paul, to preach the Gospel of Christ to the Gentiles. He having land, sold it and brought the money to the apostles. Being sent to Antioch to preach there, he met with a great number of people already converted to the faith of Christ the Lord, which thing filled him with much joy, and he multiplied his exhortations, that they might persevere in the faith of Christ. His word had great success, for he was looked upon by all as a good man and one filled with the Holy Ghost.

Travelling thence to Tarsus, there to seek Paul, he came with him as far as Antioch. They here passed one year with the faithful who formed the Church of this city, labouring to instruct them in the Christian life and in faith; and here also it was, that the worshippers of Jesus Christ were first called Christians. The disciples of Paul and Barnabas aided with alms the Christians that were in Judea, and sent these subsidies by the hands of Paul and Barnabas. Having performed this work of charity, joining unto them John surnamed Mark, they returned to Antioch.

Whilst Paul and Barnabas were serving the Lord in the Church of Antioch, fasting and praying with the other prophets and doctors, the Holy Ghost spoke and said: Separate me Paul and Barnabas for the work whereunto I have called them. Then, with fasting and prayer, they imposed hands upon them and let them depart. They went to Seleucia, and thence to Cyprus; besides this, they passed

terea urbes regionesque, prædicantes Evangelium summa cum audientium utilitate, peragrarunt. Postremo Barnabas, digressus a Paulo, una cum Joanne qui cognominatus est Marcus, navigavit in Cyprum: ibique circiter septimum Neronis annum, tertio Idus Junii, ad apostolici muneris laudem martyrii coronam adjunxit. Ejus corpus, Zenone imperatore, repertum est in insula Cypro; ad cujus pectus erat Evangelium Matthæi, Barnabæ manu conscriptum.

through many towns and countries, preaching the Gospel everywhere, with much fruit amongst all who heard them. After this Barnabas separated himself from Paul, and together with John surnamed Mark returned to Cyprus. Here about the seventh year of the reign of Nero, on the third of the Ides of June, he joined the martyr's crown to the dignity of an apostle. In the reign of the emperor Zeno, his body was discovered in the island of Cyprus: on his breast lay a copy of the Gospel of St Matthew, written by the hand of Barnabas himself.

To thee, O Barnabas, we offer the gratitude of the nations. Thou didst watch, O faithful Levite, beside the figurative sanctuary of the days of expectation, observing the coming of the Lord God,[1] until at last the true ark, the Incarnate Word, having appeared in Sion, thou didst at once take thy place at his side, to defend and serve him, the ark of holiness, that had come to rally all nations, to give them the true manna, to establish amongst all a new covenant; this was to require from the sons of the Old Testament the sacrifice of the privileges that had been theirs since the first prevarication of the Gentiles. Though a member of the favoured tribe of Levi, thou wast prompt to abandon its sacred titles, which thou didst recognize to have been but limited and now to be set aside; yea, outstepping mere precept, thou didst not hesitate to renounce all thy family possessions and give them up, together with thyself, to the Church yet in her infancy and scorned by the Synagogue. Therefore the Holy Ghost would not be outdone in generosity; to thee he reserved the signal privilege of presenting to the Gentiles their apostle. Saul was thy friend; blinded by the prejudices of his sect, he scorned to follow thine example; and the

[1] Lev. viii 35.

faithful trembled at his very name, seeing in him their most relentless persecutor. But silently thine intercession arose from the earth, and blending with that of Stephen, pleaded a strong prayer for the murderer. The hour of grace had sounded; and thou wast the first in Jerusalem to hear of the victory; on the strength of thy testimony alone, the terrified assembly of believers opened their doors to the recent convert.

Thus appearing before the Church as guarantee for the future Doctor of the Gentiles, to thee belonged the honour of leading him forth to the scene of his labours. Thine it was not to be numbered among the twelve by our Lord, yet thine authority was of a kind that almost equalled theirs. After the baptism of Cornelius, thou wast delegated by the apostles to Antioch, to direct the evangelization of the Gentiles. There Paul, the new labourer, was joined to thee; and then did the word of salvation, falling from thy lips, begin to produce conversions so numerous, that the faithful were then for the first time called Christians, to distinguish them at once from both pagans and Jews. The emancipation of the nations was thus accomplished, and Paul, in the eyes of all, as also according to the language of the Holy Ghost himself, was still but thy disciple and thy client.[1] For which reason the divine Spirit was pleased that thou shouldst share in common with him that solemn ordination whereby he was constituted Apostle of the Gentiles. But very soon after this, the greater good of souls required that thy journeys and labours, hitherto inseparable from his, should be divided. Thine apostolate was then directed more specially to the island of Cyprus, so abused in pagan times by the demon of voluptuousness: there hadst thou first seen the light, and now thou didst gladly devote thy sweat and even thy blood to diffusing throughout thy native isle the purifying light of the Son of God.

But the fires of Pentecost burning in thy breast urged thee ever forward and onward to more distant missions. Of thee it was written as of Paul: I have set thee to be the

[1] Acts xi 30, xii 25, xiii 1.

light of the Gentiles: that thou mayst be for salvation unto the uttermost part of the earth.[1] Thus Italy also heard thy sweet voice, redolent of the joy and consolation of the Paraclete; she beheld thy noble countenance, the serene majesty whereof had made the pagans of another land mistake thee for one of their gods veiled under human features.[2] Bergamo, Brescia, and other places, especially Milan, claim thee as their father. Look down then, O Barnabas, from thine exalted throne, and ever protect the faith thou didst deposit in these places, which, more fortunate than the fated cities of Cyprus, have remained faithful. Vouchsafe to protect the Order, so useful to the Church, which claims thy powerful patronage; may its apostolate continue to carry out thine own; and may its members deserve, unto the day of doom, the high esteem in which it was held by St Charles Borromeo, thy glorious successor in the see of Milan. Extend thy solicitude to all nations, O father of the Gentiles, for all without distinction were confided to thee by the Holy Ghost; suffer them to enter into the way of light so exquisitely described in that precious Epistle which bears thy blessed name:[3] may the Gentile world become the true temple, of which that of Moriah was but a figure.[4]

[1] Acts xiii 47.
[2] *Ibid.* xiv 11.
[3] Epist. Cathol. S. Barnab. Ap. xix.
[4] *Ibid.* xvi.

JUNE 12

SAINT JOHN A S. FACUNDO OR OF SAHAGUN

CONFESSOR

THE kingdom which the apostles are commissioned to establish upon earth is a reign of peace. Such was the promise pledged by heaven to earth, on that glorious night wherein Emmanuel was given to us. And on that other night which witnessed our Lord's last farewell at the Supper, did not the Man-God base the New Testament upon the double legacy which he bequeathed to his Church, of his sacred Body and Blood, and of this peace announced of yore by Bethlehem's angels?[1] A peace unknown till then here below; a peace all his own, because, as he said, it proceeds from him, but still is not himself; this gift substantial and divine is no other than the Holy Ghost in Person! Like to some sacred leaven, this peace has been spread amongst us during this time of Pentecost. Men and nations alike have felt the secret influence. Man, at strife with heaven and divided against himself, was indeed justly punished for his insubordination to God by the ascendancy of the senses in his revolted flesh; but he now sees harmony once again established in his own being, and his appeased God treating as a son the obstinate rebel of former days. The sons of the Most High are to form a new people, stretching their confines unto earth's furthest bounds. Seated in the beauty of peace, to use the Prophet's expression,[2] this blessed race shall see all nations flocking to its midst, and shall draw down, here below, the goodwill of heaven.

Whereas formerly nations were constantly at strife and wreaking vengeance in many a bloody combat

[1] St John xiv 27. [2] Is. xxxii 18.

that knew no end but the extermination of the vanquished, once baptized, they recognize each other as sisters, according to the filiation of the Father who is in heaven. Faithful subjects of the one pacific King, they yield themselves up to the Holy Ghost that he may soften their manners; and if war, the result of sin, must needs sometimes come, wofully reminding man of the consequences of the fall, this inevitable scourge will henceforth have at least some law besides that of might. The right of all nations, that Christian right which pagan antiquity rejected, the faith of treaties, the arbitration of the Vicar of Christ, supreme controller of the consciences of kings, these, and only these, can eliminate occasions of bloody discord. Thus there were to be ages in which the 'peace of God,' or the 'truce of God,' or a thousand such loving artifices of the common mother, would prevail to restrict the number of years and of days wherein the sword might be allowed to remain unsheathed against human life; were these limits outstepped, the transgressor's blade would be snapped in twain by the power of the spiritual sword, more dreaded, in those days, than warrior's steel. Such is the power of the Gospel that, even in these present days of universal decadence, the fiercest adversary respects a disarmed foe; so that after a battle victors and vanquished, meeting like brothers, lavish the same cares both corporal and spiritual on the wounded of either camp. Such is the persistent energy of the supernatural leaven which has been working progressive transformation in mankind for eighteen hundred years, and is even still acting upon those who would fain deny its power!

He whom we are honouring to-day is one of the most glorious instruments of this marvellous conduct of divine Providence. Heaven-born peace mingles her placid ray with the brilliant aureole that wreaths his brow. A noble son of Catholic Spain, he knew how to prepare the future glory of his country, as well as any mailed hero that laid Moor prostrate in the dust. Just as the eight hundred years' crusade that drove the

crescent from Iberian soil was closing, and the several kingdoms of this magnanimous land were blending together under one sceptre, this lowly hermit of St Augustine was laying within hearts the foundation of that powerful unity which would inaugurate the glory of Spain's sixteenth century. When he first appeared, rivalries engendered too easily by a false point of honour in a nation armed to the teeth sullied the fair land of Spain with the blood of her sons, slain by Christian hands. As he now stands before us receiving the Church's homage, we behold discord at his feet, overthrown and vanquished by his defenceless hand.

Let us read his life as related in the liturgy.

Joannem, Sahaguni in Hispania nobili genere natum, parentes cum diu prole caruissent, piis operibus et orationibus a Deo impetrarunt. Ab ineunte ætate egregium futuræ sanctitatis specimen dedit: nam e loco superiore ad cæteros pueros crebro verba faciebat, quibus eos ad virtutem et Dei cultum hortabatur, eorumque dissidia componebat. In patria monachis sancti Facundi ordinis sancti Benedicti, primis litterarum rudimentis imbuendus traditur. Dum iis operam daret, curavit pater ut parochus ecclesiam administraret: quod munus juvenis nullis rationibus adduci potuit ut retineret. Inter familiares episcopi Burgensis adscriptus, ob spectatam ipsius probitatem intimus ei fuit, ab eoque presbyter et canonicus factus, multis beneficiis auctus est. Sed, relicta aula episcopi, ut Deo quietius serviret, omnibus ecclesiæ proventibus abdicatis, se cuidam sacello addixit, ubi Sacrum quotidie faciebat, ac

John was born at Sahagun in Spain, of a noble race; his parents after long childlessness obtained him from God by prayers and good works. From his earliest years he gave clear signs of his future holiness of life: for he used to climb up upon a high place, to preach to the other little boys, and to exhort them to be good and to be attentive to the public service of God, and he made it his work to reconcile their quarrels. In his native place, he was given in charge to the monks of the Order of Saint Benedict of San Facundo to be taught the first elements of learning. While he was thus engaged, his father obtained for him the benefice of a parish, but no inducements could persuade him to keep this preferment. He became one of the household of the bishop of Burgos, and that prelate seeing his uprightness took him into his counsels, ordained him priest, and made him a canon, heaping many benefices upon him. However, that he might serve God the more quietly, he left

de rebus divinis magna cum auditorum ædificatione frequenter concionabatur.

Postea studiorum causa Salmanticam profectus, in celebre collegium divi Bartholomæi cooptatus, sacerdotis munus ita exercuit, ut simul optatis studiis incumberet, et in sacris etiam concionibus assidue versaretur. Cum vero in gravissimum morbum incidisset, arctioris disciplinæ voto se obstrinxit, quod ut redderet, cum prius cuidam pauperi pene nudo ex duabus, quas tantum habebat vestes, meliorem dedisset, ad cœnobium sancti Augustini severiori disciplina tum maxime florens se contulit: in quo admissus, obedientia, animi demissione, vigiliis ac oratione provectiores anteibat. Triclinii cura cum ipsi demandata esset, vini doliolum, ipso attingente, omnibus monachis per annum abunde suffecit. Exacto tyrocinii anno, præfecti jussu munus concionandi suscepit. Salmanticæ id temporis adeo cruentis factionibus divina humanaque omnia permixta erant, ut singulis propemodum horis cædes fierent, et omnium ordinum ac præsertim nobilium sanguine non viæ solum et fora, sed templa etiam redundarent.

the bishop's palace, resigned all his Church income, and betook himself to a certain chapel where he celebrated the holy Mass every day, and oftentimes preached concerning the things of God with great profit to all that heard him.

He went later on to Salamanca to study, and there being taken into the celebrated college of St Bartholomew, performed his priestly office in such sort, that he was at once constant to study, the present object of his desire, and assiduous in the duty of preaching. Here he had a severe illness, and vowed to embrace a sterner way of living; in fulfilment of which vow, having given to a half-naked beggar the better of the only two garments he possessed, he withdrew to a monastery of Saint Augustine then flourishing in full observance of severe discipline. Being admitted therein, he surpassed the most advanced in obedience, in lowliness of mind, in vigils, and in prayer. The care of the refectory being confided to him, one barrel of wine, handled by him, abundantly sufficed the whole community for an entire year. After his year of noviceship, he undertook once more, by obedience, the duty of preaching. At that time, owing to bloody feuds, all things human and divine at Salamanca were in such utter confusion, that murders were committed almost every hour, and not only the streets and squares, but even the very churches flowed with the blood of all classes, especially of the nobility.

At Joannes, tum concionibus, tum privatis colloquiis civium animos demulcens, ad tranquillitatem urbem reduxit. Virum principem graviter offendit, quod illius in subditos sævitiam increpasset. Qua de causa equites duos inmisit, qui eum in itinere confoderent: jamque ad ipsum propinquaverant, cum, stupore divinitus immisso, simul cum equis immobiles steterunt, donec ad pedes sancti viri provoluti, sceleris veniam precarentur. Ipse quoque princeps, repentino terrore perculsus, jam de salute desperaverat, cum, revocato Joanne, facti pœnitens, incolumitati redditus est. Factiosi etiam homines, cum eum fustibus peterent, brachiis diriguere, nec ante redditæ vires quam delicti veniam precarentur. Christum Dominum, dum Sacrum faceret, præsentem contueri, atque ex ipso divinitatis fonte cœlestia mysteria haurire solitus. Abdita cordis inspicere, ac futura raro eventu præsagire frequens illi fuit, fratrisque filiam septennem mortuam excitavit. Denique, mortis die prænuntiato, et Ecclesiæ sacramentis devotissime susceptis, extremum diem clausit, multis ante et post obitum miraculis gloriosus. Quibus rite probatis, Alexander Octavus Sanctorum numero eum adscripsit.

It was John who, by public preaching and private conversations, softened the hearts of the citizens, so that the town was restored to peace. One of the nobles, whom he had grievously offended by rebuking him for his cruelty towards his vassals, sent two knights to murder him on the road. They had already come nigh to him, when God struck them with such terror, that they were rendered immovable, and their horses likewise; until at length prostrating themselves before the feet of the saint, they implored his forgiveness for their crime. The said lord, likewise smitten with a sudden dread, despaired of his salvation, till he had sent for John, who, finding him repentant of his deed, restored him to health. Some factious men also, who assailed him with clubs, found their arms stiffen, nor would their strength return till they had asked his pardon for their wickedness. While celebrating Mass, he was wont to behold the Lord Jesus Christ then present, and to quaff from the fountain-head of the Divinity heavenly mysteries. Oftentimes also he could see into the secrets of men's hearts, and foretell things to come, that were quite unlooked for. He raised from the dead his brother's daughter, a child seven years old. He foretold the day of his death; and having prepared himself, by receiving most devoutly the Sacraments of the Church, he passed away. He was glorified by miracles both before and after his death. These being duly proved, Alexander VIII numbered him among the saints.

O blessed Saint, well hast thou earned the privilege of appearing in the heavens of holy Church during these weeks that are radiant with the light of Pentecost. Long ago did Isaias thus portray the loveliness of earth, on the morrow of the coming down of the Paraclete: 'How beautiful upon the mountains are the feet of them that bring good tidings, and that preach peace: of them that preach salvation; that say to Sion: Thy God shall reign!'[1] What the prophet thus admired was the sight of the apostles taking possession of the word, in God's name. But in what did thine own mission differ from theirs thus enthusiastically pictured by the inspired pencil? The same Holy Ghost animated thy ways and theirs; the same pacific King beheld his sceptre by thy hand made yet more steadfast in its sway over a noble nation of his vast empire. Peace, the one object of all thy labours here below, is now thine eternal recompense in heaven, where thou reignest with him. Thou dost now experience the truth of thy Master's word, when he said of such as resemble thee by working to establish peace at least within the territory of their own hearts: 'Blessed are the peacemakers, for they shall be called the children of God!'[2] Yea, rest then, dear Saint, in thy Father's inheritance, into which thou hast entered; rest in the beatific repose of the Holy Trinity that inundates thy soul, and may we here, afar off on this chilly earth below, feel something of that genial peacefulness!

Vouchsafe to lavish upon thine own land of Spain the same succour which in thy lifetime was so precious to her. No longer does she hold that pre-eminence in Christendom which became hers just after thy glorious death. Would that thou couldst now persuade her that never can her greatness be recovered by lending an ear to the deceptive whisperings of false liberty! But that which could in bygone days render her so strong and powerful can do so again if she draw down upon her the benedictions of him by whom alone kings reign.[3] Devotedness to Christ, that was her glory; devotedness

[1] Is. lii 7. [2] St Matt v. 9. [3] Prov. viii 15.

to truth, that was her treasure! Revealed truth is alone that whereby men enter into true liberty: Truth will make you free.[1] Truth alone is able to bind in unity indissoluble the many minds and wills that make up a nation; powerful is that bond, for it secures strength to a country beyond her frontiers and peace to her within. Apostle of peace, remind thine own people, and teach the same to all, that absolute fidelity to the Church's doctrines is the sole ground whereon Christians may seek and find concord.

[1] St John viii 32.

THE SAME DAY

SAINT LEO THE THIRD

POPE AND CONFESSOR

THE fragrance of Christmas is suddenly wafted around us, while we are in the midst of Pentecost! Leo III, as he speeds his flight from earth, sheds upon us the perfumed memory of that day, whereon the Infant God was pleased to manifest, by his means, the plenitude of His principality over all nations. Christmas Day of the year 800 witnessed the proclamation of the Holy Empire. The obscurity and poverty which had, eight centuries previously, ushered in the Birth of the Son of God, had for its object the drawing of men's hearts; but this feebleness, so full of tenderness and condescension, was far from expressing the fullness of the mystery of the Word made Flesh. The Church tells us so, every year, as this blessed night of love comes round: 'A Child is born to us, and upon His shoulder is the sign of principality; His name shall be called the Wonderful, the Mighty, the Father of the world to come, the Prince of peace.'[1] Peace, this day, once more shines upon the cycle: the peace of Christ, indisputably Victor and King! More even in one respect than our St. John of to-day, does Leo III deserve the united gratitude of the faithful. Here he stands like a new Sylvester, in presence of a new Constantine; by him alone is the complete victory of the Word Incarnate absolutely revealed.

[1]The Office of Matins, Christmas day.

Christ had successively triumphed over the false gods, over Byzantine Cæsarism, and over barbarian hordes. A new society had sprung up, governed by princes who confessed that they held their crowns of the Man-God alone. To the old Roman empire founded on might, to Cæsarism, crushing the world with the iron teeth of its domination,[1] rather than binding it together, was to succeed that confederation of baptized nations, which was to be called Christendom. But whence the unity needed for so vast a body? Who the chief amongst such a multitude of princes equal in birth and in rights? On what basis can the primacy of such a chieftain stand? Who may summon him? who point out the chosen of the Lord and anoint him with so potent an anointing, that his right to the first place in the councils of kings shall be undisputed by the strongest amongst them? The Holy Ghost, brooding over the chaos of peoples, as in the beginning over the dark waters,[2] had long been elaborating this new creation, which must declare the glory of our Emmanuel:[3] the new empire thus prepared would, as it were of itself, spring forth unto light, out of circumstances preordained strongly and sweetly,[4] by eternal Wisdom.

Up to this period, the uncontested primacy of the spiritual power had stood majestic and alone, amidst Christian kingdoms. Though weakest of them all, ever did Peter's successor behold earth prostrate at his feet; the city of the Cæsars had become his; Rome, by his voice, commanded all nations. Nevertheless, his authority, unarmed and defenceless, would have need at times to repel such assaults of violence as had already more than once imperilled the sacred patrimony which secured the independence of Christ's Vicar. For the spiritual power, when once able to appear in sublime magnificence, became itself the object of sacrilegious ambi-

[1] Dan. ii. 40.
[2] Gen. i. 2; Apoc. xvii. 15.
[3] Ps. xviii. 2.
[4] Wisd. viii. 1.

tion, the coveted prey of blackest perfidy. Leo III himself had lately experienced this in his own sacred person. A powerful lord, in conjunction with certain unworthy clerics, banded together by one common greed for gain, had beguiled the Pontiff into an ambush; his body had been mutilated, his eyes and tongue torn out, and his life preserved only by miracle; more wondrous still, his sight and speech had been afterwards restored by divine intervention. All Rome, witnessing this prodigy, was loud in heartfelt thanksgiving. God had indeed delivered His anointed; but the assassins had remained, nevertheless, masters of the city until the victorious troops of the Frankish king brought back the illustrious victim and reinstated him in his palace. Still this noble triumph was of itself no guarantee against future peril; for it had been preceded by other such victories, likewise due to the ever ready arm of the *eldest daughter of the Roman Church.* When her protecting sword was again withdrawn, leaving the work of restoration scarcely accomplished, new plots within or outside of Rome would soon be again set in motion for the usurpation of either the spiritual or temporal power of the Papacy. From the coast of the Bosphorus, too, the depraved successors of Constantine only applauded such intrigues, even keeping conspirators and traitors in secret pay.

Such a state of things could no longer continue. The sovereign Pontiff must necessarily look around, to find some security less precarious for the great interests confided to his keeping; the peace of the whole Christian world, the peace of souls as well as of nations, demanded that the highest authority upon earth should not be left at the mercy of ceaseless cabals. It was by no means sufficient that, at the hour of peril, the Vicar of Jesus Christ should be able to depend upon the fidelity of one nation, or of one prince. Some permanent institution was needed, not only to repair, but to ward off, every blow aimed by violence or by

perfidy against Rome. Christian society was, by this time, advanced enough to furnish materials for the carrying out of such a noble conception. Already indeed, Pepin le Bref, by abandoning his Italian conquests into the hands of the apostolic See, had unreservedly constituted the temporal sovereignty of the Roman Pontiffs. But, though the use of the sword in self defence belongs to the Popes by right, just as much as to any king in his own states, yet, even when absolutely unable to act otherwise, personal use of armed force must ever be distasteful to the successor of him whom the Man-God appointed, here below, as the Vicar of His love.[1] On the other hand, he well knows that he must maintain those sacred rights for which he has to answer to both God and man. Monarch as he is, Peter's successor would be at liberty to choose from amongst the kings of the west (all of whom gloried in being his sons) one prince to whom he might confide the office of *protector and defender* of holy Church. Head as he is of the whole spiritual army of the elect, porter of heaven's gates, depositary of grace and of infallible truth, he could invite the said prince to the honour of his alliance. Sublime indeed would such an alliance be, the legitimacy whereof bears the palm over that of all treaties ever concluded between potentates. Such an alliance, inasmuch as it is intended to guarantee the rights of the King of kings in the person of His representative, would entail certain obligations, it is true, on the recipient; but, at the same time, it would single him out to lofty privileges. Intrinsically vain and powerless are nobility of race, vastness of territory, glory of arms, and brilliancy of genius, to exalt a prince above his peers; such a greatness merely springs from earth, and outstrips not man's limits. But the ally of Pontiffs would possess a dignity touching upon the heavenly; for such are the sacred interests whereof he would assume the filial guard-

[1] Ambr. in Luc. x.

ianship. Without in the least encroaching on the domain of other kings, his compeers in other respects, or derogating from their independence, he must hold it his right, as accredited protector of his mother the Church, to carry the sword whithersoever the spiritual authority is aggrieved or requires his concurrence, in the accomplishment of the divine mission of teaching and saving souls. In this sense, his power must be universal, because the mission of holy Church is universal. So real this power, so distinct from every other, that to express it a new diadem must needs be added to the regal crown already his by inheritance; and a fresh anointing, different from the usual royal unction, must manifest in his person superiority over all other kings, chieftainship of the *Holy Empire,* of the Roman empire renewed, ennobled, and limitless as the earthly dominion assigned to Jesus Christ by the eternal Father.

Verily this magnificent conception unveils before us the boundless empire of the Word Incarnate, in all its wondrous plenitude! He alone possesses fully, by right of birth, by right of conquest, the universality of nations;[1] He alone can delegate, for and by His Church, such power to kings. Who then may tell the splendour of that Christmas festival, whereon Charlemagne the greatest of princes, prostrate before the Infant God, beheld his anterior glories eclipsed by the pomp of that unexpected title, whereby he was officially appointed lieutenant of the divine Child couched in the humble crib! Beside the tomb of the first of Popes, of him that was crucified by the orders of a Cæsar, Leo III, in the plenitude of his sole authority, reconstituted the empire; in Peter's name, on Peter's tomb, he linked once more the broken chain of the Cæsars. Henceforth, before the eyes of all nations, the Pope and the emperor (to use the language of the papal bulls) will appear as two luminaries directing earth's movements; the Pope, as the

[1] Ps. ii. 8.

faithful image of the Sun of justice; the emperor, as deriving his light from the radiance cast on him by the supreme Pontiff.

Too often, indeed, will parricides stand up in revolt, and turn against the Church the sword that should be brandished only in her defence. But even these will serve only to demonstrate more clearly that the Papacy is verily the one source of empire. True, the day may come when German tyrants, rejected as unworthy by the Roman Pontiffs, will lay violent hands on the eternal city, creating antipopes, with a view to the aggrandizement of their own power. But by the very fact of carrying their insolence so far as to get themselves crowned champions of St. Peter by these pseudo-vicars of Christ, on the very tomb of the prince of the apostles, they will prove that society in those days could acknowledge no title to greatness, save such as either came, or seemed to come, from the apostolic See. The abuses and crimes, everywhere to be met with on history's page, must not allow us Christians to forget that the value of an epoch or of an institution must, as regards God and His Church, be measured only by the progress derived thence by truth. Even though the Church suffer from the violence of rightful or of intruded emperors, she nevertheless rejoices much to see her Spouse glorified by the faith of nations, still recognizing how, through Christ, all power resides in her alone. Children of the Church, let us judge of the *Holy Empire,* as the Church, our mother, judges of it: it was the highest expression ever given to the influence and power of the Popes. To this glorification of Christ in His Vicar did Christendom owe its thousand years of existence.

Space fails us, or gladly would we here describe in detail the gorgeous liturgical function used during the middle-ages, in the *ordination* of an emperor. The *Ordo Romanus,* wherein these rites are handed down to us, is

full of the richest teachings clearly revealing the whole thought of the Church. The future lieutenant of Christ, kissing the feet of the Vicar of the Man-God, first made his *profession* in due form: he 'guaranteed, promised, and swore fidelity to God and blessed Peter pledging himself on the holy Gospels, for the rest of his life to protect and defend, according to his skill and ability, without fraud or ill intent, the Roman Church and her ruler in all necessities or interests affecting the same.' Then followed the solemn examination of the faith and morals of the elect, almost word for word the same as that marked in the Pontifical at the consecration of a bishop. Not until the Church had thus taken sureties regarding him who was to become in her eyes, as it were, an extern bishop, was she content to proceed to the imperial ordination. While the apostolic suzerain, the Pope, was being vested in pontifical attire for the celebration of the sacred Mysteries, two cardinals clad the emperor elect in amice and alb; then they presented him to the Pontiff, who made him a clerk, and conceded to him, for the ceremony of his coronation, the use of the tunic, dalmatic, and cope, together with the pontifical shoes and the mitre. The anointing of the prince was reserved to the Cardinal Bishop of Ostia, the official consecrator of popes and emperors. But the Vicar of Jesus Christ himself gave to the new emperor the infrangible seal of his faith, namely the ring; the sword, representing that of the Lord of armies, the most potent One, chanted in the Psalm;[1] the globe and sceptre, images of the universal empire and of the inflexible justice of the King of kings; lastly, the crown, a sign of the glory reserved in endless ages as a reward for his fidelity, by this same Lord Jesus Christ, whose figure he had just been made. The giving of these august symbols took place during the holy Sacrifice. At the Offertory, the emperor laid aside the cope and the ensigns of his new

[1] Ps. xliv. 4.

dignity; then, clad simply in the dalmatic, he approached the altar and there fulfilled, at the Pontiff's side, the office of subdeacon, the *servitor*, as it were, of holy Church and the official representative of the Christian people. Later on, even the stole was given him: as recently as 1530, Charles V on the day of his coronation, assisted Clement VII in quality of deacon, presenting to the Pope the paten and the Host, and offering the chalice together with him.

The Christmas day of the year 800, witnessed not indeed the display of all this sacred pageantry; for these splendid rites reached full development only in course of centuries. Up to the last moment, Leo III had kept wholly secret the grand project conceived in his heart. But none the less solemn was this marvellous historic fact, when Rome, at the sight of the golden crown placed by the Pontiff's hand on the row of the new Cæsar, re-echoed the cry: 'To Charles, the most pious, the ever august, the monarch crowned by God, to the great and pacific emperor of the Romans, life and victory!' This creation of an empire by the sole power and will of the supreme Pontiff, on such a day, and for the sole service of the interests of our Emmanuel, verily puts the finishing stroke to that which the birth of the Son of God was meant to achieve. As year by year this august Christmas festival returns, let us remember Leo the Third's work,[1] and so enter more and more fully into the touching antiphons of that day: 'The King of peace, whom the whole earth desireth to see, hath shown His greatness. He is magnified above all the kings of the earth.'

The account of this holy Pope's life we here borrow from the 'Proper of the city of Rome.'

Leo hujus nominis tertius, Romanus ex patre Assuppio, a pueritia in Vestiario Patriarchii

Leo, the third of that name, was a Roman born, having Asuppius for his father. He was brought up from

[1] See 'Christmas' Vol. I. where mention is made of this historic event in its proper place.

Lateranensis, in omnem ecclesiasticam ac divinam disciplinam educatus, ex monacho sancti Benedicti presbyter cardinalis, ac demum Pontifex maximus, incredibili omnium consensione, ipso die obitus Adriani creatus est, anno septingentesimo nonagesimo quinto seditque in sancta Petri sede annos viginti, menses quinque, dies decem et septem.

Talem se in pontificatu exhibuit, qualem se ante assumptionem præbuerat; piissimum scilicet, mitissimum, singulari in Deum religione, erga proximum charitate, prudentia in rebus gerendis, pauperum ægrorumque parentem, Ecclesiæ defensorem, divini cultus promotorem, utpote qui maxima quæque pro Christo et Ecclesia sedulo præstitit et patienter toleravit.

Cum ab impiis, erutis oculis et confossus vulneribus, semivivus relictus fuisset, postridie per insigne miraculum, sanus inventus est, iisdemque parricidis vitam suis precibus obtinuit. Carolo magno Francorum regi Romanum imperium detulit. Peregrinis amplissimum xenodochium exstruxit; patrimonium, aliosque fundos pauperibus adscripsit. Basilicas Urbis, præsertim Lateranensem (in cujus Patriarchio triclinium magnum super omnia triclinia fundavit), et sacras ædes, tot ac tantis divitiis cumulavit, ut fidem omnem superare

infancy in the dependencies of the patriarchal Church of Lateran, and formed to all divine and ecclesiastical sciences. Becoming a monk of St. Benedict, then Cardinal Priest, he was at last, with common consent, created sovereign Pontiff, on the very day of the death of Adrian, in the year seven hundred and ninety-five. He occupied the venerable chair of St. Peter twenty years, five months, and seventeen days.

He was in the pontifical state, just what he was before his elevation, full of benignity and of sweetness, singularly devoted to God's holy worship, charitable to his neighbour, prudent in affairs. He was the father of the poor and of the sick, the defender of the Church, the promoter of divine worship. His zeal undertook the greatest things for Jesus Christ and the Church, patiently bearing all trials for their cause.

Being left half dead by certain impious men, his eyes plucked out and himself all covered with wounds, he was found by a remarkable miracle, perfectly cured, the next day; by his intervention the life of these parricides was spared. He conferred the Roman empire upon Charlemagne king of the Franks. He built a large hospital for pilgrims, and consecrated all his patrimony and other goods to the benefit of the poor. It is hardly credible to what a degree he lavished precious riches on the basilicas of Rome, especially that of Lateran,

videatur. Vitam demum religiosissimam pio fine coronavit, pridie idus Junii anno Domini octingentesimo decimo sexto, et sepultus est in Vaticano.

in the palace of which he built the celebrated triclinium that surpasses all others. At last he crowned his most holy life with a most pious death, on the day preceding the Ides of June, in the year of our Lord, eight hundred and sixteen; he was buried in the Vatican.

Commissioned by the Lion of Juda to complete His own victory, thou, O Leo, didst constitute His kingdom, and proclaim His empire. Apostles had preached, martyrs had shed their blood, confessors had toiled and suffered, to win that great day whereon thou didst crown the labour of eight centuries; by thee, the Man-God could then rule supreme over the social edifice, not only as Pontiff in the person of His vicar, but as Lord-paramount and King in the person of His lieutenant, the armed defender of holy Church, the civil head of all Christendom. Thy work lasted as long as the eternal Father permitted the glory of His Son to shine in full splendour over the world. After a thousand years, when the divine light be came too strong for their weakened and diseased eyes, men turned away from holy Church and renounced her mighty works. They replaced God by self; the power of Christ, by the sovereignty of the people; institutions sprung from centuries of toil, by the instability of ephemeral chartas; bygone union, by the isolation of nationalities; and within each of these, anarchy. In this dark age, every utopia of man's wild brain is called light, and every step towards nonentity is called progress! Thus the Holy Empire is no more; like Christendom itself, it can henceforth be but a name in history: and history too must soon cease to be, for the world is verging on the final term of its destinies.

Great for ever shall thy glory be, in endless ages, O thou by whom eternal Wisdom hath manifested the grandeur of His wondrous ways. A docile instrument in the hand of the Holy Ghost for the glorification of our Emmanuel, thy firmness was equalled only by thy gentleness; and this humble sweetness of thine attracted the eyes of the Lamb, the Ruler of the earth.[1] Praying like Him, under the stroke of treason, for thy murderers, thou hadst to pass through thy day of humiliation, through a day of crushing anguish and of death-agony; but therefore was it given thee to distribute the spoils of the strong;[2] and then, for centuries, the will of the Lord to be prosperous in thy hand,[3] according to the plan which thou didst trace.

Even in these unhappy times, so unworthy of thee, vouchsafe to bless our earth. Strengthen those whom universal apostasy has as yet left unshaken. Make them by faith cling loyally to Christ; hold them ever aloof from liberalism, that fatal error whereby, men would fain remain Christians whilst actually refusing to acknowledge Christ's kingship over all creation. What an insult to the eternal Father is such a wild notion as this; what a misconception of the mystery of the Incarnation! O holy Pontiff, make it to be clearly understood that safety is not to be sought at the hands of lying compromise with rebels; that the time is nigh, when God's kingdom will assert itself, when the upheaving of nations against the Lord and against His Christ will be mocked by Him who dwelleth in the heavens.[4] On that day, none may contest the origin of all power. On that day of wrathful vengeance, happy he who hath kept the oath of allegiance sworn to his King in Baptism![5] Like the prophet of Patmos, the faith-

[1] Is. xvi. 1. [2] *Ibid.* liii. 12. [3] *Ibid.* 10. [4] Ps. ii.
[5] *Ibid.* lxii. 12.

ful will easily recognize that King, when the heavens opening out a way before His feet, He shall come to crush the nations; for all the crowns of the whole earth shall rest upon His head, and He shall bear written upon the vesture of His human Nature: KING OF KINGS AND LORD OF LORDS.[1]

[1] Apoc. xix

THE SAME DAY

SAINT BASILIDES AND COMPANIONS

MARTYRS

BESIDE John of Sahagun, the apostle of peace, are grouped four warriors of our Lord's army. Thus peace and war go this day hand in hand, and form but one in the kingdom of the Son of God. The threefold peace preached by Christ—namely, man's peace with his God, with himself, and with his brethren and fellow-citizens in the holy city—is to be won only at the cost of combat with Satan, the flesh, and the world, which is the 'accursed city.' Together with the Church, let us blend in one united homage our praises of the glorious confessor of these later ages, and of the stern veterans of persecuting times.

Basilides, Cyrinus, Nabor et Nazarius, romani milites, nobiles genere et virtute illustres, christiana religione suscepta, cum Christum Dei Filium, Diocletiano imperatore, prædicarent, ab Aurelio præfecto Urbis comprehensi, et ut diis sacra facerent admoniti, ejus jussa contemnentes, missi sunt in carcerem. Quibus orantibus, cum subito clarissima lux oborta omnium oculis qui ibidem essent carcerem collustrasset, illo cœlesti splendore commotus Marcellus custodiæ præpositus, multique alii Christo Domino crediderunt. Verum postea e carcere emissi, ab imperatore Maximiano, cum, ejus etiam

Basilides, Cyrinus, Nabor, and Nazarius were Roman soldiers of illustrious birth and valour. Having embraced the Christian religion, and being found publishing that Christ is the Son of God, they were arrested by Aurelius, prefect of Rome, under Diocletian. As they despised his orders to sacrifice to the gods, they were committed to prison. While they were at prayer there, a brilliant light broke forth before the eyes of all present and shone in all the prison. Marcellus, the gaoler, and many others were moved by this heavenly glory to believe in the Lord Christ. Having gone forth from the prison, they were afterwards thrown in again, by the emperor Maximian, who

neglecto imperio, unum Christum Deum et Dominum in ore haberent, scorpionibus cruciati iterum conjiciuntur in vincula: unde septimo die educti, et ante pedes imperatoris constituti, perstiterunt in irrisione inanium deorum, Jesum Christum Deum constantissime confitentes. Quamobrem damnati, securi feriuntur. Quorum corpora feris objecta, nec ab illis tacta, a christianis honorifice sepulta sunt.

caused them, first of all, to be beaten with scorpions, for having, despite his orders, continued to have ever in their mouth that there is but one Christ, one God, one Lord, and so they were laden with chains. Thence, on the seventh day, they were brought out, and set before the emperor, and there still persisting in mocking at the vain idols, and declaring Jesus Christ to be God, they were condemned to death and beheaded. Their bodies were given to wild beasts to be devoured, but as these refused to touch them, the Christians took them and buried them honourably.

From you we learn, O soldiers of Jesus Christ, the nature of that peace which he came to bring upon earth to men of goodwill. Its reward is no other than God himself, who, by it and together with it, communicates himself to such as are worthy. Its invigorating sweetness overpowers every sensitive feeling, even that of tortures such as Christians, after your example, must be ready to undergo in order to preserve intact this priceless treasure. Amidst torments and beneath the death-stroke, this peace upheld you, keeping your mind and heart free, fixed on heaven alone:[1] this same peace now forms for ever your eternal beatitude, in the presence of the undivided Trinity. Whatsoever be the varied condition of our life here below, lead us, O holy martyrs, by the path of this perfect peace, fraught as it necessarily is with valour and love, unto the repose of endless bliss.

[1] Phil. iv 7.

JUNE 13

SAINT ANTHONY OF PADUA

CONFESSOR

REJOICE thee, happy Padua, rich in thy priceless treasure![1] Anthony, in bequeathing thee his body, has done more for thy glory than the heroes who founded thee on so favoured a site, or the doctors who have illustrated thy famous university!

The days of Charlemagne were past and gone: yet the work of Leo III still lived on, despite a thousand difficulties. The enemy, now at large, had sown cockle in the field of the divine householder; heresy was springing up here and there, whilst vice was growing apace in every direction. In many an heroic combat, the Popes, aided by the monastic Order, had succeeded in casting disorder out of the sanctuary itself: still the people, too long scandalized by venal pastors, were fast slipping away from the Church. Who could rally them once more? Who wrest from Satan a reconquest of the world? At this trying moment the Spirit of Pentecost, ever living, ever present in holy Church, raised up the sons of St Dominic and of St Francis. The brave soldiers of this new militia, organized to meet fresh necessities, threw themselves into the field, pursuing heresy into its most secret lurking-holes, and thundering against vice in every shape and wheresoever found. In town or in country, they were everywhere to be seen confounding false teachers by the strong argument of miracle as well as of doctrine; mixing with the people, whom the sight of their heroic detachment easily won over to repentance. Crowds flocked to be enrolled in the Third Orders instituted by these two holy founders,

[1] Ant. to Benedictus for the feast in the Franciscan Breviary.

to afford a secure refuge for the Christian life in the midst of the world.

The best known and most popular of all the sons of St Francis is Anthony, whom we are celebrating this day. His life was short; at the age of thirty-five he took his flight to heaven. But a span so limited allowed, nevertheless, of a considerable portion of time being directed by our Lord to preparing this chosen servant for his destined ministry. The all-important thing in God's esteem, where there is question of fitting apostolic men to become instruments of salvation to a greater number of souls, is not the length of time which they may devote to exterior works, but rather the degree of personal sanctification attained by them, and the thoroughness of their self-abandonment to the ways of divine Providence. As to Antony, it may almost be said that, up to the last day of his life, eternal Wisdom seemed to take pleasure in disconcerting all his thoughts and plans. Out of his twenty years of religious life, he passed ten amongst the Canons Regular, whither the divine call had invited him at the age of fifteen, in the full bloom of his innocence; and there, wholly captivated by the splendour of the liturgy, occupied in the sweet study of the Holy Scriptures and of the fathers, blissfully lost in the silence of the cloister, his seraphic soul was ever being wafted to sublime heights, where (so it seemed) he was always to remain, held and hidden in the secret of God's face. Suddenly, behold! the divine Spirit urges him to seek the martyr's crown: and presently he is seen emerging from his beloved monastery, and following the Friars Minor to distant shores, where already some of their number had won the glorious palm. Not this, however, but the martyrdom of love, was to be his. Falling sick and reduced to impotence before his zeal could effect anything on the African soil, he was recalled by obedience to Spain, but was cast by a tempest on the Italian coast.

It happened that St Francis was just then convoking

his entire family, for the third time, in general chapter. Anthony, unknown, lost in this vast assembly, beheld at its close each of the friars in turn receive his appointed destination, whereas to him not a thought was given. What a sight! The scion of the illustrious family de Bouillon and of the kings of the Asturias completely overlooked in the throng of holy poverty's sons! At the moment of departure the Father Minister of the Bologna province, remarking the isolated condition of the young religious whom no one had received in charge, admitted him, out of charity, into his company. Accordingly, having reached the hermitage of Monte Paolo, Anthony was deputed to help in the kitchen and in sweeping the house, being supposed quite unfitted for anything else. Meanwhile, the Augustinian Canons, on the contrary, were bitterly lamenting the loss of one whose remarkable learning and sanctity, far more even than his nobility, had, up to this, been the glory of their Order.

The hour at last came, chosen by Providence, to manifest Anthony to the world; and immediately, as was said of Christ himself, the whole world went after him.[1] Around the pulpits where this humble friar preached there were wrought endless prodigies in the order of nature and of grace. At Rome he earned the surname of 'ark of the covenant'; in France, that of 'hammer of heretics.' It would be impossible for us here to follow him throughout his luminous course; suffice it to say that France, as well as Italy, owes much to his zealous ministry.

St Francis had yearned to be himself the bearer of the gospel of peace throughout the fair realm of France, then sorely ravaged by heresy; but in his stead, he sent thither Anthony, his well-beloved son, and, as it were, his living portrait. What St Dominic had been in the first crusade against the Albigenses, Anthony was in the second. At Toulouse was wrought that wondrous miracle of the famished mule turning aside from the

[1] St John xii 19.

proffered grain in order to prostrate in homage before the sacred Host. From the province of Berry, his burning word was heard thundering in various distant provinces; whilst heaven lavished delicious favours on his soul, ever childlike amidst the marvellous victories achieved by him, and the intoxicating applause of an admiring crowd. Under the very eyes of his host, at a lonely house in Limousin, the Infant Jesus came to him radiant in beauty; and throwing himself into his arms, covered him with sweetest caresses, pressing the humble friar to lavish the like on him. One feast of the Assumption Anthony was sad, because a phrase then to be found in the Office seemed to throw a shade of discredit on the fact of Mary's body being assumed into heaven together with her soul. Presently, the Mother of God herself came to console her devoted servant, in his lowly cell, assuring him of the truth of the doctrine of her glorious Assumption; and so left him, ravished with the sweet charms of her countenance and the melodious sound of her voice. Suddenly, as he was preaching at Montpellier, in a church of that city thronged with people, Anthony remembered that he had been appointed to chant the *Alleluia* at the conventual Mass in his own convent, and he had quite forgotten to get his place supplied. Deeply pained at this involuntary omission, he bent his head upon his breast: whilst standing thus motionless and silent in the pulpit, as though asleep, his brethren saw him enter their choir, sing his verse, and depart; at once his audience beheld him recover his animation, and continue his sermon with the same eloquence as before. In this same town of Montpellier another well-known incident occurred. When engaged in teaching a course of theology to his brethren, his commentary on the Psalms disappeared; but the thief was presently constrained, even by the fiend himself, to bring back the volume, the loss whereof had caused our saint so much regret. Such is commonly thought to be the origin of the popular devotion, whereby a special power of recovering lost things is ascribed to St Anthony.

However this may be, it is certain that, from the very outset, this devotion rests on the testimony of startling miracles of this kind; and in our own day constantly repeated favours of a similar nature still confirm the same.

The following is the abridgement of this beautiful life, as given in the liturgy.

Antonius, Ulyssipone in Lusitania honestis ortus parentibus, et ab iis pie educatus, adolescens institutum Canonicorum Regularium suscepit. Sed cum corpora beatorum quinque martyrum Fratrum Minorum Conimbriam transferrentur, qui paulo ante apud Marrochium pro Christi fide passi erant, martyrii desiderio incensus, ad Franciscanum Ordinem transivit. Mox eodem ardore impulsus, ad Saracenos ire perrexit: sed, adversa valetudine afflictus, et redire coactus, cum navis ad Hispaniæ littora tenderet, ventorum vi in Siciliam delatus est.

Anthony was born at Lisbon, in Portugal, of noble parents, who brought him up in the love of God. While he was still a youth, he joined the institute of the Canons Regular. But when the bodies of the five holy martyred Friars Minor, who had just suffered in Morocco for Christ's sake, were brought to Coimbra, the desire to be himself a martyr enkindled his soul, and he therefore passed over to the Franciscan Order. Presently, still urged by the same yearning, he had wellnigh reached the land of the Saracens, when, falling sick on the road, he was enforced to turn back; but the ship, bound for Spain, was drifted towards Sicily.

Assisium e Sicilia ad capitulum generale venit: inde in eremum montis Pauli in Æmilia secessit, ubi divinis contemplationibus, jejuniis et vigiliis diu vacavit. Postea sacris Ordinibus initiatus et ad prædicandum Evangelium missus, dicendi sapientia et copia tantum profecit, tantamque sui admirationem commovit, ut eum summus Pontifex, aliquando concionantem audiens, arcum testamenti appellarit. In primis vero hæreses summa vi profligavit, ideoque perpetuus

From Sicily he came to Assisi, to attend the General Chapter of his Order, and thence withdrew himself to the Hermitage of Monte Paolo near Bologna, where he gave himself up for a long while to contemplation of the things of God, to fastings and to watchings. Being afterwards ordained priest and sent to preach the Gospel, his wisdom and eloquence drew on him such marked admiration of men, that the Sovereign Pontiff once, on hearing him preach, called him the ark of the covenant. Chiefly against heresies

hæreticorum malleus est vocatus.

Primus ex suo Ordine, ob doctrinæ præstantiam, Bononiæ et alibi sacras litteras est interpretatus. Fratrumque suorum studiis præfuit. Multis vero peragratis provinciis, anno ante obitum Patavium venit, ubi illustria sanctitatis suæ monumenta reliquit. Denique, magnis laboribus pro gloria Dei perfunctus, meritis et miraculis clarus, obdormivit in Domino Idibus Junii, anno salutis millesimo ducentesimo trigesimo primo. Quem Gregorius Nonus Pontifex Maximus sanctorum confessorum numero adscripsit.

did he put forth the whole force of his vigour, whence he gained the name of perpetual hammer of heretics.

He was the first of his Order who, on account of his excellent gift of teaching, publicly lectured at Bologna on the interpretation of Holy Scripture, and directed the studies of his brethren. Then, having travelled through many provinces, he came, one year before his death, to Padua, where he left some remarkable monuments of the sanctity of his life. At length, having undergone much toil for the glory of God, full of merits and conspicuous for miracles, he fell asleep in the Lord upon the Ides of June in the year of salvation one thousand two hundred and thirty-one. The Sovereign Pontiff Gregory IX enrolled his name among those of holy confessors.

Want of space obliges us to be very meagre in the number we give of liturgical pieces; but we cannot omit here the miraculous Responsory, as it is called, the composition whereof is attributed to St Bonaventure. It continues still to justify its name, in favour of those who recite it in the hour of need. In the Franciscan breviary it is the eighth responsory of the office of St Antony of Padua. At a very early date, this, together with the nine Tuesdays in our Saint's honour, became a very popular devotion and was fraught with immense fruits of grace.

THE MIRACULOUS RESPONSORY

Si quæris miracula,
Mors, error, calamitas,
Dæmon, lepra fugiunt,
Ægri surgunt sani.

If ye seek miracles, lo! death, error, calamities, the demon and the leprosy, flee all away; the sick also arise healed.

* Cedunt mare, vincula;
Membra, resque perditas
Petunt et accipunt
Juvenes et cani.

℣. Pereunt pericula,
Cessat et necessitas;
Narrent hi qui sentiunt,
Dicant Paduani.

* Cedunt mare.
Gloria Patri.
* Cedunt mare.

℣. Ora pro nobis, beate Antoni.
℟. Ut digni efficiamur promissionibus Christi.

* Sea and chains give way; young and old alike ask and receive again the use of members, as well as things lost.

℣. Dangers vanish; necessity ceases; let those who have experienced such things relate these facts; let the Paduans repeat:

* Sea, &c. Glory, &c.

* Sea, &c.

℣. Pray for us, O blessed Anthony.
℟. That we may be made worthy of the promises of Christ.

OREMUS.

Ecclesiam tuam, Deus, beati Antonii confessoris tui commemoratio votiva lætificet: ut spiritualibus semper muniatur auxiliis, et gaudiis perfrui mereatur æternis. Per Christum Dominum nostrum. Amen.

LET US PRAY.

May the votive solemnity of blessed Anthony, thy Confessor, give joy to thy Church, O God; that it may be ever defended by spiritual assistance, and deserve to possess eternal joys. Through Christ our Lord. Amen.

O glorious Anthony, the simplicity of thine innocent soul made thee a docile instrument in the hand of the Spirit of love. The Seraphic Doctor, St Bonaventure, hymning thy praises, takes for his first theme thy childlike spirit, and for his second thy wisdom which flowed therefrom. Wise indeed wast thou, O Anthony, for, from thy tenderest years, thou wast in earnest pursuit of divine Wisdom; and wishing to have her alone for thy portion, thou didst hasten to shelter thy love in some cloister, to hide thee in the secret of God's face, the better to enjoy her chaste delights. Silence and obscurity in her sweet company was thine heart's one ambition; and even here below her hands were pleased to adorn thee with incomparable splendour. She walked before thee; and blithely didst thou follow, for her own sake alone, without suspecting how all other

good things were to become thine in her company.[1] Happy a childlike spirit such as thine, to which are ever reserved the more lavish favours of eternal Wisdom! 'But,' exclaims thy sainted panegyrist, 'who is really a child nowadays? Humble littleness is no more; therefore love is no more. Naught is to be seen now but valleys bulging into hills, and hills swelling into mountains. What saith Holy Writ? "When they were lifted up, thou hast cast them down."[2] To such towering vaunters, God saith again: "Behold I have made thee a small child"; but exceedingly contemptible among the nations[3] such infancy is. Wherefore will ye keep to this childishness, O men, making your days an endless series of inconstancy, boisterous and vain effort at garnering wretched chaff? Other is that infancy which is declared to be the greatest in the land of true greatness.[4] Such was thine, O Anthony! and thereby wast thou wholly yielded up to Wisdom's sacred influence.'[5]

In return for thy loving submission to God our Father in heaven, the populace obeyed thee, and fiercest tyrants trembled at thy voice.[6] Heresy alone dared once to disobey thee, dared to refuse to hearken to thy word: thereupon, the very fishes of the sea took up thy defence; for they came swimming in shoals, before the eyes of the whole city, to listen to thy preaching which heretics had scorned. Alas! error, having long ago recovered from the vigorous blows dealt by thee, is yet more emboldened in these days, claiming even sole right to speak. The offspring of Manes, whom, under the name of Albigenses, thou didst so successfully combat, would now, under the new appellation of freemasonry, have all France at its beck; thy native Portugal beholds the same monster stalking in broad daylight almost up to the very altar; and the whole world is being intoxicated by its poison. O thou who dost daily fly to the aid of thy devoted clients in their private necessities, thou whose power is the same in heaven as heretofore upon

[1] Wisd. vii. [2] Ps. lxxii 18. [3] Abdias 2. [4] St Matt. xviii 4.
[5] Bonav. Sermo I de S Antonio Patav. [6] Wisd. viii 14, 15.

earth, succour the Church, aid God's people, have pity upon society, now more universally and deeply menaced than ever. O thou ark of the covenant, bring back our generation, so terribly devoid of love and faith, to the serious study of sacred letters, wherein is so energizing a power. O thou hammer of heretics, strike once more such blows as will make hell tremble and the heavenly powers thrill with joy.

JUNE 14

SAINT BASIL THE GREAT

BISHOP AND DOCTOR OF THE CHURCH

THE Doctors who form the fourfold glory of the Greek Church complete their sacred number in the cycle to day. John Chrysostom was the first to greet us with his radiant light during Christmastide; the glorious Pasch saw the rise of two resplendent luminaries, Athanasius and Gregory Nazianzen; Basil the Great, having checked his effulgent blaze till now, illumines the reign of the Holy Ghost. He well deserves so distinguished a place, by reason of his eminent doctrine and brave combats, which prepared the way for the triumph of the divine Paraclete over the blasphemies of the impious sect of Macedonius, who used against the third Person of the consubstantial Trinity the very same arguments invented by Arius against the divinity of the Word. The Council of Constantinople, putting the finishing stroke to that of Nicæa, formulated the faith of the Churches, in him who proceedeth from the Father, no less than doth the Word himself, who is adored and glorified conjointly with the Father and the Son.[1] Basil was not there on the day of victory; prematurely exhausted by austerities and labours, he had been sleeping the sleep of peace for quite two years, when this great definition was promulgated. But it was his teaching that inspired the assembled council; his word remains as the luminous expression of tradition concerning the Holy Spirit, who is himself the divine loadstone attracting all in the vast universe that aspire after holiness, the potent breeze uplifting souls, the perfection of all things. Just as we hearkened to

[1] Symb. Constantinop.

Gregory Nazianzen on his feast day, speaking magnificent truths concerning the great Paschal mystery, let us listen now to his illustrious friend, explaining that of the present season—sanctification effected in souls.

'The union of the Holy Ghost and the soul is effected by estrangement from the passions, which having crept in had separated her from God. Whoso, therefore, would disengage himself from the deformity that proceedeth from vice, and return to that beauteousness which he holds of his Creator; whoso would restore within himself the primitive features of that royal and divine original, such a one doth verily draw nigh unto the Paraclete. But then also, even as the sun coming in contact with an unsullied eye illumines it, so the Paraclete reveals to such a one the image of him that cannot be seen; and in the blissful contemplation of this image, he perceiveth the ineffable beauty of the *Principle*, the Model of all. In this ascension of hearts, whereof the first tottering steps as well as the growing consummation are equally his work, the Holy Spirit rendereth them spiritual who are quit of all stain, by reason of that participation of himself into which he initiates them. Bodies that are limpid and translucent, pierced by a brilliant ray, become resplendent and shed light all around them; thus also souls bearing the Holy Spirit within them are all luminous with him, and becoming themselves spiritualized, shed grace all around. Hence the superior understanding possessed by the elect, and their converse with heaven; hence all fair gifts; hence thine own resemblance to thy God; hence, O truth sublime! thou thyself art a god.[1] Wherefore it is that, properly and in very truth, by the illumination of the Holy Ghost we contemplate the splendour of God's glory; yea, it is by the character of resemblance which he has imprinted in our soul that we are raised up even unto the loftiness of him whose full similitude he, the divine Seal, beareth with himself.[2] He, the Spirit of wisdom, revealeth unto us (not as it were out-

[1] Basil. Lib. de Sp. Sancto ix. [2] *Ibid.* xxvi.

side but within himself) Christ, the Wisdom of God. The path of contemplation leads from the Holy Ghost, by the Son, unto the Father; concurrently, the goodness, holiness, and royal dignity of the elect come from the Father by the Son to the Holy Ghost,[1] whose temples they are; and he filleth them with his own glory, illuminating their brow with a radiance like to that of Moses at the sight of God.[2] Thus likewise did he, in the case of our Lord's humanity; thus doth he unto the Seraphim who cannot cry their triple *Sanctus*, save in him; so also unto all the choirs of angels, whose concerts he regulates, whose songs he vibrates.[3] But the carnal man, who hath never exercised his soul in contemplation, but holdeth her captive in the mud and mire of the senses, cannot lift his eyes unto Light supernal; the Holy Spirit belongs not to him.'[4]

The action of the Paraclete surpasses the power of any creature; therefore, in thus drawing attention to the operation of the spirit of love, St Basil is anxious to bring his adversaries to confess, of their own accord, the Divinity of the Holy Ghost. On the other hand, who can fail to recognize, in this burning exposition of doctrine, not merely the invincible theologian vindicating dogma, but, furthermore, the experienced guide of souls, the sublime ascetic, deputed by God to bring down within reach of all men such marvels of holiness as an Anthony or a Pachomius brought forth in the desert?

Even as the bee, humming amidst the flowers, avoids the thorn, and knows how to eschew empoisoned sap, so Basil in his youthful days had hovered amidst the schools of Athens and of Constantinople without sucking in aught of their poison. According to the advice he himself gave to youth at a later date in a celebrated discourse,[5] his quick intelligence, unsullied by passions (too often found even in the most gifted), had succeeded in stealing from rhetoricians and poets all that could adorn as well as develop his mind, and discipline it for

[1] Basil. Lib. de Sp. Sancto xviii. [2] *Ibid.* xxi. [3] *Ibid.* xvi.
[4] *Ibid.* xxii. [5] De legend. libris gentil.

the struggle of life. The world smiled on the young orator, whose pure diction and persuasive eloquence recalled the palmy days of Greek literature; but the noblest gifts of glory earth could offer were far beneath the lofty ambition wherewith his soul was fired in reading the Holy Scriptures. Life's struggle, in his eyes, seemed a combat for truth alone. In himself, first of all, must divine Truth be victorious, by the defeat of nature and by the Holy Ghost's triumphant creation of the new man. Therefore, heedless to know, before God's own time, whether he might not be used in winning souls to God; never once suspecting how soon multitudes would indeed come pressing to receive the law of life from his lips, he turned his back upon all things, and fled to the wilds of Pontus, there to be forgotten of men in his pursuit after holiness. Nor did the misery of those times cause him to fall into the error, so common nowadays, of wishing to devote himself to others before having first regulated his own soul. Such is not the true way of setting charity in order; such is not the conduct of the saints. It is thyself God wants of thee before all things else; when thou hast become his, in the full measure he intends, he himself will know how to bestow thee upon others, unless perchance he prefer, for thy greater advantage, to keep thee all to himself. But in any case, he is no lover of all that hurry to become useful; he does not bless these would-be utilitarians who are all eagerness to push themselves into the service of his Providence. Anthony of Padua showed us this truth yesterday; and here we have it given to us a second time. Mark it well: that which really tends to the extension of our Lord's glory is not the amount of time given to the works, but the holiness of the worker.

According to a custom frequent in that century, owing to the fear entertained of exposing the grace of Baptism to woful shipwreck, Basil remained a simple catechumen until his youth had wellnigh matured to manhood. Of the years that followed his baptism, thirteen were spent in the monastic life and nine in the

episcopate. At the age of fifty he died; but his work, carried on under the impulse of the Holy Ghost, far from dying with him, appeared more fruitful, and went on thus increasing during the course of succeeding ages.

While living the life of a humble monk on the banks of the Iris, whither his mother and sister had preceded him, his whole being was intent on the 'saving of his soul'[1] from the judgement of God,[2] and on 'running generously in the way that leads to the eternal recompense.'[3] Later on others having begged him to form them also 'unto the warfare of Christ the King,'[4] according to the simplicity of faith and the Scriptures,[5] our saint would not have them embrace the life of solitaries, such isolation being not without danger for the many; but he preferred for them one that would join to the blissful contemplation of the solitary the rampart and completeness of community life, wherein charity and humility[6] are exercised under the conduct of a head, who, in his turn, deems himself but the servitor of all.[7] Moreover he would admit none into his monasteries without serious and prolonged trial, followed by a solemn engagement to persevere in this new life.[8]

At the remembrance of what he had admired amongst the solitaries of Egypt and Syria, Basil compared himself and his disciples to children who would strive in a puny way to mimic strong men; or unto beginners sticking at the first difficulties of the rudiments and scarce yet fairly started on the path of true piety.[9] Yet the day would come when the ancient giants of the wilderness, and the hoary legislators of the desert, would see their heroic customs and their monastic codes cede the place of honour to the familiar conferences, to the unprepared answers given by Basil to his monks in solution of their proposed difficulties, and to form them to the practice of the divine counsels. Ere long the whole of the East ranged itself under his rule; whilst in the West St Bene-

[1] Sermo ascetic. [2] Procem. de judicio Dei. [3] Prævia instit. ascetica.
[4] *Ibid.* [5] De fide; Moralia.
[6] Reg. brev. tractatæ, 160 etc., 114 etc. [7] Reg. fus. tract. 30.
[8] *Ibid.* 10; Epist. 23, al. 383; 199, al. 2, can. xviii, xix. [9] Epist. 207, al. 63.

dict called him his father.[1] His order, like a fruitful nursery of holy monks and virgins, bishops, doctors, and martyrs, has furnished heaven with saints. For a long time it served as a bulwark of the faith to Byzantium; and even of recent days it has beheld, despite the schism, its faithful children sparing not to render, under the savage persecution of the Tsar of Russia, their testimony of blood and suffering to holy mother Church.

Worthily also have they herein paid a personal testimony, as it were, to their intrepid father; for Basil too was the grandson of martyrs, the son and the brother of saints. Would that we might be allowed to devote a page to the praises of his illustrious grandmother Macrina the elder; who seems to have miraculously escaped from the hands of her executioners and from a seven years' exile in the wild forests, on purpose to be instrumental in infusing into Basil's young heart that faith firm and pure, which she had herself received from St Gregory Thaumaturgus. Suffice it to say that, towards the close of his life, the great Basil, doctor of the Church and patriarch of monks, was proud to appeal to Macrina's name as a guarantee for the orthodoxy of his faith, when this was called in question.[2]

Basil's lifetime was cast in one of those periods exceptionally disastrous to the Church, when shipwrecks of faith are common, because darkness prevails to such an extent as to cast its shades even over the children of light;[3] a period, in fact, when, as St Jerome expresses it, 'the astonished world waked up, to bewail itself Arian.'[4] Bishops were faltering in essentials of true belief and in questions of loyalty to the successor of Peter; so that the bewildered flock scarce knew whose voice to follow; for many of their pastors, some through perfidy and some through weakness, had subscribed at Rimini to the condemnation of the faith of Nicæa. Basil himself was assuredly not one of those 'blind watchmen: dumb dogs not able to bark.'[5] When but

[1] S. P. Bened. Reg., cap. lxxiii. [2] Epist. 204, al. 75; 223, al. 79.
[3] 1 Thess. v 5. [4] Hieron. Dial. cont. Lucif. [5] Isa. lvi 10.

a simple lector, he had not hesitated to sound the horn of alarm, by openly separating himself from his bishop, who had been caught in the meshes of the Arians; and now himself a bishop, he boldly showed that he was not such indeed. For when entreated for peace' sake to make some compromise with the Arians, vain was every supplication, every menace of confiscation, exile, or death. He used no measured terms in treating with the prefect Modestus, the tool of Valens; and when this vaunting official complained that none had ever dared to address him with such liberty, Basil intrepidly replied: 'Perhaps thou never yet hadst to deal with a bishop!'

Basil, whose great soul was incapable of suspecting duplicity in another, was entrapped by the guile of a false monk, a hypocritical bishop, one Eustathius of Sebaste, who, by apparent austerity of life and other counterfeits, long captivated the friendship of Basil. This unconscious error was permitted by God for the increase of his servant's holiness; for it was destined to fill his declining days with utmost bitterness, and to draw down upon him the keenest trial possible to one of his mould—namely, that several, in consequence, began to doubt of his own sincerity of faith.

Basil appealed from the tongue of calumny to the judgement of his brother bishops;[1] but yet he recoiled not from likewise justifying himself before the simple faithful.[2] For he knew that the richest treasure of a church is the pastor's own surety of faith and his personal plenitude of doctrine. Athanasius, who had led the battles of the first half of that century and had conquered Arius, was no more; he had gone to join, in the well-merited repose of eternity, his brave companions, Eusebius of Vercelli and Hilary of Poitiers. In the midst of the confusion that Valens' persecution was then reproducing in the East, even holy men knew not how to weather the storm. Many such were to be seen adopting first the extreme measure of utter with-

[1] Epist. 203, al. 77. [2] *Ibid.* 204, al. 75, etc.

drawal, through mistaken excess of prudence; and then rushing into equally false steps of indiscreet zeal. Basil alone was of a build proportioned to the tempest. His noble heart, bruised in its most delicate feelings, had drunk the chalice to the dregs; but, strong in him who prayed the prayer of agony in Gethsemani, the trial crushed him not. With wearied soul and with a body wellnigh exhausted by the jading effects of chronic infirmities, already in fact a dying man,[1] he nevertheless nerved himself up against death, and bravely faced the surging waves. From this 'ship in distress,' as he termed the Eastern Church, 'dashing against every rock amid the dense fog,'[2] his pressing cry of appeal reached the ears of the Western Church seated in peace in her unfailing light[3]—reached Rome, whence alone help could come, yet whose wise slowness, on one occasion, made him almost lose heart. While awaiting the intervention of Peter's successor, Basil prudently repressed anything like untimely zeal, and, for the present, required of weak souls merely what was indispensable in matters of faith;[4] just as under other circumstances, and with equal prudence, he had severely reproved his own brother, St Gregory of Nyssa, for suffering himself to be betrayed by simplicity into inconsiderate measures, motived indeed by love of peace.[5]

Peace is just what Basil desired as much as anybody:[6] but the peace for which he would give his life could be only that true peace left to the Church by our Lord.[7] What he so vigorously exacted on the grounds of faith proceeded solely from his very love of peace.[8] And therefore, as he himself tells us, he absolutely refused to enter into communion with those narrow-minded men who dread nothing so much as a clear, precise expression of dogma; in his eyes their captious formulas and ungraspable shiftings were but the action of hypocrites, in whose company he would scorn to approach God's altar.[9] As to those merely misled, 'Let the faith

[1] Epist. 136, al. 257.
[2] Lib. de Sp. S. xxx.
[3] Epist. 91, al. 324; 92, al. 69, etc.
[4] *Ibid.* 113, al. 203.
[5] *Ibid.* 58, al. 44.
[6] *Ibid.* 259., al. 184.
[7] *Ibid.* 128, al. 365.
[8] *Ibid.*
[9] *Ibid.*

of our fathers be proposed to them with all tenderness and charity; if they will assent thereunto, let us receive them into our midst; in other cases, let us dwell with ourselves alone, regardless of numbers; and let us keep aloof from equivocating souls, who are not possessed of that simplicity without guile, indispensably required in the early days of the Gospel from all who would approach to the faith. The believers, so it is written, had but one heart and one soul.[1] Let those, therefore, who would reproach us for not desiring pacification, mark well who are the real authors of the disturbance, and so not point the question of reconciliation on our side any more.'[2]

In another place he thus continues: 'To every specious argument that would seem to counsel silence on our part, we oppose this other—namely, that charity counts as nothing either her own proper interests or the difficulties of the times. Even though no man is willing to follow our example, what then? Are we ourselves, just for that, to let duty alone? In the fiery furnace the children of the Babylonish captivity chanted their canticle to the Lord, without making any reckoning of the multitude who set truth aside: they were quite sufficient for one another, merely three as they were!'[3]

He thus wrote to his monks, likewise pursued and vexed by a government that would not own itself a persecutor: 'There are many honest men who, though they admit that you are being treated without a shadow of justice, still will not grant that the sufferings you are enduring can quite deserve to be called confessing the faith; ah! it is by no means necessary to be a pagan in order to make martyrs! The enemies we have nowadays detest us no less than did the idolaters; if they would deceive the crowd as to the motive of their hatred, it is merely because they hope thereby to rob you of the glory that surrounded confessors in bygone days. Be convinced of it; before the face of the just Judge, your confession is every whit as real. So take heart! under

[1] Acts iv 32. [2] Epist. 128, al. 265. [3] Lib. de Sp. S. xxx.

every stroke renew yourselves in love; let your zeal gain strength every day, knowing that in you are to be preserved the last remains of godliness which the Lord, at his return, may find upon the earth. Trouble not yourselves about treacheries, nor whence they come: was it not the princes among God's priests, the scribes and the ancients among his own, that plotted the snares wherein our divine Master suffered himself to be caught? Heed not what the crowd may think, for a breath is sufficient to sway the crowd to and fro, like the rippling wave. Even though only one were to be saved, as in the case of Lot out of Sodom, it would not be lawful for him to deviate from the path of rectitude, merely because he finds that he is the only one that is right. No; he must stand alone, unmoved, holding fast his hope in Jesus Christ.'[1]

Basil himself, from his bed of sickness, set an example to all. But what was the anguish of his soul when he realized how scant a correspondence his efforts received among the leading men in his own diocese! He sadly wondered at seeing how their ambition was in no wise quenched by the lamentable state of the Churches; how they still could listen to nothing but their own puny jealous susceptibilities, when the vessel was actually foundering; and could contend for the command of the ship, when she was already sinking.[2] Others there were, even among the better sort, who would hold aloof, hoping to be forgotten in their silent inertia;[3] quite ignoring that, when general interests are at stake, egotistic estrangement from the scene of struggle can never save an individual, nor absolve him from the crime of treason.[4] It is curious to hear our Saint himself relating the following story to his friend Eusebius of Samosata, the future martyr: how once Basil's death was noised abroad, and consequently all the bishops hurried at once to Cæsarea to choose a successor. 'But,' Basil continues, 'as it pleased God that they should find

[1] Epist. 257, al. 303.
[2] Epist. 141, al. 262.
[3] Lib. de Sp. S. xxx.
[4] *Ibid.* 136, al. 257.

me alive, I took this opportunity to speak to them weighty words. Yet vainly; for while in my presence, they feared me and promised everything; but scarce had they turned their backs, than they were just the same again.'[1] In the meantime persecution was pursuing its course, and, sooner or later, the moment came for each in turn to choose between downright heresy and banishment. Many, unfortunately, consummated their apostasy; others, opening their eyes at last, took the road to exile, where they were able to meditate at leisure upon the advantages of keeping quiet and of keeping out of the struggle; or better still, where they could repair their past weakness, by the heroism wherewith they would henceforth suffer for the faith.

Basil's virtue held even his persecutors at bay; and God preserved him in such wondrous ways, that at last he was almost the only one remaining at the head of his Church, although he had really exposed himself far more than anyone else to the brunt of every attack and to every peril. He profited hereby to the benefit of his favoured flock, upon whom he lavished the boon of highest teaching and wisest administration. This he did with such marvellous success, that so much could scarcely have been attainable by another bishop in times of peace, when exclusive attention could be devoted to those employments. Cæsarea responded splendidly to his pastoral care. His word excited such avidity amongst all classes, that the populace would hang upon his lips, and await his arrival the livelong day, in the ever more and more closely thronged edifice.[2] We learn this from his remarks. For instance, once, when his insatiable audience would allow him no repose in spite of his extreme fatigue, he tenderly compares himself to a worn-out mother who gives her babe the breast, not so much to feed it as to stay its cries.[3] The mutual understanding of pastor and flock in these meetings is quite delightful! If the great orator by inadvertence left some verse of Scripture unexplained, his sons, by

[1] Epist. 141, al. 262. [2] Homil. in Ps. cxiv. [3] In Ps. lix.

discreet signs and half-suppressed mutterings, would recall his attention to the passage of the text, which they would not allow him to pass over in silence.[1] On such occasions Basil would make charming excuses for his mistake, and then rectify it in such a way as to show that he was proud of his flock! When he was explaining, for example, the magnificence of the great ocean, amongst other wonders of the works of the six days, he suddenly paused, and casting a glance of ineffable pleasure over the vast crowd closely pressing around his episcopal chair, he thus continued: 'If the sea is beauteous, and in God's sight worthy of goodly praise, how far more beautiful is this immense assembly, whereof better than the waves that swell and roll and die away against the coast, the mingled voices of men, women, and children bear unto God our swelling prayer. O thou tranquil ocean, peaceful in thy mighty deep, because evil winds of heresy are impotent to rouse thy waves!'[2]

Happy people, thus formed by Basil to the understanding of the Scriptures, especially of the Psalms, whereof he inspired the faithful with so great love, that it was quite the custom for all to repair at night to the house of God, there in the solemn accents of alternate psalmody to pour out their souls in one united homage.[3] Prayer in common was one of those fruits of his ministry which Basil, like a true monk, valued the most; the importance he attached to it has made him one of the principal fathers of the Greek liturgy. 'Talk not to me,' he cries out, 'of private homes, of private assemblies. Adore the Lord in his holy court, saith the psalmist; the adoration here called for is that which is paid not outside the Church, but in the court, the one only court of the Lord.'[4]

Time and space would fail us, were we to attempt to follow our saint through all the details of this grand family life which he lived so thoroughly with his whole people, and which formed his one consolation in the

[1] Hom. viii in Hexæmeron.
[2] In Hexæm.
[3] Epist. 207, al. 63.
[4] In Ps. xxviii.

midst of his otherwise stormy career. It would behove us to show how he made himself all to all, in gladness and in sorrow, with a simplicity which is so admirably blended in him with lofty greatness; how he would reply to the humblest consultations, just as though he had nothing more urgent on hand than to satisfy the demands of the least among his sons; how he would cry out against every touch of injustice offered to one of his flock, and cease not till full compensation was made; and finally, how, with the aid of his faithful of Cæsarea, rising up as one man to defend their bishop, he would oppose himself as a strong rampart to protect virgins and widows against the brutal oppression of men in power. Though himself poor and stripped of all things since the day when, about to enter the monastic state, he had distributed the whole of his rich paternal inheritance among the poor, he nevertheless found the secret of how to raise, in his episcopal city, an immense establishment, destined as an assured refuge for pilgrims and the poor, an asylum ever open and admirably organized to meet the requirements of every kind of suffering and the needs of all ages; or rather, a new city, built beside the great Cæsarea, and named by the gratitude of the people after its sainted founder. Ever ready for any combat, Basil intrepidly maintained his rights as exarch, which he possessed by reason of his See, over the eleven provinces composing the vast administrative division known to the Romans by the generic name of the diocese of Pontus. Indefatigable in his zeal for the sacred canons, he both defended his clergy against all attempts aimed at their immunities, and reformed such abuses as had crept in during times less troubled than his own. Even in the very vortex of the storm, he knew how to bring back ecclesiastical discipline to the perfection of its best days.

At last the time came when the main interests of the faith, the perils of which seemed, up to this, to have suspended in his worn-out body the law of all flesh, now no longer demanded his presence so absolutely

as before. On August 9, 378, the arrow of the Goth exercised justice on Valens; soon afterwards, Gratian's edict recalled the exiled confessors, and Theodosius appeared in the East. On January 1, 379, Basil, at last set free, slept in the Lord.

The Greek Church celebrates the memory of this great bishop on the day of his death, conjointly with the Circumcision of the Word made Flesh; and a second time, on the 30th of the same month of January, she unites him with two other doctors—namely, Saints Gregory Nazianzen and John Chrysostom—bringing all the magnificence of her gorgeous liturgy to give splendour to this grand solemnity of January 30, illumined as it is by a 'triple sun, beaming glory concordantly to the Holy Trinity.'[1] The Latin Church has chosen for her celebration of St Basil the day of his ordination, June 14.

The following is the notice she gives of his holy life:

Basilius nobilis Cappadox, Athenis una cum Gregorio Nazianzeno ejus amicissimo, sæcularibus litteris, deinde in monasterio sacris mirabiliter eruditis, eum brevi cursum fecit ad omnem doctrinæ et morum excellentiam, ut inde Magni cognomen invenerit. Is ad prædicandum Jesu Christi Evangelium in Pontum accersitus eam provinciam a Christianis institutis aberrantem, ad viam salutis revocavit: mox ab Eusebio Cæsareæ episcopo ad erudiendam eam civitatem adjutor adhibetur: in cujus locum postea successit. Is Filium Patri consubstantialem esse in primis defendit, ac Valentem imperatorem sibi iratum,

Basil, a noble Cappadocian, studied profane letters at Athens in company with Gregory Nazianzen, to whom he was united in a warm and tender friendship. He afterwards studied sacred science in a monastery, where he quickly attained an eminent degree of excellence in doctrine and life, whereby he gained to himself the surname of the Great. He was called to Pontus to preach the Gospel of Jesus Christ, and brought back into the way of salvation that country which before had been wandering astray from the rules of Christian discipline. He was afterwards made coadjutor to Eusebius, Bishop of Cæsarea, for the instructing of that city, and afterwards became his suc-

[1] Acoluthia triplicis festi.

miraculis adeo flexit, ut incumbentem ad voluntatem ejiciendi ipsum in exsilium, a sententia discedere coegerit.

Nam et Valentis sella, in qua facturus decretum de ejiciendo e civitate Basilio, sedere volebat, confracta est: et tribus ab eo calamis adhibitis ad scribendam exsilii legem, nullus eorum reddidit atramentum: et cum nihilominus in proposito scribendi impium decretum persisteret, ipsius dextera, dissolutis nervis, tota contremuit. His commotus Valens chartam utraque manu conscidit. Ea autem nocte, quæ ad deliberandum Basilio data est, Valentis uxor intimis est cruciata doloribus, et unicus filiús in gravem morbum incidit. Quibus ille perterritus, iniquitatem suam recognoscens, Basilium accersit: quo præsente, puer cœpit convalescere: verum, vocatis a Valente ad visendum puerum hæreticis, paulo post moritur.

Abstinentia et continentia fuit admirabilis: una tunica contentus erat, in jejunio servando diligentissimus, in oratione assiduus, in qua sæpe totam noctem consumebat. Virginitatem perpetuo coluit. Monasteriis exstructis, ita monachorum

cessor in the See. One of his greatest labours was to maintain that the Son is consubstantial with the Father ; and when the emperor Valens, moved to wrath against him, was minded to send him into exile, he was so vanquished by the miracles Basil worked, that he was forced to forego his intention.

For the chair upon which Valens sat down in order to sign the decree of Basil's ejectment from the city broke under him; and of the three pens which he took up one after the other, to sign the edict of banishment, none would take the ink; and when, nevertheless, he persisted in his intent to write the impious order, the muscles of his right hand became relaxed, and it trembled violently. Valens was so frightened by these signs, that he tore the fatal document in two. During the night which was allowed to Basil to make up his mind, the wife of Valens was seized with excruciating intestinal pains, and his only son was taken seriously ill. These things alarmed Valens so much, that he acknowledged his wickedness, and sent for Basil, during whose visit the child began to get better. However, when Valens sent for some heretics to see it, it presently died.

The abstinence and continence of Basil were truly wonderful. He was content to wear nothing but a single garment. In observance of fasting he was most earnest, and so instant in prayer, that he oftentimes passed the whole night therein. His virginity he kept always un-

institutum temperavit, ut solitariæ atque actuosæ vitæ utilitates præclare simul conjungeret. Multa erudite scripsit, ac nemo, teste Gregorio Nazianzeno, sacræ Scripturæ libros verius aut uberius explicavit. Obiit Kalendis Januarii, cum, tantum spiritu vivens, præter ossa et pellem, nulla præterea corporis parte constare videretur.

sullied. He built monasteries wherein he so adapted the institution of monasticism, that he exquisitely united for the monks the advantages of solitude and of action. He was the author of many learned writings, and, according to the testimony of Gregory Nazianzen, no one has ever composed more faithful and unctuous explanations of the Books of Holy Scripture. He died upon the Kalends of January; and as he had lived but by the spirit, there seemed to have remained naught to him of the body, save the skin and the bones.

To give thus a list of thine admirable works is in itself to sing thy praises, O mighty Pontiff! Would that nowadays thou hadst imitators; for history teaches us that saints of a build like thine are those who cause an epoch to be really great and who save society. No matter how tried, how abandoned even, a people may apparently be, if only blessed with a ruler docile in all things, docile unto heroism, to the inspirations of the Holy Ghost ever abiding in holy Church, this people will assuredly weather the storm and conquer at last; whereas, if the salt lose its savour,[1] society necessarily falls away, without the need of any Julian or of any Valens to bring about its ruin. O Basil, do thou then obtain for our waning society leaders such as thou wert; may the astonishment of Modestus be justly renewed in these days; let prefects, Valens' successors, meet at the head of every church a bishop in the full sense of the term as used by thee; then will their astonishment be for us a signal of victory; for a bishop is never vanquished, even should he be exiled or put to death!

Whilst keeping up the pastors of the Church to the

[1] St Matt. v 13.

high standard of the state of perfection in which the sacred unction supposes them to be, lead the flock, likewise, to higher paths of sanctity, such as Christianity gives scope for. Not to monks alone is that word spoken: The kingdom of God is within you.[1] Thou hast taught us that the kingdom of heaven,[2] that beatitude which can be ours already, is the contemplation, accessible to us here below, of eternal realities, not indeed by clear and direct vision, but in that mirror whereof the apostle speaks. How foolish is it to cultivate and feed in man naught but the senses that crave for the material alone, and to refuse to the spirit its own proper food and action! Does not the spirit urge of its own nature towards intellectual regions for which it is created? If its flight be slow and heavy, the reason is that the senses, by prevailing, impede its ascent. Teach us, therefore, to furnish it more and more with increased faith and love, whereby it may become light and agile as the hart, to leap unto loftiest heights. Tell in our age, as thou didst formerly in thine, that forgotten truth—namely, how earnestness in maintaining an upright faith is no less necessary for this end than rectitude of life. Alas! how far have thy sons, for the greater part, forgotten that every true monk as well as every true Christian detests heresy, and all that savours thereof![3] Wherefore, dear saint, bless all the more particularly those few whom such a continuity of trials has, as yet, failed to shake in their constancy; multiply conversions; hasten the happy day when the East, casting off the yoke of schism and Islam, may resume her former glorious place in the one fold of the one Shepherd.

O doctor of the Holy Ghost, O defender of the Word, consubstantial with the Father, grant that we, now prostrate at thy feet, may ever live to the glory of the Holy Trinity. These are the words of thine own admirable formulary, 'To be baptized in the Trinity,

[1] St Luke xvii 21.
[2] Basil Epist. 8, al. 111.
[3] Sermo de ascetic. discipl. Quomodo monachum ornari oporteat.

to hold one's belief according to one's Baptism, to glorify God according to our faith'—such was the essential basis, set down by thee, for what a monk should be;[1] but is it not equally essential to a Christian? Would that all might thoroughly understand this! Vouchsafe, dear saint, to bless us all.

[1] Sermo de ascetic. discipl. Quomodo monachum ornari oporteat.

JUNE 15

SAINTS VITUS, MODESTUS AND CRESCENTIA

MARTYRS

ONE of the titles of the Divine Spirit, who is reigning so specially over this portion of the cycle, is the Witness of the Word.[1] Thus was he announced to the world, by the Man-God himself, when about to quit it in order to return to his Father, after having, on his part, rendered his own great testimony to sovereign Truth.[2] Formed by the Holy Ghost on the type of Jesus Christ, the faithful too are witnesses, whose mission is to trample upon lying error, the enemy of God, by expressing the truth, not in words only, but in deeds. There is a testimony, however, that is not given unto all to render, this is the testimony of blood; the martyrs hold this privilege, this is the special stand granted to them in the ceaseless battle ever being waged betwixt truth and falsehood, and this battle is the sum total of all history. Hence martyrs come crowding on the brilliant heavens of holy Church at this season. In a few days the Church will be all thrilling with gladness at the birth of St John the Baptist, that man great beyond all men,[3] whose greatness especially consists in that he was sent by God to be a witness, to give testimony of the light.[4] We shall then meditate at leisure upon these thoughts, for which we seem to be prepared by the ever swelling groups of joyous martyrs, who cross our path as it were to announce the near approach of the friend of the Bridegroom.[5]

To-day we have Vitus, accompanied by his faithful foster-parents, Modestus and Crescentia. He is but a child, yet he comes teaching us the price of Baptism

[1] St John xv 26. [2] *Ibid.* xviii 37. [3] St Matt. xi 11.
[4] St John i 6-8. [5] *Ibid.* iii 29.

and the fidelity we owe to our Father in heaven, despite all else beside. Great is his glory, both on earth and in heaven; the demons, who used to tremble before him in life, still continue their dread of him. His name remains ineffaceably inscribed on the memory of the Christian people, like that of St Elmo or Erasmus, among their most potent 'helpers' in daily needs. St Vitus, or more commonly St Guy, is invoked to deliver those who are attacked by that lamentable sickness which is named from him, as also to neutralize the bad effects from the bite of a mad dog; and his beneficence is evinced even to the dumb brutes also. He is likewise implored in cases of lethargy or unduly prolonged sleep; for this reason the cock is his distinctive attribute in Christian art, as well as because recourse is usually had to this saint when one wants to awake at some particular hour.

Let us now turn to what the liturgy relates of these saints:

Vitus admodum puer inscio patre baptizatus est: quod cum ille rescivisset, nihil prætermisit quo filium a christiana religione removeret. Qua in voluntate permanentem Valeriano judici verberibus castigandum tradidit. Sed nihilominus in sententia persistens, patri redditus est. Sed dum eum pater gravius punire cogitat, Vitus, angeli monitu, comitibus Modesto et Crescentia ejus educatoribus, migrat in alienas terras: ibique eam sanctitatis laudem adeptus est, ut ejus fama ad Diocletianum perlata, ipsum imperator accerseret ut filium suum a dæmone vexatum liberaret: quo liberato, cum ei amplissimis præmiis ingratus imperator ut deos coleret persuadere non potu-

Vitus while yet a child was baptized unknown to his father. When his father found this out, he used his best endeavours to dissuade his son from the Christian religion, but as he found him persistent in it, he handed him over to Valerian, the judge, to be whipped. But as he still remained as unshaken as before, he was given back to his father. But while his father was turning over in his mind to what severe discipline to subject him, Vitus, being warned by an angel, fled to another country, in company with Modestus and Crescentia, who had brought him up. There he gained great praise for holiness, so that his fame reached Diocletian. The emperor, therefore, sent for him to deliver his own child that was possessed by a devil. Vitus

isset, una cum Modesto et Crescentia, vinculis constrictum mittit in carcerem. Quos ubi constantiores esse comperit, demitti jubet in ingens vas liquato plumbo ferventi resina ac pice plenum: in quo cum, trium Hebræorum puerorum more, divinos hymnos canerent, inde erepti, leoni objiciuntur; qui prosternens se, eorum pedes lambebat. Quare inflammatus ira imperator, quod multitudinem videbat miraculo commoveri, eos in catasta sterni jubet et ita cædi eorum membra atque ossa divelli. Quo tempore tonitrua, fulgura, magnique terræmotus fuere quibus templa deorum corruerunt et multi oppressi sunt. Eorum reliquias Florentia, nobilis femina, unguentis conditas honorifice sepelivit.

delivered him; but when the emperor found that with all his gifts he could not bring him to worship the gods, he had the ingratitude to cast him, as well as Modestus and Crescentia, into prison, binding them with fetters. But when they were found, in the prison, more faithful than ever to their confession, the emperor commanded them to be thrown into a great vessel full of burning resin and pitch and melted lead. Therein they, like the three Hebrew children in the fiery furnace, sang praise to God; and upon that they were dragged out and cast to a lion; but he only lay down before them and licked their feet. Then the emperor, being filled with fury, more especially because he saw that the multitude that looked on were stirred up by the miracle, commanded Vitus, Modestus, and Crescentia to be stretched upon a block and their limbs crushed so that their bones were broken. While they were dying, there came thunder and lightnings and earthquakes, so that the temples of the gods fell down, and many men were killed. Their remains were gathered up by a noble lady named Florentia, who, embalming them with spices, honourably buried them.

You have won the battle, glorious martyrs! The struggle was not long, but it gained for you an eternal crown! You have purchased unto yourselves, O Modestus and Crescentia, the everlasting gratitude of your God himself, for unto him ye faithfully gave back the precious charge committed to your keeping, in the person of that dear child who became your own through faith and baptism. And thou too, noble boy,

who didst prefer thy Father in heaven to thine earthly parent, who may tell the caressing tenderness lavished upon thee eternally by him whom before men thou didst so unflinchingly own to be thy true Father? Even here below he is pleased to load thee with striking marks of his munificence; for to thee he confides, on a large scale, the exercise of his merciful power. Because of that holy liberty, which reigned in thy soul from reason's earliest dawn, whereby thy body was subjected to thy soul's control, thou dost now hold over fallen nature a marvellous power. Unhappy sufferers whose distorted limbs are worked violently at the caprice of a cruel malady, and are no longer mastered by the will; or, on the other hand, those who are rendered powerless and no longer free to act by reason of resistless sleep—all these recover at thy feet that perfect harmony of soul and body, that needful docility of the material to the spiritual, whereby man may freely attend to the duties incumbent on him, whether as regards God or his neighbour. Vouchsafe to be ever more and more lavish in the granting of these favours, which are the precious gifts specially at thy disposal, for the good of suffering mankind, and for the greater glory of thy God who hath given thee an eternal crown. We implore of God, in the words of the Church, that by thy merits he may destroy in us that pride which spoils the equilibrium of man himself and makes him deviate from his path. May it be granted to us to have a thorough contempt of evil, for thus is restored to man liberty in love: 'Not to be proud-minded, but to make progress by pleasing humility; that, despising what is evil, we may exercise with free charity the things which are right.'[1]

[1] Collect of the day.

JUNE 16

SAINTS CYR AND JULITTA

MARTYRS

ALL the Churches of the east, in the different tongues of their several liturgies, celebrate the glory of Julitta and of Cyr: they all extol *the holy duality of the son and the mother containing in itself the perfect worship of the Trinity.*[1] For the oblation of this mother and her son is itself united to the sacrifice of the Son of God: such are in very deed the rights of the holy Trinity, rights resulting in the case of every Christian from the first of our Sacraments; absolute rights over both body and soul of even the smallest baby; such were the rights confessed by St. Julitta and her little Cyr; yes, consecrated by their blood in one common oblation. The world was reminded yesterday, in St. Vitus, of a truth too easily forgotten by a generation, such as ours, more destitute of knowledge than of love: God's paternity is more complete than that of any earthly father, and likewise outstrips all other in the gravity of the duties it imposes on His sons. This teaching is still more strongly repeated today, and it is addressed in the first place to parents more particularly.

Iconium, the native land of Thecla the protomartyr of the female sex, was likewise the home of Julitta. She, a fair flower budding forth from a royal stock of ancient kings was to secure to her native town a renown far more lasting than did all the mighty deeds of her princely ancestors.

[1] Sticheron Byzantii, *ad diem xv. Julii*

The splendid fame inherited by this daughter of the ancient kings of Lycaonia, was nothing in her eyes compared to that which came to her through Christ. The title of Christian was the only one she made any account of in presence of the judges on the day of her glorious triumph. Her gifts of fortune were considerable; but never did earth's riches captivate her thoughts; and still less so from the moment God granted her a son. All treasures heaped together in one could never be comparable to that which she now held in her arms, to that child confided by her Lord to the watchful care of her maternal love. Had not Baptism turned this frail little body into a temple of the Holy Ghost? Was not this peerless soul an object of delight to the eternal Father, who could see mirrored in its limpid innocence the true features of His well-beloved Son? Therefore, with what ineffable tenderness, with what religious watchfulness, did this mother surround her babe who still continued to draw life from her own breast; there developing, day by day, like a delicate plant under the genial ray of the Sun of justice! Far was she from being one of those who, without sufficient reason, pass on to another the care of nurturing the fruit they themselves have borne. As if nature itself must not recoil from such substitution, too often as disastrous to the body as to the soul of these tender little beings; as if, above all, it were not the incommunicable duty of a Christian mother and her most glorious privilege, to be ever on the watch about her child, so as to turn to God the first dawn of its wakening intelligence and the first movement of its free will. Julitta overflowed with gladness, for she knew and felt that God was blessing that which was henceforth to be her life-long cherished labour. The milk which she was giving him was impregnating her little son with the manly boldness of her race, made braver still, because over-ruled by the dear name of the Lord Jesus.

Rome, all-conquering as she deemed herself, was soon to make trial thereof and own herself vanquished.

The frightful persecution of Diocletian's day was then convulsing the earth; his bloody edicts were already posted up in Iconium. Julitta feared nothing for herself, but she dreaded the probability of pagan masters educating her boy, were she violently torn from him by torments and death. She saw that she must needs sacrifice all to this her primary duty of preserving her child's soul, of which she was guardian. Without hesitating a moment, she fled to a foreign land, leaving home, family, and riches, bearing away her one life's treasure. Two handmaids who followed her through devotedness, could not prevail upon her to let them ease her occasionally of her precious burden. When God, who delights in sating His angels' gaze with a spectacle fair as this, permitted her to fall into the hands of the persecutor, ever was she beheld still bearing her boy in her arms. Julitta and Cyr are inseparable; together they needs must appear before the judge, through whose cruelty they are to be together crowned in bliss.

Further on, we give the admirable scene that at once graced earth and ravished heaven. Let us remark that these details are as authentic as can possibly be, and are admitted by Dom Ruinart into his collection of *Actes sincères.* But let us also remember that he alone thoroughly honours the saints by the study of their history, who profits by the lessons they have left to the world. Recent attacks on education have but too well proved that the heroism of Julitta is by no means intended to be a dead letter, or an object of mere futile admiration; but rather that it is meant to serve as an example, called in thousands of cases into absolute and practical requisition by the troubles of these present times. Duty does not alter from century to century; the difficulty of fulfilling it, which may indeed vary with cir-

cumstances of time and place, removes nothing of the inflexibility of its imperative demands.

On the other hand, let us not forget that the Church herself is likewise a mother, and that she too owns it her bounden duty to suckle her children. Never have her protestations been hushed against the tyrants of any century who would separate her little ones from her. If then it should happen that a violent blow be so dealt as to tear a child from the arms of mother Church, then he must know that it becomes a duty for him to imitate the brave little son of Julitta. Is he not likewise a *son of the Dove?* Then let him prove himself so; let him become holily obstinate in repeating that one word 'holy Church'; let him struggle to reach her all the more vigorously in proportion as efforts are made to drag him farther from her. How could he but abhor the odious caresses of one who would dare to assume her place in his regard? All other means failing, who would but applaud if he, like St. Cyr, were to repulse by such means as his feebleness can permit, the hand that would kill his body? And is the soul that is in him less precious? and if need be, must he not sacrifice even his own body to save his soul? We certainly ought to think so: and does it not seem that Providence had the future in view, when, at so early a date, He permitted the precious relics of this son and mother to be brought to France?

The century that witnessed their bloody sacrifice to God had not run out, ere Cyr and Julitta seemed to choose the Gallic shore for their adopted home: an emigration fraught with graces for France! Scarce had the turmoil of invasion ceased, than numberless sanctuaries were raised in honour of their loved name; which circumstance proves how popular was their cultus amongst the chivalrous sons of the Franks. The symbol used in Christian art to distinguish St. Cyr is a wild boar; the reason is that Charlemagne was

miraculously delivered from the fangs of one of these savage brutes by the intercession of St. Cyr. In thanksgiving, the cathedral of Nevers rebuilt by this emperor was placed under the invocation of this sainted child, who, together with his mother, is patron of the whole diocese, wherein no fewer than four feasts are celebrated in their honour during the year.

The various Churches that keep the feast of Saints Cyr and Julitta borrow the Lessons of their Office from the following celebrated letter written regarding them, in the sixth century, by Theodore, bishop of Iconium. The text we here give is taken from the Proper of the Church of Villejuif near Paris, which is richly endowed with their relics. Indeed the name Villejuif is said to be a popular corruption of *Villa-Julittæ*.

Ex Epistola Theodori, episcopi Iconiensis, de passione SS. Cyrici et Julittæ.

Julitta Iconiorum regio orta semine, cum vehementior in christianos sæviret persecutio, Domitiano Lycaoniæ comite, fuga se cum duabus ancillis trimuloque filio suo Cyrico, Iconio, unde et orta erat, proripuit. Substantia itaque qua valde locuples erat relicta, Seleuciam pervenit: quo ipso loco turbatas magis res christianorum offendens, Alexandro quodam Seleuciæ præside a Diocletiano constituto, a quo ipso recens edictum accepisset, quo jubebantur omni tormentorum genere excruciari qui idolis non immolarent, Tarsum abiit. Velut autem ex condito, commigrante illuc immani ac durissimo Alexandro, compre-

From the letter of Theodore, bishop of Iconium, concerning the martyrdom of Saints Cyr and Julitta.

Julitta was born of the royal stock of Iconium. Persecution raging under Domitian, the governor of Lycaonia, she fled from her native city, together with two handmaids and her son, named Cyr, aged three. Having thus abandoned all her property, which was considerable, she came to Seleucia. But there she found the Christians suffering even more. Alexander, the president placed there by Diocletian, had just received the emperor's edict ordering all such as refused to adore the idols to be subjected to every kind of torture. Julitta therefore travelled to Tarsus. Now, just as though he were purposely pursuing her, Alexander,

henditur inclyta victrix martyr Julitta, suis ipsa ulnis tenella valde ætate puellum Cyricum complectens. Illa tribunali adhibita, nomenque ac fortunam, patriamque ab Alexandro rogata, præsidenti animo respondens judici, Domini nostri Jesu Christi sibi nomen adscivit, dicens: Christiana sum. Ira itaque accensus Alexander, tolli ab ea puerum jussit, ac ad se adduci: matrem vero distentam crudis nervis immaniter cædi imperavit.

Vi autem abs strenuæ matris sinu avulsum puerum, totumque in matrem gestientem, nec ab ea ocellos avocantem, carnifices prætori afferunt. Acceptum prætor manu puerum blande deliniens, a fletu cohibere omnino nitebatur, genibusque impositum accipere osculo conabatur. Puer vero, intentis in matrem luminibus, prætorem abs se submovebat ac caput avertebat; manibusque obnitens, prætoris faciem unguiculis scalpebat; velut denique castæ turturis pullus, æmulam sanctus Cyricus vocem pronuntiavit, eamdem ipsius matris prædicationem edens, ac clamans: Christianus sum. Calcibus quoque judicis latus petebat; quamobrem excandens agrestis illa fera, nec enim homo nuncupandus sit qui nec in rudem ac innoxiam mitescat ætatem, pede arreptum e sublimi solio puerum terræ allidit. Præclari vero martyris cerebro ea

that hard and harsh man, arrived at Tarsus as soon as she. Our noble victrix Julitta the martyr was arrested, bearing in her arms her little son Cyr of tender age. Being brought before the tribunal, Alexander demanded her name, condition, and country. She boldly replied, sheltering herself under the only name of our Lord Jesus Christ: 'I am a Christian.' Alexander, inflamed with rage, commanded that the child should be taken from his mother and brought to him, whilst she was being beaten cruelly with the sinews of oxen.

Only by main force could they drag the child from his mother's bosom, for be kept clinging close unto her; and when at last torn from her, he kept urging towards her with all possible movements of his little limbs, nor would he take his eyes off her, and thus the executioners handed him to the president. He, having got him in his grasp, began caressing the child, striving to stay his tears, dancing him on his knee, and trying to force the poor babe to let him kiss him. All to no purpose; the boy would fix big eyes only upon his mother, pushing the president away and turning his little head from him: then making use of his hands he began to scratch the president's face; at last like to the little nestling of the chaste dove, he would imitate the voice of his mother, and pronounce the very same confession he heard his mother making,

in confessione ad graduum angulos colliso, circum late tribunalis area cruore opplebatur. Julitta exsuperanti gaudio repleta: Gratias tibi ago, Domine, aiebat, quod filium me priorem consummatum, immarcescibilem coronam dignanter consequi voluisti.

crying out thus: 'I am a Christian.' Then did he kick with his feet against the sides of the judge. No longer able to restrain his fury, this savage beast (for man he cannot be termed, who could not be touched by this tender harmless age), seized the babe by the foot, and ruthlessly flung him to the ground. The brains of this noble martyr were thus dashed out against the sharp corners of the steps, in the very act of this confession, and the ground all about the tribunal was bespattered with his blood. Julitta exulting for joy cried out aloud: 'I give thee thanks, O Lord, that thou hast been pleased that my son should consummate his sacrifice, before myself, and that thou hast therefore given unto him the unfading crown!'

Judex sortem ipse deplorans, suspensæ ligno seu equuleo valide fodi latera exque lebete haustam picem bullientem pedibus affundi jubet. Tumque præconis voce jubente, atque dicente: Julitta, tui ipsa miserere, diisque sacrifica, ne eamdem ac filius malam necem reportaveris; generoso illa proposito tormenta pertulit, clamans ac dicens: Ego dæmonibus non sacrifico, sed Christum Dei Filium unigenitum colo, per quem Pater condidit omnia, ac festino meum assequi filium, quo illi socia in regno cœlorum efficiar. Ubi, omnem vincens insaniam, sævus judex constantem in pugna advertit martyris animum, adversus eam sententiam dicit, cædi gladio feminæ cervicem, filii cadaver in damnatorum locum projici jubens. Consummatur Christi gratia tum triumphatrix martyr Julitta, tum gloriosus atque inclytus ejus filius Cyricus, decimo septimo Kalendas Augusti. Hos martyres patronos

The judge ashamed of himself and still more infuriated, caused Julitta to be now hoisted on the rack; commanding her sides likewise to be torn, and boiling pitch to be poured upon her feet. During the execution, a crier proclaimed: 'Julitta, take pity on thyself and sacrifice to the gods; dread the same unhappy death that hath befallen thy son.' But the valiant martyr unmoved in the midst of torments cried out, in her turn: 'I will never sacrifice to demons, but I pay homage to Christ, the only Son of God, by whom the Father created all things; I am in haste to rejoin my child, and so be united to him for ever in the heavenly kingdom.' Then the cruel judge, pushing his folly to the last extreme, pronounced his sentence against her whose constancy he despaired of vanquishing in combat: 'This woman,' so ran the sentence, 'shall have her head cut off by a sword, and the body of her son shall be

ecclesia Nivernensis agnoscit, necnon et inter alias plures ecclesias et monasteria hujusce regni, vicus prope Parisios Villa Judæa dictus, qui utriusque Martyris reliquiarum non modica portione gloriatur, et cum summa veneratione colit.

thrown where criminals corpses are cast.' It was on the seventeenth of the Kalends of August that Julitta the noble martyr, and Cyr her glorious son consummated their triumph, through the grace of Jesus Christ. The church of Nevers claims them as her patrons, as do likewise many other churches and monasteries of the kingdom, amongst which the parish of Villejuif, near Paris, glories in possessing a considerable portion of the relics of these two martyrs, and surrounds them with highest veneration.

Thy desire is fulfilled, O Julitta, thou hast rejoined thy child! Ye form conjointly a fair ornament of the heavens, just as on earth ye were inseparable. The angels are in admiration at the sight of such a mother and child united thus in endless praise unto the thrice holy God. They realize the great truth that the creation of their sublime hierarchies exhausted not the Wisdom of the Creator. The nine choirs, all unfolded simultaneously beneath the gaze of the Eternal, communicated light and love one to the other in perfect order; there was nought to betoken in the wondrous assemblage any further design of the Lord, conceived in favour of other created beings to be equally brought into relationship with Himself, for His glory's sake. Yet so it was to be: human nature has this advantage over the angelical, namely, that it imitates, in its manner of intercommunication, the essential relation of God the Father and of His Word; that which the highest Seraphim can say to none, man in his own person can repeat to his fellow man, that utterance of God Himself: 'Thou art my son!'[1] This filiation, without which man cannot attain to the terrestrial, perishable life of this lower world, he again receives a second time, none the less really, yea, eternally, in the supernatural order; for nature is but a frail image of the realities which are the portion of God's elect. Thus was it, O Julitta,

that thou didst become, twice over, the mother of that saintly child thou didst bear in thine arms. How far was thy first maternity outstripped by the second, whereby thou didst bring him forth unto glory! In intensity of suffering, likewise, did this second childbirth of thy martyrdom outdo the first; but this is only the law common to all maternity since the fall: the sentence that touched Eve[1] has its echo even in the world of grace.

Now dost thou remember no longer thy travails![2] The sacrifice of mother and of son, begun in the anguish of a dolorous confession, has this day become a sacrifice of praise and of gladness. For this your mutual oblation is continued in heaven: it remains for ever the basis of those powerful and sweet relations wherein God finds His glory; it is the source of those benedictions which the Lord showers upon earth on your account. Would then, O holy martyrs, that you could hasten the return of the east to the true light; that east which gave you life, and to which, in return, you gave your precious blood! Bless the west also, where so many churches are raised to your honour and celebrate your feast. May France especially, your second country, ever feel the potent effects of a patronage that can be traced on historic annals, up to the earliest dates of her existence. Charlemagne, that mighty emperor, on his knees before thee, O Cyr, is a fact all eloquent of thy powerful intercession, O thou little son of Julitta! Nevers too, in these our own days, can prove the same; for to thee she justly attributes her preservation from the Prussian invasion, when all the neighbourhood was devastated by the hostile troops!

At present not only France, but other countries, are suffering from trials worse even than invasion, trials in many ways resembling yours, O holy martyrs! Uphold the faith in the breasts of mothers, O Julitta; uphold their Christian

instincts to the full height of the lofty teachings conveyed in the story of thy glorious combat. In the face of tyranny which would fain lay grasping hold on education in view of the immortal souls of children, do thou, O Cyr, stir up among these little ones faithful imitators of thyself! Not long ago some have shown this noble spirit; under the hateful pressure of impious masters who persisted in dictating to them lessons condemned by holy Church, they dared to write out nothing but the *Credo* they had learned at their mother's knee. Well done, brave and noblehearted children! Thou, O Cyr, didst surely thrill with gladness at such a sight, rivalling thee in magnanimity. All then is not lost for France and these other afflicted lands. May thine intercession, blended with that of thy mother, develop more and more in the breasts of the little ones of God's Church, this consciousness of the holy liberty which is their portion by their very Baptism. Such consciousness as this, maintained and exhibited, the while it bends them in dutiful submission to all power emanating from God, will nevertheless prevail at last over the prince of this world with his *Cæsarism*! Yea, the very safety of society depends on such noble Christian independence in face of all abuse of power!

JUNE 18

SAINT EPHRAEM THE SYRIAN

DEACON, CONFESSOR AND DOCTOR OF THE CHURCH

ST EPHRAEM, monk and deacon, the contemporary of St Athanasius, St Basil, St Gregory of Nazianzen and St Gregory of Nyssa, was with them one of the glories of the Christian East so rich in testimonies to faith and sanctity during the first centuries. He takes his place in the liturgical cycle among the doctors of the Universal Church. It is only fitting that the ancient piety of Edessa and Nisibis should be represented in the Roman calendar by him who was always held to be the most illustrious of her sons. St Ephraem was honoured by the whole Church for the depth and vastness of his doctrine, and the whole Catholic world rejoiced when Pope Benedict XV pronounced him worthy to be placed among the great doctors of the Church both Greek and Latin. No one was more worthy than the celebrated Deacon of Edessa of such an honour. Even during his lifetime men delighted to honour him with such titles as illustrious 'doctor of the universe,' 'prophet and sun of the Syrians,' 'pillar of the Church,' and 'harp of the Holy Spirit.'[1] All the Orthodox fathers and doctors from St Basil, St John Chrysostom and St Jerome down to St Francis de Sales and St Alphonsus Liguori are unanimous in his praise.[2] Seldom has reputation been more brilliant, authority more universally acknowledged than that of the humble Syrian monk: less than twenty years after his death his writings were read publicly in church after the Scriptures.[3]

[1] S Greg. Nyss., *Vita S Ephraem*; Lamy, *S Ephraem Syri Hymni et Sermones*, I Proleg.
[2] Bened. XV Litt. encyl. Principi Apostolorum.
[3] S Hier. De script. eccl., c. cxv.

As theologian, poet and orator his literary work was immense. His writings comprise commentaries on the Scriptures, theological discourses and poems, moral and ascetic treatises, hymns in praise of Almighty God, our Lady and the saints. These form an inestimable treasure where successive generations have found not only weapons wherewith to combat error but also food to strengthen their souls. The works of St Ephraem, written in Syriac, were at an early date translated not only into Greek, but also into all the languages of the East—Coptic, Ethiopian, Arabic and Armenian—so that his hymns and canticles are to be found in all the liturgical books of the Syriac Church, both Orthodox and Uniate, which thus remains indebted to his fruitful genius.

St Ephraem was born in Mesopotamia, very probably at Nisibis, on the frontier of the Roman Empire and Persia, at the beginning of the fourth century. Tradition says that his father fulfilled the duties of a priest to an idol in that town, but that his mother may have been a Christian.[1] In any case he does not appear ever to have taken part in idolatrous worship, for we know that in his youth he was a member of the household of James, the bishop of Nisibis, one of the three hundred and eighteen fathers of the Council of Nicæa. He received baptism, and under the guidance of this bishop gave himself to prayer, to all the practices of Christian asceticism, to reading and profound study of the Scriptures. It was during this time that he acquired his remarkable knowledge and love of the Holy Scriptures so noticeable in all his writings and which is one of his chief characteristics. Later on he said: 'He who applies himself with simplicity and purity of heart to the study of the Sacred Books will receive the knowledge of God. Some people glory in conversing familiarly with the great ones of the earth, with princes and kings, but let it be your glory to converse with the Holy Ghost in the

[1] Assemani, *Bibl. Orient.* i 26; Lamy, *op. cit.*, iv, p. xxvii; Bouvy, "Les Sources historiques de la vie de saint Ephrem," *Revue augustinienne*, Janvier, 1903.

presence of the angels of God by reading the divine Scriptures, for it is the Holy Ghost who there speaks to you. Spare no pains to become familiar with this study.'[1]

The first verses of 'Hymns of Nisibis' show us what Ephraem was to James and his successors. These poems, the earliest of his that have come down to us, give us a picture of the times in which he lived. James, Babou and Vologesus found him a zealous auxiliary, intent upon upholding their authority, drawing men to them and ardently desirous of reform. His great influence on the people was shown especially when Nisibis was besieged by Sapor, king of the Persians. During those perilous days he incessantly encouraged the citizens to resist the enemy, strengthening the besieged by his word and example, until his courage and his prayer forced the enemy to acknowledge their powerlessness and retire. Later on, when as a result of the disastrous campaign of the emperor Julian against the Persians, his successor Jovian was forced to cede Eastern Mesopotamia with Nisibis to Sapor, Ephraem joined the emigrants who left for ever a town where Christians could no longer dwell in security.

From Nisibis St Ephraem went to Edessa, which name is for ever associated with his. On the west of the town there rises a hill on whose rocky slopes are numerous caves and tombs in which lived many anchorites. St Ephraem in his turn came to seek, among the rocks of the holy mountain, a retreat which would enable him to devote himself to prayer, study and penitential exercises. His knowledge of sacred sciences, however, could not long remain hidden, and disciples soon began to gather around him. This was the period of his literary activity, which was so great as to be almost miraculous. It was during the ten years that he passed in the capital of Osrhoene that he wrote most of his works. It was also the period of his greatest activity in religious affairs, and it seems certain that the School

[1] Serm. de patientia et consummatione hujus sæculi.

of Edessa, famous under the name of the Persian School, owes to him, if not its existence, at least a great part of its renown.

However, Edessa could not escape the ravages to which the spread of the heresies of Arius, Manes, Marcion and other sowers of discord subjected the whole world, and we owe a great number of St Ephraem's theological discourses and poems to his solicitude in combating heresy under all its forms, and to his care in safeguarding the purity of faith among the Christians of the town. In obedience to the inspiration of divine grace,[1] he left his solitude for a time to pour forth to the faithful exhortations so rich in imagery, so full of unction and of doctrine, that to this day the heart of the reader is moved. The holy doctor inveighs with much vigour against the Arians, who deny the Divinity of Christ. The following passage occurs in one of his sermons on the Passion: 'The King of kings who is above all kings is the only Saviour Jesus, who sits at the right hand of his Father. He is his Word, his strength, his mighty arm; he descended from the height of heaven to the depths of the earth and ascended into heaven. He came down in secret, he ascended openly, he came down as the Word, he ascended with a human body, he descended and ascended according to his own will. Blessed be he who has acted according to his power. Men should be astonished and should admire the providence of the author of all grace who has abased himself even to us. Blessed be he who in his goodness has drawn from the ocean of his mercy the life that he has bestowed upon us. The Son of God is God, and God of God, he descended from heaven and conversed upon earth, he the power of preaching. The consuming fire which fell from heaven has become a dew for mankind, he who is all on fire has hidden his flame, the vehement God has restrained himself, there is no thunder in his voice nor lightning in his movements, the terrible God has hidden his majesty, the powerful God his force, wholly in

[1] S Greg, Nyss., *op. cit.*

heaven, he was wholly upon earth. When you consider him in heaven there is nothing to which you can liken him; when you consider him upon earth he seems to you to be simply a man. If you look towards heaven millions of angels serve him, and seraphim without number cry before him, Holy, holy, holy. If you look towards earth he is confined in a human body. "The foxes have holes, and the birds of the air have nests, but he who is the Son of God has not where to lay his head."[1] Indeed, where could he, who is the refuge of all, have sought shelter? Where could he have rested his head, he who is the pillar that sustains the universe, who upholds the earth and the heavens in either hand, and who in the hollow of his hand holds the seas and the world?'[2]

With equal energy and with remarkable doctrinal precision, St Ephraem asserts the prerogatives of St Peter. In the person of our Lord speaking to Simon Peter he says: 'I have established you, Simon my disciple, as the foundation of holy Church. Formerly I called you Peter because you upheld my building, you are the overseer of those who construct the Church upon earth. If they wish to build that which is evil, you, who are the foundation, will prevent them. You are at the source of my doctrine, you are the chief of my disciples, it is through you that I will quench the thirst of all nations, the quickening sweetness that I give belongs to you, I have chosen you as the firstfruits of my disciples to be the inheritor of my treasures. I have given you the keys of my kingdom; I have given all my treasures into your power.'[3]

It is interesting to receive such testimony from the mouth of him whom all the Eastern Christians reverence as their greatest doctor and consider their special glory. But few of the fathers of the first centuries of Christianity have spoken so explicitly on the subject of the Holy Eucharist as the Deacon of Edessa. He discredits

[1] St Matt. viii 20.
[2] *Discours sur la Passion*, De Lamy, "Étude de Patrologie orientale, saint Ephrem," *L'Université catholique*, 1890.
[3] De Lamy, *Discours sur la Passion*, *loc. cit.*

in advance all the sophistry put forth at the time of the Reformation, and thus comments on the words of the institution of the Sacrament of the Body and Blood of our Lord: 'Do not believe that what I have just given to you is bread, receive it, eat it, do not crumble it away. That which I have called my Body, truly is so. The smallest morsel is sufficient to sanctify millions of souls and suffices to give life to those who receive it. Receive and eat with faith, do not waver, for it is my Body, and he who partakes of it with faith partakes of the fire of the Holy Spirit. It seems to him who partakes without faith to be but ordinary bread, but to him who with faith partakes of the Bread consecrated in my name, if he be pure it preserves his purity, if a sinner it obtains his pardon. Let those who reject, despise or outrage this Bread know that of a certainty they do outrage to the Son, who has called and has made bread to be his Body. Take and eat, and by it partake of the Holy Spirit, for it is truly my Body, and he who eats thereof has eternal life. It is the Bread of heaven come down from on high unto us. The manna which the Israelites ate in the desert, the manna which they gathered and which they despised although it fell from heaven, was a figure of the spiritual food you have just received. Take ye all of it and eat, in eating this Bread you eat my Body, the true source of the redemption.'[1]

In St Ephraem's time the people of Edessa still took pleasure in the poetical compositions of Bardesanes and his son Harmonius. A hundred and fifty years previously these impious men had spread abroad the errors of Gnosticism by means of these writings, and therefore St Ephraem, in his indefatigable zeal for the purity of the faith, resolved to defeat the heresy with its own arms. 'When he saw how the inhabitants of Edessa delighted in songs,' says his biographer, 'he instituted plays and dances of his own for the young folk. He established choirs of nuns, whom he taught to sing hymns having a refrain between the verses. These hymns

[1] De Lamy, *Discours sur la Passion*, *loc. cit.*

embody beautiful thoughts and spiritual instruction on the Nativity, the Baptism, the Fast and deeds of our Lord, the Passion, Resurrection and Ascension, as well as on the confessors, on Penance and the faithful departed. The religious came together on Sunday, on great feasts and on the festivals of the martyrs, and he in the midst of them like a father accompanied them on his harp. He divided them into two choirs, so that they might sing alternately, and taught them the various musical airs with such success that the whole town came to listen. Thus his adversaries were put to shame and disappeared.[1]

Readers of the *Liturgical Year* will have often noticed and admired the spirit of faith and tender piety which fills the poems of St Ephraem, whether he celebrates the mystery of the birth of our Saviour and borrows the voices of the Shepherds and Magi to render homage to the Infant God,[2] or whether he extols the humility of St John the Baptist,[3] or, again, in order to console mourners, he sings of the happiness of young children caught up to heaven in their innocence.[4] But never does this harp of the Holy Ghost sound forth in more harmonious tones than when it sings of Mary and extols her incomparable virginity, her divine maternity or her merciful protection of mankind.[5] It is well known that the eloquent Deacon of Edessa was one of the earliest of the fathers whose testimony to the privilege of the Immaculate Conception of the Blessed Virgin was brought forward. He addresses our Lord and his Mother in these words: 'Thou, O Lord, and thy Mother are the only ones who are perfectly beautiful in every respect, for in thee, O Lord, there is no blemish, and in thy Mother there is no stain.'[6]

The last years of St Ephraem's life were marked by an heroic act which seems to have made a great impression upon his contemporaries. There was a terrible famine

[1] Rubens Duval, *Littérature syriaque*, p. 21.
[2] Christmas, vol. i, p. 220; vol. ii, *passim*.
[3] Pentecost, vol. iii, p. 302.
[4] *Ibid.*, vol. vi, p. 193.
[5] Bened. XV, *loc. cit.*
[6] *Carm. Nisib.*, n. 27.

in Edessa, which brought many other evils in its train. Moved by so much suffering, the holy anchorite left his cell for a time and took up his abode in the town. By his fervent exhortations he implored the rich to come to the help of their less fortunate fellow-citizens, and he knew how to call forth abundant alms, which he himself distributed. At the same time, by his arrangement, all who were sick were brought together, and night and day he laboured to procure for them such assistance and relief as the nature of their case demanded. He did not abandon his charitable ministrations until the city again enjoyed food in plenty.

St Ephraem returned once more to his solitude, and, feeling that his end was near, he composed for his disciples his last testament, a touching discourse of considerable length in which the dominant features of his character shine forth—his faith, hope, charity, humility, and zeal for the orthodox belief. We quote a few passages which reveal the characteristics of the soul of this great monk. 'I, Ephraem, am dying, and I am writing a last testament so that I may leave to each one a souvenir in order that my friends may remember me even if only on account of my words. Alas! my life is finished and the term of my years is ended. The warp is finished and the threads must be cut. The lamp is nearly empty of oil, my days and my hours are fled away. The hired soldier has completed his year, the stranger has finished his time. My guards and executioners surround me on all sides. I groan and there is none to hear; I ask mercy and there is none to deliver me. Woe is thee, Ephraem, because of the judgement when thou wilt appear before the tribunal of the Son and thine acquaintance will stand on either side of thee. There will be thy shame; woe to him who shall be confounded there. O Jesus, be thou the Judge of Ephraem; do not hand him over to another to be judged, for he whom God will judge shall receive mercy at the tribunal.

'I swear by him who descended from Mount Sinai, and

who spoke upon the rock, by his mouth who said Eloi, and the bowels of the earth were shaken, by him who was sold by Judas and scourged in Jerusalem, by the might of him who was buffeted and by the majesty of him who was spit upon, by the three fiery names and by the one authority and will, that I have never separated myself from the Church nor have I ever doubted the power of God. If in my mind I have ever magnified the Father more than the Son may I be deprived of his loving mercy, and if I have ever lessened the authority of the Holy Spirit may blindness come upon me. If my life has not been in conformity with my speech may I be cast into exterior darkness, and if I speak hypocritically may I burn with the ungodly. If I recount these things through pride may our Lord condemn me at the judgement. . . .

'When I think of my past life my knees tremble and my teeth chatter, and when I call to mind my deeds I am overcome with horror. For I have never done anything good, nothing worthy of praise since the day of my birth. Do not embalm me for burial, such honour is not due to me; do not place sweet perfumes upon my body, I am not worthy of such distinction. Burn the incense in the sanctuary, but encompass me with your prayers. Offer sweet perfumes to God and chant psalms for my soul. Instead of pouring perfumes and sweet savours over my body remember me in your prayers, for of what use are sweet odours to a dead man who has no senses with which to perceive them? Carry your incense to the house of God and there burn it that others may benefit thereby. Do not bury that which decays in silk which is useless to it, but rather leave in the pit that which cannot appreciate honours. Luxury belongs to the rich, the dunghill to the poor. Authority belongs to the royal family, but abjection and humility to the stranger and wayfarer. . . .

'Come, brethren, hearken unto me, for it is decreed that I may live no longer. Help me on my journey by your prayers, psalms and sacrifices. When the thirty days

are over make a memento of me, brethren, for the dead are helped by the masses offered by the living. . . .

'The one thing that gives me courage and hope before God is that I have never insulted my Saviour and no blasphemy has ever been uttered by my lips. Those who hated thee, Lord, I have hated and have abhorred thy enemies.[1] Write my words upon your hearts and be mindful of what I say, for after I am dead evil persons will come among you in the clothing of sheep, but inwardly they are ravening wolves.[2] Their speech is sweet, but the desires of their hearts are bitter; they have the appearance of good, but they are the messengers of Satan. Fly from them and from their doctrines; do not go near them, for you know that whoever is found in a place where outrage has been offered to the king has to come into court to be questioned according to law. Even if he can prove he was not guilty he will be condemned for want of zeal. Do not sit with heretics nor associate with apostates. It would be better to dwell with a demon than with a renegade. For if you abjure the demon he will flee, for he cannot stand before the name of Jesus, but even were you to exorcise the apostate ten thousand times he would not cease from his wickedness nor renounce his folly. It would be better to teach demons than to try to convince heretics. Demons bore witness, saying, "Thou art the Son of God,"[3] but infidels and heretics daily contend pertinaciously that he is not the Son of God. Satan himself who dwells in them confesses the truth, but they assiduously deny it. . . .

'O my disciples, hear my precepts and be mindful of my words. Do not depart from my faith nor be untrue to my lessons. When you hear of seditions and tumults in the world be constant and hold fast to the truth and your faith. . . .

'Farewell, my friends, and pray for me, my beloved. The time has come for the merchant to return to his own country. Woe is me, my merchandise is gone and my

[1] Ps. cxxxviii 21. [2] St Matt. vii 15. [3] *Ibid.* viii 29.

riches are all spent. No one weeps over the death of the holy, because they pass from death to life; but weep for me, brethren, for we have wasted our days and hours in idleness. May peace abide on the earth and may her sons be joyful. May peace abide in the Church and may the persecution of the malicious cease. May the wicked become just and be converted from their sins.

'Hail, O angel guide, who leadest the soul out of the body, parting them asunder that they may remain separated until the general resurrection. . . .'[1]

Let us now read the account given of the illustrious Deacon of Edessa by the Church in her office of matins. The lessons record the chief features of this fruitful life.

Ephraem, genere Syrus, Nisibeno patre natus est. Adhuc juvenis ad sanctum Jacobum episcopum se contulit, a quo baptizatus, brevi ita sanctitate et doctrina profecit, ut in schola Nisibi, Mesopotamiæ urbe, florente magister fuerit constitutus. Post Jacobi episcopi mortem, Nisibi a Persis capta, Edessam profectus est: ubi primum in monte inter monachos consedit, deinde, ut plurimos ad se confluentes homines vitaret, vitam duxit eremiticam. Edessenæ Ecclesiæ diaconus ordinatus, et ob humilitatem sacerdotium recusans, omnium virtutum splendore enituit, et pietatem et religionem vera sapientiæ professione sibi comparare sategit. Spem omnem in solo Deo defixam habens, quævis humana ac transitoria contemnens, divina ac sempiterna assidue concupiscebat.

Ephraem was of Syrian descent and son of a citizen of Nisibis. While yet a young man he betook himself to the holy bishop James, by whom he was baptized, and he soon made such progress in holiness and learning as to be appointed master in the school of Nisibis in Mesopotamia. After the death of the bishop James Nisibis was captured by the Persians, and Ephraem went to Edessa, where he settled first among the monks in the mountains. Later, to avoid the company of those who flocked to him, he adopted the eremitical life. He was made deacon of the church of Edessa, but refused the priesthood out of humility. He was rich in all virtues and strove to acquire piety and religion by the following of true wisdom. He placed all his hope in God, despised all human and transitory things, and was ever filled with the earnest desire of those which are divine and eternal.

[1] Rubens Duval, *Journal Asiatique*, 1901.

Cæsaream Cappadociæ, divino ductus spiritu, cum petiisset, ipsum ibi os Ecclesiæ Basilium vidit, et uterque mutua consuetudine opportunum in modum usus est. Ad innumeros errores refellendos, qui tunc temporis grassantes, Ecclesiam Dei divexabant, atque ad mysteria Domini nostri Jesu Christi sedulo illustranda, plurimas edidit lucubrationes, Syro sermone compositas, et fere omnes in linguam Græcam versas; atque, teste sancto Hieronymo, ipse ad tantam venit claritudinem, ut, post lectionem Scripturarum, publice in quibusdam Ecclesiis ejus scripta recitarentur.

Universa illius opera, tam splendido doctrinæ lumine referta, effecerunt, ut idem Sanctus, adhuc vivens, tamquam Ecclesiæ Doctor, magno honore habitus fuerit. Metrica quoque cantica composuit in laudem beatissimæ Virginis Mariæ ac Sanctorum: quam ob causam a Syris Spiritus Sancti cithara merito fuit appellatus. In mirifica ac pia devotione erga eamdem Virginem Immaculatam primum excelluit. Meritis plenus, Edessæ, in Mesopotamia, decimo quarto Kalendas Julii, decessit sub Valente principe: eumque, instantibus pluribus sanctæ Romanæ Ecclesiæ Cardinalibus, Patriarchis, Archiepiscopis, Episcopis, Abbatibus et religiosis familiis, Benedictus Papa decimus quintus, ex Sacrorum Rituum Congregationis consulto universalis Ecclesiæ Doctorem declaravit.

He was led by the Spirit of God to Cæsarea in Cappadocia, where he saw Basil, the mouthpiece of the Church, and they obtained benefit from their mutual intercourse. In order to refute the many errors which troubled the Church at that time, and to expound the mysteries of Jesus Christ, he wrote many books in the Syrian tongue, almost all of which have been translated into Greek. St Jerome bears witness that he attained such fame that his writings were read publicly in the churches after the reading from the Holy Scriptures.

On account of his works, so full of the light of heavenly doctrine, he was greatly honoured even during his lifetime as a Doctor of the Church. He composed a poem in praise of the Blessed Virgin Mary and the saints for which he was called by the Syrians the Harp of the Holy Ghost. He was noted for his great and tender devotion towards the immaculate Virgin. He died, rich in merits, at Edessa in Mesopotamia, on the fourteenth of the Kalends of July, in the reign of Valens. Pope Benedict XV, at the instance of many Cardinals of the holy Roman Church, patriarchs, archbishops, bishops, abbots and religious communities, declared him by a decree of the Sacred Congregation of Rites to be a Doctor of the Universal Church.

Thy glory, O Ephraem, shines henceforward throughout the whole world. Let us join our feeble praise to that of East and West, which, in admiration of thy virtue, rises to thee this day. But we know that this praise will not be pleasing to thee unless we follow thy teaching and example in our lives. Help us to walk in those paths which thy writings and deeds have marked out so clearly for us, and above all strengthen our faith. Thou hast said that there is no richer man than he who has the faith. At a time when everything seems to conspire to diminish or obscure the truth, when ignorance joins with false doctrine to lessen its brightness and deter souls, obtain for us a holy eagerness to receive the doctrine of the Church, the expression of eternal truth; help us to be earnest in our search and zealous to keep and uphold it in all its purity. Inspire in us that hatred of error with which thy burning words inflamed the hearts of the faithful of Edessa, and which at thy death thou didst leave to them as thy last counsel and most precious gift.

O holy anchorite, help us to acquire all the Christian virtues, encourage within our souls the interior life, the sources of which, as thou hast taught us, are to be found where Christ himself has placed them—'that is, in the Sacraments, in the observance of the precepts of the Gospel and in the various exercises of piety which the liturgy affords and which the authority of the Church recommends to us.'[1] We pray that by these means the virtue of charity, that is above all others, that is characterized by all the dispositions especially dear to Almighty God and is unable to exist without the presence of many other virtues, may ever be increasing in our souls. For, according to one of thine own graceful comparisons, even as the royal diadem lacks lustre if one of the gems is missing, so love of God and our neighbour cannot be perfect unless it be united in the other virtues.[2]

In order that we may dwell in charity and may safeguard our weakness from error and vice, we will live in

[1] Bened. XV, *loc. cit.* [2] Serm. de vîta et exercit. monast.

fear of the last judgement, that terrible day thou hast described so eloquently, when the earth, sea and sky will be burnt up by a spark from the divine fire, when all men will be called upon to undergo a searching examination into each thought, word and deed. By thine assistance may we be faithful to our baptismal promises, so that on the last day we may be found worthy to take our place among the elect.

O holy doctor, who now before the divine altar and the Ruler of life art, with the angels, adoring the Blessed Trinity, be mindful of us and obtain for us the pardon of our sins that we may rejoice in the eternal happiness of the heavenly kingdom.[1]

[1] S Greg. Nyss., *loc. cit.*

THE SAME DAY

SAINTS MARK AND MARCELLIAN

MARTYRS

WE have already met with these noble athletes of to-day's feast; for on January 20, when celebrating St Sebastian, the brave defender of holy Church, Mark and Marcellian appeared at his side as the noblest conquest won by the sainted head of the prætorian guards. There are other heroes, likewise gained over by his zealous intrepidity, whose names gild the pages of the Martyrology; but these two, whose festival we are keeping, were the immediate occasion of Sebastian's leading to God so goodly a troop of valiant Christians. Their conversion prepared Sebastian's martyrdom, by reason of his apostolate in their regard; and their glory eternally redounds to him around whom in heaven they form a resplendent phalanx.

Captivity, torments, and even the sentence of death pronounced upon them, had failed to shake the courage of these two brethren. A trial yet more terrible awaited them—namely, the sight forced upon them of the heart-broken grief caused to all they loved on earth by their sentence of condemnation; for their family, not being Christian, knew no bounds to sorrow. Their father and mother bent down by years, the wife of each, surrounded by a group of weeping children, all uttering bitterest reproaches against these soldiers of Christ for the destitution into which their coming death would plunge the survivors: such was the dire attack! Sebastian, profiting by the liberty his position afforded to approach the Christians in prison, was ever their comfort and encourager. He failed not to be present at this scene, for his noble heart fully realized how dangerously severe

such a trial must be for souls as yet unscathed by any personal peril. The danger he knew might be imminent at that moment: wherefore, scorning his own safety, he there and then revealed himself a Christian, in order to hold out a strengthening hand to the two brethren. Moreover, God lent such wondrous efficacy to his words, that they converted even the pagans there assembled. Thus Mark and Marcellian had the joy of beholding those whose piteous complaints had a moment before so painfully thrilled their souls, now applauding their constancy and demanding baptism. Their unbounded happiness was evident all through their final conflict, which opened heaven to them, and which is related as follows in this short Lesson:

Marcus et Marcellianus fratres Romani, propter christianam fidem a Fabiano duce comprehensi, ad stipitem alligati sunt, pedibus clavis confixis. Ad quos cum ita loqueretur judex: Resipiscite, miseri, et vos ipsos ab his cruciatibus eripite; responderunt: Nunquam tam jucunde epulati sumus, quam hæc libenter Jesu Christi causa perferimus, in cujus amore nunc fixi esse cœpimus; utinam tamdiu nos hæc pati sinat, quamdiu hoc corruptibili corpore vestiti erimus. Qui diem noctemque in tormentis divinas laudes canentes, denique telis transfixi, ad martyrii gloriam pervenerunt. Quorum corpora via Ardeatina sepulta sunt.

Mark and Marcellian were two brothers, Romans, who were arrested by the prefect Fabian for believing in Christ, and were fastened to a beam, to which their feet were nailed. The judge said to them: 'Wretched creatures, do think for a moment, and free yourselves from such suffering.' But they answered him: 'Never did we enjoy any banquet so much as what we are now undergoing for Jesus Christ's sake, in whose love we now begin to be firmly fixed: would that he might let us suffer this as long as we are clad in this corruptible body!' For a day and a night they suffered, singing the praises of God continually, and in the end were thrust through with darts, and so attained the glory of martyrdom. Their bodies are buried in the *Via Ardeatina*.

The Holy Ghost filled you with strength, O glorious martyrs; and the love which he poured into your hearts changed into exquisite delights torments that terrify

our cowardice. Yet after all, of how much less account are those tortures that touched but your perishable body, compared with that intense anguish of soul over which you so nobly triumphed? The dire grief of those whom you held dearer far than life, and whom, to all appearance, you needs must leave in hopeless woe, was verily the culminating pitch of your martyrdom. Those alone can fail to realize this, who deserve the reproach cast by St Paul upon the pagans of his day, that they are without affection:[1] when the world once more presents such a hateful spectacle as this, then will be the sign of the last day's near approach, so says the same apostle.[2] Nevertheless, human love must cede to that of God: he that loveth father or mother more than me is not worthy of me: and he who loveth son or daughter more than me is not worthy of me.[3] You understood all this, dear martyrs; your relatives, who would separate you from our Lord, became enemies in your eyes.[4] At that very instant, Jesus, who can never let himself be outdone in generosity, restored these dear ones to you, by taking them, through a miracle of grace, together with you and because of your example, unto himself. Thus do you complete for us the instructions already given by Julitta and her boy, by Vitus and his glorious companions. Obtain for us, ye victors in such keen trials, an ever growing courage and love proportionate to our increase in the light and in the knowledge of our duty to God.

[1] Rom. i 31. [2] 2 Tim. iii 1, 3. [3] St Matt. x 37. [4] *Ibid.* x 36.

JUNE 19

SAINT JULIANA FALCONIERI

VIRGIN

THIS day witnesses the close of the pilgrimage of one who was miraculously supplied with the divine Viaticum. Juliana presents herself at heaven's gate, showing upon her heart the impress of the sacred Host. The lily emblazoned on the city escutcheon of Florence glistens with fresh radiance to-day, for it was she who gave birth to our saint, as well as to so many others, some of whom have already beamed across our path, and some are about to follow; all of them brilliant in sublime virtues practised within the ancient walls of this 'city of flowers,' under the delighted glance and the urging influence of the Spirit of love. But what shall we say of the glory of the mountains which nobly crown this fair city, a diadem lovely in men's eyes, and still more so to angels' gaze? What of Vallombrosa, and, farther in the blue distance, of Camaldoli, of Alberno? all sacred fortresses, at whose feet hell trembling howls, all sacred reservoirs of choicest grace, guarded by seraphim, whence flow in gushing streams, more abundant and more pure than Arno's tide, living waters of salvation on all the smiling land around!

In 1233, just thirty-seven years previous to Juliana's birth, Florence seemed destined to be, under the holy influence of such a neighbourhood, a very paradise of sanctity; so common did the higher Christian life become, of such everyday occurrence were supernatural prodigies. The Mother of divine grace was then multiplying her gifts. On a certain festival of the Assumption seven of the citizens, the most distinguished for nobility of blood, fortune and public offices of trust, were

suddenly inflamed by a heavenly desire to consecrate themselves unreservedly to the service of our Lady. Presently, as these men passed along bidding adieu to the world, babes at the breast cried out all over the city: 'Behold the *Servants* of the Virgin Mary!' Among the innocents whose tongues were thus unloosed to announce the divine mysteries was the new-born son of the illustrious family of Benizi. He was named Philip, and had first seen the light on the very feast of the Assumption, whereon Mary had just founded, for her glory and that of her divine Son, the Order of the Servites.

We shall have to return to this child, who was to be the chief propagator of the new Order; for holy Church celebrates his birthday into heaven on the morrow of the octave of the Assumption. He was destined to be Juliana's spiritual father. In the meantime the seven invited by Mary to the festival of penitence, who all, persevering faithful unto death, are inscribed on the catalogue of the saints, had retired three leagues from Florence to the desert of Monte Senario. There our Lady, during seven years, formed them to the great work of which they were the predestined though unwitting instruments. According to his wont, the Holy Ghost, during all this preparatory season, though of long duration, kept from them every idea save that of their own sanctification, employing them in the mortification of the senses and in a spirit of exclusive contemplation of the sufferings of our Lord and those of his blessed Mother. Two amongst them daily came down to the city to beg bread for themselves and their companions. One of these illustrious mendicants was Alexius Falconieri, the most eager for humiliations amongst all the seven. His brother, who, still continuing in the world, held one of the highest positions amongst the citizens, was in every way worthy of this blessed man, and paid homage to his heroic self-abasement. He likewise took an honourable share in the united gift bestowed, with the concurrence of all classes of these religious citizens, upon the solitaries of Monte Senario,

whereby a magnificent church was added to the poor retreat they had been induced to accept, for greater convenience, at the gates of Florence.

To honour the mystery wherein their sovereign Lady declared herself to be the humble servant of the Lord, this church and monastery of the Servites of Mary received the title of the 'Annunziata.' Among the marvels which wealth and art in succeeding ages have lavished upon its interior, the principal treasure, which puts all the rest in the shade, is a primitive fresco of the angelical salutation, dating from the lifetime of the founders, the painter whereof, more devout to Mary than skilful with his pencil, deserved to be aided by the hands of angels. Signal favours obtained without interruption through this sacred picture still attract flocks of devout visitors. If the city of the Medici and of the Tuscan Grand Dukes, though swallowed up by the universal brigandage of the house of Savoy, has preserved better than many others the lively piety of better days, she owes it to this ancient Madonna, as well as to the numerous saints who seem gathered within her walls to serve as a cortège of honour for our Lady.

These details seem necessary to throw light on the abridged account given in the liturgy regarding our saint. Juliana, born of a sterile mother and of a father advanced in years, was the reward of the zeal displayed for the 'Annunziata' by her father, Carissimo Falconieri. Beside this picture of the Madonna was she to spend her life and to yield up her last breath. Close by it her sacred relics now repose. Educated by her uncle, St Alexius, in the love of Mary and of humility, she devoted herself from her very youth to the Order founded by our Lady, ambitious for no title but that of Oblate, which would entail upon her the duty of serving, in the lowest rank, the Servant of God's Mother. For this reason she was later on acknowledged to be the foundress of the Third Order of the Servites, and was superioress of the first community of these female tertiaries, surnamed 'Mantellatæ.' But her influence extended further

still, so that the whole Order, both the men and the women alike, hail her as their mother; for it was indeed she who put the finishing stroke to the work of its foundation and gave it the stability it has possessed for centuries.

The Order, which had become marvellously extended during forty years of miraculous existence, was just then, under the government of St Philip Benizi, passing through a dangerous crisis, the more to be feared because the storm had taken rise in Rome itself. There was question of everywhere carrying into effect the canons of the councils of Lateran and Lyons, prohibiting the introduction of new Orders into the Church. Now the institute of the Servites being posterior to the first of these councils, Innocent V was resolved on its suppression. The superiors had already been forbidden to receive any novice to profession or to clothing; and whilst awaiting the definitive sentence, the goods of the Order were considered, beforehand, as already having devolved on the Holy See. Philip Benizi was about to die, and Juliana was but fifteen years of age. Nevertheless, enlightened from on high, the saint did not hesitate: he confided the Order into Juliana's hands, and so slept in the peace of our Lord. The event justified his hopes: after various catastrophes, which it were long to relate, Benedict XI, in 1304, gave to the Servites the definitive sanction of the Church. So true is it that in the counsels of divine Providence rank, age and sex count for naught! The simplicity of a soul that has wounded the Heart of the Spouse is stronger in her humble submission than highest authority; and her secret prayer prevails over powers established by God himself.

Juliana, ex nobili Falconeria familia, clarissimo patre, qui templum Deiparæ ab angelo salutatæ ære suo magnifice a fundamentis Florentiæ, ut nunc visitur, erexit;

Juliana, of the noble family of Falconieri, was daughter of that illustrious nobleman who founded and built the church of our Lady of the Annunciation, still to be seen in Florence.

matre Reguardata, ambobus jam senescentibus, ac ad id tempus sterilibus, nata est anno millesimo ducentesimo septuagesimo. Ab incunabulis non exiguum futuræ sanctitatis specimen dedit; vagientibus quippe labris suavissima Jesu et Mariæ nomina ultro proferre audita est. Pueritia postmodum ingressa, totam se christianis virtutibus mancipavit, in quibus adeo excelluit, ut beatus Alexius patruus, cujus institutis ac exemplis extruebatur, matri dicere non dubitaverit ipsam non feminam peperisse, sed angelum; nam ita modesto vultu, animoque ab omni vel brevissima erroris macula pula fuit, ut oculos nunquam in toto vitæ cursu ad hominis faciem intuendam erexerit, auditoque peccati vocabulo contremuerit, imo, sceleris narratione perculsa, illico prope exanimis corruerit. Expleto nondum decimo quinto ætatis suæ anno, re familiari, licet opulenta, terrenisque posthabitis nuptiis, Deo virginitatem in manibus divi Philippi Benitii solemniter vovit, ab eoque omnium prima religiosum Mantellatarum habitum, ut dicunt, sumpsit.

When she was born, in the year 1270, both he and Reguardata his wife were already advanced in years, and up to this time childless. From her very cradle she gave tokens of the holiness of life to which she afterwards attained. And from the lisping of her baby lips was caught the sweet sound of the names of Jesus and Mary. As she entered on her girlhood, she delivered herself up entirely to the pursuit of Christian virtues, and so excellently shone therein, that her uncle, the blessed Alexius, scrupled not to tell her mother that she had given birth to an angel rather than to a woman. So modest, indeed, was her countenance, and so pure her soul from the slightest speck of indiscretion, that she never in her whole life raised her eyes to a man's face, and the very mention of sin made her shiver; and when the story of a grievous crime was told her, she dropped down fainting and almost lifeless. Before she had completed her fifteenth year, she renounced her inheritance, although a rich one, and all prospect of earthly marriage, solemnly making to God a vow of virginity in the hands of St Philip Benizi, from whom she was the first to receive the religious habit of the so-called Mantellatæ.

Julianæ exemplum secutæ sunt plurimæ ex nobilioribus familiis feminæ, ac mater ipsa filiæ sese religiose instituendam dedit; ita ut, aucto paulatim numero, Ordinem Mantellatarum instituerit, ac illi pie vivendi leges summa prudentia ac san-

Juliana's example was followed by many young women of noble families, and even her own mother put herself under her daughter's instructions. Thus in a little while their number increased, and she became foundress of the Order of the Mantellatæ, to whom she

ctitate tradiderit. Ejus virtutes cum optime perspectas divus Benitius haberet; morti proximus, nulli melius quam Julianæ, non feminas tantum, sed et totum Servorum Ordinem, cujus propagator et moderator exstiterat, commendatum voluit. Verum ipsa demisse semper de se cogitabat: et cum cæterarum esset magistra in re quaque domestica, licet vili, sororibus famulabatur. Assiduitate orandi integras insumebat dies, in extasim sæpissime rapta; et si reliquum, in sedandis civium dissidiis, criminosis a via iniquitatis retrahendis, ac inserviendis impendebat ægrotis, quorum quandoque saniem ex ulceribus manantem, admoto ore lambens, eos sanitati restituebat. Corpus suum flagris, nodosis funiculis, ferreis cingulis, vigiliis, humi nudæ cubando, terere solita fuit. Parcissimo cibo, et hoc vili, quatuor hebdomadæ diebus, et reliquis duobus solo angelorum pane contenta, excepto die Sabbati, quo pane solo et aqua nutriebatur.

Dura hujusmodi vivendi ratione in stomachi morbum incidit, quo ingravescente, cum septuagesimum ætatis annum ageret, ad extremum vitæ spatium redacta est. Diuturnæ valetudinis incommoda hilari vultu, constantique animo pertulit: de uno tantum conqueri audita est,

gave a rule of life full of wisdom and holiness. Saint Philip Benizi, having thorough knowledge of her virtues, being at the point of death, thought that to none better than to her could he leave the care not only of the women but of the whole Order of Servites, of which he was the propagator and head: yet of herself she ever had a lowly estimation, even when she was the mistress of others, ministering to her sisters in the meanest offices of the household work. She passed whole days in incessant prayer, and was often rapt in spirit; and the remainder of her time she toiled to make peace among the citizens, who were at variance amongst themselves; to recall sinners from evil courses; and to nurse the sick, to cure whom she would sometimes use even her tongue to remove the matter that ran from their sores, and so healed them. It was her custom to afflict her body with whips, knotted cords, iron girdles, watching, and sleeping upon the bare ground. Upon four days of the week she ate very sparingly, and then only of the coarsest food; on the other two she contented herself with the Bread of angels alone; and on Saturday she took only bread and water.

This hardship of life caused her to fall ill of a stomach complaint, which increasing brought her to the point of death, when she was seventy years of age. She bore the daily sufferings of this long illness with a smiling face and a brave heart; the only thing of which she was heard to complain being, that her stomach

quod cum cibum capere ac retinere nullo modo posset, ab Eucharistica mensa ob Sacramenti reverentiam arceretur. Verum, his in angustiis constituta, sacerdotem rogavit, ut allatum divinum panem, quem ore sumere nequibat, pectori saltem exterius admoveret. Precibus illius morem gessit sacerdos, et mirum! eodem temporis momento divinus panis disparuit, et Juliana sereno ac ridenti vultu exspiravit. Res supra fidem tamdiu fuit, donec virgineum de more curaretur corpus; inventa enim est circa sinistrum pectoris latus carni veluti sigillo impressa forma hostiæ, quæ Christi crucifixi effigiem repræsentabat. Hujus prodigii fama, cæterorumque miraculorum, non Florentiæ tantum, sed totius christiani orbis venerationem illi conciliavit, ac per quatuor prope integra sæcula adeo aucta est, ut tandem Benedictus Papa Decimustertius in ejus celebritate Officium proprium recitari ab universo Ordine beatæ Mariæ Virginis Servorum jusserit. Clemens vero duodecimus, munificentissimus ejusdem Ordinis protector, novis in dies miraculis coruscantem sanctarum virginum catalogo adscripsit.

was so weak, that unable to retain food, she was withheld, by reverence for the holy Sacrament, from the Eucharistic table. Finding herself in these straits she begged the priest to bring her the divine Bread, and, as she dared not take it into her mouth, to put it as near as possible to her heart exteriorly. The priest did as she wished, and to the amazement of all present, the divine Bread at once disappeared from sight, and at the same instant a smile of joyous peace crossed the face of Juliana, and she gave up the ghost. This matter seemed beyond all belief, until the virginal body was being laid out in the accustomed manner; for then there was found, upon the left side of the bosom, a mark like the stamp of a seal, reproducing the form of the sacred Host, bearing a figure of Christ crucified. The report of this and of other wonders procured for Juliana the reverence not only of Florence, but of all parts of the Christian world, which reverence so increased through the course of four hundred years, that Pope Benedict XIII commanded a proper Office in her honour to be celebrated by the whole Order of Servites of the Blessed Virgin Mary, and Clement XII, the munificent protector of the same Order, finding new signs and wonders shedding lustre upon her glory every day, inscribed the name of Juliana upon the catalogue of holy virgins.

To serve Mary was the only nobility that had any attraction in thine eyes, O Juliana! To share her

dolours was the only recompense which thy generous soul, in its lowliness, could desire. Thy desires were granted: but from her lofty throne the Queen of angels and of men, who confessed that she was the handmaid of the Lord and that God had regard to her humility,[1] was also pleased to exalt thee, like herself, above all the mighty ones. Counteracting that hidden silence wherein thou wouldst fain have had the human brilliancy of thy pedigree forgotten and lost for ever, she hath made thy holy glory eclipse the fair honour of thy sires in Florence; so that if the name of Falconieri has now a world-wide fame, it is on thy account, O humble tertiary, O lowly servant of the Servites of our Lady! Further still: in that fair home of true nobility, in yonder city of God, where ranks are distinguished by the varying degree of radiance shed by the Lamb on the brow of each one of the elect, thou dost shine resplendent with an aureole, which is nothing less than a participation of Mary's glory. Just as she acted in regard of holy Church after the Ascension of our Lord, so didst thou in respect of the Servite Order; for whilst leaving to others external action and the authority to rule souls, thou wast none the less, in thy lowliness, the real mistress and mother of the new family chosen by God. More than once, in other centuries likewise, has the Mother of God been pleased thus to glorify her faithful imitators, by making them become, beyond all calculation of their own, faithful copies of herself. Just as in the family confided to Peter by her divine Son our Lady was the most submissive of all to the rule of Christ's Vicar and that of the other apostles, whereas all knew right well that she was their Queen and the very fountain-head of the graces of consolidation and growth that were inundating the Church; so, O Juliana, the weakness of thy sex and age in no way restrained a strong religious Order from proclaiming thee its light and its glory. This was because the Most High, ever liberal in his gifts, was pleased to grant to thy youthfulness results which

[1] St Luke i 48, 52.

he refused to the greater maturity, to the genius, yea, to the sanctity of thy father, St Philip Benizi!

Continue, then, to shield thy devout family of Servites of Mary: stretch forth thy protecting mantle over every religious Order severely tried in these days. May Florence, through thine aid, ever hold in most precious remembrance the favours lavished on her by our Lady and the saints, because of her faith, in the good days of old. May holy Church ever have more and more cause to sing thy power as a bride over the heart of the divine Spouse. In return for the signal grace he bestowed on thee as the crown of thy life and the consummation of his love in thee, be propitious to us in our last struggle: obtain for us that we may not die unhelped by the reception of the holy Viaticum. The whole of this portion of the cycle is illumined with the rays of the adorable Host, proposed to our profound worship in so special a manner, at this season, by another Juliana. Oh! may that sweet Host be the one love of our life's career! May it be our strong bulwark in life's final combat! May our death be nothing else than a passing from the divine banquet of earth's land of shadows up to the delights of eternal union!

THE SAME DAY

SAINTS GERVASE AND PROTASE

MARTYRS

THE mere commemoration made to-day of these two glorious brethren, whose names were formerly so celebrated throughout the West, must not lessen their merit in our eyes. The Holy Spirit, whose function it is to maintain within the bride of Jesus that divine mark of holiness whereby she is to be, up to the day of doom, for ever recognizable both to angels and to men, ceases not in every generation to raise up new saints, who more especially attract the devout homage of that particular period to which their virtues have served as an example and of which they are the distinctive glory. In thus honouring her children whose brilliant virtues add fresh jewels to her vesture, holy Church is moved by a sentiment of gratitude to the Paraclete for present benefits; yet these later manifestations can never make her forgetful of those wrought within her by the same divine Spirit in her earlier days. Gervase and Protase are indeed no longer honoured by the solemn feast preceded by a vigil, mentioned in the sacramentary of Gelasius; but they still occupy their important place in the Roman litanies, as representatives of the great martyr host. To these two, in preference to a vast array of martyrs whose festivals are now of a rite superior to theirs, does holy Church turn in the most solemn of all her supplications; whether it be in holy processions to implore the averting of scourges and the obtaining of blessings for this present life; or whether the sacred assembly of the whole Christian people, prostrate together with the Pontiff, unite in imploring the grace of abundant consecration to flow

upon altars and temples, or upon priests, virgins, or kings.

We learn from the historians of sacred rites, that the Introit of the Mass of our two holy martyrs, *The Lord will give peace unto his people,* is a monument of the confidence of St Gregory the Great in their powerful succour. Filled with gratitude for results already obtained, he committed to their care, in the selection of this antiphon, the complete pacification of Italy, then a prey to Lombard invasion and to the petty vengeance of the Byzantine court.

Two centuries previously St Ambrose had had a first experience of the special power of pacification which it seemed our Lord Christ had attached to the very bones of these his glorious witnesses in return for their having given their life for him. The empress Justina and the Arian Auxentius now for a second time directed against the bishop of Milan a united assault of the powers of earth and of hell; and Ambrose, thus again ordered to abandon his Church, replied: 'It were unseemly in a priest to deliver up the temple.'[1] Upon the soldiers sent to lend main force to the invaders of the sacred precincts he threatened sentence of excommunication, if they passed one step farther; and they, knowing that they had engaged themselves to God by their baptism before having done so to their prince, thereupon refused to commit the sacrilege. To the court, terrified at the universal indignation that had ensued, and now praying him to quell the popular excitement aroused by these odious measures, he replied: 'It is in my power not to excite it; but to appease it belongs only to God.' When such troops as could be assembled, composed exclusively of Arians, were at length surrounding the basilica wherein was Ambrose, his faithful people were there to be seen gathered around him, in the name of the undivided and ever tranquil Trinity, sustaining, by the sole force of divine psalmody and sacred hymns, a novel kind of siege. But the last

[1] Amb. Epist. xx.

act of this two years' war levied against a disarmed man, the event which completed the overthrow of heresy, was the discovery of the relics of Gervase and Protase, precious treasures unconsciously possessed by Milan, and now revealed to their bishop by a heavenly inspiration.

Let us hearken to the bishop himself recounting these facts to his sister Marcellina in all the sweet simplicity of his great soul. Long consecrated by the Supreme Pontiff himself to the Spouse of virgins, Marcellina was one of those all-powerful in humility, who are almost invariably placed by our Lord side by side with the great historic names of holy Church, to be their stay and support before God; ignored co-operatrices in deeds the most brilliant, whose intervention by prayer and suffering must, for the most part, remain concealed until the day when eternal realities shall be revealed. Ambrose had already kept his sister informed of the details of the first campaign directed against him: 'In almost every letter,' he says, 'thou dost anxiously inquire about what affecteth the Church; well then, here it is. The day after that on which thou didst send me the account of thy dreams, the weight of heavy disquietude fell upon us.'[1]

The following letter, on the contrary, breathes already of triumph and liberty regained:

'The brother to the lady, his sister, dearer to him than are his eyes and his life. It is my wont to leave thy holiness ignorant of nothing that passeth here in thine absence: know also then, that we have found martyrs. For of a truth, when I was engaged about the dedicating of the basilica which thou knowest, many began to call upon me with one voice, saying: Dedicate it after the manner of the Roman basilica. I replied: I will do so, if I find relics of martyrs. Thereupon there came upon me, as it were, the glowing heat of a presage. What shall I say? The Lord hath bestowed his grace. Despite the fears of the very clerics themselves, I ordered the earth to be dug up about the spot facing the balustrade of SS Felix and Nabor.

[1] Epist. xx.

I found the wished-for signs. Men even came forward bringing possessed persons on whom we might impose hands; and it so fell out, that at the very first sight of the holy martyrs, while we as yet had not broken silence, a[1] woman from among them was instantly seized and thrown to the ground before the holy tomb. We found therein two men of wondrous stature, as in the times of the ancients; all the bones entire, and a quantity of blood. There was a vast concourse of people during these two days. Wherefore these details? Towards evening we transported the holy bodies (in their entirety and laid out in a fitting manner) to the basilica of Fausta; there vigil was kept all night, and imposition of hands; on the morrow, the translation to the basilica which they call the Ambrosian. During the transit, a blind man was cured.'[2]

Ambrose then goes on to relate to Marcellina the discourse pronounced by him on this occasion. We can cite only one passage: 'O Lord Jesus, I give thee thanks for having raised up in our midst the spirit of thy holy martyrs, at a time in which thy Church is in need of greatest succour. Be it known unto all what kind of defenders I desire; such as can defend and yet attack not. Holy people, lo! I have gained such for you, they are useful to all, hurtful to none! Such are the guardians I desire, such my soldiers. On their account I have no envy to fear; yea, I wish their succour to be profitable to those even who are jealous of me. So then let them come, let them behold my guards: I deny not my being surrounded by arms such as these! Even as in the case of the servant of Eliseus, when the Syrian army was besieging the prophet, God hath opened our eyes. Behold us, brethren, freed from no light shame: to have had defenders, and not to have known it! . . . Behold how from an ignoble sepulchre, noble remains have been taken, trophies at last brought to light. Gaze upon this tomb still wet with blood,

[1] *Urna* in the Latin text is taken for *una* by the best interpreters.
[2] Epist. xxii.

glorious stains, marks of victory! See these relics inviolable in their hiding-place, laid just in the very same order wherein they were placed the first day! Look at this head separated from the shoulders! Our old men now begin to remember having formerly heard these martyrs named, and to have read the inscription on their tomb. Our city had lost her own martyrs, she who had borne away those of foreign cities! Although this is God's gift, still I cannot refuse to see therein a great grace, whereby our Lord Jesus has vouchsafed to render the time of my episcopate illustrious. Not deserving to be myself a martyr, I have procured these martyrs for you. Let them be brought in then; bring hither these victorious victims, let them take their place where Christ is the Victim; but on the altar be he who suffered for all, and under the altar be they whom his Passion redeemed. I had destined this spot for myself; since fitting it is that the Pontiff should repose where he hath been wont to present the Oblation; but I cede my right to sacred victims: this place was due unto martyrs.'[1]

In fact, Ambrose did come, ten years later, to take his own place under the altar of the Ambrosian basilica; he occupied the Epistle side, leaving that of the Gospel to the two martyrs. In the ninth century one of his successors, Angilbert, placed the three venerable bodies together, in one same sarcophagus of porphyry, which was placed lengthways of the altar, above the two primitive tombs. There, after the lapse of a thousand years, on August 8, 1871, owing to necessary repairs being made in the basilica, they once more reappeared; not this time amidst blood, as the fourth century had disclosed our martyrs, but under a sheet of water, deep and limpid; a touching image of that water of Wisdom,[2] which flowed so copiously from the lips of Ambrose himself, now the principal occupant of this holy tomb. There, not far from the tomb of St Marcellina, itself also an altar, the pilgrim of these days, with soul brimful of bygone memories, may still venerate these precious

[1] Epist. xxii. [2] Prov. xviii 4; xx 5; Ecclus. xv 3; etc.

relics; for they are united in one crystal shrine where, placed under the immediate protection of the Roman Pontiff Pius IX,[1] they await the glorious day of resurrection.

The brief legend of these two martyrs runs as follows:

Gervasius et Protasius, Vitalis et Valeriæ filii, quorum pater Ravennæ, mater Mediolani, pro Christi Domini fide martyrium subierunt, distributo pauperibus patrimonio, domesticos servos libertate donarunt. Quo facto Gentilium sacerdotes immane in illos conceptum odium habebant. Quare, cum Astasius comes in bellum proficisci vellet, hanc occasionem perdendi pios fratres se nactos esse putaverunt. Itaque Astasio persuadent se a diis admonitos esse, nullo modo eum in bello victorem futurum, nisi Gervasio et Protasio coactis Christum negare, eosdem ad sacra diis facienda compelleret. Quod cum illi detestarentur, Astasius imperavit Gervasium tamdiu cædi dum inter verbera exspiraret: Protasium fustibus contusum securi percuti jubet. Quorum corpora Philippus Christi servus clam sustulit, et in suis ædibus sepelivit: quæ postea sanctus Ambrosius, Dei monitu inventa, in loco sacro et insigni collocanda curavit. Passi sunt Mediolani decimo tertio Kalendas Julii.

Gervase and Protase were the sons of Vitalis and Valeria, who both suffered martyrdom for the Lord Christ's sake, the father at Ravenna, and the mother at Milan. After the victory of their parents, Gervase and Protase gave all their inheritance to the poor and set free their slaves. This act stirred up against them the savage hatred of the heathen priests, who, when the Count Astasius was setting forth to war, believed they had a good occasion for the destruction of the two holy brethren. They persuaded Astasius that their gods had revealed to them that he had no chance of conquering in the war, unless he had first made Gervase and Protase to deny Christ, and to offer sacrifice to the gods. Being commanded so to do, they refused with horror, and Astasius then ordered Gervase to be beaten with rods until he died under the stripes, and Protase to be beaten with clubs, and his head to be struck off. A servant of Christ named Philip took away their dead bodies by stealth and buried them in his own house; and in after times, St Ambrose, being warned of God, found them, and bestowed them in a hallowed and honourable place. They suffered at Milan, on the thirteenth of the Kalends of July.

[1] Constitutio Pii IX: Qui attingit a fine usque ad finem fortiter.

Though short is the account of your combat, O holy martyrs, because few are the details handed down to us concerning you, still may we cry out with St Ambrose when he first presented you to the populace: 'That eloquence is best which springs from blood; for blood is a voice of thunder, re-echoing from earth to heaven.'[1] Oh! make us to understand its potent accents! Ever must the veins of a Christian be ready to pour forth testimony to God, our Redeemer! Say, is there no blood left in our impoverished veins? Oh! cure our generation of such a hopeless state of lingering decline; what physicians may not, Jesus Christ can always do!

Up then, glorious brethren; teach us the royal road of devotedness and suffering! Surely not in vain have our feeble eyes been granted to contemplate you, in these our days, even as did Ambrose; if God, after the lapse of so many ages, has once more revealed the sight of you, he must therein have intentions not unlike those he had in bygone times! Therefore, dear saints, may he vouchsafe to raise up, through your intercession, mankind and our present society from the degradation of a fatal servility; to banish error, to save the Church, who cannot indeed perish, but whom he loves to deliver by means of her saints. Doth it not behove you, generous martyrs, to recognize by signal favours the protection lavished by the successor of Peter on your relics, despite his own captivity? May Milan be worthy of you and of her Ambrose! Deign lovingly to visit the various lands both near and afar, formerly enriched with the blood found near your tomb. France was specially devout to you, placing no fewer than five of her cathedrals under your glorious invocation; may she not look for particular help at your hands? Oh! rouse once more her piety of bygone days; free her from false sects, from traitors! Let the day soon come when she may step forth once again the soldier of God!

[1] *Epist.* xxii.

JUNE 20

SAINT SILVERIUS

POPE AND MARTYR

PAPAL succession is one of the principal facts wherein is demonstrated the working of the Holy Ghost, from the very first day of his descent upon our earth. The legitimacy of the Popes, as successors of Peter, is indeed closely linked with the legitimacy of the Church herself, in her character of bride of the Man-God; and therefore, his mission being to lead the bride to the Spouse, the Holy Ghost cannot suffer her to wander in the footprints of intruders. The inevitable play of human passions, interfering in the election of the Vicar of Christ, may perchance for a while render uncertain the transmission of spiritual power. But when it is proved that the Church, still holding, or once more put in possession of, her liberty, acknowledges in the person of a certain Pope, until then doubtful, the true Sovereign Pontiff, this her very recognition is a proof that, from that moment at least, the occupant of the Apostolic See is as such invested by God himself. This doctrine the Holy Ghost confirms, by giving thereto, in the Pontiff we are celebrating to-day, the consecration of martyrdom.

St Agapitus I died at Constantinople, whither Theodoric the Goth had persuaded him to go, in order to appease the anger of Justinian excited against this king by reason of his treasons. Scarcely had the news of this death reached the Arian prince, than he, in terror of perhaps seeing someone unfavourable to his pretensions raised to the pontificate, imperatively designated as successor to the deceased Pope, the deacon Silverius. Two months later the justice of God struck the tyrant,

and the Church was set free. Doubtless, Rome would have but exercised her proper right had she rejected the Head thus imposed upon her by main force: for not to earthly princes has the Lord consigned the election of his Vicar upon earth. But Silverius, who had been an utter stranger to the violence used on his personal account, was in reality a man in every way fitted for the supreme pontificate. Therefore, when the Roman clergy became free to act, they had no wish to withdraw from him their adhesion, until then certainly disputable. From that moment undoubtedly Silverius could not but be Head of the Church, the true successor of Agapitus, the Lord's elect. In the midst of a period thronged with snares, he proved how well he understood the exigences of duty in his exalted office, and preferred an exile which would eventually cost him his life, to the abandonment of a post wherein the Holy Ghost had truly placed him. Holy Church gratefully bears witness to this, in her short eulogy of him; and the army of martyrs opened their ranks to receive him, when death at length struck the Pontiff in his land of exile.

Silverius Campanus, post Agapitum proxime Pontifex creatus est: cujus doctrina et sanctitas illuxit in insectandis hæreticis, et constantis animi magnitudo perspecta est in tuendo judicio Agapiti. Nam Anthimum, quem, quia Eutychianam hæresim defendebat, Agapitus ab episcopatu Constantinopolitano deposuerat, cum a Theodora Augusta sæpissime rogatus esset, restituere noluit. Quamobrem irata mulier mandat Belisario ut Silverium mittat in exsilium. Qui exsulavit in insula Pontia, unde his verbis scripsisse fertur ad Amatorem episcopum: Sustentor pane tribulationis et aqua an-

Silverius was a native of Campania, and succeeded Agapitus in the papacy. His doctrine and holiness shone forth in his pursuit of heretics; and his strength of soul, in his firmness in upholding the sentence passed by Agapitus. Agapitus had deposed Anthimus from the patriarchate of Constantinople for defending the heresy of Eutyches; and Silverius would never allow of his restoration, although the empress Theodora repeatedly asked him to do so. The woman was enraged at him, on this account, and ordered Belisarius to send Silverius into exile. He was accordingly banished to the island of Ponza, whence, it is said, he wrote

gustiæ; nec tamen dimisi, aut dimitto officium meum. Et sane, brevi incommodis ærumnisque confectus obdormivit in Domino, duodecimo Kalendas Julii: cujus corpus Romam delatum, et in basilica Vaticana depositum, multis miraculis illustratum fuit. Præfuit Ecclesiæ annos tres et amplius, creati mense Decembri presbyteris tredecim, diaconis quinque, episcopis per diversa loca decem et novem.

these words to bishop Amator: 'I am fed upon the bread of tribulation and the water of affliction, but nevertheless, I have not given up, and I will not give up, doing my duty.' Soon, indeed, worn out by grief and suffering, he slept in the Lord, on the twelfth of the Kalends of July. His body, being taken to Rome, was laid in the Vatican basilica and was made illustrious by numerous miracles. He ruled the Church for more than three years, and ordained in the month of December thirteen priests, five deacons, and nineteen bishops for divers sees.

The waters of tribulation passed indeed over thy soul,[1] O holy Pontiff! Thy persecutors were not pagan Cæsars: nor was it even (as in the case of John I, who so shortly preceded thee on the papal throne and in the arena of martyrdom) an heretical prince that overpowered thee with sectarian hatred. A worthless woman, having in her service treason emanating from the very sanctuary, was thine oppressor. Even before death had done its work in thee, there was to be found a son of thine coveting thy dominion, heavy though such a burden was! But how could man rend asunder the indissoluble bond that bound thee to holy Church? The usurper could but be an intruder, until such time as the all-powerful merits of thy glorious death had obtained the transformation of the hireling into the legitimate Pastor, and had made this Vigilius become the heir of thine own courage.[2] Thus did the invisible Head

[1] Ps. lxviii 2.

[2] It is not our place to forestall the Church in the defence of some of her Pontiffs. Nevertheless, apology has other duties; and ours seems to be here to remind our readers that the successor of St Silverius has met with able and learned defenders. Vigilius has not, it is true, been granted the honours of a public *cultus*, and until such be the case, the Church is not at all called upon to answer for his personal holiness. As regards Silverius, the matter stands quite differently; he has been declared a saint. Still, so long as apology for Vigilius does not go to diminish the moral grandeur of St Silverius, which has been solemnly guaranteed by holy Church, it may be allowable.

of the Church permit, to hell's confusion, that ambition should carry scandals even into the very Holy of holies. The unshaken faith of nations, in the age in which thou didst live, suffered naught from all this; and the light resulting from these lamentable facts would but all the better serve to teach future ages that the personal character of a Pope, nay, even his faults, cannot in any way affect the heavenly prerogative assured by God to the Vicar of his Christ. Keep up within us, dear saint, the fruit of these teachings. If the faithful be but well penetrated with true principles, they will never see waning in them that respect due to God in his representatives, whosoever or whatsoever they may be; and scandal, no matter whence it come, will be powerless to trammel their faith.

JUNE 21

SAINT ALOYSIUS GONZAGA

CONFESSOR

'OH! how exceeding great is the glory of Aloysius, son of Ignatius! Never could I have believed it, had not my Jesus shown it to me. Never could I have believed that such glory was to be seen in heaven!' Thus cries out St Mary Magdalene de Pazzi, whose memory we were celebrating a month ago: she is speaking in ecstasy. From the heights of Carmel, whence her ken may reach beyond the heavens, she reveals to earth the splendour wherewith the youthful hero of this day shines amidst the celestial phalanxes.

Yet short was the life of Aloysius, and it had offered nothing to the superficial gaze of a vast majority, save the preliminaries, so to say, of a career broken off in its flower before bearing fruit of any kind. Ah! God does not take account of things as men do; of very slight weight are their appreciations in his judgement! Even in the case of saints themselves, the mere fractional number of years, or brilliant deeds, goes far less to the filling up of a lifetime, in his view, than does love. The usefulness of a human existence ought surely to be measured by the amount produced in it of what is lasting. Now beyond this present time charity remains alone, fixed for ever at the precise degree of growth attained during this life of passage. Little matters it, therefore, if ithout any long duration or any apparent works, one of God's elect has developed in himself a love as great as, or greater than, some others have done, in the midst of many toils, be they never so holy, and throughout a long career admired of men.

The illustrious Society that gave Aloysius Gonzaga

to holy Church owes the sanctity of her members and the benedictions poured upon their works to the fidelity she has ever professed to this important truth, which throws so much light on the Christian life. From the very first age of her history, it would seem that our Lord Jesus, not content with allowing her to assume his own blessed name, has been lovingly determined so to arrange circumstances in her regard that she may never forget wherein her real strength lies, in the midst of the actively militant career which he has especially opened before her. The brilliant works of St Ignatius her founder; of St Francis Xavier, the apostle of the Indies; of St Francis Borgia, the noble conquest of Christ's humility; manifested truly wondrous holiness in them, and to the eyes of all; but these works had no other spring or basis than the hidden virtues of that other glorious triumvirate, in which, under the eye of God alone, by the sole strength of contemplative prayer, SS Stanislaus Kostka, Aloysius Gonzaga, and John Berchmans rose to such a degree of love, and consequently to the sanctity of their heroic fathers.

Again, it is by Mary Magdalene de Pazzi, the depositary of the secrets of the Spouse, that this mystery is revealed to us. In the rapture during which the glory of Aloysius was displayed before her eyes, she thus continues, while still under the influence of the Holy Ghost: 'Who could ever explain the value and the power of interior acts? The glory of Aloysius is so great simply because he acted thus interiorly. Between an interior act and that which is seen, there is no comparison possible. Aloysius, as long as he dwelt on earth, kept his eye attentively fixed on the Word; and this is just why he is so splendid. Aloysius was a hidden martyr; whosoever loveth thee, my God, knoweth thee to be so great, so infinitely lovable, that keen indeed is the martyrdom of such a one, to see clearly that he loves thee not so much as he desireth to love thee, and that thou art not loved by thy creatures, but art offended! . . . Thus he became a martyrdom unto

himself. Oh! he did love while on earth! Wherefore now in heaven he possesses God in a sovereign plenitude of love. While still mortal, he discharged his bow at the heart of the Word; and now that he is in heaven, his arrows are all lodged in his own heart. For this communication of the Divinity, which he merited by the arrows of his acts of love and of union with God, he now verily and indeed possesses and clasps for ever.'

To love God, to allow his grace to turn our heart towards infinite Beauty, which alone can fill it, such is then the true secret of highest perfection. Who can fail to see how this teaching of to-day's feast answers to the end pursued by the Holy Ghost ever since his coming down at our glorious Pentecost? This sweet and silent teaching was given by Aloysius, wheresoever he turned his steps, during his short career. Born to heaven, in holy Baptism, almost before he was born to earth, he was a very angel from his cradle; grace seemed to gush from him into those who bore him in their arms, filling them with heavenly sentiments. At four years of age he followed the marquis his father into the camps; and thus some unconscious faults, which had not so much as tarnished his innocence, became for the rest of his life the object of a penitence that one would have thought beseemed some grievous sinner. He was but nine years old when, being taken to Florence, there to be perfected in the Italian language, he became the edification of the court of duke Francis:[1] but though the most brilliant in Italy, it failed to have any attraction for him, and rather served to detach him more decisively than ever from the world. During this period, likewise, at the feet of the miraculous picture of the *Annunziata*, he consecrated his virginity to our Lady.

The Church herself, in the Breviary Lessons, will relate the other details of that sweet life, in which, as is ever the case with souls fully docile to the Holy Ghost, heavenly piety never marred what was of duty in earthly

[1] It is of interest to recollect that *Marie de Médicis*, the future Queen of France, was at that time a child in the same court.

things. It is because he was a true model for all youth engaged in study, that Aloysius has been proclaimed their protector. Of a singularly quick intelligence, as faithful to work as to prayer in the gay turmoil of city life, he mastered all the sciences then exacted of one of his rank. Very intricate negotiations of worldly interest were more than once confided to his management: and thus was opportunity afforded of realizing to what a high degree he might have excelled in government affairs. Here, again, he comes forward as an example to such as have friends and relatives who would fain hold them back, when on the threshold of the religious state, under pretence of the great good they may do in the world, and how much evil they may prevent. Just as though the Most High must be contented with useless nonentities in that select portion of men He reserves to himself amidst nations; or, as though the aptitudes of the richest and most gifted natures may not be turned all the better and all the more completely to God, their very principle, precisely because they are the most perfect. On the other hand, neither State nor Church ever really loses anything by this fleeing to God, this apparent throwing away of the best subjects! If, in the old law, Jehovah showed himself jealous in having the very best of all kinds of goods offered at his altar, his intention was not to impoverish his people. Whether admitted or not, it is a certain fact that the chief strength of society, the fountain-head of benediction and protection to the world, is always to be found in holocausts well pleasing to the Lord.

Aloysius, Ferdinandi Gonzagæ Castellionis Stiverorum Marchionis filius, festinato propter vitæ periculum baptismo, prius cœlo quam terris nasci visus, primam illam gratiam tam constanter retinuit, ut in ea confirmatus crederetur. A primo rationis usu, quo se Deo statim obtulit, vitam

Aloysius was son of Ferdinand Gonzaga, Marquis of Castiglione delle Stivere. He was so hurriedly baptized, on account of danger, that he seemed to be born to heaven almost before he was born to earth, and he so faithfully kept this his first grace, that he seemed to have been confirmed therein. From

duxit quotidie sanctiorem. Novennis Florentiæ ante aram beatæ Virginis, quam parentis loco semper habuit, perpetuam virginitatem vovit: eamque, insigni Dei beneficio, nulla mentis aut corporis pugna tentatam servavit. Reliquas animi perturbationes cœpit ætate illa tam fortiter comprimere, ut ne primo quidem earum motu deinde incitaretur. Sensus etiam, oculos præcipue, ita cohibuit, ut non modo illos nunquam in faciem intenderit Mariæ Austriacæ, quam plures annos inter honorarios Hispaniarum principis ephebos fere quotidie salutavit; sed a matris etiam vultu contineret; homo propterea sine carne, aut angelus in carne merito appellatus.

his first dawn of reason, which he used in offering himself to God, he led a life more holy day by day. At Florence, when he was nine years old, he made a vow of perpetual virginity, before the altar of the Blessed Virgin, upon whom he always looked as a Mother; and by a remarkable mercy from God, he kept this vow wholly and without the slightest impure temptation, either of body or of mind, during his whole life. As for any other perturbations of the soul, he began at that age to check them so sternly, that he was nevermore pricked by even their first movements. His senses, and especially his eyes, he so restrained, that he never once looked on the face of Mary of Austria, whom for several years he saluted almost every day, as page of honour in the court of the king of Spain; and he used the same reserve with regard to the face of his own mother: wherefore he might truly be called a man without flesh, or an angel in human flesh.

Adjecit sensuum custodiæ corporis cruciatum. Tria singulis hebdomadis jejunia, eaque plerumque modico pane et aqua tolerabat. Quanquam perpetuum fuisse per id tempus ipsius jejunium videri potest, cum ejus prandia ferme vix unciam æquarent. Sæpe etiam ter in die se funibus aut catenis cruentabat: flagella quandoque canum loris, cilicia equorum calcaribus supplevit. Mollem lectulum clam injectis asserum fragmentis asperabat, eo etiam ut citius ad orandum excitaretur. Magnam quippe

To this custody of the senses he added the maceration of the body. He fasted three days in every week, and that mostly upon a little bread and water. But indeed, he, as it were, fasted every day, for he hardly ever took so much as an ounce weight of food at his meal. Often also, even thrice a day, he would scourge himself to blood with cords or chains: sometimes he would supply the place of a discipline or hair shirt by dog-thongs or his own spurs. He secretly strewed his soft bed with pieces of broken

noctis partem, summa etiam hieme, solo tectus indusio, positis humi genibus, vel præ languore jacens ac pronus, in cœlestium contemplatione traducebat. Interdiu quoque tres, quatuor, quinque horas in ea perstabat immotus; donec unam saltem animo nusquam distracto percurrisset. Cujus constantiæ præmium fuit stabilitas mentis inter orandum alio non vagantis, imo perpetua velut exstasi in Deo defixæ. Ei demum ut unice adhæreret, victo post triennale acerrimum certamen patre, et aviti principatus jure in fratrem translato, Societati Jesu, ad quam cœlesti voce Matriti fuerat accitus, Romæ se adjunxit.

In tirocinio ipso virtutum omnium magister haberi cœpit. Exactissima in eo erat legum etiam minimarum custodia, mundi contemptus singularis, implacabile odium sui: Dei vero amor tam ardens, ut corpus etiam sensim absumeret. Jussus propterea mentem a divinis rebus tantisper avertere, occurrentem sibi ubique Deum irrito conatu fugiebat. Mira etiam proximos charitate amplexus, in publicis, quibus alacriter ministrabat, nosocomiis, contagiosam luem traxit. Qua lente consumptus, die quem

wood or potsherds, that he might find it easier to wake to pray. He passed great part of the night even in the depth of winter clad only in his shirt, either kneeling on the ground, or lying prostrate when too weary to remain upright, occupied in heavenly contemplation. Sometimes he would keep himself thus immovable for three, four, or five hours, until he had spent at least one without any distraction of mind. Such constancy obtained for him the reward of being able to keep his understanding quite concentrated in prayer without any wandering of mind, as though rapt in God, in unbroken ecstasy. In order that he might henceforth adhere to him alone, having overcome the bitter resistance of his father in a sharp contest of three years' duration, and having procured the transfer of his right to the marquisate to his brother, he joined, at Rome, the Society of Jesus, to which he had been called by a voice from heaven when he was at Madrid.

In his very novitiate he began to be held as a master of all virtues. His obedience even to the most trifling rules was absolutely exact, his contempt of the world extraordinary, and his hatred of self implacable. His love of God was so ardent, that it gradually undermined his bodily strength. Being commanded, therefore, to divert his mind for a while from divine things, he struggled vainly to distract himself from God who met him everywhere. From tender love towards his neighbour, he joyfully ministered to the sick in the public hospitals,

prædixerat, undecimo Kalendas Julii, ætatis anno quarto et vigesimo jam inchoato, cum antea flagellis cædi, atque humi stratus mori postulasset, migravit in cœlum. Ibi eum Sancta Maria Magdalena de Pazzis tanta frui gloria, Deo monstrante, vidit, quantam vix esse in cœlo credidisset; ipsumque sanctimonia insignem, et charitate martyrem incognitum fuisse prædicavit. Multis etiam, magnisque claruit miraculis. Quibus rite probatis, Benedictus decimus tertius sanctorum fastis angelicum juvenem adscripsit, atque innocentiæ et castitatis exemplar simul et patronum studiosæ præsertim juventuti dedit.

and in the exercise of this charity he caught the contagion. Whereby, being consumed, on the very day he had predicted, the eleventh of the Kalends of July, in the twenty-fourth year of his age, he departed to heaven, having previously begged to receive the discipline and to be placed upon the ground to die. What the glory is which he there enjoys, St Mary Magdalene de Pazzi was enabled by the revelation of God to behold; and she declared that it was such as she had hardly believed existed in heaven, and that his holiness and love were so great that she could declare him to be a hidden martyr. On earth, God glorified him by many miracles. These being duly proved, Benedict XIII inserted the name of this angelic youth in the calendar of the saints, and commended him to all young scholars, both as a pattern of innocence and chastity and as principal patron.

'Venerable old age is not that of long time, nor counted by the number of years: but the understanding of man is grey hairs; and a spotless life is old age.'[1] And therefore, Aloysius, thou dost hold a place of honour amidst the ancients of thy people! Glory be to the holy Society in the midst whereof thou didst, in so short a space, fulfil a long course; obtain that she may ever continue to treasure, both for herself and others, the teaching that flows from thy life of innocency and love. Holiness is the one only thing, when life is ended, that can be called a true gain; and holiness is acquired from within. External works count with God, only in as far as the interior breath that inspires them is pure; if occasion for exercising works be wanting, man can

[1] Wisd. iv 8, 9.

always supply that deficiency by drawing nigh unto the Lord, in the secrecy of his soul, as much as, and even more than, he could have done by their means. Thus didst thou see and understand the question; and therefore prayer, which held thee absorbed in its ineffable delights, succeeded in making thee equal to the very martyrs. What a priceless treasure was prayer in thine eyes, what a heaven-lent boon, and one that is indeed in our reach too, just as it was in thine! But in order to find therein, as thou didst express it, 'the short cut to perfection,' perseverance is needed and a careful elimination from the soul, by a generous self-repression, of every emotion which is not of God. For how could muddy or troubled waters mirror forth the image of him who stands on their brink? Even so, a soul that is sullied, or a soul that without being quite a slave of passion is not yet mistress of every earthly perturbation, can never reach the object of prayer, which is to reproduce within her the tranquil image of her God.

The reproduction of the one great model was perfect in thee; and hence it can be seen how nature (as regards what she has of good), far from losing or suffering aught, rather gains by this process of recasting in the divine crucible. Even in what touches the most legitimate affections, thou didst look at things no longer from the earthly point of view; but beholding all in God, far were the things of sense transcended, with all their deceptive feebleness, and wondrously did thy love grow in consequence! For instance, what could be more touching than thy sweet attentions, not only upon earth, but even from thy throne in heaven, for that admirable woman given thee by our Lord to be thine earthly mother? Where may tenderness be found equal to the affectionate effusions written to her by thee in that letter of a saint to the mother of a saint, which thou didst address to her shortly before quitting thine earthly pilgrimage? And still more, what exquisite delicacy thou didst evince, in making her the recipient of thy

first miracle, worked after thine entrance into glory! Furthermore, the Holy Ghost, by setting thee on fire with the flame of divine charity, developed also within thee immense love for thy neighbour: necessarily so, because charity is essentially one; and well was this proved when thou wast seen sacrificing thy life so blithely for the sick and the plague-stricken.

Cease not, O dearest saint, to aid us in the midst of so many miseries; lend a kindly hand to each and all. Christian youth has a special claim upon thy patronage, for it is by the Sovereign Pontiff himself that this precious portion of the flock is gathered around thy throne. Direct their feeble steps along the right path, so often enticed to turn into dangerous by-roads; may prayer and earnest toil, for God's dear sake, be their stay and safeguard; may they be enlightened in the serious matter before them of choosing a state of life. We beseech thee, dearest saint, exert strong influence over them during this most critical period of their opening years, so that they may truly experience all the potency of that fair privilege which is ever thine, of preserving in thy devout clients the angelical virtue! Yea, furthermore, Aloysius, look compassionately on those who have not imitated thine innocence, and obtain that they may yet follow thee in the example of thy penance; such is the petition of holy Church this day!

JUNE 22

SAINT ALBAN

PROTO-MARTYR OF ENGLAND

LET the heavens rejoice, let the Island of Saints exult, and let all the universe shout with her a song of victory; for now indeed has earth been everywhere empurpled with the blood of testimony. Alban, Proto-Martyr of fruitful Britain,[1] seals to-day the conquest of the far West. Already, doubtless, even from the earliest days, Albion had yielded abundant flowers beneath the footsteps of the Spouse, whose giant stride[2] had reached even unto her. Later on Eleutherius and Lucius had added the fresh charm of other plants to this new garden, wherein, far away from sterile Juda, the Man-God could forget the haughty disdain of the daughter of Sion. Jesus loves, indeed, flower-beds exhaling the fragrance of confession and of praise;[3] but still flowers of peace may not alone form the diadem of this powerful Son of the God of armies.[4] The beauty he received from his Mother was enhanced by the blood shed by him in the great battle, and to obtain favour in his eyes, the bride too is called upon to mingle her own brilliant purple with the glistening whiteness of his lilies.

Glory, then, to our Proto-Martyr! Glory to him by whom Albion, fully arrayed for the nuptials of the Lamb, advances side by side with the most illustrious Churches, and takes her seat with them at the banquet of the strong![5] From the heights of heaven, the glorious choir of apostles and the white-robed army of martyrs are thrilling with joy, as in the brightest days of the three hundred years' struggle, prolonged, perchance, on purpose to give ancient Britain a chance of sharing in

[1] *Venant. Fortun.* De Virginit. 155. [2] Ps. xviii 6. [3] Cant. vi 1.
[4] Ps. xliv 4. [5] Apoc. xix 7.

their triumph. Persecution was nearing its close; and even from British soil, the last to be touched by the tidal wave of martyrs' blood, would deliverance come. On June 22, 303, Alban, our new Stephen, died, breathing a prayer for his murderers, beside the banks of a tributary of the Thames: on July 25, 306, Constantine, having just escaped the snares of Galerius, was proclaimed at York, and he started thence to unfurl the standard of salvation to the whole world.

Later on, to the victorious combats of the cross succeeded heresy's contesting struggle to wrest from God nations already won to his Christ in holy Baptism. Whilst the East was going astray in misconceptions of the Incarnate Word, the West was carping at doctrines concerning free will and grace, a fatal stumbling-block which would be thrown in again at a more distant epoch.

Pelagius, the heretic here in question, was condemned by the Church, and the stone of error hurled against her gave but a passing shock.

The tomb of Alban was the curbing point of hell's efforts at that time, and here ended the final troubles caused by the Pelagian attack. St Lupus of Troyes and St Germanus of Auxerre, sent from the Continent to maintain the cause of grace, ascribed to our British martyr the whole honour of their victory, whereby, peace was given to the Western Church. To show that this second defeat of hell's power was indeed the completion of that which a century previously had ended the era of blood, these two holy bishops respectfully opened the glorious tomb, and united to the remains of our noble Alban some relics of the apostles and martyrs, the fruit of whose triumph had just been definitively sealed.

For a thousand years were the depths of the abyss closed:[1] years of power, years of honour for Alban, venerated alike by each successive race that lived on our British shore. The Anglo-Saxons outstripped the Britons in the magnificence of the structure they raised on the site of the church formerly built over the martyr's tomb

[1] Apoc. xx 3.

in the first era of his victory; the Danes even considered his holy body to be their noblest conquest; and under the Normans, the abbey founded by Offa of Mercia beheld popes and kings concert together in raising its prerogatives and glory to the highest pitch. No monastic church on this side of the Channel would compare with St Alban's in its privileges;[1] and just as Alban is counted England's first martyr, so was the abbot of his monastery held first in dignity among all abbots of this realm.[2]

For a thousand years Alban too reigned with Christ.[3] At last came the epoch when the depths of the abyss were to be let loose for a little time, and Satan, unchained, would once again seduce nations. Vanquished formerly by the saints, power was now given him to make war with them, and to overcome them in his turn.[4] The disciple is not above his Master:[5] like his Lord, Alban too was rejected by his own. Hated without cause, he beheld the illustrious monastery destroyed, that had been Albion's pride in the palmy days of her history; and scarce was even the venerable church itself saved, wherein God's athlete had so long reposed, shedding benefits around far and near. But, after all, what could he do now, in a profaned sanctuary, in which strange rites had banished those of our forefathers, and condemned the faith for which martyrs had bled and died? So Alban was ignominiously expelled, and his ashes scattered to the winds.

The eulogy (unfortunately very meagre) dedicated by England, still faithful to her Proto-Martyr, sums up in the following lines the combat of this hero of the Lord:

Albanus, cum imperatorum Diocletiani et Maximiani mandata adversus Christianos sævirent, paganus adhuc clericum quemdam persecutores fugientem hospitio recepit. Quem dum orationibus

When the mandates of the emperors Diocletian and Maximian were raging against the Christians, Alban, as yet a pagan, received into his house a certain priest fleeing from persecution. Now, when he be-

[1] *Matth. Paris*, edit. 1684, p. 1020.
[2] Ex regest. *Honor. III*, Privileg. de omnibus libertat. S Albani.
[3] Apoc. xx. 4. [4] *Ibid.* xiii 7. [5] St John xv 18-25.

continuis ac vigiliis die noctuque studere conspiceret, subito divina gratia respectus, exemplum fidei ac pietatis ejus cœpit æmulari, ac salutaribus ejusdem exhortationibus paulatim edoctus, relictis idololatriæ tenebris Christianus integro ex corde factus est.

held how this priest persevered day and night in constant watching and prayer, he was suddenly touched by divine grace, so that he was fain to imitate the example of his faith and piety; and being instructed by degrees, through his salutary exhortations, forsaking the darkness of idolatry, he with his whole heart became a Christian.

Cum autem hunc clericum persecutores quærerent, et ad tugurium Albani pervenissent, hic se pro hospite et magistro suo ipsius habitu, id est caracalla, indutus militibus exhibuit; a quibus loris revinctus ad judicem ductus est. Qui cum illudi se cerneret, cædi sanctum Dei confessorem a tortoribus præcepit, ac demum cum tormentis illum superari, vel a cultu Christianæ religionis revocari non posse perciperet, capite eum plecti jussit.

The persecutors, being in search of this cleric, came to Alban's house; whereupon, disguised in the cleric's apparel —namely, in the *caracalla*—he presented himself to the soldiers in place of his master and guest; by them he was bound with thongs, and led off to the judge. This latter, finding himself thus deceived, ordered that the holy confessor of God should be beaten by the executioners; and, perceiving at last that he could neither overcome him by torments, nor win him over from the worship of the Christian religion, he commanded his head to be struck off.

Cum igitur ad verticem vicini montis Albanus pervenisset, carnifex, qui illum percussurus erat, divino admonitus instinctu, projecto ense, pedibus sancti advolvitur, desiderans ut cum martyre, vel pro martyre, ipse potius moreretur. Decollatus autem Albanus ibidem accepit coronam vitæ quam repromisit Deus diligentibus se. Decollatus est et miles ille, qui Dei confessorem ferire recusavit: de quo nimirum constat, quod etsi fonte baptismatis non est ablutus, sui tamen est sanguinis lavacro mundatus, ac regni cœlestis dignus factus in-

Alban having reached the brow of the neighbouring hill, the executioner who was to despatch him, admonished by a divine inspiration, casting away his sword, threw himself at the saint's feet, desiring to die, either with the martyr, or instead of him. Alban, being at once beheaded, received the crown of life, which God hath promised to them that love him. The soldier, who had refused to strike him, was likewise beheaded: concerning whom it is quite certain that, albeit he was not washed in the baptismal font, still was he made clean in the laver of his own blood, and

gressu. Passus est autem Albanus juxta Verolamium die decimo Kalendarum Juliarum.

so made worthy of entering into the kingdom of heaven. Alban suffered at Verulam, on the tenth of the Kalends of July.

'I was a stranger, and you took me in,' will our Lord say to his elect, on the great judgement day;[1] and to the inquiries of the elect as to the meaning of this word of his, our Lord will explain that whatsoever they did to the least of their brethren, they did it unto him. But thou, O Alban, knowest all this beforehand; that last hour, in which both the good and the wicked will hearken to their eternal doom, will reveal to the world, on this point, only what thou didst experience in thy very first steps along the path of salvation. By harbouring within thy yet pagan house this unknown fugitive, thou deemedst that thou wast but yielding to the instincts of a heart naturally generous and faithful to the laws of hospitality! But, far other than thou believedst was this stranger that came knocking at thy door; for ere he left thee, it was manifest that Christ himself had become thy guest. Full soon did he invite thee, in return, to come and dwell in his own home, and the triumphant gate of martyrdom presently opened unto thee his heavenly palace.

The way to God, traced in thy blood, lies opened wide in this great island of ours. Long did the foe seem unable to cast his snares here: and thy fellow-citizens of earth were to be seen flocking in crowds along this blessed pathway. Yea, nations thou didst never know came in their turn also, esteeming it an honour to forget, as it were, diversity of origin and rights of conquest, when united in thy name, O Alban, they paid homage to thee, glorious Proto-Martyr of this land. Thus wast thou both the stem of this supernatural efflorescence which made ours to be the Island of Saints, and the link of national unity in the divers phases of our history. Thou didst gather together the sons of St Benedict around the couch whereon thou

[1] St Matt. xxv 35.

wast reposing while awaiting the day of resurrection; thou didst assemble them in that splendid temple dedicated to thee by a grateful people; thou didst invite them to the ministry of divine praise, whereby celebrating past benefits and daily blessings, they might also merit for thy fatherland a continuation of heaven's favours. Grand indeed were those ages, wherein God by his saints thus ruled the world; and sadly misguided are those who think to serve the cause of the Lord and of nations, by suppressing the homage of foregoing generations to these their illustrious protectors.

Since thou wast treated, O Alban, like to thy divine Master, the King of saints, like him also remember not the injuries we have inflicted on thee. Rather, O thou our Proto-Martyr, exult in the triumph of all the other warriors who swell the ranks of the sacred phalanx, placed under thy command in our eternal home. If for a while the era of martyrs seems once again to be closed, consider those of thy children whose constancy has survived so many rough assaults; bless those families in which has ever been kept alive the faith of the olden times; a noble-hearted race are they, whose forefathers exposed themselves like thee, even unto death, in harbouring priests. Uphold the new sons of the cloister in maintaining at a high standard those monastic traditions handed to them even in the very midst of the tempest; multiply, everywhere, labourers called in to repair our ruins.

The voice of the Lord is heard once more in Albion. The holy virtue of hospitality which was, in thy case, the beginning of salvation, has proved to her also, in these our own days, an occasion for her return to the ancestral faith, just as though God willed that, in this instance likewise, her history should be linked with thine. Like thee, she hath received priests from beyond the seas, driven to her coasts from the storm of persecution; like thee, hath she not even already heard that word of divine approval: ' I was a stranger, and you took me in '? May she then go the whole length in her imi-

tation of thee, her protector and father, by following the heavenly invitation to the last, so as to conclude with the ancient writer of the acts of thy martyrdom: 'The known truth shall be our island's joy; great shall be our gladness when the fetters of falsehood are broken. For my part, without further delay, I will go to Rome, I will there cast off mine error, there merit reconciliation and pardon of my faults; yea, this very book I hold in my hands, I will present to the revision of them that dwell in that city, so that should aught unseemly be written therein, the Lord Jesus Christ may vouchsafe to correct it by their means, he who reigneth God for ever and ever. Amen.'[1]

[1] Acta SS Albani, Amphibali et Sociorum, DXC Anglice scripta, v 46, *Bolland.*, Junii iv, p. 159.

THE SAME DAY

SAINT PAULINUS

BISHOP AND CONFESSOR

WHILE we were celebrating the infancy of our divine Lord, Felix of Nola rejoiced our hearts with the sight of his sanctity at once so triumphant and yet so humble, revealing under humblest aspects the potency of our Emmanuel. Illumined by the fires of Pentecost, Paulinus now comes before us from that very same town of Nola, doing honour by his glory to him whose happy conquest he was. For indeed the sublime path whereby he was to ascend to heaven was not at first opened before him; and Felix it was who, at a somewhat tardy hour, cast into his soul the first seeds of salvation.

Paulinus, heir to an immense fortune, and at twenty-five years of age already Prefect of Rome, senator, and consul, was far from supposing that there could be a career more honourable for himself or more profitable to the world, than that in which he was thus engaged by the traditions of his illustrious family. Verily, to the eyes of worldly men, no lot in life could be conceived better cast, surrounded as he was by noble connections, buoyed up by the well deserved esteem of great and little, and finding repose in the culture of letters which had already from his earliest youth rendered him the very pride of brilliant Aquitaine, where at Bordeaux he first saw the light. Alas! in our days how many are undeservedly set up as models of a laborious and useful life!

The day came, however, when these lowly careers, which heretofore seemed so brimful of work and prospect, now offered to Paulinus but the spectacle of men

' tossed to and fro in the midst of days of emptiness, and having for their life's toil naught but the weaving of the spider-web of vain works.'[1] What then had happened? It was this: once, when in the Campania, which was subject to his government, Paulinus happened to come to the hallowed tomb of St Felix, that humble priest heretofore proscribed by this very Rome, whose power was symbolized by the terrible *fasces* borne at that moment in front of him; suddenly floods of new light inundated his soul; Rome and her power became dark as night before this apparition ' of the grand rights of the awful God.'[2] With his whole heart this scion of many an ancient race, that had brought the world to subjection, now pledged his faith to God; Christ, revealing himself in the light of Felix, had won his love.[3] He had long enough sought and run in vain; at last he had found ' that naught is of greater worth than to believe in Jesus Christ.'[4]

A man of so noble a soul as Paulinus carried this new principle, that had taken the place of every other, to its utmost limit. Jesus said: ' If thou wilt be perfect, go, sell what thou hast and give to the poor: and then come and follow me.'[5] Paulinus did not hesitate: not for a moment would he neglect what was best to prefer what was least;[6] up to this, perfect in his worldly career, could he now endure not to be so for his God? He renounced his vast possessions, styled even kingdoms;[7] the various nations of the empire, before which were displayed his incalculable riches, were astounded at the new commerce: Paulinus sold all, in order to purchase the cross and follow his God.[8] For he was well aware that the abandonment of earthly goods is but the entrance to the lists, and not the race itself; the athlete does not become victor by the mere fact of casting off his garments; but he strips himself solely with the view of beginning

[1] Paulin. Epist. xxxvi 3, ad Amandum.
[2] Poema xxii, ad Jovium, v. 83-85.
[3] Poem. xxi natalit. xiii, v. 365-374.
[4] *Ibid.* ultimum, v. 1-3.
[5] St Matt. xix 21.
[6] Epist. xxxv ad Delphinum.
[7] Auson. Ep. xxiii ad Paulin., v. 116.
[8] Poem. xxi natal. xiii, v. 426.

combat; nor has the swimmer already breasted the flood, because he stands prepared and stripped on the water's brink.[1]

In holy impetuosity, Paulinus rather cut, than unknotted, the cable that moored his bark to land.[2] Christ is his steersman:[3] and with the applause of his noble wife Therasia (henceforth his sister and imitator), he sailed to the secure port of the monastic life, thinking only of saving his soul.[4] One thought alone held him in suspense: ought he to retire to Jerusalem where so many memories invite a disciple of Christ? Jerome, whom he consulted, answered with all the frankness of strong friendship: 'For clerks, towns: for monks, solitude. It would be utter folly to quit the world in order to live in the midst of a crowd greater than before. If you wish to be what you are called, a monk, that is to say, "alone," what are you doing in towns, which surely are not the habitation for solitaries, but for the multitude? Each kind of life has its models. Ours has Paul and Anthony, Hilarion and Macarius; our guides are Elias, Eliseus, and all those sons of the prophets, who dwelt in country places and in solitudes, pitching their tents near Jordan's banks.'[5]

Paulinus followed the counsels of the solitary of Bethlehem. Preferring his title of monk to abiding even in the holy city, and seeking the 'small field' of which Jerome had spoken, he chose a spot in the territory of Nola, outside the town, near to the glorious tomb where light had beamed upon him. Until his dying day, Felix took the place, here below, of home, of honours, of fortune, of relatives. In his sanctuary he grew, changing, by virtue of the divine seed of the Word within him, his terrestrial form, and receiving in his new being celestial wings, the one object of his ambition, which might lift him up towards God.[6] The world might no longer count on him, either to enhance her

[1] Epist. xxiv 7, ad Severum.
[2] Poem. ultim., v. 158.
[3] Hieron. Ep. lviii. 4-5, ad Paulin.
[4] Hieron. Epist. liii 10, ad Paulin.
[5] Epist. xvi 8, ad Jovium.
[6] Poem. xv natal. iv, v. 15-20.

feasts or be the recipient of her appointments; absorbed in voluntary penance and humiliation, the former consul was nothing henceforth but the last of the servants of Christ and the guardian of a tomb.[1]

Great was the joy of the saints in heaven and of holy men on earth, at the news of such a spectacle of total renunciation given to the world. No less great was the indignant astonishment of the scandalized[2] politicians, of the prudent according to this world, of a host of men to whom the Gospel is tolerable only when its maxims do not jar with the short-sighted prejudices of their wisdom. 'What will the great say?' wrote St Ambrose. 'The scion of such a family, of such a race, one so gifted, so eloquent, to quit the senate! to cut off the succession of such an ancestral line! It is quite intolerable! Yet look at these very men, when their own whims are at stake; they then see nothing extraordinary in inflicting on themselves transformations the most ridiculous; but if a Christian anxious about perfection dares to change his costume, he is cried down at once with indignation!'[3]

Paulinus, unmoved, withstood all these attacks, and knew well that his example was not likely to be followed by many. He was aware how God manifests in the few what might become profitable to the many, if they would but accept it, and thus is divine Providence justified.[4] Even as the traveller does not turn aside from his road by reason of a few barking dogs, so those who enter on the narrow path of the Lord should despise the remarks of the worldly and profane; rejoicing rather that they are displeasing to those to whom even God is likewise displeasing. Scripture suffices to show us what to think of them and of ourselves. So far his own words.[5]

Resolute in his silence and in his determination to leave the dead to bury their dead,[6] the heart of our saint deemed it needful to make one exception, urged

[1] Poem. xii natal. i, v. 31-38.
[2] 1 Cor. i 23.
[3] Ambr. Epist. lviii 3, ad Sabinum.
[4] Paulin. Epist. xxxviii 7, ad Aprum.
[5] Epist. i 2, 6, ad Severum.
[6] St Matt. viii 22.

by delicacy of feeling, in favour of his former master, Ausonius. Paulinus had remained the favourite pupil of this famous rhetorician, in whose school, at that period, even emperors were formed. Ausonius had always been to him as a friend and a father; and the old poet's soul, transpierced with grief at the departure of this son of his love, was now pouring itself out in wails and complaints, enough to rend the heart of Paulinus. Paulinus wished to try to elevate this soul so dear to him, above the senseless form of that mould, those mythological vanities, in which his life was still cast. He therefore chose to justify his recent step in a poem, the exquisite gracefulness of which was calculated to delight Ausonius and to win him over to taste the depth of that Christian sense whereby his former pupil was inspired with a poetry so new to a time-honoured disciple of Apollo and the Muses.

He thus addresses him: 'Father, wherefore art thou fain to win me back to the worship of the Muses? Another power now pervades my soul, a God greater than old Apollo. The true, the good have I found at the very source of Goodness and Truth, even in God, beheld in his Christ. Exchanging his Divinity for our human nature, in a sublime commerce, at once Man and God, he, the master of virtues, transforms our being and replaces former pleasures by delights wholly chaste. By means of faith in a future life, he subdues within us the vain agitations of the present life. Even these riches which we seem to contemn, he does not reject as either impure or worthless; but, merely teaching us how to love them in a better way, He leads us to commit them to the care of God, who, in return, promises yet more. Call not stupid him who devotes himself to a merchandise the most advantageous and by far the most secure. And what of filial piety? Can it be wanting in a Christian? Could I possibly fail to pay it thee, O father, unto whom I owe everything, science, honours, renown; to thee, who by thy care hast prepared me for Christ by cultivating his gifts? Yea, verily,

Christ is about to reward thee for this fruit nurtured by thy sap: reject not this his praise of thee, disown not the waters that have welled out from thy fountain. Thy tenderness is hurt at my withdrawing to a distance; but prithee, forgive one whom thou lovest, if he do but that which is expedient. I have vowed my heart to God, I have believed in Christ; on the faith of the divine counsels, I have with the goods of time bought an eternal recompense. Father, I cannot believe that thou shouldst tax me with folly for this. Such errors as these inspire me with no repentance, I rather rejoice to be held a fool by those who follow another path; it suffices me that the eternal King accounts me wise. All that is of man is short, frail, perishable, and without Christ, but dust and shadow; whether he approve or condemn, the judgement is worth no more than the judge; he dieth, and his judgement fadeth away with himself. When at the supreme moment all is laid bare, tardy then will lamentation be, and of small avail the excuse of him who till then has cringed before the vain outcries of men's tongues, and has not dreaded the wrathful vengeance of the divine Judge. For my part, I believe; and fear is my goad; I would not that the last day catch me asleep in darkness, or so laden as that I may not fly up on lightest wing to meet my King in mid-heaven. Wherefore, cutting short all hesitation, all ties, all pleasures of earth, I would fain be ready for any event. Alive still, I have nevertheless done with life's cares; I have confided to God my goods for ages to come, in order to be able, with tranquil heart, to await grim death. If thou approve, congratulate a friend rich in high hope; if not, suffer that I look to Jesus Christ alone for approbation.'[1]

Nothing better than such language as this could give an idea of what our fathers were of the olden time, with their simplicity replete at once with grace and force, and that logic of faith, which, resting on the word of God, had need of nothing else for reaching heroism

[1] Poema x, ad Ausonium, *passim*.

at one bound. Indeed one may ask, where else could be found anything capable of deducing itself more naturally than the resolutions disclosed to us by Paulinus? What sound practical sense, in all the true and grand signification of the word, does this staunch Roman maintain in his holiness! Here is easily recognized St Augustine's lovable correspondent, who, having been interrogated by the great Doctor on his opinion touching certain doubtful points of the future life, thus replied so charmingly: 'Thou dost condescend to ask my opinion regarding the occupation of the blessed after the resurrection of the flesh. But if thou didst only know how I disquiet myself far more about this present life, about what I am in it, about what I can do in it! Be thou rather my master and my physician; teach me to do the will of God, to walk in thy footsteps, following Christ; would that, first of all, I may come to die, like thee, this evangelical death which precedes and secures the other.'[1]

Our saint, however, who was bent on nothing but imitating and learning, soon appeared as one of the most brilliant luminaries of holy Church. The humble retreat where he thought to hide himself became the resort of illustrious patricians and their ladies, the centre of attraction for all the choicest souls of that century. From places the most distant and the widest apart, Ambrose, Augustine, Jerome, Martin, together with their disciples, raised their voice in one concert of praise —we were going to say unanimous, were it not that, for the greater sanctification of his servant, God permitted one painful exception at the commencement. Certain members of the Roman clergy, moved (in a sense other than was fitting) by the marks of veneration lavished on this monk, had striven, and not without success, to circumvent, under specious pretexts, the supreme Pontiff himself; and Pope Siricius therefore was brought so far as to be almost on the point of separating Paulinus from his communion.[2] But the meekness and longanimity of the servant of God were not slow in bringing

[1] Epist. xlv 4, ad Augustinum. [2] *Ibid.* v 13, 14, ad Severum.

Siricius back to himself, from the error into which his surroundings had led him: envy at last had to turn its teeth elsewhere.

Space does not permit us to descant longer on this noble career. We must allow the Nocturn Lesson, short as it is, to complete these pages. In conclusion, let us recollect that the liturgy is greatly indebted to St Paulinus for the precious details contained in his letters and poems, chiefly as regards Christian architecture and the symbolism of its various parts, the cultus of images, the honour due to saints and to their sacred relics. A tradition, but one which unfortunately is not sufficiently established to exclude all doubt, attributes to him the first liturgical use of bells. It is said that, by enlarging the dimensions of the ancient small bell, he transformed it into this noble instrument so well fitted to become the voice of the Church herself, and to which Campania and Nola have therefore bequeathed their names—*i.e.*, *nolæ*, *campanæ*, both Latin designations of church bells.

Paulinus Nolæ episcopus, eruditus studiis humanitatis, doctus etiam divinis litteris, multa eleganter et ornate scripsit versibus et soluta oratione. Hujus viri caritas præcipue celebratur, quod vastata a Gothis Campania, omnem facultatem, ne relictis quidem sibi rebus ad vitam necessariis, in alendos pauperes et captivos redimendos contulerit. Quo tempore, ut scribit sanctus Augustinus, ex opulentissimo divite voluntate pauperrimus, et copiosissime sanctus, captus a barbaris sic Deum precabatur: Domine, ne excrucier propter aurum et argentum: ubi enim sint omnia mea, tu scis. Postea vero Wandalis easdem regiones infestantibus, cum

Paulinus, bishop of Nola, instructed in human letters and the Holy Scriptures, composed, both in verse and prose, many elegant and remarkable works. The charity of this man was particularly celebrated: for when Campania was being ravaged by the Goths, he devoted all his substance to the feeding of the poor and the redeeming of captives, not reserving to himself even the necessaries of life. At which time, as Saint Augustine writes, having from the greatest opulency voluntarily come down to the utmost exigency, yet withal most rich in sanctity, being now taken captive by the barbarians, he made this prayer to God: 'Lord, suffer me not to be put to the torture for the sake of gold and silver;

ab eo posceret vidua ut filium redimeret, consumptis rebus omnibus in officio pietatis, seipsum pro illo in servitutem tradidit.

verily, where all my riches are, thou well knowest.' Afterwards, when the Vandals were infesting these shores, he, being entreated by a widow to redeem her son, all his effects being now consumed in works of charity, delivered himself up to slavery in place of the young man.

Igitur in Africam profectus, domini sui, qui regis erat gener, hortum colendum suscepit. Verum cum prophetiæ dono regis mortem ipsi domino prædixisset, et rex in somnis Paulinum sedentem medium inter duos judices, sibique de manibus eripientem flagellum vidisset: tantus vir cognitus honorificentissime dimissus est, condonatis ei omnibus suis civibus, qui captivi fuerant. Nolam reversus ad episcopale officium, cum verbo et exemplo omnes ad pietatem christianam inflammaret, laterum dolore correptus est; mox cubiculum, in quo jacebat, terræmotu contremuit, ac paulo post animam Deo reddidit.

Wherefore, being taken into Africa, he received the charge of cultivating the garden of his master, who was son-in-law of the king. At length, by the gift of prophecy having foretold to his master the death of the king, and the king himself having likewise in a dream beheld Paulinus, seated between two other judges, wrest from his hands the scourge which he held; how great a man he was, being thus made known, he was honourably dismissed, and was moreover granted the liberation of all his fellow-citizens who had been led away captives with him. Being now returned to Nola and to his episcopal functions, by word and example he more and more inflamed all unto Christian piety, until at last, being seized by a pain in his side, presently the chamber wherein he lay was shaken by an earthquake, and shortly afterwards he rendered up his soul to God.

Thy goods are now all restored to thee, O thou who didst believe the word of the Lord! At the very time so many others vainly sought to retain their treasure, thine was already in safety. Ah! what lamentations reached thine ears, amidst the frightful crumbling down of that mighty empire, of which thou hadst been so noble and powerful a magistrate! Thy colleagues in honour, as well as thine equals in wealth, were guilty,

it is true, of no fault in not imitating thy voluntary renunciation; but when the terrific hour came, wherein nobility was but a more sure title to greater woe, wherein riches brought naught to their possessors save despair and torture, to how many then, even in a worldly sense, did thy prudence appear the best! Thou hadst said to thyself that the kingdom of heaven suffereth violence, and that the violent bear it away:[1] but could that violence thou hadst imposed on thyself by breaking, for the sake of better bonds, thy fetters here below be compared to that which more than one of thy former detractors had himself now to endure, and that without profit either for this life or the next? Thus does it often happen, even beyond these sad periods in which the universe seems delivered up to wreck and ruin. The privations demanded by God of those that are his fall short of the sufferings frequently imposed by the world on its votaries.

Ill indeed did it beseem such men as Albinus or Symmachus to stigmatize as cowardly desertion thy retiring into solitude at Christ's call, seeing that they themselves drew down upon Rome this deluge of wrath by their obstinate attachment to expiring paganism! If the empire could have been saved, it would have been saved by thy imitators, such as Pammachius, Aper, and others, who, few as they were, made thee cry out: 'O Rome, naught wouldst thou have to fear of the threats uttered against thee in the Apocalypse, if all thy senators understood, as these do, the duty of their charge.'[2] What a counterpoise would have been presented to divine vengeance, if that spectacle had been less rare, such as thou hast described it in one of thy finest poems![3] It was the morrow of the dread invasion of Radagaisus; ancient Rome now expiring was invoking more vainly than ever her senseless gods; but from Nola there arose to the Most High the voice of praise, powerful as the living psaltery, by whose harmonious notes its accents

[1] St Matt. xi 12. [2] Epist. xiii 15, ad Pammachium.
[3] Poema xxi natal. xiii, v. 60-99, 203-343.

were borne to heaven. Noble indeed was this instrument, the ten strings of which were named, on the one side, Æmilius, Paulinus, Apronianus, Pinianus, Asterius; on the other, Albina, Therasia, Avita, Melania, Eunomia: all clear and bright, either following in the footsteps of Cecilia and Valerian, or vowed to God from infancy; all alike in virtue, though unlike in sex, and forming but one choir, at the tomb of Felix, singing sacred hymns. In their suite, and in union with them, was a numerous train of illustrious persons and virgins, all chanting alike to the same Lord, appeasing his ire against a cursed land, and at least retarding his wrathful blow.[1] Ten just men could have saved Sodom; but more than ten were needed for this 'Babylon drunk with the blood of martyrs,' for this 'mother of the fornications and the abominations of the earth.'[2] None the less have ye gained your reward, and even beyond yourselves your labour has been fruitful. Faith can never be sterile; since the days of Abraham,[3] faith has ever been the great element of fecundity for the whole world. If Rome's degenerate sons refused to understand, in the fourth century, the lesson that was being read to them by the heirs of the noblest families of the empire, if they could not or would not see where alone salvation was to be found, by your faith, O illustrious companions of Paulinus, there is born unto heaven a new race, doing honour to a new Rome, and far outdoing in mighty deeds the old patricians! Like thee, O Paulinus, 'contemplating in light divine the primitive ages and then those that followed, we must admire the depths of the Creator's work, and this mysterious lineage prepared for the Romans of bygone days during the night of ages.'[4]

[1] Prima chori Albina est, compar et Hærasia,
Jungitur hoc germana jugo, ut sit tertia princeps
Agminis, hymnisonis mater Avita choris.
. . . . . .
Has procerum numerosa cohors, et concolor uno
Vellere virgineæ sequitur sacra turba catervæ.

[2] Apoc. xvii 5, 6. [3] Rom. iv 16-21.
[4] Poema xxi natal. xiii, v. 227-240.

Glory, then, to thee, who didst not turn a deaf ear to the Gospel;[1] and strong in faith, didst conquer the prince of this world. Restore to the present age, so like thine own in its utter ruin, that frank love of truth, that simplicity of faith, which in the fourth and fifth centuries saved the baptized world from shipwreck. There is not less light now than there was then; nay, rather, light has been increased by reason of the incessant labours of the doctors of the Church and the further definitions of Pontiffs. The fact is, that truth, though always equally powerful for the saving of man,[2] delivers none but those who *live* by faith; and hence it is that dogma, though more and more fully defined, does not in these days raise men's minds to a higher standard. Dogma must not remain a dead letter; Jesus Christ did not transmit it to his Church in the form of a speculative theory; nor, when the Church expounds it to her children, does she aim merely at charming the ears of her hearers by beauty of style or amplitude of development. God's word is a seed;[3] it is cast on the ground, not to be hidden there, but to germinate there, to grow up there, to tower above all other growths there,[4] because its right as well as its might is to appropriate to itself the whole sap of the earth that has received it; so far even as to transform this same soil itself, so that it may yield all that God expects thereof. At least, O Paulinus, may this divine seed produce its full effect in all those who give thee their admiration and offer thee their prayers! Without diminishing the truths of Scripture, without pretending to interpret, according to the whims of earthly fancies, the words of our Lord, thou didst take to the letter everything that should be so taken; and therefore thou art now a saint. Oh! may every word of God be thus also uncompromisingly accepted by us; may each word be the ruling principle of our thoughts and of our actions!

On this day which ushers in the Vigil of the Nativity of St John the Baptist, we can but recall thine own

[1] Epist. v 6, ad Severum.
[2] St John viii 32.
[3] St Luke viii 11.
[4] St Mark iv 22.

tender devotion to the friend of the Bridegroom. The place thou holdest in the cycle makes thee the herald of God's precursor on earth. Prepare, then, our souls to hail the apparition of this brilliant star; may we, like thee, be warmed by his rays so as to celebrate with enthusiasm the great things thou hast already sung of him.[1]

[1] Poema vi, de S Joanne Baptista.

JUNE 23

SAINT ETHELDREDA

QUEEN, VIRGIN AND ABBESS

ETHELDREDA, or Audrey, whom the Church offers to our veneration to-day, was one of the most popular saints among our English forefathers. She was born in the middle of the seventh century, about A.D. 630, at Exning, near Newmarket, in Suffolk, and was the third daughter of Anna, the Christian king of East Anglia. In a meadow outside the village is still shown the brook in which, as village tradition tells us, the future queen and saint was baptized by St Felix, first bishop of Dunwich. Much against her will, for she had vowed herself to the religious life, she was given in marriage to Tondbert, a prince of East Anglia, who bestowed upon her the Isle of Ely as a dowry. He respected her vow, and on his death a short time after, she was married to Ecgfrid, king of Northumbria, with whom she lived twelve years in such manner as to keep all the while the glory of her virginal integrity, as St Bede the Venerable, to whom we owe the facts of her life, attests. She afterwards retired to the monastery of Coldingham, near Berwick-on-Tweed, where she was veiled a nun by St Wilfrid, bishop of York. In 673 she built a monastery on her property at Ely and was made its first abbess. There she became, in the words of Bede, 'the virgin-mother of many virgins consecrated to God, instructing them by the example of her heavenly life and by her holy admonitions.' She died on June 23, A.D. 679, in the sixth year of her abbacy, 'being taken to the Lord in the midst of her own people,' and, as she had herself ordered, was buried among them in a wooden coffin. During her last illness she was afflicted with a

violent pain in her jaw and neck, and was wont to say: 'I most certainly know that I deservedly bear the weight of this illness on my neck, on which, I remember, when I was very young, I carried the superfluous weight of pearls and jewels. I believe the divine goodness would for this reason have me endure this pain in my neck, that I may be absolved from the guilt of my former vanity, sending me now, instead of gold and precious stones for my neck, this swelling and burning.'

Sixteen years after Etheldreda's death her sister Sexburga, who had succeeded her as abbess, removed her incorrupt body and placed it in a white marble coffin, a relic of ancient Roman art found near the walls of Grantchester (Cambridge). During the ages that followed Etheldreda's shrine became one of the most famous places of pilgrimage in England, and many were the miracles wrought through the intercession of the virgin-queen. After various translations the white marble tomb containing the saint's relics was placed in the new presbytery of Ely Cathedral built in A.D. 1257, and there it remained for two centuries until the overthrow of religion when it was demolished and the relics dispersed. The incorrupt hand of St Etheldreda escaped destruction and is in the possession of Catholics.

The Roman Breviary gives us the following lessons on the life of the saint.

Accepit rex Egfridus conjugem nomine Etheldredam filiam regis Orientalium Anglorum, quam ante illum princeps Australium Gerviorum habuit uxorem. Quo defuncto data est regi præfato cujus consortio cum duodecim annis uteretur perpetuo virgo permansit. Sed cum beata virgo continuis precibus a rege impetrasset, ut sæculi curis relictis, Regi Christo deserviret, mox intravit in monasterium Ebbæ amitæ regis

Etheldreda, daughter of Anna, king of the East Angles, was given in marriage, first, to the prince of the Gervii in the south, and after his death to Ecgfrid, king of the Northumbrians. After she had lived with him for twelve years she still remained a virgin. She obtained from the king by constant entreaty permission to leave the cares of the world and to serve Christ the King. She entered the monastery of Ebba, paternal aunt to the said King

Egfridi, accepto ibi velamine sanctimonialis habitus. Post annum vero monasterii Eliensis abbatissa est effecta, ubi virginum Deo devotarum mater cœpit esse, exemplis et monitis non minus quam omnimoda caritate.

Hæc pannis lineis tantum utens calidas balneas sprevit: raro plus quam semel in die comedit. Gravata tandem maxillæ tumore et dolore colli post annos septem ex quo abbatissæ susceperat officium, spiritum Deo reddidit anno Christi sexcentesimo septuagesimo nono, die vero vigesima tertia Junii, et in Martyrologio Romano honorifice nominatur; cui successit Sexburga soror ejus. Cumque sexdecim post annos corpus ejus omnino incorruptum repertum fuerit, intra ecclesiam translatum, ibique in magna veneratione a fidelibus habitum est.

Ecgfrid, where she took the veil of a nun. After a year she was made abbess of Ely, where she was a mother to the virgins vowed to God by her example and her admonitions not less than by her unfailing love.

She wore only woolien garments and abstained from hot baths, and seldom ate more than once in the day. She suffered from a swelling in the jaw and a pain in the neck, and seven years after she had held the office of abbess, she gave up her soul to God on the twenty-third of June in the year six hundred and seventy-nine. Honourable mention is made of her in the Roman Martyrology. She was succeeded by her sister Sexburga. Sixteen years later her body was found incorrupt and was translated into the church where it became an object of pious veneration to the faithful.

Let us make our prayer to God for the intercession of this glorious virgin-queen in the words holy Church makes use of on this her feast day. 'O God, who year by year dost gladden us by the festival of blessed Etheldreda thy virgin: mercifully grant that we who admire the splendid examples of her chastity may be helped by her merits.'

THE SAME DAY

THE VIGIL OF SAINT JOHN THE BAPTIST

'THERE was in the days of Herod the king of Judea, a certain priest named Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; and all the multitude of the people was praying without at the hour of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him; but the angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord: and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.'[1]

This page which the Church reads to us to-day is precious in the annals of the human race, for here begins

[1] St Luke *i* 5-17.

the Gospel itself, here we have the first word of the good tidings of salvation. Man had not been kept in total ignorance of heaven's plans for the rescue of our fallen race and the gift of a Redeemer, but weary and long had been this period of expectation, since the day when first the sentence pronounced against the accursed serpent pointed out to Adam and Eve a future wherein man should be healed by the Son of the woman, and God also by him should be avenged. Age upon age rolled on, and the promise, still unaccomplished, gradually assumed certain developments. Each generation saw the Lord, by means of the prophets, adding some new feature to the characteristics of this Brother of our race; in himself so great that the Most High would call him 'my Son';[1] so impassioned for justice that he would shed the last drop of his Blood to ransom earth's whole debt.[2] A Lamb in his immolation, he would rule the earth by his gentleness;[3] though springing from Jesse's root, yet was he to be the desired of the Gentiles;[4] more magnificent than Solomon,[5] he would graciously hearken to the love of these poor ransomed souls: taking the advance of their longing desires, he is fain to announce himself as the Spouse descending from the everlasting hills.[6] The Lamb laden with the crimes of the world, the Spouse awaited by the bride—such was to be this Son of Man, Son likewise of God, the Christ, the Messias promised unto earth. But when will he come, this desired of nations? Who will point out unto earth her Saviour? Who will lead the bride to the Bridegroom?

Mankind, gone forth in tears from Eden, had stood with wistful gaze fixed on futurity. Jacob, when dying, hailed from afar this beloved Son whose strength would be that of the lion, whose heavenly charms, still more enhanced by the blood of the grape, rapt him in inspired contemplation on his deathbed.[7] In the name of the Gentile world, Job, seated on the dunghill whereon his flesh was falling to pieces, gave response to ruin in

[1] Ps. ii 7. [2] Isa. liii 7. [3] *Ibid.* xvi 1. [4] *Ibid.* xi 10.
[5] Ps. xliv. [6] Osee ii 19; Gen. xlix 26. [7] *Ibid.* xlix 9-12, 18.

an act of sublime hope in his Redeemer and his God.[1] Breathlessly panting under the pressure of his woe and the fever of his longing desires, mankind beheld century roll upon century, while consuming death continued its ravages, while his craving for the expected God waxed hotter within his breast. Thus, from generation to generation, what a redoubling of imploring prayer, what a growing impatience of entreaty! Oh! that thou wouldst rend the heavens and wouldst come down![2] 'Enough of promises,' cries out the devout St Bernard, together with all the fathers, speaking in the name of the Church of the expectation, and commenting the first verse of the Canticle of Canticles; 'enough of figures and of shadows, enough of others' parleying! I understand no more of Moses; no voice have the prophets for me; the Law which they bear has failed to restore life to my dead.[3] What have I to do with the stammerings of their profane mouths,[4] I to whom the Word hath announced himself? Aaron's perfumes may not compare with the oil of gladness poured out by the Father on him whom I await.[5] No more deputies, no more servants for me: after so many messages, let him come at last, let him come himself!'

Prostrate, in the person of the worthiest of her sons, upon the heights of Carmel, the Church of the expectation will not raise herself up till appears in the heavens the proximate sign of salvation's rain-cloud.[6] Vainly, even seven times, shall it be answered her that as yet naught can be descried arising seawards; still prolonging her prayer and her tears, her lips parched by the ceaseless drought, and cleaving to the dust, she will yet linger on, awaiting the appearance of that fertilizing cloud, the light cloud that beareth her God under human features. Then, forgetting her long fasts and weary expectant years, she will rise upon her feet, in all the vigour and beauty of her early youth; filled with the gladness the angel announceth to her, in the joy of that new Elias,

[1] Job xix 25-27. [2] Isa. lxiv 1. [3] 4 Kings iv 31.
[4] Exod. iv 10; Isa. vi 5. [5] Ps. xliv 8. [6] 3 Kings xviii 42-46.

whose birthday this Vigil promises on the morrow, she will follow him, the predestined Precursor running, more truly than did the ancient Elias,[1] before the chariot of Israel's king.

We borrow from the Mozarabic Breviary the following beautiful liturgical formula, which will imbue us thoroughly with the spirit of the feast.

CAPITULA

Adsunt, Domine, principia christianæ lætitiæ, quibus olim nasciturum in carne Verbum vox sanctificata præcessit, et luminis ortum lucis protestator insigniter nuntiavit: ex quo et christianæ fidei sacramenta, et salutaris lavacri prodierunt insignia: cujus conceptus miraculum, cujus nativitas gaudium approbatur: quæsumus ergo, ut qui natalem nunc Præcursoris tui ovantes suscipimus, ad festum quoque natalis tui purgatis cordibus accedamus: ut vox, quæ te prædicavit in eremo, nos purget in sæculo; et qui viam venturo Domino præparans corpora viventium suo lavit baptismate, nostra nunc corda suis precibus a vitiis et errore depurget: qualiter Vocis sequentes vestigia, ad Verbi mereamur pervenire promissa.

Lo! the first beginnings of Christian joy, O Lord, whereby erstwhile the sanctified Voice preceded the Word about to be born in the flesh, and the herald of light signally announced the rising of the Day-star he himself had witnessed: by him both faith's mysteries and salvation's fountains have produced marvels: he is approved whose conception is miracle, whose birth is joy; therefore do we beseech thee, that we who with glad ovations hail the birthday of thy Precursor, may with purified hearts draw nigh likewise unto thine own Nativity: so that the Voice which preached thee in the desert may cleanse us in the world; and he who, preparing the way for the coming Lord, washed in his baptism the bodies of living men, may now by his prayers purify our hearts from vices and errors: so that, following in the footprints of the Voice, we may deserve to come to the promises of the Word.

Let us here add two prayers from the Sacramentary of Gelasius.

PRAYERS

Beati nos, Domine, Baptistæ Joannis oratio, et in-

May the prayer of blessed John Baptist, O Lord, plead

[1] 3 Kings xviii 44-46.

telligere Christi tui mysterium postulet et mereri.

Omnipotens, sempiterne Deus, qui instituta legalia et sanctorum præconia Prophetarum in diebus beati Baptistæ Joannis implesti: præsta quæsumus, ut cessantibus significationum figuris, ipsa sui manifestatione Veritas eloquatur, Jesus Christus Dominus noster.

for us, that we may both understand and merit the mystery of thy Christ.

O almighty and eternal God, who, in the days of blessed John Baptist, didst fulfil the institutions of the Law and the declarations of the holy prophets, grant, we beseech thee, that figures and signs being ended, Truth himself, by his own manifestation, may speak, Jesus Christ our Lord.

JUNE 24

THE NATIVITY OF SAINT JOHN THE BAPTIST

THE Voice of one crying in the wilderness: 'Prepare ye the way of the Lord; behold thy God!'[1] In this world grown now so cold, who can understand earth's transports at hearing these glad tidings so long expected? The promised God was not yet manifested; but already had the heavens bowed down[2] to make way for his passage. No longer was he 'the One who is to come,' he for whom our fathers, the illustrious saints of the prophetic age, ceaselessly called in their indomitable hope. Still hidden, indeed, but already in our midst, he was resting beneath that virginal cloud, compared with which the heavenly purity of Thrones and Cherubim waxes dim; yea, the united fires of burning Seraphim grow faint in presence of the single love wherewith she alone encompasses him in her human heart, she that lowly daughter of Adam whom he had chosen for his Mother. Our accursed earth, become in a moment more blessed than heaven that had so long been closed against the prayers of men, only waited for the revelation of the august mystery. The hour had come for earth to join her canticles to that eternal and divine praise which henceforth was ever rising from her depths, and which, being itself no other than the Word himself, would praise God condignly. But beneath the veil of humility where his Divinity, even after as well as before his birth, must still continue to hide itself from men, who may discover the Emmanuel? Who, having recognized him in his merciful abasements, may succeed in making him accepted by a world lost in pride? Who may cry,

[1] Isa. xl 3, 9. [2] Ps. xvii 10.

pointing out the carpenter's Son[1] in the midst of the crowd: 'Behold him whom your fathers have so wistfully awaited'?

For such is the order decreed from on high, in the manifestation of the Messias. Conformably to the ways of men, the God-Man would not intrude himself into public life; he would await, for the inauguration of his divine ministry, some man who, having preceded him in a similar career, would be hereby sufficiently accredited to introduce him to the people.

Sublime part for a creature to play, to stand guarantee for his God, witness for the Word! The exalted dignity of him who was to fill such a position had been notified, as had that of the Messias, long before his birth. In the solemn liturgy of the age of types, the Levite choir, reminding the Most High of the meekness of David and of the promise made to him of a glorious heir, hailed from afar the mysterious lamp prepared by God for his Christ.[2] Not that, to give light to his steps, Christ should stand in need of external help: he, the Splendour of the Father, had only to appear in these dark regions to fill them with the effulgence of the very heavens; but so many false glimmerings had deceived mankind, during the night of these ages of expectation, that, had the true Light arisen suddenly, it would not have been understood, or would have but blinded eyes now become well-nigh powerless, by reason of protracted darkness, to endure its brilliancy. Eternal Wisdom therefore decreed that, just as the rising sun is announced by the morning star and prepares his coming by the gently tempered brilliance of dawn, so Christ, who is Light, should be preceded here below by a star, his precursor; and his approach should be signalized by the luminous rays which he himself, though still invisible, would shed around this faithful herald of his coming. When, in bygone days, the Most High vouchsafed to light up the distant future before the eyes of his prophets, the radiant flash, which for an instant shot across the heavens of the old covenant,

[1] St Matt. xiii 55. [2] Ps. cxxxi 17.

melted away in the deep night, and did not usher in the longed-for dawn. The morning star of which the psalmist sings shall never know defeat: declaring to night that all is now over with her, only in the triumphant splendour of the Sun of justice will his own light be dimmed. Even as dawn melts into day, so will he confound with Light Uncreated his own radiance; being of himself, like every creature, nothingness and darkness, he will so reflect the brilliancy of the Messias shining immediately upon him, that many will mistake him even for the very Christ.[1]

The mysterious conformity of Christ and his Precursor, the incomparable proximity which unites one to the other, are many times referred to in the sacred Scriptures. If Christ is the Word eternally uttered by the Father, John is to be the Voice bearing this divine utterance whithersoever it is to reach. Isaias already hears the desert echoing with these accents, till now unknown; and the prince of prophets expresses the joy with all the enthusiasm of a soul already beholding itself in the very presence of its Lord and God.[2] The Christ is the Angel of the Covenant; but in the same text wherein the Holy Ghost gives him this title, for us so full of hope, there appears likewise, bearing the same name of angel, the inseparable messenger, the faithful ambassador, to whom the earth is indebted for her knowledge of the Spouse: 'Behold I send my angel, and he shall prepare the way before my face. And presently the Lord whom ye seek, and the Angel of the testament whom you desire, shall come to his Temple; behold he cometh, saith the Lord of hosts.'[3] And putting an end to the prophetic ministry, of which he is the last representative, Malachias terminates his own oracles by the words which we have heard Gabriel addressing to Zachary, when he makes known to him the approaching birth of the Precursor.[4]

The presence of Gabriel, on this occasion, of itself shows what intimacy with the Son of God this child then promised shall enjoy; for the same prince of the

[1] St Luke iii 15. [2] Isa. xl. [3] Mal. iii 1. [4] *Ibid.* iv 5, 6.

heavenly hosts came again, soon afterwards, to announce the Emmanuel. Countless faithful messengers stand round the throne of the Holy Trinity; and the choice of these august ambassadors usually varies according to the dignity of the instructions to be transmitted to earth by the Most High. Nevertheless, it was fitting that the same archangel charged with concluding the sacred nuptials of the Word with the human nature should likewise prelude this great mission by preparing the coming of him whom the eternal decrees had designated as the friend of the Bridegroom.[1] Six months later, when sent to Mary, he strengthens his divine message by revealing to her the prodigy which had by then already given a son to the sterile Elizabeth; this being the first step of the Almighty towards a still greater marvel. John is not yet born; but without longer delay his career is begun: he is employed to attest the truth of the angel's promises. How ineffable this guarantee of a child hidden in his mother's womb, but already brought forward as God's witness in that sublime negotiation which at that moment is holding heaven and earth in suspense! Enlightened from on high, Mary receives the testimony and hesitates no longer. 'Behold the handmaid of the Lord,' she says to the archangel, 'be it done unto me according to thy word.'[2]

Gabriel has retired, bearing away with him the divine secret which he has not been commissioned to reveal to the rest of the world. Neither will the most prudent Virgin herself tell it; even Joseph, her virginal spouse, is to receive no communication of the mystery from her lips. But the woful sterility, beneath which earth has been so long groaning, is not to be followed by an ignorance more sorrow-stricken still, now that it has yielded its fruit.[3] There is one from whom Emmanuel will have no secret nor reserve; it were fitting to reveal the marvel to him. Scarcely has the Spouse taken possession of the spotless sanctuary wherein the first nine months of his abiding amongst men must run their

[1] St John iii 29. [2] St Luke i 36-38. [3] Ps lxxxiv 13.

course, scarcely has the Word been made Flesh, than our Lady, inwardly taught what is her Son's desire, arising, makes all haste to speed into the hill-country of Judea.[1] The voice of my Beloved! Behold he cometh, leaping upon the mountains, skipping over the hills.[2] His first visit is to the 'friend of the Bridegroom,' the first outpouring of his graces is to John. A distinct feast will allow us to honour in a special manner the day on which the divine Child, sanctifying his Precursor, reveals himself to John by the voice of Mary; the day on which our Lady, manifested by John leaping within the womb of his mother, proclaims at last the wondrous things operated within her by the Almighty according to the merciful promise which he spoke to our fathers, to Abraham and to his seed for ever.[3]

But the time has come when the good tidings are to spread through all the adjacent country, until at length they reach the whole world. John is about to be born, and, whilst still himself unable to speak, he is to loose his father's tongue. He is to put an end to that dumbness with which the aged priest, a type of the old law, had been struck by the angel; and Zachary, himself filled with the Holy Ghost, is about to publish in a new canticle the blessed visit of the Lord God of Israel.[4]

Let us usher in the gladness of this great solemnity, by chanting the first Vespers together with our mother the Church. First of all, let us notice the white colour of the vestments wherein the bride is clad to-day; the pages that follow will explain the mystery of her choice.

FIRST VESPERS

ANT. Ipse præibit ante illum in spiritu et virtute Eliæ, parare Domino plebem perfectam.

ANT. He shall go before him in the spirit and power of Elias, to prepare unto the Lord a perfect people.

Psalm, *Dixit Dominus*, p. 35.

[1] St Luke i 39. [2] Cant. ii 8. [3] St Luke i 55. [4] *Ibid.* i 68.

ANT. Joannes est nomen ejus: vinum et siceram non bibet, et multi in nativitate ejus gaudebunt.

ANT. John is his name: he shall drink no wine nor strong drink; and many shall rejoice at his nativity.

Psalm, *Confitebor tibi Domine*, p. 37.

ANT. Ex utero senectutis et sterili Joannes natus est præcursor Domini.

ANT. From an aged and barren womb was born John, the forerunner of the Lord.

Psalm, *Beatus vir*, p. 38.

ANT. Iste puer magnus coram Domino: nam et manus ejus cum ipso est.

ANT. This child shall be great before the Lord: for his hand is with him.

Psalm, *Laudate pueri*, p. 39.

ANT. Nazaræus vocabitur puer iste: vinum et siceram non bibet, et omne immundum non manducabit ex utero matris suæ.

ANT. This child shall be called a Nazarite; he shall not drink wine nor strong drink, and from his mother's womb he shall eat nothing unclean.

PSALM 116

Laudate Dominum omnes gentes: laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Praise the Lord, all ye Gentiles: praise him, all ye peoples.

For his mercy is confirmed upon us: and the truth of the Lord endureth for ever.

CAPITULUM

(*Isa.* xlix)

Audite, insulæ, et attendite, populi de longe: Dominus ab utero vocavit me, de ventre matris meæ recordatus est nominis mei.

Give ear, ye islands; and hearken ye people from afar: The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name.

The preceding antiphons have recalled the promises concerning the Holy Precursor. He himself, in the capitulum, invites us to sing the sublime manner in which the Most High prevented him with grace. The

hymn which follows furnishes the Church with a beautiful formula of prayer and praise. There are few pieces so famous as this in the holy liturgy. Its composition is attributed to Paul the Deacon, a monk of Monte Cassino, in the eighth century; and the story attached to it is particularly touching. Honoured with that sacred order, the title of which remains, through the course of ages, inseparably linked with his name, Paul Warnefrid, the friend of Charlemagne and the historian of the Lombards, was on a certain occasion deputed to bless the paschal candle. Now it happened that, whilst he was preparing himself for this function, the most solemn of those reserved to the Levites of the New Testament, he suddenly lost his voice, until then clear and sonorous, so that he was powerless to sound forth the glad notes of the *Exsultet*. In this extremity, Paul recollected himself; and turning to St John, patron of the Lombard nation and of that Church built by St Benedict at the top of the holy mount, he invoked him whose birth had put a stop to the dumbness of his own father, and who still preserves his power of restoring to 'vocal chords their lost suppleness.' The son of Zachary heard his devout client. Such was the origin of the harmonious strophes which now form the three hymns proper to this feast.

What is still better known is the importance which the first of these strophes has acquired in the history of Gregorian chant and music. The primitive air to which the hymn of Paul the Deacon was sung possessed this peculiarity, that the initial syllable of each hemistich rose just one degree higher than the preceding in the scale of sounds; thus was obtained, on bringing them together, the series of fundamental notes which form the basis of our present gamut. The custom was afterwards introduced of giving to the notes themselves the names of these syllables: *Ut*, *Re*, *Mi*, *Fa*, *Sol*, *La*. Guido of Arezzo, in his method of teaching, originated this custom; and by completing it with the introduction of the regular lines of the musical scale, he caused an

immense stride to be made in the science of sacred music, until then so laborious to render and so tedious to acquire. He thus acknowledged the honour due to the divine Precursor, to the *Voice* whose accents reveal to the world the harmony of the eternal canticle: namely, that the organization of earth's melodies should be for ever attached to his name.

HYMN

Ut queant laxis resonare fibris
Mira gestorum famuli tuorum,
Solve polluti labii reatum,
Sancte Joannes.

Nuntius celso veniens Olympo,
Te patri magnum fore nasciturum,
Nomen et vitæ seriem gerendæ
Ordine promit.

Ille promissi dubius superni,
Perdidit promptæ modulos loquelæ;
Sed reformasti genitus peremptæ
Organa vocis.

Ventris obstruso recubans cubili,
Senseras regem thalamo manentem:
Hinc parens, nati meritis, uterque
Abdita pandit.

Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque virtus
Spiritus semper, Deus unus, omni
Temporis ævo. Amen.

Since thy servants desire to sound forth, with vocal chords well strung, thy wondrous deeds, from all uncleanness free the lips of the guilty ones, O holy John!

Lo! a messenger coming from the heights of heaven unto thy father, announces that thou who art to be born wilt be great; thy name and life's scope he foretells, in order due.

Dubious he of heavenly promises, the power of fluent speech he sudden forfeits; but when born, thou promptly dost restore the organs of his voice extinct.

Yet lying in the secret of the maternal womb, thou perceivest the King reposing in the bride-chamber: thus both parents, by the merits of their child, come to know hidden mysteries.

Glory be to the Father, and to the only-begotten Son, and to thee, O Power eternally equal to them both, O Spirit, one God, for ever and ever. Amen.

℣. Fuit homo missus a Deo,
℟. Cui nomen erat Joannes.

℣. There was a man sent from God,
℟. Whose name was John.

At the *Magnificat*, let us recognize the part which our saint had in this ineffable effusion of the Virgin Mother's sentiments, already alluded to in the fourth strophe of the preceding hymn. The *Magnificat* and *Benedictus*, our evening and morning canticles, are closely linked to the name of St John; for, by his mystic 'leaping for joy' and by his hallowed birth, he gave occasion to the composition of both.

ANTIPHON OF THE MAGNIFICAT

Ingresso Zacharia templum Domini, apparuit ei Gabriel Angelus, stans a dextris altaris incensi.

Zachary having come into the temple of the Lord, there appeared unto him the Angel Gabriel, standing on the right side of the altar of incense.

The Canticle, *Magnificat*, p. 43.

OREMUS.

Deus, qui præsentem diem honorabilem nobis in beati Joannis nativitate fecisti: da populis tuis spiritualium gratiam gaudiorum; et omnium fidelium mentes dirige in viam salutis æternæ. Per Dominum.

LET US PRAY.

O God, who hast made this day glorious unto us on account of the Nativity of blessed John; grant to thy people the grace of spiritual joys; and direct the souls of all the faithful into the way of eternal salvation. Through our Lord, etc.

The chants of holy Church in honour of the Precursor's nativity have begun; and already everything about the feast is telling us that it is one of the solemnities dearest to the heart of the bride. But what would it be if, going back to former days, we were able to take our share in the olden manifestations of Catholic instinct on this day! In those grand ages wherein popular piety followed with docile step the inspiration of the Church, such demonstrations suggested by a common faith, on the recurrence of each loved anniversary, kept alive in every breast the understanding of the divine work and its mystic harmonies thus gorgeously displayed in the cycle. Nowadays, when the liturgical spirit has fallen

to a lower standard in the minds of the multitude, the Catholic *verve*, which used to urge on the mass of the people, is no longer felt in the same marked way. Left to itself, and hence without unity of view, popular devotion often lacks proportion; nevertheless, these regrettable inconsistencies cannot impair the spirit of piety ever inherent in holy Church; she is ever guided aright by the spirit of prayer that is within her; she ever holds the sure hand of her unerring authority on all pious demonstrations of a non-liturgical character, as well as on the diminutions of the former solemnity of her own sacred rites; hence she is ever on the watch to prevent her maternal condescension becoming a pretext for opening the way to error. We are far, however, from the days when two rival armies, meeting face to face on St John's eve, would put off the battle till the day after the feast.[1] In England, though no longer kept as a day of obligation, the feast of St John is still marked in the calendar as a double of the first class with an octave; and gives place to no other, except the festival of Corpus Christi; it is, moreover, a day of devotion, and continues to attract the attention of the faithful as one of the more important feasts of the year.

Another festival is yet to come, at the end of August, calling for our renewed homage to the son of Zachary and Elizabeth, namely the feast of his glorious martyrdom. But, venerable as it is, according to the Church's expression,[2] its splendour is not to be compared with that of this present festival. The reason is, because this day relates less to John himself, than to Jesus whom he is announcing; whereas the feast of the Decollation, though more personal to our saint, has not in the divine plan the same importance which his birth had, inasmuch as it preludes that of the Son of God.

There hath not risen among them that are born of women a greater than John the Baptist, are the words to be spoken by the Man-God of his Precursor;[3] and

[1] The Battle of Fontenay (Saturday, June 25, 841): Nithardi histor. I, ii.
[2] Collect of the day.
[3] St. Matt. xi 11.

already has Gabriel, when announcing both of them, declared the same thing to each, that he shall be great.[1] But the greatness of Jesus is that he shall be called the Son of the Most High, and the greatness of John is that he shall go before him.[2] The name of John, brought down from heaven like that of his Master, proclaims the grace which Jesus, by saving mankind, is to bring to the world.[3] Jesus, who cometh from above in person, is above all; it is he and he alone whom all mankind is expecting. John, who is of earth, on the contrary hath nothing but what he hath received; but he hath received to be the friend of the Bridegroom,[4] his usher; so that the Bridegroom cometh not to the bride but by him.[5]

Even the bride cannot come to know herself, nor to prepare herself for the sacred nuptials, but by him: his preaching awakens her in the wilderness;[6] he adorns her with the charms of penitence and all virtues; his hand, in baptism, at last unites her to Christ beneath the waters. Sublime moment! in which, raised far above all men and angels, John, in the midst of the Holy Trinity,[7] as it were, in virtue of an authority that is his, invests the Second Person Incarnate with a new title; the Father and the Holy Ghost acting the while in concert with him! But presently coming down from those more than human heights, to which his mission had raised him, he is fain to disappear altogether: the bride has become the Bridegroom's own; he has now but to efface himself and to decrease.[8] To Jesus here manifested[9] it henceforth alone belongs to appear and to increase. Thus, too, the day-star, from the feast of John's nativity when he beams his rays upon us in all his splendour, will begin to decline from the heights of his solstice towards the horizon; whereas Christmas will give him signal to return, to resume that upward movement which progressively restores all his fiery effulgence.

[1] St Luke i 15, 32. [2] *Ibid.* [3] *Ibid.* i 13, 31.
[4] St John iii 27-31. [5] *Ibid.* i 7. [6] Cant. viii 5.
[7] Joannes totius medius Trinitatis. Petrus Damian. Sermo 23 (Edit. Cajet.).
[8] St John iii 29, 30. [9] *Ibid.* i 31.

Jesus alone is light, the light without which earth would remain dead; and John is but the man sent from God, without whom the light would have remained unknown.[1] But Jesus being inseparable from John, even as day is from dawn, it is by no means astonishing that earth's gladness at John's birth should partake of something of that excited by the coming of our Redeemer. Up to the fifteenth century the Latin Church, together with the Greeks, who still continue the custom, celebrated in the month of September a feast called the Conception of the Precursor: not that his conception was in itself holy, but because it announced the beginning of mysteries. Just in the same way the Nativity of St John Baptist, indeed made holy, is celebrated with so much pomp, merely because it seems to enfold within itself the Nativity of Christ, our Redeemer. It is, as it were, midsummer's Christmas day. From the very outset God and his Church brought about, with most thoughtful care, many such parallel resemblances and dependences between these two solemnities. These we are now about to study.

God, who in his Providence seeks in all things the glorification of his Word made Flesh, estimates men and centuries by the measure of testimony they render to Christ; and this is why John is so great. For him whom the prophets announced as about to come, whom the apostles preached as already come, John, at once prophet and apostle, pointed out with his finger, exclaiming: 'Behold, this is he!' John being, then, the principal witness,[2] it is fitting that he should open that glorious period, during which for three centuries the Church was to render to her Spouse that testimony of blood whereby the martyrs, after the prophets and apostles whereon she is built up,[3] hold the first claim to her gratitude. Just as eternal Wisdom had decreed that the tenth and last great struggle of that epoch should be for ever linked with the birthday of the Son of God, whose triumph it secured, by the memory of the

[1] St John i 4-10. [2] *Ibid.* i 7. [3] Eph. ii 20.

martyrs of Nicomedia on December 25, 303;[1] so likewise does John's birthday mark the beginning of the first of those giant contests. For June 24, in the Roman martyrology, is sacred likewise to the memory of those soldiers of Christ who first entered upon the arena opened to them by pagan Rome in the year 64. After the proclamation of the Nativity of the Precursor, the Church's record runs thus: 'At Rome the memory of many holy martyrs who under the emperor Nero, being calumniously accused of setting fire to the city, were at the command of the same most cruelly put to death by divers torments; some of whom were sewn up in beasts' skins, and so exposed to be torn by dogs; others crucified; others set on fire, so that at the decline of day they might serve as torches to light up the night. All these were disciples of the apostles, and firstfruits of the martyrs offered to the Lord by the Roman Church, the fertile field of martyrs, even before the death of the apostles.'[2]

The solemnity of June 24, therefore, throws a double light on the early days of Christianity. There never were, even then, days evil enough for the Church to belie the prediction of the angel, that many should rejoice in the birth of John;[3] his word, his example, his intercession, brought joy as well as courage to the martyrs. After the triumph won by the Son of God over paganism when to the testimony of blood succeeded that of confession by works and praise, John maintained his part as Precursor of Christ in souls. Guide of monks, he conducted them far from the world, and fortified them in the combats of the desert; friend of the Bridegroom, he continues to form the bride, by preparing unto the Lord a perfect people.[4]

In the divers states and degrees of the Christian life, his needful and beneficent influence makes itself felt. At the beginning of the fourth Gospel, in the most dogmatic passage of the New Testament, not by

[1] 'Christmas,' vol. i.; Martyrol. Rom. ad diem 25 Dec.
[2] Martyrol. Rom. ad diem 24 Junii. [3] St Luke i 14. [4] *Ibid.* i 17.

mere accident is John brought forward, even as heretofore at Jordan, as one closely united with the operations of the adorable Trinity, in the universal economy of the divine Incarnation: 'There was a man sent from God whose name was John,' saith the Holy Ghost; 'he came for a witness, to give testimony of the light, THAT ALL MIGHT BELIEVE THROUGH HIM.'[1] 'Precursor at his birth, Precursor at his death, St John still continues,' says St Ambrose, 'to go before the Lord.' More perhaps than we are aware of, his mysterious action may be telling on our present life. When we begin to believe in Christ, virtue comes forth, as it were, from St John, drawing us after him: he inclines the steps of the soul towards faith; he rectifies the crooked ways of life, making straight the road of our earthly pilgrimage, lest we stray into the rugged wilds of error; he contrives that all our valleys be filled with the fruits of virtue, and that every elevation be brought low before the Lord.[2]

But if the Precursor maintains his part in each progressive movement of faith which brings souls nearer to Christ, he intervenes still more markedly in each baptism conferred, whereby the bride gains increase. The baptistery is especially consecrated to him. It is true, the baptism which he gave to the crowds pressing day by day on Jordan's banks had never power such as Christian Baptism possesses; but when he plunged the Man-God beneath the waters, they were endowed with a virtue of fecundity emanating directly from Christ, whereby they would be empowered until the end of time to complete, by the accession of new members, the body of holy Church united to Christ.

The faith of our fathers never ignored the great benefits for which both individuals and nations are indebted to St John. So many neophytes received his name in Baptism, so efficacious was the aid afforded by him in conducting his clients to sanctity, that there is not a day in the calendar on which there may not be

[1] St John i 6, 7. [2] Ambr. in Luc. i 38.

honoured the heavenly birthday of one or other so named.[1] Amongst nations, the Lombards formerly claimed St John as patron, and French Canada does the same to-day. But whether in East or West, who could count the countries, towns, religious families, abbeys and churches placed under his powerful patronage: from the temple which, under Theodosius, replaced that of the ancient Serapis in Alexandria with its famous mysteries, to the sanctuary raised upon the ruins of the altar of Apollo on the summit of Monte Cassino by St Benedict; from the fifteen churches which Byzantium, the new Rome, consecrated within her walls in honour of the Precursor, to the august basilica of Lateran, well worthy of its epithet the *golden basilica*, which in the Capital of Christendom remains for ever the mother and mistress of all churches, not only of the city, but of the whole world! Dedicated at first to our Saviour, this latter basilica added at an early date another title, which seems inseparable from this sacred name, that of the friend of the Bridegroom. St John the Evangelist, also a friend of Jesus, whose death according to one tradition occurred on the twenty-fourth day of June, has likewise had his name added to the other two borne by this basilica; but it is none the less certain that common practice is in keeping with ancient documents, in referring more especially to the Precursor the title of *St John Lateran*, whereby the patriarchal basilica of the Roman Pontiffs is now always designated.

'Fitting it was,' says St Peter Damian, 'that the authority of the bride should subscribe to the judgement of the Bridegroom, and that this latter should see his greatest friend raised in glory where she is enthroned as queen. A remarkable choice is this, to be sure, whereby John is given the primacy in the very city that is consecrated by the glorious death of the two lights of the world. Peter from his cross, Paul beneath the blade, both behold the first place held by another; Rome is clad in the purple of innumerable martyrs, and yet all

[1] Annus Joannis, auctore Joanne N. (Pragæ, 1664).

her honours go straight to the blessed Precursor. Everywhere John is the greatest!'[1]

On this day, therefore, let us too imitate the Church; let us avoid that forgetfulness which bespeaks ingratitude; let us hail, with thanksgiving and heartfelt gladness, the arrival of him who promises our Saviour to us. Already Christmas is announced. On the Lateran Piazza (or Square) the faithful Roman people will keep vigil to-night, awaiting the hour which will allow the eve's strict fast and abstinence to be broken, when they may give themselves up to innocent enjoyment, the prelude of those rejoicings wherewith, six months hence, they will be greeting the Emmanuel.

St John's vigil is no longer of precept. Formerly, however, not one day's fasting only, but an entire Lent was observed at the approach of the Nativity of the Precursor, resembling in its length and severity that of the Advent of our Lord.[2] The more severe had been the holy exactions of the preparation, the more prized and the better appreciated would be the festival. After seeing the penance of St John's fast equalled to the austerity of that preceding Christmas, is it not surprising to behold the Church in her liturgy making the two Nativities closely resemble one another, to a degree that would be apt to stagger the limping faith of many nowadays?

The Nativity of St John, like that of our Lord, was celebrated by three Masses: the first, in the dead of night, commemorated his title of Precursor; the second, at daybreak, honoured the baptism he conferred; the third, at the hour of Terce, hailed his sanctity.[3] The preparation of the bride, the consecration of the Bridegroom, his own peerless holiness: a threefold triumph, which at once linked the servant to the Master, and deserved the

[1] Petr. Dam. Sermo 23. This discourse is frequently attributed to St Bernard, or to Nicholas of Clairvaux; but this is proved to be false by a passage of the same discourse, in which the author declares that in his time the Church honoured no birthdays but those of our Lord and of St John; now it is certain that in St Bernard's time, as he himself attests, the Nativity of our Lady was kept.

[2] See Councils, Capitularies, Penitential Canons.

[3] Sacrament. Gregor. Amal., pseudo-Alcuin., Ord. rom.

homage of a triple sacrifice to God the Thrice-Holy, manifested to John in the plurality of his Persons, and revealed by him to the Church. In like manner, as there were formerly two Matins on Christmas night, so, in many places, a double Office was celebrated on the feast of St John, as Durandus of Mende, following Honorius of Autun, informs us.[1] The first Office began at the decline of day; it was without *Alleluia*, in order to signify the time of the Law and the Prophets which lasted up to St John.[2] The second Office, begun in the middle of the night, terminated at dawn; this was sung with *Alleluia*, to denote the opening of the time of grace and of the kingdom of God.[3]

Joy, which is the characteristic of this feast, outstripped the limits of the sacred precincts and shed itself abroad, as far even as the infidel Mussulmans. Whereas at Christmas the severity of the season necessarily confined to the domestic hearth all touching expansion of private piety, the lovely summer nights of St John's tide gave free scope to popular display of lively faith among various nationalities. In this way, the people seemed to make up for what circumstances prevented in the way of demonstrations to the Infant God, by the glad honours they could render to the cradle of his Precursor. Scarcely had the last rays of the setting sun died away, than all the world over, from the far East to the farthest West, immense columns of flame arose from every mountain top; and, in an instant, every town and village and smallest hamlet was lighted up. 'St John's fires,' as they were called, were an authentic testimony, repeating over and over again the truth of the words of the angel and of prophecy, that universal gladness was to hail the birthday of Elizabeth's son. Like a 'burning and shining light,' to use the expression of our Lord, he had appeared in the midst of endless night, and for a time the Synagogue was willing to rejoice in his light;[4] but, disconcerted by

[1] Dur. Ration. vii 14; Hon. Gemma Anim. iv 48.
[2] *Ibid.*
[3] St Luke xvi 16.
[4] St John v 35.

his fidelity which prevented him from giving himself out as the Christ and the true Light,[1] irritated at the sight of the Lamb that he pointed out as the salvation of the whole world and not of Israel alone,[2] the Synagogue had turned back again into night, and had drawn across her own eyes that fatal bandage which causes her to remain, up to this day, in her sad darkness. Filled with gratitude to him who had wished neither to diminish nor to deceive the bride, the Gentile world, on her side, exalted him all the more for his having lowered himself; gathering together and applying to herself those sentiments which ought to have animated the repudiated Synagogue, she was fain to manifest by all means in her power, that without confounding the borrowed light of the Precursor with that of the Sun of justice himself, she none the less hailed with enthusiasm this light which had been to the entire human race the very dawn of nuptial gladness.

It may almost be said of the 'St John's fires,' that they date, like the festival itself, from the very beginning of Christianity. They made their appearance, at least, from the earliest days of the period of peace, like a sample fruit of popular initiative; but not indeed without sometimes exciting the anxious attention of the fathers and councils, ever on the watch to banish every superstitious notion from manifestations, which otherwise so happily began to replace the pagan festivities proper to the solstices. But the necessity of combating some abuses, which are just as possible in our own days as in those, did not withhold the Church from encouraging a species of demonstration which so well answered to the very character of the feast. 'St John's fires' made a happy completion to the liturgical solemnity; testifying how one and the same thought possessed the mind both of holy Church and of the terrestrial city; for the organization of these rejoicings originated with the civil corporations, and the expenses were defrayed by the municipalities. Thus the privilege of lighting the

[1] St John i 20. [2] *Ibid.* i 29.

bonfire was usually reserved to some dignitary of the civil order. Kings themselves, taking part in the common merry-making, would esteem it an honour to give this signal to popular gladness; Louis XIV, as late as 1648, lighted the bonfire on the 'place de Grève,' as his predecessors had done. In other places, as is even now done in Catholic Brittany, the clergy were invited to bless the piles of wood, and to cast thereon the first brand; whilst the crowd, bearing flaming torches, would disperse over the neighbouring country, amidst the ripening crops, or would march along the coast, following the tortuous cliff-paths, shouting for joy, and the adjacent islands would reply by lighting up their festive fires.

In some parts the custom prevailed of rolling a burning wheel; this was a self-revolving red-hot disk, rolling along the streets or down from the hill-top, to represent the movement of the sun, which attains the highest point in his orbit, to begin at once his descent; thus was the word of the Precursor brought to mind. When speaking of the Messias, he says: 'He must increase, and I must decrease.'[1] The symbolism was completed by the custom, then in vogue, of burning old bones and rubbish on this day which proclaims the end of the ancient law and the beginning of the new Covenant, according to the Holy Scripture, where it is written: 'And new store coming on, you shall cast away the old.'[2]

Blessed are the populations amongst whom is still preserved something of such customs, whence the simplicity of our forefathers drew a gladness more true and more pure than their descendants seek in festivities wherein the soul has no part!

To the Office of Lauds, on this day, a special importance is to be attached, because the Canticle *Benedictus*, which is sung during Lauds all the year round, is the expression of the sentiments inspired by the Holy Ghost to the father of St John the Baptist, on the occasion of that birthday which gave joy both to God and man. Being unable to insert the entire Office, we give at least this

[1] St John iii 30. [2] Lev. xxvi 10.

canticle. The two hymns, which here precede it, were composed by Paul the Deacon, as a sequel to that already given above for Vespers. The antiphons, capitulum and versicle used at Lauds are the same as those of second Vespers.

HYMN AT MATINS

Antra deserti teneris sub annis,
Civium turmas fugiens, petisti,
Ne levi posses maculare vitam
Crimine linguæ.

The desert cavern didst thou seek, in tenderest age, fleeing betimes the crowded city, lest by the slightest sin of tongue thy life should e'er be sullied.

Præbuit durum tegumen camelus
Artubus sacris, strophium bidentes;
Cui latex haustum, sociata pastum
Mella locustis.

Unto thy sacred body, rough garment the camel did afford, —victims, a cincture; the running stream supplied thy drink, honey with locusts, a repast.

Cæteri tantum cecinere vatum
Corde præsago jubar affuturum:
Tu quidem mundi scelus auferentem
Indice prodis.

Other prophets but sang, with heart inspired, the Light that was to come: whilst thou didst with thy finger point out him who taketh the world's dark sin away.

Non fuit vasti spatium per orbis
Sanctior quisquam genitus Joanne,
Qui nefas sæcli meruit lavantem
Tingere lymphis.

Not in all the wide world was one born so holy as this John, who was deemed worthy to plunge beneath the wave e'en him that washeth away earth's crimes.

Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque virtus
Spiritus semper, Deus unus, omni
Temporis ævo. Amen

Glory be to the Father, and to the only-begotten Son, and to thee, O Power, eternally equal to them both, O Spirit, one God, for ever and ever. Amen.

HYMN AT LAUDS

O nimis felix, meritique celsi,
Nesciens labem nivei pudoris,

O most happy thou, and of merit high; unknowing stain upon thy snowy purity; martyr

Præpotens martyr, nemorumque cultor,
Maxime vatum.
Serta ter denis alios coronant
Aucta crementis, duplicata quosdam;
Trina te fructu cumulata centum
Nexibus ornant.
Nunc potens nostri meritis opimis
Pectoris duros lapides revelle,
Asperum planans iter, et reflexos
Dirige calles.
Ut pius mundi Sator et Redemptor,
Mentibus culpæ sine labe puris,
Rite dignetur veniens beatos
Ponere gressus.

Laudibus cives celebrent superni
Te, Deus simplex pariterque trine,
Supplices et nos veniam precamur:
Parce redemptis.
Amen.

all potent, man of prayer, hid in dark thicket's shade! Of prophets mightiest thou!

With wreaths by works increased thrice tenfold some, and e'en with double that are others crowned; whilst tripled fruits a hundredfold accumulate, with radiant bands thy brow bedeck.[1]

Now, O potent one, these copious merits thine, asunder rend these stony breasts of ours! Make plain the rugged way, and the diverging path make straight!

So that the compassionate Creator and Redeemer of the world, finding our souls clean and pure from every stain of sin, as it behoves, may vouchsafe, at his coming, to set thereon his blessed feet.

With praiseful song, let all the heavenly citizens hail thee, O God simple and three in Persons; whilst we suppliants implore pardon: thy redeemed ones spare! Amen.

℣. Iste puer magnus coram Domino.
℟. Nam et manus ejus cum ipso est.
ANT. Apertum est os Zachariæ, et prophetavit, dicens: Benedictus Deus Israel.

℣. This child shall be great before the Lord.
℟. For his hand is with him.
ANT. The mouth of Zachary was opened, and he prophesied, saying: Blessed be the God of Israel.

CANTICLE OF ZACHARY

Benedictus Dominus Deus Israel: quia visitavit, et fecit redemptionem plebis suæ.

Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people.

[1] Et aliud cecidit in terram bonam: et dabat fructum ascendentem, et crescentem: et afferebat unum triginta, unum sexaginta, et unum centum.—St Mark iv 8, 20.

Et erexit cornu salutis nobis: in domo David pueri sui.

Sicut locutus est per os sanctorum: qui a sæculo sunt prophetarum ejus.

Salutem ex inimicis nostris: et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum: daturum se nobis.

Ut sine timore de manu inimicorum nostrorum liberati: serviamus illi.

In sanctitate et justitia coram ipso: omnibus diebus nostris.

Et tu puer propheta Altissimi vocaberis: præibis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus: in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri: in quibus visitavit nos Oriens ex alto.

Illuminare his, qui in tenebris et in umbra mortis sedent; ad dirigendos pedes nostros in viam pacis.

And hath raised up a horn of salvation to us, in the house of David his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers, and to remember his holy testament.

The oath which he swore to Abraham, our father; that he would grant to us.

That being delivered from the hand of our enemies, we may serve him without fear.

In holiness and justice before him, all our days.

And thou child, *Precursor of the Emmanuel,* shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord, to prepare his ways.

To give unto his people the knowledge of salvation, unto the remission of their sins.

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of death; to direct our feet in the way of peace.

MASS

The Mass is composed of various passages from the Old and New Testaments. The Church, as liturgical authors say, wishes hereby to remind us that John forms the link binding together both Testaments, he himself sharing in each. He is the precious clasp

which fastens the double mantle of the Law and of grace[1] across the breast of the eternal Pontiff.

The Introit is from Isaias; the text from which it is taken will occur again, and at greater length, in the Epistle. Psalm xci was formerly chanted with it. The first verse alone is now used, although the primary motive of this choice lay in its following verse and in its thirteenth: 'It is good . . . to shew forth thy mercy in the morning and thy truth in the night . . . The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.'

INTROIT

De ventre matris meæ vocavit me Dominus nomine meo: et posuit os meum ut gladium acutum: sub tegumento manus suæ protexit me, et posuit me quasi sagittam electam.

Ps. Bonum est confiteri Domino: et psallere nomini tuo, Altissime.

℣. Gloria Patri. De ventre.

The Lord hath called me by my name, from the womb of my mother: and he hath made my mouth like a sharp sword; in the shadow of his hand he hath protected me, and hath made me as a chosen arrow.

Ps. It is good to give praise to the Lord, and to sing to thy name, O most High.

℣. Glory, etc., The Lord, etc.

The Collect expresses the desires of the faithful upon this day so great because hallowed by the birth of the Precursor. The Church implores an abundance of spiritual joy, which is the grace peculiar to this feast, as we learn from the words of Gabriel. Bearing in mind the special part allotted to Zachary's son, which consists in setting in order the paths of salvation, she prays that not one of her Christian children may turn aside from the way of eternal life.

COLLECT

Deus, qui præsentem diem honorabilem nobis in beati Joannis nativitate fecisti: da populis tuis spiritualium

O God, who hast made this day glorious unto us on account of the Nativity of blessed John; grant to thy people the grace

[1] Petr. Chrys. Sermo 91.

gratiam gaudiorum; et omnium fidelium mentes dirige in viam salutis æternæ. Per Dominum.

of spiritual joys; and direct the souls of all the faithful into the way of eternal salvation. Through our Lord, etc.

EPISTLE

Lectio Isaiæ Prophetæ.

Cap. XLIX.

Audite insulæ, et attendite populi de longe: Dominus ab utero vocavit me, de ventre matris meæ recordatus est nominis mei. Et posuit os meum quasi gladium acutum: in umbra manus suæ protexit me, et posuit me sicut sagittam electam: in phareta sua abscondit me. Et dixit mihi: Servus meus es tu, Israel, quia in te gloriabor. Et nunc dicit Dominus, formans me ex utero servum sibi: Ecce dedi te in lucem gentium, ut sis salus mea usque ad extremum terræ. Reges videbunt, et consurgent principes, et adorabunt propter Dominum, et Sanctum Israel, qui elegit te.

Lesson of the Prophet Isaias.

Ch. XLIX.

Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand he hath protected me, and hath made me as a chosen arrow; in his quiver he hath hidden me. And he said to me: Thou art my servant Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be his servant: Behold I have given thee to be the light of the Gentiles, that thou mayest be my salvation even to the farthest part of the earth. Kings shall see, and princes shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, who hath chosen thee.

In these few lines Isaias implicitly refers to the announcement of Christ's coming: the application here made by the Church to St John Baptist once more shows us how closely the Messias is united with his Precursor in the work of the redemption. Rome, once capital of the Gentile world, now mother of Christendom, delights in proclaiming, on this day, to the sons whom the Spouse has given her, the consoling prophecy which was addressed to them before she herself was founded

upon the seven hills. Eight hundred years before the birth of John and of the Messias, a voice had been heard on Sion, and, reaching beyond the frontiers of Jacob, had re-echoed along those distant coasts where sin's darkness held mankind in the thraldom of hell: 'Give ear, ye islands; and hearken, ye people from afar!' It was the voice of him who was to come, and of the angel deputed to walk before him, the voice of John and of the Messias, proclaiming the one predestination common to them both, which, as servant and as Master, made them to be objects of the same eternal decree. And this voice, after having hailed the privilege which would designate them, though diversely, from the maternal womb, as objects of complacency to the Almighty, went on to utter the divine oracle which was to be promulgated, in other terms, over their cradles by the ministry of Zachary and of angels. 'And he said to me: Thou art my servant Israel, for in thee will I glory,' in thee who art indeed Israel to me. 'And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel,'[1] who will not hearken to thee, and of whom thou shalt bring back but a small remnant. 'Behold I have given thee to be the light of the Gentiles, that thou mayest be my salvation even to the farthest part of the earth'; to make up for the scant welcome my people shall have given thee, 'kings shall see, and princes shall rise up,' at thy word, 'and adore for the Lord's sake, because he is faithful, and for the Holy One of Israel, who hath chosen thee'[2] as the negotiator of his alliance.

Children of the Bridegroom, let us enter into this thought; let us understand what ought to be the gratitude of us Gentiles to him to whom all flesh is indebted for its knowledge of the Redeemer.[3] From the wilderness, where his voice stung the pride of the descendants of the patriarchs, he beheld us succeeding to the haughty Synagogue; without minimizing the divine exactions,

[1] Isa. xlix 3, 6. [2] *Ibid.* 6, 7. [3] *Ibid.* xl 5.

his stern language, when addressed to the Bridegroom's chosen ones, assumed a tone of consideration which it never had for the Jews. 'Ye offspring of vipers,' said he to these latter, 'who hath shown you to flee from the wrath to come? Bring forth, therefore, fruits worthy of penance, and do not begin to say: We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham. For in your case, already is the axe laid to the root of the tree. Every tree, therefore, that bringeth not forth good fruit shall be cut down and cast into the fire.'[1] But to the despised publican, to the hated soldier, to all those parched hearts of the Gentile world, hard and arid as the desert rock, John the Baptist announced a flow of grace that would refresh their dried-up souls making them fruitful in justice: 'Ye publicans, do nothing more than what is appointed you, by the exigencies of the tax-laws; ye soldiers, be content with your pay.[2] The law was given by Moses; but better is grace; grace and truth come by Jesus Christ whom I declare unto you;[3] he it is who taketh away the sins of the world,[4] and of his fullness we have all received.[5]

What a new horizon was here opened out before these objects of reproach, held aloof so long by Israel's scorn! But in the eyes of the Synagogue, such a blow aimed at Juda's pretended privilege was a crime. She had borne the biting invectives of this son of Zachary; she had even, at one moment, shown herself ready to hail him as the Christ;[6] but she who vaunted herself as pure, to be invited to go hand in hand with the unclean Gentile—she could never submit to that; from that moment John was judged by her as his Master would be afterwards. Later on, Jesus will insist upon the difference of welcome given to the Precursor by those who listened to him. He will even make it the basis of his sentence of reprobation pronounced against the Jews: 'Amen I say to you, that the publicans and harlots

[1] St Luke iii 7-9. [2] *Ibid.* 12-14. [3] St John i 15-17.
[4] *Ibid.* 29. [5] *Ibid.* 16. [6] *Ibid.* 19.

shall go into the kingdom of God before you; for John came to you in the way of justice, and you did not believe him. But the publicans and harlots believed him: but you seeing it, did not even afterwards repent, that you might believe him.'[1]

Following in the train of Isaias, who has been prophesying the coming of John and of Christ, Jeremias, the figure of both, stands before us in the Gradual; he too was sanctified in his mother's womb, and there prepared for the ministry which he was to exercise. The verse leaves the sense suspended upon an announcement of a word of the Lord; according to the rite formerly in use it was completed by the repetition of the Gradual. The Alleluia Verse is taken from the Gospel. Its words occur in the *Benedictus*.

GRADUAL

Priusquam te formarem in utero, novi te: et antequam exires de ventre, sanctificavi te.

℣. Misit Dominus manum suam, et tetigit os meum, et dixit mihi.

Alleluia, Alleluia.

℣. Tu, puer, propheta Altissimi vocaberis: præibis ante Dominum parare vias ejus. Alleluia.

Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee.

℣. The Lord put forth his hand, and touched my mouth: and said to me.

Alleluia, Alleluia.

℣. Thou, child, shalt be called the prophet of the Highest; thou shalt go before the Lord to prepare his ways. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. I.

Elisabeth impletum est tempus pariendi, et peperit filium. Et audierunt vicini, et cognati ejus, quia magnificavit Dominus misericordiam suam cum illa, et congratulabantur

Sequel of the holy Gospel according to Luke.

Ch. I.

Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had showed his great mercy towards her, and

[1] St Matt. xxi 31, 32.

ei. Et factum est in die octavo, venerunt circumcidere puerum, et vocabant eum nomine patris sui Zachariam. Et respondens mater ejus, dixit: Nequaquam, sed vocabitur Joannes. Et dixerunt ad illam: Quia nemo est in cognatione tua, qui vocetur hoc nomine. Innuebant autem patri ejus, quem vellet vocari eum. Et postulans pugillarem scripsit, dicens: Joannes est nomen ejus. Et mirati sunt universi. Apertum est autem illico os ejus, et lingua ejus, et loquebatur benedicens Deum. Et factus est timor super omnes vicinos eorum: et super omnia montana Judææ divulgabantur omnia verba hæc: et posuerunt omnes qui audierant in corde suo dicentes: Quis, putas, puer iste erit? Et enim manus Domini erat cum illo. Et Zacharias pater ejus repletus est Spiritu Sancto: et prophetavit, dicens: Benedictus Dominus Deus Israel, quia visitavit, et fecit redemptionem plebis suæ.

they congratulated with her And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. And his mother answering said: Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying: John is his name: and they all wondered. And immediately his mouth was opened and his tongue loosed: and he spoke, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea; and all they that heard them, laid them up in their heart, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying: Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people.

After the places hallowed by the sojourn here below of the Word made Flesh, there is no spot of greater interest for the Christian soul than that wherein were accomplished the events just mentioned in our Gospel. The town in which the Precursor was born is situated about two leagues from Jerusalem, to the west; just as Bethlehem, our Saviour's birthplace, is at the same distance southwards from the holy city. Going out by the gate of Jaffa, the pilgrim bound for St John of the Mountain passes on his way the Greek monastery of

Holy Cross, raised on the spot where the trees which formed our Lord's cross were hewn down: then, pursuing his course through the close-set woods of the mountains of Juda, he attains a summit whence he can descry the waters of the Mediterranean. The house of Obed-Edom, which for three months harboured the sacred Ark of the Covenant, stood here, whence a by-path leads by a short cut directly to the place where Mary, the true Ark, dwelt for three happy months in the house of her cousin Elizabeth. Two sanctuaries, distant about a thousand paces one from the other, are sacred to the memory of the two great facts just related to us by St Luke: in the one, John the Baptist was conceived and born; in the other, the circumcision of the Precursor took place eight days after his birth. The first of these sanctuaries stands on the site of Zachary's town-house; its present form dates from a period anterior to the Crusades. It is a beautiful church with three naves and a cupola, measuring thirty-seven feet in length. The high altar is dedicated to St Zachary, and another altar, on the right, to St Elizabeth. On the left, seven marble steps lead to a subterranean chapel hollowed out of the rock, which is identical with the furthermost apartment of the original house: this is the sanctuary of St John's Nativity. Four lamps glimmer in the darkness of this venerable crypt, whilst six others, suspended beneath the altar-slab itself, throw light on the following inscription engraved upon the marble pavement: HIC PRÆCURSOR DOMINI NATUS EST. Let us unite on this day with the devout sons of St Francis, guardians of those ineffable memories; more fortunate here than at Bethlehem with its sacred grotto, they have not to dispute with schism the homage which they pay in the name of the legitimate bride to the friend of the Bridegroom upon the very spot of his Nativity.

Local tradition sets at some distance from this first sanctuary, as we have said, the memorable place where the circumcision of the Precursor was performed. Besides a town-house, Zachary was owner of another

more isolated. Elizabeth had retired thither during the first months of her pregnancy, to meditate in silence upon the gift of God.[1] There did the meeting between herself and our Lady on her arrival from Nazareth take place; there the sublime exultation of the infants and their mothers; there the *Magnificat* proclaimed to heaven that earth henceforth could rival, and even surpass, supernal songs of praise and canticles of love. It was fitting that Zachary's song, the morning canticle, should be first intoned there, where that of evening had ascended like incense of sweetest fragrance. In the accounts given by ancient pilgrims, it is noticed that there were here two sanctuaries placed one above the other: in the lower one Mary and Elizabeth met; in the upper storey of this country-house most of the incidents just set before us by the Church occurred.

Urban V, in 1368, ordered that the *Credo* should be chanted on the day of St John Baptist's Nativity and during the octave, to prevent the Precursor's appearing to be in any way inferior to the apostles. The more ancient custom, however, of suppressing the Symbol on this feast has nevertheless prevailed: not as a mark of inferiority in him who rises above all others that have ever announced the kingdom of God, but to show that he completed his course before the promulgation of the Gospel.

The Offertory is taken from the Introit psalm; it is the verse which anciently formed the Introit of the Aurora Mass of this feast.

OFFERTORY

Justus ut palma florebit: sicut cedrus, quæ in Libano est, multiplicabitur.	The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

The Secret brings out in strong light the twofold character of prophet and apostle, which makes John so great; the sacrifice which is being celebrated in his

[1] St Luke i 24, 25.

honour is to add new lustre to his glory, by placing anew before our gaze the Lamb of God, whom he announced and whom he will still point out to the world.

SECRET

Tua, Domine, muneribus altaria cumulamus, illius Nativitatem honore debito celebrantes, qui Salvatorem mundi et cecinit adfuturum, et adesse monstravit, Dominum nostrum Jesum Christum Filium tuum: qui tecum.

We cover thy altars with offerings, O Lord; celebrating with due honour his Nativity, who both proclaimed the coming of the Saviour of the world, and pointed him out when come, our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, etc.

The Bridegroom is in possession of the bride, and it is John the Baptist who hath prepared the way; thus sings our Communion antiphon. The moment of the sacred mysteries is that in which he repeats every day: 'He that hath the bride is the Bridegroom: but the friend of the Bridegroom, who standeth and heareth him, rejoiceth with joy, because of the Bridegroom's voice. This my joy therefore is fulfilled.'[1]

COMMUNION

Tu, puer, propheta altissimi vocaberis: præibis enim ante faciem Domini parare vias ejus.

Thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways.

If the friend of the Bridegroom is overflowing with gladness at this sublime moment of the Mysteries, how shall not the bride herself be all joy and gratitude? Let her then extol, in the Postcommunion, him who has brought her to know her Redeemer and Lord!

POSTCOMMUNION

Sumat Ecclesia tua, Deus, beati Joannis Baptistæ generatione lætitiam: per quem

May thy Church, O God, put on gladness in the Nativity of blessed John Baptist: by whom

[1] St John iii 29.

suæ regenerationis cognovit auctorem, Dominum nostrum Jesum Christum Filium tuum: qui tecum.

she hath known the author of her regeneration, our Lord Jesus Christ thy Son, etc.

SECOND VESPERS

The second Vespers of St John the Baptist are the same as the first, except the antiphons and versicle. The Church continues therein to hail the dignity of him who comes bringing joy to the world, by pointing out the God so wistfully expected.

ANT. Elisabeth Zachariæ magnum virum genuit, Joannem Baptistam Præcursorem Domini.

ANT. Elizabeth, Zachary's wife, hath brought forth a great man, John the Baptist, Precursor of the Lord.

Psalm, *Dixit Dominus*, p. 35.

ANT. Innuebant patri ejus quem vellet vocari eum: et scripsit dicens: Joannes est nomen ejus.

ANT. They made signs to his father, how he would have him called: and he wrote saying: John is his name.

Psalm, *Confitebor tibi, Domine*, p. 37.

ANT. Joannes vocabitur nomen ejus, et in Nativitate ejus multi gaudebunt.

ANT. His name shall be called John, and many shall rejoice in his Nativity.

Psalm, *Beatus vir*, p. 38.

ANT. Inter natos mulierum non surrexit major Joanne Baptista.

ANT. Among them that are born of women there hath not risen a greater than John the Baptist.

Psalm, *Laudate pueri*, p. 39.

ANT. Tu, puer, propheta Altissimi vocaberis: præibis ante Dominum parare vias ejus.

ANT. Thou, child, shalt be called the prophet of the Highest: thou shalt go before the Lord to prepare his ways.

Psalm, *Laudate Dominum omnes gentes*, p. 234.

The Capitulum, p. 234.

The Hymn, p. 236.

℣. Iste puer magnus coram Domino.
℟. Nam et manus ejus cum ipso est.

℣. This child shall be great before the Lord.
℟. For his hand is with him.

ANTIPHON OF THE MAGNIFICAT

ANT. Puer qui natus est nobis, plus quam propheta est: hic est enim de quo Salvator ait: Inter natos mulierum non surrexit major Joanne Baptista.

ANT. The child that is born to us is more than a prophet: Lo! this is he of whom the Saviour saith: Among them that are born of women, there hath not risen a greater than John the Baptist.

The Canticle, *Magnificat*, p. 43.

The Prayer, p. 237.

The following beautiful Sequence has well deserved to be attributed to Adam of St Victor, though it may perhaps be somewhat more ancient.

SEQUENCE

Ad honorem tuum, Christe,
Recolat Ecclesia
Præcursoris et Baptistæ
Tui natalitia.
Laus est Regis in præconis
Ipsius præconio,
Quem virtutum ditat donis,
Sublimat officio.

In thine honour, O Christ, the Church doth celebrate the natal day of thy Precursor and Baptist.
The King's own praise is heralded when his herald is extolled, whom richly he hath endowed with gifts of virtue, and, sublime in office, hath exalted!

Promittente Gabriele
Seniori filium,
Hæsitavit, et loquelæ
Perdidit officium
Puer nascitur,
Novæ legis, novi regis
Præco, tuba, signifer.
Vox præit Verbum,
Paranymphus sponsi sponsum,
Solis ortum lucifer.

Lo! Gabriel unto the hoary sire a son doth promise. He, hesitating, anon doth forfeit power of speech.
The child is born; of the new Law, of the new King, herald, trumpet, standard-bearer he! The voice before the Word, the paranymph before the Spouse, the morning star before the rising sun, doth go!

Verbo mater,
Scripto pater,
Nomen indit parvulo,
Et soluta
Lingua muta
Patris est a vinculo.
Est cœlesti præsignatus
Joannes oraculo,
Et ab ipso præmonstratus
Uteri latibulo.
Quod ætate præmatura
Datur hæres, id figura
Quod infecunda
Diu parens, res prófunda!
Contra carnis quidem jura
Joannis hæc genitura:
Talem gratia
Partu format, non natura.

The mother by word, the father by writing, the child's name doth declare; forthwith is loosed from bond the mute tongue of the father.

By heavenly oracle is John foretold; and by himself yet hidden in the womb is he foreshown.

That in an age too far advanced, an heir should be given, that one so long sterile should become a mother, oh! mystery profound! Yea, contrary indeed to the law of flesh is this conception of John: such birth as this is produced by grace, not by nature.

Alvo Deum Virgo claudit,
Clauso clausus hic applaudit
De ventris angustia.
Agnum monstrat in aperto
Vox clamantis in deserto,
Vox Verbi prænuntia.

The virgin in her womb holds God enclosed; the enclosed to the Enclosed doth clap applause, that narrow womb within. The voice crying in the wilderness, the heralding voice of the Word, doth point out the Lamb to open view.

Ardens fide, verbo lucens.
Et ad veram lucem ducens,
Multa docet millia.
Non lux iste, sed lucerna;
Christus vero lux æterna,
Lux illustrans omnia.

Burning in faith, luminous in word, and unto the true Light leading, he teacheth many thousands. He was not the Light, but yet was indeed the lamp; for Christ is Light eternal, Light enlightening all.

Cilicina tectus veste,
Pellis cinctus strophium,
Cum locustis mel silvestre
Sumpsit in edulium.
Attestante sibi Christo,
Non surrexit major isto
Natus de muliere:
Sese Christus sic excepit,
Qui de carne carnem cepit
Sine carnis opere.

Clad in garment of haircloth, girt with cincture of leather, he was fed on a banquet of locusts and wild honey.

List to Christ attesting of him: None hath arisen greater than this man, of all that are born of woman. Take good heed, however, Christ here excepts himself who of flesh did Flesh accept, yet without flesh's operation.

Capitali justus pœna
Jubetur in carcere
Consummari,

To capital punishment, in prison, is the just man condemned; whose head the king

Cujus caput rex in cœna
Non horret pro munere
Præsentari.
Martyr Dei, licet rei
Simus, nec idonei
Tuæ laudi,
Te laudantes et sperantes
De tua clementia,
Nos exaudi.
Tuo nobis in natale
Da promissum gaudium,
Nec nos minus triumphale
Delectet martyrium.
Veneramur
Et miramur
In te tot mysteria:
Per te frui
Christus sui
Det nobis præsentia.
Amen.

abhorred not to present as a gift at a banquet table.

Martyr of God! guilty though we be, nor apt unto thy praise, yet, of thy clemency, deign graciously to hear us confiding in thee and praising thee.

On this thy natal day, grant to us the promised joy; nor yet may thy triumphant martyrdom delight us less.

Oh! how many mysteries do we venerate and admire in thee! By thee may Christ grant unto us to enjoy his presence. Amen.

The liturgical collections of the divers Churches abound in formulas full of depth and beauty, expressing the grandeur of John and his mission. Such, for instance, is the solemn antiphon of Lauds from the Ambrosian Breviary.

PSALLENDA

Lumen quod animi cernunt, non sensus corporeus, in utero vidit Joannes, exsultans in Domino. Natus est luminis Præcursor; Propheta mirabilis ostendit Agnum, qui venit peccata mundi tollere.

The Light, which not corporeal sense, but souls perceive, did John behold whilst still in the womb, exulting in the Lord. Lo! the Precursor of the Light is born; the wondrous prophet points out the Lamb, who cometh to take away the sins of the world.

Such, also, is the following ancient prayer of the Gallican Sacramentary:

COLLECTIO

Deus, qui hunc diem nativitate Joannis Baptistæ incomparabilem hominibus

O God, who hast rendered this day incomparable in the history of mankind, consecrat-

consecrasti; præsta nobis de ejus meritis, illius nos calceamenti sequi vestigium qui se ad solvendam Salvatoris corrigiam prædicavit indignum.

ing it by the birth of John the Baptist; grant us by his merits to follow in the prints of the shoes of him who deemed himself unworthy to loose the latchet of those of our Redeemer.

But the Roman Church, so devoted to John, surpasses, as is fitting, all other Churches whereof she is mother and mistress, in the abundance and magnificence of the formulas wherewith she hails the friend of the Bridegroom. Not to mention the three Masses of the Gregorian Sacramentary for this day, the Leonine contains two others called *ad Fontem*, the text of which refers to the newly baptized, according to the ancient custom whereby Baptism was given on the feast of St John, as well as at Easter, Pentecost and Epiphany. Of the five proper Prefaces in the Leonine Sacramentary for each of these Masses, we give only the following:

PREFACE

Vere dignum. . . . In die festivitatis hodiernæ, quo beatus ille Baptista Joannes exortus est, nondum terrena conspiciens, cœlestia jam revelans; lucis æternæ prædicator, priusquam lumen temporale sentiret; testis veritatis, antequam visus; et ante propheta quam natus; maternis visceribus latens, Unigenitum Dei præscia exsultatione prænuntians; Christique tui, nondum genitus, jam præcursor. Nec mirum, si Filium tuum, Domine, procreatus ostendit quem adhuc utero clausus agnovit; meritoque inter natos mulierum nullus inventus est similis, quia nulli hominum prorsus indultum est, ut exsecutor Divinitatis existe-

It is truly meet and just that we should praise thee, O Lord, on this day's festival, whereon the blessed and renowned Baptist, John, was born; he not yet beholding earthly things, did already reveal things celestial; preacher of eternal light was he before he had yet perceived temporal light; witness to the truth before he was himself seen; hiding in the bowels of his mother, yet foretelling by prescient exultation the Only-Begotten of God; not yet born, but already was he the Precursor of thy Christ. Nor is it to be wondered at, O Lord, that when born he pointed out thy Son, whom whilst still enclosed in the womb he already recognized. Deservedly among those born of women none is found

ret, priusquam vitam humanæ conditionis hauriret; satisque firmatum, quam esset mirabilis Nuntiatus, cujus tam insignis nuntius appareret; convenienterque pro lavacri ministerio, quod gerebat, detulit famulatum perfecti baptismatis mysterium consecranti, et ad remissionem peccatorum mortalibus conferendam, huic jure debitam reddidit servitutem, quem mundi tollere dixerat venisse peccatum. Unde cum angelis, etc.

like to him, since to none of the human race has it been granted to be administrator of the Divinity, before he had first inhaled life of this our human condition; enough is it proved how admirable is he who is announced, the announcer of whom hath appeared to be so wondrous· and seemly was it that, considering the baptismal ministry which he held, he should render functionary service unto him who was consecrating the mystery of perfect Baptism, and that speaking of remission of sins unto mortals, he should yield obedience unto him whom he declared to have come to take away the sin of the world. Wherefore with the angels, etc.

In this harmonious concert in honour of St John, the Oriental Church deservedly holds a distinguished place. We regret to be obliged, by our limited space, to pass over in complete silence such a large number of beautiful pieces. We here give in an abridged form, owing to its extreme length, this admirable hymn from the Syriac Church, composed by the great Deacon of Edessa St Ephraem, reserving the second half for the octave day.

HYMN[1]

(De Domino nostro et Joanne)

Mente translatus fui ad Jordanem, miraque mihi visa sunt, quum gloriosus Sponsus sponsæ se revelavit, ut eam a servitute peccati eximeret atque sanctificaret.

Vidi Joannem attonitum et turbas circa eum stantes,

In spirit was I carried away to Jordan, and wondrous were the things I beheld, when the glorious Bridegroom revealed himself that he might set free the chosen one from sin's servitude and might sanctify her.

I saw John astonished, and the crowd standing round about

S Ephraem Syri Hymni et Sermones. Th. J. Lamy, t. I.

gloriosumque Sponsum ante filium sterilis inclinatum ut ab eo baptismum acciperet.

Mens mea miratur tum Verbum tum Vocem. Joannes quippe Vox est, Dominus autem ut Verbum prolatus est, ut in manifesto prodiret qui absconditus erat.

Sponsa Sponso desponsata Sponsum nescit quem intuetur; adsunt paranymphi; plenum est desertum; absconditur inter eos Dominus.

Tunc Sponsus seipsum manifestans ad Joannem juxta flumen accessit. Commotus divus præco de eo dixit: 'Ipse est Sponsus quem prædicavi.'

Venit ad baptismum auctor omnis baptismi et manifestavit se ad Jordanem. Vidit eum Joannes, et manum contraxit deprecans et dicens:

'Quomodo, Domine, baptizari vis, qui baptismo tuo omnes sanctificas? Ad te spectat verus baptismus, e quo stillat sanctitas perfecta.'

Respondit Dominus:

'Ego volo, accedas et conferas mihi baptismum, ut impleatur mea voluntas. Meæ voluntati resistere non vales, baptizabor a te, quia sic volo.'

'Noli, quæso, Domine, noli me cogere, quia difficile est quod mihi dixisti. Ego debeo a te baptizari; hyssopo quippe tuo omnia purificas.'

him, yea, and the glorious Bridegroom bowing himself down before the son of the sterile one, that from him he might receive Baptism.

My mind is amazed both at the Word and at the Voice. John indeed is the Voice, but it is in order that the Lord, the Word, be produced; so that he, the Hidden One, be made manifest.

The bride betrothed to the Bridegroom looketh upon the Bridegroom, yet she knoweth him not: lo! the paranymphs are there; the desert place is filled; in their midst the Lord is hidden.

Then the Bridegroom manifesting himself cometh nigh unto John, beside the stream The holy herald, amazed, crieth out concerning him: 'Lo, the Bridegroom whom I have proclaimed.'

The Author of all Baptism came to be baptized, and manifested himself at Jordan. John beheld him, and drew back his hand beseeching and saying:

'How dost thou, O Lord, wish to be baptized, thou who by thy baptism dost sanctify all men? To thee belongeth the true Baptism, whence floweth perfect holiness.'

The Lord replied: 'I will it so; draw nigh and confer Baptism upon me, that my will be fulfilled. Thou canst not resist my will: I will be baptized by thee, because I wish it so.'

'Do not, I beseech thee, O Lord, do not constrain me, for exceeding hard is this thing thou sayest unto me. I ought to be baptized by thee: Lo! thy hyssop purifieth all!'

'Rogo et placet mihi rem ita fieri. Tu autem Joannes, quid hæsitas? sine nos adimplere justitiam. Age, baptiza me; quid hic anceps stas?'

'Quis potest ignem ardentem manibus arripere? O tu qui totus ignis es, miserere mei, et sine ut non accedam ad te, quia res mihi difficilis est.'

'Manifestavi tibi voluntatem meam, quid scrutaris? Age, accedans baptiza me, nec combureris. Thalamus paratus est atque convivium, ne avertas me ab eo.'

'Oportet, Domine, me nosse naturam meam, me scilicet e terra plasmatum esse, te vero mei plasmatorem omnibus subsistentiam præbentem. Ad quid igitur te in aquis baptizarem?'

'Scias oportet ad quid venerim et cur poposci baptismum a te. Baptismus media est in via quam incessi, illum ne deneges.'

'Angustior est amnis ad quem venisti ut in eum descendas. Cœli amplitudinem tuam continere non valent; quanto magis baptismus te recipere nequeat?'

'Jordane augustior est uterus, sponte tamen in utero Virginis habitavi. Porro sicut ex utero Virginis nasci potui, ita in Jordane baptismum suscipere possum.'

'I demand, and it is pleasing unto me that so this thing be done. But thou, John, how is it thou hesitatest? Suffer us to fulfil all justice. Do so, baptize me: wherefore standest thou wavering?'

'Who is able to snatch hold of the burning fire with his hands? O thou who art all fire, have mercy on me, and suffer that I approach thee not, for it is a thing difficult unto me.'

'I have made my will manifest unto thee, wherefore dost thou search? Do as I bid thee, drawing nigh baptize me, thou shalt not be consumed. Lo! the bride-chamber is ready, so likewise is the banquet, thence divert me not.'

'It behoveth me, O Lord, to know what my nature is, to wit, that I am formed out of earth, and that thou hast fashioned me, thou who givest existence unto all things. What availeth it that I should baptize thee in the waters?'

'It behoveth thee to know wherefore am I come, and wherefore demand I Baptism of thee. Baptism is in the midst of the road upon which I have entered, refuse it not.'

'All too narrow is the stream unto which thou art come, for that thou descend into it. Thy vastness the very heavens are unable to contain; how much more may this font be unable to receive thee?'

'Narrower e'en than Jordan is the womb, nevertheless freely did I dwell in the Virgin's womb. Wherefore even as I was able out of that virginal womb to be born, so in Jordan am I able to receive Baptism.'

'Ecce cœlestes exercitus adstant, et agmina angelorum adorant; porro commotio tremorque, Domine, obstant ne ad te baptizandum accedam.'

'Cœlestium virtutum agmina universa beatum te prædicant, quod te ab utero elegerim ut baptismum mihi conferas; ne igitur timeas, quum mea sit voluntas?'

'Paravi viam, quæ mea erat missio; desponsavi sponsam, quod facere jussus eram. Nunc quum adveneris, diffundatur manifestatio tua per mundum, nec tibi baptismum conferam.'

'Filii Adæ a me exspectant novæ generationis donum; aperiam eis viam in aqua; hoc autem absque meo baptismo possible non est.'

'Sacrificatores a te consecrantur et sacerdotes hyssopo tua mundantur, unctos et reges constituis. Quid proderit tibi baptismus?'

'Sponsa quam desponsasti mihi exspectat, ut in fluvium descendens baptizer et sanctificem eam. Amice Sponsi, ne deneges ablutionem quæ me exspectat.'

'Lo! heavenly hosts are here present, and throngs of angels adoring; therefore, O Lord, do trouble and trembling prevent my approaching to baptize thee.'

'The whole throng of heavenly Virtues proclaims thee blessed, in that from the womb I chose thee to confer Baptism upon me; wherefore, fear thou not, since it is my will.'

'I have prepared the way, as was my mission; I have betrothed the bride, as I was bidden. Now that thou art come, be thy manifestation spread throughout the world, and be it not mine to confer Baptism upon thee.'

'The sons of Adam are waiting to receive of me the gift of new generation; I will open the way to them in the water; this thing, however, without mine own Baptism is impossible.'

'They that offer sacrifice are by thee consecrated, and priests are by thy hyssop made clean; kings and anointed ones thou dost constitute. What may Baptism avail thee?'

'The bride thou hast betrothed unto me expecteth me, so that descending into the stream I be baptized and may sanctify her. O friend of the Bridegroom, deny me not the laving that awaits me.'

Precursor of the Messias, we share in the joy which thy birth brought to the world. Thy birth announced that of the Son of God. Each year our Emmanuel assumes anew his life in the Church and in souls; and in our day, just as eighteen hundred years ago, he wills that his birth shall not take place without thy preparing

the way for that Nativity whereby our Saviour is given to each one of us. Scarcely has the sacred cycle completed the series of mysteries whereby the glorification of the Man-God is consummated and the Church is founded, than Christmas begins to appear on the horizon; already does John reveal by exulting demonstrations the approach of our Infant-God. Sweet prophet of the Most High, not yet canst thou speak, when already thou dost outstrip all the princes of prophecy; soon the desert will seem to snatch thee for ever from intercourse with men. Then Advent comes, and the Church will show us that she has found thee once more; she will constantly lead us to listen to thy sublime teachings, to hear thee bearing witness to him whom she is expecting. From this present moment, therefore, begin to prepare our souls; having descended anew on earth, coming on this day of gladness, as the messenger of the near approach of our Saviour, canst thou remain idle in face of the immense work which lies before thee to accomplish in us?

To chase sin away, subdue vice, correct the instincts falsified in our poor fallen nature—all this ought to have been done within us long ago, as indeed it would have been, had we but responded faithfully to thy past labours. Yet it is only too true that, in the greater number of us, scarcely has the first turning of the soil been begun: stubborn clay, wherein stones and briers have defied thy careful toil for many years! Filled with confusion we acknowledge it to be so, we confess our faults to thee and to Almighty God, as the Church teaches us to do at the beginning of the great sacrifice; but at the same time we beseech thee, with her, to pray to the Lord our God for us. Thou didst proclaim in the desert: From these very stones even, God is still able to raise up children of Abraham. Daily do the solemn formulas of the Oblation, wherein is prepared the ceaselessly renewed immolation of our Saviour, tell of the honourable and important part which is thine in this august Sacrifice; thy name, again pronounced while the

divine Victim is present on the altar, pleads for us sinners to the God of all mercy. Would that, in consideration of thy merits and of our misery, he would deign to be propitious to the persevering prayer of our mother the Church, to change our hearts, and in place of evil attachments attract them to virtue, so as to deserve for us the visit of our Lord! At this sacred moment of the Mysteries, in the words of that formula taught us by thyself, the Lamb of God who taketh away the sins of the world is thrice invoked, that he will himself have pity upon us and give us peace: peace so precious, with heaven, with earth, with ourselves, which is to prepare us for the Bridegroom by making us become sons of God,[1] according to the words of the last Gospel at Mass. Then, O Precursor, will thy joy and ours be complete; that sacred union, of which this day of thy Nativity already contains for us the joyful hope, will, even here below, and beneath the shadow of faith, while we are awaiting the clear vision of eternity, become a sublime reality.

[1] St John i 12; St Matt. v 9.

JUNE 25

SAINT WILLIAM

ABBOT

MARTYRS are numerous on the cycle during the octave of St John. But not only in martyrdom's peerless glory does our Lord reveal the power of his grace, or the victorious force of example left to the world by his Precursor. At the very outset we have presented to our homage one of those countless athletes of penance, who succeeded John in the desert; one of those who fleeing, like him, in early youth, a society wherein their souls' foreboding told of only peril and annoy, consecrated a lifetime to Christ's complete triumph within them over the triple concupiscence, thus bearing witness to the Lord, by deeds which the world ignores, but which make angels to rejoice and hell to tremble. William was one of the chiefs of this holy militia. The Order of Monte-Vergine, which owes its origin to him, has deserved well of the monastic institute and of the whole Church in the south of Italy, wherein God has been pleased, at different times, to raise up a dyke against the encroaching waves of sensual pleasures by the stern spectacle of austere virtue.

Both personally and by his disciples, William's mission was to infuse into the kingdom of Sicily, then in process of formation, that element of sanctity upon which every Christian nation must necessarily be based. In southern, just as in northern Europe, the Norman race had been providentially called in to promote the reign of Jesus Christ. Just at this moment, Byzantium, powerless to protect against Saracen invasion the last vestiges of her possessions in the West, was anxious nevertheless to hold the Churches of these lands fast

bound in that schism into which she had recently been drawn by the intrigues of Michael Cerularius. The Mohammedans had been forced to recoil before the sons of Tancred and Hauteville; and now, in its turn, Greek perfidy had been outwitted and unmasked by the rude simplicity of these men, who quickly learnt to oppose no other argument to Byzantine knavery than the sword. The Papacy, though for a moment doubtful, soon came to understand of what great avail these newcomers would be in feudal quarrels, the jar and turmoil whereof were to extend far and wide for yet two centuries more, leading at last to the long struggle betwixt sacerdotalism and Cæsarism.

All through this period, as has ever been the case since the day of Pentecost, the Holy Ghost was directing every event for the ultimate good of the Church. He it was who inspired the Normans to give solidity to their conquests by declaring themselves vassals of the Holy See, and thus fixing themselves on the apostolic rock. But at the same time, both to recompense their fidelity at the very opening of their career, and to render them more worthy of the mission which would have ever been their honour and their strength had they but continued so to understand it, the Holy Spirit gave them saints. Roger I beheld St Bruno interceding for his people in the solitudes of Calabria, and there also he was miraculously saved by that blessed man from an ambush laid by treason. Roger II was now given another such heavenly aid to bring him back again into the paths of righteousness from which he had too often strayed: the example and exhortations of the founder of Monte-Vergine.

The life of our saint is thus recorded in the Lessons for his feast:

Gulielmus nobilibus parentibus Vercellis in Insubria natus, vix quartumdecimum ætatis annum expleverat, cum miro quodam pietatis

William was born of noble parents, at Vercelli in Piedmont. Scarce had he attained his fourteenth year when, already inflamed with wondrous

ardore flagrans, Compostellanam peregrinationem ad celeberrimum sancti Jacobi templum aggressus est. Quod iter una amictus tunica, ac duplici ferreo circulo præcinctus, nudisque pedibus prosecutus, asperrima frigoris et æstus, famis et sitis, summo cum vitæ discrimine perpessus est incommoda. Reversus in Italiam, novam ad sanctum Domini sepulchrum peregrinationem molitur; sed quominus propositum exsequatur, varia atque gravissima intercedunt impedimenta, divino numine ad altiora et sanctiora religiosam juvenis indolem retrahente. Porro in Soliculo monte biennium inter assiduas preces, vigilias, chameunias, et jejunia commoratus, divina subnixus ope, cæco lumen restituit; cujus miraculi fama percrebrescente, jam Gulielmus latere non poterat; quare iterum Hierosolymam adire cogitat, et alacris se itineri committit.

Dei autem monitu, qui eidem apparuit, a proposito revocatur, utilior ac fructuosior tam apud Italos, quam apud exteras nationes futurus. Tum monasterium in Virgiliani montis cacumine, quod deinde Virginis est appellatum, loco aspero et inaccesso, miranda exædificat celeritate. Socios deinde viros et religiosos adsciscit, eosque ad vivendi normam evangelicis præceptis et con-

ardour for piety, he performed the pilgrimage to the far-famed sanctuary of Saint James at Compostella. Which journey he made, clad in a single tunic, with a double chain of iron about his loins, and with bare feet, a prey to extreme cold and heat, to hunger and thirst, and even with danger to life. Being returned into Italy, he was moved to perform a fresh pilgrimage to the holy sepulchre of our Lord; but each time he was on the point of carrying out his purpose, various and most grave impediments intervened, divine Providence thus drawing the holy inclinations of the youth to yet higher and holier things. Then passing two years on Mount Solicolo in assiduous prayer and in watchings, in sleeping on the bare ground, and in fastings, wherein he was divinely assisted; he restored sight to a blind man, the fame of which miracle becoming gradually divulged, at last William could no longer be hidden: for which reason he thought once more of undertaking a journey to Jerusalem, and joyfully set out on his way.

But God appeared to him admonishing him to desist from his purpose, because he was to be more useful and profitable both in Italy and elsewhere. Then ascending Mount Virgilian, since called Monte Vergine, he built a monastery on its summit, on a rugged and inaccessible spot, and that with marvellous rapidity. He there associated to himself certain religious men who wished to be his companions, and taught

siliis summopere accommodatam, tum certis legibus ex beati Benedicti institutis magna ex parte desumptis, tum verbo et sanctissimæ vitæ exemplis, informat.

Aliis deinde monasteriis erectis, clarior in dies Gulielmi facta sanctitas multos ad eum undique viros perducit, sanctitatis odore, ac miraculorum fama allectos. Nam muti loquelam, surdi auditum, aridi vigorem, varioque et immedicabili morbo laborantes, sanitatem ipsius intercessione receperunt. Aquam in vinum convertit, aliaque complura mirabilia patravit: inter quæ illud non silendum, quod muliercula ad ejus castitatem tentandam missa, in ardentibus prunis humi stratis illæsum se volutavit. De qua re certior factus Rogerius Neapolis rex, in summam viri Dei venerationem adducitur. Demum tempore sui obitus regi aliisque prænuntiato, innumeris virtutibus et miraculis clarus obdormivit in Domino, anno salutis millesimo centesimo quadragesimo secundo.

them both by word and example a manner of life conformable to the evangelical precepts and counsels, as well as to certain rules taken for the most part from the institutions of Saint Benedict.

Other monasteries being afterwards built, the sanctity of William became more and more known, and attracted to him many other persons, who were drawn by the sweet odour of his holiness and the fame of his miracles. For by his intercession the dumb received speech, the deaf hearing, the withered new strength, and those labouring under various incurable diseases were restored to health. He changed water into wine, and performed many other wondrous deeds: amongst which the following must not be passed over in silence, to wit, that a courtesan having been sent to make an attempt upon his chastity, he rolled himself without hurt amidst burning coals spread upon the ground. Roger, king of Naples, being certified of this fact, was led to hold the man of God in highest veneration. After having predicted to the king and others the time of his death, resplendent in miracles and innumerable virtues, he slept in the Lord, in the year of salvation eleven hundred and forty-two.

Following the footsteps of John, thou didst understand, O William, the charms of the wilderness; and God was pleased to make known by thee how useful are such lives as thine, spent far from the world and apparently wholly unconcerned with human affairs.

Complete detachment of the senses disengages the soul, and makes her draw nigh to the sovereign Good; solitude, by stifling earth's tumult, permits the voice of the Creator to be heard. Then man, enlightened by the very Author of the world concerning the great interests that are at stake in his work, becomes in the Creator's hands an instrument at once powerful and docile for carrying out these interests, which are at the same time those of the creature himself and of nations. Thus didst thou become, O illustrious saint, the bulwark of a great people, who found in thy word the rule of right; in thine example, the stimulus of lofty virtue; in thy superabundant penance, a compensation to God for the excesses of its princes. The countless miracles which accompanied thine exhortations were not without an eloquence of their own, in the eyes of new nations among whom success of arms had created violence and had lashed up passion to fury: that wolf, for instance, which, after having devoured the ass of the monastery was enforced by thee to take its victim's place in humble service; or again, that hapless woman, who, beholding thee inaccessible to the scorching flames on that bed of burning coals, renounced her criminal life and was led by thee into paths even of sanctity!

Many a revolution, upheaving the land wherein once thou didst pray and suffer, has but too well proved the instability of kingdoms and dynasties that seek not first the kingdom of God and his justice. In spite of the oblivion into which thy teaching and example have been thrown, protect the land wherein God granted thee graces so stupendous, that land which he vouchsafed to confide to thy powerful intercession. Faith still lives in its people; keep it up, notwithstanding the efforts of the enemy in these sad days; make it also produce fruits in virtue's fields. Amidst many trials, thy monastic family has been able, up to this present age of persecution, to propagate itself and to serve the Church: obtain that it, together with all other religious families, may show itself, unto the end, stronger than the tempest.

Our Lady, whom thou didst serve valiantly, is at hand to second thine efforts; from that sanctuary whose name has outlived the memory of the poet who unconsciously sang her glories,[1] may Mary ever smile upon the thronging crowds that year by year toil up the holy mount, hailing the triumph of her virginity; may she accept at thy hands our hearts' homage and desire, although we cannot in very deed accomplish this sacred pilgrimage!

[1] Virg. Ecl. IV.

JUNE 26

SAINTS JOHN AND PAUL

MARTYRS

AMIDST the numerous sanctuaries which adorn the capital of the Christian universe, the church of Saints John and Paul has remained from the early date of its origin one of the chief centres of Roman piety. From the summit of the Cœlian Hill it towers over the Coliseum, the dependencies of which stretch subterraneously even as far as the cellarage of the house once inhabited by our saints. They, the last of the martyrs, completed the glorious crown offered to Christ by Rome, the chosen seat of his power. The conflict in which their blood was spilt consummated the triumph whose hour was sounded under Constantine, but which an offensive retaliation on the part of hell seemed about to compromise.

No attack could be conceived more odious for the Church than that devised by the apostate Cæsar. Nero and Diocletian had violently and with hatred declared against the Incarnate God a war of sword and torture; and without recrimination, Christians by thousands had died, knowing that the testimony thus demanded was merely the order of things, just as it had been in the case of their august Head[1] before Pontius Pilate and upon the cross. But with the clever astuteness of a traitor, and the affected disdain of a false philosopher, Julian proposed to stifle Christianity by a progressive oppression, respectfully abhorrent of human blood. Merely to preclude Christians from public offices, and to prohibit them from holding chairs for the teaching of youth, that was all the apostate aimed at! However,

[1] 1 Tim. vi 13.

the blood which he wanted to avoid shedding must flow, even though a hypocrite's hands be dyed therewith; for, according to the divine plan, bloodshed alone can bring extreme situations to an issue, and never was holy Church menaced with greater peril. They would now make a slave of her whom they had beheld still holding her royal liberty in face of executioners. They would now await the moment when, once enslaved, she would at last disappear of herself, in powerlessness and degradation. For this reason the bishops of that time found vent for their indignation in accents such as their predecessors had spared to princes whose brute violence was then inundating the empire with Christian blood. They now retorted upon the tyrant scorn for scorn; and the manifestations of contempt that consequently came showering in from every quarter upon the crowned fool completely unmasked at last his feigned moderation. Julian was now shown up as nothing but a common persecutor of the usual kind; blood flowed, the Church was rescued.

Thus is explained the gratitude which this noble bride of the Son of God has never ceased to manifest to the glorious martyrs we are celebrating to-day: for amidst the many generous Christians whose outspoken indignation brought about the solution of this terrible crisis, none is more illustrious than theirs. Julian was most anxious to count them amongst his confidants: with this view, he made use of every entreaty, as we learn from the breviary lessons; nor does it appear that he even made the renouncing of Jesus Christ a condition. Well then, it may be retorted, why not yield to the imperial whim? Could they not do so without wounding their conscience? Surely too much stiffness would be calculated to ill-dispose the prince, perhaps even fatally: whereas to listen to him would very likely have a soothing effect upon him; and might even bring him round to relax somewhat of those administrative trammels unfortunately imposed upon the Church by his prejudiced government. For aught one knew, the possible con-

version of his soul, the return of so many of the misled who had followed him in his fall, might be the result! Should not such things as these deserve some consideration? Should they not impose, as a duty, some gentle handling? Such reasoning as this would doubtless appear to some people as wise policy. Such preoccupation for the apostate's salvation could easily have had nothing in it but what was inspired by zeal for the Church and for souls; and indeed the most exacting casuist could not find it a crime for John and Paul to dwell in a court where nothing was demanded of them contrary to the divine precepts. Nevertheless the two brothers resolved otherwise; to the course of soothing and reserve-making, they preferred that of the frank expression of their sentiments, and this boldness infuriated the tyrant and brought about their death. The Church has judged their case, and she considers they did well; hence, it is unlikely that the former path would have led them to a like degree of sanctity in God's sight.

The names of John and Paul inscribed on the sacred diptychs show well enough their credit in the eyes of the divine Victim, who never offers himself to the God Thrice-Holy without blending their memory with that of his own immolation. The enthusiasm excited by the noble attitude of these two valiant witnesses of the Lord still re-echoes in the antiphons and responsories proper to the feast. It was formerly preceded by a vigil and fast; together with the sanctuary which encloses their tomb, it may be said to date back to the time of their martyrdom. By a singular privilege mentioned in the Leonine Sacramentary, whilst so many other martyrs slept their sleep of peace outside the walls of the holy city, John and Paul reposed in Rome itself, the definitive conquest of which had been won for the God of armies by their gallant combat. The very same day of the year immediately succeeding their victorious death,[1] Julian fell dead, uttering against Heaven his cry of rage: 'Galilean, thou hast conquered!'

[1] June 26, 363.

From the queen city of the universe their renown, passing beyond the mountains, shone forth almost as soon and with nearly equal splendour in Gaul. On his return from the scene of his own struggle in the cause of the divinity of Jesus Christ, Hilary of Poitiers at once propagated their cultus. The great bishop was called to our Lord scarcely five years after their martyrdom; but he had already found time to consecrate to their name the church in which his loving hands had laid his daughter Abra and her mother, and in which he too was to await with them the day of the resurrection. It was from this church of Saints John and Paul, named later on after St Hilary the Great, that Clovis on the eve of the battle of Vouillé beheld streaming towards him a mysterious light, presage of the victory which would result in the expulsion of Arianism from Gaul, and in the foundation of monarchical unity. These holy martyrs continued in after years to show the interest they took in the advancement of the kingdom of God by the Franks. When the disastrous issue of the Second Crusade was filling the soul of St Bernard with bitterness, who had preached it, they appeared to him, revived his courage, and manifested by what secrets the King of heaven had known how to draw his own glory out of events in which man saw only failure and disaster.[1]

Let us now read the simple and touching legend consecrated by the Church to the two brethren.

Joannes et Paulus fratres Romani, cum facultatibus a Constantia Constantini filia, cui pie fideliterque servierant, sibi relictis, Christi pauperes alerent; a Juliano apostata in numerum familiarium suorum invitati, libere negaverunt se apud eum esse velle, qui a Jesu Christo defecisset.[1] Quibus ille ad deliberandum decem dies præfinit, ut nisi ad eam diem

John and Paul, Roman brethren, fed the poor of Christ out of the riches left to them by Constantia, Constantine's daughter, whom they had faithfully and piously served. Being invited into the number of his familiars by Julian the Apostate, they boldly refused, declaring that they had no wish to be in company of one who had forsaken Jesus Christ. Whereupon, he gave them ten

[1] Bern., Ep. 386, al. 333, Joannis Casæ-Marii ad Bern.

ei adhærere, et Jovi sacrificare constituerint, sibi moriendum esse certo sciant.

Illi intra id tempus reliqua sua bona distribuerunt pauperibus, quo expeditiores ad Dominum migrare possent, et plures juvarent, a quibus in æterna tabernacula reciperentur. Die decima Terentianus prætoriæ cohortis præfectus, ad eos missus, cum allata Jovis effigie, ut eam venerarentur, imperatoris mandatum eis exponit: ut nisi Jovi cultum adhibeant, moriantur. Qui, ut erant orantes, responderunt, se pro Christi fide, quem Deum mente et ore venerabantur, non dubitanter mortem subituros.

At Terentianus, veritus ne, si publice interficerentur, populus commoveretur, domi ubi tunc erant, abscissis eorum capitibus sexto calendas Julii, secreto eos sepeliendos curavit: rumoremque sparsit, Joannem et Paulum in exilium ejectos esse. Verum eorum mors a spiritibus immundis, qui multorum corpora vexabant, pervulgata est: in quibus Terentiani filius et ipse oppressus a dæmone, ad sepulchrum martyrum perductus, liberatus est. Quo miraculo et is in Christum credidit, et ejus pater Terentianus, a quo etiam horum

days for deliberation, at the end of which term they must know for certain they were to die unless they would consent to attach themselves to him and to sacrifice to Jupiter.

They, meanwhile, employed the time in distributing the remainder of their goods to the poor, so that they might the more quickly go to the Lord, and so as to assist more persons, through whose means they might be received into the eternal tabernacles. On the tenth day, Terentianus, prefect of the prætorian guard, was sent to them, bringing with him the statue of Jupiter, that they might worship it, and he expounded to them the emperor's mandate: to wit, that unless they would pay homage to Jupiter, they must forthwith die. They, still continuing their prayer, replied that they hesitated not to suffer death for the faith of Christ, whom they with both mind and mouth did adore as God.

Now Terentianus was afraid lest there should ensue a popular tumult were they executed in public, so there and then, on the sixth of the Kalends of July, and in their own house, their heads being struck off, they were secretly buried; whilst the rumour was spread abroad that John and Paul had been sent into banishment. But their death was published by the unclean spirits that began to torment a number of persons whose bodies they possessed: amongst whom was the son of Terentianus who, being troubled by a devil, was led to the sepulchre of the martyrs and there

beatorum martyrum vita scripta esse dicitur.

freed. By the which miracle, both he and his father Terentianus believed in Christ; Terentianus himself, as it is said, afterwards wrote the history of their blessed martyrdom.

We give below the proper antiphons and responsories, of which we have spoken, which are to be found just as we now use them, with but few variations, in the most ancient *responsorialia* and *antiphonaria* which have come down to us. The person mentioned in one of these antiphons by the name of Gallicanus is a consul who was drawn to the faith and to a saintly life by the influence of the two brothers; he is named in yesterday's martyrology.

ANTIPHONS AND RESPONSORIES

Paulus et Joannes dixerunt Juliano: Nos unum Deum colimus, qui fecit cœlum et terram.

Paul and John said to Julian: We worship the one God who made heaven and earth.

Paulus et Joannes dixerunt Terentiano: Si tuus dominus est Julianus, habeto pacem cum illo: nobis alius non est, nisi Dominus Jesus Christus.

Paul and John said to Terentianus: If thy lord be Julian, keep thou at peace with him: ours is none other than the Lord Jesus Christ.

Joannes et Paulus, agnoscentes tyrannidem Juliani, facultatibus suas pauperibus erogare cœperunt.

John and Paul, perceiving the tyranny of Julian, began to distribute their riches among the poor.

Sancti spiritus et animæ justorum, hymnum dicite Deo. Alleluia.

Ye holy spirits and souls of the just, sing ye a hymn to God. Alleluia.

Joannes et Paulus dixerunt ad Gallicanum: Fac votum Deo cœli, et eris victor melius quam fuisti.

John and Paul said to Gallicanus: Make thy vow unto the God of heaven, and thou shalt be victor greater than thou hast ever been.

ANTIPHON OF THE MAGNIFICAT (1st Vespers)

Adstiterunt justi ante Dominum, et ab invicem non sunt separati: calicem Domini biberunt, et amici Dei appellati sunt.

The just stood before the Lord and were not separated from one another: they drank the chalice of the Lord, and they were called the friends of God.

ANTIPHON OF THE MAGNIFICAT (2nd Vespers)

Isti sunt duæ olivæ, et duo candelabra lucentia ante Dominum: habent potestatem claudere cælum nubibus, et aperire portas ejus, quia linguæ eorum claves cœli factæ sunt.

These are the two olive trees, and the two candlesticks giving light before the Lord: they have power to close heaven that the clouds rain not, and to open the gates thereof, for their tongues are made keys of heaven.

AT THE BENEDICTUS

Isti sunt sancti, qui pro Christi amore minas hominum contempserunt: sancti martyres in regno cœlorum exsultant cum angelis: o quam pretiosa est mors sanctorum, qui assidue assistunt ante Dominum, et ab invicem non sunt separati.

℟. Isti sunt duo viri misericordiæ, qui assistunt ante Dominum, * Dominatorem universæ terræ.

℣. Isti sunt duæ olivæ, et duo candelabra lucentia ante Dominum, * Dominatorem universæ terræ.

℟. Vidi conjunctos viros habentes splendidas vestes; et angelus Domini locutus est ad me, dicens: * Isti sunt viri sancti, facti amici Dei.

℣. Vidi angelum Dei fortem, volantem per medium cœlum, voce magna clamantem et dicentem: * Isti sunt viri sancti, facti amici Dei.

These are the holy ones, who for Christ's love contemned the threats of men: in the kingdom of heaven the holy martyrs exult with the angels: oh! how precious is the death of the saints who constantly stand before the Lord, and are never separated from one another.

℟. These are two men of mercy, who stand before the Lord, * the Sovereign of the whole earth.

℣. These are two olive trees and two candlesticks giving light before the Lord, * the Sovereign of the whole earth.

℟. I saw men standing together clad in shining raiment; and the angel of the Lord spake unto me, saying: * These men are holy, for they are made the friends of God.

℣. And I beheld a mighty angel of God flying through the midst of heaven, crying with a loud voice, and saying: * These men are holy, for they are made the friends of God.

Twofold is the triumph that thrills through heaven and twofold the gladness re-echoed on earth this day, whilst your outpoured blood proclaims the victory of the Son of God! Verily, by the martyrdom of the faithful does Christ triumph. The effusion of his Blood

marked the defeat of the prince of this world; the blood of his mystical members possesses, alone and always, the power of establishing his reign. Contest has never been an evil for the Church militant; the noble bride of the God of armies delights in combat; for she knows her Spouse came upon earth to bring not peace but the sword.[1] Therefore, to the end of time will she hold up as an example to her sons your chivalrous courage and your bold frankness, which scorned to dissimulate your utter contempt for an apostate tyrant, or to suffer you to dwell for a moment on such considerations as might perhaps, had you listened to him at the first, have just saved your conscience together with life. Woe to the day wherein the deceptive mirage of guileful peace misleads minds; wherein, merely because sin does not stare them in the face, Christian souls stoop from the lofty standpoint of their Baptism, to compromises which even a pagan world would avoid. Glorious brethren! make the children of holy Church turn aside from that fatal error which would lead them to misconceptions of sacred traditions received by them in heritage. Maintain the sons of God at the full height of the noble sentiments demanded by their heavenly origin, by the throne that awaits them, by the divine Blood they daily drink; far from them be all such base notions as would be calculated to excite against their heavenly Father the blasphemies of the accursed city! Nowadays there has arisen a persecution not dissimilar to that in which you gained the crown; Julian's plan of action is once more in vogue; if these mimics of the apostate do not equal him in intelligence, they at least surpass him in hatred and hypocrisy. But God is no more wanting to his Church now than he was then; obtain for us the grace to do our part in resistance, as was done by you, and the victory will be the same.

Your very names, O John and Paul, remind us of the friend of the Bridegroom whose octave we are keeping; and of Paul of the Cross who revived, in the last

[1] St Matt. x 34.

century, heroism of sanctity in your very house on Monte Cœlio. Vouchsafe to unite your powerful protection to that which the Precursor exercises over the mother and mistress of all Churches, become by the very fact of her primacy the chief butt of the enemies' attack; uphold the new militia raised by the necessity of the times, and entrusted with the guardianship both of your sacred remains and of those of its glorious founder. Remembering the power which the Church specially attributes to you, that of opening or shutting the floodgates of heaven, be pleased to bless our harvest nearly ripe for the sickle. Be propitious to our reapers and assuage their painful labour. Preserve from lightning man and his possessions, the home that shelters him, the beasts that serve him. Too often, ungrateful and forgetful man would indeed deserve to incur your wrath; but prove yourselves children of him who maketh his sun to rise upon the wicked as well as upon the good, and giveth his rain to fall alike upon the just and upon sinners.[1]

[1] St Matt. v 45.

JUNE 27

THE FOURTH DAY WITHIN THE OCTAVE OF SAINT JOHN THE BAPTIST

THE octave of the Precursor has a still further increase of light in store for us. Let us imitate the Church, who once again concentrates her thoughts on the friend of the Bridegroom; she knows that hereby the Spouse himself will be the better understood. For according to the word of the best authorized princes of Christian doctrine: 'the bonds which link together Jesus Christ and John the Baptist are so close, that the one cannot be known without the other; and if life eternal consists in knowing Jesus Christ, so also a part of our salvation consists in knowing St John.'[1]

The Precursor's mission raised him, as we have seen, above all other prophets and apostles. But personally, who and what was this herald whose dignity was shown to us, on his feast-day, by the sublimity of the message that he bore to the world? Did his private qualities, his personal sanctity, correspond with the eminence of the part allotted to him? That sovereign harmony which inspires the eternal decrees and presides over their execution forbids us to doubt it. When the Most High resolved to unite his Word to human nature, he pledged himself to clothe this created nature with qualities all divine, which would thereby permit him to treat with this new Adam as equal with equal, and to call him his Son. When to his well-beloved Son, whom he wished to be at the same time Son of Man, he determined to give a Mother, the gift of a purity in every way worthy of her august title was, from that moment, assured to this future Mother of God. Predestined before all ages to

[1] Bourdaloue, *Sermon pour la Fête de S Jean Bapt.*

the most eminent service of the Son and the Mother, charged by the eternal Father with the mission of first discovering the Word hidden within our Lady's womb, of accrediting the Man-God, of betrothing him to the bride; could it possibly be that the holiness of John should, either in the designs of God or by his own fault, be less incomparably exalted than was his mission? Eternal Wisdom can never thus belie itself; and the unparalleled eulogy which Jesus made of his Precursor, shortly before John's death,[1] sufficiently shows that the graces held in reserve for this soul had fructified in all plenitude.

What must have been these graces which, at the very outset, show us John, three months previous to his birth, already established on summits of sanctity which the holiest persons scarcely attain in a whole lifetime! He soars far above the range of sense and reason, which in him have not yet been called into play. With that intellectual gaze which is unsurpassed, save by the face to face vision of the elect, he perceives God present before him in the flesh; in an ecstasy of adoration and love, his first act emulates that of the Seraphim. The plenitude of the Holy Ghost became from that moment the portion of this child of Zachary and Elizabeth; a plenitude so overflowing, that at once the mother, and soon afterwards the father likewise, were themselves filled with the exuberance that brimmed over from their son.[2]

He was the first, after our Lady, to recognize the Lamb of God, to give his love to the Bridegroom just come down from the eternal hills. He was the first, likewise, to penetrate the mystery of the divine and virginal maternity. Without separating the Son from the Mother, he had both adored Jesus and honoured Mary above all creatures. Blessed art thou among women, and blessed is the Fruit of thy womb.[3] Unanimous tradition tells us that, when pronouncing these words, Elizabeth was but the organ and interpreter of her son. As witness of the Light, John begins with Mary, the first

[1] St Matt. xi. [2] St Luke i 15, 41, 67. [3] *Ibid.* i 42.

recipient of his testimony; to her is addressed, in praise and admiration, the first expression of the sentiments which animate him. Himself the angel, as the prophets style him, he takes up and completes Gabriel's salutation to the sweet Lady of heaven and earth.[1] It was the enthusiastic shout of his gratitude, fully enlightened as to Mary's part in the sanctification of the elect; the cry of his soul, on awaking to sanctity, at the first sound of the Virgin Mother's voice. It was for his sake that after the angel's visit she had crossed the mountains in great haste; but our Lady has yet other favours for John. Heretofore silent, before that seraph by whom she was sure to be understood, Mary now intones her divine canticle, whereby to God is given glory, and to John the comprehension of the ineffable mystery in all fullness. As she had sanctified her Son's Precursor, so the Mother of God next formed and instructed him. The *Magnificat* is the first lesson taught to Elizabeth's son: incomparable lesson of divine praise; a lesson which gives John the understanding of the whole Scriptures, the knowledge of the divine plan throughout ages. For the space of three months this marvellous education is continued in the angelic secrecy of still more hidden communications.

Well may we say, in our turn, and with more reason than did the Jews: 'What an one, think ye, shall this child be?'[2] She, who had been entrusted with the heavenly treasures, had kept in reserve for John the first outpouring of these floods of grace of which she had become the divine reservoir. The river which maketh glad the city of God[3] shall no more stay its course, carrying to every soul, until the end of time, its countless streamlets; but its first impetuous outburst, in all the might of its buoyant gush, bore down at once upon John; the fullness of its yet undivided flood rolled its vast waters to and fro over this one soul, as though they existed for no other. Who may measure these torrents? Who may tell their effect? Holy Church does not

[1] St Luke i 28. [2] *Ibid.* i 66. [3] Ps. xlv 5.

attempt to describe it; but lost in admiration at the sight of the mysterious growth of John beneath the astonished gaze of angels, losing sight of the feebleness of that infant body in face of the maturity of the soul which dwells within it, she exclaims on the glorious birthday of the Precursor: 'Great is the man whom Elizabeth hath brought forth! *Elisabeth Zachariæ magnum virum genuit, Joannem Baptistam præcursorem Domini.*'[1]

The following sequence is taken from the ancient Missal of Lyons of 1530. The filial homage paid by the Lyonnese to St John the Baptist is well known. Their primatial church has the holy Precursor for its patron. In the year 1886 we beheld crowds as immense as in former times flocking to the famous jubilee granted by the Holy See to this 'Rome of the Gauls,' for those years wherein the feast of Corpus Christi coincides with the titular feast of June 24.

SEQUENCE

Elisabeth Zachariæ
Magnum virum in hac die
Gloriosa genuit.
Qui virtutum vas sincerum,
Inter natos mulierum
Principatum tenuit.
Nondum natus sensit regem
Nasciturum supra legem,
Sine viri semine.

Elizabeth of Zachary, on this glorious day, hath given birth to a great man.
Who, a perfect vessel of virtues, holds the first place amongst all that are born of women.
Nor yet is he brought forth, when he perceives already the King who is about to be born, in a manner surpassing nature's law, without man's intercourse.

Deum sensit in hac luce,
Tanquam nucleum in nuce,
Conditum in Virgine.
Quam beatus puer natus,
Salvatoris angelus,
Incarnati nobis dati
Verbi vox et bajulus!

He perceives God here below, like the almond in the nut, hid within the Virgin.
Oh! how blessed is this newborn child, the angel of the Redeemer, the voice and bearer of the Word who is given to us in the flesh.

Non præcedit fructus florem,
Sed flos fructum juxta morem,

The Fruit doth not precede the flower, but, according to custom, the flower the Fruit

[1] Ant. 1 in Laud. et 2 Vesp.

Agri pleni dans odorem
Mentibus fidelium.

Viam parat et ostendit,
Ubi pedem non offendit
Qui per fidem comprehendit
Verum Dei Filium.
Lege vita sub angusta,
Mel sylvestre cum locusta
Cibum non abhorruit.
Camelorum tectus pilis,
In deserto quam exilis,
Quam bonus apparuit!
Verba sunt evangelistæ:
Lux non erat, inquit, iste,
Sed ut daret tibi, Christe,
Lucis testimonia.

Lux non erat, sed lucerna
Monstrans iter ad superna
Quibus sua pax æterna
Pollicetur gaudia.

Contemplemur omnes istum
Quem sperabat turba Christum,
Stupens ad prodigia.
Qui cervicem non erexit,
Nec se dignum intellexit
Domini corrigia.

A suo tempore,
Divino munere,
Cœlum vim patitur;
Et violentiæ
Cum pœnitentiæ
Fructu conceditur,
Gratis non merito.
Quem vates cæteri
Sub lege veteri
Canunt in tenebris,
In carne Dominum,
Figuris terminum,
Propheta celebris
Ostendit digito.
O quam sanctum, quam præclarum,
Qui viventium aquarum

yielding the odour of a fertile field to the minds of the faithful.

He prepares and shows the way, wherein his foot will not stumble who by faith embraceth the true Son of God.

Subjected to an austere rule of life, he abhors not wild honey with locusts for his food.

Clad in camel's hair, how poor is he in the desert, yet how goodly did he appear!

Lo! the words of the evangelist: 'This one,' saith he, 'was not the Light, but he was to give testimony of the Light unto thee, O Christ.'

He was not the Light, but the lamp, showing the road towards heaven's heights, unto those to whom eternal peace promises its joys.

Let us all contemplate him whom the crowd hoped to be the Christ, struck at the wonders they saw in him.

He, on the contrary, raised not his head, but deemed himself unworthy to loose the latchets of the Lord's shoes.

From this time forth, by gift divine, heaven suffereth violence; and to violence together with fruits of penance, it is granted; yet not by right, but freely.

He whom the other prophets, under the old law, in darkness, sing, that same Lord in the flesh (figures being now at an end), this renowned prophet points out with his very finger.

Oh! how holy, how luminous is he who baptized Christ, the Fount of living waters; and who

Fontem Christum baptizavit,
Et lavantem cuncta lavit
In Jordanis flumine.
Ab offensis lava, Christe,
Præcursoris et Baptistæ
Natalitia colentes:
Ex exaudi nos gementes
In hac solitudine.
Post arentem et australem,
Terram animæ dotalem
Petimus irriguam.
Ut manipulos portantes,
Veniamus exsultantes
Ad pacem perpetuam.
Amen.

laved in Jordan's flood him who cleanseth all.

O Christ, cleanse from their offences those who celebrate the birthday of the Precursor and Baptist: hearken also to us sighing in this solitude.

After this dry and parched place, we ask as our soul's dower a well watered land.[1]

So that, bearing our sheaves, we may come exultingly unto perpetual peace.

Amen.

[1] This seems to be an allusion to Axa's petition addressed to her father, Caleb, at her husband's suggestion. See Judg. i 15. [Note of Translator.]

JUNE 28

THE VIGIL OF THE HOLY APOSTLES SAINTS PETER AND PAUL

JOHN the Baptist, placed on the confines of the two Testaments, closes the prophetic age, the reign of hope, and opens the era of faith which possesses the long-expected God, though as yet without beholding him in his Divinity. Thus even before the octave is ended wherein we pay our homage to the son of Zachary, the confession of the apostles is added to the Precursor's testimony to the Word the Light. To-morrow all heaven will re-echo with the solemn protestation first heard at Cæsarea Philippi: 'Thou art Christ, the Son of the living God;' and Simon Bar-Jona, because of this oracle uttered by him, will be the chosen Rock, supporting the divine structure, the Church. To-morrow he will die, sealing this glorious declaration with his blood; but he will yet live on, in the person of each Roman Pontiff, that he may thus guard this precious testimony in all its integrity, even to the day when faith will give place to the eternal vision. Coupled with Peter in his labours, the Doctor of the Gentiles shares his triumph this day; and Rome, more indebted to these two princes than to all her stout warriors of old, who laid the world prostrate at her feet, beholds their double victory fix for ever upon her noble brow the diadem of spiritual royalty.

Let us, then, recollect ourselves, preparing our hearts in union with holy Church, by faithfully observing this vigil. When the obligation of thus keeping up certain days of preparation previous to the festivals is strictly maintained by a people, it is a sign that faith is still living amongst them; it proves that they under-

stand the greatness of that which the holy liturgy proposes to their homage. Christians in the West, we who make the glory of SS Peter and Paul our boast, let us remember the Lent in honour of the apostles begun by Greek schismatics on the close of the Paschal solemnities, and continued up to this day. The contrast between them and ourselves will be of a nature to stir up our fervour, and to control those tendencies wherein softness and ingratitude hold too large a share. If certain concessions have, for grave reasons, been reluctantly made by the Church, so that the fast of this vigil is no longer observed, let us see therein a double motive for holding fast to her precious tradition. Let us make up by fervour, thanksgiving and love, for the severity lacking in our observance, which is yet still maintained by so many Churches notwithstanding their schismatical separation from Rome.

The recital of the following beautiful formulas will help to inspire us with the spirit of the feast. The first is taken from the Gothic-Gallic Missal: it is the benediction which, according to the ancient rite used in France, was given to the people before the Communion on the feast of the apostles. The prayers which follow it are from the Leonine Sacramentary.

THE BENEDICTION

Deus, qui membris Ecclesiæ, velut gemellum lumen quo caveantur tenebræ, fecisti Petri lacrymas, Pauli litteras, coruscare,

℟. Amen.

Hanc plebem placitus inspice: qui cœlos facis aperire Petro in clave, Paulo in dogmate,

℟. Amen.

O God, who to keep the members of thy Church from darkness, hast made to shine forth, like twin fountains of light, the tears of Peter and the writings of Paul,

℟. Amen.

In thy clemency, look upon thy people, O thou who givest the heavens to be opened, by Peter with the key, and by Paul with the sword,

℟. Amen.

Ut præviantibus ducibus, illic grex possit accedere, quo pervenerunt pariter tam ille Pastor suspendio, quam iste Doctor per gladium in congresso. Per Dominum nostrum.

So that the leaders going first, thither may the flock at length come, whither have already arrived by one same step, both the Pastor by the gibbet, and the Teacher by the sword. Through our Lord, etc.

PRAYERS

Omnipotens sempiterne Deus, qui ineffabili sacramento jus apostolici principatus in Romani nominis arce posuisti, unde se evangelica veritas per tota mundi regna diffunderet: præsta, ut quod in orbem terrarum eorum prædicatione manavit, christianæ devotionis sequatur universitas.

O almighty and eternal God, who by an ineffable mystery hast fixed the right of apostolic princedom on the proud summit of the name of Rome, whence evangelic truth may diffuse itself through all the earth: grant that what by their preaching hath percolated through the whole world all may follow with Christian devotedness.

Præsta quæsumus Ecclesiæ tuæ, Domine, de tantis digne gaudere principibus, et illam sequi pia devotione doctrinam, qua delectos tibi greges sacris mysteriis imbuerunt. Per Dominum.

Grant to thy Church, we beseech thee, O Lord, both worthily to rejoice at having such great princes, and to follow with loving devotion that teaching of theirs, whereby thy chosen flocks have been initiated into the sacred mysteries. Through our Lord, etc.

THE SAME DAY

SAINT IRENÆUS

BISHOP AND MARTYR

TO-DAY the Church of Lyons presents to the admiration of the whole world her own great doctor, the valiant Irenæus, who shines as the light of the West.[1] But whilst contemplating him confirming with his blood the doctrine he had preached, let us hearken to his words bearing testimony to holy Church, words of world-wide celebrity, confounding hell and closing the mouth of heresy. May we not say that it was in order to afford us instruction so appropriate for to-morrow's festival that eternal Wisdom made choice of this particular day for his martyr's triumph? Let us hearken to this zealous pupil of Polycarp and of the first disciples of the apostles; let us hearken to him who for this very reason is considered to be the most authentic witness to the faith in all the Churches of the second century, all which Churches (these are his own words when bishop of Lyons) bow down before Rome, as to their mistress and mother. 'For,' he continues, 'it behoves all the rest because of her superior principality to agree with her; in her do all the faithful of whatsoever place preserve ever pure the faith once preached to them. Great and venerable above all others because of her antiquity, known to all, founded by Peter and Paul, the two most glorious of the apostles, her bishops are, by their succession, the channel whereby apostolic tradition is transmitted to us in all its integrity: in such sort, that whosoever differs from her in his belief, by this fact alone stands confounded.'[2]

The rock on which the Church is built stood all un-

[1] Theodoret. Hæretic. fabul. I 5.

[2] Cont. Hæres. III, iii 2.

moved at that early age, as now, against the efforts of false science. Yet not without peril was the attack then made by the Gnostics, with their multiplex heresy and all its guileful plots put into strange concurrence by powers of evil otherwise the most opposed one to the other. It would almost seem as though Christ had wished to prove the strength of the foundations he had laid, by thus permitting hell to direct against the Church a simultaneous assault of all the errors to which the world then was, or ever would become, a prey. Simon the magician, already ensnared by Satan in the nets of the occult sciences, was chosen by the prince of darkness as his lieutenant in the enterprise. Unmasked at Samaria by the Vicar of the Man-God, he had begun against Simon Peter a jealous struggle that would by no means end with the tragic death of the father of heresies, but which in the following century was to be continued more desperately than ever, through disciples formed by him. Saturninus, Basilides, Valentine, all applied the premises of the master, diversifying them, according to the instincts bred at the time, by existing forms of corruption of mind and heart. This proceeding was the more avowed since Magus' aim had been to form an alliance between philosophies, religions and aspirations in themselves incompatible. There was no aberration, from Persian dualism or Hindu idealism to Jewish cabals or Greek polytheism, that did not mutually proffer the hand of friendship in this reserved sanctuary of the *Gnosis*; there already were the heterodox conceptions of Arius and Eutyches being formulated; there, taking movement and life in advance, were to be recognized in a strange pantheistic romance the wildest oddities of the hollow dreams of German metaphysics. God, an abyss, rolling from fall to fall, till at last reaching matter, there to become conscious of himself in human nature, and to return then by annihilation into eternal silence: this is the sum total of Gnostic dogma, engendering, for its morality, a mixture of transcendent mysticism and impure practices; for its

political form, laying the basis of communism and modern nihilism.

Such a spectacle as this of the Gnostic Babel, piling up its incoherent materials on the waters of pride and impure passions, was well calculated to bring out in bold relief the unity of the City of God, so rapidly advancing, though but in her commencement. St Irenæus, chosen by God to oppose to the *Gnosis* arguments of his own powerful logic, and to re-establish, in opposition thereunto, the true sense of Holy Scripture, excelled most of all when, in face of a thousand sects bearing on their brow the visible mark of the father of discord and lies, he pointed to the Church maintaining as sacred throughout the universe the whole of tradition, just as received from the apostles. Faith in the truth that the world is wholly governed by the Holy Trinity, whose work it is, faith in the mystery of justice and mercy, which, leaving the angels in their fall, raised up our flesh in Jesus, the well-beloved, the Son of Mary, our God, our Saviour and our King: such was the deposit confided to earth by Peter and Paul, by the apostles and their disciples.[1] 'The Church therefore,' argues St Irenæus, with enthusiastic piety and learning, 'having received faith, guards it with all diligence, making the whole world wherein she lives dispersed to become but one single house: collected in unity, she believes with one soul, with one heart; with one voice she preaches, teaches, transmits doctrine, as having but one mouth. For, although there be in the world divers languages, that by no means prevents tradition remaining one in its sap. The Churches founded in Germany, or amidst the Iberians or the Celts, believe not otherwise, teach not otherwise, than do the Churches of the East, of Egypt, of Libya, or those established in the centre of the world. But as the sun, God's creature, is ever the same and remains one in the whole world, so does the teaching of truth shine resplendent, enlightening every man who is willing to come to the knowledge of the truth. Even

[1] Cont. Hæres. I, x 1.

though the chief men in the Churches be unequal in the art of speaking well, tradition is not thereby impaired: he who explains eloquently cannot possibly give it increase; he who speaks with less abundance cannot thereby diminish it.'[1]

O sacred unity, O precious faith deposited like a source of eternal youthfulness in our hearts, they indeed know thee not, who turn themselves away from holy Church! Afar from her, they lose also Jesus and all his gifts. 'For where the Church is, there likewise is the Spirit of God; and, where the Spirit of God is, there likewise is the Church, there all grace. Woe to them who alienate themselves from her! They suck not in life from the nourishing breasts to which their mother invites them, they slake not their thirst at the clear fountain of the Lord's Body; but, afar from the rock of unity, they drink the muddy waters of cisterns dug in fetid slime where there is not a drop of the water of truth.'[2] What will their vain science avail to sophists, with all their empty foolish formulas? 'Oh!' cries out the bishop of Lyons elsewhere, in accents which seem to have been borrowed later on by the author of the *Imitation*,[3] 'how far better is it to be ignorant, or a man of little learning, and to draw nigh unto God by love! What use is there in knowing much, in seeming to understand much, if one be an enemy to his Lord? Wherefore Paul doth thus exclaim: "Knowledge puffeth up, but charity builds up."[4] Not that he reproved the true science of God; for if so he had condemned himself in the first place; but he saw that there were some who, exalting themselves under pretext of knowledge, no longer knew how to love. It were better to know nothing at all, to be ignorant of the meaning of everything, and yet to believe in God and to be possessed of charity. Let us avoid vain puffing up which would make us fall away from love, the life of the soul; let Jesus Christ, the Son of God, crucified for us, be our only science.'[5]

[1] Cont. Hæres. I, x 2.
[2] *De Imit. Christi*, Lib. I, cap. 1-5.
[3] *Ibid.* III, xxiv 1, 2.
[4] 1 Cor. viii 1.
[5] Cont. Hæres. II, xxvi 1.

Rather than here bring forward the genius of the eminent controversialist of the second century, it is a pleasure to cite from his treatises such passages as give an insight into his great soul, and reveal traits of a sanctity so loving and so sweet. 'When, at last, the Spouse cometh,' says he, speaking of those unfortunate men whom he longed to reclaim, 'their science will not keep their lamp lighted, and they will find themselves excluded from the nuptial chamber.'[1]

In numberless places in the midst of closely strung arguments, he who may be styled the grandson of the beloved disciple betrays his own heart. Whilst following, for instance, the track of Abraham, he shows the path that leads to the Spouse: his mouth can then no longer cease to utter the name that fills his thoughts. We recognize in these touching words of his the apostle who had quitted country and home to advance the kingdom of God in the land of the Gauls: 'Abraham did well to abandon his earthly relatives to follow the Word of God, to exile himself together with the Word, so as to live with him. The apostles did well, too, in order to follow the Word of God, to quit their boats and their father. We, likewise, who have the same faith as Abraham, we do well, carrying our cross as Isaac did the wood, to follow in his footsteps. In Abraham man learnt that it is possible to follow the Word of God, and thus were his steps made firm in this blessed way.[2] The Word, on his part, nevertheless, disposed man for the divine mysteries by figures throwing light on the future.[3] Moses espoused an Ethiopian, who thus became a daughter of Israel: and by these nuptials of Moses, those of the Word were pointed out; for by this Ethiopian was signified the Church that hath come forth from the Gentiles;[4] whilst awaiting the day wherein the Word himself will come to wash away, with his own hands, the defilements of the daughter of Sion, at the banquet of the Last Supper.[5] For it is fitting that the temple be

[1] Cont. Hæres. II, xxvii 2. [2] *Ibid.* IV, v 3, 4. [3] *Ibid.* xx ii.
[4] *Ibid.* 12. [5] *Ibid.* xxii 1.

pure in which the Bridegroom and bride are to taste of the Spirit of God; and just as it is not becoming in a bride to seek to take a spouse for herself, but she must wait until she be sought out, so our flesh cannot of itself rise to the majesty of the divine throne; but when the Spouse cometh, then he will raise her up, and she will not so much possess him as be possessed by him.[1] The Word made Flesh will assimilate her wholly to himself in all fullness, and will render her precious in the eyes of the Father, by reason of her conformity to his visible Word.[2] Then will the union with God in love be consummated. Divine union is life and light; it imparts the enjoyment of all the good things of God; it is eternal of its very nature, just as these good things themselves likewise are. Woe to those who withdraw of their own accord; their chastisement comes less from God than from themselves, and from the free choice whereby, turning from God, they have lost all the good things of God.'[3]

The loss of faith being the most radical and the deepest of all causes of estrangement from God, it is not surprising to observe the horror which heresy inspired in those days, when union with God was the one treasure longed for by all conditions and ages of life. The name Irenæus signifies *peace*; and justifying this beautiful name, his condescending charity once led the Roman Pontiff himself to withhold the thunders he was on the point of hurling; the question at issue was one of no small importance—it was the celebration of Easter. Nevertheless, Irenæus himself relates with regard to his master Polycarp, how, when being asked by the heretic Marcion if he knew him, he replied: 'I know thee to be the first-born of Satan.'[4] He also tells us that St John, hearing that Cerinthus was in the same public edifice into which he had just entered, fled precipitately, for fear, as he said, that because of this enemy of truth the walls of the building would crumble down upon them all: 'so great,' remarks the bishop of Lyons, 'was the fear the apostles

[1] Cont. Hæres. V, ix 4.
[2] *Ibid.* xxvii 2.
[3] *Ibid.* xvi 2.
[4] *Ibid.* III, iii 4.

and their disciples had of communicating, even by word, with any one of those who altered truth.'[1] He who was styled by the companions of SS Pothinus and Blandina, in their prison, 'the zelator of the Testament of Christ,'[2] was on this point, as on all others, the worthy heir of John and Polycarp. Far from becoming hardened thereby, his heart, like that of his venerable masters, drew from this purity of mind that limitless tenderness of which he gave proof in regard to those erring ones whom he hoped to win back. What could be more touching than the letter written by Irenæus to one of these unhappy men whom the mirage of novel doctrines had inveigled into the gulf of error: 'O Florinus, this teaching is not that transmitted to us by the ancients, the disciples of the apostles. I used to behold thee at the side of Polycarp; though shining at court thou didst none the less seek to be pleasing unto him. I was then but a child, yet the things that happened at that time are more vivid in my recollection than those of yesterday; for indeed childhood's memories form, as it were, a part of the very soul; they grow with her. I could point out the very spot where sat blessed Polycarp while he conversed with us; I could describe exactly his bearing, his address, his manner of life, his every feature, and the discourses he made to the crowd. Thou rememberest how he used to tell us of his intercourse with John and the rest of those that had seen the Lord, and with what a faithful memory he repeated their words; what he had learnt from them respecting our Lord, his miracles, his doctrine, all these things Polycarp transmitted to us, as having himself received them from the very men that had beheld with their eyes the Word of life; all of what he told us was conformable to the Scriptures. What a grace from God were these conversations of his! I used to listen so eagerly, noting everything down, not on parchment, but on my heart; and now, by the grace of God, I still live on it all. Hence, I can attest before God, if the

[1] Cont. Hæres. III, iii 4.
[2] Epist. Martyr. Lugdun. et Vienn. ad Eleuther, Pap.

blessed apostolic old man had heard discourses such as thine he would have stopped his ears, saying, as was his wont: "O God most good, to what sort of times hast thou reserved us!" Then would he have got up quickly, and would have fled from that place of blasphemy.'[1]

It is time to give the liturgical narrative of the history of this great bishop and martyr.

Irenæus, non longe ab urbe Smyrna in Asia proconsulari natus, jam inde a puero sese Polycarpo, Joannis evangelistæ discipulo, eidemque episcopo Smyrnæorum, tradiderat in disciplinam. Hoc tam excellenti magistro, progressus in doctrina præceptisque christianæ religionis insignes fecit. Polycarpo in cœlum martyrii gloria sublato, etsi erat Irenæus in sacris litteris egregie versatus, quod tamen incredibili studio flagraret discendi quæ dogmata, depositi loco custodienda, cæteri accepissent quos apostoli instituerant; horum quam potuit plures convenit, quæque ab iisdem audivit, memori mente tenuit, ea deinceps opportune adversus hæreses allaturus. Quas cum videret ingenti populi christiani damno latius in dies manare, diligenter copioseque refellere cogitarat. In Gallias inde profectus, a Pothino episcopo presbyter est constitutus ecclesiæ Lugdunensis. Quod munus sic laborando in verbo et doctrina gessit, ut testibus sanctis martyribus, qui Marco Aure-

Irenæus was born in proconsular Asia, not far from the city of Smyrna. From his childhood he had entered the school of Polycarp, the disciple of St John the evangelist, and bishop of Smyrna. Under so excellent a master, he made wonderful progress in the science of religion and in the practice of Christian virtue. He was inflamed with an unspeakable desire to learn the doctrines which had been received as a deposit by all the disciples of the apostles; wherefore, although already a master in sacred letters when Polycarp was taken to heaven by a glorious martyrdom, he undertook to visit as many as ever he could of these ancients, retentively holding in his memory whatsoever they spoke unto him. Thus was he afterwards able to oppose these their words with great advantage against the heresies. For, indeed, daily more and more did heresy spread, to the great detriment of the Christian people, and therefore he thought to make a careful and ample refutation thereof. Coming into Gaul, he was attached as priest to the Church of Lyons, by St Pothinus

[1] Epist. ad Florinum.

lio imperatore, strenue pro vera pietate certarant, æmulatorem sese præstiterit testamenti Christi.

Cum martyres ipsi clerusque Lugdunensis, de pace ecclesiarum Asiæ quam Montanistarum factio turbarat, solliciti cum primis essent; Irenæum, cujus esse potissimum habendam rationem prædicabant, unum omnium maxime delegerunt, quem Romam ad Eleutherium pontificem mitterent rogatum, ut novis sectariis auctoritate Sedis apostolicæ reprobatis, discordiarum causa tolleretur. Jam Pothinus episcopus martyr decesserat. Huic Irenæus cum successisset, tam feliciter munus obiit episcopatus, ut sapientia, oratione, exemploque suo, non modo brevi cives Lugdunenses omnes, sed multos etiam aliarum Galliæ urbium incolas, superstitionem atque errorem abjecisse, dedisseque christianæ militiæ nomina viderit. Interea cum de die celebrandi Paschatis orta esset contentio, ac Victor Romanus pontifex Asianos episcopos ab collegis reliquis fere omnibus dissidentes, aut prohibuisset communione sanctorum, aut prohibere minatus esset, eum Irenæus sequester pacis decenter monuit, exemplisque usus pontificum superiorum, induxit ut ne tot ecclesias,

the bishop. Labouring in the discharge of which office, both by word and doctrine he showed himself to be truly zealous for the Testament of Christ, as the holy martyrs expressed it, who in the time of Marcus Aurelius, emperor, were strenuously combating for the true religion.

For these same martyrs, together with the clergy of Lyons, thought they could not put into better hands than his the affair of the pacification of the Churches of Asia that had been troubled by the heresy of Montanus; for this cause, so dear to their heart, they chose Irenæus amongst all others, as the most worthy, and sent him to Pope Eleutherius, to implore him to condemn by apostolic sentence these new sectaries, and to put an end to the dissensions. The bishop Pothinus had died a martyr. Irenæus having succeeded him, so happy was his episcopacy, owing to his wisdom, prayer, and example, that soon, not only the city of Lyons, but even a great number of the inhabitants of other cities of Gaul, renounced the error of their superstitions and gave their names to be enlisted in the army of Christ. Meanwhile, a contest arose on the subject of the exact day on which Easter should be celebrated; the bishops of Asia were in disagreement with nearly all their colleagues; and the Roman Pontiff, Victor, had already cut them off from the communion of saints, or was on the point of so doing, when Irenæus appeared before him as a seeker of peace, and most

ob ritum quem a majoribus accepisse se dicerent, avelli ab unitate catholica pateretur.

Multa scripsit, quæ Eusebius Cæsariensis et sanctus Hieronymus memorant, quorumque pars magna intercidit injuria temporum. Exstant ejus adversus hæreses libri quinque, anno circiter centesimo octogesimo perscripti, dum adhuc Eleutherius rem christianam publicam gereret. In tertio libro vir Dei, ab iis edoctus quos auditores constat fuisse apostolorum, grave in primis atque præclarum de Romana ecclesia, deque illius episcoporum successione, divinæ traditionis fideli, perpetua, certissima custode, testimonium dixit. Atque ad hanc, dixit, ecclesiam, propter potiorem principalitatem, necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles. Postremo, una cum aliis prope innumerabilibus, quos ipse ad veram fidem frugemque perduxerat, martyrio coronatus, migravit in cœlum, anno salutis ducentesimo secundo: quo tempore Septimius Severus Augustus eos omnes qui constanter in colenda christiana religione perstare voluissent, in summum cruciatum dari atque interfici imperaverat. Sancti Irenæi festum Benedictus XV Pontifex maximus ad uni-

respectfully admonishing him, induced him, after the example of the Pontiffs his predecessors, not to suffer so many Churches to be torn away from Catholic unity, on account of a rite which they said they had received from their fathers.

He wrote many works which are mentioned by Eusebius of Cæsarea and St Jerome, a great part of which have perished through the ravages of time. There are extant, however, five books of his against heresies, written about the year one hundred and eighty, while Eleutherius was governing the Church. In the third book, the man of God, instructed by those who, as it is certain, had been disciples of the apostles, renders to the Roman Church, and to the succession of her bishops a testimony surpassing all others in weight and brilliancy; and he says that the Roman Church is the faithful, perpetual, and most assured guardian of divine tradition. Moreover, he says that it is with this Church that every other Church (namely, the faithful who dwell in any other place whatsoever) must agree, because she hath a principality superior to all others. At length he was crowned with martyrdom, together with an almost countless multitude whom he had himself brought over to the knowledge and practice of the true faith; he passed away unto heaven, in the year of salvation two hundred and two: at which time Septimius Severus Augustus had commanded that all those who persisted in the practice of the

versam Ecclesiam extendit.

Christian religion should be condemned to the most cruel torments and death. Pope Benedict XV extended the feast of St Irenæus to the whole Church.

Oh! what a crown is thine, most noble Pontiff! Man must confess himself utterly unable to count the pearls with which it is adorned. For in the arena where thou didst win it, a whole people were thy fellow-combatants; and as each martyr, one by one, ascended to his throne in heaven, he proclaimed thy glory, for he owed his crown to thee. Twenty-five years previously the blood of Blandina and her companions had been shed, and, thanks to thee, had produced a hundredfold. Thy care had brought that fruitful seed to germinate from the soil that had received it in the early days of Christianity, and now the small colony of the faithful, scattered in its midst, had become the very city itself. Formerly the amphitheatre was spacious enough for the effusion of the martyrs' blood; but now the sacred stream flows in torrents along the streets and squares. O glad day that made Lyons become Rome's rival and the holy city of the Gauls!

The sons of those that died with thee have ever remained faithful to Jesus Christ; do thou, together with Mary, whose position and dignity thou didst so admirably expound to their fathers,[1] and with the Precursor of the Man-God who so fully shares their love, protect them against every scourge whether of body or of soul. Spare France; drive far from her the invasion of a false philosophy which is attempting to revive the aberrations of Gnosticism. Cause truth once more to shine upon the eyes of so many whom heresy, under these multiform disguises, separates from the one fold. O Irenæus, maintain Christians in that peace which alone deserves the name; keep ever pure the minds and hearts of those whom error has not yet sullied. Prepare us now to celebrate befittingly the two glorious apostles Peter and Paul, and the powerful principality of the mother of all the Churches.

[1] Cont. Hæres. V, xix.

JUNE 29

SAINTS PETER AND PAUL

APOSTLES

SIMON, son of John, lovest thou me?' Behold the hour when the answer which the Son of Man exacted of the fisher of Galilee re-echoes from the seven hills and fills the whole earth. Peter no longer dreads the triple interrogation of his Lord. Since that fatal night wherein, after the first cockcrow, the prince of the apostles had denied his Master, tears have not ceased to furrow the cheeks of the Vicar of Christ; at last the day has come when his tears shall be dried! From that gibbet to which, at his own request, the humble disciple has been nailed head downwards, his bounding heart repeats the protestation which, ever since the scene enacted on the brink of Lake Tiberias, has been silently wearing his life away: 'Yea, Lord; thou knowest that I love thee!'[1]

Sacred day, on which the oblation of the first of Pontiffs assures to the West the rights of supreme priesthood! Day of triumph, in which the effusion of a generous life-blood wins for God the conquest of the Roman soil; in which, upon the cross of his representative, the divine Spouse concludes his eternal alliance with the queen of nations.

This tribute of death was unknown to Levi; this dower of blood was never exacted of Aaron by Jehovah: for who is it that would die for a slave? The Synagogue was no bride![2] Love is the sign which distinguishes this age of the new dispensation from the law of servitude. Powerless, sunk in cringing fear, the Jewish priest could but sprinkle with the blood of victims substituted for

[1] St John xxi 15-17. [2] Gal. iv 22-31.

himself the horns of the figurative altar. At once both Priest and Victim, Jesus expects more of those whom he calls to a participation in the sacred prerogative which makes him Pontiff for ever according to the order of Melchisedech.[1] 'I will not now call you servants: for the servant knoweth not what his lord doth,' thus saith he to these men whom he raised above angels at the Last Supper; 'but I have called you friends, because all things whatsoever I have heard of my Father, I have made known to you.[2] As the Father hath loved me, I also have loved you. Abide in my love.'[3]

In the case of a priest admitted into partnership with the eternal Pontiff, love is not complete, except when it extends itself to the whole of mankind ransomed by the great Sacrifice. This entails upon him more than the obligation common to all Christians of loving one another as fellow-members of one Head; for, by his priesthood, he forms part of that Head, and by this very title charity should assume in him something in depth and character of the love which the divine Head bears towards his members. But more than this: what if to the power he possesses of immolating Christ, to the duty incumbent on him of the joint offering of himself likewise in the secret of the Mysteries, the plenitude of the pontificate be added, imposing the public mission of giving to the Church the support she needs, that fecundity which the heavenly Spouse exacts of her? According to the doctrine expressed from the earliest ages by the Popes, the Councils and the fathers, the Holy Ghost adapts him to his sublime rôle by fully identifying his love with that of the Spouse, whose obligations he fulfils, whose rights he exercises. Then, likewise, according to the same teaching, there stands before him the precept of the apostle; from throne to throne of all the bishops, whether of East or West, the angels of the Churches pass on the word: 'Husbands, love your wives, as Christ also loved the Church, and delivered himself up for her, that he might sanctify her.'[4]

[1] Ps. cix 4. [2] St John xv 15. [3] *Ibid.* 9. [4] Eph. v 25, 26.

Such is the divine reality of these mysterious nuptials, that every age of sacred history has blasted with the name of adultery the irregular abandonment of the Church first espoused. So much is exacted by this sublime union, that none may be called to it who is not already abiding steadfast on the lofty summit of perfection; for a bishop must ever hold himself ready to justify in his own person that supreme degree of charity of which our Lord saith: 'Greater love than this no man hath, that he lay down his life for his friends.'[1] Nor does the difference between the hireling and the true shepherd end there;[2] this readiness of the Pontiff to defend unto death the Church confided to him, to wash away even in his own blood every stain that disfigures the beauty of this bride,[3] is itself the guarantee of that contract whereby he is wedded to this chosen one of the Son of God, and it is the just price of those purest of joys reserved to him. 'These things have I spoken to you,' saith our Lord, when instituting the Testament of the new Alliance, 'that my joy may be in you, and your joy may be filled.'[4]

If such should be the privileges and obligations of the bishop of each Church, how much more so in the case of the universal Pastor! When regenerated man was confided to Simon, son of John, by the Incarnate God, his chief care was, in the first place, to make sure that he would indeed be the Vicar of his love;[5] that, having received more than the rest, he would love more than all of them;[6] that, being the inheritor of the love of Jesus for his own who were in the world, he would love, as he had done, even to the end.[7] For this reason Peter's martyrdom is foretold in the Gospel immediately after our Lord has confirmed him in his office of chief Pastor of the flock; Pontiff-King, he must follow, even to the Cross, the supreme Ruler of the Church.[8]

The feasts of his two Chairs, that of Antioch and that of Rome, have recalled to our minds the sovereignty

[1] St John xv 13. [2] *Ibid.* x 11-18. [3] Eph. v 27.
[4] St John xv 11. [5] Amb. In Luc. x. [6] St Luke vii 47; St John xxi 15.
[7] St John xiii 1. [8] *Ibid.* xxi 18-22.

whereby he presides over the government of the whole world, and the infallibility of the doctrine which he distributes as food to the whole flock; but these two feasts, and the primacy to which they bear witness in the sacred cycle, call for that completion and further sanction afforded by the teachings included in to-day's festival. Just as the power received by the Man-God from his Father[1] and the full communication made by him of this power to the visible Head of his Church had for their end the consummation of glory, the one object of the thrice-holy God in the whole of his work;[2] so likewise all jurisdiction, all teaching, all ministry here below, says St Paul, has for end the consummation of the saints,[3] which is but one with the consummation of this sovereign glory; and the sanctity of the creature and the glory of God, Creator and Saviour, taken together, find their full expression only in the Sacrifice which embraces both Shepherd and flock in the same holocaust.

It was for this final end of all pontificate, of all hierarchy, that Peter, from the day of Jesus' Ascension, traversed the earth. At Joppa, when he was beginning his apostolic labours, a mysterious hunger seized him: 'Arise, Peter; kill and eat,' said the Spirit; and at the same hour, in symbolic vision, were presented before his gaze all the animals of earth and all the birds of heaven.[4] This was the Gentile world which he must join to the remnant of Israel on the divine banquet-board. Vicar of the Word, he must share his vast hunger; his preaching, like a two-edged sword, will strike down whole nations before him; his charity, like a devouring fire, will assimilate to itself the peoples; realizing his title of Head, the day will come when as true Head of the world he will have formed (from all mankind, become now a prey to his avidity) the body of Christ in his own person. Then like a new Isaac, or rather, a very Christ, he will behold rising before him the mountain where the Lord seeth,[5] awaiting the oblation.

[1] St Matt. xxviii 18. [2] St John xvii 4. [3] Eph. iv 12.
[4] Acts x 9-16. [5] Gen. xxii 14.

The future has now become the present, and as on Good Friday we know what will take place. The scene is one of triumph, for on this occasion the crime of deicide is absent, and the odour of sacrifice rises from earth to heaven as an odour of sweetness and joy. Divinized by virtue of the adorable Victim of Calvary, it might indeed be said, this day, that earth is able now to stand alone. Simple son of Adam by nature, and yet nevertheless true Sovereign Pontiff, Peter advances bearing the world; his own sacrifice is to complete that of the Man-God, with whose dignity he is invested;[1] inseparable from her visible Head, the Church likewise invests him with her own glory.[2] When the cross was lifted up on Good Friday, darkness fell at noon to hide her tears, but to-day she sings for joy of 'the beautiful light of eternity which floods with sacred fires this day which opens to the guilty a free path to heaven.'[3] What more could she say of the Sacrifice of Jesus himself? But this is because, by the power of this other cross which is rising up, Babylon becomes to-day the holy city. Although Sion is cursed for having crucified her Saviour, Rome can commit no crime that will prevail against the fact fixed for ever at this hour, even though she reject Christ and pour out the blood of his martyrs in her streets like water. The cross of Peter has transferred to her all the rights of the cross of Jesus; leaving to the Jews the curse, she now becomes the true Jerusalem.

Such being the meaning of this day, it is not surprising that eternal Wisdom should enhance it still further, by joining the sacrifice of Paul to that of Peter. More than any other, Paul advanced by his preachings the building up of the body of Christ.[4] If on this day holy Church has attained such full development as to be able to offer herself, in the person of her visible Head, as a sweet-smelling sacrifice, who better than Paul may deservedly perfect the oblation, furnishing from his own veins the sacred libation?[5] The bride having attained fullness of

[1] Col. i 24. [2] 1 Cor. xi 7. [3] Hymn of Vespers.
[4] Eph. iv 12. [5] Col. i 24; 2 Cor. xii 15.

age,[1] his own work is likewise ended.[2] Inseparable from Peter in his labours by faith and love, he will accompany him also in death;[3] both quit this earth, leaving her to the gladness of the divine nuptials sealed in their blood, whilst they ascend together to that eternal abode wherein that union is consummated.[4]

FIRST VESPERS

After the great solemnities of the movable cycle and the feast of St John the Baptist, none is more ancient, nor more universal in the Church, than that of the two princes of the apostles. From the beginning Rome celebrated their triumph on the day which saw them go up from earth to heaven, June 29. Her practice prevailed, at a very early date, over the custom of several other countries, which put the apostles' feast towards the close of December. It was a beautiful thought which inspired the placing of these fathers of the Christian people in the cortège of Emmanuel at his entry into this world. But to-day's teachings have intrinsically an important preponderance in the economy of Christian dogma; they are the completion of the whole work of the Son of God; the cross of Peter fixes the Church in her stability, and marks out for the divine Spirit the immutable centre of his operations. Rome was well inspired when, leaving to the beloved disciple the honour of presiding over his brethren at the crib of the Infant God, she maintained the solemn memory of the princes of the apostles upon the day chosen by God himself to consummate their labours and to crown both their life and the whole cycle of mysteries.

Fully to-day do the heavens declare the glory of God, as David expresses it; to-day they show us the course of the Spouse completed on the eternal hills.[5] Day unto day uttereth speech, and night unto night revealeth the deep secret.[6] From north and south of the new Sion,

[1] Eph. iv 13. [2] 2 Cor. xi 2. [3] Ant. Oct. Apost. ad Benedictus.
[4] 2 Cor. v. [5] Ps. xviii 2-6. [6] *Ibid.* 3.

from either side of her stream, Peter and Paul waft one to other, as a farewell song, as a sacred epithalamium, the good word;[1] sublime that echo, sonorous its power, still sounding throughout the whole earth,[2] and yet to resound as long as the world lasts. These two torches of salvation blend their flames above the palaces of ancient Rome; the passing darkness of their death, that night of which the psalmist sings, now concentrates light for ever in the midst of the queen city. Beside the throne of the Bridegroom fixed for ever on the seven hills,[3] the Gentile world, now become the bride, is resplendent in glory,[4] all fair in that peerless purity which she derives from their blood, united to that of the Son of God.

But we must not forget, on so great a day, those other messengers sent forth by the divine householder, who watered earth's highways with their sweat and with their blood while they hastened the triumph and the gathering in of the guests invited to the marriage feast.[5] It is due to them that the law of grace is now definitely promulgated thoughout all nations, and that in every language and upon every shore the good tidings have been sounded.[6] Thus the festival of St Peter, completed by the more special memory of St Paul his comrade in death, has been from earliest times regarded as the festival likewise of the whole apostolic college. In primitive times it seemed impossible to dream of separating from their glorious leader any of those whom our Lord had so intimately joined together in the responsibility of one common work. In course of time, however, particular solemnities were successively consecrated to each one of the apostles, and so the feast of June 29 was more exclusively attributed to the two princes whose martyrdom rendered this day illustrious. Moreover, the Roman Church, thinking it impossible fittingly to honour both of these on the same day, deferred till the morrow her more explicit praises of the doctor of the Gentiles. She thus became more

[1] Ps. xliv 2.
[2] *Ibid.* xviii 4, 5.
[3] *Ibid.* xliv 7, 10.
[4] Eph. v 27.
[5] St Matt. xxii 8-10.
[6] Ps. xviii 4, 5.

free to concentrate the demonstrations of her devoted enthusiasm upon him whom even the Greek Church herself styles in every form, the *corypheus* of the blessed choir of apostles.[1] These remarks seem needed for the clear understanding of the Office which is about to follow.

The antiphons and capitulum of First Vespers take us back to the opening days of the apostolic ministry. They place us in the midst of those which immediately follow the descent of the Holy Ghost. Peter and John go up together to the temple of Jerusalem. Calvary's sacrifice has put an end to its figurative oblations; nevertheless, it still continues to be a place of prayer, pleasing to heaven, on account of its grand memories. At the door of the sacred edifice, a man lame from his birth begs an alms of the apostles. Peter, lacking both silver and gold, exerts in his favour the power of healing which he possesses in the name of Jesus Christ of Nazareth. The Synagogue yields no more to the miracles of the disciple than she did to those of the Master; she will not be converted; and presently a new Herod, wishing to please the Jews, finds no better means of doing so than putting to death James, the brother of John, and imprisoning Peter. But the angel of the Lord comes down into the prison where he is sleeping, on the eve of the day fixed for his death; the angel bids him arise, put on his garments and follow him. The apostle, set free, proclaims the reality of that which at first he thought but a dream. He departs from Jerusalem, now irreparably the accursed city, and throughout the Gentile world into whose midst he has entered, is verified the prophecy: *Tu es Petrus* (thou art Peter), and upon this rock I will build my Church.[2]

ANT. Petrus et Joannes ascendebant in templum ad horam orationis nonam.

ANT. Peter and John went up to the temple at the ninth hour of prayer.

Psalm, *Dixit Dominus*, p. 35.

[1] Patres, Concil. et Liturg., *passim*.

[2] Matt. xvi 18.

ANT. Argentum et aurum non est mihi: quod autem habeo, hoc tibi do.

ANT. Silver and gold I have none; but what I have, I give unto thee.

Psalm, *Confitebor tibi, Domine*, p. 37.

ANT. Dixit angelus ad Petrum: Circumda tibi vestimentum tuum et sequere me.

ANT. The angel said to Peter: Cast thy garment about thee, and follow me.

Psalm, *Beatus vir*, p. 38.

ANT. Misit Dominus angelum suum, et liberavit me de manu Herodis. Alleluia.

ANT. The Lord hath sent his angel, and hath delivered me out of the hand of Herod. Alleluia.

Psalm, *Laudate pueri*, p. 39.

ANT. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.

ANT. Thou art Peter, and upon this rock I will build my Church.

Psalm, *Laudate Dominum omnes gentes*, p. 234.

CAPITULUM

(*Acts xii*)

Misit Herodes rex manus ut affligeret quosdam de Ecclesia. Occidit autem Jacobum fratrem Joannis gladio. Videns autem quia placeret Judæis, apposuit ut apprehenderet et Petrum.

Herod the king stretched out his hand to afflict some of the Church; and he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also.

Although touched up in the seventeenth century according to the taste of that age, the hymn which here follows magnificently expresses the glories of this day. This song of triumph was composed by Elpis, a Sicilian lady, aunt of the martyr St Placid and wife of the senator Boethius, the most illustrious representative of the *gens* Anicia, had not that family given to the Church at the same period the great St Benedict. The third strophe, which in majestic strain hails the queen city, is taken (with a few modifications) from another poem attributed to St Paulinus of Aquileia, and was added to the work of Elpis by the immortal Pontiff St Pius V.

HYMN[1]

Decora lux æternitatis, auream
Diem beatis irrigavit ignibus,
Apostolorum quæ coronat principes,
Reisque in astra liberam pandit viam.

Lo! beauteous light eternal floods with sacred fires this golden day, which crowns the princes of apostles and opens out unto the guilty a free path to heaven.

Mundi magister atque cœli janitor,
Romæ parentes, arbitrique gentium,
Per ensis ille, hic per crucis victor necem,
Vitæ senatum laureati possident.

The teacher of the whole earth, as well as the doorkeeper of heaven, both of them fathers of Rome and judges of nations, each a victor of death, the one by the sword, the other by the cross: laurel-crowned, both take their seats in the senate of eternal life.

O Roma felix, quæ duorum principum
Es consecrata glorioso sanguine,
Horum cruore purpurata cæteras
Excellis orbis una pulchritudines.

O happy Rome, by noble gore of princes twain art thou now consecrated; empurpled by the blood of such as these, thou alone dost surpass in beauty all the rest of the earth.

Sit Trinitati sempiterna gloria,
Honor, potestas atque jubilatio,
In unitate quæ gubernat omnia,
Per universa sæculorum sæcula.
Amen.

To the Trinity in Unity that governeth all things through ages of ages, may there be eternal glory, honour, power, and jubilation. Amen.

[1] In the monastic breviary the ancient version is retained as follows. It is preceded by:

℟. *brev.* Constitues eos principes * Super omnem terram. Constitues.
℣. Memores erunt nominis tui Domine. * Super. Gloria Patri, etc. Constitues.

Aurea luce et decore roseo
Lux lucis omne perfudisti sæculum
Decorans cœlos inclyto martyrio
Hac sacra die, quæ dat reis veniam.
Janitor cœli, Doctor orbis pariter,
Judices sæcli, vera mundi lumina:
Per crucem alter, alter ense triumphans
Vitæ senatum laureati possident.
O felix Roma, quæ tantorum principum
Es purpurata pretioso sanguine!
Non laude tua, sed ipsorum meritis
Excellis omnem mundi pulchritudinem.
Sit Trinitati sempiterna gloria,
Honor, potestas, atque jubilatio,
In unitate, cui manet imperium
Ex tunc et modo per æterna sæcula.
Amen.

℣. In omnem terram exivit sonus eorum.
℟. Et in fines orbis terræ verba eorum.

℣. Their sound hath gone forth into all the earth.
℟. And their words unto the ends of the world.

ANTIPHON OF THE MAGNIFICAT

Tu es pastor ovium, princeps apostolorum, tibi traditæ sunt claves regni cœlorum.

Thou art the shepherd of the sheep, O prince of the apostles, to thee were delivered the keys of the kingdom of heaven.

The Canticle, *Magnificat*, p. 43.

PRAYER

Deus, qui hodiernam diem apostolorum tuorum Petri et Pauli martyrio consecrasti: da Ecclesiæ tuæ, eorum in omnibus sequi præceptum, per quos religionis sumpsit exordium. Per Dominum.

O God, who hast consecrated this day by the martyrdom of thine apostles Peter and Paul; grant to thy Church that she may in all things follow their instruction by whom she received the faith. Through our Lord, etc.

The feast of every apostle during the year was formerly a day of obligation. The holy See in many instances having removed this precept wished to compensate for it by ordering a commemoration to be made of all the holy apostles, in the Mass and Office of the festival of SS Peter and Paul. This may be considered, in some sense, a return to the ancient custom which treated the feast of the Head of the apostolic college as that of all the apostles. As it is no longer used we omit it.

The sun is bending towards the horizon. The Church is about to resume her chants, and to begin the sacred vigil which will be continued until morning with all the pomp and continuity of the greatest solemnities. In heart, at least, let us keep watch with her. This night is the last during which the visible Head given to her by the Spouse is fulfilling his ministry of prayer and suffering in Nero's dungeons; so much the less, therefore, will she leave him, and so much the more eager is she to

spend herself in extolling his greatness. When the day-star appears in the East, lighting up the seven hills whereon the queen of nations is seated, the hour of sacrifice will have sounded for the Vicar of the Man-God. Let us prepare to form a part of his cortège, by recalling the historic details of the glorious drama and the facts which led to it.

Since the terrible persecution of the year 64, Rome had become for Peter a sojourn fraught with peril, and he remembered how his Master had said to him, when appointing him shepherd of both lambs and sheep: 'Follow thou me.'[1] The apostle, therefore, awaited the day when he must mingle his blood with that of so many thousands of Christians, whom he had initiated into the faith and whose father he truly was. But before quitting earth, Peter must triumph over Simon the magician, his base antagonist. This heresiarch did not content himself with seducing souls by his perverse doctrines; he sought even to mimic Peter in the prodigies operated by him. He proclaimed that on a certain day he would fly in the air. The report of this novelty quickly spread through Rome, and the people were full of the prospect of such a marvellous sight. If we are to believe Dion Chrysostom, Nero entertained the magician at his court, and moreover decided to honour the spectacle with his presence. Accordingly, the royal lodge was erected upon the *via sacra*. Here the attempted flight was to take place. The impostor's pride, however, was doomed to suffer. 'Scarcely had this Icarus begun to poise his flight,' says Suetonius, 'than he fell close to Nero's lodge, which was bathed in his blood.'[2] The Samaritan juggler had set himself up, in Rome itself, as the rival of Christ's Vicar, and writers of Christian antiquity agree in attributing his downfall to the prayers of St Peter.

The failure of the heresiarch was in the eyes of the people a stain upon the emperor's character, and if ill-will were united to curiosity, attention would be attracted

[1] St John xxi. [2] In Neron. xii.

towards Peter in a way that might prove disastrous. Also there was the 'peril of false brethren' mentioned by St Paul. This is a danger inevitable in a society as large as that of the Christians, where the association of widely differing characters is bound to cause friction, and discontent is aroused in the minds of the less educated on account of the choice of those placed in positions of trust or special confidence. This accounts for certain statements made by St Clement in a letter to the Corinthians. He was an eyewitness of the apostle's martyrdom, and says that rivalries and jealousies contributed largely to bring about his condemnation by the authorities, whose suspicions concerning 'this Jew' had been steadily increasing.

The filial devotedness of the Christians of Rome took alarm, and they implored St Peter to elude the danger for a while by instant flight. Although he would have much preferred to suffer, says St Ambrose,[1] Peter set out along the Appian Way. Just as he reached the Capuan gate, Christ suddenly appeared to him as if about to enter the city. 'Lord, whither goest thou?' cried out the apostle. 'To Rome,' Christ replied, 'to be there crucified again.' The disciple understood his Master; he at once retraced his steps, having now no thought but to await his hour of martyrdom. This Gospel-like scene expresses the sequel of our Lord's designs upon the venerable old man. With a view to founding the Christian Church in unity, he had extended to his disciple his own prophetic name of the rock, or stone, *Petrus*; now he was about to make him his participator even unto the cross itself. Rome, having replaced Jerusalem, must likewise have her Calvary.

In his flight Peter dropped from his leg a bandlet, which a disciple picked up with much respect. A monument was afterwards raised on the spot where this incident occurred: it is now the Church of SS Nereus and Achilles, anciently called *Titulus fasciolæ*, the *Title of the bandlet*. According to the designs of Providence, the

[1] Contra Auxent.

humble *fasciola* was to recall the memory of that momentous meeting at the gates of Rome, where Christ in person stood face to face with his apostle, the visible Head of his Church, and announced that the hour of his sacrifice on the cross was at hand.

From that moment Peter set everything in order, with a view to his approaching end. It was at this time he wrote his second Epistle, which is his last testament and loving farewell to the Church. Therein he declares that the close of his life is near, and compares his body to a temporary shelter, a tent which one takes down to journey farther on. 'The laying away of this my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me.'[1] These words are evidently an allusion to the apparition on the Appian Way. But before quitting this world Peter provided for the transmission of his pastoral charge and for the needs of holy Church, now about to be widowed of her visible Head. To this he refers in these words: 'And I will do my endeavour, that after my decease, you may also often have whereby you may keep a memory of these things.'[2]

Into whose hands are those keys to pass, which he received from Christ as a sign of his dominion over the whole flock? Linus had been for more than ten years the auxiliary of the holy apostle in the midst of the Christians of Rome; the still further increase of the faithful induced Peter to give Linus a colleague in the person of Cletus; yet on neither of these two did the choice of Peter fall at this solemn moment in which he was about to fulfil the promise, contained in his farewell letter, of providing for the continuance of his ministry. Clement, whose nobility of birth recommended him to the consideration of the Romans, whilst at the same time his zeal and learning merited the esteem of the faithful, was the one on whom the prince of the apostles fixed his choice. During these last days still remaining to him, Peter imposed hands on Clement, and having

[1] 2 St Peter i 14. [2] *Ibid.* 15.

invested him with the episcopal character, enthroned him in his own Chair, declaring his intention to have him for his successor. These facts, related in the *Liber Pontificalis*, are confirmed by the testimony of Tertullian and St Epiphanius.

Thus the quality of bishop of Rome entailed that of universal pastor; and Peter must needs leave the heritage of the divine keys to him who should next occupy the See which he held at the moment of death. So had Christ ordained; and a heavenly inspiration had led Peter to choose Rome for his last station, that long before had been prepared by Providence for universal empire. Hence, at the moment when the supremacy of Peter passed to one of his disciples, no astonishment was manifested in the Church. It was well known that the Primacy was and must necessarily be a local heritage, and none ignored the fact that Rome herself was that spot chosen by Peter long years before. Nor after Peter's death did it ever occur to the mind of any of the Christians to seek the centre of holy Church either at Jerusalem, or at Alexandria, or at Antioch, or elsewhere.

The Christians in Rome made great account of the paternal devotedness he had lavished on their city. Hence their alarms, to which the apostle once consented to yield. St Peter's epistles, so redolent of affection, bear witness to the tenderness of soul with which he was gifted to a very high degree. He is ever the shepherd devoted to his sheep, fearing, above all else, a domineering tone; he is ever the Vicar offering himself, so that nothing may transpire save the dignity and rights of him whom he represents. This exquisite modesty was further increased in Peter, by the remembrance which haunts his whole life, as ancient writers say, of the sin he once committed, and which he continued to deplore up to the closing days of extreme old age. Faithful ever to that transcending love of which his divine Master had required him to make a triple affirmation before confiding to him the care of his flock, he endured unflinchingly the immense

labours of his office of fisher of men. One circumstance of his life, which relates to this its closing period, reveals most touchingly the devotedness wherewith he clung to him who had vouchsafed both to call him to follow him and to pardon his inconstancy. Clement of Alexandria has preserved this detail as follows.[1]

Before being called to the apostolate, Peter had lived in the conjugal state: from that time forth his wife became his sister; she nevertheless continued in his company, following him about from place to place, in his various journeys, in order to render him service.[2] She was in Rome while Nero's persecution was raging, and the honour of martyrdom thus sought her out. Peter watched her as she stepped forth on her way to triumph, and at that moment his solicitude broke out in this one exclamation: 'Oh! bethink thee of the Lord.' These two Galileans had seen the Lord, had received him into their house, had made him their guest at table. Since then the divine Pastor had suffered on the cross, had risen again, had ascended into heaven, leaving the care of his flock to the fisherman of Lake Genesareth. What else, then, would Peter have his wife do at this moment but recall such sweet memories, and run forward to him whom she had known here below in his human features, and who was now about to crown her hidden life with immortal glory!

The moment for entering into this same glory came at last for Peter himself. 'When thou shalt be old,' his Master had mysteriously said to him, 'thou shalt stretch forth thy hands and another shall gird thee, and lead thee whither thou wouldst not.'[3] So Peter was to attain an advanced age; like his Master, he must stretch forth his arms upon a cross; he must know captivity and the weight of chains with which a foreigner's hand will load him; he must be subjected to death, in its violent form, from which nature recoils, and drink the chalice from which even his divine Master himself prayed to be spared. But, like his Master also, he will arise strong in the divine

[1] Stromat. vii. [2] 1 Cor. ix. [3] St John xx.

aid, and will press forward to the cross. Lo! this oracle is about to be accomplished to the letter.

On the day fixed by God's decree, pagan power gave orders for the apostle's arrest. Details are wanting as to the judicial procedure which followed, but the constant tradition of the Roman Church is that he was incarcerated in the Mamertine prison. By this name is known the dungeon constructed at the foot of the Capitoline hill by Ancus Martius, and afterwards completed by Servius Tullius, whence it is also called *Carcer Tullianus*. Two outer staircases, called 'the steps of sighs,' led to this frightful den. An upper dungeon gave immediate entrance to that which was to receive the prisoner and never to deliver him up alive, unless he were destined to a public execution. To be put into this horrible place, he had to be let down by cords, through an opening above, and by the same was he finally drawn up again, whether dead or alive. The vaulting of this lower dungeon was high, and its darkness was utter and horrible, so that it was an easy task to guard a captive detained there, especially if he were laden with chains.

On the twenty-ninth of June, in the year sixty-seven, Peter was at length drawn up to be led to death. According to Roman law, he must first be subjected to the scourge, the usual prelude to capital punishment. An escort of soldiers conducted the apostle to his place of martyrdom, outside the city walls, as the laws required. Peter was marched to execution, followed by a large number of the faithful, drawn by affection along his path, and for his sake defying every peril.

Beyond the Tiber, facing the *Campus Martius*, there stretches a vast plain, which is reached by the bridge named the *Triumphal*, whereby the city is put in communication with the Via Triumphalis and the Via Cornelia, both of which roads lead to the north. From the river-side the plain is bounded on the left by the Janiculum, and beyond that, in the background, by the Vatican hills, whose chain continues along to the right in the form of an amphitheatre. Along the bank of the

Tiber the land is occupied by immense gardens, which three years previously had been made by Nero the scene of the principal immolation of the Christians, just at this same season also. To the west of the Vatican plain, and beyond Nero's gardens, was a circus of vast extent, usually called by his name, although in reality it owes its origin to Caligula, who placed in its centre an obelisk which he had transported from Egypt. Outside the circus, towards its farthest end, rose a temple to Apollo, the protector of the public games. At the other end the declivity of the Vatican hills begins, and about the middle, facing the obelisk, was planted a turpentine tree well known to the people. The spot fixed upon for Peter's execution was close to this tree. There, likewise, was his tomb already dug. No other spot in all Rome could be more suitable for so august a purpose. From remotest ages, something mysterious had hovered over the Vatican. An old oak, said by the most ancient traditions to be anterior to the foundation of Rome, was there held in great reverence. There was much talk of oracles heard in this place. Moreover, where could a more choice resting-place be found for this old man who had just conquered Rome than a mound beneath this venerated soil, opening upon the Triumphal Way and the Cornelian Way, thus uniting the memories of victorious Rome and the name of the Cornelii, which had now become inseparable from that of Peter?

There is something supremely grand in the taking possession of these places by the Vicar of the Man-God. The apostle, having reached the spot and come up to the instrument of death, implored of his executioners to set him thereon, not in the usual way, but head downwards, in order, said he, that the servant be not seen in the position once taken by the Master. His request was granted; and Christian tradition, in all ages, renders testimony to this fact which adds further evidence to the deep humility of so great an apostle. Peter, with outstretched arms, prayed for the city, prayed for the

whole world, while his blood flowed down upon that Roman soil, the conquest of which he had just achieved. At this moment Rome became for ever the new Jerusalem. When the apostle had gone through the whole round of his sufferings, he expired; but he was to live again in each one of his successors to the end of time.

MASS

'The crowd is pressing more than usual, clad in festal garb; tell me, my friend, what means this concourse? All Rome is swaying to and fro, mad as it were with joy. Because this day recalls the memory of a triumph the most gorgeous: Peter and Paul, both of them victors in death sublime, have ennobled this day with their blood. Tiber, henceforth sacred since he flows betwixt their tombs set on either bank, was witness of the cross and of the sword. Double trophy, double riches, claiming homage of the queen city; double solemnity on one day! Wherefore, behold the people of Romulus in two streams crossing one another athwart the city! Let us hasten our steps that we may be able to share in the two feasts; let us lose not one of these sacred hymns. First let us pursue the way which leads to the Adrian bridge; yonder gilded roofs mark the spot where Peter reposes. There, at early dawn, the Pontiff offers his first vows. Hastening on and reaching the left bank, he comes presently to Paul's tomb, there to offer once again the holy Sacrifice. So remember, thus is honoured this twice sacred day.'[1]

It is Prudentius, the great Christian poet of the fourth century who, in the above words, bears witness to the enthusiasm wherewith the solemnity of the apostles was celebrated at Rome in his time. Theodoret[2] and St Asterius of Amasea[3] tell us that the piety of the faithful on this feast was not less demonstrated in such distant Churches as those of Syria and Asia. In the

[1] Prudent. Peristeph. Hymn. xii. [2] Græc. aff. cur. Disput. viii.
[3] Homil. viii.

codes which bear their name, Theodosius and Justinian lay down or repeat the prohibition of toil or trade, of law-suits or profane shows, on the day of the martyrdom of the apostles, the 'masters of Christendom.'[1] In this respect even schism and heresy have not been suffered in the East to prevail over gratitude and love. Nearer home, in the very midst of the ruin brought about by the pretended reform in Protestant England, the Book of Common Prayer still marks this feast of June 29, and a fast on its vigil. Nevertheless, by a strange phenomenon, little in keeping with the tendencies of the 'Establishment,' St Paul is discarded on this day, leaving all the festal honours to St Peter, whose successor is the bishop of Rome; the Anglican calendar retains no memory of St Paul except the feast of his Conversion, January 25.

The poem of Prudentius, cited above, brings to light in a certain degree the difficulty formerly experienced by the Roman people, in order not to lose any part of the double station proper to this day. The distance was great indeed from the Vatican basilica to that on the Ostian Way; and the two streams of people, to which the poet alludes, prove significantly that a great number of pilgrims, from the impossibility of their being present at both Masses, were reduced to the necessity of making choice of one or other. Added to this difficulty, let us remember that the preceding night had not been without fatigue, if at that same period, as certainly was the case in later ages, the Matins of the apostles, begun at dusk, had been followed by those of the martyrs at the first cock-crow.[2] St Gregory the Great, wishing therefore to spare his people and clergy an accumulation of services which turned rather to the detriment than to the increase of honour paid to the two princes of the apostles, put off till the next day the station on the Ostian Way, with its solemn commemoration of the doctor of the Gentiles. Consequently, it is not surprising that, except

[1] Cod. Theod. Lib. xv, tit. v, leg. 5.
[2] Thomasius, Distributio psalm. ad Opus Dei juxta antiquior. psall. morem Eccl. Rom.

the collect common to the two apostles, the formulas chanted at the Mass which is about to follow relate exclusively to St Peter. This Mass was formerly only the first of the day—namely, the one which was celebrated in the early morning at the tomb of the Vicar of the Man-God.

The bride is all brilliant to-day, gorgeously arrayed in sacred purple twice dyed[1] in the one stream of generous blood. Whilst the Pontiff is advancing to the altar, encircled by the divers Orders of holy Church forming his noble cortège, the choir of singers intones the antiphon of the Introit, alternating it with several verses of Psalm cxxxviii. This psalm, which is to be found farther on at second Vespers, is chosen in honour of the holy apostles, chiefly on account of the words of its seventeenth verse: 'To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.'

INTROIT

Nunc scio vere quia misit Dominus angelum suum: et eripuit me de manu Herodis, et de omni exspectatione plebis Judæorum.

Ps. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. ℣. Gloria Patri. Nunc scio.

Now I know in very deed, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Ps. Lord, thou hast proved me and known me: thou hast known my sitting down and my rising up. ℣. Glory, etc. Now I know.

The collect, which is repeated in each of the Hours of the divine Office, is the principal formula chosen by the Church for each day. Here her leading thought is always to be found. That which follows shows us that it is certainly the Church's intention, on this day, to celebrate conjointly the two princes of the apostles, and to render to both unitedly the tribute of her devoted gratitude.

[1] Exod. xxv 4, etc.

COLLECT

Deus, qui hodiernam diem apostolorum tuorum Petri et Pauli martyrio consecrasti: da Ecclesiæ tuæ, eorum in omnibus sequi præceptum, per quos religionis sumpsit exordium. Per Dominum.

O God, who hast consecrated this day by the martyrdom of thine apostles Peter and Paul; grant to thy Church that she may in all things follow their instruction by whom she received the faith. Through our Lord, etc.

EPISTLE

Lectio Actuum Apostolorum.

Cap. XII

In diebus illis: Misit Herodes rex manus, ut affligeret quosdam de Ecclesia. Occidit autem Jacobum fratrem Joannis gladio. Videns autem quia placeret Judæis, apposuit ut apprehenderet et Petrum. Erant autem dies Azymorum. Quem cum apprehendisset, misit in carcerem, tradens quatuor quaternionibus militum custodiendum, volens post Pascha producere eum populo. Et Petrus quidem servabatur in carcere. Oratio autem fiebat sine intermissione ab Ecclesia ad Deum pro eo. Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vinctus catenis duabus: et custodes ante ostium custodiebant carcerem. Et ecce angelus Domini adstitit, et lumen refulsit in habitaculo; percussoque latere Petri, excitavit eum, dicens: Surge velociter. Et ceciderunt catenæ de manibus ejus. Dixit autem angelus ad eum; Præ-

Lesson from the Acts of the Apostles.

Ch. XII

In those days, Herod the king stretched forth his hands to afflict some of the Church: and he killed James the brother of John with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the Pasch to bring him forth to the people. Peter, therefore, was kept in prison; but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison: and behold an angel of the Lord stood by him, and a light shined in the room; and he, striking Peter on the side, raised him up, saying: Arise quickly; and the chains fell off from his hands. And the angel said to him: Gird thyself and put on

cingere, et calcea te caligas tuas. Et fecit sic. Et dixit illi: Circumda tibi vestimentum tuum, et sequere me. Et exiens sequebatur eum, et nesciebat quia verum est, quod fiebat per angelum: existimabat autem se visum videre. Transeuntes autem primam et secundam custodiam, venerunt ad portam ferream, quæ ducit ad civitatem, quæ ultro aperta est eis. Et exeuntes processerunt vicum unum: et continuo discessit angelus ab eo. Et Petrus ad se reversus, dixit: Nunc scio vere quia misit Dominus angelum suum, et eripuit me de manu Herodis, et de omni exspectatione plebis Judæorum.

thy sandals. And he did so. And he said to him: Cast thy garment about thee and follow me: and going out he followed him: and he knew not that it was true which was done by the angel: but he thought he saw a vision. And passing through the first and second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the angel departed from him. And Peter coming to himself said: Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

It would be difficult to insist more than does to-day's liturgy on the episode of Peter's captivity in Jerusalem. Several antiphons and all the capitula of this Office are drawn from thence; the Introit has just sung the same; and the Epistle gives in full the history of the event in which the Church is particularly interested on this feast. The secret of her preference can easily be divined. This festival celebrates the fact that Peter's death confirms the queen of the Gentile world in her august prerogatives of sovereign lady, mother and bride; but the starting-point of all this greatness was the solemn moment in which the Vicar of the Man-God, shaking the dust from his feet[1] over Jerusalem, turned his face westwards, and transferred to Rome those rights which the Synagogue had repudiated. It was on quitting Herod's prison that all this happened. 'And going out of the city,' says the Acts, 'he went into another place.'[2] This *other place*, according to the testimony of history and tradition, is no other than Rome, then about to become the new Sion,

[1] St Luke x 11. [2] Acts xii 17.

where Simon Peter arrived some weeks afterwards. Thus, catching up the angel's word, the Gentile Church sings this night in one of her responsories at Matins: 'Peter, arise, and put on thy garments: gird thee with strength to save the nations; for the chains have fallen from off thy hands.'[1]

Just as in bygone days Jesus slept in the bark that was on the point of sinking, so Peter was sleeping quietly on the eve of the day fixed for his death. Tempests and dangers of all kinds are not spared, in the course of ages, to Peter's successors. But never is there seen in the bark of holy Church the dire dismay which held aghast the companions of our Lord in that vessel, tossed as it was by the wild hurricane. Faith was then lacking in the breasts of the disciples, and its absence caused their terror.[2] Since the descent of the Holy Ghost, however, this precious faith, whence all other gifts flow, can never be lost in the Church. It is faith that imparts to superiors the calmness of their divine Master; faith maintains in the hearts of the Christian people that uninterrupted prayer, and humble confidence which silently triumphs over the world and the elements, even over God himself. Should the bark of Peter near the abyss, should the Pilot himself seem to sleep, never will holy Church imitate the disciples in the storm of Lake Genesareth. Never will she set herself up as judge of the due means and moments for divine Providence, nor deem it lawful for her to find fault with him who is watching over all: remembering that she possesses within her a better and a surer means than any other of bringing to a solution, without display or commotion, the most extreme crises; never ignoring that if intercessory prayer does not falter, the angel of the Lord will surely come at the given hour to awaken Peter and break his chains asunder.

Oh! how far more powerful are a few souls that in their unobtrusive simplicity know how to pray, than all the policy and all the soldiers of a thousand Herods put together! The small community assembled in the house

[1] Respons. 2 II Noct. [2] St Mark iv 40.

of Mary, mother of Mark,[1] were few indeed in number; but thence, day by day and night by night, arose one continual prayer; fortunately, that fatal naturalism was unknown there, which, under the specious pretext of not tempting God, refrains from asking of him the impossible, whenever there is question of the Church's interests. This pest of naturalism is a domestic enemy harder far to grapple with, at a critical moment, than the crisis itself! To be sure, the precautions taken by Herod Agrippa not to suffer his prisoner to escape his hands do credit to his prudence, and certainly it was an impossible thing asked for by holy Church, when she begged the deliverance of Peter at such a moment: so much so, indeed, that even those who were praying, when their prayers were heard, did not at first believe their own eyes! But the prevailing force of their strength was just in that—namely, to hope against all hope[2]—for what they themselves knew to be holy foolishness;[3] that is to say, to submit in prayer the judgement of reason to the sole view of faith!

The Gradual recalls the power promised, in the sacred epithalamium,[4] to the companions and sons of the Bridegroom; they, too, have beheld numerous sons replacing the fathers whom they quitted in order to follow Jesus.

The Alleluia Verse hails the rock (*Petrus*) that supports the Church, on this glad day whereon it is fixed for ever in its predestined place.

GRADUAL

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine.	**Thou shalt make them princes over all the earth; they shall remember thy name, O Lord.**
℣. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi.	**℣. Instead of thy fathers, sons are born to thee: therefore shall people praise thee.**
Alleluia, alleluia.	**Alleluia, alleluia.**

[1] Acts xii 12.
[2] Rom. iv 18.
[3] Acts xii 14, 15. Currens nuntiavit stare Petrum ante januam; at illi dixerunt ad eam; Insanis.
[4] Ps. xliv.

℣. Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.
Alleluia.

℣. Thou art Peter, and upon this rock I will build my Church.
Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. XVI

In illo tempore: Venit Jesus in partes Cæsareæ Philippi: et interrogabat discipulos suos, dicens: Quem dicunt homines esse Filium hominis? At illi dixerunt: alii Joannem Baptistam, alii autem Eliam, alii vero Jeremiam, aut unum ex Prophetis. Dicit illis Jesus: Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit: Tu es Christus Filius Dei vivi. Respondens autem Jesus, dixit ei: Beatus es, Simon Bar-Jona: quia caro et sanguis non revelavit tibi, sed Pater meus qui in cœlis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam. Et tibi dabo claves regni cœlorum. Et quodcumque ligaveris super terram, erit ligatum et in cœlis: et quodcumque solveris super terram, erit solutum et in cœlis.

Sequel of the holy Gospel according to Matthew.

Ch. XVI

At that time Jesus came into the quarters of Cesarea Philippi, and he asked his disciples saying, Whom do men say that the Son of Man is? But they said; Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said, Thou art Christ, the son of the living God. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven: and I say to thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.

In the Epistle, Rome has celebrated the day on which Juda's obstinacy in rejecting the Vicar of the Man-God won for the Gentile Church the honours of the bride. See how in joyous gratitude she now recalls the memory of that moment when first earth hailed the Spouse by his divine title: 'Thou art Christ, Son of the living

God!' O happy word awaited for centuries, for which John the Baptist has been preparing the bride! But the Precursor himself had quitted the world before its accents awakened an echo on earth too long dormant. He was to bring the Word and the Church face to face; after that he was to disappear, as indeed he did, leaving the bride to the spontaneity of her own effusions. Now is not the pure gold of the Divinity wherewith his Head is adorned the first of the Beloved's excellences pointed out by the bride in the sacred Canticle?[1] Thus, therefore, does she speak on the plains of Cesarea Philippi; and her organ is Simon Bar-Jona, who, for having thus rendered her heart's full utterance, remains for ever the mouth of holy Church.

Faith and love with one accord, hereupon, constitute Peter '*supreme and most ancient summit of theologians*,' as St Denys calls him in his book of the *Divine Names*.[2] First, verily, both in order of time and in plenitude of dogma, he solved the problem, the insoluble formula of which had stretched to the utmost the theology of prophetic times. 'The words of him that gathereth the peoples,' said the Wise Man, 'the words of the son of him who scattereth truths; the vision which the man spoke with whom God is, and who being strengthened by God abiding with him said: I have learned not wisdom. . . . Who hath ascended up into heaven, and descended, so that he may know the name of him who made the earth? And what is the name of his Son? Who can tell it?'[3] Then, after this mysterious exordium, leading up to the mysterious question, the Wise Man, without pursuing it further, concludes with a confiding though timid reserve: 'Every word of God is fire-tried: he is a buckler to them that hope in him. Add not anything to his words, lest thou be reproved and found a liar.'[4]

What then, O Peter, art thou more wise than Solomon? And can that which the Holy Ghost declared to be above all science, be confided as a secret to a poor fisherman?

[1] Cant. v 11; 1 Cor. xi 3.
[2] Dionys. De div. Nom. III 2.
[3] Prov. xxx 1-4.
[4] Prov. xxx 5, 6.

It is so, however. None knoweth the Father but the Son;[1] yet the Father himself hath revealed to Simon the mystery of his Son, and the word which attests it may not be gainsaid. For that word is no lying addition to divine dogma: it is the oracle of heaven, which, passing through human lips, raises its happy interpreters above the level of mere flesh and blood. Like Christ, whose Vicar it causes him to become, his one mission is to be heaven's faithful echo here below,[2] transmitting to men only what he has received:[3] the Word of the Father.[4] Here we have the entire mystery of the Church, at once of heaven and of earth, and against which hell may not prevail.

The sacrificial rites are progressing in majestic splendour. While the basilica is still re-echoing with the sublime accents of the *Credo* which the apostles preached and which rests on Peter, the Church arises bearing her gifts to the altar. At the sight of this long file of peoples and kings succeeding one another in the dim mist of ages, paying fealty on this day to the crucified fisherman, the choir resumes, to a new melody, the verse of the psalm which has already in the Gradual hailed the supereminence of that princedom created by Christ for the messengers of his love.

OFFERTORY

Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progenie et generatione.

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, throughout all generations.

Earth's gifts have no intrinsic worth whereby to merit the acceptance of heaven. Therefore, the Church, in her Secret, begs the intervention of apostolic prayer to render her offering pleasing in God's sight. This prayer of the apostles is, not only on this day but always, our sure refuge and the remedy of our miseries. This same

[1] St Matt. xi 27.
[2] *Ibid.* xvii 18.
[3] St John xv 15.
[4] *Ibid.* 14.

idea is also expressed in the beautiful Preface which follows. The eternal Shepherd could never abandon his flock; but he continues to guard it by means of the blessed apostles, who are themselves shepherds likewise, and guides in his place of the Christian people.

SECRET

Hostias, Domine, quas nomini tuo sacrandas offerimus, apostolica prosequatur oratio: per quam nos expiari tribuas et defendi. Per Dominum.

May the prayer of thine apostles, O Lord, accompany the Sacrifice which we offer to thy name; and by the same prayer grant us to be purified and defended. Through, etc.

PREFACE OF APOSTLES

Vere dignum et justum est, æquum et salutare: te, Domine, suppliciter exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, Sanctus, Sanctus.

It is truly meet and just, right and available to salvation, humbly to beseech thee, that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it under thy continual protection, by thy blessed apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing an everlasting hymn to thy glory, saying: Holy, etc.

The Church enjoys a taste, in the sacred Banquet, of the close relation there is between the mystery of love and the grand Catholic unity founded upon the rock. She therefore sings:

COMMUNION

Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.

Thou art Peter, and upon this rock I will build my Church.

The Postcommunion returns to the thought of the immense power contained in apostolic prayer, since it is the safeguard and very bulwark of Christians who are fed upon this heavenly food.

POSTCOMMUNION

Quos cœlesti, Domine, alimento satiasti, apostolicis intercessionibus a bomni adversitate custodi. Per Dominum.	Preserve, O Lord, from all adversity, by the intercession of thy apostles, those whom thou hast fed with heavenly nourishment. Through, etc.

SECOND VESPERS

The greatest of days for the Eternal City is drawing to a close; the solemn Office of Vespers is once more gathering the faithful around the tomb, where the Vicar of the Man-God reposes after his toilsome sacrifice. No more of labour, of prisons, of chains, in the Church's song: the work is done; Peter has ended his militant life; nothing remains of the thousand phases through which his life had passed, nor of the combat that terminated it, but the eternal triumph. Therefore, the liturgy of Vespers returns no more, as it did yesterday and this morning, to those glorious episodes in the history of Simon Bar-Jona, which were but preliminaries of the final victory won upon this day. The Office celebrates results acquired, and hails them in all their imposing and immutable grandeur. By extension, the five psalms which follow, with their antiphons, have become those of the second Vespers common to all the apostles; but they primarily refer to Peter and his illustrious companion Paul.

Peter, passing beyond the veil with the offering of his own blood, this day confirms his high priesthood for all eternity, thus becoming a most perfect likeness of Jesus Christ the Sovereign High Priest. The Church of earth sings in unison with that of heaven these words in his honour:

ANT. Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum.

ANT. The Lord hath sworn and he will not repent: Thou art a priest for ever.

Psalm, *Dixit Dominus*, p. 35.

As the new Pontiff enters, invested in the priesthood, not of Aaron, but of Christ their supreme Head, the celestial hierarchies open their ranks, hailing his principality which equals theirs.

ANT. Collocet eum Dominus cum principibus populi sui.

ANT. Let the Lord place him with the princes of his people.

Psalm, *Laudate pueri*, p. 39.

With still more reason than when quitting Herod's prison, Peter may now exclaim to his Lord: 'Thou hast broken my chains.' And forthwith, entering upon his function of eternal high priest, in union with Jesus Christ, he adds: 'I will sacrifice unto thee the sacrifice of praise.'

ANT. Dirupisti, Domine, vincula mea: tibi sacrificabo hostiam laudis.

ANT. O Lord, thou hast broken my bonds: I will sacrifice unto thee the sacrifice of praise.

PSALM 115

Credidi, propter quod locutus sum: ego autem humiliatus sum nimis.

Ego dixi in excessu meo: Omnis homo mendax.

Quid retribuam Domino: pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam: et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: pretiosa in conspectu Domini mors sanctorum ejus.

I have believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

What shall I render unto the Lord for all the things that he hath rendered unto me?

I will take the chalice of salvation, and I will call upon the name of the Lord.

I will pay my vows to the Lord before all his people; precious in the sight of the Lord is the death of his saints.

O Domine, quia ego servus tuus: ego servus tuus, et filius ancillæ tuæ.
Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: in atriis domus Domini in medio tui Jerusalem.

ANT. Dirupisti, Domine, vincula mea: tibi sacrificabo hostiam laudis.

O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.
Thou hast broken my bonds: I will sacrifice unto thee the sacrifice of praise, and I will call upon the name of the Lord.
I will pay my vows to the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.
ANT. O Lord, thou hast broken my bonds; I will sacrifice unto thee the sacrifice of praise.

The encouragement offered by this feast is meant for all of us: we who sow at present in tears may promise ourselves a day wherein we shall reap in joy. Peter and Paul suffered more than we along life's road.

ANT. Euntes ibant et flebant, mittentes semina sua.

ANT. Going they went and wept, casting their seed.

PSALM 125

In convertendo Dominus captivitatem Sion: facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum: et lingua nostra exsultatione.
Tunc dicent inter gentes: Magnificavit Dominus facere cum eis.
Magnificavit Dominus facere nobiscum: facti sumus lætantes.
Converte, Domine, captivitatem nostram: sicut torrens in austro.
Qui seminant in lacrymis: in exsultatione metent.
Euntes ibant et flebant: mittentes semina sua.

When the Lord brought back the captivity of Sion: we became like men that are comforted.
Then was our mouth filled with gladness: and our tongue with joy.
Then shall they say among the Gentiles: The Lord hath done great things for them.
The Lord hath done great things for us: we are become joyful.
Turn again our captivity, O Lord, as a stream in the south.

They that sow in tears: shall reap in joy.
They went forth on their way and wept: casting their seed.

Venientes autem venient cum exsultatione: portantes manipulos suos.

ANT. Euntes ibant et flebant, mittentes semina sua.

But returning they shall come with joyfulness: carrying their sheaves with them.

ANT. Going they went and wept, casting their seed.

For our two apostles a day whose sun knoweth no setting hath arisen; after the fatiguing march, after all those tears, lo! now rest eternal in the power and glory of God himself! For that God, who already called them his friends even here below,[1] now gives them, in virtue of this title, a participation in all his goods.

ANT. Confortatus est principatus eorum, et honorati sunt amici tui, Deus.

ANT. Their principality is strengthened, and thy friends, O God, are made honourable.

PSALM 138

Domine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam.

Intellexisti cogitationes meas delonge: semitam meam et funiculum meum investigasti.

Et omnes vias meas prævidisti: quia non est sermo in lingua mea.

Ecce, Domine, tu cognovisti omnia, novissima et antiqua: tu formasti me, et posuisti super me manum tuam.

Mirabilis facta est scientia tua ex me: confortata est, et non potero ad eam.

Quo ibo a spiritu tuo? et quo a facie tua fugiam?

Si ascendero in cœlum, tu illic es; si descendero in infernum, ades.

Si sumpsero pennas meas diluculo: et habitavero in extremis maris:

O Lord, thou hast proved me and known me: thou hast known my sitting down and my rising up.

Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

And thou hast foreseen all my ways: for there is no speech in my tongue.

Behold, O Lord, thou hast known all things, the newest and those of old: thou hast formed me and hast laid thine hand upon me.

Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

Whither shall I go from thy spirit? or whither shall I flee from thy face?

If I ascend into heaven, thou art there: if I descend into hell, thou art present.

If I take my wings early in the morning: and dwell in the uttermost parts of the sea:

[1] St John xv. 14, 15.

Etenim illuc manus tua deducet me: et tenebit me dextera tua.

Et dixi: Forsitan tenebræ conculcabunt me: et nox illuminatio mea in deliciis meis.

Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: sicut tenebræ ejus, ita et lumen ejus.

Even there also shall thy hand lead me: and thy right hand shall hold me.

And I said, perhaps darkness shall cover me: and night shall be my light in my pleasures.

But darkness shall not be dark to thee, and night shall be light as the day: the darkness and the light thereof are alike *to thee*.

Quia tu possedisti renes meos: suscepisti me de utero matris meæ.

Confitebor tibi quia terribiliter magnificatus es: mirabilia opera tua, et anima mea cognoscit nimis.

Non est occultatum os meum a te, quod fecisti in occulto: et substantia mea in inferioribus terræ.

Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur: dies formabuntur, et nemo in eis.

For thou hast possessed my reins: thou hast protected me from my mother's womb.

I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth *them* right well.

My bone is not hid from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

Thine eyes did see my imperfect being, and in thy book all shall be written: days shall be formed and no one in them.

Mihi autem nimis honorificati sunt amici tui, Deus: nimis confortatus est principatus eorum.

Dinumerabo eos, et super arenam multiplicabuntur: exsurrexi, et adhuc sum tecum.

But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

I will remember them, and they shall be multiplied above the sand: I rose up and am still with thee.

Si occideris, Deus, peccatores: viri sanguinum, declinate a me.

Quia dicitis in cogitatione: accipient in vanitate civitates tuas.

If thou wilt slay the wicked, O God; ye men of blood depart from me.

Because you say in thought *to Satan the prince of this world*: They shall receive thy cities in vain.

Nonne qui oderunt te, Domine, oderam? et super inimicos tuos tabescebam?

Have I not hated them, O Lord, that hated thee, and pined away because of thine enemies?

Perfecto odio oderam illos: et inimici facti sunt mihi.

I have hated them with a perfect hatred: and they are become as enemies unto me.

Proba me, Deus, et scito cor meum: interroga me et cognosce semitas meas.
Et vide si via iniquitatis in me est: et deduc me in via æterna.
ANT. Confortatus est principatus eorum, et honorati sunt amici tui Deus.

Prove me, O God, and know my heart: examine me, and know my paths.
And see if there be in me the way of iniquity: and lead me in the way eternal.
ANT. Their principality is strengthened, and thy friends O God, are made honourable.

The capitulum and hymn are the same as at first Vespers, p. 314. The Church then, in the versicle, brings prominently before us the divine knowledge which the apostles received and communicated to earth.

℣. Annuntiaverunt opera Dei.
℟. Et facta ejus intellexerunt.

℣. They declared the works of God.
℟. And understood his doings.

The following antiphon is a worthy crown to all these songs consecrated by the queen of the nations to the honour of her two princes. The melody to which it is set is admirably suited to the triumphal events which render this day so nobly illustrious in heaven and on earth.

ANTIPHON OF THE MAGNFICAT

Hodie Simon Petrus ascendit crucis patibulum, alleluia: hodie clavicularius regni gaudens migravit ad Christum: hodie Paulus apostolus, lumen orbis terræ, inclinato capite pro Christi nomine martyrio coronatus est, alleluia.

This day Simon Peter ascended the gibbet of the cross, alleluia. This day the keeper of heaven's keys went on his way to Christ with joy. This day the apostle Paul, the light of the world, laying down his head for the name of Christ, was crowned with martyrdom, alleluia.

The Canticle, *Magnificat*, p. 43.

PRAYER

Deus qui hodiernam diem apostolorum tuorum Petri et Pauli martyrio consecrasti: da ecclesiæ tuæ eorum

O God, who hast consecrated this day by the martyrdom of thine apostles Peter and Paul; grant to thy Church that she

in omnibus sequi præceptum, per quos religionis sumpsit exordium. Per Dominum.

may in all things follow their instruction by whom she received the faith. Through our Lord, etc.

We here couple with the above glorious Magnificat antiphon another which was deservedly prized by our forefathers for its beauty.

ANTIPHON

Dum duceretur Petrus apostolus ad crucem, repletus gaudio magno, dixit: Non sum dignus ita esse in cruce, sicut Dominus meus, qui de Spiritu Sancto conceptus est, me autem de limo terræ ipse formavit: nam crux mea caput meum in terra debet ostendere. At illi verterunt crucem, et pedes ejus sursum confixerunt, manus vero deorsum. Dum esset Petrus in cruce, venit turba multa maledicens Cæsarem, et fecerunt planctum magnum ante crucem. Petrus exhortabatur eos de cruce, dicens: Nolite fiere, sed gaudete mecum, quia ego hodie vado vobis parare locum. Et cum hoc dixisset, ait: Gratias tibi ago, Pastor bone, quia oves quas tradidisti mihi compatiuntur mecum: peto namque ut participentur mecum de gratia tua in sempiternum.

When Peter the apostle was being led to the cross, filled with great joy he exclaimed: I am not worthy to be so fixed upon the cross as was my Lord, who was conceived of the Holy Ghost, whereas he formed me out of the slime of the earth; even so should my cross point my head downwards to the earth. Therefore did they reverse the cross, and crucify his feet upwards and his hands downwards. Whilst Peter was hanging on the cross, a crowd gathered around him, cursing Cæsar and making much wailing before the cross. Peter exhorted them from the cross, saying: 'Weep not, but rejoice with me, because this day I go to prepare a place for you.' And when he had said this, he added: 'I give thanks to thee, O Good Shepherd, because the sheep that thou didst confide to me suffer together with me: lo! now I beseech thee that they may be participators with me also in thy grace for ever.'

We must here set before the reader the entire poem from which the strophe *O Roma felix* is taken. The fourth and fifth strophes of this same hymn are used on the two feasts of St. Peter's Chair and on that of his Chains.

Felix per omnes festum
mundi cardines
Apostolorum præpollet alacriter
Petri beati, Paulique sanctissimi,
Quos Christus almo consecravit sanguine,
Ecclesiarum deputavit principes.

From end to end of earth, excelleth in gladsomeness this happy feast of blessed Peter and most holy Paul, apostles, whom Christ in his precious Blood did consecrate and depute to be princes of the Church.

Hi sunt olivæ duæ coram
Domino
Et candelabra luce radiantia,
Præclara cœli duo luminaria,
Fortia solvunt peccatorum
vincula,
Portas Olympi reserant fidelibus.

Two olives these, before the Lord, and candlesticks radiant all with light, two brilliant luminaries these of heaven; they burst asunder stoutest bonds of sins, and throw open to the faithful the gates of heaven.

Habent supernas potestatem claudere
Sermone sedes, pandere splendentia
Limina poli super alta sidera,
Linguæ eorum claves cœli
factæ sunt,
Larvas repellunt ultra mundi
limitem.

Potent they, to close by word alone abodes supernal, or to open wide heaven's refulgent portals, yonder, above the stars: their tongues are made to be keys of heaven; they drive off, beyond earth's utmost limits, ghosts and spectres.

Petrus beatus catenarum
laqueos
Christo jubente rupit mirabiliter,
Custos ovilis et doctor Ecclesiæ,
Pastorque gregis, conservator
omnium,
Arcet luporum truculentam
rabiem.

Blessed Peter, by Christ's behest, doth wondrously burst all bonds of chains: keeper of the fold is he, and teacher of the Church; shepherd too of the flock; guardian of all things, he withholds the savage rage of wolves.

Quodcumque vinclis super
terram strinxerit
Erit in astris religatum fortiter,
Et quod resolvit in terris
arbitrio
Erit solutum super cœli radium,
In fine mundi judex erit
sæculi.

Whatsoever on earth he may with fetters bind shall in heaven be all tightly bound; and what, on earth, by his free will, he may loose, shall be loosed in heaven. At the end of the world, judge shall he be of all the universe.

Non impar Paulus huic, doctor gentium,
Electionis templum sacratissimum,
In morte compar, in corona particeps,
Ambo lucernæ et decus Ecclesiæ
In orbe claro coruscant vibramine.

Nor less than he is Paul, doctor of the Gentiles, most sacred temple of election, his compeer in death, his sharer in the crown: both of them lights and adornments of the Church; with rays resplendent they light up the whole earth.

O Roma felix, quæ tantorum principum
Es purpurata pretioso sanguine,
Excellis omnem mundi pulchritudinem,
Non laude tua, sed sanctorum meritis,
Quos cruentatis jugulasti gladiis.

O happy Rome, that art empurpled with the precious blood of such great princes! It is not by thine own glory that thou surpassest all the beauty of the world, but by the merits of these holy ones whom thou didst immolate with thy blood-stained sword.

Vos ergo modo, gloriosi martyres,
Petre beate, Paule mundi lilium,
Cœlestis aulæ triumphales milites,
Precibus almis vestris nos ab omnibus
Munite malis, ferte super æthera.

Ye then, O glorious martyrs, Peter the blessed, and Paul the lily of the world, triumphant warriors of the heavenly court, by your peerless prayers defend us from all evil and bear us up yonder, beyond the ethereal skies.

Gloria Patri per immensa sæcula,
Sit tibi, Nate, decus et imperium,
Honor, potestas, Sanctoque Spiritui:
Sit Trinitati salus individua,
Per infinita sæculorum sæcula. Amen.

Glory be to the Father, through endless ages: to thee, O Son, beauty, empire, honour, power, as likewise to the Holy Ghost. Hail to the undivided Trinity, through countless ages of ages. Amen.

We shall return, during the ensuing days, to the formulas of homage paid by the West to her two princes. It behoves us now to turn our ear for a while to the sweet accents of the Eastern Churches; let us lovingly answer to these echoes of the primitive faith, which, by happy inconsistency, have not been stifled even in mouths poisoned by schism. Let us first listen to the Syrian

Church inebriated with the generous blood of these two clusters of rich grapes, with which, trodden this day in Nero's winepress, the whole earth has been saturated. She blends the perfume of her praises with the fragrance that curls from these two golden censers; she hails these two witnesses of the Spouse, to whom the Sulamitess is indebted for the end put to her loneliness.[1] Then, striving to particularize the singular merits of each, she extols Peter, the foundation-stone of the Church, head of his brethren, Peter who feeds both sheep and lambs and teaches to all the divine *Alleluia*.

Let us study the following hymn and prayer of the night Office. Exquisite indeed is their beauty, despite the impious Eutyches, to whom is chiefly due that separation which holds aloof from mother Church nations so fitted to be her glory.

NOCTIS CANTUS

Simonem piscatorem Christus piscatus est; inde pro piscibus, Simon piscatur homines ad vitam. Rete in Romam laxavit atque reduxit: leænam ligavit ut ovem et adduxit ad Ecclesiam, idolaque statim horruit ista, fictilibus valedicens et Salvatoris crucem adorans. Benedictus qui apostolos elegit, et illorum memoriam amplificavit.

Simon the fisherman has been himself caught in the net of Christ; henceforth, men even as fish are caught by Simon, who brings them to life. O'er Rome herself hath he cast his net, and hath drawn it up filled; the lioness hath he bound like a sheep, leading her to the Church; and she presently, taking idols in horror, hath turned her back upon molten things, to adore the cross of the Redeemer. Blessed is he, who chose the apostles and made their name illustrious.

Quam dulcis vox Jesu Simoni principi de sacerdoto dicentis: Ecce constitui te super domum meam, et thesaurum meum cœleste tibi committo, sublimium claves et abyssi. Te ligante, ligabo et ego: te solvente, solvam

How sweet the voice of Jesus, to Simon the prince, when of the priesthood he said: 'Behold, I appoint thee over all my house, and to thee I commit my heavenly treasure, the keys likewise of the high places and of the abyss. What thou dost

[1] *passim.*

tecum; pro peccatoribus si deprecatus fueris, audieris.

Si diligis me, Simon Bar-Jona, pasce oves meas: fractos sana fide, ægros restitue medicina cœlorum, cruce abige lupos, agnos congregans ad ovile vitæ; et clamabunt in excelsis agmina cœli: Benedictus qui Ecclesiam suam magnificavit.

Coram eo qui vos elegit, apostoli, state supplices et deprecamini: schismata cessent in Ecclesia, litesque fratrum; etenim sophistæ undique circumeunt, disceptantes, obscurantesque fidem. Ecclesia, Domine, in qua verbum tuum evangelizatum est, sit sane caminus probans sermones, sicut fornax aurum experitur; sacerdotesque caste decantent: Benedictus qui Ecclesiam suam magnificavit.

bind, that do I bind also; what thou dost loose, that do I loose together with thee; if thou pray for sinners, thou shalt be heard.

'If thou love me, Simon son of John, feed my sheep; by faith make whole that which is broken; by heavenly medicines heal the sick; by the cross, drive off the wolves, gathering the lambs into the sheepfold of life; then will the celestial hosts cry out from on high: Blessed is he who hath magnified his Church!'

Before him who hath chosen you, O apostles, stand as suppliants and implore: that schisms may cease in the Church, and strifes among brethren; for lo! sophists are prowling round about us, yea and deceivers, obscuring faith. Let thy Church, O Lord, in which is thy Gospel word, be as a crucible to try their words, even as gold is proved in the furnace; and let thy priests chastely sing forth: 'Blessed is he who hath magnified his Church!'

The Armenian Church joins her voice to the concert. In her *Charagan*, or collection of hymns, she gives the following in honour of the princes of the apostles.

PETRI ET PAULI CANON

Lætatur hodie memoriam celebrans apostolorum Ecclesia sancta Dei, supra petram fidei firmiter ædificata quam ornarunt monilibus pretiosis ad honorem Verbi hominis. Quorum alter, Patre revelante desursum, ineffabilem Unigeniti naturam con-

Gladsome is the holy Church of God this day, firmly built up as she is on the rock of faith, the while she hails the apostles who have adorned her with precious necklaces in honour of the Word made Flesh. One of whom, enlightened by the Father from on high, hath

fessus est, indeque beatus gratia, meruit petra fieri contra quam portæ inferi non prævalebunt: alter, licet in terra degens, inventus est superasse angelorum legiones absque corpore volantum, dignus nempe quem divina Sapientia raperet ad tabernacula cœli.

proclaimed the ineffable nature of the Only-Begotten, and therefore blessed by grace, hath merited to be made the rock against which the gates of hell cannot prevail: the other, although yet a sojourner on earth, hath been found soaring beyond the angelic legions in their incorporeal flight, and therefore indeed worthy that divine Wisdom should ravish him unto the heavenly tabernacles.

Domine, qui supra cæteros apostolos a te electos, designasti beatum Petrum fidei caput et fundamentum Ecclesiæ; qui vocatione superna vas electionis evexisti ad apostolatum, ut gentiles, absconditum mysterium Christi revelans, ipse vocaret ad salutem: qui per hos electos, ambo lumina mundi, tuam solidasti Ecclesiam: ipsis deprecantibus, Christe, miserere nobis.

O Lord, who from amongst all the other apostles chosen by thee hast singled out blessed Peter to be the head of faith and foundation of the Church; O thou, who by a divine call didst raise up the vessel of election unto the apostolate, so that revealing unto him the hidden mystery of Christ, he himself might call the Gentiles to salvation: O thou who by these two chosen ones, these two luminaries of earth, hast consolidated thy Church; by their intercession, do thou, O Christ, have mercy on us.

Lack of space will not permit us to continue the citation any further. Still we cannot resist gathering a few pearls from the boundless sea in which the Greek liturgy is wont to revel. Besides, it is worth our while to prove how, notwithstanding more than one fraudulent alteration, Byzantium up to this very day in her liturgical texts condemns her own schism; Peter is still proclaimed by her the rock and foundation of faith, the sovereign basis, the prince and premier of the apostles, the governor and head of the Church, the bearer of the keys both of grace and of the heavenly kingdom.[1]

[1] Menæa, *passim*.

MENSIS JUNII DIE XXIX

In festivitate sanctorum, illustrium et maxime memorabilium apostolorum ac majorum coryphæorum Petri et Pauli.

Gaudia dedisti Ecclesiæ, Deus hominum amator, in tuis sacris apostolis: in qua summopere coruscant spirituales faces, Petrus et Paulus, astra veluti mentium, quorum radiis perfunditur orbis, quibus illuminasti occidentalium obscuritatem, Jesu potentissime, nostrarum salvator animarum.

Joy hast thou given to thy Church, in thy holy apostles, O God, thou lover of men! In their midst, Peter and Paul stand out magnificently resplendent, blazing like two spiritual torches, or like two intellectual stars, whose rays are shed over the whole earth, whereby thou hast illumined the darkness of the West, O thou potent Jesus, Redeemer of our souls.

Dedisti stabilitatem tuæ, Domine, Ecclesiæ, in Petri soliditate et Pauli scientia ac splendenti sapientia. Petre, illustrium coryphæe apostolorum, tu fidei petra; eximie Paule, tu ecclesiarum doctor et lumen: divino coram[1] throno adstantes, pro nobis ad Christum intercedite.

Thou hast bestowed stability upon thy Church, O Lord, by the solidity of the rock, Peter, and by the knowledge and splendid wisdom of Paul. O Peter, thou famous *corypheus* of apostles, thou rock of faith; and thou, O admirable Paul, thou doctor and light of Churches: standing before the divine throne, do ye intercede for us with Christ.

Christi discipulos, coryphæos illos Petrum et Paulum, ab universo orbe fauste celebremus. O Petre, tu lapis et basis; tu quoque, Paule, vas electionis. Ambo quasi sub eodem Christi jugo, traxerunt omnes ad Dei agnitionem, gentes nimirum et civitates et insulas. Lapis fidei, deliciæ orbis, confirmate ovile quod vestro acquisivistis magisterio.

Let us blithely hail, throughout the whole universe, these disciples of Christ, these two *coryphei*, Peter and Paul: O Peter, the foundation-stone and rock; and thou also, O Paul, vessel of election. Both of you, as it were, under the one yoke of Christ, did bring all to the confession of God, to wit, nations, cities, islands. Foundation-stone of faith, delight of the world, confirm the sheep-fold ye have won over to Christ, your Ruler.

Petre, qui pascis oves, ovilis tui pecora tuere ex lupo

Peter, thou who dost feed the sheep, protect the flocks

fraudulento; exime servos tuos a funestis casibus: te enim apud Deum omnes acquisivimus patronum vigilem, et gaudio in te perfusi salvamur.

Paule, fax orbis, os incomparabile Christi viventis Dei, qui, solis instar, omnes fines perlustras per tuum divinæ fidei præconium: solve a peccatorum vinculis eos qui te ex amore appellant, teque tuis confisi præsidiis æmulantur.

Te, Roma, beatam voco; tibi plausus, adoratio, gloria, hymnorumque concentus: in te enim habentur corpora coryphæorum: in te virorum qui magna lumina sunt, divinæ doctrinæ; vasorum incorruptibilium sacræ exuviæ. Dux apostolorum excelsissime, summe præses et regis ærarii dispensator, omnium basis fidelium, Ecclesiæ catholicæ soliditas, crepido, sigillum et corona, Petre Christum amans, in optima pascua deduc oves, herbosum in campum age agnos.

of thy fold from the fraudulent wolf; keep thy servants from dire falls: for thee have we obtained from God to be our vigilant protector, and we are made safe by our joy in thee.

Paul, torch of the earth, incomparable mouth of Christ, the living God, who like to a sun dost illumine the uttermost bounds by thy preaching of divine faith, burst the chains of sins for those who call upon thee in love, and who would fain imitate thee, confiding in thy protection.

Blessed do I call thee, O Rome; to thee be praise, honour, glory, and concert of hymns: for in thee are preserved the bodies of the two *coryphei*; in thee the divine doctrines of men, who are such great luminaries; sacred remains of incorruptible vessels. O most excellent leader of apostles, chief president, and dispenser of the royal treasure-house, foundation-stone of all the faithful, solidity, plinth, seal, and crown of the Catholic Church, O Peter, thou lover of Christ, lead thy sheep to the best of pastures, put thy lambs in the grassy field.

O Peter, we also hail thy glorious tomb! Well does it behove us, thy chosen sons of the West, to celebrate with faith and love the glories of this day. If all nations are moved at the tidings of thy triumphant death; if all tongues proclaim that from Rome the law of the Lord must come forth unto the whole world; is it not because thy death has turned Babylon into that city of divine oracles hailed by the son of Amos in his prophecy?[1] Is it not because the mountain prepared in distant ages to bear the house of the Lord comes forth from the mist

[1] Isa. ii 1-5.

and stands in full daylight before all peoples ? The site of the new Sion is for ever fixed; for on this day is the corner-stone laid;[1] and Jerusalem is to have no other foundation than this tried and precious stone.

O Peter, on thee must we build; for we wish to be dwellers in the holy city. We will follow our Lord's counsel,[2] by raising our structure upon the rock, so that it may resist the storm, and may become an eternal abode. Our gratitude to thee, who hast vouchsafed to uphold us, is all the greater, since our senseless age tries to build a new social edifice on the shifting sands of public opinion, and therefore accomplishes nothing except ruin and confusion ! Is the stone rejected by our modern architects any the less the head of the corner ? And does not its strength appear in the fact (as it is written) that, having rejected and cast it aside, they stumble against it and are hurt, yea broken ?[3]

Standing erect amid these ruins, firm upon the foundation, the rock against which the gates of hell cannot prevail, we have all the more right to extol this day, on which the Lord hath, as the psalmist says, established the earth.[4] The Lord did indeed manifest his greatness when he cast the vast orbs into space, and poised them by laws so marvellous that the mere discovery thereof does honour to science; but his reign, his beauty, his power, are far more stupendous when he lays the basis prepared by him to support that temple of which a myriad worlds scarcely deserve to be called the pavement. Of this immortal day did eternal Wisdom sing, when divinely foretasting its pure delights, and preluding our gladness, he thus led on our happy chorus: ' When the mountains with their huge bulk were being established, and when the earth was being balanced on its poles, when he established the sky above and poised the fountains of waters, when he laid the foundations of the earth, I was with him forming all things; and was delighted every day, playing before him at all times, playing in the

[1] Isa. xxviii 16.
[2] St Matt. vii 24-27.
[3] 1 Pet. ii 6-8.
[4] Ps. xcii 2.

world, for my delights are to be with the children of men.'[1]

Now that eternal Wisdom is raising upon thee, O Peter, the house of her mysterious delights,[2] where else could we possibly find her, or be inebriated with her chalice, or advance in her love? Now that Jesus hath returned to heaven, and given us thee to hold his place, is it not henceforth from thee that we have the words of eternal life?[3] In thee is continued the mystery of the Word made Flesh and dwelling amongst us. Our religion and love of our Lord are incomplete if they do not acknowledge thee as his Vicar. Thou thyself having joined the Son of Man at the right hand of the Father, the cultus paid to thee on account of thy divine prerogatives reaches thy successors in whom thou continuest to live: a real cultus extending to Christ in his Vicar, and which consequently cannot possibly be fitted into a subtle distinction between the See of Peter and him who occupies it. In the Roman Pontiff, thou art ever, O Peter, the one sole shepherd and support of the world. If our Lord hath said, 'No man cometh to the Father but by me,'[4] we also know that none can reach the Lord save by thee. How could the rights of the Son of God, the Shepherd and Bishop of our souls,[5] suffer through such homage paid by a grateful earth unto thee? We cannot celebrate thy greatness without at once turning our thoughts to him, likewise, of whom thou art a sensible sign, an august sacrament. Thou seemest to say to us, as heretofore unto our fathers by the inscription on thine ancient statue: CONTEMPLATE GOD THE WORD, THE STONE DIVINELY CUT IN GOLD, UPON WHICH BEING FIRMLY FIXED I CANNOT BE SHAKEN![6]

[1] Prov. viii. [2] *Ibid.* ix. [3] St John. vi 69.
[4] *Ibid.* xiv 6. [5] 1 Pet. ii 25.
[6] Deum Verbum intueamini, auro divinitus sculptam petram, in qua stabilitus non concutior.—Dom Mabillon, *Vetera analecta*, t. iv.

JUNE 30

THE COMMEMORATION OF SAINT PAUL

APOSTLE

WHEREAS the Greeks on this day are uniting in one solemnity the memory, as they express it, 'of the illustrious saints, the twelve apostles, worthy of all praise,'[1] let us follow in spirit the Roman populace, who are gathered around the successor of Peter, and are making the splendid basilica of the Ostian Way re-echo with songs of victory, while he is offering to the Doctor of the Gentiles the grateful homage of the city and of the world.

On the twenty-fifth of January we beheld Stephen leading to Christ's crib the once ravenous wolf of Benjamin,[2] tamed at last, but who in the morning of his impetuous youth had filled the Church of God with tears and bloodshed. His evening did indeed come when, as Jacob had foreseen, Saul, the persecutor, would outstrip all his predecessors among Christ's disciples in giving increase to the fold, and in feeding the flock with the choicest food of his heavenly doctrine.[3]

By an unexampled privilege, our Lord, though already seated at the right hand of his Father, vouchsafed not only to call, but personally to instruct this new disciple, so that he might one day be numbered amongst his apostles. The ways of God can never be contradictory one to another; hence, this creation of a new apostle may not be accomplished in a manner derogatory to the divine constitution already delivered to the Christian Church by the Son of God. Therefore, as soon as the

[1] Menæa, June 30.

[2] Gen. xlix 27.

[3] The following is mainly borrowed from Dom Guéranger in his work: *Sainte Cécile et la société romaine aux deux premiers siècles*, as was likewise the passage concerning St Peter, see pp. 348-355

illustrious convert emerged from those sublime contemplations during which the Christian dogma had been poured into his soul, he went to Jerusalem to see Peter, as he himself relates to his disciples in Galatia. 'It behoved him,' says Bossuet, 'to collate his own Gospel with that of the prince of the apostles.'[1] From that moment, aggregated as a co-operator in the preaching of the Gospel, the Acts of the Apostles describes him at Antioch accompanied by Barnabas, presenting himself to the work of opening the Church to the Gentiles, the conversion of Cornelius having been already effected by Peter himself. He passes a whole year in this city, reaping an abundant harvest. After Peter's imprisonment in Jerusalem, at his subsequent departure for Rome, a warning from on high makes known to those who preside over the Church at Antioch, that the moment has come for them to impose hands on the two missionaries, and confer on them the sacred character of Ordination.

From that hour Paul attains the full power of an apostle, and it is clear that the mission for which he had been preparing is now opened. At the same time, in St Luke's narrative, Barnabas almost disappears, retaining but a very secondary position. The new apostle has his own disciples, and he henceforth takes the lead in a long series of peregrinations marked by as many conquests. His first is to Cyprus, where he seals an alliance with ancient Rome, analogous to that which Peter contracted at Cesarea.

In the year 43, when Paul landed in Cyprus, its proconsul was Sergius Paulus, illustrious for his ancestry, but still more so for the wisdom of his government. He wished to hear Paul and Barnabas: a miracle worked by Paul, under his very eyes, convinced him of the truth of his teaching; and the Christian Church counted that day among her sons one who was heir to the proudest name among the noble families of Rome. Touching was the mutual exchange that took place on this occasion.

[1] Sermon sur l'unité.

The Roman patrician had just been freed by the Jew from the yoke of the Gentiles; in return, the Jew hitherto called Saul received and thenceforth adopted the name of Paul, as a trophy worthy of the apostle of the Gentiles.

From Cyprus Paul travelled successively to Cilicia, Pamphylia, Pisidia, and Lycaonia, everywhere preaching the Gospel and founding Churches. He then returned to Antioch in the year 47, and found the Church there in a state of violent agitation. A party of Jews, who had come over to Christianity from the ranks of the Pharisees, whilst consenting indeed to the admission of Gentiles into the Church, were maintaining that this could only be on condition of their being likewise subjected to Mosaic practices, such as circumcision and distinction of meats. The Christians who had been received from among the Gentiles were disgusted at this servitude to which Peter had not subjected them; and the controversy became so hot that Paul deemed it necessary to undertake a journey to Jerusalem where Peter had lately arrived, a fugitive from Rome, and where the apostolic college was at that moment further represented by John, as well as by James the bishop of the city. These being assembled to deliberate on the question, it was decreed, in the name and under the influence of the Holy Ghost, that to exact any observance relative to Jewish rites should be utterly forbidden in the case of Gentile converts. It was on this occasion, too, that Paul received from these pillars, as he styles them, the confirmation of his apostolate superadded to that of the twelve, and to be specially exercised in favour of the Gentiles. By this extraordinary ministry deputed to the nations, the Christian Church definitively asserted her independence of Judaism, and the Gentiles could now freely come flocking into her bosom.

Paul then resumed his course of apostolic journeys over all the provinces he had already evangelized, in order to confirm the Churches. Thence, passing through Phrygia, he came to Macedonia, stayed a while at Athens, and then on to Corinth, where he remained a year and

a half. At his departure he left in this city a flourishing Church, whereby he excited against himself the fury of the Jews. From Corinth Paul went to Ephesus, where he stayed two years. So great was his success with the Gentiles there, that the worship of Diana was materially weakened; whereupon a tumult ensuing, Paul thought the moment come for his departure from Ephesus. During his abode there he made known to his disciples a thought that had long haunted him: 'I must needs see Rome.' The capital of the Gentile world was indeed calling the apostle of the Gentiles.

The rapid growth of Christianity in the capital of the empire had brought face to face, in a manner more striking than elsewhere, the two heterogeneous elements which formed the Church of that day: the unity of faith held together in one fold those that had formerly been Jews, and those that had been pagans. It so happened that some of both of these classes, too easily forgetting the gratuity of their common vocation to the faith, began to go so far as to despise their brethren of the opposite class, deeming them less worthy than themselves of that Baptism which had made them all equal in Christ. On the one side, certain Jews disdained the Gentiles, remembering the polytheism which had sullied their past life with all those vices which come in its train. On the other side, certain Gentiles contemned the Jews, as coming from an ungrateful and blinded people, who had so abused the favours lavished upon them by God as to crucify the Messias.

In the year 53, Paul, already aware of these debates, profited by a second journey to Corinth to write to the faithful of the Church in Rome that famous Epistle in which he emphatically sets forth how gratuitous is the gift of faith; and maintains how Jew and Gentile alike being quite unworthy of the divine adoption, have been called solely by an act of pure mercy. He likewise shows how Jew and Gentile, forgetting the past, have but to embrace one another in the fraternity of the same faith, thus testifying their gratitude to God through whom

both of them have been alike prevented by grace. His apostolic dignity, so fully recognized, authorized Paul to interfere in this matter, though touching a Christian centre not founded by him.

While awaiting the day when he could behold with his own eyes the queen of all Churches, lately fixed by Peter on the seven hills, the apostle was anxious once again to make a pilgrimage to the city of David. Jewish rage was just at that moment rampant in Jerusalem against him; national pride being more specially piqued that he, the former disciple of Gamaliel, the accomplice of Stephen's murder, should now invite the Gentiles to be coupled with the sons of Abraham, under the one same Law of Jesus of Nazareth. The tribune Lysias was scarcely able to snatch him from the hands of these bloodthirsty men, ready to tear him to pieces. The following night Christ appeared to Paul, saying to him: 'Be constant, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.'

It was not, however, till after two years of captivity, that Paul, having appealed to Cæsar, landed in Italy at the beginning of the year 56. Then at last the apostle of the Gentiles made his entry into Rome: not with the trappings of a victor; he was but a humble Jewish prisoner led to the place where all appellants to Cæsar were mustered; yet he was that Jew whom Christ himself had conquered on the way to Damascus. No longer Saul the Benjamite, he now presented himself under the Roman name of Paul; nor was this a robbery on his part, for after Peter he was to be the second glory of Rome, the second pledge of her immortality. He did not bring the Primacy with him, indeed, as Peter had done, for that had been committed by Christ to one alone; but he came to assert, in the very centre of the Gentile world, the divine delegation which he had received in favour of the nations, just as a tributary flows into the main stream, which, mingling its waters with its own, at last empties them unitedly into the ocean. Paul was to have no successor in his extraordinary mission; but

the element which he had deposited in the mistress and mother Church was of such value, that in course of ages the Roman Pontiffs, heirs to Peter's monarchical power, have ever appealed to Paul's memory as well, pronouncing their mandates in the united names of the 'blessed apostles Peter and Paul.'

Instead of having to await in prison the day whereon his cause was to be heard, Paul was at liberty to choose a lodging-place in the city. He was obliged, however, to be accompanied day and night by a soldier to whom, according to the usual custom, he was chained, but only in such a way as to prevent his escape: all his movements being otherwise left perfectly free, he could easily continue to preach the Word of God. Towards the close of the year 57, in virtue of his appeal to Cæsar, the apostle was at last summoned before the prætorium, and the successful pleading in his cause resulted in his acquittal.

Being now free, Paul revisited the East, confirming on his evangelical course the Churches he had previously founded. Thus Ephesus and Crete once more enjoyed his presence; in the one he left his disciple Timothy as bishop, and in the other Titus. But Paul had not quitted Rome for ever: marvellously enlightened as she had been by his preaching, the Roman Church was yet to be gilded by his parting rays and empurpled by his blood. A heavenly warning, as in Peter's case, bade him also return to Rome where martyrdom was awaiting him. This fact is attested by St Athanasius:[1] we learn the same also from St Asterius of Ameseus, who hereupon remarks that the apostle entered Rome once more, 'in order to teach the very masters of the world; to turn them into his disciples; and by their means to wrestle with the whole human race. There Paul finds Peter engaged in the same work; he at once yokes himself to the same divine chariot with him, and sets about instructing the children of the Law within the synagogues, and the Gentiles outside.'[2]

[1] De fuga sua, xviii.

[2] Homil. viii.

At last Rome possesses her two princes conjointly: the one seated on the eternal chair, holding in his hands the keys of the kingdom of heaven; the other surrounded by the sheaves he has garnered from the fields of the Gentile world. They shall now part no more; even in death, as the Church sings, they shall not be separated. The period of their being together was necessarily short, for they must render to their Master the testimony of blood before the Roman world should be freed from the odious tyranny under which it was groaning. Their death was to be Nero's last crime; after that he was to fade from sight, leaving the world horror-stricken at his end, as shameful as it was tragic.

It was in the year 65 that Paul returned to Rome; once more signalizing his presence there by the manifold works of his apostolate. From the time of his first labours there, he had made converts even in the palace of the Cæsars: having returned to this former theatre of his zeal, he again found entrance into the imperial abode. A woman who was living in criminal intercourse with Nero, and also a cup-bearer of his, were both caught in the apostolic net, for it were hard indeed to resist the power of that mighty word. Nero, enraged at 'this foreigner's' influence in his household, was bent on Paul's destruction. He was cast into prison, but such was his zeal that he persisted the more in preaching Jesus Christ. The two converts of the imperial palace having abjured, together with paganism, the manner of life they had been leading, their twofold conversion hastened Paul's martyrdom. He was well aware that it would be so, as can be seen in these lines addressed to Timothy: 'I labour even unto bands, as an evildoer; but the word of God is not bound. Therefore I endure all things for the sake of the elect. For I am even now ready to be sacrificed, like a victim already sprinkled with the lustral water, and the time of my dissolution is at hand. I have fought the good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me

a crown of justice which the Lord, the just Judge, will render to me in that day.'[1]

On the twenty-ninth of June, in the year 67, whilst Peter, having crossed the Tiber by the triumphal bridge, was drawing nigh to the cross prepared for him on the Vatican plain, another martyrdom was being consummated on the left bank of the same river. Paul, as he was led along the Ostian Way, was also followed by a group of the faithful who mingled with the escort of the condemned. His sentence was that he should be beheaded at the Salvian waters. A two miles' march brought the soldiers to a path leading eastwards, by which they led their prisoner to the place fixed upon for his martyrdom. Paul fell on his knees, addressing his last prayer to God; then having bandaged his eyes, he awaited the death-stroke. A soldier brandished his sword, and the apostle's head, as it was severed from the trunk, made three bounds along the ground; three fountains immediately sprang up on these several spots. Such is the local tradition; and to this day three fountains are to be seen on the site of his martyrdom, over each of which an altar is raised.

Let us unite our voice of homage to that of preceding ages in honour of this *vessel of election*, whence salvation flows so abundantly over our earth. Let us first borrow the following responsories from the Roman Office, the formulas of which for to-day's feast present such a fair collection of graceful beauty.

℟. Tu es vas electionis, sancte Paule apostole, prædicator veritatis in universo mundo: * Per quem omnes gentes cognoverunt gratiam Dei.

℣. Intercede pro nobis ad Deum, qui te elegit. * Per quem.

℟. Gratia Dei sum id quod sum: * Et gratia ejus in me

℟. Thou art a vessel of election, O holy apostle Paul, thou preacher of truth unto the whole world: * By whom all nations have known the grace of God.

℣. Intercede for us unto God who elected thee. * By whom.

℟. By the grace of God I am what I am: * And his grace

[1] 2 Tim.

vacua non fuit, sed semper in me manet.

℣. Qui operatus est Petro in apostolatum, operatus est et mihi inter gentes.

* Et gratia.

in me hath not been void, but ever abideth in me.

℣. He who wrought in Peter among the apostles hath wrought in me also among the Gentiles.

* And his.

On the feast of the conversion of the great apostle, Adam of St Victor furnished a theme for our songs in an admirable sequence. The Missal of Liège of the year 1527 offers us the following, the simplicity of which is wanting neither in gracefulness nor depth:

SEQUENCE

Doctori gentium
Gentes applaudite:
Votaque mentium
Voce depromite.

Unto the doctor of the Gentiles clap your applauding hands, O ye Gentiles: and with voice proclaim your soul's wishes.

Pastori gregibus
Curam impendere:
Pastorem ovibus
Incumbit colere.

To the shepherd appertaineth the care of the flock: unto the sheep it behoveth to revere the shepherd.

Electum vasculum
Honoris ferculum
Tumoris vacuum
Jure percolitis
Qui veri quæritis
Fontis irriguum.

O chosen vessel, vessel of honour without flaw, rightfully treasured by such as seek indeed pastures watered by the true fountain.

Exempli gratiam,
Laudis materiam
In hoc exilio
Confert et gaudium,
Doctoris gentium
Sacra conversio.

The sacred conversion of the doctor of the Gentiles confers gladness in this our exile, subject of praise, and a worthy example.

Rapax mane,
Sero munificus:
Non inane
Benjamin typicus
Tulit auspicium.

At morn, ravenous; at eve, munificent: not vainly did the type of Benjamin give omen.

Parit mater
Doloris filium:
Vocat pater
Dextræ suffragium,
Doctus mysterium.

The mother brought forth a son of pain: the father called him the son of the right hand, for he knew the mystery.

Quod Saulus rapuit,
Paulus distribuit:
Divisit spolia
Legis in gratia.

Quem Annas statuit
Ducem malitiæ,
Christus exhibuit
Ministrum gratiæ.

Dum vacat cædibus,
Cæcutus corruit:
Lapsa de nubibus
Vox eum arguit.

Cur me persequeris,
Saule, nec sequeris:
Cur in aculeum
Vertis calcaneum ?

Cum ne persequeris,
Præstare crederis
Mihi obsequium:
In meis fratribus
Cruentis manibus
Versando gladium.

Excessit littera,
Cesserunt vetera:
Præconem gratiæ
Te nunc constituo:
Surge continuo,
Locum do veniæ.

O plena gratia,
De cujus cumulo
Arenti copia
Redundat sæculo.

Felix vocatio,
Non propter meritum:
Larga donatio,
Sed præter debitum.

Per aquæ medium,
Per ignem Spiritus,
Ad refrigerium
Transit divinitus.

Mutato nomine,
Mutatur moribus:
Secundus ordine,
Primus laboribus.

Par est apostolis
Vocatis primitus:
Præest epistolis,
Vocatus cœlitus.

That which Saul had seized, Paul distributed: he divided the spoils of the Law in grace.

Him whom Annas appointed to be the leader of wickedness, Christ showed to be the minister of grace.

While intent on slaughter, he falls down blind: a voice from the clouds reproves him.

'Wherefore persecutest thou me, O Saul, wherefore followest me not? Wherefore kickest thou against the goad?

'The while thou persecutest me, thou thinkest to do me service brandishing the sword with bloody hands against my brethren.

'The letter is at an end, the old things are done away with: thee do I now constitute preacher of grace: at once arise, I give place to pardon.'

O full of grace from out whose copious stream the arid world is inundated.

O happy vocation, not on account of merits: O copious donation, beyond all measure due!

Through the midst of water, through the fire of the Spirit, he passes to divine refreshment.

His name being changed, changed are his manners: in order he is second, in labours he is first.

Of apostles called in the first instance, he is peer: he excels in his epistles, he is called directly by heaven.

Ter virgis cæditur,
Semel lapidibus:
Ter mari mergitur,
Nec perit fluctibus.
Ad cœlum tertium
Raptus in spiritu,
Dei mysterium,
Mentis intuitu
Intuetur,
Nece loquitur,
Quia nec loqui sinitur.
O pastor inclyte,
Pastorum gloria,
Felici tramite
Tua ovilia
Deduc,
Perduc,
Constitue
Perennis loco pascuæ,
Amen.

Thrice he is beaten with rods, once stoned: thrice submerged in the sea, yet perished not in the waves.
In spirit rapt to the third heaven, he beheld with mental gaze the mystery of God, nor spoke it again, for speak it he could not.

O matchless shepherd, glory of shepherds, by a safe pathway lead, conduct, establish thy sheep in the place of perennial pasture.
Amen.

St Peter Damian has consecrated a hymn to the doctor of the Gentiles in strains of energetic piety.

HYMN

Paule, doctor egregie,
Tuba clangens Ecclesiæ,
Nubes volans ac tonitrum
Per amplum mundi circulum.

Nobis potenter intona,
Ruraque cordis irriga:
Cœlestis imbre gratiæ
Mentes virescant aridæ.

O magnum Pauli meritum,
Cœlum conscendit tertium,
Audit verba mysterii
Quæ nullis audet eloqui.
Dum verbi spargit semina,
Seges surgit uberrima:
Sic cœli replent horreum
Bonorum fruges operum.

Micantis more lampadis,
Perfundit orbem radiis:

O Paul, incomparable doctor, O resounding trumpet of the Church, O fleeting cloud swift carrying the thunder all round earth's circuit:
Do thou roar thy potent thunders into us, and irrigate the fields of our hearts: may our arid souls wax green, beneath the sweet showers of heavenly graces.
O mighty merit of Paul! he scales the third heaven, he hears words of mystery, which he dares not repeat to anyone.
Whilst he casts the seed of the word, a rich harvest springs up: thus are heaven's granaries filled with the fruits of good works.
After the manner of a lamp, he sheds his rays over the

Fugat errorum tenebras,
Ut sola regnet veritas.

Sit Patri laus ingenito,
Sit decus Unigenito,
Sit utriusque parili
Majestas summa Flamini.
Amen.

world: the darkness of error he puts to flight, and truth reigns alone.

Praise be to the Father, born of none, glory be to the Only-Begotten, supreme majesty be to the Spirit, equal of both.
Amen.

In conclusion, conformably with liturgical tradition which never celebrates one of these two apostles without making a commemoration of the other, we give below, despoiled of all later touches, the entire poem of Elpis, whence yesterday's Vesper hymn culled but two strophes. The third strophe is used by the Church on the other féasts of St Peter, the fourth on those of St Paul; the two unitedly formed the Lauds hymn of yesterday's feast.

HYMN

Aurea luce et decore roseo,
Lux lucis, omne perfudisti sæculum:
Decorans cœlos inclyto martyrio.
Hac sacra die quæ dat reis veniam.

Janitor cæli, doctor orbis pariter,
Judices sæcli, vera mundi lumina:
Per crucem alter, alter ense triumphans,
Vitæ senatum laureati possident.

Jam, bone Pastor Petre, clemens accipe
Vota precantum, et peccati vincula
Resolve, tibi potestate tradita,
Qua cunctis cœlum verbo claudis, aperis.

Doctor egregie, Paule, mores instrue,
Et mente polum nos transferre satage:

O Light of Light (*Jesus*), thou hast inundated every age with a golden light and with a ruddy beauty, adorning the heavens with a glorious martyrdom, on this sacred day, which gives pardon to the guilty.

The door-keeper of heaven, as also the teacher of the universe, the judges of the world, the true lights of the earth, the one conquering by the cross, the other by the sword, crowned with laurel, both take their seats in the senate of Life.

Come! O good shepherd, Peter, do thou mercifully receive the prayers of suppliants, and loose the fetters of sin, by the power given to thee, whence, by thy word, thou shuttest or openest heaven to all.

O Paul, thou excellent teacher, instruct us, regulate our way of living, and do thou carefully bear us up in spirit to heaven;

Donec perfectum largiatur plenius,
Evacuato quod ex parte gerimus.
Olivæ binæ pietatis unicæ,
Fide devotos, spe robustos, maxime
Fonte repletos charitatis geminæ,
Post mortem carnis impetrate vivere.
Sit Trinitati sempiterna gloria,
Honor, potestas, atque jubilatio,
In unitate cui manet imperium,
Ex tunc, et modo, per æterna sæcula.
Amen.

until that which we now have but in part being brought to an end, that which is perfect may be given to us in its plenitude.

O twin olive trees, made one in tenderness of affection, grant that devoted in faith, strong in hope, and above all, filled from the fount of twofold charity, we may come to live for ever after the death of this flesh.

To the Trinity in Unity, to which there is ever due supreme dominion, both in time past, and now through everlasting ages, may there be eternal glory, honour, power, and jubilation!

Amen.

To thee, O Paul, we turn this day! Happily founded on Peter, the rock that supports the Church, could we possibly forget thee, by whose labours our forefathers, the Gentiles, became part of the city of God? Sion, once the well-beloved, rejected the Stone and stumbled against it: what is the mystery of this other Jerusalem come down from heaven, the materials whereof were nevertheless drawn up from the abyss? Compacted together in admirable masonry, they proclaim the glory of the skilful architect who laid them on the Corner-Stone; and they are precious stones of such surpassing brilliancy as to outshine all the gems of the daughter of Sion. To whom is this new-comer indebted for all her beauty, for all these her bridal honours? How have the sons of the forsaken one come out from the unclean dens where their mother dwelt, a companion of dragons and of leopards?[1] It is because the voice of the Spouse was heard saying: 'Come, my bride, come from Libanus; from the top of Amana, from the top of Sanir and Hermon!'[2] Nevertheless, the Spouse in his own sacred Person, while he lived here below, never quitted the ancient land of

[1] Cant. iv 8.

[2] *Ibid.*

promise, and his mortal accents never once fell on the ear of her who dwelt beyond the confines of Jacob. But, O Paul, didst thou not exclaim: 'How shall they call upon him? how believe him of whom they have not heard?'[1] Yet whosoever knows thy love of the Spouse has naught to fear, mindful that thou thyself, O holy apostle, hast proposed the problem and canst solve it.

This is the answer; we sang it on the day of Christ's triumphant Ascension: 'When the beauty of the Lord shall arise above the heavens, he shall be mounted on a cloud, and the wing of the wind shall be his swift steed; and, clad in light, he shall dart from pole to pole across the heavens, giving his gifts to the children of men.'[2] Thou thyself, O Paul, art this cloud, this wing of the wind bearing the Bridegroom's message unto the nations; yea, thou wast expressly chosen from on high to teach the Gentiles, as those pillars of the Church, Peter, James, and John, have attested.[3] How beautiful were thy feet when, having quitted Sion, thou didst appear on our mountains and didst cry out to the Gentiles: 'Thy God shall reign!'[4] How sweet thy voice when it murmured in the ear of the poor forsaken one the heavenly call: 'Hearken, O daughter, and see, and incline the ear of thy heart'![5] How tender the pity thou didst evince towards her who had long lived a stranger to the Covenant, without promise, without a God in this world![6]

But afar off was she who was to be brought so near to the Lord Jesus, that he and she should form but one body! Thou didst experience, in this immense labour, both the pains of childbirth and the cares of a mother giving the breast to her new-born babe; thou hadst to bear the tedious delay of the growth of the bride, to guard her from every defilement, to inure her gradually to the dazzling light of the Spouse; until at last, rooted and founded in charity, and having reached unto the measure of the age of the fullness of Christ, she might indeed be

[1] Rom. x 14. [2] Resp. of Matins Ascen. [3] Gal. ii 7-9.
[4] Isa. lii 7. [5] Ps. xliv 11.
[6] Eph. ii 12. The sequel is strung tdgether freely, from this and his other Epistles.

his glory, and be filled by him unto all the plenitude of God. But what a toil to bring up this new creation from the original slime, to the throne of the heavenly Adam, at the right hand of the Father! Oftentimes repulsed, betrayed, put in chains, misunderstood in the most delicate sentiments of thine apostolic heart, thou hadst naught for thy salary save untold anguish and suffering. Yet fatigue, watchings, hunger, cold, nakedness, abandonment, open violence, perfidious attacks, perils of all kinds, far from abating, only excited thy zeal: joy superabounded in thee; for these sufferings were the filling up of those which Jesus had endured to purchase that alliance so long desired by eternal Wisdom. After his example, thou too hadst but one end, whither tended all thy strength and all thy gentleness: along the dusty Roman roads, or tempest-tossed in the depth of the sea; in the city or the desert; borne aloft on ecstatic wing into the third heavens, or bowed beneath the whips of the Jews and the sword of Nero; everywhere bearing the embassy of Christ, thou didst boldly defy alike life and death, powers of earth and powers of heaven, to stay the might of the Lord or his love, whereby thou wast upheld in thy vast enterprise. Then, as if aware by anticipation of the amazement that would be excited by these enthusiastic outpourings of thy great soul, thou didst utter this sublime cry: 'Would to God that you could bear with some little of my folly: but do bear with me, for I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ!'[1]

Yesterday, O Paul, thy work was ended. Having given all, thou at length gavest thyself. The sword that struck off thy head accomplished Christ's triumph, as thou hadst predicted. Peter's death fixes the throne of the Spouse in its predestined place. But to thee is the bride, the Gentile world, indebted for being now able, as she sits at the right hand of the Spouse, to turn to the rival Synagogue, exclaiming: 'I am black, but beauti-

[1] 2 Cor. xi 1, 2.

ful, daughters of Jerusalem; therefore hath the King loved me and chosen me to be his queen !'[1]

Praise be to thee, O apostle, now and for ever! Eternity itself will not suffice to exhaust the gratitude of the nations. Accomplish thy work in each one of us during all ages. Do not allow this mystical body to suffer loss in any of her members. Uphold and brace against despondency the preachers of the sacred Word, all those who by the pen, or by any title whatsoever, are continuing thy work of light. Multiply those valiant apostles who are ever narrowing upon our globe the boundaries of darkness. Thou didst promise to remain with us, to be ever watchful of faith's progress in souls, and to cause the pure delights of divine union to be ever developing there. Keep thy promise; because of thy going away to Jesus, thy word is none the less plighted to those who, like ourselves, could not know thee here below. For to those who have not seen thy face in the flesh thou hast left, in one of thine immortal Epistles, the assurance that thou wilt take care that their hearts be comforted, being instructed in charity, and unto all riches of fullness of understanding, unto the knowledge of the mystery of God the Father and of Jesus Christ, in whom are hid all the treasures of wisdom and knowledge.[2]

During this season of the sacred cycle, the reign of the Holy Spirit who formeth saints,[3] grant that Christians of goodwill may be brought to understand how, by their Baptism, they are put in possession of that sublime vocation which is often imagined to be the happy lot of but a chosen few. Would that they could seize this grand yet very simple idea, which thou hast given, of the mystery wherein is contained the absolute and universal principle of Christian life:[4] that, having been buried with Jesus under the waters, and thereby incorporated with him, they are necessarily bound by every right and title to become saints, to aim at union with Jesus in his life since they have been granted union with

[1] Cant. i 4; iv 8. [2] Col. ii 2, 3. [3] Rom. viii. [4] *Ibid.* vi.

him in his death. Ye are dead, and your life is hidden with Christ in God![1] these were the words addressed by thee to our forefathers. Repeat them to us likewise, for thou didst give them as a truth intended for all without distinction! Suffer not, O Doctor of the Gentiles, that the light grow dim among us, to the great detriment of the Lord and of his bride.

[1] Col. iii 3.

JULY 1

FEAST OF THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

JOHN the Baptist has pointed out the Lamb, Peter has firmly established his throne, Paul has prepared the bride; their joint work, admirable in its unity, at once suggests the reason for their feasts occurring almost simultaneously in the cycle. The alliance being now secured, all three fall into shade; whilst the bride herself, raised up by them to such lofty heights, appears alone before us, holding in her hands the sacred cup of the nuptial-feast.

This gives the key of to-day's solemnity, revealing how its appearance in the heavens of the holy liturgy at this particular season is replete with mystery. The Church, it is true, has already made known to the sons of the new covenant, in a much more solemn manner, the price of the Blood that redeemed them, its nutritive strength and the adoring homage which is its due. On Good Friday earth and heaven beheld all sin drowned in the saving stream, whose eternal flood-gates at last gave way beneath the combined effort of man's violence and of the love of the divine Heart. The festival of Corpus Christi witnessed our prostrate worship before the altars whereon is perpetuated the Sacrifice of Calvary, and where the outpouring of the precious Blood affords drink to the humblest little ones, as well as to the mightiest potentates of earth, lowly bowed in adoration before it. How is it, then, that holy Church is now inviting all Christians to hail, in a particular manner, the stream of life ever gushing from the sacred fount? What else can this mean, but that the preceding solemnities have by no means exhausted the mystery? The peace which

this Blood has made to reign in the high places as well as in the low; the impetus of its wave bearing back the sons of Adam from the yawning gulf, purified, renewed and dazzling white in the radiance of their heavenly apparel; the sacred Table outspread before them on the waters' brink, and the chalice brimful of inebriation—all this preparation and display would be objectless, all these splendours would be incomprehensible, if man were not brought to see therein the wooings of a love that could never endure its advances to be outdone by the pretensions of any other. Therefore, the Blood of Jesus is set before our eyes at this moment as the Blood of the Testament; the pledge of the alliance proposed to us by God;[1] the dower stipulated by eternal Wisdom for this divine union to which he is inviting all men, and its consummation in our soul which is being urged forward with such vehemence by the Holy Ghost.

'Having therefore, brethren, a confidence in entering into the Holies by the Blood of Christ,' says the apostle, 'a new and living way which he hath dedicated for us through the veil—that is to say, his flesh—let us draw near with a pure heart in fullness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water, let us hold fast the confession of our hope without wavering, for he is faithful that hath promised. Let us consider one another to provoke unto charity and to good works.[2] And may the God of peace who brought again from the dead the great Pastor of the sheep, our Lord Jesus Christ, in the Blood of the everlasting Testament, fit you in all goodness, that you may do his will: doing in you that which is well-pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen!'[3]

Nor must we omit to mention here, that this feast is a monument of one of the most brilliant victories of holy Church in our own age. Pius IX had been driven from Rome in 1848 by the triumphant revolution; but

[1] Exod. xxiv 8; Heb. ix 20. [2] Heb. x 19-24. [3] *Ibid.* xiii 20, 21.

the following year, just about this season, his power was re-established. Under the ægis of the apostles on June 28 and the two following days, the eldest daughter of the Church, faithful to her past glories, swept the ramparts of the eternal city; and on July 2, Mary's festival, the victory was completed. Not long after this, a twofold decree notified to the city and to the world the Pontiff's gratitude and the way in which he intended to perpetuate, in the sacred liturgy, the memory of these events. On August 10, from Gaeta itself, the place of his exile in the evil day, Pius IX, before returning to reassume the government of his States, addressing himself to the invisible Head of the Church, confided her in a special manner to his divine care, by the institution of this day's festival; reminding him that it was for his Church that he had vouchsafed to shed all his precious Blood. Then, when the Pontiff re-entered his capital, turning to Mary, just as Pius V and Pius VIII had done under other circumstances, the Vicar of Christ solemnly attributed the honour of the recent victory to her who is ever the help of Christians; for on the feast of her Visitation it had been gained; and he now decreed that this said feast of July 2 should be raised from the rite of double major to that of second class throughout the whole world. This was a prelude to the definition of the dogma of the Immaculate Conception, which the immortal Pontiff had already projected, whereby the crushing of the serpent's head would be completed.

MASS

The Church, formed by the apostles from all the nations under heaven, advances towards the altar of the Spouse who hath redeemed her in his Blood, and in the Introit hails his merciful love. She, henceforth, is the kingdom of God, the depository of truth.

INTROIT

Redemisti nos, Domine, in Sanguine tuo, ex omni tribu, et lingua, et populo, et natione, et fecisti nos Deo nostro regnum.

Ps. Misericordias Domini in æternum cantabo: in generationem et generationem annuntiabo veritatem tuam in ore meo.

℣. Gloria Patri. Redemisti nos.

Thou hast redeemed us, O Lord, in thy Blood, out of every tribe and tongue and people and nation, and hast made us to our God a kingdom.

Ps. The mercies of the Lord I will sing for ever: I will show forth thy truth with my mouth to generation and generation.

℣. Glory, etc. Thou hast.

The Blood of the Man-God, being the pledge of peace between heaven and earth, the object of profoundest worship, the centre of the whole liturgy, and our assured protection against all the evils of this present life, deposits, even now, in the souls and bodies of those whom it has ransomed, the germ of eternal happiness. The Church, therefore, in her Collect, begs of the Father, who has given us his only-begotten Son, that this divine germ may not remain sterile within us, but may come to full development in heaven.

COLLECT

Omnipotens sempiterne Deus, qui unigenitum Filium tuum mundi Redemptorem constituisti, ac ejus Sanguine placari voluisti: concede quæsumus, salutis nostræ pretium solemni cultu ita venerari, atque a præsentis vitæ malis ejus virtute defendi in terris: ut fructu perpetuo lætemur in cœlis. Per eumdem Dominum.

Almighty and eternal God, who hast appointed thy only-begotten Son to be the Redeemer of the world, and hast been pleased to be appeased by his Blood: grant us, we beseech thee, so to venerate with solemn worship the price of our salvation, and to be on earth so defended by its power from the evils of this present life, that we may rejoice in its perpetual fruit in heaven. Through the same Lord, etc.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Hebræos.

Cap. IX

Fratres, Christus assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis: neque per sanguinem hircorum aut vitulorum, sed per proprium Sanguinem introivit semel in Sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersus inquinatos sanctificat ad emundationem carnis: quanto magis Sanguis Christi, qui per Spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi? Et ideo novi Testamenti Mediator est: ut morte intercedente, in redemptionem earum prævaricationum quæ erant sub priori Testamento, repromissionem accipiant, qui vocati sunt, æternæ hæreditatis: in Christo Jesu Domino nostro.

Lesson from the Epistle of St Paul to the Hebrews.

Ch. IX

Brethren, Christ, being come a High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own Blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the Blood of Christ, who through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works to serve the living God? And, therefore, he is the Mediator of the New Testament; that by means of his death, for the redemption of those transgressions which were under the former Testament, those that are called may receive the promise of eternal inheritance; in Christ Jesus our Lord.

The Epistle that has just been read to us is the confirmation of what we were saying above, as regards the special character of this festival. It was by his own Blood that the Son of God entered into heaven; this divine Blood continues to be the means whereby we also may be introduced into the eternal alliance. Thus, the old Covenant, founded on the observance of the precepts of Sinai, had likewise by blood consecrated the people and the law, the tabernacle and the vessels it was to contain;

but the whole was but a figure. 'Now,' says St Ambrose, 'it behoves us to tend to truth. Here below, there is the shadow; here below, there is the image; up yonder, there is the truth. In the law was but the shadow; the image is to be found in the Gospel; the truth is in heaven. Formerly a lamb was immolated; now Christ is sacrificed, but only under the signs of the mysteries, whereas in heaven it is without veil. There alone, consequently, is full perfection unto which our thoughts should cleave, because all perfection is in truth without image and without shadow.'[1] There alone is rest: thither, even in this world, do the sons of God tend; without indeed attaining fully thereunto, they reach nearer and nearer day by day; for there alone is to be found that peace which forms saints.

'O Lord God,' cries out in his turn another illustrious doctor, the great St Augustine, 'give us this peace, the peace of repose, the peace of the seventh day, of that Sabbath whose sun never sets. Yea! verily the whole order of nature and grace is very beautiful unto thy servitors, and goodly are the realities they cover; but these images, these successive forms, bide only awhile, and their evolution ended they pass away. The days thou didst fill with thy creations are composed of morning and of evening, the seventh alone excepted, for it declineth not, because thou hast for ever sanctified it in thine own rest. Now what is this rest, save that which thou takest in us, when we ourselves repose in thee, in the fruitful peace which crowns the series of thy graces in us? O sacred rest, more productive than labour! the perfect alone know thee, they who suffer the divine hand to accomplish within them the work of the six days.'[2]

And the apostle goes on to say, interpreting by means of other parts of Scripture his own words, just read to us by holy Church, 'And therefore to-day if ye shall hear his voice, harden not your hearts.'[3] The divine Blood

[1] Ambr. De Offic. I 48.
[2] Aug. Confess. xiii 35-37; de Genesi ad litt. iv 13-17; *et alibi passim*.
[3] Heb. iii 7, 8, ex Ps. xciv.

has made us participators of Christ: it is our part not to squander, as though it were worthless, this immense treasure, this initial incorporation which unites us to Christ, the divine Head; but let us abandon ourselves, without reserve, to the energy of this precious leaven, whose property it is to transform our whole being into him. Let us be afraid lest we fall short of the promise referred to in to-day's Epistle, that promise of our entering into God's rest, as St Paul tells us. It regards all believers, he says, and this divine Sabbath is for the whole people of the Lord. Therefore, let us make haste to enter in; let us not be like those Jews whose incredulity excluded them for ever from the promised land.[1]

The Gradual brings us back to the great testimony of the love of the Son of God, confided to the Holy Ghost, together with the Blood and Water of the Mysteries: a testimony which is closely linked here below with that which is rendered by the Holy Trinity in heaven. If we receive the testimony of men, the testimony of God is greater, sings the Verse. What is this but to say, once again, that we must absolutely yield to these reiterated invitations of love? None may excuse himself by pleading either ignorance or want of vocation to a higher state than that to which tepidity inclines him. Let us hearken to the apostle addressing himself to all, in this same Epistle to the Hebrews: 'Yea, verily; great and ineffable are these things. But if you have become little able to understand them, it is your own fault; for whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk, though your age would require the solid meat of the perfect. Wherefore, as far as concerns us in our instructions to you, leaving the word of the elementary teaching of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God. Have you not been

[1] Heb. iii, iv.

illuminated ? have you not tasted also the heavenly gift ? have you not been made partakers of the Holy Ghost ? What showers of graces at every moment water the earth of your soul ! It is time that it bring in a return to God who tills it. Ye have delayed long enough: be now, at last, of the number of those who by patience and faith shall inherit the promises, casting your hope like an anchor sure and firm, which entereth in even within the veil, where the forerunner Jesus has entered for us—that is, to draw us in thither after him.'[1]

GRADUAL

Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine.

℣. Tres sunt qui testimonium dant in cœlo: Pater, Verbum, et Spiritus sanctus; et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: spiritus, aqua, et sanguis; et hi tres unum sunt.

Alleluia, alleluia.

℣. Si testimonium hominum accipimus, testimonium Dei majus est. Alleluia.

This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood.

℣. There are three that give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth; the spirit, the water, and the blood: and these three are one.

Alleluia, alleluia.

℣. If we receive the testimony of men, the testimony of God is greater.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. XIX

In illo tempore: Cum accepisset Jesus acetum, dixit: Consummatum est. Et inclinato capite, tradidit spiritum. Judæi ergo (quoniam Parasceve erat), ut non remanerent in cruce corpora Sabbato (erat enim magnus dies ille Sabbati), rogaverunt Pila-

Sequel of the holy Gospel according to John.

Ch. XIX

At that time, when Jesus had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost. Then the Jews (because it was the Parasceve) that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day),

[1] Heb. v, vi *passim*.

tum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites: et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura; sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit: et verum est testimonium ejus.

besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

On Good Friday we heard for the first time this passage from the beloved disciple. The Church, as she stood mourning at the foot of the cross whereon her Lord had just died, was all tears and lamentation. To-day, however, she is thrilling with other sentiments, and the very same narration that then provoked her bitter tears now makes her burst out into anthems of gladness and songs of triumph. If we would know the reason of this, let us turn to those who are authorized by her to interpret to us the burthen of her thoughts this day. They will tell us that the new Eve is celebrating her birth from the side of her sleeping Spouse;[1] that from the solemn moment when the new Adam permitted the soldier's lance to open his Heart, we became, in very deed, bone of his bone and flesh of his flesh.[2] Dc not be surprised if holy Church sees naught but love and life in the Blood which is gushing forth.

And thou, O soul, long rebellious to the secret touches of choicest graces, be not disconsolate; do not say: 'Love is no more for me!' How far away soever the old enemy may, by wretched wiles, have dragged thee, is it not still true, that to every winding way, perhaps even to every pitfall, the streamlets of this sacred fount have followed thee? Thinkest thou, perhaps, that thy long

[1] Aug. Hom. diei, ex tract. cxx in Joan. [2] Sermo II Nocturni.

and tortuous wanderings from the merciful course of these ever pursuant waters may have weakened their power? Do but try; do but, first of all, bathe in their cleansing wave; do but quaff long draughts from this stream of life; then, O weary soul, arming thyself with faith, be strong, and mount once more the course of the divine torrent; for, as in order to reach thee it never once was separated from its fountain-head, so likewise be certain that by so doing thou needs must reach the very source itself. Believe me, this is the whole secret of the bride—namely, that whencesoever she may come, she has no other course to pursue than this, if she would hear the answer to that yearning request expressed in the sacred Canticle: 'Show me, O thou whom my soul loveth, where thou restest in the midday!'[1] Indeed, by reascending the sacred stream, not only is she sure of reaching the divine Heart, but moreover she is ceaselessly renewing, in its waters, that pure beauty which makes her become in the eyes of the Spouse an object of delight and glory to him.[2] For thy part, carefully gather up to-day the testimony of the disciple of love; and congratulating Jesus with the Church, his bride and thy mother, on the brilliancy of her empurpled robe,[3] take good heed likewise to conclude with St John: 'Let us then love God, since he hath first loved us.'[4]

The Church, whilst presenting her gifts for the sacrifice, sings how that chalice which she is offering to the benediction of her sons, the priests, becomes by virtue of the sacred words the inexhaustible source whence the Blood of her Lord flows out upon the whole world.

OFFERTORY

Calix benedictionis, cui benedicimus, nonne communicatio Sanguinis Christi est? Et panis quem frangimus, nonne participatio Corporis Domini est?

The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

[1] Cant. i 6.
[2] Prima ant. in Vesp.
[3] Eph. v 27.
[4] 1 St John iv 19.

The Secret begs for the full effect of the divine alliance, of which the Lord's Blood is both the means and the pledge, since its effusion continually renewed in the sacred Mysteries has hushed the cry of vengeance that the blood of Abel had sent up from earth to heaven.

SECRET

Per hæc divina mysteria, ad novi, quæsumus, Testamenti mediatorem Jesum accedamus; et super altaria tua, Domine virtutum, aspersionem Sanguinis melius loquentem quam Abel innovemus. Per eumdem.

By these divine mysteries, we beseech thee that we may approach to Jesus, the Mediator of the New Testament: and that upon thy altars, O Lord of hosts, we may renew the sprinkling of that Blood, speaking better than that of Abel. Through the same, etc.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, qui salutem humani generis in ligno crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli; adorant Dominationes, tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, Sanctus, Sanctus, etc.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God, who hast appointed that the salvation of mankind should be wrought on the wood of the cross: that whence death came, thence life might arise; and that he who overcame by the tree, might also by the tree be overcome; through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices, saying: Holy, Holy, Holy, etc.

The Communion antiphon hails the merciful love of which our Lord gave proof by his coming, not suffering

himself to be turned aside from his divine projects by the accumulation of crimes which he must destroy in his own Blood, in order to purify the bride. Thanks to the adorable mystery of faith operating in the secret of hearts, when he shall come again visibly, nothing will remain of this sad past but a memory of victory.

COMMUNION

Christus semel oblatus est ad multorum exhaurienda peccata; secundo sine peccato apparebit exspectantibus se, in salutem.

Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him, unto salvation.

Inebriated with gladness at the Saviour's fountains, his sacred Wounds, let us pray that the precious Blood now empurpling our lips may remain unto eternity the living source whence we may ever draw beatitude and life.

POSTCOMMUNION

Ad sacram, Domine, mensam admissi, hausimus aquas in gaudio de fontibus Salvatoris: Sanguis ejus fiat nobis, quæsumus, fons aquæ in vitam æternam salientis. Qui tecum vivit et regnat.

Having been admitted to the holy Table, O Lord, we have drawn waters in joy from the fountains of our Saviour: may his Blood, we beseech thee, become within us a fountain of water springing up to eternal life. Who liveth and reigneth, etc.

VESPERS

Yesterday, at the opening of the feast, the Church sang: 'Who is this that cometh from Bosra, in Edom, with his robe so richly dyed? Comely is he in his vesture! It is I,' replied he, 'I whose word is full of justice, I who am a defender, to save.' He that spoke thus was clad in a garment dyed with blood, and the name given unto him is the Word of God. 'Wherefore, then,' continued the Church, 'is thy robe all bespotted, and thy garments like to those who tread in the wine-

press? I have trodden the winepress alone, and among men none was there to lend aid.'

Thus did he appear, by the virtue of his divine Blood, to whom the psalmist exclaimed: 'Arise in thy glory and beauty, march forward unto victory!'[1] After this first sublime dialogue concerning the Spouse, another, this morning, pointed out to us the bride drawing for herself from this precious Blood that superhuman loveliness which beseems the nuptial banquet of the Lamb. The Lauds antiphons brought upon the scene the members of holy Church, especially her martyrs in whom her radiant beauty glitters most of all: 'These who are clad in white robes, who are they, and whence come they? These are they who have come out of great tribulation, and have washed their robes in the Blood of the Lamb. This is why they stand before the throne of God, ministering to him day and night. They have conquered the dragon by the Blood of the Lamb and the word of the Testament. Blessed are they who have washed their robes in the Blood of the Lamb!'

This evening the Church returns to her Lord, repeating at her Second Vespers the same antiphons as at her First.

ANT. Quis est iste, qui venit de Edom, tinctis vestibus de Bosra? Iste formosus in stola sua.

ANT. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe?

Psalm, *Dixit Dominus*, p. 35.

ANT. Ego qui loquor justitiam, et propugnator sum ad salvandum.

ANT. I that speak justice, and am a defender to save.

Psalm, *Confitebor tibi Domine*, p. 37.

ANT. Vestitus erat veste aspersa sanguine, et vocatur nomen ejus Verbum Dei.

ANT. He was clothed in a robe sprinkled with blood, and his name is called the Word of God.

Psalm, *Beatus vir*, p. 38.

[1] Ps. xliv.

ANT. Quare ergo rubrum est indumentum tuum, et vestimenta tua sicut calcantium in torculari ?

ANT. Why then is thy apparel red, and thy garments like to them that tread the wine-press ?

Psalm, *Laudate pueri*, p. 39.

ANT. Torcular calcavi solus, et de gentibus non est vir mecum.

ANT. I have trodden the wine-press alone, and of the Gentiles there is not a man with me.

PSALM 147

Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion.

Praise the Lord, O Jerusalem ! praise thy God, O Sion !

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Qui emittit eloquium suum terræ: velociter currit sermo ejus.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit.

Who giveth snow like wool: scattereth mists like ashes.

Mittit crystallum suam sicut bucellas: ante faciem frigoris ejus quis sustinebit ?

He sendeth his crystal like morsels: who shall stand before the face of his cold ?

Emittet verbum suum, et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

Qui annuntiat verbum suum Jacob: justitias et judicia sua Israel.

Who declareth his word to Jacob: his justices and his judgements to Israel.

Non fecit taliter omni nationi: et judicia sua non manifestavit eis.

He hath not done in like manner to every nation: and his judgements he hath not made manifest to them.

ANT. Torcular calcavi solus, et de gentibus non est vir mecum.

ANT. I have trodden the wine-press alone, and of the Gentiles there is not a man with me.

CAPITULUM

(*Heb.* ix.)

Fratres, Christus assistens Pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creationis; neque per sanguinem hircorum aut vitulorum, sed per proprium Sanguinem introivit semel in Sancta, æterna redemptione inventa.

Brethren, Christ, being come a High Priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats nor of calves, but by his own Blood, entered once into the Holies, having obtained eternal redemption.

HYMN

Festivis resonent compita vocibus,
Cives lætitiam frontibus explicent:
Tædis flammiferis ordine prodeant
Instructi pueri et senes.

Let the streets re-echo with festive song, let the brow of every citizen beam gladsomeness; let young and old file along, in order due, bearing lighted torches.

Quem dura moriens Christus in arbore
Fudit multiplici vulnere Sanguinem,
Nos facti memores dum colimus, decet
Saltem fundere lacrymas.

Being mindful of that Blood which Christ, upon the cruel tree, did dying shed for many a thousand wounds, let us at least, the while, pour forth our mingling tears.

Humano generi pernicies gravis
Adami veteris crimine contigit:
Adami integritas et pietas novi
Vitam reddidit omnibus.

Grave loss befell the human race, by the old Adam's sin. The new Adam's sinlessness and tender love have life restored to all.

Clamorem validum summus ab æthere
Languentis Geniti si Pater audiit,
Placare potius Sanguine debuit,
Et nobis veniam dare.

If the eternal Father heard on high the strong cry of his expiring Son, far more is he appeased by this dear Blood, and is thereby enforced to grant us pardon.

Hoc quicumque stolam Sanguine proluit,
Abstergit maculas; et roseum decus,

Whosoever in this Blood his robe doth wash, is wholly freed from stain, and roseate beauty gains, whereby he is made like

Quo fiat similis protinus angelis,
Et Regi placeat, capit.
A recto instabilis tramite postmodum
Se nullus retrahat; meta sed ultima
Tangatur: tribuet nobile præmium,
Qui cursum Deus adjuvat.
Nobis propitius sis, Genitor potens,
Ut quos unigenæ Sanguine Filii
Emisti, et placido Flamine recreas,
Cœli ad culmina transferas.
Amen.

℣. Te ergo quæsumus, tuis famulis subveni.
℟. Quos pretioso Sanguine redemisti.

unto angels and well-pleasing to the King.

Henceforth, let none inconstant from the straight path withdraw; but let the furthest goal be fairly touched. May God, who aideth them that run the race, bestow the noble prize.

Be thou propitious to us, O almighty Father, that those whom thou didst purchase by the Blood of thine only-begotten Son, and whom thou dost re-create in the Paraclete Spirit, thou mayst one day transfer unto the heavenly heights. Amen.

℣. We beseech thee, therefore, help thy servants.
℟. Whom thou hast redeemed with thy precious Blood.

Though this feast passes away like all else here below, the object it celebrates remains, and is the treasure of the world. Let, then, this feast be for each one of us, as it indeed is for the Church herself, a monument of heaven's sublimest favours. Each year, as it recurs in the cycle, may our hearts be found bearing new fruits of love, that have budded forth, watered by the fructifying dew of the precious Blood.

ANTIPHON OF THE MAGNIFICAT

Habebitis autem hunc diem in monumentum, et celebrabitis eum solemnem Domino in generationibus vestris cultu sempiterno.

Ye shall observe this day for a memorial, and ye shall keep it holy unto the Lord, in your generations, with an everlasting worship.

COLLECT

Omnipotens sempiterne Deus, qui unigenitum Filium tuum mundi Redemptorem constituisti, ac ejus San-

Almighty and eternal God, who hast appointed thy only-begotten Son to be the Redeemer of the world, and hast

guine placari voluisti: concede quæsumus, salutis nostræ pretium solemni cultu ita venerari, atque a præsentis vitæ malis ejus virtute defendi in terris; ut fructu perpetuo lætemur in cœlis. Per eumdem Dominum.

been pleased to be appeased by his Blood: grant us, we beseech thee, so to venerate with solemn worship the price of our salvation, and to be on earth so defended by its power from the evils of this present life, that we may rejoice in its perpetual fruit in heaven. Through the same Lord, etc.

We here add the Matins hymn of the feast, which is redolent of grace and tenderness.

HYMN

Ira justa Conditoris,
Imbre aquarum vindice,
Criminosum mersit orbem,
Noe in arca sospite:
Mira tandem vis amoris
Lavit orbem Sanguine.

Tam salubri terra felix
Irrigata pluvia,
Ante spinis quæ scatebat,
Germinavit flosculos:
Inque nectaris saporem
Transiere absynthia.

Triste protinus venenum
Dirus anguis posuit,
Et cruenta belluarum
Desiit ferocia:
Mitis Agni vulnerati
Hæc fuit victoria.

O scientiæ supernæ
Altitudo impervia!
O suavitas benigni
Prædicanda pectoris!
Servus erat morte dignus,
Rex luit pœnam optimus.

Quando culpis provocamus
Ultionem Judicis,
Tunc loquentis protegamur
Sanguinis præsentia:

The just ire of the Creator did erst the guilty world submerge beneath the vengeful rain of waters, Noe, in the Ark sequestered safe the while. But yet more wondrous still the violence of love that hath the world in Blood now laved.

The happy world, watered by such salubrious rain, now buds forth fair flowers, where erst sprang naught but thorns: yea, now hath wormwood nectar's savoury sweetness e'en assumed.

The cruel serpent hath suddenly laid aside his poison dire, and vanished is the wild ferocity of beasts: such the victory of the wounded Lamb all meek!

O depth inscrutable of heavenly wisdom! O benignant tenderness of love! Thus every heart aloud proclaims: The slave was worthy of death, and the King, in goodness infinite, did undergo the punishment.

When by sin we provoke the wrath of the judge divine, then by the pleading of this eloquent Blood may we be protected.

Ingruentium malorum
Tunc recedant agmina.
Te redemptus laudet orbis
Grata servans munera,
O salutis sempiternæ
Dux et auctor inclyte,
Qui tenes beata regna
Cum Parente et Spiritu.
Amen.

Then may the throng of threatened evils pass from us away!
Let the ransomed world praise thee, bringing her grateful gifts, O thou, the leader and loving author of eternal salvation, who, together with the Father and the Holy Ghost, dost possess the blessed kingdom. Amen.

THE SAME DAY

THE OCTAVE DAY OF SAINT JOHN THE BAPTIST

THE Church unites on June 24 in one celebration, the memory both of the birth of the Precursor and of his circumcision, surrounded as it was by prodigies, related in the Gospel of the feast itself. But, properly speaking, this is the day whereon these wonders were operated, according to the words of the Gospel: 'It came to pass that on the eighth day the child was circumcised.' By placing on the morrow of this eighth day the celebration of Mary's visit to her cousin Elizabeth, the Church seems to insinuate that our Lady, who had been staying in Zachary's house during the last three months, prolonged her stay and her tender care of the infant and his mother up to this date. The babe that three months ago, at her first arrival, had leaped as though fain to force the prison of the maternal womb, seemed at the moment of his birth to spring towards her; she received him into her arms, and pressed him to her breast, wherein the Son of God still lay reposing. She gave herself entirely to him during these eight days; for she knew they would be the only ones in which the friend of the Bridegroom would taste here below, although without seeing him, the intimate presence of him to whom his whole heart turned. Except for the solemn moment of his Baptism, the sublime majesty of which would hold in subjection every sentiment in the soul of the Precursor but that of self-annihilation and of adoration, John is never to behold (excepting once or twice at a distance) the Well-Beloved he has come to announce. O profound mystery of the divine plan! John is never to know the Bridegroom, never to enjoy Jesus, save in Mary.

Nevertheless, even to-morrow must the farewell be; even to-morrow the desert is to open before him; a desert of the soul, more terrific a thousand times than that which affects the outward senses. His flight from the world to the desert of Judea, far from being a trial to John, will be rather a solace to this infant soul for whom earth was already too narrow. In the wilderness, at least, the air is pure, heaven seems ready to open, and God gives answer to the soul that calls upon him.[1] Let us not, then, be astonished that scarcely is John born than he seeks solitude, and passes almost at once from his mother's breast to the desert wilds.[2] There was no childhood for the man who three months previous to his birth had attained, at one bound, to the plenitude of the age of Christ;[3] no need of human master had he whom heaven had undertaken to instruct,[4] who knew both the past and the future, in God,[5] and whose own plenitude of knowledge, transmitted by him to his parents, had turned them also into prophets.[6] Better far than Elizabeth had he entered into the meaning of our Lady in her *Magnificat*; even on this day he had understood Zachary hailing him as prophet of the Highest in the *Benedictus*:[7] and from whom, save from the Word himself, could the Voice of the Word have received the science of language? Gifted with the full use of his will,[8] what progress on the other side must he have made in love during these three months! The Mother of divine grace neglected nothing in the formation of this natural disposition so singularly favoured, where no obstacle opposed the full development of the divine germs. St Ambrose, whose exquisite delicacy has so wonderfully penetrated into these mysteries, shows us John under Mary's influence exercising himself in the several virtues, anointing his limbs like a valiant athlete, and essaying, even from his mother's

[1] Origen. in Luc. Hom. xi, translatio Hieron.
[2] Hieron. Dialog. contr. Lucif. viii. [3] Ambr. in Luc. ii 30.
[4] Chrysost. Hom. xiii al. xii in Joan. 2.
[5] Paulin. poema vi de S Joan. Bapt. v 217, 218.
[6] Guerric Ign. Serm. i in Nativ. S Joan. 2.
[7] Amb. in Luc. ii 34.
[8] Petr. Chrysol. Serm. 87, 88, 91.

womb, the combats which await him.[1] The eight days which have just lapsed for him in the arms of our Lady have completed the work. His sweet Mistress, whom he is to see no more, may even now bespeak their meeting again in heaven, he at the left of her Son's throne, she at the right, according to the tradition of which Christian art has made itself the faithful interpreter up to our own time.[2]

While awaiting for another six months the birth of the Virgin's Son, earth is meanwhile in possession of him who is the greatest amongst all that are born of women. No human ken in its highest soarings may touch the summits whereon dwells the intelligence of this child but eight days old; no sanctity may stretch to farther limits the heroism of love. Fully enlightened on all the bearings of the approaching farewell, he will not shrink at seeing the Son and the Mother depart on the morrow. Like the divine Spouse himself, he, the friend of the Bridegroom, is strong enough to have no other food than the accomplishment of the will of the Father who has sent them both.[3] His soul, filled henceforth with the memory of these days wherein his heart has been throbbing to the pulsations of that of Jesus, whilst Mary has been clasping him to her breast, will by its fidelity, despite the distant parting, ever keep up between his own and these two Hearts the sublime concert wherein, during these happy hours, the eternal Trinity has been listening for the first time to an echo in the flesh, of its own harmony. Like to the sunflower, friend of the day-star, which, without quitting earth whereon it is placed, keeps ever turning towards him its wistful corolla, John, from the desert's midst, will follow in heart and thought every step of Jesus; but yet will he keep restraint upon his soul. With that eagle-glance of his which heretofore espied him in our Lady's womb, he will behold him, in spite of all obstacles, now a Child,

[1] Amb. in Luc. ii 29. Before him almost in the same terms, Origen in Luc. Hom. vii-ix.
[2] Grimouard de Saint-Laurent, *Guide de l'Art Chrétien*, t. v.
[3] St John iv 34.

now grown up to manhood, passing by not far from his solitude; yet never once will the impetuosity of his love carry him away to climb the few hills then separating him from Jesus, and to throw himself at his sacred feet; never once will the zeal which devours him, the Voice, the witness of the Word, urge him to anticipate by one moment the hour that heaven has fixed for him to cry out to the ignorant crowd: 'Behold your God, the Lamb that is to save you, the expected Messias!' And when at last, in the fifteenth year of Tiberius Cæsar, he manifests the Bridegroom at the divine command, he, the great Baptist, is not the one to come nigh to Jesus saying: 'Master, where dwellest thou?' Nor is he the one that receives the answer: 'Come and see!'[1] To all others falls the happy lot of following Jesus, of abiding with Jesus: but as to John, he thrills indeed at the blissful meeting; yet for his part he keeps afar off, he disappears until that day, now fast approaching, when the prison of the adulterous Herod is to become his grave.

'O God!' cries out the gentle St Francis de Sales, 'such an example as this overwhelms my mind with its grandeur.'[2] 'Oh, what divine abstinence!' exclaims the *eagle of Meaux*, in his turn, 'oh abstinence more admirable far than all those other abstinences related of St John the Baptist!'[3] Let us, too, share with the Church in her admiration and joy, while during these days she makes echo to Gabriel's voice proclaiming at once the dignity both of the son of Zachary and of our Saviour himself. Let us enter into the enthusiasm wherewith so many fathers and doctors (hailing first of all Mary blessed above all) are loud in their applause of the eulogium given to John by the Word himself.[4] Let us understand them, when they declare that amongst all men Christ alone is more exalted than he;[5] that whosoever else is born of woman is inferior to him;[6] that he is the

[1] St John i 38, 39.
[2] Lettre du 14 octobre, 1604, à Ste Jeanne-Françoise de Chantal.
[3] Bossuet, *Élévations sur les Myst.* xv, sem. él. 7.
[4] St Matt. xi. [5] Aug. Sermo lxvi 2.
[6] Maxim. Taurin. Hom. in Nat. S Joan. 3.

most excellent of all saints;[1] yea, more than saint is he,[2] a demi-god,[3] marking the limit of human merit;[4] so great that a greater must necessarily be God.[5] Contemplating a perfection so sublime which surpasses the ken of human intelligence,[6] we cannot be surprised to learn that, according to the doctrine laid down in the works of Gerson, whose authority here is of such great weight, John the Baptist is exalted in heaven above all the choirs of the celestial hosts, and holds the place left vacant by Lucifer at the foot of the throne of God.[7]

Having during this octave been following with holy Church the teachings which it inspires, we shall conclude this day with the words of St Ambrose which form the last lesson of the Matins Office now in use: '" John is his name," writes Zachary, and forthwith his tongue is loosed. Let us also write these mysteries spiritually, and we shall know how to speak. Let us engrave the Precursor of Christ, not on inanimate tablets, but on our living hearts. For to name John is to announce Christ. Let these two names, John and Jesus Christ, be united upon our lips; and therefrom perfect praise will arise, like to that which issued from the mouth of that priest whose hesitating faith concerning the Precursor had rendered him dumb!'[8]

Let us now hear the conclusion of St Ephraem's song in which he gives the meeting of the Bridegroom and the friend of the Bridegroom on the banks of the Jordan. John continues to expose the endless difficulties wherewith his humility inspires him, in order to decline the honour of baptizing the Word made Flesh.

HYMN

Non possum infirmus ego manibus attrectare ignitum tuum corpus. Ardent autem tuæ legiones cœlestes: uni ex

Feeble am I, nor am I able with my hands to handle thy Body which is all fire. But flaming are thy heavenly legions;

[1] De Imit. Chr. iv 17.
[2] Guerric Ign. Sermo i in Nat. S Joan.
[3] Paulin. Poema vi, v, 252.
[4] Max. Taur. Sermo lxi in Nat. S Joan. 5.
[5] Aug. Serm. cclxxxvii in Nat. S Joan. 1.
[6] Guerric, *ubi supra.*
[7] Lectiones duæ super Marcum.
[8] Amb. in Luc. ii 32.

angelis tuis præcipe ut baptizet te.

Non ab angelis corpus assumpsi, ut advocem angelum ad me baptizandum. Humanum corpus indui, ab homine sum baptizandus.

Aquæ viderunt te et valde tremuerunt: viderunt te aquæ et concussæ sunt; spumat præ agitatione amnis, et ego infirmus quomodo tibi baptismum conferre audeam?

Aquæ baptismo meo sanctificantur, ignem spiritumque a me accipiunt. Quod nisi baptismum accepero, facultatem non habebunt generandi filios immortales.

Ignis igni tuo si accedat, exardescit ut stipula. Mons Sinai te non sustinuit, quomodo infirmus ego possim te baptizare?

Ego sum ignis accensus, propter homines infans factus in intemerato virginis utero, nunc vero in Jordane baptizandus.

Valde decet ut tu me baptizes qui ita sanctus es ut omnia mundare possis. Per te contaminata sanctificantur; quum igitur ita sanctus sis, ad quid baptismum suscipias?

Valde oportet ut tu absque contentione, ut jubeo, me baptizes. Baptizavi te in utero, baptiza me in Jordane.

Servus sum, prorsus inops; tu qui omnes liberas, miserere mei. Corrigias calceamentorum tuorum solvere impar sum; quis dignum me reddet

give command unto one of thine angels to baptize thee.

Not of angels have I assumed a body, that an angel I should call to baptize me. With a human body am I clad, by a man am I to be baptized.

The waters saw thee and trembled exceedingly; the waters saw thee and were troubled; the stream bubbled by reason of its agitation, and shall I, frail man, dare to confer baptism upon thee?

By my baptism, the waters are sanctified, and receive of me spirit and fire. Now, unless I receive baptism, they will not have the power of generating sons immortal.

Fire, if it approach to thy fire, burneth like straw. Mount Sinai endured thee not; how then may I, frail man, be able to baptize thee?

I am burning fire, made for man's sake a Babe in the Virgin's chaste womb, but now about to be baptized in Jordan's flood.

Fitting it were that thou shouldst baptize me, thou who art so holy that thou canst make all things clean. By thee are the contaminated sanctified; since, therefore, so holy art thou, what availeth that thou receive baptism?

It behoveth much that thou, without contention, do baptize me, as I command. Lo! I did baptize thee in the womb, do thou baptize me in the Jordan.

I am a slave wholly wretched; O thou who settest all men free, have mercy upon me. To loose the latchet of thy shoes, I am utterly unqualified; who then

sublimissimum tuum attingere caput ?

Meo baptismo servi libertatem adipiscuntur, chirographa lacerantur, manumissio in aquis obsignatur. Si baptizatus non fuero, hæc omnia irrita fient.

Scintilla ignis in ære expectat te super Jordane; si illi assentiris et baptizari vis, tu teipsum abluas et perficias omnia.

Decet te mihi baptismum conferre, ne quis erret et dicat de me: ' Si non esset alienus a Patre, cur levita timuisset ipsum baptizare ?'

Quando baptismum suscipies, quomodo orationem absolvam super Jordanem ? Patre et Spiritu sancto super te apparentibus, quemnam pro more sacerdotum invocabo ?

Oratio in silentio absolvetur: age, manum tuam duntaxat impone mihi, et Pater loco sacerdotis proclamabit quod oportet de Filio suo.

Electi omnes ecce adstant; ecce qui a sponso invitati sunt, testes sunt me quotidie dixisse inter eos: ' Vox sum, non Verbum.'

Vox clamantis in deserto, perfice opus ad quod venisti, ut proclamet desertum te exisse ad eum in magna planitie ubi prædicasti.

Clamor angelorum pervenit ad aures meas. Ecce audio e domo Patris cœlestes Virtutes

can render me worthy to touch thine august head ?

By my baptism slaves obtain liberty; the handwriting is torn in pieces; the seal is put to their manumission in the waters. If I be not baptized, all these things shall be left undone.

In the air, above Jordan, lo ! a sparkle of fire expecteth thee; if thou consentest thereunto and wishest to be baptized, do thou lave thyself, and accomplish all things.

It behoveth that thou confer baptism on me, lest anyone should err and say of me: ' If he were not alien from the Father, wherefore did the Levite fear to baptize him ?'

When thou receivest baptism, how shall I speak the prayer upon Jordan ? The Father and the Holy Ghost appearing over thee, whom then, according to priestly custom, shall I invoke ?

The prayer shall be accomplished in silence; do thy part; set merely thy hand upon me, and the Father, in place of priest, will proclaim what behoveth of his Son.

Lo ! all the elect are present; behold those who are invited by the Bridegroom, they are my witnesses that daily have I spoken thus unto them: ' The Voice am I, not the Word.'

O thou Voice of him who crieth in the wilderness, accomplish the work whereunto thou art come, so that the desert may proclaim that thou art gone forth unto him in the vast plain where thou didst preach.

The cry of the angels reacheth unto mine ears. Behold I hear from out the house of the Father

exclamantes: 'Epiphania tua, Sponse, vivificat mundum.'

Festinat tempus, et me exspectant paranymphi ut videant quid geritur; eia, age, confer mihi baptismum ut laudetur vox Patris quæ mox resonabit.

Audio, Domine; juxta verbum tuum, eia, veni ad baptismum ad quem tuus te amor compellit. Summa cum veneratione contemplatur homo pulvis, se eo usque pertigisse ut manum suam plasmatori suo imponat.

Stabant in silentio cœlestia agmina; descendit sanctissimus Sponsus in Jordanem; baptismo suscepto mox ascendit, et lux ejus effulsit super mundum.

Portæ cœli apertæ sunt, et vox Patris audita est: 'Hic est Filius meus dilectus in quo mihi complacui.' Eia, omnes populi, ipsum adorate.

Stabant spectatores stupefacti, videntes Spiritum descendisse ut de illo testimonium perhiberet. Laus, Domine, epiphaniæ tuæ quæ omnes lætificat. In manifestatione tua totus resplenduit mundus.

the heavenly Virtues exclaiming: 'Thine Epiphany, O Spouse, giveth life to the world.'

Time is speeding apace, and the paranymphs are awaiting to behold what shall take place; Ah! then do thy part, confer baptism upon me, so that the Father's voice, which will presently sound forth, may be praised.

Lord, I hear, I obey: according to thy word, Oh! come thou unto the baptism to which thy love urgeth thee. With extremest veneration is it that man, who is dust, perceiveth himself to presume so as that he should lay his hand on his Maker.

There stood the heavenly hosts in silence; the most holy Bridegroom descended into the Jordan; having received baptism, he presently ascended, and his light shone forth upon the world.

Heaven's portals were opened and the voice of the Father was heard: 'This is my beloved Son, in whom I am well pleased.' Oh! then, adore him, all ye people.

They that saw it were amazed, seeing that the Spirit came down to render testimony unto him. Praise, O Lord, be unto thine Epiphany which maketh all to be glad. In thy manifestation all the world is made resplendent!

JULY 2

THE VISITATION OF THE BLESSED VIRGIN MARY

OUR Lady's visit to her cousin Elizabeth already engaged our attention whilst we were preparing for the Christmas festival. But it is only fitting to return again to an event so important in our Lady's life; the mere commemoration of this mystery made on Ember-Friday in Advent would be insufficient to bring forward all it contains of deep teaching and holy joy. Since in the course of centuries the holy liturgy has been gaining more and more completeness, it is but natural that this precious mine should come to be further opened in honour of the Virgin Mother. The Order of St Francis, it would seem, as well as certain particular churches, such as Rheims and Paris for example—had already taken the initiative, when Urban VI, in 1389, instituted to-day's solemnity. The Pope counselled a fast on the vigil of the feast, and ordered that it should be followed by an octave; he granted for its celebration the same indulgences as Urban IV had, in the previous century, attached to the festival of Corpus Christi. The Bull of promulgation, stopped by the Pontiff's death, was again taken up and published by Boniface IX, his successor on the Chair of Peter.

We learn from the lessons of the Office formerly composed for this feast, that the object of its institution was, as Urban conceived it, to obtain the cessation of the schism then desolating the Church. The Papacy, exiled from Rome for seventy years, had barely re-entered it, when hell, infuriated at a return which crossed all its plans, had taken revenge by ranging under two leaders the flock of the one sheepfold. So deep was the obscurity

wherewith miserable intrigues contrived to cover the authority of the legitimate shepherd, that numbers of churches, in all good faith, began to hesitate, and ended at last in preferring the deceptive staff of a hireling. Thicker yet was the darkness to grow, till night should be so dense, that for a moment the conflicting mandates of three Popes would simultaneously spread through the world; whilst the faithful, struck with stupor, would be at an utter loss to discern accurately which was the voice of Christ's true Vicar. Never had the bride of the Son of God been in a more piteous situation. But our Lady, to whom the true Pontiff had turned at the first rising of the storm, did not betray the Church's confidence. During all those years whilst the unfathomable justice of the Most High let the powers of hell hold sway, she stood for the defence of holy Church, trampling the head of the old serpent so thoroughly under her victorious foot, that in spite of the terrific confusion he had stirred up, he was unable to sully the faith of the people. Their attachment was steadfast to the unity of the Roman See, whosoever might be, in this uncertainty, its veritable occupant. Thus the West, divided in fact, but in principle ever one and undivided, reunited herself spontaneously as soon as God's moment came for the return of light. The hour having arrived for the Queen of saints to assume the offensive, she would not content herself with merely re-establishing at its former post the army of the elect; Satan now must expiate his audacity by being forced to yield back to holy Church those conquests which for centuries had seemed his for ever. The dragon still raged at Basle, when Florence already beheld the heads of Greek schism, the Armenians and the Ethiopians, the cavillers of Jerusalem, of Syria and of Mesopotamia, all compensating by their unhoped-for adhesion to the Roman Pontiff for the anguish just suffered in the West.

It was now to be shown that such a return of nations, in the very midst even of the tempest, was indeed the work of her who had been called upon by the pilot, half

a century before, to succour the bark of Peter. Even they of the factious assembly of Basle gave proof of this, in a way which has unfortunately been too much overlooked by historians who undervalue the high importance that liturgical facts hold in the history of Christendom. When about to separate, these last abettors of the schism devoted the forty-third session of their pretended council to the promulgation of this feast of the Visitation, in the establishment of which Urban VI had, from the outset, placed all his hopes. Notwithstanding the resistance of some of the more obstinate, the schism may, from that hour, be said to have ended. The storm was subsiding; the name of Mary, invoked thus by both sides, shone resplendent as the sign of peace amidst the clouds,[1] even as the rainbow in its sweet radiance unites both extremities of the horizon. 'Look upon it,' says the Holy Ghost, 'and bless him that made it: it is very beautiful in its brightness. It encompasseth the heaven about with the circle of its glory: the hands of the Most High have displayed it.'[2]

But, it may be asked, why was the feast of the Visitation specially chosen, more than any other, as the monument of restored peace? The answer seems to be suggested in the very nature of the mystery itself and in the manner of its accomplishment.

Here, more particularly, does Mary appear as the Ark of the Covenant, bearing within her the Emmanuel, the living testimony of a more true reconciliation, of an alliance more sublime between earth and heaven, than that limited compact of servitude entered into between Jehovah and the Jews, amidst the roar of thunder. By her means, far better than through Adam, all men are now brethren; for he whom she hides within her is to be the first-born of the great family of the sons of God. Scarcely is he conceived than there begins for him the mighty work of universal propitiation. Arise, then, O Lord, thou and the Ark which thou hast sanctified,[3] whence thine own sanctity will pour

[1] Gen. ix 12-17. [2] Ecclus. xliii 12, 13. [3] Ps. cxxxi 8.

down upon the earth! During the whole of her rapid passage from Nazareth to the mountains of Judea, she shall be protected by wings of Cherubim jealously eager to contemplate her glory. Amidst his truest warriors, amidst Israel's choirs of singing men, David conducted the figurative Ark from the house of Aminadab to that of Obed-edom;[1] but better far is the escort deputed by the eternal Father for this sacred Ark of the new Covenant, troops of the noblest princes of the heavenly phalanx.

Favoured with benediction was that Levite's house, while for three months it sheltered the Most High hidden on the golden propitiatory: more favoured still the home of the priest Zachary, harbouring, for the same lapse of time, eternal Wisdom enshrined in the virginal womb, wherein that union, so desired by his love, had just been accomplished. Yet beneath Zachary's roof, blessed as it was, the enemy of God and man was still holding one captive: the angelic embassy that had announced John's miraculous conception and birth could not exempt him from the shameful tribute that every son of Adam must pay to the prince of death, on entering into this life. As formerly at Azotus, so now Dagon may not remain standing erect in face of the Ark.[2] Mary appears, and Satan, at once overturned, is subjected to utter defeat in John's soul, a defeat that is not to be his last; for the Ark of the Covenant will not stay its victories till the reconciliation of the last of the elect be effected.

Let us, then, hail this day with songs of gladness: for this mystery contains the germ of every victory gained by the Church and her sons: henceforth the sacred Ark is borne at the head of every combat waged by the new Israel. Division between man and his God is at an end, between the Christian and his brethren! The ancient Ark was powerless to prevent the division of the tribes; henceforth if schism and heresy do hold out for a few years against Mary, it shall be but to evince more fully her glorious triumph at last. In all ages, because of her, even as to-day under the eyes of the

[1] 2 Kings vi. [2] 1 Kings v.

enemy now put to confusion, little ones shall rejoice, all shall be filled with benediction, and Pontiffs shall be perfected.[1] Let us join the tribute of our songs to John's exulting gladness, to Elizabeth's sudden exclamations, to Zachary's canticle; therewith let earth re-echo! Thus in bygone days was the Ark hailed as it entered the Hebrew camp. Hearing their shout, the Philistines learned that help had come from the Lord; and, seized with terror, they groaned aloud saying: 'Woe to us; for there was no such great joy yesterday and the day before: woe to us!'[2] Verily this day the whole human race, together with John, leaps for joy and shouts with a great shout; verily this day has the old enemy good reason to lament: the heel of the woman,[3] as she stamps him down, makes his haughty head to wince for the first time: and John, set free, is hereby the precursor of us all. More happy are we, the new Israel, than was the old, for our glory shall never be taken away; never shall be wrested from us that sacred Ark which has led us dry-shod across the river,[4] and has levelled fortresses to the dust at its approach.[5]

Justly then is this day, whereon an end is put to the series of defeats begun in Eden, the day of new canticles for a new people! Yet who may intone the hymn of triumph but she to whom the victory belongs? 'Arise, arise, O Debbora, arise; arise and utter a canticle.[6] The valiant men ceased and rested in Israel, until Mary arose, the true Debbora, until a mother arose in Israel.[7] It is I, it is I,' saith she, 'that will sing to the Lord. I will sing to the Lord the God of Israel.[8] O magnify the Lord with me, as saith my grandsire David, and let us extol his Name together.[9] My heart hath rejoiced, like that of Anna, in God my Saviour.[10] For even as in his handmaid Judith, by me he hath fulfilled his mercy,[11] so that my praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord for ever.[12] For

[1] Ps. cxxxi 8, 9, 14-18.
[2] 1 Kings iv 5-8.
[3] Gen. iii 15.
[4] Josue iii, iv.
[5] *Ibid.* vi.
[6] Judg. v 12.
[7] *Ibid.* 7.
[8] *Ibid.* 3.
[9] Ps. xxxiii 4.
[10] 1 Kings iii.
[11] Judith xiii 18.
[12] *Ibid.* 25, 31; xv 11.

mighty is he that hath done great things in me;[1] there is none holy as he.[2] Even as by Esther, he hath throughout all generations saved those who feared him;[3] in the power of his arm,[4] he hath turned against the impious one the projects of his own heart, driving proud Aman out of his seat and uplifting the humble; the bow of the mighty is overcome, and the weak are girt with strength; the abundance of them that were rich hath passed to the hungry, and they are filled;[5] he hath remembered his people, and hath had pity on his inheritance.[6] Such, indeed, was the promise that Adam received and our fathers have handed down unto us: and he hath done to them even as he had promised.'[7]

Daughters of Sion and all ye who groan in the thraldom of Satan, the hymn of deliverance has sounded in our land! Following in her train, who beareth within her the pledge of alliance, let us form into choirs; better than Mary, Aaron's sister, and by yet juster title, she leads the concerts of Israel.[8] So sings she on this day of triumph, and the burthen of her song gathers into one all the victorious chants which, in the ages of expectation, preluded this divine canticle of hers. But the past victories of the elect people were but figures of that which is gained by our glorious Queen on this day of her manifestation; for she, beyond Debbora, Judith or Esther, has truly brought about the deliverance of her people; in her mouth the accents of her illustrious predecessors pass from the burning aspiration of the prophetic age to the calm ecstasy which denotes that she is already in possession of the long-expected God. A new era is fitly inaugurated by sacred chants: divine praise receives from Mary that character which henceforth it is never to lose, even in eternity.

The preceding considerations have been suggested by the special motive which led the Church to institute this feast in the fourteenth century. Again, in our own day, has Mary shown that this date is indeed for her a day of

[1] Exod. xv 2, 3, 11. [2] 1 Kings ii 2. [3] Esth. ix 28.
[4] Judith ix 11. [5] 1 Kings ii 4, 5. [6] Esth. x 12.
[7] *Ibid.* xiii 15; xiv 5 [8] Exod. xv 20, 21.

victory. On the second of July, in the year 1849, Rome was restored to the exiled Pontiff Pius IX.[1] But we should far exceed the limits of our present scope, were we to strive to exhaust the teachings of this vast mystery of the Visitation. Besides, some have been already given in our Advent volume; and others more recently on the feast and octave-day of St John's Nativity. What we mean to add further on the subject is brought to light by the Epistle and Gospel of the Mass given below.

FIRST VESPERS

The antiphons used in the Office of this day are all taken from the Gospel, and reproduce historically the mystery we are celebrating.

ANT. Exsurgens Maria, abiit in montana cum festinatione in civitatem Juda.

ANT. Mary rising up, went into the hill country, with haste, into a city of Juda.

Psalm, *Dixit Dominus*, p. 35.

ANT. Intravit Maria in domum Zachariæ, et salutavit Elisabeth.

ANT. Mary entered into the house of Zachary and saluted Elizabeth.

Psalm, *Laudate pueri*, p. 39.

ANT. Ut audivit salutationem Mariæ Elisabeth, exsultavit infans in utero ejus, et repleta est Spiritu sancto. Alleluia.

ANT. When Elizabeth heard the salutation of Mary, the infant leaped in her womb: and she was filled with the Holy Ghost. Alleluia.

PSALM 121

Lætatus sum in his quæ dicta sunt mihi: In domum Domini ibimus.

I rejoiced at the things that were said to me: We shall go unto *Mary*, the house of the Lord.

Stantes erant pedes nostri: in atriis tuis, Jerusalem.

Our feet were standing in thy courts, O Jerusalem! *Our heart loves and confides in thee, O Mary.*

[1] See above, Feast of the Precious Blood, p. 370.

Jerusalem quæ ædificatur ut civitas: cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio: sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: et abundantia diligentibus te.

Fiat pax in virtute tua: et abundantia in turribus tuis.

Propter fratres meos et proximos meos: loquebar pacem de te.

Propter domum Domini Dei nostri: quæsivi bona tibi.

ANT. Ut audivit salutationem Mariæ Elisabeth, exsultavit infans in utero ejus, et repleta est Spiritu sancto. Alleluia.

ANT. Benedicta tu inter mulieres, et benedictus fructus ventris tui.

Mary is like to Jerusalem that is built as a city; which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Because seats sat there in judgement; seats upon the house of David; *and Mary is of a kingly race.*

Pray ye, *through Mary,* for the things that are for the peace of Jerusalem; and may abundance be on them that love thee, *O Church of our God!*

The voice of Mary; Let peace be in thy strength, *O thou new Sion!* and abundance in thy towers.

I, *a daughter of Israel,* for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

ANT. When Elizabeth heard the salutation of Mary, the infant leaped in her womb: and she was filled with the Holy Ghost. Alleluia.

ANT. Blessed art thou among women, and blessed is the fruit of thy womb.

PSALM 126

Nisi Dominus ædificaverit domum: in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem: frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris.

Unless the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light; rise ye after you have sitten, you that eat of the bread of sorrow.

Cum dederit dilectis suis somnum: ecce hæreditas Domini, filii, merces, fructus ventris.

Sicut sagittæ in manu potentis: ita filii excussorum.

Beatus vir qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

ANT. Benedicta tu inter mulieres, et benedictus fructus ventris tui.

ANT. Ex quo facta est vox salutationis tuæ in auribus meis, exsultavit infans in utero meo. Alleluia.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

ANT. Blessed art thou among women, and blessed is the fruit of thy womb.

ANT. For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. Alleluia.

PSALM 147

Lauda, Jerusalem, Dominum: lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: velociter currit sermo ejus.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas: ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

Praise the Lord, *O Mary, thou true* Jerusalem: *O Mary,* O Sion *ever holy,* praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn, *with Jesus who is the Bread of life.*

Who sendeth forth *by thee* his word to the earth: his word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send forth his word, *by Mary,* and shall melt them: his spirit shall breathe, and the waters shall run.

Qui annuntiat verbum suum Jacob: justitias et judicia sua Israel.

Non fecit taliter omni nationi: et judicia sua non manifestavit eis.

Who declareth his word to Jacob: his justices and his judgements to Israel.

He hath not done in like manner to every nation: and his judgements he hath not made manifest to them, *as he hath in these our days.*

ANT. Ex quo facta est vox salutationis tuæ in auribus meis, exsultavit infans in utero meo. Alleluia.

ANT. For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. Alleluia.

The psalms have sung of the exalted greatness of him whom the humility of Mary has attracted to her, and by whom she has been manifested for the first time to the world, as the city of God, built by him with love; this she herself proclaims to-day while praising the Lord her God. The capitulum is borrowed, as also are the psalms and hymn, from the common Office of our Lady; it tells of that august predestination wherein, before all ages, were inseparably united eternal Wisdom and this Woman blessed above all those from whom she was one day to be born.

CAPITULUM

(*Ecclus.* xxiv.)

Ab initio et ante sæcula creata sum, et usque ad futurum sæculum non desinam, et in habitatione sancta coram ipso ministravi.

From the beginning and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him.

HYMN

Ave, maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Hail, star of the sea! Blessed Mother of God, yet ever a Virgin! O happy gate of heaven!

Thou that didst receive the *Ave* from Gabriel's lips, confirm us in peace, and so let *Eva* be changed into an *Ave* of blessing for us.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.
Monstra te esse Matrem,
Sumat per te preces
Qui, pro nobis natus,
Tulit esse tuus.
Virgo singularis,
Inter omnes mitis;
Nos culpis solutos,
Mites fac et castos.
Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.
Sit laus Deo Patri,
Summo Christo decus,
Spiritui sancto,
Tribus honor unus.
Amen.

℣. Benedicta tu in mulieribus.

℟. Et benedictus fructus ventris tui.

Loose the sinner's chains, bring light to the blind, drive from us our evils, and ask all good things for us.

Show thyself a Mother, and offer our prayers to him, who would be born of thee, when born for us.

O incomparable Virgin, and meekest of the meek, obtain us the forgiveness of our sins, and make us meek and chaste.

Obtain us purity of life, and a safe pilgrimage; that we may be united with thee in the blissful vision of Jesus.

Praise be to God the Father, and to the Lord Jesus, and to the Holy Ghost; to the Three one self-same praise.

Amen.

℣. Blessed art thou among women.

℟. And blessed is the fruit of thy womb.

Every day the solemn evening Office borrows from Mary's canticle its sweetest fragrance. Nor is Good Friday itself an exception: even on that day, at Vespers, holy Church throughout the world invites our Lady to sing it beside the Cross whereon the terrible drama has just been completed. The reason is, that this incomparable canticle has for its object the entire redemption. At the foot of the holy Rood, no less than on days such as this full of sweetness, that which predominates in Mary and overrules alike all her anguish and all her joy is the thought of God's glory being at last satisfied; of man's salvation being at last secured. Now, on this feast, the mysteries of the entire cycle having so lately passed one by one before our eyes, the *Magnificat* resounds, as it were, in all its fullness of tone, whilst receiving, at the same time, from this solemnity itself all the freshness of the first day on which earth caught its notes.

ANTIPHON OF THE MAGNIFICAT

Beata es, Maria, quæ credidisti: perficientur in te quæ dicta sunt tibi a Domino. Alleluia.

Blessed art thou, O Mary, who hast believed: those things shall be accomplished in thee which were told thee by the Lord. Alleluia.

The Prayer is the Collect of the Mass, p. 407.

A commemoration is then made of the octave of St John the Baptist, p. 261.

On this day whereon Satan, for the first time, sees his infernal crew fall back in face of the sacred Ark, two warriors of the army of the elect take their rank in our Queen's cortège. Deputed by Peter himself, during this his glad octave, to wait upon Mary, they have earned this honour by reason of their faith, which taught them to recognize in Nero's condemned criminal the chief of God's people.

The prince of the apostles was awaiting his martyrdom in the dungeon of the Mamertine prison, when, led by divine mercy, there came to him two Roman soldiers, whose names have become inseparable from his own in the Church's memory. One was called Processus, the other Martinianus. They were struck by the dignity of the old man, confided for some hours to their ward, who would not see daylight again until he was led out to execution. Peter spoke to them of life eternal, and of the Son of God who so loved men as to give the last drop of his Blood for their ransom. Processus and Martinianus received with docile heart this unexpected instruction; they accepted it with simple faith, and craved the grace of regeneration. But water was wanting in the dungeon, and Peter was forced to make use of the power to command nature, bestowed by our Lord upon the apostles when he sent them into the world. At the word of the old man a fountain sprang up from the ground, and the two soldiers were baptized in the miraculous water. Christian piety still venerates this fountain, which never either brims over or dries up. Processus

and Martinianus soon paid with their life for the honour conferred upon them of being thus initiated into the Christian faith by the prince of the apostles, and they are numbered among God's martyrs.[1]

Their cultus is as ancient as that of Peter himself. In the age of peace, a basilica was raised over their tomb. St Gregory pronounced there, on the solemn anniversary of their combat, his thirty-second homily on the Gospel. The great Pontiff therein renders testimony to the miracles which were operated on that holy spot, and he celebrates, in particular, the power which those two saints have of protecting their devout clients on the day of the Lord's justice.[2] Later on, St Paschal I enriched the basilica of the prince of the apostles with their bodies. They now occupy the place of honour in the left arm of the Latin cross formed by the immense edifice, and they give their name to the whole of this side of the transept, wherein the Vatican Council held its immortal sessions; it was fitting that this august assembly should carry on its labours under the patronage of these two valiant warriors, who were not only St Peter's guards, but his conquest in the days of his own glorious confession. Let us not forget these illustrious protectors of holy Church. The feast of the Visitation, of more recent institution, has not lessened theirs; though their glory is now, so to say, lost in that of our Lady, their power can but have gained in strength by this approximation to the gentle Queen of earth and heaven.

MASS

The Introit is that of the Votive Masses of our Lady for this part of the year. It is taken from Sedulius,[3] the

[1] Sainte Cécile et la Société romaine aux deux premiers siècles.

[2] In Ev. Hom. xxxii 7-9.

[3] Salve, sancta parens, enixa puerpera Regem,
Qui cœlum terramque tenet per sæcula, cujus
Numen, et æterno complectens omnia gyro
Imperium sine fine manet; quæ ventre beato

Hail, holy Mother, who didst bring forth the King, who for ever ruleth heaven and earth, whose Godhead abideth without end, as doth his empire, embracing all things in eternal circuit. Hail thou, possessing in thy blessed womb, at once, both the joys of maternity and the honour of virginity, to whom was never seen the

Christian poet of the fifth century, from whom the holy liturgy borrowed so many graceful pieces at Christmas and Epiphany. Who can fail to recognize to-day, in the sublime *Magnificat* which is the glory of this festival, the good word of which our Introit verse sings, or, in other words, the work which the Virgin Mother offers to the King!

INTROIT

Salve, sancta parens, enixa puerpera Regem: qui cœlum terramque regit in sæcula sæculorum.	Hail, holy Mother, who didst bring forth the King, who rules heaven and earth for ever.
Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi.	*Ps.* My heart hath uttered a good word: I speak my works to the King.
℣. Gloria Patri. Salve.	℣. Glory, etc. Hail.

Peace is the precious gift which earth has been ceaselessly imploring since the original fall. Rejoice, then, now: for the Prince of peace this day reveals himself by Mary. The solemn commemoration of the mystery which we are celebrating will develop within us the work of salvation begun in that of Christmas at the opening of our cycle. Let us beg this grace, in the words of the Church in her Collect.

COLLECT

Famulis tuis, quæsumus Domine, cœlestis gratiæ munus impertire: ut, quibus beatæ Virginis partus exstitit salutis exordium, Visitationis ejus votiva solemnitas pacis tribuat incrementum. Per Dominum.	We beseech thee, O Lord, to bestow on thy servants the gift of heavenly grace, that for those to whom the blessed Virgin's childbirth was the beginning of salvation, the votive solemnity of her Visitation may procure increase of peace. Through our Lord, etc.

Gaudia matris habens cum virginitatis honore,
Nec prifnam similem visâ es, nec habere sequentem:
Sola sine exemplo placuisti femina Christo!

like before, nor shall there ever be! Alone, O Woman, thou without example wast pleasing unto Christ!

[*Sedulius, Carmen Paschale*, Lib. II, v 63-69.]

In private Masses, at the end of the Collect, Secret and Postcommunion of the feast, a commemoration is made of the holy martyrs Processus and Martinianus.

Deus, qui nos sanctorum martyrum tuorum Processi et Martiniani gloriosis confessionibus circumdas et protegis: da nobis, et eorum imitatione proficere, et intercessione gaudere. Per Dominum.

O God, who dost surround and protect us by the glorious confessions of thy holy martyrs, Processus and Martinianus: grant us to profit by their example, and rejoice in their intercession. Through our Lord, etc.

EPISTLE

Lectio libri Sapientiæ.

Cant. II

Ecce iste venit saliens in montibus, transiliens colles: similis est dilectus meus capreæ, hinnuloque cervorum. En ipse stat post parietem nostrum, respiciens per fenestras, prospiciens per cancellos. En dilectus meus loquitur mihi: Surge, propera, amica mea, columba mea, formosa mea, et veni. Jam enim hiems transiit, imber abiit, et recessit. Flores apparuerunt in terra nostra, tempus putationis advenit: vox turturis audita est in terra nostra: ficus protulit grossos suos: vineæ florentes dederunt odorem suum. Surge, amica mea, speciosa mea, et veni: columba mea in foraminibus petræ, in caverna maceriæ, ostende mihi faciem tuam, sonet vox tua in auribus meis: vox enim tua dulcis, et facies tua decora.

Lesson from the Book of Wisdom.

Cant. II

Behold he cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come. My dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ears, for thy voice is sweet and thy face comely.

The Church introduces us into the depth of the mystery. What she has just been reading to us is the explanation of that word of Elizabeth's which sums up

the whole of to-day's feast: 'When thy voice sounded in mine ear, the infant in my womb leaped for joy.' O voice of Mary, voice of the turtledove, putting winter to flight, and announcing springtide flowers and fragrance! At this sweet sound John's soul, a captive in the darkness of sin, casts off the badge of slavery, and suddenly developing germs of highest virtues, appears as beautiful as a bride decked in nuptial array: and, therefore, how Jesus hastes unto this well-beloved soul! Between John and the Bridegroom, oh! what ineffable outpourings! what sublime dialogues pass between them, from womb to womb of Mary and Elizabeth! Admirable mothers! Sons yet more admirable! In this happy meeting, the sight, the hearing, the voice of the mothers belong less to themselves than to the blessed fruit each bears within her; thus their senses are the lattices through which the Bridegroom and the friend of the Bridegroom see one another, understand one another, speak one to the other!

The animal man, it is true, understands not this language.[1] 'Father,' the Son of God will soon exclaim: 'I give thee thanks for that thou hast hidden these things from the wise and prudent, and hast revealed them to little ones.[2] Let him, therefore, that hath ears to hear, hear;[3] but, Amen, I say unto you, unless ye become as little children, ye shall not enter into the kingdom of heaven,[4] nor know its mysteries.'[5] Wisdom shall nevertheless be justified by her children, as the Gospel says.[6] The simple-hearted in quest of light, with all the straightforwardness of humility, let pass unheeded those mocking shadows playing over the marshes of this world; they know that the first ray of the eternal Sun will disperse these phantoms, leaving emptiness before those who run in pursuit of them. These wise little ones already feed upon that which eye hath not seen, nor ear heard,[7] having a foretaste, here below, of eternal delights.

[1] 1 Cor. ii 14. [2] St Matt. xi 25. [3] *Ibid.* 15; xiii 9. [4] *Ibid.* xviii 3. [5] *Ibid.* xiii 11. [6] *Ibid.* xi 19. [7] 1 Cor. ii 9.

Ineffably is John the Baptist experiencing all this. Accosted by the divine Friend who has been beforehand in seeking him, his soul at once awakens to full ecstasy. Jesus, on his side, is now making his first conquest; for it is to John that is first addressed amongst all creatures (Mary of course excepted) the sacred nuptial-song uttered to the soul of the Word made Flesh, making his divine Heart throb with emotion. To-day the prophecy of the *Magnificat* was first uttered, and to-day also the divine union expressed by the Holy Ghost in the Canticle of Canticles is fully realized. Never more fully than on this happy day shall the sacred transports of the Spouse be justified; never shall they find a more faithful response! Let us warm ourselves at these celestial fires; let us join our enthusiasm to that of eternal Wisdom, who makes his first step, this day, in his royal progress towards mankind. Let us unite with our Lord in imploring the Precursor at last to show himself. Were it not ordered otherwise from on high, his inebriation of love would verily have made him at once break down the wall that held him from appearing, then and there, to announce the Bridegroom. For he knows that the sight of his countenance, preceding the face of the Lord himself, will excite the whole earth to transports; he knows that his own voice will be sweet when once it has become the organ of the Word calling the bride to him.

Together with Elizabeth let us extol, in the Gradual, the Blessed Virgin to whom we owe all these joys, and within whom love still encloses him whom the whole world could not contain. The distich which is sung in the verse was especially dear to the piety of the Middle Ages; it is to be found in different liturgies, either as the opening line of the hymn,[1] or under the form of an antiphon, in the composition of Masses or of Offices.

[1] Virgo Dei Genitrix, quem totus non capit orbis:
In tua se clausit viscera factus homo.
Vera fides Geniti purgavit crimina mundi:
Et tibi virginitas inviolata manet.

O Virgin Mother of God, he whom the whole world is unable to contain, being made Man, enclosed himself in thy womb.
The true faith of Christ thy Son hath cleansed away the world's guilt. And to thee virginity remains inviolate.

GRADUAL

Benedicta et venerabilis es, Virgo Maria, quæ sine tactu pudoris, inventa es Mater Salvatoris.

℣. Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera factus homo. Alleluia, alleluia.

℣. Felix es, sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est Sol justitiæ, Christus Deus noster. Alleluia.

Thou art blessed and venerable, O Virgin Mary: who without any violation of purity, wert found the Mother of our Saviour.

℣. O Virgin Mother of God, he whom the whole world is unable to contain, being made Man, enclosed himself in thy womb. Alleluia, alleluia.

℣. Thou art happy, O holy Virgin Mary, and most worthy of all praise: because from thee arose the Sun of justice, Christ our God. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. I

In illo tempore: Exsurgens Maria, abiit in montana cum festinatione in civitatem Juda. Et intravit in domum Zachariæ, et salutavit Elisabeth. Et factum est, ut audivit salutationem Mariæ Elisabeth, exsultavit infans in utero ejus; et repleta est Spiritu sancto Elisabeth: et exclamavit voce magna, et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi ut veniat mater Domini mei ad me? Ecce enim ut

Sequel of the holy Gospel according to Luke.

Ch. I

At that time, Mary rising up went into a hill country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost; and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come

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Te matrem pietatis, opem te clamitet orbis:
Subvenias famulis, O benedicta, tuis.

Gloria magna Patri, compar tibi gloria, Nate:
Spiritui Sancto gloria magna Deo. Amen.

He proclaims thee Mother of tenderness and the succour of the world; come, then, to the aid of thy servants, O thou blessed one.

Great glory be to the Father, and equal glory to thee, O Son; to the Holy Spirit, God, great glory also be. Amen.

[*Hymnus Completorii in festis B. Mariæ. Antiphonar. Senoni.* 552.]

facta est vox salutationis tuæ in auribus meis, exsultavit in gaudio infans in utero meo. Et beata quæ credidisti, quoniam perficientur ea quæ dicta sunt tibi a Domino. Et ait Maria: Magnificat anima mea Dominum, et exsultavit spiritus meus in Deo salutari meo.

to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

Mary, having learned from the archangel that Elizabeth was about to become a mother, is preoccupied with the thought of the services that will soon be needed for her cousin and the infant; she, therefore, starts at once on her journey across the mountains, amidst which stands the house of Zachary. Thus does the charity of Christ act, thus does it press,[1] when it is genuine. There is no state of soul in which, under pretext of more exalted perfection, the Christian may be allowed to forget his brethren. Mary had just contracted the highest union with God; and our imagination might perhaps be inclined to picture her, as it were, in a state of powerlessness, lost in ecstasy during these days in which the Word, taking Flesh of her flesh, is inundating her in return with the floods of his Divinity. The Gospel, however, is explicit on this subject: it particularly says that it was in those days[2] that the humble Virgin, hitherto quietly hidden in the secret of the Lord's face,[3] rose up to devote herself to all the bodily as well as the spiritual needs of a neighbour in such condition. This does not mean to say that works are superior to prayer, and that contemplation is not the better part; for, indeed, never did our Lady so directly and so fully adhere to God with her whole being as at this time. But when the creature has attained the summits of the unitive life, he is all the more apt and fitted for exterior works, inasmuch as no lending of himself thereto can distract him from the immovable centre wherein he is fixed.

[1] 2 Cor. v 14. [2] St Luke i 39. [3] Ps. xxx 21.

This is a signal privilege, resulting from that division of the spirit and the soul,[1] to which all do not attain, and which marks one of the most decisive steps in the spiritual life; for it supposes a purification of man's entire being so perfect, that in very truth he is no other than one spirit with the Lord;[2] it entails so absolute a submission of the powers that, without clashing one with the other, they yield, each in its particular sphere, obedience simultaneously to divine inspiration.

So long as the Christian has not yet crossed this last defile, defended with such obstinacy by nature to the end, so long as he has not yet won that holy liberty of the children of God,[3] he cannot possibly turn to man, without in some way quitting God. Not that he ought, on that account, to neglect his duties towards his neighbour, in whom God wishes us to see no other than himself; nevertheless, blessed is he who, like Mary, loses naught of the better part, while he attends to his obligations towards others! Yet how few are such privileged souls, and what a delusion it is to persuade ourselves to the contrary!

We shall return to these thoughts on the day of our Lady's triumphant Assumption; but the Gospel to which we have just been listening makes it a duty for us to draw the attention of the reader to this point. Our Lady has especially on this feast a claim to be invoked as the model of those who devote themselves to works of mercy; and although it is not given to all equally to keep their spirits immersed in God, yet ought they constantly to strive to approach, by the practice of recollection and divine praise, to those luminous heights whereon their Queen shows herself this day in all the plenitude of her ineffable perfections.

The Offertory sings of the glorious privileges of Mary, Mother and Virgin, bringing forth him who made her.

[1] Heb. iv 12. [2] 1 Cor. vi 17. [3] Rom. viii 21; 2 Cor. iii 17.

OFFERTORY

Beata es, Virgo Maria, quæ omnium portasti Creatorem: genuisti qui te fecit, et in æternum permanes virgo.

Thou art blessed, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth him who made thee, and thou remainest for ever a Virgin.

The Son of God, being born of Mary, consecrated her virginal integrity. Let us beg of him in to-day's Secret to vouchsafe, in memory of his Mother, to purify us from every stain, and so render our offering acceptable to God on high.

SECRET

Unigeniti tui, Domine, nobis succurrat humanitas: ut, qui natus de Virigine, matris integritatem non minuit, sed sacravit: in Visitationis ejus solemniis, nostris nos piaculis exuens, oblationem nostram tibi faciat acceptam Jesus Christus Dominus noster. Qui tecum.

May the Humanity of thy only-begotten Son succour us, O Lord; that Jesus Christ our Lord, who when born of a Virgin, did not diminish, but consecrated the integrity of his Mother, may on this solemnity of her Visitation, deliver us from our sins, and make our oblation acceptable to thee. Who liveth, etc.

Commemoration of SS Processus and Martinianus.

Suscipe, Domine, preces et munera: quæ ut tuo sint digna conspectu, sanctorum tuorum precibus adjuvemur. Per Dominum.

Receive, O Lord, our prayers and offerings, and that they may be worthy of thy regard, may we be helped by the prayers of thy saints. Through our Lord, etc.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: et te in Visitatione beatæ Mariæ semper virginis collaudare, benedicere, et prædicare.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God: and that we should praise, bless, and glorify thee on the Visitation of the blessed

Quæ et Unigenitum tuum sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, Sanctus, Sanctus.

Mary ever a Virgin, who by the overshadowing of the Holy Ghost conceived thine only-begotten Son, and, the glory of her virginity still remaining, brought forth the eternal light to the world, Jesus Christ our Lord. By whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens, the heavenly Virtues, and blessed Seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices, saying: Holy, Holy, Holy.

The Church possesses now within her, in the sacred Mysteries, the same Son of the eternal Father whom Mary bore for nine months in her blessed womb. Therein did he take flesh, in order to come to us all. Let us then hail, in our Communion antiphon, both the Mother and the Son.

COMMUNION

Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

The celebration of each one of the mysteries of our salvation, by the participation of the divine Sacrament which contains them all, is a means of obtaining that evil be kept far from us, both in this world and the next. This thought is expressed in the Postcommunion touching on to-day's mystery.

POSTCOMMUNION

Sumpsimus, Domine, celebritatis annuæ votiva sacramenta: præsta, quæsumus; ut et temporalis vitæ nobis remedia præbeant et æternæ.

We have received, O Lord, the votive mysteries of this annual celebration; grant, we beseech thee, that they may bestow upon us remedies both for time and eternity. Through our Lord, etc.

Commemoration of SS Processus and Martinianus.

Corporis sacri, et pretiosi Sanguinis repleti libamine, quæsumus Domine Deus noster: ut quod pia devotione gerimus, certa redemptione capiamus. Per eumdem Dominum.

Replenished with the nourishment of thy sacred Body and precious Blood, we beseech thee, O Lord our God, that what we perform with pious devotion, we may receive with assured redemption. Through the same, etc.

SECOND VESPERS

The antiphons, psalms, capitulum, hymn, and versicle are the same as in First Vespers, p. 400.

ANTIPHON OF THE MAGNIFICAT

Beatam me dicent omnes generationes, quia ancillam humilem respexit Deus. Alleluia.

All generations shall call me blessed, because God hath regarded his humble handmaid. Alleluia.

The fourteenth and fifteenth centuries have celebrated, in graceful compositions, the mystery of this day. The following hymn, by its warm expressions of tender piety towards the Mother of God, more particularly excited the rage of the pretended reformers. What specially roused their wrath was the call to unity which it addresses to the erring. According to what we were saying above as to the motive which prompted holy Church to establish this festival of the Visitation, Mary is in like manner invoked, in other formulas of this period, proper to the same feast, as the light which dissipates clouds,[1] which puts an end to schisms.[2]

SEQUENCE

Veni præcelsa Domina,
Maria, tu nos visita,
Ægras mentes illumina
Per sacra vitæ munia.

Come, sovereign Lady, O Mary, do thou visit us, illumine our sickly souls by the example of thy duties performed in life.

[1] Hymn. O Christi mater fulgida. Dan. iv 276.
[2] Hymn. O Christi mater cœlica. Dan. iv 236.

Veni salvatrix sæculi,
Sordes aufer piaculi,
In visitando populum
Pœnæ tollas periculum.

Veni regina gentium,
Dele flammas reatuum,
Rege quemcumque devium,
Da vitam innocentium.

Veni et ægros visites,
Maria, vires robores
Virtute sacri impetus,
Ne fluctuetur animus.

Veni stella, lux marium,
Infunde pacis radium,
Exsultet cor in gaudium
Joannis ante Dominum.

Veni virga regalium,
Reduc fluctus errantium
Ad unitatem fidei
In qua salvantur cœlici.

Veni, deposce Spiritus
Sancti dona propensius,
Ut dirigamur rectius
In hujus vitæ actibus.

Veni, laudemus Filium,
Laudemus Sanctum Spiritum,
Laudemus Patrem unicum,
Qui nobis det auxilium.
Amen.

Come, O co-redemptrix of the world, take away the filth of sin, by visiting thy people, remove their peril of chastisement.

Come, O Queen of nations, extinguish the flames of the guilty, rectify whatsoever is wrong, give us to live innocently.

Come, and visit the sick, O Mary, fortify the strong with the vigour of thy holy impetuosity, so that brave courage droop not.

Come, O thou star, O thou light of the ocean waves, shed thy ray of peace upon us; let the heart of John exult with joy before the Lord.

Come, O thou regal sceptre, lead back the crowd of erring ones to the unity of the faith, in which the heavenly citizens are saved.

Come, and willingly implore for us the gifts of the Holy Ghost, so that we may be directed aright in the actions of this life.

Come, let us praise the Son, let us praise the Holy Ghost, let us praise the Father, one God, who giveth us succour.
Amen.

'Who is she that cometh forth beautiful as the morning rising, terrible as an army set in array?'[1] O Mary, this is the day on which thine exquisite brightness, for the first time, gladdens the earth. Thou bearest within thee the Sun of justice; and his early beams, striking first the mountain tops whilst the vales below are yet left in darkness, at once enlighten the Precursor, who is said to be the greatest ever born of woman. This divine Sun, swift in his ascending course, will soon bathe the lowly

[1] Cant. vi 9.

valleys in his radiant fires. But how full of grace and beauty are these his first gleams peering through the veiling cloud! For thou, O Mary, art the light cloud, the hope of earth, the terror of hell.[1] Contemplating from afar, through its heavenly transparency, the mystery of this day, Elias, the father of prophets, and Isaias, their prince, did both of them descry the Lord. They beheld thee speeding thy way across the mountains, and they blessed God; 'for,' saith the Holy Ghost, 'when winter hath congealed the waters into crystal, withered the valleys, and consumed as with fire the green mountains, a present remedy to all is the speedy coming of a cloud.'[2]

Haste, O Mary! Come thou to all of us; do not let the mountains alone enjoy thy benign influence; bend thee down to those lowly, ignoble regions wherein the greater part of mankind but vegetates, helpless to scale the mountain heights; let thy kindly visit reach down even to the deepest abyss of human perversity wellnigh bordering on the gulf of hell; let the beams of saving light reach even there. Oh! would that from the thraldom of sin, from the plain where the vulgar throng is swaying to and fro, we were drawn to follow in thy train! How beauteous are thy footsteps along our humble pathways,[3] how aromatic the perfumes wherewith thou dost inebriate earth this day![4] Thou wast all unknown, nay, thou wast even an enigma to thyself, O thou fairest among the daughters of Adam, until thy first going forth led thee unto our poor hovels[5] and manifested thy power. The desert, suddenly embalmed with heavenly fragrance, hails the passage, not of the figurative Ark, but of the 'litter of the true Solomon,' in these days of the sublime nuptials which he has vouchsafed to contract.[6] What wonder, then, if at rapid pace thou dost speed across the mountains, since thou art bearing the Bridegroom who, as a giant, strideth from peak to peak?[7]

Far different art thou, O Mary, from her who is por-

[1] 3 Kings xviii 44; Isa. xix 1. [2] Ecclus. xliii 21-24. [3] Cant. vii 1.
[4] *Ibid.* i 3. [5] *Ibid.* 7. [6] *Ibid.* iii 6-11. [7] Ps. xviii 6, 7.

trayed in the sacred Canticle as hesitating, in spite of the heavenly call, to betake herself to active work, foolishly captivated by the sweets of mystic repose in such a way as to dream of finding it elsewhere than in the absolute good pleasure of the Beloved! Thou art not one, at the voice of the Spouse, to make difficulties about clothing thyself again with the garment of toil, of exposing thy feet, were it never so much, to be soiled with the dusty roads of earth.[1] Scarcely has he given himself to thee immeasurably as none else can know than, ever on thy guard against the mistake of remaining all absorbed in selfish enjoyment of his love, thou thyself dost invite him to begin at once the great work which brought him down from heaven to earth: 'Come, my Beloved, let us go forth into the fields, let us rise up early to see if the vineyard flourish, to hasten the budding of the fruits of salvation in souls; there it is, that I wish to be all thine.'[2] And, leaning upon him, no less than he upon thee, without thereby losing aught of heavenly delights, thou dost traverse our desert;[3] and the Holy Trinity perceiveth between Mother and Son sympathies, harmonious agreements, unknown until then even to thee; and the friends of the Bridegroom, hearing thy sweet voice,[4] on their side also comprehend his love and partake in thy joy. With him, with thee, O Mary, age after age shall behold souls innumerable who, swift-footed even as the roe and the young hart, will flee away from the valleys and gain the mountain heights where, in the warm sunshine, heaven's aromatic spices are ever fragrant.[5]

Bless, O Mary, those whom the better part so sweetly attracts. Protect that Order whose glory is to honour in a special manner thy Visitation. Faithful to the spirit of their illustrious founders they still continue to justify their sweet title by perfuming the Church on earth with the fragrance of that humility, gentleness and hidden prayer which made this day's mystery so dear to the

[1] Cant. v 2-6. [2] *Ibid.* vii 10-13. [3] *Ibid.* viii 5.
[4] *Ibid.* 13. [5] *Ibid.* 14.

angels eighteen hundred years ago. Finally, O Lady, forget not the crowded ranks of those whom grace presses, more numerous than ever nowadays, to tread in thy footsteps, mercifully seeking out every object of misery; teach them the way in which alone it is possible to devote themselves to their neighbour without in any way quitting God; for the greater glory of God and the happiness of man multiply such faithful copies of thee. May all of us, having followed in the degree measured out to us by him who divides his gifts to each one as he wills,[1] meet together in our home yonder, to sing in one voice together with thee, an eternal *Magnificat*!

1 Cor. xii 11.

JULY 3

SAINT LEO THE SECOND

POPE AND CONFESSOR

IT were fitting that our attention should not be diverted during this Octave from the feast which the Church is keeping. But the triumph of Peter will shine out with all the more splendour in proportion as the testimony he rendered to the Son of God is shown to have been maintained with all fidelity during the long series of succeeding ages by the Pontiffs, inheritors of his Primacy. For a considerable time the twenty-eighth of June was consecrated by the memory of St Leo the Great; it was the day chosen by Sergius I for the translation of the illustrious doctor, and indeed a more magnificent usher for the solemnity could hardly be desired. From no other lips than his has Rome ever set forth, in such elevated language, the glories of these two princes of the apostles and her own fame; never since the incomparable scene enacted at Cæsarea Philippi has the mystery of the Man-God been affirmed in a manner so sublime as on that day whereon the Church, striking the impious Eutyches at Chalcedon, received from Leo the immortal formula of Christian dogma. Peter once more spoke by the mouth of Leo; yet the evil was far from being ended: two centuries more were needed; and another Leo, he whom we this day honour, had the honour of ending it at the sixth Council.

The Spirit of God, ever watchful over the development of the sacred liturgy, by no means wished any change to be effected in the train of thought of the faithful people. Thus when towards the beginning of the fourteenth century April 11 was again assigned to St Leo I (for that was really the primitive place occupied by him

in the cycle), St. Leo II, the anniversary of whose death was June 28, and who hitherto had been merely commemorated thereon, being now raised to the rank of a semi-double, came forward to remind the faithful of the glorious struggles maintained both by his predecessor and by himself, in the order of apostolic confession. Latterly his feast was transferred to this day, in order that St Irenæus may be commemorated on the Vigil of the Apostles.

How was it that St Leo's clear and complete exposition of the dogma and the anathemas of Chalcedon did not succeed in silencing the arguments of that heresy which refused to our nature its noblest title, by denying that it had been assumed in its integrity by the divine Word? Because for truth to win the day it suffices not merely to expose the lie uttered by error. More than once, history gives instances of the most solemn anathemas ending in nothing but lulling the vigilance of the guardians of the holy city. The struggle seemed ended, the need of repose was making itself felt amidst the combatants, a thousand other matters called for the attention of the Church's rulers; and so whilst feigning utmost deference, nay, ardour even, if needful, for the new enactments, error went on noiselessly, making profit of the silence which ensued after its defeat. Then did its progress become all the more redoubtable at the very time it was pretending to have disappeared without leaving a trace behind.

Thanks, however, to the divine Head, who never ceases to watch over his work, such trials seldom reach to such a painful depth as that into which Leo II had to probe with steel and fire in order to save the Church. Once only has the terrified world beheld anathema strike the summit of the holy mount. Honorius, placed on the pinnacle of the Church, 'had not made her shine with the splendour of apostolic doctrine, but by profane treason had suffered the faith, which should be spotless, to be exposed to subversion';[1] Leo II, therefore, sending

[1] Leon. II Epist. Confirm. Concil. Constantinop. III.

forth his thunders in unison with the assembled Church against the new Eutychians and their accomplices, did not spare even his predecessor. And yet, as all acknowledge, Honorius had otherwise been an irreproachable Pope; and even in the question at stake he had been far from professing heresy or teaching error. Wherein, then, did his fault lie?

The Emperor Heraclius, who by victory had reached the height of power, beheld with much concern how continual division persisted between the Catholics of his empire and the late disciples of Eutyches. The bishop of the imperial city, the patriarch Sergius, fostered these misgivings in his master's mind. Vain of a certain amount of political skill which he fancied himself to possess, he now aimed at re-establishing, by his sole effort, that unity which the Council of Chalcedon and St Leo the Great had failed to obtain; thus would he make himself a name. The disputants agreed in acknowledging two natures in Jesus Christ; hence to reply to their advances one thing was needed, he thought, to impose silence on the question as to whether there are in him two wills or only one. The enthusiasm with which this evident compromise was hailed by the various sects rebellious to the fourth General Council showed that they still preserved all the venom of error; and the fact that they denied, or hesitated to acknowledge, that in the Man-God there is any other will than that proper to the divine Nature, was equivalent to declaring that he had assumed but a semblance of human nature, since this nature could by no means exist devoid of that will which is proper to it. Therefore, the *Monophysites*, or partisans of the one Nature in Christ, made no difficulty in henceforth being called by the name of *Monothelites*, or partisans of the one will. Sergius, the apostle of this novel unity, might well congratulate himself; Alexandria, Antioch, Constantinople, hailed with one accord the benefit of this peace. Was not the whole East here represented by her patriarchs? If Rome in her turn would but acquiesce, the triumph would be complete! Jeru-

salem, however, proved a jarring note in this strange concert.

Jerusalem, the witness of the anguish suffered by the Man-God in his human nature, had heard him cry out in the garden of his agony: 'Father, if it be possible, let this chalice pass from me; yet, not my will, but thine be done!'[1] The city of dolours knew better than any other what to believe concerning these two wills, which by the heroism of incomparable love were maintained in such full harmony, and the time for her to bear testimony had come. The monk Sophronius, now her bishop, was by his sanctity, courage and learning ready for the task that lay before him. But while, in the charity of his soul, he was seeking to reclaim Sergius before appealing against him to the Roman Pontiff, the bishop of Constantinople took the initiative; he succeeded thus by a hypocritical letter in circumventing Honorius, and in getting him to impose silence on the patriarch of Jerusalem. Hence, when at last St Sophronius, at the head of the bishops of his province assembled in council, thought it had become his positive duty to turn towards Rome, it was but to receive for answer a confirmation of the prohibition to disturb the peace. This was a sad mistake, which though it did not directly implicate the infallible magistracy because it was a measure exclusively political, was one that cost the Church bitter tears and much blood, and which resulted fifty years later in the condemnation of the unfortunate Honorius.

The Holy Ghost, who has guaranteed the infallible purity of the doctrine taught officially from the apostolic Chair, has not pledged himself to protect in a like degree from all failure either the virtue, or the private judgement, or even the administrative acts of the Sovereign Pontiff. In order to promote this marvellous union which the Creator made to reign both upon earth and in heaven, our Lord, when he founded the society of saints upon the authentic and immutable basis of the

[1] St Luke xxii 42.

faith of Peter, willed that to the prayers of all should be confided the charge of completing his work by obtaining for the successors of Peter such preservative graces as do not of themselves necessarily spring from the divine constitution of the Church.

Meanwhile Mahomet was just letting loose his hordes upon the world. Heraclius was now to learn the worth of his patriarch's lying peace, and was to come down lower in shame than he had been exalted in glory by his victories over the Persians, in the days when he had acted as the hero of the cross. Palestine, Syria and Egypt fell simultaneously beneath the blows of the lieutenants of the prophet. Sophronius, placed as he was in the very midst of the scene of invasion, grew still greater under trial. Abandoned by the emperor where the defence of the empire was at stake, disavowed by Rome as to faith, he alone intrepidly treated with Omar as power opposed to power; and when about to die, still hoping against all hope in Rome, though thence had come a blow harder far to bear than that of the caliph, he confided to Stephen of Dora the supreme mission, which the latter thus relates: 'In his justice strong as a lion, contemning calumnies and intrigues, blessed Sophronius took me, unworthy as I am, and conducted me to the sacred spot of Calvary. There he bound me by an indissoluble engagement, in these words: "Thou shalt have to render account to him who being God was voluntarily crucified for us according to the flesh on this spot, when on the day of his terrible coming he will appear in glory to judge the living and the dead, if thou defer or neglect the interests of his faith now in peril. Thou knowest that I cannot in the body do this thing, being hindered by the incursion of the Saracens which our sins have deserved. Set out as soon as possible, and go from here to the farthest ends of the earth, until thou reach the apostolic See, where the foundations of orthodox dogma are set. Go again and again, not once, not twice, but endlessly, and make known to those living there the shock that our land has sustained. Importunately,

ceaselessly, implore and supplicate, until apostolic prudence at length determine, by its canonical judgement, the victory over these perfidious teachings.'' '[1]

The bishop of Dora was faithful to this command. When, twelve years later, he gave this touching narrative at the Council of Lateran in 649, it was then the third time that, in spite of the snares and other difficulties of the times, he could say: 'We have taken the wings of a dove, as David speaks, and we have come to declare our situation to this See, elevated in the sight of all, this sovereign, this principal See, where is to be found remedy for the wound that has been inflicted upon us.'[2] St Martin I, who received this appeal, was one worthy to hear it; and soon afterwards he repaired by his own martyrdom the fault committed by Honorius in suffering himself to be tricked by an impostor. His glorious death, followed by the tortures endured for the truth by the saintly abbot Maximus and his companions, prepared the victory which the heroic faith of Sophronius had announced to the Roman Pontiff. Thus was an odious silence rectified by holy Church: now were her doctors to be seen, with tongue plucked out, still continuing by divine power to proclaim that Christian dogma which cannot be enchained;[3] still with lopped-off hands finding means, in their indomitable zeal, to affix to the mutilated arm the pen whose function, now made doubly glorious, continued thus to carry throughout the world the refutation of falsehood.

But it is time to come to the issue of this memorable contest. It is to be found in him whose feast we are celebrating. St Agatho had assembled the sixth General Council at Constantinople, at the request of another Constantine, an enemy of heresy and a victor over Islam. Faith and justice now did the work hand in hand; and St Leo II could at last sing aloud: 'O holy mother Church, put off thy garb of mourning, and deck thee in robes of gladness. Exult now with joyous confidence: thy liberty is not cramped.'[4]

[1] Concil. Later. Actio seu Secret. II. [2] *Ibid.* [3] 2 Tim. ii 9.
[4] Epist. confirm. Concil. Constantinop. III.

The holy liturgy devotes the following lines to the history of this pontificate, short indeed, but well filled:

Leo Secundus, Pontifex Maximus, Siculus, humanis et divinis litteris græce et latine doctus, musicis etiam eruditus fuit: ipse enim sacros hymnos et psalmos in Ecclesia ad concentum meliorem reduxit. Probavit acta sextæ Synodi, quæ Constantinopoli celebrata est, præsidentibus legatis apostolicæ sedis, præsente quoque Constantino imperatore, et duobus patriarchis Constantinopolitano et Antiocheno, ac centum septuaginta episcopis: quam et in latinum transtulit.

Pope Leo II was a Sicilian. He was learned in sacred and profane letters, as also in the Greek and Latin tongues, and was moreover an excellent musician. He rearranged and improved the music of the sacred hymns and psalms used in the Church. He approved the acts of the sixth General Council, which was held at Constantinople, under the presidency of the legates of the apostolic see, in the presence of the emperor Constantine, the patriarchs of Constantinople and Antioch, and one hundred and seventy bishops: Leo also translated these said acts into Latin.

In eo concilio Cyrus, Sergius, et Pyrrhus condemnati sunt, unam tantummodo voluntatem et operationem in Christo prædicantes. Hic fregit superbiam antistitum Ravennatum, qui Exarchorum freti potentia, sedi apostolicæ non obtemperabant. Quamobrem decrevit, ut electio cleri Ravennatis irrita esset, nisi Romani Pontificis auctoritate comprobaretur.

It was in this Council that Cyrus, Sergius, and Pyrrhus were condemned for teaching that there is in Christ only one will and one operation. Leo broke the pride of the archbishops of Ravenna, who had puffed themselves up, under the power of the exarchs, to set at naught the power of the apostolic see. Wherefore, he decreed that the elections of the clergy of Ravenna should be worth nothing, until they had been confirmed by the authority of the Bishop of Rome.

Vere pater pauperum fuit: non enim pecunia solum, sed opera, labore, et consiliis, egentium, viduarum, et pupillorum inopiam ac solitudinem sublevabat. Qui dum singulos non magis prædicatione quam vita ad pie sancteque vivendum adhor-

He was a true father to the poor. Not by money only, but by his deeds, his labours, and his advice, he relieved the poverty and loneliness of widows and orphans. He was leading all to live holy and godly lives, not by mere preaching, but by his own life, when he fell asleep

taretur; obdormivit in Domino mense sui pontificatus undecimo, quinto nonas Julii, anno sexcentesimo octogesimo tertio, sepultusque est in basilica sancti Petri. Ordinatione una mense Junio, creavit presbyteros novem, diaconos tres, episcopos diversis in locis viginti tres.

in the Lord, having sat as Pope eleven months, in the year 683, and was buried in the church of Saint Peter, the fifth of the Nones of July. In the month of June he held one ordination, whereat he ordained nine priests, three deacons, and twenty-three bishops, for divers places.

O glorious Pontiff, to thee was granted the privilege of completing the apostolic confession by giving the furthest development to the testimony rendered by Peter to the Son of the living God, who is at the same time Son of man. Thou wast to finish the work of Sylvester, Celestine and that other Leo, a Pontiff beloved of earth and of heaven. Convoking, inspiring, confirming the illustrious Councils of Nicæa, Ephesus and Chalcedon, they had triumphantly proved in our Emmanuel both his Divinity consubstantial with the Father, and his unity of person which causes Mary to be truly his Mother, and furthermore his twofold Nature, without which he could not have been our Brother. Satan, who had allowed himself to be more easily overcome on the first two points, disputed the third with utmost rage. As on that great battle-day when he was hurled from heaven, the form of his revolt had been a refusal to adore God under human features; so now, together with all hell, enforced by holy Church to bend the knee, his jealousy would fain pretend that at least God had taken of man but a mutilated nature. Let it be granted that the Word was made Flesh, but in this Flesh do not allow that he had other impulses, other energies, save those of the Divinity itself; such an inert nature as this, uncrowned of its proper will, would in reality be no human nature, even though it were to retain all the rest. Then would Lucifer, in his pride, have less cause to blush; for then man, the object of his infernal envy, would have nothing in common with the divine Word save a vain appearance! Thanks be to thee, O Leo, in the name of all mankind!

By thee, in face of heaven, earth and hell, is promulgated authentically the incomparable title whereby, without any restriction, our nature is established at the right hand of the Father, in the highest heavens; by thee our Lady crushes the vile serpent's head once again.

But what craft was displayed by Satan in this campaign, prolonged for two centuries, noiselessly, the better to secure success! What exultation rang through the abyss when one sad day saw the representative of him who is essential Light appear to side for a moment with the powers of darkness! A cloud seeemd to have come between heaven and those mountains of God, where he dwells with his Vicar; it is probable that the social aid of intercession was weaker just then than it should have been. Be ever at hand, O Leo, to ward off all similarly dangerous situations. Uphold, in every age, the Pastor who rules Christ's Church, that he may keep himself aloof from the darkening mists that earth exhales; keep ever alive in the hearts of the faithful flock that strong prayer, which should continually be made without ceasing for him by the Church:[1] and then Peter, were he even chained in the depths of the darkest dungeon, will be reached by the Sun of justice and clearly see his way in that pure ray; then will the whole body of the Church be lightsome. For Jesus hath said, 'the light of the body is the eye: if the eye be single the whole body will be lightsome.'[2]

By thy teaching we realize more fully the strength of the rock whereon the Church stands; we know that the gates of hell shall never prevail against her.[3] For surely the efforts of the spirits of darkness never went to such lengths as they did in that sad crisis to which thou didst put an end; nor was their success, however great in appearance, contrary to the divine promise; for it is to the teaching of Peter, not to his silence, that the unfailing assistance of the Holy Ghost is guaranteed. O loving Pontiff, obtain for us uprightness of faith and heavenly

[1] Acts xii 5. [2] St Matt. vi 22. [3] *Ibid.* xvi 18.

enthusiasm wherewith it behoves us to hail Peter and Christ acting together in the unity divinely established between them. The liturgy is deeply indebted to thee; grant us to relish more and more the hidden manna it contains, and may our hearts and voices fittingly render these sacred melodies!

The Same Day

THE FIFTH DAY WITHIN THE OCTAVE OF THE HOLY APOSTLES PETER AND PAUL

ALTHOUGH amongst the saints there is none who is undeserving of earth's humble homage, or whose intercession is powerless on our behalf, yet the cultus rendered to them, and the confidence evinced, necessarily vary in proportion to what we know of their glory. It is therefore only just, as St Leo remarks in to-day's Office, that we should honour in a most special manner those whom divine grace has exalted so far above all others, that they are considered, as it were, the two brilliant eyes of Christ's mystical body, the Church, giving light to all of us, who are the members thereof.[1] For this reason, the festival of these two princes of the apostles is held superior to that of any other servant of God occurring in the entire cycle.

When the Church's own practice gave tone to the particular customs of the various countries, national confidence and even private devotion knew no other preferences than those of the holy liturgy; and long were it to tell of all that can be produced by history, public charts, simple contracts and monuments of every sort, in endless proof of our forefathers' love for the glorious doorkeeper of heaven and his illustrious companion armed with the sword. Faith was lively in those days. It was then well understood that of all God's gifts to earth, none is comparable to the graces of sanctification, doctrine and unity, of which Peter and Paul are for all the predestined instruments. The heart became dilated as the mind expanded. Men were eager, therefore, to know as much as they could touching the lives

[1] Sermo I in Nat. Apost. Lect. II Nocturni.

of these fathers of the Christian people; and they made great account of the devotedness wherewith the two apostles had so unsparingly poured out their sweat and blood for them.

Alas! can it be said that such is the case nowadays? How many baptized persons are there, Catholics not merely in name, but even considered practical Catholics, who scarcely possess such elementary notions of true Christianity as to appreciate the importance of the rôle performed amongst men by these founders of the Church, or even to give it a passing thought! Yet some there are, and thanks be to God their number is now on the increase, who glory in studying the principles on which rests the divine constitution of society purchased by the Blood of our Lord. Such men as these understand and revere the august position which has been, and always must be, held by Peter and Paul in the economy of Christian dogma. Nevertheless, do even these persons honour really as they ought these two princes of the apostles? What they know on this subject shows them plainly enough that it cannot be the case with these two apostles as it is with many other saints, whose cultus increases or diminishes according to circumstances of time, place and the like: the cultus of SS Peter and Paul has its roots in the very foundations of Catholicism; whether in nations or in individual souls it cannot wane, save to the great detriment of Catholicity itself. But then, no cultus is real, except that which implies devotion and love; can it be really said of the class of persons to whom we refer that their knowledge of the holy apostles has penetrated deeply enough from their mind into their heart?

In the case of too many people, this knowledge, being confined to the region of theory, is not sufficiently personal with regard to the two apostles themselves; and, therefore, principles the most nicely drawn do by no means impart the spirit of faith, the seat of which is in the heart, and which animates the life. Let them put the finishing stroke to their science. Without losing sight of dog-

matic science, let them seek in prayer and in humble study of the Gospel of the Acts of the Apostles, of the Epistles and of ecclesiastical tradition, that intimate revelation of the very soul of Peter and of Paul which cannot fail to make them admire, and above all love them personally as much as and even more than their sublime prerogatives. Then perhaps will they be astonished to have come so late to a knowledge of many precious details and thousands of instructive features about them, which little children in bygone ages (now reputed barbarous) would have blushed not to know. As a necessary consequence, they will thus begin to feel more Catholic in soul; they will consider themselves happy to have learnt, at last, how to share the devotion of the humble peasant woman and her ingenuous confidence, not unmixed with fear, in the doorkeeper of paradise.

The following beautiful Preface is taken from the Mozarabic Missal. Its theme is that assemblage of divine contrasts, amidst which eternal Wisdom loves, as it were, to play, and which are found wonderfully multiplied in the lives of these two apostles.

ILLATIO

Dignum et justum est, omnipotens Pater, nos tibi ingentes agere gratias pro multiplici apostolorum Petri et Pauli gloria: quam eis per diversas munerum distributiones larga satis pietate donasti. Quos et Unigeniti tui discipulos: et gentium fecisti esse magistros. Qui ob Evangelii prædicationem quum cœlorum præficiantur in regnis: carcerum clauduntur angustiis. Potestatem accipiunt peccata solvendi: et ferri vinculis alligantur. Sanitatem donant: et ægritudines por-

It is truly meet and just, O almighty Father, that we render our deepest thanks unto thee for the multiplied glory of thine apostles Peter and Paul, which thou hast by divers distribution of gifts largely bestowed upon them, of thine immense goodness. Thou hast made them to be disciples of thine only-begotten Son and teachers of the Gentiles. On account of their preaching of the Gospel, though they are first in the heavenly kingdom, yet are they shut up in strait prisons. They receive power

tant. Dæmonibus imperant: et ab hominibus flagellantur. Mortes fugant: et fugiunt persequentes. Super mare ambulant: et in labore desudant. Montes verbo transferunt: et propriis victum manibus quærunt. Judicaturi angelos: in quæstionem mittuntur. Cum Deo vivunt: in mundo periclitantur. Postremo Christus eis serviens pedes lavat: et facies eorum blasphemantium manus alapis colaphizat. Nihil sustinentibus pene defuit ad tolerantiam: nihil superantibus victoriæ non adfuit ad coronam. Si recurramus quot ad testificandam fidei veritatem ærumnarum pertulerint in tormentis frequenter suis: superfuere martyribus. Si in mirabilibus, hoc per Christum fecere quod Christus: si in passionibus, hoc sustinuerunt illi necessitate mortali quod ille voluntate moriendi. Isti ejus viribus: ille suis. Probantes doctrinæ auctoritatem similitudine: non æqualitate doctoris.

to absolve sins: yet are they enthralled in chains of iron. They give health; and they endure bitter anguish. They command demons; and they are scourged by men. They drive away death; and they themselves flee from the face of persecutors. They walk upon the waters; and sweat with toil. By their word are mountains removed; and by the labour of their own hands they earn their bread. They are appointed judges of angels; and they are put to the torture. With God they live; in the world they are in peril. Finally, Christ ministering unto them washes their feet; and by the hands of blasphemers are their faces buffeted with blows. Scarce anything was wanting of sufferings unto their endurance; nor is anything now wanting to the crown of victory in their triumph. If we go over all that they suffered in their torments, they outstrip the martyrs. If we look into their miracles, we see that they did the same by Christ as Christ himself did: if we consider their passion, we behold that they endured by mortal necessity that which he did by voluntary death; but they by his strength, he by his own. Proving the authority of their doctrine by their likeness to their teacher, not by their equality with him.

Implevit Petrus suo tempore: quod promiserat ante tempus. Posuit animam suam pro illo: quem se non crediderat negaturum. Quia ad arduæ sponsionis celeritatem nimia charitate præventus, non intellexit ser-

Peter accomplished in due time that which he promised before his time. He laid down his life for him whom he believed that he would never deny. Since in the burning impetuosity of his great love, he had not understood that the servant

vum pro Domino dare non posse quod pro servo ante Dominus non dedisset: similiter non renuit crucifigi, sed æqualiter non præsumpsit appendi. Obiit ille rectus: iste subjectus. Ille ut majestatem ascendentis sublimitate proferret: iste ut fragilitatem descendentis humilitate monstraret.

cannot give to his Lord that which his Lord hath not as yet given for the servant; so in like manner he refused not, when the time came, to be crucified; but he presumed not to hang in the same position as his Lord. The One died upraised, the other placed downwards: the One thus declared his majesty ascending on high; the other thus showed his fragility that tends unto earth.

Nec Paulus affectu minor, meminit quem sibi arrogaverat dicens: Mihi vivere Christus est, et mori lucrum. Gaudet, insanientis ictibus percussoris, domitas jugo Christo offerre cervices; et pro corporis sui capite, dare corporis sui caput. Diviserunt sibi passionis dominicæ vestimentum duo milities Dei: unus in patibulo, alter in gladio; Petrus in transfixione, Paulus in sanguine.

Nor in less affection doth Paul remember that which he said of himself: Christ is my life, and to die is my gain. Glad is he, beneath the stroke of the raging murderer, to offer unto Christ a neck tamed to the yoke; and for the true Head of the body, to give the mortal head of his own body. Lo! these two soldiers of God, how they divide betwixt them the garment of the Lord's Passion; the one on the gibbet, the other beneath the sword; Peter in transfixion, Paul in blood-shedding.

His igitur dispari mortis genere, non dispari moriendi amore perfunctis: exsultet in eorum doctrinis Ecclesia catholica; in exsequiis religiositas universa; in memoriis urbs Romana; in patrociniis omnis anima christiana. Hæc autem omnia tu, Domine, operaris: qui a prophetis demonstraris; ab angelis adoraris; et in omni sæculo apostolorum lumine declararis. Cui merito omnes Angeli et Archangeli non cessant clamare quotidie, ita dicentes: *Sanctus, Sanctus, Sanctus.*

These two, therefore, differ in the manner of their death, but not in the love shown forth in dying: the Catholic Church exults in their teaching; all religion, in the celebration of their death; the Roman city, in their memory; each Christian soul, in their patronage. Now, all these things thou, O Lord, hast operated, thou who wast pointed out by the prophets, art adored by the angels, art manifested throughout the world, by the light of the apostles. To whom meetly, all Angels and Archangels unceasingly cry out daily, saying: *Holy, Holy, Holy.*

The same liturgy makes use of the following hymn on this festival. It is attributed, not without some foundation, to St Ambrose, and seems to have preceded the hymn of Elpis in liturgical use.

HYMN

Apostolorum passio
Diem sacravit sæculis,
Petri triumphum nobilem,
Pauli coronam proferens.

Conjunxit æquales viros
Cruor triumphalis necis;
Deum secutos præsules
Christi coronavit fides.

Primus Petrus apostolus;
Nec Paulus impar gratia:
Electionis vas sacræ
Petri adæquavit fidem.

Verso crucis vestigio,
Simon honorem dans Deo,
Suspensus ascendit, dati
Non immemor oraculi.

Præcinctus, ut dictum est, senex,
Elevatus ab altero,
Quo nollet ivit, sed volens
Mortem subegit asperam.

Hinc Roma celsum verticem
Devotionis extulit,
Fundata tali sanguine
Et vate tanto nobilis.

Tantæ per Urbis ambitum
Stipata tendunt agmina:
Trinis celebratur viis
Festum sacrorum martyrum.

Prodire quis mundum putet,
Concurrere plebem poli:

The apostles' passion hath consecrated this immortal day, presenting Peter's noble triumph and Paul's crown.

The gore of their victorious death hath conjoined these men, peers in fame; the faith of Christ hath crowned these jubilant followers of God.

The first, Peter the apostle; next, Paul his peer in grace. The vessel of sacred election hath equalled the faith of Peter.

Not unmindful of the oracle, Simon, suspended, ascends along the heaven-turned footprints of the cross, giving glory to God.

Even as was foretold, the old man, girded by another's hand, is upraised. Whither he would not, he has had to go; but willing now, dire death hath he subdued.

Hence Rome hath become the exalted head of religious worship, founded, as she is, in such blood as this, and by so illustrious a prophet.

Through all the vast extent of so great a city, close packed, crowds are pressing along, by three ways, for the celebration of the holy martyrs' festival.

It might be supposed that the whole world had come forth, that the people of all nations

Electa genitum caput,
Sedes magistri gentium.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito
In sempiterna sæcula.
Amen.

had assembled here; lo! verily, the chosen head of the Gentiles, the seat of the teacher of the Gentiles!

Glory be to God the Father, and to his only Son, together with the Paraclete Spirit, for ever and ever. Amen.

JULY 4

THE SIXTH DAY WITHIN THE OCTAVE OF THE HOLY APOSTLES PETER AND PAUL

PETER and Paul still hear the prayer of their devout clients throughout the world. Time has wrought no change in their power; and in heaven no more than formerly on earth can the gravity of the general interests of holy Church so absorb them, as that they should neglect the petition of the humblest inhabitant of the glorious city of God, of which they were constituted, and still are, the princes. Putting to sleep the faith of even just men is one of the triumphs of hell at present; hence we must be allowed to insist somewhat on our point, in order to disturb this dangerous slumber, which would end in nothing less than the utter oblivion of the most touching consideration of our Lord's intention, when he confided to mere men the continuance of his work and the representation of his Person visibly here below.

The error whereby the world has been turned away from Peter will be decidedly overcome only when it is brought to see in him, not merely the firmness of the rock in resisting the attacks of hell's gates, but likewise that tenderness of heart and that paternal solicitude which make him to be indeed the Vicar of Jesus in his love.[1] For, in fact, the Church is not merely an edifice, the duration of which is eternal: she is moreover a family, a sheepfold; and therefore our Lord, wishing to leave to his work a triple guarantee when quitting this world, exacted of the chosen one, to whom he would confide all, a triple affirmation of love before investing him with this sublime office, saying: 'Feed my sheep.'[2]

'Hence,' exclaims St Leo, 'far from us all doubt as to whether Peter still exercises this function of shepherd,

[1] Ambr. in Luc. x. [2] St John xxi.

or whether he remains faithful to the engagement he once plighted of an eternal love, or whether he still observes with exquisite tenderness that command of our Lord, to confirm us in good by his exhortations, to pray ceaselessly, lest any temptation prevail against us.[1] His tenderness embraces the whole people of God;[2] it is far more vast and potent now than when he was in this mortal state; because now all the duties and multiplied solicitudes of his immense paternity do him honour, through him with whom and by whom he hath been glorified.'[3]

'If in every place,' again says St Leo, 'the martyrs have received, in recompense for their death and in manifestation of their merits, the power to aid those in peril, to drive away diseases and unclean sprits, and to cure countless evils; who could be so ignorant or so envious of the glory of blessed Peter as to suppose that any portion of the Church can escape his care, or must not be indebted to him for its progress? Ever burning, ever living, in the prince of the apostles, is that love of God and of men which nothing could daunt; neither chains, nor the straitness of dungeons; neither the fury of mobs, nor the wrath of kings; victory has not cooled that which battle could not conquer. Wherefore in these days, seeing that sorrow has given place to joy, labour to repose, discord to peace, we recognize in these helpful effects the merits and prayers of our Head. Oftentimes do we experience how he influences salutary counsels and just judgements; the right of binding and loosing is exercised by us, but to blessed Peter is due the inclining of the condemned to penitence, of the pardoned to grace.[4] Yea, this which we have personally experienced, our forefathers knew also; in such sort, that we believe and hold for certain, that in all the troubles of this life, the apostolic prayer must be our special aid and safeguard before the throne of God's mercy.'[5]

St Ambrose, bishop of Milan, in his turn also extols the apostolic action ever efficacious and living in the

[1] Sermo IV de Natali ipsius.
[2] Sermo III de Natali ipsius.
[3] *Ibid.*
[4] Sermo V de Nat. ips.
[5] Sermo I in Nat. Apost.; lect. II Noct. quintæ diei infra Oct.

Church. His exposition, so full of sweetness and always so sound, rises to the sublime, wherein his great soul soars at ease, when he comes to express with ineffable delicacy and depth the special rôle of Peter and Paul in the sanctification of the elect.

'The Church,' he says, 'is the ship in which Peter must fish; and in this toil he is sometimes to us the net and sometimes the hook. O great mystery! for this fishing is wholly spiritual. The net encloses, the hook wounds; but into the net go the crowd; unto the hook go the solitary fish.[1] Do not, therefore, O good fish, dread Peter's hook; it killeth not, but consecrateth; his is a precious wound, midst the blood of which may be found the coin of good metal, needed to pay tribute both for the apostle and for the Master.[2] Hence, undervalue not thyself, for though thy body be feeble, in thy mouth thou hast wherewith to pay both for Christ and for Peter.[3] Lo! within us is a treasure, the Word of God; by being confessed, Jesus is placed upon our lips. Wherefore is it said to Simon: "Launch out into the deep,"[4]—that is to say, into the heart of man; for the heart of man in his counsels is as deep water.[5] Launch out into the deep—that is, into Christ—for Christ is the fountain of living waters,[6] in whom are the treasures of wisdom and knowledge.[7] Daily still doth Peter preach; daily the Lord crieth unto him: "Launch out into the deep." But methinks I hear Peter answer him: "Lord, we have laboured all the night, and have taken nothing."[8] Peter toils in us when our devotedness is laborious. Paul, too, is in labour; even this very day have ye not heard him saying: "Who is weak, and I am not weak?"[9] So behave, that the apostles may not have to toil thus hard for you.'[10]

The Ambrosian Missal offers us the following Preface and Prayer for this feast:

[1] De Virginitate xviii. [2] St Matt. xvii 23-26. [3] Ambr. Hexæmeron, V.
[4] St Luke v 4. [5] Prov. xviii 4. [6] St John iv 11.
[7] Rom. xi 33. [8] St Luke v. 5. [9] 2 Cor. xi 29.
[10] Ambrosius de Virginitate xviii, xix. This portion of the *Book on Virginity* forms a part of a discourse which was delivered by St Ambrose on the festival of the holy apostles. In the Ambrosian liturgy, there is still read, for the Epistle of this feast, the passage containing the text cited above by St Ambrose, from the Epistle of St Paul to the Corinthians.

PREFACE

Æquum et salutare: nos tibi semper, hic et ubique, in honore apostolorum Petri et Pauli gratias agere.. Quos ita electione tua consecrare dignatus es: ut beati Petri sæcularem piscandi artem in divinum dogma converteres, quatenus humanum genus de profundo inferni præceptorum tuorum retibus liberares; et coapostoli ejus Pauli mentem cum nomine mutares, ut quem prius persecutorem metuebat Ecclesia, nunc cœlestium mandatorum lætetur se habere doctorem. Paulus cæcatus est, ut videret: Petrus negavit, ut crederet. Huic claves cœlestis imperii: illi ad evocandas gentes, divinæ legis scientiam contulisti. Ille introducit; hic aperit: et ambo virtutis æternæ præmia sunt adepti. Hunc dextera tua gradientem in elemento liquido, dum mergeretur, erexit: illum autem, tertio naufragantem, profunda pelagi fecit vitare discrimina. Hic portas inferi, ille mortis vicit aculeum: et Paulus capite plectitur, quia gentium caput fidei probatur; Petrus autem, sursum versis vestigiis, caput omnium nostrum secutus est Christum.

It is truly meet and just for us here and everywhere to give thanks in honour of the apostles Peter and Paul. Whom thou hast vouchsafed to consecrate by such an election: so that the earthly fishing-craft of blessed Peter should be converted by thee into divine dogma, inasmuch as thou hast been pleased to deliver the human race from the depths of hell, by means of the nets of thy commandments; and that the mind of his co-apostle Paul, as well as his name, should be changed by thee, so that he who at first was dreaded by the Church, should now make her gladsome by the teaching of the heavenly precepts which he hath received. Paul was struck blind, in order that he might see; Peter denied, in order that he might believe. To the one belong the keys of the heavenly kingdom: to the other thou hast entrusted the knowledge of the divine Law, that he might call the Gentiles to the faith. The one introduces; the other opens; and to both is awarded the prize of eternal dominion. The one, as he walked upon the waters, was upheld by thy right hand when about to sink: the other, thrice shipwrecked, was by the same saved from the depths of the sea. The one resists the gates of hell; the other overcomes the sting of death: and Paul has his head struck off, because he is the approved head of the nations in faith; but Peter, with his feet turned heavenwards, hath followed Christ the Head of us all.

PRAYER

Deus, qui confitentium tibi redemptor es animarum, quarum piscator beatus Petrus apostolus, atque ovium pastor tua præceptione cognoscitur: annue misericors precibus nostris, et populo tuo pietatis tuæ dona concede. Qui vivis.

O God, the Redeemer of souls confessing unto thee; of souls caught by thy fisherman, blessed Peter the apostle; of sheep unto whom, according to thy command, he is known to be the shepherd: be pleased, in thy mercy, to grant our petitions; and to thy people, vouchsafe the gifts of thy compassion. Who livest.

Let us hail Rome and her two princes in the words of this beautiful song, which breathes something of the inspiration found in the hymns of Elpis and of St Paulinus of Aquileia. It is supposed to date from about the seventh or eighth century.

HYMN

O Roma nobilis, orbis et domina,
Cunctarum urbium excellentissima,
Roseo martyrum sanguine rubea,
Albis et virginum liliis candida:
Salutem dicimus tibi per omnia,
Te benedicimus, salve per sæcula.

O noble Rome, O lady of the earth, O most excellent of all cities, ruddy with the roseate blood of martyrs, and white with the glistening lilies of virgins: we salute thee throughout the earth: we bless thee; for ever, hail!

Petre, tu præpotens cœlorum claviger,
Vota præcantium exaudi jugiter:
Cum bissex tribuum sederis arbiter,
Factus placabilis judica leniter,
Teque precantibus nunc temporaliter
Ferto suffragia misericorditer.

O Peter, thou most potent key-bearer of the heavens, meetly hear the prayers of us suppliants: when thou dost sit as judge of the twelve tribes, being appeased, judge us mildly; and now whilst time is still ours, mercifully lend thine intercession unto us who are beseeching thee.

O Paule, suscipe nostra peccamina,
Cujus philosophos vicit industria:
Factus œconomus in domo regia,
Divini muneris appone fercula;
Ut, quæ repleverit te Sapientia,
Ipsa nos repleat tua per dogmata.
Amen.

O Paul, take in hand the cause of us guilty ones, thou whose skill did conquer philosophers: being made dispenser in the royal household, hand unto us the sweetmeats of divine gifts; so that the same Wisdom that filled thee may replenish us by thy teachings.
Amen.

JULY 5

SAINT ANTHONY MARY ZACCARIA

CONFESSOR

LATER than Cajetan of Vicenza and earlier than Ignatius of Loyola, Anthony was called to be the father of one of those religious families which arose in such numbers during the sixteenth century to repair the ruins of the house of God. Lombardy, exhausted and demoralized by the wars for the possession of the duchy of Milan, was encouraged by the sight of the heroic virtues of Zaccaria to believe, hope and love once again. She listened to his fiery exhortations calling her to repentance, to meditation on the Passion and to more fervent devotion to, and more solemn adoration of, the Blessed Sacrament.[1] Thus he was truly the precursor of St Charles Borromeo, who in his reform of the clergy, people and monasteries of Milan had as his earnest supporters Anthony's sons and daughters, the Clerks Regular and the Angelic Sisters of St Paul.

The Congregation began its life in the Oratory of Eternal Wisdom at Milan, but these new disciples of the doctor of the Gentiles took their name of Barnabites from the Church of St Barnabas, to which they were moved shortly after the death of the saint and where his body rests. The Congregation soon spread, not only throughout Italy, but also into France, Austria, Sweden, and even as far as China and Burma. The sphere of its activities comprised mission work, instruction of youth and everything which furthers the work of God and the sanctification of souls. On the eve of the octave of the

[1] St Anthony Mary Zaccaria was the first who exposed the sacred Host unveiled for the adoration of the faithful for forty hours, in memory of the time spent by our Saviour in the tomb. This pious custom passed from Milan to become the practice of the whole Church, and allusion has been made elsewhere to its special significance during the three days immediately preceding Lent.

apostles SS Peter and Paul in the year 1539, the holy founder of the congregation was called to his reward at the age of thirty-six in the very house in which he had been born and from the arms of his saintly mother who had brought him up for God, and who joined him shortly afterwards.

When Urban VIII published his famous decrees in the following century, the cultus of Anthony Mary had only been established for ninety-five years. Since these decrees required that the cultus should have been established for a century before it could claim to have acquired the right of prescription, and since, on the other hand, the witnesses required for the regular canonization of the servant of God were not forthcoming, the cause was suspended. In 1890, however, Leo XIII reinstituted the cultus of Anthony Mary, and a few years later solemnly inscribed his name among the saints and extended his feast to the universal Church.

Antonius Maria Zaccaria, Cremonæ in Insubria nobili genere natus, jam a puero qua futurus esset sanctitate portendere visus est. Eximiarum enim in eo virtutum significationes mature eluxerunt, pietatis in Deum ac beatam Virginem; insignis præsertim in pauperes misericordiæ quorum inopiæ sublevandæ vel pretiosa veste sibi detracta, haud semel præsto fuit. Humanioribus litteris in patria excultus, Ticini philosophiæ, Patavii medicinæ addiscendæ operam dedit: utque omnibus vitæ integritate ita et æqualibus acumine ingenii facile antecelluit. Lauream adeptus ac domum reversus, ubi intellexit se Dei monitu ad animorum magis quam corporum morbis medendum vocari in sacris

Anthony Mary Zaccaria was born of a noble family at Cremona in Lombardy, and even in childhood gave signs of his future sanctity. He was early distinguished for his virtues, piety towards God, devotion to the Blessed Virgin, and especially mercy towards the poor, in order to relieve whom he more than once gave his own rich clothing. He studied the humanities at home, and then went to Pavia for philosophy and Padua for medicine, and easily surpassed his contemporaries both in purity of life and in mental ability. After gaining his degree he returned home, where after understanding that God called him to the healing rather of souls than of bodies, he gave himself earnestly to sacred studies. Meanwhile he never ceased to visit the sick,

disciplinas percipiendas sedulo incubuit. Interea ægrotos visere, pueros christiana doctrina informare, juvenum cœtus pietate excolere, ætate etiam provectos ad mores emendandos frequenter hortari non destitit. Sacris initiatus cum primo litaret, cœlesti oborto lumine, Angelorum corona circumdatus stupenti populo apparuisse traditur. Exinde animarum saluti impensius consulere, depravatis moribus summa ope obsistere curæ fuit. Ad hæc advenas, egenos, afflictos paterno complexus affectu, piis adloquiis atque subsidiis recreatos ita solari, ut ejus domus miserorum perfugium haberetur ipseque pater patriæ atque angelus meruerit a suis civibus appellari.

Mediolani, cum secum agitaret uberiores in rem christianam manare posse fructus si in vinea Domini sibi laborum socios adscisceret, re communicata cum Bartholomæo. Ferrario et Jacobo Morigia nobilissimis viris, Sodalitatis Clericorum Regularium fundamenta jecit; quam, ob suum in gentium Apostolum amorem, a Sancto Paulo nuncupavit: quæ Clemente Septimo Pontifice Maximo approbante et Paulo Tertio confirmante, brevi per complures regiones propagata est. Sanctimonialium quoque Angelicarum Societas ipsum Antonium Mariam parentem et auctorem habuit. Qui tamen adeo de se submisse sentiebat, ut nullo pacto præesse suo ordini unquam voluerit. Tanta vero

instruct children in Christian doctrine, and exhort the young to piety and the elders to reformation of their lives. While saying his first Mass after his ordination, he is said to have been seen by the amazed congregation in a blaze of heavenly light and surrounded by angels. He then made it his chief care to labour for the salvation of souls and the reformation of manners. He received strangers, the poor and afflicted, with paternal charity, and consoled them with holy words and material assistance, so that his house was known as the refuge of the afflicted and he himself was called by his fellow-citizens an angel and the father of his country.

Thinking that he would be able to do more for the Christian religion if he had fellow-labourers in the Lord's vineyard, he communicated his thoughts to two noble and saintly men, Bartholomew Ferrari and James Morigia, and together with them founded at Milan a society of Clerks Regular, which from his great love for the apostle of the Gentiles, he called after St Paul. It was approved by Clement VII, confirmed by Paul III, and soon spread through many lands. He was also the founder and father of the Angelic Sisters. But he thought so humbly of himself that he would never be Superior of his own Order. So great was his patience that he endured with steadfastness the most terrible opposition to his religious. Such was his charity

fuit patientia, ut formidolosissimas tempestates in suos commotas constanti animo perferret; tanta caritate, ut piis adhortationibus religiosos viros ad Dei amorem inflammare, sacerdotes ad apostolicam vivendi normam revocare, patrumque familias sodalitia ad bonam frugem instituere numquam intermiserit; imo interdum prælata Cruce per compita plateasque cum suis progressus, fervida ac vehementi oratione aberrantes improbosque homines ad salutem reduceret.

Illud etiam memorandum quod in Jesum crucifixum amore flagrans, crucis mysterium ab omnibus, ad statum æris campani indicium, sexta quaque feria sub vesperas, recolendum curavit; sanctissimum Christi nomen in suis scriptis passim usurpabat et in ore semper habebat; ejusdemque cruciatus, vere Pauli discipulus, in corpore suo præ se ferebat. In Sacram Eucharistiam singulari caritate ferebatur; cujus et frequenter percipiendæ consuetudinem instauravit; et morem e sublimi throno publice in triduum adorandæ invexisse perhibetur. Pudicitiam adeo coluit ut etiam in exsangui corpore, reviviscere visus, ejus amorem testaretur. Accessere cœlestia dona extasis, lacrymarum, futurorum eventuum cognitionis, scrutationis cordium, virtutis in humani generis hostem. Tandem magnis laboribus ubique exantlatis Guastallæ, quo pacis sequester accitus fuerat, gravi morbo correptus est. Cre-

that he never ceased to exhort religious men to love God and priests to live after the manner of the apostles, and he organized many confraternities of married men. He often carried the cross through the streets and public squares, together with his religious, and by his fervent prayers and exhortations brought wicked men back to the way of salvation.

It is noteworthy that out of love for Jesus crucified he would have the mystery of the cross brought to the mind of all by the ringing of a bell on Friday afternoons about vesper time. The holy name of Christ was ever on his lips, and in his writings, and as a true disciple of St Paul, he ever bore the mortification of Christ in his body. He had a singular devotion to the Holy Eucharist, restored the custom of frequent communions, and is said to have introduced that of the public adoration of Forty Hours. Such was his love of purity that it seemed to restore life even to his lifeless body. He was also enriched with the heavenly gifts of ecstasy, tears, knowledge of future things, and the secrets of hearts and power over the enemy of mankind. At length, after many labours, he fell grievously sick at Guastalla, whither he had been summoned as arbitrator in the cause of peace. He was taken to Cremona, and died there amid the tears of his religious and in

monam adductus, inter suorum fletus, et complexus piissimæ matris, quam proxime obituram prædixit; superna apostolorum visione recreatus, sodalitatis suæ incrementa prænuntians; tertio nonas julii anno millesimo quingentesimo trigesimo nono, sanctissime obiit, annos natus sex supra triginta. Cultum tanto viro, ob eximiam ejus sanctitatem et signorum copiam a christiano populo statim exhibitum Leo Decimus tertius Pontifex maximus ratum habuit et confirmavit; eumdemque anno millesimo octingentesimo nonagesimo septimo, in festo Ascensionis dominicæ, solemni ritu sanctorum fastis adscripsit.

the embrace of his pious mother, whose approaching death he foretold. At the hour of his death, which took place on the third of the Nones of July, 1539, when he was thirty-six years of age, he was consoled by a vision of the apostles, and prophesied the future growth of his Society. The people began immediately to show their devotion to this saint on account of his great holiness and of his numerous miracles. The cult was approved by Leo XIII, who solemnly canonized him on Ascension Day, 1897.

During this octave of the holy apostles, thou dost appear, O faithful servant of God, as a precious jewel enriching their crown. From thy place of honour whither the homage of the Church rises to thee, deign to bless those who like thee are engaged here below in apostolic labours without thought of self, without hope save in God, and without being discouraged by the havoc wrought by the ministers of Satan, who force them perpetually to make new beginnings.

In our days as in thine the enemies of the Church congratulate themselves upon the prospect of the speedy overthrow of the House of God, and now as formerly everything appears to justify their sinister hopes. However, in our days as in thine the teaching of the apostles, upheld by the example and prayers of the saints, is able to save the world. If more than ever the world can see only foolishness in the Cross and those who preach it, yet for all that it is more than ever the power of God.[1] The saying, 'I will destroy the wisdom of the wise,

[1] 1 Cor. i 18.

and the prudence of the prudent I will reject"[1] is fulfilled once more before our eyes. At this moment where are the wise? Where are the learned and the clever[2] who promise to adapt the word of salvation to the needs of the present? Never to alter the Word of God, to announce it before God as God gives it,[3] without claiming to make it acceptable to those who insist upon being lost,[4] is to fulfil the first condition for gaining that triumph which St Paul says will never be wanting to the faithful of Jesus Christ.[5]

Disciple and faithful follower of St Paul, the knowledge of Christ learnt in his school changed thee from a doctor of the body into a pastor of souls; that love which surpasseth all knowledge[6] made thy short yet full life fruitful even beyond the grave. May God arouse in us that desire for the salvation of souls and spirit of reparation which the Church asks for by thy intercession. May thy sons and daughters drawn up under the apostolic banner do honour to the great name of the Doctor of the Gentiles.

[1] 1 Cor. i 19. [2] *Ibid.* 20. [3] 2 Cor. ii 17.
[4] *Ibid.* 15, 16. [5] *Ibid.* 14. [6] Eph. iii 19.

JULY 6

THE OCTAVE DAY OF THE HOLY APOSTLES PETER AND PAUL

FIRMLY resting upon Peter, the Church turns to him whom the Spouse has given to be her Head, and testifies to him no less veneration and love than obedience and fidelity; such is the craving of her gratitude. Moreover, she is fully aware of what is thus expressed by St Peter Damian (or as others say by a disciple of St Bernard): 'None may pretend to intimacy with our Lord unless he be intimate with Peter.'[1] Such is the amirable harmony between God's approach to his creature and its advance towards him. God is not found save in Jesus; nor Jesus, save in the Church; nor the Church, save in Peter. 'If you had known me,' said Christ, 'you would without doubt have known my Father also';[2] but the Jews sought God outside Jesus, and their efforts were vain. Since then others have come, wanting to find Jesus whilst setting aside his Church; but that which God has joined, what man shall put asunder?[3] So these men, running after a Christ, a phantom of their own conceptions, have found neither Jesus Christ nor his Church. Finally, others are sons of the Church, yet they persuade themselves that in those pastures where, by right, the soul may feed upon God, they have none to seek save the divine Shepherd who dwells in heaven; but by the very fact of his having committed to another the care of feeding both lambs and sheep, our Lord seems to have had quite a different view, for these words imply not only some, either mere beginners and the imperfect, or the strong and saints, but

[1] Pet. Dam. vel Nicol. Claravall. Sermo de S Petro Ap.
[2] St John xiv 7. [3] St Matt. xix 6; Eph. v 32.

all, little and great, whom the heavenly Shepherd confided to Simon Bar-Jona, by him to be fed, directed, advanced and guarded.

O thou soul that hungerest after God, go to Peter, think not otherwise to appease thy cravings. Formed in the school of the holy liturgy, thou hast surely no part with such as neglect the Humanity, as they say (speaking of Mary's divine Son), in order to come all the more assuredly to the Word; but in like manner take care, thou also, not to turn God's Vicar into an obstacle in thy path. Jesus longs for the blissful meeting, even as thou dost; be certain, therefore, that what he places between thee and himself, on the way, is no obstacle but a help. Just as in the adorable Eucharist, the sacred species are but to point out to thee where he is whom, of thyself, thou couldst never find here below; so, too, the mystery of Peter has no other end but this, to show thee with absolute certainty where he, who resides for thee in the divine Sacrament in his proper substance, resides also for thee in his authority and infallible guidance. These two mysteries complete one another; they go together, and will both cease at the moment when our eyes gaze at last directly upon Jesus; but, from now till then, the Church sees herein not so much an intermediary or a veil, as the most precious sign of the invisible Spouse. Therefore, wonder not if the homage she pays to Peter seems to rival that which she bestows on the sacred Host; in her multiplied genuflections which she makes before both, she is indeed adoring; adoring not that man, it is true, whom we see seated on the apostolic throne, nor yet the mere species perceived by our senses on the altar; but adoring, in both instances, Jesus, who is silent in the Eucharistic Sacrament, and who speaks and commands in his Vicar.

Further still, she knows that Peter alone can give her the sacred Host. Baptism which makes us to be sons of God, and all the sacraments which multiply the divine energies within us, are a treasure which he alone has

licence to dispose of legitimately, either by himself or by others. It is his word, throughout the world, that in every grade of authorized teaching gives birth within souls to faith which is the beginning of salvation, and develops it from these humble commencements right up to the luminous summits of sanctity. And because, on the mountain heights, the life of the evangelical counsels is the chosen garden reserved to himself by the Spouse, Peter likewise claims as his own the guidance and protection, in a more special manner, of religious communities; for he wishes to be always able himself to offer directly to Jesus the fairest flowers of that holiness of which his exalted ministry is the very principle and support. Thus sanctified, to Peter again does the Church address herself, when she would learn in what way to approach her Spouse in her worship; she says to him, as heretofore the disciples said to our Lord, 'Teach us to pray';[1] and Peter, animated with what he knows so well of the gorgeous pomp of worship in the heavenly country, regulates for us here below the sacred ceremonial, and dictates to the bride herself the theme of her songs. Lastly, who but Peter can add to her holiness those other marks of unity, catholicity, and apostolicity, which are, in the face of the whole world, her unquestionable right and title to govern and to be loved by the Son of God?

If we are truly sons of the Church, if in very deed it is from the heart of our mother that we draw our sentiments, let us well understand what should be our gratitude, respectful love, tender confidence and utter devotedness of our whole being towards him from whom, by the sweet will of God, come all these good things. Peter, in his own person, and in that of his successors, especially in him who in these our own days bears the weight of the whole world and our burdens also, ought to be the constant object of our filial reverence and homage. His glories, his sufferings, his thoughts should become ours. Forget not that he, of whom the Roman Pontiff is visible

[1] St Luke xi 1.

representative, has willed that every one of his members should have their invisible share in the government of his Church; the responsibility of each one in a point of such major importance is clearly indicated in the great duty of prayer, which in God's sight is of more value than action, and which is rendered by love stronger than hell.[1] Then, there is that other strict duty of almsdeeds, whereby we are obliged to come to the relief of the needs of our humblest brother: if so, can we deem ourselves free with regard to the bishop and father of our souls, when unjust spoliation makes him know, in the necessities of his immense administration, cramping want and difficulty? Happy they who to the tribute of gold may be allowed to add that of blood! But all are not granted such an honour.

On this, the last day of the octave consecrated to the triumph of these two princes of the apostles, let us once again salute the city which was witness of their final combat. She is guardian of their tombs, and continues to be the See of Peter's successors; by this double title she is the vestibule of heaven, the capital of the spiritual empire. The very thought of the august trophies that adorn both banks of her noble river, and of all those other glorious memories that linger around her, made the heart of St John Chrysostom exult with enthusiasm beneath the Eastern sky. We give his words as addressed to the people in one of his homilies: 'In very deed, the heavens illuminated by the fiery rays of the meridian sun have naught comparable to Rome's resplendent rays shed over the whole earth by these two luminaries. Thence will Paul arise, thence Peter likewise. Reflect, yea, tremble, at the thought of what a spectacle Rome is to witness, when Peter and Paul, rising up from their graves, shall be borne aloft to meet the Lord. How brilliant in her roseate hue is Rome before the eyes of Christ! What garlands encircle this city! With what golden chains is she girded! What fountains are hers! Oh! this city of stupendous fame! I admire her, not

[1] Cant. viii 6.

because of the gold wherewith she abounds, nor because of her proud porticoes, but because she holds within her these two Pillars of the Church.'[1] Then the illustrious orator goes on to remark how he burned with longing desire to visit these sacred tombs, the treasure of the world, the secure rampart of the queen city.

In these days the bishops of God's Church are bound by law to come at fixed intervals, from their various dioceses throughout the world, to visit the basilicas raised over the precious remains of Peter and Paul; like the latter, they too must needs come and see Peter,[2] still living in the Pontiff, his successor in the Primacy. Although simple Christians are not subject to the same obligation to which bishops are bound by oath, yet ought every true Catholic frequently to visit in thought, at least, those blessed hills, whence flow the streams of salvation that divide and carry their waters over the whole world. One of the most consoling symptoms at the present time is the visible stir which is evidently taking hold of the masses, and urging them to the eternal city. This movement should be encouraged as much as possible, because it is a return to the wisest traditions of our forefathers; and in these days the facility for such a pilgrimage, once in a lifetime, is so great, that few or none would thereby undergo any serious inconvenience as regards either their family or social position.

But if some there be who really cannot apply to themselves in this literal sense these words of the psalm, 'I have rejoiced at the things that have been said to me, we shall go into the house of the Lord,' let them, at least, make these sentiments of true spiritual patriotism their own, and more so than did the Jews of yore: 'May there be abundance for them that love thee, O true Jerusalem! Let peace be in thy strength and abundance in thy towers. For the sake of my brethren who are in thee, this is my prayer: yea, this is my prayer, because thou art the house of the Lord our God.'[3]

[1] Homil. xxxii in Ep. ad Rom. [2] Gal. i 18. [3] Ps. cxxi

To pay honour to the churches of the eternal city where are preserved the chief memorials of the holy apostles, Benedict XIV fixed[1] that on each of the days within the octave a pontifical Mass should be sung in one of these churches successively, the cantors and other ministers of the papal chapel attending. The festival of the twenty-ninth of June is reserved to the Sovereign Pontiff himself, who celebrates in the Vatican basilica, at the tomb of the prince of the apostles; but the following day, the bishops assistants at the pontifical throne are convoked in the basilica on the Ostian Way, built not far from the site of St Paul's martyrdom, and enclosing both the body of the doctor of the Gentiles and his chains. The apostolic protonotaries are assembled on the first of July, in the Church of St Pudentiana, formerly the house of the senator Pudens, where, as we are informed by Benedict XIV, 'Peter preached the divine word and celebrated the sacred mysteries; thus, in a way, laying the first foundations of the Roman Church, the mother and mistress of all other Churches.' On the second of July the major domo or master of the sacred palace and the auditors of the Rota pay homage, in like manner, at Sancta Maria *in Via lata*, to the memory of the two years' sojourn of the apostle of the Gentiles in this place. On the fifth day, July the third, the Pontifical Mass is celebrated at St Peter's *ad vincula*, the clerks of the *camera* assisting; on the sixth day, at the Mamertine prison, in the presence of the *referendarii* of the *segnatura*; on the seventh, before the abbreviators of the greater Parcus, at St Peter's *in Montorio*, said, by tradition, to be the spot of the apostle's martyrdom. Lastly, on July the sixth, the sacred college of Cardinals terminates the octave with a grand solemnity at St John Lateran, where are exposed to public veneration the heads of St Peter and St Paul, in rich reliquaries.

Let us enter into the thought which inspired the great Pontiff Benedict XIV in his distribution of the days within the octave of the holy apostles, and so let us pray

[1] Bull *Admirabilis Sapientiæ Dei sublimitas*, April 1, 1743.

with him for the city and the world by taking from the sacramentary of his immortal predecessor, Saint Leo I, the following two formulas.

PREFACE

Vere dignum . . . Qui prævidens quantis nostra civitas laboratura esset incommodis, apostolici roboris in eadem præcipua membra posuisti. Sed O felix, si tuos præsules, Roma, cognosceres, et tantos digne studeres celebrare rectores! Nulli te hostes impeterent, nulla prorsus arma terrerent, si eorum famulata doctrinis veraciter atque fideliter eos proposito christianæ sinceritatis ambires; quum tibi sufficienter appareat, quæ benemeritis dona conferrent, qui tuentur etiam peccatores.

Truly it is right and just to give thanks to thee, who, foreseeing what great difficulties our city would have to labour under, didst place therein the leading members of apostolic strength. Yet, happy thou, O Rome, if thou do but know these thy leaders, if thou do but study how worthily to celebrate such rulers! No foe shall attack thee, no armies shall henceforth terrify thee, if so thou walk truly and faithfully in obedience to their teaching, in the profession of sincere Christianity; for it is indeed sufficiently manifest unto thee what great gifts they may confer on the well-deserving, since they give protection even unto sinners.

PRAYER

Deus, qui Ecclesiæ tuæ in sanctis montibus fundamenta posuisti: da, ut nullis errorum subruatur incursibus, nulla mundi perturbatione quatiatur; sed apostolica semper et institutione sit firma, et interventione secura. Per Dominum.

O God, who hast laid the foundations of thy Church in the holy mountains; grant that she may be undermined by no attacks of error, nor shaken by any perturbation of the world; but let her be ever firm in apostolical institution, and secure in the same intervention. Through our Lord.

The following Prose, by Adam of St Victor, will serve as an appropriate termination to the collection of liturgical pieces which have assisted our devotion during this octave in acquiring the spirit of holy Church. We have

chosen it in preference to another, by the same illustrious author, commencing with the words *Gaude Roma, caput mundi*, inasmuch as this latter is exclusively dedicated to the life and miracles of St Peter.

SEQUENCE

Roma Petro glorietur,
Roma Paulum veneretur
Pari reverentia;
Imo tota jocundetur,
Et jocundis occupetur
Laudibus Ecclesia,

Let Rome glory in Peter, let Rome venerate Paul with equal reverence; or rather, let the whole Church be made glad, and be occupied with songs of joy.

Hi sunt ejus fundamenta,
Fundatores, fulcimenta,
Bases, epistylia;
Iidem saga, qui cortinæ,
Pelles templi jacinthinæ,
Scyphi, spheræ, lilia.

Lo! here, her foundations, her founders, her buttresses, her bases, her architraves; yea, here, her costly hangings and canopies, her hyacinth-dyed skins (as of the temple), her cups, her pomegranates, her lilies.

Hi sunt nubes coruscantes,
Terram cordis irrigantes
Nunc rore, nunc pluvia;
Hi præcones novæ legis,
Et ductores novi gregis
Ad Christi præsepia.

These are refulgent clouds watering the earth of our hearts, now with dew, now with rain. These are the heralds of the new law, and leaders of the new flock unto Christ's fold.

Laborum socii
Triturant aream,
In spe denarii
Colentes vineam.

Companions in labour, they tread the threshing-floor: in hopes of the *penny*, they till the vineyard.

His ventilantibus
Secedit palea,
Novisque frugibus
Implentur horrea.

By their winnowing is the chaff separated, and the barns are filled with new harvestings.

Ipsi montes appellantur:
Ipsi prius illustrantur
Veri solis lumine.
Mira virtus est eorum:
Firmamenti vel cœlorum
Designantur nomine.

They are called mountains: they are the first to be illumined by the rays of the true sun. Wondrous is their power; they are entitled firmaments, or heavens.

Fugam morbis imperant,
Leges mortis superant,
Effugant dæmonia.
Delent idolatriam,

They command sickness to flee away, they overrule the laws of death; demons they put to flight. To the guilty they

Reis donant veniam,
Miseris solatia.
Laus communis est amborum
Quum sint tamen singulorum
Dignitates propriæ:
Petrus præit principatu,
Paulus pollet magistratu
Totius Ecclesiæ.

give pardon, to the sorrowful consolation.

Praise is common to both of them; yet a peculiar dignity is proper unto each: Peter holds the first rank in the primacy, Paul is famous for his teachings throughout the whole Church.

Principatus uni datur,
Unitasque commendatur
Fidei catholicæ;
Unus cortex est granorum,
Sed et una vis multorum
Sub eodem cortice.

Primacy is given but to one, so that thus the unity of Catholic faith is proclaimed: one rind contains many grains, and all, in their multiplicity, have the same virtue under one single rind.

Romam convenerant
Salutis nuntii,
Ubi plus noverant
Inesse vitii,
Nihil disciplinæ.
Insistunt vitiis
Fideles medici:
Vitæ remediis
Obstant phrenetici,
Fatui doctrinæ.

Unto Rome come the messengers of salvation, where they know there is much of vice and naught of remedy. The faithful physicians attack vice, yet the delirious sick reject the medicine of life, the insane refuse doctrine.

Facta Christi mentione,
Simon Magus cum Nerone
Conturbantur hoc sermone,
Nec cedunt apostolis.
Languor cedit, mors obedit.
Magus crepat, Roma credit,
Et ad vitam mundus redit,
Reprobatis idolis.

Christ's name being preached, Simon Magus and Nero are troubled at this word, nor will they yield to the apostles. Sickness gives way, death obeys. Magus is dashed to pieces, Rome believes, and the world returns to life, rejecting her idols.

Nero fremit sceleratus,
Magi morti desolatus,
Cujus error ei gratus,
Grave præcipitium.
Bellatores præelecti
Non a fide possunt flecti:
Sed in pugna stant erecti,
Nec formidant gladium.

Wicked Nero trembles with rage, aggravated at the magician's death, whose downfall is as annoying to him as his deception had been pleasing. But the chosen warriors can never be turned from the faith; bold they stand erect for the combat, nor dread the sword.

Petrus, hæres veræ lucis,
Fert inversus pœnam crucis,
Paulus ictum pugionis:

Peter, heir of the true light, endures the penalty of the inverted cross; and Paul, the

Nec diversæ passionis
Sunt diversa præmia.

Patres summæ dignitatis,
Summo Regi conregnatis:
Vincla nostræ pravitatis
Solvat vestræ potestatis
Efficax sententia.
Amen.

stroke of the sword. Though diverse the suffering, yet the rewards are alike.

O ye fathers of surpassing worth, ye are reigning now with the supreme King: may the efficacious sentence of your immense power loose the chains of our guilt. Amen.

JULY 7

SAINTS CYRIL AND METHODIUS

BISHOPS AND CONFESSORS, APOSTLES OF THE SLAVS

TWIN stars this day arise in the heavens of holy Church, illuminating by the radiant beams of their apostolate immense tracts of country. Seeing that they start from Byzantium, one is at first led to suppose that their evolution is going to be performed independently of the laws which Rome has the right to dictate for the movement of the heavens, whereof it is said that they shall declare the glory of God and the works of his hand.[1] But the auspicious influence of St Clement I, through his sacred relics, diverts their course, as we shall see, towards the mistress of the world; and presently they can be descried gravitating with matchless splendour in Peter's orbit, manifesting once more to the whole earth that all true light, in the order of salvation, radiates solely from the Vicar of the Man-God. Then once again is realized that word of the psalmist, that there are no speeches nor languages where the voices of the messengers of light are not heard.[2]

To the sudden and splendid outburst of the good tidings that marked the first centuries of our era had succeeded the labours of the second apostolate, to which the Holy Ghost entrusted the gathering in of those new nations called by divine Wisdom to replace the ancient world. Already under that mysterious influence of the eternal city whereby she assimilated to herself even her conquerors, another Latin race had been formed out of those barbarians whose invasion seemed, like a deluge, to have submerged the whole empire. Scarcely was this marvellous transformation effected by the Baptism of the

[1] Ps. xviii 2. [2] *Ibid.* 4.

Franks, the conversion from Arianism of the Goths and of their variously named brethren in arms, than the Anglo-Saxons, the Germans, and lastly the Scandinavians, conducted respectively by the three monks, Augustine, Boniface and Anscharius, came in turn to knock for admission at the gates of holy Church. At the creative voice of these new apostles Europe appeared, issuing from the waters of the sacred font.

Meanwhile, the constant movement of the great migration of nations had, by degrees, brought as far as the banks of the Danube a people whose name began in the ninth century to attract universal attention. Between East and West the Slavs, profiting on the one side by the weakness of Charlemagne's descendants, and by the revolutions of the Byzantine court on the other, were aiming at erecting their various tribes into principalities, independent alike of both empires. This was now the hour chosen by Providence to win over to Christianity and to civilization a race hitherto without a history. The Spirit of Pentecost rested on the heads of the two holy brethren whom we are to-day celebrating. Prepared by the monastic life for every trial and suffering, they brought to this people struggling to issue from the shades of ignorance the first elements of letters, and tidings of the noble destiny to which God, our Saviour, invites men and nations. Thus was the Slavonic race fitted to complete the great European family, so evidently the object of eternal predilection, and God ceded to it a larger territory than he had bestowed upon any other in Europe.

Happy this nation had she but continued ever attached to Rome, that had lent her such valuable assistance in the midst of the early struggles disputing her existence! Nothing, indeed, so strongly seconded her aspirations for independence as the favour of having a peculiar language in the sacred rites, a favour obtained for her, from the See of Peter, by her two apostles. The outcries uttered, at that very time, by those who would fain hold her fast bound under their own laws, showed clearly enough,

even then, the political bearing of a concession as unparalleled as it was decisive, in securing the existence, in those regions, of a new people distinct at once both from Germans and Greeks. The future was to prove this better still. If, nowadays, from the Balkan to the Ural Mountains, from the Greek coasts to the frozen shores of the Northern Ocean, the Slavonic race spreads ever strong, ever indomitable to the influence of invasion, maintaining, in the midst of the empires that by force of arms have at last prevailed over it, a dualism which the conquering nation must be resigned to endure through the course of centuries as a living menace within her, a very thorn in her side, such an unparalleled phenomenon is but the product of the powerful demarcation effected a thousand years ago between this race and the rest of the world, by the introduction of its national language into the liturgy. Having by this use become sacred, the primitive Slavonic tongue has undergone none of those variations incident to the idiom of every other nation; whilst giving birth to the various dialects of the different peoples issuing from the common stock, it has itself remained the same, following the most insignificant Slavonic tribes through every phase of their history, and continuing, in the case of the greater number of them, to group them apart from all other nationalities at the foot of their own altars. Beautiful indeed such unity as this, a very glory for holy Church, had but the desire and the hope of the two saints who based it on the immutable rock been able to keep it ever fixed thereon! But woful and terrible would such an arm become in the service of tyranny, if ever Satan should make it fall by schism into the hands of one of hell's accursed agents!

But such considerations as these are leading us too far. It is time for us to turn to the ample narrative of the two illustrious brothers, SS Cyril and Methodius, given us by the Church for this day.

Cyrillus et Methodius fratres germani, Thessalonicæ

Cyril and Methodius were brothers, born of noble parents

amplissimo loco nati, Constantinopolim mature concesserunt, ut in ipsa urbe Orientis principe humanitatis artes addiscerent. Uterque plurimum brevi profecerunt; sed maxime Cyrillus, qui tantam scientiarum laudem adeptus est, ut singularis honoris causa philosophus appellaretur. Deinde monachum agere Methodius cœpit; Cyrillus autem dignus est habitus, cui Theodora imperatrix, auctore Ignatio patriarcha, negotium daret erudiendi ad fidem christianam Chazaros trans Chersonesum incolentes; quos præceptis suis edoctos et Dei numine instinctos, multiplici superstitione deleta, ad Jesum Christum adjunxit. Recenti Christianorum communitate optime constituta, Constantinopolim rediit alacer, atque in monasterium Polychronis, quo se jam Methodius receperat, Cyrillus ipse secessit. Interim cum res trans Chersonesum prospere gestas ad Ratislaum Moraviæ principem fama detulisset, is de aliquot operariis evangelicis Constantinopoli arcessendis cum imperatore Michaele tertio egit. Igitur Cyrillus et Methodius illi expeditioni destinati, et in Moraviam celebri lætitia excepti, animos christianis institutionibus tanta vi tamque operosa industria excolendos aggrediuntur, ut non longo intervallo ea gens nomen Jesu Christo libentissime dederit. Ad eam rem non parum scientia valuit dictionis Slavonicæ, quam Cyrillus ante perceperat, mul-

in Thessalonica, and when old enough were sent to Constantinople that they might, in the great capital of the East, learn the principles of literature and the arts. Both of them made great progress in a short time; but especially Cyril, who attained such a reputation for learning that as a token of distinction he was called the philosopher. Methodius afterwards became a monk; whilst Cyril was judged worthy by the empress Theodora, at the suggestion of Ignatius the patriarch, to be entrusted with the labour of instructing in the faith of Christ the Chazars, a people dwelling beyond the Chersonesus; which people, being taught by his precepts and incited by the grace of God, abolishing their numerous superstitions, he added unto the kingdom of Jesus Christ. Having excellently organized the new Christian community, he returned, filled with joy, to Constantinople, and betook himself to the same monastery of Polychrone, wherein Methodius had already retired. In the meanwhile, the fame of the success gained in the country beyond the Chersonesus having reached the ears of Ratislas, prince of Moravia, he was earnest with the emperor Michael the Third, in negotiating the grant of some evangelical labourers. Cyril and Methodius being therefore designated for this expedition, were received with great joy in Moravia; and with so much energy, care, and ability did they strive to infuse into the minds of the people the Christian doctrine, that it was no-

tumque potuerunt sacræ utriusque Testamenti Litteræ, quas proprio populi sermone reddiderat: nam Cyrillus et Methodius, principes inveniendi fuerunt ipsas litteras, quibus est sermo ipsorum Slavorum signatus et expressus, eaque de causa ejusdem sermonis auctores non immerito habentur.

long ere this nation most cordially subscribed its name to Jesus Christ. This success was in no small measure due to the knowledge of the Slavonic tongue which Cyril had previously acquired; and of very great avail, likewise, was the translation which he made of both Testaments of the holy Scriptures, into the language proper to this people: indeed Cyril and Methodius were the first to find alphabetical letters whereby this language of the Slavs is signified and expressed, and, on this account, they are not undeservedly held as the originators of this same language.

Cum rerum gestarum gloriam secundus rumor Romam nuntiasset, sanctus Nicolaus Primus Pontifex Maximus fratres optimos Romam contendere jussit. Illi Romanum iter ingressi, reliquias sancti Clementis Primi Pontificis Maximi, quas Cyrillus Chersonæ repererat, secum advehunt. Quo nuntio Hadrianus Secundus, qui Nicolao demortuo fuerat suffectus, clero populoque comitante, obviam eis magna cum honoris significatione progreditur. Deinde Cyrillus et Methodius de munere apostolico in quo essent sancte laborioseque versati, ad Pontificem Maximum, assidente clero, referunt; cum autem eo nomine ab invidis accusarentur, quod sermonem Slavonicum in perfunctione munerum sacrorum usurpavissent, causam dixere rationibus tam certis tamque illustribus, ut Pontifex et clerus et laudarint homines et proba-

When favourable rumour brought as far as Rome the glorious fame of these achievements, the Pope, Saint Nicholas I, ordered these two illustrious brethren to repair to Rome. They set out on their journey to Rome, bearing with them the relics of Saint Clement I which Cyril had discovered in the Chersonesus. At which news, Adrian II, who had succeeded on the death of Nicholas, went forth with a great concourse of the clergy and people, to meet them, in token of veneration. Then Cyril and Methodius related to the Sovereign Pontiff, in the presence of his clergy, the details regarding their apostolic ministry in which they had been holily and laboriously engaged; but as they were accused by the envious of having presumed to use the Slavonic tongue in the performance of the sacred rites, such weighty and clear reasons did

rint. Tum ambo jurati se in fide beati Petri et Pontificum Romanorum permansuros, episcopi ab Hadriano consecrati sunt. Sed erat provisum divinitus, ut Cyrillus vitæ cursum Romæ conderet, virtute magis quam ætate maturus. Itaque defuncti corpus elatum funere publico, in ipso sepulchro quod sibi Hadrianus exstruxerat compositum fuit; tum ad sancti Clementis deductum, et hujus prope cineres conditum. Cumque veheretur per urbem inter festos psalmorum cantus, non tam funeris quam triumphi pompa, visus est populus Romanus libamenta honorum cœlestium viro sanctissimo detulisse. Methodius vero in Moraviam regressus, ibique factus forma gregis ex animo, re catholicæ inservire majore in dies studio institit. Quin etiam Pannonios, Bulgaros, Dalmatas in fide christiani nominis confirmavit; in Carinthiis autem ad unius veri Dei cultum traducendis plurimum elaboravit.

they allege for so doing, that the Pope and his clergy both praised and approved these holy men. Then both of them, having sworn that they would persevere in the faith of blessed Peter and of the Roman Pontiffs, were consecrated bishops by Adrian. But it was the divine decree that Cyril, ripened rather in virtue than in age, should end his mortal course at Rome. He, therefore, being dead, his corpse was borne in a public funeral to the very grave that Adrian had prepared for himself; later on, the holy body was taken to St. Clement's that it might lie near the ashes of that saint. And as he was thus borne through the city amidst the festive chanting of psalms, with pomp rather triumphal than funeral, the Roman people seemed to be paying to the holy man the firstfruits of heavenly honours. Methodius, on his part, having returned into Moravia, there applied himself with his whole soul to be an example in his works to his flock; and day by day he strove more and more to further Catholic interests. He likewise confirmed in the faith of the Christian name the Pannonians, Bulgarians, and Dalmatians; moreover he laboured much among the Carinthians to bring them over to the worship of the one true God.

Apud Joannem Octavum, qui Hadriano successerat, iterum de suspecta fide violatoque more majorum accusatus, ac Romam venire jussus, coram Joanne, et episcopis aliquot cleroque urbano, facile vicit catholicam pror-

Being once more accused to John VIII, who had succeeded Pope Adrian, of suspected faith and of the violation of the custom of the ancients, he was summoned to Rome, where in presence of John, several bishops, and likewise the clergy

sus fidem et se retinuisse constanter, et cæteros diligenter edocuisse: quod vero ad linguam Slavonicam in sacris peragendis usurpatam, se certis de causis ex venia Hadriani Pontificis, nec Sacris Litteris repugnantibus, jure fecisse. Quapropter in re præsenti complexus Methodium Pontifex, potestatem ejus archiepiscopalem, expeditionemque Slavonicam, datis etiam litteris, ratam esse jussit. Quare Methodius in Moraviam reversus, assignatum sibi munus explere vigilantius perseveravit, pro quo et exsilium libenter passus est. Bohemorum principem ejusque uxorem ad fidem perduxit, et in ea gente christianum nomen longe lateque vulgavit. Evangelii lumen in Poloniam invexit, et, ut nonnulli scriptores tradunt, sede episcopali Leopoli fundata, in Moscoviam proprii nominis digressus, thronum pontificalem Kiowensem constituit. Demum in Moraviam reversus est ad suos; jamque sese abripi ad humanum exitum sentiens, ipsemet sibi successorem designavit, clerumque et populum supremis præceptis ad virtutem cohortatus, ea vita, quæ sibi via in cœlum fuit, placidissime defunctus est. Uti Cyrillum Roma, sic Methodium Moravia decedentem summo honore prosecuta est. Illorum vero festum, quod apud Slavoniæ populos jamdiu celebrari consueverat, Leo Decimustertius Pontifex Maximus cum Officio et Missa pro-

of the city, he easily proved that he had ever constantly maintained and carefully taught to others the Catholic faith; but as to his having introduced the Slavonic tongue into the sacred liturgy, he exculpated himself by reason of the permission of Pope Adrian, and of certain motives not contrary to the sacred letters. Wherefore, embracing the cause of Methodius in the matter at issue, the Pope recognized his archiepiscopal power and his Slavonian expedition, giving him likewise letters to that effect. Hence Methodius, returning into Moravia, persevered in fulfilling still more vigilantly the duties of his charge, and for this even gladly suffered exile. He brought over the prince of Bohemia and his wife to the faith, and spread the Christian name throughout the length and breadth of this land. He carried the light of the Gospel into Poland, and, as some writers assert, founded the episcopal See of Lwow; and having gone as far as Muscovy, properly so called, there raised an episcopal throne at Kiev. Afterwards, returning to his own people in Moravia, feeling now that he was drawing near his mortal term, he designated a successor, and having, by his last precepts, exhorted the clergy and people to virtue, he peacefully passed away from this life which he had made to be his path to heaven. Even as Rome had paid homage to Cyril, so did Moravia lavish honours on Methodius after his death. Their feast, which had

pria in universa Ecclesia quotannis agi præcepit.

long been kept among the Slavonic people, Pope Leo XIII ordered to be celebrated yearly throughout the universal Church with a proper Mass and Office.

Whilst inscribing the feast of SS Cyril and Methodius on the calendar of the universal Church, the Sovereign Pontiff Leo XIII was likewise pleased himself to give expression to the homage and prayers of holy Church in the two hymns proper to the day.

HYMN I

Sedibus cœli nitidis receptos
Dicite athletas geminos, fideles;
Slavicæ duplex columen, decusque
Dicite gentis.

Sing, O ye faithful, sing two athletes, brothers, received unto their brilliant thrones celestial; sing the twofold strength and glory of the Slavonic race.

Hos amor fratres sociavit unus,
Unaque abduxit pietas eremo,
Ferre quo multis celerent beatæ
Pignora vitæ.

One love these brethren did together bind in union sweet, and one the tender pity that did them from their solitude urge forth; they haste to bear to many the pledge of blessed life.

Luce, quæ templis superis renidet,
Bulgaros complent, Moravos, Bohemos;
Mox feras turmas numerosa Petro
Agmina ducunt.

Bulgarians, Moravians, and Bohemians they fill with light, that beams resplendent in supernal temples; to Peter soon these savage hordes they lead, a numerous throng.

Debitam cincti meritis coronam,
Pergite o flecti lacrymis precantum;
Prisca vos Slavis opus est datores
Dona tueri.

Your brows encircled by the well-earned crown of merits, Oh! do ye still continue to be ever moved by suppliants' tears; needful indeed it is that ye protect your former gifts bestowed upon the Slavs!

Quæque vos clamat generosa tellus
Servet æternæ fidei nitorem;

May the generous soil, that crieth unto you, preserve the pure brightness of eternal faith:

Quæ dedit princeps, dabit ipsa semper
Roma salutem.
Gentis humanæ Sator et Redemptor,
Qui bonus nobis bona cuncta præbes,
Sint tibi grates, tibi sit per omne
Gloria sæclum.
Amen.

Rome, which first in the beginning gave, will ever give salvation to that land.
O Creator and Redeemer of the human race, who in thy goodness givest us all good things, to thee be thanksgiving, to thee be glory for ever and ever. Amen.

HYMN II

Lux o decora patriæ,
Slavisque amica gentibus,
Salvete, fratres: annuo
Vos efferemus cantico;

Quos Roma plaudens excipit,
Complexa mater filios,
Auget corona præsulum,
Novoque firmat robore.

Terras ad usque barbaras
Inferre Christum pergitis:
Quot vanus error luserat,
Almo repletis lumine.

Noxis soluta pectora
Ardor supernus abripit;
Mutatur horror veprium
In sanctitatis flosculos.

Et nunc serena cœlitum
Locati in aula supplici
Adeste voto: Slavicas
Servate gentes Numini.

Errore mersos unicum
Ovile Christi congreget:
Factis avitis æmula
Fides virescat pulchrior.

Tu nos, beata Trinitas,
Cœlesti amore concita,
Patrumque natos inclyta
Da persequi vestigia.
Amen.

O light all beauteous of the fatherland, and of the Slavonic race, benignant ray, brethren, all hail! To you, our yearly canticle we bring;
Whom Rome, applauding, did receive, as mother pressing to her heart loved sons, she upon your brow the bishop's diadem doth place, and girdeth you with new strength.
Ye penetrate to farthest barbarous lands, to bring them Christ. Whom error vain did darkly deceive, on them ye pour the radiance of fair light.
On hearts unshackled from the grasp of ill, doth heavenly ardour seize; thorns' horrid aspect now is changed for flowers of holiness.
Then deign, O ye who reign secure in courts celestial, to turn unto our suppliant prayer: preserve unto God the Slavonic people.
May the one fold of Christ enclose those plunged in error: emulating the deeds of their forefathers, may faith revive more beauteous still.
O thou, most blessed Trinity, spur us on by heavenly love, and grant that the sons may follow in the noble footprints of their sires! Amen.

We presume to join our humble prayer with this august homage: we would fain, together with the supreme Pontiff, sing your praises, and recommend to you that vast portion of Christ's inheritance wherein, watered by your toilsome sweat, flowers of holiness replaced the thorns. Prepared in solitude for every work good and serviceable to the Lord,[1] you feared not to be the first to set foot in these unknown regions, the terror of the ancient world, these lands of the north, wherein the prophets had pointed out Satan's throne,[2] the inexhaustible source of evils ravaging the universe![3] The call of the Holy Ghost made you become apostles, and the twelve having received orders to teach all nations,[4] you in your turn went, with all the simplicity of obedience, to those that had not yet been evangelized. Rome would test this obedience—such was her duty—and she found it to be without alloy. Satan too found it so, to his utter defeat; for Scripture says: 'The obedient man shall speak of victory.'[5] Scripture likewise reveals to us another source of strength, and it was yours: 'A brother helped by his brother is like a strong city; and their judgements are like the bars of cities.'[6] Driven away by one stronger than he, the strong-armed one beheld, with bitter rage, that dominion now passed on to Christ, which he thought to possess in peace,[7] and his last spoils, the people of the north, become, like those of the south, an ornament to the bride.[8]

O Methodius, O Cyril, in the holy hymns which the Sovereign Pontiff has dedicated to you, there is the ring of an alarm-cry: 'Preserve unto God the Slavonic people! Needful indeed it is, that ye protect your former gifts.' 'Lift up your eyes and see,' may we truly say with the prophet, 'you that come from the north; where is the flock that was given you, your beautiful cattle? What! have ye taught them against you and instructed them against your own head?'[9] Ah! the depths of Satan![10]

[1] 2 Tim. ii 21.
[2] Isa. xiv 13.
[3] Jer. i 14; xlvii 2, etc.
[4] St Matt. xxviii 19.
[5] Prov. xxi 28.
[6] *Ibid.* xviii 19.
[7] St Luke xi 21, 22.
[8] Isa. xlix 12-18.
[9] Jer. xiii 20, 21.
[10] Apoc. ii 24.

but too well has he known how to repair his defeat; for your benefits and Peter's condescension have alike become a weapon of death for those people to whom you devoted your life! Be pleased, then, to console those exiled for the faith, and give them heart; sustain the martyrs, preserve the remnant of a nation of heroes. On the other hand, deter the rest from the fatal illusion that would entice them to be beforehand in running into tyranny's way!

O apostles of the Slavs, and citizens likewise of that Rome where your sacred relics lie close to those of St Clement, assist the efforts of the supreme Pontiff, who is seeking how he may replace on the foundation whereon you built it that edifice which was your glory!

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

TIME AFTER PENTECOST

BOOK IV

TRANSLATED FROM THE FRENCH BY

THE BENEDCTINES OF STANBROOK ABBEY

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TIME AFTER PENTECOST

TIME AFTER PENTECOST

CHAPTER THE FIRST

ON HEARING MASS, DURING THE TIME AFTER PENTECOST

ON the Sundays, if the Mass at which the faithful assist be the parochial, or, as it is often called, the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, you should unite with the intentions which the Church has in this ceremony, so venerable by its antiquity: you should pray for that purity of heart, which is needed for worthily assisting at the mysteries wherein God Himself becomes present and unites heaven and earth so closely together.

ANTIPHON OF THE ASPERGES

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

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

℣. Gloria Patri, &c.

ANT. Asperges me, &c.

℣. Ostende nobis, Domine, misericordiam tuam;

℟. Et salutare tuum da nobis.

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

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

℣. Glory, &c.

ANT. Thou shalt sprinkle, &c.

℣. Show us, O Lord, thy mercy.

℟. And grant us thy salvation.

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

OREMUS

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cælis, qui custodiat, foveat, protegat, visitet, atque defendat, omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.
℟. Amen.

LET US PRAY

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.
℟. Amen

The procession, which in many churches immediately precedes a solemn Mass, is a prelude to the great act which is about to be accomplished. It originated from the monastic practice of going through the cloisters every Sunday chanting certain appointed responsories; while the hebdomadarian went through all the conventual places, blessing each of them.

But see, Christians, the Sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy holy Church, who thrills with joy at the approach of Jesus Christ thy Son, who is the true altar.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

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

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

It is in thee I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Send me, then, him who is the light and the truth; it is he will open the way to thy holy mount, to thy heavenly tabernacle.

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

He is the Mediator and the living altar; I will draw nigh to him and be filled with joy.

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

When he shall have come, I will sing in my gladness. Be not sad, O my soul! why wouldst thou be troubled?

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

Hope in him, who will soon show himself unto thee as thy Saviour and thy God.

Gloria Patri, et Filio, et Spiritui Sancto.

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

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

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

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cælum et terram.

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of being about to appear before his God, excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis ve-

May almighty God be merciful to you, and, forgiving your

stris, perducat vos ad vitam æternam.
℟. Amen.

sins, bring you to everlasting life.
℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.
℟. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. Deus, tu conversus vivificabis nos.
℟. Et plebs tua lætabitur in te.
℣. Ostende nobis, Domine, misericordiam tuam.
℟. Et salutare tuum da nobis.

℣. O God, it needs but one look of thine to give us life.
℟. And thy people shall rejoice in thee.
℣. Show us, O Lord, thy mercy.
℟. And give us to know and love the Saviour whom thou hast sent unto us.

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

The priest here leaves you to ascend to the altar; but first he salutes you:

℣. Dominus vobiscum.

℣. The Lord be with you.

Answer him with reverence:

℟. Et cum spiritu tuo.

℟. And with thy spirit.

He ascends the steps, and comes to the Holy of holies. Ask, both for him and yourself, deliverance from sin:

OREMUS

Aufer a nobis, quæsumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

LET US PRAY

Take from our hearts, O Lord, all those sins which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the priest kisses the altar out of reverence for the relics of the martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.	Mayst thou be blessed by him, in whose honour thou art to be burned. Amen.

He then censes the altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; while the divine Mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of angels, who are standing round the altar of heaven, one and the same as this before which you are kneeling.

To the Father:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

To the Son:

Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!

To the Holy Ghost:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

Then, mingling his voice with that of the heavenly host, the priest intones the sublime canticle of Bethlehem, which announces *glory to God, and peace to men.* Instructed by the revelations of God, the Church continues in her own words the hymn of the angels.

THE ANGELIC HYMN

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.	Glory be to God on high, and on earth peace to men of good will.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.	We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.
Domine Deus, Rex cælestis, Deus Pater omnipotens.	O Lord God, heavenly King, God the Father almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only-begotten Son.
Domine Deus, Agnus Dei, Filius Patris.	O Lord God, Lamb of God, Son of the Father.
Qui tollis peccata mundi, miserere nobis.	Who takest away the sins of the world, have mercy on us.
Qui tollis peccata mundi, suscipe deprecationem nostram.	Who takest away the sins of the world, receive our humble prayer.
Qui sedes ad dexteram Patris, miserere nobis.	Who sittest at the right hand of the Father, have mercy on us.
Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.	For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The priest then turns towards the people and again salutes them, as it were to make sure of their pious attention to the sublime act for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the Collects which you will find in their proper places; but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the Epistle, which is, generally, a portion of one or other of the Epistles of the apostles, or a passage from some book of the Old Testament. While it is being read, give thanks to God, who, not satisfied with having spoken to us at sundry times by His messengers, deigned at last to speak to us by His well-beloved Son.[1]

The Gradual is an intermediate formula of prayer between the Epistle and the Gospel. Most frequently, it again brings before us the sentiments already expressed in the Introit. Read it devoutly, that so you may more and more enter into the spirit of the mystery proposed to you this day by the Church.

The song of praise, the *Alleluia*, is next heard. Let us, while it is being said, unite with the holy angels, who are, for all eternity, making heaven resound with that song, which we on earth are permitted to attempt.

It is now time for the Gospel to be read. The Gospel is the written word; our hearing it will prepare us for the Word, who is our Victim and our Food. If it be a High Mass, the deacon prepares to fulfil his noble office, that of announcing the good tidings of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the priest, he asks a blessing; and, having received it, at once goes to the place where he is to sing the Gospel.

[1] Heb. i. 2.

As a preparation for hearing it worthily, you may thus pray, together with both priest and deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Grant to thy ministers thy grace that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were awaiting the orders of your Lord; at the commencement, make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my Beloved was speaking,' says the bride in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! thy servant heareth.'[2]

After the Gospel, if the priest says the Symbol of faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please Him. It is faith that makes us see 'the light which shineth in darkness,' and which the darkness of unbelief 'did not comprehend.' Let us then say with the Catholic Church, our mother:

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem cæli et terræ, visibilium omnium et invisibilium.

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

[1] Cant. v. 6.

[2] 1 Kings iii. 10.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cælis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cælum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages; God of God; light of light; true God of true God. Begotten, not made; consubstantial with the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

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

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

The priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass, which is called the Oblation, and immediately follows that which was named the Mass of Catechumens, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about

to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the apostle expresses it, 'that which is mortal will be swallowed up by life.'[1] Until that happy change shall be realized, let us offer ourselves to God as often as we see the bread and wine presented to Him in the holy Sacrifice; and let us glorify Him, who, by assuming our human nature, has made us 'partakers of the divine nature.'[2]

The priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts

[1] 2 Cor. v. 4. [2] 2 St. Peter i. 4.

turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation, and say:

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

O Lord Jesus, who art the true vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh, come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down; let us, also, humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation.

Veni, Sanctificator omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time, after blessing the incense in these words:

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

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints'; let us take a share in those prayers, and with all the ardour of holy desires let us say with the priest:

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

May this incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth and a door round about my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

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

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

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession which he made at the foot of the altar is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm:

PSALM 25

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

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

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

O holy Trinity, graciously accept the sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the holy apostles Peter and Paul, the martyrs whose relics lie here under our altar awaiting their resurrection, and the saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our almighty Father.

This request made, he turns again to the altar, and you will see his face no more until our Lord Himself shall have come down from heaven upon that same altar.

Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called the Secrets, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion—thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which is His having sent us His own Son. The blessing of a new visit from this divine Word is just upon us; and in expectation of it, and in the name of the whole Church, the priest is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum.	For ever and ever.

In the same feeling, answer your *Amen!* Then he continues:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda!	℣. Lift up your hearts!

Let your response be sincere:

℟. Habemus ad Dominum.	℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

℟. Dignum et justum est. ℟. It is meet and just.

Then the priest:

THE PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cæli cælorumque Virtutes ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God; through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the priest, who, on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift; bow down and say:

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth!
Pleni sunt cæli et terra gloria tua.
Hosanna in excelsis!
Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!
Blessed be the Saviour who is coming to us in the name of the Lord who sends him.
Hosanna be to him in the highest!

After these words commences the Canon, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, ' in the

quiet of silence, and while the night was in the midst of her course, that the almighty Word came down from His royal throne.'[1] Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us respectfully fix our eyes on what the priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata; in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque Catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church our mother, we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic, apostolic, Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro

Permit me, O God, to intercede with thee for special blessings upon those for whom thou knowest that I have a special obligation to pray: * * * Apply to them the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon

[1] Wisd. xviii. 14, 15.

spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the saints; they are that portion of the Body of our Lord Jesus Christ which is called the Church triumphant.

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

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also who are already in possession of heaven. Therefore it is that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us; of the apostles, confessors, virgins, and of all the saints; that they may assist us by their powerful intercession to be worthy of this thy visit, and of contemplating thee, as they themselves now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of the old Law was wont to do over the figurative victim; he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we express our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias: dies-

Vouchsafe, O God, to accept the offering which this thine assembled family presents to thee as the homage of its most

que nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

happy servitude. In return, give us peace, save us from thy wrath, and number us among thy elect, through him who is coming to us—thy Son, our Saviour.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son, our Saviour!

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration, for the Emmanuel—that is, 'God with us'—is coming upon our altar.

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

What, O God of heaven and earth, my Jesus, the long-expected Messias, what else can I do at this solemn moment, but adore thee in silence, as my sovereign Master, and open to thee my whole heart, as to its dearest King? Come, then, O Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to Him for ever! But he has come that He may be immolated. Hence the priest, who is the minister of the designs of the Most High, immediately pronounces over the chalice the sacred words which follow, that will produce the great mystical immolation, by the separation of the Victim's Body and Blood. After those words, the substances of both bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear

should keep us from a mystery, which God gives us for the very purpose of infusing confidence into our hearts. While the priest is pronouncing those words, let us associate ourselves to the angels, who tremblingly gaze upon this deepest of wonders.

Simili modo postquam cenatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

O precious Blood! Thou price of my salvation! I adore thee! Wash away my sins and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power and by thy love.

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly material offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cælos gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Father of infinite holiness, the Host so long expected is here before thee! Behold this thy eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless, our meat and drink of everlasting life.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Pa-

Heretofore thou acceptedst the sacrifice of the innocent lambs offered unto thee by Abel; and the sacrifice which Abraham made thee of his son

triarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

Isaac, who, though immolated, yet lived; and lastly the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which surpasses all those others. It is the Lamb of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

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

But, O God of infinite power! these sacred gifts are not only on this altar here below: they are also on that sublime altar in heaven, which is before the throne of thy divine Majesty. These two altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that He mercifully visit, by a ray of His consoling light, the dark abode of purgatory; and permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim upon our suffrages.

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

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy city; even our mortal eyes

mine, et omnibus in Christo quiescentibus, locum refrigerii, lucis, et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! and who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte; per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et præstas nobis; per ipsum et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thine infinite mercy will grant us to share thy kingdom; not indeed by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering unto thee. Remember, too, the merits of thy holy apostles, of thy holy martyrs, of thy holy virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification: and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying the last of these words the priest has taken up the sacred Host, which was upon the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both chalice and Host,

he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is interrupted. The priest concludes his long prayers by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum.	For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.	Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer taught us by our Saviour Himself. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who drew it up for us is in our very hands now while we say it? As this prayer belongs in common to all God's children, the priest recites it aloud, and begins by inviting us all to join in it; he says:

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster qui es in cælis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cælo et in terra. Panem nostrum quotidianum	Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread:

da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation.

Let us answer with a deep feeling of our misery:

Sed libera nos a malo.

But deliver us from evil.

The priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere; and the Lamb on our altar has been sent to expiate it and to deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, which strengthen her wicked propensities. Evils present—that is, the sins now, at this very time, upon our soul; the weakness of this poor soul, and the temptations which molest her. There are, also, future evils—that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of the holy apostles, Peter and Paul and Andrew: liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The priest is anxious to announce the peace, which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.
℟. Amen.

World without end.
℟. Amen.

Then he says:

Pax Domini sit semper vobiscum. — May the peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo. — ℟. And with thy spirit.

The mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far, the priest has announced the death of Jesus; it is time to proclaim His resurrection. To this end, he reverently breaks the sacred Host; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen. — Glory be to thee, O Saviour of the world, who didst in thy Passion permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayers to the ever-living Lamb, whom St. John saw on the altar of heaven, 'standing though slain':[1] say to this your Lord and King, who has taken upon Himself all our iniquities in order to wash them away by His Blood:

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

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

Agnus Dei, qui tollis peccata mundi, dona nobis pacem. — Lamb of God, who takest away the sins of the world, give us peace.

Peace is the grand object of our Saviour's coming into the world: He is the Prince of peace.[2] The divine Sacra-

[1] Apoc. v. 6. [2] Is. ix. 6.

ment of the Eucharist ought, therefore, to be the mystery of peace and the bond of Catholic unity; for, as the apostle says, 'all we who partake of one Bread are all one bread and one body.'[1] It is on this account that the priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it, which is assembled around the altar. Pray with him, and for the same blessing:

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

Lord Jesus Christ, who saidst to thine apostles, 'My peace I leave with you, my peace I give unto you': regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God, for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast, by thy death, given life to the world; deliver me by this thy most sacred Body and Blood from all mine iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost livest and reignest God for ever and ever. Amen.

[1] 1 Cor. x. 17.

If you are going to Communion at this Mass, say the following prayer; otherwise, prepare yourself for a spiritual Communion :

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

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

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cælestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come !

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same dispositions as the centurion of the Gospel, who first used them:

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

Lord ! I am not worthy that thou enter under my roof; say it only with one word of thine, and my soul shall be healed.

While the priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up His abode within you; and again say to Him with the bride: ' Come, Lord Jesus, come !'[1]

But should you not intend to receive sacramentally, make here a spiritual Communion. Adore Jesus Christ who thus visits your soul by His grace, and say to Him :

[1] Apoc. xxii. 20.

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

I give thee, O Jesus, this heart of mine, that thou mayst dwell in it, and do with me what thou wilt.

Then the priest takes the chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all he hath given to me? I will take the chalice of salvation and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be delivered from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If you are going to communicate only spiritually, again adore your divine Master, and say to Him:

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

I unite myself to thee, my beloved Jesus! do thou unite thyself to me, and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion.

The Communion being finished, while the priest is purifying the chalice the first time, say:

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

Thou hast visited me, O God, in these days of my pilgrimage: give me grace to treasure up the fruits of this visit, for my future eternity.

While the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis: et

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery

præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity thou hast imparted to them, and may I be thus rendered less unworthy of thy divine visit.

The priest having read the anthem called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people, greeting them with the usual salutation; and then recites the prayer, called the Postcommunion, which is the continuation of the thanksgiving. You will join him here also, and thank God for the unspeakable gift He has just lavished upon you, of admitting you to the celebration and participation of mysteries so divine.

As soon as these prayers have been recited, the priest again turns to the people; and, full of joy at the immense favour he and they have been receiving, he says:

Dominus vobiscum. — The Lord be with you.

Answer him.

Et cum spiritu tuo. — And with thy spirit.

The deacon, or (if it be not a High Mass) the priest himself, then says:

Ite, missa est. — Go, the Mass is finished.
℟. Deo gratias. — ℟. Thanks be to God.

The priest makes a last prayer, before giving you his blessing; pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta ut sacrificium, quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus pro quibus illud obtuli sit, te miserante, propitia-

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so

bile. Per Christum Dominum nostrum. Amen.

great a favour; and deign to confirm the blessing, which thy minister is about to give me in thy name.

The priest raises his hand, and blesses you thus:

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

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

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh* and to *dwell among us*. Pray that you may be of the number of those who *received Him* when He *came unto His own* people, and who, thereby, were made *sons of God*.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil; quod factum est, in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux

The beginning of the holy Gospel according to John.

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light,

vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo, nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

℟. Thanks be to God.

CHAPTER THE SECOND

ON THE OFFICE OF VESPERS, FOR SUNDAYS AND FEASTS, DURING THE TIME AFTER PENTECOST

THE Office of Vespers, or Evensong, consists firstly of the five following psalms. For certain feasts some of these psalms are changed for others appropriate to the day; we here give those for Sunday.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.
ANT. Dixit Dominus.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.
ANT. The Lord said.

The first psalm is a prophecy of the future glory of the Messias. The Son of David shall *sit* on the *right hand* of the heavenly Father. He is King; He is priest; He is Son of Man, and Son of God. His enemies will attack Him, but He will *crush* them. He will be humbled; but this voluntary humiliation will lead Him to the highest glory.

PSALM 109

Dixit Dominus Domino meo: Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: scabellum pedum tuorum.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking to thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: propterea exaltabit caput.

He cometh now in humility: he shall drink in the way of the torrent *of sufferings:* therefore, shall he lift up the head.

ANT. Dixit Dominus Domino meo: Sede a dextris meis.

ANT. The Lord said to my Lord: Sit thou at my right hand.

ANT. Magna opera Domini.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to His *people*, the promised *Covenant*, the *Redemption*, His *fidelity* to His word. But it also tells us that the *name* of the Lord is *terrible* because it is *holy;* and concludes by admonishing us that *the fear of the Lord is the beginning of wisdom.*

PSALM 110

Confitebor tibi, Domine, in toto corde meo: in consilio justorum et congregatione.

Magna opera Domini: exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men:* he will show forth to his people the power of his works.

That he may give them *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people: he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. He that feareth the Lord.

The next psalm sings the happiness of the *just man*, and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion of the sinner who shall have despised the mysteries of God's love towards mankind.

PSALM III

Beatus vir qui timet Dominum: in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: misericors et miserator et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

ANT. Qui timet Dominum, in mandatis ejus cupit nimis.

ANT. Sit nomen Domini.

Blessed is the man that feareth the Lord; he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness; he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his very words with judgment: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

ANT. He that feareth the Lord shall delight exceedingly in his commandments.

ANT. May the name of the Lord.

The psalm *Laudate pueri* is a canticle of praise to the Lord, who from His high heaven has taken pity on the human race, and has vouchsafed to honour it by the Incarnation of His own Son.

PSALM 112

Laudate, pueri, Dominum: laudate nomen Domini.

Praise the Lord, ye children; praise ye the name of the Lord.

Sit nomen Domini benedictum: ex hoc nunc et usque in sæculum.

Blessed be the name of the Lord; from henceforth now and for ever.

A solis ortu usque ad occasum: laudabile nomen Domini.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Dominus: et super cælos gloria ejus.

The Lord is high above all nations: and his glory above the heavens.

Quis sicut Dominus Deus noster qui in altis habitat: et humilia respicit in cælo et in terra?

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Suscitans a terra inopem: et de stercore erigens pauperem:

Raising up the needy from the earth: and lifting up the poor out of the dunghill;

Ut collocet eum cum principibus: cum principibus populi sui.

That he may place him with princes: with the princes of his people.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. May the name of the Lord be for ever blessed.

ANT. Deus autem noster.

ANT. But our God.

The fifth psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were figures, whose realities were to be accomplished in the mission of the Son of God, who came to deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Ægypto: domus Jacob de populo barbaro.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Judea was made his sanctuary, Israel his dominion.

Mare vidit et fugit: Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: et colles sicut agni ovium.

Quid est tibi mare quod fugisti: et tu, Jordanis, quia conversus es retrorsum?

Montes exsultastis sicut arietes: et colles sicut agni ovium?

A facie Domini mota est terra: a facie Dei Jacob.

Qui convertit petram in stagna aquarum: et rupem in fontes aquarum.

Non nobis, Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in cælo: omnia quæcumque voluit fecit.

Simulacra gentium argentum et aurum: opera manuum hominum.

Os habent, et non loquentur: oculos habent, et non videbunt.

Aures habent, et non audient: nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Domus Israel, speravit in Domino: adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: adjutor eorum et protector eorum est.

The sea saw and fled: Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

Dominus memor fuit nostri: et benedixit nobis.
Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.
Adjiciat Dominus super vos: super vos, et super filios vestros.

Benedicti vos a Domino: qui fecit cælum et terram.
Cælum cæli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.
Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

ANT. Deus autem noster in cælo: omnia quæcumque voluit fecit.

The Lord hath been mindful of us, and hath blessed us.
He hath blessed the house of Israel: he hath blessed the house of Aaron.
He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.
Blessed be you of the Lord, who made heaven and earth.
The heaven of heaven is the Lord's: but the earth he has given to the children of men.
The dead shall not praise thee, O Lord: nor any of them that go down to hell.
But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is read. It is called *Capitulum*, because it is always very short.

CAPITULUM

(*2 Cor. i.*)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.
℟. Deo gratias.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulations.
℟. Thanks be to God.

Then follows the hymn. We here give the one for Sundays, which was composed by St. Gregory the Great. It sings of creation, and celebrates the praises of that portion of it which was called forth on this first day, the *light*.

HYMN[1]

Lucis Creator optime,
Lucem dierum proferens:
Primordiis lucis novæ,
Mundi parans originem.

O infinitely good Creator of the light! by thee was produced the light of day, providing thus the world's beginning with the beginning of the new-made light.

Qui mane junctum vesperi
Diem vocari præcipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

Thou biddest us call the time, from morn till eve, day; this day is over; dark night comes on—oh! hear our tearful prayers.

Ne mens gravata crimine
Vitæ sit exsul munere:
Dum nil perenne cogitat,
Seseque culpis illigat.

Let not our soul, weighed down by crime, misspend thy gift of life, and, forgetting what is eternal, be earth-tied by her sins.

Cæleste pulset ostium,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Oh! may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.

Præsta Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Most merciful Father! and thou his Only-Begotten Son, co-equal with him, reigning for ever with the holy Paraclete! grant this our prayer. Amen.

The versicle which follows the hymn, and which we here give, is that of the Sunday: those for the feasts are given in their proper places.

℣. Dirigatur, Domine, oratio mea.
℟. Sicut incensum in conspectu tuo.

℣. May my prayer, O Lord, ascend.
℟. Like incense in thy sight.

[1] According to the monastic rite, it is as follows:

℟ *breve.* Quam magnificata sunt. * Opera tua, Domine. Quam.
℣. Omnia in Sapientia fecisti. * Opera. Gloria Patri, etc. Quam.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ
Mundi parans originem.
Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.
Ne mens gravata crimine
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.
Cælorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.
Præsta Pater piissime
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum. Amen

Then is said the *Magnificat* antiphon, which is to be found in the proper. After this, the Church sings the canticle of Mary, the *Magnificat*, in which are celebrated the divine maternity and all its consequent blessings. This exquisite canticle is an essential part of the Office of Vespers. It is the evening incense, just as the canticle *Benedictus*, at Lauds, is that of the morning.

OUR LADY'S CANTICLE

(St. Luke i.)

Magnificat: anima mea Dominum.

Et exsultavit spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies: timentibus eum.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham et semini ejus in sæcula.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generation: to them that fear him.

He hath shown might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers: to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The Prayer, or Collect, is given in the proper of each feast.

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE THIRD

ON THE OFFICE OF COMPLINE, DURING THE TIME AFTER PENTECOST

THIS Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

Jube, domne, benedicere.	Pray, father, give me thy blessing.

The priest answers:

Noctem quietam et finem perfectum concedat nobis Dominus omnipotens.	May the almighty Lord grant us a quiet night and a perfect end.
℟. Amen.	℟. Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate; quia adversarius vester diabolus, tamquam leo rugiens, circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.	Brethren, be sober and watch; for your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

℟. Deo gratias. ℟. Thanks be to God.

Then the priest:

℣. Adjutorium nostrum in nomine Domini. ℣. Our help is in the name of the Lord.

The choir:

℟. Qui fecit cælum et terram. ℟. Who hath made heaven and earth.

Then the Lord's Prayer is recited, in secret; after which the priest says the *Confiteor*, and, when he has finished, the choir repeats it.

The priest, having pronounced the general form of absolution, says:

℣. Converte nos, Deus, salutaris noster.
℟. Et averte iram tuam a nobis.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, etc.
ANT. Miserere.

℣. Convert us, O God, our Saviour.
℟. And turn away thine anger from us.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory, etc.
ANT. Have mercy.

The first psalm expresses the confidence with which the just man *sleeps in peace*. but the wicked know not what calm rest is.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi.

Miserere mei: et exaudi orationem meam.
Filii hominum, usquequo gravi corde: ut quid diligitis

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.
Have mercy on me: and hear my prayer.
O ye sons of men how long will ye be dull of heart? why do

vanitatem et quæritis mendacium ?

Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me cum clamavero ad eum.

Irascimini et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: multi dicunt: Quis ostendit nobis bona ?

Signatum est super nos lumen vultus tui Domine: dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: multiplicati sunt.

In pace in idipsum: dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: constituisti me.

you love vanity, and seek after lying ?

Know ye also that the Lord hath made his holy One wonderful: the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things ?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self-same I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The second psalm gives the motives of the just man's confidence, even during the dangers of the night. There is no *snare* neglected by the demons; but the good angels watch over us with brotherly solicitude. Then, we have God Himself speaking and promising to send us a *Saviour*.

PSALM 90

Qui habitat in adjutorio altissimi: in protectione Dei cæli commorabitur.

Dicet Domino, Susceptor meus es tu et refugium meum: Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: et a verbo aspero.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say unto the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione; eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: et ostendam illi salutare meum.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thine eyes: and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope: thou hast made the Most High thy refuge.

There shall no evil come unto thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He will cry unto me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The third psalm invites the *servants* of God to persevere with fervour in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: omnes servi Domini.

Behold! now bless ye the Lord, all ye servants of the Lord.

Qui statis in domo Domini: in atriis domus Dei nostri.

Who stand in the house of the Lord, in the courts of the house of our God.

In noctibus extollite manus vestras in sancta: et benedicite Dominum.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Benedicat te Dominus ex Sion: qui fecit cælum et terram.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Miserere mihi, Domine, et exaudi orationem meam.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN[1]

Te lucis ante terminum,
[illegible]m Creator, poscimus,
[illegible]ia clementia
[illegible] et custodia.

Before the closing of the light, we beseech thee, Creator of all things! that in thy clemency, thou be our protector and our guard.

Proc[illegible]ant somnia,
Et noctium p[illegible]ntasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

May the dreams and phantoms of night depart far from us: and do thou repress our enemy, lest our bodies be profaned.

[1] According to the monastic rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.
Præsta, Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu. Amen.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

Most merciful Father, and thou his only-begotten Son, coequal with him, reigning for ever, with the holy Paraclete, grant this our prayer! Amen.

CAPITULUM

(*Jeremias xiv.*)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine Deus noster.

℟. In manus tuas, Domine:* Commendo spiritum meum. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi.

℟. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name hath been invoked upon us: forsake us not, O Lord our God.

℟. Into thy hands, O Lord:* I commend my spirit. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

℣. Preserve us, O Lord, as the apple of thine eye.

℟. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon, who, while holding the divine Infant in his arms, proclaimed Him to be the *Light of the Gentiles*, and then slept the sleep of the just, is admirably appropriate to the Office of Compline. Holy Church blesses God for having dispelled the darkness of night by the rising of the Sun of justice; it is for love of Him that she toils the whole day through, and rests during the night, saying: 'I sleep, but my heart watcheth.'[1]

[1] Cant. v. 2.

CANTICLE OF SIMEON

(*St. Luke ii.*)

Nunc dimittis servum tuum, Domine: secundum verbum tuum in pace.

Quia viderunt oculi mei: salutare tuum.

Quod parasti: ante faciem omnium populorum.

Lumen ad revelationem gentium: et gloriam plebis tuæ Israel.

Gloria.

ANT. Salva nos, Domine, vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because mine eyes have seen thy salvation.

Which thou hast prepared: before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep, that we may watch with Christ and rest in peace.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle; angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

℟. Amen.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

℟. Amen.

ANTHEM TO THE BLESSED VIRGIN

Salve Regina, Mater misericordiæ.

Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exsules filii Evæ.

Ad suspiramus, gementes et flentes in hac lacrimarum valle.

Eia, ergo, advocata nostra, illos tuos misericordes oculos ad nos converte;

Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende;

O clemens,

O pia,

O dulcis Virgo Maria.

℣. Ora pro nobis, sancta Dei Genitrix.

℟. Ut digni efficiamur promissionibus Christi.

Hail, holy Queen, Mother of mercy.

Hail, our life, our sweetness, and our hope.

To thee do we cry, poor banished children of Eve.

To thee do we send up our sighs, mourning, and weeping, in this vale of tears.

Turn, then, most gracious advocate! thine eyes of mercy towards us;

And after this our exile, show unto us the blessed fruit of thy womb, Jesus;

O clement,

O loving,

O sweet Virgin Mary!

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

OREMUS.

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante præparasti: da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eumdum Christum Dominum nostrum.

℟. Amen.

LET US PRAY.

O almighty and everlasting God, who by the co-operation of the Holy Ghost didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son: grant that we may be delivered from present evils and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord.

℟. Amen.

℣. Divinum auxilium maneat semper nobiscum.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.[1]

Then, in secret, *Pater*, *Ave*, and *Credo*.

[1] In the monastic rite this response is as follows:

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent brethren. Amen.

Proper of the Saints

Proper of the Saints

July 8

SAINT ELIZABETH

QUEEN OF PORTUGAL

IN the footsteps of Margaret of Scotland and of Clotilde of France, a third queen comes to shed her brightness on the sacred cycle. Born at the southern extremity of Christendom, where it borders on Muslim lands, she was destined by the Holy Ghost to seal with peace the victories of Christ, and prepare the way for fresh conquests. The blessed name of Elizabeth, which for half a century had been rejoicing the world with its sweet perfume, was given to her, foretelling that this new-born child, as though attracted by the roses which fell from the mantle of her Thuringian aunt, was to cause these same heavenly flowers to blossom in Iberia.

There is a mysterious heirship among the saints of God. The same year in which one niece of Elizabeth of Thuringia was born in Spain, another, Blessed Margaret of Hungary, took her flight to heaven. She had been consecrated to God from her mother's womb, as a pledge for the salvation of her people, in the midst of terrible disasters; and the hopes so early centred in her were not frustrated. A short life of twenty-eight years, spent in innocence and prayer, earned for her country the blessings of peace and civilization; and then Margaret bequeathed to our saint of to-day the mission of continuing in another land the work of her holy predecessors.

The time had come for our Lord to shed a ray of His

grace upon Spain. The thirteenth century was closing, leaving the world in a state of dismemberment and ruin. Weary of fighting for Christ, kings dismissed the Church from their councils, and selfishly kept aloof, preferring their own ambitious strifes to the common aspiration of the once great body of Christendom. Such a state of things was disastrous for the entire West; much more, then, for that noble country where the crusade had multiplied kingdoms as so many outposts against the common enemy, the Moors. Unity of views, and the sacrifice of all things to the great work of deliverance, could alone maintain in the successors of Pelayo the spirit of the grand memories of yore. Unfortunately these princes, though heroes on the battlefield, had not sufficient strength of mind to lay aside their petty quarrels and take up the sacred duty entrusted to them by Providence. In vain did the Roman Pontiff strive to awaken them to the interests of their country and of the Christian name; these hearts, generous in other respects, were too stifled by miserable passions to heed his voice; and the Muslim looked on delightedly at these intestine strifes, which retarded his own defeat. Navarre, Castile, Aragon, and Portugal were not only at war with each other; but even within each of these kingdoms father and son were at enmity, and brother disputed with brother, inch by inch, the heritage of his ancestors.

Who was to restore to Spain the still recent traditions of Ferdinand III? Who was to gather again these dissentient wills into one, so as to make them a terror to the Saracen and a glory to Christ? James I of Aragon, who rivalled St. Ferdinand both in bravery and in conquests, had married Yolande, daughter of Andrew of Hungary; whereupon the cultus of the holy Duchess of Thuringia, whose brother-in-law he had thus become, was introduced beyond the Pyrenees; and the name of Elizabeth, changed in most cases into Isabel, became, as it were, a family jewel, with which the Spanish princesses have loved to be adorned. The first to bear it was the daughter of James and Yolande, who married

Philip III of France, successor of St. Louis; the second was the granddaughter of the same James I, the saint whom the Church honours to-day, of whom the old king, with prophetic insight, loved to say that she would surpass all the women of the race of Aragon.

Inheriting not only the name, but also the virtues of the 'dear St. Elizabeth,' she would one day deserve to be called 'the mother of peace and of her country.' By means of her heroic self-renunciation and all-powerful prayer, she repressed the lamentable quarrels of princes. One day, unable to prevent peace being broken, she cast herself between two contending armies under a very hailstorm of arrows, and so forced the soldiers to lay down their fratricidal arms. Thus she paved the way for the happy event, which she herself was not to have the consolation of seeing: the reorganization of that great enterprise for the expulsion of the Moors, which was not to close till the following century under the auspices of another Isabel, her worthy descendant, who would add to her name the beautiful title of 'the Catholic.' Four years after Elizabeth's death the victory of Salado was gained by the united armies of all Spain over 600,000 infidels, showing how a woman could, under most adverse circumstances, inaugurate a brilliant crusade, to the immortal fame of her country.

Elisabeth Aragoniæ regibus ortam, Christi anno millesimo ducentesimo septuagesimo primo, in præsagium futuræ sanctimoniæ parentes, præter morem, relicto matris aviæque nomine, a magna ejus matertera, Thuringiæ domina, sancta Elisabeth, in baptismo nominatam voluere. Ubi nata est, statim patuit, quam felix regum regnorumque esset futura pacatrix: natalitia enim ejus lætitia perniciosas avi patrisque dissensiones in concordiam convertit. Pater vero crescen-

Elizabeth, of the royal race of Aragon, was born in the year of our Lord 1271. As a presage of her future sanctity, her parents, contrary to custom, passing over the mother and grandmother, gave her in baptism the name of her maternal great-aunt, St. Elizabeth, Duchess of Thuringia. No sooner was she born, than it became evident what a blessed peacemaker she was to be between kings and kingdoms; for the joy of her birth put a happy period to the miserable

tis postea filiæ admiratus indolem, affirmabat fore, ut una Elisabeth reliquas Aragoniorum regum sanguine creatas feminas virtute longe superaret. Sic cœlestem ipsius vitam in contemnendo corporis ornatu, in fugiendis voluptatibus, in jejuniis frequentandis, in divinis precibus assidue recitandis, in caritatis operibus exercendis, veneratus, rerum suarum regnique felicitatem unius filiæ meritis referebat acceptam. Tandem ubique nota, et a multis principibus exoptata, Dionysio Lusitaniæ regi Christianis cæremoniis rite est in matrimonium collocata.

Juncta conjugio, non minorem excolendis virtutibus, quam liberis educandis operam dabat, viro placere studens, sed magis Deo. Mediam fere anni partem solo pane tolerabat et aqua: quæ in quodam ipsius morbo divinitus versa est in vinum, cum id a medicis præscriptum bibere recusasset. Pauperis feminæ ulcus horrendum exosculata, derepente sanavit. Pecunias pauperibus distribuendas, ut regem laterent, hiberno tempore in rosas convertit. Virginem cæcam a nativitate illuminavit: multos alios solo crucis signo a gravissimis morbis liberavit: plurima id genus miracula patravit. Monasteria, collegia, et templa non modo exstruxit, sed etiam magnifice dotavit. In regum

quarrels of her father and grandfather. As she grew up, her father, admiring the natural abilities of his daughter, was wont to assert that Elizabeth would far outstrip in virtue all the women descended of the royal blood of Aragon; and so great was his veneration for her heavenly manner of life, her contempt of worldly ornaments, her abhorrence of pleasure, her assiduity in fasting, prayer, and works of charity, that he attributed to her merits alone the prosperity of his kingdom and estate. On account of her widespread reputation, her hand was sought by many princes; at length she was, with all the ceremonies of Holy Church, united in matrimony with Dionysius, king of Portugal.

In the married state she gave herself up to the exercise of virtue and the education of her children, striving, indeed, to please her husband, but still more to please God. For nearly half the year she lived on bread and water alone; and on one occasion when in an illness she had refused to take the wine prescribed by the physician, her water was miraculously changed into wine. She instantaneously cured a poor woman of a loathsome ulcer by kissing it. In the depth of winter she changed the money she was going to distribute to the poor into roses, in order to conceal it from the king. She gave sight to a virgin born blind, healed many other persons of grievous distempers by the mere sign

discordiis componendis admirabilis fuit: in privatis publicisque mortalium sublevandis calamitatibus indefessa.

Defuncto rege Dionysio, sicut virginibus in prima ætate, in matrimonio conjugibus, ita viduis in solitudine fuit omnium virtutum exemplar. Illico enim religiosis sanctæ Claræ vestibus induta, regio funeri constanter interfuit, ac paulo post Compostellam proficiscens, multa ex holoserico, argento, auro, gemmisque donaria pro regis anima obtulit. Inde reversa domum, quidquid sibi carum aut pretiosum supererat, in sacros ac pios usus convertit: absolvendoque suo vere regio Conimbricensi virginum cœnobio, et alendis pauperibus, et protegendis viduis, defendendis pupillis, miseris omnibus juvandis intenta, non sibi, sed Deo, et mortalium omnium commodis vivebat. Reges duos filium et generum pacificatura, Stremotium nobile oppidum veniens, morbo ex itinere contracto, ibidem a Virgine Deipara visitata sanctissime obiit, anno millesimo trecentesimo trigesimo sexto, die quarta Julii. Post mortem multis miraculis claruit, præsertim suavissimo corporis jam per annos fere trecentos incorrupti odore; semper etiam reginæ sanctæ cognomento celebris. Tandem anno jubilæi, et nostræ salutis mil-

of the Cross, and performed a great number of other miracles of a like nature. She built and amply endowed monasteries, hospitals, and churches. She was admirable for her zeal in composing the differences of kings, and unwearied in her efforts to alleviate the public and private miseries of mankind.

After the death of King Dionysius, Elizabeth, who had been in her youth a model to virgins, and in her married life to wives, became in her solitude a pattern of all virtues to widows. She immediately put on the religious habit of St. Clare, assisted with the greatest fortitude at the king's funeral, and then, proceeding to Compostella, offered there for the repose of his soul a quantity of silk, silver, gold and precious stones. On her return home she consumed in holy and pious works all she had that was dear and precious to her; she completed the building of her truly royal monastery of virgins at Coimbra, and, wholly engaged in feeding the poor, protecting widows, sheltering orphans, and assisting the afflicted in every way, she lived not for herself, but for the glory of God and the well-being of men. On her way to the noble town of Estremoz, whither she was going in order to make peace between the two kings, her son and son-in-law, she was seized with illness; and in that town, after having been visited by the Blessed Virgin, Mother of God, she died a most holy death, on the fourth day of July, in the year 1336.

lesimo sexcentesimo vigesimo quinto, totius Christiani orbis concursu et applausu, ab Urbano Octavo rite inter Sanctos adscripta est.

After death she was glorified by many miracles, especially by the sweet fragrance of her body, which has remained incorrupt for nearly three hundred years; and she is always distinguished by the name of the "holy queen." At length, in the year of jubilee, of our salvation 1625, with the unanimous applause of the assembled Christian world, she was solemnly enrolled among the saints by Pope Urban VIII.

O blessed Elizabeth! we praise God for thy holy works, as the Church this day invites all her sons to do.[1] More valiant than those princes in whose midst thou didst appear as the angel of thy fatherland, thou didst exhibit in thy private life a heroism which could equal theirs, when need was, even on the battlefield. God's grace was the motive-power of thy actions, and His glory their sole end. Often does God gain more glory by abnegations hidden from all eyes but His, than by great works justly admired by a whole people. It is because the power of His grace shines forth the more; and it is generally the way of His providence to cause the most remarkable blessings bestowed on nations to spring from these hidden sources. How many battles celebrated in history have first been fought and won in the sight of the Blessed Trinity, in some hidden spot of that supernatural world, where the elect are even at war with hell, nay, struggle at times even with God Himself; how many famous treaties of peace have first been concluded between heaven and earth in the secret of a single soul, as a reward for those giant struggles which men misunderstand and despise! Let the fashion of this world pass away; and those deep-thinking politicians, who are said to rule the course of events, the proud negotiators and warriors of renown, all, when judged by the light of eternity, will appear what they truly are: mere decep-

[1] Invitatory.

tions screening from the sight of men the only names truly worthy of immortality.

Glory then be to thee, through whom the Lord has deigned to lift a corner of the veil that hides from the world the true rulers of its destinies. In the golden book of the elect, thy nobility rests on better titles than those of birth. Daughter and mother of kings, thyself a queen, thou didst rule over a glorious land; but far more glorious is the family throne in heaven; where thou reignest with the first Elizabeth, with Margaret and with Hedwige, and where others will come to join thee, doing honour to the same noble blood which flowed in thy veins.

Remember, O mother of thy country, that the power given thee on earth is not diminished now that the God of armies has called thee to thy heavenly triumph. True, the land of Iberia, which owes its independence principally to thee, is no longer in the same troubled condition; but if at the present day there is no fear of the Moors, on the other hand, Spain and Portugal have fallen away from their noble traditions; lead them back to the right path, that they may attain the glorious destiny marked out for them by Providence. Thy power in heaven is not restrained within the borders of a kingdom; cast, then, a look of mercy on the rest of the world; see how nations, recognizing no right but might, waste their wealth and their vitality in wholesale bloodshed; has the time come for those terrible wars which are to be harbingers of the end, and wherein the world will work its own destruction? O mother of peace! hear how the Church, the mother of nations, implores thee to make full use of thy sublime prerogative; stop these furious strifes; and make our life on earth a path of peace, leading up to the joys of eternity.[1]

[1] Collect of the day.

JULY 10

THE SEVEN BROTHERS

MARTYRS

AND

SS. RUFINA AND SECUNDA

VIRGINS AND MARTYRS

THREE times within the next few days will the number seven appear in the holy liturgy, honouring the Blessed Trinity, and proclaiming the reign of the Holy Spirit with His sevenfold grace. Felicitas, Symphorosa, and the mother of the Machabees, each in turn will lead her seven sons to the feet of Eternal Wisdom. The Church, bereaved of her apostolic founders, pursues her course undaunted, for the teaching of Peter and Paul is defended by the testimony of martyrdom, and, when persecutions have ceased, by that of holy virginity. Moreover, 'the blood of martyrs is the seed of Christians':[1] the heroes who in life were the strength of the Bride give her fecundity by their death; and the family of God's children continues to increase.

Great indeed was the faith of Abraham, when he hoped against all hope that he would become the father of nations through that same Isaac whom he was commanded to slay: but did Felicitas show less faith, when she recognized in the immolation of her seven children the triumph of life and the highest blessing that could be bestowed on her motherhood? Honour be to her, and to those who resemble her! The worldly-wise may scorn them; but they are like noble rivers transforming the desert into a paradise of God, and fertilizing the soil of the Gentile world after the ravages of the first age.

[1] TERTULLIAN, Apolog. 50.

Marcus Aurelius had just ascended the throne, to prove himself during a reign of nineteen years nothing but a second-rate pupil of the sectarian *rhetors* of the second century, whose narrow views and hatred of Christian simplicity he embraced alike in policy and in philosophy. These men, created by him prefects and proconsuls, raised the most cold-blooded persecution the Church has ever known. The scepticism of this imperial philosopher did not exempt him from the general rule that where dogma is rejected, superstition takes its place; and monarch and people were of one accord in seeking a remedy for public calamities in the rites newly brought from the East, and in the extermination of the Christians. The assertion that the massacres of those days were carried on without the prince's sanction not only does not excuse him, it is moreover false; it is now a proven truth that, foremost among the tyrants who destroyed the flower of the human race, stands Marcus Aurelius Antoninus, stained more than Domitian or even Nero with the blood of martyrs.

The seven sons of St. Felicitas were the first victims offered by the prince to satisfy the philosophy of his courtiers, the superstition of the people, and, be it said, his own convictions, unless we would have him to be the most cowardly of men. It was he himself who ordered the prefect Publius to entice to apostasy this noble family whose piety angered the gods; it was he again who, after hearing the report of the cause, pronounced the sentence and decreed that it should be executed by several judges in different places, the more publicly to make known the policy of the new reign. The arena opened at the same time in all parts not only of Rome, but of the empire; the personal interference of the sovereign intimated to the hesitating magistrates the line of conduct to pursue if they wished to court the imperial favour. Felicitas soon followed her sons; Justin the philosopher found out by experience what was the sincerity of Cæsar's love of truth; every class yielded its contingent of victims to the tortures which this would-be wise master of the world

deemed necessary for the safety of the empire. At length, that his reign might close as it had begun in blood, a rescript of the so-called mild emperor sanctioned wholesale massacres. Humanity, lowered by the unjust flattery heaped upon this wretched prince even up to our own day, was thus duly rehabilitated by the noble courage of a slave such as Blandina, or of a patrician such as Cæcilia.

Never before had the south wind swept so impetuously through the garden of the Spouse, scattering far and wide the perfume of myrrh and spices. Never before had the Church, like an army set in array, appeared, despite her weakness, so invincible as now, when she was sustaining the prolonged assault of Cæsarism and false science from without, in league with heresy within. Want of space forbids us to enter into the details of a question which is now beginning to be more carefully studied, yet is far from being thoroughly understood. Under cover of the pretended moderation of the Antonines, hell was exerting its most skilful endeavours against Christianity, at the very period which opened with the martyrdom of the Seven Brothers. If the Cæsars of the third century attacked the Church with a fury and a refinement of cruelty unknown to Marcus Aurelius, it was but as a wild beast taking a fresh spring upon the prey that had wellnigh escaped him.

Such being the case, no wonder that the Church has from the very beginning paid especial honour to these seven heroes, the pioneers of that decisive struggle which was to prove her impregnable to all the powers of hell. Was there ever a more sublime scene in that spectacle which the saints have to present to the world? If there was ever a combat which angels and men could equally applaud, it was surely this of July 10, 162; when in four different suburbs of the Eternal City, these seven patrician youths, led by their heroic mother, opened the campaign which was to rescue Rome from these upstart Cæsars and restore her to her immortal destinies. After

their triumph, four cemeteries shared the honour of gathering into their crypts the sacred remains of the martyrs; and the glorious tombs have in our own day furnished the Christian archæologist with matter for valuable research and learned writings. As far back as we can ascertain from the most authentic monuments, the sixth of the Ides of July was marked on the calendars of the Roman Church as a day of special solemnity, on account of the four stations where the faithful assembled round the tombs of 'the Martyrs.' This name, given by excellence to the seven brothers, was preserved to them even in time of peace—an honour by so much the greater as there had been torrents of bloodshed under Diocletian. Inscriptions of the fourth century found even in those cemeteries which never possessed their relics, designate July 11 as the 'day following the feast of the Martyrs.'

The honours of this day, whereon the Church sings the praises of *true fraternity*, are shared by two valiant sisters. A century had passed over the empire, and the Antonines were no more. Valerian, who at first seemed, like them, desirous of obtaining a character for moderation, soon began to follow them along the path of blood. In order to strike a decisive blow, he issued a decree whereby all the principal ecclesiastics were condemned to death without distinction, and every Christian of rank was bound under the heaviest penalties to abjure his faith. It is to this edict that Rufina and Secunda owed the honour of crossing their palms with those of Sixtus and Lawrence, Cyprian and Hippolytus. They belonged to the noble family of the Turcii Asterii, whose history has been brought to light by modern discovery. According to the prescriptions of Valerian, which condemned Christian women to no more than confiscation and exile, they ought to have escaped death; but to the crime of fidelity to God they added that of holy virginity, and so the roses of martyrdom were twined into their lily-wreaths. Their sacred relics lie in St. John Lateran's, close to the baptistery of Constantine; and the second Cardinalitial See, that of Porto, couples with this title

the name of St. Rufina, thus claiming the protection of the blessed martyrs.

Let us read the short account of their martyrdom given us in to-day's liturgy, beginning with that of the Seven Brothers.

Septem fratres, filii sanctæ Felicitatis, Romæ in persecutione Marci Aurelii Antonini a Publio præfecto primum blanditiis, deinde terroribus tentati, ut Christo renuntiantes, deos venerarentur: et sua virtute, et matre hortante, in fidei confessione perseverantes, varie necati sunt. Januarius plumbatis cæsus: Felix et Philippus fustibus contusi: Silvanus ex altissimo loco præceps dejectus est: Alexander, Vitalis, et Martialis capite plectuntur. Mater eorum quarto post mense eamdem martyrii palmam consecuta est: illi sexto Idus Julii spiritum Domino reddiderunt.

At Rome, in the persecution of Marcus Aurelius Antoninus, the prefect Publius tried first by fair speeches and then by threats to compel seven brothers, the sons of St. Felicitas, to renounce Christ and adore the gods. But, owing both to their own valour and to their mother's words of encouragement, they persevered in their confession of faith, and were all put to death in various ways. Januarius was scourged to death with leaded whips, Felix and Philip were beaten with clubs, Silvanus was thrown headlong from a great height, Alexander, Vitalis, and Martial were beheaded. Their mother also gained the palm of martyrdom four months later. The brothers gave up their souls to our Lord on the sixth of the Ides of July.

Rufina et Secunda, sorores virgines Romanæ, rejecto connubio Armentarii et Verini, quibus a parentibus desponsæ fuerant, quod Jesu Christo virginitatem vovissent, Valeriano et Gallieno imperatoribus comprehenduntur. Quas cum nec promissis, nec terrore Junius præfectus a proposito posset abducere, Rufinam primum virgis cædi jubet: in quibus verberibus Secunda judicem sic interpellat: Quid est, quod sororem meam honore, me afficis ignominia? Jube

Rufina and Secunda were sisters and virgins of Rome. Their parents had betrothed them to Armentarius and Verinus, but they refused to marry, saying that they had consecrated their virginity to Jesus Christ. They were, therefore, apprehended during the reign of the Emperors Valerian and Gallienus. When Junius, the prefect, saw he could not shake their resolution either by promises or by threats, he first ordered Rufina to be beaten with rods. While she was

ambas simul cædi, quæ simul Christum Deum confitemur. Quibus verbis incensus judex imperat utramque detrudi in tenebricosum et fœtidum carcerem. Quo loco statim clarissima luce et suavissimo odore completo, in ardente balnei solio includuntur. Et cum inde etiam integræ evasissent, mox saxo ad collum alligato in Tiberim projectæ sunt; unde ab angelo liberatæ, extra Urbem via Aurelia milliario decimo, capite plectuntur. Quarum corpora a Plautilla matrona in ejus prædio sepulta, ac postea in Urbem translata, in Basilica Constantiniana prope Baptisterium condita sunt.

being scourged, Secunda thus addressed the judge: 'Why do you treat my sister thus honourably, but me dishonourably? Order us both to be scourged, since we both confess Christ to be God.' Enraged by these words, the judge ordered them both to be cast into a dark and fetid dungeon; immediately a bright light and a most sweet odour filled the prison. They were then shut up in a bath, the floor of which was made red-hot; but from this also they emerged unhurt. Next they were thrown into the Tiber with stones laid to their necks, but an angel saved them from the water, and they were finally beheaded ten miles out of the city on the Aurelian Way. Their bodies were buried by a matron named Plautilla, on her estate, and were afterwards translated into Rome, where they now repose in the Basilica of Constantine near the baptistery.

'Praise the Lord, ye children, praise the name of the Lord: who maketh the barren woman to dwell in a house, the joyful mother of children.' Such is the opening chant of this morning's Mass. But say, O blessed ones! was your admirable mother barren who gave seven martyrs to the earth? Fecundity, according to this world, counts for nothing before God; this is not the fruitfulness intended by that blessing which fell from the lips of the Lord when in the beginning he made man to his own image. 'Increase and multiply' was spoken to a holy one, a son of God, bidding him propagate a divine offspring. As the first creation, so was all future birth to be: man, in communicating his own existence to others, was to transmit to them at the same time the life of their Father in heaven; the natural and the super-

natural life were to be as inseparable as a building and its foundation; nature without grace would be but a frame without a picture. All too soon did sin destroy the harmony of the divine plan; nature violently separated from grace could produce only sons of wrath. Yet God was too rich in mercy to abandon the design of His immense love; and having, in the first instance, created us to be His children, He would now re-create us as such in His Word made Flesh. Reduced to a shadow of what it would have been, the union of Adam and Eve, unable to give birth straightway to sons of God, was dismantled of that glory beside which the sublime privileges of the angels would have paled; nevertheless it was still the figure of the great mystery of Christ and the Church. Sterile according to God and doomed to the death she had brought upon her race, it was only by participation in the merits of the second Eve, that the first could be called the mother of the living. Great honour indeed was still to be hers, and she would be able in part to repair her fall, but on condition of yielding to the rights of the Bride of the second Adam. Far better than Pharaoh's daughter rescuing Moses and confiding him to Jochebed, could the Church say to every mother on receiving her babe from the waters: 'Take this child and nurse him for me.' And every Christian mother, anxious to correspond to the Church's trust in her and proud of being able to realize God's primitive intentions, might well repeat with regard to this second childbirth, those words uttered by a superhuman love: *My little children, of whom I am in labour again, until Christ be formed in you.*[1] Shame upon her that would forget the sublime destiny of her child to be a son of God! A far less crime would it be were she, through negligence or by design, to stifle in him by an education exclusively directed to the senses that intelligence which distinguishes man from the animals subjected to his power. For the attainment of man's true end, the supernatural life is more necessary than the life of reason; for

[1] Gal. iv. 19.

a mother to make no account of it, and to suffer the divine germ to perish after being planted in the infant's soul at its new birth from the sacred font, would be to do unto death the frail being that owed its existence to her.

Far otherwise, O martyrs, did your illustrious mother understand her mission! Hence, though her memory is honoured on the day when four months after you she quitted this earth, yet this present feast is the chief monument of her glory. She, more than yourselves, is celebrated in the readings and chants of the holy Sacrifice, and in the lessons of the Night Office. And why is this? Because, says St. Gregory, being already the handmaid of Christ by faith, she has to-day become His mother, according to our Lord's own word, by giving him a new birth in each of her seven sons. After having made such a complete holocaust of you to your heavenly Father, what will her own matryrdom be, but the long-desired close of her widowhood, the happy hour which will reunite her in glory to you who are doubly her sons? Henceforward, then, on this day which was to her the day of suffering, but not of reward; when after passing seven times over through tortures and death, she had yet to remain in banishment, it is but just that her children should rise and make over to her, as of right, the honours of the triumph. Henceforth, though still an exile, she is clothed with purple, dyed not twice, but seven times; the richest daughters of Eve own that she has surpassed them all in the fruitfulness of martyrdom; her own works praise her in the assembly of the saints. On this day, O sons and mother, and ye two noble sisters who share in their glory, listen to our prayers, protect the Church, and make the whole world heedful of the teaching conveyed by your beautiful example!

JULY 11

SAINT PIUS I

POPE AND MARTYR

A HOLY Pope of the second century, the first of the eleven hitherto graced with the name of Pius, rejoices us to-day with his mild and gentle light. Although Christian society was in a precarious condition under the edicts of persecution, which even the best of the pagan emperors never abrogated, our saint profited by the comparative peace enjoyed by the Church under Antoninus Pius to strengthen the foundations of the mysterious tower raised by the divine Shepherd to the honour of the Lord God.[1] He ordained by his supreme authority that, notwithstanding the contrary custom observed in certain places, the feast of Easter should be celebrated on a Sunday throughout the entire Church. The importance of this measure and its effects upon the whole Church will be brought before us on the feast of St. Victor, who succeeded Pius at the close of the century.

The ancient legend of St. Pius I, which has lately been altered, made mention of the decree, attributed in the *Corpus juris* to our Pontiff,[2] concerning those who should carelessly let fall any portion of the Precious Blood of our Lord. The prescriptions are such as evince the profound reverence the Pope would have to be shown towards the Mystery of the Altar. The penance enjoined is to be of forty days if the Precious Blood have fallen to the ground; and wheresoever it fell, it must, if possible, be taken up with the lips, the dust must be burned, and the ashes thereof thrown into a consecrated place.

[1] HERMAS. Pastor.
[2] *Cap.* Si per negligentiam, 27, *Dist.* II. de Consecratione.

Pius, hujus nominis primus, Aquileiensis, Ruffini filius, ex presbytero sanctæ Romanæ Ecclesiæ Summus Pontifex creatus est, Antonino Pio et Marco Aurelio imperatoribus augustis. Quinque ordinationibus mense decembri, episcopos duodecim, octodecim presbyteros creavit. Exstant nonnulla ab eo præclare instituta, præsertim ut Resurrectio Domini nonnisi die Dominico celebraretur. Pudentis domum in ecclesiam mutavit, eamque ob præstantiam supra cæteros titulos, utpote Romani Pontificis mansionem, titulo Pastoris dicavit, et in qua sæpe rem sacram fecit, et multos ad fidem conversos baptizavit, ac in fidelium numerum adscripsit. Dum vero boni Pastoris munus obiret, fuso pro suis ovibus et Summo Pastore Christo sanguine, martyrio coronatus est quinto Idus Julii, ac sepultus in Vaticano.

Pius, the first of this name, a citizen of Aquileia, and son of Rufinus, was priest of the holy Roman Church. During the reign of Antoninus Pius and Marcus Aurelius he was chosen Sovereign Pontiff. In five ordinations which he held in the month of December, he ordained twelve bishops and eighteen priests. Several admirable decrees of his are still extant; in particular that which ordains that the Resurrection of our Lord is always to be celebrated on a Sunday. He changed the house of Pudens into a church, and because it surpassed the other titles in dignity, inasmuch as the Roman Pontiffs had made it their dwelling-place, he dedicated it under the title of Pastor. Here he often celebrated the holy mysteries, baptized many who had been converted to the faith, and enrolled them in the ranks of the faithful. While he was thus fulfilling the duties of a good shepherd, he shed his blood for his sheep and for Christ the Supreme Pastor, being crowned with martyrdom on the fifth of the Ides of July. He was buried in the Vatican.

We call to mind, O glorious Pontiff, those words written under thine eye, which seem to be a commentary on thy decree concerning the Sacred Mysteries: 'We receive not,' cried Justin the Philosopher to the world of that second century: 'We receive not as common bread, nor as common drink, the food which we call the Eucharist; but just as Jesus Christ our Saviour, being made flesh by the word of God, had both flesh and blood for our salvation, so have we been taught that the food made Eucharist by the prayer formed of His own word,

is both the Flesh and the Blood of this Jesus who is made flesh.'[1] This doctrine, and the measures it so fully justifies, found, towards the close of the same century, other authentic witnesses who, in their turn, would almost seem to be quoting from the prescriptions attributed to thee. 'We are in the greatest distress,' said Tertullian, 'if the least drop from our chalice, or the least crumb of our Bread fall to the ground.'[2] And Origen appealed to the initiated to bear witness to 'the care and veneration with which the sacred gifts were surrounded, for fear the smallest particle should fall; which, if it happened through negligence, would be considered a crime.'[3] And yet in our days heresy, as destitute of knowledge as of faith, pretends that the Church has departed from her ancient traditions by paying exaggerated homage to the divine Sacrament. Obtain for us, O Pius, the grace to return to the spirit of our fathers; not, indeed, with regard to their faith, for that we have kept inviolate, but as to the veneration and love with which that faith inspired them for the Chalice of Inebriation, that richest treasure of earth. May the Pasch of the Lamb unite, as thou didst desire, in one uniform celebration, all who have the honour to bear the name of Christian!

[1] Apolog. I. 66. [2] De Corona, iii. [3] In Ex. Homil, xiii.

JULY 12

SAINT JOHN GUALBERT

ABBOT

NEVER, from the day when Simon Magus was baptized at Samaria, had hell seemed so near to conquering the Church as at the period brought before us by to-day's feast. Rejected and anathematized by Peter, the new Simon had said to the princes, as the former had said to the apostles: 'Sell me this power, that upon whomsoever I shall lay hands, he may receive the Holy Ghost.' And the princes, ready enough to supplant Peter and fill their coffers at the same time, had taken upon themselves to invest men of their own choice with the government of the churches; the bishops in their turn had sold to the highest bidders the various orders of the hierarchy; and sensuality, ever in the wake of covetousness, had filled the sanctuary with defilement.

The tenth century had witnessed the humiliation of the supreme pontificate itself; early in the eleventh, simony was rife among the clergy. The work of salvation was going on in the silence of the cloister; but Peter Damian had not yet come forth from the desert; nor had Hugh of Cluny, Leo IX, and Hildebrand brought their united efforts to bear upon the evil. A single voice was heard to utter the cry of alarm and rouse the people from their lethargy; it was the voice of a monk, who had once been a valiant soldier, and to whom the crucifix had bowed its head in recognition of his generous forgiveness of an enemy. John Gualbert, seeing simony introduced into his own monastery of San Miniato, left it and entered Florence, only to find the pastoral staff in the hands of a hireling. The zeal of God's House was devouring his heart; and going into the public squares,

he denounced the bishop and his own abbot, that thus he might, at least, deliver his own soul.

At the sight of this monk confronting single-handed the universal corruption, the multitude was for a moment seized with stupefaction; but soon surprise was turned into rage, and John with difficulty escaped death. From this day his special vocation was determined: the just, who had never despaired, hailed him as the avenger of Israel, and their hope was not to be confounded. But like all who are chosen for a divine work, he was to spend a long time under the training of the Holy Spirit. The athlete had challenged the powers of this world; the holy war was declared: one would naturally have expected it to wage without ceasing until the enemy was entirely defeated. And yet, the chosen soldier of Christ hastened into solitude to 'amend his life,' according to the truly Christian expression used in the foundation-charter of Vallombrosa.[1] The promoters of the disorder, startled at the suddenness of the attack, and then seeing the aggressor as suddenly disappear, would laugh at the false alarm; but, cost what it might to the once brilliant soldier, he knew how to abide, in humility and submission, the hour of God's good pleasure.

Little by little other souls, disgusted with the state of society, came to join him; and soon the army of prayer and penance spread throughout Tuscany. It was destined to extend over all Italy, and even to cross the mountains. Settimo, seven miles from Florence, and San Salvi, at the gates of the city, were the strongholds whence the holy war was to recommence in 1063. Another simoniac, Peter of Pavia, had purchased the succession to the episcopal see. John, with all his monks, was resolved rather to die than to witness in silence this new insult offered to the Church of God. His reception this time was to be very different from the former, for the fame of his sanctity and miracles had caused him to be looked upon by the people as an oracle.

[1] *Melioranda vita gratia;* Litteræ donationis Ittæ Abbatissæ; Ughelli, III., 299 *vel* 231.

No sooner was his voice heard once more in Florence than the whole flock was so stirred that the unworthy pastor, seeing he could no longer dissemble, cast off his disguise and showed what he really was: a thief who had come only to rob and kill and destroy. By his orders a body of armed men descended upon San Salvi, set fire to the monastery, fell upon the brethren in the midst of the Night Office, and put them all to the sword; each monk continuing to chant till he received the fatal stroke. John Gualbert, hearing at Vallombrosa of the martyrdom of his sons, intoned a canticle of triumph. Florence was seized with horror, and refused to communicate with the assassin bishop. Nevertheless, four years had yet to elapse before deliverance could come; and the trials of St. John had scarcely begun.

St. Peter Damian, invested with full authority by the Sovereign Pontiff, had just arrived from the Eternal City. All expected that no quarter would be given to simony by its sworn enemy, and that peace would be restored to the afflicted Church. The very contrary took place. The greatest saints may be mistaken, and so become to one another the cause of sufferings by so much the more bitter as their will, being less subject to caprice than that of other men, remains more firmly set upon the course they have adopted for the interests of God and His Church. Perhaps the great bishop of Ostia did not sufficiently take into consideration the exceptional position in which the Florentines were placed by the notorious simony of Peter of Pavia, and the violent manner in which he put to death, without form of trial, all who dared to withstand him. Starting from the indisputable principle that inferiors have no right to depose their superiors, the legate reprehended the conduct of the monks, and of all who had separated themselves from the bishop. There was but one refuge for them, the Apostolic See, to which they fearlessly appealed, a proceeding which no one could call uncanonical. But there, says the historian, many who feared for themselves, rose up against them, declaring that these monks were

worthy of death for having dared to attack the prelates of the Church; while Peter Damian severely reproached them before the whole Roman Council. The holy and glorious Pope Alexander II took the monks under his own protection, and praised the uprightness of their intention. Yet he dared not comply with their request and proceed further, because the greater number of the bishops sided with Peter of Pavia; the archdeacon Hildebrand alone was entirely in favour of the Abbot of Vallombrosa.[1]

Nevertheless, the hour was at hand when God Himself would pronounce the judgment refused them by men. While overwhelmed with threats and treated as lambs amongst wolves, John Gualbert and his sons cried to heaven with the Psalmist: 'Arise, O Lord, and help us; arise, why dost Thou sleep, O Lord? Arise, O God, and judge our cause.' At Florence the storm continued to rage. St. Saviour's at Settimo had become the refuge of such of the clergy as were banished from the town by the persecution; the holy founder, who was then residing in that monastery, multiplied in their behalf the resources of his charity. At length the situation became so critical that one day in Lent of the year 1067 the rest of the clergy and the whole population left the simoniac alone in his deserted palace and fled to Settimo. Neither the length of the road, deep in mud from the rain, nor the rigorous fast observed by all, says the narrative written at that very time to the Sovereign Pontiff by the clergy and people of Florence, could stay the most delicate matrons, women about to become mothers, or even children. Evidently the Holy Ghost was actuating the crowd; they called for the judgment of God. John Gualbert, under the inspiration of the same Holy Spirit, gave his consent to the trial; and in testimony of the truth of the accusation brought by him against the Bishop of Florence, Peter, one of his monks, since known as Peter Igneus, walked slowly before the eyes of the multitude through an immense fire, without receiving

[1] Vita S. J. Gualb. ap. BARON, ad an. 1063.

the smallest injury. Heaven had spoken: the bishop was deposed by Rome, and ended his days, a happy penitent, in that very monastery of Settimo.

In 1073, the year in which his friend Hildebrand was raised to the Apostolic See, John was called to God. His influence against simony had reached far beyond Tuscany. The Republic of Florence ordered his feast to be kept as a holiday, and the following words were engraved upon his tombstone:

TO JOHN GUALBERT,
CITIZEN OF FLORENCE, DELIVERER OF ITALY.

Let us read the notice which the Church consecrates to his blessed memory, though with a few differences of detail.

Joannes Gualbertus, Florentiæ nobili genere ortus, dum patri obsequens rem militarem sequitur, Ugo, unicus ejus frater, occiditur a consanguineo: quem cum solum et inermem sancto Parasceves die Joannes armis ac militibus stipatus obvium haberet, ubi neuter alterum poterat declinare, ob sanctæ Crucis reverentiam, quam homicida supplex, mortem jamjam subiturus, brachiis signabat, vitam ei clementer indulget. Hoste in fratrem recepto, proximum sancti Miniatis templum oraturus ingreditur, ubi adoratam Crucifixi imaginem caput sibi flectere conspicit. Quo mirabili facto permotus Joannes, Deo exinde, etiam invito patre, militare decernit, atque ibidem propriis sibi manibus comam totondit, ac monasticum habitum induit; adeoque piis ac religiosis virtu-

John Gualbert was born at Florence of a noble family. While, in compliance with his father's wishes, he was following the career of arms, it happened that his only brother Hugh was slain by a kinsman. On Good Friday, John, at the head of an armed band, met the murderer alone and unarmed, in a spot where they could not avoid each other. Seeing death imminent, the murderer, with arms outstretched in the form of a cross, begged for mercy, and John, through reverence for the sacred sign, graciously spared him. Having thus changed his enemy into a brother, he went to pray in the church of San Miniato, which was near at hand; and as he was adoring the image of Christ crucified, he saw it bend its head towards him. John was deeply touched by this miracle, and

tibus brevi coruscat, ut multis se perfectionis specimen ac normam præberet; ita ut, ejusdem loci Abbate defuncto, communi omnium voto in superiorem eligeretur. At Dei famulus cupiens subesse potius quam præesse, ad majora divina voluntate servatus, ad Camaldulensis eremi incolam Romualdum proficiscitur: a quo cœlicum sui instituti vaticinium accipit: tum suum Ordinem sub regula sancti Benedicti apud Umbrosam vallem instituit.

determined thenceforward to fight for God alone, even against his father's wish; so on the spot he cut off his own hair and put on the monastic habit. Very soon his pious and religious manner of life shed abroad so great a lustre that he became to many a living rule and pattern of perfection. Hence on the death of the Abbot of the place he was unanimously chosen superior. But the servant of God, preferring obedience to superiority, and moreover being reserved by the divine will for greater things, betook himself to Romuald, who was then living in the desert of Camaldoli, and who, inspired by heaven, announced to him the institute he was to form; whereupon he laid the foundations of his Order under the Rule of St. Benedict at Vallombrosa.

Deinde, plurimis ad eum ob ejus sanctitatis famam undique convolantibus, una cum iis in socios adscitis, ad hæreticam et simoniacam pravitatem exstirpandam et apostolicam fidem propagandam sedulo incumbit, innumera propterea in se et suis incommoda expertus. Nam ut eum ejusque socios adversarii perdant, noctu sancti Salvii cœnobium repente aggrediuntur, templum incendunt, ædes demoliuntur, et monachos omnes lethali vulnere sauciant: quos vir Dei unico crucis signo incolumes protinus reddit; et Petro ejus monacho per immensum ardentissimumque ignem illæso mirabiliter transeunte, optatam sibi et suis tranquillitatem obtinet. Inde si-

Soon afterwards many, attracted by the renown of his sanctity, flocked to him from all sides. He received them into his society, and together with them he zealously devoted himself to rooting out heresy and simony, and propagating the apostolic faith; on account of which devotedness both he and his disciples suffered innumerable injuries. Thus, his enemies in their eagerness to destroy him and his brethren, suddenly attacked the monastery of San Salvi by night, burned the church, demolished the buildings, and mortally wounded all the monks. The man of God, however, restored them all forthwith to health by a single sign of the cross. Peter,

moniacam labem ab Etruria expulit, ac in tota Italia fidem pristinæ integritati restituit.

Multa funditus erexit monasteria, eademque et alia ædificiis ac regulari observantia instaurata, sanctis legibus communivit. Ad egenos alendos sacram supellectilem vendidit: ad improbos coercendos elementa sibi famulari conspexit: ad dæmones comprimendos crucem quasi ensem adhibuit. Demum abstinentiis, vigiliis, jejuniis, orationibus, carnis macerationibus, ac senio confectus, dum infirma valetudine gravaretur, Davidica illa verba persæpe repetebat: Sitivit anima mea ad Deum fortem, vivum: quando veniam, et apparebo ante faciem Dei? Jamque morti proximus, convocatos discipulos ad fraternam concordiam cohortatur, et in breviculo, cui consepeliri voluit, jussit hæc scribi: Ego Joannes credo, et confiteor fidem, quam sancti Apostoli prædicaverunt, et sancti Patres in quatuor conciliis confirmaverunt. Tandem triduano angelorum obsequio dignatus, septuagesimum octavum annum agens, apud Passinianum, ubi summa veneratione colitur, migravit ad Dominum, anno salutis millesimo septuagesimo tertio, quarto Idus Julii. Quem Cœlestinus Tertius innumeris miraculis clar-

one of his monks, miraculously walked unhurt through a huge blazing fire, and thus John obtained for himself and his sons the peace they so much desired. From that time forward every stain of simony disappeared from Tuscany; and faith, throughout all Italy, was restored to its former purity.

John built many entirely new monasteries, and restored many others both as to their material buildings and as to regular observance, strengthening them all with the bulwark of holy regulations. In order to feed the poor he sold the sacred vessels of the altar. The elements were obedient to his will when he sought to check evil-doers; and the sign of the cross was the sword he used whereby to conquer the devils. At length, worn out by abstinence, watchings, fasting, prayer, maceration of the flesh, and finally old age, he fell into a grievous malady, during which he repeated unceasingly those words of David: 'My soul hath thirsted after the strong living God: when shall I come and appear before the face of God?' When death drew near, calling together his disciples, he exhorted them to preserve fraternal union. Then he caused these words to be written on a paper which he wished should be buried with him: 'I, John, believe and confess the faith which the holy apostles preached, and the holy Fathers in the four Councils have confirmed. At length, having been honoured during three days with the

um in Sanctorum numerum retulit.

gracious presence of angels, in the seventy-eighth year of his age, he departed to the Lord at Passignano, where he is honoured with the highest veneration. He died in the year of salvation 1073, on the fourth of the Ides of July; and having become celebrated by innumerable miracles, was enrolled by Celestine III in the number of the saints.

O true disciple of the New Law, who didst know how to spare an enemy for the love of the Holy Cross! teach us to practise, as thou didst, the lessons conveyed by the instrument of our salvation, which will then become to us, as to thee, a weapon ever victorious over the powers of hell. Could we look upon the Cross, and then refuse to forgive our brother an injury, when God Himself not only forgets our heinous offences against His sovereign Majesty, but even died upon the Tree to expiate them? The most generous pardon a creature can grant is but a feeble shadow of the pardon we daily obtain from our Father in heaven. Still, the Gospel which the Church sings in thy honour may well teach us that the love of our enemies is the nearest resemblance we can have to our heavenly Father, and the sign that we are truly His children.

Thou hadst, O John, this grand trait of resemblance. He, who in virtue of His eternal generation is the true Son of God by nature, recognized in thee the mark of nobility which made thee His brother. When He bowed His sacred Head to thee, He saluted in thee the character of a child of God, which thou hadst just so beautifully maintained: a title a thousand times more glorious than those of thy noble ancestry. What a powerful germ was the Holy Ghost planting at that moment in thy heart! And how richly does God recompense a single generous act! Thy sanctification, the glorious share thou didst take in the Church's victory,

the fecundity whereby thou livest still in the Order sprung from thee: all these choice graces for thy own soul and for so many others hung upon that critical moment. Fate, or the justice of God, as thy contemporaries would have said, had brought thy enemy within thy power: how wouldst thou treat him? He was deserving of death; and in those days every man was his own avenger. Hadst thou then inflicted due punishment upon him, thy reputation would have rather increased than diminished. Thou wouldst have obtained the esteem of thy comrades; but the only glory which is of any worth before God, indeed the only glory which lasts long even in the sight of men, would never have been thine. Who would have known thee at the present day? Who would have felt the admiration and gratitude with which thy very name now inspires the children of the Church?

The Son of God, seeing that thy dispositions were conformable to those of His Sacred Heart, filled thee with His own jealous love of the holy City for whose redemption He shed His blood. O thou that wert zealous for the beauty of the Bride, watch over her still; deliver her from hirelings who would fain receive from men the right of holding the place of the Bridegroom. In our days venality is less to be feared than compromise. Simony would take another form; there is not so much danger of bribery as of fawning, paying homage, making advances, entering into implicit contracts; all which proceedings are as contrary to the holy canons as are pecuniary transactions. And after all, is the evil any the less for taking a milder form, if it enables princes to bind the Church again in fetters such as thou didst labour to break? Suffer not, O John Gualbert, such a misfortune, which would be the forerunner of terrible disasters. Continue to support with thy powerful arm the common Mother of men. Save thy fatherland a second time, even in spite of itself. Protect, in these sad times, the Order of which thou art the glory and the father; give it strength to outlive the

confiscations and the cruelties it has suffered from that same Italy which once hailed thee as its deliverer. Obtain for Christians of every condition the courage required for the warfare in which all are bound to engage.

On this same day the whole Church unites in the solemn homage which Milan continues to pay, after a lapse of sixteen centuries, to two valiant witnesses of Christ. 'Our martyrs, Felix and Nabor,' says St. Ambrose, 'are the grain of mustard-seed mentioned in the Gospel. They possessed the good odour of faith, though it did not appear to men; persecution arose, they laid down their arms, and bowed their heads to the sword, and immediately the grace that was hidden within them was shed abroad even to the ends of the world; so that we can now in all truth say of them: *Their sound has gone forth into all the earth.*'

Let us honour them and ask their intercession by the prayer which the Church addresses to God in commemoration of their glorious combat.

COLLECT

Præsta, quæsumus, Domine: ut, sicut nos sanctorum Martyrum tuorum Naboris et Felicis natalitia celebranda non deserunt, ita jugiter suffragiis comitentur. Per Dominum.

Grant, we beseech thee, O Lord, that as the festival of thy holy martyrs, Nabor and Felix, returns for us to celebrate, it may always be accompanied by their intercession. Through our Lord, etc.

JULY 13

ST. ANACLETUS

POPE AND MARTYR

THE name of Anacletus sounds like a lingering echo of the solemnity of June 29. Linus, Clement, and Cletus, the immediate successors of St. Peter, received from his hands the pontifical consecration; Anacletus had a less but still inestimable glory of being ordained priest by the Vicar of the Man-God. Whereas the feasts of most of the martyr Pontiffs who came after him are only of simple rite, that of Anacletus is a semi-double, because of his privilege of being the last Pope honoured by the imposition of hands of the Prince of the Apostles. It was also during his pontificate that the Eternal City had the glory of receiving within its walls the beloved disciple, who had come to fulfil his promise and drink of his Master's chalice. 'O happy Church,' exclaims Tertullian, 'into whose bosom the Apostles poured not only all their teaching, but their very blood; where Peter imitated his Lord's Passion by dying on the cross; where Paul, like John the Baptist, received his crown by means of the sword; whence the Apostle John, after coming forth safe and sound from the boiling oil, was sent to the isle of his banishment.'[1]

By the almighty power of the Spirit of Pentecost the progress of the faith in Rome was proportionate to the bountiful graces of our Lord. Little by little the great Babylon, drunk with the blood of the martyrs, was being transformed into the Holy City. This new-born race, so full of promise for the future, could already reckon among its members representatives of every class of society. Beside the boiling cauldron where the prophet of Patmos did homage to the new Jerusalem

[1] De præscript, xxxvi.

by offering within her walls his glorious confession, two consuls, one representing the ancient patrician rank, the other the more modern nobility of the Cæsars, Acilius Glabrio and Flavius Clemens, together fell by the sword of martyrdom. Anacletus adorned the tomb of the Prince of the Apostles, and provided a burial-place for the other Pontiffs. Following his example, the distinguished families of Rome opened galleries for subterranean cemeteries, all along the roads leading to the Imperial City. There rest innumerable soldiers of Christ, victorious by their blood; and there, too, sleep in peace, with the anchor of salvation beside them, the most illustrious names of earth.

Anacletus Atheniensis, Trajano imperatore, rexit Ecclesiam. Decrevit ut episcopus a tribus episcopis, neque a paucioribus consecraretur, et clerici sacris Ordinibus publice a proprio episcopo initiarentur: et ut in Missa, peracta consecratione, omnes communicarent. Beati Petri sepulcrum ornavit, Pontificumque sepulturæ locum attribuit. Fecit ordinationes duas mense Decembri, quibus creavit presbyteros quinque, diaconos tres, episcopos sex. Sedit annos novem, menses tres, dies decem. Martyrio coronatus, sepultus est in Vaticano.

Anacletus, an Athenian by birth, governed the Church in the days of the Emperor Trajan. He decreed that a bishop should be consecrated by no fewer than three bishops; that clerics should be publicly admitted to Holy Orders, by their own bishop; and that at Mass all should communicate after the Consecration. He adorned the tomb of blessed Peter, and set aside a place for the burial of the Pontiffs. He held two ordinations in the month of December, and made five priests, three deacons, and six bishops. He sat in St. Peter's Chair nine years, three months, and ten days, was crowned with martyrdom and buried in the Vatican.

Glorious Pontiff! thy memory is so closely linked with that of Peter that many reckon thee, under a somewhat different name, among the three august persons raised by the Prince of the Apostles to the highest rank in the hierarchy. Nevertheless, in distinguishing thee from Cletus, who appeared in the sacred cycle in the month of April, we are justified by the authority of the

holy liturgy, which appoints thee a separate feast, and by the constant testimony of Rome itself, which knows better than any the names and the history of its Pontiffs. Happy art thou in being thus, as it were, lost to sight among the foundations whereon rest for ever the strength and beauty of the Church! Give us all a special love for the particular positions assigned to us in the sacred building. Receive the grateful homage of all the living stones who are chosen to form the eternal temple, and who will all lean upon thee for evermore.

JULY 14

SAINT BONAVENTURE

CARDINAL AND DOCTOR OF THE CHURCH

FOUR months after the Angel of the Schools, the Seraphic Doctor appears in the heavens. Bound by the ties of love when on earth, the two are now united for ever before the throne of God. Bonaventure's own words will show us how great a right they both had to the heavenly titles bestowed upon them by the admiring gratitude of men.

As there are three hierarchies of angels in heaven, so on earth there are three classes of the elect. The Seraphim, Cherubim, and Thrones, who form the first hierarchy, represent those who approach nearest to God by contemplation, and who differ among themselves according to the intensity of their love, the plenitude of their science, and the steadfastness of their justice; to the Dominations, Virtues, and Powers, correspond the prelates and princes; and lastly, the lowest choirs signify the various ranks of the faithful engaged in the active life. This is the triple division of men, which, according to St. Luke, will be made at the last day: *Two shall be in the bed, two in the field, two at the mill;* that is to say, in the repose of divine delights, in the field of government, at the mill of this life's toil. As regards the two mentioned in each place, we may remark that in Isaias the Seraphim, who are more closely united to God than the rest, perform two by two their ministry of sacrifice and praise; for it is with the angel as with man; the fulness of love, which belongs especially to the Seraphim, cannot be without the fulfilment of the double precept of charity towards God and one's neighbour. Again, our Lord sent His disciples two and two before His face; and in Genesis we find God sending two angels

where one would have sufficed.[1] *It is better, therefore,* says Ecclesiastes, *that two should be together than one; for they have the advantage of their society.*[2]

Such is the teaching of Bonaventure in his book on the Hierarchy,[3] wherein he shows us the secret workings of Eternal Wisdom for the salvation of the world and the sanctification of the elect. It would be impossible to understand aright the history of the thirteenth century were we to forget the prophetic vision, wherein our Lady was seen presenting to her offended Son His two servants, Dominic and Francis, that they might by their powerful union, bring back to Him the wandering human race. What a spectacle for angels when, on the morrow of the apparition, the two saints met and embraced: 'Thou art my companion, we will run side by side,' said the descendant of the Guzmans to the poor man of Assisi; 'let us keep together, and no man will be able to prevail against us.' These words might well have been the motto of their noble sons, Thomas and Bonaventure. The star which shone over the head of St. Dominic shed its bright rays on Thomas; the Seraph who imprinted the stigmata in the flesh of St. Francis touched with his fiery wing the soul of Bonaventure; yet both, like their incomparable fathers, had but one end in view: to draw men by science and love to that eternal life which consists in knowing the only true God and Jesus Christ whom He has sent.

Both were burning and shining lamps, blending their flames in the heavens, in proportions which no mortal eye could distinguish here below; nevertheless, Eternal Wisdom has willed that the Church on earth should borrow more especially light from Thomas and fire from Bonaventure. Would that we might here show in each of them the workings of Wisdom, the one bond even on earth of their union of thoughts—that Wisdom who, ever unchangeable in her adorable unity, never repeats herself in the souls she chooses from among the nations to

[1] *Cf.* Gen. xix. 1. [2] Eccles. iv. 9.
[3] De Ecclesiastica Hierarchia, pars I., caps. i., ii.

become the prophets and the friends of God. But to-day we must speak only of Bonaventure.

When quite a child, he was saved by St. Francis from imminent death; whereupon his pious mother offered him by vow to the saint, promising that he should enter the Order of Friars Minor. Thus, in the likeness of holy poverty, that beloved companion of the Seraphic Patriarch, did Eternal Wisdom prevent our saint from his very cradle, showing herself first unto him. At the earliest awakening of his faculties he found her seated at the entrance of his soul, awaiting the opening of its gates, which are, he tells us, intelligence and love. Having received a good soul in an undefiled body, he preferred Wisdom before kingdoms and thrones, and esteemed riches nothing in comparison with the august friend, who offered herself to him in the glory of her nobility and beauty. From that first moment, without ever waning, she was his light. Peacefully as a sunbeam glancing through a hitherto closed window, Wisdom filled this dwelling, now become her own, as the bride on the nuptial day takes possession of the bridegroom's house, filling it with joy, in community of goods, and above all of love.

For her contribution to the nuptial banquet, she brought the substantial brightness of heaven; Bonaventure on his part offered her the lilies of purity, so desired by her as her choicest food. Henceforth the feast in his soul was to be continual; and the light and the perfumes, breaking forth, were shed around, attracting, enlightening, and nourishing all. While still very young, he was, according to custom, sent, after the first years of his religious life, to the celebrated University of Paris, where he soon won all hearts by his angelic manners; and the great Alexander of Hales, struck with admiration at the union of so many qualities, said of him that it seemed as if in him Adam had not sinned. As a lofty mountain whose head is lost in the clouds, and from whose foot run fertilizing waters far and wide, Brother Alexander himself, according to the expression of the

Sovereign Pontiff, seemed at that time to contain within himself the living fountain of Paradise, whence the river of science and salvation flowed over the earth.[1] Nevertheless, not only would he, the irrefragable Doctor, and the Doctor of doctors, give up his chair in a short time to the newcomer, but he would hereafter derive his greatest glory from being called father and master by that illustrious disciple.[2] Placed in such a position at so early an age, Bonaventure could say of Divine Wisdom, even more truly than of the great master who had had little to do but admire the prodigious development of his soul: 'It is she that has taught me all things; she taught me the knowledge of God and of His works, justice and virtues, the subtleties of speeches and the solutions of arguments.'[3]

Such, indeed, is the object of those Commentaries on the four Books of Sentences, first delivered as lectures from the chair of Paris, where he held the noblest intellects spellbound by his graceful and inspired language. This masterpiece, while it is an inexhaustible mine of treasures to the Franciscan family, bears so great testimony to the science of this doctor of twenty-seven years of age that, though so soon called from his chair to the government of a great Order, he was worthy on account of this single work to share with his friend Thomas Aquinas, who was fortunately freer to pursue his studies, the honourable title of prince of Sacred Theology.[4]

The young master already merited his name of Seraphic Doctor, by regarding science as merely a means to love, and declaring that the light which illuminates the mind is barren and useless unless it penetrates to the heart, where alone wisdom rests and feasts.[5] St. Antoninus tells us also that in him every truth grasped by the intellect passed through the affections, and thus

[1] Litt. ALEXANDRI IV.: De fontibus paradisi flumen egrediens.
[2] BONAVENT. in II. Sent., dist. xxiii., art. 2, qu. 3, ad 7.
[3] *Cf.* Wisd. vii. and viii.
[4] Litt. SIXTI IV. Superna cœlestis patriæ civitas; SIXTI V. Triumphantis Hierusalem; LEONIS XIII. Æterni Patris.
[5] Exp. in Lib. Sap. viii. 9, 16.

became prayer and divine praise.[1] 'His aim,' says another historian, 'was to burn with love, to kindle himself first at the divine fire, and afterwards to inflame others. Careless of praise or renown, anxious only to regulate his life and actions, he would fain burn and not only shine; he would be fire, in order to approach nearer to God by becoming more like to Him who is fire. Albeit, as fire is not without light, so was he also at the same time a shining torch in the House of God; but his special claim to our praise is that all the light at his command he gathered to feed the flame of divine love.'[2]

The bent of his mind was clearly indicated when, at the beginning of his public teaching, he was called upon to give his decision on the question then dividing the Schools: to some theology was a speculative, to others a practical, science, according as they were more struck by the theoretical or the moral side of its teaching. Bonaventure, uniting the two opinions in the principle which he considered the one universal law, concluded that 'Theology is an affective science, the knowledge of which proceeds by speculative contemplation, but aims principally at making us good.' *For the wisdom of doctrine,* he said, must be *according to her name,*[3] something that can be relished by the soul; and he added, not without that gentle touch of irony which the saints know how to use: 'There is a difference, I suppose, in the impressions produced by the proposition, *Christ died for us,* or the like, and by such as this: *The diagonal and the side of a square cannot be equal to one another.*'[4] The graceful speech and profound science of our saint were enhanced by a beautiful modesty. He would conclude a difficult question thus: 'This is said without prejudice to the opinions of others. If anyone think otherwise, or better, as he may well do on this point as on all others, I bear him no ill-will; but if, in this little work, he find anything deserving approval, let him give

[1] ANTONINI, Chronic., p. III., tit. xxiv., cap. 8.
[2] H. SEDULIUS, Histor. seraph.
[3] Eccli. vi. 23.
[4] BONAVENT. Prœmium in I. Sent., qu. 3.

thanks to God, the Author of all good. Whatever, in any part, be found false, doubtful or obscure, let the kind reader forgive the incompetence of the writer, whose conscience bears him unimpeachable testimony that he has wished to say nothing but what is true, clear, and commonly received.'[1] On one occasion, however, Bonaventure's unswerving devotion to the Queen of Virgins modified with a gentle force his expression of humility: 'If anyone,' he says, 'prefers otherwise, I will not contend with him, provided he say nothing to the detriment of the Venerable Virgin, for we must take the very greatest care, even should it cost us our life, that no one lessen in any way the honour of our Lady.'[2] Lastly, at the end of the third book of this admirable Exposition of the Sentences, he declares that 'charity is worth more than all science. It is enough, in doubtful questions, to know what the wise have taught; disputation is to little purpose. We talk much, and our words fail us. Infinite thanks be to the perfecter of all discourse, our Lord Jesus Christ, who, taking pity on my poverty of knowledge and of genius, has enabled me to complete this moderate work. I beg of Him that it may procure me the merit of obedience, and may be of profit to my brethren: the twofold purpose for which the task was undertaken.'[3]

But the time had come when obedience was to give place to another kind of merit, less pleasing to himself, but not less profitable to the brethren. At thirty-five years of age, he was elected Minister-General. Obliged thus to quit the field of scholastic teaching, he entrusted it to his friend, Thomas Aquinas, who, younger by several years, was to cultivate it longer and more completely than he himself had been suffered. The Church would lose nothing by the change; for Eternal Wisdom, who ordereth all things with strength and sweetness, thus disposed that these two incomparable geniuses, completing one another, should give us the fulness of that

[1] II. Sent., dist. xliv., art. 3, qu. 2, ad 6. [2] IV. Sent., dist. xxviii., qu. 6, ad 5.
[3] III. Sent., dist. xl., qu. 3, ad 6.

true science which not only reveals God, but leads to Him.

Give an occasion to the wise man, and wisdom shall be added to him.[1] This sentence was placed by Bonaventure at the head of his treatise on 'The Six Wings of the Seraphim,' wherein he sets forth the qualifications necessary for one called to the cure of souls; and well did he fulfil it himself in the government of his immense Order, scattered by its missions throughout the whole Church. The treatise itself, which Father Claude Acquàviva held in such high estimation as to oblige the Superiors of the Society of Jesus to use it as a guide, furnishes us with a portrait of our saint at this period. He had reached the summit of the spiritual life, where the inward peace of the soul is undisturbed by the most violent agitations from without; where the closeness of their union with God produces in the saints a mysterious fecundity, displayed to the world, when God wills, by a multiplicity of perfect works incomprehensible to the profane. Let us listen to Bonaventure's own words: 'The Seraphim exercise an influence over the lower orders, to draw them upwards; so the love of the spiritual man tends both to his neighbour and to God: to God that he may rest in Him; to his neighbour to draw him thither with himself. Not only then do they burn; they also give the form of perfect love, driving away darkness and showing how to rise by degrees, and to go to God by the highest paths.'[2]

Such is the secret of that admirable series of opuscula, composed, as he owned to St. Thomas, without the aid of any book but his crucifix, without any preconceived plan, but simply as occasion required at the request, or to satisfy the needs of the brethren and sisters of his large family, or again, when he felt a desire of pouring out his soul. In these works Bonaventure has treated alike of the first elements of asceticism and of the sublimest subjects of the mystic life, with such fulness, certainty, clearness, and persuasive force, that Sixtus IV declared

[1] Prov. ix. 9. [2] Bonavent. De Eccles. hier., p. II., c. ii.

the Holy Spirit seemed to speak in him.[1] On reading the *Itinerary of the Soul to God*, which was written on the height of Alverna, as it were under the immediate influence of the Seraphim, the Chancellor Gerson exclaimed: 'This opusculum, or rather this immense work, is beyond the praise of a mortal mouth.'[2] And he wished it, together with that wonderful compendium of sacred science, the Breviloquium, to be imposed upon theologians as a necessary manual.[3] 'By his words,' says the great Abbot Trithemius in the name of the Benedictine Order, 'the author of all these learned and devout works inflames the will of the reader no less than he enlightens his mind. Note the spirit of divine love and Christian devotion in his writings, and you will easily see that he surpasses all the doctors of his time in the usefulness of his works. Many expound doctrine, many preach devotion, few teach the two together; Bonaventure surpasses both the many and the few, because he trains to devotion by science, and to science by devotion. If, then, you would be both learned and devout, you must put his teaching into practice.'[4]

But Bonaventure himself will tell us best the proper dispositions for reading him with profit. At the beginning of his *Incendium amoris*, wherein he teaches the three ways, purgative, illuminative, and unitive, which lead to true wisdom, he says: 'I offer this book not to philosophers, not to the worldly-wise, not to great theologians perplexed with endless questions, but to the simple and ignorant who strive rather to love God than to know much. It is not by disputing, but by activity, that we learn to love. As to those men full of questions, superior in every science, but inferior in the love of Christ, I consider them incapable of understanding the contents of this book; unless putting away all vain show of learning, they strive, by humble self-renunciation, prayer, and meditation, to kindle within them the divine spark,

[1] Litt. Superna cœlestis.
[2] Gerson Epist. cuidam Fratri Minori. Lugd. an. 1426.
[3] Tract de exam. doctrinarum. [4] Trithem. de Scriptor. eccle.

which, inflaming their hearts and dispelling all darkness, will lead them beyond the concerns of time even to the throne of peace. Indeed, by the very fact of their knowing more, they are better disposed to love, or, at least, they would be if they truly despised themselves and could rejoice to be despised by others.'[1]

Although these pages are already too long, we cannot resist quoting the last words left us by St. Bonaventure. As the Angel of the Schools was soon, at Fossa Nova, to close his labours and his life with the explanation of the Canticle of Canticles, so his seraphic rival and brother tuned his last notes to these words of the sacred Nuptial Song: '*King Solomon has made him a litter of the wood of Libanus: The pillars thereof he made of silver, the seat of gold, the going-up of purple.*'[2] 'The seat of gold,' added our saint, 'is contemplative wisdom; it belongs to those alone who possess the column of silver —*i.e.*, the virtues which strengthen the soul; the going-up of purple is the charity whereby we ascend to the heights and descend to the valleys.'[3]

It is a conclusion worthy of Bonaventure, the close of a sublime but incomplete work, which he had not even time to put together himself. 'Alas! alas! alas!' cries out with tears the loving disciple to whom we owe this last treasure, 'a higher dignity, and then the death of our lord and master prevented the continuation of this work.' And then showing us, in a touching manner, the precautions taken by the sons lest they should lose anything of their father's conferences: 'What I here give,' he says, 'is what I could snatch by writing rapidly while he was speaking. Two others took notes at the same time, but their papers are scarcely legible; whereas several of the audience were able to read my copy, and the master himself and many others made use of it; a fact for which I deserve some gratitude. And now at length, permission and time having been given to me, I have revised these notes, with the voice and gestures

[1] Incend. amoris, Prologus.
[2] Cant. iii. 9, 10.
[3] Illuminationes Ecclesiæ in Hexæmeron, Sermo xxiii.

of the master ever in my ear and before my eyes; I have arranged them in order, without adding anything to what he said, except the indication of certain authorities.'[1]

The dignity mentioned by the faithful secretary is that of Cardinal Bishop of Albano. After the death of Clement IV, and the succeeding three years of widowhood for the Church, our saint, by his influence with the Sacred College, had obtained the election of Gregory X, who now imposed upon him in virtue of obedience the honour of the cardinalate. Having been entrusted with the work of preparation for the Council of Lyons, convened for the spring of 1274, Bonaventure had the joy of assisting at the reunion of the Latin and Greek Churches, which he, more than anyone else, had been instrumental in obtaining. But God spared him the bitterness of seeing how short-lived the reunion was to be: a union which would have been the salvation of that East which he loved, and where his name, translated into Eutychius, was still in veneration two centuries later at the time of the Council of Florence. On July 15 of that year, 1274, in the midst of the Council, and presided at by the Sovereign Pontiff himself, took place the most solemn funeral the world has ever witnessed. 'I grieve for thee, my brother Jonathan,' cried out before that mourning assembly, gathered from East and West, the Dominican Cardinal Peter of Tarentaise. After fifty-three years spent in this world, the Seraph had cast off his robe of flesh, and spreading his wings had gone to join Thomas Aquinas, who had by a very short time preceded him to heaven.

The following are the proper lessons appointed for St. Bonaventure in the Breviary:

Bonaventura, Balnecregii in Etruria natus, a lethali morbo adhuc puer, beati Francisci precibus, cujus religioni, si convaluisset, voto matris dicatus fuerat, evasit incolumis. Itaque adolescens, fratrum Mino-

Bonaventure was born at Bagnorea, in Tuscany. While still a child, he was smitten by a mortal sickness, and his mother vowed that he should be consecrated to the order of blessed Francis if he recovered.

[1] Illuminat. Eccles., Additiones.

rum institutum amplecti voluit, in quo ad eam doctrinæ præstantiam Alexandro de Ales magistro pervenit, ut septimo post anno Parisiis magisterii lauream adeptus, libros Sententiarum publice summa cum laude sit interpretatus, quos etiam præclaris postea commentariis illustravit. Nec scientiæ solum eruditione, sed et morum integritate, vitæque innocentia, humilitate, mansuetudine, terrenarum rerum contemptu et cælestium desiderio mirifice excelluit: dignus plane, qui tamquam perfectionis exemplar haberetur, et a beato Thoma Aquinate, cui summa caritate conjunctus erat, sanctus appellaretur. Is enim, cum sancti Francisci vitam illum scribentem comperisset: Sinamus, ait, Sanctum pro Sancto laborare.

He came safely through the sickness at the Saint's prayer; and consequently, when a young man, he determined to enter the institute of the Friars Minor. He was put under the instruction of Alexander of Hales, and became so eminent for learning that at the end of seven years he obtained the Master's degree at Paris, and lectured publicly with great applause on the books of the Sentences, which later in life he explained by lucid commentaries. He attained great eminence, not only in knowledge and learning, but also in purity of life, innocence, humility, meekness, contempt for earthly things and desire for those of heaven; and he was manifestly worthy of being held as an example of perfection. By blessed Thomas Aquinas, to whom he was bound by close friendship, he was called a saint, and when St. Thomas found him one day writing the Life of St. Francis, he said: 'Let us allow one saint to labour for another.'

Divini amoris flamma succensus, erga Christi Domini passionem, quam jugiter meditabatur, ac Deiparam Virginem, cui se totum devoverat, singulari ferebatur pietatis affectu: quem in aliis etiam verbo et exemplo excitare, scriptisque opusculis augere summopere studuit. Hinc illa morum suavitas, gratia sermonis, et caritas in omnes effusa, qua singulorum animos sibi arctissime devinciebat. Quam ob rem vix quinque et triginta annos natus, Romæ summo omnium consensu Generalis Or-

He was enkindled with a great flame of divine love, and was moved with particular affection for the Passion of Christ our Lord, which was his constant matter of meditation, and for the Virgin Mother of God, to whom he wholly vowed himself. He sought, moreover, with all his power to excite a like ardour in others both by word and example, and to increase it by his books and other writings. Hence arose that sweetness of disposition, unction in speech and open-hearted charity to all

dinis Minister electus est: susceptumque munus per ,duodeviginti annos admirabili prudentia gessit ac laude sanctitatis. Plura constituit regulari disciplinæ et amplificando Ordini utilia; quem una cum aliis Ordinibus mendicantibus adversus obtrectatorum calumnias feliciter propugnavit.

men, by which he succeeded in binding the hearts of all so closely to himself. For these reasons, when scarcely thirty-five years old, he was elected at Rome, by acclamation, Minister-General of his Order; and he held the office which he had taken up for twenty years, with remarkable prudence and praiseworthy holiness. He made a number of regulations suited to the maintenance of regular discipline and the extension of the Order: and he defended it, as well as the other mendicant orders, with great success against the charges of calumniators.

Ad Lugdunense Concilium a beato Gregorio decimo accersitus, et Cardinalis Episcopus Albanensis creatus, arduis Concilii rebus egregiam navavit operam: qua et schismatis dissidia composita sunt, et ecclesiastica dogmata vindicata. Quibus in laboribus, anno ætatis suæ quinquagesimo tertio, salutis vero millesimo ducentesimo septuagesimo quarto, summo omnium mærore decessit, ab universo Concilio, ipso præsente Romano Pontifice, funere honestatus. Eum Xystus quartus plurimis maximisque clarum miraculis in Sanctorum numerum retulit. Multa scripsit, in quibus summam eruditionem cum pietatis ardore conjungens, lectorem docendo movet; quare a Xysto quinto Doctoris Seraphici nomine merito est insignitus.

By Blessed Gregory X he was summoned to the Council of Lyons, and created Cardinal Bishop of Albano. He steered the Council successfully through the arduous tasks it had undertaken: as a result of which the disputes excited by schismatics were brought to an end, and the dogmas of the Church vindicated. In the midst of these labours, to the great sorrow of all who knew him, he died in 1274, in the fifty-third year of his age, and his funeral was adorned by the presence of the whole Council, and of the Roman Pontiff himself. He became renowned for many great miracles, and Xystus IV enrolled him among the saints. He composed a number of writings, in which he exhibited great learning and ardent piety, moving the reader's heart by his instruction: and for this reason Xystus V deservedly bestowed on him the title of the Seraphic Doctor.

Thou hast entered, O Bonaventure, into the joy of thy Lord, and what must thy happiness be now, since, as thou thyself didst say: 'By how much a man loves God on earth, by so much does he rejoice in him in heaven'?[1] If the great St. Anselm, from whom thou didst borrow that word, added that love is proportioned to knowledge,[2] O thou, who wast at the same time a prince of sacred science and the doctor of love, show us how all light, in the order of grace and of nature, is intended to lead us to love. God is hidden in everything;[3] Christ is the centre of every science;[4] and the fruit of each of them is to build up faith, to honour God, to regulate our life, and to lead to divine union by charity, without which all knowledge is vain.[5] For, as thou didst say,[6] all the sciences have their fixed and infallible rules, which come down to our soul as so many reflections of the eternal law; and our soul, surrounded and penetrated with such brightness, is led, of her own accord, unless she is blind, to contemplate that eternal light. Wonderful light, reflected from the mountains of our fatherland into the furthermost valleys of our exile! In the eyes of the Seraphic Father Francis the world was truly noble, so that he called, as thou tellest us, even the lowest creatures by the name of brothers and sisters;[7] in every beauty he discerned the Sovereign Beauty; by the traces left in creation by its Author he found his Beloved everywhere, and he made of them a ladder whereby to ascend to him.[8]

Do thou, too, O my soul, open thine eyes, bend thine ear, unlock thy lips, and prepare thy heart, that in every creature thou mayest see thy God, hear Him, praise Him, love Him, and honour Him, lest the whole universe rise up against thee for not rejoicing in the works of His hands. Then from the world beneath thee, which has but the shadow of God and His presence, inasmuch as He is everywhere, pass on to thyself, His image by nature,

[1] Bonav. De perfectione vitæ ad Sorores, viii.
[2] Bonav. De reductione artium ad theologiam.
[3] De reduct. artium ad theolog.
[4] Legenda Sti. Francisci viii.
[5] Anselm. Proslogion, xxvi.
[6] Illuminationes Eccl., i.
[7] Itinerarium mentis in Deum, iii.
[8] *Ibid.* ix.

reformed in Christ the Bridegroom. From the image rise to the truth of the first beginning, in unity of Essence and trinity of Persons, that thou mayest attain the repose of that sacred night where both the shadow and the image are forgotten in an all-absorbing love. But first of all thou must know that the mirror of the external world will avail thee little, unless the interior mirror of thy soul be purified and bright, unless thy desire be aided by prayer and contemplation in order to kindle love. Know that here, reading without unction, speculation without devotion, labour without piety, knowledge without charity, intelligence without humility, study without grace, are nothing; and when at length, rising gradually by prayer, holiness of life, and the contemplation of truth, thou shalt have reached the mountain where the God of gods reveals Himself,[1] taught by the powerlessness of thy sight here on earth to endure splendours of which nature was too feeble to give thee an indication, let thy blind intelligence remain asleep, pass beyond it in Christ, who is the gate and the way, question no longer the master but the Bridegroom, not man but God, not the light but the all-consuming fire; pass from this world with Christ to the Father, who will be shown to thee, and then say with Philip: 'It is enough for us.'[2]

O Seraphic Doctor, lead us by this sublime ascent, of which every line of thy works discloses the secrets, the toils, the beauties, and the dangers. In the pursuit of that Divine Wisdom, which even in its feeblest reflections no one can behold without ecstasy, guard us against mistaking for an end the satisfaction felt from the scanty rays sent down to us to draw us from the confusion of nothingness even to Itself. If these rays which proceed from the eternal Beauty be withdrawn from their focus and perverted from their object, there will be nothing but delusion, deception, vain knowledge, or false pleasures. Indeed, the more lofty the knowledge and the nearer it approaches to God as the object of

[1] Bonav. Itinerar. mentis in Deum, i. [2] *Ibid.* vii.

speculative theory, the more in a certain sense is error to be feared. If a man in his progress towards true wisdom, which is possessed and relished for its own sake, is drawn aside by the charms of knowledge, and rests therein, thou, O Bonaventure, hesitatest not to compare such knowledge to a vile deceiver, who would withdraw the affections of the king's son from his noble betrothed to fix them upon herself.[1] Such an insult to an august queen would be equally grievous whether offered by a servant or by a lady of honour. Hence thou didst declare that 'the passage from science to wisdom is dangerous, unless holiness intervene.'[2] Help us to cross the perilous pass; let science ever be to us a means of attaining sanctity and acquiring greater love.

Thou hast still, O Bonaventure, the same thoughts in the light of God. Witness the predilection thou hast more than once shown in our time for those centres where, in spite of the fever of activity which must needs keep in motion every force of nature, divine contemplation is still appreciated as the better part, as the only end and aim of all knowledge. Deign to continue thy protection of thy devout and grateful clients. Defend, as heretofore, the life and prerogatives of all religious Orders which are now so persecuted. To thy own Franciscan family be still a cause of increase both in numbers and in sanctity; bless the labours undertaken by it, to the joy of all the world, to bring to light as they deserve thy history and thy works. Bring back the East a third time to unity and life, and that for ever. May the whole Church be warmed by thy rays; may the divine fire thou didst so effectually nurture enkindle the earth anew!

[1] Illuminationes Eccl., ii. [2] *Ibid.* xix.

JULY 15

SAINT HENRY

EMPEROR

HENRY of Germany, the second king, but the first emperor of that name, was the last crowned representative of that branch of the house of Saxony descended from Henry the Fowler, to which God, in the tenth century, entrusted the mission of restoring the work of Charlemagne and Leo III. This noble stock was rendered more glorious in the flowers of sanctity adorning its branches than in the deep and powerful roots it struck in the German soil by great and long-enduring institutions.

The Holy Spirit, who divideth His gifts according as He will, was then calling to the loftiest destinies that land which, more than any other, had witnessed the energy of His divine action in the transformation of nations. Won to Christ by St. Boniface and the continuators of his work, the vast country which extends beyond the Rhine and the Danube had become the bulwark of the West, and for many years had been the scene of devastation and ruin. Far from attempting to subjugate to her own rule the formidable tribes that inhabited it, pagan Rome, at the very zenith of her power, had had no higher ambition than to raise a wall of separation between them and the Empire: Christian Rome, more truly mistress of the world, set up in their very midst the seat of the Holy Roman Empire re-established by her Pontiffs. The new Empire was to defend the rights of the common Mother, to protect Christendom from new inroads of barbarians, to win over to the Gospel or else to crush the successive hordes that would come down on her frontiers—Hungarians,

Slavs, Mongols, Tartars, and Ottomans. Happy had it been for Germany if she had always understood her true glory, if the fidelity of her princes to the Vicar of the Man-God had been equal to her people's faith.

God, on His part, had not closed His hand. To-day's feast shows us the crowning-point of the period of fruitful labour, when the Holy Ghost, having created Germany anew in the waters of the sacred font, would lead her up to the full development of a people's perfect age. The historian, who would know what Providence requires of nations, must study them at such a period of truly creative formation. Indeed, when God creates, whether in the order of nature or of the supernatural vocation of men and societies, He first deposits in His work the principle of that grade of life for which it is destined: it is a precious germ, the development of which, unless thwarted, must lead that being to attain its end; and the knowledge of which, could we observe it before any alteration has taken place, would clearly indicate the divine intention with regard to that being. Now, many times already, since the coming of the Holy Ghost the Sanctifier, we have shown that the principle of life for Christian nations is the holiness of their beginnings: a holiness as manifold as is the Wisdom of God, whose instrument these nations are to be, and as peculiar to each as are their several destinies. This holiness, beginning as it does for the most part from the throne, possesses a social character. The crimes also of princes will but too often bear this same mark, from the very fact of the princes being the representatives of their people before God. Then, too, we have seen[1] how, in the name of Mary, who through her divine Maternity is the channel of life to the whole world, a mission has been intrusted to women: the mission of bringing forth to God the families of nations (*familiæ gentium*),[2] which are to be the objects of His tenderest love. Whereas the princes, the apparent founders of empires, stand with their mighty deeds in

[1] Time after Pentecost, Vol. III., *St. Clotilde.* [2] Ps. xxi. 28.

the foreground of history, it is she that, by her secret tears and prayers, gives fruitfulness, a loftier aim, and stability to their undertakings.

The Holy Ghost leads many souls to imitate the Mother of God; like Clotilde, Radegond, and Bathildis, who gave the Franks to the Church in troublous times—three chosen souls—Matilda, Adelaide, and Cunigund—and added the aureole of sanctity to the imperial diadem of Germany. Over the chaos of the tenth century, whence Germany was to spring, they shone out like three bright stars, shedding their peaceful light over the Church and the world in that dark night, and thus doing more to suppress anarchy than could even the sword of an Otho. The eleventh century opened: Hildebrand had not yet arisen, and the angels of the sanctuary were weeping over many a desecrated altar, when the royal succession was brought to a beautiful close by a virginal union, as though, weary of producing heroes for the world, it would now bear fruit for heaven alone. Was such a step against the interests of Germany? No; for it drew down the mercy of God upon the country, which, in the midst of universal corruption, could offer Him the perfume of such a holocaust.

Let earth and heaven this day unite in celebrating the man who carried out to the full the designs of Eternal Wisdom at this period of history. In his single person he discovered all the heroism and sanctity of the illustrious race, whose chief glory it is to have been for a century a worthy preparation for so great a man. Great before men, who knew not whether to admire more his bravery or the energetic activity which made him seem to be everywhere at once throughout his vast empire, he was ever successful, putting down internal revolts, conquering the Slavs on his northern frontier, chastising the insolence of the Greeks in southern Italy, assisting Hungary to rise from barbarism to Christianity, concluding with Robert the Pious a lasting peace between the Empire and the eldest daughter of the Church.

But the virgin spouse of the virgin Cunigund was greater still before God, who never had a more faithful lieutenant upon earth. God in His Christ was in Henry's eyes the only King; the interest of Christ and the Church, the one principle of his administration; the most perfect service of the Man-God, his highest ambition. He understood how the truest nobility was hidden in the cloister, where chosen souls, fleeing from the universal degradation, were averting the ruin and obtaining the salvation of the world. It was this thought that led him, on the morrow of his imperial coronation, to confide to the famous Abbey of Cluny the golden globe representing the world, which he, as soldier of the Vicar of Christ, was commissioned to defend. It was with the desire of imitating those noble souls that he threw himself at the feet of the Abbot of St. Vannes at Verdun, begging admission into his community, and then, constrained by obedience, returned with a heavy heart to resume the burden of government.

The following is the notice, necessarily incomplete, which the Church gives us concerning St. Henry:

Henricus, cognomento Pius, e duce Bavariæ rex Germaniæ, ac postmodum Romanorum imperator, temporalis regni non contentus angustiis, pro adipiscenda immortalitatis corona sedulam æterno Regi exhibuit servitutem. Adepto enim imperio, religioni amplificandæ studiose incumbens, ecclesias ab infidelibus destructas magnificentius reparavit, plurimisque largitionibus et prædiis locupletavit. Monasteria, aliaque loca pia vel ipse ædificavit, vel assignatis redditibus auxit. Episcopatum Bambergensem, hæreditariis opibus fundatum, beato Petro, Romanoque Pontifici vectigalem fecit. Benedictum Octavum, a quo imperii

Henry, surnamed the Pious, Duke of Bavaria, became successively King of Germany and Emperor of the Romans; but not satisfied with a mere temporal principality, he strove to gain an immortal crown, by paying zealous service to the eternal King. As emperor, he devoted himself earnestly to spreading religion, and rebuilt with great magnificence the churches which had been destroyed by the infidels, endowing them generously both with money and lands. He built monasteries and other pious establishments, and increased the income of others; the bishopric of Bamberg, which he had founded

coronam acceperat, profugum excepit, suæque sedi restituit.

In Cassinensi monasterio gravi detentus infirmitate, a Sancto Benedicto, insigni miraculo, sanatus est. Romanam Ecclesiam amplissimo diplomate muneratus, eidem tuendæ bellum adversus Græcos suscepit, et Apuliam, diu ab illis possessam, recuperavit. Nihil sine precibus aggredi solitus, angelum Domini sanctosque martyres tutelares pro se pugnantes ante aciem interdum vidit. Divina autem protectus ope, barbaras nationes precibus magis quam armis expugnavit. Pannoniam adhuc infidelem, tradita Stephano regi sorore sua in uxorem, eoque baptizato, ad Christi fidem perduxit. Virginitatem, raro exemplo, matrimonio junxit, sanctamque Cunegundam, conjugem suam, propinquis ejus, morti proximus, illibatam restituit.

Denique rebus omnibus, quæ ad imperii honorem et utilitatem pertinebant, summa prudentia dispositis, et illustribus per Galliam, Italiam et Germaniam, religiosæ munificentiæ vestigiis passim relictis, postquam heroicæ virtutis suavissimum odorem longe lateque diffuderat, sanctitate quam

out of his family possessions, he made tributary to St. Peter and the Roman Pontiff. When Benedict VIII, who had crowned him emperor, was obliged to seek safety in flight, Henry received him and restored him to his see.

Once when he was suffering from a severe illness in the monastery of Monte Cassino, St. Benedict cured him by a wonderful miracle. He endowed the Roman Church with a most copious grant, undertook in her defence a war against the Greeks, and gained possession of Apulia, which they had held for some time. It was his custom to undertake nothing without prayer, and at times he saw the angel of the Lord, or the holy martyrs, his patrons, fighting for him at the head of his army. Aided thus by the divine protection, he overcame barbarous nations more by prayer than by arms. Hungary was still pagan; but Henry having given his sister in marriage to its King Stephen, the latter was baptized, and thus the whole nation was brought to the faith of Christ. He set the rare example of preserving virginity in the married state, and at his death restored his wife, St. Cunigund, a virgin to her family.

He arranged everything relating to the glory or advantage of his empire with the greatest prudence, and left scattered throughout Gaul, Italy, and Germany, traces of his munificence towards religion. The sweet odour of his heroic virtue spread far and wide, till he was more

sceptro clarior, ad regni cœlestis præmia, consummatis vitæ laboribus, a Domino vocatus est, anno salutis millesimo vigesimo quarto. Cujus corpus in ecclesia beatorum apostolorum Petri et Pauli Bambergæ conditum fuit; statimque ad ejus tumulum multa miracula, Deo ipsum glorificante, patrata sunt: quibus postea rite probatis, Eugenius Tertius sanctorum numero illum adscripsit.

celebrated for his holiness than for his imperial dignity. At length his life's work was accomplished, and he was called by our Lord to the rewards of the heavenly kingdom, in the year of salvation 1024. His body was buried in the church of the blessed apostles Peter and Paul at Bamberg. God wished to glorify His servant, and many miracles were worked at his tomb. These being afterwards proved and certified, Eugenius III inscribed his name upon the catalogue of the saints.

By me kings reign, by me princes rule.[1] Thou, O Henry, didst well understand this language of heaven. In an age of wickedness, thou knewest where to find counsel and strength. Like Solomon thou didst desire Wisdom alone, and like him thou didst experience that with her *are riches and glory, glorious riches and justice*;[2] but more blessed than David's son, thou didst not suffer thyself to be drawn away from Wisdom herself by those lower gifts, which were rather a test of thy love of God than an expression of His love for thee. The test, O Henry, was decisive; thou didst walk to the very end in the right path, following up loyally every consequence of our Lord's teaching; not content to mount with many even of the best, by the gentler slopes, thou didst run with the perfect, following closely the footsteps of adorable Wisdom, *in the midst of the paths of judgment*.[3]

Who can gainsay what God approves, what Christ counsels, what the Church has canonized in thee and thy noble spouse? Surely kings are not placed in so pitiable a condition that the call of the Man-God cannot reach them on their thrones? Christian equality requires that princes should not be less free than their subjects to have higher ambitions than those of earth. Thou didst prove to mankind that even for the world

[1] Prov. viii. 15, 16. [2] *Ibid.* 18. [3] *Ibid.* 20.

the knowledge of the holy is true prudence.[1] By claiming the right to aspire to the highest mansions in our Heavenly Father's house (the baptismal birthright of every child of God), thou didst shine like a beacon-light under the darkest sky that ever overspread the Church; and thou didst rescue souls whom the salt of the earth, having lost its savour and being trodden under foot, could no longer preserve from corruption. It was not for thee in person to reform the sanctuary; but as chief servant of Mother Church, thou didst not fear to respect both her ancient laws and recent decrees, which are ever worthy of the Spouse, and holy as the Spirit who in every age dictates them. Thy reign was a period of sunshine before the satanic fury which was all too soon to break as a storm over the Church. While seeking first the Kingdom of God and His justice, thou didst not abandon thy fatherland, nor the nation that had placed thee at its head. To thee above all others Germany owes the establishment in her midst of that Empire which was her glory until in our times it fell, never to rise again. Long after thy departure from this earth thy holy works were of sufficient weight in the scales of divine justice to overbalance the crimes of a Henry IV or a Frederick II, which would have compromised for ever the future of Germany. From thy throne in heaven, cast down a look of pity on the extensive domain of the Holy Empire, which owed so much to thee, and which heresy has for ever dismembered. Put to confusion those principles, unknown to Germany in happier days, which would reconstruct, for the benefit of earthly prosperity, the grandeurs of the past without the cement of the ancient faith. Return, O emperor of glorious days! return and fight for the Church; gather together the remains of Christendom upon the traditional ground of the interests common to all Catholic nations: then will the alliance, which thy able policy concluded, give to the world a security, a peace, a prosperity, which it can never enjoy so long as it remains on such a slippery footing, and exposed to the violence of every hostile agency.

[1] Prov. ix. 10.

JULY 16

OUR LADY OF MOUNT CARMEL

TOWERING over the waves on the shore of the Holy Land, Mount Carmel, together with the short range of the same name, forms a connecting link to two other chains, abounding with glorious memories, namely: the mountains of Galilee on the north, and those of Judea on the south.

'In the day of My love, I brought thee out of Egypt into the land of Carmel,'[1] said the Lord to the daughter of Sion, taking the name of Carmel to represent all the blessings of the Promised Land; and when the crimes of the chosen people were about to bring Judea to ruin, the prophet cried out: '*I looked, and behold Carmel was a wilderness: and all its cities were destroyed at the presence of the Lord, and at the presence of the wrath of His indignation.*'[2] But from the midst of the Gentile world a new Sion arose, more loved than the first; eight centuries beforehand Isaias recognized her by the glory of Libanus, and the beauty of Carmel and Saron which were given her. In the sacred Canticle, also, the attendants of the Bride sing to the Spouse concerning His well-beloved, that her head is like Carmel, and her hair like the precious threads of royal purple carefully woven and dyed.[3]

There was, in fact, around Cape Carmel, an abundant fishery of the little shell-fish which furnished the regal colour. Not far from there, smoothing away the slopes of the noble mountain, flowed the torrent of Cison, that *dragged the carcasses*[4] of the Chanaanites, when Debbora won her famous victory. Here lies the plain where the Madianites were overthrown, and Sisara felt the power of her that was called the *Mother in Israel.*[5] Here

[1] *Cf.* Jerem. ii. 2, 7. [2] *Ibid.* iv. 26. [3] Cant. vii. 5.
[4] Judg. v. 21. [5] *Ibid.* 7.

Gedeon, too, marched against Madian in the name of the Woman *terrible as an army set in array*,[1] whose sign he had received in the dew-covered fleece. Indeed, this glorious plain of Esdrelon, which stretches away from the foot of Carmel, seems to be surrounded with prophetic indications of her who was destined from the beginning to crush the serpent's head: not far from Esdrelon, a few defiles lead to Bethulia, the city of Judith, type of Mary, who was the true *joy of Israel and the honour of her people*;[2] while nestling among the northern hills lies Nazareth, the white city, the flower of Galilee.[3]

When Eternal Wisdom was playing in the world, forming the hills and establishing the mountains, she destined Carmel to be the special inheritance of Eve's victorious daughter. And when the last thousand years of expectation were opening, and the desire of all nations was developing into the spirit of prophecy, the father of prophets ascended the privileged mount, thence to scan the horizon. The triumphs of David and the glories of Solomon were at an end: the sceptre of Juda, broken by the schism of the ten tribes, threatened to fall from his hand; the worship of Baal prevailed in Israel. A long-continued drought, figure of the aridity of men's souls, had parched up every spring, and men and beasts were dying beside the empty cisterns, when Elias the Thesbite gathered the people, representing the whole human race, on Mount Carmel, and slew the lying prophets of Baal. Then, as the Scripture relates, prostrating with his face to the earth, *he said to his servant: Go up, look towards the sea. And he went up, and looked and said: There is nothing. And again he said to him: Return seven times. And at the seventh time: Behold, a little cloud arose out of the sea like a man's foot.*[4]

Blessed cloud! unlike the bitter waves from which it sprang, it was all sweetness. Docile to the least breath of heaven, it rose light and humble, above the

[1] Cant. vi. 3, 9. [2] Judith xv. 10.
[3] HIERON. Epist. xlvi. Paulæ et Eustochii ad Marcellam. [4] 3 Reg. xviii.

immense heavy ocean; and screening the sun, it tempered the heat that was scorching the earth and restored to the stricken world life and grace and fruitfulness. The promised Messias, the Son of Man, set His impress upon it, showing to the wicked serpent the form of the heel that was to crush Him. The prophet, personifying the human race, felt his youth renewed; and while the welcome rain was already refreshing the valleys, he ran before the chariot of the king of Israel. Thus did he traverse the great plain of Esdrelon, even to the mysteriously-named town of Jezrahel, where, according to Osee, the children of Juda and Israel were again to have but one head in the great day of Jezrahel (*i.e.*, of the seed of God), when the Lord would seal His eternal nuptials with a new people.[1] Later on, from Sunam, near Jezrahel, the mother whose son was dead crossed the same plain of Esdrelon, in the opposite direction, and ascended Mount Carmel, to obtain from Eliseus the resurrection of her child, who was a type of us all.[2] Elias had already departed in the chariot of fire, to await the end of the world, when he is to give testimony, together with Henoch, to the son of her that was signified by the cloud;[3] and the disciple, clothed with the mantle and the spirit of his father, had taken possession, in the name of the sons of the prophets, of the august mountain honoured by the manifestation of the Queen of prophets. Henceforward Carmel was sacred in the eyes of all who looked beyond this world. Gentiles as well as Jews, philosophers and princes, came here on pilgrimage to adore the true God; while the chosen souls of the Church of the expectation, many of whom were already *wandering in deserts and in mountains*,[4] loved to take up their abode in its thousand grottos; for the ancient traditions seemed to linger more lovingly in its silent forests, and the perfume of its flowers foretokened the Virgin Mother. The cultus of the Queen of heaven was already established; and to the family of her devout

[1] Osee i. 11, and ii. 14-24. [2] 4 Reg. iv. 8-37. [3] Apoc. xi. 3, 7.
[4] Heb. xi. 38.

clients, the ascetics of Carmel, might be applied the words spoken later by God to the pious descendants of Rechab: *There shall not be wanting a man of this race, standing before Me for ever.*[1]

At length figures gave place to the reality; the heavens dropped down their dew, and the Just One came forth from the cloud. When His work was done and He returned to His Father, leaving His blessed Mother in the world, and sending His Holy Spirit to the Church, not the least triumph of that Spirit of love was the making known of Mary to the new-born Christians of Pentecost. 'What a happiness,' we then remarked, 'for those neophytes who were privileged above the rest in being brought to the Queen of heaven, the Virgin Mother of Him who was the hope of Israel! They saw this second Eve, they conversed with her, they felt for her that filial affection wherewith she inspired all the disciples of Jesus. The liturgy will speak to us at another season of these favoured ones.'[2] The promise is fulfilled to-day. In the lessons of the feast the Church tells us how the disciples of Elias and Eliseus became Christians at the first preaching of the apostles, and being permitted to hear the sweet words of the Blessed Virgin and enjoy an unspeakable intimacy with her, they felt their veneration for her immensely increased. Returning to the loved mountain, where their less fortunate fathers had lived but in hope, they built, on the very spot where Elias had seen the little cloud rise up out of the sea, an oratory to the purest of virgins; hence they obtained the name of Brothers of Blessed Mary of Mount Carmel.[3]

In the twelfth century, in consequence of the establishment of the Latin Kingdom of Jerusalem, many pilgrims from Europe came to swell the ranks of the solitaries on the holy mountain; it therefore became expedient to give to their hitherto eremitical life a form more in accordance with the habits of Western nations.

[1] Jerem. xxxv. 19. [2] Paschal Time, Vol. III., p. 314.
[3] Lessons of 2nd Nocturn.

The legate Aimeric Malafaida, patriarch of Antioch, gathered them into a community under the authority of St. Berthold, who was thus the first to receive the title of Prior-General. At the commencement of the next century, Blessed Albert, patriarch of Jerusalem and also apostolic legate, completed the work of Aimeric by giving a fixed Rule to the Order, which was now, through the influence of princes and knights returned from the Holy Land, beginning to spread into Cyprus, Sicily, and the countries beyond the sea. Soon, indeed, the Christians of the East being abandoned by God to the just punishment of their sins, the vindictiveness of the conquering Saracens reached such a height in this age of trial for Palestine, that a full assembly, held on Mount Carmel under Alan the Breton, resolved upon a complete migration, leaving only a few friars eager for martyrdom to guard the cradle of the Order. The very year in which this took place (1245) Simon Stock was elected General in the first Chapter of the West, held at Aylesford in England.

Simon owed his election to the successful struggle he had maintained for the recognition of the Order which certain prelates, alleging the recent decrees of the Council of Lateran, rejected as having been newly introduced into Europe. Our Lady had then taken the cause of the friars into her own hands, and had obtained from Honorius III the decree of confirmation, which originated to-day's feast. This was neither the first nor the last favour bestowed by the sweet Virgin upon the family that had lived so long under the shadow, as it were, of her mysterious cloud, and shrouded like her in humility, with no other bond, no other pretension than the imitation of her hidden works and the contemplation of her glory. She herself had wished them to go forth from the midst of a faithless people; just as, before the close of that same thirteenth century, she would command her angels to carry into a Catholic land her blessed house of Nazareth. Whether or not the men of those days, or the short-sighted historians of our own time, ever

thought of it, the one translation called for the other, just as each completes and explains the other, and each was to be, for our own Europe, the signal for wonderful favours from heaven.

In the night between the 15th and 16th of July of the year 1251, the gracious Queen of Carmel confirmed to her sons by a mysterious sign the right of citizenship she had obtained for them in their newly adopted countries; as mistress and mother of the entire religious state she conferred upon them with her queenly hands the scapular, hitherto the distinctive garb of the greatest and most ancient religious family of the West. On giving St. Simon Stock this badge, ennobled by contact with her sacred fingers, the Mother of God said to him: 'Whosoever shall die in this habit shall not suffer eternal flames.' But not against hell fire alone was the all-powerful intercession of the Blessed Mother to be felt by those who should wear her scapular. In 1316, when every holy soul was imploring heaven to put a period to that long and disastrous widowhood of the Church which followed on the death of Clement V, the Queen of Saints appeared to James d'Euse, whom the world was soon to hail as John XXII; she foretold to him his approaching elevation to the Sovereign Pontificate, and at the same time recommended him to publish the privilege she had obtained from her Divine Son for her children of Carmel—viz., a speedy deliverance from purgatory. 'I, their Mother, will graciously go down to them on the Saturday after their death, and all whom I find in purgatory I will deliver and will bring to the mountain of life eternal.' These are the words of our Lady herself, quoted by John XXII in the Bull which he published for the purpose of making known the privilege, and which was called the Sabbatine Bull on account of the day chosen by the glorious benefactress for the exercise of her mercy.

We are aware of the attempts made to nullify the authenticity of these heavenly concessions; but our extremely limited time will not allow us to follow up

these worthless struggles in all their endless details. The attack of the chief assailant, the too famous Launoy, was condemned by the Apostolic See; and after, as well as before, these contradictions, the Roman Pontiffs confirmed, as much as need be, by their supreme authority, the substance and even the letter of the precious promises. The reader may find in special works the enumeration of the many indulgences with which the Popes have, time after time, enriched the Carmelite family, as if earth would vie with heaven in favouring it. The munificence of Mary, the pious gratitude of her sons for the hospitality given them by the West, and lastly, the authority of St. Peter's successors, soon made these spiritual riches accessible to all Christians, by the institution of the Confraternity of the holy Scapular, the members whereof participate in the merits and privileges of the whole Carmelite Order. Who shall tell the graces, often miraculous, obtained through this humble garb? Who could count the faithful now enrolled in the holy militia? When Benedict XIII, in the eighteenth century, extended the feast of July 16 to the whole Church, he did but give an official sanction to the universality already gained by the cultus of the Queen of Carmel.

The holy liturgy gives the following account of the history and object of the feast:

Cum sacra Pentecostes die apostoli, cœlitus afflati, variis linguis loquerentur, et invocato augustissimo Jesu nomine, mira multa patrarent: viri plurimi (ut fertur), qui vestigiis sanctorum prophetarum Eliæ ac Elisei institerant, et Johannis Baptistæ præconio ad Christi adventum comparati fuerant, rerum veritate perspecta atque probata, Evangelicam fidem confestim amplexati sunt ac peculiari quodam affectu beatissimam Virginem (cujus

When on the holy day of Pentecost the apostles, through heavenly inspiration, spoke divers tongues and worked many miracles by the invocation of the most holy name of Jesus, it is said that many men who were walking in the footsteps of the holy prophets Elias and Eliseus, and had been prepared for the coming of Christ by the preaching of John the Baptist, saw and acknowledged the truth, and at once embraced the faith of

colloquiis ac familiaritate feliciter frui potuere) adeo venerari cœperunt, ut primi omnium in eo montis Carmeli loco, ubi Elias olim ascendentem nebulam, Virginis typo insignem, conspexerat, eidem purissimæ Virgini sacellum construxerint.

Ad novum ergo sacellum sæpe quotidie convenientes, ritibus piis, precationibus ac laudibus beatissimam Virginem, velut singularem Ordinis tutelam colebant. Quamobrem fratres beatæ Mariæ de Monte Carmelo passim ab omnibus appellari cœperunt, eumque titulum Summi Pontifices non modo confirmarunt, sed et indulgentias peculiares iis, qui eo titulo vel Ordinem, vel fratres singulos nuncuparent, concessere. Nec vero nomenclaturam tantum magnificentissima Virgo tribuit et tutelam; verum et insigne sacri scapularis, quod beato Simoni Anglico præbuit, ut cœlesti hac veste Ordo ille sacer dignosceretur, et a malis ingruentibus protegeretur. Ac demum cum olim in Europa Ordo esset ignotus, et ob id apud Honorium Tertium non pauci pro illius exstinctione instarent, adstitit Honorio noctu piissima Virgo Maria, planeque jussit, ut institutum et homines benigne complecteretur.

Non in hoc tantum sæculo

the Gospel. These new Christians were so happy as to be able to enjoy familiar intercourse with the Blessed Virgin, and venerated her with so special an affection, that they, before all others, built a chapel to the purest of Virgins on that very spot of Mount Carmel where Elias of old had seen the cloud, a remarkable type of the Virgin ascending.

Many times each day they came together to the new oratory, and with pious ceremonies, prayers, and praises honoured the most Blessed Virgin as the special protectress of their Order. For this reason, people from all parts began to call them the Brethren of the Blessed Mary of Mount Carmel; and the Sovereign Pontiffs not only confirmed this title, but also granted special indulgences to whoever called either the whole Order or individual Brothers by that name. But the most noble Virgin not only gave them her name and protection, she also bestowed upon blessed Simon the Englishman the holy scapular as a token, wishing the holy Order to be distinguished by that heavenly garment and to be protected by it from the evils that were assailing it. Moreover, as formerly the Order was unknown in Europe, and on this account many were importuning Honorius III for its abolition, the loving Virgin Mary appeared by night to Honorius and clearly bade him receive both the Order and its members with kindness.

The Blessed Virgin has en-

Ordinem sibi tam acceptum multis prærogativis beatissima Virgo insignivit; verum et in alio (cum ubique et potentia et misericordia plurimum valeat) filios in scapularis societatem relatos, qui abstinentiam modicam, precesque paucas eis præscriptas frequentarunt, ac pro sui status ratione castitatem coluerunt, materno plane affectu, dum igne purgatorii expiantur, solari, ac in cœlestem patriam obtentu suo quantocius pie creditur efferre. Tot ergo tantisque beneficiis Ordo cumulatus, solemnem beatissimæ Virginis Commemorationem ritu perpetuo ad ejusdem Virginis gloriam quotannis celebrandam instituit.

riched the Order so dear to her with many privileges, not only in this world, but also in the next (for everywhere she is most powerful and merciful). For it is piously believed that those of her children who, having been enrolled in the Confraternity of the Scapular, have fulfilled the small abstinence and said the few prayers prescribed, and have observed chastity as far as their state of life demands, will be consoled by our Lady while they are being purified in the fire of purgatory, and will through her intercession be taken thence as soon as possible to the heavenly country. The Order, thus laden with so many graces, has ordained that this solemn commemoration of the Blessed Virgin should be yearly observed for ever, to her greater glory.

Queen of Carmel, hear the voice of the Church as she sings to thee on this day. When the world was languishing in ceaseless expectation, thou wert already its hope. Unable as yet to understand thy greatness, it nevertheless, during the reign of types, loved to clothe thee with the noblest symbols. In admiration and in gratitude for benefits foreseen, it surrounded thee with all the notions of beauty, strength, and grace suggested by the loveliest landscapes, the flowery plains, the wooded heights, the fertile valleys, especially of Carmel, whose very name signifies 'the plantation of the Lord.' On its summit our fathers, knowing that Wisdom had set her throne in the cloud, hastened by their burning desires the coming of the saving sign: at length there was given to their prayers what the Scripture calls *perfect knowledge*, and *the knowledge of the great paths of the clouds*.[1] And when He who maketh His *chariot* and His

[1] Job xxxvii. 16.

dwelling in the obscurity of a *cloud* had herein shown Himself, in a nearer approach, to the practised eye of the father of prophets, then did a chosen band of holy persons gather in the solitudes of the blessed mountain, as heretofore Israel in the desert, to watch the least movements of the mysterious cloud, to receive from it their guidance in the paths of life, and their light in the long night of expectation.

O Mary, who from that hour didst preside over the watches of God's army, without ever failing for a single day: now that the Lord has truly come down through thee, it is no longer the land of Judea alone, but the whole earth that thou coverest as a cloud, shedding down blessings and abundance. Thine ancient clients, the sons of the prophets, experienced this truth when, the land of promise becoming unfaithful, they were forced to transplant into other climes their customs and traditions; they found that even into our far West the cloud of Carmel had poured its fertilizing dew, and that nowhere would its protection be wanting to them. This feast, O Mother of our God, is the authentic attestation of their gratitude, increased by the fresh benefits wherewith thy bounty accompanied the new exodus of the remnant of Israel. And we, the sons of ancient Europe, we too have a right to echo the expression of their loving joy; for since their tents have been pitched around the hills where the new Sion is built upon Peter, the cloud has shed all around showers of blessing more precious than ever, driving back into the abyss the flames of hell and extinguishing the fire of purgatory.

Whilst, then, we join with them in thanksgiving to thee, deign thyself, O Mother of divine grace, to pay our debt of gratitude to them. Protect them ever. Guard them in these unhappy times, when the hypocrisy of modern persecutors has more fatal results than the rage of the Saracens. Preserve the life in the deep roots of the old stock, and rejoice it by the accession of new branches, bearing, like the old ones, flowers and fruits that shall be pleasing to thee, O Mary. Keep up

in the hearts of the sons that spirit of retirement and contemplation which animated their fathers under the shadow of the cloud; may their sisters, too, wheresoever the Holy Spirit has established them, be ever faithful to the traditions of the glorious past, so that their holy lives may avert the tempest and draw down blessings from the mysterious cloud. May the perfume of penance that breathes from the holy mountain purify the now corrupted atmosphere around; and may Carmel ever present to the Spouse the type of the beauties He loves to behold in His Bride!

JULY 17

SAINT ALEXIUS

CONFESSOR

ALTHOUGH we are not commanded to follow the saints to the extremities where their heroic virtue leads them, nevertheless, from their inaccessible heights, they still guide us along the easier paths of the plain. As the eagle upon the orb of day, they fixed their unflinching gaze upon the Sun of Justice; and, irresistibly attracted by His divine splendour, they poised their flight far above the cloudy region where we are glad to screen our feeble eyes. But however varied be the degrees of brightness for them and for us, the light itself is unchangeable, provided that, like them, we draw it from the authentic source. When the weakness of our sight would lead us to mistake false glimmerings for the truth, let us think of these friends of God; if we have not courage enough to imitate them, where the commandments leave us free to do so or not, let us at least conform our judgments and appreciations to theirs: their view is more trustworthy, because farther reaching; their sanctity is nothing but the rectitude wherewith they follow up unflinchingly, even to its central focus, the heavenly ray, whereof we can scarcely bear a tempered reflection. Above all, let us not be led so far astray by the will-o'-the-wisps of this world of darkness as to wish to direct, by their false light, the actions of the saints: can the owl judge better of the light than the eagle ?

Descending from the pure firmament of the holy liturgy even to the humblest conditions of Christian life, the light which led Alexius to the highest point of detachment is thus subdued by the apostle to the capacity of all: ' If any man take a wife, he hath not

sinned, nor the virgin whom he marrieth; nevertheless, such shall have tribulation of the flesh, which I would fain spare you. This, therefore, I say, brethren: the time is short; it remaineth, therefore, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not; for the fashion of this world passeth away.'[1]

Yet it passes not too quickly for our Lord to show that His words never pass away. Five centuries after the glorious death of Alexius, the eternal God, to whom distance and time are as nothing, gave him a hundredfold the posterity he had renounced for the love of Him. The monastery on the Aventine, which still bears his name together with that of the martyr Boniface, had become the common patrimony of East and West in the Eternal City; the two great monastic families of Basil and Benedict united under the roof of Alexius, and the seed taken from the tomb by the monk-bishop St. Adalbert brought forth the fruit of faith among the Northern nations. The Church gives us the following very short notice of our hero:

Alexius Romanorum nobilissimus, propter eximium Jesu Christi amorem prima nocte nuptiarum peculiari Dei monitu relinquens intactam sponsam, illustrium orbis terræ ecclesiarum peregrinationem suscepit. Quibus in itineribus cum ignotus septemdecim annos fuisset, aliquando apud Edessam, Syriæ urbem, per imaginem sanctissimæ Mariæ Virginis, ejus nomine divulgato, inde navi discessit. Ad portum Romanum appulsus, a patre suo tamquam alienus pauper hospitio accipitur: apud quem omnibus incognitus, cum decem

Alexius was the son of one of Rome's noblest families. Through his exceeding love for Jesus Christ, he, by a special inspiration from God, left his wife still a virgin on the first night of the marriage, and undertook a pilgrimage to the most illustrious churches all over the world. For seventeen years he remained unknown, while performing these pilgrimages, and then his name was revealed at Edessa, a town of Syria, by an image of the most holy Virgin Mary. He therefore left Syria by sea and sailed to the port of Rome, where he

[1] *Cf.* 1 Cor. vii. 28-31.

et septem annos vixisset, relicto scripto sui nominis, sanguinis, ac totius vitæ cursu, migravit in cœlum, Innocentio Primo Summo Pontifice.

was received as a guest by his own father, who took him for a poor stranger. He lived in his father's house, unknown to all, for seventeen years, and then passed to heaven, leaving a written paper which revealed his name, his family, and the story of his whole life. His death occurred in the Pontificate of Innocent I.

Man of God! Such is the name given thee, O Alexius, by heaven; the name whereby thou art known in the East, and which Rome sanctions by her choice of the Epistle to be read in this day's Mass.[1] The apostle there applies this beautiful title to his disciple Timothy, while recommending to him the very virtues thou didst practise in so eminent a degree. This sublime designation, which shows us the dignity of heaven within the reach of men, thou didst prefer to the proudest titles earth could bestow. These latter were, indeed, offered thee, together with all the honours permitted by God to those who are satisfied with merely not offending Him; but thy great soul despised the transitory gifts of the world. In the midst of the splendours of thy marriage-feast, thou didst hear a music which charms the soul from earth—that music which, two centuries before, the noble Cecily, too, had heard in another palace of the queen city. The hidden God, who left the joys of the heavenly Jerusalem and on earth had not where to lay His head, discovered Himself to thy pure heart; and being filled with His love, thou hadst also the *mind which was in Christ Jesus*.[2] With the freedom, which yet remained to thee, of choosing between the perfect life, and the consummation of an earthly union, thou didst resolve to be a *pilgrim and a stranger on the earth*,[3] that thou mightest merit to possess eternal Wisdom in thy heavenly fatherland. O wonderful paths! O unsearchable ways whereby that Wisdom

[1] 1 Tim. vi. 11. [2] Phil. ii. 5. [3] Heb. xi. 13.

of the Father guides all those who are won by love! The Queen of heaven, as if applauding this spectacle worthy of angels, revealed to the East the illustrious name thou wouldst fain conceal under the garb of holy poverty. A second flight brought thee back, after seventeen years' absence, to the land of thy birth, and even there thou wert able, by thy valiant faith, to dwell as in a strangle land. Under that staircase of thy home, now held in loving veneration, thou wert exposed to the insults of thy own slaves, being but an unknown beggar in the eyes of thy father and mother, and of the bride who still mourned for thee. There didst thou spend, without ever betraying thyself, another seventeen years, awaiting thy happy passage to thy true home in heaven. God Himself made it an honour to be called thy God, when at the moment of thy precious death a mighty voice resounded through Rome, bidding all seek the 'man of God.' Remember, O Alexius, what the voice added concerning that man of God: 'He shall pray for Rome, and shall be heard.' Pray, then, for the illustrious city of thy birth, which owed to thee its safety under the assault of the barbarians, and which now surrounds thee with far greater honours than it would have done hadst thou but upheld within its walls the traditions of thy noble ancestors. Hell boasts of having snatched that city from the successors of Peter and of Innocent: pray, and may heaven hear thee once more, against the modern successors of Alaric. Guided by the light of thy sublime actions, may the Christian people rise more and more above the earth; lead us all safely by the narrow way to the home of our heavenly Father!

JULY 18

SAINT CAMILLUS OF LELLIS

CONFESSOR

THE Holy Spirit, who desires to raise our souls above this earth, does not therefore despise our bodies. The whole man is His creature and His temple, and it is the whole man He must lead to eternal happiness. The Body of the Man-God was His masterpiece in material creation; the divine delight He takes in that perfect Body He extends in a measure to ours; for that same Body, framed by Him in the womb of the most pure Virgin, was from the very beginning the model on which ours are formed. In the re-creation which followed the Fall, the Body of the Man-God was the means of the world's redemption; and the economy of our salvation requires that the virtue of His saving Blood should not reach the soul except through the body, the divine sacraments being all applied to the soul through the medium of the senses. Admirable is the harmony of nature and grace; the latter so honours the material part of our being that she will not draw the soul without it to the light and to heaven. For in the unfathomable mystery of sanctification, the senses do not merely serve as a passage; they themselves experience the power of the sacraments, like the higher faculties of which they are the channels; and the sanctified soul finds the humble companion of her pilgrimage already associated with her in the dignity of divine adoption, which will cause the glorification of our bodies after the resurrection. Hence the care given to the very body of our neighbour is raised to the nobleness of holy charity; for being inspired by this charity, such acts partake of the love wherewith our heavenly Father surrounds even the members of His beloved children.

I was sick, and ye visited Me,[1] our Lord will say on the last day, showing that even the infirmities of our fallen state in this land of exile, the bodies of those whom He deigns to call His brethren, share in the dignity belonging by right to the eternal, only-begotten Son of the Father. The Holy Spirit, too, whose office it is to recall to the Church all the words of our Saviour, has certainly not forgotten this one; the seed, falling into the good earth of chosen souls, has produced a hundredfold the fruits of grace and heroic self-devotion. Camillus of Lellis received it lovingly, and the mustard-seed became a great tree offering its shade to the birds of the air. The Order of Regular Clerks, Servants of the Sick, or of Happy Death, deserves the gratitude of mankind; as a sign of heaven's approbation, angels have more than once been seen assisting its members at the bedside of the dying.

The liturgical account of St. Camillus' life is so full that we need add nothing to it.

Camillus Bucclanici Theatinæ diœcesis oppido ex nobili Lelliorum familia natus est matre sexagenaria, cui gravidæ visum est per quietem, puerulum Crucis signo in pectore munitum, et agmini puerorum idem signum gestantium præeuntem, se peperisse. Adolescens rem militarem secutus, sæculi vitiis aliquamdiu indulsit, donec vigesimum quintum agens ætatis annum, tanto supernæ gratiæ lumine, divinæque offensæ dolore correptus fuit, ut uberrimo lacrymarum imbre illico perfusus, anteactæ vitæ sordes indesinenter abstergere, novumque induere hominem firmiter decreverit. Quare ipso, quo id contigit. Purificationis beatissimæ Virginis festo die, ad Fratres Mi-

Camillus was born at Bacchianico, a town of the diocese of Chieti. He was descended from the noble family of the Lelli, and his mother was sixty years old at the time of his birth. While she was with child with him, she dreamt that she gave birth to a little boy, who was signed on the breast with the cross, and was the leader of a band of children, wearing the same sign. As a young man he followed the career of arms, and gave himself up for a time to worldly vices, but in his twenty-sixth year he was so enlightened by heavenly grace, and seized with so great a sorrow for having offended God, that on the spot, shedding a flood of tears, he firmly resolved un

[1] St. Matt. xxv. 36.

nores, quos Capuccinos vocant, convolans, ut eorum numero adscriberetur, summis precibus exoravit. Voti cŏmpos semel atque iterum factus est; sed fœdo ulcere, quo aliquando laboraverat, in ejus tibia iterato recrudescente, divinæ providentiæ majora de eo disponentis consilio humiliter se subjecit, suique victor, illius religionis bis expetitum, et susceptum habitum bis dimisit.

ceasingly to wash away the stains of his past life, and to put on the new man. Therefore on the very day of his conversion, which happened to be the feast of the Purification of the Blessed Virgin, he hastened to the Friars Minor, who are called Capuchins, and begged most earnestly to be admitted into their number. His request was granted on this and on a subsequent occasion, but each time a horrible ulcer, from which he had suffered before, broke out again upon his leg; wherefore he humbly submitted himself to the designs of Divine Providence, which was preparing him for greater things, and conquering himself he twice laid aside the Franciscan habit, which he had twice asked for and obtained.

Romam profectus, in nosocomium, quod Insanabilium dicitur, receptus est: cujus etiam administrationem, ob perspectas ejus virtutes sibi demandatam, summa integritate ac sollicitudine vere paterna peregit. Omnium ægrorum servum se reputans, eorum sternere lectulos, sordes tergere, ulceribus mederi, agonique extremo piis precibus et cohortationibus opem ferre solemne habuit; quibus in muneribus præclara præbuit admirabilis patientiæ, invictæ fortitudinis, et heroicæ charitatis exempla. Verum cum animarum in extremis periclitantium, quod unice intendebat, levamini subsidium litterarum plurimum conferre intelligeret, triginta duos annos natus, in primis grammaticæ elementis tiroci-

He set out for Rome and was received into the hospital called that of the Incurables. His virtues became so well known that the management of the institution was entrusted to him, and he discharged it with the greatest integrity and a truly paternal solicitude. He esteemed himself the servant of all the sick, and was accustomed to make their beds, to wash them, to heal their sores, and to aid them in their last agony with his prayers and pious exhortations. In discharging these offices he gave striking proofs of his wonderful patience, unconquered fortitude, and heroic charity. But when he perceived how great an advantage the knowledge of letters would be to him in assisting those

nium inter pueros iterum subire non erubuit. Sacerdotio postea rite initiatus, nonnullis sibi adjunctis sociis, prima jecit Congregationis Clericorum Regularium infirmis ministrantium fundamenta, irrito conatu obnitente humani generis hoste, nam Camillus cœlesti voce e Christi crucifixi, manus etiam de ligno avulsas admirando prodigio protendentis, simulacro emissa mirabiliter confirmatus, ordinem suum a Sede Apostolica approbari obtinuit; sodalibus quarto obstrictis maxime arduo voto, infirmis, quos etiam pestis infecerit, ministrandi. Quod institutum, quam foret Deo acceptum, et animarum saluti proficuum, sanctus Philippus Nerius, qui Camillo a sacris confessionibus erat, comprobavit, dum ejus alumnis decedentium agoni opem ferentibus angelos suggerentes verba sæpius se vidisse testatus est.

in danger of death, to whose service he had devoted his life, he was not ashamed at the age of thirty-two to return again to school and to learn the first elements of grammar among children. Being afterwards promoted in due order to the priesthood, he was joined by several companions, and in spite of the opposition attempted by the enemy of the human race, laid the foundations of the Congregation of Regular Clerks, Servants of the Sick. In this work Camillus was wonderfully strengthened by a heavenly voice coming from an image of Christ crucified, which, by an admirable miracle loosing the hands from the wood, stretched them out towards him. He obtained the approbation of his order from the Apostolic See. Its members bind themselves by a fourth and very arduous vow—namely, to minister to the sick, even those infected with the plague. St. Philip Neri, who was his confessor, attested how pleasing this institution was to God, and how greatly it contributed toward the salvation of souls; for he declared that he often saw angels suggesting words to disciples of Camillus, when they were assisting those in their agony.

Arctioribus hisce vinculis ægrotantium ministerio mancipatus, mirum est qua alacritate, nullis fractus laboribus, nullis deterritus vitæ periculis, diu noctuque ad supremum usque spiritum, eorum commodis vigilaverit. Omnibus omnia factus, vilissima quæque

When he had thus bound himself more strictly than before to the service of the sick, he devoted himself with marvellous ardour to watching over their interests, by night and by day, till his last breath. No labour could tire him, no peril of his life could affright

officia demississimo obsequio, flexisque plerumque genibus, veluti Christum ipsum cerneret in infirmis, hilari promptoque animo arripiebat; utque omnium indigentiis præsto esset, generalem ordinis præfecturam, cœlique delicias, quibus in contemplatione defixus affluebat, sponte dimisit. Paternus vero illius erga miseros amor tum maxime effulsit, dum et Urbs contagioso morbo primum, deinde extrema annonæ laboraret inopia et Nolæ in Campania dira pestis grassaretur. Tanta denique in Deum et proximum charitate exarsit ut angelus nuncupari, et angelorum opem in vario itinerum discrimine experiri promereretur. Prophetiæ dono, et gratia sanitatum præditus, arcana quoque cordium inspexit; ejusque precibus nunc cibaria multiplicata sunt, nunc aqua in vinum conversa. Tandem vigiliis, jejuniis, et assiduis attritus laboribus, cum pelle tantum et ossibus constare videretur, quinque molestis æque ac diutinis morbis, quos misericordias Domini appellabat, fortiter toleratis, sacramentis munitus, Romæ inter suavissima Jesu et Mariæ nomina, ad ea verba: Mitis atque festivus Christi Jesu tibi adspectus appareat: qua prædixerat hora, obdormivit in Domino, pridie Idus Julii, anno salutis millesimo sexcentesimo decimo quarto, ætatis suæ sexagesimo quinto: quem pluribus illustrem miraculis Benedictus decimusquartus solemni ritu sanctorum fastis adscripsit; et Leo decimus tertius, ex sacrorum Ca-

him. He became all to all, and claimed for himself the lowest offices, which he discharged promptly and joyfully, in the humblest manner, often on bended knees, as though he saw Christ Himself present in the sick. In order to be more at the command of all in need, he of his own accord laid aside the general government of the order, and deprived himself of the heavenly delights with which he was inundated during contemplation. His fatherly love for the unfortunate shone out with greatest brilliancy when Rome was suffering first from a contagious distemper, and then from a great scarcity of provisions; and also when a dreadful plague was ravaging Nola in Campania. In a word, he was consumed with so great a love of God and his neighbour that he was called an angel, and merited to be helped by the angels in different dangers which threatened him on his journeys. He was endowed with the gift of prophecy and the grace of healing, and he could read the secrets of hearts. By his prayers he at one time multiplied food, and at another changed water into wine. At length, worn out by watching, fasting, and ceaseless labour, he seemed to be nothing but skin and bone. He endured courageously five long and troublesome sicknesses, which he used to call the "Mercies of the Lord"; and, strengthened by the sacraments, with the sweet names of Jesus and Mary on his lips, he fell asleep

tholici orbis antistitum voto, ac Rituum Congregationis Consulto cœlestem omnium hospitalium et infirmorum ubique degentium patronum declaravit, ipsiusque nomen in agonizantium Litaniis invocari præcepit.

in our Lord, while these words were being said: "May Christ Jesus appear to thee with a sweet and gracious countenance." He died at Rome, at the hour he had foretold, on the day before the Ides of July, in the year of salvation 1614, the sixty-fifth of his age. He was made illustrious by many miracles, and Benedict XIV solemnly enrolled him upon the calendar of the saints. Leo XIII, at the desire of the bishops of the Catholic world, and with the advice of the Congregation of Rites, declared him the heavenly patron of all nurses and of the sick in all places, and ordered his name to be invoked in the Litanies for the Dying.

Angel of charity, by what wonderful paths did the Divine Spirit lead thee! The vision of thy pious mother remained long unrealized; before taking on thee the holy Cross and enlisting comrades under that sacred sign, thou didst serve the odious tyrant, who will have none but slaves under his standard, and the passion of gambling was wellnigh thy ruin. O Camillus, remembering the danger thou didst incur, have pity on the unhappy slaves of passion; free them from the madness wherewith they risk, to the caprice of chance, their goods, their honour, and their peace in this world and in the next. Thy history proves the power of grace to break the strongest ties and alter the most inveterate habits: may these men, like thee, turn their bent towards God, and change their rashness into love of the dangers to which holy charity may expose them! For charity, too, has its risks, even the peril of life, as the Lord of charity laid down His life for us: a heavenly game of chance, which thou didst play so well that the very angels applauded thee. But what is the hazarding of

earthly life compared with the prize reserved for the winner ?

According to the commandment of the Gospel read by the Church in thy honour, may we all, like thee, love our brethren as Christ has loved us ! Few, says St. Augustine, love one another to this end, that God may be all in all.[1] Thou, O Camillus, having this love, didst exercise it by preference towards those suffering members of Christ's mystic Body, in whom our Lord revealed Himself more clearly to thee, and in whom His kingdom was nearer at hand. Therefore has the Church in gratitude chosen thee, together with John of God, to be guardian of those homes for the suffering which she has founded with a mother's thoughtful care. Do honour to that Mother's confidence. Protect the hospitals against the attempts of an odious and incapable secularization, which, in its eagerness to lose the souls, sacrifices even the corporal well-being of the unhappy mortals committed to the care of its evil philanthropy. In order to meet our increasing miseries, multiply thy sons, and make them worthy to be assisted by angels. Wherever we may be in this valley of exile when the hour of our last struggle sounds, make use of thy precious prerogative which the holy liturgy honours to-day; help us, by the spirit of holy love, to vanquish the enemy and attain unto the heavenly crown !

[1] Homily on the Gospel of the day. In Joann. Tract. lxxxiii.

SAME DAY

ST. SYMPHOROSA AND HER SEVEN SONS

MARTYRS

FOR the second time in July a constellation of seven stars shines in the heavens. More fortunate than Felicitas, Symphorosa preceded in the arena the seven sons she was offering to God. From the throne where he was already reigning crowned with the martyr's diadem, Getulius the tribune, father of this illustrious family, applauded the combat whereby his race earned a far greater nobility than that of patrician blood, and gave to Rome a grander glory than was ever dreamed of by her heroes and poets. The Emperor Adrian, corrupt yet brilliant, sceptical yet superstitious, like the society around him, presided in person at the defeat of his gods. Threatening to burn the valiant woman in sacrifice to the idols, he received this courageous answer: 'Thy gods cannot receive me in sacrifice; but if thou burn me and my sons for the name of Christ, my God, I shall cause thy demons to burn with more cruel flames!' The execution of the mother and her sons was, indeed, the signal for a period of peace, during which the Kingdom of our Lord was considerably extended. Jerusalem, having under the leadership of a last false Messias revolted against Rome, was punished by being deprived of her very name; but the Church received the glory which the Synagogue once possessed when she produced the mother of the Machabees.

Another glory was reserved for this eighteenth day of July, in the year 1870: the Œcumenical Council of the Vatican, presided over by the immortal Pius IX, defined in its constitution, *Pastor Æternus*, the full, supreme, and immediate power of the Roman Pontiff over all the

Churches, and pronounced anathema against all who should refuse to recognize the personal infallibility of the same Roman Pontiff, speaking *ex cathedra*—*i.e.*, defining, as universal pastor, any doctrine concerning faith or morals. We may also remark that during these same days—viz., on a Sunday in the middle of July—the Greeks make a commemoration of the first six general councils: Nicea, Constantinople, Ephesus, Chalcedon, and the second and third of Constantinople. Thus, during these midsummer days, we are in the midst of feasts of heavenly light; and let us not forget that it is martyrdom, the supreme act of faith, that merits and produces light. Doubtless, Divine Wisdom, who plays in the world with number, weight, and measure, planned the beautiful coincidence which unites these two days, July 18, 136, and July 18, 1870. If in these latter days the word of God has been set free ,it is owing to the bloodshed by our fathers in its defence. The liturgy gives but a very short account of the immortal combat which glorifies this day:

Symphorosa Tiburtîna, Getulii martyris uxor, ex eo septem filios peperit, Crescentium, Julianum, Nemesium, Primitivum, Justinum, Stacteum, et Eugenium: qui omnes propter Christianæ fidei professionem una cum matre, Adriano Imperatore comprehensi sunt. Quorum pietas multis variisque tentata suppliciis, cum stabilis permaneret, mater, quæ filiis fidei magistra fuerat, dux eisdem ad martyrium exstitit. Nam saxo ad collum alligato in profluentem dejicitur: cujus corpus conquisitum a fratre ejus Eugenio sepelitur. Postridie ejus diei, qui fuit decimoquinto calendas Augusti, septem fratres singuli ad palum alligati, varie sunt interfecti. Crescentio guttur

Symphorosa, a native of Tivoli, was the wife of the martyr Getulius. She bore him seven sons, Crescentius, Julian, Nemesius, Primitivus, Justin, Stacteus, and Eugenius. Under the Emperor Adrian, they were all arrested, together with her, on account of their profession of the Christian faith. Their piety was tried by many different tortures, and, on their remaining constant, the mother, who had taught her sons, led the way to martyrdom. She was thrown into the river, with a huge stone tied round her neck. Her brother Eugenius searched for her body and gave it burial. The next day, which was the fifteenth of the Calends of August, the

ferro transfigitur: Juliano pectus confoditur: Nemesio cor transverberatur: Primitivo trajicitur umbilicus: Justinus membratim secatur: Stacteus telis configitur: Eugenius a pectore in duas partes dividitur. Ita octo hostiæ Deo gratissimæ sunt immolatæ. Corpora in altissimam foveam projecta sunt via Tiburtina, nono ab Urbe lapide: quæ postea Romam translata, condita sunt in Ecclesia Sancti Angeli in piscina.

seven brothers were tied to stakes and put to death in different ways. Crescentius had his throat transfixed; Julian was wounded in the breast; Nemesius was pierced in the heart, and Primitivus in the stomach; Justin was cut to pieces, limb by limb; Stacteus was pierced with darts, and Eugenius was cut in two from the breast. Thus eight victims most pleasing to God were immolated. Their bodies were thrown into a deep pit on the Tiburtian Way, nine miles from Rome; but they were afterwards translated into the city and buried in the Church of the Holy Angel in the Fish Market.

O Symphorosa, thou wife, sister, and mother of martyrs, thy desires are amply fulfilled; followed by thy seven children, thou rejoinest in the court of the Eternal King thy husband Getulius and his brother Amantius, brave combatants in the imperial army, but far more valiant soldiers of Christ. The words of our Lord: *A man's enemies shall be they of his own household*,[1] are abrogated in heaven; nor can this other sentence be there applied: *He that loveth father and mother more than Me, is not worthy of Me; he that loveth son or daughter more than Me, is not worthy of Me.*[2] There, the love of Christ our King predominates over all other loves; yet, far from extinguishing them, it makes them ten times stronger by putting its own energy into them; and, far from having *to set a man at variance against his father, and the daughter against her mother*,[3] it sets a divine seal upon the family and rivets its bonds for all eternity.

What nobility, O heroes, have ye conferred upon the world! Men may look up with more confidence

[1] St. Matt. x. 36. [2] *Ibid.* 37. [3] *Ibid.* 35.

towards heaven, for the angels will not despise a race that can produce such valiant combatants. The perfume of your holocaust accompanied your souls to the throne of God, and an effusion of grace was poured down in return. From the luminous track left by your martyrdom have sprung forth new splendours in our own days. With joyful gratitude we hail the providential reappearance, immediately after the Vatican Council, of the tomb which first received your sacred relics on the morrow of your triumph. Soldiers of Christ ! preserve in us the gifts ye have bestowed on us; convince the many Christians who have forgotten it, that faith is the most precious possession of the just.

JULY 19

SAINT VINCENT DE PAUL

CONFESSOR

VINCENT was a man of faith that *worketh by charity*.[1] At the time he came into the world—viz., at the close of the same century in which Calvin was born—the Church was mourning over many nations separated from the faith; the Turks were harassing all the coasts of the Mediterranean. France, worn out by forty years of religious strife, was shaking off the yoke of heresy from within, while by a foolish stroke of policy she gave it external liberty. The Eastern and Northern frontiers were suffering the most terrible devastations, and the West and centre were the scene of civil strife and anarchy. In this state of confusion, the condition of souls was still more lamentable. In the towns alone was there any sort of quiet, any possibility of prayer. The country people, forgotten, sacrificed, subject to the utmost miseries, had none to support and direct them but a clergy too often abandoned by their bishops, unworthy of the ministry, and wellnigh as ignorant as their flocks. Vincent was raised up by the Holy Spirit to obviate all these evils. The world admires the works of the humble shepherd of Buglose, but it knows not the secret of their vitality. Philanthropy would imitate them; but its establishments of to-day are destroyed to-morrow, like castles built by children in the sand, while the institution it would fain supersede remains strong and unchanged, the only one capable of meeting the necessities of suffering humanity. The reason of this is not far to seek: faith alone can understand the mystery of suffering, having penetrated its

[1] Gal. v. 6.

secret in the Passion of our Lord; and charity that would be stable must be founded on faith. Vincent loved the poor because he loved the God whom his faith beheld in them. 'O God!' he used to say, 'it does us good to see the poor, if we look at them in the light of God, and think of the high esteem in which Jesus Christ holds them. Often enough they have scarcely the appearance or the intelligence of reasonable beings, so rude and so earthly are they. But look at them by the light of faith, and you will see that they represent the Son of God, who chose to be poor; He in His Passion had scarcely the appearance of a man; He seemed to the Gentiles to be a fool, and to the Jews a stumbling-block, moreover He calls Himself the evangelist of the poor: *evangelizare pauperibus misit me.*'[1] This title of evangelist of the poor is the one that Vincent desired for himself, the starting-point and the explanation of all that he did in the Church. His one aim was to labour for the poor and the outcast; all the rest, he said, was but secondary. And he added, speaking to his sons of St. Lazare: 'We should never have laboured for the candidates for priesthood, nor in the ecclesiastical seminaries, had we not deemed it necessary, in order to keep the people in good condition, to preserve in them the fruits of the missions, and to procure them good priests.' That he might be able to consolidate his work in all its aspects, our Lord inspired Anne of Austria to make him a member of the Council of Conscience, and to place in his hands the office of extirpating the abuses among the higher clergy and of appointing pastors to the churches of France. We cannot here relate the history of a man in whom universal charity was, as it were, personified. But from the bagnio of Tunis, where he was a slave, to the ruined provinces for which he found millions of money, all the labours he underwent for the relief of every physical suffering were inspired by his zeal for the apostolate: by caring for the body, he strove to reach and succour the soul. At a time when men rejected the Gospel while

[1] St. Luke iv. 18.

striving to retain its benefits, certain wise men attributed Vincent's charity to philosophy. Nowadays they go further still, and in order logically to deny the author of the works they deny the works themselves. But if any there be who still hold the former opinion, let them listen to his own words, and then judge of his principles: 'What is done for charity's sake is done for God. It is not enough for us that we love God ourselves; our neighbour also must love him; neither can we love our neighbour as ourselves unless we procure for him the good we are bound to desire for ourselves—viz., divine love, which unites us to our Sovereign Good. We must love our neighbour as the image of God and the object of His love, and must try to make men love their Creator in return, and love one another also with mutual charity for the love of God, who so loved them as to deliver His own Son to death for them. But let us, I beg of you, look upon this Divine Saviour as a perfect pattern of the charity we must bear to our neighbour.'

The theophilanthropy of a century ago had no more right than had an atheist or a deist philosophy to rank Vincent, as it did, among the great men of its Calendar. Not nature, nor the pretended divinities of false science, but the God of Christians, the God who became Man to save us by taking our miseries upon Himself, was the sole inspirer of the greatest modern benefactor of the human race, whose favourite saying was: 'Nothing pleases me except in Jesus Christ.' He observed the right order of charity, striving for the reign of his Divine Master, first in his own soul, then in others; and, far from acting of his own accord by the dictates of reason alone, he would rather have remained hidden for ever in the face of the Lord, and have left but an unknown name behind him.

'Let us honour,' he wrote, 'the hidden state of the Son of God. There is our centre; there is what He requires of us for the present, for the future, for ever; unless His Divine Majesty makes known in His own unmistakable way that He demands something else of

us. Let us especially honour this divine Master's moderation in action. He would not always do all that He could do, in order to teach us to be satisfied when it is not expedient to do all that we are able, but only as much as is seasonable to charity and conformable to the Will of God. How royally do those honour our Lord who follow His holy Providence, and do not try to be beforehand with it! Do you not, and rightly, wish your servant to do nothing without your orders? and if this is reasonable between man and man, how much more so between the Creator and the creature!' Vincent, then, was anxious, according to his own expression, to 'keep alongside of Providence,' and not to outstep it. Thus he waited seven years before accepting the offers of the General de Gondi's wife, and founding his establishment of the Missions. Thus, too, when his faithful coadjutrix, Mademoiselle Le Gras, felt called to devote herself to the spiritual service of the Daughters of Charity, then living without any bond or common life, as simple assistants to the ladies of quality whom the man of God assembled in his Confraternities, he first tried her for a very long time. 'As to this occupation,' he wrote, in answer to her repeated petitions, 'I beg of you, once for all, not to think of it until our Lord makes known His will. You wish to become the servant of these poor girls, and God wants you to be His servant. For God's sake, Mademoiselle, let your heart imitate the tranquillity of our Lord's heart, and then it will be fit to serve Him. The Kingdom of God is peace in the Holy Ghost; He will reign in you if you are in peace. Be so, then, if you please, and do honour to the God of peace and love.'

What a lesson given to the feverish zeal of an age like ours by a man whose life was so full! How often, in what we can call good works, do human pretensions sterilize grace by contradicting the Holy Ghost! Whereas Vincent de Paul, who considered himself 'a poor worm creeping on the earth, not knowing where he goes, but only seeking to be hidden in Thee, my God, who art

all his desire,'—the humble Vincent saw his work prosper far more than a thousand others, and almost without his being aware of it. Towards the end of his long life he said to his daughters: ' It is Divine Providence that set your congregation on its present footing. Who else was it, I ask you ? I can find no other. We never had such an intention. I was thinking of it only yesterday, and I said to myself: Is it you who had the thought of founding a Congregation of Daughters of Charity ? Oh ! certainly not. Is it Mademoiselle Le Gras ? Not at all. O my daughters, I never thought of it, your "*sœur servante*" never thought of it, neither did M. Portail (Vincent's first and most faithful companion in the Mission). Then it is God who thought of it for you; Him, therefore, we must call the Founder of your Congregation, for truly we cannot recognize any other.'

Although with delicate docility, Vincent could no more forestall the action of God than an instrument the hand that uses it, nevertheless, once the divine impulse was given, he could not endure the least delay in following it, nor suffer any other sentiment in his soul but the most absolute confidence. He wrote again, with his charming simplicity, to the helpmate given him by God: ' You are always giving way a little to human feelings, thinking that everything is going to ruin as soon as you see me ill. O woman of little faith, why have you not more confidence and more submission to the guidance and example of Jesus Christ ? This Saviour of the world entrusted the well-being of the whole Church to God His Father; and you, for a handful of young women, evidently raised up and gathered together by His providence, you fear that He will fail you ! Come, come, Mademoiselle, you must humble yourself before God.'

No wonder that faith, the only possible guide of such a life, the imperishable foundation of all that he was for his neighbour and in himself, was, in the eyes of Vincent de Paul, the greatest of treasures. He

who had pity for every suffering, even though well deserved; who, by an heroic fraud, took the place of a galley-slave in chains, was a pitiless foe to heresy, and could not rest till he had obtained either the banishment or the chastisement of its votaries. Clement XII, in the Bull of canonization, bears witness to this, in speaking of the pernicious error of Jansenism, which our saint was one of the first to denounce and prosecute. Never, perhaps, were these words of Holy Writ better verified: *The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them.*[1] Though this sect expressed, later on, a supreme disdain for *Monsieur Vincent*, it had not always been of that mind. 'I am,' he said to a friend, 'most particularly obliged to bless and thank God, for not having suffered the first and principal professors of that doctrine, men of my acquaintance and friendship, to be able to draw me to their opinions. I cannot tell you what pains they took, and what reasons they propounded to me; I objected to them, amongst other things, the authority of the Council of Trent, which is clearly opposed to them; and seeing that they still continued, I, instead of answering them, quietly recited my *Credo*; and that is how I have remained firm in the Catholic faith.'

But it is time to give the full account which Holy Church reads to-day in her liturgy. We will only remind our readers that in the year 1883, the fiftieth anniversary of the foundation of the St. Vincent de Paul Conferences at Paris, the Sovereign Pontiff Leo XIII proclaimed our saint the patron of the societies of charity in France.

Vincentius a Paulo, natione Gallus, Podii non procul ab Aquis Tarbellis in Aquitania natus, jam tum a puero eximiam in pauperes charitatem præ se tulit. A

Vincent de Paul, a Frenchman, was born at Pouy, near Dax, in Aquitaine, and from his boyhood was remarkable for his exceeding charity towards the poor. As a child

[1] Prov. xi. 3.

custodia paterni gregis ad litteras evocatus, humanas Aquis, divinas cum Tolosæ, tum Cæsaraugustæ didicit. Sacerdotio initiatus ac theologiæ laurea insignitus, in Turcas incidit, qui captivum in Africam adduxerunt. Sed in captivitate positus herum ipsum Christo rursus lucrifecit. Cum eo igitur ex barbaris oris, opitulante Deipara, sese propipiens, ad apostolica limina iter instituit. Unde in Galliam reversus, Clippiaci primum, mox Castellionis parœcias sanctissime rexit. Renuntiatus a rege primarius sacrorum minister in Galliæ triremibus, mirum quo zelo et ducum et remigum saluti operam posuerit. Monialibus Visitationis a sancto Francisco Salesio præpositus, tanta prudentia per annos circiter quadraginta eam curam sustinuit, ut maxime comprobaverit judicium sanctissimi præsulis, qui sacerdotem Vincentio digniorem nullum se nosse fatebatur.

he fed his father's flock, but afterwards pursued the study of the humanities at Dax, and of divinity first at Toulouse, then at Saragossa. Having been ordained priest, he took his degree as Bachelor of Theology; but falling into the hands of the Turks was led captive by them into Africa. While in captivity he won his master back to Christ, by the help of the Mother of God, and escaped together with him from that land of barbarians, and undertook a journey to the shrines of the apostles. On his return to France he governed in a most saintly manner the parishes first of Clichy and then of Châtillon. The king next appointed him chaplain of the French galleys, and his zeal in striving for the salvation of both officers and convicts was marvellous. St. Francis de Sales gave him as superior to his nuns of the Visitation, whom he ruled for forty years, with such prudence as amply to justify the opinion the holy bishop had expressed of him, that Vincent was the most worthy priest he knew.

Evangelizandis pauperibus, præsertim ruricolis, ad decrepitam usque ætatem indefessus incubuit, eique apostolico operi tum se, tum alumnos Congregationis, quam sub nomine Presbyterorum sæcularium Missionis instituit, perpetuo voto a sancta Sede confirmato, speciatim obstrinxit. Quantum autem augendæ cleri disciplinæ allaboraverit, testantur erecta majorum clericorum seminaria, collationum de divinis

He devoted himself with unwearying zeal, even in extreme old age, to preaching to the poor, especially to country people; and to this apostolic work he bound both himself and the members of the Congregation which he founded, called the Secular Priests of the Mission, by a special vow which the Holy See confirmed. He laboured greatly in promoting regular discipline among the clergy, as is proved

inter sacerdotes frequentia, et sacræ ordinationi præmittenda exercitia, ad quæ, sicut et ad pios laicorum secessus, instituti sui domicilia libenter patere voluit. Insuper ad amplificandam fidem et pietatem, evangelicos misit operarios, non in solas Galliæ provincias, sed et in Italiam, Poloniam, Scotiam, Hiberniam, atque ad Barbaros et Indos. Ipse vero, vita functo Ludovico decimotertio, cui morienti hortator adstitit, a regina Anna Austriaca, matre Ludovici decimiquarti, in sanctius consilium accitus, studiosissime egit, ut non nisi digniores ecclesiis ac monasteriis præficerentur; civiles discordiæ, singularia certamina, serpentes errores, quos simul sensit et exhorruit, amputarentur; debitaque judiciis apostolicis obedientia præstaretur ab omnibus.

by the seminaries for clerics which he built, and by the establishment, through his care, of frequent conferences for priests, and of exercises preparatory to Holy Orders. It was his wish that the houses of his institution should always lend themselves to these good works, as also to the giving of pious retreats for laymen. Moreover, with the object of extending the reign of faith and love, he sent evangelical labourers not only into the French provinces, but also into Italy, Poland, Scotland, Ireland, and even to Barbary and to the Indies. On the demise of Louis XIII, whom he had assisted on his deathbed, he was made a member of the Council of Conscience, by Queen Anne of Austria, mother of Louis XIV. In this capacity he was most careful that only worthy men should be appointed to ecclesiastical and monastic benefices, and strove to put an end to civil discord and duels, and to the errors then creeping in, which had alarmed him as soon as he knew of their existence; moreover, he endeavoured to enforce upon all a due obedience to the judgments of the Apostolic See.

Nullum fuit calamitatis genus, cui paterne non occurrerit. Fideles sub Turcarum jugo gementes, infantes expositos, juvenes dyscolos, virgines periclitantes, moniales dispersas, mulieres lapsas, ad triremes damnatos, peregrinos infirmos, artifices invalidos, ipsosque mente captos, ac innumeros mendicos subsidiis et

His paternal love brought relief to every kind of misfortune. The faithful groaning under the Turkish yoke, destitute children, incorrigible young men, virgins exposed to danger, nuns driven from their monasteries, fallen women, convicts, sick strangers, invalided workmen, even madmen, and innumerable

hospitiis etiamnum superstitibus excepit ac pie fovit. Lotharingiam, Campaniam, Picardiam, aliasque regiones peste, fame, belloque vastatas, prolixe refecit. Plurima ad perquirendos et sublevandos miseros sodalitia fundavit, inter quæ celebris matronarum cœtus, et late diffusa sub nomine Charitatis puellarum societas. Puellas quoque tum de Cruce, tum de Providentia ac Sanctæ Genovefæ ad sequioris sexus educationem erigendas curavit. Hæc inter et alia gravissima negotia, Deo jugiter intentus, cunctis affabilis, ac sibi semper constans, simplex, rectus, humilis, ab honoribus, divitiis ac deliciis semper abhorruit; auditus dicere: rem nullam sibi placere præterquam in Christo Jesu, quem in omnibus studebat imitari. Corporis demum afflictatione laboribus senioque attritus, die vigesima septima Septembris, anno salutis supra millesimum sexcentesimo sexagesimo, ætatis suæ octogesimo quinto, Parisiis, in domo Sancti Lazari, quæ caput est Congregationis Missionis, placide obdormivit. Quem virtutibus meritis ac miraculis clarum Clemens duodecimus inter sanctos retulit, ipsius celebritati die decima nona mensis Julii quotannis assignata. Hunc autem caritatis eximium heroem, de unoquoque hominum genere optime meritum, Leo tertius decimus, instantibus pluribus sacrorum antistitibus, omnium societatum caritatis in toto catholico orbe existentium, et ab eo quomodocumque promanantium, peculiarem apud

beggars. All these he aided and received with tender charity into his hospitable institutions which still exist. When Lorraine, Champagne, Picardy, and other districts were devastated by pestilence, famine, and war, he supplied their necessities with open hand. He founded other associations for seeking out and aiding the unfortunate; amongst others the celebrated Society of Ladies, and the now widespread institution of the Sisters of Charity. To him also is due the foundation of the Daughters of the Cross, of Providence, and of St. Genevieve, who are devoted to the education of girls. Amid all these and other important undertakings his heart was always fixed on God; he was affable to everyone, and always true to himself, simple, upright, humble. He ever shunned riches and honours, and was heard to say that nothing gave him any pleasure, except in Christ Jesus, whom he strove to imitate in all things. Worn out at length, by mortification of the body, labours, and old age, on September 27, in the year of salvation 1660, the eighty-fifth of his age, he peacefully fell asleep, at Paris, at Saint Lazare, the mother-house of the Congregation of the Mission. His virtues, merits, and miracles having made his name celebrated, Clement XII enrolled him among the saints, assigning for his annual feast July 19. Leo XIII, at the request of several bishops, declared and appointed this

Deum Patronum declaravit et constituit.

great hero of charity, who has deserved so well of the human race, the peculiar patron before God of all the charitable societies existing throughout the Catholic world, and of all such as may hereafter be established.

How full a sheaf dost thou bear, O Vincent, as thou ascendest laden with blessings from earth to thy true country! O thou, the most simple of men, though living in an age of splendours, thy renown far surpasses the brilliant reputation which fascinated thy contemporaries. The true glory of that century, and the only one that will remain to it when time shall be no more, is to have seen, in its earlier part, saints powerful alike in faith and love, stemming the tide of Satan's conquests, and restoring to the soil of France, made barren by heresy, the fruitfulness of its brightest days. And now, two centuries and more after thy labours, the work of the harvest is still being carried on by thy sons and daughters, aided by new assistants who also acknowledge thee for their inspirer and father. Thou art now in the kingdom of heaven where grief and tears are no more, yet day by day thou still receivest the grateful thanks of the suffering and the sorrowful.

Reward our confidence in thee by fresh benefits. No name so much as thine inspires respect for the Church in our days of blasphemy. And yet those who deny Christ now go so far as to endeavour to stifle the testimony which the poor have always rendered to Him on thy account. Wield, against these ministers of hell, the two-edged sword, wherewith it is given to the saints to avenge God in the midst of the nations: treat them as thou didst the heretics of thy day; make them either deserve pardon or suffer punishment, be converted or be reduced by heaven to the impossibility of doing harm. Above all, take care of the unhappy beings whom these satanic men deprive of spiritual help in their last moments. Elevate thy daughters to the high level

required by the present sad circumstances, when men would have their devotedness to deny its divine origin and cast off the guise of religion. If the enemies of the poor man can snatch from his death-bed the sacred sign of salvation, no rule, no law, no power of this world or the next, can cast out Jesus from the soul of the Sister of Charity, or prevent his name from passing from her heart to her lips: neither death nor hell, neither fire nor flood can stay him, says the Canticle of Canticles.

Thy sons, too, are carrying on thy work of evangelization; and even in our days their apostolate is crowned with the diadem of sanctity and martyrdom. Uphold their zeal; develop in them thy own spirit of unchanging devotedness to the Church and submission to the supreme Pastor. Forward all the new works of charity springing out of thy own, and placed by Rome to thy credit and under thy patronage. May they gather their heat from the divine fire which thou didst kindle on the earth; may they ever seek first the kingdom of God and His justice, never deviating, in the choice of means, from the principle thou didst lay down for them of 'judging, speaking, and acting, exactly as the Eternal Wisdom of God, clothed in our weak flesh, judged, spoke, and acted.'

JULY 20

SAINT JEROME ÆMILIAN

CONFESSOR

SPRUNG from the powerful aristocracy which won for Venice twelve centuries of splendour, Jerome came into the world when that city had reached the height of its glory. At fifteen years of age he became a soldier, and was one of the heroes in that formidable struggle wherein his country withstood the united powers of almost all Europe in the League of Cambrai. The golden city, crushed for a moment, but soon restored to her former condition, offered her honours to the defender of Castelnovo, who, like herself, had fallen bravely and risen again. But our Lady of Treviso had delivered him from his German prison, only to make him her own captive; she brought him back to the city of St. Mark, there to fulfil a higher mission than the proud republic could have entrusted to him. The descendant of the Æmiliani, captivated, as was Lawrence Justinian a century before, by Eternal Beauty, would now live only for the humility which leads to heaven, and for the lofty deeds of charity. His title of nobility will be derived from the obscure village of Somascha, where he will gather his newly recruited army; and his conquests will be the bringing of little children to God. He will no more frequent the palaces of his patrician friends, for he now belongs to a higher rank: they serve the world, he serves heaven; his rivals are the angels, whose ambition, like his own, is to preserve unsullied for the Father the service of those innocent souls whom the greatest in heaven must resemble.

'The soul of the child,' as the Church tells us to-day by the golden mouth of St. John Chrysostom, 'is free from all passions. He bears no ill-will towards them

that have done him harm, but goes to them as friends, just as if they had done nothing. And though he be often beaten by his mother, yet he always seeks her and loves her more than anyone else. If you show him a queen in her royal crown, he prefers his mother clad in rags, and would rather see her unadorned than the queen in magnificent attire; for he does not appreciate according to riches or poverty, but by love. He seeks not for more than is necessary, and as soon as he has had sufficient milk he quits the breast. He is not oppressed with the same sorrows as we, nor troubled with care for money and the like; neither is he rejoiced by our transitory pleasures, nor affected by corporal beauty. Therefore our Lord said: *Of such is the kingdom of heaven*, wishing us to do of our own free will what children do by nature.'[1]

Their guardian angels, as our Lord Himself said, gazing into those pure souls, are not distracted from the contemplation of their heavenly Father: for He rests in them as on the wings of Cherubim, since baptism has made them His children. Happy was our saint to have been chosen by God to share the loving cares of the angels here below, before partaking of their bliss in heaven. The following detailed account is given by Holy Church:

Hieronymus, e gente patricia Æmiliana Venetiis ortus, a prima adolescentia militiæ addictus, difficillimis Reipublicæ temporibus Castro Novo ad Quarum in montibus Tarvisinis praeficitur. Arce ab hostibus capta, ipse in teterrimum carcerem detruditur, manibus ac pedibus vinctus; cui omni humana ope destituto beatissima Virgo ejus precibus exorata, clemens adest, vincula solvit, et per medios hostes, qui vias omnes obse-

Jerome was born at Venice, of the patrician family of the Æmiliani, and from his boyhood embraced a military life. At a time when the Republic was in great difficulty, he was placed in command of Castelnovo, in the territory of Quero, in the mountains of Treviso. The fortress was taken by the enemy, and Jerome was thrown, bound hand and foot, into a horrible dungeon. When he found himself thus destitute of all human aid, he

[1] CHRYS. in Matt. Hom. lxii. al. lxiii.

derant, in Tarvisii conspectum incolumem ducit. Urbem ingressus, ad Deiparæ aram, cui se voverat, manicas, compedes, catenas, quas secum detulerat, in accepti beneficii testimonium suspendit. Reversus Venetias, cœpit pietatis studia impensius colere, in pauperes mire effusus, sed puerorum præsertim misertus, qui parentibus orbati, egeni et sordidi per urbem vagabantur, quos in ædes a se conductas recepit de suo alendos, et Christianis moribus imbuendos.

Per eos dies Venetias appulerant beatus Cajetanus, et Petrus Caraffa postmodum Paulus quartus, qui Hieronymi spiritu, novoque instituto colligendi orphanos probato, illum in incurabilium hospitale adduxerunt, in quo orphanos simul educaret, atque ægrotis pari charitate inserviret. Mox eorumdem hortatu in proximam continentem profectus, Brixiæ primum, deinde Bergomi, atque Novocomi orphanotrophia erexit: Bergomi præsertim, ubi præter duo, pro pueris unum, et pro puellis alterum, domum excipiendis, novo in illis regionibus exemplo mulieribus a turpi vita ad pœnitentiam conversis, ape-

prayed most earnestly to the Blessed Virgin, who mercifully came to his assistance. She loosed his bonds, and led him safely through the midst of his enemies, who had possession of every road, till he was within sight of Treviso. He entered the town; and, in testimony of the favour he had received, he hung up at the altar of our Lady, to whose service he had vowed himself, the manacles, shackles, and chains which he had brought with him. On his return to Venice he gave himself with the utmost zeal to exercises of piety. His charity towards the poor was wonderful; but he was particularly moved to pity for the orphan children who wandered poor and dirty about the town; he received them into houses which he hired, where he fed them at his own expense and trained them to lead Christian lives.

At this time Blessed Cajetan and Peter Caraffa, who was afterwards Paul IV, disembarked at Venice. They commended Jerome's spirit and his new institution for gathering orphans together. They also introduced him into the hospital for incurables, where he would be able to devote himself with equal charity to the education of orphans and to the service of the sick. Soon, at their suggestion, he crossed over to the continent and founded orphanages, first at Brescia, then at Bergamo and Como. At Bergamo his zeal was specially prolific, for there, besides two orphanages, one for boys and one for girls,

ruit. Somaschæ demum subsistens, in humili pago agri Bergomensis ad Venetæ ditionis fines, sibi, ac suis ibi sedem constituit, formamque induxit congregationis, cui propterea a Somascha nomen factum: quam subinde auctam et propagatam, nedum orphanorum regimini, et Ecclesiarum cultui, sed ad majorem Christianæ reipublicæ utilitatem, adolescentium in litteris et bonis moribus institutioni in collegiis, academiis, et seminariis addictam sanctus Pius Quintus inter Religiosos Ordines adscripsit, cæterique pontifices privilegiis ornarunt.

Orphanis colligendis intentus Mediolanum proficiscitur atque Ticinum; et utrobique collectis agminibus puerorum tectum, victum, vestem, magistros, nobilibus viris faventibus, provide constituit. Inde Somascham redux, omnibus omnia factus, a nullo abhorrebat opere, quod in proximi bonum cedere prævideret. Agricolis immixtus per agros sparsis, dum se illis adjutorem in metendis frugibus præbet, mysteria fidei explicabat, puerorum capita porrigine fœda abstergens, et patienter tractans curabat; putridis rusticorum vulneribus medebatur eo successu, ut gratia curationum donatus censeretur. In monte, qui Somaschæ imminet, reperta

he opened a house, an unprecedented thing in those parts, for the reception of fallen women who had been converted. Finally he took up his abode at Somascha, a small village in the territory of Bergamo, near to the Venetian border, and this he made his headquarters; here, too, he definitely established his congregation, which for this reason received the name of Somaschan. In course of time it spread and increased, and for the greater benefit of the Christian republic it undertook, besides the ruling and guiding of orphans and the taking care of sacred buildings, the education, both liberal and moral, of young men in colleges, academies, and seminaries. Pius V enrolled it among religious Orders, and other Roman Pontiffs have honoured it with privileges.

Entirely devoted to his work of rescuing orphans, Jerome journeyed to Milan and Pavia, and in both cities he collected numbers of children and provided them, through the assistance given him by noble personages, with a home, food, clothing, and education. He returned to Somascha, and, making himself all to all, he refused no labour which he saw might turn to the good of his neighbour. He associated himself with the peasants scattered over the fields, and while helping them with their work of harvesting, he would explain to them the mysteries of faith. He used to take care of children with the greatest patience, even

specu, in illam se abdidit, ubi se flagellis cædens, dies integros jejunus transigens, oratione in plurimam noctem protracta, super nudo saxo brevem somnum carpens, sui aliorumque noxarum pœnas luebat. In hujus specus interiori recessu ex arido silice exstillat aqua, precibus servi Dei, ut constans traditio est, impetrata, quæ usque in hodiernam diem jugiter manans, et in varias regiones delata ægris sanitatem plerumque conciliat. Tandem ex contagione, quæ per omnem vallem serpebat, dum ægrotantibus inservit, et vita functos propriis humeris ad sepulturam defert, contracto morbo, annos natus sex et quinquaginta, quam paulo ante prædixerat, pretiosam mortem obiit anno millesimo quingentesimo trigesimo septimo: quem pluribus in vita, et post mortem miraculis illustrem Benedictus decimus quartus Beatorum, Clemens vero decimus tertius Sanctorum fastis solemniter adscripsit.

going so far as to cleanse their heads, and he dressed the corrupt wounds of the village folk with such success that it was thought he had received the gift of healing. On the mountain which overhangs Somascha he found a cave in which he hid himself, and there scourging himself, spending whole days fasting, passing the greater part of the night in prayer, and snatching only a short sleep on the bare rock, he expiated his own sins and those of others. In the interior of this grotto, water trickles from the dry rock, obtained, as constant tradition says, by the prayers of the servant of God. It still flows, even to the present day, and being taken into different countries, it often gives health to the sick. At length, when a contagious distemper was spreading over the whole valley, and he was serving the sick and carrying the dead to the grave on his own shoulders, he caught the infection, and died at the age of fifty-six. His precious death, which he had foretold a short time before, occurred in the year 1537. He was illustrious both in life and death for many miracles. Benedict XIV enrolled him among the Blessed, and Clement XIII solemnly inscribed his name on the catalogue of the Saints.

With Vincent de Paul and Camillus of Lellis, thou, O Jerome Æmilian, completest the triumvirate of charity. Thus does the Holy Spirit mark His reign with traces of the Blessed Trinity; moreover, he would

show that the love of God which He kindles on earth, can never be without the love of our neighbour. At the very time when He gave thee to the world as a demonstration of this truth, the spirit of evil made it evident that true love of our neighbour cannot exist without love of God, and that this latter soon disappears in its turn when faith is extinct. Thus, between the ruins of the pretended reform and the ever-new fecundity of the Spirit of holiness, mankind was free to choose. The choice made was, alas! far from being always conformable to man's interest, either temporal or eternal.

With what good reason may we repeat the prayer thou didst teach thy little orphans: 'Lord Jesus Christ, our loving Father, we beseech Thee, by Thine infinite goodness, raise up Christendom once more, and bring it back to that upright holiness which flourished in the apostolic age.'

Thou didst labour strenuously at this great work of restoration. The Mother of Divine Grace, when she broke thy prison chains, set thy soul free from a more cruel captivity to continue the flight begun at baptism and in thy early years. Thy youth was renewed as the eagle's; and the valour which won thee thy spurs in earthly battles, being now strengthened tenfold in the service of the all-powerful Prince, carried the day over death and hell. Who could count thy victories in this new militia? Jesus, the King of the warfare of salvation, inspired thee with His own predilection for little children; countless numbers, saved by thee from perishing, and brought in their innocence to His divine caresses, owe to thee their crown in heaven. From thy throne, where thou art surrounded by this lovely company, multiply thy sons; uphold those who continue thy work on earth; may thy spirit spread more and more in these days, when Satan's jealousy strives more than ever to snatch the little ones from our Lord. Happy shall they be in their last hour who have accomplished the work of mercy pre-eminent in our days: saved the

faith of children, and preserved their baptismal innocence! Should they have formerly merited God's anger, they may with all confidence repeat the words thou didst love so well: 'O sweetest Jesus, be not unto me a Judge, but a Saviour!'

SAME DAY

SAINT MARGARET

VIRGIN AND MARTYR

THIS same day brings before us a rival of the warrior-martyr, St. George: Margaret, like him victorious over the dragon, and like him called in the Menæa of the Greeks, *the Great Martyr*. The cross was her weapon; and, like the soldier, the virgin, too, consummated her trial in her blood. They were equally renowned, also, in those chivalrous times when valour and faith fought hand in hand for Christ beneath the standard of the saints. So early as the seventh century our Western island rivalled the East in honouring the *pearl* drawn from the abyss of infidelity. Before the disastrous schism brought about by Henry VIII, the Island of Saints celebrated this feast as a double of the second class; women alone were obliged to rest from servile work, in gratitude for the protection afforded them by St. Margaret at the moment of childbirth—a favour which ranked her among the saints called in the Middle Ages *auxiliatores* or *helpers*. But it was not in England alone that Margaret was invoked, as history proves by the many and illustrious persons of all countries who have borne her blessed name. In heaven, too, there is great festivity around the throne of Margaret; we learn this from such trustworthy witnesses as St. Gertrude the Great[1] and St. Frances of Rome,[2] who, though divided by a century of time, were both, by a special favour

[1] Legatus divinæ pietatis, IV., XLV. [2] Visio XXXVI.

of their divine Spouse, allowed, while still on earth, to assist at this heavenly spectacle.

The ancient legend in the Roman Breviary was suppressed in the sixteenth century by St. Pius V as not being sufficiently authentic. We, therefore, give instead some responsories and antiphons and a collect, taken from what appears to be the very office said by St. Gertrude; for in the vision mentioned above allusion is made to one of these responsories, *Virgo veneranda*:[1]

RESPONSORIES

Felix igitur Margarita sacrilego sanguine progenita: * Fidem quam Spiritu Sancto percepit vitiorum maculis minus infecit.

℣. Ibat de virtute in virtutem, ardenter sitiens animæ salutem. * Fidem.

Blessed Margaret, though born of pagan blood: * Receiving the faith by the Holy Spirit, preserved it free from stain.

℣. She went from virtue to virtue, ardently desiring the salvation of her soul. * Receiving the faith.

℟. Hæc modica quidem in malitia, sed mire vigens pudicitia, præventa gratia Redemptoris: * Oviculas pascebat nutricis.

℣. Simplex fuit ut columba, quemadmodum serpens astuta. * Oviculas.

℟. Knowing no evil, she blossomed in purity, being prevented by the grace of our Saviour. * She tended the sheep for her foster-mother.

℣. Simple as the dove and prudent as the serpent. * She tended.

℟. Quadam die Odibrius, molestus Deo et hominibus, transiens visum in illam sparsit: * Mox in concupiscentiam ejus exarsit.

℣. Erat enim nimium formosa: in vultu scilicet ut rosa. * Mox.

℟. Odibrius, hateful to God and men, passing one day, cast his glance upon her. * And he burned with desire of her.

℣. For she was exceeding lovely; her face like a beautiful rose. * And he burned.

℟. Misit protinus clientes, ad inquirendos ejus parentes; * Ut si libera probaretur, in conjugium sibi copularetur.

℟. Forthwith he sent his men to inquire as to her parentage; * For that if she were of gentle blood, he fain would take her to wife.

[1] Breviarium Constantiense, Augustæ Vindelicorum, MCCCCXCIX.

℣. Sed hanc qui desponsaverat, non ita Christus præordinaverat. * Ut si.

℣. But Jesus Christ whose bride she was, had otherwise ordained. * For that if she were.

℟. Dum tyrannus intellexit quod eum virgo despexit: * Jussit eamdem iratus suis præsentari tribunalibus.

℟. When the tyrant heard that the virgin despised him, * Enraged he caused her to be brought to his tribunal.

℣. Quam sperans puellarum more minis flecti subjuncto terrore. * Jussit.

℣. For he hoped that, as maidens are wont, she would yield through fear of his threats. * Enraged.

℟. Virgo veneranda in, magna stans constantia, verba contempsit judicis: * Nil cogitans de rebus lubricis.

℟. The worshipful virgin stood firm in her constancy, setting at nought the words of the judge. * For she thought not of vile pleasures.

℣. Cœlestis præmii spe gaudens, in tribulatione erat patiens. * Nil cogitans.

℣. Rejoicing in the hope of a heavenly reward, she was patient under the trial. * For she thought not.

℟. Post carceris squalorem carnisque macerationem, Christi dilecta: * Tenebrosis denuo recluditur in locis.

℟. The beloved of Christ, after enduring the horrors of a dungeon, and the torturing of her flesh, * Is closed once more in a darksome prison.

℣. Nomen Domini laudare non desinens et glorificare. * Tenebrosis.

℣. She ceases not to praise and glorify the name of the Lord. * Is closed.

℟. Sancta martyre precatibus instante, draco fœtore plenus apparuit: * Qui hanc invadens totam absorbuit.

℟. While the holy martyr was instant in prayer, a foul dragon appeared; * And rushing upon her, he devoured her.

℣. Quem per medium signo crucis discidit, et de utero ejus illæsa exivit. * Qui.

℣. With the sign of the cross she rent him asunder, and came forth again unhurt. * And rushing.

ANTIPHONS

Ministri statim tenellæ corpus comburebant puellæ; sed hæc, oratione facta, igne permansit intacta.

The executioners burn the limbs of the tender maiden: but making her prayer she feels nought in the flame.

Vas immensum aqua plenum præses imperavit afferri: et in illud virginem ligatam demergi.

Laudabilis Dominus in suis virtutibus, vincula manuum relaxavit, suamque famulam de morte liberavit.

Videntes hæc mirabilia baptizati sunt quinque millia: quos capite plecti censuit ira præfecti: quibus est addicta Christi testis invicta, benedicens Deum deorum in sæcula sæculorum.

A great vessel full of water is brought by the judge's command: and the virgin is cast in bound.

The Lord, who is worthy of praise in His mighty deeds, loosened the fetters of His handmaid, and delivered her from death.

At the sight of these wonders five thousand are baptized: the prefect in anger commands them all to be beheaded, and after them the unconquerable witness of Christ blessing the God of gods for ever and ever.

PRAYER

Deus qui beatam Margaritam virginem tuam ad cœlos per martyrii palmam venire fecisti: concede nobis, quæsumus, ut ejus exempla sequentes ad te venire mereamur. Per Dominum.

O God, who didst lead Thy blessed virgin Margaret to heaven, with the palm of martyrdòm, grant, we beseech thee, that by following her example, we may merit to come even unto Thee. Through our Lord.

JULY 21

SAINT PRAXEDES

VIRGIN

ON this day Pudentiana's angelic sister at length obtained from her Spouse release from bondage, and from the burden of exile that weighed so heavily on this last scion of a holy and illustrious stock. New races, unknown to her fathers when they laid the world at the feet of Rome, now governed the Eternal City. Nero and Domitian had been actuated by a tyrannical spirit; but the philosophical Cæsars showed how absolutely they misconceived the destinies of the great city. The salvation of Rome lay in the hands of a different dynasty: a century back Praxedes' grandfather, more legitimate inheritor of the traditions of the Capitol than all the emperors present or to come, hailed in his guest, Simon Bar-Jona, the ruler of the future. Host of the prince of the apostles was a title handed down by Pudens to his posterity: for in the time of Pius I, as in that of St. Peter, his house was still the shelter of the Vicar of Christ. Left the sole heiress of such traditions, Praxedes, after the death of her beloved sister, converted her palaces into churches, which resounded day and night with divine praises, and where pagans hastened in crowds to be baptized. The policy of Antoninus respected the dwelling of a descendant of the Cornelii; but his adopted son, Marcus Aurelius, would make no such exception. An assault was made upon the title of Praxedes, and many Christians were taken and put to the sword. The virgin, overpowered with grief at seeing all slain around her, and herself untouched, turned to God and besought Him that she might die. Her body was laid with those of her relatives

in the cemetery of her grandmother, Priscilla. The following is the short notice given by the Church:

Praxedes, virgo Romana, Pudentianæ virginis soror, Marco Antonino imperatore Christianos persequente, eos facultatibus, opera, consolatione et omni charitatis officio prosequebatur. Nam alios domi occultabat; alios ad fidei constantiam hortabatur: aliorum corpora sepeliebat: iis, qui in carcere inclusi erant, qui in ergastulis exercebantur, nulla re deerat. Quæ cum tantam Christianorum stragem jam ferre non posset, Deum precata est, ut, si mori expediret, se e tantis malis eriperet. Itaque duodecimo calendas Augusti ad pietatis præmia vocatur in cœlum. Cujus corpus a Pastore presbytero in patris et sororis Pudentianæ sepulcrum illatum est, quod erat in cœmeterio Priscillæ, via Salaria.

Praxedes was a Roman virgin and sister of the virgin Pudentiana. When the emperor Marcus Antoninus persecuted the Christians, she devoted both her time and her wealth to consoling them, and doing them every charitable service in her power. Some she concealed in her house: others she encouraged to firmness of faith. She buried the dead, and saw that those who were imprisoned wanted for nothing. But at length being unable to bear the grief caused by such a wholesale butchery of the Christians, she prayed God that if it were expedient for her to die He would take her away from so much evil. Her prayer was heard, and on the twelfth of the Calends of August, she was called to heaven, to receive the reward of her charity. Her body was buried by the priest Pastor in the tomb where lay her father and her sister Pudentiana, in the cemetery of Priscilla, on the Salarian Way.

Mother Church is ever grateful to thee, O Praxedes! Thou hast long been in the enjoyment of thy divine Spouse, and still thou continuest the traditions of thy noble family, for the benefit of the saints on earth. When, in the eighth and ninth centuries, the martyrs, exposed to the profanations of the Lombards, were raised from their tombs and brought within the walls of the Eternal City, Paschal I sought hospitality for them where Peter had found it in the first century. What a day was that of July 20, 817, when, leaving the Catacombs, 2,300 of these heroes of Christ came to

seek in the title of Praxedes the repose which the barbarians had disturbed! What a tribute Rome offered thee, O Virgin, on that day! Can we do better than unite our homage with that of the glorious band, coming on the day of thy blessed feast, thus to acknowledge thy benefits? Descendant of Pudens and Priscilla, give us thy love of Peter, thy devotedness to the Church, thy zeal for the saints of God, whether militant still on earth or already reigning in glory.

JULY 22

SAINT MARY MAGDALEN

'THREE saints,' said our Lord to St. Bridget of Sweden, 'have been more pleasing to me than all others: Mary my mother, John the Baptist, and Mary Magdalen.'[1] The Fathers tell us that Magdalen is a type of the Gentile Church, called from the depth of sin to perfect holiness; and, indeed, better than any other, she personifies both the wanderings and the love of the human race, espoused by the Word of God. Like the most illustrious characters of the law of grace, she has her antitype in past ages. Let us follow the history of this great penitent as traced by unanimous tradition: Magdalen's glory will not be thereby diminished.

When, before all ages, God decreed to manifest His glory, He willed to reign over a world drawn from nothing; and as His goodness was equal to His power, He would have the triumph of supreme love to be the law of that kingdom, which the Gospel likens *unto a king who made a marriage for his son*.[2]

Passing over the pure intelligences whose nine choirs are filled with divine light, the immortal Son of the King of ages looked down to the extreme limits of creation; there he beheld human nature, made, indeed, to know God, but acquiring that knowledge laboriously; its weakness would better show His divine condescension: with it, then, He chose to contract His alliance.

Man is flesh and blood: so the Son of God would be made Flesh; He would not have angels, but men for His brothers. He that in heaven is the Splendour of His Father, and on earth the most beautiful of the sons of men, would draw the human race *with the cords of Adam*.[3] In the very act of creation He sealed His espousals by

[1] Revelationes S. BIRGITTÆ, lib. IV., cap. 108.
[2] St. Matt. xxii. 2.
[3] Osee xi. 4.

raising man to the supernatural state of grace, and placing him in the paradise of expectation.

Alas! the human race knew not how to await her Bridegroom even in the shades of Eden. Cast out of the garden of delights, she prostituted to vain idols in their groves what was left her of her glory. For she had much beauty still, the gift of her Spouse, though she had profaned it: *Thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.*[1]

God would not suffer His love to be defeated. Leaving humanity at large to walk in the ways of folly, He chose out a single people, sprung from a holy stock, to be the guardian of His promises. Coming forth from Egypt and from the midst of a barbarous nation, this people was consecrated to God and became His inheritance. In the person of Balaam, the former Bride saw Israel pass through the desert, and filled with admiration at the glory of the Lord dwelling with him in his tent, her heart for a moment beat with bridal love. *I shall see Him*, she cried in her transport, *but not now: I shall behold Him, but not near.*[2] From those wild heights whence the Spouse would one day call her, she hailed the Star that was to rise out of Jacob, and predicted the ruin of the Hebrew people who had supplanted her for a time.

Too soon was this sublime ecstasy followed by still more culpable wanderings! *How long wilt thou be dissolute in deliciousness, O wandering daughter? Know thou, and see, that it is an evil and a bitter thing for thee to have left the Lord thy God.*[3] But the ages are passing, the night will soon be over, and the day-star will arise, the sign of the Bridegroom gathering the nations. Let Him lead thee into the wilderness and there He will speak to thy heart. Thy rival knows not how to be a queen; the alliance of Sinai has produced but a slave. The Bridegroom still waits for His Bride.

At length the hour came: bending the heavens, He

[1] Ezech. xvi. 14. [2] Num. xxiv. 17.
[3] Jerem. xxxi. 22, and ii. 19.

was *made sin*[1] for sinful men; and hidden under the servile garb of mortals, He sat down to table in the house of the proud Pharisee. The haughty Synagogue, who would neither fast with John nor rejoice with Christ, was now to see God justifying the delays of His merciful love. 'Let us not, like Pharisees,' says St. Ambrose, 'despise the counsels of God. The sons of Wisdom are singing: listen to their voices, attend to their dances; it is the hour of the nuptials. Thus sang the prophet when he said: Come from Libanus, my spouse, come from Libanus.'[2]

And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment; and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment.[3] 'Who is this woman? Without doubt it is the Church,' answers St. Peter Chrysologus, 'the Church, weighed down and stained with sins committed in the city of this world. At the news that Christ has appeared in Judea, that He is to be seen at the banquet of the Pasch, where He bestows His mysteries and reveals the divine Sacrament, and makes known the secret of salvation, suddenly she darts forward; despising the endeavours of the Scribes to prevent her entrance, she confronts the princes of the Synagogue; burning with desire she penetrates into the sanctuary, where she finds Him whom she seeks, betrayed by Jewish perfidy even at the banquet of love; not the passion, nor the Cross, nor the tomb can check her faith, or prevent her from bringing her perfumes to Christ.'[4]

Who but the Church knows the secret of this perfume? asks Paulinus of Nola with Ambrose of Milan; the Church, whose numberless flowers have all aromas; the Church, who exhales before God a thousand sweet odours aroused by the breath of the Holy Spirit—viz., the virtues of nations and the prayers of the saints.

[1] 2 Cor. v. 21. [2] Amb. in Luc. [3] St. Luke vii. 37, 38.
[4] Pet. Chrysol. Sermo xcv.

Mingling the perfume of her conversion with her tears of repentance, she anoints the feet of her Lord, honouring in them His humanity. Her faith, whereby she is justified, grows equally with her love: soon the Head of the Spouse—that is, His divinity—receives from her the homage of the full measure of pure and precious spikenard—to wit, consummate holiness, whose heroism goes so far as to break the vessel of mortal flesh by the martyrdom of love, if not by that of tortures.

Arrived at the height of the mystery, she forgets not even there those sacred feet, whose contact delivered her from the seven devils representing all vices; for to the heart of the Bride, as in the bosom of the Father, her Lord is still both God and Man. The Jew, who would not own Christ either for head or foundation, found no fragrant oil for His head, nor even water for His feet; *she*, on the contrary, pours her priceless perfume over both. And while the sweet odour of her perfect faith fills the earth, now become by the victory of that faith the house of the Lord, she continues to wipe her Master's feet with her beautiful hair—*i.e.*, her countless good works and her ceaseless prayer. The growth of this mystical hair requires all her care here on earth; and in heaven its abundance and beauty will call forth the praise of Him who jealously counts, without losing one, all the works of His Church. Then from her own head, as from that of her Spouse, will the fragrant unction of the Holy Spirit overflow even to the skirt of her garment.

Thou despisest, O Pharisee, the poor woman weeping with love at the feet of thy divine Guest, whom thou knowest not; but 'I would rather,' cries the solitary of Nola, 'be bound up in her hair at the feet of Christ, than be seated with thee near Christ, yet without Him.'[1] Happy sinner to be, both in her life of sin and that of grace, the figure of the Church, even so far as to have been foreseen and announced by the prophets. For such is the teaching of St. Jerome and St. Cyril of

[1] PAULIN. Ep. xxiii. 42.

Alexandria; while Venerable Bede, gathering up, according to his wont, the traditions of his predecessors, does not hesitate to assert that 'what Magdalen once did, remains the type of what the whole Church does, and of what every perfect soul must ever do.'[1]

We can well understand the predilection of the Man-God for this soul, whose repentance from such a depth of misery manifested so fully, from the outset, the success of His mission, the defeat of Satan, and the triumph of divine love. While Israel was expecting from the Messias nought but perishable goods, when the very apostles, including John the beloved, were looking for honours and first places, she was the first to come to Jesus for Himself alone, and not for His gifts. Eager only for pardon and love, she chose for her portion those sacred feet, wearied in the search after the wandering sheep: here was the blessed altar whereon she offered to her divine Deliverer as many holocausts of herself, says St. Gregory, as she had had vain objects of complacency. Henceforth her goods and her person were at the disposal of Jesus; the rest of her life was to be spent sitting at His feet, contemplating the mysteries of His life, gathering up His every word, following His footsteps, as He preached the Kingdom of God. How swiftly, in the light of her humble confidence, did she outstrip the Synagogue and the very just themselves! The Pharisee might be indignant, her sister might complain, the apostles might murmur: Mary held her peace; but Jesus spoke for her, as if His Sacred Heart were hurt by the least word said against her. At the death of Lazarus the Master had to call her from the mysterious repose wherein even then she was seated; her presence at the tomb was of more avail than the whole college of apostles and the crowd of Jews. One word from her, though already said by Martha who had arrived first, was more powerful than all the words of the latter; her tears made the Man-God weep, and drew from Him that groan which He uttered before recalling

[1] Beda in xii. Joann.

the dead man to life—that divine trouble of a God overcome by His creature. Oh truly, for others as well as for herself, for the world as well as for God, *Mary has chosen the better part, which shall not be taken from her.*[1]

In all that we have said, we have but linked together the testimonies of a veneration universally consistent. But the homage of all the doctors together cannot compare with the honour which the Church pays to the humble Magdalen, when she applies to the Queen of heaven on her glorious Assumption day the Gospel words first uttered in praise of the justified sinner. Albert the Great[2] assures us that, in the world of grace as well as in the material creation, God has made two great lights—to wit, two Maries, the Mother of our Lord and the sister of Lazarus: the greater, which is the Blessed Virgin, to rule the day of innocence; the lesser, which is Mary the penitent beneath the feet of that glorious Virgin, to rule the night by enlightening repentant sinners. As the moon by its phases points out the feast days on earth, so Magdalen in heaven gives the signal of joy to the angels of God over one sinner doing penance. Does she not also share with the Immaculate One the name of Mary, Star of the sea, as the Churches of Gaul sang in the Middle Ages, recalling how, though one was a Queen and the other a handmaid, both were causes of joy to the Church: the one being the gate of salvation, the other the messenger of the Resurrection ?[3]

On that great Easter day, Magdalen, like a morning star, announced the rising of the Sun of Justice, who was never more to set. '*Woman,*' said Jesus to her, '*why weepest thou?* Thou art not mistaken.' He seemed to say, 'It is, indeed, the Divine Gardener speaking to thee, the same that planted Eden in the beginning. But now dry thy tears; in this new garden, whose centre is an empty tomb, Paradise is restored;

[1] St. Luke x. 42. [2] ALBERT. MAGN. in vii. Luc.
[3] *Sequence* Mane prima sabbati.—Paschal Time, Vol. I., p. 287.

the angels no longer close the entrance; here is the Tree of Life, which has borne fruit these three days past. This fruit, which thou, O woman, art eager, as of old, to seize and taste, belongs to thee now by right; for thou art no longer Eve but Mary. If thou art bidden not to touch it yet, it is because, as thou wouldst not heretofore taste the fruit of death thyself alone, thou mayest not now enjoy the fruit of life till thou bring back him that was first lost through thee.' Thus by the wisdom and mercy of our God, woman is raised to a greater dignity than before the Fall. Magdalen, to whom woman is indebted for this glorious revenge, has hence obtained in the Church's litanies the place of honour above even the virgins; as John the Baptist precedes the whole army of the saints on account of his privilege of being the first witness to our salvation. The testimony of the penitent completes that of the Precursor: on the word of John the Church recognized the Lamb who taketh away the sins of the world; on the word of Magdalen she hails the Spouse triumphant over death.[1] And, judging that by this last testimony Catholic belief is put in full possession of the entire cycle of mysteries, she to-day intones the immortal symbol, which she deemed premature for the feast of Zachary's son.

O Mary! how great didst thou appear before heaven at that solemn moment when, before the world knew aught of the triumph of life, our Emmanuel the conqueror said to thee: *Go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and to your God.*[2] Thou didst represent us Gentiles, who were not to obtain possession of our Lord by faith till after His ascension into heaven. These brethren, to whom the Man-God sent thee, were doubtless those privileged men whom He had called to know Him during His mortal life, and to whom thou, O apostle of the apostles, hadst to announce the mystery of the Pasch; and yet, in His loving mercy, the divine Master intended

[1] Sequence of Easter day. [2] St. John xx. 17.

to show Himself that same day to many of them; and both thou and they were soon to be witnesses of His triumphant Ascension. Is it not evident that thy mission, O Magdalen, though addressed to the immediate disciples of our Lord, was to extend much further both in space and time? As He entered into His glory, the Conqueror of death already beheld these brethren filling the whole earth. It is of them He had said in the psalm: *I will declare thy name to My brethren: in the midst of the Church will I praise thee; in the midst of a people that shall be born which the Lord hath made.*[1] It is of them and of us, the *generation to come,* to whom the Lord was to be declared, that He said to thee: Go to My brethren and say to them: I ascend to My Father and to your Father, to My God and your God. Thou didst come, and thou comest continually, fulfilling thy mission towards the disciples, and saying to them: *I have seen the Lord, and these things He said to me.*[2]

Thou camest, O Mary, when our West beheld thee, treading the rocks of Provence with thine apostolic feet, whose beauty Cyril of Alexandria admires. There seven times a day, raised on angels' wings towards the Spouse, thou didst point out, more eloquently than any speech could do, the way He took, the way the Church must follow by her desires, until she is reunited with Him for ever. Thou didst prove that the apostolate in its highest reach does not depend on words. In heaven the Seraphim and Cherubim and Thrones gaze unceasingly upon the Eternal Trinity, without so much as glancing at this world of nothingness; and nevertheless it is through them that pass the strength and light and love which the heavenly messengers in the lower hierarchies distribute to us on earth. Thus, O Magdalen, though thou clingest ever to the sacred feet which are now not denied to thy love, and thy life is unreservedly absorbed with Christ in God, thou seemest more than any other to be always saying to us: *If ye be risen with Christ, seek the things that are above; where*

[1] Ps. xxi. 23, 32. [2] St. John xx. 18.

Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth.[1]

O thou, whose choice, so highly approved by our Lord, has revealed to the world the better part, obtain that that portion may be ever appreciated in the Church as the better—viz., that divine contemplation which begins here on earth the life of heaven, and which in its fruitful repose is the source of all the graces spread by the active ministry throughout the world. Death itself does not take away that portion, but assures its possession for ever, and makes it blossom into the full, direct vision. May he that has received it from the gratuitous goodness of God never strive to dispossess himself of it! 'Happy house,' says the devout St. Bernard, 'blessed assembly, where Martha complains of Mary! But how indignant we should be if Mary were jealous of Martha!'[2] And St. Jude tells us the awful judgment of the angels who *kept not their principality*, the familiar friends of God who *forsook their own habitation*.[3] Keep up in religious families established by their fathers on heights that touch the clouds the sense of their inborn nobility; they are not made for the dust and noise of the plain: and did they come down to it, they would injure both the Church and themselves. By remaining what they are, they do not, any more than thou, O Magdalen, become indifferent to the lost sheep; but they take the surest of all means for purifying the earth and drawing souls to God.

From thy church at Vezelay thou didst look down one day upon a vast multitude eagerly receiving the cross; they were about to undertake that immortal Crusade, not the least glory whereof is to have supernaturalized the sentiments of honour in the hearts of those Christian warriors armed for the defence of the holy Sepulchre. A similar lesson was given to the world at the beginning of last century; Napoleon, intoxicated with power, would raise to himself and his

[1] Col. iii. 1, 2.

[2] Bern. Sermo iii. in Assumpt. B.V.M.

[3] St. Jude 6.

army a *Temple of glory;* before the building was completed he was swept away, and the temple was dedicated to thee. O Mary! bless this last homage of thy beloved France, whose people and princes have always surrounded with deepest veneration thy hallowed retreat at Sainte Baume, and thy church at Saint Maximin, where rest thy precious relics. In return, teach them and teach us all, that the only true and lasting glory is to follow with thee in His Ascension Him who once sent thee to us, saying: *Go to My brethren, and say to them: I ascend to My Father, and to your Father, to My God and to your God!*

During the different seasons of the year Holy Church inserts in their proper places, as so many precious pearls, the various passages of the Gospel relating to St. Mary Magdalen; for the particulars of her life after the Ascension we are referred to the feast of her sister, St. Martha, which we shall keep in a week's time. To the liturgical pieces already given in this work in praise of St. Magdalen we add the following ancient sequence, well known in the churches of Germany, to which we subjoin a responsory and the collect of the feast from the Roman Breviary:

SEQUENCE

Laus tibi, Christe, qui es creator et redemptor, idem et salvator,
Cœli, terræ, maris, angelorum et hominum,
Quem solum Deum confitemur et hominem.
Qui peccatores venisti ut salvos faceres,
Sine peccato peccati assumens formulam.
Quorum de grege, ut Chananæam, Mariam visitasti Magdalenam.
Eadem mensa Verbi di-

Praise be to Thee, O Christ, Creator, Redeemer, and Saviour,
Of heaven and earth and seas, of angels and of men,
Whom we confess to be both God and Man,
Who didst come in order to save sinners,
Thyself without sin, taking the appearance of sin.
Among this poor flock, Thou didst visit the Chanaanite woman and Mary Magdalen.
From the same table Thou

vini illam micis, hanc refovens poculis.

In domo Simonis leprosi conviviis accubans typicis,

Murmurat pharisæus, ubi plorat femina criminis conscia.

Peccator contemnit compeccantem, peccati nescius, pœnitentem exaudis, emundas fœdam, adamas, ut pulchram facias.

Pedes amplectitur dominicos, lacrymis lavat, tergit crinibus, lavando, tergendo, unguento unxit, osculis circuit.

Hæc sunt convivia, quæ tibi placent, o Patris Sapientia.

Natus de Virgine qui non dedignaris tangi de peccatrice.

A pharisæo es invitatus, Mariæ ferculis saturatus.

Multum dimittis multum amanti, nec crimen postea repetenti.

Dæmoniis eam septem mundas septiformi Spiritu.

Ex mortuis te surgentem das cunctis videre priorem.

Hac, Christe, proselytam signas Ecclesiam, quam ad filiorum mensam vocas alienigenam.

Quam inter convivia legis et gratiæ spernit pharisæi fastus, lepra vexat hæretica.

didst nourish the one with the crumbs of the Divine Word, the other with Thy inebriating cup.

While Thou art seated at the typical feast in the house of Simon the Leper,

The Pharisee murmurs, while the woman weeps, conscious of her guilt.

The sinner despises his fellow-sinner; Thou, sinless one, hearest the prayer of the penitent, cleansest her from stains, lovest her so as to make her beautiful.

She embraces the feet of her Lord, washes them with her tears, dries them with her hair; washing and wiping them, she anoints them with sweet ointment, and covers them with kisses.

Such, O Wisdom of the Father, is the banquet that delights Thee!

Though born of a Virgin, Thou dost not disdain to be touched by a sinful woman.

The Pharisee invited Thee, but it is Mary that gives Thee a feast.

Thou forgivest much to her that loves much, and that falls not again into sin.

From seven devils dost Thou free her by Thy sevenfold Spirit.

To her, when Thou risest from the dead, Thou showest Thyself first of all.

By her, O Christ, Thou dost designate the Gentile Church, the stranger whom Thou callest to the children's table;

Who, at the feast of the Law and at the feast of grace, is despised by the pride of Pharisees, and harassed by leprous heresy.

Qualis sit tu scis, tangit te quia peccatrix, quia veniæ optatrix.

Thou knowest what manner of woman she is; it is because she is a sinner that she touches Thee, and because she longs for pardon.

Quidnam haberet ægra, si non accepisset, si non medicus adesset ?

What could she have, poor sick one, without receiving it, and without the physician assisting her ?

Rex regum dives in omnes, nos salva, peccatorum tergens cuncta crimina, sanctorum spes et gloria.

O King of kings, rich unto all, save us, wash away all the stains of our sins, O Thou the hope and glory of the saints.

RESPONSORY

Congratulaini mihi, omnes qui diligitis Dominum, quia quem quærebam apparuit mihi: * Et dum flerem ad monumentum, vidi Dominum meum, alleluia.

℣. Recedentibus discipulis, non recedebam, et amoris ejus igne succensa, ardebam desiderio. * Et dum.

Congratulate me, all ye that love the Lord; for He whom I sought appeared to me: * and while I wept at the tomb, I saw my Lord, alleluia.

℣. When the disciples withdrew, I did not withdraw, and being kindled with the fire of His love, I burned with desire. * And while.

PRAYER

Beatæ Mariæ Magdalenæ, quæsumus Domine, suffragiis adjuvemur: cujus precibus exoratus quatriduanum fratrem Lazarum vivum ab inferis resuscitasti. Qui vivis.

We beseech Thee, O Lord, that we may be helped by the intercession of blessed Mary Magdalen, entreated by whose prayers Thou didst raise up again to life her brother Lazarus, who had been dead four days. Who livest, etc.

JULY 23

SAINT APOLLINARIS

BISHOP AND MARTYR

RAVENNA, the mother of cities, invites us to-day to honour the martyr bishop, whose labours did more for her lasting renown than did the favour of emperors and kings. From the midst of her ancient monuments, the rival of Rome, though now fallen, points proudly to her unbroken chain of Pontiffs, which she can trace back to the Vicar of the Man-God through Apollinaris. This great saint has been praised by Fathers and Doctors of the Universal Church, his sons and successors. Would to God that the noble city had remembered what she owed to St. Peter!

Apollinaris had left family and fatherland and all he possessed to follow the Prince of the apostles. One day the master said to the disciple: 'Why stayest thou here with us? Behold thou art instructed in all that Jesus did; rise up, receive the Holy Ghost, and go to that city which knows Him not.' And blessing him, he kissed him and sent him away.[1] Such sublime scenes of separation, often witnessed in those early days, and many a time since repeated, show by their heroic simplicity the grandeur of the Church.

Apollinaris sped to the sacrifice. Christ, says St. Peter Chrysologus,[2] hastened to meet His martyr, the martyr pressed on towards His King; but the Church, anxious to keep this support of her infancy, intervened to defer, not the struggle, but the crown; and for twenty-nine years, adds St. Peter Damian,[3] his martrydom was prolonged through such innumerable torments that the labours of Apollinaris alone were sufficient testimony

[1] Passio S. Apollin. ap. BOLLAND. [2] PETR. CHRYS. Sermo CXXVIII.
[3] PETR. DAM. Sermo vi. de S. Eleuchadio.

of the faith for those regions, which had no other witness unto blood. According to the traditions of the Church he so powerfully established, the Holy Spirit in the form of a dove directly and visibly designated each of the twelve successors of Apollinaris, up to the age of peace.

The holy liturgy devotes the following lines to the history of this brave apostle:

Apollinaris cum principe apostolorum Antiochia Romam venit: a quo ordinatus episcopus, Ravennam ad Christi Domini Evangelium prædicandum mittitur: ubi cum ad Christi fidem plurimos converteret, captus ab idolorum sacerdotibus graviter cæsus est. Cumque ipso orante Bonifacius nobilis vir, qui diu mutus fuerat, loqueretur, ejusque filia immundo spiritu liberata esset; iterum est in illum commota seditio. Itaque virgis cæsus, ardentes carbones nudis pedibus premere cogitur: quem cum subjectus ignis nihil læderet, ejicitur extra urbem.

Apollinaris came to Rome from Antioch with the prince of the apostles, by whom he was consecrated bishop, and sent to Ravenna to preach the Gospel of our Lord Christ. He converted many to the faith of Christ, for which reason he was seized by the priests of the idols and severely beaten. At his prayer, a nobleman named Boniface, who had long been dumb, recovered the power of speech, and his daughter was delivered from an unclean spirit; on this account a fresh sedition was raised against Apollinaris. He was beaten with rods, and made to walk barefoot over burning coals; but as the fire did him no injury, he was driven from the city.

Is vero latens aliquamdiu cum quibusdam Christianis, inde profectus est in Æmiliam, ubi Rufini patricii filiam mortuam ad vitam revocavit: ut propterea tota Rufini familia in Jesum Christum crederet. Quare vehementer incensus præfectus accersit Apollinarem, et cum eo gravius agit, ut finem faciat disseminandi in urbe Christi fidem. Cujus cum Apollinaris jussa negligeret, equuleo cruciatur: in cujus plagas aqua fervens infunditur, saxoque os tunditur:

He lay hid some time in the house of certain Christians, and then went to Æmilia. Here he raised from the dead the daughter of Rufinus, a patrician, whose whole family thereupon believed in Jesus Christ. The prefect was greatly angered by this conversion, and sending for Apollinaris he sternly commanded him to give over propagating the faith of Christ in the city. But as Apollinaris paid no attention to his commands, he was tortured on the rack, boiling water

mox ferreis vinculis constrictus includitur in carcere. Quarto die impositus in navem, mittitur in exsilium: ac facto naufragio venit in Mysiam, inde ad ripam Danubii, postea in Thraciam.

Cum autem in Serapidis templo dæmon se responsa daturum negaret, dum ibidem Petri apostoli discipulus moraretur, diu conquisitus inventus est Apollinaris: qui iterum jubetur navigare. Ita reversus Ravennam, ab iisdem illis idolorum sacerdotibus accusatus, centurioni custodiendus traditur: qui cum occulte Christum coleret, noctu Apollinarem dimisit. Re cognita, satellites eum persequuntur, et plagis in itinere confectum, quod mortuum crederent, relinquunt. Quem cum inde Christiani sustulissent, septimo die exhortans illos ad fidei constantiam, martyrii gloria clarus migravit e vita. Cujus corpus prope murum urbis sepultum est.

was poured upon his wounds, and his mouth was bruised and broken with a stone; finally he was loaded with irons, and shut up in prison. Four days afterwards he was put on board ship and sent into exile; but the boat was wrecked, and Apollinaris arrived in Mysia, whence he passed to the banks of the Danube and into Thrace.

In the temple of Serapis the demon refused to utter his oracles so long as the disciple of the apostle Peter remained there. Search was made for some time, and then Apollinaris was discovered and commanded to depart by sea. Thus he returned to Ravenna; but on the accusation of the same priests of the idols, he was placed in the custody of a centurion. As this man, however, worshipped Christ in secret, Apollinaris was allowed to escape by night. When this became known, he was pursued and overtaken by the guards, who loaded him with blows and left him, as they thought, dead. He was carried away by the Christians, and seven days after, while exhorting them to constancy in the faith, he passed away from this life, to be crowned with the glory of martyrdom. His body was buried near the city walls.

Venantius Fortunatus,[1] coming from Ravenna to our northern lands, has taught us to salute from afar thy glorious tomb. Answer us by the wish thou didst frame during the days of thy mortal life: May the peace of our Lord and God, Jesus Christ, rest upon you! Peace, the perfect gift, the first greeting of an apostle,

[1] VENAN. FORTUNAT. Vita Sti. Martini, lib. IV., v. 684.

the consummation of all grace: how thou didst appreciate it, how jealous of it thou wert for thy sons, even after thou hadst quitted this earth! By it thou didst obtain from the God of peace and love that miraculous intervention which pointed out, for so long a time, the bishops who were to succeed thee in thy see. Thou didst thyself appear one day to the Roman Pontiff, showing him Peter Chrysologus as the elect of Peter and of Apollinaris. And later on, knowing that the cloister was to be the home of the divine peace banished from the rest of the world, thou camest twice in person to bid Romuald obey the call of grace, and go and people the desert. How comes it that more than one of thy successors, no longer, alas! designated by the divine dove, should have become intoxicated with earthly favours, and so soon have forgotten the lessons left by thee to thy Church? Was it not sufficient honour for that Church, the daughter of Rome, to occupy among her illustrious sisters the first place at her mother's side?[1] For surely the Gospel sung on this feast for now twelve centuries, and perhaps more,[2] ought to have been a safeguard against the deplorable excesses which hastened her fall. Rome, warned by sinister indications, seems to have foreseen the sacrilegious ambition of a Guibert, when she fixed her choice on this passage of the sacred text: *There was also a strife amongst* the disciples, *which of them should seem to be the greater.*[3] And what more significant, and at the same time more touching, commentary could have been given to this Gospel than the words of St. Peter himself in the Epistle: *The ancients therefore, that are among you, I beseech who am myself also an ancient, to feed the flock of God, not as lording it over the clergy, but being models to them of disinterestedness and love; and let all insinuate humility one to another, for God resisteth the proud, but to the humble He giveth grace.*[4] Pray, O Apollinaris, that both pastor and flocks throughout the Church may, now at

[1] Diplom. CLEMENTIS II. Quod propulsis.
[2] Kalendar, FRONTON.
[3] St. Luke xxii. 24-30.
[4] *Cf.* 1 Pet. v. 1-11.

least, profit by these apostolic and divine teachings, so that we may all one day have a place at the eternal banquet, where our Lord invites His own to sit down with Peter and with thee in His Kingdom.

While Apollinaris adorns holy Mother Church with the bright purple of his martyrdom, another noble son crowns her brow with the white wreath of a confessor-pontiff. Liborius, the heir of Julian, Thuribius, and Pavasius, was a brilliant link in the glorious chain connecting the church of Le Mans with Clement, the successor of St. Peter; he came to bring peace after the storm, and to restore to the earth a hundredfold fruitfulness after the ruin caused by the tempest. The fanatical disciples of Odin, invading the west of Gaul, had committed more havoc in this part of our Lord's vineyard than had the proconsuls with their cold legalism, or the ancient Druids with their fierce hatred. Liborius, defender of the earthly fatherland, and guide of souls to the heavenly one, brought the enemy to be citizen of both by making him Christian. As a pontiff, he laboured with purest zeal for the magnificence of divine worship, which renders homage to God, and gives health to the earth; as apostle, he took up again the work of evangelization begun by the first messengers of the faith, driving idolatry from the strongholds it had reconquered, and from the country parts, where it had always reigned supreme: his friend St. Martin had not in this respect a more worthy rival.

Five centuries after the close of his laborious life his blessed body was removed from the sanctuary where it lay among his fellow-bishops, and scattering miracles all along the way, was carried to Paderborn; pagan barbarism once more fled at the approach of Liborius, and Westphalia was won to Christ. Le Mans and Paderborn, uniting in the veneration of their common apostle, have thus sealed a friendship which a thousand years have not destroyed.

PRAYER

Da, quæsumus omnipotens Deus, ut beati Liborii, confessoris tui atque pontificis, veneranda solemnitas et devotionem nobis augeat, et salutem. Per Dominum.

Grant, we beseech thee, O almighty God, that the venerable solemnity of blessed Liborius, Thy confessor and bishop, may contribute to the increase of our devotion, and promote our salvation. Through our Lord, etc.

JULY 24

SAINT CHRISTINA

VIRGIN AND MARTYR

CHRISTINA, whose very name fills the Church with the fragrance of the Spouse, comes as a graceful harbinger to the feast of the elder *son of thunder*. The ancient Vulsinium, seated by its lake with basalt shores and calm clear waters, was the scene of a triumph over Etruscan paganism, when this child of ten years despised the idols of the nations, in the very place where, according to the edicts of Constantine, the false priests of Umbria and Tuscany held a solemn annual reunion.

The discovery of Christina's tomb in our days has confirmed this particular of the age of the martyr as given in her Acts, which were denied authenticity by the science of recent times: one more lesson given to an infatuated criticism which mistrusts everything but itself.

As we look from the shore where the heroic child was laid to rest after her combat, and see the isle where Amalasonte, the noble daughter of Theodoric the Great, perished so tragically, the nothingness of mere earthly grandeur speaks more powerfully to the soul than the most eloquent discourse. In the thirteenth century the Spouse, continuing to exalt the little martyr above the most illustrious queens, associated her in the triumph of His Sacrament of love: it was Christina's church He chose as the theatre of the famous miracle of Bolsena, which anticipated by but a few months the institution of the feast of Corpus Christi.

Let us unite our prayers and praises with those of holy Church, to honour the glorious virgin martyr.

ANT. Veni, Sponsa Christi, accipe coronam quam tibi Dominus præparavit in æternum.

℣. Specie tua et pulchritudine tua,
℟. Intende, prospere procede, et regna.

ANT. Come, O Bride of Christ, receive the crown which the Lord hath prepared for thee unto all eternity.

℣. In thy comeliness and thy beauty,
℟. Set forth, proceed prosperously, and reign.

PRAYER

Indulgentiam nobis, quæsumus Domine, beata Christina virgo et martyr imploret: quæ tibi grata semper exstitit, et merito castitatis et tuæ professione virtutis. Per Dominum.

We beseech thee, O Lord, that the blessed virgin and martyr Christina may implore for us forgiveness; who was ever pleasing to Thee by the merit of chastity, and the confession of Thy power. Through our Lord, etc.

JULY 25

SAINT JAMES THE GREAT

APOSTLE

LET us, to-day, hail the bright star which once made Compostella so resplendent with its rays that the obscure town became, like Jerusalem and Rome, a centre of attraction to the piety of the whole world. As long as the Christian empire lasted, the sepulchre of St. James the Great rivalled in glory that of St. Peter himself.

Among the saints of God, there is not one who manifested more evidently how the elect keep up after death an interest in the works confided to them by our Lord. The life of St. James after his call to the apostolate was but short; and the result of his labours in Spain, his allotted portion, appeared to be a failure. Scarcely had he, in his rapid course, taken possession of the land of Iberia, when, impatient to drink the chalice which would satisfy his continual desire to be close to his Lord, he opened by martyrdom the heavenward procession of the twelve, which was to be closed by the other son of Zebedee. O Salome, who didst give them both to the world, and didst present to Jesus their ambitious prayer, rejoice with a double joy: thou art not repulsed; He who made the hearts of mothers is thine abettor. Did He not, to the exclusion of all others except Simon His Vicar, choose thy two sons as witnesses of the greatest works of His power, admit them to the contemplation of His glory on Thabor, and confide to them His *sorrow unto death* in the garden of His agony? And to-day thy eldest-born becomes the first-born in heaven of the sacred college; the protomartyr of the apostles repays, as far as in him lies, the special love of Christ our Lord.

But how was he a messenger of the faith, since the sword of Herod Agrippa put such a speedy end to his mission! And how did he justify his name of son of thunder, since his voice was heard by a mere handful of disciples in a desert of infidelity?

This *new name*, another special prerogative of the two brothers, was realized by John in his sublime writings, wherein as by lightning flashes he revealed to the world *the deep things of God;* it was the same in his case as in that of Simon, who having been called Peter by Christ, was also made by Him the foundation of the Church; the name given by the Man-God was a prophecy, not an empty title. With regard to James, too, then, eternal Wisdom cannot have been mistaken. Let it not be thought that the sword of any Herod could frustrate the designs of the most High upon the men of His choice. The life of the saints is never cut short; their death, ever precious, is still more so when in the cause of God it seems to come before the time. It is then that with double reason we may say their works follow them; God Himself being bound in honour, both for His own sake and for theirs, to see that nothing is wanting to their plenitude. *As a victim of a holocaust, He hath received them*, says the Holy Ghost, *and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over peoples; and their Lord shall reign for ever.*[1] How literally was this divine oracle to be fulfilled with regard to our saint!

Nearly eight centuries, which to the heavenly citizens are but as a day, had passed over that tomb in the north of Spain, where two disciples had secretly laid the apostle's body. During that time the land of his inheritance, which he had so rapidly traversed, had been overrun first by Roman idolaters, then by Arian barbarians, and when the day of hope seemed about to dawn, a deeper night was ushered in by the Crescent. One day lights were seen glimmering over the briars

[1] Wisd. iii. 6-8.

that covered the neglected monument; attention was drawn to the spot, which henceforth went by the name of the *field of stars*. But what are those sudden shouts coming down from the mountains, and echoing through the valleys? Who is this unknown chief rallying against an immense army the little worn-out troop whose heroic valour could not yesterday save it from defeat? Swift as lightning, and bearing in one hand a white standard with a red cross, he rushes with drawn sword upon the panic-stricken foe, and dyes the feet of his charger in the blood of 70,000 slain. Hail to the chief of the holy war, of which this Liturgical Year has so often made mention! Saint James! Saint James! Forward, Spain! It is the reappearance of the Galilean fisherman, whom the Man-God once called from the bark where he was mending his nets; of the elder son of thunder, now free to hurl the thunderbolt upon these new Samaritans, who pretend to honour the unity of God by making Christ no more than a prophet.[1] Henceforth James shall be to Christian Spain the *firebrand* which the Prophet saw, *devouring all the people round about, to the right hand and to the left, until Jerusalem shall be inhabited again in her own place in Jerusalem.*[2]

And when, after six centuries and a half of struggle, his *standard bearers*, the Catholic kings, had succeeded in driving the infidel hordes beyond the seas, the valiant leader of the Spanish armies laid aside his bright armour, and the *slayer of Moors* became once more a messenger of the faith. As fisher of men, he entered his bark, and gathering around it the gallant fleets of Christopher Columbus, Vasco da Gama, Albuquerque, he led them over unknown seas to lands that had never yet heard the name of the Lord. For his contribution to the labours of the twelve, James drew ashore his well-filled nets from west and east and south, from new worlds, renewing Peter's astonishment at the sight of such captures. He, whose apostolate seemed at the time of Herod III to have been crushed in the bud

[1] Battle of Clavijo, under Ramiro I, about 845. [2] Zach. xii. 6.

before bearing any fruit, may say with St. Paul: *I have no way come short of them that are above measure apostles, for by the grace of God I have laboured more abundantly than all they.*[1]

Let us now read the lines consecrated by the Church to his honour:

Jacobus, Zebedæi filius, Joannis apostoli germanus frater, Galilæus, inter primos apostolos vocatus cum fratre, relictis patre ac retibus, secutus est Dominum, et ambo ab ipso Jesu Boanerges, id est, tonitrui filii sunt appellati. Is unus fuit ex tribus apostolis, quos Salvator maxime dilexit, et testes esse voluit suæ transfigurationis, et interesse miraculo, quum archisynagogi filiam a mortuis excitavit, et adesse cum secessit in montem Oliveti, Patrem oraturus, antequam a Judæis comprehenderetur.

James, the son of Zebedee, and own brother of John the apostle, was a Galilæan. He was one of the first to be called to the apostolate together with his brother, and, leaving his father and his nets, he followed the Lord. Jesus called them both Boanerges, that is to say, sons of thunder. He was one of the three apostles whom our Saviour loved the most, and whom He chose as witnesses of His Transfiguration, and of the miracle by which He raised to life the daughter of the ruler of the synagogue, and whom He wished to be present when He retired to the Mount of Olives, to pray to His Father, before being taken prisoner by the Jews.

Post Jesu Christi ascensum in cœlum, in Judæa et Samaria ejus divinitatem prædicans, plurimos ad Christianam fidem perduxit. Mox in Hispaniam profectus, ibi aliquos ad Christum convertit: ex quorum numero septem postea episcopi a beato Petro ordinati, in Hispaniam primi directi sunt. Deinde Jerosolymam reversus, quum inter alios Hermogenem magum fidei veritate imbuisset, Herodes Agrippa Claudio imperatore ad regnum elatus, ut a Judæis

After the Ascension of Jesus Christ into heaven, James preached His divinity in Judæa and Samaria, and led many to the Christian faith. Soon, however, he set out for Spain, and there made some converts to Christianity; among these were the seven men who were afterwards consecrated bishops by St. Peter, and were the first sent by him into Spain. James returned to Jerusalem, and, among others, instructed Hermogenes, the magician, in the truths of faith. Herod Agrip-

[1] 2 Cor. xii. 11, and 1 Cor. xv. 10.

gratiam iniret, Jacobum libere Jesum Christum Deum confitentem capitis condemnavit. Quem quum is, qui eum duxerat ad tribunal, fortiter martyrium subeuntem vidisset, statim se et ipse Christianum esse professus est.

pa, who had been raised to the throne under the Emperor Claudius, wished to curry favour with the Jews; he therefore condemned the apostle to death for openly proclaiming Jesus Christ to be God. When the man who had brought him to the tribunal saw the courage with which he went to martyrdom, he declared that he too was a Christian.

Ad supplicium quum raperentur, petiit ille a Jacobo veniam: quem Jacobus osculatus, Pax, inquit, tibi sit. Itaque uterque est securi percussus, quum paulo ante Jacobus paralyticum sanasset. Corpus ejus postea Compostellam translatum est, ubi summa celebritate colitur, convenientibus eo religionis et voti causa ex toto terrarum orbe peregrinis. Memoria ipsius natalis hodierno die, qui translationis dies est, ab Ecclesia celebratur, quum ipse circa festum Paschæ primus Apostolorum Jerosolymis profuso sanguine testimonium Jesu Christo dederit.

As they were being hurried to execution, he implored James's forgiveness. The apostle kissed him, saying: 'Peace be with you.' Thus both of them were beheaded; James having a little before cured a paralytic. His body was afterwards translated to Compostella, where it is honoured with the highest veneration; pilgrims flock thither from every part of the world, to satisfy their devotion or pay their vows. The memory of his *natalis* is celebrated by the Church to-day, which is the day of his translation. But it was near the feast of the Pasch that, first of all the apostles, he shed his blood at Jerusalem as a witness to Jesus Christ.

Patron of Spain, forget not the grand nation which owes to thee both its heavenly nobility and its earthly prosperity; preserve it from ever diminishing those truths which made it, in its bright days, the salt of the earth; keep it in mind of the terrible warning that *if the salt lose its savour, it is good for nothing any more but to be cast out and to be trodden on by men.*[1] At the same time remember, O apostle, the special cultus

[1] St. Matt. v. 13.

wherewith the whole Church honours thee. Does she not to this very day keep under the immediate protection of the Roman Pontiff both thy sacred body, so happily rediscovered in our times,[1] and the vow of going on pilgrimage to venerate those precious relics?

Where now are the days when thy wonderful energy of expansion abroad was surpassed by thy power of drawing all to thyself? Who but he that numbers the stars of the firmament could count the saints, the penitents, the kings, the warriors, the unknown of every grade, the ever-renewed multitude, ceaselessly moving to and from that *field of stars*, whence thou didst shed thy light upon the world? Our ancient legends tell us of a mysterious vision granted to the founder of Christian Europe. One evening after a day of toil, Charlemagne, standing on the shore of the Frisian Sea, beheld a long belt of stars, which seemed to divide the sky between Gaul, Germany, and Italy, and crossing over Gascony, the Basque territory, and Navarre, stretched away to the far-off province of Galicia. Then thou didst appear to him and say: 'This starry path marks out the road for thee to go and deliver my tomb; and all nations shall follow after thee.'[2] And Charles, crossing the mountains, gave the signal to all Christendom to undertake those great crusades, which were both the salvation and the glory of the Latin races, by driving back the Mussulman plague to the land of its birth.

When we consider that two tombs formed, as it were, the two extreme points or poles of this movement unparalleled in the history of nations: the one wherein the God-Man rested in death, the other where thy body lay, O son of Zebedee, we cannot help crying out with the Psalmist: *Thy friends, O God, are made exceedingly honourable!*[3] And what a mark of friendship did the Son of Man bestow on His humble apostle by sharing His honours with him, when the military orders and Hospitallers were established, to the terror of the

[1] Litteræ LEONIS XIII, diei 1 Novemb. 1884, ad Archiep. Compostell.
[2] *Pseudo*-TURPIN. De vita Car. Magn. [3] Ps. CXXXVIII. 17

Crescent, for the sole purpose, at the outset, of entertaining and protecting pilgrims on their way to one or other of these holy tombs! May the heavenly impulse, now so happily showing itself in the return to the great Catholic pilgrimages, gather once more at Compostella the sons of thy former clients. We, at least, will imitate St. Louis before the walls of Tunis, murmuring with his dying lips the collect of thy feast; and we will repeat in conclusion: 'Be Thou, O Lord, the sanctifier and guardian of Thy people; that, defended by the protection of Thy apostle James, they may please Thee by their conduct, and serve Thee with secure minds.'

The name of Christopher, whose memory enhances the solemnity of the son of thunder, signifies *one who bears Christ*. Christina yesterday reminded us that Christians ought to be in every place *the good odour of Christ*;[1] Christopher to-day puts us in mind that Christ truly *dwells by faith in our hearts*.[2] The graceful legend attached to his name is well known. As other men were, at a later date, to sanctify themselves in Spain by constructing roads and bridges to facilitate the approach of pilgrims to the tomb of St. James, so Christopher in Lycia had vowed for the love of Christ to carry travellers on his strong shoulders across a dangerous torrent. Our Lord will say on the last day: 'What you did to one of these my least brethren, you did it unto Me.' One night, being awakened by the voice of a child asking to be carried across, Christopher hastened to perform his wonted task of charity, when suddenly, in the midst of the surging and apparently trembling waves, the giant, who had never stooped beneath the greatest weight, was bent down under his burden, now grown heavier than the world itself. 'Be not astonished,' said the mysterious child, 'thou bearest Him who bears the world.' And He disappeared, blessing His carrier and leaving him full of heavenly strength.

Christopher was crowned with martyrdom under

[1] 2 Cor. ii. 15. [2] Eph. iii. 17.

Decius. The aid our fathers knew how to obtain from him against storms, demons, plague, accidents of all kinds, has caused him to be ranked among the saints called *helpers*. In many places the fruits of the orchards were blessed on this day, under the common auspices of St. Christopher and St. James.

PRAYER

Præsta, quæsumus omnipotens Deus: ut, qui beati Christophori martyris tui natalitia colimus, intercessione ejus in tui nominis amore roboremur. Per Dominum.

Grant, we beseech Thee, almighty God, that we who celebrate the festival of blessed Christopher the martyr, may by his intercession be strengthened in the love of Thy name. Through.

JULY 26

SAINT ANNE

MOTHER OF THE BLESSED VIRGIN MARY

UNITING the blood of kings with that of pontiffs, the glory of Anne's illustrious origin is far surpassed by that of her offspring, without compare among the daughters of Eve. The noblest of all who have ever conceived by virtue of the command to 'increase and multiply,' beholds the law of human generation pause before her as having arrived at its summit, at the threshold of God; for from her fruit God Himself is to come forth, the fatherless Son of the Blessed Virgin, and the grandson of Anne and Joachim.

Before being favoured with the greatest blessing ever bestowed on an earthly union, the two holy grandparents of the Word made Flesh had to pass through the purification of suffering. Traditions which, though mingled with details of less authenticity, have come down to us from the very beginning of Christianity, tell us of these noble spouses subjected to the trial of prolonged sterility, and on that account despised by their people; of Joachim cast out of the temple and going to hide his sorrow in the desert; of Anne left alone to mourn her widowhood and humiliation. For exquisite sentiment this narrative might be compared with the most beautiful histories in Holy Scripture.

'It was one of the great festival days of the Lord. In spite of extreme sorrow, Anne laid aside her mourning garments, and adorned her head and clothed herself with her nuptial robes. And about the ninth hour she went down to the garden to walk; seeing a laurel she sat down in its shade, and poured forth her prayer to the Lord God, saying: "God of my fathers, bless me and hear my supplication, as Thou didst bless Sara and didst give her a son!"

'And raising her eyes to heaven, she saw in the laurel a sparrow's nest, and sighing she said: "Alas! of whom was I born to be thus a curse in Israel?

'"To whom shall I liken me? I cannot liken me to the birds of the air; for the birds are blessed by Thee, O Lord.

'"To whom shall I liken me? I cannot liken me to the beasts of the earth: for they, too, are fruitful before thee.

'"To whom shall I liken me? I cannot liken me to the waters; for they are not barren in thy sight, and the rivers and the oceans full of fish praise thee in their heavings and in their peaceful flowing.

'"To whom shall I liken me? I cannot liken me even to the earth, for the earth too bears fruit in season, and praises thee, O Lord."

'And behold an angel of the Lord stood by, and said to her: "Anne, God has heard thy prayer; thou shalt conceive and bear a child, and thy fruit shall be honoured throughout the whole inhabited earth." And in due time Anne brought forth a daughter, and said: "My soul is magnified this hour." And she called the child Mary; and giving her the breast, she intoned this canticle to the Lord:

'"I will sing the praise of the Lord my God: for he has visited me and has taken away my shame, and has given me a fruit of justice. Who shall declare to the sons of Ruben that Anne is become fruitful? Hear, hear, O ye twelve tribes: behold Anne is giving suck!"'[1]

The feast of St. Joachim, which the Church celebrates on the day following his blessed daughter's Assumption, will give us an occasion of completing the account of these trials and joys in which he shared. Warned from heaven to leave the desert, he met his spouse at the golden gate which leads to the Temple on the east side. Not far from here, near the Probatica piscina, where the little white lambs were washed before being offered in sacrifice, now stands the restored basilica of St. Anne.

[1] Protevangelium Jacobi.

originally called St. Mary of the Nativity. Here, as in a peaceful paradise, the rod of Jesse produced that blessed branch which the prophet hailed as about to bear the flower that had blossomed from eternity in the bosom of the Father. It is true that Sepphoris, Anne's native city, and Nazareth, where Mary lived, dispute with the Holy City the honour which ancient and constant tradition assigns to Jerusalem. But our homage will not be misdirected if we offer it to-day to blessed Anne, in whom were wrought the prodigies, the very thought of which brings new joy to heaven, rage to Satan, and triumph to the world.

Anne was, as it were, the starting-point of redemption, the horizon scanned by the prophets, the first span of the heavens to be empurpled with the rising fires of dawn; the blessed soil whose produce was so pure as to make the angels believe that Eden had been restored to us. But in the midst of the incomparable peace that surrounds her, let us hail her as the land of victory surpassing the most famous fields of battle; as the sanctuary of the Immaculate Conception, where our humiliated race took up the combat begun before the throne of God by the angelic hosts; where the serpent's head was crushed, and Michael, now surpassed in glory, gladly handed over to his sweet Queen, at the first moment of her existence, the command of the Lord's armies.

What human lips, unless touched like the prophet's with a burning coal, could tell the admiring wonder of the angelic Powers, when the Blessed Trinity, passing from the burning Seraphim to the lowest of the nine choirs, bade them turn their fiery glances and contemplate the flower of sanctity blossoming in the bosom of Anne? The Psalmist had said of the glorious City whose foundations were now hidden in her that was once barren: *The foundations thereof are in the holy mountains*;[1] and the heavenly hierarchies crowning the slopes of the eternal hills beheld in her heights to them unknown and unattainable summits approaching so near to God,

[1] Ps. lxxxvi. 1.

that He was even then preparing His throne in her. Like Moses at the sight of the burning bush on Horeb, they were seized with a holy awe on recognizing the mountain of God in the midst of the desert of this world; and they understood that the affliction of Israel was soon to cease. Although shrouded by the cloud, Mary was already that blessed mountain whose base—*i.e.*, the starting-point of her graces—was set far above the summits where the highest created sanctities are perfected in glory and love.

How justly is the mother named Anne, which signifies grace, she in whom for nine months were centred the complacencies of the Most High, the ecstasy of the angelic spirits, and the hope of all flesh! No doubt it was Mary, the daughter, and not the mother, whose sweetness so powerfully attracted the heavens to our lowly earth. But the perfume first scents the vessel which contains it, and, even after it is removed, leaves it impregnated with its fragrance. Moreover, it is customary to prepare the vase itself with the greatest care; it must be all the purer, made of more precious material, and more richly adorned, according as the essence to be placed in it is rarer and more exquisite. Thus Magdalen enclosed her precious spikenard in alabaster. The Holy Spirit, the preparer of heavenly perfumes, would not be less careful than men. Now the task of blessed Anne was not limited, like that of a material vase, to containing passively the treasure of the world. She furnished the body of her who was to give flesh to the Son of God; she nourished her with her milk; she gave to her, who was inundated with floods of divine light, the first practical notions of life. In the education of her illustrious daughter, Anne played the part of a true mother: not only did she guide Mary's first steps, but she co-operated with the Holy Ghost in the education of her soul and the preparation for her incomparable destiny; until, when the work had reached the highest development to which she could bring it, she, without a moment's hesitation or a thought of self,

offered her tenderly loved child to Him from whom she had received her.

Sic fingit tabernaculum Deo—'Thus she frames a tabernacle for God.' Such was the inscription around the figure of St. Anne instructing Mary, which formed the device of the ancient guild of joiners and cabinet-makers; for they, looking upon the making of tabernacles wherein God may dwell in our churches as their most choice work, had taken St. Anne for their patroness and model. Happy were those times when the simplicity of our fathers penetrated so deeply into the practical understanding of mysteries which their infatuated sons glory in ignoring. The valiant woman is praised in the Book of Proverbs for her spinning, weaving, sewing, embroidering, and household cares: naturally, then, those engaged in these occupations placed themselves under the protection of the spouse of Joachim. More than once, those suffering from the same trial which had inspired Anne's touching prayer beneath the sparrow's nest, experienced the power of her intercession in obtaining for others, as well as for herself, the blessing of the Lord God.

The East anticipated the West in the public cultus of the grandmother of the Messias. Towards the middle of the sixth century a church was dedicated to her in Constantinople. The Typicon of St. Sabbas makes a liturgical commemoration of her three times in the year: on September 9, together with her spouse St. Joachim, the day after the birthday of their glorious daughter; on December 9, whereon the Greeks, a day later than the Latins, keep the feast of our Lady's Immaculate Conception, under a title which more directly expresses St. Anne's share in the mystery; and lastly, July 25, not being occupied by the feast of St. James, which was kept on April 30, is called the *Dormitio* or precious death of *St. Anne, mother of the most holy Mother of God:* the very same expression which the Roman martyrology adopted later.

Although Rome, with her usual reserve, did not until

much later authorize the introduction into the Latin Churches of a liturgical feast of St. Anne, she nevertheless encouraged the piety of the faithful in this direction. So early as the time of Leo III[1] and by that illustrious Pontiff's express command, the history of Anne and Joachim was represented on the sacred ornaments of the noblest basilicas in the Eternal City.[2] The Order of Carmel, so devout to St. Anne, powerfully contributed, by its fortunate migration into our countries, to the growing increase of her cultus. Moreover, this development was the natural outcome of the progress of devotion among the people to the Mother of God. The close relation between the two cults is noticed in a concession, whereby in 1381 Urban VI satisfied the desires of the faithful in England by authorizing for that kingdom a feast of the blessed Anne. The Church of Apt in Provence had been already a century in possession of the feast; a fact due to the honour bestowed on that Church of having received, almost together with the faith, the saint's holy body, in the first age of Christianity.

Since our Lord, reigning in heaven, has willed that His blessed Mother should also be crowned there in her virginal body, the relics of Mary's mother have become doubly dear to the world, first, as in the case of others, on account of the holiness of her whose precious remains they are, and then above all others, on account of their close connection with the mystery of the Incarnation. The Church of Apt was so generous out of its abundance, that it would now be impossible to enumerate the sanctuaries which have obtained, either from this principal source or from elsewhere, more or less notable portions of these precious relics. We cannot omit to mention as one of these privileged places, the great basilica of St. Paul outside the walls: St. Anne herself, in an apparition to St. Bridget of Sweden,[3] confirmed the authenticity of the arm which forms one of the most precious jewels in the rich treasury of that Church.

[1] 795-816. [2] Lib. pontif. in Leon. III.
[3] Revelationes S. Birgittæ, lib. VI, cap. 104.

It was not until 1584 that Gregory XIII ordered the celebration of this feast of July 26 throughout the whole Church, with the rite of a double. Leo XIII in recent times (1879) raised it, together with that of St. Joachim, to the dignity of a solemnity of the second class. But before that, Gregory XV, after having been cured of a serious illness by St. Anne, had ranked her feast among those of precept, with the obligation of resting from servile work.

Now that St. Anne was receiving the homage due to her exalted dignity, she made haste to show her recognition of this more solemn tribute of praise. In the years 1623, 1624, and 1625, in the village of Kerouanne, near Auray, in Brittany, she appeared to Yves Nicolazic, and discovered to him an ancient statue buried in the field of Bocenno, which he tenanted. This discovery brought the people once more to the place where, a thousand years before, the inhabitants of ancient Armorica had honoured that statue. Innumerable graces obtained on the spot spread its fame far beyond the limits of the province, whose faith, worthy of past ages, had merited the favour of the grandmother of the Messias; and St. Anne d'Auray was soon reckoned among the chief pilgrimages of the Christian world.

More fortunate than the wife of Elcana, who prefigured thee both in her trial and by her name, thou, O Anne, now singest the magnificent gifts of the Lord. Where is now the proud synagogue that despised thee? The descendants of the barren one are now without number; and all we, the brethren of Jesus, children, like Him, of thy daughter Mary, come joyfully, led by our Mother, to offer thee our praises. In the family circle the grandmother's feast day is the most touching of all, when her grandchildren surround her with reverential love, as we gather around thee to-day. Many, alas! know not these beautiful feasts, where the blessing of the earthly paradise seems to revive in all its freshness; but the mercy of our God has provided a sweet compensation. He, the Most High God, willed

to come so nigh to us as to be one of us in the flesh; to know the relations and mutual dependencies which are the law of our nature; the cords of Adam, with which He had determined to draw us and in which He first bound Himself. For in raising nature above itself, He did not eliminate it; He made grace take hold of it and lead it to heaven; so that, joined together on earth by their divine Author, nature and grace were to be united for all eternity. We, then, being brethren by grace of Him who is ever thy grandson by nature, are, by this loving disposition of Divine Wisdom, quite at home under thy roof; and to-day's feast, so dear to the hearts of Jesus and Mary, is our own family feast.

Smile then, dear mother, upon our chants and bless our prayers. To-day and always be propitious to the supplications which our land of sorrows sends up to thee. Be gracious to wives and mothers who confide to thee their holy desires and the secret of their sorrows. Keep up, where they still exist, the traditions of the Christian home. Over how many families has the baneful breath of this age passed, blighting all that is serious in life, weakening faith, leaving nothing but languor, weariness, frivolity, if not even worse, in the place of the true and solid joys of our fathers. How truly might the Wise Man say at the present day: *Who shall find a valiant woman?* She alone by her influence could counteract all these evils; but on condition of recognizing wherein her true strength lies: in humble household works done with her own hands; in hidden, self-sacrificing devotedness; in watchings by night; in hourly foresight; working in wool and flax, and with the spindle; all those *strong things* which win for her the confidence and praise of her husband; authority over all, abundance in the house, blessings from the poor whom she has helped, honour from strangers, reverence from her children; and for herself in the fear of the Lord, nobility and dignity, beauty and strength, wisdom, sweetness and content, and calm assurance at the latter day.[1]

[1] *Cf.* Prov. xxxi. 10-31.

O blessed Anne, rescue society, which is perishing for want of virtues like thine. The motherly kindnesses thou art ever more frequently bestowing upon us have increased the Church's confidence; deign to respond to the hopes she places in thee. Bless especially thy faithful Brittany; have pity on unhappy France, for which thou hast shown thy predilection, first, by so early confiding to it thy sacred body; later on, by choosing in it the spot whence thou wouldst manifest thyself to the world; and, again, quite recently entrusting to its sons the church and seminary dedicated to thy honour in Jerusalem. O thou who lovest the Franks, who deignest still to look on fallen Gaul as the kingdom of Mary, continue to show it that love which is its most cherished tradition. Mayest thou become known throughout the whole world. As for us, who have long known thy power and experienced thy goodness, let us ever seek in thee, O mother, our rest, security, strength in every trial; for he who leans on thee has nothing to fear on earth, and he who rests in thy arms is safely carried.

Let us offer blessed Anne a wreath gathered from the liturgy. We will first cull from the Menæa of the Greeks, as being the earliest in date:

MENSIS JULII DIE XXV

Ex Officio Vespertino

En splendida solemnitas et dies clara, universo mundo jucunda, venerabilis atque laudanda dormitio Annæ gloriosæ, ex qua prodiit Mater vitæ.

O brilliant solemnity, day full of light and joy to the whole world! This day we celebrate the venerable and praiseworthy passage of the glorious Anne, of whom was born the Mother of life.

Quæ prius infecunda et sterilis, primitias nostræ salutis germinavit, Christum rogat ut culparum veniam largiatur his qui cum fide eum collaudant.

She who was once unfruitful and barren brought forth the firstfruits of our salvation; she beseeches Christ to grant pardon of their sins to them that sing His praises with faith.

Salve, avis spiritualis, verni nuntia gratiæ. Salve, ovis agnam parta, quæ Agnum tollentem peccata mundi, Verbum, verbo genuit.

Hail, spiritual bird, announcing the springtime of grace! Hail, sheep, mother of the ewe-lamb, who by a word conceived the Word, the Lamb who taketh away the sins of the world!

Salve, terra benedicta, quæ virgam divinitus germinantem mundo florescere fecisti. Sterilitatem tuo partu fugasti, Anna in Deo beatissima, avia Christi Dei, quæ fulgentem lucernam, Dei genitricem, edidisti: quacum intercedere digneris, ut animabus nostris magna misericordia donetur.

Hail, blessed earth, whence sprang the branch that bore a divine fruit. Thy fruitfulness put an end to barrenness, O Anne, most blessed in God, grandmother of Christ our God, who didst give to the world a shining lamp, the Mother of God; together with her deign to intercede, that great may be the mercy granted to our souls.

Venite universæ creaturæ, in cymbalis psalmorum Annæ piæ acclamemus, quæ e visceribus suis genuit divinum Montem, et ad montes spirituales ac tabernacula Paradisi est translata. Ad ipsam dicamus: Beata alvus tua quæ vere gestavit illam quæ in ventre suo portavit lumen mundi: gloriosa ubera tua, quibus lactata est ea quæ Christum, cibum vitæ nostræ, aluit. Hunc deprecare, ut ab omni vexatione et incursu inimici liberemur, et animæ nostræ salventur.

Come all ye creatures, let us cry out to holy Anne with cymbals and psaltery. She brought forth the mountain of God, and was borne up to the spiritual mountains, the tabernacles of Paradise. Let us say to her: Blessed is thy womb wherein she rested who herself bore the Light of the world; glorious are thy breasts which suckled her who fed Christ the food of our life. Beseech Him to deliver us from all harassing attacks of the enemy, and to save our souls.

Let us turn to our Western lands and join in the chants of the various churches. The Mozarabic liturgy thus interprets the feelings of the once barren woman, after her prayer had been so magnificently answered:

ANTIPHONA

Confitebor tibi, Domine, in toto corde meo: quia exaudisti verba oris mei.

I will praise thee, O Lord, with my whole heart; for Thou hast heard the words of my mouth.

℟. In conspectu angelorum psallam tibi.
℣. Deus meus es tu, et confitebor tibi: Deus meus, et exaltabo te.
℟. In conspectu.
℣. Gloria et honor Patri, et Filio, et Spiritui Sancto in sæcula sæculorum. Amen.
℟. In conspectu.

℟. In the sight of angels I will sing praise to Thee.
℣. Thou art my God, and I will praise Thee: my God, and I will exalt Thee.
℟. In the sight.
℣. Glory and honour be to the Father and to the Son, and to the Holy Ghost, world without end. Amen.
℟. In the sight.

Apt shall speak in the name of all Provence, and tell of its glorious honour:

ANTIPHON

O splendor Provinciæ, nobilis mater Mariæ Virginis, et Davidis filia; avia Redemptoris. nobis opem feras veniæ ut vivamus cum beatis.

O glory of Provence, noble mother of the Virgin Mary, daughter of David, grandmother of our Redeemer, bring us the grace of pardon, that we may live with the blessed.

Brittany shall declare the confidence it places in its illustrious protectress:

RESPONSORY

Hæc est mater nobis electa a Domino, Anna sanctissima Britonum spes et tutela: * Quam in prosperis adjutricem, in adversis auxiliatricem habemus.
℣. Populi sui memor sit semper; adsitque grata filiis suis, terra marique laborantibus. * Quam in prosperis.

Gloria Patri, et Filio, et Spiritui Sancto. * Quam in prosperis.

Behold the mother chosen for us by our Lord, most holy Anne, the hope and protection of the Bretons. * In prosperity our helper, in adversity our succour.
℣. May she be ever mindful of her people, ever gracious to her children, whether on land or toiling o'er the sea. * In prosperity.
Glory be to the Father, and to the Son, and to the Holy Ghost. * In prosperity.

Let us all unite with Brittany in the following hymn:

HYMN

Lucis beatæ gaudiis
Gestit parens Ecclesia,
Annamque Judææ decus
Matrem Mariæ concinit.

Mother Church exults with the joy of this blessed day, and sings the praise of Anne, the beauty of Judea, the mother of Mary.

Regum piorum sanguini
Jungens sacerdotes avos,
Illustris Anna splendidis
Vincit genus virtutibus.

Uniting the blood of holy kings with that of pontiffs, the glory of her ancestry is far outstripped by Anne's resplendent virtues.

Cœlo favente nexuit
Vincli jugalis fœdera,
Alvoque sancta condidit
Sidus perenne virginum.

Neath heaven's smile she ties the nuptial bond; and in her holy tabernacle hides the unwaning star of virgins.

O mira cœli gratia!
Annæ parentis in sinu
Concepta virgo conterit
Sævi draconis verticem.

O wondrous grace of heaven! Scarce is the Virgin conceived in the womb of her mother when she there crushes the head of the cruel dragon.

Tanto salutis pignore
Jam sperat humanum genus:
Orbi redempto prævia
Pacem columba nuntiat.

With such a pledge of salvation mankind finds hope at length; the dove has come foretelling peace to the redeemed world.

Sit laus Patri, sit Filio
Tibique Sancte Spiritus.
Annam pie colentibus
Confer perennem gratiam.
Amen.

Praise be to the Father, to the Son, and to Thee, O holy Spirit! To them that lovingly honour blessed Anne, grant everlasting grace. Amen.

We will conclude with these beautiful formulæ of praise and prayer to our Lord, from the Ambrosian Missal of Milan:

PREFACE

Æterne Deus, qui beatam Annam singulari tuæ gratiæ privilegio sublimasti. Cui desideratæ fœcunditatis munus magnificum, et excellens adeo

It is right and just to give thanks to Thee, O eternal God, who by a singular privilege of Thy grace, hast exalted the blessed Anne. To

contulisti; ut ex ipsa Virgo virginum, Maria, angelorum Domina, Regina mundi, maris stella, Mater Filii tui Dei et hominis nasceretur. Et ideo cum angelis.

whose desire of fruitfulness Thou didst give a gift so magnificent and so far surpassing all others, that from her was born Mary, the Virgin of virgins, the Lady of the angels, the Queen of the world, the star of the sea, the Mother of Thy Son, who is both God and Man. And, therefore, with the angels, etc.

ORATIO SUPER SINDONEM

Omnipotens, sempiterne Deus, qui beatam Annam, diuturna sterilitate afflictam, gloriosæ prolis fœtu tua gratia fœcundasti; da, quæsumus: ut, pro nobis apud te intervenientibus ejus meritis, efficiamur sincera fide fœcundi, et salutiferis operibus fructuosi. Per Dominum.

O almighty everlasting God, who didst give to blessed Anne, after the affliction of a long barrenness, the grace to bear a glorious fruit; grant, we beseech thee, that, as her merits intercede with thee for us, we may be made rich in sincere faith and fruitful in works of salvation. Through our Lord Jesus Christ.

JULY 27

SAINT PANTALEON

MARTYR

THE East celebrates to-day one of her *great martyrs*, who was both a healer of bodies and a conqueror of souls. His name, which recalls the strength of the lion, was changed by heaven at the time of his death into Panteleemon, or *all-merciful*—a happy presage of the gracious blessings our Lord would afterwards bestow on the earth through his means. The various translations and the diffusion of his sacred relics in our West have made his cultus widespread, together with his renown as a friend in need, which has caused him to be ranked among the saints called *helpers*.

Pantaleon Nicomediensis, nobilis medicus ab Hermolao Presbytero in Jesu Christi fide eruditus, baptizatus est: qui mox patri Eustorgio persuasit, ut Christianus fieret. Quare cum Nicomediæ postea Christi Domini fidem libere prædicaret, et ad ejus doctrinam omnes cohortaretur, Diocletiano imperatore equuleo tortus, et admotis ad ejus corpus laminis candentibus, cruciatus est: quam tormentorum vim æquo et forti animo ferens, ad extremum gladio percussus, martyrii coronam adeptus est.

Pantaleon was a nobleman of Nicomedia and a physician. He was instructed in the faith and baptized by the priest Hermolaus, and soon persuaded his father Eustorgius to become a Christian. Afterwards he freely preached the faith of our Lord Christ in Nicomedia, and encouraged all to embrace his doctrine. This was in the reign of Diocletian. He was tortured on the rack and red-hot plates were applied to his body. He bore the violence of these tortures calmly and bravely, and being finally beheaded, obtained the crown of martyrdom.

What is stronger than a lion, and what is sweeter than honey?[1] Greater than Samson, thou, O martyr, didst

[1] Judg. xiv. 18.

in thy own person propose and solve the riddle: *Out of the strong came forth sweetness.*[1] O lion, who didst follow so fearlessly the Lion of Juda, thou didst imitate His ineffable gentleness; and as He deserved to be called eternally the Lamb, so did He will His divine *mercy* to shine forth in the everlasting heavenly name, into which He changed thy earthly name. Justify that title more and more for the honour of Him who gave it to thee. Be merciful to those who call on thee: to the sufferers whom a weary consumption brings daily nearer to the tomb; to physicians, who, like thee, spend themselves in the care of their brethren; assist them in giving relief to physical suffering, in restoring corporal health; teach them still better to heal moral wounds, and lead souls to salvation.

[1] Judg. xiv. 14.

JULY 28

SS. NAZARIUS, CELSUS, AND VICTOR

MARTYRS, AND

SAINT INNOCENT

POPE AND CONFESSOR

NAZARIUS and Celsus bring glory to the Church of Milan by appearing on the cycle to-day. After lying forgotten for three centuries in the obscure tomb that had received their precious remains in the time of Nero, they now receive the united homage of East and West. It was nine years since the triumphal day when Gervase and Protase, no less forgotten by the city once witness of their combat, had come to console and strengthen an illustrious bishop who was persecuted for his profession of the divine consubstantiality of the same Christ who had had all their love and faith. Ambrose, loved by the martyrs, though denied their palm, was soon to receive the white wreath of confession in reward for his holy works, when heaven revealed to him a new treasure, the discovery of which was again ' to illustrate the times of his episcopate.'[1] Theodosius was no more; Ambrose was about to die; the barbarians were at the gates. But as if simultaneous with the threat of imminent destruction to the ancient world, the hour for the first resurrection spoken of by St. John had sounded, the martyrs rose from their tombs to reign a thousand years with Christ on the renovated earth.

That great Babylon is fallen, is fallen, which made all nations to drink of the wine of the wrath of her fornication; and in her was found the blood of prophets and of

[1] AMB. Ep. xxii.

saints, and of all that were slain upon the earth.[1] The great Pope Innocent I, whose memory seems to have been purposely united with that of the martyrs, bears witness to the deluge, wherein, during his pontificate, pagan Rome at length perished utterly, and made way for the new Jerusalem come down from heaven. Like the ancient Sion, the Rome of the Cæsars would not yield to the offers of that God who alone could fulfil her desires of immortality. Ever since the triumph of the Cross under Constantine, no city of the empire had remained so obstinately given to the worship of idols, or shed so much of that noble blood which might have renewed her youth. And yet after the defeat of her vain idols God, in His patience, determined to wait a century longer, the last decade of which was a series of salutary threats and merciful interventions, the evident work of the Christ whom she still obstinately repulsed. The incursions of the Goths, allies one day, enemies the next, everywhere spreading anarchy, gave her an opportunity of returning to superstitions which the Christian emperors had not tolerated; and in her dotage she welcomed the Tuscan soothsayers who had come to help her against Alaric, and allowed them to re-establish the worship of idols. Terrible was her awakening when, on the morning of August 24, 410, the true God of armies took His revenge; and while the barbarians were engaged in wholesale massacre and pillage, lightning set fire to the town and destroyed the statues in which she had so long placed her confidence and her glory.

The avengers of God, destroying Babylon, spared the tombs of the two founders of the eternal Rome. On these apostolic foundations Innocent began to rebuild the Holy City. Soon on her seven hills, purified by fire, she rose again, more brilliant than ever, the destined centre of the world of mind. It was in the year 417, the last of Innocent's pontificate, that St. Augustine, hearing that the Pelagian heresy was condemned, cried out: ' Letters have arrived from Rome;

[1] Apoc. xiv. 8; xvii. 24.

the dispute is at an end.' The Councils of Carthage and Milevis, which on this occasion had requested the confirmation of their decree by the Apostolic See, did in this but continue the uninterrupted tradition of the churches with regard to the supremacy of their mother and mistress. This fact is eloquently attested by the holy Pope Victor, who shares with the martyrs the honours of to-day. His great name calls to mind the Councils of the second century, held by his orders throughout the Church to treat of the celebration of Easter; the condemnation he pronounced, or intended to pronounce, against the churches of Asia, without anyone questioning his right to do so; lastly, the uncontroverted anathemas he hurled against Montanus and the precursors of Arius.

Let us read the notice of our four saints given in to-day's office:

Nazarius a beato Lino Papa baptizatus, cum in Galliam profectus esset, ibi Celsum puerum, a se christianis præceptis prius instructum, baptizavit: qui una Trevirim euntes, Neronis persecutione in mare uterque dejicitur, unde mirabiliter evaserunt. Postea Mediolanum venientes, cum ibi Christi fidem disseminarent, ab Anolino præfecto, constantissime Christum Deum confitentes, capite plectuntur: quorum corpora extra portam Romanam sepulta sunt. Quæ cum diu latuissent, Dei monitu a beato Ambrosio conspersa recenti sanguine sunt inventa, tamquam si paulo ante martyrium passi essent: unde in urbem translata, honorifico sepulcro contecta sunt.

Nazarius was baptized by the blessed Pope Linus. He went into Gaul, and there baptized a child named Gelsus whom he had instructed in the Christian doctrine. Together they went to Treves, and in Nero's persecution were both thrown into the sea, but were saved by a miracle. They proceeded to Milan, where they spread the faith of Christ; and as they with great constancy confessed Christ to be God, the prefect, Anolinus, condemned them to death. Their bodies were buried outside the Roman gate, and for a long time remained unknown. But through a divine revelation they were found by St. Ambrose, sprinkled with fresh blood, as if they had but just suffered martyrdom. They were translated to the city and buried in an honourable tomb.

Victor in Africa natus, Severo imperatore rexit Ecclesiam. Confirmavit decretum Pii Primi, ut sacrum Pascha die Dominico celebraretur: qui ritus ut postea in mores induceretur, habita sunt multis in locis concilia: et in Nicæna denique prima Synodo sancitum est, ut Paschæ dies festus post quartamdecimam lunam ageretur, ne Christiani Judæos imitari viderentur. Statuit, ut quavis aqua, modo naturali, si necessitas cogeret, quicumque baptizari posset. Theodotum coriarium Byzantinum docentem Christum tantummodo hominem fuisse, ejecit ex Ecclesia. Scripsit de quæstione Paschæ, et alia quædam opuscula. Creavit duabus ordinationibus mense Decembri presbyteros quatuor, diaconos septem, episcopos per diversa loco duodecim. Martyrio coronatus, sepelitur in Vaticano, quinto calendas Augusti. Sedit annos novem, mensem unum, dies viginti octo.

Victor, an African by birth, governed the Church in the time of the Emperor Severus. He confirmed the decree of Pius I, which ordered Easter to be celebrated on a Sunday. Later on, Councils were held in many places in order to bring this rule into practice, and finally the first Council of Nicea commanded that the feast of Easter should be always kept after the fourteenth day of the moon, lest the Christians should seem to imitate the Jews. Victor ordained that, in case of necessity, baptism could be given with any water, provided it was natural. He expelled from the Church the Byzantine, Theodosius the currier, who taught that Christ was only man. He wrote on the question of Easter, and some other small works. In two ordinations which he held in the month of December, he made four priests, seven deacons, and twelve bishops for different places. He was crowned with martyrdom, and buried on the Vatican on the fifth of the Calends of August, after having sat nine years, one month, and twenty-eight days.

Innocentius Albanensis, sancti Hieronymi et Augustini ætate floruit: de quo ille ad Demetriadem virginem: Sancti Innocentii, qui Apostolicæ Cathedræ, et beatæ memoriæ Anastasii successor et filius est, teneas fidem, nec peregrinam, quamvis tibi prudens, callidaque videaris, doctrinam recipias. Eum tamquam justum Lot subtractum Dei providentia ad Raven-

Innocent, by nation an Albanian, lived at the time of Saints Jerome and Augustine. Jerome, writing to the virgin Demetrias, says of him: 'Hold fast to the faith of holy Innocent, who is the son of Anastasius of blessed memory and his successor in the apostolic throne; receive no strange doctrine, however shrewd and prudent you may think yourself.' Orosius writes

nam servatum fuisse, scribit Orosius, ne Romani populi videret excidium. Is, Pelagio et Cœlestio damnatis, contra eorum hæresim decretum fecit, ut parvuli ex Christiana etiam muliere nati, per baptismum renasci deberent; ut in eis regeneratione mundetur, quod generatione contraxerunt. Probavit etiam, ut Sabbato ob memoriam Christi Domini sepulturæ jejunium servaretur. Sedit annos quindecim, mensem unum, dies dicem. Quatuor ordinationibus mense Decembri creavit presbyteros triginta, diaconos quindecim, episcopos per diversa loco quinquaginta quatuor: sepultus est in cœmeterio ad Ursum Pileatum.

that, like the just Lot, he was withdrawn by God's providence from Rome, and preserved in safety at Ravenna, that he might not be a witness of the ruin of the Roman people. After the condemnation of Pelagius and Celestinus, he decreed, contrary to their heretical teaching, that children, even though born of a Christian mother, must be born again by water, in order that their second birth may cleanse away the stain they have contracted by the first. He also approved the observance of fasting on the Saturday in memory of the burial of Christ our Lord. He sat fifteen years, one month, and ten days. He held four ordinations in the month of December, and made thirty priests, fifteen deacons, and fifty-four bishops for divers places. He was buried in the cemetery called *ad Ursum Pileatum*.

Glorious saints, who, either by shedding your blood in the arena or by promulgating decrees from the apostolic Chair, have exalted the faith of the Lord, bless our prayers. Give us to understand the teaching conveyed by your meeting to-day on the sacred cycle. We, who are neither martyrs nor pontiffs, may, nevertheless, merit to share in your glory; for the motive which explains your union to-day must be for us, each in his degree, the cause of salvation: the apostle tells us that in Christ Jesus nothing availeth *but faith that worketh by charity*.[1] It is only by that faith for which you laboured or suffered that *we wait for the hope of justice*,[2] and expect the crown.

O Nazarius, who, leaving all things, didst carry the name of Christ to countries that knew him not; and

[1] Gal. v. 6. [2] *Ibid.* 5.

thou Celsus, who, though a mere child, didst not fear to sacrifice, like him, for Jesus' sake, thy family, thy country, and thy very life: obtain for us the right appreciation of the treasure of faith, which every Christian is called upon to show to advantage by the confession of good works and of praise. Victor, jealous guardian of that divine praise with regard to the solemnity of solemnities, and avenger of the Man-God in His divine nature; Innocent, infallible teacher concerning the grace of Christ, and witness, too, of His inexorable justice, teach us to unite confidence with fear, uprightness of belief with the susceptibility a Christian ought to have with regard to his faith, the only foundation of justice and love. Martyrs and pontiffs, may your united attraction draw us along the straight road which leads to heaven.

JULY 29

SAINT MARTHA

VIRGIN

MAGDALEN this time was the first to meet our Lord. Scarce a week had elapsed since her glorious passage, when she repaid her sister's former kind office, and came in her turn saying: 'The Beloved is here and calleth for thee.' And Jesus preventing her, appeared Himself and said: 'Come, my hostess; come from exile, thou shalt be crowned.'[1] Hostess of the Lord, then, is to be Martha's title of nobility in heaven, as it was her privileged name on earth.

Into whatever city or town you shall enter, said the Man-God to His disciples, *inquire who in it is worthy, and there abide.*[2] Now St. Luke relates that as they went, our Lord Himself *entered into a certain town, and a certain woman named Martha received Him into her house.*[3] How could we give greater praise to Magdalen's sister than by bringing together these two texts of the holy Gospel?

This *certain town*, where she was found worthy to give Jesus a lodging, this village, says St. Bernard,[4] is our lowly earth, hidden like an obscure borough in the immensity of our Lord's possessions. The Son of God had come down from heaven to seek the lost sheep; He had come into the world He had made, and the world knew Him not; Israel, His own people, had not given Him so much as a stone whereon to lay His head, and had left Him in His thirst to beg water from the Samaritan. We, the Gentiles, whom He was thus seeking amid contradictions and fatigues, ought we not, like Him, to show our gratitude to her who, braving

[1] RABAN. De vita B.M. Magd. et S. Marthæ, xlvii. [2] St. Matt. x. 11.
[3] St. Luke x. 38. [4] BERN. Sermo 2 in Assump. Beatæ Mariæ Virginis.

present unpopularity and future persecution, paid our debt to Him?

Glory, then, be to this daughter of Sion, of royal descent, who, faithful to the traditions of hospitality handed down from the patriarchs and early fathers, was blessed more than all of them in the exercise of this noble virtue! These ancestors of our faith, pilgrims themselves and without fixed habitation, knew more or less obscurely that the Desired of Israel and the Expectation of the nations was to appear as a wayfarer and a stranger on earth; and they honoured the future Saviour in the person of every stranger that presented himself at their tent door; just as we, their sons, in the faith of the same promises now accomplished, honour Christ in the guest whom His goodness sends us. This relation between Him that was to come and the pilgrim seeking shelter made hospitality the most honoured handmaid of divine charity. More than once did God show his approval by allowing angels to be entertained in human form. If such heavenly visitations were an honour of which our earth was not worthy, how much greater was Martha's privilege in rendering hospitality to the Lord of angels! If before the coming of Christ it was a great thing to honour Him in those who prefigured Him, and if now to shelter and serve Him in His mystical members deserves an eternal reward, how much greater and more meritorious was it to receive in person that Jesus, the very thought of whom gives to virtue its greatness and its merit. Again, as the Baptist excelled all the other prophets by having pointed out as present the Messias whom they announced as future, so Martha, by having ministered to the person of the Word made Flesh, ranks above all others who have ever exercised the works of mercy.

While Magdalen, then, keeps her better part at our Lord's feet, we must not think that Martha's lot is to be despised. *As in one body we have many members, but all the members have not the same office,*[1] so each of us

[1] Rom. xii. 4.

has a different work to perform in Christ, according to the grace we have received, whether it be to prophesy or to minister. And the apostle, explaining this diversity of vocations, says: *I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith.*[1] How many losses in souls, how many shipwrecks even, might be prevented by discretion, the guardian of doctrine and the mother of virtues.

'Whoever,' says St. Gregory with his usual discernment, 'gives himself entirely to God, must take care not to pour himself out wholly in works, but must stretch forward also to the heights of contemplation. Nevertheless, it is here very important to notice that there is a great variety of spiritual temperaments. One who could give himself peacefully to the contemplation of God would be crushed by works and fall; another, who would be kept in a good life by the ordinary occupations of men, would be mortally wounded by the sword of a contemplation above his powers: either for want of love to prevent repose from becoming torpor, or for want of fear to guard him against the illusions of pride or of the senses. He who would be perfect must, therefore, first accustom himself on the plain to the practice of the virtues, in order to ascend more securely to the heights, leaving behind every impulse of the senses which can only distract the mind from its purpose, every image whose outline cannot adapt itself to the figureless light he desires to behold. Action first, then, contemplation last. The Gospel praises Mary, but does not blame Martha, because the merit of the active life is great, though that of contemplation is greater.'[2]

If we would penetrate more deeply into the mystery of the two sisters, let us notice that, though the preference is given to Mary, nevertheless it is not in her house nor in that of their brother Lazarus, but in Martha's house, that the Man-God takes up His abode with those

[1] Rom. xii. 3. [2] Moral. in Job v. 26, *passim*.

He loves. *Jesus*, says St. John, *loved Martha, and her sister Mary, and Lazarus.*[1] Lazarus, a figure of the penitents whom His all-powerful mercy daily calls from the death of sin to divine life; Mary, giving herself up even in this life to the occupation of the next; and Martha, who is here mentioned first as being the eldest, as first in order of time mystically, according to what St. Gregory says, and also as being the one upon whom the other two depend in that home of which she has the care.

Here we recognize a perfect type of the Church, wherein, with the devotedness of fraternal love, and under the eye of our heavenly Father, the active ministry takes the precedence, and holds the place of government over all who are drawn by grace to Jesus. We can understand the Son of God showing a preference for this blessed house; He was refreshed from the weariness of His journeys by the devoted hospitality He there received, but still more by the sight of so perfect an image of that Church for whose love He had come on earth.

Martha, then, understood by anticipation that he who holds the first place must be the servant, as the Son of Man came not to be ministered to, but to minister; and as, later on, the vicar of Jesus, the prince of prelates in the holy Church, was to call himself the servant of the servants of God. But in serving Jesus, as she served also with Him and for Him her brother and her sister, who can doubt that she had the greatest share in these promises of the Man-God: *He that ministers to Me shall follow Me, and where I am, there shall also My minister be, and My Father will honour him.*

And that beautiful rule of ancient hospitality, which created a link like that of relationship between the host and a guest once received, could not have been passed over by our Emmanuel on this occasion, since the Evangelist says: *As many as received Him, He gave them power to be made the sons of God.*[2] And He Himself

[1] St. John xi. 5. [2] St. John i. 12.

declares that whoever receives Him, receives also the Father who sent Him.

The peace promised to every house deemed worthy of receiving the apostolic messengers, that peace which cannot be without the spirit of adoption of sons, rested on Martha with surpassing fulness. The too human impetuosity she at first showed in her eager solicitude had given our Lord an opportunity of showing His divine jealousy for the perfection of a soul so devoted and so pure. The sacred nearness of the King of peace stripped her lively nature of the last remnants of restless anxiety; while her service grew even more active and was well pleasing to Him, her ardent faith in Christ, the Son of the living God, gave her the understanding of the one thing necessary, the better part which was one day to be hers. What a master of the spiritual life Jesus here showed Himself to be; what a model of discreet firmness, of patient sweetness, of heavenly wisdom in leading souls to the highest summits!

As He had counselled His disciples to remain in one house, the Man-God Himself, to the end of His earthly career, continually sought hospitality at Bethania; it was from thence He set out to redeem the world by His dolorous Passion; and when leaving this world, it was from Bethania that He ascended into heaven. Then did this dwelling, this paradise on earth, which had given shelter to God Himself, to His Virgin Mother, to the whole college of apostles, seem too lonely to its inmates. Holy Church will tell us presently how the Spirit of Pentecost, in loving-kindness to us Gentiles, led into Gaul this blessed family of our Lord's friends.

On the banks of the Rhone, Martha was still the same: full of motherly compassion for every misery, spending herself in deeds of kindness. Always surrounded by the poor, says the ancient historian of the two sisters, she fed them with tender care, with food which heaven abundantly supplied to her charity, while she herself, the only one she forgot, was contented with herbs; and as in the glorious past she had

served the Head of the Church in person, she now served Him in His members, and was full of loving-kindness to all. Meantime she delighted in practices of penance that would frighten us. Martyred thus a thousand times over, Martha with all the powers of her holy soul yearned for heaven. Her mind lost in God, she spent the whole nights absorbed in prayer. Ever prostrate, she adored Him reigning gloriously in heaven, whom she had seen without glory in her own house. Often, too, she would travel through towns and villages, announcing to the people Christ the Saviour.

Avignon and other cities of the province of Vienne were thus evangelized by her. She delivered Tarascon from the *old serpent*, who in the shape of a hideous monster, not content with tyrannizing over the souls of men, devoured even their bodies. It was here at Tarascon, in the midst of the community of virgins she had founded, that she heard our Lord inviting her to receive hospitality from Him in heaven, in return for that which she had given Him on earth.[1] Here she still rests, protecting her people of Provence, and receiving strangers in memory of Jesus. The peace of the blessed, which seems to breathe from her noble image, fills the heart of the pilgrim as he kisses her apostolic feet; and coming up from the holy crypt to continue his journey in this land of exile, he carries away with him, like a perfume of his fatherland, the remembrance of her simple, touching epitaph: SOLLICITA NON TURBATUR —*ever zealous, she is no longer troubled.*

Martha nobilibus et copiosis parentibus nata, sed Christi Domini hospitio clarior, post ejus ascensum in cœlum, cum fratre, sorore, et Marcella pedissequa, ac Maximino, uno ex septuaginta duobus discipulis Christi Domini, qui

Martha was born of noble and wealthy parents, but she is still more illustrious for the hospitality she gave to Christ our Lord. After His Ascension into heaven, she was seized by the Jews, together with her brother and sister,

[1] We are fully aware of the fact that certain writers have lately called in question the authenticity of this legend. But we are not deterred thereby from giving it here in all its simplicity. Until such time as holy Mother Church may think fit to decide on the matter, we, like the author, are unwilling to forestall her judgment.—(*Tr.*)

totam illam domum baptizaverat, multisque aliis christianis, comprehensa a Judæis, in navem sine velo ac remigio imponitur, vastissimoque mari ad certum naufragium committitur: sed navis, Deo gubernante, salvis omnibus Massiliam appulsa est.

Eo miraculo, et horum prædicatione, primum Massilienses, mox Aquenses, ac finitimæ gentes in Christum crediderunt: Lazarusque Massiliensium, et Maximinus Aquensium episcopus creatur. Magdalena vero assueta orationi et pedibus Domini, ut optima parte contemplandæ cœlestis beatitudinis, quam elegerat, frueretur, in vastam altissimi montis speluncam se contulit: ubi triginta annos vixit, ab omni hominum consuetudine disjuncta, quotidieque per id tempus ad audiendas cœlestium laudes in altum ab angelis elata.

Martha autem, mirabili vitæ sanctitate et charitate, omnium Massiliensium animis in sui amorem et admirationem adductis, in locum a viris remotum cum aliquot honestissimis feminis se recepit: ubi summa cum laude pietatis et prudentiæ diu vixit: ac demum, morte sua multo ante prædicta, miraculis clara migravit ad Dominum, quarto kalendas Augusti. Cujus corpus apud Tarascum magnam habet venerationem.

Marcella her handmaid, and Maximin, one of the seventy-two disciples of our Lord, who had baptized the whole family, and many other Christians. They were put on board a ship without sails or oars, and left helpless on the open sea, exposed to certain shipwreck. But God guided the ship, and they all arrived safely at Marseilles.

This miracle, together with their preaching, brought the people of Marseilles, of Aix, and of the neighbourhood to believe in Christ. Lazarus was made Bishop of Marseilles and Maximin of Aix. Magdalen, who was accustomed to devote herself to prayer and to sit at our Lord's feet, in order to enjoy the better part which she had chosen, that is, contemplation of the joys of heaven, retired into a deserted cave on a very high mountain. There she lived for thirty years, separated from all human intercourse; and every day she was carried to heaven by the angels to hear their songs of praise.

But Martha, after having won the love and admiration of the people of Marseilles by the sanctity of her life and her wonderful charity, withdrew in the company of several virtuous women to a spot remote from men, where she lived for a long time, greatly renowned for her piety and prudence. She foretold her death long before it occurred; and at length, famous for miracles, she passed to our Lord on the fourth of the Kalends of August. Her body which lies at Tarascon is held in great veneration.

Now that, together with Magdalen, thou hast entered for ever into possession of the better part, thy place in heaven, O Martha, is very beautiful. *For they that have ministered well,* says St. Paul, *shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus.*[1] The same service which the deacons, here alluded to by the apostle, performed for the Church, thou didst render to the Church's Head and Spouse; thou didst *rule well thine own house,* which was a figure of that Church so dear to the Son of God. But *God is not unjust, that He should forget your work and the love which you have shown in His name, you who have ministered and do minister to the saints.*[2] And the Saint of saints Himself, who as thy guest was indebted to thee, gave us to understand something of thy greatness, when, speaking merely of a faithful servant set over the family to distribute food in due season, he cried out: *Blessed is that servant whom when his Lord shall come, He shall find so doing. Amen I say to you, He shall place him over all His goods.*[3] O Martha, the Church exults on this day, whereon our Lord found thee thus continuing to serve Him in the persons of those little ones in whom He bids us seek Him. The moment had come for Him to welcome thee eternally. Henceforth the Host, most faithful of all to the laws of hospitality, makes thee sit at His table in His own house, and, girding Himself, ministers to thee as thou didst minister to Him.

From the midst of thy peaceful rest, protect those who are now carrying on the interests of Christ on earth, in His mystical Body, which is the entire Church, and in His wearied and suffering members, the poor and the afflicted. Bless and multiply the works of holy hospitality; may the vast field of mercy and charity yield ever-increasing harvests. May the zeal displayed by so many generous souls lose nothing of its praiseworthy activity; and for this end, O sister of Magdalen, teach us all as our Lord taught thee, to place the *one thing necessary* above all else, and to value at its true worth

[1] 1 Tim. iii. 13. [2] Heb. vi. 10. [3] St. Matt. xxiv. 46, 47.

the better part. After the word spoken to thee, for our sake as well as thine own, whosoever would disturb Magdalen at the feet of Jesus, or forbid her to sit there, would deserve to have his works frustrated by offended heaven.

Let us, in union with the Church, make a commemoration of Saints Simplicius and Faustinus, martyred in the persecution of Diocletian, together with their sister Viatrice, whose name was gracefully changed into Beatrice after she had gone to heaven. The sister had had time to bury her brothers; and after her own combat she was laid to rest beside them, by the last of the celebrated Lucina. The hour for the triumph of the Church had not yet arrived; nevertheless the tomb of this illustrious trio, in the very grove of the *Dea Dia* of the Arvales, proclaims the victory of Christ over the most ancient superstitions of Rome. The holy pontiff Felix, who shares the honours paid to this glorious company, suffered in the time of the Arians.

PRAYER

Præsta, quæsumus Domine, ut sicut populus Christianus martyrum tuorum Felicis, Simplicii, Faustini, et Beatricis temporali solemnitate congaudet: ita perfruatur æterna; et quod votis celebrat, comprehendat effectu. Per Dominum.

Grant, we beseech thee, O Lord, that as thy Christian people rejoice together in the temporal solemnity of thy martyrs, Felix, Simplicius, Faustinus, and Beatrice, they may enjoy it in eternity, and may effectually attain to what they celebrate in desire. Through our Lord, etc.

JULY 30

SAINTS ABDON AND SENNEN

MARTYRS

THE decrees of eternal Wisdom ordained that the West should be honoured before the East with the glory of martyrdom. Yet when the hour had come, Jesus was to have, beyond the Tigris, millions of witnesses by no means inferior to their forerunners, astonishing heaven and earth by new forms of heroism. Impatient of the delay, two noble Persians won their palm on this day by the command of Rome. By shedding their blood they paid tribute for their native land to the eternal City; and now they protect our Latin Churches, and receive the prayers and praise of the West. France received a goodly portion of their sacred relics; and the city of Arles-sur-Tech, in Roussillon, can show to an incredulous generation the sarcophagus, from which flows a mysterious liquor, a symbol of the continual benefits bestowed on us by these holy martyrs.

Abdon et Sennen Persæ, Decio imperatore accusati, quod corpora Christianorum, quæ inhumata projiciebantur, in suo prædio sepelissent, jussu imperatoris comprehenduntur, et diis jubentur sacrificare. Quod cum facere negligerent, et Jesum Christum Deum constantissime prædicarent: traditos in arctam custodiam, Romam postea rediens Decius vinctos duxit in triumpho. Qui cum in urbe ad simulacra attracti essent, ea detestati conspuerunt. Quamobrem ur-

During the reign of Decius, two Persians, Abdon and Sennen, were accused of burying on their own estate the bodies of the Christians which had been exposed. By order of the Emperor they were apprehended and commanded to sacrifice to the gods. As they refused to obey, and moreover with the greatest constancy proclaimed Jesus Christ to be God they were placed in close confinement, and when later Decius returned to Rome they were

sis ac leonibus objecti sunt: quos feræ non audebant attingere. Demum gladiis trucidati, colligatis pedibus tracti sunt ante solis simulacrum: quorum corpora clam inde asportata, Quirinus diaconus sepelivit in suis ædibus.

led in chains in his triumphal march. They were dragged to the Roman idols, but to show their hatred of the demons, they spat upon them. Upon this they were exposed to the fury of lions and bears, but the beasts did not dare to touch them; at length they were put to death by the sword. Their bodies were dragged by the feet before the statue of the sun, but they were secretly carried away and buried by Quirinus the deacon in his own house.

Hearken to our earnest prayers, O blessed martyrs! May the faith at length triumph in that land of Persia whence so many flowers of martyrdom have been culled for heaven. Before the time appointed for the struggle to begin in your native land, ye went to meet death elsewhere, and thus ye gained a new fatherland whereon to bestow your love. Bless us, the fellow-citizens of your choice, and bring us all to the eternal fatherland of all the children of God.

JULY 31

SAINT IGNATIUS

CONFESSOR

ALTHOUGH the cycle of the time after Pentecost has shown us many times already the solicitude of the Holy Spirit for the defence of the Church, yet to-day the teaching shines forth with a new lustre. In the sixteenth century Satan made a formidable attack upon the Holy City, by means of a man who, like himself, had fallen from the height of heaven, a man prevented in early years by the choice graces which lead to perfection, yet unable in an evil day to resist the spirit of revolt. As Lucifer aimed at being equal to God, Luther set himself up against the Vicar of God, on the mountain of the covenant; and soon, falling from abyss to abyss, he drew after him the third part of the stars of the firmament of Holy Church. How terrible is that mysterious law whereby the fallen creature, be he man or angel, is allowed to keep the same ruling power for evil which he would otherwise have exercised for good. But the designs of eternal Wisdom are never frustrated: against the misused liberty of the angel or man is set up that other merciful law of substitution, by which St. Michael was the first to benefit.

The development of Ignatius' vocation to holiness followed step by step the defection of Luther. In the spring of 1521 Luther had just quitted Worms, and was defying the world from the Castle of Wartburg, when Ignatius received at Pampeluna the wound which was the occasion of his leaving the world and retiring to Manresa.[1] Valiant as his noble ancestors, he felt within him from his earliest years the warlike ardour which

[1] The Diet of Worms which condemned Luther was held in April, and on May 20 St. Ignatius received the wound which led to his conversion.

they had shown on the battlefields of Spain. But the campaign against the Moors closed at the very time of his birth.[1] Were his chivalrous instincts to be satisfied with petty political quarrels? The only true King worthy of his great soul revealed Himself to him in the trial which put a stop to his worldly projects: a new warfare was opened out to his ambition; another crusade was begun; and in the year 1522, from the mountains of Catalonia to those of Thuringia, was developed that divine strategy of which the angels alone knew the secret.

In this wonderful campaign it seemed that hell was allowed to take the initiative, while heaven was content to look on, only taking care to make grace abound the more where iniquity strove to abound. As in the previous year Ignatius received his first call three weeks after Luther had completed his rebellion, so in this year, at three weeks' distance, the rival camps of hell and heaven each chose and equipped its leader. Ten months of diabolical manifestations prepared Satan's lieutenant, in the place of his forced retreat, which he called his Patmos; and on March 5 the deserter of the altar and of the cloister left Wartburg.

On the 25th of the same month, the glorious night of the Incarnation, the brilliant soldier in the armies of the Catholic kingdom, the descendant of the families of Ognes and Loyola, clad in sackcloth, the uniform of poverty, to indicate his new projects, watched his arms in prayer at Montserrat; then hanging up his trusty sword at Mary's altar, he went forth to make trial of his future combats by a merciless war against himself.

In opposition to the already proudly floating standard of the free-thinkers, he displayed upon his own this simple device: *To the greater glory of God!* At Paris, where Calvin was secretly recruiting the future Huguenots, Ignatius, in the name of the God of armies, organized his vanguard, which he destined to cover the march

[1] 1491.

of the Christian army, to lead the way, to bear the brunt, to deal the first blows. On August 15, 1534, five months after the rupture of England from the Holy See, these first soldiers sealed at Montmartre the definitive engagement which they were afterwards solemnly to renew at St. Paul's outside the walls. For Rome was to be the rallying place of the little troop which was soon to increase so wonderfully, and which was, by its special profession, to be ever in readiness, at the least sign from the Head of the Church, to exercise its zeal in whatever part of the world he should think fit, in the defence or propagation of the faith, or for the progress of souls in doctrine and Christian life.[1]

An illustrious speaker of our own day[2] has said: 'What strikes us at once in the history of the Society of Jesus is that it was matured at its very first formation. Whosoever knows the first founders of the Company knows the whole Company, in its spirit, its aim, its enterprises, its proceedings, its methods. What a generation was that which gave it birth! What union of science and activity, of interior life and military life! One may say they were universal men, men of a giant race, compared with whom we are but insects: *de genere giganteo, quibus comparati quasi locustæ videbamur*.'[3]

All the more touching, then, was the charming simplicity of those first Fathers of the Society, making their way to Rome on foot, fasting and weary, but their hearts overflowing with joy, singing with a low voice the Psalms of David.[4] When it became necessary, on account of the urgency of the times, for the new institute to abandon the great traditions of public prayer, it was a sacrifice to several of these souls; Mary could not give way to Martha without a struggle; for so many centuries the solemn celebration of the Divine Office had been the indispensable duty of every

[1] Litt. Pauli III, Regimini militantis Ecclesiæ; Julii III. Exposcit debitum, etc.
[2] Cardinal Pie, Homily delivered on the feast of the beatification of B. Peter Faber.
[3] Num. xiii. 34.
[4] P. Ribadeneira, Vita Ignatii Loiolæ, lib. ii, cap. vii.

religious family, its primary social debt, and the principal nourishment of the individual holiness of its members.

But new times had come, times of decadence and ruin, calling for an exception as extraordinary as it was grievous to the brave company that was risking its existence amid ceaseless alarms and continual sallies upon hostile territory. Ignatius understood this; and to the special aim imposed upon him, he sacrificed his personal attraction for the sacred chants; nevertheless, to the end of his life, the least note of the psalmody falling on his ears drew tears of ecstasy from his eyes.[1]

After his death, the Church, which had never known any interest to outbalance the splendour of worship due to her Spouse, wished to return from a derogation which so deeply wounded the dearest instincts of her bridal heart; Paul IV revoked it absolutely, but St. Pius V, after combating it for a long time, was at last obliged to give in. In the latter ages so full of snares, the time had come for the Church to organize special armies. But while it became more and more impossible to expect from these worthy troops, continually taken up with outside combats, the habits of those who dwelt in security, protected by the ancient towers of the Holy City, at the same time Ignatius repudiated the strange misconception which would try to reform the Christian people according to this enforced but abnormal manner of life. The third of the eighteen rules which he gives as the crowning of the Spiritual Exercises, *to have in us the true sentiments of the orthodox Church*, recommends to the faithful the chants of the Church, the Psalms, and the different Canonical Hours at their appointed times. And at the beginning of this book, which is the treasure of the Society of Jesus, where he mentions the conditions for drawing the greatest fruit from the Exercises, he ordains in his twentieth annotation that he who can do so should

[1] J. Rhous, in variis virtutum historiis, lib. iii., cap. ii.

choose for the time of his retreat a dwelling from whence he can easily go to Matins and Vespers as well as to the holy Sacrifice. What was our saint here doing, but advising that the Exercises should be practised in that same spirit in which they were composed in that blessed retreat of Manresa, where the daily attendance at solemn Mass and the evening offices had been to him the source of heavenly delights ?

But it is time to listen to the Church's account of the life of this great servant of God:

Ignatius natione Hispanus, nobili genere, Loyolæ in Cantabria natus, primo catholici regis aulam deinde militiam secutus est. In propugnatione Pampelonensi accepto vulnere graviter decumbens, ex fortuita piorum librorum lectione, ad Christi sanctorumque sectanda vestigia mirabiliter exarsit. Ad montem Serratum profectus, ante aram beatæ Virginis suspensis armis, noctem excubans, sacræ militiæ tyrocinium posuit. Inde, ut erat indutus sacco, traditis antea mendico pretiosis vestibus, Manresam secessit: ubi emendicato pane et aqua victitans, exceptisque diebus Dominicis jejunans, aspera catena cilicioque carnem domans, humi cubans, et ferreis se flagellis cruentans, per annum commoratus est: claris adeo illustrationibus a Deo recreatus, ut postea dicere solitus sit: Si sacræ litteræ non exstarent, se tamen pro fide mori paratum ex iis solum, quæ sibi Manresæ patefecerat Dominus. Quo tempore homo litterarum plane rudis admirabilem illum composuit Exercitiorum librum, sedis apostolicæ judicio et

Ignatius, by nation a Spaniard, was born of a noble family at Loyola, in Cantabria. At first he attended the court of the Catholic king, and later on embraced a military career. Having been wounded at the siege of Pampeluna, he chanced in his illness to read some pious books, which kindled in his soul a wonderful eagerness to follow in the footsteps of Christ and the saints. He went to Montserrat, and hung up his arms before the altar of the Blessed Virgin; he then watched the whole night in prayer, and thus entered upon his knighthood in the army of Christ. Next he retired to Manresa, dressed as he was in sackcloth, for he had a short time before given his costly garments to a beggar. Here he stayed for a year, and during that time he lived on bread and water, given to him in alms; he fasted every day except Sunday, subdued his flesh with a sharp chain and a hair-shirt, slept on the ground, and scourged himself with iron disciplines. God favoured and refreshed him with such wonderful spiritual

omnium utilitate comprobatum.

Ut vero se ad animarum lucra rite formaret, subsidium litterarum, a grammatica inter pueros exorsus, adhibere statuit. Cumque nihil interim omitteret de studio alienæ salutis, mirum est, quas ubique locorum ærumnas ac ludibria devoraverit, asperrima quæque, et vincula et verbera pene ad mortem usque perpessus: quibus tamen longe plura pro Domini sui gloria semper expetebat. Lutetiæ Parisiorum adjunctis sibi ex illa academia variarum nationum sociis novem, qui omnes artium magisteriis et theologiæ gradibus insignes erant, ibidem in monte Martyrum prima ordinis fundamenta jecit: quem postea Romæ instituens, ad tria consueta quarto addito de missionibus voto, sedi apostolicæ arctius adstrinxit: et Paulus tertius primo recepit confirmavitque: mox alii pontifices ac Tridentina synodus probavere. Ipse autem, misso ad prædicandum Indis Evangelium sancto Francisco Xaverio, aliisque in alias mundi plagas ad religionem propagandam disseminatis, ethnicæ su-

lights, that afterwards he was wont to say that even if the sacred Scriptures did not exist, he would be ready to die for the faith, on account of those revelations alone which the Lord had made to him at Manresa. It was at this time that he, a man without education, composed that admirable book of the Exercises, which has been approved by the judgment of the Apostolic See, and by the benefit reaped from it by all.

However, in order to make himself more fit for gaining souls, he determined to procure the advantages of education, and began by studying grammar among children. Meanwhile he relaxed nothing of his zeal for the salvation of others, and it is marvellous what sufferings and insults he patiently endured in every place, undergoing the hardest trials, even imprisonment and stripes almost unto death. But he ever desired to suffer far more for the glory of his Lord. At Paris he was joined by nine companions from that University, men of different nations, who had taken their degrees in Arts and Theology; and there at Montmartre he laid the first foundations of the order, which he was later on to institute at Rome. He added to the three usual vows a fourth concerning missions, thus binding it closely to the Apostolic See. Paul III first welcomed and approved the Society, as did later other Pontiffs and the Council of Trent. Ignatius sent St. Francis Xavier to preach the Gospel

perstitioni hæresique bellum indixit, eo successu continuatum, ut constans fuerit omnium sensus, etiam pontificio confirmatus oraculo, Deum sicut alios aliis temporibus sanctos viros, ita Luthero, ejusdemque temporis hæreticis, Ignatium et institutam ab eo Societatem objecisse.

in the Indies, and dispersed others of his children to spread the Christian faith in other parts of the world, thus declaring war against paganism, superstition, and heresy. This war he carried on with such success that it has always been the universal opinion, confirmed by the word of pontiffs, that God raised up Ignatius and the Society founded by him to oppose Luther and the heretics of his time, as formerly he had raised up other holy men to oppose other heretics.

Sed in primis inter catholicos instaurare pietatem curæ fuit. Templorum nitor, cathechismi traditio, concionum ac sacramentorum frequentia ab ipso incrementum accepere. Ipse apertis ubique locorum ad juventutem erudiendam in litteris ac pietate gymnasiis, erectis Romæ Germanorum collegio, male nuptarum et periclitantium puellarum cœnobiis, utriusque sexus tam orphanorum quam catechumenorum domibus, aliisque pietatis operibus, indefessus lucrandis Deo animis instabat; auditus aliquando dicere, Si optio daretur, malle se beatitudinis incertum vivere, et interim Deo inservire, et proximorum saluti, quam certum ejusdem gloriæ statim mori. In dæmones mirum exercuit imperium. Vultum ejus cœlesti luce radiantem sanctus Philippus Nerius aliique conspexere. Denique ætatis anno sexagesimo quinto ad Domini sui amplexum, cujus majorem gloriam in ore semper habuerat, semper in omnibus quæsierat, emigravit. Quem

He made the restoration of piety among Catholics his first care. He increased the beauty of the sacred buildings, the giving of catechetical instructions, the frequentation of sermons and of the sacraments. He everywhere opened schools for the education of youth in piety and letters. He founded at Rome the German College, refuges for women of evil life, and for young girls who were in danger, houses for orphans and catechumens of both sexes, and many other pious works. He devoted himself unweariedly to gaining souls to God. Once he was heard saying that if he were given his choice he would rather live uncertain of attaining the Beatific Vision, and in the meanwhile devote himself to the service of God and the salvation of his neighbour, than die at once certain of eternal glory. His power over the demons was wonderful. St. Philip Neri and others saw his countenance shining with heavenly light. At length in the sixty-fifth year of his age he passed to the embrace of

Gregorius decimus quintus, magnis in Ecclesiam meritis e miraculis illustrem, sanctorum fastis adscripsit, et Pius undecimus, sacrorum antistitum votis obsecundans, omnium Exercitiorum Spiritualium Patronum cœlestem constituit et declaravit.

his Lord, whose greater glory he had ever preached and ever sought in all things. He was celebrated for miracles and for his great services to the Church, and Gregory XV enrolled him amongst the saints; while Pius XI, in response to the prayers of the episcopate, declared him heavenly patron of all Spiritual Exercises.

This is the victory which overcometh the world, our faith.[1] And thou didst prove this truth once more to the world, O thou great conqueror of the age in which the Son of God chose thee to raise up again His ensign that had been humbled before the standard of Babel. Against the ever-increasing battalions of the rebels thou didst long stand almost alone, leaving it to the God of armies to choose His own moment for engaging thee against Satan's troops, as He chose His own for withdrawing thee from human warfare. If the world had then been told of thy designs, it would have laughed them to scorn; yet now, no one can deny that it was a decisive moment in the history of the world when, with as much confidence as the most illustrious general concentrating his forces, thou gavest the word to thy nine companions to proceed three and three to the Holy City. What great results were obtained in the fifteen years during which this little troop, recruited by the Holy Ghost, had thee for its first General! Heresy was trampled out of Italy, confounded at Trent, checked everywhere, paralyzed in its very centre; immense conquests were made in new worlds, as a compensation for the losses suffered in our West; Sion herself, renewing the beauty of her youth, saw her people and her pastors raised up again, and her sons receiving an education befitting their heavenly destiny; in a word, all along the line, where he had rashly cried victory, Satan was now howling, overcome once more by the name of Jesus, which makes every knee to bow,

[1] St. John v. 4.

in heaven, on earth, and in hell! Hadst thou ever, O Ignatius, gained such glory as this in the armies of earthly kings?

From the throne thou hast won by so many valiant deeds, watch over the fruits of thy works, and prove thyself always God's soldier. In the midst of the contradictions which are never wanting to them, uphold thy sons in their position of honour and prowess which makes them the vanguard of the Church. May they be faithful to the spirit of their glorious Father; 'having unceasingly before their eyes: first, God; next, as the way leading to Him, the form of their institute, consecrating all their powers to attain this end marked out for them by God; yet each following the measure of grace he has received from the Holy Ghost, and the particular degree of his vocation.'[1] Lastly, O head of such a noble lineage, extend thy love to all religious families, whose lot in these times of persecution is so closely allied with that of thine own sons; bless, especially, the monastic order whose ancient branches overshadowed thy first steps in the perfect life, and the birth of that illustrious Society which will be thy everlasting crown in heaven. Have pity on France, on Paris, whose University furnished thee with foundations for the strong, unshaken building raised by thee to the glory of the Most High. May every Christian learn of thee to fight for the Lord, and never to betray his standard; may all men, under thy guidance, return to God, their beginning and their end.

[1] Litt. Apos. primæ Instituti approbationis, Pauli III, Regimini militantis.

AUGUST 1

SAINT PETER'S CHAINS

ROME, making a god of the man who had subjugated her, consecrated the month of August to Cæsar Augustus. When Christ had delivered her, she placed at the head of this same month, as a trophy of her regained liberty, the feast of the chains wherewith, in order to break hers, Peter the Vicar of Christ had once been bound. O divine Wisdom, who hast a better claim to reign over this month than had the adopted son of Cæsar, Thou couldst not have more authentically inaugurated Thy empire. Strength and sweetness are the attributes of Thy works, and it is in the weakness of Thy chosen ones that Thou triumphest over the powerful. Thou Thyself, in order to give us life, didst swallow death; Simon, son of John, became a captive, to set free the world entrusted to him. First Herod, and then Nero, showed him the cost of the promise he had once received, of binding and loosing on earth as in heaven: he had to share the love of the supreme Shepherd, even to allowing himself, like Him, to be bound with chains for the sake of the flock, and led where he would not.

Glorious chains! never will ye make Peter's successors tremble any more than Peter himself; before the Herods and Neros and Cæsars of all ages ye will be the guarantee of the liberty of souls. With what veneration have the Christian people honoured you, ever since the earliest times! One may truly say of the present feast that its origin is lost in the darkness of ages. According to ancient monuments,[1] St. Peter himself first consecrated on this date the basilica on the highest of the seven hills, where the citizens of

[1] Martyrolog. Hieronym., Bed., Raban., Notker.

Rome are gathered to-day. The name *Title of Eudoxia*, by which the venerable Church is often designated, seems to have arisen from certain restorations made on occasion of the events mentioned in the lessons. As to the sacred chains which are its treasure, the earliest mention now extant of honour being paid to them occurs in the beginning of the second century. Balbina, daughter of the tribune Quirinus, keeper of the prisons, had been cured by touching the chains of the holy Pope Alexander; she could not cease kissing the hands which had healed her. 'Find the chains of blessed Peter, and kiss them rather than these,' said the pontiff. Balbina, therefore, having fortunately found the apostle's chains, lavished her pious veneration upon them, and afterwards gave them to the noble Theodora, sister of Hermes.[1]

The irons which had bound the arms of the Doctor of the Gentiles, without being able to bind the word of God, were also after his martyrdom treasured more than jewels and gold. From Antioch in Syria, St. John Chrysostom, thinking with holy envy of the lands enriched by these trophies of triumphant bondage, cried out in a sublime transport: 'What more magnificent than these chains? Prisoner for Christ is a more beautiful name than that of Apostle, Evangelist, or Doctor. To be bound for Christ's sake is better than to dwell in the heavens; to sit upon the twelve thrones is not so great an honour. He that loves can understand me; but who can better understand these things than the holy choir of apostles? As for me, if I were offered my choice between these chains and the whole of heaven, I should not hesitate; for in them is happiness. Would that I were now in those places, where it is said the chains of these admirable men are still kept! If it were given me to be set free from the care of this church, and if I had a little health, I should not hesitate to undertake such a voyage only to see Paul's chains. If they said to me: Which wouldst thou prefer, to be the angel who

[1] Acta S. Alexandri.

delivered Peter or Peter himself in chains? I would rather be Peter, because of his chains."[1]

Though always venerated in the great basilica which enshrines his tomb, St. Paul's chain has never been made, like those of St. Peter, the object of a special feast in the Church. This distinction was due to the pre-eminence of him 'who alone received the keys of the kingdom of heaven to communicate them to others,'[2] and who alone continues, in his successors, to bind and loose with sovereign power throughout the whole world. The collection of letters of St. Gregory the Great proves how universally, in the sixth century, was spread the cultus of these holy chains, a few filings of which enclosed in gold or silver keys was the richest present the Sovereign Pontiffs were wont to offer to the principal churches, or to princes whom they wished to honour. Constantinople, at some period not clearly determined, received a portion of these precious chains; she appointed a feast on January 16, honouring on that day the Apostle Peter, as the *occupant of the first See, the foundation of the faith, the immovable basis of dogma.*[3]

The following is the legend of the feast in the Roman Breviary:

Theodosio juniore imperante, cum Eudocia ejus uxor Jerosolymam solvendi voti causa venisset, ibi multis est affecta muneribus: præ cæteris insigne donum accepit ferreæ catenæ, auro gemmisque ornatæ: quam illam esse affirmabant, qua Petrus apostolus ab Herode vinctus fuerat. Eudocia catenam pie venerata, eam postea Romam ad filiam Eudoxiam misit, quæ illam pontifici maximo detulit: isque vicissim illi monstravit alteram catenam: qua, Nerone impera-

During the reign of Theodosius the younger, Eudocia, his wife, went to Jerusalem to fulfil a vow, and while there she was honoured with many gifts, the greatest of which was an iron chain adorned with gold and precious stones, and said to be that wherewith the apostle Peter had been bound by Herod. Eudocia piously venerated this chain, and then sent it to Rome to her daughter Eudoxia. The latter took it to the sovereign pontiff, who in his turn showed her another

[1] CHRYS. in Ep. ad Eph., hom. viii.
[2] Op. Milev. contra Parmen., vii., iii.
[3] Menæa.

tore, idem apostolus constrictus fuerat.

Cum igitur pontifex Romanam catenam cum ea, quæ Jerosolymis allata fuerat, contulisset, factum est ut illæ inter se sic connecterentur, ut non duæ, sed una catena ab eodem artifice confecta, esse videretur. Quo miraculo tantus honor sacris illis vinculis haberi cœpit, ut propterea hoc nomine sancti Petri ad Vincula ecclesia titulo Eudoxiæ dedicata sit in Exquiliis, ejusque memoriæ dies festus institutus Kalendis Augusti.

Quo ex tempore honos, qui eo die profanis Gentilium celebritatibus tribui solitus erat, Petri vinculis haberi cœpit: quæ tacta ægros sanabant, et dæmones ejiciebant. Quo in genere anno salutis humanæ nongentesimo sexagesimo nono accidit, ut quidam comes, Othonis imperatoris familiaris, occupatus ab immundo spiritu, seipsum dentibus dilaniaret. Quare is jussu imperatoris ad Joannem pontificem ducitur: qui, ut sacra catena comitis collum attigit, erumpens nefarius spiritus hominem liberum reliquit: ac deinceps in urbe sanctorum vinculorum religio propagata est.

chain which had bound the same apostle, under Nero.

When the pontiff thus brought together the Roman chain and that which had come from Jerusalem, they joined together in such a manner that they seemed no longer two chains, but a single one, made by one same workman. On account of this miracle the holy chains began to be held in so great honour that a church at the title of Eudoxia on the Esquiline was dedicated under the name of St. Peter *ad vincula*, and the memory of its dedication was celebrated by a feast on the Kalends of August.

From that time St. Peter's chains began to receive the honours of this day, instead of a pagan festival which it had been customary to celebrate. Contact with them healed the sick, and put the demons to flight. Thus, in the year of salvation 969, a certain count, who was very intimate with the Emperor Otho, was taken possession of by an unclean spirit, so that he tore his flesh with his own teeth. By command of the emperor he was taken to the pontiff John, who had no sooner touched the count's neck with the holy chain than the wicked spirit was driven away, leaving the man entirely free. On this account devotion to the holy chains was spread throughout Rome.

Put thy feet into the fetters of Wisdom, *and thy neck into her chains*, said the Holy Spirit under the ancient alliance . . . *and be not grieved with her bands*. . . .

For in the latter end thou shalt find rest in her, and she shall be turned to thy joy. Then shall her fetters be a strong defence for thee . . . and her bands are a healthful binding. Thou shalt put her on as a robe of glory.[1] Incarnate Wisdom, applying the prophecy to thee, O prince of apostles, declared that in testimony of thy love the day would come when thou shouldst suffer constraint and bondage. The trial, O Peter, was a convincing one for eternal Wisdom, who proportions her requirements to the measure of her own love. But thou, too, didst find her faithful; in the days of the formidable combat, wherein she wished to show her power in thy weakness, she did not leave thee in bands; in her arms thou didst sleep so calm a sleep in Herod's prison; and, going down with thee *into the pit* of Nero, she faithfully kept thee company up to the hour when, subjecting the persecutors to the persecuted, she placed the sceptre in thy hands, and on thy brow the triple crown.

From the throne where thou reignest with the Man-God in heaven, as thou didst follow Him on earth in trials and anguish, loosen our bands which, alas! are not glorious ones such as thine; break these fetters of sin which bind us to Satan, these ties of all the passions which prevent us from soaring towards God. The world, more than ever enslaved in the infatuation of its false liberties which make it forget the only true freedom, has more need now of enfranchisement than in the times of pagan Cæsars: be once more its deliverer, now that thou art more powerful than ever. May Rome, especially, now fallen the lower because precipitated from a greater height, learn again the emancipating power which lies in thy chains; they have become a rallying standard for her faithful children in these latter trials.[2] Make good the word once uttered by her poets, that 'encircled with these chains she will ever be free.'[3]

[1] Eccli. vi. 25-32.
[2] Archconfraternity of St. Peter's Chains, erected June 18, 1867.
[3] Arator. De Act. Apost., L. I, v. 1070–1076.

The August heavens glitter with the brightest constellations of the sacred cycle. Even in the sixth century, the second Council of Tours remarked that this month was filled with the feasts of saints.[1] *My delights are to be with the children of men,* says Wisdom; and in the month which echoes with her teachings she seems to have made it her glory to be surrounded with blessed ones, who, walking with her in the midst of the paths of judgment, have in finding her found life and salvation from the Lord. This noble court is presided over by the Queen of all grace, whose triumph consecrates this month and makes it the delight of that Wisdom of the Father, who, once enthroned in Mary, never quitted her. What a wealth of divine favours do the coming days promise to our souls! Never were our Father's barns so well filled as at this season, when the earthly as well as the heavenly harvests are ripe.

While the Church on earth inaugurates these days by adorning herself with Peter's chains as with a precious jewel, a constellation of seven stars appears for the third time in the heavens. The seven brothers Machabees preceded the sons of Symphorosa and Felicitas in the bloodstained arena; they followed divine Wisdom even before she had manifested her beauty in the flesh. The sacred cause of which they were the champions, their strength of soul under the tortures, their sublime answers to the executioners were so evidently the type reproduced by the later martyrs, that the Fathers of the first centuries with one accord claimed for the Christian Church these heroes of the synagogue, who could have gained such courage from no other source than their faith in the Christ to come. For this reason they alone of all the holy persons of the ancient covenant have found a place on the Christian cycle; all the martyrologies and calendars of East and West attest the universality of

[1] Toto Augusto . . . festivitates sunt et missæ sanctorum. De observatione psallendi. Labbe, V, 857.

their cultus, while its antiquity is such as to rival that of St. Peter's chains in that same basilica of Eudoxia where their precious relics lie.

At the time when in the hope of a better resurrection they refused under cruel torments to redeem their lives, other heroes of the same blood, inspired by the same faith, flew to arms and delivered their country from a terrible crisis. Several children of Israel, forgetting the traditions of their nation, had wished it to follow the customs of strange peoples; and the Lord, in punishment, had allowed Judea to feel the whole weight of a profane rule to which it had guiltily submitted. But when King Antiochus, taking advantage of the treason of a few and the carelessness of the majority, endeavoured by his ordinances to blot out the divine law which alone gives power to man over man, Israel, suddenly awakened, met the tyrant with the double opposition of revolt and martyrdom. Judas Machabeus in immortal battles reclaimed for God the land of his inheritance, while by the virtue of their generous confession, the seven brothers also, his rivals in glory, *recovered*, as the Scripture says, *the law out of the hands of the nations, and out of the hands of the kings*.[1] Soon afterwards, craving mercy under the hand of God and not finding it, Antiochus died, devoured by worms, just as later on were to die the first and last persecutors of the Christians, Herod Agrippa and Galerius Maximian.

The Holy Ghost, who would Himself hand down to posterity the acts of the protomartyr of the New Law, did the same with regard to the passion of Stephen's glorious predecessors in the ages of expectation. Indeed, it was he who then, as under the law of love, inspired with both words and courage these valiant brothers, and their still more admirable mother, who, seeing her seven sons one after the other suffering the most horrible tortures, uttered nothing but burning exhortations to die. Surrounded by their mutilated bodies, she mocked the tyrant who, in false pity, wished her

[1] 1 Mach. ii. 48.

to persuade at least the youngest to save his life; she bent over the last child of her tender love and said to him: *My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age. I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing and mankind also: so thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.*[1] And the intrepid youth ran in his innocence to the tortures; and the incomparable mother followed her sons.

PRAYER

Fraterna nos, Domine, martyrum tuorum corona lætificet: quæ et fidei nostræ præbeat incrementa virtutum, et multiplici nos suffragio consoletur. Per Dominum.

May the fraternal crown of Thy martyrs rejoice us, O Lord, and may it procure for our faith an increase of virtue, and console us with multiplied intercession. Through, etc.

[1] 2 Mach. vii. 27, 28, 29.

AUGUST 2

SAINT ALPHONSUS MARY LIGUORI

BISHOP AND DOCTOR OF THE CHURCH

YESTERDAY we admired, in Peter and the Machabees, the substructure of the palace built by Wisdom in time to endure for eternity. To-day, in conformity with the divine ways of that Wisdom, who in her playing reaches from end to end, we are suffered to contemplate the progress of the glorious building, to behold the summit of the work, the last row of stones actually laid. Now, summit and foundation, the work is all one; the materials are all priceless: witness the diamond of fine water which displays its lustre to-day.

To this great saint, great both in works and in doctrine, are directly applied these words of the Holy Ghost: *They that instruct many to justice shall shine as stars for all eternity.*[1] At the time he appeared an odious sect was denying the mercy and the sweetness of our heavenly Father; it triumphed in the practical conduct of even those who were shocked by its Calvinistic theories. Under pretext of a reaction against an imaginary school of laxity, and denouncing with much ado some erroneous propositions made by obscure persons, the new Pharisees had set themselves up as zealous for the law. Stretching the commandments, and exaggerating the sanction, they loaded the conscience with the same unbearable burdens which the Man-God reproached the ancient Pharisees with laying on the shoulders of men; but the cry of alarm they had raised in the name of endangered morals had none the less deceived the simple, and ended by misleading even the best. Thanks to the show of austerity displayed by its adherents, Jansenism, so clever in veiling its teachings,

[1] Dan. xii. 3.

had too well succeeded in its designs of forcing itself upon the Church in spite of the Church. Unsuspecting allies within the Holy City gave up to its mercy the sources of salvation. Soon in too many places the sacred keys were used but to open hell; the Holy Table, spread for the preservation and increase of life in all, became accessible only to the perfect; and these latter were esteemed such, according as, by a strange reversion of the apostle's words, they subjected the spirit of adoption of sons to the spirit of servitude and fear. As to the faithful, who did not rise to the height of this new asceticism, 'finding in the tribunal of penance, instead of fathers and physicians, only exactors and executioners,'[1] they had but to choose between despair and indifference. Everywhere legislatures and parliaments lent a hand to the so-called reformers, without heeding the flood of odious unbelief that was rising around them, without seeing the gathering storm-clouds.

Wo to you Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter. . . . Wo to you Scribes and Pharisees, hypocrites: because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves.[2] Not of your conventicles was it said *that the sons of Wisdom are the Church of the just*, for it was added: *Their generation is obedience and love.*[3] Not of the fear which you preached did the psalmist sing: *The fear of the Lord is the beginning of Wisdom*;[4] for even under the law of Sinai the Holy Spirit said: *Ye that fear the Lord, believe Him: and your reward shall not be made void. Ye that fear the Lord, hope in Him: and mercy shall come to you for your delight. Ye that fear the Lord, love Him: and your hearts shall be enlightened.*[5] Every deviation, whether towards rigour or weakness, offends

[1] Supplices litteræ Episcopatus pro concessione titull Doctoris S. Alphonso Mariæ.
[2] St. Matt. xxiii. 13, 15. [3] Eccli. iii. 1. [4] Ps. cx. 10.
[5] Eccli. ii. 8-10.

the rectitude of justice; but, especially since Bethlehem and Calvary, no sin so wounds the divine Heart as distrust; no fault is unpardonable except in the despair of a Judas, saying, like Cain: *My iniquity is greater than that I may deserve pardon.*[1]

Who, then, in the sombre quietism into which the teachers then in vogue had led even the strongest minds, could find once more the key of knowledge? But Wisdom, says the Holy Ghost, kept in her treasures *the signification of discipline.*[2] Just as in other times she had raised up new avengers for every dogma that had been attacked, so now, against a heresy which, in spite of the speculative pretensions of its beginning, had only in its moral bearing any sort of duration, she brought forth Alphonsus Liguori as the avenger of the violated law and the doctor *par excellence* of Christian morality. A stranger alike to fatal rigorism and baneful indulgence, he knew how to restore to *the justices of the Lord* their rectitude, and at the same time their power of *rejoicing hearts;* to His commandments their luminous brightness, whereby they are *justified in themselves;* to His testimonies the purity which attracts souls and faithfully guides the simple and the little ones from the beginnings of Wisdom to its summits.[3] It was not only in the sphere of casuistry that Alphonsus succeeded, in his moral theology, in counteracting the poison which threatened to infect the whole Christian life. Whilst on the one hand he never left unanswered any attack made at the time against revealed truth, his ascetic and mystical works brought back piety to its traditional sources, the frequentation of the sacraments, and the love of our Lord and His blessed Mother. The Sacred Congregation of Rites, after examining in the name of the Holy See the works of our saint and declaring *that nothing deserving of censure was to be found therein,*[4] arranged his innumerable writings under forty separate titles. Alphonsus, however, resolved only late

[1] Gen. iv. 13.
[2] *Cf.* Ps. xviii. 8-10.
[3] Eccli. i. 31.
[4] Decretum, 14 and 18 Maii, 1803.

in life to give to the public, through the press, the lights which flooded his soul; his first work, the golden book of *Visits to the Most Holy Sacrament and to the Blessed Virgin*, did not appear till the author was nearly fifty years of age. Though God prolonged his life beyond the usual limits, He spared him neither the double burden of the episcopate and the government of the Congregation he had founded, nor the most painful infirmities, nor still more grievous moral sufferings.

Let us listen to the Church's account of his life:

Alphonsus Maria de Ligorio, Neapoli nobilibus parentibus natus, ab ineunte ætate non obscura præbuit sanctitatis indicia. Eum adhuc infantem quum parentes obtulissent sancto Francisco de Hieronymo e Societate Jesu, is bene precatus edixit eumdem ad nonagesimum usque annum perventurum, ad episcopalem dignitatem evectum iri, maximoque Ecclesiæ bono futurum. Jam tum a pueritia a ludis abhorrens, nobiles ephebos ad christianam modestiam verbo et exemplo componebat. Adolescens, dato piis sodalitatibus nomine, in publicis nosocomiis ægrotis inservire, jugi in templis orationi vacare, ac sacra mysteria frequenter obire in deliciis habebat. Pietatem litterarum studiis adeo conjunxit, ut sexdecim vix annos natus utriusque juris lauream in patria universitate fuerit assecutus. Patri obtemperans causarum patrocinia suscepit, in quo munere obeundo, etsi magnam sibi laudem comparasset, fori tamen pericula expertus, ejusmodi vitæ institutum ultro dimisit. Spreto

Alphonsus Mary de Liguori was born of a noble family at Naples, and from his early youth gave clear proofs of sanctity. While he was still a child, his parents once presented him to St. Francis Jerome, of the Society of Jesus. The saint blessed him, and prophesied that he would reach his ninetieth year, that he would be raised to the episcopal dignity, and would do much good for the Church. Even as a boy he shrank from games, and both by his words and example incited noble youth to Christian modesty. When he reached early manhood he enrolled himself in pious associations, and made it his delight to serve the sick in the public hospital, to spend much time in prayer and in the church, and frequently to receive the sacred mysteries. He joined study to piety with such success that, when scarcely sixteen years of age, he took the degree of Doctor in both Canon and Civil Law, in the University of his native city. In obedience to his father's wishes, he pleaded at the bar; but, while winning himself a name in the discharge

igitur præclaro conjugio sibi a patre proposito, avia primogenitura abdicata, et ad aram Virginis de Mercede ense suspenso, divinis ministeriis se mancipavit. Sacerdos factus, tanto zelo irruit in vitia, ut apostolico munere fungens, huc illuc pervolans, ingentes perditorum hominum conversiones perageret. Pauperum præsertim et ruricolarum miseratus, congregationem presbyterorum instituit sanctissimi Redemptoris, qui ipsum Redemptorem secuti per agros, pagos et castella, pauperibus evangelizarent.

of this office, he learnt by experience what dangers beset a lawyer's life, and, of his own accord, abandoned the profession. Then he refused a brilliant marriage proposed to him by his father, renounced his right of inheritance as eldest son, and, hanging up his sword at the altar of the Virgin of Mercy, he devoted himself to the divine service. Having been made priest, he attacked vice with such great zeal that, in the exercise of his apostolic ministry, he hastened from place to place, working wonderful conversions. He had a special compassion for the poor, and particularly for country people, and founded a congregation for priests, called 'of the Holy Redeemer,' who were to follow the Redeemer through the fields, and hamlets, and villages, preaching to the poor.

Ne autem a proposito umquam diverteret, perpetuo se voto obstrinxit, nullam temporis jacturam faciendi. Hinc animarum zelo succensus, tum divini verbi prædicatione, tum scriptis sacra eruditione et pietate refertis, animas Christo lucrifacere, et ad perfectiorem vitam adducere studuit. Mirum sane quot odia exstinxerit, quot devios ad rectum salutis iter revocaverit. Dei Genitricis cultor eximius de illius laudibus librum edidit, ac de iis dum ferventius concionando disserit, a Virginis imagine in eum immisso miro splendore totus facie coruscare, et in exstasim rapi coram universo populo non semel visus est. Dominicæ passionis, et sacræ

In order that nothing might turn him from his purpose, he bound himself by a perpetual vow never to waste any time. On fire with love of souls, he strove, both by preaching the divine word and by writings full of sacred learning and piety, to win them to Christ and to make them lead more perfect lives. Marvellous was the number of quarrels he stilled and of wanderers he brought back to the path of salvation. He had the greatest devotion to the Mother of God, and published a book on the 'Glories of Mary.' More than once, while he was speaking of her with great earnestness during his sermons, a wonderful brightness came upon him

Eucharistiæ contemplator assiduus, ejus cultum mirifice propagavit. Dum vero ad ejus aram oraret, vel sacrum faceret, quod numquam omisit, præ amoris vehementia, vel seraphicis liquescebat ardoribus, vel insolitis quatiebatur motibus, vel abstrahebatur a sensibus. Miram vitæ innocentiam, quam nulla umquam lethali labe fœdavit, pari cum pœnitentia socians, corpus suum inedia, ferreis catenulis, ciliciis, cruentaque flagellatione castigabat. Inter hæc prophetiæ, scrutationis cordium, bilocationis, et miraculorum donis inclaruit.

from our Lady's image, and he was seen by all the people to be rapt in ecstasy. The Passion of our Lord and the Holy Eucharist were the objects of his unceasing contemplation, and he spread devotion to them in a wonderful degree. When he was praying before the altar of the Blessed Sacrament, or celebrating Holy Mass, which he never failed to do, through the violence of his love he shed burning tears, was agitated in an extraordinary manner, and at times was carried out of his senses. He joined a wonderful innocence, which he had never stained by deadly sin, with an equally wonderful spirit of penance, and chastised his body by fasting, iron chains, hair-shirts, and scourgings even to blood. At the same time he was remarkable for the gifts of prophecy, reading of hearts, bilocation, and many miracles.

Ab ecclesiasticis dignitatibus sibi oblatis constantissime abhorruit. At Clementis decimitertii pontificis auctoritate coactus, sanctæ Agathæ Gothorum Ecclesiam gubernandam suscepit. Episcopus externum dumtaxat habitum non autem severam vivendi rationem immutavit. Eadem frugalitas, summus christianæ disciplinæ zelus, impensum in vitiis coercendis arcendisque erroribus, et in reliquis pastoralibus muneribus obeundis studium. Liberalis in pauperes, omnes ecclesiæ proventus iisdem distribuebat, ac, urgente annonæ caritate, ipsam domesticam supellectilem in

He firmly refused the ecclesiastical dignities which were offered him, but he was compelled by the authority of Pope Clement XIII to accept the government of the Church of St. Agatha of the Goths. As bishop, though he changed his outward dress, yet he made no alteration in the severity of his life. He observed the same moderation; his zeal for Christian discipline was most ardent, and he displayed the greatest devotedness in rooting out vice, in guarding against false doctrine, and in discharging the other duties of the pastoral charge. He was most generous towards the poor, distributing

alendis famelicis erogavit. Omnibus omnia factus, sanctimoniales ad perfectiorem vivendi formam redegit, suæque congregationis monialium monasterium constituendum curavit. Episcopatu ob graves habitualesque morbos dimisso, ad alumnos suos, a quibus pauper discesserat, revertitur pauper. Demum quamvis senio, laboribusque, diuturna arthritide, aliisque gravissimis morbis fractus corpore, spiritu tamen alacrior, de cœlestibus rebus disserendi, aut scribendi finem numquam adhibuit, donec nonagenarius, Kalendis Augusti, anno millesimo septingentesimo octogesimo septimo, Nuceriæ Paganorum inter suorum alumnorum lacrymas placidissime exspiravit. Eum inde virtutibus et miraculis clarum Pius septimus pontifex maximus anno millesimo octingentesimo decimo sexto beatorum fastis, novisque fulgentem signis, Gregorius Decimussextus in festo sanctissimæ Trinitatis, anno millesimo octingentesimo trigesimo nono solemni ritu sanctorum catalogo accensuit; tandem Pius nonus, pontifex maximus, ex Sacrorum Rituum Congregationis consulto, universalis Ecclesiæ Doctorem declaravit.

to them all the revenues of his see, and in a time of scarcity of corn he sold even the furniture of his house to feed his starving people. He was all things to all men. He brought religious women to lead a more perfect life, and took care to erect a monastery for nuns of his Congregation. Severe and continual sickness forced him to resign his bishopric, and he returned to his children as poor as when he had left them. Though worn out in body by old age, labours, chronic gout, and other painful maladies, his mind was fresh and clear, and he never ceased speaking or writing of heavenly things till at length, on the Kalends of August, he most peacefully expired, at Nocera dei Pagani, amidst his weeping children. It was in the year 1787, the ninetieth year of his age. His virtues and miracles made him famous, and on this account, in 1816, Pope Pius VII enrolled him amongst the Blessed. God still glorified him with new signs and wonders, and, on the feast of the Most Blessed Trinity, in the year 1839, Gregory XVI solemnly inscribed his name on the list of the saints; finally, Pope Pius IX, after consulting the Congregation of Sacred Rites, declared him a doctor of the universal Church.

'I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation.'[1] Thus sings the Church in thy name to-day, in gratitude for the great service thou didst render her in the days of sinners,

[1] Gradual of the Mass, Ps. xxxix. 11.

when godliness seemed to be lost. Exposed to the attacks of an extravagant pharisaism, and watched by a sceptical and mocking philosophy, even the good wavered as to which was the way of the Lord. While the moralists of the day could but forge fetters for consciences, the enemy had a good chance of crying: *Let us break their bonds asunder: and let us cast away their yoke from us.* The ancient wisdom revered by their fathers, now that it was compromised by these foolish teachers, seemed but a ruined edifice to people eager for emancipation. In this unprecedented extremity, thou, O Alphonsus, wast the prudent man whom the Church needed, whose mouth uttered words to strengthen men's hearts.

Long before thy birth, a great Pope had said that it belongs to doctors to enlighten the Church, to adorn her with virtues, to form her manners; by them, he added, she shines in the midst of darkness as a morning star; their word, made fruitful from on high, solves the enigmas of the Scriptures, unravels difficulties, clears obscurities, interprets what is doubtful; their profound works, beautified by eloquence of speech, are so many priceless pearls which ennoble no less than adorn the House of God. Thus did Boniface VIII speak in the thirteenth century, when he was raising to the rank of doubles the feasts of the apostles and evangelists, and of the four then recognized doctors, St. Gregory, St. Augustine, St. Ambrose, and St. Jerome. But is it not a description, striking as a prophecy, faithful as a portrait, of all that thou wert ?

Glory, then, be to thee, who in our days of decadence renewest the youth of the Church, and through whom justice and peace once more embrace one another at the meeting of mercy and truth. For this object thou didst literally give unreservedly thy time and thy strength. 'The love of God,' says St. Gregory, 'is never idle: where it exists it does great things: if it refuses to act, it is not love.'[1] What fidelity was thine

[1] GREG. IN EV., hom. XXX.

in accomplishing that awful vow, whereby thou didst deny thyself the possibility of even a moment's relaxation. When suffering intolerable pain, which would appear to anyone else to justify, if not to command, some rest, thou wouldst hold to thy forehead with one hand a piece of marble, which seemed to give some slight relief, and with the other wouldst continue thy precious writings.

But still greater was the example God set before the world, when, in thine old age, He suffered thee, through the treason of one of thine own sons, to be disgraced by that Apostolic See, for which thou hadst worn away thy life, and which in return withdrew thee, as unworthy, from the very institute thou hadst founded! Then hell was permitted to join its stripes with those of heaven; and thou, the doctor of peace, didst endure terrible temptations against faith and holy hope. Thus was thy work made perfect in that weakness which is stronger than strength; and thus didst thou merit for troubled souls the support of the virtue of Christ. Nevertheless, having become a child once more in the blind obedience required under such painful trials, thou wast near at once to the kingdom of heaven and to the Crib, which thou didst celebrate in such sweet accents. And the virtue which the Man-God felt going out from Him during His mortal life escaped from thee, too, in such abundance that the little sick children presented by their mothers for thy blessing were all healed.

Now that thy tears and thy toils are over, watch over us evermore. Preserve in the Church the fruits of thy labours. The religious family begotten by thee has not degenerated; more than once, in the persecutions of last century, the enemy has honoured it with special tokens of his hatred; already, too, has the aureole of the blessed passed from the father to his sons; may they ever cherish these noble traditions! May the eternal Father, who in baptism *made us all worthy to be partakers of the lot of the saints in light*, lead

us all happily by thy example and teachings[1] in the footsteps of our most holy Redeemer *into the kingdom of this Son of His love.*[2]

The commemoration of the illustrious Pope and Martyr, Stephen I, adds a perfume of antiquity to the holiness of this day dedicated to the honour of a comparatively modern saint. Stephen's special glory in the Church is to have been the guardian of the dignity of holy baptism. Baptism once given can never be repeated; for the character of child of God, which it imprints upon the Christian, is everlasting; and this unspeakable dignity of the first sacrament in no wise depends upon the disposition or state of the minister conferring it. According to the teaching of St. Austin, whether Peter, or Paul, or Judas, baptize, it is He upon whom the divine Dove descended in the Jordan, it is He alone and always that baptizes by them in the Holy Ghost. Such is the adorable munificence of our Lord, with regard to this indispensable means of salvation, that the very pagan who belongs not to the Church and the schismatic or heretic separated from her can administer it with full validity, on the one condition of fulfilling the exterior rite in its essence, and of wishing to do thereby what the Church does.

In the time of Stephen I this truth was not so universally known as now. Great bishops, whose learning and holiness had justly won them the admiration of their age, wished to make the converts from various sects pass again through the laver of salvation. But the assistance promised to Peter was not wanting to his successor; and by maintaining the traditional discipline, Rome, through Stephen, saved the faith of the churches. Let us testify our gratitude to the holy pontiff for his fidelity in guarding the sacred deposit, which is the treasure of all men; and let us beg him to preserve no less effectually in us also the nobility and the rights of our holy baptism.

[1] Collect of the Feast. [2] Col. i. 12, 13.

PRAYER

Deus, qui nos beati Stephani martyris tui atque pontificis annua solemnitate lætificas: concede propitius; ut cujus natalitia colimus, de ejusdem etiam protectione gaudeamus. Per Dominum.

O God, who givest us joy by the annual solemnity of blessed Stephen, Thy martyr and bishop, mercifully grant that we may rejoice in the protection of him whose festival we celebrate. Through our Lord, etc.

AUGUST 3

FINDING OF SAINT STEPHEN

PROTOMARTYR

URGED by the approach of Laurence's triumph, Stephen rises to assist at his combat; it is a meeting full of beauty and strength, revealing the work of eternal Wisdom in the arrangement of the sacred cycle. But the present feast has other teachings also to offer us.

The first resurrection, of which we spoke above, continues for the saints. After Nazarius and Celsus, and all the martyrs whom the victory of Christ has shown to be partakers of His glory according to the divine promise, the standard-bearer of the white-robed army himself rises glorious from his tomb to lead the way for new triumphs. The fierce auxiliaries of God's anger against idolatrous Rome, after reducing the false gods to powder, must in their turn be subjugated; and this second victory will be the work of the martyrs aiding the Church by their miracles, as the first was that of their faith despising death and tortures. The received method of writing history in our days ignores such considerations; that is no reason why we should follow the fashion; the exactitude of its data, on which the science of this age plumes itself, is but one more proof that falsehood is as easily nurtured by omissions as by positive misstatements. Now the more profound the present silence on the question, the more certain it is that the very years which beheld the barbarians invading and overturning the empire were signalized by an effusion of virtue from on high, comparable in more than one respect to that which marked the times of the apostolic preaching. Nothing less was required to reassure the faithful on the one hand, and on the other

to inspire with respect for the Church these brutal invaders, who knew no right but might, and felt nothing but disdain for the race they had conquered.

The divine intention in surrounding the fall of Rome in 410 with discoveries of saints' bodies was clearly manifested in the most important of these discoveries, the one we celebrate to-day. The year 415 had opened. Italy, Gaul, and Spain were being invaded; Africa was about to share their fate. Amidst the universal ruin the Christians, in whom alone resided the hope of the world, put up their petitions at every sanctuary to obtain at least, according to the expression of the Spanish priest Avitus, 'that the Lord would inspire with gentleness those whom He suffered to prevail.'[1] It was then that took place that marvellous revelation which the severe critic Tillemont, convinced by the testimony of all the chronicles, histories, letters, and discourses of the time,[2] allows to be 'one of the most celebrated events of the fifth century.'[3] Through the intermediary of the priest Lucian, John, Bishop of Jerusalem, received from St. Stephen the first martyr and his companions in the tomb a message couched in these terms: 'Make haste to open our sepulchre, that by our means God may open to the world the door of His clemency, and may take pity on His people in the universal tribulation.' The discovery, accomplished in the midst of prodigies, was published to the whole world as the sign of salvation.[4] St. Stephen's relics, scattered everywhere in token of security and peace,[5] wrought astonishing conversions;[6] innumerable miracles, 'like those of ancient times,' bore witness to the same faith of Christ which the martyr had confessed by his death four centuries earlier.[7]

Such was the extraordinary character of this manifestation, so astonishing was the number of resurrections

[1] Aviti Epist. ad Palchon, De reliquiis S. Stephani.
[2] Idatii, Marcellini, Sozomenis, Augustini, etc. [3] Mem. Eccl., ii., p. 12.
[4] Luciani Epist. ad omnem Ecclesiam, De revelatione S. Stephani.
[5] Aviti Epist.
[6] Severi Epist. ad omnem Eccl., De virtutibus S. Stephani.
[7] Aug. De Civit. Dei, xxii. 8, 9.

of the dead, that St. Augustine, addressing his people, deemed it prudent to lift their thoughts from Stephen the servant to Christ his Master. 'Though dead,' said he, 'he raises the dead to life, because in reality he is not dead.[1] But as heretofore in his mortal life, so now, too, he acts solely in the name of Christ; all that ye see now done by the memory of Stephen is done in that name alone, that Christ may be exalted, Christ may be adored, Christ may be expected as Judge of the living and the dead.'[2]

Let us conclude with this praise addressed to St. Stephen a few years later by Basil of Seleucia, which gives so well in a few words the reason of the feast: 'There is no place, no territory, no nation, no far-off land, that has not obtained the help of thy benefits. There is no one, stranger or citizen, barbarian or Scythian, that does not experience, through thy intercession, the greatness of heavenly realities.'[3]

The following legend epitomizes and completes the history given by the priest Lucian:

Sanctorum corpora Stephani Protomartyris, Gamalielis, Nicodemi et Abibonis, quæ diu in obscuro ac sordido loco jacuerant, Honorio imperatore, Luciano presbytero divinitus admonito, inventa sunt prope Jerosolymam. Cui Gamaliel, cum in somnis apparuisset, gravi quadam et præclara senis specie, locum jacentium corporum commonstravit, imperans, ut Joannem Jerosolymitanum antistitem adiret, ageretque cum eo, ut honestius illa corpora sepelirentur.

Quibus auditis Jerosolymorum antistes, finitimarum urbium episcopis presbyterisque convocatis, ad locum pergit:

During the reign of the Emperor Honorius the bodies of St. Stephen the Protomartyr, Gamaliel, Nicodemus, and Abibo were found near Jerusalem. They had long lain buried, unknown and neglected, when they were revealed by God to a priest named Lucian. While he was asleep, Gamaliel appeared to him as a venerable and majestic old man, and showed him the spot where the bodies lay, commanding him to go to Bishop John of Jerusalem, and persuade him to give these bodies more honourable burial.

On hearing this, the Bishop of Jerusalem assembled the neighbouring bishops and clergy, and went to the spot

[1] Sermo 319, al. De diversis 51. - Sermo 316, al. De diversis 94.
[2] Basil Seleuc. Oratio 41, De S. Stephano.

defossos loculos invenit, unde suavissimus odor efflabatur. Cujus rei fama commota, magna hominum multitudo eo convenit, multique ex variis morbis ægroti ac debiles, sani et integri domum redierunt. Sacrum autem sancti Stephani corpus, quod summa tunc celebritate in sanctam ecclesiam Sion illatum est, sub Theodosio juniore Constantinopolim, inde Romam Pelagio Primo Summo Pontifice translatum, in agro Verano in sepulcro sancti Laurentii Martyris collocatum est.

indicated. The tombs were found, and from them exhaled a most sweet odour. At the rumour of what had occurred, a great crowd came together, and many of them who were sick and weak from various ailments went away perfectly cured. The sacred body of St. Stephen was then carried with great honour to the holy church of Sion. Under Theodosius the younger it was carried to Constantinople, and from thence it was translated to Rome under Pope Pelagius I and placed in the tomb of St. Laurence the Martyr, *in Agro Verano.*

What a precious addition to thy history in the sacred books is furnished us, O Protomartyr, by the story of thy finding! We now know who were those 'God-fearing men who buried Stephen and made great mourning over him.' Gamaliel, the master of the Doctor of the Gentiles, had been, before his disciple, conquered by our Lord; inspired by Jesus to whom in dying thou didst commend thy soul, he honoured after thy death the humble soldier of Christ with the same cares which had been lavished by Joseph of Arimathea, the noble counsellor, on the Man-God, and laid thy body in the new tomb prepared for himself. Soon Nicodemus, Joseph's companion in the pious work of the great Friday, hunted by the Jews in that persecution in which thou wert the first victim, found refuge near thy sacred relics, and dying a holy death was laid to rest beside thee. The respected name of Gamaliel prevailed over the angry synagogue; while the family of Annas and Caiphas kept in its hands the priestly power through the precarious favour of Rome, the grandson of Hillel left to his descendants pre-eminence in knowledge, and his eldest line remained for four centuries the depositories of the only moral authority

then recognized by the dispersed Israelites. But more fortunate was he in having, by hearing the apostles and thyself, O Stephen, passed from the science of shadows to the light of the realities, from the Law to the Gospel, from Moses to Him whom Moses announced; more happy than the eldest born was the beloved son Abibo, baptized with his father at the age of twenty, who, passing away to God, filled the tomb next to thine with the sweet odour of heavenly purity. How touching was the last will of the illustrious father, when, his hour being come, he ordered the grave of Abibo to be opened for himself, that father and son might be seen to be twin brothers born together to the only true light!

The munificence of our Lord had placed thee in death, O Stephen, in worthy company. We give thanks to the noble person who showed thee hospitality for thy last rest; and we are grateful to him for having, at the appointed time, himself broken the silence kept concerning him by the delicate reserve of the Scriptures. Here again we see how the Man-God wills to share His own honours with His chosen ones. Thy sepulchre, like His, was glorious; and when it was opened, the earth shook, the bystanders believed that heaven had come down; the world was delivered from a desolating drought, and amid a thousand evils hope sprang up once more. Now that our West possesses thy body and Gamaliel has yielded to Laurence the right of hospitality, rise up once more, O Stephen; and together with the great Roman deacon deliver us from the new barbarians, by converting them, or wiping them off the face of the earth given by God to his Christ.

AUGUST 4

SAINT DOMINIC

CONFESSOR

In that clime
Where springs the pleasant west wind to unfold
The fresh leaves, with which Europe sees herself
New-garmented; nor from those billows far,
Beyond whose chiding, after weary course,
The sun doth sometimes hide him; safe abides
The happy Calaroga under guard
Of the great shield, wherein the lion lies
Subjected and supreme. And there was born
The loving minion of the Christian faith,
The hallowed wrestler, gentle to his own,
And to his enemies terrible. So replete
His soul with lively virtue, that when first
Created, even in the mother's womb,
It prophesied. When, at the sacred font,
The spousals were complete 'twixt faith and him,
Where pledge of mutual safety was exchanged,
The dame, who was his surety, in her sleep
Beheld the wondrous fruit, that was from him
And from his heirs to issue. And that such
He might be construed, as indeed he was,
She was inspired to name him of his owner,
Whose he was wholly; and so called him Dominic.

. . . . .

O happy father! Felix rightly named.
O favoured mother! rightly named Joanna;
If that do mean as men interpret it.[1]

. . . . .

Then, with sage doctrine and goodwill to help,
Forth on his great apostleship he fared,
Like torrent bursting from a lofty vein;
And dashing 'gainst the stocks of heresy,
Smote fiercest, where resistance was most stout.
Thence many rivulets have since been turned,
Over the garden Catholic to lead
Their living waters, and have fed its plants.[2]

[1] Dominic, belonging to the Lord; Felix, happy; Joanna, grace.
[2] DANTE, Divina Commedia, Paradiso, Canto xii. (Cary's translation).

THIS eulogium, truly worthy of heaven, is placed by Dante, in his 'Paradiso,' on the lips of the most illustrious son of the poor man of Assisi. In the great poet's journey through the upper world, it was fitting that Bonaventure should extol the patriarch of the Preachers as in the preceding canto Thomas Aquinas, Dominic's son, had celebrated *the father of the family humbly girt with the cord.*

> The Providence that governeth the world,
> In depth of counsel by created ken
> Unfathomable, to the end that she,
> Who with loud cries was spoused in precious Blood,
> Might keep her footing towards her well-beloved,
> Safe in herself and constant unto him,
> Hath two ordained, who should on either hand
> In chief escort her: one, seraphic all
> In fervency; for wisdom upon earth,
> The other, splendour of cherubic light.[1]

O Wisdom of the Father, thou wast the one love of both; Francis' poverty, the true treasure of the soul, and Dominic's faith, the incomparable light of our exile, are but two aspects of Thee from below, expressing to us, in our time of trial and shadow, Thy adorable beauty. Speaking with no less profoundness and with greater authority, the immortal pontiff Gregory IX says: 'The Fountain of Wisdom, the Word of the Father, our Lord Jesus Christ, whose nature is goodness, whose work is mercy, does not abandon in the course of ages the vine He has brought out of Egypt; He comes to the aid of wavering souls by new signs, He adapts His wonders to the weakness of the incredulous. When therefore the day was declining towards evening, and while charity was becoming frozen by the abundance of wickedness, the light of justice was beginning to wane, the Father of the family gathered together workmen fitted for the labours of the eleventh hour; to clear His vineyard of the thorns that had overgrown it, and to drive away the multitude of mischievous little foxes that were doing their best to destroy it, He raised up the

[1] DANTE, Paradiso, Canto xi.

companies of Friars Preachers and Minors with the chiefs armed for battle."[1] In this expedition of the Lord of hosts, Dominic was 'His glorious charger, full of fire in his faith, fearlessly neighing by preaching the divine word.'[2] In October we shall see the great share in the combat taken by his brother-at-arms, who appeared as a living standard of Christ crucified, in the midst of a society where the triple concupiscence was in league with every error, striving to overthrow Christianity itself.

Finding everywhere this union of sensuality with heresy, which was henceforth to be the principal strength of false preachers, Dominic, like Francis, prescribed to his sons the most absolute renunciation of this world's goods, and he too became a beggar for Christ's sake. The time was past when the people, rejoicing in all the consequences of the Incarnation, made over to the Man-God the most extensive territorial domain that ever was, and at the same time placed his Vicar at the head of kings. The unworthy descendants of these high-minded Christians, after having vainly attempted to humiliate the Bride by subjecting the priesthood to the empire, reproached the Church with possessing those goods of which she was but the depository in the name of our Lord; the time had come for the Dove of the Canticle to begin, by abandoning the earth, her return journey towards heaven.

But if the two leaders of the campaign which arrested for a time the progress of the enemy were but one in their love of holy poverty, this last was the special choice of the Assisian Patriarch. Dominic's more direct means for obtaining the glory of God and the salvation of souls was science; this was his excellent portion, more fertile than that of Caleb's daughter. Less than fifty years after Dominic had bequeathed this inheritance to his descendants, the wisely combined irrigation, by the *upper and the nether waters* of faith and reason, had brought to full growth the tree of theological science,

[1] Bulla Fons Sapientiæ, de canonizatione S. Dominici.
[2] *Ibid.*

with its powerful roots and branches loftier than the clouds, whereon the birds of all tribes under heaven loved to perch without fear and gaze upon the sun.

'The father of the Preachers,' said the Eternal Father to St. Catherine of Siena, 'established his principle on the light, by making it his aim and his armour; he took upon him the office of the Word My Son, sowing My word, dispelling darkness, enlightening the earth; Mary, by whom I gave him to the world, made him the *extirpator of heresies*.'[1] In the same way, as we have already seen, spoke the Florentine poet half a century earlier. The order, called to become the chief support of the sovereign pontiff in uprooting pernicious doctrines, ought, if possible, to justify that name even more than its patriarch: the first of the tribunals of Holy Church, the Holy Roman Universal Inquisition, the Holy Office, truly invested with the office of the Word with His two-edged sword, to convert or to chastise, could find no instrument more trusty or more sure.

Little thought the virgin of Siena, or the illustrious author of the 'Divina Commedia,' that the chief title of the Dominican family to the grat ful love of the people would be discussed in a certain apologetic school, and there discarded as insulting, or dissembled as unpleasant. The present age glories in a liberalism which has given proofs of its power by multiplying ruins, and which rests on no better philosophical basis than a strange confusion between licence and liberty; only such intellectual grovelling could have failed to understand that, in a society which has faith for the basis of its institutions as well as the principle of salvation for all, no crime could equal that of shaking the foundation on which thus rest both social interest and the most precious possession of individuals. Neither the idea of justice, nor still less that of liberty, could consist in leaving to the mercy of evil or evil men the weak who are unable to protect themselves: this truth was the axiom and the glory of chivalry: the brothers of Peter

[1] Dialogue, clviii.

the Martyr devoted their lives to protect the safety of the children of God against the surprises of the strong armed one, and the *business that walketh about in the dark*:[1] it was the honour of the 'saintly flock led by Dominic along a way where they thrive well who do not go astray.'[2]

Who could be truer knights than those *athletes of the faith*,[3] taking their sacred vow in the form of allegiance,[4] and choosing for their Lady her who, terrible as an army, alone crushes heresies throughout the whole world? To the buckler of truth and the sword of the word, she who keeps in Sion the armour of valiant men, added for her devoted liegemen the Rosary, the special mark of her own militia; she, as being their true commander-in-chief, assigned them the habit of her choice, and in the person of Blessed Reginald, anointed them with her own hands for the battle. She herself, too, watched over the recruiting of the holy band, attracting to it from among the *élite* youth of the universities souls the purest, the most generously devoted, and of the noblest intellect. At Paris, the capital of theology, and Bologna, of law and jurisprudence, masters and scholars, disciples of every branch of science, were pursued and overtaken by the sweet Queen amid incidents more heavenly than earthly. How graceful were those beginnings, wherein Dominic's virginal serenity seemed to surround all his children! It was indeed in this the Order of light that the Gospel word was seen verified: *Blessed are the clean of heart, for they shall see God*.[5] Eyes enlightened from above beheld the foundations of the Friars Preachers under the figure of fields of lilies; and Mary, by whom the Splendour of eternal Light came down to us, became their heavenly mistress and led them from every science to Wisdom, the friend of pure hearts. She came, accompanied by Cecilia and Catherine, to bless their rest at

[1] Ps. xc. 6.
[2] DANTE, Paradiso, Canto x.
[3] HONORIUS III., Diploma confirmans ordinem.
[4] Promitto obedientiam Deo et B. Mariæ, Constitutiones Fratr. Ord. Prædicat. 1ª Distinctio, cap. xv. de Professione.
[5] St. Matt. v. 8.

night, and covered them all with her royal mantle beside the throne of our Lord. After this we are not astonished at the freshness and purity, which continued even after St. Dominic, under the generalship of Jordan of Saxony, Raymund of Pennafort, John the Teuton, and Humbert de Romans, in those 'Lives of the Brethren,' and 'Lives of the Sisters,' so happily handed down to us. It is instructive to note that in the Dominican family, apostolic in its very essence, the Sisters were founded ten years before the Brethren, which shows how, in the Church of God, action can never be fruitful unless preceded and accompanied by contemplation, which obtains for it every blessing and grace.

Notre Dame de Prouille, at the foot of the Pyrenees, was not only by this right of primogeniture the beginning of the whole order; it was here also that the first companions of St. Dominic made with him their choice of a rule, and divided the world amongst them, going from here to found the convents of St. Romanus at Toulouse, St. James at Paris, St. Nicholas at Bologna, St. Sixtus and St. Sabina in the Eternal City. About the same period the establishment of the *Militia of Jesus Christ* placed under the direction of the Friars Preachers secular persons, who undertook to defend, by all the means in their power, the goods and liberty of the Church against the aggressions of heresy; when the sectaries had laid down their arms, leaving the world in peace for a time, the association did not disappear: it continued to fight with spiritual arms, and changed its name into that of the Third Order *of Brothers and Sisters of Penance of St. Dominic.*

Let us read in the Church's book the abridged life of the holy patriarch:

Dominicus, Calarogæ in Hispania ex nobili Guzmanorum familia natus, Palentiæ liberalibus disciplinis et theologiæ operam dedit: quo in studio cum plurimum profecisset, prius Oxomensis eccle-

Dominic was born at Calaruega, in Spain, of the noble family of the Guzmans, and went through his liberal and theological studies at Palencia. He made great progress in learning, and became a Canon

siæ canonicus regularis, deinde ordinis Fratrum Prædicatorum auctor fuit. Hujus mater gravida sibi visa est in quiete continere in alvo catulum ore præferentem facem, qua editus in lucem, orbem terrarum incenderet. Quo somnio significabatur, fore ut splendore sanctitatis ac doctrinæ, gentes ad christianam pietatem inflammarentur. Veritatem exitus comprobavit: id enim et præstitit per se, et per sui ordinis socios deinceps est consecutus.

Hujus autem ingenium ac virtus maxime enituit in evertendis hæreticis, qui perniciosis erroribus Tolosates pervertere conabantur. Quo in negotio septem consumpsit annos. Postea Romam venit ad Lateranense concilium cum episcopo Tolosano, ut ordo, quem instituerat, ab Innocentio tertio confirmaretur. Quæ res dum in deliberatione versatur, Dominicus hortatu pontificis ad suos revertitur, ut sibi regulam deligeret. Romam rediens, ab Honorio tertio, qui proximus Innocentio successerat, confirmationem ordinis Prædicatorum impetrat. Romæ autem duo instituit monasteria, alterum virorum, mulierum alterum. Tres etiam mortuos ad vitam revocavit, multaque alia edidit miracula, quibus Ordo Prædicatorum mirifice propagari cœpit.

Verum cum ejus opera ubique terrarum monasteria jam ædi-

Regular of the church of Osma, and afterwards instituted the order of Friars Preachers. While his mother was with child, she dreamt she was carrying in her womb a little dog holding a torch in his mouth, with which, as soon as he was born, he would set fire to the world. This dream signified that he would enkindle Christian piety among the nations by the splendour of his sanctity and teaching. Events proved its truth: for he fulfilled the prophecy both in person and later on by the brethren of his order.

His genius and virtue shone forth especially in confounding the heretics who were attempting to infect the people of Toulouse with their baneful errors. He was occupied for seven years in this undertaking. Then he went to Rome for the Council of Lateran, with the Bishop of Toulouse, to obtain from Innocent III the confirmation of the order he had instituted. But while the matter was under consideration that Pope advised Dominic to return to his disciples, and choose a rule. On his return to Rome, he obtained the confirmation of the Order of Preachers from Honorius III, the immediate successor of Innocent. In Rome itself he founded two monasteries, one for men and the other for women. He raised three dead to life, and worked many other miracles, in consequence of which the Order of Preachers began to spread in a wonderful manner.

Monasteries were built by his means in every part of the

ficarentur, innumerabilesque homines religiosam ac piam vitam instituerent, Bononiæ anno Christi ducentesimo vigesimo primo supra millesimum, in febrem incidit: ex qua cum se moriturum intelligeret, convocatis fratribus et alumnis suæ disciplinæ, eos ad innocentiam et integritatem cohortatus est. Postremo caritatem, humilitatem, paupertatem, tamquam certum patrimonium eis testamento reliquit: fratribusque orantibus, in illis verbis, Subvenite sancti Dei, occurrite Angeli, obdormivit in Domino, octavo idus Augusti: quem postea Gregorius nonus pontifex retulit in sanctorum numerum.

world, and through his teaching numbers of men embraced a holy and religious manner of life. At length, in the year of Christ 1221, he fell into a fever at Bologna. When he saw he was about to die, calling together his brethren and children, he exhorted them to innocence and purity of life, and left them as their true inheritance the virtues of charity, humility, and poverty. While the brethren were praying round him, at the words, 'Come to his aid, ye saints of God, run to meet him, O ye angels,' he fell asleep in the Lord, on the eighth of the Ides of August. Pope Gregory IX placed him among the saints.

How many sons and daughters surround thee on the sacred cycle! This very month, Rose of Lima and Hyacinth keep thee company, and thy coming has long since been heralded in the liturgy by Raymund of Pennafort, Thomas Aquinas, Vincent Ferrer, Peter the Martyr, Catherine of Siena, Pius V, and Antoninus. And now at length appears in the firmament the new star whose brightness dispels ignorance, confounds heresy, increases the faith of believers. O Dominic, thy blessed mother, who preceded thee to heaven, now penetrates in all its fulness the happy meaning of that mysterious vision which once excited her fears. And that other Dominic, the glory of ancient Silos, at whose tomb she received the promise of thy blessed birth, rejoices at the tenfold splendour given by thee for all eternity to the beautiful name he bequeathed thee. But what a special welcome dost thou receive from the Mother of all grace, who heretofore, embracing the feet of her angered Son, stood surety that thou wouldst bring back the world to its Saviour! A few years passed away; and error, put to confusion, felt that a deadly struggle was engaged between itself and thy

family; the Lateran Church saw its walls, which were threatening to fall, strengthened for a time; and the two princes of the apostles, who had bidden thee go and preach, rejoice that the word has gone forth once more into the whole world.

Stricken with barrenness, the nations, which the Apocalypse likens to great waters, seemed to have become once for all corrupt; the prostitute of Babylon was setting up her throne before the time; when, in imitation of Eliseus, putting the salt of Wisdom into the new vessel of the order founded by thee, thou didst cast this divine salt into the unhealthy waters, neutralize the poison of the beast so soon risen up again, and, in spite of the snares which will never cease, didst render the earth habitable once more. How clearly thy example shows us that they alone are powerful before God and over the people, who give themselves up to Him without seeking anything else, and only give to others out of their own fulness. Despising, as thine historians tell us, every opportunity and every science where eternal Wisdom was not to be seen, thy youth was charmed with her alone; and she, who prevents those that seek her, inundated thee from thy earliest years with the light and the anticipated sweetness of heaven. It is from her that overflowed upon thee that radiant serenity, which so struck thy contemporaries, and which no occurrence could ever alter. In heavenly peace thou didst drink long draughts from the ever-flowing fountain springing up into eternal life; but while thine inmost soul was thus slaking the thirst of its love, the divine source produced a marvellous fecundity; and its streams becoming thine, thy *fountains* were *conveyed abroad in the streets*, thou didst *divide thy waters*. Thou hadst welcomed Wisdom, and she exalted thee; not content to adorn thy brow with the rays of the mysterious star, she gave thee also the glory of patriarchs, and multiplied thy years and thy works in those of thy sons. In them thou hast not ceased to be one of the strongest stays of the Church. Science has made

thy name wonderful among the nations, and because of it their youth is honoured by the ancients; may it ever be for them, as it was for their elders, both the fruit of Wisdom and the way that leads to her; may it be fostered by prayer; for thy holy order so well keeps up the beautiful traditions of prayer as to approach the nearest, in that respect, to the ancient monastic orders. *To praise, to bless, and to preach* will be to the end its loved motto; for its apostolate must be, according to the word of the Psalm, the overflowing of the *abundance of sweetness* tasted in communication with God. Thus strengthened in Sion, thus blessed in its glorious rôle of propagator and guardian of the truth, thy noble family will ever deserve to hear, from the mouth of our Lady herself, that encouragement above all praise: '*Fortiter, fortiter, viri fortes*!—Courage, courage, ye men of courage!'

AUGUST 5

OUR LADY OF THE SNOW

ROME, delivered from slavery by Peter on the first of this month, offers to the world a wonderful spectacle. O Wisdom, who, since the glorious Pentecost, hast spread over the whole world, where could it be more true to sing of thee that thou hast trodden the proud heights under thy victorious feet? On seven hills had pagan Rome set up her pageantry and built temples to her false gods; seven churches now appear at the summits on which purified Rome rests her now truly eternal foundations.

By their very site, the basilicas of St. Peter and St. Paul, of St. Laurence and St. Sebastian, placed at the four outer angles of the city of the Cæsars, recall the long siege continued for three centuries around the ancient Rome, while the new Rome was being founded. Helena and her son Constantine, recommencing the work of the foundations of the Holy City, carried the trenches further out; nevertheless, the churches which were their own peculiar work—viz., Holy Cross in Jerusalem, and St. Saviour's on the Lateran, are still at the very entrance of the pagan stronghold, close to the gates, and leaning against the ramparts; just as a soldier, setting foot within a tremendous fortress which has been long invested, advances cautiously, surveying both the breach through which he has just passed, and the labyrinth of unknown paths opening before him.

Who will plant the standard of Sion in the centre of Babylon? Who will force the enemy into his last retreat, and casting out the vain idols, set up his palace in their temples? O thou to whom was said this word of the Most High: *Thou art My Son, I will give thee the Gentiles for thy inheritance,* thou mighty One with

thy sharp arrows routing armies, listen to the cry re-echoing from the whole redeemed world: *With thy comeliness and thy beauty set out, proceed prosperously, and reign!* But the Son of the Most High has a Mother on earth; the song of the Psalmist inviting Him to the triumph extols also the Queen standing at His right hand in a vesture of gold; if it is from His Father that He holds His power, it is from His Mother that He receives His crown, and He leaves her in return the spoils of the mighty. Go forth, then, ye daughters of the new Sion, and behold King Solomon in the diadem wherewith his Mother crowned him on the joyful day, when, taking possession through her of the capital of the world, he espoused the Gentile race.

Truly that was a day of joy, when Mary, in the name of Jesus, claimed her right as sovereign and heiress of the Roman soil! To the East, at the highest point of the Eternal City, she appeared on that blessed morning literally like the rising dawn; beautiful as the moon shining by night; more powerful than the August sun, surprised to see her tempering his heat, and doubling the brightness of his light with her mantle of snow; more terrible than an army; for from that date, daring what neither apostles nor martyrs had attempted, and what Jesus Himself would not do without her, she dispossessed the deities of Olympus of their usurped thrones. As was fitting, the haughty Juno whose altar disgraced the Esquiline, the false queen of these lying gods, was the first to flee before Mary's face, leaving the splendid columns of her polluted sanctuary to the only true Queen of earth and heaven.

Forty years had passed since the days of St. Sylvester, when the 'image of our Saviour, depicted on the walls of the Lateran, appeared for the first time to the Roman people.'[1] Rome, still half pagan, beheld to-day the Mother of our Saviour; under the influence of the pure symbol, at which she gazed in surprise, she felt die down within her the evil ardour which made her once the

[1] Lectiones ii. Noct. in Dedic. Basilicæ Salvatoris.

scourge of nations, whereas now she was to become their mother; and in the joy of her renewed youth she beheld her once sullied hills covered with the white garment of the Bride.

Even from the times of the apostolic preaching, the elect, who gathered in large numbers in Rome in spite of herself, knew Mary and paid to her in those days of martyrdom a homage such as no other creature could ever receive; witness in the catacombs those primitive frescoes of our Lady, either alone or holding her divine Child, but always seated, receiving from her place of honour the praise, messages, prayers, or gifts of prophets, archangels, and kings.[1] In the Trastevere, where in the reign of Augustus a mysterious fountain of oil had sprung up, announcing the coming of the Anointed of the Lord, Callixtus in 222 had built a church in honour of her who is ever the true *fons olei*, the source whence sprang Christ, and together with him all unction and all grace. The basilica raised by Liberius, the beloved of our Lady, on the Esquiline, was not, then, the most ancient monument dedicated by the Christians of Rome to the Mother of God; but it at once took, and has always kept, the first place among our Lady's churches in the city, and indeed in the world, on account of the solemn and miraculous circumstances of its origin.

Hast thou entered, said the Lord to Job, *into the storehouses of the snow, or hast thou beheld the treasures of the hail; which I have prepared for the time of the enemy, against the day of battle and war?*[2] On August 5, then, at God's command, the treasures were opened and the snow was *scattered like birds lighting upon the earth*, and its coming was the signal *for the lightnings of His judgments* upon the gods of the nations. The Tower of David now dominates over all the towers of the earthly city; from her impregnable position our Lady will never cease her victorious sallies till she has taken the last hostile fort. How beautiful will thy steps be in these

[1] Cemeteries of Priscilla, of Nereus and Achilleus, etc. [2] Job xxxviii. 22, 23.

warlike expeditions, O daughter of the prince, O Queen, whose standard, by the will of thine adorable Son, must wave over the whole world rescued from the power of the cursed serpent! The ignominious goddess, overthrown from her impure pedestal by one glance of thine, left Rome still dishonoured by the presence of many vain idols. But thou, all-conquering Lady, didst continue thy triumphal march. The Church of St. Mary *in Ara cœli* replaced, on the Capitol, the odious temple of Jupiter; the sanctuaries and groves dedicated to Vesta, Minerva, Ceres, and Proserpine hastened to take the title of one who had been shown in their fabulous history under disfigured and degraded forms. The deserted Pantheon awaited the day when it was to receive the noble and magnificent name of St. Mary *ad Martyres*. What a preparation for thy glorious Assumption is the series of earthly triumphs which this day inaugurates! The basilica of St. Mary of the Snow, called also *of Liberius*, from its founder, and also *of Sixtus*, after Sixtus III, who restored it, owed to this last the honour of becoming the monument of the divine Maternity proclaimed at Ephesus; the name of *St. Mary Mother*, which it received on that occasion, became, under Theodore I, who enriched it with the most precious relic, *St. Mary of the Crib:* all these noble titles were afterwards gathered into that of *St. Mary Major*, which is amply justified by the facts we have related, by universal devotion, and by the pre-eminence always assigned to it by the sovereign pontiffs. Though the last in order of time of the seven churches upon which Christian Rome is founded, it nevertheless ranked in the middle ages next to that of *St. Saviour;* in the procession of the greater Litanies on April 25 the ancient *Roman Ordo* assigned to the Cross of St. Mary's its place between that of St. Peter's and that of the Lateran.[1] The important and numerous liturgical Stations appointed at the basilica on the Esquiline

[1] Museum Italicum: JOAN. DIAC. Lib. de Eccl., Lateran XVI, de Episcopis et Cardinal. per patriarchatus dispositis; Romani Ordin. xi., xii.

testify to the devotion of the Romans and of all Catholics towards it. It was honoured by having councils celebrated and Vicars of Christ elected within its walls; the pontiffs for a time made it their residence, and were accustomed on the Ember Wednesdays, when the Station is always held there, to publish the names of the Cardinal Deacons or Cardinal Priests whom they had resolved to create.[1]

As to the annual solemnity of its dedication, which is the object of the present feast, there can be no doubt that it was celebrated on the Esquiline at a very early date. It was, however, not yet kept by the whole Church in the thirteenth century; for Gregory IX, in the bull of canonization of St. Dominic, whose death occurred on August 6, anticipated his feast on the fifth of the month, as being at that time vacant, whereas the sixth was already occupied, as we shall see to-morrow, by another solemnity. It was Paul IV who in 1558 definitely fixed the feast of the holy founder on August 4; and the reason he gives is, that the feast of St. Mary of the Snow having since been made universal and taking precedence of the other, the honour due to the holy patriarch might be put in the shade if his feast continued to be kept on the same day. The breviary of St. Pius V soon after promulgated to the entire world the office, of which the following is the legend:

Liberio summo Pontifice, Joannes patricius Romanus, et uxor pari nobilitate, cum liberos non suscepissent, quos bonorum hæredes relinquerent, suam hæreditatem sanctissimæ Virgini Dei Matri voverunt, ab ea summis precibus assidue petentes, ut in quod pium opus eam pecuniam potissimum erogari vellet, aliquo modo significaret. Quorum preces et vota exanimo facta beata Virgo Maria benigne

Under the pontificate of Liberius, John, a Roman patrician, and his wife, who was of an equally noble race, having no children to whom they might leave their estates, vowed their whole fortune to the Blessed Virgin Mother of God, begging her most earnestly and continually to make known to them by some means in what pious work she wished them to employ the money. The Blessed Virgin Mary graciously

[1] PAULUS DE ANGELIS, Basilicæ S. Mariæ Maj., descriptio vi, v.

audiens, miraculo comprobavit.

Nonis igitur augusti, quo tempore in urbe maximi calores esse solent, noctu nix partem collis Exquilini contexit. Qua nocte Dei Mater separatim Joannem et conjugem in somnis admonuit, ut quem locum nive conspersum viderent, in eo ecclesiam ædificarent, quæ Mariæ Virginis nomine dedicaretur: se enim ita velle ab ipsis hæredem institui. Quod Joannes ad Liberium pontificem detulit, qui idem per somnium sibi contigisse affirmavit.

Quare solemni sacerdotum et populi supplicatione ad collem venit nive coopertum, et in eo locum ecclesiæ designavit, quæ Joannis et uxoris pecunia exstructa est, postea a Xysto tertio restituta. Variis nominibus primum est appellata, basilica Liberii, sancta Maria ad Præsepe. Sed cum multæ jam essent in urbe ecclesiæ sub nomine sanctæ Mariæ Virginis: ut quæ basilica novitate miraculi ac dignitate cæteris ejusdem nominis basilicis præstaret, vocabuli etiam excellentia significaretur, ecclesia sanctæ Mariæ majoris dicta est. Cujus dedicationis memoria ex nive, quæ hac die mirabiliter cecidit, anniversaria celebritate colitur.

heard their heartfelt prayers and vows, and answered them by a miracle.

On the Nones of August, usually the hottest time of the year in Rome, a part of the Esquiline hill was covered with snow during the night. That same night the Mother of God appeared in a dream to John and his wife separately, and told them to build a church on the spot they should find covered with snow, and to dedicate it to the Virgin Mary; for it was in this manner that she wished to become their heiress. John related this to Pope Liberius, who said he had dreamt the same thing.

He went, therefore, with a solemn procession of priests and people to the snow-clad hill, and chose the site of a church, which was built with the money of John and his wife. It was afterwards rebuilt by Sixtus III. At first it was called by different names, the Liberian basilica, St. Mary at the Crib. But, since there are many churches in Rome dedicated to the Blessed Virgin Mary, and as this one surpasses all other basilicas in dignity and by its miraculous beginning, it is distinguished from them also by its title of St. Mary Major. On account of the miraculous fall of snow, the anniversary of the dedication is celebrated by a yearly solemnity.

What recollections, O Mary, does this feast of thy greatest basilica awaken within us! And what worthier praise, what better prayer, could we offer thee to-day than to remind thee of the graces we have received

within its precincts, and implore thee to renew them and confirm them for ever? United with our Mother-Church in spite of distance, have we not, under its shadow, tasted the sweetest and most triumphant emotions of the cycle now verging on to its term?

On the first Sunday of Advent it was here that we began the year, as in the place 'most suitable for saluting the approach of the Divine Birth, which was to gladden heaven and earth and manifest the sublime portent of a Virgin Mother.'[1] Our hearts were overflowing with desire on that holy Vigil, when from early morning we were invited to the bright basilica where the 'mystical Rose was soon to bloom and fill the world with its fragrance. The grandest of all the churches which the people of Rome have erected in honour of the Mother of God, it stood before us rich in its marble and gold, but richer still in possessing, together with the portrait of our Lady painted by St. Luke, the humble yet glorious Crib of Jesus, of which the inscrutable designs of God have deprived Bethlehem. During that blessed night an immense concourse of people assembled in the basilica awaiting the happy moment when that monument of the love and the humiliation of a God was to be brought in, carried on the shoulders of the priests as an ark of the New Covenant, whose welcome sight gives the sinner confidence and makes the just man thrill with joy.'[2] Alas! a few months passed away, and we were again in the noble sanctuary, this time compassionating our 'holy Mother, whose heart was filled with poignant grief at the foresight of the sacrifice which was preparing.'[3] But soon the august basilica was filled once more with new joys, when Rome 'justly associated with the Paschal solemnity the memory of her who, more than all other creatures, had merited its joys, not only because of the exceptional share she had had in all the sufferings of Jesus, but also because of the unshaken faith wherewith, during those long and cruel hours of His lying in the tomb, she had awaited

[1] Advent, p. 123. [2] Christmas, Vol. I., pp. 140, 141.
[3] Passiontide, p. 276. Station of Wednesday in Holy Week.

His Resurrection.'[1] Dazzling as the snow which fell from heaven to mark the place of thy predilection on earth, O Mary, a white-robed band of neophytes coming up from the waters formed thy graceful court and enhanced the triumph of that great day. Obtain for them and for us all, O Mother, affections as pure as the white marble columns of thy loved church, charity as bright as the gold glittering on its ceiling, works shining as the Paschal Candle, that symbol of Christ the conqueror of death, which offered thee the homage of its first flames.

[1] Paschal Time, Vol. I, p. 157.

AUGUST 6

TRANSFIGURATION OF OUR LORD

'O GOD, who in the glorious Transfiguration of Thine only-begotten Son, didst confirm the mysteries of the faith by the testimony of the fathers: and who, in the voice which came from the bright cloud, didst in a wonderful manner fore-signify our adoption as sons: mercifully vouchsafe to make us fellow-heirs of that King of glory, and the sharers of His bliss.' Such is the formula which sums up the prayer of the Church and shows us her thoughts on this day of attestation and of hope.

We must first notice that the glorious Transfiguration has already been twice brought before us on the sacred cycle—viz., on the second Sunday of Lent, and on the preceding Saturday. What does this mean, but that the object of the present solemnity is not so much the historical fact already known, as the permanent mystery attached to it; not so much the personal favour bestowed on Simon Peter and the sons of Zebedee, as the accomplishment of the great message then entrusted to them for the Church? *Tell the vision to no man, till the Son of Man be risen from the dead.*[1] The Church, born from the open side of the Man-God on the Cross, was not to behold Him face to face on earth; after His Resurrection, when He had sealed His alliance with her in the Holy Ghost sent down from heaven, it is on faith alone that her love was to be fed. But by the testimony which takes the place of sight, her lawful desires to know Him were to be satisfied. Wherefore, for her sake, giving truce, one day of His mortal life, to the ordinary law of suffering and obscurity He had taken upon Him for the world's salvation, He allowed the glory which filled His blessed soul to transpire.

[1] St. Matt. xvii. 9.

The King of Jews and Gentiles revealed Himself upon the mountain, where His calm splendour eclipsed for evermore the lightnings of Sinai; the covenant of the eternal alliance was declared, not by the promulgation of a law of servitude engraven upon stone, but by the manifestation of the Lawgiver Himself, coming as Bridegroom to reign in grace and beauty over hearts. Elias and Moses, representing the prophets and the Law whereby His coming was prepared, from their different starting-points, met beside Him like faithful messengers reaching their destination; they did homage to the Master of their now finished mission, and effaced themselves before Him at the voice of the Father: This is My beloved Son! Three witnesses the most trustworthy of all assisted at this solemn scene: the disciple of faith, the disciple of love, and that other son of thunder who was to be the first to seal with His blood both the faith and the love of an apostle. By His order they kept religiously, as beseemed them, the secret of the King, until the day when the Church could be the first to receive it from their predestined lips.

But did this precious mystery take place on August 6? More than one doctor of sacred rites affirms that it did.[1] At any rate, it was fitting to celebrate it in the month dedicated to Eternal Wisdom. It is she, *the brightness of eternal light, the unspotted mirror and image of God's goodness*,[2] who, shedding grace upon the Son of man, made Him on this day the most beautiful amongst all His brethren, and dictated more melodiously than ever to the inspired singer the accents of the Epithalamium: *My heart hath uttered a good word: I speak my works to the king*.[3]

Seven months ago the mystery was first announced by the gentle light of the Epiphany; but by the virtue of the mystical seven here revealed once more, the 'beginnings of blessed hope'[4] which we then celebrated as children with the Child Jesus, have grown

[1] Sicard. Cremon. Mitrale, ix. 38; Beleth. Rationale, cxliv.; Durand, vii., xxii., etc.
[2] Alleluia verse fr. Wisd. vii. 26. [3] Gradual fr. Ps. xliv. 2, 3.
[4] Leon. in Epiph., Sermo ii. 4.

together with Him and the Church; and the latter, established in unspeakable peace by the full growth which gives her to her Spouse, calls upon all her children to grow like her by the contemplation of the Son of God, even to the measure of the perfect age of Christ. We understand, then, why the liturgy of to-day repeats the formulas and chants of the glorious Theophany: *Arise, be enlightened, O Jerusalem : for thy light is come, and the glory of the Lord is risen upon thee :*[1] it is because on the mountain together with our Lord the Bride also is glorified, having *the glory of God.*

While the face of Jesus shone as the sun, *His garments became white as snow.*[2] Now these garments so snow-white, as St. Mark observes, that no fuller on earth could have bleached them so, are the just men, the royal ornament inseparable from the Man-God, the Church, the seamless robe woven by our sweet Queen for her Son out of the purest wool and most beautiful linen that the valiant woman could find. Although our Lord personally has now passed the torrent of suffering and entered for ever into His glory, nevertheless the bright mystery of the Transfiguration will not be complete until the last of the elect, having passed through the laborious preparation at the hands of the Divine Fuller and tasted death, has joined in the Resurrection of our adorable Head. O Face of our Saviour that dost ravish the heavens, then will all glory, all beauty, all love shine forth from Thee. Expressing God by the perfect resemblance of true Son by nature, Thou wilt extend the good pleasure of the Father to that reflection of His Word which constitutes the sons of adoption, and reaches in the Holy Ghost even to the lowest fringes of His garment which fills the temple below Him. According to the doctrine of the Angel of the schools, the adoption of sons of God, which consists in being conformable to the image of the Son of God by nature, is wrought in a double manner: first by grace in this life, and this is imperfect conformity;

[1] 1st Responsory of Matins from Isaias lx. 1. [2] St. Matt. xvii. 2.

and then by glory *in patria*, and this is perfect conformity, according to the words of St. John: *We are now the sons of God; and it hath not yet appeared what we shall be. We know that when He shall appear, we shall be like to Him: because we shall see Him as He is.*[1] The word of eternity, *Thou art My Son, this day have I begotten Thee*, has had two echoes in time, at the Jordan and on Thabor; and God, who never repeats Himself, did not herein make an exception to the rule of saying but once what He says. For although the terms used on the two occasions are identical, they do not tend, as St. Thomas says, to the same end, but show the different ways in which man participates in the resemblance of the eternal filiation. At the baptism of our Lord, where the mystery of the first regeneration was declared, as at the Transfiguration which manifested the second, the whole Trinity appeared: the Father in the voice, the Son in His Humanity, the Holy Ghost under the form, first of a dove, and afterwards of a bright cloud; for if in baptism this Holy Spirit confers innocence symbolized by the simplicity of the dove, in the Resurrection he will give to the elect the brightness of glory and the refreshment after suffering which are signified by the luminous cloud.

But without waiting for the day when our Saviour will renew our very bodies conformable to the bright glory of His own divine Body, the mystery of the Transfiguration is wrought in our souls already here on earth. It is of the present life that St. Paul says and the Church sings to-day: *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.*[2] Thabor, holy and divine mountain rivalling heaven,[3] how can we help saying with Peter: 'It is good for us to dwell on thy summit!' For thy summit is love; it is charity which towers above the other virtues, as thou towerest in gracefulness, and loftiness, and fragrance over the other mountains of Galilee, which

[1] 1 John iii. 2. [2] 8th Responsory of Matins fr. 2 Cor. iv. 6.
[3] JOAN. DAMASC. Orat. in Transfig. iii.

saw Jesus passing, speaking, praying, working prodigies, but did not know Him in the intimacy of the perfect. It is after six days, as the Gospel observes, and therefore in the repose of the seventh which leads to the eighth of the resurrection, that Jesus reveals Himself to the privileged souls who correspond to His love. The Kingdom of God is within us; when, leaving all impressions of the senses as it were asleep, we raise ourselves above the works and cares of the world by prayer, it is given us to enter with the Man-God into the cloud: *there beholding the glory of the Lord with open face*, as far as is compatible with our exile, *we are transformed into the same image from glory to glory, as by the Spirit of the Lord.*[1] 'Let us then,' cries St. Ambrose, 'ascend the mountain; let us beseech the Word of God to show Himself to us in His splendour, in His beauty; to grow strong and proceed prosperously, and reign in our souls. For behold a deep mystery! According to thy measure, the Word diminishes or grows within thee. If thou reach not that summit, high above all human thought, Wisdom will not appear to thee; the Word shows Himself to thee as in a body without brightness and without glory.'[2]

If the vocation revealed to thee this day be so great and so holy, 'reverence the call of God,' says St. Andrew of Crete:[3] 'do not ignore thyself, despise not a gift so great, show not thyself unworthy of the grace, be not so slothful in thy life as to lose this treasure of heaven. Leave earth to the earth, and let the dead bury their dead; disdaining all that passes away, all that dies with the world and the flesh, follow even to heaven, without turning aside, Christ who leads the way through this world for thee. Take to thine assistance fear and desire, lest thou faint or lose thy love. Give thyself up wholly; be supple to the Word in the Holy Ghost, in order to attain this pure and blessed end: thy deification, together with the enjoyment of unspeakable goods. By zeal for the virtues, by contemplation of the truth,

[1] Capit. of Sext, fr. 2 Cor. iii. 18.
[2] Ambr. in Luc., lib. vii., 12.
[3] Andr. Hierosolymitani, Archiepisc. Cretensis, Oratio in Transfig.

by wisdom, attain to Wisdom, who is the principle of all, and in whom all things subsist.'

The feast of the Transfiguration has been kept in the East from the earliest times. With the Greeks, it is preceded by a vigil and followed by an octave, and on it they abstain from servile work, from commerce, and from law-suits. Under the graceful name of ROSE-FLAME, *rosæ coruscatio*, we find it in Armenia at the beginning of the fourth century supplanting Diana and her feast of flowers, by the remembrance of the day when the divine Rose unfolded for a moment on earth its brilliant corolla. It is preceded by a whole week of fasting, and counts among the five principal feasts of the Armenian cycle, where it gives its name to one of the eight divisions of the year. Although the Menology of this Church marks it on the sixth of August like that of the Greeks and the Roman Martyrology, it is nevertheless always celebrated there on the seventh Sunday after Pentecost; and by a coincidence full of meaning, they honour on the preceding Saturday the Ark of the Covenant of the Lord, a figure of the Church.

The origin of to-day's feast in the West is not so easy to determine. But the authors who place its introduction into our countries as late as 1457, when Callixtus III promulgated by precept a new Office enriched with indulgences, overlook the fact that the pontiff speaks of the feast as already widespread and 'commonly called *of the Saviour*.'[1] It is true that in Rome especially the celebrity of the more ancient feast of St. Sixtus II, with its double Station at the two cemeteries which received respectively the relics of the pontiff-martyr and those of his companions, was for a long time an obstacle to the acceptance of another feast on the same day. Some churches, to avoid the difficulty, chose another day in the year to honour the mystery. As the feast of our Lady of the Snow, so that of the Transfiguration had to spread more or less privately, with various offices and masses,[2] until the supreme

[1] CALLIXT. III Const. Inter Divinæ dispensationis arcana.
[2] SCHULTING, on this date; TOMMASI, Antiphoner.

authority should intervene to sanction and bring to unity the expressions of the devotion of different Churches. Callixtus III considered that the hour had come to consecrate the work of centuries; he made the solemn and definitive insertion of this feast of triumph on the universal Calendar the memorial of the victory which arrested, under the walls of Belgrade in 1456, the onward march of Mahomet II, conqueror of Byzantium, against Christendom.

Already in the ninth century, if not even earlier, martyrologies and other liturgical documents[1] furnish proofs that the mystery was celebrated with more or less solemnity, or at least with some sort of commemoration, in divers places. In the twelfth century Peter the Venerable, under whose government Cluny took possession of Thabor, ordained that 'in all the monasteries or churches belonging to his order, the Transfiguration should be celebrated with the same degree of solemnity as the Purification of our Lady'; and he gave for his reason, besides the dignity of the mystery, the 'custom, ancient or recent, of many churches throughout the world, which celebrate the memory of the said Transfiguration with no less honour than the Epiphany and the Ascension of our Lord.'[2]

On the other hand at Bologna, in 1233, in the juridical instruction preliminary to the canonization of St. Dominic, the death of the saint is declared to have taken place *on the feast of St. Sixtus*, without mention of any other.[3] It is true, and we believe this detail is not void of meaning, that a few years earlier, Sicardus of Cremona thus expressed himself in his *Mitrale:* 'We celebrate the Transfiguration of our Lord *on the day of St. Sixtus*.'[4] Is not this sufficient indication that while the feast of the latter continued to give its traditional name to the eighth of the Ides of August, it did not prevent a new and greater solemnity from taking its place beside it, preparatory to absorbing it altogether? For he adds: 'Therefore *on this same day*, as the Transfiguration

[1] WANDALBERT; ELDEFONS.
[2] Deposition of the Prior of St. Nicholas.
[3] Statuta Cluniac. V.
[4] SICARD. Mitrale, IX., XXXVIII.

refers to the state in which the faithful will be after the resurrection, we consecrate the Blood of our Lord from new wine, if it is possible to obtain it, in order to signify what is said in the Gospel: *I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of My Father.*[1] But if it cannot be procured, then at least a few ripe grapes are pressed over the chalice, or else grapes are blessed and distributed to the people.'[2]

The author of the *Mitrale* died in 1215; yet he was only repeating the explanation already given in the second half of the preceding century by John Beleth, Rector of the Paris University.[3] We must admit that the very ancient *benedictio uvæ* found in the Sacramentaries on the day of St. Sixtus has nothing corresponding to it in the life of the great pope which could justify our referring to him. The Greeks, who have also this blessing of grapes fixed for August 6,[4] celebrate on this day the Transfiguration alone, without any commemoration of Sixtus II. Be it as it may, the words of the Bishop of Cremona and of the Rector of Paris prove that Durandus of Mende, giving at the end of the thirteenth century the same symbolical interpretation,[5] did but echo a tradition more ancient than his own time.

St. Pius V did not alter the ancient office of the feast, except the lessons of the first and second Nocturns, which were taken from Origen,[6] and the three hymns for Vespers, Matins, and Lauds, which resembled somewhat in structure the corresponding hymns of the Blessed Sacrament.[7] The hymn now used for Vespers and Matins, which we here give, is borrowed from the beautiful canticle of Prudentius on the Epiphany in his Cathemerinon:

[1] St. Matt. xxvi. 29.
[2] Beleth. Rationale, cxliv.
[3] Durand. Rationale, vii., xxii.
[4] Sicard. *Ibid.*
[5] Eucholog.
[6] Homil. xii. in Exod. De vultu Moysi glorificato et velamine quod ponebat in facie sua.
[7] *Gaude, mater pietatis. Exultet laudibus sacrata concio. Novum sidus exoritur.*

HYMN

Quicumque Christum quæritis Oculos in altum tollite: Illic licebit visere Signum perennis gloriæ.	All ye who seek Christ, lift up your eyes to heaven; there ye may behold the token of His eternal glory.
Illustre quiddam cernimus, Quod nesciat finem pati, Sublime, celsum, interminum, Antiquius cœlo et chao.	A certain brilliance we perceive that knows no ending, sublime, noble, interminable, older than heaven and chaos.
Hic ille Rex est Gentium, Populique Rex Judaici, Promissus Abrahæ patri, Ejusque in ævum semini.	This is the King of the Gentiles, and King of the Jewish people, who was promised to Abraham our father, and to his seed for ever.
Hunc et prophetis testibus Iisdemque signatoribus Testator et Pater jubet Audire nos et credere.	The prophets testify to Him, and the Father, who testifies with them for His witnesses, bids us hear and believe Him.
Jesu, tibi sit gloria, Qui te revelas parvulis, Cum Patre et almo Spiritu In sempiterna sæcula. Amen.	O Jesus, glory be to Thee who revealest Thyself to little ones, with the Father and with the Holy Spirit, through everlasting ages. Amen.

Adam of St. Victor has also sung of this glorious mystery:

SEQUENCE

Lætabundi jubilemus Ac devote celebremus Hæc sacra solemnia; Ad honorem summi Dei Hujus laudes nunc diei Personet Ecclesia.	Come, let us sing with joy, and devoutly celebrate these sacred solemnities; let the Church resound with the praises of this day to the honour of the most high God.
In hac Christus die festa Suæ dedit manifesta Gloriæ indicia; Ut hoc possit enarrari Hic nos suos salutari Repleat et gratia !	For on this festal day did Christ give manifest signs of His great glory; that we may recount the same, may He give us His aid and fill us with His grace.

Christus ergo, Deus fortis,
Vitæ dator, victor mortis,
Verus sol justitiæ,
Quam assumpsit carnem de Virgine,
Transformatus in Thabor culmine,
Glorificat hodie.

Christ, then, the mighty God, the giver of life, and conqueror of death, the true Sun of justice, to-day transfigured on Thabor's height, did glorify the flesh He had taken of the Virgin.

O quam felix sors bonorum!
Talis enim beatorum
Erit resurrectio.
Sicut fulget sol pleni luminis,
Fulsit Dei vultus et hominis,
Teste Evangelio.

O how happy the lot of the good! For such will be the resurrection of the blessed. As shines the sun in fulness of his light, so shone the countenance of God and Man, as the Gospel testifieth.

Candor quoque sacræ vestis
Deitatis fuit testis
Et futuræ gloriæ.
Mirus honor et sublimis:
Mira, Deus, tuæ nimis
Virtus est potentiæ.

The brightness, too, of His sacred robe gave testimony of His Godhead and of the glory to come. Wondrous the honour and sublime: wondrous exceedingly, O God, is the power of Thine almightiness.

Cumque Christus, virtus Dei,
Petro, natis Zebedæi
Majestatis gloriam
Demonstraret manifeste,
Ecce vident, Luca teste,
Moysen et Eliam.

And when Christ, the power of God, to Peter and the sons of Zebedee did clearly show the glory of His majesty, lo! they beheld, as Luke doth testify, Moses and Elias.

Hoc habemus ex Matthæo,
Quod loquentes erant Deo
Dei Patris Filio:
Vere sanctum, vere dignum
Loqui Deo et benignum,
Plenum omni gaudio.

This we learn of Matthew, that they were seen speaking with God, the Son of God the Father. Oh! how noble and how holy, how good and full of all joy, to speak to God!

Hujus magna laus diei,
Quæ sacratur voce Dei,
Honor est eximius;
Nubes illos obumbravit,
Et vox Patris proclamavit:
Hic est meus Filius.

Great is the glory of this day, consecrated by the voice of God, and exceeding is its honour; a cloud did overshadow them, and the Father's voice proclaimed: 'This is my Son.'

Hujus vocem exaudite:
Habet enim verba vitæ,
Verbo potens omnia.

Hear ye His voice: for the words of life hath He, Who can do all things by His word.

Hic est Christus, rex cunctorum.
Mundi salus, lux sanctorum,
Lux illustrans omnia.

This is Christ, the King of all, the world's salvation and the light of saints, the light enlightening all things.

Hic est Christus, Patris Verbum,
Per quem perdit jus acerbum
Quod in nobis habuit
Hostis nequam, serpens dirus,
Qui, fundendo suum virus
Evæ, nobis nocuit.

This is Christ, the Father's Word, by whom He destroys the bitter law set in us by the wicked enemy, the cruel serpent, who, pouring out his poison upon Eve, did work our ruin.

Moriendo nos sanavit
Qui surgendo reparavit
Vitam Christus et damnavit
Mortis magisterium.
Hic est Christus, pax æterna,
Ima regens et superna,
Cui de cœlis vox paterna
Confert testimonium.

Christ by dying healed us, who by rising restored our life and condemned the tyranny of death. This is Christ, the eternal peace, ruling both depths and height; to whom from heaven the Father's voice bore testimony.

Cujus sono sunt turbati
Patres illi tres præfati
Et in terram sunt prostrati
Quando vox emittitur.
Surgunt tandem, annuente
Sibi Christo, sed intente
Circumspectant, cum repente
Solus Jesus cernitur.

At His voice those three aforesaid fathers were afraid, and prostrated on the earth when the word was uttered. At length they rise, Christ bidding them; they gaze around intently, but at once see none but Jesus.

Volens Christus hæc celari
Non permisit enarrari,
Donec, vitæ reparator,
Hostis vitæ triumphator,
Morte victa, surgeret.
Hæc est dies laude digna
Qua tot sancta fiunt signa;
Christus, splendor Dei Patris
Prece sancta suæ matris
Nos a morte liberet.

Wishing these things to be concealed, Christ suffers them not to be uttered, until the restorer of life and conqueror of life's enemy should rise triumphant over death. This is the day so worthy of praise, whereon are wrought so many holy signs; may Christ, the splendour of God the Father, by the prayer of His holy Mother, deliver us from death.

Tibi, Pater, tibi, Nate,
Tibi, Sancte Spiritus,
Sit cum summa potestate
Laus et honor debitus!
Amen.

To Thee, O Father, Thee, O Son, and Thee, O Holy Ghost, be, together with highest power, the praise and honour due! Amen.

The Menæa of the Greeks offers us these stanzas from St. John Damascene:

MENSIS AUGUSTI DIE VI

In Matutino

Qui manibus invisibilibus formasti secundum imaginem tuam, Christe, hominem, archetypam in figmento pulchritudinem ostendisti non ut in imagine, sed ut hoc ipse exsistens per substantiam, Deus simul et homo.

Quam magnum et terribile visum est spectaculum hodie! e cœlo sensibilis, e terra vero incomparabilis effulsit sol justitiæ, intelligibilis, in monte Thabor.

Regnantium es Rex pulcherrimus, et ubique dominantium Dominus, princeps beatus, et lumen habitans inaccessibile, cui discipuli stupefacti clamabant: Pueri, benedicite; sacerdotes, concinite; populus, superexaltate per omnia sæcula.

Tamquam cœlo dominanti, et terræ regnanti, et subterraneorum dominium habenti, Christe, tibi adstiterunt: e terra quidem apostoli: tamquam e cœlo autem, Thesbites Elias; Moyses vero ex mortuis, canentes incessanter: Pueri, benedicite; sacerdotes, concinite; populus, superexaltate per omnia sæcula.

Segnitiem parientes curæ in terra derelictæ sunt, apostolorum delectu, o humane, ut te secuti sunt ad sublimem e terra divinam politiam, unde et jure divinæ tuæ manifesta-

O Christ, who with invisible hands didst form man to Thine own image, Thou hast shown Thine original beauty in the human frame, not as in an image, but as being this Thyself, both God and Man.

How grand and awful was the spectacle beheld this day! from heaven the visible sun, but from earth the incomparable spiritual Sun of justice shone upon Mount Thabor.

Thou art the King of kings most beautiful, and Lord of all lords, O blessed Prince, dwelling in inaccessible light; to Thee the disciples, beside themselves, cried out: Ye children, bless Him; ye priests, sing to Him; ye people, exalt Him above all for ever.

As before the Lord of heaven and King of earth and Ruler of the regions under the earth, before Thee, O Christ, there stood the apostles as from the earth, Elias the Thesbite as from heaven, Moses as from the dead; and they sang unceasingly: Ye children, bless Him; ye priests, sing to Him; ye people, exalt Him above all for ever.

Leaving to the earth its wearying cares, the chosen apostles having followed Thee, O loving one, to the divine city far above the earth, are justly admitted to behold Thy

tionis participes effecti, canebant: Pueri, benedicite; sacerdotes, concinite; populus, superexaltate per omnia sæcula.

Agite mihi, parete mihi, populi ascendentes in montem sanctum, cœlestem; abjecta materia stemus in civitate viventis Dei, et inspiciamus mente divinitatem materiæ expertem Patris et Spiritus, in Filio unigenito effulgentem.

Demulsisti desiderio me, Christe, et alterasti divino tuo amore, sed combure igne a materia remoto peccata mea, et impleri eis quæ in te deliciis dignum fac, ut duos saltando magnificem, o bone, adventus tuos.

divine manifestation, singing: Ye children, bless Him; ye priests, sing to Him; ye people, exalt Him above all for ever.

Come to me, attend to me, ye people, ascending the holy, heavenly mountain; casting away material things, let us stand in the city of the living God, and mentally behold the immaterial divinity of the Father and the Spirit, shining forth in the only-begotten Son.

Thou, O Christ, hast won me with desire, and inebriated me with Thy divine love; but burn away my sins with immaterial fire, and make me worthy to be satiated with the delights that are in Thee; that exulting I may sing Thy two comings, O Thou who art so good.

It will be well to borrow also from the Church of Armenia, which celebrates this feast with so much solemnity:

IN TRANSFIGURATIONE DOMINI

Qui transfiguratus in monte vim divinam ostendisti, te glorificamus, intelligibile Lumen.

Ast ipsum deitatis ineffabile Lumen propriis visceribus provide portasti, Maria Mater Virgoque: te glorificamus et benedicimus.

Lumine abbreviato chorus apostolorum terretur; ast in te plenius habuisti ignem divinitatis, Maria Mater Virgoque: te glorificamus et benedicimus.

Apostolis nubes lucida tenditur desuper; ast in te Spiritu Sanctus, virtus Altissimi, dif-

O Light intelligible, who, transfigured on the mountain, didst show Thy divine power, we glorify Thee.

But this ineffable Light of the Godhead thou didst happily bear in thy womb, O Mary, Mother and Virgin: we glorify and bless thee.

The choir of the apostles trembled before the diminished Light; but in thee dwelt fully the fire of the divinity, O Mary, Mother and Virgin: we glorify and bless thee.

A bright cloud was spread over the apostles; but upon thee was poured the Holy

funditur obumbrans, sancta Dei Mater: te glorificamus et benedicimus.

Spirit, the Power of the Most High, overshadowing thee, O holy Mother of God: we glorify and bless thee.

Christe, Deus noster, da ut cum Petro et filiis Zebedæi tua divina visione digni habeamur.

O Christ our God, grant that with Peter and the sons of Zebedee we may be deemed worthy of Thy divine vision.

Ultra montem terrenum aufer nos ad intelligibile tabernaculum cœlo celsius.

Lift us above the earthly mountain to the spiritual tabernacle higher than the heavens.

Exsultant hodie montes Dei Creatori obviam procedentes, apostolorum agmina et prophetarum montibus æternis sociata.

To-day the mountains of God exult, going to meet the Creator, the troops of apostles and prophets associated to the divine mountains.

Hodie sponsa Regis immortalis, Sion excelsa lætatur, adspiciens coelestem Sponsum lumine decorum in gloria Patris.

To-day the bride of the immortal King, the lofty Sion rejoices, beholding her heavenly Spouse adorned with light in the glory of the Father.

Hodie virga de radice Jesse floruit in monte Thabor.

To-day the rod of the root of Jesse blossomed on Mount Thabor.

Hodie immortalitatis odore manat, inebrians discípulos.

To-day it breathes forth the perfume of immortality, inebriating the disciples.

Te benedicimus, consubstantialem Patri, qui venisti salvare mundum.

We bless Thee, O consubstantial Son of the Father, who didst come to save the world.

Let us conclude by addressing to God this prayer of the Ambrosian Missal:

ORATIO SUPER SINDONEM

Illumina, quæsumus Domine, populum tuum, et splendore gratiæ tuæ cor eorum semper accende: ut Salvatoris mundi, æterni luminis gloria famulante, manifestata celebritas mentibus nostris reveletur semper, et crescat. Per eumdem Dominum.

Enlighten, we beseech Thee, O Lord, Thy people, and ever kindle their hearts by the brightness of Thy grace: that through the glory of the Saviour of the world, the eternal Light, the mystery here manifested may be ever more and more revealed, and may grow in our souls. Through the same Jesus Christ our Lord. Amen.

SAME DAY

SAINT SIXTUS II

POPE AND MARTYR; AND

SS. FELICISSIMUS AND AGAPITUS

MARTYRS

'*XISTUM in cimiterio animadversum sciatis octavo iduum augustarum die.* Know that Sixtus has been beheaded in the cemetery on the eighth of the Ides of August.'[1] These words of St. Cyprian mark the opening of a glorious period, both for the cycle and for history. From this day to the feast of St. Cyprian himself, taking in that of the deacon Laurence, how many holocausts in a few weeks does the earth offer to the most high God! One would think that the Church, on the feast of our Lord's Transfiguration, was impatient to join her testimony as Bride to that of the prophets, of the apostles, and of God Himself. Heaven proclaims Him well-beloved, the earth also declares its love for Him: the testimony of blood and of every sort of heroism is the sublime echo awakened by the Father's voice through all the valleys of our lowly earth, to be prolonged throughout all ages.

Let us, then, to-day salute this noble pontiff, the first to go down into the arena opened wide by Valerian to all the soldiers of Christ. Among the brave leaders who, from Peter down to Melchiades, have headed the struggle whereby Rome was both vanquished and saved, none is more illustrious as a martyr. He was seized in the catacomb lying to the left of the Appian Way, in the very chair wherein, in spite of the recent edicts, he was presiding over the assembly of the brethren; and after the sentence had been pronounced by the judge, he was brought back to the sacred crypt. There in that same chair, in the midst of the martyrs sleeping

[1] CYPRIAN, Epist. lxxxii.

in the surrounding tombs their sleep of peace, the good and peaceful pontiff[1] received the stroke of death. Of the seven deacons of the Roman Church six died with him;[2] Laurence alone was left, inconsolable at having this time missed the palm, but trusting in the invitation given him to be at the heavenly altar in three days' time.

Two of the pontiff's deacons were buried in the cemetery of Prætextatus, where the sublime scene had taken place. Sixtus and his blood-stained chair were carried to the other side of the Appian Way into the crypt of the Popes, where they remained for long centuries an object of veneration to pilgrims. When Damasus, in the days of peace, adorned the tombs of the saints with his beautiful inscriptions, the entire cemetery of Callixtus, which includes the burial-place of the Popes, received the title 'of Cæcilia and of Sixtus,' two glorious names inscribed by Rome upon the venerable diptychs of the Mass. Twice over on this day did the holy Sacrifice summon the Christians to honour, at each side of the principal way to the Eternal City, the triumphant victims of the eighth of the Ides of August.[3]

Xystus secundus, Atheniensis, ex philosopho Christi discipulus, in persecutione Valeriani accusatus quod publice Christum prædicaret, comprehensus trahitur in templum Martis, proposita ei capitali pœna, nisi illi simulacro sacrificaret. Qua impietate constantissime recusata, cum ad martyrium duceretur, occurrenti sancto Laurentio, et dolenter in hunc modum interroganti: Quo progrederis sine filio pater? quo sacerdos sancte sine ministro properas?

Sixtus II, an Athenian, was first a philosopher, and then a disciple of Christ. In the persecution of Valerian, he was accused of publicly preaching the faith of Christ; and was seized and dragged to the temple of Mars, where he was given his choice between death and offering sacrifice to the idols. As he firmly refused to commit such an impiety, he was led away to martyrdom. As he went, St. Laurence met him, and with great sorrow, spoke to him in this manner:

[1] Pontius Diac. De vita et passione S. Cypriani, xiv.
[2] Liber Pontific. in Sixt. II.
[3] Sacramentaria Leon. et Gregor.

Respondit: Non ego te desero fili: majora te manent pro Christi fide certamina: post triduum me sequeris, sacerdotem levita: interea, si quid in thesauris habes, pauperibus distribue. Eodem igitur die interfectus est una cum Felicissimo et Agapito diaconis, Januario, Magno, Vincentio et Stephano subdiaconis, et in cœmeterio Callisti sepultus octavo idus Augusti: cæteri vero in cœmeterio Prætextati. Sedit menses undecim, dies duodecim. Quo tempore habuit ordinationem mense Decembri, creatis presbyteris quatuor, diaconis septem, episcopis duobus.

'Whither goest thou, Father, without thy son? Whither art thou hastening, O holy priest, without thy deacon?' Sixtus answered: 'I am not forsaking thee, my son, a greater combat for the faith of Christ awaiteth thee. In three days thou shalt follow me, the deacon shall follow his priest. In the meanwhile distribute amongst the poor whatever thou hast in the treasury.' He was put to death that same day, the eighth of the Ides of August, together with the deacons Felicissimus and Agapitus, and the subdeacons Januarius, Magnus, Vincent, and Stephen. The Pope was buried in the cemetery of Callixtus, but the other martyrs in the cemetery of Prætextatus. He sat eleven months and twelve days; during which time he held an ordination in the month of December, and made four priests, seven deacons, and two bishops.

The following Preface from the Leonine Sacramentary breathes the freshness of the Church's triumph over persecution:

PREFACE

Vere dignum. Cognoscimus enim, Domine, tuæ pietatis effectus, quibus nos adeo gloriosi sacerdotis et martyris tui Xysti semper honoranda solemnia, nec inter præteritas mundi tribulationes, omittere voluisti, et nunc reddita præstas libertate venerari.

It is truly just to return thanks to Thee, O Lord. For we know the effects of Thy loving-kindness, whereby Thou wouldst not suffer us to omit the ever honourable solemnity of Thy glorious pontiff and martyr, Sixtus, during the past tribulations of the world, and dost enable us to celebrate it now that liberty is restored.

The Prayer now in use is that found in the Gregorian Sacramentary for Saints Felicissimus and Agapitus, the name of Saint Sixtus having been placed before theirs:

PRAYER

Deus, qui nos concedis sanctorum Martyrum tuorum Xysti, Felicissimi et Agapiti natalitia colere: da nobis in æterna beatitudine de eorum societate gaudere. Per Dominum.

O God, who permittest us to keep the festivals of Thy holy martyrs, Sixtus, Felicissimus and Agapitus, grant us to rejoice in their society in eternal happiness. Through our Lord, etc.

AUGUST 7

SAINT CAJETAN OF TIENE

CONFESSOR

CAJETAN appeared in all his zeal for the sanctuary at the time when the false reform was spreading rebellion throughout the world. The great cause of the danger had been the incapacity of the guardians of the Holy City, or their connivance by complicity of heart or of mind with pagan doctrines and manners introduced by an ill-advised revival. Wasted by the wild boar of the forest, could the vineyard of the Lord recover the fertility of its better days? Cajetan learned from eternal Wisdom the new method of culture required by an exhausted soil.

The urgent need of those unfortunate times was that the clergy should be raised up again by worthy life, zeal, and knowledge. For this object men were required who, being clerks themselves in the full acceptation of the word, with all the obligations it involves, should be to the members of the holy hierarchy a permanent model of its primitive perfection, a supplement to their shortcomings, and a leaven, little by little raising the whole mass. But where, save in the life of the counsels with the stability of its three vows, could be found the impulse, the power, and the permanence necessary for such an enterprise? The inexhaustible fecundity of the religious life was no more wanting in the Church in those days of decadence than in the periods of her glory. After the monks, turning to God in their solitudes and drawing down light and love upon the earth seemingly so forgotten by them; after the mendicant Orders, keeping up in the midst of the world their claustral habits of life and the austerity of the desert: the Regular Clerks entered upon the battle-

field, where by their position in the fight, their exterior manners of life, their very dress, they were to mingle with the ranks of the secular clergy; just as a few veterans are sent into the midst of a wavering troop, to act upon the rest by word and example and dash.

Like the initiators of the great ancient forms of religious life, Cajetan was the patriarch of the Regular Clerks. Under this name, Clement VII, by a brief dated June 24, 1524, approved the institute he had founded that very year in concert with the Bishop of Chieti, from whom the new religious were also called Theatines. Soon the Barnabites, the Society of Jesus, the Somaschans of St. Jerome Æmilian, the Regular Clerks Minor of St. Francis Caracciolo, the Regular Clerks Ministering to the Sick, the Regular Clerks of the Pious Schools, the Regular Clerks of the Mother of God, and others, hastened to follow in the track, and proved that the Church is ever beautiful, ever worthy of her Spouse; while the accusation of barrenness, hurled against her by heresy, rebounded upon the thrower.

Cajetan began and carried forward his reform chiefly by means of detachment from riches, the love of which had caused many evils in the Church. The Theatines offered to the world a spectacle unknown since the days of the apostles; pushing their zeal for renouncement so far as not to allow themselves even to beg, but to rely on the spontaneous charity of the faithful. While Luther was denying the very existence of God's Providence, their heroic trust in it was often rewarded by prodigies.

Let us now read the life of this new patriarch:

Cajetanus, nobili Thienæa gente Vicentiæ ortus, statim a matre Deiparæ Virgini oblatus est. Mira a teneris annis morum innocentia in eo eluxit, adeo ut sanctus ab omnibus

Cajetan was born at Vicenza of the noble house of Tiene, and was at once dedicated by his mother to the Virgin Mother of God. His innocence appeared so wonderful from

nuncuparetur. Juris utriusque lauream Patavii adeptus, Romam profectus est: ubi inter prælatos a Julio secundo collocatus, et sacerdotio initiatus, tanto divini amoris æstu succensus est, ut relicta aula se totum Deo mancipaverit. Nosocomiis proprio ære fundatis, etiam morbi pestilenti laborantibus, suis ipse manibus inserviebat. Proximorum saluti assidua cura incumbebat, dictus propterea venator animarum.

Collapsam ecclesiasticorum disciplinam ad formam apostolicæ vitæ instaurare desiderans, ordinem Clericorum Regularium instituit, qui, abdicata rerum omnium terrenarum sollicitudine, nec reditus possiderent, nec vitæ subsidia a fidelibus peterent, sed solis eleemosynis sponte oblatis viverent. Itaque approbante Clemente septimo ad aram maximam basilicæ Vaticanæ una cum Joanne Petro Carafa episcopo Theatino, qui postea Paulus quartus pontifex maximus fuit, et aliis duobus eximiæ pietatis viris, vota solemnia emisit. In urbis direptione a militibus crudelissime vexatus ut pecuniam proderet, quam dudum in cœlestes thesauros manus pauperum deportaverant, verbera, tormenta, et carceres invicta patientia sustinuit. In suscepto vitæ instituto constantissime perseveravit, soli divinæ providentiæ inhærens, quam sibi numquam defuisse

his very childhood that everyone called him 'the saint.' He took the degree of Doctor in canon and civil law at Padua, and then went to Rome, where Julius II made him a prelate. When he received the priesthood, such a fire of divine love was enkindled in his soul, that he left the court to devote himself entirely to God. He founded hospitals with his own money and himself served the sick, even those attacked with pestilential maladies. He displayed such unflagging zeal for the salvation of his neighbour that he earned the name of the 'hunter of souls.'

His great desire was to restore ecclesiastical discipline, then much relaxed, to the form of the apostolic life, and to this end he founded the Order of Regular Clerks. They lay aside all care of earthly things, possess no revenues, do not beg even the necessaries of life from the faithful, but live only on alms spontaneously offered. Clement VII having approved this institution, Cajetan made his solemn vows at the High Altar of the Vatican basilica, together with John Peter Caraffa, Bishop of Chieti, who was afterwards Pope Paul IV, and two other men of distinguished piety. During the sack of Rome, he was most cruelly treated by the soldiers, tc make him deliver up his money, which the hands of the poor had long ago carried into the heavenly treasures. He endured with the utmost patience stripes, torture, and imprisonment. He persevered unfalteringly in the kind of

aliquando miracula comprobarunt.

Divini cultus studium, nitorem domus Dei, sacrorum rituum observantiam, et sanctissimæ Eucharistiæ frequentiorem usum maxime promovit. Hæresum monstra et latebras non semel detexit, ac profligavit. Orationem ad octo passim horas jugibus lacrymis protrahebat: sæpe in exstasim raptus, ac prophetiæ dono illustris. Romæ nocte natalitia ad præsepe Domini, infantem Jesum accipere meruit a Deipara in ulnas suas. Corpus integras noctes interdum verberationibus affligebat; nec umquam adduci potuit, ut vitæ asperitatem emolliret, testatus, in cinere et cilicio velle se mori. Denique ex animi dolore concepto morbo, quod offendi plebis seditione Deum videret, cœlesti visione recreatus, Neapoli migravit in cœlum: ibique corpus ejus in ecclesia sancti Pauli magna religione colitur. Quem multis miraculis in vita et post mortem gloriosum, Clemens decimus pontifex maximus sanctorum numero adscripsit.

life he had embraced, relying entirely upon Divine Providence: and God never failed him, as was sometimes proved by miracle.

He was a great promoter of assiduity at the divine worship, of the beauty of the House of God, of exactness in holy ceremonies, and of frequent communion. More than once he detected and foiled the wicked subterfuges of heresy. He would prolong his prayer for eight hours, without ceasing to shed tears; he was often rapt in ecstasy and was famous for the gift of prophecy. At Rome, one Christmas night, while he was praying at our Lord's crib, the Mother of God was pleased to lay the Infant Jesus in his arms. He would spend whole nights in chastising his body with disciplines, and could never be induced to relax anything of the austerity of his life; for he would say, he wished to die in sackcloth and ashes. At length he fell into an illness caused by the intense sorrow he felt at seeing the people offend God by a sedition; and at Naples, after being refreshed by a heavenly vision, he passed to heaven. His body is honoured with great devotion in the church of St. Paul in that town. As many miracles worked by him both living and dead made his name illustrious, Pope Clement X enrolled him amongst the saints.

Who has ever obeyed so well as thou, O great saint, that word of the Gospel: *Be not solicitous therefore saying: What shall we eat? or what shall we drink? or*

wherewith shall we be clothed?[1] Thou didst understand, too, that other divine word: *The workman is worthy of his meat,*[2] and thou knewest that it applied principally to those *who labour in word and doctrine.*[3] Thou didst not ignore the fact that other sowers of the word had before thee founded on that saying the right of their poverty, embraced for God's sake, to claim at least the bread of alms. Sublime right of souls eager for opprobrium in order to follow Jesus and to satiate their love! But Wisdom, who gives to the desires of the saints the bent suitable to their times, caused the thirst for humiliation to be overruled in thee by the ambition to exalt in thy poverty the holy Providence of God; this was needed in an age of renewed paganism, which, even before listening to heresy, seemed to have ceased to trust in God. Alas! even of those to whom the Lord had given Himself for their possession in the midst of the children of Israel, it could be truly said that they sought the goods of this world like the heathen. It was thy earnest desire, O Cajetan, to justify our heavenly Father and to prove that He is ever ready to fulfil the promise made by His adorable Son: *Seek ye therefore the kingdom of God, and His justice, and all these things shall be added unto you.*[4]

Circumstances obliged thee to begin in this way the reformation of the sanctuary, whereunto thou wast resolved to devote thy life. It was necessary, first, to bring back the members of the holy militia to the spirit of the sacred formula of the ordination of clerks, when, laying aside the spirit of the world together with its livery, they say in the joy of their hearts: *The Lord is the portion of my inheritance and of my cup: it is Thou, O Lord, that wilt restore my inheritance to me.*[5]

The Lord, O Cajetan, acknowledged thy zeal and blessed thine efforts. Preserve in us the fruit of thy labour. The science of sacred rites owes much to thy sons; may they prosper, in renewed fidelity to the

[1] St. Matt. vi. 31. [2] *Ibid.* x. 10. [3] 1 Tim. v. 17. [4] St. Matt. vi. 33.
[5] Pontificale Romanum. De clerico faciendo, ex Ps. xv. 5.

traditions of their father. May thy patriarchal blessing ever rest upon the numerous families of Regular Clerks which walk in the footsteps of thine own. May all the ministers of Holy Church experience the power thou still hast, of maintaining them in the right path of their holy state, or, if necessary, of bringing them back to it. May the example of thy sublime confidence in God teach all Christians that they have a Father in heaven, whose Providence will never fail His children.

Let us honour the holy memory of the Bishop of Arezzo, whom the persecution of Julian the Apostate sent on this day to heaven. The following prayer, wherein the Church expresses her unchanging confidence in his powerful intercession, is found so far back as in the Gelasian Sacramentary; though the title of Confessor is there used instead of Martyr, it is beyond all question that Donatus died for Christ.

PRAYER

Deus, tuorum gloria sacerdotum: præsta quæsumus; ut sancti martyris tui et episcopi Donati, cujus festa gerimus, sentiamus auxilium. Per Dominum.

O God, the glory of Thy priests, grant, we beseech Thee, that we may experience the succour of Thy holy martyr and bishop, Donatus, whose festival we celebrate. Through our Lord, etc.

AUGUST 8

SS. CYRIACUS, LARGUS, AND SMARAGDUS

MARTYRS

TO-DAY a precursor of Laurence appears on the cycle, the deacon Cyriacus, whose power over the demon made hell tremble, and entitles him to a place among the saints called *helpers*. He and his companions in martyrdom form one of the noblest groups of Christ's army in that last and decisive battle, wherein the eagerness of the faithful to show that they knew how to die won victory for the Cross. Rome, baptized in the blood she had shed, found herself Christian in spite of herself; all her honours were now to be lavished upon the very men whom in the time of her folly she had put to the sword. Such are Thy triumphs, O Wisdom of God!

Mention of the three martyrs celebrated to-day is to be found in the most authentic calendars of the Church that have come down to us from the fourth century.[1] If then, as Baronius acknowledges,[2] there is some reason for calling in question certain details of the legend, their cultus is none the less immemorial upon earth; and the unwavering devotion of which they are the objects, especially in the sanctuaries enriched with their holy relics, proves that they have great power before the throne of the Lamb.

Cyriacus diaconus, cum Sisinio, Largo, et Smaragdo diutius inclusus in carcere, multa edidit miracula, in quibus Arthemiam Diocletiani filiam precibus a dæmone liberavit: missusque ad Saporem Persarum regem, Jobiam etiam ejus filiam a nefario spiritu

Cyriacus, a deacon, underwent a long imprisonment together with Largus, Sisinius and Smaragdus, and worked many miracles. Amongst others, by his prayers, he freed Arthemia, a daughter of Diocletian, from the possession of the devil. He was sent to

[1] Calendarium Bucherii.

[2] Annal. ad An. 309, vi.

eripuit. Rege vero ejus patre cum quadringentis ac triginta aliis baptizatis Romam rediit: ubi Maximiani imperatoris jussu comprehensus, catenis vinctus ante rhedam suam trahitur: et post dies quatuor e carcere eductus, pice liquata perfusus, et in catasta extensus, demum cum Largo et Smaragdo, aliisque viginti securi percussus est via Salaria, ad hortos Sallustianos. Quorum corpora in eadem via, decimo septimo Kalendas Aprilis, sepulta a Joanne presbytero, postea sexto idus Augusti a Marcello pontifice, et Lucina nobili femina lineis velis involuta, et pretiosis unguentis condita, in ipsius Lucinæ prædium via Ostiensi, septimo ab urbe lapide translata sunt.

Sapor, King of Persia, and delivered his daughter, Jobia, in like manner from the devil. He baptized the king, her father, and four hundred and thirty others, and then returned to Rome. There he was seized by command of the Emperor Maximian, and dragged in chains before his chariot. Four days afterwards he was taken out of prison, boiling pitch was poured over him, he was stretched on the rack, and at length he was put to death by the axe, with Largus, Smaragdus, and twenty others at Sallust's Gardens on the Salarian Way. A priest named John buried their bodies on that same way, on the seventeenth of the Kalends of April, but on the sixth of the Ides of August Pope Marcellus and the noble lady Lucina wrapt them in linen with precious spices, and translated them to Lucina's estate on the Ostian Way, seven miles from Rome.

The Church to-day recites this prayer in their honour:

PRAYER

Deus, qui nos annua sanctorum martyrum tuorum Cyriaci, Largi et Smaragdi solemnitate lætificas: concede propitius; ut quorum natalitia colimus, virtutem quoque passionis imitemur. Per Dominum.

O God, who dost rejoice us by the annual solemnity of Thy holy martyrs, Cyriacus, Largus and Smaragdus, mercifully grant that we may imitate the virtue with which they suffered, whose festival we celebrate. Through, etc.

AUGUST 9

VIGIL OF SAINT LAURENCE

SAINT ROMANUS

MARTYR

'FEAR not, My servant, for I am with thee, saith the Lord. If thou pass through fire, the flame shall not hurt thee, and the odour of fire shall not be in thee. I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the mighty.'[1] It was the hour of combat; and Wisdom, more powerful than flame, was calling upon Laurence to win the laurels of victory presaged by his very name. The three days since the death of Sixtus had passed at length, and the deacon's exile was about to close: he was soon to stand beside his pontiff at the altar in heaven, and never more to be separated from him. But before going to perform his office as deacon in the eternal sacrifice, he must on this earth, where the seeds of eternity are sown, give proof of the brave faithfulness which becomes a Levite of the law of love. Laurence was ready. He had said to Sixtus: 'Try the fidelity of the minister to whom thou didst intrust the dispensation of the Blood of our Lord.' He had now, according to the pontiff's wish, distributed to the poor the treasures of the Church; as the chants of the liturgy tell us on this very morning.[2] But he knew that *if a man should give all the substance of his house for love, he shall despise it as nothing*,[3] and he longed to give himself as well. Overflowing with joy in his generosity he hailed the holocaust, whose sweet perfume he seemed already to perceive rising up to heaven And well might he have sung

[1] 2nd Resp. of Matins fr. Isaias xliii. and Jerem. xv.
[2] Introit and Gradual of the Vigil fr. Ps. xci.
[3] Cant. viii. 7.

the offertory of this Vigil's Mass: 'My prayer is pure, and therefore I ask that a place be given to my voice in heaven: for my judge is there, and He that knoweth my conscience is on high: let my prayer ascend to the Lord."[1]

Sublime prayer of the just man which pierces the clouds! Even now we can say with the Church: *His seed shall be mighty upon earth*,[2] the seed of new Christians sprung from the blood of martyrdom; for to-day we greet the firstfruits thereof in the person of Romanus, the neophyte whom his first torments won to Christ, and who preceded him to heaven. Let us, with the Church, unite the soldier and the deacon in our prayers:

PRAYER

Adesto, Domine, supplicationibus nostris: et, intercessione beati Laurentii, martyris tui, cujus prævenimus festivitatem, perpetuam nobis misericordiam benignus impende. Per Dominum.

Attend, O Lord, to our supplications, and by the intercession of blessed Laurence, Thy martyr, whose festival we anticipate, graciously extend to us perpetual mercy. Through our Lord, etc.

PRAYER

Præsta, quæsumus omnipotens Deus: ut, intercedente beato Romano, martyre tuo, et a cunctis adversitatibus liberemur in corpore, et a pravis cogitationibus mundemur in mente. Per Dominum.

Grant, we beseech Thee, O Almighty God, that by the intercession of blessed Romanus, Thy martyr, we may both be delivered from all adversities in body and be purified from all evil thoughts in mind. Through our Lord, etc.

[1] Offertory fr. Job xvi.

[2] Verse of Gradual fr. Ps. cxi.

AUGUST 10

SAINT LAURENCE

DEACON AND MARTYR

'ONCE the mother of false gods, but now the bride of Christ, O Rome, it is through Laurence thou art victorious! Thou hast conquered haughty monarchs and subjected nations to thine empire; but though thou hadst overcome barbarism, thy glory was incomplete till thou hadst vanquished the unclean idols. This was Laurence's victory, a combat bloody yet not tumultuous like those of Camillus or of Cæsar; it was the contest of faith, wherein self is immolated, and death is overcome by death. What words, what praises suffice to celebrate such a death? How can I worthily sing so great a martyrdom?'[1]

Thus opens the sublime poem of Prudentius, composed little more than a century after the saint's martyrdom. In this work the poet has preserved to us the traditions existing in his own day, whereby the name of the Roman deacon was rendered so illustrious. About the same time St. Ambrose, with his irresistible eloquence, described the meeting of Sixtus and his deacon on the way to martyrdom.[2] But, before both Ambrose and Prudentius, Pope St. Damasus chronicled the victory of Laurence's faith, in his majestic monumental inscriptions, which have such a ring of the days of triumph.[3]

Rome was lavish in her demonstrations of honour towards the champion who had prayed for her deliverance upon his red-hot gridiron. She inserted his name in the Canon of the Mass, and moreover celebrated the anniversary of his birth to heaven with as much solem-

[1] PRUDENT. Peristephanon, Hymn ii. [2] AMBR. De offic. i. 41.
[3] DE ROSSI, Inscript. ii. 82.

nity as those of the glorious apostles her founders, and with the same privileges of a Vigil and an Octave. She has been dyed with the blood of many other witnesses of Christ, yet as though Laurence had a special claim upon her gratitude, every spot connected with him has been honoured with a church. Amongst all these sanctuaries dedicated to him, the one which contains the martyr's body ranks next after the churches of St. John Lateran, St. Mary's on the Esquiline, St. Peter's on the Vatican, and St. Paul's on the Ostian Way. St. Laurence outside the Walls completes the number of the five great basilicas that form the appanage and exclusive possession of the Roman Pontiff. They represent the patriarchates of Rome, Alexandria, Antioch, Constantinople, and Jerusalem, which divide the world between them, and express the universal and immediate jurisdiction of the Bishops of Rome over all the churches. Thus through Laurence the Eternal City is completed, and is shown to be the centre of the world and the source of every grace.

Just as Peter and Paul are the riches, not of Rome alone, but of the whole world, so Laurence is called the honour of the world, for he, as it were, personified the courage of martyrdom. At the beginning of this month we saw Stephen himself come to blend his dignity of Protomartyr with the glory of Sixtus II's deacon, by sharing his tomb. In Laurence, it seemed that both the struggle and the victory of martyrdom reached their highest point; persecution, it is true, was renewed during the next half-century, and made many victims, yet his triumph was considered as the death-blow to paganism.

'The devil,' says Prudentius, 'struggled fiercely with God's witness, but he was himself wounded and prostrated for ever. The death of Christ's martyr gave the death-blow to the worship of idols, and from that day Vesta was powerless to prevent her temple from being deserted. All these Roman citizens, brought up in the superstitions taught by Numa, hasten, O Christ,

to Thy courts, singing hymns to Thy martyr. Illustrious senators, flamens and priests of Lupercus, venerate the tombs of apostles and saints. We see patricians and matrons of the noblest families vowing to God the children in whom their hopes are centred. The pontiff of the idols, whose brow but yesterday was bound with the sacred fillet, now signs himself with the Cross, and the vestal virgin Claudia visits thy sanctuary, O Laurence.'[1]

It need not surprise us that this day's solemnity carries its triumphant joy from the city of the seven hills to the entire universe. 'As it is impossible for Rome to be concealed,' says St. Augustine, 'so it is equally impossible to hide Laurence's crown.' Everywhere, in both East and West, churches were built in his honour; and in return, as the Bishop of Hippo testifies, 'the favours he conferred were innumerable, and prove the greatness of his power with God; who has ever prayed to him and has not been graciously heard?'[2]

Let us, then, conclude with St. Maximus of Turin that 'in the devotion wherewith the triumph of St. Laurence is being celebrated throughout the entire world, we must recognize that it is both holy and pleasing to God to honour, with all the fervour of our souls, the birth to heaven of the martyr who by his radiant flames has spread the glory of his victory over the whole Church. Because of the spotless purity of soul which made him a true Levite, and because of that fulness of faith which earned him the martyr's palm, it is fitting that we should honour him almost equally with the apostles.'[3]

FIRST VESPERS

Laurence has entered the lists as a martyr, and has confessed the name of our Lord Jesus Christ. Such is the antiphon wherewith the Church opens the first Vespers of the feast; and in fact, by this hour he has already

[1] PRUDENT.
[2] AUG. Serm. 303 and 302.
[3] MAXIM. TAURIN. Homil. 75 and 74.

entered the arena; with noble irony he has challenged the authorities, and has even shed his blood.

On the very day of the martyrdom of Sixtus II, Cornelius Secularis,[1] prefect of Rome, summoned Laurence before his tribunal, but granted him the delay necessary for gathering together the riches required by the imperial treasury. Valerian did not include the obscure members of the Church in his edicts of persecution; he aimed at ruining the Christians by prohibiting their assemblies, putting their chief men to death, and confiscating their property. This accounts for the fact that, on August 6, the faithful assembled in the cemetery of Pretextatus were dispersed, the pontiff executed, and the chief deacon arrested and ordered to deliver up the treasures which the Government knew to be in his keeping. 'Acknowledge my just and peaceable claims,' said the prefect. 'It is said that at your orgies your priests are accustomed, according to the laws of your worship, to make libations in cups of gold; that silver vessels smoke with the blood of the victims, and that the torches that give light to your nocturnal mysteries are fixed in golden candlesticks. And then you have such love and care for the brotherhood: report says you sell your lands in order to devote to their service thousands of sesterces; so that while the son is disinherited by his holy parents and groans in poverty, his patrimony is piously hidden away in the secrecy of your temples. Bring forth these immense treasures, the shameful spoils you have won by deceiving the credulous; the public good demands them; render to Cæsar the things that are Cæsar's, that he may have wherewith to fill his treasury and pay his armies.'

Laurence, untroubled by these words, and as if quite willing to obey, gently answered: 'I confess you speak the truth; our Church is indeed wealthy; no one in the world, not even Augustus himself, possesses such riches. I will disclose them all to you, and I will show you the treasures of Christ. All I ask for is a short delay, which

[1] Elenchus, PHILOCAL.

will enable me the better to perform what I have promised. For I must make an inventory of all, count them up, and value each article.'

The prefect's heart swelled with joy, and gloating over the gold he hoped soon to possess, he granted him a delay of three days. Meanwhile Laurence hastened all over the town and assembled the legions of poor whom their Mother the Church supported; lame and blind, cripple and beggars, he called them all. None knew them better than the archdeacon. Next he counted them, wrote down their names, and arranged them in long lines. On the appointed day he returned to the judge and thus addressed him: 'Come with me and admire the incomparable riches of the sanctuary of our God.' They went together to the spot where the crowds of poor were standing, clothed in rags and filling the air with their supplications. 'Why do you shudder?' said Laurence to the prefect. 'Do you call that a vile and contemptible spectacle? If you seek after wealth, know that the brightest gold is Christ, who is the light, and the human race redeemed by Him; for they are the sons of the light, all these who are shielded by their bodily weakness from the assault of pride and evil passion; soon they will lay aside their ulcers in the palace of eternal life, and will shine in marvellous glory, clothed in purple and bearing golden crowns upon their heads. See, here is the gold which I promised you—gold of a kind that fire cannot touch or thief steal from you. Think not, then, that Christ is poor: behold these choice pearls, these sparkling gems that adorn the temple, these sacred virgins, I mean, and these widows who refuse second marriage; they form the priceless necklace of the Church, they deck her ears, they are her bridal ornaments, and win for her Christ's love. Behold, then, all our riches; take them: they will beautify the city of Romulus, they will increase the Emperor's treasures and enrich you yourself.'[1]

[1] PRUDENT.

From a letter of Pope St. Cornelius, written a few years after these events, we learn that the number of widows and poor persons that the Church of Rome supported exceeded 1,500.[1] By thus exhibiting them before the magistrate, Laurence knew that he endangered no one but himself, for the persecution of Valerian, as we have already observed, overlooked the inferior classes and attacked the leading members of the Church. Divine Wisdom thus confronted Cæsarism and its brutality with Christianity which it so despised, but which was destined to overcome and subdue it.

This happened on August 9, 258. The first answer the furious prefect made was to order Laurence to be scourged and tortured upon the rack. But these tortures were only a prelude to the great ordeal he was preparing for the noble-hearted deacon. We learn this tradition from St. Damasus, for he says that, besides the flames, Laurence triumphed over 'blows, tortures, torments, and chains.'[2]

We have also the authority of the notice inserted by Ado of Vienne in his martyrology in the ninth century, and taken from a still more ancient source. The conformity of expression proves that it was partly from this same source that the Gregorian Antiphonal had already taken the antiphons and responsories of the feast.

Besides the details which we learn from Prudentius and the Fathers, this office alludes to the converts Laurence made while in prison, and to his restoring sight to the blind. This last seems to have been the special gift of the holy deacon during the days preceding his martyrdom.

1. ANT. Laurentius ingressus est martyr, et confessus est nomen Domini Jesu Christi.	1. ANT. Laurence has entered the lists as a martyr, and has confessed the name of our Lord Jesus Christ.

Ps. Dixit Dominus, *page* 35.

[1] CORNELIUS ad Fabium Antioch.

[2] Verbera, carnifices, flammas, tormenta, catenas.
Vincere Laurenti sola fides potuit.
Hæc Damasus cumulat supplex altaria donis,
Martyris egregium suspiciens meritum.

2. ANT. Laurentius bonum opus operatus est, qui per signum crucis cæcos illuminavit.

2. ANT. Laurence has wrought a good work, who by the sign of the Cross gave sight to the blind.

Ps. Confitebor tibi Domine, *page* 37.

3. ANT. Adhæsit anima mea post te, quia caro mea igne cremata est pro te Deus meus.

3. ANT. My soul has cleaved to Thee, for my flesh has been burnt with fire for Thy sake, O my God.

Ps. Beatus vir, *page* 38.

4. ANT. Misit Dominus angelum suum, et liberavit me de medio ignis, et non sum æstuatus.

4. ANT. The Lord sent His angel and delivered me from the midst of the fire, and I have not been consumed.

Ps. Laudate pueri, *page* 39.

5. ANT. Beatus Laurentius orabat, dicens: Gratias tibi ago, Domine, quia januas tuas ingredi merui.

5. ANT. Blessed Laurence prayed, saying: I give Thee thanks, O Lord, that I have been found worthy to enter Thy gates.

PSALM 116

Laudate Dominum, omnes gentes: * laudate eum, omnes populi.

Oh, praise the Lord, all ye nations, praise Him, all ye people.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

For His mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

CAPITULUM

(2 *Cor.* ix.)

Fratres: Qui parce seminat, parce et metet: et qui seminat in benedictionibus, de benedictionibus et metet.

Brethren: He who soweth sparingly shall also reap sparingly: and he who soweth in blessings, shall also reap blessings.

HYMN

Deus tuorum militum
Sors, et corona, præmium,
Laudes canentes martyris
Absolve nexu criminis.

O God! Thou the inheritance, crown, and reward of Thy soldiers! absolve from the bonds of our sins us who sing the praises of Thy martyr.

Hic nempe mundi gaudia,
Et blanda fraudum pabula
Imbuta felle deputans,
Pervenit ad cœlestia.

For counting the joys of the world and the deceitful bait of its caresses as things embittered with gall, Thy martyr obtained the delights of heaven.

Pœnas cucurrit fortiter,
Et sustulit viriliter,
Fundensque pro te sanguinem,
Æterna dona possidet.

Bravely did he go through, and manfully did he bear, his pains: and shedding his blood for Thy sake, he now possesses Thy eternal gifts.

Ob hoc precatu supplici
Te poscimus, piissime:
In hoc triumpho martyris
Dimitte noxam servulis.

Therefore, most merciful Father! we beseech Thee, in most suppliant prayer, forgive us, Thy unworthy servants, our sins, for it is the feast of Thy martyr's triumph.

Laus et perennis gloria
Patri sit, atque Filio,
Sancto simul Paraclito,
In sempiterna sæcula.
Amen.

Praise and eternal glory be to the Father, and to the Son, as also to the Holy Paraclete, for everlasting ages.
Amen.

℣. Gloria et honore coronasti eum, Domine.
℟. Et constituisti eum super opera manuum tuarum.

℣. Thou hast crowned him, O Lord, with glory and honour.
℟. And hast placed him over the works of Thy hands.

ANTIPHON OF THE MAGNIFICAT

Levita Laurentius bonum opus operatus est, qui per signum crucis cæcos illuminavit, et thesauros Ecclesiæ dedit pauperibus.

Laurence the Levite hath wrought a good work: he restored sight to the blind by the sign of the Cross, and distributed to the poor the treasures of the Church.

The Canticle, Magnificat, *page* 43.

COLLECT

Da nobis, quæsumus, omnipotens Deus: vitiorum nostrorum flammas exstinguere; qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per Dominum.

Grant us, we beseech Thee, Almighty God, to extinguish the flames of our vices: Thou who unto blessed Laurence didst give a strength that overcame the fire of his torments. Through, etc.

The August sun has set behind the Vatican, and the life and animation, which his burning heat had stilled for a time, begin once more upon the seven hills. Laurence was taken down from the rack about midday. In his prison, however, he took no rest, but wounded and bleeding as he was, he baptized the converts won to Christ by the sight of his courageous suffering. He confirmed their faith, and fired their souls with a martyr's intrepidity. When the evening hour summoned Rome to its pleasures, the prefect recalled the executioners to their work, for a few hours' rest had sufficiently restored their energy to enable them to satisfy his cruelty.

Surrounded by this ill-favoured company, the prefect thus addressed the valiant deacon: 'Sacrifice to the gods, or else the whole night long shall be witness of your torments.' 'My night has no darkness,' answered Laurence, 'and all things are full of light to me.' They struck him on the mouth with stones, but he smiled and said: 'I give Thee thanks, O Christ.'

Then an iron bed or gridiron with three bars was brought in and the saint was stripped of his garments and extended upon it while burning coals were placed beneath it. As they were holding him down with iron forks, Laurence said: 'I offer myself as a sacrifice to God for an odour of sweetness.' The executioners continually stirred up the fire and brought fresh coals, while they still held him down with their forks. Then the saint said: 'Learn, unhappy man, how great is the power of my God; for your burning coals give me refreshment, but they will be your eternal punishment. I call Thee, O Lord, to witness: when I was accused, I did not deny Thee; when I was questioned, I confessed Thee, O Christ; on the red-hot coals I gave Thee thanks.' And with his countenance radiant with heavenly beauty, he continued: 'Yea, I give Thee thanks, O Lord Jesus Christ, for that Thou hast deigned to strengthen me.' He then raised his eyes to his judge, and said: 'See, this side is well roasted; turn me on the

other and eat.' Then continuing his canticle of praise to God: 'I give Thee thanks, O Lord, that I have merited to enter into Thy dwelling-place.'[1] As he was on the point of death, he remembered the Church. The thought of the eternal Rome gave him fresh strength, and he breathed forth this ecstatic prayer: 'O Christ, only God, O Splendour, O Power of the Father, O Maker of heaven and earth and builder of this city's walls! Thou hast placed Rome's sceptre high over all; Thou hast willed to subject the world to it, in order to unite under one law the nations which differ in manners, customs, language, genius, and sacrifice. Behold the whole human race has submitted to its empire, and all discord and dissensions disappear in its unity. Remember thy purpose: Thou didst will to bind the immense universe together into one Christian Kingdom. O Christ, for the sake of Thy Romans, make this city Christian; for to it Thou gavest the charge of leading all the rest to sacred unity. All its members in every place are united—a very type of Thy Kingdom; the conquered universe has bowed before it. Oh! may its royal head be bowed in turn! Send Thy Gabriel and bid him heal the blindness of the sons of Iulus that they may know the true God. I see a prince who is to come—an Emperor who is a servant of God. He will not suffer Rome to remain a slave; he will close the temples and fasten them with bolts for ever.'

Thus he prayed, and with these last words he breathed forth his soul. Some noble Romans who had been conquered to Christ by the martyr's admirable boldness, removed his body: the love of the most high God had suddenly filled their hearts and dispelled their former errors. From that day the worship of the infamous gods grew cold; few people went now to the temples, but hastened to the altars of Christ. Thus Laurence, going unarmed to the battle, had wounded the enemy with his own sword.[2]

The Church, which is always grateful in proportion

[1] ADON. Martyrol. [2] PRUDENT.

to the service rendered her, could not forget this glorious night. At the period when her children's piety vied with her own, she used to summon them together at sunset on the evening of August 9 for a first Night Office. At midnight the second Matins began, followed by the first Mass called '*of the night or of the early morning.*'[1] Thus the Christians watched around the holy deacon during the hours of his glorious combat. 'O God, Thou hast proved my heart, and visited it by night, Thou hast tried me by fire, and iniquity hath not been found in me. Hear, O Lord, my justice; attend to my supplication.'[2] Such is the grand Introit which, immediately after the night Vigils, hallowed the dawn of August 10, at the very moment when Laurence entered the eternal sanctuary to fulfil his office at the heavenly altar.

Later on certain churches observed on this feast a custom similar to one in use at the Matins of the commemoration of St. Paul; it consisted in reciting a particular versicle before repeating each antiphon of the Nocturns. The doctors of the sacred liturgy tell us that the remarkable labours of the Doctor of the Gentiles and those of St. Laurence earned for them this distinction.[3]

Our forefathers were greatly struck by the contrast between the endurance of the holy deacon under his cruel tortures and his tender-hearted, tearful parting with Sixtus II three days before. On this account, they gave to the periodical showers of 'falling stars,' which occur about August 10, the graceful name of *St. Laurence's tears*: a touching instance of that popular piety which delights in raising the heart to God through the medium of natural phenomena.

MASS

The deacon has followed his Pontiff beyond the veil; the faithful Levite is standing beside the ark

[1] *De nocte, in prima mane*: Sacramentar. Greg. *apud* H. MENARD.
[2] Introit, ex Ps. xvi: Antiphona *apud* TOMMASI.
[3] BELETH. CXIV; SICARD. IX, XXXIX; DURAND. VII, XXIII.

of the eternal covenant. He now gazes on the splendour of that tabernacle not made with hands, feebly figured by that of Moses, and but partially revealed by the Church herself.

And yet to-day, though still an exile, Mother Church thrills with a holy pride, for she has added something to the glory and the sanctity of heaven. She triumphantly advances to the altar on earth, which is one with that in heaven. Throughout the night she has had her eyes and her heart fixed on her noble son; and now she dares to sing of the beauty, the holiness, the magnificence of our fatherland as though they were already hers; for the rays of eternal light seem to have fallen upon her as the veil lifted to admit Laurence into the Holy of Holies.

The Introit and its verse are taken from Psalm xcv.:

INTROIT

Confessio et pulchritudo in conspectu ejus: sanctitas et magnificentia in sanctificatione ejus.	Praise and beauty are before him: Holiness and majesty in His sanctuary.
Ps. Cantate Domino canticum novum: cantate Domino omnis terra. Gloria Patri. Confessio.	*Ps.* Sing ye to the Lord a new canticle; sing to the Lord all the earth. ℣. Glory, etc. Praise.

No doubt our weakness will not be called upon to endure the ordeal of a red-hot gridiron; nevertheless, we are tried by flames of a different kind, which, if we do not extinguish them in this life, will feed the eternal fire of hell. The Church, therefore, asks on this feast of St. Laurence that we may be gifted with prudence and courage.

COLLECT

Da nobis, quæsumus, omnipotens Deus: vitiorum nostrorum flammas exstinguere; qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per Dominum.	Grant us, we beseech Thee, Almighty God, to extinguish the flames of our vices; who didst grant to blessed Laurence to overcome the fire of his torments. Through our Lord, etc.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

II. Cap. ix.

Fratres, qui parce seminat, parce et metet: et qui seminat in benedictionibus, de benedictionibus et metet. Unusquisque prout destinavit in corde suo, non ex tristitia, aut ex necessitate: hilarem enim datorem diligit Deus. Potens est autem Deus omnem gratiam abundare facere in vobis: ut in omnibus semper omnem sufficientiam habentes, abundetis in omne opus bonum, sicut scriptum est: Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi. Qui autem administrat semen seminanti: et panem ad manducandum præstabit, et multiplicabit semen vestrum, et augebit incrementa frugum justitiæ vestræ.

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

II. Ch. ix.

Brethren, he who soweth sparingly shall also reap sparingly; and he who soweth in blessings shall also reap of blessings. Every one as he has determined in his heart; not with sadness, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound to every good work, as it is written: He hath dispersed abroad; He hath given to the poor; His justice remaineth for ever. And He that ministereth seed to the sower, will both give you bread to eat and will multiply your seed, and increase the growth of the fruits of your justice.

He hath dispersed abroad; He hath given to the poor; His justice remaineth for ever. The Roman Church loves to repeat these words of Psalm cxi. in honour of her great archdeacon. Yesterday she sang them in the Introit and Gradual of the Vigil; again they were heard last night in the responsories, and this morning in the versicle of her triumphant Lauds. Indeed, the Epistle we have just read, which also furnishes the Little Chapters for the several Hours, was selected for to-day because of this same text being therein quoted by the apostle. Evidently the choice graces which won for Laurence his glorious martyrdom were, in the Church's estimation, the outcome of the brave and cheerful fidelity wherewith he distributed to the poor the treasures in his keeping. *He who soweth sparingly, shall also reap*

sparingly; and he who soweth in blessings, shall also reap of blessings; such is the supernatural economy of the Holy Ghost in the distribution of His gifts, as exemplified in the glorious scenes we have witnessed during these three days.

We may add with the apostle: What touches the heart of God, and moves Him to multiply His favours, is not so much the work itself as the spirit that prompts it. *God loveth a cheerful giver.* Noble-hearted, tender, devoted, and self-forgetful, heroic with a heroism born of simplicity no less than of courage, gracious and smiling even on his gridiron: such was Laurence towards God, towards his father Sixtus II, towards the lowly; and the same he was towards the powerful and in the very face of death. The closing of his life did but prove that he was as faithful in great things as he had been in small. Seldom are nature and grace so perfectly in harmony as they were in the young deacon, and though the gift of martyrdom is so great that no one can merit it, yet his particularly glorious martyrdom seems to have been the development, as if by natural evolution, of the precious germs planted by the Holy Ghost in the rich soil of his noble nature.

The words of Psalm xvi., which formerly composed the Introit of the Mass of the night, are repeated in the Gradual of the morning Mass. The Alleluia Verse reminds us of the miracles wrought by St. Laurence upon the blind; let us ask him to cure our spiritual blindness, which is more terrible than that of the body.

GRADUAL

Probasti, Domine, cor meum, et visitasti nocte.

℣. Igne me examinasti, et non est inventa in me iniquitas.

Alleluia, alleluia.

℣. Levita Laurentius bonum opus operatus est: qui per signum crucis cæcos illuminavit. Alleluia.

Thou hast proved my heart O Lord, and visited it by night.

℣. Thou hast tried me by fire, and iniquity hath not been found in me.

Alleluia, alleluia.

℣. The Levite Laurence wrought a good work, who gave sight to the blind by the sign of the Cross. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. xii.

In illo tempore: Dixit Jesus discipulis suis: Amen, amen dico vobis, nisi granum frumenti cadens in terram, mortuum fuerit, ipsum solum manet: si autem mortuum fuerit, multum fructum affert. Qui amat animam suam, perdet eam; et qui odit animam suam in hoc mundo, in vitam æternam custodit eam. Si quis mihi ministrat, me sequatur: et ubi sum ego, illic et minister meus erit. Si quis mihi ministraverit, honorificabit eum Pater meus.

Sequel of the Holy Gospel according to John.

Ch. xii.

At that time: Jesus said to His disciples: Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honour.

The Gospel we have just read was thus commented by St. Augustine on this very feast: 'Your faith recognizes the grain that fell into the earth, and, having died, was multiplied. Your faith, I say, recognizes this grain, for the same dwelleth in your souls. That it was concerning Himself Christ spake these words no Christian doubts. But now that that seed is dead and has been multiplied, many grains have been sown in the earth; among them is the blessed Laurence, and this is the day of his sowing. What an abundant harvest has sprung from these grains scattered over all the earth! We see it, we rejoice in it, nay, we ourselves are the harvest; if so be, by his grace, we belong to the granary. For not all that grows in the field belongs to the granary. The same useful, nourishing rain feeds both the wheat and the chaff. God forbid that both should be laid up together in the granary; although they grew together in the field, and were threshed together in the threshing-floor.

Now is the time to choose. Let us now, before the winnowing, separate ourselves from the wicked by our manner of life, as in the floor the grain is threshed out of the chaff, though not yet separated from it by the final winnowing. Hear me, ye holy grains, who, I doubt not, are here; for if I doubted, I should not be a grain myself: hear me, I say; or rather, hear that first grain speaking by me. Love not your life in this world: love it not if you truly love it, so that by not loving you may preserve it; for by not loving, you love the more. *He that loveth his life in this world, shall lose it.*[1]

Thus because Laurence was as an enemy to himself and lost his life in this world, he found it in the next. Being a minister of Christ by his very title, for *deacon* means *minister*, he followed the Man-God, as the Gospel exhorts; he followed Him to the altar, and to the altar of the Cross. Having fallen with Him into the earth, he has been multiplied in Him. Though separated from St. Laurence by distance of time and place, yet we are ourselves, as the Bishop of Hippo teaches, a part of the harvest that is ever springing from him. Let this thought excite us to gratitude towards the holy deacon; and let us all the more eagerly unite our homage with the honour bestowed on him by our heavenly Father for *having ministered to His Son.*

The Offertory repeats the words of the Introit to a different melody; it is earth's echo to the music of heaven. The beauty and sanctity that so magnificently enhance the worship of praise around the eternal altar ought to shine by faith in the souls of the Church's ministers, as the angels beheld them shining in Laurence's soul while he was still on earth.

OFFERTORY

Confessio et pulchritudo in conspectu ejus: sanctitas et magnificentia in sanctificatione ejus.	Praise and beauty are before Him: holiness and majesty are in His sanctuary.

[1] Aug. Sermo cccv, *al.* xxvi, in Nat. S. Laurent.

At this point of the mysteries it was once Laurence's duty to present the offerings; the Church, while now presenting them, claims the suffrage of his merits.

SECRET

Accipe, quæsumus Domine, munera dignanter oblata, et beati Laurentii suffragantibus meritis, ad nostræ salutis auxilium provenire concede. Per Dominum.

Graciously accept the offerings made to Thee, O Lord, we beseech Thee; and by the merits of blessed Laurence Thy martyr, which plead for us, grant them to become a help to our salvation. Through, etc.

Laurence worthily fulfilled his august ministry at the Table of his Lord; and He, to whom he thus devoted himself, keeps His promise made in the Gospel, by calling him to live for ever where He is Himself.

COMMUNION

Qui mihi ministrat, me sequatur: et ubi ego sum, illic et minister meus erit.

If any man minister to Me, let him follow Me: and where I am, there also shall My minister be.

After feasting at the sacred banquet of which Laurence was once the dispenser, we beg that the homage of our own service may draw down upon us, through his intercession, an increase of grace.

POSTCOMMUNION

Sacro munere satiati, supplices te, Domine, deprecamur: ut, quod debitæ servitutis celebramus officio, intercedente beato Laurentio martyre tuo, salvationis tuæ sentiamus augmentum. Per Dominum.

Replenished with Thy sacred gifts, we suppliantly beseech Thee, O Lord, that what we celebrate with due service, by the intercession of blessed Laurence Thy martyr, we may perceive to contribute towards our salvation. Through our Lord, etc.

SECOND VESPERS

This morning, as soon as Laurence had given up his brave soul to his Creator, his body was taken, like precious gold from the crucible, and wrapt in linen cloths with sweet spices. As in the case of Stephen the protomartyr, and of Jesus the King of martyrs, so now, too, noble persons vied with each other in paying honour to the sacred remains. In the evening of August 10[1] the noble converts mentioned by Prudentius bowed their heads beneath the venerable burden; and followed by a great company of mourners, they carried him along the Tiburtian Way, and buried him in the cemetery of Cyriacus. The Church on earth mourned for her illustrious son; but the Church in heaven was already overflowing with joy, and each anniversary of the glorious triumph was to give fresh gladness to the world.

The Office of Second Vespers is the same as that of the First, except for the last psalm, the versicle, and the Magnificat antiphon. This psalm, which the Church sings for all her martyrs, is the 115th. It admirably expresses Laurence's exulting gratitude: his confession of faith was the cause of his triumph over suffering and over snares; he filled with his own blood the chalice committed to his care, thus proving himself a true deacon, a minister of God's altar, and a son of the Church, the handmaid of the Lord. And now that his bonds are broken, he has begun his everlasting service in the company of the saints, *in the midst of thee, O Jerusalem.*

PSALM 115

Credidi, propter quod locutus sum: * ego autem humiliatus sum nimis.

I have believed, therefore have I spoken: but I have been humbled exceedingly.

Ego dixi in excessu meo: * Omnis homo mendax.

I said in my excess: Every man is a liar.

Quid retribuam Domino:

What shall I render unto

[1] ADON. Martyrolog.

* pro omnibus quæ retribuit mihi ?

Calicem salutaris accipiam: * et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: * ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: * tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui, Jerusalem.

the Lord, for all the things that He hath rendered unto me ?

I will take the chalice of salvation, and I will call upon the name of the Lord.

I will pay my vows to the Lord before all His people; precious in the sight of the Lord is the death of His saints.

O Lord, for I am Thy servant: I am Thy servant, and the son of Thy handmaid.

Thou hast broken my bonds: I will sacrifice unto Thee the sacrifice of praise, and I will call upon the name of the Lord.

I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

After the hymn the following versicle is sung, and then the Magnificat antiphon:

℣. Levita Laurentius bonum opus operatus est.
℟. Qui per signum crucis cæcos illuminavit.

℣. The Levite Laurence wrought a good work.
℟. Who gave sight to the blind by the sign of the Cross.

ANTIPHON OF THE MAGNIFICAT

Beatus Laurentius dum in craticula superpositus ureretur, ad impiissimum tyrannum dixit: Assatum est jam, versa, et manduca: nam facultates ecclesiæ, quas requiris, in cœlestes thesauros manus pauperum deportaverunt.

While blessed Laurence was burning, stretched upon the gridiron, he said to the wicked tyrant: I am now roasted, turn and eat: as to the goods of the Church which thou demandest, the hands of the poor have already conveyed them into the heavenly treasures.

The Greeks in their Menæa echo the homage paid by the West to the conqueror:

MENSIS AUGUSTI. DIE X

In Matutino

Diaconus Verbi, Verbo decorus, vitam amore Verbi sponte litat, et cum Verbo jure nunc regnat, ipsius lætitia gloriaque inebriatus.

The deacon of the Word, adorned with the beauty of the Word, freely lays down his life for love of the Word, and justly now he reigneth with the Word, inebriated with his joy and glory.

Contra errantium impias redargutiones, veritatis pietatisque armatura firmatus, falsitatis munimentum fide tua dictisque ex sententia evertisti in finem.

Strengthened with the armour of truth and of piety against the wicked contradictions of the erring, thou by thy faith and thy wise words hast destroyed for ever the stronghold of falsehood.

In Dei pulchritudine, Laurenti, fixus oculos, terræ blanditias necnon et cruciatus contempsisti, o admirande.

With thine eyes fixed, O Laurence, on the beauty of God, thou didst contemn alike the flatteries of the world and its torments, O hero worthy of admiration!

Christus quum diaconus seu minister nobis donorum quæ sunt ex Patre tibi innotuisset, diaconus illius et ipse fieri cupiens, per sanguinem ad ipsum commigrasti, o invidende.

Christ, the true Deacon who dispenses to us the gifts of the Father, had revealed Himself to thee; and thou, longing to be His own deacon, didst go to Him by the path of love, O thou who art truly to be envied!

Tamquam sol felix ab Occidente oriens, stupendum et admirabile valde, universam coruscationibus, illustrasti ecclesiam, o admirande, cunctique ardore fidei tuæ calefacti sunt: ideo te omnes glorificamus.

Like an auspicious sun, rising in the West by a prodigy exceeding wonderful, thou hast enlightened the whole Church with thy brilliant light, O admirable martyr, and all mankind have received warmth from the ardour of thy faith: therefore do we all glorify thee.

Let us seek from the ancient liturgies their tribute of praise to the holy martyr. The Leonine Sacramentary offers us this preface, which in its noble brevity expresses in all their freshness the feelings of the Church towards

her glorious son: '*Perfectis gaudiis expleatur oblatio. . . . Gratias tibi, Domine, quoniam sanctum Lauretinum Martyrem tuum, te inspirante diligimus:* May our offering be made with perfect joy. . . . We give thanks to Thee, O Lord, that, by Thy inspiration, we love Thy holy martyr Laurence.' Such is the character of the formulæ which precede and follow, in the holy Sacrifice, the words we here give:

PREFACE

Vere dignum. Tuam misericordiam deprecantes, ut mentibus nostris beati Laurentii martyris tui tribuas jugiter suavitatem, qua et nos amemus ejus meritum passionis, et indulgentiam nobis semper fidelis ille patronus obtineat.

It is truly right and just to glorify Thee, O God, beseeching Thy mercy, that Thou wouldst ever bestow upon our souls the sweetness of Thy blessed martyr Laurence, whereby we may love the reward of his passion, and he, as an ever-faithful patron, may obtain pardon for us.

The so-called Gothic Missal, which represents, as we know, the liturgy of the churches of France before Pepin and Charlemagne, is to-day in full harmony with the sentiments of Mother Church.

MISSA S. LAURENTI MART.

Deus, fidelium tuorum salvator et rector, omnipotens sempiterne Deus, adesto votis solemnitatis hodiernæ; et ecclesiæ gaudiis de gloriosa martyris tui passione beati Laurentii conceptis, benignus adspira: augeatur omnium fides tantæ virtutis ortu; et corda lætantium supplicio martyrum ignientur: ut apud misericordiam tuam illius juvemur merito, cujus exsultamus exemplo. Per Dominum.

O God, the Saviour and guide of Thy faithful, almighty, eternal God, be propitious to our prayers on this day of solemnity, and lovingly favour the joys conceived by the Church for the glorious passion of Thy blessed martyr Laurence: may the faith of all be increased by the appearance of such great virtue; and may the hearts of all who rejoice be kindled by the suffering of the martyrs: that in presence of Thy mercy we may be aided by his merit, at whose example we exult. Through our Lord, etc.

IMMOLATIO MISSÆ

Vere dignum et justum est, omnipotens sempiterne Deus, tibi in tanti martyris Laurenti laudis hostias immolare: qui hostiam viventem hodie in ipsius levitæ tui beati Laurenti martyris ministerio per florem casti corporis acceptisti. Cujus vocem per hymnidicum modolamini psalmi audivimus canentis atque dicentis: Probasti cor meum, Deus, et visitasti nocte, id est in tenebris sæculi: igne me examinasti; et non est inventa in me iniquitas. O gloriosa certaminis virtus! O inconcussa constantia confitentis! Stridunt membra viventis super craticulum imposita, et prunis sævientibus anhelantis, incensum suum in modum thymiamatis divinis naribus exhibent odorem. Dicit enim martyr ipse cum Paulo: Christi bonus odor sumus Deo. Non enim cogitabat quomodo in terra positus, a passionis periculo liberaretur, sed quomodo inter martyres in cœlis coronaretur. Per Christum.

It is truly right and just, O almighty, eternal God, to offer, on the solemnity of the great martyr Laurence, sacrifices of praise to Thee: who this day, by the ministry of the same martyr Laurence, Thy blessed Levite, didst receive as a living holocaust the flower of his chaste body. We have heard his voice, attuned to the harmony of the melodious Psalm, singing and saying: 'Thou hast proved my heart, O God, and visited it by night, that is, in the darkness of this world; Thou hast tried me by fire, and iniquity hath not been found in me.' O glorious valour in the strife! O unshaken constancy of the confessor! His limbs are stretched and hiss upon the gridirons, while yet he lives, and gasping, breathes the fiery heat of the burning coals; and they send up their smoke like incense, a sweet odour to God. For the martyr himself said with Paul: 'We are the good odour of Christ to God.' For he thought not how on earth he might escape the danger of suffering, but how in heaven he would be crowned among the martyrs. Through Christ our Lord, etc.

From the Mozarabic liturgy we will take but one prayer for to-day:

CAPITULA

Domine Jesu Christe, qui beatissimum Laurentium igne charitatis tuæ ardentem, et cupiditatum et pas-

O Lord Jesus Christ, who didst enable the most blessed Laurence, burning with the fire of Thy charity, to overcome

sionum incendia fecisti evincere: dum et aurum calcat et flammam, et in pauperum erogationem munificus et in combustionem sui corporis reperitur devotus; da nobis obtentu suffragii illius, ut vapore Spiritus Sancti accensi flammas superemus libidinis, et igne concrememur omnimodæ sanctitatis: quo inter sanctos illos sors nostra inveniatur post transitum, pro quibus nunc tibi dependimus famulatum.

the heat both of passions and of sufferings: for he trampled alike both on gold and the fire, and was found liberal in giving to the poor and faithful in the burning of his body; grant us, through his intercession, that being kindled by the breath of the Holy Spirit, we may overcome the flames of concupiscence and may be consumed by the fire of all sanctity, so that after our passage through this life, our lot may be found among those saints for whom we now offer Thee our homage.

Adam of St. Victor shall crown the day with one of his admirable sequences:

SEQUENCE

Prunis datum
Admiremur,
Laureatum,
Veneremur
Laudibus Laurentium;
Veneremur
Cum tremore,
Deprecemur
Cum amore
Martyrem egregium.

Let us admire Laurence laid upon hot coals: let us with praises honour the laurel-crowned: let us reverence with trembling, and beseech with love, this illustrious martyr.

Accusatus
Non negavit;
Sed pulsatus
Resultavit
In tubis ductilibus,
Cum in pœnis
Voto plenis
Exsultaret
Et sonaret
In divinis laudibus.

Being accused, he did not deny; but being struck he answered back with a long-sounding trumpet, when in his wished-for sufferings he exulted and sounded forth the divine praises.

Sicut chorda musicorum
Tandem sonum dat sonorum
Plectri ministerio;

As the musical chord struck with the plectrum gives forth its loud melody, so he, stretched

Sic, in chely tormentorum,
Melos Christi confessorum
Dedit hujus tensio.

on the lyre of the torture, sounded the strain of the confessors of Christ.

Deci, vide
Quia fide
Stat invictus
Inter ictus,
Minas et incendia:
Spes interna,
Vox superna
Consolantur
Et hortantur
Virum de constantia.

See, O Decius, how he stands invincible in faith, amid the blows and threats and flames: hope within, and a voice from above, console him and exhort him to constancy.

Nam thesauros quos exquiris
Per tormenta non acquiris
Tibi, sed Laurentio.
Hos in Christo coacervat,
Hujus pugna Christus servat,
Triumphantis præmio.

For the treasures which thou seekest are not gotten to thee by the torments, but to Laurence. He gathers them in Christ, and for his combat Christ keeps them for him as the reward of his triumph.

Nescit sancti nox obscurum,
Ut in pœnis quid impurum
Fide tractet dubia;
Neque cæcis lumen daret,
Si non eum radiaret
Luminis præsentia.

To the holy one the night knows no darkness, nor in his sufferings is he defiled by wavering faith; for he could not have given light to the blind, had not the light been present shining upon him.

Fidei confessio
Lucet in Laurentio:
Non ponit sub modio,
Statuit in medio
Lumen coram omnibus
Juvat Dei famulum
Crucis suæ bajulum,
Assum quasi ferculum,
Fieri spectaculum
Angelis et gentibus.

The confession of faith shines bright in Laurence: he hides not the light beneath a bushel, but sets it in the midst before all. It is pleasant to the servant of God, the bearer of His Cross, to be roasted as food, to be made a spectacle to angels and to the nations.

Non abhorret prunis volvi,
Qui de carne cupit solvi
Et cum Christo vivere,
Neque timet occidentes
Corpus, sed non prævalentes
Animam occidere.

He shrinks not from being turned upon the coals, who desires to be delivered from the flesh, and to live with Christ; nor fears he them that slay the body, but are not able to hurt the soul.

Sicut vasa figulorum
Probat fornax, et eorum
Solidat substantiam,
Sic et ignis hunc assatum
Velut testam solidatum
Reddit per constantiam.

As the furnace proves the potter's vessels, and hardens their substance, so does the fire, roasting him, make him firm by constancy like the fired clay.

Nam cum vetus corrumpatur,
Alter homo renovatur
Veteris incendio;
Unde nimis confortatus
Est athletæ principatus
In Dei servitio.

For when the old man is destroyed, the other is renewed in the burning of the old; hence the power of the combatant is exceedingly strengthened in the service of God.

Hunc ardorem
Factum foris
Putat rorem
Vis amoris
Et zelus justitiæ;
Ignis urens,
Non comburens,
Vincit prunas
Quas adunas,
O minister impie.

Through the strength of his love and his zeal for justice he deems this outward heat but dew; the fire that burns but not consumes, outdoes thy heaped-up coals, O impious minister.

Parum sapis
Vim sinapis,
Si non tangis,
Si non frangis;
Et plus fragrat
Quando flagrat
Thus injectum ignibus.
Sic arctatus
Et assatus,
Sub labore,
Sub ardore,
Dat odorem
Pleniorem
Martyr de virtutibus.

Thou knowest not the virtue of the mustard-seed, unless thou touch it, unless thou crush it; and more fragrant is the incense when it smokes upon the fire; even so the martyr, oppressed and burned with suffering and with heat, exhales more fully the fragrance of his virtue.

O Laurenti, laute nimis,
Rege victo rex sublimis,
Regis regum fortis miles,
Qui duxisti pœnas viles
Certans pro justitia;
Qui tot mala devicisti
Contemplando bona Christi,
Fac nos malis insultare,

O Laurence, exceedingly honourable, having conquered a king, thou hast become an eminent king, thou, brave soldier of the King of kings, who didst make small account of sufferings when fighting for justice; thou who didst over-

Fac de bonis exsultare
Meritorum gratia.
Amen.

come so many evils by contemplating the good things of Christ, make us by the grace of thy merits spurn evil and rejoice in good.
Amen.

'Thrice blessed are the Roman people, for they honour thee on the very spot where thy sacred bones repose! They prostrate in thy sanctuary, and watering the ground with their tears they pour out their vows. We who are distant from Rome, separated by Alps and Pyrenees, how can we even imagine what treasures she possesses, or how rich is her earth in sacred tombs? We have not her privileges, we cannot trace the martyrs' bloody footsteps; but from afar we gaze on the heavens. O holy Laurence! it is there we seek the memorial of thy passion; for thou hast two dwelling-places, that of thy body on earth, and that of thy soul in heaven. In the ineffable heavenly city thou hast been received to citizenship, and the civic crown adorns thy brow in its eternal Senate. So brightly shine thy jewels that it seemeth the heavenly Rome hath chosen thee perpetual Consul. The joy of the Quirites proves how great is thine office, thine influence, and thy power, for thou grantest their requests. Thou hearest all who pray to thee, they ask what they will and none ever goes away sad.

'Ever assist thy children of the queen city; give them the strong support of thy fatherly love, and a mother's tender, fostering care. Together with them, O thou honour of Christ, listen to thy humble client confessing his misery and sins. I acknowledge that I am not worthy that Christ should hear me; but through the patronage of the holy martyrs, my evils can be remedied. Hearken to thy suppliant; in thy goodness free me from the fetters of the flesh and of the world.'[1]

[1] PRUDENT.

AUGUST 11

SAINTS TIBURTIUS AND SUSANNA

MARTYRS

LAURENCE is followed to-day by the son of Chromatius, prefect of Rome, Tiburtius, who also suffered upon burning coals for the confession of his faith. Though forty years intervened between the two martyrdoms, it was the same Holy Spirit that animated these witnesses of Christ and suggested to them the same answer to their executioners. Tiburtius, walking upon the fire, cried out: 'Learn that the God of the Christians is the only God, for these hot coals seem flowers to me.'

Equally near to the great archdeacon stands an illustrious virgin, so bright herself as not to be eclipsed by him. A relative of both the Emperor Diocletian, and the holy Pope Caius, Susanna, it is said, one day beheld the imperial crown at her feet. But she obtained a far greater nobility; for, by preferring the wreath of virginity, she won at the same time the palm of martyrdom.

Now, as St. Leo remarks, on the glorious solemnity whose octave we are keeping, if no one is good for himself alone, if the favours of Divine Wisdom profit not only the recipient, then no one is more wise than the martyr, no eloquence can instruct the people so well as his. It is by this excellent manner of teaching that, as the Church tells us to-day, 'Laurence enlightened the whole world with the light of his fire, and by the flames which he endured he warmed the hearts of all Christians. By the example of his martyrdom, faith is enkindled and devotion fostered in our souls. The persecutor lays no hot coals for me, but he sets me on

fire with desire of my Saviour.'[1] If, moreover, and it is not mere theory to repeat it in our days, if, as St. Augustine remarks, 'circumstances place a man in the alternative of transgressing a divine precept or losing his life, he too must know how to die for the love of God, rather than live at enmity with him.'[2] Morality does not change, neither does the justice of God, who in all ages rewards the faithful, as in all ages he chastises cowards.

The Mozarabic Missal eloquently expresses the grandeur of St. Laurence's martyrdom in this beautiful formula which precedes the Consecration on the day of his feast.

POST SANCTUS

Hosanna in excelsis: vere dignum et justum est, omni quidem tempore, sed præcipue in honorem sanctorum tuorum, nos tibi gratias, consempiterna Trinitas, et consubstantialis et co-operatrix omnium bonorum Deus, et pro beatissimi martyris tui Laurentii celeberrimo die, laudum hostias immolare. Cujus gloriosum passionis triumphum, anni circulo revolutum, ecclesia tua læta concelebrat: apostolis quidem tuis in doctrina supparem: sed in Domini confessione non imparem. Qui niveam illam stolam leviticam, martyrii cruore purpureo decoravit: cujus cor in igne tuo, quem veneras mittere super terram, ita flammasti: ut ignem istum visibilem non sentiret: et appositas corpori flammas mentis intentione superaret: ardentemque globum fide validus non timeret.

Hosanna in the highest. It is truly meet and just, at all times, but especially in honour of Thy saints, to return thanks to Thee, O God, co-eternal and consubstantial Trinity, co-operator of all good things, and to offer sacrifices of praise on this illustrious day of Thy most blessed martyr Laurence, the glorious triumph of whose passion brought round again by the circle of the year, the Church doth joyfully celebrate: for in teaching he was nearly equal to Thine apostles; but in the confession of his Lord not unequal. He adorned the snow-white robe of the Levite with the purple of the blood of martyrdom: Thou didst so inflame his heart with Thy fire which Thou camest to cast on the earth, that he felt not the visible fire; by the strong purpose of his mind he overcame the flames that surrounded his body; and strong in faith, feared not the burning coal.

[1] *Pseudo*-Aug. Sermo 30 de Sanctis.

[2] Aug. Tract. in Joan. 51.

Quique craticulæ superpositus, novum sacrificium tibi semetipsum castus minister exhibuit: et veluti super aram holocausti more decoctus, saporem Domino suavitatis ingessit. In quo incomparabilis martyr præcordiis pariter ac visceribus medullisque liquescentibus desudavit, ac defluentia membra torreri invicta virtute patientiæ toleravit. In quo extensus ac desuper fixus, subjectis jacuit ac pependit incendiis: et holocaustum pietatis cruda coxit impietas: quæ sudorem liquescentium viscerum bibulis vaporibus suscepit. Supra quam velut super altare corpus suum, novi generis sacrificium celebrandum minister imposuit: et levita prædicandus ipse sibi pontifex et hostia fuit. Et qui fuerat minister Dominici corporis in offerendo semetipsum officio functus est sacerdotio.

Tuam igitur Domine in eo virtutem, tuamque potentiam prædicamus. Nam quis crederet corpus fragili compage conglutinatum, tantis sine te sufficere conflictibus potuisse? quis incendiorum æstibus humana æstimaret membra non cedere: nisi flagrantior a te veniens interiorem hominem lampas animasset: cujus potentia factum est, ut læta rore suo anima, coctione proprii corporis exsultaret: dum versari se martyr præcipit, et vorari: ne et paratam coronam uno moriendi genere sequeretur: et sic lenitate cruciatuum vitalis tardaret interitus, non existeret gloriosus coronatus. Per te Dominum qui es Sal-

Placed upon the gridiron, Thy chaste minister offered himself a new sacrifice to Thee: and burnt as a holocaust upon the altar, sent up a sweet savour to the Lord. There the incomparable martyr, while his heart and bowels and the marrow of his bones were melting away, suffered his limbs to be roasted, with invincible virtue of patience. There stretched out he lay hanging over the fire: crude impiety broiled the holocaust of piety, and inhaled the hot vapours from the liquefying members. Thy minister laid his own body on the altar, a new kind of sacrifice to be celebrated. The praiseworthy Levite was to himself both pontiff and victim. And he who had been a minister at the offering of the Lord's Body, in offering himself performed the office of priest.

It is therefore, O Lord, Thy power and Thy might that we praise in him. For who would believe that a body formed of fragile structure could, without Thee, endure such torments? Who would not think that human members would yield before the heat of the fire, had not a fiercer flame, coming from Thee, fired the interior man? By Thy power it was that the soul, rejoiced with spiritual dew, exulted at the broiling of its own body: the martyr bade them turn him and devour him: lest he should obtain the crown by only one death; and thus the mildness of the torments should retard life-giving death,

vator omnium et Redemptor animarum.

and he should be less gloriously crowned. Through Thee, our Lord, who art the Saviour and Redeemer of all souls.

The following commemoration is made of SS. Tiburtius and Susanna:

ANT. Istorum est enim regnum cœlorum, qui contempserunt vitam mundi, et pervenerunt ad præmia regni, et laverunt stolas suas in sanguine Agni.

ANT. Theirs is the kingdom of heaven, who, despising an earthly life, have obtained heavenly rewards, and washed their robes in the blood of the Lamb.

℣. Lætamini in Domino, et exsultate justi.
℟. Et gloriamini omnes recti corde.

℣. Be glad in the Lord and rejoice ye just.
℟. And glory all ye right of heart.

COLLECT

Sanctorum Martyrum tuorum Tiburtii et Susannæ nos, Domine, foveant continuata præsidia: quia non desinis propitius intueri, quos talibus auxiliis concesseris adjuvari. Per Dominum.

May the constant protection of Thy holy martyrs Tiburtius and Susanna, support us, O Lord; for Thou never ceasest mercifully to regard those whom Thou grantest to be assisted by such helps. Through, etc.

AUGUST 12

SAINT CLARE

VIRGIN

THE same year in which St. Dominic, before making any project with regard to his sons, founded the first establishment of the Sisters of his Order, the companion destined for him by heaven received his mission from the Crucifix in the church of St. Damian, in these words: 'Go, Francis, repair My house, which is falling to ruin.' The new patriarch inaugurated his work, as Dominic had done, by preparing a dwelling for his future daughters, whose sacrifice might obtain every grace for the great Order he was about to found. The house of the *Poor Ladies* occupied the thoughts of the seraph of Assisi, even before St. Mary of the Portiuncula, the cradle of the Friars Minor. Thus, for a second time this month, Eternal Wisdom shows us that the fruit of salvation, though it may seem to proceed from the word and from action, springs first from silent contemplation.

Clare was to Francis the *help like unto himself*, who begot to the Lord that multitude of heroic virgins and illustrious penitents soon reckoned by the Order in all lands, coming from the humblest condition and from the steps of the throne. In the new chivalry of Christ, Poverty, the chosen Lady of St. Francis, was to be the queen also of her whom God had given him as a rival and a daughter. Following to the utmost limits the Man-God humbled and stripped of all things for us, she nevertheless felt that she and her sisters were already queens in the kingdom of heaven :[1] 'In the little nest of poverty,' she used lovingly to say, 'what jewel could the bride esteem so much as conformity with a

[1] Regula Damianitarum, viii.

God possessing nothing, become a little One whom the poorest of mothers wrapt in humble swathing bands and laid in a narrow crib?'[1] And she bravely defended against the highest authorities the privilege of absolute poverty, which the great Pope Innocent III feared to grant. Its definitive confirmation, obtained two days before the saint's death, came as the long-desired reward of forty years of prayer and suffering for the Church of God.

This noble daughter of Assisi had justified the prophecy whereby, sixty years previously, her mother Hortulana had learnt that the child would enlighten the world; the choice of the name given her at her birth had been well inspired.[2] 'Oh! how powerful was the virgin's light,' said the Sovereign Pontiff in the bull of her canonization; 'how penetrating were her rays! She hid herself in the depth of the cloister, and her brightness transpiring filled the house of God.'[3] From her poor solitude, which she never quitted, the very name of Clare seemed to carry grace and light everywhere, and made far-off cities yield fruit to God and to her father St. Francis.

Embracing the whole world where her virginal family was being multiplied, her motherly heart overflowed with affection for the daughters she had never seen. Let those who think that austerity embraced for God's sake dries up the soul, read these lines from her correspondence with Blessed Agnes of Bohemia. Agnes, daughter of Ottocar I, had rejected the offer of an imperial marriage to take the religious habit, and was renewing at Prague the wonders of St. Damian's. 'O my mother and my daughter,' said our saint, 'if I have not written to you as often as my soul and yours would wish, be not surprised: as your mother's heart loved you, so do I cherish you; but messengers are scarce, and the roads full of danger. As an opportunity

[1] Regula ii; Vita S. Claræ, coæva ii.
[2] Clara claris præclara meritis, magnæ in cœlo claritate gloriæ ac in terra splendore miraculorum sublimium, clare claret.—*Bulla Canonizationis.*
[3] Bulla Canonizationis.

offers to-day, I am full of gladness, and I rejoice with you in the joy of the Holy Ghost. As the first Agnes united herself to the immaculate Lamb, so it is given to you, O fortunate one, to enjoy this union (the wonder of heaven) with Him the desire of whom ravishes every soul; whose goodness is all sweetness, whose vision is beatitude, who is the light of the eternal light, the mirror without spot! Look at yourself in this mirror, O queen! O bride! unceasingly by its reflection enhance your charms; without and within adorn yourself with virtues; clothe yourself as beseems the daughter and the spouse of the supreme King. O beloved, with your eyes on this mirror, what delight it will be given you to enjoy in the divine grace! . . . Remember, however, your poor Mother, and know that for my part your blessed memory is for ever graven on my heart.'[1]

Not only did the Franciscan family benefit by a charity which extended to all the worthy interests of this world. Assisi, delivered from the lieutenants of the excommunicated Frederick II and from the Saracen horde in his pay, understood how a holy woman is a safeguard to her earthly city. But our Lord loved especially to make the princes of Holy Church and the Vicar of Christ experience the humble power, the mysterious ascendancy, wherewith He had endowed His chosen one. St. Francis himself, the first of all, had, in one of those critical moments known to the saints, sought from her direction and light for his seraphic soul. From the ancients of Israel there came to this virgin, not yet thirty years old, such messages as this: 'To his very dear Sister in Jesus Christ, to his mother the Lady Clare, handmaid of Christ, Hugolin of Ostia, unworthy bishop and sinner. Ever since the hour when I had to deprive myself of your holy conversation, to snatch myself from that heavenly joy, such bitterness of heart causes my tears to flow, that if I did not find at the feet of Jesus the consolation which His love never refuses, my mind would fail and my soul would melt away.

[1] S. Claræ ad B. Agnetem, Epist. iv.

Where is the glorious joy of that Easter spent in your company and that of the other handmaids of Christ? . . . I knew that I was a sinner; but at the remembrance of your supereminent virtue, my misery overpowers me, and I believe myself unworthy ever to enjoy again that conversation of the saints, unless your tears and prayers obtain pardon for my sins. I put my soul, then, into your hands; to you I intrust my mind, that you may answer for me on the day of judgment. The Lord Pope will soon be going to Assisi; oh! that I may accompany him, and see you once more! Salute my sister Agnes (*i.e.*, St. Clare's own sister and first daughter in God); salute all your sisters in Christ.'[1]

The great Cardinal Hugolin, though more than eighty years of age, became soon after Gregory IX. During his fourteen years' pontificate, which was one of the most brilliant as well as most laborious of the thirteenth century, he was always soliciting Clare's interest in the perils of the Church and the immense cares which threatened to crush his weakness. For, says the contemporaneous historian of our saint: 'He knew very well what love can do, and that virgins have free access to the sacred court; for what could the King of heaven refuse to those to whom He has given Himself?'[2]

At length her exile, which had been prolonged twenty-seven years after the death of Francis, was about to close. Her daughters beheld wings of fire over her head and covering her shoulders, indicating that she, too, had reached seraphic perfection. On hearing that a loss which so concerned the whole Church was imminent, the Pope, Innocent IV, came from Perugia with the Cardinals of his suite. He imposed a last trial on the saint's humility, by commanding her to bless, in his presence, the bread which had been presented for the blessing of the Sovereign Pontiff;[3] heaven approved the invitation of the Pontiff and the obedience of the saint,

[1] Wadding ad an. 1221.
[2] Vita S. Claræ coæva iii.
[3] Wadding ad an. 1253, though the fact is referred by others to the Pontificate of Gregory IX.

for no sooner had the virgin blessed the loaves than each was found to be marked with a cross.

A prediction that Clare was not to die without receiving a visit from the Lord surrounded by His disciples was now fulfilled. The Vicar of Jesus Christ presided at the solemn funeral rites paid by Assisi to her who was its second glory before God and men. When they were beginning the usual chants for the dead, Innocent would have had them substitute the Office for holy Virgins; but on being advised that such a canonization before the body was interred would be considered premature, the Pontiff allowed them to continue the accustomed chants. The insertion, however, of the virgin's name in the catalogue of the saints was only deferred for two years.

The following lines are consecrated by the Church to her memory:

Clara nobilis virgo, Assisii nata in Umbria, sanctum Franciscum concivem suum imitata, cuncta sua bona in eleemosynas et pauperum subsidia distribuit et convertit. De sæculi strepitu fugiens, in campestrem declinavit ecclesiam, ibique ab eodem beato Francisco recepta tonsura, consanguineis ipsam reducere conantibus fortiter restitit. Et denique ad ecclesiam sancti Damiani fuit per eumdem adducta, ubi ei Dominus plures socias aggregavit, et sic ipsa sacrarum sororum collegium instituit, quarum regimen, nimia sancti Francisci devicta importunitate, recepit. Suum monasterium sollicite ac prudenter in timore Domini, ac plena Ordinis observantia, annis quadraginta duobus mirabiliter gubernavit: ejus enim vita erat aliis eruditio et doc-

The noble virgin Clare was born at Assisi, in Umbria. Following the example of St. Francis, her fellow-citizen, she distributed all her goods in alms to the poor, and fleeing from the noise of the world, she retired to a country church, where blessed Francis cut off her hair. Her relations attempted to bring her back to the world, but she bravely resisted all their endeavours; and then St. Francis took her to the church of St. Damian. Here our Lord gave her several companions, so that she founded a convent of consecrated virgins, and her reluctance being overcome by the earnest desire of her holy father, she undertook its government. For forty-two years she ruled her monastery with wonderful care and prudence, in the fear of God and the full observance of

trina, unde cæteræ vivendi regulam didicerunt.

Ut carne depressa, spiritu convalesceret, nudam humum, et interdum sarmenta pro lecto habebat, et pro pulvinari sub capite durum lignum. Una tunica cum mantello de vili et hispido panno utebatur, aspero cilicio nonnumquam adhibito juxta carnem. Tanta se frænabat abstinentia, ut longo tempore tribus in hebdomada diebus nihil penitus pro sui corporis alimento gustaverit: reliquis autem diebus tali se ciborum parvitate restringens, ut aliæ, quomodo subsistere poterat, mirarentur. Binas quotannis (antequam ægrotaret) quadragesimas solo pane et aqua refecta jejunabat. Vigiliis insuper et orationibus assidue dedita, in his præcipue dies noctesque expendebat. Diutinis perplexa languoribus, cum ad exercitium corporale non posset surgere per se ipsam, sororum suffragiis levabatur, et fulcimentis ad tergum appositis, laborabat propriis manibus, ne in suis etiam esset infirmitatibus otiosa. Amatrix præcipua paupertatis, ab ea pro nulla umquam necessitate discessit, et possessiones pro sororum sustentatione a Gregorio Nono oblatas constantissime recusavit.

Multis et variis miraculis virtus suæ sanctitatis effulsit. Cuidam de sororibus sui monasterii loquelam restituit expeditam: alteri aurem surdam

the Rule. Her own life was a lesson and an example to others, showing all how to live aright.

She subdued her body in order to grow strong in spirit. Her bed was the bare ground, or, at times, a few twigs, and for a pillow she used a piece of hard wood. Her dress consisted of a single tunic and a mantle of poor coarse stuff; and she often wore a rough hair-shirt next to her skin. So great was her abstinence, that for a long time she took absolutely no bodily nourishment for three days of the week, and on the remaining days restricted herself to so small a quantity of food, that the other religious wondered how she was able to live. Before her health gave way, it was her custom to keep two Lents in the year, fasting on bread and water. Moreover, she devoted herself to watching and prayer, and in these exercises especially she would spend whole days and nights. She suffered from frequent and long illnesses; but when she was unable to leave her bed in order to work, she would make her sisters raise and prop her up in a sitting position, so that she could work with her hands, and thus not be idle even in sickness. She had a very great love of poverty, never deviating from it on account of any necessity, and she firmly refused the possessions offered by Gregory IX for the support of the sisters.

The greatness of her sanctity was manifested by many different miracles. She restored the power of speech to one of the sisters of her mona-

aperuit: laborantem febre, tumentem hydropisi, plagatam fistula, aliasque aliis oppressas languoribus liberavit. Fratrem de Ordine Minorum ab insaniæ passione sanavit. Cum oleum in monasterio totaliter defecisset, Clara accepit urceum, atque lavit, et inventus est oleo, beneficio divinæ largitatis, impletus. Unius panis medietatem adeo multiplicavit, ut sororibus quinquaginta suffecerit. Saracenis Assisium obsidentibus, et Claræ monasterium invadere conantibus, ægra se ad portam afferri voluit, unaque vas, in quo sanctissimum Eucharistiæ sacramentum erat inclusum, ibique oravit: Ne tradas, Domine, bestiis animas confitentes tibi, et custodi famulas tuas, quas pretioso sanguine redemisti. In cujus oratione ea vox audita est: Ego vos semper custodiam. Saraceni autem partim se fugæ mandarunt, partim qui murum ascenderant, capti oculis, præcipites céciderunt. Ipsa denique virgo, cum in extremis ageret, a candido beatarum virginum cœtu (inter quas una eminentior ac fulgidior apparebat) visitata, ac sacra Eucharistia sumpta, et peccatorum indulgentia ab Innocentio Quarto ditata, pridie Idus Augusti animam Deo reddidit. Post obitum vero quamplurimis miraculis resplendentem Alexander Quartus inter sanctas virgines retulit.

stery, to another the power of hearing. She healed one of a fever, one of dropsy, one of an ulcer, and many others of various maladies. She cured of insanity a brother of the Order of Friars Minor. Once when all the oil in the monastery was spent, Clare took a vessel and washed it, and it was found filled with oil by the loving-kindness of God. She multiplied half a loaf so that it sufficed for fifty sisters. When the Saracens attacked the town of Assisi and attempted to break into Clare's monastery, she, though sick at the time, had herself carried to the gate, and also the vessel which contained the most Holy Eucharist, and there she prayed, saying: 'O Lord, deliver not unto beasts the souls of them that praise Thee; but preserve Thy handmaids whom Thou hast redeemed with Thy precious Blood.' Whereupon a voice was heard, which said: 'I will always preserve you.' Some of the Saracens took to flight, others who had already scaled the walls were struck blind and fell down headlong. At length, when the virgin Clare came to die, she was visited by a white-robed multitude of blessed virgins, amongst whom was one nobler and more resplendent than the rest. Having received the Holy Eucharist and a plenary indulgence from Innocent IV, she gave up her soul to God on the day before the Ides of August. After her death she became celebrated by numbers of miracles, and Alexander IV enrolled her among the holy virgins.

O Clare, the reflection of the Spouse which adorns the Church in this world no longer suffices thee; thou now beholdest the light with open face. The brightness of the Lord plays with delight in the pure crystal of thy soul, increasing the happiness of heaven, and giving joy this day to our valley of exile. Heavenly beacon, with thy gentle shining enlighten our darkness. May we, like thee, by purity of heart, by uprightness of thought, by simplicity of gaze, fix upon ourselves the divine ray, which flickers in a wavering soul, is dimmed by our waywardness, is interrupted or put out by a double life divided between God and the world.

Thy life, O virgin, was never thus divided. *The most high poverty*, which was thy mistress and guide, preserved thy mind from that *bewitching of vanity* which takes off the bloom of all true goods for us mortals. Detachment from all passing things kept thine eye fixed upon eternal realities; it opened thy soul to that seraphic ardour wherein thou didst emulate thy Father Francis. Like the Seraphim, whose gaze is ever fixed on God, thou hadst immense influence over the earth; and St. Damian's, during thy lifetime, was a source of strength to the world.

Deign to continue giving us thine aid. Multiply thy daughters; keep them faithful in following their Mother's example, so as to be a strong support to the Church. May the various branches of the Franciscan family be ever fostered by thy rays, and may all Religious Orders be enlightened by thy gentle brightness. Shine upon us all, O Clare, and show us the worth of this transitory life and of that which never ends.

AUGUST 13

SAINT RADEGONDE

QUEEN OF FRANCE

NEVER was such a booty won as that obtained by the sons of Clovis in their expedition against Thuringia towards the year 530. *Receive this blessing from the spoils of the enemy*[1] might they well say on presenting to the Franks the orphan brought from the court of the fratricide prince whom they had just chastised. God seemed in haste to ripen the soul of Radegonde. After the tragic death of her relatives followed the ruin of her country. So vivid was the impression made in the child's heart that long afterwards the recollection awakened in the queen and the saint a sorrow and a homesickness which nought but the love of Christ could overcome. 'I have seen the plain strewn with dead and palaces burnt to the ground; I have seen women, with eyes dry from very horror, mourning over fallen Thuringia; I alone have survived to weep over them all.'[2]

The licentiousness of the Frankish kings was as unbridled as that of her own ancestors; yet in their land the little captive found Christianity, which she had not hitherto known. The faith was a healing balm to this wounded soul. Baptism, in giving her to God, sanctified, without crushing, her high-spirited nature. Thirsting for Christ, she wished to be martyred for Him; she sought Him on the cross of self-renunciation; she found Him in His poor suffering members; looking on the face of a leper, she would see in it the disfigured countenance of her Saviour, and thence rise to the ardent contemplation of the triumphant Spouse, whose glorious face illumines the abode of the saints.

[1] 1 Kings xxx. 26.
[2] De excidio Thuringiæ, I, v. 5-36, Fortunatus ex persona Radegundis.

What a loathing, therefore, did she feel when, offering her royal honours, the destroyer of her own country sought to share with God the possession of a heart that heaven alone could comfort or gladden! First flight, then the refusal to comply with the manners of a court where everything was repulsive to her desires and recollections, her eagerness to break, on the very first opportunity, a bond which violence alone had contracted, prove that the trial had no other effect, as her Life says, but to bend her soul more and more to the sole object of her love.[1]

Meanwhile, near the tomb of St. Martin, another queen, Clotilde, the mother of the most Christian kingdom, was about to die. Unfortunate are those times when the men after God's own heart, at their departure from earth, leave no one to take their place; as the Psalmist cried out in a just consternation: *Save me, O Lord, for there is now no saint!*[2] For though the elect pray for us in heaven, they can no longer *fill up those things that are wanting of the sufferings of Christ, in their flesh, for His body, which is the Church.*[3] The work begun at the Baptistery of Rheims was not yet completed; the Gospel, though reigning by faith over the Frankish nation, had not yet subdued its manners. Christ, who loved the Franks, heard the last prayer of the mother he had given them, and refused her not the consolation of knowing that she should have a successor. Radegonde was set free, just in time to prevent an interruption in the laborious work of forming the Church's eldest daughter; and she took up in solitude the struggle with God, by prayer and expiation, begun by the widow of Clovis.

In the joy of having cast off an odious yoke, forgiveness was an easy thing to her great soul;[4] in her monastery at Poitiers she showed an unfailing devotedness for the kings whose company she had fled. The fortune of France was bound up with theirs; France the cradle-

[1] Baudonivia, Vita Radegundis, 2. [2] Ps. xi. 2. [3] Col. i. 24.
[4] Baudonivia, 7.

land of her supernatural life, where the Man-God had revealed Himself to her heart, and which she therefore loved with part of the love reserved for her heavenly country. The peace and prosperity of her spiritual fatherland occupied her thoughts day and night. If any quarrel arose among the princes, say the contemporary accounts, she trembled from head to foot at the very thought of the country's danger. She wrote, according to their different dispositions, to each of the kings, imploring them to consider the welfare of the nation; she interested the chief vassals in her endeavours to prevent war. She imposed on her community assiduous watchings, exhorting them with tears to pray without ceasing; as to herself, the tortures she inflicted on herself for this end are inexpressible.[1]

The only victory, then, that Radegonde desired was peace among the princes of the earth; when she had gained this by her struggle with the King of heaven, her joy in the service of the Lord was redoubled, and the tenderness she felt for her devoted helpers, the nuns of Sainte-Croix, could scarcely find utterance: 'You, the daughters of my choice,' she would say, 'my eyes, my life, my sweet repose, so live with me in this world, that we may meet again in the happiness of the next.' And they responded to her love. 'By the God of heaven it is true that everything in her reflected the splendour of her soul.' Such was the spontaneous and graceful cry of her daughter Baudonivia; and it was echoed by the graver voice of the historian-bishop, Gregory of Tours, who declared that the supernatural beauty of the saint remained even in death;[2] it was a brightness from heaven, which purified while it attracted hearts, which caused the Italian Venantius Fortunatus to cease his wanderings,[3] made him a saint and a Pontiff, and inspired him with his most beautiful poems.

The light of God could not but be reflected in her,

[1] Baudonivia, II. [2] Greg. Turon. De gloria confessorum, cvi.
[3] Fortunat. Miscellanea, VIII, I, II, etc.

who, turning towards Him by uninterrupted contemplation, redoubled her desires as the end of her exile approached. Neither the relics of the saints which she had so sought after as speaking to her of her true home, nor her dearest treasure, the Cross of her Lord, was enough for her; she would fain have drawn the Lord Himself from His throne, to dwell visibly on earth. She only interrupted her sighs to excite in others the same longings. She exhorted her daughters not to neglect the knowledge of divine things; and explained to them with profound science and motherly love the difficulties of the Scriptures. As she increased the holy readings of the community for the same end, she would say: 'If you do not understand, ask; why do you fear to seek the light of your souls?' And she would insist: 'Reap, reap the wheat of the Lord; for, I tell you truly, you will not have long to do it: reap, for the time draws near when you will wish to recall the days that are now given you, and your regrets will not be able to bring them back.' And the loving chronicler to whom we owe these sweet intimate details continues: 'In our idleness we listen coolly to the announcement; but that time has come all too soon. Now is realized in us the prophecy which says: *I will send forth a famine into thy land: not a famine of bread, nor a thirst of water, but of hearing the Word of the Lord.*[1] For though we still read her conferences, that voice which never ceased is now silent; those lips, ever ready with wise advice and sweet words, are closed. O most good God, what an expression, what features, what manners Thou hadst given her! No, no one could describe it. The remembrance is anguish! That teaching, that gracefulness, that face, that mien, that science, that piety, that goodness, that sweetness, where are we to seek them now?'

Such touching sorrow does honour to both mother and daughters; but it could not keep back the former from her reward. On the morning of the Ides of August 587, while Sainte-Croix was filled with lamenta-

[1] Amos viii. 11.

tions, an angel was heard saying to others on high: 'Leave her yet longer, for the tears of her daughters have ascended to God.' But those who were bearing Radegonde away replied: 'It is too late, she is already in Paradise.'[1]

Let us read the liturgical account, which will complete what we have said:

Radegundis, Bertharii Thuringorum regis filia, decennis captiva a Francis abducta, cum insigni et regia esset forma, Francorum regibus cui ipsa cederet inter se decertantibus, Clotario Suessionum regi sorte obtigit; qui optimis eam magistris credidit, liberalibus erudiendam disciplinis. Tum puella, avide acceptis fidei christianæ documentis, et ejurato hæreditario, inanium deorum cultu, non præcepta tantum, sed et evangelica decrevit servare consilia. Adultiorem jam factam Clotarius, qui sibi dudum illam addixerat uxorem, in conjugium excepit: unde licet invita, quin et altera vice fuga elapsa, cunctis plaudentibus regina salutatur. Ad honores igitur solii evecta, beneficentiam in pauperes, assiduas orationes, crebras vigilias, jejunia, aliasque corporis afflictationes cum regia dignitate conjunxit, adeo ut non regina, sed monacha jugalis ab aulicis pietatem deridentibus diceretur.

Radegonde was the daughter of Berthaire, King of Thuringia. When ten years old she was led away captive by the Franks; and on account of her striking and queenly beauty their kings disputed among themselves for the possession of her. They drew lots, and she fell to the share of Clothaire, King of Soissons. He entrusted her education to excellent masters. Child as she was, she eagerly imbibed the doctrines of the Christian faith, and renouncing the worship of false gods which she had learnt from her fathers, she determined to observe not only the precepts, but also the counsels of the Gospel. When she was grown up, Clothaire, who had long before chosen her, took her to wife, and in spite of her refusal, in spite of her attempts at flight, she was proclaimed queen, to the great joy of all. When thus raised to the throne, she joined charity to the poor, continual prayer, frequent watchings, fasting and other bodily austerities to her regal dignity, so that the courtiers said in scorn that the king had married not a queen, but a nun.

Ejus patientia maxime enituit in tolerandis variis duriboisque molestiis quas ei

Her patience shone out brightly in supporting many grievous trials caused her by

[1] Baudonivia.

rex inferebat. Cum autem audivisset fratrem suum germanum Clotarii jussu injuste fuisse occisum, ab aula repente discessit, ipso rege annuente, et beatum Medardum episcopum adiit, instantissime deprecans ut Domino consecraretur. Proceres vero vehementer obsistebant ne pontifex eam velaret, quæ solemni more nupsisset regi. At illa statim ingressa sacrarium, monastica veste seipsam induit; indeque procedens ad altare, episcopum sic allocuta est: Si me consecrare distuleris, plus hominem reveritus quam Deum, erit qui animam abs te meam exigat. Quibus ille verbis commotus, reginam sacro velamine initiavit, et manu imposita diaconissam consecravit. Pictavum deinde perrexit, ubi monasterium virginum condidit, quod postea titulo sanctæ Crucis nuncupatum est. Virtutum splendore præcellens, ad sacræ religionis amplexum innumerabiles pene virgines pertraxit: quibus, ob eximia divinæ in se gratiæ testimonia, omnium efflagitatione præfecta, ministrare gaudebat magis quam præesse.

the king. But when she heard that her own brother had been unjustly slain by command of Clothaire, she instantly left the court with the king's consent, and going to the blessed bishop Medard, she earnestly begged him to consecrate her to the Lord. The nobles strongly opposed his giving the veil to her whom the king had solemnly married. But she at once went into the sacristy and clothed herself in the monastic habit. Then, advancing to the altar, she thus addressed the bishop: 'If you hesitate to consecrate me because you fear man more than God, there is one who will demand an account of my soul from you.' These words deeply touched Medard; he placed the sacred veil upon the queen's head, and imposing his hands upon her, consecrated her a deaconess. She proceeded to Poitiers, and there founded a monastery of virgins, which was afterwards called of the Holy Cross. The splendour of her virtues shone forth and attracted innumerable virgins to embrace a religious life. On account of her extraordinary gifts of divine grace, all wished her to be their mistress; but she desired to serve rather than to command.

Miraculorum licet multitudine longe lateque refulgens, primæ dignitatis penitus immemor, vilissima et abjectissima quævis munia expetebat. Ægrorum, egentium, ac maxime leprosorum curam præcipue dilexit: quos sæpe ab infirmitatibus mirabiliter libe-

The number of miracles she worked spread her name far and wide; but she herself, forgetful of her dignity, sought out the lowest and humblest offices. She loved especially to take care of the sick, the needy, and above all the lepers, whom she often cured in

rabat. Ea pietate divinum altaris sacrificium prosequebatur, ut propriis manibus conficeret panes sacrandos, quos dein diversis suppeditabat ecclesiis. Quæ vero inter regales delicias totam se carnis mortificationi impenderat, quæque ab adolescentia martyrii flagrabat desiderio; nunc vitam agens monasticam, rigidissima corpus domabat inedia: quinetiam ferreis catenis lumbos accincta, membra cruciabat ardentibus carbonibus laminisque candentibus in carne acriter infixis, ut sic etiam caro suo modo Christi amore inflammaretur. Clotarium regem, qui illam repetere et e cœnobio abripere decreverat jamque ad cœnobium sanctæ Crucis iter contulerat, ipsa datis ad sanctum Germanum Parisiensem episcopum litteris adeo obsterruit, ut ad sancti præsulis pedes provolutus illum rogaret ut a pia regina regis ac conjugis veniam efflagitaret.

a miraculous manner. She honoured the divine Sacrifice of the altar with deep piety, making with her own hands the bread which was to be consecrated, and supplying it to several churches. Even in the midst of the pleasures of a court, she had applied herself to mortifying her flesh, and from her childhood she had burned with desire of martyrdom; now that she was leading a monastic life she subdued her body with the utmost rigour. She girt herself with iron chains, she tortured her body with burning coals, courageously fixed red-hot plates of metal upon her flesh that thus it also might, in a way, be inflamed with love of Christ. King Clothaire, bent on taking her back and carrying her off from her monastery, set out for Holy Cross; but she deterred him by means of letters which she wrote to St. Germanus, Bishop of Paris; so that, prostrate at the holy prelate's feet, the king begged him to beseech his pious queen to pardon him who was both her sovereign and her husband.

Sanctorum reliquiis, variis ex regionibus allatis, monasterium suum ditavit. Sed et missis clericis ad Justinum imperatorem, insignem partem ligni Dominicæ Crucis impetravit: quæ solemni ritu a Pictaviensibus recepta est, gestientibus clero omnique populo, atque hymnos decantantibus, quos in laudem almæ Crucis confecerat Venantius Fortunatus, posthæc episcopus, qui Radegun-

Radegonde enriched her monastery with relics of the saints brought from different countries. She also sent some clerics to the Emperor Justin and obtained from him a large piece of the wood of our Lord's Cross. It was received with great solemnity by the people of Poitiers, and all, both clergy and laity, sang exultingly the hymns composed by Venantius Fortunatus in honour of the blessed Cross. This poet

dis potiebatur sancta familiaritate, ejusque cœnobium regebat. Ipsa denique sanctissima regina, jam matura cœlo, paucis diebus antequam e vita exiret, Christi apparitione sub specie speciosissimi adolescentis dignata est, et ex ejus ore has voces audire meruit: Quid adeo fruendi cupiditate teneris? quid tot lacrymis gemitibusque diffunderis? quid tam crebro meis altaribus suppliciter admoveris? quid tot laboribus corpusculum tuum infringis? cum ipse tibi semper adhæream. Tu gemma nobilis, noveris te in diademate capitis mei esse e gemmis primariis unam. Anno tandem quingentesimo octogesimo septimo purissimam animam in sinu cœlestis Sponsi, quem unice dilexerat, exhalavit, et a sancto Gregorio Turonensi in basilica beatæ Mariæ, ut optaverat, sepulta fuit.

was afterwards Bishop of Poitiers; he enjoyed the holy friendship of Radegonde and directed her monastery. At length the holy queen, being ripe for heaven, was honoured a few days before her death by an apparition of Christ under the form of a most beautiful youth; and she heard these words from His mouth: 'Why art thou consumed by so great a longing to enjoy My presence? Why dost thou pour out so many tears and sighs? Why comest thou as a suppliant so often to My altars? Why dost thou break down thy body with so many labours, when I am always united to thee? My beautiful pearl! Know that thou art one of the most precious stones in My kingly crown.' In the year 587 she breathed forth her pure soul into the bosom of the heavenly Spouse who had been her only love. Gregory of Tours buried her, as she had wished, in the church of St. Mary.

Thine exile is over, eternal possession has taken the place of desire; all heaven is illumined with the brightness of the precious stone that has come to enrich the diadem of the Spouse. O Radegonde, the Wisdom who is now rewarding thy toils led thee by admirable ways. Thy inheritance, *become to thee as a lion in the wood* spreading death around thee, thy captivity far from thy native land; what was all this but love's way of drawing thee *from the dens of the lions, from the mountains of the leopards*, where idolatry had led thee in childhood? Thou hadst to suffer in a foreign land, but the light from above shone into thy soul, and gave it strength. A powerful king tried in vain to make thee share his throne; thou wert a queen but for Christ, who in His

goodness made thee a mother to that kingdom of France which belongs to Him more than to any prince. For His sake thou didst love that land become thine by the right of the Bride who shares the sceptre of her Spouse; for His sake, that nation, whose glorious destiny thou didst predict, received unstintedly all thy labours, thy unspeakable mortifications, thy prayers and thy tears.

O thou who art ever queen of France, as Christ is ever its King, bring back to Him the hearts of its people, for in their blind error they have laid aside their glory, and their sword is no longer wielded for God. Protect, above all, the city of Poitiers, which honours thee with a special cultus together with its great St. Hilary. Bless thy daughters of Sainte-Croix, who, ever faithful to thy great traditions, prove the power of that fruitful stem, which through so many centuries and such devastations has never ceased to produce both flowers and fruit. Teach us to seek our Lord, and to find Him in His holy Sacrament, in the relics of His saints, in His suffering members on earth; and may all Christians learn from thee how to love.

Not far from the sepulchre of St. Laurence, on the opposite side of the Tiburtian Way, lies the tomb of St. Hippolytus, one of the sanctuaries most dear to the Christians in the days of triumph. Prudentius has described the magnificence of the crypt, and the immense concourse attracted to it each year on the Ides of August. Who was this saint? Of what rank and manner of life? What facts of his history are there to be told, beyond that of his having given his blood for Christ? All these questions have in modern times become the subject of numerous and learned works. He was a martyr, and that is nobility enough to make him glorious in our eyes. Let us honour him, then, and together with him another soldier of Christ, Cassian of Imola, whom the Church offers to our homage at the same time. Hippolytus was dragged by wild horses over rocks and briars till his body was all torn: Cassian,

who was a schoolmaster, was delivered by the judge to the children he had taught, and died of the thousands of wounds inflicted by their styles. The prince of Christian poets has sung of him as of Hippolytus, describing his combat and his tomb.

PRAYER

Da, quæsumus, omnipotens Deus: ut beatorum Martyrum tuorum Hippolyti et Cassiani veneranda solemnitas, et devotionem nobis augeat, et salutem. Per Dominum.

Grant, we beseech Thee, Almighty God, that the venerable solemnity of Thy blessed martyrs, Hippolytus and Cassian, may contribute to the increase of our devotion, and promote our salvation. Through Christ our Lord, etc.

AUGUST 14

VIGIL OF THE ASSUMPTION

WHAT is this dawn before which the brightest constellations pale? Laurence, who has been shining in the August heavens as an incomparable star, is wellnigh eclipsed, and becomes but the humble satellite of the Queen of Saints, whose triumph is preparing beyond the clouds.

Mary stayed on earth after her Son's Ascension, in order to give birth to his Church; but she could not remain for ever in exile. Yet she was not to take her flight to heaven until this new fruit of her maternity had acquired the growth and strength which it belongs to a mother to give. How sweet to the Church was this dependence!—a privilege given to her members by our Lord in imitation of Himself.[1] As we saw, at Christmas-time, the God-Man carried first in the arms of His Mother, gathering His strength and nourishing His life at her virginal breast; so the mystical body of the Man-God, the Holy Church, received, in its first years, the same care from Mary as the divine Child our Emmanuel.

As Joseph heretofore at Nazareth, Peter was now ruling the house of God; but our Lady was none the less to the assembly of the faithful the source of life in the spiritual order, as she had been to Jesus in His Humanity. On the day of Pentecost the Holy Ghost and every one of His gifts rested first upon her in all fulness; every grace bestowed on the privileged dwellers in the cenacle was given more eminently and more abundantly to her. *The sacred stream of the river maketh the city of God joyful,* because first of all *the Most*

[1] Carnalia in te Christus ubera suxit, ut per te nobis spiritualia fluerent.—RICHARD a S. VICTORE, in Cant. Cap. xxiii.



High has sanctified His own tabernacle, made her the *well of living waters, which run with a strong stream from Libanus.*

Eternal Wisdom herself is compared in the Scripture to overflowing waters; to this day, the voice of her messengers traverses the world, magnificent, as the voice of the Lord over the great waters, as the thunder which reveals His power and majesty: like a new deluge overturning the ramparts of false science, levelling every height raised against God, and fertilizing the desert. O fountain of the gardens hiding thyself so calm and pure in Sion, the silence which keeps thee from the knowledge of the profane hides from their sullied eyes the source of thy wavelets which carry salvation to the furthest limits of the Gentile world. To thee, as to the Wisdom sprung from thee, is applied the prophetic word: *I have poured out rivers.*[1] Thou givest to drink to the new-born Church thirsting for the Word. Thou art, as the Holy Spirit said of Esther, thy type, '*the little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters.*'[2] The apostles, inundated with divine science, recognized in thee the richest source, which having once given to the world the Lord God, continued to be the channel of His grace and truth to them.

As a mountain spreads out at its base in proportion to the greatness of its height, the incomparable dignity of Mary rested on her ever-growing humility. Nevertheless we must not think that the Mother of the Church was to do nothing more than win heaven's favours silently. The time had come for her to communicate to the friends of the Spouse the ineffable secrets known to her virginal soul alone; and as to the public facts of our Saviour's history, what memory surer or more complete than hers, what deeper understanding of the mysteries of salvation, could furnish the Evangelists with the inspiration and the matter of their sublime narrations? How could the chiefs of the Christian

[1] Eccli. xxiv. 40. [2] Esther x. 6.

people not consult in every undertaking the heavenly prudence of her whose judgment could never be obscured by the least error, any more than her soul could be tarnished by the least fault? Thus, although her gentle voice was never heard abroad, although she loved to put herself in the shade and take the last place in their assemblies, Mary was truly from that time forward, as the Doctors observe, the scourge of heresy, the mistress of the apostles and their beloved inspirer. 'If,' says Rupert,[1] 'the Holy Ghost instructed the apostles, we must not therefore conclude that they had not recourse to the most sweet teaching of Mary. Yea, rather, her word was to them the word of the Spirit Himself; she completed and confirmed the inspirations received by each one from Him who divideth as He wills.' And St. Ambrose, the illustrious Bishop of Milan, speaking of the privilege of the beloved disciple at the Last Supper, does not hesitate to attribute the greater sublimity of his teachings to his longer and more intimate intercourse with our Lady: 'This beloved of the Lord, who, resting on his bosom, drank from the depths of Wisdom, I am not astonished that he has explained divine mysteries better than all the others, for the treasure of heavenly secrets hidden in Mary was ever open to him.'[2]

Happy were the faithful of those days, permitted to contemplate the ark of the covenant, wherein, better than on tables of stone, dwelt the plenitude of the law of love! At her side, the rod of the new Aaron, the sceptre of Simon Peter, kept its vigour and freshness, and under her shadow the true manna of heaven was accessible to the elect of this world's desert. Denis of Athens, Hierotheus, both of whom we shall soon see again beside this holy ark, and many others, came to the feet of Mary to rest on their journey, to strengthen their love, to consult the august propitiatory where the divinity had resided. From the lips of the Mother of God they gathered words sweeter than honey, calming their

[1] RUPERT in Cant. i. [2] AMBR. De Instit. Virg. vii.

souls, ordering their life, filling their noble minds with the brightness of heaven. To these privileged ones of the first age might be addressed those words of the Spouse, who in these years was completing His gathering from His chosen garden: *I have gathered My myrrh with My aromatical spices: I have eaten the honeycomb with My honey: I have drunk My wine with My milk: eat, O friends, and drink, and be inebriated, My dearly beloved.*[1]

No wonder that in Jerusalem, favoured with so august a presence, the first group of faithful rose unanimously above the observance of the precepts to the perfection of the counsels; they persevered in prayer, praising God in gladness and simplicity of heart, having favour with all the people; and they were of one heart and one soul. This happy community could not but be an image of heaven on earth, since the Queen of heaven was a member of it; the example of her life, her all-powerful intercession, her merits more vast than all the united treasures of all created sanctities, was Mary's contribution to this blessed family where all things were common to all.

From the hill of Sion, however, the Church had spread its branches over every mountain and every sea; the vineyard of the King of Peace was extended among all nations; it was time to let it out to the keepers appointed to guard it for the Spouse. It was a solemn moment; a new phase in the history of our salvation was about to begin: *Thou that dwellest in the gardens, the friends hearken: make me hear Thy voice.*[2] The Spouse, the Church on earth, the Church in heaven, all were waiting for her, who had tended the vine and strengthened its roots, to utter a word such as that which had heretofore brought down the Spouse to earth. But to-day heaven, not earth, was to be the gainer. *Flee away, O my Beloved*,[3] it was the voice of Mary about to follow the fragrant footsteps of the Lord her Son

[1] Cant. v. 1. [2] *Ibid.* viii. 13.
[3] *Ibid* 14.

up to the eternal mountains whither her own perfumes had preceded her.

Let us enter into the sentiments of the Church, who prepares by the fasting and abstinence of this Vigil to celebrate the triumph of Mary. Man may not venture to join on earth in the joys of heaven, without first acknowledging that he is a sinner and a debtor to the justice of God. The light task imposed on us to-day will appear still easier if we compare it with the Lent whereby the Greeks have been preparing for our Lady's feast ever since the first of this month.

PRAYER

Deus, qui virginalem aulam beatæ Mariæ, in qua habitares, eligere dignatus es: da, quæsumus; ut sua nos defensione munitos, jucundos facias suæ interesse festivitati. Qui vivis.

O God, who didst vouchsafe to choose for Thy habitation the virginal womb of the Blessed Mary, grant, we beseech Thee, that, defended by her protection, we may joyfully assist at her festival. Who livest, etc.

To this Collect of the Vigil let us add, with the holy liturgy, the commemoration of a holy confessor, whose imprisonment and sufferings at Rome, in the time of the Arians, made him wellnigh equal to the martyrs. As he is honoured with a church in the Eternal City, Eusebius is entitled to the homage of the whole world.

PRAYER

Deus, qui nos beati Eusebii, Confessoris tui, annua solemnitate lætificas: concede propitius; ut, cujus natalitia colimus, per ejus ad te exempla gradiamur. Per Dominum.

O God, who givest us joy by the annual solemnity of the blessed Eusebius, Thy Confessor, mercifully grant that, celebrating his festival, we may approach to Thee by following his example. Through our Lord, etc.

AUGUST 15

ASSUMPTION OF THE MOST BLESSED VIRGIN

'TO-DAY the Virgin Mary ascended to heaven; rejoice, for she reigns with Christ for ever.'[1] The Church will close her chants on this glorious day with this sweet antiphon, which resumes the object of the feast and the spirit in which it should be celebrated.

No other solemnity breathes, like this one, at once triumph and peace; none better answers to the enthusiasm of the many and the serenity of souls consummated in love. Assuredly that was as great a triumph when our Lord, rising by His own power from the tomb, cast hell into dismay; but to our souls, so abruptly drawn from the abyss of sorrows on Golgotha, the suddenness of the victory caused a sort of stupor to mingle with the joy of that greatest of days. In presence of the prostrate angels, the hesitating apostles, the women seized with fear and trembling, one felt that the divine isolation of the Conqueror of death was perceptible even to His most intimate friends, and kept them, like Magdalen, at a distance.

Mary's death, however, leaves no impression but peace; that death had no other cause than love. Being a mere creature, she could not deliver herself from that claim of the old enemy; but leaving her tomb filled with flowers, she mounts up to heaven, *flowing with delights, leaning upon her Beloved.*[2] Amid the acclamations of the daughters of Sion, who will henceforth never cease to call her blessed, she ascends surrounded by choirs of heavenly spirits joyfully praising the Son of God. Never more will shadows veil, as they did on earth, the glory of the most beautiful daughter of Eve. Beyond the immovable Thrones, beyond the dazzling

[1] Magnificat Ant. for 2nd Vesp. [2] Cant. viii. 5.

Cherubim, beyond the flaming Seraphim, onward she passes, delighting the heavenly city with her sweet perfumes. She stays not till she reaches the very confines of the Divinity; close to the throne of honour where her Son, the King of ages, reigns in justice and in power; there she is proclaimed Queen, there she will reign for evermore in mercy and in goodness.

Here on earth Libanus and Amana, Sanir and Hermon dispute the honour of having seen her rise to heaven from their summits; and truly the whole world is but the pedestal of her glory, as the moon is her footstool, the sun her vesture, the stars of heaven her glittering crown. 'Daughter of Sion, thou art all fair and sweet,'[1] cries the Church, as in her rapture she mingles her own tender accents with the songs of triumph: 'I saw the beautiful one as a dove rising up from the brooks of waters; in her garments was the most exquisite odour; and as in the days of spring, flowers of roses surrounded her and lilies of the valley.'[2]

The same freshness breathes from the facts of Bible history wherein the interpreters of the sacred Books see the figure of Mary's triumph. As long as this world lasts a severe law protects the entrance to the eternal palace; no one, without having first laid aside the garb of flesh, is admitted to contemplate the King of heaven. There is one, however, of our lowly race, whom the terrible decree does not touch; the true Esther, in her incredible beauty, advances without hindrance through all the doors. Full of grace, she is worthy of the love of the true Assuerus; but on the way which leads to the awful throne of the King of kings, she walks not alone: two handmaids, one supporting her steps, the other holding up the long folds of her royal robe, accompany her; they are the angelic nature and the human, both equally proud to hail her as their mistress and lady, and both sharing in her glory.

If we go back from the time of captivity, when Esther saved her people, to the days of Israel's great-

[1] Mag. Ant. of 1st Vesp. [2] 1st Resp. of Matins fr. Cant. v. 12 and Eccli. l. 8.

ness, we find our Lady's entrance into the city of endless peace represented by the Queen of Saba coming to the earthly Jerusalem. While she contemplates with rapture the magnificence of the mighty prince of Sion, the pomp of her own retinue, the incalculable riches of the treasure she brings, her precious stones and her spices, plunge the whole city into admiration. *There was brought no more,* says the Scripture, *such abundance of spices as these which the Queen of Saba gave to King Solomon.*[1]

The reception given by David's son to Bethsabee, his mother, in the third Book of Kings, no less happily expresses the mystery of to-day, so replete with the filial love of the true Solomon. *Then Bethsabee came to King Solomon . . . and the king arose to meet her, and bowed to her, and sat down upon his throne, and a throne was set for the king's mother: and she sat on his right hand.*[2] O Lady, how exceedingly dost thou surpass all the servants and ministers and friends of God! 'On the day when Gabriel came to my lowliness,' are the words St. Ephrem puts into thy mouth, 'from handmaid I became Queen; and I, the slave of Thy Divinity, found myself suddenly the mother of Thy humanity, my Lord and my Son! O Son of the King who hast made me His daughter, O Thou heavenly One, who thus bringest into heaven His daughter of earth, by what name shall I call Thee?'[3] The Lord Christ Himself answered; the God made Man revealed to us the only name which fully expresses Him in His twofold nature; He is called THE SON. Son of Man as He is Son of God, on earth He has only a Mother, as in heaven He has only a Father. In the august Trinity He proceeds from the Father, remaining consubstantial with Him; only distinguished from Him in that He is Son; producing together with Him, as one Principle, the Holy Ghost. In the external mission He fulfils by the Incarnation to the glory of the Blessed Trinity—communicating to His humanity the manners, so to say, of His Divinity,

[1] 3 Kings x. 10. [2] 2 *Ibid.* ii. 19. [3] EPHREM in Natal. Dom., Sermo iv.

as far as the diversity of the two natures permits—He is in no way separated from His Mother, and would have her participate even in the giving of the Holy Ghost to every soul. This ineffable union is the foundation of all Mary's greatnesses, which are crowned by to-day's triumph. The days within the Octave will give us an opportunity of showing some of the consequences of this principle; to-day let it suffice to have laid it down.

'As Christ is the Lord,' says Arnold of Bonneval, the friend of St. Bernard, 'Mary is Lady and sovereign. He who bends the knee before the Son kneels before the Mother. At the sound of her name the devils tremble, men rejoice, the angels glorify God. Mary and Christ are one flesh, one mind, and one love. From the day when it was said, *The Lord is with thee*, the grace was irrevocable, the unity inseparable; and in speaking of the glory of Son and Mother, we must call it not so much a common glory as the selfsame glory.'[1] 'O Thou, the beauty and the honour of Thy Mother,' adds the great deacon of Edessa, 'thus hast Thou adorned her in every way; together with others she is Thy sister and Thy bride, but she alone conceived Thee.'[2]

Rupert in his turn cries out: 'Come then, O most beautiful one, thou shalt be crowned in heaven Queen of saints, on earth Queen of every kingdom. Wherever it shall be said of the Beloved that He is crowned with glory and honour, and set over the works of His Father's hands, everywhere also shall they proclaim of thee, O well beloved, that thou art His Mother, and as such Queen over every domain where His power extends; and, therefore, emperors and kings shall crown thee with their crowns and consecrate their palaces to thee.'[3]

FIRST VESPERS

Among the feasts of the saints this is the solemnity of solemnities. 'Let the mind of man,' says St. Peter Damian, 'be occupied in declaring her magnificence;

[1] Arnold. Carnotensis, De laudibus Mariæ.
[2] Ephrem in Natal. Dom., Sermo viii. [3] Rupert in Cant., lib. iii, c. iv.

let his speech reflect her majesty. May the sovereign of the world deign to accept the goodwill of our lips, to aid our insufficiency, to illumine with her own light the sublimity of this day.'[1]

It is no new thing, then, that Mary's triumph fills the hearts of Christians with enthusiasm. Before our times the Church showed by the prescriptions kept in the *Corpus juris* the pre-eminence she assigned to this glorious anniversary. Thus, under Boniface VIII, she granted to it, as to no other feast, except Christmas, Easter, and Pentecost, the privilege of being celebrated with ringing of bells and the customary splendour in countries laid under interdict.[2]

In his instructions to the newly-converted Bulgarians, St. Nicholas I, who occupied the Apostolic See from 858 to 867, had already united these four solemnities when recommending the fasts of Lent, of the Ember days, and of the Vigils of these feasts—' Fasts,' he says, ' which the Holy Roman Church has long since received and observed.'[3]

We must refer to the preceding century the composition of the celebrated discourse which, until the time of St. Pius V, furnished the Lessons for the Matins of the feast; while its thoughts, and even its text, are still found in several parts of the Office.[4] The author, worthy of the greatest ages for style and science, but screening himself under a false name, began thus: ' You wish me, O Paula and Eustochium, to lay aside my usual form of treatises, and strive (a new thing to me) to celebrate in oratorical style the Assumption of the Blessed Mary ever Virgin.' And the supposed St. Jerome eloquently declared the grandeur of this feast: ' Incomparable as is she who thereon ascended glorious and happy to the sanctuary of heaven: a solemnity, the admiration of the heavenly hosts, the happiness of the citizens of our true country, who, not content with

[1] PETR. DAM. Sermo in Assumpt. B.M.V.
[2] Cap. Alma Mater, De sent. excommunicat. in VI°.
[3] MANSI, XV. 403.
[4] Especially the Mag. Ant. for 2nd Vesp., already quoted.

giving it one day as we do, celebrate it unceasingly in the eternal continuity of their veneration, of their love, and of their triumphant joy.'[1] Unfortunately a just aversion for the excesses of certain apocryphal writers led the author of this beautiful exposition of the greatness of Mary to hesitate in his belief as to the glorious privilege of her corporal Assumption. This over-discreet prudence was soon exaggerated in the martyrologies of Usuard and of Odo of Vienne.

That such a misconception of the ever-growing tradition should be found in Gaul is truly astonishing, since it was the ancient Gallican liturgy which gave to the West the explicit formula of that complete Assumption, the consequence of a divine and virginal maternity: 'No pain in childbirth, no suffering in death, no dissolution in the grave, for no tomb could retain her whom earth had never sullied.'[2]

When the first Carlovingians abandoned the Gallican liturgy, they bowed to the authority of the false St. Jerome.[3] But the faith of the people could not be suppressed. In the thirteenth century the two princes of theology, St. Thomas and St. Bonaventure, subscribed to the general belief in our Lady's anticipated resurrection. Soon this belief, by reason of its universality, claimed to be the doctrine of the Church herself. In 1497 the Sorbonne severely censured all contrary propositions.[4] In 1870 an earnest desire was expressed to have the doctrine defined; but the Vatican Council was unfortunately suspended too soon to complete our Lady's glorious crown. Yet the proclamation of the Immaculate Conception, of which our times can boast, gives us hope for the future. The corporal Assumption of our Lady follows naturally from that dogma as

[1] *Pseudo*-HIERONYMUS. De Assumpt. B.M.V., I., VIII., XIV.

[2] Missale Gothicum.

[3] Hæ sunt festivitates in anno quæ per omnia servari debent. . . . De Assumptione Sanctæ Mariæ interrogandum reliquimus. Capitulare CAROLI MAGNI, I. 158; cui pro festo admittendo responsum a LUDOVICO PIO, capit. II., 33, ex can. XXXVI concilii Mogunt. anni 813.

[4] Propositio J. Morcelli: *Non tenemur credere sub pœna peccati mortalis quod Virgo fuit assumpta in corpore et anima, quia non est articulus fidei*; qualificatur: *Ut jacet, temeraria, scandalosa, impia, devotionis populi ad Virginem diminutiva, falsa et hæretica; ideo revocanda publice.*

its necessary result. Mary, having known nothing of original sin, contracted no debt with death, the punishment of that sin; she freely chose to die in order to be conformable to her Divine Son; and, as the Holy One of God, so the holy one of His Christ could not suffer the corruption of the tomb.

If certain ancient calendars give to this feast the title of Sleep or Repose, *Dormitio* or *Pausatio*, of the Blessed Virgin, we cannot thence conclude that at the time they were composed the feast had no other object than Mary's holy death; the Greeks, from whom we have the expression, have always included in the solemnity the glorious triumph that followed her death. The same is to be said of the Syrians, Chaldeans, Copts, and Armenians.

Among the last named, according to the custom of arranging their feasts by the day of the week rather than the date of the month, the Assumption is fixed for the Sunday which occurs between August 12 and 18. It is preceded by a week of fasting, and gives its name to the series of Sundays following it, up to the Exaltation of the Holy Cross in September.

At Rome the Assumption or *Dormitio* of the holy Mother of God appears in the seventh century to have already been celebrated for an indefinite length of time;[1] nor does it seem to have had any other day than August 15. According to Nicephorus Callistus,[2] the same date was assigned to it for Constantinople by the Emperor Maurice at the end of the sixth century. The historian notes, at the same time, the origin of several other solemnities, while of the *Dormitio* alone, he does not say that it was established by Maurice on such a day; hence learned authors have concluded that the feast itself already existed before the imperial decree was issued, which was thus only intended to put an end to its being celebrated on various days.[3]

At that very time, far away from Byzantium, the

[1] Liber pontific.: in Sergio I.
[2] Niceph. Call. Hist. Eccli., Liber xvii., cap. 28.
[3] Benedict XIV de festis B.M.V., c. viii.

Merovingian Franks celebrated the glorification of our Lady on January 18, with all the plenitude of doctrine we have mentioned above. However the choice of this day may be accounted for, it is remarkable that to this very time the Copts on the borders of the Nile announce in their synaxaria on the 21st of the month of Tobi, our January 28, the *repose of the Virgin Mary, Mother of God, and the Assumption of her body into heaven;* they, however, repeat the announcement on Mesori 16, or August 21, and on the 1st of this same month of Mesori they begin their Lent of the Mother of God, lasting a fortnight like that of the Greeks.[1]

Some authors think that the Assumption has been kept from apostolic times; but the silence of the primitive liturgical documents is not in favour of the opinion. The hesitation as to the date of its celebration, and the liberty so long allowed with regard to it, point rather to the spontaneous initiative of divers Churches, owing to some fact attracting attention to the mystery or throwing some light upon it. Of this nature we may reckon the account everywhere spread abroad about the year 451, in which Juvenal of Jerusalem related to the Empress St. Pulcheria and her husband Marcian the history of the tomb which was empty of its precious deposit, and which the apostles had prepared for our Lady at the foot of Mount Olivet. The following words of St. Andrew of Crete in the seventh century show how the new solemnity gained ground in consequence of such circumstances. The saint was born at Damascus, became a monk at Jerusalem, was afterwards deacon at Constantinople, and lastly bishop of the celebrated island from which he takes his name; no one then could speak for the East with better authority. 'The present solemnity,' he says, 'is full of mystery, having for its object to celebrate the day whereon the Mother of God fell asleep; this solemnity is too elevated for any discourse to reach; by some this mystery has not always been celebrated, but now all love and honour it. Silence

[1] Nilles, Kalendarum utriusque Eccl. orientalis et occidentalis.

long preceded speech, but now love divulges the secret. The gift of God must be manifested, not buried; we must show it forth, not as recently discovered, but as having recovered its splendour. Some of those who lived before us knew it but imperfectly: that is no reason for always keeping silence about it; it has not become altogether obscured; let us proclaim it and keep a feast. To-day let the inhabitants of heaven and of earth be united, let the joy of angels and men be one, let every tongue exult and sing Hail to the Mother of God.'[1]

Let us, too, do honour to the gift of God; let us be grateful to the Church for having given us this feast whereon to sing with the angels the glory of Mary.

The Psalms and Hymn of Vespers are the same as for the other feasts of our Lady. The Antiphons, Capitulum, and Versicle gracefully express the mystery of the day.

1. ANT. Assumpta est Maria in cœlum; gaudent angeli, laudantes benedicunt Dominum.

1. ANT. Mary is taken up into heaven; the angels rejoice, and praising bless the Lord.

Ps. Dixit Dominus, *page* 35

2. ANT. Maria Virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

2. ANT. The Virgin Mary is taken up into the heavenly dwelling, where the King of kings sits on His starry throne.

Ps. Laudate pueri, *page* 39

3. ANT. In odorem unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.

3. ANT. We run after Thee to the odour of Thy ointments: young maidens have loved Thee exceedingly.

PSALM 121

Lætatus sum in his quæ dicta sunt mihi: * In domum Domini ibimus.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

[1] ANDR. CRET. Oratio xiii. in Dormitionem Deiparæ, ii.

Stantes erant pedes nostri: * in atriis tuis, Jerusalem.

Our feet were standing in thy courts, O Jerusalem! *our heart loves and confides in thee, O Mary.*

Jerusalem quæ ædificatur ut civitas: * cujus participatio ejus in idipsum.

Mary is like to Jerusalem, that is built as a city, which is compact together.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum Nomini Domini.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Quia illic sederunt sedes in judicio: * sedes super domum David.

Because seats sat there in judgment: seats upon the house of David; *and Mary is of a kingly race.*

Rogate quæ ad pacem sunt Jerusalem: * et abundantia diligentibus te.

Pray ye, *through Mary,* for the things that are for the peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God.*

Fiat pax in virtute tua: * et abundantia in turribus tuis.

The voice of Mary: let peace be in thy strength, *O thou new Sion,* and abundance in thy towers.

Propter fratres meos et proximos meos: * loquebar pacem de te.

I, *a daughter of Israel,* for the sake of my brethren and of my neighbours, spoke peace of thee.

Propter domum Domini Dei nostri: * quæsivi bona tibi.

Because of the house of the Lord our God, I have sought good things for thee.

4. ANT. Benedicta filia tu a Domino: quia per te fructum vitæ communicavimus.

4. ANT. Daughter *of Sion,* thou art blessed of the Lord: for by thee we have partaken of the fruit of life.

PSALM 126

Nisi Dominus ædificaverit domum: * in vanum laboraverunt qui ædificant eam.

Unless the Lord build the house, they labour in vain that build it.

Nisi Dominus custodierit civitatem: * frustra vigilat qui custodit eam.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

Vanum est vobis ante lucem surgere: * surgite postquam

It is vain for you to rise before light; rise ye after

sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: * ecce hæreditas Domini, filii, merces, fructus ventris.

Sicut sagittæ in manu potentis: * ita filii excussorum.

Beatus vir qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

you have sitten, you that eat of the bread of sorrow.

When He shall give sleep to His beloved: behold the inheritance of the Lord are children: the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies at the gate.

5. ANT. Pulchra es et decora, filia Jerusalem, terribilis ut castrorum acies ordinata.

5. ANT. Thou art beautiful and comely, O daughter of Jerusalem, terrible as an army set in array.

PSALM 147

Lauda, Jerusalem, Dominum: * lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas: * ante faciem frigoris ejus quis sustinebit?

Emittet Verbum suum, et liquefaciet ea: * flabit Spiritus ejus, et fluent aquæ.

Praise the Lord, *O Mary, thou true* Jerusalem: *O Mary,* O Sion *ever holy,* praise thy God.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus, who is the Bread of life.*

Who sendeth forth *by thee* His Word to the earth; His Word runneth swiftly.

Who giveth snow like wool; scattereth mists like ashes.

He sendeth His crystal like morsels: who shall stand before the face of His cold?

He shall send forth His Word *by Mary,* and shall melt them: His Spirit shall breathe, and the waters shall run.

Qui annuntiat Verbum suum Jacob: * justitias, et judicia sua Israel.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

Who declareth His Word to Jacob: His justices and His judgments to Israel.

He hath not done in like manner to every nation; and His judgments He hath not made manifest to them.

CAPITULUM (*Eccli. xxiv.*).

In omnibus requiem quæsivi, et in hæreditate Domini morabor. Tunc præcepit, et dixit mihi Creator omnium: et qui creavit me, requievit in tabernaculo meo.

In all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded and said to me: and He that made me rested in my tabernacle.

HYMN

Ave, Maris Stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Hail, Star of the Sea! Blessed Mother of God, yet ever a Virgin! O happy gate of heaven!

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Thou that didst receive the *Ave* from Gabriel's lips, confirm us in peace, and so let *Eva* be changed into an *Ave* of blessing for us.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Loose the sinner's chains, bring light to the blind, drive from us our evils, and ask all good things for us.

Monstra te esse Matrem,
Sumat per te preces,
Qui, pro nobis natus,
Tulit esse tuus.

Show thyself a Mother, and offer our prayers to Him who would be born of thee when born for us.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

O incomparable Virgin and meekest of the meek, obtain us the forgiveness of our sins, and make us meek and chaste.

Vitam præsta puram,
Iter para tutum,

Obtain us purity of life and a safe pilgrimage; that we

Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus.
Amen.

may be united with thee in the blissful vision of Jesus.

Praise be to God the Father, and to the Lord Jesus, and to the Holy Ghost: to the Three one self-same praise.
Amen.

℣. Exaltata est sancta Dei Genitrix.
℟. Super choros angelorum ad cœlestia regna.

℣. The holy Mother of God has been exalted.
℟. Above the choirs of angels to the heavenly kingdom.

ANTIPHON OF THE MAGNIFICAT

Virgo prudentissima, quo progrederis, quasi aurora valde rutilans? Filia Sion, tota formosa et suavis es, pulchra ut luna, electa ut sol.

Virgin most prudent, whither goest thou, like to the rosy dawn? Daughter of Sion, all beautiful and sweet art thou, fair as the moon, chosen as the sun.

PRAYER

Famulorum tuorum, quæsumus Domine, delictis ignosce: ut qui tibi placere de actibus nostris non valemus, Genitricis Filii tui Domini nostri intercessione salvemur. Qui tecum.

Pardon, we beseech Thee, O Lord, the sins of Thy servants; that we, who are not able to please Thee by our deeds, may be saved by the intercession of the Mother of Thy Son. Who lives, etc.

'When the time came for the Blessed Mary to leave this earth, the apostles were gathered together from all lands; and, having learnt that the hour was at hand, they watched with her. Now the Lord Jesus came with His angels and received her soul. In the morning the apostles took up her body and placed it in the tomb. And again the Lord came, and the holy body was taken up in a cloud.'[1]

To this testimony of Gregory of Tours the whole West and East respond, extolling 'the solemnity of

[1] Greg. Turon. De gloria Martyr., iv.

the blessed night whereon the venerated Virgin made her entry into heaven."[1] 'What a brilliant light pierces the darkness' of this night, says St. John Damascene;[2] and he goes on to describe the assembly of the faithful, eagerly pressing during the sacred night to hear the praises of the Mother of God.[3]

How could Rome, so devout to Mary, allow herself to be outdone? On the testimony of St. Peter Damian, the whole people spent the glorious night in prayer, singing and visiting the different churches; and, according to several privileged persons enlightened from above, still greater, at that blessed hour, was the number of souls delivered from Purgatory by the Queen of the universe, and all visiting likewise the sanctuaries consecrated to her name.[4] But the most imposing of all demonstrations in the city was the memorable *litany* or procession, which dates back to the Pontificate of St. Sergius (687–701);[5] up to the second half of the sixteenth century it continued to express, as Rome alone knows how, the august visit our Lady received from her Son at the solemn moment of her departure from this world.

Two principal sanctuaries in the Eternal City represent, as it were, the residences or palaces of Mother and Son: the basilica of our Saviour on the Lateran and that of St. Mary on the Esquiline. As the latter rejoices in possessing the picture of the Blessed Virgin painted by St. Luke, the Lateran preserves in a special oratory, *holy of holies*, the picture *not made by hand of man* representing the form of our Saviour upon cedar-wood.[6] On the morning of the Vigil the Sovereign Pontiff, accompanied by the Cardinals, went barefoot, and, after seven genuflections, uncovered the picture of the Virgin's Son. In the evening, while the bell of *Ara cæli* gave from the Capitol the signal for the preparations prescribed

[1] Inter opera HILDEFONSI TOLET. De Assumptione B.M.V., Sermo iv.
[2] JOAN. DAMASC. in Dormitionem B.M.V., Homilia i.
[3] *Ibid.*, Homilia iii.
[4] PETR. DAM. Opusc. XXXIV. Disputat. De variis apparit. et miraculis, Cap. 3.
[5] Liber Pontific. in Sergio I.
[6] Imago SS. Salvatoris *acheropita*, quæ servatur in oratorio dicto *Sancta Sanctorum*.

by the city magistrates, the Lord Pope went to St. Mary Major, where, surrounded by his court, he celebrated First Vespers. At the beginning of the night the Matins with nine lessons were chanted in the same church.

Meanwhile an ever-growing crowd gathers on the piazza of the Lateran, awaiting the Pontiff's return. From all sides appear the various guilds of the arts and crafts, each led by its own head and taking up its appointed position. Around the picture of the Saviour, within the sanctuary, stand the twelve bearers who form its perpetual guard, all members of the most illustrious families, and near them are the representatives of the senate and of the Roman people.

But the signal is given that the papal retinue is redescending the Esquiline. Instantly lighted torches glitter on all sides, either held in the hand, or carried on the brancards of the corporations. Assisted by the deacons, the Cardinals raise on their shoulders the holy image, which advances under a canopy, escorted in perfect order by the immense multitude. Along the illuminated and decorated streets,[1] amid the singing of psalms and the sound of instruments, the procession reaches the ancient Triumphal Way, winds round the Coliseum, and, passing through the arches of Constantine and Titus, halts for a first Station on the Via Sacra, before the church called St. Mary Minor or *Nuova*.[2] In this church, while the second Matins with three lessons are being chanted in honour of the Mother, some priests wash, with scented water in a silver basin, the feet of her Son, our Lord, and then sprinkle the people with the water thus sanctified. Then the venerable picture sets out once more, crosses the Forum amidst acclamations, and reaches the church of St. Adrian; thence returning to mount the slopes of the Esquiline by the streets where lie the churches of that part—St. Peter-ad-Vincula, St. Lucy, St. Martin-on-the-hill, St. Praxedes—it at last enters the piazza of St. Mary Major.

[1] Hittorp. Ordo Rom.

[2] Now St. Frances of Rome.

Then the delight and the applause of the crowd are redoubled; all, men and women, great and little, as we read in a document of 1462,[1] forgetting the fatigue of a whole night spent without sleep, cease not till morning to visit and venerate our Lord and Mary. In this glorious basilica, adorned as a bride, the glorious Office of Lauds celebrates the meeting of the Son and the Mother and their union for all eternity.

Striking miracles often showed the divine pleasure in this manifestation of the people's faith and love. Peter the Venerable[2] and other reliable witnesses[3] mention the prodigy, annually renewed, of the torches burning throughout the whole night, and being found on the morrow to be of the same weight as on the eve. In the year 847, as the procession headed by St. Leo IV passed by the Church of St. Lucy, a monstrous serpent, which had lived in a cavern hard by to the continual terror of the inhabitants, took to flight and was never seen again. In gratitude for this deliverance an octave was added to the feast.[4] Four centuries later, in the pontificate of the heroic Gregory IX, when the sacred cortège stopped according to custom before the church of St. Mary Nuova, the partisans of the excommunicated Frederick II, occupying the tower of the Frangipani not far off, began to cry out: 'Here is the Saviour, let the Emperor come!' when suddenly the tower fell to the ground, crushing them under its ruins.[5]

But let us return to the great basilica where other recollections invite us. On another night we joyfully celebrated within its walls the birth of our Emmanuel. How ineffable are the divine harmonies! At the same hour, when for the first time Mary had pressed to her heart the Infant God in the stable, she herself now awakes in the arms of her Well-Beloved at the very height of heaven. The Church, who reads during this month the Books of Divine Wisdom, did well to select for to-night the Canticle of Canticles.

[1] Archivio della Compagnia di *Sancta Sanctorum*.
[2] PETR. VENERAB. De miraculis, II. XXX.
[3] MARANGONI, Istoria dell' Oratorio di *Sancta Sanctorum*, p. 127.
[4] Liber Pontific. in. Leone IV
[5] RAYNALD. ad an. 1239.

The Bishop of Meaux thus describes this death: 'The Most Holy Virgin gave up her soul without pain and without violence into the hands of her Son. It was not necessary for her love to exert itself by any extraordinary emotions. As the slightest shock causes the fully ripe fruit to drop down from the tree, so was this blessed soul culled, to be suddenly transported to heaven; thus the holy Virgin died by a movement of divine love: her soul was carried to heaven on a cloud of sacred desires. Therefore the holy angels said: *Who is she that goeth up . . . as a pillar of smoke of aromatical spices, of myrrh, and frankincense?*[1]—a beautiful and excellent comparison admirably explaining the manner of her happy, tranquil death. The fragrant smoke that we see rising up from a composition of perfumes is not extracted by force nor propelled by violence: a gentle, tempered heat delicately detaches it and turns it into a subtle vapour which rises of its own accord. Thus was the soul of the holy Virgin separated from her body: the foundations were not shaken by a violent concussion; a divine heat detached it gently from the body and raised it up to its Beloved.[2]

For a few hours that sacred body remained in our world, 'the treasure of the earth, soon to become the wonder of the heavens.'[3] Who could tell the sentiments of the august persons gathered by our Lord around His Mother, to render her in His name the last duties? An illustrious witness, Denis of Athens, reminded Timothy, who had been there present with him, of the discourses which, coming from hearts filled with the Holy Ghost, rose up as so many hymns to the Almighty Goodness, whereby our littleness had been divinized. There was James, the brother of the Lord, and Peter, the leader of the choir, and the Pontiffs of the Sacred College, and all the brethren who had come to contemplate the body which had given us life and had borne God; above them all, after the apostles, did Hierotheus distinguish

[1] Cant. iii. 6. [2] Bossuet, First Sermon on the Assumption.
[3] Dom Guéranger, Essai historique sur l'abbaye de Solesmes, suivi de la description de l'église abbatiale, avec l'explication des monuments qu'elle renferme, p. 113.

himself; for being ravished far from earth and from himself, he seemed to all like a divine cantor.[1]

But this assembly of men, in whom reigned the light of God, understood that they must carry out to the end the desires of her who even in death was still the humblest of creatures. Carried by the apostles, escorted by the angels of heaven and the saints of earth, the virginal body was borne from Sion to the valley of Gethsemani, where so often since that bleeding Agony our Lady had returned either in body or in heart. For a last time 'Peter, joining his venerable hands, gazed attentively at the almost divine features of the Mother of our Saviour; his glance, full of faith, sought to discover through the shades of death some rays of the glory wherewith the Queen of heaven was already shining'[2] John, her adopted son, cast one long, last, sorrowful look upon the Virgin's countenance, so calm and so sweet. The tomb was closed; earth was deprived for ever of the sight of which it was unworthy.

More fortunate than men, the angels, whose gaze could penetrate the marble monument, watched beside the tomb. They continued their songs until, after three days, the most holy soul of the Mother of God came down to take up her sacred body; then leaving the grave, they accompanied her to heaven. Let us too, then, have our hearts on high! Let us to-day forget our exile to rejoice in Mary's triumph; and let us learn to follow her by the odour of her sweet perfumes.

Let us make our own this ancient formula which was said at Rome over the assembled people, when about to start on the solemn *litany* we have described above.

PRAYER

Veneranda nobis, Domine, hujus est diei festivitas, in qua sancta Dei Genitrix mortem subiit temporalem; nec

It behoves us to honour, O Lord, the solemnity of this day, whereon the holy Mother of God suffered temporal death;

[1] Dionys. Areopagit. De divinis nominibus, cap. iii., § ii.
[2] Dom Guéranger, ubi supra.

tamen mortis nexibus deprimi potuit, quæ Filium tuum Dominum nostrum de se genuit incarnatum. Qui tecum.

yet she could not be held by the bonds of death, who of her own flesh brought forth our Lord, Thy Son, incarnate. Who liveth and reigneth with Thee.

MASS

Who is this King of glory? asked the keepers of the eternal gates on the day of Emmanuel's triumphant Ascension. Their question is twice repeated in the Psalm,[1] and a third time in Isaias, who cries out in the name of the heavenly citizens: *Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in His robe, walking in the greatness of His strength?*[2] In like manner do the angelic princes thrice express their admiration of the Virgin Mother. It is the sacred Canticle that tells us so. *Who is she that cometh forth as the morning rising?*[3] This first question, as St. Peter Damian says, refers to Mary's birth, which put an end to the night of sin.

Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices?[4] This is the expression of the angel's astonishment at the Virgin's incomparable life, with its uninterrupted progress in all the virtues, like the sweet smoke rising from the incense.

Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved?[5] Such, in the sight of the angels, was Mary rising from her tomb.

She had fulfilled her mission, accomplished the prophecy, crushed the head of the serpent. The blessed spirits who accompanied her cried out to the guardians of the heavenly ramparts, in the words of the triumphant Psalm: 'Open your gates!' So Judith, a type of Mary returning victorious, had cried: *Open the gates, for God is with us, who hath shown His power in Israel.*[6] The eternal gates were lifted up, and all the inhabitants of heaven, from the least to the greatest, went forth to

[1] Ps. xxiii. 8, 10.
[2] Isa. lxiii. 1.
[3] Cant. vi. 9.
[4] *Ibid.* iii. 6.
[5] *Ibid.* viii. 5.
[6] Judith xiii. 13.

meet the second Judith coming up from earth's lowly valley; and they rejoiced with far greater exultation than did Israel when David brought the figurative ark into the holy city.

Let us echo heaven's joy, and with our solemn Introit as a triumphal march, usher Mary into the true Jerusalem. The verse is taken from the forty-fourth Psalm, the *Epithalamium*, thus linking the chants of the holy Sacrifice with last night's lessons from the sacred Canticle.

INTROIT

Gaudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis: de cujus assumptione gaudent angeli, et collaudant Filium Dei.

Let us all rejoice in the Lord, celebrating a festival day in honour of the Blessed Virgin Mary, for whose Assumption the angels rejoice and give praise to the Son of God.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. ℣. Gloria Patri. Gaudeamus.

Ps. My heart hath uttered a good word: I speak my works to the King. ℣. Glory, etc. Let us all.

The following prayer asks for pardon and salvation through the intercession of the Mother of God. Its apparent want of harmony with the mystery of the feast might surprise us, did we not remember that it is only the second Collect for the day, in the Sacramentary; the first, which we have given above, said over the faithful at the beginning of the assembly, expressly declares that *Mary could not be held by the bonds of death.*

COLLECT

Famulorum tuorum, quæsumus Domine, delictis ignosce; ut, qui tibi placere de actibus nostris non valemus, Genitricis Filii tui Domini nostri intercessione salvemur. Qui tecum.

Pardon, we beseech Thee, O Lord, the sins of Thy servants; that we, who are not able to please Thee by our deeds, may be saved by the intercession of the Mother of Thy Son. Who liveth, etc.

EPISTLE

Lectio libri Sapientiæ.

Eccli. xxiv.

In omnibus requiem quæsivi, et in hæreditate Domini morabor. Tunc præcepit, et dixit mihi Creator omnium: et qui creavit me, requievit in tabernaculo meo, et dixit mihi: In Jacob inhabita, et in Israel hæreditare, et in electis meis mitte radices. Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea. Et radicavi in populo honorificato, et in parte Dei mei hæreditas illius, et in plenitudine sanctorum detentio mea. Quasi cedrus exaltata sum in Libano, et quasi cypressus in monte Sion. Quasi palma exaltata sum in Cades, et quasi plantatio rosæ in Jericho. Quasi oliva speciosa in campis, et quasi platanus exaltata sum juxta aquam in plateis. Sicut cinnamomum, et balsamum aromatizans odorem dedi: quasi myrrha electa dedi suavitatem odoris.

Lesson from the Book of Wisdom.

Eccli. xxiv.

In all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me; and He that made me rested in my tabernacle. And He said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in My elect. And so was I established in Sion, and in the Holy City likewise I rested, and my power was in Jerusalem: and I took root in an honourable people, and in the portion of my God His inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion: I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon and aromatic balm: I yielded a sweet odour like the best myrrh.

The Epistle we have just read is closely connected with the Gospel that is to follow. The rest that Mary sought is the better part, the repose of the soul in the presence of the King of Peace; and when a soul is thus full of peace, she forms the choicest part of her Lord's inheritance. No creature has attained so nearly as our Lady to the eternal, unchangeable peace of the ever-tranquil Trinity; hence no other has merited to become, in the same degree, the resting-place of God.

A soul occupied by active works cannot attain the perfection or the fruitfulness of one in whom our Lord takes His rest, because she is at rest in Him; for this is the nuptial rest. As the Psalm says: 'When the Lord shall give sleep to His beloved, then shall their fruit be seen.'

Let us, then, who became Mary's children on the day the Lord first rested in her tabernacle, understand these magnificent expressions of eternal Wisdom; for they reveal to us the glory of her triumph. The branch that sprang from the stock of Jesse bears the divine Flower on which rests the fulness of the Holy Ghost; but it has taken root also in the elect, into whose branches it passes the heavenly sap which transforms them and divinizes their fruit. These fruits of Jacob and of Israel—*i.e.*, the works of the ordinary Christian life or of the life of perfection—belong therefore to our Blessed Mother. Rightly, then, does Mary enter to-day upon her unending rest in the eternal Sion—the true holy city and glorified people—the Lord's inheritance. Her power will be established in Jerusalem, and the saints will for ever acknowledge that they owe to her the fulness of their perfection.

But the plenitude of Mary's personal merits far surpasses that of all the saints together. As the cedar of Libanus towers above the flowers of the field, far more does our Lady's sanctity, next to that of her divine Son, surpass the sanctity of every other creature. The Angelic Doctor says: 'The trees to which the Blessed Virgin is compared in this Epistle may be taken to represent the different orders of the blessed. This passage therefore means that Mary has been exalted above the angels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints, because she possesses all their merits united in her single person.'[1]

The Gradual is taken, as was the verse of the Introit, from the 44th Psalm. In it we sing those perfections of the Bride that have caused the King of kings to call

[1] THOM. AQUIN. Sermo in Assumpt. B.M.V.

her to Himself. The Alleluia verse tells us how the angelic army hailed the entrance of its Queen.

GRADUAL

Propter veritatem, et mansuetudinem, et justitiam, et deducet te mirabiliter dextera tua.

℣. Audi filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam.
Alleluia, alleluia.

℣. Assumpta est Maria in cœlum, gaudet exercitus Angelorum. Alleluia.

Because of truth, and meekness, and justice, and thy right hand shall conduct thee wonderfully.

℣. Hearken, O daughter, and see, and incline thy ear: for the King hath greatly desired thy beauty.
Alleluia, alleluia.
℣. Mary is assumed into heaven: the host of angels rejoiceth. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. x.

In illo tempore: Intravit Jesus in quoddam castellum: et mulier quædam Martha nomine excepit illum in domum suam, et huic erat soror nomine Maria, quæ etiam sedens secus pedes Domini audiebat verbum illius. Martha autem satagebat circa frequens ministerium: quæ stetit, et ait: Domine, non est tibi curæ quod soror mea reliquit me solam ministrare? dic ergo illi ut me adjuvet. Et respondens dixit illi Dominus: Martha, Martha, sollicita es, et turbaris erga plurima. Porro unum est necessarium. Maria optimam partem elegit, quæ non auferetur ab ea.

Sequel of the Holy Gospel according to Luke.

Ch. x.

At that time, Jesus entered into a certain town; and a certain woman named Martha received Him into her house: and she had a sister called Mary, who, sitting also at the Lord's feet, heard His word. But Martha was busy about much serving: who stood and said, Lord, hast Thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord answering said to her, Martha, Martha, thou art careful, and art troubled about many things: but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

To this Gospel the Roman Liturgy[1] formerly added, as the Greek and the Mozarabic still add, the following verses from another chapter of St. Luke: *As He spoke these things a certain woman from the crowd lifting up her voice said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God, and keep it.*[2]

The words thus added turned the people's thoughts towards our Lady; still the episode of Martha and Mary in the Gospel of the day remained unexplained. We will use the words of St. Bruno of Asti to express the reason tradition gives for the choice of this Gospel. 'These two women,' he says, 'are the leaders of the army of the Church, and all the faithful follow them. Some walk in Martha's footsteps, others in Mary's; but no one can reach our heavenly fatherland unless he follows one or the other. Rightly, then, have our fathers ordained that this Gospel should be read on the principal feast of our Lady, for she is signified by these two sisters. For no other creature combined the privileges of both lives, active and contemplative, as did the Blessed Virgin. Like Martha she received Christ—yea, she did more than Martha, for she received Him not only into her house, but into her womb. She conceived Him, gave Him birth, carried Him in her arms, and ministered to Him more frequently than did Martha. On the other hand, she listened, like Mary, to His words, and kept them for our sake, pondering them in her heart. She contemplated His humanity, and penetrated more deeply than all others into His Divinity. She chose the better part, which shall not be taken away from her.'[3]

'He,' continues St. Bernard, 'whom she received at His entrance into this poor world, receives her to-day at the gate of the Holy City. No spot on earth so worthy of the Son of God as the Virgin's womb: no throne in heaven so lofty as that whereon the Son of Mary places her in return. What a reception each gave to the other!

[1] Thomasii Capitulare Evangeliorum. [2] St. Luke xi. 27, 28.
[3] Bruno Ast. Homil. cxvii. in Assumpt. S.M.V.

It is beyond the power of expression, because beyond the reach of our thought. Who shall declare the generation of the Son and the Assumption of the Mother ?'[1]

In honour of both Mother and Son, let us put this lesson of the Gospel into practice in our lives. When our soul is troubled, like Martha, or distracted with many anxieties, let us always remember, as Mary did, that there is but one thing necessary. Our Lord alone, either in Himself or in His members, should be the one object of our thoughts.

Every human thing is of more or less importance in proportion to its relation to God's glory; we should value everything in this proportion, and then *the grace of God which surpasseth all understanding will keep our hearts and minds in Christ Jesus.*

To-day the Church on earth, represented by Martha, complains that she has been left alone to struggle and labour; but our Lord defends Mary, and confirms her in her choice of the better part. The angels are keeping a great feast in heaven; the offertory once more tells of their joy.

OFFERTORY

Assumpta est Maria in cœlum: gaudent angeli, collaudantes benedicunt Dominum. Alleluia.	Mary is assumed into heaven, the angels rejoice; praising together they bless the Lord. Alleluia.

We must not allow anything like regret or envy to cast a shadow over our hearts. Mary has finished her pilgrimage and left our earth; but now that she has entered into her glory, she still prays for us. So says the Secret.

SECRET

Subveniat, Domine, plebi tuæ Dei Genitricis oratio: quam etsi pro conditione carnis migrasse cognoscimus, in cœlesti	May the prayer of the Mother of God assist Thy people, O Lord; though we know her to have passed out of this

[1] Bern. in Assumpt. B.M.V., Sermo i.

gloria apud te pro nobis intercedere sentiamus. Per eumdem.

world, may we experience her intercession for us with Thee in the glory of heaven. Through the same Lord, etc.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: Et te in Assumptione beatæ Mariæ semper Virginis collaudare, benedicere et prædicare. Quæ et Unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cœli cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, Sanctus, Sanctus.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father Almighty, eternal God: and that we should praise, bless and glorify Thee on the Assumption of the blessed Mary ever a Virgin, who by the overshadowing of the Holy Ghost conceived Thy only begotten Son, and the glory of her Virginity still remaining, brought forth to the world the Eternal Light, Jesus Christ our Lord. By whom the angels praise Thy majesty, the Dominations adore it, the Powers tremble before it; the heavens and the heavenly Virtues, and the blessed Seraphim with common jubilee glorify it. Together with whom we beseech Thee that we may be admitted to join our humble voices, saying: *Holy! Holy! Holy!*

If you loved Me, said our Lord to His disciples when about to leave them, *you would indeed be glad because I go to the Father.* Let us who love our Lady be glad because she goes to her Son, and as we sing in the Communion anthem, the better part is hers for ever.

COMMUNION

Optimam partem elegit sibi Maria: quæ non auferetur ab ea in æternum.

Mary hath chosen for herself the best part: which shall not be taken from her for ever.

The sacred Bread, for which we are indebted to Mary, remains always with us. May it, through her intercession, preserve us from all evils !

POSTCOMMUNION

Mensæ cœlestis participes effecti, imploramus clementiam tuam, Domine Deus noster; ut, qui Assumptionem Dei Genitricis colimus, a cunctis malis imminentibus, ejus intercessione liberemur. Per eumdem.

Having been made partakers of a heavenly banquet, we implore Thy mercy, O Lord our God: that we who celebrate the Assumption of the Mother of God, may by her intercession be delivered from all threatening evils. Through the same Lord, etc.

SECOND VESPERS

The antiphons, psalms, capitulum, hymn, and versicle are the same as at First Vespers, *page* 360.

ANTIPHON OF THE MAGNIFICAT

Hodie Maria Virgo cœlos ascendit: gaudete, quia cum Christo regnat in æternum.

This day the Virgin Mary went up to heaven: rejoice that she reigneth for ever with Christ.

In all the churches of France there takes place to-day the solemn procession which was instituted in memory of the vow whereby Louis XIII dedicated the most Christian Kingdom to the Blessed Virgin.

By letters given at Saint-Germain-en-Laye, February 10, 1638, the pious king consecrated to Mary his person, his kingdom, his crown, and his people. Then he continued: 'We command the Archbishop of Paris to make a commemoration every year, on the Feast of the Assumption, of this decree at the High Mass in his cathedral; and after Vespers on the said day let there be a procession in the said church, at which the royal associations and the corporation shall assist, with the same ceremonies as in the most solemn processions.

We wish the same to be done also in all churches, whether parochial or monastic, in the said town and its suburbs, and in all the towns, hamlets, and villages of the said diocese of Paris. Moreover, we exhort and command all the archbishops and bishops of our kingdom to have Mass solemnly celebrated in their cathedrals and in all churches in their dioceses; and we wish the Parliaments and other royal associations and the principal municipal officers to be present at the ceremony. We exhort the said archbishops and bishops to admonish all our people to have a special devotion to the holy Virgin, and on this day to implore her protection, so that our Kingdom may be guarded by so powerful a patroness from all attacks of its enemies, and may enjoy good and lasting peace; and that God may be so well served and honoured therein, that both we and our subjects may be enabled happily to attain the end for which we were created; for such is our pleasure!'

Thus was France again proclaimed Mary's kingdom. Within a month after the first celebration of the feast, according to the royal prescriptions, the Queen, after twenty years' barrenness, gave birth on September 5, 1638, to Louis XIV. This prince also consecrated his crown and sceptre to Mary. The Assumption, then, will always be the national feast of France, except for those of her sons who celebrate the anniversaries of revolutions and assassinations.

The following are the special prayers said every year, until the fall of the monarchy, in fulfilment of the vow of Louis XIII. We give the original text of the Collect:

ANTIPHON

Sub tuum præsidium confugimus, sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.	We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and Blessed Virgin.

℣. Deus judicium tuum regi da, et justitiam tuam filio regis.

℟. Judicare populum tuum in justitia, et pauperes tuos in judicio.

℣. Give to the king Thy judgment, O God; and to the king's son Thy justice.

℟. To judge Thy people with justice: and Thy poor with judgment.

PRAYER

Deus, regum et regnorum rex, moderator et custos, qui Unigenitum Filium tuum, Beatissimæ Virginis Mariæ filium, et ei subjectum esse voluisti, famuli tui christianissimi Francorum regis, fidelis populi et totius regni sui vota, secundo favore prosequere, et qui ejusdem se Virginis imperio mancipant, et ipsius servituti devota sponsione consecrant, perennis in vita tranquillitatis ac pacis et æternæ libertatis in cœlo præmia consequantur. Per eumdem.

O God of kings and of kingdoms, the King and Guide and Protector, who didst will Thy only begotten Son to be the Son of the Blessed Virgin Mary, and to be subject to her; graciously regard the prayers of Thy servant the most Christian king of the Franks, of his faithful people, and of all his kingdom. They have put themselves under the rule of that Blessed Virgin and consecrated themselves by vow to her service. May they obtain in reward perpetual tranquillity and peace in this life and everlasting liberty in heaven.

We must not forget that Hungary was similarly consecrated to the holy Mother of God by its first king, St. Stephen. From that time the Hungarians called the Feast of the Assumption the 'Day of the great Queen,' *Dies magnæ Dominæ*. Our Lady recompensed the piety of the *apostolic* king by calling him, on August 15, 1038, to exchange his earthly for a heavenly crown; we shall find his feast in the cycle on September 2.

In the sixteenth century the Lutherans in several places continued to celebrate the Assumption of our Lady, even after they had apostatized, because the people would not give up the feast. Many of the churches of Germany, as we learn from their breviaries and missals, were accustomed to celebrate Mary's triumph for thirty days by canticles and assemblies.

Let us offer to Mary a garland of liturgical pieces on this day of her triumph. We could find nothing better to commence with than these beautiful and fragrant flowers produced by Gaul in early times. They are taken from the Mass of January 16, in which our forefathers celebrated both the Maternity and the triumph of our Lady.

MISSA IN ADSUMPTIONE S. M. M. D. N.

Generosæ diei Dominicæ Genitricis inexplicabile Sacramentum, tanto magis præconabile, quantum est inter homines Assumptione Virginis singulare. Apud quem vitæ integritas obtinuit Filium; et mors non invenit par exemplum. Nec minus ingerens stuporem de transitu, quam exultatione ferens unico beata de partu. Non solum mirabilis pignore, quod fide concepit; sed translatione prædicabilis, qua migravit. Speciali tripudio, affectu multimodo, fideli voto, fratres dilectissimi, corde deprecemur attento: ut ejus adjuti muniamur suffragio; quæ fœcunda Virgo, beata de partu, clara de merito, felix prædicatur abscessu: obsecrantes misericordiam Redemptoris nostri: ut circumstantem plebem illuc dignetur introducere; quo Beatam Matrem Mariam, famulantibus Apostolis, transtulit ad honorem. Quod ipse præstare dignetur qui cum Patre et Spiritu Sancto vivit et regnat Deus in sæcula.

Ineffable is the mystery of this glorious day sacred to the Mother of our Lord; yet it is meet that we praise it exceedingly, for it has been made singularly honourable by the Assumption of the Virgin. In this mystery we see virginity bearing a Son, and a death that never found its like. Her passing away was no less wonderful than her child-bearing had been joyful. Admirable in conceiving her Son by her faith, she was admirable also in her passage to God. With special joy and increased love, with faithful prayer and attentive heart, let us, beloved brethren, call upon Mary: that we may be aided and protected by her intercession, while we proclaim her a fruitful Virgin and a happy Mother, glorious in merits, and blessed in her death. Let us beseech our merciful Redeemer to deign to lead the people here present to the heaven whereunto He gloriously assumed His blessed Mother Mary, while the Apostles stood around her. May He deign to grant us this grace who with the Father and the Holy Ghost liveth and reigneth God for ever and ever.

COLLECTIO POST NOMINA

Habitatorem Virginalis hospitii, Sponsum beati thalami, Dominum tabernaculi, Regem Templi, qui eam innocentiam contulit Genitrici, qua dignaretur incarnata Deitas generari: quæ nihil sæculi conscia, tantum precibus mens attenta, tenuit puritatem in moribus, quam perceperat Angeli benedictione, visceribus: nec per Assumptionem de morte sensit inluviem: quæ vitæ portavit Auctorem: fratres karissimi, fusis precibus Dominum imploremus: ut ejus indulgentia illuc defuncti liberentur a tartaro; quo Beatæ Virginis translatum corpus est de sepulchro. Quod ipse præstare dignetur qui in Trinitate perfecta vivit.

Let us beseech the divine Guest of the Virgin's womb, the Spouse of the sacred nuptial chamber, the Lord of the Tabernacle, the King of the Temple, who bestowed such innocence upon His Mother that His Deity deigned to take flesh and be born of her. She knew nothing of the world; and with her mind fixed upon prayer, she showed forth in her manners that purity which she had conceived at the angel's greeting; and by her Assumption she was preserved from the corruption of death, she who had borne the Author of life. Yea, dearly beloved brethren, let us earnestly beseech our Lord, that in His mercy He would save the souls of the dead from hell and bring them to that place whither the body of the Blessed Virgin was translated. May He deign to hear our prayer who liveth in perfect Trinity.

CONTESTATIO

Dignum et justum est, omnipotens Deus, nos tibi magnas merito gratias agere, tempore celeberrimo, die præ cæteris honorando. Quo fidelis Israhel egressus est de Ægypto. Quo Virgo Dei Genitrix de mundo migravit ad Christum. Quæ nec de corruptione suscepit contagium; nec resolutionem pertulit in sepulchro, pollutione libera, germine gloriosa, assumptione secura, Paradiso dote prælata, nesciens damna de coitu, sumens vota de fructu, non subdita dolori per partum, non labori per transitum, nec vita voluntate,

It is right and just, O Almighty God, that we duly give Thee great thanks at this glorious season, on this most venerable day, whereon the faithful Israel came forth from Egypt; whereon the Virgin Mother of God passed from this world to Christ. She knew no corruption in life, no dissolution in the tomb; for she was free from all stain of sin, glorious by her divine Offspring; and being set free by her Assumption, she was made Queen of Paradise for her dower. Ever a spotless Virgin, she was filled with joy

nec funus solvitur vi naturæ. Speciosus thalamus, de quo dignus prodit Sponsus, lux gentium, spes fidelium, prædo dæmonum, confusio Judæorum: vasculum vitæ; tabernaculum gloriæ, templum cœleste: cujus juvenculæ melius prædicantur merita; cum veteris Evæ conferuntur exempla.

Siquidem ista mundo vitam protulit; illa legem mortis invexit. Illa prævaricando, nos perdidit; ista generando, salvavit. Illa nos pomo arboris in ipsa radice percussit; ex hujus virga flos exiit, qui nos odore reficeret, fruge curaret. Illa maledictione in dolore gebnerat: ista benedictionem in salute confirmat. Illius perfidia serpenti consensit, conjugem decepit, prolem damnavit; hujus obedientia Patrem conciliavit, Filium meruit, posteritatem absolvit. Illa amaritudinem pomi suco propinat; ista perennem dulcedinem Nati fonte desudat. Illa acerbo gustu natorum dentes deterruit; hæc suavissimi panis blandimenti cibo formavit: cui nullus deperet, nisi qui de hoc pane saturare fauce fastidit. Sed jam veteres gemitus in gaudia nova vertamus.

by the fruit of her womb. She knew no pain in childbirth, no sorrow in death. Her life and her death were above the laws of nature. She was the loveliest of bridal chambers whence came forth the noblest of bridegrooms, He who is the light of the nations, the hope of the faithful, the spoiler of the demons, and the shame of the Jews. She was a vessel of light, a tabernacle of glory, a heavenly temple. Now, the better to proclaim the merits of this Virgin, let us compare her life with that of the first Eve.

Mary brought forth life for the world, and Eve brought upon it the law of death. She by her sin ruined us, Mary by her divine Child saved us. Eve poisoned our very root by the fruit of the tree; Mary is the branch whence springs the flower that refreshed us with its fragrance and healed us by its fruit. Under the curse Eve brings forth her children in sorrow, Mary gives us blessing and salvation. Faithless Eve yielded to the serpent, deceived her husband, and ruined her children; Mary by her obedience appeased the Father's wrath, merited to have God for her Son, and saved her posterity. Eve gave us to drink the juice of a bitter fruit, Mary pours upon us unending sweetness from its fountain-head, her Son. Eve's bitter apple set her children's teeth on edge, our Lady has made us the sweetest bread for our food; near her none can perish unless he disdain to feast upon this bread. But let us turn from mourning past evils to our present joy.

Ad te ergo revertimur Virgo fœta, Mater intacta, nesciens virum, puerpera, honorata per Filium non polluta. Felix, per quam nobis inspirata gaudia successerunt. Cujus sicut gratulati sumus ortu, tripudiavimus partu; ita glorificamur in transitum. Parum fortasse fuerat si te Christus solo sanctificasset introitu; nisi etiam talem Matrem adornasset egressu. Recte ab ipso suscepta es in Assumptione feliciter; quem pie suscepisti conceptura per fidem: ut quæ terræ non eras conscia, non teneret rupes inclusa.

To thee, then, we return, O fruitful Virgin, spotless Mother, Maiden not knowing man, ennobled not polluted by thy Son. O happy one! the joy thou didst conceive thou hast transmitted to us. We were glad at thy birth, we exulted at thy pure delivery, and in like manner we glory in thy passing. It were a small thing that Christ sanctified thee at thine entrance into the world, had he not also honoured thee, O worthy Mother, at thy departure hence. Justly then did thy Son joyfully receive thee in thy Assumption, for thou didst lovingly receive Him when thou didst conceive Him by faith. Thou knewest nought of earth's bonds, how could that rocky tomb hold thee prisoner?

Vere diversis insolis anima redempta: cui Apostoli sacrum reddunt obsequium, angeli cantum, Christus amplexum, nubis vehiculum, Assumptio Paradisum, inter choros Virginum gloria principatum. Per Christum Dominum nostrum. Cui Angeli atque Archangeli.

O soul redeemed amidst unwonted marvels! The Apostles pay thee the last sacred duties; the angels sing thy praises; Christ welcomes thee with His embrace; a cloud is thy chariot; thou art assumed into Paradise, there to reign in glory as Queen of the choirs of Virgins. Through Christ our Lord, to whom the angels and archangels, etc.

In the Ambrosian Liturgy the preface for the Mass of the Vigil is composed of the very same words as the Roman Collect said in the great procession described above. We will borrow the two following antiphons from the Mass of the day:

CONFRACTORIUM

Lætare Virgo, Mater Christi, stans a dextris ejus in ves-

Rejoice, O Virgin, Mother of Christ, standing at His right

titu deaurato, circumamicta jucunditate.

hand in a vesture of gold, surrounded with delights.

TRANSITORIUM

Magnificamus te, Dei Genitrix; quia ex te natus est Christus, salvans omnes, qui te glorificant. Sancta Domina, Dei Genitrix, sanctificationes tuas transmitte nobis.

We extol thee, O Mother of God; for from thee was born Christ, saving all who glorify thee. O holy Lady, Mother of God, give unto us thy sanctifying graces.

The Mozarabic Liturgy gives us these pieces from the Vespers of the feast:

LAUDA

Virgo Israel, ornare tympanis tuis.

℟. Et egredere in choro psallentium.

℣. Beata es Regina, quæ prospicis quasi lumen.

℟. Et egredere.

Dominus sit semper vobiscum.

℟. Et cum spiritu tuo.

O Virgin of Israel, be ready with thy timbrels.

℟. And go forth with a choir of singers.

℣. Blessed art thou, O Queen, who risest as the light.

℟. And go forth.

May the Lord be ever with you.

℟. And with thy spirit.

SONO

Dominus Deus cœli benedicat tibi: honor regni David in manu tua.

℟. Et adorabunt coram te filii multarum gentium. Alleluia.

℣. Audi, filia Sion, quia exaltata es, et facies tua fulget in templo Dei: Sol justitiæ ingressu tuo orietur.

℟. Et adorabunt.

Dominus sit.

℟. Et cum.

May the Lord God of heaven bless thee: the honour of David's kingdom is in thy hands.

℟. And the sons of many nations shall adore before thee. Alleluia.

℣. Hearken, O daughter of Sion, for thou art exalted, and thy countenance shineth in the temple of God: the Sun of Justice riseth up at thine entrance.

℟. And the sons.

May the Lord.

℟. And with.

ANTIPHONA

Benedicta tu Deo altissimo, præ omnibus mulieribus.

℟. Propter hoc non discedet laus tua ab ore hominum usque in sæculum.

℣. Non det in commotionem pedem tuum: neque dormiet qui custodit te.

℟. Propter.

℣. Gloria et honor Patri, et Filio, et Spiritui Sancto in sæcula sæculorum. Amen.

℟. Propter.
Dominus sit.
℟. Et cum.

Blessed art thou by the Most High God above all women.

℟. Wherefore thy praise shall not depart out of the mouth of men for ever.

℣. He shall not suffer thy foot to be moved, neither shall He slumber that keepeth thee.

℟. Wherefore.

℣. Glory and honour be to the Father, and to the Son, and to the Holy Spirit for ever and ever. Amen.

℟. Wherefore.
May the Lord.
℟. And with.

LAUDA

Rami mei rami honoris et gratiæ. Alleluia.

℟. Ego quasi vitis fructificavi suavitatem odoris. Alleluia, alleluia, alleluia, alleluia.

℣. Ego autem, sicut oliva fructifera in domo Domini, sperabo in misericordia Dei mei in æternum, et in sæculum sæculi.

℟. Ego quasi.

℣. Gloria et honor Patri.

℟. Ego quasi.

My branches are branches of honour and grace. Alleluia.

℟. As the wine I have brought forth a pleasant odour. Alleluia, alleluia, alleluia, alleluia.

℣. But I, as a fruitful olive-tree in the house of the Lord, will hope in the mercy of my God for ever, yea, for ever and ever.

℟. As the vine.

℣. Glory and honour be to the Father.

℣. As the vine.

ORATIO

Hæc est, Domine Deus, gloriosa illa Virgo Maria, quæ hodie a convalle lachrymarum et mundi deserto cognoscitur superassumi incumbens super dilectum Unigenitum tuum, Filiumque suum loco videlicet inenarrabili: cujus vero quasi

Behold, O Lord God, the glorious Virgin Mary, who from the valley of tears and the desert of this world is known to have been taken up this day, leaning upon her Beloved, thine only begotten Son and her Son, even to an unspeak-

signaculum et monile detegitur pretiosum, dum unius naturæ illud corpus confitemur Dominicum istius inlibatæ genitricis a Divinitate assumptum. Proinde quæsumus, ineffabilis summe Deus, ut illic extendatur nostra intentio, quo per fortem dilectionem hodie præcessit digna suffragatrix pro nobis ac beatissima Virgo.

℟. Amen.

Per misericordiam tuam, Deus noster, qui es benedictus, et vivis, et omnia regis in sæcula sæculorum.

℟. Amen.

able height. We show, as it were, her special seal and most precious jewel, when we confess the unity of nature between the Immaculate Mother and the human Body taken of her by the Divinity. Therefore we beseech Thee, O ineffable, Most High God, that thither all our energy may turn, whither on this day precedes us in her mighty love, our worthy advocate, the most Blessed Virgin.

℟. Amen.

Through Thy mercy, O our God, who art blessed, who livest and rulest all things for ever and ever.

Amen.

The Greeks offer us this graceful composition, the first eight stanzas of which are set to the eight musical tones, while the ninth returns to the first, thus making all the modes sing the triumph of Mary.[1]

IN OFFICIO VESPERTINO

Divinæ majestatis nutu, undecumque deiferi apostoli nubium sublati culmine,

Ad metam ubi pervenerunt, immaculatum vas tuum, vitæ principium, summa veneratione salutarunt.

At illæ sublimissimæ cœlorum potestates, cum suo Domino accedentes, Dei capax et illibatum corpus occursu honorabant, tremore corripiebantur, tum ad supernas sedes procedebant.

By the will of the Divine Majesty, the God-bearing Apostles were taken up from all parts and borne upon the clouds;

Having reached their destination, they salute with deepest veneration thy immaculate body.

But the most high powers of heaven, coming with their Lord, honoured with their company the spotless body which had held God; they were seized with trembling as they returned to the heavenly mansions.

[1] J. B. Pitra, Analecta Spicilegio Solesmensi, parata I. lxx. ex Anthologio.

Et arcana voce clamabant superioribus agminum ducibus: Ecce universi mundi regina, mater Dei accedit.

Tollite portas, inque superna recipite eam, lucis uti perpetuæ matrem.

Per ipsam enim mortalium omnium salus facta est, in quam dirigere oculos non possumus.

Ipsi namque dari dignum præmium nequit; ejus enim præstantia omnem superat cogitatum.

Idciro intemerata Deipara, semper cum vivifico rege et filio vivens, intercede continuo, ut circummunias et salves ab omni inimico impetu juventutem tuam. In te enim tutelam possidemus.

Te per sæcula in splendoribus, beatam dicentes.

With mysterious voice they cried to the chiefs of the heavenly hosts: Behold the Queen of the universe, the Mother of God approaches.

Lift up your gates and receive her into the highest places, as the Mother of eternal light.

The salvation of all mankind was wrought through her, upon whom we cannot fix our gaze.

No condign honour can be given to her, for her excellence surpasses all thought.

Wherefore, O Immaculate Mother of God, ever living with the King of life, thy Son, intercede for us unceasingly, so as to protect and save from every attack of the enemy the youth who are thine, for in thee we have our defence.

Thee we proclaim blessed in the eternal splendours.

Let us now gather from the Chaldean chants:

IN ASSUMPTIONE V. MARIÆ

Matrem Domini angelorum hominumque labia hominis laudare non sufficiunt, quam nec homines plane mente assequuntur, nec angeli sat perspiciunt:

Mirandam in vita mortali, stupendam in morte vitali.

Vivens mundo mortua fuit, moriens mortuos exsuscitavit.

Ad ipsam apostoli properant e longinquis, angeli descendunt e superis, honoris causa debiti.

The lips of man are not worthy to praise the Mother of the Lord of angels and of men, for neither can men understand her, nor angels know her sufficiently:

Admirable in her mortal life, marvellous in her life-giving death, living she was dead to the world, dying she raised the dead to life. The apostles hasten to her from distant lands, the angels descend from on high, to pay her honour due.

Virtutes invicem cohortantur, Principatus ut flammeæ nubes exspatiantur, lætantur Dominationes, Potestates tripudiant.

Throni laudem ingeminant; Seraphim clamantibus: Beatum o corpus gloriæ; dum Cherubim illam cantibus extollunt inter ipsos procedentem.

Æthera, nubes, ipsi se submittunt; tonitrua plaudunt, collaudantia Filium; pluvia et ros uberibus ejus æmulantur:

Siquidem virentia pascunt, hæc autem virentium Dominum enutrivit.

The Virtues animate each other, the Principalities come forward like flaming clouds, the Dominations rejoice, the Powers exult.

The Thrones redouble their praise: while the Seraphim cry out: O blessed and glorious body; and the Cherubim extol her with their songs, as she passes through their midst.

The sky and the clouds bend down before her; the thunder claps, praising her Son; the rain and the dew envy her breasts: for they indeed nourish the plants, but she fed the Lord of the plants.

Ralph of Tongres, who wrote in the fourteenth century *of the observance of the canons in the Offices of the Church*, points out the following hymn as used in his time for to-day's feast:[1]

HYMN

O quam glorifica luce coruscas,
Stirpis Davidicæ regia proles:
Sublimis residens Virgo Maria,
Supra cœligenas ætheris omnes.

Oh, with what glorious light thou dost shine, royal daughter of David's race: seated on high, O Virgin Mary, above all the dwellers in heaven.

Tu cum virgineo mater honore,
Angelorum Domino pectoris aulam
Sacris visceribus casta parasti;
Natus hinc Deus est corpore Christus.

Thou with thy virginal honour art Mother; a home in thy heart for the Lord of the angels, thou, pure one, didst prepare in thy sacred womb; the Christ born of thee is God in the flesh.

Quem cunctus venerans orbis adorat,
Cui nunc rite genu flectitur omne:
A quo te, petimus, subveniente,
Abjectis tenebris, gaudia lucis.

'Tis He whom the whole world doth trembling adore, He before whom each knee rightly bends; from Him we implore, by thy intercession, the dispelling of darkness, the joys of light.

[1] RADULPH. De canon. observ., Prop. xiii.

Hoc largire, Pater luminis omnis,
Natum per proprium, Flamine sacro:
Qui tecum nitida vivit in æthra,
Regnans, ac moderans sæcula cuncta.
Amen.

This do Thou grant, O Father of light, through Thine own Son, in the Holy Spirit: who liveth with Thee in the glittering heavens, reigning and governing all the ages.
Amen.

Let us conclude with this sweet Sequence:

SEQUENCE

Affluens deliciis,
David regis filia,
Sponsi fertur brachiis
Ad cœli sedilia:
Et amica properat
Sponsum, quo abierat,
Quærens inter lilia.

Flowing with delights the daughter of King David is borne in the Bridegroom's arms to the heavenly thrones; the beloved hastens, seeking the Spouse among the lilies whither He had gone.

Hodie cubiculum
Regis Hester suscipit,
Sedare periculum,
Quod hostilis efficit
Aman instans fraudibus,
Peccati rudentibus
Mundo mortem conficit.

To-day the chamber of the King opens to Esther seeking to avert the danger brought about by her enemy Aman, eager with his deceits, who prepares death for the world with the ropes of sin.

Per cœli palatia
Cuncta transit ostia
Intra regis atria,
Ubi sceptrum aureum,
Christum, os virgineum
Osculatur hodie,
Ut sit pax Ecclesiæ.

She traverses the mansions of heaven, passing through all the doors, into the court of the King: there to-day her virginal mouth kisses the golden sceptre Christ, that peace may be given to the Church.

Vox Rachelis in Rama
Hic auditur: sed drama
Tibi dulce canitur,
Ubi te amplectitur
Sponsus, et alloquitur,
Quo beata frueris
Plusquam cunctis superis.

Here in Rama the voice of Rachel is heard: there sweet music is sung to thee, where the Spouse embraces thee and converses with thee; the Spouse whom thou, O blessed one, enjoyest more than all the heavenly citizens.

Te transmittit hodie
Tellus cœli curiæ,
David regis Thecuitem,
Helisæi Sunamitem,
Ut fugati revocemur,
Et prostrati suscitemur
Ad æterna gaudia,
Ubi es in gloria.
Amen.

To-day our earth sends thee to the heavenly court, as the wise woman of Thecua to King David, as the Sunamitess to Eliseus, that we exiles may be called home, we who are cast down may be raised up even to the eternal joys, where thou art in glory.
Amen.

Thou didst taste death, O Mary! But that death, like the sleep of Adam at the world's beginning, was but an ecstasy leading the Bride into the Bridegroom's presence. As the sleep of the new Adam on the great day of salvation, it called for the awakening of resurrection. In Jesus Christ our entire nature, soul and body, was already reigning in heaven; but as in the first paradise, so in the presence of the Holy Trinity, it *was not good for man to be alone.*[1] To-day at the right hand of Jesus appears the new Eve, in all things like to her Divine Head, in His vesture of glorified flesh: henceforth nothing is wanting in the eternal paradise.

O Mary, who, according to the expression of thy devout servant John Damascene, hast made death blessed and happy,[2] detach us from this world, where nothing ought now to have a hold on us. We have accompanied thee in desire; we have followed thee with the eyes of our soul, as far as the limits of our mortality allowed; and now, can we ever again turn our eyes upon this world of darkness? O Blessed Virgin, in order to sanctify our exile and help us to rejoin thee, bring to our aid the virtues whereby, as on wings, thou didst soar to so sublime a height. In us, too, they must reign; in us they must crush the head of the wicked serpent, that one day they may triumph in us. O day of days, when we shall behold not only our Redeemer, but also the Queen who stands so close to the Sun of Justice as even to be clothed therewith, eclipsing with her brightness all the splendours of the saints!

[1] Gen ii. 18. [2] Joan. Damasc. in Dormit. B.M.V., Homil. i.

The Church, it is true, remains to us, O Mary, the Church who is also our Mother, and who continues thy struggle against the dragon with its seven hateful heads. But she, too, sighs for the time when the wings of an eagle will be given her, and she will be permitted to rise like thee from the desert and to reach her Spouse. Look upon her passing, like the moon, at thy feet, through her laborious phases; hear the supplications she addresses to thee as Mediatrix with the divine Sun; through thee may she receive light; through thee may she find favour with Him who loved thee, and clothed thee with glory and crowned thee with beauty.

AUGUST 16

SAINT JOACHIM

CONFESSOR, FATHER OF THE BLESSED VIRGIN MARY

FROM time immemorial the Greeks have celebrated the feast of St. Joachim on the day following our Lady's birthday. The Maronites kept it on the day after the Presentation in November, and the Armenians on the Tuesday after the Octave of the Assumption of the Mother of God. The Latins at first did not keep his feast. Later on it was admitted and celebrated sometimes on the day after the Octave of the Nativity, September 16, sometimes on the day following the Conception of the Blessed Virgin, December 9. Thus both East and West agreed in associating St. Joachim with his illustrious daughter when they wished to do him honour.

About the year 1510, Julius II placed the feast of the grandfather of the Messias upon the Roman Calendar with the rank of double major; and remembering that family, in which the ties of nature and of grace were in such perfect harmony, he fixed the solemnity on March 20, the day after that of his son-in-law, St. Joseph. The life of the glorious patriarch resembled those of the first fathers of the Hebrew people; and it seemed as though he were destined to imitate their wanderings also, by continually changing his place upon the sacred cycle.

Hardly fifty years after the Pontificate of Julius II the critical spirit of the day cast doubts upon the history of St. Joachim, and his name was erased from the Roman breviary. Gregory XV, however, re-established his feast in 1622 as a double, and the Church has since continued to celebrate it. Devotion to our Lady's father continuing to increase very much, the Holy See

was petitioned to make his feast a holiday of obligation, as it had already made that of his spouse, St. Anne. In order to satisfy the devotion of the people without increasing the number of days of obligation, Clement XII in 1738 transferred the feast of St. Joachim to the Sunday after the Assumption of his daughter, the Blessed Virgin, and restored to it the rank of double major.

On August 1, 1879, the Sovereign Pontiff, Leo XIII, who received the name of Joachim in baptism, raised both the feast of his glorious patron and that of St. Anne to the rank of doubles of the second class.

The following is an extract from the decree *Urbi et Orbi*, announcing this decision with regard to the said feasts: 'Ecclesiasticus teaches us that we ought to praise our fathers in their generation; what great honour and veneration ought we then to render to St. Joachim and St. Anne, who begot the Immaculate Virgin Mother of God, and are on that account more glorious than all others.'

'By your fruits are you known,' says St. John Damascene; 'you have given birth to a daughter who is greater than the angels and has become their Queen.'[1] Now since, through the divine mercy, in our unhappy times the honour and worship paid to the Blessed Virgin is increasing in proportion to the increasing needs of the Christian people, it is only right that the new glory which surrounds their blessed daughter should redound upon her happy parents. May this increase of devotion towards them cause the Church to experience still more their powerful protection.

MASS

Prayer is good with fasting and alms more than to lay up treasures of gold.[2] Far better than Tobias did Joachim experience the truth of the Archangel's word. Tradition says that he divided his income into three parts: the first for the Temple, the second for the poor,

[1] J. Damasc. Oratio I. de V.M. Nativit. [2] Tobias xii. 8.

and the third for his family. The Church, wishing to honour Mary's father, begins by praising this liberality, and also his justice which earned him such great glory.

INTROIT

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

Ps. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.

Gloria Patri. Dispersit.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

Ps. Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments.

Glory, etc. He hath.

MOTHER OF GOD: such is the title which exalts Mary above all creatures; but Joachim, too, is ennobled by it; he alone can be called, for all eternity, *Grandfather of Jesus*. In heaven, even more than on earth, nobility and power go hand in hand. Let us, then, with the Church, become humble clients of one so great.

COLLECT

Deus, qui præ omnibus Sanctis tuis beatum Joachim Genitricis Filii tui patrem esse voluisti: concede, quæsumus; ut cujus festa veneramur, ejus quoque perpetuo patrocinia sentiamus. Per eumdem Dominum.

O God, who before all Thy saints wert pleased that blessed Joachim should be the father of her who bore Thy Son, grant, we beseech Thee, that we may ever experience his patronage, whose festival we venerate. Through the same Lord, etc.

EPISTLE

Lectio libri Sapientiæ.

Eccli. xxxi.

Beatus vir qui inventus est sine macula: et qui post aurum non abiit, nec speravit in pecunia et thesauris.

Lesson from the Book of Wisdom.

Eccli. xxxi.

Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor

Quis est hic, et laudabimus eum? Fecit enim mirabilia in vita sua. Qui probatus est in illo et perfectus est, erit illi gloria æterna: qui potuit transgredi, et non est transgressus: facere mala, et non fecit. Ideo stabilita sunt bona illius in Domino, et eleemosynas illius enarrabit omnis ecclesia sanctorum.

in treasures. Who is he, and we will praise him? For he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the Church of the saints shall declare his alms.

Joachim's wealth, like that of the first patriarchs, consisted chiefly in flocks and herds. The holy use he made of it drew down God's blessing upon it. But the greatest of all his desires heaven seemed to refuse him. His holy spouse Anne was barren. Amongst all the daughters of Israel expecting the Messias, there was no hope for her. One day the victims Joachim presented in the Temple were contemptuously rejected. Those were not the gifts the Lord of the Temple desired of him; later on, instead of lambs from his pastures, he was to present the mother of the Lamb of God, and His offering would not be rejected.

This day, however, he was filled with sorrow and fled away without returning to his wife. He hastened to the mountains where his flocks were at pasture; and living in a tent, he fasted continually, for he said: 'I will take no food till the Lord my God look mercifully upon me; prayer shall be my nourishment.'

Meanwhile Anne was mourning her widowhood and her barrenness. She prayed in her garden as Joachim was praying on the mountain.[1] Their prayers ascended at the same time to the Most High, and He granted them their request. An angel of the Lord appeared to each of them and bade them meet at the Golden Gate; and soon Anne could say: 'Now I know that the Lord hath

[1] EPIPHAN. Oratio de laudibus Virg.

greatly blessed me. For I was a widow and I am one no longer, and I was barren, and lo! I have conceived!'[1]

The Gradual again proclaims the merit of almsgiving and the value God sets upon holiness of life. The descendants of Joachim shall be mighty and blessed in heaven and upon earth. May he deign to exert his influence with his all-holy daughter, and with his grandson Jesus, for our salvation.

GRADUAL

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi.

℣. Potens in terra erit semen ejus: generatio rectorum benedicetur.

Alleluia, alleluia.

℣. O Joachim, sanctæ conjux Annæ, pater almæ Virginis, hic famulis confer salutis opem. Alleluia.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever.

℣. His seed shall be mighty upon the earth: the generation of the mighty shall be blessed.

Alleluia, alleluia.

℣. O Joachim, spouse of holy Anne, father of the glorious Virgin, assist now thy servants unto salvation. Alleluia.

GOSPEL

Initium sancti Evangelii secundum Matthæum.

Cap. i.

Liber generationis Jesu Christi, filii David, filii Abraham. Abraham genuit Isaac. Isaac autem genuit Jacob. Jacob autem genuit Judam, et fratres ejus. Judas autem genuit Phares, et Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram. Aram autem genuit Aminadab. Aminadab autem genuit Naasson. Naasson autem genuit Salmon. Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit Jesse. Jesse

The beginning of the Holy Gospel according to St. Matthew.

Ch. i.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot

[1] Protevang. JACOBI.

autem genuit David regem. David autem rex genuit Salomonem, ex ea quæ fuit Uriæ. Salomon autem genuit Roboam. Roboam autem genuit Abiam. Abias autem genuit Asa. Asa autem genuit Josaphat. Josaphat autem genuit Oziam. Ozias autem genuit Joatham. Joatham autem genuit Achaz. Achaz autem genuit Ezechiam. Ezechias autem genuit Manassen. Manasses autem genuit Amon. Amon autem genuit Josiam. Josias autem genuit Jechoniam et fratres ejus in transmigratione Babylonis. Et post transmigrationem Babylonis: Jechonias genuit Salathiel. Salathiel autem genuit Zorobabel. Zorobabel autem genuit Abiud. Abiud autem genuit Eliacim. Eliacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleazar. Eleazar autem genuit Mathan. Mathan autem genuit Jacob. Jacob autem genuit Joseph, virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

David the king. And David the king begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias: and Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus; who is called Christ.

'Rejoice, O Joachim, for of thy daughter a Son is born to us,'[1] exclaims St. John Damascene. It is in this spirit the Church reads to us to-day the list of the royal ancestors of our Saviour. Joseph, the descendant of these illustrious princes, inherited their rights and passed them on to Jesus, who was his Son according to the Jewish law, though according to nature He was of the line of His Virgin Mother alone.

St. Luke, Mary's Evangelist, has preserved the names of the direct ancestors of the Mother of the Man-God,

[1] J. Damasc. Oratio I de V. M. Nativit. ex Isa. ix. 6.

springing from David in the person of Nathan, Solomon's brother. Joseph, the son of Jacob, according to St. Matthew, appears in St. Luke as son of Heli. The reason is, that by espousing Mary, the only daughter of Heli or Heliachim, that is Joachim, he became legally his son and heir.

This is the now generally received explanation of the two genealogies of Christ the Son of David. It is not surprising that Rome, the queen city who has become the Bride of the Son of man in the place of the repudiated Sion, prefers to use in her liturgy the genealogy which by its long line of royal ancestors emphasizes the kingship of the Spouse over Jerusalem. The name of Joachim, which signifies 'the preparation of the Lord,' is thus rendered more majestic, without losing aught of its mystical meaning.

He is himself crowned with wonderful glory. Jesus, his Grandson, gives him to share in His own authority over every creature. In the Offertory we celebrate St. Joachim's dignity and power.

OFFERTORY

Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum, Domine.	Thou hast crowned him with glory and honour: and hast set him over the works of thy hands, O Lord.

'Joachim, Anne and Mary,' says St. Epiphanius: 'what a sacrifice of praise was offered to the Blessed Trinity by this earthly trinity!' May their united intercession obtain for us the full effect of the sacrifice which is being prepared upon the altar in honour of the head of this noble family.

SECRET

Suscipe, clementissime Deus, sacrificium in honorem sancti patriarchæ Joachim patris Mariæ Virginis, majestati tuæ	Receive this sacrifice, O most merciful God, offered to Thy majesty in honour of the holy patriarch Joachim, the

oblatum: ut, ipso cum conjuge sua, et beatissima prole intercedente, perfectam consequi mereamur remissionem peccatorum, et gloriam sempiternam. Per Dominum.

father of the Virgin Mary; that by his intercession, with that of his spouse and most blessed offspring, we may deserve to obtain the entire remission of sins, and everlasting glory. Through, etc.

While enjoying the delights of the sacred mysteries, let us not forget that, if Mary gave us the Bread of Life, she herself came to us through Joachim. Let us confidently entrust to his prudent care the precious germ which we have just received, and which must now fructify in our souls.

COMMUNION

Fidelis servus et prudens, quem constituit Dominus super familiam suam, ut det illis in tempore tritici mensuram.

A faithful and wise steward, whom his Lord set over his family; to give them their measure of wheat in due season.

The sacraments produce of themselves the essential grace belonging to them; but we need the intercession of the saints to remove all obstacles to their full operation in our hearts. Such is the sense of the Postcommunion.

POSTCOMMUNION

Quæsumus, omnipotens Deus: ut, per hæc sacramenta, quæ sumpsimus, intercedentibus meritis et precibus beati Joachim, patris Genitricis dilecti Filii tui Domini nostri Jesu Christi, tuæ gratiæ in futuro participes esse mereamur. Per eumdem.

We beseech Thee, Almighty God, that by these mysteries which we receive, the merits and prayers of blessed Joachim, father of her who bore Thy beloved Son our Lord Jesus Christ, interceding for us, we may be made worthy to be partakers of Thy grace in this life, and of eternal glory in the life to come. Through the same Lord, etc.

VESPERS

Yesterday at First Vespers the Church sang the praises of Joachim as 'a man glorious in his generation, unto whom the Lord gave the blessings of all nations, and upon whose head He confirmed His testament.'[1] The Second Vespers are taken from the Common of a Confessor not a Bishop, the Antiphons of which are so full of graceful simplicity. No more fitting words could be found wherewith to praise this just man *whose path*, as we read in the Book of Wisdom, was truly *as a brilliant light going forward and increasing even to perfect day*. He offered to the Lord in His temple the Virgin Mother who was to give our human nature to the Word. His life had no evening. It closed when his daughter's sanctity was attaining its zenith, and the father of the Immaculate Virgin went to carry hope to the souls of the just in limbo.

1. ANT. Domine, quinque talenta tradidisti mihi: ecce alia quinque superlucratus sum.

1. ANT. Lord, Thou gavest me five talents: behold I have gained five more.

Ps. Dixit Dominus, *page* 35.

2. ANT. Euge, serve bone, in modico fidelis, intra in gaudium Domini tui.

2. ANT. Well done, thou good servant, faithful in few things, enter into the joy of thy Lord.

Ps. Confitebor tibi, Domine, *page* 37.

3. ANT. Fidelis servus et prudens, quem constituit Dominus super familiam suam.

3. ANT. Faithful and prudent servant, whom his Lord hath placed over his family.

Ps. Beatus vir, *page* 38.

4. ANT. Beatus ille servus, quem cum venerit Dominus ejus, et pulsaverit januam, invenerit vigilantem.

4. ANT. Blessed is that servant, whom when his Lord shall come and knock at the gate, He shall find watching.

Ps. Laudate pueri, *page* 39.

[1] Ant. of Magnificat at 1st Vespers.

5. ANT. Serve bone et fidelis, intra in gaudium Domini tui.

5. ANT. Good and faithful servant, enter into the joy of thy Lord.

Ps. Laudate Dominum omnes gentes, *page* 305.

CAPITULUM

(*Eccli.* xxxi.).

Beatus vir, qui inventus est sine macula, et qui post aurum non abiit, nec speravit in pecunia et thesauris. Quis est hic, et laudabimus eum? fecit enim mirabilia in vita sua.

Blessed is the man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? For he hath done wonderful things in his life.

HYMN[1]

Iste Confessor Domini colentes
Quem pie laudant populi per orbem,
Hac die lætus meruit supremos
Laudis honores.

On this day the blessed confessor of the Lord, whom all nations throughout the world lovingly venerate, merited the highest honours of praise.

Qui pius, prudens, humilis, pudicus,
Sobriam duxit sine labe vitam,
Donec humanos animavit auræ
Spiritus artus.

Pious, prudent, humble, and chaste, he led a sober and spotless life, as long as quickening breath animated his frame.

[1] In the Monastic Breviary it is as follows:

B. *brev.* Os justi * Meditabitur sapientiam. Os justi.
V. Et lingua ejus loquetur judicium.
* Meditabitur. Gloria. Os justi.

Ad sacrum cujus tumulum frequenter
Membra languentum modo sanitati
Quolibet morbo fuerint gravata
Restituuntur.

Iste confessor Domini sacratus
Festa plebs cujus celebrat per orbem,
Hac die lætus meruit supremos
Laudis honores.

Unde nunc noster chorus in honorem
Ipsius hymnum canit hunc libenter;
Ut piis ejus meritis juvemur
Omne per ævum.

Qui pius, prudens, humilis, pudicus,
Sobrius, castus fuit et quietus,
Vita dum præsens vegetavit ejus
Corporis artus.

Sit salus illi, decus, atque virtus,
Qui supra cœli residens cacumen,
Totius mundi machinam gubernat
Trinus et unus. Amen.

Cujus ob præstans meritum frequenter,
Ægra quæ passim jacuere membra
Viribus morbi domitis, saluti
Restituuntur.

Oft does it happen, through his eminent merit, that the languishing limbs of poor sufferers, overcoming the power of the disease, are restored to health.

Noster hinc illi chorus obsequentem
Concinit laudem, celebresque palmas:
Ut piis ejus precibus juvemur
Omne per ævum.

Therefore does our choir devoutly sing his praise, telling his glorious victories: may we be evermore assisted by his benevolent prayers.

Sit salus illi, decus, atque virtus,
Qui super cœli solio coruscans,
Totius mundi seriem gubernat
Trinus et unus.
Amen.

Salvation and honour and power be to Him who, seated glorious on His heavenly throne One and Three, ruleth the whole universe.
Amen.

℣. Potens in terra erit semen ejus.
℟. Generatio rectorum benedicetur.

℣. His seed shall be mighty upon earth.
℟. The generation of the righteous is blessed.

ANTIPHON OF THE MAGNIFICAT

Laudemus virum gloriosum in generatione sua, quia benedictionem omnium gentium dedit illi Dominus: et testamentum suum confirmavit super caput ejus.

Let us praise a man glorious in his generation, for the Lord gave him the blessing of all nations, and confirmed His covenant upon his head.

The Prayer is the Collect of the Mass, *page* 395.

The *Acts of the Saints* reproduce on March 20 this hymn from the ancient Roman Breviary, which will serve as a prayer to the father of Mary:

HYMN

O pater summæ, Joachim, puellæ
Quæ Deum clauso genuit pudore

O Joachim, father of the sovereign Maiden, who in all purity gave birth to God,

Promove nostras Domino querelas,
Castaque vota.

present to the Lord our petitions and our chaste desires.

Scis quot hic sævis agitemur undis,
Triste quos mundi mare defatigat:
Scis quot adnectat Satanas carove
Prælia nobis.

Thou knowest by what angry waves we are here tossed, whom the cruel sea of this world wearies out: thou knowest how many battles Satan and the flesh prepare for us.

Jam sacris junctus superum catervis,
Imo præcedens, potes omne, si vis:
Nil nepos Jesus merito negabit,
Nil tibi nata.

Now that thou art united to the holy companies in heaven, or rather art placed at their head, thou canst do all if thou wilt: for rightly neither Jesus thy Grandson nor Mary thy daughter can deny thee aught.

Fac tuo nobis veniam precatu
Donet et pacem Deitas beata:
Ut simul juncti resonemus illi
Dulciter hymnos.
Amen.

Obtain by thy prayer that our blessed God may give us pardon and peace: that united with thee we may sweetly sing canticles to Him.
Amen.

Father of Mary, we thank thee. All creation owes thee a debt of gratitude, since the Creator was pleased that thou shouldst give Him the Mother He had chosen for Himself.

Husband of holy Anne, thou showest us what would have been in paradise; thou seemest to have been reinstated in primeval innocence, in order to give birth to the Immaculate Virgin; sanctify Christian life, and elevate the standard of morals. Thou art the Grandfather of Jesus: let thy paternal love embrace all Christians who are His brethren. Holy Church honours thee more than ever in these days of trial; she knows how powerful thou art with the Eternal and Almighty Father, who made thee instrumental, through thy blessed daughter, in the temporal generation of his Eternal Son.

THE SAME DAY

SAINT ROCH

CONFESSOR

THREE years of famine, three months of defeats, three days of pestilence: the choice given to the guilty David between these three measures of expiation shows them to be equivalent before the justice of God. The terrible scourge, which makes more havoc in three days than would famine or a disastrous war in months and years, showed in the fourteenth century that it kept its sad pre-eminence; the Black Death covered the world with a mantle of mourning, and robbed it of a third of its inhabitants. Doubtless the world had never so well merited the terrible warning: the graces of sanctity poured in profusion on the preceding century had but checked for a while the defection of the nations; every embankment being now broken down, entrance was given to the irresistible tide of schism, reform, and revolution by which the world must die. Nevertheless God has mercy so long as life lasts; and while striking sinful mankind, He gave them at the same time the saint predestined to appease His vengeance.

At his birth he appeared marked with the cross. When a young man he distributed his goods to the poor, and, leaving his family and country, became a pilgrim for Christ's sake. Going to Italy to visit the sanctuaries, he there found the cities devastated by a terrible plague. Roch took up his abode among the dead and dying, burying the former, and healing the latter with the sign of the cross. Himself stricken with the evil, he hid himself so as to suffer alone; and a dog brought him food. When, cured by God, he returned to Montpellier, his native town, it was only to be there seized as a spy and thrown into prison, where he died after five years. Such are Thy dealings with Thy elect, O Wisdom of God! But no sooner was he dead than

prodigies burst forth, making known his origin and history, revealing the power he still enjoyed of delivering from pestilence those who had recourse to him.

The reputation of his influence, increased by fresh benefits at each visitation of plague, caused his cultus to become popular; hence, although the feast of St. Roch is not universal, this short notice was due to him. It will be completed by the following legend and prayer borrowed from the proper office *for certain places* in the supplement of the Roman Breviary:

Rochus in monte Pessulano natus, quanta in proximum caritate flagraret, tum maxime ostendit, cum sævissima peste longe lateque per Italiam grassante, patria relicta, Italicam peregrinationem suscepit, urbesque et oppida peragrans, seipsum in ægrotantium obsequium impendere, animamque suam pro fratribus ponere non dubitavit. Quod beati viri studium quam gratum Deo fuerit, miris sanationibus declaratum est. Complures enim pestilentia infectos e mortis periculo signo crucis eripuit, et integræ sanitati restituit. In patriam reversus, virtutibus et meritis dives, sanctissime obiit, ejusque obitum statim subsecuta est veneratio fidelium, quæ in Constantiensi deinde concilio magnum recepisse dicitur incrementum, cum ad propulsandam ingruentem luem Rochi imago solemni pompa, omni comitante populo, per eamdem civitatem, episcopis approbantibus, est delata. Itkque ejus cultus mirifice propagatus est in universo terrarum orbe, qui eumdem sibi apud Deum adversus contagio-

Roch was born at Montpellier. He showed his great love for his neighbour, when a cruel pestilence ravaged the length and breadth of Italy; leaving his native country he undertook a journey through Italy, and passing through the towns and villages, devoted himself to the service of the sick, not hesitating to lay down his life for his brethren. Miraculous cures bore witness how pleasing to God was the zeal of the holy man. For by the sign of the Cross he saved many who were in danger of death through the plague, and restored them to perfect health. He returned to his own country, and, rich in virtues and merits, died a most holy death. He was honoured by the veneration of the faithful immediately after his death. It is said their devotion was greatly increased at the Council of Constance, when, in order to avert the pestilence that threatened them, the image of St. Roch was, with the approbation of the bishops, carried solemnly through that town followed by the whole

sam luem patronum religioso studio adoptavit. Quibus accurate perpensis, Urbanus Octavus Pontifex Maximus, ut ejus dies festus iis in locis, in quibus forent ecclesiæ sancti Rochi nomine Deo dicatæ, Officio ecclesiastico celebraretur, indulsit.

people. Thus devotion to him has spread in a wonderful way through the whole world, and he has been piously declared the universal protector against contagious diseases. Having carefully considered all this, Pope Urban VIII allowed his feast to be celebrated with an ecclesiastical office in those places where there are churches dedicated to God under the invocation of St. Roch.

PRAYER

Populum tuum, quæsumus Domine, continua pietate custodi: et beati Rochi suffragantibus meritis, ab omni fac animæ et corporis contagione securum. Per Dominum.

We beseech thee, O Lord, protect Thy people in Thy unceasing goodness; and through the merits of blessed Roch, preserve them from every contagion of soul and body. Through.

AUGUST 17

SAINT HYACINTH

CONFESSOR

ONE of the loveliest lilies from the Dominican field to-day unfurls its petals at the foot of Mary's throne. Hyacinth represents on the sacred cycle that intrepid band of missionaries who, in the thirteenth and fourteenth centuries, faced the barbarism of the Tartars and Mussulmans which was threatening the West. From the Alps to the northern frontiers of the Chinese Empire, from the islands of the Archipelago to the Arctic regions, he propagated his Order and spread the kingdom of God. On the steppes, where the schism of Constantinople disputed its conquests with the idolatrous invaders from the North, he was seen for forty years working prodigies, confounding heresy, dispelling the darkness of infidelity.

The consecration of martyrdom was not wanting to this, any more than to the first apostolate. Many were the admirable episodes where the angels seemed to smile upon the hard combats of their earthly brethren. In the convent founded by Hyacinth at Sandomir on the Vistula, forty-eight Friars Preachers were gathered together under the rule of blessed Sadoc. One day the lector of the Martyrology, announcing the feast of the morrow, read these words which appeared before his eyes in letters of gold: AT SANDOMIR ON THE FOURTH OF THE NONES OF JUNE, THE PASSION OF FORTY-NINE MARTYRS. The astonished brethren soon understood this extraordinary announcement; in the joy of their souls they prepared to gather the palm, which was procured for them by an irruption of the Tartars on the very day mentioned. They were assembled in choir at the happy

moment, and whilst singing the *Salve Regina* they dyed with their blood the pavement of the church.

No executioner's sword was to close Hyacinth's glorious career. John, the beloved disciple, had had to remain on earth till the Lord should come; our saint waited for the Mother of his Lord to fetch him.

Neither labour nor the greatest sufferings, nor, above all, the most wonderful divine interventions were wanting to his beautiful life. Kieff, the holy city of the Russians, having for fifty years resisted his zeal, the Tartars, as avengers of God's justice, swept over it and sacked it. The universal devastation reached the very doors of the sanctuary where the man of God was just concluding the holy Sacrifice. Clothed as he was in the sacred vestments, he took in one hand the most holy Sacrament and in the other the statue of Mary, who asked him not to leave her to the barbarians; then, together with his brethren, he walked safe and sound through the very midst of the bloodthirsty pagans, along the streets all in flames, and lastly across the Dnieper, the ancient Borysthenes, whose waters, growing firm beneath his feet, retained the marks of his steps. Three centuries later, the witnesses examined for the process of canonization attested on oath that the prodigy still continued; the footprints always visible upon the water, from one bank to the other, were called by the surrounding inhabitants St. Hyacinth's Way.

The saint, continuing his miraculous retreat as far as Cracow, there laid down his precious burden in the convent of the Blessed Trinity. The statue of Mary, light as a reed while he was carrying it, now resumed its natural weight, which was so great that one man could not so much as move it. Beside this statue Hyacinth, after many more labours, would return to die. It was here that, at the beginning of his apostolic life, the Mother of God had appeared to him for the first time, saying: 'Have great courage and be joyful, my son Hyacinth! Whatsoever thou shalt ask in my name, shall be granted thee.' This happy interview took

place on the Vigil of the Assumption. The saint gathered from it the superhuman confidence of the thaumaturgus, which no difficulty could ever shake; but above all he retained from it the virginal fragrance which embalmed his whole life, and the light of supernatural beauty which made him the picture of his father Dominic.

Years passed away: heroic Poland, the privileged centre of Hyacinth's labours, was ready to play its part, under Mary's shield, as the bulwark of Christendom; at the price of what sacrifices we shall hear in October from a contemporary of our saint, St. Hedwiges, the blessed mother of the hero of Liegnitz. Meantime, like St. Stanislaus his predecessor in the labour, the son of St. Dominic came to Cracow, to breathe his last sigh and leave there the treasure of his sacred relics. Not on the Vigil this time, but on the very day of her triumph, August 15, 1257, in the church of the Most Holy Trinity, our Lady came down once more, with a brilliant escort of angels, and virgins forming her court. 'Oh! who art thou?' cried a holy soul who beheld all this in ecstasy. 'I,' answered Mary, 'am the Mother of mercy; and he whom I hold by the hand is brother Hyacinth, my devoted son, whom I am leading to the eternal nuptials.' Then our Lady intoned herself with her sweet voice: 'I will go to the mountain of Libanus,' and the angels and virgins continued the heavenly song with exquisite harmony, while the happy procession disappeared into the glory of heaven.

Let us read the notice of St. Hyacinth given by the liturgy. We shall there see that his above-mentioned passage over the Dnieper was not the only circumstance wherein he showed his power over the waves.

Hyacinthus Polonus, nobilibus et Christianis parentibus in Camiensi villa episcopatus Vratislaviensis natus est. A pueritia litteris instructus, post datam jurisprudentiæ et sacris

Hyacinth was a Pole and born of noble and Christian parents in the town of Camien of the diocese of Breslau. In his childhood he received a liberal education, and later he

litteris operam, inter canonicos Cracovienses ascitus, insigni morum pietate et summa eruditione cæteros antecelluit. Romæ in Prædicatorum ordinem ab ipso institutore sancto Dominico adscriptus, perfectam vivendi rationem, quam ab ipso didicerat, usque ad finem vitæ sanctissime retinuit. Virginitatem perpetuo coluit: modestiam, patientiam, humilitatem, abstinentiam, ceterasque virtutes, ut certum religiosæ vitæ patrimonium, adamavit.

studied law and Divinity. Having become a canon of the church of Cracow, he surpassed all his fellow-priests by his remarkable piety and learning. He was received at Rome into the Order of Preachers by the founder St. Dominic, and till the end of his life he observed in a most holy manner the mode of life he learnt from him. He remained always a virgin, and had a great love for modesty, patience, humility, abstinence and other virtues, which are the true inheritance of the religious life.

Caritate in Deum fervens, integras sæpe noctes fundendis precibus, castigandoque corpori insumens, nullum eidem levamentum, nisi lapidi innixus, sive humi cubans, adhibebat. Remissus in patriam, Frisaci primum in itinere amplissimum sui ordinis monasterium, mox Cracoviæ alterum erexit. Inde per alias Poloniæ regni provincias, aliis quatuor exædificatis, incredibile dictu est quantum verbi Dei prædicatione et vitæ innocentia apud omnes profecerit. Nullum diem prætermisit, quo non præclara aliqua fidei, pietatis atque innocentiæ argumenta præstiterit.

In his burning love for God he would spend whole nights in prayer and chastising his body. He would allow himself no rest except by leaning against a stone, or lying on the bare ground. He was sent back to his own country; but first of all on the way there, he founded a large house of his Order at Friesach, and then another at Cracow. Then in different provinces of Poland he built four other monasteries, and it seems incredible what an amount of good he did in all these places by preaching the Word of God and by the innocence of his life. Not a day passed but he gave some striking proof of his faith, his piety, and his innocence.

Sanctissimi viri studium erga proximorum salutem maximis Deus miraculis illustravit. Inter quæ illud insigne, quod Vandalum fluvium prope Visogradum aquis redundantem, nullo navigio usus, trajecit, sociis quoque expanso super undas pallio traductis. Ad-

God honoured the holy man's zeal for the good of his neighbour by very great miracles. The following is one of the most striking: he crossed without a boat the river Vistula, which had overflowed, near Wisgrade, and drew his companions also across on his cloak which he

mirabili vitæ genere ad quadraginta prope annos post professionem perducto, mortis die suis fratribus prænuntiato, ipso assumptæ Virginis festo, Horis Canonicis persolutis, sacramentis ecclesiasticis summa cum veneratione perceptis, iis verbis: In manus tuas Domine, spiritum Deo reddidit, anno salutis millesimo ducentesimo quinquagesimo septimo. Quem miraculis, etiam post obitum, illustrem, Clemens Papa Octavus in Sanctorum numerum retulit.

spread out over the water. After having persevered in his admirable manner of life for forty years after his profession, he foretold to his brethren the day of his death. On the feast of our Lady's Assumption in the year 1257, having finished the Canonical Hours, and received the sacraments of the Church with great devotion, saying these words: 'Into Thy hands, O Lord, I commend my spirit,' he gave up his soul to God. He was illustrious for miracles in death as in life, and Pope Clement VIII numbered him among the saints.

Great was thy privilege, O Son of Dominic, to be so closely associated to Mary as to enter into thy glory on the very feast of her triumph. As thou occupiest so fair a place in the procession accompanying her to heaven, tell us of her greatness, her beauty, her love for us poor creatures, whom she desires to make sharers, like thee, in her bliss.

It is through her that thou wert so powerful in this thy exile, before being near her in happiness and glory. Long after Adalbert and Anschar, Cyril and Methodius, thou didst traverse once more the ungrateful North, where thorns and briars so quickly spring up again, where the people, whom the Church has with such labour delivered from the yoke of paganism, are continually letting themselves be caught in the meshes of schism and the snares of heresy. In his chosen domain the prince of darkness suffered fresh defeats, an immense multitude broke his chains, and the light of salvation shone further than any of thy predecessors had carried it. Poland, definitively won to the Church, became her rampart, until the days of treason which put an end to Christian Europe.

O Hyacinth, preserve the faith in the hearts of

this noble people. Obtain grace for the Northern regions, which thou didst warm with the fiery breath of thy word. Nothing thou askest of Mary will be refused, for the Mother of Mercy promised thee so. Keep up the apostolic zeal of thy illustrious Order. May the number of thy brethren be multiplied, for it is far below our present needs.

Akin to thy power over the waves, is another attributed to thee by the confidence of the faithful, and justified by many prodigies: viz., that of restoring life to the drowned. Many a time also have Christian mothers experienced thy miraculous power, in bringing to the saving font their little ones, whom a dangerous delivery threatened to deprive of baptism. Prove to thy devout clients that the goodness of God is ever the same, and the influence of His elect not lessened.

The Same Day

OCTAVE OF ST. LAURENCE

At Christmas Stephen watched beside the crib, where the Infant God attracted our hearts; Laurence to-day escorts the Queen whose beauty outshines the heavens. It was fitting that a deacon should be present at both triumphs of love, shown at Bethlehem in the weakness of the Babe, and in heaven in the glory wherewith the Son delights to honour His Mother. During her pilgrimage through the desert of this world, the deacons are the guardians of the Bride, the Church, signified by the ancient tabernacle, wherein was the Ark of the Covenant, a figure of Mary.

'Beloved sons,' said the Pontiff to them on the day of their consecration, 'consider by how great a privilege, inheriting both the office and the name of the Levitical tribe, you surround the tabernacle of the testimony, which is the Church, to defend it against an untiring enemy. As your fathers carried the tabernacle,

so must you support the Church; adorn her by sanctity, strengthen her by the divine word, uphold her by the example of perfection. Levi signifies *set apart;* be you then separated from earthly desires; shine with the brightness of spotless purity, as beseems the tribe beloved of the Lord.'[1]

By this disengagement from earth which gives true liberty, the Church, who is free herself, whereas the Synagogue was a slave, clothes her deacons with a grace unknown to the Levites of old. It would be true to say of Laurence what was written of Stephen, that his face appeared as the face of an angel amongst men; from the brow of each shone the light of Wisdom who dwelt in them, and the Holy Ghost who spoke by them put a grace upon their lips. In blood not his own did the Levite of Sinai, raising his sword, consecrate his hands to Jehovah; the deacon, ever ready to give his own blood, manifests his power by a fidelity of love, not of servitude; keeps up his energy by righteousness and self-forgetfulness; and while his feet are on the earth, where he combats, his eyes are on heaven, to which he aspires, and his heart is given to the Church, who has entrusted herself to him.

With what devotedness he guards both her and her treasures; from the precious pearl of the Body of her spouse, to the jewels of the Mother, which are her poor and suffering children; from the purely spiritual riches springing from baptism and the word of God, to those material goods, the possession of which proves the Bride's right of citizenship here below. It were well to recall this lesson in our days: God willed that the greatest martyr of the holy City should win his crown by refusing to deliver up the revenues of the Church; and yet, under the circumstances, the confiscation of the treasure was legal, at least as far as an edict of Cæsar could legalize injustice. Laurence did not consider that this pretended legality authorized him to yield to the governor's demands; he had no answer but disdain

[1] Pontificale Rom. in Ordinat. Diaconi.

for this man who knew not that the earth being the Lord's the Bride of the Lord is responsible to Him alone in the administration of His goods. Would he have acted differently if the State had then, as later, joined hypocrisy to tyranny, and tried to vindicate its spoliations by artful language, unknown to the straightforward highway robber? Where are now the State and the Cæsar of those days? It is no new thing for persecutors to end in shame; the imperial murderer of the great deacon had not long to wait; in less than two years, Valerian had become the footstool of Sapor, and afterwards his skin, dyed red, was hung from the roof of a Persian temple.

Laurence, meanwhile, has received more homage than was ever offered to king or Cæsar. What ancient Roman conqueror ever attained to his glory? Rome itself became his conquest: twenty-four sanctuaries dedicated to Christ in his name in the Eternal City eclipse all the imperial palaces. And throughout the world, how many important churches and monasteries rejoice in his powerful patronage. The New World imitates the Old, giving the name of St. Laurence to its towns and provinces, its islands, bays, rivers, capes, and mountains. But among all Christian kingdoms, his native Spain justly distinguishes itself in paying honour to the illustrious archdeacon; it celebrates the feast of his holy parents Orentius and Patience, who gave him birth in the territory of Huesca; and it consecrated to him the noblest monument of its grandest age, St. Laurence of the Escurial, at once a church, a monastery, and a palace, built in the form of a gigantic gridiron.

Let us close the Octave with the prayer addressed to him to-day by our common Mother: 'Raise up, O Lord, in Thy Church the spirit which was followed by the blessed Levite, Laurence; that we, being filled with it, may study to love what he loved, and in our works to practise what he taught.'

We have just quoted the Collect of the octave day; it is borrowed, together with the Introit and other

prayers of to-day, from the Mass which was anciently celebrated in the night of August 10. We take the opportunity of remarking that supernatural prodigies at various times have proved that this glorious night won for the martyr a special privilege of delivering souls from purgatory in virtue of his own fiery torture. It became the custom in Rome to pray for the dead in the basilica of St. Laurence *in agro Verano*, raised by the first Christian emperor over the martyr's tomb. The faithful of the Eternal City come to sleep their last sleep under its shadow, and within its walls Pius IX, of happy memory, willed to await his resurrection.

Notker gives us this fine Sequence, after which we will conclude with a prayer from the Leonine Sacramentary.

SEQUENCE

Laurenti, David magni martyr milesque fortis,

Tu imperatoris tribunal,
Tu manus tortorum cruentas,
Sprevisti, secutus desiderabilem atque manu fortem,

Qui solus potuit regna superare tyranni crudelis,

Cujusque sanctus sanguinis prodigos facit amor milites ejus,
Dummodo illum liceat cernere dispendio vitæ præsentis.

Cæsaris tu fasces contemnis et judicis minas derides.

Carnifex ungulas et ustor craticulam vane consumunt.

Dolet impius urbis præfectus, victus a pisce assato, Christi cibo.
Gaudet Domini conviva favo,

O Laurence, martyr and brave soldier of the great and true David,
The tribunal of the emperor,
The bloodstained hand of the executioners,
Are set at nought by thee, who followest the Desirable One, who is mighty at hand.
Who alone could overthrow the kingdom of the cruel tyrant,
And whose holy love maketh his soldiers prodigal of their blood,
Provided they may behold Him, at the price of the present life.
Thou despisest the fasces of Cæsar, and laughest to scorn the judge's threats.
In vain does the torturer use his iron hooks and the executioner his gridron.
The impious prefect of the city laments, overcome by the broiled fish, the food of Christ.
But the guest of the Lord

conresurgendi, cum ipso saturatus.

O Laurenti, militum David invictissime, regis æterni,

Apud illum servulis ipsius deprecare veniam semper,
Martyr milesque fortis.
Amen.

rejoices, feasting with Him on the honeycomb, the type of resurrection.[1]

O Laurence, most invincible of all the soldiers of the eternal king David,

Ever implore of Him pardon for His servants.
O brave martyr and soldier.
Amen.

PRAYER

Auge, quæsumus Domine, fidem populi tui, de sancti Laurentii Martyris festivitate conceptam; ut ad confessionem tui Nominis nullis properare terreamur adversis, sed tantæ virtutis intuitu potius incitemur. Per Dominum.

Increase, O Lord, we beseech Thee, the faith of Thy people gotten on the feast of the holy martyr Laurence; that we may by no adversities be terrified from hastening to confess Thy Name, but may rather be encouraged by the sight of such great valour. Through, etc.

[1] An allusion to the mysterious scene of Easter evening, when our risen Lord ate a piece of broiled fish and some honeycomb before His disciples, and gave them the remains.

AUGUST 18

FOURTH DAY WITHIN THE OCTAVE OF THE ASSUMPTION

IN the eternal decrees Mary was never separated from Jesus; together with Him, she was the type of all created beauty. When the Almighty Father prepared the heavens and the earth, His Son, who is His Wisdom, played before Him in His future humanity as first exemplar, as measure and number, as starting-point, centre, and summit of the work undertaken by the Spirit of Love; but at the same time the predestined Mother, the woman chosen to give to the Son of God from her own flesh His quality of Son of Man, appeared among mere creatures as the term of all excellence in the various orders of nature, of grace, and of glory. We need not, then, be astonished at the Church putting on Mary's lips the words first uttered by Eternal Wisdom: 'From the beginning and before the world was I created.'

The divine ideal was realized in her whole being, even in her body. To form out of nothing a reflection of the divine perfections is the purpose of creation and the law even of matter. Now, next to the face of the most beautiful of the sons of men, nothing on earth so well expressed God as the Virgin's countenance. St. Denis is said to have exclaimed on seeing our Lady for the first time: 'Had not faith revealed to me thy Son, I should have taken thee for God.' Whether it be authentic or not to place it in the mouth of the Areopagite,[1] this cry of the heart expresses the feeling of the ancients. We shall be the less surprised at this, if we remember that no son ever resembled his mother as Jesus did; it was the law of nature doubled in Him, since He had no earthly father. It is now the delight of the angels to behold in the glorified bodies of Jesus

[1] Ex pseudo-epistola DIONYS. ad Paulum.

and Mary new aspects of eternal beauty, which their own immaterial substances could not reflect.

Now the unspeakable perfection of Mary's body sprang from the union of that body with the most perfect soul that ever was, excepting, of course, the soul of our Lord her Son. With us, the original Fall has broken the harmony that ought to exist between the two very different elements of our human being, and has generally displaced, and sometimes even destroyed, the proportions of nature and grace. It is very different where the divine work has not thus been vitiated from the beginning; so that in each blessed spirit of the nine choirs, the degree of grace is in direct relation to His gifts of nature.[1] Exemption from sin allowed the soul of the Immaculate One to *inform* the body of its own image with absolute sway, while the soul itself, lending itself to grace to the full extent of its exquisite powers, suffered God to raise it supernaturally above all the Seraphim, even to the steps of His own throne.

For in the kingdom of grace, as in that of nature, Mary's supereminence was such as became a Queen. At the first moment of her existence in the womb of St. Anne, she was set far above the highest mountains; and God, who loves only what He has made worthy of His love, loved this entrance, this gate of the true Sion, above all the tabernacles of Jacob. It was indeed impossible that the Word, who had chosen her for His Mother, should, even for an instant, love any creature more, as being more perfect. Throughout her life there was never in Mary the least want of correspondence with her preventing graces; so great perfection could not brook the least failing, the least interruption, the least delay. From the first moment of her most holy Conception till her glorious death, grace operated in her without hindrance, to the utmost of its divine power. Thus, starting from heights unknown to us, and doubling her speed at each stroke of her wings,

[1] THOM. AQUIN., I^a P., qu. lxii., art. 6.

her powerful flight bore her up to that nearness to God, where our admiring contemplation follows her during these days.

Our Lady, moreover, is not only the first-born, the most perfect, the most holy, of creatures and their Queen—or rather she is all this, only because she is also the Mother of the Son of God. If we wish only to prove that she alone surpasses all the united subjects of her vast empire, we may compare her with men and with angels, in the order of nature and of grace. But all comparison is out of the question if we try to follow her to the inaccessible heights, where, still the handmaid of the Lord, she participates in the eternal relations which constitute the Blessed Trinity. What mode of divine charity is that whereby a creature loves God as her Son? But let us listen to the Bishop of Meaux, not the least of whose merits is to have understood as he did the greatness of Mary: 'To form the holy Virgin's love, it was necessary to mingle together all that is most tender in nature and most efficacious in grace. Nature had to be there, for it was love of a son; grace had to act, for it was love of a God. But what is beyond our imagination is that nature and grace were insufficient; for it is not in nature to have God for a son; and grace, at least ordinary grace, cannot love a son as God: we must therefore rise higher. Suffer me, O Christians, to raise my thoughts to-day beyond nature and grace, and to seek the source of this love in the very bosom of the Eternal Father. The divine Son, of whom Mary is Mother, belongs to her and to God. She is united with God the Father by becoming the Mother of His only begotten Son, who is common to her and the Eternal Father by the manner of His conception. But to make her capable of conceiving God, the Most High had to overshadow her with His own power—that is, to extend to her His own fecundity. In this way Mary is associated in the eternal generation. But this God, who willed to give her His Son, was obliged also, in order to complete His work, to place in her chaste bosom a spark

of the love He himself bears to His only Son, who is the splendour of His glory and the living image of His substance. Such is the origin of Mary's love: it springs from an effusion of God's heart into hers; and her love of her Son is given to her from the same source as her Son Himself. After this mysterious communication, what hast thou to say, O human reason? Canst thou pretend to understand the union of Mary with Jesus Christ? It has in it something of that perfect unity which exists between the Father and the Son. Do not attempt any more to explain that maternal love which springs from so high a source, and which is an overflow of the love of the Father for His only begotten Son.'[1]

Palestrina, the ancient Præneste, sends a representative to Mary's court to-day, in the person of its valiant and gentle martyr, Agapitus. By his youth and his fidelity, he reminds us of that other gracious athlete, the acolyte Tarcisius, whose victory, gained on August 15, is eclipsed by the glory of Mary's queenly triumph. During the persecution of Valerian, and just before the combats of Sixtus and Laurence, Tarcisius, carrying the body of our Lord, was met by some pagans, who tried to force him to show them what he had; but, pressing the heavenly treasure to his heart, he suffered himself to be crushed beneath their blows rather than 'deliver up to mad dogs the members of the Lord.'[2] Agapitus, at fifteen years of age, suffered cruel tortures under Aurelian. Though so young he may have seen the disgraceful end of Valerian; while the new edict, which enabled him to follow Tarcisius to Mary's feet, had scarcely been promulgated throughout the empire, when Aurelian, in his turn, was cast down by Christ, from whom alone kings and emperors hold their crowns.

PRAYER

Lætetur Ecclesia tua, Deus, beati Agapiti Martyris tui confisa suffragiis: atque ejus

Let Thy Church rejoice, O God, relying on the intercession of blessed Agapitus, Thy

[1] Bossuet, First sermon for the Assumption. [2] Damas. in Callisti.

precibus gloriosis, et devota permaneat, et secura consistat. Per Dominum.

martyr; and by his glorious prayers, may she remain devout, and be securely supported. Through, etc.

As we return from Palestrina to the Eternal City, we pass on our left the cemetery of Saints Marcellinus and Peter, where were first deposited the holy relics of the pious empress Helena, who entered heaven on this day. The Roman Church deemed no greater honour could be given her than to mingle, so to say, her memory on May 3 with that of the sacred Wood which she restored to our adoring love. We shall not, then, speak to-day about the glorious discovery, which, after three centuries of struggle, gave so happy a consecration to the era of triumph. Nevertheless, let us offer our homage to her who set up the standard of salvation, and placed the Cross on the brow of princes who were once its persecutors.

PRAYER

Domine Jesu Christe, qui locum, ubi crux tua latebat, beatæ Helenæ revelasti, ut per eam Ecclesiam tuam hoc pretioso thesauro ditares: ejus nobis intercessione concede; ut vitalis ligni pretio æternæ vitæ præmia consequamur. Qui vivis.

O Lord Jesus Christ, who unto blessed Helena didst reveal the place where Thy Cross lay hid: thus choosing her as the means to enrich Thy Church with that precious treasure: do Thou, at her intercession, grant that by the price of the Tree of Life we may attain unto the rewards of everlasting life. Who livest and reignest, etc.

But let us return to the empress of heaven, for Helena is but her happy handmaid and the martyrs are her army. Adam of St. Victor offers us this sweet sequence wherewith to praise her and pray to her in the midst of this stormy sea:

SEQUENCE

Ave, Virgo singularis,
Mater nostri salutaris,
Quæ vocaris *stella maris*,
Stella non erratica;

Hail, matchless Virgin,
Mother of our salvation, who
art called Star of the Sea, a star
that wandereth not; permit

Nos in hujus vitæ mari
Non permitte naufragari,
Sed pro nobis salutari
Tuo semper supplica.

us not in this life's ocean to suffer shipwreck, but ever intercede for us with the Saviour born of thee.

Sævit mare, fremunt venti,
Fluctus surgunt turbulenti;
Navis currit, sed currenti
Tot occurrunt obvia!
Hic sirenes voluptatis,
Draco, canes, cum piratis,
Mortem pene desperatis
Hæc intentant omnia.

The sea is raging, the winds are roaring, the boisterous billows rise; the ship speeds on, but her swift course what fearful odds oppose! Here the sirens of pleasure, the dragon, the sea-dogs, pirates, all at once menace wellnigh despairing man with death.

Post abyssos, nunc ad cœlum,
Furens unda fert phaselum;
Nutat malus, fluit velum,
Nautæ cessat opera;
Contabescit in his malis
Homo noster animalis:
Tu nos, mater spiritalis,
Pereuntes libera.

Down to the depths and up to the sky does the raging surge bear the frail bark; the mast totters, the sail is snatched away, the mariner ceases his useless toil; our animal man faints amid so great evils: do thou, O Mother, who art spiritual, save us ere we perish.

Tu, perfusa cœli rore,
Castitatis salvo flore,
Novum florem novo more
Protulisti sæculo.
Verbum Patri coæquale,
Corpus intrans virginale,
Fit pro nobis corporale
Sub ventris umbraculo.

The dew of heaven being sprinkled on thee, thou, without losing the flower of thy purity, didst in a new manner give to the world a new flower. The Word co-equal with the Father, entering thy virginal body, took for our sakes a body in the secret of thy womb.

Te prævidit et elegit
Qui potenter cuncta regit,
Nec pudoris claustra fregit,
Sacra replens viscera;
Nec pressuram, nec dolorem,
Contra primæ matris morem,
Pariendo Salvatorem,
Sensisti, puerpera.

He who rules all things in His power, foresaw and elected thee. He filled thy sacred bosom without breaking the seal of thy virginity. Unlike the first mother, thou, O Mother, didst feel neither anguish nor pain in bringing forth the Saviour.

O Maria, pro tuorum
Dignitate meritorum,
Supra choros angelorum
Sublimaris unice:

O Mary, by the dignity of thy merits, thou alone art raised far above the choirs of angels: happy is this day whereon thou

' she is the Mother of Him from whom the Holy Ghost proceeds; and therefore all the gifts, graces, and virtues of this Holy Spirit are administered by her hands, distributed to whom she wills, when she wills, and as she wills, and as much as she wills.'[1]

We must not, however, conclude from these words that the Blessed Virgin has a right, properly so called, over the Holy Ghost or His gifts. Nor may we ever consider our Lady to be in any way a principle of the Holy Ghost, any more than she is of the Word Himself as God. The Mother of God is great enough not to need any exaggeration of her titles. All that she has, she has, it is true, from her Son by whom she is the first redeemed. But in the historical order of the accomplishment of our salvation, the divine predilection, whereby she was chosen to be Mother of the Saviour, made her to be ' the source of the source of life,' according to the expression of St. Peter Damian.[2] Moreover, being Bride as perfectly as she was Mother, and united, in the fulness of all her powers of nature and of grace to all the prayers, to all the sufferings, to the whole oblation of the Son of Man, as His truly universal co-operatrix in the time of His sorrow: what wonder that she should in the days of His glory have a Bride's full share in the dispensation of the goods acquired in common, though differently, by the new Adam and the new Eve? Even if Jesus were not bound in justice to give it her, who would expect such a Son to act otherwise?

Bossuet, who cannot be suspected of being carried away, and whom we therefore quote by preference, did not consider his necessary controversies with heresy an excuse for not following the doctrine of the saints. ' God,' says he, ' having once willed to give us Jesus Christ by the holy Virgin, *the gifts of God are without repentance*, and this order remains unchanged. It is and ever will be true, that having received by her charity the universal principle of grace, we also receive

[1] Bernardin Sen. etc.
[2] Petr. Dam. Homilia in Nativ. B.V.

through her mediation its various applications in all the different states whereof the Christian life is made up. Her maternal love having contributed so much to our salvation in the mystery of the Incarnation, which is the universal principle of grace, she will eternally contribute to it in all the other operations, which are but dependent on the first.

Theology recognizes three principal operations of the grace of Jesus Christ: God calls us, justifies us, gives us perseverance. Vocation is the first step; justification is our progress; perseverance ends the voyage, and gives us in our true country glory and rest, which are not to be found on earth. Mary's charity takes part in these three works. Mary is the Mother of the called, of the justified, and of the persevering; her fruitful charity is an universal instrument of the operations of grace.'[1]

This noble language is an authentic testimony to the tradition of the holy Church of Gaul, which by its Irenæus, its Bernard, its Anselm, and so many others, made France the kingdom of Mary. May the present teachers put to profit what they have inherited from their great predecessors, and continue to sound the inexhaustible depths of mystery in Mary; so that one day they may deserve to hear from her lips that word of Eternal Wisdom: *They that explain me shall have life everlasting.*[2]

We borrow from the ancient processional of our English St. Edith the beautiful Responsory *Quæ est ista;* after which we will give a series of other graceful Responsories written in metre, which are to be found in the Antiphoner of Sens, 1552.

RESPONSORIES

℟. Quæ est ista quæ penetravit cœlos? ad cujus transitum Salvator advenit, et

℟. Who is this that hath penetrated the heavens? At whose passage the Saviour

[1] Bossuet, Sermon sur la dévotion à la Ste. Vierge, pour la fête de la Conception 9 Déc., 1669.

[2] Eccli. xxiv. 31.

induxit eam in thalamo regni sui, ubi cantantur organa hymnorum: * Quæ ab angelis ad laudem Regis æterni sine fine resonant semper.

℣. O Virgo ineffabiliter veneranda, cui Michael Archangelus, et omnis militia angelorum deferunt honorem, quam vident exaltatam super cœlos cœlorum. * Quæ ab angelis.

Gloria Patri, et Filio, et Spiritui Sancto. * Quæ ab angelis.

℟. Sanctas primitias offert Genitus Genitori: * Florem virgineum niveo candore decorum.

℣. Non calor hunc coxit, nec frigus noctis adussit. * Florem.

℟. Regni cœlestis, per fructum virginitatis, * Damna reformantur vetitum contracta per esum.

℣. Restitui numerum gaudet sacer ordo minutum. * Damna.

℟. Virginitas cœlum post lapsum prima recepit: * Sed prius in Genito, post in Genitrice beata.

℣. Cœlicus ordo sacram reveretur virginitatem. * Sed prius.

℟. Porta Sion clausi portam penetrat paradisi: * Prima parens toti quam secum clauserat orbi.

came to meet her, and introduced her into His royal chamber, where music and hymns resound: * Which the angels sing unceasingly, for ever praising the Eternal King.

℣. O Virgin unspeakably venerable, to whom Michael the Archangel and all the angelic hosts pay honour, whom they behold exalted above the heaven of heavens. * Which the angels.

Glory be to the Father, etc. * Which the angels.

℟. Holy firstfruits does the Son offer to His Father. * The virginal flower lovely in its snowy whiteness.

℣. No heat has scorched it, nor night-cold withered it. * The virginal flower.

℟. Through the fruit of virginity of the heavenly kingdom, * The loss incurred by eating the forbidden fruit is repaired.

℣. The sacred hierarchy rejoices that its diminished number is restored. * The loss incurred.

℟. After the fall virginity is the first to recover heaven: * First of all in the Son, then in his Blessed Mother.

℣. The heavenly ranks revere holy virginity. * First of all.

℟. The gate of Sion enters the gate of closed Paradise. * Which our first mother had closed to herself and the whole world.

℣. Intactæ matri reseratur janua cœli. * Prima.

℣. To the spotless Mother the gate of heaven is opened. * Which our first.

℟. Unam quam petiit Virgo benedicta recepit: * Ut facie Domini sine tempore perfrueretur.

℟. The Blessed Virgin received the one thing she requested. * To enjoy the face of the Lord for all eternity.

℣. Divinum munus votum prævenit et auxit. * Ut facie.

℣. The divine bounty both prevented and surpassed her desire. * To enjoy.

℟. Quindenis gradibus dum scandit ad atria vitæ: * Angelicum meruit Virgo transcendere culmen.

℟. While she mounts the fifteen steps to the palace of life, * The Virgin deserved to rise above the angelic heights.

℣. Post Genitum Genitrix meruit præcellere cunctis. * Angelicum.

℣. Next to her Son the Mother merited to surpass all others. * The Virgin.

℟. Ecclesiæ Sponsum Virgo genuit speciosum: * Qui Deus est et homo persona junctus in una.

℟. The Virgin brought forth the beautiful Spouse of the Church. * Who is both God and man united in one Person.

℣. Sic secum Matrem cœlesti sede locavit. * Qui Deus.

℣. Thus he placed His Mother with Him on His heavenly throne. * Who is.

Gloria Patri, et Filio, et Spiritui Sancto. * Qui Deus.

Glory be to the Father, etc. * Who is.

The following Hymn was composed by St. Peter Damian:

HYMN

Aurora velut fulgida,
Ad cœli meat culmina,
Ut sol Maria splendida,
Tamquam luna pulcherrima.

As a brilliant aurora Mary rises to the heights of heaven, glittering as the sun, most beautiful like the moon.

Regina mundi hodie
Thronum conscendit gloriæ,
Illum enixa filium
Qui est ante luciferum.

To-day the Queen of the world ascends to her throne of glory, the Mother of that Son who was begotten before the day-star.

Assumpta super angelos,
Excedit et archangelos;

She is raised above the angels and passes beyond the

Cuncta sanctorum merita
Transcendit una femina.

archangels; this one woman surpasses all the merits of the saints.

Quem foverat in gremio,
Locarat in præsepio:
Nunc Regem super omnia
Patris videt in gloria.

Him, whom she had cherished in her bosom, she placed in a manger; now she beholds Him King over all in the glory of His Father.

Pro nobis, Virgo virginum,
Tuum deposce Filium:
Per quam nostra susceperat
Ut sua nobis præbeat.

O Virgin of virgins, implore for us thy Son: by thee He received of ours, through thee may He give us of His own.

Sit tibi laus, Altissime,
Qui natus es ex Virgine:
Sit honor ineffabili
Patri, sanctoque Flamini.

To Thee, O Most High, be praise, who wast born of the Virgin: be honour to Thy ineffable Father and to the Holy Spirit.

Amen.

Amen.

AUGUST 20

SAINT BERNARD

ABBOT AND DOCTOR OF THE CHURCH

THE valley of wormwood has lost its bitterness; having become Clairvaux, or the *bright valley*, its light shines over the world; from every point of the horizon vigilant bees are attracted to it by the *honey from the rock* which abounds in its solitude. Mary turns her glance upon its wild hills, and with her smile sheds light and grace upon them. Listen to the harmonious voice arising from the desert; it is the voice of Bernard, her chosen one. 'Learn, O man, the counsel of God; admire the intentions of Wisdom, the design of love. Before bedewing the whole earth, he saturated the fleece; being to redeem the human race, he heaped up in Mary the entire ransom. O Adam, say no more: "The woman whom Thou gavest me offered me the forbidden fruit;" say rather: "The woman whom Thou gavest me has fed me with a fruit of blessing." With what ardour ought we to honour Mary, in whom was set all the fulness of good! If we have any hope, any saving grace, know that it overflows from her who to-day rises replete with love: she is a garden of delights, over which the divine South Wind does not merely pass with a light breath, but sweeping down from the heights, He stirs it unceasingly with a heavenly breeze, so that it may shed abroad its perfumes, which are the gifts of various graces. Take away the material sun from the world: what would become of our day? Take away Mary, the star of the vast sea: what would remain but obscurity over all, a night of death and icy darkness? Therefore, with every fibre of our heart, with all the love of our soul, with all the eagerness of our aspirations, let us venerate

Mary; it is the will of Him who wished us to have all things through her.'[1]

Thus spoke the monk who had acquired his eloquence, as he tells us himself, among the beeches and oaks of the forest,[2] and he poured into the wounds of mankind the wine and oil of the Scriptures. In 1113, at the age of twenty-two, Bernard arrived at Citeaux, in the beauty of his youth, already ripe for great combats. Fifteen years before, on March 21, 1098, Robert of Molesmes had created this new desert between Dijon and Beaune. Issuing from the past, on the very feast of the patriarch of monks, the new foundation claimed to be nothing more than the literal observance of the precious Rule given by him to the world. The weakness of the age, however, refused to recognize the fearful austerity of these newcomers into the great family, as inspired by that holy code, wherein discretion reigns supreme;[3] for this discretion is the characteristic of the school accessible to all, where Benedict 'hoped to ordain nothing rigorous or burthensome in the service of God.'[4] Under the government of Stephen Harding, the next after Alberic, successor of Robert, the little community from Molesmes was becoming extinct, without human hope of recovery, when the descendant of the lords of Fontaines arrived with thirty companions, who were his first conquest, and brought new life where death was imminent.

'Rejoice, thou barren one that bearest not, for many will be the children of the barren.' La Ferté was founded that same year in Chalonnais; next Pontigny, near Auxerre; and in 1115 Clairvaux and Morimond were established in the diocese of Langres; while these four glorious branches of Citeaux were soon, together with their parent stock, to put forth numerous shoots. In 1119 the *Charter of charity* confirmed the existence of the Cistercian Order in the Church. Thus the tree, planted six centuries earlier on the summit of

[1] BERNARD. Sermo. Nativ. B.M.
[2] GREG. Dialogue II., XXXVI.
[3] Vita Bernardi, L. iv. 23.
[4] S. P. BENEDICT. in Reg. Prolog.

Monte Cassino, proved once more to the world that in all ages it is capable of producing new branches, which, though distinct from the trunk, live by its sap, and are a glory to the entire tree.

During the months of his novitiate Bernard so subdued nature that the interior man alone lived in him; the senses of his own body were to him as strangers. By an excess, for which he had afterwards to reproach himself, he carried his rigour, though meant for a desirable end, so far as to ruin the body, that indispensable help to every man in the service of his brethren and of God. Blessed fault, which heaven took upon itself to excuse so magnificently. A miracle (a thing which no one has a right to expect) was needed to uphold him henceforth in the accomplishment of his destined mission.

Bernard was as ardent in the service of God as others are for the gratification of their passions. 'You would learn of me,' he says in one of his earliest works, 'why and how we must love God. And I answer you: The reason for loving God is God Himself; and the measure of loving Him is to love Him without measure.'[1] What delights He enjoyed at Citeaux in the secret of the face of the Lord! When, after two years, he left this blessed abode to found Clairvaux, it was like coming out of paradise. More fit to converse with angels than with men, he began, says his historian, by being a trial to those whom he had to guide: so heavenly was his language, such perfection did he require surpassing the strength of even the strong ones of Israel, such sorrowful astonishment did he show on the discovery of infirmities common to all flesh.

But the Holy Spirit was watching over the vessel of election called to bear the name of the Lord before kings and people; the divine charity which consumed his soul taught him that love has two inseparable, though sadly different, objects: God, whose goodness makes us love Him; and man, whose misery exercises our charity. According to the ingenious remark of

[1] De diligendo Deo, I, 1. [2] Vita, I, vi. 27-30.

William de Saint-Thierry, his disciple and friend, Bernard re-learnt the art of living among men.[1] He imbued himself with the admirable recommendations given by the legislator of monks to him who is chosen Abbot over his brethren: "When he giveth correction, let him act prudently, and push nothing to extremes, lest whilst eager of extreme scouring off the rust, the vase be broken. . . . When he enjoineth work to be done, let him use discernment and moderation, and think of holy Jacob's discretion, who said: "If I cause my flocks to be overdriven, they will all die in one day." Taking, therefore, these and other documents regarding that mother of virtue, discretion—let him so temper all things as that the strong may have what to desire and the weak nothing to deter them.'[2]

Having received what the Psalmist calls 'understanding concerning the needy and the poor,' Bernard felt his heart overflowing with the tenderness of God for those purchased by the divine Blood. He no longer terrified the humble. Beside the little ones who came to him attracted by the grace of his speech might be seen the wise, the powerful, and the rich ones of the world, abandoning their vanities, and becoming themselves little and poor in the school of one who knew how to guide them all from the first elements of love to its very summits. In the midst of seven hundred monks receiving daily from him the doctrine of salvation, the Abbot of Clairvaux could cry out with the noble pride of the saints: 'He that is mighty has done great things in us, and with good reason our soul magnifies the Lord. Behold we have left all things to follow Thee: it is a great resolution, the glory of the great apostles; yet we, too, by His great grace have taken it magnificently. Perhaps, even if I wish to glory therein, I shall not be foolish, for I will say the truth: there are some here who have left more than a boat and fishing-nets.'[3]

'What more wonderful,' he said on another occasion, 'than to see one who formerly could scarce abstain

[1] Vita, I, vi. 30. [2] S. P. Bened. Reg. lxiv.
[3] Bern. De diversis, Sermo xxxvii. 7.

two days from sin preserve himself from it for years, and even for his whole life? What greater miracle than that so many young men, boys, noble personages—all those, in a word, whom I see here—should be held captive without bonds in an open prison by the sole fear of God, and should persevere in penitential macerations beyond human strength, above nature, contrary to habit? What marvels we should discover, as you well knew, were we allowed to seek out the details of each one's exodus from Egypt, of his passage through the desert, his entrance into the monastery, and his life within its walls.'[1]

But there were other marvels not to be hidden within the secret of the cloister. The voice that had peopled the desert was bidden to echo through the world; and the noises of discord and error, of schism and the passions, were hushed before it; at its word the whole West was precipitated as one man upon the infidel East. Bernard had now become the avenger of the sanctuary, the umpire of kings, the confidant of sovereign Pontiffs, the thaumaturgus applauded by enthusiastic crowds; yet, at the very height of what the world calls glory, his one thought was the loved solitude he had been forced to quit. 'It is high time,' he said, 'that I should think of myself. Have pity on my agonized conscience: what an abnormal life is mine! I am the chimera of my time; neither clerk nor layman, I have the habit of a monk and none of the observances. In the perils which surround me, at the brink of precipices yawning before me, help me with your advice, pray for me.'[2]

While absent from Clairvaux he wrote to his monks: 'My soul is sorrowful and cannot be comforted till I see you again. Alas! Must my exile here below, so long protracted, be rendered still more grievous? Truly those who have separated us have added sorrow upon sorrow to my evils. They have taken away from me the only remedy which enabled me to live away from Christ; while I could not yet contemplate His glorious

[1] In Dedicat. Eccl., Sermo i. 2. [2] Epist. ccl.

face, it was given me at least to see you, you His holy temple. From that temple the way seemed easy to the eternal home. How often have I been deprived of this consolation? This is the third time, if I mistake not, that they have torn out my heart. My children are weaned before the time; I had begotten them by the Gospel, and I cannot nourish them. Constrained to neglect those dear to me and to attend to the interests of strangers, I scarcely know which is harder to bear, to be separated from the former or to be mixed up with the latter. O Jesus, is my whole life to be spent in sighing? It were better for me to die than to live; but I would fain die in the midst of my family; there I should find more sweetness, more security. May it please my Lord that the eyes of a father, how unworthy soever of the name, may be closed by the hands of his sons; that they may assist him in his last passage; that their desires, if Thou judge him worthy, may bear his soul to the abode of the blessed; that they may bury the body of a poor man with the bodies of those who were poor with him. By the prayers and merits of my brethren, if I have found favour before Thee, grant me this desire of my heart. Nevertheless, Thy will, not mine, be done; for I wish neither to live nor to die for myself.'[1]

Greater in his Abbey than in the noblest courts, Bernard was destined to die at home at the hour appointed by God; but not without having had his soul prepared for the last purification by trials both public and private. For the last time he took up again, but could not finish, the discourses he had been delivering for the last eighteen years on the Canticle. These familiar conferences, lovingly gathered by his children, reveal in a touching manner the zeal of the sons for divine science, the heart of the father and his sanctity, and the incidents of daily life at Clairvaux. Having reached the first verse of the third chapter, he was describing the soul seeking after the Word in the weakness of this life, in the dark night of this world, when he broke

[1] Epist. cxliv.

off his discourses, and passed to the eternal face-to-face vision, where there is no more enigma, nor figure, nor shadow.

The following is the notice consecrated by the Church to her great servant:

Bernardus, Fontanis in Burgundia honesto loco natus, adolescens propter egregiam formam vehementer sollicitatus a mulieribus, numquam de sententia colendæ castitatis dimoveri potuit. Quas diaboli tentationes ut effugeret, duos et viginti annos natus, monasterium Cisterciense, unde hic ordo incepit, et quod tum sanctitate florebat, ingredi constituit. Quo Bernardi consilio cognito, fratres summopere conati sunt eum a proposito deterrere: in quo ipse eloquentior ac felicior fuit. Nam sic eos aliosque multos in suam perduxit sententiam, ut cum eo triginta juvenes eamdem religionem susceperint. Monachus jejunio ita deditus erat, ut quoties sumendus esset cibus, toties tormentum subire videretur. In vigiliis etiam et orationibus mirifice se exercebat; et christianam paupertatem colens, quasi cœlestem vitam agebat in terris, ab omni caducarum rerum cura et cupiditate alienam.

Elucebat in eo humilitas, misericordia, benignitas: contemplationi autem sic addictus erat, ut vix sensibus, nisi ad officia pietatis, uteretur: in quibus tamen prudentiæ laude excellebat. Quo in studio occupatus, Genuensem ac Medio-

Bernard was born of a distinguished family at Fontaines in Burgundy. As a youth, on account of his great beauty he was much sought after by women, but could never be shaken in his resolution of observing chastity. To escape these temptations of the devil, he, at twenty-two years of age, determined to enter the monastery of Citeaux, the first house of the Cistercian Order, then famous for sanctity. When his brothers learnt Bernard's design, they did their best to deter him from it; but he, more eloquent and more successful, won them and many others to his opinion; so that together with him thirty young men embraced the Cistercian Rule. As a monk he was so given to fasting, that whenever he had to take food he seemed to be undergoing torture. He applied himself in a wonderful manner to prayer and watching, and was a great lover of Christian poverty; thus he led a heavenly life on earth, free from all anxiety or desire of perishable goods.

The virtues of humility, mercy, and kindness shone conspicuously in his character. He devoted himself so earnestly to contemplation, that he seemed hardly to use his senses except to do acts of charity, and in these he was remark-

lanensem aliosque episcopatus oblatos recusavit, professus se tanti officii munere indignum esse. Abbas factus Claravallensis, multis in locis ædificavit monasteria, in quibus præclara Bernardi institutio ac disciplina diu viguit. Romæ, sanctorum Vincentii et Anastasii monasterio ab Innocentio Secundo Papa restituti præfecit abbatem illum, qui postea Eugenius Tertius Summus Pontifex fuit, ad quem etiam librum misit de Consideratione.

able for his prudence. While thus occupied he refused the bishoprics of Genoa, Milan, and others, which were offered to him, declaring that he was unworthy of so great an office. He afterwards became Abbot of Clairvaux, and built monasteries in many places, wherein the excellent rules and discipline of Bernard long flourished. When the monastery of SS. Vincent and Anastasius of Rome was restored by Pope Innocent II, St. Bernard appointed as Abbot the future Sovereign Pontiff, Eugenius III; to whom he also sent his book 'De Consideratione.'

Multa præterea scripsit, in quibus apparet, eum doctrina potius divinitus tradita, quam labore comparata, instructum fuisse. In summa virtutum laude exoratus a maximis principibus de eorum componendis controversiis, et de ecclesiasticis rebus constituendis, sæpius in Italiam venit. Innocentium item Secundum Pontificem Maximum in confutando schismate Petri Leonis, cum apud imperatorem et Henricum Angliæ regem, tum in concilio Pisis coacto, egregie adjuvit. Denique tres et sexaginta annos natus, obdormivit in Domino, ac miraculis illustris, ab Alexandro Tertio Papa inter sanctos relatus est. Pius vero Octavus Pontifex Maximus ex sacrorum Rituum Congregationis consilio sanctum Bernardum universalis Ecclesiæ Doctorem declaravit et confirmavit, necnon Missam et Officium de Doctoribus ab omnibus recitari jussit, atque

He wrote many other works which clearly show that his doctrine was more the gift of God than the result of his own labours. On account of his great reputation for virtue, the greatest princes begged him to act as arbiter in their disputes, and he went several times into Italy for this purpose, and for arranging ecclesiastical affairs. He was of great assistance to the Supreme Pontiff Innocent II in putting down the schism of Peter de Leone, both at the courts of the emperor and of King Henry of England, and at a Council held at Pisa. At length, being sixty-three years old, he fell asleep in the Lord. He was famous for miracles, and Pope Alexander III placed him among the saints. Pope Pius VIII, with the advice of the Sacred Congregation of Rites, declared St. Bernard a Doctor of the universal Church, and commanded all to recite

indulgentias plenarias quotannis in perpetuum ordinis Cisterciensium ecclesias visitantibus die hujus sancti festo concessit.

the Mass and Office of a Doctor on his feast. He also granted a plenary indulgence yearly for ever, to all who visit churches of the Cistercian Order on this day.

Let us offer to St. Bernard the following hymn, with its ingenuous allusions; it is worthy of him by the graceful sweetness wherewith it celebrates his grandeurs:

HYMN

Lacte quondam profluentes,
Ite, montes vos procul,
Ite, colles, fusa quondam
Unde mellis flumina;
Israel, jactare late
Manna priscum desine.

Ye mountains, once flowing with milk, depart to a distance; depart, ye hills that once poured forth streams of honey; Israel, cease to boast freely of your ancient manna.

Ecce cujus corde sudant,
Cujus ore profluunt
Dulciores lacte fontes,
Mellis amnes æmuli:
Ore tanto, corde tanto
Manna nullum dulcius.

Behold one from whose heart ebb forth, and from whose mouth flow out sweeter fountains of milk and rival rivers of honey: than such a mouth, than such a heart no manna could be sweeter.

Quæris unde duxit ortum
Tanta lactis copia;
Unde favus, unde prompta
Tanta mellis suavitas;
Unde tantum manna fluxit,
Unde tot dulcedines.

Thou askest whence such abundance of milk originated; whence the honeycomb, whence the swift-flowing sweetness of honey; whence such manna; and whence so many delights.

Lactis imbres Virgo fudit
Cœlitus puerpera:
Mellis amnes os leonis
Excitavit mortui:
Manna sylvæ, cœlitumque
Solitudo proxima.

The showers of milk the Virgin Mother shed on him from heaven: the mouth of the dead lion was the source of the honeyed rivers: the woods and the solitude so nigh the heavens produced the manna.

Doctor o Bernarde, tantis
Aucte cœli dotibus,
Lactis hujus, mellis hujus,

O Bernard, O Doctor, enriched with such gifts of heaven, shed down upon us the

Funde rores desuper; **Funde stillas, pleniore** **Jam potitus gurgite.**	dews of this milk and of this honey; give us the drops, now that thou possessest the full sea.
Summa summo laus Parenti, **Summa laus et Filio:** **Par tibi sit, sancte, manans** **Ex utroque, Spiritus;** **Ut fuit, nunc et per ævum** **Compar semper gloria.** **Amen.**	Highest praise be to the Sovereign Father, and highest praise to the Son: and be the like to Thee, O Holy Spirit, proceeding from them both, as it was, now is, and ever will be, equal glory eternally. Amen.

It was fitting to see the herald of the Mother of God following so closely her triumphal car; entering heaven during this bright Octave, thou delightest to lose thyself in the glory of her whose greatness thou didst proclaim on earth. Be our protector in her court; attract her maternal eyes towards Citeaux; in her name save the Church once more, and protect the Vicar of Christ.

But to-day, rather than to pray to thee, thou invitest us to sing to Mary and pray to her with thee; the homage most pleasing to thee, O Bernard, is that we should profit by thy sublime writings and admire the Virgin who, ' to-day ascending glorious to heaven, put the finishing touch to the happiness of the heavenly citizens. Brilliant as it was already, heaven became resplendent with new brightness from the light of the virginal torch. Thanksgiving and praise resound on high. And shall we not in our exile partake of these joys of our home ? Having here no lasting dwelling, we seek the city where the Blessed Virgin has arrived this very hour. Citizens of Jerusalem, it is but just that, from the banks of the rivers of Babylon, we should think with dilated hearts of the overflowing river of bliss, of which some drops are sprinkled on earth to-day. Our Queen has gone before us; the reception given to her encourages us who are her followers and servants. Our caravan will be well treated with regard to salvation, for it is preceded by the Mother of mercy as advocate before the Judge her Son.'[1]

[1] BERNARD. In Assumpt. B.M.V., Sermo i.

indulgentias plenarias quotannis in perpetuum ordinis Cisterciensium ecclesias visitantibus die hujus sancti festo concessit.

the Mass and Office of a Doctor on his feast. He also granted a plenary indulgence yearly for ever, to all who visit churches of the Cistercian Order on this day.

Let us offer to St. Bernard the following hymn, with its ingenuous allusions; it is worthy of him by the graceful sweetness wherewith it celebrates his grandeurs:

HYMN

Lacte quondam profluentes,
Ite, montes vos procul,
Ite, colles, fusa quondam
Unde mellis flumina;
Israel, jactare late
Manna priscum desine.

Ye mountains, once flowing with milk, depart to a distance; depart, ye hills that once poured forth streams of honey; Israel, cease to boast freely of your ancient manna.

Ecce cujus corde sudant,
Cujus ore profluunt
Dulciores lacte fontes,
Mellis amnes æmuli:
Ore tanto, corde tanto
Manna nullum dulcius.

Behold one from whose heart ebb forth, and from whose mouth flow out sweeter fountains of milk and rival rivers of honey: than such a mouth, than such a heart no manna could be sweeter.

Quæris unde duxit ortum
Tanta lactis copia;
Unde favus, unde prompta
Tanta mellis suavitas;
Unde tantum manna fluxit,
Unde tot dulcedines.

Thou askest whence such abundance of milk originated; whence the honeycomb, whence the swift-flowing sweetness of honey; whence such manna; and whence so many delights.

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Doctor o Bernarde, tantis
Aucte cœli dotibus,
Lactis hujus, mellis hujus,

O Bernard, O Doctor, enriched with such gifts of heaven, shed down upon us the

Funde rores desuper; Funde stillas, pleniore Jam potitus gurgite.	dews of this milk and of this honey; give us the drops, now that thou possessest the full sea.
Summa summo laus Parenti, Summa laus et Filio: Par tibi sit, sancte, manans Ex utroque, Spiritus; Ut fuit, nunc et per ævum Compar semper gloria. Amen.	Highest praise be to the Sovereign Father, and highest praise to the Son: and be the like to Thee, O Holy Spirit, proceeding from them both, as it was, now is, and ever will be, equal glory eternally. Amen.

It was fitting to see the herald of the Mother of God following so closely her triumphal car; entering heaven during this bright Octave, thou delightest to lose thyself in the glory of her whose greatness thou didst proclaim on earth. Be our protector in her court; attract her maternal eyes towards Citeaux; in her name save the Church once more, and protect the Vicar of Christ.

But to-day, rather than to pray to thee, thou invitest us to sing to Mary and pray to her with thee; the homage most pleasing to thee, O Bernard, is that we should profit by thy sublime writings and admire the Virgin who, 'to-day ascending glorious to heaven, put the finishing touch to the happiness of the heavenly citizens. Brilliant as it was already, heaven became resplendent with new brightness from the light of the virginal torch. Thanksgiving and praise resound on high. And shall we not in our exile partake of these joys of our home? Having here no lasting dwelling, we seek the city where the Blessed Virgin has arrived this very hour. Citizens of Jerusalem, it is but just that, from the banks of the rivers of Babylon, we should think with dilated hearts of the overflowing river of bliss, of which some drops are sprinkled on earth to-day. Our Queen has gone before us; the reception given to her encourages us who are her followers and servants. Our caravan will be well treated with regard to salvation, for it is preceded by the Mother of mercy as advocate before the Judge her Son.'[1]

[1] BERNARD. In Assumpt. B.M.V., Sermo i.

'Whoso remembers having ever invoked thee in vain in his needs, O Blessed Virgin, let him be silent as to thy mercy. As for us, thy little servants, we praise thy other virtues, but on this one we congratulate ourselves. We praise thy virginity, we admire thy humility; but mercy is sweeter to the wretched; we embrace it more lovingly, we think of it more frequently, we invoke it unceasingly. Who can tell the length and breadth and height and depth of thine, O blessed one? Its length, for it extends to the last day; its breadth, for it covers the earth; its height and depth, for it has filled heaven and emptied hell. Thou art as powerful as merciful; having now rejoined thy Son, manifest to the world the grace thou hast found before God: obtain pardon for sinners, health for the sick, strength for the weak, consolation for the afflicted, help and deliverance for those who are in any danger,[1] O clement, O merciful, O sweet Virgin Mary!'[2]

[1] BERNARD. In Assumpt. B.M.V., Sermo iv.
[2] A tradition of the cathedral of Spires attributes to St. Bernard the addition of this triple cry of the heart to the *Salve Regina*.

AUGUST 21

SAINT JANE FRANCES FREMIOT DE CHANTAL

WIDOW

ALTHOUGH Mary's glory is within her, beauty appears also in the garment wherewith she is clad: a mysterious robe woven of the virtues of the saints, who owe to her both their justice and their reward. As every grace comes to us through our Mother, so all the glory of heaven converges towards that of the Queen.

Now among the blessed souls there are some more immediately connected with the holy Virgin. Prevented by the peculiarly tender love of the Mother of grace, they left all things, when on earth, to run after the odour of the perfumes of the Spouse she gave to the world; in heaven they keep the greater intimacy with Mary which was theirs even in the time of exile. Hence it is, that at this time of her exaltation beside the Son of God, the Psalmist sings also of the virgins entering joyously with her into the temple of the King. The crowning of our Lady is truly the special feast of these *daughters of Tyre*, who have themselves become princesses and queens in order to form her noble escort and her royal court.

If the saint proposed to our veneration to-day is not adorned with the diadem of virginity, she is nevertheless one of those who have deserved in their humility to hear the heavenly message: *Hearken, O daughter, and see, and incline thy ear; and forget thy people and thy father's house.*[1] In reply, such was her eagerness in the ways of love, that numberless virgins followed in her footsteps in order to be more sure of reaching the Spouse. She also, then, has a glorious place in the vesture of gold, with its play of colours, wherewith the

[1] Ps. xliv. 11.

Queen of Saints is clad in her triumph. For what is the *variety* noticed by the psalm in the embroideries and fringes of that robe of glory, if not the diversity of tints in the gold of divine charity among the elect? In order to bring forward the happy effect produced by this diversity in the light of the saints, Eternal Wisdom has multiplied the forms under which the life of the counsels may be presented to the world. Such is the teaching given in the holy liturgy, by bringing together the feasts of yesterday and to-day on its sacred cycle. Between Cistercian austerity and the more interior renouncement of the Visitation of holy Mary there seems to be a great distance: nevertheless the Church unites the memory of St. Jane de Chantal and of the Abbot of Clairvaux in homage to the Blessed Virgin during the happy octave which consummates her glory; it is because all rules of perfection are alike in being merely variations of the one rule, that of love, of which Mary's life was a perfect pattern. 'Let us not divide the robe of the Bride,' says St. Bernard. 'Unity, as well in heaven as on earth, consists in charity. Let him who glories in the rule not break the rule by acting contrary to the Gospel. If the kingdom of God is within us, it is because it is *not meat and drink; but justice, and peace, and joy in the Holy Ghost.*[1] To criticize others on their exterior observance, and to neglect the rule in what regards the soul, is to take out a gnat from the cup and to swallow a camel. Thou breakest thy body with endless labour, thou mortifiest with austerities thy members which are on the earth; and thou dost well. But while thou allowest thyself to judge him who does not so much penance, he perhaps is following the advice of the Apostle: more eager for the better gifts, keeping less of that *bodily exercise* which *is profitable to little*, he gives himself up more to that *godliness* which *is profitable to all things*.[2] Which, then, of you two keeps the rule better? doubtless he that becomes better thereby. Now which is the better? The humbler, or

[1] Rom. xiv. 17. [2] 1 Tim. iv. 8.

the more fatigued? *Learn of me*, said Jesus,[1] *because I am meek and humble of heart.*'[2]

St. Frances de Sales, in his turn, speaking of the diversity of religious Orders, says very well: 'All religious Orders have one spirit common to them all, and each has a spirit peculiar to itself. The common spirit is the design they all have of aspiring after the perfection of charity; but the peculiar spirit of each is the means of arriving at that perfection of charity—that is to say, at the union of our souls with God, and with our neighbour through the love of God.' Coming next to the special spirit of the institute he had founded together with our saint, the Bishop of Geneva declares that it is 'a spirit of profound humility towards God and of great sweetness towards our neighbour, inasmuch as there is less rigour towards the body, so much the more sweetness must there be in the heart.'[3] And because 'this Congregation has been so established that no great severity may prevent the weak and infirm from entering it and giving themselves up to the perfection of divine love,'[4] he adds playfully: 'If there be any sister so generous and courageous as to wish to attain perfection in a quarter of an hour by doing more than the Community does, I would advise her to humble herself and be content to become perfect in three days, following the same course as the rest. For a great simplicity must always be kept in all things: to walk simply, that is the true way for the daughters of the Visitation, a way exceedingly pleasing to God and very safe.'[5]

With sweetness and humility for motto, the pious Bishop did well to give his daughters for escutcheon the divine Heart whence these gentle virtues derive their source. We know how magnificently Heaven justified the choice. Before a century had elapsed, a nun of the Visitation, St. Margaret Mary, could say: 'Our adorable Saviour showed me the devotion to His divine Heart as a beautiful tree which He had destined

[1] St Matt. xi. 29.
[2] Entretiens spirituels.
[3] Entretiens spirituels.
[4] Bernard. Apologia ad Gulielm.
[5] Constitutions of the Visitation, Introduction.

from all eternity to take root in the midst of our institute. He wills that the daughters of the Visitation should distribute the fruits of this sacred tree abundantly to all those that wish to eat of it, and without fear of its failing them.'[1]

'Love! love! love! my daughters; I know nothing else.' Thus did Jane de Chantal, the glorious co-operatrix of St. Francis in establishing the Visitation of holy Mary, often cry out in her latter years. 'Mother, said one of the sisters, 'I shall write to our houses that your charity is growing old, and that, like your godfather St. John, you can speak of nothing but love.' To which the saint replied: 'My daughter, do not make such a comparison, for we must not profane the saints by comparing them to poor sinners; but you will do me a pleasure if you tell those sisters that if I went by my own feelings, if I followed my inclination, and if I were not afraid of wearying the sisters, I should never speak of anything but charity; and I assure you, I scarcely ever open my mouth to speak of holy things, without having a mind to say: Thou shalt love the Lord with thy whole heart, and thy neighbour as thyself.'[2]

Such words are worthy of her who obtained for the Church the admirable Treatise on the Love of God, composed, says the Bishop of Geneva, for her sake, at her request and solicitation, for herself and her companions.[3] At first, however, the impetuosity of her soul, overflowing with devotedness and energy, seemed to unfit her to be mistress in a school where heroism can only express itself by the simple sweetness of a life altogether hidden in God. It was to discipline this energy of the valiant woman without extinguishing its ardour, that St. Francis perseveringly applied himself during the eighteen years he directed her. 'Do all things,' he repeats in a thousand ways, 'without haste, gently, as do the angels; follow

[1] Letter of June 17, 1689, to Mother de Saumaise.
[2] Memoirs of Mother de Chaugy, Part III., chap. v.
[3] Treatise on the Love of God, Preface; Memoirs of Mother de Chaugy.

the guidance of divine movements, and be supple to grace; God wills us to be like little children.' And this reminds us of an exquisite page from the lovable saint, which we cannot resist quoting: 'If one had asked the sweet Jesus when He was carried in His Mother's arms, whither He was going, might He not with good reason have answered: I go not, 'tis My Mother that goes for Me: and if one had said to Him: But at least do You not go with Your Mother? might He not reasonably have replied: No, I do not go, or if I go whither My Mother carries Me, I do not Myself walk with her nor by My own steps, but by My Mother's, by her, and in her. But if one had persisted with Him, saying: But at least, O most dear divine Child, You really will to let Yourself be carried by Your sweet Mother? No, verily, might He have said, I will nothing of all this, but as My entirely good Mother walks for Me, so she wills for Me; I leave her the care as well to go as to will to go for Me where she likes best; and as I go not but by her steps, so I will not but by her will; and from the instant I find Myself in her arms, I give no attention either to willing, or not willing, turning all other cares over to My Mother, save only the care to be on her bosom, to suck her sacred breast, and to keep myself close clasped to her most beloved neck, that I may most lovingly kiss her with the kisses of My mouth. And be it known to you that while I am amidst the delights of these holy caresses which surpass all sweetness, I consider that my Mother is a tree of life, and Myself on her as its fruit, that I am her own heart in her breast, or her soul in the midst of her heart, so that as her going serves both her and Me without My troubling Myself to take a single step, so her will serves us both without My producing any act of My will about going or coming. Nor do I ever take notice whether she goes fast or slow, hither or thither; nor do I inquire whither she means to go, contenting Myself with this, that go whither she please I go still locked in her arms, close laid to her beloved breasts, where I feed as among lilies.

. . . . Thus should we be, Theotimus,[1] pliable and tractable to God's good pleasure.'[2]

The Church abridges for us far better than we could the life of St. Jane Frances de Chantal:

Joanna Francisca Fremiot de Chantal, Divione in Burgundia clarissimis orta natalibus, ab ineunte ætate eximiæ sanctitatis non obscuras edidit significationes. Eam enim vix quinquennem nobilem quemdam Calvinistam solida supra ætatem argumentatione perstrinxisse ferunt, collatumque ab eo munusculum flammis illico tradidisse in hæc verba: En quomodo hæretici apud inferos comburentur, qui loquenti Christo fidem detrectant. Matre orbata, Deiparæ Virginis tutelæ se commendavit, et famulam, quæ ad mundi amorem eam alliciebat, ab se rejecit. Nihil puerile in moribus exprimens, a sæculi deliciis abhorrens, martyriumque anhelans, religioni ac pietati impense studebat. Baroni de Chantal nuptui a patre tradita, virtutibus omnibus excolendis operam dedit, liberos, famulos, aliosque sibi subjectos in fidei doctrina, bonisque moribus imbuere satagens. Profusa liberalitate pauperum inopiam sublevabat, annona divinitus non raro multi-

Jane Frances Frémiot de Chantal was born at Dijon in Burgundy, of noble parents, and from her childhood gave clear signs of her future great sanctity. It was said that when only five years of age she put to silence a Calvinist nobleman by substantial arguments, far beyond her age, and when he offered her a little present she immediately threw it into the fire, saying: 'This is how heretics will burn in hell, because they do not believe Christ when He speaks.' When she lost her mother, she put herself under the care of the Virgin Mother of God, and dismissed a maid-servant who was enticing her to love of the world. There was nothing childish in her manners; she shrank from worldly pleasures, and thirsting for martyrdom, she devoted herself entirely to religion and piety. She was given in marriage by her father to the Baron de Chantal, and in this new state of life she strove to cultivate every virtue, and busied herself in instructing

[1] 'A great servant of God informed me not long ago that by addressing my speech to Philothea in the "Introduction to a Devout Life," I hindered many men from profiting by it: because they did not esteem advice given to a woman to be worthy of a man. I marvel that there were men who, to be thought men, showed themselves in effect so little men. . . . Nevertheless, to imitate the great Apostle in this occasion, who esteemed himself *a debtor to everyone*, I have changed my address in this treatise and speak to Theotimus; but if perchance there should be any woman (and such an unreasonableness would be more tolerable in them) who would not read the instructions which are given to men, I beg them to know that Theotimus to whom I speak is the human spirit desirous of making progress in holy love, which spirit is equally in women as in men.'—'Treatise on the Love of God,' Preface.

[2] 'Treatise on the Love of God,' Book IX, chap. xiv. (We have preferred the translation by Dom H. B. Mackey, O.S.B.)

plicata: quo factum est, ut nemini se umquam Christi nomine roganti stipem abnegaturam spoponderit.

Viro in venatione interempto, perfectioris vitæ consilium iniens, continentiæ voto se obstrinxit. Viri necem non solum æquo animo tulit, sed, in publicum indultæ veniæ testimonium, occisoris filium e sacro fonte suscipere sui victrix elegit. Modica familia, tenui victu atque vestitu contenta, pretiosas vestes in pios usus convertit. Quidquid a domesticis curis supererat temporis, precibus, piis lectionibus, laborique impendebat. Numquam adduci potuit ut alteras nuptias, quamvis utiles et honorificas, iniret. Ne autem a proposito castimoniæ observandæ in posterum dimoveretur, illius voto innovato, sanctissimum Jesu Christi nomen candenti ferro pectori insculpsit. Ardentius in dies caritate fervescens, pauperes, derelictos, ægros, teterrimisque morbis infectos ad se adducendos curabat; eosque non hospitio tantum excipiebat, solabatur, fovebat, verum etiam sordidas eorumdem vestes depurgabat, laceras reficiebat, et manantibus fœtido pure ulceribus labia admovere non exhorrebat.

in faith and morals her children, her servants and all under her authority. Her liberality in relieving the necessities of the poor was very great, and more than once God miraculously multiplied her stores of provisions; on this account she promised never to refuse anyone who begged an alms in Christ's name.

Her husband having been killed while hunting, she determined to embrace a more perfect life and bound herself by a vow of chastity. She not only bore her husband's death resignedly, but overcame herself so far as to stand godmother to the child of the man who had killed him, in order to give a public proof that she pardoned him. She contented herself with a few servants and with plain food and dress, devoting her costly garments to pious usages. Whatever time remained from her domestic cares she employed in prayer, pious reading, and work. She could never be induced to accept offers of second marriage, even though honourable and advantageous. In order not to be shaken in her resolution of observing chastity, she renewed her vow, and imprinted the most holy name of Jesus Christ upon her breast with a red-hot iron. Her love grew more ardent day by day. She had the poor, the abandoned, the sick, and those who were afflicted with the most terrible diseases brought to her, and not only sheltered and comforted and nursed them, but washed and mended their filthy garments, and did not shrink from putting her lips to their running sores.

A Sancto Francisco Salesio, quo spiritus moderatore usa fuit, divinam voluntatem edocta, proprium parentem, socerum, filium denique ipsum, quem etiam vocationi obsistentem, sua e domo egrediens, pedibus calcare non dubitavit, invicta constantia deseruit, et sacri instituti Visitationis sanctæ Mariæ fundamenta jecit. Ejus instituti leges integerrime custodivit, et adeo paupertatis fuit amans, ut vel necessaria sibi deesse gauderet. Christianæ vero animi demissionis et obedientiæ, virtutumque denique omnium perfectissimum exemplar se præbuit. Altiores in corde suo ascensiones disponens, arduissimo efficiendi semper id quod perfectius esse intelligeret, voto se obstrinxit. Denique, sacro Visitationis instituto ejus potissimum opera longe lateque diffuso, verbo, exemplo et scriptis etiam divina sapientia refertis, ad pietatem et caritatem sororibus excitatis, meritis referta, et sacramentis rite susceptis, Molinis, anno millesimo sexcentesimo quadragesimo primo, die decima tertia Decembris, migravit ad Dominum, ejusque animam, occurrente sancto Francisco Salesio, in cœlos deferri sanctus Vincentius a Paulo procul distans adspexit. Ejus corpus postea Annecium translatum est: eamque miraculis ante et post obitum claram Benedictus decimus quartus beatorum, Clemens vero decimus tertius Pontifex Maximus albo sanctorum adjecit. Festum autem ejusdem die duodecimo Kalendas Septembris

Having learnt the will of God from St. Francis de Sales her director, she founded the Institute of the Visitation of our Lady. For this purpose she quitted, with unfaltering courage, her father, her father-in-law, and even her son, over whose body she had to step in order to leave her home, so violently did he oppose her vocation. She observed her Rule with the utmost fidelity. and so great was her love of poverty, that she rejoiced to be in want of even the necessaries of life. She was a perfect model of Christian humility, obedience, and all other virtues. Wishing for still higher ascensions in her heart, she bound herself by a most difficult vow always to do what she thought most perfect. At length when the Order of the Visitation had spread far and wide, chiefly through her endeavours, after encouraging her sisters to piety and charity by words and example, and also by writings full of divine wisdom; laden with merits, she passed to the Lord at Moulins, having duly received the Sacraments of the Church. She died on December 13, in the year 1641. St. Vincent de Paul, who was at a great distance, saw her soul being carried to heaven, and St. Francis de Sales coming to meet her. Her body was afterwards translated to Annecy. Miracles having made her illustrious both before and after her death, Benedict XIV placed her among the blessed, and Pope Clement XIII among the saints. Pope Clement XIV

ab universa Ecclesia Clemens decimus quartus Pontifex Maximus celebrari præcepit.

commanded her feast to be celebrated by the universal Church on the twelfth of the Kalends of September.

The office of Martha seemed at first to be destined for thee, O great saint! Thy father, Francis de Sales, forestalling St. Vincent de Paul, thought of making thy companions the first Daughters of Charity. Thus was given to thy work the blessed name of Visitation, which was to place under Mary's protection thy visits to the sick and neglected poor. But the progressive deterioration of strength in modern times had laid open a more pressing want in the institutions of holy Church. Many souls called to share Mary's part were prevented from doing so by their inability to endure the austere life of the great contemplative Orders. The Spouse, who deigns to adapt His goodness to all times, made choice of thee, O Jane, to second the love of His Sacred Heart, and come to the rescue of the physical and moral miseries of an old, worn-out, and decrepit world.

Renew us, then, in the love of Him whose charity consumed thee first; in its ardour thou didst traverse the most various paths of life, and never didst thou fail of that admirable strength of soul, which the Church presents before God to-day in order to obtain through thee the assistance necessary to our weakness.[1] May the insidious and poisonous spirit of Jansenism never return to freeze our hearts; but at the same time as we learn from thee, love is only then real when, with or without austerities, it lives by faith, generosity, and self-renunciation, in humility, simplicity, and gentleness. It is the spirit of thy holy institute, the spirit which became, through thy angelic Father, so amiable and so strong; may it ever reign amidst thy daughters, keeping up among their houses the sweet union which has never ceased to rejoice heaven; may the world be refreshed by the perfumes which ever exhale from the silent retreats of the Visitation of holy Mary!

[1] Collect, Secret, and Postcommunion of the Feast.

AUGUST 22

THE OCTAVE OF THE ASSUMPTION

HE alone who could understand Mary's holiness could appreciate her glory. But Wisdom, who presided over the formation of the abyss, has not revealed to us the depth of that ocean, beside which all the virtues of the just and all the graces lavished upon them are but streamlets. Nevertheless, the immensity of grace and merit, whereby the Blessed Virgin's supernatural perfection stands quite apart from all others, gives us a right to conclude that she has an equal supereminence in glory, which is always proportioned to the sanctity of the elect. Whereas all the other predestined of our race are placed among the various ranks of the celestial hierarchy, the holy Mother of God is exalted above all the choirs, forming by herself a distinct order, a new heaven, where the harmonies of angels and saints are far surpassed. In Mary God is more glorified, better known, more loved than in all the rest of the universe. On this ground alone, according to the order of creative Providence, which subordinates the less to the more perfect, Mary is entitled to be Queen of earth and heaven. In this sense, it is for her, next to the Man-God, that the world exists. The great theologian, Cardinal de Lugo, explaining the words of the saints on this subject, dares to say: 'Just as, creating all things in His complacency for His Christ, God made Him the end of creatures; so, with due proportion we may say He drew the rest of the world out of nothing, through the love of the Virgin Mother, so that she, too, might thus be justly called the end of all things.'[1]

[1] DE LUGO, De Incarnat. disput. vii, sect. 11.

As Mother of God, and at the same time His firstborn, she had a right and title over His goods; as Bride she ought to share His crown. 'The glorious Virgin,' says St. Bernardine of Siena, 'has as many subjects as the Blessed Trinity has. Every creature, whatever be its rank in creation, spiritual as the angels, rational as man, material as the heavenly bodies or the elements, heaven and earth, the reprobate and the blessed, all that springs from the power of God, is subject to the Virgin. For He who is the Son of God and of the Blessed Virgin, wishing, so to say, to make His Mother's principality in some sort equal to His Father's, became, God as He is, the servant of Mary. If, then, it be true to say that everyone, even the Virgin, obeys God, we may also convert the proposition, and affirm that everyone, even God, obeys the Virgin.'[1]

The empire of Eternal Wisdom comprises, so the Holy Spirit tells us, the heavens, the earth, and the abyss: the same, then, is the appanage of Mary on this her coronation day. Like the divine Wisdom to whom she gave Flesh, she may glory in God. He whose magnificence she once chanted to-day exalts her humility. She who is blessed above all others has become the honour of her people, the admiration of the saints, the glory of the armies of the Most High. Together with the Spouse, let her, in her beauty, march to victory; let her triumph over the hearts of the mighty and the lowly. The giving of the world's sceptre into her hands is no mere honour void of reality: from this day forward she commands and fights, protects the Church, defends its head, upholds the ranks of the sacred militia, raises up saints, directs apostles, enlightens doctors, exterminates heresy, crushes hell.

Let us hail our Queen, let us sing her mighty deeds; let us be docile to her; above all, let us love her and trust in her love. Let us not fear that, amidst the great interests of the spreading of God's kingdom, she will forget our littleness or our miseries. She knows all that

[1] BERNARDIN. SEN. Sermo v de festiv. B.M., cap. 6.

takes place in the obscurest corners, in the furthest limits of her immense domain. From her title of *universal cause* under the Lord is rightly deduced the universality of her providence; and the masters of doctrine show us Mary in glory sharing in the science called *of vision*, whereby all that is, has been, or is to be is present before God. On the other hand, we must believe that her charity could not possibly be defective: as her love of God surpasses the love of all the elect, so the tenderness of all mothers united, centred upon an only child, is nothing to the love wherewith Mary surrounds the least, the most forgotten, the most neglected of all the children of God, who are her children too. She forestalls them in her solicitude, listens at all times to their humble prayers, pursues them in their guilty flights, sustains their weakness, compassionates their ills, whether of body or of soul, sheds upon all men the heavenly favours whereof she is the treasury. Let us, then, say to her, in the words of one of her great servants: 'O most holy Mother of God, who hast beautified heaven and earth, in leaving this world thou hast not abandoned man. Here below thou didst live in heaven; from heaven thou conversest with us. Thrice happy those who contemplated thee and lived with the Mother of life! But in the same way as thou didst dwell in the flesh with them of the first age, thou now dwellest with us spiritually. We hear thy voice; and all our voices reach thine ear; and thy continual protection over us makes thy presence evident. Thou dost visit us; thine eye is upon us all; and although our eyes cannot see thee, O most holy one, yet thou art in the midst of us, showing thyself in various ways to whomsoever is worthy. Thy immaculate body, come forth from the tomb, hinders not the immaterial power, the most pure activity of that spirit of thine, which being inseparable from the Holy Ghost, breathes also where it wills. O Mother of God, receive the grateful homage of our joy, and speak for thy children to Him who has glorified thee: whatsoever thou askest of Him, He will

accomplish it by His divine power; may He be blessed for ever![1]

Let us honour the group of martyrs which forms the rearguard of our triumphant Queen. Timothy, who came from Antioch to Rome, Hippolytus, Bishop of Porto, and Symphorian, the glory of Autun, suffered for God at different periods and at different places; but they gathered their palms on the same day of the year, and the same heaven is now their abode. 'My son, my son,' said his valiant mother to Symphorian, 'remember life eternal; look up, and see Him who reigns in heaven; they are not taking thy life away, but changing it into a better.' Let us admire these heroes of our faith; and let us learn to walk like them, though by less painful paths, in the footsteps of our Lord, and so to rejoice, Mary.

PRAYER

Auxilium tuum nobis, Domine, quæsumus, placatus impende: et intercedentibus beatis martyribus tuis Timotheo, Hippolyto et Symphoriano, dexteram super nos tuæ propitiationis extende. Per Dominum.

We beseech Thee, O Lord, to be appeased, and to impart to us Thy help: and, by the intercession of blessed Timothy, Hippolytus, and Symphorian, Thy martyrs, extend over us the right hand of Thy mercy. Through our Lord, etc.

The inexhaustible Adam of St. Victor gives us another sequence for the Assumption; it was sung at Saint Victor on the octave day.

SEQUENCE

Gratulemur in hac die
In qua sanctæ fit Mariæ
Celebris Assumptio;
Dies ista, dies grata
Qua de terris est translata
In cœlum cum gaudio.

Let us rejoice on this day whereon is celebrated the Assumption of holy Mary; this day, this happy day when from earth she was translated into heaven with joy.

[1] GERMAN. CONSTANTINOP. In Dormit. B.M., Oratio i.

Super choros exaltata
Angelorum, est prælata
Cunctis cœli civibus.
In decore contemplatur
Natum suum, ut precatur
Pro cunctis fidelibus.

Exalted above the choirs of angels, she is set over all the citizens of heaven. She contemplates her Son in His beauty, and prays for all the faithful.

Expurgemus nostras sordes
Ut illius, mundicordes,
Assistamus laudibus;
Si concordent linguis mentes,
Aures ejus intendentes
Erunt nostris vocibus.

Let us cleanse away our stains, that clean of heart we may take part in her praises; if our minds be in accord with our tongues, her ears will be attentive to our voices.

Nunc concordes hanc laudemus
Et in laude proclamemus:
Ave, plena gratia!
Ave, Virgo Mater Christi,
Quæ de Sancti concepisti
Spiritus præsentia!

Let us, then, praise her with one accord, and in her praise cry out: Hail, full of grace! hail, Virgin Mother of Christ, who didst conceive Him by the presence of the Holy Spirit!

Virgo sancta, Virgo munda,
Tibi nostræ sit jocunda
Vocis modulatio.
Nobis opem fer desursum,
Et, post hujus vitæ cursum,
Tuo junge Filio.

Holy Virgin, spotless Virgin, may the music of our voice be pleasing to thee. Bring us help from on high, and after this life's course, unite us to thy Son.

Tu a sæclis præelecta,
Litterali diu tecta
Fuisti sub cortice;
De te, Christum genitura,
Prædixerunt in Scriptura
Prophetæ, sed typice.

O thou elect from all eternity, long wast thou hidden in the shell of the letter; of thee as future Mother of Christ, the Prophets foretold in the Scripture, but in types.

Sacramentum patefactum
Est, dum Verbum, caro factum,
Ex te nasci voluit,
Quod nos sua pietate
A maligni potestate
Potenter eripuit.

The Mystery was unveiled when the Word made Flesh willed to be born of thee, who in His love did powerfully snatch us from the power of the wicked one.

Te per thronum Salomonis,
Te per vellus Gedeonis
Præsignatam credimus;
Et per rubum incombustum,
Testamentum si vetustum
Mystice perpendimus.

Thee by the throne of Solomon, thee by the fleece of Gedeon, we believe to be foreshown, and by the bush unburnt, if the ancient Testament we mystically ponder.

Super vellus ros descendens
Et in rubo flamma splendens
(Neutram tamen læditur),
Fuit Christus carnem sumens,
In te tamen non consumens
Pudorem, dum gignitur.

On the fleece the dew descending, in the bush the flame resplendent (yet neither hurt thereby), was Christ assuming flesh in thee, yet not destroying thy purity by His birth.

De te virga processurum
Florem mundo profuturum
Isaias cecinit,
Flore Christum præfigurans
Cujus virtus semper durans
Nec cœpit, nec desinit.

The flower that was to spring from thee, the stem, and benefit the world, Isaias sang; by the flower prefiguring Christ, whose power everlasting neither began nor endeth.

Fontis vitæ tu cisterna,
Ardens, lucens es lucerna;
Per te nobis lux superna
Suum fudit radium:
Ardens igne caritatis,
Luce lucens castitatis,
Lucem summæ claritatis
Mundo gignens Filium.

Thou art the reservoir of the fountain of life, thou art a lamp burning and shining: through thee the light supernal on us hath shed its ray; burning with fire of charity, shining with light of chastity, bringing into the world thy Son, the light of supreme brightness.

O salutis nostræ porta,
Nos exaudi, nos conforta,
Et a via nos distorta
Revocare propera:
Te vocantes de profundo,
Navigantes in hoc mundo,
Nos ab hoste furibundo
Tua prece libera.

O gate of our salvation, hear us and comfort us, and from our crooked ways hasten to call us back: we are calling on thee from the abyss, sailing on the sea of the world; from the furious enemy deliver us by thy prayer.

Jesu, nostrum salutare,
Ob meritum singulare
Tuæ Matris, visitare
In hac valle nos dignare
Tuæ dono gratiæ.
Qui neminem vis damnari,
Sic directe conversari
Nos concedas in hoc mari,
Ut post mortem munerari
Digni simus requie.

Amen.

O Jesus our salvation, by the incomparable merit of Thy Mother, deign to visit us in this valley with the gift of Thy grace. Thou who willest that no one be condemned, grant us to steer our course so straightly through this sea that after death we may be worthy to be rewarded in Thy rest.

Amen.

The following prayer is remarkable for the symbolism wherewith it is inspired. It is used at the blessing of medicinal herbs and fruits, given from time immemorial, in certain places, on the day of the Assumption.

PRAYER

Deus qui virgam Jesse, Genitricem Filii tui Domini nostri Jesu Christi, hodierna die ad cœlorum fastigia ideo evexisti, ut per ejus suffragia et patrocinia fructum ventris illius, eumdem Filium tuum, mortalitati nostræ communicares: te supplices exoramus; ut ejusdem Filii tui virtute, ejusque Genitricis glorioso patrocinio, istorum terræ fructuum præsidiis per temporalem ad æternam salutem disponamur. Per eumdem Dominum nostrum.

O God, who on this day didst raise up to the height of heaven the rod of Jesse, the Mother of Thy Son our Lord Jesus Christ, in order that through her prayers and patronage Thou mightest communicate to our mortality the same Thy Son the fruit of her womb: we humbly beseech Thee, that by the power of this Thy Son, and by the glorious patronage of His Mother, we may, by the help of these fruits of the earth, be disposed by temporal health for eternal salvation. Through the same Christ our Lord.

But let us close the radiant octave by hearing Mary herself speak in this beautiful antiphon, appointed amongst others in certain manuscripts to accompany the Magnificat on the feast. Our Lady there appears, not in her own name alone, but as representing the Church, which begins in her its entrance in body and soul into heaven. The present happiness of the Blessed Virgin is the pledge for us all of the eternal felicity promised us; the triumph of the Mother of God will not be complete until the last of her children has followed her into glory. Let us, then, join in this prayer so full of sweet love: it is truly worthy to express the feelings of Mary as she crossed the threshold of her heavenly home.

ANTIPHON

Maria exsultavit in spiritu, et dixit: Benedico te, qui dominaris super omnem benedictionem. Benedico habitaculum gloriæ tuæ, benedico te, cui factum est habitaculum in utero meo; et benedico omnia opera manuum tuarum, quæ obediunt tibi in omni subjectione. Benedico dilectionem tuam qua nos dilexisti. Benedico omnia verba quæ exierunt de ore tuo, quæ data sunt nobis. In veritate enim credam, quia sicut dixisti sic fiet.

Alleluia.

Mary exulted in spirit and said: I bless Thee who art Lord over every blessing. I bless the dwelling of Thy glory, I bless Thee for whom was made a dwelling in my womb, and I bless all the works of Thy hands which obey Thee in all subjection. I bless Thy love wherewith Thou hast loved us. I bless all the words that have come forth from Thy mouth and are given to us. For I believe in truth that as Thou hast said, so shall it be done.

Alleluia.

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

TIME AFTER PENTECOST

BOOK V

TRANSLATED FROM THE FRENCH BY

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CHAPTER THE FIRST

ON HEARING MASS, DURING THE TIME AFTER PENTECOST

ON the Sundays, if the Mass at which the faithful assist be parochial, or, as it is often called, the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, you should unite with the intentions which the Church has in this ceremony, so venerable by its antiquity: you should pray for that purity of heart which is needed for worthily assisting at the mysteries, wherein God Himself becomes present, and unites heaven and earth so closely together.

ANTIPHON OF THE ASPERGES

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

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

℣. Gloria Patri, &c.

ANT. Asperges me, &c.

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

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

℣. Glory, &c.

ANT. Thou shalt sprinkle me, &c.

℣. Ostende nobis, Domine, misericordiam tuam.
℟. Et salutare tuum da nobis.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. Show us, O Lord, thy mercy.
℟. And grant us thy salvation.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

OREMUS.

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

LET US PRAY.

Graciously hear us, O holy Lord, Father almighty, eternal God; and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.
℟. Amen.

The procession, which in many churches immediately precedes a solemn Mass, is a prelude to the great act which is about to be accomplished. It originated from the practice used in monasteries, of going through the cloisters, every Sunday, chanting certain appointed responsories; during which time the hebdomadarian went through all the conventual places, blessing each of them. The practice is still in use.

But see, Christians! the sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

In nomine Patris, et Filii, et Spiritus sancti. Amen.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

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

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

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

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

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

Gloria Patri, et Filio, et Spiritui sancto.

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

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy holy Church, who thrills with joy at the approach of Jesus Christ thy Son, who is the true altar.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is light and truth: it is he who will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator, and the living altar; I will draw nigh to him, and be filled with joy.

Having seen him, I will sing in my gladness. Be not sad, O my soul! Why wouldst thou be troubled?

Hope in him, who will soon show himself unto thee, as thy Saviour, and thy God.

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

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

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

I am going to the altar of God; there I shall feel the presence of him who desires to give me a new life.

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cœlum et terram.

This my hope comes not to me as thinking that I have any merits, but because of the all-powerful help of my Creator.

The thought of being about to appear before his God excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault.

archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and thee, father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

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

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

May almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

℟. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. Deus, tu conversus vivificabis nos.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. O God, it needs but one look of thine to give us life.

℟. And thy people shall rejoice in thee.

℣. Show us, O Lord, thy mercy.

℟. And give us to know and love the Saviour whom thou hast sent unto us.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

The priest here leaves you to ascend to the altar; but first he salutes you:

℣. Dominus vobiscum.

℣. The Lord be with you.

Answer him with reverence:

℟. Et cum spiritu tuo. ℟. And with thy spirit.

He ascends the steps, and comes to the Holy of holies. Ask, both for him and for yourself, deliverance from sin:

OREMUS.	LET US PRAY.
Aufer a nobis, quæsumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.	Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence. We ask this of thee by thy divine Son, our Lord.

When the priest kisses the altar, out of reverence for the relics of the martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us, that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.	Mayst thou be blessed by him, in whose honour thou art to be burned. Amen.

He then censes the altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; while the divine mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The priest then says the Introit. It is a solemn opening-anthem, in which the Church, at the very

commencement of the holy sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest still, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of angels, who are standing around the altar of heaven, one and the same with this before which you are kneeling.

To the Father:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

To the Son:

Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!

To the Holy Ghost:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

Then, mingling his voice with that of the heavenly host, the priest intones the sublime canticle of Bethlehem, which announces *glory to God, and peace to men.* Instructed by the revelations of God, the Church continues, in her own words, the hymn of the angels.

THE ANGELIC HYMN

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.	Glory be to God on high, and on earth peace to men of good will.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.	We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.

Domine Deus, Rex cœlestis, Deus Pater omnipotens.	O Lord God, heavenly King, God the Father almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only-begotten Son.
Domine Deus, Agnus Dei, Filius Patris.	O Lord God, Lamb of God, Son of the Father.
Qui tollis peccata mundi, miserere nobis.	Who takest away the sins of the world, have mercy on us.
Qui tollis peccata mundi, suscipe deprecationem nostram.	Who takest away the sins of the world, receive our humble prayer.
Qui sedes ad dexteram Patris, miserere nobis.	Who sittest at the right hand of the Father, have mercy on us.
Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum sancto Spiritu, in gloria Dei Patris. Amen.	For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the Collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the Epistle, which is generally a portion of one or other of the Epistles of the apostles, or a passage from some Book of the old Testament. While it is being read, give thanks to that God who, not satisfied with having spoken to us at sundry

times by His messengers, deigned at last to speak unto us by His well-beloved Son.[1]

The Gradual is a formula of prayer intermediate between the Epistle and the Gospel. Most frequently, it again brings before us the sentiments already expressed in the Introit. Read it devoutly, that so you may enter more and more into the spirit of the mystery proposed to you this day by the Church.

The song of praise, the *Alleluia*, is next heard. Let us, while it is being said, unite with the holy angels, who are for all eternity making heaven resound with that song, which we on earth are permitted to attempt.

The time is now come for the Gospel to be read. The Gospel is the written word; our hearing it will prepare us for the Word, who is our victim and our food.

If it be a High Mass, the deacon, meanwhile, prepares to fulfil his noble office—that of announcing the 'good tidings' of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the priest, he asks a blessing; and, having received it, at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both priest and deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

[1] Heb. i. 2.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus sancti. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, out of respect for the word of God, and as though you were awaiting the orders of your divine Master. At the commencement, make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my Beloved was speaking,' says the bride in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! Thy servant heareth.'[2]

After the Gospel, if the priest says the Symbol of faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please Him. It is faith that makes us see the light which shineth in darkness, and which the darkness of unbelief did not comprehend. Let us, then, say with the Catholic Church, our mother:

THE NICENE CREED

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

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

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages; God of God; light of light; true

[1] Cant. v. 6.

[2] 1 Kings, iii. 10.

lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven; sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

Et in Spiritum sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et unam, sanctam, Catholicam, et apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one, holy, Catholic, and apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The priest and the people should now have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass; it is called the Oblation, and immediately follows that which was named the Mass of the catechumens, on account of its being, formerly, the only part at which the candidates for Baptism had permission to be present.

See, then, dear Christians! Bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are intended to serve as the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the apostle expresses it, that which is mortal will be swallowed up by life.[1] Until that happy change shall be realized, let us offer ourselves to God, as often as we see the bread and wine presented to Him in the holy sacrifice; and let us glorify Him, who, by assuming our human nature, has made us partakers of the divine nature.[2]

The priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which

[1] 2 Cor. v. 4.

[2] 2 St. Peter, i. 4.

vitam æternam. Amen.

long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation, and say:

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

O Lord Jesus, who art the true vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh! come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards

heaven, the priest bows down: let us, also, humble ourselves, and say:

In spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.	Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.	Come, O divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding further with the sacrifice, takes the thurible a second time, after blessing the incense in these words:

Per intercessionem beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.	Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine, which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the fragrant incense, more

and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints'; let us take a share in those prayers, and with all the ardour of holy desires, let us say with the priest:

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

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

May this incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

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

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

But the thought of his own unworthiness becomes more intense than ever in his heart. The public confession made by him at the foot of the altar does not satisfy the earnestness of his compunction. He would now at the altar itself express before the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office

of Jesus Christ, is by his works but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm:

PSALM 25.

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

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui sancto.

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to approach thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and, full of respectful awe, bows down, begging of God to receive graciously the sacrifice which is about to be offered to Him, and expresses

the intentions for which it is offered. Let us do the same.

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

O holy Trinity, graciously accept the sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the holy apostles Peter and Paul, the martyrs whose relics lie here under our altar awaiting their resurrection, and the saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my sacrifice, which is yours also, may be acceptable to God, our almighty Father.

Scarcely has he uttered the first words than he turns again to the altar and you will see his face no more, until our Lord Himself shall have come down from heaven upon that same altar. Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called the Secrets, in which he presents the petition of the whole Church for God's acceptance of the sacrifice, and then immediately begins to fulfil that great duty of religion, thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which is His having sent us His own Son. The blessing of a new visit from this divine Word is just upon us; and in expectation of it, and in the name of the whole Church, the priest is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum.	For ever and ever.

In the same feeling, answer your *Amen*! Then he continues:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda!	℣. Lift up your hearts!

Let your response be sincere:

℟. Habemus ad Dominum.	℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

℟. Dignum et justum est. ℟. It is meet and just.

Then the priest:

THE PREFACE

For Sundays

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

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God, who, with thy only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, by thy revelation, we believe of thy glory, the same do we believe of thy Son, the same also of the Holy Ghost, without any difference or distinction, that in the confession of the true and eternal Godhead, distinction in Persons, unity in essence, and equality in majesty, may be adored. Which the angels and archangels praise, the cherubim also and the seraphim, who cease not to cry out daily, saying with one voice:

For Week-days

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus; per Christum Domi-

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God;

num nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cœli cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the priest, who, on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift; bow down and say:

Sanctus, sanctus, sanctus, Dominus Deus sabaoth!
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis!
Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, holy, holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!
Blessed be the Saviour who is coming to us in the name of the Lord who sends him.
Hosanna be to him in the highest!

After these words commences the Canon, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, 'in the quiet of silence, and while the night was in the midst of her course, that the almighty Word came down from His royal throne.'[1] Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us respectfully fix our eyes on what the priest does in the holy place.

[1] Wisd. xviii. 14, 15.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata; in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy father the Pope, thy vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic, apostolic, Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

Permit me, O God, to intercede with thee for special blessings upon those for whom thou knowest that I have a special obligation to pray: * * * Apply to them the fruits of this divine sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the saints: they are that portion of the body of our Lord Jesus Christ, which is called the Church triumphant.

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

But the offering of t
sacrifice, O my God, d
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also who are already in pos-
session of heaven. Therefore
it is that we wish to honour
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rious and ever Virgin Mary,
of whom Jesus was born to
us; of the apostles, confes-
sors, virgins, and of all the
saints; that they may assist
us, by their powerful inter-
cession, to be worthy of this
thy visit, and of contemplat-
ing thee, as they themselves
now do, in the mansion of
thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of the old Law was wont to do over the figurative victim; he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we express our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

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

Vouchsafe, O God, to accept the offering, which this thine assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath, and number us among thine elect, through him who is coming to us—thy Son, our Saviour!

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son, our Saviour!

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration, for the Emmanuel, that is, 'God with us,' is coming upon our altar.

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

What, O God of heaven and earth, my Jesus, the long expected Messias! what else can I do at this solemn moment, but adore thee in silence, as my sovereign Master, and open to thee my whole heart, as to its dearest King? Come, then, O Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to Him for ever! But, He is come that He may be immolated. Hence the priest, who is the minister of the designs of the Most High, immediately pronounces over the chalice the sacred words which follow, which will produce the great mystical immolation, by the separation of the Victim's Body and Blood. After those words, the substances of both bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear should keep us from a mystery, which God gives us for the very purpose

of infusing confidence into our hearts. While the priest is pronouncing those words, let us associate ourselves to the angels, who tremblingly gaze upon this deepest wonder.

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

O precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power and by thy love.

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly material offering, but the Body and Blood, the whole Person of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Father of infinite holiness! the Host so long expected is here before thee. Behold this thine eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless, our meat and drink of everlasting life.

Supra quæ propitio ac sereno vultu respicere digne-

Heretofore, thou acceptedst the sacrifice of the innocent

ris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

lambs offered unto thee by Abel: and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our sacrifice, which surpasses all those others: it is the Lamb of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love, on which is seated the Saviour of men.

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

But, O God of infinite power! these sacred gifts are not only on this altar here below: they are also on that sublime altar in heaven, which is before the throne of thy divine Majesty. These two altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that He mercifully visit, by a ray of His consoling light, the dark abode of purgatory; and

permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them, who have a claim upon our suffrages.

Memento, etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect, in the holy city; even our mortal eyes can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

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

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thine infinite mercy will grant us to share thy kingdom; not indeed by reason of our works, which deserve little else than punishment, but because of the merits of this sacrifice, which we are offering unto thee. Remember, too, the merits of thy holy apostles, of thy holy martyrs, of thy holy virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the

nia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis; per ipsum, et cum ipso, et in ipso, est tibi Deo, Patri omnipotenti, in unitate Spiritus sancti, omnis honor et gloria.	name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and, by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying the last of these words, the priest has taken up the sacred Host, which was upon the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both chalice and Host, he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is interrupted. The priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum.	For ever and ever!

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.	Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer taught us by our Saviour Himself. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who drew it up for us is in

our very hands now while we say it? As this prayer belongs in common to all God's children, the priest recites it aloud, and begins by inviting us all to join in it; he says:

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.	Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation.

Let us answer with a deep feeling of our misery:

Sed libera nos a malo.	But deliver us from evil.

The priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere; and the Lamb on our altar has been sent to expiate it, and deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro	How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, and which strengthen her wicked propensities. Evils present, that is, the sins now,

et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus.

at this very time, upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, future evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of the holy apostles, Peter and Paul and Andrew: liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee, liveth and reigneth God.

The priest is anxious to announce the peace, which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.	World without end.
℟. Amen.	℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.	℟. And with thy spirit.

The mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first an imposing and sublime rite takes place at the altar. So far, the priest has announced the death of Jesus; it is time to proclaim His resurrection. To this end, he reverently breaks the sacred Host; and, having divided it into three

parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

Glory be to thee, O Saviour of the world! who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the altar of heaven, 'standing though slain':[1] say to this your Lord and King, who has taken upon Himself all our iniquities, in order to wash them away by His Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us!

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us!

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

Lamb of God, who takest away the sins of the world, give us peace!

Peace is the grand object of our Saviour's coming into the world: He is the 'Prince of peace.'[2] The divine Sacrament of the Eucharist ought, therefore, to be the mystery of peace and the bond of Catholic unity; for, as the apostle says, 'all we who partake of one Bread, are all one bread and one body'.[3] It is on this account that the priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it, which is assembled around the altar. Pray with him, and for the same blessing.

[1] Apoc. v. 6. [2] Is. ix. 6. [3] 1 Cor. x. 17.

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

Lord Jesus Christ, who saidst to thine apostles, 'My peace I leave with you, my peace I give unto you:' regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God, for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas, Deus, in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast, by thy death, given life to the world; deliver me, by this thy most sacred Body and Blood, from all mine iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise, prepare yourself for a spiritual Communion:

Perceptio Corporis tui, Domine Jesu Christe, quod ego

Let not the participation of thy Body, O Lord Jesus

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

Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy, may it be a safeguard and remedy, both to my soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, for ever and ever. Amen.

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same dispositions as the centurion of the Gospel, who first used them:

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

Lord! I am not worthy that thou enter under my roof; say it only with one word of thine, and my soul shall be healed.

While the priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up His abode within you; and again say to Him with the bride: 'Come, Lord Jesus, come!'[1]

But should you not intend to receive sacramentally, make here a spiritual Communion. Adore Jesus Christ, who thus visits your soul by His grace, and say to Him:

[1] Apoc. xxii. 20.

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	I give thee, O Jesus, this heart of mine, that thou mayst dwell in it, and do with me what thou wilt.

Then the priest takes the chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.	What return shall I make to the Lord for all he hath given to me? I will take the chalice of salvation, and will call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should at this moment of the priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If you are going to communicate only spiritually, again adore your divine Master, and say to Him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.	I unite myself to thee, my beloved Jesus! do thou unite thyself to me and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion.

The Communion being finished, and while the priest is purifying the chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.	Thou hast visited me, O God, in these days of my pilgrimage: give me grace to treasure up the fruits of this visit, and to make it tell upon my eternity.

While the priest is purifying the chalice the second time, say:

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

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity thou hast imparted to them, and may I be thus rendered less unworthy of thy divine visit.

The priest, having read the anthem called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people, greeting them with the usual salutation; and then recites the prayer, called the Postcommunion, which is the continuation of the thanksgiving. You will join him here also, and thank God for the unspeakable gift He has just lavished upon you, of admitting you to the celebration and participation of mysteries so divine.

As soon as these prayers have been recited, the priest again turns to the people; and, full of joy at the immense favour he and they have been receiving, he says:

Dominus vobiscum. The Lord be with you.

Answer him:

Et cum spiritu tuo. And with thy spirit.

The deacon, or (if it be not a High Mass), the priest himself, then says:

Ite, missa est. Go, the Mass is finished.
℟. Deo gratias. ℟. Thanks be to God.

The priest makes a last prayer before giving you his blessing; pray with him:

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

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour; and deign to confirm the blessing which thy minister is about to give me in thy name.

The priest raises his hand, and blesses you thus:

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus sanctus.
℟. Amen.

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

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh*, and to *dwell among us*. Pray that you may be of the number of those who *received Him* when He *came unto His own* people, and who, thereby, were made *sons of God*.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.
Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil

The beginning of the holy Gospel according to John.
Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him,

quod factum est; in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo, nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

℟. Thanks be to God.

CHAPTER THE SECOND

ON THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS, DURING THE TIME AFTER PENTECOST

THE Office of Vespers, or Evensong, consists firstly of the five following psalms. For certain feasts some of these psalms are changed for others, which are more appropriate to those occasions.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.
Alluluia.
ANT. Dixit Dominus.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.
Alleluia.
ANT. The Lord said.

The first psalm is a prophecy of the future glory of the Messias. The Son of David shall *sit* on the *right hand* of the heavenly Father. He is King; He is priest; He is Son of Man, and Son of God. His enemies will attack Him, but He will *crush* them. He will be humbled; but this voluntary humiliation will lead Him to highest glory.

PSALM 109

Dixit Dominus Domino meo: * Sede a dextris meis.

The Lord said to my Lord, *his Son*: Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking to thee the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: * propterea exaltabit caput.

He cometh now in humility: he shall drink in the way of the torrent *of suffering*: therefore, shall he lift up the head.

ANT. Dixit Dominus Domino meo: sede a dextris meis.

ANT. The Lord said to my Lord: Sit thou at my right hand.

ANT. Magna opera Domini.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies

of God to His people, the promised *covenant*, the *redemption*, His *fidelity* to His word. But it also tells us that the *name* of the Lord is *terrible* because it is *holy*; and concludes by admonishing us, that *the fear of the Lord is the beginning of wisdom.*

PSALM 110

Confitebor tibi, Domine, in toto corde meo: * in consilio justorum et congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omni-

I will praise thee, O Lord, with my whole heart: in the counsel of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men:* he will show forth to his people the power of his works.

That he may give them *his Church*, the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people: he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all

bus facientibus eum : * laudatio ejus manet in sæculum sæculi.

that do it: his praise continueth for ever and ever.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. Qui timet Dominum.

ANT. He that feareth the Lord.

The next psalm sings the happiness of the *just man*, and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion of the sinner who shall have despised the mysteries of God's love towards mankind.

PSALM 111

Beatus vir qui timet Dominum : * in mandatis ejus volet nimis.

Blessed is the man that feareth the Lord; he shall delight exceedingly in his commandments.

Potens in terra erit semen ejus : * generatio rectorum benedicetur.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Gloria et divitiæ in domo ejus : et justitia ejus manet in sæculum sæculi.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Exortum est in tenebris lumen rectis : * misericors et miserator, et justus.

To the righteous a light is risen up in darkness; he is merciful, and compassionate, and just.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio : * quia in æternum non commovebitur.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgment: because he shall not be moved for ever.

In memoria æterna erit justus : * ab auditione mala non timebit.

The just shall be in everlasting remembrance : he shall not fear the evil hearing.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus : * non commovebitur donec despiciat inimicos suos.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

Dispersit dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

The wicked shall see, and shall be angry; he shall gnash with his teeth and pine away; the desire of the wicked shall perish.

ANT. Qui timet Dominum in mandatis ejus cupit nimis.

ANT. He that feareth the Lord delighteth exceedingly in his commandments.

ANT. Sit nomen Domini.

ANT. May the name of the Lord.

The psalm *Laudate pueri* is a canticle of praise to the Lord, who, from His high heaven, has taken pity on the human race, and has vouchsafed to honour it by the Incarnation of His own Son.

PSALM 112

Laudate, pueri, Dominum: * laudate nomen Domini.

Praise the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

Blessed be the name of the Lord: from henceforth now and for ever.

A solis ortu usque ad occasum: * laudabile nomen Domini.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

The Lord is high above all nations: and his glory above the heavens.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra?

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Suscitans a terra inopem: * et de stercore erigens pauperem:

Raising up the needy from the earth: and lifting up the poor out of the dunghill:

Ut collocet eum cum principibus: * cum principibus populi sui.

That he may place him with princes: with the princes of his people.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. May the name of the Lord be for ever blessed.

ANT. Deus autem noster.

ANT. But our God.

The fifth psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were *figures*, whose realities were to be accomplished in the mission of the Son of God, who came to deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

Judea was made his sanctuary, Israel his dominion.

Mare vidit et fugit: * Jordanis conversus est retrorsum.

The sea saw and fled; Jordan was turned back.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

The mountains skipped like rams: and the hills like the lambs of the flock.

Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia conversus es retrorsum?

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

A facie Domini mota est terra: * a facie Dei Jacob.

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Non nobis, Domine, non

Not to us, O Lord, not to

nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in cœlo: * omnia quæcumque voluit fecit.

Simulacra gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent, et non odorabunt.

Manus habent, et non palpabunt; pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea. * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super

us: but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings

vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.

ANT. Deus autem noster in coelo: omnia quaecumque voluit, fecit.

upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is read. It is called *Capitulum*, or Little Chapter, because it is always very short. Those for the several festivals are given in the proper of each.

CAPITULUM

(2 *Cor.* i.)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

℟. Deo gratias.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations.

℟. Thanks be to God.

Then follows the hymn. We here give the one for Sundays. It was composed by St. Gregory the Great. It sings of creation, and celebrates the praises of that portion of it which was called forth on this first day, viz., the light.

HYMN *

Lucis Creator optime, Lucem dierum proferens; Primordiis lucis novæ, Mundi parans originem.	O infinitely good Creator of the light! by thee was produced the light of day, providing thus the world's beginning with the beginning of the new-made light.
Qui mane junctum vesperi Diem vocari præcipis: Illabitur tetrum chaos, Audi preces cum fletibus.	Thou biddest us call the time from morn till eve day; this day is over; dark night comes on: oh! hear our tearful prayers.
Ne mens gravata crimine, Vitæ sit exsul munere: Dum nil perenne cogitat, Seseque culpis illigat.	Let not our soul, weighed down by crime, mis-spend thy gift of life: and, forgetting what is eternal, be earth-tied by her sins.
Cœleste pulset ostium Vitale tollat præmium: Vitemus omne noxium, Purgemus omne pessimum.	Oh! may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.
Præsta, Pater piissime, Patrique compar Unice, Cum Spiritu Paraclito, Regnans per omne sæculum.	Most merciful Father! and thou, his only-begotten Son, coequal with him, reigning for ever, with the holy Paraclete, grant this our prayer.
Amen.	Amen.

* According to the monastic rite, it is as follows:—

℟. *breve.* Quam magnificata sunt. * Opera tua, Domine. Quam.

℣. Omnia in sapientia fecisti. * Opera. Gloria Patri, &c. Quam.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœlorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito.
Regnans per omne sæculum.
Amen.

The versicle which follows the hymn, and which we here give, is that of the Sunday: those for the feasts are given in their proper places.

℣. Dirigatur, Domine, oratio mea.
℟. Sicut incensum in conspectu tuo.

℣. May my prayer, O Lord, ascend,
℟. Like incense in thy sight.

Then is said the *Magnificat* antiphon, which is to be found in the proper. After this, the Church sings the canticle of Mary, the *Magnificat*, in which are celebrated the divine maternity and all its consequent blessings. This exquisite canticle is an essential part of the Office of Vespers. It is the evening incense, just as the canticle *Benedictus*, at Lauds, is that of the morning.

OUR LADY'S CANTICLE

(*St. Luke*, i.)

℣. Magnificat: * anima mea Dominum;
℟. Et exsultavit spiritus meus: * in Deo salutari meo.
℣. Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.
℣. Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.
℟. Et misericordia ejus a progenie in progenies: * timentibus eum.
℟. Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

℟. Deposuit potentes de sede: * et exaltavit humiles.

℣. My soul doth magnify the Lord.
℟. And my spirit hath rejoiced in God my Saviour.
℣. Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed
℣. Because he that is mighty hath done great things to me: and holy is his name.
℟. And his mercy is from generation unto generation: to them that fear him.
℟. He hath showed might in his arm: he hath dispersed the proud in the conceit of their heart.
℟. He hath put down the mighty from their seat: and hath exalted the humble.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers, to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The prayer, or collect, is given in the proper of each feast.

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE THIRD

ON THE OFFICE OF COMPLINE DURING THE TIME AFTER PENTECOST

THIS Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

Jube, domne, benedicere. — Pray, father, give thy blessing.

The priest answers:

Noctem quietam et finem perfectum concedat nobis Dominus omnipotens. — May the almighty Lord grant us a quiet night and a perfect end.

℟. Amen. — ℟. Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens, circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis. — Brethren, be sober and watch; because your adversary the devil, like a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

℟. Deo gratias. — ℟. Thanks be to God.

Then the priest:

℣. Adjutorium nostrum in nomine Domini.

℣. Our help is in the name of the Lord.

The choir:

℟. Qui fecit cœlum et terram.

℟. Who hath made heaven and earth.

Then the Lord's Prayer is recited in secret; after which the priest says the *confiteor*, and when he has finished, the choir repeats it.

The priest, having pronounced the general form of absolution, says:

℣. Converte nos, Deus, salutaris noster.
℟. Et averte iram tuam a nobis.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, &c.
ANT. Miserere.

℣. Convert us, O God, our Saviour.
℟. And turn away thine anger from us.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory, &c.
ANT. Have mercy.

The first psalm expresses the confidence with which the just man *sleeps in peace*; but the wicked know not what calm rest is.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.
Miserere mei: * et exaudi orationem meam.
Filii hominum, usquequo gravi corde: * ut quid diligitis vanitatem, et quæritis mendacium?

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.
Have mercy on me: and hear my prayer.
O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

Know ye also that the Lord hath made his holy One wonderful: the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The Church has introduced here the first six verses of psalm xxx., because they contain the prayer which our Saviour made when dying: *Into thy hands, O Lord, I commend my spirit!*—words so beautifully appropriate to this Office of the close of the day.

PSALM 30*

In te, Domine, speravi, non confundar in æternum: * in justitia tua libera me.

Inclina ad me aurem tuam: * accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii: * ut salvum me facias.

Quoniam fortitudo mea,

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Bow down thine ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

For thou art my strength,

* *In accordance with the decrees of Pope Pius X. the second psalm, consisting of a portion of Psalm xxx, is omitted.*

et refugium meum es tu: * et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc quem absconderunt mihi: * quoniam tu es protector meus.

In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

and my refuge: and for thy name's sake, thou wilt lead me, and nourish me.

Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

The third psalm gives the motives of the just man's confidence, even during the dangers of the night. There is no *snare* neglected by the demons; but the good angels watch over us, with brotherly solicitude. Then we have God Himself speaking, and promising to send us a *Saviour.*

PSALM 90

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum: * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno:

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille,

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say unto the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night:

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy

et decem millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi salutare meum.

side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thine eyes: and shalt see the reward of the wicked.

Because *thou hast said*: Thou, O Lord, art my hope, thou hast made the Most High thy refuge.

There shall no evil come unto thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He will cry unto me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The fourth psalm invites the *servants* of God to persevere, with fervour, in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum : * omnes servi Domini.

Qui statis in domo Domini : * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta : * et benedicite Dominum.

Benedicat te Dominus ex Sion : * qui fecit cœlum et terram.

ANT. Miserere mihi, Domine, et exaudi orationem meam.

Behold ! now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord, out of Sion, bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN *

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia,
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata ;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Before the closing of the light, we beseech thee, Creator of all things ! that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us : and do thou repress our enemy, lest our bodies be profaned.

Most merciful Father ! and thou, his only-begotten Son, coequal with him, reigning for ever, with the holy Paraclete, grant this our prayer !
Amen.

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* According to the monastic rite, as follows :—

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.

Procul recedant somnia
Et noctium phantasmata ;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum sancto Spiritu.
Amen.

CAPITULUM

(*Jeremias*, xiv.)

Tu autem in nobis es Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine Deus noster.

℟. In manus tuas, Domine: * Commendo spiritum meum. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi.

℟. Sub umbra alarum tuarum protege nos.

But thou art in us, O Lord, and thy holy name hath been invoked upon us: forsake us not, O Lord our God.

℟. Into thy hands, O Lord: * I commend my spirit. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

℣. Preserve us, O Lord, as the apple of thine eye.

℟. Protect us under the shadow of thy wings.

The canticle of the venerable Simeon—who, while holding the divine Infant in his arms, proclaimed Him to be the *light of the Gentiles*, and then slept the sleep of the just—is admirably appropriate to the Office of Compline. Holy Church blesses God for having dispelled the darkness of night by the rising of the Sun of justice; it is for love of Him that she toils the whole day through, and rests during the night, saying: 'I sleep, but my heart watcheth.'[1]

CANTICLE OF SIMEON

(*St. Luke*, ii.)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because mine eyes have seen thy salvation.

Which thou hast prepared: before the face of all peoples.

A light to the revelation of

[1] Cant. v. 2.

Gentium : * et gloriam plebis tuæ Israel.

Gloria.

ANT. Salva nos, Domine, vigilantes : custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

the Gentiles, and the glory of thy people Israel.

Glory, &c.

ANT. Save us, O Lord, while awake, and watch us as we sleep, that we may watch with Christ, and rest in peace.

OREMUS

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle : angeli tui sancti habitent in ea, qui nos in pace custodiant : et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus sanctus.

℟. Amen.

LET US PRAY

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy : let thy holy angels dwell therein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. ℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

℟. Amen.

ANTHEM TO THE BLESSED VIRGIN

Salve Regina, Mater misericordiæ.

Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exsules filii Evæ.

Ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Eia, ergo, advocata no-

Hail, holy Queen, Mother of mercy.

Our life, our sweetness, and our hope, all hail!

To thee we cry, poor banished children of Eve ;

To thee we send up our sighs, mourning and weeping in this vale of tears.

Turn, then, most gracious

stra, illos tuos misericordes oculos ad nos converte;
Et Jesum benedictum fructum ventris tui, nobis post hoc exsilium ostende;
O clemens,
O pia,
O dulcis Virgo Maria.
℣. Ora pro nobis, sancta Dei Genitrix.
℟. Ut digni efficiamur promissionibus Christi.

advocate! thine eyes of mercy towards us;
And, after this our exile, show unto us the blessed Fruit of thy womb, Jesus;
O merciful,
O kind,
O sweet Virgin Mary!
℣. Pray for us, O holy Mother of God,
℟. That we may be made worthy of the promises of Christ.

OREMUS

Omnipotens, sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto co-operante, præparasti: da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum. ℟. Amen.

℣. Divinum auxilium maneat semper nobiscum.
℟. Amen.

LET US PRAY

O almighty and everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son: grant that we may be delivered from present evils and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord. ℟. Amen.
℣. May the divine assistance remain always with us.
℟. Amen.*

Then, in secret, *Pater*, *Ave*, and *Credo*.

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* In the monastic rite this response is as follows:—

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent brethren. Amen.

PROPER OF SAINTS

AUGUST 23

SAINT PHILIP BENIZI

CONFESSOR

OUR Lady is now reigning in heaven. Her triumph over death cost her no labour; and yet it was through suffering that she like Jesus entered into her glory. We too cannot attain eternal happiness otherwise than did the Son and the Mother. Let us keep in mind the sweet joys we have been tasting during the past week; but let us not forget that our own journey to heaven is not yet completed. 'Why stand ye looking up into heaven?' said the angels to the disciples on Ascension day, in the name of the Lord who had gone up in a cloud; for the disciples, who had for an instant beheld the threshold of heaven, could not resign themselves to turn their eyes once more down to this valley of exile. Mary, in her turn, sends us a message to-day from the bright land whither we are to follow her, and where we shall surround her after having in the sorrows of exile merited to form her court: without distracting us from her, the apostle of her dolours, Philip Benizi, reminds us of our true condition of strangers and pilgrims upon earth.

Combats without, fears within:[1] such for the most part was Philip's life, as it was also the history of his native city of Florence; of Italy too, and indeed of the whole Christian world, in the thirteenth century. At the time of his birth, the city of flowers seemed a new Eden for the blossoms of sanctity that flourished there; nevertheless it was a prey to bloody factions, to the assaults of heresy, and to the extremity of every misery. Never is hell so near us as when heaven manifests itself with greatest intensity; this was clearly seen in that age, when the serpent's head came in closest contact with the heel of the woman. The old enemy, by creating new sects, had shaken the faith in the very centre of the provinces surrounding the eternal city. While in the east, Islam was driving back the last crusaders, in the west the papacy was struggling with the empire, which Frederick II had made as a fief of satan. Throughout Christendom social union was undone, faith had grown weak, and love cold; but the old enemy was soon to discover the power of the reaction heaven was preparing for the relief of the aged world. Then it was that our Lady presented to her angered Son Dominic and Francis, that, by uniting science with self-abnegation, they might counterbalance the ignorance and luxury of the world; then, too, Philip Benizi, the Servite of the Mother of God, received from her the mission of preaching through Italy, France, and Germany, the unspeakable sufferings whereby she became the co-redemptress of the human race.

Philippus ex nobili Benitiorum familia Florentiæ natus, futuræ sanctitatis jam inde ab incunabulis in-

Philip was born at Florence of the noble family of the Benizi, and from his very cradle gave signs of his future sanc-

[1] 2 Cor. vii. 5.

dicium præbuit. Vix enim quintum ætatis mensem ingressus, linguam in voces mirifice solvit, hortatusque fuit matrem, ut Deiparæ servis eleemosynam impertiret. Adolescens, dum Parisiis litterarum studia cum pietatis ardore conjungeret, plurimos ad cœlestis patriæ desiderium inflammavit. Reversus in patriam, et singulari visione a beatissima Virgine in Servorum suorum familiam nuper institutam vocatus, in Senarii montis antrum concessit, ubi asperam quidem jugi corporis castigatione, sed Christi Domini cruciatuum meditatione suavem vitam duxit: indeque per universam pene Europam, magnamque Asiæ partem, quam evangelicis prædicationibus obivit, sodalitia septem dolorum Dei Matris instituit, suumque ordinem eximio virtutum exemplo propagavit.

Divinæ caritatis et catholicæ fidei dilatandæ ardore vehementer accensus, sui Ordinis generalis reluctans atque invitus renuntiatus, fratres ad prædicandum Christi Evangelium in Scythiam misit; ipse vero plurimas Italiæ urbes concursans, gliscentes in eis civium discordias composuit; mul-

tity. When he was scarcely five months old he received the power of speech by a miracle, and exhorted his mother to bestow an alms on the servants of the Mother of God. As a youth, he pursued his studies at Paris, where he was remarkable for his ardent piety, and enkindled in many hearts a longing for our heavenly fatherland. After his return home he had a wonderful vision in which he was called by the blessed Virgin to join the newly-founded Order of the Servites. He therefore retired into a cave on Mount Senario, and there led an austere and penetential life, sweetened by meditation on the sufferings of our Lord. Afterwards he travelled over nearly all Europe and great part of Asia, preaching the Gospel and instituting everywhere the sodality of the seven dolours of the Mother of God, while he propagated his Order by the wonderful example of his virtues.

He was consumed with love of God and zeal for the propagation of the Catholic faith. In spite of his refusals and resistance he was chosen general of his Order. He sent some of his brethren to preach the Gospel in Scythia, while he himself journeyed from city to city of Italy repressing civil dissensions, and recalling many to

tasque ad Romani Pontificis obedientiam revocavit; nihilque de studio alienæ salutis omittens, perditissimos homines e vitiorum cœno ad pœnitentiam ac Jesu Christi amorem perduxit. Oratione summopere addictus, sæpe in extasim rapi visus est. Virginitatem vero adeo coluit, ut ad extremum usque spiritum voluntariis ac durissimis supplicii illibatam custodierit.

Efflоruit in eo jugiter singularis erga pauperes misericordia, sed præcipue cum apud Camilianum agri Senensis vicum leproso nudo eleemosynam petenti propriam, qua indutus erat, vestem fuit elargitus: qua ille contectus, statim a lepra mundatus est. Cujus miraculi cum longe lateque fama manasset, nonnulli ex Cardinalibus, qui Viterbium, Clemente quarto vita functo, pro successore deligendo convenerant, in Philippum, cujus cœlestem etiam prudentiam perspectam habebant, intenderunt. Quo comperto vir Dei, ne forte pastoralis regiminis onus subire cogeretur, apud Tuniatum montem tamdiu delituit, donec Gregorius decimus Pontifex Maximus fuerit renuntiatus: ubi balneis, quæ etiam hodie sancti Philippi vocantur, virtutem

the obedience of the Roman Pontiff. His unremitting zeal for the salvation of souls won the most abandoned sinners from the depths of vice to a life of penance and to the true love of Jesus Christ. He was very much given to prayer and was often seen rapt in ecstasy. He loved and honoured holy virginity, and preserved it unspotted to the end of his life by means of the greatest voluntary austerities.

He was ramarkable for his love and pity for the poor. On one occasion when a poor leper begged an alms of him, at Camegliano a village near Siena, he gave him his own garment, which the beggar had no sooner put on than his leprosy was cleansed. The fame of this miracle having spread far and wide, some of the Cardinals who were assembled at Viterbo for the election of a successor to Clement IV, then lately dead, thought of choosing Philip, as they were aware of his heavenly prudence. On learning this, the man of God, fearing lest he should be forced to take upon himself the pastoral office hid himself at Montamiata until after the election of Pope Gregory X. By his prayers he obtained for the baths of that place, which still bear his name, the virtue of healing the sick. At length,

sanandi morbos suis precibus impetravit. Denique Tuderti, anno millesimo ducentesimo octogesimo quinto in Christi Domini e cruce pendentis amplexu, quem suum appellabat librum, sanctissime ex hac vita migravit. Ad ejus tumulum cæci visum, claudi gressum, mortui vitam receperunt. Quibus aliisque plurimis fulgentem signis Clemens decimus Pontifex Maximus sanctorum numero adscripsit.

in the year 1285, he died a most holy death at Todi, while in the act of kissing the image of his crucified Lord, which he used to call his book. The blind and lame were healed at his tomb, and the dead were brought back to life. His name having become illustrious by these and many other miracles, Pope Clement X. enrolled him among the saints.

'Philip, draw near, and join thyself to this chariot.'[1] When the world was smiling on thy youth and offering thee renown and pleasures, thou didst receive this invitation from Mary. She was seated in a golden chariot which signified the religious life; a mourning mantle wrapped her round; a dove was fluttering about her head; a lion and a lamb were drawing her chariot over precipices from whose depths were heard the groans of hell. It was a prophetic vision: thou wast to traverse the earth accompanied by the Mother of sorrows; and this world, which hell had already everywhere undermined, was to have no dangers for thee; for gentleness and strength were to be thy guides, and simplicity thy inspirer. Blessed are the meek, for they shall possess the land.[2]

But this gentle virtue was to avail thee chiefly against heaven itself; heaven, which wrestles with the mighty, and which had in store for thee the terrible trial of an utter abandonment, such as had made even the God-Man tremble. After years of prayer and labour and heroic devotedness, for thy reward thou wast apparently rejected by God and disowned

[1] Acts viii. 29. [2] St. Matth. v. 4.

by the Church, while imminent ruin threatened all those whom Mary had confided to thee. In spite of her promises, the existence of thy sons the Servites was assailed by no less an authority than that of two general Councils, whose resolutions the vicar of Christ had determined to confirm. Our Lady gave thee to drink of the chalice of her sufferings. Thou didst not live to see the triumph of a cause which was hers as well as thine; but as the ancient patriarchs saluted from afar the accomplishment of the promises, so death could not shake thy calm and resigned confidence. Thou didst leave thy daughter Juliana Falconieri to obtain by her prayers before the face of the Lord, what thou couldst not gain from the powers of this world.

The highest power on earth was once all but laid at thy feet; the Church, remembering the humility wherewith thou didst flee from the tiara, begs thee to obtain for us that we may despise the prosperity of the world and seek heavenly goods alone;[1] deign to hear her prayer. But the faithful have not forgotten that thou wert a physician of the body before becoming a healer of souls; they have great confidence in the water and bread blessed by thy sons on this feast, in memory of the miraculous favours granted to their father: graciously regard the faith of the people, and reward the special honour paid to thee by Christian physicians. Now that the mysterious chariot, shown thee at the beginning, has become the triumphal car whereon thou accompaniest our Lady in her entrance into heaven, teach us so to condole, like thee, with her sorrows, that we may deserve to be partakers with thee in her eternal glory.

[1] Collect of the day.

August 24

SAINT BARTHOLOMEW

APOSTLE

A witness of the Son of God, one of the princes who announced His glory to the nations, lights up this day with his apostolic flame. While his brethren of the sacred college followed the human race into all the lands whither the migration of nations had led it, Bartholomew appeared as the herald of the Lord at the very starting point, the mountains of Armenia, whence the sons of Noe spread over the earth. There had the figurative Ark rested; humanity, everywhere else a wanderer, was there seated in stillness, remembering the dove with its olive branch, and awaiting the consummation of the alliance signified by the rainbow which had there for the first time glittered in the clouds. Behold, blessed tidings awake in those valleys the echoes of ancient traditions: tidings of peace, making the universal deluge of sin subside before the Wood of salvation. The serenity announced by the dove of old, was now far outdone. Love was to take the place of punishment. The ambassador of heaven showed God to the sons of Adam, as the most beautiful of their own brethren. The noble heights whence formerly flowed the rivers of paradise, were about to see the renewal of the covenant annulled in Eden, and the celebration, amid the joy of heaven and earth, of the divine nuptials so long expected, the union of the Word with regenerated humanity.

Personally, what was this apostle whose ministry borrowed such solemnity from the scene of his apostolic labours? Under the name or surname of Bartholomew,[1] the only mark of recognition given him by the first three Gospels, are we to see, as many have thought, that Nathaniel, whose presentation to Jesus by Philip forms so sweet a scene in St. John's Gospel?[2] A man full of uprightness, innocence, and simplicity, who was worthy to have had the dove for his precursor, and for whom the Man-God had choice graces and caresses from the very beginning.

Be this as it may, the lot which fell to our saint among the twelve, points to the special confidence of the divine Heart; the heroism of the terrible martyrdom which sealed his apostolate reveals his fidelity; the dignity preserved by the nation he grafted on Christ, in all the countries where it has been transplanted, witnesses to the excellence of the sap first infused into its branches. When, two centuries and a half later, Gregory the Illuminator so successfully cultivated the soil of Armenia, he did but quicken the seed sown by the apostle, which the trials never wanting to that generous land had retarded for a time, but could not stifle.

How strangely sad, that evil men, nurtured in the turmoil of endless invasions, should have been able to rouse and perpetuate a mistrust of Rome among a race whom wars and tortures and dispersion could not tear from the love of Christ our Saviour! Yet, thanks be to God! the movement towards return, more than once begun and then abandoned, seems now to be steadily advancing; the chosen sons of this illustrious nation are labouring perseveringly for so desirable a union, by dispelling the prejudices of her people; by revealing to our lands the treasures of

[1] Son of Tholmai. [2] St. John i. 45-51.

her literature so truly Christian, and the magnificences of her liturgy; and above all by praying and devoting themselves to the monastic state under the standard of the father of western monks.[1] Together with these holders of the true national tradition, let us pray to Bartholomew their apostle; to the disciple Thaddeus[2] who also shared in the first evangelization; to Ripsima the heroic virgin, who from the Roman territory led her thirty-five companions to the conquest of a new land; and to all the martyrs whose blood cemented the building upon the only foundation set by our Lord. Like these great forerunners, may the leader of the second apostolate, Gregory the Illuminator, who wished to 'see Peter' in the person of St. Sylvester and receive the blessing of the Roman Pontiff, may the holy kings the patriarchs and doctors of Armenia, become once more her chosen guides, and lead her back entirely and irrevocably to the one fold of the one Shepherd!

We learn from Eusebius[3] and from St. Jerome,[4] that before going to Armenia, his final destination, St. Bartholomew evangelized the Indies, where Pantænus a century later found a copy of St. Matthew's Gospel in Hebrew characters, left there by him. St. Denis records a profound saying of the glorious apostle, which he thus quotes and comments: 'The blessed Bartholomew says of theology, that it is at once abundant and succinct; of the Gospel, that it is vast in extent and at the same time concise; thus excellently giving us to understand that the beneficent Cause of all beings reveals or manifests Himself by many words or by few, or even without any words at all, as being beyond and above all language or thought. For He is above all by His superior essence;

[1] Mekhitarists, Armenian monks of St. Benedict.
[2] One of the seventy-two. [3] *Hist. Eccl.* Lib. v. c. l.
[4] *De Script. Eccl.* c. xxxvi.

and they alone reach Him in His truth, without the veils wherewith He surrounds Himself, who, passing beyond matter and spirit, and rising above the summit of the holiest heights, leave behind them all reflexions and echoes of God, all the language of heaven, to enter into the darkness wherein He dwelleth, as the Scripture says, who is above all.'[1]

The city of Rome celebrates the feast of St. Bartholomew to-morrow, as do also the Greeks who commemorate on August 25 a translation of the apostle's relics. It is owing, in fact, to the various translations of his holy body and to the difficulty of ascertaining the date of his martyrdom that different days have been adopted for his feast by different Churches, both in the east and in the west. The twenty-fourth of this month, consecrated by the use of most of the Latin Churches, is the day assigned in the most ancient martyrologies, including that of St. Jerome. In the thirteenth century Innocent III, having been consulted as to the divergence, answered that local custom was to be observed.[2]

The Church gives us the following notice of the apostle of Armenia.

Bartholomæus apostolus, Galilæus, cum in Indiam citeriorem, quæ ei in orbis terrarum sortitione ad prædicandum Jesu Christi Evangelium obvenerat, progressus esset, adventum Domini Jesu juxta sancti Matthæi Evangelium illis gentibus prædicavit. Sed cum in ea provincia plurimos ad Je-

The apostle Bartholomew was a native of Galilee. It fell to his lot to preach the Gospel in hither India; and he announced to those nations the coming of our Lord Jesus Christ according to the Gospel of St. Matthew. But after converting many souls to Jesus Christ in that province and undergoing much labour and

[1] Dion. *De mystica theolog.* c. i. §. 3.
[2] Decretal. lib. iii. tit. xlvi, c. 2. *Consilium.*

sum Christum convertisset, multos labores calamitatesque perpessus, venit in majorem Armeniam.

Ibi Polymium regem et conjugem ejus, ac præterea duodecim civitates ad Christianam fidem perduxit. Quæ res in eum magnam invidiam concitavit illius gentis sacerdotum. Nam usque adeo Astyagem Polymii regis fratrem in apostolum incenderunt, ut is vivo Bartholomæo pellem crudeliter detrahi jusserit, ac caput abscindi: quo in martyrio animam Deo reddidit.

Ejus corpus Albani, quæ est urbs majoris Armeniæ, ubi is passus fuerat, sepultum est: quod postea ad Liparam insulam delatum, inde Beneventum translatum est: postremo Romam ab Othone tertio imperatore portatum, in Tiberis insula, in ecclesia ejus nomine Deo dicata, collocatum fuit. Agitur autem Romæ dies festus octavo Kalendas Septembris, et per octo consequentes dies illa basilica magna populi frequentia celebratur.

suffering, he went into eastern Armenia.

Here he converted to the Christian faith the king Polymius and his queen and twelve cities. This caused the pagan priests of that nation to be exceedingly jealous of him, and they stirred up Astyages the brother of king Polymius against the apostle, so that he commanded him to be flayed alive and finally beheaded. In this cruel martyrdom he gave up his soul to God.

His body was buried at Albanapolis, the town of eastern Armenia where he was martyred; but it was afterwards taken to the island of Lispari, and thence to Beneventum. Finally it was translated to Rome by the emperor Otho III and placed on the island of the Tiber in a church dedicated to God under his invocation. His feast is kept at Rome on the eighth of the Kalends of September, and during the eight following days that basilica is much frequented by the faithful.

On this day of thy feast, O holy apostle, the Church prays for grace to love what thou didst believe and to preach what thou didst teach.[1] Not that the bride of the Son of God could ever fail either in faith or in love; but she knows only too well that,

[1] Collect of the day.

though her Head is ever in the light, and her heart ever united to the Spouse in the holy Spirit who sanctifies her, nevertheless her several members, the particular churches of which she is composed, may detach themselves from their centre of life and wander away in darkness. O thou who didst choose our west as the place of thy rest; thou whose precious relics Rome glories in possessing, bring back to Peter the nations thou didst evangelize; fulfil the now reviving hopes of universal union; second the efforts made by the vicar of the Man-God to gather again under the shepherd's crook those scattered flocks whose pastures have become parched by schism. May thine own Armenia be the first to complete a return which she began long ago; may she trust the mother-Church and no more follow the sowers of discord. All being reunited, may we together enjoy the treasures of our concordant traditions, and go to God, even at the cost of being despoiled of all things, by the course so grand and yet so simple taught us by thy example and by thy sublime theology.

August 25

ST. LOUIS, KING OF FRANCE

CONFESSOR

It was his Christian faith that made Louis IX so great a prince. 'You that are the judges of the earth, think of the Lord in goodness, and seek Him in simplicity of heart.'[1] Eternal Wisdom, in giving this precept to kings, rejoiced with divine foreknowledge among the lilies of France, where this great saint was to shine with so bright a lustre.

Subject and prince are bound to God by a common law, for all men have one entrance into life, and the like going out.[2] Far from being less responsible to the divine authority than his subjects, the prince is answerable for every one of them as well as for himself. The aim and object of creation is that God be glorified by the return of all creatures to their Author, in the manner and measure that He wills. Therefore, since God has called man to a participation in His own divine life, and has made the earth to be to him but a place of passage, mere natural justice and the present order of things are not sufficient for him. Kings must recognize that the object of their civil sovereignty, not being the last end of all things, is, like themselves, under the direction and absolute rule of that higher end, before which they are but as subjects. Hear therefore, ye kings, and understand: a greater punishment is ready for the more mighty.[3]

[1] Wisd. i. 1. [2] *Ibid.* vii. 6. [3] *Ibid.* vi. 2, 9.

Thus did the divine goodness give merciful warnings under the ancient Covenant.

But not satisfied with giving repeated admonitions, Wisdom came down from her heavenly throne. Henceforth the world belongs to her by a twofold title. By the right of her divine origin, she held the principality in the brightness of the saints, before the rising of the day star; she now reigns by right of conquest over the redeemed world. Before her coming in the flesh, it was already from her that kings received their power, and that equity which directs its exercise. Jesus, the Son of Man, whose Blood paid the ransom of the world, is now, by the contract of the sacred nuptials which united Him to our nature, the only source of power and of all true justice. And now, once more, O ye kings, understand: says the psalmist; receive instruction, you that judge the earth.[1]

'It is Christ who speaks:' says St. Augustine. 'Now that I am king in the name of God My Father, be not sad, as though you were thereby deprived of some good you possessed; but rather acknowledging that it is good for you to be subject to Him who gives you security in the light, serve this Lord of all with fear, and rejoice unto Him.'[2]

It is the Church that continues, in the name of our ascended Lord, to give to kings this security which comes from the light: the Church who, without trespassing upon the authority of princes, is nevertheless their superior as mother of nations, as judge of consciences, as the only guide of the human race journeying towards its last end. Let us listen to the sovereign Pontiff Leo XIII, speaking with the precision and power which characterize his infallible teaching: 'As there are on earth two great societies:

[1] Psalm ii. 10. [2] S. Aug. *Enarrat. in Ps.* ii.

the one civil, whose immediate end is to procure the temporal and earthly well-being of the human race; the other religious, whose aim is to lead men to the eternal happiness for which they were created: so also God has divided the government of the world between two powers. Each of these is supreme in its kind; each is bounded by definite limits drawn in conformity with its nature and its peculiar end. Jesus Christ, the founder of the Church, willed that they should be distinct from one another, and that both should be free from trammels in the accomplishment of their respective missions; yet with this provision, that in those matters which appertain to the jurisdiction and judgment of both, though on different grounds, the power which is concerned with temporal interests, must depend, as is fitting, on that power which watches over eternal interests. Finally, both being subject to the eternal and to the natural Law, they must in such a manner mutually agree in what concerns the order and government of each, as to form a relationship comparable to the union of soul and body in man.'

In the sphere of eternal interests, to which no one may be indifferent, princes are bound to hold not only themselves but their people also in subjection to God and to His Church. For 'since men united by the bonds of a common society depend on God no less than individuals, associations whether political or private cannot, without crime, behave as if God did not exist, nor put away religion as something foreign to them, nor dispense themselves from observing, in that religion, the rules according to which God has declared that He wills to be honoured. Consequently, the heads of the State are bound, as such, to keep holy the name of God, make it one of of their principal duties to protect religion by the authority of the laws, and not command or ordain

anything contrary to its integrity.'[1]

Let us now return to St. Augustine's explanation of the text of the Psalm: 'How do kings serve the Lord with fear, except by forbidding and punishing with a religious severity all acts contrary to the commands of the Lord? In his twofold character as man and as prince, the king must serve God: as man, he serves Him by the fidelity of his life; as king, by framing or maintaining laws which command good and forbid evil. He must act like Ezechias and Josias, destroying the temples of the false gods and the high places that had been constructed contrary to the command of the Lord; like the king of Ninive obliging his city to appease the Lord; like Darius giving up the idol to Daniel to be broken, and casting Daniel's enemies to the lions; like Nabuchodonosor forbidding blasphemy throughout his kingdom by a terrible law. It is thus that kings serve the Lord as kings, viz: when they do in His service those things which only kings can do.'[2]

In all this teaching we are not losing sight of to-day's feast; for we may say of Louis IX as an epitome of his life: 'He made a covenant before the Lord to walk after Him and keep His commandments; and cause them to be kept by all.'[3] God was his end, faith was his guide: herein lies the whole secret of his government as well as of his sanctity. As a Christian he was a servant of Christ, as a prince he was Christ's lieutenant; the aspirations of the Christian and those of the prince did not divide his soul; this unity was his strength, as it is now his glory. He now reigns in heaven with Christ, who

[1] *Cf.* Epist. Encycl. ad Episcopos Galliæ, *Nobilissima Gallorum gens*, 8 Febr. 1884,—Encycl. *Immortale Dei*, de civitatum constitutione Christiana, 1 Nov. 1885,— Encycl. *Arcanum divinæ sapientiæ*, de matrimonio Christiano, 10 Feb. 1880.

[2] Aug. *ad Bonifac.* Ep. 185. [3] 2 Paralip. xxxiv. 31-33.

alone reigned in him and by him on earth. If then your delight be in thrones and sceptres, O ye kings of the people, love wisdom, that you may reign for ever.[1]

Louis was anointed king at Rheims on the first Sunday of Advent 1226; and he laid to heart for his whole life the words of that day's Introit: 'To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust!' He was only twelve years old; but our Lord had given him the surest safeguard of his youth, in the person of his mother, that noble daughter of Spain, whose coming into France, says William de Nangis, was the arrival of all good things.[2] The premature death of her husband Louis VIII left Blanche of Castille to cope with a most formidable conspiracy. The great vassals, whose power had been reduced during the preceding reigns, promised themselves that they would profit of the minority of the new prince, in order to regain the rights they had enjoyed under the ancient feudal system to the detriment of the unity of government. In order to remove this mother, who stood up single-handed between the weakness of the heir to the throne and their ambition, the barons, everywhere in revolt, joined hands with the Albigensian heretics; and made an alliance with the son of John Lackland, Henry III, who was endeavouring to recover the possessions in France lost by his father in punishment for the murder of prince Arthur. Strong in her son's right and in the protection of Pope Gregory IX, Blanche held out; and she, whom the traitors to their country called the foreigner in order to palliate their crime, saved France by her prudence and her brave firmness. After nine years of regency, she handed over the nation to its king, more united and more powerful than ever since the days of Charlemagne.

[1] Wisd. vi. 22. [2] *Gesta S. Ludovici.*

We cannot here give the history of an entire reign; but, honour to whom honour is due: Louis, in order to become the glory of heaven and earth on this day, had but to walk in the footsteps of Blanche, the son had but to remember the precepts of his mother.

There was a graceful simplicity in our saint's life, which enhanced its greatness and heroism. One would have said he did not experience the difficulty that others feel, though far removed from the throne, in fulfilling those words of our Lord: Unless you become as little children, you shall not enter into the kingdom of heaven.[1] Yet who was greater than this humble king, making more account of his Baptism at Poissy than of his anointing at Rheims; saying his Hours, fasting, scourging himself like his friends the Friars Preachers and Minors; ever treating with respect those whom he regarded as God's privileged ones, priests, religious, the suffering and the poor? The great men of our days may smile at him for being more grieved at losing his breviary than at being taken captive by the Saracens. But how have they behaved in the like extremity? Never was the enemy heard to say of any of them: 'You are our captive, and one would say we were rather your prisoners.' They did not check the fierce greed and bloodthirstiness of their gaolers, nor dictate terms of peace as proudly as if they had been the conquerors. The country, brought into peril by them, has not come out of the trial more glorious. It is peculiar to the admirable reign of St. Louis, that disasters made him not only a hero but a saint; and that France gained for centuries in the east, where her king had been captive, a greater renown than any victory could have won for her.

[1] Matt. xviii. 3.

The humility of holy kings is not forgetfulness of the great office they fulfil in God's name; their abnegation could not consist in giving up rights which are also duties, any more than charity could cast out justice, or love of peace could oppose the virtues of the warrior. St. Louis, without an army, felt himself superior as a Christian to the victorious infidel, and treated him accordingly; moreover the west discovered very early, and more and more as his sanctity increased with his years, that this king, who spent his nights in prayer, and his days in serving the poor, was not the man to yield to anyone the prerogatives of the crown. 'There is but one king in France,' said the judge of Vincennes rescinding a sentence of Charles of Anjou; and the barons at the castle of Bellême, and the English at Taillebourg, were already aware of it; so was Frederick II who, threatening to crush the Church and seeking aid from the French, received this answer: 'The kingdom of France is not so weak as to suffer itself to be driven by your spurs.'

Louis's death was like his life, simple and great. God called him to Himself in the midst of sorrowful and critical circumstances, far from his own country, in that African land where he had before suffered so much; these trials were sanctifying thorns, reminding the prince of his most cherished jewel, the sacred crown of thorns which he had added to the treasures of France. Moved by the hope of converting the king of Tunis to the Christian faith, it was rather as an apostle than a soldier that he had landed on that shore where his last struggle awaited him. 'I challenge you in the name of our Lord Jesus Christ, and of His lieutenant Louis king of France;' such was the sublime provocation hurled against the infidel city, and it was worthy of the close of such a life.

Six centuries later, Tunis was to see the sons of those same Franks unwittingly following up the challenge of the saintly king, at the invitation of all the holy ones resting in the now Christian land of ancient Carthage.

The Christian army, victorious in every battle, was decimated by a terrible plague. Surrounded by the dead and dying, and himself attacked with the contagion, Louis called to him his eldest son, who was to succeed him as Philip III, and gave him his last instructions:

'Dear son, the first thing I admonish thee is that thou set thy heart to love God, for without that nothing else is of any worth. Beware of doing what displeases God, that is to say mortal sin; yea rather oughtest thou to suffer all manner of torments. If God send thee adversity, receive it in patience, and give thanks for it to our Lord, and think that thou hast done Him ill service. If He give thee prosperity, thank Him humbly for the same and be not the worse, either by pride or in any other manner, for that very thing that ought to make thee better; for we must not use God's gifts against Himself. Have a kind and pitiful heart towards the poor and the unfortunate, and comfort and assist them as much as thou canst. Keep up the good customs of thy kingdom, and put down all bad ones. Love all that is good and hate all that is evil of any sort. Suffer no ill word about God or our Lady or the saints to be spoken in thy presence, that thou dost not straightway punish. In the administering of justice be loyal to thy subjects, without turning aside to the right hand or to the left; but help the right, and take the part of the poor until the whole truth be cleared up. Honour and love all ecclesiastical persons, and take care that they be not deprived of the gifts and alms that thy predecessors may have given them. Dear son, I ad-

monish thee that thou be ever devoted to the Church of Rome, and to the sovereign Bishop our father, that is the Pope, and that thou bear him reverence and honour as thou oughtest to do to thy spiritual father. Exert thyself that every vile sin be abolished from thy land; especially to the best of thy power put down all wicked oaths and heresy. Fair son, I give thee all the blessings that a good father can give to a son; may the blessed Trinity and all the saints guard thee and protect thee from all evils; may God give thee grace to do His will always, and may He be honoured by thee, and may thou and I after this mortal life be together in His company and praise Him without end.'[1]

'When the good king,' continues Joinville, 'had instructed his son my lord Philip, his illness began to increase greatly; he asked for the Sacraments of holy Church, and received them in a sound mind and right understanding, as was quite evident; for when they were anointing him and saying the seven Psalms, he took his own part in reciting. I have heard my lord the Count d'Alençon his son relate, that when he drew nigh to death, he called the saints to aid and succour him, and in particular my lord St. James, saying his prayer which begins: *Esto Domine;* that is to say: O God, be the sanctifier and guardian of thy people. Then he called to his aid my lord St. Denis of France, saying his prayer, which is as much as to say: Sire God, grant that we may despise the prosperity of this world, and may fear no adversity! And I heard from my lord d'Alençon (whom God absolve), that his father next invoked Madame St. Genevieve. After this the holy king had himself laid on a bed strewn with ashes, and placing his hands upon his breast and looking

[1] Geoffroy de Beaulieu; Queen Margaret's Confessor; William de Nangis; Joinville.

towards heaven, he gave up his soul to his Creator, at the same hour wherein the Son of God died on the cross for the salvation of the world.'

Let us read the short notice consecrated by the Church to her valiant eldest son.

Ludovicus nonus Galliæ rex, duodecim annos natus, patre amisso, et in Blanchæ matris sanctissima disciplina educatus, cum jam vigesimum annum in regno ageret, in morbum incidit: quo tempore cogitavit de recuperanda possessione Jerosolymorum. Quamobrem ubi convaluisset, vexillum ab episcopo Parisiensi accepit: deinde mare cum ingenti exercitu trajiciens, primo prælio Saracenos fugavit. Sed cum ex pestilentia magna militum multitudo periisset, victus ipse captusque est.

Rebus postea cum Saracenis compositis, liber rex exercitusque dimittitur. Quinque annis in Oriente commoratus, plurimos christianos a barbarorum servitute redemit, multos etiam infideles ad Christi fidem convertit; præterea aliquot christianorum urbes refecit suis sumptibus. Interim mater ejus migrat e vita: quare domum redire cogitur, ubi totum se dedit pietatis officiis.

Multa ædificavit monasteria, et pauperum hospitia:

Louis IX, king of France, having lost his father when he was only twelve years old, was educated in a most holy manner by his mother Blanche. When he had reigned for twenty years he fell ill and it was then he conceived the idea of regaining possession of Jerusalem. On his recovery therefore he received the great standard from the bishop of Paris and crossed the sea with a large army. In a first engagement he repulsed the Saracens; but a great number of his men being struck down by pestilence, he was conquered and made prisoner.

A treaty was then made with the Saracens, and the king and his army were set at liberty. Louis spent five years in the east. He delivered many Christian captives, converted many of the infidels to the faith of Christ, and also rebuilt several Christian towns out of his own resources. Meanwhile his mother died, and on this account he was obliged to return home, where he devoted himself entirely to good works.

He built many monasteries and hospitals for the poor; he

beneficentia egentes sublevabat: frequens visebat ægrotos, quibus ipse non solum suis sumptibus omnia suppeditabat, sed etiam, quæ opus erant, manibus ministrabat. Vestitu vulgari utebatur, cilicio ac jejunio corpus assidue affligebat. Sed cum iterum transmisisset, bellum Saracenis illaturus, jamque castra in eorum conspectu posuisset, pestilentia decessit in illa oratione: Introibo in domum tuam; adorabo ad templum sanctum tuum, et confitebor nomini tuo. Ejus corpus postea Lutetiam Parisiorum translatum est, quod in celebri sancti Dionysii templo asservatur et colitur : caput vero in sacra æde sanctæ Capellæ. Ipse clarus miraculis a Bonifacio Papa octavo in sanctorum numerum est relatus.

assisted those in need and frequently visited the sick, supplying all their necessities at his own expense and even serving them with his own hands. He dressed in a simple manner and subdued his body by continual fasting and wearing a hair-cloth. He crossed over to Africa a second time to fight with the Saracens, and had pitched his camp in sight of them when he was struck down by a pestilence and died while saying this prayer: 'I will come into thy house; I will worship towards thy holy temple and I will confess to thy name.' His body was afterwards translated to Paris and is honourably preserved in the celebrated church of St. Denis; but the head is in the Sainte-Chapelle. He was celebrated for miracles, and Pope Boniface VIII enrolled his name among the saints.

Jerusalem, the true Sion, at length opens her gates to thee, O Louis, who for her sake didst give up thy treasures and thy life. From the eternal throne whereon the Son of God gives thee to share His own honours and power, ever promote the kingdom of God on earth; be zealous for the faith; be a strong arm to our mother the Church. Thanks to thee, the infidel east, though it adores not Christ, at least respects His adorers, having but one name for Christian and Frank. For this reason our present rulers would remain protectors of Christianity in those lands, while they persecute it at home; a contradiction no less fatal to the country than op-

posed to its traditions of liberty, and its reputation for honour and honesty. How can they be said to know our traditions and our history, or to understand the national interests, who misunderstand the God of Clovis, of Charlemagne, and of St. Louis? In that Egypt, the scene of thy labours, what has now become of the patrimony of glorious influence which has been held by thy nation for centuries?

Thy descendants are no longer here to defend us against these men who use the country for their own purposes and exile those who have been the makers of it. But how terrible are the judgments of the Lord! Thou thyself hast said: 'I would rather a stranger than my own son should rule my people and kingdom, if my son is to rule amiss.'[1] Thirty years after the Crusade of Tunis, an unworthy prince, Philip IV thy second successor, outraged the Vicar of Christ. Straightway he was rejected by heaven, and his direct male line became extinct. The withered bough was replaced by another branch, though still from the same root. But the nation had to suffer for its kings, and to expiate the crime of Anagni: the judgment of God allowed a terrible war to be brought about through the political indiscretion of the same Philip the Fair,[2] a prince as discreditable to the State as to the Church and to his own family. Then for a hundred years the country seemed to be on the brink of destruction; until by a wonderful protection of God over the land, the Maid of Orleans, blessed Joan of Arc, rescued the lily of France from the clutches of the English leopard.

Other faults alas! were to compromise still further, and then, twice over, to wither up or break the

[1] Joinville, part 1. [2] By marrying his daughter Isabella to Edward II of England; which marriage after the death of Philip's three sons Louis X, Philip V, and Charles IX, without male issue, furnished the plea for Isabella's son Edward III to pretend to the crown of France.

branches of the royal tree. Long did thy personal merits outweigh before God the scandalous immorality, which our princes had made their family mark, their odious privilege: a shame, which was transmitted by the expiring Valois to the Bourbons; which had to be expiated, but not effaced, by the blood of the just Louis XVI; and which so many illustrious exiles are still expiating in lowliness and sorrow in a foreign land. Would that thou couldst at least recognize these thy remaining sons by their imitation of thy virtues! For it is only by striving to win back this spiritual inheritance, that they can hope that God will one day restore them the other.

For God, who commands us to obey at all times the power actually established, is ever the master of nations and the unchangeable disposer of their changeable destinies. Then every one of thy descendants, taught by a sad experience, will be bound to remember, O Louis, thy last recommendation: 'Exert thyself that every vile sin be abolished from thy land; especially, to the best of thy power, put down all wicked oaths and heresy.'

August 26

SAINT ZEPHYRINUS

POPE AND MARTYR

Zephyrinus was the first Pontiff to be buried in the celebrated crypt where the Popes of the third century came after their combat to sleep their last sleep. The catacomb which thus succeeded the Vatican cemetery in the honour of sheltering the vicars of Christ, had been opened thirty years before by the virgin martyr Cæcilia. As, when at the point of death, she had consecrated her palace into a church, so now from her tomb she caused her family burial-place to pass into the hands of the Church. This gift of the Cæcilii was the inauguration, in the very face of the pagan government, of common Church property officially recognized by the State. Zephyrinus entrusted the administration of the new cemetery to the person who ranked next to himself in the Roman Church, viz: the archdeacon Callixtus. The holy Pontiff witnessed the growth of heresy concerning the Unity of God and the Trinity of the divine Persons; without the help of the special vocabulary, which was later on to fix even the very terms of theological teaching, he knew how to silence both the Sabellians to whom the Trinity was but a name, and the precursors of Arius, who revenged themselves by reviling him.[1]

Zephyrinus Romanus Severo imperatore ad regen-

Zephyrinus, a Roman by birth, was chosen to govern the

[1] *Philosophumena*, Lib. ix.

dam Ecclesiam assumptus, sancivit, ut qui ordinandi essent, opportuno tempore et multis præsentibus clericis et laicis, de more sacris initiarentur; doctique ac spectatæ vitæ homines ad id officii munus deligerentur. Decrevit præterea, ut rem divinam facienti episcopo sacerdotes omnes astarent. Idem instituit ut patriarcha, primas, metropolitanus adversus episcopum non ferant sententiam, nisi apostolica auctoritate fulti. Vixit in pontificatu annos decem et octo, dies decem et octo. Habuit ordinationes quatuor mense decembri, quibus creavit presbyteros tredecim, diaconos septem, episcopos per diversa loca tredecim. Antonino imperatore martyrio coronatus est, et sepultus via Appia prope cœmeterium Callisti, septimo calendas septembris.

Church during the reign of the emperor Severus. He ordained that, according to custom, Holy Orders should be conferred on candidates at a fitting time and in presence of many both clergy and laity; and also that learned and worthy men should be chosen for that dignity. Moreover he decreed that when the bishop was offering the holy Sacrifice, he should be assisted by all the priests. He also ordained that neither patriarch, nor primate, nor metropolitan might condemn a bishop without the authority of the apostolic See. His pontificate lasted eighteen years and eighteen days. In four ordinations which he held in the month of December, he ordained thirteen priests, seven deacons, and thirteen bishops for divers places. He was crowned by martyrdom under the emperor Antoninus, and was buried on the Appian Way, near the cemetery of Callixtus, on the seventh of the Calends of September.

Victor I was the Pontiff of the Pasch; and thou also, his successor, wast devoured by the zeal of God's house, to maintain and increase the regularity, the dignity, and the splendour of the divine worship on earth. In heaven the court of the Conqueror of death gained, during thy pontificate, many noble members, such as Irenæus, Perpetua, and the countless martyrs who triumphed in the persecution of

Septimus Severus. In the midst of dangerous snares thou wast the divinely assisted guardian of the truth, whom our Lord had promised to His Church. Thy fidelity was rewarded by the increasing advancement of the bride of Jesus, and by the definitive establishment of her foothold upon the world which she is to gain over wholly to her Spouse. We shall meet thee again in October, in company with Callixtus, who is now thy deacon, but will then, in his turn, be vicar of the Man-God. To-day give us thy paternal blessing; and make us ever true sons of St. Peter.

August 27

SAINT JOSEPH CALASANCTIUS

CONFESSOR

'To thee is the poor man left: thou wilt be a helper to the orphan.'[1] Proud Venice has already seen these words realized in her noble son Jerome Æmilian: to-day they indicate the sanctity of another illustrious person descended from the first princes of Navarre, but of still higher rank in the kingdom of charity.

God, who waters the trees of the field as well as the cedars of Libanus, because it is He that planted them all, takes care also of the little birds that do

[1] Ps. ix. 14.

not gather into barns: will He then forget the child, who is of much more value than the birds of the air? Or will He give him corporal nourishment, and neglect the soul hungering for the bread of the knowledge of salvation, which strengthens the heart of man? In the sixteenth century one might have been tempted to think our heavenly Father's granaries were empty. True, the holy Spirit soon raised up new saints; but the reviving charity was insufficient for the number of the destitute; how many poor children, especially, were without schools, deprived of the most elementary education which is indispensable to the fulfilment of their obligations, and to their nobility as children of God: and there was no one to break to them the bread of knowledge!

More fortunate than so many other countries overrun with heresy, Spain was at her apogee, enjoying the hundredfold promised to those who seek first the kingdom of God. She seemed to have become our Lord's inexhaustible resource. A little while ago she had given Ignatius Loyola to the world; she had just enriched heaven by the precious death of Teresa of Avila, when the Holy Ghost drew once more from her abundance to add to the riches of the capital of the Christian world, and to supply the wants of the little ones in God's Church.

The descendant of the Calasanz of Petralta de la Sal was already the admired apostle of Aragon, Catalonia, and Castille, when he heard a mysterious voice speaking to his soul: 'Go to Rome; go forth from the land of thy birth; soon shall appear to thee, in her heavenly beauty, the companion destined for thee, holy poverty, who now calls thee to taste of her austere delights; go, without knowing whither I am leading thee; I will make thee the father of an immense family; I will show thee all that thou must suffer for My name's sake.'

Forty years of blind fidelity, in unconscious sanctity, had prepared the elect of heaven for his sublime vocation. 'What can be greater,' asks St. John Chrysostom, 'than to direct the souls and form the characters of children? Indeed I consider him greater than any painter or sculptor, who knows how to fashion the souls of the young.'[1] Joseph understood the dignity of his mission: during the remaining fifty-two years of his life he, according to the recommendations of the holy Doctor, considered nothing mean or despicable in the service of the little ones; nothing cost him dear if only it enabled him, by the teaching of letters, to infuse into the innumerable children who came to him the fear of the Lord. From St. Pantaleon, his residence, the Pious schools soon covered the whole of Italy, spread into Sicily and Spain, and were eagerly sought by kings and people in Moravia, Bohemia, Poland, and the northern countries.

Eternal Wisdom associated Calasanctius to her own work of salvation on earth. She rewarded him for his labours as she generally does her privileged ones, by giving him a strong conflict, that he might overcome, and know that wisdom is mightier than all.[2] It is a conflict like that of Jacob at the ford of Jaboc which represents the last obstacle to the entrance into the promised land, when all the pleasures and goods of the world have been sent on before by absolute renouncement; it is a conflict by night, wherein nature fails and becomes lame; but it is followed by the rising of the sun, and sets the combatant at the entrance of eternal day; it is a conflict with God hand to hand, under the appearance, it is true, of a man or of an angel; but it matters little under what form God chooses to hide Himself, provided it takes

[1] *Homilia diei, ex Chyrs. in* Matth. lx. [2] Wisd. x. 12.

nothing from His sovereign dominion. 'Why dost thou ask my name?' said the wrestler to Jacob; 'thine shall be henceforth Israel, strong against God.'[1]

Our readers may consult the historians of Saint Joseph Calasanctius for the details of the trials which made him a prodigy of fortitude, as the Church calls him.[2] Through the calumnies of false brethren the saint was deposed, and the Order reduced to the condition of a secular congregation. It was not until after his death that it was re-established, first by Alexander VII, and then by Clement IX, as a Regular Order with solemn vows. In his great work on the Canonization of saints, Benedict XIV speaks at length on this subject, delighting in the part he had taken in the *process* of the servant of God, first as consistorial advocate, then as promoter of the faith, and lastly as Cardinal giving his vote in favour of the cause. We shall see in the lessons that it was he also that beatified him.

Let us now read the life of the founder of the Poor Regular Clerks of the Pious Schools of the Mother of God.

Josephus Calasanctius a Matre Dei, Petralte in Aragonia nobili genere natus, a teneris annis futuræ in pueros caritatis et eorum institutionis indicia præbuit. Nam adhuc parvulus eos ad se convocatos in mysteriis fidei et sacris precibus erudiebat. Humanis divinisque litteris egregie doctus, cum studiis theologicis Valentiæ operam daret, nobilis potentisque feminæ illece-

Joseph Calasanctius of the Mother of God was born of a noble family of Petralta in Aragon, and from his earliest years gave signs of his future love for children and their education. For, when still a little child, he would gather other children round him and would teach them the mysteries of faith and holy prayer. After having received a good education in the liberal arts and divinity, he went through

[1] Gen. xxxii.

[2] 2nd lesson of the second Nocturn.

bris fortiter superatis, virginitatem quam Deo voverat, inoffensam insigni victoria servavit. Sacerdos ex voto factus, a compluribus episcopis in Castellæ Novæ, Aragoniæ, et Catalauniæ regnis in partem laboris ascitus, exspectationem omnium vicit, pravis ubique moribus emendatis, ecclesiastica disciplina restituta, inimicitiis cruentisque factionibus mirifice exstinctis. At cœlesti visione et Dei voce frequenter admonitus, Romam profectus est.

his theological studies at Valencia. Here he courageously overcame the seductions of a noble and powerful lady, and by a remarkable victory preserved unspotted his virginity which he had already vowed to God. He became a priest in fulfilment of a vow; and several bishops of New Castille, Aragon, and Catalonia availed themselves of his assistance. He surpassed all their expectations, corrected evil living throughout the kingdom, restored ecclesiastical discipline, and was marvellously successful in putting an end to enmities and bloody factions. But urged by a heavenly vision, and after having been several times called by God, he went to Rome.

In urbe summa vitæ asperitate, vigiliis et jejuniis corpus affligens, in orationibus et cœlestium rerum contemplatione dies noctesque versabatur, septem ejusdem Urbis ecclesias singulis fere noctibus obire solitus: quem inde morem complures annos servavit. Dato piis sodalitatibus nomine, mirum quanto ardore pauperes, infirmos potissimum, aut carceribus detentos eleemosynis omnique pietatis officio sublevaret. Lue Urbem depopulante, una cum sancto Camillo, tanto fuit actus

Here he led a life of great austerity; fasting and watching, spending whole days and nights in heavenly contemplation, and visiting the seven basilicas of the city almost every night. This last custom he observed for many years. He enrolled himself in pious associations, and with wonderful charity devoted himself to aiding and consoling the poor with alms and other works of mercy, especially those who were sick or imprisoned. When the plague was raging in Rome, he joined St. Camillus, and not content

impetu caritatis, ut præter subsidia ægrotis pauperibus large collata, ipsa etiam defunctorum cadavera suis humeris tumulanda transferret. Verum cum divinitus accepisset, se ad informandos intelligentiæ ac pietatis spiritu adolescentulos, præcipue pauperes, destinari, Ordinem Clericorum regularium pauperum Matris Dei scholarum piarum fundavit, qui peculiarem curam circa puerorum eruditionem ex proprio instituto profiterentur: ipsumque Ordinem a Clemente octavo, a Paulo quinto, aliisque summis Pontificibus magnopere probatum, brevi tempore per plurimas Europæ provincias et regna mirabiliter propagavit. In hoc autem tot labores perpessus est, ac tot ærumnas invicto animo toleravit, ut omnium voce miraculum fortitudinis, et sancti Jobi exemplum diceretur.

Quamvis Ordini universo præesset, totisque viribus ad animarum salutem incumberet, numquam tamen intermisit pueros, præsertim pauperiores, erudire, quorum scholas verrere, eosque domum comitari consuevit. In eo summæ patientiæ et humilitatis munere, valetudine etiam infirma, duos et quinquaginta annos perse

in his ardent zeal, with bestowing lavish care upon the sick poor, he even carried the dead to the grave on his own shoulders. But having been divinely admonished that he was called to educate children, especially those of the poor, in piety and learning, he founded the Order of the Poor Regular Clerks of the Mother of God of the Pious Schools, who are specially destined to devote themselves to the instruction of youth. This Order was highly approved by Clement VIII., Paul V., and others of the Roman Pontiffs, and in a wonderfully short space of time it spread through many of the kingdoms of Europe. But in this undertaking Joseph had to undergo many sufferings and labours, and he endured them all with so much constancy, that every one proclaimed him a miracle of patience and another Job.

Though burdened with the government of the whole Order, he nevertheless devoted himself to saving souls, and moreover never gave over teaching children, especially those of the poorer class. He would sweep their schools and take them to their homes himself. For fifty-two years he persevered in this work, though it called upon him to

veravit: dignus propterea, quem crebris Deus miraculis coram discipulis illustraret, et cui beatissima Virgo cum puero Jesu, illis orantibus benedicente, appareret. Amplissimis interim dignitatibus repudiatis, prophetia, abdita cordium et absentia cognoscendi donis et miraculis clarus, Deiparæ Virginis, quam singulari pietate et ipse ab infantia coluit, et suis maxime commendavit, aliorumque cœlitum frequenti apparitione dignatus, cum obitus sui diem, et Ordinis tunc prope eversi restitutionem atque incrementum prænuntiasset, secundum et nonagesimum annum agens, Romæ obdormivit in Domino, octavo calendas septembris, anno millesimo sexcentesimo quadragesimo octavo. Ejus cor et lingua post sæculum integra et incorrupta reperta sunt. Ipse vero multis post obitum quoque signis a Deo illustratus, primum a Benedicto decimo quarto beatorum cultu decoratus fuit, ac deinde a Clemente decimo tertio inter sanctos solemniter est relatus.

practise the greatest patience and humility, and although he suffered from weak health. God rewarded him by honouring him with many miracles in the presence of his disciples; and the blessed Virgin appeared to him with the Infant Jesus who blessed his children while they were praying. He refused the highest dignities, but he was made illustrious by the gifts of prophecy, of reading the secrets of hearts, and of knowing what was going on in his absence. He was favoured with frequent apparitions of the citizens of heaven, particularly of the Virgin Mother of God, whom he had loved and honoured most especially from his infancy, and whose cultus he had most strongly recommended to his disciples. He foretold the day of his death and the restoration and propagation of his Order, which was then almost destroyed, and in his ninety-second year he fell asleep in our Lord, at Rome, on the eighth of the Calends of September, in the year 1648. A century later, his heart and tongue were found whole and incorrupt. God honoured him by many miracles after his death. Benedict XIV. granted him the henours of the blessed, and Clement XIII. solemnly enrolled him among the saints.

The Lord hath heard the desires of the poor,[1] by making thee the depositary of His love, and putting on thy lips the words He Himself was the first to utter: 'Suffer the little children to come unto me.'[2] How many owe, and will yet owe, their eternal happiness to thee, O Joseph, because thou and thy sons have preserved in them the divine likeness received in Baptism, man's only title to heaven! Be thou blessed for having justified the confidence Jesus placed in thee by entrusting to thy care those frail little beings, who are the objects of His divine predilection. Be thou blessed for having still further corresponded to that confidence of our Lord, when He suffered thee, like Job, to be persecuted by satan, and with yet more cruel surprises than those of the just Idumæan. Must not God be able to count unfailingly upon those who are His? Is it not fitting that, amidst the defections of this miserable world, He should be able to show His angels what grace can do in our poor nature, and how far His adorable will can be carried out in His saints?

The reward of thy sufferings, which thy unwavering confidence expected from the Mother of God, came at the divinely appointed hour. O Joseph, now that the Pious Schools have been long ago re-established, bless the disciples whom even our age continues to give thee; obtain for them, and for the countless scholars they train to Christian science, the blessing of the Infant Jesus. Give thy spirit and thy courage to all who devote their labours and their life to the education of the young; raise us all to the level of the teaching conveyed by thy heroic life.

[1] Offertory from Ps. ix. 17. [2] Communion from St. Mark x. 14.

August 28

SAINT AUGUSTINE

BISHOP AND DOCTOR OF THE CHURCH

To-day Augustine, the greatest and the humblest of the Doctors, is hailed by heaven, where his conversion caused greater joy than that of any other sinner; and celebrated by the Church, who is enlightened by his writings as to the power, the value, and the gratuitousness of divine grace.

Since that wonderful, heavenly conversation at Ostia,[1] God had completed His triumph in the son of Monica's tears and of Ambrose's holiness. Far away from the great cities where pleasure had seduced him, the former rhetorician now cared only to nourish his soul with the simplicity of the Scriptures, in silence and solitude. But grace, after breaking the double chain that bound his mind and his heart, was to have a still greater dominion over him; the pontifical consecration was to consummate Augustine's union with that divine Wisdom, whom alone he declared he loved 'for her own sole sake, caring neither for rest nor life save on her account.'[2] From this height, to which the divine mercy had raised him, let us hear him pouring out his heart:

'Too late have I loved Thee, O Beauty so ancient and yet so new! Too late have I loved Thee! And behold Thou wast within me, and I, having wandered out of myself, sought Thee everywhere without. . . . I questioned the earth, and she answered me: "I am

[1] See life of St. Monica, May 4, Paschal time Vol II.
[2] Soliloq. i. 22.

not the one thou seekest"; and all the creatures of earth made the same reply. I questioned the sea and its abysses and all the living things therein, and they answered: "We are not thy God; seek above us." I questioned the restless winds; and all the air with its inhabitants replied: "Anaximenes is mistaken, I am not God." I questioned the sky, the sun, the moon, the stars, and they said: "We are not the God whom thou seekest." And I said to all these things that stand without at the gates of my senses: "Ye have all confessed concerning my God that ye are not He, tell me now something about Him." And they all cried with one great voice: "It is He that made us." I questioned them with my desires, and they answered by their beauty.—Let the air and the waters and the earth be silent! Let man keep silence in his own soul! Let him pass beyond his own thought; for beyond all language of men or of angels, He, of whom creatures speak, makes Himself heard; where signs and images and figurative visions cease, there eternal Wisdom reveals Herself. . . . Thou didst call and cry so loud that my deaf ears could hear Thee; Thou didst shine so brightly that my blind eyes could see Thee; Thy fragrance exhilarated me, and it is after Thee that I aspire; having tasted Thee I hunger and thirst; Thou hast touched me and thrilled me, and I burn to be in Thy peaceful rest. When I shall be united to Thee with my whole being, then will my sorrows and labours cease.'[1]

To the end of his life Augustine never ceased to fight for the truth against all the heresies then invented by the father of lies; in his ever repeated victories, we know not which to admire most: his knowledge of the holy Scriptures, his powerful logic,

[1] Confess. Lib. ix and x. *passim*.

or his eloquence. We see too that divine charity which, while inflexibly upholding every iota of God's rights, is full of ineffable compassion for the unhappy beings who do not understand those rights.

'Let those be hard upon you who do not know what labour it is to reach the truth and turn away from error. Let those be hard upon you, who know not how rare a thing it is, and how much it costs, to overcome the false images of the senses and to dwell in peace of soul. Let those be hard upon you, who know not with what difficulty man's mental eye is healed so as to be able to gaze upon the Sun of justice; who know not through what sighs and groans one attains to some little knowledge of God. Let those, finally, be hard upon you, who have never known seduction like that whereby you are deceived. . . . As for me, who have been tossed about by the vain imaginations of which my mind was in search, and who have shared your misery and so long deplored it, I could not by any means be harsh to you.'[1]

These touching words were addressed to the disciples of Manes, who were hemmed in on all sides even by the laws of the pagan emperors. How fearful is the misery of our fallen race, when the darkness of hell can overpower the loftiest intellects! Augustine, the formidable opponent of heresy, was, for nine years previously, the convinced disciple and ardent apostle of Manicheism. This heresy was a strange variety of Gnostic dualism, which, to explain the existence of evil, made a god of evil itself; and which owed its prolonged influence to the pleasure taken in it by satan's pride.

Augustine sustained also a prolonged though more local struggle against the Donatists, whose teaching

[1] S. Aug. *contra epist. Manichæi quam vocant fundamenti*, 2-3.

was based on a principle as false as the fact from which it professed to originate. This fact, which on the petitions presented by the Donatists themselves was juridically proved to be false, was that Cæcilianus, primate of Africa in 311, had received episcopal consecration from a *traditor*, i.e. one who had delivered up the sacred Books in time of persecution. No one, argued the Donatists, could communicate with a sinner, without himself ceasing to form part of the flock of Christ; therefore, as the bishops of the rest of the world had continued to communicate with Cæcilianus and his successors, the Donatists alone were now the Church. This groundless schism was established among most of the inhabitants of Roman Africa, with its four hundred and ten bishops, and its troops of Circumcellions ever ready to commit murders and violence upon the Catholics on the roads or in isolated houses. The greater part of our saint's time was occupied in trying to bring back these lost sheep.

We must not imagine him studying at his ease, in the peace of a quiet episcopal city chosen as if for the purpose by Providence, and there writing those precious works whose fruits the whole world has enjoyed even to our days. There is no fecundity on earth without sufferings and trials, known sometimes to men, sometimes to God alone. When the writings of the saints awaken in us pious thoughts and generous resolutions, we must not be satisfied, as we might in the case of profane books, with admiring the genius of the authors, but think with gratitude of the price they paid for the supernatural good produced in our souls. Before Augustine's arrival in Hippo, the Donatists were so great a majority of the population, that, as he himself informs us, they could even forbid anyone to bake bread for Catholics.[1]

[1] *Contra litteras Petiliani*, ii. 184.

When the saint died, things were very different; but the pastor, who had made it his first duty to save, even in spite of themselves, the souls confided to him, had been obliged to spend his days and nights in this great work, and had more than once run the risk of martyrdom.[1] The leaders of the schismatics, fearing the force of his reasoning even more than his eloquence, refused all intercourse with him; they declared that to put Augustine to death would be a praiseworthy action, which would merit for the perpetrator the remission of his sins.[2]

'Pray for us,' he said at the beginning of his episcopate, 'pray for us who live in so precarious a state, as it were between the teeth of furious wolves. These wandering sheep, obstinate sheep, are offended because we run after them, as if their wandering made them cease to be ours.—Why dost thou call us? they say; why dost thou pursue us?—But the very reason of our cries and our anguish is that they are running to their ruin.—If I am lost, if I die, what is it to thee? what dost thou want with me? —What I want is to call thee back from thy wandering; what I desire is to snatch thee from death. —But what if I will to wander? what if I will to be lost?—Thou willest to wander? thou willest to be lost? How much more earnestly do I wish it not! Yea, I dare to say it, I am importunate; for I hear the Apostle saying: "Preach the word: be instant in season, out of season."[3] In season, when they are willing; out of season, when they are unwilling. Yes then, I am importunate: thou willest to perish, I will it not. And He wills it not, who threatened the shepherds saying: "That which was driven away you have not brought again, neither

[1] Possidius, *vita Augustini*. 13. [2] *Ibid*. 10. [3] 2 Tim. iv. 2.

have you sought that which was lost."[1] Am I to fear thee more than Him? I fear thee not; the tribunal of Donatus cannot take the place of Christ's judgment seat, before which we must all appear. Whether thou will it or not, I shall call back the wandering sheep, I shall seek the lost sheep. The thorns may tear me; but however narrow the opening may be, it shall not check my pursuit; I will beat every bush, as long as the Lord gives me strength; so only I can get to thee wherever thou strivest to perish.'[2]

Driven into their last trenches by such unconquerable charity, the Donatists replied by massacring clerics and faithful, since they could not touch Augustine himself. The bishop implored the imperial judges not to inflict mutilation or death upon the murderers lest the triumph of the martyrs should be sullied by such a vengeance. Such mildness was certainly worthy of the Church; but it was destined to be one day brought forward against her in contrast to certain other facts of her history, by a school of liberalism that can grant rights and even pre-eminence to error. Augustine acknowledges his first idea to have been that constraint should not be used to bring any one into the unity of Christ; he believed that preaching and free discussion should be the only arms employed for the conversion of heretics. But on the consideration of what was taking place before his eyes, the very logic of his charity brought him over to the opinion of his more ancient colleagues in the episcopate.[3]

'Who,' he says, 'could love us more than God does? Nevertheless God makes use of fear in order to save us, although He teaches us with sweetness. When the Father of the family wanted guests for

[1] Ezech. xxxiv. 4. [2] S. Aug. sermon xlvi, 14. [3] *Epistolæ, passim.*

His banquet, did He not send His servants to the highways and hedges, to compel all they met to come in? This banquet is the unity of Christ's body. If, then, the divine goodness has willed that, at the fitting time, the faith of Christian kings should recognize this power of the Church, let the heretics brought back from the by-ways, and schismatics forced into their enclosures, consider not the constraint they suffer, but the banquet of the Lord to which they would not otherwise have attained. Does not the shepherd sometimes use threats and sometimes blows, to win back to the master's fold the sheep that have been enticed out of it? Severity that springs from love is preferable to deceitful gentleness. He who binds the delirious man, and wakes up the sleeper from his lethargy, molests them both, but for their good. If a house were on the point of falling, and our cries could not induce those within to come out, would it not be cruelty not to save them by force in spite of themselves? and that, even if we could snatch only one from death, because the rest, seeing it, obstinately hastened their own destruction: as the Donatists do, who in their madness commit suicide to obtain the crown of martyrdom. No one can become good in spite of himself; nevertheless, the rigorous laws, of which they complain, bring deliverance not only to individuals, but to whole cities, by freeing them from the bonds of untruth and causing them to see the truth, which the violence or the deceits of the schismatics had hidden from their eyes. Far from complaining, their gratitude is now boundless and their joy complete; their feasts and their chants are unceasing.'[1]

Meanwhile the justice of heaven was falling upon the queen of nations; Rome, after the triumph of

[1] *Epistolæ, passim.*

of the cross, had not profited of God's merciful delay; now she was expiating, under the hand of Alaric, the blood of the saints which she had shed before her idols. 'Go out from her my people.'[1] At this signal the city was evacuated. The roads were all lined with barbarians; and happy was the fugitive who could succeed in reaching the sea, there to entrust to the frailest skiff the honour of his family and the remains of his fortune. Like a bright beacon shining through the storms, Augustine, by his reputation, attracted to the African coast the best of the unfortunates; his varied correspondence shows us the new links then formed by God, between the bishop of Hippo and so many noble exiles. At one time he would send, as far as Nola in Campania, charming messages, mingled with learned questions and luminous answers, to greet his 'dear lords and venerable brethren, Paulinus and Therasia, his fellow disciples in the school of our Lord Jesus.' Again it was to Carthage, or even nearer home, that his letters were directed, to console, instruct, and fortify Albina, Melania, and Pinianus, but especially Proba and Juliana, the illustrious grandmother and mother of a still more illustrious daughter, the virgin Demetrias, the greatest in the Roman world for nobility and wealth, and Augustine's dear conquest to the heavenly Spouse. 'Oh! who,' he wrote on hearing of her consecration to our Lord, 'could worthily express the glory added this day to the family of the Anicii? For years, it has ennobled the world by the consuls its sons, but now it gives virgins to Christ! Let others imitate Demetrias; whosoever ambitions the glory of this illustrious family, let him take holiness for his portion!'[2] Augustine's desire was magnificently realized, when, less than a century

[1] Apoc. xviii. 4.

[2] *Epist.* cl, *al.* clxxix.

later, the *gens* Anicia gave to the world Scholastica and Benedict, who were to lead into intimate familiarity and union with God so many souls eager for true nobility.

When Rome fell, the shock was felt throughout the provinces and even beyond. Augustine tells us how he, a descendant of the ancient Numidians, groaned and wept in his almost inconsolable grief;[1] so great, even in her decadence, was the universal esteem and love for the queen city, through the secret action of Him who was holding out to her new and higher destinies. Meanwhile the terrible crisis furnished the occasion for Augustine's most important writings. The *City of God* was an answer to the still numerous partisans of idolatry, who attributed the misfortunes of the empire to the suppression of the false gods. In this great work he refutes, in the most complete and masterly way, the theology and also the philosophy of Roman and Grecian paganism; he then proceeds to set forth the origin, the history, and the end of the two cities, the earthly, and the heavenly, which divide the world between them, and which are founded upon 'two opposite loves: the love of self even to the despising of God, and the love of God even to the despising of self.'[2]

But Augustine's greatest triumph was that which earned for him the title of the Doctor of grace. His favourite prayer: *Da quod jubes, et jube quod vis*,[3] offended the pride of a certain British monk, whom the events of the year 410 had led into Africa.[4] This was Pelagius, who taught that nature, all-powerful for good, was quite capable of working out salvation, and that Adam's sin injured himself alone, and was not passed down to his posterity. We can well un-

[1] *De urbis excidio*, 3. [2] *De civitate Dei contra paganos* xiv, xxviii.
[3] Lord give me grace to do what thou commandest, and command what thou wilt. [4] *De dono perseverantiæ*, 53.

derstand Augustine, who owed so much to the divine mercy, feeling so strong an aversion for a system whose authors seemed to say to God: 'Thou madest us men, but it is we that justify ourselves.'

In this new campaign no injuries were spared to the former convert; but they were his joy and his hope. He had already said, with regard to similar arguments adduced by other adversaries: 'Catholics, my beloved brethren, one flock of the one Shepherd, I care not how the enemy may insult the watch-dog of the fold; it is not for my own defence, but for yours, that I must bark. Yet I must needs tell this enemy that, as to my former wanderings and errors, I condemn them, as every one else does; I can but see therein the glory of Him who has delivered me from myself. When I hear my former life brought forward, no matter with what intention it is done, I am not so ungrateful as to be afflicted thereat; for the more they show up my misery, the more I praise my physician.'[1]

While he made so little account of himself, his reputation was spreading throughout the world, by reason of the victory he had won for grace. 'Honour to you,' wrote the aged St. Jerome from Bethlehem; 'honour to the man whom the raging winds have not been able to overthrow! . . . Continue to be of good courage. The whole world celebrates your praises; the Catholics venerate and admire you as the restorer of the ancient faith. But what is a mark of still greater glory, all the heretics hate you. They honour me, too, with their hatred. Not being able to strike us with the sword, they kill us in desire.'[2]

These lines reveal the intrepid combatant with whom we shall make acquaintance in September,

[1] *Contra litteras Petiliani*, iii, 11. [2] Hieron. *epist.* cxli, *al.* lxxx.

and who, soon after writing them, was laid to rest in the sacred cave near which he had taken refuge. Augustine had yet some years to continue the good fight, to complete the exposition of Catholic doctrine in contradiction to some even holy persons, who were inclined to think that at least the beginning of salvation, the desire of faith, did not require the special assistance of God. This was semi-pelagianism. A century later (529) the second Council of Orange, approved by Rome and hailed by the whole Church, closed the struggle, taking its definitions from the writings of the bishop of Hippo. Augustine himself, however, thus concluded his last work: 'Let those who read these things give thanks to God, if they understand them; if not, let them pray to the teacher of our souls, to him whose shining produces knowledge and understanding. Do they think that I err? Let them reflect again and again, lest perhaps they themselves be mistaken. As for me, when the readers of my works instruct and correct me, I see therein the goodness of God; yea, I ask it as a favour, especially of the learned ones in the Church, if by chance this book should fall into their hands, and they deign to take notice of what I write.'[1]

But let us return to the privileged people of Hippo, won over by Augustine's devotedness, even more than by his admirable discourses. His door was open to every comer; and he was ever ready to listen to the requests, the sorrows, and the disputes of his children. Sometimes, at the instance of other churches, and even of councils, requiring of Augustine a more active pursuit of works of general interest, an agreement was made between the flock and the pastor, that on certain days of the week no one should interrupt him. But the convention could not last

[1] *De dono perseverantiæ*, 68.

long. Whoever wished could claim the attention of this loving and humble shepherd, beside whom the little ones especially knew well that they would never meet with a refusal. As an instance of this we may mention the fortunate child, who wishing to enter into correspondence with the bishop, but not daring to take the initiative, received from him the touching letter which may be seen in his works.[1]

Besides all his other glories, our saint was the institutor of monastic life in Roman Africa, by the monasteries he founded, and in which he lived before he became bishop. He was a legislator by his letter to the virgins of Hippo, which became the rule whereon so many servants and handmaids of our Lord have formed their religious life. Lastly, together with the clerics of his church who lived with him a common life of absolute poverty, he was the example and the head of the great family of Regular Canons. But we must close these already lengthy pages, which will be completed by the narrative of the holy liturgy.

Let us, then, read this authentic account. Independently of the present feast, the Church, in her martyrology, makes special mention of Augustine's conversion on the fifth of May.

Augustinus, Tagaste in Africa honestis parentibus natus, ac puer docilitate ingenii æquales longe superans, brevi omnibus doctrina antecelluit. Adolescens, dum esset Carthagine, in Manichæorum hæresim incidit. Postea Romam pro-

Augustine was born at Tagaste[2] in Africa of noble parents. As a child he was so apt in learning that in a short time he far surpassed in knowledge all those of his own age. When he was a young man he went to Carthage where he fell into the Manichæan here-

[1] *Epist.* cclxvi, *al.* cxxxii. *Augustinus Florentinæ puellæ.*

[2] Souk-Arhas, in Algeria, 25 leagues to the south of Bona, the ancient Hippo.

fectus, inde Mediolanum missus ut rhetoricam doceret, cum ibi frequens Ambrosii episcopi esset auditor, ejus opera incensus studio catholicæ fidei, annos natus triginta tres ab ipso baptizatur. Reversus in Africam, cum religione vitæ sanctimoniam conjungens, a Valerio notæ sanctitatis episcopo Hipponensi presbyter factus est. Quo tempore familiam instituit religiosorum, quibuscum victu communi eodemque cultu utens, eos ad apostolicæ vitæ doctrinæque disciplinam diligentissime erudiebat. Sed cum vigeret Manichæorum hæresis, vehementius in illam invehi cœpit, Fortunatumque hæresiarcham confutavit.

Hac Augustini pietate commotus Valerius, eum adjutorem adhibuit episcopalis officii. Nihil illo fuit humilius, nihil continentius. Lectus ac vestitus moderatus, vulgaris mensa, quam semper sacra vel lectione vel disputatione condiebat. Tanta benignitate fuit in pauperes, ut, cum non esset alia facultas, sacra vasa frangeret ad eorum inopiam sustentandam. Feminarum, et in eis sororis, et fratris filiæ, contubernium familiasy. Later on, he journeyed to Rome, and was sent thence to Milan to teach rhetoric. Having frequently listened to the teaching of Ambrose the bishop, he was through his influence inflamed with a desire of the Catholic faith and was baptized by him at the age of thirty-three. On his return to Africa, as his holy life was in keeping with his religion, Valerius the bishop, who was then renowned for his sanctity, ordained him priest. It was at this time that he founded a religious community with whom he lived, sharing their food, and dress, and training them with the utmost care in the rules of apostolic life and teaching. The Manichæan heresy was then growing very strong: he opposed it with great vigour and refuted one of its leaders named Fortunatus.

Valerius perceiving Augustine's great piety made him his coadjutor in the bishopric. He was always most humble and most temperate. His clothing and his bed were of the simplest kind: he kept a frugal table, which was always seasoned by reading or holy conversation. Such was his loving kindness to the poor, that when he had no other resource, he broke up the sacred vessels, for their relief. He avoided all intercourse and conversation with women,

ritatemque vitavit: quippe qui diceret, etsi propinquæ mulieres suspectæ non essent, tamen quæ ad eas ventitarent, posse suspicionem efficere. Nullum finem fecit prædicandi Dei verbum, nisi gravi morbo oppressus. Hæreticos perpetuo insectatus et coram et scriptis, ac nullo loco passus consistere, Africam a Manichæorum, Donatistarum, Pelagianorum, aliorumque præterea hæreticorum errore magna ex parte liberavit.

Tam multa pie, subtiliter et copiose scripsit, ut christianam doctrinam maxime illustrarit. Quem in primis secuti sunt, qui postea theologicam disciplinam via et ratione tradiderunt. Wandalis Africam bello vastantibus, et Hipponem tertium jam mensem obsidentibus, in febrim incidit. Itaque cum discessum e vita sibi instare intelligeret, psalmos David, qui ad pœnitentiam pertinent, in conspectu positos profusis lacrimis legebat. Solebat autem dicere neminem, etsi nullius sceleris sibi conscius esset, committere debere, ut sine pœnitentia migraret e vita. Ergo sensibus integris, in oratione defixus, astantibus fratribus, quos ad caritatem, pietatem, virtutesque omnes

even with his sister and his niece, for he used to say that though such near relatives could not give rise to any suspicion, yet might the women who came to visit them. Never, except when seriously ill, did he omit preaching the word of God. He pursued heretics unremittingly both in public disputations and in his writings, never allowing them to take foothold anywhere; and by these means he almost entirely freed Africa from the Manichees, Donatists and other heretics.

His numerous works are full of piety, deep wisdom and eloquence, and throw the greatest light on Christian doctrine, so that he is the great master and guide of all those who later on reduced theological teaching to method. While the Vandals were devastating Africa, and Hippo had been besieged by them for three months, Augustine was seized with a fever. When he perceived that his death was at hand, he had the penitential psalms of David placed before him, and used to read them with an abundance of tears. He was accustomed to say that no one, even though not conscious to himself of any sin, ought to be presumptuous enough to die without repentance. He was in full possession of his faculties and intent

erat adhortatus, migravit in cœlum. Vixit annos septuaginta sex, in episcopatu ad triginta sex. Cujus corpus primum in Sardiniam delatum, deinde a Luitprando, Longobardorum rege, magno pretio redemptum, Ticinum translatum est, ibique honorifice conditum.

on prayer to the end. After exhorting his brethren who were around him, to charity, piety and the practice of every virtue, he passed to heaven, having lived seventy-six years, and thirty-six as bishop. His body was first of all taken to Sardinia, afterwards Luitprand, king of the Lombards, translated it to Pavia, where it was honourably entombed.

What a death was thine, O Augustine, receiving on thy humble couch nought but news of disasters and ruin! Thy Africa was perishing at the hands of the barbarians, in punishment of those nameless crimes of the ancient world, in which she had so large a share. Together with Genseric, Arius triumphed over that land, which nevertheless, thanks to thee, was to produce, for yet a hundred years, admirable martyrs for the Consubstantiality of the Word. When Belisarius restored her to the Roman world, God seemed to be offering her, for the martyrs' sake, an opportunity of returning to her former prosperity; but the inexperienced Byzantines, preoccupied with their theological quarrels and political intrigues, knew not how to raise her up, nor to protect her against an invasion more terrible than the first; and the torrent of Mussulman infidelity soon swept all before it.

At length, after twelve centuries, the cross reappeared in those places, where the very names of so many flourishing churches had perished. May the nation on which thy country is now dependent, show that it is proud of this honour, and understand its consequent obligations!

During all that long night which overhung thy native land, thy influence did not cease. Through-

out the entire world, thy immortal works were enlightening the minds of men and arousing their love. In the basilicas served by thy sons and imitators, the splendour of divine worship, the pomp of the ceremonies, the perfection of the sacred melodies, kept up in the hearts of the people the same supernatural enthusiasm which took possession of thine own, when for the first time in our west, St. Ambrose instituted the alternate chanting of the psalms and sacred hymns.[1] Throughout all ages the perfect life, in its many different ways of exercising the double precept of charity, draws from the waters of thy fountains. Continue to illumine the Church with thine incomparable light. Bless the numerous religious families which claim thine illustrious patronage. Assist us all, by obtaining for us the spirit of love and of penance, of confidence and of humility, which befits the redeemed soul. Give us to know the weakness of our nature and its unworthiness since the fall, and at the same time the boundless goodness of our God, the superabundance of His Redemption, the all-powerfulness of His grace. May we all, like thee, not only recognize the truth, but be able loyally and practically to say to God: 'Thou hast made us for Thyself, and our heart is ill at ease till it rest in Thee.'[2]

According to the most ancient monuments of the Roman Church,[3] another saint has always been honoured on this same day, viz: Hermes, a Roman magistrate, who bore witness to Christ under Trajan. The crypt constructed, less than half a century after the death of the apostles, to receive this martyr's relics, is remarkable for its majestic and ample proportions not usually found in the subterranean cemeteries. It was his sister Theodora, who received

[1] Aug. confess. ix. [2] *Ibid.* i. [3] *Calendarium Bucherii.*

from Balbina, daughter of the tribune Quirinus, the venerable chains of St. Peter.

PRAYER

Deus, qui beatum Hermetem, martyrem tuum, virtute constantiæ in passione roborasti: ex ejus nobis imitatione tribue, pro amore tuo prospera mundi despicere, et nulla ejus adversa formidare. Per Dominum.

O God, who didst strengthen blessed Hermes, thy martyr, with the virtue of constancy in suffering: grant us in imitation of him to despise worldly prosperity for the love of thee, and not to fear any of its adversity. Through our Lord, &c.

AUGUST 29

THE DECOLLATION OF SAINT JOHN THE BAPTIST

'AT that time, Herod sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because he had married her. For John said to Herod: "It is not lawful for thee to have thy brother's wife." Now Herodias laid snares for him, and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man, and kept him, and when he heard him did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to

the damsel: "Ask of me what thou wilt, and I will give it thee." And he swore to her, "Whatsoever thou shalt ask, I will give thee; though it be the half of my kingdom." Who, when she was gone out, said to her mother: "What shall I ask?" But she said, "The head of John the Baptist." And when she was come in immediately with haste to the king, she asked, saying, "I will that forthwith thou give me in a dish the head of John the Baptist." And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her; but sending an executioner he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came, and took his body, and laid it in a tomb.'[1]

Thus died the greatest of 'them that are born of women:' without witnesses, the prisoner of a petty tyrant, the victim of the vilest of passions, the wages of a dancing girl! Rather than keep silence in the presence of crime, although there were no hope of converting the sinner, or give up his liberty, even when in chains: the herald of the Word made flesh was ready to die. How beautiful, as St. John Chrysostom remarks, is this liberty of speech, when it is truly the liberty of God's Word, when it is an echo of heaven's language! Then, indeed, it is a stumbling-block to tyranny, the safe-guard of the world and of God's rights, the bulwark of a nation's honour as well as of its temporal and eternal interests. Death has no power over it. To the weak murderer of John the Baptist, and to all who would imitate

[1] Gospel of the feast, St. Mark vi. 17-29.

him to the end of time, a thousand tongues, instead of one, repeat in all languages and in all places: 'It is not lawful for thee to have thy brother's wife.'

'O great and admirable mystery!' cries out Saint Augustine. 'He must increase, but I must decrease, said John, said the voice which personified all the voices that had gone before announcing the Father's Word Incarnate in His Christ. Every word, in that it signifies something, in that it is an idea, an internal word, is independent of the number of syllables, of the various letters and sounds; it remains unchangeable in the heart that conceives it, however numerous may be the words that give it outward existence, the voices that utter it, the languages, Greek, Latin and the rest, into which it may be translated. To him who knows the word, expressions and voices are useless. The prophets were voices, the apostles were voices; voices are in the psalms, voices in the Gospel. But let the Word come, the Word who was in the beginning, the Word who was with God, the Word who was God; when we shall see Him as He is, shall we hear the Gospel repeated? Shall we listen to the prophets? Shall we read the Epistles of the apostles? The voice fails where the Word increases. . . . Not that in Himself the Word can either diminish or increase. But He is said to grow in us, when we grow in Him. To him, then, who draws near to Christ, to him who makes progress in the contemplation of wisdom, words are of little use; of necessity they tend to fail altogether. Thus the ministry of the voice falls short in proportion as the soul progresses towards the Word; it is thus that Christ must increase and John decrease. The same is indicated by the decollation of John, and the exaltation of Christ upon the cross; as it had already been shown by their birthdays: for, from the birth

of John the days begin to shorten, and from the birth of our Lord they begin to grow longer.'[1]

The holy doctor here gives a useful lesson to those who guide souls along the path to perfection. If, from the very beginning, they must respectfully observe the movements of grace in each of them, in order to second the Holy Ghost, and not to supplant Him; so also, in proportion as these souls advance, the directors must be careful not to impede the Word by the abundance of their own speech. Moreover, they must discreetly respect the ever-growing powerlessness of those souls to express what our Lord is working in them. Happy to have led the bride to the Bridegroom, let them learn to say with John: 'He must increase, but I must decrease.'

The sacred cycle itself seems to convey to us too a similar lesson; for, during the following days, we shall see its teaching as it were tempered down, by the fewness of the feasts, and the disappearance of great solemnities until November. The school of the holy liturgy aims at adapting the soul, more surely and more fully than could any other school, to the interior teaching of the Spouse. Like John, the Church would be glad to let God alone speak always, if that were possible here below; at least, towards the end of the way, she loves to moderate her voice, and sometimes even to keep silence, in order to give her children an opportunity of showing that they know how to listen inwardly to Him, who is both her and their sole love. Let those who interpret her thought, first understand it well. The friend of the Bridegroom, who, until the nuptial-day, walked before Him, now stands and listens; and the voice of the Bridegroom, which silences his own, fills him

[1] Aug Sermon cclxxxviii, *In Natali S. J. Bapt.* II. *De voce et verbo.*

with immense joy: 'This my joy therefore is fulfilled,' said the precursor.[1]

Thus the feast of the Decollation of St. John may be considered as one of the landmarks of the liturgical year. With the Greeks it is a holiday of obligation. Its great antiquity in the Latin Church is evidenced by the mention made of it in the martyrology called St. Jerome's, and by the place it occupies in the Gelasian and Gregorian sacramentaries. The precursor's blessed death took place about the feast of the Pasch; but, that it might be more freely celebrated, this day was chosen, whereon his sacred head was discovered at Emesa.

The vengeance of God fell heavily upon Herod Antipas. Josephus relates how he was overcome by the Arabian Aretas, whose daughter he had repudiated in order to follow his wicked passions; and the Jews attributed the defeat to the murder of St. John.[2] He was deposed by Rome from his tetrarchate, and banished to Lyons in Gaul, where the ambitious Herodias shared his disgrace. As to her dancing daughter Salome, there is a tradition gathered from ancient authors,[3] that, having gone out one winter day to dance upon a frozen river, she fell through into the water; the ice, immediately closing round her neck, cut off her head, which bounded upon the surface, thus continuing for some moments the dance of death.

From Macherontis, beyond the Jordan, where their master had suffered martyrdom, John's disciples carried his body to Sebaste (Samaria), out of the territory of Antipas; it was necessary to save it from the profanations of Herodias, who had not spared his august head. The wretched woman did not

[1] St. John iii. 29. [2] Joseph. *Antiquit. Jud.* xviii. 6.
[3] *Pseudo*-Dexter, *chronicon, adann. Christi* 31; Niceph. Call. i. xx.

think her vengeance complete, till she had pierced with a hairpin the tongue that had not feared to utter her shame; and that face, which for seven centuries the church of Amiens has offered to the veneration of the world, still bears traces of the violence inflicted by her in her malicious triumph. In the reign of Julian the Apostate, the pagans wished to complete the work of this unworthy descendant of the Machabees,[1] by opening the saint's tomb at Sebaste, in order to burn and scatter his remains. But the empty sepulchre continued to be a terror to the demons, as St. Paula attested with deep emotion a few years later. Moreover, some of the precious relics were saved, and dispersed throughout the east. Later on, especially at the time of the Crusades, they were brought into the west, where many churches glory in possessing them.

Let us greet the noble martyr Sabina, whose triumph completes the glories of this day. The very ancient church of St. Sabina on the Aventine is one of the gems of the eternal city. It shared with St. Sixtus the Old the honour of sheltering Saint Dominic and his first children.

PRAYER

DEUS, qui inter cetera potentiæ tuæ miracula, etiam in sexu fragili victoriam martyrii contulisti: concede propitius; ut qui beatæ Sabinæ martyris tuæ natalitia colimus, per ejus ad te exempla gradiamur. Per Dominum.

O GOD, who among other miracles of thy power, hast granted even to the weaker sex the victory of martyrdom, grant, we beseech thee, that we who celebrate the festival of thy blessed martyr Sabina, may walk to thee by her example. Through our Lord, &c.

[1] By her grand-mother, Mariamne, grand-daughter of Hyrcanus.

Let us return to the Precursor, and make our own the following formulæ found in the Gregorian sacramentary for the feast of the Decollation.

PRAYER

Sancti Joannis Baptistæ et martyris tui, Domine, quæsumus, veneranda festivitas, salutaris auxilii nobis præstet effectum. Per Dominum.

We beseech thee, O Lord, that the venerable festival of St. John Baptist, thy precursor and martyr, may procure for us the effect of salutary help. Who livest &c.

SUPER OBLATA

Munera tibi, Domine, pro sancti martyris tui Joannis Baptistæ passione deferimus, qui dum finitur in terris, factus est cœlesti sede perpetuus; quæsumus, ut ejus obtentu nobis proficiant ad salutem. Per Dominum.

We present our offerings to thee, O Lord, in honour of the passion of thy holy martyr John Baptist, who, closing his life on earth began to live eternally in heaven; we beseech thee, that by his intercession these gifts may profit us unto salvation. Through our Lord.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: Qui præcursorem Filii tui tanto munere ditasti, ut pro veritatis prædicatione capite plecteretur: Et qui Christum aqua baptizaverat, ab ipso in Spiritu baptizatus, pro eodem proprio sanguine tingeretur. Præco quippe veritatis, quæ Christus est, Herodem a fraternis thalamis prohiben-

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God: who didst enrich the Precursor of thy Son with so great a grace, that he was beheaded for proclaiming the truth: and he who had baptized Christ with water, was baptized by Christ in the Spirit, and for his sake was washed in his own blood. For having, as a herald of the truth which is Christ, forbidden Herod to

do, carceris obscuritate detruditur, ubi solius divinitatis tuæ lumine frueretur. Deinde capitalem sententiam subiit, et ad inferna Dominum præcursurus descendit. Et quem in mundo digito demonstravit, ad inferos pretiosa morte præcessit. Et ideo cum angelis.

keep his brother's wife, he was cast into a dark prison, where he enjoyed no light but that of thy divinity. Afterwards he endured the punishment of death, and went down to limbo as the precursor of the Lord, preceding thither, by his precious death, him whom on earth he had pointed out with the finger. And therefore with the angels.

BENEDICTIO

Deus, qui nos beati Joannis Baptistæ concedit solemnia frequentare, tribuat vobis et eadem devotis mentibus celebrare, et suæ benedictionis dona percipere.

℟. Amen.

Et qui pro legis ejus præconio carceralibus est retrusus in tenebris, intercessione sua a tenebrosorum operum vos liberet incentivis.

℟. Amen.

Et qui pro veritate, quæ Deus est, caput non est cunctatus amittere, suo interventu ad caput nostrum, quod Christus est, vos faciat pervenire.

℟. Amen.

Quod ipse præstare dignetur.

May God, who permitteth us to keep the solemnity of blessed John Baptist, grant you to celebrate it with devout minds, and to receive the gifts of his blessing.

℟. Amen.

And may he, who for proclaiming the law of God was shut up in a darksome prison, deliver you from the influence of the works of darkness.

℟. Amen.

And through the intercession of him who hesitated not to give his head for the truth which is God, may we attain unto Christ our head.

℟. Amen.

Which may he deign to grant, who reigneth for ever.

AD COMPLENDUM

Conferat nobis, Domine, sancti Joannis utrumque solemnitas: ut et magnifica

May the solemnity of Saint John procure for us, O Lord, that we may both worthily

sacramenta quæ sumpsimus, digne veneremur, et nobis salutaria sentiamus. Per Dominum.

venerate the magnificent mysteries we have received, and also experience their salutary effect within us. Through our Lord.

AUGUST 30

SAINT ROSE OF LIMA

VIRGIN

THE fragrance of holiness is wafted to-day across the dark ocean, renewing the youth of the old world, and winning for the new the good will of heaven and earth.

A century before the birth of St. Rose, Spain, having cast out the crescent from her own territory, received as a reward the mission of planting the cross on the distant shores of America. Neither heroes nor apostles were wanting in the Catholic kingdom for the great work; but there was also, unhappily, no lack of adventurers, who, in their thirst for gold, became the scourge of the poor Indians, instead of leading them to the true God. The speedy decadence of the illustrious nation that had triumphed over the Moors, was soon to prove how far a people, prevented with the greatest blessings, may yet be answerable for crimes committed by its individual representatives. It is well known how the empire of the Incas in Peru came to an end. In spite of the indignant protestations of the missionaries: in spite of orders received from the mother country: in a few years, Pizarro and his companions had exterminated one third of the inhabitants of these flourishing regions;

another third perished miserably under a slavery worse than death; the rest fled to the mountains, carrying with them a hatred of the invaders, and too often of the Gospel as well, which in their eyes was responsible for atrocities committed by Christians. Avarice opened the door to all vices in the souls of the conquerors, without, however, destroying their lively faith. Lima, founded at the foot of the Cordilleras, as metropolis of the subjugated provinces, seemed as if built upon the triple concupiscence. Before the close of the century, a new Jonas, Saint Francis Solano, came to threaten this new Ninive with the anger of God.

But mercy had already been beforehand with wrath; 'justice and peace had met',[1] in the soul of a child, who was ready, in her insatiable love, to suffer every expiation. Here we should like to pause and contemplate the virgin of Peru, in her self-forgetful heroism, in her pure and candid gracefulness: Rose, who was all sweetness to those who approached her, and who kept to herself the secret of the thorns without which no rose can grow on earth. This child of predilection was prevented from her infancy with miraculous gifts and favours. The flowers recognized her as their queen; and at her desire they would blossom out of season. At her invitation, the plants joyfully waved their leaves; the trees bent down their branches; all nature exulted; even the insects formed themselves into choirs; the birds vied with her in celebrating the praises of their common Maker. She herself, playing upon the names of her parents, Gaspard Flores and Maria Oliva, would sing: 'O my Jesus, how beautiful Thou art among the olives and the flowers, and Thou dost not disdain Thy Rose!'

[1] Ps. lxxxiv. 11.

Eternal Wisdom has, from the beginning, delighted to play in the world.[1] Clement X relates, in the Bull of canonization, how one day when Rose was very ill, the Infant Jesus appeared and deigned to play with her; teaching her in a manner suitable to her tender age, the value and the advantages of suffering. He then left her full of joy, and endowed with a life-long love of the cross. Holy Church will tell us in the legend how far the saint carried out, in her rigorous penance, the lesson thus divinely taught. In the superhuman agonies of her last illness, when someone exhorted her to courage, she replied: 'All I ask of my Spouse is, that He will not cease to burn me with the most scorching heat, till I become a ripe fruit that He will deign to cull from this earth for His heavenly table.' To those who were astonished at her confidence and her assurance of going straight to heaven, she gave this answer which well expresses her character: 'I have a Spouse who can do all that is greatest, and who possesses all that is rarest, and am I to expect only little things from Him?' And her confidence was rewarded. She was but thirty-one years of age, when, at midnight on the feast of St. Bartholomew in the year 1617, she heard the cry: 'Behold the Bridegroom cometh!' In Lima, in all Peru, and indeed throughout America, prodigies of conversion and miracles signalized the death of the humble virgin, hitherto so little known. 'It has been juridically proved,' said the Sovereign Pontiff,[2] 'that, since the discovery of Peru, no missionary has been known to obtain so universal a movement of repentance.' Five years later, for the further sanctification of Lima, there was established in its midst the monastery of St. Catharine of Siena, also called Rose's

[1] Prov. viii. 30, 31. [2] Bull of Canonization.

monastery, because she was in the eyes of God its true foundress and mother. Her prayers had obtained its erection, which she had also predicted; she had designed the plan, pointed out the future religious, and named the first superior, whom she one day prophetically endowed with her own spirit in a mysterious embrace.

Let us read the Church's beautiful account of her life.

Primus Americæ Meridionalis flos sanctitatis, virgo Rosa, christianis parentibus Limæ progenita, mox ab incunabulis claruit futuræ sanctimoniæ indiciis. Nam vultus infantis mirabiliter in rosæ effigiem transfiguratus, huic nomini occasionem dedit: cui postea Virgo Deipara cognomen adjecit, jubens vocari deinceps Rosam a sancta Maria. Quinquennis votum perpetuæ virginitatis emisit. Adultior, ne a parentibus ad nuptias cogeretur, clam sibimet venustissimam capitis cæsariem præscidit. Jejuniis supra humanum modum addicta, integras Quadragesimas transegit, pane abstinens, ac dietim solis quinque granulis mali citrini victitans.

The first flower of sanctity that blossomed in South America, the virgin Rose was born of Christian parents at Lima. From her very cradle she gave clear signs of her future holiness. Her baby face appeared one day changed in a wonderful way into the image of a rose, and from this circumstance she was called Rose. Later on the Virgin Mother of God gave her also her own name, bidding her to be called thenceforward Rose of St. Mary. At five years of age she made a vow of perpetual virginity, and when she grew older, fearing her parents would compel her to marry, she secretly cut off her hair which was very beautiful. Her fasts exceeded the strength of human nature. She would pass whole Lents without eating bread, living on five grains of a citron a day.

Habitu tertii Ordinis sancti Dominici assumpto, pristinas vitæ austeritates duplicavit: oblongo asperrimo-

She took the habit of the third Order of St. Dominic and after that redoubled her austerities. Her long and rough

que cilicio sparsim minusculas acus innexuit: sub velo coronam densis aculeis introrsus obarmatam interdiu noctuque gestavit. Sanctæ Catharinæ Senensis ardua premens vestigia, catena ferrea, triplici nexu circumducta, lumbos cinxit. Lectulum sibi e truncis nodosis composuit, horumque vacuas commissuras fragminibus testarum implevit. Cellulam sibi angustissimam struxit in extremo horti angulo, ubi cœlestium contemplationi dedita, crebris disciplinis, inedia, vigiliis, corpusculum extenuans, at spiritu vegetata, larvas dæmonum, frequenti certamine victrix, impavide protrivit ac superavit.

Ægritudinum tormentis, domesticorum insultibus, linguarum morsibus dire agitata, nondum satis pro merito se affligi querebatur. Per quindecim annos ad plusculas horas desolatione spiritus et ariditate miserrime contabescens, forti animo tulit agones omni morte amariores. Exinde cœpit supernis abundare deliciis, illustrari visionibus, colliquescere seraphicis ardoribus. Angelo tutelari, sanctæ Catharinæ Senensis, Virgini Deiparæ inter assiduas apparitiones mire familiaris, a Christo has voces audire

hair-shirt was armed with steel points, and day and night she wore under her veil a crown studded inside with sharp nails. Following the arduous example of St. Catharine of Siena, she wound an iron chain three times round her waist, and made herself a bed of the knotty trunks of trees, filling up the vacant spaces between them with potsherds. She built herself a narrow little cell in a distant corner of the garden, and there devoted herself to the contemplation of heavenly things, subduing her feeble body by iron disciplines, fasting and watching. Thus she grew strong in spirit, and continually overcame the devils, spurning and dispelling their deceits.

Though she suffered greatly from severe illnesses, from the insults offered her by her family and from unkind tongues, yet she would say that she was not treated so badly as she deserved. During fifteen years, she suffered for several hours a day a terrible desolation and dryness of spirit; but she bore this suffering, worse than death itself, with undaunted courage. After that period, she was given an abundance of heavenly delights, she was honoured with visions, and felt her heart melting with seraphic love. Her angel-guardian, St. Catharine of Siena and our Lady used

meruit: Rosa cordis mei, tu mihi sponsa esto. Denique Sponsi hujus paradiso feliciter invectam, plurimisque ante et post obitum miraculis coruscam, Clemens decimus Pontifex Maximus sanctarum virginum catalogo ritu solemni adscripsit.

often to appear to her with wonderful familiarity. She was privileged to hear these words from our Lord: 'Rose of my heart, be thou my bride.' At length she was happily introduced into the paradise of this her Spouse, and being famous for miracles both before and after her death, Pope Clement X. solemnly enrolled her among the holy virgins.

Patroness of Peru, ever watch over the interests of thy fatherland. Respond to its people's confidence in thee by warding off from them the calamities of even this present life: the earthquakes which spread terror through the land, and political convulsions such as have already so severely tried its recently gained independence. Extend thy guardianship to the neighbouring young republics; for they too love and honour thee. Hide from them, and from thy native land, the Utopian mirages which rise from the old world. Preserve them from the rash impulses and illusions, to which their youth is liable. Guard them against the poisonous teachings of condemned sects, lest their hitherto lively faith should be corrupted. Lastly, O thou our Lord's beloved Rose, smile upon the whole Church, who is enraptured to-day at the sight of thy heavenly beauty. Like her, we all desire to 'run in the fragrancy of thy sweetness.'[1]

Teach us to let ourselves be prevented, like thee, by the dew of h aven. Show us how to respond to the advances of the divine sculptor, who one day allowed thee to see Him making over to His loved ones the different virtues in the form of blocks of choice

[1] Collect of the feast.

marble, which He expects them to polish with their tears, and to fashion with the chisel of penance. Above all, fill us with love and confidence. All that the material sun accomplishes in the vast universe, causing the flowers to bloom, ripening the fruits, forming pearls in the depth of the ocean, and precious stones in the heart of the mountains; all this, thou didst say, thy divine Spouse effected in the boundless capacity of thy soul, causing it to bring forth every variety of riches, beauty and joy, warmth and life. May we profit, even as thou didst, of the coming of the Sun of-justice into our hearts in the Sacrament of union; may we lay open our whole being to the influence of His blessed light; and may we become, in every place, the good odour of Christ.

The holy martyrs Felix and Adauctus won their palms in the reign of Diocletian. Their tomb, which lies close to that of the Apostle of the Gentiles, is adorned by one of the beautiful epitaphs of Pope Saint Damasus. Let us address to God the prayer, wherein the Church implores their powerful protection.

COLLECT

MAJESTATEM tuam, Domine, supplices exoramus: ut, sicut nos jugiter sanctorum tuorum commemoratione lætificas, ita semper supplicatione defendas. Per Dominum.

WE suppliantly beseech thy Majesty, O Lord, that as thou dost ever rejoice us by the commemoration of thy saints, so thou wouldst always defend us by their supplication. Through our Lord etc.

August 31

SAINT RAYMUND NONNATUS

CONFESSOR

August closes as it began, with a feast of deliverance; as though that were the divine seal set by eternal Wisdom upon this month—the month when holy Church makes the works and ways of divine Wisdom the special object of her contemplation.

Upon the fall of our first parents and their expulsion from paradise, the Word and Wisdom of God, that is, the second Person of the blessed Trinity, began the great work of our deliverance—that magnificent work of human redemption which, by an all-gracious, eternal decree of the three divine Persons, was to be wrought out by the Son of God in our flesh. And as that blessed Saviour, in His infinite wisdom, made spontaneous choice of sorrows, of sufferings, and of death on a cross, as the best means of our redemption, so has He always allotted to His best loved friends, the kind of life which He had deliberately chosen for Himself, that is, the way of the cross. And the nearest and dearest to Him were those who were predestined, like His blessed Mother, the *Mater Dolorosa*, to have the honour of being most like Himself, the Man of sorrows. Hence the toils and trials of the greatest saints; hence the great deliverances wrought by them, and their heroic victories over the world and over the spirits of wickedness in the high places.

On the feasts of St. Raymund of Pegnafort and St. Peter Nolasco, we saw something of the origin

of the illustrious Order, to which Raymund Nonnatus added such glory. Soon the august foundress herself, our Lady of Mercy, will come in person to receive the expression of the world's gratitude for so many benefits. The following legend recounts the peculiar merits of our saint of to-day.

Raymundus, Nonnatus cognomento dictus, quia præter communem naturæ legem e mortuæ matris dissecto latere in lucem eductus fuit, Portelli in Catalaunia piis et nobilibus parentibus ortus, ab ipsa infantia futuræ sanctitatis indicia dedit. Nam puerilia oblectamenta, mundique illecebras respuens, ita pietati operam dabat, ut omnes in puero adultam virtutem admirarentur. Crescente vero ætate, litterarum studiis incubuit: sed mox jubente patre vitam ruri agens, sacellum sancti Nicolai in Portelli finibus situm crebro adibat, ut sacram Deiparæ imaginem, quæ in eo summa fidelium veneratione etiam nunc colitur, visitaret. Ibi effusus in preces, ipsam Dei parentem, ut se in filium adoptare viamque salutis ac scientiam sanctorum edocere dignaretur, enixe deprecabatur.

Nec defuit votis ejus benignissima Virgo. Ab ipsa

Raymund, surnamed Nonnatus,[1] on account of his having been brought into the world in an unusual manner after the death of his mother, was of a pious and noble family of Portelli in Catalonia. From his very infancy he showed signs of his future holiness; for, despising childish amusements and the attractions of the world, he applied himself to the practice of piety so that all wondered at his virtue, which far surpassed his age. As he grew older he began his studies; but after a short time he returned at his father's command to live in the country. He frequently visited the chapel of St. Nicholas, near Portelli, in order to venerate in it a holy image of the Mother of God, which is still much honoured by the faithful. There he would pour out his prayers, begging God's holy Mother to adopt him for her son and to deign to teach him the way of salvation and the science of the saints.

The most benign Virgin heard his prayer, and gave him

[1] That is, *not born*.

enim intellexit gratissimum sibi fore, si religionem sub titulo de Mercede, seu de Misericordia redemptionis captivorum, ea suggerente nuper fundatam, ingrederetur. Qua monitione percepta, Barcinonem statim profectus, illud tam præcellentis erga proximum caritatis institutum amplexus est. Regulari igitur militiæ adscriptus, virginitatem, quam pridem beatæ Virgini consecraverat, perpetuo coluit, ceterisque virtutibus enituit, caritate præsertim erga christianos, qui sub potestate paganorum miseram in captivitate vitam degebant. Hos ut redimeret, in Africam missus, cum jam multos a servitute liberasset, ne, consumpta pecunia, aliis item in proximo abnegandæ fidei discrimine constitutis deesset, se ipsum pignori dedit; sed cum ardentissimo salutis animarum desiderio succensus, plures mahometanos suis concionibus ad Christum converteret, in arctam custodiam a barbaris conjectus, variisque suppliciis cruciatus, mox labiis perforatis et sera ferrea clausis, crudele martyrium diu sustinuit.

to understand that it would greatly please her if he entered the religious Order lately founded by her inspiration, under the name of the Order of 'Ransom, or of Mercy for the redemption of captives.' Upon this Raymund at once set out for Barcelona, there to embrace that institute so full of brotherly charity. Thus enrolled in the army of holy religion, he persevered in perpetual virginity, which he had already consecrated to the blessed Virgin. He excelled also in every other virtue, most especially in charity towards those Christians who were living in misery, as slaves of the pagans. He was sent to Africa to redeem them, and freed many from slavery. But when he had exhausted his money, rather than abandon others who were in danger of losing their faith, he gave himself up to the barbarians as a pledge for their ransom. Burning with a most ardent desire for the salvation of souls, he converted several Mahometans to Christ by his preaching. On this account he was thrown into a close prison, and after many tortures his lips were pierced through and fastened together with an iron padlock, which cruel martyrdom he endured for a long time.

Ob hæc et alia fortiter

This and his other noble

gesta, sanctitatis ejus fama longe lateque diffusa est. Qua permotus Gregorius nonus, in amplissimum sanctæ Romanæ Ecclesiæ cardinalium collegium Raymundum adsctipsit: sed vir Dei in ea dignitate ab omni pompa abhorrens, religiosæ humilitatis tenacissimus semper fuit. Romam vero pergens, statim ac Cardonam pervenit, extremo morbo confectus, ecclesiasticis sacramentis muniri summis precibus postulavit. Cumque morbus ingravesceret, et sacerdos diutius tardaret, angelorum ministerio, sub specie religiosorum sui Ordinis apparentium, salutari viatico refectus fuit. Quo sumpto, et gratiis Deo peractis, migravit ad Dominum Dominica ultima Augusti, anno millesimo ducentesimo quadragesimo. Mortui corpus, cum circa locum sepulturæ contentio orta esset, arcæ inclusum, et mulæ cæcæ impositum, ad sacellum sancti Nicolai Dei nutu delatum fuit, ut ibi tumularetur, ubi prima jecerat sanctioris vitæ fundamenta. Illic constructo sui Ordinis cœnobio, a confluentibus voti causa ex universa Catalaunia fidelibus populis honoratur, variis miraculis et signis gloriosus,

deeds spread the fame of his sanctity far and near, so that Gregory IX. determined to enrol him in the august college of the cardinals of the holy Roman Church. When raised to that dignity the man of God shrank from all pomp and clung always to religious humility. On his way to Rome, as soon as he reached Cardona, he was attacked by his last illness, and earnestly begged to be strengthened by the Sacraments of the Church. As his illness grew worse and the priest delayed to come, angels appeared, clothed in the religious habit of his Order, and refreshed him with the saving Viaticum. Having received It he gave thanks to God, and passed to our Lord on the last Sunday of August in the year 1240. Contentions arose concerning the place where he should be buried; his coffin was therefore placed upon a blind mule and by the will of God it was taken to the chapel of St. Nicholas, that it might be buried in that place where he had first begun a more perfect life. A convent of his Order was built on the spot, and there famous for many signs and miracles he is honoured by the concourse of all the faithful of Catalonia, who come there to fulfil their vows.

To what a length, O illustrious saint, didst thou follow the counsel of the wise man! 'The bands of wisdom,' says he, 'are a healthful binding.'[1] And, not satisfied with putting 'thy feet into her fetters and thy neck into her chains,'[2] in the joy of thy love thou didst offer thy lips to the dreadful padlock, not mentioned by the son of Sirach. But what a reward is thine, now that this Wisdom of the Father, whose twofold precept of charity thou didst so fully carry out, inebriates thee with the torrent of eternal delights, adorning thy brow with the glory and grace which radiate from her own beauty! We would fain be for ever with thee near that throne of light; teach us, then, how to walk, in this world, by the beautiful ways and peaceable paths of Wisdom. Deliver our souls, if they be still captive in sin; break the chains of our self-love, and give us instead those blessed bands of Wisdom which are humility, abnegation, self-forgetfulness, love of our brethren for God's sake, love of God for His own sake.

[1] Ecclus. vi. 31. [2] *Ibid.* 25.

SEPTEMBER 1

SAINT GILES

ABBOT

'A SIMPLE and upright man, and fearing God, and avoiding evil':[1] such is the description of the just man in the lessons of the night Office for the time; and it is the portrait of the holy monk whom the Church offers us to-day for our admiration, our imitation, and our devotion. Fleeing from men in order to find God, he quitted his native land, where his rank, and still more his virtues, prevented him from being unknown. He wandered from the coasts of Greece to the borders of the Rhone, and stopped at length in the forests of Septimania, where he seemed to have found his desired solitude. There for three years he dwelt in a cave hidden among the brambles, spending his time in giving thanks to God and praying for the salvation of the people.[2] He lived on herbs and water, until our Lord sent him a hind to nourish him with her milk. But his little friend was soon to betray him. One day, hard pressed by the hounds, she fled in terror to the saint, followed by the royal huntsmen. Safe with her protector her fears were calmed; but an arrow, aimed at her, pierced Saint Giles's hand, which was never afterwards healed; for he refused to have it dressed, in order that he might bear the pain of it for the rest of his life. But a greater trial awaited him: his retreat having

[1] Job i. 8. [2] *Acta S. Ægidii.*

been thus discovered, a monastery soon rose upon the spot, and he was forced to become its abbot; moreover he worked so many miracles that crowds came to see him. Farewell to the silence and oblivion of his beloved forest!

After the death of the servant of God, the place became more and more frequented. From north and east and south pilgrims poured in, to offer up their prayers and fulfil their vows at the tomb of one, who soon became known as one of the most helpful saints in heaven.[1] Among the crowds came Pontiffs[2] and kings.[3] But the most numerous classes of visitors to the holy relics were soldiers and little children, the former equipped for the crusades, the latter borne in their mothers' arms; all confiding in the humble, gentle monk who, at the risk of his life, calmed the terror of the poor little hind; all imploring his assistance against the fear which even the bravest may feel in the hour of battle, or the fright that disturbs the little one in his cradle. St. Giles's ranked as one of the three great pilgrimages of the west; the other two being Rome and Compostello.

Over the relics of the saint was raised a colossal church, which has been described as 'the most perfect type of the Byzantine style when at the height of its splendour.'[4] Around it a town of thirty

[1] St. Giles is the only confessor in the group of fourteen saints known as *helpers*, whose names are given in ancient missals in the following order: George, Blase, Erasmus, Pantaleon, Vitus, Christopher, GILES, Achatus or Acathius, Denis, Cyriacus, Eustace, Catharine, Margaret, and Barbara. He was even reckoned among the *five privileged saints*, viz. Denis, George, Christopher, Blase, and GILES, honoured in a more special manner in certain places.

[2] Urban II, who consecrated the altar of the basilica where the holy body rested, Gelasius II, Callistus II, Innocent II; Clement IV was born at St. Giles's; Julius II had held the abbey *in commendam*.

[3] Boleslas III of Poland, and St. Louis of France.

[4] Mérimée, *Notes d'un voyage dans le midi de la France*.

thousand households has sprung up, where formerly there was but a desert. The most illustrious of the powerful Counts of Toulouse gave the preference over his other titles to the one he held from this noble city; he would be known to posterity as Raymund of St. Giles. A hundred years later, Raymund VI. did penance at the threshold of the celebrated basilica, for his connivance with heresy; our saint, who had just given hospitality to Peter of Castelnau for his last resting-place, opened his gates for the reconciliation of the martyr's presumed murderer.

We should never end, were we to enumerate the churches, parishes, abbeys, and altars consecrated to St. Giles, in all parts of Christendom, which are so many sources of grace, and new centres for pilgrimages. Spain, Italy, Belgium, Germany, Hungary, Bavaria, Poland, rival France in this respect. England is second to no country in the world; she has one hundred and forty-six sanctuaries dedicated to the pious monk, and even the established church continues to honour him.

Let us hasten to give the short legend that remains to the holy abbot since the sixteenth century, when his feast ceased to be celebrated with nine lessons. Most of his precious relics are preserved in the rich treasury of the church of Saint-Sernin at Toulouse; Saint-Gilles-du-Gard, which had been obliged to give them up in order to save them from the sacrilegious hands of the armed heretics, had, in 1865, the consolation of discovering his original tomb.

Ægidius Atheniensis, regiæ stirpis, a prima ætate divinis litteris et caritatis officiis ita deditus fuit, ut nihil præterea curare videretur. Itaque parentibus mortuis, totum patrimoni-

Giles was an Athenian, of royal race, who from his childhood applied himself so earnestly to the study of divine things and to works of charity, that he seemed to care for nothing else. On his parents'

um in pauperes erogavit: quin etiam tunicam exuit ut ægrotum egentem tegeret; qua ille indutus statim convaluit. Sed multis deinceps clarior miraculis, timens sui nominis celebritatem, Arelatem ad beatum Cæsarium contendit: a quo post biennium discedens, secessit in eremum, ubi diutius herbarum radicibus et cervæ lacte, quæ statis ad eum horis veniebat, admirabili sanctitate vixit. Quæ cerva, insequentibus quodam die canibus regiis, cum in antrum Ægidii refugisset, Galliæ regem impulit, ut ab eo summis precibus peteret, ut in loco speluncæ monasterium exstrui pateretur. Cujus administrationem, flagitante rege, invitus suscepit: eoque munere aliquot annis prudenter pieque gesto, migravit in cœlum.

death he distributed his whole fortune among the poor; even stripping himself of his own garment in order to clothe a poor sick man, who was cured as soon as he put it on. Many other miracles soon made his name so famous, that for fear of renown he fled to St. Cæsarius at Arles. After two years Giles departed thence and retired into a desert, where he lived a life of wonderful holiness: his only food being the roots of herbs and the milk of a hind who came to him at fixed times. One day the hind being pursued by the royal huntsmen took refuge in his cave. Upon this discovery of the holy man, the king of France begged Giles to allow a monastery to be built on the site of the cave. At the king's desire he was obliged, against his will, to undertake the government of this monastery; and after having, for several years, discharged that office with much piety and prudence, he passed away to heaven.

'Go to my servant . . . and offer for yourselves a holocaust: and my servant . . . shall pray for you: his face I will accept, that folly be not imputed to you.'[1] This word is unceasingly fulfilled, O blessed Giles, in the innumerable sanctuaries where thou art honoured. Make use of thy prerogatives for our benefit; hear our prayers, for the glory of Him who

[1] Job xlii. 8.

has crowned thy humility. In return for the beautiful peace thou didst ever preserve in thy soul, thou now hast power over the countless troubles which disturb our miserable existence, from the cradle even to the tomb. Thou aidest mothers to drive away from their babes the nightly phantoms raised by the enemy of the innocents; thou preservest the little ones from the terrible maladies to which childhood is liable. Thou watchest over the youth, to secure his good morals; and givest him the fear of God, which will make him a courageous and upright man. Thou makest him brave and calm in the midst of dangers, whether in thunderstorms or on the field of battle. Above all, thou preservest thy client from the most cowardly of all fears, that of human respect; and from the saddest kind of shame, that which would withhold him from ackowledging his sins in the sacred tribunal of Penance. The cares and disappointments of middle life do not disturb the peace of him who trusts in thee; old age has no anxious future for him; he falls into his last sleep, in the bosom of God, as in infancy he fell asleep in his mother's arms. Deign to accept us among thy devout clients, and disappoint us not in our expectations.

Beneventum offers to our homage twelve brothers martyrs, natives of Africa, who suffered in divers places, but whose bodies she glories in possessing. Let us unite in the prayer which the Church offers to God, in honour of this admirable group of heroes.

COLLECT

FRATERNA nos, Domine, martyrum tuorum corona lætificet: quæ et fidei nostræ

MAY the fraternal crown of thy martyrs rejoice us, O Lord, and may it procure for

præbeat incrementa virtutum, et multiplici nos suffragio consoletur. Per Dominum.

our faith increase of virtue, and console us with multiplied intercession. Through our Lord, etc.

We must not omit to mention briefly that with the Greeks this day is the first of the Calendar; they celebrate it as a feast, called *of the Indiction*, or of the new year.

September 2

SAINT STEPHEN KING OF HUNGARY

CONFESSOR

'Out of the eater came forth meat, and out of the strong came forth sweetness.[1] The people with teeth of steel, grinding the nations, gives itself up as food to him, to whom was said: "Kill and eat;"[2] the mouth of the Huns, formerly vomiting foam and rage, now distils the honey of charity. Such, O Christ, are thy miracles; such are Thy works, O our God!'[3] Thus does Baronius, on reaching in his history the year of Christ 1000, hail the arrival of the Hungarian deputies, who came to offer to the Roman Church the suzerainty of their land, and beseech the Vicar of Christ to confer the title of king upon their duke Stephen.

We are carried back in thought a century earlier, when, led by Arpadus, the son of Almutz, under the

[1] Judges xiv. 14. [2] St. Peter, in the vision at Joppe, which signified the assimilation of the Gentiles by the Church.
[3] Baron. *Annal. eccles. Silvestri II. an.* 2, *Christi* 1000.

banner of the hawk, the Magyars came down from the mountains of Transylvania into the plains watered by the Theiss and the Danube. Attila seemed to live again in those sons of his race, who poured like a torrent over Germany, Gaul, and Italy. But the empire of the Huns over reconquered Pannonia was to be lasting only on condition of its ceasing to be the *scourge of God*, and becoming the rampart of His Church. In this world, while it is not yet time for eternal justice, the instruments of God's anger are soon broken unless they are amenable to love. Five centuries earlier, Attila in person was rushing like an overflowing river upon the capital of the world, when he was met by the sovereign Pontiff. The Hungarian chronicles record the following message as having been then received from heaven by the universal devastator: 'Hearken to the command of the Lord God Jesus Christ. Thy pride shall not be suffered to enter into the holy city where lie the bodies of My apostles. Return. Later on a descendant of thine will come to Rome with humility; and I will cause him there to receive a crown that shall last for ever.'[1] Attila thereupon recrossed the Alps, and had only just time to reach the Danube before he died. In the days of St. Stephen the heavenly promise was fulfilled. Let the reader not be astonished that we do not discuss its authenticity. Legendary or not, as to the forms with which national traditions have clothed it, there is nothing in this divine engagement which the historian need reject; it is in accordance with the rules of God's Providence, which governs history. God never forgets a service; nor does apostolic gratefulness wear out with years: the debt of gratitude which Leo the Great contracted,

[1] Chartuicius, *Chronica Hungarorum, De victoria Aquile regis.*

Sylvester II. paid at the appointed time. From that tomb respected by the plunderer, a virtue came forth, changing the avenger into an apostle. The crown, placed on the brow of Attila's successor by Peter's successor, was destined to be his as long as he should be preceded by the cross, that other mark of honour conferred upon him. Like the Holy Empire, to which Hungary was to be later on united without however being absorbed by it, the Hungarian monarchy was founded upon Peter; for his sake it subsisted, and he alone, under God, was the safeguard of its future.

Let not the sad forebodings of the present hour make us forget the marvellous power shown on this feast by the Lamb the Ruler of the earth.[1] Scarcely had the blood shed by the sons of Arpadus disappeared from the streets of the cities; scarcely had the smoke of burning ruins and the dust of crumbling walls been scattered; when their fierce energy, tempered like a choice blade in the waters of the sacred font, became the defence of Christianity in the east. A new sort of invasion began; the holiness sprung from Stephen put forth numerous branches, which, shedding their beautiful blossoms over the whole earth, filled all lands with perfumes of the Spouse.

Let us read the history of the apostolic king, as given in the book of holy Church.

Stephanus in Hungariam Christi fidem et regium nomen invexit. Regia corona a Romano Pontifice impetrata, ejusque jussu in regem inunctus, regnum Sedi apostolicæ obtulit. Varia pietatis domicilia Romæ,

Stephen introduced into Hungary both the faith of Christ and the regal dignity. He obtained his royal crown from the Roman Pontiff; and, having been, by his command, anointed king, offered his kingdom to the apostolic See.

[1] Isaias xvi. 1.

Jerosolymis, Constantinopoli; in Hungaria archiepiscopatum Strigoniensem, episcopatus decem, admirabili religione et munificentia fundavit. Par in pauperes amor et liberalitas, quos veluti Christum ipsum complectens, neminem a se mærentum ac vacuum umquam dimisit; quin ad eorum inopiam sublevandam amplissimis facultatibus erogatis, domesticam quoque supellectilem eximia benignitate frequenter distribuit: suis insuper manibus lavare pauperum pedes, noctu solus et ignotus nosocomia frequentare, decumbentibus inservire, ac cetera caritatis officia exhibere consuevit: quarum virtutum merito illius dextera, resoluto cetero corpore, incorrupta permansit.

He built several houses of charity at Rome, Jerusalem, and Constantinople; and with a wonderfully munificent spirit of religion, he founded the archiepiscopal See of Gran and ten other bishoprics. His love for the poor was equalled only by his generosity towards them; for, seeing in them Christ himself, he never sent anyone away sad or empty-handed. So great indeed was his charity, that, to relieve their necessities, after expending large sums of money, he often bestowed upon them his household goods. It was his custom to wash the feet of the poor with his own hands, and to visit the hospitals at night, alone and unknown, serving the sick and showing them every charity. As a reward for these good deeds his right hand remained incorrupt after death, when the rest of his body had returned to dust.

Orandi studio noctes pene totas ducebat insomnes, atque in cœlestium rerum contemplatione defixus, interdum extra sensus raptus, sublimis in aera ferri visus fuit. Perduellium conspirationes, ac validorum hostium impetus, miro prorsus modo, non semel orationis præsidio evitavit. Susceptum ex Ghisella Bavarica, sancti Henrici imperatoris sorori, quam sibi matrimo-

He was much given to prayer: and would spend almost entire nights without sleep, rapt in heavenly contemplation; at times he was seen ravished out of his senses, and raised in the air. By the help of prayer, he more than once escaped in a wonderful manner from treasonable conspiracies and from the attacks of powerful enemies. Having married Ghisella of Bavaria, sister of the emperor St. Hen-

nio junxerat, Emericum filium tanta morum disciplina, talique pietate enutrivit, quantum ejus postea sanctitas declaravit. Regni vero negotia ita disposuit, ut accitis undique prudentissimis et sanctissimis viris, nihil umquam sine illorum consilio moliretur. Humillimis interim precibus in cinere et cilicio Deum deprecans, ut universum Hungariæ regnum, antequam e vita migraret, catholicum videre mereretur. Vere propter ingens dilatandæ fidei studium, illius gentis apostolus nuncupatus, facta a Romana Pontifice ipsi posterisque regibus præferendæ crucis potestate.

Dei Genitricem, quam ardentissime venerabatur, amplissimo in ejus honorem constructo templo, Hungariæ Patronem instituit, ab eadem vicissim Virgine receptus in cœlum ipso suæ Assumptionis die, quem Hungari, e sancti regis instituto, magnæ Dominæ diem appellant. Sacrum ejus corpus suavissimo fragrans odore, liquore cœlesti scatens, inter multa et varia miracula, Romani Pontificis jussu nobiliorem in locum translatum est, atque honorificentius conditum. Ejus autem festum Innocentius

ry, he had by her a son Emeric, whom he brought up in such regularity and piety as to form him into a saint. He summoned wise and holy men from all parts to aid him in the government of his kingdom, and undertook nothing without their advice. In sackcloth and ashes, he besought God with most humble prayer, that he might not depart this life without seeing the whole kingdom of Hungary Catholic. So great indeed was his zeal for the propagation of the faith, that he was called the apostle of his nation, and he received from the Roman Pontiff, both for himself and for his successors, the privilege of having the cross borne before them.

He had the most ardent devotion towards the Mother of God, in whose honour he built a magnificent church, solemnly declaring her patroness of Hungary. In return the blessed Virgin received him into heaven on the very day of her Assumption, which the Hungarians, by the appointment of their holy king, call 'the day of the great Lady.' His sacred body, exhaling a most fragrant odour and distilling a heavenly liquour, was, by order of the Roman Pontiff, translated, amidst many and divers miracles, to a more worthy resting-place, and

undecimus Pontifex Maximus quarto nonas septembris, ob insignem victoriam ab exercitu Leopoldi primi Romanorum electi imperatoris et Hungariæ regis eadem die in Budæ expugnatione, ope divina, e Turcis reportatam, celebrandum instituit.

buried with greater honour. Pope Innocent XI. commanded his feast to be celebrated on the fourth of the Nones of September; on which day, Leopold I. emperor elect of the Romans and king of Hungary, had, by the divine assistance, gained a remarkable victory over the Turks at the siege of Buda.

Apostle and king, protect thy people, assist the Church, succour us all. At the close of that tenth century, when anarchy had penetrated even into the sanctuary, hope sprang up once more on the day whereon the holy Spirit, the Creator and Renovator, chose thy race, in all its native vigour, to renew the youth of the world. Satan, who thought that the papacy was humiliated once for all, trembled with rage when he saw new labourers coming to Peter, as to the only foundation on which it is possible to build. The proudest family that had ever caused the empire of Romulus to shake, asked of Rome the right to be counted among the nations of the west. How true it is that the gates of hell shall never prevail against the rock, against the Church founded thereon, against the holy city prepared on the top of mountains to draw all nations to itself! In vain had the storm stirred up the very mire of the torrents of the abyss: it was the hour when God lifted up His hand, as the prophet says, towards the far-off lands, and kings came bringing to the ever holy bride those unknown sons whom they themselves had educated for her.[1]

No, the Lord confoundeth not them that wait for Him. And therefore we will hope, even against hope, in the future of the noble nation established by thee

[1] *Cf.* Isaias xlix. 12-23.

upon the apostolic strength. A people justly proud of so many irreproachable heroes, could not allow itself to be long led astray by a false liberty kept up by Jewish gold, and extolled by all the enemies of the country's traditions. Martin watches together with thee over the land of his birth; and the sovereign of Hungary, the august Queen of heaven, will not suffer her loyal subjects to listen to the proposals of the infernal spirit.

September 5

SAINT LAURENCE JUSTINIAN

BISHOP AND CONFESSOR

'Come, all ye who are drawn by the desire of unchangeable good, and who seek it in vain in this passing world; I will tell you what heaven has done for me. Like you, I once sought with feverish eagerness; and this exterior world could not satisfy my burning desire. But, by the divine grace, which fed my anguish, at length she, whose name I then knew not, appeared to me, more beautiful than the sun, sweeter than balm. As she approached, how gentle was her countenance, how peace-inspiring her voice, saying to me: "O thou, whose youth is all full of the love wherewith I inspire thee, why dost thou thus pour out thy heart? The peace thou seekest by so many different ways, is with me; thy desire shall be amply fulfilled, I promise thee, if only thou wilt take me for thy bride." I acknowledge that at these words my heart failed, my soul was all pierced with the dart

of her love. As I wished to know her name, her dignity, her origin, she told me she was called the Wisdom of God; and that, at first invisible in the bosom of the Father, she had taken of a mother a visible nature, in order to be more easily loved. Then, with great delight, I gave my consent; and she, kissing me, departed full of joy. Ever since then, the flame of her love has been growing within me, absorbing all my thoughts. Her delights endure for ever; she is my well-beloved bride, my inseparable companion. Through her, the peace I once sought is now the cause of my joy. Hear me then, all of you: go to her in like manner; for she makes it her happiness to reject no one.'[1]

Let us read the history of him, who in the foregoing lines has given us the key to his life.

Laurentius, ex illustri Justinianorum familia Venetiis natus, eximiam vel puer morum gravitatem præ se tulit. Exacta inter pietatis officia adolescentia, ad castum Verbi et animæ connubium a divina Sapientia invitatus, de religiosæ vitæ instituto capessendo deliberare cœpit. Novæ itaque militiæ clam proludens, præter alias corporis afflictationes, super nudos cubabat asseres, sedensque velut arbiter hinc inter sæculi blandimenta, paratasque a matre nuptias, illinc claustrales inter austeritates, oculis in Christi patientis crucem conversis: Tu, inquit, es Domine spes

Laurence was born at Venice of the illustrious family of the Justiniani, and while still a child was remarkable for the seriousness of his character. He spent his youth in exercises of piety, and then being attracted by divine Wisdom to the chaste espousals of the Word and the soul, he began to think of embracing a religious state. As a prelude to this new warfare, he secretly undertook many bodily austerities, such as sleeping upon bare boards. Sitting, as it were, as judge, he placed the pleasures of the world and the marriage prepared for him by his mother on the one hand, and on the other the austeri-

[1] Laurent. Justinian. *Fasciculus amoris, cap.* xvi.

mea: ibi posuisti certissimum refugium tuum: ad canonicorum sancti Georgii in Alga congregationem convolavit: ubi novis excogitatis cruciatibus acrius in seipsum, veluti in hostem infensissimum, instaurans bellum, nullam adeo sibi oblectationem indulgebat, ut ne in domesticum umquam hortum, nec in paternam quidem domum, nisi cum morienti matri extrema pietatis officia siccis oculis persolvit, exinde intraverit. Par erat obedientiæ, mansuetudinis, ac præcipue humilitatis studium, cum abjectissima quæque cœnobii munia sibi ultro desumeret, celeberrima per urbis loca, non tam victum quam ludibria emendicaret, illatasque contumelias ac calumnias immotus ac silens perferret: assidue præsertim orationis subsidio, qua sæpe per mentis excessum rapiebatur in Deum; tantoque cor ejus æstuabat ardore, ut nutantes etiam sodales ad perseverantiam ac Jesu Christi amorem inflammaret.

ties of the cloister; then casting his eyes on an image of Christ crucified, he said: 'Thou, O Lord, art my hope: there thou hast placed thy most secure refuge,' and he betook himself to the congregation of Canons of St. George in Alga. Here he invented fresh torments, and waged war with even more vehemence than before, against himself, as if against his greatest enemy. So far from allowing himself the least gratification, he would never set foot in the garden belonging to his family nor in his paternal home, except when without a tear he performed the last offices of piety towards his dying mother. He was equally zealous in the practice of obedience, meekness, and especially of humility. He would choose of his own accord the humblest duties of the monastery, and begged his bread in the most crowded parts of the town, seeking rather mockery than alms. He bore insults and calumnies unmoved and in silence. His great support was assiduous prayer, wherein he was often rapt in God in ecstasy. The love of God burnt so brightly in his heart that it kindled a like ardour in the hearts of his companions and encouraged them to perseverance.

Ab Eugenio quarto patriæ episcopus designatus, quem magna contentione

Eugenius IV. appointed him bishop of his native city. He made great efforts to decline

honorem detrectaverat, majori gessit cum laude. Nam consueta vivendi ratione nihil admodum immutata, paupertatem quam semper coluerat, in mensa, supellectili ac lecto perpetuo retinuit. Modicam domi alebat familiam, quod grandem alteram sibi esse diceret, pauperes Christi significans. Quacumque adiretur hora, præsto omnibus erat, paterna omnes caritate allevabat, non renuens vel ære se alieno gravare, illorum ne inopiæ deesset. Rogatus qua spe id faceret: Domini mei, qui pro me dissolvere facile poterit, respondebat. Spem autem non confundere divina Providentia submissis inopinato subsidiis jugiter declarabat. Plura virginum monasteria construxit, quas etiam ad perfectioris vitæ rationem sua vigilantia composuit. Matronis a sæculi pompis et ornatus vanitate revocandis, ecclesiasticæ disciplinæ ac moribus reformandis maximopere studuit; dignus sane qui ab eodem Eugenio gloria et decus præsulum coram cardinalibus vocaretur, et qui a Nicolao quinto ejus successore, translato e Gradensi civitate titulo, primus Venetiarum patriarcha renuntiaretur.

the dignity, but when obliged to accept it, he so discharged its obligations as to win the praise of all. He changed nothing of his former manner of life, practising holy poverty, as he had ever done, in what regarded his table, his bed, and his furniture. He kept but few persons in his house or service, for he used to say that he had another large family, meaning Christ's poor. Every one had free access to him at any hour; he helped and consoled all with fatherly charity, even burdening himself with debts in order to relieve the necessitous. When he was asked on whose help he counted in such cases, he answered: 'On my Lord's help, and he can easily pay for me.' And divine Providence always justified his confidence by sending him help in the most unexpected manner. He built many monasteries for nuns, whom he trained with great vigilance to the life of perfection. He devoted himself zealously to withdrawing the ladies of Venice from worldly pomp and vanity of dress, and to the reformation of ecclesiastical discipline and Christian morals. Thus he truly deserved the title of 'honour and glory of prelates,' which Eugenius IV. applied to him in presence of the cardinals. Nicholas V. the next Pope, translated the Patri-

Lacrimarum dono insignitus, omnipotenti Deo placationis hostiam quotidie offerebat. Quod cum aliquando nocte Domiuicæ Nativitatis perageret, Christum Jesum sub pulcherrimi infantis specie videre promeruit; tantumque in eo erat commissi gregis præsidium, ut cœlitus aliquando acceptum fuerit, pontificis sui intercessione ac meritis stetisse rempublicam. Prophetiæ spiritu afflatus, plura humanæ cognitioni prorsus impervia prædixit: morbos ac dæmones suis precibus sæpe fugavit: libros etiam cœlestem doctrinam ac pietatem spirantes, grammaticæ pene rudis, conscripsit. Denique cum lethalem incidisset in morbum, et commodiorem domestici lectum seni atque ægro pararent, aversatus ejusmodi delicias, tamquam a durissima morientis Domini sui cruce plus nimio abhorrentes, consueto in stramine se jussit deponi, et finem vitæ suæ adventare prænoscens, sublatus in cœlum oculis: Venio, inquit, ad te, o bone Jesu; ac die octava januarii obdormivit in Domino. Pretiosam ejus mortem testati sunt angelici archate from the See of Grado to that of Venice, and proclaimed him first Patriarch.

He was honoured with the gift of tears, and daily offered to almighty God the Victim of propitiation. Once when saying Mass on the night of our Lord's Nativity he saw Christ Jesus under the form of a most beautiful Infant. Great was his care for the flock entrusted to him; and on one occasion it was revealed by heaven that Venice owed its safety to its pontiff's prayers and merits. Filled with the spirit of prophecy, he foretold many events which no human mind could have foreseen; while his prayers often put the devils to flight and healed diseases. Though he had made but little study of letters, he wrote books full of heavenly doctrine and piety. When his last illness came on, his servants prepared a more comfortable bed for him on account of his sickness and old age; but he, shrinking from such a luxury which was too unlike his Lord's hard death-bed, the cross, bade them lay him on his usual couch. Knowing the end of his life had come, he raised his eyes to heaven, and saying 'I come to thee, O good Jesus!' he fell asleep in the Lord on the eighth of January. The holiness of his death was at-

concentus, a Carthusianis quibusdam monachis auditi, et sacrum cadaver per duos ultra menses inhumatum, suavi fragrans odore, et rubescente facie, integrum atque incorruptum, ac nova post mortem patrata miracula: quibus permotus Alexander octavus Pontifex maximus eum sanctorum numero adscripsit. Innocentius vero duodecimus quintam septembris diem, qua vir sanctus ad pontificiam primo cathedram fuerat evectus, celebrando illius festo assignavit.

tested by angelic harmonies heard by several Carthusian monks; as also by the state of his body, which during the two months that it lay unburied, remained whole and incorrupt, of a lively colour and breathing a sweet fragrance. Other miracles, worked after his death, also gave proof of his sanctity; on which account, Pope Alexander VIII. enrolled him among the saints. Innocent XII. assigned for his feast the fifth of September, on which day the holy man had been raised to the pontifical dignity.

'O Wisdom, who sittest on Thy lofty throne; O Word, by whom all things were made, be propitious to me, in this manifestation of the secrets of Thy holy love.'[1] Such, O Laurence, was thy prayer, when, fearing to be responsible for the hidden talent, if thou shouldst keep to thyself what might profit others, thou didst resolve to make known august mysteries. We thank thee for having given us to share in these heavenly secrets. By the reading of thy devout works, and by thy intercession with God, draw us to the heights of holiness, like the purified flame which can but mount upwards. Man falls from his inborn nobility if he seeks rest in aught save Him to whose image he is made. All things here below are reflections of God's eternal beauty; they teach us to love Him, and help us to sing our love.[2]

What delights were thine, on those lofty summits

[1] *De casto connubio Verbi et animæ. Proœmium.* [2] *Ibid.* cap. i. & xxv.

of charity so nigh to heaven, which are to be reached by the paths of truth, i.e. the virtues. It is indeed thy own portrait thou drawest, when thou sayest of the soul admitted to ineffable intimacy with the Wisdom of the Father: 'All things are profitable to her; which way soever she turns, she perceives but the gleams of love. Sights and sounds, sweetnesses and perfumes, delicate viands, concerts of earth, brightness of the skies: all that she hears, all that she sees in the whole of nature, is a nuptial harmony, the beauty of the banquet wherein the Word has espoused her'[1] Oh! may we walk, like thee, by the light of God, live in desire and in union, love ever more and more, that ever more and more we may be loved!

[1] *De casto connubio Verbi et animæ*, cap. xxv.

SEPTEMBER 8

THE NATIVITY OF THE BLESSED VIRGIN MARY

'LET us celebrate the Nativity of the Virgin Mary; let us adore her Son, Christ our Lord.'[1] Such is the invitation addressed to us to-day by the Church. Let us hearken to her call; let us enter into her overflowing joy. The Bridegroom is at hand, for His throne is now set up on earth; yet a little while, and He will appear in the diadem of our human nature, wherewith His Mother is to crown Him on the day of the joy of His heart, and of ours. To-day, as on the glorious Assumption, the sacred Canticle is heard;[2] but this time it belongs more to earth than to heaven.

Truly a better paradise than the first is given us at this hour. Eden, fear no more that man will endeavour to enter thee; thy Cherubim may leave the gates and return to heaven. What are thy beautiful fruits to us, since we cannot touch them without dying? Death is now for those who will not eat of the fruit so soon to appear amid the flowers of the virgin earth to which our God has led us.

Hail, new world, far surpassing in magnificence the first creation! Hail blessed haven, where we find a calm after so many storms! Aurora dawns; the rainbow glitters in the heavens; the dove comes forth; the ark rests upon the earth, offering new destinies to the world. The haven, the aurora, the

[1] Invitatory of the feast. [2] Lessons of the 1st Nocturn.

rainbow, the dove, the ark of salvation, the paradise of the heavenly Adam, the creation whereof the former was but a shadow: all this art thou, sweet infant, in whom already dwell all grace, all truth, all life.

Thou art the little cloud, which the father of prophets in the suppliant anguish of his soul awaited; and thou bringest refreshment to the parched earth. Under the weakness of thy fragile form, appears the Mother of fair love and of holy hope. Thou art that other light cloud of exquisite fragrance, which our desert sends up to heaven. In the incomparable humility of thy soul, which knows not itself, the angels, standing like armed warriors around thy cradle, recognize their Queen.

O Tower of the true David; citadel withstanding the first shock of satan's attack, and breaking all his power; true Sion, founded on the holy mountains, the highest summits of virtue; temple and palace, feebly foreshadowed by those of Solomon; house built by eternal Wisdom for herself: the faultless lines of thy fair architecture were planned from all eternity. Together with Emmanuel, who predestined thee for His home of delights, thou art thyself, O blessed child, the crowning point of creation, the divine ideal fully realized on earth.

Let us, then, understand the Church, when, even on this day, she proclaims thy divine maternity, and unites in her chants of praise the birth of Emmanuel and thine own. He who, being Son of God by essence, willed to be also Son of man, had, before all other designs, decreed that He would have a Mother. Such, consequently, was the primordial, absolute character of that title of mother, that, in the eternal decree, it was one with the very being of the chosen creature, the motive and cause of her existence, as well as the

source of all her perfections natural and supernatural. We too, then, must recognize thee as Mother, even from thy very cradle, and must celebrate thy birthday by adoring thy Son our Lord.

Inasmuch as it embraces all the brethren of the Man-God, thy blessed maternity sheds its rays upon all time, both before and after this happy day. 'God is our king before ages: He hath wrought salvation in the midst of the earth.'[1] 'The midst of the earth,' says the Abbot of Clairvaux, 'admirably represents Mary. Mary is the centre of the universe, the ark of God, the cause of creation, the business of ages. Towards her turn the inhabitants of heaven and the dwellers in the place of expiation, the men that have gone before us, and we that are now living, those who are to follow us, our children's children and their descendants. Those in heaven look to her to have their ranks filled up; those in purgatory look for their deliverance; the men of the first ages, that they may be found faithful prophets; those who come after, that they may obtain eternal happiness. Mother of God, Queen of heaven, Sovereign of the world, all generations shall call thee blessed, for thou hast brought forth life and glory for all. In thee the angels ever find their joy, the just find grace, sinners pardon; in thee, and by thee, and from thee, the merciful hand of the Almighty has reformed the first creation.'[2]

Andrew of Crete calls this day a solemnity of entrance, a feast of beginning, whose end is the union of the Word with our flesh; a virginal feast, full of joy and confidence for all.[3] 'All ye nations, come hither,' cries St. John Damascene; 'come every race and every tongue, every age and every dignity,

[1] Psalm lxxiii. 12. [2] Bern. *In festo Pentecost.* Sermon ii. 4.
[3] *Oratio* i, *in Nativit. Deiparæ.* i.

let us joyfully celebrate the birthday of the world's gladness.'[1] 'It is the beginning of salvation, the origin of every feast,' says St. Peter Damian; 'for behold! the Mother of the Bridegroom is born. With good reason does the whole world rejoice to-day; and the Church, beside herself, bids her choirs sing wedding songs.'[2]

Not only do the Doctors of east and west use similar language in praise of Mary's birth, but moreover the Latin and Greek Churches sing, each in its own tongue, the same beautiful formula, to close the office of the feast: 'Thy birth O Virgin Mother of God, brought joy to the whole world: for out of thee arose the Sun of justice, Christ our God: who, taking off the curse, hath bestowed blessing; and defeating death, hath given us life everlasting.'[3]

This union of Rome and Byzantium in the celebration of to-day's festival, dates back as far as the seventh century at least;[4] beyond that we cannot speak with anything like certitude, nor is it known when the feast was first instituted. It is supposed to have originated at Angers, towards the year 430, by an apparition of our Lady to the holy bishop Maurillus in the fields of Marillais; and hence the name of *Notre Dame Angevine* often given to the feast. In the eleventh century Chartres, the city of Mary, claims for its own Fulbert, together with Robert the Pious, a principal share in the spreading of the glorious solemnity throughout France. It is well known how intimate the bishop was with the king; and how the latter himself set to music the three admirable responsories composed by Fulbert, wherein he celebrates the rising of the mysterious

[1] *In Natal. B. M. Homilia* 1. [2] Sermon xlv, *in Nativit. B. M. V.*
[3] Trope of the dismissal *in utroque Vespertino*; Magnificat Ant. of 2nd Vespers. [4] *Liber Pontific. in Sergio* I.

star that was to give birth to the Sun; the branch springing from the rod of Jesse, and producing the divine Flower whereon the holy Spirit was to rest; and the merciful pôwer which caused Mary to blossom in Judæa like the rose on the thorn.[1]

In the year 1245, in the third session of the first Council of Lyons, (the same session which deposed Frederick II. from the empire), Innocent IV. established for the whole Church, not the feast which was already kept everywhere, but the Octave of the Nativity of the blessed Virgin Mary.[2] It was the accomplishment of a vow made by him and the other Cardinals during the Church's widowhood, which through the intrigues of the crafty emperor, lasted nineteen months after the death of Celestine IV., and which was brought to a close by the election of Sinibaldo Fieschi under the name of Innocent.

In 1377, the great Pope Gregory XI., who broke the chains of captivity in Avignon, wished to add a vigil to the solemnity of our Lady's birthday. But whether he merely expressed a desire to this effect, as did his successor Urban VI. with regard to a fast on the eve of the Visitation, or whether for some other reason, the intentions of the holy Pope were carried out for only a very short time during the years of trouble that followed his death.

Together with the Church, let us ask, as the fruit of this sweet feast, for that peace which seems to flee ever farther and farther from our unhappy times. Our Lady was born during the second of the three periods of universal peace wherewith the reign of Augustus was blest, the last of which ushered in the Prince of peace Himself.

The temple of Janus is closed; in the eternal city a mysterious fountain of oil has sprung up from the

[1] R7R7. *Solem justitiæ, Stirps Jesse virgam produxit, Ad nutum Domini.* [2] Mansi, xxiii, 612.

spot where the first sanctuary of the Mother of God is one day to be built; signs and portents are multiplied; the whole world is in expectation; the poet has sung: 'Behold the last age, foretold by the Sybil, is at hand; behold the great series of new worlds is beginning; behold the Virgin!'[1]

In Judæa, the sceptre has been taken away from Juda; but the usurper of his power, Herod the Idumæan, is hastening to complete the splendid restoration, which will enable the second temple worthily to receive within its walls the Ark of the new Covenant.

It is the sabbatical month, the first of the civil year, the seventh of the sacred cycle; the month of Tisri which begins the repose of each seventh year, and in which is announced the holy year of Jubilee; the most joyous of months, with its solemn Neomenia celebrated with trumpets and singing, its feast of tabernacles, and the commemoration of the completion of Solomon's temple.

In the heavens, the sun, in his passage through the zodiac, has left the sign of Leo and entered that of Virgo. On earth, two obscure descendants of David, Joachim and Anne, are thanking God for having blessed their long-barren union.

FIRST VESPERS

The psalms, capitulum, and hymn, are the same as on the other feasts of our Lady. The antiphons and versicle celebrate the birth of the noblest of Eve's daughters, which brings honour to our race, gives to God a Mother, and to us an advocate whose prayers are never rejected.

[1] Virg. *Eclog. iv. Pollio.*

1. ANT. Nativitas gloriosæ Virginis Mariæ ex semine Abrahæ, ortæ de tribu Juda, clara ex stirpe David.

1. ANT. This is the Nativity of the glorious Virgin Mary, of the seed of Abraham, born of the tribe of Juda, of the noble race of David.

Ps. Dixit Dominus, page 38.

2. ANT. Nativitas est hodie sanctæ Mariæ Virginis, cujus vita inclyta cunctas illustrat ecclesias.

2. ANT. To-day is the birthday of the holy Virgin Mary, whose glorious life is the light of all the Churches.

Ps. Laudate pueri, page 41.

3. ANT. Regali ex progenie Maria exorta refulget: cujus precibus nos adjuvari mente et spiritu devotissime poscimus.

3. ANT. Mary, born of a royal race, is illustrious: the aid of her prayers we most devoutly crave with heart and mind.

PSALM 121

Lætatus sum in his quæ dicta sunt mihi: In domum Domini ibimus.

Stantes erant pedes nostri: in atriis tuis, Jerusalem.

Jerusalem quæ ædificatur ut civitas: cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio: sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: et abun-

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem! *Our heart loves and confides in thee, O Mary.*

Mary is like to Jerusalem, that is built as a city: which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Because seats sat there in judgment: seats upon the house of David, *and Mary is of a kingly race.*

Pray ye, *through Mary*, for the things that are for the

dantia diligentibus te.

Fiat pax in virtute tua: et abundantia in turribus tuis.

Propter fratres meos et proximos meos: loquebar pacem de te.

Propter domum Domini Dei nostri: quæsivi bona tibi.

peace of Jerusalem: and may abundance be on them that love thee, *O Church of our God!*

The voice of Mary: Let peace be in thy strength, *O thou new Sion!* and abundance in thy towers.

I, *a daughter of Israel*, for the sake of my brethren and of my neighbours, spoke peace of thee.

Because of the house of the Lord our God, I have sought good things for thee.

4. ANT. Corde et animo Christo canamus gloriam, in hac sacra solemnitate præcelsæ Genitricis Dei Mariæ.

4. ANT. With heart and mind let us sing glory to Christ, on this sacred solemnity of Mary, the most high Mother of God.

PSALM 126.

Nisi Dominus ædificaverit domum: in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem: frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: ecce hæreditas Domini, filii, merces, fructus ventris.

Sicut sagittæ in manu potentis: ita filii excussorum.

Unless the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light; rise ye after ye have sitten, you that eat of the bread of sorrow.

When he shall give sleep to his beloved: behold the inheritance of the Lord are children; the reward the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Beatus vir, qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies at the gate.

5. Ant. Cum jucunditate Nativitatem beatæ Mariæ celebremus, ut ipsa pro nobis intercedat ad Dominum Jesum Christum.

5. Ant. Let us celebrate with joy the birth of blessed Mary; that she may intercede for us with our Lord Jesus Christ.

Psalm 147.

Lauda Jerusalem Dominum: lauda Deum tuum, Sion.

Praise the Lord, *O Mary, thou true* Jerusalem: *O Mary* O Sion *ever holy*, praise thy God.

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

Because he hath strengthened *against sin* the bolts of thy gates: he hath blessed thy children within thee.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

Who hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus, who is the Bread of life.*

Qui emittit eloquium suum terræ: velociter currit sermo ejus.

Who sendeth forth, *by thee*, his Word to the earth; his Word runneth swiftly.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit.

Who giveth snow like wool; scattereth mists like ashes.

Mittit crystallum suam sicut buccellas: ante faciem frigoris ejus quis sustinebit?

He sendeth his crystal like morsels: who shall stand before the face of his cold?

Emittet Verbum suum et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

He shall send forth his Word *by Mary*, and shall melt them: his Spirit shall breathe, and the waters shall run.

Qui annuntiat Verbum suum Jacob: justitias, et judicia sua Israel.

Who declareth his Word to Jacob: his justices and his judgments to Israel.

Non fecit taliter omni

Until these our days, he hath

nationi: et judicia sua non manifestavit eis.

not done in like manner to every nation; and his judgments he hath not made manifest to them.

CAPITULUM

Ecclus. xxvi.

Ab initio et ante sæcula creata sum, et usque ad futurum sæculum non desinam, et in habitatione sancta coram ipso ministravi.

From the beginning and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him.

HYMN

Ave, maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud Ave,
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Hail, star of the Sea! Blessed Mother of God, yet ever a Virgin! O happy gate of heaven!

Thou that didst receive the *Ave* from Gabriel's lips, confirm us in peace, and so let *Eva* be changed into an *Ave* of blessing for us.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces
Qui, pro nobis natus,
Tulit esse tuus.

Loose the sinner's chains, bring light to the blind, drive from us our evils, and ask all good things for us.

Show thyself a Mother, and offer our prayers to him, who would be born of thee, when born for us.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut, videntes Jesum,
Semper collætemur.

O incomparable Virgin, and meekest of the meek, obtain for us the forgiveness of our sins, and make us meek and chaste.

Obtain us purity of life, and a safe pilgrimage; that we may be united with thee in the blissful vision of Jesus.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui sancto,
Tribus honor unus.
Amen.

Praise be to God the Father,
and to the Lord Jesus, and to
the Holy Ghost: to the Three
one self-same praise.
Amen.

℣. Nativitas est hodie sanctæ Mariæ Virginis.
℟. Cujus vita inclyta cunctas illustrat ecclesias.

℣. To-day is the birthday of the holy Virgin Mary.
℟. Whose glorious life is the light of all the churches.

ANTIPHON OF THE MAGNIFICAT

Gloriosæ Virginis Mariæ ortum dignissimum recolamus, quæ et Genitricis dignitatem obtinuit, et virginalem pudicitiam non amisit.

Let us celebrate the most honourable birth of the glorious Virgin Mary, who obtained the dignity of a mother without prejudice to her virginal purity.

The Prayer is the Collect of the Mass, page 158.

An illustrious martyr watches with the angels over the cradle of the Mother of God. On earth, he was an officer of the guards in the court of an emperor: in heaven he holds the same title under the Queen of the universe. Nicomedia was the scene of Adrian's combat; but his body was taken thence first to Byzantium, and afterwards to the eternal city. Having on this day received the precious relics, Rome knew how to unite with her homage to Mary the honour due to the heroic soldier. In the seventh century,[1] St. Adrian's church was appointed as the starting-place for the solemn litany or procession, which went from the Forum to St. Mary Major, on this feast of the Nativity, and afterwards on those of the Annunciation and Assumption.

The Acts of St. Adrian's martyrdom are now recognized as incontestable. The part played therein by his young wife Natalia, lends them a charm of

[1] *Liber pontif. in Sergio I.*

heroic sweetness. Unknown to her pagan husband, she had been a Christian from infancy. When she heard that Adrian had been converted by witnessing the constancy of the confessors, and in the fervour of his generosity had asked to share their captivity, she hastened to him in a transport of joy, and, kissing his chains, cried out: 'Blessed art thou, my lord Adrian.' During the days which followed, such admirable scenes took place between the two spouses, as the greatest geniuses of antiquity never invented in their fictions. Though she was left free by the gaolers, Natalia would not quit her husband's side, now that he was far more glorious in her eyes than he had ever been in fighting under Cæsar's standard. Sitting at his feet in the prison, or accompanying him to the pretorium, she had no thought but to keep up the neophyte, under the pressure of the tortures, to the height of his vocation to martyrdom; bidding him have no solicitude about earthly things. Upon herself, about to be left alone though scarcely more than a child, she made no reflection; except that, on the eve of the sacrifice, she let fall these words: 'Remember thy co-operatrix in martyrdom; pray that I may die with thee, that other women may learn how to behave towards their husbands, on seeing thy love for me.' At length the hour had come. Maintaining, in the simplicity of her pure heart, a fidelity whose heroism did not destroy its exquisite tenderness, she herself placed upon the anvil, whereon they were to be crushed, the feet of him she loved alone in this world. And as after this awful torture the martyr was still breathing, he stretched out his hand to Natalia, that she might offer it to the executioner to be cut off. Then he died; and remembering the prayer of his faithful companion, he soon called her after him to heaven.

Our Emmanuel, on the night of His birth, gave a share in His honours to the holy widow Anastasia; so now, with sweet motherly thoughtfulness, the Virgin of virgins inspired the Church to associate with the joys of this happy birthday the glorification of the heroic spouse of St. Natalia.

MASS

THE Church intones the beautiful song of Prudentius to the Mother of God; for, like the Most High, she looks upon Mary as already Mother, since such she has been by predestination from all eternity. Our Lady answers the Church's greeting, by the song of the bride, the psalm of the epithalamium, which no one else could ever sing as she can even from this her first day.

INTROIT

Salve, sancta parens, enixa puerpera Regem; qui cœlum terramque regit in sæcula sæculorum.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria Patri. Salve.

Hail, holy parent, who didst bring forth the King: who rules heaven and earth for ever and ever.

Ps. My heart hath uttered a good word: I speak my works to the King. Glory be to the Father, etc. Hail.

The liturgy here leaves the historical order of events, to follow that of the annual cycle, which began with the weeks of Advent. Thus, in the Collect we pray that the mystery of to-day may develop in us the work of sanctification and peace begun at Bethlehem.

COLLECT

Famulis tuis, quæsumus Domine, cœlestis gratiæ

We beseech thee, O Lord, to bestow on thy servants the

munus impertire: ut, quibus beatæ Virginis partus exstitit salutis exordium, Nativitatis ejus votiva solemnitas pacis tribuat incrementum. Per Dominum.

gift of heavenly grace; that for those to whom the blessed Virgin's maternity was the beginning of salvation, the votive solemnity of her Nativity may procure increase of peace. Through etc.

In private Masses, after the Collect, Secret, and Postcommunion of the feast, a commemoration is made of St. Adrian.

PRAYER

Præsta, quæsumus, omnipotens Deus: ut, qui beati Adriani, martyris tui, natalitia colimus, intercessione ejus in tui nominis amore roboremur. Per Dominum.

Grant, we beseech thee, O almighty God, that we who celebrate the festival of blessed Adrian thy martyr, may by his intercession be strengthened in the love of thy name. Through.

EPISTLE

Lectio libri Sapientiæ.

Prov. cap. viii.

Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio. Ab æterno ordinata sum, et ex antiquis, antequam terra fieret. Nondum erant abyssi, et ego jam concepta eram: necdum fontes aquarum eruperant: necdum montes gravi mole constiterant: ante colles ego parturiebar. Adhuc terram non fecerat, et flumina et cardines orbis terræ. Quando præparabat cœlos, aderam: quando certa lege, et gyro vallabat

Lesson from the Book of Wisdom.

Prov. ch. viii.

The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived: neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth. He had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present;

abyssos: quando æthera firmabat sursum, et librabat fontes aquarum: quando circumdabat mari terminum suum, et legem ponebat aquis ne transirent fines suos: quando appendebat fundamenta terræ. Cum eo eram cuncta componens: et dilectabar per singulos dies, ludens coram eo omni tempore, ludens in orbe terrarum: et deliciæ meæ esse cum filiis hominum. Nunc ergo, filii, audite me: Beati qui custodiunt vias meas. Audite disciplinam, et estote sapientes, et nolite abjicere eam. Beatus homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei. Qui me invenerit, inveniet vitam, et hauriet salutem a Domino.

when with a certain law and compass he enclosed the deep: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth: I was with him forming all things: and was delighted every day, playing before him at all times, playing in the world: and my delights were to be with the children of men. Now, therefore, ye children, hear me. Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

When princes are born, we prognosticate their future greatness by recalling the glory of their ancestors. The Church does in like manner to-day. The Gospel will recount the temporal genealogy of Messias, which is also the genealogy of her, who was born for the very purpose of giving birth to Him. But first, this passage from the Book of Proverbs sets before us the divine origin of the Son and of the Mother. It is of both that eternal Wisdom says: 'Before the hills I was brought forth: when He prepared the heavens, I was present.'

Our weak human nature, subject to time, can conceive of things only according to the series of

their progressive evolutions; but God sees them independently of time, which He rules with His eternity; He sees them in the order of mutual dependence in which He has placed them with a view to the manifestation of His glory. With God, the beginning and the principle of every work is the purpose for which it is done. Now the Most High acts outside Himself solely to reveal Himself, by His Word made Flesh and become the Son of a created Mother as He is the Son of the Creator. The God-Man as end, Mary as the means: such is the object of the eternal decrees, the purpose of the world's existence, the fundamental conception, with regard to which all else is but accessory and dependent.

O Lady, who dost deign to call us also thy children, it is well for us that thy goodness is equal to thy greatness! Happy is the human race for having waited and watched for thee during so many long ages, and for having found thee at length; for with thee is salvation and life.

In the Gradual the Church again sings of Mary's virginal and divine maternity; for this is the day which gave us the Mother of God.

GRADUAL

Benedicta et venerabilis es, Virgo Maria, quæ sine tactu pudoris inventa es mater Salvatoris.

℣. Virgo Dei Genitrix, quem totus non capit orbis, sin tua se clausit viscera factus homo.

Alleluia, alleluia.

℣. Felix es, sacra Virgo Maria, et omni laude di-

Thou art blessed and venerable, O Virgin Mary, who without any violation of purity, wert found the Mother of our Saviour.

℣. O Virgin Mother of God, he whom the whole world is unable to contain, being made man, enclosed himself in thy womb.

Alleluia, alleluia.

℣. Thou art happy, O holy Virgin Mary, and most worthy

gnissima: quia ex te ortus est Sol justitiæ, Christus Deus noster. Alleluia.

of all praise, because from thee arose the Sun of justice, Christ our God. Alleluia.

GOSPEL

Initium sancti Evangelii secundum Matthæum.

Cap. i.

Liber generationis Jesu Christi filii David, filii Abraham. Abraham genuit Isaac. Isaac autem genuit Jacob. Jacob autem genuit Judam et fratres ejus. Judas autem genuit Phares, et Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram. Aram autem genuit Aminadab. Aminadab autem genuit Naasson. Naasson autem genuit Salmon. Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit Jesse. Jesse autem genuit David regem. David autem rex genuit Salomonem, ex ea quæ fuit Uriæ .Salomon autem genuit Roboam. Roboam autem genuit Abiam. Abias autem genuit Asa. Asa autem genuit Josaphat. Josaphat autem genuit Joram. Joram autem genuit Oziam. Ozias autem genuit Joatham. Joatham autem genuit Achaz. Achaz autem genuit Ezechiam. Ezechias autem genuit Manassen. Manasses autem genuit Amon. Amon autem

The beginning of the holy Gospel according to St. Matthew.

Ch. i.

The book of the generation of Jesus Christ, the Son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Rûth; and Obed begot Jesse; and Jesse begot David the king. And David the king begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmi-

genuit Josiam. Josias autem genuit Jechoniam, et fratres ejus in transmigratione Babylonis. Et post transmigrationem Babylonis: Jechonias genuit Salathiel. Salathiel autem genuit Zororabel. Zorobabel autem genuit Abiud. Abiud autem genuit Eliacim. Eliacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleazar. Eleazar autem genuit Mathan. Mathan autem genuit Jacob. Jacob autem genuit Joseph, virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

gration of Babylon Jechonias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan bogot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

MARY *of whom was born Jesus:* these words contain the whole mystery of our Lady, the title which expresses her whole being according to both nature and grace; for, Jesus, who was to be born of Mary, to be made of a woman,[1] was from the beginning the hidden reason of all creation, to be manifested in the fulness of time. This was God's great work, of which the prophet said in ecstasy: 'O Lord, Thy work, . . . in the midst of the years Thou shalt make it known; . . . the holy One shall come from the shady mountain.[2] . . . The hills of the world were bowed down by the journeys of His eternity.'[3] This mountain, from whence the holy One, the Eternal, the Ruler of the world, is to come, is the blessed Virgin Mary,[4] whom the power of the Most High

[1] Gal. iv. 4. [2] *Justa* lxx. [3] Habacuc iii. 2-6. [4] Andr. Cret. *Oratio in Annunt. Deiparæ.*

will overshadow, and who, at her very birth, is set far above all the heights of earth and of heaven.[1]

The days, then, are accomplished. Ever since the hour when the eternal Trinity came forth from their repose to create heaven and earth, all the generations of heaven and earth have been in labour to bring forth the day which is to give a Mother to the Son of God. Parallel with the direct line from Abraham and David to the Messias, all human genealogies have been preparing for Mary the generation of adoptive sons whom Jesus is to make His brethren.

With the Church, let us congratulate our Lady on this her sublime maternity, which embraces all creatures together with the Creator.

OFFERTORY

Beata es, Virgo Maria, quæ omnium portasti Creatorem: genuisti qui te fecit, et in æternum permanes virgo.

Thou art blessed, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth him who made thee, and thou remainest for ever a virgin.

May this maternity, and the virginity which it sealed, draw us ever nearer to the Son of Mary and the Son of God; may they unite us in greater purity to the Sacrifice prepared on the altar.

SECRET

Unigeniti tui, Domine, nobis succurrat humanitas: ut, qui natus de Virgine, Matris integritatem non minuit, sed sacravit, in Nativitatis ejus solemniis, nostris nos piaculis exuens, oblationem nostram tibi faciat acceptam Jesus Chri-

May the humanity of thy only-begotten Son be our succour, O Lord; that Jesus Christ our Lord, who, when born of a Virgin, did not diminish, but consecrated the integrity of his Mother, may on this solemnity of her Nativity deliver us from our sins,

[1] Joan. Damasc. *in Natal. B. M. Homilia* i.

stus Dominus noster. Qui tecum.

and make our oblation acceptable to thee. Who liveth.

COMMEMORATION OF ST. ADRIAN

Muneribus nostris, quæsumus Domine, precibusque susceptis; et cœlestibus nos munda mysteriis, et clementer exaudi. Per Dominum.

Receive our offerings and prayers, O Lord, we beseech thee; and purify us by heavenly mysteries, and mercifully hear us. Through our Lord.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: Et te in Nativitate beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et Unigenitum tuum sancti Spiritus obumbratione concepit, et virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; cœli cœlorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes: Sanctus, Sanctus, Sanctus.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God: and that we should praise, bless, and glorify thee on the Nativity of the blessed Mary ever a Virgin. Who by the overshadowing of the Holy Ghost conceived thine only-begotten Son, and, the glory of her virginity still remaining, brought forth the eternal light to the world, Jesus Christ our Lord. By whom the Angels praise thy Majesty, the Dominations adore it, the Powers tremble before it, the Heavens, the heavenly Virtues, and blessed Seraphim, with common jubilee glorify it. Together with whom we beseech thee that we may be admitted to join our humble voices saying: Holy! Holy! Holy!

When we receive our Lord in holy Communion, let us not forget that we owe His coming to the blessed

child who was born on this day nineteen centuries ago.

COMMUNION

Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.	Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

May the annual return of the beautiful feast never be without fruit in our souls; and may the adorable mysteries it has led us to receive, deliver us from evils both temporal and eternal. This is what we ask for in the Postcommunion.

POSTCOMMUNION

Sumpsimus, Domine, celebritatis annuæ votiva sacramenta: præsta, quæsumus; ut et temporalis vitæ nobis remedia præbeant et æternæ. Per Dominum.	We have received, O Lord, the votive mysteries of this annual celebration; grant, we beseech thee, that they may confer upon us remedies for time and eternity. Through our Lord.

COMMEMORATION OF ST. ADRIAN

Da, quæsumus, Domine Deus noster: ut, sicut tuorum commemoratione sanctorum temporali gratulamur officio; ita perpetuo lætemur aspectu. Per Dominum.	Grant we beseech thee, O Lord our God, that as in commemorating thy saints, we rejoice in a temporal festival; so we may exult in beholding them for eternity. Through our Lord.

SECOND VESPERS

The antiphons, psalms, capitulum, hymn, and versicle are the same as at First Vespers, page 152.

ANTIPHON OF THE MAGNIFICAT

Nativitas tua, Dei Genitrix Virgo, gaudium annun-	Thy birth, O Virgin Mother of God, brought joy to the

tiavit universo mundo: ex te enim ortus est Sol justitiæ, Christus Deus noster: qui solvens maledictionem, dedit benedictionem, et confundens mortem, donavit nobis vitam sempiternam.

whole world: for out of thee arose the Sun of justice, Christ our God: who, taking off the curse, hath bestowed blessing; and, defeating death, hath given us life everlasting.

After the Collect of the feast, a commemoration is made of a holy martyr, whom the Church associates in the honours paid to our Lady on the second day of her earthly life. Gorgonius was chamberlain of the emperor Diocletian. The 'saints of Cæsar's household,' whose greetings St. Paul sent to the Philippians, had, ever since then, been increasing in numbers. Eusebius shows that before the last persecution they were in great favour with the emperors; such preference was shown them, that they were exempted from all participation in public rites in order that they might accept the government of the provinces.[1] In the palace, their wives, children, and servants, were allowed full liberty to practise and profess their faith; so much so, that the court of Nicomedia formed as it were a little church around the empress Prisca and her daughter Valeria, who were then Christians, but who, unhappily, did not persevere.[2]

It required all the craft of Galerius to make Diocletian publish the bloody edicts of the year 303 against the religion of such devoted men, whom he loved, says Eusebius, as his own sons. But once the gate of martyrdom was opened, and Cæsar had become Nero once more, the officers of the palace surpassed in glory all the other heroes of Christ illustrious for their courage throughout the empire, and even beyond its limits. Chief among these

[1] Euseb. *Hist. eccl.* viii, 1. [2] Lactant. *De mort. persecut.* xv.

valiant men, the historian mentions Peter, Dorotheus, and Gorgonius. The relics of the last-named were afterwards translated to Rome; it is on this account that he has a place in the Roman calendar, where he has the honour of being in the cortège of the Mother of God.

COMMEMORATION OF ST. GORGONIUS MARTYR

ANT. Iste sanctus pro lege Dei sui certavit usque ad mortem, et a verbis impiorum non timuit: fundatus enim erat supra firmam petram.

℣. Gloria et honore coronasti eum, Domine.

℟. Et constituisti eum super opera manuum tuarum.

ANT. This saint fought, even to death, for the law of his God, and feared not the words of the wicked; for he was founded upon a firm rock.

℣. Thou hast crowned him with glory and honour, O Lord.

℟. And hast set him over the works of thy hands.

PRAYER

Sanctus tuus, Domine, Gorgonius sua nos intercessione lætificet: et pia faciat solemnitate gaudere. Per Dominum.

May thy holy Gorgonius rejoice us, O Lord, by his intercession, and cause us to be joyful on his pious festival. Through our Lord.

In honour of our sweet Lady's birth, let us sing the beautiful responsories composed by Fulbert of Chartres and Robert the Pious. France first adopted them, and the whole of Europe soon followed her example.

RESPONSORIES

℟. Solem justitiæ Regem paritura supremum: ° Stella Maria maris hodie processit ad ortum.

℣. Cernere divinum lu-

℟. In order to bring forth the sun of justice, the sovereign King: ° Mary, the star of the sea, to-day arose in the heavens.

℣. Rejoice, ye faithful, to

men gaudete fideles. Stella Maria maris hodie processit ad ortum.

℟. Stirps Jesse virgam produxit, virgaque florem: ° Et super hunc florem requiescit Spiritus almus.

℣. Virgo Dei Genitrix virga est, flos Filius ejus. ° Et super hunc florem requiescit Spiritus almus.

℟. Ad nutum Domini nostrum ditantis honorem: ° Sicut spina rosam, genuit Judæa Mariam.

℣. Ut vitium virtus operiret, gratia culpam. ° Sicut spina rosam, genuit Judæa Mariam.

Gloria Patri, et Filio, et Spiritui Sancto. ° Sicut spina rosam, genuit Judæa Mariam.

behold the divine light. ° Mary, the star of the sea, today arose in the henvens.

℟. The rod of Jesse produced a branch, and the branch a flower: ° And upon the flower rests the Spirit of love.

℣. The Virgin Mother of God is the branch, the flower is her Son. ° And upon the flower rests the Spirit of love.

℟. At the will of the Lord enriching us with honour: ° Mary sprang from Judæa as the rose from the thorn.

℣. That vice might be overcome by virtue, and sin by grace. ° Mary sprang from Judæa as the rose from the thorn.

Glory be to the Father, &c. ° Mary sprang.

At length, O Mary, our earth possesses thee! Thy birth reveals to it the secret of its destiny, the secret of that love which called it from nothingness, that it might become the palace of the God who dwelt above the heavens. But what a mystery, that poor, weak humanity, inferior to the angels by nature, should be chosen to give to the angels their King and their Queen! Their King they will soon adore, a new-born Babe in thine arms; their Queen they reverence to-day, admiring thee in thy cradle as only angels can admire. In the beginning these morning stars, these noble spirits, contemplated the manifestations of almighty power, and praised the Most High; yet never did their eager gaze discover

such a marvel as that which delights their eyes at this hour: God, more purely imaged under a corporeal veil, under the fragile form of an infant one day old, than in all the strength and all the beauty of their nine angelic choirs; God, so captivated by such weakness united, by His grace, to such love, that He made it the culminating point of His work by determining to manifest His Son therein!

Queen of angels, thou art our Queen also; accept us as thy liegemen. On this day, when the first movement of thy holy soul was towards God, and the first smile of thy lovely eyes was for thy happy parents, may holy Anne allow us to kneel and kiss thy little hand, already filled with the divine bounties of which thou art the predestined dispenser. And now, grow up, sweet little one! Let thy feet be strengthened to crush the serpent, and thy arms to carry the treasure of the world! Angels and men, the whole of nature, God the Father, Son, and Holy Ghost, all are awaiting the solemn moment, when Gabriel may fly down from heaven to hail thee full of grace, and bring thee the message of eternal love.

FEAST OF THE MOST HOLY NAME OF MARY

'And the Virgin's name was Mary.[1] Let us speak a little about this name, which signifies star of the sea, and which so well befits the Virgin Mother. Rightly is she likened to a star: for as a star emits its ray without being dimmed so the Virgin brought forth her Son without receiving any injury; the ray takes nought from the brightness of the star, nor the Son from His Mother's integrity. This is the noble star risen out of Jacob, whose ray illumines the whole world, whose splendour shines in the heavens, penetrates the abyss, and, traversing the whole earth, gives warmth rather to souls than to bodies, cherishing virtues, withering vices. Mary, I say, is that bright and incomparable star, whom we need to see raised above this vast sea, shining by her merits, and giving us light by her example.

Oh! whosoever thou art that seest thyself, amid the tides of this world, tossed about by storms and tempests rather than walking on the land, turn not thine eyes away from the shining of this star if thou wouldst not be overwhelmed by the hurricane. If squalls of temptations arise, or thou fall upon the rocks of tribulation, look to the star, call upon Mary. If thou art tossed by the waves of pride or ambition, detraction or envy, look to the star, call

[1] St. Luke, i. 27.

upon Mary. If anger or avarice or the desires of the flesh dash against the ship of thy soul, turn thine eyes towards Mary. If, troubled by the enormity of thy crimes, ashamed of thy guilty conscience, terrified by dread of the judgment, thou beginnest to sink into the gulf of sadness or the abyss of despair, think of Mary. In dangers, in anguish, in doubt, think of Mary, call upon Mary. Let her be ever on thy lips, ever in thy heart; and the better to obtain the help of her prayers, imitate the example of her life. Following her, thou strayest not; invoking her, thou despairest not; thinking of her, thou wanderest not; upheld by her, thou fallest not; shielded by her, thou fearest not; guided by her, thou growest not weary; favoured by her, thou reachest the goal. And thus dost thou experience in thyself how good is that saying: And the Virgin's name was Mary.'[1]

Thus speaks the devout St. Bernard, in the name of the Church. But his pious explanation does not exhaust the meanings of this blessed name of Mary. St. Peter Chrysologus adds in this same night Office: 'Mary in Hebrew signifies lady or sovereign: and truly the authority of her Son, who is the Lord of the world, constituted her Queen, both in fact and in name, from her very birth.'[2]

Our Lady: such is the title which befits her in every way, as that of Our Lord beseems her Son; it is the doctrinal basis of that worship of *hyperdulia* which belongs to her alone. She is below her Son, whom she adores as we do; but above all God's servants, both angels and men, inasmuch as she is His Mother. At the name of Jesus every knee is bent; at the name of Mary every head is bowed.

[1] Lessons of the 2nd nocturn of the feast, *ex Bernard. Homil.* ii. *super Missus est.* [2] *Peter Chrys.* Sermon cxlii, *de Annuntiat.* Homily of the 3rd Nocturn.

And although the former is the only name whereby we may be saved; yet, as the Son can never be separated from His Mother, heaven unites their two names in its hymns of praise, earth in its confidence, hell in its fear and hatred.

It was therefore in the order of divine Providence that devotion to the most holy name of Mary should spread simultaneously with the cultus of the adorable name of Jesus, of which St. Bernadin of Siena was the apostle in the fifteenth century. In 1513 the Church of Cuenca in Spain was the first to celebrate, with the approbation of the holy See, a special feast in honour of the name of Mary, while the Franciscan Order had not yet succeeded in obtaining a like privilege for the adorable name of Jesus. The reason of this is that the memory of that sacred name included in the feast of the Circumcision, seemed to the prudence of the Pontiffs to suffice. From the same motive we find the feast of the most holy name of Mary extended to the universal Church in the year 1683, and that of the most holy name of Jesus not until 1721.

Our Lady justifies her beautiful title by partaking in the warlike exploits of the King of kings her Son. The city of Vienna having been delivered by her, contrary to all hope, from the power of the Crescent, the venerable Innocent XI. made this feast the memorial of universal gratitude to the liberatrix of the west. But we shall speak more explicitly of this glorious deliverance on September 12, the day on which it occurred.

MASS

In the Introit let us, with the Church, greet the sweet infant whose name foretells her power; all the rich and the great ones, kings, pontiffs, seraphim, shall entreat her smile; but the virgins are to form her own blessed train, singing the canticle they alone can sing.

INTROIT

Vultum tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus adducentur tibi in lætitia et exsultatione.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria Patri. Vultum tuum.

All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to thee in gladness and rejoicing.

Ps. My heart hath uttered a good word: I speak my works to the King. Glory be to the Father, &c. All the rich.

The name of Mary, which is the joy of angels and the terror of demons, protects man against countless evils, and supports him on his way to heaven. May the Church's prayer, in the Collect, obtain for us the grace to profit fully of so great a help.

COLLECT

Concede, quæsumus, omnipotens Deus: ut fideles tui, qui sub sanctissimæ Virginis Mariæ nomine et protectione lætantur, ejus pia intercessione, a cunctis malis liberentur in terris, et ad gaudia æterna pervenire mereantur in cœlis. Per Dominum.

Grant, we beseech thee, almighty God, that thy faithful, who rejoice under the name and protection of the most holy Virgin Mary, may, by her pious intercession, be delivered from all evils on earth, and deserve to arrive at eternal joys in heaven. Through our Lord.

A commemoration is then made of the occurring Sunday.

EPISTLE

Lectio libri Sapientiæ

Ecclus. xxiv.

Ego quasi vitis fructificavi suavitatem odoris: et flores mei, fructus honoris et honestatis. Ego mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei. In me gratia omnis viæ et veritatis, in me omnis spes vitæ et virtutis. Transite ad me, omnes qui concupiscitis me, et a generationibus meis implemini: spiritus enim meus super mel dulcis, et hæreditas mea super mel et favum. Memoria mea in generationes sæculorum. Qui edunt me, adhuc esurient, et qui bibunt me, adhuc sitient. Qui audit me non confundetur: et qui operantur in me, non peccabunt. Qui elucidant me, vitam æternam habebunt.

Lesson from the Book of Wisdom.

Ecclus. xxiv.

As the vine I have brought forth a pleasant odour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way, and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that hearkeneth to me, shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

All the delight of heaven, all the hopes of earth, are centred on the cradle where Mary sleeps, while her heart is watching before God. Wisdom praises her own self; by the blessed daughter of Anne and Joachim, the loving preference shown by that divine Wisdom from the beginning of the world, is already justified; for ever more it will be her delight to be with the children of men. The chosen vine, the vine of

the Peaceful One is before us, announcing, by its fragrant blossom, the divine grape, whose juice, pressed out in the wine-press of the cross, will give fruitfulness to every soul, and will inebriate earth and heaven.

The Church returns, in the Gradual, to Mary's great privilege, her virginal maternity, which gave God to the world.

GRADUAL

Benedicta et venerabilis es, Virgo Maria: quæ sine tactu pudoris inventa es mater Salvatoris.

℣. Virgo Dei Genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo.

Alleluia, alleluia.

℣. Post partum, Virgo, inviolata permansisti: Dei Genitrix, intercede pro nobis. Alleluia.

Thou art blessed and venerable, O Virgin Mary: who without prejudice to purity wert found the Mother of our Saviour.

℣. O Virgin Mother of God, he whom the whole world cannot contain, confined himself in thy womb when he was made man.

Alleluia, alleluia.

℣. After child-birth thou didst remain a pure virgin: O Mother of God, intercede for us. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. i.

In illo tempore: Missus est angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen erat Joseph, de domo David: et nomen Virginis Maria. Et ingressus angelus ad eam dixit: Ave, gratia plena; Dominus tecum: benedicta tu in mulieribus.

Sequel of the holy Gospel according to Luke.

Ch. i.

At that time: the angel Gabriel was sent from God into a city of Galilee called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women. Who

Quæ cum audisset, turbata est in sermone ejus: et cogitabat qualis esset ista salutatio. Et ait angelus ei: Ne timeas, Maria: invenisti enim gratiam apud Deum. Ecce concipies in utero, et paries filium: et vocabis nomen ejus Jesum. Hic erit magnus: et Filius Altissimi vocabitur. Et dabit illi Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum; et regni ejus non erit finis. Dixit autem Maria ad angelum: Quomodo fiet istud? quoniam virum non cognosco. Et respondens angelus, dixit ei: Spiritus sanctus superveniet in te; et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei. Et ecce Elisabeth cognata tua: et ipsa concepit filium in senectute sua. Et hic mensis sextus est illi, quæ vocatur sterilis: quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini: fiat mihi secundum verbum tuum.

having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

This is the most solemn embassy ever recorded in the history of angels or of men; it shows us how Mary is what her name signifies, Mistress of the world.

The highest interests of the human race, past, present, and to come, of the heavenly hierarchy, and of God Himself, are here at stake; and the transaction is carried on between the Most High and the Virgin of Nazareth alone, as having exclusive right, the One to propose, the other to accept, both to conclude. The angel is but a messenger; man, too, stands in waiting; Mary enters into a contract with the Creator, in the name of angels and of men, as in her own name; in the name of the entire world, which she represents, and over which she reigns supreme.

Hail, then, to our Queen on her birthday! all hail to Mary! May she herself, in the holy Sacrifice, present our offerings to God for her people.

OFFERTORY

Ave, Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui.	Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb.

Let us pray that the intercession of our Lady, and the divine mercy, may remove every obstacle to the efficacy of the Sacrifice which is prepared on the altar.

SECRET

Tua, Domine, propitiatione, et beatæ Mariæ semper Virginis intercessione, ad perpetuam atque præsentem hæc oblatio nobis proficiat prosperitatem et pacem. Per Dominum.	Through thy mercy, O Lord, and by the intercession of blessed Mary ever Virgin, may this oblation procure for us present and perpetual prosperity and peace. Through &c.

Then the commemoration of the Sunday.

The Preface is the same as for the eighth of September, except that for the words '*in Nativitate*, on

the Nativity', are substituted '*in Festivitate*, on the festival' of the blessed Mary.

Inebriated with the divine mysteries, let us congratulate the august vine, which just now in the Epistle promised us this rich wine.

COMMUNION

Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.	Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

The Postcommunion proclaims the universality of Mary's patronage; may our Lord grant us always to experience it.

POSTCOMMUNION

Sumptis, Domine, salutis nostræ subsidiis: da quæsumus, beatæ Mariæ semper Virginis patrociniis nos ubique protegi, in cujus veneratione hæc tuæ obtulimus majestati. Per Dominum.	Having received, O Lord, these helps to our salvation: grant, we beseech thee, that we may be ever protected by the patronage of blessed Mary, ever Virgin, in whose honour we have made these offerings to thy majesty. Through &c.

The Postcommunion of the occurring Sunday is then added; and the Gospel of the said Sunday is read at the end of the Mass, instead of that of St. John.

VESPERS

The Vespers are those common to the feasts of our Lady throughout the year.

1. ANT. Dum esset Rex in accubitu suo, nardus mea dedit odorem suavitatis.	1. ANT. While the king was on his couch, my spikenard yielded a sweet odour.

Ps. Dixit Dominus, page 38.

2. ANT. Læva ejus sub capite meo, et dextera illius amplexabitur me.

2. ANT. His left hand is under my head, and his right shall embrace me.

Ps. Laudate pueri, page 41.

3. ANT. Nigra sum, sed formosa, filiæ Jerusalem: ideo dilexit me Rex, et introduxit me in cubiculum suum.

3. Ant. I am black but beautiful, O daughters of Jerusalem: therefore the king loved me, and brought me into his chamber.

Ps. Lætatus sum, page 152.

4. ANT. Jam hiems transiit: imber abiit, et recessit: surge amica mea, et veni.

4. ANT. Now the winter is past, the rain is over and gone; arise, my love, and come.

Ps. Nisi Dominus, page 153.

5. ANT. Speciosa facta es et suavis in deliciis tuis, sancta Dei Genitrix.

5. ANT. Thou art beautiful and sweet in thy delights, O holy Mother of God.

Ps. Lauda Jerusalem, page 154.

The capitulum and hymn as on page 155.

℣. Dignare me laudare te, Virgo sacrata.
℟. Da mihi virtutem contra hostes tuos.

℣. Grant me to praise thee, O holy Virgin.
℟. Give me strength against thy enemies.

ANTIPHON OF THE MAGNIFICAT

Beatam me dicent omnes generationes, quia ancillam humilem respexit Deus.

All generations shall call me blessed, for God has looked on his humble handmaid.

The Prayer as on page 174.

Then is made a commemoration of the Sunday.

O Mary, we say to thee with thy faithful client, St. Anselm of Canterbury: 'By the name of thy beloved Son, grant us ever to keep the memory of thine own sweetest name; may it be the delicious food of our souls; may it be with us in danger; may it be with us in anguish; may it be to us the beginning of all joy!'[1]

September 9

SECOND DAY WITHIN THE OCTAVE OF THE NATIVITY

Let Us make man to Our image and likeness.[2] 'And God made man; He modelled him,' says Tertullian, 'to the image of God, i.e. of Christ. Wonderful deed, to fashion this slime of the earth! God seems to be absorbed in it; He makes it the work of His hand and of His heart; counsel, wisdom, providence, and above all love, trace the lines. As He forms each lineament of this clay, He has in mind Christ who is to become man. This slime of the earth, stamped with the image of the Christ to come, is not only God's work, it is also His pledge.'[3]

These words were spoken concerning our first parent, Adam; but how much more truly do they apply to the Mother of the Man-God, during these days when He who is to be born of her watches over her growth! As God, He now places in her provisionally what He wills to take from her hereafter. For, as Man, He will receive from her, together with

[1] Anselm. *Oratio* xlix, *al.* xlviii. [2] Gen. i. 26. [3] Tertull. *De resurrect. carnis* vi.

His sacred Body, everything that children naturally inherit from their parents: such dispositions and qualities as arise from the physical complexion; features, ways, habits acquired by imitation or by early education. Such is the ineffable condescension of Him who, knowing all things by infused science, condescends to pass like us through the apprenticeship of life. Jesus is to have no earthly father; He will therefore receive more from His Mother than could any other son. In return, no creature could be so like to Jesus in the order of grace, as she whom He thus deigns to resemble in the order of nature; and our heavenly Father loves every creature in proportion to the degree of that creature's conformity to the image of His divine Son. How exceedingly, then, O Mary, art thou loved! Already in thy sweet features we discern the nobility of the King's daughter, whose glory is from within, hidden beneath the golden fringes and variety of ornaments that deck her; for the manifold gifts of the holy Spirit enhance the grace and beauty that crown thee in thy very cradle. Together with Andrew of Crete, speaking on this day, we thus salute thee: 'Hail, mediatrix of the law of grace; seal of the ancient and of the new Alliance; luminous fulfilment of all prophecy; summary of revealed truth; living, immaculate book of God the Word, wherein, without writing or characters, the Word God its Author may be daily read! Hail, first-fruits of our regeneration; term of the divine promises and predictions; sanctuary promised by God to His own glory; liberatrix foretold to the nations!'[1]

The Greeks make to-day a special commemoration

[1] Andr. Cret. *In Nativit. Deiparæ, Oratio* iv.

of our Lady's holy parents. Already yesterday the Menæa repeated in a thousand ways the gratitude all creatures owe to them. We select the following passages from among many.

MENSIS SEPTEMBRIS, DIE VIII

Exsultet cœlum, lætetur terra; quippe Dei cœlum, sponsa Dei, partu in terra edita est. Sterilis infantem Mariam ex repromissione lactat, gaudetque pro partu Joachim: Mihi, inquiens, virgà nata est, ex qua germinavit flos Christus ex radice David.

Exaudisti, Domine, preces meas, Anna dicat, mihi hodie fructum eam præbens, quæ ex cunctis generationibus atque feminis præfinita est intemerata Mater tua.

Eva hodie damnatione absoluta est, Adam item absolutus ab antiqua maledictione, clamans in tua nativitate, immaculata: In te sumus a morte redempti.

Audio David tibi concinentem: Adducentur virgines post te, adducentur in templum Regis; ipseque, conserta cum eo voce, Regis filiam celebro canticis.

Steriles, animæ infecundæ, adeste festinanter; nam Anna multa nunc prole gaudet. Matres, choros ducite cum Matre Dei.

Let heaven exult and earth rejoice, for God's own heaven, his bride, is this day born on earth. According to promise, the barren mother suckles her infant Mary; Joachim rejoices in his daughter, saying: Mine is the branch whereon is to blossom Christ the flower, of the root of David.

Now may Anne say: Thou hast heard, O Lord, my prayer, giving me this day as fruit, the Virgin chosen among all women and of all generations to be thy spotless Mother.

Eve's sentence is cancelled to-day; and Adam, released from the ancient curse, cries out at thy birth, O immaculate one: In thee we are redeemed from death.

I hear David singing to thee: Virgins shall be brought after thee, they shall be brought into the temple of the King. And I, uniting my voice with his, celebrate thee in my songs, O daughter of the King!

Come, hasten, all ye barren and fruitless souls; for Anne is now the joyful mother of many children. And ye mothers lead the choirs with the Mother of God.

Res stupenda: fons vitæ de sterili nascitur. Gaude, Joachim: non enim tui similis inter patres, per quem data est nobis virgo Deum suscipiens, tabernaculum divinitatis, mons sanctus.

O prodigy! the fount of life springs from one that was sterile. Rejoice, O Joachim, for among all fathers there is none like unto thee, by whom was given to us the Virgin Mother of God, the tabernacle of the Divinity, the holy mountain.

Exsultate, populi: lucis thalamus e ventre prodiit; porta orientalis, hodie genita, ingressum magni præstolatur sacerdotis, ad salutem animarum nostrarum.

Exult, O ye people: the nuptial chamber of the light has come forth from her mother's womb; to-day is born the eastern gate which will soon give entrance to the great High-Priest, for the salvation of our souls.

September 10

SAINT NICHOLAS OF TOLENTINO

CONFESSOR

To-day the infant Mary smiles upon the lily offered her in her cradle by the representative of a great Order. The hermits of St. Augustine were being grouped and organized by the Vicar of Christ, when Nicholas was admitted into their family, of which he was soon to become the thaumaturgus. When he died, in 1305, the Roman Pontiffs were beginning their exile at Avignon; and his canonization, deferred for nearly a century and a half through the troubles of the period, marked the close of the lamentable dissensions which followed that exile.

Peace so long lost; peace, of which even the wisest

despaired—such was the ardent prayer, the solemn adjuration of Eugenius IV, when, towards the close of his laborious pontificate, he committed the cause of the Church to the humble servant of God placed by him upon her altars. According to the testimony of Sixtus V, the obtaining of this peace was the greatest of Nicholas's miracles; a miracle which moved the latter Pontiff to order the celebration of the saint's feast as a double, at a time when days of that rank were much rarer on the calendar than now.

Let us read the legend, which is as simple as the saint's life itself.

Nicolaus, Tolentinas, a diuturno illius civitatis domicilio appellatus, in oppido sancti Angeli in Piceno est natus piis parentibus: qui liberorum desiderio Barium voti causa profecti, ibique a sancto Nicolao de futura prole confirmati, quem susceperunt filium de illius nomine appellarunt. Is ab infantia multarum virtutum, sed abstinentiæ in primis specimen dedit. Nam anno vix septimo, beatum ipsum Nicolaum imitatus, complures hebdomadæ dies jejunare cœpit, eamque postea consuetudinem retinuit, solo pane contentus.

Nicholas, called of Tolentino as he lived a long time in that city, was born at the town of St. Angelo in the Marches of Ancona. His pious parents, desirous of having children, went to Bari in fulfilment of a vow. There they were assured by St. Nicholas that they should have a son; whom they therefore called by that saint's name. From his infancy he was admirable for his virtues, especially for his abstinence; for, when only seven years old he began, in imitation of St. Nicholas, to fast several days a week; which custom he afterwards kept up, contenting himself with bread and water.

Adulta ætate jam clericali militiæ adscriptus, et canonicus factus, cum quodam die concionatorem Ordinis Eremitarum sancti Augustini de mundi contemptu dicentem audisset, eo sermone

While still young he was enrolled in the ranks of the clergy and made a canon; but one day, hearing a sermon on contempt of the world preached by one the hermits of Saint Augustine, he was so struck

inflammatus, statim eumdem Ordinem est ingressus. In quo tam exactam religiosæ vitæ rationem coluit, ut aspero vestitu, verberibus et ferrea catena corpus domans, atque a carne et omni fere obsonio abstinens, caritate, humilitate, patientia, ceterisque virtutibus aliis præluceret.

Orandi assiduum studium, quamvis satanæ insidiis variæ vexatus, et flagellis interdum cæsus, non intermittebat. Demum sex ante obitum mensibus, singulis noctibus angelicum concentum audivit, cujus suavitate cum jam paradisi gaudia prægustaret, crebro illud apostoli repetebat: Cupio dissolvi, et esse cum Christo. Denique obitus sui diem fratribus prædixit, qui fuit quarto idus septembris. Miraculis multis etiam post mortem claruit, quibus rite et ordine cognitis, ab Eugenio Papa quarto in sanctorum numerum est relatus.

by it that he immediately joined that Order. As a religious he led a perfect life; subduing his body by rough garments, disciplines, and iron chains; abstaining from meat and almost every kind of nourishment; and showing a bright example to others by his charity, humility, patience, and other virtues.

Very great was his love of prayer, in which he never relaxed, although satan troubled him in various ways and at times scourged him severely. For six months before his death he heard every night the songs of the angels: a foretaste of heavenly delights which caused him frequently to repeat that saying of the apostle: I desire to be dissolved and to be with Christ. He foretold to his brethren the day of his death, which was the fourth of the Ides of September. Both before and after death he was famous for miracles; which having been duly proved, he was enrolled among the saints by Pope Eugenius IV.

Good and faithful servant, thou hast entered into the joy of thy Lord. He has broken thy bonds; and from heaven, where thou art now reigning, thou repeatest to us those words which determined the sanctity of thy life on earth: 'Love not the world, nor the things that are in the world. For the world passeth away, and the concupiscence thereof.'[1] How

[1] 1 St. John, ii. 15, 17.

much a man thus forgetful of earth can do for his fellow-men, is evinced by the gift thou didst receive of solacing all the miseries around thee, and succouring the souls in purgatory. The successor of St. Peter was not deceived, when, in ranking thee among the saints, he counted on thy power in heaven to bring back society from its long continued state of disturbance to the paths of peace. May that word of the beloved disciple which thou hast just echoed to us, sink into our souls as a seed of salvation, and there yield the fruits that it produced in thee: detachment from all temporal things and a longing for eternal realities; that humble simplicity of the soul's eye which makes life a peaceful journey towards God; and lastly, that purity, which made thee the friend of angels and the favourite of Mary.

SEPTEMBER 11

FOURTH DAY WITHIN THE OCTAVE OF THE NATIVITY

'*Dimitte me, jam enim ascendit aurora;* let me go for it is break of day;'[1] such were the words which put an end to the struggle between the angel and the patriarch on the banks of the torrent. Blessed dawn which triumphed over God Himself! How long had been that night, during which the human race had been struggling by its supplications and tears![2] Ever since the fall, the angel of justice had been guarding the entrance to the true land of promise; at every turn he was to be found, resisting in

[1] Gen. xxx, 26. [2] *Cf.* Osee, xii, 4.

his inexorable vengeance poor, wandering, outcast man. How is it, then, that the inflexible has now yielded? That spiritual being, so superior to our weak, halting nature, why is he the first to speak of closing the struggle, and to own himself vanquished? It is because, as with God so with the angel, light is strength. Now our earth, hitherto buried in deepest night, has suddenly reflected back to heaven brighter splendours than ever Cherubim shed down upon the Dominations and Virtues and Powers and Principalities, beside whom, a while ago, man was so very little. It is because at length in the glimmering dawn, which already subdues him, the angel of justice foresees the Sun Himself, the Sun of justice, who, rising from the bosom of the human race, is to make Himself answerable for it. Man is no longer a pariah compared with the angel; he is Israel, 'the strong against God.' To come to terms with him is no longer derogatory to the angelic dignity; to yield to him is no humiliation: the day is breaking.

Blessed be thou, whose radiant innocence thus raises up to the throne of God our proscribed race. With the angels for allies instead of adversaries, we are henceforth one great army, of which thou art the Queen.

Our Lady shares her honours to-day with two brothers, whose martyrdom, under Valerian, raised them from servile condition to the highest rank of heaven's nobility. Their bodies were first laid in the cemetery of St. Hermes: but Protus had already been honoured within the walls of the eternal city for more than a thousand years, when, in 1845, the discovery of Hyacinth's bones in his primitive tomb, opened a new era in the history of the catacombs and of Christian archæology.

PRAYER

Beatorum martyrum tuorum Proti et Hyacinthi nos, Domine, foveat pretiosa confessio, et pia jugiter intercessio tueatur. Per Dominum.

May the precious confession of thy blessed martyrs Protus and Hyacinth animate us, O Lord, and may their pious intercession ever defend us. Through our Lord.

The abbey of St. Gall in the tenth century furnishes us with the following ancient sequence in honour of Mary's birth.

SEQUENCE

Ecce solemnis diei canamus festa,
Qua sæculo processit gemma potens et nobilis Maria.

Regalibus exorta parentelis theotochos inclita.
Hæc egressura de germine Jesse tempore prisco prædicta est virgula.

Et flos ex ejus radice procedens turbida mundi absolveret crimina.

Istam venturam veterum parentum linguæ prophetiis plenæ testabantur cœlitus ac præcinuerant alma oracula.
Quæ virgo manens paritura foret unico more filium spiritualiter conceptum, qui contraderet mundo remedia.

Quæ Davidis genita stirpe

Let us hail with song the festivity of this solemn day
Which ushered into the world the noble, queenly pearl, Mary.
The illustrious Mother of God, born of a royal stock.
In ancient times it was foretold that this little branch should spring from the rod of Jesse,
And that the Flower proceeding from its root should put an end to the darksome crimes of earth.
The prophetic tongues of her remote ancestors testified in heaven's name to her future coming, and propitious oracles sang her praises of old.
Alone of all women she was to remain ever a virgin, whilst bringing forth a Son spiritually conceived, who was to heal the world.
She is honoured with a noble

clara generosi nominis fert insignia.

Salomonis creditur hæc propinqua, sed majore prædita sapientia.

Hæc de regibus generis clari sumpsit primordia.

Et hæc eadem regis æterni mater castissima.

Ejus qui ante tempora fuerat atque sæcula.

Qui angelos et homines junxerat pace placida.

Illius nobis adesse cuncti precemur auxilia,

Per quem tam gravis destructa paci concessit discordia.

Illius hæc nobis acquirat Genitrix sanctam quam sonant gaudia.

Atque suum nobis placatum faciat natum per cuncta sæcula.

Ille nobis cuncta ut demittat pleniter delicta,

Et æterne clemens tribuat ornarier corona.

O nunc cœlorum domina, famulorum vocibus mota, quæ deposcunt aure suscipe benigna,

Et nos tuo munimine tuearis sedule, donec nosmet regna dones scandere superna.

name, being sprung of the illustrious race of David.

She is descended from Solomon, but she far surpasses him in wisdom.

Born of the glorious lineage of kings,

She is herself the most pure Mother of the eternal King,

Who was before all times and ages;

Who had united angels and men in tranquil peace.

Then let us all implore him to come to our assistance;

Through whom such terrible discord was destroyed and gave place to peace.

May his Mother obtain this for us, whom our joyous songs proclaim holy.

And may she render her Son for ever propitious to us;

So that he may grant us full remission of our sins,

And give us in his mercy to be adorned with the eternal crown.

O thou who now art heaven's Queen, touched by the prayers of thy servants, receive their petitions with a kindly ear,

And assiduously shield us with thy protection, until thou bringest us too into the heavenly kingdom.

FIFTH DAY WITHIN THE OCTAVE OF THE NATIVITY

'WHO is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?'[1] Such is thy growth, O Mary! Not the holiest life, were it even of patriarchal duration, will ever attain the degree of progress made under the influence of divine power by the soul of the most pure Virgin, in these few days elapsed since her coming on earth. First, there is the progress of her intellect: not subject to the obscurity which envelopes the minds of all men at their entrance into the world, it is a faithful mirror, into which the Word of God pours floods of that light which is also life Then the progress of love in that heart of the Virgin and the Mother, wherein the holy Spirit already delights to awake such ineffable harmonies, and to dig still deeper depths. Lastly, the progress of that victorious power, which made satan tremble at the moment of the Immaculate Conception, and which has constituted Mary the incomparable Queen of the hosts of the Lord.

Two glorious triumphs, two victories won under the protection of our Lady, have rendered this present day illustrious in the annals of the Church and of history.

Manicheism, revived under a variety of names, had established itself in the south of France, whence it hoped to spread its reign of shameless excess. But

[1] Cant. vi. 9.

Dominic appeared with Mary's rosary for the defence of the people. On September 12, 1213, Simon de Montfort and the crusaders of the faith, one against forty, crushed the Albigensian army at Muret. This was in the pontificate of Innocent III.

Nearly five centuries later, the Turks, who had more than once caused the west to tremble, again poured down upon Christendom. Vienna, worn out and dismantled, abandoned by its emperor, was surrounded by 300,000 infidels. But another great Pope, Innocent XI, again confided to Mary the defence of the baptized nations. Sobieski, mounting his charger on the feast of our Lady's Assumption, hastened from Poland by forced marches. On the Sunday within the octave of the Nativity, September 12, 1683, Vienna was delivered; and then began for the Osmanlis that series of defeats which ended in the treaties of Carlowitz and Passarowitz, and the dismemberment of the Ottoman empire. The feast of the most holy name of Mary inscribed on the calendar of the universal Church, was the homage of the world's gratitude to Mary, our Lady and Queen.

As a supplement to the ancient sequence given yesterday, we choose for to-day a hymn of the same period, to celebrate the blessed birth which brought peace and honour to the world.

SEQUENCE

O sancta mundi domina,
Regina cœli inclyta!
O stella maris, Maria,
Virgo mater deifica!

O holy Lady of the world, illustrious Queen of heaven! O Mary, star of the sea, Virgin Mother after God's own heart!

Emerge, dulcis filia,
Nitesce jam virguncula,

Come forth, thou maiden sweet; grow verdant, thou

Florem latura nobilem,
Christum Deum et hominem.

Natalis tui annua
En colimus solemnia,
Quo stirpe electissima
Mundo fulsisti genita.

Per te sumus, terrigenæ
Simulque jam cœligenæ,
Pacati pace nobili
More inestimabili.

Hinc Trinitati gloria
Sit semper ac victoria,
In unitate solida,
Per sæculorum sæcula.
Amen.

tender little branch; for thou wilt bear the noble flower, Christ, both God and man.

Lo! we are celebrating the annual solemnity of thy birth, the day whereon, sprung from a most choice root, thou didst begin to shine upon our earth.

We who are earth-born, yet now are citizens of heaven too, have been through thee, in wondrous wise, set at peace by an honourable treaty.

Glory then and victory be ever to the Trinity, in undivided Unity, through everlasting ages.
Amen.

September 13

SIXTH DAY WITHIN THE OCTAVE OF THE NATIVITY

How beautiful are thy first steps, O prince's daughter! Our eyes are never weary of contemplating in thee the marvel of harmonious sweetness united to the strength of an army.[1] Blessed child, continue to grow in grace; may thy course be prosperous; may thy royalty be strengthened and established. But the Church will not wait till thou be grown up, to sing to thee her beautiful antiphon: 'Rejoice O Virgin Mary; thou alone hast destroyed all heresies throughout the world.'[2]

Heresy, satan's denial of what God affirms by His

[1] Cant. vii. 1, 2. [2] First antiphon of the third nocturn of the feast.

Christ, this is the great struggle, or rather the only one, which sums up history. God having created the world for the sole purpose of uniting it to Himself by His Word made Flesh; the enemy of God and of the world, in order to break the bond of this mysterious love, attacks by turns the Divinity and the Humanity of Christ the Mediator. But all his lies are in vain: Jesus is Man, for He is born of a Mother, like every one of us; He is God, for He alone is born of a Virgin. The Man-God, who, according to Simeon's prophecy, is a sign of contradiction to the sons of perdition, has Himself a sign, for unprejudiced eyes, viz: a Virgin-Mother: 'The Lord Himself,' said the prophet, 'shall give you a sign. Behold a Virgin shall conceive and bear a Son and His name shall be called Emmanuel:[1] God with us.'

In the second of the celebrated conferences held with Manes in 277 by the holy bishop Archelaus, the heresiarch having denied that Christ was born of Mary, Archelaus replied: 'If such be the case, if He was not born, then obviously He did not suffer, for to suffer is impossible to one not born. If He did not suffer, no mention can be made of the cross; do away with the cross, and Jesus cannot have risen from the dead. But if Jesus be not risen, no one else can rise again; and if there is no resurrection, there can be no judgment. In that case there is no use in keeping the commandments of God: Let us eat and drink, for to-morrow we shall die.[2] Such is the corollary to thy argument. Confess, on the other hand, that our Lord was born of Mary, and thence will follow the passion, the resurrection, and the judgment; then the whole of Scripture is saved. No, this is no vain question; for, as the whole Law and the Prophets are contained in the two precepts

[1] Isaias. vii. 14 [2] 1 Cor. xv. 32.

of charity, so all our hope depends on the motherhood of the blessed Virgin.'[1]

The Church of Milan, which celebrates the most holy name of Mary on September 11, sings on that day the following beautiful Preface, so perfectly in harmony with the sentiments inspired by this bright octave.

PREFACE

Vere quia dignum tibi gratias agere, æterne Deus. Qui beatissimam Mariam virginem Unigeniti tui genitricem esse voluisti: quoniam nec alia Deum mater decebat, quam virgo; nec virginem alius filius, quam Deus. Sicut autem divinæ Majestati tuæ in nomine Jesu omne genu flectitur cœlestium, terrestium et infernorum; sic audito Mariæ nomine, inclinantes se cœli, terra procumbens, trepidantes inferi tuam in Virgine Matre adorandam omnipotentiam confitentur. Et ideo cum angelis.

It is truly meet to give thee thanks, O eternal God. Who didst will that the most blessed Virgin Mary should be the Mother of thy only-begotten Son: for it was not fitting that God's Mother should be other than a Virgin, nor that a virgin's Son should be other than God. As, at the name of Jesus, every knee in heaven, on earth, and in hell, bends before thy divine Majesty; so, on hearing the name of Mary, the heavens bow down, earth prostrates, hell trembles, confessing thine adorable omnipotence in the Virgin-Mother. And therefore with the angels.

On the day of the Nativity itself, the Preface in the Ambrosian rite is as follows:

PREFACE

Vere quia dignum tibi gratias agere, æterne Deus. Recensemus enim præclarissimæ Nativitatis diem,

It is truly meet to give thee thanks, O eternal God. For we are celebrating the day of a most illustrious birth, when

[1] *Acta disputationis Archelai*, xlix.

quo gloriosissima Dei Genitrix, intemerata Virgo Maria, stella corusca et admirabilis, mundo effulsit. Quæ nobis perennis vitæ januam quam Eva in paradiso clauserat, reseravit: nosque de tenebris ad lucis antiquæ gaudia revocavit. Per eumdem.

the most glorious Mother of God, the spotless Virgin Mary, the bright and wonderful star, shone upon the world. It is she who has opened to us again the gate of everlasting life, which Eve had closed in paradise: and has brought us back from darkness to the joys of the ancient light. Through the same Jesus Christ.

September 14

THE EXALTATION OF THE HOLY CROSS

'Through thee the precious cross is honoured and worshipped throughout the world.'[1] Thus did Saint Cyril of Alexandria apostrophize our Lady on the morrow of that great day, which saw her divine maternity vindicated at Ephesus. Eternal Wisdom has willed that the octave of Mary's birth should be honoured by the celebration of this feast of the triumph of the holy cross. The cross indeed is the standard of God's armies, whereof Mary is the Queen; it is by the cross that she crushes the serpent's head, and wins so many victories over error, and over the enemies of the Christian name.

'By this sign thou shalt conquer.' Satan had been suffered to try his strength against the Church by persecution and tortures; but his time was drawing

[1] Cyrill. Alex. Hom. iv. *Ephesi habita.*

to an end. By the edict of Sardica, which emancipated the Christians, Galerius, when about to die, acknowledged the powerlessness of hell. Now was the time for Christ to take the offensive, and for His cross to prevail. Towards the close of the year 311, a Roman army lay at the foot of the Alps, preparing to pass from Gaul into Italy. Constantine, its commander, thought only of revenging himself for an injury received from Maxentius, his political rival; but his soldiers, as unsuspecting as their chief, already belonged henceforward to the Lord of hosts. The Son of the Most High, having become, as Son of Mary, king of this world, was about to reveal Himself to His first lieutenant, and, at the same time, to discover to His first army the standard that was to go before it. Above the legions, in a cloudless sky, the cross, proscribed for three long centuries, suddenly shone forth; all eyes beheld it, making the western sun, as it were, its footstool, and surrounded with these words in characters of fire: IN HOC VINCE: *by this be thou conqueror!* A few months later, October 27, 312, all the idols of Rome stood aghast to behold, approaching along the Flaminian Way, beyond the bridge Milvius, the Labarum with its sacred monogram, now become the standard of the imperial armies. On the morrow was fought the decisive battle, which opened the gates of the eternal city to Christ, the only God, the everlasting King.

'Hail, O cross, formidable to all enemies, bulwark of the Church, strength of princes; hail in thy triumph! The sacred Wood still lay hidden in the earth, yet it appeared in the heavens announcing victory; and an emperor, become Christian, raised it up from the bowels of the earth.'[1] Thus sang the Greek Church yesterday, in preparation for the joys

[1] *Ap. Græc. Menæ. in profesto Exaltationis.*

of to-day; for the east, which has not our peculiar feast of May 3, celebrates on this one solemnity both the overthrow of idolatry by the sign of salvation revealed to Constantine and his army, and the discovery of the holy cross a few years later in the cistern of Golgotha.

But another celebration, the memory of which is fixed by the Menology on September 13, was added in the year 335 to the happy recollections of this day; namely, the dedication of the basilicas raised by Constantine on Mount Calvary and over the holy sepulchre, after the precious discoveries made by his mother St. Helena. In the very same century that witnessed all these events, a pious pilgrim, thought to be St. Silvia, sister of Rufinus the minister of Theodosius and Arcadius, attested that the anniversary of this dedication was celebrated with the same solemnity as Easter and the Epiphany. There was an immense concourse of bishops, clerics, monks, and seculars of both sexes, from every province; and the reason, she says, is that the 'cross was found on this day'; which motive had led to the choice of the same day for the primitive consecration, so that the two joys might be united into one.

Through not being aware of the nearness of the dedication of the Anastasia, or church of the Resurrection, to the feast of the holy cross, many have misunderstood the discourse pronounced on this feast by Sophronius the holy patriarch of Jerusalem. 'It is the feast of the cross; who would not exult? It is the triumph of the Resurrection; who would not be full of joy? Formerly, the cross led to the Resurrection; now it is the Resurrection that introduces us to the cross. Resurrection and cross: trophies of our salvation!'[1] And the pontiff then developed the

[1] Sophron. *in exaltat. venerandæ crucis.*

instructions resulting from this connexion.

It appears to have been about the same time that the west also began to unite in a certain manner these two great mysteries; leaving to September 14 the other memories of the holy cross, the Latin Churches introduced into Paschal Time a special feast of the finding of the Wood of redemption. In compensation, the present solemnity acquired a new lustre to its character of triumph by the contemporaneous events which, as we shall see, form the principal subject of the historical legend in the Roman liturgy.

A century earlier, St. Benedict had appointed this day for the commencement of the period of penance known as the monastic Lent,[1] which continues till the opening of Lent proper, when the whole Christian army joins the ranks of the cloister in the campaign of fasting and abstinence. 'The cross,' says St. Sophronius, 'is brought before our minds; who will not crucify himself? The true worshipper of the sacred Wood is he who carries out his worship in his deeds.'[2]

The following is the legend we have already alluded to.

Chosroas Persarum rex, extremis Phocæ imperii temporibus, Ægypto et Africa occupata, ac Jerosolyma capta, multisque ibi cæsis Christianorum millibus, Christi Domini crucem, quam Helena in monte Calvariæ collocarat, in Persidem abstulit. Itaque Heraclius, qui Phocæ succes-

About the end of the reign of the emperor Phocas, Chosroes king of the Persians invaded Egypt and Africa. He then took possession of Jerusalem; and after massacring there many thousand Christians, he carried away into Persia the cross of our Lord Jesus Christ, which Helena had placed upon Mount Cal-

[1] *S. P. Benedicti Reg. xli.*

[2] Sophron. *ubi supra.*

serat, multis belli incommodis et calamitatibus affectus, pacem petebat, quam a Chosroa victoriis insolente ne iniquis quidem conditionibus impetrare poterat. Quare in summo discrimine se assiduis jejuniis et orationibus exercens, opem a Deo vehementer implorabat: cujus monitu exercitu comparato, signa cum hoste contulit, ac tres duces Chosroæ cum tribus exercitibus superavit.

Quibus cladibus fractus Chosroas, in fuga, qua trajicere Tigrim parabat, Medarsen filium socium regni designat. Sed eam contumeliam cum Siroes Chosroæ major natu filius ferret atrociter, patri simul ac fratri necem machinatur: quam paulo post utrique ex fuga retracto attulit, regnumque ab Heraclio impetravit, quibusdam acceptis conditionibus, quarum ex prima fuit, ut crucem Christi Domini restitueret. Ergo crux, quatuordecim annis postquam venerat in potestatem Persarum, recepta est: quam rediens Jerosolymam Heraclius solemni celebritate suis humeris retulit in eum montem, quo eam Salvator

vary. Phocas was succeeded in the empire by Heraclius; who, after enduring many losses and misfortunes in the course of the war, sued for peace, but was unable to obtain it even upon disadvantageous terms, so elated was Chosroes by his victories. In this perilous situation he applied himself to prayer and fasting, and earnestly implored God's assistance. Then, admonished from heaven, he raised an army, marched against the enemy, and defeated three of Chosroes' generals with their armies.

Subdued by these disasters Chosroes took to flight; and, when about to cross the river Tigris, named his son Medarses his associate in the kingdom. But his eldest son Siroes, bitterly resenting this insult, plotted the murder of his father and brother. He soon afterwards overtook them in flight, and put them both to death. Siroes then had himself recognized as king by Heraclius, on certain conditions, the first of which was to restore the cross of our Lord. Thus, fourteen years after it had fallen into the hands of the Persians, the cross was recovered; and on his return to Jerusalem, Heraclius, with great pomp, bore it back on his own shoulders to the moun-

tulerat.

Quod factum illustri miraculo commendatum est. Nam Heraclius, ut erat auro et gemmis ornatus, insistere coactus est in porta, quæ ad Calvariæ montem ducebat. Quo enim magis progredi conabatur, eo magis retineri videbatur. Cumque ea re et ipse Heraclius, et reliqui omnes obstupescerent: Zacharias, Jerosolymorum antistes, Vide, inquit, imperator, ne isto triumphali ornatu, in cruce ferenda parum Jesu Christi paupertatem et humilitatem imitere. Tum Heraclius abjecto amplissimo vestitu, detractisque calceis, ac plebeio amictu indutus, reliquum viæ facile confecit, et in eodem Calvariæ loco crucem statuit, unde fuerat a Persis asportata. Itaque Exaltationis sanctæ crucis solemnitas, quæ hac die quotannis celebrabatur, illustrior haberi cœpit ob ejus rei memoriam, quod ibidem fuerit reposita ab Heraclio, ubi Salvatori primum fuerat constituta.

tain whither our Saviour had carried it.

This event was signalized by a remarkable miracle. Heraclius, attired as he was in robes adorned with gold and precious stones was forced to stand still at the gate which led to Mount Calvary. The more he endeavoured to advance, the more he seemed fixed to the spot. Heraclius himself and all the people were astounded; but Zacharias, the bishop of Jerusalem, said: Consider, O emperor, how little thou imitatest the poverty and humility of Jesus Christ, by carrying the cross clad in triumphal robes. Heraclius thereupon laid aside his magnificent apparel, and barefoot, clothed in mean attire, he easily completed the rest of the way, and replaced the cross in the same place on Mount Calvary, whence it had been carried off by the Persians. From this event, the feast of the Exaltation of the holy cross, which was celebrated yearly on this day, gained fresh lustre, in memory of the cross being replaced by Heraclius on the spot where it had first been set up for our Saviour.

The victory thus chronicled in the sacred books of the Church, was not, O cross, thy last triumph; nor were the Persians thy latest enemies. At the very time of the defeat of these fire-worshippers, the

prince of darkness was raising up a new standard, the crescent. By the permission of God, whose ensign thou art, and who, having come on earth to struggle like us, flees not before any foe, Islam also was about to try its strength against thee: a two-fold power, the sword and the seduction of the passions. But here again, alike in the secret combats between the soul and satan, as in the great battles recorded in history, the final success was due to the weakness and folly of Calvary.

Thou, O cross, wert the rallying-standard of all Europe in those sacred expeditions which borrowed from thee their beautiful title of crusades, and which exalted the Christian name in the east. While on the one hand thou wert thus warding off degradation and ruin, on the other thou wert preparing the conquest of new continents; so that it is by thee that our west remains at the head of nations. Through thee, the warriors in those glorious campaigns are inscribed on the first pages of the golden book of nobility. And now the new orders of chivalry, which claim to hold among their ranks the *élite* of the human race, look upon thee as the highest mark of merit and honour. It is the continuation of to-day's mystery, the exaltation, even in our times of decadence, of the holy cross, which in past ages was the standard of the legions, and glittered on the diadems of emperors and kings.

It is true, men have appeared in France, who have made it their aim to overthrow the sacred sign, wheresoever our fathers had honoured it. This invasion of the servants of Pilate into the country of the crusaders was inexplicable, until it was discovered that they were in Jewish pay. These, as St. Leo says of the Jews in to-day's Office, see in the instrument

of salvation nothing but their own crime;[1] and their guilty conscience makes them hire, to pull down the holy cross, the very men whom they formerly paid to set it up. The coalition of such enemies is but one more homage to thee! O adorable cross, our glory and our love here on earth, save us on the day when thou shalt appear in the heavens, when the Son of Man, seated in His majesty, is to judge the world!

September 15

THE OCTAVE DAY OF THE NATIVITY

'Praise and glory be to thee, O holy Trinity, who hast brought us all to this day's solemnity. Praise be to thee also, O holy Mother of God, sceptre of the orthodox faith: through thee the cross triumphs, and man is called back to heaven; through thee the idols are overthrown, and the nations are brought to repentance.'[2] Such words as these, which the Church borrows from her doctors to close the bright octave, were doubtless sung in prophecy by the angels around the new-born babe Mary. And such, in the light of the ages since elapsed, must needs be our answer to the question so often repeated at the cradle side: What shall this child be?

The doctrine lately laid down so magisterially by the infallible successor of St. Peter, is this: Since the days of her mortal life, when Mary was, even in this

[1] Homily of the 3rd nocturn *ex Leon. Serm.* viii. *de Passione.*

[2] Lessons of the 2nd nocturn, *ex Cyrill. Alex. Hom.* iv. *Ephesi.*

world, truly the Mother of the Church, the Queen of the apostles and their mistress with regard to the divine oracles; but especially since she has received in heaven an almost infinite power for dispensing the fruits of redemption: the mighty helper of the Christian people, the restorer of the world, has not ceased to prove herself the impregnable rampart of the Church, the solid foundation of the faith, the fountain springing from God, whence the rivers of divine Wisdom pour out their pure waters, sweeping away heresy from all places.[1]

May so glorious a past give us confidence for the future. 'It is by Mary,' says the blessed Grignon de Montfort, 'that the salvation of the world has begun, and it is by Mary that it must be consummated. Being the way by which Jesus Christ came to us the first time, she will also be the way by which He will come the second time, though not in the same manner. Mary must shine forth more than ever in mercy, in might and in grace, in these latter times: in mercy, to bring back and lovingly receive the poor strayed sinners who shall be converted and shall return to the Catholic Church; in might, against the enemies of God, idolaters, schismatics, Mahometans, Jews, and souls hardened in impiety, who shall rise in terrible revolt against God, to seduce all those who shall be contrary to them, and make them fall by promises and threats; and finally, she must shine forth in grace, in order to animate and sustain the valiant soldiers and faithful servants of Jesus Christ, who shall do battle for His interests. Mary must be terrible as an army ranged in battle, principally in these latter times. It is principally of these last and cruel persecutions of the devil, which shall go

[1] Leo xiii. Encycl. *Adjutricem populi Christiani*, Sept. 5, 1895.

on increasing daily till the reign of Antichrist, that we ought to understand that first and celebrated prediction and curse of God, pronounced in the terrestrial paradise against the serpent: *I will put enmities between thee and the woman, and thy seed and her seed.*

God has never made or formed but one enmity; but it is an irreconcilable one: it is between Mary, His worthy Mother, and the devil; between the children and servants of the blessed Virgin and the children and instruments of Lucifer. Satan fears Mary not only more than all angels and men, but in some sense more than God Himself. It is not that the anger, the hatred, and the power of God are not infinitely greater than those of the blessed Virgin, for the perfections of Mary are limited; but it is because satan, being proud, suffers infinitely more from being beaten and punished by a little and humble handmaid of God, and her humility humbles him more than the divine power. The devils fear one of her sighs for a soul more than the prayers of all the saints, and one of her menaces against them more than all other torments.'[1]

A holy priest named Nicomedes is honoured to-day. The virgin martyr St. Felicula, whose body he had buried, obtained for him in return the palm of martyrdom. Let us, together with the Church, implore his protection.

PRAYER

Adesto, Domine, populo tuo: ut beati Nicomedis martyris tui merita præclara	Attend to thy people, O Lord, that having recourse to the splendid merits of blessed

[1] Treatise on the true devotion to the blessed Virgin. Translated by Father Faber.

suscipiens, ad impetrandam misericordiam tuam semper ejus patrociniis adjuvetur. Per Dominum.

Nicomedes, thy martyr, they may ever be assisted by his patronage for obtaining thy mercy. Through &c.

Let us sing to Mary on her birthday feast this graceful sequence of the fourteenth century.

SEQUENCE

Nativitas Mariæ Virginis
Quæ nos lavit a labe criminis
Celebratur hodie,
Dies est lætitiæ:
De radice Jesse propaginis
Hanc eduxit Sol veri luminis
Manu Sapientiæ,
Templum suæ gratiæ.
Stella nova noviter oritur
Cujus ortu mors nostra moritur,
Evæ lapsus jam restituitur
In Maria:
Ut aurora surgens progreditur,
Sicut luna pulchra describitur,
Super cunctas ut sol eligitur
Virgo pia.
Virgo Mater et virgo unica,
Virga fumi sed aromatica,
In te cœli mundique fabrica
Gloriatur:
Te signarunt ora prophetica,
Tibi canit Salomon cantica
Canticorum, te vox angelica
Protestatur.

Verbum Patris processu temporis,

The Nativity of the Virgin Mary, who cleansed us from the stain of our crimes, is celebrated to-day: it a day of joy! This is the branch produced from the root of Jesse by the Sun of true light; she is the handiwork of Wisdom, the temple of divine grace.

A new star newly rises, at whose rising our death dies; the fall of Eve is now repaired in Mary. The gentle Virgin comes forth as the rising aurora; appearing beautiful as the moon, chosen above all maidens as the sun outshines the stars.

Virgin-Mother and Virgin without peer, pillar of smoke of aromatical spices, both heaven and earth are justly proud of thee. Thee did the ancient seers prophesy; to thee sang Solomon his Song of songs; the angel's voice thy greatness did proclaim.

In course of time, the heavenly Father's Word, in thy

Intra tui secretum corporis,
In te totum et totum deforis
Simul fuit:
Fructus virens arentis arboris,
Christus, gigas immensi roboris,
Nos a nexu funesti pignoris
Eripuit.
Condoluit humano generi
Virginalis filius uteri,
Accingantur senes et pueri
Ad laudem Virginis:
Qui poterat de nobis conqueri
Pro peccato parentum veteri,
Mediator voluit fieri
Dei et hominis.

chaste body took up his abode, at once wholly within, wholly without. Christ, the fair fruit of an unwatered tree, the giant of immeasurable strength, has freed us from the bond of the fatal pledge.

The Son of a Virgin Mother has taken pity on the human race: then let old men and children be prompt to praise the Virgin. He who might well have spoken against us for that ancient sin of our first parents, chose to become the mediator between God and man.

O Maria, dulce commercium
Intra tuum celasti gremium,
Quo salutis reis remedium
Indulgetur:
O vera spes et verum gaudium,
Fac post vitæ præsentis stadium,
Ut optatum in cœlis bravium
Nobis detur. Amen.

How sweet, O Mary, was the secret commerce carried on within thy bosom, whereby the remedy of salvation was mercifully given to the guilty! O our true joy and most assured hope, grant that, after the course of this present life, we may obtain in heaven the reward we so desire. Amen.

THIRD SUNDAY OF SEPTEMBER

FEAST OF THE SEVEN DOLOURS OF THE BLESSED VIRGIN MARY

'O ALL ye that pass by the way, attend, and see if there be any sorrow like to my sorrow!'[1] Is this, then, the first cry of that sweet babe, whose coming brought such pure joy to our earth? Is the standard of suffering to be so soon unfurled over the cradle of such lovely innocence? Yet the heart of mother Church has not deceived her; this feast, coming at such a time, is ever the answer to that question of the expectant human race: What shall this child be?

The Saviour to come is not only the reason of Mary's existence, He is also her exemplar in all things. It is as His Mother that the blessed Virgin came, and therefore as the 'Mother of sorrows'; for the God, whose future birth was the very cause of her own birth, is to be in this world 'a Man of sorrows and acquainted with infirmity.'[2] 'To whom shall I compare thee?' sings the prophet of lamentations: 'O Virgin . . . great as the sea is thy destruction.'[3] On the mountain of the sacrifice, as Mother she gave her Son, as bride she offered herself together with Him; by her sufferings both as bride and as Mother, she was the co-redemptress of the human race. This teaching and these recollections were deeply engraved on our hearts on that other feast of our Lady's dolours which immediately preceded Holy Week.

[1] Lam. i. 12. [2] Isaias, liii. 3. [3] Lam. ii. 13.

Christ dieth now no more: and our Lady' sufferings are over. Nevertheless the Passion of Christ is continued in His elect, in His Church, against which hell vents the rage it cannot exercise against Himself. To this Passion of Christ's mystical body, of which she is also Mother, Mary still contributes her *compassion;* how often have her venerated images attested the fact, by miraculously shedding tears! This explains the Church's departure from liturgical custom, by celebrating two feasts, in different seasons, under one same title.

On perusing the register of the apostolic decrees concerning sacred rites, the reader is astonished to find a long and unusual interruption lasting from March 20, 1809 to September 18, 1814, at which latter date is entered the decree instituting on this present Sunday a second Commemoration of our Lady's Dolours.[1] 1809-1814, five sorrowful years, during which the government of Christendom was suspended; years of blood which beheld the Man-God agonizing once more in the person of His captive Vicar. But the Mother of sorrows was still standing beneath the cross, offering to God the Church's sufferings; and when the trial was over, Pius VII, knowing well whence the mercy had come, dedicated this day to Mary as a fresh memorial of the day of Calvary.

Even in the seventeenth century, the Servites had the privilege of possessing this second feast, which they celebrated as a double of the second class, with a vigil and an octave. It is from them that the Church has borrowed the Office and Mass. This honour and privilege was due to the Order established by our Lady to honour her sufferings and to spread devotion to them. Philip Benizi, heir to the seven

[1] Gardellini, *Decreta authentica Congr. Sacr. Rit.*

holy Founders, propagated the flame kindled by them on the heights of Monte Senario; thanks to the zeal of his sons and successors, the devotion to the Seven Dolours of the blessed Virgin Mary, once their family property, is now the treasure of the whole world.

The prophecy of the aged Simeon, the flight into Egypt, the loss of the divine Child in Jerusalem, the carrying of the cross, the Crucifixion, the taking down from the cross, and the burial of Jesus: these are the seven mysteries into which are grouped the well-nigh infinite sufferings which made our Lady the Queen of martyrs, the first and loveliest rose in the garden of the Spouse. Let us take to heart the recommendation from the Book of Tobias which the Church reads during this week in the Office of the time: Thou shalt honour thy mother: for thou must be mindful what and how great perils she suffered in giving thee birth.[1]

MASS

The daily Sacrifice, though surrounded with all the pomps of the liturgy, is substantially the same as that of Calvary. But the only assistants at the foot of the cross were, as our Introit points out, one man, and a few women weeping around the Mother of sorrows. The Gospel will repeat this Introit, and even its verse which, contrary to custom, is not taken from the Psalms.

INTROIT

Stabant juxta crucem Jesu Mater ejus, et soror Matris ejus Maria Cleophæ, et Salome, et Maria Magdalene.	There stood by the cross of Jesus his Mother, and his Mother's sister Mary of Cleophas, and Salome, and Mary Magdalene.

[1] Tobias, iv. 3, 14.

℣. Mulier, ecce filius tuus, dixit Jesus: ad discipulum autem: Ecce mater tua. Gloria Patri. Stabant.

℣. Woman, behold thy son, said Jesus; to the disciple however, Behold thy mother. Glory be. There stood.

The honouring of our Lady's Dolours does not distract our thoughts from the one Victim of salvation. On the contrary, its immediate result, as the Collect shows, is to cause the Passion of our Saviour to bear fruit in our souls.

COLLECT

Deus, in cujus passione, secundum Simeonis prophetiam, dulcissimam animam gloriosæ Virginis et Matris Mariæ doloris gladius pertransivit: concede propitius; ut qui dolores ejus venerando recolimus, passionis tuæ effectum felicem consequamur. Qui vivis.

O God, in whose Passion, according to the prophecy of Simeon, a sword of sorrow pierced the most sweet soul of the glorious Mary, Mother and Virgin: grant in thy mercy, that we who call to mind her sorrows with veneration, may obtain the happy effect of thy Passion. Who livest &c.

Then is added the Collect of the occurring Sunday.

EPISTLE

Lectio libri Judith.

Cap. xiii.

Benedixit te Dominus in virtute sua, quia per te ad nihilum redegit inimicos nostros. Benedicta es tu, filia, a Domino Deo excelso, præ omnibus mulieribus super terram. Benedictus Dominus, qui creavit cœlum et terram: quia hodie nomen tuum ita magnificavit,

Lesson from the Book of Judith.

Ch. xiii.

The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God above all women upon the earth. Blessed be the Lord who made heaven and earth, because he hath so magnified thy name this day, that

ut non recedat laus tua de ore hominum, qui memores fuerint virtutis Domini in æternum, pro quibus non pepercisti animæ tuæ propter angustias, et tribulationem generis tui, sed subvenisti ruinæ ante conspectum Dei nostri.

thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

Oh the greatness of our Judith among all creatures! 'God,' says the pious and profound Father Faber, 'vouchsafed to select the very things about Him which are most incommunicable, and in a most mysteriously real way communicate them to her. See how He had already mixed her up with the eternal designs of creation, making her almost a partial cause and partial model of it. Our Lady's co-operation in the redemption of the world gives us a fresh view of her magnificence. Neither the Immaculate Conception nor the Assumption will give us a higher idea of Mary's exaltation than the title of co-redemptress. Her dolours were not necessary for the redemption of the world, but in the counsels of God they were inseparable from it. They belong to the integrity of the divine plan. Are not Mary's mysteries Jesus' mysteries, and His mysteries hers? The truth appears to be, that all the mysteries of Jesus and Mary were in God's design as one mystery. Jesus Himself was Mary's sorrow, seven times repeated, aggravated sevenfold. During the hours of the Passion, the offering of Jesus and the offering of Mary were tied in one. They kept pace together; they were made of the same materials; they were perfumed with kindred fragrance; they were lighted with the same fire; they were offered with kindred dispositions. The two things were one simultaneous oblation, interwoven each moment

through the thickly crowded mysteries of that dread time, unto the eternal Father, out of two sinless hearts, that were the hearts of Son and Mother, for the sins of a guilty world which fell on them contrary to their merits, but according to their own free will.'[1]

Let us mingle our tears with Mary's, in union with the sufferings of the great Victim. In proportion as we do this during life we shall rejoice in heaven with the Son and the Mother; if our Lady is now, as we sing in the Alleluia verse, Queen of heaven and mistress of the world, is there one among all the elect who can recall sufferings comparable to hers?

After the Gradual follows the *Stabat Mater*, the touching *Complaint* attributed to the Franciscan, blessed Jacopone de Todi.

GRADUAL

Dolorosa et lacrymabilis es Virgo Maria, stans juxta crucem Domini Jesu Filii tui Redemptoris.

℣. Virgo Dei Genitrix, quem totus non capit orbis, hoc crucis fert supplicium, auctor vitæ factus homo.

Alleluia, alleluia.

℣. Stabat sancta Maria, cœli Regina, et mundi Domina, juxta crucem Domini nostri Jesu Christi dolorosa.

Thou art sorrowful and worthy of tears, O Virgin Mary, standing near the cross of the Lord Jesus, thy Son, our Redeemer.

℣. O Virgin Mother of God, he whom the whole world doth not contain, beareth this punishment of the cross, he the author of life being made man.

Alleluia, alleluia.

℣. Holy Mary, the Queen of heaven, and mistress of the world, stood by the cross of our Lord Jesus Christ, full of sadness.

SEQUENCE

Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

Near the cross, whilst on it hung her Son, the sorrowing Mother stood and wept.

[1] Faber. The Foot of the Cross, ix. 1, 2.

Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.
O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!
Quæ mœrebat, et dolebat,
Pia mater, dum videbat
Nati pœnas inclyti.
Quis est homo qui non
fleret,
Matrem Christi si videret
In tanto supplicio?
Quis non posset contri-
stari,
Christi Matrem contemplari
Dolentem cum Filio?
Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem Natum
Moriendo desolatum,
Dum emisit spiritum.
Eia, Mater, fons amoris,
Me sentire vim doloris
Fac ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

Juxta crucem tecum stare,

A sword pierced her soul,
that sighed, and mourned, and
grieved.
Oh! how sad, and how af-
flicted, was that blessed Mother
of an only Son!
The loving Mother sorrowed
and mourned at seeing her
divine Son suffer.
Who is there that would
not weep to see Jesus' Mother
in such suffering?

Who is there that could con-
template the Mother and the
Son in sorrow, and not join
his own with theirs?
Mary saw her Jesus tor-
mented and scourged for the
sins of his people.
She saw her sweet Child
abandoned by all, as he breathed
forth his soul and died.
Ah, Mother, fount of love,
make me feel the force of sor-
row; make me weep with thee!
Make this heart of mine
burn with the love of Jesus
my God, that so I may content
his heart.
Do this, O holy Mother!
deeply stamp the wounds of
the Crucified upon my heart.
Let me share with thee the
sufferings of thy Son, for it is
for me he graciously deigned to
be wounded and to suffer.
Make me lovingly weep with
thee: make me compassionate
with thee our crucified Jesus,
as long as life shall last.
This is my desire: to stand

Et me tibi sociare
In planctu desidero.
Virgo virginum præclara,
Mihi jam non sis amara:
Fac me tecum plangere.
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.
Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.

Flammis ne urar succensus,
Per te, Virgo, sim defensus,
In die judicii.
Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.
Amen.

nigh the cross with thee, and be a sharer in thy grief.

Peerless Virgin of virgins! be not displeased at my prayer: make me weep with thee.

Make me to carry the death of Jesus; make me a partner of his Passion, an adorer of his wounds.

Make me to be wounded with his wounds; make me to be inebriated with the cross and the Blood of thy Son.

And that I may not suffer the eternal flames, let me be defended by thee, O Virgin, on the day of judgment!

O Jesus! when my hour of death comes, let me, by thy Mother's aid, come to my crown of victory.

And when my body dies, oh! give to my soul the reward of heaven's glory.

Amen.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. xix.

In illo tempore: Stabant juxtá crucem Jesu Mater ejus, et soror Matris ejus Maria Cleophæ, et Maria Magdalene. Cum vidisset ergo Jesus Matrem, et discipulum stantem quem diligebat, dicit Matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora

Sequel of the holy Gospel according to John.

Ch. xix.

At that time, there stood by the cross of Jesus, his Mother, and his Mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore had seen his Mother and the disciple standing, whom he loved, he saith to his Mother, Woman, behold thy Son. After that he saith to the disciple, Behold thy Mother.

accepit eam discipulus in sua.	And from that hour the disciple took her to his own.

'Woman, behold thy son.—My God, My God, why hast Thou forsaken Me?' Such are the words of Jesus on the cross. Has He, then, no longer a Father in heaven, a Mother on earth? Oh! mystery of justice, and still more of love! God so loved the world as to give His only-begotten Son for it, so far as to lay upon Him, instead of upon sinful men, the curse our sins deserved; and our Lady too, in her sublime union with the Father, did not spare, but offered in like manner for us all, this same Son of her virginity. If on this head we belong to the eternal Father, we belong henceforth to Mary also; each has bought us at a great price: the exchange of an only Son for sons of adoption.

It is at the foot of the cross that our Lady truly became the Queen of mercy. At the foot of the altar, where the renewal of the great Sacrifice is preparing, let us commend ourselves to her omnipotent influence over the Heart of her divine Son.

OFFERTORY

Recordare, Virgo Mater Dei, dum steteris in conspectu Domini, ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis.	Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, that he may turn away his anger from us.

How many holy souls, in the course of ages, have come to keep faithful company with the Mother of sorrows! Their intercession united with Mary's is a strength to the Church; and we hope to obtain thereby the effect of the merits of our Saviour's death.

SECRET

Offerimus tibi preces et hostias, Domine Jesu Christe, humiliter supplicantes: ut, qui transfixionem dulcissimi spiritus beatæ Mariæ Matris tuæ precibus recensemus; suo, suorumque sub cruce sanctorum consortium, multiplicato piissimo interventu, meritis mortis tuæ, meritum cum beatis habeamus. Qui vivis.

We offer to thee prayers and sacrifices, O Lord Jesus Christ, humbly beseeching, that we who pray in remembrance of the transfixion of the most sweet soul of blessed Mary thy Mother, by the multiplied and pious intercession of her and her holy companions under the cross, may have a reward with the blessed, by the merits of thy death. Who livest.

A commemoration is then made of the Sunday.

The Preface is the same as on September 8, page 165, except that for '*in Nativitate*, on the Nativity,' is substituted '*in Transfixione*, on the Transfixion' of the blessed Mary ever Virgin.

So great, it has been said, was Mary's grief on Calvary, that, had it been divided among all creatures capable of suffering, it would have caused them all to die instantly.[1] It was our Lady's wonderful peace, maintained by perfect acquiescence and the total abandonment of her whole being to God, that alone was able to sustain in her the life which the Holy Ghost was preserving for the Church's sake. May our participation in the sacred mysteries give us that peace of God which passeth all understanding, and which keepeth minds and hearts in Christ Jesus!

COMMUNION

Felices sensus beatæ Mariæ Virginis, qui sine morte meruerunt martyrii palmam

Happy senses of the blessed Virgin Mary, which without dying deserved the palm of

[1] Bernardin. Sen. *Pro festivit. V. M. Sermo* xiii. *De exaltatione B. V. in gloria, art* II. *c.* 2.

sub cruce Domini.

martydom beneath the cross of our Lord.

As the Postcommunion points out, the loving memory of our Mother's sorrows will powerfully assist us to find all good things in the holy Sacrifice of the altar.

POSTCOMMUNION

Sacrificia, quæ sumpsimus, Domine Jesu Christe, transfixionem Matris tuæ et Virginis devote celebrantes, nobis impetrent apud clementiam tuam omnis boni salutaris effectum. Qui vivis.

O Lord Jesus Christ, may the sacrifices of which we have partaken, in the devout celebration of the transfixion of thy Virgin Mother, obtain for us of thy clemency the effect of every salutary good. Who livest &c.

The Postcommunion of the occurring Sunday is added, and the Gospel of the same is read at the end of the Mass instead of the usual passage from St. John.

VESPERS

The first and fifth antiphons of Vespers are taken from the Canticle of canticles, the three intermediate ones from Isaias, and that of the Magnificat from Job; the capitulum is from Jeremias.

1. ANT. Quo abiit dilectus tuus, o pulcherrima mulierum? quo declinavit dilectus tuus, et quæremus eum tecum?

1. ANT. Whither is thy beloved gone, O thou most beautiful among women? whither is thy beloved turned aside, and we will seek him with thee?

Ps. Dixit Dominus, page 38.

2. ANT. Recedite a me, amare fliebo, nolite incumbere, ut consolemini me.

2. ANT. Depart from me, I will weep bitterly: labour not to comfort me.

Ps. Laudate pueri, page 41.

3. ANT. Non est ei species, neque decor, et vidimus eum, et non erat adspectus.

3. ANT. There is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness.

Ps. Lætatus sum, page 152.

4. ANT. A planta pedis usque ad verticem capitis, non est in eo sanitas.

4. ANT. From the sole of the foot unto the top of the head, there is no soundness in him.

Ps. Nisi Dominus, page 153.

5. ANT. Fulcite me floribus, stipate me malis, quia amore langueo.

5. ANT. Stay me up with flowers, compass me about with apples, because I languish with love.

Ps. Lauda Jerusalem, page 154.

CAPITULUM

Thren. ii.

Cui comparabo te? vel cui assimilabo te filia Jerusalem? cui exæquabo te, et consolabor te virgo filia Sion? magna est velut mare contritio tua.

To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction.

HYMN

O quot undis lacrymarum,
Quo dolore volvitur,
Luctuosa de cruento
Dum, revulsum stipite,
Cernit ulnis incubantem
Virgo Mater Filium!

Oh! in what floods of tears,
in what an abyss of sorrow
is she whelmed, that Virgin
Mother, as mourning she beholds her Son taken down
from the blood-stained tree
and laid in her arms!

Os suave, mite pectus,
Et latus dulcissimum,
Dexteramque vulneratam,

That lovely mouth, that
gentle breast, that side most
sweet, that right hand all

Et sinistram sauciam,
Et rubras cruore plantas
Ægra tingit lacrymis.

Centiesque milliesque
Stringit arctis nexibus
Pectus illud, et lacertos,
Illa figit vulnera:
Sicque tota colliquescit
In doloris osculis.

Eia Mater, obsecramus
Per tuas has lacrymas,
Filiique triste funus,
Vulnerumque purpuram,
Hunc tui cordis dolorem
Conde nostris cordibus.

Esto Patri, Filioque,
Et coævo Flamini,
Esto summæ Trinitati
Sempiterna gloria,
Et perennis laus, honorque
Hoc, et omni sæculo.
Amen.

℣. Regina martyrum, ora pro nobis.
℟. Quæ juxta crucem Jesu constitisti.

pierced, and the left hand wounded too, those feet all rosy with his blood: the desolate Mother bathes them with her tears.

A hundred and a thousand times she locks in loving embrace that breast and those arms, and kisses their wounds; and thus she melts away in sorrowful caresses.

O Mother, we beseech thee, by these thy tears, by the cruel death of thy Son, and by his empurpled wounds, plant deep in our hearts this anguish of thine own.

To the Father and to the Son and to the coequal Spirit, to the most high Trinity, be everlasting glory, unending praise and honour, now and for evermore.
Amen.

℣. Pray for us, O Queen of martyrs.
℟. Who didst stand by the cross of Jesus.

ANTIPHON OF THE MAGNIFICAT

Oppressit mé dolor, et facies mea intumuit a fletu, et palpebræ meæ caligaverunt.

My sorrow hath oppressed me, my face is swollen with weeping, and my eyelids are dim.

The Prayer is the Collect of the Mass page 211.

Then is made a commemoration of the Sunday.

SAINT CORNELIUS POPE AND MARTYR
AND SAINT CYPRIAN BISHOP AND MARTYR

THERE is a peculiar beauty in the meeting of these two saints upon the sacred cycle. Cyprian, in a famous dispute,[1] was once opposed to the apostolic See: eternal Wisdom now offers him to the homage of the world, in company with one of the most illustrious successors of St. Peter.

Cornelius was, by birth, of the highest nobility; witness his tomb, lately discovered in the family crypt, surrounded by the most honorable names in the patrician ranks. The elevation of a descendant of the Scipios to the sovereign pontificate linked the past grandeurs of Rome to her future greatness. Decius, who 'would more easily have suffered a competitor in his empire than a bishop in Rome,'[2] had just issued the edict for the seventh general persecution. But the Cæsar bestowed upon the world's capital by a village of Pannonia, could not stay the destinies of the eternal city. Beside this bloodthirsty emperor, and others like him, whose fathers were known in the city only as slaves or conquered enemies, the true Roman, the descendant of the *Cornelii*, might be recognized by his native simplicity, by the calmness of his strength of soul, by the intrepid firmness belonging to his race, wherewith

[1] On the question of the validity of Baptism conferred by heretics.
[2] Cyprian. Epist. x. *ad Antonianum*, ix.

he first triumphed over the usurper, who was soon to surrender to the Goths on the borders of the Danube.[1] And yet, O holy Pontiff, thou art even greater by the humility which Cyprian, thy illustrious friend, admired in thee, and by that 'purity of thy virginal soul,' through which, according to him, thou didst become the elect of God and of His Christ.[2]

At thy side, how great is Cyprian himself! What a path of light is traced across the heavens of holy Church by this convert of the priest Cæcilius! In the generosity of his soul, when once conquered to Christ, he relinquished honours and riches, his family inheritance, and the glory acquired in the field of eloquence. All marvelled to see in him, as his historian says, the harvest gathered before the seed was sown.[3] By a justifiable exception, he became a pontiff while yet a neophyte. During the ten years of his episcopate, all men, not only in Carthage and Africa, but in the whole world, had their eyes fixed upon him; the pagans crying: Cyprian to the lions! the Christians awaiting but his word of command in order to obey. Those ten years represent one of the most troubled periods of history. In the empire, anarchy was rife; the frontiers were the scene of repeated invasions; pestilence was raging everywhere: in the Church, a long peace, which had lulled men's souls to sleep, was followed by the persecutions of Decius, Gallus, and Valerian. The first of these, suddenly bursting like a thunderstorm, caused the fall of many; which evil, in its turn, led to schisms, on account of the too great indulgence of some, and the excessive rigour of others, towards the lapsed.

Who, then, was to teach repentance to the fallen,[4] the truth to the heretics, unity to the schismatics,[5]

[1] Cyprian. Epist. x. *ad Antonianum*, viii. ix.
[2] *Ibid.* viii.
[3] Pontius Diac. *De vita et pass. Cypr.* ii.
[4] Cypr. *De lapsis.*
[5] *De unitate Ecclesiæ.*

and to the sons of God prayer and peace?[1] Who was to bring back the virgins to the rules of a holy life?[2] Who was to turn back against the Gentiles their blasphemous sophisms?[3] Under the sword of death, who would speak of future happiness, and bring consolation to souls?[4] Who would teach them mercy,[5] patience,[6] and the secret of changing the venom of envy into the sweetness of salvation?[7] Who would assist the martyrs to rise to the height of their divine vocation? Who would uphold the confessors under torture, in prison, in exile? Who would preserve the survivors of martyrdom from the dangers of their regained liberty?[8]

Cyprian, ever ready, seemed in his incomparable calmness to defy the powers of earth and of hell. Never had a flock a surer hand to defend it under a sudden attack, and to put to flight the wild boar of the forest. And how proud the shepherd was of the dignity of that Christian family, which God had entrusted to his guidance and protection! Love for the Church was, so to say, the distinguishing feature of the bishop of Carthage. In his immortal letters to his 'most brave and most happy brethren,' confessors of Christ, and the honour of the Church, he exclaims: 'Oh! truly blessed is our mother the Church, whom the divine condescension has so honoured, who is made illustrious in our days by the glorious blood of the triumphant martyrs; formerly white by the good works of our brethren, she is now adorned with purple from the veins of her heroes; among her flowers, neither roses nor lilies are wanting.'[9]

[1] *De oratione Dominica.* [2] *De habitu virginis.* [3] *Lib. ad Demetrianum* and *De idolorum vanitate.* [4] *De mortalitate.* [5] *De opere et eleemosynis.* [6] *De bono patientiæ.* [7] *De zelo et livore.* [8] *De exhortatione martyrii* and *Epistolæ ad confessores.* [9] Epist. viii. *Ad martyres et confessores.*

Unfortunately this very love, this legitimate, though falsely applied, jealousy for the noble bride of our Saviour, led Cyprian to err on the serious question of the validity of heretical baptism. 'The *only one*,' he said, 'alone possesses the keys, the power of the Spouse; we are defending her honour, when we repudiate the polluted water of the heretics.'[1] He was forgetting that although, through our Lord's merciful liberality, the most indispensable of the Sacraments does not lose its virtue when administered by a stranger, or even by an enemy of the Church, nevertheless it derives its fecundity, even then, from and through the bride; being valid only through union with what she herself does. How true it is, that neither holiness nor learning confers upon man that gift of infallibility, which was promised by our Lord to none but the successor of St. Peter. It was, perhaps, as a demonstration of this truth, that God suffered this passing cloud to darken so lofty an intellect as Cyprian's. The danger could not be serious, or the error lasting, in one whose ruling thought is expressed in these words: 'He that keeps not the unity of the Church, does he think to keep the faith? He that abandons the See of Peter whereon the Church is founded, can he flatter himself that he is still in the Church?'[2]

Great in his life, Cyprian was still greater in death. Valerian had given orders for the extermination of the principal clergy; and in Rome, Sixtus II, followed by Laurence, had led the way to martyrdom. Galerius Maximus, proconsul of Africa, was then holding his assizes at Utica, and commanded Thascius Cyprian to be brought before him. But the bishop would not allow 'the honour of his Church to be mutilated,' by dying at a distance from his episcopal

[1] *Epist. ad Jubaianum*, i. xi. [2] *De unitate Ecclesiæ*, iv.

city.[1] He therefore waited till the proconsul had returned to Carthage, and then delivered himself up by making a public entrance into the town.

In the house which served for a few hours as his prison, Cyprian, calm and unmoved, gathered his friends and family for the last time round his table. The Christians hastened from all parts to spend the night with their pastor and father. Thus, while he yet lived, they kept the first vigil of his future feast. When, in the morning, he was led before the proconsul, they offered him an arm-chair draped like a bishop's seat. It was indeed the beginning of an episcopal function, the pontiff's own peculiar office being to give his life for the Church, in union with the eternal High-Priest. The interrogatory was short, for there was no hope of shaking his constancy; and the judge pronounced sentence that Thascius Cyprian must die by the sword. On the way to the place of execution, the soldiers formed a guard of honour to the bishop, who advanced calmly, surrounded by his clergy as on days of solemnity. Deep emotion stirred the immense crowd of friends and enemies who had assembled to assist at the sacrifice. The hour had come. The pontiff prayed prostrate upon the ground; then rising, he ordered twenty-five gold pieces to be given to the executioner, and, taking off his tunic, handed it to the deacons. He himself tied the bandage over his eyes; a priest, assisted by a subdeacon, bound his hands; while the people spread linen cloths around him to receive his blood. Not until the bishop himself had given the word of command, did the trembling executioner lower his sword. In the evening, the faithful came with torches and with hymns to bury Cyprian. It was September 14, in the year 258.

[1] *Epist. ultima*, lxxxiii. *Ad clerum et plebem.*

Let us read first the lines consecrated by the holy liturgy to the Bishop of Rome.

Cornelius Romanus, Gallo et Volusiano imperatoribus pontificatum gerens, cum Lucina, femina sanctissima, corpora apostolorum Petri et Pauli e catacumbis in opportuniorem locum transtulit: ac Pauli corpus Lucina in suo prædio via Ostiensi, prope eum locum, ubi fuerat gladio percussus, collocavit: Cornelius principis apostolorum corpus non longe inde, ubi crucifixus fuerat, reposuit. Quod cum ad imperatores delatum esset, et Pontifice auctore multos fieri Christianos, mittitur is in exilium ad Centum cellas: ubi eum sanctus Cyprianus episcopus Carthaginensis per litteras est consolatus.

Cornelius, a Roman by birth, was sovereign Pontiff during the reign of the emperors Gallus and Volusianus. In concert with a holy lady named Lucina, he translated the bodies of St. Peter and St. Paul from the catacombs to a more honourable resting place. St. Paul's body was entombed by Lucina on an estate of hers on the Ostian Way, close to the spot where he had been beheaded; while Cornelius laid the body of the Prince of the apostles near the place of his crucifixion. When this became known to the emperors, and they were moreover informed that, by the advice of the Pontiff, many became Christians, Cornelius was exiled to Centumcellæ, where Cyprian, bishop of Carthage, wrote to him to console him.

Hoc autem christianæ caritatis officium cum frequens alter alteri persolveret, deteriorem in partem id accipientes imperatores, accersitum Romam Cornelium, tamquam de majestate reum plumbatis cædi, raptumque ad Martis simulacrum ei sacrificare jubent. Quam impietatem cum ille detestaretur, ei caput abscissum est decimo octavo calendas Octobris: cujus corpus beata Lucina clericis adjutoribus

The frequency of this Christian and charitable intercourse between the two saints gave great displeasure to the emperors; and accordingly, Cornelius was summoned to Rome, where, as if guilty of treason, he was beaten with scourges tipped with lead. He was next dragged before an image of Mars, and commanded to sacrifice to it; but indignantly refusing to commit such an act of impiety, he was beheaded on the eighteenth of the Calends

humavit in arenaria prædii sui prope cœmeterium Callisti. Vixit in pontificatu annos circiter duos.

of October. The blessed Lucina, aided by some clerics, buried his body in a sandpit on her estate, near to the cemetery of Callixtus. His pontificate lasted about two years.

The Church borrows from St. Jerome her eulogy on St. Cyprian.

Ex libro sancti Hieronymi Presbyteri de Scriptoribus ecclesiasticis.

Cyprianus Afer, primum gloriose rhetoricam docuit: exinde, suadente presbytero Cæcilio, a quo et cognomentum sortitus est, Christianus factus, omnem substantiam suam pauperibus erogavit. Ac post non multum temporis electus in presbyterum, etiam episcopus Carthaginensis constitutus est. Hujus ingenii superfluum est indicem texere, cum sole clariora sint ejus opera. Passus est sub Valeriano et Gallieno principibus, persecutione octava, eodem die quo Romæ Cornelius, sed non eodem anno.

From the book of St. Jerome, priest, on Ecclesiastical writers.

Cyprian was a native of Africa, and at first taught rhetoric there with great applause. The priest Cæcilius, from whom he adopted his surname, having persuaded him to become a Christian, he thereupon distributed all his goods among the poor. Not long afterwards, having been made priest, he was chosen bishop of Carthage. It would be useless to enlarge upon his genius, since his works outshine the sun. He suffered under the emperors Valerian and Gallienus, in the eighth persecution, on the same day as Cornelius was martyred at Rome, but not in the same year.

Holy Pontiffs, united now in glory as you once were by friendship and in martyrdom, preserve within us the fruit of your example and doctrine. Your life teaches us to despise honours and fortune for Christ's sake, and to give to the Church all our devotedness, of which the world is unworthy. May

this be understood by those countless descendants of noble races, who are led astray by a misguided society. May they learn from you gloriously to confound the impious conspiracy that seeks to exterminate them in shameful oblivion and enforced idleness. If their fathers deserved well of mankind, they themselves may now enter upon a higher career of usefulness, where decadence is unknown, and the fruit once produced is everlasting. Remind the lowly as well as the great in the city of God, that peace and war alike have flowers to crown the soldier of Christ: the white wreath of good works is offered to those who cannot aspire to the rosy diadem of martyrdom.[1]

Watch, O Cyprian over thy Church of Carthage, now at length renewing her youth. And do thou, O Cornelius, restore to Rome her glorious past. Put down the foreigner from her throne; for the mistress of the world must obey no ruler but the Vicar of the King of kings. May her speedy deliverance be the signal to her people for a complete renovation, which cannot now be far distant, unless the end of the world be approaching.

The fourth Œcumenical Council was held at Chalcedon in the church of St. Euphemia; beside the tomb of this holy virgin, the impious Eutyches was condemned, and the twofold nature of the God-Man was vindicated. The 'great martyr' seems to have shown a predilection for the study of sacred doctrine: the faculty of theology in Paris chose her for its special patroness, and the ancient Sorbonne treasured with singular veneration a notable portion of her blessed relics. Let us recommend ourselves to her

[1] Cypr. *Epist.* viii. *Ad martyres et confessores.*

prayers, and to those of the holy widow Lucy and the noble Geminian, whom the Church associates with her.

PRAYER

Præsta, Domine, precibus nostris cum exsultatione proventum: ut sanctorum martyrum Euphemiæ, Luciæ et Geminiani, quorum diem passionis annua devotione recolimus, etiam fidei constantiam subsequamur. Per Dominum.

Grant, O Lord, a joyful issue to our prayers, that we may imitate the constancy in faith of the holy martyrs Euphemia, Lucy, and Geminian, the day of whose sufferings we commemorate with annual devotion. Through.

September 17

THE STIGMATA OF SAINT FRANCIS

The great patriarch of Assisi will soon appear a second time in the holy liturgy, and we shall praise God for the marvels wrought in him by divine grace. The subject of to-day's feast, while a personal glory to St. Francis, is of greater importance for its mystical signification.

The Man-God still lives in the Church by the continual reproduction of His mysteries in this His bride, making her a faithful copy of Himself. In the thirteenth century, while the charity of the many had grown cold,[1] the divine fire burned with redoubled ardour in the hearts of a chosen few. It was the hour of the Church's passion; the beginning of that

[1] Collect of the feast.

series of social defections, with their train of denials, treasons, and derisions, which ended in the proscription we now witness. The cross had been exalted before the eyes of the world: the bride was now to be nailed thereto with her divine Spouse, after having stood with Him in the pretorium exposed to the insults and blows of the multitude.

Like an artist selecting a precious marble, the holy Spirit chose the flesh of the Assisian seraph as the medium for the expression of His divine thought. He thereby manifested to the world the special direction He intended to give to the sanctity of souls; He offered to heaven a first and complete model of the new work He was meditating, viz: the perfect union, upon the very cross, of the mystical body with its divine Head. Francis was the first to be chosen for this honour: but others were to follow; and henceforward, here and there through the world, the stigmata of our blessed Lord will ever be visible in the Church.

Let us read in this light the admirable history of the event, composed by the seraphic doctor in honour of his holy father St. Francis.

Fidelis revera famulus et minister Christi Franciscus, biennio antequam spiritum redderet cœlo, cum in loco excelso seorsum, qui mons Alverniæ dicitur, quadragenarium ad honorem Archangeli Michaelis jejunium inchoasset, supernæ contemplationis dulcedine abundantius solito superfusus, ac cœlestium desideriorum ardentiori flamma succensus, supernarum cœpit im-

Two years before the faithful servant and minister of Christ, Francis, gave up his spirit to God, he retired alone into a high place, which is called Mount Alvernia, and began a forty days' fast in honour of the Archangel St. Michael. The sweetness of heavenly contemplation was poured out on him more abundantly than usual, till, burning with the flame of celestial desires, he began to feel an

missionum cumulatius dona sentire. Dum igitur seraphicis desideriorum ardoribus sursum ageretur in Deum, et affectus compassiva teneritudine in eum transformaretur, cui ex caritate nimia crucifigi complacuit: quodam mane circa festum Exaltationis sanctæ crucis, in latere montis orans, vidit quasi speciem unius Seraphim sex alas tam fulgidas quam ignitas habentem de cœlorum sublimitate descendere: qui volatu celerrimo ad aeris locum viro Dei propinquum perveniens, non solum alatus, sed et crucifixus apparuit: manus quidem et pedes habens extensos, et cruci affixos, alas vero sic miro modo hinc inde dispositas, ut duas super caput erigeret, duas ad volandum extenderet, duabus vero reliquis totum corpus circumplectendo velaret. Hoc videns, vehementer obstupuit, mixtumque dolori gaudium mens ejus incurrit, dum et in gratioso ejus aspectu sibi tam mirabiliter quam familiariter apparentis excessivam quamdam concipiebat lætitiam, et dira conspecta crucis affixio ipsius animam compassivi doloris gladio pertransivit.

Intellexit quidem illo docente interius, qui et apparent increasing overflow of these divine favours. While the seraphic ardour of his desires thus raised him up to God, and the tenderness of his love and compassion was transforming him into Christ the crucified Victim of excessive love; one morning about the feast of the Exaltation of holy cross, as he was praying on the mountain-side, he saw what appeared to be a Seraph, with six shining and fiery wings, coming down from heaven. The vision flew swiftly through the air and approached the man of God, who then perceived that it was not only winged, but also crucified; for the hands and feet were stretched out and fastened to a cross; while the wings were arranged in a wondrous manner, two being raised above the head, two outstretched in flight, and the remaining two crossed over and veiling the whole body. As he gazed, Francis was much astonished, and his soul was filled with mingled joy and sorrow. The gracious aspect of him, who appeared in so wonderful and loving a manner, rejoiced him exceedingly, while the sight of his cruel crucifixion pierced his heart with a sword of sorrowing compassion.

He, who appeared outwardly to Francis, taught him in-

rebat exterius: quod licet passionis infirmitas cum immortalitate spiritus seraphici nullatenus conveniret, ideo tamen hujusmodi visio suis fuerat præsentata conspectibus; ut amicus ipse Christi prænosceret, se non per martyrium carnis, sed per incendium mentis totum in Christi Jesu crucifixi expressam similitudinem transformandum. Disparens itaque visio post arcanum ac familiare colloquium mentem ipsius seraphico interius inflammavit ardore; carnem vero Crucifixo conformi exterius insignivit effigie, tamquam si ad ignis liquefactivam virtutem præambulam sigillativa quædam esset impressio subsecuta. Statim namque in manibus et pedibus ejus apparere cœperunt signa clavorum, ipsorum capitibus in inferiori parte manuum et superiori pedum apparentibus, et eorum acuminibus exsistentibus ex adverso. Dextrum quoque latus quasi lancea transfixum rubra cicatrice obductum erat: quod sæpe sanguinem sacrum effundens, tunicam et femoralia respergebat.

wardly that, although weakness and suffering are incompatible with the immortal life of a seraph, yet this vision had been shown to him to the end that he, Christ's lover, might learn how his whole being was to be transformed into a living image of Christ crucified, not by martyrdom of the flesh, but by the burning ardour of his soul. After a mysterious and familiar colloquy, the vision disappeared, leaving the saint's mind burning with seraphic ardour, and his flesh impressed with an exact image of the Crucified, as though, after the melting power of that fire, it had next been stamped with a seal. For immediately the marks of nails began to appear in his hands and feet, their heads showing in the palms of his hands and the upper part of his feet, and their points visible on the other side. There was also a red scar on his right side, as if it had been wounded by a lance, and from which blood often flowed staining his tunic and underclothing.

Postquam igitur novus homo Franciscus novo et stupendo miraculo claruit, cum singulari privilegio retroactis sæculis non concesso insignitus apparuit, sacris

Francis, now a new man, honoured by this new and amazing miracle, and, by a hitherto unheard of privilege, adorned with the sacred stigmata, came down from the

videlicet stigmatibus decoratus, descendit de monte secum ferens Crucifixi effigiem, non in tabulis lapideis vel ligneis manu figuratam artificis, sed in carneis membris descriptam digito Dei vivi: quoniam sacramentum regis seraphicus vir abscondere bonum esse optime norat, secreti regalis conscius, signacula illa sacra pro viribus occultabat. Verum quia Dei est ad gloriam suam magna revelare, quæ facit Dominus ipse, qui signacula illa secrete impresserat, miracula quædam aperte per ipsa monstravit, ut illorum occulta et mira vis stigmatum, manifesta pateret claritate signorum. Porro rem admirabilem ac tantopere testatam, atque in pontificiis diplomatibus præcipuis laudibus et favoribus exaltatam, Benedictus Papa undecimus anniversaria solemnitate celebrari voluit: quam postea Paulus quintus Pontifex maximus, ut corda fidelium in Christi crucifixi accenderentur amorem, ad universam Ecclesiam propagavit.

mountain bearing with him the image of the Crucified, not carved in wood or stone by the hand of an artist, but engraved upon his flesh by the finger of the living God. The seraphic man well knew that it is good to hide the secret of the king; wherefore, having been thus admitted into his king's confidence, he strove, as far as in him lay, to conceal the sacred marks. But it belongs to God to reveal the great things which he himself has done; and hence, after impressing those signs upon Francis in secret, he publicly worked miracles by means of them, revealing the hidden and wondrous power of the stigmata by the signs wrought through them. Pope Benedict XI willed that this wonderful event, which is so well attested and in pontifical diplomas has been honoured with the greatest praises and favours, should be celebrated by a yearly solemnity. Afterwards, Pope Paul V, wishing the hearts of all the faithful to be enkindled with the love of Christ crucified, extended the feast to the whole Church.

Standard-bearer of Christ and of His Church, we would fain, with the apostle and with thee, glory in nothing save the cross of our Lord Jesus. We would fain bear in our souls the sacred stigmata, which adorned thy holy body. To him whose whole ambition is to return love for love, every suffering is

a gain, persecution has no terrors; for the effect of persecutions and sufferings is to assimilate him, together with his mother the Church, to Christ persecuted, scourged, and crucified.

It is with our whole hearts that we pray, with the Church: 'O Lord Jesus Christ, who, when the world was growing cold, didst renew the sacred marks of Thy Passion in the flesh of the most blessed Francis, to inflame our hearts with the fire of Thy love; mercifully grant, that by his merits and prayers we may always carry the cross, and bring forth worthy fruits of penance. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.'[1]

At Bingen, in the diocese of Mayence, Saint Hildegarde, virgin.[2] Let us salute the 'great prophetess of the new Testament.'[3] What St. Bernard's influence over his contemporaries was in the first half of the twelfth century, that in the second half was Hildegarde's, when the humble virgin became the oracle of popes and emperors, of princes and prelates. Multitudes from far and near flocked to Mount St. Rupert, where the doubts of ordinary life were solved, and the questions of doctors answered. At length, by God's command, Hildegarde went forth from her monastery to administer to all alike, monks, clerics, and laymen, the word of correction and salvation.

The Spirit indeed breatheth where He will.[4] To the massy pillars that support His royal palace, God preferred the poor little feather floating in the air, and blown about, at His pleasure, hither and thither

[1] Collect of the feast.
[2] Martyrology on this day.
[3] *Vita S. Gerlaci coæva.*
[4] St. John iii. 8.

in the light.[1] In spite of labours, sicknesses, and trials, the holy abbess lived to the advanced age of eighty-two, 'in the shadow of the living light.'[2] Her precious relics are now at Eibingen. The writings handed down to us from the pen of this illiterate virgin,[3] are a series of sublime visions, embracing the whole range of contemporary science, physical and theological, from the creation of the world to its final consummation. May Hildegarde deign to send us an interpreter of her works and an historian of her life such as they merit!

PRAYER

Deus, qui beatam Hildegardem virginem tuam, donis cœlestibus decorasti: tribue, quæsumus: ut ejus vestigiis et documentis insistentes, a præsentis hujus sæculi caligine ad lucem tuam delectabilem transire mereamur. Per Dominum.

O God, who didst adorn thy blessed virgin Hildegarde with heavenly gifts: grant, we beseech thee, that walking in her footsteps and according to her teachings, we may deserve to pass from the darkness of this world into thy lovely light. Through our Lord.

[1] Hildegard. *Epist. ad Eugenium Pontificem.* [2] Guibert. *Vita Hildegardis, iv.* [3] *Scivias; Lib. Vitæ meritorum; Lib. Divinorum operum; etc.*

SEPTEMBER 18

SAINT JOSEPH OF CUPERTINO

CONFESSOR

WHILE, in France, the rising spirit of Jansenism was driving God from the hearts of the people, a humble son of St. Francis, in southern Italy, was showing how easily love may span the distance between earth and heaven. 'And I, if I be lifted up from the earth, will draw all things to Myself,'[1] said our Lord; and time has proved it to be the most universal of His prophecies. On the feast of the holy cross, we witnessed its truth, even in the domain of social and political claims. We shall experience it in our very bodies on the great day, when we shall be taken up in the clouds to meet Christ, into the air.[2] But Joseph of Cupertino had experience of it without waiting for the resurrection: innumerable witnesses have borne testimony to his life of continual ecstasies, wherein he was frequently seen raised high in the air. And these facts took place in what men are pleased to call the noonday of history.

Let us read the account of him given by holy Church.

Josephus a Cupertino, oppido in Salentinis diœcesis Neritonensis, anno reparatæ salutis millesimo sexcentesimo tertio, piis ibidem parentibus ortus, Deique amore præventus, pueritiam

Joseph was born of pious parents at Cupertino, a town of the Salentines in the diocese of Nardo, in the year of salvation one thousand six hundred and three. Prevented with the love of God, he spent

[1] St. John xii. 32. .

[2] 1 Thess. iv. 16.

atque adolescentiam summa cum simplicitate morumque innocentia transegit. A diuturno molestoque morbo patientissime tolerato, Deiparæ Virginis ope liberatus, se totum pietatis operibus ac excolendis virtutibus dedit: utque Deo ad majora vocanti se intimius conjungeret, Ordini seraphico nomen dare constituit. Post varios eventus voti tandem compos factus, apud Minores Conventuales in cœnobio Cryptulæ, inter laicos primum ob litterarum imperitiam, deinde inter clericos divina dispositione connumeratus est. Sacerdotio post solemnia vota initiatus, perfectius sibi vitæ institutum proposuit. Quamobrem mundanis quibuscumque affectibus, terrenisque rebus pene ad vitam necessariis illico a se abdicatis, ciliciis, flagellis, catenis, omni demum asperitatum ac pœnarum genere corpus afflixit: spiritum vero sanctæ orationis altissimæque contemplationis assiduitate dulciter enutrivit. Hinc factum est, ut caritas Dei, quæ jam erat in ejus corde a prima ætate diffusa, miro planeque singulari modo in dies coruscaverit.

his boyhood and youth in the greatest simplicity and innocence. The Virgin Mother of God delivered him from a long and painful malady, which he had borne with the greatest patience; whereupon he devoted himself entirely to works of piety and the practice of virtue. But God called him to something higher; and in order to attain to closer union with him, Joseph determined to enter the Seraphic Order. After several trials he obtained his desire, and was admitted among the Minor Conventuals in the convent called Grotella, first as a lay-brother, on account of his lack of learning; but afterwards, God so disposing, he was raised to the rank of a cleric. After making his solemn vows he was ordained priest, and began a new life of greater perfection. Utterly renouncing all earthly affections and everything of this world almost to the very necessaries of life, he afflicted his body with hairshirts, chains, disciplines, and every kind of austerity and penance; while he assiduously nourished his spirit with the sweetness of holy prayer, and the highest contemplation. By this means, the love of God, which had been poured out in his heart from his childhood, daily increased in a most wonderful manner.

Eluxit præcipue ardentissima ejus caritas in extasibus ad Deum suavissimis, stupendisque raptibus, quibus frequenter afficiebatur. Mirum autem, quod alienato a sensibus animo statim ab extasi eum revocabat sola obedientia. Hanc quippe virtutem eximio studio prosequebatur, dicere solitus, se ab ea veluti cæcum circumduci, et mori potius velle quam non obedire. Paupertatem vero seraphici patriarchæ ita æmulatus est, ut morti proximus prælato suo asserere vere potuerit, se nihil habere, quod more religiosorum resignaret. Itaque mundo sibique mortuus, vitam Jesu manifestabat in carne sua, quæ dum in aliquibus ex turpitudine obscœnum flagitium sentiebat, prodigiosum de se efflabat odorem, indicium nitidissimæ illius puritatis, quam, immundo spiritu vehementissimis tentationibus frustra obnubilare diu conante, servavit illæsam, tum arcta sensuum custodia, tum jugi corporis maceratione; tum denique speciali protectione purissimæ Virginis Mariæ, quam matrem suam appellare consuevit, ac veluti Matrem dulcissimam intimo cordis affectu venerebatur, eamque ab aliis venerari exoptabat, ut cum ejusdem patrocinio,

His burning charity shone forth most remarkably in the sweet ecstasies which raised his soul to God, and the wonderful raptures he frequently experienced. Yet, marvellous to tell, however rapt he was in God, obedience would immediately recall him to the use of his senses. He was exceedingly zealous in the practice of obedience; and used to say that he was led by it like a blind man, and that he would rather die than disobey. He emulated the poverty of the seraphic patriarch to such a degree, that on his deathbed he could truthfully tell his superior he had nothing which, according to custom, he could relinquish. Thus dead to the world and to himself Joseph showed forth in his flesh the life of Jesus. While in others he perceived the vice of impurity by an evil odour, his own body exhaled a most sweet fragrance, a sign of the spotless purity which he preserved unsullied in spite of long and violent temptations from the devil. This victory he gained by strict custody of his senses, by continual mortification of the body, and especially by the protection of the most pure Virgin Mary, whom he called his Mother, and whom he venerated with tenderest affection as the sweetest of mothers, desiring to see her venerated

sicut ipse aiebat, omnia bona consequerentur.

Hæc beati Josephi sollicitudo a sua erga proximos caritate prodibat: tanto enim animarum zelo exardebat, ut omnium salutem modis omnibus instantissime procuraret. Extendens pariter caritatem suam in proximum sive pauperem, sive infirmum, sive quacumque alia tribulatione vexatum, quantum in ipso erat, illum recreabat. Nec alieni erant ab ejus caritate, qui objurgationibus, probris, omnisque generis injuriis ipsum appeterent; nam eadem patientia, mansuetudine, vultusque hilaritate talia excipiebat, qua tot inter ac tantas vicissitudines resplenduit, dum vel moderatorum Ordinis, vel sacræ Inquisitionis jussu hac illac errare versarique coactus est. Quamquam vero populi non solum, sed viri principes eximiam ejus sanctitatem et superna charismata admirarentur, ea nihilominus erat humilitate, ut magnum se peccatorem reputans Deum enixe deprecaretur, ut sua ab eo illustria dona removeret, homines vero exoraret, ut in eum locum mortuum ejus corpus injicerent, ubi memoria sui esset prorsus obliterata. At Deus, qui ponit humiles in sublime, qui-

by others, that they might, said he, together with her patronage gain all good things.

Blessed Joseph's solicitude in this respect sprang from his love for his neighbour, for he was consumed with zeal for souls, urging him to seek the salvation of all. His love embraced the poor, the sick, and all in affliction, whom he comforted as far as lay in his power, not excluding those who pursued him with reproaches and insults, and every kind of injury. He bore all this with the same patience, sweetness, and cheerfulness of countenance as were remarked in him when he was obliged frequently to change his residence, by the command of the superiors of his Order, or of the holy Inquisition. People and princes admired his wonderful holiness and heavenly gifts; yet, such was his humility, that, thinking himself a great sinner, he earnestly besought God to remove from him his admirable gifts: while he begged men to cast his body after death in a place where his memory might utterly perish. But God, who exalts the humble, and who had richly adorned his servant during life with heavenly wisdom, prophecy, the reading of hearts, the grace of healing, and other gifts, also rendered his death precious and his sepulchre glorious. Joseph died

que servum suum, dum viveret, cœlesti sapientia, prophetia, cordium perscrutatione, curationum gratia, ceterisque donis cumulatissime exornaverat, ejus quoque mortem iis, quibus ipse antea prædixerat, loco ac tempore, anno ætatis suæ sexagesimo primo, Auximi in Piceno pretiosam reddidit, sepulchrumque gloriosum. Illum denique etiam post obitum miraculis coruscantem Benedictus quartusdecimus beatorum, Clemens tertiusdecimus sanctorum fastis adscripsit. Ejus autem Officium et Missam Clemens quartusdecimus ejusdem Ordinis ad universam Ecclesiam extendit.

at the place and time he had foretold, namely, at Osimo in Picenum, in the sixty-first year of his age. He was famous for miracles after his death; and was enrolled among the blessed by Benedict XIV and among the saints by Clement XIII. Clement XIV, who was of the same Order, extended his Office and Mass to the universal Church.

While praising God for the marvellous gifts He bestowed on thee, we acknowledge that thy virtues were yet more wonderful. Otherwise thy ecstasies would be regarded with suspicion by the Church, who usually witholds her judgment until long after the world has begun to admire and applaud. Obedience, patience, and charity, increasing under trial, were incontestable guarantees for the divine authorship of these marvels, which the enemy is sometimes permitted to mimic to a certain extent. Satan may raise a Simon Magus into the air: he cannot make a humble man. O worthy son of the seraph of Assisi, may we, after thy example, be raised up, not into the air, but into those regions of true light, where far above the earth and its passions, our life, like thine, may be hidden with Christ in God![1]

[1] Collect and proper antiphons of the feast. Col. iii. 3.

SAINT JANUARIUS BISHOP AND MARTYR AND HIS COMPANIONS MARTYRS

Januarius is ever preaching the Gospel to every creature; for his miraculous blood perpetuates the testimony he bore to Christ. Let those who say they cannot believe unless they see, go to Naples; there they will behold the martyr's blood, when placed near his head which was cut off sixteen hundred years ago, to liquefy and boil as at the moment it escaped from his sacred veins. No; miracles are not lacking in the Church at the present day. True, God cannot subject Himself to the fanciful requirements of those proud men, who would dictate to Him the conditions of the prodigies they must needs witness ere they will bow before His infinite Majesty. Nevertheless, His intervention in interrupting the laws of nature framed by Him and by Him alone to be suspended, has never yet failed the man of good faith in any period of history. At present there is less dearth than ever of such manifestations.

The following is the legend concerning St. Januarius and the sharers in his glorious martyrdom.

Januarius, Beneventi episcopus, Diocletiano et Maximiano in christianos sævientibus, ad Timotheum Campaniæ præsidem ob christianæ fidei professionem Nolam perducitur. Ibi ejus constantia varie tentata, in

During the persecution of the Christians under Diocletian and Maximian, Januarius, bishop of Beneventum, was brought before Timothy, president of Campania, at Nola, for the profession of the Christian faith. There his constancy

ardentem fornacem conjectus, ita illæsus evasit, ut ne vestimentum aut capillum quidem flamma violaverit. Hinc præses accensus iracundia, martyris corpus imperat usque eo distrahi, quoad nervorum compages artuumque solvantur. Festus interea ejus diaconus, et Desiderius lector comprehensi, vinctique, una cum episcopo ante rhedam præsidis Puteolos pertrahuntur, et in eumdem carcerem, in quo Sosius Misenas, et Proculus Puteolanus diaconus, Eutyches et Acutius laici ad bestias damnati detinebantur, simul conjiciuntur.

Postero die omnes in amphitheatro feris objecti sunt: quæ naturalis oblitæ feritatis, ad Januarii pedes se prostravere. Id Timotheus magicis cantionibus tribuens, cum sententiam capitis in Christi martyres pronuntiasset, oculis repente captus, orante mox beato Januario, lumen recepit: quo miraculo hominum millia fere quinque Christi fidem susceperunt. Verum ingratus judex nihilo placatior factus beneficio, sed conversione tantæ multitudinis actus in rabiem; veritus maxime principum decreta, sanctum episcopum cum sociis gladio

was tried in various ways. He was cast into a burning furnace, but escaped unhurt, not even his garments or a hair of his head being injured by the flames. This enraged the president, who commanded the martyr's body to be so stretched that all his joints and nerves were displaced. Meanwhile Festus his deacon, and Desiderius a lector, were seized, loaded with chains, and dragged, together with the bishop, before the president's chariot to Pozzuolo. There they were cast into a dungeon, where they found the deacons Sosius of Misenum and Proculus of Pozzuolo, with Eutyches and Acutius laymen all condemned to be thrown to wild beasts.

The following day they were all exposed in the amphitheatre; but the beasts, forgetting their natural ferocity, crouched at the feet of Januarius. Timothy, attributing this to magical arts, condemned the martyrs of Christ to be beheaded; but as he was pronouncing the sentence, he was suddenly struck blind. However, at the prayer of Januarius he soon recovered his sight; on account of which miracle, about five thousand men embraced the faith. The ungrateful judge was in no way softened by the benefit conferred upon him, on the contrary, he was enraged by so many con-

percuti jussit.

Horum corpora finitimæ urbes, pro suo quæque studio certum sibi patronum ex iis apud Deum adoptandi, sepeliendi curarunt. Januarii corpus Neapolitani divino admonitu extulere: quod primo Beneventum, inde ad monasterium Montis Virginis, postremo Neapolim translatum, et in majori ecclesia conditum, multis miraculis claruit. Sed illud in primis memorandum, quod erumpentes olim e monte Vesuvio flammarum globos, nec vicinis modo, sed longinquis etiam regionibus vastitatis metum afferentes, extinxit. Præclarum illum quoque quod ejus sanguis, qui in ampulla vitrea concretus asservatur, cum in conspectu capitis ejusdem martyris ponitur, admirandum in modum colliquefieri et ebullire, perinde atque recens effusus, ad hæc usque tempora cernitur.

versions; and, fearing the emperor's edicts, he ordered the holy bishop and his companions to be beheaded.

Eager to secure, each for itself, a patron before God among these holy martyrs, the neighbouring towns provided burial places for their bodies. In obedience to a warning from heaven, the Neapolitans took the body of St. Januarius, and placed it first at Beneventum, then in the monastery of Monte Vergine, and finally in the principal church at Naples, where it became illustrious for many miracles. One of the most remarkable of these was the extinction of a fiery eruption of Mount Vesuvius, when the terrible flames threatened with destruction not only the neighbourhood but even distant parts. Another remarkable miracle is seen even to the present day, namely: when the martyr's blood, which is preserved congealed in a glass vial, is brought in presence of his head, it liquefies and boils up in a wonderful manner, as if it had been but recently shed.

O holy martyrs, and thou especially, O Januarius, the leader no less by thy courage than by thy pontifical dignity, your present glory increases our longing for heaven; your past combats animate us to fight the good fight; your continual miracles confirm us in the faith. Praise and gratitude are therefore due to you on this day of your triumph; and we pay

this our debt in the joy of our hearts. In return, extend to us the protection, of which the fortunate cities placed under your powerful patronage are so justly proud. Defend those faithful towns against the assaults of the evil one. In compensation for the falling away of society at large, offer to Christ our King the growing faith of all who pay you honour.

September 20

SAINT EUSTACE AND HIS COMPANIONS

MARTYRS

The twentieth of September marks one of the saddest events in history. At the height of her power, in the glorious days of Pepin and Charlemagne, the eldest daughter of the Church had crowned her mother; and the Church, in the person of her Head, reigned in reality, as well as by right, until, a thousand years later, satan took advantage of the fallen state of France to despoil Peter of the patrimony which ensured his independence. The holy cross is still shedding its rays upon us!

To-day a group of martyrs, and this time a whole family, father, mother, and sons, take up their position around the standard of salvation. While the antiquity of their cultus in both east and west rests on the best authority, the details of their life are extremely vague. Could Placid the tribune, whose exploits are recorded by Josephus in his *Wars of the*

Jews,[1] be the same as the Eustace we are celebrating to-day? Does the genealogy of our saint connect him with the *Octavia* family, from which Augustus sprang? Again are we to recognize as his direct descendant the noble Tertullus, who confided to St. Benedict his son Placid, the favourite child of the holy patriarch, and the proto-martyr of the Benedictine Order?[2] Subiaco long possessed the mountain designated by ancient tradition as the site of the apparition of the mysterious stag; Tertullus may have bequeathed it to the monastery, as his son's patrimony. But we have not space enough to do more than record the fact that these questions have been raised.[3]

There could hardly be a more touching legend than that of our martyrs.

Eustachius, qui et Placidus, genere, opibus et militari gloria inter Romanos insignis, sub Trajano imperatore magistri militum titulum meruit. Cum vero sese aliquando in venatione exerceret, ac fugientem miræ magnitudinis cervum insequeretur, vidit repente inter consistentis feræ cornua excelsam atque fulgentem Christi Domini e cruce pendentis imaginem, cujus voce ad immortalis vitæ prædam invitatus, una cum uxore Theopista, ac duobus parvulis filiis Agapito et Theopisto, Christianæ militiæ nomen dedit.

Eustace, otherwise called Placid, was a Roman, illustrious for his birth, wealth, and military renown, so that under the emperor Trajan he became general of the army. Once while hunting, he was chasing a stag of remarkable size, which suddenly halted, and showed him between its horns a large and bright image of Christ our Lord hanging upon the cross and inviting him to make everlasting life the object of his pursuit. Thereupon together with his wife Theopista and his two little sons Agapitus and Theopistus, he entered the ranks of the Christian warfare.

[1] Joseph. *De bello Jud.* iii. 3, 4, 13; iv. 2; v. 3.
[2] Greg. *Dial.* ii. 3. [3] Kircher *Historia Eustochio-Mariana*, P. ii, iii.

Mox ad visionis pristinæ locum, sicut ei Dominus præceperat, regressus, illum prænuntiantem audivit, quanta sibi deinceps pro ejus gloria perferenda essent. Quocirca incredibiles calamitates mira patientia perpessus, brevi in summam egestatem redactus est. Cumque clam se subducere cogeretur, in itinere conjugem primum, deinde etiam liberos sibi miserabiliter ereptos ingemuit. Tantis obvolutus ærumnis, in regione longinqua villicum agens, longo tempore delituit, donec cœlesti voce recreatus, ac nova occasione a Trajano conquisitus, iterum bello præficitur.

Some time afterwards he returned to the place of the vision, in obedience to the command of our Lord, from whom he there heard how much he was to suffer for God's glory. He underwent, with wonderful patience, such incredible losses that in a short time he was reduced to the utmost need, and was obliged to retire privately. On the way he had the unhappiness to see first his wife, and then his two sons taken from him. Overwhelmed by all these misfortunes, he lived for a long time unknown, in a distant country, as a farm bailiff; until at length a voice from heaven comforted him; and soon after, a fresh occasion of war arising, Trajan had him sought out and again placed at the head of the army.

Illa in expeditione, liberis simul cum uxore insperato receptis, victor urbem ingenti omnium gratulatione ingreditur. Sed paulo post inanibus diis pro parta victoria sacrificare jussus, constantissime renuit. Cumque variis artibus ad Christi fidem ejurandam frustra tentaretur, una cum uxore et liberis leonibus objicitur. Horum mansuetudine concitatus imperator, æneum in taurum subjectis flammis candentem eos immitti jubet, ubi divinis in laudibus

During the expedition, he unexpectedly found his wife and children again. He returned to Rome in triumph amidst universal congratulations; but was soon commanded to offer sacrifice to the false gods in thanksgiving for his victory. On his firm refusal, every art was tried to make him renounce the faith of Christ, but in vain. He was then, with his wife and sons, thrown to the lions. But the beasts showed nothing but gentleness; whereupon the emperor, in a rage, command-

consummato martyrio, duodecimo calendis Octobris ad sempiternam felicitatem convolarunt. Quorum illæsa corpora religiose a fidelibus sepulta, postmodum ad ecclesiam, eorum nomine erectam, honorifice translata sunt.

ed the martyrs to be shut up in a brazen bull heated by a fire underneath it. There, singing the praises of God, they consummated their sacrifice, and took their flight to eternal happiness on the twelfth of the kalends of October. Their bodies were found intact, and reverently buried by the faithful, but were afterwards translated with honour to a church erected to their names.

Our trials are light compared with yours, O blessed martyrs! Obtain for us the grace not to betray the confidence of our Lord, when He calls us to suffer for Him in this world. It is thus we must win the glory of heaven. How can we triumph with the God of armies, unless we have marched under His standard? Now, that standard is the cross. The Church knows it, and therefore she is not troubled even by the greatest calamities. She knows, too, that her Spouse is watching over her, even when He seems to sleep; and she looks to the protection of such of her sons as are already glorified. And yet, O martyrs, for how many years has the sorrowful shadow of a sacrilegious invasion hung over the day of your triumph! Rome honoured you with so much love! Take vengeance on the audacity of hell, and deliver the holy city!

September 21

SAINT MATTHEW

APOSTLE AND EVANGELIST

'The book of the generation of Jesus Christ, the Son of David, the son of Abraham.' [1] The Eagle and the Lion have already risen in the heavens of the holy liturgy; to-day we salute the Man; and next month the Ox will appear, to complete the number of the four living creatures, who draw the chariot of God through the world,[2] and surround His throne in heaven. These mysterious beings, with their six seraph-wings, are ever gazing with their innumerable eyes upon the Lamb who stands upon the throne as it were slain; and they rest not day and night, saying: 'Holy, holy, holy, Lord God almighty, who was, and who is, and who is to come.' St. John beheld them giving to the elect the signal to praise their Creator and Redeemer; and when all created beings in heaven, on earth, and under the earth, have adoringly proclaimed that the Lamb, who was slain, is worthy of power and divinity and glory and empire for ever, it is they that add to the world's homage the seal of their testimony, saying: *Amen*, so it is![3]

Great and singular, then, is the glory of the evangelists. The name of Matthew signifies *one who is given*. He gave himself when, at the word of Jesus 'follow Me', he rose up and followed Him; but far

[1] St. Matt. i. 1. [2] Ezech. i. [3] Apoc. iv, v.

greater was the gift he received from God in return. The Most High, who looks down from heaven upon the low things of earth, loves to choose the humble for the princes of His people. Levi, occupied in a profession that was hated by the Jews and despised by the Gentiles, belonged to the lowest rank of society; but still more humble was he in heart, when, laying aside the delicate reserve shown in his regard by the other evangelists, he openly placed his former ignominious title beside the glorious one of apostle. By so doing, he published the magnificent mercy of Him, who had come to heal the sick not the healthy, and to call not the just but sinners. For thus exalting the abundance of God's grace, he merited its superabundance: Matthew was called to be the first evangelist. Under the inspiration of the Holy Ghost he wrote, with that inimitable simplicity which speaks straight to the heart, the Gospel of the Messias expected by Israel, and announced by the prophets; of the Messias the teacher and Saviour of His people, the descendant of its kings, and Himself the King of the daughter of Sion; of the Messias who had come not to destroy the Law, but to bring it to its full completion in an everlasting, universal covenant.

In his simple-hearted gratitude, Levi made a feast for his divine Benefactor. It was at this banquet that Jesus, defending His disciple as well as Himself, replied to those who pretended to be scandalized: 'Can the children of the Bridegroom mourn, as long as the Bridegroom is with them? But the days will come, when the Bridegroom shall be taken away from them, and then they shall fast.'[1] Clement of Alexandria bears witness to the apostle's subsequent austerity; assuring us that he lived on nothing but vegetables and wild fruits.[2] The legend will tell us

[1] St. Matt. ix. 15.

[2] Clem. Alex. *Pædag.* ii. 1.

moreover of his zeal for the Master who had so sweetly touched his heart, and of his fidelity in preserving for Him souls inebriated with the 'wine springing forth virgins.'[1] This fidelity, indeed, cost him his life: his martyrdom was in defence and confirmation of the duties and rights of holy virginity. To the end of time the Church, in consecrating her virgins, will make use of the beautiful blessing pronounced by him over the Ethiopian princess, which the blood of the apostle and evangelist has imbued with a peculiar virtue.[2]

The Church gives us this short account of a life better known to God than to men.

Matthæus, qui et Levi, apostolus et evangelista, Capharnai cum ad telonium sederet, a Christo vocatus, statim secutus est ipsum: quem etiam cum reliquis discipulis convivio excepit. Post Christi resurrectionem, antequam in provinciam proficisceretur, quæ ei ad prædicandum obtigerat, primus in Judæa, propter eos qui ex circumcisione crediderant, Evangelium Jesu Christi Hebraice scripsit. Mox in Ethiopiam profectus, Evangelium prædicavit, ac prædicationem multis miraculis confirmavit.

Illo igitur in primis miraculo, quo regis filiam a mortuis excitavit, regem patrem, et uxorem ejus, cum universa provincia ad Chri-

Matthew, also named Levi, was an apostle and evangelist. He was sitting in the custom-house at Capharnaum when called by Christ, whom he immediately followed; and then made a feast for him and his disciples. After the resurrection of Christ, and before setting out for the province which it was his lot to evangelize, Matthew was the first to write the Gospel of Jesus Christ. He wrote it in Hebrew, for the sake of those of the circumcision, who had been converted. Soon after, he went into Ethiopia, where he preached the Gospel, and confirmed his teaching by many miracles.

One of the greatest of these was his raising to life the king's daughter, whereby he converted the king and his wife, and the whole country. After the

[1] Zach. ix. 17. [2] *Pontificale rom. De benedict. et consecrat. virginum: Deus plasmator corporum, afflator animarum.*

sti fidem convertit. Rege mortuo, Hirtacus, ejus successor, cum Iphigeniam, regiam filiam, vellet sibi dari in matrimonium, Matthæum, cujus opera illa virginitatem Deo voverat, et in sancto proposito perseverabat, ad altare mysterium celebrantem jussit occidi. Qui undecimo calendas Octobris munus apostolicum martyrii gloria cumulavit. Cujus corpus Salernum translatum, ac postmodum in ecclesia ejus nomine dedicata, Gregorio septimo summo Pontifice conditum, ibidem magno hominum concursu ac pietate colitur.

king's death, his daughter Iphigenia was demanded in marriage by his successor Hirtacus, who, finding that through Matthew's exhortation she had vowed her virginity to God and now persevered in her holy resolution, ordered the apostle to be put to death, as he was celebrating the holy mysteries at the altar. Thus on the eleventh of the Kalends of October, he crowned his apostolate with the glory of martyrdom. His body was translated to Salerno; and in the time of Pope Gregory VII it was laid in a church dedicated in his name, where it is piously honoured by a great concourse of people.

How pleasing must thy humility have been to our Lord; that humility which has raised thee so high in the kingdom of heaven, and which made thee, on earth, the confidant of Incarnate Wisdom. The Son of God, who hides His secrets from the wise and prudent and reveals them to little ones, renovated thy soul by intimacy with Himself, and filled it with the new wine of His heavenly doctrine. So fully didst thou understand His love, that He chose thee to be the first historian of his life on earth. The Man-God revealed Himself through thee to the Church. She has inherited thy *glorious teaching* as she calls it in her Secret; for the Synagogue refused to understand both the divine Master and the prophets His heralds.

There is one teaching, indeed, which not all, even of the elect, can understand and receive; just as in heaven not all follow the Lamb whithersoever He goeth, nor can all sing the new canticle reserved to

those whose love here on earth has been undivided. O evangelist of holy virginity, and martyr for its sake! watch over the choicest portion of our Lord's flock. Remember also, O Levi, all those for whom, as thou tellest us, the Emmanuel received His beautiful name of Saviour. The whole redeemed world honours thee and implores thy assistance. Thou hast recorded for us the admirable sermon on the mountain: by the path of virtue there traced out, lead us to that kingdom of heaven, which is the ever-recurring theme of thy inspired writing.

September 22

SAINT THOMAS OF VILLANOVA

BISHOP AND CONFESSOR

In 1517 a cruel blow fell upon the great Augustinian family; Luther, one of its members, raised the cry of revolt which was to be echoed for centuries by every passion. But the illustrious Order, which had unwittingly nurtured this child of evil, was none the less acceptable to God; and He deigned, before long, to demonstrate this, for the consolation of institutes whose very excellence exposes unworthy subjects to more dangerous falls. It was at the First Vespers of All Saints that Luther broached, at Wittenburg, his famous theses against indulgences and the authority of the Roman Pontiff; within a month, on November 25 of the same year, Thomas of Villanova pronounced his vows at Salamanca, and filled up the place left vacant by the heresiarch. Amid the storms of social disorder, and the noise of the world's

disturbances, the glory rendered by one saint to the ever-tranquil Trinity, outweighs all the insults and blasphemies of hell.

Let us bear all this in mind as we read the following lessons.

Thomas in oppido Fontisplani Toletanæ diœceseos in Hispania natus anno Domini millesimo quadringentesimo octogesimo octavo, ab optimis parentibus ineunte vita pietatem et singularem in pauperes misericordiam accepit: cujus adhuc puer complura dedit exempla; sed illud in primis nobile, quod ut nudos operiret, propriis vestibus non semel seipsum exuit. Exacta pueritia, Compluto, quo missus fuerat, ut alumnus in collegio majori sancti Ildephonsi litteris operam daret, patris obitu revocatus, universam hæreditatem egenis virginibus alendis dicavit; eodemque statim reversus est, et sacræ theologiæ cursu confecto, adeo doctrina excelluit, ut in eadem Universitate cathedram ascendere jussus, philosophicas, theologicasque quæstiones mirabiliter explanaverit; interim assiduis precibus scientiam sanctorum, et rectam vitæ morumque normam a Domino vehementissime postulans. Quare divino instinctu eremitarum sancti

Thomas was born at Fuenllana, a town in the diocese of Toledo in Spain, in the year of our Lord one thousand four hundred and eighty eight. From his earliest youth, his excellent parents instilled into him piety and extraordinary charity to the poor. Of this virtue he gave, while still a child, many proofs, among the most remarkable of which was his more than once taking off his own garments to clothe the naked. As a youth, he was sent to Alcala to study humanities in the great college of St. Ildephonsus. He was recalled home by the death of his father; whereupon he devoted his whole fortune to the support of destitute virgins, and then returned to Alcala. Having completed his course of theology, he was promoted for his eminent learning to a chair in the University, and taught philosophy and theology with wonderful success. Meanwhile he besought God, with assiduous prayers, to teach him the science of the saints, and a virtuous rule of life and conduct. He was therefore divinely inspired to

Augustini amplexus est institutum.

Religionem professus, omnibus religiosi hominis virtutibus et ornamentis excelluit, humilitate, patientia, continentia, sed ardentissima caritate summe conspicuus: inter varios et assiduos labores orationi rerumque divinarum meditationi invicto spiritu semper intentus. Prædicandi onus, utpote sanctimonia et doctrina præstans, subire jussus, cœlesti aspirante gratia, innumerabiles e vitiorum cœno in viam salutis eduxit. Regendis deinde fratribus admotus, prudentiam, æquitatem et mansuetudinem pari sedulitate ac severitate conjunxit: adeo ut priscam sui Ordinis disciplinam multis in locis vel firmaverit, vel restituerit.

Granatensis archiepiscopus designatus, mira humilitate et constantia insigne munus rejecit. Verum non multo post Valentinam ecclesiam superiorum auctoritate coactus, gubernandam suscepit: quam annis ferme undecim ita rexit, ut sanctissimi et vigilantissimi pastoris partes expleverit. Ceterum consueta vivendi ratione nihil admodum immutata, inexplebili caritati multo magis indulsit, cum

embrace the institute of the hermits of St. Augustine.

After his profession, he excelled in all virtues which should adorn a religious man: humility, patience, continency; but he was especially remarkable for ardent charity. In the midst of his many and varied labours, his unconquered spirit was ever intent on prayer and meditation of divine things. On account of his reputation for learning and holiness, he was commanded to undertake the duty of preaching, and, by the assistance of heavenly grace, he led countless souls from the mire of vice to the way of salvation. In the government of the brethren, to which he was next appointed, he so united prudence, equity, and sweetness, to zeal and severity, that in many places he restored or confirmed the ancient discipline of his Order.

When elected to the archbishopric of Granada, he rejected that high dignity with wonderful firmness and humility. But not long after, he was obliged by his superiors to undertake the government of the Church of Valentia, which he ruled for about eleven years as a most holy and vigilant pastor. He changed nothing of his former manner of life; but gave free scope to his insatiable charity, and distributed the rich revenues of his church

amplos ecclesiæ redditus in egenos dispersit, ne lectulo quidem sibi relicto: nam eum, in quo decumbebat, cum in cœlum evocaretur, ab eodem commodatum habuit, cui paulo ante eleemosynæ loco donaverat. Obdormivit in Domino sexto idus Septembris, annos natus octo et sexaginta. Servi sui sanctitatem adhuc viventis, et exinde post mortem, miraculis Deus testatam voluit; præsertim, cum horreum, frumento pauperibus distributo, penitus vacuum, repente plenum inventum est, et cum ad ejus sepulchrum puer mortuus revixit. Quibus aliisque non paucis fulgentem signis Alexander septimus Pontifex maximus sanctorum numero adscripsit, atque ejus memoriam quarto decimo calendas Octobris celebrari mandavit.

among the needy, keeping not so much as a bed for himself. For the bed on which he was lying when called to heaven, was lent to him by the person to whom he had shortly before given it in alms. He fell asleep in our Lord on the sixth of the Ides of September, at the age of sixty-eight. God was pleased to bear witness to his servant's holiness by miracles both during life and after death. A barn which was almost empty, the corn having been distributed to the poor, was by his intercession suddenly filled; and a dead child was restored to life at his tomb. These and many other miracles having rendered his name illustrious, Pope Alexander VII enrolled him among the saints, and commanded his feast to be celebrated on the fourteenth of the Kalends of October.

Thy name, as well as thy justice, shall remain for ever, O Thomas, because thou hast distributed and given to the poor;[1] all the church of the saints shall declare thy alms.[2] Teach us to show mercy to our brethren, so that, by thy prayers, we may obtain for ourselves the mercy of God. Thou hast great power with the Queen of heaven, whose praises thou didst love to celebrate, and whose birthday on earth was thy birthday in heaven. Give us an ever increasing knowledge of her, and an ever growing love.

[1] Ps. cxi. 9; Magnificat ant. [2] Ecclus. xxxi. 11. Benedictus ant.

Thou art the glory of Spain; watch over thy country, over thy church of Valencia, and over the Order adorned with such saints as Nicholas of Tolentino, John of San Facundo, and thyself. Bless the religious women who have inherited thy charity, and who, for well-nigh three centuries, have caused thy name, and that of thy father St. Augustine, to be held in veneration. May the preachers of the divine word throughout the world profit by the writings thou hast fortunately left us, monuments of that eloquence which made thee the oracle of princes, the light of the poor, and the mouth-piece of the Holy Ghost.[1]

At Sion in Valais, at a place called Agaunum, the birthday of the holy martyrs Maurice, Exuperius, Candidus, Victor, Innocent, and Vitalis, with their companions of the Theban legion, who were massacred under Maximian for the name of Christ, and filled the whole world with the renown of their martyrdom.[2] Let us unite with Rome in paying honour to these valiant soldiers, the glorious patrons of Christian armies as well as of numerous churches. 'Emperor,' said they, 'we are thy soldiers, but we are also the servants of God. To Him we took our first oaths; if we break them, how canst thou trust us to keep our oaths to thee?'[3] No command, no discipline can overrule our baptismal engagements. Every soldier is bound, in honour and in conscience, to obey the Lord of hosts rather than all human commanders, who are but His subalterns.

PRAYER

Annue, quæsumus, omni- Grant, we beseech thee,

[1] Alexand. vii. *Bulla canonizat.* [2] Martyrology for this day. [3] Eucher. *ad Sylvium.*

potens Deus: ut sanctorum martyrum tuorum Mauritii et sociorum ejus nos lætificet festiva solemnitas; ut quorum suffragiis nitimur, eorum natalitiis gloriemur. Per Dominum.

almighty God, that the festive solemnity of thy holy martyrs, Maurice and his companions, may give us joy, that we may glory in their festival on whose help we rely. Through our Lord.

September 23

SAINT LINUS

POPE AND MARTYR

The lives of the first Vicars of Christ are buried in a mysterious obscurity; just as the foundations of a monument built to defy the ravages of time are concealed from view. To be the supports of the everlasting Church is a sufficient glory: sufficient to justify our confidence in them, and to awaken our gratitude. Let us leave the learned to discuss certain points in the following short legend; as for ourselves, we will rejoice with the Church on this feast, and pay our loving veneration to the humble and gentle Pontiff, who was the first laid to rest beside St. Peter in the Vatican crypts.

Linus Pontifex, Volaterris in Etruria natus, primus post Petrum gubernavit Ecclesiam. Cujus tanta fides et sanctitas fuit, ut non solum dæmones ejiceret, sed etiam mortuos revocaret ad vitam. Scripsit res gestas beati Petri, et ea maxime quæ ab illo acta sunt contra

Pope Linus was born at Volterra in Tuscany, and was the first to succeed St. Peter in the government of the Church. His faith and holiness were so great, that he not only cast out devils, but even raised the dead to life. He wrote the acts of blessed Peter, and in particular what he had done against Si-

Simonem Magum. Sancivit ne qua mulier, nisi velato capite, in ecclesiam introiret. Huic Pontifici caput amputatum est ob constantiam christianæ fidei, jussu Saturnini impii et ingratissimi consularis, cujus filiam a dæmonum vexatione liberaverat. Sepultus est in Vaticano prope sepulchrum principis apostolorum, nono calendas Octobris. Sedit annos undecim, menses duos, dies viginti tres, creatis bis mense Decembri episcopis quindecim, presbyteris decem et octo.

mon Magus. He decreed that no woman should enter a church with her head uncovered. On account of his constancy in confessing the Christian faith, this Pontiff was beheaded by command of Saturninus, a wicked and ungrateful ex-consul, whose daughter he had delivered from the tyranny of the devils. He was buried on the Vatican, near the sepulchre of the prince of the apostles, on the ninth of the Kalends of October. He governed the Church eleven years, two months, and twenty-three days. In two ordinations in the month of December he consecrated fifteen bishops and eighteen priests.

Simon Barjona was invested with the sovereign pontificate by our Lord in person, and openly before all; thou, O blessed Pontiff, didst receive in secret, yet none the less directly from Jesus, the keys of the kingdom of heaven. In thy person began the reign of pure faith; henceforth the bride, though she hears not the Man-God repeat His injunction to Peter: 'feed my lambs,' nevertheless acknowledges the continuance of His authority in the lawfully appointed representative of her divine Spouse. Obtain by thy prayers, that the shadows of earth may never cause us to waver in our obedience; and that hereafter we may merit, with thee, to contemplate our divine Head in the light of eternal day.

While honouring the first successor of St. Peter, Rome commemorates the protomartyr of the female

sex. Together with holy Church, then, let us unite in the concert of praise unanimously lavished upon Thecla by the fathers of east and west. When the martyr pontiff Methodius gave his 'Banquet of virgins' to the Church, about the end of the third century, it is on the brow of the virgin of Iconium that he placed the fairest of the crowns distributed at the banquet of the Spouse. And justly so; for had not Thecla been trained by Paul, who had made her more learned in the Gospel than she was before in philosophy and every science? Heroism in her kept pace with knowledge; her magnanimity of purpose was equalled by her courage; while, strong in the virginal purity of her soul and body, she triumphed over fire, wild beasts, and sea monsters, and won the glory of a triple martyrdom.

A fresh triumph is hers at the mysterious banquet. Wisdom has taken possession of her, and, like a divine harp, makes music in her soul, which is echoed on her lips in words of wondrous eloquence and sublime poetry. When the feast is over, and the virgins rise to give thanks to the Lord, Thecla leads the chorus, singing: 'For thee, O Bridegroom, I keep myself pure; and with burning lamp I come to meet thee.

I have fled from the bitter pleasures of mortals, and the luxurious delights of life and its love; under Thy life-giving arms I desire to be protected, and to gaze for ever on Thy beauty, O blessed One.

For Thee, O Bridegroom, I keep myself pure; and with burning lamp I come to meet Thee.

I have contemned union with mortal man; I have left my golden home for Thee, O King; I have come in undefiled robes, that I may enter with Thee into Thy happy bridal chamber.

For Thee, O Bridegroom, I keep myself pure; and with burning lamp I come to meet Thee.

Having escaped the enchanting wiles of the serpent, and triumphed over the flaming fire and the attacks of wild beasts, I await Thee from heaven.

For Thee, O Bridegroom, I keep myself pure; and with burning lamp I come to meet Thee.

Through love of Thee, O Word, I have forgotten the land of my birth; I have forgotten the virgins my companions, and even the desire of mother and of kindred; for Thou, O Christ, art all things to me.

For Thee, O Bridegroom, I keep myself pure; and with burning lamp I come to meet Thee.'[1]

PRAYER

Da, quæsumus, omnipotens Deus: ut qui beatæ Theclæ virginis et martyris tuæ natalitia colimus, et annua solemnitate lætemur, et tantæ fidei proficiamus exemplo. Per Dominum.

Grant, we beseech thee, almighty God, that we, who celebrate the festival of blessed Thecla, thy virgin and martyr, may rejoice in her annual solemnity, and make progress by the example of such great faith. Through our Lord.

[1] Method. *Conviv. dec. virg.* vii, viii, xi.

September 24

OUR LADY OF RANSOM

The Office of the time gives us, at the close of September, the Books of Judith and Esther. These heroic women were figures of Mary, whose birthday is the honour of this month, and who comes at once to bring assistance to the world.

'Adonai, Lord God, great and admirable, who hast wrought salvation by the hand of a woman:'[1] the Church thus introduces the history of the heroine, who delivered Bethulia by the sword, whereas Mardochai's niece rescued her people from death by her winsomeness and her intercession. The Queen of heaven, in her peerless perfection, outshines them both, in gentleness, in valour, and in beauty. To-day's feast is a memorial of the strength she puts forth for the deliverance of her people.

Finding their power crushed in Spain, and in the east checked by the Latin kingdom of Jerusalem, the Saracens, in the twelfth century, became wholesale pirates, and scoured the seas to obtain slaves for the African markets. We shudder to think of the numberless victims, of every age, sex, and condition, suddenly carried off from the coasts of Christian lands, or captured on the high seas, and condemned to the disgrace of the harem or the miseries of the bagnio. Here, nevertheless, in many an obscure prison, were enacted scenes of heroism worthy to compare with those witnessed in the early persecu-

[1] Magnificat ant. 1st Vesp. 4th Sunday of September.

tions; here was a new field for Christian charity; new horizons opened out for heroic self-devotion. Is not the spiritual good thence arising a sufficient reason for the permission of temporal ills? Without this permission, heaven would have for ever lacked a portion of its beauty.

When, in 1696, Innocent XII extended this feast to the whole Church, he afforded the world an opportunity of expressing its gratitude by a testimony as universal as the benefit received.

Differing from the Order of holy Trinity, which had been already twenty years in existence, the Order of Mercy was founded as it were in the very face of the Moors; and hence it originally numbered more knights than clerks among its members. It was called the royal, military, and religious Order of our Lady of Mercy for the ransom of captives. The clerics were charged with the celebration of the Divine Office in the commandaries; the knights guarded the coasts, and undertook the perilous enterprise of ransoming Christian captives. St. Peter Nolasco was the first Commander or Grand Master of the Order; when his relics were discovered, he was found armed with sword and cuirass.

In the following lines the Church gives us her thoughts upon facts which we have already learnt.[1]

Quo tempore major feliciorque Hispaniarum pars diro Saracenorum opprimebatur jugo, innumerique fideles sub immani servitute, maximo cum periculo christianæ fidei abjurandæ ammitendæque salutis æternæ, infeliciter detinebantur,

At the time when the Saracen yoke oppressed the larger and more fertile part of Spain, and great numbers of the faithful were detained in cruel servitude, at the great risk of denying the Christian faith and losing their eternal salvation, the most blessed Queen

[1] On the feasts of St. Peter Nolasco and St. Raymund of Pegnafort, January 31 and 23.

beatissima cœlorum Regina, tot tantisque benigniter occurrens malis, nimiam caritatem suam in iis redimendis ostendit. Nam sancto Petro Nolasco, pietate et opibus florenti, qui sanctis vacans meditationibus jugiter animo recogitabat qua ratione tot Christianorum ærumnis sub Maurorum captivitate degentium succurri posset, ipsamet beatissima Virgo serena fronte se conspiciendam dedit, et acceptissimum sibi ac unigenito suo Filio fore dixit, si suum in honorem institueretur Ordo religiosorum, quibus cura incumberet captivos e Turcarum tyrannide liberandi. Qua cœlesti visione vir Dei recreatus, mirum est, quo caritatis ardore flagrare cœperit, hoc unum servans in corde suo, ut ipse, ac instituenda ab eo religio maximam illam caritatem sedulo exercerent, ut quisque animam suam poneret pro amicis et proximis suis.

Ea ipsa nocte eadem Virgo sanctissima beato Raymundo de Pennafort, et Jacobo Aragoniæ regi apparuit, idipsum de religiosis instituendis admonens, suadensque, ut opem pro constructione tanti operis ferrent. Petrus autem statim ad Raymundi pedes, qui ipsi erat a sacris confessio-

of heaven graciously came to remedy all these great evils, and showed her exceeding charity in redeeming her children. She appeared with beaming countenance to Peter Nolasco, a man conspicuous for wealth and piety, who in his holy meditations was ever striving to devise some means of helping the innumerable Christians living in misery as captives of the Moors. She told him it would be very pleasing to her and her only-begotten Son, if a religious Order were instituted in her honour, whose members should devote themselves to delivering captives from Turkish tyranny. Animated by this heavenly vision, the man of God was inflamed with burning love, having but one desire at heart, viz: that both he and the Order he was to found, might be devoted to the exercise of that highest charity, the laying down of life for one's friends and neighbours.

That same night, the most holy Virgin appeared also to blessed Raymund of Pegnafort, and to James king of Aragon, telling them of her wish to have the Order instituted, and exhorting them to lend their aid to so great an undertaking. Meanwhile Peter hastened to relate the whole matter to Raymund,

nibus, advolans, ei rem omnem aperuit: quem etiam cœlitus instructum reperit, ejusque directioni se humillime subjecit. At superveniens Jacobus rex, quam et ipse acceperat a beatissima Virgine, revelationem exsequi statuit. Unde collatis inter se consiliis, et consentientibus animis, in honorem ejusdem Virginis Matris Ordinem instituere aggressi sunt, sub invocatione sanctæ Mariæ de Mercede Redemptionis captivorum.

Die igitur decima Augusti anno Domini millesimo ducentesimo decimo octavo, rex idem Jacobus eam institutionem jampridem ab iisdem sanctis viris conceptam exsequi statuit, sodalibus quarto voto adstrictis, manendi in pignus sub paganorum potestate, si pro christianorum liberatione opus fuerit. Quibus rex ipse arma sua regia in pectore deferre concessit, et a Gregorio nono illud tam præcellentis erga proximum caritatis institutum et religionem confirmari curavit. Sed et ipse Deus per Virginem Matrem incrementum dedit, ut talis institutio celerius ac felicius totum per orbem divulgaretur, sanctisque viris floruerit caritate ac pietate insignibus, qui eleemosynas a Christi fide-

who was his confessor; and finding it had been already revealed to him from heaven, submitted humbly to his direction. King James next arrived, fully resolved to carry out the instructions he also had received from the blessed Virgin. Having therefore taken counsel together and being all of one mind, they set about instituting an Order in honour of the Virgin Mother, under the invocation of our Lady of Mercy for the ransom of captives.

On the tenth of August, in the year of our Lord one thousand two hundred and eighteen, king James put into execution what the two holy men had planned. The members of the Order bound themselves by a fourth vow to remain, when necessary, as securities in the power of the pagans, in order to deliver Christians. The king granted them licence to bear his royal arms upon their breast, and obtained from Gregory IX the confirmation of this religious institute distinguished by such eminent brotherly charity. God himself gave increase to the work, through his Virgin Mother; so that the Order spread rapidly and prosperously over the whole world. It soon reckoned many holy men remarkable for their charity and piety who col-

libus collectas in pretium redemptionis suorum proximorum expenderent, seque ipsos interdum darent in redemptionem multorum. Ut autem tanti beneficii et institutionis debitæ Deo et Virgini Matri referantur gratiæ, Sedes apostolica hanc peculiarem festivitatem celebrari, et Officium recitari indulsit, cum alia fere innumera eidem Ordini privilegia pariter contulisset.

lected alms from Christ's faithful, to be spent in redeeming their brethren; and sometimes gave themselves up as ransom for many others. In order that due thanks might be rendered to God and his Virgin Mother for the benefit of such an institution, the apostolic See allowed this special feast and Office to be celebrated, and also granted innumerable other privileges to the Order.

Blessed be thou, O Mary, the honour and the joy of thy people! On the day of thy glorious Assumption, thou didst take possession of thy queenly dignity for our sake; and the annals of the human race are a record of thy merciful interventions. The captives whose chains thou hast broken, and whom thou hast set free from the degrading yoke of the Saracens, may be reckoned by millions. We are still rejoicing in the recollection of thy dear birthday; and thy smile is sufficient to dry our tears and chase away the clouds of grief. And yet, what sorrows there are still upon the earth, where thou thyself didst drink such long draughts from the cup of suffering! Sorrows are sanctifying and beneficial to some; but there are other and unprofitable griefs, springing from social injustice: the drudgery of the factory, or the tyranny of the strong over the weak, may be worse than slavery in Algiers or Tunis. Thou alone, O Mary, canst break the inextricable chains, in which the cunning prince of darkness entangles the dupes he has deceived by the high-sounding names of equality and liberty. Show thyself a Queen, by coming to the rescue. The whole

earth, the entire human race, cries out to thee, in the words of Mardochai: 'Speak to the king for us, and deliver us from death!'[1]

September 26

SAINT CYPRIAN MARTYR

AND SAINT JUSTINA VIRGIN AND MARTYR

'Whosoever ye be, that are seduced by the mysteries of the demons, none of you can equal the zeal I once had for these false gods, nor my researches into their secrets, nor the vain power they had communicated to me, to me Cyprian, who from my infancy was given up to the service of the dragon in the citadel of Minerva. Learn from me the deceitfulness of their illusions. A virgin has proved to me that their power is but smoke. The king of the demons was arrested at the door of a mere child, and could not cross the threshold. He who promises so much is a liar. A woman makes sport of the boaster who vaunted he could shake heaven and earth. The roaring lion becomes a startled gnat before the Christian virgin Justina.'[2]

Cyprianus primum magus, postea martyr, cum Justinam, christianam virginem, quam juvenis quidam ardenter amabat, cantionibus ac veneficiis ad ejus libidinis

Cyprian, who was first a magician and afterwards a martyr, attempted, by charms and spells, to make Justina, a Christian virgin, consent to the passion of a certain young man.

[1] Esther xv. 3.

[2] *Confessio Cypriani Antiocheni*, 1. 2.

assensum allicere conaretur, dæmonem consuluit, quanam id re consequi posset. Cui dæmon respondit, nullam illi artem processuram adversus eos qui vere Christum colerent. Quo responso commotus Cyprianus, vehementer dolere cœpit vitæ superioris institutum. Itaque relictis magicis artibus, se totum ad Christi Domini fidem convertit. Quam ob causam una cum virgine Justina comprehensus est, et ambo colaphis flagellisque cæsi sunt: mox in carcerem conjecti,si forte sententiam commutarent. Verum inde postea emissi, cum in christiana religione constantissimi reperirentur, in sartaginem plenam ferventis picis, adipis et ceræ injecti sunt. Demum Nicomediæ securi feriuntur. Quorum projecta corpora, cum sex dies inhumata jacuissent, noctu quidam nautæ clam ea in navem imposita Romam portaverunt: ac primum in prædio Rufinæ nobilis feminæ sepulta sunt: postea translata in urbem, in basilica Constantiniana condita sunt prope baptisterium.

He consulted the devil as to the best way to succeed, and was told in reply that no art would be of any service to him against the true disciples of Christ. This answer made so great an impression on Cyprian, that, grieving bitterly over his former manner of life, he abandoned his magical arts, and was completely converted to the faith of Christ our Lord. Accused of being a Christian, he was seized together with the virgin Justina, and they were both severely scourged. They were then thrown into prison to see if they would change their mind; but on being taken out, as they remained firm in the Christian religion, they were cast into a cauldron of boiling pitch, fat, and wax. Finally they were beheaded at Nicomedia. Their bodies were left six days unburied; after which some sailors carried them secretly by night to their ship, and conveyed them to Rome. They were first buried on the estate of a noble lady named Rufina, but afterwards were translated into the city and laid in Constantine's basilica, near the baptistery.

He who sought to ruin thee is now, O virgin, thy trophy of victory; and for thee, O Cyprian, the path of crime turned aside into the way of salvation. May you together triumph over satan in this age,

when spirit-dealing is seducing so many faltering, faithless souls. Teach Christians, after your example, to arm themselves, against this and every other danger, with the sign of the cross; then will the enemy be forced to say again: 'I saw a terrible sign and I trembled; I beheld the sign of the Crucified, and my strength melted like wax.'[1]

September 27

SAINTS COSMAS AND DAMIAN

MARTYRS

'Honour the physician for the need thou hast of him: for the Most High hath created him. For all healing is from God, and he shall receive gifts of the king. The skill of the physician shall lift up his head, and in the sight of great men he shall be praised. The Most High hath created medicines out of the earth, and a wise man will not abhor them. Was not bitter water made sweet with wood? The virtue of these things is come to the knowledge of men, and the Most High hath given knowledge to men, that He may be honoured in His wonders. By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end. For the peace of God is over the face of the earth. My son, in thy sickness neglect not thyself, but pray to the Lord, and He shall heal thee. Turn away from sin and

[1] *Acta Cypriani et Justinæ.*

order thy hands aright, and cleanse thy heart from all offence. Give a sweet savour, and a memorial of fine flour, and make a fat offering, and then give place to the physician. For the Lord created him: and let him not depart from thee, for his works are necessary. For there is a time when thou must fall into their hands: and they shall beseech the Lord, that He would prosper what they give for ease and remedy, for their conversation.'[1] These words of the Wise Man are appropriate for this feast. The Church obeying the inspired injunction, honours the medical profession in the persons of Cosmas and Damian, who not only, like many others,[2] sanctified themselves in that career; but, far beyond all others, demonstrated to the world how grand a part the physician may play in Christian society.

Cosmas and Damian had been Christians from their childhood. The study of Hippocrates and Galen developed their love of God, whose invisible perfections they admired reflected in the magnificences of creation, and especially in the human body His palace and His temple. To them, science was a hymn of praise to their Creator, and the exercise of their art a sacred ministry; they served God in His suffering members, and watched over His human sanctuary, to preserve it from injury or to repair its ruins. Such a life of religious charity was fittingly crowned by the perfect sacrifice of martyrdom.

East and west vied with each other in paying homage to the *Anargyres*,[3] as our saints were called on account of their receiving no fees for their services. Numerous churches were dedicated to them. The emperor Justinian embellished and fortified the obscure town of Cyrus out of reverence for their sacred

[1] Ecclus. xxxviii. 1-14.

[2] Dom A. M. Fournier, *Notices sur les saints médecins.*

[3] Without fees.

relics there preserved; and about the same time, Pope Felix IV built a church in their honour in the Roman Forum, thus substituting the memory of the twin martyrs for that of the less happy brothers Romulus and Remus. Not long before this, St. Benedict had dedicated to Saints Cosmas and Damian his first monastery at Subiaco, now known as St. Scholastica's. But Rome rendered the highest of all honours to the holy Arabian brethren, by placing their names, in preference to so many thousands of her own heroes, in the solemn litanies and on the sacred dyptichs of the Mass.

In the middle ages the physicians and surgeons banded together into confraternities, whose object was the sanctification of the members by common prayer, charity towards the destitute, and the accomplishment of all the duties of their important vocation for the greater glory of God and the greater good of suffering humanity. The Society of Saints Luke, Cosmas, and Damian has now undertaken in France the renewal of these happy traditions.

The following is the Church's account of the two brothers.

Cosmas et Damianus, fratres Arabes, in Ægea urbi nati, nobiles medici, imperatoribus Diocletiano et Maximiano, non magis medicinæ scientia quam Christi virtute, morbis etiam insanabilibus medebantur. Quorum religionem cum Lysias præfectus cognovisset, adduci eos ad se jubet, ac de vivendi instituto et de fidei professione interrogatos, cum se et Christianos esse, et Christianam fidem esse ad

The brothers Cosmas and Damian were Arabians of noble extraction, born in the town of Ægæ. They were physicians; and during the reign of Diocletian and Maximian, healed even incurable maladies by Christ's assistance rather than by their knowledge of medicine. The prefect Lysias, being informed of their religion, ordered them to be brought before him, and questioned them on their faith and their manner of life. They openly de-

salutem necessariam, libere prædicarent, deos venerari imperat; et si id recusent, minatur cruciatus et necem acerbissimam.

Verum ut se frustra hæc illis proponere intelligit: Colligate, inquit, manus et pedes istorum, eosque exquisitis torquete suppliciis. Quibus jussa exsequentibus, nihilominus Cosmas et Damianus in sententia persistebant. Quare ut erant vincti, in profundum mare jaciuntur: unde cum salvi ac soluti essent, egressi, magicis artibus præfectus factum assignans, in carcerem tradit, ac postridie eductos, in ardentem rogum injici jubet: ubi cum ab ipsis flamma refugeret, varie et crudeliter tortos securi percuti voluit. Itaque in Jesu Christi confessione martyrii palmam acceperunt.

clared that they were Christians, and that the Christian faith is necessary to salvation; whereupon Lysias commanded them to adore the gods, threatening them, if they refused, with torture and a cruel death.

But as the prefect saw his threats were in vain: 'Bind their hands and feet,' he cried, 'and torture them with the utmost cruelty.' His commands were executed, but Cosmas and Damian remained firm. They were then thrown, chained as they were, into the sea, but came out safe and loosed from their bonds. The prefect attributing this to magical arts ordered them to prison. The next day, he commanded them to be led forth and thrown on a burning pile, but the flame refused to touch them. Finally, after several other cruel tortures, they were beheaded; and thus confessing Jesus Christ, they won the palm of martyrdom.

In you, O illustrious brethren, was fulfilled this saying of the Wise Man: 'The skill of the physician shall lift up his head, and in the sight of great men he shall be praised.'[1] The great ones, in whose sight you are exalted, are the princes of the heavenly hierarchies, witnessing to-day the homage paid to you by the Church militant. The glory that surrounds your heads is the glory of God Himself, of that boun-

[1] Ecclus. xxxviii. 3.

tiful King, who rewards your former disinterestedness by bestowing upon you His own blessed life.

In the bosom of divine love, your charity cannot wax cold; help us, then, and heal the sick who confidently implore your assistance. Preserve the health of God's children, so that they may fulfil their obligations in the world, and may courageously bear the light yoke of the Church's precepts. Bless those physicians who are faithful to their baptism, and who seek your aid; and increase the number of such.

See how the study of medicine now so often leads astray into the paths of materialism and fatalism, to the great detriment of science and humanity. It is false to assert that simple nature is the explanation of suffering and death; and unfortunate are those whose physicians regard them as mere flesh and blood. Even the pagan school took a loftier view than that; and it was surely a higher ideal that inspired you to exercise your art with such religious reverence. By the virtue of your glorious death, O witnesses to the Lord, obtain for our sickly society a return to the faith, to the remembrance of God, and to that piety which is profitable to all things and to all men, having the promise of the life that now is and of that which is to come.[1]

[1] 1 Tim. iv. 8.

SEPTEMBER 28

SAINT WENCESLAS

DUKE AND MARTYR

WENCESLAS recalls to us the entrance into the Church of a warlike nation, the Czechs, the most indomitable of the Slavonic tribes, which had penetrated into the very midst of Germany. It is well known, with what bitterness and active energy this nation upholds its social claims, as though its struggle for existence in the early days of its history had made it proof against every trial. The faith of its apostles and martyrs, the Roman faith, will be the safeguard, as it is the bond of union, of the countries subject to the crown of St. Wenceslas. Heresy, whether it be the native Hussite, or the 'reform' imported from Germany, can but lead the people to eternal ruin; may they never yield to the advances and seductions of schism! Wenceslas the martyr, grandson of the holy martyr Ludmilla, and great-uncle of the monk-bishop and martyr Adalbert, invites his faithful subjects to follow him in the only path where they may find honour and security both for this w ord and for the next.

Let us now read the legend of holy Church. The conversion of Bohemia dates from the latter part of the ninth century, when St. Methodius baptized St. Ludmilla and her husband Borziwoi the first Christian duke of the line of Premislas. The pagan reaction, during which St. Wenceslas gained the palm of martyrdom, was but shortlived.

Wenceslaus Bohemiæ dux, Wratislao patre Christiano, Drahomira matre gentili natus, ab avia Ludmilla femina sanctissima, pie educatus, omni virtutum genere insignis, summo studio virginitatem per omnem vitam servavit illibatam. Mater per nefariam Ludmillæ necem regni administrationem assecuta, impie cum juniore filio Boleslao vivens, concitavit in se procerum indignationem: quare tyrannici et impii regiminis pertæsi, utriusque excusso jugo, Wenceslaum in urbe Pragensi regem salutarunt.

Wenceslas, duke of Bohemia, was born of a Christian father, Wratislas, and a pagan mother, Drahomira. Brought up in piety by the holy woman Ludmilla his grandmother, he was adorned with every virtue and with the utmost care preserved his virginity unspotted throughout his life. His mother, having murdered Ludmilla, seized the reins of government; but her wicked life, and that of her younger son Boleslas excited the indignation of the nobles. These, wearied of a tyrannical and impious rule, threw off the yoke of both mother and son, and proclaimed Wenceslas king at Prague.

Ille regnum pietate magis quam imperio regens, orphanis, viduis, egenis tanta caritate subvenit, ut propriis humeris aliquando ligna indigentibus noctu comportarit, pauperibus humandis frequenter adfuerit, captivos liberarit, carceribus detentos nocte intempesta visitarit, pecuniis et consilio sæpissime consolatus. Miti animo princeps vehementer dolebat quempiam, etsi reum, morti adjudicari. Summa religione sacerdotes veneratus, suis manibus triticum serebat, et vinum exprimebat, quibus in Missæ sacrificio uterentur. Nocte nudis pedibus super nivem et gla-

He ruled his kingdom rather by kindness than authority. He succoured orphans, widows, and all the poor with the greatest charity, sometimes even carrying wood on his shoulders, by night, to those in need of it. He frequently assisted at the funerals of poor persons, liberated captives, and often visited the prisoners during the night, assisting them with gifts and advice. It caused great sorrow to his tender heart to condemn even the guilty to death. He had the greatest reverence for priests; and with his own hands he would sow the corn and prepare the wine to be used in the sacrifice of the

ciem circuebat ecclesias, sanguinea et terram calefacientia post se relinquens vestigia.

Angelos habuit sui corporis custodes. Cum enim ad singulare certamen adversus Radislaum, ducem Curimensem, eo fine accederet, ut suorum saluti prospiceret, visi sunt angeli arma ministrasse, et dixisse adversario, Ne ferias. Perterritus hostis, venerabundus procidens veniam exoravit. Cum in Germaniam profectus esset, imperator, conspectis duobus angelis aurea cruce ad se accedentem ornantibus, e solio prosiliens brachiis excepit, regiis insignibus decoravit, eique sancti Viti brachium donavit. Nihilominus impius frater, matre hortante, convivio exceptum, et postea in ecclesia orantem, paratæ sibi mortis præscium, adhibitis sceleris comitibus, interfecit. Sanguis per parietes aspersus adhuc conspicitur: et, Deo vindice, matrem inhumanam terra absorbuit; interfectores variis modis misere perierunt.

Mass. At night he used to go the round of the churches barefoot, through ice and snow, while his bloodstained footprints warmed the ground.

The angels formed his body-guard. In order to spare the lives of his soldiers, he undertook to fight in single combat with Radislas, duke of Gurima; but when the latter saw angels arming Wenceslas, and heard them forbidding him to strike, he was terrified and fell at the saint's feet begging his forgiveness. On one occasion, when he had gone to Germany, the emperor, at his approach, saw two angels adorning him with a golden cross; whereupon, rising from his throne, he embraced the saint, bestowed on him the regal insignia, and presented him with the arm of St. Vitus. Nevertheless, instigated by their mother, his wicked brother invited him to a banquet, and then, together with some accomplices, killed him as he was praying in the church, aware of the death that awaited him. His blood is still to be seen sprinkled on the walls. God avenged his saint; the earth swallowed up the inhuman mother, and the murderers perished miserably in various ways.

Thou didst win thy crown, O holy martyr, in the church of Saints Cosmas and Damian, whither their

feast had attracted thee.[1] As thou didst honour them, we now in turn honour thee. We are also hailing the approach of that other solemnity, which thou didst greet with thy last words at the fratricidal banquet: 'In honour of the Archangel Michael let us drink this cup, and let us beseech him to lead our souls into the peace of eternal happiness.'[2] What a sublime pledge, when thou wast already grasping the chalice of blood! O Wenceslas, fire us with that intrepid valour, which is ever humble and gentle, simple as God to whom it tends, calm as the angels on whom it relies. Succour the Church in these unfortunate times; the whole Church honours thee, she has a right to expect thy assistance. But especially cherish for her the nation of which thou art the honour; as long as it remains faithful to thy blessed memory, and looks to thy patronage in its earthly combats, its wandering from the truth will not be without return.

[1] Christian de Scala, son of the fratricide Boleslas the cruel, and nephew of the saint; he became a monk, and wrote the lives of St. Wenceslas and St. Ludmilla. [2] *Ibid.*

DEDICATION OF SAINT MICHAEL

THE ARCHANGEL

THE glorious Archangel appears to-day at the head of the heavenly army: There was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels.[1] In the sixth century, the dedication of the churches of St. Michael on Monte Gargano and in the Roman Circus increased the celebrity of this day, which had however been long before consecrated by Rome to the memory of all the heavenly Virtues.

The east commemorates on the sixth of September an apparition of the victorious Prince at Chone[2] in Phrygia; while the eighth of November is their solemnity of the angels, corresponding to our feast of to-day, and bearing the title: 'Synaxis of Saint Michael prince of the heavenly host, and of the other spiritual Powers.' Although the term *synaxis* is usually applied only to religious assemblies here on earth, we are informed that in this instance it also signifies the gathering of the faithful angels at the cry of their chief, and their union eternally sealed by their victory.[3]

Who, then, are these heavenly Powers, whose mysterious combat heads the first page of history? Their existence is attested by the traditions of all nations as well as by the authority of holy Scripture.

[1] Apoc. xii. 7. [2] The ancient Colossæ. [3] *Menolog. Basilii.*

If we consult the Church, she teaches us that in the beginning God created simultaneously two natures, the spiritual and the corporal, and afterwards man who is composed of both.[1] The scale of nature descends by gradation from beings made to the likeness of God, to the very confines of nothingness; and by the same degrees the creature mounts upwards to his Creator. God is infinite being, infinite intelligence, infinite love. The creature is for ever finite: but man, endowed with a reasoning intellect, and the angel, with an intuitive grasp of truth, are ever, by a continual process of purification, widening the bounds of their imperfect nature, in order to reach, by increase of light, the perfection of greater love.

God alone is simple with that unchangeable productive simplicity, which is absolute perfection excluding the possibility of progress; He is *pure Act*, in whom substance, power, and operation are one thing. The angel, though entirely independent of matter, is yet subject to the natural weakness necessary to a created being; he is not absolutely simple, for in him action is distinct from power, and power from essence.[2] How much greater is the weakness of man's composite nature, unable to carry on the operations of the intellect without the aid of the senses!

'Compared with ours,' says one of the most enlightened brethren of the angelic doctor, 'how calm and how luminous is the knowledge of pure spirits! They are not doomed to the intricate discoursings of our reason, which runs after the truth, composes and analyzes, and laboriously draws conclusions from premisses. They instantaneously apprehend the whole compass of primary truths. Their intuition is so prompt, so lively, so penetrating, that it is

[1] *Concil. Lateran.* iv. cap. *Firmiter.* [2] Thom. Aquin. *Summ. Theol.* i. q. liv. art. 1-3.

impossible for them to be surprised, as we are, into error. If they deceive themselves, it must be of their own will. The perfection of their will is equal to the perfection of their intellect. They know not what it is to be disturbed by the violence of appetites. Their love is without emotion; and their hatred of evil is as calm and as wisely tempered as their love. A will so free can know no perplexity as to its aims, no inconstancy in its resolutions. Whereas with us long and anxious meditation is necessary before we make a decision, it is the property of the angels to determine by a single act the object of their choice. God proposed to them, as He does to us, infinite beatitude in the vision of His own Essence; and to fit them for so great an end, He endowed them with grace at the same time as He gave them being. In one instant they said Yes or No; in one instant they freely and deliberately decided their own fate.'[1]

Let us not be envious. By nature the angel is superior to us; but, to which of the angels hath He said at any time, 'Thou art My Son?'[2] The only-begotten Son of God did not take to Himself the angelic nature. When on earth, He acknowledged the temporary subordination of humanity to those pure spirits, and deigned to receive from them, even as do His brethren in the flesh, the announcements of the divine will,[3] and help and strength.[4] But 'God hath not subjected unto angels the world to come,' says the apostle.[5] How can we understand this attraction of God towards what is feeblest? We can only worship it in humble, loving faith. It was Lucifer's stumbling-block on the day of the great battle in heaven. But the faithful angels

[1] Monsabré 15th Conference, Lent 1875. [2] Heb. i. 5; ex Ps. ii. 7.
[3] Dionys. Areop. *De cœlesti hierarchia*, iv. 4; *ex Matt.* ii. 13-15, 19-21. [4] St. Luke xxii. 43. [5] Heb. ii. 5.

prostrated themselves in joyous adoration at the feet of the Infant-God foreshown to them enthroned on Mary's knee, and then rose up to sing: 'Glory to God in the highest, and on earth peace to men of good will.'

O Christ, my Christ as St. Denis calls Thee,[1] the Church to-day delightedly proclaims Thee the beauty of the holy angels.[2] Thou, the God-Man, art the lofty height whence purity, light, and love flow down upon the triple hierarchy of the nine choirs. Thou art the supreme Hierarch, the centre of worlds, controller of the deifying mysteries at the eternal feast.

Flaming Seraphim, glittering Cherubim, steadfast Thrones, court of honour to the Most High, and possessed of the noblest inheritance: according to the Areopagite, ye receive your justice, your splendour, and your burning love by direct communication from our Lord:[3] and through you, all grace overflows from Him upon the holy city.

Dominations, Virtues, and Powers; sovereign disposers, prime movers, and rulers of the universe: in whose name do ye govern the world? Doubtless in His whose inheritance it is; in the name of the King of glory, the Man-God, the Lord strong and mighty, the Lord of hosts.

Angels, Archangels, and Principalities; heaven's messengers, ambassadors, and overseers here below: are ye not also, as the apostle says, ministers of the salvation wrought on earth by Jesus, the heavenly High-Priest?

We also, through this same Jesus, O most holy Trinity, glorify Thee, together with the three princely hierarchies, which surround Thy Majesty with their nine immaterial rings as with a many-circled rampart.

[1] Dionys. *De cælesti hierarchia*, ii. 5. [2] Hymn of Lauds.
[3] Dionys. *ubi supra*, vii. 2.

To tend to Thee, and to draw all things to Thee, is their common law. Purification, illumination, union: by these three ways in succession, or simultaneously, are these noble beings attracted to God, and by the same they attract those who strive to emulate them. Sublime spirits, it is with your gaze ever fixed on high that ye influence those below and around you. Draw plentifully, both for yourselves and for us, from the central fires of the Divinity; purify us from more than the involuntary infirmities of nature; enlighten us; kindle us with your heavenly flames. For the same reason that satan hates us, ye love us: protect the race of the Word made Flesh against the common enemy. So guard us, that we may hereafter be worthy to occupy among you the places left vacant by the victims of pride.

Adam of St. Victor thus sings the fullness of to-day's mystery.

SEQUENCE

Laus erumpat ex affectu,
Psallat chorus in conspectu
Supernorum civium:
Laus jocunda, laus decora,
Quando laudi concanora
Puritas est cordium.

Let love break forth into praise; let our choir sing in presence of the heavenly citizens: our praise will be pleasing and beautiful, if the purity of our hearts be in accord therewith.

Michaelem cuncti laudent,
Nec ab hujus se defraudent
Diei lætitia:
Felix dies qua sanctorum
Recensetur angelorum
Solemnis victoria.

Let all praise Michael; let none deprive himself of this day's joy. O happy day! whereon the solemn victory of the holy angels is recorded.

Draco vetus exturbatur
Et draconis effugatur
Inimica legio:

The old dragon is cast out, and all his hostile legions put to flight: the disturber is him-

Exturbatus est turbator
Et projectus accusator
A cœli fastigio.
Sub tutela Michaelis
Pax in terra, pax in cœlis,
Laus et jubilatio:
Cum sit potens hic virtute,
Pro communi stans salute,
Triumphat in prælio.

Suggestor sceleris,
Pulsus a superis,
Per hujus aeris
Oberrat spatia:
Dolis invigilat,
Virus insibilat,
Sed hunc annihilat
Præsens custodia.

self disturbed, the accuser is hurled down from the height of heaven.

Under Michael's protection there is peace on earth, peace in heaven, praise and exultation; for he, mighty and valorous, stands for the safety of all and triumphs in the battle.

Banished from heaven, the originator of sin wanders through the air: he watches to lay his snares, and insinuates his poison; but the guardian band of angels reduces his power to nought.

Tres distinctæ hierarchiæ
Jugi vacant theoriæ
Jugique psallentio:
Nec obsistit theoria
Sive jugis harmonia
Jugi ministerio.

The three distinct hierarchies are ever occupied in contemplation and unending song; nor does their contemplation nor their ceaseless harmony interrupt their continual ministry.

O quam miræ caritatis
Est supernæ civitatis
Ter terna distinctio:
Quæ nos amat et tuetur,
Ut ex nobis restauretur
Ejus diminutio.
Sicut sunt hominum
Divisæ gratiæ,
Sic erunt ordinum
Distinctæ gloriæ
Justis in præmio:
Solis est alia
Quam lunæ dignitas,
Stellarum varia
Relucit claritas:
Sic resurrectio.

Oh! in the heavenly city how wondrous is the charity of the three tripled choirs; they love us and defend us, and hope to see their ranks filled up by us.

As among men there are divers graces upon earth, so in the heavenly reward the just will receive divers degrees of glory; other is the excellence of the sun, other that of the moon, and various the brightness of the stars; so shall be the resurrection.

Vetus homo novitati,
Se terrenus puritati

Let the old man be brought into conformity with the new,

Conformet cœlestium:
Coæqualis his futurus,
Licet nondum plene purus,
Spe præsumat præmium.

the earthly to the purity of the heavenly citizens; he is one day to be equal to them, and though not yet wholly pure, let him in hope look forward to the prize.

Ut ab ipsis adjuvemur,
Hos devote veneremur
Instantes obsequio:
Deo nos conciliat
Angelisque sociat
Sincera devotio.

That we may be assisted by these blessed spirits, let us devoutly venerate them and be untiring in our homage; sincere devotion reconciles to God and unites us with the angels.

De secretis reticentes
Interim cœlestibus,
Erigamus puras mentes
In cœlum cum manibus:
Ut superna nos dignetur
Cohæredes curia,
Et divina collaudetur
Ab utrisque gratia.

Meanwhile let us be silent as to the secrets of heaven, and lift up pure minds and spotless hands on high:

Thus may the most high senate recognize us as coheirs; and may the divine grace be praised alike by angels and men.

Capiti sit gloria
Membrisque concordia.
Amen.

To our divine Head be glory and among his members union. Amen.

SEPTEMBER 30

SAINT JEROME

PRIEST CONFESSOR AND DOCTOR OF THE CHURCH

'I KNOW not Vitalis, I reject Meletius, I pass by Paulinus;[1] he that cleaveth to the Chair of Peter, he is mine.'[2] Thus, about the year 376, when the whole east was disturbed by the competitions for the episcopal See of Antioch, wrote an unknown monk to Pope St. Damasus. It was St. Jerome, a native of Dalmatia, who implored 'light for his soul redeemed by the Blood of our Lord.'[3]

Far from Stridonium, his semi-barbarous native place, whose austerity and vigour he never lost; far from Rome, where the study of literature and philosophy had not had sufficient ascendency to withhold him from the seductions of pleasure; the fear of God's judgments had led him into the desert of Chalcis. There, under a burning sky, in the company of wild beasts, he for four years tormented his body with fearful macerations; and then, as a yet more efficacious remedy, and certainly a more meritorious mortification for one passionately fond of classical beauties, he sacrificed his ciceronian tastes to the study of the Hebrew language. Such an undertaking was far more laborious then than in our days of lexicons and grammars and scientific works of every description. Many a time was Jerome discouraged and almost in despair. But he had learnt the truth

[1] Hieron. *Epist.* XV. *al.* lvii. *ad Damas.*
[2] *Epist.* XVI. *al.* lviii. [3] *Ibid.*

of the maxim he afterwards inculcated to others: 'Love the science of the Scriptures, and you will not love the vices of the flesh.'[1] So he took up his Hebrew alphabet again, and continued to spell those 'hissing and panting syllables'[2] until he had so mastered them as even to spoil his pronunciation of Latin.[3] For the rest of his life, all the energy of his spirited nature was spent upon this labour.[4]

God amply repaid the homage thus rendered to His sacred word: Jerome hoped to obtain by his toil the cure of his moral sickness; he moreover attained the lofty holiness that we now admire in him. Other heroes of the desert remain unknown: Jerome was one of those to whom it is said: 'You are the salt of the earth; you are the light of the world'; and God willed that in due time this light should be set upon a candlestick that it might shine to all that are in the house.[5]

The once brilliant student returned to Rome an altered man; for his holiness, learning, and humility, he was declared by all to be worthy of the episcopal dignity.[6] Pope Damasus, the virgin doctor of the virgin Church,[7] commissioned him to answer, in his name, the consultations sent from east and west;[8] and caused him to begin, by the revision of the Latin new Testament upon the original Greek text, those great scriptural works, which have immortalized his name and entitled him to the undying gratitude of the Christian world. Meanwhile Helvidius dared to call in question the perpetual virginity of the Mother of God: Jerome's refutation revealed that talent for

[1] *Epist.* cxxv. *al.* iv. *ad Rusticum.* [2] *Ibid.* [3] *Epist.* xxix. *al.* cxxx. *ad Marcellam.* [4] *Epist.* cviii. *al.* xxvii, *ad Eustochium.*
[5] St. Matt. v. 13, 14, 15. [6] Hieron. *Epist.* xlv. *al.* xcix. *ad Asellam.* [7] *Epist.* xlviii. *al.* l. *ad Pammachium.*
[8] *Epist.* cxxiii. *al.* xi. *ad Ageruchiam.*

polemics, of which Jovinian, Vigilantius, Pelagius, and others, were also to feel the force. Mary rewarded him for thus avenging her honour, by bringing to him a number of holy souls, whom he was to lead in the paths of virtue, and instruct in the mysteries of holy Scripture.

Here was a phenomenon inexplicable to the infidel historian: at the very time when the Rome of the Cæsars was perishing, suddenly around this Dalmatian were gathered the fairest names of ancient Rome. They were thought to have died out, when the lower classes made themselves supreme; but at the critical moment, when Rome was to rise again purified from the flames kindled by the barbarians, they reappeared to claim their birthright and refound the city for its true eternal destiny. The combat was of a new kind; but they were at the head of the army that was to save the world. Four centuries earlier, the apostle had said there were not many wise, and powerful, and noble; Jerome declared that, in his day, they were numerous, 'numerous among the monks.'[1]

The monastic army in the west was, at its origin, chiefly recruited from the patricians, whose character of ancient grandeur it ever afterwards retained; its ranks included noble virgins and widows; and sometimes husband and wife would enlist together. Marcella was the first to inaugurate the monastic life at Rome, in her palace on the Aventine. She obtained St. Jerome's direction for her privileged community; but after his departure, she herself was consulted by all, as an oracle, on the difficulties of holy Scripture.[2] She was joined in her retreat by Furia, Fabiola, and Paula, worthy descendants of Camillus, of the Fabii, and of the Scipios. But the

[1] *Epist.* lxvi. *al.* xxvi. *ad Pammachium.* [2] *Epist.* cxxvii. *al.* xvi. *ad Princ.*

old enemy could ill brook such losses to his power: Jerome must be forced to leave Rome.

A pretext was soon found for raising a storm. The Treatise on Virginity addressed to St. Paula's daughter Eustochium, and written in Jerome's fearless and pointed style, evoked the animosity of false monks, foolish virgins, and unworthy clerics.[1] In vain did the prudent Marcella predict the tempest: Jerome would make bold to write what others dared to practise.[2] But he had not reckoned on the death of Pope Damasus at that very juncture; an event for which the ignorant and the envious had been waiting, in order to give full vent to their stifled hatred.[3] Driven away by the storm, the lover of justice returned to the desert; not this time to Chalcis, but to the peaceful Bethlehem, whither the sweet recollection of our Saviour's infancy attracted the strong athlete. Paula and her daughter soon followed him, in order not to forgo the lessons they prized above all else in the world; their presence was a consolation to him in his exile, and an encouragement to continue his labours. All honour to these valiant women! To their fidelity, their thirst for knowledge, their pious importunities, the world is indebted for a priceless treasure, viz: the authentic translation[4] of the sacred Books, which was necessitated by the imperfections of the old Italic Version and its numberless variations, as also by the fact that the Jews were accusing the Church of falsifying the Scripture.[5]

'Paula and Eustochium, may the labours of my poor life be pleasing to you, useful to the Church,

[1] *Epist.* xxii. *ad Eustochium, de custodia virginitatis.*
[2] *Epist.* xxvii. *al.* cxx. *ad Marcellam.* [3] *Præf. versionis Didymi de Spiritu Sancto; Epist.* xlv. *al.* xcix. *ad Asellam.*
[4] *Conc. Trid. Sess.* iv.
[5] Hier. *Præf. in Isaiam, ad Paulam et Eustochium.*

and worthy of posterity; as for contemporaries, I care but little for their judgment.'[1] So said the holy solitary; yet he felt the envious attacks of his bitter enemies more keenly than he would own to himself. 'Handmaids of Christ,' he said, 'shield me with the buckler of your prayers from those who malign me.'[2] Every book he translated brought upon him fresh criticisms, and those not only from enemies. There were the timid, who were alarmed for the authority of the Septuagint, so sacred both to the Synagogue and to the Church;[3] there were the possessors of precious manuscripts, written on purple vellum and adorned with splendid uncials, and with letters of silver and gold, all which would now lose their value. 'Well, let them keep their precious metal, and leave us our poor papers,'[4] cried Jerome exasperated. 'And yet, it is you,' he said to the fair inspirers of his works, 'who force me to endure all this folly and all these injuries; to put an end to the evil, it were better you enjoined silence on me.'[5] But neither the mother nor the daughter would hear of such a thing, and Jerome yielded to constraint. Finding that the text of his first revision of the Psalter upon the Greek Septuagint[6] had become corrupted through careless transcriptions, they induced him to undertake a second.[7] This version is inserted in our present Vulgate, together with his translation of the other Books of the old Testament from Hebrew or Chaldaic.[8] In all these works the saint appealed to Paula and Eustochium as guarantees of his exactitude, and begged them to collate his translations word for word with the original.[9]

[1] *Præf. in Daniel.* [2] *Præf. in Reg.* [3] Aug. *ad Hieron. Epist.* lvi *al.* lxxxvi. [4] Hier. *Præf. in Job. ad easdem.* [5] *Præf. in Jerem.* [6] *Psalt. rom.* [7] *Psalt. gall.* Hier. *Præf. in Psalmos.* [8] Except Baruch, Wisdom, Ecclesiasticus, Machabees, and a few fragments, retained from the old Italic. [9] Hier. *Præf. in Esther.*

All his old friends in Rome took part in this learned intercourse. Jerome refused to none the light of his knowledge, and pleasantly excused himself for giving one half of the human race a preference over the other: 'Principia, my daughter in Jesus Christ, I know that some find fault with me for writing to women; let me say, then, to these detractors: If men questioned me on the Scripture, they should receive my answers.'[1]

There was great joy in the monasteries at Bethlehem when news arrived that another Paula was born in Rome. Eustochium's brother had married Læta, the Christian daughter of the pagan pontiff Albinus. They had vowed their child to God before her birth; and now they rejoiced to hear her lisp into the ear of the priest of Jupiter the Christian Alleluia. On hearing of her grandmother beyond the seas, and of her aunt consecrated to God, the little one would beg to go and join them. 'Send her,' wrote Jerome delightedly, 'I will be her master and foster-father; I will carry her on my old shoulders; I will help her lisping lips to form her words; and I shall be prouder than Aristotle; for he indeed educated a king of Macedon, but I shall be preparing for Christ a handmaid, a bride, a queen predestined to a throne in heaven.'[2] The child was, in fact, sent to Bethlehem, where she was destined to solace the last hours of the aged saint, and to assume, while yet very young, the responsibility of carrying on the work of her holy relatives.

But Jerome had still more to suffer, before leaving this world. The elder Paula was the first to be called away, singing: 'I have chosen to be an abject in the house of my God, rather than to dwell in the

[1] *Epist.* lxv. *al.* cxl. *ad Principi m.*

[2] *Epist.* cvii. *al.* vii. *ad Lætam.*

tabernacles of sinners.'[1] So great a langour then took possession of St. Jerome, that it seemed his end was approaching.[2] Eustochium, though broken-hearted, repressed her tears, and implored him to live and fulfil his promises to her mother. He therefore aroused himself, finished his translations,[3] and took up again his commentaries on the text. He had completed Isaias,[4] and was engaged upon Ezechiel, when the most awful calamity of those times came upon the world: 'Rome is fallen; the light of the earth is xtinguished; in that one city the whole universe has perished. What can we do, but hold our peace and think upon the dead?'

He had, however, to think about the living also, for numberless fugitives, destitute of all things, made their way to the holy places; and the uncompromising wrestler was all tenderness to these unfortunates. Loving the practice of the holy Scripture no less than its teaching, he spent his days in discharging the duties of hospitality. In spite of his failing sight, he gave the night hours to his dear studies, wherein he forgot the troubles of the day, and rejoiced to fulfil the desires of the spiritual daughter God had given him. The prefaces to his fourteen books on Ezechiel bear witness to the share taken by the virgin of Christ in this work undertaken despite the misfortunes of the times, his own infirmities, and his last controversies with heretics.[5]

Heresy seemed indeed to be profiting of the troubled state of the world, to rise up with renewed audacity. The Pelagians, supported by bishop John of Jerusalem, assembled one night with torches and swords, and set fire to the monastery of St. Jerome, and to that of the sacred virgins then governed by

[1] Ps. lxxxiii. 11. Hier. *Epist.* cviii. *al.* xxvii. *ad Eustochium.*
[2] *Epist.* xcix. *al.* xxxi. *ad Theophilum.* [3] *Præf. in Josue, Jud. et Ruth.* [4] *Comment. in Isaiam.* [5] *Comment. in Ezech.* i. Prolog.

Eustochium. Manfully seconded by her niece Paula the younger, the saint rallied her terrified daughters, and they escaped together through the midst of the flames. But the anxiety of that terrible night was too much for her already exhausted strength. Jerome laid her to rest beside her mother, near the crib of the Infant God ; and leaving his commentary on Jeremias unfinished, he prepared himself to die.

The following is the liturgical account of his life.

Hieronymus, Eusebii filius, Stridone in Dalmatia Constantio imperatore natus, Romæ adolescens est baptizatus, et in liberalibus disciplinis a Donato et aliis viris doctissimis eruditus. Tum discendi studio Galliam peragravit: ubi pios aliquot, et in divinis litteris eruditos viros coluit, multosque sacros libros sua manu descripsit. Mox se in Græciam conferens, philosophia et eloquentia instructus, summorum theologorum consuetudine floruit: in primis vero Gregorio Nazianzeno Constantinopoli operam dedit: quo doctore se sacras litteras didicisse profitetur. Tum religionis causa visit Christi Domini incunabula, totamque lustravit Palæstinam: quam peregrinationem, adhibitis Hebræorum eruditissimis, ad sacræ Scripturæ intelligentiam sibi multum profuisse testatur.

Jerome, son of Eusebius, was born at Stridonium in Dalmatia, during the reign of the emperor Constantius. He was baptized at Rome while still young, and was instructed in the liberal arts by Donatus and other learned men. His love of knowledge led him to travel in Gaul, where he made the acquaintance of several pious men learned in divinity, and copied many sacred books with his own hand. He then proceeded to Greece, to study eloquence and philosophy. Here he won the friendship of some great theologians ; in particular of Gregory Nazianzen, under whom he studied at Constantinople, and whom he calls his master in sacred learning. Drawn by religious motives, he visited the crib of Christ our Lord, and the whole of Palestine; and he tells us that this pilgrimage, made in the company of some learned Jews, was of the greatest service to him for the understanding of holy Scripture.

Deinde secessit in vastam Syriæ solitudinem: ubi quadriennium in lectione divinorum librorum, cœlestisque beatitudinis contemplatione consumpsit, assidua se abstinentia, vi lacrymarum, et corporis afflictatione discrucians. Presbyter a Paulino episcopo Antiochiæ factus, Romam de controversiis quorumdam episcoporum cum Paulino et Epiphanio ad Damasum Pontificem profectus, ejus ecclesiasticis epistolis scribendis adjutor fuit. Verum cum pristinæ solitudinis desiderio teneretur, in Palæstinam reversus, Bethlehem ad Christi Domini præsepe in monasterio, quod a Paula Romana extructum erat, cœlestem quamdam vitæ rationem instituit: et quamquam varie morbis doloribusque tentaretur, tamen corporis incommoda piis laboribus et perpetua lectione ac scriptione superabat.

Tamquam ad oraculum, ex omnibus terræ partibus, ad ipsum divinæ Scripturæ quæstiones explicandæ referebantur. Illum Damasus Pontifex, illum sanctus Augustinus de locis Scripturæ difficillimis sæpe consuluit, propter ejus singularem doctrinam, et linguæ non solum Latinæ et Græcæ, sed Hebraicæ etiam et Chal-

After this Jerome retired into the lonely desert of Syria, where he spent four years in reading the holy Scripture, and in the contemplation of heavenly beatitude, afflicting his body by abstinence, weeping, and every kind of penance. He was ordained priest by Paulinus, bishop of Antioch; in whose company and that of Epiphanius, he came to Rome, to settle the disputes that had arisen between certain bishops. Here Pope Damasus engaged him to assist in writing his ecclesiastical letters. But yearning for his former solitude, he returned to Palestine, and settled at Bethlehem in a monastery built by the Roman lady Paula, near our Lord's crib. Here he led a heavenly life; and though much afflicted with sickness and sufferings he devoted himself, in spite of his bodily weakness, to works of piety and to ceaseless study and writing.

From all parts of the world he was referred to as an oracle for the decision of questions concerning the sacred Scriptures. Pope Damasus and St. Augustine often consulted him on difficult passages of holy Writ, on account of his remarkable learning and his knowledge not only of Latin and Greek but also of Hebrew and Chaldaic. According to

daicæ intelligentiam: et quod omnes pene scriptores, ejusdem Augustini testimonio, legerat. Hæreticos acerrimis scriptis exagitavit: piorum et catholicorum patrocinium semper suscepit. Vetus Testamentum ex Hebræo convertit: novum, jussu Damasi, Græcæ fidei reddidit, magna etiam ex parte explicavit. Multa præterea Latine reddidit scripta doctorum virorum, et ipse aliis proprii ingenii monumentis Christianam disciplinam illustravit. Qui ad summam senectutem perveniens, sanctitate et doctrina illustris, Honorio imperatore migravit in cœlum. Cujus corpus ad Bethlehem sepultum, postea Romam in basilicam sanctæ Mariæ ad Præsepe translatum est.

St. Augustine, he had read almost every author. In his writings he severely censured heretics; but always lent his support to faithful Catholics. He translated the old Testament from the Hebrew; and at the command of Pope Damasus, revised the new Testament, collating it with the Greek; he also commented the greater part of holy Scripture. Besides this, he translated into Latin the writings of many learned men, and enriched Christian science with other works from his own pen. At length, having reached extreme old age, and being renowned for learning and holiness, he passed to heaven in the reign of Honorius. His body was buried at Bethlehem; but was afterwards translated to Rome and laid in the basilica of St. Mary *ad Præsepe*.

Thou completest, O illustrious saint, the brilliant constellation of doctors in the heavens of holy Church. The latest stars are now rising on the sacred cycle; the dawn of the eternal day is at hand; the Sun of justice will soon shine down upon the valley of judgment. O model of penance, teach us that holy fear, which restrains from sin, or repairs its ravages; guide us along the rugged path of expiation. Historian of great monks,[1] thyself a monk and father of the solitaries attracted like thee to Bethlehem by the sweetness of the divine Infant, keep up the spirit of labour and prayer in the monastic Order, of which

[1] St. Paul the Hermit, St. Hilarion, St. Malchus.

several families have adopted thy name. Scourge of heretics, attach us firmly to the Roman faith. Watchful guardian of Christ's flock, protect us against wolves, and preserve us from hirelings. Avenger of Mary's honour, obtain for our sinful world that the angelic virtue may flourish more and more.

O Jerome, thy special glory is a participation in the power of the Lamb to open the mysterious Book; the key of David was given to thee to unclose the many seals of holy Scripture and to show us Jesus concealed beneath the letter.[1] The Church, therefore, sings thy praises to-day, and presents thee to her children as the official interpreter of the inspired writings which guide her to her eternal destiny Accept her homage and the gratitude of her sons. May our Lord, by thy intercession, renew in us the respect and love due to His divine word. May thy merits obtain for the world other holy doctors, and learned interpreters of the sacred Books. But let them bear in mind the spirit of reverence and prayer with which they must hear the voice of God in order to understand. God will have His word obeyed, not discussed; although, among the various interpretations of which that divine word is susceptible, it is lawful, under the guidance of the Church, to seek out the true one; and it is praise-worthy to be ever sounding the depths of beauty hidden in that august doctrine. Happy is he who follows thy footsteps in these holy studies! Thou didst say: 'To live in the midst of such treasures, to be wholly engrossed in them, to know and to seek nothing else, is it not to dwell already more in heaven than on earth? Let us learn in time that science which will endure for ever.'[2]

[1] Hier. *Epist.* liii. *al.* ciii. *ad Paulinum.* [2] *Ibid.*

FIRST SUNDAY OF OCTOBER

FEAST OF THE MOST HOLY ROSARY

It is customary with men of the world to balance their accounts at the end of the year, and ascertain their profits. The Church is now preparing to do the same. We shall soon see her solemnly numbering her elect, taking an inventory of her holy relics, visiting the tombs of those who sleep in the Lord, and counting the sanctuaries, both new and old, that have been consecrated to her divine Spouse. But to-day's reckoning is a more solemn one, the profits more considerable: she opens her balance-sheet with the gain accruing to our Lady from the mysteries which compose the cycle. Christmas, the cross, the triumph of Jesus, these produce the holiness of us all; but before and above all, the holiness of Mary. The diadem which the Church thus offers first to the august Sovereign of the world, is rightly composed of the triple crown of these sanctifying mysteries, the causes of her joy, of her sorrow, and of her glory. The joyful mysteries recall the Annunciation, the Visitation, the Birth of Jesus, Mary's Purification, and the Finding of our Lord in the temple. The sorrowful mysteries bring before us the Agony of our blessed Lord, His being scourged, and crowned with thorns, the carrying of the cross, and the Crucifixion. While, in the glorious mysteries, we contemplate the Resurrection and Ascension of our Saviour, Pentecost, and the Assumption and Coronation of the Mother of God. Such is Mary's rosary;

a new and fruitful vine, which began to blossom at Gabriel's salutation, and whose fragrant garlands form a link between earth and heaven.

In its present form, the rosary was made known to the world by St. Dominic at the time of the struggles with the Albigensians, that social war of such ill-omen for the Church. The rosary was then of more avail than armed forces against the power of satan; it is now the Church's last resource. It would seem that, the ancient forms of social prayer being no longer relished by the people, the holy Spirit has willed by this easy and ready summary of the liturgy to maintain, in the isolated devotion of these unhappy times, the essential of that life of prayer, faith, and Christian virtue, which the public celebration of the Divine Office formerly kept up among the nations. Before the thirteenth century, popular piety was already familiar with what was called the psalter of the laity, that is, the angelical salutation repeated one hundred and fifty times; it was the distribution of these Hail Marys into decades, each devoted to the consideration of a particular mystery, that constituted the rosary. Such was the divine expedient, simple as the eternal Wisdom that conceived it, and far-reaching in its effects; for while it led wandering man to the Queen of Mercy, it obviated ignorance which is the food of heresy, and taught him to find once more 'the paths consecrated by the Blood of the Man-God, and by the tears of His Mother.'[1]

Thus speaks the great Pontiff who, in the universal sorrow of these days, has again pointed out the means of salvation more than once experienced by our fathers. Leo XIII, in his encyclicals, has consecrated the present month to this devotion so dear to

[1] Leon. xiii, Epist encycl. *Magnæ Dei Matris*, de Rosario Mariali. Sept. 8, 1892.

heaven; he has honoured our Lady in her litanies with a new title, Queen of the most holy rosary;[1] and he has given the final development to the solemnity of this day, by raising it to the rank of a second class feast, and by enriching it with a proper Office explaining its permanent object.[2] Besides all this, the feast is a memorial of glorious victories, which do honour to the Christian name.

Soliman II, the greatest of the Sultans, taking advantage of the confusion caused in the west by Luther, had filled the sixteenth century with terror by his exploits. He left to his son, Selim II, the prospect of being able at length to carry out the ambition of his race: to subjugate Rome and Vienna, the Pope and the emperor, to the power of the crescent. The Turkish fleet had already mastered the greater part of the Mediterranean, and was threatening Italy, when, on October 7, 1571, it came into action, in the Gulf of Lepanto, with the pontifical galleys supported by the fleets of Spain and Venice. It was Sunday; throughout the world the confraternities of the rosary were engaged in their work of intercession. Supernaturally enlightened, St. Pius V watched from the Vatican the battle undertaken by the leader he had chosen, Don John of Austria, against the three hundred vessels of Islam. The illustrious Pontiff, whose life's work was now completed, did not survive to celebrate the anniversary of the triumph; but he perpetuated the memory of it by an annual commemoration of our Lady of Victory. His successor, Gregory XIII, altered this title to our Lady of the rosary, and appointed the first Sunday of October for the new feast, authorizing its celebration in those churches which possessed an altar under that invocation.

[1] Litteræ *Salutaris* Dec. 24, 1883.
[2] Decret. Sept. 11, 1887, Aug. 5, 1888.

A century and a half later, this limited concession was made general. As Innocent XI, in memory of the deliverance of Vienna by Sobieski, had extended the feast of the most holy name of Mary to the whole Church; so, in 1716, Clement XI inscribed the feast of the rosary on the universal calendar, in gratitude for the victory gained by Prince Eugene at Peterwardein, on August 5, under the auspices of our Lady of the snow. This victory was followed by the raising of the siege of Corfu, and completed a year later by the taking of Belgrade.

MASS

The joys experienced on the other feasts of the Mother of God, are all gathered up and resumed in this one, for us, for the angels, and for our Lady herself. Like the angels, then, let us offer, together with Mary, the homage of our just delight to the Son of God, her Son, her King and ours.

INTROIT

Gaudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis: de cujus solemnitate gaudent angeli, et collaudant Filium Dei.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. Gloria Patri. Gaudeamus.

Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed Virgin Mary, on whose solemnity the angels rejoice, and give praise to the Son of God.

Ps. My heart hath uttered a good word: I speak my works to the King. ℣ Glory, &c. Let us all.

The mysteries of the Son and of the Mother are our instruction and our hope. The Church prays in the Collect that they may also be our rule of life and our pledge of eternal happiness.

COLLECT

Deus, cujus Unigenitus per vitam, mortem, et resurrectionem suam nobis salutis æternæ præmia comparavit: concede quæsumus; ut hæc mysteria sanctissimo beatæ Mariæ Virginis rosario recolentes, et imitemur quod continent, et quod promittunt assequamur. Per eundem Dominum.

O God, whose only-begotten Son, by his life, death, and resurrection, procured for us the rewards of eternal salvation; grant, we beseech thee, that commemorating these mysteries in the most holy rosary of the blessed Virgin Mary, we may imitate what they contain, and possess what they promise. Through the same Lord &c.

Then is made a commemoration of the occurring Sunday.

EPISTLE

Lectio libri Sapientiæ.

Prov. cap. viii.

Dominus possedit me in initio viarum suarum antequam quidquam faceret a principio. Ab æterno ordinata sum, et ex antiquis, antequam terra fieret. Nondum erant abyssi, et ego jam concepta eram. Nunc ergo, filii, audite me: Beati qui custodiunt vias meas. Audite disciplinam, et estote sapientes, et nolite abjicere eam. Beatus homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei. Qui me invenerit, inveniet vitam, et hauriet salutem a Domino.

Lesson from the Book of Wisdom.

Prov. ch. viii.

The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

Our Lady's mysteries are before all time in God's

sight, like those of her divine Son; like these they will endure for all eternity; like them they rule the ages, which circle round the Word and Mary, preparing for both in the days of figures, perpetuating their presence by the incessant glorification of the most holy Trinity, in whose name all Christians are baptized. Now the rosary honours all this series of mysteries; to-day's feast is a glance back upon the cycle as it draws to its close. From these mysteries, from this view of them, we must draw the conclusion formulated by our Lady herself in this passage from Proverbs, which the Church applies to her: 'Now therefore, my children, consider my ways; imitate me, that you may find happiness.' Blessed is he that watcheth at her gate! Let us pray to her, rosary in hand, considering her at the same time, meditating on her life and her greatness, and watching, were it but for a quarter of an hour, at the entrance to the palace of this incomparable Queen. The more faithful we are, the more assured will be our salvation and our progress in true life.

In the Gradual, let us congratulate the Queen of the holy rosary on her perfect life, all truth, and justice, and meekness, which won her the love of the supreme King. In the Alleluia verse, let us proclaim the nobility of her race, unequalled in the whole world.

GRADUAL

Propter veritatem et mansuetudinem, et justitiam, et deducet te mirabiliter dextera tua.

℣. Audi filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam.

Alleluia, alleluia.

Because of truth and meekness and justice: and thy right hand shall lead thee marvellously.

℣. Hearken, O daughter, and see, and incline thine ear, for the king hath greatly desired thy beauty.

Alleluia, alleluia.

℣. Solemnitas gloriosæ Virginis Mariæ ex semine Abrahæ, ortæ de tribu Juda, clara ex stirpe David. Alleluia.

℣. It is a festival of the glorious Virgin Mary of the seed of Abraham; sprung from the tribe of Juda, from David's renowned lineage. Alleluia.

The Gospel is the same as on the feast of the most holy name of Mary (page 176). 'At that time, the angel Gabriel was sent from God, into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel being come in, said to her: *Hail, full of grace! the Lord is with thee; blessed art thou among women.*' *Blessed art thou among women*, repeated Elizabeth a few days later, *and blessed is the fruit of thy womb.* These two salutations, with the name of Mary added to the angel's greeting and the name of Jesus to Elizabeth's, constituted the *Ave Maria* in the time of St. Dominic, the promulgator of the rosary. The prayer, 'Holy Mary Mother of God' which now so beautifully completes the formula of praise, received the sanction of the Church in the sixteenth century. No better Gospel could, then, have been chosen for to-day, for it gives the original text of the rosary, and describes the first of its mysteries.

All grace, all light, all life, are to be found in our Lady; by her holy rosary she, as we sing in the Offertory, has multiplied flowers and fruits in the garden of the Church. Every offering acceptable to God, comes from Mary, with and by Jesus.

OFFERTORY

In me gratia omnis viæ et veritatis; in me omnis spes vitæ et virtutis: ego quasi rosa plantata super rivos aquarum fructificavi.

In me is all grace of the way and of truth: in me is all hope of life and of virtue: I have flowered forth like a rose planted by the brooks of water.

As the Secret tells us, the rosary, piously meditated, prepares us for the Sacrifice of the altar, that supereminent and august memorial of the mysteries which it imprints in the heart and mind of the Christian.

SECRET

Fac nos, quæsumus Domine, his muneribus offerendis convenienter aptari: et per sanctissimi rosarii mysteria sic vitam, passionem, et gloriam Unigeniti tui recolere, ut ejus digni promissionibus efficiamur. Qui tecum.	Do thou, we beseech thee, O Lord, render us fit suitably to offer up these gifts: and by means of the mysteries of the most holy rosary, so to call back to mind the life, the Passion, and the glory of thine only-begotten Son, as to be made worthy of his promises: Who with thee liveth and reigneth &c.

Then a commemoration of the Sunday.

The Preface as on September 8, substituting '*in solemnitate*, on the solemnity,' for '*in Nativitate*, on the Nativity,' of the blessed Virgin Mary.

After the sacred banquet, our soul must not remain barren. The fragrance of virtue's flowers must embalm all that surrounds us, and prove to the Spouse that His visit has not been made in vain.

COMMUNION

Florete flores quasi lilium, et date odorem, et frondete in gratiam, collaudate canticum, et benedicite Dominum in operibus suis.	Flower ye forth like the lily, and yield ye a sweet smell, and bring forth leaves in grace: sound forth a canticle of praise, and bless ye the Lord in his works.

In the Postcommunion, the Church prays that our Lady may, by her intercession, second the effects of this Sacrifice, and of the mysteries in which she played so great a part.

POSTCOMMUNION

Sanctissimæ Genitricis tuæ, cujus rosarium celebramus, quæsumus Domine, precibus adjuvemur: ut et mysteriorum, quæ colimus, virtus percipiatur, et sacramentorum, quæ sumpsimus, obtineatur effectus. Qui vivis.

We beseech thee, O Lord, to help us through the prayers of thy most holy Mother, the feast of whose rosary we are celebrating: that we may both experience the virtue of the mysteries on which we meditate, and also obtain the effect of the Sacrament which we have received. Who livest and reignest &c.

Then is added the Postcommunion of the Sunday, and the Gospel of the same is read at the end of the Mass.

VESPERS

A few days ago, the Church borrowed from the Servites of Mary her Office of the Seven Dolours; to-day she seeks her responsories, hymns, and antiphons from the noble family which claims the rosary as its birthright. The Christian world owes a new debt of gratitude to the sons of St. Dominic for enriching it with these beautiful liturgical formulæ. But as the Use of the Friars Preachers gives but one antiphon for the psalms in the Vespers of the saints, the following antiphons have been added for the Roman rite. The hymn, which so gracefully and yet concisely resumes the triple series of the mysteries, is the fourth of the entire Office: the first celebrates, at first Vespers, the joyful mysteries; the second, at Matins, the sorrowful; the third, at Lauds, the glorious. 'From these mysteries let us gather roses, and weave garlands for the Mother of fair love.'

1. ANT. Quæ est ista, speciosa sicut columba, quasi rosa plantata super rivos aquarum?

1. ANT. Who is this, beautiful as a dove, like a rose planted by the brooks of water?

Ps. Dixit Dominus, page 38.

2. ANT. Virgo potens, sicut turris David; mille clypei pendent ex ea, omnis armatura fortium.

2. ANT. It is the mighty Virgin, like the tower of David; a thousand bucklers hang upon it, all the armour of valiant men.

Ps. Laudate pueri, page 41.

3. ANT. Ave Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus.

3. ANT. Hail Mary, full of grace, the Lord is with thee, blessed art thou among women.

Ps. Lætatus sum, page 152.

4. ANT. Benedixit te Dominus in virtute tua, quia per te ad nihilum redegit inimicos nostros.

4. ANT. The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought.

Ps. Nisi Dominus, page 153.

5. ANT. Viderunt eam filiæ Sion vernantem in floribus rosarum, et beatissimam prædicaverunt.

5. ANT. The daughters of Sion saw her adorned with the flowers of roses, and declared her most blessed.

Ps. Lauda Jerusalem, page 154.

CAPITULUM

Eccli. xxiv. xxix.

In me gratia omnis viæ et veritatis, in me omnis spes vitæ et virtutis: ego quasi rosa plantata super rivos aquarum fructificavi.

In me is all grace of the way and of the truth, in me is all hope of life and of virtue; I have flowered forth like a rose planted by the brooks of water.

HYMN

Te gestientem gaudiis,
Te sauciam doloribus,
Te jugi amictam gloria,
O Virgo Mater pangimus.

Thee exulting with joy, thee wounded with the sword of sorrow, thee girt with everlasting glory, we sing, O Virgin Mother.

Ave redundans gaudio
Dum concipis, dum visitas,
Et edis, offers, invenis,
Mater beata, Filium.

Hail, overflowing with gladness, when thou conceivest; when thou visitest thy cousin; when thou bringest forth thy Son, offerest him to God, findest him in the temple, O happy Mother!

Ave dolens, et intimo
In corde agonem, verbera,
Spinas, crucemque Filii
Perpessa, princeps martyrum.

Hail, in thy bitter sorrow, when thou didst suffer in thy inmost heart the agony, the scourging, the thorns, and the cross of thy Son, O first of martyrs!

Ave, in triumphis Filii,
In ignibus Paracliti,
In regni honore et lumine,
Regina fulgens gloria.

Hail, O Queen refulgent with glory in the triumphs of thy Son, in the fires of the Paraclete, in the honour and splendour of thy queenliness.

Venite gentes, carpite
Ex his rosas mysteriis,
Et pulchri amoris inclytæ
Matri coronas nectite.

Come, O ye nations, gather roses from these mysteries, and wreathe therewith garlands for the Mother of fair love.

Jesu tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna sæcula.
Amen.

Glory be to thee, O Jesus born of the Virgin; together with the Father and the holy Spirit, through everlasting ages. Amen.

℣. Regina sacratissimi rosarii, ora pro nobis.
℟. Ut digni efficiamur promissionibus Christi.

℣. Queen of the most holy rosary, pray for us,
℟. That we may be made worthy of the promises of Christ.

ANTIPHON OF THE MAGNIFICAT

Beata Mater et intacta Virgo, gloriosa Regina mundi, sentiant omnes tuum juvamen quicumque celebrant tuam sanctissimi rosarii solemnitatem.	Blessed Mother and unspotted Virgin, glorious Queen of the world, may all experience thine aid, who celebrate thy solemnity of the most holy rosary.

The Prayer as on page 299.

Then is made a commemoration of the Sunday.

OCTOBER 1

SAINT REMIGIUS BISHOP AND CONFESSOR

APOSTLE OF THE FRANKS

SCARCELY had two centuries elapsed since the triumph of the cross over Roman idolatry, when satan began to cry victory once more. While Eutychianism was crowned at Byzantium in the person of Anastasius the silent, Arianism was rife in the west. Throughout the whole ancient territory of the empire, heresy was supreme, and almost everywhere was persecuting the Church, who had now none but the vanquished for her sons.

'But fear not; rather rejoice,' says Baronius at this point of his Annals; 'it is divine Wisdom still delighting to play in the world. The thoughts of men count for little before Him who holds the light in His hands, to hide it when He pleases, and, when He wills, to bring it forth again. The darkness, that now covers the earth, marks the hour when the dawn is about to break in the hearts of the Franks,

and the Catholic faith is to shine there in all its glory.'[1]

Little known in our days is such a manner of writing history; yet this was the view taken by the first historian of the Church, and the greatest. On such a feast as this we could not do better than repeat summarily his account of the Franks. 'How,' says he, 'can we help admiring the Providence which is never wanting to the Church? From the midst of tribes still pagan, on the morrow of the irremediable fall of the empire, God forms to Himself a new people, raises unto Himself a prince: against these must break the rising tide of heretics and barbarians. Such, in truth, appeared in the course of ages the divine mission of the Frankish kings.

What energy has faith to uphold kingdoms; and what fatal power has heresy to uproot every plant that is not set by our heavenly Father! In proof hereof, see how the principalities of the Goths, Vandals, Heruli, Alani, Suevi, and Gepidi have utterly disappeared; while the Franks behold their little spot of earth blessedly fertilized, and encroaching far upon the surrounding territories.'[2]

Henceforth appeared the might of the Franks, when preceded to battle by the cross. Hitherto obscure and struggling for existence, they were now everywhere victorious. They had only had to acknowledge Christ, in order to reach the highest summit of glory, honour, and renown. In so speaking I say nothing but what is known to the whole world. If they have been more favoured than other nations, it is because they were supereminent in faith, and incomparable in piety, so that they were more eager

[1] Baron. *Annal. eccl. ad ann.* 499, xv; the year 496 is now universally recognized as the date of the Baptism of Clovis.

[2] *Ibid. ad ann.* 484, CXXXV.

to defend the Church than to protect their own frontiers.[1]

Moreover, a privilege unique and truly admirable was theirs: never did the sins of kings bring upon this people, as upon so many others, subjection to a foreign yoke. The promise of the Psalm[2] would seem to have been renewed in favour of this nation: If his children forsake My law . . . and keep not My commandments, I will visit their iniquities with a rod . . . but My mercy I will not take away from him.'[3]

All honour, then, to the saintly pontiff, who merited to be the instrument of such heavenly benefits! According to the expression of the holy Pope Hormisdas, 'Remigius converted the nation, and baptized Clovis, in the midst of prodigies similar to those of the apostolic age.'[4] The prayers of Clotilde, the labours of Genevieve, the penances of the monks who peopled the forests of Gaul, had doubtless a great share in a conversion which brought such joy to the angels. Did space allow, we might relate how it was also prepared by the great bishops of the fifth century, Germanus of Auxerre, Lupus of Troyes, Anian of Orleans, Hilary of Arles, Mamertus and Avitus of Vienne, Sidonius Apollinaris, and so many others who, in that age of darkness, held up the Church to the light of day, and commanded the respect of the barbarians. Remigius, contemporary and survivor of most of them, and their rival in eloquence, nobility, and holiness, seemed to personify them all on that Christmas night forestalled by so many desires, and prayers, and sufferings. In the baptistery of Saint Mary's at Rheims, the Frankish nation was born to God; as heretofore on the banks of Jordan, the dove

[1] Baron. *Annal. eccl. ad ann.* 514, xxiii.
[2] Ps. lxxxviii. 31-34.
[3] Baron. *Annal. eccl. ad ann.* 514, xxvii.
[4] Hormisd. *Epist.* 1, *ad Remigium.*

was again seen over the waters, honouring this time, not the Baptism of Jesus, but that of the Church's eldest daughter; it brought a gift from heaven, the holy vial containing the chrism which was to anoint the French kings in future ages into 'the most worthy of all the kings of the earth.'[1]

Two churches in the city of Rheims claim the honour of these glorious souvenirs: the grand church of our Lady, and the venerable basilica where Remigius lay, with the vial of chrism at his feet, and guarded by the twelve peers surrounding his splendid mausoleum. This church of St. Remigius bore the name of *caput Franciæ*,[2] head of all France, until those days of October 1793, when, from its desecrated pulpit was proclaimed the word that the days of darkness were at an end; when the holy *ampulla* was broken, and the relics of the apostle of France were thrown into a common grave.[3]

After an episcopate of seventy-four years, the longest ever recorded in history, Remigius took his flight to heaven on January 13, the anniversary of his episcopal consecration and also of his birth. Yet in the same century, the first of October was chosen for his feast; this being the day whereon his relics were first translated to a more honourable place, in the midst of miracles such as those which had graced his life. *The translation of St. Remigius* is the name still given to this day by the church of Rheims, which, by a special privilege, celebrates on the Octave

[1] Matth. Paris. *ad ann.* 1257: *Archiepiscopus Remensis qui regem Francorum cœlesti consecrat chrismate (quapropter rex Francorum regum censetur dignissimus) est omnium Franciæ parium primus et excellentissimus.*

[2] Mabillon. *Annal. benedict.* xlvii. 30: *Diploma Gerbergæ reginæ.*

[3] They were, however, afterwards discovered and authentically recognized; and are, to this day, an object of the greatest veneration to pilgrims.

day of the Epiphany the principal festival of its glorious patron. We borrow the following lessons from the Office of that day.

Remigius, qui et Remedius, Lauduni natus est, parentibus nobilibus, Æmilio et sancta Cilinia ætate jam provectis, et gratia apud suos nominatissimis. Ortum ejus prædixerat solitarius quidam cæcus, nomine Montanus, qui et visum postea recepit, admoto ad oculos lacte quo infans Remigius alebatur. Studiis et orationibus primos impendebat annos futurus Francorum apostolus, secessum colens; quo magis hominum frequentiam fugere conabatur, eo notior toti provinciæ fiebat. Annos natus duos et viginti, post transitum Bennadii archiepiscopi Remensis, ob seniles in adolescentia mores, ad sedem Remensem omnium votis raptus, potius quam electus fuit. Onus episcopale effugere cupiens, divinis monitis suscipere cogitur. Ab episcopis provinciæ consecratus, se tamquam veteranum gessit in regimine Ecclesiæ suæ. Vir eloquens, potens in Scripturis, exemplum erat fidelium. Quod ore docebat, implebat opere. Grege suo summo labore ac vigilantia mysteriis fidei imbuto, et disciplina in clero constitu-

Remigius, also called Remedius, was born at Laon, of noble parents by name Æmilius and St. Celinia. They were far advanced in age, and renowned among their own people for their virtue, when the birth of this child was foretold to them by a blind hermit named Montanus; who afterwards recovered his sight, by applying to his eyes some of the milk wherewith the infant Remigius was nourished. The future apostle of the Franks devoted his youth to prayer and study in retirement; but the more he shrank from the company of men, the more his fame spread throughout the province. On the death of Bennadius, archbishop of Rheims, Remigius, who though but twenty-two years of age had the mature character of an old man, was unanimously elected, or rather forcibly installed as archbishop. He endeavoured to escape the burden of the episcopate, but was obliged by the command of God to submit. Having been consecrated by the bishops of the province, he governed his church with the wisdom of an experienced veteran. He was eloquent, learned in the Scriptures; and a pattern to his

ta, regnum Christi in Belgio promovendum suscepit; populis ad fidem conversis, novos episcopatus instituit: Teruanæ, ubi sanctum Antimundum; Atrebatis, ubi sanctum Vedastum; Lauduni, ubi sanctum Genebaldum præfecit.

people, fulfilling in deed what he taught by word. He carefully and laboriously instructed his own flock in the mysteries of faith, and established discipline among his clergy. Then he undertook to spread the kingdom of Christ in Belgium; and having converted the people to the faith, he founded several new bishoprics and appointed them pastors: at Terouanne St. Antimund or Aumont, at Arras St. Vedast, and at Laon St. Genebald.

Clodovei et Francorum animi cultui pagano adhuc dediti movebantur stupendis Remigii operibus, quæ ubique vulgabantur. Cum autem Clodoveus, Gallorum victor, Alemannos Tolbiaci, invocato Christi nomine, debellasset, Remigium ad se evocatum, de religione Christiana disserentem libenter audiit. Et instanti Remigio ut fidem profiteretur, cum respondisset, vereri se ne per populum sibi non liceret: id ubi rescivit populus, statim acclamavit: Mortales deos abigimus, pie rex: et Deum quem Remigius prædicat immortalem, sequi parati sumus. Tum Remigius jejunia secundum Ecclesiæ morem illis indixit, et regem quem fidei documentis coram sancta Clotilde regina imbuerat, baptizavit ipso die Natalis Domini, his eum

The wonderful works of Remigius, being divulged far and wide, filled with astonishment the minds of Clovis and his still pagan Franks. When Clovis, who had already conquered the Gauls, triumphed over the Alemanni also at the battle of Tolbiac by the invocation of the name of Christ; he sent for Remigius, and willingly listened to his explanation of the Christian doctrine. Remigius urged the king to embrace the faith, but he replied that he feared the opposition of his people. When this was reported to the Franks, they cried out with one voice: 'We renounce mortal gods, O pious king, and are ready to follow the immortal God whom Remigius preaches.' Then the bishop imposed a fast upon them, according to the custom of the Church, and having in the presence of the queen St. Clotilde,

verbis allocutus: Mitis, depone colla, Sicamber: adora quod incendisti; incende quod adorasti. Baptizatum sacro inunxit chrismate, cum signaculo crucis Christi. De exercitu autem ejus ter mille et amplius baptismo initiati sunt: simul et Albofledis Clodovei soror, quæ cum paulo post de vivis decessisset, regem per litteras consolatus est Remigius. Lanthildis quoque altera soror regis, ab Ariana hæresi revocata, sacro chrismate inuncta est, et Ecclesiæ reconciliata.

completed the king's religious instruction, he baptized him on the day of our Lord's Nativity, addressing him in these words: 'Bow down thy head in meekness, O Sicambrian; adore what thou hast hitherto burnt, burn what thou hast adored.' After the Baptism, he anointed him with holy chrism with the sign of the cross of Christ. More than three thousand of the army were baptized, as also Albofleda Clovis's sister, who died soon after; upon which occasion Remigius wrote to console the king. His other sister, Lanthilda, was reclaimed from the Arian heresy, anointed with sacred chrism, and reconciled to the Church.

Eximia fuit ipsius erga pauperes liberalitas, et clementia in pœnitentes singularis: neque enim, inquiebat, nos posuit Dominus ad iracundiam, sed ad hominum curam. Arianum episcopum in synodo, divina virtute mutum reddidit; eique per nutus veniam poscenti, vocem his verbis restituit: In nomine Domini nostri Jesu Christi, si sic de eo recte sentis, loquere; et de illo sicut catholica credit Ecclesia, confitere. Recepto ille vocis usu, credere se et in eadem fide moriturum pollicitus est. Sub finem vitæ oculorum usu orbatus est Remigius, quem tamen

Remigius was exceedingly liberal to the poor and merciful towards sinners. 'God has not placed us here,' he would say, 'to exercise wrath, but to take care of men.' During a council, he once by divine power struck an Arian bishop with dumbness, until he begged forgiveness by signs, when he restored him his speech with these words: 'In the name of our Lord Jesus Christ, if thou holdest the right belief concerning him, speak, and confess the faith of the Catholic Church.' The bishop recovering his voice, protested that he believed, and would die in that faith. Towards the end of his life Remigius lost his

paulo ante mortem recuperavit. Transitus diem non ignorans, finitis Missarum solemniis, plebe sacro Christi corpore confirmata; valefaciens clero et populo, dans singulis pacem in osculo oris Domini, plenus dierum et operum ex hac vita decessit idibus Januarii, anno ætatis nonagesimo sexto, post Christum quingentesimo trigesimo tertio. Sepultus est in ædicula sancti Christophori; et mortuus sicut et vivus claruit miraculis.

sight, but recovered it shortly before his death. Knowing the day of his departure, he celebrated Mass, and fortified his flock with the sacred Body of Christ. Then he bade his clergy and people farewell, giving to each one the kiss of our Lord's peace; and full of days and good works, he departed this life on the Ides of January, in the year of our Lord five hundred and thirty-three, being ninety-six years old. He was buried in the oratory of St. Christopher; and as in life, so also after death, he was famous for miracles.

This is a fitting occasion to bring forward the beautiful formula rightly called the Prayer of the Franks, which dates from the first ages of the monarchy.[1]

PRAYER

Omnipotens sempiterne Deus, qui ad instrumentum divinissimæ tuæ voluntatis per orbem, et ad gladium et propugnaculum Ecclesiæ sanctæ tuæ, Francorum imperium constituisti: cœlesti lumine, quæsumus, filios Francorum supplicantes semper et ubique præveni: ut ea quæ agenda sunt ad regnum tuum in hoc mundo efficiendum videant, et ad implenda quæ viderint

Almighty, eternal God, who didst establish the empire of the Franks to be, throughout the world, the instrument of thy divine will, and the sword and bulwark of thy holy Church: ever and in all places prevent, we beseech thee, with thy heavenly light, the suppliant sons of the Franks; so that they may both see what they ought to do to promote thy kingdom in this world, and, in order to fulfil what

[1] Pitra. *Hist. de S. Léger*, *Introduct. p.* xxii, xxiii.

charitate et fortitudine perseveranter convalescant.

they have seen, may continually increase in charity and in valour.

St. Leo IX said to his contemporaries, and we echo his words, concerning the land of France: 'Be it known to your charity that you must solemnly celebrate the feast of the blessed Remigius; for if to others he is not an apostle, he is such with regard to you at least. Pay such honour, then, to your apostle and father, that you may merit, according to the divine promise, to live long upon the earth, and, by his prayers, may obtain possession of eternal beatitude.'[1] When he thus spoke, the sovereign Pontiff had just consecrated thy church, then for the third time rebuilt with the magnificence required by the growing devotion of the people. The nine centuries since elapsed have augmented thy claims to the gratitude of a nation, into which thou didst infuse such vigorous life, that no other has equalled it in duration. Accept our thanks, O thou who wast as a new Sylvester to a new Constantine.

Glory be to our Lord, who showed forth His wonders in thee! Remembering those *gestes of God* accomplished in all climes by her sons the Franks, the Church recognizes the legitimacy of applying to thee[2] the beautiful words which announced the Messias: 'Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb. . . And He said: . . . Behold I have given thee to be the light of the Gentiles, that thou mayest be My salvation even to the farthest part of the earth.' Truly it was a day of salvation, that Christmas day, whereon our Lord was pleased to bless thy labours and grant the desires of thy long episcopate. By the holy faith thou taughtest, thou wast then the

[1] Leon. ix. *Epist.* xvii. [2] *Lect.* 1 *Noct. in proprio Remensi et aliis.*

'covenant of the people,' the new people composed of the conquerors and the conquered in that land of France, which, when once itself raised up, soon restored to God the inheritance that had been destroyed. O true Church, the one only bride, captive and destitute, behold Remigius rises to say to thy sons that are bound: 'Come forth', and to them that are in darkness: 'Show yourselves'! From north and south, from beyond the sea, behold they come in multitudes: all these are come to thee. Therefore, give praise, O ye heavens, and rejoice O earth, because the Lord hath comforted His people; after a whole century of heresy and barbarity, God has once more demonstrated that they shall not be confounded that wait for Him.[1]

Our confidence in God will again be rewarded if thou, O Remigius, deign to present to our Lord the prayer of the Franks who have remained faithful in honouring thy memory. The renegades sold over to satan may tyrannize for a time over the deluded crowd; but they are not the nation. A day will come when Christ, who is ever King, will say to the angels of His guard those words of His lieutenant Clovis: 'It displeases me that these Goths possess the good land of France; expel them, for it belongs to us.'[2]

[1] Isaias xlix. [2] Greg. Turon. *Histor. Franc.* ii. 37; Hincmar. *Vita S. Remigii*, li.

OCTOBER 2

THE HOLY GUARDIAN ANGELS

ALTHOUGH the solemnity of September 29 celebrates the praises of all the nine glorious choirs, yet the piety of the faithful, in the latter ages, desired to have a special day consecrated to the Guardian Angels. Several churches having taken the initiative, and kept the feast under various rites and on different days, Paul V (1608) authorized its celebration *ad libitum*. Clement X (1670) established it by precept as a feast of double rite[1] on October 2, the first free day after Michaelmas, on which it thus remains in some way dependent.

It is of faith, on the testimony of the Scriptures and of unanimous tradition, that God commits to His angels the guardianship of men, who are called to contemplate Him together with these blessed spirits in their common fatherland. Catholic theology teaches that this protection is extended to every member of the human race, without any distinction of just and sinners, infidels and baptized. To ward off dangers; to uphold man in his struggle against the demons; to awaken in him holy thoughts; to prevent him from sinning, and even, at times, to chastise him; to pray for him, and present his prayers to God: such is the office of the Guardian Angel. So special is his mission, that one angel does not undertake the guardianship of several persons simultaneously; so diligent is his care, that he follows

[1] It has been a greater double since 1883.

his ward from the first day to the last of his mortal existence, receiving the soul as it quits this life, and bearing it from the feet of the sovereign Judge to the place it has merited in heaven, or to its temporary sojourn in the place of expiation and purification.

It is from the lowest of the nine choirs, the nearest to ourselves, that the Guardian Angels are for the most part selected. God reserves to the Seraphim, Cherubim, and Thrones the honour of forming His own immediate court. The Dominations, from the steps of His throne, preside over the government of the universe; the Virtues watch over the course of nature's laws, the preservation of species, and the movements of the heavens; the Powers hold the spirits of wickedness in subjection. The human race in its entirety, as also its great social bodies, the nations and the churches, are confided to the Principalities; while the Archangels, who preside over smaller communities, seem also to have the office of transmitting to the Angels the commands of God, together with the love and light which come down even to us from the first and highest hierarchy. O the depths of the wisdom of God! Thus, then, the admirable distribution of offices among the choirs of heavenly spirits terminates in the function committed to the lowest rank, the guardianship of man, for whom the universe subsists. Such is the teaching of the School;[1] and the apostle, in like manner, says: 'Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?'[2]

But God, magnificent as He is towards the whole human race, honours in a special manner the princes of His people, those who are most favoured by His

[1] Suarez. *De Angelis*, lib. vi. cap. xviii. 5. [2] Heb. i. 14.

grace, or who rule the earth in His name; the saints testify, that a supereminent perfection, or a higher mission in Church or State, ensures to the individual the assistance of a superior spirit, without the angel that was first deputed being necessarily removed from his charge. Moreover, with regard to the work of salvation, the Guardian Angel has no fear of being left alone at his post; at his request, and at God's command, the troops of his blessed companions, who fill heaven and earth, are ever ready to lend him their aid. These noble spirits, acting under the eye of God whose love they desire to second by all possible means, have secret alliances between them, which sometimes induce between their clients, even on earth, unions the mystery whereof will be revealed in the light of eternity.

'How profound a mystery,' says Origen, 'is the apportioning of souls to the angels destined for their guardians! It is a divine secret, part of the universal economy centred in the Man-God. Nor is it without ineffable order that the ministries of earth, the many departments of nature, are allotted to the heavenly Virtues; fountains and rivers, winds and forests, plants, living creatures of land and sea, whose various functions harmonize together by the angels directing them all to a common end.'[1]

Again, on these words of Jeremias: How long shall the land mourn?[2] Origen, supported by the authority of his translator St. Jerome, continues:[3] 'It is through each one of us that the earth rejoices or mourns; and not only the earth, but water, fire, air, all the elements; by which name we must here understand not insensible matter, but the angels who are set over all things on earth. There is an

[1] Origen. *in Josue*, Hom. xxiii.
[2] Jerem. xii. 4.
[3] Origen. *in Jerem.* Hom. x. *juxta Hieron.* viii.

angel of the land, who, with his companions, mourns over our crimes. There is an angel of the waters to whom are applied the words of the psalm: The waters saw Thee, and they were afraid, and the depths were troubled; great was the noise of the waters; the clouds sent out a sound, for Thy arrows pass.'[1]

How grand is nature viewed in this light! It is thus the ancients, more truthful as well as more poetical than our generation, always considered the universe. Their error lay in adoring these mysterious powers, to the detriment of the only God, under whom they stoop that bear up the world.[2]

'Air and earth and ocean, everything is full of angels,' says St. Ambrose.[3] 'Eliseus, besieged by a whole army, felt no fear; for he beheld invisible cohorts assisting him. May the prophet open thine eyes also; may the enemy, be he legion, not terrify thee; thou thinkest thyself hemmed in, and thou art free: there are more with us than with them.'[4]

But let us return to our own specially-deputed angel, and meditate on this other testimony: 'The noble guardian of each one of us sleeps not, nor can he be deceived. Close thy door, and make the darkness of night; but remember, thou art never alone; he has no need of daylight in order to see thy actions.' And who is it that speaks thus? Not a father of the Church, but a pagan, the slave philosopher Epictetus.[5]

In conclusion, let us listen to the Abbot of Clairvaux, who here gives free rein to his eloquence: 'In every place show respect to thy angel. Let gratitude for his benefits incite thee to honour his greatness. Love this thy future coheir, the guardian appointed

[1] Ps. lxxvi. 17, 18. [2] Job ix. 13. [3] Ambr. *in Psalm.* cxviii, Sermon i. 9, 11, 12. [4] iv Kings vi. 16. [5] *Ap.* Arrian. Diss. i. 14,

for thee by the Father during thy childhood. For though we are sons of God, we are as yet but children, and long and dangerous is our journey. But God hath given His angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone. Thou shalt walk upon the asp and the basilisk; and thou shalt trample under foot the lion and the dragon.[1] Yes; where the road is smooth enough for a child, they will content themselves with guiding thee, and sustaining thy footsteps, as one does for children. But if trials threaten to surpass thy strength, they will bear thee up in their hands. Oh those hands of angels! Thanks to them, what fearful straits we have passed through, as it were without thinking, and with no other impression left upon us, than that of a nightmare suddenly dispelled!'[2]

And in his commentary on the Canticle of canticles, St. Bernard thus describes the triumph of the angel: 'One of the companions of the Spouse, sent from heaven to the chosen soul as mediator, on witnessing the mystery accomplished, how he exults, and says: "I give thee thanks, O God of majesty, for having granted the desire of her heart!" Now it was he that, as a persevering friend, had not ceased, on the way, to murmur into the soul's ear: "Delight in the Lord, and He will give thee the requests of thy heart;" and again: "Expect the Lord, and keep His way"; and then: "If He make any delay, wait for Him, for He will surely come and will not tarry." Meanwhile he represented to our Lord the soul's desire, saying: "As the hart panteth after the fountains of water, so this soul panteth after Thee, O God; have pity on her, hear her cries, and visit her in her desolation." And now the faithful para-

[1] Ps. xc. 11-13. [2] Bern. *in Psalm.* xc. Sermon xii.

nymph, the confidant of ineffable secrets, is not jealous. He goes from the Spouse to the bride, offering desires, bringing back gifts; he incites the one, he appeases the other. Sometimes, even in this world, he brings them into each other's presence, either by raising up the bride in ecstasy, or by bringing down the Bridegroom; for he is one of the household, and well known in the palace; and he fears no rebuff, for every day he beholds the face of the Father.'[1]

Let us unite with the Church, and offer to our Guardian angels this hymn of to-day's Vespers.

HYMN

Custodes hominum psallimus angelos,
Naturæ fragili quos Pater addidit
Cœlestis comites, insidiantibus
Ne succumberet hostibus.
Nam quod corruerit proditor angelus,
Concessis merito pulsus honoribus,
Ardens invidia pellere nititur
Quos cœlo Deus advocat.
Huc custos igitur pervigil advola,
Avertens patria de tibi credita
Tam morbos animi, quam requiescere
Quidquid non sinit incolas.

We celebrate the angels, guardians of men, whom our heavenly Father has given us as companions, lest our weak nature should be overcome by the snares of our enemies.

For because the traitorous angel fell, and was justly cast down from the honours he enjoyed, burning with envy he now endeavours to expel those whom God calls to heaven.

Fly hither, then, O ever-watchful guardian; ward off from the land committed to thy care as well diseases of soul, as all that threatens to disturb the peace of the inhabitants.

[1] Bernard. *in Cant.* Sermon **xxxi.**

Sanctæ sit Triadi laus pia jugiter,
Cujus perpetuo numine machina
Triplex hæc regitur, cujus in omnia
Regnat gloria sæcula. Amen.

May loving praise be ever to the holy Three, by whose eternal power is ruled this triple world, heaven and earth and the abyss; and whose glory is supreme throughout all ages. Amen.

Before the establishment of a special feast in honour of the Guardian Angels, the following sequence was sung in certain churches on September 29.

SEQUENCE

Paranymphos summi Regis
Defensores Christi gregis
Vocemus suspiriis:
Montes isti circa thronum
Nuncupantur, juxta donum
Quod habent præ aliis.

Let us invoke with our desires the paranymphs of the most high King, the defenders of Christ's flock: these are called mountains, encircling the throne of God by a privilege all theirs.

Cœli triplex hierarchia,
Vigens sub una Sophia,
Trino fruens lumine:
Hæc perficit nos et purgat,
Illuminat, ut resurgat
Nostra mens a crimine.

These form the triple hierarchy of heaven, flourishing under the one divine Wisdom, and enjoying the threefold light; they perfect us, cleanse us, enlighten us, that our soul may rise from sin.

Contemplantur dum accedunt,
Cum mittuntur non recedunt,
Intra Deum cursitant:
Hostes arcent, justos regunt,
Fovent pios quos protegunt,
Desolatos visitant.

They draw ever nearer to God in contemplation; when sent to do his will, they depart not from him, for their coming and going is all within God. They keep the enemy at bay, they guide the just, they assist and protect their loving clients, and console them when afflicted.

Cum sint isti jam beati,
Nobis tamen deputati
Nostras preces deferunt:
Ut ex ipsis integrari

Though themselves already blessed, yet delegated to us, they carry our prayers to God: they abandon not the saints

Possint, hisque sociari,
Sanctos hic non deserunt.

O quam cives hi felices,
Qui, dum explent suas vices,
Fruuntur perenniter:
Hos fidentes deprecemur,
Ut ab ipsis adjuvemur
Apud Deum jugiter.
Amen.

on earth, but desire their company, that their own ranks may be completed.

O happy citizens these! who, while fulfilling their offices, lose not the joys of heaven: let us pray to them with confidence, that they may ever assist us before God. Amen.

Blessed be ye, O holy angels, for that your charity is not wearied out by the crimes of men; among so many other benefits, we thank you for keeping the earth habitable, by deigning to dwell always therein. Solitude often weighs heavily upon the hearts of God's children, in the great towns, and in the paths of the world, where one meets only strangers or enemies; but if the number of the just grows less, yours never diminishes. In the midst of the excited multitude, as well as in the desert, not a human being that has not beside him an angel, the representative of universal Providence over wicked and good alike. O blessed spirits! you and we have the same fatherland, the same thought, the same love; why should the confused noises of a frivolous crowd disturb the heavenly life we may lead even now with you? Does the tumult of public places hinder you from holding your choirs there, or prevent the Most High from hearing your harmonies? We also, beholding by faith the face of our heavenly Father, which you ever delightedly contemplate, we wish to sing in every place the praises of our Lord and to unite at all times our adorations with yours. Thus, when our manners have become altogether angelic, the present life will be full of peace, and we shall be well prepared for eternity.

October 4

SAINT FRANCIS

CONFESSOR

And I saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.[1]

The sixth seal of the Book of destinies had just been opened before the eyes of the prophet of Patmos. It was a time of anguish, the hour for the wicked to cry to the mountains: 'Fall upon us!' The sun was darkened: an image of the Sun of justice eclipsed by the night of iniquity; the moon, the figure of the Church, appeared red as blood, through the evils that defiled the sanctuary; the stars fell from heaven, as the fig-tree casteth its green figs when it is shaken by a great wind. Who would appease the Lamb, and retard the day of wrath? At the invitation of the saints and of the apostolic See, let us recognize the angel who won for the world a delay of the judgment; the angel with the impress of God upon a mortal body; the seraph with his sacred stigmata, the sight of which once more disarmed the justice of God. Dante thus sings of the elect of God, under whose leadership took place on earth as it were a repetition of the first and only Redemption:

[1] Apoc. vii. 2, 3.

Between Tupino, and the wave that falls
From blest Ubaldo's chosen hill, there hangs
Rich slope of mountain high, whence heat and cold
Are wafted thro' Perugia's eastern gate:
And Nocera with Gualdo, in its rear,
Mourn for their heavy yoke. Upon that side,
Where it doth break its steepness most, arose
A sun upon the world, as duly this
From Ganges doth: therefore let none who speak
Of that place say Ascesi; for its name
Were lamely so delivered; but the east,
To call things rightly, be it henceforth styled.
He was not yet much distant from his rising,
When his good influence 'gan to bless the earth.
A dame to whom none openeth pleasure's gate
More than to death, was, 'gainst his father's will,
His stripling choice: and he did make her his,
Before the spiritual court, by nuptial bonds,
And in his father's sight: from day to day
Then loved her more devoutly. She bereaved
Of her first husband, slighted and obscure,
Thousand and hundred years and more, remain'd
Without a single suitor, till he came.

o o o o o o

The lovers' titles—Poverty and Francis.
Their concord and glad looks, wonder and love,
And sweet regard gave birth to holy thoughts,
So much that venerable Bernard[1] first
Did bare his feet, and, in pursuit of peace
So heavenly, ran, yet deemed his footing slow.
O hidden riches! O prolific good!
Egidius bares him next, and next Sylvester,
And follow, both, the Bridegroom: so the bride
Can please them. Thenceforth goes he on his way
The father and the master, with his spouse,
And with that family, whom now the cord
Girt humbly: nor did abjectness of heart
Weigh down his eyelids, for that he was son
Of Pietro Bernadone, and by men
In wondrous sort despised. But royally

[1] Bernard of Quintaval, the saint's first disciple.

His hard intention he to Innocent[1]
Set forth; and from him first received the seal
Of his religion.

o o o o o o

And when
He had, thro' thirst of martyrdom, stood up
In the proud Soldan's presence, and there preached
Christ and his followers, but found the race
Unripen'd for conversion; back once more
He hasted, (not to intermit his toil,)
And reap'd Ausonian lands. On the hard rock,
'Twixt Arno and the Tiber, he from Christ
Took the last signet, which his limbs two years
Did carry. Then, the season come that he,
Who to such good had destin'd him, was pleased
To advance him to the meed, which he had earned
By his self-humbling; to his brotherhood,
As their just heritage, he gave in charge
His dearest lady: and enjoined their love
And faith to her; and, from her bosom, will'd
His goodly spirit should move forth, returning
To its appointed kingdom; nor would have
His body laid upon another bier.[2]

Francis took his flight, for his work was done; innumerable souls were now treading the paths of penance; the cross of Christ was set before the eyes of the whole world as the treasure of the Church, now that she was beginning her ascent of Calvary. How admirably had the sanctifying Spirit conducted this work!

At the age of four-and-twenty, Francis, who was destined not to see his forty-sixth year, was the head of a party of gay youths, who filled Assisi day and night with their songs. Full of the poetry of France (from which country he borrowed his name), he dreamed of nothing but worldly renown and knightly prowess. One night he beheld in a prophetic dream

[1] Innocent III. [2] Dante, *Paradiso*, canto xi; Cary's translation.

a large assortment of arms and weapons. 'For whom are all these?' he inquired; and on hearing the answer: 'For thee and thy soldiers,' he hastened to join Gauthier de Brienne, who was at war with the Germans in the south of Italy. But God arrested him: in a series of manifestations, to which the young man corresponded with all the generous ardour of his pure heart, our Lord revealed to him the object of his life's labour, the standard he was to carry through the world, and the lady in whose service he was to win his spurs.

The Church, ever under attack, yet hitherto ever victorious, seemed about to succumb, so undermined were her walls by heresy, so broken by the battering-ram of the secular power; while, within the citadel, the ancient faith was sinking under prolonged scandals, leaving the field open to the enterprises of traitors, and multiplying defections in a society already beginning to feel the torpor of death. Nevertheless, it is written that the gates of hell shall not prevail against the Church. 'Francis, seest thou not that My house is falling to decay? Go, then, and repair it for Me.'[1]

There was need of a sudden surprise to disconcert the enemy; and of an energetic appeal, to rouse the sleepy garrison, and rally them around the too forgotten ensign of Christians, the cross of Christ. Francis was to be, in his very flesh, the standard of the Crucified. The sacred wounds already pierced his soul, and made his eyes two ceaseless fountains of tears: 'I weep for the Passion of Jesus Christ my Master; nor shall I blush to go weeping all over the world.'

Avarice was the crying sin of the age; the hearts of men, too preoccupied with earthly affairs to have

[1] *Vita B. Francisci*: Thom. Celan. i. 3; Tres Socii. i; Bonavent. ii.

a desire of heaven, must be delivered from a slavery which crushed out all noble thoughts, all love, all devotedness. Holy poverty, the mother of that true liberty which disarms hell and laughs at tyrants, could alone achieve such a deliverance. Francis was taken with the beauty of poverty, in spite of the jeers and insults of the vulgar, and of his rejection by his own family; but his sublime folly was the salvation of his people, and he was blest by our heavenly Father, as a true brother of His eternal Son.

As by nature the consubstantial Word receives His unbeginning Being from Him who begets Him eternally; so within the holy Trinity, He has nothing appropriated to Himself but the title of Son, to the glory of the Father, in the holy Spirit who is their love. Such is God's destitution of all things, whereof nothing created could give an idea, but which is reflected in the Incarnate Word's sublime disappropriation in presence of that Father from whom He derived His all. Would it, then, be far wrong to consider the poverty chosen by St. Francis as no other than eternal Wisdom, offering herself, even under the old Law, to the human race, as bride,[1] and as sister?[2] Once espoused in Mary's womb at the Incarnation, how great has been her fidelity! But whoever loves her, must become in Jesus like unto her.

'Lord Jesus,' said Francis, 'show me the paths of Thy well-beloved poverty. 'Tis she that accompanied Thee from Thy Mother's womb to the crib in the stable, and, on the waysides of the world, took care Thou shouldst not have where to lay Thy head. In the combat which concluded the war of our Redemption, poverty, adorned with all the privations

[1] Wisd. viii. 2. [2] Prov. vii. 4.

which form her bridal attire, mounted with Thee upon the cross, which even Mary could not ascend. She followed Thee to Thy borrowed tomb; and, as Thou didst yield up Thy soul in her embrace, so in her arms Thou didst take it again in the glorious nakedness of the Resurrection; and together with her didst enter heaven, leaving to the earth all that was earthly. Oh! who would not love this queen of the world which she tramples under her feet, my lady and my love? Most poor Jesus, my sweet Master, have pity on me; without her I can taste no peace, and I die of desire.'[1]

God cannot turn a deaf ear to such entreaties. If He contends, it is in order to add fresh wounds of love, until, the 'old man' being destroyed, the new rises from the ruins, in all things conformed to the image of the heavenly Adam. Eighteen years later, after the prodigy on Mount Alvernia, Francis, impressed with the divine seal of Christ's wounds, sang in heavenly language the sublime combat which had made up his life:

'Love has cast me into a furnace, love has cast me into a furnace, I am cast into a furnace of love.

My new Bridegroom, the loving Lamb, gave me the nuptial ring; then having cast me into prison, He cleft my heart, and my body fell to the ground.

Those arrows, propelled by love, struck me and set me on fire. From peace He made war, and I am dying of sweetness.

The darts rained so thick and fast, that I was all in an agony. Then I took a buckler, but the shafts were so swift that it shielded me no more; they mangled my whole body, so strong was the arm that shot them.

He shot them so powerfully, that I despaired of

[1] Franc. *Opusc.* t. i. *Oratio B. Patris pro obtinenda paupertate.*

parrying them; and to escape death, I cried with all my might: "Thou transgressest the laws of the camp." But He only set up a new instrument of war, which overwhelmed me with fresh blows.

So true was His aim, that He never missed. I was lying on the ground, unable to move my limbs. My whole body was broken, and I had no more sense than a man deceased;

Deceased, not by a true death, but through excess of joy. Then regaining possession of my body, I felt so strong, that I could follow the guides who led me to the court of heaven.

Returning to myself, I took up arms, and I made war upon Christ; I rode into His territory, and meeting Him, I engaged Him at once, and took my revenge on Him.

Having had my revenge, I made a treaty with Him; for from the beginning Christ had loved me with a true love. And now my heart has become capable of the consolations of Christ.'[1]

Around the standard-bearer of Christ were already gathered those whom he called his knights of the Round Table.[2] However captivating he may have been when his fellow-citizens proclaimed him the flower of their youth, and he presided at their feasts and games; Francis was much more attractive now in his life of self-renunciation. Scarcely ten years after his espousals with holy poverty, he had so well avenged her for having been so long despised, that she held full court in the midst of five thousand Friars Minor encamped under the walls of Assisi;[3] while Clare and her companions formed for her such a suite of honour as no empress could ever boast of.

[1] *In foco l'amor mi mise.* Francisci, *Opusc.* t. iii. cant. ii.
[2] Francisci, *Opusc.* t. iii. *Collatio* xvi. [3] Chapter of Mats, May 26, 1219.

The enthusiasm soon became so general, that Francis, in order to satisfy it without depopulating the State and the Church, gave to the world his Third Order; into which, led by Louis IX of France and Elizabeth of Hungary, entered countless multitudes of every nation, and tribe, and tongue. Thanks to the three seraphic Orders, as well as to the triple militia founded at the same time by Dominic de Guzman, devotedness to the Roman Church, and the spirit of penance and prayer, everywhere triumphed for a time over the anticipated rationalism, the luxury, and all the other evils, which had been threatening the speedy ruin of the world.

The influence of the saints springs from their sanctity, as rays from the focus. No rich man ever possessed the earth to such a degree as this poor man, who, seeking God and depending absolutely upon His Providence, had regained the condition of Adam in Eden. Thus, as he passed along, the flocks would welcome him; the fishes would follow his boat in the water; the birds would gather round him, and joyfully obey him. And why? Francis drew all things to himself because all things drew him to God.

With him there was no such thing as analyzing love, and making distinctions among those things which come from God and lead to God. To raise himself up to God, to compassionate with Christ, to be of service to his neighbour, to be in harmony with the whole universe like Adam when innocent, was for the seraphic father, says St. Bonaventure, one and the same impulse of that true piety which ruled his whole being.[1] The divine fire within him found fuel in everything. No touch of the holy Spirit, whencesoever it came, did Francis let pass; so much he feared to frustrate the effect of a single grace.

[1] Bonavent. *Legenda S. Francisci*, viii.

He did not despise the stream for not being the ocean; and it was with an 'unheard-of tenderness of devotion', says his son and historian Bonaventure, that Francis relished God's goodness in creation, contemplated His supreme beauty in every created beauty, and heard the echo of heaven's harmonies in the concert of beings sprung like man himself from the only source of existence.[1] Hence it was by the sweet name of brothers and sisters that he invited all creatures to praise with him that well-beloved Lord, whose every trace on earth was the dear object of his love and contemplation.

Neither the progress nor the consummation of his holiness altered, in this respect, what would now be called his method of prayer. On hearing that his death was approaching, and again a few minutes before he passed away,[2] he sang, and would have others sing to him, his favourite canticle: 'Praised be God, my Lord, for all creatures, and especially for our brother the sun, which gives us light, and is an image of Thee, my God! Praised be my Lord for our sister the moon; and for all the stars which He has created bright and beautiful in the heavens! Praised be my Lord for our brother the wind; and for the air, and the clouds, and the fine weather, and all the seasons; for our sister the water, which is very useful, humble, precious, and pure; for our brother the fire, which is bright and strong; for our mother the earth, which bears us, and produces the fruits and the flowers. Be Thou praised, O my God, for those who pardon and who suffer for love of Thee! Be Thou praised for our sister the death of the body, which no living man can escape; unhappy is he who dies in mortal sin; but happy is he whom death finds

[1] Bonavent. *Legenda S. Francisci*, viii, ix, x.
[2] Wadding, *ad ann.* 1226. xxii, xxxvii.

conformed to Thy holy will! Praise and bless my Lord, give Him thanks, and serve Him in great humility.'[1]

After having received the stigmata, Francis's life was an unspeakable martyrdom; in spite of which, he continued to travel through towns and villages, riding, like Jesus of whom he was so touching an image, upon a poor little ass; and everywhere he preached the cross, working miracles and wonders of grace. Assisi cherishes the memory of the blessing bequeathed to it by its glorious son, when, gazing upon it for the last time from the beautiful plain that stretches at its feet, he exclaimed with tears: 'Be thou blessed of the Lord, O city faithful to God, for in thee and by thee shall many souls be saved!'[2]

The humble Portiuncula, the cradle of the Order, where Clare too had exchanged the vain ornaments of the world for the poverty of the cross: St. Mary of the angels, which awakens in the pilgrim a feeling of the nearness of heaven, and where the Great Pardon of August 2 proves the pleasure our Lord still takes in it: this was the appointed place of Francis's death. He passed away on October 3, towards eight o'clock in the evening; and although darkness had already set in, a flight of larks descended, singing the rising in heaven of the new sun, which was mounting towards the Seraphim.[3]

Francis had chosen to be buried in the place of public execution, called the *Colle d'Inferno*, near the west wall of his native city. But within two years, Gregory IX enrolled him among the saints, and changed the name of the hill into *Colle del Paradiso*. James the German built over the bare rock, where lies the Poor Man of Assisi, a two-storied church,

[1] Francisci, *Opusc.* t. iii. *Canticum fratrum solis.*
[2] Wadding, *ad ann.* 1226. xxv. [3] *Ibid.* xxxix.

which the genius of Giotto has made to outshine in glory all the princely palaces on earth.

The Church's narrative, though short, will complete these somewhat lengthy pages.

Franciscus, Assisii in Umbria natus, patris exemplum secutus, a prima ætate mercaturam fecit. Qui quodam die pauperem, pro Christi amore flagitantem pecuniam, cum præter consuetudinem repulisset, repente eo facto commotus, large ei misericordiam impertivit: et ex eo die Deo promisit se nemini unquam poscenti eleemosynam negaturum. Cum verum post in gravem morbum incidisset, ex eo aliquando confirmatus, cœpit ardentius colere officia caritatis. Qua in exercitatione tantum profecit, ut evangelicæ perfectionis cupidus, quidquid haberet pauperibus largiretur. Quod ferens iniquius pater, eum ad Assisinatem episcopum duxit, ut coram illo bonis cederet paternis: qui rejectis etiam vestibus, patri concessit omnia, illud subjungens, sibi in posterum majorem facultatem fore dicendi: Pater noster, qui es in cœlis.

Cum autem illud ex Evangelio audisset: Nolite possidere aurum, neque argen-

Francis was born at Assisi in Umbria, and, after his father's example, followed from his youth a mercantile career. One day, contrary to his custom, he repulsed a poor man who begged an alms of him for Christ's sake; but, immediately repenting of what he had done, he bestowed a large bounty upon the beggar, and at the same time made a promise to God, never to refuse an alms to any one that asked him. After this he fell into a serious illness; and on his recovery, devoted himself more eagerly than ever to works of charity, making such rapid progress in this virtue, that, desirous of attaining evangelical perfection, he gave all he had to the poor. His father, angered at his proceedings, brought Francis before the bishop of Assisi, that, in his presence, he might formally renounce all claim to his patrimony. The saint gave up all to his father, even stripping off his garments, that he might, he said, for the future, have more right to say: Our Father who art in heaven.

After hearing one day this passage of the Gospel: Do not possess gold nor silver, nor

tum, neque pecuniam in zonis vestris, non peram in via, neque duas tunicas, neque calceamenta: sibi eam regulam servandam proposuit. Itaque detractis calceis, et una contentus tunica, cum duodecim socios adhibuisset, Ordinem Minorum instituit. Quare Romam venit, anno salutis millesimo ducentesimo nono, ut sui Ordinis regula ab Apostolica Sede confirmaretur. Quem cum accedentem ad se Summus Pontifex Innocentius Tertius rejecisset; quod in somnis postea sibi ille, quem repulerat, collabentem Lateranensem basilicam suis humeris sustinere visus esset, conquisitum accersiri jussit: benigneque accipiens, omnem ejus institutorum rationem confirmavit. Franciscus igitur, dimissis in omnes orbis terræ partes fratribus ad prædicandum Christi Evangelium, ipse cupiens sibi aliquam dari martyrii occasionem, navigavit in Syriam: ubi a rege Soldano liberalissime tractatus, cum nihil proficeret, rediit in Italiam.

money in your purses; nor scrip for your journey, nor two coats, nor shoes, he took it for his rule of life, laid aside his shoes and kept but one tunic. He gathered together twelve disciples and founded the Order of the Minors. In the year of our salvation 1209 he went to Rome, to obtain the confirmation of his rule and Order from the apostolic See. Pope Innocent III at first refused to see him; but having in sleep beheld the man he had repulsed supporting with his shoulders the Lateran basilica which was threatening to fall, he had him sought out and brought to him; and receiving him kindly confirmed the whole system of his institute. Francis then sent his brethren into every part of the world to preach the Gospel. He himself, desirous of an opportunity of martyrdom, sailed into Syria; but the Soldan treated him most kindly; so that, unable to gain his end, he returned into Italy.

Multis igitur exstructis suæ familiæ domiciliis, se in solitudinem montis Alverni contulit: ubi quadraginta dierum, propter honorem sancti Michaelis archangeli, jejunio inchoato, festo die Exaltationis sanctæ Crucis

He built many convents of his Order; and then retired into solitude on Mount Alvernia; where he fasted forty days in honour of the Archangel St. Michael. On the feast of the Exaltation of the holy Cross, he had a vision of

ei Seraphim crucifixi effigiem inter alas continens apparuit: qui ejus et manibus, et pedibus, et lateri vestigia clavorum impressit: quæ sanctus Bonaventura, cum Alexandri quarti summi pontificis prædicationi interesset, narrasse Pontificem a se visa esse, litteris commendavit. His insignibus summi in eum Christi amoris, maximam habebat omnium admirationem. Ac biennio post graviter ægrotans, deferri voluit in ecclesiam sanctæ Mariæ angelorum, ut ubi gratiæ spiritum a Deo acceperat, ibi spiritum vitæ redderet. Eo in loco fratres ad paupertatem ac patientiam, et sanctæ Romanæ Ecclesiæ fidem servandam cohortatus, psalmum illud pronuntians, Voce mea ad Dominum clamavi; in eo versiculo, Me exspectant justi, donec retribuas mihi: efflavit animam quarto nonas Octobris. Quem miraculis clarum Gregorius nonus Pontifex maximus in sanctorum numerum adscripsit.

a seraph bearing between his wings the figure of the Crucified, who impressed the sacred stigmata on his hands and feet and side. St. Bonaventure says he heard Pope Alexander IV, while preaching, relate how he had himself seen these wounds. These signs of Christ's exceeding love for his servant excited universal wonder and admiration. Two years later, Francis grew very ill, and was carried, at his own request, into the church of St. Mary of the angels; that he might give up his mortal life to God, in the very place where he had commenced his life of grace. There, after exhorting the brethren to poverty and patience, and the preservation of the faith of the holy Roman Church, he said the psalm: I cried to the Lord with my voice. When he reached the verse: The just wait for me, until thou reward me, he breathed forth his soul, on the fourth of the Nones of October. He was renowned for miracles; and Pope Gregory IX enrolled him among the saints.

Mayst thou be blessed by every living soul, O thou whom our Saviour associated so closely with Himself in the work of Redemption. The world, created by God for Himself, subsists through the saints; for it is in them He finds His glory. At the time of thy birth the saints were few; the enemy of God and man was daily extending his darksome reign; and when society has entirely lost faith and charity,

light and heat, the human race must perish. Thou didst come to bring warmth to the wintry world, till the thirteenth century became like a spring time, rich in beautiful flowers; but alas! no summer was to follow in its wake. By thee the cross was forced upon men's notice; not indeed, as heretofore, to be exalted in a permanent triumph, but to rally the elect in the face of the enemy, who would too soon afterwards regain the advantage. The Church lays aside the robe of glory, which beseemed her in the days of our Lord's undisputed royalty; together with thee, she treads barefoot the path of trials, which liken her to her divine Spouse suffering and dying for His Father's honour. Do thou thyself, and by thy sons, ever hold aloft before her the sacred ensign.

It is by identifying ourselves with Christ on the cross, that we shall find Him again in the splendours of His glory; for man, and God in man, cannot be separated; and both, thou didst say, must be contemplated by every soul. Yet no otherwise than by effective compassion with our suffering Head can we find the way of divine union and the sweet fruits of love. If the soul suffers herself to be led by the good pleasure of the Holy Ghost, this Master of masters will conduct her by no other way, than that set forth by our Lord in the books of His humility, patience, and suffering.[1]

O Francis, cause the lessons of thy amiable and heroic simplicity to fructify in us. May thy children, to the great profit of the Church, increase in number and still more in sanctity; and never spare themselves in teaching both by word and example, knowing, however, that the latter is of greater avail than the former.[2] Raise them up again, with their former popularity, in that country of France which

[1] Francisci, *Opusc.* t. iii. *Collatio* xxiv. [2] *Ibid. Coll.* xvii.

thou didst love on account of its generous aspirations, now stifled by the sordid vulgarity of money-makers. The whole religious state looks upon thee as one of its most illustrious fathers; come to its assistance in the trials of the present time. Friend of Dominic, and his companion under our Lady's mantle, keep up between your two families the fraternal love which delights the angels. May the Benedictine Order never lose the affection which causes it to rejoice always on this day; and by thy benefits to it, strengthen the bonds knit once for all by the gift of the Portiuncula![1]

October 5

SAINT PLACID AND HIS COMPANIONS

MARTYRS

The protomartyr of the Benedictine Order stands before us to-day in his strength and in his beauty. The empire had fallen, and the yoke of the Arian Goths lay heavy upon Italy. Rome was no longer in the hands of the glorious races which had made her greatness; these, nevertheless, kept up their honourable traditions. They offered a great lesson, for future times of revolution, to other descendants of not less noble families: in lieu of the ensign of civic honour once committed to their fathers, the survivors of the old patrician ranks made it their duty to raise still higher the standard of true heroism, of those virtues which alone are everlasting.

[1] A property of the Benedictines on Monte Soubazo, ceded by them to Francis, to be the cradle of the Order he was about to found.

Thus Benedict of Nursia, fleeing into the desert, had rendered greater service than any mighty conqueror to Rome and her immortal destinies. The world soon discovered this fact; and then began, as St. Gregory tells us, the concourse of Roman nobles, bringing their children to the patriarch of monks, to be educated by him for almighty God.[1]

Placid was the eldest son of the patrician Tertullus. The excellent qualities early discovered in the child led his worthy father to offer to God, without delay, this dear first-fruit of his paternity. In those days, parents loved their children not for this passing world, but for eternity; not for themselves, but for our Lord. The faith of Tertullus was well rewarded when, twenty years later, not only his first-born, but also his two other sons and their sister, were crowned with martydom. This was not the first holocaust of the kind in that heroic family, if it be true that they were relatives by blood, and heirs of the goods as well as of the virtues, of the holy martyr Eustace, who had been immolated four centuries earlier with his wife and sons.[2]

Among the children of promise enlisted by the vanquished nobles of the ancient empire in the new militia of the holy valley, Equitius brought to Subiaco his son Maurus, a boy some years older than Placid. Henceforth the names of Maurus and Placid became inseparable from that of Benedict; and the patriarch acquired a new glory from his two sons, so united and yet so different.

Equal in their love of their master and father, and themselves equally loved by him for their equal fidelity in good works, they experienced to the full that delight in virtue which makes its practice a second nature. However similar their zeal in using

[1] Gregor. *Dialog.* lib. ii. cap. 3. [2] See above, Sept. 20.

'the most strong and bright armour of obedience,' in the service of Christ the King, it was wonderful to see the master accommodating himself to the age of his disciples; so adapting himself to their differences of character, that there was nothing precipitate, nothing forced, in his education. It disciplined nature without crushing it, and followed the Holy Ghost without endeavouring to take the lead. In Maurus was especially reproduced Benedict's austere gravity; in Placid his simplicity and sweetness. Benedict took Maurus to witness the chastisement inflicted on the wandering monk, who could not stay at prayer; but Placid accompanied him to the mountain-top, where his prayer obtained a spring of water to deliver from danger and fatigue the brethren dwelling on the rocks above the Anio. But when, walking along the river-side, holding Placid by the hand and leaning upon Maurus, the legislator of monks explained to them the code of perfection they were afterwards to propagate, the angels knew not which most to admire: the candour of the one, winning the father's tenderest affection; or the precocious maturity of the other, meriting the holy patriarch's confidence, and already sharing his burden.

Who does not recollect the admirable scene of Maurus walking on the water and saving Placid from drowning? Monastic traditions never weary of extolling the obedience of Maurus, Benedict's humility, and the sagacious simplicity of the child pronouncing sentence as judge of the prodigy.[1] Of such children the master could say from experience: 'The Lord oftentimes revealeth that which is best, to him that is the younger.'[2] And we may well believe that the recollections of the holy valley prompted him, later

[1] Gregor. *Dialog.* lib. ii.

[2] S. Benedict. *Reg.* cap. iii.

on, to lay down in his rule this prescription: 'In all places whatsoever, let not age be taken into account as regardeth order, neither let it be to the prejudice of anyone; for Samuel and Daniel, while yet children, were judges over the elders.'[1]

The following lessons, taken from the monastic breviary, will complete the account of Placid's life, and relate the manner of his death. In 1588, the discovery of the martyrs' relics at Messina confirmed the truth of their Acts. On this occasion, Pope Sixtus V extended the celebration of their feast, under the rite of a simple, to the universal Church.

Placidus Romanus, Tertullo patre, ex nobilissima Aniciorum familia natus, puer Deo oblatus, et sancto Benedicto traditus, tanta morum integritate, et monasticæ vitæ institutis profecit, ut inter præcipuos ejus discipulos numeraretur. In solitudine Sublacensi eidem sancto Benedicto fontem divinitus impetrandi adfuit. Adolescentulus ad hauriendam aquam egressus, et in lacum prolapsus, ejusdem sancti patris imperio per Maurum monachum super aquas sicco pede currentem salvus mirabiliter extractus fuit. In Cassinum montem cum illo deinde veniens, annum agens alterum et vigesimum mittitur in Siciliam, ut bona, et possessiones, quas pater ipsius monasterio Cassinensi donaverat, ab

Placid, a Roman by birth and son of Tertullus, belonged to the noble family of the Anicii. Offered to God while still a child, he was entrusted to St. Benedict, and made such progress in sanctity and in the monastic life, as to become one of his principal disciples. He was present when the holy father obtained from God by prayer a fountain of water in the solitude of Subiaco. While still a boy, being sent one day to draw water, he fell into the lake, but was miraculously saved by the monk Maurus, who at the command of the holy father ran dry-shod over the water. Later on he accompanied St. Benedict to Monte Cassino. At the age of twenty-one, he was sent into Sicily, to defend, against certain covetous persons, the goods and lands

[1] S. Benedict. *Reg.* cap. lxiii.

improba quorumdam cupiditate defenderet. Quo in itinere cum plurima, maximaque miracula fecisset, sanctitatis fama percelebris Messanam venit, constructoque non longe a portu in paterna possessione cœnobio, monachis triginta congregatis, monasticam disciplinam primus ea in insula propagavit.

Nihil eo placidius, nihil humilius erat: prudentia, gravitate, misericordia, animique perpetua tranquillitate superabat omnes. In divinarum rerum contemplatione sæpissime pernoctabat, paululum sedens cum eum necessarius somnus oppressisset. Silentii præcipua cura: ubi autem loquendum esset, sermo omnis ad mundi despicientiam, Christique imitationem accommodatus. Jejunium vero ita coluit, ut carne, omnique opere lactario, totis annis abstineret; per Quadragesimam autem tertia, quintaque feria, et Dominica pane dumtaxat, frigidaque aqua contentus, cæteros dies sine ullo cibo traduceret. Vinum bibit numquam, cilicium perpetuo gestavit. Tot autem, tantisque Placidus miraculis coruscabat, ut non solum ex vicinis locis, sed ex Etruria et Africa ægroti ad eum sanitatis causa confluerent; quamquam is ab insigni

which his father had given to Monte Cassino. On the way he performed so many great miracles, that he arrived at Messina with a reputation for sanctity. He built a monastery on his paternal estate, not far from the harbour, and gathered together thirty monks; being thus the first to introduce the monastic life into the island.

Nothing could be more placid or more humble than his behaviour; while he surpassed everyone in prudence, gravity, kindness, and unruffled tranquillity of mind. He often spent whole nights in the contemplation of heavenly things, only sitting down for a short time when overpowered by the necessity of sleep. He was most zealous in observing silence; and when it was necessary to speak, the subjects of his conversation were the contempt of the world and the imitation of Christ. His fasts were most severe, and he abstained all the year round from flesh and every kind of milk-meat. In Lent he took only bread and water on Tuesdays, Thursdays, and Sundays; the rest of the week he passed without any food. He never drank wine, and always wore a hairshirt. So numerous and so remarkable were the miracles he worked, that the sick came to him in crowds to be cured, not only

quadam animi humilitate, miraculis quæ faceret omnibus, sancti Benedicti nomen, meritaque prætendere solitus erat.

Cum igitur sanctitatis exemplo et miraculorum magnitudine rem christianam augeret, quinto anno postquam in Siciliam venit, subita Sarracenorum irruptione cum Eutychio et Victorino fratribus, Flaviaque sorore virgine (qui forte per eos dies ad fratrem visendum Roma eo usque contenderant), nec non Donato, Fausto, Firmatoque diacono, monachisque triginta noctu psallens in ecclesia opprimitur. Ex quibus Donatus capite illico cæsus est: reliqui ante Manucham archipiratam ducti, cum se idolis cultum ullum adhibere constanter negarent, cæsi virgis, manibus pedibusque vincti sine ullo cibo contruduntur in carcerem, ac insuper quotidie flagellis conciduntur. Sed divinitus sustentati, post multos dies rursus ad tyrannum adducuntur, atque in eadem fide constantes, iterum ac sæpius affecti verberibus, nudi, capite demisso suspenduntur, ingentique fumo os eorum obruitur. Qui cum omnium opinione mortui relicti fuissent, postridie vivi,

from the neighbourhood, but also from Etruria and Africa. But Placid, in his great humility, worked all his miracles in the name of St. Benedict, attributing them to his merits.

His holy example and the wonders he wrought caused the Christian faith to spread rapidly. In the fifth year after his arrival in Sicily, the Saracens made a sudden incursion, and seized upon Placid and his thirty monks while they were singing the night Office in the church. At the same time were taken Eutychius and Victorinus, Placid's brothers, and his sister the virgin Flavia, who had all come from Rome to visit him; and also Donatus, Faustus, and the deacon Firmatus. Donatus was beheaded on the spot. The rest were taken before Manucha, the chief of the pirates; and as they firmly refused to adore his idols, they were beaten with rods, and cast, bound hand and foot, into prison, without food. Every day they were beaten afresh, but God supported them. After many days, they were again led before the tyrant; and as they still stood firm in the faith, they were again repeatedly beaten, then stript of their clothes, and hung, head downwards, over thick smoke to suffocate. They were left for dead, but the next day were found alive,

sanatis mirabiliter vulneribus reperti sunt.

Deinde Flaviam virginem separatim tyrannus aggressus, cum nihil aut terrendo, aut pollicendo proficeret, jubet illam nudam pedibus alta ex trabe suspendi. Cui cum tyrannus insultans nuditatis turpitudinem exprobaret: Unus est, inquit virgo, maris feminæque auctor conditorque Deus; quare neque sexus, neque nuditas hæc fraudi mihi apud illum futura est, quippe quam pro illius amore sustineo, qui mea causa non nudari solum, sed cruci etiam affigi voluit. Quo responso Manucha incitus, virginem fustibus cæsam, subjectoque fumo excruciatam lenonibus constuprandam tradidit. Virgine autem Deum deprecante, divinitus factum est, ut quotquot eam attingere vellent, subito membrorum omnium dolore, stuporeque corriperentur. Postea Placidum virginis fratrem tyrannus invadit, eique idolorum vanitatem arguenti os dentesque lapidibus contundi, linguamque radicitus abscindi jubet. Sed cum nihilominus ille avulsa lingua clare et expedite loqueretur, ipso miraculo magis furens barbarus, Placidum cum sorore, ac fratribus, immanibus anchorarum molarumque

and miraculously healed of their wounds.

The tyrant then addressed himself to the virgin Flavia apart. But finding he could gain nothing by threats or promises, he ordered her to be stript, and hung by the feet from a high beam, insulting her meanwhile upon her nakedness. But the virgin answered: Man and woman have the same author and Creator, God; hence neither my sex, nor this nakedness which I endure for love of him will be any disadvantage to me in his eyes, who for my sake chose not only to be stript, but also to be nailed to a cross. Manucha enraged at this reply ordered her to be beaten, and tortured with the smoke, and then handed her over to be dishonoured. At the virgin's prayer, God struck all who attempted to approach her, with sudden stiffness and pain in all their limbs. The tyrant next attacked Placid, the virgin's brother, who tried to convince him of the vanity of his idols; Manucha thereupon commanded his mouth and teeth to be broken with stones, and his tongue to be cut out by the root; but the martyr spoke as clearly and easily as before. The barbarian grew more furious at this miracle, and commanded that Placid, with his sister and

ponderibus obrui resupinos imperat. Cumque ex iis etiam tormentis integri evasissent, ad extremum ex una Placidi familia sex et triginta in portus Mamertini littore, capitibus abscisis martyrii palmam cum duce suo, et aliis etiam pluribus retulere, tertio nonas Octobris, anno salutis humanæ quingentesimo trigesimo nono. Horum omnium corpora post aliquot deinde dies, Gordianus monachus ex eodem monasterio fuga elapsus, intacta cum reperisset, cum lacrymis sepelivit. Tyranni autem non multo post ultricibus maris undis absorpti crudelitatis suæ pœnas dederunt.

brethren should be crushed under an enormous weight of anchors and millstones; but even this torture was powerless to hurt them. Finally, thirty-six of Placid's family, with their leader, and several others, were beheaded on the shore near Messina, and gained the palm of martyrdom on the third of the Nones of October, in the year of salvation five hundred and thirty-nine. Gordian, a monk of that monastery, who had escaped by flight, found all their bodies entire after several days, and buried them with tears. Not long afterwards the barbarians, in punishment of their crime, were swallowed up by the avenging waves of the sea.

'Placid, my beloved son, why should I weep for thee? Thou art taken from me, only that thou mayst belong to all men. I will give thanks for this sacrifice of the fruit of my heart, offered to almighty God.'[1] Thus, on hearing of this day's triumph, spoke Benedict, thy spiritual father, mingling tears with his joy. He did not survive thee long; yet long enough to complete, of his own accord, the sacrifice of separations, by sending into far-off France the companion of thy childhood, Maurus, who was destined not to rejoin thee in heaven for so many long years. Charity seeketh not her own interests; she finds them by forgetting self, and losing self in God. Placid had disappeared; Maurus had been sent away; Benedict was about to die: human prudence would

[1] *Acta S. Placidi et soc.* cap. vii.

have believed the holy patriarch's work in danger of perishing; whereas, at this critical moment, it strengthened its roots and extended its branches over the whole world. Unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit.[1] As heretofore the blood of martyrs was the seed of Christians, it now produced a rich harvest of monks.

Blessed be thou, O Placid, far beyond thy native Italy, and Sicily the scene of thy combat. Blessed be thou for the numberless ears of corn, for the abundant harvest sprung from the choice grain that fell to the earth on this day: faith bids us see in thy immolation the secret of the success granted to the monastic mission of Maurus. Thus, despite the great diversity and the unequal length of your paths in life, you are ever united in the heart of your master and father. At the appointed hour he did not hesitate before the holocaust our Lord required of him; wherefore, he now in heaven beholds the fulfilment of the hopes he had centred in his two beloved sons.

Deign, O Placid, to continue thy interest in the extension of Christ's reign upon earth, in the progress of the perfect life in the Church, in the diffusion throughout the world of the monastic family, whereof thou art the glory. Noviciates especially are confided to thee: remembering the blessed education thou wast privileged to receive, watch over the aspirants to the 'better part'. To them above all is applied the Gospel saying: Unless you become as little children, you shall not enter into the kingdom of heaven,[2] that kingdom of heaven, which consists in the anticipated possession of God here on earth, in the life of union attained by the way of the counsels. May

[1] St. John xii. 24, 25.

[2] St. Matt. xviii. 3.

they reproduce before the angels thy humble and sweet simplicity; and show their gratitude for the maternal solicitude of their holy Order by the same filial docility wherewith thou didst respond to the holy legislator's special tenderness. May they, in spite of the world's opposition, increase in numbers and in merit, for the honour of God!

The trials of the present must prepare the monastic Order, and indeed the whole religious state, for the trials of the future. It is around the monks that the martyrs of the last days will gather, as around thee assembled the Christians of Messina, and thy two brothers, and the heroic Flavia, so truly worthy to be doubly thy sister. May the chosen flock increase, and be ever united; so as to be able to say with one voice to the persecutors both present and future: 'Do what you mean to do; for we are all of one mind, one faith, one manner of life.'[1]

[1] *Acta S. Placidi et soc.* cap. v.

October 6

SAINT BRUNO

CONFESSOR

Among the divers religious families, none is held in higher esteem by the Church than the Carthusian; the prescriptions of the *corpus juris* determine that a person may pass from any other Order into this, without deterioration.[1] And yet it is of all the least given to active works. Is not this a new, and not the least convincing, proof that outward zeal, how praiseworthy soever, is not the only, or the principal thing in God's sight? The Church, in her fidelity, values all things according to the preferences of her divine Spouse. Now, our Lord esteems His elect not so much by the activity of their works, as by the hidden perfection of their lives; that perfection which is measured by the intensity of the divine life, and of which it is said: 'Be you therefore perfect, as also your heavenly Father is perfect.'[2] Again it is said of this divine life: 'You are dead and your life is hid with Christ in God.'[3] The Church, then, considering the solitude and silence of the Carthusian, his abstinence even unto death, his freedom to attend to God through complete disengagement from the senses and from the world—sees therein the guarantee of a perfection which may indeed be met with elsewhere, but here appears to be far more secure.[4] Hence, though the field of labour is ever widening, though the necessity

[1] Cap. *Viam ambitiosæ*, i. tit. viii. *Extrav. com.* lib. iii.
[2] St. Matt. v. 48. [3] Col. iii. 3. [4] Suarez. *De Religione.* Tract. ix. lib. ii. cap. iv. 6.

of warfare and struggle grows ever more urgent, she does not hesitate to shield with the protection of her her laws, and to encourage with the greatest favours, all who are called by grace to the life of the desert. The reason is not far to seek. In an age, when every effort to arrest the world in its headlong downward career seems vain, has not man greater need than ever to fall back upon God? The enemy is aware of it; and therefore the first law he imposes upon his votaries is, to forbid all access to the way of the counsels, and to stifle all life of adoration, expiation, and prayer. For he well knows that, though a nation may appear to be on the verge of its doom, there is yet hope for it as long as the best of its sons are prostrate before the Majesty of God.

Look at the history of the west in the eleventh century. If there ever was a time when it seemed urgent that the cloister, far from increasing the number of its inmates, should send them forth to the last man, for the active service of the Church; it was surely the epoch when the flesh, victorious over the spirit, posted up its triumphs even in the sanctuary; when, for each other's sake, Cæsar and satan held the pastors of the people in bondage. Nevertheless, at that very time, not only Cluny became the stronghold of Christianity, but Camaldoli, Vallombrosa, the charterhouse, and finally Citeaux, were founded and grew strong; so great was the demand even in the monastic life itself, for still closer retreat, by souls athirst for immolation and penance. And yet, so far from complaining of being abandoned, the world reckoned among its most glorious deliverers Romuald, John Gualbert, Bruno, and Robert of Molesmes. Moreover the century was great in the faith, and in that energy of faith which knew how to apply fire and steel to the festering wounds of hu-

manity; great in the uprightness wherewith it recognized the necessity of expiation for such crying evils. Society, represented by its choicest members before the feet of God, received new life from Him.

This feast, then, is the world's homage to one of its greatest benefactors. The legend of the breviary is short; but the reader may learn more about our saint by having recourse to his works; his letters, breathing the fragrance of solitude, and written in the beautiful style known to the monks of that heroic age, and his commentaries on St. Paul and on the psalms, which are clear and concise, revealing at once his science and his love of Jesus and of the Church.

According to the custom of the time, the *breve depositionis* announcing his death was sent round from church to church, and returned covered with testimonies of universal veneration. Nevertheless his disciples were more intent on imitating his holiness, than on having it recognized by the apostolic See. Four centuries after his death, Leo X without any process, on the simple evidence of the cause, authorized the Carthusians to pay public honour to their father. A hundred years later, in 1622, Gregory XV extended his feast to the entire world.

The following is the legend given in the holy liturgy.

Bruno Carthusianæ religionis institutor, Coloniæ Agrippinæ natus est. Ab ipsis incunabulis specimen futuræ sanctitatis præferens, morum gravitate puerilia illius ætatis, divina favente gratia, declinans adeo excelluit, ut jam inde monachorum pater vitæque anachoreticæ futurus in-

Bruno, the founder of the Carthusian Order, was born at Cologne, and from his very cradle gave great promise of future sanctity. Favoured by divine grace, the gravity of his character made him shun all childishness; so that, even at that age, one might have foreseen in him the future father of monks and restorer

staurator agnosceretur. A parentibus genere ac virtute claris Lutetiam Parisiorum missus, tantum ibi in philosophiæ ac theologiæ studiis profecit, ut doctoris ac magistri munus in utraque facultate sit adeptus: nec multo post, ob egregias ipsius virtutes, ecclesiæ Rhemensis canonicatu potitus.

Elapsis aliquot annis, cum sex aliis familiaribus mundo renuntians, sanctum Hugonem episcopum Gratianopolitanum adiit. Qui causa eorum adventus cognita, eosdemque intelligens esse, quos eadem nocte veluti septem stellas ad suos pedes corruentes in somnis viderat, montes suæ dicecesis asperrimos quos Carthusianos appellant, illis concessit. Illuc Bruno cum sociis, ipso Hugone comitante, secedens, cum per aliquot annos eremiticam vitam egisset, ab Urbano Secundo, qui ejusdem Brunonis discipulus fuerat, Romam accersitur. Ejus consilio ac doctrina Pontifex, in tot illis Ecclesiæ calamitatibus, per aliquot annos usus est, donec Bruno, recusato Rhegiensi archiepiscopatu, discedendi facultatem obtinuit.

Igitur solitudinis amore eremum quamdam apud

of the anachoretical life. His parents, who were distinguished for virtue and nobility, sent him to Paris, where he made great progress in philosophy and theology, and took the degrees of doctor and master in both faculties. Soon after this, he was, for his remarkable virtue, appointed to a canonry in the church of Rheims.

After some years, Bruno, with six of his friends, renounced the world, and betook himself to Hugh, bishop of Grenoble. On learning the cause of their coming, the bishop understood that they had been signified by the seven stars he had seen falling at his feet in his dream of the previous night. He therefore made over to them some wild mountains called the Chartreuse, belonging to his diocese, and himself conducted them thither. After having there led an eremitical life for several years, Bruno was summoned to Rome by Urban II who had been his disciple. In the great trials through which the Church was then passing, the Pontiff gladly availed himself of the saint's prudence and knowledge for some years, until Bruno, refusing the archbishopric of Reggio, obtained leave to retire.

Attracted by the love of solitude he went to a desert

Squillacum in Calabriæ finibus petiit. Quo in loco, cum ipsum orantem Rogerius comes Calabriæ inter venandum, latrantibus ad illius speluncam canibus, reperisset, sanctitate viri permotus, illum ac socios fovere ac colere impense cœpit. Nec liberalitas sine præmio fuit. Cum enim idem Rogerius Capuam obsideret, eumque Sergius quidam excubiarum magister prodere statuisset, Bruno adhuc in dicta eremo vivens, in somnis illi omnia aperiens, ab imminenti periculo comitem liberavit. Tandem virtutibus ac meritis plenus, nec sanctitate minus quam doctrinæ fama clarus, obdormivit in Domino, sepultusque est in monasterio sancti Stephani, ab ipso Rogerio constructo, ubi hactenus honorifice colitur.

place near Squillace in Calabria. Count Roger of Calabria was one day hunting, when his dogs began to bark round the saint's cave. The Count entered and found Bruno at his prayers, and was so struck by his holiness, that thenceforward he greatly honoured him and his companions and supplied their wants. His generosity met with its reward. A little later, when this same Count Roger was besieging Capua, and Sergius, an officer of his guard, had determined to betray him, Bruno, who was still living in his desert, appeared to the Count in sleep, revealed the whole treason to him, and thus saved him from imminent peril. At length, full of virtues and merits, and as renowned for holiness as for learning, Bruno fell asleep in our Lord, and was buried in the monastery of St. Stephen built by Count Roger, where he is greatly honoured to this day.

Bless, O Bruno, the grateful joy of God's children. With their whole hearts they acquiesce in the judgment of their mother the Church, when, among the beautiful, rich fruit-trees in our Lord's garden, she hides not her predilection for those whose silent shade attracts the preference of her divine Spouse. 'Show me, O Thou whom my soul loveth, where Thou feedest, where Thou liest in the midday, lest I begin to wander after the flocks of Thy companions.'[1] Thus speaks

[1] Cant. i. 6.

the bride in the sacred Canticle. And hearing the divine answer extolling the better part, thou minglest thy voice with the song of our Lord and the Church, saying: 'O solitude and silence of the desert; hidden joy; good things unknown to the multitude, but known to the valiant! There are the young shoots of virtue carefully cultivated: there labour and rest are one and the same, and are nourished with fruits of paradise. There the eye acquires that look, which wounds the Bridegroom's heart,[1] and that purity, which beholds God.[2] There is Rachel in all her beauty, more loved by Jacob than Lia, although less fruitful; and her sons, Joseph and Benjamin, are their father's favourites.'[3]

Thy sons cherish, in their hereditary peace, this privilege of the perfect even in these days of feverish excitement. Simple as themselves is the history of their Order; full of the supernatural, yet seeming to eschew the marvellous and the miraculous; while the heroism of all is so great, that very few stand out from the rest as remarkable for sanctity. Preserve this thine own spirit in thy children, O Bruno; and make us profit by their example. For their life silently preaches to the world the apostle's doctrine: 'Concerning spiritual things, . . . I show unto you yet a more excellent way. If I speak with the tongues of men and of angels, and have not charity, . . . if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, . . . and if I should distribute all my goods to feed the poor, if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity never falleth away: whether prophecies shall be made void, or tongues

[1] Cant. iv. 9. [2] St. Matt. v. 8. [3] Bruno, *Epist. ad Radulphum.*

shall cease, or knowledge shall be destroyed. Do not become children in sense; but in malice be children, and in sense be perfect.'[1]

October 7

SAINT MARK POPE AND CONFESSOR

AND SAINTS ERGIUS, BACCHUS, MARCELLUS AND APULEIUS, MARTYRS

Mark, successor to Sylvester the Pontiff of peace, has been honoured on this day from time immemorial. According to the testimony of St. Damasus, his virtues no less than his name recalled St. Mark the Evangelist.[2] He occupied the supreme See only eight months; but in that short time, he followed up the recent triumph of the Church by wise organizations. He built two new sanctuaries in Rome. He gave the pallium, of which this is the first mention in history, to the bishop of Ostia, to enhance his high privilege of being the appointed consecrator of the Roman Pontiffs.

This pontificate witnessed the awful death of Arius. Constantine had been deceived into ordering the reinstatement of this wicked man, who taught that the Word Incarnate was a mere creature. The heresiarch, followed by his partisans, was proceeding in triumph through the streets of Constantinople, intending to force open the doors of the basilica, where the faithful, with their bishop St. Alexander, were beseeching God, with fasting and tears, to avert

[1] 1 Cor. xii. xiii. xiv. [2] De Rossi. *Inscript. Christ.* ii. 108.

the profanation. Suddenly, seized with an ignominious trembling, Arius was obliged to retire to a secret place, where his flatterers soon afterwards found him stretched upon the floor with his bowels cast out. He had merited the death of a Judas, for having delivered up the Son of God to the disputes of the people, to the mockeries of the proud, to the contradictions of the pretorium.

Among the martyrs annually commemorated on this day, the names of Marcellus and Apuleius carry back the mind to apostolic times. They had been disciples of Simon Magus, but were convinced of his lying deceit by the miracles of St. Peter, and shed their blood in testimony of their faith in the true God.

St. Sergius is regarded in the east as one of the most glorious witnesses to our Lord. He suffered in the tenth and last persecution, with his companion St. Bacchus, a soldier like himself of the Roman army in Syria. So illustrious became his sepulchre, that a city sprang up around it, which was called Sergiopolis, and became a metropolitan See. The west soon joined the east in honouring these holy martyrs, and a church was dedicated to them in Rome. Saint-Serge at Angers, founded by Clovis II, testifies to the veneration in which they were held by the Franks.

PRAYER

Exaudi, Domine, preces nostras, et interveniente beato Marco, confessore tuo atque pontifice, indulgentiam nobis tribue placatus et pacem. Per Dominum.

Hear, O Lord, our prayers; and appeased by the intercession of blessed Mark, thy confessor and bishop, grant us pardon and peace. Through our Lord.

PRAYER

Sanctorum martyrum tuorum nos, Domine, Sergii, Bacchi, Marcelli et Apuleii beata merita prosequantur: et tuo semper faciant amore ferventes. Per Dominum.

May the blessed merits of thy holy martyrs, Sergius, Bacchus, Marcellus, and Apuleius accompany us, O Lord, and make us ever fervent in thy love. Through our Lord.

'*Memor ero tui, Justina virgo.* I will ever bear thee in mind, O virgin Justina.' This inscription Venice engraved on the coin of its republic, after the victory of Lepanto. On that day of triumph, the martyr, who had won her palm on October 7 fifteen centuries before, had united the power of her prayers with the strength of St. Mark's lion; and the dukedom proclaimed Justina its second patron. But Lepanto is not her only claim upon the world's gratitude. In her native city, the sons of St Benedict had gathered round the tomb where lay her precious relics. The great movement initiated by the Venetian, Luigi Barbo (1408), began at St. Justina's monastery in Padua: the Order was rescued from the disastrous consequences of having secular abbots *in commendam;* and thus Monte Cassino itself was restored to some part of its ancient splendour.

Honour, then, to this day of salvation! And glory to her, through whose intercession the heavens have rained down their dew of consolation upon the earth!

PRAYER

Deus, qui nos annua beatæ Justinæ virginis et martyris tuæ solemnitate lætificas: da, ut quam veneramur officio, etiam piæ conversationis sequamur exemplo. Per Dominum.

O God, who givest us joy by the annual solemnity of blessed Justina thy virgin and martyr; grant that we may follow the example of her pious life, whom we venerate by this Office. Through our Lord.

On the same day, in the Roman martyrology, *the commemoration of our Lady of Victory*, established under the circumstances mentioned on the first Sunday of this month. Although the Virgin of virgins gave to the youthful martyr Justina a share in the triumph of Lepanto, nevertheless the chief honour of the day redounds to Mary herself. It behoves us, then, to renew our homage to the Queen of the holy rosary, on the exact anniversary of her deliverance of Christendom under that title. Let us do so by offering her the three hymns of her Office, which recall the joyful, sorrowful, and glorious mysteries of the rosary, and which are epitomized in that of second Vespers given on the feast.[1]

HYMN OF FIRST VESPERS

Cœlestis aulæ nuntius,
Arcana pandens Numinis,
Plenam salutat gratia
Dei Parentem Virginem.

The messenger of the heavenly court, disclosing the hidden mysteries of the Divinity, hails as full of grace the Virgin about to become Mother of God.

Virgo propinquam sanguine
Matrem Joannis visitat,
Qui clausus alvo gestiens
Adesse Christum nuntiat.

The Virgin visits her relative, the mother of John, who, though yet a captive in the womb, leaps with joy announcing the presence of Christ.

Verbum, quod ante sæcula
E mente Patris prodiit,
E Matris alvo Virginis
Mortalis infans nascitur.

The Word that before all ages had proceeded from the Father's Intellect, is born a mortal Babe of a Virgin Mother.

Templo puellus sistitur,
Legique paret Legifer,
Hic se Redemptor paupere

The little One is presented in the temple, the Legislator obeys the Law, the Redeemer

[1] The four hymns are of the eighteenth century. Though now slightly modified, the three here given were composed by Thomas Ricchini, Master of the sacred Palace, and that of second Vespers by the Dominican Eustace Sirena.

Pretio redemptus immolat.

Quem jam dolebat perditum,
Mox læta Mater invenit
Ignota doctis mentibus
Edisserentem Filium.

Jesu, tibi sit gloria
Qui natus es de Virgine,
Cum Patre et almo Spiritu
In sempiterna sæcula.
Amen.

offers himself in sacrifice, and is redeemed at a pauper's price.

And now the joyful Mother finds her Son, whom she had mourned as lost; finds him expounding to learned minds things unknown to them.

Glory be to thee, O Jesus born of the Virgin; together with the Father and the holy Spirit, through everlasting ages. Amen.

HYMN OF MATINS

In monte Olivis consito
Redemptor orans, procidit,
Mœret, pavescit, deficit,
Sudore manans sanguinis.

A proditore traditus
Raptatur in pœnas Deus,
Durisque vinctus nexibus
Flagris cruentis cæditur.

Intexta acutis sentibus,
Corona contumeliæ,
Squallenti amictum purpura,
Regem coronat gloriæ.

Molis crucem ter arduæ,
Sudans, anhelans, concidens,
Ad montis usque verticem
Gestare vi compellitur.

Confixus atro stipite
Inter scelestos innocens,
Orando pro tortoribus,
Exsanguis efflat spiritum.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu
In sempiterna sæcula.
Amen.

On the mount with olives planted, prostrate the Redeemer prays; he grieves, he fears, he well-nigh faints, pouring forth a sweat of blood.

God, delivered up by a traitor, is dragged away to punishment; bound with tight bonds, he bleeds beneath the cruel scourges.

A crown of ignominy, woven of sharp thorns, adorns the King of glory clothed with purple tatters.

Labouring, breathless, thrice falling beneath the heavy cross, he is compelled by force to bear it to the mountain-top.

Nailed to the awful gibbet, the Innocent hangs between two criminals; till, praying for his torturers, he yields up his Spirit with the last drop of his Blood.

Glory be to thee, O Jesus born of the Virgin; together with the Father and the holy Spirit, through everlasting ages. Amen.

HYMN OF LAUDS

Jam morte victor obruta
Ab inferis Christus redit,
Fractisque culpæ vinculis,
Cœli recludit limina.

Death overthrown, Christ rises victorious from limbo, and breaking the bonds of sin, throws open heaven's gate.

Visus satis mortalibus
Ascendit ad cœlestia,
Dextræque Patris assidet
Consors paternæ gloriæ.

Having appeared long enough to men, he ascends to the heavenly dwellings, and is enthroned at his Father's right hand, a partner in his glory.

Quem jam suis promiserat,
Sanctum daturus Spiritum,
Linguis amoris igneis
Mœstis alumnis impluit.

The holy Spirit, whom he had promised to give them, he sends down upon his sorrowing disciples in fiery tongues of love.

Soluta carnis pondere
Ad astra Virgo tollitur,
Excepta cœli jubilo,
Et angelorum canticis.

With her body set free from earthly weight, the Virgin is raised above the stars; she is welcomed with heaven's jubilant delight, and with the songs of angels.

Bis sena cingunt sidera
Almæ parentis verticem:
Throno propinqua Filii
Cunctis creatis imperat.

Twelve stars now crown the lovely Mother's brow; and from her throne beside her Son, she reigns over all creation.

Jesu tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu
In sempiterna sæcula.
Amen.

Glory be to thee, O Jesus born of the Virgin; together with the Father and the holy Spirit, through everlasting ages. Amen.

October 8

SAINT BRIDGET

WIDOW

'Who, O Lord, has treated Thee thus?' 'They that despise Me and forget My love.' This was the first revelation of the Son of God to Bridget of Sweden. Francis of Assisi, raising before the world the standard of the cross, had announced that Christ was about to recommence the dolorous way; not now in His own Person, but in the Church, who is flesh of His flesh. The truth of this declaration Bridget experienced from the very opening of that fatal fourteenth century, during which such innumerable disasters, the results of crime, fell at once upon the west.

Born in the year when Sciarra Colonna, a new Pilate's servant, dared to strike the Vicar of Christ, Bridget's childhood was contemporaneous with those sad falls, which caused the Church to be despised by her enemies. There were no saints in Christendom comparable to the great ones of old; in the preceding age the Latin races had exhausted their vitality in producing flowers; but where were the promised fruits? Ancient Europe had nought but affronts for the Word of God; this feast, this apparition of Jesus in cold Scandinavia, seems to point to His flight from the habitual centre of His predilection. Bridget was ten years old, when the Man of sorrows sought a resting-place in her heart: and at that very time, the death of Clement V and the election of John XXII in a foreign land, fixed the papacy in its seventy years' exile.

Rome meanwhile, widowed of her Pontiff, appeared the most miserable of cities: 'The ways of Sion mourn, because there are none that come to the solemn feast.'[1] Sacked by her own sons, she was daily losing some remnant of her ancient glory; her public roads were scenes of bloodshed; solitude reigned amid the ruins of her crumbling basilicas; sheep grazed in St. Peter's and the Lateran. From the seven hills anarchy had spread throughout Italy, transforming the towns into haunts of brigands, and the country parts into deserts. France was doomed to expiate, in the horrors of a hundred years' war, the captivity of the sovereign Pontiff.

Unfortunately, the captivity was loved; the court of Avignon did not mourn like the Hebrews by the rivers in Babylon; richer in gold than in virtues, it were well, had they not, for a long time, shaken the influence of the Holy See over the nations. The German empire and Louis of Bavaria could easily refuse obedience to the ward of the Valois; the Fratricelli accused the Pope of heresy; while, countenanced by the doctors of the law, Marsillus of Padua attacked the very principle of the papacy. Benedict XII discouraged by the troubles of Italy, abandoned his design of returning to Rome; and built upon the rock of Doms the famous castle, at once fortress and palace, which seemed to fix the residence of the Popes for ever on the banks of the Rhone. The misery of Rome, and the splendour of Avignon, reached their height under Clement VI who entered into a contract with Jane of Naples, Countess of Provence, securing to the Church the definitive possession of Avignon. At that time the papal court surpassed all others in luxury and worldliness. God in His justice visited the nations with

[1] Lam. i. 4.

the scourge of the black death; while in His mercy He sent warnings from heaven to Pope Clement:

'Arise; make peace between the kings of France and England; and go into Italy to preach the year of salvation, and to visit the places watered by the blood of saints. Consider how, in the past, thou hast provoked My anger, doing thy own will and not thy duty; and I have held My peace. But now my time is at hand. If thou wilt not obey, I shall require of thee an account of the unworthiness wherewith thou hast passed through all the degrees by which I permitted thee to be exalted in glory. Thou wilt be answerable for all the avarice and ambition that have been rife in the Church in thy days. Thou couldst have done much towards a reformation, but being carnal-minded thou wouldst not. Repair the past by zeal during the rest of thy life. Had not My patience preserved thee, thou wouldst have fallen lower than any of thy predecessors. Question thy conscience, and thou wilt see that I speak the truth.'[1]

This severe message, dictated by the Son of God to the prophetess Bridget of Sweden, came from that northern land where sanctity seemed to have taken refuge during the past half century. Though incurring such reproaches, the Pope still had great faith, and he accordingly received with generous courtesy the messengers from the princess of Nericia. But, though he promulgated the celebrated Jubilee of the half-century, Clement VI allowed the holy year to pass away without going himself to prostrate at the tombs of the apostles, to which he convoked the entire world. The patience of God was at an end. The judgment of that soul was revealed to Bridget; she saw its terrible chastisement, which however was not eternal, and was tempered by hope.[2]

[1] Birgett. *Revelat.* lib. vi. cap. lxiii. [2] *Ibid.* lib. iv. cap. cxliv.

Hitherto wholly engaged with the supernatural interests of her own country, Bridget suddenly found her mission embrace the whole world. In vain, by her prayers to God, by her warnings to princes, had the saint striven to avert from Sweden the trials that were to end in the union of Calmar. Neither Magnus II nor his consort Blanche of Dampierre, took to heart the menaces of their noble relative: 'I saw the sun and the moon shining together in the heavens, until both having given their power to the dragon, the sky grew pale, reptiles filled the earth, the sun sank into the abyss, and the moon disappeared, leaving no trace behind.'[1]

The criminal coldness of the south had been the occasion of grace for the north; but the latter in its turn did not profit by the time of its visitation: and Bridget quitted it for ever. She herself was a city of refuge to our Lord. Taking up her abode in Rome, she there, by her holiness, prepared the way for the return of Christ's vicar. There for twenty years she, as it were, personified the eternal city, enduring all its bitter sufferings, knowing all its moral miseries, presenting its tears and prayers to our Lord; continually visiting the tombs of the apostles and martyrs throughout the peninsula; and at the same time never ceasing to transmit to Pontiffs and kings the messages dictated to her by God.

At length the horizon appeared to be brightening: while the just and inflexible Innocent VI reformed the papal court, Albornoz was restoring peace in Italy. In 1367 Bridget had the great joy of receiving in the Vatican the blessing of Urban V. Unhappily, in three short years Urban quitted the threshold of the apostles to return to his native land; but, as Bridget foretold, he re-entered Avignon only to die.

[1] Birgett. *Revelat.* lib. viii. cap. xxxi.

He was succeeded by the nephew of Clement VI, Roger de Beaufort, under the name of Gregory XI, who was destined to put an end to the exile and break the chains of the Roman Pontiffs.

But Bridget's hour had come. Another was to reap in joy what she had sown in tears; Catharine of Siena was to bring back to the holy city the vicar of our Lord. As to the valiant Scandinavian, who had never lost courage or faltered in faith through the failure of her missions, she was inspired by her divine Spouse to visit the holy places, the scenes of His Passion. It was on her return from this last pilgrimage, that, far from her native land, in that desolate Rome whose widowhood she had striven in vain to terminate, she was called to her heavenly reward. Her body was carried back to Scandinavia by her daughter St. Catharine of Sweden. It was laid in the yet unfinished monastery of Vadstena, mother-house of that projected Order of our Saviour, the foundations of which, like all the undertakings imposed by God upon Bridget, was not to be completed until after her death. Twenty-five years before, she had received almost simultaneously the command to found, and the command to quit, this holy retreat; as though the Lord would give her a glimpse of its blessed peace, only to crucify her the more in the very different path into which He immediately led her. Such is God's severity towards His dear ones, and such His sovereign independence with regard to His gifts. In the same manner, He had allowed the saint, in her early years, to be attracted by the beautiful lily of virginity, and had then signified His will that the flower should not be hers. 'When I cry,' said the prophet, in a captivity figurative of that whereof Bridget felt all the bitterness, 'when I cry and entreat, He hath shut out my prayer.

He hath shut up my ways with square stones, He hath turned my paths upside down."[1]

Before reading the liturgical legend, let us call to mind that St. Bridget died on July 23, 1373; October 8 is the anniversary of the first Mass celebrated in her honour by Pope Boniface IX on the day following her canonization.[2] Martin V confirmed the Acts of Boniface IX in her honour; and approved her Revelations, which had been violently attacked in the Councils of Constance and Basle, only to come forth with a higher recommendation to the piety of the faithful. Many Indulgences are attached to the rosary which bears the saint's name. These are now, by the favour of the apostolic See, frequently applied to ordinary rosaries; but it must be remembered that the true rosary of St. Bridget is composed of the *Ave Maria* recited sixty-three times, the *Pater noster* seven times, and the *Credo* seven times, in honour of the supposed number of our Lady's years on earth, and of her joys and sorrows. It was also from a desire of honouring our Lady, that the saint vested in the abbess the superiority over the double monasteries in the Order of our Saviour.

Birgitta in Suecia illustribus et piis parentibus orta, sanctissime vixit. Cum adhuc in utero gestaretur, a naufragio propter eam mater erepta est. Decennis post auditum de passione Domini sermonem, sequenti nocte Jesum in cruce, recenti sanguine perfusum, vidit, et de eadem passione secum loquentem. Quo ex tempore in ejusdem meditatione ita afficiebatur, ut

Bridget was born in Sweden of noble and pious parents, and led a most holy life. While she was yet unborn, her mother was saved from shipwreck for her sake. At ten years of age, Bridget heard a sermon on the Passion of our Lord; and the next night she saw Jesus on the cross, covered with fresh blood, and speaking to her about his Passion. Thenceforward meditation on that subject affected her to

[1] Lam. iii. 8, 9.

[2] October 7 and 8, 1391.

de ea sine lacrimis cogitare deinceps numquam posset.

Ulfoni Nericiæ principi in matrimonium tradita, virum ipsum ad pietatis officia, tum optimis exemplis, tum efficacibus verbis adhortata est. In filiorum educatione piissima; pauperibus, et maxime infirmis, domo ad id muneris dicata, inserviebat quam diligentissime, illorum pedes solita lavare et osculari. Cum autem una cum viro suo rediret Compostella, ubi sancti Jacobi apostoli sepulchrum visitaverant, et Atrebati Ulfo graviter ægrotaret, sanctus Dionysius Birgittæ noctu apparuit, et de mariti salute aliisque de rebus, quæ futuræ erant, præmonuit.

Viro Cisterciensi monacho facto, et paulo post defuncto, Birgitta, audita Christi voce in somnis, arctiorem vitæ formam est aggressa. Cui deinde arcana multa fuerunt divinitus revelata. Monasterium Vastanense sub regula sancti Salvatoris ab ipso Domino accepta, instituit. Romam Dei jussu venit, ubi plurimos ad amorem divinum vehementer accendit. Inde Jerosolymam petiit, et iterum Romam. Qua ex peregrinatione cum in febrim

such a degree, that she could never think of our Lord's sufferings without tears.

She was given in marriage to Ulfo prince of Nericia; and won him, by example and persuasion, to a life of piety. She devoted herself with maternal love to the education of her children. She was most zealous in serving the poor, especially the sick; and set apart a house for their reception, where she would often wash and kiss their feet. Together with her husband, she went on pilgrimage to Compostella, to visit the tomb of the apostle St. James. On their return journey, Ulfo fell dangerously ill at Arras; but St. Dionysius, appearing to Bridget at night, foretold the restoration of her husband's health, and other future events.

Ulfo became a Cistercian monk, but died soon afterwards. Whereupon Bridget, having heard the voice of Christ calling her in a dream, embraced a more austere manner of life. Many secrets were then revealed to her by God. She founded the monastery of Vadstena under the rule of our Saviour, which was given her by our Lord himself. At his command, she went to Rome, where she kindled the love of God in very many hearts. She made a pilgrimage to Jerusalem; but on her return to Rome

incidisset, gravibus per annum integrum afflictata morbis, cumulata meritis, prænuntiato mortis die, migravit in cœlum. Corpus ejus ad Vastanense monasterium translatum est: et miraculis illustrem Bonifacius nonus in sanctorum numerum retulit.

she was attacked by fever, and suffered severely from sickness during a whole year. On the day she had foretold, she passed to heaven, laden with merits. Her body was translated to her monastery of Vadstena; and becoming illustrious for miracles, she was enrolled among the saints by Boniface IX.

O valiant woman! support of the Church in most unhappy times, mayst thou now be blest by all nations! When the earth, grown poor in virtue, no longer paid its debts to the Lord, thou wast the treasure discovered and brought from the uttermost coasts to supply for the indigence of many. Thou didst earn the good-will of heaven for the hitherto despised north. Then the holy Spirit was moved by the prayers of apostles and martyrs to lead thee to the land which their blood had not sufficed to render fruitful for the Spouse; thou didst appear as the merchant's ship bringing bread from afar to countries wasted and barren. At thy voice, Rome took heart again; after thy example, she expiated the faults which had wrought her ruin; thy prayers and hers won back to her the heart of her Spouse and of His vicar.

Thine own portion was one of suffering and labour. When, to the joy of all, thy work was consummated, thou hadst already quitted this world. Thou didst resemble the heroes of the old Testament, saluting from afar the promises that others were to see fulfilled, and acknowledging themselves to be strangers and pilgrims on the earth. Like them thou didst seek, not the fatherland thou hadst abandoned and whither thou couldst have returned, but the only

true home which is heaven. Moreover God made it a glory to be called thy God.

From the eternal city where thine exile is at an end, preserve in us the fruit of thy example and teachings. Thy Order of our Saviour perpetuates them in the countries where it still exists though so much diminished; may it revive at Vadstena in its primitive splendour! By it and its rivals in holiness, bring back Scandinavia to the faith, now so unhappily lost, of its apostle Anscharius, and of Eric and Olaf its martyr kings. Lastly, protect Rome, whose interests were so specially confided to thee by our Lord; may she never again experience the terrible trial which cost thee a life-time of labour and suffering!

October 9

SAINT DIONYSIUS, BISHOP AND MARTYR

AND SAINTS RUSTICUS AND ELEUTHERIUS, MM

Ushered in by Bridget the northern prophetess, Dionysius appears as the brightest star in that constellation of mystics, which illumines the close of the cycle with the first glimmers of eternal union. Soon we shall salute Teresa of Jesus, and her guide Peter of Alcantara; while from the shades of his *Obscure night*, John of the cross will rise in glory next month near to the great St. Gertrude.

The Man-God began to do and to teach, gave us first example then doctrine; so too the Church, in her liturgical year, first sets before us the examples of the saints, and afterwards teaches us the rules of sanctity as formulated by these holy ones themselves. Strong in the results she has obtained, she now

seems to rest in the security gained by experience; and, as in the proper of the time, of which that of the saints is the faithful echo, she yields to her desire of seeing her children able to comprehend, with all the saints, what is the breadth and length and height and depth. To know also the charity of Christ, which surpasseth all knowledge, that they may be filled unto all the fulness of God.[1] Is not this the good work which the apostle prays may be perfected in us by that last day,[2] for which these weeks after Pentecost are preparing us, viz: perfect justice, the fruit of love in its full development? But this development of love cannot be without the progress of the soul in all wisdom and spiritual understanding;[3] and that approving of better things, of which St. Paul speaks, can be acquired only by the imitation of the saints or the study of their works.[4]

To-day the incomparable teacher Dionysius presides over the assembly of the faithful. With east and west let us keep silence; for it behoveth the master to speak and teach, and it beseemeth the disciple to hold his peace and listen.[5]

'Every best gift, and every perfect gift, is from above, coming down from the Father of lights.[6] Every emanation of splendour overflowing from the divine goodness upon man, reacts in him as a principle of spiritual simplification and of heavenly union; and by its own power leads him back towards the sovereign unity and godlike simplicity of the Father. For all things come from God, and return to God.

By the very fact that they exist, inanimate objects partake of God, who, by the sublimity of His Essence,

[1] Eph. iii. 18, 19. Epistle of the 16th Sunday after Pentecost.
[2] Phil. i. 6-11. Epistle of the 22nd Sunday after Pentecost.
[3] Col. i. 9-14. Epistle of the last Sunday after Pentecost.
[4] Phil. iii. 17. Epistle of the 23rd Sunday after Pentecost.
[5] S. Benedict. *Reg.* vi. [6] St. James i. 17.

is the being of all that is. Living things partake of His vital energy, which is superior to all life. Rational and intellectual creatures partake of His wisdom, which surpasses all reason and intelligence. The various beings approach nearer to the Divinity, in proportion as they partake of It in more ways.

It is a general law, that divine graces are communicated to the lower orders through the ministry of the higher.[1] The indivisible Trinity, who possesses Divinity by nature, has established the hierarchy for the deification of all beings, whether rational or purely spiritual. For salvation is possible only to deified spirits.[2] As deification is nothing else but the attainment of union with God, and resemblance to Him, the aim of the hierarchy is to assimilate and unite to God;[3] first of all by the absolute retrenchment of all that is contrary to His love; then by the knowledge of sacred truths; by participation in the simplicity of Him who is One, and by the nuptial banquet of the vision.[4]

The order of all hierarchy is therefore this: that some should be purified, and others should purify; that some should be enlightened, and others should enlighten; that some should be perfected, and others should work that perfection. Every function it imposes, tends to the twofold end of receiving and of giving purity, light, and perfect holiness.

The first hierarchy of blessed spirits receives the first influx of the virtues of Jesus the supreme initiator, and imitates Him in the highest manner. This first hierarchy is obeyed by the second, the second by the third, and the third by the hierarchy of men. And thus, by a divine harmony they rise, one by means of another, towards Him who is the beginning and the end of all beautiful order.

[1] Dionys. *De cœlesti hierarchia.* i, iv, viii. [2] *De ecclesiastica hierarchia.* i. [3] *De cœlest. hier.* iii. [4] *De eccl. hier.* i.

As each hierarchy includes Powers of three different ranks, the same wonderful harmony exists between these several ranks. Moreover, in every intelligence, human or angelic, are to be found faculties corresponding to the three orders of each hierarchy. It is by passing through these successive degrees, that spirits partake, according to their capacity, of purity, light, and unlimited perfection. For nothing is perfect in itself; nothing is incapable of further progress, save Him who is the primitive and infinite perfection.[1]

The blessed inhabitants of heaven, who have nothing sensible or corporeal, God attracts and raises to divine things, not by exterior means; He causes the pure rays and intelligible splendours of His adorable will to shine within them. What is thus imparted to them directly and in unity, is transmitted to us as it were in fragments, under the multiplicity of varied symbols: in the holy Scripture; in the figures wherein our hierarchy, adapting itself to human nature, shrouds for us the mystery of divine regeneration and all the other holy mysteries;[2] and again, in the harmony of the universe, which shows forth the images and footprints of the divine ideas.

Though all things speak of God to man, not one of them speaks aright. God is accessible to the understanding, to reason, to science; He is discerned by the sensibility, by thought, by the imagination; in a word, He can be named; nevertheless He is incomprehensible, ineffable, nameless. Everything reveals Him to all men, and yet nothing manifests Him to anyone. Everything may be predicated of Him, as being the universal cause;[3] but as He is

[1] *De cœlesti hier.* iii, vii, x.
[2] *De eccl. hier.* i-vii.
[3] *De divinis nominibus*, i-xiii.

beyond all expression, everything may be more truly denied of Him.[1]

Hence many, in their progress towards God, are not content with passing beyond the starting-point of exterior senses necessary to our nature, but rise beyond the manifold operations of reasoning and argumentation. As the senses are a hindrance, when the soul applies herself to intelligible things by the pure understanding; so the intellectual faculty itself becomes useless when the divinized soul, sublimely ignorant, forgetful of all things, plunges herself into the abysses of unfathomable wisdom. The simple adhesion of the angelic natures to Him who surpasses all knowledge, has become the property of these souls; emulating the angels, they have attained the aim of all hierarchy, by becoming as entirely as possible united with God.[2]

Guide of Christians in sacred wisdom, O Trinity, sovereignly good, lead us to that height, where all light is outshone by a darkness which coruscates in brilliant lightnings, and, though it can be neither seen nor grasped, inundates with the beauty of its fires the blessedly blinded spirits.'[3]

Could we presume to add anything? As we have already remarked,[4] the Church herself, at this season which prepares the world for the last coming of the Spouse, moderates her voice. Especially ought we to imitate her to-day, when the divinely inspired Areopagite, oppressed with the weight of his own powerlessness, cries out: 'Our language is the more redundant in proportion as it is less pertinent to God. As man rises nearer to heaven, the glance he casts upon the spiritual world becomes simplified and his speech abridged; nigh to the summit, not only do

[1] *De mystica theologia*, i-v. [2] *De divinis nominibus*, i, iv, vii, xiii.
[3] *De myst. theol.* i. [4] On the Decollation of St. John the Baptist.

words grow fewer, but all language, nay thought itself, at length fails. Formerly our discourse expanded in proportion to the height whence it descended; as it ascends, it must equally diminish, until, arrived at the final term, it will altogether cease and be lost in the ineffable.'[1]

Meanwhile, Rome will tell us how the revealer of the heavenly hierarchies, coming from Athens into the west, watered with his generous blood the seed he sowed in the future capital of France. Enriched with his sacred body, the humble borough now known as Saint-Denis long surpassed in renown its neighbour Lutetia (Paris). France repaid her apostle's devotedness by the glory wherewith she surrounded him; it would seem as if, by a chivalrous inspiration, she had undertaken to compensate him for having abandoned his native country for her sake. Immense was the concourse of people to his holy tomb; and still greater was the piety of the kings. The martyr's banner, the oriflamme, was their standard, Mountjoy St. Denys their battle-cry, in every clime whither victory led them. As in life they never quitted the kingdom without entrusting it to the protector of France in his abbey, so at death they bequeathed to him their mortal remains. In spite of sacrilegious profanations, what a sublime spectacle will the holy necropolis present to the world on the last day, when, before the eyes of Adrian and his prefects, he whom they executed at Montmartre and condemned to infamy, will rise from his tomb escorted by three dynasties of monarchs proud to form, at the resurrection, the court of him whom they deemed it an honour to surround in death. Thy friends, O God, are made exceedingly honourable![2]

The account given by Rome of St. Dionysius and

[1] *De mystica theologia*, iii. [2] Ps. cxxxviii. 17.

his companions, is the same as that in the Menæa of the Greek Church, though the latter keeps their feast on October 3.

Dionysius Atheniensis, unus ex Areopagitis judicibus, vir fuit omni doctrinæ genere instructus. Qui cum adhuc in Gentilitatis errore versaretur, eo die quo Christus Dominus cruci affixus est, solem præter naturam defecisse animadvertens exclamasse traditur: Aut Deus naturæ patitur, aut mundi machina dissolvetur. Sed cum Paulus apostolus veniens Athenas, et in Areopagum ductus rationem reddidisset ejus doctrinæ quam prædicabat, affirmans Christum Dominum resurrexisse, et mortuos omnes in vitam redituros esse: cum alii multi, tum ipse Dionysius in Christum credidit.

Itaque et baptizatus est ab apostolo et Atheniensium ecclesiæ præfectus. Qui cum postea Romam venisset, a Clemente Pontifice missus est in Galliam prædicandi Evangelii causa. Quem Lutetiam usque Parisiorum Rusticus presbyter, et Eleutherius diaconus prosecuti sunt: ubi a Fescennio præfecto, quod multos ad christianam religionem convertisset, ipse cum sociis virgis cæsus est: cumque in prædicatione christianæ fidei constantissime

Dionysius, an Athenian, was one of the judges of the Areopagus, and a man learned in every science. It is related of him that, on the day Christ our Lord was crucified, he, though still a pagan, on perceiving the unnatural eclipse of the sun, cried out: 'Either the God of nature is suffering, or the world is coming to an end.' Paul the apostle, coming to Athens, was brought before the Areopagus, to give an account of the doctrine he preached. He there proclaimed that Christ our Lord had risen from the tomb, and that the dead would all live again. Many thereupon believed in Christ, and among them Dionysius.

He was baptized by St. Paul, and appointed to govern the Church of Athens. Later on he came to Rome; whence Pope Clement sent him to preach the Gospel in Gaul; Rusticus a priest, and Eleutherius a deacon, accompanying him as far as Paris. As he converted many in that town to Christianity, Fescennius the prefect commanded him and his companions to be beaten with rods; but continuing to preach the faith as zealously as before, they were placed on hot gridirons, and

perseveraret, in craticulam subjecto igne injicitur, multisque præterea suppliciis una cum sociis cruciatur.

Sed ea tormentorum genera omnibus forti ac libenti animo perferentibus, Dionysius annum agens supra centesimum, cum reliquis securi percutitur, septimo Idus octobris. De quo illud memoriæ proditum est, abscissum suum caput sustulisse, et progressum ad duo millia passuum in manibus gestasse. Libros scripsit admirabiles, ac plane cœlestes, de divinis nominibus, de cœlesti et ecclesiastica hierarchia, de mystica theologia, et alios quosdam.

suffered several other tortures.

They all endured the torments bravely and joyfully. Finally Dionysius, who was a hundred and one years old, was beheaded with his companions, on the seventh of the Ides of October. It is related of Dionysius, that after his decapitation, he took up his head and carried it in his hands for two miles. He wrote some wonderful and truly heavenly books on the divine names, on the celestial and the ecclesiastical hierarchy, on mystical theology, and several others.

Honour to thee on this day of thy triumph! Honour to the apostle of the Gentiles, who comes to meet thee, as his noble conquest, on the threshold of eternity. From early youth how thy soul yearned for that unknown God, whom the apostle at length revealed to the longing aspirations of thy grand, upright nature! To the darkness of polytheism, to the doubts of philosophy, to the vague glimmers of confused traditions, suddenly succeeded the light of truth; and its triumph was complete. Thou, O Christian Plato, didst enlarge the horizon of philosophy, and didst so rectify its formulas that in them truth could be fittingly clothed. Thou, in thy turn, didst become an apostle; the distinction of Greek and barbarian, that law of the ancient world, was lost in the common origin assigned by St. Paul to all peoples; to the eyes of thy faith, slaves and freemen were equal in that nobility which makes the human

race the race of God; while the charity, which overflowed in thy heart, filled it with the immense pity of God Himself for the long ages of ignorance in which mankind had been plunged.

Thus in thy zeal, obeying the inspiration of the Holy Ghost, thou, like a cloud laden with the blessings of the Lord, didst bring fertility to the far west. The people of Gaul learnt from thee to seek God, to find Him, and to live in Him; and this new church had no reason to envy the earlier ones built on the foundations of prophets and apostles. O chosen stone, good for the foundations, so intimately united to the Corner-Stone that every construction thou upholdest becomes a holy temple of the Lord: the church of France built upon thee, is also the house of God.

O Dionysius, quicken again the divine seed thou didst sow. Restore to Paris and to France their traditions, now forgotten in the fever of gain and pleasure. Bring back Athens to the communion of Christ's vicar, the indispensable condition of union with our Lord. For every church under heaven obtain such pastors as thou didst describe in the following lines which reveal thyself: 'By the holy love which draws us to Him, Jesus calms the tempest of distracting cares; and recalling our souls to the unity of the divine life, He confirms us in the permanent fruitfulness of this noble ministry. Soon, by the exercise of the sacred functions, we draw nigh to the angels, striving to set ourselves, like them, in the fixed state of unchangeable holiness. Thence, gazing upon the divine splendours of the blessed Jesus, and enriched with the profound knowledge of mystical contemplation, we become fitted to be ourselves consecrated in order that we may consecrate, to receive light in order to communicate it, to become perfect in order to lead others to perfection.'[1]

[1] Dionys. *De eccl. hier.* i.

October 10

SAINT FRANCIS BORGIA

CONFESSOR

VANITY of vanities and all is vanity.[1] No argument was needed to impress this truth upon the saint of to-day, when the coffin was opened which contained all that Spain had admired of youth and loveliness, and death suddenly revealed to him its awful reality. O ye beauties of all times, death alone never dies; it invites itself to your dances and pleasures, it assists at all your triumphs, it hears promises said to be eternal: and how quickly it can scatter your adorers! A few years, a few days, perhaps even less, and all your borrowed sweetness will be decaying in the tomb!

'Enough of vain phantoms; enough of serving mortal kings; awaken, O my soul!' Such was Francis Borgia's reply to the teachings of death. The friend of Charles V, the great lord unequalled for nobility, fortune, and brilliant qualities, quitted the court as soon as possible. Ignatius, the soldier of the siege of Pampeluna, beheld at his feet the viceroy of Catalonia, begging to be protected against the honours which pursued him even under the poor habit of a Jesuit, which was now his glory.

The Church relates his life in the following lines.

Franciscus Gandiæ dux quartus, Joanne Borgia et

Francis, fourth Duke of Gandia, was the son of John Bor-

[1] Eccles. i. 2.

Joanna Aragonia Ferdinandi Catholici nepte genitus, post puerilem ætatem inter domesticos mira innocentia et pietate transactam, in aula primum Caroli quinti Cæsaris, mox in Catalauniæ administratione admirabilior fuit christianæ virtutis et vitæ austerioris exemplis. Ad Granatense sepulchrum Isabellam imperatricem cum detulisset, in ejus vultu fœde commutato, mortalium omnium caducitatem relegens, voto se adstrinxit, rebus omnibus, cum primum liceret, abjectis, regum Regi unice inserviendi. Inde tantum virtutis incrementum fecit, ut inter negotiorum turbas religiosæ perfectionis simillimam imaginem referens, miraculum principum appellaretur.

Mortua Eleonora de Castro, conjuge, ingressus est Societatem Jesu, ut in ea lateret securius, et præcluderet dignitatibus aditum, interposita voti religione: dignus, quem et viri principes complures in amplectendo severiori instituto fuerint secuti, et Carolus quintus ipse in abdicando imperio hortatorem sibi, aut ducem exstitisse non diffitegia and of Joanna of Aragon, grand-daughter of Ferdinand the Catholic. He passed his childhood, in his father's house, in wonderful innocence and piety; but appeared still more admirable when he showed himself a pattern of Christian virtue and austerity, first at the court of the emperor, Charles V, and afterwards as viceroy of Catalonia. He was charged to convey the body of the empress Isabella to her sepulchre at Granada. Seeing the horrible change in her features, he understood how fleeting are all earthly things, and vowed to renounce everything as soon as possible, and devote himself to the service of the King of kings. From that day forward he made such progress in virtue, that, in the midst of overwhelming occupations, his life was a faithful copy of religious perfection, so that he was called the miracle of princes.

On the death of his wife Eleanora de Castro, he entered the Society of Jesus, that he might be therein more hidden, on account of the vow which closes the door to ecclesiastical preferment. Many princes followed him in embracing a severe manner of life; and Charles V himself did not hesitate to acknowledge that his advice and example had led him to abdicate

retur. In eo arctioris vitæ studio Franciscus jejuniis, catenis ferreis, asperrimo cilicio, cruentis longisque verberationibus, somno brevissimo, corpus ad extremam usque maciem redegit: nullis præterea parcens laboribus ad sui victoriam et ad salutem animarum. Tot itaque instructus virtutibus, a sancto Ignatio primum generalis commissarius in Hispaniis, nec multo post præpositus generalis tertius a Societate universa, licet invitus, eligitur. Quo in munere principibus ac summis Pontificibus prudentia ac morum sanctitate apprime carus, præter complura vel condita vel aucta ubique domicilia, socios in regnum Poloniæ, in insulas Oceani, in Mexicanam et Peruanam provincias invexit: missis quoque in alias regiones apostolicis viris, qui prædicatione, sudoribus, sanguine, fidem catholicam Romanam propagarunt.

De se ita demisse sentiebat, ut peccatoris nomen sibi proprium faceret. Romanam purpuram, a summis Pontificibus sæpius oblatam, invicta humilitatis constantia recusavit. Verrere sordes, emendicare victum ostiatim, ægris ministrare in nosocomiis, mundi ac sui contemptor, in deliciis habuit. Singulis diebus multas

the throne. Francis devoted himself to the exercises of a penitential life, and macerated his body by fasting, iron chains, a rough hair-shirt, long and bloody disciplines, allowing himself very little sleep; while at the same time he spared no effort to conquer himself and to gain souls. His great virtue caused St. Ignatius to appoint him commissary general for Spain; and soon afterwards, against his will, he was chosen by the whole Society third General of the Order. In this position his prudence and holiness endeared him both to Popes and to temporal rulers. He founded and enlarged many houses of his Order, and introduced the Society into Poland, the islands of the Atlantic, Mexico, and Peru, and sent apostolic men into other regions who spread the Catholic, Roman faith by their preaching, their labours, and their blood.

He had a most lowly opinion of himself, always calling himself the sinner. This humility led him to persistently refuse the Roman purple, which was more than once offered him by the Pope. Filled with contempt for himself and the world, he delighted in sweeping away dirt, begging alms from door to door, and serving the sick in the hospitals.

continenter horas, frequenter octo, quandoque decem dabat cœlestium contemplationi. Centies quotidie de genu Deum adorabat. Numquam a sacrificando abstinuit, prodebatque sese divinus ardor, ejus vultu sacram Hostiam offerentis, aut concionantis interdum radiante. Sanctissimum Christi corpus in Eucharistia latens, ubi asservaretur, instinctu cœlesti sentiebat. Cardinali Alexandrino, ad conjungendos contra Turcas christianos principes, legato comes additus a beato Pio quinto, arduum iter, fractis jam pene viribus, suscepit ex obedientia, in qua et vitæ cursum Romæ, ut optarat, feliciter consummavit, anno ætatis suæ sexagesimo secundo, salutis vero millesimo quingentesimo septuagesimo secundo. A sancta Teresia, quæ ejus utebatur consiliis, vir sanctus, a Gregorio decimo tertio fidelis administer appellatus; demum a Clemente decimo, pluribus magnisque clarus miraculis, in sanctorum numerum est adscriptus.

He devoted many hours every day to heavenly contemplation, spending sometimes eight or even ten hours in prayer, and genuflecting in adoration a hundred times in the day. He never omitted saying Mass: While he was offering the divine Victim, or preaching, the heavenly ardour which consumed him betrayed itself by the radiance of his countenance. He knew by a heavenly instinct where the most holy Body of Christ, hidden in the Eucharist, was kept. Saint Pius V appointed Francis companion to Cardinal Alessandrino, in an embassy for uniting the Christian princes against the Turks. Although his strength was almost exhausted, he undertook this journey in obedience; but on the way he happily closed his life, as he had wished, at Rome, in the sixty-second year of his age, and in the year of salvation 1572. By St. Teresa, who had often sought his advice, he was called a saint, and by Gregory XIII, a faithful servant of God. Finally, after many great miracles, he was canonized by Clement X.

'O Lord Jesus Christ, the pattern and reward of true humility, we beseech Thee, that as Thou didst make blessed Francis a glorious follower of Thee in the contempt of worldly honour, so Thou wouldst grant us to be partakers of the same imitation and

glory.'[1] Such is the prayer the Church offers through thee to her divine Spouse. She knows that the saints always have great power with God; but especially when they would obtain for their devout clients the virtues they themselves more particularly cultivated when on earth.

How precious is this prerogative in thy case, O Francis, for it concerns the virtue which attracts God's grace in this life, and wins such glory hereafter! Since pride has hurled Lucifer into the abyss, and the self-abasement of the Son of God has led to His exaltation above the heavens, humility, whatever men may now say, has lost nothing of its inestimable value; it is still the indispensable foundation of every durable edifice, whether spiritual or social; the basis, without which the other virtues, and even charity the queen of them all, could not subsist a single day. Therefore, O Francis, obtain for us this humility; thoroughly convince us of the vanity of this world's honours and false pleasures. May the holy Society, which thou after St. Ignatius didst render still more valuable to the Church, cherish this spirit of thine, so that it may deserve more and more the esteem of heaven and the gratitude of earth.

[1] Collect of the day.

October 13

SAINT EDWARD THE CONFESSOR

KING OF ENGLAND

This glorious saint was like a beautiful lily, crowning the ancient branch of the kings of Wessex. The times had progressed since that sixth century, when the pagan Cerdic and other pirate chiefs from the North Sea scattered with ruins the island of saints. Having accomplished their mission of wrath, the Anglo-Saxons became instruments of grace to the land they had conquered. Evangelized by Rome, even as the Britons they had just chastised, they remembered, better than the latter, whence their salvation had come; a spring-tide blossoming of sanctity showed the pleasure God took once more in Albion, for the constant fidelity of the princes and people of the heptarchy towards the See of Peter. In the year of our Lord 800, Egbert, a descendant of Cerdic, had gone on pilgrimage to Rome, when a deputation from the West Saxons offered him the crown, beside the tomb of the Prince of the apostles, at whose feet Charlemagne, at that very time, was restoring the empire. As Egbert united under one sceptre the power of the seven kingdoms, so Saint Edward, his last descendant, represents to-day in his own person the glorious holiness of them all.

Nephew to St. Edward the martyr, our holy king is known to God and man by the beautiful title of the Confessor. The Church, in her account of his life, sets forth more particularly the virtues which won

him so glorious an appellation; but we must remember moreover that his reign of twenty-four years was one of the happiest England has ever known. Alfred the Great had no more illustrious imitator. The Danes, so long masters, now entirely subjugated within the kingdom, and without, held at bay by the noble attitude of the prince; Macbeth, the usurper of the Scotch throne, vanquished in a campaign that Shakespeare has immortalized; *St. Edward's Laws*, which remain to this day the basis of the British constitution; the saint's munificence towards all noble enterprises, while at the same time he diminished the taxes: all this proves with sufficient clearness, that the sweetness of virtue, which made him the intimate friend of St. John the beloved disciple, is not incompatible with the greatness of a monarch.

Eduardus, cognomento Confessor, nepos sancti Eduardi regis et martyris, Anglo-Saxonum regum ultimus, quem futurum regem Brithualdo viro sanctissimo in mentis excessu Dominus demonstravit, decennis a Danis Angliam vastantibus quæsitus ad necem: exsulare cogitur apud avunculum, Normanniæ ducem: ubi in mediis vitiorum illecebris talem se exhibuit integritate vitæ, morumque innocentia, ut omnibus admirationi esset. Eluxit in eo vel tum mira pietas in Deum ac res divinas, fuitque ingenio mitissimo, atque ab omni dominandi cupiditate alieno. Cujus ea vox fertur, malle

Edward, surnamed the Confessor, nephew to St. Edward king and martyr, was the last king of the Anglo-Saxon race. Our Lord had revealed that he would one day be king, to a holy man named Brithwald. When Edward was ten years old, the Danes, who were devastating England, sought his life; he was therefore obliged to go into exile, to the court of his uncle the duke of Normandy. Amid the vices and temptations of the Norman court, he grew up pure and innocent, a subject of admiration to all. His pious devotion towards God and holy things was most remarkable. He was of a very gentle disposition, and so great a stranger to ambition that he

se regno carere, quod sine cæde et sanguine obtineri non possit.

Exstinctis mox tyrannis, qui fratribus suis vitam et regnum eripuerant, revocatur in patriam: ubi summis omnium votis et gratulatione regno potitus, ad hostilium irarum delenda vestigia totum se convertit, a sacris exorsus ac Divorum templis: quorum alia a fundamentis erexit, alia refecit, auxitque redditibus ac privilegiis; in eam curam potissimum intentus, ut reflorescaret collapsa religio. Ab aulæ proceribus compulsum ad nuptias, constans est assertio scriptorum, cum virgine sponsa virginitatem in matrimonio servasse. Tantus in eo fuit in Christum amor et fides, ut illum aliquando inter Missarum solemnia videre meruerit blando vultu et divina luce fulgentem. Ob profusam caritatem, orphanorum et egenorum pater passim dicebatur, numquam lætior, quam cum regios thesauros exhausisset in pauperes.

Prophetiæ dono illustris, de Angliæ futuro statu multa cœlitus prævidit: et illud in primis memorabile quod Sweyni Danorum regis in mare demersi mortem, dum

was wont to say he would rather forgo the kingdom than take possession of it by violence and bloodshed.

On the death of the tyrants who had murdered his brothers and seized their kingdom, he was recalled to his country, and ascended the throne to the greatest satisfaction and joy of all his subjects. He then applied himself to remove all traces of the havoc wrought by the enemy. To begin at the sanctuary, he built many churches, and restored others, endowing them with rents and privileges; for he was very anxious to see religion, which had been neglected, flourishing again. All writers assert that, though compelled by his nobles to marry, both he and his bride preserved their virginity intact. Such were his love of Christ and his faith, that he was one day permitted to see our Lord in the Mass, shining with heavenly light and smiling upon him. His lavish charity won him the name of the father of orphans and of the poor; and he was never so happy as when he had exhausted the royal treasury on their behalf.

He was honoured with the gift of prophecy, and foresaw much of England's future history. A remarkable instance is, that when Sweyn, king of Denmark, was drowned in the

Angliam invadendi animo classem conscenderet, eodem quo accidit momento, divinitus intellexit. Joannem evangelistam mirifice coluit, nihil cuiquam, quod ejus nomine peteretur, negare solitus. Cui olim sub lacera veste suo nomine stipem roganti, cum nummi deessent, detractum ex digito annulum porrexit, quem Divus non ita multo post Eduardo remisit, una cum nuntio secuturæ mortis. Quare rex, indictis pro se precibus, ipso ab evangelista prædicto die, piissime obiit nonis videlicet Januarii, anno salutis millesimo sexagesimo sexto. Quem, sequenti sæculo, Alexander Papa tertius miraculis clarum sanctorum fastis adscripsit. At ejus memoriam Innocentius undecimus Officio publico per universam Ecclesiam eo die celebrari præcepit, quo annis ab obitu sex et triginta translatum ejus corpus incorruptum, et suavem spirans odorem, repertum est.

very act of embarking on his fleet to invade England, Edward was supernaturally aware of the event the very moment it happened. He had a special devotion to St. John the evangelist, and was accustomed never to refuse anything asked in his name. One day St. John appeared to him as a poor man begging an alms in this manner; the king, having no money about him, took off his ring and gave it to him. Soon afterwards the saint sent the ring back to Edward, with a message that his death was at hand. The king then ordered prayers to be said for himself; and died most piously on the day foretold by St. John, the Nones of January, in the year of salvation 1066. In the following century Pope Alexander III enrolled him, famous for miracles, among the saints. Innocent XI ordered his memory to be celebrated by the whole Church with a public Office, on the day of his Translation, which took place thirty-six years after his death, his body being found incorrupt and exhaling a sweet fragrance.

Thou representest on the sacred cycle the nation which Gregory the Great foresaw would rival the angels; so many holy kings, illustrious virgins, grand bishops, and great monks, who were its glory, now form thy brilliant court. Where are now the unwise

in whose sight thou and thy race seemed to die?[1] History must be judged in the light of heaven. While thou and thine reign there eternally, judging nations and ruling over peoples;[2] the dynasties of thy successors on earth, ever jealous of the Church, and long wandering in schism and heresy, have become extinct one after another, sterilized by God's wrath, and having none but that vain renown whereof no trace is found in the book of life. How much more noble and more durable, O Edward, were the fruits of thy holy virginity! Teach us to look upon the present world as a preparation for another, an everlasting world; and to value human events by their eternal results. Our admiring worship seeks and finds thee in thy royal abbey of Westminster; aud we love to contemplate, by anticipation, thy glorious resurrection on the day of judgment, when all around thee so many false grandeurs will acknowledge their shame and their nothingness. Bless us, prostrate in spirit or in reality beside thy tomb, where heresy, fearful of the result, would fain forbid our prayer. Offer to God the supplications rising to-day from all parts of the world, for the wandering sheep, whom the Shepherd's voice is now so earnestly calling back to the one fold!

[1] Wisd. iii. 2. [2] *Ibid.* iii. 8.

October 14

SAINT CALLIXTUS I

POPE AND MARTYR

He was a sign of contradiction in Israel. In his own time, Christians were ranged either around him or against him. The trouble excited by his mere name sixteen hundred years ago, was renewed in the middle of the nineteenth century by the discovery of a famous book, which gave an occasion to the sectaries of our own days to stand with those of old against Callixtus and the Church. The book, entitled Philosophumena or refutation of heresies, was composed in the third century; it represented Callixtus, whose life and character were painted in the darkest colours, as one of the worst corruptors of doctrine.

In that third century, however, the author of the Philosophumena, attacking the Pontiff he wished to supplant, and setting up in Rome, as he himself acknowledges, Chair against Chair, did but publish to the Church his own shame, by ranging himself among those very dissenters of whom his book professed to be the refutation and the history. The name of this first antipope has not come down to us. But behold his punishment! The work of his envious pen, despised by his contemporaries, was to reappear at the right moment to awaken the slumbering attention of a far-off posterity. The impartial criticism of these latter ages, setting aside the insinuations, took up the facts brought forward by the accuser;

and with the aid of science, disentangling the truth from among his falsehoods, rendered the most unexpected testimony to his hated rival. Thus once more iniquity lied to itself;[1] and this word of to-day's Gospel was verified: Nothing is covered that shall not be revealed; nor hid that shall not be known.[2]

Let us listen to the greatest of Christian archæologists, whose mind, so sure and so reserved, was overcome with enthusiasm on finding so much light springing from such a source. 'All this,' said the Commandant de Rossi on studying the odious document, 'gives me clearly to understand why the accuser said ironically of Callixtus that he was reputed most admirable; why, though all knowledge of his acts was lost, his name has come down to us with such great veneration; and lastly, why, in the third and fourth centuries when the memory of his government was still fresh, he was honoured more than any of his predecessors, or of his successors, since the ages of persecution. Callixtus ruled the Church when she was at the term of the first stage in her career, and was marching forward to new and greater triumphs. The Christian faith, hitherto embraced only by individuals, had then become the faith of families; and fathers made profession of it in their own and their children's name. These families already formed almost the majority in every town; the religion of Christ was on the eve of becoming the public religion of the nation and the empire. How many new problems concerning Christian social rights, ecclesiastical law, and moral discipline, must have daily arisen in the Church, considering the greatness of her situation at the time, and the still greater future that was opening before her! Callixtus solved all these doubts; he drew up regulations

[1] Psalm xxvi. 12. [2] St. Matt. x. 26.

concerning the deposition of clerics; took the necessary measures against the deterring of catechumens from Baptism, and of sinners from repentance; and defined the notion of the Church, which St. Augustine was afterwards to develop.[1] In opposition to the civil laws, he asserted the Christian's right over his own conscience, and the Church's authority with regard to the marriage of the faithful. He knew no distinction of slave and freeman, great and lowly, noble and plebeian, in that spiritual brotherhood that was undermining Roman society, and softening its inhuman manners. For this reason, his name is so great at the present day; for this reason, the voice of the envious, or of those who measured the times by the narrowness of their own proud mind, was lost in the cries of admiration, and was utterly despised.'[2]

We have not space to develop, as it deserves, this masterly exposition. We have already seen how, when the virgin martyr Cæcilia yielded to the Popes the place of her first sepulture, Callixtus, then deacon of Zephyrinus, arranged the catacomb of the Cæcilii for its new destiny. Venerable crypt, in which the State for the first time recognized the Church's right to earthly possessions; sanctuary, no less than necropolis, wherein, before the triumph of the cross, Christian Rome laid up her treasures for the resurrection-day. Our great martyr-Pontiff was deemed the most worthy to give his name to this the principal cemetery, although Providence had disposed that he should never rest in it. Under the benevolent reign

[1] *Quo referendum aiebat apostoli verbum: 'Tu quis es qui judicas servum alienum?' Atque etiam lolii parabolam, 'Sinite zizania crescere cum tritico,' id est, sinite peccatores in Ecclesia manere. Dicebat etiam Ecclesiæ instar arcam Noe fuisse, qua canes, lupi, corvi, aliaque omnia pura et impura animantia comprehendebantur; oportere autem item esse de Ecclesia.* Philosophumena, lib. ix. *de Callisto.*

[2] De Rossi, *Bullettino*, 1866, n. 1, 2, 5, 6.

of Alexander Severus, he met his death in the Trastevere, in a sedition raised against him by the pagans. The cause of the tumult appears to have been his having obtained possession of the famous *Taberna meritoria*, from the floor of which, in the days of Augustus, a fountain of oil had sprung up and had flowed for a whole day. The Pontiff built a church on the spot, and dedicated it to the Mother of God; it is the basilica of St. Mary *in Trastevere*. Its ownership was contended for; and the case was referred to the emperor, who decided in favour of the Christians.[1] We may attribute to the vengeance of his adversaries the saint's violent death, which took place close to the edifice his firmness had secured to the Church. The mob threw him into a well, which is still to be seen in the church of St. Callixtus, a few paces from St. Mary's basilica. For fear of the sedition, the martyr's body was not carried to the Appian Way; but was laid in a cemetery already opened on the Aurelian Way, where his tomb originated a new historic centre of subterranean Rome.[2]

The following brief history was drawn up at a period, when the history of Callixtus was less known than at present.

Callistus Romanus præfuit Ecclesiæ Antonino Heliogabalo imperatore. Constituit quatuor anni tempora, quibus jejunium ex apostolica traditione acceptum ab omnibus servaretur. Ædificavit basilicam sanctæ Mariæ trans Tiberim, et in via Appia vetus cœmeterium am-

Callixtus, a Roman by birth, ruled the Church in the time of the emperor Antoninus Heliogabalus. He instituted the Ember days, on which four times in the year, fasting, according to apostolic tradition, should be observed by all. He built the basilica of Saint Mary across the Tiber; and

[1] Lamprid. in Alex. Severo, cap. xix. [2] *Histoire de sainte Cécile*. 1849 p. 5; *Sainte Cécile et la société romaine aux deux premiers siècles*. 1874, p. 424.

pliavit, in quo multi sancti sacerdotes et martyres sepulti sunt: unde ab eo Callisti cœmeterium appellatur.

Ejusdem pietatis fuit, quod beati Calepodii presbyteri et martyris corpus jactatum in Tiberim conquiri diligenter curavit, et inventum honorifice sepelivit. Palmatium consulari, Simplicium senatoria dignitate illustres, Felicem et Blandam, qui deinde omnes martyrium subiere, cum baptismo lustrasset, missus est in carcerem, ubi Privatum militem, ulceribus plenum, admirabiliter sanitati restitutum, Christo adjunxit: pro quo idem, recens adhuc a fide suscepta, plumbatis usque ad mortem cæsus occubuit.

Sedit Callistus annos quinque, mensem unum, dies duodecim. Ordinationibus quinque mense Decembri, creavit presbyteros sexdecim, diaconos quatuor, episcopos octo. Post longam famem crebrasque verberationes, præceps jactus in puteum, atque ita martyrio coronatus sub Alexandro imperatore, illatus est in cœmeterium Calepodii, via Aurelia, tertio ab Urbe lapide, pridie idus octobris.

enlarged the cemetery on the Appian Way, in which many holy pontiffs and martyrs were buried; hence this cemetery is called by his name.

The body of the blessed Calepodius, priest and martyr, having been thrown into the Tiber, Callixtus in his piety caused it to be diligently sought for, and when found to be honourably buried. He baptized Palmatius, Simplicius, Felix and Blanda, the first of whom was of consular and the others of senatorial rank; and who all afterwards suffered martyrdom. For this he was cast into prison, where he miraculously cured a soldier named Privatus, who was covered with ulcers; whom he also won over to Christ. Though so recently converted, Privatus died for the faith, being beaten to death with scourges tipped with lead.

Callixtus was Pope five years, one month, and twelve days. He held five ordinations in the month of December, wherein he made sixteen priests, four deacons, and eight bishops. He was tortured for a long while by starvation and frequent scourgings, and finally, by being thrown headlong into a well, was crowned with martyrdom under the emperor Alexander. His body was carried to the cemetery of Calepodius, on the Aure-

Ejus postmodum corpus in basilicam sanctæ Mariæ trans Tiberim, ab ipso ædificatam, delatum, sub ara majori, maxima veneratione colitur.

lian Way, three miles from Rome, on the day before the Ides of October. It was afterwards translated into the basilica of St. Mary across the Tiber, which he himself had built, and placed under the high altar, where it is honoured with great veneration.

The Holy Ghost, the protector of the Church, prepared thee, by suffering and humiliation, to become His chosen auxiliary. Thou wast born a slave; Jewish perfidy soon spread snares beneath thy feet; and while still young thou wast condemned to the mines of Sardinia, for the name of our Lord. Thou wast a bond-slave, it is true, but not now for thy former master. And when delivered from the mines at the time appointed by Him who regulates circumstances according to His good pleasure, thou wast ennobled by the title of Confessor, which recommended thee to the maternal attention of the Church.

Such were thy merits and virtues, that Zephyrinus, entering upon the longest pontificate of the persecution period, chose thee for the counsellor, support, and coadjutor of his old age; and after the experience of those eighteen years, the Church elected thee for her supreme Pastor. At the hour of thy death, how prosperous didst thou leave this bride of our Lord! All the nobility of ancient days, all the moral worth and intellectual eminence of the human race, seemed to be centred in her. Where was then the contempt of old, where the calumnies of a while ago? The world began to recognize in the Church the queen of the future. If the pagan state was yet to inflict cruel persecutions upon her, it would be from the conviction that it must struggle desperately for its very existence. It even hesitated, and seemed, for the moment, more

inclined to make a compact with the Christians.

Thou didst open to the Church new paths, full of peril, but also of grandeur. From the absolute and brutal *Non licet vos esse*[1] of the lawyer-executioners, thou wast the first to bring the empire to recognize officially, to a certain extent, the rights of the Christian community. Through thee, Cæcilia assured to them the power of assembling together, and making collections to honour their dead; thou didst consecrate to Mary, *fons olei*, the first sanctuary legally acquired by the Christians in Rome; and thou wast rewarded for the act by martyrdom. Now, far from compromising the least of God's rights in coming to terms with Cæsar, thou didst, at that very time, oppose the latter, asserting, as no other had yet done, the absolute independence of the Church with regard to marriage, which Christ had withdrawn from the jurisdiction of the civil power. Already, 'would not one be inclined to say that we have a nation within the nation? Yes; and it will continue to be so, until the whole nation itself have passed into the ranks of this new people.'[2]

Within the bosom of the Church thou hadst other cares. Doctrinal contests were at their height, and attacked the first of our mysteries: Sabellius, condemned for his audacity in declaring that the real distinction of Persons in the most holy Trinity is incompatible with the unity of God, left the field open to another sect, who so separated the three divine Persons as to make them three Gods. Again, there was Montanus, whose disciples, enemies of the Sabellian theories even before Sabellius appeared, courted the favour of the holy See for their system of false mysticism and extravagant reformation.

[1] It is not lawful for you to exist.

[2] Paschal Time, vol. ii; Thursday of the third week after Easter.

But as an experienced pilot avoids the rocks and shoals, so between the subtilities of dogmatizers, the pretensions of rigorists, and the utopias of politicians, thou, under the infallible guidance of the holy Spirit, didst, with a sure hand, steer the bark of Peter towards its glorious destination. The more satan hates thee and pursues thee even to the present day, the more mayst thou be glorified for ever. Give thy blessing to us, who are thy sons and thy disciples.

October 15

SAINT TERESA

VIRGIN

'Although the Church triumphant in heaven, and the Church mourning here on earth, appear to be completely separated,' says Bossuet on this feast, 'they are nevertheless united by a sacred bond. This bond is charity, which is found in this land of exile as well as in our heavenly country; which rejoices the triumphant saints, and animates those still militant; which, descending from heaven to earth, and from angels to men, causes earth to become a heaven, and men to become angels. For, O holy Jerusalem, happy Church of the first-born whose names are written in heaven, although the Church thy dear sister, who lives and combats here below, ventures not to compare herself with thee, she is not the less assured that a holy love unites her to thee. It is true that she is seeking, and thou possessest;

that she labours, and thou art at rest; that she hopes, and thou rejoicest. But among all these differences which separate the two so far asunder, there is this at least in common: that what the blessed spirits love, the same we mortals love. Jesus is their life, Jesus is our life; and amid their songs of rapture, and our sighs of sorrow, everywhere are heard to resound these words of the sacred Psalmist: It is good for me to adhere to my God.'[1]

Of this sovereign good of the Church militant and triumphant, Teresa, in a time of decadence, was commissioned to remind the world, from the height of Carmel restored by her to its pristine beauty. After the cold night of the fourteenth and fifteenth centuries, the example of her life possessed a power of irresistible attraction, which survives in her writings, drawing predestined souls after her in the footsteps of the divine Spouse.

It was not, however, by unknown ways, that the holy Spirit led Teresa; neither did she, the humble Teresa, make any innovations. Long before, the apostle had declared that the Christian's conversation is in heaven; and we saw, a few days ago, how the Areopagite formulated the teaching of the first century. After him we might mention St. Ambrose, St. Augustine, St. Gregory the Great, St. Gregory Nazianzen, and many other witnesses from all the churches. It has been said, and proved far more ably than we could prove it, that 'no state seems to have been more fully recognized by the fathers, than that of perfect union, which is achieved in the highest contemplation; and in reading their writings, we cannot help remarking the simplicity with which they treat of it; they seem to think it frequent, and

[1] Bossuet, Panegyric on St. Teresa.

simply look upon it as the full development of the Christian life.'[1]

In this, as in all else, scholasticism followed the fathers. It asserted the doctrine concerning these summits of Christian life, even at a time when the weakness of faith in the people scarcely ever left full scope to divine charity, save in the obscurity of a few unknown cloisters. In its own peculiar form, the teaching of the School was unfortunately not accessible to all; and moreover the abnormal character of that troubled epoch affected even the mystics that still remained.

It was then that the virgin of Avila appeared in the Catholic kingdom. Wonderfully gifted by grace and by nature, she experienced the resistances of the latter, as well as the calls of God, and the purifying delays and progressive triumphs of love; the Holy Ghost, who intended her to be a mistress in the Church, led her, if one may so speak, by the classical way of the favours He reserves for the perfect. Having arrived at the mountain of God, she described the road by which she had come, without any pretension but to obey him who commanded her in the name of the Lord.[2] With exquisite simplicity and unconsciousness of self, she related the works accomplished for her Spouse;[3] made over to her daughters the lessons of her own experience;[4] and described the many mansions of that castle of the human soul, in the centre of which, he that can reach it will find the holy Trinity residing as in an anticipated heaven.[5] No more was needed: withdrawn from speculative abstractions and restored to its sublime simplicity, Christian mysticism again attracted every mind;

[1] Spiritual Life and Prayer according to holy Scripture and monastic tradition, ch. xix. (Translation by the Benedictines of Stanbrook).
[2] Life of the saint written by herself. [3] Book of the Foundations.
[4] The Way of Perfection. [5] The Interior Castle.

light reawakened love; the virtues flourished in the Church; and the baneful effects of heresy and its pretended reform were counteracted.

Doubtless Teresa invited no one to attempt, as presumptuously as vainly, to force an entrance into the uncommon paths. But if passive and infused union depends entirely upon God's good pleasure, the union of effective and active conformity to the divine will, without which the other would be an illusion, may be attained with the help of ordinary grace, by every man of good will. Those who possess it, 'have obtained,' says the saint, 'what it was lawful for them to wish for. This is the union I have all my life desired, and have always asked of our Lord; it is also the easiest to understand, and the most secure.'[1]

She added however: 'Beware of that excessive reserve, which certain persons have, and which they take for humility. If the king deigned to grant you a favour, would it be humility to meet him with a refusal? And when the sovereign Lord of heaven and earth deigns to honour my soul with His visit, and comes to load me with graces, and to rejoice with me; should I prove myself humble if I would not answer Him, nor keep Him company, nor accept His gifts, but fled from His presence and left Him all alone? A strange sort of humility is that! Look upon Jesus Christ as a Father, a Brother, a Master, or a Spouse; and treat Him in one or other of these ways; He Himself will teach you which is the one that best pleases Him and that it behoves you to choose. And then, be not so simple as to make no use of it.'[2]

But it is said on all sides: 'This way is beset with

[1] Interior Castle, 5th mansion. [2] Way of Perfection, ch. xxix.

snares: such a soul was lost in it; such an one went astray; and another, who ceased not to pray, could not escape a fall. . . See the inconceivable blindness of the world. It has no anxiety about those thousands of unfortunate creatures who, entirely strangers to the path of prayer, live in the most horrible excess; but if it happens, by a misfortune deplorable no doubt but very rare, that the tempter's artifices seduce a soul that prays, they take advantage of this to inspire others with the greatest terror, and to deter them from the holy practices of virtue. Is he not the victim of a most fatal error, who believes it necessary to abstain from doing good in order to avoid doing evil? You must rise above all these fears. Endeavour to keep your conscience always pure; strengthen yourself in humility; tread under foot all earthly things; be inflexible in the faith of our mother the holy Church; and doubt not, after that, that you are on the right road.'[1] It is too true that 'when a soul finds not in herself that vigorous faith, and her transports of devotion do not strengthen her attachment to holy Church, she is in a way full of perils. The Spirit of God never inspires anything that is not conformable to holy Scripture; if there were the slightest divergence, that, of itself alone, would suffice to prove so evidently the action of the evil spirit, that, were the whole world to assure me it was the divine Spirit, I would never believe it.'[2]

But the soul may escape so great a danger by questioning those who can enlighten her. 'Every Christian must, when he is able, seek out a learned guide, and the more learned the better. Such a help is still more necessary to persons given to prayer; and in the highest states they have most need of it. I have always felt drawn to men eminent for doctrine.

[1] Way of Perfection, ch. xxii. [2] Life, ch. xxv.

Some, I grant, may not have experimental knowledge of spiritual ways; but if they have not an aversion for them, they do not ignore them; and by the assistance of holy Scripture, of which they make a constant study, they always recognize the true signs of the good Spirit. The spirit of darkness has a strange dread of humble and virtuous science; he knows it will find him out, and thus his stratagems will turn to his own loss. . . . I, an ignorant and useless creature, bless Thee, O Lord, for these faithful servants of Thine, who give us light.[1] I have no no more knowledge than virtue; I write by snatches, and even then with difficulty; this prevents me from spinning, and I live in a poor house where I have no lack of occupations. The mere fact of being a woman and one so imperfect, is sufficient to make me lay down the pen.'[2]

As thou wilt, O Teresa: deliver thy soul; pass beyond that, and with Magdalene, at the recollection of what thou callest thine infidelities, water with thy tears the feet of our Lord, recognize thyself in St. Augustine's confessions![3] Yes; in those former relations with the world, although approved by obedience; in those conversations, which were honourable and virtuous: it was a fault in thee, who wast called to something higher, to withhold from God so many hours which He was inwardly urging thee to reserve for Him alone. And who knows whither thy soul might have been led, hadst thou continued longer thus to wound thy Spouse? But we, whose tepidity can see nothing in thy 'great sins' but what would be perfection in many of us,[4] have a right to appreciate, as the Church does, both thy life and thy writings; and to pray with her, on this joyful day of

[1] Life, ch. xiii. [2] *Ibid.* ch. x. [3] *Ibid.* ix.
[4] Bolland. *in Theres.* 133.

thy feast, that we may be nourished with thy heavenly doctrine and kindled with thy love of God.[1]

According to the word of the divine Canticle, in order to introduce Teresa into His most precious stores the Spouse had first to set charity in order in her soul. Having, therefore, claimed His just and sovereign rights, He at once restored her to her neighbour, more devoted and more loving than before. The Seraph's dart did not wither or deform her heart. At the highest summit of perfection she was destined to attain, in the very year of her blessed death, she wrote: 'If you love me much, I love you equally, I assure you; and I like you to tell me the same. Oh! how true it is, that our nature inclines us to wish for return of love! It cannot be wrong, since our Lord Himself exacts a return from us. It is an advantage to resemble Him in something, were it only in this.'[2] And elsewhere, speaking of her endless journeys in the service of her divine Spouse, she says: 'It cost me the greatest pain when I had to part from my daughters and sisters. They are detached from everything else in the world, but God has not given them to be detached from me; He has perhaps done this for my greater trial, for neither am I detached from them.'[3]

Grace never depreciates nature, which, like itself, is the Creator's work. It consecrates it, makes it healthy, fortifies it, harmonizes it, causes the full development of its faculties to become the first and most tangible homage, publicly offered by regenerated man to Christ his Redeemer. Let any one read that literary master-piece, the Book of the Foundations, or the innumerable letters written by the seraphic mother amid the devouring activity of her

[1] Collect of the day.
[2] To Mary of St. Joseph, prioress of Seville, Nov. 8, 1581.
[3] Foundations, ch. xxvii.

life; there he will see whether the heroism of faith and of all virtues, whether sanctity in its highest mystical expression, was ever prejudicial—we will not say to Teresa's constancy, devotedness, or energy—but to that intelligence, which nothing could disconcert, swift, lively, and pleasant; to that even character, which shed its peaceful serenity on all around; to the delicate solicitude, the moderation, the exquisite tact, the amiable manners, the practical good sense, of this contemplative, whose pierced heart beat only by miracle, and whose motto was: 'To suffer or to die.'

To the benefactor of a projected foundation she wrote: 'Do not think, sir, that you will have to give only what you expect; I warn you of it. It is nothing to give money; that does not cost us much. But when we find ourselves on the point of being stoned, you, and your son-in-law, and as many of us as have to do with this affair (as it nearly happened to us at the foundation of St. Joseph's at Avila), Oh! then will be the good time!'[1] It was on occasion of this same foundation at Toledo, which was in fact very stormy, that the saint said: 'Teresa and three ducats are nothing; but God, Teresa, and three ducats, there you have everything.'

Teresa had to experience more than mere human privations: there came a time when God Himself seemed to fail her. Like Philip Benizi before her, and after her Joseph Calasanctius and Alphonsus Liguori, she saw herself, her daughters, and her sons, condemned and rejected in the name and by the authority of the Vicar of Christ. It was one of those occasions, long before prophesied, when it is given to the beast to make war with the saints and to overcome them.[2] We have not space to relate all

[1] To Alphonso Ramirez, Feb. 19, 1569. [2] Apoc. xiii. 7.

the sad circumstances;[1] and why should we do so? The old enemy had then one manner of acting, which he repeated in the sixteenth, seventeenth, and eighteenth centuries, and will always repeat. In like manner, God has but one aim in permitting the evil, viz. to lead His chosen ones to that lofty summit of crucifying union, where He, who willed to be the first to taste the bitter dregs of the chalice, could say more truly and more painfully than any other: 'My God, My God, why hast Thou forsaken Me?'[2]

The Church thus abridges the life of the reformer of Carmel.

Teresia virgo nata est Abulæ in Hispania, parentibus tum genere, tum pietate præclaris. Ab iis divini timoris lacte educata, admirandum futuræ sanctitatis in tenerrima adhuc ætate specimen dedit. Nam cum sanctorum martyrum acta perlegeret, adeo in ejus meditatione sancti Spiritus ignis exarsit, ut domo aufugiens, in Africam trajiceret, ubi vitam pro gloria Jesu Christi et animarum salute profunderet. A patruo revocata, ardens martyrii desiderium eleemosynis aliisque piis operibus compensavit, jugibus lacrimis deplorans optimam sibi sortem fuisse præreptam. Mortua matre, cum a beatissima Virgine peteret, ut se matrem esse monstraret, pii

The virgin Teresa was born at Avila in Spain, of parents illustrious for nobility and virtue. She was brought up by them in the fear of God; and while still very young, she gave admirable promise of her future sanctity. While reading the acts of the holy martyrs, she was so enkindled with the fire of the holy Spirit, that she ran away from home, resolved to cross over to Africa, and there to lay down her life for the glory of Jesus Christ and the salvation of souls. She was brought back by her uncle; but her heart still burned with the desire of martyrdom, which she endeavoured to satisfy by alms-deeds and other works of piety, weeping continually to see herself deprived of that happy lot. On the death of her mother she begged the blessed

[1] See the saint's letters: to the prior of the Charterhouse at Seville, Jan. 1579; etc.

[2] St. Matt. xxvii. 46.

voti compos effecta est, semper perinde ac filia patrocinio Deiparæ perfruens. Vigesimum ætatis annum agens, ad moniales sanctæ Mariæ de Monte Carmelo se contulit: ibi per duodeviginti annos gravissimis morbis et variis tentationibus vexata, constantissime meruit in castris christianæ pœnitentiæ, nullo refecta pabulo cœlestium earum consolationum, quibus solet etiam in terris sanctitas abundare.

Angelicis ditata virtutibus, non modo propriam, sed publicam etiam salutem sollicita caritate curavit. Quare severiorem veterum Carmelitarum regulam, Deo affiante, et Pio quarto approbante, primum mulieribus, deinde viris observandam proposuit. Effloruit in eo consilio omnipotens miserentis Domini benedictio: nam duo supra triginta monasteria inops virgo potuit ædificare, omnibus humanis destituta auxiliis, quinimo adversantibus plerumque sæculi principibus. Infidelium et hæreticorum tenebras perpetuis deflebat lacrimis, atque ad placandam divinæ ultionis iram, voluntarios proprii corporis cruciatus Deo pro eorum salute dicabat. Tanto autem divini

Virgin to be a mother to her; and she gained her request, for, ever afterwards the Mother of God cherished her as a daughter. In the twentieth year of her age she joined the nuns of St. Mary of Mount Carmel; and spent eighteen years in that monastery, enduring severe illnesses and many trials. While she was thus courageously battling in the ranks of Christian penance, she was deprived of the support of heavenly consolations, in which the saints usually abound even on this earth.

She was adorned with angelic virtues; and her charity made her solicitous not for her own salvation alone, but for that of all mankind. Inspired by God, and with the approbation of Pius IV she restored the Carmelite rule to its primitive severity, and caused it to be thus observed first by the women and then by the men. The all-powerful blessing of our merciful God was evident in this work; for, though destitute of all human aid, and moreover opposed by many of the great ones of the world, the virgin was able, in her poverty, to build thirty-two monasteries. She wept continually over the blindness of infidels and heretics, and offered to God the voluntary maceration of her body to appease the divine anger, on their

amoris incendio cor ejus conflagravit, ut merito viderit angelum ignito jaculo sibi præcordia transverberantem, et audierit Christum data dextera dicentem sibi: Deinceps ut vera sponsa meum zelabis honorem. Eo consiliante, maxime arduum votum emisit, efficiendi semper quidquid perfectius esse intelligeret. Multa cœlestis sapientiæ documenta conscripsit quibus fidelium mentes ad supernæ patriæ desiderium maxime excitantur.

Cum autem assidua ederet exempla virtutum, tam anxio castigandi corporis desiderio æstuabat, ut quamvis secus suaderent morbi quibus afflictabatur, corpus ciliciis, catenis, urticarum manipulis, aliisque asperrimis flagellis sæpe cruciaret, et aliquando inter spinas volutaret, sic Deum alloqui solita: Domine, aut pati, aut mori: se semper miserrima morte pereuntem existimans, quamdiu a cœlesti æternæ vitæ fonte abesset. Prophetiæ dono excelluit, eamque divinis charismatibus tam liberaliter locupletabat Dominus, ut sæpius exclamans peteret beneficiis in se divinis modum imponi, nec tam celeri oblivione culparum suarum memoriam aboleri. Intolerabili igi-

behalf. Her heart burned like a furnace of divine love; so that once she saw an angel piercing it with a fiery dart, and heard Christ say to her, taking her hand in his: Henceforward, as my true bride, thou shalt be zealous for mine honour. By our Lord's advice, she made the exceedingly difficult vow, always to do what she conceived to be most perfect. She wrote many works, full of divine wisdom, which arouse in the minds of the faithful the desire of their heavenly country.

Whereas Teresa was a pattern of every virtue, her desire of bodily mortification was most ardent; and in spite of the various maladies which afflicted her, she chastised her body with hairshirts and iron chains, scourged herself with sharp disciplines or with bundles of nettles, and sometimes rolled among thorns. She would often speak thus to God: O Lord, let me either suffer or die; for she considered that as long as she was absent from the fountain of life, she was dying daily and most miserably. She was remarkable for her gift of prophecy, and was enriched to such a degree by our Lord with his divine favours, that she would often beg him to set bounds to his gifts, and not to blot out the memory of her sins so speedily. Consumed by the

tur divini amoris incendio potius quam vi morbi, Albæ cum discumberet, prænuntiato suæ mortis die, ecclesiasticis sacramentis munita, alumnos ad pacem, caritatem et regularem observantiam adhortata, sub columbæ specie purissimam animam Deo reddidit, annos nata sexaginta septem, anno millesimo quingentesimo octogesimo secundo, idibus Octobris, juxta calendarii Romani emendationem. Ei morienti adesse visus est inter angelorum agmina Christus Jesus: et arbor arida cellæ proxima statim efflоruit. Ejus corpus usque ad hanc diem incorruptum, odorato liquore circumfusum, pia veneratione colitur. Miraculis claruit ante et post obitum, eamque Gregorius decimus quintus in sanctorum numerum retulit.

irresistible fire of divine love rather than by disease, after receiving the last Sacraments, and exhorting her children to peace, charity, and religious observance, she expired at Alba, on the day she had foretold; and her most pure soul was seen ascending to God in the form of a dove. She died at the age of sixty-seven, in the year 1582, on the Ides of October according to the corrected Roman calendar.[1] Jesus Christ was seen present at her death-bed, surrounded by angels; and a withered tree near her cell suddenly burst into blossom. Her body has remained incorrupt to the present day, distilling a fragrant liquor; and is honoured with pious veneration. She was made illustrious by miracles both before and after her death; and Gregory XV enrolled her among the saints.

The Beloved, who revealed Himself to thee, O Teresa, at death, thou hadst already found in the sufferings of this life. If anything could bring thee back to earth, it would be the desire of suffering yet more.[2] 'I am not surprised,' says Bossuet speaking in thy honour on thy feast, 'that Jesus willed to die: He owed that sacrifice to His Father. But why was it necessary that He should spend His days, and

[1] In order to effect this correction, Gregory XIII had ordered that ten days of the year 1582 should be suppressed, and that the morrow of October 4 should be called the 15th of that month. It was during that historic night, between the 4th and 15th, that St. Teresa died.

[2] Apparition to Father Gratian.

finally close them, in the midst of such great pains? It is because, being the Man of sorrows, as the prophet calls Him, He would live only to endure; or, to express it more forcibly by a beautiful word of Tertullian's: He wished to be satiated, before dying, with the luxury of suffering: *Saginari voluptate patientiæ discessurus volebat.*[1] What a strange expression! One would think, according to this father, that the whole life of our Saviour was a banquet, where all the dishes consisted of torments. A strange banquet in the eyes of men, but one which Jesus found to His taste! His death was sufficient for our salvation; but death was not enough to satisfy His wonderful appetite for suffering for us. It was needful to add the scourges, and that blood-stained crown that pierced His head, and all the cruel apparatus of terrible tortures; and wherefore? Living only to endure, He *wished to be satiated, before dying, with the luxury of suffering for us.* In so far that upon His cross, seeing in the eternal decrees that there was nothing more for Him to suffer, "Ah!" said He, "it is done, all is consummated; let Us go forth, for there is nothing more to do in this world;" and immediately He gave up His soul to His Father.'[2]

If such is the mind of Jesus our Saviour, must it not also be that of His bride, Teresa of Jesus? 'She too wished to suffer or to die; and her love could not endure that any other cause should retard her death, save that which deferred the death of our Saviour.'[3] Let us warm our hearts at the sight of this great example. 'If we are true Christians, we must desire to be ever with Jesus Christ. Now, where are we to find this loving Saviour of our souls? In what place

[1] Tertull. *De patientia*, 3. [2] Bossuet, Panegyric on St. Teresa. [3] *Ibid.*

may we embrace Him? He is found in two places: in His glory and in His sufferings; on His throne and on His cross. We must, then, in order to be with Him, either embrace Him on His throne, which death enables us to do; or else share in His cross, and this we do by suffering; hence we must either suffer or die, if we would never be separated from our Lord. Let us suffer then, O Christians; let us suffer what it pleases God to send us: afflictions, sicknesses, the miseries of poverty, injuries, calumnies; let us try to carry, with steadfast courage, that portion of His cross, with which He is pleased to honour us.'[1]

O thou, whom the Church proposes to her children as a mistress and mother in the paths of the spiritual life, teach us this strong and true Christianity. Perfection, doubtless, cannot be acquired in a day; and thou didst say: 'We should be much to be pitied, if we could not seek and find God till we were dead to the world. God deliver us from those extremely spiritual people, who, without examination or discretion, would refer everything to perfect contemplation!'[2] But God deliver us also from those mistaken devotions, which thou didst call puerile and foolish, and which were so repugnant to the uprightness and dignity of thy generous soul![3] Thou desiredst no other prayer, than that which would make thee grow in virtue. Convince us of the great principle in these matters, that 'the prayer best made and most pleasing to God, is that which leaves behind it the best results, proved by works; and not those sweetnesses which end in nothing but our own satisfaction.'[4] He alone will be saved, who has kept the command-

[1] Bossuet, Panegyric on St. Teresa. [2] To the Bishop of Avila, March 1577, one of the saint's most graceful letters. [3] Life, xiii.
[4] To Father Gratian, Oct. 23, 1577.

ments and fulfilled the law; and heaven, thy heaven O Teresa, is the reward of the virtues thou didst practise, not of the revelations and ecstasies wherewith thou wast favoured.[1]

From the blessed abode where thy love feeds upon infinite happiness, as it was nourished on earth by sufferings, obtain that thy native Spain may carefully cherish, in these days of decadence, her beautiful title of the Catholic kingdom. Remember the part taken by France in determining thee to undertake the reform of Carmel.[2] May thy sons be blessed with increase in members, in merit, and in holiness! In all the lands where the Holy Ghost has multiplied thy daughters, may their hallowed homes recall those 'first dove-cotes of the blessed Virgin, where the Spouse delighted to show forth the miracles of His grace.'[3] To the triumph of the faith, and the support of its defenders, thou didst direct their prayers and fasts;[4] what an immense field now lies open to their zeal! With them and with thee, we ask of God 'two things: first, that among so many men and so many religious, some may be found having the necessary qualities for usefully serving the cause of the Church, on the understanding that one perfect man can render more services than a great many who are not perfect. Secondly, that in the conflict our Lord may uphold them with His hand, enabling them to escape all dangers, and to close their ears to the songs of sirens. . . O God, have pity on so many perishing souls; stay the course of so many evils which afflict Christendom; and, without further delay, cause Thy light to shine in the midst of this darkness!'[5]

[1] Apparition to the Prioress of Veas. [2] Way of Perfection, i.
[3] Foundations, iv. [4] Way of Perfection, i. 3. [5] *Ibid.*

October 17

SAINT HEDWIGE

WIDOW

At the beginning of the thirteenth century, the plateaux of upper Asia poured down a fresh torrent of barbarians, more terrible than all their predecessors. The one fragile barrier, which the Græco-Slavonian civilization could oppose to the Mongols, had been swept away by the first wave of the invasion; not one of the States formed under the protection of the Byzantine Church had any prospect for the future. But beyond this Ruthenia, which had fallen into dissolution before being conquered, the Roman Church had had time to form a brave and generous people: when the hour arrived, Poland was ready. The Mongols were already inundating Silesia, when, in the plains of Liegnitz, they found themselves confronted by an army of thirty thousand warriors, headed by the duke of Silesia, Henry the pious.[1] The encounter was terrible; the victory remained long undecided, until at length, by the odious treason of some Ruthenian princes, it turned in favour of the barbarians. Duke Henry and the flower of the Polish knighthood were left upon the battle-field. But their defeat was equal to a victory. The Mongols retired exhausted, for they had measured their strength with the soldiers of the Latin Christianity.

It is Poland's happy lot, that at each decisive epoch in its history a saint appears to point out the

[1] April 8, 1241.

road to the attainment of its glorious destiny. Over the battle-field of Liegnitz shines the gentle figure of St. Hedwige, mother of duke Henry the pious. She had retired, in her widowhood, into the Cistercian monastery of Trebnitz founded by herself. Three years before the coming of the barbarians, she had had a revelation touching the future fate of her son. She offered her sacrifice in silence; and far from discouraging the young duke, she was the first to animate him to resistance.

The night following the battle, she awoke one of her companions, and said to her: 'Demundis, know that I have lost my son. My beloved son has fled from me, like a bird on the wing; I shall never see my son again in this life.' Demundis endeavoured to console her; no courier had arrived from the army, and her fears were vain. 'It is but too true,' replied the duchess, 'but mention it to no one.'

Three days later the fatal news was confirmed. 'It is the will of God,' said Hedwige; 'what God wills, and what pleases Him, must please us also.' And rejoicing in the Lord: 'I thank Thee, O my God,' said she, raising her hands and eyes to heaven, 'for having given me such a son. He loved me all his life, always treated me with great respect, and never grieved me. I much desired to have him with me on earth, but I congratulate him with my whole soul, for that by the shedding of his blood he is united with Thee in heaven, with Thee his Creator. I recommend his soul to Thee, O Lord my God.' No less an example was needed to sustain Poland under the new task it had just accepted.

At Liegnitz it had raised up again the sword of Christendom, fallen from the feeble hands of Ruthenia. It became henceforth as a watchful sentinel, ever ready to defend Europe against the barbarians.

Ninety-three times did the Tartars rush upon Christendom, thirsting for blood and rapine: ninety-three times Poland repulsed them at the edge of the sword, or had the grief to see the country laid waste, the towns burnt down, the flower of the nation carried into captivity. By these sacrifices it bore the brunt of the invasion, and deadened the blow for the rest of Europe. As long as blood and tears and victims were required, Poland gave them unstintedly; while the other European nations enjoyed the security purchased by this continual immolation.[1]

This touching page will be completed by the Church's story, where the part played by the saintly duchess is so well-brought forward.

Hedwigis, regiis clara natalibus, innocentia tamen vitæ longe clarior, sanctæ Elisabethæ filiæ regis Hungariæ matertera, Bertholdi et Agnetis Moraviæ marchionum filia, animi ab ineunte ætate moderationem protulit. Adhuc enim puellula puerilibus abstinuit, et duodennis Henrico Poloniæ duci a parentibus nuptui tradita, thalami fide sancte servata, prolem inde susceptam in Dei timore erudivit. Ut autem commodius Deo vacaret, ex pari voto et consensu unanimi ad separationem thori virum induxit. Quo defuncto, ipsa in monasterio Trebnicensi, Deo, quem assiduis precibus exoraverat, inspirante,

Hedwige was illustrious for her royal descent, but still more so for the innocence of her life. She was maternal aunt to St. Elizabeth, the daughter of the king of Hungary; and her parents were Berthold and Agnes, Marquis and Marchioness of Moravia. From childhood she was remarkable for her self-control, for at that tender age she refrained from all childish sports. At the age of twelve, her parents gave her in marriage to Henry, duke of Poland. She was a faithful and holy wife and mother, and brought up her children in the fear of God. In order the more freely to attend to God, she persuaded her husband to make with her a mutual vow of continency. After his death, she

[1] Dom Guépin, *S. Josaphat et l'Eglise grecque unie en Pologne*, Introduction.

Cisterciensem devota sumpsit habitum; in eoque contemplationi intenta, divinis Officiis et Missarum solemniis a solis ortu ad meridiem usque assidua assistens, antiquum humani generis hostem fortis contempsit.

was inspired by God, whose guidance she had earnestly implored, to take the Cistercian habit; which she did with great devotion in the monastery of Trebnitz. Here she gave herself up to divine contemplation, spending the whole time from sun-rise till noon in assisting at the Divine Office and the holy Sacrifice. The old enemy of mankind she utterly despised.

Sæculi autem commercia, ni divina, vel animarum salutem attingerent, audire vel loqui non sustinuit. Prudentia in agendis sic emicuit, ut neque excessus esset in modo, nec error in ordine, comis alioqui, et mansueta in proximum. Grandem autem de se triumphum, jejuniis et vigiliis, vestiumque asperitate austera carnem macerans, reportavit; hinc sublimioribus florens virtutibus christianis, consiliorum gravitate, animique candore et quiete, in eximium religiosæ pietatis evasit exemplar: omnibus se ultro subjicere, atque viliora præ ceteris monialibus alacriter munia subire; pauperibus etiam flexo genu ministrare, leprosorum pedes abluere et osculari, ipsi familiare erat, neque illorum ulcera sanie manantia sui victrix abhorruit.

She would neither speak of worldly affairs nor hear them spoken of, unless they affected the interests of God or the salvation of souls. All her actions were governed by prudence, and it was impossible to find in them anything excessive or disorderly. She was full of gentleness and affability towards all. She triumphed completely over her flesh by afflicting it with fasting, watching, and rough garments. She was adorned moreover with the noblest Christian virtues; she was exceedingly prudent in giving counsel; pure and tranquil in mind; so as to be a model of religious perfection. Yet she ever strove to place herself below all the nuns; eagerly choosing the lowest offices in the house. She would serve the poor, on her knees, and wash and kiss the feet of lepers, so far overcoming herself as not to be repulsed by their loathsome ulcers.

Mira fuit ejus patientia animique constantia; præcipue vero in morte Henrici ducis Silesiæ sui, quem materne diligebat, filii, in bello a Tartaris cæsi, enituit: potius enim gratias Deo, quam filio lacrimas reddidit. Miraculorum denique gloria percrebuit; puerum enim demersum, et molendini rotis allisum et prorsus attritum, invocata, vitæ restituit; aliaque præstitit; ut rite iis Clemens quartus probatis, sanctorum numero eam adscripserit, ejusque festum in Polonia, ubi præcipua veneratione uti patrona colitur, die decima quinta Octobris celebrari concesserit; quod deinde ut decima septima in tota Ecclesia fieret, Innocentius undecimus ampliavit.

Her patience and strength of soul were admirable; especially at the death of her dearly-loved son, Henry duke of Silesia, who fell fighting against the Tartars; for she thought rather of giving thanks to God, than of weeping for her son. Miracles added to her renown. A child, that had fallen into a mill-stream and was bruised and crushed by the wheels, was immediately restored to life when the saint was invoked. Many other miracles wrought by her having been duly examined, Clement IV enrolled her among the saints; and allowed her feast to be celebrated on the fifteenth of October, in Poland, where she is very greatly honoured as patroness of the country. Innocent XI extended her Office to the whole Church, fixing it on the seventeenth of October.

Daughter of Abraham according to faith, thou didst imitate his heroism. Thy first reward was to find a worthy son in him thou offeredst to the Lord. Thy example is most welcome in this month, wherein the Church sets before us the death of Judas Machabeus.[1] As glorious as his was the death of thy Henry; but it was also a fruitful death. Of thy six children he alone, the Isaac offered and immolated to God, was permitted to propagate thy race. And yet what a posterity is thine, since all the royal families of Europe can claim to be of thy lineage! 'I will make thee increase exceedingly, and I will make

[1] 3rd Sunday of October.

nations of thee, and kings shall come out of thee.'[1] This promise, made to the father of the faithful, is fulfilled once more on thy behalf, O Hedwige. God never changes; He has no need to make a new engagement; a like fidelity in any age, earns from Him a like reward. Mayst thou be blest by all, O mother of nations! Extend over all thy powerful protection; but above all others, by God's permission, may unfortunate Poland find by experience that thy patronage is never invoked in vain!

October 18

SAINT LUKE

EVANGELIST

The goodness and kindness of God our Saviour hath appeared to all men.[2] It would seem that the third evangelist, a disciple of St. Paul, had purposed setting forth this word of the doctor of the Gentiles; or may we not rather say, the apostle himself characterizes in this sentence the Gospel wherein his disciple portrays the Saviour prepared before the face of all peoples; a light to the revelation of the Gentiles, and the glory of . . . Israel.[3] St. Luke's Gospel, and the words quoted from St. Paul, were in fact written about the same time; and it is impossible to say which claims priority.

Under the eye of Simon Peter, to whom the Father had revealed the Christ the Son of the living God, Mark had the honour of giving to the Church the

[1] Gen. xvii. 6. [2] Tit. ii. 11; iii. 4. [3] St. Luke ii. 31. 32.

Gospel of Jesus, the Son of God.[1] Matthew had already drawn up for the Jews the Gospel of the Messias, Son of David, Son of Abraham.[2] Afterwards, at the side of Paul, Luke wrote for the Gentiles the Gospel of Jesus, Son of Adam through Mary.[3] As far as the genealogy of this First-born of His Mother may be reckoned back, so far shall extend the blessing He bestows on His brethren, by redeeming them from the curse inherited from their first father.

Jesus was truly one of ourselves, a Man conversing with men and living their life. He was seen on earth in the reign of Augustus; the prefect of the empire registered the birth of this new subject of Cæsar in the city of His ancestors. He was bound in the swathing-bands of infancy; like all of his race, He was circumcised, offered to the Lord, and redeemed according to the law of His nation. As a Child He obeyed His parents; He grew up under their eyes; He passed through the progressive development of youth to the maturity of manhood. At every juncture, during His public life, He prostrated in prayer to God the Creator of all; He wept over His country; when His heart was wrung with anguish at sight of the morrow's deadly torments, He was bathed with a sweat of blood; and in that agony He did not disdain the assistance of an angel. Such appears, in the third Gospel, the humanity of God our Saviour.

How sweet too are His grace and goodness! Among all the children of men, He merited to be the expectation of nations and the Desired of them all: He who was conceived of a humble Virgin; who was born in a stable with shepherds for His court, and choirs of angels singing in the darkness of night:

[1] St. Mark i. 1. [2] St. Matt. i. 1. [3] St. Luke iii. 38.

'Glory to God in the highest, and on earth peace to men of good-will.' But earth had sung the prelude to the angelic harmonies; the precursor, leaping with delight in his mother's womb, had, as the Church says,[1] made known the King still resting in His bride-chamber. To this joy of the Bridegroom's friend, the Virgin Mother had responded by the sweetest song that earth or heaven has ever heard. Then Zachary and Simeon completed the number of inspired canticles for the new people of God. All was song around the new-born Babe; and Mary kept all the words in her heart, in order to transmit them to us through her own evangelist.

The divine Child grew in age and wisdom and grace before God and man; till His human beauty captivated men, and drew them with the cords of Adam to the love of God. He was ready to welcome the daughter of Tyre, the Gentile race that had become more than a rival of Sion. Let her not fear, the poor unfortunate one, of whom Magdalene was a figure; the pride of expiring Judaism may take scandal, but Jesus will accept her tears and her perfumes; He will forgive her much because of her great love. Let the prodigal hope once more, when worn out with his long wanderings, in every way whither error has led the nations; the envious complaint of his elder brother Israel will not stay the outpourings of the sacred Heart, celebrating the return of the fugitive, restoring to him the dignity of sonship, placing again upon his finger the ring of the alliance first contracted in Eden with the whole human race. As for Juda, unhappy is he if he refuse to understand.

Woe to the rich man, who in his opulence neglects the poor Lazarus! The privileges of race no longer

[1] Vesper hymn for the feast of St. John Baptist.

exist: of ten lepers cured in body, the stranger alone is healed in soul, because he alone believes in his deliverer and returns thanks. Of the Samaritan, the levite, and the priest, who appear on the road to Jericho, the first alone earns our Saviour's commendation. The pharisee is strangely mistaken, when, in his arrogant prayer, he spurns the publican, who strikes his breast and cries for mercy. The Son of Man neither hears the prayers of the proud, nor heeds their indignation; He invites Himself, in spite of their murmurs, to the house of Zacheus, bringing with Him salvation and joy, and declaring the publican to be henceforth a true son of Abraham. So much goodness and such universal mercy close against Him the narrow hearts of His fellow-citizens; they will not have Him to reign over them; but eternal Wisdom finds the lost groat, and there is great joy before the angels in heaven. On the day of the sacred nuptials, the lowly and despised, and the repentant sinners, will sit down to the banquet prepared for others. In truth I say to you, there were many widows in the days of Elias in Israel, . . . and to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel at the time of Eliseus the prophet, and none of them was cleansed but Naaman the Syrian.[1]

O Jesus, thy evangelist has won our hearts. We love Thee for having taken pity on our misery. We Gentiles were in deeper debt than Jerusalem, and therefore we owe Thee greater love in return for Thy pardon. We love Thee because Thy choicest graces are for Magdalene, that is, for us who are sinners, and are nevertheless called to the better part. We love Thee because Thou canst not resist the tears of

[1] St. Luke iv. 25-27.

mothers; but restorest to them, as at Naim, their dead children. In the day of treason, and abandonment, and denial, Thou didst forget Thine own injury to cast upon Peter that loving look, which caused him to weep bitterly. Thou turnedst away from Thyself the tears of those humble and true daughters of Jerusalem, who followed Thy painful footsteps up the heights of Calvary. Nailed to the cross, Thou didst implore pardon for Thy executioners. At the last hour, as God Thou promisedst paradise to the penitent thief, as Man Thou gavest back Thy Soul to Thy Father. Truly from beginning to end of this third Gospel appears Thy goodness and kindness, O God our Saviour!

St. Luke completed his work by writing, in the same correct style as his Gospel, the history of the first days of Christianity, of the introduction of the Gentiles into the Church, and of the great labours of their own apostle Paul. According to tradition he was an artist, as well as a man of letters; and with a soul alive to all the most delicate inspirations, he consecrated his pencil to the holiest use, and handed down to us the features of the Mother of God. It was an illustration worthy of the Gospel which relates the divine Infancy; and it won for the artist a new title to the gratitude of those who never saw Jesus and Mary in the flesh. Hence St. Luke is the patron of Christian art; and also of the medical profession, for in the holy Scripture itself he is said to have been a physician, as we shall see from the breviary lessons. He had studied all the sciences in his native city Antioch; and the brilliant capital of the east had reason to be proud of its illustrious son.

The Church borrows from St. Jerome the historical lessons of the feast. The just censure therein passed upon a certain apocryphal and romantic history of St. Thecla, in no way derogates from the

universal veneration of east and west for the noble spiritual daughter of St. Paul.

Ex libro sancti Hieronymi presbyteri de scriptoribus ecclesiasticis.

Luças medicus Antiochensis, ut ejus scripta indicant græci sermonis non ignarus, fuit sectator apostoli Pauli, et omnis peregrinationis ejus comes. Scripsit Evangelium, de quo idem Paulus: Misimus, inquit, cum illo fratrem, cujus laus est in Evangelio per omnes ecclesias. Et ad Colossenses: Salutat vos Lucas, medicus carissimus Et ad Timotheum: Lucas est mecum solus. Aliud quoque edidit volumen egregium, quod titulo, Acta apostolorum, prænotatur: cujus historia usque ad biennium Romæ commorantis Pauli pervenit, id est, usque ad quartum Neronis annum. Ex quo intelligimus in eadem urbe librum esse compositum.

Igitur periodos Pauli et Theclæ, et totam baptizati leonis fabulam, inter apocryphas scripturas computamus. Quale enim est, ut individuus comes apostoli, inter ceteras ejus res, hoc solum ignoraverit? Sed et Tertullianus, vicinus eorum temporum, refert presbyterum quemdam in Asia ama-

From the book of St. Jerome, priest, on ecclesiastical writers.

Luke was a physician of Antioch, and, as is shown by his writings, was skilled in the Greek tongue. He was a disciple of the apostle Paul, and accompanied him in all his journeys. He also wrote a Gospel; wherefore the same Paul says of him: We have sent also with him the brother whose praise is in the Gospel through all the churches. And again to the Colossians: Luke the most dear physician saluteth you. And to Timothy: Only Luke is with me. He wrote another excellent work, called the Acts of the apostles, in which he relates the history of the Church, as far as Paul's two years' sojourn at Rome, that is to the fourth year of Nero. From this circumstance we infer that the book was written at Rome.

Conseqently we class the journeys of Paul and Thecla and the whole fable of the baptized lion, among apocryphal writings. For is it possible that the apostle's inseparable companion should know everything concerning him except this one thing? Moreover Tertullian, who lived near to those times, relates that a certain priest in

torem apostoli Pauli, convictum a Joanne, quod auctor esset libri, et confessum se hoc Pauli amore fecisse, et ob id loco excidisse. Quidam suspicantur, quotiescumque in epistolis suis Paulus dicit, Juxta Evangelium meum, de Lucæ significare volumine.

Lucam autem non solum ab apostolo Paulo didicisse Evangelium, qui cum Domino in carne non fuerat, sed a ceteris apostolis: quod ipse quoque in principio sui voluminis declarat, dicens: Sicut tradiderunt nobis, qui a principio ipsi viderunt, et ministri fuerunt sermonis. Igitur Evangelium sicut audierat, scripsit: Acta vero apostolorum, sicut viderat ipse, composuit. Vixit octoginta et quatuor annos, uxorem non habens: sepultus est Constantinopoli, ad quam urbem vigesimo Constantini anno ossa ejus cum reliquiis Andreæ apostoli translata sunt de Achaia.

Asia, an admirer of Paul, was convicted by John of having written that book; which he confessed he had done out of love for Paul, and was on that account deposed. Some are of opinion that whenever Paul in his epistles says: According to my Gospel, he means that of Luke.

Luke, however, was instructed in the Gospel not only by the apostle Paul, who had never seen the Lord in the flesh, but also by the other apostles. This he declares in the beginning of his work, saying: According as they have delivered them unto us, who from the beginning were eye-witnesses and ministers of the word. He wrote his Gospel, then, from what he had heard, but the Acts of the apostles from what he had himself seen. He lived eighty-four years, and was never married. His body lies at Constantinople, whither it was translated from Achaia, together with the relics of St. Andrew the apostle, in the twentieth year of Constantine.

The symbolical Ox, reminding us of the figurative sacrifices, and announcing their abrogation, takes his place to-day, with the man, the lion, and the eagle, to complete the number of the four mystical creatures before the throne of God. O evangelist of the Gentiles, blessed be thou for having put an end to the long night of our captivity, and warmed our frozen hearts. Thou wast the confidant of the Mother of

God; and her happy influence left in thy soul that fragrance of virginity which pervaded thy whole life and breathes through thy writings. With discerning love and silent devotedness, thou didst assist the apostle of the Gentiles in his great work; and didst remain as faithful to him when abandoned or betrayed, shipwrecked or imprisoned, as in the days of his prosperity. Rightly, then, does the Church in her Collect apply to thee the words spoken by Saint Paul of himself: In all things we suffer tribulation, are persecuted, are cast down, always bearing about in our body the mortification of Jesus; but this continual dying manifests the life of Jesus in our mortal flesh. Thy inspired pen taught us to love the Son of Man in His Gospel; thy pencil portrayed Him for us in His Mother's arms; and a third time thou revealedst Him to the world, by the reproduction of His holiness in thine own life.

Preserve in us the fruits of thy manifold teaching. Though Christian painters do well to pay thee special honour, and to learn from thee that the ideal of beauty resides in the Son of God and in His Mother, there is a yet more sublime art than that of lines and colours: the art of reproducing in ourselves the likeness of God. This we wish to learn perfectly in thy school; for we know from thy master St. Paul that conformity to the image of the Son of God can alone entitle the elect to predestination.

Be thou the protector of the faithful physicians, who strive to walk in thy footsteps, and who, in their ministry of devotedness and charity, rely upon thy credit with the Author of life. Second their efforts to heal or to relieve suffering; and inspire them with holy zeal, when they find their patients on the brink of eternity.

The world itself, in its decrepitude, now needs the

assistance of all who are able, by prayer or action, to come to its rescue. 'The Son of Man, when He cometh, shall He find, think you, faith on earth?'[1] Thus spoke our Lord in the Gospel. But He also said that we ought always to pray and not to faint;[2] adding, for the instruction of the Church both at this time and always, the parable of the widow, whose importunity prevailed upon the unjust judge to defend her cause. 'And will not God revenge His elect, who cry to Him day and night; and will He have patience in their regard? I say to you that He will quickly revenge them.'[3]

October 19

SAINT PETER OF ALCANTARA

CONFESSOR

'O HAPPY penance, which has won me such glory!' said the saint of to-day at the threshold of heaven. And on earth, Teresa of Jesus wrote of him: 'Oh! what a perfect imitator of Jesus Christ God has just taken from us, by calling to his glory that blessed religious, Brother Peter of Alcantara! The world, they say, is no longer capable of such high perfection; constitutions are weaker, and we are not now in the olden times. Here is a saint of the present day; yet his manly fervour equalled that of past ages; and he had a supreme disdain for everything earthly. But without going barefoot like him, or doing such sharp penance, there are very many ways in which we can practise contempt of the world, and which

[1] St. Luke xviii. 8. [2] *Ibid.* 1. [3] *Ibid.* 2-7.

our Lord will teach us as soon as we have courage. What great courage must the holy man I speak of have received from God, to keep up for forty-seven years the rigorous penance that all now know!

Of all his mortifications, that which cost him most at the beginning was the overcoming of sleep; to effect this he would remain continually on his knees, or else standing. The little repose he granted to nature he took sitting, with his head leaning against a piece of wood fixed to the wall; indeed, had he wished to lie down, he could not have done so, for his cell was only four feet and a half in length. During the course of all these years, he never put his hood up, however burning the sun might be, or however heavy the rain. He never used shoes or stockings. He wore no other clothing than a single garment of rough, coarse cloth; I found out, however, that for twenty years he wore a hair-shirt made on plates of tin, which he never took off. His habit was as narrow as it could possibly be; and over it he put a short cloak of the same material; this he took off when it was very cold, and left the door and small window of his cell open for a while; then he shut them and put his cape on again, which he said was his manner of warming himself and giving his body a little better temperature. He usually ate but once in three days; and when I showed some surprise at this, he said it was quite easy when one was accustomed to it. His poverty was extreme; and such was his mortification, that, as he acknowledged to me, he had, when young, spent three years in a house of his Order without knowing any one of the religious except by the sound of his voice; for he had never lifted up his eyes; so that, when called by the rule to any part of the house, he could find his way only by following the other brethren. He

observed the same custody of the eyes when on the roads. When I made his acquaintance, his body was so emaciated that it seemed to be formed of the roots of trees.'[1]

To this portrait of the Franciscan reformer drawn by the reformer of Carmel, the Church will add the history of his life. Three illustrious and worthy families now form the first Order of St. Francis, known as the Conventuals, the Observantines, and the Capuchins. A pious emulation for more and more strict reform, brought about in the *Observance* itself, a subdivision into the Observantines proper, the Reformed, the Discalced or Alcantarines, and the Recollets. This division, which was historical rather than constitutional, no longer exists; for, on the feast of the patriarch of Assisi, October 4, 1897, the sovereign Pontiff Leo XIII thought fit to reunite the great family of the Observance, which is henceforth known as the *Order of Friars Minor*.[2]

Petrus, Alcantaræ in Hispania nobilibus parentibus natus, a teneris annis futuræ sanctitatis indicia præbuit. Decimo sexto ætatis anno ordinem Minorum ingressus, se omnium virtutum exemplar exhibuit. Tum munus concionatoris ex obedientia exercens, innumeros a vitiis ad veram pœnitentiam traduxit. Primævum sancti Francisci institutum exactissime reparare cupiens, ope divina fretus, et apostolica munitus auctoritate, angustissimum et pauperrimum cœnobium juxta Petrosum

Peter was born of noble parents at Alcantara in Spain, and from his earliest years gave promise of his future sanctity. At the age of sixteen, he entered the Order of Friars Minor, in which he became an example of every virtue. He undertook by obedience the office of preaching, and led numberless sinners to sincere repentance. Desirous of bringing back the Franciscan Order to its original strictness, he founded, by God's assistance and with the approbation of the apostolic See, a very poor little convent at Pedroso. The

[1] St. Teresa. Life, xxvii, xxx. [2] Constit. apost. *Felicitate quadam*.

fundavit: quod vitæ genus asperrimum, ibi feliciter cœptum, per diversas Hispaniæ provincias, usque ad Indias mirifice propagatum fuit. Sanctæ Teresiæ, cujus probaverat spiritum, in promovenda Carmelitarum reformatione adjutor fuit. Ipsa autem a Deo edocta, quod Petri nomine nihil quisquam peteret, quin protinus exaudiretur, ejus precibus se commendare, et ipsum adhuc viventem sanctum appellare consuevit.

Principum obsequia, qui ipsum velut oraculum consulebant, summa humilitate declinans, Carolo quinto imperatori a confessionibus esse recusavit. Paupertatis rigidissimus custos, una tunica, qua nulla deterior esset, contentus erat. Puritatem ita coluit, ut a fratre, in extremo morbo sibi inserviente, nec leviter quidem tangi passus sit. Corpus suum perpetuis vigiliis, jejuniis, flagellis, frigore, nuditate, atque omni genere asperitatum in servitutem redegit, cum quo pactum inierat, ne ullam in hoc sæculo ei requiem præberet. Caritas Dei et proximi in ejus corde diffusa tantum quandoque excitabat incendium, ut e cellæ angustiis in apertum campum prosilire, aerisque refrigerio con-

austere manner of life, which he was there the first to lead, was afterwards spread in a wonderful manner throughout Spain and even into the Indies. He assisted St. Teresa, whose spirit he approved, in carrying out the reform of Carmel. And she having learned from God that whoever asked anything in Peter's name would be immediately heard, was wont to recommend herself to his prayers, and to call him a saint, while he was still living.

Peter was consulted as an oracle by princes; but he avoided their honours with great humility, and refused to become confessor to the emperor Charles V. He was a most rigid observer of poverty, having but one tunic, and that the meanest possible. Such was his delicacy with regard to purity, that he would not allow the brother, who waited on him in his last illness, even lightly to touch him. By perpetual watching, fasting, disciplines, cold, and nakedness, and every kind of austerity, he brought his body into subjection; having made a compact with it, never to give it any rest in this world. The love of God and of his neighbour was shed abroad in his heart, and at times burned so ardently that he was obliged to escape from his narrow cell into the open, that the cold

ceptum ardorem temperare cogeretur.

Gratia contemplationis admirabilis in eo fuit, qua cum assidue spiritus reficeretur, interdum accidit, ut ab omni cibo et potu pluribus diebus abstinuerit. In aera frequenter sublatus, miro fulgore coruscare visus est. Rapidos fluvios sicco pede trajecit. Fratres in extrema penuria, cœlitus delata alimonia cibavit. Baculus ab ipso terræ defixus, mox in viridem ficulneam excrevit. Cum noctu iter ageret, densa nive cadente, dirutam domum sine tecto ingressus est, eique nix in aere pendula pro tecto fuit, ne illius copia suffocaretur. Dono prophetiæ ac discretionis spirituum imbutum fuisse sancta Teresia testatur. Denique annum agens sexagesimum tertium, hora qua prædixerat, migravit ad Dominum, mirabili visione, sanctorumque præsentia confortatus. Quem eodem momento in cœlum ferri beata Teresia procul distans vidit; cui postea apparens dixit: O felix pœnitentia, quæ tantam mihi promeruit gloriam! Post mortem vero plurimis miraculis claruit, et a Clemente nono sanctorum numero adscriptus est.

air might temper the heat that consumed him.

Admirable was his gift of contemplation. Sometimes, while his spirit was nourished in this heavenly manner, he would pass several days without food or drink. He was often raised in the air, and seen shining with wonderful brilliancy. He passed dry-shod over the most rapid rivers. When his brethren were absolutely destitute, he obtained for them food from heaven. He fixed his staff in the earth, and it suddenly became a flourishing fig-tree. One night when he was journeying in a heavy snow-storm, he entered a ruined house; but the snow, lest he should be suffocated by its dense flakes, hung in the air and formed a roof above him. He was endowed with the gifts of prophecy and discernment of spirits as St. Teresa testifies. At length, in his sixty-third year, he passed to our Lord at the hour he had foretold, fortified by a wonderful vision and the presence of the saints. St. Teresa, who was at a great distance, saw him at that same moment carried to heaven. He afterwards appeared to her, saying: O happy penance, which has won me such great glory! He was rendered famous after death by many miracles, and was enrolled among the saints by Clement IX.

'Such then is the end of that austere life, an eternity of glory!'[1] And how sweet were thy last words: 'I rejoiced at the things that were said to me: We shall go into the house of the Lord.'[2] The time of reward had not yet come for the body, with which thou hadst made an agreement to give it no truce in this life, but to reserve its enjoyment for the next. But already the soul, on quitting it, had filled it with the light and the fragrance of the other world; signifying to all that, the first part of the contract having been faithfully adhered to, the second should be carried out in like manner. Whereas, given over for its false delights to horrible torments, the flesh of the sinner will for ever cry vengeance against the soul that caused its loss; thy members, entering into the beatitude of thy happy soul, and completing its glory by their own splendour, will eternally declare how thy apparent harshness for a time was in reality wisdom and love.

Is it neccessary, indeed, to wait for the resurrection, in order to discover that the part thou didst choose is incontestably the best? Who would dare to compare, not only unlawful pleasures, but even the permitted enjoyments of earth, with the holy delights of contemplation prepared, even in this world, for those who can relish them? If they are to be purchased by mortification of the flesh, it is because the flesh and the spirit are ever striving for the mastery; but a generous soul loves the struggle, for the flesh is honoured by it, and through it escapes a thousand dangers.

O thou who, according to our Lord's promise, art never invoked in vain, if thou deign thyself to present our prayers to Him; obtain for us that relish for heavenly things, which causes an aversion for

[1] St. Teresa. Life, xxvii. [2] Ps. cxxi. 1.

those of earth. It is the petition made by the whole Church, through thy merits, to the God who bestowed on thee the gift of such wonderful penance and sublime contemplation.[1] The great family of Friars Minor cherishes the treasure of thy teaching and example; for the honour of thy holy Father Francis and the good of the Church, maintain in it the love of its austere traditions. Withdraw not thy precious protection from the Carmel of Teresa of Jesus; nay, extend it to the whole religious state, especially in these days of trial. Mayst thou at length lead back thy native Spain to the glorious heights, whence formerly she seemed to pour down floods of sanctity upon the world; it is the condition of nations ennobled by a more sublime vocation, that they cannot decline without the danger of falling below the level of those less favoured by the Most High.

October 20

SAINT JOHN CANTIUS

CONFESSOR

Kenty, the humble village of Silesia which witnessed the birth of St. John, owes its celebrity entirely to him. The canonization of this holy priest, who in the fifteenth century had illustrated the university of Cracow by his virtues and science, was the last hope of expiring Poland. It took place in the year 1767. Two years earlier, it was at the request of this heroic nation that Clement XIII had issued the first decree sanctioning the celebration of the feast of the sacred Heart. When enrolling

[1] Collect of the feast.

John Cantius among the saints, the magnanimous Pontiff expressed in moving terms the gratitude of the Church towards that unfortunate people; and rendered to it, before shamefully forgetful Europe, a supreme homage.[1] Five years later Poland was dismembered.

Joannes in oppido Kenty Cracoviensis diœcesis, a quo Cantii cognomen duxit, Stanislao et Anna piis et honestis parentibus natus, morum suavitate, innocentia, gravitate, ab ipsa infantia spem fecit maximæ virtutis. In universitate Cracoviensi philosophiæ ac theologiæ primum auditor, tum per omnes academiæ gradus ascendendo professor ac doctor, sacra quam annis multis tradidit doctrina, mentes audientium non illustrabat modo, sed et ad omnem pietatem inflammabat, simul docens scilicet et faciens. Sacerdos factus, nihil de litterarum studio remittens, studium auxit christianæ perfectionis. Utque passim offendi Deum maxime dolebat, sic eum sibi et populo placare oblato quotidie non sine multis lacrimis incruento sacrificio satagebat. Ilkusiensem parochiam annis aliquot egregie administravit; sed animarum periculo commotus postea dimisit, ac postulante

John was born at Kenty, a town in the diocese of Cracow; and hence his surname Cantius. His parents were pious and honorable persons, by name Stanislaus and Anna. From his very infancy, his sweetness of disposition, innocence, and gravity, gave promise of very great virtue. He studied philosophy and theology at the university of Cracow, and taking all his degrees proceeded professor and doctor. He taught sacred science for many years, enlightening the minds of his pupils and enkindling in them the flame of piety, no less by his deeds than by his words. When he was ordained priest, he relaxed nothing of his zeal for study, but increased his ardour for Christian perfection. Grieving exceedingly over the offences everywhere committed against God, he strove to make satisfaction on his own behalf and that of the people, by daily offering the unbloody Sacrifice with many tears. For several years he had charge of the parish of Ilkusi, which he ad-

[1] *Bulla canonizationis.*

academia ad pristinum docendi officium rediit.

Quidquid temporis ab studio supererat, partim saluti proximorum, sacris præsertim concionibus curandæ, partim orationi dabat, in qua cœlestibus quandoque visionibus et colloquiis dignatus fertur. Christi vero passione sic afficiebatur, ut in ea contemplanda totas interdum noctes duceret insomnes, ejusque causa melius recolendæ Hierosolymam peregrinatus sit: ubi et martyrii desiderio flagrans, Turcis ipsis Christum crucifixum prædicare non dubitavit. Quater etiam ad apostolorum limina pedes, atque viaria onustus sarcina Romam venit, tum ut Sedem apostolicam, cui maxime addictus fuit, honoraret, tum ut sui (sic enim aiebat) purgatorii pœnas exposita illic quotidie peccatorum venia redimeret. Quo in itinere a latronibus olim spoliatus, et numquid haberet præterea interrogatus, cum negasset, aureos deinde aliquot suo insutos pallio recordatus, fugientibus hos etiam clamans obtulit latronibus: qui viri sancti candorem simul, et largita-

ministered in an exemplary manner; but fearing the responsibility of the cure of souls, he resigned his post; and, at the request of the university, resumed the professor's chair.

Whatever time remained over from his studies, he devoted partly to the good of his neighbour, especially by holy preaching; partly to prayer, in which he is said to have been sometimes favoured with heavenly visions and communications. He was so affected by the Passion of Christ, that he would spend whole nights without sleep in the contemplation of it; and in order the better to cultivate this devotion, he undertook a pilgrimage to Jerusalem. While there, in his eagerness for martyrdom he boldly preached Christ crucified even to the Turks. Four times he went to Rome on foot, and carrying his own baggage, to visit the threshold of the apostles; in order to honour the apostolic See to which he was earnestly devoted, and also (as he himself used to say), to save himself from purgatory by means of the indulgences there daily to be gained. On one of these journeys he was robbed by brigands. When asked by them whether he had anything more, he replied in the negative; but afterwards remembering that he had some gold pieces sewn in his cloak,

tem admirati, etiam ablatos ultro reddidere. Alienæ famæ ne quis detraheret, descriptis beati Augustini exemplo in pariete versiculis, se atque alios perpetuo voluit admonitos. Famelicos de suo etiam obsonio satiabat: nudos autem non emptis modo, sed detractis quoque sibi vestibus et calceis operiebat, demisso ipso interim usque ad terram pallio, ne domum nudipedes redire videretur.

Brevis illi somnus, atque humi; vestis, quæ nuditatem, cibus, qui mortem dumtaxat, arceret. Virginalem pudicitiam, velut lilium inter spinas, aspero cilicio, flagellis atque jejuniis custodivit. Quin et per annos ante obitum triginta circiter et quinque ab esu carnium perpetuo abstinuit. Tandem dierum juxta ac meritorum plenus, cum vicinæ, quam præsensit, morti se diu diligenterque præparasset, ne qua re amplius teneretur, si quid domi superat, id omnino pauperibus distribuit. Tum Ecclesiæ sacramentis rite munitus, dissolvi jam cupiens, et esse

he called back the robbers, who had taken to flight, and offered them the money. Astonished at the holy man's sincerity and generosity, they restored all they had taken from him. After St. Augustine's example, he had verses inscribed on the walls in his house, warning others, as well as himself, to respect the reputation of their neighbours. He fed the hungry from his own table; and clothed the naked not only with garments bought for the purpose, but even with his own clothes and shoes; on these occasions he would lower his cloak to the ground, so as not to be seen walking home barefoot.

He took very little sleep, and that on the ground. His clothing was only sufficient to cover him, and his food to keep him alive. He preserved his virginal purity, like a lily among thorns, by using a rough hair-shirt, disciplines, and fasting; and for about thirty-five years before his death, he abstained entirely from flesh-meat. At length, full of days and of merits, he prepared himself long and diligently for death, which he felt drawing near; and that nothing might be a hindrance to him, he distributed all that remained in his house to the poor. Then, strengthened with the Sacraments of the Church, and de-

cum Christo, pridie Nativitatis ejus, in cœlum evolavit, miraculis ante et post mortem clarus. Mortuus ad proximam academiæ ecclesiam sanctæ Annæ delatus est, ibique honorifice sepultus. Auctaque in dies populi veneratione ac frequentia inter primarios Poloniæ ac Lithuaniæ patronos religiosissime colitur. Novisque coruscans miraculis, a Clemente decimo tertio Pontifice maximo decimo septimo calendas Augusti, anno millesimo septingentesimo sexagesimo septimo, solemni ritu sanctorum fastis adscriptus est.

siring to be with Christ, he passed to heaven on Christmas Eve. He worked many miracles both in life and after death. His body was carried to St. Anne's, the church of the university, and there honourably interred. The people's veneration for the saint, and the crowds visiting his tomb, increased daily; and he is honoured as one of the chief patrons of Poland and Lithuania. As new miracles continued to be wrought, Pope Clement XIII solemnly enrolled him among the saints, on the seventeenth of the Kalends of August, in the year 1767.

The Church is ever saying to thee, and we repeat it with the same unwavering hope: 'O thou, who didst never refuse assistance to any one, take in hand the cause of thy native kingdom; it is the desire of the Poles, thy fellow-countrymen, it is the prayer of even foreigners.'[1] The treason of which thy unhappy fatherland was the victim, has not ceased to press heavily upon disorganized Europe. How many other crushing weights have since been thrown into the balance of our Lord's justice! O John, teach us at least not to add thereto our own personal faults. It is by following thee along the path of virtue, that we shall merit to obtain pardon from heaven,[2] and to hasten the hour of great atonements.

[1] Hymn of Matins. [2] Collect.

October 21

SAINT HILARION

ABBOT

'Monks were unknown in Syria before St. Hilarion,' says his historian St. Jerome. 'He instituted the monastic life in that country, and was the master of those who embraced it. The Lord Jesus had His Anthony in Egypt and His Hilarion in Palestine, the former advanced in years, the latter still young.'[1] Now our Lord very soon raised this young man to such glory, that Anthony would say to the sick, who came to him from Syria attracted by the fame of his miracles: 'Why take the trouble to come so far, when you have near you my son Hilarion?'[2] And yet Hilarion had spent only two months with Anthony; after which the patriarch had said to him: 'Persevere to the end, my son; and thy labour will win thee the delights of heaven.' Then, giving a hair-shirt and a garment of skin to this boy of fifteen whom he was never to see again, he sent him back to sanctify the solitudes of his own country, while he himself retired farther into the desert.[3]

The enemy of mankind, foreseeing a formidable adversary in this new solitary, waged a terrible war against him. Even the flesh, in spite of the young ascetic's fasts, was satan's first accomplice. But without any pity for a body so frail and delicate, as

[1] Hieron. *in vita S Hilarionis*, cap. ii. [2] *Ibid.* iii.
[3] *Ibid.* i. *ex græca versione.*

his historian says, that any effort would have seemed sufficient to destroy it, Hilarion cried out indignantly: 'Ass, I will see that thou kick no more; I will reduce thee by hunger, I will crush thee with burdens, I will make thee work in all weathers; thou shalt be so pinched with hunger, that thou wilt think no more of pleasure.'[1]

Vanquished in this quarter, the enemy found other allies, through whom he thought to drive Hilarion, by fear, back to the dwellings of men. But to the robbers who fell upon his poor wicker hut, the saint said smiling: 'He that is naked has no fear of thieves.' And they, touched by his great virtue, could not conceal their admiration, and promised to amend their lives.[2]

Then satan determined to come in person, as he had done to Anthony; but with no better success. No trouble could disturb the serenity attained by that simple, holy soul. One day the demon entered into a camel and made it mad, so that it rushed upon the saint with horrible cries. But he only answered: 'I am not afraid of thee; thou art always the same, whether thou come as a fox or a camel.' And the huge beast fell down tamed at his feet.[3]

There was a harder trial yet to come from the most cunning artifice of the serpent. When Hilarion sought to hide himself from the immense concourse of people who besieged his poor cell, the enemy maliciously published his fame far and wide, and brought to him overwhelming crowds from every land. In vain he quitted Syria and travelled the length and breadth of Egypt; in vain, pursued from desert to desert, he crossed the sea, and hoped to conceal himself in Sicily, in Dalmatia, in Cyprus. From the ship, which was making its way among

[1] Hieron. *Vita S. Hilarionis.* [2] *Ibid.* [3] *Ibid.* ii.

the Cyclades, he heard, in each island, the infernal spirits calling one another from the towns and villages and running to the shores as he passed by. At Paphos, where he landed, the same concourse of demons brought to him multitudes of men; until at length God took pity on His servant, and discovered to him a place inaccessible to his fellow-men, where he had no company but legions of devils, who surrounded him day and night. Far from fearing, says his biographer, he took pleasure in the neighbourhood of his old antagonists whom he knew so well; and he lived there in great peace the last five years before his death.[1]

The Church thus abridges St. Jerome's history of Hilarion.

Hilarion, ortus Tabathæ in Palæstina ex parentibus infidelibus, Alexandriam missus studiorum causa, ibi morum et ingenii laude floruit: ac Jesu Christi suscepta religione, in fide et caritate mirabiliter profecit. Frequens enim erat in ecclesia, assiduus in jejunio et oratione: omnes voluptatum illecebras et terrenarum rerum cupiditates contemnebat. Cum autem Antonii nomen in Ægypto celeberrimum esset, ejus videndi studio in solitudinem contendit: apud quem duobus mensibus omnem ejus vitæ rationem didicit. Domum reversus, mortuis parentibus, facultates suas

Hilarion was born of infidel parents at Abatha in Palestine; and was sent to study at Alexandria, where he became famous for his talents and the purity of his morals. He embraced the Christian religion, and made wonderful progress in faith and charity. He was constantly in the church, devoted himself to prayer and fasting, and was full of contempt for the enticements of pleasure and earthly desires. The fame of St. Anthony had then spread over all Egypt. Hilarion, desirous of seeing him, betook himself to the wilderness, and stayed two months with him learning his manner of life. He then returned home; but

[1] Hieron. *Vita S. Hilarionis*, 3, 4, 5.

pauperibus dilargitus est: necdum quintum decimum annum egressus, rediit in solitudinem, ubi, exstructa exigua casa, quæ vix ipsum caperet, humi cubabat. Nec vero saccum, quo semel amictus est, umquam aut lavit, aut mutavit, cum supervacaneum esse diceret, munditias in cilicio quærere.

In sanctarum litterarum lectione et meditatione multus erat. Paucas ficus et succum herbarum ad victum adhibebat; nec illis ante solis occasum vescebatur. Continentia et humilitate fuit incredibili. Quibus aliisque virtutibus varias horribilesque tentationes diaboli superavit, et innumerabiles dæmones in multis orbis terræ partibus ex hominum corporibus ejecit. Qui octogesimum annum agens, multis ædificatis monasteriis, et claris miraculis, in morbum incidit: cujus vi cum extremo pene spiritu conflictaretur, dicebat: Egredere, quid times? egredere, anima mea, quid dubitas? septuaginta prope annis servisti Christo, et mortem times? Quibus in verbis spiritum exhalavit.

on the death of his parents he bestowed his goods upon the poor, and though only in his fifteenth year, returned to the desert. He built himself a little cell scarcely large enough to hold him, and there he slept on the ground. He never changed or washed the sackcloth he wore, saying it was superfluous to look for cleanliness in a hair-shirt.

He devoted himself to the reading and study of the holy Scripture. His food consisted of a few figs and the juice of herbs, which he never took before sunset. His mortification and humility were wonderful; and by means of these and other virtues he overcame many terrible temptations of the evil one, and cast innumerable devils out of the possessed in many parts of the world. He had built many monasteries, and was renowned for miracles, when he fell ill in the eightieth year of his age. In his last agony he exclaimed: Go forth, my soul, why dost thou fear? Go forth, why dost thou hesitate? Thou hast served Christ for nearly seventy years, and dost thou fear death? And with these words he expired.

To be a Hilarion, and yet to fear death! If in the green wood they do these things, what shall be done in the dry?[1] O glorious saint, penetrate us with the

[1] St. Luke, xxiii. 31.

apprehension of God's judgments. Teach us that Christian fear does not banish love, but on the contrary, clears the way and leads to it, and then accompanies it through life as an attentive and faithful guardian. This holy fear was thy security at thy last hour; may it protect us also along the path of life, and at death introduce us immediately into heaven!

St. Hilarion was one of the first confessors, if not the very first, to be honoured in the east with a public cultus like the martyrs. In the west, the white-robed army led by Ursula adds to the glory of the holy monk who has the first honours of this day.

On October 21,451, Cologne was made equal to the most illustrious cities by a spiritual glory. Criticism, and there is no lack of it, may dispute the circumstances which brought together the legion of virgins; but the fact itself, that eleven thousand chosen souls were martyred by the Huns in recompense for their fidelity, is now acknowledged by true science. From the earth where so many noble victims lay concealed, they have more than once been brought to light by multitudes, bearing about them evidence of the veneration of those who had buried them; for instance, by a happy inspiration, the arrow that had set free the blessed soul, would be left, as a token of victory, fixed in the breast or forehead of the martyr.

St. Angela of Merici confided to the patronage of the glorious phalanx her spiritual daughters, and the numberless children whom they will continue till the end of time to educate in the fear of the Lord. The grave Sorbonne dedicated its church to the holy virgins as well as to the Mother of God; and here, as in the universities of Coimbra and Vienna, an annual panegyric was pronounced in praise of them.

Portugal, enriched with some of their precious relics, carried their cultus into the Indies. And pious confraternities have been formed among the faithful for obtaining their assistance at the hour of death. Let us address to them these verses from a beautiful Office composed in their honour by the blessed Herman, their most devout client.

AD COMPLETORIUM

O præclaræ vos puellæ,
Nunc implete meum velle,
Et dum mortis venit hora,
Subvenite sine mora:
In tam gravi tempestate
Me præsentes defendate
A dæmonum instantia.

Nulla vestrum ibi desit,
Virgo Mater prima præsit,
Si quæ mihi fæx inhæsit,
Quæ me sua labe læsit,
Vestra prece procul fiat,
Vos præsentes hostis sciat,
Et se confusum doleat.

O ye glorious virgins, fulfil now my desire, and when the hour of death arrives, hasten to my assistance: be present at that terrible moment, and defend me from the assault of the demons.

Let not one of you be then absent; come with the Virgin Mother at your head. If any remnant of sin still cling to me and soil me with its stain, remove it by your prayer. Let the foe be aware of your presence, and bewail his own confusion.

Let us conclude with the Church's own prayer.

PRAYER

Da nobis, quæsumus Domine Deus noster: sanctarum virginum et martyrum tuarum Ursulæ et sociarum ejus palmas incessabili devotione venerari; ut quas digna mente non possumus celebrare, humilibus saltem frequentemus obsequiis. Per Dominum.

Grant us, we beseech thee, O Lord our God, to venerate with continual devotion the triumphs of thy holy virgins and martyrs, Ursula and her companions; that what we cannot celebrate with worthy minds, we may at least attend with humble service. Through our Lord &c.

October 24

SAINT RAPHAEL

ARCHANGEL

The approach of the great solemnity, which will soon be shedding upon us all the splendours of heaven, seems to inspire the Church with a profound recollection. Except for the homage she must needs pay, on their own date, to the glorious apostles Simon and Jude, only a few feasts of simple rite break the silence of these last days of October. Our souls must be in conformity with the dispositions of our common mother. It will not, however, be out of keeping to give a thought to the great Archangel, honoured to-day by many particular churches.

The ministry fulfilled in our regard by the heavenly spirits is admirably set forth in the graceful scenes depicted in the history of Tobias. Rehearsing the good services of the guide and friend, whom he still called his brother Azarias, the younger Tobias said to his father: 'Father, what wages shall we give him? or what can be worthy of his benefits? He conducted me and brought me safe again, he received the money of Gabelus, he caused me to have my wife, and he chased from her the evil spirit, he gave joy to her parents, myself he delivered from being devoured by the fish, thee also he hath made to see the light of heaven, and we are filled with all good things through him.[1]

[1] Tob. xii. 2,3.

And when father and son endeavoured, after the fashion of men, to return thanks to him who had rendered them such good service, the angel discovered himself to them, in order to refer their gratitude to their supreme Benefactor. 'Bless ye the God of heaven, give glory to Him in the sight of all that live, because He hath shewn His mercy to you. . . When thou didst pray with tears, and didst bury the dead . . . I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the angel Raphael, one of the seven, who stand before the Lord. . . Peace be to you, fear not; . . . bless ye Him and sing praises to Him.'[1]

We too will celebrate the blessings of heaven. For as surely as Tobias beheld with his bodily eyes the Archangel Raphael, we know by faith that the angel of the Lord accompanies us from the cradle to the tomb. Let us have the same trustful confidence in him. Then, along the path of life, more beset with perils than the road to the country of the Medes, we shall be in perfect safety; all that happens to us will be for the best, because prepared by our Lord; and, as though we were already in heaven, our angel will cause us to shed blessings upon all around us.

We will borrow from the Ambrosian breviary a hymn in honour of the bright Archangel.

HYMN

Divine duetor, Raphael, Hymnum benignus suscipe, Quem nos canendo supplices, Lætis sacramus vocibus.	O Raphael, divinely sent guide, graciously receive the hymn we suppliants address to thee with joyful voice.

[1] Tob. xii. 6-18.

Cursum salutis dirige,
Gressusque nostros promove:
Ne quando aberrent devii,
Cœli relicto tramite.

Tu nos ab alto respice:
Lucem micantem desuper,
A Patre sancto luminum,
Nostris refundas mentibus.

Ægris medelam perfice,
Cæcisque noctem discute:
Morbos fugando corporum,
Dona vigorem cordibus.

Astans superno Judici,
Causam perora criminum:
Iramque mulce vindicem,
Fidus rogator Numinis.

Magni resumptor prælii,
Hostem superbum deprime:
Contra rebelles spiritus
Da robur, auge gratiam.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc, et in perpetuum.
Amen.

Make straight for us the way of salvation, and forward our steps: lest at any time we wander astray, and turn from the path to heaven.

Look down upon us from on high; reflect into our souls the splendour shining from above, from the holy Father of lights.

Give perfect health to the sick, dispel the darkness of the blind: and while driving away diseases of the body, give spiritual strength to our souls.

Thou who standest before the sovereign Judge, plead for the pardon of our crimes: and as a trusty advocate appease the avenging wrath of the Most High.

Renewer of the great battle, crush our proud enemy: against the rebel spirits give us strength, and increase our grace.

To God the Father be glory, and to his only Son, together with the Paraclete Spirit, now and for evermore. Amen.

October 25

SAINTS CHRYSANTHUS AND DARIA

MARTYRS

Chrysanthus was united, in his confession of our Lord, with her whom he had won to Christianity and to the love of the angelic virtue. Our forefathers had a great veneration for these two martyrs, who having lived together in holy virginity, were together buried alive in a sand-pit at Rome for refusing to honour the false gods.

Dying like the seed in the earth, they yielded the fruit of martyrdom. On the anniversary day of their triumph, numbers of the faithful had gathered in the catacomb on the Salarian Way for the liturgical Synaxis, when the pagans surprised them and walled up the entrance of the vault. Many years passed away. When the hour of victory had sounded for the Church, and the Christians discovered again the way to the sacred crypt, a wonderful spectacle was presented to their gaze: before the tomb where reposed Chrysanthus and Daria, was grouped the family they had begotten to martyrdom. Each person was still in the attitude in which he had been overtaken by death. Beside the ministers of the altar, which was surrounded by men, women, and children, assistants at that most solemn of Masses, were to be seen the silver vessels of the Sacrifice: that Sacrifice in which the conquering Lamb had so closely united to Himself so many noble victims.

Pope Damasus adorned the venerable spot with monumental inscriptions. But no one dared to touch the holy bodies, or to alter any arrangement in that incomparable scene. The crypt was walled up again; but a narrow opening was left, so that the pilgrim could look into the august sanctuary, and animate his courage for the struggles of life by the contemplation of what had been required of his ancestors in the faith during the ages of martyrdom.[1]

The following is the liturgical legend of the feast.

Chrysanthus et Daria conjuges, nobili genere nati, fide etiam clariores, quam Daria, mariti opera, cum baptismo susceperat; Romæ innumerabilem hominum multitudinem, hæc mulierum, ille virorum, ad Christum converterunt. Quare Celerinus præfectus comprehensos tradidit Claudio tribuno: qui jussit a militibus Chrysanthum vinctum cruciatibus torqueri; sed vincula omnia resoluta sunt: mox compedes, in quos conjectus fuerat, confracti.

Deinde bovis corio inclusum, in ardentissimo sole constituunt; tum pedibus ac manibus catena constrictis, in obscurum carcerem detrudunt: ubi solutis catenis, clarissima lux locum illustravit. Daria vero in

Chrysanthus and Daria were husband and wife, noble by birth, and still more by their faith, which Daria had received together with Baptism through her husband's persuasion. At Rome they converted an immense multitude to Christ, Daria instructing the women and Chrysanthus the men. On this account the prefect Celerinus arrested them, and handed them over to the tribune Claudius, who ordered his soldiers to bind Chrysanthus and put him to the torture. But all his bonds were loosed, and the fetters which were put upon him were broken.

They then wrapped him in the skin of an ox and exposed him to a burning sun; and next cast him, chained hand and foot, into a very dark dungeon; but his chains were broken, and the prison filled with a brilliant light. Daria was

[1] Greg. Turen. *De gloria martyrum*, i. 38.

lupanar compulsa, leonis tutela, dum in oratione defixa est, a contumelia divinitus defensa est. Denique in arenariam, quæ est via Salaria, uterque ductus, effossa terra, lapidibus obruti, parem martyrii coronam adepti sunt.

dragged to a place of infamy; but at her prayer God defended her from insult by sending a lion to protect her. Finally, they were both led to the sand-pits on the Salarian Way, where they were thrown into a pit and covered with a heap of stones; and thus they together won the crown of martyrdom.

I will give to My saints a place of honour in the kingdom of My Father, saith the Lord.[1] Thus sings the Church in your praise, O martyrs. And herself following up that word of her divine Spouse, she made the Lateran basilica your earthly home, and assigned for your resting-place the most hallowed spot, the very *Confession*, upon which rests the high altar of that first of all churches.[2] It was a fitting recompense for your labours and sufferings in that city of Rome, where you had shared in the preaching of the apostles, and like them had sealed the word with your blood. Cease not to justify the confidence of the eternal city; render her faith, which is ever pure, more and more fruitful; and as long as she is ruled by a stranger, maintain unaltered her devotedness to the Pontiff-king, whose presence makes her the capital of the world and the vestibule of heaven. But your holy relics have also, through Rome's generosity, carried your protection abroad. Deign to second by your intercession the prayer we borrow from your devout clients of Munstereifel:[3] 'O God, who in Thy Saints Chrysanthus and Daria didst enhance the honour of virginity by the consecration

[1] 1st antiphon of the 2nd nocturn for martyrs.

[2] S. Rit. Congr. 7 Aug. 1857, *ad archiep. Colon.*

[3] A monastery and town in the archdiocese of Cologne, which honour Sts. Chrysanthus and Daria as patrons.

of martyrdom, grant that, assisted by their intercession, we may extinguish in ourselves the flame of vice, and may merit to become Thy temple, in the company of the pure in heart.'

October 26

SAINT EVARISTUS

POPE AND MARTYR

The beloved disciple had just received the long-promised visit of our Lord inviting him to heaven, when the Church, under Evaristus, completed the drawing up of the itinerary for her long pilgrimage to the end of time. The blessed period of the apostolic times was definitively closed; but the eternal city continued to augment her treasure of glory. Under this pontificate the virgin Domitilla, by her martyrdom, cemented the foundations of the new Jerusalem with the blood of the Flavii, who had destroyed the old. Then Ignatius of Antioch brought to the 'Church that presides in charity,' the testimony of his death; he was the wheat of Christ, and the teeth of the wild beasts in the coliseum satisfied his desire of becoming a most pure bread.[1]

Evaristus Græcus ex Judæo patre, Trajano imperatore, pontificatum gessit. Qui ecclesiarum titulos urbis Romæ presbyteris divisit, et ordinavit, ut septem

Evaristus was born in Greece, of a Jewish father, and was sovereign Pontiff during the reign of Trajan. He divided the titles of the churches of Rome among the priests, and

[1] Ignat. *Epist. ad Romanos.*

diaconi episcopum custodirent, dum evangelicæ prædicationis officio fungeretur. Idem constituit ex traditione apostolica, ut matrimonium publice celebretur, et sacerdotis benedictio adhibeatur. Præfuit Ecclesiæ annos novem, menses tres, presbyteris decem et septem, diaconis duobus, episcopis quindecim, quater mense Decembri ordinatis. Martyrio coronatus, prope sepulchrum principis apostolorum in Vaticano sepultus est, septimo calendas Novembris.

ordained that seven deacons should attend the bishop when preaching. He also decreed that, according to the tradition of the apostles, matrimony should be celebrated publicly and blessed by a priest. He governed the Church nine years and three months. He held ordinations four times in the month of December, and ordained seventeen priests, two deacons, and fifteen bishops. He was crowned with martyrdom, and buried near the tomb of the prince of the apostles on the seventh of the Kalends of November.

Thou art the first Pontiff to whom the Church was entrusted after the departure of all those who had seen the Lord. The world could then say in all strictness: 'If we have known Christ according to the flesh, now we know Him so no longer.'[1] The Church was now more truly an exile; at that period, which was not without perils and anxieties, her Spouse gave to thee the charge of teaching her to pursue alone her path of faith and hope and love. And thou didst not betray the confidence of our Lord. Earth owes thee, on this account, a special gratitude, O Evaristus; and a special reward is doubtless thine. Watch still over Rome and the Church. Teach us that we must be ready not only to fast here on earth, but to be resigned to the absence of the Bridegroom when He hides Himself; and not the less to serve Him and love Him with our whole heart and mind and soul and strength, as long as the world endures, and He is pleased to leave us therein.

[1] 2 Cor. v. 16.

October 28

SAINTS SIMON AND JUDE

APOSTLES

Instead of thy fathers, sons are born to thee.[1] Thus does the Church, disowned by Israel, extol in her chants the apostolic fruitfulness which resides in her till the end of time. Yesterday she was already filled with that loving hope, which is never deceived, that the holy apostles Simon and Jude would anticipate their solemnity by shedding blessings upon her.[2] Such is the condition of her existence on earth, that she can remain here only as long as she continues to give children to our Lord; and therefore, in the Mass of October 27 she makes us read the passage of the Gospel where it is said: 'I am the true vine, and My Father is the husbandman. Every branch in Me, that beareth not fruit, He will take away: and every one that beareth fruit, He will purge it, that it may bring forth more fruit.'[3]

The pruning is painful, as the Epistle of the vigil points out. In the name of the other branches, honoured like himself with the divine election, the apostle there recounts the labours, sufferings of every description, persecutions, revilings, denials,[4] at the cost of which the preacher of the Gospel purchases the right to call sons those whom he has begotten in Christ Jesus.[5] Now, as St. Paul more than once

[1] Gradual of the feast, from Ps. xliv. 17.
[2] Collect of the vigil.
[3] Gospel of the vigil, St. John xv. 1-7.
[4] Epistle of the vigil, 1 Cor. iv. 9-14.
[5] *Ibid.* 15.

repeats, especially in the Epistle of the feast, this supernatural generation of the saints is nothing else but the mystical reproduction of the Son of God, who grows up in each of the elect from infancy to the measure of the perfect man.[1]

However meagre in details be the history of these glorious apostles, we learn from their brief legend how amply they contributed to this great work of generating sons of God. Without any repose, and even to the shedding of their blood, they 'edified the body of Christ'; and the grateful Church thus prays to our Lord to-day: 'O God, who by means of Thy blessed apostles Simon and Jude hast granted us to come to the knowledge of Thy name; grant that we may celebrate their eternal glory by making progress in virtues, and improve by this celebration.'[2]

St. Simon is represented in art with a saw, the instrument of his martyrdom. St. Jude's square points him out as an architect of the house of God. St. Paul called himself by this name;[3] and St. Jude, by his Catholic Epistle, has also a special right to be reckoned among our Lord's principal workmen. But our apostle had another nobility, far surpassing all earthly titles: being nephew, by his father Cleophas or Alpheus, to St. Joseph,[4] and legal cousin to the Man-God, Jude was one of those called by their compatriots the brethren of the carpenter's Son.[5] We may gather from St. John's Gospel another precious detail concerning him. In the admirable discourse at the close of the last Supper, our Lord said: 'He that loveth Me, shall be loved of My

[1] Gal. iv. 19; epistle of the feast, Eph. iv. [2] Collect of the feast.
[3] 1 Cor. iii. 10. [4] Hegesipp. *ex* Euseb. *Hist. eccl.* iv. 22.
[5] Together with James the Less, apostle, and first bishop of Jerusalem, a certain Joseph less known, and Simeon, second bishop of Jerusalem, all sons of Cleophas, and of our Lady's sister-in-law called in St. John's gospel Mary of Cleophas. St. Matt. xiii. 55.

Father: and I will love him and will manifest Myself to him.' Then Jude asked Him: 'Lord, how is it, that Thou wilt manifest Thyself to us, and not to the world?' And he received from Jesus this reply: 'If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. He that loveth Me not keepeth not My word. And the word which you have heard is not Mine, but the Father's who sent Me.'[1]

Ecclesiastical history informs us that, towards the end of his reign, and when the persecution he had raised was at its height, Domitian caused to be brought to him from the east two grandsons of the apostle St. Jude. He had some misgivings with regard to these descendants of David's royal line; for they represented the family of Christ Himself, whom His disciples declared to be king of the whole world. Domitian was able to assure himself that these two humble Jews could in no way endanger the empire; and that if they attributed to Christ sovereign power, it was a power not to be visibly exercised till the end of the world. The simple and courageous language of these two men made such an impression on the emperor, that according to the historian Hegesippus from whom Eusebius borrowed the narrative, he gave orders for the persecution to be suspended.[2]

We have only to add to the following brief notice of our apostles, that the churches of St. Peter in Rome and Saint-Sernin at Toulouse dispute the honour of possessing the greater part of their holy remains.

[1] St. John xiv. 21-24. [2] Dom Guéranger, *Sainte Cécile et la société romaine aux deux premiers siècles*, *ex* Euseb. *Hist. eccl.* iii. 20.

Simon Chananæus qui et Zelotes, et Thaddeus qui et Judas Jacobi appellatur in Evangelio, unius ex catholicis Epistolis scriptor, hic Mesopotamiam, ille Ægyptum evangelica prædicatione peragravit. Postea in Persidem convenientes, cum innumerabiles filios Jesu Christo peperissent, fidemque in vastissimis illis regionibus et efferatis gentibus disseminassent, doctrina et miraculis, ac denique glorioso martyrio, simul sanctissimum Jesu Christi nomen illustrarunt.

Simon surnamed the Chananite and Zelotes, and Thaddeus the writer of one of the Catholic Epistles, who is called also in the Gospel Jude the brother of James, preached the Gospel, the former in Egypt, the latter in Mesopotamia. They rejoined each other in Persia, where they begot numerous children to Jesus Christ, and spread the faith among the barbarous inhabitants of that vast region. By their teaching and miracles, and finally by a glorious martyrdom, they both rendered great honour to the most holy name of Jesus Christ.

'I have chosen you; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain.'[1] These words were addressed by the Man-God to you, as to all the twelve, as the Church reminded us in her night Office.[2] And yet, what remains now of the fruit of your labours in Egypt, in Mesopotamia, in Persia? Can our Lord and His Church be mistaken in their words, or in their appreciations? Certainly not; and proof sufficient is, that, above the region of the senses, and beyond the domain of history, the power infused into the twelve subsists through all ages, and is active in every supernatural birth that develops the mystical body of our Lord and increases the Church. We, more truly than Tobias, are the children of saints;[3] we are no longer strangers, but the family of God, His house built upon the foundation of apostles and

[1] St. John xv. 16.
[2] Homily of the 3rd nocturn *ex* Aug. *in Joan.* lxxxvii.
[3] Tob. ii. 18.

prophets, united by Jesus, the chief corner-stone.[1] All thanks be to you, O holy apostles, who in labour and sufferings procured us this blessing; maintain in us the title and the rights of this precious adoption.

Great evils surround us; is there any hope left to the world? The confidence of thy devout clients proclaims thee, O Jude, the patron of desperate cases; and for thee, O Simon, this is surely the time to prove thyself *Zelotes*, full of zeal. Deign, both of you, to hear the Church's prayers; and aid her, with all your apostolic might, to reanimate faith, to rekindle charity, and to save the world.

October 31

VIGIL OF ALL SAINTS

Let us prepare our souls for the graces heaven is about to shower upon the earth in return for its homage. To-morrow the Church will be so overflowing with joy, that she will seem to be already in possession of eternal happiness; but to-day she appears in the garb of penance, confessing that she is still an exile. Let us fast and pray with her; for are not we too pilgrims and strangers in this world, where all things are fleeting and hurry on to death? Year by year, as the great solemnity comes round, it has gathered from among our former companions new saints, who bless our tears and smile upon our songs of hope. Year by year the appointed time draws nearer, when we ourselves, seated at the heavenly

[1] Eph. ii. 19, 20.

banquet, shall receive the homage of those who succeed us, and hold out a helping hand to draw them after us to the home of everlasting happiness. Let us learn, from this very hour, to emancipate our souls; let us keep our hearts free, in the midst of the vain solicitudes and false pleasures of a strange land: the exile has no care but his banishment, no joy but that which gives him a foretaste of his fatherland.

With these thoughts in mind, let us say with the Church the Collect of the vigil.

PRAYER

Domine Deus noster, multiplica super nos gratiam tuam: et, quorum prævenimus gloriosa solemnia, tribue subsequi in sancta professione lætitiam. Per Dominum.

O Lord our God, multiply thy grace upon us; and grant us in our holy profession to follow the joy of those, whose glorious solemnity we anticipate. Through our Lord.

Let us close this month, as we opened it, by homage to Mary, Queen of the holy rosary, and Queen of all the saints. The ancient Dominican missals furnish us with a formula.

SEQUENCE

Virginalis hortuli
Verni pubent surculi
Et efflorent pulluli
Fecunda propagine.

In the virginal garden, the young shoots of spring bud forth, and burst into blossom with fruitful abundance.

Gelu et hiems transeunt,
Nix et imber abeunt,
Rosæ in terra prodeunt
E cœlesti germine.

The frost and the winter have passed away, the snow and the rain are over; and roses spring up on earth from a heavenly seed.

Rosa, radix lilii,
Hæc ex horto filii
Toto cursu exsilii
Collegit plantaria.

The rose has produced a lily; during the whole time of her exile she gathered the produce of her Son's garden:

Justis ad lætitiam,
Reis ad justitiam,
Electis ad gloriam
Cunctis salutaria.

Joy for the just, and justification for sinners, glory for the elect, salvation for all.

Quæ de cœlis attulit
Et de terris sustulit,
Christus mundo contulit
Contra mundum prælians.

The gifts Christ brought from heaven, and the sufferings he endured on earth, he bestowed upon the world when he overcame the world.

Nos hic tectus frondibus,
Vulneratis sentibus,
Redimitis floribus,
Vocans, purgans, præmians.

He sheltered under the rose-tree's foliage, he was wounded by the thorns, he was crowned with its flowers; thus does he call us, purify us, reward us.

A stirpis rosariæ
Gemmis, spinis, foliis,
Affluentis patriæ
Fruemur deliciis,
Ubi satrix residet.

Because of the leaves and thorns and flowers of the rose, we shall enjoy the delights of that rich land, where she, the fair cultivator resides,

Atque hujus militiæ
Læta sodalitiis
Triplicis hierarchiæ
Ter trinis consortiis
Imperatrix residet.

The empress, who joyfully presides over our militant companies, and over the nine choirs of the triple hierarchy.

Salve nova triumphatrix
Et triumphi reparatrix
Antiqui certaminis.

Hail! thou, who by a new triumph dost repair the loss we sustained when the enemy triumphed in the first combat.

Rursus minax sævit ultor;
Ni resistas, perit cultor
Christiani nominis.

See how again he threatens fierce revenge; unless thou oppose him, every Christian must perish.

Ave Verbi domicilium,
Sancti Spiritus sacrarium,
Summi Patris filia.

Hail, home of the Word, sanctuary of the Holy Ghost, daughter of the most high Father!

Affer nobis juge auxilium,
Sub discrimen vitæ varium
Contra tela hostilia.

In the various perils of this life, bring us unfailing assistance against the darts of the enemy.

Ut coronent nos post prælium,
Quæ fert cœli viridarium
Mixta rosis lilia.
Amen.

May lilies intertwined with roses from the garden of heaven, be our crown of victory after the combat. Amen.

SUPPLEMENT

October 3

SAINT TERESA OF THE CHILD JESUS

VIRGIN

Wonder-worker as is the saint of to-day, fulfilling her dying prophecy, "After my death I will let fall a shower of roses," she is her own greatest miracle. Her world-wide popularity, to which is united in most cases a devotion which has reorientated many a life, and in all has been a stimulus and an encouragement, is recognized to be phenomenal. It has been said with respect to doctrinal definitions that the faithful have a passive "infallibility," whereby their need answers exactly to the definition; the same would seem to be true in the case of devotions and saints; they are given to us when and as they are needed.

In an age which worships visible efficiency which, even in the spiritual sphere, too often demands substantial material results before it will revere and believe, the saint who has won hearts—and souls—as few indeed have done, is no great religious and social reformer nor, in her lifetime, an apostle carrying the truth to the ends of the earth; nor even a preacher upon whose words crowds have hung spellbound, nor a scholar gathering around his rostrum all that was best in the intellectual world of his day;

but a girl who was unknown beyond a small circle of relatives and friends. She had received no special educational advantages; she lived her life in a quiet little Norman town to which few travellers found their way. Still a child in years, but mature already in the things of God, she entered the Carmel in the same town, an obscure convent of recent foundation, barren of the historical associations which cluster around many French Carmels. For ten years she lived a life made up for the most part of religious exercises and simple domestic duties; a life, to the average man or woman of the world, colourless and monotonous, in which of necessity talents were wasted and all chance of doing good service to the world forever forfeited. At twenty-four she died of consumption, but over the simple grave accorded to such as she were placed the mysterious words: "I will spend my heaven doing good upon earth."

Shortly before her death, she, Teresa of the Child Jesus, always so humble and simple, had declared, among other startling prophetic sayings, that: All the world would love her. During the last two years of her life, in obedience to her Superiors, she had written in her scanty free time, on poor scraps of paper, an account of her life, and for this, likewise, she foretold a strange success. To-day "The Story of a Soul" has been translated into every civilized tongue; the literature which has gathered round the book and its writer would form a library, and Lisieux is one of the great pilgrimage centres of the world.

In her book the young Carmelite explained the theory and practice of her own spiritual life: her "little Way"; the "Way of Spiritual Childhood"; and, when dying, she spoke with a strange solemnity and certainty of the mission awaiting her in the eternal future—to teach her "Way" to souls. Too often described as something new, it is, as two Sovereign

Pontiffs have pointed out, but a return to the way of the Gospels. Others have walked the same path to heaven before St. Teresa of Lisieux, but to her it has been given to show it once more to a self-sufficient, sophisticated world, and that in such wise that, to men of good will, it may be a sure and safe highway wherein even the foolish cannot err.

The Way of Spiritual Childhood stresses again that "love," and not great outward achievement, is the fulfilling of the law; that it is character, not career, which counts; that since for most souls sanctity, if achieved at all, must be achieved in a restricted sphere, the daily round of little duties, little sacrifices, common tasks and trials, all fulfilled and accepted perfectly and for love, generous doing and suffering of the will of God, will provide all that is needful for the highest heroism. Beneath her childlike phrasing the saint has portrayed a life which calls for an unflagging generosity and courage which, united with the humility and confidence of a little child, is heroic indeed. Benedict XV has called her way "the secret of sanctity."

And because she lived "a little one" she was "pleasing to the Most High." All the world had loved her; popular acclamation had soon declared her a saint, but the voice which alone can pronounce thereon was not long silent. Her cause was exempted from the years of delay normally required; Pope Benedict XV pronounced the Decree of Heroicity of her virtues, and by Pius XI, now happily reigning, she was both beatified and canonized at an interval of but two years, the first beatification and the first canonization of his pontificate. Two years later the Pope declared her the special patroness of all Catholic Foreign Missions in the same rank as St. Francis Xavier.

The following lessons are assigned to the second Nocturn of her office. By special privilege of His Holiness Pius XI her feast is kept in her own convent

on September 30, the anniversary of her death. In the Carmelite Order it is celebrated on October 1, and elsewhere is transferred to October 3.

The Church relates her life in the following Lessons:

Teresia a Jesu Infante, Alensonii in Gallia, honestis parentibus, singulari et assidua erga Deum pietate conspicuis, orta est. Inde a prima ætate, divino Spiritu præventa, religiosam vitam agere cupiebat. Serio autem promisit, se nihil Deo denegaturam, quod ipse ab ea petere videretur: quam promissionem fideliter usque ad mortem servare sategit. Quinto ætatis anno, matre amissa, Dei providentiæ se totam commissit sub vigilanti custodia amantissimi patris, sororumque natu majorum: quibus magistris, Teresia ad currendam perfectionis viam ut gigas exsultavit. Novennis virginibus ex Ordine Sancti Benedicti Lexoviis excolenda traditur, ibique in rerum divinarum cognitione excellere visa est. Decimo ætatis anno, arcanus et gravis morbus eam diu cruciavit, a quo prout ipsa enarrat, ope beatissimæ Virginis, quæ eidem subridens apparuit, et quam, sub titulo Dominæ Nostræ a Victoria, per novendialia invocare studuit, divinitus fuit liberata. Tunc,

Teresa of the Child Jesus was born at Alençon, in France, of respectable parents noted for their singular and constant piety. She was imbued with the grace of the divine Spirit from earliest childhood and desired to lead the religious life. She made an earnest promise that she would deny God nothing which He seemed to ask of her, and strove to observe it faithfully until death. She lost her mother when she was only five years old and committed herself wholly to divine providence, under the watchful care of her affectionate father and her elder sisters. Under such teachers Teresa exulted as a giant to run the way of perfection. At the age of nine, she was placed in the school of the Benedictine nuns at Lisieux, where she was remarkable for her progress in the knowledge of divine things. In her tenth year she suffered from a serious and mysterious illness, from which, as she herself relates, she was delivered by the Blessed Virgin, who appeared to her smiling, during a novena which she made to her under the title of our Lady of Victories. Then, filled with an-

angelico fervore repleta, ad sacrum convivium, in quo Christus sumitur, se diligentissimæ præparare curavit.

Ut primitus eucharistico pane fuit refecta, insatiabilem cælestis hujus cibi famem haurire visa est: unde velut inspirata, Jesum rogabat, ut omnem mundanam consolationem in amaritudinem sibi verteret. Inde tenerrimum in Christum Dominum et in Ecclesiam amore exæstuans, nihil antiquius habuit, quam Carmelitarum Excalceatorum Ordinem ingredi, ut sui abnegatione, suisque sacrificiis, sacerdotibus, missionariis, totique Ecclesiæ opem afferret, et innumeras animas Christo Jesu lucrifaceret: quod jam morti proxima, apud Deum se facturam pollicita est. Propter ætatis defectum, multas ad religiosam vitam amplectendam nacta est difficultates, quibus tamen incredibili animi fortitudine superatis, quindecim annos nata, Lexoviensem Carmelum feliciter ingressa est. Ibi mirabiles Deus in Teresiæ corde ascensiones disposuit, quæ, Mariæ Virginis vitam absconditam imitata, quasi hortus irriguus, flores omnium virtutum germinavit, præcipue vero eximiæ in Deum et in proximum caritatis.

gelic fervour, she began to prepare herself with all care for that sacred banquet "wherein Christ is received."

After her first communion she felt an insatiable hunger for this heavenly food and, as if by inspiration, besought Jesus to turn all earthly consolation to bitterness for her. She was filled with a tender and burning love for Christ and the Church, and desired with all her heart to enter the Order of Discalced Carmelites, in order by self-abnegation and self-sacrifice to help priests, missionaries, and the whole Church, and to gain innumerable souls for Jesus Christ: all which, when at the point of death, she promised that she would obtain from God. Her extreme youth was the source of many difficulties for her entrance into religion, but she overcame them by her incredible fortitude of soul, and entered the Carmel of Lisieux at the age of fifteen. God disposed the heart of Teresa in a wonderful manner to ascend to Him by steps, and, imitating the hidden life of the Virgin Mary, she brought forth, like a well-watered garden, the flowers of all virtues, particularly charity towards God and her neighbour.

Quo magis Altissimo placeret, quum in Sacris Scripturis monitum illud legisset: Si quis est parvulus veniat ad me; parvula in spiritu esse voluit, et inde filiali fiducia Deo, tamquam Patri amantissimo, se perpetuo tradidit. Hanc, spiritualis infantiæ viam, secundum Evangelii doctrinam, alios docuit, speciatim novitias, quas ex obedientia ad religiosarum virtutum studium informandas suscepit, atque ita apostolico zelo repleta, mundo, superbia inflato et vanitates diligenti, evangelicæ simplicitatis iter patefecit. Sponsus autem Jesus eam patiendi desiderio, tam in anima, quam in corpore, penitus inflammavit. Insuper, Dei caritatem undequaque neglectam animadvertens, summo dolore affecta, duobus ante obitum annis, Dei miserentis amori se victimam obtulit. Tunc, ut ipsa refert, cælestis ignis flamma vulnerata est: unde caritate consumpta, in ecstasim rapta, ferventissime ingeminans: Deus meus, te diligo; viginti quatuor annos nata, die trigesima Septembris, anno millesimo octingentesimo nonagesimo septimo, ad Sponsum evolavit. Quod autem moriens promiserat, se perennem rosarum pluviam in terram

She read in the Holy Scripture the words: "Whosoever is a little one, let him come to me," and desiring to please the Most High, determined to be a little one in spirit, and thus committed herself with childlike confidence to God as to a most loving Father. This path of spiritual childhood, according to the Gospel, she taught to others, especially the novices, whose training in the religious virtues she undertook out of obedience; and thus she set the way of evangelical simplicity before a world full of pride and of the love of vanities. Her heavenly Spouse inspired her with the desire of suffering in soul and body. Moreover, seeing that the love of God was almost everywhere neglected, she was filled with great grief, and two years before her death offered herself as a victim to the love of the merciful God. Then, as she herself relates, she was wounded by a flame of heavenly fire. At last, consumed by charity, rapt in ecstasy, and murmuring with all fervour the words: My God, I love thee, she passed to her heavenly Spouse on September 30, 1897, at the age of twenty-four. When dying she promised that she would let fall a ceaseless shower of roses upon the earth, which promise she has actually fulfilled since her entrance into heaven, and continues still to fulfil by countless

demissuram, hoc in cælum recepta, innumeris miraculis reapse adimplevit et in dies adimplet. Quare Pius undecimus, Pontifex Maximus, die vigesima nona Aprilis anno millesimo nongentesimo vigesimo tertio, eam inter Beatas Virgines adscripsit; quam, novis fulgentem prodigiis, biennio post, jubilæo maximo recurrente, decimo sexto kalendas junias, solemniter Sanctorum fastis accensuit.

miracles. Therefore, Pope Pius XI enrolled her in the catalogue of blessed virgins on April 29, 1923, and two years later, after more wonderful miracles, proceeded on the sixteenth of the kalends of June (May 17), to her solemn canonization.

October 11

THE MOTHERHOOD OF THE BLESSED VIRGIN MARY

In the sixteenth century, even amidst their many divergences, the so-called Reformers agreed in utterly rejecting all the honours paid by the Catholic Church to the Blessed Virgin Mary, on the grounds that such veneration of the Mother detracted from the supreme worship due to her divine Son. Four centuries have more than sufficed to show the result of so doing: the Son has followed the Mother! The descendants of those who refused to Mary the title and rights of Theotokos—Mother of God—refuse to Jesus the title of Son of God in the traditional sense of the term. Many reject his Godhead altogether, placing him merely at the head of the line of great moral and social world-teachers; others still retain the word "divinity" with respect to him, but for them it is no longer synonymous with "deity."

Holy Scripture tells us that those who first came

to adore him who is Son of God and Son of Mary found him " with Mary his Mother." At the scene of the first miracle at Cana, which marked the opening of his public life, " the Mother of Jesus was there." In the tremendous hour when all was consummated, when types and shadows gave place to the mighty reality, " there stood by the cross of Jesus his Mother." And when the little flock who were to be the nucleus of the Church of God awaited in prayer the coming of the Paraclete, who would teach them all truth, again it was in company with " Mary the Mother of Jesus." Far from taking from the honour and love due to the Word Incarnate, devotion to Mary is a strong bulwark protecting the central doctrine. He is ever found with his Mother; where Mary is denied her rights, sooner or later Jesus is denied his; they stand or fall together.

This was realized in the year 431 when, at the General Council of Ephesus, the Church condemned the Nestorian heresy, whereby the Patriarch of Constantinople, Nestorius, had taught that, since in Christ there are two persons, a divine and a human, Mary was mother only of the Man Christ, and therefore could not be called " Mother of God." He therefore denied " that wondrous and substantial union of the two natures which we call hypostatic."

On the occasion of the fifteenth centenary of the Council of Ephesus, the Sovereign Pontiff, Pius XI, issued the Encyclical *Lux Veritatis*, recalling the history of the heresy and commenting thus upon the dogma of the hypostatic union: " When once the doctrine of the hypostatic union is abandoned, whereon the dogmas of the Incarnation and of man's Redemption rest and stand firm, the whole foundation of the Catholic religion falls and comes to ruin. . . . When once this dogma of the truth is securely established, it is easy to gather from it that, by the mystery

of the Incarnation, the whole aggregate of men and of mundane things has been endowed with a dignity than which certainly nothing greater can be imagined, and surely grander than that to which it was raised by the work of creation."

Proceeding to speak of the special dignity of the Blessed Virgin Mary, the Pope emphasizes that, "because she brought forth the Redeemer of mankind, she is also in a manner the most tender Mother of us all, whom Christ our Lord deigned to have as his brothers; wherefore we may confidently entrust to her all things that are ours, our joys, our troubles, our hopes; especially if more difficult times fall upon the Church—if faith fail because charity has grown cold, if private and public morals take a turn for the worse."

In this last connection we are reminded of another result of the loss of devotion to the Mother of God. Frequently and truly we hear and speak of the "paganism" of the present age. The decay of faith has been followed inevitably by a decline in morality, and our elaborate and complex civilization is threatened with the dissolving agent which contributed in no small measure to the overthrow of the magnificent civilization of old Rome: namely, the loss of the domestic virtues, the disappearance of healthy, normal family life, consequent upon the abandonment of the Christian ideals of marriage and parenthood.

It is a truism that one of the greatest social effects of Christianity was to raise the status of womanhood. Her legal position in the Ancient World was little better than that of a slave, and although classical literature furnishes us with examples of women who, in pagan homes, yet enjoyed high honour and affection, such are few indeed, and but serve to prove the rule. Divorce, infanticide, general degradation of womanhood, and not infrequently of childhood, were accepted

features of pagan social order. The ideal and model of the "new woman" of the Christian dispensation was the Mother of God. It was Mary, "Mother of fair love," "Madonna," "our Lady," who ennobled the degenerate old civilization, just as she tamed the fierce barbarian peoples; she it was who inspired the ideals of the later chivalry. In Mary, all her sex was uplifted; in her motherhood all motherhood became blessed. Now again the world needs the hallowing influence of the Mother of God and of men, if "the life of the family, the beginning and the foundation of all human society" is to be preserved in all its nobility and its purity.

Desirous "to mark the commemoration, and help to nourish the piety of clergy and people towards the great Mother of God," His Holiness concludes the Encyclical by establishing the new feast of the Divine Motherhood, to be celebrated on October 11 by the universal Church.

MASS

INTROIT

Ecce, Virgo concipiet, et pariet Filium, et vocabitur nomen ejus Emmanuel.

Behold, a Virgin shall conceive, and bear a Son, and his name shall be called Emmanuel.

Cantate Domino canticum novum, quia mirabilia fecit. Gloria Patri. Ecce.

Sing ye to the Lord a new canticle: because he hath done wonderful things. Glory be to the Father. Behold.

COLLECT

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis; ut, qui vere eam Genetricem

O God, who wast pleased that at the message of an angel, thy Word should take flesh in the womb of the Blessed Virgin Mary: grant that we, thy suppliants, who believe her to be

Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum.

truly the Mother of God, may be helped by her intercession with thee. Through the same.

EPISTLE

Lectio libri Sapientiæ

Eccli. xxiv.

Ego quasi vitis fructificavi suavitatem odoris: et flores mei fructus honoris et honestatis. Ego mater pulchræ dilectionis et timoris et agnitionis et sanctæ spei. In me gratia omnis viæ et veritatis: in me omnis spes vitæ et virtutis. Transite ad me, omnes qui concupiscitis me, et a generationibus meis implemini. Spiritus enim meus super mel dulcis, et hereditas mea super mel et favum. Memoria mea in generationes sæculorum. Qui edunt me adhuc esurient: et qui bibunt me, adhuc sitient. Qui audit me, non confundetur: et qui operantur in me non peccabunt. Qui elucidant me, vitam æternam habebunt.

Lesson from the book of Wisdom

Ecclus. xxiv.

As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honours and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth: in me is all hope of life and of virtue. Come over to me, all ye that desire me: and be filled with my fruits. For my spirit is sweet above honey and the honeycomb. My memory is unto everlasting generations. They that eat me shall yet hunger: and they that drink me shall yet thirst. He that hearkeneth to me shall not be confounded: and they that work by me shall not sin. They that explain me shall have life everlasting.

GRADUAL

Egredietur virga de radice Jesse, et flos de radice ejus ascendet.

℣. Et requiescet super eum Spiritus Domini.

Alleluia, alleluia. ℣. Virgo Dei Genetrix, quem totus

There shall come forth a rod out of the stem of Jesse, and a flower shall rise up out of his root.

℣. And the Spirit of the Lord shall rest upon him.

Alleluia, alleluia. ℣. O Virgin Mother of God, the world suf-

non capit orbis, in tua se clausit viscera factus homo. Alleluia.

ficeth not to contain him who, made man, was shut up in thy womb. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. ii.

In illo tempore: Cum rediret puer remansit Jesus in Jerusalem, et non cognoverunt parentes ejus. Existimantes autem illum esse in comitatu, venerunt ter diei, et requirebant eum inter cognatos et notos. Et non invenientes, regressi sunt in Jerusalem, requirentes eum. Et factum est, post triduum invenerunt illum in templo sedentem in medio doctorum, audientem illos et interrogantem eos. Stupebant autem omnes qui eum audiebant, super prudentia et responsis ejus. Et videntes admirati sunt. Et dixit mater ejus ad illum: Fili, quid fecisti nobis sic? Ecce, pater tuus et ego dolentes quærebamus te. Et ait ad illos: Quid est, quod me quærebatis? Nesciebatis quia in his quæ Patris mei sunt, oportet me esse? Et ipsi non intellexerunt verbum, quod locutus est ad eos. Et descendit cum eis, et venit Nazareth: et erat subditus illis.

Sequel of the Holy Gospel according to Luke.

Chap. ii.

At that time: When they returned, the child Jesus remained in Jerusalem. And his parents knew it not. And thinking that he was in the company, they came a day's journey and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem seeking him. And it came to pass that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him they wondered. And his mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them to Nazareth, and was subject to them.

OFFERTORY

Cum esset desponsata mater ejus Maria Joseph, inventa est in utero habens de Spiritu Sancto.

When his mother Mary was espoused to Joseph, she was found with child of the Holy Ghost.

SECRET

Tua, Domine, propitiatione, et beatæ Mariæ semper Virginis, Unigeniti tui matris, intercessione, ad perpetuam atque præsentem hæc oblatio nobis proficiat prosperitatem et pacem. Per eumdem Dominum.

Through thy merciful forgiveness, O Lord, and through the intercession of Blessed Mary ever Virgin, may this oblation avail us to the ensuring, now and always, of prosperity and peace. Through the same.

Preface of the Blessed Virgin Mary: *Et te in festivitate.*

COMMUNION

Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

Blessed is the womb of Mary the Virgin, which bare the Son of the eternal Father.

POSTCOMMUNION

Hæc nos communio, Domine, purget a crimine: et, intercedente beata Virgine Dei Genetrice Maria, cælestis remedii faciat esse consortes. Per eumden Dominum.

May this communion, O Lord, cleanse us from sin: and by the intercession of Blessed Mary, the Virgin Mother of God, may it unite us in him who is the heavenly healer of our souls. Through the same.

NOTE.—The Feast of SAINT HEDWIGE, WIDOW, has been transferred from October 17 to OCTOBER 16.

October 17

ST. MARGARET MARY ALACOQUE

VIRGIN

"Among the most striking proofs of the infinite love of our Redeemer is this, that, at a moment in which the love of the faithful was growing cold, the Divine Love proposed himself as the object of special veneration and worship, and the precious treasure of the Church was opened to enrich with indulgences the cult of the Sacred Heart of Jesus, in whom are hid all the treasures of wisdom and knowledge. . . . In that Sacred Heart we must place all our hope, from that Heart ask and expect our salvation."[1]

The great devotion to the Sacred Heart, of which the Sovereign Pontiff Pius XI thus speaks, and which has been so marvellously extended in the Church since the seventeenth century, is no new devotion. Much research by Catholic scholars has established the fact that there was not one of the great older religious orders but had a tradition of such devotion and saintly souls in their ranks with whom it was associated. This is true of the children of St. Benedict (both of the "Black monks" of the parent stem, and the later Cistercians), of the Carthusians, Dominicans, and Franciscans. St. Bonaventure's beautiful and tender phrases have supplied some of the lessons for the new office of the feast, whilst during the octave not only St. Bernard, but one of the greatest of the early Fathers, St. John Chrysostom, exhort us in turn concerning what has been so often described,

[1] Encycl. *Miserentissimus Redemptor.*

and even bitterly opposed, as a novelty unknown to primitive days.

The truth is that, in post-Reformation days, a new element in the devotion has been stressed. In the ages of faith, although the devotion was always, as now, closely connected with the Passion, yet it was exultant, glorious, triumphant Love which dominated it. After the rending of the seamless garment of the Church universal, with all its dire consequences, it was the element of reparation, of loving the Heart which had so loved men, but was so little loved in return, which was emphasised; and it is this aspect of the devotion which is thus urged upon the faithful by Pius XI: the duty of reparation for the offences, the insults, the contempt meted out to infinite Love, in our modern world which knows him not.

The saint of this day is neither the first nor the only soul to whom our Lord revealed the mystery of the Sacred Heart; but she was the one whom he chose as the special instrument of its propagation. He had taught it to others, but he did not command them to preach it to the world or to work for its public cultus. He did so command this simple Visitation nun of Paray-le-Monial, Margaret Mary Alacoque, in an age when Jansenism was chilling men's hearts, and substituting for love of God a terrible fear, which kept them from the Sacraments and made them "see the Judge severe e'en in the crucifix."

Not that the devotion, even as formally and finally approved and propagated by the Church, depends upon the revelations, any more than that of Corpus Christi depends upon those of Blessed Juliana of Cornillon. Revelations have only an accessory part in the institution of such feasts; what the Church seeks is, what is useful for souls; and it suffices for her that a devotion is in itself good, and will make for the greater glory of God.

The saint's own story illustrates the effect of the devotion to the Sacred Heart, rightly practised. Like all souls specially called to a life of reparation and expiation, Margaret Mary knew much suffering. In her early life she and her beloved mother had much to endure from members of her family. She suffered from unjust constraint upon her actions, from monotony and unkindness. Her religious practices were hindered, partly by her family circumstances and partly by those of the times; she was over twenty-one before she was able to receive the sacrament of Confirmation. Want of proper direction, and more unjust opposition, rendered her vocation a further source of suffering; and when, at last, the convent doors closed behind her, she found trials compared with which what had gone before seemed but trifling. Favoured at times, even from childhood, with extraordinary graces, she found herself at the very natural disadvantage caused by such in a prudently-ruled religious house; the more so as the Visitandine spirit was of another sort. It seems ironical that, though she had entered an order in its first fervour, and a house fervent among the fervent, under successive superiors distinguished for their spirituality and their wisdom, she should have been long completely misunderstood, undervalued, and somewhat distrusted. The tendency to scruples, excessive timidity and trouble in spiritual matters, the lack of peace which we notice in the early years, vanished only when the great revelations began. Under the influence of our Lord's own teaching, and the guidance he further gave her in his holy servant, Blessed Claude de la Colombière, her character steadily developed. Her humility, ever great, became greater, so that she could walk safely in her mystic ways; her judgement and insight in spiritual things became sure. Despondency vanished, and no trials could disturb her

peace or shake her confidence till, at the end, the religious of whom once her sisters had thought little stands revealed in her biographies " a true and valiant lover." Once pre-occupied with self, she became selfless, and all suffering became sweet; and after her has followed an unending procession of those who, again in the words of the great Encyclical of Pius XI, valiantly strive to make satisfaction to the Divine Heart for so many sins that are committed against it, who do not fear to offer themselves to Christ as victims . . . who not only hate sin and shun it as the greatest of evils, but offer themselves to the divine will, and use every means in their power to compensate for the offences committed against the divine Majesty by constant prayer, by voluntary mortifications, and by the patient acceptance of all the trials that may come upon them—in fact by living their whole lives in the spirit of reparation.

Margarita Maria Alacoque, in pago diœcesis Augustodunensis honesto genere nata, jam inde a teneris annis futuræ sanctitatis indicia præbuit. In Deiparam Virginem et in augustum Eucharistiæ sacrametum amore flagrans, adolescentula Deo virginitatem devovit, id exoptans unice ut ad christianas virtutes vitam componeret. In deliciis habebat prolixas preces rerumque cælestium contemplationem, sui contemptum, patientiam in adversis, corporis afflictationem, caritatem in proximos, præsertim egenos; summoque studio nitebatur ut sanc-

Margaret Mary Alacoque was born of a respectable family in a village in the diocese of Autun, and from her earliest years already gave signs of future holiness. Filled with burning love of the Virgin Mother of God and of the august mystery of the Eucharist, in her youth she dedicated her virginity to God and strove above all things to realize in her life the practice of Christian virtues. Her delight was to spend long hours in prayer and in the contemplation of heavenly things. She had a low esteem of herself, was patient in adversity, practised bodily penance, and was charitable towards her neighbour, espec-

tissima divini Redemptoris exempla pro viribus referret.

Ordinem Visitationis ingressa, statim religiosæ vitæ fulgore nitere cœpit. Altioris dono orationis a Deo est decorata, aliisque gratiæ muneribus et crebris visionibus. Harum celeberrima fuit cum ante Eucharistiam precanti Jesus semetipsum conspiciendum obtulit, et divinum Cor in aperto pectore flammis incensum ac spinis constrictum ostendit, præcepitque ut, ob talem caritatem et ad ingratorum hominum injurias expiandas, illa publicum Cordi suo cultum, magnis propositis cælestis thesauri præmiis, instituendum curaret. Cunctanti ex humilitate seque tantæ rei imparem profitenti amantissimus Salvator addit animum, simulque eximia sanctitate virum, Claudium de la Colombière, ducem et adjutorem designat; eamque spe fovet illius summæ utilitatis, quæ postea e divini Cordis cultu in Ecclesiam dimanavit.

Ut jussa Redemptoris impleret Margarita omni diligentia studebat. Nec

ially towards the poor. She diligently strove by all means in her power to imitate the most holy example of the divine Redeemer.

Having entered the Order of the Visitation, her life became at once a bright example to others. She was endowed by God in a high degree with the gift of prayer, together with other favours and frequent visions. Of these the most famous was when Jesus appeared to her whilst she was in prayer before the most holy Sacrament and, opening his breast, showed her his divine Heart enkindled by flames and encircled in a crown of thorns; and he bade her, in return for his excessive love and in atonement for the insults of ungrateful men, to seek to have established the public veneration of his Heart, which he would enrich with the treasures of heavenly grace. When from humility she hesitated to undertake so great a task, the most loving Saviour encouraged her, at the same time pointing out Claude de la Colombière, a man of great holiness, as her guide and helper. He also comforted her with the assurance of the very great blessings which afterwards accrued to the Church from the worship of his divine Heart.

Margaret strove with all diligence to fulfil the Redeemer's command. Vexations

tamen illi defuere molestiæ plures atque acres contumeliæ ab iis qui eam vano mentis errori obnoxiam esse dictitabant. Quæ omnia æquo animo tulit, immo apponebat lucro, existimans se per opprobria et dolores hostiam Deo gratam fore, et majora ad propositum suum auxilia consecuturam. Religiosæ perfectionis laude florens et per æternarum rerum contemplationem in dies singulos cælesti sponso conjunctior, ad eum evolavit, anno ætatis suæ quadragesimo tertio, reparatæ salutis millesimo sexcentesimo nonagesimo. Miraculis insignem Benedictus decimus quintus Sanctis adscripsit: ejusque officium Pius undecimus Pontifex maximus ad universam Ecclesiam extendit.

and even bitter insults were not wanting to her on the part of those who maintained that she was liable to mental delusions. She not only bore these troubles patiently, but even profited by them, deeming herself through suffering and reproach as a victim acceptable to God and taking them as a means of more easily furthering her purpose. Renowned for religious perfection and becoming daily more united to her heavenly Spouse by the contemplation of eternal things, she took flight to him in the forty-third year of her age, and in the year of restored salvation 1690. She became famous for miracles, and Benedict XV enrolled her name among those of the saints; and the Supreme Pontiff Pius XI extended her Office to the universal Church.

Last Sunday of October

FEAST OF OUR LORD JESUS CHRIST THE KING

The Kingdom of Heaven—Holy Church—is seen bringing forth out of her treasure "things new and old." Although she can never add new dogmas to the deposit of Faith entrusted to her, as the ages go

by she is seen understanding more perfectly and explaining more fully those treasures in her keeping. She is a living body, not a statue, and she can develop, though she can never change her nature. Hence, guided by the Holy Spirit of him who has promised to be with her not merely for a few centuries but unto the end of the world, she defines or emphasizes certain points of doctrine as she sees fit, considering the needs of the times. We have an example in the institution of the feast of the Kingship of our Lord Jesus Christ by the Sovereign Pontiff, Pope Pius XI, in the jubilee year 1925, and explained to the faithful in the Encyclical *Quas Primas*.

Christians have ever hailed our divine Lord as King of Kings and Lord of Lords. It was as a King that the representatives of the Eastern world came to adore him in the manger; it was as a King, albeit not knowing what he did, that the official representative of the Western world lifted him up upon the Cross. The patriarchs and prophets of the old dispensation foretold his royalty; he spoke constantly of his kingdom: when asked plainly whether he were in truth a king by the representative of Cæsar, he acknowledged that such indeed he was, though of a kingdom not of this world.

"His Kingship is founded upon the ineffable hypostatic union. It is spiritual, and concerned with spiritual things. It is opposed to none other than to that of Satan, and to the powers of darkness. Christ is King over angels and men; King over men's hearts and wills; his Kingship demands of its subjects a spirit of detachment from riches and earthly things, and a spirit of gentleness. They must hunger and thirst after justice and, more than this, they must deny themselves and carry the cross."

Yet though his is a spiritual kingdom, opposed to no just earthly polity, "it would be a grave error to say

that Christ has no authority whatever in civil affairs, since by virtue of the absolute empire over all creatures committed to him by the Father, all things are in his power. All men, whether collectively or individually, are under the dominion of Christ. In him is the salvation of the individual, in him is the salvation of society."

To-day we sadly behold "a world undone," largely paganized in principles and outlook, and, in recent years, in one country even glorying in the name "pagan." At the best, governments mostly ignore God; and at the worst, openly fight against him, as we of to-day are witnessing in the Old World and in the New. Even the statesmen's well-meant efforts to find a remedy for present ills and, above all, to secure world peace, prove futile because, whereas peace is from Christ, and possible only in the Kingdom of Christ, his name is never mentioned throughout their deliberations or their documents. Christ is kept out of the State schools and seats of higher education; and the rising generations seem to be taught anything and everything save to know, love and serve him. Art and literature all too frequently reflect the same tendencies.

And since the spirit of evil reigns inevitably wherever the spirit of Christ has ceased to reign, in public and in private men are flouting the moral laws of God, and some of the worst abominations of ancient paganism are becoming matters of every-day life. Moreover, be it remembered, modern paganism is worse than that of the ancient world, in that the former knows what it does as the latter did not. There is now an intense, positive hatred of Jesus Christ in the militant atheist, which differs in kind from the attitude of the fiercest Roman or Eastern persecutor: "If I had not come and spoken to them . . . if I had not done among them the works that no other man hath done, they would

not have sin: but now they have both seen and hated both me and my Father."[1]

Ever as practical as she is supernatural, the Church is not content with merely deploring the evil, nor even with counteracting it by sound teaching. She would also make definite reparation to the divine majesty thus denied and defied; to him whose royalty is slighted and insulted. Something must be done by those who, in a measure, understand and love, in order to atone for those who do not. "To repair the crime of lèse-divinity, which denies God's rights over the human society whose author he is, we must exalt Jesus Christ as King over all individuals, families, and peoples. If his universal royalty be proclaimed and his reign in society recognized, one of the principal evils of the modern world—the secularizing of public and private life—will be attacked at its roots."[2] Hence we have the special exhortation of the Vicar of Christ, and the institution of the feast of this divine Kingship.

"To this end nothing would serve better than the institution of a special feast in honour of the Kingship of Christ. For people are instructed in the truths of faith, and brought to appreciate the inner joys of religion, far more effectually by the annual celebration of our sacred mysteries than by any pronouncement, however weighty, of the teaching of the Church. Such pronouncements usually reach only a few, and those the more learned among the faithful; feasts reach them all; the former speak but once, the latter speak every year—in fact for ever. The Church's teaching affects the mind primarily; her feasts affect both mind and heart, and have a salutary effect upon the whole of man's nature. . . . We have commanded its

[1] John xv. 22, 24.

[2] *L'Amour de Dieu et de la Croix de Jesus*, P. Garrigou-Lagrange, O. P.

observance on a Sunday, in order that not only the clergy may perform their duty by saying Mass and reciting the Office, but that the laity too, free from their daily tasks, may in a spirit of holy joy give ample testimony of their obedience and subjection to Christ . . . that they may so order their lives as to be worthy, faithful, and obedient subjects of the Divine King."[1]

MASS

INTROIT

Dignus est Agnus qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem. Ipsi gloria et imperium in sæcula sæculorum.

The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honour: to him be glory and empire for ever and ever.

Deus, judicium tuum Regi da, et justitiam tuam Filio Regis. Gloria Patri. Dignus.

Give to the King, O God, thy judgement, and to the King's Son thy justice. Glory be to the Father. The Lamb.

COLLECT

Omnipotens sempiterne Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti: concede propitius; ut cunctæ familiæ Gentium, peccati vulnere disgregatæ, ejus suavissimo subdantur imperio: Qui tecum.

Almighty everlasting God, who in thy beloved Son, King of the whole world, didst will to restore all things: grant in thy mercy, that all kindreds of the nations, torn asunder by the wound of sin, may be subjected to the sweet yoke of his rule: Who liveth.

Commemoration is made of the occurring Sunday.

[1] Encycl. *Quas Primas.*

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Colossenses.

Cap. i.

Fratres: Gratias agimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, qui eripuit nos de potestate tenebrarum, et transtulit in regnum Filii dilectionis suæ, in quo habemus redemptionem per sanguinem ejus, remissionem peccatorum. Qui est imago Dei invisibilis, primogenitus omnis creaturæ; quoniam in ipso condita sunt universa in cœlis et in terra, visibilia et invisibilia, sive throni, sive dominationes, sive principatus, sive potestates: omnia per ipsum et in ipso creata sunt: et ipse est ante omnes, et omnia in ipso constant. Et ipse est caput corporis Ecclesiæ, qui est principium, primogenitus ex mortuis: ut sit in omnibus ipse primatum tenens; quia in ipso complacuit omnem plenitudinem habitare; et per eum reconciliare omnia, in ipsum, pacificans per sanguinem crucis ejus, sive quæ in terris, sive quæ in cœlis sunt, in Christo Jesu Domino nostro.

The reading of the Epistle of Blessed Paul the Apostle to the Colossians.

Chap. i.

Brethren: Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love: in whom we have redemption through his blood, the remission of sins; who is the image of the invisible God, the firstborn of every creature: for in him were all things created in heaven and on earth, visible and invisible; whether thrones, or dominations, or principalities or powers. All things were created by him and in him. And he is before all: and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead, that in all things he may hold the primacy: because in him, it hath well pleased the Father that all fulness should dwell: and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things on earth and the things that are in heaven, in Jesus Christ our Lord.

GRADUAL

Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum.

℣. Et adorabunt eum omnes reges terræ; omnes gentes servient ei.

Alleluia, alleluia.

℣. Potestas ejus, potestas æterna, quæ non auferetur: et regnum ejus quod non corrumpetur. Alleluia.

He shall rule from sea to sea, and from the river unto the ends of the earth.

℣. And all kings of the earth shall adore him: all nations shall serve him.

Alleluia, alleluia.

℣. His power is an everlasting power, that shall not be taken away: and his kingdom that shall not be destroyed. Alleluia.

In votive Masses after Septuagesima, instead of the Alleluia and its ℣., there is said:

TRACT

Ipse invocabit me, Pater meus es tu: Deus meus, et susceptor salutis meæ.

℣. Et ego primogenitum ponam illum: excelsum præ regibus terræ.

℣. Et ponam in sæculum sæculi semen ejus: et thronum ejus sicut dies cœli.

He shall cry out to me: Thou art my Father, my God, and the support of my salvation.

℣. And I will make him my firstborn, high above the kings of the earth.

℣. And I will make his seed to endure for evermore, and his throne as the days of heaven.

In Paschal time, omitting the Gradual, there is said: Alleluia, alleluia. ℣. Potestas ejus, etc., as above; then:

Alleluia. ℣. Habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. Alleluia.

Alleluia. ℣. He hath on his garment and on his thigh written: King of kings and Lord of lords. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. xviii.

In illo tempore: Dixit Pilatus ad Jesum: Tu es Rex Judæorum? Respondit Jesus: A temetipso hoc dicis, an alii dixerunt tibi de me? Respondit Pilatus: Numquid ego Judæus sum? Gens tua, et pontifices tradiderunt te mihi: quid fecisti? Respondit Jesus: Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Judæis: nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo Rex es tu? Respondit Jesus: Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati: omnis qui est ex veritate, audit vocem meam.

Sequel of the Holy Gospel according to John.

Chap. xviii.

At that time: Pilate said to Jesus: Art thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thine own nation and the chief priests have delivered thee up to me. What hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king, then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Everyone that is of the truth heareth my voice.

OFFERTORY

Postula a me, et dabo tibi Gentes hereditatem tuam, et possessionem tuam terminos terræ.

Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

SECRET

Hostiam tibi, Domine, humanæ reconciliationis offerimus: præsta quæsumus; ut quem sacrificiis præsentibus immolamus, ipse cunctis gentibus unitatis et pacis dona concedat, Jesus Christus, Filius tuus, Dominus noster: Qui tecum.

We offer thee, O Lord, the victim of man's reconciliation; grant, we beseech thee, that he whom we immolate in these present sacrifices may himself bestow on all nations the gifts of unity and peace, Jesus Christ, thy Son, our Lord: Who liveth.

Commemoration is made of the occurring Sunday.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: Qui unigenitum Filium tuum, Dominum nostrum Jesum Christum, Sacerdotem æternum et universorum Regem, oleo exsultationis unxisti: ut, seipsum in ara crucis hostiam immaculatam et pacificam offerens, redemptionis humanæ sacramenta perageret: et suo subjectis imperio omnibus creaturis, æternum et universale regnum, immensæ tuæ traderet Majestati. Regnum veritatis et vitæ: regnum sanctitatis et gratiæ: regnum justitiæ, amoris et pacis. Et ideo . . .

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks to thee, O holy Lord, Father Almighty, everlasting God: Who didst anoint with the oil of gladness thine only-begótten Son our Lord Jesus Christ, eternal priest and universal King: that, offering himself a spotless victim and peace-offering upon the altar of the Cross, he should complete the mysteries of man's redemption; and all creatures having been subjected to his sway, should deliver to thy infinite majesty an eternal and universal kingdom; a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. And therefore. . .

COMMUNION

Sedebit Dominus Rex in æternum: Dominus benedicet populo suo in pace.

The Lord shall sit King for ever: the Lord will bless his people with peace.

POSTCOMMUNION

Immortalitatis alimoniam consecuti, quæsumus Domine: ut, qui sub Christi Regis vexillis militare gloriamur, cum ipso, in cœlesti sede, jugiter regnare possimus: Qui tecum.

Having received the food of immortality, we beseech thee, O Lord: that as we glory in fighting under the standard of Christ the King, so we may be able to reign with him in his heavenly abode: Who liveth.

Commemoration is made of the occurring Sunday, the Gospel of which is read at the end of Mass.

SECOND VESPERS

Pss. cix, cx, cxi, cxii, cxvi.

ANT. 1. Pacificus vocabitur, et thronus ejus erit firmissimus in perpetuum.

ANT. 2. Regnum ejus regnum sempiternum est, et omnes reges servient ei et obedient.

ANT. 3. Ecce Vir Oriens nomen ejus: sedebit et dominabitur, et loquetur pacem Gentibus.

ANT. 4. Dominus judex noster, Dominus legifer noster: Dominus Rex noster, ipse salvabit nos.

ANT. 5. Ecce dedi te in lucem Gentium, ut sis salus mea usque ad extremum terræ.

Pss. cix, cx, cxi, cxii, cxvi.

ANT. 1. He shall be called the Peaceful One, and his throne shall be firmly established for ever.

ANT. 2. His kingdom is an everlasting kingdom, and all kings shall serve him and obey him.

ANT. 3. Behold a Man, the Orient is his name; he shall sit and rule, and shall speak peace unto the Gentiles.

ANT. 4. The Lord is our judge, the Lord is our lawgiver: the Lord is our King, he will save us.

ANT. 5. Behold, I have given thee for a light of the Gentiles, that thou mayest be my salvation unto the ends of the earth.

LITTLE CHAPTER

Col. i.

Fratres: Gratias agimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, qui eripuit nos de potestate tenebrarum, et transtulit in regnum Filii delectionis suæ.

Brethren: We give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love.

HYMN

Te sæculorum Principem,
Te, Christe, Regem Gentium,
Te mentium, Te cordium
Unum fatemur arbitrum.

Ruler of all from heaven's high throne,
O Christ, our King ere time began,
We kneel before thee, Lord, to own
Thy empire o'er the heart of man.

Scelesta turba clamitat
Regnare Christum nolumus:
Te nos ovantes omnium
Regem supremum dicimus.

While bands of shameless men refuse
The homage due to Christ their Lord,
We own thee sovereign Lord of all.
The King by heaven and earth adored.

O Christe, Princeps Pacifer
Mentes rebelles subjice,
Tuoque amore devios
Ovile in unum congrega.

O Prince of peace, O Christ, subdue
Those rebel hearts, thy peace restore;
Into thy sheep-fold lead anew
Thy scattered sheep, to stray no more.

Ad hoc cruenta ab arbore
Pendes apertis brachiis,
Diraque fossum cuspide
Cor igne flagrans exhibes.

For this upon the tree of shame,
Thy body hung, with arms spread wide,
The spear revealed the heart of flame
That burned within thy sacred side.

Ad hoc in aris abderis
Vini dapisque imagine,
Fundens salutem filiis
Transverberato pectore.

For this our altars here are spread
With mystic feast of bread and wine,
Still thy redeeming blood is shed
From that sore-stricken heart of thine.

Te nationum Præsides
Honore tollant publico,
Colant magistri, judices,
Leges et artes exprimant.

May heads of nations fear thy name
And spread thy honour through their lands,
Our nation's laws, our arts proclaim
The beauty of thy just commands.

Submissa regum fulgeant
Tibi dicata insignia:
Mitique sceptro patriam
Domosque subde civium.

Let kings the crown and sceptre hold
As pledge of thy supremacy;
And thou all lands, all tribes enfold
In one fair realm of charity.

Jesu, tibi sit gloria,
Qui sceptra mundi temperas,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

Jesu, to thee be honour done,
Who rulest all in equity
With Father, Spirit, ever One,
From age to age eternally.
Amen.

℣. Multiplicabitur ejus imperium.
℟. Et pacis non erit finis.

℣. His empire shall be multiplied.
℟. And there shall be no end of peace.

ANTIPHON OF THE MAGNIFICAT

Habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. Ipsi gloria et imperium, in ssecula ssecu-lorum.	He hath on his garment and on his thigh written: King of kings and Lord of lords. To him be glory and empire, for ever and ever.

Commemoration is made of the occurring Sunday.

THE

LITURGICAL YEAR

ABBOT PROSPER GUÉRANGER, O.S.B.

TIME AFTER PENTECOST

BOOK VI

TRANSLATED FROM THE FRENCH BY

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PREFACE

THE LITURGICAL YEAR, begun sixty years ago, is at length completed. The five hundred thousand volumes that have passed through the press before the conclusion of the work bear ample testimony to its popularity. Our Lord seems to have imparted to it a large share of the blessings merited by Dom Guéranger's great labours for the Church.

In the most filial devotedness to this holy Church, in absolute obedience to the Vicar of Jesus Christ, we fulfil the duty that would have been so gratifying to our illustrious Father, and declare once more that we unreservedly submit all and every the fifteen volumes of this work to the representative of God on earth. *To praise, to condemn, to reprove, all that the sovereign See of Peter praises, condemns, and reproves,* will ever be, according to the tenour of its Constitutions, the cherished maxim of the Benedictine Congregation of France.

We have yet another duty to fulfil with regard to our readers: to thank them for their prayers, which have enabled us, *in angustia temporum,* to bring to its term the task imposed upon us by obedience twenty-five years ago. In return we promise, as in justice

bound, ever to remember them before God. We beg of them not to cease from affording us their valued assistance, until the day when we shall be united with the Church triumphant, in the measure it has been granted us to identify ourselves with her on earth in prayer and in love.

FR. L. F., O.S.B.

SOLESMES,
November 22, 1900.

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TIME AFTER PENTECOST

TIME AFTER PENTECOST

CHAPTER THE FIRST

ON HEARING MASS, DURING THE TIME AFTER PENTECOST

ON the Sundays, if the Mass at which the faithful assist be the parochial, or, as it is often called, the public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the holy water, and the procession.

During the *Asperges*, you should unite with the intentions which the Church has in this ceremony, so venerable by its antiquity: you should pray for that purity of heart, which is needed for worthily assisting at the mysteries wherein God Himself becomes present and unites heaven and earth so closely together.

ANTIPHON OF THE ASPERGES

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

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

℣. Gloria Patri, &c.

ANT. Asperges me, &c.

℣. Ostende nobis, Domine, misericordiam tuam;

℟. Et salutare tuum da nobis.

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

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

℣. Glory, &c.

ANT. Thou shalt sprinkle, &c.

℣. Show us, O Lord, thy mercy.

℟. And grant us thy salvation.

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

OREMUS

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum angelum tuum de cælis, qui custodiat, foveat, protegat, visitet, atque defendat, omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.
℟. Amen.

LET US PRAY

Graciously hear us, O holy Lord, Father almighty, eternal God: and vouchsafe to send thy holy angel from heaven, who may keep, cherish, protect, visit, and defend all who are assembled in this place. Through Christ our Lord.
℟. Amen.

The procession, which in many churches immediately precedes a solemn Mass, is a prelude to the great act which is about to be accomplished. It originated from the monastic practice of going through the cloisters every Sunday chanting certain appointed responsories; while the hebdomadarian went through all the conventual places, blessing each of them.

But see, Christians, the Sacrifice begins! The priest is at the foot of the altar; God is attentive, the angels are in adoration, the whole Church is united with the priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy holy Church, who thrills with joy at the approach of Jesus Christ thy Son, who is the true altar.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

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

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

It is in thee I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is the light and the truth; it is he will open the way to thy holy mount, to thy heavenly tabernacle.

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

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

He is the Mediator and the living altar; I will draw nigh to him and be filled with joy.

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

When he shall have come, I will sing in my gladness. Be not sad, O my soul! why wouldst thou be troubled?

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

Hope in him, who will soon show himself unto thee as thy Saviour and thy God.

Gloria Patri, et Filio, et Spiritui Sancto.

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

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

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

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cælum et terram.

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of being about to appear before his God, excites in the soul of the priest a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's minister, and earnestly ask our Lord to show mercy to him; for the priest is your father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the servers, or the sacred ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, pater, quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the priest, who says to you:

Misereatur vestri omnipotens Deus, et dimissis peccatis ve-

May almighty God be merciful to you, and, forgiving your

stris, perducat vos ad vitam æternam.
℟. Amen.
Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.
℟. Amen.

sins, bring you to everlasting life.
℟. Amen.
May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. Deus, tu conversus vivificabis nos.
℟. Et plebs tua lætabitur in te.
℣. Ostende nobis, Domine, misericordiam tuam.
℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

℣. O God, it needs but one look of thine to give us life.
℟. And thy people shall rejoice in thee.
℣. Show us, O Lord, thy mercy.
℟. And give us to know and love the Saviour whom thou hast sent unto us.

℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.

The priest here leaves you to ascend to the altar; but first he salutes you:

℣. Dominus vobiscum.
℣. The Lord be with you.

Answer him with reverence:

℟. Et cum spiritu tuo.
℟. And with thy spirit.

He ascends the steps, and comes to the Holy of holies. Ask, both for him and yourself, deliverance from sin:

OREMUS

Aufer a nobis, quæsumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

LET US PRAY

Take from our hearts, O Lord, all those sins which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.

When the priest kisses the altar out of reverence for the relics of the martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. Amen.	Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the priest here blesses the incense, saying:

Ab illo benedicaris, in cujus honore cremaberis. Amen.	Mayst thou be blessed by him, in whose honour thou art to be burned. Amen.

He then censes the altar in a most solemn manner. This white cloud, which you see ascending from every part of the altar, signifies the prayer of the Church, who addresses herself to Jesus Christ; while the divine Mediator causes that prayer to ascend, united with His own, to the throne of the majesty of His Father.

The priest then says the Introit. It is a solemn opening anthem, in which the Church, at the very commencement of the holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of angels, who are standing round the altar of heaven, one and the same as this before which you are kneeling.

To the Father:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

To the Son:

Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!
Christe eleison.	Christ, have mercy on us!

To the Holy Ghost:

Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !
Kyrie eleison.	Lord, have mercy on us !

Then, mingling his voice with that of the heavenly host, the priest intones the sublime canticle of Bethlehem, which announces *glory to God, and peace to men.* Instructed by the revelations of God, the Church continues in her own words the hymn of the angels.

THE ANGELIC HYMN

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.	Glory be to God on high, and on earth peace to men of good will.
Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.	We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.
Domine Deus, Rex cælestis, Deus Pater omnipotens.	O Lord God, heavenly King, God the Father almighty.
Domine, Fili unigenite, Jesu Christe.	O Lord Jesus Christ, the only-begotten Son.
Domine Deus, Agnus Dei, Filius Patris.	O Lord God, Lamb of God, Son of the Father.
Qui tollis peccata mundi, miserere nobis.	Who takest away the sins of the world, have mercy on us.
Qui tollis peccata mundi, suscipe deprecationem nostram.	Who takest away the sins of the world, receive our humble prayer.
Qui sedes ad dexteram Patris, miserere nobis.	Who sittest at the right hand of the Father, have mercy on us.
Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.	For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The priest then turns towards the people and again salutes them, as it were to make sure of their pious attention to the sublime act for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the priest the Collects which you will find in their proper places; but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the Epistle, which is, generally, a portion of one or other of the Epistles of the apostles, or a passage from some book of the Old Testament. While it is being read, give thanks to God, who, not satisfied with having spoken to us at sundry times by His messengers, deigned at last to speak to us by His well-beloved Son.[1]

The Gradual is an intermediate formula of prayer between the Epistle and the Gospel. Most frequently, it again brings before us the sentiments already expressed in the Introit. Read it devoutly, that so you may more and more enter into the spirit of the mystery proposed to you this day by the Church.

The song of praise, the *Alleluia*, is next heard. Let us, while it is being said, unite with the holy angels, who are, for all eternity, making heaven resound with that song, which we on earth are permitted to attempt.

It is now time for the Gospel to be read. The Gospel is the written word; our hearing it will prepare us for the Word, who is our Victim and our Food. If it be a High Mass, the deacon prepares to fulfil his noble office, that of announcing the good tidings of salvation. He prays God to cleanse his heart and lips. Then, kneeling before the priest, he asks a blessing; and, having received it, at once goes to the place where he is to sing the Gospel.

[1] Heb. 1, 2.

As a preparation for hearing it worthily, you may thus pray, together with both priest and deacon:

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

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Grant to thy ministers thy grace that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were awaiting the orders of your Lord; at the commencement, make the sign of the cross on your forehead, lips, and breast; and then listen to every word of the priest or deacon. Let your heart be ready and obedient. 'While my Beloved was speaking,' says the bride in the Canticle, 'my soul melted within me.'[1] If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! thy servant heareth.'[2]

After the Gospel, if the priest says the Symbol of faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please Him. It is faith that makes us see 'the light which shineth in darkness,' and which the darkness of unbelief 'did not comprehend.' Let us then say with the Catholic Church, our mother:

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem cæli et terræ, visibilium omnium et invisibilium.

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

[1] Cant. v. 6.

[2] 1 Kings iii. 10.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cælis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cælum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

And in one Lord Jesus Christ, the only-begotten Son of God. And born of the Father before all ages; God of God; light of light; true God of true God. Begotten, not made; consubstantial with the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

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

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

The priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass, which is called the Oblation, and immediately follows that which was named the Mass of Catechumens, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about

to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the apostle expresses it, 'that which is mortal will be swallowed up by life.'[1] Until that happy change shall be realized, let us offer ourselves to God as often as we see the bread and wine presented to Him in the holy Sacrifice; and let us glorify Him, who, by assuming our human nature, has made us 'partakers of the divine nature.'[2]

The priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi, Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

When the priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts

[1] 2 Cor. v. 4. [2] 2 St. Peter i. 4.

turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation, and say:

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

O Lord Jesus, who art the true vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh, come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the priest:

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

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the priest bows down; let us, also, humble ourselves, and say:

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

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the blessed Virgin Mary, in the divine mystery of the Incarnation.

Veni, Sanctificator omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the priest, before proceeding any further with the Sacrifice, takes the thurible a second time, after blessing the incense in these words:

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

Through the intercession of blessed Michael the archangel, standing at the right hand of the altar of incense, and of all his elect, may our Lord deign to bless this incense, and to receive it for an odour of sweetness. Through Christ our Lord. Amen.

He then censes first the bread and wine which have just been offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us that the incense he beheld burning on the altar in heaven is made up of the 'prayers of the saints'; let us take a share in those prayers, and with all the ardour of holy desires let us say with the priest:

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

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis; ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

May this incense, blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.

Let my prayer, O Lord, be directed like incense in thy sight: the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth and a door round about my lips; that my heart may not incline to evil words, to make excuses in sins.

Giving back the thurible to the deacon, the priest says:

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

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

But the thought of his own unworthiness becomes more intense than ever in the heart of the priest. The public confession which he made at the foot of the altar is not enough; he would now at the altar itself express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity wherewith he should approach to God. He washes his hands. Our hands signify our works; and the priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of the psalm:

PSALM 25

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

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

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

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

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

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

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

Gloria Patri, et Filio, et Spiritui Sancto.

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

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy house, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

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

O holy Trinity, graciously accept the sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the blessed Baptist John, the holy apostles Peter and Paul, the martyrs whose relics lie here under our altar awaiting their resurrection, and the saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The priest again turns to the people; it is for the last time before the sacred mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our almighty Father.

This request made, he turns again to the altar, and you will see his face no more until our Lord Himself shall have come down from heaven upon that same altar.

Assure the priest that he has your prayers, and say to him:

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.	May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the priest recites the prayers called the Secrets, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion—thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which is His having sent us His own Son. The blessing of a new visit from this divine Word is just upon us; and in expectation of it, and in the name of the whole Church, the priest is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud, saying:

Per omnia sæcula sæculorum.	For ever and ever.

In the same feeling, answer your *Amen!* Then he continues:

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.
℣. Sursum corda!	℣. Lift up your hearts!

Let your response be sincere:

℟. Habemus ad Dominum.	℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.	℣. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

℟. Dignum et justum est. ℟. It is meet and just.

Then the priest:

THE PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates; Cæli cælorumque Virtutes ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur supplici confessione dicentes:

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal God; through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Here unite with the priest, who, on his part, unites himself with the blessed spirits, in giving thanks to God for the unspeakable gift; bow down and say:

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth!
Pleni sunt cæli et terra gloria tua.
Hosanna in excelsis!
Benedictus qui venit in nomine Domini.

Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!
Blessed be the Saviour who is coming to us in the name of the Lord who sends him.
Hosanna be to him in the highest!

After these words commences the Canon, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the priest is no longer heard; yea, even at the altar all is silence. It was thus, says the Book of Wisdom, ' in the

quiet of silence, and while the night was in the midst of her course, that the almighty Word came down from His royal throne.'[1] Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us respectfully fix our eyes on what the priest does in the holy place.

THE CANON OF THE MASS

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata; in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica; quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque Catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church our mother, we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic, apostolic, Roman Church.

Here pray, together with the priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro

Permit me, O God, to intercede with thee for special blessings upon those for whom thou knowest that I have a special obligation to pray: * * * Apply to them the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon

[1] Wisd. xviii. 14, 15.

spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo vivo et vero.

them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the saints; they are that portion of the Body of our Lord Jesus Christ which is called the Church triumphant.

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

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also who are already in possession of heaven. Therefore it is that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us; of the apostles, confessors, virgins, and of all the saints; that they may assist us by their powerful intercession to be worthy of this thy visit, and of contemplating thee, as they themselves now do, in the mansion of thy glory.

The priest, who up to this time has been praying with his hands extended, now joins them, and holds them over the bread and wine, as the high priest of the old Law was wont to do over the figurative victim; he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we express our dependence, and which, in a few instants, is to yield its place to the living Host, upon whom are laid all our iniquities.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias: dies-

Vouchsafe, O God, to accept the offering which this thine assembled family presents to thee as the homage of its most

que nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

happy servitude. In return, give us peace, save us from thy wrath, and number us among thy elect, through him who is coming to us—thy Son, our Saviour.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but bring us into the presence of this divine Son, our Saviour!

And here the priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with its power and efficacy. Prostrate yourself in profound adoration, for the Emmanuel—that is, 'God with us'—is coming upon our altar.

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

What, O God of heaven and earth, my Jesus, the long-expected Messias, what else can I do at this solemn moment, but adore thee in silence, as my sovereign Master, and open to thee my whole heart, as to its dearest King? Come, then, O Lord Jesus, come!

The divine Lamb is now lying on our altar! Glory and love be to Him for ever! But he has come that He may be immolated. Hence the priest, who is the minister of the designs of the Most High, immediately pronounces over the chalice the sacred words which follow, that will produce the great mystical immolation, by the separation of the Victim's Body and Blood. After those words, the substances of both bread and wine have ceased to exist; the species alone are left, veiling, as it were, the Body and Blood of our Redeemer, lest fear

should keep us from a mystery, which God gives us for the very purpose of infusing confidence into our hearts. While the priest is pronouncing those words, let us associate ourselves to the angels, who tremblingly gaze upon this deepest of wonders.

Simili modo postquam cenatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

O precious Blood! thou price of my salvation! I adore thee! Wash away my sins and make me whiter than snow. O Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come, also, and reign in me by thy power and by thy love.

The priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father that the oblation now on the altar is no longer an earthly material offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cælos gloriosæ Ascensionis: offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Father of infinite holiness, the Host so long expected is here before thee! Behold this thy eternal Son, who suffered a bitter Passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless, our meat and drink of everlasting life.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Pa-

Heretofore thou acceptedst the sacrifice of the innocent lambs offered unto thee by Abel; and the sacrifice which Abraham made thee of his son

triarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

Isaac, who, though immolated, yet lived; and lastly the sacrifice, which Melchisedech presented to thee, of bread and wine. Receive our Sacrifice, which surpasses all those others. It is the Lamb of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of life, and his Blood, which, whilst a drink of immortality for us, is a tribute adequate to thy glory.

The priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

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

But, O God of infinite power! these sacred gifts are not only on this altar here below: they are also on that sublime altar in heaven, which is before the throne of thy divine Majesty. These two altars are one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim from whom flow every grace and blessing.

Nor is the moment less favourable for our making supplication for the Church suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that He mercifully visit, by a ray of His consoling light, the dark abode of purgatory; and permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them who have a claim upon our suffrages.

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

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy city; even our mortal eyes

mine, et omnibus in Christo quiescentibus, locum refrigerii, lucis, et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

can see thee beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the abode of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! and who profit so little by the visit which our Saviour pays us. Let us, together with the priest, strike our breast, saying:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte; per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et præstas nobis; per ipsum et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thine infinite mercy will grant us to share thy kingdom; not indeed by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering unto thee. Remember, too, the merits of thy holy apostles, of thy holy martyrs, of thy holy virgins, and of all thy saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification: and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying the last of these words the priest has taken up the sacred Host, which was upon the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both chalice and Host,

he offers to God the noblest and most perfect homage which the divine Majesty could receive.

This sublime and mysterious rite ends the Canon. The silence of the mysteries is interrupted. The priest concludes his long prayers by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum.	For ever and ever.

Answer him with faith, and in a sentiment of union with your holy mother the Church:

Amen.	Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is now time to recite the prayer taught us by our Saviour Himself. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who drew it up for us is in our very hands now while we say it? As this prayer belongs in common to all God's children, the priest recites it aloud, and begins by inviting us all to join in it; he says:

OREMUS	LET US PRAY
Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:	Having been taught by a saving precept, and following the form given us by divine instruction, we thus presume to speak:

THE LORD'S PRAYER

Pater noster qui es in cælis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cælo et in terra. Panem nostrum quotidianum	Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread:

da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem.

and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation.

Let us answer with a deep feeling of our misery:

Sed libera nos a malo.

But deliver us from evil.

The priest falls once more into the silence of the holy mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? Evil surrounds us everywhere; and the Lamb on our altar has been sent to expiate it and to deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, which strengthen her wicked propensities. Evils present—that is, the sins now, at this very time, upon our soul; the weakness of this poor soul, and the temptations which molest her. There are, also, future evils—that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of the holy apostles, Peter and Paul and Andrew: liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The priest is anxious to announce the peace, which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.
℟. Amen.

World without end.
℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.	℟. And with thy spirit.

The mystery is drawing to a close; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far, the priest has announced the death of Jesus; it is time to proclaim His resurrection. To this end, he reverently breaks the sacred Host; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.	Glory be to thee, O Saviour of the world, who didst in thy Passion permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayers to the ever-living Lamb, whom St. John saw on the altar of heaven, 'standing though slain':[1] say to this your Lord and King, who has taken upon Himself all our iniquities in order to wash them away by His Blood:

Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us!
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, who takest away the sins of the world, have mercy on us!
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.	Lamb of God, who takest away the sins of the world, give us peace.

Peace is the grand object of our Saviour's coming into the world: He is the Prince of peace.[2] The divine Sacra-

[1] Apoc. v. 6. [2] Is. ix. 6.

ment of the Eucharist ought, therefore, to be the mystery of peace and the bond of Catholic unity; for, as the apostle says, ' all we who partake of one Bread are all one bread and one body.'[1] It is on this account that the priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it, which is assembled around the altar. Pray with him, and for the same blessing :

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

Lord Jesus Christ, who saidst to thine apostles, ' My peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God, for ever and ever. Amen.

If it be a High Mass, the priest here gives the kiss of peace to the deacon, who gives it to the subdeacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast, by thy death, given life to the world; deliver me by this thy most sacred Body and Blood from all mine iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost livest and reignest God for ever and ever. Amen.

[1] 1 Cor. x. 17.

If you are going to Communion at this Mass, say the following prayer; otherwise, prepare yourself for a spiritual Communion :

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

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

When the priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cælestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come !

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same dispositions as the centurion of the Gospel, who first used them:

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

Lord ! I am not worthy that thou enter under my roof; say it only with one word of thine, and my soul shall be healed.

While the priest is receiving the sacred Host, if you also are to communicate, profoundly adore your God, who is ready to take up His abode within you; and again say to Him with the bride: ' Come, Lord Jesus, come !'[1]

But should you not intend to receive sacramentally, make here a spiritual Communion. Adore Jesus Christ who thus visits your soul by His grace, and say to Him :

[1] Apoc. xxii. 20.

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

I give thee, O Jesus, this heart of mine, that thou mayst dwell in it, and do with me what thou wilt.

Then the priest takes the chalice, in thanksgiving, and says:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make to the Lord for all he hath given to me? I will take the chalice of salvation and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be delivered from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If you are going to communicate only spiritually, again adore your divine Master, and say to Him:

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

I unite myself to thee, my beloved Jesus! do thou unite thyself to me, and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion.

The Communion being finished, while the priest is purifying the chalice the first time, say:

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

Thou hast visited me, O God, in these days of my pilgrimage: give me grace to treasure up the fruits of this visit, for my future eternity.

While the priest is purifying the chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis: et

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery

præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity thou hast imparted to them, and may I be thus rendered less unworthy of thy divine visit.

The priest having read the anthem called the Communion, which is the first part of his thanksgiving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people, greeting them with the usual salutation; and then recites the prayer, called the Postcommunion, which is the continuation of the thanksgiving. You will join him here also, and thank God for the unspeakable gift He has just lavished upon you, of admitting you to the celebration and participation of mysteries so divine.

As soon as these prayers have been recited, the priest again turns to the people; and, full of joy at the immense favour he and they have been receiving, he says:

Dominus vobiscum. — The Lord be with you.

Answer him:

Et cum spiritu tuo. — And with thy spirit.

The deacon, or (if it be not a High Mass) the priest himself, then says:

Ite, missa est. — Go, the Mass is finished.
℟. Deo gratias. — ℟. Thanks be to God.

The priest makes a last prayer, before giving you his blessing; pray with him:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta ut sacrificium, quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus pro quibus illud obtuli sit, te miserante, propitia-

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so

bile. Per Christum Dominum nostrum. Amen.

great a favour; and deign to confirm the blessing, which thy minister is about to give me in thy name.

The priest raises his hand, and blesses you thus:

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

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

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh* and to *dwell among us*. Pray that you may be of the number of those who *received Him* when He *came unto His own* people, and who, thereby, were made *sons of God*.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

THE LAST GOSPEL

Initium sancti Evangelii secundum Joannem.

The beginning of the holy Gospel according to John.

Cap. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil; quod factum est, in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux

Ch. I.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light,

vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo, nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

℟. Deo gratias.

℟. Thanks be to God.

CHAPTER THE SECOND

ON THE OFFICE OF VESPERS, FOR SUNDAYS AND FEASTS, DURING THE TIME AFTER PENTECOST

THE Office of Vespers, or Evensong, consists firstly of the five following psalms. For certain feasts some of these psalms are changed for others appropriate to the day; we here give those for Sunday.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia.
ANT. Dixit Dominus.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.
ANT. The Lord said.

The first psalm is a prophecy of the future glory of the Messias. The Son of David shall *sit* on the *right hand* of the heavenly Father. He is King; He is priest; He is Son of Man, and Son of God. His enemies will attack Him, but He will *crush* them. He will be humbled; but this voluntary humiliation will lead Him to the highest glory.

PSALM 109

Dixit Dominus Domino meo: Sede a dextris meis.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Donec ponam inimicos tuos: scabellum pedum tuorum.

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

O Christ! the Lord *thy Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: Tu es Sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: *he hath said, speaking to thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis: confregit in die iræ suæ reges.

Therefore, O Father, the Lord, *thy Son*, is at thy right hand: he hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall *also* judge among nations: *in that terrible coming*, he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

De torrente in via bibet: propterea exaltabit caput.

He cometh now in humility: he shall drink in the way of the torrent *of sufferings:* therefore, shall he lift up the head.

ANT. Dixit Dominus Domino meo: Sede a dextris meis.

ANT. The Lord said to my Lord: Sit thou at my right hand.

ANT. Magna opera Domini.

ANT. Great are the works of the Lord.

The following psalm commemorates the mercies of God to His *people*, the promised *Covenant*, the *Redemption*, His *fidelity* to His word. But it also tells us that the *name* of the Lord is *terrible* because it is *holy;* and concludes by admonishing us that *the fear of the Lord is the beginning of wisdom.*

PSALM 110

Confitebor tibi, Domine, in toto corde meo: in consilio justorum et congregatione.

Magna opera Domini: exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium: opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

ANT. Magna opera Domini: exquisita in omnes voluntates ejus.

ANT. Qui timet Dominum.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Great are the works of the Lord: sought out according to all his wills.

His work is praise and magnificence: and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men:* he will show forth to his people the power of his works.

That he may give them *his Church,* the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, confirmed for ever and ever: made in truth and equity.

He hath sent redemption to his people: he hath *thereby* commanded his covenant for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

ANT. Great are the works of the Lord: sought out according to all his wills.

ANT. He that feareth the Lord.

The next psalm sings the happiness of the *just man,* and his hopes on the day of his Lord's coming. It tells us, likewise, of the confusion of the sinner who shall have despised the mysteries of God's love towards mankind.

PSALM III

Beatus vir qui timet Dominum: in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: misericors et miserator et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

ANT. Qui timet Dominum, in mandatis ejus cupit nimis.

ANT. Sit nomen Domini.

Blessed is the man that feareth the Lord; he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

To the righteous a light is risen up in darkness; he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy and lendeth; he shall order his very words with judgment: because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

The wicked shall see, and shall be angry; he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

ANT. He that feareth the Lord shall delight exceedingly in his commandments.

ANT. May the name of the Lord.

The psalm *Laudate pueri* is a canticle of praise to the Lord, who from His high heaven has taken pity on the human race, and has vouchsafed to honour it by the Incarnation of His own Son.

PSALM 112

Laudate, pueri, Dominum: laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum: laudabile nomen Domini.

Excelsus super omnes gentes Dominus: et super cælos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: et humilia respicit in cælo et in terra?

Suscitans a terra inopem: et de stercore erigens pauperem:

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. Deus autem noster.

Praise the Lord, ye children; praise ye the name of the Lord.

Blessed be the name of the Lord; from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth: and lifting up the poor out of the dunghill;

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. May the name of the Lord be for ever blessed.

ANT. But our God.

The fifth psalm, *In exitu*, recounts the prodigies witnessed under the ancient Covenant: they were figures, whose realities were to be accomplished in the mission of the Son of God, who came to deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113

In exitu Israel de Ægypto: domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

Mare vidit et fugit: Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: et colles sicut agni ovium.

Quid est tibi mare quod fugisti: et tu, Jordanis, quia conversus es retrorsum?

Montes exsultastis sicut arietes: et colles sicut agni ovium?

A facie Domini mota est terra: a facie Dei Jacob.

Qui convertit petram in stagna aquarum: et rupem in fontes aquarum.

Non nobis, Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: nequando dicant gentes: Ubi est Deus eorum?

Deus autem noster in cælo: omnia quæcumque voluit fecit.

Simulacra gentium argentum et aurum: opera manuum hominum.

Os habent, et non loquentur: oculos habent, et non videbunt.

Aures habent, et non audient: nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: et omnes qui confidunt in eis.

Domus Israel speravit in Domino: adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: adjutor eorum et protector eorum est.

The sea saw and fled: Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of waters.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

Dominus memor fuit nostri: et benedixit nobis.
Benedixit domui Israel: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.
Adjiciat Dominus super vos: super vos, et super filios vestros.

Benedicti vos a Domino: qui fecit cælum et terram.
Cælum cæli Domino: terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.
Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

ANT. Deus autem noster in cælo: omnia quæcumque voluit fecit.

The Lord hath been mindful of us, and hath blessed us.
He hath blessed the house of Israel: he hath blessed the house of Aaron.
He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.
Blessed be you of the Lord, who made heaven and earth.
The heaven of heaven is the Lord's: but the earth he has given to the children of men.
The dead shall not praise thee, O Lord: nor any of them that go down to hell.
But we that live bless the Lord: from this time now and for ever.

ANT. But our God is in heaven: he hath done all things whatsoever he would.

After these five psalms, a short lesson from the holy Scriptures is read. It is called *Capitulum*, because it is always very short.

CAPITULUM

(*2 Cor. i.*)

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.
℟. Deo gratias.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comfortethus in all our tribulations.

℟. Thanks be to God.

Then follows the hymn. We here give the one for Sundays, which was composed by St. Gregory the Great. It sings of creation, and celebrates the praises of that portion of it which was called forth on this first day, the *light*.

HYMN[1]

Lucis Creator optime,
Lucem dierum proferens:
Primordiis lucis novæ,
Mundi parans originem.

O infinitely good Creator of the light! by thee was produced the light of day, providing thus the world's beginning with the beginning of the new-made light.

Qui mane junctum vesperi
Diem vocari præcipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

Thou biddest us call the time, from morn till eve, day; this day is over; dark night comes on—oh! hear our tearful prayers.

Ne mens gravata crimine
Vitæ sit exsul munere:
Dum nil perenne cogitat,
Seseque culpis illigat.

Let not our soul, weighed down by crime, misspend thy gift of life, and, forgetting what is eternal, be earth-tied by her sins.

Cæleste pulset ostium,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Oh! may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.

Præsta Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

Most merciful Father! and thou his Only-Begotten Son, co-equal with him, reigning for ever with the holy Paraclete! grant this our prayer. Amen.

The versicle which follows the hymn, and which we here give, is that of the Sunday: those for the feasts are given in their proper places.

℣. Dirigatur, Domine, oratio mea.
℟. Sicut incensum in conspectu tuo.

℣. May my prayer, O Lord, ascend.
℟. Like incense in thy sight.

[1] According to the monastic rite, it is as follows:

℟ *breve.* Quam magnificata sunt.
* Opera tua, Domine. Quam.
℣. Omnia in Sapienta fecisti. * Opera.
Gloria Patri, etc. Quam.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.

Ne mens gravata crimine
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cælorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta Pater piissime
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum. Amen

Then is said the *Magnificat* antiphon, which is to be found in the proper. After this, the Church sings the canticle of Mary, the *Magnificat*, in which are celebrated the divine maternity and all its consequent blessings. This exquisite canticle is an essential part of the Office of Vespers. It is the evening incense, just as the canticle *Benedictus*, at Lauds, is that of the morning.

OUR LADY'S CANTICLE

(St. Luke i.)

Magnificat: anima mea Dominum.
Et exsultavit spiritus meus: in Deo salutari meo.
Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.
Et misericordia ejus a progenie in progenies: timentibus eum.
Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit humiles.

Esurientes implevit bonis: et divites dimisit inanes.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham et semini ejus in sæcula.

My soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.
Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.
Because he that is mighty hath done great things to me: and holy is his name.
And his mercy is from generation unto generation: to them that fear him.
He hath shown might in his arm: he hath scattered the proud in the conceit of their heart.
He hath put down the mighty from their seat: and hath exalted the humble.
He hath filled the hungry with good things: and the rich he hath sent empty away.
He hath received Israel his servant, being mindful of his mercy.
As he spoke to our fathers: to Abraham and to his seed for ever.

The *Magnificat* antiphon is then repeated. The Prayer, or Collect, is given in the proper of each feast.

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER THE THIRD

ON THE OFFICE OF COMPLINE, DURING THE TIME AFTER PENTECOST

THIS Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious, and therefore dangerous, state of sleep, which is also such an image of death.

The lector, addressing the priest, says to him:

Jube, domne, benedicere.	Pray, father, give me thy blessing.

The priest answers:

Noctem quietam et finem perfectum concedat nobis Dominus omnipotens. ℟. Amen.	May the almighty Lord grant us a quiet night and a perfect end. ℟. Amen.

The lector then reads these words, from the first Epistle of St. Peter:

Fratres: Sobrii estote, et vigilate; quia adversarius vester diabolus, tamquam leo rugiens, circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.	Brethren, be sober and watch; for your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith. But thou, O Lord, have mercy on us.

The choir answers:

℟. Deo gratias. ℟. Thanks be to God.

Then the priest:

℣. Adjutorium nostrum in nomine Domini. ℣. Our help is in the name of the Lord.

The choir:

℟. Qui fecit cælum et terram. ℟. Who hath made heaven and earth.

Then the Lord's Prayer is recited, in secret; after which the priest says the *Confiteor*, and, when he has finished, the choir repeats it.

The priest, having pronounced the general form of absolution, says:

℣. Converte nos, Deus, salutaris noster. ℣. Convert us, O God, our Saviour.
℟. Et averte iram tuam a nobis. ℟. And turn away thine anger from us.
℣. Deus, in adjutorium meum intende. ℣. Incline unto my aid, O God.
℟. Domine, ad adjuvandum me festina. ℟. O Lord, make haste to help me.
Gloria Patri, etc. Glory, etc.
ANT. Miserere. ANT. Have mercy.

The first psalm expresses the confidence with which the just man *sleeps in peace:* but the wicked know not what calm rest is.

PSALM 4

Cum invocarem exaudivit me Deus justitiæ meæ: in tribulatione dilatasti mihi. When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Miserere mei: et exaudi orationem meam. Have mercy on me: and hear my prayer.

Filii hominum, usquequo gravi corde: ut quid diligitis O ye sons of men how long will ye be dull of heart? why do

vanitatem et quæritis mendacium ?

Et scitote quoniam mirificavit Dominus sanctum suum: Dominus exaudiet me cum clamavero ad eum.

Irascimini et nolite peccare: quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: multi dicunt: Quis ostendit nobis bona ?

Signatum est super nos lumen vultus tui Domine: dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: multiplicati sunt.

In pace in idipsum: dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: constituisti me.

you love vanity, and seek after lying ?

Know ye also that the Lord hath made his holy One wonderful: the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who showeth us good things ?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self-same I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The second psalm gives the motives of the just man's confidence, even during the dangers of the night. There is no *snare* neglected by the demons; but the good angels watch over us with brotherly solicitude. Then, we have God Himself speaking and promising to send us a *Saviour.*

PSALM 90

Qui habitat in adjutorio altissimi: in protectione Dei cæli commorabitur.

Dicet Domino, Susceptor meus es tu et refugium meum: Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: et a verbo aspero.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say unto the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

Scapulis suis obumbrabit tibi: et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: Altissimum posuisti refugium tuum.

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis.

In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: cum ipso sum in tribulatione; eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: et ostendam illi salutare meum.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thine eyes: and shalt see the reward of the wicked.

Because *thou hast said:* Thou, O Lord, art my hope: thou hast made the Most High thy refuge.

There shall no evil come unto thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

He will cry unto me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my salvation.

The third psalm invites the *servants* of God to persevere with fervour in the prayers they offer during the *night*. The faithful should say this psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133

Ecce nunc benedicite Dominum: omnes servi Domini.

Behold! now bless ye the Lord, all ye servants of the Lord.

Qui statis in domo Domini: in atriis domus Dei nostri.

Who stand in the house of the Lord, in the courts of the house of our God.

In noctibus extollite manus vestras in sancta: et benedicite Dominum.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Benedicat te Dominus ex Sion: qui fecit cælum et terram.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Miserere mihi, Domine, et exaudi orationem meam.

ANT. Have mercy on me, O Lord, and hear my prayer.

HYMN[1]

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Before the closing of the light, we beseech thee, Creator of all things! that in thy clemency, thou be our protector and our guard.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

May the dreams and phantoms of night depart far from us: and do thou repress our enemy, lest our bodies be profaned.

[1] According to the monastic rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.
Præsta, Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu. Amen.

Præsta, Pater plissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

Most merciful Father, and thou his only-begotten Son, coequal with him, reigning for ever, with the holy Paraclete, grant this our prayer! Amen.

CAPITULUM

(*Jeremias xiv.*)

Tu autem in nobis es, Domine, et nomen sanctum tuum invocatum est super nos: ne derelinquas nos, Domine Deus noster.

℟. In manus tuas, Domine:* Commendo spiritum meum. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi.

℟. Sub umbra alarum tuarum protege nos.

ANT. Salva nos.

But thou art in us, O Lord, and thy holy name hath been invoked upon us: forsake us not, O Lord our God.

℟. Into thy hands, O Lord:* I commend my spirit. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

℣. Preserve us, O Lord, as the apple of thine eye.

℟. Protect us under the shadow of thy wings.

ANT. Save us.

The canticle of the venerable Simeon, who, while holding the divine Infant in his arms, proclaimed Him to be the *Light of the Gentiles*, and then slept the sleep of the just, is admirably appropriate to the Office of Compline. Holy Church blesses God for having dispelled the darkness of night by the rising of the Sun of justice; it is for love of Him that she toils the whole day through, and rests during the night, saying: 'I sleep, but my heart watcheth.'[1]

[1] Cant. v. 2.

CANTICLE OF SIMEON

(*St. Luke ii.*)

Nunc dimittis servum tuum, Domine: secundum verbum tuum in pace.

Quia viderunt oculi mei: salutare tuum.

Quod parasti: ante faciem omnium populorum.

Lumen ad revelationem gentium: et gloriam plebis tuæ Israel.

Gloria.

ANT. Salva nos, Domine, vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because mine eyes have seen thy salvation.

Which thou hast prepared: before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory, etc.

ANT. Save us, O Lord, while awake, and watch us as we sleep, that we may watch with Christ and rest in peace.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle; angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Benedicamus Domino.

℟. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

℟. Amen.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

℟. Amen.

ANTHEM TO THE BLESSED VIRGIN

Salve Regina, Mater misericordiæ.

Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exsules filii Evæ.

Ad suspiramus, gementes et flentes in hac lacrimarum valle.

Eia, ergo, advocata nostra, illos tuos misericordes oculos ad nos converte;

Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende;

O clemens,

O pia,

O dulcis Virgo Maria.

℣. Ora pro nobis, sancta Dei Genitrix.

℟. Ut digni efficiamur promissionibus Christi.

Hail, holy Queen, Mother of mercy.

Hail, our life, our sweetness, and our hope.

To thee do we cry, poor banished children of Eve.

To thee do we send up our sighs, mourning, and weeping, in this vale of tears.

Turn, then, most gracious advocate! thine eyes of mercy towards us;

And after this our exile, show unto us the blessed fruit of thy womb, Jesus;

O clement,

O loving,

O sweet Virgin Mary!

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

OREMUS.

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante præparasti: da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eumdum Christum Dominum nostrum.

℟. Amen.

LET US PRAY.

O almighty and everlasting God, who by the co-operation of the Holy Ghost didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son: grant that we may be delivered from present evils and from everlasting death, by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord.

℟. Amen.

℣. Divinum auxilium maneat semper nobiscum.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.[1]

Then, in secret, *Pater*, *Ave*, and *Credo*.

[1] In the monastic rite this response is as follows:

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent brethren Amen.

Proper of Saints

Proper of Saints

NOVEMBER 1

FEAST OF ALL SAINTS

I saw a great multitude which no man could number, of all nations and tribes and peoples and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God![1]

TIME is no more; it is the human race eternally saved that is thus presented in vision to the prophet of Patmos. Our life of struggle and suffering on earth is, then, to have an end. Our long-lost race is to fill up the angelic ranks thinned by Satan's revolt; and, uniting in the gratitude of the redeemed of the Lamb, the faithful spirits will sing with us: 'Thanksgiving, honour, and power, and strength to our God for ever and ever!'[2]

And this shall be the end, as the apostle says;[3] the end of death and suffering; the end of history and of its revolutions, which will then be explained. The old enemy, hurled down with his followers into the abyss, will live on only to witness his own eternal defeat. The Son of man, the Saviour of the world, will have delivered the kingdom to God His Father; and God, the last end of creation and of redemption, will be all in all.[4]

Long before the seer of the Apocalypse, Isaias sang: 'I saw the Lord sitting upon a throne high and elevated, and His train filled the temple. And the Seraphim cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of His glory.'[5] The train and

[1] Apoc. vii. 9, 10. *Ibid.* 12. [2] 1 Cor. xv. 24.
[4] 1 Cor. xv. 24-28. [5] Is. vi. 1-3.

fringes of God's vesture are the elect, who are the adornment of the Word, the splendour of the Father. For, since the Word has espoused our human nature, that nature is His glory, as He is the glory of God. The bride herself is clothed with the justifications of the saints; and when this glittering robe is perfected, the signal will be given for the end of time. This feast announces the ever-growing nearness of the eternal nuptials; for on it we annually celebrate the progress of the bride's preparation.

Blessed are they that are called to the marriage-supper of the Lamb![1] Blessed are we all, who have received in Baptism the nuptial robe of holy charity, which entitles us to a seat at the heavenly banquet! Let us prepare ourselves for the unspeakable destiny reserved for us by love. To this end are directed all the labours of this life: toils, struggles, sufferings for God's sake, all adorn with priceless jewels the garment of grace, the clothing of the elect. Blessed are they that mourn![2]

They that have gone before us wept as they turned the furrows and cast in the seed; but now their triumphant joy overflows upon us as an anticipated glory in this valley of tears. Without waiting for the dawn of eternity, the present solemnity gives us to enter by hope into the land of light, whither our fathers have followed Jesus, the divine forerunner. Do not the thorns of suffering lose their sharpness at the sight of the eternal joys into which they are to blossom? Does not the happiness of the dear departed cause a heavenly sweetness to mingle with our sorrow? Let us hearken to the chants of deliverance sung by those for whom we weep; 'little and great,' this is the feast of them all, as it will one day be ours. At this season, when cold and darkness prevail, Nature herself, stripping off her last adornments, seems to be preparing the world for the passage of the human race into the heavenly country. Let us, then, sing with the psalmist: 'I rejoiced at the things that were said to me: We shall go into the house of the Lord. Our feet as yet stand only in thy outer courts; but we see thy building ever

[1] Apoc. xix. 9. [2] St. Matt. v. 5.

going on, O Jerusalem, city of peace, compacted together in concord and love. To thee do the tribes go up, the tribes of the Lord, praising the name of the Lord; thy vacant seats are being filled up. May all good things be for them that love thee, O Jerusalem; may peace be in thy strength, and abundance in thy towers. For the sake of my brethren and of my neighbours, who are already thy inhabitants, I take pleasure in thee; because of the Lord our God, whose dwelling thou art, I have placed in thee all my desire.'[1]

FIRST VESPERS

The bells ring out as joyously as on the brightest days. They announce the great solemnity of the closing cycle: the feast which shows us time stamped with the impress of eternity, and God taking possession of the declining year and gathering in its harvest. At the sound of their triumphant and harmonious peals, the Church, prostrate and fasting since morning, raises her brow to the light. Guided by St. John, she penetrates the secrets of heaven; and the words of the beloved disciple, uttered by her lips, assume a tone of incomparable enthusiasm. This feast is truly the triumph of her motherhood; for the great crowd of the blessed before the throne of the Lamb are the sons and daughters she alone has given to the Lord.

1. ANT. Vidi turbam magnam, quam dinumerare nemo poterat, ex omnibus gentibus, stantes ante thronum.

1. ANT. I saw a great multitude which no man could number, of all nations, standing before the throne.

Ps. Dixit Dominus, *page* 35.

Beside her own glorified sons the Church beholds the angels, with their magnificent ritual and their prostrate adoration. Her heart is enraptured at the scene, and she describes it to those who are still militant on earth with her.

[1] Ps. cxxi.

2. ANT. Et omnes angeli stabant in circuitu throni, et ceciderunt in conspectu throni in facies suas, et adoraverunt Deum.

2. ANT. And all the angels stood round about the throne, and they fell down before the throne upon their faces, and adored God.

Ps. Confitebor tibi, Domine, *page* 37.

But the uninterrupted homage and chants of the heavenly princes are not the only glory rendered to the Most High in His eternal temple. As, even in the midst of a numerous choir, a mother can distinguish the voice of her child, so the Church exults to hear the family she has brought up for her Spouse joining in the heavenly concert and celebrating the Lamb, whose Blood has purchased them the kingdom of God.

3. ANT. Redemisti nos, Domine Deus, in sanguine tuo ex omni tribu, et lingua, et populo, et natione, et fecisti nos Deo nostro regnum.

3. ANT. O Lord God, thou hast redeemed us in thy blood, out of every tribe, and tongue, and people, and nation, and hast made us a kingdom to our God.

Ps. Beatus vir, *page* 38.

This is the true joy, the ineffable consolation of this day; and the exiled Church cannot refrain from sending up a burning appeal to the saints to praise the Lord, if possible, with still greater zeal. 'Be happy, all of you, and sing to Him,' she cries out from this valley of tears, borrowing the words of Tobias in the land of his captivity.

4. ANT. Benedicite Dominum omnes electi ejus: agite dies lætitiæ, et confitemini illi.

4. ANT. Bless ye the Lord, all his elect, keep days of joy, and give glory to him.

Ps. Laudate pueri, *page* 39.

To praise God unceasingly is the lot of the saints, Israel's goodly inheritance in the true Sion. The Church, in her transport, wearies not of extolling this glorious lot, this better part, privilege of a few on earth, but enjoyed by all in heaven.

5. ANT. Hymnus omnibus sanctis ejus: filiis Israel, populo appropinquanti sibi: gloria hæc est omnibus sanctis ejus.

5. ANT. A hymn to all his saints; to the children of Israel, a people approaching to him: this glory is to all his saints.

PSALM 116

Laudate Dominum, omnes gentes: laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

O praise the Lord, all ye nations: praise him, all ye people.

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

No power can lessen the glory of the holy city, or diminish the number of its happy inhabitants, which was fixed before all ages in the counsels of the Most High. Although the world is only too deserving of wrath, it can not be consumed until it has furnished heaven with the last of the elect. This is expressed in a lively manner by the capitulum, taken from the Apocalypse.

CAPITULUM

(*Apoc. vii.*)

Ecce ego Joannes vidi alterum angelum ascendentem ab ortu solis, habentem signum Dei vivi: et clamavit voce magna quatuor angelis, quibus datum est nocere terræ et mari, dicens: Nolite nocere terræ et mari, neque arboribus, quoadusque signemus servos Dei nostri in frontibus eorum.

Lo, I John saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.

Rabanus Maurus, abbot of Fulda and archbishop of Mayence, is supposed to be the author of the following hymn. The perfidious nation, whose expulsion from Christian lands is prayed for, was in the ninth century the race of infidel Normans, who filled the empire with slaughter and ruin under Charlemagne's weak successors. The striking conversion of these savage destroyers was the answer of the saints. May they ever hear the

Church's prayers in a like manner, enlighten those who persecute her without knowing her, and make of them her firmest supporters.

HYMN

Placare, Christe, servulis,
Quibus Patris clementiam
Tuæ ad tribunal gratiæ
Patrona Virgo postulat.

Et vos beata, per novem
Distincta gyros, agmina,
Antiqua cum præsentibus,
Futura damna pellite.

Apostoli cum vatibus,
Apud severum Judicem,
Veris reorum fletibus
Exposcite indulgentiam.

Vos purpurati martyres,
Vos candidati præmio
Confessionis, exsules
Vocate nos in patriam.

Chorea casta virginum,
Et quos eremus incolas
Transmisit astris, cælitum
Locate nos in sedibus.

Auferte gentem perfidam
Credentium de finibus,
Ut unus omnes unicum
Ovile nos pastor regat.

Deo Patri sit gloria,
Natoque Patris unico,
Sancto simul Paraclito,
In sempiterna sæcula.
Amen.

℣. Lætamini in Domino, et exsultate, justi.
℟. Et gloriamini, omnes recti corde.

O Christ, be propitious to thy servants, for whom thy Virgin Mother stands as advocate before the throne of grace, imploring the Father's mercy.

Ninefold circle of blessed choirs, drive far from us all evils, past, present, and to come.

Apostles and prophets, plead before the terrible Judge, and, for the unfeigned tears of us poor sinners, obtain our pardon.

Ye martyrs crimson-clad, ye confessors with snow-white wreaths, call us from exile into our fatherland.

Spotless choirs of virgins and ye who from the desert have sped beyond the stars, give us a place among your heavenly thrones.

Drive the perfidious race far from Christian lands, that we may all be gathered by one pastor into the one fold.

Glory be to God the Father, and to his only Son, together with the holy Paraclete, through everlasting ages.
Amen.

℣. Be glad in the Lord, and rejoice, ye just.
℟. And glory, all ye right of heart.

All the choirs of angels, all the ranks of the saints, receive, in the Magnificat antiphon, the homage of the Church's prayer; and all will join in praising the Queen of heaven and earth, by singing her own glorious canticle.

ANTIPHON OF THE MAGNIFICAT

Angeli, Archangeli, Throni et Dominationes, Principatus et Potestates, Virtutes cælorum, Cherubim atque Seraphim, Patriarchæ et Prophetæ, sancti legis Doctores, Apostoli, omnes Christi Martyres, sancti Confessores, Virgines Domini, Anachoritæ, Sanctique omnes, intercedite pro nobis.

Ye Angels and Archangels, Thrones and Dominations, Principalities and Powers, Virtues of the heavens, Cherubim and Seraphim, Patriarchs and Prophets, holy Doctors of the law, Apostles, all ye Martyrs of Christ, holy Confessors, Virgins of the Lord, Anchorets, and all ye Saints, make intercession for us.

The Canticle Magnificat, *page* 43.

PRAYER

Omnipotens sempiterne Deus, qui nos omnium sanctorum tuorum merita sub una tribuisti celebritate venerari: quæsumus; ut desideratam nobis tuæ propitiationis abundantiam, multiplicatis intercessoribus largiaris. Per Dominum.

O almighty, everlasting God, who hast granted us to venerate in one solemnity the merits of all thy saints, we beseech thee, that as our intercessors are multiplied, thou wouldst bestow upon us the desired abundance of thy mercy. Through our Lord.

When Rome had completed the conquest of the world, she dedicated to all the gods, in token of her gratitude, the Pantheon, the most durable monument of her power. But when she herself had been conquered by Christ, and invested by Him with the empire over souls, she withdrew her homage from vain idols and offered it to the martyrs; for they, praying for her as she slew them, had rendered her truly eternal. To the martyrs, then, and to Mary their Queen, she consecrated for ever, on the morrow of her merciful chastisement, the now purified Pantheon.

'Come forth from your dwellings, ye saints of God, hasten to the place prepared for you.'[1] For three centuries the catacombs were the resting-place of our Lord's athletes, when they were borne from the arena. These

[1] Pontificale Rom. Ant. in Eccl. Dedicatione.

valiant warriors deserved the honours of a triumph far better than did the great victors of old. In 312, however, Rome, disarmed but not yet changed in heart, was not at all disposed to applaud the men who had conquered the gods of Olympus and of the Capitol. While the Cross surmounted her ramparts, the white-robed army still lay entrenched in the subterranean crypts that surrounded the city like so many outworks. Three centuries more were granted to Rome, that she might make satisfaction to God's justice, and take full cognizance of the salvation reserved for her by His mercy. In 609 the patient work of grace was completed; the Sovereign Pontiff Boniface IV uttered the word for the sacred crypts to yield up their treasures. It was a solemn moment, a forerunner of that wherein the angel's trumpet-call shall sound over the sepulchres of the world.[1] The successor of St. Peter, in all his apostolic majesty and surrounded by an immense crowd, presented himself at the entrance of the catacombs. He was attended by eighteen chariots magnificently adorned for the conveyance of the martyrs. The ancient triumphal way opened before the saints; the sons of the Quirites sang in their honour: 'You shall come with joy and proceed with gladness; for behold, the mountains and the hills exult, awaiting you with joy. Arise, ye saints of God, come forth from your hiding-places; enter into Rome, which is now the holy city; bless the Roman people following you to the temple of the false gods, which is now dedicated as your own church, there to adore together with you the majesty of the Lord.'[2]

Thus, after six centuries of persecution and destruction, the martyrs had the last word; and it was a word of blessing, a signal of grace for the great city hitherto drunk with the blood of Christians. More than rehabilitated by the reception she was giving to the witnesses of Christ, she was now not merely Rome, but the new Sion, the privileged city of the Lord. She now burned before the saints the incense they had refused to offer to her idols;

[1] *Sequence* Dies iræ. [2] *Cf.* Pontificale Rom. Ant. in Eccl. Dedicat.

their blood had flowed before the very altar on which she now invited them to rest, since the usurpers had been hurled back into the abyss. It was a happy inspiration that induced her, when she dedicated to the holy martyrs the temple built by Marcus Agrippa and restored by Severus Augustus, to leave upon its pediment the names of its original constructors and the title they had given it; for then only did the famous monument truly merit its name, when Christian Rome could apply to the new inhabitants of the Pantheon those words of the psalm: 'I have said, you are gods.'[1] May 13 was the day of their triumphant installation.

Every dedication on earth reminds the Church, as she herself tells us, of the assembly of the saints, the living stones of the eternal dwelling which God is building for Himself in heaven.[2] It is not astonishing, then, that the dedication of Agrippa's Pantheon, under the above-mentioned circumstances, should have originated the feast of to-day.[3] Its anniversary, recalling the memory of the martyrs collectively, satisfied the Church's desire of honouring year by year all her blessed sons who had died for the Lord; for, at an early date it became impossible to celebrate each of them on the day of his glorious death. In the age of peace there was added to the cultus of the martyrs that of the other just, who daily sanctified themselves in all the paths of heroism opened out to Christian courage. The thought of uniting these with the former in one common solemnity, which would supply for the unavoidable omission of many of them, followed naturally upon the initiative given by Boniface IV.

In 732, in the first half of that eighth century which was such a grand age for the Church, Gregory III dedicated, at St. Peter's on the Vatican, an oratory in honour 'of the Saviour, of His blessed Mother, of the holy apostles, of all the holy martyrs, confessors, and perfect just, who repose throughout the world.'[4] A dedication under so extensive a title did not, it is true, imply the establish-

[1] Ps. lxxxi. 6.
[2] Collecta in die Dedicationis Altaris; Postcomm. Anniv. Dedic. Eccl.
[3] Martyrolog. ad hanc diem.
[4] Lib. Pontific. in Gregorio III.

ment of our feast of All Saints by the illustrious pontiff; yet from this period it began to be celebrated by divers churches, and that, too, on November 1, as is attested, with regard to England, by Venerable Bede's martyrology and the pontifical of Egbert of York. It was far, however, from being universal, when in the year 835 Louis le Débonnaire, at the request of Gregory IV, and with the consent of all the bishops of his realm, made its celebration obligatory by law. This decree was welcomed by the whole Church and adopted as her own, says Ado, with reverence and love.[1]

The councils of Spain and Gaul, as early as the sixth century,[2] mention a custom then existing, of sanctifying the commencement of November by three days of penance and litanies, like the Rogation days which precede the feast of our Lord's Ascension. The fast on the Vigil of All Saints is the only remaining vestige of this custom of our forefathers, who, after the institution of the feast, advanced the triduum of penance, so as to make it a preparation for the solemnity itself. 'Let our devotion be complete,' is the recommendation of a contemporaneous author; 'let us prepare ourselves for this most holy solemnity by three days of fasting, prayer, and almsdeeds.'[3]

When extended to the entire world, the feast became complete; it was made equal to the greatest solemnities, and widened its horizon till it reached the infinite, embracing uncreated as well as created sanctity. Its object was now, not only Mary and the martyrs; not only all the just children of Adam; but, moreover, the nine choirs of angels, and above all the Holy Trinity itself, God who is all in all, the King of kings—that is, of the saints, the God of gods in Sion. Hear how the Church awakes her children on this day: 'Come let us adore the Lord, the King of kings, for He is the crown of all the saints.'[4] Such was the invitation addressed by our Lord Himself to St. Mechtilde, the chantress of Helfta, the privileged one

[1] ADO, Martyrol.
[2] Concil. Gerund. an. 517, can. 3; Lugdun. II. an. 567, can. 1.
[3] Inter opera ALCUINI, Epist. xci. *ad calcem.*
[4] Invitatory of the feast.

of His divine Heart: 'Praise Me, for that I am the crown of all the saints.' The virgin then beheld all the beauty of the elect and their glory drawing increase from the Blood of Christ, and resplendent with the virtues practised by Him; and, responding to our Lord's appeal, she praised with all her might the blissful and ever-adorable Trinity, for deigning to be to the saints their diadem and their admirable dignity.[1]

Dante, too, describes Beatrice in the highest heaven forming her crown of the reflection of the eternal rays. 'Glory be to the Father, and to the Son, and to the Holy Ghost,' sang the inhabitants of paradise with one voice. 'I seemed,' says the sublime poet, 'to behold a smile of the universe. The kingdom of bliss, with all its people both old and new, turned look and love all towards one point. O triple light, which shining in a single star dost so delight them, look down upon our tempests!'[2]

In many churches the ancient Office of the feast, up to the sixteenth century, had this peculiarity, that at the Nocturns the first antiphon, the first blessing, the first lesson, and the first responsory, treated of the blessed Trinity; the second of these respective pieces spoke of our Lady, the third of the angels, the fourth of the patriarchs and prophets, the fifth of the apostles, the sixth of the martyrs, the seventh of the confessors, the eighth of the virgins, the ninth of all the saints. On this account the first lesson, contrary to the custom of the rest of the year, was given to the highest dignitary of the choir, and the first responsory to the first cantors. The rest followed in order down to the children, one of whom sang the lesson of the virgins, and five others, clothed in white and holding lighted tapers in their hands in memory of the five wise virgins, sang the eighth responsory before the Lady-altar. The ninth lesson and responsory were again chanted by priests. All, or nearly all, these customs have been successively modified; but the arrangement of the responsories remains the same.

[1] Liber Specialis Gratiæ, p. i. cap. xxxi.
[2] DANTE, Paradiso, xxvii, xxxi.

Our readers will be glad to find here the primitive antiphons and responsories referred to in the visions of saints, who show us each order of the blessed in heaven taking part, during this sacred night, in the prayers and thanksgivings of earth. The following texts are found alike in the breviaries of Aberdeen and Salisbury.

ANTIPHONS

1. ANT. Adesto, Deus unus omnipotens, Pater et Filius et Spiritus Sanctus.

2. ANT. Sicut lilium inter spinas, sic amica mea inter filias.

3. ANT. Laudemus Dominum quem laudant Angeli, quem Cherubim et Seraphim Sanctus, Sanctus, Sanctus proclamant.

4. ANT. Inter natos mulierum non surrexit major Joanne Baptista.

5. ANT. Estote fortes in bello et pugnate cum antiquo serpente, et accipietis regnum æternum, alleluia.

6. ANT. Isti sunt sancti qui pro Dei amore minas hominum contempserunt; sancti martyres in regnum æternum exsultant cum angelis: o quam pretiosa est mors sanctorum, qui assidue assistunt ante Dominum, et ab invicem non sunt separati.

7. ANT. Sint lumbi vestri præcincti, et lucernæ ardentes in manibus vestris, et vos similes hominibus exspectantibus dominum suum, quando revertatur a nuptiis.

8. ANT. Virgines sanctæ Dei, orate pro nobis, ut scelerum veniam per vos accipere mereamur.

1. ANT. Be propitious to us, O God, who art One and Almighty, Father, Son, and Holy Ghost.

2. ANT. As the lily among thorns, so is my beloved among the daughters.

3. ANT. Let us praise the Lord, whom the Angels praise, whom Cherubim and Seraphim proclaim Holy, Holy, Holy.

4. ANT. Among those born of women, there hath not arisen a greater than John the Baptist.

5. ANT. Be valiant in war, and fight with the old serpent, and you shall receive an eternal kingdom, alleluia.

6. ANT. These are the holy ones, who for the love of God despised the threats of men; the holy martyrs now rejoice with the angels in the eternal kingdom. Oh, how precious is the death of the saints, who continually stand before the Lord, and are not separated from one another.

7. ANT. Let your loins be girt, and lamps burning in your hands: and you yourselves like to men who wait for their Lord, when he shall return from the wedding.

8. ANT. Holy virgins of God, pray for us, that through you we may deserve to obtain pardon of our crimes.

9. ANT. Laudem dicite Deo nostro, omnes sancti ejus, et qui timetis Deum, pusilli et magni, quoniam regnavit Dominus Deus noster omnipotens: gaudeamus et exsultemus, et demus gloriam ei.

9. ANT. Sing praise to our God, all his saints, and you that fear the Lord, little and great, for the Lord our God almighty hath reigned: let us rejoice and exult, and give glory to him.

RESPONSORIES

1. ℟. Summæ Trinitati, simplici Deo, una divinitas, æqualis gloria, coæterna majestas, Patri Prolique Sanctoque Flamini: * Qui totum subdit suis orbem legibus.

℣. Præstet nobis gratiam deitas beata Patris ac Nati pariterque Spiritus almi, *Qui totum subdit suis orbem legibus.

2. ℟. Felix namque es, sacra Virgo Maria, et omni laude dignissima: * Quia ex te ortus est Sol justitiæ, Christus Deus noster.

℣. Ora pro populo, interveni pro clero, intercede pro devoto femineo sexu, sentiant omnes tuum levamen, quicumque celebrant tuam solemnitatem, *Quia.

3. ℟. Te sanctum Dominum in excelsis laudant omnes Angeli, dicentes: * Te decet, † Laus et honor Domine.

℣. Cherubim quoque ac Seraphim Sanctus proclamant, et omnis cælicus ordo dicens. * Te decet. Gloria Patri. † Laus.

4. ℟. Inter natos mulierum non surrexit major Joanne Baptista: * Qui viam Domino præparavit in eremo.

℣. Fuit homo missus a Deo cui nomen Joannes erat. * Qui viam.

1. ℟. To the most high Trinity, to the invisible God, Father, Son, and Holy Spirit, be one divinity, equal glory, co-eternal majesty. * Who subjects the whole world to his laws.

℣. May the blessed Godhead of the Father, and of the Son, and likewise of the Holy Spirit, grant us grace. * Who subjects the whole world to his laws.

2. ℟. Happy art thou, O holy Virgin Mary, and most worthy of all praise: * For from thee arose the Sun of justice, Christ our God.

℣. Pray for the people, plead for the clergy, intercede for the devout female sex, let all experience thy aid who celebrate thy solemnity. * For from thee.

3. ℟. Thee, holy Lord, all the Angels praise on high, saying:* To thee beseemeth. † Praise and honour, O Lord.

℣. The Cherubim also and the Seraphim cry out, Holy; and every heavenly rank, saying: * To thee beseemeth. Glory be to the Father. † Praise and honour.

4. ℟. Among those born of women there hath not risen a greater than John the Baptist: *Who prepared the way for the Lord in the desert.

℣. There was a man sent from God, whose name was John. * Who prepared.

5. ℟. Cives apostolorum et domestici Dei advenerunt hodie: * Portantes facem et illuminantes patriam, dare pacem gentibus et liberare populum Domini.

℣. Audite preces supplicum vitæ æternæ poscentes præmia, qui fertis in dextris manipulos justitiæ, quique gaudentes advenistis hodie. * Portantes.

6. ℟. O constantia martyrum laudabilis: o caritas inextinguibilis: o patientia invincibilis, quæ, licet inter pressuras persequentium visa sit despicabilis:* Invenietur in laudem et gloriam et honorem † In tempore retributionis.

℣. Nobis ergo petimus piis subveniant meritis, honorificati a Patre qui est in cælis. * Invenietur. Gloria. † In tempore.

7. ℟. Sint lumbi vestri præcincti, et lucernæ ardentes in manibus vestris: * Et vos similes hominibus exspectantibus dominum suum, quando revertatur a nuptiis.

℣. Vigilate ergo, quia nescitis qua hora Dominus vester venturus sit. * Et vos.

8. ℟. Audivi vocem de cælo venientem: Venite omnes virgines sapientissimæ: * Oleum recondite in vasis vestris, dum Sponsus advenerit.

℣. Media nocte clamor factus est: Ecce Sponsus venit. * Oleum.

5. ℟. The fellow-citizens of the Apostles and the servants of God have come before us today: * Bearing a torch and enlightening our fatherland, to give peace to the nations, and to deliver the people of the Lord.

℣. Hear the prayers of suppliants imploring the rewards of eternal life, O ye who bear in your hands the sheaves of justice, and who come to-day rejoicing. * Bearing.

6. ℟. O praiseworthy constancy of the martyrs; O inextinguishable charity; O invincible patience! although under the tortures of the persecutors it appeared despicable,* It shall be found worthy of praise and glory and honour, † In the time of retribution.

℣. Therefore we pray that they may assist us with their blessed merits now that they are honoured by the Father who is in heaven. * It shall be found. Glory be to the Father. † In the time.

7. ℟. Let your loins be girt and lamps burning in your hands. * And you yourselves like to men who wait for their lord, when he shall return from the wedding.

℣. Watch ye therefore, because you know not what hour your Lord will come. * And you yourselves.

8. ℟. I heard a voice coming from heaven: Come all ye most wise virgins; * Keep oil ready in your vessels, for when the Spouse shall come.

℣. At midnight there was a cry made: Behold the Bridegroom cometh. * Keep oil.

9. ℟. Concede nobis, Domine, quæsumus, veniam delictorum: et intercedentibus sanctis quorum hodie solemnia celebramus: * Talem nobis tribue devotionem. † Ut ad eorum pervenire mereamur societatem.

℣. Adjuvent nos eorum merita, quos propria impediunt scelera; excuset intercessio accusat quos actio: et qui eis tribuisti cælestis palmam triumphi, nobis veniam non deneges peccati. * Talem. Gloria. † Ut ad.

9. ℟. Grant us, O Lord, we beseech thee, the pardon of our sins; and through the intercession of thy saints whose solemnity we celebrate to-day: * Bestow upon us so great a devotion, † That we may deserve to be admitted into their company.

℣. May their merits assist us, who are hindered by our own crimes; may their intercession excuse us, who are accused by our own deeds; and thou who hast bestowed on them the palm of heavenly victory, refuse not to us the pardon of our sins. *Bestow upon us. Glory be to the Father. † That we may.

The Greeks honour with us, on one common solemnity, 'all the saints of all the countries on earth, of Asia, Libya, and Europe, of north and south.'[1] But, whereas the West celebrates at the close of the year a feast which represents the gathering of the harvest into our heavenly Father's granary, the East keeps it on the first Sunday after Pentecost, in that springtime of the Church, when, under the action of the Holy Ghost, sanctity was everywhere beginning to blossom.[2] We find it thus as early as the fourth century; for it was on this first Sunday after Pentecost, which with us Latins is now the feast of the most holy Trinity, that St. John Chrysostom pronounced his discourse in honour of 'all the martyrs, who have suffered throughout the world.'[3]

In the West also, as we have seen, the origin of All Saints' feast was this general commemoration of the martyrs. This latter was placed by some Eastern churches on the Friday within the octave of Easter.[4] It was a happy thought thus to associate the confession of Christ's witnesses with the victory over death won by Him, whose divine confession before Pontius Pilate had been an

[1] Pentecostarion, in Dominica Sanctorum omnium.
[2] Leon. Philosoph. Oratio xv. In universæ terræ Sanctos universos.
[3] Chrys., Opera ii. 711.
[4] Calendaria Syrorum et Chaldæorum.

example and a support to them in presence of their executioners. Indeed, Rome herself had had the same inspiration, when she made her solemn commemoration of the martyrs in the beginning of May; and she still reserves to the martyrs and apostles the honour of having a special Office for the whole of Paschal Time.

We borrow the following passages from the Greek Office for the 'Sunday of All Saints.'

IN MAGNO VESPERTINO

Discipuli Domini, organa Spiritus, ubique per orbem sparserunt divini semina nuntii: e quibus germinati martyres supplicant pro animabus nostris.

Ecclesiæ fulcimentum, Evangelii perfectio, martyrum divinus chorus, Salvatoris verba vos implestis. Portæ etenim inferi Ecclesiæ inhiantes a vobis obseratæ sunt; libamenta idolorum exsiccavit sanguinis effusio vestri; plenitudinem credentium immolati parturistis; angelis admirandi, coronati statis ante Deum: quem sine fine deprecemini pro animabus nostris.

Venite, fideles universi: solemnem Sanctorum omnium memoriam celebremus, in psalmis et hymnis et canticis spiritualibus: ecce nobis adest, locupletia secum ferens carismata. Itaque clamemus dicentes: Salvete, prophetarum cœtus, qui adventum Christi mundo nuntiastis, ea quæ procul sunt tamquam prope videntes. Salvete, apostolorum chorus, sagenam mittentes in nationes, piscatores hominum. Salvete, martyrum exercitus, e finibus terræ

The disciples of the Lord, the instruments of the Spirit, scattered throughout the world the seed of the divine word: whence sprang the martyrs who intercede for our souls.

Support of the Church, perfection of the Gospel, O Godlike choir of martyrs, ye fulfilled the words of our Saviour. For the gates of hell wide yawning against the Church ye have closed and bolted; by the shedding of your blood ye dried up the libations of the idols; your immolation gave birth to the fullness of believers. O admiration of the angels, ye stand crowned before God; beseech him unceasingly for our souls.

Come, all ye faithful; let us celebrate with psalms and hymns and spiritual canticles the solemnity of all the saints: behold it comes, bringing us the richest gifts. Therefore let us cry out and say: Hail, company of prophets, who announced to the world the coming of Christ, seeing things afar off as though they were at hand. Hail, choir of apostles, fishers of men, casting your net among the nations. Hail, army of martyrs, brought together from the

adunati in fidem unam, qui propter illam injurias tormentorum tolerastis et pugnæ coronam præclare tulistis. Salvete, mellarium patrum, qui corporibus ascesi maceratis et passionibus carnis mortificatis, mentem amore divino quasi pennis sublevastis, cælum usque pervolantes, et lætantes cum angelis fruimini sæculis beatis. Ast, o prophetæ, apostoli, martyresque cum ascetis, qui vos coronavit instanter orate ut salvet nos ab inimicis tam visibilibus quam invisibilibus.

ends of the earth into one faith: ye endured for that faith injuries and torments, and gloriously won your laurels in the contest. Hail, honey-laden hive of the fathers; who having macerated your bodies with austerities, and mortified the passions of the flesh, raised your mind with divine love, as it were on wings, soaring even to heaven, where rejoicing with the angels ye possess a blessed eternity. And now, O prophets, O apostles, O martyrs and ascetics, earnestly implore him who has crowned you to save us from our enemies both visible and invisible.

Salvete, sancti justique; salvete, laudabilis feminarum chorus. Pro mundo apud Christum intercedite; principi det victoriam contra barbaros atque animabus nostris magnam misericordiam.

Hail, ye saints and just ones; hail, praiseworthy choir of holy women. Intercede with Christ for the world; that he may give to our prince victory over the barbarians and to our souls his great mercy.

MASS

Ancient documents referring to this day inform us that on the Calends of November the same eagerness was shown as at Christmas to assist at the holy Sacrifice.[1] However general the feast was, or rather because of its universality, was it not the special joy of every one, and the honour of Christian families? Taking a holy pride in the persons whose virtues they handed down to posterity, they considered the heavenly glory of their ancestors, who had perhaps been unknown in the world, to be a higher nobility than any earthly dignity.

Faith was lively in those days; and Christians seized the opportunity of this feast to make amends for the neglect, voluntary or involuntary, suffered during the year by the blessed inscribed on the general Calendar.

[1] Lectiones antiquæ Breviarii Romani ad hanc diem.

In the famous Bull *Transiturus de hoc mundo*, by which he established the feast of Corpus Christi, Urban IV mentions this as one of the motives that had led to the prior institution of All Saints';[1] and expresses a hope that the new solemnity may in like manner compensate for the distractions and coldness of the rest of the year towards this divine Sacrament, wherein He resides who is the crown and glory of all saints.[2]

The Introit antiphon resembles that of our Lady's Assumption day. This feast is indeed a sequel to Mary's triumph. As our Lord's Ascension called for His Mother's Assumption, both required for their completion the universal glorification of the human race which provides heaven with its King and Queen. Joy, then, on earth, which continues thus magnificently to give its fruit! Joy among the angels, who see their vacant thrones filled up! Joy, says the Verse, to all the blessed who are receiving the congratulations of heaven and earth!

INTROIT

Gaudeamus omnes in Domino, diem festum celebrantes sub honore sanctorum omnium: de quorum solemnitate gaudent angeli, et collaudant Filium Dei.

Ps. Exsultate, justi, in Domino: rectos decet collaudatio. Gloria Patri. Gaudeamus.

Let us all rejoice in the Lord, celebrating a festival day in honour of all the saints: at whose solemnity the angels rejoice and give praise to the Son of God.

Ps. Rejoice in the Lord, ye just: praise becometh the upright. Glory be to the Father. Let us all.

But we sinners, who are still in exile, have always and everywhere need of mercy. To-day we may well hope for it, since so many are interceding for us. If the prayer of one saint is powerful, what must be the united suffrages of all heaven!

COLLECT

Omnipotens sempiterne Deus, qui nos omnium sanctorum tuorum merita sub una tribui-

O almighty, everlasting God, who hast granted us to venerate in one solemnity the merits

[1] Hiltrop. Ordo Rom.
[2] Cap. 'Si Dominum,' De Reliquiis et Veneratione Sanctorum. Clementin. iii. 16.

sti celebritate venerari: quæsumus, ut desideratam nobis tuæ propitiationis abundantiam, multiplicatis intercessoribus largiaris. Per Dominum.

of all thy saints; we beseech thee, that as our intercessors are multiplied, thou wouldst bestow upon us the desired abundance of thy mercy. Through our Lord.

EPISTLE

Lecto libri Apocalypsis beati Joannis Apostoli.

Cap. vii.

In diebus illis: Ecce ego Joannes vidi alterum angelum ascendentem ab ortu solis, habentem signum Dei vivi: et clamavit voce magna quatuor angelis quibus datum est nocere terræ et mari, dicens: Nolite nocere terræ et mari, neque arboribus quoadusque signemus servos Dei nostri in frontibus eorum. Et audivi numerum signatorum, centum quadraginta quatuor millia signati, ex omni tribu filiorum Israel. Ex tribu Juda duodecim millia signati. Ex tribu Ruben duodecim millia signati. Ex tribu Gad duodecim millia signati. Ex tribu Aser duodecim millia signati. Ex tribu Nephthali duodecim millia signati. Ex tribu Manasse duodecim millia signati. Ex tribu Simeon duodecim millia signati. Ex tribu Levi duodecim millia signati. Ex tribu Issachar duodecim millia signati. Ex tribu Zabulon duodecim millia signati. Ex tribu Joseph duodecim millia signati. Ex tribu Benjamin duodecim millia signati. Post hæc vidi turbam magnam, quam dinumerare nemo poterat ex omnibus gentibus, et tribubus, et populis, et linguis:

Lesson from the Book of the Apocalypse of blessed John the Apostle.

Chap. vii.

In those days, Behold I, John, saw another angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Ruben twelve thousand signed: of the tribe of Gad twelve thousand signed: of the tribe of Aser twelve thousand signed: of the tribe of Nephthali twelve thousand signed: of the tribe of Manasses twelve thousand signed: of the tribe of Simeon twelve thousand signed: of the tribe of Levi twelve thousand signed: of the tribe of Issachar twelve thousand signed: of the tribe of Zabulon twelve thousand signed: of the tribe of Joseph twelve thousand signed: of the tribe of Benjamin twelve thousand signed. After this I saw

stantes ante thronum, et in conspectu Agni, amicti stolis albis, et palmæ in manibus eorum; et clamabant voce magna, dicentes: Salus Deo nostro, qui sedet super thronum, et Agno. Et omnes angeli stabant in circuitu throni et seniorum et quatuor animalium: et ceciderunt in conspectu throni in facies suas, et adoraverunt Deum, dicentes: Amen. Benedictio et claritas et sapientia et gratiarum actio, honor et virtus et fortitudo Deo nostro, in sæcula sæculorum. Amen.

a great multitude, which no man could number, of all nations and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes and palms in their hands; and they cried with a loud voice saying: Salvation to our God who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

At the time of his birth, the Man-God, through the instrumentality of Cæsar Augustus, took a census of the world; it was fitting that on the eve of the Redemption the statistics of the human race should be officially registered. And now it is time to make a fresh enrolment, and to enter in the Book of Life the results of the work of Redemption.

'Wherefore this numbering of the world at the time of our Lord's birth,' says St. Gregory in one of the Christmas homilies, 'save for this manifest reason, that He was appearing in the Flesh, who is to enregister the elect in eternity?'[1] But, many having withdrawn themselves by their own fault from the benefit of the first enrolment, which included all men in the ranks of those to be redeemed, there was need of a second and definitive registration, which should cancel the names of the guilty. 'Let them be blotted out of the book of the living, and with the just let them not be written;'[2] such are the words of the psalmist, quoted by St. Gregory in the above-mentioned homily.

[1] Lectio vii. in Nocte Natal. Domini; ex Homil. viii. in Ev.
[2] Ps. lxviii. 29.

To-day, however, the Church is too full of joy to think of any but the elect; they alone take part in the glorious close of human history described in the Epistle. Indeed, they alone are reckoned before God; the reprobate are but the waste of a world where sanctity alone responds to the Creator's advances, to the ventures of His infinite love. Let our souls be supple to receive the divine stamp, which is to render us conformable to the image of the only-begotten Son, and mark us out as God's coin. Whoever is unwilling to receive the divine impress will inevitably be marked with the ' character of the beast ';[1] and when the angels come to make the final settlement, every coin unfit to bear the divine stamp will fall into the furnace where the dross will burn eternally.

Let us then, as the Gradual recommends, live in fear; not that of the slave, who dreads punishment; but that filial fear, which is anxious never to displease Him from whom are all good things, and whose kindness deserves all our love in return. Without losing aught of their beatitude, or diminishing their love, the angelic Powers and all the saints in heaven prostrate with a holy trembling beneath the gaze of God's awful majesty.[2]

GRADUAL

Timete Dominum, omnes sancti ejus: quoniam nihil deest timentibus eum.

℣. Inquirentes autem Dominum non deficient omni bono.

Alleluia, alleluia.

℣. Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos. Alleluia.

Fear the Lord, all ye his saints: for there is no want to them that fear him.

℣. But they that seek the Lord shall not be deprived of any good.

Alleluia, alleluia.

℣. Come unto me, all you that labour, and are heavy laden, and I will refresh you. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Matthæum.

Cap. v.

In illo tempore: Videns Jesus turbas, ascendit in montem, et

Sequel of the holy Gospel according to St. Matthew.

Chap. v.

At that time, Jesus, seeing the multitudes, went up into a

[1] Apoc. xiii. 16.

[2] *Cf.* Præfat. Missæ.

cum sedisset, accesserunt ad eum discipuli ejus, et aperiens os suum, docebat eos, dicens: Beati pauperes spiritu: quoniam ipsorum est regnum cælorum. Beati mites: quoniam ipsi possidebunt terram. Beati qui lugent: quoniam ipsi consolabuntur. Beati qui esuriunt et sitiunt justitiam: quoniam ipsi saturabuntur. Beati misericordes: quoniam ipsi misericordiam consequentur. Beati mundo corde: quoniam ipsi Deum videbunt. Beati pacifici: quoniam filii Dei vocabuntur. Beati qui persecutionem patiuntur propter justitiam: quoniam ipsorum est regnum cælorum. Beati estis cum maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos mentientes, propter me: gaudete et exsultate, quoniam merces vestra copiosa est in cælis.

mountain: and when he was set down his disciples came unto him. And opening his mouth, he taught them saying: Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful; for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: be glad and rejoice, for your reward is very great in heaven.

Earth is so near to heaven to-day that the one thought which fills all hearts is happiness. The Friend, the Bridegroom, the divine Brother of Adam's children, comes and sits down among them, and talks of blessedness: 'Come to Me all you that labour and suffer,' sang the Alleluia-verse, that sweet echo from our fatherland reminding us withal of our exile. And immediately in the Gospel appears the goodness and kindness of God our Saviour. Let us listen to Him, teaching us the ways of blessed hope, the holy delights which are at once an assurance and a foretaste of the perfect bliss of heaven.

On Sinai Jehovah held the Jew at a distance, giving him precepts under pain of death. On the summit of this other mountain where the Son of God is seated how differently the Law of love is promulgated! In the new Testament, the eight beatitudes have taken the place

occupied in the old by the Decalogue graven on stone. Not that the beatitudes repeal the commandments; but their superabundant justice goes far beyond all prescriptions. It is from His Heart that Jesus brought them forth in order to imprint them, more lastingly than on stone, in the hearts of His people. They are the portrait of the Son of man, the summary of our Redeemer's life. Look then, and do ' according to the pattern that was shown thee in the mount.'[1]

Poverty was the first mark of our God in Bethlehem; and who ever appeared so *meek* as Mary's Child? Who *wept* for more noble causes than He in His crib, where He was already expiating our sins and appeasing His Father? They that *hunger after justice*, the *merciful*, the *clean of heart*, the *peacemakers:* where, save in Him, will they find the incomparable ideal, never attained yet ever imitable? And by His death He became the leader of all those who are *persecuted for justice' sake*. In this the highest beatitude on earth the Incarnate Word takes delight, returning upon it, detailing it, and closing with it in to-day's Gospel as with a song of ecstasy. The Church has never had any other ideal; she has ever walked in the footsteps of her Spouse, and her history throughout the ages has been but the prolonged echo of the Beatitudes. Let us also understand; that we may be blessed both in this world and in the next, let us follow our Lord and the Church.

The evangelical beatitudes raise man above torments, above death itself, which disturbs not the peace of the just, but consummates it. Such is the burden of the Offertory chant, taken from the Book of Wisdom.

OFFERTORY

Justorum animæ in manu Dei sunt: et non tanget illos tormentum malitiæ: visi sunt oculis insipientium mori, illi autem sunt in pace, alleluia.

The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, alleluia.

[1] Exod. xxv. 40.

As the Secret explains, the Sacrifice in which we are allowed to take part, glorifies God, honours the saints, and renders the divine goodness propitious to us.

SECRET

Munera tibi, Domine, nostræ devotionis offerimus: quæ et pro cunctorum tibi grata sint honore justorum, et nobis salutaria, te miserante, reddantur. Per Dominum.

We offer to thee, O Lord, the gifts of our devotion; and may they be pleasing to thee in honour of the just, and be made salutary to us by thy mercy. Through our Lord.

The Communion antiphon, like an echo of the Gospel, repeats the last three Beatitudes, referring them, and rightly, to the divine Sacrament whereby they are nourished.

COMMUNION

Beati mundo corde, quoniam ipsi Deum videbunt: beati pacifici, quoniam filii Dei vocabuntur: beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum est regnum cælorum.

Blessed are the clean of heart, for they shall see God: blessed are the peacemakers, for they shall be called the children of God: blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

In the Postcommunion the Church asks as the fruit of this feast that her children may always honour the saints and ever benefit by their favour with God.

POSTCOMMUNION

Da, quæsumus, Domine, fidelibus populis, omnium sanctorum semper veneratione lætari: et eorum perpetua supplicatione muniri. Per Dominum.

Grant, we beseech thee, O Lord, to thy faithful people, ever to rejoice in the veneration of all the saints, and to be defended by their perpetual supplication. Through.

SECOND VESPERS

The second Vespers are the same as the first, except the last psalm, the versicle, and the Magnificat antiphon. The psalm, which is as follows, puts upon the lips of the

saints a beautiful summary of their life of faith and suffering here on earth, and of their eternal gratitude and praise in heaven.

PSALM 115

Credidi, propter quod locutus sum: ego autem humiliatus sum nimis.

Ego dixi in excessu meo: Omnis homo mendax.

Quid retribuam Domino: pro omnibus quæ retribuit mihi?

Calicem salutaris accipiam: et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus: in atriis domus Domini, in medio tui, Jerusalem.

℣. Exsultabunt sancti in gloria.

℟. Lætabuntur in cubilibus suis.

I have believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

What shall I render to the Lord, for all the things that he hath rendered to me?

I will take the chalice of salvation; and I will call upon the name of the Lord.

I will pay my vows to the Lord before all his people: precious in the sight of the Lord is the death of his saints.

O Lord, for I am thy servant: I am thy servant and the son of thy handmaid.

Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

I will pay my vows to the Lord in the sight of all his people; in the courts of the house of the Lord, in the midst of thee, O Jerusalem!

℣. The saints shall rejoice in glory.

℟. They shall be joyful in their beds.

ANTIPHON OF THE MAGNIFICAT

O quam gloriosum est regnum in quo cum Christo gaudent omnes sancti, amicti stolis albis sequuntur Agnum quocumque ierit.

Oh! how glorious is the kingdom, where all the saints rejoice with Christ; clothed in white robes, they follow the Lamb whithersoever he goeth!

This antiphon, which expresses at once an unspeakable delight and a patient longing, closes the solemnity of

the Saints. But the Church's day is not yet ended. Scarcely has she given the last salute to her glorious sons disappearing in their white robes in the train of the Lamb, when an innumerable crowd of suffering souls surrounds her at the gate of heaven; and to these she at once lends her voice and heart. The glittering vestments, which reminded her of the snowy garments of the blessed, are changed for the colour of mourning; the ornaments and flowers disappear from the altar; the organ is hushed; the bells ring a plaintive knell. Without any transition, the Vespers of All Saints are followed by the Vespers of the Dead.[1]

VESPERS OF THE DEAD

No human science or eloquence could ever reach the depth of teaching, the power of soul-stirring supplication contained in the Office of the Dead. This intimate knowledge of the secrets of the other world, and of the way to win the Heart of her Spouse, belongs to the bride alone; and she alone, the true mother of men, is able with exquisite tact to console the orphans and the bereaved, by shortening the painful purification of those who have passed away.

Dilexi: this first song of the holy souls is all love; as the *Credidi*, the last psalm sung by the heavenly citizens on this feast, recalled their faith, and the trials they have endured on earth. We have just remarked that there is no transition between the two solemnities. What need of any? The suffering souls and the blessed, both are the captives of love; love gives them their dignity, and is their imperishable treasure. In the case of the blessed, faith having given place to the vision of God, their love is highest bliss; but to the suffering souls, imprisoned in darkness by sins not yet expiated, love is the source of inexpressible pain. However, they are now free from the anxieties of this world, the *perils of hell;* they are confirmed in grace, and can never sin again; they are full of

[1] If the morrow of All Saints be a Sunday the Commemoration of the Dead transferred to the Monday.

gratitude towards God who has saved them in His mercy, and in His justice is purifying them to make them worthy of Himself. They are in a state of absolute and perfect resignation and of calm expectancy, called by holy Church a 'sleep of peace.'[1]

ANT. Placebo Domino in regione vivorum.

ANT. I will please the Lord in the land of the living.

PSALM 114

Dilexi, quoniam exaudiet Dominus: vocem orationis meæ.

I have loved, because the Lord will hear the voice of my prayer.

Quia inclinavit aurem suam mihi: et in diebus meis invocabo.

Because he hath inclined his ear unto me, and in my days I will call upon him.

Circumdederunt me dolores mortis: et pericula inferni invenerunt me.

The sorrows of death have compassed me; and the perils of hell have found me.

Tribulationem et dolorem inveni: et nomen Domini invocavi.

I met with trouble and sorrow; and I called upon the name of the Lord.

O Domine, libera animam meam: misericors Dominus et justus, et Deus noster miseretur.

O Lord, deliver my soul: the Lord is merciful and just: and our God sheweth mercy.

Custodiens parvulos Dominus: humiliatus sum, et liberavit me.

The Lord is the keeper of little ones: I was humbled, and he delivered me.

Convertere anima mea in requiem tuam: quia Dominus benefecit tibi.

Return, O my soul, into thy rest: for the Lord hath been bountiful to thee.

Quia eripuit animam meam de morte: oculos meos a lacrimis, pedes meos a lapsu.

For he hath delivered my soul from death, my eyes from tears, and my feet from falling.

Placebo Domino: in regione vivorum.

I will please the Lord in the land of the living.

Instead of the usual doxology the Church makes, at the end of every psalm, a fervent prayer for the departed.

Requiem æternam dona eis, Domine.

Eternal rest give unto them, O Lord.

Et lux perpetua luceat eis.

And let perpetual light shine upon them.

ANT. Placebo Domino in regione vivorum.

ANT. I will please the Lord in the land of the living.

[1] Canon Missæ.

The soul in purgatory, separated from the body which weighed her down and distracted her by a thousand vain preoccupations, is now entirely absorbed by the one desire of becoming at length perfectly pleasing to God. Towards this end her whole energy is directed; and so too is the force of the torments for whose violence she is so grateful. Purgatory is a crucible where the dross of sin is burnt away, until every debt is cancelled. When its flames have effaced every stain and every wrinkle that marred the soul's beauty, then she flees away to her Spouse, truly a blessed one and sure of offering no obstacle to the complacent love of her Lord.

Yet to what a sad length her *exile is prolonged!* True, she is united by charity to the inhabitants of heaven: but the fire which torments her is of the same nature as that of hell; her abode is nigh to that of the damned; she must endure the proximity of the infernal *Cedar*, and of those *haters of all peace*, the detestable demons, who attacked her unceasingly during her mortal life with their assaults and their snares, and who still with *deceitful tongue* accuse her before the throne of God. Presently we shall hear the Church imploring: 'From the gate of hell deliver her!'

ANT. Hei mihi, Domine, quia incolatus meus prolongatus est.

ANT. Woe is me, O Lord, that my sojourning is prolonged.

PSALM 119

Ad Dominum cum tribularer clamavi: et exaudivit me.

Domine, libera animam meam a labiis iniquis: et a lingua dolosa.

Quid detur tibi aut quid apponatur tibi: ad linguam dolosam?

Sagittæ potentis acutæ: cum carbonibus desolatoriis.

In my trouble I cried to the Lord; and he heard me.

O Lord, deliver my soul from wicked lips, and from a deceitful tongue.

What shall be given to thee, or what shall be added to thee: to a deceitful tongue?

The sharp arrows of the mighty: with coals that lay waste.

Heu mihi, quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar: multum incola fuit anima mea.

Woe is me that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar; my soul hath been long a sojourner.

Cum his, qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

ANT. Hei mihi, Domine, quia incolatus meus prolongatus est.

With them that hated peace I was peaceable: when I spoke to them, they fought against me without cause.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. Woe is me, O Lord, that my sojourning is prolonged.

Yet the soul faints not; *lifting up her eyes to the mountains*, she feels that she can rely upon her Lord, and that she is abandoned neither by heaven, which is expecting her arrival, nor by her mother the Church on earth. Although purgatory, where justice and peace meet and embrace, is so near the region of endless weeping, it is still accessible to the angels. These august messengers comfort the soul with divine communications: while the blessed in heaven and the just on earth assist her with their prayers and suffrages. She is well assured that sin, the only real *evil*, can never touch her.

ANT. Dominus custodit te ab omni malo: custodiat animam tuam Dominus.

ANT. The Lord keepeth thee from all evil: may the Lord keep thy soul.

PSALM 120

Levavi oculos meos in montes: unde veniet auxilium mihi.

Auxilium meum a Domino: qui fecit cælum et terram.

Non det in commotionem pedem tuum: neque dormitet qui custodit te.

Ecce non dormitabit neque dormiet: qui custodit Israel.

Dominus custodit te, Dominus protectio tua: super manum dexteram tuam.

Per diem sol non uret te: neque luna per noctem.

Dominus custodit te ab omni malo: custodiat animam tuam Dominus.

I have lifted up my eyes to the mountains: from whence help shall come to me.

My help is from the Lord: who made heaven and earth.

May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

Behold, he shall neither slumber nor sleep: that keepeth Israel.

The Lord is thy keeper, the Lord is thy protection: upon thy right hand.

The sun shall not burn thee by day: nor the moon by night.

The Lord keepeth thee from all evil: may the Lord keep thy soul.

Dominus custodiat introitum tuum, et exitum tuum: ex hoc nunc, et usque in sæculum.	May the Lord keep thy coming in and thy going out: from henceforth, now and for ever.
Requiem æternam dona eis, Domine.	Eternal rest give unto them, O Lord.
Et lux perpetua luceat eis.	And let perpetual light shine upon them.
ANT. Dominus custodit te ab omni malo: custodiat animam tuam Dominus.	ANT. The Lord keepeth thee from all evil: may the Lord keep thy soul.

Christian usage has appropriated Psalm 129 as the peculiar prayer for the dead; it is a cry of anguish mingled with hope. The destitute condition of the holy souls is well calculated to touch our hearts. Though not yet in heaven, they no longer belong to earth, and have consequently lost those privileges whereby God compensates us for the dangers which surround us in our passage through this world of trial. Their perfect acts of love, of hope, of faith, and of resignation, have no merit. Such unspeakable sufferings, accepted with their dispositions, would earn for us a reward equal to that of a thousand martyrs; yet to these souls they profit nothing, for all eternity, beyond the mere payment of the penalty exacted by the just Judge. Besides their inability to merit, they can no longer satisfy God's justice by offering Him an equivalent such as He can accept. Their powerlessness to help themselves is more absolute than that of the paralytic of the pool of Bethsaida:[1] the saving waters are left behind on earth, together with the holy Sacrifice, the Sacraments, and the use of the all-powerful keys entrusted to the Church.

The Church, however, albeit she has no longer any jurisdiction over these poor souls, still feels towards them all a mother's tenderness; nor has she lost her credit with the Spouse. She makes their prayer her own. Opening the treasure she has inherited from the *plentiful redemption of the Lord*, she makes an offering from her dowry to Him who gave it her, begging in return the deliverance of the captives, or at least an alleviation of their suffer-

[1] St. John v.

ings. Thus, all rights being duly respected, abundant mercy penetrates into the kingdom of inexorable justice.

ANT. Si iniquitates observaveris, Domine: Domine, quis sustinebit ?

ANT. If thou, O Lord, wilt mark iniquities, Lord, who shall stand it ?

PSALM 129

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit ?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Requiem æternam: dona eis, Domine.

Et lux perpetua: luceat eis.

Out of the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thy ears be attentive: to the voice of my supplication.

If thou, O Lord, wilt mark iniquities: Lord, who shall stand it ?

For with thee there is merciful forgiveness: and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night: let Israel hope in the Lord.

Because with the Lord there is mercy: and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give unto them, O Lord:

And let perpetual light shine upon them.

ANT. Si iniquitates observaveris, Domine: Domine, quis sustinebit ?

ANT. If thou, O Lord, wilt mark iniquities: Lord, who shall stand it?

I will praise Thee for Thou hast heard me. The Church's prayer is never in vain. The last psalm utters her gratitude and that of the souls freed, by the Office we are now saying, from the abyss, or drawn nearer to heaven. The Church has prayed, and in answer to her prayer many who were captives this morning make their entrance into everlasting light on the evening of this beautiful feast;

and they enhance its joy and glory at its close. Let our hearts and our thoughts follow these new saints; they smile upon us, they thank us their brethren and children, as they ascend all radiant from the land of shadows singing: *In the sight of angels I will sing to Thee, O Lord; I will adore in Thy holy temple.*—No; the Lord does not *despise the works of His hands.*

ANT. Opera manuum tuarum, Domine, ne despicias.

ANT. Despise not, O Lord, the works of thy hands.

PSALM 137

Confitebor tibi, Domine, in toto corde meo: quoniam audisti verba oris mei.

I will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

In conspectu angelorum psallam tibi: adorabo ad templum sanctum tuum, et confitebor nomini tuo.

I will sing praise to thee in the sight of angels: I will worship towards thy holy temple, and I will give glory to thy name.

Super misericordia tua et veritate tua: quoniam magnificasti super omne, nomen sanctum tuum.

For thy mercy and for thy truth: for thou hast magnified thy holy name above all.

In quacumque die invocavero te, exaudi me: multiplicabis in anima mea virtutem.

In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my soul.

Confiteantur tibi, Domine, omnes reges terræ: quia audierunt omnia verba oris tui.

May all the kings of the earth give glory to thee, O Lord; for they have heard all the words of thy mouth.

Et cantent in viis Domini: quoniam magna est gloria Domini.

And let them sing in the ways of the Lord: for great is the glory of the Lord.

Quoniam excelsus Dominus, et humilia respicit: et alta a longe cognoscit.

For the Lord is high, and looketh on the low: and the high he knoweth afar off.

Si ambulavero in medio tribulationis, vivificabis me: et super iram inimicorum meorum extendisti manum tuam, et salvum me fecit dextera tua.

If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies, and thy right hand hath saved me.

Dominus retribuet pro me: Domine, misericordia tua in sæculum: opera manuum tuarum ne despicias.

The Lord will repay for me: thy mercy, O Lord, endureth for ever: O despise not the works of thy hands.

Requiem æternam dona eis, Domine.	Eternal rest give unto them, O Lord.
Et lux perpetua luceat eis.	And let perpetual light shine upon them.
ANT. Opera manuum tuarum, Domine, ne despicias.	ANT. Despise not, O Lord, the works of thy hands.

And now from heaven itself, as if sent to us by the dear newly delivered souls, comes this intimation of their happiness:[1]

℣. Audivi vocem de cælo dicentem mihi:	℣. I heard a voice from heaven saying to me:
℟. Beati mortui qui in Domino moriuntur.	℟. Blessed are the dead that die in the Lord.

The whole of this wonderful liturgical drama, which has been represented before us, points to the fulfilment of our Lord's promise,[2] which the Church repeats in the following antiphon:

ANTIPHON OF THE MAGNIFICAT

Omne quod dat mihi Pater, ad me veniet: et eum qui venit ad me, non ejiciam foras.	All that my Father giveth me shall come to me; and him that cometh to me I will not cast out.

But as in this world every grace from Jesus comes to us through Mary, so in the next world it is through her that deliverance and all good things are obtained. The Mother of God is queen over all whom her Son has redeemed. Thus the revelations of the saints tell us that she is truly the queen of purgatory: whether she graciously sends the angels of her guard to represent her there, or deigns herself, the beautiful dawn of eternal day, to enter its gloomy precincts, and shed upon its flames the abundant dew of morning. 'Shall the snow of Libanus fail from the rock of the field, or can the cold waters, that gush out and run down, be taken away?'[3] We must understand, then, why we sing the *Magnificat* in the Office of the Dead; it is the loyal homage to Mary of the

[1] Apoc. xiv. 13. [2] St. John vi. 37. [3] Jerem. xviii. 14.

souls that are entering heaven, and the sweet hope of those still detained in the region of expiation.

The Canticle *Magnificat*, page 43, concluding with *Requiem æternam* etc.

After the repetition of the antiphon all kneel, and the priest begins the Lord's Prayer.

Pater noster.	Our Father.

The rest is said in silence as far as this conclusion, which is followed by the versicles and prayer that close the Vespers of the Dead.

℣. Et ne nos inducas in tentationem.	℣. And lead us not into temptation.
℟. Sed libera nos a malo.	℟. But deliver us from evil.
℣. A porta inferi.	℣. From the gate of hell.
℟. Erue, Domine, animas eorum.	℟. Deliver their souls, O Lord.
℣. Requiescant in pace.	℣. May they rest in peace.
℟. Amen.	℟. Amen.
℣. Domine, exaudi orationem meam.	℣. O Lord, hear my prayer.
℟. Et clamor meus ad te veniat.	℟. And let my cry come unto thee.
℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.

PRAYER

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.	O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants and handmaids the remission of all their sins; that by pious supplications they may obtain the pardon they have always desired. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end.
℟. Amen.	℟. Amen.
℣. Requiem æternam dona eis, Domine.	℣. Eternal rest give unto them, O Lord.
℟. Et lux perpetua luceat eis.	℟. And let perpetual light shine upon them.
℣. Requiescant in pace.	℣. May they rest in peace.
℟. Amen.	℟. Amen.

Let us offer our Lady this touching supplication, which for a long time many churches addressed to her for the dead. It was composed in the fourteenth century, by John IV de Langoueznou, abbot of Landevenec, inspired by his tender love for Mary.

PROSE

Languentibus in purgatorio,
Qui purgantur ardore nimio,
Et torquentur gravi supplicio,
Subveniat tua compassio:
O Maria!

To the sufferers in purgatory, whom the burning flame is cleansing and sharp pains are tormenting, may thy compassion bring assistance, O Mary!

Fons es patens qui culpas abluis,
Omnes juvas et nullum respuis:
Manum tuam extende mortuis,
Qui sub pœnis languent continuis:
O Maria!

Fount accessible to all and washing away their sins, thou aidest all, despisest none: to the dead who languish in unceasing tortures, stretch forth thy hand, O Mary!

Ad te pie suspirant mortui,
Cupientes de pœnis erui,
Et adesse tuo conspectui,
Æternisque gaudiis perfrui:
O Maria!

How lovingly do the departed souls sigh towards thee, yearning to be delivered from their sufferings and to be admitted to the sight of thee in the enjoyment of eternal bliss, O Mary!

Gementibus Mater accelera,
Pietatis ostende viscera:
Illos Jesus per sua vulnera
Ut sanare dignetur impetra:
O Maria!

Hear their groans, and hasten, O Mother, to show the love of thy heart; obtain of Jesus that he would deign to heal them through his own wounds, O Mary!

Tu vera spes ad te clamantium:
Ad te clamat turba sodalium,
Pro fratribus ut places Filium,
Et cæleste det eis præmium:
O Maria!

Thou art the true hope of them that call upon thee: lo! united multitudes cry to thee for their brethren, that thou wouldst appease thy Son, and obtain for them the heavenly reward, O Mary!

Fac lacrimæ quas bona respicis,
Quas fundimus ad pedes Judicis,
Mox exstinguant vim flammæ vindicis,
Ut jungantur choris angelicis:
O Maria!

In thy goodness, cause the tears thou seest us shed before the feet of the Judge, to extinguish speedily the flames of the avenging fire, that the dear souls may join the angelic choirs, O Mary!

Et cum fiet stricta discussio, In tremendo Dei judicio, Judicanti supplica Filio, Ut cum sanctis sit nobis portio: O Maria !	And when the strict examination shall take place at God's terrible judgment, oh, then implore thy Son, the Judge, that we may share the inheritance of the saints, O Mary !
Amen.	Amen.

Truly this day is grand and beautiful. Earth, midway between heaven and purgatory, has united them together. The wonderful mystery of the communion of saints is revealed in all its fullness. The immense family of the sons of God is shown to be one in love, while distinct in its three states of beatitude, trial, and purifying expiation: the trial and expiation being but temporary, the beatitude eternal. It is the fitting completion of the teaching given us through the entire year; and every day within the octave we shall see the light increase.

Meanwhile, every soul is recollected, pondering over the dearest and noblest memories. On leaving the house of God, let our thoughts linger lovingly upon those who have the best claim to them. It is the feast of our beloved dead. Let us hear their suppliant voices in the plaintive tones that, from belfry to belfry throughout the Christian world, are ushering in this dark November night. This evening or to-morrow they will expect us to visit them at the tombs where their mortal remains rest in peace. Let us pray for them; and let us also pray to them: we need never be afraid to speak to them of the interests that were dear to them before God. For God loves them; and, as His justice keeps them in an utter inability to help themselves, He makes amends to His goodness by hearing them all the more willingly on behalf of others.

NOVEMBER 2

ALL SOULS' DAY

'WE will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.'[1] The Church to-day has the same desire as the apostle thus expressed to the first Christians. The truth concerning the dead not only proves admirably the union between God's justice and His goodness; it also inspires a charitable pity which the hardest heart cannot resist, and at the same time offers to the mourners the sweetest consolation. If faith teaches us the existence of a purgatory where our loved ones may be detained by unexpiated sin, it is also of faith that we are able to assist them;[2] and theology assures us that their more or less speedy deliverance lies in our power. Let us call to mind a few principles which throw light on this doctrine. Every sin causes a twofold injury to the sinner: it stains his soul, and renders him liable to punishment. Venial sin, which displeases God, requires a temporal expiation. Mortal sin deforms the soul, and makes the guilty man an abomination to God: its punishment cannot be anything less than eternal banishment, unless the sinner, in this life, prevent the final and irrevocable sentence. But even then the remission of the guilt, though it revokes the sentence of damnation, does not cancel the whole debt. Although an extraordinary overflow of grace upon the prodigal may sometimes, as is always the case with regard to Baptism and martyrdom, bury every remnant and vestige of sin in the abyss of divine oblivion; yet is it the ordinary rule that for every fault satisfaction must be made to God's justice, either in this world or in the next.

On the other hand, every supernatural act of virtue

[1] I Thess. iv. 13. [2] Conc. Trid. Sess. xxv.

brings a double profit to the just man: it merits for his soul a fresh degree of grace; and it makes satisfaction for past faults, in exact proportion to the value, in God's sight, of that labour, privation, or trial accepted, or that voluntary suffering endured, by one of the members of His beloved Son. Now, whereas merit is a personal acquisition and cannot be transferred to others, satisfaction may be vicarious; God is willing to accept it in payment of another's debt, whether the recipient of the boon be in this world or in the next, provided only that he be united by grace to the mystical Body of our Lord, which is one in charity. This is a consequence of the mystery of the communion of saints, as Suarez explains in his treatise on suffrages. Appealing to the authority of the greatest and most ancient princes of science, and discussing the objections and restrictions since proposed by others, the illustrious theologian does not hesitate to formulate this conclusion, with regard to the suffering souls in particular: 'I believe that this satisfaction of the living for the dead is a matter of simple justice,[1] and that it is infallibly accepted with its full value, and according to the intention of him who applies it. Thus, for instance, if the satisfaction I make would, if kept for myself, avail me in strict justice for the remission of four degrees of purgatory, it will remit exactly the same amount to the soul for whom I choose to offer it.'[2]

We well know how the Church seconds the goodwill of her children. By the practice of Indulgences, she places at their charitable disposal the inexhaustible treasure accumulated, from age to age, by the superabundant satisfactions of the saints, added to those of the martyrs, and united to those of our blessed Lady and the infinite residue of our Lord's sufferings. These remissions of punishment she grants to the living by her own direct power; but she nearly always approves of and permits their application to the dead by way of suffrage—that is to say, in the manner in which, as we have seen, each of the faithful may offer to God who accepts it, for

[1] 'Esse simpliciter de justitia. [2] SUAREZ, De Suffragiis, Sectio vi.

another, the suffrage or succour[1] of his own satisfactions. Such is the doctrine of Suarez, who adds that an Indulgence ceded to the dead loses nothing either of the security or of the value it would have had for ourselves who are still militant.[2]

Now, Indulgences under every form are continually coming in our way. Let us make use of our treasures, and exercise mercy towards the poor suffering souls. Is any condition more pitiable than theirs? So great is their anguish, that no distress on earth can approach to it; and withal so nobly endured, that not a murmur breaks the silence of that 'river of fire, which in its imperceptible current bears them on little by little to the ocean of paradise.'[3] All heaven cannot help them, for there is no merit to be gained there. God Himself, though most merciful, owes it to His justice not to deliver them until they have paid the whole debt that they carried with them beyond the world of trial. The debt was contracted perhaps through our fault, and in our company; and it is to us they turn for help, to us who are still dreaming of nothing but pleasure, while they are burning, and we could so easily shorten their torments! 'Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.'[4]

Whether it be that purgatory is now more than ever overflowing with the multitudes daily sent thither through the worldliness of the age, or that the last and universal judgment is approaching—the Holy Ghost is no longer satisfied with keeping up the zeal of ancient confraternities devoted to the service of the departed. He raises up new associations, and even religious families, whose one aim is to promote, by every possible means, the deliverance or the solace of the suffering souls. In this kind of redemption of captives there are likewise to be found

[1] 'Est enim suffragium, ut sumitur ex D. Thoma et aliis in 4 d. 45, auxilium quoddam, quod unus fidelis præbet alteri ad obtinendum a Deo remissionem pœnæ temporalis, vel aliud hujusmodi,' SUAREZ, De Suffragiis, in Procemio.

[2] De Indulgentiis, Disput. liii. Sect. iii.

[3] MGR. GAY, 'Christian Life and Virtues: Of Charity towards the Church, ii.

[4] Job xix. 21.

Christians, who at their own risk offer to take upon themselves the chains of their brethren, by utterly forgoing, for this purpose, not only all their own satisfactions, but even the suffrages which may be offered for them after death: an heroic act of charity, which must not be lightly undertaken, but which the Church approves;[1] for it greatly glorifies our Lord, and in return for the risk incurred of a temporary delay of beatitude, merits for its author a greater nearness to God, both by grace here below and in glory in heaven. If the suffrages of the simple faithful are of such value, of how much more are those of the whole Church, in the solemnity of public prayer, and the oblation of the awful Sacrifice, wherein God Himself makes satisfaction to God for every sin! From the very beginning the Church has always prayed for the dead, as did even the Synagogue before her.[2]

As she honoured with thanksgiving the anniversaries of her martyred sons, so she celebrated with supplications the memory of her other children, who might not yet be in heaven. In the sacred mysteries she daily uttered the names of both, for this twofold purpose of praise and prayer. As in each particular church it was impossible to name all the blessed of the entire world, a common mention was made of them all; and in like manner, after the recommendations peculiar to each place and day, a general commemoration was made of all the dead. Thus, as St. Augustine remarks, those who had no relatives and friends on earth were henceforth not deprived of suffrages; for, to make up for their abandonment, they had the tender compassion of the common mother.[3]

The Church having always followed the same method with regard to the commemoration of the blessed and that of the departed, it might be expected that the establishment of All Saints' feast, in the ninth century, would soon lead to the solemn commemoration of All Souls. In 998, according to the Chronicle of Sigebert of Gem-

[1] Propagated in the eighteenth century by the Regular Clerks Theatines, and enriched with spiritual favours by the Sovereign Pontiffs Benedict XIII, Pius VI, and Pius IX.

[2] 2 Mach. xii. 46.

[3] Aug. De cura pro mortuis, iv.

bloux,[1] St. Odilo, abbot of Cluny, instituted it in all the monasteries under his crosier, to be celebrated in perpetuity on the morrow of All Saints. In certain visions, recorded in his life,[2] Odilo and his monks had been denounced by the demons as the most indefatigable helpers of the holy souls, and most formidable to the powers of hell; and this institution was the saint's retaliation. The world applauded the decree; Rome adopted it; and it became the law of the whole Latin Church.

The Greeks make a general commemoration of the dead on the eve of our Sexagesima Sunday, which with them is called *Apocreos*, or Carnival, and on which they celebrate the second coming of our Lord. They give the name of 'Saturday of All Souls' to this day, as well as to the eve of Pentecost, when they again pray solemnly for the departed.

MATINS OF THE DEAD

As early as the ninth century, Amalarius remarked the similarity between the Dirge and the Office which commemorates the death of our Lord.[3] There is the same lack of hymns, doxologies, absolutions, and blessings; the same suppression of the customary introduction: *Domine, labia mea aperies, Deus in adjutorium meum intende.* There is this difference, however: that the Office of Holy Week has no Invitatory, while that of the Dead has either always kept it or long ago taken it up again.

This Invitatory, like the first psalm of Vespers, is a song of love and hope: 'Come, let us adore the King, to whom all things live.' Beyond the tomb, as well as on this side of it, all men are living in the sight of Him who is one day to raise them up again. In the language of the Church, the graveyard is the 'cemetery'—that is, the dormitory where her children sleep; and they themselves are *defuncti*, labourers who have finished their task and are awaiting their recompense.

[1] Ad hunc annum. [2] PETR. DAM.; JOTSALD, ii. 13.
[3] AMALAR. De ecclesiast. Officiis, iii. 44.

Rome has been better inspired than some other churches, where the antiphon chosen as refrain to the joyous *Venite exsultemus* was: *Circumdederunt me gemitus mortis; dolores inferni circumdederunt me.*[1] Were we to make an historical study of the Office of the Dead—which, however, is beyond the limits of the present work—we should find innumerable instances of such variations, always to the advantage of the mother-church.

INVITATORY

Regem cui omnia vivunt:* Venite, adoremus.	Come, let us adore the King, to whom all things live.

PSALM 94

Venite, exsultemus Domino, jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.	Come, let us praise the Lord with joy, let us joyfully sing to God our Saviour: let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.
Regem cui omnia vivunt:* Venite, adoremus.	Come, let us adore the King, to whom all things live.
Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.	For the Lord is a great God, and a great King above all gods: because the Lord repels not his people, for in his hand are all the ends of the earth: and he beholds the heights of the mountains.
Venite, adoremus.	Come, let us adore.
Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: venite, adoremus, et procidamus ante Deum: ploremus coram Domino, qui fecit nos, quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.	For the sea is his, and he made it, and his hands formed the dry land: come, let us adore, and fall down before God: let us weep before the Lord that made us: for he is the Lord our God: and we are his people, and the sheep of his pasture.
Regem cui omnia vivunt: * Venite, adoremus.	Come, let us adore the King, to whom all things live.
Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione	To-day, if you shall hear his voice, harden not your hearts; as in the provocation, accord-

[1] 'The groans of death surrounded me, the sorrows of hell encompassed me.'

secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

Venite, adoremus.

Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Regem cui omnia vivunt: * Venite, adoremus.

Requiem æternam dona eis, Domine: et lux perpetua luceat eis.

Venite, adoremus.

Regem cui omnia vivunt: * Venite, adoremus.

ing to the day of temptation in the wilderness: where your fathers tempted me, they proved, and saw my works.

Come, let us adore.

Forty years was I nigh to this generation, and said, they always err in heart; and these men have not known my ways, to whom I swore in my wrath, that they should not enter into my rest.

Come, let us adore the King, to whom all things live.

Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

Come, let us adore.

Come, let us adore the King, to whom all things live.

This opening of the Office shows us what prominence the Church gives to thanksgiving and praise in her prayers for the dead.

FIRST NOCTURN

The first psalm expresses the overflowing gratitude and praise of the soul escaped from the snares of sinners, at that first dawn of her eternally secured salvation, when she took her place among the holy ones in purgatory. With what confidence she entrusts to our Lord the care of *directing* her along the painful and purifying *way*, which is to lead her to the very entrance of God's house!

ANT. Dirige, Domine Deus meus, in conspectu tuo viam meam.

ANT. Direct, O Lord my God my way in thy sight.

PSALM 5

Verba mea auribus percipe, Domine: intellige clamorem meum.

Intende voci orationis meæ: Rex meus et Deus meus.

Give ear, O Lord, to my words: understand my cry.

Hearken to the voice of my prayer: O my King and my God.

Quoniam ad te orabo: Domine, mane exaudies vocem meam.

Mane astabo tibi et videbo: quoniam non Deus volens iniquitatem tu es.

Neque habitabit juxta te malignus: neque permanebunt injusti ante oculos tuos.

Odisti omnes qui operantur iniquitatem: perdes omnes qui loquuntur mendacium.

Virum sanguinum et dolosum abominabitur Dominus: ego autem in multitudine misericordiæ tuæ.

Introibo in domum tuam: adorabo ad templum sanctum tuum in timore tuo.

Domine, deduc me in justitia tua: propter inimicos meos dirige in conspectu tuo viam meam.

Quoniam non est in ore eorum veritas: cor eorum vanum est.

Sepulchrum patens est guttur eorum, linguis suis dolose agebant: judica illos Deus.

Decidant a cogitationibus suis: secundum multitudinem impietatum eorum expelle eos: quoniam irritaverunt te Domine.

Et lætentur omnes qui sperant in te: in æternum exsultabunt, et habitabis in eis.

Et gloriabuntur in te omnes, qui diligunt nomen tuum: quoniam tu benedices justo.

Domine, ut scuto bonæ voluntatis tuæ: coronasti nos.

Requiem æternam: dona eis, Domine.

Et lux perpetua: luceat eis.

For to thee will I pray: O Lord, in the morning thou shalt hear my voice.

In the morning I will stand by thee, and will see: because thou art not a God that willest iniquity.

Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lie.

The bloody and the deceitful man the Lord will abhor: but as for me, in the multitude of thy mercy,

I will come into thy house: I will worship towards thy holy temple, in thy fear.

Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

For there is no truth in their mouth: their heart is vain.

Their throat is an open sepulchre, they dealt deceitfully with their tongues: judge them, O God.

Let them fall from their devices: according to the multitude of their wickedness cast them out: for they have provoked thee, O Lord.

But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them.

And all they that love thy name shall glory in thee, for thou wilt bless the just.

O Lord, thou hast crowned us as with a shield of thy goodwill.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. Dirige, Domine Deus meus, in conspectu tuo viam meam.

ANT. Direct, O Lord my God, my way in thy sight.

The soul has been heard: the time of mercy being at an end, justice has laid hold of her. Under the terrible grasp of this her new guide, and placed in the irresistible light of God's infinite purity, which lays open her most secret recesses, the flaws in her virtues and every remaining trace of ancient stains, the poor soul feels all her strength fail her. Trembling, she beseeches God not to confound her in His wrath with those cursed for ever, whose proximity increases her torment. But her supplication and her fear are still full of love: *Lord, save me; for there is none in death that will be mindful of praising thee.* This psalm is the first of the seven penitentials.

ANT. Convertere, Domine, et eripe animam meam: quoniam non est in morte qui memor sit tui.

ANT. Turn, O Lord, and deliver my soul; for there is no one in death that is mindful of thee.

PSALM 6

Domine, ne in furore tuo arguas me: neque in ira tua corripias me.

Miserere mei, Domine, quoniam infirmus sum: sana me, Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde: sed tu, Domine, usquequo?

Convertere, Domine, et eripe animam meam: salvum me fac propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui: in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo, lavabo per singulas noctes lectum meum: lacrymis meis stratum meum rigabo.

Turbatus est a furore oculus meus: inveteravi inter omnes inimicos meos.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

For there is no one in death that is mindful of thee, and who shall confess to thee in hell?

I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Discedite a me omnes qui operamini iniquitatem: quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam: Dominus orationem meam suscepit.

Erubescant, et conturbentur vehementer omnes inimici mei: convertantur et erubescant valde velociter.

Requiem æternam: dona eis, Domine.

Et lux perpetua: luceat eis.

ANT. Convertere, Domine, et eripe animam meam: quoniam non est in morte, qui memor sit tui.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. Turn, O Lord, and deliver my soul: for there is no one in death that is mindful of thee.

In the following psalm, David accused by his enemies cries to the Lord against their calumnies. The fear which causes the soul in purgatory to prostrate with a holy trembling before God's justice has no more shaken her hope than her love; nay, she trusts to the very sentence of her Judge, and to the help sought from Him, that she may be able to cope with the infernal *lion*, who pursues her with his roaring in the midst of her poverty and desolation.

ANT. Nequando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

ANT. Lest at any time the enemy seize upon my soul like a lion, while there is no one to redeem me, nor to save.

PSALM 7

Domine Deus meus, in te speravi: salvum me fac ex omnibus persequentibus me, et libera me.

Nequando rapiat ut leo animam meam: dum non est qui redimat, neque qui salvum faciat.

Domine Deus meus, si feci istud: si est iniquitas in manibus meis.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

Lest at any time he seize upon my soul like a lion: while there is no one to redeem me, nor to save.

O Lord my God, if I have done this thing: if there be iniquity in my hands.

Si reddidi retribuentibus mihi mala: decidam merito ab inimicis meis inanis.

Persequatur inimicus animam meam, et comprehendat, et conculcet in terra vitam meam: et gloriam meam in pulverem deducat.

Exsurge, Domine, in ira tua: et exaltare in finibus inimicorum meorum.

Et exsurge, Domine Deus meus, in præcepto quod mandasti: et synagoga populorum circumdabit te.

Et propter hanc in altum regredere: Dominus judicat populos.

Judica me, Domine, secundum justitiam meam: et secundum innocentiam meam super me.

Consumetur nequitia peccatorum, et diriges justum: scrutans corda et renes Deus.

Justum adjutorium meum a Domino: qui salvos facit rectos corde.

Deus judex justus, fortis et patiens: numquid irascitur per singulos dies?

Nisi conversi fueritis, gladium suum vibrabit: arcum suum tetendit et paravit illum.

Et in eo paravit vasa mortis: sagittas suas ardentibus effecit.

Ecce parturiit injustitiam: concepit dolorem, et peperit iniquitatem.

Lacum aperuit et effodit eum: et incidit in foveam quam fecit.

If I have rendered to them that repaid me evils: let me deservedly fall empty before my enemies.

Let the enemy pursue my soul, and take it, and tread down my life on the earth: and bring down my glory to dust.

Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies.

And arise, O Lord my God, in the precept which thou hast commanded: and a congregation of people shall surround thee.

And for their sakes return thou on high: the Lord judgeth the people.

Judge me, O Lord, according to my justice: and according to my innocence in me.

The wickedness of sinners shall be brought to nought; and thou shalt direct the just: the searcher of hearts and reins is God.

Just is my help from the Lord: who saveth the upright of heart.

God is a just judge, strong and patient: is he angry every day?

Except you will be converted, he will brandish his sword: he hath bent his bow, and made it ready.

And in it he hath prepared the instruments of death: he hath made ready his arrows for them that burn.

Behold he hath been in labour with injustice: he hath conceived sorrow, and brought forth iniquity.

He hath opened a pit and dug it: and he is fallen into the hole he made.

Convertetur dolor ejus in caput ejus: et in verticem ipsius iniquitas ejus descendet.

Confitebor Domino secundum justitiam ejus: et psallam nomini Domini altissimi.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

ANT. Nequando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

℣. A porta inferi.

℟. Erue, Domine, animas eorum.

His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

I will give glory to the Lord according to his justice: and will sing to the name of the Lord most high.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. Lest at any time the enemy seize upon my soul like a lion, while there is no one to redeem me, nor to save.

℣. From the gate of hell.

℟. Deliver their souls, O Lord.

After this cry has escaped from the maternal heart of the Church, the whole assembly prays in silence, offering to God the Lord's Prayer for the departed, who are struggling with the powers of hell.

And now, from the midst of this recollected silence, rises the single voice of the lector. He receives no benediction, for he is speaking in the name of the holy souls, who have no longer the same right as we have to ask a blessing from the Church. He borrows the accents of the afflicted Job, in order to relate their overwhelming sufferings, their invincible faith, their sublime prayer. As in the ancient tragedy, the choir intervenes after each lesson with a responsory, whose melody is marvellously in keeping with these echoes from beyond the tomb. At one time it is man taking up the words of the dead and making them his own, or supporting their prayer with his own supplications; at another, terrified at God's rigour towards souls that are so dear to Him, and that are sure of loving Him eternally, he trembles for himself a sinner, whose judgment is still uncertain.

According to St. Antoninus and Democharis, quoted by Gavanti,[1] some of these admirable responsories were

[1] De Officio Defunct.

composed by Maurice de Sully, the bishop of Paris who began to build the cathedral of Notre Dame; the greater number, however, were already to be found in earlier Gregorian manuscripts.

LESSON I

(Job vii.)

Parce mihi, Domine, nihil enim sunt dies mei. Quid est homo, quia magnificas eum? Aut quid apponis erga eum cor tuum? Visitas eum diluculo, et subito probas illum. Usquequo non parcis mihi, nec dimittis me ut glutiam salivam meam? Peccavi, quid faciam tibi, o custos hominum? quare posuisti me contrarium tibi, et factus sum mihimetipsi gravis? Cur non tollis peccatum meum, et quare non aufers iniquitatem meam? ecce nunc in pulvere dormiam: et si mane me quæsieris, non subsistam.

Spare me, O Lord, for my days are nothing. What is man, that thou shouldst magnify him? or why dost thou set thy heart upon him? Thou visitest him early in the morning, and thou provest him suddenly. How long wilt thou not spare me, nor suffer me to swallow down my spittle? I have sinned: what shall I do to thee, O keeper of men? Why hast thou set me opposite to thee, and I am become burdensome to myself: Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold, now I shall sleep in the dust, and if thou seek me in the morning, I shall not be.

℟. Credo quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum: * Et in carne mea videbo Deum, Salvatorem meum.

℣. Quem visurus sum ego ipse, et non alius: et oculi mei conspecturi sunt. * Et.

℟. I believe that my Redeemer liveth, and that in the last day I shall rise from the earth. * And in my flesh I shall see God my Saviour.

℣. Whom I myself shall see, and not another, and my eyes shall behold. * And in my.

LESSON 2

(Job xiv.)

Homo natus de muliere, brevi vivens tempore; repletur multis miseriis. Qui quasi flos egreditur et conteritur, et fugit velut umbra, et numquam in

Man born of a woman, living for a short time, is filled with many miseries. Who like a flower, cometh forth and is destroyed, and fleeth as a shadow

eodem statu permanet. Et dignum ducis super hujuscemodi aperire oculos tuos, et adducere eum tecum in judicium? Quis potest facere mundum de immundo conceptum semine? Nonne tu qui solus es? Breves dies hominis sunt, numerus mensium ejus apud te est: constituisti terminos ejus, qui præteriri non poterunt. Recede paululum ab eo, ut quiescat, donec optata veniat, sicut mercenarii, dies ejus.

℟. Qui Lazarum resuscitasti a monumento fœtidum: * Tu eis, Domine, dona requiem, et locum indulgentiæ.

℣. Qui venturus es judicare vivos et mortuos, et sæculum per ignem. * Tu.

and never continueth in the same state. And dost thou think it meet to open thy eyes upon such a one, and to bring him into judgment with thee? Who can make him clean that is conceived of unclean seed? Is it not thou who only art? The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed. Depart a little from him, that he may rest, until his wished-for day come, as that of the hireling.

℟. Thou who didst raise Lazarus fetid from the grave. * Thou, O Lord, give them rest, and a place of pardon.

℣. Who art to come to judge the living and the dead, and the world by fire. * Thou.

LESSON 3

(*Job xix.*)

Pelli meæ, consumptis carnibus, adhæsit os meum, et derelicta sunt tantummodo labia circa dentes meos. Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me. Quare persequimini me sicut Deus, et carnibus meis saturamini? Quis mihi tribuat ut scribantur sermones mei? quis mihi det ut exarentur in libro stylo ferreo, et plumbi lamina, vel celte sculpantur in silice? Scio enim quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum: et rursum circumdabor pelle mea, et in carne mea videbo Deum meum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et

The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth. Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me. Why do you persecute me as God, and glut yourselves with my flesh? Who will grant me that my words may be written? Who will grant me that they may be marked down in a book, with an iron pen, and in a plate of lead, or else be graven with an instrument in flint stone? For I know that my Redeemer liveth, and in the last day I shall rise out of the earth; and I shall be clothed again with

non alius: reposita est hæc spes mea in sinu meo.

℟. Domine, quando veneris judicare terram, ubi me abscondam a vultu iræ tuæ? * Quia peccavi nimis in vita mea.

℣. Commissa mea pavesco, et ante te erubesco: dum veneris judicare, noli me condemnare. * Quia.

℣. Requiem æternam dona eis, Domine: et lux perpetua luceat eis. * Quia.

my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.

℟. O Lord, when thou shalt come to judge the earth, where shall I hide myself from the face of thy wrath? * For I have sinned exceedingly in my life.

℣. I dread my misdeeds and blush before thee: do not condemn me, when thou shalt come to judge. * For I have.

℣. Eternal rest give unto them, O Lord, and let perpetual light shine upon them. * For I.

SECOND NOCTURN

Our astonishment at finding the following antiphon in the Office of the Dead might elicit from the dear souls the reply: 'I have meat to eat which you know not.' And being just and holy, they might add with our Lord: 'My meat is to do the will of My Father.' Seen from such a height in the light of our antiphon, what a place of pasture is purgatory! *O Lord, who guidest me, who* by Thy grace deignest *to be with me in the midst of this shadow of death; Thy rod,* by striking me, *comforts me;* my resignation to Thy justice is the *oil which flows from my head,* and anointing all my members, strengthens them for battle; my heart, thirsting for submission, has found its *inebriating cup.*

St. John Chrysostom informs us that in his time this psalm was chanted at Christian funerals, together with the *Dilexi,* our first psalm of Vespers.

ANT. In loco pascuæ ibi me collocavit.

ANT. In a place of pasture, he hath set me there.

PSALM 22

Dominus regit me, et nihil mihi deerit: in loco pascuæ ibi me collocavit.

The Lord ruleth me, and I shall want nothing: he hath set me in a place of pasture.

Super aquam refectionis educavit me: animam meam convertit.

Deduxit me super semitas justitiæ: propter nomen suum.

Nam, et si ambulavero in medio umbræ mortis, non timebo mala: quoniam tu mecum es.

Virga tua, et baculus tuus: ipsa me consolata sunt.

Parasti in conspectu meo mensam: adversus eos qui tribulant me.

Impinguasti in oleo caput meum: et calix meus inebrians quam præclarus est!

Et misericordia tua subsequetur me: omnibus diebus vitæ meæ.

Et ut inhabitem in domo Domini: in longitudinem dierum.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

ANT. In loco pascuæ ibi me collocavit.

He hath brought me up on the water of refreshment: he hath converted my soul.

He hath led me in the paths of justice: for his own name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils: for thou art with me.

Thy rod and thy staff: they have comforted me.

Thou hast prepared a table before me: against them that afflict me.

Thou hast anointed my head with oil: and my chalice which inebriateth me, how goodly is it!

And thy mercy will follow me: all the days of my life.

And that I may dwell in the house of the Lord: unto length of days.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. In a place of pasture, he hath set me there.

The sins of my youth and my ignorances, remember not, O Lord. Would to God that we now examined our conscience as seriously as we shall be forced to do in the place of expiation, in order to repair our present negligence in that respect! Ignorance, which is now considered so excusable, will be a sad thing for those whose neglect to seek instruction has darkened their faith, lulled their hope to sleep, cooled their love, and falsified on a thousand points their Christian life. Then, too, must be paid, to the last farthing, the debts of penance accumulated by so many sins, which have been forgiven, it is true, as to the guilt, perhaps long ago, and as long ago entirely forgotten. O God, *see my abjection and my labour!*

ANT. Delicta juventutis meæ, et ignorantias meas ne memineris, Domine.

ANT. The sins of my youth and my ignorances remember not, O Lord.

PSALM 24

Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam.

Neque irrideant me inimici mei: etenim universi qui sustinent te non confundentur.

Confundantur omnes iniqua agentes: supervacue.

Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me.

Dirige me in veritate tua, et doce me: quia tu es Deus salvator meus, et te sustinui tota die.

Reminiscere miserationum tuarum, Domine: et misericordiarum tuarum, quæ a sæculo sunt.

Delicta juventutis meæ: et ignorantias meas ne memineris.

Secundum misericordiam tuam memento mei tu: propter bonitatem tuam, Domine.

Dulcis et rectus Dominus: propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in judicio: docebit mites vias suas.

Universæ viæ Domini misericordia et veritas: requirentibus testamentum ejus, et testimonia ejus.

Propter nomen tuum, Domine, propitiaberis peccato meo: multum est enim.

Quis est homo qui timet Dominum? legem statuit ei in via, quam elegit.

To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed.

Neither let my enemies laugh at me: for none of them that hope in thee shall be confounded.

Let them all be confounded: that act unjust things without cause.

Shew, O Lord, thy ways to me: and teach me thy paths.

Direct me in thy truth, and teach me: for thou art God my saviour, and on thee have I waited all the day long.

Remember, O Lord, thy bowels of compassion: and thy mercies that are from the beginning of the world.

The sins of my youth: and my ignorances, do not remember.

According to thy mercy remember thou me: for thy goodness' sake, O Lord.

The Lord is sweet and righteous: therefore he will give a law to sinners in the way.

He will guide the mild in judgment: he will teach the meek his ways.

All the ways of the Lord are mercy and truth: to them that seek after his covenant and his testimonies.

For thy name's sake, O Lord, thou wilt pardon my sin: for it is great.

Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.

Anima ejus in bonis demorabitur: et semen ejus hæreditabit terram.

Firmamentum est Dominus timentibus eum: et testamentum ipsius, ut manifestetur illis.

Oculi mei semper ad Dominum: quoniam ipse evellet de laqueo pedes meos.

Respice in me et miserere mei: quia unicus et pauper sum ego.

Tribulationes cordis mei multiplicatæ sunt: de necessitatibus meis erue me.

Vide humilitatem meam, et laborem meum: et dimitte universa delicta mea.

Respice inimicos meos, quoniam multiplicati sunt: et odio iniquo oderunt me.

Custodi animam meam, et erue me: non erubescam, quoniam speravi in te.

Innocentes et recti adhæserunt mihi: quia sustinui te.

Libera Deus Israel: ex omnibus tribulationibus suis.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

ANT. Delicta juventutis meæ, et ignorantias meas ne memineris, Domine.

His soul shall dwell in good things: and his seed shall inherit the land.

The Lord is a firmament to them that fear him: and his covenant shall be made manifest to them.

My eyes are ever towards the Lord: for he shall pluck my feet out of the snare.

Look thou upon me, and have mercy on me: for I am alone and poor.

The troubles of my heart are multiplied: deliver me from my necessities.

See my abjection and my labour: and forgive me all my sins.

Consider my enemies, for they are multiplied: and have hated me with unjust hatred.

Keep thou my soul, and deliver me: I shall not be ashamed, for I have hoped in thee.

The innocent and the upright have adhered to me: because I have waited on thee.

Deliver Israel, O God: from all his tribulations.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. The sins of my youth and my ignorances remember not, O Lord.

On Good Friday Psalm 26 was sung, to express the unfailing confidence of the Messias throughout His Passion. It was repeated at the Matins of the morrow, to announce His approaching deliverance; and on this latter occasion it was accompanied by the very antiphon we are now about to sing. As the dwellers in limbo on the great Saturday when our Saviour was among them, so the souls in purgatory unite themselves to their divine Head

in His expectation of a return to light and life. Their prayer, which the Church also makes her own, is such as may well touch the Heart of our Lord.

ANT. Credo videre bona Domini in terra viventium.

ANT. I believe I shall see the good things of the Lord in the land of the living.

PSALM 26

Dominus illuminatio mea, et salus mea: quem timebo?
Dominus protector vitæ meæ: a quo trepidabo?

The Lord is my light and my salvation: whom shall I fear?
The Lord is the protector of my life: of whom shall I be afraid?

Dum appropiant super me nocentes: ut edant carnes meas.
Qui tribulant me inimici mei: ipsi infirmati sunt et ceciderunt.
Si consistant adversum me castra: non timebit cor meum.

Whilst the wicked draw near against me: to eat my flesh.
My enemies that trouble me: have themselves been weakened, and have fallen.
If armies in camp should stand together against me: my heart shall not fear.

Si exsurgat adversum me prælium: in hoc ego sperabo.

If a battle should rise up against me: in this will I be confident.

Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitæ meæ.
Ut videam voluptatem Domini: et visitem templum ejus.

One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life.
That I may see the delight of the Lord: and may visit his temple.

Quoniam abscondit me in tabernaculo suo: in die malorum protexit me in abscondito tabernaculi sui.
In petra exaltavit me: et nunc exaltavit caput meum super inimicos meos.
Circuivi et immolavi in tabernaculo ejus hostiam vociferationis: cantabo et psalmum dicam Domino.

For he hath hidden me in his tabernacle: in the day of evils he hath protected me in the secret place of his tabernacle.
He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.
I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

Exaudi, Domine, vocem meam qua clamavi ad te: miserere mei, et exaudi me.

Hear, O Lord, my voice, with which I have cried to thee: have mercy on me, and hear me.

Tibi dixit cor meum, exquisivit te facies mea: faciem tuam, Domine, requiram.

Ne avertas faciem tuam a me: ne declines in ira a servo tuo.

Adjutor meus esto: ne derelinquas me, neque despicias me, Deus salutaris meus.

Quoniam pater meus et mater mea dereliquerunt me: Dominus autem assumpsit me.

Legem pone mihi, Domine, in via tua: et dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me: quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona Domini: in terra viventium.

Exspecta Dominum, viriliter age: et confortetur cor tuum, et sustine Dominum.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

ANT. Credo videre bona Domini in terra viventium.

℣. Collocet eos Dominus cum principibus.

℟. Cum principibus populi sui.

My heart hath said to thee, my face hath sought thee out: thy face, O Lord, will I still seek.

Turn not away thy face from me: decline not in thy wrath from thy servant.

Be thou my helper: forsake me not, do not thou despise me, O God my Saviour.

For my father and my mother have left me: but the Lord hath taken me up.

Set me, O Lord, a law in thy way: and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me: because unjust witnesses have risen up against me, and iniquity hath lied to itself.

I believe to see the good things of the Lord: in the land of the living.

Expect the Lord, do manfully; and let thy heart take courage, and wait thou for the Lord.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. I believe I shall see the good things of the Lord in the land of the living.

℣. May the Lord place them with the princes.

℟. With the princes of his people.

The choir having echoed in the versicle the desire of the holy souls, the *Pater noster* is once more recited in secret.

LESSON 4

Ex libro sancti Augustini Episcopi de Cura pro mortuis gerenda.

(*Cap. ii et iii.*)

Curatio funeris, conditio sepulturæ, pompa exsequiarum,

From St. Augustine, Bishop: On Care to be had for the Dead.

(*Ch. ii., iii.*)

The care of funeral, bestowal in sepulture, pomp of obsequies,

magis sunt vivorum solatia, quam subsidia mortuorum. Nec ideo tamen contemnenda et abjicienda sunt corpora defunctorum, maximeque justorum ac fidelium, quibus tamquam organis et vasis ad omnia bona opera sancte usus est spiritus. Si enim paterna vestis et annulus, ac si quid hujusmodi, tanto carius est posteris, quanto erga parentes major affectus; nullo modo ipsa spernenda sunt corpora, quæ utique multo familiarius atque conjunctius quam quælibet indumenta gestamus. Hæc enim non ad ornamentum vel adjutorium, quod adhibetur extrinsecus, sed ad ipsam naturam hominis pertinent. Unde et antiquorum justorum funera officiosa pietate curata sunt, et exsequiæ celebratæ, et sepultura provisa: ipsique, cum viverent, de sepeliendis vel etiam transferendis suis corporibus filiis mandaverunt.

are more for comfort of the living, than for help to the dead. Yet it follows not that the bodies of the departed are to be despised and flung aside, and above all of just and faithful men, which bodies as organs and vessels to all good works their spirit hath holily used. For if a father's garment and ring, and whatever such like, is the more dear to those whom they leave behind, the greater their affection is to wards their parents, in no wise are the bodies themselves to be spurned, which truly we wear in more familiar and close conjunction than any of our putting on. For these pertain not to ornament or aid which is applied from without, but to the very nature of man. Whence also the funerals of the just men of old were with dutiful piety cared for, and their obsequies celebrated and sepulture provided: and themselves while living did touching burial or even translation of their bodies give charge to their sons.

℟. Memento mei, Deus, quia ventus est vita mea: * Nec aspiciat me visus hominis.

℣. De profundis clamavi ad te. Domine: Domine, exaudi vocem meam: * Nec aspiciat.

℟. Remember me, O God, because my life is but wind: * nor may the sight of man behold me.

℣. Out of the depths have I cried unto thee, O Lord: Lord, hear my voice. * Nor may.

LESSON 5

Cap. iv.

Recordantis et precantis affectus cum defunctis a fidelibus carissimis exhibetur, eum prodesse non dubium est iis, qui cum in corpore viverent, talia sibi post hanc vitam prodesse meruerunt. Verum etsi

Ch. iv.

And when this affection is exhibited to the departed by faithful men who were most dear to them, there is no doubt that it profits them who while living in the body merited that such things should profit them after

aliqua necessitas vel humari corpora, vel in sacris locis humari nulla data facultate permittat, non sunt prætermittendæ supplicationes pro spiritibus mortuorum; quas faciendas pro omnibus in christiana et catholica societate defunctis, etiam tacitis eorum nominibus, sub generali commemoratione suscepit Ecclesia; ut quibus ad ista desunt parentes, aut filii, aut quicumque cognati vel amici, ab una eis exhibeantur pia matre communi. Si autem deessent istæ supplicationes, quæ fiunt recta fide ac pietate pro mortuis, puto quod nihil prodesset spiritibus eorum, quamlibet in locis sanctis exanima corpora ponerentur.

this life. But even if some necessity should through absence of all facility not allow bodies to be interred, or in sacred places interred, yet should there be no pretermitting of supplications for the spirits of the dead: which supplications, that they should be made for all in Christian and Catholic fellowship departed, even without mentioning of their names, under a general commemoration, the Church hath charged herself withal; to the intent that they which lack, for these offices, parents or sons or whatever kindred or friends, may have the same afforded unto them by the one pious mother which is common to all. But if there were lack of these supplications, which are made with right faith and piety for the dead, I account that it should not a whit profit their spirits, howsoever in holy places the lifeless bodies should be deposited.

℟. Hei mihi, Domine, quia peccavi nimis in vita mea: Quid faciam miser? ubi fugiam, nisi ad te, Deus meus? * Miserere mei, dum veneris in novissimo die.

℣. Anima mea turbata est valde; sed tu, Domine, succurre ei. * Miserere.

℟. Woe is me, O Lord, because I have sinned exceedingly in my life: O wretch, what shall I do, whither shall I fly, but to thee, my God? * Have mercy on me when thou comest at the latter day.

℣. My soul is greatly troubled; but thou, O Lord, succour it. * Have mercy.

LESSON 6

Cap. xviii.

Quæ cum ita sint, non existimemus ad mortuos, pro quibus curam gerimus, pervenire, nisi quod pro eis sive altaris, sive orationum, sive eleemosynarum sacrificiis solemniter supplicamus: quamvis non pro quibus

Ch. xviii.

Which things being so, let us not think that to the dead, for whom we have a care, anything reaches save what by sacrifices either of the altar, or of prayers, or of alms, we solemnly supplicate: although not to all for

fiunt, omnibus prosint; sed iis tantum pro quibus, dum vivunt, comparatur ut prosint. Sed quia non discernimus qui sint, oportet ea pro regeneratis omnibus facere ut nullus eorum prætermittatur, ad quos hæc beneficia possint et debeant pervenire. Melius enim supererunt ista eis, quibus nec obsunt nec prosunt; quam eis deerunt quibus prosunt. Diligentius tamen facit hæc quisque pro necessariis suis, quo pro illo fiat similiter a suis. Corpori autem humando quidquid impenditur, non est præsidium salutis, sed humanitatis officium, secundum affectum, quo nemo umquam carnem suam odio habet. Unde oportet ut quam potest pro carne proximi curam gerat, cum ille inde recesserit, qui gerebat. Et si hæc faciunt qui carnis resurrectionem non credunt, quanto magis debent facere qui credunt; ut corpori mortuo, sed tamen resurrecturo et in æternitate mansuro, impensum ejusmodi officium sit etiam quodammodo ejusdem fidei testimonium!

whom they are done be they profitable, but to them only by whom while they live it is obtained that they should be profitable. But forasmuch as we discern not who these be, it is meet to do them for all regenerate persons, that none of them may be passed by to whom these benefits may and ought to reach. For better it is that these things shall be superfluously done to them whom they neither hinder nor help, than lacking to them whom they help. More diligently, however, doth each man these things for his own near and dear friends in order that they may be likewise done unto him by his. But as for the burying of the body, whatever is bestowed on that is no aid of salvation but an office of humanity, according to that affection by which 'no man ever hateth his own flesh.' Whence it is fitting that he take what care he is able for the flesh of his neighbour, when he is gone that bare it. And if they do these things who believe not the resurrection of the flesh, how much more are they beholden to do the same who do believe; that so, an office of this kind bestowed upon a body dead, but yet to rise again and so remain to eternity, may also be in some sort a testimony of the same faith!

℟. Ne recorderis peccata mea, Domine. * Dum veneris judicare sæculum per ignem.

℣. Dirige, Domine Deus meus, in conspectu tuo viam meam. * Dum.

℣. Requiem æternam *etc.* * Dum.

℟. Remember not my sins, O Lord, * when thou shalt come to judge the world by fire.

℣. Direct, O Lord my God, my way in thy sight. * When thou shalt come to judge the world by fire.

℣. Eternal rest *etc.* * When

THIRD NOCTURN

As the purifying expiation goes on, the darkness that surrounds the soul is gradually dissipated, and glory begins to dawn. Psalm 39, which we also sang at the death of our Saviour, contains lively expressions of sorrow as well as the most ardent prayer. It also shows how suffering leads to closer union with the divine Liberator, whose Blood extinguished the flames of all the ancient holocausts. It is full of thanksgiving, of admiration for God on account of His goodness, and of the desire of praising Him and seeing Him praised by all. Yes: *be pleased, O Lord, to deliver me: but let all that seek thee rejoice and be glad in thee, and let them say always: The Lord be magnified.*

ANT. Complaceat tibi, Domine, ut eripias me: Domine, ad adjuvandum me respice.

ANT. Be pleased, O Lord, to deliver me: look down, O Lord, to help me.

PSALM 39

Exspectans exspectavi Dominum: et intendit mihi.

Et exaudivit preces meas: et eduxit me de lacu miseriæ, et de luto fæcis.

Et statuit super petram pedes meos: et direxit gressus meos.

Et immisit in os meum canticum novum: carmen Deo nostro.

Videbunt multi et timebunt: et sperabunt in Domino.

Beatus vir, cujus est nomen Domini spes ejus: et non respexit in vanitates et insanias falsas.

Multa fecisti tu, Domine Deus meus, mirabilia tua: et cogitationibus tuis non est qui similis sit tibi.

Annuntiavi, et locutus sum: multiplicati sunt super numerum.

With expectation I have waited for the Lord: and he was attentive to me.

And he heard my prayers: and brought me out of the pit of misery, and the mire of dregs.

And he set my feet upon a rock: and directed my steps.

And he put a new canticle into my mouth: a song to our God.

Many shall see, and shall fear: and they shall hope in the Lord.

Blessed is the man, whose trust is in the name of the Lord: and who hath not had regard to vanities and lying follies.

Thou hast multiplied thy wonderful works, O Lord my God: and in thy thoughts there is none like to thee.

I have declared and I have spoken: they are multiplied above number.

Sacrificium et oblationem noluisti: aures autem perfecisti mihi.

Holocaustum et pro peccato non postulasti: tunc dixi, Ecce venio.

In capite libri scriptum est de me ut facerem voluntatem tuam: Deus meus volui, et legem tuam in medio cordis mei.

Annuntiavi justitiam tuam in ecclesia magna: ecce labia mea non prohibebo, Domine, tu scisti.

Justitiam tuam non abscondi in corde meo: veritatem tuam et salutare tuum dixi.

Non abscondi misericordiam tuam et veritatem tuam: a concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas a me: misericordia tua et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala quorum non est numerus: comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei: et cor meum dereliquit me.

Complaceat tibi, Domine, ut eruas me: Domine, ad adjuvandum me respice.

Confundantur et revereantur simul, qui quærunt animam meam: ut auferant eam.

Convertantur retrorsum et revereantur: qui volunt mihi mala.

Ferant confestim confusionem suam: qui dicunt mihi, Euge, euge.

Exsultent et lætentur super te omnes quærentes te: et dicant semper, Magnificetur Dominus; qui diligunt salutare tuum.

Sacrifice and oblation thou didst not desire: but thou hast perfected ears for me.

Burnt offering and sin offering thou didst not require: then said I, Behold I come.

In the head of the book it is written of me, that I should do thy will: O my God, I have desired it, and thy law in the midst of my heart.

I have declared thy justice in a great church: lo, I will not restrain my lips; O Lord, thou knowest it.

I have not hid thy justice within my heart: I have declared thy truth and thy salvation.

I have not concealed thy mercy and thy truth: from a great council.

Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

For evils without number have surrounded me: my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart hath forsaken me.

Be pleased, O Lord, to deliver me: look down, O Lord, to help me.

Let them be confounded and ashamed together, that seek after my soul: to take it away.

Let them be turned backward, and be ashamed: that desire evils to me.

Let them immediately bear their confusion: that say to me, 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always, The Lord be magnified.

Ego autem mendicus sum, et pauper: Dominus sollicitus est mei.

Adjutor meus, et protector meus tu es: Deus meus ne tardaveris.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

But I am a beggar and poor: the Lord is careful for me.

Thou art my helper and my protector: O my God, be not slack.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. Complaceat tibi Domine, ut eripias me: Domine, ad adjuvandum me respice.

ANT. Be pleased, O Lord, to deliver me: look down, O Lord, to help me.

We have just been saying: *I am a beggar and poor, the Lord is careful for me;* and the following psalm declares: *Blessed is the man that understandeth concerning the needy and the poor.* Among all the noble sentiments that reign in purgatory, there could not be wanting that of gratitude towards those who have a thought for the too often neglected dead. How odious is this indifference for the departed, especially in those *men of their peace* who *ate their bread* in happier days, and in whom they so vainly hoped and confided! But hear how humbly and sweetly they pray for the benefactor, whom they themselves perhaps ignored or even despised in the time of worldly prosperity and who now assists them in their need: *May the Lord make him blessed upon the earth, and deliver him not up to the will of his enemies. May the Lord help him when he is on his bed of sorrow!*

ANT. Sana, Domine, animam meam, quia peccavi tibi.

ANT. Heal my soul, O Lord, for I have sinned against thee.

PSALM 40

Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus.

Dominus conservet eum et vivificet eum; et beatum faciat eum in terra: et non tradat eum in animam inimicorum ejus.

Blessed is the man that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

Dominus opem ferat illi super lectum doloris ejus: universum stratum ejus versasti in infirmitate ejus.

Ego dixi: Domine, miserere mei: sana animam meam quia peccavi tibi.

Inimici mei dixerunt mala mihi: Quando morietur, et peribit nomen ejus?

Et si ingrediebatur ut videret, vana loquebatur: cor ejus congregavit iniquitatem sibi.

Egrediebatur foras: et loquebatur in idipsum.

Adversum me susurrabant omnes inimici mei: adversum me cogitabant mala mihi.

Verbum iniquum constituerunt adversum me: numquid qui dormit, non adjiciat ut resurgat?

Etenim homo pacis meæ, in quo speravi: qui edebat panes meos, magnificavit super me supplantationem.

Tu autem, Domine, miserere mei, et resuscita me: et retribuam eis.

In hoc cognovi, quoniam voluisti me: quoniam non gaudebit inimicus meus super me.

Me autem propter innocentiam suscepisti: et confirmasti me in conspectu tuo in æternum.

Benedictus Dominus Deus Israel a sæculo, et usque in sæculum: fiat, fiat.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

ANT. Sana, Domine, animam meam, quia peccavi tibi.

The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

I said: O Lord be thou merciful to me: heal my soul, for I have sinned against thee.

My enemies have spoken evils against me: when shall he die, and his name perish?

And if he came in to see me, he spoke vain things: his heart gathered together iniquity to itself.

He went out: and spoke to the same purpose.

All my enemies whispered together against me: they devised evils to me.

They determined against me an unjust word: Shall he that sleepeth rise again no more?

For even the man of my peace in whom I trusted: who ate my bread, hath greatly supplanted me.

But thou, O Lord, have mercy on me, and raise me up again: and I will requite them.

By this I know that thou hast had a good will for me: because my enemy shall not rejoice over me.

But thou hast upheld me by reason of my innocence: and hast established me in thy sight for ever.

Blessed be the Lord the God of Israel from eternity to eternity: so be it, so be it.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. Heal my soul, O Lord, for I have sinned against thee.

'I believe,' says St. Catharine of Genoa, 'that no happiness can be compared with that of a soul in purgatory, except that of the saints in paradise. And this happiness increases in proportion as the rust of sin is consumed away by the fire, enabling the soul to reflect, more and more clearly, the rays of the true sun, which is God. The suffering, however, does not diminish. On the contrary, it is love kept back from its object which causes the pain; and consequently the suffering is greater according as God has made the soul capable of a greater perfection of love.'[1] But let us listen to the soul herself expressing her anguish; no mortal tongue, were it even that of the great theologian of purgatory, could give a similar utterance to such sublime sentiments. How the Church, in her psalms and her liturgy, surpasses even the most saintly and learned of her children!

ANT. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Domini?

ANT. My soul hath thirsted after the living God: when shall I come and appear before the face of the Lord?

PSALM 41

Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te Deus.

As the hart panteth after the fountains of water: so my soul panteth after thee, O God.

Sitivit anima mea ad Deum fortem vivum: quando veniam, et apparebo ante faciem Dei?

My soul hath thirsted after the strong living God: when shall I come, and appear before the face of God?

Fuerunt mihi lacrymæ meæ panes die ac nocte: dum dicitur mihi quotidie: Ubi est Deus tuus?

My tears have been my bread day and night: whilst it is said to me daily: Where is thy God?

Hæc recordatus sum, et effudi in me animam meam: quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei.

These things I remembered and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God.

In voce exsultationis, et confessionis: sonus epulantis.

With the voice of joy and praise: the noise of one feasting.

[1] 'Treatise on Purgatory.

Quare tristis es anima mea ? et quare conturbas me ?

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

Ad meipsum anima mea conturbata est: propterea memor ero tui de terra Jordanis, et Hermoniim a monte modico.

Abyssus abyssum invocat: in voce cataractarum tuarum.

Omnia excelsa tua, et fluctus tui: super me transierunt.

In die mandavit Dominus misericordiam suam: et nocte canticum ejus.

Apud me oratio Deo vitæ meæ: dicam Deo, Susceptor meus es.

Quare oblitus es mei ? et quare contristatus incedo, dum affligit me inimicus ?

Dum confringuntur ossa mea: exprobraverunt mihi qui tribulant me inimici mei.

Dum dicunt mihi per singulos dies: Ubi est Deus tuus ? quare tristis es anima mea ? et quare conturbas me ?

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

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

ANT. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Domini ?

℣. Ne tradas bestiis animas confitentes tibi.

℟. Et animas pauperum tuorum ne obliviscaris in finem.

Why art thou sad, O my soul: and why dost thou trouble me ?

Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

My soul is troubled within myself: therefore will I remember thee, from the land of Jordan and Hermoniim, from the little hill.

Deep calleth on deep: at the noise of thy flood-gates.

All thy heights and thy billows: have passed over me.

In the daytime the Lord hath commanded his mercy: and a canticle to him in the night.

With me is prayer to the God of my life: I will say to God, Thou art my support.

Why hast thou forgotten me? and why go I mourning, whilst my enemy afflicteth me ?

Whilst my bones are broken: my enemies who trouble me have reproached me.

Whilst they say to me day by day: Where is thy God ? Why art thou cast down, O my soul, and why dost thou disquiet me ?

Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. My soul hath thirsted after the living God: when shall I come and appear before the face of the Lord ?

℣. Deliver not to beasts the souls that praise thee.

℟. And the souls of thy poor forget not to the end.

The *poor*, for whom the versicle makes such earnest supplication, are, as before, the suffering souls.

After the silent recitation of the *Pater noster* by the choir, the Doctor of the Gentiles sets before us the consoling doctrine of the resurrection of the body.

LESSON 7

De Epistola prima beati Pauli Apostoli ad Corinthios.

Cap. xv. 12-22.

Si Christus prædicatur quod resurrexit a mortuis, quomodo quidam dicunt in vobis quoniam resurrectio mortuorum non est? Si autem resurrectio mortuorum non est, neque Christus resurrexit. Si autem Christus non resurrexit, inanis est ergo prædicatio nostra, inanis est et fides vestra. Invenimur autem et falsi testes Dei: quoniam testimonium diximus adversus Deum, quod suscitaverit Christum, quem non suscitavit, si mortui non resurgunt. Nam, si mortui non resurgunt, neque Christus resurrexit. Quod si Christus non resurrexit, vana est fides vestra: adhuc enim estis in peccatis vestris. Ergo et qui dormierunt in Christo perierunt. Si in hac vita tantum in Christo sperantes sumus, miserabiliores sumus omnibus hominibus. Nunc autem Christus resurrexit a mortuis, primitiæ dormientium: quoniam quidem per hominem mors, et per hominem resurrectio mortuorum. Et sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur.

℟. Peccantem me quotidie, et non me pœnitentem, timor

From the first Epistle of Saint Paul the Apostle to the Corinthians.

Ch. xv. 12-22.

If Christ be preached that he arose again from the dead, how do some among you say, that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up, if the dead rise not again. For if the dead rise not again, neither is Christ risen again. And if Christ be not risen again, your faith is vain, for you are yet in your sins. Then they also that are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now Christ is risen from the dead, the firstfruits of them that sleep: for by a man came death and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive.

℟. The fear of death troubles me: sinning daily and not re-

mortis conturbat me: * Quia in inferno nulla est redemptio, miserere mei, Deus, et salva me.

℣. Deus, in nomine tuo salvum me fac, et in virtute tua libera me. * Quia.

penting: * Because in hell there is no redemption, have mercy on me, O God, and save me.

℣. O God, in thy name save me, and in thy strength deliver me. * Because.

LESSON 8

Cap. xv. 35-44.

Sed dicet aliquis: Quomodo resurgunt mortui? qualive corpore venient? Insipiens, tu quod seminas non vivificatur, nisi prius moriatur. Et quod seminas, non corpus, quod futurum est, seminas; sed nudum granum, ut puta tritici, aut alicujus ceterorum. Deus autem dat illi corpus sicut vult: et unicuique seminum proprium corpus. Non omnis caro, eadem caro: sed alia quidem hominum, alia vero pecorum, alia volucrum, alia autem piscium. Et corpora cælestia, et corpora terrestria: sed alia quidem cælestium gloria, alia autem terrestrium: alia claritas solis, alia claritas lunæ, et alia claritas stellarum. Stella enim a stella differt in claritate: sic et resurrectio mortuorum. Seminatur in corruptione, surget in incorruptione. Seminatur in ignobilitate, surget in gloria. Seminatur in infirmitate, surget in virtute. Seminatur corpus animale, surget corpus spiritale.

℟. Domine, secundum actum meum noli me judicare: nihil dignum in conspectu tuo egi: ideo deprecor majestatem tuam: * Ut tu, Deus, deleas iniquitatem meam.

Ch. xv. 35-44.

But some man will say: How do the dead rise again? or with what manner of body shall they come? Senseless man, that which thou sowest is not quickened, except it die first. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. But God giveth it a body as he will: and to every seed its proper body. All flesh is not the same flesh: but one is the flesh of men, another of beasts, another of birds, another of fishes. And there are bodies celestial, and bodies terrestrial: but one is the glory of the celestial, and another of the terrestrial. One is the glory of the sun, another the glory of the moon and another the glory of the stars. For star differeth from star in glory: so also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body.

℟. Judge me not, O Lord, according to my deeds, for I have done nothing worthy in thy sight: therefore I beseech thy majesty: * That thou, O God, mayest blot out my iniquity.

℣. Amplius lava me, Domine, ab injustitia mea, et a delicto meo munda me. * Ut tu.

℣. Wash me, O Lord, yet more from my injustice, and cleanse me from my sin. * That.

LESSON 9

Cap. xv. 51-58.

Ecce mysterium vobis dico: Omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi, in novissima tuba: canet enim tuba, et mortui resurgent incorrupti: et nos immutabimur. Oportet enim corruptibile hoc induere incorruptionem: et mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo, qui scriptus est: Absorpta est mors in victoria. Ubi est, mors, victoria tua? ubi est, mors, stimulus tuus? Stimulus autem mortis peccatum est: virtus vero peccati lex. Deo autem gratias, qui dedit nobis victoriam per Dominum nostrum Jesum Christum. Itaque, fratres mei dilecti, stabiles estote et immobiles: abundantes in opere Domini semper, scientes quod labor vester non est inanis in Domino.

Ch. xv. 51-58.

Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast and unmovable; always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

℟. Libera me, Domine, de morte æterna in die illa tremenda: * Quando cæli movendi sunt et terra. * Dum veneris judicare sæculum per ignem.

℟. Deliver me, O Lord, from eternal death, in that dreadful day, * When the heavens and the earth are to be moved: * When thou shalt come to judge the world by fire.

℣. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. * Quando.

℣. I tremble and do fear, when the examination is to be, and thy wrath to come. * When the heavens.

℣. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. * Dum.

℣. That day is the day of anger, of calamity, and of misery, a great day, and very bitter. * When thou.

℣. Requiem æternam *etc.*
℟. Libera me *usque ad primum* ℣.

℣. Eternal rest *etc.*
℟. Deliver me *to the first* ℣

LAUDS

The Lauds for the Dead commence, like the ferial Office throughout the year, with Psalm 50, which David composed after his sin, and in which he gives the liveliest expression to his humble repentance. The Church makes use of it whenever she wishes to implore the mercy of God; and of all the canticles of the prophet-king, this one is the most familiar to Christians. In the place of expiation it seems to rise naturally to their lips.

ANT. Exsultabunt Domino ossa humiliata.

ANT. The bones that have been humbled shall rejoice in the Lord.

PSALM 50

Miserere mei Deus: secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccavi et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

Have mercy on me, O God: according to thy great mercy.

And according to the multitude of thy tender mercies: blot out my iniquity.

Wash me yet more from my iniquity: and cleanse me from my sin.

For I know my iniquity: and my sin is always before me.

To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Aperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

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

Auditui meo dabis gaudium et lætitiam: et exsultabunt ossa humiliata.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Turn away thy face from my sins: and blot out all my iniquities.

Cor mundum crea in me Deus: et spiritum rectum innova in visceribus meis.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me.

Cast me not away from thy face: and take not thy holy spirit from me.

Redde mihi lætitiam salutaris tui: et spiritu principali confirma me.

Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

Docebo iniquos vias tuas: et impii ad te convertentur.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Libera me de sanguinibus Deus, Deus salutis meæ: et exsultabit lingua mea justitiam tuam.

Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

Domine, labia mea aperies: et os meum annuntiabit laudem tuam.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus, non despicies.

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

Benigne fac, Domine, in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

Tunc acceptabis sacrificium justitiæ, oblationes et holocausta: tunc imponent super altare tuum vitulos.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

Requiem æternam: dona eis, Domine.

Eternal rest give unto them, O Lord.

Et lux perpetua luceat eis.

ANT. Exsultabunt Domino ossa humiliata.

And let perpetual light shine upon them.

ANT. The bones that have been humbled shall rejoice in the Lord.

The prolonged prayer of the faithful in union with their mother the Church is beginning to show its effects upon the departed. The time is growing shorter, the distance is dwindling, the land of promise begins to appear on the horizon. About to set out from Babylon, the captive tribes celebrate the sweet vision of their fatherland, with its fresh waters, its blessed hills, its fertile valleys; the happy *Sion*, the true Jerusalem, where *God is praised* as He deserves to be praised.

ANT. Exaudi, Domine, orationem meam: ad te omnis caro veniet.

ANT. Hear my prayer, O Lord: all flesh shall come to thee.

PSALM 64

Te decet hymnus Deus in Sion: et tibi reddetur votum in Jerusalem.

Exaudi orationem meam: ad te omnis caro veniet.

Verba iniquorum prævaluerunt super nos: et impietatibus nostris tu propitiaberis.

Beatus quem elegisti et assumpsisti: inhabitabit in atriis tuis.

Replebimur in bonis domus tuæ: sanctum est templum tuum, mirabile in æquitate.

Exaudi nos Deus salutaris noster: spes omnium finium terræ, et in mari longe.

Præparans montes in virtute tua, accinctus potentia: qui conturbas profundum maris, sonum fluctuum ejus.

A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.

O hear my prayer: all flesh shall come to thee.

The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.

Blessed is he whom thou hast chosen and taken to thee: he shall dwell in thy courts.

We shall be filled with the good things of thy house: holy is thy temple, wonderful in justice.

Hear us, O God our Saviour: who art the hope of all the ends of the earth, and in the sea afar off.

Thou who preparest mountains in thy strength, being girded with power: who troublest the depth of the sea, the noise of its waves.

Turbabuntur Gentes, et timebunt qui habitant terminos a signis tuis: exitus matutini et vespere delectabis.

The Gentiles shall be troubled, and they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.

Visitasti terram, et inebriasti eam: multiplicasti locupletare eam.

Thou hast visited the earth, and hast plentifully watered it: thou hast many ways enriched it.

Flumen Dei repletum est aquis, parasti cibum illorum: quoniam ita est præparatio ejus.

The river of God is filled with water, thou hast prepared their food: for so is its preparation.

Rivos ejus inebria, multiplica genimina ejus: * in stillicidiis ejus lætabitur germinans.

Fill up plentifully the streams thereof, multiply its fruits: it shall spring up and rejoice in its showers.

Benedices coronæ anni benignitatis tuæ: * et campi tui replebuntur ubertate.

Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty.

Pinguescent speciosa deserti: * et exsultatione colles accingentur.

The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy.

Induti sunt arietes ovium, et valles abundabunt frumento: * clamabunt, etenim hymnum dicent.

The rams of the flock are clothed, and the vales shall abound with corn: they shall shout, yea, they shall sing a hymn.

Requiem æternam * dona eis, Domine.

Eternal rest give unto them, O Lord.

Et lux perpetua * luceat eis.

And let perpetual light shine upon them.

ANT. Exaudi, Domine, orationem meam: ad te omnis caro veniet.

ANT. Hear my prayer, O Lord: all flesh shall come to thee.

It is dawn in purgatory; and therefore the Church here inserts the usual third psalm of her morning Office on earth. It is the expression of the Christian's love and confidence, as he raises his heart to God at daybreak.

ANT. Me suscepit dextera tua, Domine.

ANT. Thy right hand, O Lord, hath received me.

PSALM 62

Deus Deus meus: * ad te de luce vigilo.

Sitivit in te anima mea: * quam multipliciter tibi caro mea.

In terra deserta, et invia, et inaquosa: * sic in sancto apparui tibi, ut viderem virtutem tuam et gloriam tuam.

Quoniam melior est misericordia tua super vitas: * labia mea laudabunt te.

Sic benedicam te in vita mea: * et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea: *et labiis exsultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te: * quia fuisti adjutor meus.

Et in velamento alarum tuarum exsultabo; adhæsit anima mea post te: * me suscepit dextera tua.

Ipsi vero in vanum quæsierunt animam meam; introibunt in inferiora terræ: * tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: * quia obstructum est os loquentium iniqua.

Requiem æternam * dona eis, Domine.

Et lux perpetua * luceat eis.

ANT. Me suscepit dextera tua, Domine.

O God, my God: to thee do I watch at break of day.

For thee my soul hath thirsted: for thee my flesh, O how many ways!

In a desert land, and where there is no way, and no water: so in the sanctuary have I come to thee, to see thy power and thy glory.

For thy mercy is better than lives: thee my lips shall praise.

Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Let my soul be filled with marrow and fatness: and my mouth shall praise with joyful lips.

If I have remembered thee upon my bed, I will meditate on thee in the morning: because thou hast been my helper.

And I will rejoice under the covert of thy wings; my soul hath stuck close to thee: thy right hand hath received me.

But they have sought my soul in vain, they shall go into the lower parts of the earth: they shall be delivered into the hands of the sword, they shall be the portions of foxes.

But the king shall rejoice in God: all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. Thy right hand, O Lord, hath received me.

Holy Saturday, which the Man-God spent in limbo, is the great day for the faithful departed. The Church, therefore, as she daily sings a canticle at this point in her morning Lauds, puts to-day upon the lips of her suffering children the canticle of Ezechias. On the great Saturday it expressed the words of Christ praying for His speedy deliverance. It is also accompanied by the same antiphon as on that occasion.

ANT. A porta inferi erue, Domine, animam meam.

ANT. From the gate of hell deliver my soul, O Lord.

CANTICLE OF EZECHIAS

Ego dixi: In dimidio dierum meorum: * vadam ad portas inferi.

Quæsivi residuum annorum meorum: * dixi: Non videbo Dominum Deum in terra viventium.

Non aspiciam hominem ultra: * et habitatorem quietis.

I said: In the midst of my days: I shall go to the gates of hell.

I sought for the residue of my years: I said, I shall not see the Lord God in the land of the living.

I shall behold man no more: nor the inhabitant of rest.

Generatio mea ablata est, et convoluta est a me: * quasi tabernaculum pastorum.

Præcisa est velut a texente vita mea: dum adhuc ordirer, succidit me: * de mane usque ad vesperam finies me.

Sperabam usque ad mane: * quasi leo sic contrivit omnia ossa mea.

De mane usque ad vesperam finies me: * sicut pullus hirundinis sic clamabo, meditabor ut columba.

My generation is at an end, and it is rolled away from me: as a shepherd's tent.

My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

I hoped till morning: as a lion so hath he broken all my bones.

From morning even to night thou wilt make an end of me: I will cry like a young swallow, I will meditate like a dove.

Attenuati sunt oculi mei: * suspicientes in excelsum.

Domine, vim patior, responde pro me: * quid dicam, aut quid respondebit mihi, cum ipse fecerit?

My eyes are weakened: looking upward.

Lord, I suffer violence, answer thou for me: what shall I say, or what shall he answer me, whereas he himself hath done it?

Recogitabo tibi omnes annos meos: * in amaritudine animæ meæ.

Domine, si sic vivitur, et in talibus vita spiritus mei, corripies me, et vivificabis me: * ecce in pace amaritudo mea amarissima.

Tu autem eruisti animam meam ut non periret: * projecisti post tergum tuum omnia peccata mea.

Quia non infernus confitebitur tibi, neque mors laudabit te: * non exspectabunt qui descendunt in lacum veritatem tuam.

Vivens vivens ipse confitebitur tibi, sicut et ego hodie: * pater filiis notam faciet veritatem tuam.

Domine, salvum me fac: * et psalmos nostros cantabimus cunctis diebus vitæ nostræ in domo Domini.

Requiem æternam * dona eis, Domine.

Et lux perpetua * luceat eis.

ANT. A porta inferi erue, Domine, animam meam.

I will recount to thee all my years: in the bitterness of my soul.

O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me and make me to live: behold, in peace is my bitterness most bitter.

But thou hast delivered my soul, that it should not perish: thou hast cast all my sins behind thy back.

For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit look for thy truth.

The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

O Lord, save me: and we will sing our psalms all the days of our life in the house of the Lord.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. From the gate of hell deliver my soul, O Lord.

Let every spirit; everything that breathes, *praise the Lord!* In purgatory love is overflowing, praise becomes the sole occupation, for heaven is at hand. Absolute self-forgetfulness characterizes the close of the painful purification. Had the soul to remain still longer in the expiatory fire, it would not hurt her, since she has no longer any stain or rust for the flame to consume, but is full of God, incapable of any other sentiment than the desire of His glory.

ANT. Omnis spiritus laudet Dominum.

ANT. Let every spirit praise the Lord.

PSALM 150

Laudate Dominum in sanctis ejus: * laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: * laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ: * laudate eum in psalterio et cithara.

Laudate eum in tympano et choro: * laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus, laudate eum in cymbalis jubilationis: * omnis spiritus laudet Dominum.

Requiem æternam * dona eis, Domine.

Et lux perpetua * luceat eis.

ANT. Omnis spiritus laudet Dominum.

Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet; praise him with psaltery and harp.

Praise him with timbrel and choir: praise him with strings and organs.

Praise him on high-sounding cymbals, praise him on cymbals of joy: let every spirit praise the Lord.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. Let every spirit praise the Lord.

Again, as at the close of Vespers, the cry of joy contained in the versicle comes down to us from heaven.

℣. Audivi vocem de cælo dicentem mihi.

℟. Beati mortui qui in Domino moriuntur.

℣. I heard a voice from heaven saying to me.

℟. Blessed are the dead that die in the Lord.

And in the canticle of Zachary, the Church, together with all the souls delivered or comforted by her liturgical suffrages, thanks *the Lord God of Israel who has visited and redeemed His people.* We too return thanks, for our beloved dead, to Him who is *the resurrection and the life,* and who never abandons, even in death, those who believed in Him during their earthly sojourn.

ANT. Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis qui vivit et credit in me, non morietur in æternum.

ANT. I am the resurrection and the life: he that believeth in me, although he be dead, shall live; and every one that liveth, and believeth in me, shall not die for ever.

CANTICLE OF ZACHARY

Benedictus Dominus Deus Israel: * quia visitavit, et fecit redemptionem plebis suæ.

Et erexit cornu salutis nobis: * in domo David pueri sui.

Sicut locutus est per os sanctorum: * qui a sæculo sunt, prophetarum ejus.

Salutem ex inimicis nostris: * et de manu omnium, qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris: * et memorari testamenti sui sancti.

Jusjurandum, quod juravit ad Abraham patrem nostrum: * daturum se nobis.

Ut sine timore, de manu inimicorum nostrorum liberati: * serviamus illi.

In sanctitate, et justitia coram ipso: * omnibus diebus nostris.

Et tu puer, propheta Altissimi vocaberis: * præibis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus: * in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri: * in quibus visitavit nos, oriens ex alto.

Illuminare his, qui in tenebris, et in umbra mortis sedent: * ad dirigendos pedes nostros in viam pacis.

Requiem æternam * dona eis, Domine.

Et lux perpetua * luceat eis.

Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people.

And hath raised up an horn of salvation to us: in the house of David his servant.

As he spoke by the mouth of his holy prophets: who are from the beginning.

Salvation from our enemies: and from the hand of all that hate us.

To perform mercy to our fathers: and to remember his holy testament.

The oath which he swore to Abraham our father: that he would grant to us.

That being delivered from the hand of our enemies: we may serve him without fear.

In holiness and justice before him: all our days.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

To give knowledge of salvation to his people: unto the remission of their sins.

Through the bowels of the mercy of our God: in which the Orient from on high hath visited us.

To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace.

Eternal rest give unto them, O Lord.

And let perpetual light shine upon them.

ANT. Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis qui vivit et credit in me, non morietur in æternum.

ANT. I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth and believeth in me, shall not die for ever.

The priest commences, and the whole assembly recites, kneeling, the Lord's Prayer.

Pater noster.

Our Father.

The rest is said in silence as far as this conclusion, which is followed by the versicles and prayer that close the Office of the Dead.

℣. Et ne nos inducas in tentationem.
℟. Sed libera nos a malo.
℣. A porta inferi.
℟. Erue, Domine, animas eorum.
℣. Requiescant in pace.
℟. Amen.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. From the gate of hell.
℟. Deliver their souls, O Lord.
℣. May they rest in peace.
℟. Amen.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

PRAYER

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

O God, the Creator and Redeemer of the faithful, give to the souls of thy servants and handmaids the remission of all their sins; that by pious supplications they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost one God, world without end.

℟. Amen.
℣. Requiem æternam dona eis, Domine.

℟. Amen.
℣. Eternal rest give unto them, O Lord.

℟. Et lux perpetua luceat eis.
℣. Requiescant in pace.
℟. Amen.

℟. And let perpetual light shine upon them.
℣. May they rest in peace.
℟. Amen.

MASS OF THE DEAD

Formerly the Roman Church on this day doubled her task of service to the divine Majesty. The Commemoration of the Dead did not distract her from the saints, and the Office of the second day within the Octave preceded the Dirge. She now recites only the Office of the Dead.

At the day Hours, as well as at Matins and Lauds, the hymn and the *Deus in adjutorium* are suppressed; the ordinary psalms are concluded with *Requiem æternam;* and the Collect for the Dead is said at the close. She has, moreover, extended to the universal Church a privilege already existing in Spain, which allows each priest to offer three Masses for the Dead.

The Commemoration of the Faithful Departed ends at None; but Cluny, up to the last century, had the custom of celebrating second Vespers.

As to the obligation of resting from servile works on All Souls' day, it was of semi-precept in England, the more necessary works being permitted; in some places the obligation lasted only till mid-day; in others assistance at Mass was alone enjoined. For some time, Paris kept November 2 as a Feast of obligation; in 1673 the command to observe it until mid-day was retained in the statutes by the Archbishop Francis de Harlay. The precept no longer exists, even at Rome.

The remark of Amalarius, quoted above, with regard to the Office of the Dead, is no less applicable to the Mass. Not to mention the suppression of the *Gloria in excelsis* and of the *Alleluia*, the priest omits the psalm *Judica me* at the foot of the altar, as in Passiontide. As on Good Friday, he is clothed in black vestments; most of the blessings are omitted, as also the kiss of peace, and the various marks of honour shown to the celebrant; the altar is thurified but once; and the

singing of the Gospel is done as on that great day—viz., the deacon receives no blessing from the celebrant, lights and incense are not used, and the priest does not kiss the sacred text. So closely, even in death, does the Church draw her children to Him whose members they are.

The Introit antiphon is the same earnest supplication which takes the place of every doxology throughout the Office, and which was suggested by a passage in the fourth Book of Esdras.[1] The verse is taken from the second psalm of Lauds.

INTROIT

Requiem æternam dona eis, Domine: et lux perpetua luceat eis.

Ps. Te decet hymnus Deus in Sion, et tibi reddetur votum in Jerusalem: exaudi orationem meam, ad te omnis caro veniet. Requiem.

Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

Ps. A hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem: O hear my prayer; all flesh shall come to thee. Eternal rest *etc.*

In the Collect, mother Church makes her own the prayer of the suffering souls; she presents it to her Spouse, God made Man, calling Him by His titles of Creator and Redeemer; for these titles remind Him of all He has done for these souls, and invite Him to perfect His work.

COLLECT

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants and handmaids the remission of all their sins: that by pious supplications they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

[1] 4 Esdr. ii. 34, 35.

EPISTLE

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

I. Cap. xv.

Fratres: Ecce mysterium vobis dico: Omnes quidem resurgemus, sed non omnes immutabimur. In momento, in ictu oculi, in novissima tuba; canet enim tuba, et mortui resurgent incorrupti: et nos immutabimur. Oportet enim corruptibile hoc induere incorruptionem: et mortale hoc induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo, qui scriptus est: Absorpta est mors in victoria. Ubi est, mors, victoria tua? Ubi est, mors, stimulus tuus? Stimulus autem mortis peccatum est: virtus vero peccati lex. Deo autem gratias, qui dedit nobis victoriam per Dominum nostrum Jesum Christum.

Lesson of the Epistle of St. Paul the Apostle to the Corinthians.

I. Chap. xv.

Brethren, behold, I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

While the soul is supplying in purgatory for the insufficiency of her expiations, the body she has quitted returns to the earth in virtue of the sentence pronounced against Adam and his race from the beginning of the world. But, with regard to the body as well as the soul, justice is full of love; its claims are a prelude to the glory which awaits the whole man. The humiliation of the tomb is the just punishment of original sin; but in this return of man to the earth from whence he sprang, St. Paul would have us recognize the sowing necessary for the transformation of the seed, which is destined to live again under very different conditions. For 'flesh

and blood cannot possess the kingdom of God';[1] neither can corruptible members aspire to immortality. The body of the Christian, which St. Ignatius of Antioch calls the wheat of Christ, is cast into the tomb, as it were into the furrow, there to leave its own corruption, the form of the first Adam with its heaviness and infirmity; but by the power of the new Adam reforming it to His own likeness, it shall spring up all heavenly and spiritualized, agile, impassible, and glorious. Blessed be He, who willed to die for us in order to destroy death and to make His own victory ours!

In the Gradual, the Church continues to pray for the deliverance of the departed souls.

GRADUAL

Requiem æternam dona eis, Domine: et lux perpetua luceat eis.

℣. In memoria æterna erit justus: ab auditione mala non timebit.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.

℣. The just shall be in everlasting remembrance: he shall not fear the evil hearing.

TRACT

Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum.

℣. Et gratia tua illis succurrente, mereantur evadere judicium ultionis.

℣. Et lucis æternæ beatitudine perfrui.

Absolve, O Lord, the souls of all the faithful departed from every bond of sins.

℣. And by the help of thy grace may they be enabled to escape the judgment of punishment.

℣. And enjoy the happiness of light eternal.

The Church, as we shall see, did not formerly exclude from the funerals of her children the joyful *Alleluia;* it expressed the happiness she felt at the thought that a holy death had secured heaven to the new elect, although his expiation might not yet be completed. But the adaptation of the liturgy for the dead to the

[1] 1 Cor. xv. 50.

rites of Holy Week having altered this ancient custom, it would seem that the Sequence, originally a festive *sequel* to the *Alleluia*, ought also to be excluded from the *Requiem* Mass. Rome, however, has made a welcome exception to the traditional rule, in favour of the remarkable poem of Thomas de Celano. This and the *Stabat Mater* of Fra Jacopone have won renown for the Franciscan lyre. The *Dies iræ* was first sung in Italy in the fourteenth century; and in two centuries more it had spread to the entire Church.

SEQUENCE

Dies iræ, dies illa,
Solvet sæclum in favilla,
Teste David cum Sibylla.

The day of wrath, that awful day, shall reduce the world to ashes, as David and the Sibyl prophesied.[1]

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus.

How great will be the terror, when the Judge shall come to examine all things rigorously!

Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

The trumpet, with astounding blast, echoing over the sepulchres of the whole world, shall summon all before the throne.

Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.

Death and nature will stand aghast, when the creature shall rise again, to answer before his Judge.

Liber scriptus proferetur
In quo totum continetur,
Unde mundus judicetur.

The written book shall be brought forth, containing all for which the world must be judged.

Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.

When, therefore, the Judge shall be seated, whatsoever is hidden shall be brought to light; nought shall remain unpunished.

Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

What then shall I, unhappy man, allege? Whom shall I invoke as protector? when even the just shall hardly be secure.

[1] An allusion to the celebrated oracle of the Erythræan Sibyl, quoted by St. Augustine in his 'City of God,' Book XVIII., chap. 23. The initial letters of the verses give in Greek the formula: Jesus Christ, Son of God, Saviour.

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.

Quærens me, sedisti lassus:
Redemisti, crucem passus:
Tantus labor non sit cassus.

Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis.

Ingemisco, tamquam reus;
Culpa rubet vultus meus:
Supplicanti parce, Deus.
Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ:
Sed tu bonus fac benigne
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis:
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.

Lacrymosa dies illa,
Qua resurget ex favilla

Judicandus homo reus:
Huic ergo parce, Deus.

Pie Jesu Domine,
Dona eis requiem. Amen.

O King of awful majesty, who of thy free gift savest them that are to be saved, save me O fount of mercy!

Remember, O loving Jesus, 'twas for my sake thou camest on earth: let me not, then, be lost on that day.

Seeking me thou satest weary; thou redeemedst me by dying on the cross: let not such suffering be all in vain.

O righteous Awarder of punishment, grant me the gift of pardon before the reckoning-day.

I groan as one guilty, while I blush for my sins: oh! spare thy suppliant, my God!

Thou didst absolve Mary Magdalen, and didst hear the prayer of the thief: to me, then, thou hast also given hope.

My prayers deserve not to be heard; but thou art good: grant, in thy kindness, that I may not burn in the unquenchable fire.

Give me a place among thy sheep, separating me from the goats and setting me on thy right hand.

When the reprobate, covered with confusion, shall have been sentenced to the cruel flames, call me with the blessed.

Prostrate in supplication I implore thee, with a heart contrite as though crushed to ashes; oh! have a care of my last hour!

A mournful day that day shall be, when from the dust shall arise

Guilty man, that he may be judged; spare him, then, O God!

O tender Lord Jesus, give them eternal rest. Amen.

GOSPEL

Sequentia sancti Evangelii secundum Joannem.

Cap. v.

In illo tempore: Dixit Jesus turbis Judæorum: Amen, amen dico vobis, quia venit hora, et nunc est, quando mortui audient vocem Filii Dei: et qui audierint, vivent. Sicut enim Pater habet vitam in semetipso: sic dedit et Filio habere vitam in semetipso: et potestatem dedit ei judicium facere, quia Filius hominis est. Nolite mirari hoc, quia venit hora, in qua omnes, qui in monumentis sunt, audient vocem Filii Dei: et procedent, qui bona fecerunt, in resurrectionem vitæ: qui vero mala egerunt, in resurrectionem judicii.

Sequel of the holy Gospel according to St. John.

Chap. v.

At that time Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment.

Purgatory is not eternal. Its duration varies according to the sentence pronounced at each particular judgment. It may be prolonged for centuries in the case of the more guilty souls, or of those who, being excluded from the Catholic communion, are deprived of the suffrages of the Church, although by the divine mercy they have escaped hell. But the end of the world, which will be also the end of time, will close for ever the place of temporary expiation. God will know how to reconcile His justice and His goodness in the purification of the last members of the human race, and to supply by the intensity of the expiatory suffering what may be wanting in duration. But, whereas a favourable sentence at the particular judgment admits of eternal beatitude being suspended and postponed, and leaves the bodies of the elect to the same fate as those

of the reprobate; at the universal judgment, every sentence, whether for heaven or for hell, will be absolute, and will be executed immediately and completely. Let us, then, live in expectation of the solemn hour, when 'the dead shall hear the voice of the Son of God.'[1] He that is to come will come, and will not delay, as the Doctor of the Gentiles reminds us; His arrival will be sudden, as that of a thief, we are told, not only by St. Paul, but also by the prince of the apostles and the beloved disciple; and these in turn are but echoing the words of our Lord Himself: 'As lightning cometh out of the east and appeareth even unto the west: so shall also the coming of the Son of man be.'

Let us enter into the sentiments contained in the beautiful Offertory. Although the poor suffering souls are sure of their eternal blessedness, yet they entered upon this road to heaven at a moment of utmost peril: the supreme effort of the devil in his last assault, and the agony of the judgment. The Church, therefore, extending her prayer to every stage of this painful way, does not forget its opening. Nor is she afraid of being too late; for, to God, who sees all times at one glance, this day's supplication was present at the moment of the dread passage, and obtained assistance for the straitened souls. This same prayer follows them also in their struggles with the powers of hell, when God permits these, according to the revelations of the saints, to be the ministers of His justice in the place of expiation. At this solemn moment, when the Church is offering her gifts for the tremendous and all-powerful Sacrifice, let us redouble our prayers for the faithful departed. Let us implore their deliverance from the jaws of the infernal lion. Let us obtain from the glorious Archangel, whom God has set over paradise and appointed to lead souls thither,[2] that he would bear them up to the light, to life, to God, who is Himself the reward promised to all believers in the person of their father Abraham.

[1] St. John v. 25.

[2] Ant. et Resp. in festo S. Michaelis.

OFFERTORY

Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michael repræsentet eas in lucem sanctam: * Quam olim Abrahæ promisisti et semini ejus.

℣. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam. * Quam olim.

O Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from the mouth of the lion, that hell may not swallow them up, and they may not fall into darkness, but may the holy standard-bearer Michael introduce them to the holy light; * Which thou didst promise of old to Abraham and to his seed.

℣. We offer to thee, O Lord, sacrifices and prayers: do thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to life; * Which thou didst promise of old to Abraham and to his seed.

The holy souls had the gift of faith, and did the works of faith, while on earth; their eternal reward is therefore secured, and God mercifully accepts the offerings we make for them, as the Secret implies.

SECRET

Hostias, quæsumus, Domine, quas tibi pro animabus famulorum famularumque tuarum offerimus, propitiatus intende: ut, quibus fidei christianæ meritum contulisti, dones et præmium. Per Dominum.

Mercifully look down upon this sacrifice which we offer to thee for the souls of thy servants, O Lord, we beseech thee; that to those to whom thou didst grant the merit of Christian faith thou mayst also grant its reward. Through our Lord.

The following Preface, formerly used in certain places, was approved for the whole Church in 1919.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gra-

It is truly meet and just, right and salutary, that we should always and in all places

tias agere, Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum. In quo nobis spes beatæ resurrectionis effulsit: ut quos contristat certa moriendi conditio, eosdem consoletur futuræ immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur; et dissoluta terrestris hujus incolatus domo, æterna in cælis habitatio comparatur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes: Sanctus, sanctus, sanctus, etc.

give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. In whom the hope of a blessed resurrection hath shone upon us: that those whom the certainty of dying afflicteth, the promise of future immortality may console. For the life of thy faithful, O Lord, is altered, not taken away: and when the abode of this earthly sojourn is dissolved, an eternal dwelling is prepared in heaven. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the host of the heavenly army, we sing a hymn to thy glory, saying without ceasing: Holy, holy, holy, etc.

At the *Agnus Dei*, instead of asking as usual for peace for the living, we pray that the dead may have eternal rest.

Agnus Dei, qui tollis peccata mundi, dona eis requiem.

Agnus Dei, qui tollis peccata mundi, dona eis requiem.

Agnus Dei, qui tollis peccata mundi, dona eis requiem sempiternam.

Lamb of God, who takest away the sins of the world, give them rest.

Lamb of God, who takest away the sins of the world, give them rest.

Lamb of God, who takest away the sins of the world, give them eternal rest.

Like myriad silent snowflakes falling earthward on a winter's day, the delivered souls, white and lovely, are mounting heavenward at this hour, when the Church, the whole world over, concluding her long supplications, pours over the expiatory flames the sacred Blood of redemption. Strong in the power given to our prayer by our participation in the divine mysteries, let us say with her in the Communion antiphon:

COMMUNION

Lux æterna luceat eis, Domine, * Cum sanctis tuis in æternum, quia pius es.

℣. Requiem æternam dona eis, Domine: et lux perpetua luceat eis. * Cum sanctis.

May light eternal shine upon them, O Lord: * With thy saints for ever, because thou art merciful.

℣. Eternal rest give to them, O Lord; and let perpetual light shine upon them. * With thy saints.

Such, however, is the impenetrable and adorable mystery of God's justice, which baffles all human conception, that for some souls the expiation must still be prolonged. The Church, then, without growing weary or losing hope, prolongs her prayer also in the Postcommunion. Moreover, at every Hour of the daily Divine Office, and at every Mass offered throughout the year, the faithful departed are remembered by their mother.

POSTCOMMUNION

Animabus, quæsumus, Domine, famulorum famularumque tuarum oratio proficiat supplicantium: ut eas et a peccatis omnibus exuas, et tuæ redemptionis facias esse participes. Qui vivis.

We beseech thee, O Lord, that the prayer of thy suppliants may benefit the souls of thy servants; that thou mayst deliver them from all their sins, and make them partakers of thy redemption. Who livest.

In Masses in which the *Gloria in excelsis* is omitted, *Benedicamus Domino* is said instead of *Ite missa est*, but in Masses for the dead the following petition is substituted:

Requiescant in pace.
℟. Amen.

May they rest in peace.
℟. Amen.

THE ABSOLUTION

After Mass, the clergy preceded by the cross range themselves round the catafalque, which is placed in the nave of the church, to represent the dead, at the very

spot where their bodies once rested before the altar of God. The cantors intone the ninth responsory of Matins; it is followed by the prayers said at the conclusion of the Office, during the singing of which the priest honours the dead with holy water and incense, as on each one's funeral day. This rite is called *Absolution* from the prayer *Absolve*, the one most frequently used, although, as to-day, the Collect of the Mass may be chosen instead, or some other prayer according to circumstances.

RESPONSORY

Libera me, Domine, de morte æterna, in die illa tremenda: * Quando cæli movendi sunt et terra: * Dum veneris judicare sæculum per ignem.

℣. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura ira. * Quando.

℣. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. * Dum veneris.

℣. Requiem æternam dona eis, Domine: et lux perpetua luceat eis.

℣. Libera me, *usque ad primum* ℣.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.

Pater noster, *quod secreto prosequitur.*

℣. Et ne nos inducas in tentationem.

℟. Sed libera nos a malo.

℣. A porta inferi.

℟. Erue, Domine, animas eorum.

Deliver me, O Lord, from eternal death, in that dreadful day, * When the heavens and earth are to be moved, * When thou shalt come to judge the world by fire.

℣. I tremble and do fear, when the examination is to be and thy wrath to come. * When the heavens and the earth are to be moved.

℣. That day is the day of anger, of calamity, and of misery, a great day, and very bitter, * When thou shalt come to judge the world by fire.

℣. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

℣. Deliver me, *as far as the first* ℣.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, *the rest silently.*

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. From the gate of hell.

℟. Deliver their souls, O Lord.

℣. Requiescant in pace.
℟. Amen.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. May they rest in peace.
℟. Amen.
℣. O Lord, hear my prayer.
℟. And let my cry come unto thee.
℣. The Lord be with you.
℟. And with thy spirit.

PRAYER

Absolve, quæsumus, Domine, animas famulorum famularumque tuarum ab omni vinculo delictorum: ut in resurrectionis gloria, inter sanctos et electos tuos resuscitati respirent. Per Christum Dominum nostrum.

Absolve, we beseech thee, O Lord, the souls of thy servants from every chain of sin: that rising again in the glory of thy resurrection, they may enjoy a new life amongst thy saints and elect. Through Christ our Lord.

℟. Amen.
℣. Requiem æternam dona eis, Domine.
℟. Et lux perpetua luceat eis.
℣. Requiescant in pace.
℟. Amen.

℟. Amen.
℣. Eternal rest give unto them, O Lord.
℟. And let perpetual light shine upon them.
℣. May they rest in peace,
℟. Amen.

The missal of Marmoutier offers us the following Sequence wherewith to honour the saints, whose octave is celebrated side by side with the Commemoration of the Dead.

SEQUENCE

Ut sequamur pari zelo
Sanctorum vestigia,
Nobis horum vitam, mores
Proponit Ecclesia.

That we with equal zeal may tread the footprints of the saints, the Church proposes to our contemplation their life and actions.

Offert nobis tria: rosam,
Violam et lilium,
Ut ostendat nobis viam
Ad cæleste bravium.

She offers us the rose, the violet, and the lily: emblems of the triple way leading to the heavenly reward.

Rosa signat martyres
Per colorem rubeum;
Confessores viola
Per florem purpureum.

The rose by its ruby colour signifies the martyrs; the violet's purple flower the confessors.

Virginalem candidatum
Attestatur lilium:
Per hoc ergo sequi Deum
Nos oportet trivium.

The lily proclaims the lover of virginity: by these three ways, then, must we follow our God.

Nos mactet ut martyres
Vera patientia,
Confessores faciat
Jugis abstinentia.

Let true patience make us suffer as martyrs; and by continual abstinence let us be confessors.

Nos conservet virgines
Jugis castimonia,
Aut lapsos aliquando
Firma continentia.

May constant purity preserve us virgins; but if any have fallen, courageous continence will save them.

Adjuvent nos sancti quorum
Colimus sollemnia,
Ut horum prece possimus
Assequi cælestia.
Amen.

May the saints, whose feast we celebrate, come to our assistance; that by their intercession we may be enabled to attain the heights of heaven. Amen.

NOVEMBER 3

THIRD DAY WITHIN THE OCTAVE OF ALL SAINTS

HAD we angels' eyes, we should see the earth as a vast field sown with seed for the resurrection. The death of Abel opened the first furrow, and, ever since, the sowing has gone on unceasingly the wide world over. This land of labour and of suffering, what treasures it already holds laid up in its bosom! And what a harvest for heaven, when the Sun of justice, suddenly darting forth His rays, shall cause to spring up as suddenly from the soil the elect ears ripe for glory! No wonder that the Church herself blesses and superintends the laying of the precious grain in the earth.

But the Church is not content to be always sowing. Sometimes, as though impatient of delay, she raises from the ground the chosen seed she had sown therein. Her infallible discernment preserves her from error; and, disengaging from the soil the immortal germ, she forestalls the glory of the future. She encloses the treasure in gold or precious stuffs, carries it in triumph, invites the multitudes to come and reverence it; or she raises new temples to the name of the blessed one, and assigns him the highest honour of reposing under the altar, whereon she offers to God the tremendous Sacrifice.

'Let your charity understand,' explains St. Augustine:[1] 'it is not to Stephen we raise an altar in this place; but of Stephen's relics we make an altar to God. God loves these altars; and if you ask the reason: "Precious in the sight of the Lord is the death of His saints."[2] In obedience to God the invisible soul has quitted its visible dwelling. But God preserves this dwelling; He is

[1] AUG. Sermo cccxviii. de Stephano Mart. V. [2] Ps. cxv. 15.

glorified by the honour we pay to this lifeless flesh; and, clothing it with the might of His divinity, He gives it the power of working miracles.'[1] Hence the origin of pilgrimages to the shrines of the saints.

'Christian people,' says St. Gregory of Nyssa, 'wherefore are you assembled here? A tomb has no attractions; nay, the sight of its contents inspires horror. Yet, see what eagerness to approach this sepulchre! So great an object of desire is it, that a little of the dust from around it is esteemed a gift of great price. As to beholding the remains it conceals, that is a rare favour and an enviable one, as those can testify who enjoy the privilege: they embrace the holy body as though it were yet alive, they press their lips and their eyes upon it, shedding tears of love and devotion. What emperor ever received such honour?'[2]

'Emperors!' rejoins St. John Chrysostom; 'as the porters at their gates, such have they become with regard to poor fishermen. The son of the great Constantine deemed he could not pay a higher honour to his father, than to procure him a place of sepulture in the porch of the fisherman of Galilee.'[3] And again, concluding his commentary on St. Paul's admirable Epistle to the Romans, the golden-mouthed Doctor exclaims: 'And now, who will grant me to prostrate myself at Paul's sepulchre, to contemplate the ashes of that body which, suffering for us, filled up what was wanting of the sufferings of Christ? The dust of that mouth which spoke boldly before kings, and, showing what Paul was, revealed the Lord of Paul? The dust of that heart, truly the heart of the world, more lofty than the heavens, more vast than the universe, as much the heart of Christ as of Paul, and wherein might be read the book of grace graven by the Holy Spirit? Oh! that I might see the remains of the hands which wrote those Epistles; of the eyes which were struck with blindness and recovered their sight for our salvation;

[1] AUG. Sermo cclxxv. de Vincentio Mart. II.
[2] GREG. NYSS. de Theodoro Mart.
[3] CHRYS. in Epist. II. ad Cor. Hom. xxvi.

of the feet which traversed the whole earth! Yes; I would fain contemplate the tomb where repose these instruments of justice and of light, these members of Christ, this temple of the Holy Ghost. O venerable body, which, together with that of Peter, protects Rome more securely than all ramparts!'[1]

In spite of such teachings as these, the heretics of the sixteenth century profaned the tombs of the saints, under pretext of bringing us back to the doctrine of our forefathers. In contradiction to these strange reformers, the Council of Trent expressed the unanimous testimony of tradition in the following definition, which sets forth the theological reasons of the honour paid by the Church to the relics of saints:

'Veneration ought to be shown by the faithful to the bodies of the martyrs and other saints, who live with Jesus Christ. For they were His living members and the temples of the Holy Ghost; He will raise them up again to eternal life and glory; and through them God grants many blessings to mankind. Therefore, those who say that the relics of the saints are not worthy of veneration, that it is useless for the faithful to honour them, that it is vain to visit the memorials or monuments of the saints in order to obtain their aid, are absolutely to be condemned; and, as they have already been long ago condemned,[2] the Church now condemns them once more.'[3]

Considering the unequal distribution of relics throughout the world, Rome has not fixed one universal feast for the essentially local cultus of these precious remains. She leaves the particular churches free to consult their own convenience, reserving it to herself to bless and sanction the choice of each.

[1] Chrys. in Epist. ad Rom. Hom. xxxii.
[2] Conc. Nic. II. cap. vii.
[3] Conc. Trid. Sess. xxv. De invocatione, veneratione, et reliquiis sanctorum.

MASS OF THE HOLY RELICS

As the feast of the holy relics is in many places celebrated on the Sunday within the octave of All Saints, we here give the Mass and Vespers most commonly used. The liturgical formulæ are, however, not less variable than the date of the feast.

The Introit, borrowed from Psalm 33, tells us of God's solicitude for His own, in death as in life. Whatever may become of the just under trial and persecution, their bones shall be gathered together again on the last day at the voice of the Son of man.

INTROIT

Multæ tribulationes justorum, et de his omnibus liberavit eos Dominus: Dominus custodit omnia ossa eorum: unum ex his non conteretur.

Ps. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. Gloria Patri. Multæ.

Many were the afflictions of the just, and out of all these the Lord delivered them: the Lord keepeth all their bones, not one of them shall be broken.

Ps. I will bless the Lord at all times: his praise shall be ever in my mouth. Glory be to the Father. Many were.

The miracles wrought by these dry bones prove, says St. Augustine, that they are not really dead.[1] Let our faith in the future resurrection be thereby increased; and let us pray with the Church in her Collect that we too, at the appointed time, may partake in the glory of which their wonder-working power is the pledge.

COLLECT

Auge in nobis, Domine, resurrectionis fidem, qui in sanctorum tuorum reliquiis mirabilia operaris: et fac nos immortalis gloriæ participes, cujus in eorum cineribus pignora veneramur. Per Dominum.

Increase within us, O Lord, the faith of the resurrection, thou who workest wonders in the relics of thy saints: and make us partakers of immortal glory, of which we venerate the pledges in their ashes. Through.

The occurring Sunday and the octave of All Saints are commemorated by their respective Collects.

[1] AUG. Sermo cccxix. de Stephano Mart. VI.

EPISTLE

Lectio libri Sapientiæ.

Eccli. xliv.

Hi viri misericordiæ sunt, quorum pietates non defuerunt: cum semine eorum permanent bona, hæreditas sancta nepotes eorum, et in testamentis stetit semen eorum: et filii eorum propter illos usque in æternum manent: semen eorum, et gloria eorum non derelinquetur. Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generationem et generationem. Sapientiam ipsorum narrent populi, et laudem eorum nuntiet Ecclesia.

Lesson from the Book of Wisdom.

Ecclus. xliv.

These were men of mercy, whose godly deeds have not failed. Good things continue with their seed, their posterity are a holy inheritance, and their seed hath stood in the covenants: and their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people shew forth their wisdom, and the Church declare their praise.

Our ancestors looked upon holy relics as their greatest riches, the treasure by excellence of their cities. 'Dew of heaven and fatness of the earth,' the blessings of this world and of the next, seemed to distil from the bodies of the saints. Their presence was a check to hostile armies, as well as to the legions of hell; it guarded morals, fostered faith, and encouraged prayer in the heart of cities, to which they attracted as great crowds as now flock to our centres of pleasure. And with what vigilance was cherished the blessèd deposit, the loss whereof would have been considered the greatest of public calamities!

'I have here, my brethren,' says Cardinal Pie, 'to unfold to you a marvellous design of the God whom Scripture calls wonderful in His saints. The Lord Jesus, who said to His disciples: "Go ye and teach: *euntes ergo docete*," frequently takes pleasure in sending them forth again after their death; and He makes use of their apostolate from beyond the tomb, to carry the blessings of grace to other nations besides those whom they evangelized in life. "I have appointed you," He

said, " that you should go and should bring forth fruit: *Posui vos ut eatis et fructum afferatis.*" In obedience to this command the saints, even after having reached the blessed term of their mortal pilgrimage, consent to become wayfarers once more. Had I leisure to recount to you all the posthumous wanderings of our illustrious pontiffs and thaumaturgi—for instance, the repeated journeys of our own Hilary and Martin during more than ten centuries—I should, though captivating your attention by narratives full of interest, run the risk of wearying you by the length of my discourse.'[1]

The Gradual and its verse, taken from the psalms, extol the future glory feebly imaged by that which here surrounds the blessed on their couches of honour.

GRADUAL

Exsultabunt sancti in gloria: lætabuntur in cubilibus suis.

℣. Cantate Domino canticum novum: laus ejus in ecclesia sanctorum.

Alleluia, alleluia.

℣. Justi epulentur, et exsultent in conspectu Dei: et delectentur in lætitia. Alleluia.

The saints shall rejoice in glory: they shall be joyful in their beds.

℣. Sing ye to the Lord a new canticle: let his praise be in the church of the saints.

Alleluia, alleluia.

℣. Let the just feast and rejoice before God, and be delighted with gladness. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. vi.

In illo tempore: Descendens Jesus de monte, stetit in loco campestri, et turba discipulorum ejus, et multitudo copiosa plebis ab omni Judæa et Jerusalem, et maritima, et Tyri, et Sidonis, qui venerant, ut audirent eum, et sanarentur a languoribus

Sequel of the holy Gospel according to St. Luke.

Chap. vi.

At that time, Jesus coming down from the mountain stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear him, and to be

[1] CARDINAL PIE, Discourse pronounced at the translation of the relics of St. Latuin.

suis. Et qui vexabantur a spiritibus immundis, curabantur. Et omnis turba quærebat eum tangere: quia virtus de illo exibat, et sanabat omnes. Et ipse, elevatis oculis in discipulos suos, dicebat: Beati pauperes: quia vestrum est regnum Dei. Beati, qui nunc esuritis: quia saturabimini. Beati, qui nunc fletis: quia ridebitis. Beati eritis cum vos oderint homines, et cum separaverint vos, et exprobraverint, et ejecerint nomen vestrum tamquam malum, propter Filium hominis. Gaudete in illa die, et exsultate: ecce enim merces vestra multa est in cælo.

healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all. And he, lifting up his eyes on his disciples, said: Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake: be glad in that day and rejoice, for behold, your reward is great in heaven.

'Amen, amen, I say to you, he that believeth in Me, the works that I do he also shall do, and greater than these shall he do.'[1] Our Lord was speaking of His saints and disciples, who would believe in Him so fully as to place their earthly happiness in poverty, hunger, mourning, and persecution. His word was to be accomplished in them during life; but frequently it was to be still more manifested after death, in the power retained by their relics of driving away demons, healing all diseases, and obtaining every grace. It is not only from the narrow province of Judea, but from the coasts of the entire world, that multitudes now flock to hear the saints in the silent eloquence of their tombs, and to experience the virtue that goes out from them.

St. Paulinus of Nola thus speaks in his poems: 'God, in His goodness, has willed that the saints should be distributed among the nations, so that their aid might never be wanting to us weak mortals. If He has given the principal cities to the greatest saints for their residence, the grace with which they are endowed for

[1] St. John xiv. 12.

our sake is not confined to the places where their entire bodies rest; where there are but small portions there is the same power, and God thus gives testimony to their credit in heaven. From the holy deposit the sacred ashes are scattered abroad, and become the seeds of life: let but the least drop be taken from the spring, and it is itself a source producing rivers of grace and of love.'[1]

Let us, then, honour our Lord in His saints; for it is from Him, as the Offertory tells us, that all their power originates.

OFFERTORY

Mirabilis Deus in sanctis suis: Deus Israël ipse dabit virtutem et fortitudinem plebi suæ, benedictus Deus. Alleluia.	God is wonderful in his saints: the God of Israel is he who will give power and strength to his people: blessed be God. Alleluia.

'Who ever adored the martyrs, or mistook a man for God?' asked St. Jerome, in his defence of the homage paid to sacred relics.[2] And the Church shows, in her Secret, that the cultus of these venerable ashes is rendered to the saints themselves; while the saints' own power is but a power of intercession before the Father of the divine Victim who wrought our salvation.

SECRET

Imploramus, Domine, clementiam tuam: ut sanctorum tuorum quorum reliquias veneramur, suffragantibus meritis, hostia quam offerimus nostrorum sit expiatio delictorum. Per Dominum.	We implore thy mercy, O Lord, that by the suffrage of the merits of thy saints, whose relics we venerate, the sacrifice which we offer may be the expiation of our sins. Through our Lord.

Then follow the commemorations as above.

'He that eateth My Flesh and drinketh My Blood,' said the Man-God, 'I will raise him up in the last day.'[3]

[1] PAULIN. Poem. xix., xxvii.
[2] HIERON. contra Vigilantium.
[3] St. John vi. 55.

Holy Communion, which places in our bodies the germ of a glorious immortality, justifies the object of this feast, and explains its joy.

COMMUNION

Gaudete justi in Domino: rectos decet collaudatio.	Rejoice in the Lord, ye just: praise becometh the upright.

How could we better conclude our prayers of to-day than by expressing our desire of living eternally with the blessed, who have been gladdening us with the presence of their holy relics! This the Church does in the Postcommunion.

POSTCOMMUNION

Multiplica super nos, quæsumus, Domine, per hæc sancta quæ sumpsimus, misericordiam tuam: ut sicut in tuorum solemnitate sanctorum, quorum reliquias colimus, pia devotione lætamur, ita eorum perpetua societate, te largiente, fruamur. Per Dominum.	Multiply thy mercy upon us, we beseech thee, O Lord, by these holy mysteries which we have received: that as we rejoice with pious devotion in the solemnity of thy saints, whose relics we venerate, so by thy bounty we may enjoy their eternal fellowship. Through our Lord.

Then the commemorations as before; and at the end of the Mass the Gospel of the Sunday is read, instead of that of St. John.

VESPERS OF THE HOLY RELICS

The Vespers are those of the Common for many martyrs, with the Collect of to-day's Mass for the Prayer.

1. ANT. Isti sunt sancti, qui pro testamento Dei sua corpora tradiderunt, et in sanguine Agni laverunt stolas suas.	1. ANT. These are the saints who yielded their bodies for God's covenant, and washed their robes in the blood of the Lamb.

Ps. Dixit Dominus, *page* 35.

2. ANT. Sancti per fidem vicerunt regna, operati sunt justitiam, adepti sunt repromissiones.

2. ANT. The saints by faith conquered kingdoms, wrought justice, and gained the promises.

Ps. Confitebor tibi Domine, *page* 37.

3. ANT. Sanctorum velut aquilæ juventus renovabitur: florebunt sicut lilium in civitate Domini.

3. ANT. The youth of the saints shall be renewed like that of the eagle: they shall flourish as the lily in the city of the Lord.

Ps. Beatus vir, *page* 38.

4. ANT. Absterget Deus omnem lacrymam ab oculis sanctorum: et jam non erit amplius neque luctus, neque clamor, sed nec ullus dolor: quoniam priora transierunt.

4. ANT. God shall wipe away all tears from the eyes of the saints: and now there shall be no more mourning, nor crying, nor any sorrow: for the former things are passed away.

Ps. Laudate pueri, *page* 39.

5. ANT. In cœlestibus regnis sanctorum habitatio est, et in æternum requies eorum.

5. ANT. The dwelling of the saints is in the kingdom of heaven, and their rest shall be eternal.

Ps. Credidi, *page* 81.

CAPITULUM

(*Wisdom iii.*)

Justorum animæ in manu Dei sunt, et non tanget illos tormentum mortis. Visi sunt oculis insipientium mori: illi autem sunt in pace.

The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: but they are in peace.

HYMN

Sanctorum meritis inclyta gaudia
Pangamus socii, gestaque fortia:
Gliscens fert animus promere cantibus
Victorum genus optimum.

Let us together celebrate the glorious delights merited by the saints, and their heroic deeds: for the mind exults to proclaim in song these the noblest of conquerors.

Hi sunt, quos fatue mundus abhorruit;
Hunc fructu vacuum, floribus aridum
Contempsere tui nominis asseclæ
Jesu Rex bone cælitum.

These are they whom the world in its folly abhorred; while they, the faithful followers of thy name, O Jesus, merciful King of the heavenly citizens, despised the world as barren and devoid of fruits and flowers.

Hi pro te furias, atque minas truces
Calcarunt hominum, sævaque verbera:
His cessit lacerans fortiter ungula,
Nec carpsit penetralia.

For thy sake they scorned the rage of men, their savage threats and cruel stripes: the fiercely rending hook, vanquished by their courage, left the brave heart untouched.

Cæduntur gladiis more bidentium:
Non murmur resonat, non quærimonia;
Sed corde impavido mens bene conscia
Conservat patientiam.

Like sheep they are slaughtered by the sword: not a murmur, not a complaint escapes them; but with unquailing heart, the soul, conscious of right, preserves its patience.

Quæ vox, quæ poterit lingua retexere,
Quæ tu martyribus munera præparas?
Rubri nam fluido sanguine fulgidis
Cingunt tempora laureis.

What voice, what tongue could relate the rewards thou preparest for the martyrs? For adorned with the purple of their own blood, they bind their brows with victory's glittering laurels.

Te summa, o Deitas, unumque poscimus,
Ut culpas abigas, noxia subtrahas,
Des pacem famulis, ut tibi gloriam
Annorum in seriem canant.
Amen.

We beseech thee, O supreme and only God, that thou wouldst cleanse away our sins, remove all evils, and grant peace to thy servants, that they may sing glory to thee for all ages to come.
Amen.

℣. Exsultabunt sancti in gloria.
℟. Lætabuntur in cubilibus suis.

℣. The saints shall rejoice in glory.
℟. They shall be joyful in their beds.

ANTIPHON OF THE MAGNIFICAT

Gaudent in cælis animæ sanctorum, qui Christi vestigia sunt secuti: et quia

The souls of the saints, who have followed the footsteps of Christ, rejoice in heaven:

pro ejus amore sanguinem suum fuderunt, ideo cum Christo exsultant sine fine.

and because for his sake they shed their blood, therefore they exult with Christ for ever.

The Canticle Magnificat, *page* 43.

The Prayer is the Collect of the Mass, page 151.

Then follow the commemorations of the Sunday and of the octave.

In some churches, the hymn for this feast is the following, composed by Claud Santeüil, who must not be confounded with John Baptist Santeüil of St. Victor. The compositions of the former are superior to those of his brother in unction and simplicity, as well as by their orthodoxy.

HYMN

O vos unanimes Christiadum chori,
Sanctorum tumulos et cineres patrum,
Charas exuvias, pignora cælitum
Lætis dicite cantibus.

O choirs of Christians, one in heart, celebrate in songs of joy the tombs of the saints and the ashes of our fathers; dear relics, pledges left us by the heavenly citizens.

Cælo quando piis æqua laboribus
Felices animæ gaudia possident,
Pœnarum sociis debita redditur
Hic laus et decus ossibus.

While their happy souls possess in heaven joys proportioned to their loving toils on earth, here below meet praise and honour are rendered to their bodies, sharers anon in their sufferings.

Passim sparsa Deus, polliciti memor
Custos, ne pereant, pignora colligit:
Electosque suis providus aggerit
Aptandos lapides locis.

Mindful of his promise, God, their kind protector, gathers these scattered pledges, lest they perish; and lovingly collects his chosen stones to fit them for their places.

Quin et reliquias, et tumulos sibi
Aras ipse Deus consecrat hostia:
Conjungensque suis se caput artubus,
Hos secum simul immolat.

Yea, God, who is himself our Victim, consecrates these relics and tombs into altars for himself; the divine Head unites with these his members, and immolates them together with himself.

Vos, quorum cineres supplicibus pia,
Tutum præsidium, plebs colit osculis,
Si vos nostra movent, subsidium boni
Vestris ferte clientibus.
Ut cum nostra novis splendida dotibus
Surget juncta choris spirituum caro,
Indivisa Trias sit Deus omnia
Nobis semper in omnibus.
Amen.

O ye, whose ashes the pious people looks upon as its secure defence, and honours with suppliant kisses; if our troubles touch your hearts, bring aid, in your goodness, to your clients.
So that when our flesh, resplendent with new gifts, shall rise again and be united with the choirs of spirits, God, the indivisible Trinity, may be to us for ever all in all.
Amen.

We next give the beautiful formula from the Roman pontifical for the blessing of shrines and reliquaries.

PREFACE

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus inæstimabilis, Deus ineffabilis, Deus misericordiarum, et totius consolationis. Qui Moysi famulo tuo præcepisti, ut juxta exemplar quod ei in monte demonstrasti, arcam de lignis imputribilibus construeret, et eam auro mundissimo circumdaret, in qua urna aurea manna cœlesti plena, cum tabulis testamenti digito majestatis tuæ conscriptis, in testimonium futuris generationibus servari deberet. Quique nostris sæculis eadem sacratius intelligenda manifestasti, dum corpus unici Filii tui, opere Spiritus Sancti de incorrupta Virgine conceptum, et anima rationali vivificatum, omni plenitudine divinitatis replesti:

It is truly meet and just, right and salutary, that we should always and in all places give thanks to thee, O holy Lord, Father almighty, eternal, inestimable God, ineffable God, God of mercies and of all consolation. Who didst command thy servant Moses to construct, according to the pattern thou didst show him in the mount, an ark of incorruptible wood, and to cover it all over with purest gold, that therein might be preserved, as a testimony to future generations, the golden urn full of heavenly manna, with the tables of the Covenant written by the finger of thy Majesty. In our ages thou didst make known how these same things are to be more mystically understood, when thou didst fill with all the plenitude of the Divinity the Body of thine only Son, conceived of the most pure Virgin by the operation of the Holy Ghost, and quickened with a rational soul.

Te suppliciter imploramus, omnipotens Deus, Pater Domini nostri Jesu Christi, ex quo omnis paternitas in cælo et in terra nominatur; ut hæc vascula sanctorum tuorum pignoribus præparata, eisdem sanctis tuis intercedentibus, cælesti benedictione perfundere digneris, quatenus qui horum patrocinia requirunt, ipsis intercedentibus cuncta sibi adversantia, te adjuvante, superare, et omnia commode profutura, abundantia largitatis tuæ mereantur invenire. Et sicut illi, te Domine inspirante, spiritualium nequitiarum versutias cavere, et humanitus exquisita tormenta non solum contemnere, sed etiam penitus evincere, Christo Domino confortante, potuerunt; ita ipsorum merita venerantibus, et reliquias humiliter amplectentibus, contra diabolum, et angelos ejus, contra fulmina et tempestates, contra grandines, et varias pestes, contra corruptum aerem, et mortes hominum, vel animalium, contra fures et latrones, sive gentium incursiones, contra malas bestias, et serpentium, ac reptantium diversissimas formas, contra malorum hominum adinventiones pessimas, eorumdem sanctorum tuorum precibus complacatus, dexteram invictæ potentiæ tuæ ad depulsionem nocivorum et largitatem proficuorum semper et ubique propitius extende.

We suppliantly beseech thee, O almighty God, Father of our Lord Jesus Christ, from whom all paternity in heaven and on earth is named; that thou wouldst deign to imbue with thy heavenly blessing, through the intercession of thy saints, these vessels prepared to receive their sacred remains; so that those who have recourse to their patronage may, through their intercession and by thine assistance, merit to overcome all adversities, and to obtain all that is useful and profitable from the abundance of thy bounty. And as these thy saints, O Lord, by the inspiration of thy grace, were able to avoid the snares of the spirits of wickedness, and in the strength of Christ our Lord not only to despise but entirely to triumph over the most cruel tortures from the hands of men: even so, that those who venerate their merits and humbly embrace their relics may be protected against the devil and his angels, against lightnings and tempests, against hail and all sorts of plagues, against unhealthy atmosphere and mortalities among men and cattle, against thieves and assassins, against invasions of nations, against wild beasts and serpents and the innumerable kinds of reptiles, and against the most wicked designs of evil men—do thou, being appeased by the prayers of the same thy saints, mercifully stretch forth, always and everywhere, the right hand of thine invincible power, to drive away all that is evil, and to shed abroad all benefits.

Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the same Holy Ghost, God, world without end. Amen.

Lastly, not to forget our dear dead on any of the days of this octave, let us end with this ancient and tender supplication, used by the churches of Séez, le Mans, Angers, and Rennes, for the Commemoration of the departed.

SEQUENCE

De profundis clamantes gemimus
Et gemendo preces effundimus:
Exaudi nos, Domine.
Miserere misertus miseris,
Qui Salvator et Salus diceris,
Competente munere.

From the depths crying out we groan, and groaning we pour forth our prayer: hear us, O Lord. Pitifully have pity on the pitiable, O thou who art called the Saviour and Salvation, and thy function corresponds to thy name.

Sicut cervus ad fontes properat,
Sic anima ad te desiderat,
Fons misericordiæ.
Fontis hujus aquis nos abluas,
Nec secundum culpas retribuas,
Deus indulgentiæ.

As the hart speeds to the fountains, so does the soul yearn after thee, O fount of mercy; wash us with the waters of this fountain, and deal not with us according to our sins, O God of pardon.

Nec mensuram observes scelerum,
Nec culparum numeres numerum,
Sed da locum veniæ.
Non est opus reis judicio,
Sed afflictis detur remissio,
Dono tuæ gratiæ.

Mark not the measure of our crimes, and count not the number of our sins, but make way for indulgence. Guilty as we are, it is not judgment we need; but we are afflicted: grant us forgiveness by the free gift of thy grace.

Tu dixisti: Vos qui laboribus
Pressi estis, atque oneribus,
Ego vos reficiam.
Ecce ad te pressi confugimus,
A te solo refici petimus,
Per tuam clementiam.

Thou hast said: All ye that are heavily laden with labours and with burdens, I will refresh you. Behold how oppressed we flee to thee; from thee alone we seek refreshment, through thine own clemency.

Nec facturam tuam despicias,
Sed clamantem pius respicias,
Dans reis remedia.
Qui venturus es Judex omnium,
Animabus cunctis fidelium
Des æterna gaudia.
Amen.

Oh! despise not the work of thy hands; but look tenderly upon the suppliant, and give healing remedies to the guilty. Thou, who art to come as Judge of all, grant to all the souls of the faithful everlasting joys. Amen.

SAME DAY

SAINT HUBERT

BISHOP AND CONFESSOR

ROME, wishing to admit as few interruptions as possible into the present great octave, gives but a brief notice of St. Hubert in the martyrology. It is fitting that we should imitate her reserve. Were we, however, to omit all mention of him, Christian huntsmen, so faithful in proclaiming their glorious patron, would not forgive us. It is right also to satisfy popular piety, and the gratitude of numberless clients saved from hydrophobia and led to the feet of the saint by a tradition of a thousand years' standing. A few words suffice to recount his life.

After the mysterious stag had revealed Christ to him, he became, from a hunter of wild animals, a hunter of souls; and merited to be called the apostle of Ardenne, whose forests had often echoed to the baying of his hounds. He became the disciple and successor of St. Lambert; and transferring from Maestricht both the relics of the holy martyr-bishop and the episcopal See, he raised Liège from an obscure village to a great town. His blessed death took place on May 30, 727; and on November 3, 743, his precious remains were taken up for the first time, which led to the celebration of his feast on this day. In the following century, the Abbey of Andain was put in possession of the sacred deposit, and took from him the name of St. Hubert, as did likewise the town which sprang up around and soon became

a centre for pilgrimages. Two orders of knighthood were established in honour of St. Hubert; the first perished with the fall of the Bourbons, its last chiefs; the other still exists, and the kings of Bavaria are its Grand-Masters.

ANTIPHONS[1]

Ave, decus confessorum; ave, consors angelorum: nobis præsens tripudium da, sit perenne gaudium; prece tua Deo grata sanos salva, ægros sana.

℣. Justum deduxit Dominus per vias rectas.

℟. Et ostendit illi regnum Dei.

Hail, glory of confessors; hail, companion of angels: give us present joy, which may become eternal bliss: by thy prayer, well-pleasing to God, save the healthy, heal the sick.

℣. The Lord hath led the just man through righteous ways.

℟. And shewn him the kingdom of God.

PRAYER

Propitiare, quæsumus, Domine, nobis famulis tuis per sancti Huberti confessoris tui atque pontificis merita gloriosa ut ejus pia intercessione ab omnibus semper protegamur adversis. Per Dominum.

Be propitious, we beseech thee, O Lord, to us thy servants, through the glorious merits of St. Hubert thy confessor and bishop, that by his loving intercession we may ever be protected from all adversities. Through our Lord.

[1] Proper Office of the abbey of St. Scholastica of Juvigny-les-Dames, where a tooth of St. Hubert was kept.

NOVEMBER 4

SAINT CHARLES

BISHOP AND CONFESSOR

HUMILITAS. This word already stood, crowned with gold, upon his family escutcheon,[1] when Charles was born at the castle of Arona. It had been said of the Borromeos that they knew nothing of humility, except to bear it on their coat of arms: but the time had now come when the mysterious device was to be justified by the most illustrious scion of that noble family, and when, at the zenith of his greatness, a Borromeo would learn to void his heart of self, in order that God might fill it. Far, however, from abjuring the high-mindedness of his race, the humble saint was the most intrepid of them all, while his enterprises were to eclipse the noble exploits of a long line of ancestors: one more proof that humility never debases.

Charles was scarcely twenty-two years of age when Pius IV, his maternal uncle, called him to the difficult post of Secretary of State, shortly afterwards created him Cardinal and archbishop of Milan, and seemed to take pleasure in heaping honours and responsibilities on his young shoulders. The late Pontiff, Paul IV, had been ill-requited for placing a similar confidence in his nephews the Caraffas, who ended their days upon the scaffold. His successor, on the contrary, as the event testified, was actuated by the inspiration of the Holy Ghost, not by the dictates of flesh and blood.

Sixty years of that fatal century had already elapsed, while the evils consequent on Luther's revolt were ever increasing, and the Church was daily threatened with some new danger. The Protestants had just imposed upon the Catholics of Germany the treaty of Passau,

[1] On a chief argent the word HUMILITAS sable, crowned or.

which completed the triumph of the fanatics, and secured to them equality and liberty. The abdication of Charles V in despair left the empire to his brother Ferdinand; while Spain, with its immense dominions in both hemispheres, fell to his son Philip II. Ferdinand I inaugurated the custom of dispensing with Rome, by crowning himself with the diadem which St. Leo III had placed upon the brow of Charlemagne; and Philip, enclosing Italy by taking Naples in the south and Milan in the north, seemed to many to be threatening the independence of Rome herself. England, reconciled for a brief period under Mary Tudor, was replunged by Elizabeth into the schism which continues to the present day. Boy kings succeeded one another on the throne of St. Louis, and the regency of Catharine de Medici involved France in the wars of religion.

Such was the political situation which the minister of Pius IV had to cope with, and to utilize to the best of his power for the interests of the Holy See and of the Church. Charles did not hesitate. With faith to supply for his want of experience, he understood that to the torrent of errors which threatened to deluge the world Rome must first of all oppose, as an embankment, that undivided truth of which she is the guardian.

He saw how, in contest with a heresy which claimed the name of Reformation while it let loose every passion, the Church might take occasion from the struggle to strengthen her discipline, elevate the morals of her children, and manifest to the eyes of all her indefectible sanctity. This thought had already, under Paul III and Julius III, led to the convocation of the Council of Trent, and inspired its dogmatic definitions and reformatory decrees. But the Council, twice interrupted, had not completed its work, which was still under dispute. It had now been suspended for eight years, and the difficulties in the way of its resumption continued to increase on account of the quarrelsome pretensions of princes. The Cardinal-nephew bent all his efforts to surmount the obstacles. He devoted day and night to

the work, imbuing with his views the Sovereign Pontiff himself, inspiring with his zeal the nuncios at the various courts, vying in skill and firmness with diplomatic ministers in order to overcome the prejudices or the ill-will of monarchs. And when, after two years of these difficult negotiations, the Fathers of Trent gathered together once more, Charles was the providence and the tutelary angel of this august assembly. To him it owed its material organization, its political security, the complete independence of its deliberations, and their thenceforward uninterrupted continuity. Himself detained at Rome, he was the intermediary between the Pope and the Council. The presiding legates soon gave him their full confidence, as is proved from the pontifical archives; to him, as to the ablest counsellor and most reliable support, they daily had recourse in their solicitudes and anxieties.

'For her (wisdom's) sake,' says the Wise Man, 'I shall have glory among the multitude, and honour with the ancients, though I be young . . . and the faces of princes shall wonder at me. They shall wait for me when I hold my peace, and they shall look upon me when I speak, and if I talk much they shall lay their hands on their mouths.'[1] Such was truly the case with St. Charles, at this critical moment of the world's history. No wonder that divine Wisdom, to whom he listened with such docility, and who inspired him so copiously, rendered his name immortal in the memory of a grateful posterity.

In his *Defence* of the too famous *Declaration*, Bossuet, speaking of the Council of Trent, which owed its completion to St. Charles, says that it brought the Church back to the purity of her origin as far as the iniquity of the times would permit.[2] And when the Œcumenical sessions at the Vatican were opened, the bishop of Poitiers, the future Cardinal Pie, spoke of 'that Council of Trent, which deserved, more truly even than that of

[1] Wisd. viii. 10-12.
[2] Gallia orthodoxa, Pars III., Lib. xi. cap. 13; vii. cap. 40.

Nicæa, to be called the *great Council*; that Council, concerning which we may confidently assert that since the creation of the world no assembly of men has succeeded in introducing among mankind such great perfection; that Council whereof it has been said that, as a tree of life, it has for ever restored to the Church the vigour of her youth. More than three centuries have elapsed since its labours were completed, and its healing and strengthening virtue is still felt.'[1]

'The Council of Trent is perpetuated in the Church by means of the Roman Congregations charged with its continual application, and with ensuring obedience to the pontifical constitutions which have followed and completed it.'[2] Charles suggested the measures adopted for this end by Pius IV, and approved and developed by succeeding pontiffs. He caused the liturgical books to be revised, and the Roman catechism to be compiled. But first, and in all things, he was himself the living model of the renewed discipline, and thus acquired the right to exercise his zeal for or against others. Rome, initiated by him in the salutary reform of which it was fitting she should set the first example, was in a few months completely transformed. The three churches now dedicated to St. Charles within her walls,[3] and the numerous altars which bear his name in other sanctuaries of the holy city, are the testimony of her enduring gratitude.

His administration, however, and his sojourn in Rome, lasted only during the six years of Pius IV's pontificate. On the death of that Pope, in spite of the entreaties of Pius V, whose election was due chiefly to his exertions, Charles set out for Milan, which called for the presence of its Archbishop. For nigh a century the great Lombard city had scarcely known its pastors save by name; and this abandonment had delivered it, like so many others

[1] Discourse pronounced at Rome, in the church of St. Andrew della Valle, January 14, 1870.

[2] Pastoral instruction on occasion of the approaching Council of Bordeaux, June 26, 1850.

[3] St. Charles at the Catinari, one of the most beautiful in Rome; St. Charles on the Corso, which possesses his heart; St. Charles at the four fountains.

at that period, to the wolf that ' catcheth and scattereth the sheep.' Our saint understood far otherwise the responsibility of the cure of souls. He gave himself entirely to this duty, without care for himself, without a thought for the judgments of men, without fear of the powerful. His maxim was ' To treat of the interests of Jesus Christ in the spirit of Jesus Christ ';[1] his programme the ordinances of Trent. Charles's episcopate was the carrying out of the great Council; its living form; the model of its practical application in the whole Church; and the proof of its efficiency, demonstrating that it sufficed for every reform, and could, of itself alone, sanctify both pastor and flock.

We would gladly have given more than a passing notice of these *Acts of the Church of Milan*, which have been lovingly collected by faithful hands, and which show our saint in so grand a light. Herein, after the six provincial councils and eleven diocesan synods over which he presided, follows the inexhaustible series of general or special mandates dictated by his zeal; pastoral letters, the most remarkable of which is the sublime *Memorial* written after the plague in Milan; instructions upon the holy liturgy, upon the tenure of churches, upon preaching, upon the administration of the Sacraments, and notably the celebrated instruction to confessors; ordinances concerning the archiepiscopal court, the chancellorship, canonical visitations; regulations for the archbishop's domestic family, and his vicars and officials of all ranks, for the parish priests and their meetings in conference (a custom introduced by him), for the Oblates he had founded, the seminaries, schools, and confraternities; edicts and decrees, and lastly various tables, and complete forms of administrative acts, so drawn up that nothing remains but to insert names and dates. It is a true pastoral encyclopædia, which, in its magnificent amplitude, would appear to be the work of a long life; yet St. Charles died at the early age of forty-six; and, moreover, all this was written in the midst of

[1] Acta Eccl. Mediolanensis, Oratio habita in Concil. prov. vi.

trials and combats sufficient to have been his sole pre-occupation.

But it is time to listen to the Church's account of him.

Carolus, Mediolani nobili Borromæorum familia natus, quanta futurus esset sanctitate conspicuus, divina lux super parientis matris cubiculum noctu coruscans præsignavit. A pueritia clericali militiæ adscriptus, abbatia postmodum insignitus, patrem admonuit, ne reditus in rem familiarem converterentur: quorum ipse nactus administrationem, quidquid supererat, expendebat in pauperes. Adolescens liberalibus disciplinis Papiæ operam dedit. Castitatem adeo coluit, ut impudicas etiam mulieres ad labefactandam ejus pudicitiam pluries immissas invicta constantia fugaverit. Vigesimum tertium ætatis annum agens, a Pio Quarto ejus avunculo in sacrum Cardinalium collegium cooptatus, insigni pietatis ac virtutum omnium splendore præluxit. Mox ab eodem Mediolanensis archiepiscopus creatus, in eo plurimam operam adhibuit, ut juxta sacrosanctum Tridentinum concilium, quod ejus potissimum sollicitudine jam tum fuerat absolutum, ecclesiam sibi commissam componeret: atque ut depravatos plebis suæ mores reformaret, præter iteratam sæpius synodorum celebrationem, seipsum eximiæ sanctitatis præbuit exemplar. In profligandis hæreticis e partibus Rhætorum et Helvetiorum, quorum plurimos ad Christianam fidem convertit, maxime laboravit.

Charles was born at Milan, of the noble family of Borromeo. His future pre-eminent sanctity was foreshown by a heavenly light shining at night over the room where he was born. He was enrolled in his boyhood in the ranks of the clergy, and soon provided with an abbey; but he warned his father not to turn its revenues to private use; and as soon as its administration was entrusted to him, he spent all the surplus income on the poor. As a youth he pursued his liberal studies at Pavia. He had the greatest love for holy chastity; and several times put to flight, with the greatest firmness, some shameless women sent to tempt him. In the twenty-third year of his age, his uncle Pius IV created him Cardinal; and he adorned that dignity by his great piety and remarkable virtues. Being soon afterwards made archbishop of Milan, he laboured strenuously to carry out, in his whole diocese, the decrees of the Council of Trent, which had just been concluded mainly through his exertions. To reform the evil customs of his people he held many synods, and moreover was ever himself a perfect model of virtue. He also laboured much to expel the heretics from Switzerland and the country of the Grisons, and converted many of them to the true faith.

Hujus viri caritas præcipue enituit, cum Uritano principatu vendito, pretium universum ad quadraginta aureorum millia, una die in pauperes erogavit. Nec minore pietate viginti millia, quæ sibi fuerant legata, distribuit. Ecclesiasticos proventus, quibus ab avunculo copiose fuerat cumulatus, dimisit, nonnullis retentis, quibus ad proprios usus et egenorum necessitates utebatur. Quo tempore pestis Mediolani grassabatur, domesticam supellectilem, ne relicto sibi lectulo, in eosdem alendos contulit, super nuda in posterum tabula discumbens; eoque morbo laborantes sedulo invisens, paterno reficiebat affectu, et Ecclesiæ sacramenta propriis ipse manibus administrans, mirum in modum solabatur: humillimis interim precibus reconciliator accedens, publica supplicatione indicta, fune sibi ad collum alligato, nudis pedibus, etiam offendiculo cruentatis, crucem bajulans, semetipsum pro peccatis populi hostiam offerens, divinam indignationem avertere satagebat. Ecclesiasticæ libertatis fuit acerrimus propugnator. Disciplinæ vero restituendæ sollicitus, a seditiosis, dum orationi insisteret, tormenti bellici laxata rota, igneo globulo percussus, divina virtute servatur illæsus.

The charity of this holy man was strikingly exhibited, when he sold the principality of Oria, and in one day distributed the price, amounting to about forty thousand gold pieces, among the poòr. With no less generosity he, on another occasion, distributed twenty thousand gold pieces left him as a legacy. He resigned the many ecclesiastical benefices which his uncle had bestowed upon him, except a few which he retained for his own necessities and for relieving the poor. When the plague was raging in Milan, he gave up the furniture of his house, even his bed, for the support of the poor, and thenceforward always slept on a bare board. He visited the plague-stricken with unwearied zeal, assisted them with fatherly affection, and, administering to them with his own hands the Sacraments of the Church, singularly consoled them. Meanwhile he approached to God in humble prayer as a mediator for his people; he ordered public supplications to be made, and himself walked in the processions, with a rope round his neck, his feet bare and bleeding from the stones, and carrying a cross; and thus offering himself as a victim for the sins of the people, he endeavoured to turn away the anger of God. He strenuously defended the liberty of the Church, and was most zealous in restoring discipline. For this reason some seditious persons fired upon him while he was engaged in prayer, but by the divine power he was preserved unharmed.

Abstinentia fuit admirabili: jejunabat sæpissime, pane tantum et aqua, solis quandoque lupinis contentus. Nocturnis vigiliis, asperrimo cilicio, assiduis flagellis corpus domabat. Humilitatis ac mansuetudinis studiosissimus fuit. Orationem ac verbi Dei prædicationem, gravissimis licet curis occupatus, numquam intermisit. Multas ecclesias, monasteria, collegia ædificavit. Plura scripsit, ad episcoporum præsertim instructionem utilissima: cujus etiam opera parochorum catechismus prodiit. Demum in solitudinem Varalli montis, ubi sculptis imaginibus Dominicæ passionis mysteria ad vivum repræsentantur, secessit; ibique, diebus aliquot voluntaria castigatione asperam, sed Christi dolorum meditationibus suavem vitam ducens, in febrim incidit. Mediolanum reversus, ingravescente morbo, cinere ac cilicio coopertus, et oculis in crucifixi imaginem defixis, migravit in cælum, ætatis anno quadragesimo septimo, Domini vero millesimo quingentesimo octogesimo quarto, tertio nonas Novembris. Quem miraculis clarum Paulus Quintus Pontifex Maximus in sanctorum numerum retulit.

His abstinence was wonderful: he very often fasted on bread and water, and sometimes took only a little pulse. He subdued his body by nightwatchings, a rough hair shirt, and frequent disciplines. He was a great lover of humility and meekness. Even when occupied by weighty business, he never omitted his prayer or preaching. He built many churches, monasteries, and colleges. He wrote many works of great value especially for the instruction of bishops; and it was through his care that the catechism for parish priests was drawn up. At length he retired to a solitary place on Mount Varallo, where the mysteries of our Lord's Passion are sculptured in a lifelike manner, and there, after spending some days in severe bodily mortifications sweetened by meditation on Christ's sufferings, he was seized by a fever. He returned to Milan; but the illness growing much worse, he was covered with sackcloth and ashes, and with his eyes fixed on the crucifix he passed to heaven, in the forty-seventh year of his age, on the third of the Nones of November, in the year of our Lord 1584. He was illustrated by miracles, and was enrolled among the saints by Pope Paul V

Successor of Ambrose, thou didst inherit his zeal for the house of God; thy action also was powerful in the Church; and though separated in time by a thousand years, your names are now united in one common glory. May your prayers also mingle before the throne of God for us in these times of decadence; and may your power in heaven obtain for us pastors worthy to continue, or

if need be to renew, your work on earth. How obviously applicable to both of you were those words of Holy Writ: 'What manner of man the ruler of the city is, such also are they that dwell therein.'[1] And again: 'I will fill the soul of the priests with fatness; and My people shall be filled with My good things, saith the Lord.'[2]

Rightly didst thou say, O Charles: 'Never did Israel hear a more awful threat than this: *Lex peribit a sacerdote.*[3] Priests are divine instruments, upon whom depends the welfare of the world; their abundance is the riches of all, their default is the ruin of nations.'[4]

And when, from the midst of thy priests convoked in synod, thou didst pass to the venerable assembly of seventeen bishops thy suffragans, thy language became, if possible, still more vehement: 'Let us fear lest the angered Judge say to us: If you were the enlighteners of My Church, why have you closed your eyes? If you pretended to be shepherds of the flock, why have you suffered it to stray? Salt of the earth, you have lost your savour. Light of the world, they that sat in darkness and the shadow of death have never seen you shine. You were apostles; who, then, put your apostolic firmness to the test, since you have done nothing but seek to please men? You were the mouth of the Lord, and you have made that mouth dumb. If you allege in excuse that the burden was beyond your strength, why did you make it the object of your ambitious intrigues?'[5]

But, by the grace of God blessing thy zeal for the amendment of both sheep and lambs, thou couldst add, O Charles: 'Province of Milan, take heart again. Behold, thy fathers have come to thee, and are assembled once more for the purpose of remedying thy ills. They have no other care than to see thee bring forth the fruits of salvation; and for this end they multiply their united efforts.'[6]

[1] Ecclus. x. 2.
[2] Jerem. xxxi. 14.
[3] 'The law shall perish,' shall ail, shall be silent, in the heart of 'the priest' and on his lips (Ezech. vii. 26). Acta Eccl. Mediolan. Constitutiones et regulæ societatis scholarum doctrinæ christianæ, Cap. III.
[4] Concio I. ad clerum, in synod. diœces. xi.
[5] Oratio habita in concil. prov. ii.
[6] In concil. prov. vi.

'My little children, of whom I am in labour again, until Christ be formed in you.'[1] Such is the aspiration of the Bride, which will cease only in heaven: and synods, visitations, reformation, decrees concerning preaching and government and ministry, were, in thy eyes, but the manifestation of this one desire of the Church, the expression of the mother's cry as she brings forth her children.[2]

Deign, O blessed pontiff, to restore in all places the love of holy discipline, wherein *the pastoral solicitude that rendered thee so glorious*[3] found the secret of its marvellous fecundity. It may be sufficient for the simple faithful merely to know that among the treasures of the Church there exists, side by side with her doctrine and Sacraments, an incomparable code, the work of ages, an object of legitimate pride to all her sons, whose divine privileges it protects. But the priest, entirely devoted to the Church, cannot serve her usefully without that profound and persevering study which will give him the understanding of her laws in detail. But clergy and laity alike must beseech God that the miseries of the times may not impede the meeting of our venerated superiors in the councils and synods prescribed at Trent,[4] and so grandly carried out by thee, O Charles, who didst prove by experience their value for the salvation of the world. May heaven, for thy sake, hear our prayer; and then we shall be able to say with thee[5] to the Church: 'O tender mother, let thy voice cease from weeping . . . for there is a reward for thy work, saith the Lord; and thy sons shall return out of the land of the enemy. And I will fill the soul of the priests with fatness: and my people shall be filled with my good things.'[6]

Let us offer our homage to two martyrs, whose memory was celebrated on this day even before that of St. Charles. Vitalis the slave and Agricola his master, combating together in the glorious arena, proved

[1] Gal. iv. 19.
[2] Concio I. ad clerum, in synod. diœces. xi.
[3] Collect of the feast.
[4] Sessio xxiv. de Reformatione, cap. II
[5] Concio I. ad clerum, in synod. xi.
[6] Jerem. xxxi. 16, 14.

that social inequality counts for nothing with regard to heaven's nobility. St. Ambrose, when sojourning at Bologna, where they had suffered, discovered their bodies and celebrated their triumph.[1] The Church, following his example, has ever associated them in one common homage.

PRAYER

Præsta, quæsumus, omnipotens Deus, ut, qui sanctorum martyrum tuorum Vitalis et Agricolæ solemnia colimus, eorum apud te intercessionibus adjuvemur. Per Dominum.

Grant, we beseech thee, almighty God, that celebrating the festival of thy holy martyrs Vitalis and Agricola, we may be assisted by their intercession with thee. Through our Lord.

Returning to the octave of All Saints', let us say the following Sequence composed by Notker, and formerly sung in Germany on the day of the feast.

SEQUENCE

Omnes sancti Seraphim, Cherubim,
Throni quoque Dominationesque,
Principatus, Potestates, Virtutes,
Archangeli, Angeli, vos decet laus et honores.
Ordines novem spirituum beatorum,
Quos in Dei laudibus firmavit caritas,
Nos fragiles homines firmate precibus:
Ut spiritales pravitates vestro juvamine vincentes fortiter,
Nunc et in ævum vestris simus digni sollemniis interesse sacris.
Vos quos Dei gratia vincere terrea,

All ye holy Seraphim, Cherubim,
Thrones also and Dominations,
Principalities, Powers, Virtues,
Archangels, Angels, to you beseemeth praise and honour.
Ye nine choirs of blessed spirits,
Whom charity has stablished in God's praises,
Make us frail mortals as stable, by your prayers:
So that by your assistance, resolutely overcoming the spirits of wickedness,
We may be worthy to take part, both now and for ever, in your sacred solemnities.
Ye whom the grace of God enabled to conquer the things of earth,

[1] Ambr. Lib de Exhort. Virginitat. I.

Et angelis socios fecit esse polo:
Vos patriarchæ, prophetæ, apostoli, confessores, martyres, monachi, virgines,
Et viduarum sanctarum omniumque placentium populus supremo Domino,

Nos adjutorium nunc et perenniter foveat, protegat, ut vestrum,
In die poscimus gaudiorum vestrorum. Amen.

And associated with the angels in heaven;
Ye patriarchs, prophets, apostles, confessors, martyrs, monks, virgins,
Assembly of holy widows, and of all who have been pleasing to the sovereign Lord,
May your assistance, now and ever, cherish and protect us,
As we pray on this day of your joys. Amen.

We gather from the euchology or ritual of the Greeks a few samples of their prayers for the dead.

IN OFFICIO EXSEQUIARUM

Venite, extremum vale, Deo gratias agentes, defuncto dicamus. Illi Dominus requiem conferat, precemur.

Qualis vita nostra est? Flosculus, vapor, matutinus ros vere. Adeste igitur et sepulcra circumlustremus. Ubi corporis venustas? Ubi juventus? Ubi illa lumina? Ubi carnis species? Cuncta velut fœnum apparuerunt, dissipata sunt cuncta. Venite et Christo cum lacrymis procidamus.

Salva sperantes in te, Mater solis occasum nescientis; Dei genitrix, optimum tuum natum precibus tuis interpella, precamur, ut ei qui hinc migravit, det requiem, ubi justorum animæ quiescunt: divinorum bonorum in aulis justorum hæredem illum constitue, in memoria æterna, o immaculata.

Come, let us bid a last farewell to the deceased, giving thanks to God. Let us pray that the Lord may give him rest.
What is our life? A little flower, a vapour, truly a morning dew. Come, then, and let us go round about the graves. Where is the beauty of the body? Where is youth? Where now are those eyes? Where that comeliness of form? All appeared as grass, all are now withered. Come, and let us with tears prostrate before Christ.
O Mother of the sun that knows no setting, save them that trust in thee. Mother of God, we beseech thee, entreat thy most loving Son to give unto him, who has left us, rest where the souls of the just repose. Establish him, O immaculate one, heir of divine possessions, and let him be in everlasting remembrance.

Christus verus Deus noster qui a mortuis surrexit, intercessionibus illibatæ suæ Matris et omnium sanctorum, servi sui vita functi animam in justorum tabernaculis collocet; in Abraham sinibus reclinet, justis annumeret; nostrique misereatur ut bonus et clemens. Amen.

May Christ who rose from the dead, our true God, moved by the intercession of his spotless Mother and of all the saints, place the soul of his departed servant in the tabernacles of the just; may he lay him to rest in the bosom of Abraham, numbering him among the just; and may he, who is both good and kind, have mercy upon us. Amen.

Æterna tibi sit memoria, semper beande et jugi animo recolende frater noster.

May thy memory be eternal, O our brother; thou shalt be for ever blessed, and shalt ever be cherished in our hearts.

Gloria Deo cui ita complacuit.

Glory be to God, who hath so willed!

NOVEMBER 5

FIFTH DAY WITHIN THE OCTAVE OF ALL SAINTS

'AND the Spirit and the bride say: Come! And he that heareth, let him say: Come! . . . Surely I come quickly: Amen. Come, Lord Jesus.'[1]

While we honour the Church triumphant with our chants, and succour the Church suffering with our prayers, let us also turn our thoughts to the Church militant, during these days when the closing cycle presents her to us as about to complete her work on earth. Now the Church is our model; but especially at the close of our pilgrimage ought we to make her attitude our own. The above-cited dialogue, which will terminate the world's history, shows clearly the sentiments wherewith the Holy Spirit inspires her in preparation for the final hour.

As the sufferings of the dying man break the last ties that bound him to the life of the senses; so the last social convulsions, however violently they may shake the Church, will eventually disengage her from the trammels of a world which she will no longer be able to save from ruin. Free, therefore, to give herself up to her desires which had been pent up for ages and kept under control by so many labours, she will have but one word to utter: 'Come!' And in the universal destruction, when the sun shall be darkened and the moon shall hide her light, and the powers of heaven shall be moved, she will rejoice, knowing that in the midst of that awful night the cry will be heard: 'Behold the Bridegroom cometh!'

Let him that heareth, let every one of us say also: 'Come!' If we love our Lord, if we would be recognized as members of His dear Church, let us be worthy of that

[1] Apoc. xxii. 17, 20.

beautiful title; let us see all things with the Church's eyes; let us appreciate all things, and especially death, according to her heart; let us look upon the last passage, both for our dear ones and for ourselves, as the entrance into the eternal nuptial feast. We know well that if anyone sincerely desires our Lord, our Lord will not be wanting to him. Even if, after this life, we have yet some debts to pay, if some adornment be wanting to our wedding garment ere we can take our place at the heavenly banquet; the blessed passage, nevertheless, places all the just, at once and entirely, in a state of impeccability, and in the secure possession of eternal love. Such, as we shall have occasion to see, were the sentiments of our forefathers.

Many churches in France, Switzerland, and England, used formerly to sing the following Sequence in honour of the saints.

SEQUENCE

Christo inclyto candida
Nostra canunt melodiam agmina,
Laudes omnibus dantia
Sanctis par hæc sacrata festalia.

To Christ the all-glorious our white-robed choirs sing melody, giving praise to all the saints on this their sacred festival.

Mariam primum vox sonet nostra,
Per quam nobis vitæ sunt data præmia.
Regina, quæ es mater et casta,
Solve nostra per Filium tuum peccata.

First let our voice name Mary, through whom was given to us the gift of life. O Queen, who art both Mother and Virgin, through thy Son cancel our sins.

Angelorum concio tota
Et archangelorum turba inclyta
Nostra diluant jam peccata,
Parando supera cæli gaudia.

May the whole assembly of angels, and the glorious multitude of archangels, cleanse away our sins, and prepare us for the supernal delights of heaven.

Tu propheta, præco, lucerna,
Atque plus quam propheta,
In lucida nos pone via,
Mundans nostra corpora.

O thou, who wast prophet, and herald, and lamp, yea and more than a prophet, make us all pure and set us in the path of light.

Apostolorum princeps
Atque cuncta
Juncta caterva,
Jam corrobora
Vera in doctrina
Plebis pectora.

Prince of apostles, together with all thy colleagues, strengthen the hearts of thy people in true doctrine.

Stephane gloriose,
Rutilans in corona,
Sanctorumque martyrum
Turma valida,
Fortia date corda,
Corpora æque firma,
Sacra ut hostem vincant
Rite spicula.

Glorious Stephen, glittering in thy crown; mighty army of holy martyrs; give us brave hearts and strong bodies, that the darts of our holy faith may duly vanquish the enemy.

Martine inclyte
Et præsulum omnis caterva,
Suscipe nunc pia
Modo nostra clemens precata.

Illustrious Martin, and all the band of holy pontiffs, kindly receive this day our filial prayers.

Regina virginum permaxima,
Tu Mater es incorrupta,
Virgo et gravida;
Sacrata Domino est castitas:
Nostras serva animas
Mundaque corpora.

O peerless Queen of virgins, thou art a Mother and yet spotless, a Maiden and yet fruitful; chastity is sacred to our Lord; preserve our souls and bodies pure.

Monachorum veneranda suffragia
Omniumque sanctorum contubernia
Per precata assidua
Nostra gubernent tempora,
Nosque ducant ad superna
Polorum vera gaudia.
Subjungant pium agmina
Amen redempta.

May the venerable suffrages of the monks, and may the assembly of all the saints by their prayers, rule our times, and lead us to the true and supernal joys of heaven.

Let the ranks of the redeemed add a fervent Amen.

The hymn for the Vespers of the Dead in the Mozarabic Office is taken from the tenth song in the Cathemerinon of Prudentius.

HYMN

Deus ignee fons animarum,
Duo qui socias elementa:
Vivum simul, ac moribundum,
Hominem, Pater effigiasti.

O God, thou fiery source of living beings, who, uniting two elements in one, the mortal and the immortal, didst fashion man, O our Father.

Tua sunt, tua Rector utraque:
Tibi copula jungitur horum;
Tibi, dum vegetata cohærent,
Spiritus simul et caro servit.
Rescissa sed ista seorsum,
Solvunt hominem, perimuntque;
Humus excipit arida corpus,
Animæ rapit aura liquorem.
Quia cuncta creata necesse est
Labefacta senescere tandem,
Compactaque dissociari,
Et dissona texta retexi.
Hinc maxima cura sepulchris
Impenditur: hinc resolutos
Honor ultimus accipit artus,
Et funeris ambitus ornat.

Hoc provida Christi colarum
Pietas studet, utpote credens
Fore protinus omnia viva,
Quæ nunc gelidus sopor urget.

Qui jacta cadavera passim
Miserans tegit aggere terræ:
Opus exhibet ille benignum
Christo pius omnipotenti.

Quia lex eadem monet omnes
Gemitum dare sorte sub una,
Cognataque funera nobis
Aliena in morte dolere.

Sequimur tua dicta, Redemptor,
Quibus atra e morte triumphans,
Tua per vestigia mandas
Socium crucis ire latronem.
Patet ecce fidelibus ampli
Via lucida jam paradisi;
Licet et nemus illud adire
Homini, quod ademerat anguis.

Both are thine, and thou art their Ruler; their union is linked to thee; and while they live and cleave together, both spirit and flesh serve thee.

But when they are rent asunder, dissolution and death come upon man; the dry earth receives his body, while the swift spirit flees to heaven.

'Tis the lot of all created things to fail and grow old at last, for compound beings to be dissolved, for the union of dissimilar elements to be unknit.

Therefore is so great care bestowed upon the sepulchres; therefore are the last honours paid to these lifeless limbs, and the funeral pomp does them homage.

Such is the provident piety exercised by Christ's disciples, believing that all which now lies wrapt in icy slumber shall suddenly spring to life again.

Whoever, then, in loving piety, shall cover with earth the corpses that lie unburied does in his piety a kindly deed to Christ himself the Omnipotent.

Since the common law admonishes us that all groan under the same fate, it behoves us to mourn, in a stranger's death, the loss of one of our kin.

We follow therefore thy words, O Redeemer, when, triumphing over dismal death, thou didst bid the thief, thy fellow-crucified, to tread in thy footprints.

Lo! now the shining path that leads to the broad land of Eden lies open to thy faithful; and man may again enter that beautiful garden, of which the serpent had despoiled him

Illic precor, optime Ductor,
Famulam tibi præcipe mentem
Genitali in sede sacrari,
Quam liquerat exsul, et errans.

There, O best of guides! we pray thee, bid the soul, thy handmaid be made holy in the place of her creation, which she had quitted as an exile and a wanderer.

Animas, non immemor ob hoc,
Quarum memores sumus ipsi,
Deus, sorde rogamus piatas,
Erebi rogis fac alienas.

Wherefore be mindful, O God, of the souls, whose memory we cherish; let them, we beseech thee, be cleansed from all stain, and escape the fires of hell.

Sit honor tibi, fons pietatis:
Laus, gloria, summa potestas
Patri, Genito, sive Domino
Orbis Regi; qui Deus unus.
Amen.

Honour to thee, O fount of mercy! Praise, glory, sovereign power, to the Father, to the Son, to the Lord who rules the world, one only God. Amen.

NOVEMBER 6

SIXTH DAY WITHIN THE OCTAVE OF ALL SAINTS

'THOU art my portion, O Lord, Alleluia, in the land of the living, Alleluia, Alleluia.—Bring forth my soul out of prison, to confess to Thy Name; in the land of the living, Alleluia, Alleluia.—Glory and honour be to the Father, and to the Son, and to the Holy Ghost, world without end, Amen: in the land of the living, Alleluia, Alleluia.'[1]

Such is the opening chant for the departed, in the Mozarabic missal. With the Greeks, in like manner, no word is of more frequent recurrence in the Office of the Dead than the Alleluia.[2] Moreover, both Greece and Spain are but observing what was once a general practice throughout the Church.

St. Jerome tells us how, at the death of Fabiola, all the Roman people assembled, the chant of psalms echoed on all sides, and the sublime Alleluia filled the temples till it shook their gilded roofs.[3] Two centuries later, the story of St. Radegonde's funeral, written by her daughter Baudonivia, proves that, if submissive tears were not forbidden to the survivors and might at times even flow abundantly, the custom in Gaul was, nevertheless, the same as that of Rome.[4]

And again, with regard to a later period, the Manuscript of Rheims quoted by Dom Hugh Ménard in his notes on the Gregorian Sacramentary[5] prescribes as a

[1] 'In Missa defunctorum Officium (seu Introitus).' 'Tu es portio mea, Domine, alleluia, in terra viventium, alleluia, alleluia. ℣. Educ de carcere animam meam ad confitendum nomini tuo; in terra viventium, alleluia, alleluia. Gloria et honor Patri, et Filio, et Spiritui Sancto, in sæcula sæculorum, amen: in terra viventium, alleluia, alleluia.'

[2] GOAR, Nota 6ª ad Officium Exsequiarum in Euchologio.

[3] HIERON. ad Oceanum. De morte Fabiolæ.

[4] BAUDONIVIA, Vita Radegundis, 28.

[5] Nota 680.

prelude to the burial prayers the chanting of the Psalm *In exitu Israel de Ægypto*, with Alleluia as antiphon.

When St. Anthony buried in the desert the body of St. Paul the first hermit, the biographer of the latter relates that, *in accordance with Christian tradition*, Anthony sang hymns as well as psalms.[1] Such was actually the universal Christian tradition, identical in all lands.

St. John Chrysostom remarks the same fact, and explains it thus: 'Tell me, are they not conquerors, the dead whom we carry in procession with shining torches and the singing of hymns? Yes; we praise God and give Him thanks; for He crowns the departed one; He has put an end to his labour; and He keeps him near Himself, free from all fear. Seek no other explanation for these hymns and psalms: they are an expression of joy.'[2]

St. Dionysius speaks in the same strain, in his book on the Ecclesiastical Hierarchy. After alluding to the joy of the dying Christian as he sees approaching the end of his struggle and an eternal security, he adds: 'The relatives of the deceased, his friends in God and in holiness, proclaim him blessed for having conquered at last; and they address their songs of thanksgiving to the heavenly Author of the victory. Praying that themselves may obtain a similar lot, they bear him to the hierarch, the distributor of the holy crowns, to whom it belongs to perform the sacred rites prescribed with regard to those who have slept in the Lord.'[3]

To-morrow we will give some examples of these last honours paid by the Church to her children.

Certain churches borrow the following stanzas from the tenth song of the Cathemerinon, which gave us yesterday the Mozarabic hymn for the dead.

[1] HIERON. Vita S. Pauli, primi eremitæ, 16.
[2] CHRYS. In epist. ad Hebr. Homil. iv.
[3] DIONYS. De eccles. hierarch. Cap. VII. 1, §§ 1, 2, 3.

HYMN

Jam mœsta quiesce querela,
Lacrymas suspendite matres,
Nullus sua pignora plangat:
Mors hæc reparatio vitæ est.

Quidnam sibi saxa cavata,
Quid pulchra volunt monumenta,
Res quod nisi creditur illis
Non mortua, sed data somno?
Nam quod requiescere corpus
Vacuum sine mente videmus,
Spatium breve restat ut alti
Repetat collegia sensus.

Venient cito sæcula cum jam
Socius calor ossa revisat,
Animataque sanguine vivo
Habitacula pristina gestet.

Quæ pigra cadavera pridem
Tumulis putrefacta jacebant,
Volucres rapientur in auras
Animas comitata priores.

Sic semina sicca virescunt
Jam mortua, jamque sepulta:
Quæ reddita cespite ab imo
Veteres meditantur aristas.

Nunc suscipe terra fovendum,
Gremioque hunc concipe molli:
Hominis tibi membra sequestro,
Generosa et fragmina credo.
Animæ fuit hæc domus olim,
Factoris ab ore creatæ;
Fervens habitavit in istis
Sapientia principe Christo.

Tu depositum tege corpus:
Non immemor ille requiret
Sua munera fictor et auctor
Propriique ænigmata vultus.

Cease now each sad complaint; ye mothers, check your tears; let no man mourn the pledges he has given: for this death is the restoration of life.

What mean these sculptured marbles, and these fair monuments, save that what is committed to them is not dead, but laid to sleep?

For this body, which we see lying lifeless, yet a little while and it will seek once more the companionship of the spirit that has fled on high.

Quickly shall the time come, when friendly life shall make these cold embers glow; and, animating them with circling blood, shall take back her former dwelling.

The motionless corpses, that have lain corrupting in their graves, shall be caught up into the swift air, united to the same souls as before.

Even thus do the dry seeds, dead and buried, become green blades; and, springing up from the sward, recall the former ears.

Receive now, O earth, this deposit into thy care, and cherish it in thy tender bosom: 'tis the form of a man I place in thee, noble remains I entrust to thee.

This was once the home of a spirit breathed from the mouth of its Creator; Christ ruled these members, and his holy wisdom dwelt therein.

Then shelter the body confided to thee: he who made it will not forget it, but will ask back the gifts he had given, and the likeness of his own countenance.

Veniant modo tempora justa
Cum spem Deus impleat omnem,
Reddas patefacta necesse est
Qualem tibi trado figuram.
Amen.

Soon the promised time will come, when God shall fulfil all hope; then thou must needs open thy bosom, and restore this form such as I give it thee. Amen.

The following responsory is the last of the third Nocturn in the short Office of the Dead *per annum*. After it we give an ancient prayer, found in the Ambrosian rite, and appropriated to deceased benefactors and relatives.[1]

RESPONSORY

℟. Libera me, Domine, de viis inferni, qui portas æreas confregisti: et visitasti infernum, et dedisti eis lumen, ut viderent te. * Qui erant in pœnis tenebrarum.

℣. Clamantes et dicentes: Advenisti, Redemptor noster. * Qui erant.

℣. Requiem æternam dona eis, Domine: et lux perpetua luceat eis. * Qui erant.

℟. Deliver me, O Lord, from the ways of hell, who hast broken the brazen gates, and hast visited hell, and hast given light to them, that they might behold thee. * Who were in the pains of darkness.

℣. Crying, and saying: Thou art come, O our Redeemer. * Who were.

℣. Eternal rest give unto them, O Lord, and let perpetual light shine upon them. * Who were.

PRAYER

Deus vita viventium, spes morientium, salus omnium in te sperantium, præsta propitius, ut animæ famulorum famularumque tuarum a nostræ mortalitatis tenebris absolutæ in perpetua cum sanctis tuis luce lætentur. Per Dominum.

O God, the life of the living, the hope of the dying, the salvation of all that trust in thee, mercifully grant that the souls of thy servants and handmaids, delivered from the darkness of our mortality, may rejoice with thy saints in perpetual light. Through our Lord.

The following Prose by Adam of St. Victor, though often assigned to other feasts, was sung in several places to celebrate all the saints.

[1] Oratio super sindonem, in Missa quotidiana pro defunctis fratribus, sororibus, propinquis et benefactoribus.

SEQUENCE

Supernæ matris gaudia
Repræsentet Ecclesia:
Dum festa colit annua,
Suspiret ad perpetua.

In hac valle miseriæ
Mater succurrat filiæ:
Hic cælestes excubiæ
Nobiscum stent in acie.

Mundus, caro, dæmonia
Diversa movent prælia:
Incursu tot phantasmatum
Turbatur cordis sabbatum.

Dies festos cognatio
Simul hæc habet odio,
Certatque pari fœdere
Pacem de terra tollere.
Confusa sunt hic omnia,
Spes, metus, mæror, gaudium:
Vix hora vel dimidia
Fit in cælo silentium.
Quam felix illa civitas
In qua jugis solemnitas!
Et quam jocunda curia,
Quæ curæ prorsus nescia!

Nec languor hic, nec senium,
Nec fraus, nec terror hostium,
Sed una vox lætantium
Et unus ardor cordium.

Illic cives angelici
Sub hierarchia triplici,
Trinæ gaudent et simplici
Se Monarchiæ subjici.
Mirantur, nec deficiunt,
In illum quem prospiciunt:
Fruuntur, nec fastidiunt,
Quo frui magis sitiunt.

Illic patres dispositi
Pro dignitate meriti,
Semota jam caligine
Lumen vident in lumine.

Let the Church on earth commemorate the joys of her mother the Church in heaven: and while she celebrates annual feasts, let her sigh for those which are eternal.

May the mother assist her daughter in this valley of sorrows: and may our heavenly guardians be at our side in the battle.

The world, the flesh, and the devils wage their several warfares; at the onslaught of so many terrors, the heart's tranquillity is disturbed.

All this brood detests our feast-days, and with united force endeavours to drive peace from the earth.

Here all is confusion; hope, fear, sadness, joy are commingled: in heaven, scarce half an hour is silence kept.

Oh! how happy is that city, where there is unceasing festivity! and how joyful is that assembly where care is utterly unknown!

No sickness there, nor old age; no deceit, nor terror of foes; but all one voice of joyful souls, and all one burning love of hearts.

There the angelic citizens in their triple hierarchy rejoice to be subject to a Monarch who is both One and Three.

They admire, and faint not in contemplating, the God upon whom they gaze; they enjoy him, and are not satiated, for the enjoyment brings new thirst.

There are our fathers, ranked according to their merit; all darkness is now dispelled, and in God's light they see light.

Hi sancti quorum hodie
Celebrantur solemnia
Jam revelata facie
Regem cernunt in gloria.

Illic Regina virginum,
Transcendens culmen ordinum,
Excuset apud Dominum
Nostrorum lapsus criminum.

Nos ad sanctorum gloriam,
Per ipsorum suffragia,
Post præsentem miseriam
Christi perducat gratia.

Amen.

These saints, whose solemnity is celebrated to-day, behold with unveiled face the King in his glory.

There is the Queen of virgins, far above the highest choirs; may she, before the Lord, excuse our guilty falls.

And after this present misery, may the grace of Christ, through the intercession of the saints, lead us to the same glory! Amen.

NOVEMBER 7

SEVENTH DAY WITHIN THE OCTAVE OF ALL SAINTS

'A GREAT mystery,' says St. John Chrysostom, 'is accomplished in our dead. A mystery of praise and of joy, when, summoned by the King of kings, the soul goes to meet her Lord, accompanied by angels sent from heaven for the purpose! And thou—dost thou lament?[1] When the bridegroom to whom thou hast given thy daughter carries her to a far country, thou dost not complain, provided he makes her happy; although her absence is a grief to thee, the sadness is tempered. And now, because it is not a man, a fellow-slave, but the Lord Himself that claims one of thy family, is thy grief to be without measure? I do not forbid thee to shed a tear; weep, but be not disconsolate even as others who have no hope.[2] And be ready also to return thanks, as is meet; honouring thereby thy dead, as well as glorifying God, and thus giving them magnificent obsequies.'[3]

With such sentiments were our fathers inspired, in those farewells of the primitive liturgy, which contrasted so strangely with the sad pomp of pagans, and which made the funeral train resemble a bridal procession. First, loving hands respectfully washed the body, which had been sanctified by the waters of Baptism and the holy oil, and so often honoured by the visit of our Lord in His blessed Sacrament. It was then clothed in the robes of honour in which it had served its divine Spouse; and, like Him in the tomb, it was surrounded with fragrant spices. Often the sacred Host Itself was laid upon the breast after the holy Sacrifice of thanksgiving and propitiation. Thus, during an admirable succession of prayers and triumphant chants, amid clouds of incense and numberless torches, the body was carried to the place

[1] CHRYS. in Acta ap. Homilia xxi. 3, 4. [2] 1 Thess. iv. 12.
[3] CHRYS. Homilia de Dormientibus, V. de Lazaro, 2.

of rest, where Christian burial was to associate it to the last mystery of our Saviour's mortal career. There, as over the garden of Golgotha on the great Saturday, the naked cross, despoiled of its divine Burden, looked down upon the graves, where the Man-God in His mystic members still awaited the hour of resurrection.

At Rome, and indeed in all the Latin Churches, in the Middle Ages, there were sung, during the procession to the tomb and the burial, seven celebrated antiphons, whose touching inspiration, perpetuated in the *In Paradisum* and the *Subvenite*, is in complete harmony with the sentiments we have just alluded to. The first, *Aperite mihi portas justitiæ*, formed the refrain to Psalm 117, *Confitemini Domino*, and enhanced its accents of victory. It is from this psalm that the Church borrows the verse she so unceasingly repeats on the Solemnity of solemnities: *Hæc dies quam fecit Dominus: exsultemus et lætemur in ea* (This is the day which the Lord hath made: let us be glad and rejoice therein).

But we cannot do better than give the entire series of antiphons, indicating the psalms which they accompanied. The last psalm and the canticle *Benedictus* are still used; as also the responsory *Subvenite* and the antiphon *In Paradisum*, which according to the present ritual are sung, the former on entering the church, the latter on leaving it.

1. ANT. Aperite mihi portas justitiæ, ingressus in eas confitebor Domino.

1. ANT. Open to me the gates of justice: I will go in to them, and give praise to the Lord.

Ps. 117, Confitemini Domino quoniam bonus.

2. ANT. Ingrediar in locum tabernaculi admirabilis, usque ad domum Dei.

2. ANT. I shall go into the place of the wonderful tabernacle, even to the house of God.

Ps. 41, Quemadmodum desiderat cervus.

3. ANT. Hæc requies mea in sæculum sæculi, hic habitabo quoniam elegi eam.

3. ANT. This is my rest for ever and ever: here will I dwell, for I have chosen it.

Ps. 131, Memento Domine David.

4. ANT. De terra plasmasti me, Domine, et carne induisti me: Redemptor meus, resuscita me in novissimo die.

4. ANT. Thou hast formed me, O Lord, of the earth, and with flesh thou hast clothed me: O my Redeemer, raise me up on the last day.

Ps. 138, Domine probasti me.

5. ANT. Non intres in judicium cum servo tuo, Domine, quia non justificabitur in conspectu tuo omnis vivens.

5. ANT. Enter not into judgment with thy servant, O Lord: for in thy sight no man living shall be justified.

Ps. 142, Domine exaudi orationem meam.

6. ANT. Omnis spiritus laudet Dominum.

6. ANT. Let every spirit praise the Lord

Ps. 148, Laudate Dominum de cælis.

7. ANT. Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit, vivet: et omnis qui vivit et credit in me, non morietur in æternum.

7. ANT. I am the resurrection, and the life: he that believeth in me, though he be dead, shall live; and every one that liveth and believeth in me shall never die.

Cant. Benedictus Dominus Deus Israel.

In some places the following antiphon was sung at the conclusion.

Læto animo pergo ad te, suscipe me, Domine; quia de terra plasmasti me, spiritus de cælo introivit in me jussu tuo, veni ut commendes terræ corpus meum: animam quam dedisti, suscipe illam Deus.

With a joyful heart I come to thee, receive me, O Lord; since of the earth thou didst form me, and a spirit from heaven entered into me by thy command, come and commit my body to the earth, and the soul which thou gavest receive, O my God.

RESPONSORY AND ANTIPHON FROM THE ROMAN RITUAL

℟. Subvenite, sancti Dei, occurrite, angeli Domini: * Suscipientes animam ejus: * Offerentes eam in conspectu Altissimi.

℟. Come to his assistance, all ye saints of God; meet him, all ye angels of the Lord, * Receiving his soul, * Presenting it in the sight of the Most High.

℣. Suscipiat te Christus qui vocavit te, et in sinum Abrahæ angeli deducant te. * Suscipientes.

℣. Requiem æternam dona ei, Domine: et lux perpetua luceat ei. * Offerentes.

ANT. In paradisum deducant te angeli: in tuo adventu suscipiant te martyres, et perducant te in civitatem sanctam Jerusalem. Chorus angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.

℣. May Christ receive thee, who has called thee, and may the angels conduct thee into Abraham's bosom. * Receiving his soul.

℣. Eternal rest give unto him, O Lord. And let perpetual light shine upon him. * Presenting it in the sight of the Most High.

ANT. May the angels conduct thee into paradise: may the martyrs receive thee at thy coming, and lead thee into the holy city of Jerusalem. May the choir of angels receive thee, and mayst thou have eternal rest with Lazarus, who was formerly poor.

For the consolation of mothers, as well as in homage to the paradise of which their children are the graceful flowers, we will to-day commemorate, with St. Ephrem, the little ones snatched in their innocence from this land of miseries.

CANON XXXVI[1]

Amabilis puer quem gratia in utero matris formavit, ut vidit lucem, ut insiliit acerba mors, et æstu infestiore quam solis esse solet, vernantis floris folia decussit, caulem arefecit, ramos siccavit.

The lovely child, whom grace formed in his mother's womb, no sooner saw the light, than cruel death rushed upon him, and with a heat more burning than the sun's, struck off the leaves of this spring flower, withered its stem, and scorched its branches.

Obitum flere tuum vereor, qui didici te a filio Regis ad supernæ lucis adyta fuisse deductum. Natura quidem tuo, fili, fato illacrymari cogit: ego vero dum recogito te ad regionem beatæ lucis translatum, cavendum mihi video ne Regis aula profano polluatur

I dare not lament thy death, for I have heard that the King's Son has led thee into the inner courts of heavenly light. Nature indeed forces me, my child, to weep over thy fate: but when I think of thee carried into the region of blessed light, I see I must

[1] S. EPHREM SYRI, Funebres canones, ap. Assemani.

luctu, tum ipse arguar audax et impudens, qui lætitiæ régiam atratus et lacrymans intraverim. Quin ergo meliore consilio puram hostiam offeram, et ad hilaritatem animum componam.

beware of dishonouring the King's court by my profane grief; moreover, I should be accused of being bold and impertinent, if I entered the palace of joy weeping and clad in mourning weeds. Therefore I will take a better way, and, offering a spotless victim, I will turn my soul to joyfulness.

Tui quidem cantus, care puer, meas ante mulcebant aures, meque vehementer delectarunt; suave melos quod olim fundebas memoria adhuc retineo, et verba recordor. Quamquam dum cor illa repetit, mens ad superum evolat choros, et audit admirabunda cælites tecum canentes triumphale carmen Hosanna.

Thy songs, indeed, beloved boy, were once so welcome to my ears, and delighted me exceedingly; the sweet sounds thou didst utter and thy pretty prattle I well remember. But while the heart recalls them, the mind soars to the choirs of angels, and listens entranced to the heavenly citizens singing with thee the triumphant song Hosanna.

Pars tua, Domine, sunt parvuli pueri; hisce sedes in cælo super astra dabis. Illos pro nobis, oro, statue deprecatores; puras quippe scimus esse puerorum preces.

The little children, O Lord, are thine own portion; and to them thou wilt give thrones, beyond the stars. Set them before thee, I pray, as our intercessors, for we know that children's prayers are pure.

Quin ergo te summis efferam laudibus, qui jubes tuis tales convivas assidere mensis. Nostræ Reparator salutis in oculis conspectuque populi amplexatus est pueros, eisque benedixit, quo hujus ætatis puritatem et innocentiam sibi placere demonstraret. Vere omni laude dignus est, cui innocentes pueros , apud se habere placuit.

Why, then, should I not extol thee with highest praises, who commandest such guests to be seated at thy table? In the presence of the people, my Redeemer and Saviour embraced children and blessed them, in order to show how pleasing to him are the purity and innocence of that age. Truly is he worthy of all praise, who loves to be surrounded by innocent little ones.

Vidit ille, in quo tamquam in sua sede considet justitia, hominum iniquitates ultra omnem increvisse modum, et pessumdata innocentia ubi-

He, in whom justice is seated as on her own throne, sees that the sins of men have increased beyond all measure; that all innocence is crushed

que regnare contumaciam in perversa nitentium. Delectum puerorum agmen, misso apparitore ad se accersivit, et in deliciarum æternarum sede locavit.

out, and that everywhere reigns the insolence of them that contend for evil. He has therefore sent his officer to gather the band of children and lead them to himself, where he has placed them in the abode of eternal delights.

Parvuli, quasi lilia de deserta et inculta regione revulsa, in amœnissimi horti areis iterato panguntur; et quasi margaritæ inseruntur diademati; inde ad cæleste regnum evecti, sine fine laudant suæ felicitatis Auctorem.

The little ones, like lilies uprooted from this desert and uncultivated land, are planted again in the flower-beds of the most lovely garden; like pearls they are set in our Lord's diadem; caught up from earth to the heavenly kingdom, they unceasingly praise the Author of their happiness.

Porro cuinam jucundum non sit, parvulos videre cælo donatos? aut quisnam plangat eorum obitum, quod tensos ubique vitiorum laqueos evaserint? Utinam tua, Domine, favente gratia, talem mihi contingat habere finem, et beato eorum potiri convictu.

Who, then, would not rejoice at seeing heaven thus given to babes? Or who would bewail their death, since they have escaped from the snares of vices everywhere spread out? May it please thee, O Lord, that by thy grace a similar end may be my lot, and I may be admitted to a share in their blessed life.

Laus sit et gloria Optimo, Maximo, qui pueros terris abstulit et cælo dedit, qui parvulos hujus vitæ ærumnis eripuit et in cælestem et beatam domum transtulit, atque in illam jucundissimam securitatem asseruit.

Praise and glory be to God the supremely Good and Great, who has taken the children from earth and given them to heaven; who has snatched the little ones from the miseries of this life and taken them to a heavenly and blessed home, and has established them in that most happy security.

CANON XLIV

Perfecta tibi, Domine Deus noster, jam est laus ex ore infantium et lactentium; pueri quippe sunt, qui modo quasi agni simplices in horto deliciarum pubescunt, Gabrielem

O Lord our God, thy praise is now perfected out of the mouths of babes and sucklings; these children, who now like simple lambs grow up in the garden of delights, follow-

Archangelum electi hujus gregis ductorem sequentes. Incolunt terram nèfariis scelerum vestigiis usquequaque expiatam; ejus autem quæ maledicto subjecta fuit, ne meminere quidem.

Veniet tandem sanctissimus ille dies, quando eorum cadavera vocem Filii Dei audient, et e tumulis cum tripudio exsilient; contra inimica virtutis voluptas frontem submittet rubore suffusa, quod illorum mentes perturbare nequiverit. Paucos hic quidem vixere dies, paradisus excepit in ævum sempiternum victuros: unde ipsorum parentes abesse se dolent, eoque ocyus pervenire desiderant.

ing the Archangel Gabriel, the guide of this chosen flock. They dwell in a land entirely free from all traces of wicked crime; but of that other, which was subjected to the curse, they have not so much as the remembrance.

At length that most holy day will come, when their bodies shall hear the voice of the Son of God, and exultingly spring from their tombs; while self-indulgence, the enemy of virtue, will hang down her head, being covered with confusion because she could not disturb their souls. They lived but few days on earth, paradise received them to live for eternal ages: wherefore their parents mourn that they themselves are still far off from that land, and long to reach it with all speed.

Let us conclude with a prayer taken from the rites of the Latin Church for the burial of infants.

PRAYER

Omnipotens et mitissime Deus, qui omnibus parvulis renatis fonte baptismatis dum migrant a sæculo, sine ullis eorum meritis, vitam illico largiris æternam, sicut animæ hujus parvuli hodie credimus te fecisse: fac nos, quæsumus, Domine, per intercessionem beatæ Mariæ semper virginis, et omnium sanctorum tuorum, hic purificatis tibi mentibus famulari, et in paradiso cum beatis parvulis perenniter sociari. Per Christum Dominum nostrum.

℟. Amen.

O almighty and most merciful God, who vouchsafest to all children baptized, departing this world, eternal life, without any merit of theirs, as we believe thou hast done this day to the soul of this child: grant us, we beseech thee, O Lord, by the intercession of the blessed Mary, ever a virgin, and of all thy saints, to serve thee here with pure minds, and to be united hereafter with thy blessed children in heaven. Through Christ our Lord.

℟. Amen.

NOVEMBER 8

OCTAVE DAY OF ALL SAINTS

HOW could we more appropriately conclude the teachings of this octave than by quoting the words used by the Church herself in to-day's liturgy? 'Strangers as we are and pilgrims on the earth, let us fix our hearts and our thoughts on the day which will give to each of us a home, and restore us to paradise. Who, that is on a voyage, would not hasten to return to his country! Who, that is on the way home, would not eagerly desire a favourable wind, that he might the sooner embrace his dear ones! Parents, brothers, children, friends in multitudes impatiently await us in our heavenly fatherland; blessed crowd! already secure of their own eternal happiness, they are solicitous about our salvation. What joy for them and for us, when at length we see them and they may embrace us!

'How great the delight of that heavenly kingdom: no more fear of death; but eternal and supreme happiness! Let all our earnest desires tend to this: that we may be united with the saints, that together with them we may possess Christ.'[1]

These enthusiastic words, borrowed from St. Cyprian's beautiful book 'On the Mortality,' are used by the Church in her second Nocturn; and in the third she gives us the strong language of St. Augustine, consoling the faithful, who are obliged still to remain in exile, by reminding them of the great beatitude of this earth; the beatitude of those who are persecuted and cursed by the world. To suffer gladly for Christ is the Christian's glory, the invisible beauty which wins for his soul the

[1] S. CYPRIAN. De Mortalitate, xxvi.

good pleasure of God, and procures him a great reward in heaven.[1]

'He that hurteth, let him hurt still,' says our Lord; 'and he that is filthy, let him be filthy still; and he that is just, let him be justified still; and he that is holy, let him be sanctified still. Behold I come quickly; and My reward is with Me, to render to every man according to his works. I am Alpha and Omega, the first and the last, the beginning and the end.'[2] Patience, then, Christians! Patience, all who are now despised, 'for time is short; the fashion of this world passeth away!'[3] It is in the light of our Baptism that we must look upon those foolish men who think themselves strong because they are violent; who call themselves wise, because pleasure is their only law. When the Man-God, 'with the spirit of His mouth,' shall take vengeance on Satan their leader, their lot will be the indignant sentence heard by the prophet of Patmos: 'Without are dogs, murderers, everyone that loveth and maketh a lie.'[4] Meanwhile the whole creation, which they made the unwilling slave of their corruption, will answer to their disgraceful fall by a triumphant song of deliverance. Itself will be transformed into new heavens and a new earth. It will partake of the glory of the children of God, delivered like itself, and will be worthy to contain the new Jerusalem, the holy city, where in our flesh we shall see God; and where, seated at the right hand of the Father in the Person of Jesus Christ, our glorified human nature will enjoy for ever the honours of a bride.

Let us go in spirit to Rome, and direct our steps towards the ancient church, on the Cœlian Hill, which bears the name of the Four Crowned Martyrs. There are few saints whose acts have been more disparaged 'by a superficial criticism ignorant of archæological science,' such as that of the sixteenth, seventeenth, and

[1] S. Aug. De Sermone Domini in monte, lib. i. cap. v.
[2] Apoc. xxii. 11-13.
[3] 1 Cor. vii. 29, 31.
[4] Apoc. xxii. 15.

eighteenth centuries. But now 'the history and traditions relating to the august monument on the Cœlian have been restored to honour by learned men and antiquaries, whom no one could accuse of superstition, or of a blind credulity with regard to mediæval legends.'[1] Such is the unanswerable decision of the Commandant de Rossi. Let us, then, with the holy liturgy, offer our homage and prayers to the titular saints of this venerable church, who once held offices of trust in the empire; and let us not forget those other martyrs, the five sculptors, who, like the former, preferred death to infidelity and now share the glory of their tomb.

PRAYER

Præsta, quæsumus omnipotens Deus: ut, qui gloriosos martyres fortes in sua confessione cognovimus, pios apud te in nostra intercessione sentiamus. Per Dominum.

Grant, we beseech thee, O almighty God, that we, who know thy glorious martyrs to have been strong in their confession of thee, may experience their compassion by their interceding for us with thee. Through our Lord.

Let us honour all the saints by a Sequence long sung on this octave day by the church of Seville.

SEQUENCE

Ad honorem Salvatoris,
Intus corde, voce foris,
Concinat hæc concio;
Dulcis erit melodia
Si concordent ista tria:
Cor, os, operatio.

To the honour of our Saviour, let this assembly sing, both with the inward music of the heart, and with the outward sound of the voice; sweet will be the melody if these three be of one accord: heart, lips, and action.

Admirandus est in sanctis
Suis Deus; sed cum tantis
Tandem bonis satiat,
Cur dum spirant in hac vita
Vix respirant, eos ita
Flagellat et cruciat?

God is wonderful in his saints; but since at the last he satisfies them with such good things, wherefore, while they live this life, are they scarce able to breathe, he so scourges and torments them?

[1] De Rossi, Bulletin, 1879.

Numquid, Christe, pie odis
Quos diversis pœnæ modis
Dignum ducis affici,
Et attritos in tormentis
Sæpe sinis et consentis
Diræ neci subjici ?

Is it, O Christ, that thou dost lovingly hate them, since thou judgest well that they should suffer in so many ways, and permittest them often to be crushed under tortures and subjected to a cruel death ?

Sed non odit, sed explorat
Quo affectu quis laborat
In ejus obsequio;
Amat cunctos, probat tamen
Per sudorem et certamen
Quanta sit devotio.

Nay, he hates them not, but seeks to know with how much love each one labours in his service; he loves them all, yet he proves, by the toil and the strife, how great is their devotedness.

Certant enim contra mundum,
Hostem nequam et immundum,
Carnis quoque vitia;
Hac imprimis confessores
Martyresque formant mores
Virili constantia.

For they strive against the world, the wicked unclean foe, the vices of the flesh; 'tis chiefly by this manly constancy that confessors and martyrs form themselves to virtue.

Est certamen speciale
Quod confligit capitale
Martyri supplicium;
Sed interdum confessori
Litor deest *in litori*
Carnis optans gaudium.

The special combat for the martyr is that which gives him the stroke of death; but for the confessor the executioner is wanting; he must choose the struggle against the pleasures of the flesh.

Ob amorem ergo Christi
Certant illi, certant isti,
Tam mares quam feminæ:
Qui plus sudat in agone
Plus mercedis et coronæ
Refert pro certamine.

'Tis therefore for the love of Christ that strive the former and the latter, whether men or women; and he that labours most in the strife, carries off a higher prize, a brighter crown for his combat.

Omnes Deo sunt electi:
Velit Deus horum flecti
Meritis et precibus,
Ut quum dies erit dira
Non nos sua subdat ira
Tartari tortoribus.

All are elected by God: may God allow himself to be moved by their merits and prayers. that when the terrible day shall come, he may not in his wrath hand us over to the infernal torturers.

Sed hunc nostra laudet lyra
Cum cælorum civibus.
Amen.

But rather may our lyre be permitted to praise him in the company of the heavenly citizens. Amen.

Let us next pray for our dear departed ones. The missals of several churches furnish us with this earnest supplication.

SEQUENCE

De profundis exclamantes
Audi, Christe, nostras voces
In cælesti curia:
Pro defunctis fidelibus
Orat nunc mater omnibus,
Te supplex Ecclesia.

As we cry out from the depths, hear, O Christ, our voices from thy heavenly court: mother Church now suppliantly implores thee for all the faithful departed

Fiant ergo intendentes
Ut audiant tuæ aures
Vocis hæc suffragia:
Vox hæc orat, Rex gloriæ,
Fidelibus ut hodie
Concedas remedia.

Let, then, thine ears be attentive to hear her prayerful voice: this voice that calls on thee, O King of glory, to grant this day some relief to the faithful.

Peccatores quamvis simus,
Sustinere nec possimus,
Si observes vitia:
Fiat tamen salutaris
Quæ offertur nunc a nobis
Pro defunctis hostia.

Although we are sinners and unable to endure if thou consider our vices: still, let the victim now offered by us avail for the dead.

Hæc quam Patri obtulisti
Offerimus et nos ipsi;
Sit eis propitia:
Propitius esto eis;
Solve vincla, Jesu, reis
In tua potentia.

See, we offer the same as thou didst offer to the Father: may it be a succour to them; yea, be thou propitious to them, and in thy might, O Jesus loose the bonds of the guilty.

Propter legem quam dedisti,
Te sustinent quos fecisti:
Averte supplicia:
Te sustinent, eruantur;
In te sperant, educantur
Ad cæli palatia.

Because of the law which thou hast given, the creatures thou hast made wait for thee; turn away the punishment; they wait for thee, may they be delivered; they trust in thee, lead them forth to the heavenly dwellings.

In te sperant, in te credunt;
Ad te tendunt et suspirant
De fæcis miseria:
In te die, in te nocte,
In te mane et vespere
Sit eis fiducia.

In thee they trust, in thee they believe, towards thee they yearn and sigh from their awful depth of misery; in thee by day, in thee by night, in thee at morn and evening be their sure confidence.

Sit apud te quem rogamus,
Pro qua tibi supplicamus,
Pietatis copia:
Ut redimas eas, Christe,
Supplex rogat cœtus iste,
Ab omni nequitia.

With thee, we implore, be that abundant mercy for which we pray; that thou wouldst redeem them, O Christ, from all evil, this suppliant crowd beseeches thee.

Reginarum imperatrix,
Tua roget te genitrix:
Fiat horum impetratrix,
Quæ rogamus, Maria.
Bone Jesu Rex gloriæ,
Omnes sancti præcipue
Te rogantes sint hodie
Pro eorum venia.
Qui per crucem exaltatus
Peccatorum es misertus,
Audi preces queis devotus
Ad te clamat noster cœtus
Cum misericordia.
Per te vincla confringantur,
Portæ mortis destruantur,
Diaboli confundantur,
Et animæ consequantur
Sempiterna gaudia.
Amen.

Let the Queen of queens, thy Mother, intercede; may Mary obtain for us what we ask. O good Jesus, King of glory, let all thy saints ask pardon for them, especially on this day.

O thou who, raised upon the cross, didst take pity on sinners, mercifully hear the prayers wherewith our assembly cries to thee. By thee may all bonds be broken, the gates of death destroyed, the devils put to confusion, and souls obtain possession of never-ending joys. Amen.

NOVEMBER 9

DEDICATION OF THE BASILICA OF SAINT SAVIOUR

IN the fourth century of our era, the cessation of persecution seemed to give the world a foretaste of its future entrance into eternal peace. 'Glory to the Almighty! Glory to the Redeemer of our souls!' wrote Eusebius at the opening of the tenth and last book of his History. Himself a witness of the triumph, he describes the admirable spectacle everywhere displayed by the dedication of the new sanctuaries. In city after city the bishops assembled, and crowds flocked together. From nation to nation the goodwill of mutual charity, of common faith, and of recollected joy, so harmonized all hearts that the unity of Christ's Body was clearly manifested in these multitudes animated by the same inspiration of the Holy Ghost. It was the fulfilment of the ancient prophecies: the living city of the living God, where all, whatever their age or sex, praise together the Author of all good things. How solemn were then the rites of the Church! The complete perfection therein displayed by the pontiffs, the enthusiasm of the psalmody, the inspired readings, the celebration of the ineffable mysteries, formed a divine pageantry.[1]

Constantine had placed the imperial treasure at the disposal of the bishops; and he himself stimulated their zeal for what he called in his edicts the work of the churches.[2] Rome, the place of his victory by the cross, the capital of the now Christian world, was the first to benefit by the prince's munificence. In a series of dedications, to the glory of the holy apostles and martyrs, Sylvester, the pontiff of peace, took possession of the eternal city in the name of the true God.

[1] EUSEB. Hist. eccl. x. 1-4, [2] *Ibid.* De vita Constantini, ii. 45, 46.

To-day is the birthday of the mother and mistress of churches, called ' of our Saviour, *Aula Dei* (God's palace), the golden basilica '; it is a new Sinai,[1] whence the apostolic oracles and so many Councils have made known to the world the law of salvation. No wonder this feast is celebrated by the whole world.

Although the Popes for centuries have ceased to dwell in the Lateran palace, the basilica still holds the first rank. It is as true now, as it was in the time of St. Peter Damian, to say that ' as our Saviour is the Head of the elect, so the church which bears His name is the head of all churches; those of St. Peter and St. Paul, on its right and left, are the two arms with which this sovereign and universal church embraces the whole earth, saving all those who desire salvation, cherishing and protecting them in its maternal bosom.'[2] And St. Peter Damian applied conjointly to our Saviour and His basilica the words of the prophet Zacharias: ' Behold a Man, the Orient is his name: and under him shall he spring up, and shall build a temple to the Lord. Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne.'[3]

It is still at the Lateran basilica that the Roman pontiffs take official possession of their See. There each year, in the name of the Pope as Bishop of Rome, the episcopal functions are performed—viz., the blessing of the holy Oils on Maundy Thursday, and on Holy Saturday the blessing of the font, solemn Baptism and Confirmation, and the general Ordination. Could the great poet of the age of triumph, Prudentius, return to life in these our days, he might still say: ' The Roman people hasten in eager crowds to the Lateran, whence they return marked with the sacred sign, with the royal chrism. And are we yet to doubt that Rome is consecrated to thee, O Christ?'[4]

Let us now read the liturgical history of this day.

[1] Inscriptio vetus olim in apside majori. Zach. vi. 12, 13. [2] PETR. DAM. Epist. lib. ii. 1. [4] PRUDENT. lib. i. contra Symmachum, 586-588.

Ritus quos in consecrandis ecclesiis et altaribus Romana servat Ecclesia, beatus Silvester Papa primus instituit. Nam etsi jam ab apostolorum tempore loca fuerunt Deo dicata, quæ a quibusdam oratoria, ab aliis ecclesiæ dicebantur, ubi collectæ fiebant per unam sabbati, et Christianus populus orare, Dei verbum audire, et Eucharistiam sumere solitus erat: non tamen illa adeo solemni ritu consecrabantur, nec in eis adhuc in titulum erectum erat altare, quod chrismate delibutum, Domini nostri Jesu Christi, qui altare, hostia et sacerdos noster est, figuram exprimeret.

Sed ubi Constantinus imperator per baptismi sacramentum sanitatem salutemque consecutus est, tum primum lege ab eo lata concessum est toto orbe terrarum, Christiani ut ecclesias ædificarent: quos ille non solum edicto, sed etiam exemplo ad sacram ædificationem est cohortatus. Nam et in suo Lateranensi palatio ecclesiam Salvatori dedicavit, et ei continentem basilicam nomine sancti Joannis Baptistæ condidit, eo loco quo ipse, baptizatus a sancto Silvestro, ab infidelitatis lepra mundatus est: quam idem pontifex consecravit quinto Idus Novembris: cujus consecrationis memoria celebratur hodierno die, quo primum Romæ publice ecclesia consecrata est, et imago Salvatoris in pariete depicta populo Romano apparuit.

The rites observed by the Roman Church in consecrating churches and altars were instituted by the blessed Pope Sylvester. For although from apostolic times churches were dedicated to God, and called by some oratories, by others churches; and in them the Christian people assembled on the first day of the week, and were wont there to pray, to hear the word of God, and to receive the holy Eucharist; yet hitherto they were never so solemnly consecrated, nor was an altar erected in them, anointed with chrism, to represent and signify our Lord Jesus Christ, who is our altar, our victim, and our priest.

But when the emperor Constantine had received health of body and soul by the sacrament of baptism, he promulgated a law to the whole world, allowing the Christians to build churches; and he encouraged them in this work by his own example as well as by this edict. Thus, in his Lateran palace he dedicated a church to our Saviour; and founded the adjoining baptistery in honour of St. John Baptist, on the very spot where he himself had been baptized by St. Sylvester and cleansed from the leprosy of infidelity. The pontiff consecrated it on the fifth of the Ides of November; and we celebrate the memory thereof on this same day, whereon for the first time a church was publicly dedicated in Rome, and there appeared before the eyes of the Roman people an image of our Saviour depicted on the wall.

Quod si beatus Silvester postea in consecratione altaris principis apostolorum decrevit, ut deinceps nisi ex lapide altaria non ædificarentur, tamen basilicæ Lateranensis altare fuit e ligno erectum: quod mirum non est. Nam cum a sancto Petro usque ad Silvestrum, propter persecutiones, pontifices certo loco consistere non possent: quocumque eos necessitas compulisset, sive in cryptas, sive in cœmeteria, sive in ædes piorum, super illo altari ligneo ad arcæ similitudinem concavo, sacra faciebant. Quo altari sanctus Silvester, reddita Ecclesiæ pace, honoris causa principis apostolorum, qui in illo sacrificasse dicitur, et reliquorum pontificum, qui usque ad id tempus ad mysteria conficienda eo usi fuerant, in Lateranensi prima ecclesia collocato, sancivit ne quisquam in eo, præter Romanum Pontificem, Missam deinceps celebraret. Eamdem ecclesiam incendiis, vastationibus, terræ insuper motibus disjectam eversamque, ac sedula Summorum Pontificum cura reparatam, nova postmodum molitione restitutam, Benedictus decimus tertius Pontifex Maximus Ordinis Prædicatorum, die vigesima octava aprilis anni millesimi septingentesimi vigesimi sexti, ritu solemni consecravit, ejusque celebritatis memoriam hac die recolendam statuit. Quod autem Pius nonus perficiendum censuerat, Leo decimus tertius, cellam maximam vetustate fatiscentem, ingenti molitione producendam laxandamque curavit, vetus musivum, multis

Although later on, when consecrating the altar of the prince of the apostles, blessed Sylvester decreed that thenceforward all altars should be built of stone; yet the altar of the Lateran basilica was of wood. This, however, is not surprising. For, from the time of St. Peter down to Sylvester, persecution prevented the pontiffs from having any fixed abode; so that they offered the holy Sacrifice either in crypts or cemeteries, or in the houses of the faithful, as necessity compelled them, upon the said wooden altar, which was hollow like a chest. When peace was granted to the Church, Sylvester placed this altar in the first church, the Lateran; and in honour of the prince of the apostles, who is said to have offered the holy Sacrifice upon it, and of the other pontiffs who had used it up to that time, he decreed that no one should celebrate Mass upon it except the Roman Pontiff. This church, having been injured and half ruined in consequence of fires, hostile invasions, and earthquakes, was several times repaired by the care of the Popes. After a new restoration Pope Benedict XIII, a Dominican, solemnly consecrated it, on the twenty-eighth day of April in the year 1726, and ordered the commemoration thereof to be celebrated on this present day. The great works undertaken by Pius IX have been happily completed by Leo XIII—to wit, the principal apse, which was threatening to fall through

jam antea partibus instauratum, ad antiquum exemplar restitui et in novam absidem, opere cultuque magnifico exornatam, transferri, aulam transversam laqueari et contignatione refectis expoliri jussit, anno millesimo octingentesimo octuagesimo quarto, sacrario, æde canonicorum perpetuaque ad baptisterium Constantinianum porticu adjectis.

age, has been very much enlarged; the ancient mosaic, already partially restored at different times, has been reconstructed on the old model, and transferred to the new apse, which is handsomely and richly decorated; the roof and woodwork of the transepts have been renewed and ornamented. Moreover, a sacristy and a house for the canons have been added, as well as a portico connecting these buildings with Constantine's baptistery. The whole work was completed in the year 1884.

So many details might seem superfluous to the profane. But, just as the Pope is to all of us our first and our own pastor, so his church of the Lateran is our own church; whatever concerns it cannot, or at least should not, be a matter of indifference to the faithful. Let us take our inspirations regarding it from the following beautiful formulæ, given us by the Roman pontifical in the dedication ceremony. To no church could they be better applied than to this.

ANTIPHONS AND RESPONSORIES

℟. Fundata est domus Domini super verticem montium, et exaltata est super omnes colles, et venient ad eam omnes gentes. * Et dicent: Gloria tibi, Domine.

℣. Venientes autem venient cum exsultatione, portantes manipulos suos. * Et dicent.

℟. Tu, Domine universorum, qui nullam habes indigentiam, voluisti templum tuum fieri in nobis. * Conserva domum istam immaculatam in æternum, Domine.

℟. The house of the Lord is founded upon the summit of mountains, and raised up above all hills, and all nations shall come to her. * And they shall say: Glory be to thee, O Lord.

℣. Coming they shall come with joyfulness, carrying their sheaves. * And they shall say:

℟. Thou, O Lord of all things, who hast no need, hast willed that this thy temple should be in the midst of us. * Preserve this house spotless for ever, O Lord.

℣. Tu elegisti, Domine, domum istam ad invocandum nomen tuum in ea; ut esset domus orationis, et obsecrationis populo tuo. * Conserva.

ANT. Pax æterna ab Æterno huic domui. Pax perennis, Verbum Patris, sit pax huic domui. Pacem pius Consolator huic præstet domui.

ANT. O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta cæli.

ANT. Hæc est domus Domini firmiter ædificata: bene fundata est supra firmam petram.

ANT. Vidit Jacob scalam, summitas ejus cælos tangebat, et descendentes angelos, et dixit: Vere locus iste sanctus est.

℟. Hæc est Jerusalem civitas illa magna cælestis, ornata tamquam sponsa Agni. * Quoniam tabernaculum facta est, alleluia.

℣. Portæ ejus non claudentur per diem, nox enim non erit in ea. * Quoniam.

℟. Plateæ tuæ Jerusalem, sternentur auro mundo, alleluia, et cantabitur in te canticum lætitiæ, alleluia. * Et per omnes vicos tuos dicetur ab universis, alleluia, alleluia.

℣. Luce splendida fulgebis: et omnes fines terræ adorabunt te. * Et per omnes.

ANT. Circumdate Sion, et complectimini eam, narrate in turribus ejus.

℣. Thou, O Lord, hast chosen this house, that thy name may be invoked in it: that it may be a house of prayer and supplication for thy people. * Preserve.

ANT. Peace eternal from the Eternal be to this house! May the unending Peace, the Word of the Father, be peace to this house! Peace may the loving Consoler grant unto this house.

ANT. Oh, how awful is this place! truly it is naught else but the house of God, and the gate of heaven.

ANT. This is the house of the Lord, strongly built: it is firmly founded on the solid rock.

ANT. Jacob beheld a ladder, the top whereof touched the heavens; and angels coming down; and he said: Truly this place is holy.

℟. This is Jerusalem, the great and heavenly city, adorned as the bride of the Lamb. * For she has become the true tabernacle, alleluia.

℣. Her gates shall not be closed by day, and there shall be no night in her. * For she has become.

℟. Thy streets, O Jerusalem, shall be paved with pure gold, alleluia, and there shall be sung in thee the canticle of joy, alleluia. * And all along thy streets every one shall say: alleluia, alleluia.

℣. Thou shalt shine with a glorious light; and all the ends of the earth shall worship thee. * And all along.

ANT. Surround Sion and encompass her, tell ye her wonders in her towers.

℣. Magnus Dominus et laudabilis nimis, in civitate Dei nostri, in monte sancto ejus.

℟. Induit te Dominus tunica jucunditatis, et imposuit tibi coronam. * Et ornavit te ornamentis sanctis.

℣. Luce splendida fulgebis, et omnes fines terræ adorabunt coram te. * Et ornavit te.

℣. Nationes ex longinquo ad te venient, et munera deferentes adorabunt Dominum; et terram tuam in sanctificatione habebunt, et nomen magnum invocabunt in te. * Et ornavit.

℣. Benedicti erunt, qui te ædificaverunt; tu autem lætaberis in filiis tuis, quoniam omnes benedicentur et congregabuntur ad Dominum. * Et ornavit te.

℣. Great is the Lord and exceedingly to be praised, in the city of our God, in his holy mountain.

℟. The Lord hath clad thee with a garment of joy, and hath set a crown on thy head. * And he hath adorned thee with holy ornaments.

℣. Thou shalt shine with a glorious light, and all the ends of the earth shall worship before thee. * And he hath adorned.

℣. Nations from afar shall come to thee, and bringing gifts shall adore the Lord; and they shall esteem thy land as holy, and shall call upon the great name in thee. * And he hath adorned.

℣. Blessed shall they be that build thee up; but thou shalt rejoice in thy children, because they shall be all blessed, and shall be gathered together to the Lord. * And he hath adorned.

PRAYER

Omnipotens sempiterne Deus, qui per Filium tuum, angularem scilicet lapidem, duos ex diverso venientes, ex circumcisione et præputio parietes, duosque greges ovium sub uno eodemque pastore unisti; da famulis tuis per hæc nostræ devotionis officia, indissolubile vinculum charitatis, ut nulla divisione mentium, nullaque perversitatis varietate sequestrentur, quos sub unius regimine pastoris unus grex continet, uniusque te custode ovilis septa concludunt. Per Dominum.

O almighty, eternal God, who through thy Son, the Corner-stone, hast joined the two walls coming from opposite directions, to wit, from the circumcision and the uncircumcision, and hast united the two flocks of sheep under the one same pastor; give to thy servants, through these functions of our devotion, the indissoluble bond of charity, so that no division of opinions, no sort of perverse disagreement, may separate those, who are all one flock under the guidance of one shepherd, and are enclosed in one fold under thy protection. Through the same Lord.

On this day is commemorated the *great martyr* Theodore of Amasea, a conscript soldier, who was burnt alive. His praises have been celebrated by St. Gregory of Nyssa; he is honoured in Rome at the foot of the Palatine, and had three churches dedicated to his name in Constantinople. Let us say with the Latin Church:

PRAYER

Deus, qui nos beati Theodori martyris tui confessione gloriosa circumdas et protegis, præsta nobis ex ejus imitatione proficere, et oratione fulciri. Per Dominum.

O God, who dost encompass and protect us by the glorious confession of blessed Theodore thy martyr; grant us by his example to improve, and by his prayer to be supported. Through our Lord.

THE DEDICATION OF CHURCHES[1]

DOMUM Dei decet sanctitudo: Sponsum ejus Christum adoremus in ea. Such is the Invitatory antiphon, which sums up the liturgical thought of the day: 'Holiness becometh the house of God: let us adore therein Christ her Spouse.' What is this mystery of a house that is at the same time a bride? Our churches are holy because they belong to God, and on account of the celebration of the holy Sacrifice therein, and the prayer and praise offered to the divine Guest who dwells there. More truly than the figurative tabernacle or the ancient temple, they are separated solemnly and for ever by their dedication from all the dwellings of men, and exalted far above all earthly palaces. Still, notwithstanding the magnificent rites performed within them on the day they were consecrated to God, notwithstanding the holy oil with which their walls remain for ever impregnated, they themselves are devoid of feeling and life. What else, then, can be meant, but that the solemn function of the dedication, and the annual feast that commemorates it, do not point merely to the material building, but rise to living and more sublime realities? The principal glory of the noble edifice will be to symbolize those great realities. Under the shelter of its roof the human race will be initiated into ineffable secrets, the mystery whereof will be consummated in another world in the noonday light of heaven. Let us listen to some doctrine on this subject.

[1] In France the feast of the dedication of all consecrated churches, except cathedrals, is celebrated on November 6, the external solemnity being kept on the Sunday following. The dedication of cathedrals is kept throughout the diocese on the anniversary of the dedication itself. In Ireland this feast is celebrated on October 23. We have thought it well to insert the teaching here given, in the place assigned it in the original work, inasmuch as each of our consecrated churches in England, the number of which is now so happily increasing, has the privilege of celebrating the actual anniversary of its own dedication.—*Translator.*

God has but one sanctuary truly worthy of Him—viz., His own divine life; the tabernacle with which He is said to surround Himself when He bends the heavens; though impenetrable darkness to the eyes of mortals, it is the inaccessible light wherein dwells in glory the ever-tranquil Trinity.[1] And yet, O God most high, this same divine life, which cannot be contained by the heavens, much less by the earth, Thou deignest to communicate to our souls, and thereby to make man a partaker in the divine nature. Henceforth there is no reason why the holy Trinity should not reside in him, just as in the highest heavens. Thus, from the beginning, Thou couldst lay it down as the law of the newly created world, and couldst declare to the abyss, to the earth, to the heavens, that it would be Thy delight to dwell with the children of men.

When, therefore, the fullness of time came, God sent His Son, making Him the son of Adam, in order that in man might 'dwell all the fullness of the Godhead corporally.'[2] From that day forward earth has had the advantage over heaven. Every Christian has participation in Christ; and having become the temple of the Holy Ghost, 'bears God in his body.'[3] This 'temple of God,' says the apostle, 'is holy, which you are'[4]; the temple is the individual Christian; it is also the Christian assembly.

Whereas Christ calls the whole human race to participate in His own fullness, the human race in its turn completes Christ. It is bone of His bone, flesh of His flesh, one body with Him, and, together with Him, the one victim which is to burn eternally with the fire of love upon the altar of heaven. At the same time, Christ is the Corner-stone on which other living stones, all the predestined, are built up by the apostolic architects into the holy temple of the Lord. Thus the Church is the bride, and by and with Christ she is the house of God. She is such already in this world, where in labour and

[1] *Cf.* Ps. xvii.
[2] Col. ii. 9.
[3] 1 Cor. vi. 20.
[4] *Ibid.* iii. 17.

suffering the elect stones are chiselled, and are laid successively in the places assigned them by the divine plan. She is such in the happiness of heaven, where the eternal temple is being constructed of every soul that ascends from earth; until, when completed by the acquisition of our immortal bodies, it will be consecrated by the great High-Priest on the day of the incomparable dedication, the close of time. Then will the world, redeemed and sanctified, be solemnly restored to the Father who gave it His only-begotten Son, and God will be all in all. Then it will appear that the Church was truly the archetype shown beforehand on the mount,[1] whereof every other sanctuary, built by the hands of men, could be but the figure and the shadow. Then will be realized the vision of St. John: 'I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God.'[2]

It was fitting, then, that this feast should illuminate the closing cycle with the first rays of eternity. It is by one of the seven angels having phials full of the seven last plagues that the bride in her rich apparel was shown to the evangelist; let the hope of contemplating her in her glory be a comfort to us too in these evil days. The expectation of her approaching appearance will animate the courage of the just during the final combats.

But let us, the children of the Church, already praise our mother. Let this day so dear to her heart be to us one of the greatest solemnities; for it commemorates both her birth from the side of the heavenly Adam, and the sacred consecration which entitles her to the good pleasure of the Father, to the love of the Son, and to the bountiful gifts of the Holy Ghost.

[1] Exod. xxvi. 30. [2] Apoc. xxi. 2, 3.

FIRST VESPERS

When, at the beginning of the nineteenth century, the churches of France were restored to their holy use, it seemed good to the Holy See to establish a general Dedication feast, instead of the local solemnity hitherto observed by each church on the actual anniversary of its consecration. The feast was still to have the honours of a double of second class, which proved that it had lost nothing of its importance in the eyes of Rome. Its being permanently fixed on a Sunday secured to the people the benefit of annually receiving the sublime teaching in which our fathers took such delight. And the choice of this particular Sunday, immediately after the octave of All Saints, made this solemnity as it were the completion of the other, and the crowning of the entire year.

The following Office and Mass are those of the Common of the Dedication *per annum*. We shall have them again, in this same month, on the Dedications of the Lateran basilica of our Saviour, and of the basilicas of St. Peter on the Vatican and St. Paul on the Ostian Way.

The Church, about to sing in Psalm 109 the eternal priesthood of Christ, is seized with an overpowering sentiment of the holiness of this house of the Lord, where she has assembled her children, and in which the great Sacrifice is offered to God. The first antiphon is taken from Psalm 92, which it accompanies at Lauds.

1. ANT. Domum tuam, Domine, decet sanctitudo in longitudinem dierum.

1. ANT. Holiness becometh thy house, O Lord, unto length of days.

Ps. Dixit Dominus, *page* 35.

Yes, this house is holy: the 'house of prayer' is the name given to it by all nations. This name had been foretold by Isaias, as our Lord Himself reminded the buyers and sellers in the temple.

2. ANT. Domus mea domus orationis vocabitur.

2. ANT. My house shall be called the house of prayer.

Ps. Confitebor tibi Domine, *page* 37.

House of God! how the Church loves to repeat it! And now it reminds her of the Gospel text, where our Lord compares the man who hears His word and does it to one who builds his house upon a rock. We begin to perceive the connexion in the Church's mind between the faithful soul and the sacred building whose stability she is praising.

3. ANT. Hæc est domus Domini firmiter ædificata, bene fundata est supra firmam petram.

3. ANT. This is the house of the Lord, strongly built, it is firmly founded on the solid rock.

Ps. Beatus vir, *page* 38.

The chants rise in enthusiasm; the fourth antiphon repeats, as if in ecstasy, the expressions of the third. Without any doubt the Church is no longer thinking of these walls which are one day to crumble; the *solid rock* is Christ, the *house* is the assembly of the elect.

4. ANT. Bene fundata est domus Domini supra firmam petram.

4. ANT. Firmly founded is the house of the Lord, upon the solid rock.

Ps. Laudate pueri, *page* 39.

Caught up beyond this world, the Church in her admiration addresses the glorious dwelling which the Lord her Spouse is building in heaven entirely of precious stones, the living gems which are to form the towers of the new Sion.

5. ANT. Lapides pretiosi omnes muri tui, et turres Jerusalem gemmis ædificabuntur.

5. ANT. All thy walls shall be of precious stones, and the towers of Jerusalem shall be built of jewels.

PSALM 147

Lauda, Jerusalem, Dominum: * lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ * velociter currit sermo ejus.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas: * ante faciem frigoris ejus quis sustinebit ?

Emittet verbum suum, et liquefaciet ea: * flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob: * justitias, et judicia sua Israel.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

Praise the Lord, O Jerusalem: praise thy God, O Sion.

Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Who giveth snow like wool: he scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold ?

He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

Who declareth his word to Jacob: his justices and his judgments to Israel.

He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

But this new Sion is the Church herself; for who but she is the bride ? And in the capitulum St. John shows us this holy city, coming down from heaven, adorned as a bride for her bridegroom.

CAPITULUM

(*Apoc. xxi.*)

Vidi civitatem sanctam Jerusalem novam descendentem de cælo a Deo, paratam sicut sponsam ornatam viro suo.

I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The seventh century, it will be remembered, witnessed the solemn dedication of the Pantheon, which gave rise to the feast of All Saints. It is to the same century we

are indebted for the beautiful composition, from which the hymns of Vespers and Lauds are taken. We will give the whole of it farther on, in its primitive text.

HYMN

Cælestis urbs Jerusalem,
Beata pacis visio,
Quæ celsa de viventibus
Saxis ad astra tolleris,
Sponsæque ritu cingeris
Mille angelorum millibus.

O sorte nupta prospera,
Dotata Patris gloria,
Respersa Sponsi gratia,
Regina formosissima,
Christo jugata Principi,
Cæli corusca civitas.

His margaritis emicant,
Patentque cunctis ostia:
Virtute namque prævia
Mortalis illuc ducitur;
Amore Christi percitus
Tormenta quisquis sustinet.

Scalpri salubris ictibus,
Et tunsione plurima,
Fabri polita malleo
Hanc saxa molem construunt,
Aptisque juncta nexibus
Locantur in fastigio

Decus Parenti debitum
Sit usquequaque Altissimo,
Natoque Patris unico,
Et inclyto Paraclito,
Cui laus, potestas, gloria
Æterna sit per sæcula.
Amen.

℣. Hæc est domus Domini firmiter ædificata.
℟. Bene fundata est supra firmam petram.

Jerusalem, heavenly city, blessed vision of peace! Built of living stones, thou risest to the very stars; and like a bride art circled round with thousand, thousand angels.

Oh! how happily art thou espoused! Dowered with the Father's glory, and the grace of thy Spouse shed over thee, most lovely queen united to Christ the King: resplendent city of heaven!

Thy gates, glittering with pearls, are open to all; thither is led whosoever follows virtue, and who, urged by the love of Christ, endures torments.

After the strokes of the salutary chisel, and many a blow, the stones, polished by the workman's hammer, raise up this stately pile; and being well fitted together, are placed in the highest summit.

Be everywhere due honour paid to the most high Father, and to that Father's only Son, and to the glorious Paraclete; to whom be praise, power, and glory, through everlasting ages. Amen.

℣. This is the house of the Lord, strongly built.
℟. It is firmly founded on the solid rock.

When Solomon dedicated the temple, he reminded Jehovah of His former promises concerning the place He would choose for His name to dwell in. Our churches

are far superior to the ancient temple, for they have in them more than the name of the Lord; moreover, every Christian is now the dwelling-place of God. How much more excellently such is Mary, the predestined tabernacle, sanctified and dedicated from the first moment of her existence to the God who was to take Flesh in her and thus begin to dwell among us! Let us return thanks, both for her and for ourselves, by singing her heavenly canticle.

ANTIPHON OF THE MAGNIFICAT

Sanctificavit Dominus tabernaculum suum: quia hæc est domus Dei, in qua invocabitur nomen ejus, de quo scriptum est: Et erit nomen meum ibi, dicit Dominus.

The Lord hath sanctified his tabernacle: for this is the house of God, in which his name shall be invoked, whereof it is written: And my name shall be there, saith the Lord.

The Canticle Magnificat, *page* 43.

PRAYER

Deus, qui nobis per singulos annos hujus sancti templi tui consecrationis reparas diem, et sacris semper mysteriis repræsentas incolumes: exaudi preces populi tui, et præsta; ut quisquis hoc templum beneficia petiturus ingreditur, cuncta se impetrasse lætetur. Per Dominum.

O God, who dost renew to us every year the day of the consecration of this thy holy temple, and dost ever bring us again in safety to the holy mysteries, graciously hear the prayers of thy people, and grant that whoever enters this temple to implore blessings may rejoice in having obtained all his requests. Through our Lord.

The name of 'church' given to the Christian temple signifies the *assembly* of the baptized. The sanctification of the elect in its successive phases is the soul and inspiration of that most solemn of liturgical functions, the dedication of a church.

First of all, the temple with its bare walls and closed doors represents the human race created by God, and yet robbed of His presence ever since the original sin. But the heirs of the promise have not yielded to despair;

they have fasted, they have prayed through the night; morning finds them sending up to God the supplication of the penitential psalms, the inspired expression of David's chastisement and repentance.

At early dawn there appears under the tent, where the exiles are praying,[1] the Word our Saviour. He is represented by the pontiff vesting in the sacred robes, as He clothed Himself with our flesh.[2] The God-Man joins His brethren in their prayer; then, leading them to the still closed temple, He there prostrates with them and redoubles His supplications.

Then around the noble edifice, unconscious of its destinies, begins the patient strategy, wherewith the grace of God, and the ministers of that grace, undertake the siege of abandoned souls. Thrice the pontiff goes around the whole building, and thrice he attempts to force open those obstinately closed doors; but his storming consists of prayers to heaven, his force is but the merciful and respectful persuasion of human liberty. 'Open, O ye gates, and the King of glory shall enter in.' At length the unbeliever yields; an entrance is gained into the temple: 'Peace eternal to this house, in the name of the Eternal!'

All is not yet finished, however; far from it: this is but the commencement; the still profane edifice must be made into a dwelling worthy of God. The pontiff, now within, continues to pray. His thoughts are intent upon the human race, symbolized by this future church. He knows that in its fallen state ignorance is its first evil. Accordingly he rises; and, on two lines of ashes running transversely from end to end of the temple and crossing in the centre of the nave, he traces with his episcopal crozier the Greek and Latin alphabets, the elements of the two principal languages[3] in which Scripture and tradition are preserved. They are traced with the pastoral staff, on ashes, and on the

[1] *Sub tentorio ante fores Ecclesiæ consecrandæ parato.* Pontificale Rom.
[2] SIMEON THESSALONIC. De templo et ejus consecratione, cii.
[3] REMIG. ANTISSIODORENSIS, tractatus de Dedicat. Ecclesiæ; IVO CARNOTENSIS, Sermo iv. de Sacramentis Dedicat.; DE ROSSI, Bulletin, 1881.

cross; because sacred science comes to us from doctrinal authority, because it is understood only by the humble, and because it is all summed up in Jesus crucified.

Like the catechumen, the human race now enlightened requires, together with the temple, to be purified. The pontiff makes use of the loftiest Christian symbolism, in order to perfect the element of this purification which he has so much at heart: he mingles water and wine, ashes and salt, figures of the humanity and the divinity, of the death and the resurrection of our Saviour. As Christ preceded us in the waters of Baptism at the Jordan, the aspersions are begun at the altar and continued through the whole building.[1] Originally, at this point in the function, not only the interior and the pavement of the temple, but also the exterior of the walls, and in some places even the roof,[2] were inundated with the sanctifying shower which drives away demons, gives this dwelling to God, and prepares it for the reception of fresh favours.

In the order of the work of salvation, water is followed by oil, which confers on the Christian, in the second Sacrament, the perfection of his supernatural being; and which also makes kings, priests, and pontiffs. For all these reasons, the holy oil now flows copiously over the altar, which represents Christ our Head, Pontiff, and King, that it may afterwards, like the water, find its way to the walls of the entire church. Truly is this temple henceforth worthy of the name of church; for thus baptized and consecrated, with the God-Man, by water and the Holy Ghost, the stones of which it is built represent perfectly the faithful,[3] who are bound together and to the divine Corner-Stone by the imperishable cement of love.

'Praise the Lord, O Jerusalem, praise thy God, O Sion!'[4] The sacred chants which, since the beginning

[1] SIMEON THESSALON. *ubi supra*, cvii.
[2] Et per culmina templi. Ordo IV. in Dedicat. *apud* Martène, ex Pontific. S. Dunstani Cantuar.
[3] Pontificale Rom. *Ant.* Lapides pretiosi, *ad unctionem parietum.*
[4] Ps. cxlvii. *ibid. ad id.*

of the solemn function, have not ceased to enhance its sublime developments, now redouble in enthusiasm; and rising to the full height of the mystery, they hail the church, now so intimately associated to the altar as the bride of the Lamb.[1] From this altar ascend clouds of incense, which, mounting to the roof and stealing down the nave, impregnate the whole temple with the perfumes of the Spouse. And now the sub-deacons come forward, presenting for the pontiff's blessing the gifts made to the bride on this great day, and the vesture she has prepared for herself and for the Lord.

In the early Middle Ages, it was only at this point[2] that took place the triumphant translation of the relics destined to be placed in the altar, after having remained all this time in the tent outside, as it were in exile. In the East this ceremony is still the conclusion of the Dedication rites.[3] 'I go to prepare a place for you,' said our Lord, 'and when I have prepared it, I will come again, and will take you to Myself, that where I am you also may be.' In the Greek Church, the pontiff lays the holy relics on the sacred disc (corresponding to our paten), and carries them raised above his head, 'honouring equally with the venerable mysteries these precious remains, because the apostle said of the faithful: You are the body of Christ and His members.'[4] In the West, up to the thirteenth century and even later, the sacred Body of our Lord Himself in the holy Eucharist was sealed up in the altar with the relics of the saints. It was the 'Church united to the Redeemer, the bride to the Bridegroom,' says St. Peter Damian;[5] it was the final consummation, the passage from time to eternity.

[1] Ry. Hæc est Jerusalem, *ibid.*
[2] Remig. Antissiod. *ubi supra*; Ordines veterum *apud* Martène.
[3] Eucholog. Ordo et Officium Dedicationis Templi.
[4] Simeon Thessalon. *ubi supra*, cxvi.
[5] Petr. Damian., Sermo lxxii. in Dedicat. iv.

MASS

Filled with the thought of the day when she became the object of the divine predilection, the Church renews her youth, and puts on her richest ornaments; she robes herself in white as a bride. As at the moment when she was ennobled for ever by the outpouring of the holy chrism, the twelve torches, symbols of apostolic light, shine from her consecrated walls above the twelve crosses which testify her right to the favours of heaven.

Our churches are to the angels the borderland between heaven and earth; hence the Introit repeats the words uttered by Jacob on awaking from his vision of the mysterious ladder, with its heavenly messengers ascending and descending. The verse, taken from Psalm 83, celebrates at once the earthly and the heavenly temple.

'Is this the kingdom thou didst promise me, father?' asked Clovis dazzled, as he entered for the first time the church of St. Mary at Rheims. 'No,' replied Remigius, 'it is the entrance of the way that will lead thee thither.'

INTROIT

Terribilis est locus iste: hic domus Dei est, et porta cæli, et vocabitur aula Dei.

Ps. Quam dilecta tabernacula tua, Domine virtutum: concupiscit, et deficit anima mea in atria Domini. Gloria Patri. Terribilis.

Terrible is this place: it is the house of God, and the gate of heaven; and shall be called the court of God.

Ps. How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. Glory be to the Father. Terrible is this place.

The Holy See, while extending this feast to churches not consecrated, has not thought fit to make any alteration in the Collect. Whether we consider these churches as participating in the privilege of their respective cathedrals; or prefer to look at the dedication in its universal sense as explained above, whereby each

sacred building is but the symbol of one august temple the same in all places: thanks are due to him who enables us this year again to taste the joys of so great a solemnity. Life prolonged and health preserved, are benefits of God which we ought to recognize; and to thank Him for them in His house is to dispose Him to hear us when we come to ask Him for all other blessings, corporal or spiritual, in this place where He deigns to listen to all the petitions of His people.

COLLECT

Deus, qui nobis per singulos annos hujus sancti templi tui consecrationis reparas diem, et sacris semper mysteriis repræsentas incolumes: exaudi preces populi tui, et præsta; ut quisquis hoc templum beneficia petiturus ingreditur, cuncta se impetrasse lætetur. Per Dominum.

O God, who dost renew to us every year the day of the consecration of this thy holy temple, and dost ever bring us again in safety to the holy mysteries, graciously hear the prayers of thy people, and grant that whoever enters this temple to implore blessings may rejoice in having obtained all his requests. Through our Lord.

EPISTLE

Lectio libri Apocalypsis beati Joannis Apostoli.

Cap. xxi.

In diebus illis: Vidi sanctam civitatem Jerusalem novam descendentem de cælo a Deo, paratam sicut sponsam ornatam viro suo. Et audivi vocem magnam de throno dicentem: Ecce tabernaculum Dei cum hominibus, et habitabit cum eis. Et ipsi populus ejus erunt, et ipse Deus cum eis erit eorum Deus: et absterget Deus omnem lacrymam ab oculis eorum: et mors ultra non erit, neque luctus,

Lesson from the Book of the Apocalypse of blessed John the Apostle.

Chap. xxi.

In those days: I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men; and he will dwell with them: and they shall be his people, and God himself with them shall be their God: and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor

neque clamor, neque dolor erit ultra, quia prima abierunt. Et dixit qui sedebat in throno: Ecce nova facio omnia.

crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne said: Behold, I make all things new.

We must not forget that all the grandeurs of the Church in heaven belong, though invisibly, to the Church on earth, who is even now all beautiful and holy, truly a bride, and as such attracting God, who through her dwells among us. The prophets of Israel used the same expressions as does here the beloved disciple, when they announced that the unfaithful Sion was to be superseded, even on earth, by a new Jerusalem: 'Behold I create new heavens and a new earth, and the former things shall not be in remembrance. . . . And I will rejoice in Jerusalem and joy in My people, and the voice of weeping shall no more be heard in her, nor the voice of crying.[1] And I will be their God, and they shall be My people.[2] Jerusalem, city of God, give glory to the Lord for thy good things, and bless the God eternal, that He may rebuild His tabernacle in thee. . . . Thou shalt shine with a glorious light: and all the ends of the earth shall worship thee. Nations from afar shall come to thee, and shall bring gifts, and shall adore the Lord in thee. . . . The gates of Jerusalem shall be built of sapphire and of emerald, and all the walls thereof round about of precious stones. All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets.'[3]

To-day, then, let us congratulate the Church militant no less than the triumphant; let us renew our veneration for her, our devotedness, and our love. 'Rejoice with Jerusalem and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her. That you may suck, and be filled with the breasts of her consolation: that you may milk out, and flow with delights, from the abundance of her glory.'[4] Thus sang

[1] Isa. lxv. 17, 19. [2] Jer. xxxi. 33.
[3] Tob. xiii. [4] Isa. lxvi.

the prince of prophets, who had seen, in the vision of the far future, the house of the Lord prepared on the top of mountains, and above the hills among the Gentiles. In proud Ninive, which held Israel captive, the old Tobias echoed his words, declaring himself blessed in the hope that one of his seed might live to contemplate the glory of the new Sion: and he added: 'They shall be cursed that shall despise thee: and they shall be condemned that shall blaspheme thee: and blessed shall they be that shall build thee up. . . . Blessed are all they that love thee, and that rejoice in thy peace.' And let us also conclude with him: 'Blessed be the Lord who hath exalted it, and may He reign over it for ever and ever.'[1]

The ineffable sentiments which fill the soul of holy Church find vent, in the Gradual, in one of the most admirable of all the Gregorian melodies. The Alleluia verse is taken from Psalm 137.

GRADUAL

Locus iste a Deo factus est, inestimabile sacramentum, irreprehensibilis est.

℣. Deus, cui adstat angelorum chorus, exaudi preces servorum tuorum.

Alleluia, alleluia.

℣. Adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluia.

This place was made by God, an invaluable mystery, it is without reproof.

℣. O God, before whom stands the choir of angels, graciously hear the prayers of thy servants.

Alleluia, alleluia.

℣. I will worship towards thy holy temple; and I will give glory to thy name. Alleluia.

GOSPEL

Sequentia sancti Evangelii secundum Lucam.

Cap. xix.

In illo tempore: Ingressus Jesus perambulabat Jericho. Et ecce vir nomine

Sequel of the holy Gospel according to St. Luke.

Chap. xix.

At that time, Jesus entering in walked through Jericho. And behold there was a man

[1] Tob. xiii.

Zachæus: et hic princeps erat publicanorum, et ipse dives: et quærebat videre Jesum, quis esset: et non poterat præ turba, quia statura pusillus erat. Et præcurrens ascendit in arborem sycomorum ut videret eum: quia inde erat transiturus. Et cum venisset ad locum, suspiciens Jesus vidit illum, et dixit ad eum: Zachæe, festinans descende: quia hodie in domo tua oportet me manere. Et festinans descendit, et excepit illum gaudens. Et cum viderent omnes, murmurabant, dicentes, quod ad hominem peccatorem divertisset. Stans autem Zachæus, dixit ad Dominum: Ecce dimidium bonorum meorum, Domine, do pauperibus: et si quid aliquem defraudavi, reddo quadruplum. Ait Jesus ad eum: Quia hodie salus domui huic facta est: eo quod et ipse filius sit Abrahæ. Venit enim Filius hominis quærere, et salvum facere, quod perierat.

named Zachæus, who was the chief of the publicans, and he was rich; and he sought to see Jesus, who he was, and he could not for the crowd, because he was of low stature. And running before, he climbed up into a sycamore-tree that he might see him, for he was to pass that way. And when Jesus was come to the place, looking up he saw him, and said to him: Zachæus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zachæus standing said to the Lord: Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him fourfold. Jesus said to him: This day is salvation come to this house; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

In the Mass which follows the dedication of their churches, the Greeks sing the passage of the Gospel where Jesus says to Simon Bar-Jona: 'Thou art Peter: and upon this rock I will build My Church, and the gates of hell shall not prevail against it.' It is a fitting conclusion to the symbolical lessons of so great a day; and one certainly not less relished by us because of the schism which originated it. Let us hail this apostolic rock, the fixing of which in our West proves that the Latin races are predestined to remain for ever the quarry that will furnish the noblest materials for the eternal temple. Nevertheless it is from other texts

of the sacred Volume that our fathers chose the Gospel reading for to-day.

The comparison drawn by our Lord between the faithful soul and the man who built his house upon a rock determined the choice of some churches; and as we have seen, it has inspired more than one antiphon and verse in the Office. Rome, however, preferred the passage in St. Luke, where Jesus invites Himself to the house of Zachæus. The house which our Lord deigned to make His own, and that not merely for a day, was the publican himself, so despised by the Synagogue; it was all we the Gentiles, of whom, as St. Ambrose says in the Night Office, he was the figure.[1]

Zachæus, lowly of origin and poor in merits like the nations, as the holy doctor explains, merited to see our Lord, whom His own people would not receive. He, then, who had neither the prophets nor the Law to raise him above earth and enable him to see the Saviour, ran before; he ran to the sycamore, that is to the cross,[2] by which Jesus, leaving the Jews, had to pass in order to go to the Gentiles. From the height attained by his humility, he beheld the Wisdom of God.[3] He heard the Lord saying to this proud and ungrateful multitude: 'Behold your house shall be left to you desolate;' while to him, despite the pharisaical murmurs of fallen Israel, rose the sweet voice that invited him to supplant the firstborn in the honour of receiving his God into his house. And surely, if the house of the man who hears the words of Jesus and does them is proof against winds and waves, being built upon a rock: what dwelling could be more secure than the heart of this representative of the disinherited nations, so magnificently repairing the past, and anticipating so generously the very counsels of our Lord!

The Offertory is taken from a passage in the first Book of Paralipomenon, where David thanks God for

[1] Homil. diei festi, ex AMBR. in Luc. viii.
[2] Homil. 5[a] diei infra Oct., ex BED. in Luc. v.
[3] Homil. 4[a] diei infra Oct., ex GREG. Moral. xxvii. 27.

having allowed him to gather the treasures necessary for the building of the temple. The Church makes his words her own, while she offers on the altar not only her gifts, but also herself and her children, to be united in one same Sacrifice with the Lord her Spouse, and to form with Him the true temple of God. 'All things are Thine,' said the prophet-king; 'and we have given Thee what we received of Thy hand. . . . I know, my God, that Thou provest hearts and lovest simplicity.'[1]

OFFERTORY

Domine Deus, in simplicitate cordis mei lætus obtuli universa: et populum tuum, qui repertus est, vidi cum ingenti gaudio: Deus Israel, custodi hanc voluntatem. Alleluia.

O Lord God, in the simplicity of my heart I have joyfully offered all these things; and I have seen with great joy thy people which are present: O God of Israel, keep this will. Alleluia.

When the Dedication feast is not that of the church in which the Mass is being said, the words in parenthesis in the Secret are omitted.

SECRET

Annue, quæsumus, Domine, precibus nostris: (ut quicumque intra templi hujus, cujus anniversarium dedicationis diem celebramus, ambitum continemur, plena tibi, atque perfecta corporis et animæ devotione placeamus;) ut, dum hæc vota præsentia reddimus, ad æterna præmia, te adjuvante, pervenire mereamur. Per Dominum.

Favourably incline to our prayers, O Lord, we beseech thee: (and grant that all we who are gathered within the walls of this temple, the anniversary day of whose dedication we are celebrating, may be pleasing to thee by complete and perfect devotion of body and soul;) so that while we offer these our present vows, we may by thy assistance deserve to arrive at eternal rewards. Through.

Prayer said in a consecrated church has a very special efficacy, as the Communion antiphon assures us on the strength of God's own words, declaring His house to be

[1] 1 Paralip. xxix. 14, 17.

a house of prayer. And *therein*, adds the Church on her own authority, is verified this other divine word: 'Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.'[1]

COMMUNION

Domus mea, domus orationis vocabitur, dicit Dominus: in ea omnis qui petit accipit: et qui quærit invenit, et pulsanti aperietur.	My house shall be called the house of prayer, saith the Lord: every one that asketh therein receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

The Postcommunion gathers into one last aspiration the sentiments which fill the holy Church on this great feast, while it beautifully expresses the manifold mystery of the day.

POSTCOMMUNION

Deus, qui de vivis et electis lapidibus æternum Majestati tuæ præparas habitaculum, auxiliare populo tuo supplicanti, ut quod Ecclesiæ tuæ corporalibus proficit spatiis, spiritualibus amplificetur augmentis. Per Dominum.	O God, who preparest o living and chosen stones an eternal habitation for thy Majesty, assist thy suppliant people, that what benefits thy Church by corporal space may be enlarged by spiritual increase. Through our Lord.

SECOND VESPERS

The second Vespers are the same as the first, excepting only the versicle and the Magnificat antiphon.

℣. Domum tuam, Domine, decet sanctitudo.	℣. Holiness becometh thy house, O Lord.
℟. In longitudinem dierum.	℟. Unto length of days.

ANTIPHON OF THE MAGNIFICAT

O quam metuendus est locus iste: vere non est hic aliud, nisi domus Dei, et porta cæli.	Oh, how awful is this place! Truly it is no other than the house of God, and the gate of heaven.

[1] St. Luke xi. 10.

This feast, as might be expected, has furnished abundant themes for Christian poetry. The hymns of the Office in their original form, which we now give, were composed, as we have already said, in the seventh century.

HYMN

Urbs Jerusalem beata,
Dicta pacis visio,
Quæ construitur in cælis
Vivis ex lapidibus,
Et angelis coronata,
Ut sponsata comite.

Jerusalem, blessed city, called the vision of peace! She is built up in heaven of living stones, and surrounded by angels, as a bride by her cortège.

Nova veniens e cælo,
Nuptiali thalamo
Præparata, ut sponsata
Copuletur Domino:
Plateæ et muri ejus
Ex auro purissimo.

'Tis the new Sion coming down from heaven, adorned for her nuptials, that as a bride she may be united to her Lord. Her streets and walls are all of purest gold.

Portæ nitent margaritis
Adytis patentibus;
Et virtute meritorum
Illuc introducitur
Omnis, qui ob Christi nomen
Hic in mundo premitur.

Her ever open gates are glittering with pearls; and whosoever suffers in this world for the Name of Christ, finds entrance there in virtue of his merits.

Tunsionibus, pressuris,
Expoliti lapides,
Suis coaptantur locis
Per manus artificis,
Disponuntur permansuri
Sacris ædificiis.

The stones, polished by the blows of affliction, are fitted to their places by the builder's hand: they are fixed to remain for ever in the hallowed pile.

Angularis fundamentum
Lapis Christus missus est,
Qui parietum compage
In utroque nectitur,
Quem Sion sancta suscepit,
In quo credens permanet.

Christ the corner-stone was sent to be the foundation, bound in both joints of the walls; whom Sion received and became holy, in whom believing she endures for ever.

Omnis illa Deo sacra
Et dilecta civitas,
Plena modulis, in laude,
Et canore jubilo,
Trinum Deum unicumque
Cum fervore prædicat.

All this beloved city, consecrated to God, is full of melodies; in praise and joyful song she fervently extols her God One and Trine.

Hoc in templo, summe Deus,
Exoratus adveni;
Et clementi bonitate
Precum vota suscipe;

In this temple, O most high God, be present when thou art called upon; and in thy merciful goodness receive our

Largam benedictionem
Hic infunde jugiter.
Hic promereantur omnes
Petita acquirere,
Et adepta possidere:
Cum sanctis perenniter
Paradisum introire,
Translati in requiem.

Gloria et honor Deo
Usquequaque altissimo,
Una Patri, Filoque,
Inclyto Paraclito,
Cui laus est et potestas
Per æterna sæcula.
Amen.

suppliant vows; here pour out ever thy copious benedictions.

Here may all merit to obtain what they request, and to keep what they have obtained: so that, when taken into their rest, they may enter paradise for ever with the saints.

Glory and honour be in all places to God most high: equally to the Father, and to the Son, and to the glorious Paraclete, to whom belong praise and power through everlasting ages. Amen.

The following Sequence magnificently celebrates the sublime mystery of the Dedication, as understood by our forefathers. It has been sung in our churches ever since the thirteenth century, and has been considered worthy to be attributed to Adam of St. Victor. We have thought it necessary to give the text most generally used at present.

SEQUENCE

Jerusalem et Sion filiæ,
Cœtus omnis fidelis curiæ,
Melos pangant jugis lætitiæ:
Alleluia.

Christus enim, norma justitiæ,
Matrem nostram desponsat hodie,
Quam de lacu traxit miseriæ,
Ecclesiam.
Hanc, sanguinis et aquæ munere,
Dum penderet in crucis arbore,
De proprio produxit latere
Deus homo.
Formaretur ut sic Ecclesia,
Figuratur in prima femina,
Quæ de costis Adæ est edita,
Mater Heva.

Let the daughters of Jerusalem and Sion, and all the assembly of the faithful people, sing a sweet song of never-ending joy: Alleluia.

For Christ, the pattern of holiness, this day doth wed our mother, holy Church, whom he hath drawn from the abyss of misery.

While hanging on the tree of the cross, the God made Man brought her forth from his own side, giving her the blood and water for her dower.

That thus was to be formed the holy Church, was prefigured in the first of womankind, our mother Eve, produced from Adam's side.

Heva fuit noverca posteris:
Hæc est mater electi generis,
Vitæ parens, asylum miseris,
Et tutela.

Hæc est cymba qua tuti vehimur,
Hoc ovile quo tecti condimur,
Hæc columna qua firmi nitimur
Veritatis.

O solemnis festum lætitiæ,
Quo unitur Christus Ecclesiæ,
In quo nostræ salutis nuptiæ
Celebrantur!

Justis inde solvuntur præmia,
Lapsis autem donatur venia:
Et sanctorum augentur gaudia
Angelorum.

Ab æterno fons sapientiæ,
Intuitu solius gratiæ,
Sic prævidit in rerum serie
Hæc futura.

Christus jungens nos suis nuptiis,
Recreatos veris deliciis,
Interesse faciat gaudiis
Electorum. Amen.

Eve was a cruel stepmother to her posterity; but this one is the mother of the chosen race, parent of life, a refuge to the wretched, and their shelter.

This is the bark wherein we safely sail, this the sheepfold that shelters and protects us, this the pillar of truth whereon we lean securely.

O feast of solemn joy! whereon Christ is united to the Church, whereon the nuptials of our salvation are celebrated!

Rewards this day are given to the just, and pardon is bestowed upon the fallen; yea, and the joys of the holy angels are increased.

From all eternity the Fount of Wisdom, regardless of aught save his free grace alone, foresaw and arranged in due course these happy events.

May Christ, uniting us in his own nuptials, and recreating us with true delights, admit us to share in the eternal joys of his elect. Amen.

Let us now hear what blessings the bride implores, on the day of their consecration, for these churches, in each of which she sees an image of herself. If we remember that the Church's prayer is always heard, this Preface from the pontifical will show us what great benefits await our humble supplications.

PREFACE

Æterne Deus, adesto precibus nostris, adesto sacramentis, adesto etiam piis famulorum tuorum laboribus, nobisque misericordiam tuam poscentibus. Descendat quo-

O eternal God, be propitious to our prayers, be propitious to our sacred rites, be propitious to the pious labours of thy servants, as we implore thy mercy. Upon this church,

que in hanc ecclesiam tuam, quam sub invocatione sancti nominis tui, in honorem sanctæ crucis, in qua coæternus tibi Filius tuus Dominus noster Jesus Christus pro redemptione mundi pati dignatus est, et memoriam sancti tui *N.* nos indigni consecramus, Spiritus Sanctus tuus, septiformis gratiæ ubertate redundans: ut quotiescumque in hac domo tua sanctum nomen tuum fuerit invocatum, eorum, qui te invocaverint, a te pio Domino preces exaudiantur.

which we though unworthy consecrate under the invocation of thy holy name, unto the honour of the holy cross whereon thy coeternal Son, our Lord Jesus Christ deigned to suffer for the redemption of the world, and in memory of thy saint *N.* (*here is named the titular of the church*), may thy Holy Spirit descend, overflowing with the abundance of his sevenfold grace; so that, whensoever thy holy name is invoked in this house, thou, O Lord, in thy goodness mayst hear the prayers of them that call on thee.

O beata et sancta Trinitas, quæ omnia purificas, omnia mundas, et omnia perornas. O beata majestas Dei, quæ cuncta imples, cuncta contines, cuncta disponis. O beata et sancta manus Dei, quæ omnia sanctificas, omnia benedicis, omnia locupletas. O Sancte sanctorum Deus, tuam clementiam humillima devotione deposcimus, ut hanc ecclesiam tuam, per nostræ humilitatis famulatum, in honorem sanctæ et victoriosissimæ crucis, et memoriam sancti tui *N.* purificare, benedicere, et consecrare, perpetua sanctificationis tuæ ubertate digneris. Hic quoque sacerdotes sacrificia tibi laudis offerant. Hic fideles populi vota persolvant. Hic peccatorum onera solvantur, fidelesque lapsi reparentur.

O blessed and holy Trinity, that purifiest all things, cleansest all things, adornest all things. O blessed Majesty of God, that fillest all things, containest all things, orderest all things. O blessed and holy hand of God, that sanctifiest all things, blessest all things, enrichest all things. O God, Holy of holies, with most humble devotion we implore thy mercy that thou wouldst deign, through the ministry of our lowliness, to purify, bless, and consecrate, by the everlasting abundance of thy sacred gifts, this thy church, unto the honour of the holy and triumphant cross, and the memory of thy saint *N.* Here also may thy priests offer to thee the sacrifice of praise. Here may the faithful perform their vows. Here may the burdens of sinners be undone, and the faithful who have fallen be restored to grace.

In hàc ergo, quæsumus, Domine, domo tua Spiritus Sancti

We therefore beseech thee, O Lord, in this thy house, by

gratia ægroti sanentur; infirmi recuperentur; claudi curentur; leprosi mundentur; cæci illuminentur; dæmonia ejiciantur. Cunctorum hic debilium incommoda, te, Domine, annuente, pellantur, omniumque vincula peccatorum absolvantur. Ut omnes qui hoc templum beneficia juste deprecaturi ingrediuntur cuncta se impetrasse lætentur; ut concessa misericordia, quam precantur, perpetuo miserationis tuæ munere glorientur. Per eumdem Dominum.

the grace of thy Holy Spirit, may the sick be healed, the infirm restored to strength, the lame cured, the lepers cleansed, the blind enlightened, demons cast out. May all miseries and weaknesses be driven away, by thy favour, O Lord, and the bonds of all sins be loosed. Thus may all who enter this temple for the purpose of rightly asking thy benefits rejoice to find all their petitions granted; so that, having obtained the mercy they sought, they may glory in the eternal munificence of thy tender compassion. Through the same Lord.

We will conclude with these beautiful formulæ from the Ambrosian liturgy, where the Dedication is celebrated on the third Sunday of October, and gives its name, *post Dedicationem*, to the last Sundays of the sacred cycle.

PREFACE

Per Christum Dominum nostrum. Qui eminentiam potestatis acceptæ tradidit Ecclesiæ, quam pro honore percepto et reginam constituit, et sponsam. Cujus sublimitati universa subjecit; ad cujus judicium consentire jussit e cælo. Hæc est mater omnium viventium, filiorum numero facta sublimior: quæ per Spiritum Sanctum quotidie Deo filios procreat; cujus palmitibus mundus omnis impletus est: quæ propagines suas ligno bajulante suspensas erigit ad regna cælorum. Hæc est civitas illa, sublimis jugo montis erecta, perspicua cunctis, et omnibus clara; cujus conditor, et inhabitator est idem Dominus noster Jesus

It is just to return thanks to thee, O eternal God, through Christ our Lord. Who delivered to the Church the eminent power he had received from thee, and, on account of that honour, constituted her queen and bride. To her sovereignty he subjected all things, and ordered her judgment to be ratified in heaven. She is the mother of all the living, and her glory is enhanced by the number of her children: for daily by the Holy Spirit she brings forth sons to God. The whole world is filled with her branches: and suspending her shoots on the tree that supports her, she raises them up to the kingdom

Christus Filius tuus. Quem una tecum omnipotens Pater.

of heaven. She is the city built on the summit of the lofty mountain, visible to all, well known to all; whose builder and indweller is the same Jesus Christ our Lord thy Son, whom together with thee, O almighty Father, the angels praise.

PRAYER

Deus, qui Ecclesiam tuam, Unigeniti tui sponsam vocare dignatus es, ut, quæ habet gratiam per fidei devotionem, haberet etiam ex nomine pietatem: da, ut omnis hæc plebs, nomini tuo serviens, hujus vocabuli consortio digna esse mereatur. Per eumdem Dominum.

O God, who hast deigned to call the Church the bride of thine only-begotten Son; that as she has found favour by the devotion of her faith, so she might also obtain love by reason of her very name: grant that all this people subject to thy name may be found worthy to share with her so glorious an appellation. Through the same Lord.

'I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.'[1] May this word remain with us as a lingering fragrance of the great solemnity. Thy house, O God, is our church, unspeakably beautiful with the splendour of the divine mysteries Compared with her, what was the tabernacle that sheltered the Ark of the Covenant of Sinai? And yet the thought of it filled the heart of David in the desert, and made him faint like the stag panting after the fountains of water. Let us learn from our fathers, who lived in the ages of expectation, how to love the courts of the Lord.

Christian! the exile which afflicted David can never be your fate; for in Baptism you became the sanctuary of God. Let this Dedication day remind you of the consecration which took you from yourself to make you the temple of the Holy Ghost; to give you to Christ, together with whom your life is henceforth hidden in

[1] Ps. xxv. 8.

the sweet and fruitful secrecy of the Father's Face. Learn to render to the blessed Trinity in your soul a homage worthy of His presence.

Lastly, baptized and consecrated soul, remember that you are not alone at the banquet of God's love; that divine charity which unites you to Christ the Spouse must link you to His members, and fit you, a living stone, to the other stones; preparing you here below for your future place in the structure of the heavenly sanctuary. Learn to adapt yourself to the living Church; to vibrate in unison with the great bride; practising for eternity, where your one happy occupation will be to glorify, with her, God the Father, the Son, and the Holy Ghost, for ever and ever.

NOVEMBER 10

SAINT ANDREW AVELLINO

CONFESSOR

IN the sixteenth century, in reply to the reproach of exhaustion hurled against the Church, the Holy Ghost raised from her soil an abundant harvest of sanctity. Andrew was one of His most worthy co-operators in the work of holy reformation and supernatural renaissance which then took place. Eternal Wisdom had as usual suffered Satan to go before, for his own greater shame, cloaking his evil works under the grand names of renaissance and reform.

It was nine years since St. Cajetan had departed this world, leaving it strengthened by his labours and all embalmed with the fragrance of his virtues; the former bishop of Theate, his companion and collaborator in founding the first Regular Clerks, was now governing the Church under the name of Paul IV; when in 1556 God bestowed upon the Theatines, in the person of our saint, an heir to the supernatural gifts, the heroic sanctity, and the zeal for the sanctuary, that had characterized their father. Andrew was the friend and support of the great bishop of Milan, St. Charles Borromeo, whose glory in heaven he went to share on this day. His pious writings are still used in the Church. He himself formed some admirable disciples, such as Laurence Scupoli, author of the well-known work so prized by the bishop of Geneva, the *Spiritual Combat*.[1]

Nothing need be added to the following history of his life.

[1] "It is clear and very practical. Yes, my daughter, the *Spiritual Combat* is a great book, and a book dear to me. I have carried it in my pocket for at least eighteen years, and I never read it without profit."—S. FRANCIS DE SALES: *Spiritual Letters*.

Andreas Avellinus, dictus antea Lancellottus, apud Castrum Novum Lucaniæ pagum natus, inter ipsa infantiæ primordia, futuræ sanctitatis non obscura præbuit indicia. Adolescens ad litteras addiscendas paterna e domo egressus, lubricam illius ætatis semitam inter bonarum artium studia ita peregit, ut sapientiæ initium, quod est timor Domini, ob oculos potissimum habere numquam prætermiserit. Cum egregia proinde forma eximium castitatis studium conjunxit, quo impudicas sæpe mulierum insidias elusit, interdum etiam apertam vim propulsavit. Clericali militiæ jampridem adscriptus, Neapolim se contulit, ut legalibus disciplinis vacaret, ibique jurisprudentiæ lauream adeptus, atque interea ad sacerdotalem dignitatem evectus, causarum patrocinia in foro dumtaxat ecclesiastico, proque privatis quibusdam personis, juxta sacrorum canonum sanctiones agere cœpit. Verum cum aliquando inter causam agendam leve ei mendacium excidisset, mox vero fortuita sacrarum Scripturarum lectione in illa verba incidisset: Os, quod mentitur, occidit animam; tanto ejus culpæ dolore ac pœnitentia correptus est, ut statim ab ejusmodi vitæ instituto sibi recedendum esse duxerit. Itaque, abdicatis forensibus curis, se totum divino cultui sacrisque ministeriis mancipavit. Cumque ecclesiasticæ virtutis exemplis emineret, sanctimonialium regimini a tunc exsistente archiepiscopo Neapolitano præ-

Andrew Avellino, formerly called Lancelot, was born at Castro Nuovo in Lucania; and, while still an infant, gave evident signs of future holiness. He left his father's house to study the liberal arts; in the pursuit of which he passed so blamelessly through the slippery age of youth, as ever to keep before his eyes the fear of the Lord, which is the beginning of wisdom. Of a comely appearance, he was so great a lover of holy purity that he was able to escape snares laid for his chastity by shameless women, and even to repel open attacks. After being made a cleric, he went to Naples to study law, and there took his degree. Meanwhile he was promoted to the priesthood; after which he began to plead, but only in the ecclesiastical court and for private individuals, in accordance with the prescriptions of Canon Law. Once, however, when pleading a cause, a slight untruth escaped him; and happening soon after, in reading the holy Scripture, to come upon these words: The mouth that belieth killeth the soul, he conceived so great a sorrow and repentance for his fault, that he determined at once to abandon that kind of life. He therefore left the bar, and devoted himself entirely to the divine service and the sacred ministry. As he was eminent in priestly virtues, the archbishop of Naples confided to him the direction of certain nuns. In discharging this office he incurred the

fectus fuit. Quo in munere cum pravorum hominum odia subiisset, primo quidem intentatæ sibi necis periculum declinavit; mox vero per sicarium tribus in facie acceptis vulneribus, injuriæ atrocitatem æquo animo pertulit. Tum perfectioris vitæ desiderio flagrans, ut inter Clericos regulares adscriberetur, suppliciter postulavit, votique compos factus, ob ingentem, quo æstuabat, crucis amorem, ut sibi Andreæ nomen imponeretur, precibus impetravit.

Arctioris itaque vitæ curriculum alacri studio ingressus, in eas maxime virtutis exercitationes incubuit, ad quas sese arduis etiam emissis votis obstrinxit, altero scilicet suæ ipsius voluntati jugiter obsistendi, altero vero in via christianæ perfectionis semper ulterius progrediendi. Regularis disciplinæ cultor assiduus, et in ea promovenda, cum aliis præesset, studiosissimus fuit. Quidquid ab instituti sui officii et regulæ præscripto supererat temporis, orationi et animarum saluti tribuebat. In confessionibus excipiendis mira ejus pietas et prudentia enituit: vicos et oppida Neapoli finitima evangelicis ministeriis magno cum animarum lucro frequens lustrabat. Quam ardentem erga proximos sancti viri caritatem signis etiam Dominus illustravit. Cum enim intempesta nocte ab audita ægri confessione domum rediret, ac pluviæ ventorumque vis præ lucentem facem exstinxisset, non solum ipse cum sociis inter effusissimos imbres nihil

hatred of some evil men, who attempted his life. He escaped their first assault; but soon afterwards one of the assassins gave him three wounds in the face: an injury which he bore unmoved. Desirous of a more perfect life, he humbly begged to be admitted among the Regular Clerks; and on obtaining his request, he asked to be called by the name of Andrew, on account of his ardent love of the cross.

He earnestly devoted himself to the stricter manner of life he had embraced, and to the practice of the virtues, going so far as to bind himself thereto by two most difficult vows—viz., never to do his own will, and ever to advance in Christian perfection. He had the greatest respect for religious discipline, and zealously promoted it when he was superior. Whatever time remained over after the discharge of his duties and the prescriptions of the rule, he devoted to prayer and the salvation of souls. He was noted for his piety and prudence in hearing confessions. He frequently visited the towns and villages near Naples, exercising the apostolic ministry with much profit to souls. Our Lord was pleased to show by miracles how great was this holy man's love of his neighbour. As he was once returning home late at night from hearing a sick man's confession, a violent storm of wind and rain put out the light that was carried before him; but neither

madefactus est; verum etiam, inusitato splendore e suo corpore mirabiliter emicante, sociis inter densissimas tenebras iter monstravit. Abstinentia et patientia, nec non abjectione atque odio sui summopere præstitit. Necem fratris filio illatam imperturbato animo tulit, ac suos ab omni ulciscendi cupiditate compescuit, imo etiam pro interfectoribus opem et misericordiam judicum imploravit.

Pluribus in locis Clericorum regularium Ordinem propagavit, eorumque domicilia Mediolani et Placentiæ instituit. Illius operam sanctus Carolus Borromæus, et Paulus de Aretio Clericus regularis, Cardinales, quibus erat acceptissimus, in pastoralis muneris curis adhibuerunt. Deiparam Virginem singulari amore et cultu prosequebatur. Angelorum colloquio perfrui meruit, quos, cum divinas laudes persolveret, e regione concinentes se audisse testatus est. Denique post heroica virtutum exempla, prophetiæ quoque dono illustris, quo et secreta cordium, et absentia, et futura prospexit, annis gravis et laboribus fractus, ad aram celebraturus in verbis illis tertio repetitis: Introibo ad altare Dei, repentino apoplexiæ morbo correptus est; mox sacramentis rite munitus, placidissime inter suos animam efflavit. Ejus corpus Neapoli in ecclesia sancti Pauli ad hæc usque tempora eo frequentissimo populi concursu colitur, quo fuit elatum. Illum

he nor his companions were wet by the pouring rain; and, moreover, a wonderful light shining from his body enabled them to find their way through the darkness. His abstinence and patience were extraordinary, as also his humility and hatred of self. He bore the assassination of his nephew with unruffled tranquillity, withheld his family from seeking revenge, and even implored the judges to grant mercy and protection to the murderers.

He propagated the Order of the Regular Clerks in many places, and founded houses for them in Milan and Piacenza. The Cardinals Charles Borromeo and Paul of Arezzo, a Regular Clerk, bore him great affection, and availed themselves of his assistance in the discharge of their pastoral office. The Virgin Mother of God he honoured with a very special love and worship. He was permitted to converse with the angels; and affirmed that when saying the Divine Office, he heard them singing with him as if in choir. At length, after giving heroic examples of virtue, and becoming illustrious for his gift of prophecy, whereby he knew the secrets of hearts, and distant and future events, he was worn out with old age and broken down with labours. As he was at the foot of the altar about to say Mass, he thrice repeated the words: I will go in to the altar of God, and fell down struck with apoplexy. After being strengthened by the Sacraments of the Church, he

denique insignibus in vita et post mortem miraculis clarum Clemens undecimus Pontifex Maximus solemni ritu sanctorum catalogo adscripsit.

peacefully expired in the midst of his brethren. His body was buried at Naples in the church of St. Paul, and is honoured even to this day by as great a concourse of people as attended the interment. Finally, as he had been illustrious for miracles both in life and after death, he was solemnly enrolled among the saints by Pope Clement XI.

How sweet and yet how strong were the ways of eternal Wisdom in thy regard, O blessed Andrew, when a slight fault into which thou wast surprised became the starting-point of thy splendid sanctity! 'The mouth that belieth killeth the soul. Seek not death in the error of your life, neither procure ye destruction by the works of your hands.'[1] Thou didst read these words of divine Wisdom and fully understand them. The aim of life then appeared to thee very different, in the light of the vows thou wast inspired to make, ever to turn away from thyself and ever to draw nearer to the Sovereign Good. With holy Church in her Collect, we glorify our Lord for having disposed such *admirable ascensions in thy heart*. This daily progress led thee on 'from virtue to virtue,' till thou dost now 'behold the God of gods in Sion.' Thy 'heart and thy flesh rejoiced in the living God'; thy soul, absorbed in the love of His hallowed courts, fainted at the thought thereof. No wonder it was at the foot of God's altar that thy life failed thee, and thou didst enter on the passage to His blessed home. With what joy thou wast welcomed into the eternal choirs, by those who had been on earth thy angelic associates in the divine praise!

Be not unmindful of the world's homage. Deign to respond to the confidence of Naples and Sicily, which commend themselves to thy powerful patronage. Bless the pious family of Regular Clerks Theatines, in union

[1] Wisd. i. 11, 12.

with St. Cajetan thy father and theirs. Obtain for us all a share in the blessings so largely bestowed on thee. May the vain pleasures found in the 'tabernacles of sinners' never seduce us; but may we prefer the humility of God's house to all worldly pomp. If, like thee, we 'love truth and mercy,' our Lord will give to us, as He gave to thee, 'grace and glory.' Calling to mind the circumstances of thy blessed end, Christians honour thee as a protector against sudden and unprovided death: be our guardian at that last moment; let the innocence of our life, or at least our repentance, prepare for us a happy exit; and may we, like thee, breathe out our last sigh in hope and love.[1]

Rome invites us to-day to honour with her a group of martyrs, the protectors and the treasure of her great hospital of the Holy Ghost, where they rest under the high altar. The church of St. Augustine, close to the ancient stational church of St. Tryphon, also possesses a portion of the latter's precious remains.

PRAYER

Fac nos, quæsumus, Domine, sanctorum martyrum tuorum Tryphonis, Respicii, et Nymphæ semper festa sectari: quorum suffragiis protectionis tuæ dona sentiamus. Per Dominum.

Grant us, we beseech thee, O Lord, to keep the festival of thy holy martyrs, Tryphon, Respicius, and Nympha; by whose suffrages may we experience the gifts of thy protection. Through our Lord.

[1] *Cf.* Ps. lxxxiii.

NOVEMBER 11

SAINT MARTIN

BISHOP AND CONFESSOR

THREE thousand six hundred and sixty churches dedicated to St. Martin in France alone,[1] and well-nigh as many in the rest of the world, bear witness to the immense popularity of the great thaumaturgus. In the country, on the mountains, and in the depth of forests; trees, rocks, and fountains, objects of superstitious worship to our pagan ancestors, received, and in many places still retain, the name of him who snatched them from the dominion of the powers of darkness to restore them to the true God. For the vanquished idols, Roman, Celtic, or German, Christ substituted their conqueror, the humble soldier, in the grateful memory of the people. Martin's mission was to complete the destruction of paganism, which had been driven from the towns by the martyrs but remained up to his time master of the vast territories removed from the influence of the cities.

While on the one hand he was honoured with God's favours, on the other he was pursued by hell with implacable hatred. At the very outset he had to encounter Satan, who said to him: 'I will beset thy path at every turn';[2] and he kept his word. He has kept it to this very day: century after century, he has been working ruin around the glorious tomb which once attracted the whole world to Tours: in the sixteenth, he delivered to the flames, by the hands of the Huguenots, the venerable remains of the protector of France; by the nineteenth, he had brought men to such a height of folly, as themselves to destroy, in time of peace, the

[1] A list arranged according to the dioceses may be seen in the Appendix to 'Saint Martin' by LECOY DE LA MARCHE.
[2] SULPIT. SEVER. Vita, vi.

splendid basilica which was the pride and the riches of their city. The gratitude of Christ and the rage of Satan, made known by such signs, reveal sufficiently the incomparable labours of the pontiff, apostle, and monk, St. Martin.

A monk indeed he was, both in desire and in reality, to the last day of his life. 'From earliest infancy he sighed after the service of God. He became a catechumen at the age of ten, and at twelve he wished to retire to the desert; all his thoughts were engaged on monasteries and churches. A soldier at fifteen years of age, he so lived as even then to be taken for a monk.[1] After a first trial of religious life in Italy, he was brought by St. Hilary to this solitude of Ligugé, which, thanks to him, became the cradle of monastic life in Gaul. To say the truth, Martin, during the whole course of his life, felt like a stranger everywhere else except at Ligugé. A monk by attraction, he had been forced to be a soldier, and it needed violence to make him a bishop: and even then he never relinquished his monastic habits. He responded to the dignity of a bishop, says his historian, without declining from the rule and life of a monk.[2] At first he constructed for himself a cell near his church of Tours; and soon afterwards built, at a little distance from the town, a second Ligugé, under the name of *Marmoutier*, or the *great monastery*.'[3]

The holy liturgy refers to St. Hilary the honour of the wonderful virtues displayed by Martin.[4] What were the holy bishop's reasons for leading his heaven-sent disciple by ways then so little known in the West he has left us to learn from the most legitimate heir of his doctrine as well as of his eloquence. 'It has ever been,' says Cardinal Pie, 'the ruling idea of all the saints that, side by side with the ordinary ministry of the pastors,

[1] Ita ut, jam illo tempore, non miles sed monachus putaretur. SULPIT. SEVER. Vita, ii.

[2] Ita implebat episcopi dignitatem, ut non tamen propositum monachi virtute mque desereret. *Ibid.* x.

[3] CARDINAL PIE, Homily pronounced on occasion of the re-establishment of the Benedictine Order at Ligugé, November 25, 1853.

[4] Hilarium secutus est Martinus, qui tantum illo doctore profecit, quantum ejus postea sanctitas declaravit. In festo S. Hilarii, Noct. II, Lect. ii.

obliged by their functions to live in the midst of the world, the Church has need of a militia, separated from the world and enrolled under the standard of evangelical perfection, living in self-renunciation and obedience, and carrying on day and night the noble and incomparable function of public prayer. The most illustrious pontiffs and the greatest doctors have thought that the secular clergy themselves could never be better fitted for spreading and making popular the pure doctrines of the Gospel, than if they could be prepared for their pastoral office by living either a monastic life, or one as nearly as possible resembling it. Read the lives of the greatest bishops both in East and West, in the times immediately preceding or following the peace of the Church, as well as in the Middle Ages: they have all, either themselves at some time professed the monastic life, or lived in continual contact with those who professed it. Hilary, the great Hilary, had, with his experienced and unerring glance, perceived the need; he had seen the place that should be occupied by the monastic Order in Christendom, and by the regular clergy in the Church. In the midst of his struggles, his combats, his exile, when he witnessed with his own eyes the importance of the monasteries in the East, he earnestly desired the time when, returning to Gaul, he might at length lay the foundations of the religious life at home. Providence was not long in sending him what was needful for such an enterprise: a disciple worthy of the master, a monk worthy of the bishop.'[1]

On another occasion, comparing St. Martin, his predecessors, and St. Hilary himself, in their common apostolate of Gaul, the illustrious Cardinal says: 'Far be it from me to undervalue all the vitality and power already possessed by the religion of Jesus Christ in our divers provinces, thanks to the preaching of the first apostles, martyrs, and bishops, who may be counted back in a long line almost to the day of Calvary. Still I fear not to say it: the popular apostle of Gaul, who

[1] Cardinal Pie, *ubi supra.*

converted the country parts, until then almost entirely pagan, the founder of national Christianity, was principally St. Martin. And how is it that he, above so many other great bishops and servants of God, holds such pre-eminence in the apostolate? Are we to place Martin above his master Hilary? With regard to doctrine, certainly not; and as to zeal, courage, holiness, it is not for me to say which was greater, the master's or the disciple's. But what I can say is, that Hilary was chiefly a teacher, and Martin was chiefly a thaumaturgus. Now, for the conversion of the people the thaumaturgus is more powerful than the teacher; and consequently, in the memory and worship of the people, the teacher is eclipsed and effaced by the thaumaturgus.

'Nowadays there is much talk about the necessity of reasoning in order to persuade men as to the reality of divine things: but that is forgetting Scripture and history; nay, more, it is degenerating. God has not deemed it consistent with His majesty to reason with us. He has spoken; He has said what is and what is not; and as He exacts faith in His word, He has sanctioned His word. But how has He sanctioned it? After the manner of God, not of man; by works, not by reasons: *non in sermone, sed in virtute*, not by the arguments of a humanly persuasive philosophy: *non in persuasibilibus humanæ sapientiæ verbis*, but by displaying a power altogether divine: *sed in ostensione spiritus et virtutis*. And wherefore? For this profound reason: *Ut fides non sit in sapientia hominum, sed in virtute Dei*, that faith may not rest upon the wisdom of man, but upon the power of God.[1] But now men will not have it so: they tell us that in Jesus Christ the theurgist wrongs the moralist; that miracles are a blemish in so sublime an ideal. But they cannot reverse this order; they cannot abolish the Gospel, nor history. Begging the pardon of the learned men of our age and their obsequious followers: not only did Christ work miracles, but He established the Faith upon the foundation of miracles.

[1] 1 Cor. ii. 4.

And the same Christ—not to confirm His own miracles, which are the support of all others; but out of compassion for us, who are so prone to forgetfulness, and who are more impressed by what we see than by what we hear—the same Jesus Christ has placed in His Church, and that for all time, the power of working miracles. Our age has seen some, and will see yet more. The fourth century witnessed in particular those of St. Martin.

'The working of wonders seemed mere play to him; all nature obeyed him; the animals were subject to him. "Alas!" cried the saint one day: "the very serpents listen to me, and men refuse to hear me." Men, however, often did hear him. The whole of Gaul heard him; not only Aquitaine, but also Celtic and Belgic Gaul. Who could resist words enforced by so many prodigies? In all these provinces he overthrew the idols one after another, reduced the statues to powder, burnt or demolished all the temples, destroyed the sacred groves and all the haunts of idolatry. Was it lawful? you may ask. If I study the legislation of Constantine and Constantius, perhaps it was. But this I know: Martin, eaten up with zeal for the house of the Lord, was obeying none but the Spirit of God. And I must add that against the fury of the pagan population Martin's only arms were the miracles he wrought, the visible assistance of angels sometimes granted him, and, above all, the prayers and tears he poured out before God, when the hard-heartedness of the people resisted the power of his words and of his wonders. With these means Martin changed the face of the country. Where he found scarcely a Christian on his arrival, he left scarcely an infidel at his departure. The temples of the idols were immediately replaced by temples of the true God; for, says Sulpicius Severus, as soon as he had destroyed the homes of superstition, he built churches and monasteries. It is thus that all Europe is covered with sanctuaries bearing the name of St. Martin.'[1]

[1] CARDINAL PIE, Sermon preached in the cathedral of Tours, on the Sunday following the patronal feast of St. Martin, November 14, 1858.

His beneficial actions did not cease with his death; they alone explain the uninterrupted concourse of people to his holy tomb. His numerous feasts in the year, the Deposition or Natalis, the Ordination, Subvention, and Reversion, did not weary the piety of the faithful. Kept everywhere as a holiday of obligation,[1] and bringing with it the brief return of bright weather known as St. Martin's summer, November 11 rivalled St. John's day in the rejoicings it occasioned in Latin Christendom. Martin was the joy of all, and the helper of all.

St. Gregory of Tours does not hesitate to call his blessed predecessor the '*special patron of the whole world*';[2] whilst monks and clerics, soldiers, knights, travellers and innkeepers on account of his long journeys, charitable associations of every kind in memory of the cloak of Amiens, have never ceased to claim their peculiar right to the great pontiff's benevolence. Hungary, the generous land which gave him to us without exhausting its own provision for the future, rightly reckons him among its most powerful protectors. But to France he was a father: in the same manner as he laboured for the unity of the faith in that land, he presided also over the formation of national unity; and he watches over its continuance. As the pilgrimage of Tours preceded that of Compostella in the Church, the cloak of St. Martin[3] led the Frankish armies to battle even before the oriflamme of St. Denis. 'How,' said Clovis, 'can we hope for victory, if we offend blessed Martin?'[4]

Let us read the account given by holy Church, who lingers lovingly over the last moments of her illustrious son, worthy as they are of all admiration.

[1] Concil. Mogunt. an. 813, can. xxxvi.
[2] Greg. Tur. De miraculis S. Martini, IV. in Prolog.
[3] Whatever may have been the garment designated by this *chape*, it gave to the oratory of the kings of France the name of *chapelle*, chapel, which has since passed into common use.
[4] Et ubi erit spes victoriæ, si beatus Martinus offenditur? Greg. Tur. Historia Francorum, II. 37.

Martinus, Sabariæ in Pannonia natus, cum decimum attigisset annum, invitis parentibus ad Ecclesiam confugiens, in catechumenorum numerum adscribi voluit. Quindecim annos natus in militiam profectus, primum in Constantii, deinde Juliani exercitu militavit. Qui cum nihil haberet præter arma, et vestimentum quo tegebatur, Ambiani, pauperi ac nudo ab eo petenti, ut Christi nomine sibi eleemosynam tribueret, partem chlamydis dedit. Cui sequenti nocte Christus dimidiata illa veste indutus apparuit, hanc mittens vocem: Martinus catechumenus hac me veste contexit.

Decem et octo annos cum haberet, baptizatus est. Quare relicta militari vita, ad Hilarium Pictaviensem episcopum se contulit, a quo in acolythorum numerum redactus est. Post factus episcopus Turonensis monasterium ædificavit, ubi cum octoginta monachis sanctissime aliquamdiu vixit. Qui cum postea ad Candacensem vicum suæ diœcesis in gravem febrim incidisset, assidua Deum oratione precabatur, ut se ex illo mortali carcere liberaret. Quem audientes discipuli, sic rogabant: Cur nos pater deseris? cui nos miseros derelinquis? Quorum voce commotus Martinus, ita Deum orabat: Domine, si adhuc populo tuo sum necessarius, non recuso laborem.

Sed cum eum in illa vehementi febre supinum orantem viderent discipuli, sup-

Martin was born at Sabaria in Pannonia. When ten years old he fled to the church, against his parents' will, and had himself enrolled among the catechumens. At the age of fifteen he became a soldier, and served in the army first of Constantius and afterwards of Julian. On one occasion, when a poor naked man at Amiens begged an alms of him in the name of Christ, having nothing but his armour and clothing, he gave him half of his military cloak. The following night Christ appeared to him clad in that half-cloak, and said: Martin, while yet a catechumen, has clothed me with this garment.

At eighteen years of age he was baptized; and abandoning his military career, betook himself to Hilary, bishop of Poitiers, by whom he was made acolyte. Later on, having become bishop of Tours, he built a monastery, where he lived for some time in a most holy manner, in company with eighty monks. He was seized with a violent fever at Cande, a village in his diocese; and he earnestly besought God to free him from the prison of the body. His disciples hearing, asked him: Father, why dost thou abandon us? or to whom dost thou leave us in our desolation? Martin, touched by their words, prayed to God in this manner: O Lord, if I am still necessary to thy people, I do not refuse the labour.

When his disciples saw him praying in the height of the fever, lying on his back, they

pliciter ab eo petierunt, ut converso corpore tantisper, dum remitteret morbi vis, pronus conquiesceret. Quibus Martinus, Sinite me, inquit, cælum potius, quam terram aspicere, ut suo jam itinere iturus ad Dominum spiritus dirigatur. Instante jam morte, viso humani generis hoste: Quid, inquit, astas, cruenta bestia? nihil in me funeste reperies. Ea in voce, unum et octoginta annos natus, animam Deo reddidit: quam angelorum chorus excepit, eosque divinas canentes laudes multi, in primisque sanctus Severinus Coloniensis episcopus, audierunt.

besought him to turn over for a little while, that he might get some rest and relief. But Martin answered: Suffer me to gaze on heaven rather than earth, that my spirit, which is about to depart, may be directed on its way to our Lord. As death drew nigh, he saw the enemy of mankind, and exclaimed: What art thou doing here, thou cruel beast? thou wilt find no evil in me. While uttering these words he gave up his soul to God, at the age of eighty-one. He was received by a choir of angels, whom many, and in particular St. Severinus, bishop of Cologne, heard singing the praises of God.

We here give the beautiful antiphons of Vespers. The first five are composed of passages from the letter of Sulpicius Severus to Bassula, in which he relates the saint's death, thus completing the book he had written of the *Life of St. Martin* while the holy bishop was still on earth.

ANTIPHONS

Dixerunt discipuli ad beatum Martinum: Cur nos pater deseris, aut cui nos desolatos relinquis? Invadent enim gregem tuum lupi rapaces.

The disciples said to blessed Martin: Why, father, dost thou abandon us? or to whom dost thou leave us in our desolation? For ravening wolves will rush upon thy flock.

Domine, si adhuc populo tuo sum necessarius, non recuso laborem: fiat voluntas tua.

Lord, if I am still necessary to thy people, I do not refuse the labour: may thy will be done.

O virum ineffabilem, nec labore victum, nec morte vincendum, qui nec mori timuit, nec vivere recusavit!

O man beyond all praise! neither conquered by labour, nor conquerable by death; who neither feared to die, nor refused to live.

Oculis ac manibus in cæum semper intentus, invi-

Ever intent with eyes and hands raised to heaven, he

ctum ab oratione spiritum non relaxabat, alleluia.

Martinus Abrahæ sinu lætus excipitur: Martinus, hic pauper et modicus, cælum dives ingreditur, hymnis cælestibus honoratur.

O beatum virum, cujus anima paradisum possidet: unde exsultant angeli, lætantur archangeli, chorus sanctorum proclamat, turba virginum invitat: Mane nobiscum in æternum.

O beatum pontificem, qui totis visceribus diligebat Christum Regem, et non formidabat imperii principatum: o sanctissima anima, quam etsi gladius persecutoris non abstulit, palmam tamen martyrii non amisit.

never relaxed from prayer his invincible spirit, alleluia.

Martin is received with joy in Abraham's bosom: Martin, here poor and humble, enters heaven rich, and is honoured with celestial hymns.

O blessed man, whose soul is now in possession of paradise! Wherefore the angels exult, the archangels rejoice, the choir of the saints proclaims his glory, the virgins crowd around him saying: Remain with us for ever.

O blessed pontiff, who, with his whole inmost being loved Christ the King and feared not the power of the mighty! O most holy soul, which, though not snatched away by the sword of the persecutor, did not forgo the palm of martyrdom!

St. Odo of Cluny, one of the most illustrious and devout clients of St. Martin, composed the following hymn in his honour. The faithful will find in their Vespers books, in the Common of the saints, the more ancient hymn, *Iste Confessor;* it is somewhat altered from the original, which was intended to celebrate the miracles wrought at the tomb of this the first saint not a martyr to be honoured by the whole Church.

HYMN

Rex Christe, Martini decus,
Hic laus tua, tu illius:
Tu nos in hunc te colere,
Quin ipsum in te tribue.

Qui das per orbis cardines,
Quod gemma fulget præsulum;
Da quos premunt culpæ graves,
Solvat per ingens meritum.

O Christ our King, Martin's glory, he is thy praise, and thou art his: suffer us to honour thee in him—yea, and him in thee.

Thou who causest this jewel of pontiffs to shine throughout the world; grant that through his exceeding great merit he may deliver us who are oppressed by the weight of our sins.

En pauper hic et modicus
Cælum dives ingreditur;
Cæli cohortes obviant,
Linguæ, tribus, gentes ovant.

Poor and humble here on earth, lo! now he enters heaven abounding in riches; the celestial hosts come forth to meet him, and all tongues, tribes, and nations celebrate his triumph!

Ut vita, fulget transitus,
Cælis et arvo splendidus;
Gaudere cunctis pium est,
Cunctis salus sit hæc dies.

His death, like his life, was resplendent with light, a glory to earth and to heaven; to rejoice thereat is the duty of all; may this day be to all a day of salvation.

Martine, par apostolis,
Festum colentes tu fove;
Qui vivere discipulis
Vis, aut mori, nos respice.

O Martin, equal to the apostles, succour us who keep thy feast; look upon us, O thou who wast willing alike to live for thy disciples or to die.

Fac nunc quod olim gesseras,
Tu præsules clarifica,
Auge decus Ecclesiæ,
Fraudes relide Satanæ.

Do now what thou didst heretofore: make pontiffs illustrious in virtue, increase the glory of the Church, and frustrate the wiles of Satan.

Qui ter chaos evisceras,
Mersos reatu suscita:
Diviseras ut chlamydem,
Nos indue justitiam.

Thrice didst thou despoil the abyss of its prey: raise up now those that are buried in sin. As once thou didst share thy mantle with another, clothe us with the garb of holiness.

Ut specialis gloriæ
Quondam recorderis tuæ,
Monastico nunc Ordini,
Jam pene lapso, subveni.

Remembering what was once thy special glory, succour the monastic Order now well nigh extinct.

Sit Trinitati gloria,
Martinus ut confessus est;
Cujus fidem per opera
In nos et ipse roboret.
Amen.

Glory be to the Holy Trinity, whom Martin confessed by his life; may he obtain that our faith in that mystery be confirmed by works. Amen.

Adam of St. Victor has consecrated to the holy bishop of Tours one of his most enthusiastic pieces.

SEQUENCE

Gaude Sion, quæ diem recolis,
Qua Martinus, compar apostolis,
Mundum vincens, junctus cælicolis
Coronatur.

Rejoice, O Sion, celebrating the day whereon Martin, equal to the apostles, conquering the world, is crowned among the heavenly citizens.

Hic Martinus, pauper et modicus,
Servus prudens, fidelis villicus,
Cælo dives, civis angelicus
Sublimatur.
Hic Martinus, jam catechumenus
Nudum vestit, et nocte protinus
In sequenti, hac veste Dominus
Est indutus.
Hic Martinus, spernens militiam,
Inimicis inermis obviam
Ire parat, baptismi gratiam
Assecutus.
Hic Martinus, dum offert hostiam,
Intus ardet per Dei gratiam:
Supersedens apparet etiam
Globus ignis.

Hic Martinus, qui cælum reserat,
Mari præest et terris imperat,
Morbos sanat et monstra superat,
Vir insignis.
Hic Martinus nec mori timuit,
Nec vivendi laborem respuit,
Sicque Dei se totum tribuit
Voluntati.
Hic Martinus, qui nulli nocuit,
Hic Martinus, qui cunctis profuit,
Hic Martinus, qui trinæ placuit
Majestati.
Hic Martinus, qui fana destruit,
Qui gentiles ad fidem imbuit,
Et de quibus eos instituit,
Operatur.
Hic Martinus, qui tribus mortuis
Meritis dat vitam præcipuis:
Nunc momentis Deum continuis
Contemplatur.

This is Martin, poor and humble, the prudent servant, the faithful steward; now rich, he is throned on high in heaven, a fellow-citizen of the angels.

This is Martin, who, yet a catechumen, clothes the naked, and straightway the next night the Lord himself is covered with that garment.

This is Martin, who, despising the army, is ready to go unarmed and face the foe; for now he has obtained the grace of baptism.

This is Martin, who, while he offers the holy Victim, is all on fire within, through the grace of God, and lo! a fiery globe appears resting above his head.

This is Martin, who opens heaven, gives orders to the sea, commands the earth, heals diseases, and vanquishes monsters: incomparable man!

This is Martin, who neither feared to die, nor refused to live and labour, thus abandoning himself entirely to the will of God.

This is Martin, who never injured any; this is Martin, who was good and kind to all; this is Martin, who was well-pleasing to the majestic Trinity.

This is Martin, who destroys the pagan temples, who initiates the nations to the faith, and what he teaches them does first himself.

This is Martin, who by his singular merits raises three dead men to life; he now beholds God for ever without intermission.

O Martine, pastor egregie,
O cælestis consors militæ,
Nos a lupi defendas rabie
Sævientis.
O Martine, fac nunc quod
gesseras,
Deo preces pro nobis offeras,
Esto memor, quam numquam
deseras,
Tuæ gentis. Amen.

O Martin, illustrious pastor,
O soldier in the heavenly ranks, defend us from the fury of the ravening wolf.
O Martin, act once more as thou didst of old; offer to God thy prayers for us; be mindful of thine own nation and forsake it never. Amen.

O holy Martin, have compassion on our depth of misery! A winter more severe than that which caused thee to divide thy cloak now rages over the world; many perish in the icy night brought on by the extinction of faith and the cooling of charity. Come to the aid of those unfortunate souls whose torpor prevents them from asking assistance. Wait not for them to pray; but forestall them for the love of Christ in whose name the poor man of Amiens implored thee, whereas they scarcely know how to utter it. And yet their nakedness is worse than the beggar's, stripped as they are of the garment of grace, which their fathers received from thee and handed down to posterity.

How lamentable, above all, has become the destitution of France, which thou didst once enrich with the blessings of heaven, and where thy benefits have been requited with such injuries! Deign to consider, however, that our days have seen the beginning of reparation, close by thy holy tomb restored to our filial veneration. Look upon the piety of those grand Christians whose hearts were able, like the generosity of the multitude, to rise to the height of the greatest projects; see the pilgrims, however reduced their numbers, now taking once more the road to Tours, traversed so often by people and kings in better days of our history.

Has that history of the brightest days of the Church, of the reign of Christ as King, come to an end, O Martin? Let the enemy imagine he has already sealed our tomb: but the story of thy miracles tells us that thou canst raise up even the dead. Was not the catechumen of Ligugé

snatched from the land of the living, when thou didst call him back to life and Baptism? Supposing that, like him, we were already among those whom the Lord remembereth no more, the man or the country that has Martin for protector and father need never yield to despair. If thou deign to bear us in mind, the angels will come and say again to the supreme Judge: 'This is the man, this is the nation, for whom Martin prays,' and they will be commanded to draw us out of the dark regions where dwell the people without glory, and to restore us to Martin, and to our noble destinies.[1]

Thy zeal, however, for the advancement of God's kingdom knew no limits. Inspire, then, strengthen, and multiply the apostles all over the world, who, like thee, are driving out the remnants of infidelity. Restore Christian Europe, which still honours thy name, to the unity so unhappily dissolved by schism and heresy. In spite of the many efforts to the contrary, maintain thy noble fatherland in its post of honour, and in its traditions of brave fidelity. May thy devout clients in all lands experience that thy right arm still suffices to protect those who implore thee.

In heaven to-day, as the Church sings, the angels are full of joy, the saints proclaim thy glory, the virgins surround thee saying: 'Remain with us for ever.'[2] Is not this the continuation of what thy life was here on earth, when thou and the virgins vied with each other in showing mutual veneration; when Mary their Queen, accompanied by Thecla and Agnes, loved to spend long hours with thee in thy cell at Marmoutier, which thus became, says thy historian, like the dwellings of the angels?[3] Imitating their brothers and sisters in heaven, virgins and monks, clergy and pontiffs turn to thee, never fearing that their numbers will cause any one of them to receive less; knowing that thy life is a light sufficient to enlighten all; and that one glance from Martin will secure to them the blessings of the Lord.

[1] SULPIT. SEVER. Vita, vii. [2] Ant. ad Magnificat, in I Vesp.
[3] SULPIT. SEVER. Dialog. I.

The soldier Mennas was a native of Egypt, and after his martyrdom became the protector of Alexandria. It is not a rare thing to find, even at this date, phials formerly brought by pilgrims to be filled with oil from the lamp burning before his tomb. Let us say with the Church:

PRAYER

Præsta, quæsumus, omnipotens Deus: ut qui beati Mennæ martyris tui natalitia colimus, intercessione ejus in tui nominis amore roboremur. Per Dominum.

Grant, we beseech thee, O almighty God, that we who celebrate the festival of blessed Mennas thy martyr, may by his intercession be strengthened in the love of thy name. Through our Lord.

NOVEMBER 12

SAINT MARTIN I

POPE AND MARTYR

WHILE the concourse of pilgrims to the sepulchre of the bishop of Tours induced his third successor, Perpetuus, to raise over his precious remains the basilica in which so many prodigies were to be wrought all through the Middle Ages, Rome herself was dedicating to St. Martin one of her noblest churches, uniting with him as joint titular her own illustrious pontiff and confessor Sylvester. Adorned with this twofold glory, St. Martin-on-the-Hill worthily inaugurated in the eternal city the cultus of confessors side by side with that of the martyrs. But another honour awaited the venerable sanctuary. Beside the wonder-working apostle and the pontiff of peace, both vanquishers of idolatry who had escaped the sword only through the conversion of the persecutors, the last of the martyr-popes, also Martin by name, came to seek a resting-place, long after the pagan persecutions had ceased. 'Martin I,' says Baronius, 'fared better than any of his predecessors since the time of Constantine. Found worthy to suffer more than all of them for the name of Jesus Christ, he had the good fortune to find a Decius and a Diocletian in a baptized prince.'[1]

The emperor thus stigmatized by the great annalist was Constans II. From his grandfather Heraclius, who at least had given the world a few years of glory, he inherited nothing but the Byzantine pretension of imposing his dogmatic edicts upon the Church. Like the Ecthesis of Heraclius, the Type of Constans aimed at silencing the Catholics in their struggle with the Monothelites. St. Leo II, on June 28, has already

[1] BARON. Ad ann. 651.

initiated us into these contests concerning the integrity of the two natures, divine and human, in the Man-God. Could the Church, without protesting, allow it to be said that her Spouse had taken from Adam a mere appearance of humanity, a half-formed nature without a will, such as the new sectaries imagined?

More clear-sighted than Honorius, Martin I understood the danger, and knew how to repair the past while securing the future. Scarcely had he ascended the apostolic throne, when he gathered, in the Church of our Saviour, one of the most beautiful assemblies ever held there. 'Sound the trumpet, cry out upon the mountain; soldiers of God, awake!'[1] Thus from its very opening did the Lateran Council of 649 repair the fatal silence and avenge the Church's honour. On reading its splendid and ample definitions, which present to the world the Son of the Virgin Mother in all His adorable integrity, we are reminded of the solemn declaration in the prætorium on the great Friday: 'Behold the Man!' only that this time it was proclaimed in triumph and by those who loved Him. Truly, O God our Saviour, Thou art the most complete, the most perfect, the most beautiful of the sons of men.

What a solace to the mind, to see the imperial lucubrations returned, with the qualification of 'wicked' and 'impious,'[2] to the Byzantine Cæsar, who held the defenceless pontiff at his mercy in still dependent Rome! Martin I, like St. Paul, could take the Church of God to witness[3] that he had not neglected his duty of enlightening the flock; he could remind the pastors of the price at which Christ had purchased the sheep committed to their care: he himself was ready for everything. His martyrdom was to secure the final triumph, of which the sixth general Council and St. Leo II were destined to gather the fruits.

The Greeks celebrate on April 13 the feast of this glorious Pope, whom they call a 'coryphæus of divine

[1] Conclusion of the opening discourse. MANSI. x. 870.
[2] *Impiissimam ecthesim, scelerorum typum.* Canon xviii. MANSI, x. 1158.
[3] Epist. encyclica promulgationis concilii. *Ibid.* 1178.

dogmas, the honour of Peter's See, the pontiff who maintained the Church unshaken on the divine Rock.'[1]

Rome gives the following brief notice of him in her liturgy.

Martinus, Tuderti in Umbria natus, initio pontificatus, et litteris et legationibus missis operam dedit, ut Paulum Constantinopolitanum patriarcham a nefaria hæresi ad catholicæ fidei veritatem revocaret. Qui Constante imperatore hæretico fretus, eo amentiæ progressus fuerat, ut Sedis apostolicæ legatos varie in insulas relegarit. Quo ejus scelere commotus Pontifex, coacto Romæ concilio centum quinque episcoporum, eum condemnavit.

Quæ causa fuit Constanti mittendi in Italiam Olympium exarchum, ut Martinum Pontificem interficiendum, aut ad se perducendum curaret. Igitur Olympius Romam veniens lictori mandat, ut Pontificem, dum in basilica sanctæ Mariæ ad Præsepe Missarum solemnia celebraret, occideret. Quod ubi lictor aggreditur, cæcus repente factus est.

Constanti autem imperatori ex eo tempore multæ calamitates inciderunt: quibus nihilo melior factus, Theodorum Calliopam ad Urbem mittens, imperat ut Pontifici manus injiciat. A quo per fraudem captus Martinus, et Constantinopolim perductus, deinde in Chersonesum relegatus, ibi ob catholicam fidem

Martin was born at Todi in Umbria. Upon ascending the pontifical throne, he strove by letters and embassies to recall Paul, patriarch of Constantinople, from his wicked heresy to the true Catholic faith. But, supported by the heretical emperor Constans, Paul was so carried away as to exile the legates of the Apostolic See to various islands. The Pope, indignant at this outrage, summoned a council of one hundred and five bishops at Rome, in which he condemned Paul.

Upon this Constans sent the exarch Olympius into Italy, with orders either to kill Pope Martin or else to bring him to the emperor. Olympius, on reaching Rome, charged a lictor to assassinate the Pope as he was celebrating Mass in St. Mary's-at-the-Crib. But the man, attempting to do so, was suddenly struck blind.

From that time many calamities befell the emperor Constans, which, however, made him no better; and he sent Theodore Calliopus to Rome to seize the Pope. By his deceitful dealing Martin was arrested and led prisoner to Constantinople. Thence he was banished into the Chersonesus; where, on the eve of

[1] Menæa. 13 Aprilis.

ærumnis confectus, pridie idus Novembris cessit e vita clarus miraculis. Cujus corpus Romam postea translatum, in ecclesia conditum est, quæ sanctorum Silvestri et Martini nomine dedicata erat. Præfuit Ecclesiæ annos sex, mensem unum, dies viginti sex. Habuit ordinationes duas mense Decembri, quibus creavit presbyteros undecim, diaconos quinque, episcopos per diversa loca triginta tres.

the Ides of November, he died worn out by his sufferings for the Catholic faith, and not without the glory of miracles. His body was afterwards translated to Rome, and placed in the church dedicated to Saints Sylvester and Martin. He governed the church six years, one month, and twenty-six days. He held two ordinations in the month of December, and ordained eleven priests, five deacons, and thirty-three bishops for divers places.

If it is just that the human race should honour its members in proportion as it has been honoured by them, thou, O holy pontiff, deservest a glorious memory. For not only were thy wonderful virtues such as cause the very powers of heaven to admire our earth, but thou didst likewise compel Satan to humble himself before our human nature. Deified entirely in the Person of God the Son, it is through thee that it was fully recognized as such, in spite of contradictions, in spite of the powerful ones of this world leaguing with the spirits of wickedness to overcloud this incomparable nobility of the sons of Adam.

How comes it that man is ever ready to join hands with Satan for his own destruction? But Lucifer himself was at first his own only enemy; and surely his folly is more difficult to explain than that of the frail creature he strives to draw after him along the path of pride which led him to perdition. It is pride that made him the prince of folly and the father of lies. His intellect, though the loftiest in heaven, was not proof against self-love, which induced him to take complacency in his created nothingness, to 'detain the truth of God in injustice,'[1] and to prefer darkness to the light. Thus it is that men, following Satan's example and dishonouring God to exalt themselves, 'become vain in their

[1] Rom. i. 18.

thoughts,'[1] till such a darkness comes over their mind and heart and senses, as strikes with astonishment the soul that remains simple and upright in its humility.

Protect us, then, O holy pontiff! keep up in us the understanding of God's gift. May we never deserve the reproach of the psalmist: 'Man when he was in honour did not understand; he is compared to senseless beasts, and is become like to them.'[2] May eternal Wisdom, to whose alliance we are called, never have the grief of seeing us prefer death. At the same time, teach us that, for the honour of God as well as of man, the integrity of our Lord's Incarnation does not require the authentication of politicians, nor the approbation of the would-be wise; for it is of this mystery the apostle says, that we must believe it with the heart in order to become just, and confess it with the mouth in order to be saved.[3] Spare the Church the sorrow of ever again finding herself in such a situation as that from which thy heroic martyrdom was alone able to deliver her.

[1] Rom. i. 21. [2] Ps. xlviii. 13. [3] Rom. x. 10

NOVEMBER 13

SAINT DIDACUS

CONFESSOR

A HUMBLE lay-brother, Didacus of St. Nicholas, is welcomed to-day by his father St. Francis into the company of Bernardine of Siena and John Capistran, who preceded him by a few years to heaven. The two latter left Italy and the whole of Europe still echoing with their voices, the one making peace between cities in the name of the Lord Jesus, the other urging on the Christian hosts to battle with the victorious Crescent. The age which they contributed so powerfully to save from the results of the great schism and to restore to its Christian destinies knew little of Didacus but his unbounded charity. It was the year of the great Jubilee, 1450. Rome having become once more, practically as well as theoretically, the holy city in the eyes of the nations, not even the most terrible scourges could keep her children at a distance. From every quarter of the globe, crowds, urged by the evils of the time, flocked to the source of salvation; and Satan's work of ruin was retarded by seventy years.

Men doubtless attributed but a very small share of such results to the humble brother, who was spending himself in the *Ara Cœli*, in the service of the plague-stricken: especially if they compared him with his brethren, the great Franciscan apostles. And yet the Church pays to Didacus to-day the very same honours as we have seen her pay to Bernardine and John Capistran. What is this but asserting that before God heroic acts of hidden virtue are not inferior to the noble deeds that dazzle the world, if, proceeding from the same ardent love, they produce in the soul the same increase of divine charity?

The pontificate of Nicholas V, which witnessed the

imposing concourse of people to the tombs of the apostles in 1450, was also, and still is, justly admired for the new impetus given to the culture of letters and the arts in Rome; for it belongs to the Church to adorn herself, for the honour of her Spouse, with all that men rightly deem great and beautiful. Nevertheless, who is there now of all the humanists, as the learned men of that age were called, who would not prefer the glory of the poor unlettered Friar Minor to that which vainly held out to them the hope of immortality? In the fifteenth century, as at all other times, God chose the foolish and the weak to confound the wise and the strong. The Gospel is always in the right.

Let us read the luminous life of this unlearned man, as given in the book of holy Church.

Didacus Hispanus, ex oppido sancti Nicolai de Portu diœcesis Hispalensis, ab ineunte ætate pii sub sacerdotis disciplina, sanctioris vitæ solitaria in ecclesia, tyrocinium exercuit. Deinde ut firmius Deo se conjungeret, in conventu de Arizzafa fratrum Minorum (quos Observantes vocant) sancti Francisci regulam in statu laicali professus est. Magna ibi alacritate humilis obedientiæ et regularis observantiæ jugum subiens, contemplationi in primis deditus, mira Dei luce perfundebatur, adeo ut de rebus cælestibus, litterarum expers, mirandum in modum et plane divinitus loqueretur.

Canariis in insulis, ubi fratribus sui Ordinis præfuit, multa perpessus, martyrii æstuans desiderio, plures in-

Didacus[1] was a Spaniard, born at the little town of St. Nicholas de Porto in the diocese of Seville. From his early youth he began the practice of a perfect life, under the guidance of a pious priest in a solitary church. Then, in order to bind himself more closely to God, he made profession of the Rule of St. Francis, in the convent of the Observantine Friars Minor at Arizzafa. There he bore the yoke of humble obedience and regular observance with great alacrity; and devoted himself especially to contemplation, in which he received wonderful lights from God, so that, illiterate as he was, he spoke of heavenly things in an admirable manner, evidently by a divine gift.

He was sent to the Canary Isles to govern the brethren of his Order; and there he had much to suffer. He was burn-

[1] This name is merely a Latin form of the Spanish Diego—*i.e.* James.

fideles verbo et exemplo ad Christi fidem convertit. Romam veniens anno jubilæi, Nicolao quinto Pontifice, ægrotorum curæ in conventu Aræ Cæli destinatus, eo caritatis affectu munus hoc exercuit, ut Urbe annoniæ inopia laborante, ægrotis tamen, quorum aliquando ulcera etiam lambendo abstergebat, nihil penitus necessarium defecerit. Eximia quoque fides et gratia curationum in eo eluxit, cum lampadis, quæ collucebat ante imaginem beatissimæ Dei Genitricis, quam summa devotione colebat, oleo ægros inungens, signo crucis impresso, multorum morbos mirabiliter sanaverit.

Demum Compluti finem sibi vitæ adesse intelligens, lacera et obsoleta indutus tunica, conjectis in crucem oculis, singulari devotione illis verbis ex sacro hymno pronuntiatis: Dulce lignum, dulces clavos, dulcia ferens pondera, quæ fuisti digna portare Regem cælorum et Dominum, animam Deo reddidit, pridie idus Novembris, anno Domini supra millesimum quadringentesimo sexagesimo tertio. Ejus corpus cum menses non paucos (ut pio confluentium desiderio fieret satis) insepultum mansisset, quasi jam incorruptionem induerit, odorem suavissimum efflavit. Illum multis et illustribus miraculis clarum Sixtus quintus Pontifex Maximus sanctorum numero adscripsit.

ing with the desire of martyrdom; and by his words and example he converted many infidels to the faith of Christ. Coming to Rome in the Jubilee year, in the Pontificate of Nicholas V, he was entrusted with the care of the sick in the convent of *Ara Cæli*. With such loving charity did he acquit himself of this duty, that the sick wanted for nothing even during a famine in the city; he also sometimes cleansed their ulcers by sucking them. He was remarkable for his great faith and his gift of healing; for by signing the cross upon the sick with oil from a lamp burning before an image of the Mother of God, to whom he had the greatest devotion, he miraculously cured many of them.

At length, when at Alcala, he understood that the end of his life was at hand. Clad in an old torn tunic, with his eyes fixed on the cross, he devoutly pronounced these words of the sacred hymn: O sweet wood, sweet are thy nails, and sweet thy burden; thou wast worthy to bear the King and Lord of heaven! He then gave up his soul to God on the day before the Ides of November, in the year of our Lord 1463. His body was left unburied for several months, in order to satisfy the pious devotion of the numbers who came to see it; and, as though already clothed with immortality, it exhaled a sweet odour. He was renowned for many striking miracles, and was enrolled among the saints by Pope Sixtus V.

'O almighty, everlasting God, who by an admirable order dost choose the weak things of the world that thou mayst confound whatever is strong; mercifully grant to our lowliness that, by the pious prayers of blessed Didacus Thy confessor, we may be made worthy to be exalted to everlasting glory in heaven.'[1] Such is the prayer addressed to God by the Church at all the liturgical Hours on this thy feast, O Didacus. Second her supplications; for thou art in high favour with Him whom thou didst follow so lovingly along the way of humility and voluntary poverty. A royal road indeed, since it brought thee to a throne which far outshines all earthly thrones. Even here below thou dost far surpass in renown many of thy contemporaries, who are now as forgotten as they were once illustrious. Sanctity alone merits crowns that endure through all ages of time and for all eternity; for God is the final awarder, as He is the supreme reason, of all glory, just as in Him lies the principle of all true happiness both for this world and for the next. May we all, after thine example and by thine assistance, learn this by our own blessed experience!

[1] Collect of the feast.

NOVEMBER 14

SAINT JOSAPHAT

BISHOP AND MARTYR

JOSAPHAT KUNCEWICZ, contemporary with St. Francis de Sales and St. Vincent de Paul, might have been taken for a Greek monk of the eleventh century or an ascetic of the Thebaid. A stranger to the intellectual culture of the West, he knew only the liturgical books and sacred texts used in his own church; as a priest, an archimandrite, a reformer of his Order of St. Basil, and lastly as archbishop, he combated all his life the consequences of the schism of Photius, and closed the struggle by culling the palm of martyrdom. Yet all this took place in the heart of Europe, in the countries then subject to Catholic Poland, during the reign of the most pious of its kings. How is this mystery to be explained?

Immediately after the Mongolian invasions Poland received into her arms, rather than conquered, the Ruthenian nation—that is to say, the Slavs of the Greek rite from the Dnieper and the Dwina, who had formed around their capital and religious metropolis, Kiev, the nucleus of the power now known as Russia. Had she granted a participation in her own national life to these brethren separated from, but not enemies to, the Roman unity, who came to her full of confidence in her strength and her justice, Poland would have secured the triumph of the Catholic cause, and her own dominion throughout Slavonia. The union of the newcomers with the Roman pontiff, which a little more political insight and religious zeal might have brought about in the fourteenth century, was not concluded until 1595.

This was the union of Brzesc. By the compact signed in this little town of Lithuania, the metropolitan

of Kiev and the other Greek bishops declared that they returned to the communion of the holy Apostolic See. Being the spiritual superiors of half the nation, they thus completed the union of the three peoples, Ruthenian, Lithuanian, and Polish, then subject to Sigismund III. Now, a religious reform, even if decreed by a council, does not become a reality until men of God, true apostles and if need be martyrs, come forward to consummate it. This was the vocation of St. Josaphat, the apostle and martyr of the Union of Brzesc. What he did not himself carry out was completed by his disciples. A century of glory was secured to the nation, and its political ruin was delayed for two hundred years.

But Poland left in a state of humiliating inferiority the clergy and people of the Græco-Slavonic rite, who had taken shelter in her bosom; her politicians never admitted practically that Christians of the Greek rite could be true Catholics on an equality with their Latin brethren. Soon, however, the Latin Poles were engaged in deadly combat with the Muscovites, and we know how the former were vanquished. Historians lay down the causes of Poland's defeat; but they usually forget the principal one, which rendered it irremediable—viz., the almost total destruction of the Union of Brzesc, the forced return to schism of the immense majority of the Ruthenians whom St. Josaphat had brought into the Catholic Church. The consummation of this execrable work contributed, far more than political circumstances or military triumphs, to establish Russia's victory. Poland, reduced to nine or ten million Latins, could no longer struggle against her former rival now become her stern ruler.

The power of the Slavs separated from Catholic unity is on the increase. Young nations, emancipated from the Mussulman yoke, have formed in the Balkan Peninsula. Fidelity to the Græco-Slavonian rite, identified in their eyes with their nationality and with Christianity, was alone able to save these peoples from being stamped out by the Turkish forces. Victorious

over the universal enemy, they cannot forget whence came their safety: the moral and religious direction of these resuscitated nations belongs accordingly to Russia. Profiting by these advantages with consummate skill and energy, she continues to develop her influence in the East. In Asia her progress is still more prodigious. The Tsar, who at the end of the eighteenth century ruled over thirty million men, now governs one hundred and twenty-five millions; and by the normal increase of an exceptionally prolific population, the empire, within another half-century, will reckon more than two hundred millions of subjects.

Unhappily for Russia and for the Church, this power is guided at present by blind prejudice. Not only is Russia separated from Catholic unity, but political interest and the recollection of ancient strifes convince her that her greatness depends upon the triumph of what she calls Orthodoxy, which is simply the Photian schism. Yet the Roman Church, ever devoted and generous, opens wide her arms to welcome back her wandering daughter; forgetting the injuries she has received, she asks but to be greeted with the name of mother. Let this word be uttered, and a whole sad past will be effaced.

Russia becoming Catholic would mean an end to Islamism, and the definitive triumph of the Cross upon the Bosphorus, without any danger to Europe; the Christian empire in the East restored with a glory and a power hitherto unknown; Asia evangelized, not by a few poor isolated priests, but with the help of an authority greater than that of Charlemagne; and lastly, the Slavonic race brought into unity of faith and aspirations, for its own greater glory. This transformation will be the greatest event of the century that shall see its accomplishment; it will change the face of the world.

Is there any foundation for such hopes? Come what may, St. Josaphat will always be the patron and model of future apostles of the Union in Russia and in the whole Græco-Slavonic world. By his birth, education,

and studies, by the bent of his piety and all his habits of life, he resembled far more the Russian monks of the present day than the Latin prelates of his own time. He always desired the ancient liturgy of his Church to be preserved entire; and even to his last breath he carried it out lovingly, without the least alteration or diminution, just as the first apostles of the Christian faith had brought it from Constantinople to Kiev. May prejudices born of ignorance be obliterated; and then, despised though his name now is in Russia, St. Josaphat will no sooner be known than he will be loved and invoked by the Russians themselves.

Our Græco-Slavonian brethren cannot much longer turn a deaf ear to the invitations of the Sovereign Pontiff. Let us hope, then, that the day will come, and that before very long, when the wall of separation will crumble away for ever, and the same hymn of thanksgiving will echo at once under the dome of St. Peter's and the cupolas of Kiev and of St. Petersburg.[1]

We cannot presume to add anything to these authoritative words; the details will be filled up by the liturgical Legend.

Josaphat Kuncewitius nobilibus et catholicis parentibus Vladimiriæ in Volhinia natus, cum puerulus matrem de Christi passione loquentem audiret, jaculo a latere imaginis Jesu crucifixi immisso, vulnus in corde suscepit. Dei amore incensus, adeo orationi aliisque piis operibus instare cœpit, ut provectioribus adolescentibus exemplo et admirationi esset. Vicennis inter claustrales sancti Basilii alumnos monasticam regulam professus, mirum quos in evangelica

Josaphat Kuncewicz was born of noble Catholic parents at Vladimir in Volhynia. When a child, as he was listening to his mother telling him about the Passion of Christ, a dart issued from the image of Jesus crucified and wounded him in the heart. Set on fire with the love of God, he began to devote himself with such zeal to prayer and other works of piety, that he was the admiration and the model of his older companions. At the age of twenty he became a monk under the Rule

[1] R. R. Dom A. Guépin, 'Un apôtre de l'union des Églises au 17e siècle, saint Josaphat,' Preface, *passim*.

perfectione progressus fecerit. Nudis pedibus, frigidissima licet sæviente regionis hieme, incedebat: carnes numquam, vinum nonnisi ex obedientia adhibuit, asperrimoque cilicio ad obitum usque corpus afflixit. Castitatis florem, quem ab adolescentia Virgini Deiparæ voverat, inviolatum servavit. Virtutis doctrinæque ejus brevi sic fama percrebuit, ut quamvis junior, Bytenii monasterio præfectus sit; mox Vilnensis archimandrita, ac demum archiepiscopus Polocensis, invitus quidem, sed Catholicis gestientibus, fuerit renuntiatus.

of St. Basil, and made wonderful progress in evangelical perfection. He went barefoot even in the severe winter of that country; he never ate meat, drank wine only when obliged by obedience, and wore a rough hair-shirt until his death. The flower of his chastity, which he had vowed in early youth to the Virgin Mother of God, he preserved unspotted. He soon became so renowned for virtue and learning, that in spite of his youth he was made superior of the monastery of Byten; soon afterwards he became archimandrite of Vilna; and lastly, much against his will, but to the great joy of Catholics, he was chosen archbishop of Polotsk.

Hac dignitate auctus, nihil de priori vivendi ratione remittens, nonnisi divinum cultum et creditarum sibi ovium salutem cordi habuit. Catholicæ unitatis ac veritatis strenuus propugnator, totis viribus adlaboravit ut schismaticos hæreticosque ad communionem cum beati Petri sede reduceret. Summum Pontificem ejusque potestatis plenitudinem ab impudentissimis impiorum calumniis et erroribus, qua concionibus, qua scriptis pietate ac doctrina refertis defendere numquam destitit. Episcopalem jurisdictionem et Ecclesiæ bona a laicis usurpata vindicavit. Incredibile dictu est quot hæreticos in sinum matris Ecclesiæ revocaverit. Unionis vero Græcæ Ecclesiæ cum Latina Josaphatum promotorem exstitisse præclaris-

In this dignity he relaxed nothing of his former manner of life; and had nothing so much at heart as the divine service and the salvation of the sheep entrusted to him. He energetically defended Catholic faith and unity, and laboured to the utmost of his power to bring back schismatics and heretics to communion with the See of blessed Peter. The Sovereign Pontiff and the plenitude of his power he never ceased to defend, both by preaching and by writings full of piety and learning, against the most shameless calumnies and errors of the wicked. He vindicated episcopal rights, and restored ecclesiastical possessions which had been seized by laymen. Incredible was the number of heretics he won back to the bosom of mother

simum, etiam pontificia oracula diserte testantur. Ad hæc, et templi Dei decori instaurando, et sacrarum virginum exstruendis ædibus, aliisque piis operibus juvandis, mensæ suæ proventus ultro erogavit. In pauperes adeo effusus, ut cum olim inopiæ cujusdam viduæ sublevandæ nihil occurreret, episcopale pallium, seu Omophorion, oppignorari jusserit.

Church; and the words of the Popes bear witness how greatly he promoted the union of the Greek and Latin churches. His revenues were entirely expended in restoring the beauty of God's house, in building dwellings for consecrated virgins, and in other pious works. So bountiful was he to the poor, that, on one occasion, having nothing wherewith to supply the needs of a certain widow, he ordered his Omophorion, or episcopal pallium, to be pawned.

Tot catholicæ fidei incrementa perditissimorum hominum adeo excitaverunt odia, ut, conspiratione inita, Christi athletam ad necem quærerent; quam sibi imminere ipse in suo ad populum sermone prænuntiavit. Cum itaque Vitepscum pastoralis visitationis gratia profectus esset, illi archiepiscopales invadunt ædes; obvios quosque feriunt ac cædunt. Tum vir mitissimus quærentibus sponte occurrit, eosque amice compellans, Filioli, inquit, quare familiares meos cæditis? Si quid contra me habetis, ecce adsum. Hinc impetu facto, eum verberibus contundunt, telis confodiunt, ac demum immani securi necatum, in flumen projiciunt; die duodecima Novembris anni sexcentesimi vicesimi tertii supra millesimum, ætatis ejus quadragesimi tertii. Corpus mirabili luce circumfusum, ex imo fluminis alveo elatum est. Sanguis martyris parricidis ipsis in primis profuit, qui fere omnes capitis damnati, ejurato schismate suum scelus dete-

The great progress made by the Catholic faith so stirred up the hatred of wicked men against the soldier of Christ, that they determined to put him to death. He knew what was threatening him; and foretold it when preaching to the people. As he was making his pastoral visitation at Vitebsk, the murderers broke into his house, striking and wounding all whom they found. Josaphat meekly went to meet them, and accosted them kindly, saying: My little children, why do you strike my servants? If you have any complaint against me, here I am. Hereupon they rushed on him, overwhelmed him with blows, pierced him with their spears, and at length despatched him with an axe and threw his body into the river. This took place on the twelfth of November, 1623, in the forty-third year of his age. His body, surrounded with a miraculous light, was rescued from the waters. The martyr's blood won a blessing first of all for his murderers;

stati sunt. Cum tantus præsul plurimis post obitum coruscaret miraculis, eum Urbanus octavus Pontifex Maximus beatorum honoribus decoravit. Pius nonus tertio calendas Julias anni millesimi octingentesimi sexagesimi septimi, cum sæcularia apostolorum principum solemnia celebrarentur, coram patrum Cardinalium senatu, simulque astantibus fere quingentis, patriarchis, metropolitis et episcopis cujuscumque ritus, qui ex toto terrarum orbe convenerant, hunc ecclesiasticæ unitatis assertorem, primum ex orientalibus, solemni ritu in Vaticana basilica sanctorum ordini accensuit. Cujus Officium ac Missam Leo decimus tertius Summus Pontifex ad universam extendit Ecclesiam.

for, being condemned to death, they nearly all abjured their schism and repented of their crime. As the death of this great bishop was followed by many miracles, Pope Urban VIII granted him the honours of beatification. On the third of the Calends of July, 1867, when celebrating the centenary of the princes of the apostles, Pius IX in the Vatican basilica, in presence of the College of Cardinals, and of about five hundred patriarchs, metropolitans, and bishops of every rite, assembled from all parts of the world, solemnly enrolled among the saints this great defender of the Church's unity, who was the first Oriental to be thus honoured. Pope Leo XIII extended his Mass and Office to the universal Church.

'Stir up, O Lord, we beseech Thee, in Thy Church the Spirit wherewith the blessed Josaphat Thy martyr and pontiff was filled.'[1] Thus prays our mother to-day; and the Gospel likewise points to her desire of obtaining pastors like to thee, O holy bishop! The sacred text speaks of the false shepherd, who flees at first sight of the wolf; but the homily which explains it in the night Office brands equally with the title of hireling the keeper who, though he does not flee, suffers the enemy unresisted to work havoc in the fold. May the divine Shepherd, whom thou didst imitate unto the end even unto laying down thy life for the sheep, live again in all those whom He calls, like Peter, to exercise a greater love.

Apostle of unity, second the designs of the Sovereign Pontiff, calling back his scattered sheep to the one fold. The Guardian Angels of the Slavonic race applauded thy combats: thy blood ought to produce other heroes;

[1] Collect of the feast.

the graces won by the shedding of that blood still uphold the admirable population of the humble and the poor of Ruthenia in resisting the all-powerful schism; while, on the confines of that land of martyrs, hope springs up anew with the revival of the great Basilian Order of which thou wast the glory. May these graces overflow upon the children of the persecutors; may the present state of peace be the prelude to a full development of the light, and lead them back, in their turn, to that Rome which holds for them the promises both of time and of eternity.

NOVEMBER 15

SAINT GERTRUDE

VIRGIN[1]

THE school which is founded upon the rule of the great patriarch of the monks of the West began with St. Gregory the Great. Such was the independent action of the Holy Spirit who guided it that in it women have prophesied as well as men. It is enough to mention St. Hildegarde and St. Gertrude, with whom we may fitly associate St. Mechtilde and St. Frances of Rome. Anyone who has tried modern methods will find, on making acquaintance with these ancient writers, that he is breathing another atmosphere, and is urged onward by a gentle authority which is never felt, but which allows no rest. He will not find that subtlety, that keen and learned analysis, he has met with elsewhere, and which rather weary than aid the soul.

The pious and learned Father Faber has brought out, with his characteristic sagacity, the advantages of that form of spirituality which gives the soul breadth and liberty, and so produces in many persons effects which some modern methods fail of producing: 'No one,' says he, 'can be at all acquainted with the old-fashioned Benedictine school of spiritual writers, without perceiving and admiring the beautiful liberty of spirit which pervades and possesses their whole mind. It is just what we should expect from an Order of such matured traditions. St. Gertrude is a fair specimen of them. She is thoroughly Benedictine. . . . A spirit of breadth, a spirit of liberty, that is the Catholic spirit; and it was eminently the badge of the old Benedictine ascetics.

[1] As our Right Reverend Father and Master, Dom Guéranger, has treated this subject in his edition of the Exercises of St. Gertrude, the following pages are entirely his. (For the English, we have made use of the well-known beautiful translation by the Rev. T. A. Pope, of the Oratory, Birmingham, 1863.

Modern writers for the most part have tightened things, and have lost by it instead of gaining. By frightening people they have lessened devotion in extent; and by overstraining it they have lowered it in degree.'[1]

In any case there are many ways, and every way is good which brings men back to God by a thorough conversion of heart. But we are sure that those who may be led to commit themselves to the guidance of a saint of the old school will not lose their time; and that if they meet with less philosophy and less psychology on their way, they will be subdued by the simplicity and authority of her language, and be moved and melted as they contrast their own souls with that of their saintly guide. And this blessed revolution will take place in almost every soul that follows St. Gertrude in the week of Exercises she proposes to them, if only they really desire to draw yet more closely the ties which unite them to God, if their intention be fixed aright and their souls truly recollected in God. We may almost venture to assure such persons that they will come forth from the Exercises transformed in their whole being. They will return to them again and again with ever-increasing pleasure; for they will have no discouraging memory of fatigue, nor of the slightest constraint laid upon their liberty of spirit. They will feel confounded, indeed, to be admitted so near the inmost heart of so great a saint; but they will also feel that they have been created for the same end as that saint, and that they must bestir themselves, and quit all easy, dangerous ways, which lead to perdition.

And if we be asked whence comes that wonderful influence which our saint exercises over all who listen to her, our answer would be: from her surpassing holiness. She does not prove the possibility of spiritual movement and advance; she moves and advances. A blessed soul, sent down from heaven to dwell a while with men, and speaking the language of the heavenly country in this land of exile, would doubtless utterly transform those

[1] 'All for Jesus.'

who heard its speech. Now St. Gertrude was admitted to such familiar converse with the Son of God, that her words have just the accent of such a soul; and this is why they have been and are like winged arrows, which pierce and wound all within their range. The understanding is enlarged and enlightened by her pure and elevated doctrine, and yet St. Gertrude never lectures nor preaches; the heart is touched and melted, and yet St. Gertrude speaks only to God; the soul judges itself, condemns itself, renews itself by compunction, and yet St. Gertrude has made no effort to move or convict it.

And if we ask what is the source of the special blessing attached to the language of St. Gertrude, the answer is, that it blesses because it is so impregnated with the divine Word, not only with the revelations which St. Gertrude received from her heavenly Spouse, but with the sacred Scriptures and the liturgy of the Church. This holy daughter of the cloister drank in light and life day by day from the sources of all true contemplation, from the very fountain of living waters which gushes forth from the psalms and the inspired words of the divine Office. Her every sentence shows how exclusively her soul was nourished with this heavenly food. She so lived in the liturgy of the Church that we continually find in her revelations that the Saviour discloses to her the mysteries of heaven, and the Mother of God and the saints hold converse with her on some antiphon, or response, or introit, which the saint is singing with delight, and of which she is striving to feel all the force and the sweetness.

Hence that unceasing flow of unaffected poetry which seems to have become quite natural to her, and that hallowed enthusiasm which raises the literary beauty of her writings almost to the height of mystical inspiration. This child of the thirteenth century, buried in a monastery of Suabia, preceded Dante in the paths of spiritual poetry. Sometimes her soul breaks forth into tender and touching elegy; sometimes the fire which consumes her bursts forth in transports of fervour;

sometimes her feelings clothe themselves quite instinctively in a dramatic form; sometimes she stops short in her sublimest flights, and she who almost rivals the seraphim descends to earth, but only to prepare herself for a still higher flight. It is as though there had been an unending struggle between the humility which held her prostrate in the dust and the aspirations of her soul, panting after Jesus, who was drawing her, and who had lavished on her such exceeding love.

In our opinion the writings of St. Gertrude lose nothing of their indescribable beauty even when placed beside those of St. Teresa. Nay, we think that the saint of Germany is not unfrequently superior to her sister of Spain. The latter, full of impetuous ardour, has not, it is true, the tinge of pensive melancholy which colours the writings of the former; but St. Gertrude knew Latin so well, and was so profoundly versed in the letter and the spirit of the holy Scriptures, that we do not hesitate to pronounce her style superior in richness and in force to that of St. Teresa.

Still we pray the reader not to be frightened at the thought of being placed under the guidance of a seraph, when his conscience tells him that he has still so much to do in the purgative way, before he can venture to enter upon paths which may never open to him on earth. Let him simply listen to St. Gertrude, let him fix his eye upon her, and have faith in the end she proposes to him. When the holy Church puts in our mouths the language of the psalms, she knows full well that that language is often far beyond the feelings of our soul; but if we wish to bring ourselves up to the level of these divine hymns, our best method is certainly to repeat them frequently in faith and humility, and await the transformation they will assuredly effect. St. Gertrude detaches us gently from ourselves, and brings us to Jesus by going before us herself, and by drawing us after her, though at a great distance. She goes straight to the heart of her divine Spouse, and she might well do so; but will it not be an inestimable blessing if she bring us to

His feet like Magdalen, penitent and transformed by love?

Even when she writes for her sisters only, let us not suppose that these exquisite pages are useless to those of us who are living in the midst of the world. The religious life, when expounded by such an interpreter, is a spectacle as instructive as it is striking. Need we say that the practice of the precepts of the Gospel becomes more easy to those who have well pondered and admired the practice of its counsels? What is the 'Imitation of Christ' but a book written by a monk for the use of monks; and yet who is not familiar with its teaching? How many seculars delight in the writings of St. Teresa! and yet the holy Carmelite makes the religious life the one theme of her teaching.

We will not now speak of her wonderful style of expression. We are so unused to the decided and elevated language of the ages of faith that some readers, accustomed to modern books only, may be startled, and even pained, by St. Gertrude. But what is the remedy for this inconvenience? If we have unlearned the language of that antique piety which fashioned saints, surely our best way is to learn it again as soon as we can; and St. Gertrude will give us wonderful help in doing so.

The list of the devoted admirers of her writings would be long and imposing. But there is an authority far higher still—that of the Church herself. That mother of the faithful, ever guided by the Holy Ghost, has in her holy liturgy set her seal upon St. Gertrude. The saint herself, and the spirit which animated her, are there for ever recommended and glorified in the eyes of all Christians, in virtue of the solemn judgment contained in the Office of her festival.[1]

The life of Gertrude the Great, as she has merited to be distinguished among the saints of the same name, was humble and obscure (1256–1302). At five years of age she entered the Abbey of Helfta near Eisleben,

[1] Dom Guéranger, 'Exercises of St. Gertrude' (1865), Preface.

and there she remained 'hidden in the secret of God's face.'[1] For several centuries, by an error which has also found its way into the Legend of the feast, she was confounded with the Abbess Gertrude of Hackeborn, who governed the monastery during our saint's lifetime and was herself favoured with divine gifts. It was not until Gertrude's sublime Revelations, contained in the five books of the 'Legatus Divinæ Pietatis' (or Legate of Divine Love) had at length been published, that in 1677 her name was inscribed in the Roman Martyrology. In the following century (1738) Clement XII ordered her feast to be celebrated, as a double, by the whole Church. The West Indies chose her as patroness; and a town in New Mexico bears her name.

In order to furnish the faithful with an expression of their piety towards St. Gertrude, we offer them the following beautiful hymn, antiphon, and collect, taken from the Benedictine Breviary.

HYMN

Gertrudis, arca Numinis, Sponsoque juncta virginum, Da nuptialis pangere Castos amores fœderis.	O Gertrude, shrine of the Divinity, united to the Spouse of virgins; grant us to celebrate the chaste love of thy espousals.
Quadrima Christo nubilis In claustra prompte convolas; Spretoque nutricis sinu, Sponsi requiris oscula.	Scarcely hadst thou completed thy fourth year when thou wast espoused to Christ, and didst flee to the shelter of the cloister. Thou didst put from thee the breast of thy nurse, and seek the divine kiss of thy Spouse.
Candentis instar lilii Odore mulces sidera; Et virginali cælitum Regem decore pertrahis.	Like a fair spotless lily thou dost give forth a perfume which gladdens heaven; and the splendour of thy virgin beauty draweth to thee the King of saints.
Qui vivit in sinu Patris Cinctus perenni gloria, Amanter, ut sponsus, tua Recumbit inter ubera.	He who dwelleth in the bosom of the Father, surrounded with everlasting glory, deigns to take his repose in thy love.

[1] Ps. xxx. 21.

Amore Christum vulneras;
Hic te vicissim vulnerat,
Tuoque cordi propria
Inurit alte stigmata.

Thou woundest Jesus with love; and he woundeth thee in return, and deeply graveth on thy heart the marks of his sacred Passion.

O singularis charitas,
O mira commutatio;
Hic corde respirat tuo:
Tu vivis hujus spiritu.

O peerless love, O wondrous interchange; he it is who breatheth in thy heart and thy life hangeth on the breath of his mouth.

Te, sponse Jesu, virginum
Beata laudent agmina;
Patri, simul Paraclito,
Par sit per ævum gloria.
Amen.

Let the blessed choirs of virgins sing thy praise, O Jesus, Spouse of virgins; and equal glory be ascribed to Father and to Paraclete. Amen.

ANTIPHON

O dignissima Christi sponsa, quam lux prophetiæ illustravit, zelus apostolicus inflammavit, laurea virginum coronavit, divini amoris incendium consummavit.

O most worthy spouse of Christ, on whom the prophetic light hath shone, whose heart an apostolic zeal inflamed, whose head the wreath of virgins hath crowned, whom the glowing fire of divine love consumed.

PRAYER

Deus, qui in purissimo corde beatæ Gertrudis virginis tuæ jucundam tibi habitationem præparasti; ejus meritis et intercessione cordis nostri maculas clementer absterge; ut digna divinæ majestatis tuæ habitatio effici mereatur. Per Christum Dominum nostrum. Amen.

O God, who hast prepared for thyself a dwelling-place of delights in the most pure heart of the blessed virgin Gertrude; deign, we beseech thee, through her merits and intercession, to wipe away all stains from our hearts, that they may become meet abodes of thy divine majesty. Through Jesus Christ our Lord. Amen.

O revealer of the Sacred Heart, what better prayer could we offer in thine honour than to say with thee to the Son of the Blessed Virgin:

'O thou my soul's calm untroubled light! O dawn of morning, soft gleaming with thy beautoeus light, become in me the perfect day. O my Love, who dost not only enlighten but deify, come unto me in all Thy

might; come and gently melt my whole being. May all that is of me be destroyed utterly; may I wholly pass into Thee, so that I may no more find myself in time, but may be already and most intimately united to Thee for all eternity.

'Thou hast first loved me; it is Thou who hast chosen me, and not I who have first chosen Thee. Thou art He who of His own accord runneth towards His thirsting creature; and on Thy kingly brow gleams the fair splendour of the everlasting light. Show me Thy countenance, and let me gaze upon Thy beauty. How mild and full of charms is that face, all radiant with the rosy light of the dawn of the divine Sun! How can the spark live and glow far from the fire that gave it being? Or how can the drop of water abide far from the spring from whence it was taken? O compassionate Love, why hast Thou loved a creature so defiled and so covered with shame, but that Thou hast willed to render it all fair in Thee? O Thou delicate flower of the Virgin Mary, Thy goodness and Thy tender mercy have won and ravished my heart. O Love, my glorious noontide, to take my rest in Thee gladly would I die a thousand deaths.

'O Charity, O Love, at the hour of my death Thou wilt sustain me with Thy words, more gladdening far than choicest wine. Thou wilt then be my way, my unobstructed way, that I may wander no more nor stray. Thou wilt aid me then, O Love, Thou queen of heaven; Thou wilt clear my way before me to those fair and fertile pastures hidden in the divine wilderness, and my soul shall be inebriate with bliss; for there shall I see the face of the Lamb, my Spouse and my God. O Love, who art God, Thou art my best beloved possession. Without Thee neither earth nor heaven could excite in me one hope, nor draw forth one desire: vouchsafe to effect and perfect within me that union which Thou Thyself desirest: may it be the end, the crown, and consummation of my being. In the countenance of my God Thy light beameth soft and fair as the evening

star. O Thou fair and solemn Evening, let me see Thy ray when my eye shall close in death.

'O Love, Thou much-loved Evening-tide, at that dread moment let the sacred flame, which burneth evermore in Thy divine Essence consume all the stains of my mortal life. O Thou my calm and peaceful Evening, when the evening-tide of my life shall come give me to sleep in Thee in tranquil sleep, and to taste that blissful rest which Thou hast prepared in Thyself for them that love Thee. With Thy serene, enchanting look vouchsafe to order all things and prepare all things for my everlasting espousal. O Love, be Thou unto me an eventide so bright and calm, that my ravished soul may bid a loving farewell to its body, and return to God who gave it, and rest in peace beneath Thy beloved shadow!'[1]

[1] From Exercise V., 'To enkindle in the soul the love of God.

NOVEMBER 17

SAINT GREGORY THAUMATURGUS

BISHOP AND CONFESSOR

MOSES, 'instructed in all the wisdom of the Egyptians, mighty in his words and in his deeds,'[1] retired into the desert: Gregory, adorned with the best gifts of birth and nature, brilliant in rhetoric, rich in every science, hid himself from men in the flower of his youth, and hastened to offer to God in solitude the holocaust best pleasing to the Lord. Each was the hope of his race; yet each turned away to lose himself in the contemplation of heavenly mysteries. Meanwhile the yoke of Pharaoh lay heavy upon Israel; meanwhile souls were perishing, whom one of Gregory's burning words might have snatched from the empire of idolatry: was not such flight, then, desertion?

Is it for man to proclaim himself a saviour, when Jesus did not arrogate that title to Himself? And when evil was rife all around, did the Carpenter of Nazareth do wrong to remain in the shade for thirty years previous to His short period of ministry? O ye teachers of our excited, fevered times, who dream of a new hierarchy among the virtues, and understand divine charity far otherwise than did our fathers: not those are of the race of Israel's saviours whose ideas concerning social good differ from those of the world's Redeemer.

Gregory, like Moses, was of that blessed race. His friends and enemies agreed in saying that he resembled the Hebrew legislator in the excellence of his virtue, and in the splendour of the prodigies wrought by his word.[2] Both were actuated by the desire of knowing God, and manifesting Him to the men they were called

[1] Acts vii. 22. [2] BASIL. De Spiritu Sancto, xxix.

to lead: the fullness of doctrine is the gift most necessary to the guides of the people, and their want of it the greatest penury. I AM WHO AM was the answer to Moses' enquiry; and this sublime formula, confided to him from the midst of the burning bush, authenticated the mission which called him forth from the desert. When Gregory was commanded by God to go out into the world, the blessed Virgin, of whom the burning bush was a figure, appeared before his dazzled eyes in the dark night when he was praying for light. And St. John, following the Mother of God, let fall from his lips this other formula completing the former for the disciples of the Law of love:

'One only God, Father of the living Word, of that substantial and mighty Wisdom who is the eternal expression of Himself; the perfect principle of the only and perfect Son begotten by Him. One only Lord, sole-begotten of the Only One; God of God, efficacious Word, Wisdom embracing and containing the world, creative power of all creation, true Son of a true Father. One only Holy Spirit, holding of God His divine existence, revealed to men by the Son of whom He is the perfect likeness, life and life-giving, holy and imparting holiness. The perfect Trinity, immutable, inseparable in glory, in eternity, in dominion.'[1]

This was the message our saint was to communicate to his country, the creed that was to bear his name in the Church. By his faith in the most holy Trinity he was to remove mountains and set limits to the waves, to drive out Satan and eradicate infidelity from Pontus. When, towards the year 240, Gregory, then bishop, was on his way to Neocæsarea, he saw on all sides the temples of idols, and stopped for the night at a famous sanctuary. In the morning all the gods had taken to flight and refused to come back; but the saint gave to the priest of the oracle a note thus worded: 'Gregory to Satan: Return.' A more bitter defeat awaited the demons; forced to stay their precipitate retreat, they were compelled to witness

[1] GREG. NYSS. Vita Greg. Thaumaturg.

the ruin of their empire over the souls they had abused. The priest was the first to give himself up to the bishop, and became his deacon; and soon, upon the ruins of the temples everywhere overthrown, arose the Church of Christ, the only God.

Happy was that Church, so firmly founded that heresy was powerless against it in the following century, when so many others bowed before the storm of Arianism. On the testimony of St. Basil, the successors of St. Gregory, themselves eminent men, were as an adornment of precious stones, a crown of stars, to the Church of Neocæsarea. Now all these illustrious pontiffs, says he, considered it an honour to keep up the memory of their great predecessor; they would never suffer that any act, word, or movement other than his, in performing the sacred rites, should prevail over the traditions he had left.[1]

When Clement XII, as we have seen, established in the entire Church the feast of St. Gertrude the Great, he at first decreed that it should be kept on this day, on which it is still celebrated by the Order of St. Benedict. But as November 17 had been for long centuries assigned to St. Gregory Thaumaturgus, it seemed unfitting, said Benedict XIV, that he who moved mountains should himself be moved from his place by the holy virgin. Accordingly in 1739, the year following its institution, the feast of St. Gertrude was fixed on the fifteenth of this month.[2]

Let us read the brief account of the great Thaumaturgus given in the holy liturgy.

Gregorius Neocæsareæ Ponti episcopus sanctitate doctrinaque illustris, signis vero ac miraculis multo illustrior, quorum multitudine atque præstantia Thaumaturgus appellatus est, et sancti Basilii testimonio cum Moyse, prophetis

Gregory, bishop of Neocæsarea in Pontus, was illustrious for his holiness and learning, but still more for his miracles, which were so startling and so numerous that he was called the Thaumaturgus; and, according to St.

[1] Basil. De Spiritu Sancto, xxix.
[2] Benedict XIV, De canonizat. SS., lib. i. cap. xli. 40, 41.

et apostolis comparatus; montem, qui ecclesiæ ædificationem impediebat, oratione alio transtulit. Item paludem, inter fratres causam discordiarum, exsiccavit. Lycum fluvium, perniciose agros inundantem, defixo ad ripam, quo sustentabatur, baculo, qui statim virentem crevit in arborem, coercuit, ut postea ultra eum terminum non effluxerit.

Basil, he was considered comparable to Moses, the prophets, and the apostles. By his prayer he removed a mountain, which was an obstacle to the building of a church. He also dried up a lake which was a cause of dissension between brothers. The river Lycus, which was inundating and devastating the fields, he restrained by fixing in the bank his stick, which immediately grew into a green tree, and served as a limit which the river henceforth never overpassed.

Sæpissime dæmones ex idolorum simulacris, atque ex hominum corporibus ejecit, multaque alia mirabiliter effecit, quibus innumerabiles homines traduxit ad Jesu Christi fidem, cum etiam prophetico spiritu futura prædiceret. Qui migraturus e vita, cum quæsisset quot in civitate Neocæsariensi reliqui essent infideles, responsumque esset tantum esse septemdecim; Deo gratias agens, Totidem inquit, erant fideles, cum cœpi episcopatum. Plura scripsit, quibus etiam, non solum miraculis, Dei Ecclesiam illustravit.

He frequently expelled the devils from idols and from men's bodies, and worked many other miracles, by means of which he led multitudes to the faith of Christ. He also foretold future events by the spirit of prophecy. When he was dying, he asked how many infidels remained in the city of Neocæsarea; and on being informed that there were only seventeen, he gave thanks to God, and said: When I was made bishop, there were but seventeen believers. He wrote several works, by which, as well as by his miracles, he adorned the Church of God.

O holy pontiff, thy faith, removing mountains and commanding the waves, was a justification of our Lord's promise. Teach us in our turn to do honour to the Gospel, by never doubting of our Lord's word and of the help He promises us against Satan, whom the Church points out to us to-day as the proud mountain that is to be cast into the sea;[1] and also against the overflowing tide of our passions, and the enticements of the world, of which thy writings teach us the

[1] Homil. ad Matut. ex Beda in Marc.

vanity.[1] After the victory let us not forget that the succour came to us from heaven; preserve us from ingratitude, which thou didst so detest. We still possess the touching eulogy dictated by thy gratitude towards the illustrious master to whose teachings, under God, thou didst owe the glorious strength and splendour of thy faith. Here is a precious and practical lesson for all: while praising divine Providence in the man who was His predestined instrument in thy regard, thou didst not forget the homage due to the angel of God, who had preserved thee from falling into the abyss during the darkness of infidelity in which thy first years were spent; that heavenly Guardian who, ever watchful in his active, enlightened, persevering devotedness, supplies for our insufficiencies, nourishes and instructs us, leads us by the hand, and secretly arranges for our souls those blessed circumstances and occasions, which transform our life and secure eternal happiness.[2]

How can we sinful creatures sufficiently thank the Author of all good, the infinite Being who gives to man both the holy angels and the visible intermediaries of divine grace on earth? But let us take courage, for we have as our Head His own Son, His Word who saved our souls, and who rules the universe. He alone, and that without effort, can render to His Father unceasing, eternal thanksgiving, for Himself and for us all, without risk of not knowing or of forgetting the least subject of gratitude, without fear of any imperfection in the manner or the magnitude of His praise. To Him, then, to the divine Word, we commit as thou didst, O Gregory, the care of perfecting the expression of our gratitude for the unspeakable kindness of our heavenly Father; for the Word is to us, as to thee, the only channel of piety, gratitude, and love.[3] May He give us in these days pastors who will imitate thy works; and may He raise up again the ancient churches of the East, which once received such light from thee!

[1] GREG. THAUMAT. Metaphrasis in Ecclesiasten Salomonis.
[2] In Origenem oratio panegyrica. [3] *Ibid.*

NOVEMBER 18

DEDICATION OF THE BASILICAS OF SAINTS PETER AND PAUL, APOSTLES

QUOD DUCE TE MUNDUS SURREXIT IN ASTRA TRIUMPHANS, HANC CONSTANTINUS VICTOR TIBI CONDIDIT AULAM (*Because the world under thy conduct has risen triumphant to the very heavens, Constantine the conqueror has built this temple in thy honour*). This inscription stood in letters of gold over the triumphal arch in the ancient Vatican basilica.[1] Never did the Roman genius frame a more magnificent utterance in so few words; never did the greatness of Simon Bar-Jona appear to such advantage on the seven hills. In 1506 the great arch, that had looked down upon twelve centuries of prostrate pilgrims, fell from old age, and the beautiful inscription perished. But Michael Angelo's lofty dome points out to the city and the world the spot where sleeps the Galilæan fisherman, the successor of the Cæsars, the Vicar of Christ, the ruler of the destinies of Rome.

The second glory of the eternal city is the tomb of St. Paul on the Ostian Way. Unlike that of St. Peter, which lies deep down in the Vatican crypt, this tomb is raised to the level of the floor by massive masonry, on which rests the great sarcophagus. This circumstance was ascertained in 1841, when the papal altar was reconstructed. It was evidently to obviate the consequences of inundations from the Tiber that the sarcophagus had thus been raised above the place where Lucina had first laid it.[2] The pilgrim certainly finds nothing to blame in this arrangement when, on looking through the small opening in the centre of the altar, his respectful glance falls upon the marble of the

[1] DE ROSSI, 'Inscript. Christ,' t. ii. 345.
[2] See the Legend of St. Cornelius, September 16.

tomb, and he reads these imposing words traced in large characters of Constantine's period: PAULO APOSTOLO ET MARTYRI (*To Paul apostle and martyr*).[1]

Thus Christian Rome is protected on the north and south by these two citadels. Let us enter into the sentiments of our fathers, when they said of this privileged city: 'Peter the doorkeeper sets his holy dwelling at the entrance: who can deny that this city is like heaven? At the other extremity, Paul from his temple guards the walls; Rome lies between the two: here then God dwelleth.'[2]

The present feast therefore deserves to be more than a local solemnity; its extension to the universal Church is a subject for the world's gratitude. Thanks to this feast we can all make together in spirit to-day the pilgrimage *ad limina apostolorum*,[3] which our ancestors performed with such fatigue and danger, yet never thought they purchased too dearly its holy joys and blessings. 'Heavenly mountains, glittering heights of the new Sion! There are the gates of our true country, the two lights of the immense world. There Paul's voice is heard like thunder; there Peter withholds or hurls the bolt. The former opens the hearts of men, the latter opens heaven. Peter is the foundation-stone, Paul the architect of the temple where stands the altar by which God is propitiated. Both together form a single fountain, which pours out its healing and refreshing waters.'[4]

In the following lessons the Roman Church gives us her traditions concerning the two basilicas whose dedication feast we are celebrating.

[1] DOM GUÉRANGER, 'Saint Cécile et la société romaine aux deux premiers siècles,' ch. vi.

[2] Janitor ante fores fixit sacraria Petrus:
Quis neget has arces instar esse poli?
Parte alia Pauli circumdant atria muros:
Hos inter Roma est: hic sedet ergo Deus.

(Inscription on the gate of Rome which was called in the sixth century the gate of St. Peter) (DE ROSSI, Inscript. ii. 99).

[3] 'To the threshold of the apostles'—*i.e.*, of their basilicas, where pilgrims used to prostrate before entering.

[4] VENANT. FORTUNAT. Miscellanea, iii. 7.

Ex locis sacris quæ olim apud Christianos venerationem habuerunt, illa celeberrima et frequentissima fuerunt, in quibus condita sanctorum corpora, vel aliquod martyrum vestigium aut monumentum esset. In quorum numero sanctorum locorum, in primis semper fuit insignis ea Vaticani pars, quam sancti Petri Confessionem appellabant. Nam eo Christiani ex omnibus orbis terræ partibus, tamquam ad fidei petram et Ecclesiæ fundamentum convenientes, locum principis apostolorum sepulchro consecratum, summa religione ac pietate venerabantur.

Illuc Constantinus Magnus imperator octavo die post susceptum baptismum venit, depositoque diademate, et humi jacens, vim lacrimarum profudit: mox sumpto ligone ac bidente, terram eruit: indeque duodecim terræ cophinis, honoris causa duodecim apostolorum, ablatis, ac loco basilicæ principis apostolorum designato, ecclesiam ædificavit. Quam sanctus Silvester Papa decimo quarto calendas Decembris, eo modo quo Lateranensem ecclesiam quinto idus Novembris consecraverat, dedicavit: et in ea altare lapideum chrismate delibutum erexit; atque ex eo tempore sancivit, ne deinceps altaria nisi ex lapide fierent. Idem beatus Silvester basilicam sancti Pauli apostoli in via Ostiensi ab eodem Constantino imperatore magnificentissime ædificatam dedicavit. Quas basilicas idem imperator multis prædiis attributis locupletavit, ac

Among the holy places venerated of old by the Christians, those were the most honoured and most frequented in which the bodies of the saints were preserved, or some relic or memorial of the martyrs. Chief among these holy places has ever been that part of the Vatican hill which was called the Confession of St. Peter. Christians from all parts of the world flocked thither, as to the rock of the faith and the foundation of the Church, and honoured with the greatest reverence and piety the spot hallowed by the sepulchre of the prince of the apostles.

Hither on the octave day of his baptism came the emperor Constantine the Great; and taking off his diadem, he prostrated on the ground with many tears. Then taking a hoe and mattock he broke up the earth, of which twelve basketfuls were taken away in honour of the twelve apostles; and on the site thus marked out he built the basilica of the prince of the apostles. Pope St. Sylvester dedicated it on the fourteenth of the Calends of December, just as he had consecrated the Lateran church on the fifth of the Ides of November. He erected in it a stone altar which he anointed with chrism, and decreed that thenceforward all altars should be made of stone. The same blessed Sylvester dedicated the basilica of St. Paul the apostle on the Ostian Way, also magnificently built by the emperor Constantine, who enriched both

muneribus amplissimis exornavit.

Porro Vaticanam basilicam vetustate jampridem collabentem, ac propterea multorum Pontificum pietate latius ac magnificentius a fundamentis erectam, Urbanus Octavus hac eadem recurrente die anni millesimi sexcentesimi vigesimi sexti, solemni ritu consecravit. Basilicam vero Ostiensem, quum dira incendii vis, anno millesimo octingentesimo vigesimo tertio penitus consumpsisset, indefessa quatuor Pontificum cura splendidius quam antea erectam, et ab interitu veluti vindicatam, Pius Nonus auspicatissimam nactus occasionem qua dogma de Immaculata beatæ Mariæ Virginis Conceptione nuper ab ipso proclamatum, ingentem cardinalium et episcoporum numerum ex dissitis etiam catholici orbis regionibus Romam attraxerat, die decima Decembris anni millesimi octingentesimi quinquagesimi quarti, tanta circumdatus purpuratorum patrum et antistitum corona solemniter dedicavit, ejusque celebritatis memoriam hac die recolendam decrevit.

basilicas with many estates and rich gifts and ornaments.

The Vatican basilica, however, began to decay through age; and was rebuilt from its foundations on a more extensive and magnificent scale, through the piety of several Pontiffs. It was solemnly dedicated by Urban VIII on this day in the year 1626. In the year 1823 the Ostian basilica was burnt to the ground; but the ruins were repaired and it was rebuilt more splendidly than before, through the unwearied exertions of four Popes. Pius IX, seizing the auspicious occasion when his definition of the dogma of the Immaculate Conception of the blessed Virgin Mary had drawn an immense number of Cardinals and Bishops even from distant parts of the Catholic world to Rome, solemnly dedicated this basilica on the tenth of December, 1854, assisted and surrounded by this noble gathering of prelates; and he decreed that the anniversary commemoration should be celebrated on this day.

In honour of the holy apostles we gladly borrow from the libraries of our Anglican brethren the following Sequenc, sung four centureis ago by the venerable church of York.

SEQUENCE.

In sollemni memoria
Apostlorum principis,
Piæ laudis harmonia
Lætis resonet canticis.

On this solemn commemoration of the prince of the apostles, let the harmony of our loving praise resound in joyous canticles.

Veneremur simul pari
Dignum laude venerari
Apostolum gentium;
Ut quos amor vita junxit,
Nec mors ipsa post disjunxit
Jungat et præconium.

Horum laus est quod destructa
Romanæ potentiæ idolatria,
Jam fundata et firmata
Ibidem orbem gubernat
Ecclesia.
Fide Petri fundamentum
Pauli tenet firmamentum
Dogmate Ecclesia;
Clavis huic potentiæ,
Illi cessit scientiæ
Juncta ad officia.
Petro namque sub pastore
Gratulatur et rectore
Inter fluctus sæculi;
Pauli viget ex doctrina,
Vitæ sumpta medicina
Grex fidelis populi.
Iste verbo instruit,
Ille cælum aperit
Verbo vitæ credulis,
Et quod unus prædicat
Alter verum comprobat
Crebris hoc miraculis.
Hic Judæos, ille gentes
Viam vitæ nescientes
Ad salutem convocat;
Ambo præsunt convocatis,
Ambo certant desolatis,
Hostis ne prevaleat.

Contra summæ potentiæ
Consurgunt imperium,
Unus crucis, alter ensis
Perpessus supplicium.
Sicque una urbe mortem
Una die passi, sortem
Ad justorum transmeant;
Qui malorum nos exsortes
Sua prece et consortes
Beatorum faciant.
Amen.

With him let us also honour the apostle of the Gentiles, worthy of equal praise; that those whom love united in life, and death itself did not sever, may together receive our homage.

Their praise consists in this, that the idolatry of the Roman empire has been destroyed; and in that same Rome the Church has been founded and built up, and rules the world.

The Church is founded on Peter's faith, and strengthened by Paul's teaching; one holds the key of authority, the other that of knowledge, both for the same work.

With Peter for their shepherd and guide, the faithful people rejoice amid the billows of this world; while they grow strong and receive life-giving medicine from Paul's doctrine.

Paul instructs them by his word, Peter opens heaven to believers in the word of life, and what the one preaches the other proves by many miracles.

One calls the Jews to salvation, the other the Gentiles ignorant of the way of life; together they direct the called, together they strive lest the enemy should prevail against them.

They stand against the highest power of the empire, and incur the penalty, one of the cross, the other of the sword.

Thus they suffer death in the same city, on the same day, and together pass to the reward of the just; by their prayer may they deliver us from all evil, and make us companions of the blessed. Amen.

To-day let us call to mind and complete the instructions we received on the general feast of the Dedication of churches; and let us conclude with the following Sequence, worthy of the pen of Adam of St. Victor, to whom it was long attributed. It sets forth, in all the figures once so well known, the great mystery of Christ's union with the human race, which is expressed in the consecration of Christian temples.

SEQUENCE

Quam dilecta tabernacula
Domini virtutum et atria !

Quam electi
Architecti,
Tuta ædificia,
Quæ non movent
Imo fovent
Ventus, flumen, pluvia !
Quam decora fundamenta
Per concinna sacramenta
Umbræ præcurrentia !
Latus Adæ dormientis
Evam fundit, in manentis
Copulæ primordia.
Arca ligno fabricata
Noe servat, gubernata
Mundi per diluvium.
Prole sera tandem fœta
Anus Sara ridet læta,
Nostrum lactans gaudium.

Servus bibit qui legatur
Et camelus adaquatur
Ex Rebeccæ hydria.
Hæc inaures et armillas
Aptat sibi, ut per illas
Virgo fiat congrua.
Synagoga supplantatur
A Jacob, dum devagatur
Nimis freta litteræ.
Liam lippam latent multa:
Quibus Rachel videns fulta,
Pari nubit fœdere.

How lovely are the tabernacles and courts of the Lord of hosts !

So firmly is the temple built by the incomparable architect, that wind and flood and rain instead of shaking strengthen it.

Beauteous are its foundations, aptly prefigured by the mysteries of the time of shadows ! While Adam sleeps Eve comes forth from his side, the first type of an eternal union.

The ark, built of wood, preserves Noe, safely sailing through the deluge that destroys the world. Sara, advanced in years, laughs joyously to see herself a mother suckling the child whose name signifies our joy.

The servant sent as ambassador drinks from Rebecca's pitcher, and she waters his camels; then she adorns herself with earrings and bracelets, that she may appear as beseems a virgin.

The Synagogue, wandering away and trusting too much to the letter, is supplanted by Jacob. Many things lie hid from bleareyed Lia, which are a strength to Rachel the clear-sighted, and give her equal rights.

In bivio tegens nuda,
Geminos parit ex Juda
  Thamar diu vidua.
Hic Moyses a puella
Dum se lavat, in fiscella
  Reperitur scirpea.
Hic mas agnus immolatur
Quo Israel satiatur,
  Tinctus ejus sanguine;
Hic transitur rubens unda,
Ægyptios sub profunda
  Obruens voragine.
Hic est urna manna plena,
Hic mandata legis dena,
  Sed in arca fœderis.
Hic sunt ædis ornamenta,
Hic Aaron indumenta
  Quæ præcedit poderis.

Thamar, long a widow, veils herself on the highway, and gives twin sons to Juda. Moses, in a wicker-basket, is found by the maiden as she is bathing.

The male lamb being immolated, the Israelites are fed therewith, and are marked with its blood. They cross the Red Sea, whose rushing waves engulf the Egyptians.

Here is the urn full of manna; here in the Ark of the Covenant are the ten commandments of the Law. Here are the ornaments of the temple; here the garments of Aaron, and first of them all the pontiff's ephod.

Hic Urias viduatur,
Bethsabee sublimatur,
  Sedis consors regiæ.
Hæc regi varietate
Vestis astat deauratæ,
  Sicut regum filiæ.
Huc venit Austri regina,
Salomonis quam divina
  Condit sapientia,
Hæc est nigra sed formosa,
Myrrhæ et thuris fumosa,
  Virga pigmentaria.

Bethsabee, widow of Urias, is raised as bride even to share the royal throne, and stands before the king in robes of gold and all variety, even as the daughters of princes.

Hither comes the queen of the south, whom Solomon instructs with his divine wisdom; though black, she is beautiful, breathing the fragrance of myrrh and incense and every perfume.

Hæc futura
Quæ figura
Obumbravit,
Reseravit
Nobis dies gratiæ;
Jam in lecto
Cum dilecto
Quiescamus,
Et psallamus:
Adsunt enim nuptiæ.

These future things foreshadowed thus in figures, the day of grace has revealed to us; let us rest in peace with the Beloved and sing to him, for it is the nuptial-day.

Quarum tonat initium
In tubis epulantium
Et finis per psalterium.
Sponsum millena millia
Una canunt melodia,
Sine fine dicentia: Alleluia! Amen.

The feast was opened by the clang of trumpets, and closes with the psaltery.

Millions of voices hail the Spouse with one same melody, repeating without end: Alleluia! Amen.

NOVEMBER 19

SAINT ELIZABETH OF HUNGARY

DUCHESS OF THURINGIA

ALTHOUGH the blessed in heaven shine each with his own peculiar glory, God is pleased to group them in families, as He groups the stars in the material firmament. It is grace that presides over the arrangement of these constellations in the heaven of the saints; but sometimes it seems as if God wished to remind us that He is the sole Author of both grace and nature; and inviting them, in spite of the fall, to honour Him unitedly in His elect, He causes sanctity to become a glorious heirloom, handed down from generation to generation in the same family on earth. Among these races none can compare with that royal line which, beginning in ancient Pannonia, spread its branches over the world in the most flourishing days of Christendom: 'Rich in virtue and studying beautifulness,'[1] as Scripture says, it brought peace into all the royal houses of Europe with which it was allied; and the many names it has inscribed in the golden book of the blessed perpetuate its glory.

Among these illustrious names, and surrounded by them as a diamond set in a circle of pearls, the greatest, in the esteem of the Church and of the people, is that of the amiable saint, who was ripe for heaven at the age of twenty-four years, and who ascended on this day into the company of Stephen, Emeric, and Ladislas. Elizabeth was not inferior to them in manly virtues; but the simplicity of her loving soul added to the heroism of her race a sweetness, whose fragrance drew after her along the path of sanctity her daughter Gertrude of Thuringia, and her relatives Hedwige of Silesia, Agnes of Bohemia,

[1] Ecclus. xliv. 6.

Margaret of Hungary, Cunigund of Poland, and Elizabeth of Portugal.

All the poetry of those chivalrous times appears in the beautiful pages of contemporaneous writers, as they describe to us the innocent child, transplanted like a tender flower from the court of Hungary to that of Thuringia; and her life of devotedness there, with a bridegroom worthy to witness the ecstasies of her lofty but ingenuous piety and to defend her heroic virtue against her slanderers. To the stewards who complained that during the absence of Duke Lewis she had, in spite of their remonstrances, exhausted the revenues upon the poor, he replied: 'I desire that my Elizabeth be at liberty to act as she wishes, provided she leaves me Warteburg and Naumburg.' Our Lord opened the landgrave's eyes to see transformed into beautiful roses the provisions Elizabeth was carrying to the poor. Jesus crucified appeared in the leper she had taken into her own apartments that she might the better tend him. If it happened that illustrious visitors arrived unexpectedly, and the duchess having bestowed all her jewels in alms was unable to adorn herself becomingly to do them honour, the angels so well supplied the deficiency that, according to the German chroniclers of the time, it seemed to the astonished guests that the queen of France herself could not have appeared more strikingly beautiful or more richly attired.

Elizabeth indeed was never wanting to any of the obligations or requirements of her position as a wife and as a sovereign princess. As graciously simple in her virtues as she was affable to all, she could not understand the gloomy moroseness which some affected in their prayers and austerities. 'They look as if they wanted to frighten our Lord,' she would say, 'whereas He loves the cheerful giver.'[1]

The time soon came when she herself had to give generously without counting the cost. First there was the cruel separation from her husband, Duke Lewis,

[1] MONTALEMBERT, 'Histoire de sainte Elisabeth de Hongrie,' ch. vii.

on his departure for the crusade; then the heartrending scene when his death was announced to her, just as she was about to give birth to her fourth child; and thirdly the atrocious act of Henry Raspon, the landgrave's unworthy brother, who, thinking this a good opportunity for seizing the deceased's estates, drove out his widow and children and forbade anyone to give them hospitality. Then, in the very land where every misery had been succoured by her charity, Elizabeth was reduced to the necessity of begging, and not without many rebuffs, a little bread for her poor children, and of seeking shelter with them in a pigsty.

On the return of the knights who had accompanied Duke Lewis to the Holy Land, justice was at length done to our saint. But Elizabeth, who had become the passionate lover of holy poverty, chose to remain among the poor. She was the first professed Tertiary of the Seraphic Order; and the mantle sent by St. Francis to his very dear daughter became her only treasure. The path of perfect self-renunciation soon brought her to the threshold of heaven. She who, twenty years before, had been carried to her betrothed in a silver cradle and robed in silk and gold, now took her flight to God from a wretched hovel, her only garment being a patched gown. The minstrels, whose gay competitions had signalized the year of her birth, were no longer there; but the angels were heard singing, as they bore her up to heaven: 'The kingdom of this world have I despised for the love of Jesus Christ my Lord, whom I have seen, whom I have loved, in whom I have believed, whom I have tenderly loved.'

Four years later, Elizabeth, now declared a saint by the Vicar of Christ, beheld all the nations of the holy Empire, with the emperor himself at their head, hastening to Marburg, where she lay at rest in the midst of the poor whose life she had imitated. Her holy body was committed to the care of the Teutonic Knights, who in return for the honour made Marburg one of the head-quarters of their Order, and raised to her name the first

Gothic church in Germany. Numerous miracles long attracted the Christian world to the spot.

And now, though still standing, though still beautiful in its mourning, St. Elizabeth's at Marburg knows its glorious titular only by name. And at Wartburg, where the dear saint went through the sweetest episodes of her life as a child and as a bride, the great memorial now shown to the traveller is the pulpit of an excommunicated friar, and the inkstain with which, in a fit of folly or drunkenness, he had soiled the wall, as he afterwards endeavoured with his pen to profane and sully everything in the Church of God.

It is time to read the liturgical history of the feast.

Elisabeth Andreæ regis Hungariæ filia ab infantia Deum timere cœpit: et crescens ætate, crevit etiam pietate. Ludovico Lantgravio Hassiæ et Thuringiæ in conjugem copulata, non minori cura quæ Dei, quam quæ viri sui erant, exsequebatur. Surgens enim nocturno tempore, orationi diu incumbebat; ac variis misericordiæ officiis dedita, viduis, pupillis, ægrotis, egentibus sedulo inserviebat; gravique fame urgente, domus suæ frumenta liberaliter erogabat. Leprosos hospitio suscipiens, manus eorum et pedes osculabatur. Curandis autem et alendis pauperibus insigne xenodochium construxit.

Elizabeth, daughter of Andrew king of Hungary, feared God from her infancy, and increased in piety as she advanced in age. She was married to Lewis, landgrave of Hesse and Thuringia, and devoted herself to the service of God and of her husband. She used to rise in the night and spend a long time in prayer; and, moreover, she devoted herself to works of mercy, diligently caring for widows and orphans, the sick and the poor. In time of famine she freely distributed her store of corn. She received lepers into her house, and kissed their hands and feet; she also built a splendid hospital, where the poor might be fed and cared for.

Defuncto conjuge, ut Deo liberius serviret, depositis omnibus sæcularis gloriæ indumentis, vili tunica induta est, atque ordinem Pœnitentium sancti Francisci ingressa, patientiæ et humilitatis virtute maxime enituit. Nam bonis omnibus exuta, a propriis ædibus ejecta, ab omnibus

On the death of her husband, she, in order to serve God with greater freedom, laid aside all worldly ornaments, clothed herself in a rough tunic, and entered the Order of Penance of St. Francis. She was very remarkable for her patience and humility. Being despoiled of all

derelicta, contumelias, irrisiones, obtrectationes invicto animo toleravit, adeo ut summopere gauderet, se talia pro Deo pati. Ad infima quæque ministeria erga pauperes et ægrotos se abjiciens, eis necessaria procurabat, solis oleribus et leguminibus pro suo victu contenta.

her possessions and turned out of her own house and abandoned by all, she bore insults, mockeries, and reproaches with undaunted courage, rejoicing exceedingly to suffer thus for God's sake. She humbled herself by performing the lowest offices for the poor and sick, and procured them all they needed, contenting herself with herbs and vegetables for her only food.

Cum vero in his aliisque plurimis sanctis operibus vitam religiosissime transegisset, finis tandem suæ peregrinationis advenit, quem domesticis suis ante prædixit. Cumque defixis in cælum oculis divinæ contemplationi vacaret, a Deo mirabiliter recreata, et sacramentis refecta, obdormivit in Domino. Statimque plurima ad ejus tumulum miracula patrata sunt. Quibus auditis, et rite probatis, Gregorius nonus sanctorum numero eam adscripsit.

She was living in this holy manner, occupied with these and many other good works, when the end of her pilgrimage drew nigh, as she had foretold to her companions. She was absorbed in divine contemplation, with her eyes fixed on heaven; and after being wonderfully consoled by God, and strengthened with the Sacraments, she fell asleep in our Lord. Many miracles were immediately wrought at her tomb; and on their being duly proved, Gregory IX enrolled her among the saints.

The following hymn in honour of St. Elizabeth was sung in Germany in the fourteenth century:

HYMN

Hymnum Deo vox jocunda
Decantat Ecclesiæ;
Nam congaudet lætabunda
Sion mater filiæ
Ascendenti de profunda
Convalle miseriæ.

The Church in joyous accents sings a hymn to God;
Sion is in gladness, rejoicing with her daughter who ascends from the valley of misery.

Quam regali stirpe natam
In annis infantiæ
Vir accepit desponsatam
Indolis eximiæ,
Semper tamen inspiratam
Voto continentiæ.

Born of royal race, she is affianced while yet a babe; her husband finds her adorned with every gift and enamoured of purity.

Fide, prole, sacramento
Ratum hoc conjugium,
Vero docet argumento
Quod patrum cælestium
Vitæ sanctæ succremento
Attigit consortium.

Their union is hallowed by fidelity, fecundity, and the grace of the Sacrament; Elizabeth's increasing holiness proves that she is being led to the company of her fathers in heaven.

Lege carnis sic ligata
Non extinxit spiritum,
Sed implevit fide rata
Nec reliquit irritum
Quod a Deo mens parata
Gerebat propositum.

Though subject to the law of the flesh, her spirit was not quenched; faithful to her sacred engagements, she obeyed the inspirations her willing heart received from God.

Hæc insignis, hæc beata
Pauperum nutritia
Fastu mundi non elata
Nec parentum gloria,
In se carne trucidata
Crucifixit vitia.

She became the noble and blessed feeder of the poor; neither by worldly glory nor by her kingly origin was she elated, but she crucified the vices in her mortified flesh.

Aquam eam dum rogavit
Hostis innocentiæ,
Potum lacte perforavit
Clavo pœnitentiæ,
Et sic sese liberavit
Virtus patientiæ.

The enemy of innocence asked her for water, *as Sisara asked Jahel;* she deceived him with milk, and transpiercing him with the nail of penance, she delivered herself by her virtue of patience.

Tandem viro destituta
Munda mundum exuit,
Christum mente jam induta
Saccum carni consuit,
Et in tempus hoc statuta
Sic lampas emicuit.

Bereaved of her husband, she abandoned the world, unsullied by its contact; and having already put on Christ interiorly, she now clothed her body with sackcloth, and, even in the time of her mortality, shone as a bright lamp.

Veras censu paupertatis
Redimens divitias
De thesauro pietatis
Fudit auri copias,
Et multorum egestatis
Supplevit inopias.

Buying true riches at the price of poverty, she poured out the golden treasures of her piety, and supplied the needs of innumerable poor.

Fecit opus fuso, cibi
Quærens alimoniam,
Et vilescens ipsa sibi
Sprevit ignominiam,
Sciens soli, Christe, tibi
Recte dari gloriam.

Working with her spindle she earned her daily bread; and, vile in her own eyes, she made light of shame, knowing that to thee alone, O Christ, honour is due.

Gloria sit, Jesu bone,
Tibi nunc et jugiter,
Qui certantes in agone
Adjuvas fideliter,
Et mercedem das coronæ
Vincenti viriliter.
Amen.

Glory be to thee, O good Jesus, both now and for ever; for thou faithfully assistest them that fight the good fight, and rewardest the valiant victor with a crown. Amen.

What a lesson thou leavest to the earth as thou mountest up to heaven, O blessed Elizabeth! We ask with the Church for ourselves and for all our brethren in the faith: may thy glorious prayers obtain from the God of mercy that our hearts may open to the light of thy life's teaching, so that despising worldly prosperity we may rejoice in heavenly consolations.[1] The Gospel read in thy honour to-day tells us that the kingdom of heaven is like to a hidden treasure, and to a precious pearl; the wise and prudent man sells all he has, to obtain the treasure or the pearl.[2] Thou didst well understand this 'good traffic,' as the Epistle calls it,[3] and it became the good fortune of all around thee: of thy happy subjects, who received from thee succour and assistance for both soul and body; of thy noble husband, who found an honourable place among those princes who knew how to exchange a perishable diadem for an eternal crown; in a word, of all who belonged to thee. Thou wast their boast; and several among them followed in thy footsteps along the heavenward path of self-renunciation. How is it that others, in an age of destruction, could abjure their title of children of saints, and draw the people after them to deal so wantonly with the sweetest memorials and the noblest traditions? May our Lord restore to His Church and to thee the country where thou didst experience His love; may thy supplications, united with ours, revive the ancient faith in those branches of thy stock which are no longer nourished with that life-giving sap; and may the glorious trunk continue, in its faithful branches, to give saints to the world.

[1] Collect of the feast. [2] Gospel, from St. Matt. xiii.
[3] Epistle, Prov. xxxi. 18.

The Church honours to-day a holy Pope, of the persecution times, by name Pontian. Transported by order of the emperor Maximin to an island in the Mediterranean, he there suffered most cruel treatment, which earned him the crown of martyrdom. His second successor, St. Fabian, translated his body to the cemetery of Callixtus.

PRAYER

Infirmitatem nostram respice omnipotens Deus: et quia pondus propriæ actionis gravat, beati Pontiani martyris tui atque pontificis intercessio gloriosa nos protegat. Per Dominum.

Have regard to our weakness, O almighty God: and since the weight of our own deeds is grievous to us, may the glorious intercession of blessed Pontian, thy martyr and bishop, protect us. Through our Lord.

NOVEMBER 20

SAINT FELIX OF VALOIS

CONFESSOR

FELIX was called in his youth to dwell in the desert; and he thought to die there, forgotten by the world he had despised. But our Lord had decreed that his old age should yield fruit before men.

It was one of those epochs which may be called turning-points in history. The first of the great active Orders was about to be raised up in the Church by St. John of Matha; others were soon to follow, called forth by the new requirements of the times. Eternal Wisdom, who 'remaining in herself the same reneweth all things,'[1] would prove that sanctity also never changes, and that charity, though assuming different forms, is ever the same, having but one principle and one aim—God, loved for His own sake. Hence John of Matha was led by the holy Spirit to Felix of Valois, as a disciple to the master; and then, upon pure contemplation, personified by the anchorite living out his declining years in the depths of the forest, was grafted the intensely active life of the redeemer of captives. The desert of Cerfroid became the cradle, and remained the chief centre, of the Trinitarian Order.

Let us read the Church's history of the servant of God, remembering that it requires to be completed by that of his son and disciple (February 8).

Felix, Hugo antea dictus, ex regali Valesiorum familia ortus in Gallia, ab ineunte ætate non levia dedit futuræ sanctitatis indicia, præsertim misericordiæ erga pauperes: nam adhuc infantulus, manu

Felix, formerly called Hugh, was born in France, of the royal family of the Valois, and from his cradle gave promise of future sanctity and especially of charity towards the poor. While still an infant

[1] Wisd. vii. 27.

propria, ac si grandior esset, et judicii maturitate polleret, nummos egenis distribuit. Jam grandiusculus, solebat ex appositis in mensa dapibus ad ipsos mittere, et ferme eo, quod sapidius erat, obsonio, pauperculos pueros recreabat. Adolescens non semel vestibus se exspoliavit, ut inopes cooperiret. Ab avunculo Theobaldo, Xamphanæ et Blesii comite, vitam reo mortis impetravit, prædicens hunc infamem hactenus sicarium, mox sanctissimis præditum moribus evasurum: veridicum testimonium monstravit eventus.

Post exactam laudabiliter adolescentiam, cœpit cælestis contemplationis studio solitudinem cogitare; prius tamen voluit sacris initiari, ut omnem regni, a cujus successione jure legis Salicæ non longe distabat, spem sibi præcideret. Sacerdos factus, et prima Missa devotissime celebrata, non multo post in eremum secessit, ubi summa abstinentia victitans, cælestium charismatum abundantia pascebatur. Ibi cum sancto Joanne de Matha Parisiensi doctore, a quo ex divina inspiratione quæsitus et inventus, per aliquot annos sanctissime vixit; donec ambo per angelum a Deo admoniti Romam petierunt, specialem a Summo Pontifice vivendi regulam impetraturi. Facta igitur Innocentio Papæ tertio inter Missarum solemnia revelatione religionis et instituti de redimendis captivis, ab ipso Pontifice, simul cum socio,

he would distribute money to the needy with his own hand, as if he were grown up and had full use of reason. When somewhat older he used to send them meat from the table, and would choose what was daintiest for poor little children. When a youth he more than once stripped himself of his own garments to clothe the poor. He obtained the life of a condemned criminal from his uncle Theobald, Count of Champagne and Blois; foretelling that the man, hitherto an infamous murderer, would shortly become a saint; the truth of which prophecy was proved by the event.

Having spent his youth in the practice of virtue, he was induced by his love of heavenly contemplation to think of retiring into solitude. He determined, however, first to take Holy Orders, and thus cut off all possibility of succeeding to the crown, of which he had some expectations on account of the Salic Law. After being ordained priest, and celebrating his first Mass with the greatest devotion, he retired into the desert, where he lived in the severest abstinence, but enjoying an abundance of heavenly gifts and graces. There he was joined by John of Matha, a Parisian doctor, who had been inspired by God to seek him; and they lived together in a most holy manner for some years. God then sent an angel, who bade them go to Rome and obtain a special rule of life from the Sovereign

candidis vestibus bicolori cruce signatis induitur, ad eam formam qua angelus indutus apparuit: et insuper voluit Pontifex, ut nova religio juxta triplicem colorem quo habitus constat, sanctissimæ Trinitatis titulo decoraretur.

Regula propria ex Summi Pontificis Innocentii confirmatione accepta, in diœcesi Meldensi apud locum, qui Cervus Frigidus dicitur, primum ordinis paulo ante a se et socio exstructum cœnobium ampliavit, ubi religiosam observantiam, et Redemptionis institutum mirifice coluit, ac inde per alumnos in alias provincias diligentissime propagavit. Illustrem hic a beata Virgine Matre favorem accepit: dormientibus siquidem cunctis fratribus, et ad matutinas preces in pervigilio Nativitatis Deiparæ media nocte recitandas, Deo sic disponente, non surgentibus, Felix de more vigilans, et horas præveniens, chorum ingressus, reperit beatam Virginem in medio chori habitu cruce ordinis insignito indutam, ac cælitibus similiter indutis sociatam. Quibus permixtus Felix, præcinente Deipara, laudes divinas concinuit, riteque persolvit. Et quasi jam a terrestri ad cælestem chorum evocaretur, instantis mortis ab angelo certior factus, filios ad caritatem erga pauperes et

Pontiff. Pope Innocent III received, during solemn Mass, a revelation concerning the religious Order to be instituted for the ransom of captives; and he himself clothed Felix and John in a white habit with a red and blue cross, such as was worn by the angel who had appeared. Moreover, the Pontiff determined that on account of the three colours of the habit, the new Order should bear the name of the most holy Trinity.

Upon receiving the confirmation of their rule from Pope Innocent, Felix returned to Cerfroid, in the diocese of Meaux, and enlarged the first convent of the Order, which he and his companion had built there shortly before. There he caused religious observance and the work of ransom to flourish; and he diligently propagated the Order by sending disciples into other provinces. In this place he was favoured with a remarkable grace by the blessed Virgin Mary. On the vigil of the Nativity of the Mother of God, while the brethren, God so disposing, remained asleep instead of rising at midnight for Matins, Felix, who was watching according to his custom before the appointed hour, entered the church, and found the blessed Virgin in the middle of the choir, clad in the habit and cross of the Order, and surrounded by angels in the same attire. Felix joined them, and the Mother of God having intoned the Office, he sang the divine praises with them even to the end. Then,

captivos adhortans, animam Deo reddidit, ætate ac meritis consummatus, anno post Christum natum ducentesimo duodecimo supra millesimum, sub eodem Pontifice Innocentio tertio.

as if calling him from the choir of earth to that of heaven, an angel informed him that his death was at hand. He exhorted his sons to love of the poor and of captives; and gave up his soul to God, full of days and of merits, in the year of our Lord 1212, in the pontificate of the said Innocent III.

Felix, happy lover of charity, teach us the worth, and also the nature, of this queen of virtues. It was she that attracted thee into solitude in pursuit of her divine Object; and when thou hadst learnt to find God in Himself, she showed Him to thee and taught thee to love Him in thy brethren. Is not this the secret which makes love become strong as death, and daring enough, as in the case of thy sons, to defy hell itself? May this love inspire us with every sort of devotedness; may it ever remain the excellent portion of thy holy Order, leading it to adapt itself to every new requirement, in a society where the worst kind of slavery, under a thousand forms, reigns supreme.

NOVEMBER 21

THE PRESENTATION OF THE BLESSED VIRGIN MARY

THE Presentation is one of the minor solemnities of our Lady, and was inscribed at a comparatively late date on the sacred Cycle; it seems to court the homage of our silent contemplation. The world, unknown to itself, is ruled by the secret prayers of the just; and the Queen of saints, in her hidden mysteries, wrought far more powerfully than the so-called great men whose noisy achievements fill the annals of the human race.

The East had been celebrating for seven centuries at least[1] the *entrance of the Mother of God into the temple of Jerusalem*,[2] when in 1372 Gregory XI permitted it to be kept for the first time[3] by the Roman court at Avignon. Mary in return broke the chains of captivity that had bound the Papacy for seventy years; and soon the successor of St. Peter returned to Rome. The feast of the Visitation, as we saw on July 2, was in like manner inserted in the Western calendar to commemorate the re-establishment of unity after the schism which followed the exile.

In 1373, following the example of the Sovereign Pontiff, Charles V of France introduced the feast of the Presentation into the chapel of his palace. By letters dated November 10, 1374, to the masters and students of the college of Navarre, he expressed his desire that it should be celebrated throughout the kingdom: 'Charles, by the grace of God king of the

[1] PITRA, Analecta sacra Spicilegio Solesmensi parata, i. 275.

[2] Menæa, ad diem hanc.

[3] This is to be understood only of the feast properly so called; for the marble of Berre, reproduced by Le Blant in No. 542 A of 'Inscriptions chrétiennes de la Gaule,' proves that the fact of Mary's sojourn in the temple of Jerusalem was recognized and honoured in the West in the fifth century. See Plate 72 in the same work, No. 433.

Franks, to our dearly beloved: health in Him who ceases not to honour His Mother on earth. Among other objects of our solicitude, of our daily care and diligent meditation, that which rightly occupies our first thoughts is, that the blessed Virgin and most holy Empress be honoured by us with very great love, and praised as becomes the veneration due to her. For it is our duty to glorify her; and we, who raise the eyes of our soul to her on high, know what an incomparable protectress she is to all, how powerful a mediatrix with her blessed Son, for those who honour her with a pure heart. . . . Wherefore, wishing to excite our faithful people to solemnize the said feast, as we ourselves propose to do by God's assistance every year of our life, we send this Office to your devotion, in order to increase your joy.'[1]

Such was the language of princes in those days. Now, just at that very time the wise and pious king, following up the work begun at Brétigny by our Lady of Chartres, rescued France from its fallen and dismembered condition. In the State, then, as well as in the Church, at this moment so critical for both, our Lady in her Presentation commanded the storm, and the smile of the infant Mary dispersed the clouds.

The new feast, enriched with Indulgences by Paul II, had gradually become general,[2] when St. Pius V, wishing to diminish the number of Offices on the universal calendar, included this one among his suppressions. But Sixtus V restored it to the Roman breviary in 1585, and shortly afterwards Clement VIII raised it to the rank of double major. Soon the clergy and regulars adopted the custom of renewing their holy vows on this day, whereon their Queen had opened before them

[1] LAUNOY, 'Historia Navarræ gymnasii,' pars i. lib. i. cap. 10.

[2] From sources which do not come within the learned author's scope, it appears that in England the feast is of much more ancient institution, though the evidence so far collected confines its observance to the monasteries. As *Oblatio S. Mariæ in templo Domini cum esset trium annorum*, it occurs in several monastic calendars of Saxon times, and, still under the title of *Oblatio*, in some of later date. This is only one of many interesting facts illustrating the English movement of the tenth and early eleventh centuries in its devotional aspect: a side of the question which still awaits special study. (*Translator's note.*)

the way that leads by sacrifice to the special love of our Lord.

'Hearken, O daughter, and see, and incline thy ear, and forget thy people and thy father's house; and the King shall greatly desire thy beauty.' Thus, wording the wishes of the 'daughters of Tyre,' sang the Church of the expectation, on the summit of Mount Moriah; and penetrating the future with her inspired glance, she added: 'After her shall virgins be brought to the King, her neighbours shall be brought to thee; they shall be brought with gladness and rejoicing; they shall be brought into the temple of the King.' Hailed beforehand as 'beautiful above the sons of men,' this King, the 'most mighty,' makes on this day a prelude to His conquests; and even this beginning is wonderful. Through the graceful infant now mounting the temple steps He takes possession of that temple whose priests will hereafter vainly disown Him; for this child whom the temple welcomes to-day is His 'throne.' Already His fragrance precedes and announces Him in the Mother in whose bosom He is to be 'anointed with the oil of gladness' as the Christ among His brethren; already the angels hail her as the Queen whose fruitful virginity will give birth to all those consecrated souls who keep for the divine Spouse the 'myrrh' and the incense of their holocausts, those 'daughters of kings' who are to form her court of honour.[1]

But our Lady's Presentation also opens new horizons before the Church. On the Cycle of the saints, which is not so precisely limited as that of the Time, the mystery of Mary's sojourn in the sanctuary of the Old Covenant is our best preparation for the approaching season of Advent. Mary, led to the temple in order to prepare in retirement, humility, and love for her incomparable destiny, had also the mission of perfecting at the foot of the figurative altar the prayer of the human race, of itself ineffectual to draw down the Saviour from heaven. She was, as St. Bernardine

[1] Ps. xliv.

of Siena says, the happy completion of all the waiting and supplication for the coming of the Son of God; in her, as in their culminating-point, all the desires of the saints who had preceded her found their consummation and their term.[1]

Through her wonderful understanding of the Scriptures, and her conformity, daily and hourly, to the minutest teachings and prescriptions of the Mosaic ritual, Mary everywhere found and adored the Messias hidden under the letter; she united herself to Him, immolated herself with Him in each of the many victims sacrificed before her eyes; and thus she rendered to the God of Sinai the homage, hitherto vainly expected, of the Law understood, practised, and made to fructify, in all the fullness that beseemed its divine Legislator. Then could Jehovah truly say: 'As the rain and the snow come down from heaven and return no more thither, but soak the earth and water it, and make it to spring: . . . so shall My word be . . . it shall not return to Me void, but it shall do whatsoever I please.'[2]

Supplying thus for the deficiencies of the Gentiles as well as of the Synagogue, Mary beheld in the bride of the Canticle the Church of the future. In our name she addressed her supplications to Him whom she recognized as the Bridegroom, without, however, knowing that He was to be her own Son. Such yearnings of love, coming from her, were sufficient to obtain from the divine Word pardon for the infidelities of the past and the immorality into which the wandering world was plunging deeper and deeper.[3] How well did this ark of the New Covenant replace that of the Jews, which had perished with the first temple! It was for her, though he knew it not, that Herod the Gentile had continued the construction of the second temple after it had remained desolate since the time of Zorobabel; for the temple, like the tabernacle before it, was but the home of the ark destined to be God's throne; but greater was

[1] BERNARDIN. SEN. Pro festivitatibus V. Mariæ, Sermo iv. [2] Isa. lv. 10, 11.
[3] OLIER, 'Vie intérieure de la très sainte Vierge, Présentation.'

the glory of the second temple which sheltered the reality, than of the first which contained but the figure.

The Greeks have chosen for the lessons of the feast the passages of Scripture which describe the carrying of the ark into the tabernacle of the desert,[1] and afterwards into the temple of Jerusalem.[2] The historical lesson relates the traditions concerning the oblation of the blessed Virgin by her holy parents to God in the temple at the age of three years, there to dwell until, after the lapse of twelve years, the mystery of our salvation was to be accomplished in her.

In the sixth century the emperor Justinian built, in honour of the Presentation, a magnificent church on the southern part of the platform on which had formerly stood the temple and its annexes. It is now the mosque El-Aksa.

The next century gives us the following strophes, which bear witness to the antiquity of the feast.

DE B. VIRGINE IN TEMPLUM RECEPTA

Salvatoris templum maxime mundum, illa tanti æstimanda ovis et Virgo, sacra illa arca thesaurum divinæ continens gloriæ hodie adducitur in domum Domini; gratiam secum affert divini Spiritus, dum angeli Dei eam concelebrant: Ipsa palam est cæleste tabernaculum.

The exceedingly pure temple of the Saviour, the inestimable sheep, the holy Virgin, the sacred ark containing the treasure of the divine majesty, is led to-day into the house of the Lord; thither she brings the grace of the divine Spirit, while the angels of God sing her praises, saying: Truly she is the heavenly tabernacle.

Dei ineffabilium et sacrorum mysteriorum dum cerno in hac Virgine gratiam ostensam et aperte cumulatam, gaudeo, nec modos intelligere valeo insolitos et dictu difficiles, quibus electa illa immaculata, sola præstat super omnem creatu-

While I contemplate the grace of God's ineffable and sacred mysteries revealed in its plenitude in this Virgin, I am full of joy, and I cannot comprehend the wonderful and inexpressible way in which this chosen and immaculate Virgin surpasses all creatures

[1] Exod. xl.

[2] 3 Kings viii.

ram, tam oculis quam mente perceptam; ideo faustis vocibus volens illi plaudere, stupeo vehementer animo et eloquio: audeo tamen eam prædicare, magnamque dicere. Ipsa siquidem est cæleste tabernaculum.

Rerum omnium conditor, opifex et Dominus, ex arcana misericordia et sola clementia sua se ad nos inclinans, cum lapsum eum videret, quem propriis compegit manibus, misertus est, eumque restituere dignatus est, opere sublimiore, quippe bonus quum esset et misericors, semet exinanivit; propterea Mariam uti Virginem et immaculatam, ascivit sibi participem mysterii, quo genus nostrum sponte assumpsit: ipsa est cæleste tabernaculum.

Pro nobis igitur redemptor et Verbum in carne, cum vellet ostendi, tum Virginem in terram induxit, et novo adventu stupendoque incremento intemeratam illam honestavit; precibus enim hunc fructum concessit, eamque nuntio et præconio promisit justis Joachim et Annæ: receptoque cum fide oraculo, parentes cum amore et lætitia voverunt, se illam Domino oblaturos esse: ipsa est cæleste tabernaculum.

Divino jam numine exorta alma Virgine, justi, prout sponderant, eam creatori dandam adducebant in templum; læta ergo Anna palam exclamavit, sacerdotem affata: Eccellam recipito et introduc ad inaccessa templi penetralia, et circumtuere eam: mearum enim precum hic fructus datus

visible and invisible. Desiring then to applaud her with joyful voice, my thoughts and words fail me; yet I dare to proclaim her praises and exalt her, for she is the heavenly tabernacle.

The Creator, Author, and Lord of all things, out of his incomprehensible mercy and compassion, bent down towards us, and seeing the creature he had made with his own hands fallen away, he in his pity deigned to restore it by a sublimer work than the creation; for he, so good and merciful, emptied himself; and in the mystery whereby he freely took on him our nature, he associated the immaculate Virgin Mary with himself: and she is the heavenly tabernacle.

The Word of God, our Redeemer, willing to show himself for our sake in the flesh, brought the Virgin into this world, and honoured the coming of that spotless one with new and stupendous gifts; for he gave her as the fruit and reward of prayer, and promised and announced her to Joachim and Anne. Her parents believed the word, and with joyful love they vowed to offer her to the Lord: for she is the heavenly tabernacle.

The lovely Virgin being born according to the divine decree, her holy parents led her to the temple, to fulfil their promise, and give her to her Creator. Anne in her joy thus cried out to the priest: Receive this child, lead her into the most secluded parts of the temple, surround her with all

est; hanc Deo auctori cum lætitia et fide promisi dicandam: ipsa est cæleste tabernaculum.

care; for she was given to me as the fruit of my prayers, and in the joy of my faith I promised to devote her to God her Creator: she is the heavenly tabernacle.

In the fifteenth and sixteenth centuries many churches used to sing on this day the following Prose, composed as an acrostic on the words, *Ave Maria, benedico te, Amen* (Hail Mary, I praise thee, Amen):

SEQUENCE

*A*ltissima providente
Cuncta rite disponente
Dei Sapientia:
*V*no nexu conjugatis
Joachim et Anna, gratis
Juga sunt sterilia.

The Wisdom of God, with inscrutable providence, disposeth all things rightly: Joachim and Anne are united in wedlock, but their union is sterile.

*E*x cordis affectu toto
Domino fideli voto
Se strinxerunt pariter:
*M*ox si prolem illis dare
Dignetur, hanc dedicare
In templo perenniter.

With all the heart's affection they together bind themselves by inviolable vow to the Lord: that if he deign to give them offspring, they without delay will consecrate it to him for ever in the temple.

*A*ngelus apparuit
Lucidus qui docuit
Exaudita vota:
*R*egis summi gratia
Ut his detur filia
Gratiosa tota.

A bright angel appears, and tells them their prayers are heard, and by the grace of the most high King, a daughter shall be given them, full of grace.

*I*n utero consecrata,
Miro modo generata,
Gignet mirabilius:
*A*ltissimi Patris natum
Virgo manens, qui reatum
Mundi tollet gratius.

Holy even in her conception, she is born in a wondrous manner, yet in a way more wondrous still will she give birth, remaining a virgin, to the Son of the most high Father, when he comes freely to cancel the guilt of the world.

*B*enedicta virgo nata,
Templo trima præsentata
It ter quinis gradibus:
*E*recta velox ascendit
Et uterque parens tendit
Se ornando vestibus.

She is born, then, that blessed Virgin, and at the age of three years is presented in the temple; swift and erect, adorned with her beautiful robe, she ascends the fifteen steps, beneath her parents' gaze.

*N*ova fulsit gloria
Templum, dum eximia
Virgo præsentatur:
*E*docta divinitus,
Visitata cælitus,
Angelis lætatur.

The temple shines with a new glory, when this august Virgin is presented; there she is taught by God, is visited by the angels from heaven, and rejoices with them.

*D*um ut nubant jubet multis
Princeps puellis adultis,
Primo virgo renuit:
*I*psam namque devovere
Parentes, ipsa manere
Virgo voto statuit.

When the chief priest bids the maidens of adult age prepare for marriage, the Virgin at first refuses; for her parents have devoted her to God, and she herself has vowed to remain a virgin.

*C*onsultus Deus responsum
Dat, ut virgo sumat sponsum,
Quem pandet flos editus:
*O*stensus Joseph puellam
Ad parentum duxit cellam,
Nuptiis sollicitus.

God, being consulted, answers that the virgin shall take him for her spouse whom a miraculous flower shall designate; Joseph thus chosen weds the maiden and leads her to his home.

*T*unc Gabriel ad virginem
Ferens conceptus ordinem
Delegatur;
*E*rudita stat tacita,
Verba quæ sint insolita
Meditatur.

Then Gabriel is sent to her, telling her how she is to become a mother; but the prudent Virgin stands silent, pondering over the strangeness of the message.

*A*t cum ille tradidit
Modum, virgo credidit,
Sicque sacro flamine
*M*ox Verbum concipitur,
Et quod nusquam clauditur
Conditur in virgine.

But when he explains how this shall be, she believes him; and thus by the holy Spirit the Word is conceived, and he whom no space can contain is concealed in the Virgin's bosom.

*E*cce virgo singularis,
Quanta laude sublimaris,
Quanta fulges gloria:
*N*os ergo sic tuearis,
Ut fructu, quo gloriaris,
Fruamur in patria.
Amen.

O peerless maiden, how dost thou surpass all praise in thy dazzling glory! Protect us now, that in our fatherland we may enjoy thy fruit, whereby thou art so honoured. Amen.

'Congratulate me, all ye that love the Lord, because when I was a little one I pleased the Most High.'[1] Such is the invitation thou addressest to us, O Mary, in the Office chanted in thy honour; and on what feast couldst thou do so more appropriately?

[1] Second responsory in the Common Office of our Lady.

When, even more little in thy humility than by thy tender age, thou didst mount, in thy sweet purity, the steps of the temple, all heaven must have owned that it was henceforth just for the Most High to take His delight in our earth. Having hitherto lived in retirement with thy blessed parents, this was thy first public act; it showed thee for a moment to the eyes of men, only to withdraw thee immediately into deeper obscurity. But as thou wast officially offered and presented to the Lord, He Himself doubtless, surrounded by the princes of His court, presented thee not less solemnly to those noble spirits as their Queen. In the fullness of the new light that then burst upon them, they understood at once thy incomparable greatness, the majesty of the temple where Jehovah was receiving a homage superior to that of their nine choirs, and the august prerogative of the Old Testament to have thee for its daughter, and to perfect, by its teachings and guidance during those twelve years, the formation of the Mother of God.

Holy Church, however, declares that we can imitate thee, O Mary, in this mystery of thy Presentation, as in all others.[1] Deign to bless especially those privileged souls who, by the grace of their vocation, are even here below dwellers in the house of the Lord: may they be like that fruitful olive enriched by the holy Spirit, to which St. John Damascene compares thee.[2] But is not every Christian, by reason of his Baptism, an indweller and a member of the Church, God's true sanctuary, prefigured by that of Moriah? May we, through thy intercession, follow thee so closely in thy Presentation even here in the land of shadows, that we may deserve to be presented after thee to the Most High in the temple of His glory.[3]

[1] Second lesson of the second nocturn. AMBR. de Virginibus, ii.
[2] First lesson of the second nocturn. DAMASC. de Fide orthodoxa, iv.
[3] Collect of the feast.

NOVEMBER 22

SAINT CÆCILIA

VIRGIN AND MARTYR

CÆCILIA united in her veins the blood of kings with that of Rome's greatest heroes. At the time of the first preaching of the Gospel, more than one ancient patrician family had seen its direct line become extinct. But the adoptions and alliances, which under the Republic had knit more closely the great families by linking them all to the most illustrious among them, formed as it were a common fund of glory, which, even in the days of decline, was passed on intact to the survivors of the aristocracy.

It has now been demonstrated by the undeniable witness of monuments that Christianity from the very beginning took possession of that glory, by adopting its heirs; and that by a wonderful disposition of divine Providence, the founders of the Rome of the Pontiffs were these last representatives of the Republic, thus preserved in order to give to the two phases of Roman history that powerful unity which is the distinguishing note of divine works. Heretofore bound together by the same patriotism, the Cornelii and the Æmilii, alike heirs of the Fabii, the Cæcilii, Valerii, Sergii, Furii, Claudii, Pomponii, Plautii, and Acilii, eldest sons of the Gentile Church, strengthened the connections formed during the Republic and firmly established, even in the first and second centuries of Christianity, the new Roman society. In the same centuries, and under the influence of the religion preached by St. Peter and St. Paul, there came to be grafted on the ever vigorous trunk of the old aristocracy the best members of the new imperial and consular families, worthy by their truly Roman virtues, practised amid the general depravity, to reinforce the thinned ranks of

Rome's founders, and to fill up, without too sudden a transition, the voids made by time in the true patrician houses. Thus was Rome working out her destiny; thus was the building up of the eternal city being accomplished by the very men who had formerly, by their blood or by their genius, established her strong and mighty on the seven hills.

Cæcilia, the lawful representative of this unparalleled aristocracy, the fairest flower of the old stem, was also the last. The second century was passing away; the third, which was to see the empire fall from the hands of Septimus Severus first to the Orientals and then to the barbarians from the banks of the Danube, offered small chance of preservation for the remnants of the ancient nobility. The true Roman society was henceforth at an end; for, save a few individual exceptions, there remained nothing more of Roman but the name: the vain adornment of freedmen and upstarts, who, under princes worthy of them, indulged their passions at the expense of those around them.

Cæcilia therefore appeared at the right moment, personifying with the utmost dignity the society that was about to disappear because its work was accomplished. In her strength and her beauty, adorned with the royal purple of martyrdom, she represents ancient Rome rising proud and glorious to the skies, before the upstart Cæsars who, by immolating her in their jealousy, unconsciously executed the divine plan. The blood of kings and heroes, flowing from her triple wound, is the libation of the old nobility to Christ the conqueror, to the Blessed Trinity the Ruler of nations; it is the final consecration, which reveals in its full extent the sublime vocation of the valiant races called to found the eternal Rome.

But we must not think that to-day's feast is meant to excite in us a merely theoretical and fruitless admiration.[1]

[1] So far we have summed up the thoughts of our illustrious Father and Master in his 'Sainte Cécile et la société romaine aux deux premiers siècles'; what follows is quoted directly from the Preface to his first 'Histoire de sainte Cécile, vierge romaine et martyre.'

The Church recognizes and honours in St. Cæcilia three characteristics, which, united together, distinguish her among all the blessed in heaven, and are a source of grace and an example to men. These three characteristics are, virginity, apostolic zeal, and the superhuman courage which enabled her to bear torture and death. Such is the threefold teaching conveyed by this one Christian life.

In an age so blindly abandoned as ours to the worship of the senses, is it not time to protest, by the strong lessons of our faith, against a fascination which even the children of the promise can hardly resist? Never since the fall of the Roman Empire have morals, and with them the family and society, been so seriously threatened. For long years literature, the arts, the comforts of life, have had but one aim: to propose physical enjoyment as the only end of man's destiny. Society already counts an immense number of members who live entirely a life of the senses. Alas for the day when it will expect to save itself by relying on their energy! The Roman Empire thus attempted several times to shake off the yoke of invasion: it fell, never to rise again.

Yes, the family itself, the family especially, is menaced. It is time to think of defending itself against the legal recognition, or rather encouragement, of divorce. It can do so by one means alone: by reforming and regenerating itself according to the law of God, and becoming once more serious and Christian. Let marriage, with its chaste consequences, be held in honour; let it cease to be an amusement or a speculation; let fatherhood and motherhood be no longer a calculation, but an austere duty: and soon, through the family, the city and the nation will resume their dignity and their vigour.

But marriage cannot be restored to this high level unless men appreciate the superior element, without which human nature is an ignoble ruin: this heavenly element is continence. True, all are not called to embrace it in the absolute sense; but all must do honour to it,

under pain of being 'delivered up,' as the apostle expresses it, 'to a reprobate sense.'[1] It is continence that reveals to man the secret of his dignity, that braces his soul to every kind of devotedness, that purifies his heart and elevates his whole being. It is the culminating-point of moral beauty in the individual, and at the same time the great lever of human society. It is because the love of it became extinct that the ancient world fell to decay; but when the Son of the Virgin came on earth, He renewed and sanctioned this saving principle, and a new phase began in the destinies of the human race.

The children of the Church, if they deserve the name, relish this doctrine, and are not astonished at it. The words of our Saviour and of His apostles have revealed all to them; and, at every page, the annals of the faith they profess set forth in action this fruitful virtue, of which all degrees of the Christian life, each in its measure, must partake. St. Cæcilia is one example among others offered to their admiration. But the lesson she gives is a remarkable one, and has been celebrated in every age of Christianity. On how many occasions has Cæcilia inspired virtue or sustained courage; how many weaknesses has the thought of her prevented or repaired! Such power for good has God placed in His saints that they influence not only by the direct imitation of their heroic virtues, but also by the inductions which each of the faithful is able to draw from them for his own particular situation.

The second characteristic offered for our consideration in the life of St. Cæcilia is that ardent zeal, of which she is one of the most admirable models; and we doubt not that here too is a lesson calculated to produce useful impressions. Insensibility to evil for which we are not personally responsible, or from which we are not likely to suffer, is one of the features of the period. We acknowledge that all is going to ruin, and we look on at the universal destruction without ever thinking of holding

[1] Rom. i. 28.

out a helping hand to save a brother from the wreck. Where should we now be, if the first Christians had had hearts as cold as ours? If they had not been filled with that immense pity, that inexhaustible love, which forbade them to despair of a world, in the midst of which God had placed them to be the 'salt of the earth'? Each one felt himself accountable beyond measure for the gift he had received. Freeman or slave, known or unknown, every man was the object of a boundless devotedness for these hearts filled with the charity of Christ. One has but to read the Acts of the Apostles and their Epistles, to learn on what an immense scale the apostolate was carried on in those early days; and the ardour of that zeal remained long uncooled. Hence the pagans used to say: 'See how they love one another!' And how could they help loving one another? For in the order of faith they were fathers and children.

What maternal tenderness Cæcilia felt for the souls of her brethren, from the mere fact that she was a Christian! After her we might name a thousand others, in proof of the fact that the conquest of the world by Christianity and its deliverance from the yoke of pagan depravity are due to such acts of devotedness performed in a thousand places at once, and at length producing universal renovation. Let us imitate, in something at least, these examples to which we owe so much. Let us waste less of our time and eloquence in bewailing evils which are only too real. Let each one of us set to work, and gain one of his brethren: and soon the number of the faithful will surpass that of unbelievers. Without doubt, this zeal is not extinct; it still works in some, and its fruits rejoice and console the Church; but why does it slumber so profoundly in so many hearts which God had prepared to be its active centres?

The cause is unhappily to be traced to that general coldness, produced by effeminacy, which might be taken by itself alone as the type of the age; but we must add thereto another sentiment, proceeding from the same

source, which would suffice, if of long duration, to render the debasement of a nation incurable. This sentiment is fear; and it may be said to extend at present to its utmost limit. Men fear the loss of goods or position, fear the loss of comforts and ease, fear the loss of life. Needless to say, nothing can be more enervating, and consequently more dangerous to the world, than this humiliating preoccupation; but above all we must confess that it is anything but Christian. Have we forgotten that we are merely pilgrims on this earth? And has the hope of future good died out of our hearts? Cæcilia will teach us how to rid ourselves of this sentiment of fear. In her days life was less secure than now. There certainly was then some reason to fear; and yet Christians were so courageous that the powerful pagans often trembled at the words of their victims.

God knows what He has in store for us; but if fear does not soon make way for a sentiment more worthy of men and of Christians, all particular existences will be swallowed up in the political crisis. Come what may, it is time to learn our history over again. The lesson will not be lost if we come to understand this much: had the first Christians feared, they would have betrayed us, for the word of life would never have come down to us; if we fear, we shall betray future generations, for we are expected to transmit to them the deposit we have received from our fathers.[1]

The *Passio Sanctæ Cæciliæ* is marked in the most ancient calendars on September 16,[2] and took place, according to the primitive Acts, under the emperors Marcus Aurelius and Commodus. The great feast of November 22, preceded by a vigil, was one of the most solemn on the Roman Cycle; it recalled the dedication of the church raised on the site of that palace which had been sanctified by the blood of the descendant of the Metelli, and had been bequeathed by her when dying to bishop Urban, representative of Pope Eleutherius. This Urban having been later on confounded with the

[1] Dom Guéranger, *ubi supra.* [2] Martyrol. Hieron.

Pope of the same name, who governed the Church in the time of Alexander Severus, the martyrdom of our saint was thought to have occurred half a century later, as we still read in the legend of the Office.

It was most probably in the year 178 that Cæcilia joined Valerian in heaven, whence, a few months before, the angel of the Lord had descended, bringing wreaths of lilies and roses to the two spouses.

She was buried by Urban, just as she lay at the moment of death. In the beginning of the following century the family crypt was given by her relatives to the Roman church, and was set apart for the burial of the Popes. In the ninth century Paschal I found her surrounded by these venerable tombs, and brought her back in triumph on May 8, 822, to her house in the Trastevere, where she remains to this day.

On October 20, 1599, in the course of the excavations required for the restoration of the basilica, Cæcilia was once more brought forth to the admiring gaze of the city and of the world. She was clad in her robe of cloth of gold, on which traces of her virginal blood were still discernible; at her feet were some pieces of linen steeped in the purple of her martyrdom. Lying on her right side with her arms stretched before her, she seemed in a deep sleep. Her neck still bore the marks of the wounds inflicted by the executioner's sword; her head, in a mysterious and touching position, was turned towards the bottom of the coffin. The body was in a state of perfect preservation; and the whole attitude, retained by a unique prodigy during so many centuries in all its grace and modesty, brought before the eyes with a striking truthfulness Cæcilia breathing her last sigh stretched on the floor of the bath chamber.

The spectators were carried back in thought to the day when the holy bishop Urban had enclosed the sacred body in the cypress chest, without altering the position chosen by the bride of Christ to breathe forth her soul into the arms of her divine Spouse. They admired also the discretion of Pope Paschal, who had

not disturbed the virgin's repose, but had preserved for posterity so magnificent a spectacle.[1]

Cardinal Sfondrate, titular of St. Cæcilia, who directed the works, found also in the chapel called *of the bath* the heating-stove and vents of the *sudatorium*, where the saint passed a day and a night in the midst of scalding vapours. Recent excavations have brought to light other objects belonging to the patrician home, which by their style belong to the early days of the Republic.

Let us now read the liturgical history of the illustrious virgin and martyr.

Cæcilia, virgo Romana, nobili genere nata, a prima ætate christianæ fidei præceptis instituta, virginitatem suam Deo vovit. Sed cum postea contra suam voluntatem data esset in matrimonium Valeriano, prima nuptiarum nocte hunc cum eo sermonem habuit: Ego, Valeriane, in angeli tutela sum, qui virginitatem meam custodit: quare ne quid in me committas, quo ira Dei in te concitetur. Quibus verbis commotus Valerianus, illam attingere non est ausus: quin etiam addidit, se in Christum crediturum, si eum angelum videret. Cui Cæcilia, cum sine baptismo negaret id fieri posse, incensus cupiditate videndi angelum, se baptizari velle respondit. Quare hortatu virginis ad Urbanum Papam, qui propter persecutionem in martyrum sepulchris via Appia latebat, veniens, ab eo baptizatur.

Inde ad Cæciliam reversus, orantem et cum ea angelum divino splendore ful-

Cæcilia, a Roman virgin of noble origin, was brought up from her infancy in the Christian faith, and vowed her virginity to God. Against her will, she was given in marriage to Valerian; but on the first night of the nuptials she thus addressed him: Valerian, I am under the care of an angel, who is the guardian of my virginity; wherefore beware of doing what might kindle God's wrath against thee. Valerian moved by these words respected her wishes, and even said that he would believe in Christ if he could see the angel. On Cæcilia telling him that this could not be unless he received baptism, he, being very desirous of seeing the angel, replied that he was willing to be baptized. Taking the virgin's advice, he went to Pope Urban, who on account of the persecution was hiding among the tombs of the martyrs on the Appian Way, and by him he was baptized.

Then returning to Cæcilia, he found her at prayer, and beside her an angel shining

[1] Dom Guéranger, 'Sainte Cécile et la société romaine.'

gentem invenit. Quo aspectu obstupefactus, ut primum ex timore confirmatus est, Tiburtium fratrem suum accersit: qui a Cæcilia Christi fide imbutus, et ab eodem Urbano baptizatus, ipse etiam ejusdem angeli, quem frater ejus viderat, aspectu dignatus est. Uterque autem paulo post Almachio præfecto constanter martyrium subiit. Qui mox Cæciliam comprehendi imperat, ab eaque primum, ubi Tiburtii et Valeriani facultates sint, exquirit.

Cui cum virgo omnia illorum pauperibus distributa esse respondisset, eo furore concitatus est, ut eam in ipsius ædes reductam, in balneo comburi jusserit. Quo in loco cum diem noctemque ita fuisset, ut ne flamma quidem illam attingeret; eo immissus est carnifex, qui ter securi ictam, cum caput abscindere non potuisset, semivivam reliquit. Illa triduo post, decimo calendas Decembris Alexandro imperatore duplici virginitatis et martyrii palma decorata, evolavit in cælum. Cujus corpus ab ipso Urbano Papa in Callisti cœmeterio sepultum est, in ejus ædibus ecclesia ipsius Cæciliæ nomine consecrata. Ejus et Urbani ac Lucii Pontificum, Tiburtii, Valeriani, et Maximi corpora a Paschali primo Pontifice inde translata in urbem, in eadem sanctæ Cæciliæ ecclesia condita sunt.

with divine brightness. He was amazed at the sight; but as soon as he had recovered from his fear, he sought out his brother Tiburtius; who also was instructed by Cæcilia in the faith of Christ, and after being baptized by Pope Urban was favoured like this brother with the sight of the angel. Both of them shortly afterwards courageously suffered martyrdom under the prefect Almachius. This latter next commanded Cæcilia to be apprehended, and commenced by asking her what had become of the property of Tiburtius and Valerian.

The virgin answered that it had all been distributed among the poor; at which the prefect was so enraged, that he commanded her to be led back to her own house, and put to death by the heat of the bath. When, after spending a day and a night there, she remained unhurt by the fire, an executioner was sent to despatch her; who, not being able with three strokes of the axe to cut off her head, left her half dead. Three days later, on the tenth of the Kalends of December, she took her flight to heaven, adorned with the double glory of virginity and martyrdom. It was in the reign of the emperor Alexander. Pope Urban buried her body in the cemetery of Callixtus; and her house was converted into a church and dedicated in her name. Pope Paschal I translated her body into the city together with those of Popes Urban and Lucius, and of Tiburtius, Valerian, and Maximus, and placed them all in this church of St. Cæcilia.

The antiphons and responsories for November 22 are all taken from the Acts of the saint, and are the same as were used in the time of St. Gregory. We choose such of them as will complete the foregoing history. The first responsory represents the virgin as singing in her heart to God amid the profane music of the nuptial feast. It was this silent melody, superior to all earthly concerts, that inspired the happy idea of picturing St. Cæcilia as the queen of harmony, and proclaiming her patroness of the most attractive of arts.

ANTIPHONS AND RESPONSORIES

℟. Cantantibus organis Cæcilia virgo in corde suo soli Domino decantabat, dicens: * Fiat, Domine, cor meum et corpus meum immaculatum, ut non confundar.

℣. Biduanis et triduanis jejuniis orans, commendabat Domino quod timebat. * Fiat.

℟. Amid the harmony of musical instruments, the virgin Cæcilia sang in her heart to the Lord alone, saying: * Let my heart, O Lord, and my body be spotless, that I may not be confounded.

℣. During two days and three days of fasting and prayer, she commended to the Lord what she feared. * Let my heart.

℟. O beata Cæcilia, quæ duos fratres convertisti, Almachium judicem superasti, * Urbanum episcopum in vultu angelico demonstrasti.[1]

℣. Quasi apis argumentosa Domino deservisti. * Urbanum.

℟. O blessed Cæcilia, who didst convert the two brothers, and overcome the judge Almachius. * Urban the bishop of angelic countenance thou didst show to them.[1]

℣. As a busy bee thou didst serve the Lord. * Urban.

℟. Virgo gloriosa semper Evangelium Christi gerebat in pectore, et non diebus neque noctibus vacabat, * A colloquiis divinis et oratione.

℣. Expansis manibus orabat ad Dominum, et cor ejus igne cælesti ardebat. * A colloquiis.

℟. The glorious virgin carried always the Gospel of Christ on her heart; and by day and by night she ceased not * From divine colloquies and prayer.

℣. With outstretched hands she prayed to the Lord, and her heart burned with a heavenly fire. * From divine.

[1] *Magnum virum, Urbanum nomine, in quo est aspectus angelicus.* Acts, words of Valerian to Tiburtius.

℟. Cilicio Cæcilia membra domabat, Deum gemitibus exorabat: * Tiburtium et Valerianum ad coronas vocabat.

℣. Hæc est virgo sapiens, et una de numero prudentum. * Tiburtium.

℟. Domine Jesu Christe, pastor bone, seminator casti consilii, suscipe seminum fructus quos in Cæcilia seminasti: * Cæcilia famula tua quasi apis[1] tibi argumentosa deservit.

℣. Nam sponsum, quem quasi leonem ferocem accepit, ad te quasi agnum mansuetissimum destinavit. * Cæcilia. Gloria Patri. * Cæcilia.

ANT. Est secretum, Valeriane, quod tibi volo dicere: angelum Dei habeo amatorem, qui nimio zelo custodit corpus meum.

ANT. Beata Cæcilia dixit ad Tiburtium: Hodie te fateor meum cognatum, quia amor Dei te fecit esse contemptorem idolorum.

ANT. Credimus Christum Filium Dei verum Deum esse, qui sibi talem elegit famulam.

ANT. Dum aurora finem daret, Cæcilia exclamavit, dicens: Eia milites Christi, abjicite opera tenebrarum, et induimini arma lucis.

ANT. Triduanas a Domino poposci inducias, ut domum meam ecclesiam consecrarem.

℟. Cæcilia subdued her flesh with haircloth, and besought God with groanings. * Tiburtius and Valerian she called to their crowns.

℣. This is a wise virgin, one of those who are prudent. * Tiburtius.

℟. O Lord Jesus Christ, good Shepherd, Author of chaste resolutions, receive the fruits of the seed thou didst sow in Cæcilia: * Cæcilia thy handmaid serves thee like a busy bee.[1]

℣. For the spouse whom she had received like a fierce lion, she led to thee as a gentle lamb. * Cæcilia. Glory be to the Father. * Cæcilia.

ANT. I have a secret, Valerian, which I wish to tell thee: I have an angel of God, who loves me, and with diligent zeal watches over my body.

ANT. Blessed Cæcilia said to Tiburtius: To-day I acknowledge thee for my brother, because the love of God has made thee become a contemner of idols.

ANT. We believe that Christ the Son of God, who chose for himself such a handmaid, is true God.

ANT. As dawn was breaking into day, Cæcilia cried out saying: Courage, soldiers of Christ, cast away the deeds of darkness, and put on the armour of light.

ANT. *Cæcilia dying said:* I have asked of the Lord three days' delay, that I may consecrate my house into a church.

[1] The ancient legend had the word *ovis*, which recalls the text of Isaias: *Leo et ovis simul morabuntur* (The lion and the sheep shall abide together) (Isa. xi. 6).

The two following hymns were approved by the Apostolic See in 1852:

HYMN

Terrena cessent organa,
Cor æstuans Cæciliæ
Cæleste fundit canticum,
Deoque totum jubilat.

Dum nuptiali nobilis
Domus resultat gaudio,
Hæc sola tristis candido
Gemit columba pectore.

O Christe mi dulcissime,
Cui me sacravit charitas,
Serva pudoris integram,
Averte labem corpore.

Ovis leonem sedula
Agnum facit mitissimum:
Hic fonte lotus mystico,
Cælo repente militat.

Solvit Tiburtium soror
Erroris a caligine;
Factoque fratris asseclæ
Ad astra pandit semitam.

Seges per illam plurima
Superna replet horrea:
Verbo potens, fit particeps
Apostolorum gloriæ.

Delapsus arce siderum
Illam tuetur angelus;
Rosæque mixtæ liliis
Ambire crines gestiunt.

Sertum rubens et candidum
Affertur una conjugi,
Quem castitatis æmulum
Cælestis ardor efficit.

Te, sponse Jesu, virginum,
Beata laudent agmina;
Patrique cum Paraclito
Par sit per ævum gloria.
Amen.

Hushed be the music of earth: Cæcilia's burning heart pours out the heavenly song she sings to her God alone.

While the noble house resounds with the nuptial joy, this dove alone is sad, and her pure heart sighs out:

O Christ, most sweet, to whom I am bound by love, preserve my purity of soul and body.

The diligent sheep converts the lion into a meek lamb: and he, washed in the mystic font, begins at once to fight for the King of heaven.

Sister now of Tiburtius, she frees him from darksome error, and bidding him follow his brother, points out the path to heaven.

Through her efforts an abundant harvest fills the heavenly granaries; powerful in word, she shares the glory of the apostles.

An angel comes down from the highest heavens to protect her; a rose and lily wreath entwines her flowing locks.

White and ruddy also is the crown brought to her spouse, whom heavenly love has led to emulate her purity.

May the happy choirs of virgins praise thee, O Jesus, their Spouse; to the Father and the Paraclete be equal and eternal glory. Amen.

HYMN

Nunc ad coronas pergite,
Clamat suis Cæcilia:
Mox ipsa virgo sistitur
Ad judicis prætorium.

Minantis iram despicit,
Et falsa ridet numina:
Jam morte digna ducitur
Puella culpæ nescia.

Inclusa perstat balneo:
Ardent calore fornices,
Ast urit intus virginem
Divinus ignis fortior.

Intaminatam barbarus
Ter ense lictor percutit:
Scelus tamen non perficit;
Christus moras dat martyri.

Horæ supremæ proxima,
Deo sacrandas devovet
Ædes avitas, libera
Volatque ad Agni nuptias.

Salveto, corpus martyris,
Diu sub antris abditum:
Nova refulgens gloria
Romæ parenti redderis.

Ne flos tenebris areat,
Te Virgo servat virginum;
Rubens cruoris purpura
Stola micante cingeris.

Dormi silenti marmore,
Dum sede lætus cælica
Indulget hymnis spiritus,
Votisque dexter annuit.

Te, sponse, Jesu, virginum
Beata laudent agmina;
Patrique cum Paraclito
Par sit per ævum gloria.
Amen.

Now haste ye to your crowns, cries Cæcilia to her brethren; and soon the virgin herself is led before the judge.

She despises his angry threats and laughs at his false gods; wherefore the innocent maiden is declared deserving of death.

She remains long enclosed in the bath, while the furnace rages beneath; but stronger is the divine fire that burns in the virgin's heart.

Thrice does the barbarous lictor strike the innocent victim: he cannot accomplish his crime, for Christ has granted a delay to the martyr.

As her last hour draws nigh, she devotes her ancestral mansion to God, then free she wings her flight to the nuptials of the Lamb.

Hail! body of the martyr, long hidden in the sombre crypt; shining with a new glory, thou art restored to thy mother Rome.

The Virgin of virgins watches over thee, lest thou fade as a flower in the darkness, while thou liest empurpled with the blood of thy martyrdom, and clad in thy golden robe.

Sleep in thy silent marble tomb, while thy spirit enthroned in heaven hymns its glad joy, and graciously receives our prayers.

May the happy choirs of virgins praise thee, O Jesus, their Spouse; to the Father and the Paraclete be equal and eternal glory. Amen.

It would need the language of angels worthily to celebrate thy greatness, O bride of Christ! and we have but the faltering, timid accents of mortals and sinners. O queen, who standest at the King's right hand clad in the vesture of gold of which the psalmist sings, look down upon us with a favourable eye, and deign to accept this offering of our praise which we lay on the lowest step of thy lofty throne. We make bold to join thereto a prayer for the holy Church whose humble daughter thou wast heretofore, as now thou art her hope and her support. In the dark night of this present life the Bridegroom is long a-coming. In the midst of this solemn and mysterious silence He suffers the virgin to slumber till the cry shall announce His arrival. We honour the repose earned by thy victories, O Cæcilia, but we know that thou dost not forget us, for the bride says in the Canticle: 'I sleep, and my heart watcheth.'

The hour draws nigh when the Spouse is to appear, calling all who are His to gather under the standard of His cross. Soon will the cry be heard: 'Behold the Bridegroom cometh, go ye forth to meet Him.' Then, O Cæcilia, thou wilt say to all Christians what thou saidst to the faithful band grouped around thee at the hour of thy combat: 'Soldiers of Christ! Cast off the works of darkness, and put on the armour of light.'[1]

The Church daily pronounces thy name with love and confidence in the Canon of the Mass; and she looks for thy assistance, O Cæcilia, knowing it will not fail her. Prepare a victory for her, by raising up the hearts of Christians to the realities, which they too often forget while they run after the vain shadows from which thou didst win Tiburtius. When the minds of men become once more fixed upon the thought of their eternal destiny, the salvation and peace of nations will be secured.

Be thou for ever, O Cæcilia, the delight of thy divine Spouse. Breathe eternally the heavenly fragrance of

[1] Acta S. Cæciliæ.

His roses and lilies; and be unceasingly enraptured with the ineffable harmony of which He is the source. From the midst of thy glory thou wilt watch over us; and, when our last hour draws nigh, we beseech thee, by the merits of thy heroic martyrdom, assist us on our deathbed. Receive our soul into thy arms, and bear it up to the everlasting abode where the sight of the bliss thou enjoyest will give us to understand the value of virginity, of the apostolate, and of martyrdom.[1]

[1] Dom Guéranger, 'Histoire de sainte Cécile, conclusion.

NOVEMBER 23

SAINT CLEMENT I

POPE AND MARTYR[1]

THE memory of St. Clement has been surrounded with a peculiar glory from the very beginning of the Roman Church. After the death of the apostles, he seems to eclipse Linus and Cletus, although these preceded him in the pontificate. We pass, as it were, naturally from Peter to Clement; and the East celebrates his memory with no less honour than the West. He was in truth the universal pontiff, and his acts as well as his writings are renowned throughout the entire Church. This wide-spread reputation caused numbers of apocryphal writings to be attributed to him, which, however, it is easy to distinguish from his own. But it is remarkable that all the falsifiers who have thought fit to put his name to their own works, or to invent stories concerning him, agree in declaring that he was of imperial descent.

With only one exception, all the documents which attest Clement's intervention in the affairs of distant churches have perished with time; but the one that remains shows us in full action the monarchical power of the bishop of Rome at that primitive epoch. The church of Corinth was disturbed with intestine quarrels caused by jealousy against certain pastors. These divisions, the germ of which had appeared even in St. Paul's time, had destroyed all peace, and were causing scandal to the very pagans. The Corinthians at last felt the necessity of putting an end to a disorder which might be prejudicial to the extension of the Christian faith; and for this purpose it was requisite to seek assistance from outside. The apostles had all departed this life,

[1] DOM GUÉRANGER, 'Sainte Cécile et la société romaine': ch. vii., 'Saint Clément.'

except St. John, who was still the light of the Church. It was no great distance from Corinth to Ephesus where the apostle resided: yet it was not to Ephesus but to Rome that the church of Corinth turned. Clement examined the case referred to his judgment by that church, and sent to Corinth five commissaries to represent the Apostolic See. They were bearers of a letter, which St. Irenæus calls *potentissimas litteras*.[1] It was considered at the time so beautiful and so apostolic, that it was long read in many churches as a sort of continuation of the canonical Scriptures. Its tone is dignified but paternal, according to St. Peter's advice to pastors. There is nothing in it of a domineering spirit; but the grave and solemn language bespeaks the universal pastor, whom none can disobey without disobeying God Himself. These words so solemn and so firm wrought the desired effect: peace was re-established in the church of Corinth, and the messengers of the Roman Pontiff soon brought back the happy news. A century later, St. Dionysius, bishop of Corinth, expressed to Pope St. Soter the gratitude still felt by his flock towards St. Clement for the service he had rendered.

Brought up in the school of the apostles, Clement had retained their style and manner. These are visible in his two 'Letters to Virgins,' which are mentioned by St. Epiphanius and St. Jerome, and were found in the eighteenth century translated into Syriac, in a manuscript brought from Aleppo.[2] As St. Cæcilia reminded us yesterday, the principle of vowing chastity to God was, from the very beginning, one of the bases of Christianity, and one of the most effectual means for the transformation of the world. Christ Himself had praised the superior merit of this sacrifice; and St. Paul, comparing the two states of life, taught that the virgin is wholly taken up with our Lord, while the married

[1] Contra hæreses, iii. 3.

[2] Although modern critics have questioned the authenticity of the text believed by others to be that of St. Clement to virgins, the fact that the holy Pope wrote in favour of virginity still remains, upheld by the concordant testimonies of St Epiphanius (H. xxx. 15) and St. Jerome (contra Jovinian. i. 12).

woman, whatever her dignity, is divided.[1] Clement had to develop this doctrine, and he did so in these two letters. Anticipating those great doctors of Christian virginity, St. Athanasius, St. Ambrose, St. Jerome, St. John Chrysostom, St. Augustin, he developed the teachings of St. Peter and St. Paul on this important subject. 'He or she,' he says, 'who aspires to this higher life, must lead like the angels an existence all divine and heavenly. The virgin cuts herself off from the allurements of the senses; not only does she renounce the right to their even lawful use, but she aspires to that hope which God, who can never deceive, encourages by His promise, and which far surpasses the natural hope of posterity. In return for her generous sacrifice, her portion in heaven is the very happiness of the angels.'

Thus spoke the disciple chosen by St. Peter to set his hand to the task of renovating Rome. It needed no less than this strong doctrine in order to combat the depraved manners of the Empire. Had Christianity been satisfied with inviting men to honour, as the philosophers had done, its efforts would have been to no purpose. Stoicism, by exciting great pride, could bring some men even to despise death; but it was utterly powerless against sensuality, which we must own to have been the strongest auxiliary to the tyranny of the Cæsars. The ideal of chastity, thrown into the midst of that dissolute society, could alone arrest the ignominious torrent that threatened to submerge all human dignity. Happily for the world, Christian morality succeeded in gaining ground; and, its maxims being followed up by striking examples, it at length forced itself upon the public notice. Roman corruption was amazed to hear of virginity being held in honour and practised by a great many followers of the new religion; and that at a time when the greatest privileges and the most terrible chastisements could scarcely keep to their duty the six vestals upon whose fidelity depended the honour and the safety of the city. Vespasian and Titus

[1] 1 Cor. vii.

were aware of the infringements upon their primary duty committed by these guardians of the Palladium; but they considered that the low level at which morals then stood forbade them to inflict the ancient penalties upon these traitresses.

The time, however, was at hand, when the emperors, the senate, and all Rome, were to learn from the first Apology of St. Justin the marvels of purity concealed within that Babylon of iniquity. 'Among us, in this city,' said the apologist, 'there are many men and women who have reached the age of sixty or seventy years; brought up from infancy under the law of Christ, they have persevered to this day in the state of virginity; and there is not a country where I could not point out many such.' Athenagoras, in a memorial presented a few years later to Marcus Aurelius, was able to say in like manner: 'You will find among us a multitude of persons, both men and women, who have passed their life up to old age in the state of virginity, having no ambition but to unite themselves more intimately to God.'

Clement was predestined to the glory of martyrdom; he was banished to the Chersonesus, on the Black Sea. The Acts, which relate the details of his sufferings, are of very great antiquity; we shall not here enter into discussions concerning them. They tell us how Clement found in the peninsula a considerable number of Christians already transported there, and employed in working the rich and abundant marble quarries. The joy of these Christians on seeing Clement is easily conceived; his zeal in propagating the faith in this far-off country, and the success of his apostolate, are no matter for surprise. The miracle of a fountain springing from the rock at Clement's word, to quench the thirst of the confessors, is a fact analogous to hundreds of others related in the most authentic Acts of the saints. Lastly, the apparition of the mysterious lamb upon the mountain, marking with his foot the spot whence the water was to flow, carries back the mind to the earliest Christian

mosaics, on which may still be seen the symbol of the lamb standing on a green hillock.[1]

In the ninth century St. Cyril, apostle of the Slavs, discovered near Cherson the precious remains of the martyr-pontiff. Clement was brought back to Rome; and the great church which had hitherto, according to St. Jerome, 'preserved the memory of his name,'[2] henceforth possessed a still richer treasure. The very memory, however, was of great value for science no less than for piety: on the testimony of ancient traditions, this church was built on the site of St. Clement's old home in the region of Monte Cœlio, which we know from other sources to have been the quarter preferred by the Roman aristocracy of the period. Modern archæological investigations have discovered beneath the apse of the primitive basilica, and forming a sort of underground confession or crypt, the rooms of a private dwelling, the style and o naments of which are of the Flavian period.[3]

It is time to read the liturgical account of the great Pope of the first century.

Clemens Romanus, Faustini filius, de regione Cœlii montis, discipulus beati Petri, cujus meminit Paulus scribens ad Philippenses: Etiam rogo et te germane compar, adjuva illas quæ mecum laboraverunt in Evangelio, cum Clemente et cæteris adjutoribus meis, quorum nomina sunt in libro vitæ. Hic septem Urbis regiones divisit septem notariis, singulas singulis attribuens, qui passiones martyrum et res ab eis gestas diligentissime conquisitas litteris mandarent. Multa scripsit et ipse accurate et salutariter, quibus christianam religionem illustravit.

Clement was a Roman by birth, son of Faustinus who dwelt in the region of Monte Cœlio. He was a disciple of blessed Peter; and is mentioned by St. Paul in his Epistle to the Philippians, in these words: I entreat thee also, my sincere companion, help those women who have laboured with me in the Gospel, with Clement and the rest of my fellow-labourers, whose names are in the book of life. He divided Rome into seven regions, appointing a notary for each, who was to ascertain and record with the greatest care the acts and sufferings of the martyrs. He wrote many useful and learned works, such as did honour to the Christian name.

[1] Dom Guéranger, *ubi supra*.
[2] Hieron. de viris illustribus, xv.
[3] Mullooly, 'St. Clement and his Basilica'; De Rossi, Bullet. 1863, 1870, etc.

Cum autem doctrina ac vitæ sanctitate multos ad Christi fidem converteret, a Trajano imperatore relegatus est trans mare Ponticum in solitudine urbis Chersonæ, in qua duo millia Christianorum reperit, qui ab eodem Trajano condemnati fuerant. Qui cum in eruendis et secandis marmoribus aquæ penuria laborarent, Clemens facta oratione, in vicinum collem ascendit, in cujus jugo vidit Agnum dextero pede fontem aquæ dulcis, qui inde scatebat, attingentem; ubi omnes sitim expleverunt: eoque miraculo multi infideles ad Christi fidem conversi, Clementis etiam sanctitatem venerari cœperunt.

Quibus concitatus Trajanus, misit illuc, qui Clementem, alligata ad ejus collum anchora, in profundum dejicerent. Quod cum factum esset, Christianis ad littus orantibus, mare ad tria milliaria recessit: eoque illi accedentes, ædiculam marmoream in templi formam, et intus arcam lapideam, ubi martyris corpus conditum erat, et juxta illud anchoram, qua mersus fuerat, invenerunt. Quo miraculo incolæ permoti, Christi fidem susceperunt. Ejus corpus postea Romam, Nicolao primo Pontifice translatum, in ecclesia ipsius sancti Clementis conditum est. Ecclesia etiam in eo insulæ loco, unde divinitus fons manarat, ejusdem nomine dedicata est. Vixit in pontificatu annos novem, menses sex, dies sex. Fecit ordinationes duas mense Decembri, quibus creavit pres-

He converted many to the faith of Christ by his learning and holiness of life, and was on that account banished by the emperor Trajan to the desert of Cherson beyond the Black Sea. Here he found two thousand Christians, likewise banished by Trajan, who were employed in quarrying marble. Seeing them suffering from want of water, Clement betook himself to prayer, and then ascended a neighbouring hill, on the summit of which he saw a Lamb, pointing out with his right foot a spring of sweet water. At this source they all quenched their thirst; and many infidels were converted by the miracle, and began to revere Clement as a saint.

On hearing this Trajan was enraged, and sent officers with orders to cast Clement into the sea with an anchor tied to his neck. After the execution of this sentence, as the Christians were praying on the shore, the sea began to recede for the distance of three miles; on approaching they found a small building of marble, in the form of a temple, wherein lay the martyr's body in a stone coffin, and beside it the anchor with which he had been drowned. The inhabitants of the country were so astounded at the miracle, that they were led to embrace the Christian faith. The holy body was afterwards translated to Rome, under Pope Nicholas I, and deposited in the church of St. Clement. A church was also built and dedicated in his honour, on that spot in the

byteros decem, diaconos duos, episcopos per diversa loca quindecim.

island where the miraculous fountain had sprung up. He held the pontificate nine years, six months, and six days. In two ordinations in the month of December, he made ten priests, two deacons, and fifteen bishops for divers places.

The proper antiphons of St. Clement's Office form a graceful collection, bearing evident signs of antiquity.

ANTIPHONS

Oremus omnes ad Dominum Jesum Christum, ut confessoribus suis fontis venam aperiat.

Let us all beseech our Lord Jesus Christ to discover a source of water to his confessors.

Orante sancto Clemente, apparuit ei Agnus Dei.

While holy Clement was praying, the Lamb of God appeared to him.

Non meis meritis ad vos me misit Dominus, vestris coronis participem fieri.

Not through any merits of mine hath the Lord sent me to you to share your crowns.

Vidi supra montem Agnum stantem, de sub cujus pede fons vivus emanat.

I saw upon the mountain the Lamb standing, from beneath whose feet sprang up a fount of living waters.

De sub cujus pede fons vivus emanat, fluminis impetus lætificat civitatem Dei.

From beneath his feet sprang up a fount of living waters: the stream of the river maketh glad the city of God.

Omnes gentes per gyrum crediderunt Christo Domino.

All the surrounding nations believed in Christ the Lord.

Cum iter ad mare cepisset, populus voce magna clamabat: Domine Jesu Christe, salva illum: et Clemens cum lacrymis dicebat: Suscipe Pater spiritum meum.

As he approached the sea, the people cried with a loud voice: Lord Jesus Christ, save him; and Clement weeping said: Father, receive my spirit.

Dedisti Domine habitaculum martyri tuo Clementi in mari, in modum templi marmorei angelicis manibus præparatum, iter præbens populo terræ, ut enarrent mirabilia tua.

Thou hast given, O Lord, to thy martyr Clement, a dwelling-place in the sea, a marble temple built by the hands of angels; and thou openest a way thither for the people of the earth, that they may tell thy wonderful works.

We take the following beautiful formulæ from the Leonian sacramentary:

PRAYER

Omnipotens sempiterne Deus, qui in omnium sanctorum tuorum es virtute mirabilis: da nobis in beati Clementis annua solemnitate lætari, qui Filii tui martyr et pontifex, quod ministerio gessit, testimonio comprobavit, et quod prædicavit ore, firmavit exemplo. Per Dominum.

O almighty, eternal God, who art wonderful in the virtue of all thy saints, grant us to rejoice in the annual solemnity of blessed Clement, who, being the martyr and pontiff of thy Son, justified his ministry by his words, and corroborated his teaching by his example. Through our Lord.

PREFACE

Vere dignum Sancti Clementis martyris tui natalitia celebrantes, qui cognationem reliquit et patriam; et post odorem tui nominis terras mariaque transmittens, abnegansque semetipsum, crucem peregrinationis assumpsit, ut te per apostolorum tuorum vestigia sequeretur. Cui tu, Domine, . . . beatissimi Petri mox tradito discipulo, . . . deinde magistri sui vicarium per ordinem subrogando, Romanæ urbis, cujus propter te despexerat dignitatem, tenere constituis principatum, proque transitoria claritate, cælesti facis honore conspicuum. Postremo martyrii gloria sublimatum, pro temporalibus gestis æternam provehis ad coronam. Per.

It is truly right that we should give thee thanks, while celebrating the birthday of holy Clement thy martyr, who abandoned his people and his country, and drawn by the sweet odour of thy name passed over lands and seas; denying himself, he took up the cross of these wanderings, that he might follow thee in the footsteps of thine apostles. He was first a disciple of blessed Peter, and afterwards his vicar and successor; and thus didst thou, O Lord, appoint him to rule that city of Rome, whose dignities he had despised for thy sake, and instead of transitory honours thou didst ennoble him with heavenly dignity. Finally thou didst raise him to the glory of martyrdom, and reward his temporal labours with an eternal crown.

'The Lord saith: My words which I have put in thy mouth shall not depart out of thy mouth: and thy gifts

shall be accepted upon my altar.'[1] Thus does the Church open the chants of the great Sacrifice in thy honour, O holy pontiff! It was indeed a joy and a supreme consolation to her to experience that, after the departure of the apostles, the *word* did not fail; for of all the gifts left her by her divine Spouse at His Ascension into heaven, this was the most indispensable. In thy writings, the word continued to traverse the world, authoritative and respected, directing, pacifying, sanctifying the people, as fully and as surely as in the days of the apostles or of our Lord Himself. Clear and manifest, thanks to thee, was the proof that Jesus, according to His promise, remains with His disciples till the end of the world. Be thou blessed for having thus, in the earliest times, consoled our mother the Church.

Thou didst understand, O Clement, that the great apostolic work, the diffusion of the Gospel among all nations, was not to be interrupted by the departure of the first labourers. Thou didst cause death and darkness to retreat farther and farther. All nations owe thee a deep debt of gratitude; but especially the French: for thou didst send thy messengers to Paris and its sister cities, crying in thy name: 'Rise, thou that sleepest, and arise from the dead; and Christ shall enlighten thee.'[2]

But the labours of an apostolate attacked in every land by the prince of this world, and the cares of universal government, did not exhaust the zeal that fired thy apostolic soul. Be thou blessed for having reserved thy special teaching and solicitude for the best-loved portion of our Lord's flock, for them that follow the Lamb on the mountain, where thou didst see Him, and whithersoever He goeth. Through thy prayers, may the imitators of Flavia Domitilla increase in number and still more in merit. May every Christian learn from the lesson of thy life that the nobility of this world is nothing compared with that which is won by the love of Christ.

[1] Introit of the feast, from Isaias. [2] Eph. v. 14.

May the world, and its capital once given to God by the apostles and the Roman patricians, become once more His undisputed kingdom.

On July 10 we honoured St. Felicitas, mother of *the martyrs*, giving a second and heavenly birth to her seven sons. But her own recompense was delayed for four long months. The Church has inscribed her name on the sacred diptychs; let us, then, again offer her our prayers and praises on this day, whereon the sword at length fulfilled her desires, and, in justification of her name, restored her to her sons in eternal felicity.

ANTIPHON

ANT. Date ei de fructu manuum suarum, et laudent eam in portis opera ejus.
℣. Diffusa est gratia in labiis tuis.
℟. Propterea benedixit te Deus in æternum.

ANT. Give her of the fruit of her hands, and let her works praise her in the gates.
℣. Grace is spread abroad in thy lips.
℟. Therefore hath God blessed thee for ever.

PRAYER

Præsta, quæsumus, omnipotens Deus; ut, beatæ Felicitatis martyris tuæ solemnia recensentes, meritis ipsius protegamur et precibus. Per Dominum.

Grant, we beseech thee, O almighty God, that celebrating the solemnity of blessed Felicitas thy martyr, we may be protected by her merits and prayers. Through our Lord.

NOVEMBER 24

SAINT JOHN OF THE CROSS

CONFESSOR

LET us go with the Church to Mount Carmel, and offer our grateful homage to John of the Cross, who, following in the footsteps of Teresa of Jesus, opened a safe way to souls seeking God.

The growing disinclination of the people for social prayer was threatening the irreparable destruction of piety, when in the sixteenth century the divine goodness raised up saints whose teaching and holiness responded to the needs of the new times. Doctrine does not change: the asceticism and mysticism of that age transmitted to the succeeding centuries the echo of those that had gone before. But their explanations were given in a more didactic way and analyzed more narrowly; their methods aimed at obviating the risk of illusion, to which souls were exposed by their isolated devotion. It is but just to recognize that under the ever-fruitful action of the Holy Ghost the psychology of supernatural states became more extended and more precise.

The early Christians, praying with the Church, living daily and hourly the life of her liturgy, kept her stamp upon them in their personal relations with God. Thus it came about that, under the persevering and transforming influence of the Church, and participating in the graces of light and union, nad in all the blessings of that one beloved so pleasing to the Spouse, they assimilated her sanctity to themselves, without any further trouble but to follow their mother with docility and suffer themselves to be carried securely in her arms. Thus they applied to themselves the words of our Lord: 'Unless you become as little children, you shall not enter into

the kingdom of heaven.' We need not be surprised that there was not then, as now, the frequent and assiduous assistance of a particular director for each soul. Special guides are not so necessary to the members of a caravan or of an army; it is isolated travellers that stand in need of them; and even with these special guides, they can never have the same security as those who follow the caravan or the army.

This was understood, in the course of the last few centuries, by the men of God who, taking their inspiration from the many different aptitudes of souls, became the leaders of schools, one, it is true, in aim, but differing in the methods they adopted for counteracting the dangers of individualism. In this campaign of restoration and salvation, where the worst enemy of all was illusion under a thousand forms, with its subtle roots and its endless wiles, John of the Cross was the living image of the Word of God, 'more piercing than any two-edged sword, reaching unto the division of the soul and the spirit, of the joints also and the marrow'; for he read, with unfailing glance, the very thoughts and intentions of hearts. Let us listen to his words. Though he belongs to modern times, he is evidently a son of the ancients.

'The soul,' he says, 'is to attain to a certain sense, to a certain divine knowledge, most generous and full of sweetness, of all human and divine things which do not fall within the commonsense and natural perceptions of the soul; it views them with different eyes now, for the light and grace of the Holy Ghost differ from those of sense, the divine from the human.[1] The dark night through which the soul passes on its way to the divine light of the perfect union of the love of God—so far as it is in this life possible—requires for its explanation greater experience and light of knowledge than I possess. For so great are the trials, and so profound the darkness, spiritual as well as corporal, which souls must endure if

[1] Complete works of ST. JOHN OF THE CROSS, translated from the original Spanish by David Lewis, M.A., 'The Obscure Night of the Soul.' book ii., chap. ix.

they will attain to perfection, that no human knowledge can comprehend them, nor experience describe them.[1]

'The journey of the soul to the divine union is called night, for three reasons. The first is derived from the point from which the soul sets out, the privation of the desire of all pleasure in all the things of this world, by an entire detachment therefrom. This is as night for every desire and sense of man. The second, from the road by which it travels—that is, faith; for faith is obscure, like night, to the intellect. The third, from the goal to which it tends, God, incomprehensible and infinite, who in this life is as night to the soul. We must pass through these three nights if we are to attain to the divine union with God.

'They are foreshadowed in holy Scripture by the three nights which were to elapse, according to the command of the angel, between the betrothal and the marriage of the younger Tobias.[2] On the first night he was to burn the liver of the fish in the fire, which is the heart whose affections are set on the things of this world, and which, if it will enter on the road that leadeth unto God, must be burned up, and purified of all created things in the fire of this love. This purgation drives away the evil spirit, who has dominion over our soul because of our attachment to those pleasures which flow from temporal and corporeal things.

'The second night, said the angel, thou shalt be admitted into the society of the holy patriarchs, the fathers of the faith. The soul having passed the first night, which is the privation of all sensible things, enters immediately into the second night, alone in pure faith, and by it alone directed; for faith is not subject to sense.

'The third night, said the angel, thou shalt obtain a blessing—that is, God, who in the second night of faith communicates Himself so secretly and so intimately to the soul. This is another night, inasmuch as this communication is more obscure than the others. When this night is over, which is the accomplishment of the com-

[1] 'The Ascent of Mount Carmel,' Prologue. [2] Tob. vi. 18.

munication of God in spirit, ordinarily effected when the soul is in great darkness, the union with the Bride, which is the Wisdom of God, immediately ensues.[1]

'O spiritual soul, when thou seest thy desire obscured, thy will arid and constrained, and thy faculties incapable of any interior act, be not grieved at this, but look upon it rather as a great good, for God is delivering thee from thyself, taking the matter out of thy hands; for however strenuously thou mayst exert thyself, thou wilt never do anything so faultlessly, so perfectly, and securely as now—because of the impurity and torpor of thy faculties—when God takes thee by the hand, guides thee safely in thy blindness, along a road and to an end thou knowest not, and whither thou couldst never travel guided by thine own eyes, and supported by thy own feet.'[2]

We love to hear the saints describe the paths which they themselves have trodden, and of which, in reward for their fidelity, they are the recognized guides in the Church. Let us add that 'in sufferings of this kind, we must take care not to excite our Lord's compassion before His work is completed. There can be no mistake about it, certain graces which God gives to the soul are not necessary for salvation, but they must be obtained at a price. If we were to make too many difficulties, it might happen that, to spare our weakness, our Lord would let us fall back into a lower way. This, to the eye of faith, would be a terrible and irreparable misfortune.'[3]

'For the interests of holy Church and the glory of God, it is more important that we are able to say that truly contemplative souls should be multiplied upon the earth. They are the hidden spring, the moving principle of everything that is for the glory of God, for the kingdom of His Son, and for the perfect fulfilment of His divine will. Vain would it be to multiply active works

[1] 'The Ascent of Mount Carmel,' Book i., chap. ii.
[2] 'The Obscure Night of the Soul,' Book ii., chap. xvi.
[3] 'The Spiritual Life and Prayer according to Holy Scripture and Monastic Tradition,' chap. xiv., Solesmes, 1899. Translated by the Benedictines of Stanbrook.

and contrivances, yea, and even deeds of sacrifice: all will be fruitless if the Church militant have not her saints to uphold her, saints still wayfarers (*in via*), which is the state in which the Master chose to redeem the world. Certain powers and a certain fruitfulness are inherent to the present life; it has in itself so few charms that it will not have been useless to show, as we have done, that it has also some advantages.'[1]

The life of St. John of the Cross is thus related by holy Church.

Joannes a Cruce, Fontiberi in Hispania piis parentibus natus, a primis annis certo innotuit, quam Deiparæ Virgini futurus esset acceptus; nam quinquennis in puteum lapsus, ejusdem Deiparæ manu sublatus, incolumis evasit. Tanto autem patiendi desiderio flagravit, ut novennis, spreto molliori lecto, super sarmentis cubare consueverit. Adolescens hospitio pauperum ægrotantium Metymnæ Campi famulum sese addixit, quibus magno caritatis ardore vilissima quæque complectens officia, præsto aderat. Cujus exemplo excitati ceteri, eadem caritatis munera ardentius obibant. Verum ad altiora vocatus, beatæ Mariæ Virginis de Monte Carmelo institutum amplexus est: ubi sacerdos ex obedientia factus, severioris disciplinæ et arctioris vitæ cupidissimus, primitivam ordinis regulam ex superioris licentia ita professus est, ut, ob jugem Dominicæ passionis memoriam, bello in se, tamquam in infensissimum hostem indicto, vigiliis, jejuniis, ferreis

John of the Cross was born of pious parents at Hontiveros in Spain. From his infancy it was evident how dear he would be to the Virgin Mother of God, for at five years of age, having fallen down a well, he was held up by our Lady in her arms, so that he sustained no injury. He had so great a desire of suffering, that when he was but nine years old he discarded his soft bed and slept on faggots. As a young man, he devoted himself to the service of the sick in the hospital of Medina del Campo. Here he showed the ardour of his charity by undertaking the vilest offices; and his example incited others to devote themselves to the same charitable deeds. But as God called him still higher, he entered the Order of the blessed Virgin Mary of Mount Carmel, where he was made priest in obedience to his superiors; and in his ardour for more severe discipline and a more austere manner of life, he obtained their leave to observe the primitive rule of

[1] 'The Spiritual Life and Prayer, according to Holy Scripture and Monastic Tradition,' chap. xix., Solesmes, 1899. Translated by the Benedictines of Stanbrook

flagellis, omnique pœnarum genere, brevi carnem cum vitiis et concupiscentiis suis crucifixerit: dignus plane, qui a sancta Teresia inter puriores sanctioresque animas Ecclesiam Dei id temporis illustrantes recenseretur.

Singulari vitæ austeritate, et omnium virtutum præsidio munitus, præ assidua rerum divinarum contemplatione, diuturnas et mirabiles extases frequenter patiebatur: tantoque in Deum æstuabat amore, ut, cum divinus ignis sese intro diutius continere non posset, foras erumpere, ejusque vultum irradiare visus sit. Proximorum saluti summopere intentus, tum in verbi Dei prædicatione, tum in sacramentorum administratione fuit assiduus. Hinc tot meritis auctus, strictiorisque disciplinæ promovendæ ardore vehementer accensus, sanctæ Teresiæ comes divinitus datus est, ut quam ipsa inter sorores primævam Carmeli ordinis observantiam instauraverat, eamdem et inter fratres, Joanne adjutore, restitueret. Innumeros itaque una cum Dei famula in divino opere promovendo perpessus labores, cœnobia quæ ejusdem sanctæ virginis cura per totam Hispaniam erecta fuerant, nullis vitæ incommodis et periculis territus, singula perlustravit: in quibus aliisque quamplurimis ejus opera erectis, restauratam observantiam pro-

the Order. Being ever mindful of our Lord's Passion, he declared war against himself as against his worst enemy; and by watchings, fasting, iron disciplines, and every kind of penance, he soon crucified his flesh with the vices and concupiscences; so that St. Teresa considered him worthy to be numbered among the holiest and purest souls then adorning God's Church.

Besides his singular austerity of life, John was equipped for the spiritual combat with the armour of all the virtues. He devoted himself assiduously to the contemplation of divine things, in which he frequently experienced long and wonderful ecstasies; and his heart burned with such love of God that this divine fire could not be contained within, but would break forth and light up his countenance. He was exceedingly zealous for his neighbours' salvation, and devoted himself to preaching the word of God and administering the Sacraments. Enriched with all these merits and kindled with the desire of promoting stricter discipline, he was given by God as a companion to St. Teresa, that as she had restored primitive observance among the sisters of the Order of Carmel, she might with John's help do the same among the brethren. In carrying out this divine work, he, together with that handmaid of God, underwent innumerable labours; and fearing neither sufferings nor dangers, he visited all the monasteries founded by the holy virgin in Spain, and himself

pagando, verbo et exemplo firmavit; ut merito primus post sanctam Teresiam Carmelitarum Excalceatorum ordinis professor et parens habeatur.

Virginitatem perpetuo coluit, impudentesque mulieres ejus pudicitiæ insidiari conantes, non modo repulit, sed etiam Christo lucrifecit. In divinis explicandis arcanis æque ac sancta Teresia, apostolicæ sedis judicio, divinitus instructus, libros de mystica theologia cælesti sapientia refertos conscripsit. Semel interrogatus a Christo, quid præmii pro tot laboribus posceret, respondit: Domine, pati, et contemni pro te. Imperio in dæmones, quos e corporibus sæpe fugabat, discretione spirituum, prophetiæ dono, miraculorum gloria celebratissimus, ea semper fuit humilitate, ut sæpius a Domino flagitaverit eo loco mori, ubi omnibus esset ignotus. Voti compos factus, Ubedæ diro morbo, et in crure quinque plagis sanie manantibus, ad implendum patiendi desiderium constantissime toleratis, Ecclesiæ sacramentis pie sancteque susceptis, in Christi cruxifixi amplexu, quem semper in corde atque ore habuerat, post illa verba: In manus tuas commendo spiritum meum, obdormivit in Domino, die et hora a se prædictis, anno salutis millesimo quingentesimo nonagesimo primo, ætatis quadragesimo nono. Migrantem ejus animam splendidissimus ignis globus excepit: corpus vero suavissimum

erected others, propagating in all the restored observance and strengthening it by his words and example. He has thus every right to be called, after St. Teresa, the first professed and the father of the Discalced Carmelites.

He preserved his virginity intact, and not only repulsed impudent women, who tried to ensnare him, but even gained them to Christ. The Holy See has declared that, like St. Teresa, he was divinely inspired in explaining the hidden mysteries of God; and he wrote books on mystical theology, full of divine wisdom. When asked one day by Christ what reward he desired for so many labours, he replied: Lord, sufferings and contempt for thy sake! He was renowned for his power over the devils, whom he often cast out of the possessed; and also for the gifts of discernment of spirits and prophecy; while such was his humility that he often begged our Lord to let him die in a place where no one knew him. His prayer was granted; and after a cruel malady, and the patient endurance of five ulcers in his leg, sent him to satisfy his love of suffering, he fell asleep in our Lord at Ubeda, having received the Sacraments of the Church in the holiest dispositions, and embracing the image of Christ crucified whom he had ever had in his heart and on his lips. His last words were: Into thy hands I commend my spirit. His death took place on the day and at the hour he had foretold, in the year of salvation

odorem spiravit, quod etiamnum incorruptum Segoviæ honorifice colitur. Eum plurimis ante et post obitum fulgentem signis Benedictus decimus tertius, Pontifex Maximus, in sanctorum numerum retulit.

1591, the forty-ninth of his age. A brilliant globe of fire received his departing soul; while his body gave forth a most sweet perfume, and is still reverently preserved incorrupt at Segovia. As he was renowned for many miracles both before and after death, Pope Benedict XIII enrolled him among the saints.

On Carmel's height and on the mountains, in the plain and in the valleys, may there be an ever-increasing number of such souls as are able to reconcile earth to heaven, to draw down the blessings of God, and to avert His anger! We are all called to be saints: may we then, after thy example and through thy prayers, O John of the Cross, suffer the grace of God to work in us with all the plenitude of its purifying and deifying power. Then shall we be able one day to say with thee:

'O divine Life, who never killest but to give life, as Thou never woundest but to heal; Thou hast wounded me, O divine hand! that Thou mayst heal me. Thou hast slain in me that which made me dead, and destitute of the life of God which I now live. O gentle, subtle touch, the Word, the Son of God, who, because of the pureness of Thy nature, dost penetrate subtilely the very substance of my soul, and touching it gently absorbest it wholly in divine ways of sweetness, not heard of in the land of Chanaan, nor seen in Theman.[1] O touch of the Word, so gentle, so wonderfully gentle to me; and yet Thou wert overthrowing the mountains and breaking the rocks in pieces in Horeb by the shadow of Thy power going before Thee, when Thou didst announce Thy presence to the prophet in the whistling of a gentle air.[2] O gentle air, how is it that Thou touchest so gently when Thou art so terrible and so strong?

'O my God, and my life, they shall know Thee and behold Thee when Thou touchest them, who, making

[1] Baruch iii. 22. [2] 3 Kings xix. 11, 12.

themselves strangers upon earth, shall purify themselves, because purity corresponds with purity. As in Thee there is nothing material, so the more profoundly dost Thou touch me, changing what in me is human into divine, according as Thy divine essence wherewith Thou touchest me is wholly unaffected by modes and manner, free from the husks of form and figure. Thou the more gently touchest, the more Thou art hidden in the purified souls of those who have made themselves strangers here, hidden from the face of all creatures, and whom Thou shalt hide in the secret of Thy face from the disturbance of men. Thou removest the soul far away from every other touch whatever, and makest it Thine own; Thou leavest behind Thee effects and impressions so pure, that the touch of everything else seems vile and low, the very sight offensive, and all relations therewith a deep affliction.'[1]

Rome honours to-day one of her own illustrious sons, Chrysogonus, who gave his life for Christ at Aquileia in the reign of Diocletian. His splendid church in the Trastevere, which possesses his venerable head, was first built at the very time of the triumph of the Faith over idolatry. Chrysogonus instructed in that holy faith the blessed martyr Anastasia, whose memory is so touchingly united with that of our Saviour's birth, the Aurora Mass on Christmas day having been from time immemorial celebrated in her church. The names of both Chrysogonus and his spiritual daughter are daily pronounced in the holy Sacrifice.

PRAYER

Adesto, Domine, supplicationibus nostris: ut qui ex iniquitate nostra reos nos esse cognoscimus, beati Chrysogoni martyris tui intercessione liberemur. Per Dominum.

Attend, O Lord, to our supplications; that we who know ourselves to be guilty on account of our iniquities, may be delivered by the intercession of thy blessed martyr Chrysogonus. Through our Lord.

[1] 'The Living Flame of Love,' stanza ii., line 3, *passim*

NOVEMBER 25

SAINT CATHARINE

VIRGIN AND MARTYR

GERTRUDE the Great, from her very infancy, felt a special attraction towards the glorious virgin Catharine. As she was desirous of knowing how great were her merits, our Lord showed her St. Catharine seated on a throne so lofty and so magnificent, that it seemed her glory was sufficient to have filled the courts of heaven had she been its sole queen; while from her crown a marvellous brightness was reflected on her devout clients.[1] It is well known how the Maid of Orleans, entrusted by St. Michael to the guidance of St. Catharine and St. Margaret, received aid and counsel from them during seven years; and how it was at Sainte-Catherine-de-Fierbois that she received her sword.

In the twelfth and thirteenth centuries the Crusaders of the West experienced the powerful assistance of the Alexandrian martyr; and on their return from the East they introduced her cultus, which soon became extremely popular. An Order of knighthood was founded to protect the pilgrims visiting her holy body on Mount Sinai. Her feast was raised to the rank of first class, and as observed was a holiday of obligation by many churches. She was honoured as patroness by Christian philosophers, scholars, orators, and attorneys. The senior advocate was called bastonier, because it was his privilege to carry her banner; while confraternities of young girls were formed under the invocation of St. Catharine, whose members vied with one another in their zeal for adorning her venerated image. She was classed among the *helping saints*, as being a *wise counsellor*; and was claimed as patroness by various

[1] **Legatus divinæ pietatis, iv. 57.**

associations merely on account of their experience of her powerful intercession with our Lord. Her betrothal with the divine Child, and other scenes from her legend, furnished Christian art with many beautiful inspirations.

The holy and learned Baronius regretted that even in his day the Acts of the great Oriental martyr were open to discussion on certain points, which were eagerly seized upon by the extreme critics of the succeeding centuries in order to lessen popular devotion towards her.[1] There remains, however, this glory to Christian virginity, that in the person of St. Catharine it was honoured by pupils and masters and became the guiding spirit in the development of human thought during the centuries illustrated by such brilliant suns of learning as Albert the Great, Thomas of Aquin, and Bonaventure. 'Blessed are the clean of heart, for they shall see God.'[2] Methodius, a bishop and martyr of the third century, thus speaks in his 'Banquet of Virgins': 'The virgin must have a very great love of sound doctrine; and she ought to hold an honourable place among the wise.'[3]

Let us now read the abridged legend of St. Catharine in the book of holy Church.

Catharina, nobilis virgo Alexandrina, a prima ætate studia liberalium artium cum fidei ardore conjungens, brevi ad eam sanctitatis et doctrinæ perfectionem pervenit, ut decem et octo annos nata eruditissimum quemque superaret. Quæ cum Maximini jussu multos propter christianæ religionis professionem varie tormentis cruciatos, ad supplicium rapi videret, non dubitanter ipsum adiit Maximinum, eique nefariam immanitatem

Catharine, a noble virgin of Alexandria, united from early youth the study of the liberal arts with an ardent faith; and attained in a short time to such a degree of holiness and science, that at the age of eighteen she surpassed the most learned men. Seeing many, at the command of Maximin, cruelly tortured and executed for professing the Christian religion, she went boldly to Maximin himself and reproached him for his

[1] BARON. Annal. ad ann. 307. [2] Matt. v. 8.
[3] METHOD. Conviv. Oratio i. 1.

objiciens, sapientissimis rationibus Christi fidem ad salutem necessariam esse affirmavit.

Cujus prudentiam Maximinus admiratus, retineri eam jubet, accersitis undique doctissimis hominibus, magnisque propositis præmiis, qui convictam Catharinam a Christi fide ad idolorum cultum perduxissent. Quod contra accidit. Nam plures philosophi, qui ad eam coarguendam convenerant, vi ac subtilitate ejus disputationis tanto Jesu Christi amore sunt incensi, ut pro illo mori non dubitaverint. Quamobrem Maximinus blanditiis ac promissis Catharinam de sententia deducere aggreditur: verum id frustra fieri intelligens, verberibus affectam, plumbatisque contusam, dies undecim sine cibo ac potu inclusam tenet in carcere.

Quo tempore Maximini uxor, et Porphyrius belli dux, visendæ virginis causa carcerem ingressi, et ejusdem prædicatione in Jesum Christum credentes, postea martyrio coronati sunt. Interim Catharina educitur e custodia, et rota expeditur, crebris et acutis præfixa gladiis, ut virginis corpus crudelissime dilaceraretur. Quæ machina brevi, Catharinæ oratione, confracta est: eoque miraculo multi Christi fidem susceperunt. Ipse Maximinus in impietate et crudelitate obstinatior, Catharinam securi percuti imperat. Quæ fortiter dato capite, ad

impious cruelty, showing him by wise reasons that faith in Christ is necessary for salvation.

Maximin, marvelling at her wisdom, caused her to be kept in custody. Then he summoned the most learned men from all parts, and promised a large reward to him that should refute Catharine's arguments, and lead her from the faith of Christ to the worship of idols. But the result was contrary to his expectations. For many of the philosophers who had assembled to refute her were, by the force and subtilty of her reasoning, so enkindled with love of Jesus Christ, that they were ready to die for him. Maximin next tried to seduce her by flatteries and promises; but seeing his labour lost, he caused her to be lashed, and torn with scourges tipped with lead, and finally shut up in prison for eleven days without food or drink.

During this interval, Maximin's wife, and Porphyrius general of the army, going to see the virgin in prison, were by her exhortations brought to believe in Jesus Christ, and were afterwards crowned with martyrdom. Meanwhile Catharine was brought out of prison, and a wheel was set up garnished with many sharp knives cruelly to rend the virgin's body. But at Catharine's prayer the wheel was speedily broken; by which miracle many were converted to the faith of Christ. Maximin only grew more obstinate in wickedness and cruelty, and

duplicatum virginitatis et martyrii præmium evolavit, septimo calendas Decembris: cujus corpus ab angelis in Sina Arabiæ monte mirabiliter collocatum est.

ordered Catharine to be beheaded. Offering her head bravely to the sword, she took her flight to heaven, adorned with the double crown of virginity and martyrdom, on the seventh of the Kalends of December. Her body was miraculously carried away by angels and buried on Mount Sinai in Arabia.

To-day's feast has inspired many liturgical compositions in the West. We will limit our selections to a sequence from the Gradual of St. Victor's, and a beautiful and touching responsory still used by the Friars Preachers.

SEQUENCE

Vox sonora nostrl chori
Nostro sonet Conditori,
Qui disponit omnia,
Per quem dimîcat imbemś,
Per quem datur et puellis
De viris victoria;

Let the voices of our choir resound in praise of our Creator, who disposes all things; by whom they fight who are unskilled in war, by whose power maidens triumph over men.

Per quem plebs Alexandrina
Feminæ non feminina
Stupuit ingenia,
Quum beata Catharina
Doctos vinceret doctrina,
Ferrum patientia.

Through him, the people of Alexandria stand amazed to see in blessed Catharine qualities that seem above her sex, when she vanquishes learned men by her science and the sword by her courage.

Hæc ad gloriam parentum
Pulchrum dedit ornamentum
Morum privilegia,
Clara per progenitores,
Claruit per sacros mores
Ampliori gratia.

To the glory of her race she adds the precious ornaments of incomparable virtue; and noble by birth, she becomes more noble still by grace and holy living.

Florem teneri decoris,
Lectionis et laboris
Attrivere studia:
Nam perlegit disciplinas
Sæculares et divinas
In adolescentia.

Tender is the flower of her beauty, yet she spares it neither labour nor study; and in early youth she masters earthly science and that which is of God.

Vas electum, vas virtutum,
Reputavit sicut lutum
Bona transitoria,
Et reduxit in contemptum
Patris opes et parentum
Larga patrimonia.

A chosen vessel full of virtue, she considers transitory goods as mire, contemning her father's wealth and her ample patrimony.

Vasis oleum includens,
Virgo sapiens et prudens
Sponso pergit obvia,
Ut, adventus ejus hora,
Præparata, sine mora
Intret ad convivia.

Filling her vessel with oil, as a wise and prudent virgin, she goes to meet the Spouse; that, ready at the hour of his coming, she may enter without delay to the feast.

Sistitur imperatori,
Cupiens pro Christo mori;
Cujus in præsentia
Quinquaginta sapientes
Mutos reddit et silentes
Virginis facundia.

Longing to die for Christ, she is led before the emperor; and in his presence, by her eloquence, puts fifty philosophers to silence.

Carceris horrendi claustrum,
Et rotarum triste plaustrum,
Famem et jejunia,
Et quæcumque fiunt ei,
Sustinet amore Dei,
Eadem ad omnia.

For love of God she endures the horrors of the prison, the cruel wheel, hunger and want, and all her other sufferings; she remains unchanged through all.

Torta superat tortorem,
Superat imperatorem
Feminæ constantia:
Cruciatur imperator,
Quia cedit cruciator,
Nec valent supplicia.

The tortured overcomes her torturer, a woman's constancy triumphs over the emperor; yea, the emperor himself is tormented, seeing both executioner and torments unavailing.

Tandem capite punitur,
Et, dum morte mors finitur,
Vitæ subit gaudia.
Angelis mox fuit curæ
Dare corpus sepulturæ
Terra procul alia.

At length she is beheaded, and by death ending death, enters into the joys of life, while angels with all care bury her body in a far-off land.

Oleum ex ipsa manat
Quod infirmos multos sanat
Evidenti gratia.
Bonum nobis dat unguentum,
Si per suum interventum
Nostra sanet vitia.

An oil flowing from her body, by a visible grace heals the sick; good indeed is the unction she gives us, if she heals our vices by her prayers.

Gaudens ipsa videat
De se præsens gaudia,
Et futura præbeat,
Quæ dedit præsentia,
Et hic nobis gaudeat,
Illi nos in gloria. Amen.

May she rejoice to see the joy she causes us; may she who gives us present joys give likewise those to come; and may she now rejoice with us, and we with her in glory. Amen.

RESPONSORY

Virgo flagellatur, crucianda fame religatur, carcere clausa manet, lux cælica fusa refulget: * Fragrat odor dulcis, cantant cæli agmina laudes.	The virgin is scourged, loaded with chains, tormented with hunger; but while she remains shut up in prison a heavenly light shines around. * A sweet fragrance fills the air, and the hosts of heaven are there singing praises.
℣. Sponsus amat sponsam, Salvator visitat illam.	℣. The Spouse loves his bride and visits her as a Saviour.
* Fragrat.	* A sweet fragrance.
Gloria Patri, et Filio, et Spiritui Sancto.	Glory be to the Father, and to the Son, and to the Holy Ghost.
* Fragrat.	* A sweet fragrance.

O blessed Catharine, accept us as thy disciples. In thy person philosophy, true to its beautiful name, leads us to eternal Wisdom, truth leads to goodness, and science to Christ who is the way, the truth, and the life. 'O curious inquirers, who delight in idle, fruitless speculation,' exclaims the most eloquent of thy panegyrists, 'know that the brilliant light of science which enchants you is not intended merely to please your eyes, but to guide your steps and rule your conduct. Vain minds, that make such pompous display of your learning in order to win men's praise, learn that this glorious talent has not been entrusted to you for your self-advancement, but for the triumph of the truth. And you, cowardly, sordid souls, who use science as a means of gaining earthly goods, consider seriously that so divine a treasure is not meant to be traded with in so unworthy a manner; and that the only commerce it is concerned with is of a higher and sublimer kind—viz., the redemption of souls.'[1]

Thus, O Catharine, thou didst employ thy science solely for the truth. Thou madest 'the majesty of Jesus Christ so visible that His presence dissipated all

[1] BOSSUET, 'Panegyric on St. Catharine.'

the errors of philosophy, and the truths it had usurped acknowledged Him for their Master, or rather were gathered up in Him as in their centre. Let us learn from this holy example to bear witness to the truth and to make it triumph over the world, employing all our light of knowledge in the fulfilment of this duty. O holy truth! I owe thee the testimony of my words, of my life, of my blood: for the truth is God Himself.'[1]

This, O magnanimous virgin, is the thought of holy Church, when she thus formulates her prayer for to-day: O God, who didst give the law to Moses on the summit of Mount Sinai, and didst wonderfully deposit in the same place the body of the blessed virgin and martyr Catharine by means of Thy holy angels; grant, we beseech Thee, that by her merits and intercession, we may be enabled to arrive at the mountain, which is Christ, who liveth and reigneth with Thee for ever and ever.[2]

[1] BOSSUET, 'Panegyric on St. Catharine.' [2] Collect of the day.

NOVEMBER 26

SAINT SYLVESTER

ABBOT

GOD often brings the world to those who flee from it, as Sylvester Gozzolini among others experienced. In the thirteenth century the world, all in admiration at the sanctity and the eloquence of the new Orders, seemed to have forgotten the monks and the desert. God, who never forgets, led His elect silently into solitude, and the wilderness began again to 'rejoice and flourish like the lily'; strength was restored to the 'weak hands and feeble knees' of the sons of the cloister.[1] The austerities of olden days and the fervour of prolonged prayer were revived at Monte Fano, and extended into sixty other monasteries; the new religious family of the Sylvestrines was approved by Innocent IV in 1247. Though originated seven centuries after St. Benedict, and distinguished from the elder families by its blue habit, it claims the patriarch of Cassino for its legislator and father.

Let us read the life of St. Sylvester, which was inserted in the breviary by Pope Leo XIII.

Silvester, Auximi in Piceno nobili genere ortus, statim puerilem ætatem litteris ac bonis moribus mirifice exornavit. Adolescens Bononiam ad studia jurisprudentiæ missus a patre, cum sacris litteris a Deo monitus dedisset operam, parentis incurrit indignationem, quam æquo animo toto decennio pertulit. Ob egre-

Sylvester was born of a noble family at Osimo in the Marches of Ancona, and in his boyhood was remarkable for his love of study and his good conduct. As a youth he was sent by his father to Bologna to study jurisprudence, but was admonished by God to devote himself to sacred learning. This incited his father

[1] Isa. xxxv. 1, 3.

giam ejus virtutem a canonicis cathedralis Auximanæ ecclesiæ socius honoris electus est; in quo munere populo orationibus, exemplo et concionibus opem tulit.

Inter funus nobilis cujusdam defuncti, in aperto tumulo formosi viri suique propinqui deforme cadaver conspiciens: Ego, inquit, sum, quod hic fuit; quod hic est, ego ero. Et mox, peracto funere, illa sibi Domini sibi occurrente sententia: Qui vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me, in solitudinem majoris perfectionis studio secessit, ibique vigiliis, orationibus jejuniisque deditus, crudas tantum herbas in cibum sæpius adhibuit. Ut autem magis lateret homines, varias mutavit sedes; ac demum pervenit ad montem Fanum, locum, quamvis prope Fabrianum, eo tamen tempore desertum, ibique in honorem sanctissimi Patris Benedicti templum erexit, congregationisque Silvestrinorum fundamenta jecit, sub regula et habitu in visione sibi ab eodem Sancto ostensis.

At invidens Satanas variis terroribus illius monachos turbare nitebatur, noctu monasterii januas hostiliter invadens. Sed vir Dei hostis impetum ita repressit, ut monachi in sancto instituto magis confirmarentur, ac patris sanctitatem agnoscerent. Spiritu

to anger, which Sylvester patiently endured for ten years. On account of his remarkable virtue, the canons of Osimo elected him an honorary member of their chapter, in which position he benefited the people by his prayers, his example, and his sermons.

While assisting at the funeral of a nobleman, his relative, who had been remarkably handsome, he looked into the open coffin, and seeing the corpse all deformed, said to himself: What this man was, I am now; what he is now, I shall be hereafter. As soon as the funeral was over, reading these words of our Lord: If any one will come after me, let him deny himself and take up his cross and follow me, he retired into solitude in order to attain greater perfection; there he gave himself up to watching, prayer, and fasting, often eating nothing but raw herbs. The better to conceal himself from men he frequently changed his place of abode; and at length settled at Monte Fano, which, though near to Fabriano, was at that time a desert. There he built a church in honour of the most holy father Benedict, and founded the Congregation of Sylvestrines, under the rule and habit shown him by St. Benedict in vision.

Satan, roused to envy, strove in many ways to terrify his monks, making assaults by night at the monastery gates. But the man of God repressed the enemy's attack with such vigour, that the monks, recognizing their father's sanctity, were more and more confirmed

prophetiæ aliisque donis enituit. Quæ ut semper profunda humilitate conservavit, ita contra se dæmonis invidiam concitavit, a quo præceps actus per scalas oratorii, et prope interimendus, præsentissimo Virginis beneficio incolumitati redditus est. Quod beneficium perpetua et singulari in illam pietate commendavit ad ultimum usque vitæ spiritum, quem fere nonagenarius, sanctitate et miraculis clarus, Deo reddidit anno salutis millesimo ducentesimo sexagesimo septimo, sexto calendas Decembris. Ejus Officium ac Missam Leo decimus tertius Pontifex Maximus ad universam extendit Ecclesiam.

in their holy purpose. Sylvester was remarkable for the spirit of prophecy and other gifts, which he guarded by deep humility. This so stirred up the devil's envy that he cast the saint headlong down the oratory stairs and well nigh killed him, but the blessed Virgin at once graciously restored him to health. In gratitude for this benefit, Sylvester showed her the tenderest unfailing piety to the end of his life. He died at the age of about ninety years, renowned for sanctity and miracles, on the sixth of the Kalends of December, in the year of salvation 1267. The Sovereign Pontiff Leo XIII extended his Office and Mass to the universal Church.

Death, by revealing to thee, O Sylvester, the vanity of noble birth and beauty, opened to thee the path of life. The frivolous world, deceived by the mirage of false pleasures, cannot understand the Gospel, which defers beatitude to another life and paves the way to it with renunciation, humility, and the cross. With the Church, we ask of our merciful God, in consideration of thy merits, the grace to despise, as thou didst, the fleeting joys of this world, that we may partake with thee of true and eternal happiness. Deign to support our petition with thine own supplication.

We beseech Him who has glorified thee to bless and multiply thy sons, to sustain them and the whole monastic Order, and every religious family, under the sufferings of the present time. O holy abbot, reward by new benefits the confidence of the Sovereign Pontiff, who in these sad days has extended thy cultus to the entire Church.

Peter, successor of St. Theonas in the See of Alexandria, was, by his learning and holiness, the glory of Egypt and the light of the whole Church of God. Such was his courage under the terrible persecution raised by Maximian Galerius, that the example of his admirable patience strengthened a great many in Christian virtue. He was the first to cut off from the communion of the faithful, Arius, deacon of Alexandria, for favouring the schism of the Meletians. When Peter had been condemned to death by Maximian, the priests Achillas and Alexander came to him in prison to intercede for Arius; but the bishop answered that during the night Jesus had appeared to him with His garment torn, and on his asking the cause, had replied: 'Arius has rent My garment, which is the Church.' He then foretold that they two would succeed him in turn in the episcopate, and forbade them ever to receive Arius to communion, for he knew that he was dead to God. The truth of this prophecy was soon proved by the event. Peter was beheaded, and thus went to receive the crown of martyrdom on the sixth of the Kalends of December, in the twelfth year of his episcopate.[1]

Let us offer our homage and prayers to the great bishop whom the Church thus commemorates to-day. For a long time he went by the name of 'Peter the Martyr,' until in the thirteenth century another Peter martyr, himself illustrious among all, came to claim the title, leaving his glorious brother to be known as 'St. Peter of Alexandria.'

ANT. Iste sanctus pro lege Dei sui certavit usque ad mortem, et a verbis impiorum non timuit: fundatus enim erat supra firmam petram.

℣. Gloria et honore coronasti eum Domine.

℟. Et constituisti eum super opera manuum tuarum.

ANT. This saint fought even to death for the law of his God, and feared not the words of the wicked; for he was founded upon a firm rock.

℣. Thou hast crowned him with glory and honour, O Lord.

℟. And hast set him over the works of thy hands.

[1] Legend of St. Peter of Alexandria in the Roman breviary.

PRAYER

Infirmitatem nostram respice, omnipotens Deus: et quia pondus propriæ actionis gravat, beati Petri martyris tui atque pontificis, intercessio gloriosa nos protegat. Per Dominum.

Have regard to our weakness, O almighty God: and since the weight of our own deeds is grievous to us, may the glorious intercession of blessed Peter, thy martyr and bishop, protect us. Through.

NOVEMBER 29

VIGIL OF SAINT ANDREW

SAINT SATURNINUS, MARTYR

CHRISTMAS begins to glimmer on the horizon. The last Sunday after Pentecost has given us the closing instructions of the movable Cycle. Beginning with the twenty-seventh of this month, the present days belong in some years to the new Cycle, in others to the one which is ending.

The last lesson from the Scripture of the Time[1] ends with the solemn declaration of the last of the prophets, announcing the approach of a new era: 'From the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation; for My name is great among the Gentiles, saith the Lord of hosts.'[2] And in to-day's Gospel we have St. John the Baptist echoing the words of Malachias, and joining the old and the new times together: 'Behold the Lamb of God!' He points out to us the Messias close at hand.

Andrew, brother of Peter, and another of John's disciples, asked this Messias: 'Rabbi, where dwellest Thou?' Jesus answered: 'Come and see.' And they went, continues the evangelist, and saw where He abode, and they stayed with Him that day.[3] Whereupon St. Augustine, speaking in the name of the Church on this vigil, says: 'Let us build Him a dwelling in our hearts, that He may come to us, and teach us, and live with us.'[4] Here is our Advent planned out for us.

Let us put that blessed season under the protection

[1] Saturday before the first Sunday in Advent.
[2] Malach. i. 11. [3] Gospel of the vigil.
[4] Homily on the vigil. AUG. Tract. vii. in Joann.

of the apostle of the cross, and also of the holy martyr Saturninus, whom the Church has honoured on this day from time immemorial.

PRAYER

Quæsumus, omnipotens Deus: ut beatus Andreas apostolus, cujus prævenimus festivitatem, tuum pro nobis imploret auxilium; ut a nostris reatibus absoluti, a cunctis etiam periculis eruamur. Per Dominum.

We beseech thee, O almighty God, that the blessed apostle Andrew, whose festival we anticipate, may implore thy help for us; that absolved from our sins, we may also be delivered from all dangers. Through our Lord.

PRAYER

Deus, qui nos beati Saturnini martyris tui concedis natalitio perfrui: ejus nos tribue meritis adjuvari. Per Dominum

O God, who grantest us to rejoice in the festival of blessed Saturninus thy martyr, grant us to be assisted by his merits. Through our Lord.

NOVEMBER 30

SAINT ANDREW

APOSTLE

THIS feast is destined each year to terminate with solemnity the Cycle which is at its close, or to add lustre to the new one which has just begun. It seems, indeed, fitting that the Christian year should begin and end with the cross, which has merited for us each of those years which it has pleased the divine goodness to grant us, and which is to appear on the last day in the clouds of heaven as the seal put on time.

We should remember that St. Andrew is the apostle of the cross. To Peter Jesus has given firmness of faith; to John, warmth of love; the mission of Andrew is to represent the cross of his divine Master. Now it is by these three, faith, love, and the cross, that the Church renders herself worthy of her Spouse. Everything she has or is bears this threefold character. Hence it is that after the two apostles just named, there is none who holds such a prominent place in the universal liturgy as St. Andrew.

But let us read the life of this glorious fisherman of the lake of Genesareth, who was afterwards to be the successor of Christ Himself, and the companion of Peter, on the tree of the cross. The Church has compiled it from the ancient Acts of the martyrdom of the holy apostle drawn up by the priests of the Church of Patræ, which was founded by the saint. The authenticity of this venerable piece has been contested by Protestants, inasmuch as it makes mention of several things which would militate against them. Their sentiment has been adopted by several critics of the seventeenth and eighteenth centuries. On the other hand, these Acts have been received by a far greater number of Catholic writers of eminence; amongst whom may be mentioned the great

Baronius, Labbe, Natalis Alexander, Gallandus, Lumper, Morcelli, etc. The churches, too, of both East and West, which have inserted these Acts in their respective Offices of St. Andrew, are of some authority, as is also St. Bernard, who has made them the groundwork of his three admirable sermons on St. Andrew.

Andreas apostolus Bethsaidæ natus, qui est Galilææ vicus, frater Petri, discipulus Joannis Baptistæ, quum eum de Christo dicentem audisset: Ecce Agnus Dei, secutus Jesum, fratrem quoque suum ad eumdem perduxit. Quum postea una cum fratre piscaretur in mari Galilææ, ambo a prætereunte Christo Domino ante alios apostolos vocati illis verbis: Venite post me, faciam vos fieri piscatores hominum: nullam interponentes moram, et relictis retibus secuti sunt eum. Post cujus passionem et resurrectionem Andreas cum in Scythiam Europæ, quæ ei provincia ad Christi fidem disseminandam obtigerat, venisset, deinde Epirum ac Thraciam peragrasset, doctrina et miraculis innumerabiles homines ad Christum convertit. Post Patras Achaiæ profectus, et in ea urbe plurimis ad veritatem evangelicam perductis, Ægeam proconsulem, prædicationi evangelicæ resistentem, liberrime increpavit quod qui judex hominum haberi vellet, Christum Deum omnium Judicem a dæmonibus elusus non agnosceret.

Andrew the apostle, born at Bethsaida, a town of Galilee, was brother of Peter, and disciple of John the Baptist. Having heard his master say, speaking of Christ: Behold the Lamb of God! he followed Jesus, and brought to him his brother also. When afterwards he was fishing with his brother in the sea of Galilee, they were both called, before any of the other apostles, by our Lord, who passing by said to them: Come after me; I will make you to be fishers of men. Without delay, they left their nets and followed him. After the passion and resurrection, Andrew went to spread the faith of Christ in Scythia in Europe, which was the province assigned to him; then he travelled through Epirus and Thrace, and by his teaching and miracles converted innumerable souls to Christ. Afterwards, having reached Patræ in Achaia, he persuaded many in that city to embrace the truth of the Gospel. Finding that the proconsul Ægeas resisted the preaching of the Gospel, he most freely upbraided him for that he, who desired to be considered as a judge of men, should be so far deceived by devils as not to acknowledge Christ to be God, the Judge of all.

Tunc Ægeas iratus: Desine, inquit, Christum jactare, cui similia verba nihil profuerunt, quominus a Judæis crucifigeretur. Andream vero de Christo nihilominus libere prædicantem, quod pro salute humani generis se crucifigendum obtulisset, impia oratione interpellat, ac demum hortatur, ut sibi consulens, diis velit immolare. Cui Andreas: Ego omnipotenti Deo, qui unus et verus est, immolo quotidie, non taurorum carnes, nec hircorum sanguinem, sed immaculatum Agnum in altari, cujus carnem posteaquam omnis populus credentium manducaverit, Agnus qui sacrificatus est, integer perseverat et vivus. Quamobrem ira accensus Ægeas jubet eum in carcerem detrudi: unde populus Andream facile liberasset, nisi ipse sedasset multitudinem; vehementius rogans, ne se ad optatissimam martyrii coronam properantem impediret.

Then Ægeas being angry said: Cease to boast of this Christ, whom such like words as these kept not from being crucified by the Jews. But finding that Andrew continued boldly preaching that Christ had offered himself to be crucified for the salvation of mankind, he interrupts him by an impious speech, and at length exhorts him to look to his own interest and sacrifice to the gods. Andrew answered him: I offer up every day to almighty God, who is one and true, not the flesh of oxen, nor the blood of goats, but the spotless Lamb upon the altar; of whose flesh the whole multitude of the faithful eat, and the Lamb that is sacrificed remains whole and living. Whereupon Ægeas being exceeding angry orders him to be thrust into prison, whence the people would easily have freed Andrew, had he not himself appeased the multitude, begging of them with most earnest entreaty that they would not keep him from the long-sought-for crown of martyrdom to which he was hastening.

Igitur paulo post in tribunal productum, cum Ægeas crucis extollentem mysteria, sibique suam impietatem exprobrantem diutius ferre non posset, in crucem tolli, et Christi mortem imitari jussit. Adductus Andreas ad locum martyrii, cum crucem vidisset longe, exclamare cœpit: O bona crux, quæ decorem ex membris Domini suscepisti, diu desiderata, sollicite amata, sine intermissione quæsita, et ali-

Not long after this, he was brought before the tribunal, where he began to extol the mystery of the Cross, and rebuke the judge for his impiety. Ægeas, no longer able to contain himself on hearing these words, ordered him to be hoisted on a cross, and so to die like Christ. Andrew having been brought to the place of execution, seeing the cross at some distance, began to cry out: O good cross, made beau-

quando cupienti animo præparata: accipe me ab hominibus, et redde me magistro meo; ut per te me recipiat, qui per te me redemit. Itaque cruci affixus est: in qua biduum vivus pendens, et Christi fidem prædicare nunquam intermittens, ad eum migravit, cujus mortis similitudinem concupierat. Quæ omnia presbyteri et diaconi Achaiæ, qui ejus passionem scripserunt, se ita ut commemorata sunt, audisse et vidisse testantur. Ejus ossa primum Constantino imperatore Constantinopolim, deinde Amalphim translata sunt. Caput, Pio secundo Pontifice, Romam allatum, in basilica sancti Petri collocatum est.

tiful by the body of my Lord! so long desired, so anxiously loved, so unceasingly sought after, and now at last ready for my soul to enjoy! take me from amidst men, and restore me to my Master, that by thee he may receive me, who by thee redeemed me. He was therefore fastened to the cross, on which he hung alive two days, preaching without cessation the faith of Christ: after which he passed to him, whose death he had so coveted. The priests and deacons of Achaia, who wrote his Passion, attest that all the things which they have recorded were heard and seen by them. His relics were first translated to Constantinople, under the emperor Constantine, and afterwards to Amalfi. During the Pontificate of Pius II the head was taken to Rome and placed in the basilica of St. Peter.

Nothing could be more expressive than the language used by holy Church in praise of the apostle of the cross. First she employs the words of the Gospel which record the circumstances of his vocation; then she selects the most touching passages from the Acts of his martyrdom, drawn up by the priests of Patræ; and both are intermingled with appropriate sentiments of her own. Our first selection shall be from the responsories of Matins.

℟. Cum perambularet Dominus juxta mare Galilææ, vidit Petrum et Andream retia mittentes in mare: et vocavit eos, dicens: * Venite post me, faciam vos fieri piscatores hominum. ℣. Erant enim piscatores, et ait illis: * Venite

℟. When the Lord was walking by the sea of Galilee, he saw Peter and Andrew casting nets into the sea, and he called them, saying: * Come after me, I will make you to be fishers of men. ℣ For they were fishers, and he saith to

post me, faciam vos fieri piscatores hominum.

℟. Mox ut vocem Domini prædicantis audivit beatus Andreas, relictis retibus, quorum usu actuque vivebat, * Æternæ vitæ secutus est præmia largientem. ℣. Hic est qui pro amore Christi pependit in cruce, et pro lege ejus sustinuit passionem. * Æternæ vitæ secutus est præmia largientem.

℟. Doctor bonus, et amicus Dei Andreas ducitur ad crucem; quam a longe aspiciens dixit: Salve, crux! * Suscipe discipulum ejus, qui pependit in te magister meus Christus. ℣. Salve, crux, quæ in corpore Christi dedicata es; et ex membris ejus tamquam margaritis ornata. * Suscipe discipulum ejus qui pependit in te, magister meus Christus.

℟. Videns crucem Andreas exclamavit, dicens: O crux admirabilis! O crux desiderabilis! O crux quæ per totum mundum rutilas! * Suscipe discipulum Christi, ac per te me recipiat, qui per te moriens me redemit. ℣. O bona crux, quæ decorem et pulchritudinem de membris Domini suscepisti. * Suscipe discipulum Christi, ac per te me recipiat, qui per te moriens me redemit.

℟. Oravit sanctus Andreas, dum respiceret in cælum, et voce magna clamavit et dixit: Tu es Deus meus, quem vidi: ne me patiaris ab implo judice

them: * Come after me, I will make you to be fishers of men.

℟. As soon as blessed Andrew heard the voice of the Lord calling him, leaving his nets, by the use and working of which he lived, * He followed him who gives the reward of eternal life. ℣. This is he who, for the love of Christ, hung upon a cross, and for his law endured a passion. * He followed him who gives the reward of eternal life.

℟. Andrew, the good teacher, and the friend of God, is led to the cross; which, seeing afar off, he says: Hail, O cross! * Receive the disciple of him who hung upon thee, Christ, my master. ℣. Hail, O cross, which art consecrated by the body of Christ, and art adorned by his members as with pearls. * Receive the disciple of him who hung upon thee, Christ, my master.

℟. Andrew seeing the cross, cried out, saying: O admirable cross! O desirable cross! O cross which shinest throughout the whole world! * Receive the disciple of Christ, and by thee may he receive me, who dying by thee redeemed me. ℣. O good cross, which art made fair and beautiful by the body of the Lord. * Receive the disciple of Christ, and by thee may he receive me, who dying by thee redeemed me.

℟. Saint Andrew prayed, as he looked up to heaven, and with a loud voice cried out and said: Thou art my God, whom I have seen: suffer me

deponi: * Quia virtutem sanctæ crucis agnovi. ℣. Tu es magister meus Christus, quem dilexi, quem cognovi, quem confessus sum: tantummodo in ista voce exaudi me. * Quia virtutem sanctæ crucis agnovi.

not to be detached by the impious judge: * For I have learnt the power of the holy cross. ℣. Thou art the Christ, my master, whom I have loved, whom I have known, whom I have confessed: graciously hear me in this one prayer. * For I have learnt the power of the holy cross.

ANTIPHONS

Salve crux pretiosa! suscipe discipulum ejus, qui pependit in te, magister meus Christus.

Hail, O precious cross! receive the disciple of him, who hung upon thee, Christ, my master.

Beatus Andreas orabat, dicens: Domine, Rex æternæ gloriæ, suscipe me pendentem in patibulo.

The blessed Andrew prayed, saying: O Lord, King of eternal glory, receive me hanging on this gibbet.

Andreas Christi famulus dignus Dei apostolus, germanus Petri, et in passione socius.

Andrew, the servant of Christ, the worthy apostle of God, the brother of Peter, and his companion in the cross.

Maximilla Christo amabilis, tulit corpus apostoli, optimo loco cum aromatibus sepelivit.

Maximilla, a woman dear to Christ, took the body of the apostle, and embalming it, buried it in a most honoured place.

Qui persequebantur justum, demersisti eos, Domine, in inferno, et in ligno crucis dux justi fuisti.

Thou, O Lord, didst plunge into hell them that persecuted thy just one, and wast his guide and helper on the wood of the cross.

In order to avoid a lengthy repetition, we refer our readers to the Advent volume for the translation of the various liturgical pieces.

God grants us to meet thee, O blessed Andrew, at the threshold of the mystic season of Advent, on which we are so soon to enter. When Jesus, our Messias, began His public life, thou hadst already become the obedient disciple of the Precursor, who preached His coming; thou wast among the first of them who received the Son

of Mary as the Messias foretold in the law and the prophets. But thou couldst not keep the heavenly secret from him who was so dear to thee; to Peter, then, thou didst bear the good tidings, and didst lead him to Jesus.

O blessed apostle! we also are longing for the Messias, the Saviour of our souls; since thou hast found Him, lead us also unto Him. We place under thy protection the holy period of expectation and preparation, which is to bring us to the day of our Saviour's Nativity, that divine mystery in which He will manifest Himself to the world. Assist us to render ourselves worthy of seeing Him on that great night. The baptism of penance prepared thee to receive the grace of knowing the Word of life; pray for us that we may become truly penitent and may purify our hearts, during that holy time, and thus be able to behold Him, who has said: 'Blessed are the clean of heart, for they shall see God.'

Thou hast a special power of leading souls to Jesus, O glorious saint! for even he who was to be made the pastor of the whole flock was presented to the Messias by thee. By calling thee to Himself on this day, our Lord has given thee as the patron of Christians who, each year, seeking again that God in whom thou art now living, pray to thee to show them the way which leads to Jesus.

Thou teachest us this way; it is that of fidelity, of fidelity even to the cross. In that way thou didst courageously walk: and because the cross leads to Jesus Christ, thou didst passionately love the cross. Pray for us, O holy apostle! that we may begin to understand this love of the cross; and that having understood it, we may put it in practice. Thy brother says to us in his Epistle: 'Christ having suffered in the flesh, be you also armed with the same thought.' Thy feast, O blessed Andrew! shows us thee as the living commentary of this doctrine. Because thy Master was crucified, thou wouldst also be crucified. From the high throne to which thou hast been raised by the cross, pray for us,

that the cross may be unto us the expiation of the sins which are upon us, the quenching of the passions which burn within us, and the means of uniting us by love to Him, who, through love alone for us, was nailed to the cross.

HERE ENDETH 'THE TIME AFTER PENTECOST' AND 'THE LITURGICAL YEAR'